

# First Four Books of Xenophon's Anabasis

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William W. Goodwin

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THE  
FIRST FOUR BOOKS  
OF  
XENOPHON'S ANABASIS,

With Notes

ADAPTED TO THE LATEST EDITION OF GOODWIN'S  
GREEK GRAMMAR, AND TO HADLEY'S GREEK  
GRAMMAR (REVISED BY ALLEN).

EDITED BY

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*REVISED EDITION.*

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## PREFACE.

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THIS volume contains the first four books of Xenophon's *Anabasis*, edited for the use of schools. These books include the mustering of the Greek army which invaded Persia in the service of Cyrus the Younger, the march into the Great King's country, the battle of Cunaxa, and the death of Cyrus; and they carry the narrative of the retreat of the Ten Thousand down to their arrival at Trapezus after their perilous march from the neighborhood of Babylon. The editors believe that this is as much of the *Anabasis* as it is advisable for pupils to read before entering college, and no more than is needed to prepare them for the study of more difficult Greek prose. No other work is, on the whole, so well adapted to the needs of beginners in Greek as the *Anabasis*; but, if the standard of scholarship in our classical schools is ever to approach that of similar institutions in other countries, they must extend their teaching of Attic prose to other authors than Xenophon.

The present edition contains an Introduction, written by Mr. White, which seeks to give the information on history and on military antiquities which is needed for the understanding of the *Anabasis*. The editors have not added a biography of Xenophon, as this is easily found in the encyclopædias and classical dictionaries which are accessible to all. The new Dictionary to the *Anabasis*, prepared by Messrs. White and Morgan, is an important part of this volume; and to this the pupil is constantly referred, not only for the meaning and use of words, but also for many matters of

history and antiquities which are not discussed in the Introduction. As the notes have been written for those who can always refer to this Dictionary and to the Introduction, much information which would otherwise be found in the notes has there been omitted. It is feared that this may give the notes, especially those on the earlier books, the appearance of being exclusively grammatical; but the constant reference to the Introduction and the Dictionary will, it is hoped, correct this impression.

The notes on the first two books have been prepared chiefly by Mr. White, those on the last two chiefly by Mr. Goodwin. It will be seen that these notes make no pretension to learning, and aim merely at aiding beginners in laying a solid foundation for future scholarship. The grammatical aid is given in great measure through references, in which form alone it can be systematic. Young students need to be referred to more detailed statements of the general principles involved in the new constructions which they constantly meet in reading, than can be given in a commentary; and frequent reference to the grammar is the only sure means of fixing in the mind the important principles of syntax. At the same time, the grammatical references are seldom given without at least some hint of the point of construction which is involved: this will help those to whom a construction is new, while it will save others the trouble of looking up an explanation of what they already understand. References to parallel passages are freely given, as the comparison of similar expressions is one of the best ways of fixing in the mind the knowledge of even familiar idioms. This is often highly useful, even when it has the appearance of tedious repetition. It will be seen that the notes on the first book, which it is assumed will be used for giving a solid foundation in the general principles of Greek syntax, are especially

copious ; while those on the three following books are written for pupils who are supposed to have mastered the rudiments of Greek. In the opinion of the editors it is highly desirable to use as small a portion as possible of classic literature as a *corpus vile* for the more minute dissection, and to enable pupils at the earliest possible moment to read Greek and Latin with an appreciative mind.

It is of course impossible in a school-book like this to give special credit for every remark which is wholly or partly borrowed. The editors must therefore express, once for all, their obligations to the long and familiar line of commentators on Xenophon, whose diligence has rendered further originality well-nigh impossible. American scholars will long remember gratefully the learning and fidelity with which the late Professor Alpheus Crosby devoted himself to the interpretation of the Anabasis.

The text of this edition is based on that of Hug, in the Teubner text-edition of 1889, so far as this is determined by Hug's valuable recension of the Paris Codex C ; the editors have, however, used their own discretion with regard to many conjectural emendations which Hug has introduced into his text. They have attempted to follow the best ancient tradition and at the same time to put a readable and consistent text into the hands of school-boys.

The map of the march of the Ten Thousand Greeks in this volume is copied chiefly from Kiepert's map in Rehdantz's Anabasis.

CAMBRIDGE, MASS., May, 1894.

## INTRODUCTION.

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### XENOPHON'S ANABASIS.

1. The *Anabasis* of Xenophon tells the story of the Expedition of Cyrus the Younger against his brother Artaxerxes to wrest from his possession the throne of Persia, of the retreat to the Black Sea, after the death of Cyrus, of the Greeks whom he had gathered under his command, and of their subsequent return to western Asia Minor. The expedition set out from Sardis in the spring of 401 B. C., and six months later a battle was fought at the village of Cunaxa, some forty or fifty miles from Babylon. In this battle Cyrus was killed in a hand-to-hand encounter with his brother; and the Greeks, although they twice met and twice routed in a single day the vast forces which Artaxerxes brought against them, suffered virtual defeat in losing their leader.

2. Their march from Sardis to Cunaxa had lain through southern Asia Minor and across the desert of Arabia. But this route, the only one with which they were acquainted, was closed to them; for if they had undertaken to return as they came, they would have perished of hunger in the desert. They set out, therefore, northward under the guidance of Ariaeus, who had been the commander of the barbarian forces of Cyrus; but after a single day's march, they entered into negotiations with the king which led to a treaty. By the terms of this treaty, Tissaphernes, one of the king's four generals in the battle, was to lead them back in safety to Ionia. At the river Zopatas, however, Tissaphernes treacherously entrapped five of the generals, four of whom were soon after put to death.

3. Great dejection in consequence fell upon the army ; but, recovering their courage, especially under the exhortations of Xenophon, they elected new generals, and began their retreat along the upper waters of the Tigris and through the highlands of Armenia to the Greek colonies on the Black Sea. This "Retreat of the Ten Thousand" from the river Zapatas to Trapezus, the modern Trebizond, was one of incredible hardship, — a nearly constant fight for over three months through an enemy's country in the winter time. Xenophon's narrative of it contains by far the most vivid picture that has ever been given of the temper, discipline, and endurance of those citizen-soldiers who constituted the armies of Greece ; and along with that an authentic and most interesting account of the tribes of Asiatic mountaineers who lived just outside the circle of the civilized world. The story of the advance, of the battle, and of the retreat to Trapezus is told in the first four books of the *Anabasis*. These books are included in the present edition.

4. The Greeks reached Trapezus at the end of the winter in 400 B. C., and after a month's halt proceeded westward, partly by land and partly by sea, to Chrysopolis on the Thracian Bosphorus, opposite Byzantium, which they reached in the summer. After passing over into Thrace and subsequently returning to Asia, in the spring of 399 B. C. they joined the army of Thibron, the general then in command of the Lacedaemonian forces on the coast of Asia Minor. The last three books of the *Anabasis* contain the account of the return of the Greeks from Trapezus to Chrysopolis, and of their subsequent operations until they joined forces with Thibron, when, as the "Ten Thousand," they disappear from history.<sup>1</sup>

<sup>1</sup> In chapters LXIX., LXX., and LXXI. of his *History of Greece*, Grote gives an account of the events covered by the *Anabasis*, which in its interest rivals the original. Grote's chapters constitute an excellent running commentary on Xenophon's text.



5. Such, in brief, is the story of the *Anabasis*. The expedition failed, but it produced a profound impression on the contemporary Greek world. It proved that an army of disciplined Greeks, under the command of skilful leaders, might penetrate even to the heart of the empire of the Great King and work its will against whatever odds. It showed the impotence of Persia, and confirmed the contemptuous judgment of the Younger Cyrus, who said to the Greek generals and captains assembled at the last council of war, before the battle at Cunaxa, that he was ashamed to think how worthless they would find his countrymen to be. To the modern reader interested in Greek studies, Xenophon's graphic narrative is a new revelation of the marvellous strength and force of the Hellenic character. It also gives him glimpses of that older oriental civilization, with which the Greeks here came into conflict on its own soil. Some previous knowledge of the history and institutions of Persia, the scene of the action of the *Anabasis*, is necessary to a proper understanding of Xenophon's narration.

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#### PERSIA AND THE PERSIANS.

6. The Persian empire was founded by Cyrus the Great (*v. Κῆρος*).<sup>1</sup> He himself tells us who he was. "I am Cyrus," he says on one of the Babylonian cylinders, "king of hosts, great king, mighty king, king of Babylon, king of Sumer and Akkad, king of the four regions; son of Cambyzes, great king, king of Anshan; grandson of Cyrus, great king, king of Anshan; great-grandson of Teïspes, great king, king of Anshan." It is probable that his ancestors were of Iranian stock, like the Medes, and that they had come from the north

<sup>1</sup> When a Greek word is thus cited in parentheses in the Introduction, read the corresponding article in the Dictionary at the end of this book.

to settle in that rugged but fruitful country on the Persian Gulf, which the Greeks called Persis, and the Romans Persis or Persia (*v. Πέρσης*). The first great leader of the race was Achaemenes, and the earliest royal city was Pasargadae, near which grew up Persepolis.

Ancient Persis is in the same latitude with lower Egypt, but is high land. The early Persians who made it their home were a hardy race, born to conquest. They came into possession of Elam, or Susiane (*v. Σούσα*); and Teispes, son of Achaemenes, became king of Anshan, in Elam, as well as of Persis. On his death the royal house of the Achaemenidae divided into two branches. One ruled in Anshan, the other in Persis. The line of Anshan embraced Cyrus I., son of Teispes, Cambyses I., and Cyrus the Great (Cyrus II.); the line of Persis, Ariaramnes, son of Teispes, Artames, and Hystaspes, a contemporary of Cyrus the Great.

7. These genealogical facts, established by records contemporary with Cyrus the Great and Darius I., his successor once removed, were not known to the Greeks. Among them many legends grew up about the name of the great Cyrus. The best known is recorded by Herodotus with minute details. This made Cyrus the grandson of Astyages, king of Media, who had married his daughter Mandane to Cambyses, a *Persian* of middle rank, in fear of a dream. This dream the Magi interpreted to mean that his daughter would bear a son who would one day become the ruler of all Asia. But we now know that Cambyses, father of Cyrus, was a king, reigning in Elam; and there is no proof of any blood relationship between him and the royal house of Media.

8. When Cyrus came to the throne, there were three great kingdoms in Asia, the Median, the Lydian, and the Babylonian. The kings of Elam and of Persis were at this time vassals of Astyages the Mede. But in 549 B. C., when Media and Babylon were at war, Cyrus raised the standard of revolt

and defeated Astyages in battle. The latter was deposed by his own subjects and delivered to the conqueror in chains. The kings who had been his vassals, the king of Persis included, acknowledged the sovereignty of Cyrus. Thus was founded the great empire of the Persians. Cyrus swept on from conquest to conquest. In 546, Sardis, the capital of the kingdom of Lydia, fell before an irresistible assault. The Greek cities of the coast yielded to force of arms. In upper Asia Cyrus carried the bounds of his empire eastward to the borders of India, and in 538 B. C. he overthrew the kingdom of Babylon. He died in 529 B. C. and was buried at Pasargadae. The ruins of his tomb still exist, a grave-chamber standing on a base of seven retreating steps, all of solid blocks of white marble. On it was the simple inscription, "O Man! I am Cyrus, son of Cambyses, who founded the greatness of Persia and ruled Asia. Grudge me not this monument."

9. Cyrus was succeeded by his son Cambyses, a man of suspicious and ungovernable temper. His reign is marked by the conquest of Egypt and Libya, against which Cyrus had not turned his arms. Cambyses had a younger brother, Bardes, called Smerdis by the Greeks, whom in jealousy and distrust he had had secretly assassinated before he set out on his Egyptian campaign. He tarried long in the west, and a Magian priest, who chanced to resemble the murdered man, knowing how Cambyses was hated by his subjects, proclaimed himself to be the missing Bardes and usurped the throne. When Cambyses heard the news, he called together the noblest of the Persians, confessed his crime, and slew himself. His reign had lasted but a few years, and he left no son. Justice quickly overtook the usurper. Darius, the son of Hystaspes, of that branch of the house of Achaemenes that had ruled in Persis (see § 6), formed a conspiracy, and with the help of six faithful followers, sought out the impostor in

Media, got access to his presence by stratagem, and slew him in the night time in the castle to which he had withdrawn for safety. The false king had ruled but seven months.

10. Darius proclaimed himself king, but he was met by resistance on all sides. The first six years of his reign, which began in 521 B. C., were a continuous struggle against revolt. In these years he fought nineteen pitched battles. He was often in desperate straits. But he was a man of extraordinary resource and finally overcame all obstacles. He himself records the names of thirty countries of which he had become king.

The empire which he established was bounded on the north by the Danube, the Black sea, the Caucasian mountains, the Caspian sea, the sea of Aral, and the river Sir; on the east by Eastern Turkestan, the eastern limit of the Punjaub, and the Indus; on the south by the Arabian sea, the Persian gulf, the desert of Arabia, the Red sea, Nubia, and the Libyan desert; and on the west by the gulf of Sidra, the Mediterranean and Aegean seas, and the western limit of Eastern Roumelia and Bulgaria. The area of this vast empire has been estimated to have been over 2,000,000 square miles, ten times that of the German Empire. Its population has been estimated to have numbered 80,000,000, nearly twice that of Germany in 1885.

11. When Darius had securely established his authority over all parts of his empire, he set to work on the reorganization of its administration. The principle he adopted was that of uniformity of control, a principle as difficult of application as it was necessary in an empire composed of such diverse nationalities. He divided the empire, as he himself tells us, into twenty-three satrapies or provinces. These satrapies were in fact kingdoms. Territorially, each of them, on the average, was one fourth larger than all New England. Each province was under the government of three officers, a satrap

or viceroy, who had the entire charge of the civil administration of his satrapy, a military commander, who received his orders from the king but looked to the satrap for the pay and maintenance of his troops, and a royal secretary, whose duty was to keep the king informed of the conduct of his two colleagues, while all the orders of the satrap passed through his hands. These three powers balanced one another; real authority remained vested in the king. High officials of the court also were frequently sent out to inspect the provinces.

The satraps were selected with care, and the sons of the noblest Persians were specially trained at court to be governors. From the first, great discretionary powers were given the satraps. Many of them were far removed from the central government, and might be called upon to act in cases where delay would have been dangerous. The fact that they were often relatives or special favorites of the king increased their power. Little by little they encroached upon the functions of the two other officers, until by the end of the fifth century B. C. their authority within their own provinces was almost absolute.

12. The system of government established by Darius worked well in practice. In particular, the revenues of the government increased rapidly. Darius was thrifty, and imposed tribute (*δαρμός*) in money and kind on all his subjects except the inhabitants of Persis, the cradle of the race. His predecessors had been content to accept voluntary gifts. Herodotus tells us that his subjects were wont to say that "Cyrus had the soul of a father, Cambyses that of a master, Darius that of a huckster." But his tax, which was based upon the productiveness of the land, was impartially imposed. The annual royal revenue has been estimated to have amounted to \$175,000,000. Darius also endeavored to introduce a uniform gold and silver coinage throughout the empire (*v. δαρειακός*), but did not meet with complete success.

To facilitate trade and the quick movement of troops, he improved existing roads and built new ones throughout the empire. The "Royal Road," doubtless in existence before his time, ran from Susa to Nineveh, thence west to the Cilician Gates, thence north through Tyana and Mazaca to Pteria, thence west across the Halys by a fortified bridge (the other rivers being crossed by boats) to Ancyra, thence southwest through Pessinus and Ceramon Agora to Sardis and Ephesus. This was called the "Royal Road" because the service of the "Great King" passed over it. Along this road, between Susa and Sardis, Darius established 111 stations, where mounted couriers were kept ready day and night to forward the royal despatches. Orders were transmitted by this simple device, the first postal service of which we have any knowledge, with astonishing rapidity.

13. Darius died in 486 B. C. after a reign of 36 years. Its last years were made memorable by the revolt in 500 B. C. of the Greek cities of Asia Minor along the entire Mediterranean coast, which it took five years to subdue, and by the two fruitless expeditions which Darius sent against the Greeks on the continent. The defeat of the Persians at Marathon in 490 B. C. was a momentous event in the history of Greece. Darius was succeeded by his son Xerxes, whose humiliating defeat at Salamis in 480 B. C. forever freed the Greeks from the danger of Persian conquest. Xerxes was at once weak and arrogant, cowardly and cruel, and most of his successors were of the same type. Nothing prevented the dissolution of the empire but the ingenuity and skill with which Darius had consolidated it. Xerxes was assassinated in his chamber in 465 B. C. His successor Artaxerxes reigned 40 years, and left the kingdom to his only legitimate son, Xerxes II. The latter after a reign of six weeks, was murdered by his illegitimate brother Sogdianus. He ruled six months and was in turn murdered by another brother, Darius II., who came to

the throne in 425 B. C. This Darius was the father of the two brothers whose struggle for the throne is recorded in the first book of the *Anabasis*.

14. At the time of the expedition of Cyrus the Younger, the Persian army consisted of infantry, cavalry, and war-chariots. Their commander-in-chief was the king. Under him were four generals, each in command of a great division which comprised different ethnic divisions and numbered at the battle of Cunaxa 300,000 men. Each of the smaller ethnic divisions had also its own tribal commander, and was separately organized. The infantry was divided into regiments of 1000 and companies of 100 men, and the cavalry into squadrons of 70. Each regiment, company, and squadron had its own commanders.

The Persian foot-soldier carried for defense a wicker-shield (*γέρον*). Unlike the Greek infantry man, he had neither helmet, cuirass, nor greaves, but wore in their stead cap, jacket, and trousers of leather. His offensive weapons were a great bow (*τόξον*) and quiver (*φαρέτρα*), a spear (*παλτόν*), a short sword (*ἀκινάκης*), and sometimes a battle-axe (*σάγαρις*). The slingers (*σφενδοθήτης*), an important division of the military force, were separately organized. While the general equipment was as described above, some ethnic divisions were armed after their own peculiar fashion. The Egyptians, for example, at the battle of Cunaxa carried wooden shields that reached to their feet; and the Chalybes, a brave and warlike tribe in Pontus on the frontier of Armenia, wore linen cuirasses, had greaves and helmets, and carried spears which, on the testimony of Xenophon, were fifteen cubits long.

The cavalry were equipped with helmets, cuirass (*λευκοθήραξ*), and armor for the thighs (*παραμηρόδια*), and each cavalryman carried two spears and a sword. The head and body of the horse also were protected (*προμετωπίδιον, προστερνίδιον*). The war chariots carried scythes (*δρεπανηφόρος*),

and in battle were posted at intervals in front of the troops of the line, the cavalry being stationed on the wings.

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### CYRUS THE YOUNGER.

15. Darius II. (*v. Δαρείος*), a natural son of Artaxerxes I., came to the throne by the murder of his brother (§ 13). He was himself a man of feeble character, and was instigated to the deed by his wife and half-sister Parysatis, a woman of a bold, intriguing, and cruel disposition, who exercised great influence over her husband. Their oldest son was Artaxerxes II. (*v. Ἀραξέρξης*), surnamed Mnemon on account of his great memory, who was born before the accession of Darius to the throne. Their second son was Cyrus the Younger (*v. Κύρος*), usually so called to distinguish him from Cyrus the Great, the founder of the empire (§ 6). The younger son was born in the purple.

16. After the disastrous defeat of the Athenians in Sicily in 413 B. C., the Peloponnesian war had broken out afresh. For over 60 years the Greek cities on the coast of Asia Minor had been practically independent of Persian control, but Darius now determined, if possible, to reestablish the imperial authority. He gave orders to Tissaphernes, satrap of Lydia and general commander of the military forces of western Asia Minor, and to Pharnabazus, satrap of Phrygia on the Hellespont, to collect the tribute that had once been imposed on the Greek cities. Though at enmity with one another, the two satraps joined, in 412 B. C., in seeking the intervention of Sparta, in order to wrest the Ionic cities of the seaboard from Athenian control. Sparta received heavy subsidies. But Tissaphernes was a double-dealer, and his real policy was not to render efficient help to Sparta in her war with Athens, but to weaken both. "He wished to see no Greek state grow



strong at the expense of the others, but to keep them all weak alike, distracted by internecine strife."

17. In 407 b. c. occurred an event of great importance to the cause of Sparta. The younger Cyrus was sent down to the coast by his father as satrap of Lydia, Phrygia the Greater, and Cappadocia, and military commander of the forces that mustered at Castolus. He was at this time only 17 years of age. Xenophon gives his commission in the *Hellenica*<sup>1</sup>: καὶ Κῦρος (sc. αὐτοῖς ἀπήντησεν), ἄρξων πάντων τῶν ἐπὶ θαλάττῃ καὶ συμπολεμήσων Λακεδαιμονίοις, ἐπιστολήν τε ἔφερε τοῖς κάτω πάσι τὸ βασιλεῖον σφράγισμα ἔχουσαν, ἐν ᾗ ἐνήν καὶ τάδε· Καταπέμπω Κῦρον κάρανον τῶν εἰς Καστωλὸν ἀθροισομένων. Tissaphernes retained authority over the Greek cities of the sea-board, so far as they were under Persian control, and was made satrap of Caria. But after the accession of Artaxerxes, when trouble arose between Cyrus and Tissaphernes, the Greek cities of the coast revolted to Cyrus, with the single exception of Miletus. Cyrus and Tissaphernes were at this time at open war with one another; there had long been real enmity between them.

18. The policy adopted by Cyrus was in marked contrast to that of Tissaphernes, who had played fast and loose with the Spartans. The latter sent out Lysander as admiral in 407 b. c.; and he at once proceeded to Ephesus, and there with seventy sail awaited the coming of the young prince. When Cyrus arrived at Sardis, Lysander went up to pay him a visit, with the ambassadors from Lacedaemon. He begged Cyrus to show zeal in the prosecution of the war against the Athenians, that ancient enemy by whom the Persian arms had been so signally defeated. The answer of the youthful ruler is memorable<sup>2</sup>: Κῦρος δὲ τὸν τε πατέρα ἔφη ταῦτα ἐπισταλ-

<sup>1</sup> *Hellen.* i. 4. 3. The persons whom Cyrus met as he came down to the coast were Greek ambassadors on their way to the Great King.

<sup>2</sup> *Hellen.* i. 5. 3.

κείναι καὶ αὐτὸς οὐκ ἄλλ' ἐγνωκέναι, ἀλλὰ πάντα ποιήσειν· ἔχων δὲ ἦκεν τάλαντα πενταπόσια· εἴαν δὲ ταῦτα ἐκλίπη, τοῖς ἰδίους χρήσεσθαι ἔφη ἃ ὁ πατὴρ αὐτῷ ἔδωκεν. εἴαν δὲ καὶ ταῦτα, καὶ τὸν θρόνον κατακόψειν ἐφ' οὗ ἐκάθητο, ὄντα ἀργυροῦν καὶ χρυσοῦν. After dinner, when Cyrus drank to the health of the Spartan admiral and asked him what he could do to gratify him most, Lysander replied, "Add an obol to the sailors' pay." Cyrus did this, and raised their pay to four obols a day, paid all arrears, and gave them a month's pay in advance. The enthusiasm of the Spartan army was great, and the Athenians were correspondingly depressed. The latter sent ambassadors to Cyrus, but he refused to receive them, and repulsed with contempt the advice of Tissaphernes to render efficient aid neither to Athens nor to Sparta. The interest of Cyrus in the Lacedaemonian cause was strengthened by the personal regard which he conceived for Lysander. He felt great admiration for the character and abilities of this able commander, and bestowed upon him later a signal mark of confidence.

19. Cyrus was energetic and ambitious, and seems to have believed from the first that his father would name him as his successor, to the exclusion of his older brother Artaxerxes, who was of a timid disposition. His expectation was not unreasonable. The law of succession to the Persian throne was at best uncertain. He was the favorite son of the queen, whom indeed he much resembled in disposition. He was born after his father's accession to the royal power. He bore the name of the great founder of the empire. So great was his confidence that even before his father's death he assumed royal prerogatives. It was a Persian custom that those who appeared in the presence of the king should thrust their hands into certain long sleeves which rendered the hands for the moment incapable of use. In 405 B. C., two first-cousins of Cyrus met him and neglected thus to conceal their hands.

He had them put to death. The parents in grief and anger urged upon Darius the danger of overlooking such insolence, and on the plea of illness, which was indeed well founded, the king summoned Cyrus to his bedside. Darius then lay ill at Thammeria, in Media, near the territory of the Cadusians, against whom he had marched to put down a revolt.

20. Cyrus realized the importance of obeying this summons at once, for his brother and rival was already with the king. Lysander happened to be with him when he received the message. To him Cyrus turned over the treasure which he had in hand, and he assigned to him also his entire personal revenue from the province of which he was satrap, to be used in prosecution of the war. The timely aid thus rendered to the Lacedaemonians did much to hasten the end of the Peloponnesian War. He then set out from Sardis with a body-guard of 300 Greeks under the command of Xenias the Parrhasian. This was the first time that a Persian had ever appeared at court with a Greek escort. They were so well remunerated that the rate of their pay became celebrated. Cyrus took with him also Tissaphernes, ostensibly as a friend, but in reality because he feared to leave him behind. He proved to be a dangerous companion. Darius died soon after the arrival of the younger son. The hopes of the ambitious young prince were destroyed at one blow. Notwithstanding the intercession of Parysatis, Darius had failed to name Cyrus as his successor to the throne, and Artaxerxes became king.

Xenophon evidently discredits a story current in antiquity, but which nevertheless may well be true. It was an ancient Persian custom that the king on coming to the throne must go to Pasargadae (§ 6), and there, in the temple, with solemn ceremonial lay aside his robe and put on that of Cyrus the Great. The story relates that Tissaphernes appeared before the king in the temple, with a priest who charged Cyrus

with the intention of concealing himself there and falling upon his brother and slaying him in the midst of the solemn rites. According to another version of the story, Cyrus was actually discovered hidden in the temple. He was arrested, and was about to be put instantly to death when Parysatis threw her arms about him and saved his life. He returned in disgrace to his satrapy. The first book of the *Anabasis* gives an account of the ambitious young ruler from this time until his ill-fated death on the battle-field of Cunaxa.

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### MILITARY MATTERS.<sup>1</sup>

21. The employment of Greek mercenaries, by either foreign or Greek states, was comparatively rare before the close of the Peloponnesian War. The first considerable body of Greek mercenary troops of which we have definite knowledge was that collected by Cyrus the Younger, the "Ten Thousand," who made the memorable advance and retreat described in the *Anabasis*. At least five thousand of these, after their return in 399 B. C., were taken into the pay of the Lacedaemonian general Thibron, who was then about to prosecute in Asia Minor the war which Sparta had undertaken against Persia in behalf of the Greek cities of the coast. They returned to Greece with Agesilaus in 394 B. C., took part in the stubborn fight at Coronea, and were then dismissed from his service. But they were veritable soldiers of fortune; and they seem to have held together, and to have formed part of the mercenary troops that played so important a rôle in the Corinthian war.

<sup>1</sup> The military organization of the "Ten Thousand" was in some respects peculiar. The student is warned that the following is not an account of either the Athenian or Spartan military systems, but is intended to interpret in particular the first four books of the *Anabasis*.

22. The Greek troops enlisted by Cyrus, with their commanders, were the following :—

Xenias, an Arcadian . . . .	4000	hoplites.
Proxenus, a Boeotian . . . .	1500	“ 500 gymnetes.
Sophaenetus, an Arcadian . .	1000	“
Socrates, an Achaean . . . .	500	“
Pasion, a Megarian . . . . .	300	“ 300 peltasts.
Menon, a Thessalian . . . . .	1000	“ 500 “
Clearchus, a Lacedaemonian . .	1000	“ { 800 “
		{ 200 bowmen.
		{ 40 horse.
Sosis, a Syracusan . . . . .	300	“
Agias, <sup>1</sup> an Arcadian . . . . .	1000	“
Chrisophus, a Lacedaemonian .	700	“
Deserters from the king . . . .	400	“

23. There were ten generals. Two of them deserted on the march inland, Xenias and Pasion ; five of the others were entrapped by Tissaphernes at the Great Zab (the Zapetas), Proxenus, Socrates, Menon, Clearchus, and Agias. In their places were chosen respectively Xenophon, an Athenian, Xanthicles, an Achaean, Philisius, an Achaean, Timasion, a Dardanian, and Cleanor, an Arcadian. The general most trusted by Cyrus was Clearchus, a soldier of great ability and experience. He was in command of the Greek troops in the battle at Cunaxa ; and after the death of Cyrus he became by common consent their leader, until he was captured and slain. In the retreat from the Great Zab to Trapezus, the command was held by Chrisophus and Xenophon in common.

<sup>1</sup> The MSS. say “ Sophaenetus, the Arcadian ” (i. 2. 9) ; but Sophaenetus had already joined Cyrus with 1000 hoplites at Sardis (i. 2. 3). The text is probably due to a copyist’s error, who should have written *Ἀγίας*. Agias was one of the five generals entrapped and put to death by Tissaphernes after the battle at Cunaxa (ii. 5. 31 ff.), and it is incredible that Xenophon should not have named him, with his contingent, in the enumeration of the forces brought together by Cyrus.

The total number of hoplites was 11,700, of light armed troops 2,300, of cavalry 40. But definite losses occurred. Two companies of Menon's hoplites, numbering 100 or 200 men,<sup>1</sup> were lost in the passage over the mountains into Cilicia. The 40 horse and 300 light armed troops, mostly Thracians, deserted to the king after the battle at Cunaxa. Nicarchus, a captain, with 20 men, went off between dark and daylight at the Great Zab. There were other heavier losses, whose numbers are not recorded, by disease, by the snow, and by the hands of the enemy. At the time when the Greeks forced their way into Colchis, when they were within two days march of the sea at Trapezus, they were able to muster for active duty only about 9,800 men,—8000 hoplites and 1800 light armed.

24. With the exception of the 700 hoplites under Chiriso-phus, whom the Ephors at Sparta sent out to the aid of Cyrus, these troops were mercenaries. They were commissioned by no state. They were soldiers of fortune in search of adventure and a well-filled purse. The close of the Peloponnesian War, by the extinction of the power of Athens, had thrown many men, inured to arms, out of employment. Many of them were men of ability. Cyrus already had Greeks in his employ, in the different garrisons of his satrapy; and such was his reputation for generosity and upright dealing, that others enlisted in numbers when it was known that he was about to undertake a campaign against the Pisidians, which was his announced purpose.

Xenophon says that the majority of them had left home not because their means were scanty, but attracted by the fame of Cyrus's virtues; that many of them brought followers with them, and that others had expended money on the expedition. The majority of them were Peloponnesians; more than one-half were Arcadians and Achaeans. The 4000

<sup>1</sup> See i. 2. 25.

under Xenias had been enlisted by the commanders of the garrisons. The others, except those with Chirisophus, were brought together by generals whom Cyrus commissioned and to whom he furnished the necessary funds. These in turn appointed captains, who enlisted companies. The members of a company generally came from the same neighborhood, and were united by ties of race and previous friendship.

25. These mercenaries brought with them their own arms, but received pay and means of daily support from Cyrus (*v. μισθός*). At first this amounted to a daric a month for each man, or 4 obols a day. Later Cyrus promised to raise the pay to a daric and a half a month, or 6 obols a day. A captain received twice and a general four times the amount paid to the common soldier. One half of this amount was the soldier's pay for service; the other half went for daily rations (*στρηρέσιον*), since the army had no commisariat in the modern sense, but each soldier bought his own provisions (§ 26). With the rate of pay at a daric and a half, the payroll of the Greeks amounted, when the complement of mercenary troops was greatest, to over 20,000 darics a month (*v. δαρεικός*), at a time when the buying-power of money was much greater than it is now.

Cyrus seems to have offered no bounties to induce men to enlist, but his promises after they joined him were alluring. When he reached the Euphrates and the real object of his expedition was made known, he promised each man five minas of silver (*v. μινᾶ*) when he got to Babylon, and he agreed to continue the pay of the Greeks until their return to Ionia. In a later time the Greek mercenary received pay only until the object of the expedition on which he had enlisted was accomplished. He got home as best he could. Just before the battle at Cunaxa, Cyrus's promises were profuse, though doubtless sincere. He purposed, he said, to put his friends in places of power and profit, and only feared that his friends

would be too few. He added specifically that in the event of victory he would give each of the Greeks a golden crown. The soldiers were elated. But his premature death in the battle that immediately followed destroyed all their hopes of gain.

26. Rations were not supplied the soldier after the modern fashion. A market (*ἀγορά*) was set up in camp, where he bought his supplies. On the advance this market was established in the barbarian contingent of Cyrus's troops, and was conducted by regular dealers, mainly Lydians, who accompanied the army on the march. The supplies consisted chiefly of grain in the form of flour, and wine. Allowing a choenix (*χοῖνιξ*) of grain *per diem* to each man, the daily amount consumed by the Greek contingent was over 400 bushels. These supplies were carried on wagons and beasts of burden, and were renewed by the dealers from the surrounding country by purchase on the days when the army rested from its march. Sometimes the ordinary supplies failed altogether, and the soldiers subsisted on meat. This was accounted a hardship. Cyrus had with him a special train of 400 wagons loaded with flour and wine, in order that, if provisions failed, he might be able to supply the Greeks. The soldiers were, of course, free to make their purchases where they saw fit, and a market was sometimes furnished by the inhabitants of the country through which they were passing. Occasionally on the march inland they resorted to plunder. This happened once also just before they reached the Great Zab.

The Greeks were in straits for supplies after the battle at Cunaxa, and the first demand which they made on the king was for provisions. In the subsequent compact with Tissaphernes, who was to lead them back to the coast, it was specially agreed that the Greeks should purchase their food from the market furnished by the barbarians; only when the



barbarians failed to supply a market were they to "take" what they needed from the surrounding country. From the Great Zab to the sea they lived exclusively by plundering. During this time each soldier received what he needed for daily support; also other booty, especially captives, became common property (*κοινόν*).

27. The men enlisted by Cyrus were naturally independent in disposition, and the maintenance of military discipline among them proved to be difficult. They demanded to be consulted or informed before measures were taken. Cyrus himself, their commander, whose control of his own troops was absolute, realized that he had no real authority over these Greeks, and used with great skill the only argument available for him. He appealed to their love of gain. They paid scant respect also to their own generals. More than 2000 of them at one time took their kits and baggage and transferred themselves bodily to another leader. They expressed publicly and without fear their opinion of the conduct of their commanders, and remonstrated with them to their faces.

Once when Clearchus, the Spartan, a severe disciplinarian, whose soul must have been tried by the spirit of independence among his men, attempted to force his division forward against their will, they pelted him and his baggage train with stones. Realizing his impotence, he then called them together in assembly, and argued the matter with them in two meetings. The government of these Greek troops was in fact democratic. The generals and captains constituted a deliberative council. In case of all important measures about which there might be difference of opinion, proposals were submitted to a general assembly of the soldiers, before whom arguments were offered in favor of the measures proposed and with whom rested their ratification or rejection. Anybody was free to express his views. The final vote was taken by show of hands. It seems probable that, in case of a vacancy, the soldiers chose their

own commanders, under the direction of their superior officers.

28. But although independent in spirit, these men were not captious, and they realized, especially after the battle at Cunaxa, the gravity of their situation and the importance of discipline. They were certainly brave. They had too a saving sense of humor, and were in general humane to their foes and kindly to one another. At Tyriaeum Cyrus held a show review at the request of the Cilician queen. The Greeks had small opinion of the prowess of Cyrus's barbarian contingent; and in the review, when ordered to charge as in battle, they spontaneously made a mock attack on the barbarian camp. Cyrus's native troops were panic-stricken, the queen fled precipitately in her carriage, and the market people abandoned their wares and took to their heels. The Greeks, we are told, dispersed to their own camp with a roar of laughter. A couple of good jests are recorded, made publicly by Chrisophus and Xenophon, at times when the situation was grave.

In the battle at Cunaxa the Greeks did not indiscriminately slaughter the flying Persians, although these were completely at their mercy, but simply compelled them to throw away their arms. It is significant that Xenophon says nothing about the Persian losses in the battle. The slaughter of the Carduchian before the eyes of his fellow, and the mutilation of the bodies of the enemy slain at the ravine, were acts which seemed sternly demanded by the circumstances. When, on the capture of the stronghold of the Taochi, the women in their terror threw their children over the cliffs and leaped after them, and the men followed, Xenophon records that the sight was "fearful." In the mountains of Carduchia, the Greeks set their newly acquired captives at liberty, although every addition to the numbers of the implacable foe by whom they were surrounded diminished their own chances of escape.

Fifteen years before this, Athenians had massacred in cold blood the whole adult male population of the island of Melos, Greeks slain by Greeks.

In their treatment of one another, in times of danger, these soldiers of fortune proved themselves trusty comrades. They cared solicitously for the sick and wounded, and under the most trying circumstances refused to abandon them to the foe. Xenophon's life was once saved by a brave Arcadian at the imminent risk of his own. And they were companionable. Gathered about the camp-fires above the banks of the Centrites, they recalled the hardships, just happily ended, of their incredible seven days' march through the mountains of the Carduchians. In the Armenian highlands they quartered themselves in different villages, and gave themselves over to feasting and drinking for a week. Visitors had to take breakfast wherever they turned in, and to drink from the common bowl. And when at last they came in sight of the sea, on the summit of Mt. Theches, "they fell to embracing one another, generals and captains and all, and the tears rolled down their cheeks."

29. These men were controlled by a strong religious sentiment, which made itself manifest both in their lives and in their formal observance of religious rites. A thoroughly depraved man like Menon stood out conspicuously among them by reason of his wickedness. They felt gratitude to the Gods when they had escaped a danger, and feared to commit an unworthy act through dread of their anger. They swore in the name of the Gods, and imprecated the divine wrath upon their foes. They had faith in omens, made vows, believed in dreams, poured libations, and offered prayers. The burial of their fallen comrades was a sacred duty, to be fulfilled at any cost. They offered frequent sacrifice to the Gods in order to learn their will and to propitiate their favor, and in gratitude for their protection. The rite was sometimes

especially impressive, as when at the Centrites the army was gathered on the southern bank of the river, with the enemy in full view on the other side, and the seers slaughtered the victims over the stream.

A compact was sealed with a solemn oath, sworn in the name of the Gods, and with the slaughter of victims, or with oath and the giving and taking of right hands, or, as when they made compact with the Macronians, with oath and the exchange of spears. "The Gods will be our allies," said Xenophon at the Great Zab, "for we have kept our oaths sworn in their name, the Gods, who are able in a moment to make the great small, and who at will can save the lowly with ease, even though they be in sore straits." The language of Clearchus, in his conference with Tissaphernes, is still more remarkable. "Our oaths," he said, "sworn in the name of the Gods, forbid us to be enemies. I envy not the man whose conscience tells him that he has disregarded these. A war with the Gods! With what speed may one flee from them and escape? Into what darkness may he slink away? Into what strong place may he withdraw himself? All things are in all ways subject to the Gods, and everywhere the Gods are the masters of all alike."

30. Cyrus's Greek troops consisted of heavy armed infantry (*v. ὀπλίτης*), light-armed infantry (*v. γυμνής*), and cavalry (*v. ἵππεύς*).<sup>1</sup> The light-armed troops were principally peltasts (*v. πελταστῆς*), but comprehended also bowmen (*v. τοξότης*) and javelin throwers (*v. ἀκοντιστής*). The last were unimportant, and there were no slingers (*v. σφενδοθήτης*) in the army until necessity compelled the Greeks, when on the retreat, to organize a company of 200 of them. The 40 cavalrymen originally brought by Clearchus deserted after the battle at

<sup>1</sup> Cyrus had triremes (*v. τριήρης*) also at his command, 25 of his own, and 35 sent to his aid by the Spartans. But these, in the nature of the case, were but of slight service in the expedition against his brother.

Cunaxa, but a new troop of 50 horse was organized on the retreat at the same time with the company of 200 slingers.

The heavy infantry was organized in battalions of varying strength (*v. τάξις*), consisting of the hoplites under the command of a general, and in companies, with a normal strength of 100 (*v. λόχος*). The company consisted of two divisions of 50 (*v. πεντηκοστός*), and four of 25 (*v. ἐνομοσία*), each larger division containing two smaller ones. The officers of the heavy infantry were the general (*v. στρατηγός*), lieutenant general (*v. ὑποστρατηγός*), captain (*v. λοχαγός*), lieutenant (*v. ὑπολοχαγός*), commander of a half company (*v. πεντηκοντήρ*), and commander of a quarter company (*v. ἐνομοστάρχης*). It seems probable that there were but two enomotarchs, in command of the second and fourth enomoties, the two penteconters being at the head of the first and third enomoties. (See § 32<sup>2</sup>.)

Of the organization of the light-armed troops in the *Anabasis* little can be affirmed with certainty, and the body of horse was small. The commanders of the divisions of the former were apparently called taxiarchs (*v. ταξίαρχος*), and the peltasts seem to have been organized in companies. In the battle at Cunaxa, the whole body of peltasts was drawn up together under the command of Episthenes. In the retreat to Trapezus, they were assigned to different generals, according to need. Both the bowmen and slingers were under their own commanders. The commander of the 50 horse was Lycius, an Athenian.

31. The heavy infantry (*v. ὀπλίτης*) carried six pieces of armor, — four for defence, helmet (*κράνος*), cuirass<sup>1</sup> (*θώραξ*,

<sup>1</sup> The view has been advanced that the hoplites in the army of Cyrus wore no cuirass, and i. 2. 16 has been cited in proof. But the argument is based on a probable misinterpretation of the passage (see the note), and is contradicted by the fact that elsewhere in the *Anabasis* cuirasses are specifically mentioned as worn by Greeks.

σπολάς), shield (ἀσπίς), and greaves (κνημίς), and two for offence, spear (δόρυ) and sword (ξίφος).

Of the light infantry, the peltasts (*v. πελταστής*) carried for defence the target (πέλη), and were armed with short spears for hurling and probably with a sword; the javelin throwers (*v. ἀκοντιστής*) were armed only with javelins (*v. ἀκόντιον*); the bowmen (*v. τοξότης*) were generally without defensive armor, and carried only bow (τόξον), quiver (φαρέτρα), and arrows (*v. τόξευμα*); the slingers (*v. σφενδονήτης*) had only their slings and missiles (*v. σφενδόνη*).

The cavalry (*v. ἵππεύς*) were protected by helmet, cuirass, and cavalry boots, but carried no shield. Their offensive armor consisted of spear and sword.<sup>1</sup>

We have some slight evidence as to the effectiveness of the armor carried by the Greeks and the foes opposed to them. A Greek metal shield and metal or leathern cuirass could not withstand an arrow, but both might be pierced by it and the wearer might be killed. The javelin carried the least distance, the arrow and missile from the sling farther. The Rhodian slingers, with their lead bullets, shot twice as far as the Persian slingers, who used big stones. When the Greeks were about to cross the Centrites, 200 Greek feet in width, we are told that the light-armed troops of the enemy, posted on bluffs distant 300 or 400 feet from the other side of the river, were not able to reach them with bow and sling, that is, the arrows and slingstones of these barbarians failed to carry 500 or 600 feet.

32. The tactical unit of the Greek heavy infantry in the *Anabasis* seems to have been the enomoty (ἐνωμοτία), consisting of 24 men with their leader (ἐνωμοστάρχης). When

<sup>1</sup> The protection of the horse by frontlet and breastplate (προμετωπίδιον, προστερνίδιον), although specially commended by Xenophon in his *Treatise on Horsemanship*, seems to have been the practice not of the Greeks but of the orientals.

ranged in order of battle they were in rank and file, with a front of three and depth of eight. See Fig. 1. The first man in the file had a post of honor, since he was the first to meet the enemy. The last man in the file (*ἀρηγός*) was also in an important position, since he became the leader of the file when it faced about. Since the hoplite was heavily armed, he needed space to move in, both in front and at the side. We have no information as to the space allowed in classical times; but later military writers state that in march order the ranks and files were six Greek feet (*σ. πούς*) apart, and that in order of battle the files were three and the ranks two Greek feet apart.<sup>1</sup>

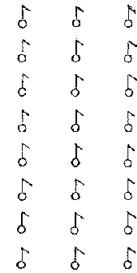


Fig. 1.—Enomoty in Order of Battle.

Four enomoties constituted the company of 96 men. The four enomotarchs, or the two penteconters and two enomotarchs (§ 30<sup>2</sup>), completed the full number of 100 men (*λόχος*). When the four enomoties were ranged side by side

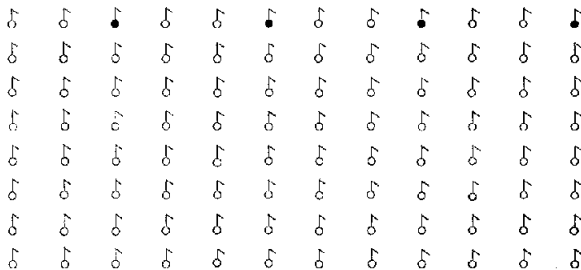


Fig. 2.—Company (four Enomoties) in Order of Battle.

with a depth of eight, the company was in order of battle. Companies so ranged constituted the line of battle (*φάλαγξ*). See Fig. 2. Each company then consisted of 12 files and

The phalanx has the epithet *πυκνή* in ii. 3. 3.

8 ranks.<sup>1</sup> The officers of the company (§ 30<sup>2</sup>), marching on foot, probably had their places in front of their respective divisions, but exact information on this point is lacking. The general, also, was probably in front of his division. We know that he was mounted. The phalanx was divided into the right wing, the centre, and the left wing. The right wing was the post of danger, and therefore of honor, since the right side of those in the right wing was exposed (the shield being carried on the left arm) if the enemy outflanked.

33. Evolutions without individual change of place were made to the right, ἐπὶ δόρυ (the spear being carried in the right hand), or to the left, ἐπ' ἀσπίδα (the shield being carried on the left arm), either with the quarter turn, 'right face,' 'left face,' or with the half turn, 'right about face,' 'left about face.'

Evolutions of entire divisions, such *e.g.* as the company, were made without change of front, also to the right and left, by wheeling, the leader of the right or left file maintaining his place and serving as the pivot on which the entire body turned.

To effect a complete change of front in a body of troops in line, such as the phalanx, so that it faced in the opposite direction, the troops counter-marched. The counter-march was executed by the Lacedaemonians as follows (Fig. 3). The troops made

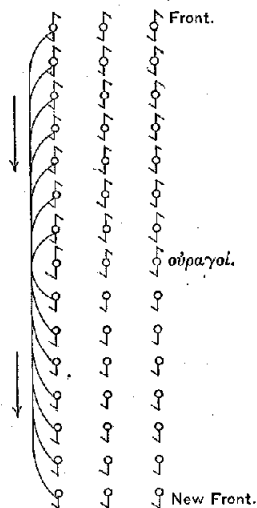


Fig. 3. -- Enomoty executing the Counter-March.

<sup>1</sup> The depth of the phalanx was usually, but not always, 8 men. When Cyrus exhibited his troops to Queen Epyaxa at Tyriacum, the Greek phalanx was drawn up four deep (i. 2. 15), in order to make the greater show. The 10,600 hoplites that he had with him at this time, drawn up four deep (106 companies each with a front of 24), made a line nearly a mile and a half long.



the half turn, 'left about face.' The *οὐραγοί* then remained where they were. Each file leader next passed to the right of his file to the new front. The second, third, *etc.* ranks followed in order and placed themselves behind the front rank, until finally the seventh rank had taken position behind the sixth and in front of the *οὐραγοί*, who were now in their proper place in the rear.<sup>1</sup>

34. In contrast with the order of battle, or phalanx (§ 32<sup>2</sup>), was the order of march, in column (*κατὰ κέρας*), with narrow front and great depth, in which the separate parts of the force (enomoty, company, taxis) followed one another. An entire force might thus march in single, double, triple file, *etc.*, as circumstances rendered advisable.

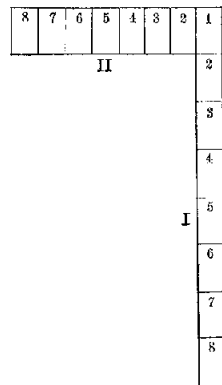


Fig. 4.— Two Companies (eight Enomoties) in Column (I.) reformed in Line of Batt'e (II.).

A body of troops marching three abreast, in column, formed in line of battle, if the enemy appeared in the front, as follows (Fig. 4). The first enomoty of 24 men, 3 abreast and 8 deep, halted, and the other enomoties marched in order to the left (*παρ' ἀσπίδα*) into position, the second beside the first, the third beside the second, *etc.*

A body of troops in battle line formed in column for marching, three abreast, if the march was to be straight forward and if the change of formation began at the right, as follows (Fig. 5). The first enomoty on the right marched directly forward, the second enotomy took position behind it, and the others followed in order. The right wing then led

<sup>1</sup> Cf. i. 10. 6, where the Greeks used the counter-march (*στραφέντες*) in changing front to meet the king, who was advancing with the apparent intention of attacking them in the rear.

the column. The change of formation might begin at the left, the left wing leading the column.

Shortly before the second charge of the Greeks at the battle at Cunaxa, the Greeks were in battle-line, at right angles to the Euphrates, facing upstream. They feared that the army of the king, who was advancing against them with his right wing over against their right wing (§ 45<sup>2</sup>), would take them

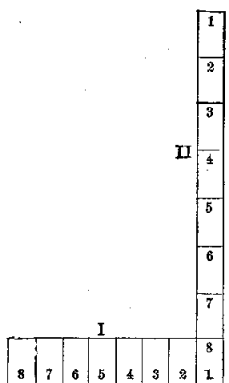


Fig. 5. — Two Companies (eight Enomoties) in Line of Battle (I.) reformed in Column, the right wing leading (II.).

in the right flank and enfold them on both sides. They therefore deliberated whether they should not retire their right wing and bring their whole line into position parallel with the river, which would then be a defence in their rear. This change, by which the new line would have been put at right angles to the original line, would probably have been executed<sup>1</sup> as follows (Fig. 6). The first company on the left of the line (No. 10) would have advanced a distance equal to nearly one half of the length of the line, and quarter wheeled to the right; the second company (No. 9) would have fallen in behind, halted 36 feet (the length of front of a company) from the first company, and also quarter wheeled to the right; the manœuvre would have been made by each of the eight remaining companies in order, so that all would have stood in a continuous line. The line as now formed would have faced directly away from the river and rested upon it.<sup>2</sup>

<sup>1</sup> The manœuvre was not in fact executed, although the contrary view is held by many commentators. See note on § 45<sup>2</sup>.

<sup>2</sup> Xenophon says in the passage under consideration, *καὶ ἐδόκει αὐτοῖς ἀναπτύσσειν τὸ κέρας καὶ ποιήσασθαι πίσθεν τὸν ποταμὸν* (i. 10. 9). The word *ἀναπτύσσειν*, which means 1. *unfold*, 2. *fold back*, has here been variously

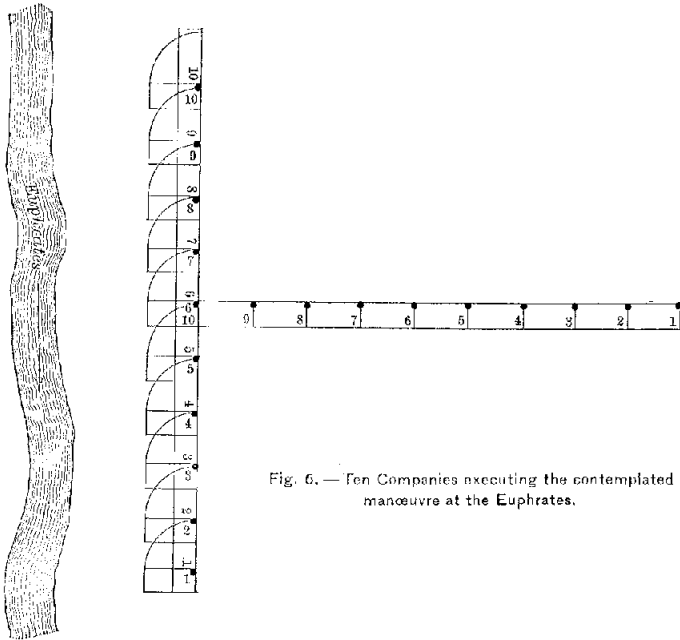


Fig. 6. — Ten Companies executing the contemplated manoeuvre at the Euphrates.

interpreted. Three principal explanations of the change of position contemplated by the Greeks deserve consideration. First, as explained above, they planned to retire ('fold back') their exposed right wing, and to put the river, as a defence, behind their entire force. Secondly, it is thought that their purpose was to deploy or extend ('open out') their right wing. This deployment of the right wing would have made the subsequent change of position more difficult, and we fail to see its object if the whole force was ultimately to be brought into position parallel to the river. Thirdly, the plan of the Greeks is thought to have been to wheel their right wing toward the rear, so that it should be at an angle of not more than ninety degrees to its original position, and so that it would, in a sense, have had the river behind it, the centre and left wing remaining as before. The Greeks would thus have presented to the enemy a front and a defensive flank. The position would, in fact, have been solely a defensive one, in which it would have been impossible for the Greeks to charge; the troops posted at the angle, moreover, would have been peculiarly exposed in case of the enemy's attack.

35. The common order of march was in column (§ 34<sup>1</sup>), the right wing leading. The column commonly marched two abreast,<sup>1</sup> and was very long. Ten thousand men marching thus, with six feet of space between each pair (§ 32<sup>1</sup>), would form a line nearly six miles long. Each general was at the head of his own division on horseback. The light-armed troops went before and on each side, to make observation of the country and as a protection against surprises, or were placed wherever the special circumstances demanded. The discipline was not rigid, and many soldiers left the ranks. Nor were those in the ranks fully armed, since much of the armor was carried on wagons and by the beasts of burden. If the enemy appeared, the column was formed into line of battle (34<sup>2</sup>). This took time, and if the enemy's appearance was unexpected, it was often attended with great confusion.<sup>2</sup>

Occasionally the march was made in line of battle, sometimes even for an entire day; but this was unusual, and happened only when an attack of the enemy was imminent or the situation was otherwise full of danger. The discipline was not rigid even in this case, and the men sometimes left the ranks. If indications of the presence of the enemy appeared, scouts were sent out.

36. A peculiar formation for battle, to which the Greeks resorted on the retreat, was the *λόχοι ὄρθιοι* or companies in column (*ὄρθιος*). This formation was especially serviceable in attacking a height. The enemy was in front and above, and the attacking force was in line. (See Fig. 7.) Each com-

<sup>1</sup> The enomoties were here ranged in order one behind the other. In single file the enomoty would be 24 men deep, in double file 12, in triple file 8, etc. The formation of the enomoty in any desired order of arrangement was easy, since the number of men was small. If the order of march was two abreast, the enomoty would have to be re-formed in 3 files and 8 ranks before the evolution described in § 34<sup>2</sup>.

<sup>2</sup> This happened before the battle at Cunaxa. Cf. i. 8. 2-4, 14.

pany was brought into column by itself by deploying the second, third, and fourth enomoties in order behind the first. Each company thus formed had a front of 3 and a depth of 32, or, if the front was doubled, a front of 6 and a depth of 16.

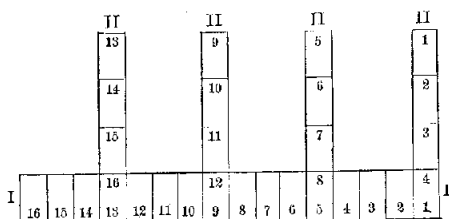


Fig. 7. — Four Companies (sixteen Enomoties) in Line (I.) re-formed in Company Columns (II.).

The company thus formed a compact body, with greater depth than front (therefore called *ὄρθιος*). It was in line with the companies on each side of it, but separated from them by a considerable interval of space. These intervals between companies could be increased by extending the line of companies to the right and left. The superiority of this formation to the ordinary phalanx in certain situations was found to be very great.<sup>1</sup>

It was once used by the Greeks on the retreat in crossing a river, when the cavalry of the enemy was in force on the opposite bank and their infantry was on higher ground in the rear of the cavalry. On this occasion the rear guard, who had formed in *λόχοι ὄρθιοι*, were compelled to re-form in line of battle to repel the attack of an enemy in the rear. This was done by reversing the evolution just described. The companies in column, with space between them, halted facing the enemy. The second, third, and fourth enomoties were then moved to the left (*παρ' ἀσπίδα*) into position by the side of the first (cf. § 34<sup>2</sup>).

<sup>1</sup> Xenophon himself gives a graphic enumeration of these advantages in iv. 8. 10-13.

37. When five of their generals were entrapped at the Great Zab by the treachery of Tissaphernes, the Greeks realized that their retreat would have to be made under a running fire. They therefore adopted, on the advice of Xenophon, the hollow square (*πλαίσιον*) as their order of march.

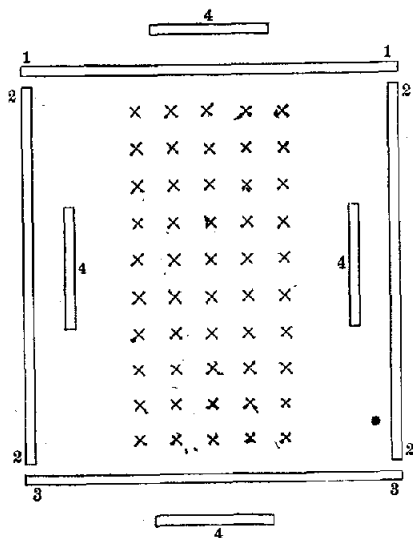


Fig. 8.—The Hollow Square.

1. στόμα. 2. πλευρά. 3. οὐρά.  
4. Light-armed troops in four divisions.  
X X X Baggage Train.

By means of this formation, they presented a front to the enemy on all sides.<sup>1</sup> See Fig. 8.

The square was formed of the hoplite forces. If we assume that the hoplites available at this time for this service numbered 10,000 (§ 23) and that they were assigned in equal numbers to each of the four sides of the square, each division contained 25 companies of 100 men. If the troops were ranged 8 deep, the length of each division, with 300 men in the line, was a

trifle less than 900 Greek feet, if we allow (§ 32<sup>1</sup>) 3 feet to each man. We have incidental confirmation that the square was very large. Just before the Greeks reached the confines of Carduchia, the barbarians seized a height on their right commanding the pass through which lay their way. But the peak of the mountain, from which was an approach to the height held by the barbarians, was not yet occupied, and the

<sup>1</sup> See iii. 2. 36 and 37.

Greeks determined to seize it. Quick action was necessary, in order to anticipate the enemy; and Xenophon, who had come to the front of the square to consult with Chirisophus, asked the latter to send troops with him from the van, 'since it was a long way to fetch men from the rear.'<sup>1</sup>

The front (*στόμα*) was drawn up in the order of the phalanx, with a front of 300 and a depth of 8. The rear (*οὐρά*) was similarly arranged, but with the order of ranks reversed, the file leaders (§ 32<sup>1</sup>) and the officers being on the outside and the *οὐραγοί* on the inside. On the march, therefore, the *οὐραγοί* led the *οὐρά*; but if an attack was made from the rear, the whole body of the rear turned 'right about face' to the enemy. The flanks (*πλευρά*) were also arranged with the first rank and the officers on the outside and the *οὐραγοί* on the inside. On the march, each flank formed a column, with a front of 8 and a depth of 300. In case of attack on either side, they faced the enemy by making the quarter-turn ('right face,' 'left face') to the right or left, thus presenting the regular phalanx to the enemy. Chirisophus was put in command of the base of the square, and Xenophon and Timasion of the rear, and the two oldest of the other generals had charge of the two flanks.

The peltasts were probably arranged in four divisions. These supported the four divisions of the hoplites, and had their places either inside or outside of the square as circumstances demanded. The baggage, which had been reduced to the smallest possible amount (§ 39<sup>1</sup>), and the camp followers were inside the square, with the heaviest part of the train probably so arranged that it could follow the road over which the square was travelling. The enemy attacked the square at long range with mounted bowmen, bowmen on foot, and slingers. In order to repel these more effectually, the Greeks organized a body of 200 slingers and a troop of 50 horse.

<sup>1</sup> See iii. 4. 37-43.

The Greek slingers, skirmishing at long range, proved to be superior to those of the Persians. The bowmen also were of service, but the range was too great for the javelin throwers and peltasts. When, however, the Greeks charged the enemy, as was occasionally necessary, the attacking force consisted of hoplites, peltasts, and (after its organization) the cavalry. When skirmishing, the slingers and bowmen were posted outside the square.

38. This order of march was in the main effective, but it was found to have its disadvantages with an enemy in the rear. When the Greeks came to a bridge or a ford, and the wings pressed in, there was great confusion. Everybody was in a hurry to get on. Again, when the obstruction was passed and the wings separated, a vacant space was left at the rear between the flanks, where the rear division reformed with difficulty. The men lost confidence, and the whole force was in danger.

To remedy this evil, the generals organized six special companies of 100 men,<sup>1</sup> each under command of a captain, penteconters (§ 30<sup>2</sup>), and enomotarchs. When on the march the flanks closed in, these six companies fell to the rear, so as to free the wings. When the flanks opened again, they filled up the gap. If the gap was narrow, they filled it by companies, that is with the companies in column, probably with a front of 3 and a depth of 32, so that the six companies had a front of 18; if broader, by fifties, each company having a front of 6 and a depth of 16; if still broader, by enomoties, each company being ranged in ordinary line of battle with a front of 12 and a depth of 8.

These companies were in fact a picked body of 600 men, intended not only to relieve the pressure caused by the closing in of the wings, but also to form an efficient guard at the rear (doubtless assisted by the skirmishers, that is, the slingers

<sup>1</sup> See iii. 4. 19-23.



and bowmen), while the main force defiled in order through the narrow pass. The wings could march at the same time, with narrow masses of the baggage-train between them, over an ordinary bridge; but the van and rear were obliged to defile. Xenophon says that the presence of the six companies at the rear prevented confusion, and that, if any part of the force needed help, they came to its assistance. Three hundred of them were subsequently stationed in the van.

The use of the hollow square was abandoned when the Greeks got out of Assyria and began their seven days' march through the mountains of the Carduchians. Tissaphernes and Ariacus here abandoned the pursuit, giving the Greeks up as lost, and returned to Asia Minor. Through the mountains the Greeks were forced to march in column (§ 35<sup>1</sup>), the passes being narrow. Through the plain of Armenia and during their subsequent course to the sea, they marched either in column or in line of battle (§ 35<sup>2</sup>) as circumstances demanded.

39. The baggage-train of the Ten Thousand was of formidable dimensions. Wagons and sumpters carried the tents and much personal property of the soldiers (*σκεύη*), including often even their arms. At the Great Zab the Greeks burnt their tents and wagons and all superfluous baggage; but even then the train was heavy, including the necessary equipment of 10,000 or 12,000 men (§ 23<sup>2</sup>), the beasts of burden used for its transport, booty in cattle and captives, women and boys, the sick and wounded, and those needed to take charge of all this. The non-combatants (*ὄχλος*) were thus a numerous body. The day after the Greeks entered the fastnesses of the Carduchians, they determined to take only the best of the sumpters and to let all the recently captured slaves go free. The reason for this was that "with so many mouths to feed, twice the amount of provisions had to be provided and carried" (iv. 1, 13).

On the march inland to Cunaxa, each general seems to have had the baggage of his division under his own charge. The wagons that transported the provisions during this time were a part of the baggage-train of Cyrus's barbarian contingent (§ 26<sup>1</sup>). During the battle at Cunaxa the baggage-train and camp-followers were all gathered in the camp, which was hastily pitched not far from the rear of the phalanx. On the march to join forces with Ariaeus, on the second night after the battle, the baggage-train was placed on the left, between the troops and the Euphrates. On the retreat to the Black Sea, at first the baggage and non-combatants were put inside the hollow square (§ 37<sup>4</sup>); when the square was abandoned, they were placed between the van and rear of the force. The train was here at all times an impediment to rapid marching, and frequently compelled the Greeks to take the longer way.

40. The march began betimes in the morning. The tents were struck, the baggage and tents were packed and put on the wagons and sumpters, the men fell in, and the army got under way. It is not possible to determine whether, on the advance to Cunaxa, the generals with their respective divisions led the column in turn on successive days; on the retreat from the Great Zab, Chirisophus led the van and Xenophon commanded the rear. There was, however, daily change in the company that led the column, and the captain in command was accounted to have a position of special honor and responsibility. Towards the end of the forenoon a halt was called, and breakfast (*ἀριστον*) was taken. After breakfast the march was resumed. There were occasional marches by night, and then the army got under way with special care. After dinner, at the first signal of the trumpet, the men packed up; at the second signal, the baggage was put on the beasts of burden; at the third, the march began.

When the day's march was ended, the army halted and encamped. The different divisions of the Greek force

encamped separately, except in times of danger, and even when they were all in one camp each division had its own place. On the march to Cunaxa the barbarian troops of Cyrus encamped apart from the Greeks. When the halt was made, the cattle were unyoked, the baggage unpacked, and the tents pitched. The latter were made of hides stretched on a wooden framework. When the Greeks had burnt their tents at the Great Zab, they encamped in villages wherever this was possible. The *Anabasis* gives us no information in regard to the form of the camp or in regard to its inner arrangement, but it was not fortified. There was a place in the camp where the arms were stacked, but its precise situation cannot be determined.

After the tents had been pitched and the arms had been stacked, fuel and fodder were gathered, fires were built, and dinner was prepared. This was the chief meal of the day. Sentinels, who had been given the pass-word, were posted, and the men turned in. Whether the night was divided into three or four watches is uncertain. The last watch began at early dawn. A panic in camp at night was a serious matter. Announcements were made by a herald, or the word was passed along.

41. A day's march, or 'stage' (*σταθμός*), varied in length according to circumstances. Xenophon enumerates 84 stages, with a total distance of 517 parasangs, between Sardis and the vicinity of Cunaxa. This makes the average length of the day's march a little more than six parasangs. The longest stages were 10 parasangs. If the parasang (*παρασάγγης*) is reckoned as equal to 30 stadia and the stadium (*στάδιον*) at 582.5 English feet, the parasang was equal to about 3.3 ordinary English miles. The average day's march, on this calculation, would be about 20 miles. And this probably represents about what Xenophon thought to be a fair day's march.

But it is evident from various considerations, that Xenophon did not mean by 'parasang' an exact and invariable *distance*. In the first place he had no means, except just at the first, of measuring accurately the day's march. Again, the daily rate of speed, as he reports it, was greater by nearly one half, when the Greeks were travelling, in the month of January, through the territory of the Chalybes,—who were the bravest people that they met, were heavily armed, fought with them hand to hand, and kept up the fight for seven days,—than between Celaenae and Peltae in the month of April, where there was no hindrance. Xenophon probably measures parasangs by time rather than by distance, as Grote first suggested.<sup>1</sup> He had opportunity in the early marches, where the army after leaving Sardis travelled at first over a measured road, to observe how long it took them to march one, two, or three parasangs, and in the subsequent marches he called that *length of time* one, two, or three parasangs. A certain number of hours of marching meant to him a certain number of parasangs.

42. Although Cyrus was anxious to join issue with his brother in battle, and made his march inland to Cunaxa as rapidly as possible, nevertheless between Sardis and Cunaxa he spent 96 days in camp. His longest halt, 30 days, was at Celaenae, where he waited for reinforcements. He was detained 20 days at Tarsus by the refusal of his Greek troops to advance. His other halts lasted from 3 to 7 days, and were made mainly to rest his troops; although they were utilized for other purposes, such as provisioning, review, enumeration of the troops, and celebration of festivals and games. Some of the marches without days of rest were long. That between Myriandus and Thapsacus lasted 12 days, but the troops were in camp 7 days before it began and 5 days after it was finished. Twice the force marched 9 days con-

<sup>1</sup> *History of Greece*, vol. VIII. p. 316, note 3 (chap. LXIX).

tinuously. Just before the battle at Cunaxa they were on the march 19 days, 13 through the desert and 6 in Babylonia, with a review held at midnight on the third night before the battle.

But the hardships of the march inland to Cunaxa were slight compared with those of the retreat to Trapezus. The Greeks spent 132 days in getting from the villages near Babylon, where they began their march northward under the guidance of Tissaphernes, to the Black Sea at Trapezus. Only 24 of these were spent in camp; and the halt was forced in every instance by lack of supplies, by exhaustion, by sickness, or by other causes. During the month of November they marched 22 days without a day of rest in camp, including 7 days of continuous fighting in the mountains of the Carduchians. In December and January they were 31 days continuously on the march.

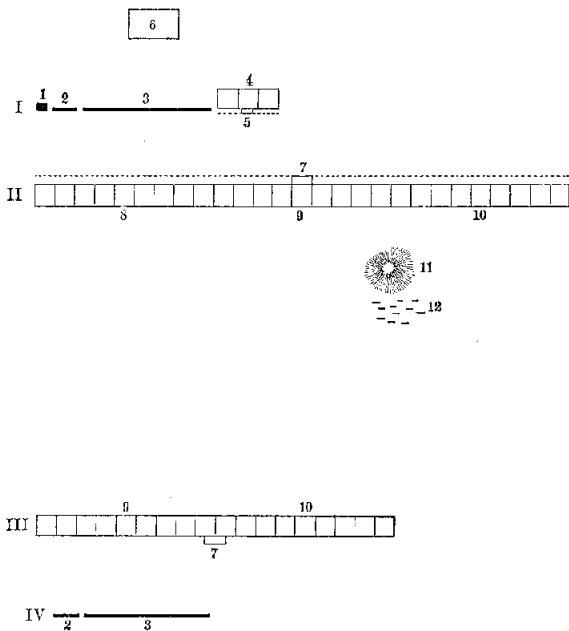
We know with certainty from the narrative of Xenophon that the march from Sardis to the battle-field took 182 days. If September 3, 401 B. C., is accepted as the date of the battle, the march from Sardis began on March 6, 401 B. C. We know with less certainty, since the narrative is not always clear, that the Greeks were 158 days in reaching Trapezus, reckoning from the day after the battle, and including the 26 days which elapsed before they began their march northward. This calculation brings them to Trapezus on February 8, 400 B. C.

43. The Greeks fought one great battle in this memorable campaign, and many smaller ones. During the retreat they showed great resource in meeting peculiar conditions. Xenophon's invention, for example, of the *ῥοθιοὶ λόχοι* (§ 36) was admirably adapted for storming a height, and it seems singular that it should not have been adopted by commanders in later times. Their almost total lack of cavalry forced the Greeks to devise substitutes, such, for example, as the 600

picked hoplites who protected their hollow square (§ 38<sup>2</sup>). Their light-armed troops were employed with effect in various ways. In the battle at Cunaxa they were placed in a body at the right of the phalanx, the barbarian troops of Cyrus being stationed at the left. When the Greeks were about to storm the position of the Colchians and had reformed the phalanx in company columns, the peltasts to the number of 1800 were posted in three divisions at the right and left and centre. But they depended chiefly on their heavy infantry, and the normal order for battle was the phalanx.

In battle the phalanx presented a solid array of heavily armed men, eight ranks deep, divided into the right and left wings and centre (§ 32<sup>2</sup>). When the army was already in line, sacrifice was offered and the omens were taken. The men went into the fight unwillingly if the auspices were not favorable. Sometimes a simple prayer was offered. The commander meanwhile might address his men, seeking to rouse their courage. The watch-word (*σύνθημα*), the means by which friend was to be distinguished from foe in the battle, was given out and passed down the ranks and returned again. In the battle at Cunaxa the watch-word was *Ζεὺς Σωτήρ καὶ Νίκη*. The paean was raised, all the men joining in it, and, under its inspiring strains, the advance began in even line. At the sound of the trumpet, with shields forward and spears in rest, the men raised the battle-cry, the pace quickened to a run, and the phalanx charged. If the enemy gave way, the victors pursued, preserving their line. The recall was sounded with the trumpet. Sacrifice was offered to the Gods in thanksgiving and a trophy (*τρόπαιον*) was erected.

44. The battle at Cunaxa was fought on the left bank of the Euphrates. In their first position the forces of Cyrus were drawn up at right angles to the river, facing down stream. The Greek phalanx had a front of about three quarters of a mile in length. Clearchus had the right wing



- I.—First position of Cyrus facing down stream.
- II.—First position of King facing up stream.
- III.—Second position of King facing down stream.
- IV.—Second position of Greek Troops facing up stream.



- |                              |                            |
|------------------------------|----------------------------|
| 1. Paphlagonian Cavalry.     | 7. Position of King.       |
| 2. Greek light-armed Troops. | 8. Troops of Tissaphernes. |
| 3. Greek Phalanx.            | 9. Troops of Gobryas.      |
| 4. Native Troops of Cyrus.   | 10. Troops of Arbaces.     |
| 5. Position of Cyrus.        | 11. Hill.                  |
| 6. Cyreian Camp.             | 12. Cunaxa.                |

The dotted lines indicate the scythe-bearing chariots, posted in front of the Persian forces in both armies.

of the phalanx. Menon commanded the left wing; the other generals were posted at the centre. On the right of the phalanx the Greek light-armed troops were posted. On their right and next to the river was Cyrus's Paphlagonian cavalry. On the left of the phalanx were the barbarian troops of Cyrus, under his own command, and probably arranged like the forces of the king, in solid squares. This diminished greatly the length of their front. There were 100,000 of these. Cyrus with his body guard of 600 horse, was probably at the centre. In front of these troops were drawn up his twenty scythe-bearing chariots.

Xenophon records that the king brought 900,000 men and 150 chariots into the battle, in three divisions, under the command of Tissaphernes (who was at the left), Gobryas, and Arbaces. The king's troops were drawn up in solid squares, race by race. He himself was posted at their centre, with a guard of 6000 horse under the command of Artagerses. These forces were so vast that, notwithstanding their arrangement in solid squares, the king himself at the centre was *beyond* the left wing of Cyrus, and practically out of the battle. And yet the front of the entire force of Cyrus must have measured more than a mile, at the lowest calculation.<sup>1</sup>

45. When the army of the king had advanced so far that it was only three or four stades (two fifths of a mile) from the army of Cyrus, the Greeks also began to move forward.

<sup>1</sup> We cannot determine the exact length of the line because we do not know how the 2300 or 2500 light-armed troops of Cyrus were drawn up. From the fact recorded by Xenophon (i. 10. 7), that when Tissaphernes charged through them with his horse they made a gap and let him pass, they would seem to have been in line. The length of the line of the hopiites can be determined with approximate accuracy. This line was very thin (8 men deep), as contrasted with the solid squares of the king's forces (which must have had an average depth of some 185 men), and so faced at least one third of the king's army. These last were the troops that took to flight in the first charge, some 300,000 men.



Their line was long and thin, and a part of it bellied out in front. The part left behind quickened its pace to a run. All then charged double quick, and the left of the barbarians under the command of Tissaphernes, which was opposed to them, took to flight. Cyrus did not join in the pursuit, but waited to see what the king would do. The latter, finding that the enemy did not engage him, began to wheel his centre and right wing to the left. Cyrus, fearing that he would thus get in the rear of the Greeks, charged him, and was slain in the hand to hand engagement that followed. The king advanced, the troops of Ariaeus flying before him, as far as the Cyreian camp.

The king, with his centre and right wing, was now plundering the camp, and the Greek heavy and light-armed infantry had pursued the king's left wing far down the river. The opposing forces were thus at this time over three miles apart. The king now first learned that his left had been put to rout, and at once massed his troops in line and advanced in the direction of the Greeks. The Greeks thereupon changed front by counter-marching (§ 33<sup>a</sup>), so that the troops under Clearchus now constituted the left wing of their phalanx. The king, however, did not advance against the Greeks straight down the river from the Cyreian camp, as at first he seemed to intend to do, but took the course by which he had passed earlier in the day outside their right (original left) wing. This carried him away from the river, and brought his right wing over against the right wing of the Greeks. The Greeks feared that if he advanced in this manner he would take them in the right flank, enfold them on both sides, and cut them down; and they made up their minds that they must retire the wing that was specially exposed and bring their whole line into position parallel with the river, which would be a defense in their rear. But they mistook the king's real intention, and the contemplated change of position was

never executed.<sup>1</sup> While they were deliberating, the king, doubtless elated by the death of Cyrus, of which he supposed the Greeks had been informed, and confident in his numbers, so moved his line toward the Euphrates as he advanced that his right wing, when he finally came into position, rested on the river. The two armies were now again face to face, at right angles to the Euphrates, as in their first encounter, but with positions relatively reversed. The Greeks charged, put the barbarians again to flight, and remained the masters of the field. It was now nearly sunset.

<sup>1</sup> Observe the language of the historian in i. 10. 10. ἐν ᾧ δὲ ταῦτα ἐβουλεύοντο, *while they were deliberating about this*. For the manner in which the contemplated manœuvre would probably have been executed, see § 34<sup>4</sup>.

## REMARKS

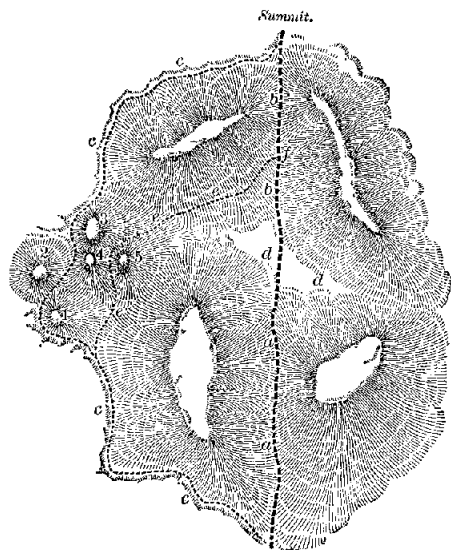
ON

ANABASIS IV. 1. §§ 20-28 AND 2. §§ 1-22 (pp. 118-123).

The Greeks were approaching a hill, which had a steep road, *aabb* (p. 118, 22) ascending its side. This was the only road visible to the Greeks, and it is called ἡ φανερά ὁδός (p. 119, 6; p. 121, 5 and 15). This

road passed into a plain at the top of the hill (τὸ ὀμαλόν, p. 122, 29) through a defile or outlet, *bb*, called ἡ ἔκβασις, which was seen to be guarded by the enemy posted at the end of a narrow path, *eee*, at the point *f* (p. 121, 5; *cf* p. 118, 24). The guide told the generals of a circuitous road, *cccc*, by which the summit could be reached without passing through the ἔκβασις (p. 119, 12). The volunteers set out late in the afternoon by this road, intending to capture a height (3) at a critical point on the pass (p. 119, 14), and at daybreak to attack the enemy at *f* (p. 120, 6), while the rest of the army should co-operate with them from below. After the departure of the volunteers, Xenophon tried to divert

the attention of the enemy from the attack on the height, by marching up the main road towards the ἔκβασις (p. 120, 11); but his way led across



*aabb*: steep road to top of the hill; *bb* being the ἔκβασις, guarded by the enemy at *f*. *dd*: ravine (p. 120, 13). *cccc*: circuitous road to top of the hill. *eee*: narrow path, taken by the volunteers, leading to *f*. 4: position seized by the volunteers at night. 1: first hill captured by Xenophon (p. 121, 29). 2: second hill captured by Xen. (p. 122, 6). 3: the ἄκρον of p. 121, 2, the third hill captured by Xen. (p. 122, 18). 5: hill opposite 3 (p. 123, 7), occupied by the enemy.

a ravine (p. 120, 18), down which the enemy hurled stones, so that he was unable even to approach the entrance (*εἰσοδος*) of the *ἔκβασις*. In the meantime the volunteers with the guide ascended the road *cc*, but turned off into the narrow path *ee*, which led them to 4, where they surprised some guards of the enemy. They thought this position was the *ἄκρον* (3) which they had hoped to capture: but this proved to be a still higher point which the enemy held. But from their position (4) there was a path (*εἰσοδος*, p. 121, 4) leading to the important point *f*, where the enemy was posted on the main road. In the morning the volunteers attacked and routed the enemy on the main road, which Chirisophus now began to ascend, while other Greeks climbed up the side of the hill as they best could, to join the volunteers on the height (p. 121, 14-19).

Xenophon in the meantime, with the rear-guard and the baggage, began to mount the road *cc*. He was unable to take the narrow path *ee*, which the volunteers had taken, because this was not fit for the cattle (p. 121, 27; cf. p. 119, 12); so that he was obliged to proceed by the same road *cc*. This led him to a hill (1) held by the enemy (p. 121, 24), which he captured; leaving a guard to hold this, he proceeded to a second hill (2) and captured this. He next came to the hill (3) which the volunteers thought they had taken in the night (p. 122, 19), but which the enemy still held. This position was unexpectedly evacuated by the enemy, who had seen the capture of the first hill and were eager to recover it: this they did, putting to death or flight the guard left there by Xenophon (p. 123, 3). In the meantime Xenophon, with his youngest troops, took possession of the hill (3) which the enemy had left, and ordered the rest of his men to proceed by the road *cc* to the plain (*δμαλόν*) on the summit (p. 122, 29). The enemy then appeared on a hill (5) opposite to the height (3) on which Xenophon stood, and before long a great crowd of Carduchians had assembled. When Xenophon and his men left their position on the hill to join their comrades on the summit (p. 123, 13-15), the enemy mounted the hill (3) and rolled stones down upon the departing Greeks. With some difficulty the Greeks escaped, and soon all parts of the army were united on the summit, where comfortable quarters awaited them.

## ΞΕΝΟΦΩΝΤΟΣ

### ΚΥΡΟΥ ΑΝΑΒΑΣΙΣ

#### BOOK I.

Darius summons his two sons to Thamneria.

Ι. Δαρείου καὶ Παρυσάτιδος γίνονται παῖδες δύο, 1  
πρεσβύτερος μὲν Ἀρταξέρξης, νεώτερος δὲ Κῦρος·  
ἐπεὶ δὲ ἤσθenei Δαρείος καὶ ὑπόπτει τελευτὴν τοῦ  
βίου, ἐβούλετο τὸ παῖδε ἀμφοτέρω παρεῖναι. ὁ μὲν 2  
5 οὖν πρεσβύτερος παρῶν ἐτύγχανε· Κῦρον δὲ μετα-  
πέμπεται ἀπὸ τῆς ἀρχῆς ἧς αὐτὸν σατράπην ἐποίησε,  
καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε πάντων ὅσοι εἰς  
Καστωλοῦ πεδίου ἀθροίζονται. ἀναβαίνει οὖν ὁ  
Κῦρος λαβὼν Τισσαφέρην ὡς φίλον, καὶ τῶν Ἑλ-  
10 λήνων ἔχων ὀπλίτας ἀνέβη τριακοσίου, ἄρχοντα δὲ  
αὐτῶν Ξενίαν Παρράσιον.

Darius dies and Artaxerxes is made king. Cyrus is arrested and  
his life is in danger.

Ἐπεὶ δὲ ἐτελεύτησε Δαρείος καὶ κατέστη εἰς τὴν 3  
βασιλείαν Ἀρταξέρξης, Τισσαφέρην διαβάλλει τὸν  
Κῦρον πρὸς τὸν ἀδελφὸν ὡς ἐπιβουλεύει αὐτῷ. ὁ δὲ  
15 πείθεται καὶ συλλαμβάνει Κῦρον ὡς ἀποκτενῶν· ἡ  
δὲ μήτηρ ἐξαιτησαμένη αὐτὸν ἀποπέμπει πάλιν ἐπὶ  
τὴν ἀρχήν.

Cyrus plots his brother's overthrow, and wins Persian support.

Ὁ δ' ὡς ἀπήλθε κινδυνεύσας καὶ ἀτιμασθείς, βου- 4  
 λεύεται ὅπως μήποτε ἐτι ἔσται ἐπὶ τῷ ἀδελφῷ, ἀλλά,  
 ἦν δύνηται, βασιλεύσει ἀντ' ἐκείνου. Παρύσατις μὲν  
 δὴ ἡ μήτηρ ὑπῆρχε τῷ Κύρῳ, φιλοῦσα αὐτὸν μᾶλλον  
 5 ἢ τὸν βασιλεύοντα Ἀρταξέρξη. ὅστις δ' ἀφικνεῖτο 5  
 τῶν παρὰ βασιλέως πρὸς αὐτόν, πάντας οὕτω διατι-  
 θεῖς ἀπεπέμπετο ὥστε αὐτῷ μᾶλλον φίλους εἶναι ἢ  
 βασιλεῖ. καὶ τῶν παρ' ἑαυτῷ δὲ βαρβάρων ἐπεμε-  
 λείτο ὡς πολεμῆν τε ἱκανοὶ εἶησαν καὶ εὐνοικῶς  
 10 ἔχουεν αὐτῷ.

Cyrus collects also a Greek armament. He strengthens his garrisons.  
 Siege of Miletus.

Τὴν δὲ Ἑλληνικὴν δύναμιν ἤθροιζεν ὡς μάλιστα 6  
 ἐδύνατο ἐπικρυπτόμενος, ὅπως ὅτι ἀπαρασκευότατον  
 λάβοι βασιλέα. ὠδὲ οὖν ἐποιεῖτο τὴν συλλογὴν.  
 ὁπόσας εἶχε φυλακὰς ἐν ταῖς πόλεσι παρήγγειλε τοῖς  
 15 φρουράρχοις ἐκάστοις λαμβάνειν ἄνδρας Πελοπον-  
 νησίους ὅτι πλείστους καὶ βελτίστους, ὡς ἐπιβουλεύ-  
 οντος Τισσαφέρνους ταῖς πόλεσι. καὶ γὰρ ἦσαν αἱ  
 Ἰωνικαὶ πόλεις Τισσαφέρνους τὸ ἀρχαῖον ἐκ βασι-  
 λέως δεδομένα, τότε δὲ ἀφειστήκεσαν πρὸς Κύρον  
 20 πᾶσαι πλην Μιλήτου· ἐν Μιλήτῳ δὲ Τισσαφέρνης 7  
 προαισθόμενος τὰ αὐτὰ ταῦτα βουλευομένους, ἀπο-  
 στηῆναι πρὸς Κύρον, τοὺς μὲν ἀπέκτεινε τοὺς δ' ἐξέ-  
 βαλεν. ὁ δὲ Κύρος ὑπολαβὼν τοὺς φεύγοντας συλ-  
 λέξας στράτευμα ἐπολιόρκει Μίλητον καὶ κατὰ γῆν  
 25 καὶ κατὰ θάλατταν καὶ ἐπειράτο κατάγειν τοὺς ἐκπε-  
 πτωκότας. καὶ αὕτη αὖ ἄλλη πρόφασις ἦν αὐτῷ τοῦ  
 ἀθροίζειν στράτευμα.

The king hoodwinked.

Πρὸς δὲ βασιλέα πέμπων ἠξίου ἀδελφὸς ὦν αὐτοῦ 8  
δοθῆναι οἱ ταύτας τὰς πόλεις μᾶλλον ἢ Τισσαφέρνην  
ἄρχειν αὐτῶν, καὶ ἡ μήτηρ συνέπραττεν αὐτῷ ταῦτα·  
ὥστε βασιλεὺς τὴν μὲν πρὸς ἑαυτὸν ἐπιβουλήν οὐκ  
5 ἠσθάνετο, Τισσαφέρνει δὲ ἐνόμιζε πολεμοῦντα αὐτὸν  
ἀμφὶ τὰ στρατεύματα δαπανᾶν· ὥστε οὐδὲν ἤχθετο  
αὐτῶν πολεμοῦντων. καὶ γὰρ ὁ Κῦρος ἀπέπεμπε  
τοὺς γιγνομένους δασμοὺς βασιλεῖ ἐκ τῶν πόλεων  
ὦν Τισσαφέρνους ἐτύχαιεν ἔχων.

A third contingent is collected by Clearchus in the Chersonese.

10 Ἄλλο δὲ στράτευμα αὐτῷ συνελέγετο ἐν Χερρονή- 9  
σῳ τῇ κατ' ἀντιπέρας Ἀβύδου τόνδε τὸν τρόπον.  
Κλέαρχος Λακεδαιμόνιος φυγὰς ἦν· τοῦτω συγγε-  
νόμενος ὁ Κῦρος ἠγάσθη τε αὐτὸν καὶ δίδωσιν αὐτῷ  
μυρίους δαρεικοὺς. ὁ δὲ λαβὼν τὸ χρυσίον στρα-  
15 τευμα συνέλεξεν ἀπὸ τούτων τῶν χρημάτων καὶ ἐπο-  
λέμει ἐκ Χερρονήσου ὀρμώμενος τοῖς Θραξὶ τοῖς  
ὑπὲρ Ἑλλησποντον οἰκοῦσι καὶ ὠφέλει τοὺς Ἑλλη-  
νας· ὥστε καὶ χρήματα συνεβάλλοντο αὐτῷ εἰς τὴν  
τροφήν τῶν στρατιωτῶν αἱ Ἑλλησποντιακαὶ πόλεις  
20 ἐκούσαι. τοῦτο δ' αὖ οὕτω τρεφόμενον ἐλάνθανεν  
αὐτῷ τὸ στράτευμα.

Aristippus also enlists mercenaries in Thessaly.

Ἄριστιππος δὲ ὁ Θετταλὸς ξένος ὦν ἐτύχαιεν 10  
αὐτῷ, καὶ πιεζόμενος ὑπὸ τῶν οἰκοὶ ἀντιστασιωτῶν  
ἔρχεται πρὸς τὸν Κῦρον καὶ αἰτεῖ αὐτὸν εἰς δισχιλί-  
25 οὺς ξένους καὶ τριῶν μηνῶν μισθόν, ὡς οὕτως περι-  
γενόμενος ἀν τῶν ἀντιστασιωτῶν. ὁ δὲ Κῦρος δίδω-

σιν αὐτῷ εἰς τετρακισχιλίους καὶ ἕξ μηνῶν μισθόν, καὶ δεῖται αὐτοῦ μὴ πρόσθεν καταλύσαι πρὸς τοὺς ἀντιστασιώτας πρὶν ἂν αὐτῷ συμβουλευῆται. οὗτω δὲ αὖ τὸ ἐν Θερταλία ἐλάνθανεν αὐτῷ τρεφόμενον  
 5 στράτευμα.

Other Greek generals are summoned.

Πρόξενον δὲ τὸν Βοιώτιον ξένον ὄντα ἐκέλευσε λα-11  
 βόντα ἄνδρας ὅτι πλείστους παραγενέσθαι, ὡς εἰς  
 Πισίδας βουλόμενος στρατεύεσθαι, ὡς πράγματα  
 παρεχόντων τῶν Πισιδῶν τῇ ἑαυτοῦ χώρα. Σοφαί-  
 10 νετον δὲ τὸν Στυμφάλιον καὶ Σωκράτην τὸν Ἀχαιόν,  
 ξένους ὄντας καὶ τούτους, ἐκέλευσεν ἄνδρας λαβόντας  
 ἐλθεῖν ὅτι πλείστους, ὡς πολεμήσων Τισσαφέρνει σὺν  
 τοῖς φυγάσι τοῖς Μιλησίων. καὶ ἐποίουν οὕτως οὗτοι.

Muster of the troops at Sardis.

II. Ἐπεὶ δ' ἐδόκει αὐτῷ ἤδη πορεύεσθαι ἄνω, τὴν 1  
 15 μὲν πρόφασιν ἐποιεῖτο ὡς Πισίδας βουλόμενος ἐκβα-  
 λεῖν παντάπασιν ἐκ τῆς χώρας· καὶ ἀθροίζει ὡς ἐπὶ  
 τούτους τό τε βαρβαρικὸν καὶ τὸ Ἑλληνικόν. ἐνταῦ-  
 θα καὶ παραγγέλλει τῷ τε Κλεάρχῳ λαβόντι ἦκειν  
 ὅσον ἦν αὐτῷ στράτευμα, καὶ τῷ Ἀριστίππῳ συναλ-  
 20 λαγέντι πρὸς τοὺς οἴκοι ἀποπέμψαι πρὸς ἑαυτὸν ὃ  
 εἶχε στράτευμα· καὶ Ξενία τῷ Ἀρκάδι, ὃς αὐτῷ  
 προειστήκει τοῦ ἐν ταῖς πόλεσι ξενικοῦ, ἦκειν παραγ-  
 γέλλει λαβόντα τοὺς ἄλλους πλὴν ὅποσοι ἱκανοὶ  
 ἦσαν τὰς ἀκροπόλεις φυλάττειν. ἐκάλεσε δὲ καὶ 2  
 25 τοὺς Μίλητον πολιορκοῦντας, καὶ τοὺς φυγάδας ἐκέ-  
 λευσε σὺν αὐτῷ στρατεύεσθαι, ὑποσχόμενος αὐτοῖς,  
 εἰ καλῶς καταπράξειεν ἐφ' ἃ ἐστρατεύετο, μὴ πρό-



σθεν παύσασθαι πρὶν αὐτοὺς καταγάγοι οἴκαδε. οἱ δὲ ἠδέως ἐπέειθοντο· ἐπίστευον γὰρ αὐτῷ· καὶ λαβόντες τὰ ὄπλα παρήσαν εἰς Σάρδεις.

Ξενίας μὲν δὴ τοὺς ἐκ τῶν πόλεων λαβὼν παρεγένετο 3  
 5 εἰς Σάρδεις ὀπλίτας εἰς τετρακισχιλίους, Πρόξενος δὲ παρῆν ἔχων ὀπλίτας μὲν εἰς πεντακοσίους καὶ χιλίους γυμνήτας δὲ πεντακοσίους, Σοφαίνετος δὲ ὁ Στυμφάλιος ὀπλίτας ἔχων χιλίους, Σωκράτης δὲ ὁ Ἄχαιὸς ὀπλίτας ἔχων ὡς πεντακοσίους Παισίων δὲ ὁ  
 10 Μεγαρεὺς τριακοσίους μὲν ὀπλίτας τριακοσίους δὲ πέλταστὰς ἔχων παρεγένετο· ἦν δὲ καὶ οὗτος καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων.

Tissaphernes warns the king.

Οὗτοι μὲν εἰς Σάρδεις αὐτῷ ἀφίκοντο. Τισσα- 4  
 φέρνης δὲ κατανοήσας ταῦτα, καὶ μείζονα ἠγησάμε-  
 15 νος εἶναι ἢ ὡς ἐπὶ Πισίδας τὴν παρασκευήν, πορεύεται ὡς βασιλέα ἢ ἐδύνατο τάχιστα ἰππέας ἔχων ὡς πεντακοσίους. καὶ βασιλεὺς μὲν δὴ ἐπεὶ ἤκουσε 5  
 Τισσαφέρνους τὸν Κύρου στόλον, ἀντιπαρασκευάζετο.

March through Lydia and Phrygia to Colossae and Celaenae.

20 Κῦρος δὲ ἔχων οὓς εἴρηκα ὠρμάτο ἀπὸ Σάρδεων· καὶ ἐξελαύνει διὰ τῆς Λυδίας σταθμοὺς τρεῖς παρασάγγας εἴκοσι καὶ δύο ἐπὶ τὸν Μαϊάνδρον ποταμόν. τούτου τὸ εὖρος δύο πλέθρα· γέφυρα δὲ ἐπὶν ἑπτὰ ἐξευγμένη πλοίοις. τούτον διαβὰς ἐξελαύνει διὰ 6  
 25 Φρυγίας σταθμὸν ἓνα παρασάγγας ὀκτῶ εἰς Κολοσσάς, πόλιν οἰκουμένην, εὐδαίμονα καὶ μεγάλην. ἐν ταῦθα ἔμεινεν ἡμέρας ἑπτὰ· καὶ ἦκε Μένων ὁ Θετ-

ταλὸς ὀπλίτας ἔχων χιλίους καὶ πελταστὰς πεντακο-  
 σίους, Δόλοπας καὶ Αἰνιᾶνας καὶ Ὀλυνθίους. ἐντεῦ- 7  
 θεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας εἴκοσιν  
 εἰς Κελαινάς, τῆς Φρυγίας πόλιν οἰκουμένην, μεγάλην  
 5 καὶ εὐδαίμονα.

Royal palaces at Celaenae. The myth of Marsyas.

Ἐνταῦθα Κύρῳ βασιλεία ἦν καὶ παράδεισος μέγας  
 ἀγρίων θηρίων πλήρης, ἃ ἐκείνος ἐθήρευεν ἀπὸ ἵπ-  
 που ὅποτε γυμνάσαι βούλοιο ἐαυτὸν τε καὶ τοὺς  
 ἵππους. διὰ μέσου δὲ τοῦ παραδείσου ρεῖ ὁ Μαίαν-  
 10 δρος ποταμὸς· αἱ δὲ πηγαὶ αὐτοῦ εἰσιν ἐκ τῶν βασι-  
 λείων· ρεῖ δὲ καὶ διὰ τῆς Κελαινῶν πόλεως. ἔστι 8  
 δὲ καὶ μεγάλου βασιλέως βασιλεία ἐν Κελαιναῖς  
 ἐρυμνὰ ἐπὶ ταῖς πηγαῖς τοῦ Μαρσίου ποταμοῦ ὑπὸ  
 τῇ ἀκροπόλει· ρεῖ δὲ καὶ οὗτος διὰ τῆς πόλεως καὶ  
 15 ἐμβάλλει εἰς τὸν Μαίανδρον· τοῦ δὲ Μαρσίου τὸ  
 εὐρὸς ἔστιν εἴκοσι καὶ πέντε ποδῶν. ἐνταῦθα λέγεται  
 Ἀπόλλων ἐκδεῖραι Μαρσύαν νικήσας ἐρίζοντά οἱ  
 περὶ σοφίας, καὶ τὸ δέρμα κρεμάσαι ἐν τῷ ἄντρῳ  
 ὄθεν αἱ πηγαί· διὰ δὲ τοῦτο ὁ ποταμὸς καλεῖται Μαρ-  
 20 σύας. ἐνταῦθα Ξέρξης, ὅτε ἐκ τῆς Ἑλλάδος ἦτη- 9  
 θεὶς τῇ μάχῃ ἀπεχώρει, λέγεται οἰκοδομηῆσαι ταῦτά  
 τε τὰ βασιλεία καὶ τὴν Κελαινῶν ἀκρόπολιν.

Review and numbering of the Greek forces.

Ἐνταῦθα ἔμεινε Κῦρος ἡμέρας τριάκοντα· καὶ ἦκε  
 Κλέαρχος ἔχων ὀπλίτας χιλίους καὶ πελταστὰς Θρα-  
 25 κας ὀκτακοσίους καὶ τοξότας Κρήτας διακοσίους.  
 ἄμα δὲ καὶ Σῶσις παρῆν ὁ Συρακούσιος ἔχων ὀπλί-  
 τας τριακοσίους, καὶ Σοφαίνετος ὁ Ἀρκὰς ἔχων ὀπλί-

τας χιλίους. καὶ ἐνταῦθα Κῦρος ἐξέτασιν καὶ ἀριθμὸν τῶν Ἑλλήνων ἐποίησεν ἐν τῷ παραδείσῳ, καὶ ἐγένοντο οἱ σύμπαντες ὀπλίται μὲν μύριοι καὶ χίλιοι, πελτασταὶ δὲ ἀμφὶ τοὺς δισχιλίους.

March to Peltae. Celebration of the Lycaea. **March continued**  
to the borders of Mysia.

5 Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας 10  
δέκα εἰς Πέλτας, πόλιν οἰκουμένην. ἐνταῦθ' ἔμεινεν  
ἡμέρας τρεῖς· ἐν αἷς Ξενίας ὁ Ἄρκας τὰ Λύκαια  
ἔθυσσε καὶ ἀγῶνα ἔθηκε· τὰ δὲ ἄθλα ἦσαν στλεγγί-  
δες χρυσαῖ· ἐθειώρει δὲ τὸν ἀγῶνα καὶ Κῦρος. ἐν-  
10 τεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας δώδεκα  
εἰς Κεράμων ἀγοράν, πόλιν οἰκουμένην, ἐσχάτην  
πρὸς τῇ Μυσίᾳ χώρα.

Thence eastward. Pay of the troops in arrears. Visit of Eryaxa.

Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας 11  
τριάκοντα εἰς Καῦστρου πεδίων, πόλιν οἰκουμένην.  
15 ἐνταῦθ' ἔμεινεν ἡμέρας πέντε· καὶ τοῖς στρατιώταις  
ἀφείλετο μισθὸς πλέον ἢ τριῶν μηνῶν, καὶ πολλάκις  
ἰόντες ἐπὶ τὰς θύρας ἀπήτουν. ὁ δὲ ἐλπίδας λέγων  
διῆγε καὶ δῆλος ἦν ἀνιώμενος· οὐ γὰρ ἦν πρὸς τοῦ  
Κύρου τρόπου ἔχοντα μὴ ἀποδιδόναι. ἐνταῦθα ἀφι- 12  
20 κνεῖται Ἐπύαξα ἡ Σεννέσιος γυνὴ τοῦ Κιλικῶν βασι-  
λέως παρὰ Κῦρον· καὶ ἐλέγετο Κύρῳ δοῦναι χρήμα-  
τα πολλά. τῇ δ' οὖν στρατιᾷ τότε ἀπέδωκε Κῦρος  
μισθὸν τεττάρων μηνῶν. εἶχε δὲ ἡ Κίλισσα φυλα-  
κὴν περὶ αὐτὴν Κίλικας καὶ Ἀσπενδίους· ἐλέγετο  
25 δὲ καὶ συγγενέσθαι Κῦρον τῇ Κιλίσσῃ.

March continued through Phrygia, and review of all the troops at Tyriaeum.

Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας 13  
 δέκα εἰς Θύμβριον, πόλιν οἰκουμένην. ἐνταῦθα ἦν  
 παρὰ τὴν ὁδὸν κρήνη ἢ Μίδου καλουμένη τοῦ Φρυγῶν  
 βασιλέως, ἐφ' ἣ λέγεται Μίδας τὸν Σάτυρον θηρεῦσαι  
 5 οἴνῳ κεράσας αὐτήν. ἐντεῦθεν ἐξελαύνει σταθμοὺς 14  
 δύο παρασάγγας δέκα εἰς Τυριαῖον, πόλιν οἰκουμέ-  
 νην. ἐνταῦθα ἔμεινεν ἡμέρας τρεῖς. καὶ λέγεται  
 δεηθῆναι ἢ Κίλισσα Κύρου ἐπιδειῖσαι τὸ στράτευμα  
 αὐτῇ· βουλόμενος οὖν ἐπιδειῖσαι ἐξέτασιν ποιεῖται ἐν  
 10 τῷ πεδίῳ τῶν Ἑλλήνων καὶ τῶν βαρβάρων. ἐκέλευσε 15  
 δὲ τοὺς Ἕλληνας ὡς νόμος αὐτοῖς εἰς μάχην οὕτω  
 ταχθῆναι καὶ στήναι, συντάξαι δ' ἕκαστον τοὺς ἑαυ-  
 τοῦ. ἐτάχθησαν οὖν ἐπὶ τεττάρων· εἶχε δὲ τὸ μὲν  
 δεξιὸν Μένων καὶ οἱ σὺν αὐτῷ, τὸ δὲ εὐώνυμον Κλέ-  
 15 αρχος καὶ οἱ ἐκείνου, τὸ δὲ μέσον οἱ ἄλλοι στρατη-  
 γοί. ἔθεώρει οὖν ὁ Κῦρος πρῶτον μὲν τοὺς βαρβά-  
 ρους· οἱ δὲ παρήλαννον τεταγμένοι κατὰ ἴλας καὶ  
 κατὰ τάξεις· εἶτα δὲ τοὺς Ἕλληνας, παρελαύνων ἐφ'  
 ἄρματος καὶ ἢ Κίλισσα ἐφ' ἄρμαμάξης. εἶχον δὲ  
 20 πάντες κράνη χαλκᾶ καὶ χιτῶνας φοινικοῦς καὶ κνη-  
 μῖδας καὶ τὰς ἀσπίδας ἐκκεκαλυμμένας.

Mock charge of the Greeks. The barbarians panic-stricken.

Ἐπειδὴ δὲ πάντας παρήλασε, στήσας τὸ ἄρμα 17  
 πρὸ τῆς φάλαγγος μέσης, πέμψας Πίγρητα τὸν ἑρ-  
 μηνέα παρὰ τοὺς στρατηγοὺς τῶν Ἑλλήνων ἐκέλευσε  
 25 προβαλέσθαι τὰ ὄπλα καὶ ἐπιχωρῆσαι ὅλην τὴν  
 φάλαγγα. οἱ δὲ ταῦτα προεῖπον τοῖς στρατιώταις·  
 καὶ ἐπεὶ ἐσάλπιγξε, προβαλλόμενοι τὰ ὄπλα ἐπήσαν.

ἐκ δὲ τούτου θάπτου προΐόντων σὺν κραυγῇ ἀπὸ τοῦ  
 αὐτομάτου δρόμος ἐγένετο τοῖς στρατιώταις ἐπὶ τὰς  
 σκηνάς, τῶν δὲ βαρβάρων φόβος πολὺς, καὶ ἡ τε 18  
 Κίλισσα ἔφυγεν ἐπὶ τῆς ἀρμαμάξης καὶ οἱ ἐκ τῆς  
 ἄγορᾶς καταλιπόντες τὰ ὄνια ἔφυγον. οἱ δὲ Ἕλλη-  
 νες σὺν γέλωτι ἐπὶ τὰς σκηνάς ἦλθον. ἡ δὲ Κίλις-  
 σα ἰδοῦσα τὴν λαμπρότητα καὶ τὴν τάξιν τοῦ στρα-  
 τεύματος ἐθαύμασε. Κῦρος δὲ ἦσθη τὸν ἐκ τῶν  
 Ἑλλήνων εἰς τοὺς βαρβάρους φόβον ἰδών.

March through Lycaonia and Cappadocia. Eryaxa returns home.

10 Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας 19  
 εἴκοσιν εἰς Ἰκόιον, τῆς Φρυγίας πόλιν ἐσχάτην.  
 ἐνταῦθα ἔμεινε τρεῖς ἡμέρας. ἐντεῦθεν ἐξελαύνει διὰ  
 τῆς Λυκαονίας σταθμοὺς πέντε παρασάγγας τριά-  
 κοντα. ταύτην τὴν χώραν ἐπέτρεψε διαρπάσαι τοῖς  
 15 Ἕλλησιν ὡς πολεμίαν οὔσαν. ἐντεῦθεν Κῦρος τὴν 20  
 Κίλισσαν εἰς τὴν Κιλικίαν ἀποπέμπει τὴν ταχίστην  
 ὁδόν· καὶ συνέπεμψεν αὐτῇ τοὺς στρατιώτας οὓς  
 Μένων εἶχε καὶ αὐτόν. Κῦρος δὲ μετὰ τῶν ἄλλων  
 ἐξελαύνει διὰ Καππαδοκίας σταθμοὺς τέτταρας πα-  
 20 ρασάγγας εἴκοσι καὶ πέντε πρὸς Δάνα, πόλιν οἰκου-  
 μένην, μεγάλην καὶ εὐδαίμονα. ἐνταῦθα ἔμειναν  
 ἡμέρας τρεῖς· ἐν ᾧ Κῦρος ἀπέκτεινεν ἄνδρα Πέρσην  
 Μεγαφέρην, φοινικιστὴν βασίλειον, καὶ ἕτερόν τινα  
 τῶν ὑπάρχων δυναστήν, αἰτιασάμενος ἐπιβουλεύειν  
 25 αὐτῷ.

Syennesis abandons the Pass into Cilicia.

Ἐντεῦθεν ἐπειρῶντο εἰσβάλλειν εἰς τὴν Κιλικίαν· 21  
 ἡ δὲ εἰσβολὴ ἦν ὁδὸς ἀμαξιτὸς ὀρθία ἰσχυρῶς καὶ

ἀμήχανος εἰσελθεῖν στρατεύματι, εἴ τις ἐκώλυεν. ἐλέγετο δὲ καὶ Συνέννεσις εἶναι ἐπὶ τῶν ἄκρων φυλάττων τὴν εἰσβολὴν· διὸ ἔμειναν ἡμέραν ἐν τῷ πεδίῳ. τῇ δ' ὑστεραία ἦκεν ἄγγελος λέγων ὅτι λελοιπῶς εἶη Συνέννεσις τὰ ἄκρα, ἐπεὶ ἦσθητο ὅτι τὸ Μένωνος στρατεύμα ἤδη ἐν Κιλικίᾳ ἦν εἴσω τῶν ὄρέων, καὶ ὅτι τριήρεις ἤκουε περιπλεούσας ἀπ' Ἰωνίας εἰς Κιλικίαν τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου.

Cyrus crosses the mountains and descends to Tarsus.

Κῦρος δ' οὖν ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς κωλύον-<sup>22</sup>  
 10 τος, καὶ εἶδε τὰς σκηνὰς οὗ οἱ Κίλικες ἐφύλαττον. ἐντεύθεν δὲ κατέβαιναν εἰς πεδίον μέγα καὶ καλόν, ἐπίρρυτον, καὶ δένδρων παντοδαπῶν σύμπλεων καὶ ἀμπέλων· πολὺ δὲ καὶ σήσαμον καὶ μελίην καὶ κέγχρον καὶ πυροὺς καὶ κριθὰς φέρει. ὄρος δ' αὐτὸ  
 15 περιέχει ὄχυρον καὶ ὑψηλὸν πάντῃ ἐκ θαλάττης εἰς θάλατταν. καταβάς δὲ διὰ τούτου τοῦ πεδίου ἤλασε<sup>23</sup>  
 σταθμοὺς τέτταρας παρασάγγας πέντε καὶ εἴκοσιν εἰς Ταρσοὺς, τῆς Κιλικίας πόλιν μεγάλην καὶ εὐδαίμονα, ἔνθα ἦν τὰ Συνεννέσιος βασιλεία· διὰ μέσου  
 20 δὲ τῆς πόλεως ρεῖ ποταμὸς Κύδνος ὄνομα, εὖρος δύο πλέθρων.

He finds the town abandoned and plundered.

Ταύτην τὴν πόλιν ἐξέλιπον οἱ ἐνοικοῦντες μετὰ<sup>24</sup>  
 Συνεννέσιος εἰς χωρίον ὄχυρον ἐπὶ τὰ ὄρη πλὴν οἱ τὰ καπηλεία ἔχοντες· ἔμειναν δὲ καὶ οἱ παρὰ τὴν  
 25 θάλατταν οἰκοῦντες ἐν Σόλοις καὶ ἐν Ἰσσοῖς. Ἐπύ-  
 αξα δὲ ἡ Συνεννέσιος γυνὴ προτέρα Κύρου πέντε ἡμέραις εἰς Ταρσοὺς ἀφίκετο· ἐν δὲ τῇ ὑπερβολῇ τῶν

ὄρεων τῇ εἰς τὸ πεδίον δύο λόχοι τοῦ Μένωνος στρα-  
 τεύματος ἀπώλοντο· οἱ μὲν ἔφασαν ἀρπάζοντάς τι  
 κατακοπήναι ὑπὸ τῶν Κιλικίων, οἱ δὲ ὑπολειφθέντας  
 καὶ οὐ δυναμένους εὔρειν τὸ ἄλλο στράτευμα οὐδὲ  
 5 τὰς ὁδοὺς εἶτα πλανωμένους ἀπολέσθαι· ἦσαν δ'  
 οὖν οὗτοι ἑκατὸν ὀπλίται. οἱ δ' ἄλλοι ἐπεὶ ἤκου, 26  
 τὴν τε πόλιν διήρπασαν, διὰ τὸν ὄλεθρον τῶν συ-  
 στρατιωτῶν ὀργιζόμενοι, καὶ τὰ βασιλεια τὰ ἐν αὐτῇ.

Friendly meeting of Cyrus and Syennesis, and exchange of gifts.

Κῦρος δὲ ἐπεὶ εἰσήλασεν εἰς τὴν πόλιν, μετεπέμ-  
 10 πετο τὸν Συέννεσιν πρὸς ἑαυτὸν· ὁ δ' οὔτε πρότερον  
 οὐδενί πω κρείττονι ἑαυτοῦ εἰς χεῖρας ἐλθεῖν ἔφη οὔτε  
 τότε Κύρω ἰέναι ἤθελε, πρὶν ἢ γυνὴ αὐτὸν ἔπεισε καὶ  
 πίστει εἶλαβε. μετὰ δὲ ταῦτα ἐπεὶ συνεγένοντο 27  
 ἀλλήλοις, Συέννεσις μὲν ἔδωκε Κύρω χρήματα πολλὰ  
 15 εἰς τὴν στρατιάν, Κῦρος δὲ ἐκείνῳ δῶρα ἃ νομίζεται  
 παρὰ βασιλεῖ τίμια, ἵππον χρυσοχάλινον καὶ στρε-  
 πτὸν χρυσοῦν καὶ ψέλια καὶ ἀκινάκην χρυσοῦν καὶ  
 στολὴν Περσικὴν, καὶ τὴν χώραν μηκέτι ἀφαρπάζε-  
 σθαι· τὰ δὲ ἥρπασμένα ἀνδράποδα, ἣν πον ἐντυγχά-  
 20 νωσιν, ἀπολαμβάνειν.

The troops refuse to advance. Clearchus in great danger.

III. Ἐνταῦθα ἔμεινε Κῦρος καὶ ἡ στρατιὰ ἡμέρας 1  
 εἴκοσιν· οἱ γὰρ στρατιῶται οὐκ ἔφασαν ἰέναι τοῦ  
 πρόσω· ὑπώπτεον γὰρ ἤδη ἐπὶ βασιλέα ἰέναι· μι-  
 σθωθῆναι δὲ οὐκ ἐπὶ τούτῳ ἔφασαν. πρῶτος δὲ Κλέ-  
 25 αρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο ἰέναι· οἱ δὲ  
 αὐτὸν τε ἔβαλλον καὶ τὰ ὑποζύγια τὰ ἐκείνου, ἐπεὶ  
 ἄρξαιντο προῖέναι. Κλέαρχος δὲ τότε μὲν μικρὸν 2

ἐξέφυγε μὴ καταπετρωθῆναι, ὕστερον δ', ἐπεὶ ἔγνω ὅτι οὐ δυνήσεται βιάσασθαι, συνήγαγεν ἐκκλησίαν τῶν αὐτοῦ στρατιωτῶν. καὶ πρῶτον μὲν ἐδάκρυε πολλὸν χρόνον ἐστῶς· οἱ δὲ ὀρώντες ἐθαύμαζον καὶ ἐσιώπων· εἶτα δὲ ἔλεξε τοιάδε.

Speech of Clearchus: "Cyrus has been my friend."

Ἄνδρες στρατιῶται, μὴ θαυμάζετε ὅτι χαλεπῶς 3  
φέρω τοῖς παροῦσι πράγμασιν. ἐμοὶ γὰρ ξένος Κῦρος ἐγένετο καὶ με φεύγοντα ἐκ τῆς πατρίδος τά τε ἄλλα ἐτίμησε καὶ μυρίους ἔδωκε δαρεικοὺς· οὓς ἐγὼ  
10 λαβὼν οὐκ εἰς τὸ ἴδιον κατεθέμην ἐμοὶ οὐδὲ καθηδύ-  
πάθησα, ἀλλ' εἰς ὑμᾶς ἔδαπάνων.

"When he summoned me from Thrace, I obeyed."

Καὶ πρῶτον μὲν πρὸς τοὺς Θρᾶκας ἐπολέμησα, 4  
καὶ ὑπὲρ τῆς Ἑλλάδος ἐτιμωρούμην μεθ' ὑμῶν, ἐκ  
τῆς Χερρονήσου αὐτοὺς ἐξελαύνων βουλομένους  
15 ἀφαιρεῖσθαι τοὺς ἐνοικοῦντας Ἑλληνας τὴν γῆν.  
ἐπειδὴ δὲ Κῦρος ἐκάλει, λαβὼν ὑμᾶς ἐπορευόμην,  
ἵνα εἴ τι δέοιτο ὠφελοῖν αὐτὸν ἀνθ' ὧν εὖ ἔπαθον  
ὑπ' ἐκείνου.

"But now, as between him and you, I choose you."

Ἐπεὶ δὲ ὑμεῖς οὐ βούλεσθε συμπορεύεσθαι, ἀνάγκη 5  
20 δὴ μοι ἢ ὑμᾶς προδόντα τῇ Κύρου φιλίᾳ χρῆσθαι ἢ  
πρὸς ἐκείνον ψευσάμενον μεθ' ὑμῶν εἶναι. εἰ μὲν δὴ  
δίκαια ποιήσω οὐκ οἶδα, αἰρήσομαι δ' οὖν ὑμᾶς καὶ  
σὺν ὑμῖν ὅ τι ἂν δέη πείσομαι. καὶ οὐποτε ἐρεῖ οὐ-  
δεὶς ὡς ἐγώ, Ἑλληνας ἀγαγὼν εἰς τοὺς βαρβάρους,  
25 προδοὺς τοὺς Ἑλληνας τὴν τῶν βαρβάρων φιλίαν  
εἰλόμην, ἀλλ' ἐπεὶ ὑμεῖς ἐμοὶ οὐκ ἐθέλετε πείθεσθαι, 6



ἐγὼ σὺν ὑμῖν ἔξομαι καὶ ὅτι ἂν δέη πείσομαι. νομίζω γὰρ ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμάχους, καὶ σὺν ὑμῖν μὲν ἂν οἶμαι εἶναι τίμιος ὅπου ἂν ᾖ, ὑμῶν δὲ ἔρημος ᾧ οὐκ ἂν ἱκανὸς εἶναι οὔτ' ἂν φίλον ὠφελῆσαι οὔτ' ἂν ἐχθρὸν ἀλέξασθαι. ὡς ἐμοῦ οὖν ἴντος ὅπη ἂν καὶ ὑμεῖς, οὔτω τὴν γνώμην ἔχετε.

The soldiers are pleased. Clearchus refuses to go to Cyrus.

Ταῦτα εἶπεν· οἱ δὲ στρατιῶται οἷ τε αὐτοῦ ἐκείνου 7  
καὶ οἱ ἄλλοι ταῦτα ἀκούσαντες ἐπήνεσαν· παρὰ δὲ  
10 Ξενίου καὶ Πασιώνος πλείους ἢ δισχίλιοι λαβόντες  
τὰ ὅπλα καὶ τὰ σκευοφόρα ἐστρατοπεδεύσαντο παρὰ  
Κλέαρχον. Κῦρος δὲ τούτοις ἀπορῶν τε καὶ λυπού- 8  
μενος μετεπέμπετο τὸν Κλέαρχον· ὁ δὲ ἰέναι μὲν οὐκ  
ἤθελε, λάθρα δὲ τῶν στρατιωτῶν πέμπων αὐτῷ ἄγγε-  
15 λον ἔλεγε θαρρεῖν ὡς καταστυγόμενων τούτων εἰς τὸ  
δέον. μεταπέμπεσθαι δ' ἐκέλευεν αὐτόν· αὐτὸς δ'  
οὐκ ἔφη ἰέναι.

Second speech of Clearchus: "We must be on our guard, and take good counsel."

Μετὰ δὲ ταῦτα συναγαγὼν τοὺς θ' ἑαυτοῦ στρα- 9  
τιώτας καὶ τοὺς προσελθόντας αὐτῷ καὶ τῶν ἄλλων  
20 τὸν βουλόμενον, ἔλεξε τοιάδε. Ἄνδρες στρατιῶται,  
τὰ μὲν δὴ Κύρου δῆλον ὅτι οὔτως ἔχει πρὸς ἡμᾶς  
ὥσπερ τὰ ἡμέτερα πρὸς ἐκείνον· οὔτε γὰρ ἡμεῖς  
ἐκείνου ἔτι στρατιῶται, ἐπεὶ γε οὐ συνεπόμεθα αὐτῷ,  
οὔτε ἐκεῖνος ἔτι ἡμῖν μισθοδότης. ὅτι μέντοι ἀδι- 10  
25 κείσθαι νομίζει ὑφ' ἡμῶν οἶδα· ὥστε καὶ μεταπεμ-  
πομένου αὐτοῦ οὐκ ἐθέλω ἐλθεῖν, τὸ μὲν μέγιστον  
αἰσχυνόμενος ὅτι σύνοιδα ἐμαντῶ πάντα ἐψευσμένος

αὐτόν, ἔπειτα καὶ δεδιὼς μὴ λαβὼν με δίκην ἐπιθῆ  
 ὦν νομίζει ὑπ' ἐμοῦ ἠδικῆσθαι. ἐμοὶ οὖν δοκεῖ οὐχ 11  
 ὄρα εἶναι ἡμῖν καθεύδειν οὐδ' ἀμελεῖν ἡμῶν αὐτῶν,  
 ἀλλὰ βουλευέσθαι ὃ τι χρῆ ποιεῖν ἐκ τούτων. καὶ  
 5 ἕως τε μένομεν αὐτοῦ σκεπτέον μοι δοκεῖ εἶναι ὅπως  
 ὡς ἀσφαλέστατα μένωμεν, εἴ τε ἤδη δοκεῖ ἀπιέναι,  
 ὅπως ὡς ἀσφαλέστατα ἄπιμεν καὶ ὅπως τὰ ἐπιτή-  
 ρεια ἔξομεν· ἄνευ γὰρ τούτων οὔτε στρατηγοῦ οὔτε  
 ἰδιώτου ὄφελος οὐδέν.

“Cyrus can be severe, and he has great resources.”

10 ‘Ο δ’ ἀνὴρ πολλοῦ μὲν ἄξιος φίλος ᾧ ἂν φίλος ἦ, 12  
 χαλεπώτατος δ’ ἐχθρὸς ᾧ ἂν πολέμιος ἦ, ἔχει δὲ  
 δύναμιν καὶ πεζὴν καὶ ἰππικὴν καὶ ναυτικὴν ἣν  
 πάντες ὁμοίως ὀρῶμέν τε καὶ ἐπιστάμεθα· καὶ γὰρ  
 οὐδὲ πόρρω δοκοῦμέν μοι αὐτοῦ καθῆσθαι. ὥστε  
 15 ὄρα λέγειν ὃ τι τις γιγνώσκει ἄριστον εἶναι. ταῦτα  
 εἰπὼν ἐπαύσατο.

Other speakers come forward.

Ἐκ δὲ τούτου ἀνίσταντο οἱ μὲν ἐκ τοῦ αὐτομάτου, 13  
 λέξοντες ἃ ἐγίνωσκον, οἱ δὲ καὶ ὑπ' ἐκείνου ἐγκέ-  
 λυστοι, ἐπιδεικνύντες οἷα εἶη ἡ ἀπορία ἄνευ τῆς Κῦ-  
 20 ρου γνώμης καὶ μένειν καὶ ἀπιέναι. εἰς δὲ δὴ εἶπε, 14  
 προσποιούμενος σπεύδειν ὡς τάχιστα πορεύεσθαι  
 εἰς τὴν Ἑλλάδα, στρατηγοὺς μὲν ἐλέσθαι ἄλλους ὡς  
 τάχιστα, εἰ μὴ βούλεται Κλέαρχος ἀπάγειν· τὰ δ'  
 ἐπιτήρδει' ἀγοράζεσθαι — ἢ δ' ἀγορὰ ἦν ἐν τῷ βαρ-  
 25 βαρικῷ στρατεύματι — καὶ συσκευάζεσθαι· ἐλθόντας  
 δὲ Κῦρον αἰτεῖν πλοῖα, ὡς ἀποπλέοιεν· ἐὰν δὲ μὴ  
 διδῶ ταῦτα, ἡγεμόνα αἰτεῖν Κῦρον ὅστις διὰ φιλίας

τῆς χώρας ἀπάξει. εἰ δὲ μηδὲ ἡγεμόνα διδῶ, συν-  
τάττεσθαι τὴν ταχίστην, πέμψαι δὲ καὶ προκαταλη-  
ψομένους τὰ ἄκρα, ὅπως μὴ φθάσωσι μήτε Κύρος  
μήτε οἱ Κίλικες καταλαβόντες, ὧν πολλοὺς καὶ πολλὰ  
5 χρήματα ἔχομεν ἀνηρπακότες. οὗτος μὲν τοιαῦτα  
εἶπε· μετὰ δὲ τοῦτον Κλέαρχος εἶπε τοσοῦτον.

Clarchus refuses to take the lead.

Ὡς μὲν στρατηγήσουσα ἐμὲ ταύτην τὴν στρατη- 15  
γίαν μηδεὶς ὑμῶν λεγέτω· πολλὰ γὰρ ἐνορῶ δι' ἃ  
ἐμοὶ τοῦτο οὐ ποιητέον· ὡς δὲ τῷ ἀνδρὶ ὄν ἂν ἔλησθε  
10 πείσομαι ἢ δυνατὸν μάλιστα, ἵνα εἰδῆτε ὅτι καὶ ἄρ-  
χεσθαι ἐπίσταμαι ὥς τις καὶ ἄλλος μάλιστα ἀνθρώ-  
πων.

Counter-proposals.

Μετὰ τοῦτον ἄλλος ἀνέστη, ἐπιδεικνὺς μὲν τὴν 16  
εὐήθειαν τοῦ τὰ πλοῖα αἰτεῖν κελεύοντος, ὥσπερ  
15 πάλιν τὸν στόλον Κύρου ποιουμένου, ἐπιδεικνὺς δὲ  
ὡς εἴηθες εἶη ἡγεμόνα αἰτεῖν παρὰ τοίτου ᾧ λυμαι-  
νόμεθα τὴν πρᾶξιν. εἰ δὲ καὶ τῷ ἡγεμόνι πιστεύσο-  
μεν ὄν ἂν Κύρος δῶ, τί κωλύει καὶ τὰ ἄκρα ἡμῶν  
κελεύειν Κύρον προκαταλαβεῖν; ἐγὼ γὰρ ὀκνοῖν 17  
20 μὲν ἂν εἰς τὰ πλοῖα ἐμβαίνειν ἃ ἡμῶν δοίη, μὴ ἡμᾶς  
ταῖς τριήρεσι καταδύσῃ, φοβοίμην δ' ἂν τῷ ἡγεμόνι  
ᾧ δοίη ἔπεσθαι, μὴ ἡμᾶς ἀγάγῃ ὅθεν οὐκ ἔσται  
ἐξελλθεῖν· βουλοίμην δ' ἂν ἄκουτος ἀπιὼν Κύρου  
λαθεῖν αὐτὸν ἀπελθών· ὁ οὐ δυνατόν ἐστιν.

"Let us address ourselves directly to Cyrus."

25 Ἄλλ' ἐγὼ φημι ταῦτα μὲν φλυαρίας εἶναι· δοκεῖ 18  
δέ μοι ἀνδρας ἐλθόντας πρὸς Κύρον οἵτινες ἐπι-  
τήδειοι σὺν Κλέαρχῳ ἐρωτᾶν ἐκείνον τί βούλεται

ἡμῖν χρῆσθαι· καὶ ἂν μὲν ἢ πρᾶξις ἢ παραπλησία  
οἷα περ καὶ πρόσθεν ἐχρήτο τοῖς ξένοις, ἔπεισθαι καὶ  
ἡμᾶς καὶ μὴ κακίους εἶναι τῶν πρόσθεν τούτῳ συν-  
αναβάντων· ἂν δὲ μείζων ἢ πρᾶξις τῆς πρόσθεν φαί- 19  
5 νηται καὶ ἐπιπονωτέρα καὶ ἐπικινδυνωτέρα, ἀξιούν ἢ  
πέισαντα ἡμᾶς ἄγειν ἢ πεισθέντα πρὸς φιλίαν ἀφιέ-  
ναι· οὕτω γὰρ καὶ ἐπόμενοι ἂν φίλοι αὐτῷ καὶ πρό-  
θυμοὶ ἐποίμεθα καὶ ἀπίοντες ἀσφαλῶς ἂν ἀπίοιμεν·  
ὁ τι δ' ἂν πρὸς ταῦτα λέγῃ ἀπαγγεῖλαι δεῦρο· ἡμᾶς  
10 δ' ἀκούσαντας πρὸς ταῦτα βουλευέσθαι.

The suggestion is adopted. Cyrus explains his plan and promises more pay.

\*Ἐδοξε ταῦτα, καὶ ἄνδρας ἐλόμενοι σὺν Κλεάρχῳ 20  
πέμπουσιν οἱ ἠρώτων Κῦρον τὰ δόξαντα τῇ στρατιῷ.  
ὁ δ' ἀπεκρίνατο ὅτι ἀκούει Ἀβροκόμαν ἐχθρὸν ἄν-  
δρα ἐπὶ τῷ Εὐφράτῃ ποταμῷ εἶναι, ἀπέχοντα δώδεκα  
15 σταθμούς· πρὸς τοῦτον οὖν ἔφη βούλεσθαι ἐλθεῖν·  
κἂν μὲν ἢ ἐκεῖ, τὴν δίκην ἔφη χρήζειν ἐπιθεῖναι αὐτῷ,  
ἣν δὲ φεύγῃ, ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα.  
ἀκούσαντες δὲ ταῦτα οἱ αἵρετοὶ ἀγγέλλουσι τοῖς 21  
στρατιώταις· τοῖς δὲ ὑποψία μὲν ἦν ὅτι ἄγει πρὸς  
20 βασιλέα, ὅμως δὲ ἐδόκει ἔπεισθαι. προσαιτοῦσι δὲ  
μισθόν· ὁ δὲ Κῦρος ὑπισχνεῖται ἡμιόλιον πᾶσι  
δώσειν οὗ πρότερον ἔφερον, ἀντὶ δαρεικοῦ τρία ἡμι-  
δαρειακά τοῦ μηνὸς τῷ στρατιώτῃ· ὅτι δὲ ἐπὶ βασιλέα  
ἄγοι οὐδὲ ἐνταῦθα ἤκουσεν οὐδεὶς ἔν γε τῷ φανερωῷ.

Advance. Arrival of the ships at Issus with reinforcements.

25 **IV.** Ἐντεῦθεν ἐξελαύνει σταθμούς δύο παρασάγ- 1  
γας δέκα ἐπὶ τὸν Ψάρον ποταμόν, οὗ ἦν τὸ εὖρος τρία  
πλέθρα. ἐντεῦθεν ἐξελαύνει σταθμὸν ἓνα παρασάγ-

γας πέντε ἐπὶ τὸν Πύραμον ποταμόν, οὗ ἦν τὸ εὖρος  
 στάδιον. ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρα-  
 σάγγας πεντεκαίδεκα εἰς Ἴσσοὺς, τῆς Κιλικίας ἐσχά-  
 ττην πόλιν ἐπὶ τῇ θαλάττῃ οἰκουμένην, μεγάλην καὶ  
 5 εὐδαίμονα. ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ Κύρω 2  
 παρήσαν αἱ ἐκ Πελοποννήσου νῆες τριάκοντα καὶ  
 πέντε καὶ ἐπ' αὐταῖς ναύαρχος Πυθαγόρας Λακε-  
 δαιμόνιος. ἠγείτο δ' αὐταῖς Ταμῶς Αἰγύπτιος ἐξ  
 Ἐφέσου, ἔχων ναῦς ἑτέρας Κύρου πέντε καὶ εἴκο-  
 10 σιν, αἷς ἐπολιόρκει Μίλητον. παρήν δὲ καὶ Χειρίσο- 3  
 φος Λακεδαιμόνιος ἐπὶ τῶν νεῶν, μετάπεμπτος ὑπὸ  
 Κύρου, ἑπτακοσίου ἔχων ὀπλίτας, ὧν ἐστρατήγει  
 παρὰ Κύρω. αἱ δὲ νῆες ὤρμουν παρὰ τὴν Κύρου  
 σκηνήν. ἐνταῦθα καὶ οἱ παρὰ Ἀβροκόμα μισθοφό-  
 15 ροὶ Ἕλληνες ἀποστάντες ἦλθον παρὰ Κύρον τετρα-  
 κόσιοι ὀπλίται καὶ συνεστρατεύοντο ἐπὶ βασιλέα.

Advance. Safe passage of the "Syrian Gateway."

Ἐντεῦθεν ἐξελαύνει σταθμὸν ἓνα παρασάγγας 4  
 πέντε ἐπὶ πύλας τῆς Κιλικίας καὶ τῆς Συρίας. ἦσαν  
 δὲ ταῦτα δύο τείχη, καὶ τὸ μὲν ἔσωθεν τὸ πρὸ τῆς  
 20 Κιλικίας Σύννεσις εἶχε καὶ Κιλικίων φυλακή, τὸ δὲ  
 ἔξω τὸ πρὸ τῆς Συρίας βασιλέως ἐλέγετο φυλακὴ  
 φυλάττειν. διὰ μέσου δὲ ρεῖ τούτων ποταμὸς Κάρ-  
 σος ὄνομα, εὖρος πλέθρον. ἅπαν δὲ τὸ μέσον τῶν  
 τειχῶν ἦσαν στάδιοι τρεῖς· καὶ παρελθεῖν οὐκ ἦν  
 25 βία· ἦν γὰρ ἡ πάροδος στενὴ καὶ τὰ τείχη εἰς τὴν  
 θάλατταν καθήκοντα, ὑπερθεὶν δ' ἦσαν πέτραι ἠλί-  
 βατοι· ἐπὶ δὲ τοῖς τείχεσιν ἀμφοτέροις ἐφειστήκεσαν  
 πύλαι. ταύτης ἕνεκα τῆς παρόδου Κύρος τὰς ναῦς 5

μετεπέμψατο, ὅπως ὀπλίτας ἀποβιβάσειεν εἴσω καὶ ἔξω τῶν πυλῶν βιασομένους τοὺς πολεμίους εἰ φυλάττοιεν ἐπὶ ταῖς Συρίαις πύλαις, ὅπερ ᾤετο ποιήσειεν ὁ Κῦρος τὸν Ἀβροκόμαν, ἔχοντα πολὺ στρατεύμα.  
 5 Ἀβροκόμας δὲ οὐ τοῦτ' ἐποίησεν, ἀλλ' ἐπεὶ ἤκουσε Κῦρον ἐν Κιλικίᾳ ὄντα, ἀναστρέψας ἐκ Φοινίκης παρὰ βασιλέα ἀπήλαυεν, ἔχων, ὡς ἐλέγετο, τριάκοντα μυριάδας στρατιᾶς.

Advance. Xenias and Pasion abandon the expedition.

Ἐντεῦθεν ἐξελαύνει διὰ Συρίας σταθμὸν ἓνα παρα- 6  
 10 σάγγας πέντε εἰς Μυρίανδον, πόλιν οἰκουμένην ὑπὸ Φοινίκων ἐπὶ τῇ θαλάττῃ· ἐμπόριον δ' ἦν τὸ χωρίον καὶ ὠρμον αὐτόθι ὀλκάδες πολλαί. ἐνταῦθ' ἔμειναν 7  
 ἡμέρας ἑπτὰ· καὶ Ξενίας ὁ Ἀρκὰς καὶ Πασίων ὁ Μεγαρεὺς ἐμβάντες εἰς πλοῖον καὶ τὰ πλείστου ἄξια  
 15 ἐνθήμενοι ἀπέπλευσαν, ὡς μὲν τοῖς πλείστοις ἐδόκουν, φιλοτιμηθέντες ὅτι τοὺς στρατιώτας αὐτῶν τοὺς παρὰ Κλέαρχον ἀπελθόντας ὡς ἀπιόντας εἰς τὴν Ἑλλάδα πάλιν καὶ οὐ πρὸς βασιλέα εἶα Κῦρος τὸν Κλέαρχον ἔχειν. ἐπεὶ δ' ἦσαν ἀφανεῖς, διήλθε λόγος ὅτι διώ-  
 20 κοι αὐτοὺς Κῦρος τριήρεσι· καὶ οἱ μὲν ἠῆχοντο ὡς δειλοὺς ὄντας αὐτοὺς ληφθῆναι, οἱ δ' ᾤκτειρον εἰ ἀλώσουτο.

Cyrus refuses to pursue the deserters. The Greeks are pleased.

Κῦρος δὲ συγκαλέσας τοὺς στρατηγούς εἶπεν· 8  
 Ἀπολελοίπασιν ἡμᾶς Ξενίας καὶ Πασίων. ἀλλ' εὖ  
 25 γε μέντοι ἐπιστάσθων ὅτι οὔτε ἀποδεδράκασιν, οἶδα γὰρ ὅπη οἴχονται· οὔτε ἀποπεφεύγασιν, ἔχω γὰρ τριήρεις ὥστε ἐλεῖν τὸ ἐκείνων πλοῖον. ἀλλὰ μὰ

τοὺς θεοὺς οὐκ ἔγωγε αὐτοὺς διώξω, οὐδ' ἔρει οὐδεὶς  
 ὡς ἐγὼ ἕως μὲν ἂν παρῆ τις χρώμαι, ἐπειδὴν δὲ  
 ἀπιέναι βούληται, συλλαβὼν καὶ αὐτοὺς κακῶς ποιῶ  
 καὶ τὰ χρήματα ἀποσυλῶ. ἀλλὰ ἰόντων, εἰδότες ὅτι  
 5 κακίους εἰσὶ περὶ ἡμᾶς ἢ ἡμεῖς περὶ ἐκείνους. καίτοι  
 ἔχω γε αὐτῶν καὶ τέκνα καὶ γυναῖκας ἐν Τράλλεσι  
 φρουρούμενα· ἀλλ' οὐδὲ τούτων στέρησονται, ἀλλ'  
 ἀπολήψονται τῆς πρόσθεν ἕνεκα περὶ ἐμὲ ἀρετῆς.  
 καὶ ὁ μὲν ταῦτα εἶπεν· οἱ δὲ Ἕλληνες, εἴ τις καὶ 9  
 10 ἀθυμότερος ἦν πρὸς τὴν ἀνάβασιν, ἀκούοντες τὴν  
 Κύρου ἀρετὴν ἥδιον καὶ προθυμότερον συνεπορεύ-  
 οντο.

Advance to Thapsacus on the Euphrates.

Μετὰ ταῦτα Κῦρος ἐξελαύνει σταθμοὺς τέτταρας  
 παρασάγγας εἴκοσιν ἐπὶ τὸν Χάλον ποταμόν, ὄντα  
 15 τὸ εὖρος πλέθρον, πλήρη δ' ἰχθύων μεγάλων καὶ  
 πραιῶν, οὓς οἱ Σύροι θεοὺς ἐνόμιζον καὶ ἀδικεῖν  
 οὐκ εἶων, οὐδὲ τὰς περιστεράς. αἱ δὲ κῶμαι ἐν αἷς  
 Ἰσκήνουν Παρυσάτιδος ἦσαν εἰς ζώνην δεδομένοι.  
 ἐντεῦθεν ἐξελαύνει σταθμοὺς πέντε παρασάγγας τρι-10  
 20 ἀκοντα ἐπὶ τὰς πηγὰς τοῦ Δάρδατος ποταμοῦ, οὗ τὸ  
 εὖρος πλέθρον. ἐνταῦθα ἦσαν τὰ Βελέσνος βασιλεία  
 τοῦ Συρίας ἄρξαντος, καὶ παράδεισος πάνυ μέγας καὶ  
 καλός, ἔχων πάντα ὅσα ὦραι φύουσι. Κῦρος δ'  
 αὐτὸν ἐξέκοψε καὶ τὰ βασιλεία κατέκαυσε. ἐντεῦθεν 11  
 25 ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας πεντεκαίδεκα  
 ἐπὶ τὸν Εὐφράτην ποταμόν, ὄντα τὸ εὖρος τεττάρων  
 σταδίων· καὶ πόλις ἀντόθι ὠκεῖτο μεγάλη καὶ εὐδαί-  
 μων Θάψακος ὄνομα. ἐνταῦθα ἔμεινεν ἡμέρας πέντε.

The real object of the expedition is disclosed. The soldiers are angry. Promises of Cyrus.

Καὶ Κύρος μεταπεμφάμενος τοὺς στρατηγούς τῶν Ἑλλήνων ἔλεγεν ὅτι ἡ ὁδὸς ἔστοιτο πρὸς βασιλέα μέγαν εἰς Βαβυλῶνα· καὶ κελεύει αὐτοὺς λέγειν ταῦτα τοῖς στρατιώταις καὶ ἀναπεῖθειν ἔπεσθαι. οἱ δὲ 12  
5 ποιήσαντες ἐκκλησίαν ἀπήγγελλον ταῦτα· οἱ δὲ στρατιῶται ἐχαλέπαινον τοῖς στρατηγοῖς, καὶ ἔφασαν αὐτοὺς πάσαι ταῦτ' εἰδότας κρύπτειν, καὶ οὐκ ἔφασαν ἰέναι ἔαν μὴ τις αὐτοῖς χρήματα διδῶ, ὥσπερ τοῖς προτέροις μετὰ Κύρου ἀναβάσι, καὶ 10 ταῦτα οὐκ ἐπὶ μάχην ἰόντων, ἀλλὰ καλοῦντος τοῦ πατρὸς Κύρου. ταῦτα οἱ στρατηγοὶ Κύρῳ ἀπήγγε- 13  
γελλον· ὁ δ' ὑπέσχετο ἀνδρὶ ἐκάστῳ δώσειν πέντε ἀργυρίου μνᾶς, ἐπὴν εἰς Βαβυλῶνα ἦκωσι, καὶ τὸν μισθὸν ἐντελῆ μέχρι ἂν καταστήσῃ τοὺς Ἕλληνας 15 εἰς Ἰωνίαν πάλιν. τὸ μὲν δὴ πολὺ τοῦ Ἑλληνικοῦ οὕτως ἐπέισθη.

Clever device of Menon to win the favor of Cyrus.

Μένων δὲ πρὶν δῆλον εἶναι τί ποιήσουσιν οἱ ἄλλοι στρατιῶται, πότερον εἴβονται Κύρῳ ἢ οὐ, συνέλεξε τὸ αὐτοῦ στράτευμα χωρὶς τῶν ἄλλων καὶ ἔλεξε τάδε. 20 Ἄνδρες, ἔαν μοι πεισθῆτε, οὔτε κινδυνεύσαντες οὔτε 14  
πονήσαντες τῶν ἄλλων πλέον προτιμήσεσθε στρατιωτῶν ὑπὸ Κύρου. τί οὖν κελεύω ποιῆσαι; ἡν δέεται Κύρος ἔπεσθαι τοὺς Ἕλληνας ἐπὶ βασιλέα· ἐγὼ οὖν φημι ὑμᾶς χρῆναι διαβῆναι τὸν Εὐφράτην 25 ποταμὸν πρὶν δῆλον εἶναι ὅ τι οἱ ἄλλοι Ἕλληνες ἀποκρινοῦνται Κύρῳ. ἦν μὲν γὰρ ψηφίσωνται ἔπε- 15  
σθαι, ὑμεῖς δόξετε αἴτιοι εἶναι ἄρξαντες τοῦ διαβαί-



νειν, καὶ ὡς προθυμοτάτοις οὖσιν ὑμῖν χάριν εἴσεται  
 Κῦρος καὶ ἀποδώσει· ἐπίσταται δ' εἴ τις καὶ ἄλλος·  
 ἦν δὲ ἀποψηφίσωνται οἱ ἄλλοι, ἅπιμεν μὲν ἅπαντες  
 τοῦμπαλιν, ὑμῖν δὲ ὡς μόνοις πειθομένοις πιστοτά-  
 5 τοις χρήσεται καὶ εἰς φρούρια καὶ εἰς λοχαγίας, καὶ  
 ἄλλου οὔτινος ἂν δέησθε οἶδα ὅτι ὡς φίλοι τεύξεσθε  
 Κύρου.

Ἀκούσαντες ταῦτα ἐπέιθοντο καὶ διέβησαν πρὶν<sup>16</sup>  
 τοὺς ἄλλους ἀποκρίνασθαι. Κῦρος δ' ἐπεὶ ἦσθετο  
 10 διαβεβηκότας, ἦσθη τε καὶ τῷ στρατεύματι πέμψας  
 Γλοῦν εἶπεν· Ἐγὼ μὲν, ὦ ἄνδρες, ἦδη ὑμᾶς ἐπαινῶ·  
 ὅπως δὲ καὶ ὑμεῖς ἐμὲ ἐπαινέσετε ἐμοὶ μελήσει, ἢ  
 μηκέτι με Κῦρον νομίζετε. οἱ μὲν δὴ στρατιῶται ἐν<sup>17</sup>  
 ἐλπίσι μεγάλαις ὄντες ἠύχοντο αὐτὸν εὐτυχῆσαι,  
 15 Μένωνι δὲ καὶ δῶρα ἐλέγετο πέμψαι μεγαλοπρεπῶς.

Passage of the Euphrates, and advance to the Araxes.

Ταῦτα δὲ ποιήσας διέβαινε· συνείπετο δὲ καὶ τὸ  
 ἄλλο στρατεύμα αὐτῷ ἅπαν. καὶ τῶν διαβαινόντων  
 τὸν ποταμὸν οὐδεὶς ἐβρέχθη ἀνωτέρω τῶν μαστῶν  
 ὑπὸ τοῦ ποταμοῦ. οἱ δὲ Θαψακηνοὶ ἔλεγον ὅτι οὐ-  
 20 πώποθ' οὗτος ὁ ποταμὸς διαβατὸς γένοιτο πεζῇ εἰ μὴ  
 τότε, ἀλλὰ πλοίοις, ἃ τότε Ἀβροκόμας προῖὸν κατέ-  
 καυσειν, ἵνα μὴ Κῦρος διαβῇ. ἐδόκει δὴ θεῖον εἶναι  
 καὶ σαφῶς ὑποχωρῆσαι τὸν ποταμὸν Κῦρῳ ὡς βασι-  
 λεύσουσι. ἐντεῦθεν ἐξελαύνει διὰ τῆς Συρίας σταθ-  
 25 μούς ἐννέα παρασάγγας πεντήκοντα· καὶ ἀφικνουῦν-  
 ται πρὸς τὸν Ἀράξην ποταμόν. ἐνταῦθα ἦσαν κῶμαι  
 πολλαὶ μεσταὶ σίτου καὶ οἴνου. ἐνταῦθα ἔμειναν  
 ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο.

Advance through the desert of Arabia. The cavalry go hunting.

V. Ἐντεύθεν ἐξελαύνει διὰ τῆς Ἀραβίας, τὸν Εὐ- 1  
φράτην ποταμὸν ἐν δεξιᾷ ἔχων, σταθμοὺς ἐρήμους  
πέντε παρασάγγας τριάκοντα καὶ πέντε. ἐν τούτῳ δὲ  
τῷ τόπῳ ἦν μὲν ἡ γῆ πεδίων ἅπαν ὀμαλὲς ὥσπερ θά-  
5 λαττα, ἀψινθίου δὲ πλήρες· εἰ δέ τι καὶ ἄλλο ἐνήν  
ὑλης ἢ καλάμου, ἅπαντα ἦσαν εὐώδη ὥσπερ ἀρώματα·  
δένδρον δ' οὐδὲν ἐνήν, θηρία δὲ παντοῖα, πλείστοι 2  
ὄνοι ἄγριοι, πολλαὶ δὲ στρουθοὶ αἱ μεγάλαι· ἐνήσαν  
δὲ καὶ ὠτίδες καὶ δορκάδες· ταῦτα δὲ τὰ θηρία οἱ  
10 ἵππεῖς ἐνίοτε ἐδίωκον. καὶ οἱ μὲν ὄνοι, ἐπεὶ τις διώ-  
κοι, προδραμόντες ἔστασαν· πολὺ γὰρ τῶν ἵππων  
ἔτρεχον θᾶπτον· καὶ πάλιν, ἐπεὶ πλησιάζουσι οἱ ἵπποι,  
ταῦτόν ἐποίουν, καὶ οὐκ ἦν λαβεῖν εἰ μὴ διαστάντες  
οἱ ἵππεῖς θηρῶεν διαδεχόμενοι. τὰ δὲ κρέα τῶν  
15 ἀλισκομένων ἦν παραπλήσια τοῖς ἐλαφείοις, ἀπαλώ-  
τερα δέ. στρουθὸν δὲ οὐδεὶς ἔλαβεν· οἱ δὲ διώξαν- 3  
τες τῶν ἵππέων ταχὺ ἐπαύοντο· πολὺ γὰρ ἀπέσπα  
φεύγουσα, τοῖς μὲν ποσὶ δρόμῳ, ταῖς δὲ πτέρυξιν  
αἴρουσα ὥσπερ ἰστίῳ χρωμένη. τὰς δὲ ὠτίδας ἄν  
20 τις ταχὺ ἀνιστῆ ἔστι λαμβάνειν· πέτονται γὰρ βραχὺ  
ὥσπερ πέρδικες καὶ ταχὺ ἀπαγορεύουσι. τὰ δὲ κρέα  
αὐτῶν ἥδιστα ἦν.

March to Corsote and Pylae. Cattle perish in the desert.

The supply of grain fails.

Πορευόμενοι δὲ διὰ ταύτης τῆς χώρας ἀφικνοῦνται 4  
ἐπὶ τὸν Μάσκαν ποταμὸν, τὸ εὖρος πλεθριαῖον.  
25 ἐνταῦθα ἦν πόλις ἐρήμη, μεγάλη, ὄνομα δ' αὐτῇ  
Κορσωτή· περιερρέιτο δ' αὐτῇ ὑπὸ τοῦ Μάσκα  
κύκλω. ἐνταῦθ' ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτί-

σαντο. ἐντεῦθεν ἐξελαύνει σταθμούς ἐρήμους τρεῖς- 5  
καίδεκα παρασάγγας ἐνενήκοντα τὸν Εὐφράτην  
ποταμὸν ἐν δεξιᾷ ἔχων, καὶ ἀφικνεῖται ἐπὶ Πύλας.  
ἐν τούτοις τοῖς σταθμοῖς πολλὰ τῶν ὑποζυγίων ἀπό-  
5 λητο ὑπὸ λιμοῦ· οὐ γὰρ ἦν χόρτος οὐδὲ ἄλλο οὐδὲν  
δένδρον, ἀλλὰ ψιλὴ ἦν ἅπασα ἡ χώρα· οἱ δὲ ἐνοι-  
κοῦντες ὄνους ἀλέτας παρὰ τὸν ποταμὸν ὀρύττοντες  
καὶ ποιοῦντες εἰς Βαβυλῶνα ἤγον καὶ ἐπώλουν καὶ  
ἀνταγοράζοντες σῖτον ἕζων. τὸ δὲ στράτευμα ὁ σῖτος 6  
10 ἐπέλιπε, καὶ πρίασθαι οὐκ ἦν εἰ μὴ ἐν τῇ Λυδία  
ἀγορᾷ ἐν τῷ Κύρου βαρβαρικῷ, τὴν καπίθην ἀλεύρων  
ἢ ἀλφίτων τετάρων σίγλων. ὁ δὲ σίγλος δύναται  
ἐπτὰ ὀβολοὺς καὶ ἡμιωβόλιον Ἀττικούς· ἡ δὲ καπίθη  
δύο χοῖνικας Ἀττικὰς ἐχῶρει. κρέα οὖν ἐσθίοντες οἱ  
15 στρατιῶται διεγίγνοντο. ἦν δὲ τούτων τῶν σταθμῶν 7  
οὓς πάνυ μακροὺς ἤλαυνεν, ὁπότε ἦ πρὸς ὕδωρ βού-  
λοιτο διατελέσαι ἢ πρὸς χιλόν.

Splendid discipline of the Persian nobles.

Καὶ δὴ ποτε στενοχωρίας καὶ πηλοῦ φανέντος  
ταῖς ἀμάξαις δυσπορεύτου, ἐπέστη ὁ Κῦρος σὺν τοῖς  
20 περὶ αὐτὸν ἀρίστοις καὶ εὐδαιμονεστάτοις καὶ ἔταξε  
Γλοῦν καὶ Πίγρητα λαβόντας τοῦ βαρβαρικοῦ στρα-  
τοῦ συνεκβιβάζειν τὰς ἀμάξας. ἐπεὶ δ' ἐδόκουν 8  
αὐτῷ σχολαίως ποιεῖν, ὥσπερ ὀργῇ ἐκέλευσε τοὺς  
περὶ αὐτὸν Πέρσας τοὺς κρατίστους συνεπισπεῦσαι  
25 τὰς ἀμάξας. ἔνθα δὴ μέρος τι τῆς εὐταξίας ἦν θεά-  
σασθαι. ῥύβαντες γὰρ τοὺς πορφυροὺς κἀνδύς ὅπου  
ἔτυχεν ἕκαστος ἐστηκώς, ἴεντο ὥσπερ ἄν δράμοι τις  
περὶ νίκης καὶ μάλα κατὰ πρानοῦς γηλόφου, ἔχοντες

τούς τε πολυτελείς χιτῶνας καὶ τὰς ποικίλας ἀναξυ-  
ρίδας, ἔνιοι δὲ καὶ στρεπτοὺς περὶ τοῖς τραχήλοις  
καὶ ψέλια περὶ ταῖς χερσίν· εὐθύς δὲ σὺν τούτοις  
εἰσπηδήσαντες εἰς τὸν πηλὸν θάπτον ἢ ὡς τις ἂν ᾤετο  
5 μετεώρους ἐξεκόμισαν τὰς ἀμάξας.

Rapidity of the march explained. Traffic with Charmande.

Τὸ δὲ σύμπαν δῆλος ἦν Κύρος ὡς σπεύδων πᾶσαν 9  
τὴν ὁδὸν καὶ οὐ διατρίβων ὅπου μὴ ἐπισιτισμοῦ ἔνεκα  
ἢ τινος ἄλλου ἀναγκαίου ἐκαθέζετο, νομίζων, ὅσῳ  
μὲν θάπτον ἔλθοι, τοσούτῳ ἀπαρασκευοτέρῳ βασιλεῖ  
10 μαχεῖσθαι, ὅσῳ δὲ σχολαίτερον, τοσούτῳ πλέον  
συναγείρεσθαι βασιλεῖ στρατεύμα. καὶ συνιδεῖν δ'  
ἦν τῷ προσέχοντι τὸν νοῦν ἢ βασιλέως ἀρχὴ πλήθει  
μὲν χώρας καὶ ἀνθρώπων ἰσχυρὰ οὔσα, τοῖς δὲ  
μήκεσι τῶν ὁδῶν καὶ τῷ διεσπᾶσθαι τὰς δυνάμεις  
15 ἀσθενῆς εἶ τις διὰ ταχέων τὸν πόλεμον ἐποιεῖτο.  
πέραν δὲ τοῦ Εὐφράτου ποταμοῦ κατὰ τοὺς ἐρήμους 10  
σταθμοὺς ἦν πόλις εὐδαίμων καὶ μεγάλη, ὄνομα δὲ  
Χαρμάνδη· ἐκ ταύτης οἱ στρατιῶται ἠγόραζον τὰ  
ἐπιτηδεῖα, σχεδίαις διαβαίνοντες ὧδε. διφθέρας ἄς  
20 εἶχον στεγᾶσματα ἐπίμπλασαν χόρτου κούφου, εἶτα  
συνῆγον καὶ συνέσπων, ὡς μὴ ἄπτεσθαι τῆς κάρφης  
τὸ ὕδωρ· ἐπὶ τούτων διέβαινον καὶ ἐλάμβανον τὰ  
ἐπιτηδεῖα, οἶνόν τε ἐκ τῆς βαλάνου πεποιημένον τῆς  
ἀπὸ τοῦ φοίνικος καὶ σῖτον μελίνης· τοῦτο γὰρ ἦν  
25 ἐν τῇ χώρᾳ πλείστον.

A quarrel at the ford. Clearchus attacked.

Ἄμφλεξάντων δέ τι ἐνταῦθα τῶν τε τοῦ Μένωνος 11  
στρατιωτῶν καὶ τῶν Κλεάρχου, ὁ Κλέαρχος κρίνας

ἀδικεῖν τὸν τοῦ Μένωνος πληγὰς ἐνέβαλεν· ὁ δὲ  
 ἔλθων πρὸς τὸ ἑαυτοῦ στράτευμα ἔλεγεν· ἀκούσαν-  
 τες δὲ οἱ στρατιῶται ἐχαλέπαινον καὶ ὠργίζοντο  
 ἰσχυρῶς τῷ Κλεάρχῳ. τῇ δὲ αὐτῇ ἡμέρᾳ Κλεάρχος 12  
 5 ἔλθων ἐπὶ τὴν διάβασιν τοῦ ποταμοῦ καὶ ἐκεῖ κατα-  
 σκεψάμενος τὴν ἀγορὰν ἀφιππεύει ἐπὶ τὴν ἑαυτοῦ  
 σκηνὴν διὰ τοῦ Μένωνος στρατεύματος σὺν ὀλίγοις  
 τοῖς περὶ αὐτόν· Κῦρος δὲ οὐπω ἦκεν, ἀλλ' ἔτι προσ-  
 ἤλαυνε· τῶν δὲ Μένωνος στρατιωτῶν ξύλα σχίζων  
 10 τισ ὡς εἶδε Κλεάρχον διελαύνοντα, ἴησι τῇ ἀξίῃ·  
 καὶ οὗτος μὲν αὐτοῦ ἤμαρτεν· ἄλλος δὲ λίθῳ καὶ  
 ἄλλος, εἶτα πολλοί, κραυγῆς γενομένης.

Clarchus advances with his horse against Menon's troops.

Proxenus interposes.

Ὁ δὲ καταφεύγει εἰς τὸ ἑαυτοῦ στράτευμα, καὶ 13  
 εὐθὺς παραγγέλλει εἰς τὰ ὄπλα· καὶ τοὺς μὲν ὀπλίτας  
 15 αὐτοῦ ἐκέλευσε μῆναι τὰς ἀσπίδας πρὸς τὰ γόνατα  
 θέντας, αὐτὸς δὲ λαβὼν τοὺς Θραῦκας καὶ τοὺς ἱππέας  
 οἱ ἦσαν αὐτῷ ἐν τῷ στρατεύματι πλείους ἢ τετταρά-  
 κοντα — τούτων δὲ οἱ πλείστοι Θραῦκες — ἤλαυνεν ἐπὶ  
 τοὺς Μένωνος, ὥστ' ἐκείνους ἐκπεπλήχθαι καὶ αὐτὸν  
 20 Μένωνα, καὶ τρέχειν ἐπὶ τὰ ὄπλα· οἱ δὲ καὶ ἕστασαν  
 ἀποροῦντες τῷ πράγματι. ὁ δὲ Πρόξενος — ἔτυχε 14  
 γὰρ ὕστερος προσιῶν καὶ τάξις αὐτῷ ἐπομένη τῶν  
 ὀπλιτῶν — εὐθὺς οὖν εἰς τὸ μέσον ἀμφοτέρων ἄγων  
 ἔθετο τὰ ὄπλα καὶ ἐδεῖτο τοῦ Κλεάρχου μὴ ποιεῖν  
 25 ταῦτα. ὁ δ' ἐχαλέπαινε ὅτι αὐτοῦ ὀλίγου δεήσαν-  
 τος καταλευσθῆναι πράως λέγοι τὸ αὐτοῦ πάθος,  
 ἐκέλευσέ τε αὐτὸν ἐκ τοῦ μέσου ἐξίστασθαι.

Cyrus comes up and quickly stops the quarrel.

Ἐν τούτῳ δὲ ἐπήει καὶ Κῦρος καὶ ἐπύθετο τὸ 15  
 πρᾶγμα· εὐθὺς δ' ἔλαβε τὰ παλτὰ εἰς τὰς χεῖρας καὶ  
 σὺν τοῖς παρούσι τῶν πιστῶν ἦκεν ἐλαύνων εἰς τὸ  
 μέσον, καὶ λέγει τάδε. Κλέαρχε καὶ Πρόξενε καὶ οἱ 16  
 5 ἄλλοι οἱ παρόντες Ἕλληνες, οὐκ ἴστε ὅ τι ποιεῖτε. εἰ  
 γάρ τινα ἀλλήλοις μάχην συνάψετε, νομίζετε ἐν τῇδε  
 τῇ ἡμέρᾳ ἐμέ τε κατακεκόψεσθαι καὶ ὑμᾶς οὐ πολὺ  
 ἐμοῦ ὕστερον· κακῶς γὰρ τῶν ἡμετέρων ἐχόντων  
 πάντες οὗτοι οὐς ὄρατε βάρβαροι πολεμιώτεροι ἡμῖν  
 10 ἔσονται τῶν παρὰ βασιλεῖ ὄντων. ἀκούσας ταῦτα 17  
 ὁ Κλέαρχος ἐν ἑαυτῷ ἐγένετο· καὶ παυσάμενοι ἀμφό-  
 τεροι κατὰ χώραν ἔθεντο τὰ ὄπλα.

Treacherous proposal of Orontas.

VI. Ἐντεῦθεν προΐόντων ἐφαίνετο ἵχνη ἵππων καὶ 1  
 κόπρος· εἰκάζετο δ' εἶναι ὁ στίβος ὡς δισχιλίω  
 15 ἵππων. οὗτοι προΐοντες ἔκαον καὶ χιλὸν καὶ εἴ τι  
 ἄλλο χρήσιμον ἦν. Ὀρόντας δὲ Πέρσης ἀνὴρ, γένει  
 τε. προσήκων βασιλεῖ καὶ τὰ πολέμια λεγόμενος ἐν  
 τοῖς ἀρίστοις Περσῶν, ἐπιβουλεύει Κῦρῳ, καὶ πρόσθεν  
 πολεμήσας, καταλλαγείς δέ. οὗτος Κῦρῳ εἶπεν, εἰ 2  
 20 αὐτῷ δοίῃ ἵππέας χιλίους, ὅτι τοὺς προκατακάοντας  
 ἵππέας ἢ κατακάνοι ἂν ἐνεδρεύσας ἢ ζῶντας πολ-  
 λούς αὐτῶν ἂν ἔλοι καὶ κωλύσειε τοῦ κάειν ἐπιόντας,  
 καὶ ποιήσειεν ὥστε μῆποτε δύνασθαι αὐτοὺς ἰδόντας  
 τὸ Κῦρου στρατεύμα βασιλεῖ διαγγεῖλαι. τῷ δὲ  
 25 Κῦρῳ ἀκούσαντι ταῦτα ἐδόκει ὠφέλιμα εἶναι, καὶ  
 ἐκέλευσεν αὐτὸν λαμβάνειν μέρος παρ' ἐκάστου τῶν  
 ἡγεμόνων.

The traitor betrayed, and brought to trial.

Ὁ δ' Ὀρόντας νομίσας ἐτοίμους εἶναι αὐτῷ τοὺς 3  
 ἰππέας γράφει ἐπιστολὴν παρὰ βασιλέα ὅτι ἤξοι  
 ἔχων ἰππέας ὡς ἂν δύνηται πλείστους· ἀλλὰ φράσαι  
 τοῖς ἑαυτοῦ ἰππεύσιν ἐκέλευεν ὡς φίλιον αὐτὸν ὑπο-  
 5 δέχεσθαι. ἐνὴν δὲ ἐν τῇ ἐπιστολῇ καὶ τῆς πρόσθεν  
 φιλίας ὑπομνήματα καὶ πίστεως. ταύτην τὴν ἐπι-  
 στολὴν δίδωσι πιστῷ ἀνδρὶ, ὡς ᾤετο· ὁ δὲ λαβὼν  
 Κύρῳ δίδωσιν. ἀναγνοὺς δὲ αὐτὴν ὁ Κῦρος συλλαμ- 4  
 βάνει Ὀρόνταν, καὶ συγκαλεῖ εἰς τὴν ἑαυτοῦ σκηνὴν  
 10 Πέρσας τοὺς ἀρίστους τῶν περὶ αὐτὸν ἑπτὰ, καὶ τοὺς  
 τῶν Ἑλλήνων στρατηγούς ἐκέλευσεν ὀπλίτας ἀγα-  
 γεῖν, τούτους δὲ θέσθαι τὰ ὄπλα περὶ τὴν αὐτοῦ  
 σκηνὴν. οἱ δὲ ταῦτα ἐποίησαν, ἀγαγόντες ὡς τρισ-  
 χιλίους ὀπλίτας. Κλέαρχον δὲ καὶ εἰσὼ παρεκάλεσε 5  
 15 σύμβουλον, ὅς γε καὶ αὐτῷ καὶ τοῖς ἄλλοις ἐδόκει  
 προτιμηθῆναι μάλιστα τῶν Ἑλλήνων. ἐπεὶ δ' ἐξῆλ-  
 θεν, ἐξήγγειλε τοῖς φίλοις τὴν κρίσιν τοῦ Ὀρόντα  
 ὡς ἐγένετο· οὐ γὰρ ἀπόρρητον ἦν. ἔφη δὲ Κῦρον  
 ἄρχειν τοῦ λόγου ὧδε.

Speech of Cyrus: "Twice before has this man been false to me,  
 and twice have I forgiven him."

20 Παρεκάλεσα ὑμᾶς, ἄνδρες φίλοι, ὅπως σὺν ὑμῖν 6  
 βουλευόμενος ὅ τι δίκαιόν ἐστι καὶ πρὸς θεῶν καὶ  
 πρὸς ἀνθρώπων τοῦτο πράξω περὶ Ὀρόντα τουτουί.  
 τοῦτον γὰρ πρῶτον μὲν ὁ ἐμὸς πατήρ ἔδωκεν ὑπή-  
 κοον εἶναι ἐμοί· ἐπεὶ δὲ ταχθεῖς, ὡς ἔφη αὐτός, ὑπὸ  
 25 τοῦ ἐμοῦ ἀδελφοῦ οὗτος ἐπολέμησεν ἐμοὶ ἔχων τὴν  
 ἐν Σάρδεσιν ἀκρόπολιν, καὶ ἐγὼ αὐτὸν προσπολεμῶν  
 ἐποίησα ὥστε δόξαι τούτῳ τοῦ πρὸς ἐμὲ πολέμου

παύσασθαι, καὶ δεξιὰν ἔλαβον καὶ ἔδωκα, μετὰ ταῦτα, 7  
 ἔφη, ὦ Ὀρόντα, ἔστιν ὃ τι σε ἠδίκησα; ἀπεκρίνατο  
 ὅτι οὐ. πάλιν δὲ ὁ Κῦρος ἠρώτα, Οὐκοῦν ὑστερον,  
 ὡς αὐτὸς σὺ ὁμολογεῖς, οὐδὲν ὑπ' ἐμοῦ ἀδικούμενος  
 5 ἀποστὰς εἰς Μυσοὺς κακῶς ἐποίεις τὴν ἐμὴν χώραν  
 ὃ τι ἐδύνω; ἔφη ὁ Ὀρόντας. Οὐκοῦν, ἔφη ὁ Κῦρος,  
 ὅπότε αὐτὸν ἔγνωσ τὴν σανατοῦ δύναμιν, ἐλθὼν ἐπὶ τὸν  
 τῆς Ἀρτέμιδος βωμὸν μεταμέλειν τέ σοι ἔφησθα, καὶ  
 πείσας ἐμὲ πιστὰ πάλιν ἔδωκάς μοι καὶ ἔλαβες παρ'  
 10 ἐμοῦ; καὶ ταῦθ' ὁμολογεῖ ὁ Ὀρόντας.

“He confesses that he has no excuse for this third attempt. He cannot be trusted. What shall be done with him?”

Τί οὖν, ἔφη ὁ Κῦρος, ἀδικηθεὶς ὑπ' ἐμοῦ νῦν τὸ 8  
 τρίτον ἐπιβουλεύων μοι φανερὸς γέγονας; εἰπόντος  
 δὲ τοῦ Ὀρόντα ὅτι οὐδὲν ἀδικηθεὶς, ἠρώτησεν ὁ Κῦ-  
 ρος αὐτόν, Ὁμολογεῖς οὖν περὶ ἐμὲ ἀδικος γεγενή-  
 15 σθαι; Ἡ γὰρ ἀνάγκη, ἔφη ὁ Ὀρόντας. ἐκ τούτου  
 πάλιν ἠρώτησεν ὁ Κῦρος, Ἐτι οὖν ἂν γένοιο τῷ ἐμῷ  
 ἀδελφῷ πολέμιος, ἐμοὶ δὲ φίλος καὶ πιστός; ὁ δὲ  
 ἀπεκρίνατο ὅτι οὐδ' εἰ γενοίμην, ὦ Κῦρε, σοί γ' ἂν  
 ποτε ἔτι δόξαιμι. πρὸς ταῦτα Κῦρος εἶπε τοῖς παρ- 9  
 20 οῦσιν, Ὁ μὲν ἀνὴρ τοιαῦτα μὲν πεποίηκε, τοιαῦτα  
 δὲ λέγει· ὑμῶν δὲ σὺ πρῶτος, ὦ Κλέαρχε, ἀπόφηναι  
 γνώμην ὃ τι σοι δοκεῖ.

Clearchus advises that he be put to death. The others concur, and Orontas is led away.

Κλέαρχος δὲ εἶπε τάδε. Συμβουλεύω ἐγὼ τὸν  
 ἄνδρα τοῦτον ἐκποδῶν ποιεῖσθαι ὡς τάχιστα, ὡς  
 25 μηκέτι δέη τοῦτον φυλάττεσθαι, ἀλλὰ σχολὴ ἢ ἡμῖν  
 τὸ κατὰ τοῦτον εἶναι τοὺς ἐθελοντὰς φίλους εἶποιεῖν.



ταύτη δὲ τῇ γνώμῃ ἔφη καὶ τοὺς ἄλλους προσθέσθαι. 10  
 μετὰ ταῦτα, ἔφη, κελεύοντος Κύρου ἔλαβον τῆς ζώνης  
 τὸν Ὀρόνταν ἐπὶ θανάτῳ ἅπαντες ἀναστάντες καὶ οἱ  
 συγγενεῖς· εἶτα δ' ἐξῆγον αὐτὸν οἷς προσετάχθη.  
 5 ἐπεὶ δὲ εἶδον αὐτὸν οὔπερ πρόσθεν προσεκύνουν, καὶ  
 τότε προσεκύνησαν, καίπερ εἰδότες ὅτι ἐπὶ θάνατον  
 ἄγοιτο. ἐπεὶ δὲ εἰς τὴν Ἀρταπάτου σκηπνὴν εἰσῆχθη 11  
 τοῦ πιστοτάτου τῶν Κύρου σκηπτούχων, μετὰ ταῦτα  
 οὔτε ζῶντα Ὀρόνταν οὔτε τεθνηκότα οὐδεὶς εἶδε πώ-  
 10 ποτε οὐδὲ ὅπως ἀπέθανεν οὐδεὶς εἰδὼς ἔλεγεν· εἵκαζον  
 δὲ ἄλλοι ἄλλως· τάφος δὲ οὐδεὶς πώποτε αὐτοῦ  
 ἐφάνη.

Advance. Midnight review. Council of war.

**VII.** Ἐντεῦθεν ἐξελαύνει διὰ τῆς Βαβυλωνίας σταθ- 1  
 μους τρεῖς παρασάγγας δώδεκα. ἐν δὲ τῷ τρίτῳ  
 15 σταθμῷ Κῦρος ἐξέτασιν ποιεῖται τῶν Ἑλλήνων καὶ  
 τῶν βαρβάρων ἐν τῷ πεδίῳ περὶ μέσας νύκτας·  
 ἐδόκει γὰρ εἰς τὴν ἐπιούσαν ἕω ἥξειεν βασιλέα σὺν  
 τῷ στρατεύματι μαχοῦμενον· καὶ ἐκέλευε Κλέαρχον  
 μὲν τοῦ δεξιοῦ κέρως ἡγεῖσθαι, Μένωνα δὲ τοῦ εὐω-  
 20 νύμου, αὐτὸς δὲ τοὺς ἑαυτοῦ διέταξε. μετὰ δὲ τὴν 2  
 ἐξέτασιν ἅμα τῇ ἐπιούσῃ ἡμέρᾳ ἦκοντες αὐτόμολοι  
 παρὰ μέγαλον βασιλέως ἀπήγγελλον Κύρῳ περὶ τῆς  
 βασιλέως στρατιᾶς. Κῦρος δὲ συγκαλέσας τοὺς  
 στρατηγούς καὶ λοχαγούς τῶν Ἑλλήνων συνεβου-  
 25 λεύετό τε πῶς ἂν τὴν μάχην ποιούτο καὶ αὐτὸς παρή-  
 νει θαρρύνων τοιάδε.

Speech of Cyrus encouraging the Greek generals and captains.

ὦ ἄνδρες Ἕλληνες, οὐκ ἀνθρώπων ἀπορῶν βαρ- 3  
 βάρων συμμάχους ὑμᾶς ἄγω, ἀλλὰ νομίζω ἀμείνους

καὶ κρείττους πολλῶν βαρβάρων ὑμᾶς εἶναι, διὰ  
 τοῦτο προσέλαβον. ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι  
 τῆς ἐλευθερίας ἧς κέκτησθε καὶ ἧς ὑμᾶς ἐγὼ εὐδαι-  
 μονίζω· εὖ γὰρ ἴστε ὅτι τὴν ἐλευθερίαν ἐλοίμην ἂν  
 5 ἂντὶ ὧν ἔχω πάντων καὶ ἄλλων πολλαπλασίῳ. ὅπως 4  
 δὲ καὶ εἰδῆτε εἰς οἶον ἔρχεσθε ἀγῶνα, ὑμᾶς εἰδὼς  
 διδάξω. τὸ μὲν γὰρ πλῆθος πολὺ καὶ κραυγῇ πολλῇ  
 ἐπίασιν· ἂν δὲ ταῦτα ἀνάσχησθε, τὰ ἄλλα καὶ  
 αἰσχύνεσθαί μοι δοκῶ οἶους ἡμῖν γνώσεσθε τοὺς ἐν  
 10 τῇ χώρᾳ ὄντας ἀνθρώπους. ὑμῶν δὲ ἀνδρῶν ὄντων  
 καὶ εὖ τῶν ἐμῶν γενομένων, ἐγὼ ὑμῶν τὸν μὲν οἴκαδε  
 βουλόμενον ἀπιέναι τοῖς οἴκοι ζηλωτὸν ποιήσω ἀπελ-  
 θεῖν, πολλοὺς δὲ οἶμαι ποιήσειν τὰ παρ' ἐμοὶ ἐλέσθαι  
 ἀντὶ τῶν οἴκοι.

Objection of Gaulites. Answer of Cyrus.

15 Ἐνταῦθα Γαυλίτης παρῶν φυγᾶς Σάμιος, πιστὸς 5  
 δὲ Κύρῳ, εἶπε· Καὶ μὴν, ὦ Κύρε, λέγουσί τινες ὅτι  
 πολλὰ ὑπισχνεῖ νῦν διὰ τὸ ἐν τοιοῦτῳ εἶναι τοῦ κιν-  
 δύνου προσιόντος, ἂν δὲ εὖ γένηται τι, οὐ μεμνήσε-  
 σθαί σέ φασιν· ἔνιοι δὲ οὐδ' εἰ μεμνήσῃ τε καὶ βούλοιο  
 20 δύνασθαι ἂν ἀποδοῦναι ὅσα ὑπισχνεῖ. ἀκούσας 6  
 ταῦτα ἔλεξεν ὁ Κύρος· Ἄλλ' ἔστι μὲν ἡμῖν, ὦ ἄνδρες,  
 ἢ ἀρχὴ ἢ πατρώα πρὸς μὲν μεσημβρίαν μέχρι οὐ  
 διὰ καῦμα οὐ δύνανται οἰκεῖν ἄνθρωποι, πρὸς δὲ  
 ἄρκτον μέχρι οὐ διὰ χειμῶνα· τὰ δ' ἐν μέσῳ τούτων  
 25 πάντα σατραπεύουσιν οἱ τοῦ ἐμοῦ ἀδελφοῦ φίλοι.  
 ἦν δ' ἡμεῖς νικῆσωμεν, ἡμᾶς δεῖ τοὺς ἡμετέρους 7  
 φίλους τούτων ἐγκρατεῖς ποιῆσαι. ὥστε οὐ τοῦτο  
 δέδοικα μὴ οὐκ ἔχω ὅ τι δῶ ἐκάστῳ τῶν φίλων ἂν εὖ

γένηται, ἀλλὰ μὴ οὐκ ἔχω ἰκανοὺς οἷς δῶ. ὑμῶν δὲ τῶν Ἑλλήνων καὶ στέφανον ἐκάστῳ χρυσοῦν δώσω.

More promises. Cyrus confident that the king will fight.

Οἱ δὲ ταῦτα ἀκούσαντες αὐτοὶ τε ἦσαν πολὺ προ- 8  
θυμότεροι καὶ τοῖς ἄλλοις ἐξήγγελλον. εἰσῆσαν δὲ  
5 παρ' αὐτὸν οἱ τε στρατηγοὶ καὶ τῶν ἄλλων Ἑλλήνων  
τινὲς ἀξιούντες εἰδέναί τί σφίσιν ἔσται ἐὰν κρατή-  
σωσιν. ὁ δὲ ἐμπιπλὰς ἀπάντων τὴν γνώμην ἀπέ-  
πεμπε. παρεκελεύοντο δὲ αὐτῷ πάντες ὅσοι περ διε- 9  
λέγοντο μὴ μάχεσθαι, ἀλλ' ὀπισθεν ἑαυτῶν τάττε-  
10 σθαι. ἐν δὲ τῷ καιρῷ τούτῳ Κλέαρχος ᾧ δὲ πῶς ἤρετο  
τὸν Κῦρον· Οἶε γάρ σοι μαχεῖσθαι, ὦ Κῦρε, τὸν  
ἀδελφόν; Νῆ Δί', ἔφη ὁ Κῦρος, εἴπερ γε Δαρείου  
καὶ Παρυσάτιδος ἔστι παῖς, ἐμὸς δὲ ἀδελφός, οὐκ  
ἀμαχεῖ ταῦτ' ἐγὼ λήψομαι.

Numbers of the opposing forces.

15 Ἐνταῦθα δὴ ἐν τῇ ἐξοπλισίᾳ ἀριθμὸς ἐγένετο τῶν 10  
μὲν Ἑλλήνων ἀσπίς μυρία καὶ τετρακοσία, πελτασταὶ  
δὲ δισχίλιοι καὶ πεντακόσιοι, τῶν δὲ μετὰ Κῦρον  
βαρβάρων δέκα μυριάδες καὶ ἄρματα δρεπανηφόρα  
ἀμφὶ τὰ εἴκοσι. τῶν δὲ πολεμίων ἐλέγοντο εἶναι 11  
20 ἑκατὸν καὶ εἴκοσι μυριάδες καὶ ἄρματα δρεπανηφόρα  
διακόσια. ἄλλοι δὲ ἦσαν ἑξακισχίλιοι ἵππεῖς, ὧν  
Ἄρταγέρσης ἦρχεν· οὗτοι δ' αὖ πρὸ αὐτοῦ βασι-  
λέως τεταγμένοι ἦσαν. τοῦ δὲ βασιλέως στρατεύ- 12  
ματος ἦσαν ἄρχοντες καὶ στρατηγοὶ καὶ ἡγεμόνες  
25 τέτταρες, τριάκοντα μυριάδων ἕκαστος, Ἀβροκόμας,  
Τισσαφέρνης, Γωβρύας, Ἀρβάκης. τούτων δὲ παρε-  
γένοντο ἐν τῇ μάχῃ ἐνειήκοντα μυριάδες καὶ ἄρ-

ματα δρεπανηφόρα ἑκατὸν καὶ πεντήκοντα· Ἄβρο-  
κόμας δὲ ὑστέρησε τῆς μάχης ἡμέραις πέντε, ἐκ  
Φοινίκης ἐλαύνων. ταῦτα δὲ ἠγγελλον πρὸς Κῦρον οἱ 13  
αὐτομολήσαντες παρὰ μεγάλου βασιλέως πρὸ τῆς  
5 μάχης, καὶ μετὰ τὴν μάχην οἱ ὑστερον ἐλήφθησαν  
τῶν πολεμίων ταῦτα ἠγγελλον.

Advance. The great trench. Traces of the king's retreat.

Ἐντεῦθεν δὲ Κῦρος ἐξελαύνει σταθμὸν ἓνα παρα-14  
σάγγας τρεῖς συντεταγμένῳ τῷ στρατεύματι παντὶ  
καὶ τῷ Ἑλληνικῷ καὶ τῷ βαρβαρικῷ· ᾤετο γὰρ  
10 ταύτῃ τῇ ἡμέρᾳ μαχεῖσθαι βασιλέα· κατὰ γὰρ μέ-  
σον τὸν σταθμὸν τοῦτον τάφρος ἦν ὀρυκτὴ βαθεῖα,  
τὸ μὲν εὖρος ὀργυιαὶ πέντε, τὸ δὲ βάθος ὀργυιαὶ τρεῖς.  
παρετέτατο δὲ ἡ τάφρος ἄνω διὰ τοῦ πεδίου ἐπὶ δώ-15  
δεκα παρασάγγας μέχρι τοῦ Μηδίας τείχους. [ἔνθα  
15 αἱ διώρυχες, ἀπὸ τοῦ Τίγρητος ποταμοῦ ρέουσαι·  
εἰσὶ δὲ τέτταρες, τὸ μὲν εὖρος πλεθριαῖαι, βαθεῖαι δὲ  
ἰσχυρῶς, καὶ πλοῖα πλεί ἐν αὐταῖς σιταγωγὰ· εἰς-  
βάλλουσι δὲ εἰς τὸν Εὐφράτην, διαλείπουσι δ' ἑκά-  
στη παρασάγγην, γέφυραι δ' ἔπεισιν.] ἦν δὲ παρὰ  
20 τὸν Εὐφράτην πάροδος στενὴ μεταξὺ τοῦ ποταμοῦ  
καὶ τῆς τάφρου ὡς εἴκοσι ποδῶν τὸ εὖρος· ταύτην 16  
δὲ τὴν τάφρον βασιλεὺς ποιεῖ μέγας ἀντὶ ἐρύματος,  
ἐπειδὴ πυνθάνεται Κῦρον προσελαύνοντα. ταύτην  
δὴ τὴν πάροδον Κῦρός τε καὶ ἡ στρατιὰ παρήλθε  
25 καὶ ἐγένοντο εἰσω τῆς τάφρου. ταύτῃ μὲν οὖν τῇ 17  
ἡμέρᾳ οὐκ ἐμαχέσατο βασιλεὺς, ἀλλ' ὑποχωρούντων  
φανερὰ ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἴχνη πολλά.

A soothsayer rewarded. Cyrus advances with less caution.

Ἐνταῦθα Κύρος Σιλανὸν καλέσας τὸν Ἀμπρακιώ- 18  
 τήν μάντιν ἔδωκεν αὐτῷ δαρειακοὺς τρισχιλίους, ὅτι  
 τῇ ἐνδεκάτῃ ἀπ' ἐκείνης ἡμέρα προθυόμενος εἶπεν  
 αὐτῷ ὅτι βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν, Κύρος  
 5 δ' εἶπεν, Οὐκ ἄρα ἔτι μαχεῖται, εἰ ἐν ταύταις οὐ  
 μαχεῖται ταῖς ἡμέραις· ἐὰν δ' ἀληθεύσης, ὑπισ-  
 χνοῦμαί σοι δέκα τάλαντα. τοῦτο τὸ χρυσίον τότε  
 ἀπέδωκεν, ἐπεὶ παρήλθον αἱ δέκα ἡμέραι. ἐπεὶ δ' 19  
 ἐπὶ τῇ τάφρῳ οὐκ ἐκώλυε βασιλεὺς τὸ Κύρον στρα-  
 10 τευμα διαβαίνειν, ἔδοξε καὶ Κύρῳ καὶ τοῖς ἄλλοις  
 ἀπεγνωκέναι τοῦ μάχεσθαι· ὥστε τῇ ὑστεραίᾳ Κύρος  
 ἐπορεύετο ἡμελημένως μᾶλλον. τῇ δὲ τρίτῃ ἐπὶ τε 20  
 τοῦ ἄρματος καθήμενος τὴν πορείαν ἐποιεῖτο καὶ ὀλί-  
 γους ἐν τάξει ἔχων πρὸ αὐτοῦ, τὸ δὲ πολὺ αὐτῷ  
 15 ἀνατεταραγμένον ἐπορεύετο καὶ τῶν ὀπλῶν τοῖς στρα-  
 τιώταις πολλὰ ἐπὶ ἀμαξῶν ἤγετο καὶ ὑπόζυγιων.

“The king is coming!” The call to arms.

**VIII.** Καὶ ἤδη τε ἦν ἀμφὶ ἀγορὰν πλήθουσιν καὶ 1  
 πλησίον ἦν ὁ σταθμὸς εἴθια ἐμελλε καταλύειν, ἠνίκα  
 Πατηγύας ἀνὴρ Πέρσης τῶν ἀμφὶ Κύρον πιστῶν  
 20 προφαίνεται ἐλαύνων ἀνὰ κράτος ἰδρῶνιτι τῷ ἵππῳ,  
 καὶ εὐθύς πᾶσιν οἷς ἐνετύχχανεν ἐβόα καὶ βαρβαρι-  
 κῶς καὶ ἑλληνικῶς ὅτι βασιλεὺς σὺν στρατεύματι  
 πολλῷ προσέρχεται ὡς εἰς μάχην παρεσκευασμένος.  
 εἴθια δὴ πολλὸς ταραχὸς ἐγένετο· αὐτίκα γὰρ ἐδόκουν 2  
 25 οἱ Ἕλληνες καὶ πάντες δὲ ἀτάκτοις σφίσιν ἐπιπε-  
 σείσθαι· Κύρος τε καταπηδήσας ἀπὸ τοῦ ἄρματος 3  
 τὸν θώρακα ἐνέδν καὶ ἀναβὰς ἐπὶ τὸν ἵππον τὰ

παλτὰ εἰς τὰς χεῖρας ἔλαβε, τοῖς τε ἄλλοις πᾶσι  
παρήγγελλεν ἐξοπλίζεσθαι καὶ καθίστασθαι εἰς τὴν  
ἑαυτοῦ τάξιν ἕκαστον.

The order of battle. Armor of Cyrus and his body-guard.

Ἔνθα δὴ σὺν πολλῇ σπουδῇ καθίσταντο, Κλέαρ- 4  
5 χος μὲν τὰ δεξιὰ τοῦ κέρατος ἔχων πρὸς τῷ Εὐφράτῃ  
ποταμῷ, Πρόξενος δὲ ἐχόμενος, οἱ δ' ἄλλοι μετὰ  
τούτου, Μένων δὲ καὶ τὸ στράτευμα τὸ εὐώνυμον  
κέρας ἔσχε τοῦ Ἑλληνικοῦ. / τοῦ δὲ βαρβαρικοῦ 5  
ἵππεις μὲν Παφλαγόνες εἰς χιλίους παρὰ Κλέαρχον  
10 ἔστησαν ἐν τῷ δεξιῷ καὶ τὸ Ἑλληνικὸν πελταστικόν,  
ἐν δὲ τῷ εὐώνυμῳ Ἀριαῖός τε ὁ Κύρου ὑπαρχος καὶ  
τὸ ἄλλο βαρβαρικόν. Κῦρος δὲ καὶ οἱ ἵππεις τού- 6  
του ὅσον ἑξακόσιοι ὀπλισμένοι θώραξι μὲν αὐτοὶ καὶ  
παραμηριδίους καὶ κράνεσι πάντες πλὴν Κύρου. |  
15 Κῦρος δὲ ψιλὴν ἔχων τὴν κεφαλὴν εἰς τὴν μάχην  
καθίστατο· λέγεται δὲ καὶ τοὺς ἄλλους Πέρσας ψιλαῖς  
ταῖς κεφαλαῖς ἐν τῷ πολέμῳ διακινδυνεύειν. οἱ δ' 7  
ἵπποι πάντες οἱ μετὰ Κύρου εἶχον καὶ προμετωπίδια  
καὶ προστερνίδια· εἶχον δὲ καὶ μαχαίρας οἱ ἵππεις  
20 Ἑλληνικάς.

In the afternoon the enemy appear, prepared for battle.

Καὶ ἤδη τε ἦν μέσον ἡμέρας καὶ οὐπω καταφανεῖς 8  
ἦσαν οἱ πολέμιοι· ἠνίκα δὲ δείλη ἐγίγνετο, ἐφαίνη  
κοινορτὸς ὥσπερ νεφέλη λευκή, χρόνῳ δὲ συχνῶ  
ὑστερον ὥσπερ μελανία τις ἐν τῷ πεδίῳ ἐπὶ πολὺ.  
25 ὅτε δὲ ἐγγύτερον ἐγίγνοντο, τάχα δὴ καὶ χαλκός τις  
ἦστραπτε καὶ αἱ λόγχαι καὶ αἱ τάξεις καταφανεῖς  
ἐγίγνοντο. καὶ ἦσαν ἵππεις μὲν λευκοθώρακες ἐπὶ 9

τοῦ εὐωνύμου τῶν πολεμίων· Τισσαφέρνῃς ἐλέγετο  
 τούτων ἄρχειν· ἐχόμενοι δὲ γερροφόροι, ἐχόμενοι δὲ  
 ὀπλίται σὺν ποδῆρεσι ξυλίταις ἀσπίσιν. Αἰγύπτιοι  
 δ' οὗτοι ἐλέγοντο εἶναι· ἄλλοι δ' ἵππεῖς, ἄλλοι τοξό-  
 5 ται. πάντες δ' οὗτοι κατὰ ἔθνη ἐν πλαισίῳ πλήρει  
 ἀνθρώπων ἕκαστον τὸ ἔθνος ἐπορεύετο. πρὸ δὲ 10  
 αὐτῶν ἄρματα διαλείποντα συχνὸν ἀπ' ἀλλήλων τὰ  
 δὴ δρεπανηφόρα καλούμενα· εἶχον δὲ τὰ δρέπανα  
 ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα καὶ ὑπὸ τοῖς  
 10 δίφροις εἰς γῆν βλέποντα, ὡς διακόπτειν ὄτω ἐντυγ-  
 χάνοιεν. ἡ δὲ γνώμη ἦν ὡς εἰς τὰς τάξεις τῶν Ἑλ-  
 λήνων ἐλῶντα καὶ διακόψοντα. ὁ μέντοι Κῦρος 11  
 εἶπεν ὅτε καλέσας παρεκελεύετο τοῖς Ἑλλησι τὴν  
 κραυγὴν τῶν βαρβάρων ἀνέχεσθαι, ἐψεύσθη τοῦτο·  
 15 οὐ γὰρ κραυγὴν ἀλλὰ σιγὴν ὡς ἀνυστὸν καὶ ἡσυχῆν ἐν  
 ἴσῳ καὶ βραδέως προσῆσαν.

Clearchus refuses to attack the Persian centre.

Καὶ ἐν τούτῳ Κῦρος παρελαύνων αὐτὸς σὺν Πί- 12  
 γρητι τῷ ἑρμηνεῖ καὶ ἄλλοις τρισὶν ἢ τέτταρσι τῷ  
 Κλεάρχῳ ἐβόα ἄγειν τὸ στράτευμα κατὰ μέσον τὸ  
 20 τῶν πολεμίων, ὅτι ἐκεῖ βασιλεὺς εἶη· κὰν τοῦτ', εἴη,  
 μικῶμεν, πάνθ' ἡμῖν πεποιήται. ὁρῶν δὲ ὁ Κλέαρ- 13  
 χος τὸ μέσον στίφος καὶ ἀκούων Κύρου ἔξω ὄντα τοῦ  
 εὐωνύμου βασιλέα — τοσοῦτον γὰρ πλήθει περιῆν  
 βασιλεὺς ὥστε μέσον τῶν ἑαυτοῦ ἔχων τοῦ Κύρου  
 25 εὐωνύμου ἔξω ἦν — ἀλλ' ὅμως ὁ Κλέαρχος οὐκ ἠθέλεν  
 ἀποσπάσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρασ,  
 φοβούμενος μὴ κυκλωθείη ἐκατέρωθεν, τῷ δὲ Κύρῳ  
 ἀπεκρίνατο ὅτι αὐτῷ μέλοι ὅπως καλῶς ἔχοι.

Final preparations. The sacrifices favorable. The watchword.

Καὶ ἐν τούτῳ τῷ καιρῷ τὸ μὲν βαρβαρικὸν στρα-  
 14 τευμα ὁμαλῶς προῆει, τὸ δὲ Ἑλληνικὸν ἔτι ἐν τῷ  
 αὐτῷ μένον συνετάττετο ἐκ τῶν ἔτι προσιόντων. καὶ  
 ὁ Κῦρος παρελαύνων οὐ πάνυ πρὸς αὐτῷ τῷ στρα-  
 5 τεύματι κατεθεᾶτο ἐκατέρωσε ἀποβλέπων εἰς τε τοὺς  
 πολεμίους καὶ τοὺς φίλους. ἰδὼν δὲ αὐτὸν ἀπὸ τοῦ 15  
 Ἑλληνικοῦ Ξενοφῶν Ἀθηναῖος, πελάσας ὡς συναν-  
 τῆσαι ἤρετο εἴ τι παραγγέλλοι. ὁ δ' ἐπιστήσας εἶπε  
 καὶ λέγειν ἐκέλευε πᾶσιν ὅτι καὶ τὰ ἱερά καλὰ καὶ  
 10 τὰ σφάγια καλὰ. ταῦτα δὲ λέγων θορύβου ἤκουσε 16  
 διὰ τῶν τάξεων ἰόντος, καὶ ἤρετο τίς ὁ θόρυβος εἶη.  
 ὁ δὲ Κλέαρχος εἶπεν ὅτι σύνθημα παρέρχεται δεύτε-  
 ρον ἤδη. καὶ ὡς ἐθαύμασε τίς παραγγέλλει, καὶ  
 ἤρετο ὅ τι εἶη τὸ σύνθημα. ὁ δ' ἀπεκρίνατο, Ζεὺς  
 15 σὼτῆρ καὶ νίκη. ὁ δὲ Κῦρος ἀκούσας, Ἄλλα 17  
 δέχομαί τε, ἔφη, καὶ τοῦτο ἔστω.

The Greeks charge on the run. The left wing of the king's army  
 takes to flight. His chariots are useless.

Ταῦτα δ' εἰπὼν εἰς τὴν αὐτοῦ χώραν ἀπήλαυε·  
 καὶ οὐκέτι τρία ἢ τέτταρα στάδια διειχέτην τῷ φά-  
 λαγγε ἀπ' ἀλλήλων ἠνίκα ἐπαιάνιζόν τε οἱ Ἕλληνες  
 20 καὶ ἤρχοντο ἀντίοι ἰέναι τοῖς πολεμίοις. ὡς δὲ 18  
 πορευομένων ἐξεκύμαινέ τι τῆς φάλαγγος, τὸ ὑπολει-  
 πόμενον ἤρξατο δρόμῳ θεῖν· καὶ ἅμα ἐφθέγγαντο  
 πάντες οἶον τῷ Ἐνναλίῳ ἐλελίζουσι, καὶ πάντες δὲ  
 ἔθεον. λέγουσι δέ τινες ὡς καὶ ταῖς ἀσπίσι πρὸς τὰ  
 25 δόρατα ἐδούπησαν φόβον ποιοῦντες τοῖς ἵπποις.  
 πρὶν δὲ τόξευμα ἐξικνεῖσθαι ἐκκλίνουσι οἱ βάρβα- 19  
 ροὶ καὶ φεύγουσι· καὶ ἐνταῦθα δὴ ἐδίωκον μὲν κατὰ



κράτος οἱ Ἕλληνες, ἐβόων δὲ ἀλλήλοις μὴ θεῖν δρόμῳ, ἀλλ' ἐν τάξει ἔπεσθαι. τὰ δ' ἄρματα ἐφέροντο 20 τὰ μὲν δι' αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ διὰ τῶν Ἑλλήνων κενὰ ἠνιόχων. οἱ δ' ἐπεὶ προΐδοιεν, 5 διίσταντο· ἔστι δ' ὅστις καὶ κατελήφθη ὥσπερ ἐν ἵπποδρόμῳ ἐκπλαγείς· καὶ οὐδὲν μέντοι οὐδὲ τοῦτον παθεῖν ἔφασαν, οὐδ' ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδεὶς οὐδέν, πλην ἐπὶ τῷ εὐωνύμῳ τοξευθῆναι τις ἐλέγετο.

The king himself holds the centre, and begins to move.

10 Κῦρος δ' ὄρων τοὺς Ἕλληνας νικῶντας τὸ καθ' 21 αὐτοὺς καὶ διώκοντας, ἠδόμενος καὶ προσκυνούμενος ἤδη ὡς βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτόν, οὐδ' ὡς ἐξήχθη διώκειν, ἀλλὰ συνεσπειραμένην ἔχων τὴν τῶν σὺν ἑαυτῷ ἑξακοσίων ἱππέων τάξιν ἐπεμελεῖτο ὅ τι 15 ποιήσει βασιλεὺς. καὶ γὰρ ἤδει αὐτόν ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος. καὶ πάντες δ' οἱ 22 τῶν βαρβάρων ἄρχοντες μέσον ἔχοντες τὸ αὐτῶν ἠγούνται, νομίζοντες οὕτω καὶ ἐν ἀσφαλεστάτῳ εἶναι ἢ μὴ ἢ ἢ ἰσχὺς αὐτῶν ἐκατέρωθεν, καὶ εἴ τι παραγ- 20 γείλαι χρήζοιεν, ἠμίσει ἂν χρόνῳ αἰσθάνεσθαι τὸ στράτευμα. καὶ βασιλεὺς δὴ τότε μέσον ἔχων τῆς 23 αὐτοῦ στρατιᾶς ὅμως ἔξω ἐγένετο τοῦ Κύρου εὐωνύμου κέρατος. ἐπεὶ δ' οὐδεὶς αὐτῷ ἐμάχετο ἐκ τοῦ ἀντίου οὐδὲ τοῖς αὐτοῦ τεταγμένοις ἔμπροσθεν, ἐπέ- 25 καρπτεν ὡς εἰς κύκλωσιν.

Cyrus charges, and attacks the king in person.

Ἐνθα δὴ Κῦρος δείσας μὴ ὀπισθεν γενόμενος 24 κατακόψῃ τὸ Ἑλληνικὸν ἐλαύνει ἀντίος· καὶ ἐμβα-

λὼν σὺν τοῖς ἑξακοσίοις νικᾷ τοὺς πρὸ βασιλέως  
 τεταγμένους καὶ εἰς φυγὴν ἔτρεψε τοὺς ἑξακισχιλίους,  
 καὶ ἀποκτεῖναι λέγεται αὐτὰς τῇ ἑαυτοῦ χειρὶ Ἄρτα-  
 γέρσην τὸν ἄρχοντα αὐτῶν. ὡς δ' ἡ τροπὴ ἐγένετο, 25  
 5 διασπείρονται καὶ οἱ Κύρου ἑξακόσιοι εἰς τὸ διώκειν  
 ὀρμήσαντες, πλὴν πάνυ ὀλίγοι ἀμφ' αὐτὸν κατε-  
 λείφθησαν, σχεδὸν οἱ ὁμοτράπεζοι καλούμενοι. σὺν 28  
 τούτοις δὲ ὧν καθορᾷ βασιλέα καὶ τὸ ἀμφ' ἐκείνον  
 στῖφος· καὶ εὐθὺς οὐκ ἠνέσχετο, ἀλλ' εἰπὼν Τὸν  
 10 ἄνδρα ὁρῶ ἵετο ἐπ' αὐτὸν καὶ παῖει κατὰ τὸ  
 στέρνον καὶ τιτρώσκει διὰ τοῦ θώρακος, ὡς φησι  
 Κτησίας ὁ ἰατρός, καὶ ἰᾶσθαι αὐτὸς τὸ τραῦμά φησι.

Cyrus and his immediate followers are slain.

Παίοντα δ' αὐτὸν ἀκοντίζει τις παλτῶ ὑπὸ τὸν 27  
 ὀφθαλμὸν βιαίως· καὶ ἐνταῦθα μαχόμενοι καὶ βασι-  
 15 λεὺς καὶ Κῦρος καὶ οἱ ἀμφ' αὐτοὺς ὑπὲρ ἑκατέρου,  
 ὁπόσοι μὲν τῶν ἀμφὶ βασιλέα ἀπέθνησκον Κτησίας  
 λέγει· παρ' ἐκείνῳ γὰρ ἦν· Κῦρος δὲ αὐτός τε ἀπέ-  
 θανε καὶ ὀκτῶ οἱ ἄριστοι τῶν περὶ αὐτὸν ἔκειντο ἐπ'  
 αὐτῷ. Ἄρταπάτης δ' ὁ πιστότατος αὐτῷ τῶν σκη- 28  
 20 πτούχων λέγεται, ἐπειδὴ πεπτωκότα εἶδε Κῦρον, κατα-  
 πηδήσας ἀπὸ τοῦ ἵππου περιπεσεῖν αὐτῷ. καὶ οἱ 29  
 μὲν φασὶ βασιλέα κελεῦσαί τινα ἐπισφάξαι αὐτὸν  
 Κῦρω, οἱ δ' ἑαυτὸν ἐπισφάξασθαι σπασάμενον τὸν  
 ἀκινάκην· εἶχε γὰρ χρυσοῦν· καὶ στρεπτὸν δ'  
 25 ἐφόρει καὶ ψέλια καὶ τᾶλλα ὡσπερ οἱ ἄριστοι Περ-  
 σῶν· ἐτετίμητο γὰρ ὑπὸ Κύρου δι' εὐνοίαν τε καὶ  
 πιστότητα.

So died Cyrus, the kingliest man since Cyrus the Great.

IX. Κῦρος μὲν οὖν οὕτως ἐτελεύτησεν, ἀνὴρ ὢν 1  
 Περσῶν τῶν μετὰ Κῦρον τὸν ἀρχαῖον γενομένων  
 βασιλικώτατός τε καὶ ἄρχειν ἀξιώτατος, ὡς παρὰ  
 πάντων ἐμολογεῖται τῶν Κύρου δοκούντων ἐν πείρᾳ  
 5 γενέσθαι.

Reared at court, he was as a boy modest and brave.

Πρῶτον μὲν γὰρ ἔτι παῖς ὢν ὅτ' ἐπαιδεύετο καὶ 2  
 σὺν τῷ ἀδελφῷ καὶ σὺν τοῖς ἄλλοις παισὶ, πάντων  
 πάντα κράτιστος ἐνομιζέτο. πάντες γὰρ οἱ τῶν 3  
 ἀρίστων Περσῶν παῖδες ἐπὶ ταῖς βασιλέως θύραις  
 10 παιδεύονται· ἐνθα πολλὴν μὲν σωφροσύνην κατα-  
 μάθοι ἂν τις, αἰσχρὸν δ' οὐδὲν οὐτ' ἀκοῦσαι οὐτ'  
 ἰδεῖν ἔστι. θεῶνται δ' οἱ παῖδες καὶ τιμωμένους ὑπὸ 4  
 βασιλέως καὶ ἀκούουσι, καὶ ἄλλους ἀτιμαζομένους·  
 ὥστε εὐθὺς παῖδες ὄντες μανθάνουσιν ἄρχειν τε καὶ  
 15 ἄρχεσθαι. ἐνθα Κῦρος αἰδημονέστατος μὲν πρῶτον 5  
 τῶν ἡλικιωτῶν ἐδόκει εἶναι, τοῖς τε πρεσβυτέροις καὶ  
 τῶν ἑαυτοῦ ὑποδεεστέρων μᾶλλον πείθεσθαι, ἔπειτα  
 δὲ φιλιππότατος καὶ τοῖς ἵπποις ἄριστα χρῆσθαι·  
 20 ἔκρινον δ' αὐτὸν καὶ τῶν εἰς τὸν πόλεμον ἔργων,  
 καὶ μελετηρότατος. ἐπεὶ δὲ τῇ ἡλικίᾳ ἔπρεπε, καὶ 6  
 φιλοθηρότατος ἦν καὶ πρὸς τὰ θηρία μέντοι φιλο-  
 κινδυνότατος. καὶ ἄρκτον ποτὲ ἐπιφερομένην οὐκ  
 ἔτρεσεν, ἀλλὰ συμπεσὼν κατεσπᾶσθη ἀπὸ τοῦ  
 25 ἵππου, καὶ τὰ μὲν ἔπαθεν, ὧν καὶ τὰς ὠτειλὰς εἶχε,  
 τέλος δὲ κατέκανε· καὶ τὸν πρῶτον μέντοι βοηθή-  
 σαντα πολλοῖς μακαριστὸν ἐποίησεν.

As governor on the coast, he kept faith with friend and foe.

Ἐπεὶ δὲ κατεπέμφθη ὑπὸ τοῦ πατρὸς σατράπης 7  
 Λυδίας τε καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδο-  
 κίας, στρατηγὸς δὲ καὶ πάντων ἀπεδείχθη οἷς καθή-  
 κει εἰς Καστωλοῦ πεδίον ἀθροίζεσθαι, πρῶτον μὲν  
 5 ἐπέδειξεν αὐτὸν ὅτι περὶ πλείστου ποιοῖτο, εἴ τῳ  
 σπείσαιοτο καὶ εἴ τῳ συνθοῖτο καὶ εἴ τῳ ὑπόσχοιτό  
 τι, μηδαμῶς ψεύδεσθαι. καὶ γὰρ οὖν ἐπίστευον μὲν 8  
 αὐτῷ αἱ πόλεις ἐπιτρεπόμεναι, ἐπίστευον δ' οἱ  
 ἄνδρες· καὶ εἴ τις πολέμιος ἐγένετο, σπεισαμένου  
 10 Κύρου ἐπίστευε μηδὲν ἂν παρὰ τὰς σπονδὰς παθεῖν.  
 τοιγαροῦν ἐπεὶ Τισσαφέρνει ἐπολέμησε, πᾶσαι αἱ 9  
 πόλεις ἐκούσαι Κύρον εἶλοντο ἀντὶ Τισσαφέρνους  
 πλὴν Μιλησίων· οὗτοι δὲ ὅτι οὐκ ἤθελε τοὺς φεύ-  
 γοντας προέσθαι ἐφοβοῦντο αὐτόν. καὶ γὰρ ἔργῳ 10  
 15 ἐπεδείκνυτο καὶ ἔλεγεν ὅτι οὐκ ἂν ποτε προοῖτο, ἐπεὶ  
 ἅπαξ φίλος αὐτοῖς ἐγένετο, οὐδ' εἰ ἔτι μὲν μείους  
 γένοιτο, ἔτι δὲ κάκιον πράξειαν.

He rewarded his friends, requited his foes, and punished  
 wrong-doers.

Φανερὸς δ' ἦν καὶ εἴ τις τι ἀγαθὸν ἢ κακὸν ποιή- 11  
 σαιεν αὐτόν, νικᾶν πειρώμενος· καὶ εὐχὴν δέ τινες  
 20 αὐτοῦ ἐξέφερον ὡς εὐχοῖτο τοσοῦτον χρόνον ζῆν  
 ἔστω νικῶν καὶ τοὺς εὖ καὶ τοὺς κακῶς ποιούντας  
 ἀλεξόμενος. καὶ γὰρ οὖν πλείστοι δὴ αὐτῷ ἐνὶ γε 12  
 ἀνδρῶν τῶν ἐφ' ἡμῶν ἐπεθύμησαν καὶ χρήματα καὶ  
 πόλεις καὶ τὰ ἑαυτῶν σώματα προέσθαι. οὐ μὲν δὴ 13  
 25 οὐδὲ τοῦτ' ἂν τις εἴποι ὡς τοὺς κακούργους καὶ ἀδί-  
 κους εἶα καταγελᾶν, ἀλλὰ ἀφειδέστατα πάντων ἐτι-  
 μωρεῖτο· πολλάκις δ' ἦν ἰδεῖν παρὰ τὰς στειβομένας

ὁδοὺς καὶ ποδῶν καὶ χειρῶν καὶ ὀφθαλμῶν στερομέ-  
 νους ἀνθρώπους· ὥστ' ἐν τῇ Κύρου ἀρχῇ ἐγένετο  
 καὶ Ἕλλησι καὶ βαρβάρῳ μηδὲν ἀδικοῦντι ἀδεῶς  
 πορεύεσθαι ὅπῃ τις ἤθελεν, ἔχοντι ὅ τι προχωροίη.

He especially honored the brave and upright.

5 Τούς γε μέντοι ἀγαθοὺς εἰς πόλεμον ὠμολόγητο 14  
 διαφερόντως τιμᾶν. καὶ πρῶτον μὲν ἦν αὐτῷ πόλε-  
 μος πρὸς Πισίδας καὶ Μυσούς· στρατευόμενος οὖν  
 καὶ αὐτὸς εἰς ταύτας τὰς χώρας οὓς ἑώρα ἐθέλοντας  
 κινδυνεύειν, τούτους καὶ ἄρχοντας ἐποίει ἧς κατε-  
 10 στρέφετο χώρας, ἔπειτα δὲ καὶ ἄλλοις δώροις ἐτίμα·  
 ὥστε φαίνεσθαι τοὺς μὲν ἀγαθοὺς εὐδαιμονεστάτους. 15  
 τοὺς δὲ κακοὺς δούλους τούτων ἀξιούσθαι εἶναι.  
 τοιγαροῦν πολλή ἦν ἀφθονία αὐτῷ τῶν ἐθελόντων  
 κινδυνεύειν, ὅπου τις οἶοιτο Κύρον αἰσθήσεσθαι. εἰς 16  
 15 γε μὴν δικαιοσύνην εἴ τις φανερὸς γένοιτο ἐπιδεί-  
 κνυσθαι βουλόμενος, περὶ παντὸς ἐποιεῖτο τούτους  
 πλουσιωτέρους ποιεῖν τῶν ἐκ τοῦ ἀδίκου φιλοκερ-  
 δούντων.

Loyalty and honest service won from him reward.

Καὶ γὰρ οὖν ἄλλα τε πολλὰ δικαίως αὐτῷ διεχει- 17  
 20 ρίζετο καὶ στρατεύματι ἀληθινῶ ἐχρήσατο. καὶ γὰρ  
 στρατηγοὶ καὶ λοχαγοί, οἱ χρημάτων ἕνεκα πρὸς  
 ἐκείνον ἔπλευσαν, ἔγνωσαν κερδαλεώτερον εἶναι Κύρω  
 καλῶς πειθαρχεῖν ἢ τὸ κατὰ μῆνα κέρδος. ἀλλὰ 18  
 μὴν εἴ τις γέ τι αὐτῷ προστάξαντι καλῶς ὑπηρετή-  
 25 σειεν, οὐδενὶ πώποτε ἀχάριστον εἶασε τὴν προθυμίαν.  
 τοιγαροῦν κράτιστοι δὴ ὑπῆρέται παντὸς ἔργου Κύρω  
 ἐλέχθησαν γενέσθαι. εἰ δέ τινα ὀρώη δεινὸν ὄντα 19

οἰκονόμον ἐκ τοῦ δικαίου καὶ κατασκευάζοντά τε ἥς  
 ἄρχοι χώρας καὶ προσόδους ποιούντα, οὐδένα ἂν  
 πώποτε ἀφείλετο, ἀλλ' αἰεὶ πλείω προσεδίδου· ὥστε  
 καὶ ἡδέως ἐπόνουν καὶ θαρραλέως ἐκτῶντο καὶ ὅσα  
 5 ἐπέπατό τις ἤκιστα Κῦρον ἔκρυπτεν· οὐ γὰρ φθονῶν  
 τοῖς φανερώς πλουτοῦσιν ἐφαίνετο, ἀλλὰ πειρώμενος  
 χρῆσθαι τοῖς τῶν ἀποκρυπτομένων χρήμασι.

He served his friends, and in his benefactors studied their  
 characters and needs.

Φίλους γε μὴν ὅσους ποιήσαιο καὶ εὖνους γνοίῃ 20  
 ὄντας καὶ ἱκανοὺς κρίνειε συνεργοὺς εἶναι ὃ τι τυγχά-  
 10 νοι βουλόμενος κατεργάζεσθαι, ὁμολογεῖται πρὸς  
 πάντων κράτιστος δὴ γενέσθαι θεραπεύειν. καὶ γὰρ 21  
 αὐτὸ τοῦτο οὐπὲρ αὐτὸς ἔνεκα φίλων ᾤετο δεῖσθαι,  
 ὡς συνεργοὺς ἔχει, καὶ αὐτὸς ἐπειράτο συνεργὸς τοῖς  
 φίλοις κράτιστος εἶναι τούτου ὅτου αισθάνοιτο ἔκα-  
 15 στον ἐπιθυμοῦντα. δῶρα δὲ πλείστα μὲν οἶμαι εἰς 22  
 γε ἀνὴρ ἐλάμβανε διὰ πολλά· ταῦτα δὲ πάντων δὴ  
 μάλιστα τοῖς φίλοις διεδίδου, πρὸς τοὺς τρόπους  
 ἐκάστου σκοπῶν καὶ ὅτου μάλιστα ὀρέγῃ ἕκαστον  
 δεόμενον.

He unselfishly shared everything with them, and delighted to show  
 them personal attention.

Καὶ ὅσα τῷ σώματι αὐτοῦ πέμποι τις ἢ ὡς εἰς 23  
 πόλεμον ἢ ὡς εἰς καλλωπισμόν, καὶ περὶ τούτων  
 λέγειν αὐτὸν ἔφασαν ὅτι τὸ μὲν ἑαυτοῦ σῶμα οὐκ ἂν  
 δύναιτο τούτοις πᾶσι κοσμηθῆναι, φίλους δὲ καλῶς  
 κεκοσμημένους μέγιστον κόσμον ἀνδρὶ νομίζοι. καὶ 24  
 25 τὸ μὲν τὰ μεγάλα νικᾶν τοὺς φίλους εὖ ποιούντα  
 οὐδὲν θαυμαστόν, ἐπειδὴ γε καὶ δυνατώτερος ἦν· τὸ

δὲ τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων καὶ τῷ προθυ-  
 μείσθαι χαρίζεσθαι, ταῦτα ἔμοιγε μᾶλλον δοκεῖ  
 ἀγαστὰ εἶναι. Κῦρος γὰρ ἔπεμπε βίκους οἴνου ἡμι-<sup>25</sup>  
 δεεῖς πολλάκις ὅποτε πάνν ἠδὺν λάβοι, λέγων ὅτι  
<sup>5</sup> οὐπω δὴ πολλοῦ χρόνου τούτου ἠδῖον οἶνον ἐπιτύχοι·  
 τοῦτον οὖν σοὶ ἔπεμψε καὶ δεῖταί σου τήμερον τοῦτον  
 ἐκπιεῖν σὺν οἷς μάλιστα φιλεῖς. πολλάκις δὲ χῆνας<sup>26</sup>  
 ἡμιβρώτους ἔπεμπε καὶ ἄρτων ἡμίσεια καὶ ἄλλα ται-  
 αῦτα, ἐπιλέγειν κελεύων τὸν φέροντα, Τούτοις ἦσθη  
<sup>10</sup> Κῦρος· βούλεται οὖν καὶ σὲ τούτων γεύσασθαι.  
 ὅπου δὲ χιλὸς σπᾶνιος πάνν εἴη, αὐτὸς δὲ δύναιτο<sup>27</sup>  
 παρασκευάσασθαι διὰ τὸ πολλοὺς ἔχειν ὑπηρέτας  
 καὶ διὰ τὴν ἐπιμέλειαν, διαπέμπων ἐκέλευε τοὺς  
 φίλους τοῖς τὰ ἑαυτῶν σώματα ἄγουσιν ἵπποις ἐμ-  
<sup>15</sup> βάλλειν τοῦτον τὸν χιλόν, ὡς μὴ πεινῶντες τοὺς  
 ἑαυτοῦ φίλους ἄγωσιν. εἰ δὲ δὴ ποτε πορεύοιτο καὶ<sup>28</sup>  
 πλείστοι μέλλοιεν ὄψεσθαι, προσκαλῶν τοὺς φίλους  
 ἐσπουδαιολογεῖτο, ὡς δηλοῖη οὐς τιμᾶ.

No man was ever more beloved. His friends were loyal even  
 to the last.

Ὡστε ἐγὼ μὲν γε ἐξ ὧν ἀκούω οὐδένα κρίνω ὑπὸ  
<sup>20</sup> πλειόνων πεφιλησθαι οὔτε Ἑλλήνων οὔτε βαρβάρων.  
 τεκμήριον δὲ τούτου καὶ τόδε. παρὰ μὲν Κύρου<sup>29</sup>  
 δούλου ὄντος οὐδεὶς ἀπήει πρὸς βασιλέα, πλὴν  
 Ὀρόντας ἐπεχείρησε· καὶ οὗτος δὴ ὃν ᾤετο πιστόν  
 οἱ εἶναι ταχὺ αὐτὸν ἦρε Κύρῳ φιλαίτερον ἢ ἑαυτῷ·  
<sup>25</sup> παρὰ δὲ βασιλέως πολλοὶ πρὸς Κῦρον ἀπήλθον,  
 ἐπειδὴ πολέμιοι ἀλλήλοις ἐγένοντο, καὶ οὗτοι μέντοι  
 οἱ μάλιστα ὑπ' αὐτοῦ ἀγαπώμενοι, νομίζοντες παρὰ

Κύρω ὄντες ἀγαθοὶ ἀξιοτέρας ἂν τιμῆς τυγχάνειν ἦ  
 παρὰ βασιλεῖ. μέγα δὲ τεκμήριον καὶ τὸ ἐν τῇ 30  
 τελευτῇ τοῦ βίου αὐτῷ γενόμενον ὅτι καὶ αὐτὸς ἦν  
 ἀγαθὸς καὶ κρίνειν ὀρθῶς ἐδύνατο τοὺς πιστοὺς καὶ  
 5 εὖνους καὶ βεβαίους. ἀποθνήσκοντας γὰρ αὐτοῦ 31  
 πάντες οἱ περὶ αὐτὸν φίλοι καὶ συντράπεζοι ἀπέθα-  
 νον μαχόμενοι πλὴν Ἀριαίου· οὗτος δὲ τεταγμένος  
 ἐτύγχανεν ἐπὶ τῷ εὐωνύμῳ τοῦ ἰππικοῦ ἄρχων· ὡς  
 δ' ἦσθητο Κύρον πεπτωκότα, ἔφυγεν ἔχων καὶ τὸ  
 10 στράτευμα πᾶν οὗ ἡγεῖτο.

Cyrus's camp plundered. The Greek guard makes a stand.

Χ. Ἐνταῦθα δὴ Κύρου ἀποτέμενεται ἡ κεφαλὴ καὶ 1  
 ἡ χεὶρ ἡ δεξιὰ. βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων  
 εἰσπίπτει εἰς τὸ Κύρειον στρατόπεδον· καὶ οἱ μὲν  
 μετὰ Ἀριαίου οὐκέτι ἴστανται, ἀλλὰ φεύγουσι διὰ τοῦ  
 15 αὐτῶν στρατοπέδου εἰς τὸν σταθμὸν ἐνθεν ὤρμητο·  
 τέτταρες δ' ἐλέγοντο παρασάγγαι εἶναι τῆς ὁδοῦ.  
 βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ τά τε ἄλλα πολλὰ διαρ- 2  
 —πάζουσι, καὶ τὴν Φωκαΐδα τὴν Κύρου παλλακίδα τὴν  
 σοφὴν καὶ καλὴν λεγομένην εἶναι λαμβάνει. ἡ δὲ 3  
 20 Μιλησία ἡ νεωτέρα ληφθεῖσα ὑπὸ τῶν ἀμφὶ βασιλέα  
 ἐκφεύγει γυμνὴ πρὸς τῶν Ἑλλήνων, οἱ ἔτυχον ἐν  
 τοῖς σκευοφόροις ὄπλα ἔχοντες καὶ ἀντιταχθέντες  
 πολλοὺς μὲν τῶν ἀρπαζόντων ἀπέκτειναν, οἱ δὲ καὶ  
 αὐτῶν ἀπέθανον· οὐ μὴν ἔφυγόν γε, ἀλλὰ καὶ ταύ-  
 25 τὴν ἔσωσαν καὶ ἄλλα ὅποσα ἐντὸς αὐτῶν καὶ χρή-  
 ματα καὶ ἄνθρωποι ἐγένοντο πάντα ἔσωσαν.



The king masses his troops in line. The Greeks face right about, ready for attack, but he withdraws to their right.

Ἐνταῦθα διέσχον ἀλλήλων βασιλεὺς τε καὶ οἱ 4  
 Ἕλληνες ὡς τριάκοντα στάδια, οἱ μὲν διώκοντες τοὺς  
 καθ' αὐτοὺς ὡς πάντας νικῶντες, οἱ δ' ἀρπάζοντες  
 ὡς ἤδη πάντες νικῶντες. ἐπεὶ δ' ἤσθοντο οἱ μὲν 5  
 Ἕλληνες ὅτι βασιλεὺς σὺν τῷ στρατεύματι ἐν τοῖς  
 σκευοφόροις εἶη, βασιλεὺς δ' αὖ ἤκουσε Τισσαφέρ-  
 νους ὅτι οἱ Ἕλληνες νικῶεν τὸ καθ' αὐτοὺς καὶ εἰς  
 τὸ πρόσθεν οἴχονται διώκοντες, ἔνθα δὴ βασιλεὺς  
 μὲν ἀθροίζει τε τοὺς ἑαυτοῦ καὶ συντάττεται, ὁ δὲ  
 10 Κλέαρχος ἐβουλεύετο Πρόξενον καλέσας, πλησιαί-  
 τατος γὰρ ἦν, εἰ πέμποιέν τινας ἢ πάντες ἴοιεν ἐπὶ  
 τὸ στρατόπεδον ἀρῆξοντες. ἐν τούτῳ καὶ βασιλεὺς 6  
 δῆλος ἦν προσιῶν πάλιν ὡς ἐδόκει ὀπισθεν. καὶ οἱ  
 μὲν Ἕλληνες στραφέντες παρεσκευάζοντο ὡς ταύτη  
 15 προσιόντος καὶ δεξόμενοι, ὁ δὲ βασιλεὺς ταύτη μὲν  
 οὐκ ἤγεεν, ἣ δὲ παρήλθεν ἔξω τοῦ εὐωνύμου κέρατος  
 ταύτη καὶ ἀπῆγεν, ἀναλαβὼν καὶ τοὺς ἐν τῇ μάχῃ  
 πρὸς τοὺς Ἕλληνας ἀτομολήσαντας καὶ Τισσα-  
 φέρνην καὶ τοὺς σὺν αὐτῷ.

How Tissaphernes had charged through the Greek line.

Ὁ γὰρ Τισσαφέρνης ἐν τῇ πρώτῃ συνόδῳ οὐκ 7  
 ἔφυγεν, ἀλλὰ διήλασε παρὰ τὸν ποταμὸν κατὰ τοὺς  
 Ἕλληνας πελταστὰς· διελαίνων δὲ κατέκανε μὲν  
 οὐδένα, διαστάντες δ' οἱ Ἕλληνες ἔπαιον καὶ ἠκόν-  
 τιζον αὐτούς· Ἐπισθένης δὲ Ἀμφιπολίτης ἤρχε τῶν  
 25 πελταστῶν καὶ ἐλέγετο φρόνιμος γενέσθαι. ὁ δ' οὖν 8  
 Τισσαφέρνης ὡς μείον ἔχων ἀπηλλάγη, πάλιν μὲν

οὐκ ἀναστρέφει, εἰς δὲ τὸ στρατόπεδον ἀφικόμενος τὸ τῶν Ἑλλήνων ἐκεῖ συντυγχάνει βασιλεῖ, καὶ ὁμοῦ δὴ πάλιν συνταξάμενοι ἐπορεύοντο. <sup>7</sup>

The king's flank movement a failure. His troops are routed.

Ἐπεὶ δ' ἦσαν κατὰ τὸ εὐώνυμον τῶν Ἑλλήνων <sup>9</sup>  
<sup>6</sup> κέρας, ἔδεισαν οἱ Ἕλληνες μὴ προσάγοιεν πρὸς τὸ  
 κέρας καὶ περιπτύξαντες ἀμφοτέρωθεν αὐτοὺς κατα-  
 κόψειαν· καὶ ἐδόκει αὐτοῖς ἀναπτύσσειν τὸ κέρας  
 καὶ ποιήσασθαι ὅπισθεν τὸν ποταμόν. ἐν ᾧ δὲ <sup>10</sup>  
 ταῦτα ἐβουλεύοντο, καὶ δὴ βασιλεὺς παραμειψάμενος  
<sup>10</sup> εἰς τὸ αὐτὸ σχῆμα κατέστησεν ἀντίαν τὴν φάλαγγα  
 ὥσπερ τὸ πρῶτον μαχοῦμενος συνῆει. ὡς δὲ εἶδον  
 οἱ Ἕλληνες ἐγγὺς τε ὄντας καὶ παρατεταγμένους,  
 αὐθις παιανίσαντες ἐπῆσαν πολὺ ἔτι προθυμότερον ἢ  
 τὸ πρόσθεν. οἱ δ' αὖ βάρβαροι οὐκ ἐδέχοντο, ἀλλὰ <sup>11</sup>  
<sup>15</sup> ἐκ πλείονος ἢ τὸ πρόσθεν ἔφειγον· οἱ δ' ἐπέδιωκον  
 μὲχρι κώμης τινός· ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες·  
 ὑπὲρ γὰρ τῆς κώμης γήλοφος ἦν, ἐφ' οὗ ἀνεστράφη- <sup>12</sup>  
 σαν οἱ ἀμφὶ βασιλέα, πεζοὶ μὲν οὐκέτι, τῶν δὲ ἱπ-  
 πέων ὁ λόφος ἐνεπλήσθη, ὥστε τὸ ποιούμενον μὴ  
<sup>20</sup> γινῶσκειν. καὶ τὸ βασίλειον σημεῖον ὄραν ἔφασαν,  
 αἰτόν τινα χρυσοῦν ἐπὶ πέλτῃ ἐπὶ ξύλου ἀνατεταμέ-  
 νον. ἐπεὶ δὲ καὶ ἐνταῦθ' ἐχώρουν οἱ Ἕλληνες, λεί- <sup>13</sup>  
 πουςι δὴ καὶ τὸν λόφον οἱ ἱππεῖς· οὐ μὲν ἔτι ἀθρόοι  
 ἀλλ' ἄλλοι ἄλλοθεν· ἐμιλοῦτο δ' ὁ λόφος τῶν ἱπ-  
<sup>25</sup> πέων· τέλος δὲ καὶ πάντες ἀπεχώρησαν. ὁ οὖν <sup>14</sup>  
 Κλέαρχος οὐκ ἀνεβίβαζεν ἐπὶ τὸν λόφον, ἀλλ' ὑπ'  
 αὐτὸν στήσας τὸ στρατεύμα πέμπει Λύκιον τὸν Συρα-  
 κόσιον καὶ ἄλλον ἐπὶ τὸν λόφον καὶ κελεύει κατιδόν-

τας τὰ ὑπὲρ τοῦ λόφου τί ἐστὶν ἀπαγγεῖλαι. καὶ ὁ 15  
 Λύκιος ἤλασέ τε καὶ ἰδὼν ἀπαγγέλλει ὅτι φεύγουσιν  
 ἀνὰ κράτος.

At sunset the Greeks retire to their plundered camp.

Σχεδὸν δ' ὅτε ταῦτα ἦν καὶ ἥλιος ἐδύετο. ἐνταῦθα 16  
 5 δ' ἔστησαν οἱ Ἕλληνες καὶ θέμενοι τὰ ὄπλα ἀνεπαύ-  
 οντο· καὶ ἅμα μὲν ἐθαύμαζον ὅτι οὐδαμοῦ Κῦρος  
 φαίνοιτο οὐδ' ἄλλος ἀπ' αὐτοῦ οὐδεὶς παρείη· οὐ γὰρ  
 ἤδεσαν αὐτὸν τεθνηκότα, ἀλλ' εἵκαζον ἢ διώκοντα  
 οἴχεσθαι ἢ καταληψιόμενόν τι προεληλακέναι· καὶ 17  
 10 αὐτοὶ ἐβουλεύοντο εἰ αὐτοῦ μείναντες τὰ σκευοφόρα  
 ἐνταῦθα ἄγοιεντο ἢ ἀπίοιεν ἐπὶ τὸ στρατόπεδον. ἔδο-  
 ξεν αὐτοῖς ἀπίεναί· καὶ ἀφικνοῦνται ἀμφὶ δορπη-  
 στὸν ἐπὶ τὰς σκημάς. ταύτης μὲν τῆς ἡμέρας τοῦτο 18  
 τὸ τέλος ἐγένετο. καταλαμβάνουσι δὲ τῶν τε ἄλλων  
 15 χρημάτων τὰ πλείστα διηρπασμένα καὶ εἴ τι σιτίων  
 ἢ ποτὸν ἦν, καὶ τὰς ἀμάξας μεστὰς ἀλεύρων καὶ  
 οἴνου, ἃς παρεσκευάσατο Κῦρος, ἵνα εἴ ποτε σφοδρὰ  
 τὸ στράτευμα λάβοι ἔνδεια, διαδοίῃ τοῖς Ἕλλησιν—  
 ἦσαν δ' αὐταὶ τετρακόσiai ὡς ἐλέγοντο ἅμαξαι— καὶ  
 20 ταύτας τότε οἱ σὺν βασιλεῖ διήρπασαν. ὥστε ἄδει-19  
 πνοι ἦσαν οἱ πλείστοι τῶν Ἑλλήνων· ἦσαν δὲ καὶ  
 ἀνάριστοι· πρὶν γὰρ δὴ καταλύσαι τὸ στράτευμα  
 πρὸς ἄριστον βασιλεὺς ἐφάνη. ταύτην μὲν οὖν τὴν  
 νύκτα οὕτω διεγένοντο.

## BOOK II.

Tidings reach the Greeks of the death of Cyrus.

I. Ὡς μὲν οὖν ἠθροίσθη Κύρῳ τὸ Ἑλληνικὸν ὅτε 1  
 ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην ἐστρατεύετο, καὶ ὅσα  
 ἐν τῇ ἀνόδῳ ἐπράχθη καὶ ὡς ἡ μάχη ἐγένετο καὶ ὡς  
 Κύρος ἐτελεύτησε καὶ ὡς ἐπὶ τὸ στρατόπεδον ἐλθόν-  
 5 τες οἱ Ἕλληνες ἐκοιμήθησαν οἰόμενοι τὰ πάντα νικᾶν  
 καὶ Κύρον ζῆν, ἐν τῷ πρόσθεν λόγῳ δεδήλωται. ἅμα 2  
 δὲ τῇ ἡμέρᾳ συνελθόντες οἱ στρατηγοὶ ἐθαύμαζον ὅτι  
 Κύρος οὔτε ἄλλον πέμποι σηματοῦντα ὅ τι χρή  
 ποιεῖν οὔτε αὐτὸς φαίνοιτο. ἔδοξεν οὖν αὐτοῖς συ-  
 10 σκευασαμένοις ἅ εἶχον καὶ ἐξοπλισαμένοις προῖεναι  
 εἰς τὸ πρόσθεν ἕως Κύρῳ συμμίξειαν. ἤδη δὲ ἐν 3  
 ὁρμῇ ὄντων ἅμα ἠλίῳ ἀνέχοντι ἦλθε Προκλῆς ὁ  
 Τευθρανίας ἄρχων, γεγωνὸς ἀπὸ Δαμαράτου τοῦ  
 Λάκωνος, καὶ Γλοῦς ὁ Ταμῶ. οὔτοι ἔλεγον ὅτι Κύ-  
 15 ρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς ἐν τῷ σταθ-  
 μῷ εἶη μετὰ τῶν ἄλλων βαρβάρων ὅθεν τῇ προτε-  
 ραίᾳ ὄρμητο, καὶ λέγοι ὅτι ταύτην μὲν τὴν ἡμέραν  
 περιμενοῦεν αὐτοὺς εἰ μέλλοιεν ἦκειν, τῇ δὲ ἄλλῃ  
 ἀπιέναι φαίη ἐπὶ Ἰωνίας, ὅθεν περ ἦλθε.

They offer to make Ariaeus king. Slaughter of the baggage-cattle.

20 Ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ οἱ ἄλλοι Ἕλ- 4  
 ληνες πυνθανόμενοι βαρέως ἔφερον. Κλέαρχος δὲ  
 τάδε εἶπεν. Ἄλλ' ὄφελε μὲν Κύρος ζῆν· ἐπεὶ δὲ  
 τετελεύτηκεν, ἀπαγγέλλετε Ἀριαίῳ ὅτι ἡμεῖς νικῶμέν  
 τε βασιλέα καὶ ὡς ὁρᾶτε οὐδεὶς ἔτι ἡμῖν μάχεται, καὶ  
 25 εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἂν ἐπὶ βασιλέα.

ἐπαγγελλόμεθα δὲ Ἀριαίῳ, ἐὰν ἐνθάδε ἔλθῃ, εἰς τὸν  
 θρόνον τὸν βασιλείου καθιεῖν αὐτόν· τῶν γὰρ μάχη  
 νικῶντων καὶ τὸ ἄρχειν ἐστί. ταῦτα εἰπὼν ἀποστέλ- 5  
 λει τοὺς ἀγγέλους καὶ σὺν αὐτοῖς Χειρίσοφον τὸν  
 5 Λάκωνα καὶ Μένωνα τὸν Θετταλόν· καὶ γὰρ αὐτὸς  
 Μένων ἐβούλετο· ἦν γὰρ φίλος καὶ ξένος Ἀριαίου.  
 οἱ μὲν ὄχοντο, Κλέαρχος δὲ περιέμενε· τὸ δὲ στρα- 6  
 τευμα ἐπορίζετο σίτου ὅπως ἐδύνατο ἐκ τῶν ὑποζυ-  
 γίων κόπτοντες τοὺς βοῦς καὶ ὄνους· ξύλοις δὲ  
 10 ἐχρῶντο μικρὸν προϊόντες ἀπὸ τῆς φάλαγγος οὐ ἢ  
 μάχη ἐγένετο τοῖς τε οἰστοῖς πολλοῖς οὔσιν, οὓς  
 ἠνάγκαζον οἱ Ἕλληνες ἐκβάλλειν τοὺς αὐτομολοῦν-  
 τας παρὰ βασιλέως, καὶ τοῖς γέρροις καὶ ταῖς  
 ἀσπίσι ταῖς ξυλῖναις ταῖς Αἰγυπτίαις· πολλὰ δὲ  
 15 καὶ πέλται καὶ ἄμαξαι ἦσαν φέρεσθαι ἔρημοι· οἷς  
 πᾶσι χρώμενοι κρέα ἔψοντες ἦσθιον ἐκείνην τὴν  
 ἡμέραν.

The king demands the unconditional surrender of the Greeks.

Καὶ ἦδη τε ἦν περὶ πλήθουσαν ἀγορὰν καὶ ἔρχον- 7  
 ται παρὰ βασιλέως καὶ Τισσαφέρνους κήρυκες, οἱ  
 20 μὲν ἄλλοι βάρβαροι, ἦν δ' αὐτῶν Φαλῖνος εἰς Ἕλληνα,  
 ὃς ἐτύγχανε παρὰ Τισσαφέρνει ὦν καὶ ἐντίμως ἔχων·  
 καὶ γὰρ προσεποιεῖτο ἐπιστήμων εἶναι τῶν ἀμφὶ  
 τάξεις τε καὶ ὀπλομαχίαν· οὗτοι δὲ προσελθόντες 8  
 καὶ καλέσαντες τοὺς τῶν Ἑλλήνων ἄρχοντας λέγου-  
 25 σιν ὅτι βασιλεὺς κελεύει τοὺς Ἕλληνας, ἐπεὶ νικῶν  
 τυγχάνει καὶ Κῦρον ἀπέκτουε, παραδόντας τὰ ὄπλα  
 ἰόντας ἐπὶ τὰς βασιλέως θύρας εὐρίσκεισθαι ἂν τι  
 δύνωνται ἀγαθόν.

The Greeks make answer. Phalinus replies to Proxenus.

Ταῦτα μὲν εἶπον οἱ βασιλέως κήρυκες· οἱ δὲ 9  
 Ἕλληνες βαρέως μὲν ἤκουσαν, ὁμως δὲ Κλέαρχος  
 τοσοῦτον εἶπεν ὅτι οὐ τῶν νικῶντων εἴη τὰ ὄπλα  
 παραδιδόναι· ἀλλ', ἔφη, ὑμεῖς μὲν, ὧ ἄνδρες στρα-  
 5 τηγοί, τούτοις ἀποκρίνασθε ὃ τι κάλλιστόν τε καὶ  
 ἄριστον ἔχετε· ἐγὼ δὲ αὐτίκα ἤξω. ἐκάλεσε γάρ  
 τις αὐτὸν τῶν ὑπηρετῶν, ὅπως ἴδοι τὰ ἱερὰ ἐξηρη-  
 μένα· ἔτυχε γὰρ θυόμενος. ἔνθα δὴ ἀπεκρίνατο 10  
 Κλεάνωρ ὁ Ἀρκὰς πρεσβύτατος ἂν ὅτι πρόσθεν ἂν  
 10 ἀποθάνοιεν ἢ τὰ ὄπλα παραδοίησαν· Πρόξενος δὲ ὁ  
 Θηβαῖος, Ἄλλ' ἐγὼ, ἔφη, ὦ Φαλίνε, θαυμάζω πότερα  
 ὡς κρατῶν βασιλεὺς αἰτεῖ τὰ ὄπλα ἢ ὡς διὰ φιλίαν  
 δῶρα· εἰ μὲν γὰρ ὡς κρατῶν, τί δεῖ αὐτὸν αἰτεῖν  
 καὶ οὐ λαβεῖν ἐλθόντα; εἰ δὲ πείσας βούλεται  
 15 λαβεῖν, λεγέτω τί ἔσται τοῖς στρατιώταις ἐὰν αὐτῷ  
 ταῦτα χαρίσωνται· πρὸς ταῦτα Φαλῖνος εἶπε, Βασί- 11  
 λεὺς νικᾶν ἠγείται, ἐπεὶ Κύρον ἀπέκτονε· τίς γὰρ  
 αὐτῷ ἔστιν ὅστις τῆς ἀρχῆς ἀντιποιεῖται; νομίζει δὲ  
 καὶ ὑμᾶς ἑαυτοῦ εἶναι, ἔχων ἐν μέσῃ τῇ ἑαυτοῦ χώρα  
 20 καὶ ποταμῶν ἐντὸς ἀδιαβάτων, καὶ πλήθος ἀνθρώπων  
 ἐφ' ὑμᾶς δυνάμενος ἀγαγεῖν ὅσον οὐδ' εἰ παρέχοι  
 ὑμῖν δύναισθε ἂν ἀποκτεῖναι.

Theopompus threatens, and Phalinus twits him. Conciliatory answers.

Μετὰ τοῦτον Θεόπομπος Ἀθηναῖος εἶπεν. ὦ Φα- 12  
 λῖνε, νῦν, ὡς σὺ ὀράς, ἡμῖν οὐδὲν ἔστιν ἀγαθὸν ἄλλο  
 25 εἰ μὴ ὄπλα καὶ ἀρετῇ· ὄπλα μὲν οὖν ἔχοντες οἰό-  
 μεθα ἂν καὶ τῇ ἀρετῇ χρῆσθαι, παραδόντες δ' ἂν  
 ταῦτα καὶ τῶν σωματίων στερηθῆναι· μὴ οὖν οἶου

τὰ μόνα ἀγαθὰ ἡμῖν ὄντα ὑμῖν παραδώσειν, ἀλλὰ  
 σὺν τούτοις καὶ περὶ τῶν ὑμετέρων ἀγαθῶν μαχού-  
 μεθα. ἀκούσας δὲ ταῦτα ὁ Φαλῖνος ἐγέλασε καὶ 13  
 εἶπεν, Ἄλλὰ φιλοσόφῳ μὲν ἔοικας, ὦ νεανίσκε, καὶ  
 5 λέγεις οὐκ ἀχάριστα· ἴσθι μέντοι ἀνόητος ὢν, εἰ οἶε  
 τὴν ὑμετέραν ἀρετὴν περιγενέσθαι ἂν τῆς βασιλέως  
 δυνάμεως. ἄλλους δὲ τινὰς ἔφασαν λέγειν ὑπομα- 14  
 λακιζομένους ὡς καὶ Κύρῳ πιστοὶ ἐγένοντο καὶ βα-  
 σιλεῖ ἂν πολλοῦ ἀξιοὶ γένοιτο εἰ βούλοιο φίλος  
 10 γενέσθαι· καὶ εἴτε ἄλλο τι θέλοι χρῆσθαι εἴτ' ἔπ'  
 Αἴγυπτον στρατεύειν, συγκαταστρέψαιτ' ἂν αὐτῶ.

Clarchus appeals to Phalinus to advise them what to do.

Ἐν τούτῳ Κλέαρχος ἦκε, καὶ ἠρώτησεν εἰ ἤδη 15  
 ἀποκεκριμένοι εἶεν. Φαλῖνος δὲ ὑπολαβὼν εἶπεν,  
 Οὗτοι μὲν, ὦ Κλέαρχε, ἄλλος ἄλλα λέγει· σὺ δ'  
 15 ἡμῖν εἰπὲ τί λέγεις. ὁ δ' εἶπεν, Ἐγὼ σε, ὦ Φαλῖνε, 16  
 ἄσμενος ἐώρακα, οἶμαι δὲ καὶ οἱ ἄλλοι πάντες· σύ  
 τε γὰρ Ἕλλην εἶ καὶ ἡμεῖς τοσοῦτοι ὄντες ὅσους σὺ  
 ὄρᾳς· ἐν τοιούτοις δὲ ὄντες πράγμασι σύμβουλευό-  
 μεθά σοι τί χρὴ ποιεῖν περὶ ὧν λέγεις. σὺ οὖν πρὸς 17  
 20 θεῶν συμβούλευσον ἡμῖν ὃ τι σοι δοκεῖ κάλλιστον  
 καὶ ἄριστον εἶναι, καὶ ὃ σοι τιμὴν οἴσει εἰς τὸν  
 ἔπειτα χρόνον αἰεὶ λεγόμενον, ὅτι Φαλῖνός ποτε πεμ-  
 φθὲὶς παρὰ βασιλέως κελεύσων τοὺς Ἕλληνας τὰ  
 ὅπλα παραδοῦναι συμβουλευομένοις συνεβούλευσεν  
 25 αὐτοῖς τάδε. οἶσθα δὲ ὅτι ἀνάγκη λέγεσθαι ἐν τῇ  
 Ἑλλάδι ἅ ἂν συμβουλεύσης. ὁ δὲ Κλέαρχος ταῦτα 18  
 ὑπήγετο βουλόμενος καὶ αὐτὸν τὸν παρὰ βασιλέως  
 πρεσβεύοντα συμβουλεύσαι μὴ παραδοῦναι τὰ ὅπλα,

ὅπως εὐέλπιδες μᾶλλον εἶεν οἱ Ἕλληνες. Φαλίνας δὲ ὑποστρέψας παρὰ τὴν δόξαν αὐτοῦ εἶπεν, Ἐγὼ, εἰ 19  
 μὲν τῶν μυρίων ἐλπίδων μία τις ὑμῖν ἔστι σωθῆναι  
 πολεμοῦντας βασιλεῖ, συμβουλεύω μὴ παραδιδόναι  
 5 τὰ ὄπλα· εἰ δέ τοι μηδεμία σωτηρίας ἔστιν ἐλπίς·  
 ἄκοντος βασιλέως, συμβουλεύω σῶζεσθαι ὑμῖν ὅπη  
 δυνατόν.

The Greeks refuse to give up their arms. Phalinus proposes a truce.

Κλέαρχος δὲ πρὸς ταῦτα εἶπεν, Ἄλλα ταῦτα μὲν 20  
 δὴ σὺ λέγεις· παρ' ἡμῶν δὲ ἀπάγγελλε τάδε ὅτι  
 10 ἡμεῖς οἴομεθα, εἰ μὲν δέοι βασιλεῖ φίλους εἶναι, πλεί-  
 ονος ἂν ἄξιοι εἶναι φίλοι ἔχοντες τὰ ὄπλα ἢ παρα-  
 δόντες ἄλλω, εἰ δὲ δέοι πολεμεῖν, ἄμεινον ἂν πολεμεῖν  
 ἔχοντες τὰ ὄπλα ἢ ἄλλω παραδόντες. ὁ δὲ Φαλίνας 21  
 εἶπε, Ταῦτα μὲν δὴ ἀπαγγελοῦμεν· ἀλλὰ καὶ τάδε  
 15 ὑμῖν εἰπεῖν ἐκέλευσε βασιλεύς, ὅτι μένουσι μὲν ὑμῖν  
 αὐτοῦ σπονδαὶ εἴησαν, προῖοῦσι δὲ καὶ ἀπιούσι πόλ-  
 εμος. εἶπατε οὖν καὶ περὶ τούτου πότερα μενεῖτε  
 καὶ σπονδαὶ εἰσιν ἢ ὡς πολέμον ὄντος παρ' ὑμῶν  
 ἀπαγγελῶ. Κλέαρχος δ' ἔλεξεν, Ἀπάγγελλε τοῖνυν 22  
 20 καὶ περὶ τούτου ὅτι καὶ ἡμῖν ταῦτά δοκεῖ ἄπερ καὶ  
 βασιλεῖ. Τί οὖν ταῦτά ἐστιν; ἔφη ὁ Φαλίνας. ἀπε-  
 κρίνατο Κλέαρχος, Ἦν μὲν μένωμεν, σπονδαί, ἀπι-  
 οῦσι δὲ καὶ προῖοῦσι πόλεμος. ὁ δὲ πάλιν ἠρώτησε, 23  
 Σπονδὰς ἢ πόλεμον ἀπαγγελῶ; Κλέαρχος δὲ ταῦτα  
 25 πάλιν ἀπεκρίνατο, Σπονδαὶ μὲν μένουσιν, ἀπιούσι δὲ  
 καὶ προῖοῦσι πόλεμος. ὃ τί, δὲ ποιήσοι οὐ διεσή-  
 μηγε.



Ariaeus declines the offer of the Greeks, but invites them to join him.

II. Φαλίῳ μὲν δὴ ᾤχετο καὶ οἱ σὺν αὐτῷ. οἱ δὲ 1  
 παρὰ Ἀριαίου ἦκον Προκλῆς καὶ Χειρίσοφος· Μέ-  
 νων δὲ αὐτοῦ ἔμενε παρὰ Ἀριαίῳ· οὔτοι δὲ ἔλεγον  
 ὅτι πολλοὺς φαίη Ἀριαῖος εἶναι Πέρσας ἑαυτοῦ βελ-  
 5 τίους, οὓς οὐκ ἂν ἀνασχέσθαι αὐτοῦ βασιλεύοντος·  
 ἀλλ' εἰ βούλεσθε συναπιέναι, ἦκειν ἤδη κελεύει τῆς  
 νυκτός. εἰ δὲ μή, αὔριον πρῶ ἀπιέναι φησίν. ὁ δὲ 2  
 Κλέαρχος εἶπεν, Ἀλλ' οὕτω χρὴ ποιεῖν· ἔαν μὲν  
 ἦκωμεν, ὥσπερ λέγετε· εἰ δὲ μή, πράττετε ὅποιον  
 10 ἂν τι ὑμῖν οἴησθε μάλιστα συμφέρειν. ὅ τι δὲ ποιή-  
 σοι οὐδὲ τούτοις εἶπε.

Conference of the Greeks. The invitation accepted. Clearchus  
 in command.

Μετὰ ταῦτα ἤδη ἡλίου δύνοντος συγκαλέσας τοὺς 3  
 στρατηγούς καὶ λοχαγούς ἔλεξε τοιαύδε. Ἐμοί, ὦ  
 ἄνδρες, θυομένῳ ἰέναι ἐπὶ βασιλέα οὐκ ἐγίγνετο τὰ  
 15 ἱερά. καὶ εἰκότως ἄρα οὐκ ἐγίγνετο· ὡς γὰρ ἐγὼ  
 νῦν πυνθάνομαι, ἐν μέσῳ ἡμῶν καὶ βασιλέως ὁ  
 Τίγρης ποταμός ἐστι ναυσίπορος, ὃν οὐκ ἂν δυναί-  
 μεθα ἄνευ πλοίων διαβῆναι· πλοῖα δὲ ἡμεῖς οὐκ  
 ἔχομεν. οὐ μὲν δὴ αὐτοῦ γε μένειν οἶόν τε· τὰ γὰρ  
 20 ἐπιτήδεια οὐκ ἔστιν ἔχειν· ἰέναι δὲ παρὰ τοὺς Κύρου  
 φίλους πάννυ κατὰ ἡμῖν τὰ ἱερά ἦν. ὦδε οὖν χρὴ 4  
 ποιεῖν· ἀπιόντας δειπνεῖν ὅ τι τις ἔχει· ἐπειδὰν δὲ  
 σημήνη τῷ κέρατι ὡς ἀναπαύεσθαι, συσκευάζεσθε·  
 ἐπειδὰν δὲ τὸ δεύτερον, ἀνατίθεσθε ἐπὶ τὰ ὑποζύγια·  
 25 ἐπὶ δὲ τῷ τρίτῳ ἔπεσθε τῷ ἡγουμένῳ, τὰ μὲν ὑποζύ-  
 για ἔχοντες πρὸς τοῦ ποταμοῦ, τὰ δὲ ὄπλα ἔξω.  
 ταῦτ' ἀκούσαντες οἱ στρατηγοὶ καὶ λοχαγοὶ ἀπήλ- 5

θον καὶ ἐποίουν οὕτω. καὶ τὸ λοιπὸν ὁ μὲν ἦρχεν, οἱ δὲ ἐπείθοντο, οὐχ ἐλόμενοι, ἀλλὰ ὀρώντες ὅτι μόνος ἐφρόνει οἷα δεῖ τὸν ἄρχοντα, οἱ δ' ἄλλοι ἄπειροι ἦσαν. ἀριθμὸς τῆς ὁδοῦ ἦν ἦλθον ἐξ Ἐφέ- 6  
 5 σου τῆς Ἰωνίας μέχρι τῆς μάχης σταθμοὶ τρεῖς καὶ ἐνενήκοντα, παρασάγγαι πέντε καὶ τριάκοντα καὶ πεντακόσιοι, στάδιοι πεντήκοντα καὶ ἑξακισχίλιοι καὶ μύριοι· ἀπὸ δὲ τῆς μάχης ἐλέγοντο εἶναι εἰς Βαβυλῶνα στάδιοι ἑξήκοντα καὶ τριακόσιοι.

First desertion. The Greeks join Ariaeus. Solemn covenant.

10 Ἐντεῦθεν, ἐπεὶ σκότος ἐγένετο, Μιλτοκύθης μὲν ὁ 7  
 Θραξ ἔχων τοὺς τε ἰππέας τοὺς μεθ' ἑαυτοῦ εἰς τετταράκοντα καὶ τῶν πεζῶν Θρακῶν ὡς τριακοσίους ἠῆτομόλησε πρὸς βασιλέα. Κλέαρχος δὲ τοῖς ἄλλοις 8  
 ἠγείτο κατὰ τὰ παρηγγελμένα, οἱ δ' εἶποντο καὶ 15 ἀφικνοῦνται εἰς τὸν πρῶτον σταθμὸν παρ' Ἀριαίων καὶ τὴν ἐκείνου στρατιὰν ἀμφὶ μέσας νύκτας· καὶ ἐν τάξει θέμενοι τὰ ὄπλα συνῆλθον οἱ στρατηγοὶ καὶ λοχαγοὶ τῶν Ἑλλήνων παρ' Ἀριαίων· καὶ ὤμοσαν οἱ τε Ἑλληνας καὶ ὁ Ἀριαῖος καὶ τῶν σὺν αὐτῷ οἱ 20 κράτιστοι μῆτε προδώσειν ἀλλήλους σύμμαχοί τε ἔσεσθαι· οἱ δὲ βάρβαροι προσώμοσαν καὶ ἠγγήσθαι ἀδόλως. ταῦτα δ' ὤμοσαν, σφάξαντες ταῦρον 9 καὶ κάπρον καὶ κριδὸν εἰς ἀσπίδα, οἱ μὲν Ἑλληνας βάπτοντες ξίφος, οἱ δὲ βάρβαροι λόγχην.

Plan of retreat.

25 Ἐπεὶ δὲ τὰ πιστὰ ἐγένετο, εἶπεν ὁ Κλέαρχος, Ἄγε 10  
 δὴ, ὦ Ἀριαῖε, ἐπέιπερ ὁ αὐτὸς ὑμῖν στόλος ἐστὶ καὶ ἡμῖν, εἰπέ τίνα γνώμην ἔχεις περὶ τῆς πορείας, πότε

ρον ἄπιμεν ἥνπερ ἤλθομεν ἢ ἄλλην τιὰ ἐννενοηκέ-  
 ναι δοκεῖς ὁδὸν κρείττω. ὁ δ' εἶπεν, Ἐν μὲν ἤλθομεν 11  
 ἀπιόντες παντελῶς ἂν ὑπὸ λιμοῦ ἀπολοίμεθα· ὑπάρ-  
 χει γὰρ νῦν ἡμῖν οὐδὲν τῶν ἐπιτηδείων. ἑπτακαίδεκα  
 5 γὰρ σταθμῶν τῶν ἐγγυτάτω οὐδὲ δεῦρο ἰόντες ἐκ τῆς  
 χώρας οὐδὲν εἶχομεν λαμβάνειν· ἔνθα δέ τι ἦν,  
 ἡμεῖς διαπορευόμενοι κατεδαπανήσαμεν. νῦν δ'  
 ἐπινοοῦμεν πορεύεσθαι μακροτέραν μὲν, τῶν δ' ἐπι-  
 τηδείων οὐκ ἀπορήσομεν. πορευτέον δ' ἡμῖν τοὺς 12  
 10 πρώτους σταθμοὺς ὡς ἂν δυνώμεθα μακροτάτους, ἵνα  
 ὡς πλείστον ἀποσπάσωμεν τοῦ βασιλικοῦ στρατεύ-  
 ματος· ἦν γὰρ ἅπαξ δύο ἢ τριῶν ἡμερῶν ὕδον ἀπό-  
 σχωμεν, οὐκέτι μὴ δύνηται βασιλεὺς ἡμᾶς καταλα-  
 βεῖν. ὀλίγῳ μὲν γὰρ στρατεύματι οὐ τολμήσει ἐφέ-  
 15 πεσθαι· πολὺν δ' ἔχων στόλον οὐ δυνήσεται ταχέως  
 πορεύεσθαι· ἴσως δὲ καὶ τῶν ἐπιτηδείων σπανεῖ.  
 ταύτην, ἔφη, τὴν γνώμην ἔχω ἔγωγε.

The retreat begins. Traces of the king's army.

Ἐν δὲ αὕτῃ ἡ στρατηγία οὐδὲν ἄλλο δυναμένη ἢ 13  
 ἀποδρᾶναι ἢ ἀποφυγεῖν· ἡ δὲ τύχῃ ἐστρατήγησε  
 20 κάλλιον. ἐπεὶ γὰρ ἡμέρα ἐγένετο, ἐπορεύοντο ἐν  
 δεξιᾷ ἔχοντες τὸν ἥλιον, λογιζόμενοι ἥξειν ἅμα ἡλίῳ  
 δύνοντι εἰς κόμας τῆς Βαβυλωνίας χώρας· καὶ τοῦτο  
 μὲν οὐκ ἐψεύσθησαν. ἔτι δὲ ἀμφὶ δείλην ἔδοξαν 14  
 25 πολεμίους ὄραν ἰππέας· καὶ τῶν τε Ἑλλήνων οἱ μὴ  
 Ἐτυχον ἐν ταῖς τάξεσιν ὄντες εἰς τὰς τάξεις ἔθεον, καὶ  
 Ἄριαϊος, ἐτύχανε γὰρ ἐφ' ἀμάξης πορευόμενος  
 διότι ἐτέρωτο, καταβὰς ἐθωρακίζετο καὶ οἱ σὺν  
 αὐτῷ. ἐν ᾧ δὲ ὠπλίζοντο ἤκουον λέγοντες οἱ προπεμ- 15

φθέντες σκοποὶ ὅτι οὐκ ἵππεῖς εἶεν ἀλλ' ὑποζύγια νέμοιτο. καὶ εὐθὺς ἔγνωσαν πάντες ὅτι ἐγγὺς που ἐστρατοπεδεύετο βασιλεὺς· καὶ γὰρ καπνὸς ἐφαίνετο ἐν κώμας οὐ πρόσω.

First encampment. The enemy terrified.

5 Κλέαρχος δὲ ἐπὶ μὲν τοὺς πολεμίους οὐκ ἤγειν· 16  
 ἦδει γὰρ καὶ ἀπειρηκότας τοὺς στρατιώτας καὶ ἀσί-  
 τους ὄντας· ἦδη δὲ καὶ ὀψὲ ἦν· οὐ μέντοι οὐδὲ ἀπέ-  
 κλινε, φυλαττόμενος μὴ δοκοίη φεύγειν, ἀλλ' εὐθὺς  
 10 κώμας τοὺς πρώτους ἔχων κατεσκήνωσεν, ἐξ ὧν  
 διήρπαστο ὑπὸ τοῦ βασιλικοῦ στρατεύματος καὶ  
 αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ξύλα. οἱ μὲν οὖν πρώτοι 17  
 ὅμως τρόπῳ τινὶ ἐστρατοπεδεύσαντο, οἱ δὲ ὕστεροι  
 σκοταῖοι προσιόντες ὡς ἐτύγχανον ἕκαστοι ἠϋλίζον-  
 15 το, καὶ κραυγὴν πολλὴν ἐποίουν καλοῦντες ἀλλή-  
 λους, ὥστε καὶ τοὺς πολεμίους ἀκούειν· ὥστε οἱ μὲν  
 ἐγγύτατα τῶν πολεμιῶν καὶ ἔφυγον ἐκ τῶν σκηνω-  
 μάτων. δῆλον δὲ τοῦτο τῇ ὕστεραία ἐγένετο· οὔτε 18  
 γὰρ ὑποζύγιον ἔτ' οὐδὲν ἐφάνη οὔτε στρατόπεδον  
 20 οὔτε καπνὸς οὐδαμοῦ πλησίον. ἐξεπλάγη δέ, ὡς  
 ἔοικε, καὶ βασιλεὺς τῇ ἐφόδῳ τοῦ στρατεύματος.  
 ἐδήλωσε δὲ τοῦτο οἷς τῇ ὕστεραία ἔπραττε.

Panic in the Greek camp.

Προϊούσης μέντοι τῆς νυκτὸς ταύτης καὶ τοῖς 19  
 Ἕλλησι φόβος ἐμπίπτει, καὶ θόρυβος καὶ δούπος ἦν  
 25 οἷον εἰκὸς φόβου ἐμπεσόντος γίγνεσθαι. Κλέαρχος 20  
 δὲ Τολμίδην Ἡλεῖον, ὃν ἐτύγχανεν ἔχων παρ' ἐαυτῷ  
 κήρυκα ἄριστον τῶν τότε, ἀνειπεῖν ἐκέλευσε σιγῆν

κηρύξαντα ὅτι προαγορεύουσιν οἱ ἄρχοντες, ὃς ἂν  
 τὸν ἀφέντα τὸν ὄνου εἰς τὰ ὄπλα μηνύσῃ, ὅτι λήψεται  
 μισθὸν τάλαντον. ἐπεὶ δὲ ταῦτα ἐκηρύχθη, ἔγνωσαν<sup>21</sup>  
 οἱ στρατιῶται ὅτι κενὸς ὁ φόβος εἶη καὶ οἱ ἄρχοντες  
 5 σῶοι. ἅμα δὲ ὀρθρῶ παρήγγειλεν ὁ Κλέαρχος εἰς  
 τάξιν τὰ ὄπλα τίθεσθαι τοὺς Ἑλληνας ἧπερ εἶχον  
 ὅτε ἦν ἡ μάχη.

Heralds from the king propose a truce.

III. Ὁ δὲ δὴ ἔγραψα ὅτι βασιλεὺς ἐξεπλάγη τῇ 1  
 ἐφόδῳ, τῷδε δὴλον ἦν. τῇ μὲν γὰρ πρόσθεν ἡμέρᾳ  
 10 πέμπων τὰ ὄπλα παραδιδόναι ἐκέλευε, τότε δὲ ἅμα  
 ἠλίῳ ἀνατέλλοντι κήρυκας ἔπεμψε περὶ σπονδῶν.  
 οἱ δ' ἐπεὶ ἦλθον πρὸς τοὺς προφύλακας, ἐζήτουν 2  
 τοὺς ἄρχοντας. ἐπειδὴ δὲ ἀπήγγελλον οἱ προφύ-  
 λακες, Κλέαρχος τυχῶν τότε τὰς τάξεις ἐπισκοπῶν  
 15 εἶπε τοῖς προφύλαξι κελεύειν τοὺς κήρυκας περιμέ-  
 νειν ἄχρι ἂν σχολάσῃ. ἐπεὶ δὲ κατέστησε τὸ στρά- 3  
 τευμα ὥστε καλῶς ἔχειν ὀραῖσθαι πάντῃ φάλαγγα  
 πυκνήν, ἐκτὸς τῶν ὄπλων δὲ μηδένα καταφανῆ εἶναι,  
 ἐκάλεσε τοὺς ἀγγέλους, καὶ αὐτὸς τε προῆλθε τοὺς  
 20 τε εὐοπλοτάτους ἔχων καὶ εὐειδεστάτους τῶν αὐτοῦ  
 στρατιωτῶν καὶ τοῖς ἄλλοις στρατηγοῖς ταῦτα ἔφρα-  
 σεν. ἐπεὶ δὲ ἦν πρὸς τοῖς ἀγγέλοις, ἀνηρώτα τί 4  
 βούλοντο. οἱ δ' ἔλεγον ὅτι περὶ σπονδῶν ἦκοιεν  
 ἄνδρες οἷτινες ἰκανοὶ ἔσονται τὰ τε παρὰ βασιλείως  
 25 τοῖς Ἑλλησιν ἀπαγγεῖλαι καὶ τὰ παρὰ τῶν Ἑλλήνων  
 βασιλεῖ.

If the truce is made, the Greeks shall have supplies.

Ὁ δὲ ἀπεκρίνατο, Ἀπαγγέλλετε τοῖσιν αὐτῷ ὅτι 5  
 μάχης δεῖ πρῶτον· ἄριστον γὰρ οὐκ ἔστιν οὐδ' ὁ

τολμησῶν περὶ σπονδῶν λέγειν τοῖς Ἑλλησι μὴ  
 πορίσας ἄριστον. ταῦτα ἀκούσαντες οἱ ἄγγελοι 6  
 ἀπήλαινον, καὶ ἤκον ταχύ· ᾧ καὶ δῆλον ἦν ὅτι  
 ἐγγὺς που βασιλεὺς ἦν ἢ ἄλλος τις ᾧ ἐπετέτακτο  
 5 ταῦτα πράττειν· ἔλεγον δὲ ὅτι εἰκότα δοκοῖεν λέγειν  
 βασιλεῖ, καὶ ἤκοιεν ἡγεμόνας ἔχοντες οἱ αὐτούς, ἐὰν  
 σπονδαὶ γένωνται, ἄξουσιν ἔνθεν ἕξουσι τὰ ἐπιτήδεια.  
 ὁ δὲ ἡρώτα εἰ αὐτοῖς τοῖς ἀνδράσι σπένδοιτο τοῖς 7  
 ἰοῦσι καὶ ἀπιούσιν, ἢ καὶ τοῖς ἄλλοις ἔσονται σπον-  
 10 δαί. οἱ δέ, Ἄπασιν, ἔφασαν, μέχρι ἂν βασιλεῖ τὰ  
 παρ' ὑμῶν διαγγελθῇ.

The truce is concluded, and the Greeks follow their guides.

Ἐπεὶ δὲ ταῦτα εἶπον, μεταστησάμενος αὐτοὺς ὁ 8  
 Κλέαρχος ἐβουλεύετο· καὶ ἐδόκει τὰς σπονδὰς ποι-  
 εῖσθαι ταχύ τε καὶ καθ' ἡσυχίαν ἐλθεῖν τε ἐπὶ τὰ  
 15 ἐπιτήδεια καὶ λαβεῖν. ὁ δὲ Κλέαρχος εἶπε, Δοκεῖ 9  
 μὲν κάμοι ταῦτα· οὐ μέντοι ταχύ γε ἀπαγγελῶ, ἀλλὰ  
 διατρίψω ἔστ' ἂν ὀκνήσωσιν οἱ ἄγγελοι μὴ ἀποδόξῃ  
 ἡμῖν τὰς σπονδὰς ποιήσασθαι· οἶμαί γε μέντοι,  
 ἔφη, καὶ τοῖς ἡμετέροις στρατιώταις τὸν αὐτὸν φόβον  
 20 παρέσεσθαι. ἐπεὶ δὲ ἐδόκει καιρὸς εἶναι, ἀπήγγελ-  
 λεν ὅτι σπένδοιτο, καὶ εὐθύς ἡγείσθαι ἐκέλευε πρὸς  
 τὰπιτήδεια· καὶ οἱ μὲν ἡγούντο, Κλέαρχος μέντοι 10  
 ἐπορεύετο τὰς μὲν σπονδὰς ποιησάμενος, τὸ δὲ στρα-  
 τευμα ἔχων ἐν τάξει, καὶ αὐτὸς ὠπισθοφυλάκει. καὶ  
 25 ἐνετύγγανον τάφροις καὶ αὐλῶσιν ὕδατος πλήρεσιν  
 ὡς μὴ δύνασθαι διαβαίνειν ἀνευ γεφυρῶν· ἀλλ'  
 ἐποιοῦντο ἐκ τῶν φοινίκων οἳ ἦσαν ἐκπεπτωκότες,  
 τοὺς δὲ καὶ ἐξέκοπτον.

Clearchus a vigorous commander. He suspects the king.

Καὶ ἐνταῦθα ἦν Κλέαρχον καταμαθεῖν ὡς ἐπεστά- 11  
 τει, ἐν μὲν τῇ ἀριστερῇ χειρὶ τὸ δόρυ ἔχων, ἐν δὲ τῇ  
 δεξιᾷ βακτηρίαν· καὶ εἴ τις αὐτῷ δοκοίη τῶν πρὸς  
 τοῦτο τεταγμένων βλακεύειν, ἐκλεγόμενος τὸν ἐπιτή-  
 6 δειον ἔπαισεν ἄν, καὶ ἅμα αὐτὸς προσελάμβανεν εἰς  
 τὸν πηλὸν ἐμβαίνων· ὥστε πᾶσιν αἰσχύνῃ εἶναι  
 μὴ οὐ σπυδαίξειν. καὶ ἐτάχθησαν πρὸς αὐτὸ οἱ 12  
 εἰς τριάκοντα ἔτη γεγονότες· ἐπεὶ δὲ καὶ Κλέαρχον  
 ἑώρων σπυδαίζοντα, προσελάμβανον καὶ οἱ πρεσβύ-  
 10 τεροι. πολὺ δὲ μᾶλλον ὁ Κλέαρχος ἔσπενδεν, ὑπο- 13  
 πτεύων μὴ αἰεὶ οὕτω πλήρεις εἶναι τὰς τάφρους ὕδα-  
 τος· οὐ γὰρ ἦν ὄρα οἷα τὸ πεδίον ἄρδειν· ἀλλ' ἵνα  
 ἤδη πολλὰ προφαίνουτο τοῖς Ἑλλησι δεινὰ εἰς τὴν  
 πορείαν, τούτου ἕνεκα βασιλέα ὑπόπτευεν ἐπὶ τὸ  
 15 πεδίον τὸ ὕδωρ ἀφεικνῆναι.

Ample supplies secured.

Πορευόμενοι δὲ ἀφίκοντο εἰς κώμας ὅθεν ἀπέδειξαν 14  
 οἱ ἡγεμόνες λαμβάνειν τὰ ἐπιτήδεια. ἐνῆν δὲ σῖτος  
 πολὺς καὶ οἶνος φοινίκων καὶ ὄξος ἐψητὸν ἀπὸ τῶν  
 αὐτῶν. αὐταὶ δὲ αἱ βάλανοι τῶν φοινίκων οἷας μὲν 15  
 20 ἐν τοῖς Ἑλλησιν ἔστιν ἰδεῖν τοῖς οἰκέταις ἀπέκειντο,  
 αἱ δὲ τοῖς δεσπόταις ἀποκείμεναι ἦσαν ἀπόλεκτοι,  
 θαυμάσιαι τοῦ κάλλους καὶ μεγέθους, ἡ δὲ ὄψις  
 ἠλέκτρου οὐδὲν διέφερε· τὰς δὲ τινὰς ξηραίνοντες  
 τραγήματα ἀπετίθεισαν. καὶ ἦν καὶ παρὰ πότον ἡδὺ  
 25 μὲν, κεφαλαλγῆς δέ. ἐνταῦθα καὶ τὸν ἐγκέφαλον 18  
 τοῦ φοίνικος πρῶτον ἔφαγον οἱ στρατιῶται, καὶ οἱ  
 πολλοὶ ἐθαύμασαν τό τε εἶδος καὶ τὴν ιδιότητα τῆς

ἡδονῆς. ἦν δὲ σφόδρα καὶ τοῦτο κεφαλαλγές. ὁ δὲ φοῖνιξ ὅθεν ἐξαιρεθείη ὁ ἐγκέφαλος ὅλος ἀναίμετο.

Conference with Tissaphernes.

Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ παρὰ μεγάλου 17  
 βασιλέως ἦκε Τισσαφέρνης καὶ ὁ τῆς βασιλείως  
 5 γυναικὸς ἀδελφὸς καὶ ἄλλοι Πέρσαι τρεῖς· δούλοι  
 δὲ πολλοὶ εἶποντο. ἐπεὶ δὲ ἀπήντησαν αὐτοῖς οἱ τῶν  
 Ἑλλήνων στρατηγοί, ἔλεγε πρῶτος Τισσαφέρνης δι'  
 ἑρμηνέως τοιαύδε. Ἐγὼ, ὦ ἄνδρες Ἕλληνες, γείτων 18  
 οἰκῶ τῇ Ἑλλάδι, καὶ ἐπεὶ ὑμᾶς εἶδον εἰς πολλὰ καὶ  
 10 ἀμήχανα πεπτωκότας, εὕρημα ἐποιησάμην εἰ πως  
 δυναίμην παρὰ βασιλέως αἰτήσασθαι δοῦναι ἐμοὶ  
 ἀποσῶσαι ὑμᾶς εἰς τὴν Ἑλλάδα. οἶμαι γὰρ ἂν οὐκ  
 ἀχαρίστως μοι ἔχειν οὔτε πρὸς ὑμῶν οὔτε πρὸς τῆς  
 πάσης Ἑλλάδος. ταῦτα δὲ γνοὺς ἠτούμην βασιλέα, 19  
 15 λέγων αὐτῷ ὅτι δικαίως ἂν μοι χαρίζοιτο, ὅτι αὐτῷ  
 Κῦρόν τε ἐπιστρατεύοντα πρῶτος ἠγγεῖλα καὶ βοή-  
 θειαν ἔχων ἅμα τῇ ἀγγελίᾳ ἀφικόμην, καὶ μόνος  
 τῶν κατὰ τοὺς Ἕλληνας τεταγμένων οὐκ ἔφυγον,  
 ἀλλὰ διήλασα καὶ συνέμιξα βασιλεῖ ἐν τῷ ὑμετέρῳ  
 20 στρατοπέδῳ, ἔνθα βασιλεὺς ἀφίκετο ἐπεὶ Κῦρον ἀπέ-  
 κτεινε, καὶ τοὺς σὺν Κύρῳ βαρβάρους ἐδίωξα σὺν  
 τοῖσδε τοῖς παροῦσι νῦν μετ' ἐμοῦ, οἵπερ αὐτῷ εἰσι  
 πιστότατοι.

Why the Greeks undertook the expedition. Now they would  
 return home.

Καὶ περὶ μὲν τούτων ὑπέσχετό μοι βουλευέσσεσθαι· 20  
 25 ἐρέσθαι δέ με ὑμᾶς ἐκέλευεν ἐλθόντα τίνος ἕνεκεν  
 ἐστρατεύσατε ἐπ' αὐτόν. καὶ συμβουλεύω ὑμῖν  
 μετρίως ἀποκρίνασθαι, ἵνα μοι εὐπρακτότερον ᾦ ἕαν



τι δύνωμαι ἀγαθὸν ὑμῖν παρ' αὐτοῦ διαπράξασθαι.  
 πρὸς ταῦτα μεταστάντες οἱ Ἕλληνες ἐβουλεύοντο · 21  
 καὶ ἀπεκρίναντο, Κλέαρχος δ' ἔλεγεν · Ἡμεῖς οὔτε  
 συνήλθομεν ὡς βασιλεῖ πολεμήσοιτες οὔτε ἐπορευό-  
 5 μεθα ἐπὶ βασιλεία, ἀλλὰ πολλὰς προφάσεις Κῦρος  
 εὔρισκεν, ὡς καὶ σὺ εὖ οἶσθα, ἵνα ὑμᾶς τε ἀπαρα-  
 σκεύους λάβοι καὶ ἡμᾶς ἐνθάδε ἀγάγοι. ἐπεὶ μέντοι 22  
 ἤδη αὐτὸν ἐωρῶμεν ἐν δεινῷ ὄντα, ἠσχύνθημεν καὶ  
 θεοὺς καὶ ἀνθρώπους προδοῦναι αὐτόν, ἐν τῷ πρό-  
 10 σθεν χρόνῳ παρέχοντες ἡμᾶς αὐτοὺς εὖ ποιεῖν. ἐπεὶ 23  
 δὲ Κῦρος τέθνηκεν, οὔτε βασιλεῖ ἀντιποιοῦμεθα τῆς  
 ἀρχῆς οὔτ' ἔστιν ὅτου ἕνεκα βουλοίμεθα ἂν τὴν  
 βασιλείως χώραν κακῶς ποιεῖν, οὐδ' αὐτὸν ἀποκτεῖ-  
 ναι ἂν ἐθέλοισιν· πορευοίμεθα δ' ἂν οἴκαδε, εἴ τις  
 15 ἡμᾶς μὴ λυποῖη· ἀδικοῦντα μέντοι πειρασόμεθα σὺν  
 τοῖς θεοῖς ἀμύνασθαι. εἰ μὲντοι τις ἡμᾶς καὶ εὖ  
 ποιῶν ὑπάρχη, καὶ τούτου εἰς γε δύναμιν οὐχ ἠττη-  
 σόμεθα εὖ ποιοῦντες.

The king consents. Compact with Tissaphernes.

Ὁ μὲν οὕτως εἶπεν· ἀκούσας δὲ ὁ Τισσαφέρνης, 24  
 20 Ταῦτα, ἔφη, ἐγὼ ἀπαγγελῶ βασιλεῖ καὶ ὑμῖν πάλιν  
 τὰ παρ' ἐκείνου· μέχρι δ' ἂν ἐγὼ ἦκω αἱ σπονδαὶ  
 μενόντων· ἀγορὰν δὲ ἡμεῖς παρέξομεν. καὶ εἰς μὲν 25  
 τὴν ὑστεραίαν οὐχ ἦκεν· ὥσθ' οἱ Ἕλληνες ἐφρόν-  
 τιζον· τῇ δὲ τρίτῃ ἦκων ἔλεγεν ὅτι διαπεπραγμένος  
 25 ἦκοι παρὰ βασιλέως δοθῆναι αὐτῷ σφίζειν τοὺς  
 Ἕλληνας, καίπερ πολλῶν ἀντιλεγόντων ὡς οὐκ ἄξιον  
 εἶη βασιλεῖ ἀφείναι τοὺς ἐφ' ἑαυτὸν στρατευσαμέ-  
 νους. τέλος δὲ εἶπε, Καὶ νῦν ἔξεστιν ὑμῖν πιστὰ 26

λαβεῖν παρ' ἡμῶν ἢ μὴν φιλίαν παρέξειν ὑμῖν τὴν  
 χώραν καὶ ἀδόλως ἀπάξειν εἰς τὴν Ἑλλάδα ἀγορὰν  
 παρέχοντας· ὅπου δ' ἂν μὴ ἦ πρίασθαι, λαμβάνειν  
 ὑμᾶς ἐκ τῆς χώρας ἐάσομεν τὰ ἐπιτήδεια. ὑμᾶς δὲ 27  
 5 αὐτῶν ἡμῖν δεήσει ὁμόσαι ἢ μὴν πορεύεσθαι ὡς διὰ  
 φιλίας ἀσινῶς, σίτα καὶ ποτὰ λαμβάνοντας ὅποταν  
 μὴ ἀγορὰν παρέχωμεν· ἢν δὲ παρέχωμεν ἀγορὰν,  
 ὠνούμενους ἕξειν τὰ ἐπιτήδεια. ταῦτα ἔδοξε, καὶ 28  
 ὤμοσαν καὶ δεξιὰς ἔδοσαν Τισσαφέρηνς καὶ ὁ τῆς  
 10 βασιλέως γυναικὸς ἀδελφὸς τοῖς τῶν Ἑλλήνων  
 στρατηγοῖς καὶ λοχαγοῖς καὶ ἔλαβον παρὰ τῶν Ἑλ-  
 λήνων. μετὰ δὲ ταῦτα Τισσαφέρηνς εἶπε, Νῦν μὲν 29  
 δὴ ἄπειμι ὡς βασιλέα· ἐπειδὰν δὲ διαπράξωμαι ἂ  
 δέομαι, ἤξω συσκευασάμενος ὡς ἀπάξων ὑμᾶς εἰς  
 15 τὴν Ἑλλάδα καὶ αὐτὸς ἀπιὼν ἐπὶ τὴν ἔμαντοῦ ἀρχήν.

Ariæus less friendly. The Greeks grow uneasy.

IV. Μετὰ ταῦτα περιέμενον Τισσαφέρην οἷ τε 1  
 Ἑλληνας καὶ ὁ Ἀριαῖος ἐγγὺς ἀλλήλων ἐστρατοπε-  
 δευμένοι ἡμέρας πλείους ἢ εἴκοσιν. ἐν δὲ ταύταις  
 ἀφικνοῦνται πρὸς Ἀριαῖον καὶ οἱ ἀδελφοὶ καὶ οἱ  
 20 ἄλλοι ἀναγκαῖοι καὶ πρὸς τοὺς σὺν ἐκείνῳ Περσῶν  
 τινες, παρεθάρρυνόν τε καὶ δεξιὰς ἐνίοις παρὰ βασι-  
 λέως ἔφερον μὴ μνησικακήσειν βασιλέα αὐτοῖς τῆς  
 σὺν Κύρῳ ἐπιστρατείας μηδὲ ἄλλον μηδενὸς τῶν  
 παροιχομένων. τούτων δὲ γιγνομένων ἐνδηλοὶ ἦσαν 2  
 25 οἱ περὶ Ἀριαῖον ἦττον προσέχοντες τοῖς Ἑλλησι τὸν  
 νοῦν· ὥστε καὶ διὰ τοῦτο τοῖς μὲν πολλοῖς τῶν Ἑλ-  
 λήνων οὐκ ἤρεσκον, ἀλλὰ προσιόντες τῷ Κλεάρχῳ  
 ἔλεγον καὶ τοῖς ἄλλοις στρατηγοῖς, Τί μένομεν; ἢ 3

οὐκ ἐπιστάμεθα ὅτι βασιλεὺς ἡμᾶς ἀπολέσαι ἂν περι-  
 παντὸς ποιήσαιο, ἵνα καὶ τοῖς ἄλλοις Ἑλλησι  
 φόβος εἴη ἐπὶ βασιλέα μέγαν στρατεύειν; καὶ νῦν  
 μὲν ἡμᾶς ὑπάγεται μένειν διὰ τὸ διεσπάρθαι αὐτῷ τὸ  
 5 στρατεύμα· ἐπὶν δὲ πάλιν ἀλισθῆ αὐτῷ ἡ στρατιά,  
 οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν. ἴσως δέ που 4  
 ἢ ἀποσκάπτει τι ἢ ἀποτεριχίζει, ὡς ἄπορος ἦ ἢ ὁδός.  
 οὐ γάρ ποτε ἐκὼν γε βουλήσεται ἡμᾶς ἐλθόντας εἰς  
 τὴν Ἑλλάδα ἀπαγγεῖλαι ὡς ἡμεῖς τοσοῖδε ὄντες  
 10 ἐνικῶμεν βασιλέα ἐπὶ ταῖς θύραις αὐτοῦ καὶ καταγε-  
 λάσαντες ἀπήλθομεν.

“If we break the truce, we are lost. I have faith in the king.”

Κλέαρχος δὲ ἀπεκρίνατο τοῖς ταῦτα λέγουσιν, 5  
 Ἐγὼ ἐνθυμοῦμαι μὲν καὶ ταῦτα πάντα· ἐννοῶ δ’  
 ὅτι εἰ νῦν ἄπιμεν, δόξομεν ἐπὶ πολέμῳ ἀπιέναι καὶ  
 15 παρὰ τὰς σπονδὰς ποιεῖν. ἔπειτα πρῶτον μὲν ἀγο-  
 ρὰν οὐδεὶς παρέξει ἡμῖν οὐδὲ ὄθεν ἐπιστιτούμεθα·  
 αὐθις δὲ ὁ ἡγησόμενος οὐδεὶς ἔσται· καὶ ἅμα ταῦτα  
 ποιούντων ἡμῶν εὐθὺς Ἀριαῖος ἀφεστήξει· ὥστε  
 φίλος ἡμῖν οὐδεὶς λελεύσεται, ἀλλὰ καὶ οἱ πρόσθεν  
 20 ὄντες πολέμοι ἡμῖν ἔσονται. ποταμὸς δ’ εἰ μὲν τις 6  
 καὶ ἄλλος ἄρα ἡμῖν ἔστι διαβατέος οὐκ οἶδα· τὸν δ’  
 οὖν Εὐφράτην ἴσμεν ὅτι ἀδύνατον διαβῆναι κωλόν-  
 των πολεμίων. οὐ μὲν δὴ ἂν μάχεσθαί γε δέη ἰππεῖς  
 εἰσιν ἡμῖν σύμμαχοι, τῶν δὲ πολεμίων ἰππεῖς εἰσιν  
 25 οἱ πλείστοι καὶ πλείστου ἄξιοι· ὥστε νικῶντες μὲν  
 τίνα ἂν ἀποκτείναιμεν; ἠττωμένων δὲ οὐδένα οἷόν τε  
 σωθῆναι· ἐγὼ μὲν οὖν βασιλέα, ᾧ οὕτω πολλά ἐστι 7  
 τὰ σύμμαχα, εἶπερ προθυμεῖται ἡμᾶς ἀπολέσαι, οὐκ



ἔξευγμένην πλοίοις ἑπτὰ· αὐταὶ δ' ἦσαν ἀπὸ τοῦ  
 Τίγρητος ποταμοῦ· κατετέμνητο δὲ ἐξ αὐτῶν καὶ  
 τάφροι ἐπὶ τὴν χώραν, αἱ μὲν πρῶται μεγάλαι, ἔπειτα  
 δὲ ἐλάττους· τέλος δὲ καὶ μικροὶ ὀχετοί, ὥσπερ ἐν  
 5 τῇ Ἑλλάδι ἐπὶ τὰς μελίσας· καὶ ἀφικνοῦνται ἐπὶ  
 τὸν Τίγρητα ποταμόν· πρὸς ᾧ πόλις ἦν μεγάλη καὶ  
 πολυάνθρωπος ἢ ὄνομα Σιττάκη, ἀπέχουσα τοῦ πο-  
 ταμοῦ σταδίου πεντεκαίδεκα· οἱ μὲν δὴν Ἕλληνες 14  
 παρ' αὐτὴν ἐσκήνησαν ἐγγὺς παραδείσου μεγάλου  
 10 καὶ καλοῦ καὶ δασέος παντοίων δένδρων, οἱ δὲ βάρ-  
 βαροι διαβεβηκότες τὸν Τίγρητα· οὐ μέντοι κατα-  
 φανεῖς ἦσαν.

“Beware of a night attack, and guard the bridge!”

Μετὰ δὲ τὸ δεῖπνον ἔτυχον ἐν περιπάτῳ ὄντες πρὸ 15  
 τῶν ὄπλων Πρόξενος καὶ Ξενοφῶν· καὶ προσελθὼν  
 16 ἄνθρωπος τις ἠρώτησε τοὺς προφύλακας ποῦ αὐτοὶ  
 Πρόξενον ἢ Κλέαρχον· Μένωνα δὲ οὐκ ἐζήτηε, καὶ  
 ταῦτα παρ' Ἀριαίου ὧν τοῦ Μένωνος ξένου· ἐπεὶ δὲ 18  
 Πρόξενος εἶπεν ὅτι αὐτός εἰμι ὃν ζητεῖς, εἶπεν ὁ ἄν-  
 θρωπος τάδε· Ἐπεμψέ με Ἀριαῖος καὶ Ἀρτάοζος,  
 20 πιστοὶ ὄντες Κύρῳ καὶ ὑμῖν εἶνοι, καὶ κελεύουσι φυ-  
 λάττεσθαι μὴ ὑμῖν ἐπιθῶνται τῆς νυκτὸς οἱ βάρβα-  
 ροι· ἔστι δὲ στρατεύμα πολὺ ἐν τῷ πλησίον παρα-  
 δείσῳ· καὶ παρὰ τὴν γέφυραν τοῦ Τίγρητος ποτα- 17  
 μου πέμψαι κελεύουσι φυλακὴν, ὡς διανοεῖται αὐτὴν  
 25 λῦσαι Τισσαφέρηνς τῆς νυκτὸς, εἰάν δύνηται, ὡς μὴ  
 διαβῆτε ἀλλ' ἐν μέσῳ ἀποληφθῆτε τοῦ ποταμοῦ καὶ  
 τῆς διώρυχος.

The warning is seen to be inconsistent.

Ἀκούσαντες ταῦτα ἀγοῦσιν αὐτὸν πᾶρὰ τὸν Κλέ-18  
 αρχον καὶ φράζουσιν ἃ λέγει. ὁ δὲ Κλέαρχος ἀκού-  
 στας ἐταράχθη σφόδρα καὶ ἐφοβεῖτο. νεανίσκος δέ19  
 τις τῶν παρόντων ἐννοήσας εἶπεν ὡς οὐκ ἀκόλουθα  
 5 εἶη τό τε ἐπιθήσεσθαι καὶ λύσειν τὴν γέφυραν. δῆλον  
 γὰρ ὅτι ἐπιτιθεμένους ἢ νικᾶν δεήσει ἢ ἠτᾶσθαι.  
 εἰάν μὲν οὖν νικῶσι, τί δεῖ λύειν αὐτοὺς τὴν γέφυραν;  
 οὐδὲ γὰρ ἂν πολλαὶ γέφυραὶ ὥσιν ἔχοιμεν ἂν ὅποι  
 10 φυγόντες ἡμεῖς σωθῶμεν. εἰάν δὲ ἡμεῖς νικῶμεν, 20  
 10 λελυμένης τῆς γεφύρας οὐχ ἔξουσιν ἐκείνοι ὅποι φυ-  
 γάσιν· οὐδὲ μὴν βοηθήσαι πολλῶν ὄντων πέραν  
 οὐδεὶς αὐτοῖς δυνήσεται λελυμένης τῆς γεφύρας.

Its object becomes clear. The Greeks cross the river at daybreak.

Ἀκούσας δὲ ὁ Κλέαρχος ταῦτα ἤρετό τὸν ἄγγελον 21  
 πόση τις εἶη χώρα ἢ ἐν μέσῳ τοῦ Τίγρητος καὶ τῆς  
 15 διώρυχος. ὁ δὲ εἶπεν ὅτι πολλὴ καὶ κῶμαι ἔνεισι  
 καὶ πόλεις πολλαὶ καὶ μεγάλαι. τότε δὴ καὶ ἐγνώ-22  
 σθη ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ὑποπέμφαιεν,  
 ὀκνοῦντες μὴ οἱ Ἕλληνες διελόντες τὴν γέφυραν  
 μείναιεν ἐν τῇ νήσῳ ἐρύματα ἔχοντες ἔνθεν μὲν τὸν  
 20 Τίγρητα, ἔνθεν δὲ τὴν διώρυχα, τὰ δ' ἐπιτήδεια  
 ἔχοιεν ἐκ τῆς ἐν μέσῳ χώρας πολλῆς καὶ ἀγαθῆς  
 οὐσῆς καὶ τῶν ἐργασομένων ἐνόντων, εἶτα δὲ καὶ  
 21 ἀποστροφῇ γένοιτο εἴ τις βούλοιο βασιλέα κακῶς  
 ποιεῖν.

25 Μετὰ δὲ ταῦτα ἀνεπαύοντο· ἐπὶ μέντοι τὴν γέφυ-23  
 ραν ὁμῶς φυλακὴν ἔπεμψαν· καὶ οὔτε ἐπέθετο οὐδεὶς  
 οὐδαμῶθεν οὔτε πρὸς τὴν γέφυραν οὐδεὶς ἦλθε τῶν

πολεμίων, ὡς οἱ φυλάττοντες ἀπήγγελλον. ἐπειδὴ 24  
 δὲ ἕως ἐγένετο, διέβαινον τὴν γέφυραν ἐξευγμένην  
 πλοίοις τριάκοντα καὶ ἑπτὰ ὡς οἶόν τε μάλιστα  
 πεφυλαγμένως· ἐξήγγελλον γάρ τινες τῶν παρὰ  
 5 Τισσαφέρνους Ἑλλήνων ὡς διαβαινόντων μέλλοιεν  
 ἐπιθήσεσθαι. ἀλλὰ ταῦτα μὲν ψευδῆ ἦν· διαβαι-  
 νόντων μέντοι ὁ Γλοῦς αὐτοῖς ἐπεφάνη μετ' ἄλλων  
 σκοπῶν εἰ διαβαίνοιεν τὸν ποταμόν· ἐπειδὴ δὲ εἶδεν,  
 ὄχητο ἀπελαύνων.

The march continued to the river Zapatas.

- 10 Ἄπὸ δὲ τοῦ Τίγρητος ἐπορεύθησαν σταθμοὺς τέτ-25  
 ταρας παρασάγγας εἴκοσι ἐπὶ τὸν Φύσκου ποταμόν,  
 τὸ εὖρος πλέθρον· ἐπὴν δὲ γέφυρα. καὶ ἐνταῦθα  
 ὤκειτο πόλις μεγάλη ὄνομα Ὀπις· πρὸς ἣν ἀπήν-  
 τησε τοῖς Ἑλλησιν ὁ Κύρου καὶ Ἀρταξέρξου νόθος  
 15 ἀδελφὸς ἀπὸ Σούσων καὶ Ἐκβατάνων στρατιὰν πολ-  
 λὴν ἄγων ὡς βοηθήσων βασιλεῖ· καὶ ἐπιστήσας τὸ  
 ἑαυτοῦ στράτευμα παρερχομένους τοὺς Ἑλληνας ἐθε-  
 ὠρει. ὁ δὲ Κλέαρχος ἠγείτο μὲν εἰς δύο, ἐπορεύετο 26  
 δὲ ἄλλοτε καὶ ἄλλοτε ἐφιστάμενος· ὅσον δὲ χρόνον  
 20 τὸ ἠγούμενον τοῦ στρατεύματος ἐπιστήσειε, τοσοῦ-  
 τον ἦν ἀνάγκη χρόνον δι' ὅλου τοῦ στρατεύματος  
 γίνεσθαι τὴν ἐπίστασιν· ὥστε τὸ στράτευμα καὶ  
 αὐτοῖς τοῖς Ἑλλησι δόξαι πάμπολυ εἶναι, καὶ τὸν  
 Πέρσῃν ἐκπεπλήχθαι θεωροῦντα.
- 25 Ἐντεῦθεν δ' ἐπορεύθησαν διὰ τῆς Μηδίας σταθ-27  
 μοὺς ἐρήμους ἕξ παρασάγγας τριάκοντα εἰς τὰς  
 Παρυσάτιδος κώμας τῆς Κύρου καὶ βασιλέως μη-  
 τρός. ταύτας Τισσαφέρνης Κύρω ἐπεγγελῶν διαρ-

πάσαι τοῖς Ἑλλησιν ἐπέτρεψε πλὴν ἀνδραπόδων·  
 ἐνῆν δὲ στίθος πολλὸς καὶ πρόβατα καὶ ἄλλα χρή-  
 ματα. ἐντεύθεν δ' ἐπορεύθησαν σταθμούς ἐρήμους 28  
 τέτταρας παρασάγγας εἴκοσι τὸν Τίγρητα ποταμὸν  
 5 ἐν ἀριστερᾷ ἔχοντες. ἐν δὲ τῷ πρώτῳ σταθμῷ  
 πέραν τοῦ ποταμοῦ πόλις ᾤκειτο μεγάλη καὶ εὐδαί-  
 μων ὄνομα Καιναί, ἐξ ἧς οἱ βάρβαροι διήγουν ἐπὶ  
 σχεδίαις διφθερίναις ἄρτους, τυρούς, οἶνον.

Clearchus has a personal interview with Tissaphernes.

V. Μετὰ ταῦτα ἀφικνοῦνται ἐπὶ τὸν Ζαπάταν πο- 1  
 10 ταμὸν, τὸ εὖρος τεττάρων πλέθρων. καὶ ἐνταῦθα  
 ἔμειναν ἡμέρας τρεῖς· ἐν δὲ ταύταις ὑποψίαί μὲν  
 ἦσαν, φανερά δὲ οὐδεμία ἐφαίνετο ἐπιβουλή. ἔδοξεν 2  
 οὖν τῷ Κλεάρχῳ συγγενέσθαι τῷ Τισσαφέρνει καὶ  
 εἶ πῶς δύναίτο παῦσαι τὰς ὑποψίας πρὶν ἐξ αὐτῶν  
 15 πόλεμον γενέσθαι· καὶ ἔπεμψέ τινα ἐροῦντα ὅτι  
 συγγενέσθαι αὐτῷ χρήζει. ὁ δὲ ἐτόίμως ἐκέλευεν  
 ἦκειν.

"Let us dispel, if possible, this growing distrust."

Ἐπειδὴ δὲ συνῆλθον, λέγει ὁ Κλεάρχος τάδε. 3  
 Ἐγώ, ὦ Τισσαφέρνη, οἶδα μὲν ἡμῖν ὄρκους γεγενη-  
 20 μένους καὶ δεξιὰς δεδομένας μὴ ἀδικήσειν ἀλλή-  
 λους· φυλαττόμενον δὲ σέ τε ὀρῶ ὡς πολεμίους  
 ἡμᾶς καὶ ἡμεῖς ὀρῶντες ταῦτα ἀντιφυλαττόμεθα.  
 ἐπεὶ δὲ σκοπῶν οὐ δύναμαι οὔτε σέ αἰσθέσθαι πει- 4  
 ρώμενον ἡμᾶς κακῶς ποιεῖν ἐγώ τε σαφῶς οἶδα ὅτι  
 25 ἡμεῖς γε οὐδὲ ἐπινοοῦμεν τοιοῦτον οὐδέν, ἔδοξέ μοι  
 εἰς λόγους σοι ἐλθεῖν, ὅπως εἰ δυναίμεθα ἐξέλκοιμεν  
 ἀλλήλων τὴν ἀπιστίαν. καὶ γὰρ οἶδα ἀνθρώπους 5



ἤδη, τοὺς μὲν ἐκ διαβολῆς τοὺς δὲ καὶ ἐξ ὑποψίας, οἱ  
φοβηθέντες ἀλλήλους φθᾶσαι βουλόμενοι πρὶν πα-  
θεῖν ἐποίησαν ἀνήκεστα κακὰ τοὺς οὔτε μέλλοντας  
οὔτ' αὖ βουλομένους τοιοῦτον οὐδέν. τὰς οὖν τοιαύτας 6  
5 ἀγνωμοσύνας νομίζων συνουσίαις μάλιστα ἂν παύ-  
εσθαι, ἤκω καὶ διδάσκειν σε βούλομαι ὡς σὺ ἡμῖν  
οὐκ ὀρθῶς ἀπιστεῖς.

“If we break our oaths, the gods will take vengeance on us.”

Πρῶτον μὲν γὰρ καὶ μέγιστον οἱ θεῶν ἡμᾶς ὄρκοι 7  
κωλύουσι πολεμίους εἶναι ἀλλήλοις· ὅστις δὲ τούτων  
10 σύνοιδεν αὐτῷ παρημεληκῶς, τούτον ἐγὼ οὔποτ' ἂν  
εὐδαιμονίσαιμι. τὸν γὰρ θεῶν πόλεμον οὐκ οἶδα  
οὔτ' ἀπὸ ποίου ἂν τάχους φεύγων τις ἀποφύγοι οὔτ'  
εἰς ποῖον ἂν σκότος ἀποδραίῃ οὔθ' ὅπως ἂν εἰς ἐχυρὸν  
χωρίον ἀποσταίῃ. πάντη γὰρ πάντα τοῖς θεοῖς ὑπο-  
15 χεῖρια καὶ πανταχῆ πάντων ἴσον οἱ θεοὶ κρατοῦσι.

“You, Tissaphernes, are now our only hope.”

Περὶ μὲν δὴ τῶν θεῶν τε καὶ τῶν ὀρκῶν οὕτω γι- 8  
γνώσκω, παρ' οὓς ἡμεῖς τὴν φιλίαν συνθέμενοι κατε-  
θέμεθα· τῶν δ' ἀνθρωπίνων σὲ ἐγὼ ἐν τῷ παρόντι  
νομίζω μέγιστον εἶναι ἡμῖν ἀγαθόν. σὺν μὲν γὰρ 9  
20 σοὶ πᾶσα μὲν ὁδὸς εὐπορος πᾶς δὲ ποταμὸς διαβα-  
τός, τῶν τε ἐπιτηδείων οὐκ ἀπορία· ἄνευ δὲ σοῦ  
πᾶσα μὲν διὰ σκότους ἢ ὁδός· οὐδὲν γὰρ αὐτῆς  
ἐπιστάμεθα· πᾶς δὲ ποταμὸς δύσπαρος, πᾶς δὲ  
ὄχλος φοβερός, φοβερῶτατον δ' ἐρημία· μεστή γὰρ  
25 πολλῆς ἀπορίας ἐστίν. εἰ δὲ δὴ καὶ μανέντες σε 10  
κατακτείναιμεν, ἄλλο τι ἂν ἢ τὸν εὐεργέτην κατα-  
κτείναντες πρὸς βασιλέα τὸν μέγιστον ἔφεδρον ἀγωνι-

ζοίμεθα; ὅσων δὲ δὴ καὶ οἶων ἂν ἐλπίδων ἐμαντὸν  
 στερήσασθαι εἰ σέ τι κακὸν ἐπιχειρήσασθαι ποιεῖν,  
 ταῦτα λέξω. ἐγὼ γὰρ Κύρον ἐπεθύμησά μοι φίλον 11  
 γενέσθαι, νομίζων τῶν τότε ἰκανώτατον εἶναι εἶ  
 5 ποιεῖν ὃν βούλοιο. σέ δὲ νῦν ὁρῶ τὴν τε Κύρου  
 δύναμιν καὶ χώραν ἔχοντα καὶ τὴν σαυτοῦ χώραν  
 σφύζοντα, τὴν δὲ βασιλέως δύναμιν, ἣ Κῦρος πολεμία  
 ἐχρήτη, σοὶ ταύτην σύμμαχον οὖσαν. τούτων δὲ 12  
 τοιούτων ὄντων τίς οὕτω μαίνεται ὅστις οὐ βούλεται  
 10 σοὶ φίλος εἶναι; ἀλλὰ μὴν ἐρῶ γὰρ καὶ ταῦτα ἐξ  
 ὧν ἔχω ἐλπίδας καὶ σέ βουλήσεσθαι φίλον ἡμῖν  
 εἶναι.

“And an alliance with us would make you invincible. Who has  
 persuaded you to doubt us?”

Οἶδα μὲν γὰρ ὑμῖν Μυσοὺς λυπηροὺς ὄντας, οὓς 13  
 νομίζω ἂν σὺν τῇ παρουσίᾳ δυνάμει ταπεινοὺς ὑμῖν  
 15 παρασχεῖν· οἶδα δὲ καὶ Πισίδας· ἀκούω δὲ καὶ  
 ἄλλα ἔθνη πολλὰ τοιαῦτα εἶναι, ἃ οἶμαι ἂν παῦσαι  
 ἐνοχλοῦντα ἀεὶ τῇ ὑμετέρᾳ εὐδαιμονίᾳ. Αἰγυπτίους  
 δέ, οἷς μάλιστα ὑμᾶς νῦν γινώσκω τεθυρωμένους,  
 οὐχ ὁρῶ ποία δυνάμει συμμαχῶ χρησάμενοι μᾶλλον  
 20 ἂν κολάσεσθε τῆς νῦν σὺν ἐμοὶ οὔσης. ἀλλὰ μὴν 14  
 ἔν γε τοῖς πέριξ οἰκοῦσι σύ, εἰ μὲν βούλοιο τῷ φίλος  
 εἶναι, ὡς μέγιστος ἂν εἴης, εἰ δὲ τίς σε λυποῖη, ὡς  
 δεσπότης ἀναστρέφοιο ἔχων ἡμᾶς ὑπηρέτας, οἱ σοὶ  
 οὐκ ἂν τοῦ μισθοῦ ἕνεκα μόνον ὑπηρετοῖμεν ἀλλὰ  
 25 καὶ τῆς χάριτος ἣν σωθέντες ὑπὸ σοῦ σοὶ ἂν ἔχοιμεν  
 δικαίως. ἐμοὶ μὲν ταῦτα πάντα ἐνθυμουμένῳ οὕτω 15  
 δοκεῖ θαυμαστὸν εἶναι τὸ σέ ἡμῖν ἀπιστεῖν ὥστε καὶ  
 ἠδιστ’ ἂν ἀκούσασθαι τὸ ὄνομα τίς οὕτως ἐστὶ δεινός

λέγειν ὥστε σε πείσαι λέγων ὡς ἡμεῖς σοι ἐπιβουλεύομεν. Κλέαρχος μὲν οὖν τοσαῦτα εἶπε· Τισσαφέρνης δὲ ᾧδε ἀπημείφθη.

“Nor should you, Clearchus, distrust us. Think how completely you are in our power.”

Ἄλλ' ἠδομαι μὲν, ᾧ Κλέαρχε, ἀκούων σου φρονί-  
 5 μους λόγους· ταῦτα γὰρ γιγνώσκων, εἴ τι ἐμοὶ κακὸν  
 βουλεύοις, ἅμα ἂν μοι δοκεῖς καὶ σταντῶ κακόνους  
 εἶναι. ὡς δ' ἂν μάθης ὅτι οὐδ' ἂν ὑμεῖς δικαίως  
 οὔτε βασιλεῖ οὔτ' ἐμοὶ ἀπιστοίητε, ἀντάκουσον. εἰ<sup>17</sup>  
 γὰρ ὑμᾶς ἐβουλόμεθα ἀπολέσαι, πότερά σοι δοκοῦ-  
 10 μεν ἱππέων πλήθους ἀπορεῖν ἢ πεζῶν ἢ ὀπλίσεως ἐν  
 ἢ ὑμᾶς μὲν βλάπτειν ἱκανοὶ εἴημεν ἂν, ἀντιπάσχειν  
 δὲ οὐδεὶς κίνδυνος; ἀλλὰ χωρίων ἐπιτηδείων ὑμῖν<sup>18</sup>  
 ἐπιτίθεσθαι ἀπορεῖν ἂν σοι δοκοῦμεν; οὐ τοσαῦτα  
 μὲν πεδία ἃ ὑμεῖς φίλια ὄντα σὺν πολλῶ πόνῳ δια-  
 15 πορεύεσθε, τοσαῦτα δὲ ὄρη ὄρατε ὑμῖν ὄντα πορευ-  
 τέα, ἃ ἡμῖν ἕξεστι προκαταλαβοῦσιν ἄπορα ὑμῖν  
 παρέχειν, τοσοῦτοι δ' εἰσὶ ποταμοὶ ἐφ' ὧν ἕξεστιν  
 ἡμῖν ταμιεύεσθαι ὁπόσοις ἂν ὑμῶν βουλόμεθα μάχε-  
 σθαι; εἰσὶ δ' αὐτῶν οὐς οὐδ' ἂν παντάπασι δια-  
 20 βαίητε εἰ μὴ ἡμεῖς ὑμᾶς διαπορεύοιμεν. εἰ δ' ἐν<sup>19</sup>  
 πᾶσι τούτοις ἠττώμεθα, ἀλλὰ τό γέ τοι πῦρ κρεῖττον  
 τοῦ καρποῦ ἐστίν· ὃν ἡμεῖς δυναίμεθ' ἂν κατακαύ-  
 σαντες λιμὸν ὑμῖν ἀντιτάξαι, ᾧ ὑμεῖς οὐδ' εἰ πάνν  
 ἀγαθοὶ εἴητε μάχεσθαι ἂν δύναισθε.

“We also are God-fearing and honorable men; and to me personally the friendship of you Greeks is most important.”

25 Πῶς ἂν οὖν ἔχοντες τοσοῦτους πόρους πρὸς τὸ  
 ὑμῖν πολεμεῖν, καὶ τούτων μηδένα ἡμῖν ἐπικίνδυνον,

ἔπειτα ἐκ τούτων πάντων τούτου ἂν τὸν τρόπον  
 ἐξελοίμεθα ὃς μόνος μὲν πρὸς θεῶν ἀσεβής, μόνος  
 δὲ πρὸς ἀνθρώπων αἰσχροός; παντάπασι δὲ ἀπόρων<sup>21</sup>  
 ἐστὶ καὶ ἀμηχάνων καὶ ἐν ἀνάγκῃ ἐχομένων, καὶ  
 5 τούτων πονηρῶν, οἵτινες ἐθέλουσι δι' ἐπιπορκίας τε  
 πρὸς θεοὺς καὶ ἀπιστίας πρὸς ἀνθρώπους πράττειν  
 τι. οὐχ οὕτως ἡμεῖς, ὦ Κλέαρχε, οὔτε ἀλόγιστοι  
 οὔτε ἠλίθιοι ἐσμεν. ἀλλὰ τί δὴ ὑμᾶς ἐξὸν ἀπολέσαι<sup>22</sup>  
 οὐκ ἐπὶ τοῦτο ἤλθομεν; εἰ ἴσθι ὅτι ὁ ἐμὸς ἔρως τού-  
 10 του αἴτιος τὸ τοῖς Ἑλλησιν ἐμὲ πιστὸν γενέσθαι, καὶ  
 ὦ Κῦρος ἀνέβη ξενικῶ δια μισθοδοσίας πιστεύων  
 τούτῳ ἐμὲ καταβῆναι δι' εὐεργεσίας ἰσχυρόν. ὅσα<sup>23</sup>  
 δ' ἐμοὶ χρήσιμοι ὑμεῖς ἐστε τὰ μὲν καὶ σὺ εἶπας, τὸ  
 δὲ μέγιστον ἐγὼ οἶδα· τὴν μὲν γὰρ ἐπὶ τῇ κεφαλῇ  
 15 τιάραν βασιλεῖ μόνῳ ἔξεστιν ὀρθὴν ἔχειν, τὴν δ' ἐπὶ  
 τῇ καρδίᾳ ἴσως ἂν ὑμῶν παρόντων καὶ ἕτερος εὐπε-  
 τῶς ἔχει.

Clearchus is deceived by the crafty proposal of Tissaphernes for  
 another interview.

Ταῦτα εἰπὼν ἔδοξε τῷ Κλεάρχῳ ἀληθῆ λέγειν·<sup>24</sup>  
 καὶ εἶπεν, Οὐκοῦν, ἔφη, οἵτινες τοιούτων ἡμῖν εἰς  
 20 φιλίαν ὑπαρχόντων πειρῶνται διαβάλλοντες ποιῆσαι  
 πολεμίους ἡμᾶς ἄξιοί εἰσι τὰ ἔσχατα παθεῖν; Καὶ<sup>25</sup>  
 ἐγὼ μὲν γε, ἔφη ὁ Τισσαφέρνης, εἰ βούλεσθέ μοι οἷ  
 τε στρατηγοὶ καὶ ρί λοχαγοὶ ἐλθεῖν ἐν τῷ ἐμφανεί,  
 λέξω τοὺς πρὸς ἐμὲ λέγοντας ὡς σὺ ἐμοὶ ἐπιβουλεύεις  
 25 καὶ τῇ σὺν ἐμοὶ στρατιᾷ. Ἐγὼ δέ, ἔφη ὁ Κλέαρχος,<sup>26</sup>  
 ἄξω πάντας, καὶ σοὶ αὖ δηλώσω ὅθεν ἐγὼ περὶ σοῦ  
 ἀκούω.

He persuades four other generals and twenty captains to accompany him.

Ἐκ τούτων δὴ τῶν λόγων ὁ Τισσαφέρνης φιλο-  
φρονούμενος τότε μὲν μένειν τε αὐτὸν ἐκέλευε καὶ  
σύνδειπνον ἐποίησατο. τῇ δὲ ὑστεραία ὁ Κλέαρχος  
ἐλθὼν ἐπὶ τὸ στρατόπεδον δηλὸς τ' ἦν πάνυ φιλικῶς  
οἰόμενος διακέϊσθαι τῷ Τισσαφέρνει καὶ ἃ ἔλεγεν  
ἐκεῖνος ἀπήγγελλεν, ἔφη τε χρῆναι ἰέναι παρὰ Τι-  
σσαφέρνην οὓς ἐκέλευσε, καὶ οἱ ἂν ἐλεγχθῶσι δια-  
βάλλοντες τῶν Ἑλλήνων, ὡς προδότας αὐτοὺς καὶ  
κακόνους τοῖς Ἑλλησιν ὄντας τιμωρηθῆναι. ὑπώ-  
10 πτενε δὲ εἶναι τὸν διαβάλλοντα Μένωνα, εἰδὼς αὐτὸν  
καὶ λάθρα συγγεγενημένον Τισσαφέρνει μετ' Ἀρι-  
αίου καὶ στασιάζοντα αὐτῷ καὶ ἐπιβουλεύοντα, ὅπως  
τὸ στράτευμα ἅπαν πρὸς αὐτὸν λαβῶν φίλος ἦ Τισ-  
σαφέρνει. ἐβούλετο δὲ καὶ ὁ Κλέαρχος ἅπαν τὸ  
15 στράτευμα πρὸς ἑαυτὸν ἔχειν τὴν γνώμην καὶ τοὺς  
παραλυποῦντας ἐκποδῶν εἶναι. τῶν δὲ στρατιωτῶν  
ἀντέλεγόν τινες αὐτῷ μὴ ἰέναι πάντας τοὺς λοχαγοὺς  
καὶ στρατηγούς μηδὲ πιστεύειν Τισσαφέρνει. ὁ δὲ  
Κλέαρχος ἰσχυρῶς κατέπεινε, ἔστε διεπράξατο πέντε  
20 μὲν στρατηγούς ἰέναι, εἴκοσι δὲ λοχαγούς· συνηκο-  
λούθησαν δὲ ὡς εἰς ἀγορὰν καὶ τῶν ἄλλων στρατιω-  
τῶν ὡς διακόσιοι.

They are entrapped and either seized or slain.

Ἐπεὶ δὲ ἦσαν ἐπὶ ταῖς θύραις ταῖς Τισσαφέρνους, 31  
οἱ μὲν στρατηγοὶ παρεκλήθησαν εἴσω, Πρόξενος  
25 Βοιωτίας, Μένων Θετταλός, Ἀγίας Ἀρκάς, Κλέαρχος  
Λάκων, Σωκράτης Ἀχαιός· οἱ δὲ λοχαγοὶ ἐπὶ ταῖς  
θύραις ἔμενον. οὐ πολλῶ δὲ ὕστερον ἀπὸ τοῦ αὐτοῦ 32

σημείου οἱ τ' ἔνδον συνελαμβάνοντο καὶ οἱ ἔξω κατεκόπησαν. μετὰ δὲ ταῦτα τῶν βαρβάρων τινὲς ἰππέων διὰ τοῦ πεδίου ἐλαύνοντες ᾤτινι ἐντυγχάνοιεν Ἕλλησι ἢ δούλῳ ἢ ἐλευθέρῳ πάντα ἔκτεινον. οἱ δὲ 33  
 5 Ἕλληνες τὴν τε ἰππασίαν ἐθαύμαζον ἐκ τοῦ στρατοπέδου ὀρώντες καὶ ὅ τι ἐποίουν ἠμφεγνόουν, πρὶν Νίκαρχος Ἀρκὰς ἦκε φεύγων τετρωμένος εἰς τὴν γαστέρα καὶ τὰ ἔντερα ἐν ταῖς χερσὶν ἔχων, καὶ εἶπε πάντα τὰ γεγενημένα.

Alarm in the Greek camp. Ariaeus comes up and calls for some general or captain.

10 Ἐκ τούτου δὴ οἱ Ἕλληνες ἔθεον ἐπὶ τὰ ὄπλα 34 πάντες ἐκπέπληγμένοι καὶ νομίζοντες αὐτίκα ἤξει αὐτοὺς ἐπὶ τὸ στρατόπεδον. οἱ δὲ πάντες μὲν οὐκ 35 ἦλθον, Ἀριαῖος δὲ καὶ Ἀρτάοζος καὶ Μιθραδάτης, οἱ ἦσαν Κύρῳ πιστότατοι· ὁ δὲ τῶν Ἑλλήνων ἔρμη-  
 15 νεὺς εἶπε καὶ τὸν Τισσαφέρην ἀδελφὸν σὺν αὐτοῖς ὄραν καὶ γινώσκειν· συνηκολούθουν δὲ καὶ ἄλλοι Περσῶν τεθωρακισμένοι εἰς τριακοσίους. οὗτοι ἐπεὶ 36 ἔγγυς ἦσαν, προσελθεῖν ἐκέλευον εἰ τις εἶη τῶν Ἑλλήνων στρατηγὸς ἢ λοχαγός, ἵνα ἀπαγγείλωσι τὰ  
 20 παρὰ βασιλέως. μετὰ ταῦτα ἐξήλθον φυλαττόμενοι 37 τῶν Ἑλλήνων στρατηγοὶ μὲν Κλεάνωρ Ὀρχομένιος καὶ Σοφαίνετος Στυμφάλιος, σὺν αὐτοῖς δὲ Ξενοφῶν Ἀθηναῖος, ὅπως μάθοι τὰ περὶ Προξένου· Χειρίστροφος δὲ ἐτύγγχανεν ἀπὸν ἐν κώμῃ τινὶ σὺν ἄλλοις  
 25 ἐπισιτιζόμενος.

His attempt to deceive the Greeks cleverly balked by Xenophon.

Ἐπειδὴ δὲ ἔστησαν εἰς ἐπήκοον, εἶπεν Ἀριαῖος 38 τάδε. Κλέαρχος μὲν, ὧ ἄνδρες Ἕλληνες, ἐπεὶ ἐπι-

ορκῶν τε ἐφάνη καὶ τὰς σπονδὰς λύων, ἔχει τὴν  
 δίκην καὶ τέθνηκε, Πρόξενος δὲ καὶ Μένων, ὅτι κα-  
 τήγγειλαν αὐτοῦ τὴν ἐπιβουλήν, ἐν μεγάλῃ τιμῇ  
 εἰσιν. ὑμᾶς δὲ βασιλεὺς τὰ ὄπλα ἀπαιτεῖ· ἑαυτοῦ  
 5 γὰρ εἶναί φησιν, ἐπεὶ περ Κύρου ἦσαν τοῦ ἐκείνου  
 δούλου. πρὸς ταῦτα ἀπεκρίναντο οἱ Ἕλληνες, ἔλεγε 39  
 δὲ Κλεάνωρ ὁ Ὀρχομένιος· ὦ κάκιστε ἀνθρώπων  
 Ἀριαῖε καὶ οἱ ἄλλοι ὅσοι ἦτε Κύρου φίλοι, οὐκ  
 αἰσχύνεσθε οὔτε θεοὺς οὔτ' ἀνθρώπους, οἵτινες ὁμό-  
 10 σαντες ἡμῖν τοὺς αὐτοὺς φίλους καὶ ἐχθροὺς νομιεῖν,  
 προδόντες ἡμᾶς σὺν Τισσαφέρνει τῷ ἀθεωτάτῳ τε  
 καὶ πανουργοτάτῳ τοὺς τε ἄνδρας αὐτοὺς οἷς ὤμνυτε  
 ἀπολωλέκατε καὶ τοὺς ἄλλους ἡμᾶς προδεδωκότες  
 σὺν τοῖς πολεμίοις ἐφ' ἡμᾶς ἔρχεσθε;  
 15 Ὁ δὲ Ἀριαῖος εἶπε· Κλέαρχος γὰρ πρόσθεν ἐπι- 40  
 βουλευὼν φανερὸς ἐγένετο Τισσαφέρνει τε καὶ  
 Ὀρόντα, καὶ πᾶσιν ἡμῖν τοῖς σὺν τούτοις. ἐπὶ τού-  
 τοις Ξενοφῶν τάδε εἶπε· Κλέαρχος μὲν τοίνυν εἰ 41  
 παρὰ τοὺς ὄρκους ἔλυσεν τὰς σπονδὰς, τὴν δίκην ἔχει·  
 20 δίκαιον γὰρ ἀπόλλυσθαι τοὺς ἐπιορκούντας· Πρόξε-  
 νος δὲ καὶ Μένων ἐπεὶ περ εἰσὶν ὑμέτεροι μὲν εὐεργέ-  
 ται, ἡμέτεροι δὲ στρατηγοί, πέμψατε αὐτοὺς δεῦρο·  
 δῆλον γὰρ ὅτι φίλοι γε ὄντες ἀμφοτέροις πειράσαν-  
 ται καὶ ὑμῖν καὶ ἡμῖν τὰ βέλτιστα συμβουλευσαί.  
 25 πρὸς ταῦτα οἱ Βάρβαροι πολλὸν χρόνον διαλεχθέντες 42  
 ἀλλήλοις ἀπήλθον οὐδὲν ἀποκρινάμενοι.

Life and character of Clearchus.

**VI.** Οἱ μὲν δὴ στρατηγοὶ οὕτω ληφθέντες ἀνή- 1  
 χθησαν ὡς βασιλέα καὶ ἀποτμηθέντες τὰς κεφαλὰς

ἔτελευτήσαν, εἰς μὲν αὐτῶν Κλέαρχος ὁμολογουμέ-  
 νως ἐκ πάντων τῶν ἐμπείρους αὐτοῦ ἔχοντων δόξας  
 γενέσθαι ἀνὴρ καὶ πολεμικὸς καὶ φιλοπόλεμος ἐσχά-  
 τως. καὶ γὰρ δὴ ἕως μὲν πόλεμος ἦν τοῖς Λακεδαι- 2  
 5 μονίοις πρὸς τοὺς Ἀθηναίους παρέμενε, ἐπειδὴ δὲ  
 εἰρήνη ἐγένετο, ἀναπέισας τὴν αὐτοῦ πόλιν ὡς οἱ  
 Θραῖκες ἀδικοῦσι τοὺς Ἕλληνας καὶ διαπραξάμενος  
 ὡς ἐδύνατο παρὰ τῶν ἐφόρων, ἐξέπλει ὡς πολεμήσων  
 τοῖς ὑπὲρ Χερρονήσου καὶ Περίνθου Θραξίν. ἐπεὶ 3  
 10 δὲ μεταγνόντες πως οἱ ἔφοροι ἤδη ἔξω ὄντος ἀπο-  
 στρέφειν αὐτὸν ἐπειρῶντο ἐξ Ἴσθμοῦ, ἐνταῦθα οὐκέτι  
 πείθεται, ἀλλ' ὄχητο πλέων εἰς Ἑλλήσποντον. ἐκ 4  
 τούτου καὶ ἐθανατώθη ὑπὸ τῶν ἐν Σπάρτῃ τελῶν ὡς  
 ἀπειθῶν. ἤδη δὲ φυγὰς ὧν ἔρχεται πρὸς Κῦρον, καὶ  
 15 ὁποίοις μὲν λόγοις ἔπεισε Κῦρον ἄλλη γέγραπται,  
 δίδωσι δὲ αὐτῷ Κῦρος μυρίους δαρεικούς· ὁ δὲ 5  
 λαβὼν οὐκ ἐπὶ ῥαθυμίαν ἐτράπετο, ἀλλ' ἀπὸ τούτων  
 τῶν χρημάτων συλλέξας στρατεύμα ἐπολέμη τοῖς  
 Θραξίν, καὶ μάχῃ τε ἐνίκησε καὶ ἀπὸ τούτου δὴ ἔφερε  
 20 καὶ ἦγε τούτους καὶ πολεμῶν διεγένετο μέχρι Κῦρος  
 ἐδεήθη τοῦ στρατεύματος· τότε δὲ ἀπῆλθεν ὡς σὺν  
 ἐκείνῳ αὐτὸν πολεμήσων.

He was a born soldier, and an excellent though harsh disciplinarian.

Ταῦτα οὖν φιλοπολέμον μοι δοκεῖ ἀνδρὸς ἔργα 6  
 εἶναι, ὅστις ἐξὸν μὲν εἰρήνην ἔχειν ἀνευ αἰσχύνης  
 25 καὶ βλάβης αἰρεῖται πολεμεῖν, ἐξὸν δὲ ῥαθυμεῖν βου-  
 λεται ποιεῖν ὥστε πολεμεῖν, ἐξὸν δὲ χρήματα ἔχειν  
 ἀκινδύνως αἰρεῖται πολεμῶν μείονα ταῦτα ποιεῖν·  
 ἐκεῖνος δὲ ὡσπερ εἰς παιδικὰ ἢ εἰς ἄλλην τινα



ἡδονὴν ἤθελε δαπανᾶν εἰς πόλεμον. οὕτω μὲν φιλο- 7  
 πόλεμος ἦν· πολεμικὸς δὲ αὐτῆ ἐδόκει εἶναι ὅτι  
 φιλοκίνδυνός τε ἦν καὶ ἡμέρας καὶ νυκτὸς ἄγων ἐπὶ  
 τοὺς πολεμίους καὶ ἐν τοῖς δεινοῖς φρόνιμος, ὡς οἱ  
 5 παρόντες πανταχοῦ πάντες ὠμολόγουν. καὶ ἀρχικὸς 8  
 δ' ἐλέγετο εἶναι ὡς δυνατὸν ἐκ τοῦ τοιούτου τρόπου  
 οἶον κάκεινος εἶχεν. ἱκανὸς μὲν γὰρ ὡς τις καὶ  
 ἄλλος φροντίζειν ἦν ὅπως ἔχοι ἢ στρατιὰ αὐτῷ τὰ  
 ἐπιτήδεια καὶ παρασκευάζειν ταῦτα, ἱκανὸς δὲ καὶ  
 10 ἐμποιῆσαι τοῖς παροῦσιν ὡς πειστέον εἶη Κλεάρχῳ.  
 τοῦτο δ' ἐποίει ἐκ τοῦ χαλεπὸς εἶναι· καὶ γὰρ ὄραν 9  
 στρυγνὸς ἦν καὶ τῆ φωνῇ τραχὺς, ἐκόλαζέ τε ἰσχυ-  
 ρῶς, καὶ ὀργῇ ἐνίοτε, ὡς καὶ αὐτῷ μεταμέλειν ἔσθ'  
 ὅτε. καὶ γνώμη δ' ἐκόλαζεν· ἀκολάστου γὰρ στρα- 10  
 15 τεύματος οὐδὲν ἠγεῖτο ὄφελος εἶναι, ἀλλὰ καὶ λέγειν  
 αὐτὸν ἔφασαν ὡς δέοι τὸν στρατιώτην φοβεῖσθαι  
 μᾶλλον τὸν ἄρχοντα ἢ τοὺς πολεμίους, εἰ μέλλοι ἢ  
 φυλακὰς φυλάξειν ἢ φίλων ἀφέξεισθαι ἢ ἀπροφασί-  
 στως ἵεναι πρὸς τοὺς πολεμίους.

His men believed in him, but did not love him.

20 Ἐν μὲν οὖν τοῖς δεινοῖς ἠθέλον αὐτοῦ ἀκούειν 11  
 σφόδρα καὶ οὐκ ἄλλον ἠροῦντο οἱ στρατιῶται· καὶ  
 γὰρ τὸ στρυγνὸν τότε φαιδρὸν αὐτοῦ ἐν τοῖς ἄλλοις  
 προσώποις ἔφασαν φαίνεσθαι καὶ τὸ χαλεπὸν ἔρρω-  
 μένον πρὸς τοὺς πολεμίους ἐδόκει εἶναι, ὥστε σωτή-  
 25 ριον, οὐκέτι χαλεπὸν ἐφαίνετο· ὅτε δ' ἔξω τοῦ δεινοῦ 12  
 γένοιτο καὶ ἐξείη πρὸς ἄλλον ἀρξομένους ἀπιέναι,  
 πολλοὶ αὐτὸν ἀπέλειπον· τὸ γὰρ ἐπίχαρι οὐκ εἶχεν,  
 ἀλλ' αἰεὶ χαλεπὸς ἦν καὶ ὠμός· ὥστε διέκειντο πρὸς

αὐτὸν οἱ στρατιῶται ὥσπερ παῖδες πρὸς διδάσκαλον.  
 καὶ γὰρ οὖν φιλία μὲν καὶ εὐνοία ἐπομένους οὐδέποτε 13  
 εἶχεν· οὔτινες δὲ ἢ ὑπὸ πόλεως τεταγμένοι ἢ ὑπὸ τοῦ  
 δεῖσθαι ἢ ἄλλῃ τινὶ ἀνάγκῃ κατεχόμενοι παρείησαν  
 5 αὐτῷ, σφόδρα πειθομένοις ἐχρήτο. ἐπεὶ δὲ ἤρξαντο 14  
 νικᾶν σὺν αὐτῷ τοὺς πολεμίους, ἤδη μεγάλα ἦν τὰ  
 χρησίμους ποιοῦντα εἶναι τοὺς σὺν αὐτῷ στρατιώ-  
 τας· τό τε γὰρ πρὸς τοὺς πολεμίους θαρραλέως  
 ἔχειν παρῆν καὶ τὸ τὴν παρ' ἐκείνου τιμωρίαν φοβεῖ-  
 10 σθαι εὐτάκτους ἐποίει. τοιοῦτος μὲν δὴ ἄρχων ἦν· 15  
 ἄρχεσθαι δὲ ὑπὸ ἄλλων οὐ μάλα ἐθέλειν ἐλέγετο.  
 ἦν δὲ ὅτε ἐτελεύτα ἀμφὶ τὰ πεντήκοντα ἔτη.

Proxenus was ambitious, but strictly upright.

Πρόξενος δὲ ὁ Βοιωτίος εὐθύς μὲν μειράκιον ὢν 16  
 ἐπεθύμει γενέσθαι ἀνὴρ τὰ μεγάλα πράττειν ἰκανός·  
 15 καὶ διὰ ταύτην τὴν ἐπιθυμίαν ἔδωκε Γοργία ἀργύ-  
 ριον τῷ Λεοντίῳ. ἐπεὶ δὲ συνεγένετο ἐκείνῳ, ἰκανός 17  
 νομίσας ἤδη εἶναι καὶ ἄρχειν καὶ φίλος ὢν τοῖς  
 πρώτοις μὴ ἠτᾶσθαι εὐεργετῶν, ἦλθεν εἰς ταύτας  
 τὰς σὺν Κύρῳ πράξεις· καὶ ᾤετο κτήσεσθαι ἐκ τού-  
 20 των ὄνομα μέγα καὶ δύναμιν μεγάλην καὶ χρήματα  
 πολλὰ· τοσοῦτων δ' ἐπιθυμῶν σφόδρα ἐνδηλον αὐτῷ 18  
 καὶ τοῦτο εἶχεν ὅτι τούτων οὐδὲν ἂν θέλοι κτᾶσθαι  
 μετὰ ἀδικίας, ἀλλὰ σὺν τῷ δικαίῳ καὶ καλῷ ᾤετο  
 δεῖν τούτων τυγχάνειν, ἄνευ δὲ τούτων μὴ.

As a commander he failed to inspire his men with either  
 respect or fear.

25 Ἄρχειν δὲ καλῶν μὲν καὶ ἀγαθῶν δυνατὸς ἦν· 19  
 οὐ μέντοι οὐτ' αἰδῶ τοῖς στρατιώταις ἑαυτοῦ οὔτε  
 φόβον ἰκανὸς ἐμποιῆσαι, ἀλλὰ καὶ ἡσχύνετο μᾶλλον

τοὺς στρατιώτας ἣ οἱ ἀρχόμενοι ἐκείνον· καὶ φοβού-  
 μενος μᾶλλον ἦν φανερὸς τὸ ἀπεχθάνεσθαι τοῖς  
 στρατιώταις ἣ οἱ στρατιῶται τὸ ἀπιστεῖν ἐκείνῳ.  
 ᾤετο δὲ ἀρκεῖν πρὸς τὸ ἀρχικὸν εἶναι καὶ δοκεῖν τὸν  
 5 μὲν καλῶς ποιῶντα ἐπαινεῖν, τὸν δὲ ἀδικοῦντα μὴ  
 ἐπαινεῖν. τοιγαροῦν αὐτῷ οἱ μὲν καλοὶ τε καὶ ἀγα-  
 θοὶ τῶν συνόντων εὖνοι ἦσαν, οἱ δὲ ἀδικοὶ ἐπεβού-  
 λενον ὡς εὐμεταχειρίστῳ ὄντι. ὅτε δὲ ἀπέθνησκεν  
 ἦν ἑτῶν ὡς τριάκοντα.

Menon's greed for gain was appalling. He was a bad and shame-  
 less man, without a single redeeming quality.

10 Μένων δὲ ὁ Θετταλὸς δῆλος ἦν ἐπιθυμῶν μὲν 21  
 πλουτεῖν ἰσχυρῶς, ἐπιθυμῶν δὲ ἄρχειν, ὅπως πλείω  
 λαμβάνοι, ἐπιθυμῶν δὲ τιμᾶσθαι, ἵνα πλείω κερδαί-  
 νοι· φίλος τε ἐβούλετο εἶναι τοῖς μέγιστα δυναμέ-  
 νοις, ἵνα ἀδικῶν μὴ διδοίῃ δίκην. ἐπὶ δὲ τὸ κατερ-  
 15 γάζεσθαι ὧν ἐπιθυμοίῃ συντομωτάτην ᾤετο ὁδὸν  
 εἶναι διὰ τοῦ ἐπιιορκεῖν τε καὶ ψεύδεσθαι καὶ ἐξαπα-  
 τᾶν, τὸ δ' ἀπλοῦν καὶ ἀληθὲς τὸ αὐτὸ τῷ ἡλιθίῳ  
 εἶναι. στέργων δὲ φανερὸς μὲν ἦν οὐδένα, ὅτῳ δὲ 23  
 φαίῃ φίλος εἶναι, τούτῳ ἔνδηλος ἐγίγνετο ἐπιβου-  
 20 λεύων. καὶ πολεμίου μὲν οὐδενὸς κατεγέλα, τῶν δὲ  
 συνόντων πάντων ὡς καταγελῶν αἰεὶ διελέγετο. καὶ 24  
 τοῖς μὲν τῶν πολεμίων κτήμασιν οὐκ ἐπεβούλευε·  
 χαλεπὸν γὰρ ᾤετο εἶναι τὰ τῶν φυλαττομένων λαμ-  
 βάνειν· τὰ δὲ τῶν φίλων μόνος ᾤετο εἶδέναι ῥᾶστον  
 25 ὃν ἀφύλακτα λαμβάνειν. καὶ ὅσους μὲν αἰσθάνοιτο 25  
 ἐπιόρκους καὶ ἀδίκους ὡς εὖ ὀπλισμένους ἐφοβείτο,  
 τοῖς δὲ ὁσίοις καὶ ἀλήθειαν ἀσκοῦσιν ὡς ἀνάνδροις  
 ἐπειράτο χρῆσθαι.

Ὡσπερ δέ τις ἀγάλλεται ἐπὶ θεοσεβείᾳ καὶ ἀλη-  
 26 θείᾳ καὶ δικαιοσύνῃ, οὕτω Μένων ἠγάλλετο τῷ ἔξαπα-  
 τῶν δύνασθαι, τῷ πλάσασθαι ψευδῆ, τῷ φίλους  
 διαγελᾶν· τὸν δὲ μὴ πανοῦργον τῶν ἀπαιδευτῶν αἰ  
 5 ἐνόμιζεν εἶναι. καὶ παρ' οἷς μὲν ἐπεχείρει πρωτεύειν  
 φιλία, διαβάλλων τοὺς πρώτους τοῦτο ᾔετο δεῖν  
 κτήσασθαι. τὸ δὲ πειθομένους τοὺς στρατιώτας  
 παρέχεσθαι ἐκ τοῦ συναδικεῖν αὐτοῖς ἐμηχανάτο.  
 τιμᾶσθαι δὲ καὶ θεραπεύεσθαι ἡξίου ἐπιδεικνύμενος  
 10 ὅτι πλεῖστα δύναίτο καὶ ἐθέλοι ἂν ἀδικεῖν. εὐεργε-  
 σίαν δὲ κατέλεγεν, ὅποτε τις αὐτοῦ ἀφίστατο, ὅτι  
 χρώμενος αὐτῷ οὐκ ἀπώλεσεν αὐτόν. καὶ τὰ μὲν δὴ 28  
 ἀφανῆ ἔξεστι περὶ αὐτοῦ ψεῦδεσθαι, ἃ δὲ πάντες  
 ἴσασι τὰδ' ἐστί. παρὰ Ἀριστίππου μὲν ἔτι ὠραῖος  
 15 ὦν στρατηγεῖν διεπράξατο τῶν ξένων, Ἀριαίῳ δὲ  
 βαρβάρῳ ὄντι, ὅτι μειρακίοις καλοῖς ἦδετο, οἰκειό-  
 τatos ἔτι ὠραῖος ὦν ἐγένετο, αὐτὸς δὲ παιδικὰ εἶχε  
 Θαρύπαν ἀγένειος ὦν γενειῶντα.

His end was fitting.—The other two generals.

Ἀποθνησκόντων δὲ τῶν συστρατῆγων ὅτι ἐστρά-  
 20 τευσαν ἐπὶ βασιλέα σὺν Κύρῳ, ταῦτα πεποιηκῶς  
 οὐκ ἀπέθανε, μετὰ δὲ τὸν τῶν ἄλλων θάνατον στρα-  
 τηγῶν τιμωρηθεὶς ὑπὸ βασιλέως ἀπέθανεν, οὐχ  
 ὥσπερ Κλέαρχος καὶ οἱ ἄλλοι στρατηγοὶ ἀποτμη-  
 θέντες τὰς κεφαλὰς, ὅσπερ τάχιστος θάνατος δοκεῖ  
 25 εἶναι, ἀλλὰ ζῶν αἰκισθεὶς ἐνιαυτὸν ὡς πονηρὸς  
 λέγεται τῆς τελευτῆς τυχεῖν.

Ἀγίας δὲ ὁ Ἀρκὰς καὶ Σωκράτης ὁ Ἀχαιοὺς καὶ 30  
 τούτω ἀπεθανέτην. τούτων δὲ οὐθ' ὡς ἐν πολέμῳ

κακῶν οὐδεὶς κατεγέλα οὐτ' εἰς φιλίαν αὐτοὺς ἐμέμ-  
φετο. ἦστην δὲ ἄμφω ἀμφὶ τὰ πέντε καὶ τριάκοντα  
ἔτη ἀπὸ γενεᾶς.

## BOOK III.

Distress of the Greeks at the loss of their leaders.

I. Ὅσα μὲν δὴ ἐν τῇ Κύρου ἀναβάσει οἱ Ἕλληνες 1  
ἔπραξαν μέχρι τῆς μάχης, καὶ ὅσα ἐπεὶ Κῦρος ἐτε-  
λεύτησεν ἐγένετο ἀπιόντων τῶν Ἑλλήνων σὺν Τις-  
σαφέρνει ἐν ταῖς σπουδαῖς, ἐν τῷ πρόσθεν λόγῳ δε-  
δήλωται. ἐπεὶ δὲ οἱ στρατηγοὶ συνειλημμένοι ἦσαν 2  
καὶ τῶν λοχαγῶν καὶ τῶν στρατιωτῶν οἱ συνεπόμ-  
10 νοι ἀπωλόλυσαν, ἐν πολλῇ δὴ ἀπορία ἦσαν οἱ Ἕλ-  
ληνες, ἐννοούμενοι μὲν ὅτι ἐπὶ ταῖς βασιλέως θύραις  
ἦσαν, κύκλῳ δὲ αὐτοῖς πάντῃ πολλὰ καὶ ἔθνη καὶ  
πόλεις πολέμια ἦσαν, ἀγορὰν δὲ οὐδεὶς ἔτι παρέξειν  
ἔμελλεν, ἀπείχον δὲ τῆς Ἑλλάδος οὐ μείον ἢ μύρια  
15 στάδια, ἠγεμῶν δ' οὐδεὶς τῆς ὁδοῦ ἦν, ποταμοὶ δὲ  
διεῖργον ἀδιάβατοι ἐν μέσῳ τῆς οἴκαδε ὁδοῦ, προ-  
δεδώκεσαν δὲ αὐτοὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες  
βάρβαροι, μόνοι δὲ καταλελειμμένοι ἦσαν οὐδὲ  
ἰππέα οὐδένα σύμμαχον ἔχοντες, ὥστε εὐδηλον ἦν  
20 ὅτι νικῶντες μὲν οὐδένα ἂν κατακάνοιεν, ἠττηθέντων  
δὲ αὐτῶν οὐδεὶς ἂν λειφθείη· ταῦτ' ἐννοούμενοι καὶ 3  
ἀθύμως ἔχοντες ὀλίγοι μὲν αὐτῶν εἰς τὴν ἐσπέραν  
σίτου ἐγεύσαντο, ὀλίγοι δὲ πῦρ ἀνέκαυσαν, ἐπὶ δὲ τὰ  
ὄπλα πολλοὶ οὐκ ἦλθον ταύτην τὴν νύκτα, ἀνεπαύ-  
25 οντο δὲ ὅπου ἐτύγχανεν ἕκαστος, οὐ δυνάμενοι καθεύ-  
δειν ὑπὸ λύπης καὶ πόθου πατρίδων, γονέων, γυναι-

κῶν, παίδων, οὓς οὐποτ' ἐνόμιζον ἔτι ὄψεσθαι. οὕτω μὲν δὴ διακείμενοι πάντες ἀνεπαύοντο.

Xenophon's connection with the expedition. Socrates and the Delphic oracle.

Ἦν δέ τις ἐν τῇ στρατιᾷ Ξενοφῶν Ἀθηναῖος, ὃς 4  
οὔτε στρατηγὸς οὔτε λοχαγὸς οὔτε στρατιώτης ὦν  
5 συνηκολούθει, ἀλλὰ Πρόξενος αὐτὸν μετεπέμψατο  
οἴκοθεν ξένος ὦν ἀρχαῖος· ὑπισχνεῖτο δὲ αὐτῷ, εἰ  
ἔλθοι, φίλον αὐτὸν Κύρῳ ποιήσειν, ὃν αὐτὸς ἔφη  
κρείττω ἑαυτῷ νομίζειν τῆς πατρίδος. ὁ μὲντοι 5  
Ξενοφῶν ἀναγνοὺς τὴν ἐπιστολὴν ἀνακοινοῦται Σω-  
10 κράτει τῷ Ἀθηναίῳ περὶ τῆς πορείας. καὶ ὁ Σωκρά-  
της ὑποπτεύσας μὴ τι πρὸς τῆς πόλεως ὑπαίτιον εἶη  
Κύρῳ φίλον γενέσθαι, ὅτι ἐδόκει ὁ Κύρος προθύμως  
τοῖς Λακεδαιμονίοις ἐπὶ τὰς Ἀθήνας συμπολεμήσαι,  
συμβουλευεῖ τῷ Ξενοφῶντι ἐλθόντα εἰς Δελφοὺς ἀνα- 6  
15 κοινῶσαι τῷ θεῷ περὶ τῆς πορείας. ἐλθὼν δ' ὁ Ξενο- 6  
φῶν ἐπήρετο τὸν Ἀπόλλω τίμιν ἂν θεῶν θύων καὶ  
εὐχόμενος κάλλιστα καὶ ἄριστα ἔλθοι τὴν ὁδὸν ἣν  
ἐπινοεῖ καὶ καλῶς πράξας σωθεῖν. καὶ ἀνεῖλεν αὐτῷ  
ὁ Ἀπόλλων θεοῖς οἷς ἔδει θύειν. ἐπεὶ δὲ πάλιν ἦλθε, 7  
20 λέγει τὴν μαντείαν τῷ Σωκράτει. ὁ δ' ἀκούσας ἤτι-  
ἄτο αὐτὸν ὅτι οὐ τοῦτο πρῶτον ἠρώτα πότερον λῶον  
εἶη αὐτῷ πορεύεσθαι ἢ μένειν, ἀλλ' αὐτὸς κρίνας  
ἰτέον εἶναι τοῦτ' ἐπυθάνετο ὅπως ἂν κάλλιστα πο-  
ρευθεῖν. ἐπεὶ μὲντοι οὕτως ἤρου, ταῦτ', ἔφη, χρῆ  
25 ποιεῖν ὅσα ὁ θεὸς ἐκέλευσεν.

Xenophon had been led by false representations to join Cyrus.

Ὁ μὲν δὴ Ξενοφῶν οὕτω θυσάμενος οἷς ἀνεῖλεν ὁ 8  
θεὸς ἐξέπλει, καὶ καταλαμβάνει ἐν Σάρδεσι Πρόξενον

καὶ Κῦρον μέλλοντας ἤδη ὀρμᾶν τὴν ἄνω ὁδόν, καὶ  
 συνεστάθη Κύρω. προθυμοποιημένου δὲ τοῦ Προξένου 9  
 καὶ ὁ Κῦρος συμπροθυμεῖτο μέναι αὐτόν, εἶπε δὲ  
 ὅτι ἐπειδὴν τάχιστα ἢ στρατεία λήξῃ, εὐθὺς ἀποπέμ-  
 5 ψει αὐτόν. ἐλέγετο δὲ ὁ στόλος εἶναι εἰς Πισίδας.  
 ἐστρατεύετο μὲν δὴ οὕτως ἐξαπατηθεῖς — οὐχ ὑπὸ 10  
 Προξένου· οὐ γὰρ ἤδει τὴν ἐπὶ βασιλέα ὀρμὴν οὐδὲ  
 ἄλλος οὐδεὶς τῶν Ἑλλήνων πλην Κλεάρχου· ἐπεὶ  
 μέντοι εἰς Κιλικίαν ἦλθον, σαφὲς πᾶσιν ἤδη ἐδόκει  
 10 εἶναι ὅτι ὁ στόλος εἶη ἐπὶ βασιλέα. φοβούμενοι δὲ  
 τὴν ὁδὸν καὶ ἄκοντες ὅμως οἱ πολλοὶ δι' αἰσχύνην  
 καὶ ἀλλήλων καὶ Κύρου συνηκολούθησαν· ὧν εἰς  
 καὶ Ξεροφῶν ἦν.

Xenophon's dream.

Ἐπεὶ δὲ ἀπορία ἦν, ἐλυπεῖτο μὲν σὺν τοῖς ἄλλοις 11  
 15 καὶ οὐκ ἐδύνατο καθεῦδειν· μικρὸν δ' ὕπνου λαχὼν  
 εἶδεν ὄναρ. ἔδοξεν αὐτῷ βρουτῆς γενομένης σκη-  
 πτὸς πεσεῖν εἰς τὴν πατρίαν οἰκίαν, καὶ ἐκ τούτου  
 λάμπεσθαι πᾶσα. περίφοβος δ' εὐθὺς ἀνηγέρθη, 12  
 καὶ τὸ ὄναρ τῇ μὲν ἔκρινεν ἀγαθόν, ὅτι ἐν πόνοις ὧν  
 20 καὶ κινδύνοις φῶς μέγα ἐκ Διὸς ἰδεῖν ἔδοξε· τῇ δὲ  
 καὶ ἐφοβεῖτο, ὅτι ἀπὸ Διὸς μὲν βασιλέως τὸ ὄναρ  
 ἐδόκει αὐτῷ εἶναι, κύκλῳ δὲ ἐδόκει λάμπεσθαι τὸ  
 πῦρ, μὴ οὐ δύναίτο ἐκ τῆς χώρας ἐξελθεῖν τῆς βασι-  
 λέως ἀλλ' εἴργοιτο πάντοθεν ὑπὸ τινων ἀποριῶν.  
 25 ὅποιόν τι μὲν δὴ ἐστὶ τὸ τοιοῦτον ὄναρ ἰδεῖν ἕξεστι 13  
 σκοπεῖν ἐκ τῶν συμβάντων μετὰ τὸ ὄναρ. γίγνεται  
 γὰρ τάδε. εὐθὺς ἐπειδὴ ἀνηγέρθη πρῶτον μὲν ἔννοια  
 αὐτῷ ἐμπίπτει· τί κατάκειμαι; ἢ δὲ νύξ προβαίνει·

<sup>α2</sup> αμα δὲ τῆ ἡμέρα εἰκὸς τοὺς πολεμίους ἦξειν. εἰ δὲ  
 γενησόμεθα ἐπὶ βασιλεῖ, τί ἐμποδῶν μὴ οὐχὶ πάντα  
 μὲν τὰ χαλεπώτατα ἐπιδόντας πάντα δὲ τὰ δεινό-  
<sup>ημῶν</sup> τата πάθοντας ὑβρίζομένους ἀποθανεῖν; ὅπως δ'  
<sup>βα</sup> βᾶμνύμεθα οὐδεὶς παρασκευάζεται οὐδὲ ἐπιμελεῖται,  
 ἀλλὰ κατακέμεθα ὥσπερ ἔξου ἡσυχίαν ἀγειν. ἐγὼ <sup>14</sup>  
 οὖν τὸν ἐκ ποίας πόλεως στρατηγὸν προσδοκῶ ταῦτα  
 πρᾶξειν; ποίαν δ' ἡλικίαν ἐμαυτῷ ἐλθεῖν ἀναμένω;  
 οὐ γάρ ἐγὼγ ἐτι πρεσβύτερος ἔσομαι, ἐὰν τήμερον  
<sup>10</sup> προδῶ ἐμαυτὸν τοῖς πολεμίους.

Address of Xenophon to the captains of Proxenus. No hope  
 of mercy from the king.

Ἐκ τούτου ἀνίσταται καὶ συγκαλεῖ τοὺς Προξένου <sup>15</sup>  
 πρῶτον λοχαγούς. ἐπεὶ δὲ συνῆλθον, ἔλεξεν· Ἐγὼ,  
 ὦ ἄνδρες λοχαγοί, οὔτε καθεύδειν δύναμαι, ὥσπερ  
 οἶμαι οὐδ' ὑμεῖς, οὔτε κατακεῖσθαι ἐτι, ὄρων ἐν οἴοις.  
<sup>15</sup> ἔσμέν. οἱ μὲν γὰρ πολέμοιοι δῆλον ὅτι οὐ πρότερον <sup>16</sup>  
 πρὸς ἡμᾶς τὸν πόλεμον ἐξέφηναν πρὶν ἐνόμισαν  
 καλῶς τὰ ἑαυτῶν παρασκευάσασθαι, ἡμῶν δ' οὐδεὶς  
 οὐδὲν ἀντεπιμελεῖται ὅπως ὡς κάλλιστα ἀγωνιού-  
 μεθα. καὶ μὴν εἰ ὑψησόμεθα καὶ ἐπὶ βασιλεῖ γενη- <sup>17</sup>  
<sup>20</sup> σόμεθα, τί οἰόμεθα πείσεσθαι; ὃς καὶ τοῦ ὁμομη-  
 τρίου ἀδελφοῦ καὶ τεθνηκότος ἤδη ἀποτεμῶν τὴν  
 κεφαλὴν καὶ τὴν χεῖρα ἀνεσταύρωσεν· ἡμᾶς δέ, οἷς  
 κηδεμῶν μὲν οὐδεὶς πάρεστιν, ἐστρατεύσαμεν δὲ ἐπ'  
 αὐτὸν ὡς δοῦλον ἀντὶ βασιλέως ποιήσοντες καὶ ἀπο- <sup>18</sup>  
<sup>25</sup> κτενοῦντες εἰ δυναίμεθα, τί ἂν οἰόμεθα παθεῖν; ἀρ' <sup>18</sup>  
 οὐκ ἂν ἐπὶ πᾶν ἔλθοι ὡς ἡμᾶς τὰ ἔσχατα αἰκισάμε-  
 νος πᾶσιν ἀνθρώποις φόβον παράσχοι τοῦ στρατεῦ-



σαί ποτε ἐπ' αὐτόν; ἀλλ' ὅπως τοι μὴ ἐπ' ἐκείνω  
γενησόμεθα πάντα ποιητέον.

Open war is better than treacherous peace.

Ἐγὼ μὲν οὖν ἔστε μὲν αἱ σπονδαὶ ἦσαν οὐποτε<sup>19</sup>  
ἐπαυόμην ἡμᾶς μὲν οἰκτείρων, βασιλέα δὲ καὶ τοὺς  
5 σὺν αὐτῷ μακαρίζων, διαθεώμενος αὐτῶν ὄσσην μὲν  
χώραν καὶ οἶαν ἔχοιεν, ὡς δὲ ἄφθονα τὰ ἐπιτήδεια,  
ὄσους δὲ θεράποντας, ὅσα δὲ κτήνη, χρυσὸν δέ,  
ἐσθήητα δέ· τὰ δ' αὖ τῶν στρατιωτῶν ὅποτε ἐνθου<sup>20</sup>  
μοίμην, ὅτι τῶν μὲν ἀγαθῶν τούτων οὐδενὸς ἡμῖν  
10 μετεῖη εἰ μὴ πριαίμεθα, ὅτου δ' ὠνησόμεθα ἦδειν  
ἔτι ὀλίγους ἔχοντας, ἄλλως δὲ πῶς πορίζεσθαι τὰ  
ἐπιτήδεια ἢ ὠνουμένους ὄρκους ἤδη κατέχοντας  
ἡμᾶς· ταυτ' οὖν λογιζόμενος ἐνίοτε τὰς σπονδὰς  
μᾶλλον ἐφοβούμην ἢ νῦν τὸν πόλεμον. ἐπεὶ μέντοι<sup>21</sup>  
15 ἐκείνοι ἔλυσαν τὰς σπονδὰς, λελύσθαι μοι δοκεῖ καὶ  
ἢ ἐκείνων ὕβρις καὶ ἢ ἡμετέρα ἀσάφεια. ἐν μέσῳ  
γὰρ ἤδη κείται ταῦτα τὰ ἀγαθὰ ἄλλα ὁπότεροι αὖ  
ἡμῶν ἄνδρες ἀμείνονες ὄσιν, ἀγωνοθέται δ' οἱ θεοὶ  
εἰσιν, οἳ σὺν ἡμῖν, ὡς τὸ εἶκός, ἔσονται. οὗτοι μὲν<sup>22</sup>  
20 γὰρ αὐτοὺς ἐπιωρκήκασιν· ἡμεῖς δὲ πολλὰ ὀρώντες  
ἀγαθὰ στερρῶς αὐτῶν ἀπειχόμεθα διὰ τοὺς τῶν  
θεῶν ὄρκους· ὥστε ἐξεῖναί μοι δοκεῖ ἰέναι ἐπὶ τὸν  
ἀγῶνα πολὺ σὺν φρονήματι μείζοι ἢ τούτοις. ἔτι<sup>23</sup>  
δ' ἔχομεν σώματα ἰκανώτερα τούτων καὶ ψύχη καὶ  
25 θάλπη καὶ πόρους φέρειν· ἔχομεν δὲ καὶ ψυχὰς σὺν  
τοῖς θεοῖς ἀμείνονας· οἳ δὲ ἄνδρες καὶ τρωτοὶ καὶ  
θνητοὶ μᾶλλον ἡμῶν, ἢν οἱ θεοὶ ὥσπερ τὸ πρόσθεν  
νίκην ἡμῖν διδῶσιν.

Xenophon urges immediate action. He will follow or lead.

Ἄλλ' ἴσως γὰρ καὶ ἄλλοι ταῦτα ἐνθυμοῦνται, πρὸς 24  
 τῶν θεῶν μὴ ἀναμένωμεν ἄλλους ἐφ' ἡμᾶς ἐλθεῖν  
 παρακαλοῦντας ἐπὶ τὰ κάλλιστα ἔργα, ἀλλ' ἡμεῖς  
 ἄρξωμεν τοῦ ἐξορμῆσαι καὶ τοὺς ἄλλους ἐπὶ τὴν  
 5 ἀρετὴν· φάνητε τῶν λοχαγῶν ἄριστοι καὶ τῶν  
 στρατηγῶν ἀξιοστρατηγότεροι. κἀγὼ δέ, εἰ μὲν 25  
 ὑμεῖς ἐθέλετε ἐξορμᾶν ἐπὶ ταῦτα, ἔπεισθαι ὑμῖν βού-  
 λομαι, εἰ δ' ὑμεῖς τάττετέ με ἡγείσθαι, οὐδὲν προφα-  
 σίζομαι τὴν ἡλικίαν, ἀλλὰ καὶ ἀκμάζειν ἡγοῦμαι  
 10 ἐρύκειν ἀπ' ἔμαντοῦ τὰ κακά.

All urge Xenophon to take command, except Apollonides.

Xenophon's reply to him.

Ὁ μὲν ταῦτ' ἔλεξεν, οἱ δὲ λοχαγοὶ ἀκούσαντες 26  
 ἡγείσθαι ἐκέλευον πάντες, πλὴν Ἀπολλωνίδης τις  
 ἦν βοιωτιάζων τῇ φωνῇ. οὗτος δ' εἶπεν ὅτι φλυα-  
 ροίη ὅστις λέγει ἄλλως πὼς σωτηρίας ἂν τυχεῖν ἢ  
 15 βασιλέα πείσας εἰ δύναίτο· καὶ ἅμα ἤρχετο λέγειν  
 τὰς ἀπορίας. ὁ μέντοι Ξενοφῶν μεταξὺ ὑπολαβὼν 27  
 ἔλεξεν ὧδε. ὦ θαυμασιώτατε ἄνθρωπε, σύγε οὐδὲ  
 ὄρῶν γινώσκεις οὐδὲ ἀκούων μέμνησαι. ἐν ταῦτῳ  
 γε μέντοι ἦσθα τούτοις ὅτε βασιλεύς, ἐπεὶ Κῦρος  
 20 ἀπέθανε, καταφρονήσας ἐπὶ τούτῳ πέμπων ἐκέλευε  
 παραδιδόναι τὰ ὄπλα. ἐπεὶ δὲ ἡμεῖς οὐ παραδόντες 28  
 ἀλλ' ἐξοπλισάμενοι ἐλθόντες παρεσκηνήσαμεν αὐτῷ,  
 τί οὐκ ἐποίησε πρέσβεις πέμπων καὶ σπονδὰς αἰτῶν  
 καὶ παρέχων τὰ ἐπιτήδεια, ἔστε σπονδῶν ἔτυχεν;  
 25 ἐπεὶ δ' αὖ οἱ στρατηγοὶ καὶ λοχαγοί, ὥσπερ δὴ σὺ 29  
 κελεύεις, εἰς λόγους αὐτοῖς ἄνευ ὀπλων ἦλθον πι-  
 στεύσαντες ταῖς σπονδαῖς, οὐ νῦν ἐκεῖνοι παιόμενοι,

κεντούμενοι, ὑβριζόμενοι οὐδὲ ἀποθανεῖν οἱ πλήμονες  
 δύνανται, καὶ μάλ' οἶμαι ἐρώντες τούτου; ἂ σὺ  
 πάντα εἰδὼς τοὺς μὲν ἀμύνεσθαι κελεύοντας φλυα-  
 ρεῖν φῆς, πείθειν δὲ πάλιν κελεύεις ἰόντας; ἐμοί, ὦ 30  
 5 ἄνδρες, δοκεῖ τὸν ἄνθρωπον τοῦτον μήτε προσίεσθαι  
 εἰς ταῦτον ἡμῖν αὐτοῖς, ἀφελομένους τε τὴν λοχαγίαν  
 σκευὴ ἀναθέντας ὡς τοιοῦτῳ χρῆσθαι. οὗτος γὰρ  
 καὶ τὴν πατρίδα καταισχύνει καὶ πᾶσαν τὴν Ἑλ-  
 λάδα, ὅτι Ἕλληνας ὧν τοιοῦτός ἐστιν.

Apollonides is expelled, and a meeting of officers is called.

10 Ἐντεῦθεν ὑπολαβὼν Ἀγασίας Στυμφάλιος εἶπεν· 31  
 Ἄλλὰ τούτῳ γε οὔτε τῆς Βοιωτίας προσήκει οὐδὲν  
 οὔτε τῆς Ἑλλάδος παντάπασιν, ἐπεὶ ἐγὼ αὐτὸν εἶδον  
 ὥσπερ Λυδὸν ἀμφοτέρα τὰ ὦτα τετρυνημένον. καὶ  
 εἶχεν οὕτως. τοῦτον μὲν οὖν ἀπήλασαν· οἱ δὲ ἄλλ- 32  
 15 λοι παρὰ τὰς τάξεις ἰόντες ὅπου μὲν στρατηγὸς σῶς  
 εἶη τὸν στρατηγὸν παρεκάλουν, ὁπόθεν δὲ αἰχαιοί  
 τὸν ὑποστράτηγον, ὅπου δ' αὖ λοχαγὸς σῶς εἶη τὸν  
 λοχαγόν. ἐπεὶ δὲ πάντες συνῆλθον, εἰς τὸ πρόσθεν 33  
 τῶν ὅπλων ἐκαθέζοντο· καὶ ἐγένοντο οἱ συνελθόντες  
 20 στρατηγοὶ καὶ λοχαγοὶ ἀμφὶ τοὺς ἑκατόν. ὅτε δὲ  
 ταῦτα ἦν σχεδὸν μέσαι ἦσαν νύκτες. ἐνταῦθα Ἱερώ- 34  
 νυμος Ἡλείος πρεσβύτατος ὦν τῶν Προξένου λοχα-  
 γῶν ἤρχετο λέγειν ὧδε. Ἰμῖν, ὦ ἄνδρες στρατηγοὶ  
 καὶ λοχαγοί, ὀρώσι τὰ παρόντα ἔδοξε καὶ αὐτοῖς  
 25 συνελθεῖν καὶ ὑμᾶς παρακαλέσαι, ὅπως βουλευσαί-  
 μεθα εἴ τι δυναίμεθα ἀγαθόν. λέξον δ', ἔφη, καὶ σὺ,  
 ὦ Ξενοφῶν, ἄπερ καὶ πρὸς ἡμᾶς.

Address of Xenophon. Great responsibility of the officers.

Ἐκ τούτου λέγει τάδε Ξενοφῶν. Ἄλλα ταῦτα μὲν 35  
 δὴ πάντες ἐπιστάμεθα ὅτι βασιλεὺς καὶ Τισσαφέρ-  
 νης οὓς μὲν ἐδυνήθησαν συνειλήφασιν ἡμῶν, τοῖς δ'  
 ἄλλοις δῆλον ὅτι ἐπιβουλεύουσιν, ὡς ἦν δύνωνται  
 5 ἀπολέσωσιν. ἡμῖν δέ γε οἶμαι πάντα ποιητέα ὡς  
 μήποτε ἐπὶ τοῖς βαρβάροις γενώμεθα, ἀλλὰ μᾶλλον  
 ἐκείνοι ἐφ' ἡμῖν. εὖ τοίνυν ἐπίστασθε ὅτι ὑμεῖς 36  
 τοσοῦτοι ὄντες ὅσοι νῦν συνελήλυθατε μέγιστον  
 ἔχετε καιρὸν. οἱ γὰρ στρατιῶται οὗτοι πάντες πρὸς  
 10 ὑμᾶς βλέπουσι, κἂν μὲν ὑμᾶς ὀρώσιν ἀθυμοῦντας,  
 πάντες κακοὶ ἔσονται, ἦν δὲ ὑμεῖς αὐτοὶ τε παρα-  
 σκευαζόμενοι φανεροὶ ἦτε ἐπὶ τοὺς πολεμίους καὶ τοὺς  
 ἄλλους παρακαλήτε, εὖ ἴστε ὅτι ἔψονται ὑμῖν καὶ  
 πειράσονται μιμῆσθαι. ἴσως δέ τοι καὶ δίκαιόν 37  
 15 ἔστιν ὑμᾶς διαφέρειν τι τούτων. ὑμεῖς γάρ ἐστε  
 στρατηγοί, ὑμεῖς ταξίαρχοι καὶ λοχαγοί· καὶ ὅτε  
 εἰρήνη ἦν, ὑμεῖς καὶ χρήμασι καὶ τιμαῖς τούτων  
 ἐπλεονεκτεῖτε· καὶ νῦν τοίνυν ἐπεὶ πόλεμός ἐστιν,  
 ἀξιοῦν δεῖ ὑμᾶς αὐτοὺς ἀμείνους τε τοῦ πλήθους  
 20 εἶναι καὶ προβουλεύειν τούτων καὶ προπονεῖν ἢ  
 πον δέη.

They must choose new officers and encourage the dejected soldiers.

Καὶ νῦν πρῶτον μὲν οἶμαι ἂν ὑμᾶς μέγα ὠφελῆ- 38  
 σαι τὸ στράτευμα, εἰ ἐπιμεληθείητε ὅπως ἀντὶ τῶν  
 ἀπολωλότων ὡς τάχιστα στρατηγοὶ καὶ λοχαγοὶ  
 25 ἀντικατασταθῶσιν. ἄνευ γὰρ ἀρχόντων οὐδὲν ἂν  
 οὔτε καλὸν οὔτε ἀγαθὸν γένοιτο ὡς μὲν συνελόντι  
 εἰπεῖν οὐδαμῶς, ἐν δὲ δὴ τοῖς πολεμικοῖς παντάπασιν.

ἡ μὲν γὰρ εὐταξία σφίζειν δοκεῖ, ἡ δὲ ἀταξία πολλοὺς  
 ἤδη ἀπολώλεκεν. ἐπειδὴν δὲ καταστήσῃσθε τοὺς ἄρ-39  
 χοντας ὅσους δεῖ, ἦν καὶ τοὺς ἄλλους στρατιώτας συλ-  
 λέγητε καὶ παραθαρρύνητε, οἶμαι ἂν ὑμᾶς πάνυ ἐν  
 5 καιρῷ ποιῆσαι. νῦν γὰρ ἴσως καὶ ὑμεῖς αισθάνεσθε 40  
 ὡς ἀθύμως μὲν ἦλθον ἐπὶ τὰ ὄπλα, ἀθύμως δὲ πρὸς  
 τὰς φυλακάς· ὥστε οὕτω γ' ἐχόντων οὐκ οἶδα ὅ τι ἂν  
 τις χρήσαιτο αὐτοῖς εἴτε νυκτὸς δέοι εἴτε καὶ ἡμέρας.  
 ἦν δέ τις αὐτῶν τρέψη τὰς γνώμας, ὡς μὴ τοῦτο 41  
 10 μόνον ἐννοῶνται τί πείσονται ἀλλὰ καὶ τί ποιήσουσι,  
 πολὺ εὐθυμότεροι ἔσονται. ἐπίστασθε γὰρ δὴ ὅτι 42  
 οὔτε πληθὸς ἐστὶν οὔτε ἰσχύς ἢ ἐν τῷ πολέμῳ τὰς  
 νίκας ποιούσα, ἀλλ' ὁπότεροι ἂν σὺν τοῖς θεοῖς ταῖς  
 ψυχαῖς ἐρρωμενέστεροι ἴωσιν ἐπὶ τοὺς πολεμίους,  
 15 τούτους ὡς ἐπὶ τὸ πολὺ οἱ ἀντίοι οὐ δέχονται. ἐντε- 43  
 θύμημαι δ' ἔγωγε, ὦ ἄνδρες, καὶ τοῦτο, ὅτι ὅποσοι  
 μὲν μαστεύουσι ζῆν ἐκ παντὸς τρόπου ἐν τοῖς πολε-  
 μικοῖς, οὗτοι μὲν κακῶς τε καὶ αἰσυχρῶς ὡς ἐπὶ τὸ  
 πολὺ ἀποθνήσκουσιν, ὅποσοι δὲ τὸν μὲν θάνατον  
 20 ἐγνώκασι πᾶσι κοινὸν εἶναι καὶ ἀναγκαῖον ἀνθρώ-  
 πους, περὶ δὲ τοῦ καλῶς ἀποθνήσκειν ἀγωνίζονται,  
 τοίτους ὀρῶ μᾶλλον πῶς εἰς τὸ γῆρας ἀφικνουμένους  
 καὶ ἕως ἂν ζῶσιν εὐδαιμονέστερον διάγοντας. ἃ καὶ 44  
 ἡμᾶς δεῖ νῦν καταμαθόντας, ἐν τοιούτῳ γὰρ καιρῷ  
 25 ἔσμεν, αὐτούς τε ἄνδρας ἀγαθοὺς εἶναι καὶ τοὺς ἄλ-  
 λους παρακαλεῖν.

Speech of Chirisophus. Five new generals are chosen, Xenophon taking the place of Proxenus.

Ὅ μὲν ταῦτα εἰπὼν ἐπαύσατο. μετὰ δὲ τοῦτου 45  
 εἶπε Χειρίσοφος· Ἄλλὰ πρόσθεν μὲν, ὦ Ξενοφῶν,

τοσοῦτον μόνον σε ἐγίγνωσκον ὅσον ἤκουον Ἀθη-  
 ναίων εἶναι, νῦν δὲ καὶ ἐπαινῶ σε ἐφ' οἷς λέγεις τε  
 καὶ πράττεις καὶ βουλοίμην ἂν ὅτι πλείστους εἶναι  
 τοιούτους· κοινὸν γὰρ ἂν εἶη τὸ ἀγαθόν. καὶ νῦν, 46  
 5 ἔφη, μὴ μέλλωμεν, ὦ ἄνδρες, ἀλλ' ἀπελθόντες ἡδη  
 αἰρείσθε οἱ δεόμενοι ἄρχοντας, καὶ ἐλόμενοι ἤκετε  
 εἰς τὸ μέσον τοῦ στρατοπέδου καὶ τοὺς αἰρεθέντας  
 ἄγετε· ἔπειτ' ἐκεῖ συγκαλοῦμεν τοὺς ἄλλους στρα-  
 τιώτας. παρέστω δ' ἡμῖν, ἔφη, καὶ Τολμίδης ὁ 47  
 10 κῆρυξ. καὶ ἅμα ταῦτ' εἰπὼν ἀνέστη, ὡς μὴ μέλλοιτο  
 ἀλλὰ περαίνοιτο τὰ δέοντα. ἐκ τούτου ἡρέθησαν  
 ἄρχοντες ἀντὶ μὲν Κλεάρχου Τιμασίων Δαρδανεύς,  
 ἀντὶ δὲ Σωκράτους Ξανθικλῆς Ἀχαιός, ἀντὶ δὲ  
 Ἀγίου Κλεάνωρ Ἀρκάς, ἀντὶ δὲ Μένωνος Φιλήσιος  
 15 Ἀχαιός, ἀντὶ δὲ Προξένου Ξενοφῶν Ἀθηναῖος.

Assembly of the soldiers. Speech of Chirisophus.

II. Ἐπεὶ δὲ ἤρηντο, ἡμέρα τε σχεδὸν ὑπέβαινε 1  
 καὶ εἰς τὸ μέσον ἤκου οἱ ἄρχοντες, καὶ ἔδοξεν αὐ-  
 τοῖς προφυλακὰς καταστήσαντας συγκαλεῖν τοὺς  
 στρατιώτας. ἐπεὶ δὲ καὶ οἱ ἄλλοι στρατιῶται συν-  
 20 ἦλθον, ἀνέστη πρῶτος μὲν Χειρίσοφος ὁ Λακεδαι-  
 μόνιος καὶ ἔλεξεν ὧδε. Ἄνδρες στρατιῶται, χάλεπα 2  
 μὲν τὰ παρόντα, ὅποτε ἀνδρῶν στρατηγῶν τοιούτων  
 στερόμεθα καὶ λοχαγῶν καὶ στρατιωτῶν, πρὸς δ'  
 ἔτι καὶ οἱ ἀμφὶ Ἀριαῖον οἱ πρόσθεν σύμμαχοι ὄντες  
 25 προδεδώκασιν ἡμᾶς· ὅμως δὲ δεῖ ἐκ τῶν παρόντων 3  
 ἄνδρας ἀγαθοὺς τελέθειν καὶ μὴ ὑφίεσθαι, ἀλλὰ πει-  
 ρᾶσθαι ὅπως ἦν μὲν δυνάμεθα καλῶς νικῶντες σφζώ-  
 μεθα· εἰ δὲ μὴ, ἀλλὰ καλῶς γε ἀποθνήσκωμεν,

ὑποχείριοι δὲ μηδέποτε γενώμεθα ζῶντες τοῖς πολεμίοις. οἶμαι γὰρ ἂν ἡμᾶς τοιαῦτα παθεῖν οἷα τοὺς ἐχθροὺς οἱ θεοὶ ποιήσειαν.

Speech of Cleanor. Perfidy of the Persians.

Ἐπὶ τούτῳ Κλεάνωρ ὁ Ὀρχομένιος ἀνέστη καὶ 4  
 5 ἔλεξεν ὧδε. Ἄλλ' ὀράτε μὲν, ὦ ἄνδρες, τὴν βασιλέως ἐπιουρκίαν καὶ ἀσέβειαν, ὀράτε δὲ τὴν Ἰουσαφέρνηους ἀπιστίαν, ὅστις λέγων ὡς γείτων τε εἶη τῆς Ἑλλάδος καὶ περὶ πλείστου ἂν ποιήσαιτο σῶσαι ἡμᾶς, καὶ ἐπὶ τούτοις αὐτὸς ὁμόσας ἡμῖν, αὐτὸς  
 10 δεξιᾶς δούς, αὐτὸς ἐξαπατήσας συνέλαβε τοὺς στρατηγούς, καὶ οὐδὲ Δία ξένιον ἠδέσθη, ἀλλὰ Κλεάρχῳ καὶ ὁμοτράπεζος γενόμενος αὐτοῖς τούτοις ἐξαπατήσας τοὺς ἄνδρας ἀπολώλεκεν. Ἀριαῖος δέ, ὃν ἡμεῖς 5 ἠθέλομεν βασιλέα καθιστάναι, καὶ ἐδώκαμεν καὶ 15 ἐλάβομεν πιστὰ μὴ προδώσειν ἀλλήλους, καὶ οὗτος οὔτε τοὺς θεοὺς δείσας οὔτε Κύρον τεθηγκότα αἰδεσθεῖς, τιμώμενος μάλιστα ὑπὸ Κύρου ζῶντος νῦν πρὸς τοὺς ἐκείνου ἐχθίστους ἀποστὰς ἡμᾶς τοὺς Κύρου φίλους κακῶς ποιεῖν πειράται. ἀλλὰ τούτους 6  
 20 μὲν οἱ θεοὶ ἀποτίσαιντο· ἡμᾶς δὲ δεῖ ταῦτα ὀρώντας μήποτε ἐξαπατηθῆναι ἔτι ὑπὸ τούτων, ἀλλὰ μαχομένους ὡς ἂν δυνώμεθα κράτιστα τοῦτο ὃ τι ἂν δοκῇ τοῖς θεοῖς πάσχειν.

Xenophon, arrayed in his best armor, begins a long harangue (8-32).

We must fight our way home and trust in the Gods.

Ἐκ τούτου Ξενοφῶν ἀνίσταται ἐσταλμένος ἐπὶ 7  
 25 πόλεμον ὡς ἐδύνατο κάλλιστα, νομίζων, εἴτε νίκην διδοῖεν οἱ θεοί, τὸν κάλλιστον κόσμον τῷ νικᾶν πρέπειν, εἴτε τελευτᾶν δέοι, ὀρθῶς ἔχειν τῶν καλλίστων

ἐαυτὸν ἀξιώσαντα ἐν τούτοις τῆς τελευταῖης τυγχάνειν·  
 τοῦ λόγου δὲ ἤρχετο ὧδε. Τὴν μὲν τῶν βαρβάρων 8  
 ἐπιπορκίαν τε καὶ ἀπιστίαν λέγει μὲν Κλεάνωρ, ἐπί-  
 στασθε δὲ καὶ ὑμεῖς οἶμαι. εἰ μὲν οὖν βουλόμεθα  
 5 πάλιν αὐτοῖς διὰ φιλίας ἰέναι, ἀνάγκη ἡμᾶς πολλὴν  
 ἀθυμίαν ἔχειν, ὀρώντας καὶ τοὺς στρατηγούς, οἱ διὰ  
 πίστεως αὐτοῖς ἑαυτοὺς ἐνεχείρισαν, οἷα πεπόνθασιν·  
 εἰ μὲντοι διανοοῦμεθα σὺν τοῖς ὄπλοις ὧν τε πεποιοῦ-  
 καςι δίκην ἐπιθεῖναι αὐτοῖς καὶ τὸ λοιπὸν διὰ παντός  
 10 πολέμου αὐτοῖς ἰέναι, σὺν τοῖς θεοῖς πολλαὶ ἡμῖν  
 καὶ καλαὶ ἐλπίδες εἰσὶ σωτηρίας.

A sneeze is taken as a good omen, and Xenophon continues his speech. The Gods will be on our side.

Τοῦτο δὲ λέγοντος αὐτοῦ πτάρνυται τις. ἀκού- 9  
 σαντες δ' οἱ στρατιῶται πάντες μιᾷ ὀρμῇ προσε-  
 κύνησαν τὸν θεόν, καὶ ὁ Ξενοφῶν εἶπε· Δοκεῖ  
 15 μοι, ὦ ἄνδρες, ἐπεὶ περὶ σωτηρίας ἡμῶν λεγόντων  
 οἰωνὸς τοῦ Διὸς τοῦ σωτήρος ἐφάνη, εὐξασθαι τῷ  
 θεῷ τούτῳ θύσειν σωτήρια ὅπου ἂν πρῶτον εἰς φιλίαν  
 χώραν ἀφικώμεθα, συνεπεύξασθαι δὲ καὶ τοῖς ἄλλοις  
 θεοῖς θύσειν κατὰ δύναμιν. καὶ ὅτῳ δοκεῖ ταῦτ',  
 20 ἔφη, ἀνατεινάτω τὴν χεῖρα. καὶ ἀνέτειναν ἅπαντες.  
 ἐκ τούτου ἠῤῥξαντο καὶ ἐπαιάνισαν. ἐπεὶ δὲ τὰ τῶν  
 θεῶν καλῶς εἶχεν, ἤρχετο πάλιν ὧδε. Ἐτύχανον 10  
 λέγων ὅτι πολλαὶ καὶ καλαὶ ἐλπίδες ἡμῖν εἶεν σωτη-  
 ρίας. πρῶτον μὲν γὰρ ἡμεῖς μὲν ἐμπεδοῦμεν τοὺς  
 25 τῶν θεῶν ὄρκους, οἱ δὲ πολέμιοι ἐπιπορκήκασιν τε καὶ  
 τὰς σπονδάς παρὰ τοὺς ὄρκους λελύκασιν. οὕτω δ'  
 ἐχόντων εἰκὸς τοῖς μὲν πολεμίοις ἐναντίους εἶναι  
 τοὺς θεοὺς, ἡμῖν δὲ συμμάχους, οἵπερ ἱκανοὶ εἰσὶ καὶ



τοὺς μεγάλους ταχὺ μικροὺς ποιεῖν καὶ τοὺς μικροὺς,  
καὶ ἐν δεινοῖς ὦσι, σφάζειν εὐπετῶς ὅταν βούλωνται.

Our ancestors defeated the Persians at Marathon and Salamis, and  
you have done the same at Cunaxa.

\*Ἐπειτα δὲ ἀναμνήσω γὰρ ὑμᾶς καὶ τοὺς τῶν προ-  
11 γόνων τῶν ἡμετέρων κινδύνους, ἵνα εἰδῆτε ὡς ἀγα-  
5 θοῖς τε ὑμῖν προσήκει εἶναι σφάζονται τε σὺν τοῖς  
θεοῖς καὶ ἐκ πάντων δεινῶν οἱ ἀγαθοί. ἐλθόντων μὲν  
γὰρ Περσῶν καὶ τῶν σὺν αὐτοῖς παμπληθεὶ στόλῳ  
ὡς ἀφανιούντων τὰς Ἀθήνας, ὑποστήναι αὐτοὶ Ἀθη-  
ναῖοι τολμήσαντες ἐνίκησαν αὐτούς. καὶ εὐξάμενοι 12  
10 τῇ Ἀρτέμιδι ὀπόσους κατακάνοιεν τῶν πολεμίων  
τοσαύτας χιμαίρας καταθύσειν τῇ θεῷ, ἐπεὶ οὐκ  
εἶχον ἱκανὰς εὐρεῖν, ἔδοξεν αὐτοῖς κατ' ἐνιαυτὸν πεν-  
τακοσίας θύειν, καὶ ἔτι νῦν ἀποθύουσιν. ἔπειτα ὅτε 13  
Ἐέρξης ὑστερον ἀγείρας τὴν ἀναρίθμητον στρατιὰν  
15 ἦλθεν ἐπὶ τὴν Ἑλλάδα, καὶ τότε ἐνίκων οἱ ἡμέτεροι  
πρόγονοι τοὺς τούτων προγόνους καὶ κατὰ γῆν καὶ  
κατὰ θάλατταν. ὧν ἔστι μὲν τεκμήρια ὄραν τὰ τρό-  
παια, μέγιστον δὲ μνημεῖον ἡ ἐλευθερία τῶν πόλεων  
ἐν αἷς ὑμεῖς ἐγένεσθε καὶ ἐτράφητε· οὐδένα γὰρ  
20 ἀνθρώπον δεσπότην ἀλλὰ τοὺς θεοὺς προσκυνεῖτε.  
τοιούτων μὲν ἔστε προγόνων. οὐ μὲν δὴ τοῦτό γε 14  
ἐρῶ ὡς ὑμεῖς καταισχύνετε αὐτούς· ἀλλ' οὐπω  
πολλαὶ ἡμέραι ἀφ' οὗ ἀντιταξάμενοι τούτοις τοῖς  
ἐκείνων ἐκγόνοις πολλαπλασίους ὑμῶν ἐνικᾶτε σὺν  
25 τοῖς θεοῖς.

You have tried the Persians and found them cowards. Their cavalry  
are merely so many men.

Καὶ τότε μὲν δὴ περὶ τῆς Κύρου βασιλείας ἄνδρες 15  
ἦτε ἀγαθοί· νῦν δ' ὀπότε περὶ τῆς ὑμετέρας σωτη-

ρίας ὁ ἀγών ἐστὶ πολὺ δῆπου ὑμᾶς προσήκει καὶ

If we pretended that we wished to remain here, the king would do his best to help us home. But we must go home ourselves and send our poor friends here to get rich.

Καὶ ἡμᾶς δ' ἂν ἔφην ἔγωγε χρῆναι μήπω φανε-<sup>24</sup>  
 ροὺς εἶναι οἴκαδε ὠρμημένους, ἀλλὰ κατασκευάζε-  
 σθαι ὡς αὐτοῦ που οἰκήσοντας. οἶδα γὰρ ὅτι καὶ  
 Μυσοῖς βασιλεὺς πολλοὺς μὲν ἡγεμόνας ἂν δοίη,  
 5 πολλοὺς δ' ἂν ὀμήρους τοῦ ἀδόλως ἐκπέμψειν, καὶ  
 ὁδοποιήσειέ γ' ἂν αὐτοῖς καὶ εἰ σὺν τεθρίπποις βού-  
 λουτο ἀπιέναι. καὶ ἡμῖν γ' ἂν οἶδ' ὅτι τρισάσμε-  
 νος ταῦτ' ἐποίει, εἰ ἑώρα ἡμᾶς μένειν κατασκευαζο-  
 μένους. ἀλλὰ γὰρ δέδοικα μὴ, ἂν ἅπαξ μάθωμεν<sup>25</sup>  
 10 ἀργοὶ ζῆν καὶ ἐν ἀφθόνοις βιοτεύειν, καὶ Μήδων δὲ  
 καὶ Περσῶν καλαῖς καὶ μεγάλαις γυναιξὶ καὶ παρθέ-  
 νοις ὀμιλεῖν, μὴ ὥσπερ οἱ λωτοφάγοι ἐπιλαθώμεθα  
 τῆς οἴκαδε ὁδοῦ. δοκεῖ οὖν μοι εἰκὸς καὶ δίκαιον<sup>26</sup>  
 εἶναι πρῶτον εἰς τὴν Ἑλλάδα καὶ πρὸς τοὺς οἰκείους  
 15 πειρᾶσθαι ἀφικνεῖσθαι καὶ ἐπιδείξαι τοῖς Ἑλλησιν  
 ὅτι ἐκόντες πένονται, ἐξὸν αὐτοῖς τοὺς νῦν σκληρῶς  
 ἐκεῖ πολιτεύοντας ἐνθάδε κομισαμένους πλουσίους  
 ὄραν. ἀλλὰ γάρ, ὦ ἄνδρες, πάντα ταῦτα τάγαθὰ  
 δῆλον ὅτι τῶν κρατούντων ἐστί.

We must burn our tents and wagons and get rid of all superfluous baggage. Finally, the officers must be more vigilant and the soldiers more obedient than ever before.

20 Τοῦτο δὴ δεῖ λέγειν, ὅπως ἂν πορευοίμεθά τε ὡς<sup>27</sup>  
 ἀσφαλέστατα καὶ εἰ μάχεσθαι δεοί ὡς κράτιστα  
 μαχοίμεθα. πρῶτον μὲν τοίνυν, ἔφη, δοκεῖ μοι κατα-  
 καῖσθαι τὰς ἀμάξας ἃς ἔχομεν. ἵνα μὴ τὰ ἱερώδη

τοὺς μεγάλους ταχὺ μικροὺς ποιεῖν καὶ τοὺς μικροὺς,  
καὶ ἐν δεινοῖς ὦσι, σφάζειν εὐπετώσ ὅταν βούλωνται.

Our ancestors defeated the Persians at Marathon and Salamis, and  
you have done the same at Cunaxa.

Ἐπειτα δὲ ἀναμνήσω γὰρ ὑμᾶς καὶ τοὺς τῶν προ-<sup>11</sup>  
γόνων τῶν ἡμετέρων κινδύνους, ἵνα εἰδῆτε ὡς ἀγα-  
<sup>5</sup>θοῖς τε ὑμῖν προσήκει εἶναι σφάζονται τε σὺν τοῖς  
θεοῖς καὶ ἐκ πάντων δεινῶν οἱ ἀγαθοί. ἐλθόντων μὲν  
γὰρ Περσῶν καὶ τῶν σὺν αὐτοῖς παμπληθεῖ στόλῳ  
ὡς ἀφανιούντων τὰς Ἀθήνας, ὑποστῆναι αὐτοὶ Ἀθη-  
ναῖοι τολμήσαντες ἐνίκησαν αὐτούς. καὶ εὐξάμενοι<sup>12</sup>  
<sup>10</sup>τῇ Ἀρτέμιδι ὀπόσους κατακάνοιεν τῶν πολεμίων  
τοσαύτας χιμαίρας καταθύσειν τῇ θεῷ, ἐπεὶ οὐκ  
εἶχον ἱκανὰς εὐρεῖν, ἔδοξεν αὐτοῖς κατ' ἐνιαυτὸν πεν-  
τακοσίας θύειν, καὶ ἔτι νῦν ἀποθύουσιν. ἔπειτα ὅτε<sup>13</sup>  
Ξέρξης ὕστερον ἀγείρας τὴν ἀναρίθμητον στρατιὰν  
<sup>15</sup>ἦλθεν ἐπὶ τὴν Ἑλλάδα, καὶ τότε ἐνίκων οἱ ἡμέτεροι  
πρόγονοι τοὺς τούτων προγόνους καὶ κατὰ γῆν καὶ  
κατὰ θάλατταν. ὧν ἔστι μὲν τεκμήρια ὄραν τὰ τρό-  
παια, μέγιστον δὲ μνημεῖον ἢ ἐλευθερία τῶν πόλεων  
ἐν αἷς ὑμεῖς ἐγένεσθε καὶ ἐτράφητε· οὐδένα γὰρ  
<sup>20</sup>ἄνθρωπον δεσπότην ἀλλὰ τοὺς θεοὺς προσκυνεῖτε.  
τοιούτων μὲν ἔστε προγόνων. οὐ μὲν δὴ τοῦτό γε<sup>14</sup>  
ἐρῶ ὡς ὑμεῖς καταισχύνετε αὐτούς· ἀλλ' οὐπω  
πολλαὶ ἡμέραι ἀφ' οὗ ἀντιταξάμενοι τούτοις τοῖς  
ἐκείνων ἐκγόνοις πολλαπλασίους ὑμῶν ἐνικάτε σὺν  
<sup>25</sup>τοῖς θεοῖς.

You have tried the Persians and found them cowards. Their cavalry  
are merely so many men.

Καὶ τότε μὲν δὴ περὶ τῆς Κύρου βασιλείας ἄνδρες<sup>15</sup>  
ἦτε ἀγαθοί· νῦν δ' ὀπότε περὶ τῆς ὑμετέρας σωτη-

ρίας ὁ ἀγὼν ἐστὶ πολὺ δῆπου ὑμᾶς προσήκει καὶ  
 ἀμείονας καὶ προθυμότερους εἶναι. ἀλλὰ μὴν καὶ 16  
 θαρραλεωτέρους νῦν πρέπει εἶναι πρὸς τοὺς πολε-  
 μίους. τότε μὲν γὰρ ἄπειροι ὄντες αὐτῶν τό τε πλη-  
 5 θος ἄμετρον ὀρώντες, ὅμως ἐτολμήσατε σὺν τῷ  
 πατρίῳ φρονήματι ἰέναι εἰς αὐτούς· νῦν δὲ ὀπότε  
 καὶ πείραν ἤδη ἔχετε αὐτῶν ὅτι οὐ θέλουσι καὶ πολ-  
 λαπλάσιοι ὄντες δέχεσθαι ὑμᾶς, τί ἐτι ὑμῖν προσήκει  
 τούτους φοβεῖσθαι; μηδὲ μέντοι τοῦτο μείον δόξητε 17  
 10 ἔχειν, εἰ οἱ Κύριοι πρόσθεν σὺν ἡμῖν ταπτόμενοι νῦν  
 ἀφεστήκασιν. ἐτι γὰρ οὗτοι κακίονές εἰσι τῶν ὑφ'  
 ἡμῶν ἠττημένων· ἔφευγον γοῦν πρὸς ἐκείνους κατα-  
 λιπόντες ἡμᾶς. τοὺς δ' ἐθέλοντας φυγῆς ἄρχειν  
 πολὺ κρεῖττον σὺν τοῖς πολεμίοις ταπτομένους ἢ ἐν  
 15 τῇ ἡμετέρᾳ τάξει ὄραν. εἰ δέ τις ὑμῶν ἀθυμεῖ ὅτι 18  
 ἡμῖν μὲν οὐκ εἰσὶν ἵππεῖς, τοῖς δὲ πολεμίοις πολλοὶ  
 πάρεισιν, ἐνθυμήθητε ὅτι οἱ μύριοι ἵππεῖς οὐδὲν  
 ἄλλο ἢ μύριοί εἰσιν ἄνθρωποι· ὑπὸ μὲν γὰρ ἵππου  
 ἐν μάχῃ οὐδεὶς πάποτε οὔτε δηχθεὶς οὔτε λακτισθεὶς  
 20 ἀπέθανεν, οἱ δὲ ἄνδρες εἰσὶν οἱ ποιοῦντες ὅ τι ἂν ἐν  
 ταῖς μάχαις γίγνηται. οὐκοῦν τῶν ἵππέων πολὺ 19  
 ἡμεῖς ἐπ' ἀσφαλεστέρου ὀχήματός ἐσμεν· οἱ μὲν  
 γὰρ ἐφ' ἵππων κρέμανται φοβούμενοι οὐχ ἡμᾶς  
 μόνον ἀλλὰ καὶ τὸ καταπεσεῖν· ἡμεῖς δ' ἐπὶ γῆς  
 25 βεβηκότες πολὺ μὲν ἰσχυρότερον παίσομεν ἢν τις  
 προσίῃ, πολὺ δὲ μᾶλλον ὅτου ἂν βουλώμεθα τευξό-  
 μεθα. ἐνὶ δὲ μόνῳ προέχουσιν οἱ ἵππεῖς ἡμᾶς·  
 φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν ἢ ἡμῖν.

We can seize native guides who will be better than Tissaphernes ; it is cheaper to plunder than to buy provisions ; and no river is impassable at its source.

Εἰ δὲ δὴ τὰς μὲν μάχας θαρρεῖτε, ὅτι δὲ οὐκέτι 20  
 ἡμῖν Τισσαφέρηνς ἡγήσεται οὐδὲ βασιλεὺς ἀγορὰν  
 παρέξει, τοῦτο ἄχθεσθε, σκέψασθε πότερον κρεῖττον  
 Τισσαφέρηνην ἡγεμόνα ἔχειν, ὃς ἐπιβουλευῶν ἡμῖν  
 5 φανερός ἐστίν, ἢ οὓς ἂν ἡμεῖς ἄνδρας λαβόντες  
 ἡγείσθαι κελεύωμεν, οἳ εἴσονται ὅτι ἦν τι περὶ ἡμᾶς  
 ἀμαρτάνουσι περὶ τὰς ἑαυτῶν ψυχὰς καὶ σώματα  
 ἀμαρτάνουσι. τὰ δὲ ἐπιτήδεια πότερον ὠνεῖσθαι 21  
 κρεῖττον ἐκ τῆς ἀγορᾶς ἧς οὗτοι παρέχον, μικρὰ  
 10 μέτρα πολλοῦ ἀργυρίου, μηδὲ τοῦτο ἔτι ἔχοντας, ἢ  
 αὐτοὺς λαμβάνειν, ἦνπερ κρατῶμεν, μέτρῳ χρωμέ-  
 νους ὁπόσῳ ἂν ἕκαστος βούληται. εἰ δὲ ταῦτα μὲν 22  
 γινώσκετε ὅτι κρεῖττονα, τοὺς δὲ ποταμοὺς ἄπορον  
 νομίζετε εἶναι καὶ μεγάλως ἡγείσθε ἐξαπατηθῆναι  
 15 διαβάντες, σκέψασθε εἰ ἄρα τοῦτο καὶ μωρότατον  
 πεποιήκασιν οἱ βάρβαροι. πάντες γὰρ ποταμοί, εἰ  
 καὶ πρόσω τῶν πηγῶν ἄποροί εἰσι, προϊοῦσι πρὸς  
 τὰς πηγὰς διαβατοὶ γίνονται οὐδὲ τὸ γόνυ βρέχον-  
 τες. εἰ δὲ μήθ' οἱ ποταμοὶ διήσουσιν ἡγεμῶν τε 23  
 20 μηδεὶς ἡμῖν φανεῖται, οὐδ' ὡς ἡμῖν γε ἀθυμητέον.  
 ἐπιστάμεθα μὲν γὰρ Μυσούς, οὓς οὐκ ἂν ἡμῶν φαίη-  
 μεν βελτίους εἶναι, οἳ ἐν τῇ βασιλέως χώρα πολλὰς  
 τε καὶ εὐδαίμονας καὶ μεγάλας πόλεις οἰκοῦσιν, ἐπι-  
 στάμεθα δὲ Πισίδας\* ὡσαύτως, Λυκάονας δὲ καὶ  
 25 αὐτοὶ εἶδομεν ὅτι ἐν τοῖς πεδίοις τὰ ἐρυμνὰ καταλα-  
 βόντες τὴν τούτων χώραν καρποῦνται.

If we pretended that we wished to remain here, the king would do his best to help us home. But we must go home ourselves and send our poor friends here to get rich.

Καὶ ἡμᾶς δ' ἂν ἔφην ἔγωγε χρῆναι μῆπω φανε-<sup>24</sup>  
 ροὺς εἶναι οἴκαδε ὠρμημένους, ἀλλὰ κατασκευάζε-  
 σθαι ὡς αὐτοῦ που οἰκῆσοντας. οἶδα γὰρ ὅτι καὶ  
 Μυσοῖς βασιλεὺς πολλοὺς μὲν ἡγεμόνας ἂν δοίη,  
<sup>5</sup> πολλοὺς δ' ἂν ὀμήρους τοῦ ἀδόλως ἐκπέμψειν, καὶ  
 ὁδοποιήσειέ γ' ἂν αὐτοῖς καὶ εἰ σὺν τεθρίπποις βού-  
 λονται ἀπιεῖναι. καὶ ἡμῖν γ' ἂν οἶδ' ὅτι τρισάσμε-  
 νος ταῦτ' ἐποίει, εἰ ἑώρα ἡμᾶς μένειν κατασκευαζο-  
 μένους. ἀλλὰ γὰρ δέδοικα μὴ, ἂν ἅπαξ μάθωμεν<sup>25</sup>  
<sup>10</sup> ἄργοι ζῆν καὶ ἐν ἀφθόνοις βιοτεύειν, καὶ Μῆδων δὲ  
 καὶ Περσῶν καλαῖς καὶ μεγάλαις γυναιξὶ καὶ παρθέ-  
 νοις ὀμιλεῖν, μὴ ὥσπερ οἱ λωτοφάγοι ἐπιλαθόμεθα  
 τῆς οἴκαδε ὁδοῦ. δοκεῖ οὖν μοι εἰκὸς καὶ δίκαιον<sup>26</sup>  
<sup>15</sup> εἶναι πρῶτον εἰς τὴν Ἑλλάδα καὶ πρὸς τοὺς οἰκείους  
 πειρᾶσθαι ἀφικνεῖσθαι καὶ ἐπιδείξαι τοῖς Ἑλλησιν  
 ὅτι ἐκόντες πένονται, ἐξὸν αὐτοῖς τοὺς νῦν σκληρῶς  
 ἐκεῖ πολιτεύοντας ἐνθάδε κομισαμένους πλουσίους  
 ὄραν. ἀλλὰ γάρ, ὦ ἄνδρες, πάντα ταῦτα τὰγαθὰ  
 δῆλον ὅτι τῶν κρατούντων ἐστί.

We must burn our tents and wagons and get rid of all superfluous baggage. Finally, the officers must be more vigilant and the soldiers more obedient than ever before.

<sup>20</sup> Τοῦτο δὴ δεῖ λέγειν, ὅπως ἂν πορευοίμεθά τε ὡς<sup>27</sup>  
 ἀσφαλέστατα καὶ εἰ μάχεσθαι δεοί ὡς κράτιστα  
 μαχοίμεθα. πρῶτον μὲν τοῖνυν, ἔφη, δοκεῖ μοι κατα-  
 καῦσαι τὰς ἀμάξας ἃς ἔχομεν, ἵνα μὴ τὰ ζεύγη  
 ἡμῶν στρατηγῆ, ἀλλὰ πορευόμεθα ὅπη ἂν τῆ στρα-  
<sup>25</sup> τῆ συμφέρῃ· ἔπειτα καὶ τὰς σκηναὺς συγκατακαῦ-

σαι. αὐται γὰρ αὖ ὄχλον μὲν παρέχουσιν ἄγειν,  
 συνωφελοῦσι δ' οὐδὲν οὔτε εἰς τὸ μάχεσθαι οὔτ' εἰς  
 τὸ τὰ ἐπιτήδεια ἔχειν. ἔτι δὲ καὶ τῶν ἄλλων σκευῶν 28  
 τὰ περιττὰ ἀπαλλάξωμεν πλὴν ὅσα πολέμου ἕνεκεν  
 5 ἢ σίτων ἢ ποτῶν ἔχομεν, ἵνα ὡς πλείστοι μὲν ἡμῶν  
 ἐν τοῖς ὅπλοις ᾧσιν, ὡς ἐλάχιστοι δὲ σκευοφορῶσι.  
 κρατουμένων μὲν γὰρ ἐπιστάσθε ὅτι πάντα ἀλλό-  
 τρια· ἦν δὲ κρατῶμεν, καὶ τοὺς πολέμιους δεῖ  
 οφόρους ἡμετέρους νομίζειν. οἱ γὰρ μοι εἶπεύ 29  
 10 καὶ μέγιστον νομίζω εἶναι. ὅρ' ἔτι γὰρ καὶ τῶν πο-  
 λεμίων ὅτι οὐ πρόσθεν ἐξενοκῆν ἐτόλμησαν πρὸς  
 ἡμᾶς πόλεμον πρὶν τοὺς στρατηγούς ἡμῶν συνέλα-  
 βον, νομίζοντες οἴτων μὲν τῶν ἀρχόντων καὶ ἡμῶν  
 πειθομένων ἱκανοὺς εἶναι ἡμᾶς περὶ γενέσθαι τῷ πο-  
 15 λέμῳ, λαβόντες δὲ τοὺς ἄρχοντας ἀναρχίσασθαι καὶ  
 ἀταξία ἐνόμιζον ἡμᾶς ἀπολέσθαι. δαίμων ποτὶ μὲν 30  
 τοὺς ἄρχοντας ἐπιμελεστέρους γενέσθαι τοὺς νῦν  
 τῶν πρόσθεν, πολὺ δὲ τοὺς ἀρχομένους εὐτακτοτέ-  
 ρους καὶ πειθομένους μᾶλλον τοῖς ἀρχουσι νῦν ἢ  
 20 πρόσθεν· ἦν δέ τις ἀπειθῆ, ψηφίσασθαι τὸν ἀπὸ  
 ἡμῶν ἐντυγχάνοντα σὺν τῷ ἀρχοντι κολάζειν· οἷον  
 οἱ πολέμιοι πλείστον ἐφευσμένοι ἔσονται, τῆδε μὲν  
 τῇ ἡμέρᾳ μυρίους ὄψονται ἀνθ' ἑνὸς Κλεάρχου τοῦ  
 οὐδενὶ ἐπιτρέψοντα κακῶ εἶναι. ἀλλὰ γὰρ καὶ οἱ  
 25 ραίνειν ἤδη ὄρα· ἴσως γὰρ οἱ πολέμιοι αὐτίκα παρ-  
 ἔσονται. ὅτῳ οὖν ταῦτα δοκεῖ καλῶς ἔχειν, ἐπικο-  
 ρωσάτω ὡς τάχιστα ἵνα ἔργῳ περαίνηται. εἰ δέ τι  
 ἄλλο βέλτιον ἢ τὰς ἐπιτοκμάτω καὶ ὁ ἰδιώτης διδά-  
 σκειν· πάντες γὰρ κοινῆς σωτηρίας δεόμεθα.

Adoption of Xenophon's proposals. Vote to march to some neighboring villages for provisions.

Μετὰ ταῦτα Χειρίσοφος εἶπεν· Ἄλλ' εἰ μὲν τινος 33  
 ἄλλου δεῖ πρὸς τούτοις οἷς λέγει Ξενοφῶν, καὶ αὐτίκα  
 ἐξέσται ποιεῖν· ἃ δὲ νῦν εἶρηκε δοκεῖ μοι ὡς τάχιστα  
 ψηφίσασθαι ἄριστον εἶναι· καὶ ὅτῳ δοκεῖ ταῦτα,  
 5 ἀνατεινάτω τὴν χεῖρα. ἀνέτειναν πάντες. ἀναστὰς 34  
 δὲ πάλιν εἶπε Ξενοφῶν· ὦ ἄνδρες, ἀκούσατε ὧν  
 προσδοκεῖ μοι. δῆλον ὅτι πορεύεσθαι ἡμᾶς δεῖ ὅπου  
 ἔξομεν τὰ ἐπιτηδεῖα· ἀκούω δὲ κώμας εἶναι καλὰς  
 οὐκ πλεον εἴκοσι σταδίων ἀπεχούσας· οὐκ ἂν οὖν 35  
 10 θαυμάζοιμι εἰ οἱ πολέμοι, ὥσπερ οἱ δειλοὶ κύνες  
 τοὺς μὲν παριόντας διώκουσίν τε καὶ δάκνουσιν ἢ  
 δάινονται, τοὺς δὲ διώκοντας φεύγουσιν, εἰ καὶ αὐτοὶ  
 ἡμῖν ἀπιούσιν ἐπακολουθοῖεν. ἴσως οὖν ἀσφαλέ- 36  
 στερόν ἡμῖν τορεύεσθαι πλαίσιον ποιησαμένους τῶν  
 15 ὄπλων, ἢ τὰ σκευοφόρα καὶ ὁ πολλὸς ὄχλος ἐν  
 ἀσφαλεστέρω ἤ· εἰ οὖν νῦν ἀποδειχθεῖν τίνας χρή  
 ἡγεῖσθαι τοῦ πλαισίου καὶ τὰ πρόσθεν κοσμεῖν καὶ  
 τίνας ἐπὶ τῶν πλευρῶν ἐκατέρων εἶναι, τίνας δ' ὀπι-  
 σθοφυλακεῖν, οὐκ ἂν ὁπότε οἱ πολέμοι ἔλθοιεν βου-  
 20 λεύεσθαι ἡμᾶς δεοί, ἀλλὰ χρώμεθα ἂν εὐθύς τοῖς  
 τεταγμένοις· εἰ μὲν οὖν ἄλλο τις βέλτιον ὄρα, ἄλλως 37  
 ἐχέτω· εἰ δέ, Χειρίσοφος μὲν ἡγοῖτο, ἐπειδὴ καὶ  
 Λακεδαιμονίος ἐστι· τῶν δὲ πλευρῶν ἐκατέρων δύο  
 τῶ πρεσβυτάτῳ στρατηγῷ ἐπιμελοίσθην· ὀπισθο-  
 25 φυλακοῖμεν δ' ἡμεῖς οἱ νεώτεροι ἐγὼ καὶ Τιμασίῳ  
 τὸ νῦν εἶναι· τὸ δὲ λοιπὸν πευρώμενοι ταύτης τῆς 38  
 τάξεως βουλευσόμεθα ὅ τι ἂν αἰεὶ κράτιστον δοκῆ  
 εἶναι· εἰ δέ τις ἄλλο ὄρα βέλτιον, λεξάτω· ἐπεὶ δ'



οὐδεὶς ἀντέλεγεν, εἶπεν, "Ὅτω δοκεῖ ταῦτα, ἀνατει-  
νάτω τὴν χεῖρα. ἔδοξε ταῦτα. Νῦν τοῖνυν, ἔφη, 39  
ἀπιόντας ποιεῖν δεῖ τὰ δεδογμένα. καὶ ὅστις τε  
ὑμῶν τοὺς οἰκείους ἐπιθυμῆι ἰδεῖν, μεμνήσθω ἀνὴρ  
5 ἀγαθὸς εἶναι· οὐ γὰρ ἔστιν ἄλλως τούτου τυχεῖν·  
ὅστις τε ζῆν ἐπιθυμῆι, πειράσθω νικᾶν· τῶν μὲν γὰρ  
νικῶντων τὸ κατακαίνειν, τῶν δὲ ἡττωμένων τὸ ἀπο-  
θνήσκειν ἐστὶ· καὶ εἴ τις δὲ χρημάτων ἐπιθυμῆι,  
κρατεῖν πειράσθω· τῶν γὰρ νικῶντων ἐστὶ καὶ τὰ  
10 ἑαυτῶν σφάζειν καὶ τὰ τῶν ἡττωμένων λαμβάνειν.

The Greeks burn their wagons, etc. Mithridates offers his help,  
but is rejected as a spy.

**III.** Τούτων λεχθέντων ἀνέστησαν καὶ ἀπελλθόντες 1  
κατέκαον τὰς ἀμάξας καὶ τὰς σκηνάς, τῶν δὲ περι-  
τῶν ὅτου μὲν δέοιτό τις μετεδίδουσαν ἀλλήλοις, τὰ δὲ  
ἄλλα εἰς τὸ πῦρ ἐρρίπτουν. ταῦτα ποιήσαντες ἤρι-  
15 στοποιοῦντο. ἀριστοποιουμένων δὲ αὐτῶν ἔρχεται  
Μιθραδάτης σὺν ἰππέυσιν ὡς τριάκοντα, καὶ καλε-  
σάμενος τοὺς στρατηγούς εἰς ἐπήκοον λέγει ᾧδε.  
Ἐγὼ, ᾧ ἄνδρες Ἕλληνες, καὶ Κύρῳ πιστὸς ἦν, ὡς 2  
ὑμεῖς ἐπίστασθε, καὶ νῦν ὑμῖν εὖνους· καὶ ἐνθάδε δ'  
20 εἰμὶ σὺν πολλῷ φόβῳ διάγων. εἰ οὖν ὀρώην ὑμᾶς  
σωτήριόν τι βουλευομένους, ἔλθοιμι ἂν πρὸς ὑμᾶς  
καὶ τοὺς θεράποντας πάντας ἔχων. λέξατε οὖν πρὸς  
με τί ἐν νῶ ἔχετε ὡς φίλον τε καὶ εὖνον καὶ βουλό-  
3  
25 μένοις τοῖς στρατηγοῖς ἔδοξεν ἀποκρίνασθαι τάδε·  
καὶ ἔλεγε Χειρίσοφος· Ἡμῖν δοκεῖ, εἰ μὲν τις ἐὰ  
ἡμᾶς ἀπιεῖναι οἴκαδε, διαπορεύεσθαι τὴν χώραν ὡς  
ἂν δυνώμεθα ἀσινέστατα· ἦν δὲ τις ἡμᾶς τῆς ὁδοῦ

ἀποκωλύη, διαπολεμείν τούτῳ ὡς ἂν δυνώμεθα κρά-  
 τιστα. ἐκ τούτου ἐπειράτο Μιθραδάτης διδάσκειν 4  
 ὡς ἄπορον εἶη βασιλέως ἄκοντος σωθῆναι. ἔνθα δὲ  
 ἐγγινώσκετο ὅτι ὑπόπεμπτος εἶη· καὶ γὰρ τῶν Τις-  
 5 σαφέρνους τις οἰκείων παρηκολουθήκει πίστewς ἔνεκα.  
 καὶ ἐκ τούτου ἐδόκει τοῖς στρατηγοῖς βέλτιον εἶναι 5  
 δόγμα ποιήσασθαι τὸν πόλεμον ἀκήρυκτον εἶναι ἔστ'  
 ἐν τῇ πολεμίᾳ εἶεν· διέφθειρον γὰρ προσιόντες τοὺς  
 στρατιώτας, καὶ ἓνα γε λοχαγὸν διέφθειραν Νίκαρχον  
 10 Ἀρκάδα, καὶ ᾤχετο ἀπιὼν νυκτὸς σὺν ἀνθρώποις ὡς  
 εἴκοσι.

The Greeks are attacked by Mithridates. Xenophon charges the enemy without success, and is censured by his colleagues.

Μετὰ ταῦτα ἀριστήσαντες καὶ διαβάντες τὸν Ζα- 6  
 πάταν ποταμὸν ἐπορεύοντο τεταγμένοι, τὰ ὑποζύγια  
 καὶ τὸν ὄχλον ἐν μέσῳ ἔχοντες. οὐ πολὺ δὲ προελθ-  
 15 λυθότων αὐτῶν ἐπιφαίνεται πάλιν ὁ Μιθραδάτης,  
 ἰππέας ἔχων ὡς διακοσίους καὶ τοξότας καὶ σφενδο-  
 νήτας εἰς τετρακοσίους μάλα ἐλαφροὺς καὶ εὐζώνους.  
 καὶ προσῆει μὲν ὡς φίλος ὢν πρὸς τοὺς Ἑλληνας· 7  
 ἐπεὶ δ' ἐγγὺς ἐγένοντο, ἕξαπίνης οἱ μὲν αὐτῶν ἐτό-  
 20 ξενον καὶ ἰππεῖς καὶ πεζοί, οἱ δ' ἐσφενδόνων, καὶ  
 ἐτίρωσκον. οἱ δὲ ὀπισθοφύλακες τῶν Ἑλλήνων  
 ἔπασχον μὲν κακῶς, ἀντεποιοῦν δ' οὐδέν· οἳ τε γὰρ  
 Κρήτες βραχύτερα τῶν Περσῶν ἐτόξενον καὶ ἅμα  
 φιλοὶ ὄντες εἴσω τῶν ὀπλων κατεκέκλειτο, οἳ τε  
 25 ἀκοντισταὶ βραχύτερα ἠκόντιζον ἢ ὡς ἐξικνεῖσθαι  
 τῶν σφενδονητῶν. ἐκ τούτου Ξενοφῶντι ἐδόκει διω- 8  
 κτέον εἶναι· καὶ ἐδίωκον τῶν ὀπλιτῶν καὶ τῶν πελτα-  
 στῶν οἱ ἔτυχον σὺν αὐτῷ ὀπισθοφυλακοῦντες· διώ-

καντες δὲ οὐδένα καταλάμβανον τῶν πολεμίων. οὔτε 9  
 γὰρ ἰππεῖς ἦσαν τοῖς Ἑλλησιν οὔτε οἱ πεζοὶ τοὺς  
 πεζοὺς ἐκ πολλοῦ φεύγοντας ἐδύναντο καταλαμβά-  
 νειν ἐν ὀλίγῳ χωρίῳ· πολὺ γὰρ οὐχ οἶόν τε ἦν ἀπὸ  
 5 τοῦ ἄλλου στρατεύματος διώκειν· οἱ δὲ βάρβαροι 10  
 ἰππεῖς καὶ φεύγοντες ἅμα ἐτίρωσκον εἰς τοῦπισθεν  
 τοξεύοντες ἀπὸ τῶν ἵππων, ὑπόσον δὲ διώξειαν οἱ  
 Ἑλληνες, τοσοῦτον πάλιν ἐπαναχωρεῖν μαχομένους  
 ἔδει. ὥστε τῆς ἡμέρας ὅλης διῆλθον οὐ πλέον πέντε 11  
 10 καὶ εἴκοσι σταδίων, ἀλλὰ δείλης ἀφίκοντο εἰς τὰς  
 κόμας. ἔνθα δὴ πάλιν ἀθυμία ἦν. καὶ Χειρίσοφος  
 καὶ οἱ πρεσβύτατοι τῶν στρατηγῶν Ξενοφῶντα ἤτι-  
 ῶντο ὅτι ἐδίωκεν ἀπὸ τῆς φάλαγγος καὶ αὐτὸς τε  
 ἐκινδύνευε καὶ τοὺς πολεμίους οὐδὲν μᾶλλον ἐδύ-  
 15 νατο βλάπτειν.

Xenophon's defence. Adoption of his plan for providing slingers  
 and cavalry.

Ἀκούσας δὲ Ξενοφῶν ἔλεγεν ὅτι ὀρθῶς ἤτιῶντο 12  
 καὶ αὐτὸ τὸ ἔργον αὐτοῖς μαρτυροῖη. ἀλλ' ἐγώ,  
 ἔφη, ἠναγκάσθην διώκειν, ἐπειδὴ ἐώρων ἡμᾶς ἐν  
 τῷ μένειν κακῶς μὲν πάσχοντας, ἀντιποιεῖν δὲ οὐδὲν  
 20 δυναμένους. ἐπειδὴ δὲ ἐδιώκομεν, ἀληθῆ, ἔφη, ὑμεῖς 13  
 λέγετε· κακῶς μὲν γὰρ ποιεῖν οὐδὲν μᾶλλον ἐδυνά-  
 μεθα τοὺς πολεμίους, ἀνεχωροῦμεν δὲ πάνυ χαλεπῶς.  
 τοῖς οἶν θεοῖς χάρις ὅτι οὐ σὺν πολλῇ ῥώμῃ ἀλλὰ 14  
 σὺν ὀλίγοις ἦλθον, ὥστε βλάψαι μὲν μὴ μεγάλα,  
 25 δηλῶσαι δὲ ὧν δεόμεθα. νῦν γὰρ οἱ μὲν πολέμιοι 15  
 τοξεύουσι καὶ σφενδονῶσιν ὅσον οὔτε οἱ Κρήτες  
 ἀντιτοξεύειν δύνανται οὔτε οἱ ἐκ χειρὸς βάλλοντες  
 ἐξικνεῖσθαι· ὅταν δὲ αὐτοὺς διώκωμεν, πολὺ μὲν οὐχ

οἶόν τε χωρίον ἀπὸ τοῦ στρατεύματος διώκειν, ἐν  
 ὀλίγῳ δὲ οὐδ' εἰ ταχὺς εἶη πεζὸς πεζὸν ἂν διώκων  
 καταλαμβάνοι ἐκ τόξου ῥύματος. ἡμεῖς οὖν εἰ μέλ-16  
 5 λοίμεν τούτους εἶργειν ὥστε μὴ δύνασθαι βλάπτειν  
 ἡμᾶς πορευομένους, σφενδονητῶν τὴν ταχίστην δεῖ  
 καὶ ἰππέων. ἀκούω δ' εἶναι ἐν τῷ στρατεύματι ἡμῶν  
 Ῥοδίουσ, ὧν τοὺς πολλοὺς φασιν ἐπίστασθαι σφεν-  
 10 δονᾶν, καὶ τὸ βέλος αὐτῶν καὶ διπλάσιον φέρεσθαι  
 τῶν Περσικῶν σφενδονῶν. ἐκεῖναι γὰρ διὰ τὸ χει-17  
 10 ροπληθέσι τοῖς λίθοις σφενδονᾶν ἐπὶ βραχὺ ἐξικνούν-  
 ται, οἱ δὲ Ῥόδιοι καὶ ταῖς μολυβδίσις ἐπίστανται  
 χρῆσθαι. ἦν οὖν αὐτῶν ἐπισκεψάμεθα τίνες πέπαν-18  
 15 ται σφενδόνας, καὶ τούτῳ μὲν δώμεν αὐτῶν ἀργύριον,  
 τῷ δὲ ἄλλας πλέκειν ἐθέλοντι ἄλλο ἀργύριον τελῶ-  
 15 μεν, καὶ τῷ σφενδονᾶν ἐν τῷ τεταγμένῳ ἐθέλοντι  
 ἄλλην τινὰ ἀτέλειαν εὐρίσκωμεν, ἴσως τινὲς φανούν-  
 20 ται ἱκανοὶ ἡμᾶς ὠφελεῖν. ὁρῶ δὲ ἵππους ὄντας ἐν 19  
 τῷ στρατεύματι, τοὺς μὲν τινὰς παρ' ἐμοί, τοὺς δὲ  
 τῶν Κλεάρχου καταλελειμμένους, πολλοὺς δὲ καὶ  
 20 ἄλλους αἰχμαλώτους σκευοφοροῦντας. ἂν οὖν τού-  
 25 τους πάντας ἐκλέξαιτες σκευοφόρα μὲν ἀντιδῶμεν,  
 τοὺς δὲ ἵππους εἰς ἰππέας κατασκευάσωμεν, ἴσως καὶ  
 οὗτοί τι τοὺς φεύγοντας ἀνιάσουσιν. ἔδοξε καὶ 20  
 ταῦτα. καὶ ταύτης τῆς νυκτὸς σφενδονῆται μὲν εἰς  
 25 διακοσίους ἐγένοντο, ἵπποι δὲ καὶ ἰππεῖς ἔδοκιμάσθη-  
 σαν τῇ ὑστεραίᾳ εἰς πεντήκοντα, καὶ σπολάδες καὶ  
 θώρακες αὐτοῖς ἐπορίσθησαν, καὶ ἵππαρχος ἐπε-  
 στάθη Λύκιος ὁ Πολυστράτου Ἀθηναῖος.

The Greeks are again attacked by Mithridates, who is repulsed with loss.

IV. Μείναντες δὲ ταύτην τὴν ἡμέραν τῇ ἄλλῃ ἐπο- 1  
 ρεύοντο πρῶαίτερον ἀναστάντες· χαράδραν γὰρ ἔδει  
 αὐτοὺς διαβῆναι ἐφ' ἧ ἔφοβοῦντο μὴ ἐπιθοῦντο αὐτοῖς  
 διαβαίνουσιν οἱ πολέμιοι. διαβεβηκόσι δὲ αὐτοῖς 2  
 5 πάλιν φαίνεται ὁ Μιθραδάτης, ἔχων ἰππέας χιλίους,  
 τοξότας δὲ καὶ σφενδονήτας εἰς τετρακισχιλίους·  
 τοσούτους γὰρ ἤτησε Τισσαφέρην, καὶ ἔλαβεν ὑπο-  
 σχόμενος, ἂν τούτους λάβῃ, παραδώσειν αὐτῷ τοὺς  
 Ἕλληνας, καταφρονήσας, ὅτι ἐν τῇ πρόσθεν προσ-  
 10 βολῇ ὀλίγους ἔχων ἔπαθε μὲν οὐδέν, πολλὰ δὲ κακὰ  
 ἐνόμιζε ποιῆσαι. ἐπεὶ δὲ οἱ Ἕλληνες διαβεβηκότες 3  
 ἀπέιχον τῆς χαράδρας ὅσον ὀκτῶ σταδίου, διέβαινε  
 καὶ ὁ Μιθραδάτης ἔχων τὴν δύναμιν. παρήγγελτο  
 δὲ τῶν πελταστῶν οὓς ἔδει διώκειν καὶ τῶν ὀπλιτῶν,  
 15 καὶ τοῖς ἰππεύσιν εἴρητο θαρροῦσι διώκειν ὡς ἐφεφο-  
 μένης ἰκανῆς δυνάμεως. ἐπεὶ δὲ ὁ Μιθραδάτης κατ- 4  
 ειλῆφει, καὶ ἤδη σφενδόνας καὶ τοξεύματα ἐξικνού-  
 ντο, ἐσήμηρε τοῖς Ἕλλησι τῇ σάλπιγγι, καὶ εὐθὺς  
 ἔθεον ὁμόσε οἷς εἴρητο καὶ οἱ ἰππεῖς ἤλαυνον. οἱ δὲ  
 20 οὐκ ἐδέξαντο, ἀλλ' ἔφενγον ἐπὶ τὴν χαράδραν. ἐν 5  
 ταύτῃ τῇ διώξει τοῖς βαρβάροις τῶν τε πεζῶν ἀπέ-  
 θανον πολλοὶ καὶ τῶν ἰππέων ἐν τῇ χαράδρᾳ ζωὴ  
 ἐλήφθησαν εἰς ὀκτωκαίδεκα. τοὺς δὲ ἀποθανόντας  
 αὐτοκέλευστοι οἱ Ἕλληνες ἠκίσαντο, ὡς ὅτι φοβερῶ-  
 25 τατον τοῖς πολεμίους εἶη ὄραν.

The march continued to Larissa and afterwards to Mespila, on the Tigris. A sight of ancient Nineveh. Account of the ruins.

Καὶ οἱ μὲν πολέμοιοι οὕτω πράξαντες ἀπῆλθον, οἱ 6  
 δὲ Ἕλληνες ἀσφαλῶς πορευόμενοι τὸ λοιπὸν τῆς  
 ἡμέρας ἀφίκοιτο ἐπὶ τὸν Τίγρητα ποταμόν. ἐνταῦθα 7  
 πόλις ἦν ἐρήμη μεγάλη, ὄνομα δ' αὐτῇ ἦν Λάρισσα·  
 5 ὥκουν δ' αὐτὴν τὸ παλαιὸν Μῆδοι. τοῦ δὲ τείχους  
 αὐτῆς ἦν τὸ εὖρος πέντε καὶ εἴκοσι πόδες, ὕψος δ'  
 ἑκατόν· τοῦ δὲ κύκλου ἢ περιόδου δύο παρασάγγαι·  
 ὠκοδόμητο δὲ πλίνθοις κεραμεαῖς· κρηπίς δ' ὑπὲρ  
 λιθίνῃ τὸ ὕψος εἴκοσι ποδῶν. ταύτην βασιλεὺς ὁ 8  
 10 Περσῶν, ὅτε παρὰ Μῆδων τὴν ἀρχὴν ἐλάμβανον  
 Πέρσαι, πολιορκῶν οὐδενὶ τρόπῳ ἐδύνατο ἐλεῖν· ἡλιον  
 δὲ νεφέλη προκαλύψασα ἠφάνισε μέχρι ἐξέλιπον οἱ  
 ἄνθρωποι, καὶ οὕτως ἐάλω. παρὰ ταύτην τὴν πόλιν 9  
 ἦν πυραμὶς λιθίνῃ, τὸ μὲν εὖρος ἐνὸς πλέθρου, τὸ δὲ  
 15 ὕψος δύο πλέθρων. ἐπὶ ταύτης πολλοὶ τῶν βαρβάρων  
 ἦσαν ἐκ τῶν πλησίον κωμῶν ἀποπεφευγότες. ἐντεῦ- 10  
 θεν δ' ἐπορεύθησαν σταθμὸν ἕνα παρασάγγας ἐξ  
 πρὸς τείχος ἔρημον μέγα κείμενον· ὄνομα δὲ ἦν τῇ  
 πόλει Μέσπιλα· Μῆδοι δ' αὐτὴν ποτε ὥκουν. ἦν  
 20 δὲ ἢ μὲν κρηπίς λίθου ξεστοῦ κογχυλιάτου, τὸ εὖρος  
 πεντήκοντα ποδῶν καὶ τὸ ὕψος πεντήκοντα. ἐπὶ δὲ 11  
 ταύτῃ ἐπωκοδόμητο πλίνθινον τείχος, τὸ μὲν εὖρος  
 πεντήκοντα ποδῶν, τὸ δὲ ὕψος ἑκατόν· τοῦ δὲ τείχους  
 ἢ περίοδος ἐξ παρασάγγαι. ἐνταῦθα λέγεται Μῆδεια  
 25 γυνὴ βασιλέως καταφυγεῖν ὅτε ἀπώλλυσαν τὴν ἀρχὴν  
 ὑπὸ Περσῶν Μῆδοι. ταύτην δὲ τὴν πόλιν πολιορκῶν 12  
 ὁ Περσῶν βασιλεὺς οὐκ ἐδύνατο οὔτε χρόνῳ ἐλεῖν

οὔτε βία· Ζεὺς δὲ βροντῇ κατέπληξε τοὺς ἐνοικοῦν-  
τας, καὶ οὕτως ἐάλω.

Tissaphernes threatens the Greeks, but is kept off.

Ἐντεῦθεν δ' ἐπορεύθησαν σταθμὸν ἓνα παρασάγ- 13  
γας τέτταρας. εἰς τοῦτον δὲ τὸν σταθμὸν Τισσα-  
5 φέρηνης ἐπεφάνη, οὓς τε αὐτὸς ἰππέας ἦλθεν ἔχων καὶ  
τὴν Ὀρόντα δύναμιν τοῦ τὴν βασιλέως θυγατέρα  
ἔχοντος καὶ οὓς Κῦρος ἔχων ἀνέβη βαρβάρους καὶ  
οὓς ὁ βασιλέως ἀδελφὸς ἔχων βασιλεῖ ἐβοήθει, καὶ  
πρὸς τούτοις ὅσους βασιλεὺς ἔδωκεν αὐτῷ, ὥστε τὸ  
10 στράτευμα πάμπολυ ἐφάνη. ἐπεὶ δ' ἐγγὺς ἐγένετο, 14  
τὰς μὲν τῶν τάξεων ὀπισθεν καταστήσας, τὰς δὲ εἰς  
τὰ πλάγια παραγαγών, ἐμβαλκῖν μὲν οὐκ ἐτόλμησεν  
οὐδ' ἐβούλετο διακινδυνεύειν, σφενδονᾶν δὲ παρήγ-  
γαιλε καὶ τοξεύειν. ἐπεὶ δὲ διαταχθέντες οἱ Ῥόδιοι 15  
15 ἐσφενδόνησαν καὶ οἱ Σκύθαι τοξόται ἐτόξευσαν καὶ  
οὐδεὶς ἡμάρτανεν ἀνδρός, οὐδὲ γὰρ εἰ πάνυ προθυ-  
μῆιτο ράδιον ἦν, καὶ ὁ Τισσαφέρηνης μάλα ταχέως  
ἔξω βελῶν ἀπεχώρει καὶ αἱ ἄλλαι τάξεις ἀπεχώρη-  
σαν. καὶ τὸ λοιπὸν τῆς ἡμέρας οἱ μὲν ἐπορεύοντο, 16  
20 οἱ δ' εἶποντο· καὶ οὐκέτι ἐσίνοντο οἱ βάρβαροι τῇ  
τότε ἀκροβολίσσει· μακρότερον γὰρ οἱ τε Ῥόδιοι τῶν  
Περσῶν ἐσφενδόνων καὶ (οἱ Κρήτες ἐτόξευον.) μεγάλα 17  
δὲ καὶ τὰ τόξα τὰ Περσικά ἐστίν· ὥστε χρήσιμα ἦν  
ὅποσα ἀλίσκοιτο τῶν τοξευμάτων τοῖς Κρησί, καὶ  
25 διετέλουν χρώμενοι ταῖς τῶν πολεμίων τοξεύμασι,  
καὶ ἐμελέτων τοξεύειν ἄνω ἰέντες μακράν. εὐρίωκετο  
δὲ καὶ νεῦρα πολλὰ ἐν ταῖς κώμαις καὶ μόλυβδος,  
ὥστε χρῆσθαι εἰς τὰς σφενδόνας.

After a day's halt, the Greeks proceed four days. Change in the order of march.

Καὶ ταύτη μὲν τῇ ἡμέρᾳ, ἐπεὶ κατεστρατοπεδεύ-18  
 οντο οἱ Ἕλληνες κώμαις ἐπιτυχόντες, ἀπῆλθον οἱ  
 βάρβαροι μείον ἔχοντες τῇ ἀκροβολίσει· τὴν δ'  
 ἐπιούσαν ἡμέραν ἔμειναν οἱ Ἕλληνες καὶ ἐπεσιτί-  
 5 σαντο· ἦν γὰρ πολὺς σίτος ἐν ταῖς κώμαις. τῇ δὲ  
 ὑστεραία ἐπορεύοντο διὰ τοῦ πεδίου, καὶ Τισσαφέρ-  
 νης εἶπετο ἀκροβολιζόμενος. ἔνθα δὲ οἱ Ἕλληνες 19  
 ἔγνωσαν πλαίσιον ἰσόπλευρον ὅτι πονηρὰ τάξις εἶη  
 πολεμίων ἐπομένων. ἀνάγκη γάρ ἐστιν, ἦν μὲν  
 10 συγκύπτῃ τὰ κέρατα τοῦ πλαισίου ἢ ὁδοῦ στενοτέρας  
 οὔσης ἢ ὀρέων ἀναγκαζόντων ἢ γεφύρας, ἐκθλίβε-  
 σθαι τοὺς ὀπλίτας καὶ πορεύεσθαι πονήρως ἅμα μὲν  
 πιεζομένους, ἅμα δὲ καὶ ταραττομένους, ὥστε δυσ-  
 χρήστους εἶναι ἀνάγκη ἀτάκτους ὄντας· ὅταν δ' 20  
 15 αὐτὴ διάσχη τὰ κέρατα, ἀνάγκη διασπᾶσθαι τοὺς τότε  
 ἐκθλιβομένους καὶ κενὸν γίνεσθαι τὸ μέσον τῶν  
 κεράτων, καὶ ἀθυμεῖν τοὺς ταῦτα πάσχοντας πολε-  
 μίων ἐπομένων. καὶ ὁπότε δέοι γέφυραν διαβαίνειν  
 ἢ ἄλλην τιὰν διάβασιν, ἔσπενδεν ἕκαστος βουλόμε-  
 20 νος φθάσαι πρῶτος· καὶ εὐεπίθετον ἦν ἐνταῦθα τοῖς  
 πολεμίοις. ἐπεὶ δὲ ταῦτ' ἔγνωσαν οἱ στρατηγοί, 21  
 ἐποίησαν ἕξ λόχους ἀνὰ ἑκατὸν ἄνδρας, καὶ λοχα-  
 γοὺς ἐπέστησαν καὶ ἄλλους πεντηκοντῆρας καὶ ἄλ-  
 λους ἐνωμοτάρχους. οὕτω δὲ πορευόμενοι, ὁπότε  
 25 μὲν συγκύπτει τὰ κέρατα, ὑπέμενον ὕστεροι οἱ λοχα-  
 γοὶ ὥστε μὴ ἐνοχλεῖν τοῖς κέρασι, τότε δὲ παρήγον  
 ἔξωθεν τῶν κεράτων. ὁπότε δὲ διάσχοιεν αἱ πλευραὶ 22  
 τοῦ πλαισίου, τὸ μέσον αὖ ἐξεπίμπλασαν, εἰ μὲν στε-



νότερον εἶη τὸ διέχον, κατὰ λόχους, εἰ δὲ πλατύτερον, κατὰ πεντηκοστῆς, εἰ δὲ πάνυ πλατύ, κατ' ἐνωμοτίας· ὥστε αἰεὶ ἔκπλεων εἶναι τὸ μέσον. εἰ δὲ καὶ διαβαί-<sup>23</sup> νειν τινὰ δέοι διάβασιν ἢ γέφυραν, οὐκ ἔταράττοντο, ἄλλ' ἐν τῷ μέρει οἱ λοχαγοὶ διέβαινον· καὶ εἴ που δέοι τι τῆς φάλαγγος, ἐπιπαρήσαν οὗτοι. τούτῳ τῷ τρόπῳ ἐπορεύθησαν σταθμοὺς τέτταρας.

The Greeks are attacked in descending a hill. They come to some villages on high land at night.

Ἦνίκα δὲ τὸν πέμπτον ἐπορεύοντο, εἶδον βασιλείον<sup>24</sup> τι καὶ περὶ αὐτὸ κώμας πολλὰς, τὴν δὲ ὁδὸν πρὸς τὸ χωρίον τοῦτο διὰ γηλόφων ὑψηλῶν γιγνομένην, οἱ καθῆκον ἀπὸ τοῦ ὄρους ὑφ' ᾧ ἦν ἡ κώμη. καὶ εἶδον μὲν τοὺς λόφους ἄσμενοι οἱ Ἕλληνες, ὡς εἰκὸς τῶν πολεμίων ὄντων ἰππέων· ἐπεὶ δὲ πορευόμενοι ἐκ τοῦ<sup>25</sup> πεδίου ἀνέβησαν ἐπὶ τὸν πρῶτον γηλόφον καὶ κατέβαινον ὡς ἐπὶ τὸν ἕτερον ἀναβαίνειν, ἐνταῦθα ἐπιγίνονται οἱ βάρβαροι καὶ ἀπὸ τοῦ ὑψηλοῦ εἰς τὸ πρηνὲς ἔβαλλον, ἐσφενδόνων, ἐτόξευον ὑπὸ μαστίγων, καὶ πολλοὺς ἐτίτρωσκον καὶ ἐκράτησαν τῶν Ἑλλήνων γυμνήτων καὶ κατέκλεισαν αὐτοὺς εἴσω τῶν<sup>26</sup> ὀπλων· ὥστε παντάπασι ταύτην τὴν ἡμέραν ἄχρηστοι ἦσαν ἐν τῷ ὄχλῳ ὄντες καὶ οἱ σφενδονῆται καὶ οἱ τοξόται. ἐπεὶ δὲ πιεζόμενοι οἱ Ἕλληνες ἐπεχείρησαν διώκειν, σχολῇ μὲν ἐπὶ τὸ ἄκρον ἀφικνοῦνται ὀπλίται ὄντες, οἱ δὲ πολέμοι ταχὺ ἀπεπήδων. πάλιν δὲ<sup>28</sup> ὅποτε ἀπίοιεν πρὸς τὸ ἄλλο στρατεύμα ταῦτα ἔπασχον, καὶ ἐπὶ τοῦ δευτέρου γηλόφου ταῦτα ἐγίγνετο, ὥστε ἀπὸ τοῦ τρίτου γηλόφου ἔδοξεν αὐτοῖς μὴ κινεῖν τοὺς στρατιώτας πρὶν ἀπὸ τῆς δεξιᾶς πλευρᾶς τοῦ

πλαίσιου ἀνήγαγον πελταστὰς πρὸς τὸ ὄρος. ἐπεὶ 29  
 δ' οὗτοι ἐγένοντο ὑπὲρ τῶν ἐπομένων πολεμίων, οὐκ-  
 ἐτι ἐπετίθεντο οἱ πολέμοι τοῖς καταβαίνουσι, δεδοι-  
 κότες μὴ ἀποτμηθεῖσαν καὶ ἀμφοτέρωθεν αὐτῶν  
 5 γένοιτο οἱ πολέμοι. οὕτω τὸ λοιπὸν τῆς ἡμέρας 30  
 πορευόμενοι, οἱ μὲν τῇ ὁδῷ κατὰ τοὺς γηλόφους, οἱ  
 δὲ κατὰ τὸ ὄρος ἐπιπαριόντες, ἀφίκοντο εἰς τὰς κώ-  
 μας· καὶ ἰατροὺς κατέστησαν ὀκτώ· πολλοὶ γὰρ  
 ἦσαν οἱ τετρωμένοι.

Halt of three days. The Greeks encamp when attacked. The enemy withdraw when night comes on. A Persian camp at night.

10 Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ τῶν τετρωμένων 31  
 ἔνεκα καὶ ἅμα ἐπιτήδεια πολλὰ εἶχον, ἄλευρα, οἶνον,  
 κριθὰς ἵπποις συμβεβλημένας πολλάς. ταῦτα δὲ  
 συννηνευγμένα ἦν τῷ σατραπεύοντι τῆς χώρας. τε-  
 τάρτη δ' ἡμέρα καταβαίνουσιν εἰς τὸ πεδίον. ἐπεὶ 32  
 15 δὲ κατέλαβεν αὐτοὺς Τισσαφέρνης σὺν τῇ δυνάμει,  
 ἐδίδαξεν αὐτοὺς ἢ ἀνάγκη κατασκηρῆσαι οὐ πρῶτον  
 εἶδον κώμην καὶ μὴ πορεύεσθαι ἔτι μαχομένους·  
 πολλοὶ γὰρ ἦσαν οἱ ἀπόμαχοι, οἳ τε τετρωμένοι καὶ  
 οἱ ἐκείνους φέροντες καὶ οἱ τῶν φερόντων τὰ ὄπλα  
 20 δεξάμενοι. ἐπεὶ δὲ κατεσκήνησαν καὶ ἐπεχείρησαν 33  
 αὐτοῖς ἀκροβολίζεσθαι οἱ βάρβαροι πρὸς τὴν κώμην  
 προσιόντες, πολὺ περιῆσαν οἱ Ἕλληνες· πολὺ γὰρ  
 διέφερον ἐκ χώρας ὀρμώντες ἀλέξασθαι ἢ πορευόμε-  
 νοι ἐπιούσι τοῖς πολεμίοις μάχεσθαι. ἤνικα δ' ἦν 34  
 25 ἤδη δεῖλη, ὥρα ἦν ἀπιέναι τοῖς πολεμίοις· οὐποτε  
 γὰρ μείον ἀπεστρατοπεδεύοντο οἱ βάρβαροι τοῦ  
 Ἑλληνικοῦ ἐξήκοντα σταδίων, φοβούμενοι μὴ τῆς  
 νυκτὸς οἱ Ἕλληνες ἐπιθῶνται αὐτοῖς. πονηρὸν γὰρ 35

νυκτός ἐστι στράτευμα Περσικόν. οἱ τε γὰρ ἵπποι  
 αὐτοῖς δέδονται καὶ ὡς ἐπὶ τὸ πολὺ πεποδισμένοι  
 εἰσὶ τοῦ μὴ φεύγειν ἔνεκα εἰ λυθείησαν, εἴαν τέ τις  
 θόρυβος γίγηται, δεῖ ἐπισιάξαι τὸν ἵππον Πέρση  
 5 ἀνδρὶ καὶ χαλινώσαι, δεῖ καὶ θωρακισθέντα ἀναβῆ-  
 ναι ἐπὶ τὸν ἵππον. ταῦτα δὲ πάντα χαλεπὰ νύκτωρ  
 καὶ θορύβου ὄντος. τούτου ἔνεκα πόρρω ἀπεσκήνουν  
 τῶν Ἑλλήνων. ἐπεὶ δὲ ἐγίγνωσκον αὐτοὺς οἱ Ἑλλη- 36  
 νες βουλομένους ἀπιέναι καὶ διαγγελλομένους, ἐκή-  
 10 ρυξε τοῖς Ἑλλησι συσκευάζεσθαι ἀκουόντων τῶν  
 πολεμίων. καὶ χρόνον μὲν τινα ἐπέσχον τῆς πορείας  
 οἱ βάρβαροι, ἐπειδὴ δὲ ὄψε ἐγίγνετο, ἀπῆσαν· οὐ  
 γὰρ ἐδόκει λύειν αὐτοὺς νυκτὸς πυρεῦσθαι καὶ κατά-  
 γεσθαι ἐπὶ τὸ στρατόπεδον.

The Greeks also decamp at once. On the fourth day they see the  
 enemy on a height commanding the road. Xenophon disobeys  
 an order to bring his peltasts from the rear, and comes up alone.

15 Ἐπειδὴ δὲ σαφῶς ἀπιόντας ἤδη ἑώραν οἱ Ἑλλη- 37  
 νες, ἐπορεύοντο καὶ αὐτοὶ ἀναζεύξαντες καὶ διῆλθον  
 ὅσον ἐξήκοντα σταδίους. καὶ γίγνεται τοσοῦτον με-  
 ταξὺ τῶν στρατευμάτων ὥστε τῇ ὑστεραίᾳ οὐκ ἐφά-  
 νησαν οἱ πολέμοι οὐδὲ τῇ τρίτῃ, τῇ δὲ τετάρτῃ  
 20 νυκτὸς προελθόντες καταλαμβάνουσι χωρίον ὑπερδέ-  
 ξιον οἱ βάρβαροι, ἧ ἔμελλον οἱ Ἕλληνες παριέναι,  
 ἀκρωνυχίαν ὄρους, ὑφ' ἣν ἡ κατάβασις ἦν εἰς τὸ  
 πεδίον. ἐπειδὴ δὲ ἑώρα Χειρίσοφος προκατελημ- 38  
 μένην τὴν ἀκρωνυχίαν, καλεῖ Ξενοφῶντα ἀπὸ τῆς  
 25 οὐράς καὶ κελεύει λαβόντα τοὺς πελταστὰς παραγε-  
 νέσθαι εἰς τὸ πρόσθεν. ὁ δὲ Ξενοφῶν τοὺς μὲν πελ- 39  
 ταστὰς οὐκ ἦγεν· ἐπιφαινόμενον γὰρ ἑώρα Τισσα-

φέρνῃν καὶ τὸ στράτευμα πᾶν· αὐτὸς δὲ προσελάσας ἠρώτα Τί καλεῖς; ὁ δὲ λέγει αὐτῷ, Ἐξεστὶν ὄραν· προκατεῖληπται γὰρ ἡμῖν ὁ ὑπὲρ τῆς καταβάσεως λόφος, καὶ οὐκ ἔστι παρελθεῖν εἰ μὴ τούτους ἀποκόψομεν. ἀλλὰ τί οὐκ ἦγες τοὺς πελταστάς; ὁ δὲ λέγει ὅτι οὐκ ἔδοκει αὐτῷ ἔρημα καταλιπεῖν τὰ ὄπισθεν πολεμίων ἐπιφαινομένων. Ἄλλὰ μὴν ὦρα γ', ἔφη, βουλευέσθαι πῶς τις τοὺς ἄνδρας ἀπελάσῃ ἀπὸ τοῦ λόφου.

Xenophon captures a height above the enemy's position, and the Persians retreat. Adventure with Soteridas.

- 10 Ἐνταῦθα Ξενοφῶν ὄρᾳ τοῦ ὄρους τὴν κορυφὴν ἄνω ὑπὲρ αὐτοῦ τοῦ ἑαυτῶν στρατεύματος οὔσαν, καὶ ἀπὸ ταύτης ἔφοδον ἐπὶ τὸν λόφον ἔνθα ἦσαν οἱ πολέμιοι, καὶ λέγει, Κράτιστον, ὦ Χειρίσοφε, ἡμῖν ἴεσθαι ὡς τάχιστα ἐπὶ τὸ ἄκρον· ἦν γὰρ τοῦτο λάβωμεν, οὐ  
 15 δυνήσονται μένειν οἱ ὑπὲρ τῆς ὁδοῦ. ἀλλὰ, εἰ βούλει, μένε ἐπὶ τῷ στρατεύματι, ἐγὼ δ' ἐθέλω πορεύεσθαι· εἰ δὲ χρήζεις, πορεύου ἐπὶ τὸ ὄρος, ἐγὼ δὲ μενῶ αὐτοῦ. Ἄλλὰ δίδωμί σοι, ἔφη ὁ Χειρίσοφος, 42 ὁπότερον βούλει ἐλέσθαι. εἰπὼν ὁ Ξενοφῶν ὅτι νεώτερός ἐστιν αἰρεῖται πορεύεσθαι, κελεύει δὲ οἱ συμπέμψαι ἀπὸ τοῦ στόματος ἄνδρας· μακρὸν γὰρ ἦν ἀπὸ τῆς οὐράς λαβεῖν. καὶ ὁ Χειρίσοφος συμπέμ- 43 πει τοὺς ἀπὸ τοῦ στόματος πελταστάς, ἔλαβε δὲ τοὺς κατὰ μέσον τοῦ πλαισίου. συνέπεσθαι δ' ἐκέλευσεν 25 αὐτῷ καὶ τοὺς τριακοσίους οὓς αὐτὸς εἶχε τῶν ἐπιλέκτων ἐπὶ τῷ στόματι τοῦ πλαισίου. ἐντεῦθεν ἐπο- 44 ρεύοντο ὡς ἐδύναντο τάχιστα. οἱ δ' ἐπὶ τοῦ λόφου πολέμιοι ὡς ἐνόησαν αὐτῶν τὴν πορείαν ἐπὶ τὸ ἄκρον,

εὐθὺς καὶ αὐτοὶ ὄρμησαν ἀμιλλᾶσθαι ἐπὶ τὸ ἄκρον.  
καὶ ἐνταῦθα πολλή μὲν κραυγὴ ἦν τοῦ Ἑλληνικοῦ<sup>45</sup>  
στρατεύματος διακελευομένων τοῖς ἑαυτῶν, πολλή δὲ  
κραυγὴ τῶν ἀμφὶ Τισσαφέρην τοῖς ἑαυτῶν διακε-  
<sup>5</sup>λευομένων. Ξενοφῶν δὲ παρελαύνων ἐπὶ τοῦ ἵππου<sup>46</sup>  
παρεκελεύετο, Ἄνδρες, νῦν ἐπὶ τὴν Ἑλλάδα νομίζετε  
ἀμιλλᾶσθαι, νῦν πρὸς τοὺς παῖδας καὶ τὰς γυναῖκας,  
νῦν ὀλίγον πονήσαντες ἀμαχεὶ τὴν λοιπὴν πορευσό-  
μεθα. Σωτηρίδας δὲ ὁ Σικυώνιος εἶπεν, Οὐκ ἐξ ἴσου,<sup>47</sup>  
<sup>10</sup> ὦ Ξενοφῶν, ἐσμέν· σὺ μὲν γὰρ ἐφ' ἵππου ὀχεῖ, ἐγὼ  
δὲ χαλεπῶς κάμνω τὴν ἀσπίδα φέρων. καὶ ὅς ἀκού-<sup>48</sup>  
σας ταῦτα καταπηδήσας ἀπὸ τοῦ ἵππου ὠθεῖται  
αὐτὸν ἐκ τῆς τάξεως, καὶ τὴν ἀσπίδα ἀφελόμενος ὡς  
ἐδύνατο τάχιστα ἔχων ἐπορεύετο· ἐτύγχανε δὲ καὶ  
<sup>15</sup> θώρακα ἔχων τὸν ἱππικόν· ὥστ' ἐπιέζετο. καὶ τοῖς  
μὲν ἔμπροσθεν ὑπάγειν παρεκελεύετο, τοῖς δὲ ὀπι-  
σθεν παριέναι, μόλις ἐπόμενος. οἱ δ' ἄλλοι στρα-<sup>49</sup>  
τιῶται παίονσι καὶ βάλλουσι καὶ λοιδοροῦσι τὸν  
Σωτηρίδαν, ἔστε ἠνάγκασαν λαβόντα τὴν ἀσπίδα  
<sup>20</sup> πορεύεσθαι. ὁ δὲ ἀναβάς, ἕως μὲν βάσιμα ἦν, ἐπὶ  
τοῦ ἵππου ἤγεεν, ἐπεὶ δὲ ἄβατα ἦν, καταλιπὼν τὸν  
ἵππον ἔσπευδε πεζῇ. καὶ φθάνουσιν ἐπὶ τῷ ἄκρῳ  
γενόμενοι τοὺς πολεμίους.

The Persians take flight, and the Greeks descend to one of several rich villages in the plain. Tissaphernes attempts to burn these. Jest's concerning this.

V. Ἐνθα δὴ οἱ μὲν βάρβαροι στραφέντες ἔφευγον <sup>1</sup>  
<sup>25</sup> ἢ ἕκαστος ἐδύνατο, οἱ δὲ Ἕλληνες εἶχον τὸ ἄκρον.  
οἱ δὲ ἀμφὶ Τισσαφέρην καὶ Ἀριαῖον ἀποτραπόμενοι  
ἄλλην ὁδὸν ᾤχοντο. οἱ δὲ ἀμφὶ Χειρίσοφον κατα-

βάντες ἐστρατοπεδεύοντο ἐν κώμῃ μεστῇ πολλῶν ἀγαθῶν. ἦσαν δὲ καὶ ἄλλαι κῶμαι πολλαὶ πλήρεις πολλῶν ἀγαθῶν ἐν τούτῳ τῷ πεδίῳ παρὰ τὸν Τίγρητα ποταμόν. ἠνίκα δ' ἦν δείλη, ἕξαπίνης οἱ πολέμοι 2  
 5 ἐπιφαίνονται ἐν τῷ πεδίῳ, καὶ τῶν Ἑλλήνων κατέκοψάν τινες τῶν ἐσκεδασμένων ἐν τῷ πεδίῳ καθ' ἀρπαγὴν· καὶ γὰρ νομαὶ πολλαὶ βοσκημάτων διαβιβαζόμεναι εἰς τὸ πέραν τοῦ ποταμοῦ κατελήφθησαν. ἐνταῦθα Τισσαφέρηνς καὶ οἱ σὺν αὐτῷ κάειν ἐπεχεί- 3  
 10 ρησαν τὰς κώμας. καὶ τῶν Ἑλλήνων μάλα ἠθύμησάν τινες, ἐννοοῦμενοι μὴ τὰ ἐπιτήδεια, εἰ κάοιεν, οὐκ ἔχοιεν ὀπόθεν λαμβάνοιεν. καὶ οἱ μὲν ἀμφὶ 4  
 Χειρίσοφον ἀπῆσαν ἐκ τῆς βοηθείας· ὁ δὲ Ξενοφῶν ἐπεὶ κατέβη, παρελαύνων τὰς τάξεις ἠνίκα ἀπὸ τῆς  
 15 βοηθείας ἀπήντησαν οἱ Ἕλληνες, ἔλεγεν, Ὅρατε, ὧ 5  
 ἄνδρες Ἕλληνες, ὑφίεντας τὴν χώραν ἤδη ἡμετέραν εἶναι; ἃ γὰρ ὅτε ἐσπένδοντο διεπράττοντο, μὴ κάειν τὴν βασιλέως χώραν, νῦν αὐτοὶ κάουσιν ὡς ἄλλο-  
 20 τριάν. ἀλλ' ἐάν που καταλίπωσί γε αὐτοῖς τὰ ἐπιτή-  
 6 δεια, ὄψονται καὶ ἡμᾶς ἐνταῦθα πορευομένους. ἀλλ',  
 ὧ Χειρίσοφε, ἔφη, δοκεῖ μοι βοηθεῖν ἐπὶ τοὺς κάον-  
 τας ὡς ὑπὲρ τῆς ἡμετέρας. ὁ δὲ Χειρίσοφος εἶπεν,  
 Οὐκ οὐν ἔμοιγε δοκεῖ· ἀλλὰ καὶ ἡμεῖς, ἔφη, κάωμεν,  
 καὶ οὕτω θᾶπτον παύσονται.

Perplexity about crossing the Tigris. A proposal to carry the army over on a bridge of inflated skins. This is rejected, and they turn about and march southward a single day.

25 Ἐπεὶ δὲ ἐπὶ τὰς σκηναὺς ἀπῆλθον, οἱ μὲν ἄλλοι 7  
 περὶ τὰ ἐπιτήδεια ἦσαν, στρατηγοὶ δὲ καὶ λοχαγοὶ  
 συνῆλθον. καὶ ἐνταῦθα πολλὴ ἀπορία ἦν. ἔνθεν μὲν

γὰρ ὄρη ἦν ὑπερύψηλα, εὐθεν δὲ ὁ ποταμὸς τοσοῦτος  
 τὸ βάθος ὡς μηδὲ τὰ δόρατα ὑπερέχειν πειρωμένοις  
 τοῦ βάθους. ἀπορουμένοις δ' αὐτοῖς προσελθὼν τις 8  
 ἀνὴρ Ῥόδιος εἶπεν, Ἐγὼ θέλω, ὦ ἄνδρες, διαβιβάσαι  
 ὑμᾶς κατὰ τετρακισχιλίους ὀπλίτας, ἂν ἐμοὶ ὦν δέο-  
 μαι ὑπηρετήσητε καὶ τάλαντον μισθὸν πορίσητε.  
 ἐρωτώμενος δὲ ὅτου δέοιτο, Ἄσκων, ἔφη, δισχιλίων 9  
 δεήσομαι· πολλὰ δ' ὄρω πρόβατα καὶ αἰγας καὶ  
 βούς καὶ ὄνους, ἃ ἀποδαρέντα καὶ φυσηθέντα ῥαδίως  
 10 ἂν παρέχοι τὴν διάβασιν. δεήσομαι δὲ καὶ τῶν 10  
 δεσμῶν οἷς χρῆσθε περὶ τὰ ὑποζύγια· τούτοις ζεύξας  
 τοὺς ἀσκοὺς πρὸς ἀλλήλους, ὀρμίσας ἕκαστον ἀσκὸν  
 λίθους ἀρτήσας καὶ ἀφείς ὥσπερ ἀγκύρας εἰς τὸ  
 ὕδωρ, διαγαγὼν καὶ ἀμφοτέρωθεν δῆσας ἐπιβαλῶ  
 15 ὕλην καὶ γῆν ἐπιφορήσω· ὅτι μὲν οὖν οὐ καταδύ- 11  
 σεσθε αὐτίκα μάλα εἴσεσθε· πᾶς γὰρ ἀσκὸς δύο  
 ἄνδρας ἔξει τοῦ μὴ καταδῦναι. ὥστε δὲ μὴ ὀλισθά-  
 νειν ἢ ὕλη καὶ ἢ γῆ σχήσει. ἀκούσασι ταῦτα τοῖς 12  
 στρατηγοῖς τὸ μὲν ἐνθύμημα χαρίεν ἐδόκει εἶναι, τὸ  
 20 δ' ἔργον ἀδύνατον· ἦσαν γὰρ οἱ κωλύσοντες πέραν  
 πολλοὶ ἱππεῖς, οἱ εὐθὺς τοῖς πρώτοις οὐδὲν ἂν ἐπέτρε-  
 πον τούτων ποιεῖν. ἐνταῦθα τὴν μὲν ὑστεραίαν ἐπαν- 13  
 εχώρουν εἰς τοῦμπαλιν εἰς τὰς ἀκαύστους κόμας,  
 κατακαύσαντες εὐθεν ἐξῆσαν· ὥστε οἱ πολέμιοι οὐ  
 25 προσήλαντον, ἀλλὰ ἐθεῶντο καὶ ὅμοιοι ἦσαν θαυμά-  
 ζειν ὅποι ποτὲ τρέφονται οἱ Ἕλληνες καὶ τί ἐν νῶ  
 ἔχοιεν.

Questioning of prisoners about the roads. It is decided to march northward through the land of the Carduchi into Armenia. The army is to be ready to march at any moment during the coming night.

Ἐνταῦθα οἱ μὲν ἄλλοι στρατιῶται ἐπὶ τὰ ἐπιτήδεια 14  
ἦσαν· οἱ δὲ στρατηγοὶ πάλιν συνῆλθον, καὶ συνα-  
γαγόντες τοὺς ἐαλωκότας ἤλεγχον τὴν κύκλῳ πᾶσαν  
χώραν τίς ἐκάστη εἶη. οἱ δὲ ἔλεγον ὅτι τὰ μὲν 15  
5 πρὸς μεσημβρίαν τῆς ἐπὶ Βαβυλῶνα εἶη καὶ Μηδίαν,  
δι' ἧσπερ ἦκοιεν, ἡ δὲ πρὸς ἕω ἐπὶ Σοῦσά τε καὶ  
Ἐκβάτανα φέροι, ἔνθα θερίζειν λέγεται βασιλεύς, ἡ  
δὲ διαβάντι τὸν ποταμὸν πρὸς ἑσπέραν ἐπὶ Λυδίαν  
καὶ Ἴωνίαν φέροι, ἡ δὲ διὰ τῶν ὁρέων καὶ πρὸς  
10 ἄρκτον τετραμμένη ὅτι εἰς Καρδούχους ἄγοι. τούτους 16  
δὲ ἔφασαν οἰκεῖν ἀνὰ τὰ ὄρη καὶ πολεμικοὺς εἶναι,  
καὶ βασιλέως οὐκ ἀκούειν, ἀλλὰ καὶ ἐμβαλεῖν ποτε  
εἰς αὐτοὺς βασιλικὴν στρατιὰν δώδεκα μυριάδας·  
τούτων δ' οὐδένα ἀπονοστήσαι διὰ τὴν δυσχωρίαν.  
15 ὁπότε μέντοι πρὸς τὸν σατράπην τὸν ἐν τῷ πεδίῳ  
σπέσονται, καὶ ἐπιμιγνύναι σφῶν τε πρὸς ἐκείνους  
καὶ ἐκείνων πρὸς ἑαυτούς. ἀκούσαντες ταῦτα οἱ 17  
στρατηγοὶ ἐκάθισαν χωρὶς τοὺς ἐκασταχόσε φάσκον-  
τας εἰδέναί, οὐδὲν δῆλον ποιήσαντες ὅποι πορεύεσθαι  
20 ἔμελλον. ἐδόκει δὲ τοῖς στρατηγοῖς ἀναγκαῖον εἶναι  
διὰ τῶν ὁρέων εἰς Καρδούχους ἐμβάλλειν· τούτους  
γὰρ διελθόντας ἔφασαν εἰς Ἀρμενίαν ἦξειν, ἧς  
Ἵρόντας ἦρχε πολλῆς καὶ εὐδαίμονος. ἐντεῦθεν δ'  
εὐπορον ἔφασαν εἶναι ὅποι τις ἐθέλοι πορεύεσθαι.  
25 ἐπὶ τούτοις ἐθύσαντο, ὅπως ἡνίκα καὶ δοκοίη τῆς 18  
ὥρας τὴν πορείαν ποιοῦντο· τὴν γὰρ ὑπερβολὴν  
τῶν ὁρέων ἐδεδοίκεσαν μὴ προκαταληφθεῖη· καὶ παρ-



ήγγειλαν, έπειδή δειπνήσειαν, συσκευασαμένους πάντας αναπαύεσθαι, καί έπεσθαι ήνίκ' άν τις παραγγέλλη.

## BOOK IV.

Summary of preceding accounts.

I. Όσα μὲν δὴ ἐν τῇ ἀναβάσει ἐγένετο μέχρι τῆς 1  
5 μάχης, καὶ ὅσα μετὰ τὴν μάχην ἐν ταῖς σπονδαῖς ἄς βασιλεὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες Ἕλληνες ἐποίησαντο, καὶ ὅσα παραβάντος τὰς σπονδὰς βασιλέως καὶ Τισσαφέρνους ἐπολεμήθη πρὸς τοὺς Ἕλληνας ἐπακολουθοῦντος τοῦ Περσικοῦ στρατεύματος, ἐν τῷ 10 πρόσθεν λόγῳ δεδήλωται.

The Greeks enter the mountains. Flight of the Carduchians.

Mountain villages.

Ἐπεὶ δὲ ἀφίκοντο ἔνθα ὁ μὲν Τίγρης ποταμὸς παν- 2  
τάπασιν ἄπορος ἦν διὰ τὸ βάθος καὶ μέγεθος, πάρο-  
δος δὲ οὐκ ἦν, ἀλλὰ τὰ Καρδούχεια ὄρη ἀπότομα  
ὑπὲρ αὐτοῦ τοῦ ποταμοῦ ἐκρέματο, ἐδόκει δὴ τοῖς  
15 στρατηγοῖς διὰ τῶν ὄρεων πορευτέον εἶναι. ἤκουον 3  
γὰρ τῶν ἀλίσκομένων ὅτι εἰ διέλθοιεν τὰ Καρδούχεια  
ὄρη, ἐν τῇ Ἀρμενίᾳ τὰς πηγὰς τοῦ Τίγρητος ποτα-  
μοῦ, ἦν μὲν βούλωνται, διαβήσονται, ἦν δὲ μὴ βού-  
λωνται, περιίασι. καὶ τοῦ Εὐφράτου δὲ τὰς πηγὰς  
20 ἐλέγετο οὐ πρόσω τοῦ Τίγρητος εἶναι, καὶ ἔστιν 4  
οὕτως ἔχον. τὴν δ' εἰς τοὺς Καρδούχους ἐμβολὴν  
ᾧδε ποιοῦνται, ἅμα μὲν λαθεῖν πειρώμενοι, ἅμα  
δὲ φθάσαι πρὶν τοὺς πολεμίους καταλαβεῖν τὰ  
ἄκρα.

Ἡνίκα δ' ἦν ἀμφὶ τὴν τελευταίαν φυλακὴν καὶ 5  
 ἐλείπετο τῆς νυκτὸς ὅσον σκοταίους διελθεῖν τὸ πε-  
 δῖον, τηνικαῦτα ἀναστάντες ἀπὸ παραγγέλσεως πο-  
 ρευόμενοι ἀφικνοῦνται ἅμα τῇ ἡμέρᾳ πρὸς τὸ ὄρος.  
 5 ἔνθα δὴ Χειρίσοφος μὲν ἠγείτο τοῦ στρατεύματος 6  
 λαβὼν τὸ ἀμφ' αὐτὸν καὶ τοὺς γυμνήτας πάντας,  
 Ξενοφῶν δὲ σὺν τοῖς ὀπισθοφύλαξι ὀπλίταις εἶπετο  
 οὐδένα ἔχων γυμνήτα· οὐδεὶς γὰρ κίνδυνος ἐδόκει  
 εἶναι μὴ τις ἄνω πορευομένων ἐκ τοῦ ὀπισθεν ἐπί-  
 10 σποῖτο. καὶ ἐπὶ μὲν τὸ ἄκρον ἀναβαίνει Χειρίσοφος 7  
 πρὶν τινὰ αἰσθῆσθαι τῶν πολεμίων· ἔπειτα δ' ὑψη-  
 γεῖτο· ἐφείπετο δὲ αἰεὶ τὸ ὑπερβάλλον τοῦ στρατεύ-  
 ματος εἰς τὰς κόμας τὰς ἐν τοῖς ἄγκεσί τε καὶ μυχοῖς  
 τῶν ὀρέων. ἔνθα δὴ οἱ μὲν Καρδοῦχοι ἐκλιπόντες 8  
 15 τὰς οἰκίας ἔχοντες καὶ γυναῖκας καὶ παῖδας ἔφευγον  
 ἐπὶ τὰ ὄρη. τὰ δὲ ἐπιτήδεια πολλὰ ἦν λαμβάνειν,  
 ἦσαν δὲ καὶ χαλκώμασι παμπόλλοις κατεσκευασμέ-  
 ναι αἱ οἰκίαι, ὧν οὐδὲν ἔφερον οἱ Ἕλληνες οὐδὲ τοὺς  
 ἀνθρώπους ἐδίωκον, ὑποφειδόμενοι εἰ πως ἐθελήσειαν  
 20 οἱ Καρδοῦχοι διένοι αὐτοὺς ὡς διὰ φιλίας τῆς χώρας,  
 ἐπεὶπερ βασιλεῖ πολέμιοι ἦσαν· τὰ μέντοι ἐπιτήδεια 9  
 ὅπου τις ἐπιτυγχάνοι ἐλάμβανον· ἀνάγκη γὰρ ἦν.  
 οἱ δὲ Καρδοῦχοι οὔτε καλοῦντων ὑπήκουον οὔτε ἄλλο  
 φιλικὸν οὐδὲν ἐποίουν.

An attack in the rear. Captives set free, and animals left behind.

25 Ἐπεὶ δὲ οἱ τελευταῖοι τῶν Ἑλλήνων κατέβαινον εἰς 10  
 τὰς κόμας ἀπὸ τοῦ ἄκρου ἤδη σκοταῖοι — διὰ γὰρ  
 τὸ στενὴν εἶναι τὴν ὁδὸν ὅλην τὴν ἡμέραν ἢ ἀνάβα-  
 σις αὐτοῖς ἐγένετο καὶ κατάβασις — τότε δὴ συλλε-

γέντες τινές τῶν Καρδούχων τοῖς τελευταίοις ἐπετί-  
 θευτο, καὶ ἀπέκτεινάν τινας καὶ λίθοις καὶ τοξεύμασι  
 κατέτρωσαν, ὀλίγοι ὄντες· ἐξ ἀπροσδοκῆτου γὰρ  
 αὐτοῖς ἐπέπεσε τὸ Ἑλληνικόν. εἰ μέντοι τότε πλείους 11  
 5 συνελέγησαν, ἐκινδύνευσεν ἂν διαφθαρῆναι πολὺ  
 τοῦ στρατεύματος. καὶ ταύτην μὲν τὴν νύκτα οὕτως  
 ἐν ταῖς κώμαις ἠϋλίσθησαν· οἱ δὲ Καρδούχοι πυρὰ  
 πολλὰ ἔκαον κύκλω ἐπὶ τῶν ὀρέων καὶ συνεώρων ἀλ-  
 λήλους. ἅμα δὲ τῇ ἡμέρᾳ συνελθοῦσι τοῖς στρατη- 12  
 10 γοῖς καὶ λοχαγοῖς τῶν Ἑλλήνων ἔδοξε τῶν τε ὑποζυ-  
 γίων τὰ ἀναγκαῖα καὶ δυνατώτατα ἔχοντας πορεύ-  
 εσθαι, καταλιπόντας τᾶλλα, καὶ ὅσα ἦν νεωστὶ αἰχ-  
 μάλωτα ἀνδράποδα ἐν τῇ στρατιᾷ πάντα ἀφείναι.  
 σχολαίαν γὰρ ἐποιοῦν τὴν πορείαν πολλὰ ὄντα τὰ 13  
 15 ὑποζύγια καὶ τὰ αἰχμάλωτα, πολλοὶ δὲ οἱ ἐπὶ τούτοις  
 ὄντες ἀπόμαχοι ἦσαν, διπλάσιά τε ἐπιτήδεια ἔδει  
 πορίζεσθαι καὶ φέρεσθαι πολλῶν τῶν ἀνθρώπων  
 ὄντων. δόξαν δὲ ταῦτα, ἐκήρυξαν οὕτω ποιεῖν. ἐπεὶ 14  
 δὲ ἀριστήσαντες ἐπορεύοντο, ὑποστήσαντες ἐν τῷ  
 20 στενωπῷ οἱ στρατηγοί, εἴ τι εὐρίσκοιεν τῶν εἰρημένων  
 μὴ ἀφειμένον, ἀφηροῦντο, οἱ δ' ἐπέιθοντο, πλὴν εἴ  
 τίς τι ἔκλεψεν, οἶον ἢ παιδὸς ἐπιθυμήσας ἢ γυναικὸς  
 τῶν εὐπρεπῶν. καὶ ταύτην μὲν τὴν ἡμέραν οὕτως  
 ἐπορεύθησαν, τὰ μὲν τι μαχόμενοι τὰ δὲ καὶ ἀναπαν-  
 25 ὀμνοι.

March in a storm under attack. Dispute between Chirisophus  
 and Xenophon.

Εἰς δὲ τὴν ὑστεραίαν γίγνεται χειμὼν πολὺς, ἀναγ- 15  
 καίου δ' ἦν πορεύεσθαι· οὐ γὰρ ἦν ἱκανὰ τὰπιτή-  
 δεια. καὶ ἠγάγειτο μὲν Χειρίσοφος, ὠπισθοφυλάκει

δὲ Ξενοφῶν. καὶ οἱ πολέμοι ἰσχυρῶς ἐπετίθεντο, 16  
 καὶ στενῶν ὄντων τῶν χωρίων ἐγγὺς προσιόντες ἐτό-  
 ξενον καὶ ἐσφενδύον· ὥστε ἠναγκάζοντο οἱ Ἕλλη-  
 νες ἐπιδιώκοντες καὶ πάλιν ἀναχάζοντες σχολῇ πορεύ-  
 5 εσθαι· καὶ θαμνὰ παρήγγελλεν ὁ Ξενοφῶν ὑπομέ-  
 νειν, ὅτε οἱ πολέμοι ἰσχυρῶς ἐπικέοντο. ἐνταῦθα ὁ 17  
 Χειρίσοφος ἄλλοτε μὲν ὅτε παρεγγυῶτο ὑπέμενε, τότε  
 δὲ οὐχ ὑπέμενεν, ἀλλ' ἦγε ταχέως καὶ παρηγγύα ἐπε-  
 σθαι, ὥστε δῆλον ἦν ὅτι πράγμα τι εἶη· σχολῇ δ'  
 10 οὐκ ἦν ἰδεῖν παρελθόντι τὸ αἴτιον τῆς σπουδῆς· ὥστε  
 ἡ πορεία ὁμοία φυγῇ ἐγίγνετο τοῖς ὀπισθοφύλαξι.  
 καὶ ἐνταῦθα ἀποθνήσκει ἀνὴρ ἀγαθὸς Λακωνικὸς 18  
 Κλεώνυμος τοξευθεὶς διὰ τῆς ἀσπίδος καὶ τῆς σπο-  
 λάδος εἰς τὰς πλευράς, καὶ Βασίας Ἀρκὰς διαμπερὲς  
 15 τὴν κεφαλὴν. ἐπεὶ δὲ ἀφίκοντο ἐπὶ σταθμόν, εὐθύς 19  
 ὥσπερ εἶχεν ὁ Ξενοφῶν ἐλθὼν πρὸς τὸν Χειρίσοφον  
 ἠτιᾶτο αὐτὸν ὅτι οὐχ ὑπέμενεν, ἀλλ' ἠναγκάζοντο  
 φεύγοντες ἅμα μάχεσθαι. καὶ νῦν δύο καλῶ τε καὶ  
 ἀγαθῶ ἀνδρε τέθνατον καὶ οὔτε ἀνελέσθαι οὔτε θάψαι  
 20 ἐδυνάμεθα. ἀποκρίνεται ὁ Χειρίσοφος, Βλέμων, ἔφη, 20  
 πρὸς τὰ ὄρη καὶ ἰδὲ ὡς ἄβατα πάντα ἐστὶ· μία δ'  
 αὐτῆ ὁδὸς ἦν ὀρᾶς ὀρθία, καὶ ἐπὶ ταύτῃ ἀνθρώπων  
 ὀρᾶν ἔξεστί σοι ὄχλον τοσοῦτον, οἳ κατειληφότες  
 φυλάττουσι τὴν ἔκβασιν. ταῦτ' ἐγὼ ἔσπενδον καὶ 21  
 25 διὰ τοῦτό σε οὐχ ὑπέμενον, εἴ πως δυναίμην φθάσαι  
 πρὶν κατειλῆφθαι τὴν ὑπερβολὴν· οἱ δ' ἠγεμόνες  
 οὓς ἔχομεν οὐ φασιν εἶναι ἄλλην ὁδόν. ὁ δὲ Ξενο- 22  
 φῶν λέγει, Ἄλλ' ἐγὼ ἔχω δύο ἀνδρας. ἐπεὶ γὰρ  
 ἡμῖν πράγματα παρῆχον, ἐνηδρεύσαμεν, ὅπερ ἡμᾶς

καὶ ἀναπνεύσαι ἐποίησε, καὶ ἀπεκτείναμέν τινὰς αὐτῶν, καὶ ζῶντας προυθυμήθημεν λαβεῖν αὐτοῦ τούτου ἕνεκα ὅπως ἡγεμόσιν εἰδόσι τὴν χώραν χρησαίμεθα.

Xenophon's two prisoners. One is made guide. Call for volunteers to seize a height.

- 5 Καὶ εὐθὺς ἀγαγόντες τοὺς ἀνθρώπους ἤλεγχον 23  
 διαλαβόντες εἴ τινα εἰδεῖεν ἄλλην ὁδὸν ἢ τὴν φανε-  
 ράν. ὁ μὲν οὖν ἕτερος οὐκ ἔφη μάλα πολλῶν φόβων  
 προσαγομένων· ἐπεὶ δὲ οὐδὲν ἀφέλιμον ἔλεγεν,  
 ὁρῶντος τοῦ ἑτέρου κατεσφάγη. ὁ δὲ λοιπὸς ἔλεξεν 24  
 10 ὅτι οὗτος μὲν διὰ ταῦτα οὐ φαίη εἰδέναι ὅτι αὐτῷ  
 ἐτύγχανε θυγάτηρ ἐκεῖ παρ' ἀνδρὶ ἐκδεδομένη· αὐτὸς  
 δ' ἔφη ἡγήσεσθαι δυνατὴν καὶ ὑποζυγίοις πορεύε-  
 σθαι ὁδόν. ἐρωτώμενος δ' εἰ εἴη τι ἐν αὐτῇ δυσπά- 25  
 ριτον χωρίον, ἔφη εἶναι ἄκρον ὃ εἰ μὴ τις προκατα-  
 15 λήψοιτο, ἀδύνατον ἔσεσθαι παρελθεῖν. ἐνταῦθα δ' 26  
 ἐδόκει συγκαλέσωντας λοχαγοὺς καὶ πελταστὰς καὶ  
 τῶν ὀπλιτῶν λέγειν τε τὰ παρόντα καὶ ἐρωτᾶν εἴ τις  
 αὐτῶν ἔστιν ὅστις ἀνὴρ ἀγαθὸς ἐθέλοι ἂν γενέσθαι  
 καὶ ὑποστὰς ἐθελοντῆς πορεύεσθαι. ὑφίσταται τῶν 27  
 20 μὲν ὀπλιτῶν Ἀριστόνυμος Μεθυδριεὺς Ἀρκὰς καὶ  
 Ἀγασίας Στυμφάλιος Ἀρκὰς, ἀντιστασιάζων δὲ αὐ-  
 τοῖς Καλλίμαχος Παρράσιος Ἀρκὰς· καὶ οὗτος ἔφη  
 ἐθέλει πορεύεσθαι προσλαβὼν ἐθελοντὰς ἐκ παντὸς  
 τοῦ στρατεύματος· ἐγὼ γάρ, ἔφη, οἶδα ὅτι ἔψονται  
 25 πολλοὶ τῶν νέων ἐμοῦ ἡγουμένου. ἐκ τούτου ἐρωτῶ- 28  
 σιν εἴ τις καὶ τῶν γυμνήτων ταξιάρχων ἐθέλοι συμ-  
 πορεύεσθαι. ὑφίσταται Ἀριστέας Χίος, ὃς πολλα-  
 χοῦ πολλοῦ ἄξιός τῃ στρατιᾷ εἰς τὰ τοιαῦτα ἐγένετο.

The attacking party set forth, while Xenophon makes a diversion. The enemy roll huge stones down the mountain. An outpost captured.

II. Καὶ ἦν μὲν δείλη, οἱ δ' ἐκέλευον αὐτοὺς ἐμφα- 1  
 γόντας πορεύεσθαι. καὶ τὸν ἡγεμόνα δῆσαντες πα-  
 ραδιδοᾶσιν αὐτοῖς, καὶ συντίθενται τὴν μὲν νύκτα,  
 ἦν λάβωσι τὸ ἄκρον, τὸ χωρίον φυλάττειν, ἅμα δὲ  
 5 τῇ ἡμέρᾳ τῇ σάλπιγγι σημαίνειν· καὶ τοὺς μὲν ἄνω  
 ὄντας ἰέναι ἐπὶ τοὺς κατέχοντας τὴν φανεράν ἔκβα-  
 σιν, αὐτοὶ δὲ συμβοηθήσειν ἐκβαίνοντες ὡς ἂν  
 δύνωνται τάχιστα. ταῦτα συνθέμενοι οἱ μὲν ἐπορεύ- 2  
 οντο πλήθος ὡς δισχίλιοι· καὶ ὕδωρ πολὺ ἦν ἐξ  
 10 οὐρανοῦ· Ξενοφῶν δὲ ἔχων τοὺς ὀπισθοφύλακας  
 ἡγείτο πρὸς τὴν φανεράν ἔκβασιν, ὅπως ταύτῃ τῇ  
 ὁδῷ οἱ πολέμοι προσέχοιεν τὸν νοῦν καὶ ὡς μάλιστα  
 λάθοιεν οἱ περιμόντες. ἐπεὶ δὲ ἦσαν ἐπὶ χαράδρᾳ οἱ 3  
 ὀπισθοφύλακες ἦν ἔδει διαβάντας πρὸς τὸ ὄρθιον ἐκ-  
 15 βαίνειν, τηρικαῦτα ἐκυλίνδουν οἱ βάρβαροι ὀλοιτρό-  
 χους ἀμαξιαίους καὶ μείζους καὶ ἐλάττους, οἱ φερόμε-  
 νοι πρὸς τὰς πέτρας παίοντες διεσφενδονῶντο· καὶ  
 παντάπασι οὐδὲ πελάσαι οἶόν τ' ἦν τῇ εἰσόδῳ. ἔνιοι 4  
 δὲ τῶν λοχαγῶν, εἰ μὴ ταύτῃ δύναιτο, ἄλλῃ ἐπει-  
 20 ρῶντο· καὶ ταῦτα ἐποίουν μέχρι σκότος ἐγένετο·  
 ἐπεὶ δὲ ᾤοντο ἀφανεῖς εἶναι ἀπιόντες, τότε ἀπῆλθον  
 ἐπὶ τὸ δεῖπνον· ἐτύγχανον δὲ καὶ ἀνάριστοι ὄντες  
 αὐτῶν οἱ ὀπισθοφυλακήσαντες. οἱ μέντοι πολέμοι  
 οὐδὲν ἐπαύσαντο δι' ὅλης τῆς νυκτὸς κυλινδοῦντες  
 25 τοὺς λίθους· τεκμαίρεσθαι δ' ἦν τῷ ψόφῳ. οἱ δ' 5  
 ἔχοντες τὸν ἡγεμόνα κύκλῳ περιμόντες καταλαμβά-  
 νουσι τοὺς φύλακας ἀμφὶ πῦρ καθημένους· καὶ τοὺς

μὲν κατακαυόντες τοὺς δὲ καταδιώξαντες αὐτοὶ ἐν-  
 ταῦθ' ἔμενον ὡς τὸ ἄκρον κατέχοντες. οἱ δ' οὐ κατέ- 6  
 χον, ἀλλὰ μαστὸς ἦν ὑπὲρ αὐτῶν παρ' ὃν ἦν ἡ στενὴ  
 αὐτῆ ὁδὸς ἐφ' ἣ ἐκάθηντο οἱ φύλακες. ἔφοδος μέντοι  
 5 αὐτόθεν ἐπὶ τοὺς πολεμίους ἦν οἱ ἐπὶ τῇ φανερᾷ ὁδῷ  
 ἐκάθηντο.

Battle for the heights. One hill captured.

Καὶ τὴν μὲν νύκτα ἐνταῦθα διήγαγον· ἐπεὶ δ' 7  
 ἡμέρα ὑπέφαιεν, ἐπορεύοντο σιγῇ συντεταγμένοι ἐπὶ  
 τοὺς πολεμίους· καὶ γὰρ ὁμίχλη ἐγένετο, ὥστ' ἔλα-  
 10 θον ἐγγὺς προσελθόντες. ἐπεὶ δὲ εἶδον ἀλλήλους, ἧ  
 τε σάλπιγξ ἐφθέγγετο καὶ ἀλαλάξαντες ἔεντο ἐπὶ  
 τοὺς ἀνθρώπους· οἱ δὲ οὐκ ἐδέξαντο, ἀλλὰ λιπόντες  
 τὴν ὁδὸν φεύγοντες ὀλίγοι ἀπέθνησκον· εὐζωνοὶ γὰρ  
 ἦσαν. οἱ δὲ ἀμφὶ Χειρίσοφον ἀκούσαντες τῆς σάλ- 8  
 15 πιγγοῦς εὐθὺς ἔεντο ἄνω κατὰ τὴν φανεράν ὁδόν·  
 ἄλλοι δὲ τῶν στρατηγῶν κατὰ ἀτριβεῖς ὁδοὺς ἐπο-  
 ρεύοντο ἢ ἔτυχον ἕκαστοι ὄντες, καὶ ἀναβάντες ὡς  
 ἐδύναντο ἀνίμων ἀλλήλους τοῖς δόρασι. καὶ οὗτοι 9  
 20 Ξενοφῶν δὲ ἔχων τῶν ὀπισθοφυλάκων τοὺς ἡμίσεις  
 ἐπορεύετο ἥπερ οἱ τὸν ἡγεμόνα ἔχοντες· εὐδοκίατι  
 γὰρ ἦν τοῖς ὑποζυγίοις· τοὺς δὲ ἡμίσεις ὀπισθεν  
 τῶν ὑποζυγίων ἔταξε. πορευόμενοι δ' ἐντυγχάνουσι 10  
 25 λόφῳ ὑπὲρ τῆς ὁδοῦ κατελημμένῳ ὑπὸ τῶν πολε-  
 μίων, οὓς ἢ ἀποκοῖσαι ἦν ἀνάγκη ἢ διεξεῦχθαι ἀπὸ  
 τῶν ἄλλων Ἑλλήνων. καὶ αὐτοὶ μὲν ἂν ἐπορεύθη-  
 σαν ἥπερ οἱ ἄλλοι, τὰ δὲ ὑποζύγια οὐκ ἦν ἄλλη  
 ἢ ταύτη ἐκβῆναι. ἔνθα δὲ παρακελευσάμενοι ἀλλή- 11  
 λους προσβάλλουσι πρὸς τὸν λόφον ὀρθίοις τοῖς

λόχοις, οὐ κύκλω ἀλλὰ καταλιπόντες ἄφοδον τοῖς πολεμίοις εἰ βούλουτο φεύγειν. καὶ τέως μὲν αὐτοὺς 12 ἀναβαίνοντας ὅπη ἐδύναντο ἕκαστος οἱ βάρβαροι ἐτόξευον καὶ ἔβαλλον, ἐγγὺς δ' οὐ προσίεντο, ἀλλὰ  
 5 φυγῇ λείπουσι τὸ χωρίον. καὶ τοῦτόν τε παρεληλυθῆσαν οἱ Ἕλληνες, καὶ ἕτερον ὀρώσιν ἔμπροσθεν λόφου κατεχόμενον ἐπὶ τοῦτον αὐθις ἐδόκει πορευέσθαι.

Two more hills captured, and the first lost.

Ἐννοήσας δ' ὁ Ξενοφῶν μὴ, εἰ ἔρημον καταλίποι 13  
 10 τὸν ἡλωκότα λόφον, καὶ πάλιν λαβόντες οἱ πολέμιοι ἐπιθούνοτο τοῖς ὑποζυγίοις παριοῦσιν — ἐπὶ πολὺ δ' ἦν τὰ ὑποζύγια, ἅτε διὰ στενῆς τῆς ὁδοῦ πορευόμενα — καταλείπει ἐπὶ τοῦ λόφου λοχαγοὺς Κηφισόδωρον Κηφισοφῶντος Ἀθηναῖον καὶ Ἀμφικράτην Ἀμφιδή-  
 15 μου Ἀθηναῖον καὶ Ἀρχαγόραν Ἀργεῖον φυγάδα, αὐτὸς δὲ σὺν τοῖς λοιποῖς ἐπορεύετο ἐπὶ τὸν δεύτερον λόφον, καὶ τῷ αὐτῷ τρόπῳ καὶ τοῦτον αἰροῦσιν. ἔτι 14  
 δ' αὐτοῖς τρίτος μαστὸς λοιπὸς ἦν πολὺ ὀρθιώτατος ὁ ὑπὲρ τῆς ἐπὶ τῷ πυρὶ καταληφθείσης φυλακῆς τῆς  
 20 νυκτὸς ὑπὸ τῶν ἐθελοντῶν. ἐπεὶ δ' ἐγγὺς ἐγένοντο 15 οἱ Ἕλληνες, λείπουσιν οἱ βάρβαροι ἀμαχητὶ τὸν μαστὸν, ὥστε θαναμαστὸν πᾶσι γενέσθαι, καὶ ὑπὸ πτενον δείσαντας αὐτοὺς μὴ κυκλωθέντες πολιορκοῦντο ἀπολιπεῖν. οἱ δ' ἄρα ἀπὸ τοῦ ἄκρου καθορώντες  
 25 τὰ ὀπισθεν γιγνόμενα πάντες ἐπὶ τοὺς ὀπισθοφύλακας ἐχώρουν. καὶ Ξενοφῶν μὲν σὺν τοῖς νεωτάτοις 16 ἀνέβαινεν ἐπὶ τὸ ἄκρον, τοὺς δὲ ἄλλους ἐκέλευσεν ὑπάγειν, ὅπως οἱ τελευταῖοι λόχοι προσμίξειαν, καὶ προελθόντας κατὰ τὴν ὁδὸν ἐν τῷ ὀμαλῷ θέσθαι τὰ



ὄπλα εἶπε. καὶ ἐν τούτῳ τῷ χρόνῳ ἦλθεν Ἀρχαγό-17  
 ras ὁ Ἀργεῖος πεφηνγῶς, καὶ λέγει ὡς ἀπέκοπτησαν  
 ἀπὸ τοῦ λόφου καὶ ὅτι τεθνήασι Κηφισόδωρος καὶ  
 Ἀμφικράτης καὶ ἄλλοι ὅσοι μὴ ἀλάμενοι κατὰ τῆς  
 5 πέτρας πρὸς τοὺς ὀπισθοφύλακας ἀφίκοιτο.

Negotiations for a truce. General attack of the natives.

Burial of the dead.

Ταῦτα δὲ διαπραξάμενοι οἱ βάρβαροι ἤκον ἐπ' 18  
 ἀντίπορον λόφον τῷ μαστῷ· καὶ Ξενοφῶν διελέγετο  
 αὐτοῖς δι' ἑρμηνέως περὶ σπονδῶν καὶ τοὺς νεκροὺς  
 ἀπῆγει. οἱ δὲ ἔφασαν ἀποδώσειν ἐφ' ᾧ μὴ κείειν τὰς 19  
 10 οἰκίας. συνωμολόγει ταῦτα ὁ Ξενοφῶν. ἐν ᾧ δὲ τὸ  
 μὲν ἄλλο στράτευμα παρήει οἱ δὲ ταῦτα διελέγοντο,  
 πάντες οἱ ἐκ τούτου τοῦ τόπου συνερρύησαν. ἐνταῦθα 20  
 ἴσταντο οἱ πολέμιοι, καὶ ἐπεὶ ἤρξαντο καταβαίνειν  
 ἀπὸ τοῦ μαστοῦ πρὸς τοὺς ἄλλους ἔνθα τὰ ὄπλα  
 15 ἔκειτο, ἴεντο δὴ οἱ παλέμιοι πολλῷ πλήθει καὶ θορύβῳ·  
 καὶ ἐπεὶ ἐγένοντο ἐπὶ τῆς κορυφῆς τοῦ μαστοῦ ἀφ'  
 οὗ Ξενοφῶν κατέβαινον, ἐκυλίνδουν πέτρους· καὶ ἐνὸς  
 μὲν κατέαξαν τὸ σκέλος, Ξενοφῶντα δὲ ὁ ὑπασπι-  
 20 στής ἔχων τὴν ἀσπίδα ἀπέλιπεν· Εὐρύλοχος δὲ 21  
 Λουσιεὺς Ἀρκὰς προσέδραμεν αὐτῷ ὀπλίτης, καὶ  
 πρὸ ἀμφοῖν προβεβλημένος ἀπεχώρει, καὶ οἱ ἄλλοι  
 πρὸς τοὺς συντεταγμένους ἀπῆλθον. ἐκ δὲ τούτου 22  
 πᾶν ὁμοῦ ἐγένετο τὸ Ἑλληνικόν, καὶ ἐσκήνησαν  
 αὐτοῦ ἐν πολλαῖς καὶ καλαῖς οἰκίαις καὶ ἐπιτηδεῖοις  
 25 δαμνέσι· καὶ γὰρ οἶνος πολὺς ἦν, ὥστε ἐν λάκκοις  
 κονιατοῖς εἶχον. Ξενοφῶν δὲ καὶ Χειρίσοφος διεπρά-23  
 ξαντο ὥστε λαβόντες τοὺς νεκροὺς ἀπέδοσαν τὸν

ἡγεμόνα· καὶ πάντα ἐποίησαν τοῖς ἀποθανοῦσιν ἐκ τῶν δυνατῶν, ὥσπερ νομίζεται ἀνδράσιν ἀγαθοῖς.

Fighting the way. The Carduchian bowmen.

Τῇ δὲ ὑστεραία ἄνευ ἡγεμόνος ἐπορεύοντο· μαχόμενοι δ' οἱ πολέμιοι καὶ ὄπη εἶη στενὸν χωρίον προσκαταλαμβάνοντες ἐκώλουν τὰς παρόδους. ὁπότε μὲν οὖν τοὺς πρώτους κωλύοιεν, Ξενοφῶν ὀπισθεν ἐκβαίνων πρὸς τὰ ὄρη ἔλκε τὴν ἀπόφραξιν τῆς ὁδοῦ τοῖς πρώτοις, ἀνωτέρω πειρώμενος γίγνεσθαι τῶν κωλύνοντων, ὁπότε δὲ τοῖς ὀπισθεν ἐπιθούνοτο, Χειρίσοφος ἐκβαίνων καὶ πειρώμενος ἀνωτέρω γίγνεσθαι τῶν κωλύνοντων ἔλκε τὴν ἀπόφραξιν τῆς παρόδου τοῖς ὀπισθεν· καὶ αἰεὶ οὕτως ἐβοήθουν ἀλλήλοις καὶ ἰσχυρῶς ἀλλήλων ἐπεμέλοντο. ἦν δὲ καὶ ὁπότε αὐτοῖς τοῖς ἀναβάσι πολλὰ πράγματα παρέιχον οἱ βάρβαροι πάλιν καταβαίνουσιν· ἐλαφροὶ γὰρ ἦσαν ὥστε καὶ ἐγγύθεν φεύγοντες ἀποφεύγειν· οὐδὲν γὰρ εἶχον ἄλλο ἢ τόξα καὶ σφενδόνας. ἄριστοι δὲ τοξόται ἦσαν· εἶχον δὲ τόξα ἐγγὺς τριπήχη, τὰ δὲ τοξεύματα πλεόν ἢ διπήχη· εἰλκον δὲ τὰς νευρὰς ὁπότε τοξεύοιεν πρὸς τὸ κάτω τοῦ τόξου τῷ ἀριστερῷ ποδὶ προσβαίνοντες. τὰ δὲ τοξεύματα ἐχώρει διὰ τῶν ἀσπίδων καὶ διὰ τῶν θωράκων. ἐχρῶντο δὲ αὐτοῖς οἱ Ἕλληνες, ἐπεὶ λάβοιεν, ἀκοντίοις ἐναγκυλῶντες. ἐν τούτοις τοῖς χωρίοις οἱ Κρήτες χρησιμώτατοι ἐγένοντο. ἦρχε δὲ αὐτῶν Στρατοκλῆς Κρήσις.

The Armenian frontier. The passage of the Centrites disputed.

III. Ταύτην δ' αὖ τὴν ἡμέραν ἠελίσθησαν ἐν ταῖς 1 κώμαις ταῖς ὑπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρίτην

ποταμόν, εἶρος ὡς δίπλεθρον, ὃς ὀρίζει τὴν Ἀρμενίαν  
καὶ τὴν τῶν Καρδούχων χώραν. καὶ οἱ Ἕλληνες ἐν-  
ταῦθα ἀνέπνευσαν ἄσμενοι ἰδόντες πεδίον· ἀπέιχε  
δὲ τῶν ὀρέων ὁ ποταμὸς ἕξ ἢ ἑπτὰ στάδια τῶν Καρ-  
5 δούχων. τότε μὲν οὖν ἠγλίσθησαν μάλα ἠδέως καὶ 2  
τὰπιτήδεια ἔχοντες καὶ πολλὰ τῶν παρεληλυθόντων  
πόνων μνημονεύοντες. ἑπτὰ γὰρ ἡμέρας ὅσασπερ  
ἐπορευθήσαν διὰ τῶν Καρδούχων πάσας μαχόμενοι  
διετέλεσαν, καὶ ἔπαθον κακὰ ὅσα οὐδὲ τὰ σύμπαντα  
10 ὑπὸ βασιλέως καὶ Τισσαφέρνους. ὡς οὖν ἀπηλλαγ-  
μένοι τούτων ἠδέως ἐκοιμήθησαν.

Ἄμα δὲ τῇ ἡμέρᾳ ὀρώσιν ἰππέας που πέραν τοῦ 3  
ποταμοῦ ἐξοπλισμένους ὡς κωλύοντας διαβαίνειν,  
πεζοὺς δ' ἐπὶ ταῖς ὄχθαις παρατεταγμένους ἄνω τῶν  
15 ἰππέων ὡς κωλύοντας εἰς τὴν Ἀρμενίαν ἐκβαίνειν.  
ἦσαν δ' οὗτοι Ὀρόντα καὶ Ἀρτούχα Ἀρμένιοι καὶ 4  
Μάρδοι καὶ Χαλδαῖοι μισθοφόροι. ἐλέγοντο δὲ οἱ  
Χαλδαῖοι ἐλεύθεροί τε καὶ ἄλκιμοι εἶναι· ὄπλα δ'  
εἶχον γέρρα μακρὰ καὶ λόγχας. αἱ δὲ ὄχθαι αὐταὶ 5  
20 ἐφ' ὧν παρατεταγμένοι οὗτοι ἦσαν τρία ἢ τέτταρα  
πλέθρα ἀπὸ τοῦ ποταμοῦ ἀπέιχον· ὁδὸς δὲ μία ἢ  
ὀρωμένη ἦν ἄγουσα ἄνω ὡσπερ χειροποίητος· ταύτη  
ἐπειρώοντο διαβαίνειν οἱ Ἕλληνες. ἐπεὶ δὲ πειρωμέ- 6  
νοις τό τε ὕδωρ ὑπὲρ τῶν μαστῶν ἐφαίνετο, καὶ τρα-  
25 χὺς ἦν ὁ ποταμὸς μεγάλους λίθοις καὶ ὀλισθηροῖς,  
καὶ οὐτ' ἐν τῷ ὕδατι τὰ ὄπλα ἦν ἔχειν (εἰ δὲ μή,  
ἦρπαζεν ὁ ποταμὸς), ἐπὶ τε τῆς κεφαλῆς τὰ ὄπλα εἴ-  
τις φέροι, γυμνοὶ ἐγίνοντο πρὸς τὰ τοξεύματα καὶ  
τᾶλλα βέλη· ἀνεχώρησαν καὶ αὐτοῦ ἐστρατοπεδεύ-  
30 σαντο παρὰ τὸν ποταμόν.

Xenophon's dream. A ford discovered.

Ἐνθα δὲ αὐτοὶ τὴν πρόσθεν νύκτα ἦσαν ἐπὶ τοῦ 7  
 ὄρους ἑώρων τοὺς Καρδούχους πολλοὺς συνειλεγμέ-  
 νους ἐν τοῖς ὄπλοις. ἐνταῦθα δὴ πολλὴ ἀθυμία ἦν  
 τοῖς Ἑλλησιν, ὁρῶσι μὲν τοῦ ποταμοῦ τὴν δυσπο-  
 5 ρίαν, ὁρῶσι δὲ τοὺς διαβαίνειν κωλύοντας, ὁρῶσι  
 δὲ τοῖς διαβαίνουσιν ἐπικεισομένους τοὺς Καρδού-  
 χους ὀπισθεν. ταύτην μὲν οὖν τὴν ἡμέραν καὶ νύκτα 8  
 ἔμειναν ἐν πολλῇ ἀπορίᾳ ὄντες. Ξενοφῶν δὲ ὄναρ  
 εἶδεν· ἔδοξεν ἐν πέδαις δεδέσθαι, αὐταὶ δὲ αὐτῷ  
 10 αὐτόμαται περιρρυῆναι, ὥστε λυθῆναι καὶ διαβαίνειν  
 ὅποσον ἐβούλετο. ἐπεὶ δὲ ὄρθρος ἦν, ἔρχεται πρὸς  
 τὸν Χειρίσοφον καὶ λέγει ὅτι ἐλπίδας ἔχει καλῶς  
 ἔσεσθαι, καὶ διηγεῖται αὐτῷ τὸ ὄναρ. ὁ δὲ ἤδετό τε 9  
 καὶ ὡς ἄριστα ἕως ὑπέφαινεν ἐθύοντο πάντες παρόν-  
 15 τες οἱ στρατηγοὶ· καὶ τὰ ἱερά καλὰ ἦν εὐθύς ἐπὶ τοῦ  
 πρώτου. καὶ ἀπιόντες ἀπὸ τῶν ἱερῶν οἱ στρατηγοὶ  
 καὶ λοχαγοὶ παρήγγελλον τῇ στρατιᾷ ἀριστοποιεῖ-  
 σθαι.

Καὶ ἀριστῶντι τῷ Ξενοφῶντι προσέτρεχον δύο 10  
 20 νεανίσκω· ἤδεσαν γὰρ πάντες ὅτι ἐξείη αὐτῷ καὶ  
 ἀριστῶντι καὶ δειπνοῦντι προσελθεῖν καὶ εἰ καθεύδοι  
 ἐπεγεύραντα εἰπεῖν, εἴ τίς τι ἔχοι τῶν πρὸς τὸν πόλε-  
 μον. καὶ τότε ἔλεγον ὅτι τυγχάνοιεν φρύγανα συλ-11  
 λέγοντες ὡς ἐπὶ πῦρ, κᾶπειτα κατίδοιεν ἐν τῷ πέραν  
 25 ἐν πέτραις καθηκούσαις ἐπ' αὐτὸν τὸν ποταμὸν γέ-  
 ροντά τε καὶ γυναῖκα καὶ παιδίσκας ὥσπερ μαρσί-  
 πους ἱματίων κατατιθεμένους ἐν πέτρᾳ ἀνθρώδει.  
 ἰδοῦσι δὲ σφίσι δόξαι ἀσφαλὲς εἶναι διαβῆναι· οὐδὲ 12  
 γὰρ τοῖς πολεμίοις ἵππεῦσι προσβατὸν εἶναι κατὰ

τοῦτο. ἐκδύντες δ' ἔφασαν ἔχοντες τὰ ἐγχειρίδια γυμνοὶ ὡς νευσόμενοι διαβαίνειν· πορευόμενοι δὲ πρόσθεν διαβῆναι πρὶν βρέξαι τὰ αἰδοῖα· καὶ διαβάντες, λαβόντες τὰ ἱμάτια πάλιν ἤκειν.

Plans for crossing the river. Paean sung at the ford.

- 5 Εὐθύς οὖν ὁ Ξενοφῶν αὐτὸς τε ἔσπενδε καὶ τοῖς 13  
νεανίσκοις ἐγχεῖν ἐκέλευε καὶ εὐχεσθαι τοῖς φήνασι  
θεοῖς τά τε ὀνειράτα καὶ τὸν πόρον καὶ τὰ λοιπὰ  
ἀγαθὰ ἐπιτελέσαι. σπείσας δ' εὐθύς ἤγε τοὺς νεανί-  
σκους παρὰ τὸν Χειρίσοφον, καὶ διηγοῦνται ταῦτα.  
10 ἀκούσας δὲ καὶ ὁ Χειρίσοφος σπονδὰς ἐποίει. σπεί- 14  
σαντες δὲ τοῖς μὲν ἄλλοις παρήγγελλον συσκευά-  
ζεσθαι, αὐτοὶ δὲ συγκαλέσαντες τοὺς στρατηγούς  
ἐβουλευόντο ὅπως ἂν κάλλιστα διαβαίεν καὶ τοὺς τε  
ἔμπροσθεν νικῶεν καὶ ὑπὸ τῶν ὀπισθεν μηδὲν πά-  
15 σχοιεν κακόν. καὶ ἔδοξεν αὐτοῖς Χειρίσοφον μὲν 15  
ἡγεῖσθαι καὶ διαβαίνειν ἔχοντα τὸ ἥμισυ τοῦ στρα-  
τεύματος, τὸ δ' ἥμισυ ἔτι ὑπομένειν σὺν Ξενοφῶντι,  
τὰ δὲ ὑποζύγια καὶ τὸν ὄχλον ἐν μέσῳ τούτων δια-  
βαίνειν. ἐπεὶ δὲ ταῦτα καλῶς εἶχεν, ἐπορεύοντο· 16  
20 ἡγοῦντο δ' οἱ νεανίσκοι ἐν ἀριστερᾷ ἔχοντες τὸν  
ποταμόν· ὁδὸς δὲ ἦν ἐπὶ τὴν διάβασιν ὡς τέτταρες  
στάδιοι.

Πορευομένων δ' αὐτῶν ἀντιπαρήσαν αἱ τάξεις τῶν 17  
ἰππέων. ἐπειδὴ δὲ ἦσαν κατὰ τὴν διάβασιν καὶ τὰς  
25 ὄχθας τοῦ ποταμοῦ, ἔθεντο τὰ ὄπλα, καὶ αὐτὸς πρῶ-  
τος Χειρίσοφος στεφανωσάμενος καὶ ἀποδὺς ἐλάμ-  
βανε τὰ ὄπλα καὶ τοῖς ἄλλοις πᾶσι παρήγγελλε, καὶ  
τοὺς λοχαγούς ἐκέλευεν ἄγειν τοὺς λόχους ὀρθίους,

τοὺς μὲν ἐν ἀριστερᾷ τοὺς δ' ἐν δεξιᾷ ἑαυτοῦ. καὶ 18  
οἱ μὲν μάντιες ἐσφαγιάζοντο εἰς τὸν ποταμόν· οἱ δὲ  
πολέμιοι ἐτόξενον καὶ ἐσφενδόνων· ἀλλ' οὐπω ἐξι-  
κνοῦντο. ἐπεὶ δὲ καλὰ ἦν τὰ σφάγια, ἐπαιάνιζον 19  
5 πάντες οἱ στρατιῶται καὶ ἀνηλάλαζον, συνωλόλυζον  
δὲ καὶ αἱ γυναῖκες ἅπασαι· πολλαὶ γὰρ ἦσαν ἑταῖ-  
ραι ἐν τῷ στρατεύματι.

Chirisophus crosses easily, but Xenophon is attacked.

Καὶ Χειρίσοφος μὲν ἐνέβαινε καὶ οἱ σὺν ἐκείνῳ 20  
ὁ δὲ Ξενοφῶν τῶν ὀπισθοφυλάκων λαβὼν τοὺς εὐζω-  
10 νοτάτους ἔθει ἀνὰ κράτος πάλιν ἐπὶ τὸν πόρον τὸν  
κατὰ τὴν ἔκβασιν τὴν εἰς τὰ τῶν Ἀρμενίων ὄρη,  
προσποιούμενος ταύτῃ διαβὰς ἀποκλείσειν τοὺς παρὰ  
τὸν ποταμόν ἰππέας. οἱ δὲ πολέμιοι ὀρώντες μὲν 21  
τοὺς ἀμφὶ Χειρίσοφον εὐπετῶς τὸ ὕδωρ περῶντας,  
15 ὀρώντες δὲ τοὺς ἀμφὶ Ξενοφῶντα θέοντας εἰς τοῦμ-  
παλιῦν, δείσαντες μὴ ἀποκλεισθεῖσαν φεύγουσιν  
ἀνὰ κράτος ὡς πρὸς τὴν τοῦ ποταμοῦ ἄνω ἔκβασιν.  
ἐπεὶ δὲ κατὰ τὴν ὁδὸν ἐγένοντο, ἔτεινον ἄνω πρὸς τὸ  
ὄρος. Λύκιος δ' ὁ τὴν τάξιν ἔχων τῶν ἰππέων καὶ 22  
20 Αἰσχίνης ὁ τὴν τάξιν τῶν πελταστῶν τῶν ἀμφὶ Χει-  
ρίσοφον ἐπεὶ ἐώρων ἀνὰ κράτος φεύγοντας, εἶποντο·  
οἱ δὲ στρατιῶται ἐβόων μὴ ἀπολείπεσθαι, ἀλλὰ συν-  
εκβαίνειν ἐπὶ τὸ ὄρος. Χειρίσοφος δ' αὖ ἐπεὶ διέβη, 23  
τοὺς μὲν ἰππέας οὐκ ἐδίωκεν, εὐθὺς δὲ κατὰ τὰς προσ-  
25 ηκούσας ὄχθας ἐπὶ τὸν ποταμόν ἐξέβαινε ἐπὶ τοὺς  
ἄνω πολεμίους. οἱ δὲ ἄνω, ὀρώντες μὲν τοὺς ἑαυτῶν  
ἰππέας φεύγοντας, ὀρώντες δ' ὀπλίτας σφίσις ἐπιόν-  
τας, ἐκλείπουσι τὰ ὑπὲρ τοῦ ποταμοῦ ἄκρα.

Ξενοφῶν δ' ἐπεὶ τὰ πέραν ἑώρα καλῶς γιγνόμενα, 24  
 ἀπεχώρει τὴν ταχίστην πρὸς τὸ διαβαῖνον στρα-  
 τευμα· καὶ γὰρ οἱ Καρδοῦχοι φανεροὶ ἤδη ἦσαν εἰς  
 τὸ πεδίον καταβαίνοντες ὡς ἐπιθησόμενοι τοῖς τελευ-  
 5 ταίοις. καὶ Χειρίσοφος μὲν τὰ ἄνω κατεῖχε, Λύκιος 25  
 δὲ σὺν ὀλίγοις ἐπιχειρήσας ἐπιδιώξει ἔλαβε τῶν  
 σκευοφόρων τὰ ὑπολειπόμενα καὶ μετὰ τούτων ἐσθῆτά  
 τε καλὴν καὶ ἐκπώματα. καὶ τὰ μὲν σκευοφόρα τῶν 26  
 Ἑλλήνων καὶ ὁ ὄχλος ἀκμὴν διέβαινε, Ξενοφῶν δὲ  
 10 στρέψας πρὸς τοὺς Καρδούχους ἀντία τὰ ὄπλα ἔθετο,  
 καὶ παρήγγειλε τοῖς λοχαγοῖς κατ' ἐνωμοτίας ποιή-  
 σασθαι ἕκαστον τὸν ἑαυτοῦ λόχον, παρ' ἀσπίδα  
 παραγαγόντας τὴν ἐνωμοτίαν ἐπὶ φάλαγγος· καὶ  
 τοὺς μὲν λοχαγοὺς καὶ τοὺς ἐνωμοτάρχους πρὸς τῶν  
 15 Καρδούχων ἰέναι, οὐραγοὺς δὲ καταστήσασθαι πρὸς  
 τοῦ ποταμοῦ.

Chirisophus sends help. Xenophon repels an attack and crosses  
 the river.

Οἱ δὲ Καρδοῦχοι ὡς ἑάρων τοὺς ὀπισθοφύλακας 27  
 τοῦ ὄχλου ψιλουμένους καὶ ὀλίγους ἤδη φαινομένους,  
 θάπτον δὴ ἐπῆσαν ὡδὰς τινὰς ἄδοντες. ὁ δὲ Χειρί-  
 20 σοφος, ἐπεὶ τὰ παρ' αὐτῷ ἀσφαλῶς εἶχε, πέμπει  
 παρὰ Ξενοφῶντα τοὺς πελταστὰς καὶ σφενδονήτας  
 καὶ τοξότας καὶ κελεύει ποιεῖν ὅ τι ἂν παραγγέλλῃ.  
 ἰδὼν δ' αὐτοὺς διαβαίνοντας ὁ Ξενοφῶν πέμψας ἄγ- 28  
 γελον κελεύει αὐτοῦ μείναι ἐπὶ τοῦ ποταμοῦ μὴ δια-  
 25 βάντας· ὅταν δ' ἄρξωνται αὐτοὶ διαβαίνειν, ἐναντί-  
 οὺς ἔνθεν καὶ ἔνθεν σφῶν ἐμβαίνειν ὡς διαβησομέ-  
 νους, διηγκυλωμένους τοὺς ἀκοντιστὰς καὶ ἐπιβε-  
 βλημένους τοὺς τοξότας· μὴ πρόσω δὲ τοῦ ποταμοῦ

- προβαίνειν. τοῖς δὲ παρ' ἑαυτῷ παρήγγειλεν, ἔπει-<sup>29</sup>  
 δὲ σφενδόνη ἐξικνήται καὶ ἄσπις ψοφῆ, παιανί-  
 σαντας θεῖν εἰς τοὺς πολεμίους· ἐπειδὴν δ' ἀναστρέ-  
 ψωσιν οἱ πολέμοι καὶ ἐκ τοῦ ποταμοῦ ὁ σαλπικτῆς  
 5 σημήνη τὸ πολεμικόν, ἀναστρέψαντας ἐπὶ δόρυ ἠγεί-  
 σθαι μὲν τοὺς οὐραγούς, θεῖν δὲ πάντας καὶ διαβαί-  
 νειν ὅτι τάχιστα ἢ ἕκαστος τὴν τάξιν εἶχεν, ὡς μὴ  
 ἐμποδίζειν ἀλλήλους· ὅτι οὗτος ἄριστος ἔσοιτο ὃς  
 ἂν πρῶτος ἐν τῷ πέραν γένηται. οἱ δὲ Καρδοῦχοι<sup>30</sup>  
 10 ὀρώντες ὀλίγους ἤδη τοὺς λοιποὺς — πολλοὶ γὰρ καὶ  
 τῶν μένειν τεταγμένων ὄχοντο ἐπιμελόμενοι οἱ μὲν  
 ὑποζυγίων, οἱ δὲ σκευῶν, οἱ δ' ἑταίρων — ἐνταῦθα δὴ  
 ἐπέκειντο θρασέως καὶ ἤρχοντο σφενδονᾶν καὶ το-  
 ξεύειν.
- 15 Οἱ δὲ Ἕλληες παιανίσαντες ὄρμησαν δρόμῳ ἐπ'<sup>31</sup>  
 αὐτοὺς· οἱ δὲ οὐκ ἐδέξαντο· καὶ γὰρ ἦσαν ὀπλι-  
 σμένοι ὡς μὲν ἐν τοῖς ὄρεσιν ἱκανῶς πρὸς τὸ ἐπιδρα-  
 μῆν καὶ φεύγειν, πρὸς δὲ τὸ εἰς χεῖρας δέχεσθαι οὐχ  
 ἱκανῶς. ἐν τούτῳ σημαίνει ὁ σαλπικτῆς· καὶ οἱ<sup>32</sup>  
 20 μὲν πολέμοι ἔφευγον πολὺ ἔτι θᾶπτον, οἱ δὲ Ἕλληες  
 τἀναντία στρέψαντες ἔφευγον διὰ τοῦ ποταμοῦ ὅτι  
 τάχιστα. τῶν δὲ πολεμίων οἱ μὲν τινες αἰσθόμενοι<sup>33</sup>  
 πάλιν ἔδραμον ἐπὶ τὸν ποταμὸν καὶ τοξεύοντες ὀλί-  
 γους ἔτρωσαν, οἱ δὲ πολλοὶ καὶ πέραν ὄντων τῶν  
 25 Ἑλλήνων ἔτι φανεροὶ ἦσαν φεύγοντες. οἱ δὲ ὑπαν-<sup>34</sup>  
 τήσαντες ἀνδριζόμενοι καὶ προσωτέρω τοῦ καιροῦ  
 προϊόντες ὕστερον τῶν μετὰ Ξενοφώντος διέβησαν  
 πάλιν· καὶ ἐτρώθησάν τινες καὶ τούτων.



March through Armenia. They pass the sources of the Tigris and come to the Teleboas. Visit of Tiribazus, the Persian governor.

IV. Ἐπεὶ δὲ διέβησαν, συνταξάμενοι ἀμφὶ μέσον 1  
 ἡμέρας ἐπορεύθησαν διὰ τῆς Ἀρμενίας πεδίου ἅπαν  
 καὶ λείους γηλόφους οὐ μείον ἢ πέντε παρασάγγας ·  
 οὐ γὰρ ἦσαν ἐγγὺς τοῦ ποταμοῦ κῶμαι διὰ τοὺς πο-  
 5 λέμους τοὺς πρὸς τοὺς Καρδούχους. εἰς δὲ ἦν ἀφί- 2  
 κοντο κώμην μεγάλη τε ἦν καὶ βασίλειον εἶχε τῷ  
 σατράπῃ καὶ ἐπὶ ταῖς πλείσταις οἰκίαις τύρσεις ἐπή-  
 σαν · ἐπιτήδεια δ' ἦν δαιμιλῆ. ἐντεῦθεν δ' ἐπορεύ- 3  
 θησαν σταθμοὺς δύο παρασάγγας δέκα μέχρι ὑπερ-  
 10 ἦλθον τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ. ἐντεῦθεν  
 δ' ἐπορεύθησαν σταθμοὺς τρεῖς παρασάγγας πεντε-  
 καίδεκα ἐπὶ τὸν Τηλεβόαν ποταμόν. οὗτος δ' ἦν  
 καλὸς μὲν, μέγας δ' οὐ · κῶμαι δὲ πολλαὶ περὶ τὸν  
 ποταμόν ἦσαν. ὁ δὲ τόπος οὗτος Ἀρμενία ἐκαλεῖτο 4  
 15 ἢ πρὸς ἑσπέραν. ὕπαρχος δ' ἦν αὐτῆς Τιρίβαζος,  
 ὁ καὶ βασιλεῖ φίλος γενόμενος, καὶ ὁπότε παρείη,  
 οὐδεὶς ἄλλος βασιλέα ἐπὶ τὸν ἵππον ἀνέβαλλεν.  
 οὗτος προσήλασεν ἱππέας ἔχων, καὶ προπέμφας 5  
 ἑρμηνεὰ εἶπεν ὅτι βούλοιο διαλεχθῆναι τοῖς ἄρ-  
 20 χουσι. τοῖς δὲ στρατηγοῖς ἔδοξεν ἀκοῦσαι · καὶ προσ-  
 ελθόντες εἰς ἐπήκοον ἠρώτων τί θέλοι. ὁ δὲ εἶπεν 6  
 ὅτι σπείσασθαι βούλοιο ἐφ' ᾧ μήτε αὐτὸς τοὺς Ἑλ-  
 ληνας ἀδικεῖν μήτε ἐκείνους κάειν τὰς οἰκίας, λαμ-  
 βάνειν τε τάπιτήδεια ὅσων δέονται. ἔδοξε ταῦτα τοῖς  
 25 στρατηγοῖς καὶ ἐσπείσαντο ἐπὶ τούτοις.

March of three days. Two heavy falls of snow.

Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς τρεῖς διὰ 7  
 πεδίου παρασάγγας πεντεκαίδεκα · καὶ Τιρίβαζος

παρηκολούθει ἔχων τὴν ἑαυτοῦ δύναμιν ἀπέχων ὡς  
 δέκα σταδίους· καὶ ἀφίκοντο εἰς βασιλεία καὶ κώμας  
 περίξ πολλὰς πολλῶν τῶν ἐπιτηδείων μεστάς. στρα- 8  
 τοπεδευομένων δ' αὐτῶν γίγνεται τῆς νυκτὸς χιῶν  
 5 πολλή· καὶ ἔωθεν ἔδοξε διασκηνῆσαι τὰς τάξεις καὶ  
 τοὺς στρατηγοὺς κατὰ τὰς κώμας· οὐ γὰρ ἐώρων  
 πολέμιον οὐδένα καὶ ἀσφαλὲς ἐδόκει εἶναι διὰ τὸ  
 πλῆθος τῆς χιόνος. ἐνταῦθα εἶχον τὰ ἐπιτήδεια ὅσα 9  
 ἐστὶν ἀγαθὰ, ἱερέα, σῆτον, οἶνους παλαιοὺς εὐώδεις,  
 10 ἀσταφίδας, ὄσπρια παντοδαπά. τῶν δὲ ἀποσκεδαν-  
 νυμένων τινὲς ἀπὸ τοῦ στρατοπέδου ἔλεγον ὅτι κατί-  
 δοιεν στράτευμα καὶ νύκτωρ πολλὰ πυρὰ φαίνοιτο.  
 ἐδόκει δὴ τοῖς στρατηγοῖς οὐκ ἀσφαλὲς εἶναι δια-10  
 σκηνοῦν, ἀλλὰ συναγαγεῖν τὸ στράτευμα πάλιν.  
 15 ἐντεύθεν συνῆλθον· καὶ γὰρ ἐδόκει διαιθριάζειν.  
 νυκτερευόντων δ' αὐτῶν ἐνταῦθα ἐπιπίπτει χιῶν ἄπλε-11  
 τος, ὥστε ἀποκρύψαι καὶ τὰ ὄπλα καὶ τοὺς ἀνθρώ-  
 πους κατακειμένους· καὶ τὰ ὑποζύγια συνεπόδισεν  
 ἢ χιῶν· καὶ πολὺς ὄκνος ἦν ἀνίστασθαι· κατακει-  
 20 μένων γὰρ ἀλειυνὸν ἦν ἢ χιῶν ἐπιπεπτωκυῖα ὄτω  
 μὴ παραρρυεῖη. ἐπεὶ δὲ Ξενοφῶν ἐτόλμησε γυμνὸς 12  
 ἀναστὰς σχίζειν ξύλα, τάχ' ἀναστάς τις καὶ ἄλλος  
 ἐκείνου ἀφελόμενος ἔσχιζεν. ἐκ δὲ τούτου καὶ ἄλλοι  
 ἀναστάντες πῦρ ἔκαον καὶ ἐχρίοντο· πολὺ γὰρ ἐν-13  
 25 ταῦθα εὐρίσκετο χρίμα, ᾧ ἐχρῶντο ἀντ' ἐλαίου,  
 σύειον καὶ σησάμινον καὶ ἀμνυδάλινον ἐκ τῶν  
 πικρῶν καὶ τερμίνθινον. ἐκ δὲ τῶν αὐτῶν τούτων  
 καὶ μύρον εὐρίσκετο.

Village quarters. A Persian prisoner. Capture of the governor's tent.

Μετὰ ταῦτα ἐδόκει πάλιν διασκηνητέον εἶναι εἰς 14  
 τὰς κόμας εἰς στέγας. ἔνθα δὴ οἱ στρατιῶται σὺν  
 πολλῇ κραυγῇ καὶ ἡδονῇ ἦσαν ἐπὶ τὰς στέγας καὶ  
 τὰ ἐπιτήδεια· ὅσοι δὲ ὅτε τὸ πρότερον ἀπῆσαν τὰς  
 5 οἰκίας ἐνέπρησαν ὑπὸ ἀτασθαλίας δίκην ἐδίδοσαν  
 κακῶς σκηνοῦντες. ἐντεῦθεν ἔπεμψαν νυκτὸς Δημο- 15  
 κράτην Τημιτίην ἄνδρας δόντες ἐπὶ τὰ ὄρη ἔνθα  
 ἔφασαν οἱ ἀποσκεδαννύμενοι καθορᾶν τὰ πυρά·  
 οὗτος γὰρ ἐδόκει καὶ πρότερον πολλὰ ἤδη ἀληθεύσαι  
 10 τοιαῦτα, τὰ ὄντα τε ὡς ὄντα καὶ τὰ μὴ ὄντα ὡς οὐκ  
 ὄντα. πορευθεὶς δὲ τὰ μὲν πυρὰ οὐκ ἔφη ἰδεῖν, ἄνδρα 16  
 δὲ συλλαβὼν ἦκεν ἄγων ἔχοντα τόξον Περσικὸν καὶ  
 φαρέτραν καὶ σάγαριν οἴανπερ καὶ αἱ Ἀμαζόνες  
 ἔχουσιν. ἐρωτώμενος δὲ ποδαπὸς εἶη, Πέρσης μὲν 17  
 15 ἔφη εἶναι, πορεύεσθαι δ' ἀπὸ τοῦ Τιριβάζου στρατο-  
 πέδου ὅπως ἐπιτήδεια λάβοι. οἱ δὲ ἡρώτων αὐτὸν  
 τὸ στράτευμα ὅποσον τε εἶη καὶ ἐπὶ τίνι συνειλεγμέ-  
 νον. ὁ δὲ εἶπεν ὅτι Τιρίβαζος εἶη ἔχων τήν τε ἑαυτοῦ 18  
 δύναμιν καὶ μισθοφόρους Χάλυβας καὶ Ταόχους·  
 20 παρεσκευάσθαι δὲ αὐτὸν ἔφη ὡς ἐπὶ τῇ ὑπερβολῇ  
 τοῦ ὄρους ἐν τοῖς στενοῖς ἦπερ μοναχῇ εἶη πορεία,  
 ἐνταῦθα ἐπιθησόμενον τοῖς Ἑλλησιν.

Ἀκούσασι τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ στρά- 19  
 τευμα συναγαγεῖν· καὶ εὐθὺς φύλακας καταλιπόντες  
 25 καὶ στρατηγὸν ἐπὶ τοῖς μένουσι Σοφαίνετον Στυμφά-  
 λιον ἐπορεύοντο ἔχοντες ἡγεμόνα τὸν ἀλόντα ἄνθρω-  
 πον. ἐπειδὴ δὲ ὑπερέβαλλον τὰ ὄρη, οἱ πελτασταὶ 20  
 προΐοντες καὶ κατιδόντες τὸ στρατόπεδον οὐκ ἔμειναν

τοὺς ὀπλίτας, ἀλλ' ἀνακραγόντες ἔθειον ἐπὶ τὸ στρατό-  
 πέδον. οἱ δὲ βάρβαροι ἀκούσαντες τὸν θόρυβον οὐχ<sup>21</sup>  
 ὑπέμειναν, ἀλλ' ἔφηνον· ὁμως δὲ καὶ ἀπέθανόν τινες  
 τῶν βαρβάρων καὶ ἵπποι ἤλωσαν εἰς εἴκοσι, καὶ ἡ  
 5 σκηνὴ ἢ Τιριβάζου ἐάλω καὶ ἐν αὐτῇ κλῖναι ἀργυρό-  
 ποδες καὶ ἐκπώματα καὶ οἱ ἀρτοκόποι καὶ οἱ οἰνοχόοι  
 φάσκοντες εἶναι. ἐπειδὴ δὲ ἐπύθοντο ταῦτα οἱ τῶν<sup>22</sup>  
 ὀπλιτῶν στρατηγοί, ἐδόκει αὐτοῖς ἀπιέναι τὴν ταχίσ-  
 την ἐπὶ τὸ στρατόπεδον, μὴ τις ἐπίθεσις γένοιτο τοῖς  
 10 καταλελειμμένοις. καὶ εὐθὺς ἀνακαλεσάμενοι τῇ  
 σάλπιγγι ἀπῆσαν, καὶ ἀφίκοντο αὐθημερὸν ἐπὶ τὸ  
 στρατόπεδον.

Passage of the Euphrates. Snow six feet deep.

V. Τῇ δ' ὑστεραία ἐδόκει πορευτέον εἶναι ὅπη δύ- 1  
 ναινο τάχιστα πρὶν συλλεγῆναι τὸ στράτευμα πάλιν  
 15 καὶ καταλαβεῖν τὰ στενά. συσκευασάμενοι δ' εὐθὺς  
 ἐπορεύοντο διὰ χιόνος πολλῆς ἠγεμόνας ἔχοντες  
 πολλούς· καὶ αὐθημερὸν ὑπερβαλόντες τὸ ἄκρον ἐφ'  
 ᾧ ἔμελλεν ἐπιτίθεσθαι Τιρίβαζος κατεστρατοπεδεύ-  
 σαντο. ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς ἐρήμους 2  
 20 τρεῖς παρασάγγας πεντεκαίδεκα ἐπὶ τὸν Εὐφράτην  
 ποταμόν, καὶ διέβαινον αὐτὸν βρεχόμενοι πρὸς τὸν  
 ὀμφαλόν. ἐλέγοντο δ' οὐδ' αἱ πηγαὶ πρόσω εἶναι.  
 ἐντεῦθεν ἐπορεύοντο διὰ χιόνος πολλῆς καὶ πεδίου 3  
 σταθμοὺς τρεῖς παρασάγγας δέκα. ὁ δὲ τρίτος ἐγέ-  
 25 νετο χαλεπός, καὶ ἄνεμος βορρᾶς ἐναντίος ἔπνει παν-  
 τάπασιν ἀποκάων πάντα καὶ πηγνὺς τοὺς ἀνθρώπους.  
 ἔνθα δὴ τῶν μάντεών τις εἶπε σφαγιασάσθαι τῷ 4  
 ἀνέμῳ, καὶ σφαγιαζεται· καὶ πᾶσι δὴ περιφανῶς

ἔδοξεν ἀνείναι τὸ χαλεπὸν τοῦ πνεύματος. ἦν δὲ τῆς χιόνος τὸ βάθος ὀργυιά· ὥστε καὶ τῶν ὑποζυγίων καὶ τῶν ἀνδραπόδων πολλὰ ἀπόλετο καὶ τῶν στρατιωτῶν ὡς τριάκοντα. διεγένοντο δὲ τὴν νύκτα 5  
 5 πῦρ κάοντες ξύλα δ' ἦν ἐν τῷ σταθμῷ πολλά· οἱ δὲ ὀψὲ προσιόντες ξύλα οὐκ εἶχον. οἱ οὖν πάλαι ἦκοντες καὶ πῦρ κάοντες οὐ προσίεσαν πρὸς τὸ πῦρ τοὺς ὀψίζοντας, εἰ μὴ μεταδοῖεν αὐτοῖς πυροὺς ἢ ἄλλο τι εἴ τι ἔχοιεν βρωτόν. ἔνθα δὴ μετεδίδουσαν ἀλλήλοις 6  
 10 ὧν εἶχον ἕκαστοι. ἔνθα δὲ τὸ πῦρ ἐκάετο, διατηκομένης τῆς χιόνος βόθροι ἐγίνοντο μεγάλοι ἔστε ἐπὶ τὸ δάπεδον· οὗ δὴ παρῆν μετρεῖν τὸ βάθος τῆς χιόνος.

Many are attacked by *bulimy*, and are restored by Xenophon. Some perish from cold and hunger. Chirisophus is quartered in a village.

Ἐντεῦθεν δὲ τὴν ἐπιούσαν ἡμέραν ὄλην ἐπορεύοντο 7  
 15 διὰ χιόνος, καὶ πολλοὶ τῶν ἀνθρώπων ἐβουλιμίασαν. Ξενοφῶν δ' ὀπισθοφυλακῶν καὶ καταλαμβάνων τοὺς πίπτοντας τῶν ἀνθρώπων ἠγνόει ὅ τι τὸ πάθος εἶη. ἐπειδὴ δὲ εἶπέ τις αὐτῷ τῶν ἐμπείρων ὅτι σαφῶς 8  
 βουλιμιῶσι κἂν τι φάγωσιν ἀναστήσονται, περιῶν  
 20 περὶ τὰ ὑποζύγια, εἴ πού τι ὀρώη βρωτόν, διεδίδου καὶ διέπεμπε διδόντας τοὺς δυναμένους παρατρέχειν τοῖς βουλιμιῶσιν. ἐπειδὴ δέ τι ἐμφάγοιεν, ἀνίσταντο καὶ ἐπορεύοντο.

Πορευομένων δὲ Χειρίσοφος μὲν ἀμφὶ κνέφας 9  
 25 πρὸς κόμην ἀφικνεῖται, καὶ ὑδροφορούσας ἐκ τῆς κόμης πρὸς τῇ κρήνῃ γυναικας καὶ κόρας καταλαμβάνει ἐμπροσθεν τοῦ ἐρύματος. αὗται ἡρώτων αὐ- 10

τοὺς τίνες εἶεν. ὁ δ' ἑρμηνεύς εἶπε περσιιστὶ ὅτι  
 παρὰ βασιλέως πορεύονται πρὸς τὸν σατράπην. αἱ  
 δὲ ἀπεκρίναντο ὅτι οὐκ ἐνταῦθα εἶη, ἀλλ' ἀπέχει ὅσον  
 παρασάγγην. οἱ δ', ἐπεὶ ὄψε ἦν, πρὸς τὸν κωμάρ-  
 5 χην συνεισέρχονται εἰς τὸ ἔρυμα σὺν ταῖς ὑδροφό-  
 ροις. Χειρίσοφος μὲν οὖν καὶ ὅσοι ἐδυνήθησαν τοῦ 11  
 στρατεύματος ἐνταῦθα ἐστρατοπεδεύσαντο, τῶν δ'  
 ἄλλων στρατιωτῶν οἱ μὴ δυνάμενοι διατελέσαι τὴν  
 ὁδὸν ἐνκτέρευσαν ἄσιτοι καὶ ἄνευ πυρός· καὶ ἐν-  
 10 ταῦθά τινες ἀπώλοντο τῶν στρατιωτῶν.

Continued suffering from frost and exposure. Despair of the invalids.

Ἐφείποντο δὲ τῶν πολεμίων συνειλεγμένοι τινὲς 12  
 καὶ τὰ μὴ δυνάμενα τῶν ὑποζυγίων ἤρπαζον καὶ  
 ἀλλήλοις ἐμάχοντο περὶ αὐτῶν. ἐλείποντο δὲ τῶν  
 στρατιωτῶν οἱ τε διεφθαρμένοι ὑπὸ τῆς χιόνος τοὺς  
 15 ὀφθαλμοὺς οἱ τε ὑπὸ τοῦ ψύχους τοὺς δακτύλους τῶν  
 ποδῶν ἀποσεσηπότες. ἦν δὲ τοῖς μὲν ὀφθαλμοῖς 13  
 ἐπικούρημα τῆς χιόνος εἴ τις μέλαν τι ἔχων πρὸ τῶν  
 ὀφθαλμῶν ἐπορεύετο, τῶν δὲ ποδῶν εἴ τις κινούιτο καὶ  
 μηδέποτε ἤσυχίαν ἔχοι καὶ εἰς τὴν νύκτα ὑπολούιτο·  
 20 ὅσοι δὲ ὑποδεδεμένοι ἐκοιμῶντο, εἰσεδύοντο εἰς τοὺς 14  
 πόδας οἱ ἱμάντες καὶ τὰ ὑποδήματα περιεπήγγυοντο·  
 καὶ γὰρ ἦσαν, ἐπειδὴ ἐπέλιπε τὰ ἀρχαῖα ὑποδήματα,  
 καρβάτιναι πεποιημέναι ἐκ τῶν νεοδάρτων βοῶν.  
 διὰ τὰς τοιαύτας οὖν ἀνάγκας ὑπελείποντό τινες τῶν 15  
 25 στρατιωτῶν· καὶ ἰδόντες μέλαν τι χωρίον διὰ τὸ  
 ἐκλελοιπέναι αὐτόθι τὴν χιόνα εἶκαζον τετηκέναι·  
 καὶ ἐτετήκει διὰ κρήνην τινα ἢ πλησίον ἦν ἀτμίζουσα  
 ἐν νάπη. ἐνταῦθ' ἐκτραπόμενοι ἐκάθηντο καὶ οὐκ  
 ἔφασαν πορεύεσθαι.

Ὁ δὲ Ξενοφῶν ἔχων ὀπισθοφύλακας ὡς ἦσθετο, 16  
 ἔδεῖτο αὐτῶν πάσῃ τέχνῃ καὶ μηχανῇ μὴ ἀπολείπε-  
 σθαι, λέγων ὅτι ἔπονται πολλοὶ πολέμιοι συνειλεγ-  
 μένοι, καὶ τελευτῶν ἐχαλέπαινεν. οἱ δὲ σφάττειν  
 5 ἐκέλευον· οὐ γὰρ ἂν δύνασθαι πορευθῆναι. ἐνταῦθα 17  
 ἔδοξε κράτιστον εἶναι τοὺς ἐπομένους πολεμίους φο-  
 βῆσαι, εἴ τις δύναιτο, μὴ ἐπίοιεν τοῖς κάμνουσι. καὶ  
 ἦν μὲν σκότος ἤδη, οἱ δὲ προσῆσαν πολλῶ θορύβῳ  
 ἀμφὶ ὧν εἶχον διαφερόμενοι. ἔνθα δὴ οἱ ὀπισθοφύ- 18  
 10 λακες ἅτε ὑγιαίνοντες ἐξαναστάντες ἔδραμον εἰς τοὺς  
 πολεμίους· οἱ δὲ κάμνοντες ἀνακραγόντες ὅσον ἐδύ-  
 ναντο μέγιστον τὰς ἀσπίδας πρὸς τὰ δόρατα ἔκρου-  
 σαν. οἱ δὲ πολέμιοι δέισαντες ἦκαν ἑαυτοὺς κατὰ  
 τῆς χιόνος εἰς τὴν νάπην, καὶ οὐδεὶς ἔτι οὐδαμῶν  
 15 ἐφθέγγεατο. καὶ Ξενοφῶν μὲν καὶ οἱ σὺν αὐτῷ, 19  
 εἰπόντες τοῖς ἀσθενοῦσιν ὅτι τῇ ὑστεραίᾳ ἤξουσί  
 τινες ἐπ' αὐτοὺς, πορευόμενοι πρὶν τέτταρα στάδια  
 διελθεῖν ἐντυγχάνουσιν ἐν τῇ ὁδῷ ἀναπαυομένους ἐπὶ  
 τῆς χιόνος τοῖς στρατιώταις ἐγκεκαλυμμένους, καὶ  
 20 οὐδὲ φυλακὴν οὐδεμίαν καθειστήκει· καὶ ἀνίστασαν  
 αὐτοὺς. οἱ δ' ἔλεγον ὅτι οἱ ἔμπροσθεν οὐχ ὑποχω-  
 ροῖεν. ὁ δὲ παριῶν καὶ παραπέμπων τῶν πελταστῶν 20  
 τοὺς ἰσχυροτάτους ἐκέλευε σκέψασθαι τί εἴη τὸ κω-  
 λῦον. οἱ δὲ ἀπήγγελλον ὅτι ὅλον οὕτως ἀναπαύοιτο  
 25 τὸ στράτευμα. ἐνταῦθα καὶ οἱ περὶ Ξενοφῶντα ἠελί- 21  
 σθησαν αὐτοῦ ἄνευ πυρὸς καὶ ἄδειπνοι, φυλακὰς οἷας  
 ἐδύνατο καταστησάμενοι. ἐπεὶ δὲ πρὸς ἡμέραν ἦν,  
 ὁ μὲν Ξενοφῶν πέμψας πρὸς τοὺς ἀσθενοῦντας τοὺς  
 νεωτάτους ἀναστήσαντας ἐκέλευεν ἀναγκάζειν προῖ-  
 30 εἶναι.

Chrisophus sends help to the rear. All encamp in villages. An underground village. Armenian beer.

Ἐν δὲ τούτῳ Χειρίσοφος πέμπει τῶν ἐκ τῆς κώμης 22  
σκειφομένους πῶς ἔχοιεν οἱ τελευταῖοι. οἱ δὲ ἄσμενοι  
ιδόντες τοὺς μὲν ἀσθενούντας τούτοις παρέδοσαν  
κομίζειν ἐπὶ τὸ στρατόπεδον, αὐτοὶ δὲ ἐπορεύοντο,  
5 καὶ πρὶν εἴκοσι στάδια διεληλυθέναι ἦσαν πρὸς τῇ  
κώμῃ ἔνθα Χειρίσοφος ἠύλιζετο. ἐπεὶ δὲ συνεγέ- 23  
νοντο ἀλλήλοις, ἔδοξε κατὰ τὰς κώμας ἀσφαλὲς  
εἶναι τὰς τάξεις σκηνοῦν. καὶ Χειρίσοφος μὲν αὐτοῦ  
ἔμενεν, οἱ δὲ ἄλλοι διαλαχόντες ἄς ἐώρων κώμας  
10 ἐπορεύοντο ἕκαστοι τοὺς ἑαυτῶν ἔχοντες.

Ἐνθα δὲ Πολυκράτης Ἀθηναῖος λοχαγὸς ἐκέλευε 24  
σεν ἀφιέναι ἑαυτόν· καὶ λαβὼν τοὺς εὐζώνους, θέων  
ἐπὶ τὴν κώμην ἣν εἰλήχει Ξενοφῶν καταλαμβάνει  
πάντας ἔνδον τοὺς κωμήτας καὶ τὸν κωμάρχην, καὶ  
15 πῶλους εἰς δασμὸν βασιλεῖ τρεφομένους ἑπτακαί-  
δεκα, καὶ τὴν θυγατέρα τοῦ κωμάρχου ἐνάτην ἡμέραν  
γεγαμημένην· ὁ δ' ἀνὴρ αὐτῆς λαγῶς ὄχετο θηρά-  
σων καὶ οὐχ ἦλω ἐν ταῖς κώμας. αἱ δ' οἰκίαι ἦσαν 25  
κατάγειοι, τὸ μὲν στόμα ὡσπερ φρέατος, κάτω δ'  
20 εὐρέϊαι· αἱ δὲ εἰσοδοὶ τοῖς μὲν ὑποζυγίοις ὀρυκταί,  
οἱ δὲ ἄνθρωποι κατέβαινον ἐπὶ κλίμακος. ἐν δὲ ταῖς  
οἰκίαις ἦσαν αἶγες, οἶες, βόες, ὄρνιθες, καὶ τὰ ἔκγονα  
τούτων· τὰ δὲ κτήνη πάντα χιλῶ ἔνδον ἐτρέφοντο.  
ἦσαν δὲ καὶ πυροὶ καὶ κριθαὶ καὶ ὄσπρια καὶ οἶνος 26  
25 κρίθινος ἐν κρατῆρσιν. ἐνήσαν δὲ καὶ αὐταὶ αἱ  
κριθαὶ ἰσοχειλεῖς, καὶ κάλαμοι ἐνέκειντο, οἱ μὲν  
μείζους οἱ δὲ ἐλάττους, γόνατα οὐκ ἔχοντες. τούτους 27  
ἔδει ὁπότε τις διψῶν λαβόντα εἰς τὸ στόμα μύζειν.



καὶ πάννυ ἀκρατος ἦν, εἰ μὴ τις ὕδωρ ἐπιχέοι· καὶ πάννυ ἠδὺ συμμαθόντι τὸ πῶμα ἦν.

The village chief Xenophon's guest. Luxurious feasting of the army in the villages.

Ὁ δὲ Ξενοφῶν τὸν ἄρχοντα τῆς κώμης ταύτης<sup>28</sup> σύνδειπνον ἐποίησατο, καὶ θαρρεῖν αὐτὸν ἐκέλευε λέγων ὅτι οὔτε τῶν τέκνων στερήσοιτο τὴν τε οἰκίαν αὐτοῦ ἀντεμπλήσαντες τῶν ἐπιτηδείων ἀπίασιν, ἦν ἀγαθόν τι τῷ στρατεύματι ἐξηγησάμενος φαίνεται ἔστ' ἂν ἐν ἄλλῳ ἔθνει γένωνται. ὁ δὲ ταῦτα ὑπισ-<sup>29</sup> χνεῖτο, καὶ φιλοφρονούμενος οἴνου ἔφρασεν ἔνθα ἦν κατορωρυγμένος. ταύτην μὲν οὖν τὴν νύκτα διασκηψάντες οὕτως ἐκοιμήθησαν ἐν πᾶσιν ἀφθόνοις πάντες οἱ στρατιῶται, ἐν φυλακῇ ἔχοντες τὸν κωμάρ-  
χην καὶ τὰ τέκνα αὐτοῦ ὁμοῦ ἐν ὀφθαλμοῖς.

Τῇ δ' ἐπιούσῃ ἡμέρᾳ Ξενοφῶν λαβὼν τὸν κωμάρ-<sup>30</sup> χην πρὸς Χειρίσοφον ἐπορεύετο· ὅπου δὲ παρῖοι κώμην, ἐτρέπετο πρὸς τοὺς ἐν ταῖς κώμαις καὶ κατελάμβανε πανταχοῦ εὐωχομένους καὶ εὐθυμουμένους, καὶ οὐδαμόθεν ἀφίεσαν πρὶν παραθεῖναι αὐτοῖς ἄριστον· οὐκ ἦν δ' ὅπου οὐ παρετίθεσαν ἐπὶ τὴν αὐτὴν<sup>31</sup> τράπεζαν κρέα ἄρνια, ἐρίφεια, χοίρεια, μόσχεια, ὀρνίθια, σὺν πολλοῖς ἄρτοις τοῖς μὲν πυρίνοις τοῖς δὲ κριθίνοις. ὁπότε δὲ τις φιλοφρονούμενός τῳ βού-<sup>32</sup> λοιτο προπιεῖν, εἰλκεν ἐπὶ τὸν κρατῆρα, ἔνθεν ἐπικύψαντα ἔδει ροφούντα πίνειν ὥσπερ βοῦν. καὶ τῷ κωμάρχη ἐδίδοσαν λαμβάνειν ὅ τι βούλοιτο. ὁ δὲ ἄλλο μὲν οὐδὲν ἐδέχετο, ὅπου δὲ τινα τῶν συγγενῶν ἴδοι, πρὸς ἑαυτὸν αἰεὶ ἐλάμβανε.

Ἐπεὶ δ' ἦλθον πρὸς Χειρίσοφον, κατελάμβανον 33  
 κἀκείνους σκηνοῦντας ἐστεφανωμένους τοῦ ξηροῦ  
 χιλοῦ στεφάνοις, καὶ διακονοῦντας Ἀρμενίου παιῖδας  
 σὺν ταῖς βαρβαρικαῖς στολαῖς· τοῖς παισὶν ἐδείκνυ-  
 5 σαν ὥσπερ ἐνεοῖς ὅτι δέοι ποιεῖν. ἐπεὶ δ' ἀλλήλους 34  
 ἐφιλοφρονήσαντο Χειρίσοφος καὶ Ξενοφῶν, κοινῇ  
 δὴ ἀνηρώτων τὸν κωμάρχην διὰ τοῦ περσίζοντος  
 ἐρμηνεύς τις εἶη ἡ χώρα. ὁ δ' ἔλεγεν ὅτι Ἀρμενία.  
 καὶ πάλιν ἠρώτων τίνι οἱ ἵπποι τρέφονται. ὁ δ'  
 10 ἔλεγεν ὅτι βασιλεῖ δασμός· τὴν δὲ πλησίον χώραν  
 ἔφη εἶναι Χάλυβας, καὶ τὴν ὁδὸν ἔφραζεν ἢ εἶη. καὶ 35  
 αὐτὸν τότε μὲν ὄχετο ἄγων Ξενοφῶν πρὸς τοὺς  
 ἑαυτοῦ οἰκέτας, καὶ ἵππον ὃν εἰλήφει παλαιότερον  
 δίδωσι τῷ κωμάρχη ἀναθρέψαντι καταθύσαι, ὅτι  
 15 ἤκουεν αὐτὸν ἱερὸν εἶναι τοῦ Ἥλιου, δεδιὼς μὴ ἀπο-  
 θάνῃ· ἐκεκάρκωτο γὰρ ὑπὸ τῆς πορείας· αὐτὸς δὲ τῶν  
 πῶλων λαμβάνει, καὶ τῶν ἄλλων στρατηγῶν καὶ  
 20 λοχαγῶν ἔδωκεν ἐκάστῳ πῶλον. ἦσαν δ' οἱ ταύτη 36  
 ἵπποι μείονες μὲν τῶν Περσικῶν, θυμοειδέστεροι δὲ  
 πολὺ. ἐνταῦθα δὴ καὶ διδάσκει ὁ κωμάρχης περὶ  
 τοὺς πόδας τῶν ἵππων καὶ τῶν ὑποζυγίων σακία  
 περιειλεῖν, ὅταν διὰ τῆς χιόνος ἄγωσιν· ἄνευ γὰρ  
 τῶν σακίων κατεδύοντο μέχρι τῆς γαστροῦ.

The village chief is ill-treated by Chirisophus and escapes. After crossing the river Phasis, the natives block the way.

**VI.** Ἐπεὶ δ' ἡμέρα ἦν ὀγδόη, τὸν μὲν ἡγεμόνα 1  
 25 παραδίδωσι Χειρισόφῳ, τοὺς δὲ οἰκέτας καταλείπει  
 τῷ κωμάρχη, πλὴν τοῦ υἱοῦ τοῦ ἄρτι ἠβάσκοντος·  
 τοῦτον δὲ Ἐπισθένει Ἀμφιπολίτῃ παραδίδωσι φυλάτ-  
 τειν, ὅπως, εἰ καλῶς ἡγήσοιτο, ἔχων καὶ τοῦτον ἀπίοι.

καὶ εἰς τὴν οἰκίαν αὐτοῦ εἰσεφόρησαν ὡς ἐδύναντο  
 πλεῖστα, καὶ ἀναζεύξαντες ἐπορεύοντο. ἤγειτο δ' 2  
 αὐτοῖς ὁ κωμάρχης λελυμένος διὰ χιόνος· καὶ ἦδη  
 τε ἦν ἐν τῷ τρίτῳ σταθμῷ, καὶ Χειρίσοφος αὐτῷ  
 5 ἐχάλεπάνθη ὅτι οὐκ εἰς κώμας ἦγαγεν. ὁ δ' ἔλεγεν  
 ὅτι οὐκ εἶεν ἐν τῷ τόπῳ τούτῳ. ὁ δὲ Χειρίσοφος  
 αὐτὸν ἔπαισε μὲν, ἔδησε δ' οὐ. ἐκ δὲ τούτου ἐκείνος 3  
 τῆς νυκτὸς ἀποδρὰς ᾗχετο καταλιπὼν τὸν υἱόν.  
 τοῦτό γε δὴ Χειρισόφῳ καὶ Ξενοφῶντι μόνον διάφο-  
 10 ρον ἐν τῇ πορείᾳ ἐγένετο, ἢ τοῦ ἡγεμόνος κάκωσις  
 καὶ ἀμέλεια. Ἐπισθένης δὲ ἠράσθη τοῦ παιδὸς καὶ  
 οἴκαδε κομίσας πιστοτάτῳ ἐχρήτη. μετὰ τοῦτο ἐπο- 4  
 ρεύθησαν ἑπτὰ σταθμοὺς ἀνὰ πέντε παρασάγγας τῆς  
 ἡμέρας παρὰ τὸν Φᾶσιν ποταμόν, εὖρος πλεθριαῖον.  
 15 ἐντεύθεν ἐπορεύθησαν σταθμοὺς δύο παρασάγγας 5  
 δέκα· ἐπὶ δὲ τῇ εἰς τὸ πεδῖον ὑπερβολῇ ἀπήντησαν  
 αὐτοῖς Χάλυβες καὶ Τάοχοι καὶ Φασιανοί. Χειρίσο- 6  
 φος δ' ἐπεὶ κατείδε τοὺς πολεμίους ἐπὶ τῇ ὑπερβολῇ,  
 ἐπαύσατο πορευόμενος, ἀπέχων εἰς τριάκοντα στα-  
 20 δίους, ἵνα μὴ κατὰ κέρας ἄγων πλησιάσῃ τοῖς πολε-  
 μίοις· παρήγγειλε δὲ καὶ τοῖς ἄλλοις παράγειν τοὺς  
 λόχους, ὅπως ἐπὶ φάλαγγος γένοιτο τὸ στράτευμα.

Council of officers. Speeches of Chirisophus, Cleanor, and Xenophon.  
 Spartan and Athenian views of "stealing."

Ἐπεὶ δὲ ἦλθον οἱ ὀπισθοφύλακες, συνεκάλεσε τοὺς 7  
 στρατηγούς καὶ λοχαγούς, καὶ ἔλεξεν ὧδε. Οἱ μὲν  
 25 πολέμιοι, ὡς ὀράτε, κατέχουσι τὰς ὑπερβολὰς τοῦ  
 ὄρους· ὥρα δὲ βουλευέσθαι ὅπως ὡς κάλλιστα ἀγω-  
 νιούμεθα. ἐμοὶ μὲν οὖν δοκεῖ παραγγεῖλαι μὲν ἀρι- 8  
 στοποιεῖσθαι τοῖς στρατιώταις, ἡμᾶς δὲ βουλευέσθαι

εἴτε τήμερον εἴτε αὔριον δοκεῖ ὑπερβάλλειν τὸ ὄρος.  
 Ἐμοὶ δέ γε, ἔφη ὁ Κλεάνωρ, δοκεῖ, ἐπὰν τάχιστα 9  
 ἀριστήσωμεν, ἐξοπλισαμένους ὡς τάχιστα ἰέναι ἐπὶ  
 τοὺς ἀνδρας. εἰ γὰρ διατρίβομεν τὴν τήμερον ἡμέ-  
 5 ραν, οἳ τε νῦν ἡμᾶς ὀρώντες πολέμιοι θαρραλέωτεροι  
 ἔσονται καὶ ἄλλους εἰκὸς τούτων θαρρούντων πλείους  
 προσγενέσθαι.

Μετὰ τοῦτον Ξενοφῶν εἶπεν· Ἐγὼ δ' οὕτω γιγνώ-10  
 σκω. εἰ μὲν ἀνάγκη ἐστὶ μάχεσθαι, τοῦτο δεῖ παρα-  
 10 σκευάσασθαι ὅπως ὡς κράτιστα μαχοῦμεθα· εἰ δὲ  
 βουλόμεθα ὡς ῥᾶστα ὑπερβάλλειν, τοῦτό μοι δοκεῖ  
 σκεπτέον εἶναι ὅπως ὡς ἐλάχιστα μὲν τραύματα  
 λάβωμεν, ὡς ἐλάχιστα δὲ σώματα ἀνδρῶν ἀποβά-  
 λωμεν. τὸ μὲν οὖν ὄρος ἐστὶ τὸ ὀρώμενον πλέον ἢ 11  
 15 ἐφ' ἐξήκοντα στάδια, ἀνδρες δ' οὐδαμοῦ φυλάττοντες  
 ἡμᾶς φανεροί εἰσιν ἀλλ' ἢ κατ' αὐτὴν τὴν ὁδόν·  
 πολὺ οὖν κρεῖττον τοῦ ἐρήμου ὄρους καὶ κλέψαι τι  
 πειρᾶσθαι λαθόντας καὶ ἀρπάσαι φθάσαντας, εἰ  
 δυναίμεθα, μᾶλλον ἢ πρὸς ἰσχυρὰ χωρία καὶ ἀνθρώ-  
 20 πους παρεσκευασμένους μάχεσθαι. πολὺ γὰρ ῥᾶον 12  
 ὄρθιον ἀμαχεῖ ἰέναι ἢ ὀμαλὲς ἔνθεν καὶ ἔνθεν πολε-  
 μίων ὄντων, καὶ νύκτωρ ἀμαχεῖ μᾶλλον ἢ τὰ πρὸ  
 ποδῶν ὀρώη τις ἢ μεθ' ἡμέραν μαχόμενος, καὶ ἢ  
 τραχεῖα τοῖς ποσὶν ἀμαχεῖ ἰοῦσιν εὐμενεστέρα ἢ ἢ  
 25 ὀμαλὴ τὰς κεφαλὰς βαλλομένοις. καὶ κλέψαι δ' 13  
 οὐκ ἀδύνατόν μοι δοκεῖ εἶναι, ἐξὸν μὲν νυκτὸς ἰέναι  
 ὡς μὴ ὀραῖσθαι, ἐξὸν δ' ἀπελθεῖν τοσοῦτον ὡς μὴ  
 αἰσθησῶν παρέχειν. δοκοῦμεν δ' ἂν μοι ταύτη προσ-  
 ποιούμενοι προσβαλεῖν ἐρημοτέρῳ ἢ τῷ ἄλλῳ

ὄρει χρῆσθαι· μένοιεν γὰρ αὐτοῦ μᾶλλον ἄθροοι οἱ πολέμιοι. ἀτὰρ τί ἐγὼ περὶ κλοπῆς συμβάλλομαι; 14 ὑμᾶς γὰρ ἔγωγε, ὦ Χειρίσοφε, ἀκούω τοὺς Λακεδαιμονίους ὅσοι ἐστὲ τῶν ὁμοίων εὐθύς ἐκ παίδων κλέπτειν μελετᾶν, καὶ οὐκ αἰσχρὸν εἶναι ἀλλὰ καλὸν κλέπτειν ὅσα μὴ κωλύει νόμος. ὅπως δὲ ὡς κράτι- 15 στα κλέπτητε καὶ πειρᾶσθε λανθάνειν, νόμιμον παρ' ὑμῖν ἐστίν, ἐὰν ληφθῆτε κλέπτοντες, μαστιγοῦσθαι. νῦν οὖν μάλα σοι καιρὸς ἐστίν ἐπιδείξασθαι τὴν παι- 10 δείαν, καὶ φυλάξασθαι μὴ ληφθῶμεν κλέπτοντες τοῦ ὄρους, ὡς μὴ πληγὰς λάβωμεν.

Ἄλλὰ μέντοι, ἔφη ὁ Χειρίσοφος, καὶ γὰρ ὑμᾶς τοὺς 16 Ἀθηναίους ἀκούω δεινοὺς εἶναι κλέπτειν τὰ δημόσια, καὶ μάλα ὄντος δεινοῦ τοῦ κινδύνου τῷ κλέπτοντι, καὶ 15 τοὺς κρατίστους μέντοι μάλιστα, εἴπερ ὑμῖν οἱ κράτιστοι ἄρχειν ἀξιούνται· ὥστε ὧρα καὶ σοὶ ἐπιδείκνυσθαι τὴν παιδείαν. Ἐγὼ μὲν τοίνυν, ἔφη ὁ Ξενο- 17 φῶν, ἔτοιμός εἰμι τοὺς ὀπισθοφύλακας ἔχων, ἐπειδὰν δειπνήσωμεν, ἰέναι καταληψόμενος τὸ ὄρος. ἔχω δὲ 20 καὶ ἡγεμόνας· οἱ γὰρ γυμνήτες τῶν ἐπομένων ἡμῖν κλωπῶν ἔλαβόν τινας ἐνεδρεύσαντες· τούτων καὶ πυνθάνομαι ὅτι οὐκ ἄβατόν ἐστι τὸ ὄρος, ἀλλὰ νέμεται αἰξὶ καὶ βουσίν· ὥστε ἐάνπερ ἅπαξ λάβωμέν τι τοῦ ὄρους, βατὰ καὶ τοῖς ὑπόζυγίοις ἔσται. ἐλπίζω 18 25 δὲ οὐδὲ τοὺς πολεμίους μενεῖν ἔτι, ἐπειδὰν ἴδωσιν ἡμᾶς ἐν τῷ ὁμοίῳ ἐπὶ τῶν ἄκρων· οὐδὲ γὰρ νῦν ἐθέλουσι καταβαίνειν εἰς τὸ ἴσον ἡμῖν.

Volunteers offer to capture the heights. Victory of the Greeks.

Ὁ δὲ Χειρίσοφος εἶπε, Καὶ τί δεῖ σὲ ἰέναι καὶ 19 λιπεῖν τὴν ὀπισθοφυλακίαν; ἀλλὰ ἄλλους πέμψον,

ἀν μὴ τινες ἐθέλοντες ἀγαθοὶ φαίνονται. ἐκ τούτου 20  
 Ἄριστωννμος Μεθυδριεύς ἔρχεται ὀπλίτας ἔχων καὶ  
 Ἄριστέας Χίος γυμνήτας καὶ Νικόμαχος Οἰταῖος  
 γυμνήτας· καὶ σύνθημα ἐποίησαντο, ὅποτε ἔχοιεν  
 ἅ τὰ ἄκρα, πυρὰ κάειν πολλά. ταῦτα συνθέμενοι ἡρί-  
 στων· ἐκ δὲ τοῦ ἀρίστου προήγαγεν ὁ Χειρίσοφος 21  
 τὸ στράτευμα πᾶν ὡς δέκα σταδίους πρὸς τοὺς πολε-  
 μίους, ὅπως ὡς μάλιστα δοκοίη ταύτη προσάξειν.

Ἐπειδὴ δὲ ἐδείπνησαν καὶ νύξ ἐγένετο, οἱ μὲν 22  
 10 ταχθέντες ᾤχοντο, καὶ καταλαμβάνουσι τὸ ὄρος, οἱ  
 δὲ ἄλλοι αὐτοῦ ἀνεπαύοντο. οἱ δὲ πολέμιοι ἐπεὶ  
 ἦσθοντο τὸ ὄρος ἐχόμενον, ἐγρηγόρεσαν καὶ ἔκαον  
 πυρὰ πολλὰ διὰ νυκτός. ἐπειδὴ δὲ ἡμέρα ἐγένετο 23  
 Χειρίσοφος μὲν θυσάμενος ἤγε κατὰ τὴν ὁδόν, οἱ δὲ  
 15 τὸ ὄρος καταλαβόντες κατὰ τὰ ἄκρα ἐπῆσαν. τῶν 24  
 δ' αὖ πολεμίων τὸ μὲν πολὺ ἔμενον ἐπὶ τῇ ὑπερβολῇ  
 τοῦ ὄρους, μέρος δ' αὐτῶν ἀπήντα τοῖς κατὰ τὰ  
 ἄκρα. πρὶν δὲ ὁμοῦ εἶναι τοὺς πολλοὺς ἀλλήλων,  
 συμμυγνύασιν οἱ κατὰ τὰ ἄκρα, καὶ νικῶσιν οἱ Ἑλ-  
 20 ληνες καὶ διώκουσιν. ἐν τούτῳ δὲ καὶ οἱ ἐκ τοῦ 25  
 πεδίου οἱ μὲν πελτασταὶ τῶν Ἑλλήνων δρόμῳ ἔθειον  
 πρὸς τοὺς παρατεταγμένους, Χειρίσοφος δὲ βάδην  
 ταχὺ ἐφείπετο σὺν τοῖς ὀπλίταις. οἱ δὲ πολέμιοι οἱ 26  
 ἐπὶ τῇ ὁδῷ, ἐπειδὴ τὸ ἄνω ἑώρων ἠττώμενον, φεύγου-  
 25 σι· καὶ ἀπέθανον μὲν οὐ πολλοὶ αὐτῶν, γέρρα δὲ  
 πάμπολλα ἐλήφθη· ἃ οἱ Ἑλληες ταῖς μαχαίραις  
 κόπτοντες ἀχρεῖα ἐποίουν. ὡς δ' ἀνέβησαν, θύσαν- 27  
 τες καὶ τρόπαιον στησάμενοι κατέβησαν εἰς τὸ πε-  
 δίον, καὶ εἰς κώμας πολλῶν καγαθῶν γεμούσας ἦλθον.

March into the Taochian country. Attack on a fortress. Stratagem of Xenophon.

**VII.** Ἐκ δὲ τούτων ἐπορεύθησαν εἰς Ταόχους στα- 1  
θμοὺς πέντε παρασάγγας τριάκοντα· καὶ τὰ ἐπιτή-  
δεια ἐπέλιπε· χωρία γὰρ ὄκουν ἰσχυρὰ οἱ Τάοχοι,  
ἐν οἷς καὶ τὰ ἐπιτήδεια πάντα εἶχον ἀνακεκομισμένοι.  
5 ἐπεὶ δ' ἀφίκοντο πρὸς χωρίον ὃ πόλιν μὲν οὐκ εἶχεν 2  
οὐδ' οἰκίας (συνεληλυθότες δ' ἦσαν αὐτόσε καὶ  
ἄνδρες καὶ γυναῖκες καὶ κτήνη πολλά), Χειρίσοφος  
μὲν οὖν πρὸς τοῦτο προσέβαλλεν εὐθύς ἤκων· ἐπειδὴ  
δὲ ἡ πρώτη τάξις ἀπέκαμνεν, ἄλλη προσῆει καὶ  
10 αὐτῆς ἄλλη· οὐ γὰρ ἦν ἀθρόοις περιστῆναι, ἀλλὰ  
ποταμὸς ἦν κύκλω. ἐπειδὴ δὲ Ξενοφῶν ἦλθε σὺν 3  
τοῖς ὀπισθοφύλαξι καὶ πελτασταῖς καὶ ὀπλίταις, ἐν-  
ταῦθα δὴ λέγει Χειρίσοφος, Εἰς καλὸν ἦκετε· τὸ γὰρ  
χωρίον αἰρετέον· τῇ γὰρ στρατιᾷ οὐκ ἔστι τὰ ἐπιτή-  
15 δεια, εἰ μὴ ληψόμεθα τὸ χωρίον. ἐνταῦθα δὴ κοινῇ  
ἐβουλεύοντο· καὶ τοῦ Ξενοφῶντος ἐρωτῶντος τί τὸ 4  
κωλύον εἶη εἰσελθεῖν, εἶπεν ὁ Χειρίσοφος, Μία αὕτη  
πάροδος ἔστιν ἣν ὄρας· ὅταν δέ τις ταύτη πειρᾶται  
παριέναι, κυλινδοῦσι λίθους ὑπὲρ ταύτης τῆς ὑπερ-  
20 χούσης πέτρας· ὅς δ' ἂν καταληφθῇ, οὕτω διατί-  
θεται. ἅμα δ' ἔδειξε συντετριμμένους ἀνθρώπους  
καὶ σκέλη καὶ πλευράς.

Ἦν δὲ τοὺς λίθους ἀναλώσωσιν, ἔφη ὁ Ξενοφῶν, 5  
ἄλλο τι ἢ οὐδὲν κωλύει παριέναι; οὐ γὰρ δὴ ἐκ τοῦ  
25 ἐναντίου ὀρῶμεν εἰ μὴ ὀλίγους τούτους ἀνθρώπους,  
καὶ τούτων δύο ἢ τρεῖς ὀπλισμένους. τὸ δὲ χωρίον, 6  
ὡς καὶ σὺ ὄρας, σχεδὸν τρία ἡμίπλευρά ἐστιν ὃ δεῖ  
βαλλομένους διελθεῖν· τούτου δὲ ὅσον πλέθρον διασὺ

πίτυσι διαλειπούσαις μεγάλαις, ἀνθ' ὧν ἔστηκότες  
 ἄνδρες τί ἂν πάσχοιεν ἢ ὑπὸ τῶν φερομένων λίθων  
 ἢ ὑπὸ τῶν κυλινδουμένων; τὸ λοιπὸν οὖν ἤδη γίγνεται  
 ὡς ἡμίπλεθρον, ὃ δεῖ ὅταν λωφήσωσιν οἱ λίθοι πα-  
 5 ραδραμεῖν. Ἄλλὰ εὐθύς, ἔφη ὁ Χειρίσοφος, ἐπειδὴν 7  
 ἀρξώμεθα εἰς τὸ δασὺ προσιέναι, φέρονται οἱ λίθοι  
 πολλοί. Αὐτὸ ἄν, ἔφη, τὸ δέον εἶη· θᾶπτον γὰρ  
 ἀναλώσουσι τοὺς λίθους. ἀλλὰ πορευώμεθα ἔνθεν  
 ἡμῖν μικρὸν τι παραδραμεῖν ἔσται, ἣν δυνώμεθα,  
 10 καὶ ἀπελθεῖν ῥάδιον, ἣν βουλώμεθα.

Capture of the fortress. Women throw their children over the cliffs  
 and leap after them.

Ἐντεῦθεν ἐπορεύοντο Χειρίσοφος καὶ Ξενοφῶν καὶ 8  
 Καλλίμαχος Παρράσιος λοχαγός· τούτου γὰρ ἡ  
 ἡγεμονία ἦν τῶν ὀπισθοφυλάκων λοχαγῶν ἐκείνη τῇ  
 ἡμέρᾳ· οἱ δὲ ἄλλοι λοχαγοὶ ἔμενον ἐν τῷ ἀσφαλεῖ.  
 15 μετὰ τοῦτο οὖν ἀπήλθον ὑπὸ τὰ δένδρα ἄνθρωποι ὡς  
 ἑβδομήκοντα, οὐκ ἄθροοι ἀλλὰ καθ' ἕνα, ἕκαστος  
 φυλαττόμενος ὡς ἐδύνατο. Ἀγασίας δὲ ὁ Στυμφά- 9  
 λιος καὶ Ἀριστώνυμος Μεθυδριεύς, καὶ οὗτοι τῶν  
 ὀπισθοφυλάκων λοχαγοὶ ὄντες, καὶ ἄλλοι δέ, ἐφέ-  
 20 στασαν ἔξω τῶν δένδρων· οὐ γὰρ ἦν ἀσφαλὲς ἐν  
 τοῖς δένδροις ἐστάναι πλέον ἢ τὸν ἕνα λόχον. ἔνθα 10  
 δὴ Καλλίμαχος μηχανᾶται τι· προὔτρεχεν ἀπὸ τοῦ  
 δένδρου ὑφ' ᾧ ἦν αὐτὸς δύο ἢ τρία βήματα· ἐπεὶ δὲ  
 οἱ λίθοι φέροντο, ἀνέχαζεν εὐπετῶς· ἐφ' ἐκάστης  
 25 δὲ προδρομῆς πλέον ἢ δέκα ἅμαξαι πέτρων ἀηλί-  
 σκοντο. ὁ δὲ Ἀγασίας ὡς ὄρα τὸν Καλλίμαχον ἄ 11  
 ἐποίει, καὶ τὸ στρατεύμα πᾶν θεώμενον, δείσας μὴ  
 οὐ πρῶτος παραδράμη εἰς τὸ χωρίον, οὔτε τὸν Ἀρι-



στῶννυμον πλησίον ὄντα παρακαλέσας οὔτε Εὐρύλο-  
 χον τὸν Λουσιέα ἐταίρους ὄντας οὔτε ἄλλον οὐδένα  
 χωρεῖ αὐτός, καὶ παρέρχεται πάντας. ὁ δὲ Καλλί-<sup>12</sup>  
 μαχος ὡς ὄρα αὐτὸν παριόντα, ἐπιλαμβάνεται αὐτοῦ  
<sup>5</sup> τῆς ἴτους· ἐν δὲ τούτῳ παραθεῖ αὐτοὺς Ἀριστώνυμος  
 Μεθυδριεύς, καὶ μετὰ τοῦτον Εὐρύλοχος Λουσιεύς·  
 πάντες γὰρ οὗτοι ἀντεποιοῦντο ἀρετῆς καὶ ἀτηγω-  
 νίζοντο πρὸς ἀλλήλους· καὶ οὕτως ἐρίζοντες αἰροῦσι  
 τὸ χωρίον. ὡς γὰρ ἅπαξ εἰσέδραμον, οὐδεὶς πέτρος  
<sup>10</sup> ἄνωθεν ἠνέχθη.

Ἐνταῦθα δὴ δεινὸν ἦν θέαμα. αἱ γὰρ γυναῖκες<sup>13</sup>  
 ρίπτουσαι τὰ παιδία εἶτα ἑαυτὰς ἐπικατερρίπτουν,  
 καὶ οἱ ἄνδρες ὡσαύτως. ἐνταῦθα δὴ καὶ Αἰνεΐας  
 Στυμφάλιος λοχαγός, ἰδὼν τινα θέοντα ὡς ῥύφοντα  
<sup>15</sup> ἑαυτὸν στολὴν ἔχοντα καλήν, ἐπιλαμβάνεται ὡς κω-  
 λύσων· ὁ δὲ αὐτὸν ἐπισπᾶται, καὶ ἀμφοτέροι ὦχοντο<sup>14</sup>  
 κατὰ τῶν πετρῶν φερόμενοι καὶ ἀπέθανον. ἐντεῦθεν  
 ἄνθρωποι μὲν πάνν ὀλίγοι ἐλήφθησαν, βόες δὲ καὶ  
 ὄνοι πολλοὶ καὶ πρόβατα.

March through the Chalybes. Passage of the Harpasus. At Gymnias  
 they take a guide to lead them to the Euxine.

<sup>20</sup> Ἐντεῦθεν ἐπορεύθησαν διὰ Χαλύβων σταθμοὺς<sup>15</sup>  
 ἑπτὰ παρασάγγας πεντήκοντα. οὗτοι ἦσαν ὦν διηλ-  
 θον ἀλκιμώτατοι, καὶ εἰς χεῖρας ἦσαν. εἶχον δὲ  
 θώρακας λινοῦς μέχρι τοῦ ἤτρου, ἀντὶ δὲ τῶν πτερύ-  
 γων σπάρτα πυκνὰ ἐστραμμένα. εἶχον δὲ καὶ κνη-<sup>16</sup>  
<sup>25</sup> μίδας καὶ κράνη καὶ παρὰ τὴν ζώνην μαχαίριον  
 ὅσον ξυήλην Λακωνικὴν, ᾧ ἔσφαττον ὦν κρατεῖν  
 δύναιτο, καὶ ἀποτέμνοντες ἂν τὰς κεφαλὰς ἔχοντες  
 ἐπορεύοντο, καὶ ἦδον καὶ ἐχόρευον ὅποτε οἱ πολέμιοι

αὐτοὺς ὄψεσθαι ἔμελλον. εἶχον δὲ καὶ δόρυ ὡς πεν-  
 τεκαίδεκα πήχεων μίαν λόγχην ἔχον. οὗτοι ἐνέμενον  
 ἐν τοῖς πολίσμασιν· ἐπεὶ δὲ παρέλθοιεν οἱ Ἕλληνες, 17  
 εἶποντο ἀεὶ μαχοῦμενοι. ὥκου δὲ ἐν τοῖς ὄχυροῖς,  
 5 καὶ τὰ ἐπιτήδεια ἐν τούτοις ἀνακεκομισμένοι ἦσαν·  
 ὥστε μὴδὲν λαμβάνειν αὐτόθεν τοὺς Ἕλληνας, ἀλλὰ  
 διетράφησαν τοῖς κτήνεσιν ἅ ἐκ τῶν Ταόχων ἔλαβον.  
 ἐκ τούτου οἱ Ἕλληνες ἀφίκοντο ἐπὶ τὸν Ἄρπασον 18  
 ποταμόν, εὖρος τεττάρων πλέθρων. ἐντεῦθεν ἐπορευ-  
 10 θησαν διὰ Σκυθηνῶν σταθμοὺς τέτταρας παρασάγ-  
 γας εἴκοσι διὰ πεδίου εἰς κώμας, ἐν αἷς ἔμειναν  
 ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο. ἐντεῦθεν διήλθον 19  
 σταθμοὺς τέτταρας παρασάγγας εἴκοσι πρὸς πόλιν  
 μεγάλην καὶ εὐδαίμονα καὶ οἰκουμένην ἣ ἑκαλεῖτο  
 15 Γυμνιάς. ἐκ ταύτης τῆς χώρας ὁ ἄρχων τοῖς Ἕλλη-  
 σιν ἡγεμόνα πέμπει, ὅπως διὰ τῆς ἑαυτῶν πολεμίας  
 χώρας ἄγοι αὐτούς. ἐλθὼν δ' ἐκεῖνος λέγει ὅτι ἄξει 20  
 αὐτοὺς πέντε ἡμερῶν εἰς χωρίον ὅθεν ὄψονται θάλατ-  
 ταν· εἰ δὲ μὴ, τεθνάναι ἐπηγγείλατο. καὶ ἡγοῦμε-  
 20 νος ἐπειδὴ ἐνέβαλλεν εἰς τὴν ἑαυτοῦ πολεμίαν, παρε-  
 κελύετο αἶθειν καὶ φθειρεῖν τὴν χώραν· ᾧ καὶ δῆλον  
 ἐγένετο ὅτι τούτου ἕνεκα ἔλθοι, οὐ τῆς τῶν Ἑλλήνων  
 εὐνοίας.

In five days they come to a mountain, and a great shout "The Sea!  
 The Sea!" is heard from the van. The guide is dismissed with  
 presents.

Καὶ ἀφικνοῦνται ἐπὶ τὸ ὄρος τῆ πέμπτη ἡμέρα· 21  
 25 ὄνομα δὲ τῷ ὄρει ἦν Θήχης. ἐπεὶ δὲ οἱ πρῶτοι ἐγέ-  
 νοντο ἐπὶ τοῦ ὄρους, κραυγὴ πολλὴ ἐγένετο. ἀκού- 22  
 σας δὲ ὁ Ξενοφῶν καὶ οἱ ὀπισθοφύλακες ᾤθησαν

ἔμπροσθεν ἄλλους ἐπιτίθεσθαι πολεμίους· εἶποντο  
 γὰρ ὀπισθεν οἱ ἐκ τῆς καομένης χώρας, καὶ αὐτῶν  
 οἱ ὀπισθοφύλακες ἀπέκτεινάν τε τινὰς καὶ ἐξώγησαν  
 ἐνέδραν ποιησάμενοι, καὶ γέρρα ἔλαβον δασειῶν  
 5 βοῶν ὠμοβόεια ἀμφὶ τὰ εἴκοσιν. ἐπειδὴ δ' ἡ βοή<sup>23</sup>  
 πλείων τε ἐγίγνετο καὶ ἐγγύτερον καὶ οἱ αἰεὶ ἐπιόντες  
 ἔθειον δρόμῳ ἐπὶ τοὺς αἰεὶ βοῶντας καὶ πολλῶ μείζων  
 ἐγίγνετο ἡ βοή ὅσῳ δὴ πλείους ἐγίγνοντο, ἐδόκει δὴ  
 μείζον τι εἶναι τῷ Ξενοφῶντι, καὶ ἀναβὰς ἐφ' ἵππον<sup>24</sup>  
 10 καὶ Λύκιον καὶ τοὺς ἱππέας ἀναλαβὼν παρεβοήθει·  
 καὶ τάχα δὴ ἀκούουσι βοῶντων τῶν στρατιωτῶν  
 Θάλαττα θάλαττα καὶ παρεγγυόντων. ἔνθα  
 δὴ ἔθειον πάντες καὶ οἱ ὀπισθοφύλακες, καὶ τὰ ὑπο-  
 ζύγια ἠλαύνετο καὶ οἱ ἵπποι.

15 Ἐπεὶ δὲ ἀφίκοντο πάντες ἐπὶ τὸ ἄκρον, ἐνταῦθα<sup>25</sup>  
 δὴ περιέβαλλον ἀλλήλους καὶ στρατηγούς καὶ λοχα-  
 γούς δακρύνοντες. καὶ ἐξαπίνης ὅτου δὴ παρεγγυή-  
 σαντος οἱ στρατιῶται φέρουσι λίθους καὶ ποιοῦσι  
 κολωνὸν μέγαν. ἐνταῦθα ἀνετίθεσαν δερμάτων πλη-<sup>26</sup>  
 20 θος ὠμοβοείων καὶ βακτηρίας καὶ τὰ αἰχμάλωτα  
 γέρρα, καὶ ὁ ἡγεμὼν αὐτός τε κατέτεμνε τὰ γέρρα  
 καὶ τοῖς ἄλλοις διεκελεύετο. μετὰ ταῦτα τὸν ἡγεμόνα<sup>27</sup>  
 οἱ Ἕλληνες ἀποπέμπουσι δῶρα δόντες ἀπὸ κοινοῦ  
 ἵππον καὶ φιάλην ἀργυρᾶν καὶ σκευὴν Περσικὴν καὶ  
 25 δαρκεικὸν δέκα· ἦται δὲ μάλιστα τοὺς δακτυλίουσ,  
 καὶ ἔλαβε πολλοὺς παρὰ τῶν στρατιωτῶν. κώμην  
 δὲ δείξας αὐτοῖς οὗ σκηνήσουσι καὶ τὴν ὁδὸν ἣν πο-  
 ρεύσονται εἰς Μάκρωνας, ἐπεὶ ἐσπέρα ἐγένετο, ὄχητο  
 τῆς νυκτὸς ἀπιών.

The Macrones oppose the march of the Greeks. Through a former slave terms are made and pledges are given.

- VIII.** Ἐντεῦθεν δ' ἐπορεύθησαν οἱ Ἕλληνες διὰ 1  
 Μακρώνων σταθμοὺς τρεῖς παρασάγγας δέκα. τῇ  
 πρώτη δὲ ἡμέρα ἀφίκοντο ἐπὶ τὸν ποταμὸν ὃς ὠρίζε  
 τὴν τῶν Μακρώνων καὶ τὴν τῶν Σκυθηνῶν. εἶχον δ' 2  
 5 ὑπὲρ δεξιῶν χωρίον οἶον χαλεπώτατον καὶ ἐξ ἀριστε-  
 ρᾶς ἄλλον ποταμὸν, εἰς ὃν ἐνέβαλλεν ὁ ὀρίζων, δι'  
 οὗ ἔδει διαβῆναι. ἦν δὲ οὗτος δασὺς δένδρεσι παχέσι  
 μὲν οὖν, πυκνοῖς δέ. ταῦτ' ἐπεὶ προσῆλθον οἱ Ἕλλη-  
 νες ἔκοπτον, σπεύδοντες ἐκ τοῦ χωρίου ὡς τάχιστα  
 10 ἐξελθεῖν. οἱ δὲ Μάκρωνες ἔχοντες γέρρα καὶ λόγχας 3  
 καὶ τριχίνους χιτῶνας κατ' ἀντιπέραν τῆς διαβάσεως  
 παρατεταγμένοι ἦσαν καὶ ἀλλήλοις διεκελεύοντο καὶ  
 λίθους εἰς τὸν ποταμὸν ἔρριπτον· ἐξικνούντο γὰρ  
 οὖν, οὐδ' ἔβλαπτον οὐδέν.
- 15 Ἐνθα δὴ προσέρχεται Ξενοφῶντι τῶν πελταστῶν 4  
 ἀνὴρ Ἀθήνησι φάσκων δεδουλευκέναι, λέγων ὅτι  
 γιγνώσκου τὴν φωνὴν τῶν ἀνθρώπων. καὶ οἶμαι,  
 ἔφη, ἐμὴν ταύτην πατρίδα εἶναι· καὶ εἰ μὴ τι κωλύει  
 ἐθέλω αὐτοῖς διαλεχθῆναι. Ἄλλ' οὐδὲν κωλύει, ἔφη, 5  
 20 ἀλλὰ διαλέγον καὶ μάθε πρῶτον τίνες εἰσίν. οἱ δ'  
 εἶπον ἐρωτήσαντος ὅτι Μάκρωνες. Ἐρώτα τοίνυν,  
 ἔφη, αὐτοὺς τί ἀντιτετάχεται καὶ χρήζουσιν ἡμῖν  
 πολέμοι εἶναι. οἱ δ' ἀπεκρίναντο, Ὅτι καὶ ὑμεῖς ἐπὶ 6  
 τὴν ἡμετέραν χώραν ἔρχεσθε. λέγειν ἐκέλευον οἱ  
 25 στρατηγοὶ ὅτι οὐ κακῶς γε ποιήσοντες, ἀλλὰ βασι-  
 λεῖ πολεμήσαντες ἀπερχόμεθα εἰς τὴν Ἑλλάδα, καὶ  
 ἐπὶ θάλατταν βουλόμεθα ἀφικέσθαι. ἠρώτων ἐκεῖ- 7  
 νοι εἰ δοίεν ἂν τούτων τὰ πιστά. οἱ δ' ἔφασαν καὶ

δοῦναι καὶ λαβεῖν ἐθέλειν. ἐντεῦθεν διδόασιν οἱ Μάκρωνες βαρβαρικὴν λόγχην τοῖς Ἑλλησιν, οἱ δὲ Ἑλληνες ἐκείνοις Ἑλληνικὴν· ταῦτα γὰρ ἔφασαν πιστὰ εἶναι· θεοὺς δ' ἐπεμαρτύραντο ἀμφότεροι.

The Colchians next oppose the march. Xenophon's plan of attack. He encourages the troops.

6 Μετὰ δὲ τὰ πιστὰ εὐθύς οἱ Μάκρωνες τὰ δένδρα 8  
 συνεξέκοπτον τὴν τε ὁδὸν ὠδοποιοῦν ὡς διαβιβῶντες  
 ἐν μέσοις ἀναμεμιγμένοι τοῖς Ἑλλησι, καὶ ἀγορὰν  
 οἷαν ἐδύνατο παρεῖχον, καὶ παρήγαγον ἐν τρισὶν  
 ἡμέραις ἕως ἐπὶ τὰ Κόλχων ὄρια κατέστησαν τοὺς  
 10 Ἑλληνας. ἐνταῦθα ἦν ὄρος μέγα· καὶ ἐπὶ τούτου 9  
 οἱ Κόλχοι παρατεταγμένοι ἦσαν. καὶ τὸ μὲν πρῶτον  
 οἱ Ἑλληνες ἀντιπαρετάξαντο φάλαγγα, ὡς οὕτως  
 ἄξοντες πρὸς τὸ ὄρος· ἔπειτα δὲ ἔδοξε τοῖς στρατη-  
 γοῖς βουλευσασθαι συλλεγεῖσιν ὅπως ὡς κάλλιστα  
 15 ἀγωνιοῦνται.

Ἐλεξεν οὖν Ξενοφῶν ὅτι δοκοίη παύσαντας τὴν 10  
 φάλαγγα λόχους ὀρθίους ποιῆσαι· ἡ μὲν γὰρ φά-  
 λαγξ διασπασθήσεται εὐθύς· τῇ μὲν γὰρ ἀνοδὸν τῇ  
 δὲ εὐδοδὸν εὐρήσομεν τὸ ὄρος· καὶ εὐθύς τοῦτο ἀθυ-  
 20 μίαν ποιήσει ὅταν τεταγμένοι εἰς φάλαγγα ταύτην  
 διεσπασμένην ὀρώσιν. ἔπειτα ἦν μὲν ἐπὶ πολλῶν 11  
 τεταγμένοι προσάγωμεν, περιττεύουσιν ἡμῶν οἱ  
 πολέμιοι καὶ τοῖς περιττοῖς χρήσονται ὅτι ἂν βού-  
 λωνται· εἰ δὲ ἐπ' ὀλίγων τεταγμένοι ἴωμεν, οὐδὲν  
 25 ἂν εἶη θαυμαστὸν εἰ διακοπέῃ ἡμῶν ἢ φάλαγξ ὑπὸ  
 ἀθρόων καὶ βελῶν καὶ ἀνθρώπων ἐμπεσόντων· εἰ δέ  
 πη τοῦτο ἔσται, τῇ ὅλη φάλαγγι κακὸν ἔσται. ἀλλά 12

μοι δοκεῖ ὀρθίους τοὺς λόχους ποιησαμένους τοσοῦτον χωρίον κατασχεῖν διαλιπόντας τοῖς λόχοις ὅσον ἔξω τοὺς ἐσχάτους λόχους γενέσθαι τῶν πολεμίων κεράτων· καὶ οὕτως ἐσόμεθα τῆς τε τῶν πολεμίων  
 5 φάλαγγος ἔξω οἱ ἐσχατοὶ λόχοι, καὶ ὀρθίους ἄγοντες οἱ κράτιστοι ἡμῶν πρῶτον προσίασιν, ἣν τε ἂν εὐοδον ἣ ταύτη ἕκαστος ἄξει ὁ λόχος. καὶ εἷς τε τὸ διαλείπον 13 οὐ ῥάδιον ἔσται τοῖς πολεμίοις εἰσελθεῖν ἔνθεν καὶ ἔνθεν λόχων ὄντων, διακόψαι τε οὐ ῥάδιον ἔσται λόχον  
 10 ὀρθιον προσιόντα. εἴαν τέ τις πιέζηται τῶν λόχων, ὁ πλησίον βοηθήσει. ἣν τε εἷς πη δυνηθῆ τῶν λόχων ἐπὶ τὸ ἄκρον ἀναβῆναι, οὐδεὶς μηκέτι μείνη τῶν πολεμίων. ταῦτα ἔδοξε, καὶ ἐποίουν ὀρθίους τοὺς λόχους. 14  
 Ξενοφῶν δὲ ἀπιῶν ἐπὶ τὸ εὐώνυμον ἀπὸ τοῦ δεξιοῦ  
 15 ἔλεγε τοῖς στρατιώταις, ἄνδρες, οὗτοί εἰσιν οὐς ὄρατε μόνοι ἔτι ἡμῖν ἐμποδῶν τὸ μὴ ἤδη εἶναι ἔνθα πάλαι σπεύδομεν· τούτους, ἣν πως δυνάμεθα, καὶ ὤμους δεῖ καταφαγεῖν.

The Colchians are defeated. The Greeks occupy villages, where they are poisoned by the honey.

Ἐπεὶ δ' ἐν ταῖς χώραις ἕκαστοι ἐγένοντο καὶ τοὺς 15  
 20 λόχους ὀρθίους ἐποιήσαντο, ἐγένοντο μὲν λόχοι τῶν ὀπλιτῶν ἀμφὶ τοὺς ὄγδοήκοντα, ὁ δὲ λόχος ἕκαστος σχεδὸν εἷς τοὺς ἑκατόν· τοὺς δὲ πελταστὰς καὶ τοὺς τοξότας τριχῆ ἐποιήσαντο, τοὺς μὲν τοῦ εὐωνύμου ἔξω, τοὺς δὲ τοῦ δεξιοῦ, τοὺς δὲ κατὰ μέσον, σχεδὸν  
 25 ἑξακοσίους ἑκάστους. ἐκ τούτου παρηγγύησαν οἱ 18  
 στρατηγοὶ εἶχεσθαι· εὐξάμενοι δὲ καὶ παιανίσαντες ἐπορεύοντο. καὶ Χειρίσοφος μὲν καὶ Ξενοφῶν καὶ οἱ σὺν αὐτοῖς πελτασταὶ τῆς τῶν πολεμίων φάλαγγος

ἔξω γενόμενοι ἐπορεύοντο· οἱ δὲ πολέμιοι ὡς εἶδον 17  
 αὐτούς, ἀντιπαραθέοντες οἱ μὲν ἐπὶ τὸ δεξιὸν οἱ δὲ  
 ἐπὶ τὸ εὐώνυμον διεσπάρσθησαν, καὶ πολὺ τῆς αὐτῶν  
 φάλαγγος ἐν τῷ μέσῳ κενὸν ἐποίησαν. οἱ δὲ κατὰ 18  
 5 τὸ Ἀρκαδικὸν πελτασταί, ὧν ἦρχεν Αἰσχίνης ὁ  
 Ἀκαρνάν, νομίσαντες φεύγειν ἀνακραγόντες ἔθεον·  
 καὶ οὗτοι πρῶτοι ἐπὶ τὸ ὄρος ἀναβαίνουσι· συνεφέι-  
 πετο δὲ αὐτοῖς καὶ τὸ Ἀρκαδικὸν ὀπλιτικόν, ὧν ἦρχε  
 Κλεάνωρ ὁ Ὀρχομένιος. οἱ δὲ πολέμιοι, ὡς ἦρξαντο 19  
 10 θεῖν, οὐκέτι ἔστησαν, ἀλλὰ φυγῇ ἄλλος ἄλλη ἐτρά-  
 πετο.

Οἱ δὲ Ἕλληνες ἀναβάντες ἐστρατοπεδεύοντο ἐν  
 πολλαῖς κώμαις καὶ τὰπιτήδεια πολλὰ ἐχούσαις.  
 καὶ τὰ μὲν ἄλλα οὐδὲν ὅ τι καὶ ἐθαύμασαν· τὰ δὲ 20  
 15 σμῆνη πολλὰ ἦν αὐτόθι, καὶ τῶν κηρίων ὅσοι ἔφαγον  
 τῶν στρατιωτῶν πάντες ἄφρονές τε ἐγίγνοντο καὶ  
 ἤμον καὶ κάτω διεχώρει αὐτοῖς καὶ ὀρθὸς οὐδεὶς  
 ἐδύνατο ἴστασθαι, ἀλλ' οἱ μὲν ὀλίγον ἐδηδοκότες  
 σφόδρα μεθύουσιν ἐφέκσαν, οἱ δὲ πολὺ μαινομένοις,  
 20 οἱ δὲ καὶ ἀποθνήσκουσιν. ἔκειντο δὲ οὕτω πολλοὶ 21  
 ὥσπερ τροπῆς γεγενημένης, καὶ πολλὴ ἦν ἀθυμία.  
 τῇ δ' ὑστεραία ἀπέθανε μὲν οὐδεὶς, ἀμφὶ δὲ τὴν  
 αὐτὴν πῶς ὦραν ἀνεφρόνου· τρίτῃ δὲ καὶ τετάρτῃ  
 ἀνίσταντο ὥσπερ ἐκ φαρμακοποσίας.

In two days the Greeks arrive at Trapezus on the Euxine. They make the sacrifice which they had vowed and celebrate games.

25 Ἐντεῦθεν δ' ἐπορεύθησαν δύο σταθμοὺς παρασάγ-  
 γας ἐπτά, καὶ ἦλθον ἐπὶ θάλατταν εἰς Τραπεζοῦντα,  
 πόλιν Ἑλληνίδα οἰκουμένην ἐν τῷ Εὐξείνῳ Πόντῳ

Σινωπέων ἀποικίαν ἐν τῇ Κόλχων χώρα. ἐνταῦθα  
 ἔμειναν ἡμέρας ἀμφὶ τὰς τριάκοντα ἐν ταῖς τῶν Κόλ-  
 χων κόμαις· κἀντεῦθεν ὀρμώμενοι ἐλήζοντο τὴν 23  
 Κολχίδα. ἀγορὰν δὲ παρέιχον τῷ στρατοπέδῳ Τρα-  
 5 πεζούντιοι, καὶ ἐδέξαντό τε τοὺς Ἑλληνας καὶ ξένια  
 ἔδοσαν βούς καὶ ἄλφιτα καὶ οἶνον. συνδιεπράττοντο 24  
 δὲ καὶ ὑπὲρ τῶν πλησίον Κόλχων τῶν ἐν τῷ πεδίῳ  
 μάλιστα οἰκούντων, καὶ ξένια καὶ παρ' ἐκείνων ἦλθον  
 βόες.

10 Μετὰ δὲ τοῦτο τὴν θυσίαν ἣν εὗξαντο παρεσκευά-25  
 ζοντο· ἦλθον δ' αὐτοῖς ἱκανοὶ βόες ἀποθύσαι τῷ  
 Διὶ τῷ σωτήρι καὶ τῷ Ἡρακλεῖ ἡγεμόσυνα καὶ τοῖς  
 ἄλλοις θεοῖς ἃ εὗξαντο. ἐποίησαν δὲ καὶ ἀγῶνα  
 γυμνικὸν ἐν τῷ ὄρει ἔνθαπερ ἔσκήνουν. εἶλοντο δὲ

15 Δρακόντιον Σπαρτιάτην, ὃς ἔφυγε παῖς ὦν οἴκοθεν,  
 παῖδα ἄκων κατακανῶν ξυήλη πατάξας, δρόμου τ'  
 ἐπιμεληθῆναι καὶ τοῦ ἀγῶνος προστατῆσαι. ἐπειδὴ 26  
 δὲ ἡ θυσία ἐγένετο, τὰ δέρματα παρέδωσαν τῷ Δρα-  
 κοντίῳ, καὶ ἡγείσθαι ἐκέλευον ὅπου τὸν δρόμον πε-

20 ποιηκῶς εἶη. ὁ δὲ δείξας οὐπὲρ ἑστηκότες ἐτύγχανον,  
 Οὗτος ὁ λόφος, ἔφη, κάλλιστος τρέχειν ὅπου ἂν τις  
 βούληται. Πῶς οὖν, ἔφασαν, δυνήσονται παλαίειν  
 ἐν σκληρῷ καὶ δασεῖ οὕτως; ὁ δ' εἶπε, Μᾶλλον τι

25 ἀνιάσεται ὁ καταπεσών. ἡγωνίζοντο δὲ παῖδες μὲν 27  
 στάδιον τῶν αἰχμαλώτων οἱ πλείστοι, δόλιχον δὲ  
 Κρήτες πλείους ἢ ἑξήκοντα ἔθειον, πάλην δὲ καὶ πυγ-  
 μῆν καὶ παγκράτιον (ἕτεροι· καὶ) καλῆ θέα ἐγένετο·  
 πολλοὶ γὰρ κατέβησαν, καὶ ἅτε θεωμένων τῶν ἐταί-  
 ρων πολλὴ φιλονικία ἐγίγνετο. ἔθειον δὲ καὶ ἵπποι, 28



καὶ ἔδει αὐτοὺς κατὰ τοῦ πρανοῦς ἐλάσαντας ἐν τῇ  
θαλάττῃ ἀναστρέψαντας πάλιν ἄνω πρὸς τὸν βωμὸν  
ἄγειν. καὶ κάτω μὲν οἱ πολλοὶ ἐκαλινοῦντο· ἄνω  
δὲ πρὸς τὸ ἰσχυρῶς ὄρθιον μόλις βάδην ἐπορεύοντο  
οἱ ἵπποι· ἔνθα πολλὴ κραυγὴ καὶ γέλωσ καὶ παρα-  
κέλευσις ἐγίγνετο.

N.B. — In the notes, G. refers to the latest edition of Goodwin's Greek Grammar (1892), and H. to Hadley's Greek Grammar, revised by Allen (1884). A few references are made to Goodwin's *Syntax of the Greek Moods and Tenses* (edition of 1890), for the benefit of teachers and more advanced pupils.

Most references to the Greek text of this edition are made to pages and lines (*e.g.* p. 91, 7). When references are made by a simple number without mentioning a page (*e.g.* 14), the line of the *same page* is meant. When a reference is made to a section without mentioning the book and chapter (*e.g.* § 16), the section of the *same chapter* is meant.

# NOTES.

## BOOK FIRST.

THE LEVYING OF AN ARMY.—THE MARCH TO THE NEIGHBORHOOD OF BABYLON.—THE BATTLE AT CUNAXA AND THE DEATH OF CYRUS.

### CHAPTER I.

Page 1.] § 1. 1. Δαρείου καὶ Παρυσάτιδος: see the *Introd.*, § 15. For the case, a gen. of source, see G. 1130, 2; H. 750. — γίγνονται, *were born*. We should naturally render the clause, 'Darius and Parysatis had two sons.' For the historic pres., see G. 1252; H. 828. — δύο: for its agreement with παῖδες, see G. 922; H. 290*b*. There were other sons (thirteen children in all), but these are the two now prominently in the mind of the writer. — 2. πρεσβύτερος . . . Κῦρος, *Artaxerxes, (who was) the older, and Cyrus, the younger*. Ἀραξέρξης and Κῦρος are in appos. (G. 911; H. 623) with παῖδες. — 3. ἠσθένει, *was ill, lay sick*. The impf. denotes the continuance of the state (G. 1250, 2; H. 829). The aor. ἠσθένησε would mean *fell ill* (G. 1200; H. 841). — ὑπώπτευε: peculiar in augment (G. 543; H. 362*a*). — τελευτήν τοῦ βίου: in such expressions in Greek the two subst. are closely connected, expressing a single compound idea (*cf.* 'Lebensende' in German, 'life-time' in Eng., *etc.*), and only the subst. in the gen. has the art. For the force of the art., see G. 949; H. 658. — 4. τῶ παιδε: the dual, but above in 1 the pl. (G. 155). For the case, see G. 895, 1; H. 939. — ἀμφοτέρω: for its position, see G. 976; H. 673*a*. — παρῖναι, *to be by (him)*, *i. e.* at *Thammeria*. See *Introd.* § 19.

§ 2. 4. ὁ: for the separation of art. and subst., see G. 964; H. 666*c*. — μὲν . . . δέ: used to correlate the two sentences. See the *Dict.*, and *cf.* the case in 2. μὲν is not to be translated. — 5. οὖν, *now*, is here continuative, not inferential. *Cf.* *igitur* in Lat.—παρὸν ἐτύγχανε, *was, as it happened, (ἐκεῖ) there* (G. 1586; H. 984). — μεταπέμπεται, *summoned*. For the τε *cf.* γίγνονται in 1. This use of the pres. is common. — 6. ἀρχῆς: see the *Introd.*, § 17. — σατράπην: pred. acc. (G. 1077; H. 726). See also the *Introd.*, § 11. — ἐποίησε, *had made*. The Greek was content simply to refer the action to the past, without specifying the time as exactly as we do by the plpf.—7. καὶ . . . δὲ . . . ἀπέδειξε, *and (δὲ) he had also (καὶ) appointed him, etc.*, a transition from a rel. to an independent clause, not uncommon in Greek, by which special attention is called

Page 1.] to the second statement. *καί* adds the new particular of the investment of Cyrus with military authority (the office of satrap was at first chiefly a civil one); *δέ* is the conjunctive word, and the word between the two is emphatic. — *πάντων*: accent (G. 128; H. 239). — *ἄσσοι*, *who*, lit. (*as many*) *as*, the rel. of quantity or number (G. 429; H. 282). — *εἰς . . . ἀθροίζονται*, *muster in the plain of Castolus*, lit. *gather themselves into, etc.* *ἀθροίζονται* is not the historic pres., but pres. to denote a standing fact. The review was annual. Where was the plain of Castolus, and for what purpose was it especially used? See the Dict. — 8. *ἀναβαίνει, ἀνέβη* (10): this change of tense from the historic pres. to the aor. is common. The repetition of the verb in chiasmic order emphasizes the importance of the act: 'So Cyrus went up, taking with him Tissaphernes as his friend, and (he was) accompanied on his journey (*ἀνέβη*) by a Greek escort.' — *ὁ Κῦρος*: prop. name with the art. (G. 943; H. 603). — 9. *λαβόν*: the partic. denotes the attendant circumstance (G. 1563, 7; H. 968). So *ἔχων* in 10. See also G. 1565; H. 968*b*. — *ὡς φίλον*: Tissaphernes was in fact his enemy. See the Intro., § 20<sup>1</sup>. — *τῶν Ἑλλήνων ὀπλίτας τριακοσίου*: a body-guard selected from the Greeks then in his service. Cyrus knew well the superiority of the Greeks over the Persians as soldiers. What was the armor of the hoplite? — 10. *ἔρχοντα*: in appos. (G. 916, 1080; H. 726) with *Ξερσίαν*, which is the second obj. of *ἔχων*. Where was Parrhasia?

§ 3. 12. *ἐτελεύτησε*, *had ended (his life), had died*. The aor. is generally used with *ἐπει* or *ἐπειδή*, *after, after that*, the aor. with the temporal conj. being equivalent to our plpf. See note on *ἐποίησε* in 6, and cf. the Lat. historic (aoristic) pf. with *postquam*. — *καί κατέστη . . . Ἀρταξέρξης*, *and Artaxerxes had been established in the kingdom*, lit. *had been settled into*, and so *εἰς* with the acc. — 13. *διαβάλλει*, *falsely accused*. The current story, that Cyrus had planned to kill Artaxerxes at the time of his coronation (see the Intro., § 20<sup>2</sup>), Xenophon evidently believed to be false. — 14. *ὡς ἐπιβουλεύοι*: opt. by quot. after the idea of *saying* in *διαβάλλει* (G. 1487; H. 932, 2). The historic pres. is a secondary tense (G. 1268). Give the direct form of *ἐπιβουλεύοι*. — *αὐτῷ*: after the compound verb (G. 1179; H. 775). — *ὁ δέ*, *but he* (G. 981, 354*e*), i. e. Artaxerxes. *ὁ δέ* in the nom. in Attic almost always follows a different subj. from that of the preceding sent. — 15. *συνέλαβεν*, 'had him arrested.' — *ὡς ἀποκτενῶν*, *with the avowed object of putting him to death* (G. 1563, 4; 1574; H. 969*c*; 978). *ὡς* shows that the purpose expressed by the partic. was that avowed by A. — 16. *ἐξαιτησαμένη . . . πάλιν*: observe the difference between the Greek and Eng. idioms. In Eng., *made intercession for him and effected his return (again)*; but in

**Page 1.]** Greek, *having made intercession for him, effected his return, etc.* The use of the partic. is much commoner in Greek than in Eng., a fact to be kept constantly in mind in translating. For the voice of *ἐξαίτησα-μένη*, see G. 1242, 2; H. 813. Xenophon's choice of the word *ἀποπέμπει* (lit. *sent him back*) shows his recognition of the imperious nature of Parysatis and of her influence over Artaxerxes.

**Page 2.] § 4. 1. 'Ο δέ:** *i.e.* Cyrus. Cf. the note on *ὁ δέ*, p. 1, 14. — *ὡς*, *as, when*, temporal conj. — *ἀπῆλθε*: accent (G. 133, 1; H. 391 b). — *βουλεύεται . . . ἐκείνου*, *planned that he might never* (G. 1610; H. 1021) *again be* (G. 1372; H. 885) *in the power of his brother, but, if possible, might be king in his stead.* For the mood of *δύνηται*, see G. 1503, end, and 1403; H. 937, 898; and for its accent, G. 729; H. 417 a. — 3. *μέν*: correlative to *δέ* in 5. His mother's support is contrasted with the steps taken by Cyrus himself to bring about the desired end. — 4. *Κύρω*: for the case, see G. 1159; H. 764, 2. — 5. *βασιλεύοντα*: the simple attrib. partic. (G. 1559; H. 965), used as an adj.

§ 5. 5. *ὅστις ἀφικνεῖτο*: a cond. rel. sent. expressing a general supposition in past time, with the indic. where we should expect the opt. (G. 1432; H. 918, 894 c). — 6. *παρὰ βασιλέως*, *from the presence of the king*, is used with *τῶν* as an attrib. adj., a subst. being omitted (G. 952, 1, 2; H. 666 a, 621 a). The expression is brief, and would read in full, *ὅστις δὲ τῶν παρὰ βασιλεῖ (dat.) ἀφικνεῖτο παρὰ βασιλέως (gen.) κτλ.* Note that the art. is omitted with *βασιλέως* (G. 957; H. 660 c). — *πάντας*: pl. because of the distributive force of *ὅστις* (G. 1021 c; H. 629 b). — 7. *αὐτῶ*: with *φίλους* (G. 1174; H. 765). So *αὐτῶ* in 10. — *εἶναι*: after *ὥστε* (G. 1449; 1450; H. 953). The Persians whose support Cyrus thus won were prob. high officials at court, sent out to inspect the province. See *Introd.* 111, end. — 8. *καὶ . . . δέ*: the position of *δέ*, so far from the beginning of the sent., is rare. For *καὶ . . . δέ* cf. p. 1, 7, and note. — *τῶν βαρβάρων*: to give a subst. a more emphatic position, it is often transferred, generally with change of case, from the dependent to the principal clause. So also in Eng., as "See the learned Bellario, how he writes." Here we should normally have *ἐπεμελεῖτο ὡς οἱ παρ' αὐτῶν βάρβαροι πολεμεῖν κτλ.* For the case of *βαρβάρων* as it stands, see G. 1102; H. 742. — 9. *ὡς εἴησαν, ἔχουσιν*: object clause expressed by *ὡς* and the opt. where we should expect *ἔπος* and the fut. indic. (cf. *ἔπος ἔσται* in 2, and G. 1372; H. 885), or at least *ἔπος* with the pres. opt. (G. 1374, 1; H. 885 b). In thus using *ὡς* (in the sense of *ἔπος*), Xenophon distinctly violates Attic usage. In general, he stands apart from other writers of Attic prose in his use of *ὡς* in final and object clauses. See G. *Moods and Tenses*, 351, and Appendix IV. The instances of his peculiar usage will be noted as they occur. —

Page 2.] πολεμῖν : with *ικανὸς* (G. 1526 ; II. 952). — εἰνσικῶς ἔχουιν : how are such phrases best rendered into Eng.? See the Dict., s.v. ἔχω.

§ 6. 11. τὴν δὲ . . . βασιλείᾳ, *his Greek force* (the position of the words is emphatic) *he collected with the utmost secrecy* (lit. *concealing his act*, G. 1242, 1 ; H. 812, *as most he was able*), *that he might take* (G. 1365 ; H. 881) *the king as unprepared as possible*. δὲ introduces the third and most important particular. His mother was his first resource, then native Persians, then Greek mercenaries. Cyrus knew that an army of Greeks was his chief hope for wresting the throne from his brother, who had all the resources of the empire at his command. Cf. i. 7. 3. — 12. ὅτι ἀπαρασκευάστων : ὅτι or ὡς is very often prefixed to the sup. to strengthen it. Cf. *quam maxime* in Lat. In these constructions there is an ellipsis of some form of δύναμαι. Sometimes in the case of the sup. with ὡς the verb is expressed, as in 11, ὡς μάλιστα ἐδύνατο κρυπτόμενος, *as secretly as possible*, and p. 111, 13, ὡς ἐδύνατο τάχιστα ἐπορεύετο. Cf. with the latter the simple ὡς τάχιστα, p. 14, 21. Cf. also with ὅτι πλείστους, *as many as possible*, in 16, ὡς ἀν δύνηται πλείστους, p. 27, 3. — 13. ὡςδε, *in the following manner*; covering all that follows to the end of the chapter. First he strengthened his garrisons (§ 6), which were already manned by Greeks; then he himself collected troops for the siege of Miletus (§ 7); then he got together other Greek contingents under Clearchus (§ 9), Aristippus (§ 10), Proxenus, Sophanetus, and Socrates (§ 11). — ἐποιεῖτο : mid. Cf. ἐξαιτησαμένη, p. 1, 16. — 14. φυλακῆς : antec. attracted into the rel. clause (G. 1037 ; H. 995). Normally we should have τῶν φυλακῶν ὀπίσσω (G. 1031 ; H. 994) εἶχε κτλ. The accent shows that φυλακῆς is from φυλακῆ and not from φύλαξ (G. 121, 1 ; H. 128). State the difference in meaning of the two subst. — 15. ἐκάστοις : pred. position (G. 976 ; H. 673 a). — 16. ὡς . . . πόλεσι, *on the plea that Tissaphernes was plotting against their cities* (G. 1568, 1574 ; II. 970, 978). Cf. ὡς ἀποκτενῶν, p. 1, 15. — 17. καὶ γὰρ . . . τὸ ἀρχαῖον, *and (the reason was plausible), for the cities of Ionia had originally* (G. 1060 ; II. 719) *belonged to Tissaphernes* (G. 1094, 1 ; H. 732 a). The impf. ἦσαν is used with τὸ ἀρχαῖον of a time prior to the main action. — 18. ἐκ βασιλέως δεδομέναι, *having been given him by the king, or being a present to him from the king*. ἐξ (for the form ἐκ, see G. 63 ; H. 88 c) is used with the gen. of the agent viewed as the source. — 19. ἀφειστήκεισαν : for the form, see G. 528 ; H. 359 a. For the revolt of the Greek cities of Ionia to Cyrus, see the Introd., § 17 end. — 20. πλὴν Μιλήτου : Tissaphernes had built a castle in Miletus which overawed the town. Situation of Miletus? See the Dict. and map.

**Page 2.] § 7.** 21. **προαισθόμενος**, *having become aware* (or in Eng. more commonly, *becoming aware*) *beforehand*. — **τὰ αὐτά** : distinguish this carefully from the following **ταῦτα** (G. 399 ; II. 679). In the pl., because the Greeks looked at the action of revolting with reference to *its parts* ; but in Eng., *were forming this same plan* (cognate acc., G. 1054 ; H. 716 b. — **βουλευόμενος** : *sc. τιὰς*. The partic. is in indirect discourse (G. 1588 ; H. 982). — **ἀποστῆναι** : in appos. with **τὰ αὐτά ταῦτα** (G. 1517). — 22. **τοὺς μὲν . . . τοὺς δέ** : relie of the original demonstrative meaning of the art. (G. 981 ; H. 654). — 23. **ὑπολαβὼν τοὺς φεύγοντας** : subordinated to *συλλέξας ἐπολιόρκει*, *when he had taken the fugitives under his protection, he collected an army and laid siege, etc.* *ὑπολαβὼν καὶ* (observe the conj.) *συλλέξας ἐπολιόρκει* would mean, *when he had taken and had collected, he laid siege, etc.* — 24. **ἐπολιόρκει** : continued action. — 25. **κατάγειν** : observe the distinction of the following terms : **ἐκβάλλω**, *eject, banish* ; **φεύγω**, *flee, be in banishment* ; **κατάγω**, *lead back, restore from banishment* ; **ἐκπίπτω**, *fall out, be banished*. — 26. **καὶ αὕτη . . . στράτευμα**, *and in this again he had* (G. 1173 ; H. 768) *another pretext for collecting* (G. 1547 ; H. 959) *an army*. *αὕτη* is in agreement with the subst. in the pred. ; otherwise it would be *τοῦτο*.

**Page 3.] § 8.** 1. **ἤξιον . . . αὐτοῦ**, *he asked, on the ground that he was* (G. 1563, 2 ; II. 969 b) *his brother*. — 2. **δοθῆναι** : obj. of **ἤξιον** (G. 1518 ; H. 948), with **πόλεις** for its subj. — **οἱ** : the indir. reflex. (G. 987 ; H. 685), accented because it is in antithesis to *Τισσαφέρην* and emphatic (G. 144, 1 ; H. 263). — 3. **ἄρχειν** : parallel in const. to *δοθῆναι*, *i.e.* he thought it right (*ἤξιον*) rather that the cities should be given to him (placed under his authority) than (he thought it right) that Tissaphernes should control them. — **αὐτῶν** : for the case, see G. 1109 ; II. 741. — **συνέπραττεν . . . αὐτῷ** : *coöperated with him in this*, lit. *did this with (συν-) him*. Why is **ταῦτα** in the pl. ? See note on **τὰ αὐτά**, p. 2, 21. — 4. **ὥστε οὐκ ἤσθάνετο** : actual result (G. 1449 ; 1450 ; H. 927). *Cf.* **ὥστε εἶναι**, p. 2, 7. — **πρὸς ἑαυτὸν** : used as adj. (G. 952, 1 ; H. 666 a). **πρὸς** : here of hostile personal relation. — 5. **Τισσαφέρνει . . . δαπανᾶν**, *but thought that he (αὐτόν, i.e. Cyrus) was incurring expense* (G. 1522, 1 ; II. 946) *about his forces because he was at war with Tissaphernes* (G. 1177 ; H. 772). — 6. **ὥστε . . . πολεμούντων**, *consequently he was not at all (οἰδῖν, G. 1060 ; II. 719) displeased at their being at war* (G. 1568 ; II. 970). — 7. **καὶ γάρ**, *and (the more) because*, involving an ellipsis, as always. *Cf.* p. 2, 17. — 8. **ὧν . . . ἔχων**, *which he (Cyrus) happened to have that belonged to Tissaphernes*. *Τισσαφέρους* is a gen. of possession (G. 1085, 1 ; II. 729 a), limiting **ὧν** in the rel. clause. It would stand normally in the antec. clause with **τῶν πόλεων**. — **ὧν** : assimilation in case (G. 1031 ; II. 994). — Note throughout this section the use of the impf. to express *continuance or repetition*.

Page 3.] § 9. 10. **Χερρονήσῳ**: What was the Chersonese, and where was it?—11. **κατ' ἀντιπέρας**: an adv. phrase like 'over against' in Eng., in which *ἀντιπέρας* was originally felt to be an acc.; sometimes written as one word, *καταντιπέρας*.—**Ἀβύδου**: for the case, see G. 1148; H. 757. Where was Abydus, and for what was it famous?—**τόνδε τὸν τρόπον**: in the following (G. 1005; H. 696) manner, adv. acc. equal to *ὅδε*, p. 2, 13.—12. **Κλιάρχος**: see *Introd.*, § 23.—13. **ἠγάσθη**, came to admire (G. 1260; H. 841).—**δίδωσιν**: change to the historic pres. Cf. *ἀναβαίνει, ἀνέβη*, p. 1, 8, 10, and the note.—14. **μυρίους δαρεικοὺς**: this was a large sum (\$54,000), but Cyrus did not lack means and was determined to have men.—15. **συνέλεξεν, ἐπολέμει**: note the difference in tense.—16. **ἐκ . . . ὀρμώμενος**: i.e. the Chersonese was his military base.—**τοῖς Θραξί τοῖς . . . οἰκοῦσι**: note the position of the attrib. adj. phrase (G. 959, 2; 952, 1; H. 668; 666 a). Cf. *ἐν Χερρονήσῳ τῇ κτλ.* above in 10.—17. **Ἑλλησποντον**: the acc. with reference to a preceding state of motion, as in the phrase *εἰς τόπον οἰκῶ*, (go into and) dwell in a place. What is the modern name of the Hellespont?—20. **έκούσαι**: to be translated by an adv. (G. 926; H. 619 a).—**τοῦτο . . . στρατεύμα**, in this way again this armament was secretly maintained (G. 1586; H. 984) for him.

§ 10. 22. **Θετταλός**: Where was Thessaly? What famous mountain was there on its northern boundary?—**ξένος**: What is the difference between the meaning of the word here and that below in 25?—23. **οἰκοί**: used as adj. (G. 952, 1; H. 666 a). For its accent, see G. 113; H. 102 b.—24. **αἰτεῖ . . . μισθόν**, asked him for pay (αὐτόν and μισθόν being obj. accs. with *αἰτεῖ*) for (eis) 2000 mercenaries (and) for three months, i.e. for three months' pay (G. 1085, 5; H. 729 d) for 2000 mercenaries. This is sometimes rendered, asked him for about (eis, see note on eis, p. 5, 5) 2000 mercenaries etc.; but it seems incredible that Cyrus should have been willing to send off 4000 Greeks (he gave Aristippus double the sum for which he asked) on so distant an expedition, when his whole aim was to gather Greek troops about him as rapidly as possible. On the other hand, it was an easy matter for him to furnish Aristippus the means for collecting this number.—25. **ὡς . . . ἀντιστασιωτῶν**, on the ground that (cf. the use of *ὡς* with *ἐπιβουλεύοντος*, p. 2, 16) in this way he should get the better of his opponents. *περιγεγόμενος ἄν* (G. 1563, 2; H. 969 b) would be *περιγένοίτο ἄν* (G. 1308; H. 987 a), if expressed by a finite mood. The prot. to this apod. is implied in *οὕτως* (G. 1413; H. 902).—26. **ἀντιστασιωτῶν**: for the case, see G. 1120; H. 749.

Page 4.] 2. **αὐτοῦ**: gen. obj. of *δεῖται* (G. 1114; H. 743 a). The obj. inf. *καταλῶσαι* is, in this case, the acc.—**μή**: with the inf. (G. 1611; H. 1023).—3. **πρὶν ἂν αὐτῷ συμβουλευέσθῃται**, until he had consulted with



Page 4.] *him*. For *πρὶν* (strengthened by preceding *πρόσθερ*) signifying *until*, with the subjv. after a neg., see G. 1469; 1470; H. 924. Since the clause depends on an historic tense, *πρὶν συμβουλεύσασαίτο* (G. 1502, 3; H. 937 a) might have been used.

§ 11. 6. *Πρόξενον*: the particular friend of Xenophon, at whose invitation the latter took part in the expedition. — 7. *ὡς βουλόμενος, ὡς παρεχόντων*: the first *ὡς* shows that *βουλόμενος κτλ.* gives the cause for the command to Proxenus, *as assigned by Cyrus*; the second *ὡς* shows that *παρεχόντων* gives the cause, *as assigned by Cyrus*, for his desire (*βουλόμενος*) to expel the Pisidians; while *ὡς* before *πολεμήσων* in 12 shows that this partic. gives the purpose *declared by Cyrus* for his command to the other two generals (*ἐκέλευσε*). The farther idea implied in the first and third cases, that the cause and the purpose were not the true grounds of his action, is derived from the context and is not implied by this use of *ὡς* (G. 1574; H. 978). Neither is there any conditional force in the partic. with *ὡς*. Cf. with these three cases of *ὡς* with the partic. the cases where it occurs above, p. 1, 15, p. 2, 16, p. 3, 25. — *εἰς Πισιδίαν*: point out the situation of Pisidia on the map. — 9. *χώρῃ*: equiv. to *ἀρχῇ*. Cf. p. 1, 17. — 10. Where were Stymphālus and Achaia? Over one half of the Ten Thousand came from Arcadia and Achaia. See Introd. § 24<sup>2</sup>. — 11. *ξένους . . . τούτους*, *these also being guest-friends* (G. 907; H. 614) *of his*. — 12. *σὺν τοῖς φυγάσι*, *with the aid of the exiles*. Cf. with this the simple dat. *Τισσαφέρει* that precedes. For this cf. p. 3, 5. — 13. *τοῖς Μιλησίων*: for the repetition of the art., cf. *τοῖς Θραξί κτλ.*, p. 3, 16, and the note. — For the reasons that made it comparatively easy for Cyrus to collect his large force of Greek mercenaries, see the Introd., § 24<sup>1</sup>.

## CHAPTER II.

§ 1. 14. *Ἐπεὶ . . . ἄνω*, *but when it now seemed good to him to proceed* (note the tense, G. 1271, 1272, 1; H. 851) *into the interior*. The time is early in 401 B. C. Cyrus had begun his secret preparations against his brother immediately on his return to the court, after the death of his father, in 404 B. C. — *τὴν μὲν . . . βουλόμενος*, *he made his pretence as if he wished, etc.* Note the voice of *ἐποιεῖτο*. *μὲν* implies a clause with *δέ*, which if expressed might be, *τῇ δ' ἀληθείᾳ ἐπὶ βασιλίᾳ ἐπορεύετο*. The antithesis is in fact expressed below in § 4, where *μὲν* is repeated from a new point of view. For *ὡς βουλόμενος*, see the note on *ὡς βουλόμενος*, p. 4, 7. — Knowing the dread with which the Greeks regarded the vast distances of the Persian empire, Cyrus did not deem it wise to announce his real purpose publicly. But it should be observed that his alleged purpose

**Page 4.]** carried him and his troops eastward toward Babylon. See the map. — 15. *ἐκβαλεῖν ἐκ*: the prep. repeated, as often. — 16. *ὡς ἐπὶ τούτους*, avowedly against these. — 17. *ἐνταῦθα ἦκειν*, to come there, i.e. to Sardis. Cf. p. 5, 13. — 18. *καί*, also. Clearchus and Aristippus were at a distance (cf. i. 1. 9 and 10), and their troops are not regarded as part of the Greek force (*τὸ Ἑλληνικόν*) just mentioned. — *λαβόντι*, with. Cf. *λαβών*, p. 1, 9, and the note. — 19. *ὅσον . . . στρατεύμα*, whatever troops he had. Cf. *ὅσους εἶχε φυλακάς*, p. 2, 14, and the note, and *ὁ εἶχε στρατεύμα* in the next line. This attraction of the antec. is a common const. in Eng. also. — *Ἀριστίπῳ*: Aristippus did not come in person, but sent Menon. See i. 2. 6 and ii. 6. 28. — 20. *τοὺς οἴκοι*: cf. p. 3, 23. — 21. *Ξενία*: What mark of confidence, as already narrated, had Cyrus shown Xenias? — 22. *τοῦ ξενικοῦ*: for the case, see G. 1109; H. 741. — 23. *λαβόντα*: so far removed from *Ξενία*, with which we should expect it to agree (cf. *λαβόντι* in 18 and *συναλλαγέντι* in 19), that it takes the case of the (unexpressed) subj. of *ἦκειν* (G. 928, 1; H. 941). — 24. *φυλάττειν*: cf. the const. of *πολεμεῖν*, p. 2, 9.

§ 2. 25. *ἐκέλευσε*, urged. Note the chlastic arrangement, *ἐκέλευσε τοὺς πολιορκούντας καὶ τοὺς φυγάδας ἐκέλευσε*. — 26. *ὑποσχόμενος . . . οἴκαδε*, promising them that, if he should successfully accomplish the object for which he was taking the field (G. 1026; 1027; H. 996), he would not (G. 1496; H. 1024) stop until he had restored them to their homes. Verbs of promising regularly take the fut. inf. of indir. discourse, but the pres. and aor. are allowed (G. 1286; H. 948 a). (The fut. *παύσεσθαι* here has the authority only of a correction in one MS.) For the dependent verbs, which, except *ἐστρατεύετο*, are indirectly quoted, see G. 1497, 2; H. 932, 2. We might have had *ἐὰν καταπράξῃ* and *πρὶν ἂν καταγάγῃ* representing *ἐὰν καταπράξω* and *πρὶν ἂν καταγάγω* of the direct form. *ἐστρατεύετο*, for which, on the principles of indir. discourse, we might have had either *στρατεύοιτο* or *στρατεύεται* (representing *στρατεύομαι* of the dir. form), is not included in the indir. discourse, but is in the tense demanded by the narrative. See G. 1501; H. 936. This is also the Eng. usage. — 27. *πρόσθεν πρὶν*: cf. p. 4, 2 and 3.

**Page 5.]** 2. *αὐτῷ*: dat. of indir. obj. — 3. *παρῆσαν εἰς Σάρδεϊς*: previous motion is implied (G. 1225, 1; H. 788). The army was encamped probably outside the city, so that *εἰς* means simply to. Sardis was the capital of Lydia and at this time the residence of Cyrus. See the Dict. and map.

§ 3. Read the Introd. §§ 21, 22, 23. — 4. *τοὺς ἐκ τῶν πόλεων*: cf. *τῶν παρὰ βασιλέως*, p. 2, 6, and note. — 5. *εἰς*, to the number of, with a numeral. This word and *ἀμφί*, about, when thus used, are still prepositions and take

**Page 5.]** the numeral in the acc. Cf. *πελτασταὶ ἀμφὶ τοὺς δισχιλίους*, *about two thousand* (acc.) *pellastis* (nom.) below, p. 7, 4, where *ἀμφὶ τοὺς δισχιλίους* is an adj. phrase. *ὡς* and *ὅσον*, on the other hand, are in this sense advs. and do not affect the case of the numeral that follows. — 7. *γυμνήτας*: the accent determines the declension to which the subst. belongs, the termination -*as* being long in the first dec. and short in the third (G. 112; H. 101 c). For the comprehensive application of the term *γυμνήτης*, see the Dict. — 9. *ὡς*, *about*. See note on *εἰς* above in 5. — *Πασιῶν ὁ Μεγαρεύς*: not before mentioned. Where was Megara? — *πελταστάς*: describe the equipment of the peltast. — 11. *ἦν*: in agreement with the nearer subj. (G. 901; H. 607). — 12. *τῶν στρατευομένων*, *of those who had been campaigning*. The pres. here represents the impf. (G. 1289; H. 856 a). For the case, see G. 1094, 7; H. 732; 729 e.

§ 4. 13. *Οὔτοι μὲν*: in contrast with those who came from a greater distance and joined him later (§ 6 and § 9). For *μὲν*, see the note, p. 4, 14. — In connected discourse, every Greek sent. has, in general, a conjunction to connect it with the preceding sent. The exceptions to this principle in Xenophon are mainly such sents. as begin with demonstratives or advs. of place. Cf. *οὔτοι μὲν κτλ.* here, *τούτου τὸ εἶδος κτλ.* in 23, *τοῦτον διαβὰς κτλ.* in 24, *ἐνταῦθα ἔμεινεν* in 26. Cf. also *τοῦτω συγγενόμενος κτλ.*, p. 3, 12, and *ἐνταῦθα καὶ παραγγέλλει*, p. 4, 17. The lack of connection is called *asyndeton* (*ἀ-σύν-δετον*, *δέω*, *bind*) and is commonest in explanatory sents. — *αὐτῷ*: dat. of advantage (G. 1165; H. 767). — *Τισσαφέρνης πορεύεται κτλ.* he declares this himself in ii. 3. 19. — 14. *μέλξονα ἢ ὡς*, *too extensive to be*, lit. *greater than as (it would be, if), etc.* — 15. *εἶναι*: quoted inf. Cf. *δαπανᾶν*, p. 3, 6, and the note. — 16. *ὡς βασιλεία*, *to the king*. *ὡς* is used as a prep. only with the acc. of a person. See also note on *βασιλέως*, p. 2, 6. — *ἦ . . . τάχιστα*, *as quickly as possible*, lit. *in what way* (sc. *ὁδῷ*, G. 1181; H. 776) *he could most quickly*.

§ 5. 17. *ἤκουσε*: with double obj. (G. 1103; H. 742 c). — 20. *οὓς*: antec. omitted. Cf. p. 4, 27. With how many Greek troops did Cyrus set out from Sardis? — *ὥρμητο*: the march probably began March 6, 401 B. C. See the Introd. § 42<sup>3</sup>. Follow carefully on the map the route now to be described, and determine the situation of the countries, towns, and rivers mentioned. Read at the same time the corresponding articles in the Dict. — *ἀπὸ*: not *ἐξ*, *out of*, because the army was not encamped *within* the city. — 21. *σταθμοὺς τρεῖς*, *three days' journey*, an acc. of extent of time (G. 1062; H. 720). Cf. *παρασάγγας*, an acc. of extent of space, immediately following. On the 'stage' and parasang. see the Introd., § 41. — 22. *εἴκοσι καὶ δύο*: note the conj. (G. 382, 1; H. 291 b). — *Μαίανδρον*: note the position of the word (G. 970; H. 624 a). Give its

**Page 5.]** Eng. derivative. — 23. **πλήθρα**: what was the length of the *πλήθρον*? — **γάβυρα . . . πλοῖους**, and there was a pontoon-bridge over (it) made of seven boats (G. 1181; H. 776): cf. *γεφύρας ξενυγνῶν*, Hdt. i. 205.

§ 6. 24. **διαβάς**: relatively *past* (G. 1288; II. 856). Still we render loosely, *crossing this, etc.* — 26. **οἰκουμένην**, *inhabited*, many of the cities of Asia being then, as now, deserted, *ἔρημοι*. — 27. **ἡμέρας**: for the case, cf. *σταθμούς* in 21. — **Μένων**: the general sent by Aristippus. He had been delayed in some manner in getting to Sardis, and Cyrus waited for him at Colossae. An unfavorable account of Menon is given in ii. 6. 21-29. See also the *Introd.*, § 291.

**Page 6.]** § 7. 6. **Ἐνταῦθα . . . ἦν**, there Cyrus had a palace. Distinguish *βασίλεια* from *βασιλεία*, p. 1, 13. — **ἦν**: cf. *ἦν*, p. 5, 11, and note (G. 899, 2; H. 604). — 7. **θηρίων**: limiting *πλήρης* (G. 1139; 1140; 1112; H. 753c). — **ἀπό ἵππου**, on horseback, lit. *from a horse*, because in hunting the attack upon the animal hunted proceeds *from* the horse. When this relation is not to be expressed the phrase is *ἐφ' ἵππου*, as *ἐπὶ τοῦ ἵππου ἦγεν*, he led them on horseback, p. 111, 20. — 8. **ὅποτε βούλοιντο**: a cond. rel. sent. expressing general supposition in past time (G. 1431, 2; H. 914, 2). — 9. **διὰ . . . παραδείσου**, through the middle (G. 978, 1; H. 671) of the park. — 10. **αὐτοῦ**: in the pred. position (G. 977, 1; H. 673b). — **ἐκ τῶν βασιλείων**: the more precise statement would be *ἐν τοῖς βασιλείοις*, but the subsequent flowing of the water out from (under) the palace is implied. Cf. *παρῆσαν εἰς Σάρδεως*, p. 5, 3, and note.

§ 8. 11. **ἔστι**: for the accent, see G. 144, 5; H. 480, 2. Note the tense. Above in 6 we have *ἦν*, because, although the palace was doubtless in existence at the time of the composition of the narration, Cyrus himself was then dead. — 12. **μεγάλου βασιλέως**: note the omission of the art., and cf. *βασιλέως*, p. 2, 6, and the note. — 14. **καὶ οὗτος**, this also, i.e. the Marsyas as well as the Maeander. — 16. **ποδῶν**: pred. gen. of measure (G. 1094, 5; H. 732, 729d). — **λέγεται . . . ἐκδεῖραι**, Apollo is said to have flayed, etc., the pers. const. for the impers., *λέγεται Ἀπόλλωνα ἐκδεῖραι* (G. 1522, 2; H. 944). The dir. form of the anecdote would be *ἐνταῦθα Ἀπόλλων ἐξέδειρε . . . ἐκρέμασε*. — 17. **Μαρσύαν**: see the *Dict.* — **ἐρίζοντα**: in a contest (G. 1563, 3; H. 969a). — **οἱ**: as indir. reflex. refers to Apollo. Here without accent. Cf. *οἱ*, p. 3, 2, and note. — 18. **περὶ σοφίας**, about musical skill. — **δέρμα**: from stem of *δέρω*. — 19. **θεν αἱ πηγαί**, whence (= *ἐξ οὗ*) the fountains spring: see 13 above. — **Μαρσύας**: pred. nom. (G. 907; H. 614).

§ 9. 20. **Ξέρξης**: see the *Introd.*, § 13. — 21. **τῇ μάχῃ**, in the well-known (τῇ) battle (G. 1181; H. 776). — **λέγεται οἰκοδομήσαι**: cf. *λέγεται ἐκδεῖραι* above in 16, and the note. — 23. **ἔμεινε ἡμέρας τριάκοντα**: waiting for

**Page 6.]** the reinforcements immediately named. This is the longest halt that the Greek troops made anywhere, but the time was utilized. See the *Introd.*, § 42<sup>1</sup>. — 25. **τοξότας Κρήτας**: the Cretan bowmen were celebrated in antiquity. — 26. **Σώσις**: not previously mentioned and not again referred to in the *Anabasis*. What became of him and what disposition was made of his troops are matters of conjecture. — 27. **Σοφαίνετος**: we should probably read *Ἁγίας*. See the *Introd.*, § 22, note.

**Page 7.]** 3. **ἐγένοντο οἱ σύμπαντες**, *all together amounted to*. — **όπλιται, πελτασται**: pred. nom. with *ἐγένοντο*. (G. 907; II. 706*b*). The words distribute οἱ σύμπαντες (note *μέν . . . δέ*). *πελτασται* is here used generically for *light armed troops* in general, and includes the 500 *γυμνήτες* and 200 bowmen mentioned above, p. 5, 7, and p. 6, 26. See the *Dict.*, s. v. *πελταστής*. Above, p. 6, 24, the word has its specific sense. — 4. **ἀμφι τοὺς δισχιλίους**: see the note on *εἰς*, p. 5, 5. For the force of the art., see G. 948*b*; H. 664*c*. — When Xenophon here says 11,000 hoplites and 2000 light armed troops, he is speaking in round numbers. The exact totals according to the preceding enumerations are respectively 10,600 and 2,300. The hoplite force was subsequently increased to the number of 1,100. See the *Introd.*, § 22.

§ 10. Up to this time the march has been south-east. Cyrus now turns back and marches north-west as far as *Κεράμων ἀγορά*, probably with the double object of increasing his supplies and getting on the main high-road to the east. — 7. **τὰ Λύκαια ἕθουσε**, *celebrated the Lycaea with sacrifice*. *τὰ Λύκαια* is a cognate acc. (G. 1051; 1052; II. 715; 716*a*). *Cf.* the phrase *πέμπειν Βοηδρόμια*, *to celebrate the Boedromia by a procession*. Why should Xenias have felt special interest in the Lycaea? — 8. **ἦσαν**: in agreement with the pred. nom. (G. 904; II. 610). — 11. **Κεράμων ἀγοράν**: *cf.* Eng. *Newmarket*. — **ἑσχάτην πρὸς**: *the last bordering on, or the last on the road to*.

§ 11. 13. **σταθμοὺς . . . τριάκοντα**: these are the longest marches recorded in the *Anabasis*. Cyrus's object probably was to meet Epyaxa before his troops became clamorous for their pay. — 14. **Καῦστρου πεδίον**: What parallels in Eng.? *Cf.* the compound *Κεράμων ἀγορά* above. — 16. **πλέον**: used for *πλέονος*: *cf.* iv. 7, 9 and 10. — 17. **ὁ δὲ . . . διήγε**, *kept (διήγε) expressing (or continued to express) his hope (of paying them)*. For this use of the supplementary partic., see G. 1580; H. 981. — 18. **ἀνιώμενος**: quoted after *δῆλος ἦν* (G. 1589; H. 981). — **τοῦ Κύρου τρόπον**: the art. limits *τρόπου*. *Cf.* *ἡ Συεννέσιος γυνή* and *τοῦ Κιλικίων βασιλέως* just below. — 19. **ἔχοντα**: *when able*, limiting the omitted subj. of *ἀποδιδόναι* (G. 928, 2; II. 941). — **ἀποδιδόναι**, *to pay*: note the force of the prep.: correspondingly in 17 *ἀπέστην*. But below in 21 simply *δοῦναι*, because Cyrus had in fact no claims on Epyaxa.

**Page 7.] § 12.** 20. The Syennesis here named (see the Dict. and *cf.* the modern use of *Pharaoh*) is said to have pursued a double policy and to have endeavored to propitiate both Cyrus and Artaxerxes, determined to keep his throne, whichever of the two prevailed. The kings of Cilicia were at this time tributary to Persia. On the Ionic gen. *Συεννέσιος*, see G. 255; H. 201 D. — **τοῦ βασιλέως**: note the art. — 21. **ἐλέγγο δούναι**: the pers. const., but below in 24 the impers. *Cf.* λέγεται Ἀπόλλων ἐκδεῖραι, p. 6, 16, and the note. — 22. **οὖν**, *at any rate*, *i.e.* however he got the money, he *at any rate* certainly had it to pay his troops with. *Cf.* οὖν below, p. 10, 9 and p. 11, 6. — **στρατιᾷ**: his *Greek* army. — 23. **μισθὸν τεττάρων μηνῶν**: how much did this amount to in gold money of the U. S.? See the Dict. *s.v.* *μισθός* and *δαοικός*, and i. 3, 21, below. — 24. **Ἀσπενδίου**: where was Aspendus?

**Page 8.] § 13.** 3. **παρά**: with the acc., because of the course of the water after it left the *κρήνη*, *along the road*. *Cf.* πηγαὶ ἐκ τῶν βασιλείων, p. 6, 10. — **κρήνη . . . καλουμένη**, the so-called (G. 1559; H. 965) *spring of Midas*, *lit. the spring called (that) of Midas*. Who was Midas, and for what two things was he especially celebrated? — 4. **τὸν Σάτυρον**: What particular satyr is here meant? — 5. **οἶνω . . . αὐτήν**, *by mixing wine in it*, *lit. by mixing it with wine* (the means).

§ 14. 8. **Κύρου ἐπιδείξει**: *cf.* αὐτοῦ μὴ καταλῦσαι, p. 4, 2, and the note. — 9. **βουλόμενος**: Cyrus was the more willing to gratify her, since he saw the advantage of giving her husband a vivid impression of the strength of his army. — 10. **τῶν Ἑλλήνων καὶ τῶν βαρβάρων**: the art. repeated, because the Greeks and barbarians are not viewed as a single army, but as separate forces.

§ 15. 11. **ὡς . . . μάχην**, *as their custom (was) for battle*. — 12. **στήναι**, *to take their places*, *not to stand*. — **ἕκαστον**: *sc.* στρατηγόν. — 13. **ἐπὶ τεττάρων**: this made the front of the army very extended. See the *Introd.*, § 32<sup>2</sup>, note. — **εἶχε**: in agreement with the nearer subj. *Cf.* ἦν, p. 6, 6, and the note. — **τὸ μὲν δεξιὸν κτλ.**: the positions are here named in the order of danger and honor. See the *Introd.*, § 32<sup>2</sup>, end. — 14. **οἱ σὺν αὐτῷ**: the subst. is omitted. *Cf.* τῶν παρὰ βασιλέως, p. 2, 6, and the note. *Cf.* also τοὺς ἐαυτοῦ in 12, and οἱ ἐκείνου in 15. — **εὐδύνημον**: What is meant when it is said that the Greeks used the word *εὐδύνημος* euphemistically for *ἀριστερός*? See the words in the Dict. and also *δεξιός*.

§ 16. 16. **πρῶτον μὲν**: correlated by *εἶτα* δέ two lines below — 17. **ὕλας, τάξεις**: cavalry and infantry respectively. See the *Introd.*, § 14<sup>1</sup>. — 18. **τοὺς Ἕλληνας**: governed by *ἐθεώρει* above. — **παρελάγων**: the Greeks drawn up in line of battle doubtless presented a more imposing appearance than if they had marched by in column. — 19. **ἀρμαμάξης**

**Page 8.]** distinguish the ἀρμάμαξα from the ἄρμα and the ἄμαξα respectively. — 20. πάντες : i.e. the Greeks. So πάντας below in 22. — κράνη χαλκᾷ . . . ἐκκεκαλυμμένas : Cyrus was aiming to impress the Cilician queen with the splendor of his Greek troops, through the mingled effect produced by the brilliant color of their χιτῶνες and by the gleam of their metal armor. The cuirass worn by the common soldier was doubtless generally the leathern σπολάς (see the word in the Dict.). This was now temporarily laid aside, leaving the dark-red tunic uncovered. See the Introd., § 31<sup>1</sup>, note. For the effect of this brilliant display upon Εργαχα, cf. Ἰδοῦσα τὴν λαμπρότητα ἐθαίμασε, p. 9, 7. — 21. ἐκκεκαλυμμένas, uncovered, a circumstantial partic. of manner (G. 1563, 3 ; H. 969 a). How was the shield protected when not in use ?

§ 17. 22. παρήλασε : see the note on ἐρελεύθησε, p. 1, 12. — στήσας : first aor. and trans. For its relation to πέμψας, see the note on ὑπολαβῶν, p. 2, 23. — 23. φάλαγγος : see the word in the Dict. — μέσης : cf. μέσου, p. 6, 9, and the note. — 25. προβαλέσθαι τὰ ὄπλα : i.e. shields forward and spears in rest, as if for attack. See the Introd., § 43<sup>2</sup>. — ὄλην τὴν φάλαγγα, the phalanx in a body (G. 979 ; H. 672 c). — 26. οἱ δέ, and they. Cf. ὁ δέ, p. 1, 14, and the note. — 27. ἐσάλπιγξε : subj. nom. omitted (G. 897, 4 ; H. 602 c).

**Page 9.]** 1. ἐκ δὲ . . . σκηνάs, and they (sc. αὐτῶν) now advancing (gen. abs.) more and more rapidly, of their own accord the soldiers (G. 1173 ; H. 768) began with a shout to run toward the camp. They wished to give the barbarians the impression that they intended an attack. In the next section we are told that the Greeks ἐπὶ τὰs σκηνάs ἤλθον, dispersed to their own tents. See the Introd., § 40<sup>2</sup>.

§ 18. 3. βαρβάρων : subjective gen. (G. 1094, 2 ; H. 729 b). With φόβος sc. ἦν. — καὶ . . . τε . . . καὶ : the first καὶ connects the statement that precedes with the double (τε . . . καὶ, both . . . and) statement that follows. — 4. ἔφυγεν, ἔφυγον : the repetition of the word delineates the act vividly with comic effect. — οἱ ἐκ τῆs ἀγορᾶs ἔφυγον : i.e. οἱ ἐν τῇ ἀγορᾷ ἐκ τῆs ἀγορᾶs ἔφυγον. Cf. τοὺs ἐκ τῶν πόλεων, p. 5, 4, and τῶν παρὰ βασιλείας, p. 2, 6. For the marches here referred to, see the Introd., § 26<sup>1</sup>. — 6. σὺν γέλωτι : these Greeks had a keen sense of humor. See the Introd., § 28<sup>1</sup>. — 7. τὴν τάξιν : the Greek phalanx had not broken rank in its charge. — τοῦ στρατεύματος : the gen. in this position (G. 965 end ; H. 666 b) doubtless because it modifies λαμπρότητα as well as τάξιν. — 8. τὸν . . . ἰδῶν, seeing the terror with which the Greeks inspired the barbarians. Note the prep. phrases used adjectively.

§ 19. 14. ταύτην : . . . Ἑλλησιν, this country he gave over to the Greeks to plunder (G. 1532 ; H. 951). At this point Cyrus first leaves his own

Page 9.] satrapy. — 15. *ὡς . . . οὕσαν*, on the ground that it was. Cf. *ὡς βουλόμενος*, p. 4, 7, and the note. See also *Introd.*, § 26<sup>1</sup>, end.

§ 20. 16. *ἀποπέμπει, συνέπεμψεν*: cf. *ἀναβαίνει, ἀνέβη*, p. 1, 8, and the note. — *τὴν ταχίστην ὁδόν*: adv. acc. — 18. *αὐτόν*: *himself*, i.e. *Menon*. — *Κῦρος δὲ κτλ.*: see the map for the two routes into Cilicia that are here mentioned. — 22. *ἐν ᾧ*: sc. *χρόνῳ*, and cf. *ἐν αἷς*, p. 7, 7. — 23. *ἕτερον . . . δυνάστην*, a certain other powerful man of his subordinates. — 24. *ἐπιβουλεύειν αὐτῷ*: Cyrus's charge was, *ἐπιβουλεύουσιν ἐμοί* (G. 1522, 1; H. 946).

§ 21. 27. *ἡ εἰσβολή*: the so-called Πύλαι τῆς Κιλικίας.

Page 10.] 1. *ἀμήχανος . . . στρατεύματι*, *impracticable for an army* (G. 1165; H. 767) to enter (G. 1526; H. 952). — *εἴ τις ἐκόλυεν*, if there was anybody to oppose (lit. trying to prevent G. 1255; H. 832) it. — 2. *εἶναι ἐπὶ τῶν ἄκρων κτλ.*: he was there not with the intention of real opposition, but to give color to his asserted allegiance to the king. *εἶναι* is quoted. Cf. *ἐκδείραι*, p. 6, 17. — 4. *τῇ ὑστεραία*: for the case, see G. 1192; H. 782. — *ὅτι λειοπῶς εἴη κτλ.*: the messenger's announcement continues to the end of the section. He said, *λέλοιπε* (for the compound form in the opt. act., see G. 733) *Συέννησις κτλ.*, *Syennesis has left the height since (ἐπεὶ) he learned, etc., and because (καὶ ὅτι) he heard, etc.* *ἦσθετο* and *ἤκουε* were secondary tenses in the original statement and remain unchanged when quoted (G. 1499, 1482; H. 935 b c). The clause beginning *ὅτι τὸ Μέωνος* is quoted after *ἦσθετο*, *ἦν* occurring where *εἴη* or *ἐστὶ* would be regular (G. 1489; H. 936). Cf. *ἐστρατεύετο*, p. 4, 27. Similarly the clause beginning *τρεῖς περιπεύσας* is quoted after *ἤκουε* (G. 1588; H. 982). — 8. *τὰς Λακεδαιμονίων*: with *τρεῖς* (G. 959, 2; 960; H. 668 a). For the aid rendered Cyrus by the Lacedaemonians, see i. 4. 2 and 3.

§ 22. 9. *οὖν*, at any rate, i.e. whatever the reason for which Syennesis left the heights. Cf. p. 7, 22. — *οὐδενὸς κωλύοντος*, without hindrance, gen. abs. expressing manner. — 10. *τὰς σκηνάς*, the camp, the place. — *οὐ*: rel. adv. — *ἐφύλαττον*: expressing continuance, but with plpf. force. Cf. *ἦσαν*, p. 2, 17. — 11. *κατέβαιναν*: mark the change of tense from *ἀνέβη* in 9. — 12. *δένδρων, ἀμπέλων*: with *σύμπλεων*. Cf. *θηρίων*, p. 6, 7, and the note. — *σύμπλεων*: Attic second dec. (G. 305, 306; H. 227). — 13. *πολύ*: for its agreement, see G. 923; H. 620 a. — 14. *πυροῦς καὶ κριθάς*: note the pl. number. — *φέρει*: not the historic pres. Cf. *ἀθροίζονται*, p. 1, 8, and note. — *ὄρος δ' αὐτὸ περιέχει κτλ.*: Mt. Taurus. The plain (*αὐτό*) is of great extent. See the map.

§ 23. 18. *Ταρσοῦς*, *Tarsi* or *Tarsus*, the birth-place of St. Paul. — 19. *μέσον*: neut. of *μέσος* used subst., as in the phrase *μέσον ἡμέρας*, *midday*



**Page 10.]** (G. 932, 1; II. 621 *b*). The following gen. is partitive (G. 1085, 7, 1088; H. 729 *c*).—20. ὄνομα, εὖρος: accs. of specification (G. 1058; II. 718).—21. πλῆθρων: limits ποταμός (G. 1085, 5; H. 729 *d*), not εἶδος.

§ 24. 22. οἱ ἐνοικοῦντες: subst. G. 1560, 1; H. 966).—23. πλῆν οἱ . . . ἔχοντες: sc. οὐκ ἐξέλιπον. Cf. the use of πλῆν, p. 2, 20, where it is a prep.—24. οἱ παρὰ . . . οἰκοῦντες: cf. τοῖς ὑπὲρ Ἑλλησποντον οἰκοῦσι, p. 3, 16, and the note. Those who remained did so for the purposes of trade with the army and fleet respectively.

§ 25. 26. προτέρα . . . ἀφίκετο, reached Tarsus five days (G. 1184; H. 781) before (G. 926; H. 619 *a*) Cyrus (G. 1153; H. 755).

**Page 11.]** 1. εἰς τὸ πεδίον: used adj. (G. 959, 1, 2, 960; H. 666 *a*). Cf. κατ' ἀντιπέρας Ἀβύδου, p. 3, 11.—2. οἱ μὲν . . . οἱ δέ, some . . . others. Cf. τοὺς μὲν . . . τοὺς δέ, p. 2, 22, and the note. A case of asyndeton in an explanatory sent. Cf. οὗτοι μὲν, p. 5, 13, and the note.—ἀρπάζοντάς τι κατακοπήναι, they had been cut to pieces (G. 1523, 1; II. 946 *b*) while committing some act of plunder (G. 1054; H. 716 *b*).—4. καὶ οὐ, and not, καὶ connecting οὐ δυναμένους κτλ. with an affirmative expression, ὑπολειφθέντας, but at the end of the line οὐδέ, nor, continuing the negation.—τὸ ἄλλο, the rest of (G. 966, 1).—5. εἶτα, then, resuming the two preceding parts.—ἦσαν . . . ὀπλίται: in explanation of δύο λόχοι in 1. The normal strength of the λόχος was 100 men (see the *Introd.*, § 32<sup>2</sup>.) If these two companies numbered each only 50 men, the instance is isolated; some commentators believe that Xenophon here expresses himself loosely, but means *these were each 100 hoplites*. Elsewhere he is more exact. Cf. p. 106, 22, ἕξ λόχους ἀνὰ ἑκατὸν ἄνδρας, six companies each of 100 men. and p. 152, 21, ὁ δὲ λόχος ἕκαστος σχεδὸν εἰς τοὺς ἑκατόν.—6. οὖν, however that was. Cf. p. 10, 9.

§ 26. 6. οἱ δ' ἄλλοι: i.e. of Menon's army. Emphatic position (not ἐπὶ δ' οἱ ἄλλοι) as also in 9, Κύρος δὲ ἐπεὶ κτλ.—7. διήρπασαν: mark the force of the prep. See also the *Introd.*, § 26<sup>1</sup>, end.—9. μετεπέμπετο πρὸς ἑαυτόν, summoned repeatedly to himself, impf. (G. 1253, 2; H. 830).—10. ὁ δ' οὔτε . . . οὔτε . . . ἤθελε, but he both declared that he had never before, etc., and was then unwilling, etc. The Greek often says οὐκ ἔφη εἰθῶν, where we say, he said that he did not go, οὐ φημι having the sense I deny. Here οὔτε . . . ἔφη οὔτε . . . ἤθελε, lit. he neither declared (i.e. he denied) nor wished, is perfectly regular, although a lit. translation of it is not good English. In οὔτε . . . ἔφη the direct discourse had ἦλθον (G. 1491; H. 854); in οὔτε . . . ἤθελε there is no indirect discourse.—11. οὐδενί: for the neg., see G. 1619; H. 1030. The dat. follows εἰς χεῖρας ἐλθεῖν, which implies union or approach (G. 1175; H. 772 *a*). So Κύρῳ in the next line.—12. ἴεσαι: sc. εἰς χεῖρας.—πρὶν ἔπεισε, ἔλαβε: for πρὶν

Page 11.] with the indic., see G. 1469; 1470; 1464; H. 924. Mark the change of subj. in ἔλαβε.

§ 27. 13. μετὰ δὲ ταῦτα: for its position, cf. οἱ δ' ἄλλοι in 6.—14. ἔδωκε . . . πολλά: so likewise had Epyaxa. Cf. p. 7, 20.—15. Κύρος δέ: sc. ἔδωκε.—16. παρὰ βασιλεῖ, at court, i.e. at the great king's court, the art. being omitted. Cyrus, in thus bestowing royal gifts, was assuming the kingly prerogative. See the Introd., § 19.—στρεπτόν, ψέλια, ἀκινάκην: for illustrations of these Persian articles, see the Dict. For representations of the bridle (χαλιῶς) and στολή, see the Dict. s.v. προμετωπίδιον and κἀνδύς.—18. μηκέτι: as had already happened at Tarsus.—ἀφαρπάζεσθαι: one of the objs. of ἔδωκε supplied above (G. 1518; H. 948). So ἀπολαμβάνειν in 20.—19. τὰ δὲ . . . ἀπολαμβάνειν, and (the privilege of) taking back the slaves that had been seized, if they (i.e. Syennesis and the Cilicians) should fall in with them (i.e. the slaves) anywhere (G. 1403; H. 898). The apod. is the inf., which expresses future time. In place of ἣν που ἐντυγχάνουσιν we might have had εἰ που ἐντυγχάνοιεν (G. 1502, 1; H. 937).

#### CHAPTER III.

§ 1. 21. ἔμεινε: cf. ἦν, p. 5, 11, and the note.—ἡμέρας εἴκοσιν: this enforced delay was long. See the Introd., § 42<sup>1</sup>. 22. οὐκ ἔφασαν ἰέναι, refused to go, said they would not go. Cf. above 10, and the note, and μισθωθῆναι οὐκ ἔφασαν in 23. ἰέναι has a future sense (G. 1257; H. 828 a), and this is the regular force of this inf. in indir. discourse. So in p. 13, 17. So in the next line, suspected that they were to go. See G. Moods and Tenses, 30 and 31.—τοῦ πρόσω, forward, a prose use of the gen. of place (G. 1138; H. 760 a), like the advs. in -ου, as ποῦ, where, ὁμοῦ, in the same place, together, etc.—23. ὑπώπτεον: cf. p. 1, 3, and the note.—24. ἐπὶ τούτῳ, for this.—πρῶτος: he was the first to do it; πρώτον would mean, he did this first and something else afterwards. πρώτον μὲν, on the other hand, p. 12, 3, means in the first place; its correlative is εἶτα δέ, p. 12, 5. Cf. p. 8, 16 and 18. (See G. 926; H. 619 b.)—25. ἐβιάζετο: attempted action (G. 1255; H. 832). Clearchus was a man of stern will, but he found in this instance that force was not the best means for accomplishing his purpose. See the Introd., § 27<sup>2</sup>.—27. ἄρξαιντο: for the mood, cf. βούλοιο, p. 6, 8, and the note.

§ 2. 27. μικρόν, by a little, narrowly, adv. acc.

Page 12.] 1. μή: added to the inf. to strengthen the neg. idea contained in ἐξέφυγε (G. 1615; 1549; H. 1029).—ἔγνω, perceived.—2. οἷ οὐ δυνήσεται: quoted (G. 1591; 1487; H. 932, 1, 2).—3. ἐδάκρυε . . . ἰστώς, stood (G. 507; 508; H. 336) and went a long time, acc. of extent of time.—5. τοιάδε: with reference to what follows (G. 1005; H. 696).

**Page 12.** § 3. 6. ἄνδρες στρατιῶται, *fellow-soldiers*. ἄνδρες is prefixed to στρατιῶται as a term of respect, as in the formula of the courts, ἄνδρες δικασταί. Clearchus deals with the situation with great skill. — μὴ θαυμάζετε : pres. impv. in prohibition (G. 1346 ; H. 874). — 7. πράγμασιν : dat. of cause. — ξένος : cf. p. 3, 22, and the note. — 8. ἐγένετο, *became*, not *was*. For the facts, cf. i. r. 9. — τὰ τε . . . καί, *both honored me in other ways* (acc. of specification), *and in particular, etc.* — 9. οὓς . . . οὐκ . . . ἔδαπάνων, *which I, when I had received them, did not lay up for myself* (ἐμοί used reflex.) *for private use* (or, more freely, *did not devote to my own personal use*) *nor squander in pleasure, but I expended* (impf.) *them on you*.

§ 4. 13. ἐτιμωρούμην : sc. αὐτούς, *i.e.* the Thracians. — 15. ἀφαιρείσθαι : with double obj. (G. 1069 ; H. 724). — 17. ἴνα . . . ἐκείνου, *that, in case he should have any* (G. 1114 ; H. 743 *a*) *need (of me), I might aid him in return for the benefits I had received from him*. For εἴ τι δέοιτο, we might have had ἐάν τι δέηται (G. 1503 ; H. 937). For the assimilation of ὦν, see G. 1032 ; H. 996 *a* ; and for the pass. force of εἶ πάσχω, see G. 1241 ; H. 820.

§ 5. 19. ὑμεῖς : emphatic (G. 985 ; H. 677). So ἐγώ in 24. Cf. also the beginning of § 6. — ἀνάγκη : sc. ἐστί. — 20. προδόντα : cf. λαβόντα, p. 4, 23, and the note. — φιλία : a dat. of means (G. 1483 ; H. 777). — 21. εἰ, *whether* (G. 1605 ; H. 1016). — 22. οὖν : cf. p. 7, 22, and the note. — 23. ὅ τι ἂν δέη : sc. πάσχειν. The rel. sent. is cond. (G. 1434 ; H. 916). — οὐποτε οὐδεῖς : emphatic negation. Cf. p. 11, 11, and the note. — 24. ὡς εἰλόμην : quoted without change of mood. Give the form of the verb in dir. discourse. — ἀγαγών, προδοῦς : for the relation of the two partic. to one another, cf. ὑπολαβών, συλλέξας, p. 2, 23, and the note, and σήσας, πέμψας, p. 8, 22.

§ 6. 26. ἐμοί : dat. of indir. obj. (G. 1159, 1160 ; H. 764, 2).

**Page 13.]** 1. ὅ τι . . . πείσομαι : for the use of the moods, cf. p. 12, 23, and the note. — 2. καὶ . . . καὶ . . . καί, *equally . . . and . . . and*. — 3. σὺν ὑμῖν : *i.e.* *if I should remain with you*, is the prot. (G. 1413 ; H. 902) to the following ἂν εἶναι, which stands by quot. (G. 1494 ; H. 964 *a*) for ἂν εἶην. In the alternative sent. that follows, the prot. to ἂν εἶναι lies in ὦν (4) = εἰ εἶην. The cond. rel. clause ἔπου ἂν ὦ, *ubique ero*, presents the supposed future case more vividly than the more regular ἔπου εἶην would have presented it, — *wherever I may be*, for *wherever I might be* (G. 1437, 1421, 2 ; H. 918, 901 *a*). See also G. *Moods and Tenses*, 556. This inf. with ἂν, it should be remembered, represents the potential opt. (G. 1327-1329 ; H. 872). — 4. ὑμῶν : gen. with an adj. of *want* (G. 1140 ; H. 753 *c*). — οὐκ ἂν ἱκανὸς εἶναι : by quot. for οὐκ ἂν . . . εἶην.

**Page 13.]** *ἄν* is repeated after *οὔτε* before each of the dependent infs., but still belongs to *εἶναι* (G. 1312; H. 864). — 5. *ῥηθῆσθαι, ἀλέξασθαι*: infs. limiting *ικανός*. Cf. p. 2, 9, and the note. — 6. *ὡς . . . ἔχετε*, *be of this opinion, therefore, that I shall go, etc.*, or more lit. (in order to show the force of the gen. abs. with *ὡς*) *assuming, therefore, that I shall go, etc., be of this mind*. Note that *τὴν γνώμην ἔχετε* is practically equiv. to *γγινώσχετε*, and see G. 1503, 2. See also G. *Moods and Tenses*, 918. — *ὅπη ἄν καὶ ὑμεῖς*: *sc. ἴητε*.

§ 7. 8. *Ταῦτα*: with reference to what precedes. Cf. *ταῦδε*, p. 12, 5, and the note. — *ὃς τε*: the art. receives the accent from the following enclitic. — 9. *παρὰ δὲ . . . Κλέαρχον*: as to the difficulty of maintaining military discipline among the Ten Thousand, see the *Introd.*, § 27<sup>1</sup>.

§ 8. 12. *τούτοις*: dat. of cause. — 14. *στρατιωτῶν*: gen. with adv. (G. 1150; H. 757 a). — *αὐτῷ*: indir. obj. — 15. *ἔλεγε θαρραίνει*, *bade him not to be discouraged* (G. 1519; H. 948). *λέγω* in this use is equiv. to *κελεύω*; so generally *εἶπον* with the inf. See G. *Moods and Tenses*, 99. For the const. with these verbs when used in quoting, see G. 1523; H. 946 b. — *ὡς . . . δέον*, *since this matter would be settled (gen. abs.) in the right way*. *δέον* is used subst. (G. 932, 1; H. 621 b). *ὡς* shows that the participial sent. gives the ground on which *Clearchus* bade *Cyrus* be encouraged. — 16. *μεταπέμπεσθαι*, *to keep on sending for (him)*. — *αὐτός . . . ἴεναι*, *but for himself (αὐτός modifies the subj. of ἴεναι, G. 927; H. 940), he said he would not go*. *αὐτός* marks the opposition of the two persons: 'You keep sending for me, but still I'll not go.'

§ 9. 18. *θ'*: *i.e. τε* (G. 92; H. 82). — 19. *τῶν . . . βουλόμενον*, *any one of the rest (partitive gen., G. 1088; H. 729 e) who wished*. — 21. *τὰ Κύρου*: *πράγματα* omitted (G. 953; H. 621 b). — *δῆλον*: *sc. ἐστὶ*. — *οὔτως . . . ἐκείνον*: *i.e. his relations to us are in just the same position as ours to him*. — 23. *ἐπεὶ γε*, *since (with emphasis)*. — 24. *ἡμῖν*: with the following subst. (G. 1174; H. 765 a).

§ 10. 24. *μέντοι*: used in a sinister sense: 'although our relations are at an end, he may, however, not be done with us.' — 25. *καὶ μεταπεμπομένου*, *although he keeps sending, etc.* (G. 1573; H. 979). — 26. *τὸ μὲν μέγιστον*, *chiefly*, adv. acc. The correlative follows in *ἐπειτα καὶ*. — 27. *αἰσχυνόμενος*, *from shame*. — *ἐνευσμένος*: quoted after *σίνουδα* (G. 1500; H. 982 a).

**Page 14.** 1. *δεδιώς μὴ ἐπιθῆ* (G. 1378; H. 887). — *δίκην ὧν . . . ἡδικήσθαι*, *punishment for that in which (ὧν for ἄ, cognate acc.) he thinks he has been wronged by me, — i.e. punishment for the wrongs he thinks he has suffered from me*. For *ὧν*, cf. p. 12, 17, and the note.

Page 14.] § 11. 2. ἔμοι . . . καθύδειν, *it therefore seems to me not to be a time for us to sleep* (G. 1521; H. 952). δοκεῖ in the sense of *it seems* takes the inf. in indir. discourse (G. 1523, 1, end; H. 946*a*). In the sense *it seems good or best*, as in the phrase δοκεῖ ἀπίεσαι in 6, the accompanying inf. is *not* in indir. discourse. In either case the inf. is the subj. (not obj.) of δοκεῖ; although with δοκέω, *seem*, there may be a shift to the pers. const. (G. 1522, 2; H. 944*a*); as in this place, where ὥρα is the subj. of δοκεῖ. Cf. the uses of *videor* in Lat. For the neg., see G. 1611; H. 1021. — 3. ἡμῶν αὐτῶν, *ourselves* (G. 1102; H. 742). — 4. ὄ τι χρῆ: an indir. question (G. 1600; H. 1011). — ἐκ τούτων, *next*, expressing time (sequence) with an implied idea of consequence, *in consideration of, in consequence of, the present circumstances*. — 5. ἕως μένομεν αὐτοῦ, *as long as, while, we are staying here* (αὐτοῦ, adv.). ἕως with the pres. indic. never means *until*. — σκεπτόμεν εἶναι: in the dir. form, σκεπτόμεν ἐστί (G. 1597; H. 990). — ὅπως . . . μένομεν: an obj. clause after a verb of *causing* for with the subjv. (G. 1374; H. 885*b*). But in the alternative sent. (7) we have the regular const. (G. 1372; H. 885) ὅπως . . . ἄπιμεν (G. 1257; H. 828*a*), ὅπως . . . ἔχομεν. — 8. οὔτε . . . οὐδέν, *neither general nor private is of any use*.

§ 12. 10. ὁ δ' ἀνὴρ . . . φίλος ἦ, *but the man (i.e. Cyrus) is a valuable friend to whomsoever he is a friend* (G. 1431, 1; H. 914, B. 1). For the case of πολλοῦ, see G. 1135; H. 753*f*. — 11. ἐχθρός, πολέμιος: *i.e. whomsoever he is at war with he comes to hate as a personal enemy*. — 13. ὁμοίως: with πάντες, *we all alike*. — 14. δοκούμέν μοι καθῆσθαι: cf. δοκεῖ in 2 and the note. — αὐτοῦ: construe with πόρρω, *at a distance from him* (G. 1149; H. 757). — 15. ὥρα: *sc. ἐστί*, and for the following inf. cf. καθεύδειν in 3 and the note (on 2).

§ 13. 17. ἐκ τοῦ αὐτομάτου: cf. ἀπὸ τοῦ αὐτομάτου, p. 9, 1. — 18. λέγοντες, *to say* (G. 1563, 4; H. 969*e*). In the next line ἐπιδεικνύντες, *showing*, where the pres. partic. expresses both purpose and attendant circumstance (G. 1563, 4 and 7; H. 969*c*, 968). See G. *Moods and Tenses*, 840, end. — ἐκείνου: *i.e. Clearchus*. — 19. οὔα εἴη: indir. question (G. 1487; H. 932, 2). In the dir. form, ποία ἐστί; — 20. μένειν, ἀπίεσαι: with ἀπορία (G. 1530; H. 952).

§ 14. 20. εἰς δὲ διή εἶπε, *but one in particular proposed*. Both this man and the one who answers him in § 16 doubtless spoke at the instigation of Clearchus. — 22. ἐλεσθαι: the intimation is that the soldiers would choose their own commanders. See the *Intro.*, § 27<sup>2</sup>. ἐλεσθαι depends on εἶπε, *proposed* or *urged*. Cf. ἔλεγε θαρρεῖν, p. 13, 15, and the note. The six following inf., beginning with ἀγοράζεσθαι (24), have the same const. with ἐλεσθαι. The cond. sents. dependent on these inf., with

**Page 14.]** *ἐὰν μὴ δίδῳ* (*bis*), being dependent clauses in indir. discourse, might each have had the opt. (G. 1502, 1; H. 937); but *εἰ βούλοιο* for *εἰ βούλει* (23) would have been ambiguous (G. 1499). So *ὅπως μὴ φθάσωσι*, p. 15, 3, might have been in the opt., like *ὡς ἀποπλέειν*, p. 14, 26 (G. 1503; H. 937 a).—24. *ἢ δ' ἀγορά . . . στρατεύματι*: thrown in parenthetically by the historian to show the absurdity of the proposal. See the *Introd.*, 26<sup>1</sup>. Clearchus in his second speech had touched upon the same important fact. See above, 7-9.—25. *ἐλθόντας*: limits the unexpressed subj. of *αἰτεῖν*. The subj. of each of the infs. dependent on *εἶπε* is an unexpressed pron. referring to the Greeks.—26. *αἰτεῖν*: with two accs. (G. 1069; H. 724).—*ἐὰν μὴ δίδῳ*: the verb of the apod. is *αἰτεῖν*, which after *εἶπε*, *proposed*, has a future force. Cf. *ἀπολαμβάνειν*, p. 11, 20, and the note.—27. *ὅστις ἀπάξει*: purpose (G. 1442; H. 911).—*φύλλας*: pred. adj. (*sc. οὐσης*).

**Page 15.]** 1. *μηδέ*, *not even*.—2. *τὴν ταχίστην*: adv. acc.—*προκαταληψομένους*: *sc. ἀνδρας*. The partic. expresses purpose. Cf. *λέγοντες*, p. 14, 18, and the note.—3. *τὰ ἄκρα*: *i.e.* of Mt. Taurus, the pass by which they had entered Cilicia.—*ὅπως φθάσωσι*: purpose (G. 1369; H. 881). Note the three ways in which purpose has been expressed in this section.—*ὅπως . . . καταλαβόντες*, *might not seize them first* (G. 1586; H. 984).—4. *ὧν*: its antec. is *οἱ Κίλικες*. With *πολλοῖς*, *ὧν* is a partitive gen., with *χρήματα* a gen. of possession (G. 1085, 1 and 7; H. 729 a and c).—*πολλοὺς καὶ πολλὰ χρήματα*, *many men* (as captives) *and much property*.—5. *ἔχομεν ἀνηρπακότες*: equiv. to *ἀνηρπάκαμεν καὶ ἔχομεν* (G. 1262; H. 981 a). For the facts, cf. i. 2. 20, 27. Observe the sudden change to dir. discourse.—6. *τοσοῦτον*, *so much* only, with reference to what follows, irregularly (G. 1005; H. 696). His refusal to take the lead would embarrass his men still more.

§ 15. 7. *Ὅς μὲν . . . λεγέτω*, *let nobody speak of me as the one who is to be general*, the partic. with *ὡς* after *λεγέτω* on the analogy of the const. explained in G. 1593, 1; H. 982. See also G. *Moods and Tenses*, 919.—*στρατηγίαν*: cognate acc.—8. *μηδεὶς λεγέτω*: prohibition. Cf. p. 12, 6, and the note.—*ἐνορῶ*, *see in* the undertaking.—9. *ποιητέον*: *sc. ἐστὶ* (G. 1594; H. 988). Since *τοῦτο* is in the neut. sing., the const. may be either pers. or impers.—*ὡς . . . πείσομαι*: *sc. οὐτως λέγετε* from the preceding *μηδεὶς λεγέτω*.—*ὃν ἂν ἔλησθε*, *quemcumque elegeritis*, a cond. rel. clause. Cf. p. 12, 23, and the note. We might have had *ὃ ἂν* (G. 1031; H. 994), for which there is slight MS. authority.—10. *ἢ δυνατόν μάλιστα*, *to the best of my ability* (*sc. ἐστὶ* with *δυνατόν*). Cf. the phrases *ὡς μάλιστα*, *ὡς τάχιστα*, and the note on *ὄτι ἀπαρασκευάστον*, p. 2, 12.—*ὄτι καὶ . . . ἀνθρώπων*, *that I know how also to submit to authority as well as any other man that lives*.—11. *μάλιστα ἀνθρώπων*, *in the highest degree* (*best of*

**Page 15.]** *all men*, partitive gen.) belongs to ἀρχεσθαι ἐπίσταμαι, and is really superfluous to the sense after ὡς τις καὶ ἄλλος, (*as well as any other man whatsoever* (καὶ being emphatic). For the latter, εἰ τις καὶ ἄλλος is more common.

§ 16. 14. ὥσπερ . . . ποιοιμένου, *just as if Cyrus were going home again* (G. 1576; H. 978*a*), i.e. were minded to renounce the expedition.

— 16. ὡς εὐήθες εἶη, *that it was silly* (for the mood, cf. p. 14, 19), corresponding to τὴν εὐθήειαν in the clause with μέν. In the dependent clause φ̄ λυμαινόμεθα there is a change to dir. discourse (otherwise we should have λυμαινόνται or λυμαινούντο, G. 1497, 2; H. 932, 2), which continues to the close of the speech in § 19. — παρὰ τοῦτου: in place of the simple τοῦτον. Cf. the const. with αἰρεῖν in p. 14, 26. — φ̄: dat. of disadvantage.

— 17. εἰ πιστεύσομεν, *if we are going to trust* (G. 1391; H. 893*c*), not equiv. to εἰάν πιστεύσωμεν, *if we shall trust*. — 18. τί κωλύει . . . προκαταλαμβάνειν: the order of the words is, τί κωλύει (sc. ἡμᾶς) καὶ κελεῖναι Κύρον προκαταλαμβάνειν τὰ ἄκρα ἡμῶν; the question is ironical. If they are going to trust Cyrus's guide, why not order Cyrus at once to occupy the pass in their behalf?

§ 17. 19. ἐγώ: emphatic. — γάρ: the section states the grounds for the distrust of Cyrus which the speaker would entertain under the conditions supposed. — 20. ἃ δοίη: cond. rel. clause (G. 1436; H. 917), as also φ̄ δοίη in 22. — μὴ καταδόση: after ὀκνοῖην as a verb of *fearing* (G. 1378; H. 887). ὀκνοῖην ἂν takes at the same time the obj. inf. ἐμβαλεῖν. So below φοβοίμην δ' ἂν . . . ἔπεισθαι, μὴ . . . ἀγάγη. — 21. ταῖς τριήρεσι, *with his triremes*, dat. of instrument (G. 1181; H. 776). — φοβοίμην: a stronger word than ὀκνέω, used to indicate a climax of feeling. — 22. φ̄: cf. ὦν, p. 3, 9, and the note. — οὐκ ἔσται, *it will not be possible*. The neg. shows that the antec. of θεῖν is definite (G. 1427; H. 909). If the speaker had wished to express himself less vividly, he would have said, θεῖν οὐκ ἂν εἶη. — 23. ἄκοντος Κύρου: sc. ὄντος. The adj. ἄκοντος appears to be used itself like a partic. (G. 1571; H. 972*b*). — ἀπίων: equiv. to εἰ ἀπίομι (G. 1563, 5; 1413; H. 969*d*; 902). — 24. λαθεῖν . . . ἀπελθών, *to get off without his knowing it*. Cf. p. 3, 20, and the note.

§ 18. 26. ἄνδρας: subj. of ἐρωτᾶν. All of the sent. from ἄνδρας to the end of § 19 (except the parenthesis οὕτω . . . ἀπίομεν, p. 16, 7, 8) is the subj. of δοκεῖ. — οἷτινες, *such as are* (sc. εἰσὶ). — 27. τί . . . χρῆσθαι, *what use he wishes to make of us* (G. 1183; H. 777*a*). A similar use of the cases in οἴαπερ (for οἶανπερ by assimilation) . . . τοῖς ξένοις, p. 16, 2.

**Page 16.]** 2. πρόσθεν: for the time referred to, cf. i. i. 2. — ἔπεισθαι, εἶναι: these inf., which with δοκεῖ have a future sense, serve as apods. to

**Page 16.]** the preceding cond. Cf. *ἐὰν μὴ διδῶ, αἰτεῖν*, p. 14, 26, and the note. Cf. also *ἀξιοῦν* in 5, and *ἀπαγγεῖλαι* in 9.

§ 19. 4. *τῆς πρόσθεν*, than the former (one), sc. *πράξεως* (G. 1153; H. 755). — 5. *ἀξιοῦν*, that they demand, i.e. the deputies (*ἀνδρας*) mentioned p. 15, 26. *ἀπαγγεῖλαι* in 9 has the same subj., but *βουλευέσθαι* in 10 has *ἡμᾶς* expressed as its subj. — 6. *πεισάντα*: the means of 'persuasion' would be money. Cf. § 21, and see the *Introd.*, § 27<sup>1</sup>. — 7. *ἐπόμενοι, ἀπίοντες*: these might be respectively *εἰ ἐποίμεθα, εἰ ἀπίομεν*. Cf. p. 15, 23, and the note. — *φίλοι, πρόθυμοι*: pred. adjs.

§ 20. 11. *ἔδοξε ταῦτα*, this was approved. The ordinary beginning of an Athenian decree was *ἔδοξεν τῇ βουλῇ καὶ τῷ δήμῳ, be it enacted by the Senate and the People*. — 12. *ἠρώτων τὰ δόξαντα*, made the inquiries agreed upon (i.e. *ἃ ἔδοξεν*). *δοκέω* in this sense, seem good or best, takes the dat. of the indir. obj. — 13. *ὅτι ἀκούει*: he said *ἀκούω, I have heard, etc.* The Greek, like other languages, often uses the pres. of such verbs as *I hear, I learn, I say*, even when their action is strictly finished. See *G. Moods and Tenses*, 28. — *ἐχθρὸν ἄνδρα*: cf. *ἐχθρός*, p. 14, 11, and the note. — 14. *εἶναι*, was, infin. in indir. discourse after *ἀκούω*, where *εἶναι* would be more common (G. 1592, 1; H. 986). See *G. Moods and Tenses*, 914, 1. — *ἀπέχοντα . . . σταθμούς*, twelve stages off or distant. *ἀπέχοντα* qualifies *Ἀβροκόμαν*. — 17. *ἦν φεύγη*, if he is (shall be) off in flight, mark the tense. — *ἡμεῖς ἐκεῖ κτλ.*: the quot. here becomes direct. Observe with what ease the Greek, contrary to the Eng. idiom, allows this transition from the indir. to the dir. form. Cf. p. 15, 4 and 16.

§ 21. 19. *τοῖς δὲ . . . ἦν*, but they had. Cf. *δ δέ*, p. 1, 14, and *αὐτῶ*, p. 2, 26, and the notes. — *ὅτι ἄγει*: quoted after *τοῖς δὲ ἐποψία ἦν = ἐπώπτεον δέ*, without change of mood. But after *ἤκουσεν* in 24, *ὅτι ἄγοι*. — 20. *ἔδοκει*: why *ἔδοκει* here, but *ἔδοξε* (aor.) in 11? — 22. *δώσειν*: note the tense, and cf. *παύσασθαι*, p. 5, 1, and the note on p. 4, 26. — *οὗ*, than that which, for *ὅ* by assimilation. Cf. *ὄν*, p. 3, 9; and for the antec. omitted, as here, *οἷα περ* above in 2. The gen. follows *ἡμιόλιον*, which has the force of a comp., a half more (G. 1154; H. 755). — 23. *τοῦ μηνός*, each month (G. 1136; H. 759). On the pay of the Greek troops, see the *Introd.*, § 25<sup>1</sup>. — 24. *ἐν τῷ φανερώ*: equiv. to *φανερῶς*. This implies that there was a real understanding of the facts on the part of some. The soldiers accuse the generals of this in i. 4. 12. — By the expedient here described Cyrus led the Greeks nineteen stages farther inland, instead of twelve as proposed in § 20, before he announced publicly his real purpose.



## CHAPTER IV.

Page 16.] § 1. 25. It is now the last of June, and the army has been on the march four months. The distance from Sardis thus far covered is 222 parasangs. Retrace on the map the route from Sardis to Tarsus.

Page 17.] 2. **στάδιον**: the common Greek standard of length, equal (according to Dörpfeld) to 600 Greek or 582½ Eng. feet. See tables in Smith's *Dict. of Antiquities*, vol. II. (end), third ed. **στάδιον** is *heterogeneous* (G. 288; H. 214). Cf. **στάδιοι** in 24.—3. **ἑσχάτην**: without the art., where we should use it. Cf. p. 7, 11.—4. **ἐπὶ . . . οἰκουμένην**, *situated* (lit. *being inhabited*) *close upon the sea*.

§ 2. 5. **Κύρω**: for the case cf. **ἀνῶ**, p. 5, 13, and the note.—The fleet which here effects a junction with the land forces of Cyrus is the one already mentioned in i. 2. 21.—7. **ἐπ' αὐταῖς**, *over them*, but below in 11 **ἐπὶ τῶν κέων**, *on board the ships*.—8. **ἠγείτο δ' αὐταῖς**, *conducted them*, = *ἠγεῶν ἦν αὐταῖς* (dat. of advantage).—10. **ἐπολιόρκει**, *he had been besieging*. For the tense, cf. **ἐφύλαττον**, p. 10, 10, and the note.

§ 3. 11. **μετάπεμπτos**, *sent for*, equal to *μεταπεμφθεῖς*, and so followed by **ὑπὸ Κύρου** (G. 1234; H. 818 a). Chirisophus was sent with these troops from Sparta in response to the request of Cyrus, who had rendered the Lacedaemonians substantial aid in bringing the Peloponnesian War to a close. See the *Introd.*, §§ 18, 20<sup>1</sup>. On the retreat, Chirisophus became senior commander.—12. **ὧν . . . Κύρω**, *the command of whom he (now) held under Cyrus*.—13. **ἄρμου**, *lay at anchor*. The quarters of Cyrus, it would appear, were pitched close upon the sea.—14. **οἱ παρὰ Ἀβροκόμα**: the case is due to the influence of *ἀποστάντες*. Cf. **τῶν παρὰ βασιλέως**, p. 2, 6, and the note. For the gen. Ἀβροκόμα, see G. 188, 3; H. 146 D. This Doric gen. is found in Attic chiefly in foreign proper names.—The 700 hoplites under Chirisophus and the 400 deserters from Abrocomias complete the Greek force of Cyrus. See the *Introd.*, § 22.

§ 4. 18. **πύλας**: the art. is omitted, since the word is used almost as a proper name. **ἦσαν δὲ ταῦτα**, *and these (the "gates") consisted of*. For **ταῦτα**, where we should expect **αὐται**, cf. **αὐτη**, p. 2, 26, and the note. But **ἦσαν** remains in the pl., as if **αὐται** were the subj., although the form **ταῦτα** would strictly require **ἦν** (G. 899, 2; H. 604).—19. **τὸ μὲν ἕσωθεν**: sc. **τείχος**.—**πρὸ τῆς Κιλικίας**: explanatory of **ἕσωθεν**, as in 21 **πρὸ τῆς Συρίας** of **ἕξω**.—20. **εἶχε**: not, of course, in person. For its agreement, cf. **ἦν**, p. 5, 11, and the note.—23. **ἅπαν τὸ μέσον**, *the entire distance between*.—24. **ἦσαν**: in agreement with **στάδιοι**. Cf. p. 7, 8, and the note.—26. **καθήκοντα**: to be connected with **ἦν**, **ἦν καθήκοντα** being equiv. to **καθῆκε**.—**ὑπερῶν**: i. e. *overhanging* the pass.—27. **ἔφειστήκεσαν**

Page 17.] *πύλαι*, a gate had been set in each wall. Here *πύλαι* has its proper meaning of *gate*, large and double like that in a city wall. Above in 18 the word refers to the pass.

Page 18.] § 5. 1. *μετεπέψατο*: from Ephesus probably. Cyrus must have long foreseen that the pass would bar his way. — *εἰσω καὶ ἔξω*, *within and without the pass*, i.e. between the two walls and beyond the wall on the Syrian side. The object of Cyrus was to attack Abrocomas both in front and rear. The distance between the two walls was a third of a mile (three stades). — 2. *βιασομένους*: the partic. expresses purpose. — *εἰ φυλάττουεν*: the mood is due to quot. (G. 1503; H. 937). — 3. *ὅπερ*: *just the thing which*, referring to the clause that precedes. — 4. *ἔχοντα*, *since he had*. — 6. *ὄντα*: quoted. Cf. *εἶναι*, p. 16, 14, and the note. — 7. *ὡς ἔλεγτο*: probably pers., *as he was said (to have)*. Cf. p. 6, 16, and the note. — *τριάκοντα μυριάδας*: see the Introd., § 14<sup>1</sup>

§ 6. 11. *ἦν*: we might have had *ἔστι*. Cf. *ἀθροίζονται*, p. 1, 8, and the note. — *τὸ χωρίον*: the subj.; the pred. subst. (here *ἐμπόριον*) seldom has the art. (G. 956; H. 669).

§ 7. 14. *τὰ . . . ἐνθήμενοι*, *putting on board* (G. 1242, 3; H. 818) *their most valuable effects*. — 15. *ὡς μὲν κτλ.*: the correl. clause with *δέ* is omitted; but *μὲν* implies that there was another opinion in the camp. — *ἔδοκουν*: pers. const. (G. 1522, 2; H. 944 a). — 16. *φιλοτιμηθέντες*, *since they were jealous*. *ὅτι εἶα Κῆρος* is also causal (G. 1505; H. 925). — *στρατιώτας*: obj. of *ἔχειν* in 19. — 17. *ἀπελθόντας*: see i. 3. 7. — *ὡς ἀπιόντας*: purpose. Cf. *ὡς ἀποκτενῶν*, p. 1, 15, and the note. For the fut. force of *εἶμι*, see G. 1257; H. 828 a. — 18. *καὶ οὐ*: sc. *ἴστας* from the preceding *ἀπίωντας*. — 19. *διήλαθε λόγος*, *a report went abroad*. — *ὅτι διώκοι*: quoted. — 20. *τριήρεσι*: cf. p. 15, 21, and the note. — *ὡς δειλοῦς . . . ληφθήναι*, *that they might be captured, because they were cowards*. *ὡς* shows that the reason assigned is that of the subj. of *ἠύχοντο*. — 21. *ᾤκτειρον εἰ ἀλώσονται*, *pitied them if they were to be captured*. The original thought was, *we pity them if they are to be captured*. For the mood, see G. 1502, 2; H. 937. For *εἰ ἀλώσονται* of the direct form, cf. *εἰ πιστεύσομεν*, p. 15, 17, and the note. Cyrus had already shown how severe he could be. Cf. i. 2. 20. A striking general remark on this is found in i. 9. 13.

§ 8. 24. *ἀλλ' . . . ἐπιστάσθων*, *but nevertheless, let them well* (emphasized by *γέ*) *know*. — 25. *ἀποδεδράκασιν, ἀποπεφύγασιν*: the first means *escape by stealth*, like a runaway slave; the second, *escape by rapid flight*, so as not to be caught. The clauses that follow make this distinction clear. — 26. *ὅπη οἴχονται*, *in what direction they are gone*. — 27. *ὥστε εἶλεν*: result. Cf. *ὥστε εἶναι*, p. 2, 7, and the note. — *μὰ τοὺς θεοῦς*: note that the oath is neg. (G. 1066; 1067; H. 723).

Page 19.] 1. οὐδ . . . οὐδεῖς : emphatic neg. Cf. p. 12, 23. — 2. ἕως ἄν παρῆ τις, *so long as any one stays by me*, general suppos. in pres. time (G. 1431, 1; H. 914, B. 1). So ἐπειδὴν βούληται following. — 3. αὐτούς : pl. though referring to τις. Cf. πάντας, p. 2, 6, and the note. — 4. περί, *in respect to, to*. — 5. φρουρούμενα, *guarded, i.e.* under the protection of the resident garrison. φρουρούμενα is neut., although it limits both τέκνα and γυναῖκας, since these are regarded as articles of property. Tralles was in Lydia. See the map. — 6. τούτων στερήσονται : the pass. of the const. explained in G. 1118; H. 748 a. στερήσονται is a fut. mid. used as a pass. — 7. By this unlooked-for clemency Cyrus got the good-will of the Greeks and lost little; for though the generals deserted, their troops remained. How many men had Xenias and Pasion under their command?

§ 9. 9. εἴ τις καί, *if anybody indeed, i.e. even he who, even those who*. — 10. ἀθυρότερος, 'a bit out of heart.' The comp. often gives the force of *rather* or *somewhat* to the meaning of the adj. — 11. μετὰ ταῦτα : mark the asyndeton. — 12. ὄντα : *which was*, attrib. partic. — 13. πλέθρου : pred. gen. of measure (G. 1094, 5; H. 732 a) after ὄντα, τὸ εἶδος being an acc. of spec.; but below in 20 τὸ εἶδος is the subj. of ἦν understood, πλέθρου having the same const. that it has here. See p. 10, 20 and 21, and notes. For still another const., cf. p. 5, 23. — 14. πρᾶειν, *tame* (G. 348; H. 247 a). — 15. ἐνόμιζον, cf. ἦν, p. 18, 11, and the note. For the two accs. after ἐνόμιζον, see G. 1077; H. 726. — 16. ἀδικεῖν : *sc. τινά* as subj. — 17. Παρυσάτιδος . . . δεδομένα, *belonged to Parysatis, having been given her for girld-money* (cf. our "pin-money"). For the gen., cf. Τισσαφέρους, p. 2, 18.

§ 10. 20. Δάρδατος : *the Dardas*. See the map. Cyrus now gets into the valley of the Euphrates, but does not cross this river until eight days later at Thapsacus. — 21. ἦσαν : for the number, see G. 898, 2; H. 604 b; and cf. p. 10, 19. — 22. ὄρξαντος : note the tense. — 23. Belesys had probably fled on the approach of Cyrus, who in consequence treated the country as that of an enemy. — 24. αὐτόν : *i.e.* the park. Pronouns of reference generally take the gender of the subst. to which they refer.

Page 20.] § 11. 1. Cyrus now openly declares the real object of the expedition, which must have been apparent to the Greeks for some time. Cf. i. 3. 21. They had kept on, however, intending at the Euphrates to demand money (§ 12), which Cyrus now agrees (§ 13) to give them. — 2. ὅτι ἔσοιτο : note the tense and give the dir. form. — 3. εἰς Βαβυλῶνα : not *at Babylon*, but to be connected with ἡ δόδος ἔσοιτο directly.

§ 12. 5. ποιήσαντες ἐκκλησίαν : cf. συνήγαγεν ἐκκλησίαν, p. 12, 2, and see the Introd., § 27. — 6. ἐχαλέπαινον : the anger of the soldiers was doubtless more or less feigned, to force from Cyrus the larger sum. — 7. στρατηγοῖς : dat. of indir. obj. (G. 1160; H. 764, 2). — 8. αὐτούς . . .

Page 20.] . . κρύπτειν: quoted. What they said was, *πάσαι ταῦτ' εἰδότες κρύπτετε, although you have known* (G. 1563, 6; H. 969*e*) *this for a long time* (G. 1258; H. 826), *you have been keeping it secret.* — οὐκ ἔφασαν ἰέναι: cf. the same, p. 11, 22, and the note. — 8. ἰάν . . . διδώ: equiv. to *unless money were given them.* — χρήματα: not an increase of their regular pay (*μισθός*), but a *largess.* — 9. ὥσπερ, as (*it had been given*). — προτέροις: pred. to ἀναβάσει (G. 926; H. 619*a*). Cf. προτέρα, p. 10, 26. The reference is to the 300 Greeks who accompanied Cyrus to Babylon at the time of his father's death. — καὶ ταῦτα, and *that too.* — 10. ἰόντων: sc. ἐκείνων, referring to οἱ ἀναβάντες. The part. ἰόντων is concessive, like εἰδότες in 7, but καλοῦντος is causal. The latter is opposed to ἐπὶ μάχην, not to ἰόντων.

§ 13. 12. ὑπέσχετο δώσειν: Xenophon might have used δοῦναι or διδοῦναι. Cf. δώσειν, p. 16, 22, and the note. — πέντε μνάς: these were probably Persian minas, about one fourth heavier than the Attic. — 13. ἀργυρίου: gen. of material (G. 1085, 4; H. 729*f*). — ἐπὶν ἤκωσι: cond. rel. clause, quoted without change of mood. So μέχρι ἂν καταστήσῃ (G. 1465; H. 921). — τὸν μισθόν: a daric and a half a month (i. 3, 21). — 14. ἐντελεῖ: pred. adj. The fulfilment of these splendid promises of Cyrus was prevented by his premature death. See the *Introd.*, § 25<sup>2</sup>. — 15. τὸ πολὺ, the *greater part* (G. 967; H. 665). — 17. πρὶν εἶναι, *before it was* (G. 1470; H. 955). This const. occurs again in 25 (in exactly the words used here) and p. 21, 8. — 18. πότερον . . . ἢ: double indir. quest. (G. 1606; H. 1017). — οὐ: accented at the end of the sentence (G. 138, 1; H. 112*a*). — 19. τῶν ἄλλων: gen. with the adv. Cf. αὐτοῦ, p. 14, 14, and the note. — Give the dir. form of all the quoted sentences in this and the preceding section.

§ 14. 20. πεισθήτε: the aor. mid. of this verb is not used, but the aor. pass. has the sense of the mid., *obey.* — οὔτε . . . πονήσαντες, *without either toil or danger*, partic. of manner. — 21. τῶν ἄλλων: with στρατιωτῶν, which is in double const., first with πλέον (G. 1153; H. 756), and then with προ-τιμήσεσθε (G. 1132; H. 751). The object is to emphasize the great advantage over the rest to be gained by following his advice. — 23. τοὺς Ἕλληνας: subj. of ἐπεσθαί.

§ 15. 27. ὑμεῖς . . . διαβαίνειν, *you (emphatic) will have credit of being the cause of it, by having begun the passage (of the river).* For τοῦ διαβαίνειν, see G. 1547; 1099; H. 959; 738.

Page 21.] 2. ἐπίσταται: sc. χάριν ἀποδιδόναι. — εἰ τις καὶ ἄλλος: cf. p. 15, 11, and the note. — 4. τοῦμπαλιν: i. e. τὸ ἐμπαλιν (by crasis). — ὡς . . . παιθομένοις, *because (as he will feel) you alone carried out his wishes.* — πιστοτάτοις: as *most trustworthy*, pred. — 6. ἄλλου . . . θέσθε, *whatever else you may want.* ἄλλου for ἄλλο by *inverted assimilation* (G. 1035; H. 1003); or as gen. with τεύξεσθε.

Page 21.] § 16. 8. ἐπειθοντο . . . διέβησαν: note the difference in tense. — 10. διαβεβηκότας, *that they had crossed*, partic. in indir. discourse. — 11. Γλοῦς, *Glus*, son of Cyrus's admiral. — Ἐγὼ μὲν . . . μελήσει: note the contrast of persons marked by the expression of the nom. of the pers. prons. (G. 896; II. 602 a). — 12. ὅπως ἐπαινέσετε: this obj. clause is in fact here a gen. (G. 1105; II. 742).

§ 17. 15. ἐλέγεται πέμψαι, *he was said to have sent*, pers. const. — 16. τὸ ἄλλο στράτευμα ἅπαν: the order of crossing was, Menon's force, Cyrus and the barbarians, and then the rest of the Greek army. — 18. τῶν μαστῶν: μαστός is *one of the breasts*, στέρνον (p. 38, 11) *the breast, chest*.

§ 18. 19. οἱ δὲ . . . πλοίοις: what the inhabitants of Thapsacus said, supplying the ellipses necessary to the const., was οὐπόποθ' οὐτος ὁ ποταμὸς διαβατὸς ἐγένετο περὶ ἢ εἰ μὴ νῦν (*except now, emphasizing οὐπόποτε*), ἀλλὰ (διαβατὸς ἦν μόνον) πλοίοις. Note the change of νῦν to τότε in passing from dir. to indir. discourse. In the same way the pers. of the quoted verbs is often changed. 21. ἄ τότε . . . διαβῆ: a statement added by the historian. — κατέκαυσεν: plup. in force. — 22. ἴνα . . . διαβῆ: note the mood. — ἐδόκει δὲ . . . βασιλεύσοντι, *it appeared accordingly that it (i.e. the lowness of the river) was a divine intervention, and that the river had plainly retired before Cyrus, because (he was) about to be king*: the sentiment of the truckling Thapsacenes.

§ 19. 28. ἐπεσιτίσαντο: because they were about to cross the desert of Arabia. See the map.

## CHAPTER V.

Page 22.] § 1. 1. τῆς Ἀραβίας: occupied by roving tribes of Arabs called by Strabo (16, p. 748) Ἀραβες Σκηνηταί. 2. ἔχων, *with*. Cf. p. 1, 10. — 4. ἦν μὲν . . . θάλατρα, *the ground was wholly a level plain, just like the sea*. ἅπαν with πεδίον, where we should expect ἅπασα limiting γῆ. Cf. p. 131, 2. — 6. ἅπαντα: pl., although the preceding τι is sing., lit. *if there was anything else, etc., they were all, etc.* Cf. πάντας, p. 2, 6, and the note.

§ 2. 7. δένδρον . . . ἐνῆν, *but there was no tree* (emphatic position) *in it*. — πλείστοι, *very many*. — 9. οἱ ἵππεις: these were the horse with Clearchus. Cf. τοὺς ἵππείας, p. 25, 16, and the note. — 10. ἐπεὶ διώκοι, ἔστασαν: for the opt. cf. p. 6, 8, and the note. So ἐπεὶ πλησιάζοιεν, ἐποίησαν in 12. — 13. ταῦτόν: for τὸ αὐτό (G. 400; H. 265). — καὶ οὐκ . . . διαδεχόμενοι, *and it was impossible to catch them, unless the horsemen, posting themselves at intervals, hunted them in relays*. — 14. θηρῶν: general supposition in past time (G. 1393, 2; II. 894, 2).

§ 3. 17. πολὺ γὰρ . . . χρωμένη, *for it withdrew to a great distance in its flight, plying (χρωμένη) its feet in running, and raising and using*

**Page 22.]** (*χρωμένῃ*) *its wings like a sail*. *δρόμῳ* and *αἶρονσα* express the manner. — 19. *ἂν ἀνιστῆ, ἔστι*: general supposition in present time (G. 1393, 1; H. 894, 1). For the accent of *ἔστι*, see G. 144, 5; H. 480, 1. — 22. *ἦν*: the narrative style is resumed.

§ 4. 24. *πλεθριαῖον*: we might have had *πλήθρον*. Cf. p. 10, 21; p. 19, 15. — 25. *ἔρημη*: prob. *in the desert, solitary*. Cf. the use of the word in 2. The meaning cannot be *uninhabited*, since the troops here take in three days' supplies; nor *deserted*, in the sense of temporarily abandoned by its inhabitants on the approach of the army, for such a fact would require a more explicit statement, such as the historian makes when he describes the flight of the people of Tarsus (i. 2. 24). — *ὄνομα δ' αὐτῆ*: sc. *ἦν*. The phrase is equiv. to *ὠνομάζετο δέ* and has *Κορσωτῆ* as pred. nom. For a different const. used to express the same thought, cf. p. 19, 28. — 26. *Μάσκα*: Doric gen. Cf. *Ἀβροκόμα*, p. 17, 14, and the note. — 27. *ἔπεισι-σαντο*: Corsote thus appears to have been a depot of supplies in the middle of the desert.

**Page 23.]** § 5. 3. *Πύλας*: see the Dict. and the map. — 5. *ἄλλο*: see G. 966, 2; H. 705. — *οὔτε οὔδεν*: cf. p. 11, 11, and the note. — 7. *ὄνους ἀλέτας*, *mill-stones*. See the Dict., s.v. *ἀλέτης*. From the ass, as a beast of burden, the term *δνος* came to have various derived meanings, as *windlass* in Herod. vii. 36 (*δνοισι ξυλῖνοισι*), and here *the upper mill-stone*.

§ 6. 10. *πρῆσθαι*: sc. *σίτον*. — *Λυδία*: Cyrus the Great, after subduing the Lydians, forbade them, at the suggestion of Croesus himself (Herod. i. 155), the use of arms, and required them to teach their sons the arts of music and selling at retail. So they became a race of hucksters. — 11. *ἐν τῷ βαρβαρικῷ*: the native troops of Cyrus encamped apart from the Greeks. Cf. i. 2. 16. — *ἀλεύρων*: gen. of material (G. 1085, 4; H. 729 *f*). — 12. *τεττάρων σίγλων*: gen. of price. The *σίγλος* was the Persian drachma (*σισίον* Persian talent). — *δύναται*, *is worth*, trans. — 13. *Ἀπτικοὺς*: agrees with *ὀβολοὺς*, limiting also *ἡμωβόλιον*. — 14. *ἐχώρει*, *held*. The *choenix* was about a quart, and this amount of meal or flour cost about 45 cents in the desert, or fifty or sixty times as much as it cost at Athens about this time. — *κρέα . . . διεγιγνοντο*, *so the soldiers subsisted by eating* (or simply *on*) *flesh*. In this climate this was accounted a hardship. See the *Introd.*, § 26<sup>1</sup>.

§ 7. 15. *ἦν . . . οὓς*, *some of these marches*, *ἦν οὓς* being a past form of the common *ἔστω ὃ* (G. 1029; H. 998). In such irregular phrases the verb keeps a fixed form, without regard to the unexpressed subject. — 16. *οὓς*: cogn. acc. with *ἤλαυνεν*. — *μακροὺς*: pred. adj. — *ὁπότε βούλοιο*: cf. *ἐπεὶ δῶκα*, p. 22, 10, and the note. — 18. *καὶ δὴ*: adding a special fact, *and once in particular*. — *φανέντος*: in agreement with the nearer

Page 23.] subj. Cf. πολύ, p. 10, 13, and the note. — 19. ταῖς ἀμάξαις δυσπορεύτου, *hard for the wagons to get through*. — 21. στρατοῦ: part. gen. with a verb (G. 1097, 1; II. 736).

§ 8. 23. ὥσπερ ὀργῆ, *just as (if) in anger*. Cf. the use of ὥσπερ with the partic., p. 15, 14, and the note. — 25. θεάσασθαι: prop. *look upon, behold*, with interest or wonder, while ἰδεῖν is see in general. — 26. κάνδυς: see the Dict. — 27. ἔτυχεν ἐστηκώς: see G. 1586; H. 984. — ἔντο, *rushed*. — ὥσπερ . . . νίκης, *just as one would run (i.e. in a foot-race at the public games) to get the victory*. περὶ νίκης implies the prot. (G. 1413; H. 902) *if he should be running for (περὶ, about, concerning, expressing the aim) victory*. — 28. καὶ . . . γηλόφου, *even (modifying the entire phrase that follows) down a very (μάλα) steep hill*. — ἔχοντες . . . ἀναξυρίδας, *having on both their costly tunics and colored brouzers*.

Page 24.] 4. εἰσπηδήσαντες εἰς: cf. ἐκβαλεῖν ἐκ, p. 4, 15, and the note. — θάπτον ἢ . . . ᾤετο, *more quickly than (omit ὡς, as, in Eng.) one would have thought*. For ἂν ᾤετο, a potential indic. with ἂν, see G. 1335, 1336, and 1337. — 5. μετώρους ἐξεκόμισαν: i.e. *lifted and carried out*.

§ 9. 6. τὸ σῦμπαν, *upon the whole, in general*, adv. acc. — δηλός . . . σπεύδων, *Cyrus showed that he was in haste* (G. 1580; 1593; H. 981). ὡς implies that the idea of haste is expressed as the thought of Cyrus. — 7. ὁδόν: acc. of extent of space. — ὅπου μή, *where not, i.e. except where*. — 8. ὅσῳ . . . τοσοῦτω, *quanto . . . tanto, the . . . the* (G. 1184; II. 781 a). — ὅσῳ . . . μαχίσθαι: the thought of Cyrus was, in the dir. form, ὅσῳ ἂν θάπτον ἔλθω, τοσοῦτω . . . μαχοῦμαι (G. 1497; H. 932). — 9. ἀπαρασκευοτέρῳ: pred. adj. — 11. συναγείρεσθαι: in the dir. form, ὅσῳ ἂν σχολαιτερον ἔλθω, τοσοῦτω πλέον συναγείρεται βασιλεὶ στρατεύμα, *the greater (will be the) army (that) is now collecting for the King*, where συναγείρεται expresses an action in progress, but implies the *future* size of the army which is now collecting, and is, therefore, a natural apod. to ὅσῳ ἂν ἔλθῃ. — καὶ συνιδεῖν . . . οὔσα, *but, further (καὶ) the attentive observer could see at a glance (συνιδεῖν) that the King's empire was strong in its extent of territory and number of inhabitants, etc.* συνιδεῖν is first introduced as subj. of ἦν, *it was possible to see, and the natural const. would have been τὴν ἀρχὴν ἰσχυρὰν οἶσιν*. But after τὸν νοῦν the writer's point of view seems to change, and the rest of the sentence is framed as if for συνιδεῖν ἦν the nearly equivalent δὴλη ἦν had been used. For the const. with δηλός ἐστι, cf. 6, and the note. — 12. πλήθει: with χώρας, *extent*, but with ἀνθρώπων, *number*. — 14. διεσπᾶσθαι: perf. For the const. of the inf., the subject of which is δυνάμεις, see G. 1517; H. 959. — 15. διὰ ταχέων, *with speed*, lit. *through quick (measures)*. — εἰ . . . ἐποιεῖτο, i.e. in case of a sudden attack. For the mood of ἐποιεῖτο, where we might have had ποιεῖτο (for which there is inferior MS. authority), see G. 1395; H. 894 c.

Page 24.] § 10. 16. πέραν τοῦ ποταμοῦ, *across the river* (G. 1148; H. 757), *i.e.* on its southern bank. — 17. ὄνομα δὲ Χαρμάνδη: *cf.* p. 22, 25, and the note. — 18. ἡγόραζον τὰ ἐπιτήδεια: see the *Introd.*, § 26<sup>1</sup>, *end.* — 19. διφθέρας, χόρτου: double obj. (G. 1113; H. 743). — 20. στεγάσματα, *as tent-covers*. *Cf.* ἀρχοντα, p. 1, 10, and the note. — 21. συνήγον, *brought or drew them together at the edges*. — ὡς μὴ ἀπτεσθαί: result. Observe that the consecutive particle is ὡς (G. 1456; H. 1054, 1, *f*). — κάρφης: for the case see G. 1099; H. 738. — 23. ἐκ, ἀπό: the one *out of*, the other *off of*. — 24. τοῦτο . . . πλείστον, *for this was very abundant in the country, i.e.* millet was the common staple of the country. τοῦτο neuter, although referring to μελίνης.

§ 11. 26. ἀμφιλέξαντων τι, *having had some dispute*.

Page 25.] 1. ἀδικεῖν . . . Μένωνος, *that Menon's soldier* (probably two soldiers, one of Menon, the other of Clearchus, had begun the quarrel) *was in the wrong*. ἀδικεῖν by quot. after κρίνας. — ἐνέβαλεν: probably on the spot, with his own staff, after the Spartan fashion. Clearchus was a severe disciplinarian. *Cf.* ii. 3. 11, ii. 6. 9. — 2. τὸ ἑαυτοῦ στράτευμα: *cf.* 6 and 7. The different divisions of the Greek troops encamped apart from one another. See the *Introd.*, § 40<sup>2</sup>. — 3. ἐχαλέπαινον . . . Κλεάρχῳ, *look it hard, and were exceedingly angry at Clearchus*. *Cf.* στρατηγούς, p. 20, 6, and the note.

§ 12. 4. ἡμέρα: *cf.* τῇ ὑστερατῶ, p. 10, 4, and the note. — 6. ἀφιππεύει: the general was mounted. See the *Introd.*, § 32<sup>2</sup>. — 7. σὺν . . . αὐτόν, *with few* (*pred. adj.*) *about him*, *lit. with those about him (being) few*. — 10. διαλαύοντα: not the partic. in indir. discourse (G. 1582; 1583). — ἔησι τῇ ἀξίνῃ, *hurled his axe at him*, *lit. sends (at him, sc. αὐτοῦ, G. 1099; H. 739) with his axe*. — 11. αὐτοῦ: for the case, see G. 1099; H. 748. — λιθῶ: *sc. ἔησι*.

§ 13. 13. καταφεύγει: difference in meaning from ἀποφεύγω, p. 18, 26? — 15. αὐτοῦ, *there, i.e.* where they were. — τὰς ἀσπίδας . . . θέντας: the left knee was slightly advanced, the shield set firmly in rest upon it, and the spear held in readiness for defence. Clearchus saw that he might be repulsed and obliged to fall back upon his heavy-armed troops. — 16. τοὺς ἱππέας: not mentioned in i. 2. 9. These were the only Greek cavalry with Cyrus. See the *Introd.*, § 22. — 17. οἱ ἦσαν αὐτῶ: equiv. to οὐς εἶχεν. — 18. οἱ πλείστοι: *sc. ἦσαν*. — 19. ἐκπεπλήχθαι, *were thoroughly frightened* (G. 1275). — 20. οἱ δέ, *but others*, as if τοὺς μὲν stood with τρέχειν. — ἔστασαν, *'stood riveted to the spot.'* — 21. τῷ πράγματι: dat. of cause.

§ 14. 21. ἔτυχε . . . προσιών, *happened to be coming on later*. For the partic., *cf.* παρών, p. 1, 5, and the note. ἐπομένη is in the same const. —



Page 25.] 22. τάξις : see the Introd., § 30<sup>2</sup>. — αὐτῷ : with ἐπομένη (G. 1175 ; II. 772). — 23. οὖν : ἔτυχε . . . ὀπλιτῶν is parenthetical, and οὖν resumes the narration. — ἄγων : sc. τὴν τάξιν. — 24. ἔθετο τὰ ὄπλα, halted under arms, ordered arms. For the phrase τίθεσθαι τὰ ὄπλα see the Dict., s.v. τίθημι. It never means stack or pile arms. — Κλεάρχου μὴ ποιεῖν : cf. αὐτοῦ μὴ καταλῆσαι, p. 4, 2, and the note. — 25. αὐτοῦ . . . καταλευσθήναι, when he (i.e. Clearchus) had barely escaped being stoned to death. See the Dict., s.v. δέω. and G. 1112 ; H. 743b. — 26. λέγου : opt. in a causal sent. (G. 1506 ; II. 925b). — αὐτοῦ refers to Clearchus.

Page 26.] § 15. 1. ἐν τούτῳ, meanwhile (sc. τῷ χρόνῳ). — καὶ Κῦρος, Cyrus also. — 2. τὰ παλάτα : see the Introd., § 14. What word is used to designate the Greek hoplite's spear? — 3. τῶν πιστῶν : partitive gen. The trusty counsellors or attendants of a Persian prince were called οἱ πιστοί. In the *Persians* of Aeschylus, the twelve elders who form the chorus say of themselves (vs. 1) τάδε . . . Πιστὰ καλεῖται (for καλούμεθα Πιστοί).

§ 16. 4. Πρόξενε : Proxenus now seemed more prominent than Menon. — 5. εἰ . . . συνάψετε : for this form of the prot. to express fut. cond., see G. 1405 ; II. 899. — 7. κατακεκόψεσθαι, shall be instantly cut to pieces (G. 1266 ; II. 855b). — 8. κακῶς . . . ἐχόντων : equiv. τοῖς ἐὰν τὰ ἡμέτερα κακῶς ἔχη. — 10. τῶν παρὰ βασιλεῖ ὄντων : i.e. ἢ οἱ παρὰ βασιλεῖ ὄντες, ποὶ ἢ τοῖς παρὰ βασιλεῖ ὄσει. See G. 1155 ; H. 643b.

§ 17. 11. ἐν αὐτῷ ἐγένετο, came to himself, recovered his senses, Lat. ad se rediit. — παυσάμενοι : sc. τῆς μάχης. — 12. κατὰ χώραν ἔθεντο τὰ ὄπλα : see the Dict., s.v. τίθημι, and note on 25, 24.

## CHAPTER VI.

§ 1. 13. ἐντεῦθεν : from the camp opposite Charmande. See the Map. — προΐόντων, as they advanced (sc. ἀπῶν), but in 15 προΐοντες, keeping ahead (of the army). — ἐφαίνετο, there kept appearing, impf. For its agreement with the neuter plur., see G. 899, 2 ; 901 ; H. 604, 607. — 14. ὡς . . . ἵππων, of about 2000 horse, poss. pred. gen. — 15. οὔτοι : referring to the ἵπποις implied in ἵππων. — εἴ τι ἄλλο, i.e. whatever else (cf. p. 22, 5). — 16. γένοι : dat. of respect (G. 1182 ; H. 780). — 17. τὰ πολέμια λεγόμενος, reckoned, in matters pertaining to war, acc. of spec. — 18. Περσῶν : part. gen. — καὶ πρόσθεν, previously also.

§ 2. 19. εἰ αὐτῷ δοίη κτλ. : Orontas said, εἰ ἐμοὶ δοίης, ἢ κατακάνοιμι ἂν ἢ ἂν ἔλοιοι κτλ. (G. 1481, 2). — 20. ὅτι : in unusual position ; we should expect ὅτι εἰ αὐτῷ κτλ. — 21. ἄν : twice expressed, belongs also with the two following opts. (G. 1314). — 22. τοῦ κάειν ἐπιόντας, from attacking (ἐπιόντας limiting the subj. of κάειν) and burning (G. 1549 ; II. 963). —

Page 26.] 23. ποιήσειεν . . . δύνασθαι, *would make it so that they should never be able, etc.*; cf. p. 27, 27. ὥστε is generally omitted in this const.; cf. p. 30, 12; p. 78, 7. — 25. ταῦτα: subj. of ἐδόκει. — 26. τῶν ἡγεμόνων: the commanders of Cyrus's native cavalry.

Page 27.] § 3. 2. ἤξοι, δύνηται: partial change of mood (G. 1498). — 3. ὡς ἂν δύνηται πλείστους: a cond. rel. clause. We might have had simply ὡς πλείστους. See note on p. 2, 12. — 5. ἐνῆν ἐν: cf. εἰς repeated in p. 24, 4. — τῆς πρόσθεν: cf. p. 16, 4, and p. 19, 8. — 7. ὁ δε, *but he*. Cf. p. 1, 14, and the note.

§ 4. 10. ἐπτά, *seven of them*, added to restrict τοὺς ἀρίστους. — 12. θέσθαι τὰ ὄπλα, *to station themselves under arms*. Cf. ἔθετο τὰ ὄπλα, p. 25, 24, and the note. — 13. τριοχιλίουσ: the great number of men (one quarter of the entire Greek force) would seem to show apprehension on the part of Cyrus. Orontas was a man of influence, and doubtless had many friends among the barbarians. It should be noticed, however, that some of the seven Persians summoned to judge Orontas were his own relatives. Cf. οἱ συγγενεῖς, p. 29, 3.

§ 5. 15. καὶ αὐτῷ καὶ τοῖς ἄλλοις, *not only to him (i.e. Cyrus) but also to the rest (i.e. of the Persians)*, that is, it was generally known to the Persians that Clearchus was the most prominent man among the Greeks. See the Introd., § 23<sup>1</sup>. — 16. τῶν Ἑλλήνων: part. gen. with μάλιστα, the thought being strengthened by προ- in προτιμηθῆναι, *was honored above (the rest)*. Cf. the similar expression τῶν ἄλλων πλέον προτιμήσεσθε στρατιωτῶν, p. 20, 21. — 17. τὴν κρίσιν ὡς ἐγένετο: for ὡς ἡ κρίσις ἐγένετο, *how the trial was conducted*. Cf. note on τῶν βαρβάρων, p. 2, 8. — 18. οὐ γὰρ ἀπόρητον ἦν: i.e. ὡς ἡ κρίσις ἐγένετο. — 19. ἄρχειν: he said ἤρχεν (G. 1285, 1; H. 853 a). — τοῦ λόγου, *the debate*. For the case, cf. τοῦ διαβαίνειν, p. 20, 27.

§ 6. 20. σὺν ὑμῖν βουλευόμενος, *taking counsel with you*. — 21. ὅ τι . . . ἀνθρώπων, *whatever is just, etc.*, rel. clause, summed up emphatically in τοῦτο. — 22. πρῶξ: aor. subjv., not fut. ind., since the clause is final (G. 1366; H. 881 c). — τουτουί: with an emphatic gesture (G. 412; H. 274). — 23. ἐμός: with the art. (G. 946, 1; H. 675). — 24. εἶναι: for this inf. expressing purpose, cf. διαρπάσαι, p. 9, 14. — ἐμοί: with ὑπήκουον (G. 1174; H. 765). — ὡς ἔφη αὐτός, *as he himself said* (G. 989, 1; H. 680, 2). The nominative of αὐτός is always adj. (= ipse), never subst., although in English we must always (as here) supply the omitted *he*. Cyrus discredits the statement. Cyrus, in his capacity of military commander (κάρανος) of western Asia Minor, had probably put Orontas in charge of Sardis. When, therefore, Artaxerxes became king and Orontas renounced the authority of Cyrus, it was easy for him to take forcible and absolute possession of the city. — 26. καὶ ἐγὼ ἐποίησα, *and I brought it about*,

**Page 27.]** dependent on *ἐπεὶ*, above. The principal clause begins with *μετὰ ταῦτα*, p. 28, 1. — *αὐτόν* : not the obj. of *προσπολεμῶν*, which takes the dat. Cyrus began to say, *ἐγὼ αὐτόν* (*him*, emphatic) *προσπολεμῶν* (manner) *ἐποίησα τοῦ πρὸς ἐμὲ πολέμου παύσασθαι* (*αὐτόν* being subj. of *παύσασθαι*), but after *ἐποίησα* changed the const. of the sent., so that *αὐτόν* seems to stand loosely with *ἐποίησα* (*made him so that he thought it best, etc.*). For *ὥστε δόξαι*. cf. p. 26, 23, and the note.

**Page 28.]** 1. *δεξιάν . . . ἔδωκα* : among the Persians a pledge of especial solemnity.

§ 7. *μετὰ ταῦτα*, since that, i.e. the pledge given and received. There is an abrupt change of address from the council to Orontas, which is helped by the insertion of *ἔφη*, said he. — 2. *ἔστιν . . . ἠδίκησα*, is there any wrong which I have done you? For the accent of *ἔστιν*, which here denotes existence, cf. p. 22, 20, and the note. *ὅτι* is a cognate acc. (G. 1054; 1076; H. 716 b; 725 a). — 3. *οὐ* : sc. *ἔστι* or *ἔφη*, or we may consider *οὐ* as a dir. quot., "No," like *οὐδ'* . . . *δόξαιμι* in 18, below. For its accent, cf. p. 20, 18, and the note. — *ἠρώτα*, went on asking, but the aor. *ἠρώτησεν* in 13, in the case of the single question, asked. — *Οὐκοῦν* : implying an affirmative answer (G. 1603; H. 1015). What is the difference in meaning between *οὐκοῦν* and *οὐκουν*? — 4. *οὐδέν . . . ἀδικούμενος* : the partic. is concessive. *οὐδέν* is a cognate acc., *οὐδέν ἀδικούμενος* being the pass. of the const. occurring in 2, above (G. 1239; H. 725 c). Cf. 11 and 13, below. — 5. *κακῶς ἐποίησ* : for this phrase, see G. 1074; H. 712. — 6. *ὅτι ἐδύνα*, in what (acc. of specification) you were able. — *ἔφη*, said "Ycs." — 7. *ἔγνωσ*, came to know, had ascertained, understood. — *τὴν σαυτοῦ δύναμιν* : i.e. how weak it was. — 8. *μεταμέλει σοι* : in the dir. form *μεταμέλει μοι*, dat. of the indir. obj.

§ 8. 11. *ἀδικηθεὶς* : causal partic. — 12. *ἐπιβουλεύων* : cf. *δῆλος ἦν ἀνιώμενος*, p. 7, 18, and the note. — 13. *οὐδέν ἀδικηθεὶς* : sc. *ἐπιβουλεύων αὐτῷ φανερός γέγονε*. — 14. *περὶ ἐμέ* : cf. *περὶ ἡμᾶς*, *περὶ ἐκείνους*, p. 10, 5. — *γεγενῆσθαι* : quoted after *ὁμολογίαις*. — 15. *Ἡ γάρ*, (*I confess*), for in truth, etc. — 16. *ἂν γένοιτο* : potential opt. (G. 1327; 1328; 1329; H. 872). — 18. *ὅτι* : introducing the dir. quot. (G. 1477) and not to be translated.

§ 9. 19. *πρὸς ταῦτα*, in view of this, thereupon. — 21. *πρώτος*, the first. What would *πρῶτον* mean? — *ἀπόφηναι* : what is the voice? Distinguish from *ἀποφῆναι* and *ἀποφῆναι*. — 22. *ὅτι σοι δοκεῖ* : indir. quest. depending on the idea of *declare* in *ἀπόφηναι γνώμην*. — 24. *τοῦτον* : expressed three times, contemptuously. — 25. *ἡμῖν* : i.e. to you and me, said with a touch of arrogance. Why in the dat.? — 26. *τὸ κατὰ τοῦτον εἶναι*, so far as this fellow is concerned, absolute inf. in a parenthetical phrase (G. 1534, 1535; H. 956 a). — *ἐθελοντάς* : subst., not the partic. (*ἐθέλοντας*). — *εὐποιεῖν* : cf. *κακῶς ἐποίησ* in 5, above.

Page 29.] § 10. 1. ἔφη : *i.e.* Clearchus, when the trial was over. — 2. λαβὼν . . . Ὀρόνταν, *took Orontas by the girdle* (G. 1100 ; H. 738 a). — 3. ἐπὶ θανάτῳ, *as a sign that he was condemned to death*, but below in 6, ἐπὶ θανάτου, with a verb of motion, *to execution*. — καί, *even*. — 4. οἷς προσετέχθη, *to whom it was appointed, sc. ἐξάγειν*. — 5. προσεκύνησαν, *προσεκύνω* in application to Orientals means *prostrate one's self*. — 6. καίπερ εἰδότες, *although they knew* (G. 1573 ; H. 979). — 7. ἄγουτο : *why opt. ?*

§ 11. 9. οὔτε οὐδεὶς : *emphatic neg.* So οὐδὲ οὐδεὶς following. — 10. ὅπως ἀπέθανεν : *perhaps he was buried alive*. See Hdt. vii. 114, where the historian states that this was a Persian custom. — εἰδώς, *from positive knowledge*. — 11. ἄλλοι ἄλλως, *some in one way, others in another*.

## CHAPTER VII.

§ 1. 13. ἐντεύθεν : *probably from near Pylae* (p. 23, 3). *Cf.* p. 26, 13, and the note. See also the *Introd.*, § 42<sup>1</sup>. — 17. εἶδοκει, *he thought*. — εἰς . . . ἔω, *at daybreak* (G. 199 ; H. 161). — 18. μαχομένον : *fut. partic.* *Cf.* p. 14, 18. — 19. κέρως : *for the case*, see G. 1109 ; H. 741. — τοῦ εὐωνύμου : *i.e.* of the Greeks, who were next to the river. Cyrus drew up (διέταξε) his barbarian force (τοὺς ἑαυτοῦ) on the left of the entire Greek force.

§ 2. 21. ἡμέρα : *for the case*, see G. 1176 ; H. 772 c. — 25. πῶς ἂν . . . ποιοίτο, *how* (G. 1600 ; H. 1011) *he should fight the battle*, *potential opt.* *Cf.* p. 28, 16, and the note. — παρήνει . . . τοιάδε, *exhorted and encouraged them as follows*.

§ 3. 27. ἀνθρώπων ἀπορῶν βαρβάρων, *not from dearth of barbarians*. For the gen., *cf.* p. 13, 4. Cyrus adds ἀνθρώπων contemptuously to βαρβάρων, but calls the Greeks ἀνδρες. *Cf.* p. 30, 10, and the note. — 28. ἀμείνους καὶ κρείττους, *braver and stronger*.

Page 30.] 1. διὰ τοῦτο : *resumes νομίμων, because I thought, etc., on this account*. — 2. ὅπως ἔσεσθε : ὅπως with the fut. ind. in a command (G. 1352 ; H. 886). — 3. ἧς . . . ἧς, *which* (G. 1031 ; H. 994) *you possess* (pf. of κράομαι) *and on account of which* (G. 1128 ; H. 744), *etc.* — 4. ἐλοίμην ἂν : *what use of the opt. is this ?* — 5. ἀντὶ ὧν . . . πάντων, *in preference to all that* (G. 1038 ; H. 995) *I have*. The Persian government was an absolute despotism, and regarded all who were in dependence upon the king as his slaves. Cyrus is called the δοῦλος of Artaxerxes, p. 43, 22.

§ 4. 5. ὅπως . . . εἰδήτε : *a final clause*. — 6. εἰς οἶον . . . ἀγῶνα, *into what sort of a struggle you are going*, *indir. quest.* (G. 1600 ; H. 1011 a). *Cf.* in 9 below, οἶος γνώσεσθε. — 7. τὸ πλῆθος : *sc. ἐστὶ*. — 8. ἐπιασιν : *as fut.* — ταῦτα : *i.e.* their numbers and outcry. — τὰ ἄλλα . . . ἀνθρώπου, *as to all else, I feel* (lit. *seem to myself*) *even ashamed* (to think) *what sort of*

**Page 30.]** *men* (*ἀνθρώπους* with emphasized contempt at the end of the sent.) *you will discover those in our country to be* (partic. in indir. discourse). The dir. form of the quest. would be, *ποίους ἡμῖν γνώσονται τοὺς ἐν τῇ χώρῃ ἄλλας ἀνθρώπους*;—9. *ἡμῖν*: ethical dat. (G. 1171; H. 770).—10. *ὑμῶν δὲ . . . γενομένων*: gen. abs., the partics. expressing cond., *if only you be men* (emphatic) *and my affairs turn out well*. With *ἀνθρώπους* and *ἀνδρῶν* in this line cf. what Herodotus (vii. 210) says of the Medes at Thermopylae, *οἱ πολλοὶ μὲν ἀνθρωποι εἶεν, ὀλίγοι δὲ ἄνδρες*.—11. *ὑμῶν τὸν βουλόμενον*, *whoever of you* (part. gen.) *shall wish*.—12. *τοῖς οἴκοι*, *to his friends at home* (masc.).—14. *τῶν οἴκοι*, *things at home* (neut.). Cf. *τὰ παρ' ἐμοῖ* in the preceding line.

§ 5. 15. *πιστὸς Κέρφ*, *in the confidence of Cyrus*. Gaulites probably spoke by direction of Cyrus.—17. *διὰ . . . προσιόντος*, *because you are* (lit. *on account of your being*, G. 1546; H. 959) *at such (a critical point) of the danger that is approaching*, *κινδύου* limiting *τοιούτω* (G. 1088; H. 728 a). Most Mss. have *τοῦ προσιόντος*. But without *τοῦ* the gen. may be absolute, *when the danger is approaching*.—18. *τι*: the reference to his present undertaking is purposely vague.—*μεινήσεσθαι*: fut. pf. serving as a simple fut. to *μεινῆμαι*, which has the force of a pres. (G. 1263; H. 849).—19. *ἔνοι δέ*: sc. *φασί*.—*οὐδ' εἰ . . . δύνασθαι ἄν*, *not even if you should remember, etc., would you be able* (G. 1494; 1500; H. 946, 964 a).—*μεινήῃ*: for the form, see G. 734, 1; H. 465 a.

§ 6. 21. *ἔστι πρὸς μεσημβρίαν*, *is (i.e. extends) toward the south*. For the accent of *ἔστι*, see G. 144, 5; H. 480, 2.—*ἡμῖν*, dat. of advantage.—22. *μέχρι οὗ*, *to the point where*, lit. *to what (point)*, neut. of the rel. with a prep.—24. *τὰ . . . πάντα*, *all between these (limits)*. Cf. *τὸ μέσον τῶν τευχῶν*, p. 17, 23.

§ 7. 27. *τούτων*: with *ἐγκαταεῖς* (G. 1140; H. 753 b).—*τοῦτο*: introduces the clause with *μή*.—28. *μή οὐκ ἔχω ὃ τι δῶ*, *that I shall not* (G. 1364; H. 1033) *know (lit. shall not have) what to give*. The dir. form of the indir. quest. (G. 1490; H. 932) *ὃ τι δῶ* would be *τι δῶ*; *what shall I give?* (G. 1358; H. 866, 3). So *οὐκ ἔχω ὃ τι εἶπω* (or *τι εἶπω*), *non habeo quod* (or *quid*) *dicam*. Here *οὐκ ἔχω* is nearly equivalent to *ἀπορῶ*, *be at a loss*, and the indir. quest. in *ὃ τι δῶ*, etc., is plain. But the analogy of the familiar expression *οὐκ ἔχω ὃ τι δῶ*, *I have nothing to give* (in which the interr. and rel. const. are sometimes hard to distinguish), gave rise occasionally to the corresponding expression *ἔχω ὃ τι δῶ*, *I have something to give*, in which the rel. character greatly preponderates; and here we have (p. 31, 1) *μή οὐκ ἔχω ἰκανοῖς οἷς δῶ*, *that I may not have enough to give to*, where the const. is purely rel. (see G. 1443). See G. *Moods and Tenses*, § 677 and § 572.—*ἄν εὖ γένηται*: sc. *τὰ πράγματα*.

**Page 31.]** 2. **στέφανον**: not, of course, as a badge of sovereignty. See the Dict. See also the Introd., § 25<sup>2</sup>.

§ 8. 3. **οἱ δέ**: *i.e.* the generals and captains present at the council. Cf. p. 29, 23 ff.—6. **σφίσιον**: indir. reflexive (G. 987; H. 685).—7. **ἐμπιπλός** (G. 795; H. 634, 7 a).

§ 9. 8. **παρεκείλυντο . . . τάττεσθαι**: had Cyrus followed this advice, the whole course of Persian history might have been changed.—9. **μάχεσθαι**: *i.e.* in person.—**ἐαυτῶν**: with *πισθεν*, an adv. of *place*.—11. **γάρ**: with reference to some unexpressed intimation of Cyrus, *What! do you think, etc.* We should say, *Do you then think, etc.*—12. **Νῆ Δία**, *Yes, by Zeus*: acc. in an oath (G. 1066; 1067; H. 723).—13. **ἐμὸς ἀδελφός**, *a brother of mine*. *ὁ ἐμὸς ἀδελφός* would be *my brother*. Cf. p. 27, 23, and the note.—14. **ταῦτα**: with a gesture.

§ 10. 15. **ἐγένετο**, *was found to be*.—16. **ἀσπίς . . . τετρακοσία**, lit. *10400 shield*, just as we say "a thousand horse."—The sum total of the Greeks here given does not tally with the numbers previously given separately. The reason for the discrepancy is uncertain. Cf. the Introd., § 22.

§ 11. 20. **ἑκατὸν καὶ ἑκκοσι μυριάδες**: the number is probably overstated. Ctesias, the king's private physician (mentioned p. 38, 12), gave it as 400,000.—21. **ἄλλοι**, *besides*.—22. **αὖ**, *moreover*.

§ 12. 23. **τοῦ**: with *στρατεύματος*.—24. **ἄρχοντες . . . ἡγέμονες**: note *καί* before both of the last two titles, while the proper names below have no connection. Both are common forms of expression in Greek; in English we generally use *and* only before the last subst. in such a series.

**Page 32.]** 2. **μάχης**: after *ὑστέρησε* implying comparison (G. 1120; H. 749).—**ἡμέραις**: for the case, see G. 1184; H. 781.

§ 13. 6. **τῶν πολεμίων**: a part. gen. limiting *cf.*—**ταῦτά**: distinguish from *ταῦτα* in § above.—The number of prepositional phrases in this short section is worthy of note.

§ 14. 8. **συντεταγμένῳ τῷ στρατεύματι**: the subst. is a dat. of accompaniment (G. 1189, 1190; H. 774), and the partic. expresses the attendant circumstance. This force of the partic. will be easily seen, if the idea of accompaniment is dropped and the gen. abs. is substituted, *συντεταγμένον τοῦ στρατεύματος*. For the order of march, see the Introd., § 35<sup>2</sup>.—10. **μέσον**: cf. p. 6, 9, and the note.—11. **τάφρος**: the word in itself signifies an artificial trench, but this idea is emphasized by *ὀρυκτή*.—12. **ὄργυιαι**: in appos. to *τάφρος*, where we should expect rather *ὄργυιῶν* (G. 1085, 5; 729 a). Cf. *ποδῶν* in 21 below, and the use of the adj. in 16.

§ 15. 13. **ἐπί**, *to the extent of*.—14. **τοῦ τεύχους**: cf. p. 64, 20, and the note. The trench was dug northward, obliquely (not at a right angle, like the wall) to the Euphrates, which here runs about S. E.—15. **διώ-**

Page 32.] *ρυχες*: *sc. εἰσί*. — *βέουσαι, πλεῖ*: for the forms, see G. 495, 1; H. 411. — 20. *ποταμοῦ, τάφρου*: the genitives follow the adv. of place. Why the trench had not been completed to the river is not stated. The most reasonable of the many conjectures that have been made is that Cyrus had surprised the king by his rapid marching, and that the latter in consequence had abandoned the work in alarm when it was almost completed. The genuineness of the bracketed words is suspected.

§ 16. 23. *προσελαύνοντα*: partic. in indir. disc. — 24. *παρήλθε καὶ ἐγένοντο*: the point of view shifts. Cyrus is prominent in the writer's mind when he says *παρήλθε* (sing.), the whole army when he says *ἐγένοντο*.

§ 17. 25. *μὲν*: *cf. τῇ δὲ τρίτῃ*, p. 33, 12. — 26. *ὑποχωρούντων*: in emphatic position, opp. to *εμαχέσατο*. — 27. *ἦσαν*: plur., although the subj. is in the neut. plur. (This occurs frequently in Xenophon (G. 899, 2; H. 604*b*)).

Page 33.] § 18. 2. *δαραϊκοῦς*: the daric was a gold coin and would now be worth about \$5.40 or £1.20 in gold. See the Diet. Cyrus here pays a bet of 10 talents (60,000 drachmas) with 3000 darics, which shows that the daric was worth 20 drachmas, or \$3.60 in silver. The difference in these two results (\$5.40 and \$3.60) comes from the change in the proportional values of gold and silver. In antiquity the proportion was about 10 : 1; now, by the United States law, it is about 16 : 1, but actually very much higher. See the Diet., *s. v. μνᾶ*. As the daric was a gold coin, of course its gold value is the correct one. — *ὅτι . . . εἶπεν*: a causal sentence. *Cf. p. 18, 16*, and the note. — 3. *ἀπ' ἐκείνης*: *i. e. before that (day)*. — 4. *ἡμερῶν*: for the case, see G. 1136; H. 759. *Cf. ἡμέρα* in 3 above (G. 1102; H. 782), and *σταθμόν*, p. 32, 7 (G. 1062; H. 720). — 5. *Οὐκ . . . μαχεῖται*, *he will not fight then at all*. — *εἰ οὐ*: rather than *εἰ μὴ μαχεῖται* (G. 1383; H. 1021), because Cyrus is consciously repeating the statement of Silanus. For *εἰ μαχεῖται*, see G. 1405; H. 899. 6. *ἀληθεύσης*, *shall prove to be speaking the truth*. The fut. apod. is in *δῶσειν* understood with *ὑπισχνούμαι*. — 8. *παρήλθον*: with plup. force. *Cf. p. 1, 12*, and the note.

§ 19. 9. *ἐκώλυε*: attempted action. — 10. *ἔδοξε*: personal const. (G. 1522, 2; H. 944 *a*). — 11. *ἀπεγνωκέναι τοῦ μάχεσθαι*, *to have abandoned the idea of fighting*. For the gen. of the inf., see G. 1547; H. 959. *τῇ ὑστεραίᾳ*: *sc. ἡμέρα*. — 12. *ἡμελημέλως*: adv. formed from perf. pass. participle.

§ 20. 13. *καθήμενος, ἔχων*: parties. of manner. — 14. *αὐτῷ*: dat. of disadvantage, but *στρατιώταις*, in the next line, dat. of advantage. For the loose discipline here manifest, see the *Introd.*, § 35<sup>1</sup>.

## CHAPTER VIII.

**Page 33.] § 1.** For the Battle at Cunaxa, described in this and the tenth chapters, see the *Introd.*, §§ 44, 45. — 17. ἦν : the subj. is indefinite (G. 897, 3; H. 602 d). — ἀγορὰν πλήθουσαν : four parts of the day were distinguished, πρῶ (p. 53, 7), ἀγορὰ πλήθουσα, μέσον ἡμέρας (p. 34, 21), and δέλη (p. 34, 22). See the *Dict.* — 18. σταθμός : here *halting-place*. — ἔμμελλε : *i.e.* Cyrus. For ἐμελλε καταλύειν, expressing past intention, see G. 1254; H. 846 a. — καταλύειν, to halt, for breakfast. See the *Introd.*, § 40<sup>1</sup>. — 20. προφαίνεται . . . κράτος, *comes in sight, riding at full speed*. — ἰδρῶντι τῷ ἵππῳ, *with his horse in a sweat*. For the dat., *cf.* συντεταγμένῳ τῷ στρατεύματι, p. 32, 8, and the note. The form ἰδρῶντι is exceptional for ἰδρώντι (G. 497).

§ 2. 24. αὐτίκα : in emphatic position. Construe with ἐπιπεσίσθαι. — 25. καὶ πάντες δέ, *and all alike, i.e.* Persians as well as Greeks. *Cf.* p. 1, 7, and the note. — σφίσιν : *cf.* p. 31, 6. — ἐπιπεσίσθαι : *i.e.* the king. Note the tense of the inf., which is in indir. discourse.

§ 3. Note in the first two lines the repeated use of the art. like a poss. pron. — 27. τὰ παλτά : each Persian horseman carried two javelins into battle. See the *Introd.*, § 14<sup>2</sup>, and *cf.* p. 26, 2.

**Page 34.] § 4.** 4. ἔνθα . . . καθίσταντο : see the *Introd.*, § 35<sup>1</sup>, and the note. — 5. τὰ δεξιὰ τοῦ κέρατος : *the right (sc. μέρη, parts) of the wing*. κέρασ here refers to the whole Greek force (τὸ Ἑλληνικόν), which was the right wing of the entire force of Cyrus, as opposed to the left wing where most of the barbarians stood (§ 5). This distinction is plain in ἐν τῷ δεξιῷ and ἐν τῷ εὐνόμῳ (10 and 11). But τὸ εὐνόμων κέρασ τοῦ Ἑλληνικοῦ in 7 means *the left wing* of this same Greek division (or κέρασ). — 6. ἐχόμενος : *sc.* Κλεάρχου, and see G. 1246; 1099; H. 816, 9; 738. *Cf.* p. 35, 2, where also the genitives are to be understood.

§ 5. 8. τοῦ βαρβαρικοῦ : part. gen. with ἵπποις. Note τὸ ἄλλο βαρβαρικόν in 12. — 9. εἰς : *cf.* p. 5, 5, and the note. — 10. ἔστησαν, *took their position* (second aor.). The Paphlagonian cavalry and Greek peltasts were stationed here to support the hoplites under Clearchus and follow up the advantage in case these slower troops should put the enemy to rout.

§ 6. 12. Κύρος . . . ἑκατόσιοι : *sc.* ἔστησαν. — 13. ὄσον, *about*. See the note on εἰς, p. 5, 5. — θώραξι μὲν αὐτοὶ . . . Κύρου, (*the men*) *themselves on their part (μὲν) with breastplates, thigh-pieces, and helmets, — all except Cyrus*. The exception extends only to κράνεσι, as appears from the following Κῆρος δὲ κτλ. οἱ δ' ἵπποι (in 17) is the antithesis to θώραξι μὲν αὐτοί. — 15. ψιλήν . . . κεφαλῆν, *with his head unprotected* (G. 919; H. 594 b). Ctesias (in Plutarch, *Artax.* 11) says that Cyrus wore a tiara in place of a helmet.



Page 34.] § 7. 19. **μαχαίρας**: what was the difference between the *μάχαιρα* and the *εἶφος*?

§ 8. Cf. the beginning of this section with that of § 1. — 22. **ἡνίκα . . . ἐγίνετο**, but when it began to be (lit. was becoming) afternoon. See the note on ἀγορὰν πλήθουσσαν, p. 33, 17. The battle was fought between this time and dark. — **ἐφάνη**, there was seen. — 23. **χρόνω . . . πολὺ**, some time (for the dat., cf. p. 32, 2) later (the cloud of dust appeared) just like a sort of blackness in the plain for a great distance (ἐπὶ πολὺ). — 25. **χαλκός τις ἦστραπτε**, here and there (τις) their bronze armor began to flash.

Page 35.] § 9. 2. **ἐχόμενοι**: cf. p. 34, 6, and the note. — 5. **κατὰ ἔθνη**, nation by nation. — 6. **ἕκαστον τὸ ἔθνος**: in app. with οἱτοι, but attracting ἐπορεύετο into agreement with it, — but these were all proceeding (normally ἐπορεύοντο) in national divisions, each nation in the form of a solid square.

§ 10. 7. **ἄρματα**: sc. ἦν or ἦσαν (for the number cf. εἶχον in 8 and ἐντυγχάνουσιν in 10). — 8. **καλούμενα**: cf. καλουμένη, p. 8, 3, and the note. — 10. **ὡς διακόπτειν**, cf. ὡς μὴ ἀπτεσθαι, p. 24, 21, and the note. — **ὄτω**: i. e. φῆμι (G. 425; H. 280). — **ἐντυγχάνουσιν**: opt. by quot. (G. 1502; H. 937) after the idea of purpose in ὡς διακόπτειν (cf. G. 1503), the original thought being ὄτω ἂν ἐντυγχάνουσι (G. 1434; H. 916). — 11. **ἡ δὲ γνώμη ἦν ὡς . . . ἐλῶντα καὶ διακόψοντα**, they were intended to drive, etc. (for the form ἐλῶν see ἐλαύνω). The parties are in the nom., as if γνώμην εἶχεν (sc. τὰ ἄρματα) had preceded; and ὡς is used (G. 1574; H. 978) as if the chariots themselves had the intention.

§ 11. 12. **ὁ μέντοι**, what, however, repeated in ταῦτο in 14 (G. 1030). — 13. **καλέσας . . . Ἕλλησι**: we might have had (cf. p. 33, 1, 2) καλέσας τοὺς Ἕλληνας παρεκελεύετο αὐτοῖς, but in Greek the obj. is regularly expressed but once. — 14. **ἐπέυσθη τοῦτο**, in this (acc. of specification) he was mistaken. — 15. **κραυγῇ**: dat. of manner. Cf. σιγῇ, ἡσυχῇ, following. — **σιγῇ ὡς ἀνυπόπτον**, with as little noise as possible, in full ὡς ἀνυπόπτον ἦν προσιέναι σιγῇ. Cf. ἡ δυνατὸν μάλιστα, p. 15, 10, and the note. — **ἐν ἴσῳ**: cf. ἑμαλωθῶ, p. 36, 2.

§ 12. 17. **αὐτός**: i. e. attended only by Pigres and the few others mentioned. — 19. **ἀγειν**: obj. inf. not in indir. discourse, following ἐβόα as a verb of commanding (G. 1519; H. 948). — 20. **ὄτι . . . εἴη**: opt. in a causal sent. (G. 1506; H. 925b). — **κἂν νικῶμεν**: the apod. πεποιήται, although a pf. in form, still refers vividly to the future (G. 1264; H. 848), our whole work is (will have been) done. — 21. **ἡμῖν**: dat. of agent (G. 1238, 1; H. 769).

§ 13. 21. **ὁρῶν . . . τὸ μέσον στίφος**, although he saw the compact body at the centre, i. e. the 6000 cavalry mentioned p. 31, 21 ff. — 22. **ἀκούων** is also concessive (G. 1563, 6; H. 969e). — **Κύρου**: gen. of source (G. 1103;

**Page 35.]** H. 742 c). The clause *ἔξω ὄντα* (partic. in indir. discourse) . . . βασιλεία constitutes the obj. acc. — *τοῦ εὐωνύμου* : with *ἔξω*, an adv. of place. — 23. *τοσοῦτον* . . . *ἔξω ἦν* : parenthetical. — *πλήθει*, in numbers. For the case cf. *γένει*, p. 26, 16. — 25. *ἀλλ' ὅμως*, but still, resuming the statement after the parenthesis, with emphatic repetition of *ὁ Κλέαρχος*. — 27. *μὴ κυκλωθεῖη ἑκατέρωθεν*, that he might be turned on both flanks. Why opt. ? — 28. *ὅτι αὐτῷ . . . ἔχοι* : he said *ἔμοι μέλει* (G. 1161 ; H. 764, 2, the clause that follows being the obj. gen.) *ὅπως καλῶς ἔχη* (G. 1374 ; H. 885 b). — If Clearchus had been less cautious and obeyed the wise orders of Cyrus, the result of the battle might have been very different. Plutarch (*Artax.* 8) says of Clearchus, *ὁ δ' αὐτῷ μέλειν εἰπὼν ὅπως ἔξει κάλλιστα, τὸ πᾶν διέφθειρεν*. This is Grote's view.

**Page 36.]** § 14. 1. *τὸ βαρβαρικὸν στράτευμα* : the king's army. — 3. *συνεπάττετο . . . προσιόντων*, was forming its line from those still coming up. — 4. *οὐ πᾶνν πρὸς*, not very near, at some distance from. — *πρὸς αὐτῷ τῷ στρατεύματι* : near the army itself, *αὐτῷ* strengthening the idea of nearness. — 5. *κατέβητο*, look a survey. Distinguish *ὄρω*, see in general ; *βλέπω*, turn the eyes, look ; *θεοράμαι*, gaze at. — *ἑκατέρωσε* : with *ἀποβλέπων*.

§ 15. 7. *Ξενοφῶν* : the first mention of Xenophon in the *Anabasis*. — *ὡς συναντήσαι* : cf. p. 35, 10, and the note. — 8. *εἴ τι παραγγέλλοι*, whether (G. 1605 ; H. 1016) he had any commands (opt. in an indir. quest.). — *ἐπιστήσας*, pulling up (sc. *τὸν ἵππον*). — 9. *τὰ ἱερά* : what was the difference between *τὰ ἱερά* and *τὰ σφάγια* ? For the sacrifice here mentioned, see the *Introd.*, § 43<sup>2</sup>.

§ 16. 10. *λέγων*, while saying (G. 1563, 1 ; H. 968). — 11. *ἰόντος* : the partic. is not in indir. discourse (G. 1582 ; cf. 1583). — *τίς . . . εἶη*, what the noise was (opt. in indir. quest.). Here *τίς*, but in 14 *δ τι* (G. 1012 ; 1013 ; H. 700). — 12. *ὁ Κλέαρχος* : Clearchus had ridden up in the mean time. Some Mss. have *Ξενοφῶν*. — *σύνθημα* : see the *Introd.*, § 43<sup>2</sup>. — *παρέρχεται* : what might the mood have been ? Cf. *παραγγέλλει* and *εἶη* in the next two lines. — *δεύτερον* : the watch-word was passing back, up the ranks. — 13. *καὶ ὅς*, and he, i.e. Cyrus (G. 1023, 2 ; H. 655 a). — *τίς παραγγέλλει* : i.e. who was giving it out, without his approval.

§ 17. 15. *Ἄλλὰ . . . ἔστω*, well, I accept it (the password) ; so let it be. *ἀλλὰ* marks the opposition between his present concession and previous surprise. — 18. *καὶ οὐκέτι . . . ἀλλήλων* : i.e. the two lines were now less than three or four stades (less than half a mile) apart. — *διεχέτην τὸ φάλαγγε* : note the dual, which is uncommon in Attic prose, and the fem. form *τῷ* (G. 388 ; H. 272 a). — 19. *ἐπαιάνιζον*, began to sing the paean, as an omen of victory. See the *Introd.*, § 43<sup>2</sup>. — 20. *ἀντίοι* : for the case, see G. 927 ; H. 940. — *πολεμίοις* : see G. 1174 ; H. 772 b.

Page 36.] § 18. 20. *ὡς δὲ . . . φάλαγγος*, when, as they (sc. αὐτῶν) proceeded, a part (sc. μέρος with τῆ) of the phalanx surged forward (beyond the rest), lit. billowed out, etc. — 22. *δρόμῳ θεῖν*, to go on the run, double-quick (dat. of manner). — 23. *οἶον . . . ἐλελίζουσι*, as they raise the war-cry to *Enyalios* (Ares). For the battle-cry and the charge on the double-quick, see the Introd., § 43<sup>2</sup>. — *καὶ πάντες δέ*: cf. p. 33, 25, and the note. — 25. *φόβον . . . ἵπποις*, thereby frightening (lit. causing fright among) the horses (a dat. of disadvantage).

§ 19. 26. *πρὶν δὲ . . . ἐξικνεῖσθαι*: lit. before an arrow reached them, i.e. before the Greeks were within bow-shot of them. Cf. *πρὶν εἶναι*, p. 20, 17. — 27. *κατὰ κράτος*: cf. *ἀνὰ κράτος*, p. 33, 20.

Page 37.] 1. *θεῖν δρόμῳ*: here the phrase involves the idea of confusion and disorder. Cf. p. 36, 22. See the Introd., § 43<sup>2</sup>.

§ 20. 2. *τὰ δ' ἄρματα*: i.e. of the enemy. We might have had *τῶν δ' ἀρμάτων*, but the subst. takes the case of the words (*τὰ μὲν, τὰ δέ*) denoting its parts (G. 914; H. 624 d). — 4. *ἡνιόχων*: for the case, cf. p. 13, 4, and the note. — *ἐπέλοι προΐδουεν, δίσταντο*, opened a gap, whenever they saw them coming on. Why is *προΐδουεν* in the opt.? — 5. *ἔστι δ' ὄστυς*: we should expect *ἦν δέ τις ὄς*. Cf. p. 23, 15, and the note. — *κατελήφθη ἐκπλαγείς*, was caught (i.e. by failing to get out of the way of a chariot) in his consternation. — 6. *καὶ . . . ἔφασαν*, and yet, in fact (*καὶ μὲντοι*), they said that not even he suffered any harm. — 7. *οὐδέ . . . δέ*: the neg. expression corresponding to *καὶ . . . δέ*, for which cf. p. 33, 25. — *οὐδ' οὐδεὶς οὐδέν*: emphatic neg. Cf. p. 11, 11, and the note. So just before *οὐδὲν οὐδέ*. — 9. *τις*, a single man.

§ 21. 10. *ὁρῶν*: when he saw. — *νικῶντας, διώκοντας*: participles in indirect discourse (G. 1583). — *τὸ καθ' αὐτούς*: sc. *πλήθος*. — 11. *ἡδόμενος*, although he was pleased. — 12. *οὐδ' ὡς*, not even then (thus, under these circumstances). — 13. *συνεσπειραμένην*: cf. *ἐκκεκαλυμμένης*, p. 8, 21, and the note. — 15. *ποιήσει, would do*. On what principle might this have been *ποιήσει*? — *ἦδει αὐτὸν ὅτι ἔχοι*: lit. knew him that he had, i.e. knew that he had. Cf. p. 2, 8, and the note. The thought might also have been expressed by *ἦδει αὐτὸν ἔχοντα* (G. 1588; H. 982), but not regularly by *αὐτὸν ἔχειν* (G. 1592, 2; H. 986).

§ 22. 17. *μέσον . . . ἡγούνται*: i.e. they always command their own centre. — 18. *οὕτω*, thus, repeats the thought of *μέσον ἔχοντες τὸ αὐτῶν*, and is itself further defined by *ἦν ἧ . . . ἐκατέρωθεν*, thus, namely with their troops on either side of them. The force of *οὕτω* extends not only to *εἶναι* but also to *ἂν αἰσθάνεσθαι*: note *καὶ . . . καὶ*. — *εἶναι*: inf. in indir. discourse, apod. to the general supposition *ἦν ἧ*. — 19. *ἡ ἰσχύς αὐτῶν*: note the position of the pron. (G. 977, 1; H. 673 b). — *εἰ τι χρῆζουεν . . .*

**Page 37.]** ἄν αἰσθάνεσθαι : in the dir. form, εἴ τι χρῆζομεν, ἡμίσει ἄν χρόνῳ αἰσθάναιτο κτλ. See G. 1500 ; 1494 ; II. 964 a ; 946. — 20. ἡμίσει χρόνῳ : more commonly ἐν ἡμίσει χρόνῳ (G. 1194 ; H. 782 a).

§ 23. 21. δὴ τότε . . . ὁμοῦς, the king accordingly (δὴ) on this occasion held (G. 1563, 6 ; H. 969 e) the centre, but still, etc. — 24. αὐτοῦ : with ἐμπροσθεν. — ἐπέκαμπτεν . . . κύκλωσιν, wheeled round (lit. against), as if to encircle (the enemy). By this movement the king's troops, who had been at right angles to the river, began to take a position in which they would have faced it.

§ 24. 26. μὴ . . . κατακόψη : subjv. in clause with μὴ (G. 1378 ; H. 887) after a secondary tense (ἐλαύνει, G. 1268 ; H. 828). — 27. ἐλαύνει ἀντίος, charged to meet (him). Note the adv. force of the pred. adj. (G. 926 ; H. 619).

**Page 38.]** 2. τοὺς ἑξακισχιλίους : identical with τοὺς πρὸ βασιλέως τεταγμένους, but expressed to emphasize the contrast between the two forces, 600 on one side, 6,000 on the other. — 3. αὐτὸς τῇ ἑαυτοῦ χειρὶ, himself with his own hand (G. 997 ; H. 688).

§ 25. 5. εἰς τὸ διώκειν, in pursuit. For the use of the inf., cf. διὰ τὸ εἶναι, p. 30, 17. — 6. πλὴν : here a conj. Cf. its use as a prep., p. 34, 14. — 7. σχεδὸν . . . καλούμενοι, chiefly those called his table-companions.

§ 26. 8. τὸ ἀμφ' ἐκείνον στίφος : the king's ὁμοτράπεζοι probably, who, now that the 6000 had fled, rallied about him in a compact body (στίφος) for his protection. — 9. ἠνέσχετο : double augment (G. 544 ; H. 361 a). — 12. καὶ ἰᾶσθαι . . . φησι, and he says that he himself healed (G. 1285 ; H. 853 a) the wound. The pres. inf. can never thus be used for the impf., unless the context makes it certain that it represents an impf. and not a pres. See the examples in *Moods and Tenses*, § 119. Here the well-known time of the event makes the meaning plain. For καὶ ἰᾶσθαι κτλ. we should expect a rel. sent., and it has been conjectured that Xenophon wrote, ὅς καὶ ἰᾶσθαι κτλ., who says also, etc.

§ 27. 13. αὐτόν : i. e. Cyrus. — ὑπὸ τὸν ὀφθαλμόν, under the eye (implying motion towards the eye). — 14. μαχόμενοι . . . ἐκατέρου : the const. begun by these subjv. is not finished (except so far as it is partially resumed in Κῦρος δέ), but passes suddenly into the indir. quest., ὅποσοι . . . ἀπέθνησκον. — 16. ἀπέθνησκον : impf., since the reference is to different persons killed at different times, but in 17 the aor. ἀπέθανε, referring to the death of Cyrus alone. — Κτησίας λέγει : we should say, this I leave for Ctesias to tell. — 18. ἔκειντο, lay dead, iacebant.

§ 28. 20. πεπτωκότα : quoted after εἶδε. — 21. περιπεσεῖν αὐτῷ, to have thrown his arms about him. For the case of αὐτῷ, see G. 1179 ; H. 775.

Page 38.] § 29. 21. *καὶ . . . Κύρω*: note that the order of the words is the same in Greek and English. — 22. *ἐπισφάζει αὐτὸν Κύρω*, *to slay him* (Artabates) *over Cyrus*, i.e. as a victim. For the case of *Κύρω*, cf. *αὐτῷ* in 21. — 23. *ἑαυτὸν ἐπισφάξασθαι*: strongly reflex., *slew himself with his own hand*, *ἑαυτὸν* being added to the verb already in the mid. Note also the voice of *σπασάμενον*.

## CHAPTER IX.

Page 39.] § 1. 1. *μὲν οὖν*, *so then*. — *οὕτως*: what would *ὡδε* mean? — *ἄνθρωπος ὢν*, *a man who was*, etc. — 2. *Περσῶν . . . γενομένων*: the Persians meant are those of the royal line born (*γενομένων*) after the time of Cyrus the Great. — 3. *παρά*: with the gen. of the agent in place of *ὑπὸ* (G. 1237; H. 818 a). — 4. *τῶν δοκούντων . . . γενέσθαι*, *those who are reputed to have known Cyrus intimately*. — 5. *γενέσθαι*: with *δοκούντων*. Cf. *ἀπεγνωκέναι*, p. 33, 11.

§ 2. 6. *πρῶτον μὲν*: correl. to *ἐπεὶ δέ* in 21, which marks the second period in his life, and to *ἐπεὶ δέ*, p. 40, 1, which marks the third. — *ἔτι παῖς ὢν*, *while still a boy*.

§ 3. 10. *καταμάθοι ἂν*: potential opt. Cf. p. 28, 16. — 11. *αἰσχροῦν . . . ἔστι*: for the const., cf. *οὐκ ἦν λαβεῖν*, p. 22, 13. — *οὐδὲν οὔτε . . . οὔτε*: cf. p. 37, 7, 8.

§ 4. 12. *θεῶνται . . . καὶ ἀκούουσι*, *see some* (sc. *τινάς*) *honored and hear of them*. 14. *εὐθὺς παῖδες ὄντες*, *from earliest boyhood*: see G. 1572; H. 976. — *μανθάνουσιν ἄρχειν*, *learn how to rule* (G. 1592, 2; H. 986).

§ 5. 15. *αἰδημονέστατος*: put first for emphasis, displacing *μὲν*; otherwise the order would be *πρῶτον μὲν αἰδημονέστατος*. 16. *ἔδοκει εἶναι*, *had the reputation of being*. — *τοῖς τε . . . πείθεσθαι*, *and of being more obedient to his elders than (were) even those inferior to himself in rank*. — 18. *φιλιππότατος* with *ἔδοκει εἶναι*, but *χρῆσθαι* with *ἔδοκει* alone. — 19. *ἔκρινον*: *they* (i.e. men in general) *judged him*, etc. — *ἔργων*: with the two superlatives in 20 and 21 (G. 1142; H. 754 a).

§ 6. 21. *ἡλικία*: dat. of indir. obj. (G. 1159; H. 764, 2). — 23. *ἄρκρον*: epicene (G. 158; H. 127). — *ἐπιφερομένην*, *that rushed upon him*. — 25. *τὰ μὲν*: cognate acc., *suffered somewhat, received wounds*. Often a different word takes the place of the article in one part of the correlation *ὁ μὲν . . . ὁ δέ*, as here *τῶνος δέ* (G. 1060, H. 719). — 27. *πολλοῖς μακαριστόν*: cf. *τοῖς οἴκοι ζηλωτόν*, p. 30, 12.

Page 40.] § 7. 1. *κατεπέμφθη*: why *κατά*? — *σατραπῆς*, *as satrap*. For the facts here mentioned, see the *Introd.*, § 17. — 3. *στρατηγὸς δέ καὶ*: cf. with reference to position, *καὶ στρατηγὸν δέ*, p. 1, 7. — *οἷς*: dat. of indir. obj. after *καθήκει*. — 4. *πρῶτον μὲν*: weakly correlated by *δέ* in 18.

Page 40.] 5. ἐπέδειξεν αὐτὸν ὅτι κτλ. : cf. τῶν βαρβάρων, p. 2, 8, and the note. The dir. form of the sent. quoted after ἐπέδειξεν ὅτι was περὶ πλείστου ποιῶμαι, ἐάν τῳ σπείσωμαι καὶ . . . συνθῶμαι καὶ . . . ὑπόσχωμαι τι, μηδαμῶς ψεύδεσθαι. What use of the subj. is this? — τῳ : what other form was possible? See G. 416, 1; H. 277.

§ 8. 7. καὶ γάρ, and (proof is at hand) for. — 10. μηδὲν ἂν παθεῖν : in the dir. form οὐδὲν ἂν πάθοιμι. For the change of neg., see G. 1486; 1496; H. 1024.

§ 9. 12. ἐκούσαν : cf. p. 3, 20, and the note. — 13. Μιλησίων : we should expect Μιλήτου. See the Introd., § 17. — οὗτοι δὲ . . . αὐτόν : a proof, drawn from an enemy, that Cyrus was to be trusted. — τοὺς φεύγοντας : i.e. refugees. — 14. προέσθαι : see προίημι.

§ 10. 14. καὶ γὰρ . . . ἔλεγεν, for he both (καὶ . . . καὶ in correlation) showed repeatedly by what he did, and declared repeatedly, or, more freely, showed repeatedly both by word and deed. — 15. ὅτι . . . πράξειαν : in dir. form οὐκ ἂν ποτε προλήμῃ, ἐπεὶ . . . ἐγνομῆν, οὐδ' εἰ . . . γένοιτο . . . πράξειαν (G. 1499; 1500; H. 985 c). — προοίτο : for the form, see G. 810, 2; H. 476. — 16. ἀπαξ, once for all; but ποτέ, once on a time (p. 39, 23), some time, ever. — οὐδ' εἰ . . . γένοιτο, not even if they should become still fewer, i.e. should be cut down in numbers by their misfortunes. — 17. κάκιον πράξειαν (G. 1075; H. 810).

§ 11. 18. φανερός δ' ἦν καὶ πειρώμενος, but it was obvious also that he strove. Cf. δῆλος ἦν ἀνιῶμενος, p. 7, 18, and the note. — εἰ ποιήσειεν : prot. to πειρώμενος, past general supposition. For the two accs. after ποιήσειεν, see G. 1073; H. 725 a. For the parallel const. in 21, see G. 1074; H. 712, and cf. 17. — 20. ἔξέφερον, reported. — ὡς εὐχόιτο : quoted after εὐχῆν ἔξεφερον, which involves the idea of saying. They said, εὐχεταί (i.e. he sometimes prays) ἤν' ἔστ' ἂν νικᾷ (G. 1465; 1484; H. 921); the fut. apod. to ἔστ' ἂν νικᾷ is ἔσῃν. For the change by quot. of the subjv. νικᾷ to the opt., see G. 1497, 2; H. 932, 2. — 21. νικῶν ἀλεξόμενος, i.e. should outdo in returning like for like.

§ 12. 22. καὶ γὰρ οὖν : cf. 7. — πλείστοι δὴ : similar to μέγιστος δὴ, means the very greatest number. The phrase ἐν γὰρ ἀνδρὶ (ἀνδρὶ in app. to αὐτῷ) logically modifies the superlative, i.e. the number was the very greatest in view, at least (γὰρ), of the fact that a single man (ἐν ἀνδρὶ) was in question. — 23. τῶν ἐφ' ἡμῶν, of the men of our time, part. gen. with αὐτῷ, but affected also by the sup. πλείστοι, as if it had been said he was trusted most of all the men of our day. — 24. προέσθαι, intrust. Cf. the meaning in 14.

§ 13. 27. ἴν' ἰδεῖν, it was possible to see, you might see.

Page 4i.] 1. ποδῶν, χειρῶν, ὀφθαλμῶν: why gen.?—3. μηδὲν ἀδικούντι, *if in no respect* (cognate acc.) *a wrong-doer* (G. 1533, 5; H. 969 d). — 4. ὅ τι προχωροίη, *whatever it was to his advantage* (G. 1431, 2; H. 914 b, 2) *to have* (sc. ἔχειν). For ἤθελεν (which might have been ἐθέλει), see G. 1432; H. 918; 894 c.

§ 14. 5. ἄμολόγητο, *he had been* (and so was) *acknowledged*, pers. const. — 6. ἦν αὐτῷ πόλεμος: principal sent. where we should expect a dependent one, such as *δύτος ποτὲ αὐτῷ πολέμου*; for *πρῶτον μὲν*, notwithstanding its position, goes with *ἄρχοντας ἐποίησε* and is correlated by *ἔπειτα δὲ* in 10. — 8. καὶ αὐτός, *even in person*. — ἑώρα: for the mood, cf. ἤθελεν in 4 and the note. — ἐθέλοντας: partic. in indir. discourse. Cf. p. 37, 10. — 9. ἡς κατεστρέφετο χώρας: attraction and assimilation. Cf. p. 30, 5.

§ 15. 11. ὥστε . . . εἶναι, *so that* (in his dominions) *the good appeared* (G. 1449; 1450; H. 953) *most prosperous, and the bad were deemed fit to be their slaves*. φαίνεσθαι would regularly either stand within the clause with *μὲν* or else belong to both subjects. — 14. οὕτω: for the mood cf. *προχωροίη* in 4. — αἰσθήσεσθαι: quoted. Note the turn.

§ 16. 15. γέ μὴν, a case in the general testimony to the high character of Cyrus that could not be controverted. — εἰς δικαιοσύνην: with ἐπίδεικνυσθαι, *to distinguish himself in uprightness*. — εἰ γένοιτο, ἐποιεῖτο: past general supposition. Cf. p. 22, 13. — 16. βουλόμενος: quoted. Cf. *φανερὸς ἦν πειρώμενος*, p. 40, 18. — περὶ παντός ἐποιεῖτο: cf. *περὶ πλείστον πωῖτο*, p. 40, 5. — τούτους: pl. because of the distributive force of *τις* to which it refers. — 17. ἐκ τοῦ ἀδίκου, *by injustice*.

§ 17. 19. δικαίως, *with fidelity*. — 20. καὶ . . . ἐχρήσατο, *and he secured the services of* (G. 1260; H. 841) *an army worthy of the name, justo exercitu*. — 22. ἔπλευσαν: coming as mercenaries across the sea. — ἔγνωσαν, *judged*. — 23. τὸ κατὰ μῆνα κέρδος: the second subj. of εἶναι, being in the same const. as *πειθαρχεῖν*, which might have been *τὸ πειθαρχεῖν* (G. 1517; 1542; H. 949; 959).

§ 18. 24. εἴ τις γέ τι: one proclitic, three enclitics. The proclitic takes the accent of *τις*; for the accent of the enclitics, see G. 145; H. 117. — *τις γέ*, *any one* (emphatically), no matter how insignificant. — *τι*: with ὑπηρετήσευσιν, *did him* (G. 1160; H. 764, 2) *any good service*. With ὑπηρετήσευσιν cf. γένοιτο in 15 and also ὁρμή in 27. — 25. οὐδενὶ . . . προθυμίαν, *he never let his* (lit. *any one's*, G. 1165; H. 767) *zeal go unrewarded*. — 26. κράτιστοι δὴ: cf. *πλείστοι δὴ*, p. 40, 22, and the note. — ὑπρέται, *supporters*. — Κύρω . . . γενέσθαι, *Cyrus was said to have had*, lit. *were said to have been* (become) *to Cyrus*.

§ 19. 27. *τινα ὄντα*, *that any one was*, in indir. discourse. So the two participles that follow.

Page 42.] 1. ἐκ τοῦ δικαίου, according to justice, or we may freely translate δειῶν . . . δικαίου, a skilful and just manager. — ἧς ἀρχοι : part of the cond. rel. sent. (= εἰ τινας ἀρχοι) and following the const. of ὁράφῃ. See G. 1439 ; H. 919a. — 2. χῶρας : antec. attrac. Cf. p. 2, 14. — οὐδένα ἄν . . . ἀφείλετο, he would never deprive (G. 1296 ; H. 835a) him (lit. any one) of (his territory, sc. χῶραν, and see G. 1069 ; H. 724). ἄν belongs equally to προσεδίδου (G. 1314). This iterative form with ἄν, expressing customary action, is a natural apod. to εἰ ὁράφῃ. — 5. ἐπέπατο : cf. the use of the perf. and plup. of κτάμαι. — Κόρον : second obj. (G. 1069 ; H. 724). — οὐ φθονῶν ἐφαίνετο ἀλλὰ πειρώμενος, it was clear that he did not envy, etc., but strove, etc.

§ 20. 8. φίλους : emphasized by its position and by the following particles ; obj. of θεραπεύειν. — ὄσους ποιήσαιο : the apod. is θεραπεύειν (not γενέσθαι). This cond. rel. const. with the opt., as also its corresponding use in simple cond. clauses, occurs repeatedly in this chapter. — 9. ὄντας : cf. ὄντα, p. 41, 27. — ἱκανοὺς συνεργοὺς ὃ τι τυγχάνοι, competent co-workers in whatever he chanced, etc. — ὃ τι τυγχάνοι : = εἰ τι τυγχάνοι. See note on ἧς ἀρχοι in 1. — 10. βουλόμενος : cf. παρών, p. 1, 5, and the note. — 11. κράτιστος δὴ : cf. p. 40, 22, and p. 41, 26. — γενέσθαι : in the dir. form ἐγένετο. — θεραπεύειν : past frequentative after γενέσθαι.

§ 21. 12. αὐτὸ τοῦτο ὅπερ ἔνεκα κτλ., (he tried to secure for his friends) that very object for which he thought that he needed friends himself, — namely, that he might have co-workers, — he tried (I say) also on his own part to be a most vigorous co-worker with his friends to secure that, etc. αὐτὸ τοῦτο would naturally have been the obj. of some verb like πράττειν after ἐπειρᾶτο, but for this simple αὐτὸ τοῦτο πράττειν the amplified expression συνεργός . . . εἶναι . . . ἐπιθυμοῦντα was substituted, to express the same idea more fully. Cf. ἄ . . . κάουσι, p. 112, 17. — 14. τούτου : emphatic. Otherwise it would be omitted (G. 1026 ; H. 996). — ὅτου : i. e. οὐτως : gen. not by assimilation, but independently (G. 1102 ; H. 742). — 15. ἐπιθυμοῦντα : quoted after αἰσθάνοιτο.

§ 22. 15. οἶμαι : parenthetic, like our I think. — εἰς γε ἀνὴρ : cf. ἐνὶ γε ἀνδρὶ, p. 40, 22, and the note. — 16. διὰ πολλὰ, for many reasons. — 18. καὶ ὅτου : sc. πρὸς and the indef. antec. of ὅτου. — 19. θεόμενον : how is the partic. to be construed ?

§ 23. 20. ἢ . . . ἢ, either . . . or. — ὡς εἰς πόλεμον : ὡς marks the purpose for which the objects were sent (εἰς πόλεμον) as subjectively conceived by the sender. Cf. ὡς εἰς μάχην, p. 33, 23, and ὡς εἰς κύκλωσιν, p. 37, 25. — 21. καί, moreover, with the following sent. as a whole. — 22. λέγειν : an impf. inf. with ἔφασαν. Cf. p. 38, 12, and the note. They said ἔλεγε, he used to say, — σῶμα : acc. of specification referring to σώματι in 20. — οὐκ ἂν δύναίτο, νομίξοι : Cyrus said οὐκ ἂν δυναίμην . . . φίλους δὲ . . . νομίξω.



Page 42.] § 24. 24. καὶ τὸ μὲν . . . ποιούντα, *and his surpassing* (G. 1542 ; H. 959) *his friends in conferring great* (with emphasis) *benefits, etc.* τὰ μεγάλα is cognate acc. with εἶ ποιούντα, *benefiting*.

Page 43.] 1. ἐπιμελεία : dat. of respect. — τῷ προθυμείσθαι : parallel in const. with τῇ ἐπιμελείᾳ (G. 1547 ; H. 959). — 2. ταῦτα : resumes τὸ περιεῖναι κτλ.

§ 25. 5. οὐπω δὴ πολλοῦ χρόνου, *not for a long time* (G. 1136 ; H. 759), lit. *not as yet now within a long time*. — ἐπιτύχοι : represents ἐπέτυχον in the words of Cyrus ; but the next sent. gives the *actual* words of the messenger, who in delivering the gift would say : Κύρος οὐπω δὴ πολλοῦ . . . ἐπέτυχεν· τοῦτον οὖν σοι ἐπέμψε κτλ. Cf. 9, τοῖσι ἤσθη Κύρος· βούλεται κτλ. — 7. σὺν οἷς : cf. ἀνθ' ὧν, p. 12, 17, and the note.

§ 26. 9. ἐπιλέγειν, *to say in addition* (to presenting the gifts), *to add*. — 10. τούτων γεύσασθαι, *to take a taste of* (note the force of the inceptive aor.) *these*.

§ 27. 13. διαπέμπων : force of διδ ? — 14. ἐαυτῶν refers to φίλους, but ἐαυτοῦ in 16 to Cyrus. — 15. τοῦτον τὸν χιλόν : i.e. what Cyrus sent. — ὡς μὴ ἄγωσιν : subjv. of purpose after a secondary tense. Note that a clause of *negative* purpose can be introduced either by the simple μή, or by μή preceded by ἵνα, ὥς, or ἕπως, the meaning in both cases being simply *that not, lest*. Cf. the examples under G. 1365 ; II. 881. See G. *Moods and Tenses*, §§ 307-310.

§ 28. 17. πλείστοι, *very many*. — μέλλοιεν ὄψεσθαι : cf. p. 33, 18, and the note. — 18. ὡς δηλοῖη οὓς τιμᾶ, *that he might show whom he honored* (τιμᾶ is in the indic.). Instead of τιμᾶ we might have τιμᾶη (G. 1503 end ; II. 937) ; cf. G. 1499<sup>2</sup>. The purpose in Cyrus's own mind was, ὡς δηλῶ (subjv.) οὓς τιμῶ (indic.). — 19. ἐξ ὧν ἀκούω, *from what I hear*. — 20. Ἑλλήνων, βαρβάρων : with οὐδένα.

§ 29. 21. τοῦτον, τῷδε : difference of use ? — 22. δούλου ὄντος, *though he was a slave*. Cf. p. 30, 4 ff. — πλήν : conj. — 23. καὶ οὗτος . . . ἐαυτῷ : cf. p. 27, 6 ff. For οἱ, cf. p. 3, 2. — 27. ὑπ' αὐτοῦ : the king. — ἀγαπῶμενοι : ἀγαπᾶω is properly to show regard by outward signs ; φιλέω (20), on the other hand, is used of the love of friends ; but the distinction is not always observed.

Page 44.] 1. ἀν τυγχάνειν : quoted after νομίζοντες. The prot. lies in βντες — εἰ εἴησαν.

§ 30. 2. τὸ αὐτῷ γενόμενον, *what happened to him, sc. ἐστὶ*. τεκμηρίον is pred. — 4. τοὺς . . . βεβαίους : the art. is expressed but once, because the writer is speaking of a single class of persons possessing all of the qualities mentioned, *those who were faithful, well-disposed, and constant*.

§ 31. 7. τεταγμένος : what use of the partic. ? Explain also the use of πεπτωκότι in 9.

## CHAPTER X.

Page 44.] § 1. The narrative is resumed from Chap. viii. — 11. ἀποτέμεναι . . . δεξιά: a Persian custom. It is stated later (p. 84, 22) that the head and hand of Cyrus were exposed to view fixed on a stake. — ἀποτέμεναι, διώκων, εἰσπίπτει: note and explain the number and agreement of these words. — 13. στρατόπεδον: see the plan, Introd. § 44. — οἱ μετὰ Ἀριαίου, *Ariæus and those with him, the troops of Ariæus*, like the phrase οἱ ἀμφὶ Τισσαφέρην, p. 111, 26. μετὰ Ἀριαίου implies *participation*, but σὺν αὐτῷ in 12 implies *accompaniment*. — 15. ἔνθεν ὄρμηγτο: *i.e.* on the morning of the battle. It will be remembered that the battle was fought on the afternoon of the third day (p. 33, 12) after the midnight review mentioned p. 29, 15, and that this review was held on the night after the third day's march from Pylæ. Cf. the note on ἐντεῦθεν, p. 29, 13. — 16. τέτταρες . . . ὁδοῦ, *a distance of four parasangs, it was said; lit. there were said to be four parasangs of the road*.

§ 2. 17. πολλά: pred., *to a great amount*. — 18. τὴν Φωκαίδα . . . εἶναι, *the Phocæan woman, the concubine of Cyrus, who was said* (τὴν . . . λεγομένην = ἡ . . . ἐλέγετο, G. 1560; H. 966) *to be, etc.* — 19. λαμβάνει: with βασιλεὺς in 17.

§ 3. 20. ἡ νεώτερα, *the younger* (of the two). — 21. τῶν Ἑλλήνων: *sc. τινάς* (a rare omission). — ἐν τοῖς σκευοφόροις, *among the baggage* (neut.). — 22. ὄπλα ἔχοντες, *to be under arms, to be standing guard*. Cf. p. 24, 25, and the note. — καὶ ἀντιπαχθέντες: *sc. οὗτοι*. — 23. οἱ δὲ καὶ αὐτῶν, *but some also of them*. οἱ δὲ is correl. to πολλοὺς μὲν. — 25. ἐντὸς αὐτῶν, *within their lines*. — 26. ἐγένοντο: pl. from the influence of ἀνθρώπου.

Page 45.] § 4. For the account of the second battle, described in the remainder of this chapter, see the Introd., § 45<sup>2</sup>. — 1. ἀλλήλων: why gen. ? — 2. οἱ μὲν: referring chiasmatically (see note on ἀναβαίνει . . . ἀνέβη, p. 1, 8) to οἱ Ἕλληνες. — 3. ὡς πάντα νικῶντες, *thinking that they were victorious over all*, but in the next line, ὡς . . . νικῶντες, *thinking that now they were all victorious*. — οἱ δ': *sc. βασιλεὺς καὶ οἱ σὺν αὐτῷ* (see p. 44, 12).

§ 5. This section consists of four clauses arranged chiasmatically, 1) referring chiefly to the Greeks, 2) chiefly to the King, 3) to the King, and 4) again to the Greeks. — 6. εἴη: why opt. ? — Τισσαφέρνους: stationed at the king's extreme left (p. 35, 1), he had charged through the right of the Greeks and joined the king in the camp of Cyrus in the rear (20 ff.). — 7. νικῶνεν, οἰχόνται: one verb changed to the opt. by quot., the other not. For this constr., see *Moods and Tenses*, § 670. — 10. πλησιαίτατος: comp. how formed ? (G. 352; H. 250). — 11. πέμποιεν, λοιεν.

Page 45.] in the dir. questions, *πέμπωμεν, ἴωμεν*; (G. 1358; 1490; H. 806, 3; 932, 2). For *εἰ . . . ᾗ*, introducing the double indir. question, see G. 1606; H. 1017; and *cf.* p. 20, 18.

§ 6. 13. *δῆλος ἦν προσιών*: *cf.* *δῆλος ἦν ἀνιόντος*, p. 7, 18, and the note. — *ὡς ἰδοῦκε ὄπισθεν*, *as it seemed, from the rear*. — 14. *στραφέντες, counter-marching*. See the *Introd.*, § 33, note. It will be remembered that the two forces were somewhat more than three miles apart (1 above). — *παρασκευάζοντο . . . δεξόμενοι*, *got ready with a view to his advancing in this way (i.e. ὄπισθεν) and to their receiving (his attack)*. *ὡς* belongs not only to *δεξόμενοι* (partic. of purpose), but also to *προσιόντος* (partic. of cause). *προσιόντος* (*sc. αὐτοῦ*) is in the gen. abs.; *δεξόμενοι* modifies *οἱ Ἕλληνες*. See, further, *Moods and Tenses*, § 876. — 16. *ἦ δὲ παρήλθεν κτλ.*, *cf.* p. 37, 24. The aor. is a plpf. in force. *Cf.* p. 1, 6. — 17. *ἀπήγην, marched back*.

§ 7. 21. *διήλασε . . . πελταστάς*, *charged along (παρά) the river into (κατά) the Greek peltasts and through them*. — 22. *διελαύνων δέ*, *as he drove through them*. For the force stationed at the extreme right of Cyrus when the battle began, see p. 34, 5 ff. — 23. *ἔπαιον*: probably with their swords. — 24. *αὐτούς*: the cavalry of Tissaphernes. — 25. *ἐλέγετο . . . γενέσθαι*, *was said to have proved himself sagacious (showed himself a sensible man, it was said)* by pursuing this course of tactics. On the light-armed troops of Cyrus, see the *Introd.*, § 30.

§ 8. 25. *οὖν, at any rate*. *Cf.* p. 7, 22. — 26. *ὡς . . . ἀπηλλάγη*, *after he had come off (note the force of the tense) with the worst of it, lit. having less*.

Page 46.] 2. *τὸ τῶν Ἑλλήνων*: *cf.* p. 11, 1.

§ 9. 4. *τὸ εὐάνυμον*: the historian has the position of the Greeks when the battle began in mind, their right then resting on the river. 'They had now faced about (*στραφέντες*, p. 45, 14). — 5. *μὴ προσάγοιεν, κατακόψειαν*: why opt. ? — 7. *ἀναπτύσσειν τὸ κέρας*: for the contemplated manoeuvre, see the *Introd.* § 34<sup>4</sup>, and the notes. For the const. of *ἰδοῦκε ἀναπτύσσειν*, *cf.* p. 14, 2, and the note.

§ 10. 9. *ἰβουλεύοντο*: see the *Introd.*, § 45<sup>2</sup>, and the note. — *καὶ δὴ . . . συνῆι*, *the King in truth also, changing his line of battle to the same form (i.e. τοῖς Ἕλλησι), stationed it opposite, just as at first he had met them for battle*. See the *Introd.*, § 45<sup>2</sup>, end. — 12. *ὄντας, παρατεταγμένους*: what use of the parties. ? — 13. *αἰθῆς*: see the description of the first charge of the Greeks, p. 36, 19 ff. — 14. *τὸ πρόσθεν*: adv. acc. *Cf.* *τὸ πρῶτον* in 11.

§ 11. 15. *ἐκ πλείονος*, *when at a greater distance from them*. — 16. *κώμης τινός*: possibly *Cynaza* (Κούναζα), the village near which, as Plutarch says, the battle was fought.

Page 46.] § 12. 17. ἀνιστράφησαν, rallied.—18. πεζοί: pred. (without the art.), sc. ὄντες. The const. changes at τῶν δὲ ἰππέων, where we should expect ἰππεῖς δέ, ὧν ὁ λόφος κτλ. — τῶν . . . ἐνεπλήθη: the pass. of the const. explained in G. 1113; II. 743.—19. τὸ ποιοῦμενον: τὸ γιγνώμενον is more common in this sense.—μὴ γιγνώσκεις: sc. τοῦς Ἕλληνας.—21. ἀτόν . . . ἀνατεταμένον, a kind of (τινά) golden eagle, with wings extended, perched on a bar of wood (and raised) upon a lance. πέλτη, which commonly means a shield or target, is also used for δόρυ or λόγχη (see the Dict., s.v. πέλτη, end); and ἐπὶ ξύλου may refer to a horizontal piece of wood on which the eagle was perched. So ἐπὶ ξύλου καθεύδεις, roost like a fowl, Aristoph. Nub. 1431. The ξύλον with the eagle was then raised on the point of a lance (ἐπὶ πέλτη). In the Cyrop. vii. 1. 4, the Persian standard is called ἀετὸς χρυσοῦς ἐπὶ δόρατος μακροῦ ἀνατεταμένους. Curtius, iii. 3. 16, calls it auream aquilam pinnae extendenti similem.

§ 13. 22. ἐνταῦθα: as we use here or there in the sense of hither or thither.—24. ἄλλοι ἄλλοθεν, some from one part (of the hill), others from another, or, as we should say, some in one direction, others in another.—τῶν ἰππέων: with ἐφιλοῦτο, was cleared of the horsemen. Cf. τῶν ἰππέων ἐνεπλήθη in 18.—25. τέλος: cf. p. 39, 26.

§ 14. 26. ὑπ' αὐτόν, at the foot of it.

Page 47.] 1. τί ἐστιν: in what other mood might the verb have been? What case of the same sort is there in the next section?

§ 16. 4. σχεδὸν . . . ἦν, about this time.—5. θέμενοι τὰ ὄπλα: see the Dict., s.v. τίθημι.—7. φαίνοιτο, παρέη: opt. in a causal sent. Cf. p. 35, 20, and the note.—8. τεθηκότα: cf. πεπτωκότα, p. 38, 20.—διώκοντα οἴχεσθαι, had gone off in pursuit (G. 1587; H. 981).—9. καταληψόμενόν τι προεήλακέναι, had pushed on (give the direct form) to occupy some point.

§ 17. 10. εἰ ἀγοῦντο ἢ ἀπίοιεν: cf. εἰ πέμποιεν ἢ τοιεν, p. 45, 11, and the note.—12. δορηστόν, supper-time. In the primitive Homeric times there were two regular meals, ἀριστον, an early meal, breakfast, and δόρπον, a late meal, supper. Either could be called δέπνον, which in Attic Greek meant the chief meal of the day, and as this came late in the afternoon, δέπνον took the place of the older name δόρπον. Cf. ἀδειπνοὶ in 20. The Attic ἀριστον was a midday meal, luncheon.

§ 18. 15. διηρπασμένα: supplementary partic. not in indir. discourse (G. 1582; H. 981). Cf. p. 25, 10.—εἴ τι . . . ἦν, whatever there was to eat or drink. The clause is the second obj. of καταλαμβάνουσι.—16. ἀμάξας: obj. of διηρπασαν in 20, but repeated in καὶ ταύτας, these also, in 19, after the intervening clauses.—μυστάς: pred. adj. sc. οὔσας (that had been) full (G. 1289; H. 856 a).—18. λάβοι: why opt.?—19. ἀμαξαι: pred. to ἦσαν, αὐται being the subj.—20. τότε: cf. p. 44, 17.

Page 47.] § 19. 20. ἄδειπνοι ἦσαν ἦσαν ἀνάριστοι : what is such an arrangement of the parts of a sent. called? Note also the case that follows, καταλύσαι τὸ στράτευμα, βασιλεὺς ἐφάνη. Cf. concerning the fact stated in πρὶν γὰρ . . . ἐφάνη, p. 33, 18, and the note. — 24. μέν : correl. to δέ, p. 48, 7.

## BOOK SECOND.

NEGOTIATIONS WITH THE KING. — CONCLUSION OF A TREATY. — BEGINNING OF THE MARCH HOMEWARD. — TREACHEROUS SEIZURE OF THE FIVE GENERALS. — THEIR CHARACTERS.

## CHAPTER I.

Page 48.] § 1. The first section of Book II., and the similar introductions prefixed to most of the following books, are generally supposed to be the work of an editor who divided the *Anabasis* into books. — 1. ὡς . . . ἐστρατεύετο : the first of five indir. questions, subj. of δεδῆλωται. — οὖν : to introduce the recapitulation. — Κῦρος : dat. of advantage, not of the agent. — 5. τὰ πάντα, at all points, altogether. νικᾶν : their thought was, νικῶμεν, we have conquered (are victorious), a pres. with an approach to the signification of the pf. (*Moods and Tenses*, § 27). — 6. λόγῳ : narrative, i.e. in Book I.

§ 2. 6. ἀμα δὲ τῇ ἡμέρᾳ : cf. p. 29, 21. For δέ, see the note on μέν, p. 47, 24. The editor above-mentioned (see the note on § 1) probably used the μέν in 1 above without noticing the preceding sent. — 7. ὅτι πέμπτοι, φαίνονται : cf. the opt., p. 47, 7, and the note. 8. σηματοῦντα : what does the partic. express? — 11. εἰς τὸ πρόσθεν : cf. p. 45, 7. ἕως συμμύξαιαν : opt. in a dependent clause by quotation (G. 1502, 3; H. 937 a) : cf. G. 1467; II. 921, Rem. What other mood might we have had, and why? What would then be added to ἕως? Cf. p. 4, 3.

§ 3. 11. ἐν ὀρμῇ ὄντων, when they (sc. ἀνδρῶν and cf. p. 9, 1) were on the point of starting. — 12. ἡλίῳ : the names of the heavenly bodies, like proper names, may omit the art. Cf. ἥλιος, p. 47, 4. — 13. γεγινώς, descended from. — Δαμαράτου, Damarratus. See the Dict. — 14. Γλοῦς : mentioned p. 21, 11. He had now gone over to Artaxerxes. For Tamos see p. 17, 8. — 15. τεθνήκεν : this might be τεθνηκώς εἶη ; cf. the following πεφευγώς εἶη, λέγοι, φαίη. But τεθνήκεν contains the most important part of the message, and is kept in the original mood. — σταθμῷ : cf. p. 44, 15. — 16. ὄθεν = ἐξ οὗ. — 18. περιμενοῖεν . . . μέλλοιεν : in the dir. form περιμενῶ αὐτούς, εἰ μέλλουσιν ἤκειν. — τῇ ἄλλῃ, on the next day. —

Page 48.] 19. ἀπιέναι φαίη: cf. λέγοι ἔτι κτλ. in 17. For the future force of ἀπιέναι, cf. ἀπιμεν, p. 14, 7. — ἐπὶ Ἴωνίαις, in the direction of Ionia.

§ 4. 20. ἀκούσαντες οἱ στρατηγοὶ καὶ οἱ ἄλλοι Ἕλληες πυνθανόμενοι: chiasitic. — 22. ὄφελι . . . ζῆν, would that Cyrus were living (G. 1512; H. 871 a). How else might the thought have been expressed? See G. 1511; H. 871. — 23. νικῶμεν: cf. νικᾶν in 5 and the note, and also p. 49, 3 and 25, and p. 50, 3 and 17. — 25. εἰ μὴ ἦλθετε, ἐπορευόμεθα ἄν: the prot. referring to the past, the apod. to the present (G. 1397; H. 895).

Page 49.] 2. τῶν νικῶντων: pred. gen. of possession. — 3. τὸ ἀρχειν: subj. inf. with the art. Cf. p. 42, 25.

§ 5. 3. ταῦτα: why did the Greeks use the pl., and why do we translate by the sing.? — 4. τοὺς ἀγγέλους: Procles and Glus. — 5. καὶ γὰρ: cf. p. 2, 17, and the note.

§ 6. 7. οἱ μὲν: asyndeton. Cf. p. 5, 13, and the note, and also p. 11, 2. — 8. ὅπως: as, = ὡς. — 9. ξύλοις, for fuel. Cf. ἀρχοντα, p. 1, 10, and the note. — 10. μικρὸν . . . οὐ, going forward a short distance from the line, where, etc. — 12. ἠνάγκαζον: had compelled. Cf. ἐποίησε, p. 1, 6, and the note, and ἐπολιόρκει, p. 17, 10. See also the Introd., § 28<sup>2</sup>. — τοὺς αὐτομολούντας: cf. p. 45, 18. — 15. φέρεσθαι ἔρημοι, left to be carried away: the Greeks used these for fuel. For the inf., see G. 1532; H. 951; and Moods and Tenses, § 772 c. — 16. κρέα: with both partic. and verb. See the Introd., § 26<sup>1</sup>.

§ 7. 18. καὶ ἤδη . . . ἀγοράν: cf. p. 33, 17. — 19. οἱ μὲν ἄλλοι: in appos. with κήρυκες. We should expect εἰς δ' αὐτῶν Φαλίνας Ἕλληην to follow. — 20. βάββαροι: pred. to δοῦναι to be supplied. — 21. ἐντίμως ἔχων, to be in honor. Cf. note on εὐνοϊκῶς ἔχουεν, p. 2, 9. — 22. τῶν ἀμφὶ τάξεις: = τῶν τακτικῶν. For the case, see G. 1142; H. 754 a.

§ 8. 25. ὅτι . . . ἀγαθόν: what changes of mood are possible in this sent.? Λέγουσιν has the force of an historical tense. Cf. p. 37, 27, and the note. — νικῶν: what use of the partic.? Cf. also the note on νικᾶν, p. 48, 5. — 26. παραδόντας: for the relation of this partic. to the following ἰόντας εὐρίσκεσθαι, cf. the note on ὑπολαβῶν, p. 2, 23. — 27. εὐρίσκεσθαι . . . ἀγαθόν, to seek to get whatever (lit. if any) favor they could.

Page 50.] § 9. 2. βαρέως, with anger. — δῆμος: Clearchus, although himself angry, nevertheless, etc. — 3. εἴη: why opt.? — 4. ἔφη, continued he. — 5. ὅτι: cogn. acc. to ἀποκρίνασθαι to be supplied with ἔχετε, are able. — 6. ἦξω, will return: cf. ἐλθόντες, p. 48, 4. — 8. θυόμενος: why mid.? See the Introd., § 29<sup>1</sup>.

§ 10. 9. πρόσθεν ἢ παραδοίεν, before they would give up. See G. 1474, and Moods and Tenses, § 654. There is no change of mood in quoting what Cleonor said. Cf. εἰ αὐτῷ δότῃ κτλ., p. 26, 19. — 11. θαυμάζω, should

Page 50.] *like to know*. — πότερα . . . ἤ: double indir. question. Cf. p. 20, 18, and the note. — 12. ὡς κρατῶν: force of ὡς? — ἡ ὡς . . . δῶρα, or as gifts on the alleged (ὡς) ground of friendship, as if he had said ὡς φίλος ὤν. — 14. πείσας, by persuasion, opposed to ὡς κρατῶν. — 15. τί ἔσται . . . χαρίσονται: cf. p. 31, 6.

§ 11. 16. πρὸς ταῦτα, in reply to this. — 18. αὐτῶ: with ἀντιποιεῖται (G. 1177; H. 772). — ἔστιν: why accented? — ἀρχῆς: causal gen. (G. 1128; H. 739 a). — 19. ἑαυτοῦ εἶναι: pred. gen. of poss. — μέση τῆ χάρα: cf. μέσου τοῦ παραδείσου, p. 6, 9, and the note. — 21. οὐδ' εἰ, not even if: οὐ negatives δύνασθε ἄν. — παρέχοι: sc. αὐτοῦς.

§ 12. 25. εἰ μὴ, *except*, after a neg. Cf. p. 21, 20, and p. 23, 10. — ἔχοντες: = εἰ ἔχομεν. — 26. ἄν: with χρῆσθαι. Cf. p. 37, 20. So ἄν that follows belongs to στερηθῆναι, and παραδόντες = εἰ παραδοῖμεν. — 27. μὴ: the neg. with the inv. is always μὴ (G. 1610; H. 1019).

Page 51.] 1. παραδώσειν: sc. ἡμᾶς as subj., which would have been expressed if ἡμῶν had not preceded.

§ 13. 4. Ἄλλὰ . . . ἀχάρωτα: ironical. When Phalinos calls Theopompus a "philosopher," he means to stigmatize his remarks about ἀρετή and ἀγαθὰ as unpractical. — 5. ὦν, *that you are*. — 6. περιγενέσθαι ἄν, *could* (under any circumstances) *prove superior*, inf. with ἄν representing the potential opt. — 7. δυνάμει: for the case, cf. p. 3, 26.

§ 14. 7. ἔφασαν: Xenophon writes as if he had not himself been present. — λέγειν: cf. λέγειν, p. 42, 22, and the note. — 10. ἄλλο τι: cf. τί, p. 15, 27, and the note. — 11. συγκαταστρέψαντ' ἄν (sc. Ἀλγυπτῶν): serves only loosely as an apod. to the first prot., εἶτε θέλοι, since it expresses a thought adapted to the second.

§ 15. 12. εἰ, *whether*. — 13. ἀποκεκριμένοι εἶεν: why perf. opt.? — 14. Οὗτοι: in partitive appos. with the phrase ἄλλος ἄλλα. Cf. p. 37, 2, and the note. — ἄλλος ἄλλα, *some one thing, others another*, lit. *another other things*. Cf. ἄλλοι ἄλλως, p. 29, 11, and ἄλλοι ἄλλοθεν, p. 46, 24, and the notes. — 15. λέγεις, *mean, intend*.

§ 16. 16. οἶμαι . . . πάντες, *as all the rest also, I think*. οἶμαι is parenthetical and does not affect the const. — 17. ἡμεῖς: sc. Ἕλληνές ἐσμεν. — 18. πράγματασι: cf. p. 4, 8.

§ 17. 20. συμβούλευσον ἡμῖν ὅ τι κτλ., *give us whatever advice, etc.* — 22. ἔπειτα: to be how construed? — λεγόμενον, ὅτι Φαλινός κτλ., *when reported as follows, "Phalinos once," etc.* For ὅτι, cf. p. 28, 18, and the note. — 24. συμβουλευομένοις συνεβούλευσεν: why a difference in voice? — 25. τάδε, *the following advice*, would be followed by the actual advice, if the report should ever be made in Greece. What kind of an acc. is τὰδε? — ὅτι ἀνάγκη, *that it is inevitable*, sc. ἐστί.

Page 52.] § 19. 2. εἰ . . . ἔστι, if you have one chance in ten thousand. — 3. σωθῆναι : limits ἐλπίς, to be supplied with *μια τις*. Cf. p. 14, 20, and the note. In 5 below, the subst. σωτηρίας is used with ἐλπίς in the same sense as σωθῆναι here. — 6. ἄκοντος : used almost like a partic. Cf. p. 15, 23, and the note.

§ 20. 8. πρὸς ταῦτα : cf. p. 50, 16. — ταῦτα : cf. τὰδε in the next line. Cf. also 14, where both words occur. — 10. ἡμεῖς : emphatic, opposing what the Greeks thought to what the king had demanded (p. 49, 25 ff.). — εἶναι : sc. ἡμᾶς as subj. — πλείονος : for the case, cf. p. 14, 10. — 11. ἔχοντες : a second prot. to ἂν εἶναι, which is quoted. Cf. p. 50, 25 ff.

§ 21. 15. ὅτι . . . εἴησαν, that there was to be (not would be) a truce, the dir. form being μένουσι (partic., sc. ὑμῖν, = ἦν μένητε) σπονδαί εἰσιν, there is a truce for you (i.e. for you to depend on), if you remain. Cf. 18 below, σπονδαί εἰσιν after μενεῖτε. Cf. also 22 ff. below. — 17. πότερα . . . ἢ : cf. p. 50, 11. — 18. ἢ ὥς . . . ἀγγελῶ, or (whether) I shall take back answer from you that there is war; lit. or, assuming that there is war, I shall announce it from you. (G. 1593, 2.)

§ 22. 20. ταῦτά : not ταῦτα. — ἄπερ : sc. δοκεῖ. — 21. ἀπεκρίνατο : note the asyndeton. — 22. σπονδαί : sc. εἰσίν.

§ 23. 26. ὅ τι ποιήσοι : indir. question. The fut. opt. is never used except in indir. discourse as the representative of the fut. ind. (G. 1287; H. 855 a).

## CHAPTER II.

Page 53.] § 1. 2. Μένων . . . ἔμμενε : Glus also remained. Cf. p. 48, 12 ff., and p. 49, 4 f. — 3. ἔλεγον, φαίη : the first takes a clause with ὅτι, the second the inf. (G. 1523; H. 946 b). — 4. βελτίους, of higher rank. — 5. οὓς οὐκ ἂν ἀνασχέσθαι : for οἱ οὐκ ἂν ἀνάσχοιεντο, a rel. clause with the inf. by assimilation (G. 1524; H. 947). — αὐτοῦ βασιλεῖοντος : gen. abs., expressing condition. — 6. ἀλλ' εἰ κτλ. : a change to the dir. discourse. — ἦδη, immediately. — 7. εἰ δὲ μή, otherwise, i.e. if you do not come, = ἐὰν δὲ μὴ ἦκητε. Cf. 9, and see G. 1417; H. 906.

§ 2. 8. χρή ποιεῖν : sc. ἡμᾶς, referring to both Greeks and barbarians. — 9. ὥσπερ λέγετε : understand before this χρή ἡμᾶς ἦκειν τῆς νυκτός. — εἰ δὲ μή : cf. 7 and the note. — πρᾶττετε : more animated than χρή ὑμῶν πρᾶττειν would have been. — ὅποῖόν τι : τι adds to the indefiniteness of ὅποῖον, whatsoever. — 11. οὐδέ, not even to the friendly barbarians, just as before he had sent Phalinus off without satisfying him. Cf. p. 52, 26.

§ 3. 14. ἵναί : the inf. expresses purpose. Const. with οὐκ ἐγίγνωτο, did not result (favorably) for going. This phrase is interpreted by καλὰ ἦν in 21. See the Introd., § 29<sup>1</sup>. — 15. ἄρα, as it seems. — 16. ἐν μέσῳ : cf.



Page 53.] p. 30, 24, and the note.—19. οὐ μὲν δὴ, *not yet indeed*. γέ: force?—οἶόν τε: *sc. ἐστίν, is it possible* (G. 1024*b*; H. 1000).—20. ἔστιν: accent?

§ 4. 22. δειπνεῖν: explanatory of ὧδε ποιεῖν. The inf. const. changes to the inv. in οὐσκευάζεσθε κτλ. Cf. πράττετε in 9, and the note.—23. σημήνη: cf. ἐσάλπιγγες, p. 8, 27, and the note.—ὡς ἀναπαύεσθαι: with σημήνη, *shall give the signal for going to rest* (G. 1456; H. 1054, 1*f.*).—24. τὸ δεύτερον: cogn. acc. with σημήνη to be supplied.—ἀνατίθεσθε: note the voice.—25. ἐπὶ τῷ τρίτῳ, *at the third signal*.—τῷ ἡγουμένῳ, *the van* (neut.) = τοῖς ἡγουμένοις.—26. τὰ ὅπλα = τοὺς ὀπίστας. Cf. ἄσπις, p. 31, 16.—For the night march, see the Introd., § 40<sup>1</sup>.

Page 54.] § 5. 1. καὶ τὸ λοιπὸν κτλ.: for the prominence of Clearchus, see the Introd., § 23<sup>1</sup>.

§ 6. This section is thought by many to be an interpolation.—4. ἀριθμὸς τῆς ὁδοῦ, *amount of the way, distance*.—5. τῆς Ἰωνίας, *in Ionia*. μάχης, *i.e. the scene of the battle, battle-field*. So in 8 below.—8. ἐλέγοντο εἶναι, *there were said to be, it was said that there were*.

§ 7. 10. ἐπεὶ σκότος ἐγένετο, *after it became dark*. Cf. ἡμέρα ἐγένετο, p. 55, 20; ὄψε ἦν, p. 56, 7; and p. 33, 17, and the note.—Μιλτοκύθης μὲν κτλ.: this was the first desertion. See the Introd., § 23<sup>2</sup>.—11, 12. εἰς, ὡς: cf. p. 5, 5, and the note.

§ 8. 13. τοῖς ἄλλοις: dat. of advantage; see p. 17, 8. Cf. p. 29, 19.—14. κατὰ τὰ παρηγγελμένα, *according to previous instructions*. For these see p. 53, 22 ff.—15. παρ' Ἀριαίων: why acc.?—17. ἐν . . . ὅπλα, *halting under arms in line of battle*. θέμενοι limits the following noms., the officers being taken as the representatives of the whole body of troops.—19. οἱ κράτιστοι, *the highest in rank*. Cf. βελτίους, p. 53, 4.—20. μήτε . . . τέ, *not only not . . . but also*: the correlatives are merely τε . . . τε.—προδώσειν, ἔσεσθαι, ἠγήσεσθαι: quoted. Note the tense.

§ 9. 23. εἰς ἄσπιδα: *i.e. the blood was caught in the hollow of a shield*.

§ 10. 26. ἐπεὶ δὲ τὰ πιστὰ ἐγένετο, *when the pledges had been given* (aor. with force of plpf.). With the pledge here given (an oath and the slaughter of victims) cf. p. 62, 9, where the pledge is an oath and the giving and taking of the right hand, and p. 151, 2 ff., where it is an oath and the exchange of spears. See the Introd., § 29<sup>2</sup>.—27. πότερον . . . ἢ: how used?

Page 55.] 1. ἦνπερ: *sc. ὁδοῦ*, and for the const. of this acc. with ἦλθομεν, cf. p. 9, 16, and the note.

§ 11. 3. ἀπίοντες: prot. = εἰ ἀπίομεν.—ὑπάρχει: cf. τὰ ὑπάρχοντα, *resources*. 4. οὐδὲν τῶν ἐπιτηδίων, *nothing in the way of provisions*.—ἑπτακαίδεκα γάρ: γάρ is used also in 4, there introducing a ground

Page 55.] for παντελῶς . . . ἀπολοιμένα, and here one of the causes of ὑπάρχει . . . ἐπιτηδείων. — 5. σταθμῶν: the σταθμός is here looked upon as a period of time. Cf. for the case ἡμερῶν, p. 33, 4. — ἐγγυτάτω: used as adj. — 7. νῦν δ' ἐπινοοῦμεν: i.e. I and those with me. νῦν δέ corresponds to ἦν μὲν ἤλοθμεν (2), and τῶν δ' . . . ἀπορήσομεν το μακροτέραν μὲν (8). — 8. μακροτέραν: sc. ὁδόν, as above in 1 with ἦν περ. — ἐπιτηδείων: why gen.?

§ 12. 9. πορευτέον: sc. ἐστὶ (G. 1597; H. 990). — 10. σταθμούς: cognate acc. with πορευτέον, we must make our first marches, lit. march our first marches. — ὡς . . . μακροτάτους, as long as possible. Cf. p. 2, 12, and the note, and ὡς πλείστον in the next line. μακροτάτους is pred. — 11. στρατεύματος: why gen. ? — 12. ἡμερῶν: gen. of measure. — ἀπόσχωμεν: why subjv. ? — 13. οὐκέτι μὴ δύνηται: emphatic fut. affirmation (G. 1360; H. 1032). — 14. στρατεύματι: dat. of accompaniment, equiv. to ἐὰν ἔχη δλίγον στρατεύμα, corresponding to πολλὸν δ' ἔχων (in the next line) = ἐὰν ἔχη. — 17. ἔγωγε: expressed for emphasis, is further emphasized by its position.

§ 13. 18. Ἦν δυναμένη, amounted to, meant. οὐδὲν ἄλλο δυναμένη stands like a pred. adj. after ἦν. — 19. ἀποδράναι ἢ ἀποφυγεῖν: cf. p. 18, 25 ff. — 21. τὸν ἥλιον, ἡλίφ: cf. p. 48, 12, and the note. — 22. τοῦτο: cf. ἐπέεσθη τοῦτο, p. 35, 14, and the note.

§ 14. 23. ἔτι δέ, but furthermore. — δειλην: cf. p. 33, 17, and the note. — 24. τῶν Ἑλλήνων: limits, as a part. gen., the following rel. clause (G. 1027). — οἱ μὴ ἔτυχον: a cond. rel. clause. — 25. ἐν ταῖς τάξεσιν: they had been marching in line of battle all day, but the discipline was not severe. See the Introd., § 35<sup>2</sup>.

Page 56.] § 15. 1. εἰεν, νέμοιτο: why opt. ? — 3. ἐστρατοπεδεύετο: we should expect στρατοπεδεύεται or στρατοπεδεύοιτο (G. 1489; H. 936).

§ 16. 7. οὐ . . . ἀπέκλινε, however, he did not even (οὐδέ) turn aside, much less retreat. — 9. εἰς: with reference to the previous marching into the villages. — 11. καὶ . . . ξύλα, even the very timbers in (from) the houses (G. 1225; H. 788 a). Cf. τοὺς ἐκ τῶν πόλεων, p. 5, 4.

§ 17. 13. ὁμως: notwithstanding the villages had been pillaged. — τρόφῃ τινι, after a fashion. — 14. σκοταῖοι, in darkness, adj. used adv. — ἐτύγχανον: sc. ἀδελζόμενοι. — 16. ἄστε ἀκούειν, ὥστε ἔφυγον: for the difference of meaning, see G. 1450; 1451; H. 927.

§ 18. 21. καὶ βασιλεύς, even the king, and not only οἱ ἐκ τῶν σκηνωμάτων φεύγοντες. — 22. οἷς, by what: assimilation to the case of the omitted antec.

§ 19. 23. τοῖς Ἑλλήσι: after the compound verb. — 25. οἶον: masc. acc., subj. of γίνεσθαι, qualem par est fieri. — For the camp at night, see the Introd., § 40<sup>2</sup>.

Page 56.] § 20. 27. τῶν τότε: *sc. κηρύκων*. Homer says (*Iliad* v. 786) that Stentor (*cf. Eng. stentorian*), the "brazen-voiced," was able to shout as loud as fifty other men together.

Page 57.] 1. ὃς ἄν μὴνύσῃ, λήψεται: *cond. rel. sent.* — 2. τὸν ὄνον: *i.e.* the senseless panic. — τὰ ὄπλα: in a Greek camp the arms (heavy shields and spears) were generally stacked in one place. See the *Introd.*, § 40<sup>2</sup>. — ὅτι λήψεται: *cf.* p. 26, 20, and the note. — 3. τάλαντον: see the *Diet.*; *cf.* 33, 2, and the note.

§ 21. 5. εἰς τάξιν τὰ ὄπλα τίθεσθαι, *to get under arms in* (*lit. into*) *line of battle.* — 6. ἥπερ εἶχον, *just as they were* (or stood). — 7. ἡ μάχη: *the battle of Cunaxa.*

## CHAPTER III.

§ 1. 8. Ὁ . . . ἔγραψα: *cf.* 56, 20 ff. — 10. πέμπων: *sc. κήρυκας.* *Cf.* p. 49, 18 ff.

§ 2. 12. ἐξήτουν: difference in meaning between this word and *αἰτέω* on the one hand and *ἐρωτάω* on the other? — 14. τυχάν, ἐπισκοπῶν: classify these parties. — 15. εἶπε, *fold.* *Cf.* *ἔλεγε θαρρεῖν*, p. 13, 15, and the note. — 16. ἄχρι ἄν σχολάσῃ: on the principle of indir. discourse we might have *ἄχρι σχολάσειε.* *Cf.* p. 48, 11, and the note.

§ 3. 17. ὥστε . . . πυκνήν, *so that it should present from every side a fine appearance of a compact battle line.* ὁρᾶσθαι with *καλῶς* (G. 1528; H. 952). — 18. πυκνήν: see the *Introd.*, § 32<sup>1</sup>, and the note. — μηδένα: why not *οὐδένα*? — εἶναι: in the same const. with the preceding *ἔχεν*. — 19. τέ, τέ: the first τέ is correlative to the *καί* before τοῖς ἄλλοις; the second, to the *καί* before *εὐειδιστάτους*. — 21. ταῦτά: *i.e. προελθεῖν κτλ.*

§ 4. 23. ἦκοιεν, *had come.* The dir. form was ἦκομεν ἄνδρες οἵτινες ἐσόμεθα. For the partial change of mood, *cf.* p. 27, 2 ff., and the note.

§ 5. 28. μάχης: gen. of want (G. 1112; H. 743 b). See the *Introd.*, § 26<sup>2</sup>. — ὁ πολμήσων, *the man that will dare.* *Sc. ἔστιν.*

Page 58.] 1. μὴ πορίσας: — εἰάν μὴ πορίσῃ. Note the position of *ἄριστον* twice expressed in this sentence.

§ 6. 3. ᾧ: the antec. is the preceding sent., ἦκον ταχύ. — 5. δοκοῖεν, ἦκοιεν: the dir. discourse would show the person of each verb: *εἰκότα δοκαίτε . . . καὶ ἦκομεν . . . οἱ ἄξουσιν ἔρθεν ἔξετε.* — 6. οἱ . . . ἐπιτήδεια, *who would conduct them* (the purpose for which the guides were brought), *if there should be a truce, to a place from which they would get* (the result aimed at) *provisions.* For this use of the fut. ind. with rel. words (here *οἱ* and *ἔρθεν*) to express purpose and result, see G. 1442; 1447; H. 910; 911; and with *οἱ ἄξουσιν* *cf. οἵτινες ἱκανοὶ ἔσονται*, p. 57, 24. For the partial change of mood in the quoted sent. *ὅτι . . . ἐπιτήδεια, cf. ὅτι . . . ἔσονται*, p. 57, 23.

Page 58.] § 7. 8. εἰ . . . ἀπιούσιν, *whether he was making a truce merely (αὐτοῖς) with the men who were coming and going, i.e. with the king's envoys.* Clearchus feared treachery. The dir. question was σπένδομαι . . . ἢ . . . ἔσονται. For the dat., see G. 1175; H. 772. — 11. διαγγελλῆ: why subjv. ? Cf. p. 20, 14, and the note.

§ 8. 12. μεταστησάμενος, *had them retire, and, etc.* 13. ἐδόκει ποιησθαι: cf. ἐδόκει πορεύεσθαι, p. 4, 14, and the note. — 14. καθ' ἡσυχίαν, *i.e. without being harassed by the enemy.* — ἐπί, *after, in order to get,* involving the idea of purpose; but below, in 21, πρὸς in the sense simply of to.

§ 9. 17. ἀποδόξῃ: why subjv. ? For the force of ἀπό, cf. ἀποψηφίσωνται, p. 21, 3. — 20. καιρός, *proper time*, whereas χρόνος is *time* in general.

§ 10. 22. οἱ μὲν: correlated by Κλέαρχος μέντοι. — 23. τὰς μὲν . . . τάξει: he had made a truce, but still he kept his troops in line of battle. The situation was full of danger. See the Introd., § 35<sup>2</sup>. — 25. τάφροις: for the case, cf. οἷς, p. 33, 21. — 26. ὡς μὴ δύνασθαι, *so that they could not, etc.*, ὡς with the inf. to express result. Cf. p. 56, 16, and the note. — 27. ἐπιούοντο: sc. γεφύρας. — ἦσαν ἐκπεπτωκότες: periphrastic plpf. act., which makes the idea of the trees *being on the ground* more prominent than that of their *falling*. See *Moods and Tenses*, § 45. — 28. τοὺς δέ, *and some*.

Page 59.] § 11. 1. Κλέαρχον . . . ἐπιστάται: lit. *to learn Clearchus well, how he commanded; i.e. to learn how Cl. commanded.* Cf. τῶν βαρβάρων, p. 2, 8. — 2. τὸ δόρυ, *his spear*, but in the next line βακτηρίαν, *a staff or stick*, without the art., because the staff was no part of his regular equipment as a soldier. — 3. εἰ δοκοῖη: why opt. ? — 4. τὸν ἐπιτήδειον, *the right man*. — 5. ἐπαίσειεν ἄν: an iterative aor. Cf. p. 42, 2, and the note. For the use of the stick in Spartan military discipline, cf. p. 24, 27 ff. Clearchus was a severe disciplinarian. See the Introd., § 27<sup>2</sup>. — αὐτὸς προσελάμβανεν, *took hold himself*. — 7. μὴ οὐ: μὴ negatives the following inf. regularly; οὐ (here very irregular) strengthens the neg. idea underlying ἀλοχύνῃν εἶναι, *were ashamed, were unwilling*. See G. 1617; H. 1034; and *Moods and Tenses*, § 817.

§ 12. 7. πρὸς αὐτό, *to it*, the business in hand. — οἱ . . . γεγονότες, *those that were thirty years old and less*. — 9. σπουδάζοντα, *in earnest*. — προσελάμβανον: cf. 5.

§ 13. 11. μὴ: in the dir. form οὐ. Cf. p. 40, 10, and the note. — 12. ἄρδεν: with οἶα (G. 1526; H. 1000), *it was not the proper season for watering, etc.* Cf. *Moods and Tenses*, § 750. The summer was the season for irrigation, so that the presence of the water late in September was suspicious. — 13. ἤδη, *forthwith, at the very start*. — εἰς, *with reference to, for*. — 14. τούτου ἕνεκα: repeats ἵνα προφαίνοντο. Cf. G. 1368.

§ 14. 18. οἶνος φοινίκων, *palm wine*. Cf. p. 24, 23 ff. — ἄξος . . . αὐτῶν, *a sour drink made from the same by boiling*.

Page 59.] § 15. 19. αὐταὶ αἱ βάλανοι, *the dates themselves*, as contrasted with the wine, etc. For the case, cf. τὰ ἄρματα, p. 37, 2, and the note. — 20. τοῖς οἰκέταις: with ἀπέκειντο, *were set apart*, which is equiv. to the pass. of ἀπερίθεσαν in 24 below. — 22. κάλλους: gen. of cause (G. 1126; H. 744). — 23. ἡλέκτρον: abridged for ἡλέκτρον ὕψους. Cf. the similar case explained in G. 1178; H. 773 b. — τὰς δέ τινας, *but some* (τινάς) *others*. — 24. τραγήματα, *for sweetmeats*, to be eaten at dessert. — καὶ ἦν . . . ἡδὺ μὲν, *and these* (the τραγήματα) *were a palatable thing* (cf. G. 925; H. 617) *also at a symposium* (πόσιον, not ποτόν).

Page 60.] § 16. 2. ἔξαιρέθειν: why opt.?

§ 17. 4. ὁ . . . ἀδελφός: note the position of the genitives. — 5. γυναικός: by name *Statira*. — 6. αὐτοῖς: for the case, see G. 1175; H. 772. Cf. Ἑλλάδι in 9.

§ 18. 8. γείτων: pred. nom. to οἰκῶ. — 9. οἰκῶ: cf. Xen. *Hellen.* iii. 2. 12, Καρία, ἐνθαπερ ὁ Τισσαφέρους οἶκος. — 10. εἰ δυναίμην: we might have had εἰ ἂν δύνωμαι (G. 1502, 2; 1420; H. 937; 907), since the context implies, *I thought it would be a εὖρημα*. — 12. οἶμαι . . . ἔχειν, *for I think it would not be a thankless labor for me*. — 13. πρὸς ὁμῶν: as if a pass. had preceded in place of ἀχαρίστως ἔχειν.

§ 19. 16. ἐπιστρατεύοντα: quoted after ἡγγεῖλα (G. 1588; H. 981). For the fact mentioned, see p. 5, 13 ff. — 17. καὶ μόνος κτλ.: cf. p. 45, 20 ff. — 21. σὺν τοῖσδε: with a gesture. — 22. αὐτῷ: the king.

§ 20. 24. βουλευσέσθαι: what other tenses might be used? Cf. παύσασθαι, p. 5, 1, and the note. — 27. εὐπρακτότερον: verbal adj. in the comp. The subj. of εὐπρακτότερον ᾗ is διαπράξασθαι understood, the διαπράξασθαι expressed being the obj. of δύνωμαι.

Page 61.] § 21. 2. μεταστάντες: second aorist. Cf. μεταστησάμενος, p. 58, 12. — 3. Κλέαρχος δ' ἔλεγεν, *Clearchus was spokesman*. — 4. ὡς βασιλεῖ πολεμήσοντας, *with the intention of warring with the king*. When, as here, the subj. of the leading verb is also the speaker, ὡς simply emphasizes the *cause* or *purpose* denoted by the partic. For the case of βασιλεῖ, cf. p. 3, 5.

§ 22. The speaker is referring in this section, probably, to the agreement entered into at Thapsacus, p. 20, 1 ff. — 9. θεούς, ἀνθρώπους: objs. of ἡσχύνθημεν (G. 1049; H. 712). The inf. προδοῦναι is a second obj. of the same verb (G. 1519; H. 948). — 10. παρέχοντες, *when we had offered* (sc. αὐτῷ). For the tense of the partic., cf. p. 5, 12. — εὖ ποιεῖν: purpose. Cf. p. 9, 14.

§ 23. 10. ἐπεὶ: here, *since*; above, in 7, *when*. — 11. βασιλεῖ . . . ἀρχῆς: cf. p. 50, 18. — 12. τὴν χώραν κακῶς ποιεῖν: cf. p. 19, 3, and the note; and 16 below, ἡμᾶς εὖ ποιῶν. — 15. ἀδικούντα; sc. τινά, and cf.

Page 61.] βουλευομένους, p. 2, 21. — 17. ὑπάρχη, shall take the first step, begin. For the const. of ποιῶν, see G. 1580; H. 981; but for ποιοῦντες in 18, see G. 1563, 3; H. 969 a.

§ 24. 21. ἤκω: mood? Cf. ἄχρι ἂν σχολάσῃ, p. 57, 16. — αἰ . . . μενόντων, let the truce continue. — 22. ἀγορὰν παρέξομεν, will provide you a market, i.e. an opportunity for buying provisions.

§ 25. 22. εἰς: cf. εἰς ἔω, p. 29, 17, and the note. — 25. δοθῆναι αὐτῷ: cf. the corresponding act. δοῦναι ἐμοί, p. 60, 11. — 26. καίπερ: with the following concessive partic. Cf. p. 29, 6. — ἄξιον βασιλεῖ, befitting the king.

Page 62.] § 26. 1. παρέξειν: sc. ἡμᾶς. The inf. is quoted after the idea of promising in πιστά. So ἀπάξειν. — 3. ὅπου δ' ἂν μὴ: why not so? — For the Greek commissariat, see the Introd., § 26, and for the conditions here imposed, see particularly § 26<sup>2</sup>.

§ 27. 5. πορεύεσθαι after ὁμῶσαι (G. 1286; H. 948 a). Cf. the two fut. inf. in 1 and 2. — ὡς διὰ φιλίας, as (you would go) through a friendly (country). — 8. ἔξειν: depends on the general idea of promising.

§ 28. 8. ταῦτα ἔδοξε: cf. p. 16, 11. — 9. ὡμοσαν . . . ἔδοσαν: cf. the note on πιστά, p. 54, 25.

§ 29. 13. ὡς βασιλεία: cf. p. 5, 16. — διαπράξωμαι, shall have accomplished, with fut. pf. force (Moods and Tenses, § 90). — ἃ δέομαι: sc. διαπράξασθαι. — 14. ὡς ἀπάξων καὶ ἀπιόν: cf. the note on ὡς πολεμήσαντες, p. 61, 4.

#### CHAPTER IV.

§ 1. 22. μὴ . . . αὐτοῖς, that the king would bear them no ill-will. The inf. is quoted after δεῖν. Cf. παρέξειν in 1 above. — 23. ἐπιστρατείας: gen. of cause. Cf. the second ἦς, p. 30, 3, and the note. — τῶν παροικημένων, of what was past.

§ 2. 24. ἐνδῆλοι . . . νοῦν, evidently paid less regard to the Greeks. For προσέχοντες, cf. ἀνίμωτος, p. 7, 18, and the note. — 27. ἀλλὰ προσιόντες κτλ.: for the freedom of relation which this implies between commanders and men, see the Introd., § 27<sup>1</sup>. Note that Clearchus answers the remonstrants (p. 63, 12 ff.).

§ 3. 28. ἦ: may introduce the second part of an alternative question (G. 1606; H. 1017), even when the first part is only implied (here πότερον ἄλλως ἔχει). Cf. the use of an in Lat.

Page 63.] 1. ἂν περὶ παντὸς ποιήσαιτο: potential optative. — 3. εἴη: we should expect ἦ after ἴνα, since the verb on which the clause depends (ἂν ποιήσαιτο) is not past (G. 1270, 2); but εἴη is (irregularly) assimilated to the mood of the verb on which it depends. See Moods and Tenses,

Page 63.] § 180 *b*. — στρατεύειν: dependent on φόβος (G. 1521; H. 952). We might have had οἱ ἄλλοι Ἕλληνες φοβοῦντο . . . στρατεύειν. — 4. διεσπάρθαι: cf. p. 30, 17. — 5. ἀλισθῆ: fut. pf. force; cf. διαπράξωμαι, p. 62, 13, and the note. — 6. οὐκ . . . ἡμῖν, it is not possible that he will not attack us, lit. there is not how (introducing the indir. question) he will not, etc. (G. 1618; H. 1031).

§ 4. 7. ἦ . . . ἀποτειχίζει, is either trenching or walling off some point. Cf. the use of τι, p. 47, 9. — 9. τοσοῖδε, so few.

§ 5. 14. ἐπὶ πολέμῳ: = πολεμήσονται. — ἀπιναί: the future sense of εἶμι and its compounds almost always extends to the inf. in indir. discourse. Cf. p. 11, 22; p. 13, 17; p. 20, 8; p. 48, 19; but here the inf. irregularly has the present sense. See *Moods and Tenses*, § 30. — 15. ἔπειτα, moreover, introducing πρῶτον μὲν, αὐθις δέ, etc. — 16. ὄθεν ἐπισιτιούμεθα: cf. ἐνθεν ἔξουσι τὰ ἐπιτήδεια, p. 58, 7, and the note. — 17. ἅμα, εὐθὺς: for the use of these advs., see G. 1572; H. 976. — 18. ἀφειστήξει: fut. pf. (G. 705; H. 467). For the force of the tense here, see G. 1266; II. 850 *a*, and cf. λελίφεται below in 19. — 20. ὄντες: sc. φίλοι.

§ 6. 20. ποταμός: emphatic, as if he had said, but as to rivers, I don't know whether (et), etc. — 21. διαβατός: the verbal in -τός used personally (G. 1595; H. 989). — 23. ἄν: i. e. ἐάν. — οὐ . . . εἰσιν: implying also nor will there be. For the fact, see p. 54, 10 ff., and the *Introd.*, § 30<sup>1</sup>. — 24. τῶν δὲ . . . ἄξι, whereas the enemy's horse are very numerous (lit. the most, compared with those of other nations) and very efficient. — 25. νικῶντες: = εἰ νικῶμεν (opt.); but ἠττωμένων, to which σωθῆναι is apod., = ἐάν ἠττώμεθα (subjv.). — 26. οἶόν τε: sc. ἐστίν.

Page 64.] § 7. 1. ὅ τι, on what account, adv. acc., introducing the indir. question. — αὐτόν: repeating βασιλέα. — 2. θεός: cf. θεός, p. 61, 9, and the note.

§ 8. 6. ὡς ἀπιών, as if going. Here the writer and the subj. of the leading verb are not the same person (cf. ὡς πολεμήσονται, p. 61, 4, and the note, and p. 62, 14), so that ἀπιών expresses the intention *professed* by Tissaphernes. There is nothing in the use of ὡς to indicate the historian's opinion as to the honesty of this profession. Cf. ὡς βοηθήσων, p. 67, 16, and the note. — εἰς οἶκον: = οἰκαδε. See note on οἰκῶ, p. 60, 9. Besides Caria T. now had the satrapy of Cyrus. — 7. ἦγε: i. e. Orotas. Cf. p. 105, 6.

§ 9. 9. ἐπορεύοντο: the march began perhaps early in Oct., 401 B.C.; three days later the Greeks reached the Median wall (20 below). On the morning of the day after the battle (Sept. 4) the Greeks were at the Cyrcian camp (p. 48, 6 ff.); the next day they set out northward with Ariacus (p. 55, 20 ff.); the next day (p. 57, 10 ff.), after concluding a

Page 64.] truce with the king's heralds, they proceeded to the Babylonian villages (p. 59, 16), where they remained three days (Sept. 7-9) before Tissaphernes arrived (p. 60, 3 ff.). Xenophon says (p. 62, 16 ff.) that they here waited for Tissaphernes *ἡμέρας πλείους ἢ εἰκοσιν*. This inexact statement introduces an element of doubt into the calculation. If they had remained just twenty days, their march northward with Tissaphernes would have begun on Sept. 30, which is the usually accepted date. See the *Introd.*, § 42<sup>3</sup>.

§ 10. 13. *αὐτοὶ . . . ἐχώρουν*, proceeded by themselves. — 14. *ἑστρατοπεδεύοντο*: the Greeks and barbarians.

§ 11. 17. *τοῦ αὐτοῦ*: *sc. τόπου*, and *cf.* p. 36, 2. — 18. *πληγὰς ἐνέτεινον*: *cf.* p. 25, 1.

§ 12. 20. *τὸ τεῖχος*: mentioned p. 32, 14. If we suppose that the southern part of this wall, which extended from the Tigris to the Euphrates, was in ruins, it is easy to account, first, for Xenophon's not describing it at p. 32, 14, but here; and, secondly, for the King's digging the trench (see p. 32, 11 ff.) for the purpose of completing the line of defence furnished by the northern part of the wall. In the retreat Tissaphernes led the Greeks westward, south of the trench (p. 32, 20), in order that they should not see the rich plain of Babylonia, and so brought them outside of the wall again, which they now pass *within* (*παρηλθόν*) on their way to the Tigris. — 22. *ἦν ὑποδομημένον*: = *ὑποδομήτο*. — 23. *κειμένας*, lying; we say *laid*. — *ποδῶν*: why gen.? — 24. *μῆκος δ' ἔλεγτο*, but in length, it was said, etc.

§ 13. 27. *τὴν δ' . . . ἐπτά*, and the other (by its having been) bridged over (partic. of means) with seven boats. *Cf.* p. 67, 2, and the note.

Page 65.] 4. *ὡσπερ*: *sc. κατατέμνονται*.

§ 14. 10. *δένδρων*: with *παραδείσου* (G. 1085, 4; H. 729*f*). If it were construed with *δαπέδος* it would be *δένδρου* (*cf.* *πίτυσι*, p. 146, 1). — *οἱ δὲ βάρβαροι*: *sc. ἐσκήνησαν*.

§ 15. 13. *ἔτυχον ἐν περιπάτῳ ὄντες*, happened to be walking. — *πρὸ τῶν ὀπλων*: *cf.* p. 57, 2, and the note. — 15. *προφύλακας*: see the *Introd.*, § 40<sup>2</sup>. — 16. *οὐκ ἐζήτηι*, did not ask for, ask to see. — *καὶ ταῦτα ὦν*: *cf.* p. 20, 9, and the note.

§ 16. 18. *οἷ*: introducing direct discourse. *Cf.* p. 28, 18, and the note. — 19. *Ἐπεμψε*: for its agreement, *cf.* p. 5, 11, and the note. — 21. *μὴ ἐπιθῶνται*: why subjv.?

§ 17. 24. *ὡς διανοεῖται*, since Tissaphernes intends, etc.; but in the next line *ὡς*, in order that. — 27. *τῆς διώρυχος*: the second of the two mentioned at p. 64, 27; over this there was only a pontoon bridge, which could be destroyed easily.



Page 66.] § 19. 3. **νεανίσκος τις**: conjectured to have been Xenophon himself. — 5. **τὸ τε ἐπιθήσασθαι καὶ λύσαι**: *i.e.* the two stories of an intention to attack, and at the same time to destroy the bridge. We should expect τὸ also before λύσαι. For the unusual fut. inf., see G. 1277; H. 855 a, and *Moods and Tenses*, § 113. — 6. **νικᾶν**: *sc.* αὐτοῦς as subj. — 7. **τί δεῖ . . . γέφυραν**: *why need they destroy the bridge?* implying *what good will it do them, etc.?* It is thus a proper apod. to the fut. prot. ἐὰν . . . νικῶσι. — 8. **ἂν ὦσιν, ἔχομεν ἂν**: a subjv. in the prot. with an opt. with ἂν in the apod. See G. 1421, 2; H. 901 a; and *Moods and Tenses*, § 505; and *cf.* p. 13, 3 f. The οὐ in οὐδέ, *not even*, modifies ἔχομεν ἂν, the meaning being, *even if there are (shall be) many bridges, we should not know, etc.* *Cf.* for this meaning of οὐκ ἔχω, p. 30, 28, and the note; *cf.* also οὐχ ἔξουσιν in 10 below. — 9. **σωθῶμεν**: *why subjv.?* So φύγωσιν in the next line.

§ 22. 17. **ὑποπέψαιεν**, *had sent the man with a false message.* The dir. form was ὑπέπεψαν. — 19. **ἐνθεν μὲν, ἐνθεν δέ**, *on this side, on that.* — 21. **πολλῆς . . . ἐνότων**, *since it was extensive and fertile, and since there were men in it to cultivate it.* — 22. **εἶτα δὲ καί**, *and moreover also.* — 23. **γένοιτο**: with *μή*. — **εἰ τις βούλοιτο**, *in case any one should wish*, might have been ἐάν τις βούληται. *Cf.* p. 18, 2, and the note.

§ 23. 25. **ἐπὶ μέντοι . . . ὅμως**, *yet they nevertheless, etc., i.e.* notwithstanding that they now knew the man's statements were false.

Page 67.] 1. **ἀπήγγελλον**: *i.e.* the next morning.

§ 24. 2. **ἔξευγμένην**: the Greeks said *ζευγνύσαι γέφυραν* (cognate acc.), *to build (join) a bridge*, or *ζευγνύσαι ποταμόν (διάρυχα)* *to bridge a river (or trench)*. For the latter, *cf.* p. 65, 1. — 3. **ὡς . . . πεφυλαγμένως**, *as guardedly as possible, with the utmost precaution*: *cf.* p. 89, 14. **οἶόν τε** (= δυνατὸν), *sc.* ἦν. — 4. **τῶν παρὰ Τισσαφέρους Ἑλλήνων**: *cf.* τῶν παρὰ βασιλείως, p. 2, 6, and the note. — 5. **διαβαιόντων**: *sc.* αὐτῶν. We should expect the dat. after ἐπιθήσασθαι, rather than the gen. abs. Similarly *διαβαιόντων* occurs in the next line, notwithstanding the following αὐτοῖς. — 8. **σκοπῶν**: partic. — **διαβαίνοιν**: in the dir. form *διαβαίνοισι*, *to see whether they were crossing.* — 9. **ᾤχετο ἀπελαύνων**, *went riding off.* *Cf.* p. 47, 8, and the note.

§ 25. 12. **πλήθρου**: *cf.* πλήθρων, p. 10, 21. — 13. **πρὸς ἦν**: *why acc.?* — 16. **ὡς βοηθήσων**: *ὡς* shows only that the partic. gives the purpose which is professed by the subj. (ὁ ἀδελφός). *Cf.* ὡς ἀπιών, p. 64, 6, and the note, and ὡς πολεμήσαντες, p. 61, 4. *Cf.* also p. 4, lines 7, 8, and 12, and the note on 7.

§ 26. 18. **εἰς δύο**, *two abreast.* They marched by in column. See the *Introd.*, § 35<sup>1</sup>. — 19. **ἄλλοτε . . . ἐφιστάμενος**, *halting now and then.* —

Page 67.] 20. τὸ ἡγούμενον: obj. Cf. p. 53, 25, and the note. — ἐπιστήσσει: why opt. ? — 21. ἐκπεπλήχθαι: cf. p. 25, 19, and the note.

§ 27. 28. Κῆρυξ: for the case, see G. 1150; 1160; H. 764, 2. The simple verb ἐγγελάω takes the same case. — διαρπάσαι . . . ἐπέτρεψε: cf. p. 9, 14, and the note. See also the Introd., § 26<sup>1</sup>.

Page 68.] 1. πλὴν ἀνδραπόδων: i.e. the slaves were not to be part of the plunder.

## CHAPTER V.

§ 2. 13. Τισσαφέρνει: cf. τούτω, p. 3, 12. — 14. εἴ πως δύναίτο, if possible. For the mood, see G. 1502, 1; H. 937, and cf. p. 11, 19, and p. 14, 23. The clause depends on παύσαι, which is the second subj. of ἔδοξεν. — πρὶν γενέσθαι: cf. p. 20, 17, and the note. — 15. ἔρουντα: what does the fut. partic. express ?

§ 3. 19. Τισσαφέρνη: a rare form of voc., found in a few foreign names in ης. — 20. ἀδικήσειν: cf. μνησικακήσειν, p. 62, 22, and the note. — 21. φυλαττόμενον ἡμᾶς, are on your guard against us. What two other participles in this section are quoted ?

§ 4. 23. οὐ δύναμαι οὔτε: we should expect οὔτε δύναμαι to correspond to ἐγὼ τε οἶδα. See note on μήτε . . . τε, p. 54, 20. — 24. ὅτι . . . οὐδέν, that we on our part do not even think of any such thing. — 26. εἰς λόγους σοὶ ἐλθεῖν, to have an interview with you (G. 1177; H. 772 a). — εἰ δυνατόμεθα: cf. p. 12, 17, and the note.

Page 69.] § 5. 1. οἱ . . . ἐποίησαν: we should expect in place of the rel. clause φοβηθέντας . . . βουλομένους . . . ποιήσαντας (partic. in indir. discourse), but such an accumulation of partic. would be harsh. — 3. μέλλοντας, intending, trans. — 4. αὐ, what is more.

§ 7. 8. πρῶτον . . . μέγιστον: cf. p. 13, 26. The correlative of μέν, which is repeated in 16, is δέ in 18. — θεῶν, oaths (sworn) by the Gods (G. 1085, 3; H. 729 c). Cf. the phrase ὀμνῆσαι τοῖς θεοῖς. For the importance attached by the Greeks to the oath, see the Introd., § 29<sup>2</sup>. — 9. τούτων: i.e. τῶν θεῶν ὀρκῶν. For the case, cf. p. 14, 3, and the note. — 10. παρημεληκώς: cf. ἐφρευμένος, p. 13, 27, and the note. — 12. φεύγων, flying, but ἀποφύγοι εἶναι, could make his escape. Cf. p. 18, 26. — 13. ἂν ἀποσταίη: what use of the opt. ? What other instances of the same usage in this section are there ? — 14. πάντη πάντα: cf. πάντων πάντα, p. 39, 7, and πανταχῇ πάντων below in the next line. — θεοῖς: for the case, cf. p. 27, 24, and the note. With this section compare Psalm cxxxix. 7-12.

§ 9. 20. πᾶσα ὁδός, every road; but following (22), πᾶσα ἡ ὁδός, all our way. — 22. αὐτῆς: with οὐδέν. — 24. φοβερώτατον: cf. p. 59, 24, and the note.

Page 69.] § 10. 26. ἄλλο τι ἂν ἤ: ἄλλο τι ἤ or the simple ἄλλο τι is equivalent in asking a question to οὐ or ἄρα οὐ, Lat. *noune* (G. 1604; H. 1015 b). — ἂν: sc. *ποιούμεν*. — 27. ἔφεδρον, *fresh opponent*: see Dict.

Page 70.] 3. ταῦτα: repeats the indirect question.

§ 11. 4. τῶν τότε: cf. p. 56, 27. — τῶν τότε . . . βούλοιο: give the sent. in its dir. form before quotation. — 6. ἔχοντα, σφίζοντα, οὖσαν: what use of the partic. ? — 7. ἧ . . . ἐχρήτο, *which Cyrus found hostile*. — 8. ταύτην: repeating τὴν . . . δύναμιν with emphasis.

§ 12. 9. ὅστις οὐ βούλεται: result (G. 1445; H. 910). — 10. ἀλλὰ μὴν: begins the sent. as if the parenthesis ἐρῶ . . . εἶναι were to be followed by a sent. like καὶ ἡμεῖς ὑμᾶς πολλὰ ἀφελεῖν δυνησόμεθα (Krüger). This is really said in other words in the two following sections.

§ 13. 13. οὓς νομίζω ἂν παρασχεῖν, *whom I think I could render* (παράσχομαι ἂν). Cf. p. 13, 3 ff. So παύσαι ἂν in 16. — 17. ἐνοχλοῦντα: supplementary partic. not in indir. discourse (G. 1580; H. 981). — 18. οἷς: with τεθιμωμένους, dat. of indir. obj. — 20. ἂν κολάσεσθε: a rare const. in Attic Greek (G. 1303; H. 845). See *Moods and Tenses*, § 197. — τῆς . . . οὔσης: = ἡ τῆ . . . οὔση.

§ 14. 22. ὡς μέγιστος, *the very greatest*. Cf. *ἵνα ἀπαρασκευάστον*, p. 2, 12, and the note. — 23. ἀναστρέφοιο: for the omission of ἂν, cf. p. 26, 21, and the note. — ἔχων ὑπέρτας: = *εἰ ἔχοις κτλ.*, additional prot. to both ἂν εἴης and ἂν ἀναστρέφοιο. — 24. μισθοῦ: Clearchus recognizes the fact that the Greeks were mercenaries. See the *Introd.*, § 241. — 25. τῆς χάριτος: with *ἔνεκα*.

§ 15. 27. τὸ . . . ἀπιστεῖν: cf. p. 42, 25. — τὸ ὄνομα τίς: a mingling of two constrs., *ἦδιστ' ἂν ἀκούσαιμι τίς κτλ.*, and *τούτου τὸ ὄνομα ὅστις κτλ.*

Page 71.] § 16. 4. ἦδομαι ἀκούων: cf. *ἦσθη ιδῶν*, p. 9, 8. — ἀκούων σου λόγους: cf. p. 5, 18. — 5. γιγνώσκων: the partic. is causal. — 6. μοι δοκεῖς: to be translated into English impers., *it seems to me*. — 7. ὡς ἂν μάθης: for ἂν in a final clause see G. 1367; H. 882. In Attic prose, ὡς ἂν with the subj. is confined, with a single exception, to Xenophon. See *Moods and Tenses*, § 326, 2.

§ 17. 8. εἰ ἐβουλόμεθα, *if it was our real wish*, i.e. when we made the treaty (G. 1390; H. 893). To this the apod. is ἀπορεῖν (= ἀποροῦμεν) quoted (10) *ἄλλεν δοκοῦμεν*. — 10. ἐν ἧ, *by means of which*. — 11. ἀντιπάσχειν: with κίνδυνος (cf. p. 14, 20, and the note), with which supply *εἴη ἂν* from the preceding *εἴημεν ἂν*.

§ 18. 13. ἐπιτίθεσθαι: with *ἐπιτηθεῖων*. — ἀπορεῖν ἂν: = ἀποροῦμεν ἂν. Cf. above ἂν εἶναι in 6, and ἀπορεῖν in 10. — τοσαῦτα: with a gesture. — 14. ὄντα, *although they are*. — 15. ὑμῖν ὄντα πορευτέα, *must be crossed by you*, quoted after *ὄρατε*; in the dir. form, *ὑμῖν πορευτέα ἐστίν*. Cf. p. 63, 21.

Page 71.] With the active of this const., *δρη πορεύεσθαι*, cf. p. 55, 10, and the note.

§ 19. 21. *ἀλλά*, still (G. 1422). — 23. *οὐδ' εἰ*, not even if: the negative goes with *ἂν δύνασθε*.

§ 20. 25. *ἔχοντες*: cond. (note in the next line *μηδένα*), = *εἰ ἔχομεν*. For *εἰ ἔχομεν*, . . . *ἂν ἐξελοίμεθα*, see G. 1421, 1; H. 901 b.

Page 72.] 1. *ἔπειτα*: cf. *εἶτα* in p. 11, 5, and the note. — *πῶς ἂν . . . ἂν ἐξελοίμεθα*: for the repetition of *ἂν* in the apod., cf. p. 13, 4, and the note.

§ 21. 3. *παντάπασι . . . ἐστί*, it is characteristic of (belongs to, pred. gen. of possession) *those altogether without resources*. — 4. *καὶ τούτων*, and that too, and besides. — 5. *οἵτινες ἐθέλουσι*: used as if *ἄπορὸ εἰσιν κτλ.* preceded; we should expect simply *ἐθέλειν*, to be willing. Cf. p. 76, 23 ff.

§ 22. 8. *ἔξόν*, when it was possible, acc. abs. (G. 1569; H. 973). — 9. *οὐκ . . . ἤλθομεν*; did we not proceed to do it? — *ἔρω*: sc. *ἐστί*. — *τούτου* refers to *οὐκ . . . ἤλθομεν*. — 10. *τὸ . . . ἰσχυρόν*: the inf. clause stands as an obj. acc. after the verbal idea in *ἔρω*. Translate: *my desire to prove myself faithful to the Greeks, and with that mercenary force with which Cyrus made his expedition . . . with this (τούτω) to return to the coast*, etc. *μισθοδοσίας* and *εὐεργεσίας* are accs. See *Moods and Tenses*, § 795. Many Mss. have *τοῦ* for *τὸ* in 10.

§ 23. 12. *ἄσα*: with *χρήσιμοι*, acc. of specification. — 13. *ἐσπέ*, are, by anticipation, for *ἔσεσθε*. — *τὰ μὲν . . . εἶπας*, some you also have mentioned. — 15. *τὴν δ' . . . ἔχοι*: sc. *δρῆν*. As it was the outward sign of royalty to wear the tiara upright on the head, so *wearing it upright upon the heart* means *aspiring to royal dignity*. Tissaphernes thus intimates his intention to revolt from the king by the aid of the Greeks, in order to blind Clearchus to his real plans.

§ 24. 19. *εἶπεν*: i.e. Clearchus. *εἶπεν* is repeated in *ἔφη*. — *τοιούτων ὑπαρχόντων*, when such grounds exist. — 21. *παθεῖν*: dependent on *ἄξει*.

§ 25. 22. *οἱ . . . λοχαγοί*: in appos. with the subj. of *βούλεσθε*. — 23. *ἐν τῷ ἐμφανεῖ*: cf. *ἐν τῷ φανερῷ*, p. 16, 24.

Page 73.] § 27. 4. *δῆλός τ' ἦν οἰόμενος*: cf. p. 7, 18. — *πάνυ φιλικῶς διακείσθαι*, that he was on very friendly terms with. — 7. *οἱ ἂν ἐλεγχθῶσι*: the verb might have been in what other mood? Could *ἐκέλευσε* have been so changed? See G. 1497, 2; 1499; H. 932, 2; 935 c. — *διαβάλλοντες*: partic. in indir. discourse. — 8. *τῶν Ἑλλήνων*: with *οἱ*. — *αὐτούς*: cf. *αὐτόν*, p. 43, 24. The pron. in each instance summarily repeats the rel. sentence.

§ 28. 12. *αὐτῷ*: i.e. Clearchus. — *ὅπως . . . ἦ*: in what other mood might the verb have been?

Page 73.] § 29. 15. πρὸς . . . γνώμην, *should be devoted to him*. — 17. ἀντέλεγον: open remonstrance. See the Introd., § 27<sup>1</sup>. — μὴ λέναι, μηδὲ πιστεύειν: the infis. are not in indir. discourse. Cf. ἔλεγε θαρρεῖν, p. 13, 15.

§ 30. 19. ἔσπε διεπράξατο: cf. πρὶν ἔπεισε, p. 11, 12, and the note. — 21. ὡς εἰς ἀγοράν: i. e. without arms.

§ 31. 25. Ἄγίας: see the Introd., § 22, and the note.

Page 74.] § 32. 1. οἱ ἔνδον, οἱ ἔξω: used subst. Cf. τῶν τότε, p. 56, 27. — 3. ᾧτινι . . . πάντας: cf. ὅστις . . . πάντας, p. 2, 5, and the note.

§ 33. 6. ἡμφεγνῶσιν: double augment. Cf. ἠέσχετο, p. 38, 9, and the note. — 7. εἰς τὴν γαστέρα: the acc. with reference to the motion of the weapon.

§ 34. 10. τὰ ὄπλα: cf. p. 57, 2, and the note.

§ 36. 18. εἴ τις . . . λοχαγός, *whatever general or captain there was* (G. 1502, 1; II. 937), suggests the subj. of προσελθεῖν. What might we have instead of εἴη? — 19. ἀπαγγέλωσι: why subj.?

§ 37. 21. τῶν Ἑλλήνων: part. gen. — στρατηγοὶ μὲν, σὺν αὐτοῖς δέ: the first two are contrasted, as generals, with Xenophon, who as yet had no official relation to the army. Cf. p. 82, 3 ff. — 23. τὰ περὶ, *the fate of*.

§ 38. 26. ἔστησαν εἰς ἐπήκοον, *got within hearing distance*. — 27. ἐπι-ορκῶν, λῶν: parties. in indir. discourse.

Page 75.] 1. ἔχει τὴν δίκην, *has received his deserts*. — 4. ἀπαιτεῖ: with two accs. Cf. p. 14, 26, and the note. — αὐτοῦ: pred. gen. of possession. — 5. εἶναι: sc. τὰ ὄπλα. — 6. δούλου: cf. p. 30, 3, and the note.

§ 39. 6. ἔλεγε δὲ Κλεάνωρ: cf. p. 61, 3. — 8. οἱ ἄλλοι: in app. with ὑμεῖς understood, *you others*. — 9. θεοῦς, ἀνθρώπους: cf. p. 61, 9, and the note. — οὔτινες ἀπολωλέκατε, ἔρχεσθε: causal (G. 1461; II. 910). — 10. ἡμῖν: with ὁμώσαντες. Cf. οἷς in 12. — φίλους καὶ ἐχθρούς, *as friends and enemies*. Cf. p. 1, 10. — 13. τοὺς ἄλλους ἡμᾶς, *the rest of us*.

§ 40. 15. γάρ, (*you are wrong*) for. — ἐπιβουλεύων: cf. p. 28, 12.

§ 41. 20. Πρῶξενος, Μένων: in emphatic position before ἐπιέπερ. We should render, *but as to Proxenus and Menon, since indeed they are, etc.*

## CHAPTER VI.

§ 1. 27. οὕτω, *so, as above described*. — 28. ἀποτμηθέντες τὰς κεφαλὰς: the corresponding act. const. is αὐτοῖς ἀποτέμνουσι τὰς κεφαλὰς. See G. 1239.

Page 76.] 1. μὲν: correlative to δέ, p. 78, 13. — Κλέαρχος: see the Introd., § 23<sup>1</sup>. — ὁμολογουμένως ἐκ πάντων, *as was agreed by* (cf. ἐκ, p. 2, 18) *all*. — 2. αὐτοῦ: with ἐμπίρως (G. 1147; II. 756). — δόξας — ὅς ἔδοξεν, *who was reputed*. With this section, cf. p. 39, 1 ff.

§ 2. 4. πόλεμος: the Peloponnesian War (431-404 B.C.). — 7. ἄδικούσι, *had wronged*. Cf. p. 25, 1, and the note. — τοὺς Ἕλληνας: the

Page 76.] Greek colonists in the Thracian Chersonese. — 8. *ὡς πολεμήσων*: cf. p. 4, 12, and the note on p. 4, 7.

§ 3. 11. *Ἰσθμοῦ*: of Corinth, where he stopped on his way. — 12. *ῥῆχτο πλείον*: cf. *ῥῆχτο ἀπελαύνων*, p. 67, 9, and the note. See Diod. Sic. xiv. 12.

§ 4. 15. *ἄλλη*: no such arguments (*λόγοις*) are given in the *Anabasis*. Cf. p. 3, 10 ff., and p. 12, 6 ff. — 16. *δαρεικούς*: cf. note on p. 33, 2.

§ 5. 17. *ἀπὸ . . . χρημάτων*: cf. p. 3, 15 ff. — 19. *ἀπὸ τούτου*, from this time on. — 20. *πολεμῶν διεγένετο*, went on warring. Cf. *λέγων διήγγε*, p. 7, 17, and the note.

§ 6. 24. *ὅστις αἰρείται*: cf. *ὅτινες ἐθέλουσι*, p. 72, 5, and the note. — *ἔξόν*: cf. p. 72, 8, and the note. — 26. *ὥστε πολεμῆν*, i.e. provided it be the toil of war. The inf. expresses a cond. (G. 1453).

Page 77.] § 7. 3. *ἡμέρας καὶ νυκτός*, by day or night, indifferently. Why are the subst. in the gen.? — *ἄγων*: like the two adjs., with *ἦν*, ready to lead. — 5. *πανταχοῦ πάντες*: cf. p. 69, 14, and the note.

§ 8. 6. *ὡς δυνατόν . . . εἶχεν*, so far as was possible with (i.e. for a man of) such a temper as he certainly (*καὶ*) had. — 7. *ὡς . . . ἄλλος*: cf. p. 15, 11, and the note. — 8. *ὅπως ἔχοι*: for the opt. in the obj. clause, cf. p. 35, 28, and the note. — *αὐτῷ*: why dat.? — 10. *ὡς πιστέον εἶη*: = *ὡς δεῖο αὐτοῦς πείθεσθαι*, that they must obey.

§ 9. 11. *ἐκ τοῦ . . . εἶναι*, by being severe. Cf. p. 30, 17, and the note. Why is *χαλεπός* in the nom.? — *ὄραν*: limiting *στυγρός* (G. 1528; H. 952). — 13. *ὡς μεταμέλειν*: result. — *ἔσθ' ὅτε*, sometimes. Cf. *ἐπίστε*, just preceding, and the note on *ἦν . . . οὖν*, p. 23, 15.

§ 10. 14. *ἀκολάστου . . . ὄφελος εἶναι*: cf. p. 14, 8. — 15. *λέγειν αὐτὸν ἔφασαν*: Xenophon states the facts not on his own authority. Cf. p. 42, 22. — 17. *εἰ μέλλοι*, if he was either to, etc. The dir. form would be *δεῖ φοβεῖσθαι . . . εἰ μέλλει κτλ.* — 18. *φυλακός*: why acc.? — *φίλων ἀφέξεσθαι*: i.e. not to plunder friends.

§ 11. 22. *φαιδρόν*: pred. to *φαίνεσθαι*. — *ἐν τοῖς ἄλλοις προσώποις*, reflected in the faces of those about him.

§ 12. 25. *ὅτε γένοιτο*: why opt.? — 26. *ἀρξομένους ἀπιέναι*, i.e. to go off to another commander to be subject to him.

Page 78.] § 13. 5. *σφόδρα . . . ἐχρήτο*: i.e. they yielded him implicit obedience.

§ 15. 11. *οὐ μάλα ἐθέλειν*, did not much like.

§ 16. 13. *εὐθύς*: cf. p. 39, 14, and the note. — 15. *ἀργύριον*: Gorgias's fee was 100 minae (about \$1800).

§ 17. 16. *ἐπεὶ συνεγένετο αὐτῷ*, after he had been his pupil. — 17. *φίλος . . . πρώτους*, when associated with the first men of his day. — 18. *ἐσπεγιδῶν*: cf. *ἀλεξόμενοι*, p. 40, 22. — 19. *ῥῆτο κτήσεσθαι*, expected to get. — 20. *χρήματα πολλά*: see the *Introduct.*, § 241.

Page 78.] § 18. 21. ἐπιθυμῶν: concessive partic. — ἔνδηλον . . . εἶχεν, *he moreover made this also evident, i.e. it was none the less evident.* — 24. μή: why do we have μή and not οὐ?

§ 19. 26. αἰδῶ ἑαυτοῦ, *respect for himself.*

Page 79.] 1. στρατιώτας: cf. θεοῖς, p. 75, 9. — φοβούμενος: what use of the part.? Cf. δῆλος ἦν ἐπιθυμῶν in 10, and στέργων φανερός ἦν and ἔνδηλος ἐγίγμετο ἐπιβουλεύων in 18 and 19. Cf. also p. 7, 18, and the note.

§ 20. 4. πρὸς τὸ . . . δοκεῖν, *for being, and having the reputation of being, fit to govern.* This const. occurs several times below. ἀρχικόν limits τινά understood, the subj. of the infs. — 5. ἐπαινεῖν: subj. of ἀρκεῖν. — 9. ἐπῶν: pred. gen. of measure.

§ 21. 13. μέγιστα: adv. with δυναμένους, *the most powerful.* — 14. ἀδικῶν: cf. for the tense the note on ἀδικεῖν, p. 25, 1. So ἀδικούντα in 5. — μή διδοίη δίκην, *might not pay the penalty.*

§ 22. See the Introd., § 29<sup>1</sup>. — 17. τὸ αὐτὸ τῷ ἡλιθίῳ, *the same as folly, synonyms of folly.* For the dat., see G. 1175; H. 773.

§ 23. 19. τοῦτῳ: repeats the rel. clause, and depends on ἐπιβουλεύων. — ἔνδηλος ἐγίγμετο: how different from ἔνδηλος ἦν and ἔνδηλος ἐγένετο? — 20. οὐδενός: depends on the prep. included in the compound verb. — τῶν συνόντων: connect with καταγελῶν. διελέγετο would require the dat.

§ 24. 24. μόνος . . . ὄν, *he thought that he alone understood that it was an easy task.*

Page 80.] § 26. 1. ἀγάλλεται ἐπί: in the next line with ἡγάλλετο we have the simple dat. of cause, τῷ δύνασθαι κτλ. — 3. ψευδῆ: from ψευδής, not ψεῦδος. — 4. τῶν ἀπαιδευτῶν: pred. part. gen. — 6. διαβάλλον τοὺς πρώτους, *by slandering those who were already first (in their friendship).* — τοῦτο: repeats the thought of πρωτεύειν φιλιᾷ.

§ 27. 7. τὸ . . . παρέχσθαι: obj. of ἐμηχανᾶτο. — 9. ἤξιον, *expected.* — 10. ὅτι δύναται καὶ θέλοι ἄν: in the dir. form δύναιμι καὶ θέλωμι ἄν. — εὐεργεσίαν δὲ κατέλεγεν, *he set it down as an act of kindness.* — 11. ὁπότε ἀφίστατο: cf. ἔστιν ἀφικνεῖτο, p. 2, 5, and the note. See also *Moods and Tenses*, § 535. — ὅτι οὐκ ἀπόλεσεν αὐτόν, *that he had not destroyed him.*

§ 28. 14. παρὰ Ἀριστίππου: for the facts stated, cf. p. 3, 22 ff., and p. 5, 27 ff. — 16. ἦδετο: i.e. Ariaeus.

§ 29. 21. οὐκ ἀπέθανε: to be connected with the gen. abs. in 19, which expresses time. — 24. κεφαλᾶς: cf. p. 75, 28, and the note. — 25. ζῶν . . . ἐνιαυτόν, *after being tortured alive for a year.*

§ 30. Note the interchange of the dual and pl. in this section. — 27. καὶ τοῦτῳ: emphatic repetition of the subj.

Page 81.] 1. αὐτούς: with ἐμέμφετο, as this verb cannot govern the gen. τούτων, which by its position would naturally be the obj. of both the clauses with οὔτε. — 3. ἔτη ἀπὸ γενεᾶς, *years from birth, years of age.*

## BOOK THIRD.

HOSTILITIES BETWEEN THE GREEKS AND THE PERSIANS AFTER THE SEIZURE OF THE GENERALS. — MARCH FROM THE RIVER ZAPATAS TO THE MOUNTAINS OF THE CARDUCHI.

## CHAPTER I.

Page 81.] § 1. 4. Ὅσα . . . δεδήλωται : see first note on ii. i. 1. — ἀπιόντων : temporal partic., present to ἐγένετο. — ἐν ταῖς σπονδαῖς, *during the truce*, belongs to ἐγένετο : see p. 115, 5.

§ 2. 8. ἐπει, *after that*, here has the pluperfect : it generally takes the aorist (G. 1261); cf. ἐπεὶ ἐτελεύτησαν in 5 (above), and see note on p. 1, 12. — 9. οἱ συνεπόμενοι : see ii. 5. 30-32. — 11. ἐννοούμενοι μὲν with the eight dependent clauses introduced by ὅτι is summed up in ταῦτα ἐννοούμενοι (21), and there is no corresponding clause with δέ. The succession of gloomy thoughts and forebodings gives a graphic picture of the miserable condition of the betrayed Greeks. — ἐπὶ . . . θύραις, *at the king's gates* : a mere form of words ; the Greeks were now more than 200 miles from Babylon. — 12. ἦσαν : εἶεν or εἶσι would be more regular (G. 1489 ; H. 936). — κύκλω : like the English *a-round*. — πολλά : with both ἔθνη and πόλεις (G. 923 ; II. 620 *α*). — 13. παρέξειν ἔμελλεν, *was to furnish* (G. 1254 ; H. 846 *a*) : cf. Lat. partic. in -rus with *sum* or *eram*. — 14. μύρια στάδια : a round number ; we should say *not less than a thousand miles*. — 16. ἐν μέσῳ τῆς οἰκαδὲ ὁδοῦ, *between (them and) the road home*. — προῦδεδώκεσαν (G. 541 ; H. 360 *a*). — 17. οἱ . . . βάρβαροι : the Persians of Cyrus's army, 100,000 in number, under the command of Ariaeus (cf. p. 31, 18). — 19. ἰππία οὐδένα : see Introd. § 30<sup>1</sup>. — 20. νικάντες, *if they should be victorious*, = εἰ νικῶν : so ἠττηθέντων (= νικηθέντων), = εἰ ἠττηθείεν. — 21. αὐτῶν is partitive genitive after οὐδέις.

§ 3. 22. εἰς τὴν ἑσπέραν, *at evening* (properly on coming to the evening) : cf. εἰς τὴν ἕω, p. 29, 17. — 23. πῦρ : see Introd. § 40<sup>2</sup>. — τὰ ὄπλα, *i.e.* the place where their arms were, a general term for their quarters : see Introd. § 40<sup>2</sup>. — 24. ἀνεπαύοντο . . . ἕκαστος, *they lay down where each chanced to be* (sc. ὧν) : observe the imperfects.

Page 82.] 1. οὐποτ' : to be translated with δεσθεῖν (fut. inf. in or. obl.).

§ 4. 3. Ξενοφῶν : "The inspiration now fell, happily for the army, on one in whom a full measure of soldierly strength and courage was combined with the education of an Athenian, a democrat, and a philosopher.



Page 82.] It is in true Homeric vein, and in something like Homeric language, that Xenophon describes his dream, or the intervention of Onειρος, sent by Zeus, from which this renovating impulse took its rise." GNOTE. Notice the modest reference to himself in ἦν δέ τις. — 4. οὐτε . . . ὤν : i.e. he went neither as general nor, etc. — 5. αὐτὸν μετεπέμψατο : for the change from the relative construction, see G. 1040 ; II. 1005. — 6. ξένος, guest-friend : see note on p. 3, 22. — εἰ ἔλθοι . . . ποιήσωιν (G. 1497 ; 1286 ; H. 931 ; 948 a) : the direct discourse would be ἐὰν ἔλθης, ποιήσω, and ἐὰν ἔλθῃ might be used here, like ἐπειδὴν λήξῃ in p. 83, 4. — 7. αὐτὸς . . . πατρίδος, whom he (Proxenus) himself (G. 989, 1 ; H. 680, 2) said he believed to be worth more to him than his fatherland (Boeotia) : for εἰαυτῷ see G. 993 ; 997 ; II. 683 a.

§ 5. 9. ἀνακονούται, consults (as a friend) : cf. the act. ἀνακονῶσαι (14), to communicate with (i.e. τῷ θεῷ). — Σωκράτει : the philosopher, Xenophon's master and friend. — 11. ὑποπτεύσας μὴ . . . εἶη, suspecting that some charge of friendship with Cyrus might be brought against him (Xen.) by the state (Athens) : τι is adverbial. The subject of εἶη is Κῶρυ φίλον γενέσθαι, which expresses the substance of the possible charge : cf. αἰτιώμενος σίνασθαι, Hdt. v. 27. — 13. τοῖς Λακεδαιμονίοις (G. 1179 ; H. 775). The Spartans were greatly aided by money furnished by Cyrus during the last four years of the Peloponnesian War (408-404 B.C.). See Introd. §§ 18, 20. — 14. ἐλθόντα : agreeing with the omitted subject of ἀνακονούσαι where ἐλθόντι might have been used (G. 928, 1). — 15. τῷ θεῷ : Apollo, the God of Delphi, the seat of the most famous oracle.

§ 6. 16. ἐπήρητο : the aor. ἠρόμην (from ἔρομαι) is common ; but ἐρωτάω is used in Attic Greek for the forms of the present stem. — τίνι . . . εὐχόμενος, by sacrifice and prayer to which of the Gods : the direct question would be, τίνι θύων . . . κάλλιστα ἔλθοιμι ἂν τὴν ὁδὸν ἣν ἐπινοῶ καὶ σωθῆην ; (G. 1493). — 17. ὁδὸν (G. 1057 ; H. 715 b). — 18. καλῶς πράξας : like our doing well. — ἀνέειπεν, gave an oracle, is practically a verb of commanding. — 19. θεοῖς οἷς = οἷς θεοῖς, to what God ; or θεοῖς may be dat. for accus. by inverse assimilation (G. 1035), a rare and often suspicious construction.

§ 7. 21. τοῦτο : referring to the question πότερον . . . μίναν. — 23. ἐτέον εἶναι, that he was bound to go, in direct form ἐτέον ἐστί (G. 1597 ; H. 990). — ὅπως ἂν πορευθῆι : indirect question (G. 1493) : the direct form would be πῶς ἂν πορευθῆην ; how can I go ? (G. 1328 ; H. 872).

§ 8. 26. οἷς : supply θύσασθαι ; the antecedent, if expressed, would be τοῖς θεοῖς.

Page 83.] 1. ὀρμᾶν, to set out : for ὁδόν, cf. ἔλθοι τὴν ὁδόν in p. 82, 17 : for ἄνω see G. 952, 1 ; H. 600. — 2. συνειστάθῃ, was presented.

Page 83.] § 9. 3. συμπρούθυμειτο, *joined in urging*. — 4. ἐπειδὴν τάχιστα . . . λήξῃ . . . ἀποπέμψαι (G. 1497; H. 933). The English idiom does not allow us to follow the Greek and say *he said that he will dismiss him*; so also we must translate ἐπειδὴν λήξῃ as if it were ἐπειδὴ λήξειεν, which would be more common after the past tense εἶπε (see p. 82, 6).

§ 10. 6. ἐστρατεύετο οὕτως, *in this way he came to go on the expedition*. — οὐχ, *not, however*. — 10. φοβούμενοι . . . καὶ ἄκοντες (sc. ἔντες), *though fearing, etc.* (G. 1563, 6; H. 969e). — 11. οἱ πολλοί (G. 967; H. 865): see p. 59, 26. — 12. ἀλλήλων, Κύρου: obj. genitives after αἰσχύνῃν: cf. αἰσχύνεσθαι τινα, *to feel shame before any one*.

§ 11. 15. μικρὸν ὕπνου λαχὼν (G. 1098; H. 737). — 16. σκηπτὸς πεσεῖν (G. 1522, 2; H. 944 a): the dream was σκηπτὸς ἔπεσεν. — 18. πάντα: sc. οἰκία, subj. of ἔδοξε. See Introd. § 29<sup>1</sup>.

§ 12. 18. περίφοβος ἀνηγέρθη, *he awoke (was roused) in great fear*. — 19. τῇ μὲν . . . τῇ δέ, *in some respects . . . in others*. — 21. ὅτι . . . τὸ πῦρ is causal, and μὴ οὐ δύναίτο . . . ἀλλ' ἐργόγιο depends on ἐφοβείτο. — 23. βασιλέως: the king of Persia corresponds to King Zeus in his dream (21). — 24. ἐργόγιο was suggested by his being encircled (κύκλω) on all sides by the fire in his dream.

§ 13. 25. ὁποῖόν . . . ἐστὶ, *but what it signifies*. — 26. ἐκ τῶν συμβάντων, *from what happened*. — 27. πρῶτον μὲν: the only correlative is ἐκ τούτου, p. 84, 11.

Page 84.] 1. εἰκός (sc. ἐστὶ), *it is likely*. — εἰ γενησόμεθα ἐπὶ βασιλεῖ, *if we shall fall into the king's hands*. — 2. τί ἐμποδὼν μὴ οὐχὶ . . . ἀποθανεῖν; (G. 1617; 1550; H. 1034 b), *what is there to prevent, etc.?* — 3. ἐπιδόντας, *having experienced (come to see)*. — 4. ὅπως ἀμυνόμεθα, *to defend ourselves*, object clause. — 6. ὥσπερ ἔξόν, *as if it were possible* (G. 1576; H. 978 a).

§ 14. 6. ἐγὼ . . . πράξειν, *from what state then am I expecting the general to come who is to do this?* τὸν . . . στρατηγὸν = (lit.) *the general from what state*. Xenophon's reflection was somewhat as follows: *my own state (Athens) must supply the man; and if I am not old enough now to undertake the work, I never shall be*.

§ 15. 11. ἐκ τούτου, *upon this*. — 13. ὥσπερ οὐδ' ἡμεῖς (sc. δύνασθε): αἶμαι is parenthetical. — 14. ἐν οἷσις, *in what straits*.

§ 16. 15. δῆλον (sc. ἐστίν) ὅτι, *evidently* (parenthetical). — οὐ πρότερον . . . πρὶν, *not until* (G. 1471, 2; H. 924): πρότερον is here merely emphatic, anticipating the idea of πρὶν. Cf. μὴ πρόσθεν . . . πρὶν in p. 4, 3, and note. — 16. ἔξφησαν, *declared*. — 17. οὐδέεις οὐδέεν (G. 1619; H. 1030).

§ 17. 19. ὑφησόμεθα, *yield ourselves*. — 20. ὅς: causal relative, *since he*. — 21. καὶ . . . ἤδη, *even when already dead*. See note on p. 44, 11. —

Page 84.] 22. ἀνεσταύρωσεν, *impaled*, refers to exposing the head of Cyrus on a pole. — ἡμᾶς : subject of παθεῖν (25). — 23. κηδεμῶν οὐδεῖς, *no protector*, to intercede for us (as e.g. Cyrus had his mother). — The subj. of ἐστρατεύσαμεν is omitted to avoid repeating the relative in a new case (G. 1041; H. 1005). — 24. ὡς ποιήσοντες, *intending to make him a slave instead of a king*. — 25. ἄν with παθεῖν = πάθομεν ἄν (G. 1308; H. 964).

§ 18. 26. ἄρ' οὐκ . . . ἔλθοι, *would he not make every effort (go all lengths)?* — τὰ ἔσχατα : cognate accusative. — αἰκισάμενος : implying both *ignominy* and *torture*. — 27. τοῦ στρατεύσαι (G. 1547; H. 959) : objective genitive after φόβον.

Page 85.] 1. ὅπως . . . γενησόμεθα : the object clause keeps its construction, although ποιητέον has its own object πάντα.

§ 19. 3. ἔστε μὲν : see ἐπεὶ μῖνοι in 14. — 4. οἰκτείρων, μακαρίζων (G. 1580; H. 981). — 5. αὐτῶν depends on the four following indirect questions (δοῦν . . . ὅσα δέ) as if they were nouns : we might have had ταῦτα αὐτῶν after διαθεώμενος (cf. τὰ τῶν στρατιωτῶν in 8). — 8. ἐσθῆτα, *clothing*, in general. δοῦν is omitted with χρυσόν and ἐσθῆτα.

§ 20. 8. τὰ τῶν στρατιωτῶν is explained by οὐτι . . . κατέχοντας ἡμᾶς, and ταῦτ' οὖν λογιζόμενος (13) sums up all that precedes it in the section. — ὅποτε ἐνθυμοίμην, *whenever I considered* (G. 1431, 2; H. 914 B. 2), would depend on ἐφοβούμην (14), were it not repeated in λογιζόμενος (13). — 9. οὐδενὸς ἡμῖν (G. 1161; H. 734) μετείη εἰ μὴ πριαίμεθα : in direct discourse, οὐδενὸς ἡμῖν μέτεστιν ἔαρ μὴ πριάμεθα (G. 1431, 1; H. 894, 1). — 10. ὅτου ὠνησόμεθα, *wherewith to buy* (G. 1133; 1442; H. 746; 911) ; the antecedent (ἀργύρων understood) follows ἔχοντας, *I knew that few had, etc.* — 11. ἄλλως . . . ἄνουμένους, *from getting supplies in any other way than by purchase*, following κατέχοντας, *restraining*. See Introd. § 26<sup>2</sup> and § 29. — ἥδειν with ἔχοντας and κατέχοντας (G. 1588; H. 982), by *anacoluthon* (ἀνακολούθη) takes the place of the construction begun by οὐτι τῶν μὲν (9) : we should expect ὀλιγοὶ ἔχουσι, etc., after οὐτι, without ἥδειν, and ὠνήσονται for ὠνησόμεθα (which follows the person of πριαίμεθα).

§ 21. 15. δοκεῖ : personal construction (G. 1522, 2; H. 944a). — 16. ἀσάφεια, *uncertainty*, acc. to Hug, the original reading of Cod. C : the other Mss. have ὑσάφια. — ἐν μέσῳ κείται . . . ἄθλα, *they (τὰ ἀγαθὰ) lie open to competition as prizes* (as in the games) : cf. ἐς μέσον τιθέναι (in medio ponere), *to offer as a prize*, and ἐν μέσῳ (in another sense) in p. 81, 16. Demosthenes (Phil. i. 5) calls certain exposed towns ἄθλα τοῦ πολέμου κείμενα ἐν μέσῳ. — 17. ὁπότεροι . . . ὄσιν, (*for*) *whichever of us* (Greeks or Persians) *shall prove to be the braver men*, the antecedent being omitted. — 18. ἀγωνοθέται, *judges* (in the games), keeping up the figure begun with ἐν μέσῳ.

Page 85.] § 22. 20. αὐτούς, *i.e.* the Gods, by whom the Persians have sworn falsely, ἐπιωρκήσασιν (G. 1049; H. 712). — 22. θεῶν ὄρκους: see p. 69, 8, and note. — 23. πολὺ: in emphatic position, belongs to μέizonι. — τούτοις: in same construction as ἡμῖν understood after ἐξείναι.

§ 23. 24. ἰκανώτερα τούτων . . . φέρειν, *more capable than theirs* (lit. *than they*) of bearing (G. 1526; H. 952). — 24. ψύχη, θάληη: plur. to denote various occasions. — 25. σὺν τοῖς θεοῖς, *by the blessing of the Gods*, a pious precaution against the effects of proud language. σὺν rarely occurs in Attic prose, except in Xenophon: see G. 1217. — 26. οἱ δὲ ἄνδρες: *i.e.* the enemy. — 27. ἦν . . . διδώσιν, *if the Gods grant us, etc.* The future apodosis is implied in τρωτοὶ etc., *more liable to be wounded and killed*. The Greeks took a just pride in their superior vigor of body and mind. Ever since the Persian wars they had felt profound contempt for the effeminate Asiatics.

Page 86.] § 24. 1. ἀλλ' ἴσως γὰρ . . . ἀναμένωμεν, *but let us not wait, etc., for perhaps others too, etc.* ἀλλά and γὰρ belong to different clauses; generally ἀλλά γὰρ is an emphatic *but*, with only one verb expressed: see p. 96, 9, and note. — 3. παρακαλοῦντας: future. — 4. τοῦ ἐξορμήσαι: gen. after ἀρξώμεν. — 6. τῶν στρατηγῶν ἀξιοστρατηγότεροι, *more fit to be generals than the generals themselves*: he is addressing only λοχαγοί.

§ 25. 9. ἡλικίαν: Xenophon speaks as a young man; and this passage favors the later date (about 430 B.C.) assigned for his birth, which many authorities place as early as 440 or even 444 B.C. — ἀκμάζειν, *that I am at the height (of my ability)*; ἐρόκειν (a poetic word) depending on the idea of ability in ἀκμάζειν.

§ 26. 12. ἠγείσθαι: sc. αὐτόν. — 13. βοιωτιάζων τῇ φωνῇ, *with a Boeotian accent*: the Bocotians spoke Aeolic. — φλυαροῖ ὄστις λέγει (repr. φλυαρῆ ὄστις λέγει): some Mss. have λέγει, corresponding to φλυαροῖη. — 14. ἄλλως ἢ πείσας, *otherwise than by persuading*.

§ 27. 16. μεταξὺ ὑπολαβόν, *interrupting him in the midst* (of his talk). — 17. οὐδὲ ὄρων . . . μέμνησαι: cf. [Dem.] 25, 89, τὸ τῆς παρομιλίας, ὄρωντας μὴ ὄραν καὶ ἀκούοντας μὴ ἀκοεῖν, and Matth. xiii. 13. — 18. ἐν ταύτῳ . . . τούτοις, *i.e.* you were present with these captains (G. 1175; H. 773 a): cf. εἰς ταῦτόν ἡμῖν αἰτοῖς, p. 87, 6. — 19. Compare ἐπεὶ K. ἀπέθανε, *after C. was killed, with ὅτε ἐκέλευε*, (simply) when he commanded. — 20. ἐπὶ τούτῳ, *for this* (on this occurrence).

§ 28. 22. ἐλθόντες . . . αὐτῷ, *we came and encamped with him*. — 23. τί οὐκ ἐποίησε; *what did he leave undone?*

§ 29. 26. αὐτοῖς: dat. of union. — 27. οὐ νῦν . . . οὐδὲ . . . δύνανται; (the οὐ is interrogative) *are they not unable even to die?* This does not come under the principle of G. 1619; H. 1030.

Page 87.] 2. **τούτου** : i.e. τοῦ ἀποθανεῖν. — 4. **πεῖθειν πάλιν λόντας** (sc. ἡμᾶς), *that we should again go and try persuasion.*

§ 30. 4, 5. **ἔμολ . . . δοκεῖ**, *I think it best.* See note on p. 14, 2. — 5. **μῆτε . . . τε** : see note on p. 54, 20. — 6. **ἀφελόμενος** (sc. ἡμᾶς) . . . **χρησθῆναι** : *to deprive him of his command, lay packs upon him, and treat him as such (i.e. as a pack-bearer, σκευοφόρῳ).* — 8. **πατρίδα**, i.e. Boeotia.

§ 31. 11. **τούτῳ . . . Βοιωτίας** (G. 1161; II. 734). — 13. **ὥσπερ Δυδόν** : the Greeks considered it effeminate for *men* to wear ear-rings (see Smith's *Dict. of Antig.* s.v. *inauris*); bored ears, therefore, marked a man as a barbarian. The Lydians were proverbially effeminate. Cf. note on p. 23, 10. — **ἀμφότερα . . . τετρυπημένον**, *with both his ears bored*; ὦτα, etc., presupposes an active construction *τρυπᾶν τὰ ὦτα αὐτῷ*, *to bore his ears for him* (G. 1239).

§ 32. 15. **παρὰ . . . λόντες** : see Introd. § 40<sup>2</sup> and § 30<sup>2</sup>. — **ὅπου . . . εἷη** : gen. rel. cond. — 16. **ὁπόθεν οὐχοῖτο**, i.e. *from whatever division the general had been lost (was gone, G. 1256; H. 827).* — 17. **ὅπου δ' αὖ λοχαγὸς σῶς εἷη** implies that the two higher officers were lost.

§ 33. 18. **εἰς . . . ὄπλων**, *at the front of the encampment* (G. 1225, 1; H. 788) : see Introd. § 40<sup>2</sup>. Cf. p. 81, 24. — 19. **ἐγένοντο**, *amounted to* (in number), not *were*. — 20. **τοὺς ἑκατόν** (G. 948; II. 664c). — 21. **μέσαι νύκτες**, *midnight* : cf. p. 29, 16.

§ 34. 24. **αὐτοῖς** is intensive (G. 990; H. 680, 3), referring to ἡμῶν : *it seemed best to us, when we saw, . . . ourselves to meet, etc.* — 26. **εἴ τι . . . ἀγαθόν** : we might have ἔ τι δυναμέθα : cf. ἂν τι δύνωνται, p. 49, 27. — 27. **πρὸς ἡμᾶς** : sc. ἔλεξας.

Page 88.] § 35. 3. **ἡμῶν** : partitive after οὗς. — 4. **δῆλον ὅτι** : see p. 84, 15. — 5. **ἡμῶν . . . ποιητέα** (G. 1595; H. 989) : ἡμῶν δέ is correlated in form to *ταῦτα μὲν* in 1, but in sense to *βασιλεὺς καὶ τ.* in 2. — **ὡς . . . γενόμεθα** (G. 1374, 2) : Xenophon's unattic use of ὡς in an obj. clause; see note on p. 2, 9, and cf. ὡς (final) in 4 (G. 1368).

§ 36. 8. **μέγιστον καιρόν**, *the grandest opportunity.* — 11. **αὐτοῖ τε**, *both on your own part* (cf. αὐτοῖς, p. 87, 24), opposed to *καὶ τοὺς ἄλλους* in 12. — **παρασκευαζόμενοι**, *preparing* (not *prepared*), with *φανερὸν ἦτε* (G. 1589; H. 981).

§ 37. 15. **τι**, *somewhat.* — 16. **ταξίρχοι** : see Introd. § 30<sup>3</sup>. — 17. **χρήμασι**, i.e. *pay* : see Introd. § 25<sup>1</sup>. — 19. **ἀξιοῦν δεῖ** (sc. *τινά*), *we have a right to expect.* — 20. **τούτων** : with *πρὸ* in comp.

§ 38. 22. **ἂν . . . ὠφελῆσαι** = *ὠφελήσαστε ἂν*. — 25. **ἀντικατασθῶσιν** : subjunct. in obj. clause. — 26. **ὡς . . . εἰπεῖν**, *in a word* (G. 1534; 1172, 2; II. 956; 771b), limits the absolute force of *οὐδαμῶ*. — 27. **παντάπασιν** (sc. *οὐδὲν ἂν γένοιτο*) : i.e. *it is absolutely true in military matters.*

Page 89.] 2. ἀπολώλεκεν: gnomic perf. (G. 1295).

§ 39. 2. ἄρχοντας: see §§ 46, 47 (below), and Introd. § 27<sup>2</sup>. — 4. ἂν ποιῆσαι: see p. 88, 22; we should expect ποιῆσαι, to agree with the preceding subjunctives. — πάνυ ἐν καιρῷ, quite seasonably.

§ 40. 6. ὡς ἀθύμως, how without spirit. See p. 81, 24. — 7. φυλακάς: see Introd. § 40<sup>3</sup>. — οὕτω γ' ἔχόντων (sc. αὐτῶν), at least while they are so (i.e. ἀθύμως). — ὅ τι, for what service (G. 1183; H. 777 a). — 8. νυκτός: gen. of time. — δέοι: sc. χρῆσθαι.

§ 41. 9. ὡς . . . ἐννοῶνται: final clause with ὡς (G. 1368); cf. p. 88, 4.

§ 42. This section expresses what the battle of Cunaxa taught the Greeks, confirming the lesson of the old Persian wars. — 12. ἡ . . . ποιοῦσα, which causes, etc., subj. of ἐστίν, takes the gender of ἰσχύς, where we might have τὸ ποιοῦν. — 13. ὁπότεροι ἂν ἴωσιν: gen. rel. condition. — 14. ἐρρωμένεστεροι: compar. of perf. pass. partic. of ῥώννυμι, more vigorously. — 15. τούτους refers with emphasis to the omitted antecedent of ὁπότεροι (G. 1030): cf. οὗτοι in 18, and τούτους in 22. — ὡς ἐπὶ τὸ πολὺ, generally, for the most part. — οὐ δέχονται, do not abide.

§ 43. 17. ἐκ παντὸς τρόπου, in any way they can. — 22. μᾶλλον . . . ἀφικνουμένους, are more apt to live to old age: partic. in indir. discourse, like διάγοντας in 23. — 23. ἕως ἂν ζῶσιν, while they live: gen. rel. condition.

§ 44. 24. ἐν τοιοῦτῳ . . . ἔσμεν is parenthetical. — 25. αὐτοῦς (sc. ἡμᾶς), ourselves. — 26. παρακαλεῖν: sc. ἀγαθὸς εἶναι.

§ 45. 28. Χερί-σοφος: for the composition see G. 872; H. 575 c.

Page 90.] 1. τοσοῦτον . . . ἤκουον, I knew only so much of you as (that) I heard, etc. — 2. ἐφ' οἷς (G. 1032; H. 996 a). — 3. βουλοίμην ἂν (G. 1327 end; H. 903). — ὅτι πλείστοις (like quam plurimos), as many as possible. See note on p. 2, 12.

§ 46. 6. αἰρεῖσθε, etc.: imperat. — οἱ δεόμενοι, you who need them. — 8. συγκαλοῦμεν: future (cf. p. 86, 3).

§ 47. 9. ὁ κήρυξ: the herald was to be ready to summon the soldiers. — 10. ἔμα . . . εἰπὼν, i.e. as he said this (G. 1572; H. 976). — 12. Δαρδανεύς, of Dardanus in the Troad. See Introd. § 23<sup>1</sup>.

## CHAPTER II.

§ 1. 16. ἤρηντο: for the plupf. with ἐπεὶ, see note on p. 81, 8. — ὑπέφαινε, was glimmering: a common force of ἰνὸ in compos. is slightly (G. 1219 end; H. 808 end). — 18. προφυλακάς (note the accent), pickets or sentinels; see Introd. § 40<sup>3</sup>. — καταστήσαντας: for the case see G. 928, 1; H. 941. — 19. συνηλθον: this assembly of soldiers is a democratic body, to which the plans of the officers were submitted for ratifica-

Page 90.] tion: see p. 99, 1, and *Introd.* § 27<sup>2</sup>. — 20. *πρώτος μὲν* corresponds only to *ἐπὶ τούτῳ*, p. 91, 4.

§ 2. 22. *ὁπότε* (causal), *since*. — 23. *πρὸς* (as adverb), *besides*, enforced by *ἔτι* (G. 1222, 1; H. 785). — 24. *οἱ ἀμφὶ Ἀριαίων*, *Ariæus and his men* (G. 952, 2; H. 791 end).

§ 3. 25. *ἐκ τῶν παρόντων*, *from these straits*. See τὰ παρόντα in 22. — 26. *ἄνδρας . . . τελέθειν* (sc. ἡμᾶς), *we must come out brave men*: *τελέθειν* is a poetic word = *γίγνεσθαι*. — 27. *ὅπως . . . σωζώμεθα*: obj. clause with subj. for fut. indic. — 28. *εἰ δὲ μὴ*, *otherwise*: see note on p. 53, 7. — *ἀλλά γε*, *yet at least* (G. 1422). — *ἀποθνήσκωμεν* and *γενώμεθα* (p. 91, 1) depend on *ὅπως* (27), like *σωζώμεθα*.

Page 91.] 1. *ὑποχείριου*: see G. 884; H. 588. — 2. *τοιαῦτα οἶα . . . ποιήσειαν*, *such things as I pray the Gods may do to our enemies* (opt. of wish): see 20.

§ 4. 4. *ἐπὶ τούτῳ*, *upon this*. — 7. *ὅστις λέγων*, *i.e. (a man) who, while he said, etc.* The speech of Tissaphernes is in ii. 3. 18-20. — 8. *περὶ . . . ἂν ποιήσασθαι*, *would hold it of the utmost consequence*: the direct discourse was *γέγωνε εἰμὶ καὶ περὶ πλείστου ἂν ποιησαίμην*. — 9. *ἐπὶ τούτοις*, *upon all this* (in confirmation of it). — *αὐτός*: repeated with tragic emphasis: notice also the *asyndeton*. — 11. *Δία ξένιον*: *Zeus* as the God of hospitality and the protector of its rights. See ii. 3. 28, and *Introd.* § 29<sup>1</sup>. — 12. *αὐτοῖς τούτοις*, *by that very means, i.e. by being on intimate terms* (*ἡμοσπρά-πεζος*) with Clearchus: see p. 73, 4.

§ 5. 14. *βασιλέα καθιστάναί*: see ii. 1. 4. — *ἔδωκαμεν καὶ ἐλάβομεν* (G. 1041; H. 1005): if pronouns had been expressed here, they would have been *αὐτῷ* and *παρ' αὐτοῦ*, not relatives (G. 1040). — 15. *προδώσειν*: cf. *παρέξειν* in p. 62, 1, and note. — *καὶ οὗτος*, *even he*. — 18. *ἡμᾶς κακῶς ποιεῖν* (G. 1074; H. 712).

§ 6. 20. *ἀποτίσασιντο*, *requite* (G. 1507; H. 870): *ἀπο-* implies the rendering what is due. — 21. *ἔτι*, *any longer*. — 22. *ὡς ἂν δυνώμεθα κράτιστα*, *as vigorously as we shall be able*: by an ellipsis of *ἂν δυνώμεθα* we should have the common expression *ὡς κράτιστα, etc., as vigorously as possible, etc.*

§ 7. 24. *ἑσταλμένος*, *arrayed*: this was Xenophon's first appearance before the army as general. 26. *κόσμον*, *ornament*, refers to his dress. — 27. *τῶν καλλίστων . . . τυγχάνειν*, *that, as he had thought himself worthy of (wearing) the most beautiful equipments, so he should meet death in these*.

Page 92.] § 8. 5. *αὐτοῖς διὰ φιλίας ἵναί*, *to enter 'into friendship with them, like διὰ δικῆς ἔλθειν τινι, to go to law with one, and (in 9), διὰ παντὸς πολέμου ἀποτῆς ἵναί, to go to war with them in every way* (G. 1177;

Page 92.] H. 772 a). — 6. ὀρώντας . . . πεπόνθασιν, *i.e.* seeing what the generals have suffered; see note on p. 2, 8. — 8. ὧν: its antecedent would be gen. after δίκην, punishment for what they have done: the antecedent is (as in the English *what*) implied in the relative. — 9. τὸ λοιπόν, adverbial, for the future (G. 1060; H. 719 b).

§ 9. 14. τὸν θεόν, *i.e.* Δία Σωτήρα (see 16). — 15. περὶ σωτηρίας ἡμῶν λεγόντων: the sneeze, thought to be an omen sent by Ζεὺς Σωτήρ, came just when they were talking of σωτηρία (11). — 16. οἰωνός, omen: see Aristoph. *Birds*, 720, παρμόν τ' ἔβριθα καλεῖτε, you call a sneeze a bird (*i.e.* an omen). Sneezing is still regarded as ominous in many countries. See *Intro.* § 29<sup>1</sup>. — εὐξασθαι, to vow, depends on δοκεῖ, it seems good. — 17. θύσειν σωτήρια, to make thank-offerings for safety (G. 1052; H. 716). This vow was performed at Trapezus: see *iv.* 8. 25. — 18. συνεπέυξασθαι, at the same time (συν-) to make further (επ-) vows. — 19. θύσειν: depends on συνεπέυξασθαι. — 20. ἀνατεινάτω: an appeal to the citizen soldiers. In the Athenian Assembly most questions were decided by a show of hands (χειροτονία).

§ 10. 24. ἐμπεδοῦμεν, hold firm (ἐμπεδος, from ἐν and πέδον). — 26. οὕτω δ' ἔχόντων (*sc.* τῶν πραγμάτων), quae cum ita sint. — 28. οἵπερ: causal rel. (G. 1461; H. 910).

Page 93.] § 11. 3. Ἐπειτα δέ: see πρῶτον μὲν, p. 92, 24. A long parenthesis, ἀναμνήσω . . . ἀγαθοί, follows, after which the construction is resumed in ἐλθόντων μὲν γάρ in 6, without reference to ἔπειτα. — ἀναμνήσω in 3 takes two accusatives (G. 1069; H. 724); for the accus. and gen. see G. 1106; H. 742 b. — 4. ἀγαθοῖς (G. 928, 1; H. 941). — 8. ὡς ἀφανιούντων, to blot Athens out of existence (G. 1574; H. 978). — αὐτοί implies that the Athenians took upon themselves the responsibility of meeting the Persians, with no help from others. — 9. ἐνίκησαν: *i.e.* at Marathon (490 B.C.).

§ 12. 9. εὐξάμενοι: nom. as if a personal verb meaning they resolved were to follow, in place of ἔδοξεν αὐτοῖς. — 10. ὀπόσους κατακάνοιεν: representing ὀπόσους ἂν κατακάνοιεν of the direct form. — 11. χιμαίρας: trace the origin of the English word *chimaera*. — 13. ἀποθύουσιν, they are still (after ninety years) fulfilling that sacrifice. According to Herodotus (*vi.* 117), the number of Persians slain at Marathon was about 6400. The Athenians had vowed to sacrifice to Artemis Ἀργοτέρα as many goats as they should slay of the Persians; they afterwards voted to substitute for a single sacrifice of this large number of goats an annual one of five hundred. The essay on the *Malignity of Herodotus*, included in Plutarch's *Morals*, 26, describes this sacrifice as still kept up more than five centuries after Xenophon's time.



Page 93.] § 13. 13. *ἔπειτα* corresponds to *ἐλθόντων μὲν* in 7. — 14. *ἀναριθμητον*: Herodotus (vii. 185) makes the whole number of fighting men (*μάχιστοι*) in the armament of Xerxes 2,641,610; and he estimates the number of camp-followers (vii. 186) as even greater than this. These numbers are, of course, immensely exaggerated: see Grote, chap. 38. — 15. *καὶ τότε*, *then too* (as well as at Marathon), referring to the victories at Salamis (480 B.C.); and at Plataea and Mycale (479 B.C., on the same day). — 17. *ἔστι ὄραν*, *we may see* (G. 1517; H. 949). — *τεκμήρια*: appos. (G. 916; H. 726). — 20. *ἀλλὰ τοὺς θεοὺς*, *but (only) the Gods*. — 21. *προγόνων*: gen. of source; see note on p. 1, 1.

§ 14. 21. *οὐ μὲν δὴ . . . αὐτοὺς*, *i.e. I have no idea of telling you that you disgrace them (your ancestors)*. — 23. *ἀφ' οὗ*, *since*. — 24. *ἐκείνων*: the Persians in Xerxes's army.

Page 94.] § 15. 1. *πολύ* belongs to the two compar. in 2; *cf.* 21 below. — 2. *ἀμείνωνας*: see iii. 1. 22.

§ 16. 5. *ἄμετρον* (*sc. ὄν*): indir. discourse. — 6. *εἰς*, *against (into)*, stronger than the more common *ἐπί*. — 7. *ὅτι οὐ θέλουσι* depends on the idea of *κνωσιῶν* implied in *πεῖραν ἔχετε*. — *καὶ ὄντες*: partic. of opposition (G. 1573; H. 979). — 8. *δέχεσθαι ὑμᾶς*, *to abide your attack*. — *ὑμῖν*: we might have had *ὑμᾶς* as subj. of *φοβεῖσθαι*: see line 1.

§ 17. 9. *μήδε . . . εἰ*, *nor suppose* (G. 1346; H. 874) *that you are the worse for this, that, etc.* (G. 1423; H. 926). — 10. *οἱ Κύριοι*: the barbarian troops of Cyrus. — 12. *ἐκείνους* refers to *τῶν ἠττημένων*: running to them for refuge implied (Xen. means) that the refugees were the greater cowards. — 14. *ταπτομένους* (G. 1582; H. 982); not indir. disc. (G. 1583).

§ 18. 17. *ἐνθυμήθητε*: plural, as if *ὑμεῖς* had preceded in place of *ὑμῶν* *tis*. — *οἱ μύριοι ἵππεις*: the article here implies that the number is a familiar one; "so in English, *your ten thousand horse*" (Crosby). This argument against cavalry, like some other arguments in this speech, is a piece of humor, intended to amuse the disheartened army.

§ 19. 21. *ἰππέων*: gen. of compar. after *πολύ ἀσφαλεστέρον*. 25. *βεβηκότες*, *on our feet*. — 26. *τευξόμεθα*, *shall hit*. — 27. *ἡμᾶς*: *πρόχειν* usually takes the genitive; here the accusative.

Page 95.] § 20. 1. *εἰ* belongs to both clauses, *τὰς μὲν . . . θαρρέετε*, and *ὅτι δὲ . . . ἀχθεσθε*. — *μάχας* (G. 1049; H. 712). — *ὅτι . . . παρέξει*: summed up in *ταῦτο* (3). — 2. *ἡμῖν ἡγήσεται*, *will be our guide*: in this sense *ἡγοῦμαι* takes the dative of advantage. — 5. *φανερῶς* with partic. (G. 1589; H. 981). — *οὓς . . . ἄνδρας* for *ἀνδρας οὓς*. — *οὓς ἂν . . . λαβόντες . . . κελεύωμεν*, *i.e. any men whom we may capture (on the way) and order to act as guides*. — 6. *ἢν τι . . . ἀμαρτάνωσι*, *if they commit any offence*

Page 95.] *against us*. — 7. τὰς ψυχὰς καὶ σώματα, *their own lives and bodies*: the meaning is that such guides will fear death or a beating enough to make them faithful. See an instance in point in iv. 1. 23, and *Introd.* § 28<sup>2</sup>. With nouns of different genders the article is usually repeated.

§ 21. 8. πότερον κρείττον (sc. ἐστὶ) is part of the indirect question depending on σκέψασθε in 3. — 10. μηδὲ . . . ἔχοντας, *when we no longer have even this (i.e. ἀργύριον), i.e. being now without pay*. — 11. αὐτοῦς (sc. ἡμᾶς), *ourselves*. — 12. ὅσῳ . . . βούληται, *i.e. using whatever measures we please*. See *Introd.* § 26<sup>2</sup>.

§ 22. 12. εἰ δὲ introduces three verbs. — 13. κρείττονα, *for our advantage*. — ἄπορον, *perplexing (a perplexing thing)*. — 14. μεγάλως . . . διαβάντες, *suppose yourselves to have been greatly deceived by having crossed them*, as when they crossed the Tigris (ii. 4. 24). — 15. σκέψασθε εἰ, we should say, *whether they have not, etc.* — μωρότατον (sc. δὲ), predicate adj. (G. 971; H. 670): he implies rather obscurely that the Persians will compel the Greeks to stay longer in their country by obliging them to ascend the source of each river in order to cross it. — 17. πηγῶν (G. 1149; H. 757). — προιοῦσι (sc. τισί), *i.e. if we proceed*. — 18. οὐδέ, *without even*.

§ 23. 19. διήσουσιν (from δῆμι), *let us pass* (G. 1405; H. 899). — 20. οὐδ' ὡς (ὡς = οὕτως), *not even then (so)*: see G. 138, 3; H. 284. — ἀθυμητόν (sc. ἐστίν) = δεῖ ἀθυμεῖν. — 21. Μυσούς, *the Mysians*, of N. W. Asia Minor, rebellious subjects of the king, and only half subdued. The Pisidians and Lycaonians (mentioned below) inhabited the rugged southerly part of Asia Minor. — 24. καὶ αὐτοὶ εἶδομεν, *we even saw for ourselves, i.e. when we marched through their country* (see i. 2. 19). — 20. τούτων: meaning the Persians. — καρποῦνται, *reap for themselves*: the nouns which would naturally be the subjects of this verb are attracted into the preceding clauses, and made the objects of ἐπιστάμεθα and εἶδομεν (see p. 92, 6).

Page 96.] § 24. 1. καὶ ἡμᾶς: emphatic. — ἂν ἔφην, *I should say (i.e. if I were not afraid)*: see ἀλλὰ δέδοικα in 9. — 2. ὠρημένους: after φανεροῦς (G. 1589; H. 981), *i.e. we ought not yet to let it be seen that we have set out for home*. — κατασκευάζεσθαι depends on χρῆναι. — 3. ὡς . . . οἰκῆσοντες, *as if we intended to settle hereabouts, i.e. declaring by our acts that this is our purpose*. — 4. Μυσοῖς . . . ἂν δοίη: *i.e. if they would take them*. — 5. ἂν before ὁμήρους belongs to δοίη understood (G. 1313; 863). — τοῦ . . . ἐκπέμψειν: gen. depending on ὁμήρους (G. 1547; H. 959), *hostages for his sending*; the fut. infin. in all constructions with the article is exceptional (G. 1277), the present or aorist being far more common.

Page 96.] (See *Moods and Tenses*, §§ 111-113.) — 7. ἄν . . . ἐποίει, *he would be thrice-glad to do this*. — οἷδ' ὅτι is parenthetical, as usual. — 8. μένεν κατασκευαζομένους, *preparing (not prepared) to remain*.

§ 25. 9. ἀλλὰ γάρ, *but* (I do not say this, cf. ἔφη ἄν in 1) *for, etc.*: see p. 86, 1. — 10. ἄργοι (G. 927; H. 940). — ξῆν: for the form see G. 496; H. 412. — 11. καλαῖς καὶ μεγάλαις, *fair and tall*, the Greek notion of female beauty. "Small people," says Aristotle (*Eth.* iv. 3. 5), "may be pretty and well proportioned, but not beautiful." — 12. μή before ὥσπερ is merely a repetition of μή after δέδοικα. — λωτοφάγοι, *lotus-eaters*; after tasting of the sweet tropical lotus flower, the companions of Ulysses lost all care for home. See *Odys.* ix. 94, 95: —

τῶν δ' ὅς τις λωτοῦ φάγοι μελιθεῖα καρπῶν,  
οὐκέτ' ἀπαγγεῖλαι πάλλιν ἤθελεν οὐδὲ νείεσθαι.

§ 26. 16. ἐξόν, *since it is in their power* (G. 1569; H. 973), gives the cause of ἰκόντες πένονται. — τοὺς . . . πολιτεύοντας, *those who now live poor at home*: object of ὄραν. — 17. κομισαμένους πλουσίους ὄραν, *i.e. to bring them here and see them rich*. κομισαμένους might have followed the case of αὐτοῖς (G. 928, 1; H. 941). — 18. τῶν κρατούντων (G. 1094, 1; H. 732 a): possessive.

§ 27. 20. ὅπως ἄν belongs to both πορευοίμεθα and μαχοίμεθα, which are potential optatives in an indirect question (G. 1327; H. 872). — 24. ἡμῶν follows στρατηγῆ, *that our campaign may not be directed by the cattle* (G. 1109; H. 741). — 25. συμφέρη: sc. πορευέσθαι. — συγκατακαῦσαι: sc. δοκῆ.

Page 97.] 1. ὄχλον παρέχουσιν ἄγειν (G. 1530; H. 952), *give trouble to carry, i.e. are troublesome to carry*. — 2. εἰς τὸ μάχεσθαι (G. 1546; H. 959). — οὐδὲν . . . οὔτε . . . οὔτ' (G. 1619; H. 1030).

§ 28. 4. ἀπαλλάξωμεν, *let us abandon*. See iii. 3. 1, and *Introd.* § 391. — 7. κρατουμένων πάντα, *all that belongs to conquered men* (G. 1590, 2; H. 966): he avoids saying ἦν μὲν κρατώμεθα. — ἀλλότρια, *forfeit (another's)*.

9. νομίζειν: with two accus.

§ 29. 9. λοιπόν (λείπω), *it remains (sc. ἐστίν)*. — 11. οὐ πρόσθεν . . . πρὶν, *not . . . until* (G. 1471, 2; H. 924): the preceding πρόσθεν emphasizes πρὶν. — 13. ὄντων . . . πειθομένων, *while we had our officers and obeyed them*. — 16. ἀπολέσθαι ἄν, *that we should be ruined (ἀπόλωντο ἄν)*.

§ 30. 17. τοὺς νῦν . . . τῶν πρόσθεν (G. 952, 2; H. 666 a). Notice the emphatic position of τοὺς νῦν. — 19. πειθομένους μᾶλλον, *more obedient*: a comparative corresponding to εὐτακτοτέρους.

§ 31. 20. ψηφίσασθαι (sc. δεῖ), *we must vote*. — τὸν αἰὲ ἐντυγχάνοντα (subj. of κολάζειν), *whoever of you may be at hand at the time*. — 22. ἐψευ-

Page 97.] σμένοι ἔσονται (G. 706 ; H. 467 a), *will find themselves deceived (will have been deceived)*. — 23. τοὺς . . . εἶναι, *men who will suffer no man to be a coward*. — 24. κακῶ (G. 928, 1 ; H. 941).

§ 32. 24. περαίνειν ὥρα (G. 1521 ; H. 952), *time for action*. — 28. βέλτιον ἢ ταύτην, *better than doing as I propose*. — καὶ ὁ ἰδιώτης: see *Introd.* § 27<sup>2</sup>.

Page 98.] § 34. 6. ὧν προσδοκῆ μοι (sc. ποιεῖν), *i.e. what I have further (προσ-) to propose*.

§ 35. 11. τοὺς παριόντας, *those who pass by (without attacking them)*, opposed to τοὺς διώκοντας. — 12. εἰ καὶ αὐτοί, *if they themselves likewise (καί)*, resumes the construction begun by εἰ οἱ πολέμοι (10), and broken by the parenthesis. For εἰ καὶ we should expect οὕτως, referring to ὡσπερ (10). — 13. ἡμῖν (G. 1179 ; H. 775).

§ 36. 14. πλαίσιον, *a hollow square or rectangle with a front (τὰ πρόσθεν), two sides or flanks (πλευραί), and a rear (τὰ ὀπίσθεν)*: within this the baggage and the camp-followers (δχλος) were to be placed. — τῶν ὀπλων, *i.e. of the ὀπλίται, or heavy infantry*. — 16. εἰ . . . πλαίσιον, *if then it should be settled at once who is to lead the square: ἀποδείκνυμι, show forth or manifest, hence appoint*. — 19. ὁπότε ἔλθοιεν (G. 1436 ; H. 917). — 20. χρώμεθ' ἄν . . . τεταγμένοις, *i.e. we should find them at once in their places ready for action*. For the hollow square and its formation, see *Introd.* § 37 and Figure 8.

§ 37. 22. εἰ δέ, *otherwise*, sometimes used like εἰ δὲ μή (G. 1417 ; H. 906 b), which is the common reading here, corrected by Hug from Cod. C. See *Greek Moods and Tenses*, § 478<sup>2</sup>. — ἡγοῦτο and the two following optatives express an exhortation in the form of a wish: this is rather a poetic usage (G. 1510 ; H. 870). — 23. Λακεδαιμόνιος: as the Lacedaemonians were now (after the Peloponnesian War) the first power in Greece. — 26. τὸ νῦν εἶναι, *for the present* (G. 1535 ; H. 956 a). Xenophon and Chirisophus are now the most important leaders. See *Introd.* § 231.

§ 38. 27. ὅ τι ἂν ἀεὶ δοκῆ, *whatever may seem in each case (ἀεὶ)*: cond. relative clause, not indirect question. — 28. εἰ . . . ὄρᾳ, *if any one (now) sees*, present condition like ὅσφ δοκεῖ, p. 99, 1: cf. p. 99, 3 and 8.

Page 99.] 2. ἔδοξε ταῦτα, *they voted this*: see note on p. 16, 11.

§ 39. 3. τὰ δεδογμένα, *what has been voted*. — ὅστις . . . ἐπιθυμεῖ: like εἰ τις ἐπιθυμεῖ (8). — 4. μεμνήσθω εἶναι, *let him be mindful to be*: μεμνήσθω ὧν would mean *let him be mindful that he is* (G. 1592, 2 ; H. 986). — 6. τῶν νικῶντων: possessive. — 8. καὶ εἰ τις δέ: see note on p. 1, 7. — 10. σφῆζαν, λαμβάνειν: cf. the two infinitives with τὸ in 7 (G. 1541).

## CHAPTER III.

Page 99.] § 1. 12. κατέκαον, *proceeded to burn*. — 13. ὅτου: governed by δέοιτο and limited by περιτῶν (*cf.* iii. 2. 28), *whatever of the spare articles*: its antecedent is the object of μετεδίδοσαν. — 17. εἰς ἐπήκοον, *within hearing* (ἀκούω).

§ 2. 20. διάγων (*sc.* χρόνον), *tarrying*. — 22. καὶ . . . ἔχων, *i.e.* *bringing with me* (*having also*). — 23. ὡς φίλον τε καὶ εἰνουν (*sc.* ὄντα) καὶ βουλόμενον, *as* (*assuming me to be*) *a friend, etc.* (G. 1574; H. 978), with πρὸς με.

§ 3. 24. βουλευόμενοις ἔδοξεν, *i.e.* *they voted in council*. — 26. εἰ μὲν τις ἐᾷ, *if we are allowed, i.e. if there is no one to prevent us*, a present supposition (*cf.* 1). — 27. ὡς ἂν δυνάμεθα ἀσινέστατα: full form of the more common ὡς ἀσινέστατα, *i.e.* *doing as little harm as may be possible*. — 28. ἢν δέ τις . . . ἀποκαλύῃ, *but if any one* (for instance, Tissaphernes) *shall try to hinder us* (*future cond.*): *cf.* εἰ μὲν τις in 26. See p. 20, 8.

Page 100.] 1. διαπολεμῆν, *to fight it out* (δια-).

§ 4. 3. βασιλέως ἄκοντος (*sc.* ὄντος). — 4. ὑπόπεμπτος (*observe the force of ὑπό in compos.*), *sent in an underhand way*: see note on ὑπέφαινε, p. 90, 16. — 5. πίστewος ἔνεκα, *to secure good faith, i.e. on the part of Mithridates*.

§ 5. 7. τὸν πόλεμον ἀκήρυκτον εἶναι, *that the war should be without heralds* (*i.e. one in which no messengers were to be received from the enemy*): ἀκήρυκτος with πόλεμος generally means *implacable, truceless*. — ἔστ' . . . εἶεν, *so long as they should be in the enemy's country*, the direct form of the resolution (ἄδγμα) being ἔστ' ἂν ὦμεν (G. 1434; H. 916). — 8. διέφθειρον, *they* (the Persians) *kept trying to corrupt*: *cf.* διέφθειραν in 9. — 10. ὥχθεο ἀπιῶν, *he was off* (G. 1587: see *Introd.* § 23<sup>2</sup>).

§ 6. 12. Ζαπάταν, the river Zab (see the map). They had arrived at the left bank of this river before the massacre of the generals (see ii. 5. 1). Near by is the field of Arbela, where Alexander finally defeated Darius in 330 B.C. We see by ἀρωπήσαντες (12) that the march did not begin until the afternoon. — 14. ἐν μέσῳ: *sc.* τῷ πλασίῳ. See *Introd.* § 37.

§ 7. 21. ἐτίρρωσκον belongs to both οἱ μὲν and οἱ δέ. — 22. ἔπασχον κακῶς: as passive of ἐποίουν κακῶς (G. 1074; H. 820). — 23. Κρήτες: 200 Cretan bowmen are mentioned in i. 2. 9. — 24. κατεκέκλειντο: this does not mean that the Cretans shot from within the square over the heads of the hoplites; but it adds τὸ βραχύτερα ἐτόξευον a second reason for ἀντιποιοῦν οὐδέν in 22, that the bowmen were unable to come out from the hollow square. — 25. βραχύτερα . . . σφενδονητῶν, *shot too short to reach the* (Persian) *slingers*: the ἀκοντισταί were outside of the square. See *Introd.* § 37 end.

Page 100.] § 8. 26. **διωκτέον εἶναι**: the direct form is *ἡμῶν* (or *ἡμᾶς*) *διωκτέον ἐστίν*. — 27. The subj. of **ἔδωκον** is the omitted antec. of *οἱ* (28), on which depend the partitives *ὀπλιτῶν* and *πελταστῶν*. — 28. **ὀπισθοφυλακοῦντες**: see Introd. § 37<sup>4</sup>.

Page 101.] § 9. 3. **ἐκ πολλοῦ**, with a long start: cf. p. 124, 16. — 4. **οὐχ οἷόν τε**, not possible (G. 1024 b; H. 1000).

§ 10. 6. **καὶ φεύγοντες ἅμα**, even while they were in flight (G. 1572; H. 976 a). — **εἰς τοῦπισθεν** (*τὸ ὀπισθεν*), behind them, in the proverbial "Parthian" style. — 7. **διώξειαν** (G. 1431, 2; H. 914 B). — 8. **ἐπαναχωρεῖν μαχομένους**: because the Persian cavalry turned upon them when they began to retire. — 9. **ἔδει**, they were obliged.

§ 11. 9. **τῆς ἡμέρας ὅλης**, during the whole day, time "within which" (G. 1136; H. 759): so *δειλῆς* (10), at some time in the evening. — 10. **εἰς τὰς κόμας**: see iii. 2. 34. — 13. **καὶ αὐτός**, even in person. — 14. **οὐδὲν μᾶλλον**: he could no more harm them (than if he had not pursued them).

§ 12. 16. **ἠτιῶντο . . . μαρτυροῖη**: he said *ὀρθῶς ἠτιῶσθε* (G. 1482; H. 935) *καὶ . . . μαρτυρεῖ*. Translate, he said that they had blamed him rightly, and that the result itself bore witness to them. — 19. **ἀντιποιεῖν**: see p. 100, 22.

§ 13. 20. **ἀληθῆ λέγετε**, i.e. you are right as to what then took place.

§ 14. 23. **χάρις**: sc. *ἔστω*. — 24. **ὥστε βλάψαι** (G. 1450; H. 953). — **μεγάλα** (G. 1054; H. 716 b).

§ 15. 26. **ὅσον** (sc. *τοσοῦτον*), through such a distance as (G. 1062; H. 720), i.e. so far that. — 27. **οἱ ἐκ χειρὸς βάλλοντες**, i.e. hurlers of the javelin.

Page 102.] 3. **ἐκ τόξου ῥύματος**, i.e. if he had a bow-shot the start of him: cf. *ἐκ πολλοῦ*, p. 101, 3.

§ 16. 3. **ἡμεῖς** with *μέλλομεν*, instead of *ἡμῶν* with *δεῖ* (5). — **εἰ μέλλομεν**, if we should propose, would naturally have an opt. with *εν* in the apodosis: here *δεῖ* has a future sense. See *Moods and Tenses*, § 500. — 5. **τὴν ταχίστην** (G. 1060; H. 719 a). — 8. **διπλάσιον φέρεσθαι**, flies (is carried) twice as far. — 9. **σφενδονῶν** (G. 1154; H. 755 a): see Dict.

§ 17. 9. **χειροπληθεῖς**: pred. adj., the idea being because the stones they use in slinging are of hand-size (i.e. so large). — 11. **μολυβδίστιν**, leaden slugs: see Introd. § 31<sup>4</sup>.

§ 18. 12. **αὐτῶν**: depends on the indir. question *τινες . . . σφενδόννας*; see note on *αὐτῶν*, p. 85, 5. But *αὐτῶν* here may depend on *τινες*. (See Rehdantz's note on iii. i. 19.) — **πέπανται** (see fut. *πάσομαι*, have; cf. *κέκτηνται*). — 13. **τούτῳ**, to such a one, as if *τινες* (12) had been *τίς*. — **αὐτῶν**: i.e. for the slings. — **ἀργύριον**, money: this may have come from private supplies of the officers. — 15. **τῷ . . . ἐθέλοντι**, to any one who is

Page 102.] *willing to act as slinger where he may be stationed* (ἐν τῷ τεταγμένῳ). — 16. ἄλλην τινὰ ἀτέλειαν, *some exemption besides* (perhaps from severer camp-duty).

§ 19. 18. τοὺς μὲν τινάς, *i.e. a few*. — 19. τῶν Κλεάρχου: *partitive*; see *Introd.* § 30<sup>1</sup>. — καταλελειμμένους, *i.e. not carried away by the cavalry who deserted* (see *ii. 2. 7*). — 20. αἰχμ-αλώτους: *composition?* — 21. σκευοφόρα, *i.e. mules*, in place of (ἀντί) the horses. — 22. εἰς ἰππείας, *for* (the proposed) *cavalry*. — 23. τοὺς φεύγοντας: *such as are mentioned in §§ 9 and 10*.

§ 20. 24. σφενδονῆται: *these were the first slingers in the Greek army*; see *Introd.* § 30<sup>1</sup> and § 37<sup>4</sup>. — 25. ἐγένοντο, *were organized*. — ἔδοκιμάσθησαν, *were accepted (tested)*: this implies that the horsemen were approved after some test, δοκιμασία being the scrutiny which all officers of state at Athens must pass before taking office. There was also a δοκιμασία εἰς ἄνδρας, to test the qualifications of citizenship; and the Senate had charge of a δοκιμασία of those who proposed to enter the cavalry service and of their horses. — 26. σπολάδες: the leathern σπολάς was unusual for a horseman, the metal θώραξ being commonly worn. See ἰππέος in *Dict.*, and *Introd.* § 31<sup>3</sup>. *Cf.* p. 111, 15. — 27. ὑπάρχους: see *Introd.* § 30<sup>3</sup>.

## CHAPTER IV.

Page 103.] § 1. 1. τῇ ἄλλῃ, *the next day, for τῇ ἕστεραία*. — 2. χαράδραν: *the bed of a mountain stream, generally dry; such gorges are now often used as roads in Greece*. — 3. ἐπιθόιντο (G. 741; II. 445 b).

§ 2. 4. διαβεβηκότες, *after they had crossed*: *temporal partic.*; *cf. διαβαίνουσιν* in 4. — 7. ὑποσχόμενος . . . παραδώσειν: *his promise was ἂν λάβω, παραδώσω*: we might have had εἰ λάβοι. — 9. καταφρονήσας, *having come to despise* (G. 1260; H. 841 a).

§ 3. 12. ὅσον, *about*: *lit. (as much) as*. — 13. παρήγγελο, *orders had been given*. — 14. οὓς: *subject of διώκειν*. — 15. θαρροῦσι . . . δυνάμεως, *to pursue boldly, as a sufficient force was to follow* (G. 1574; II. 978). See *Introd.* § 37 end.

§ 4. 16. κατελήφει: *sc. αὐτοῦς*. — 18. ἐσήμνη: *sc. ὁ σαλπικκτής* (G. 897, 4; H. 602 c). See *Introd.* § 43<sup>2</sup>. — 19. οἷς εἶρητο, *those who had received orders*, as *subject of ἔθειν*: see *παρήγγελο* and *εἶρητο* in § 3. — οἱ δέ (G. 983 a; H. 654 c), *and they, i.e. the enemy*.

§ 5. 21. τοῖς βαρβάροις, *i.e. on the part of the barbarians* (G. 1170). — 24. αὐτο-κέλευστοι, *i.e. without orders*; *cf. ἀνρό-μαρος*, p. 9, 2, and *ἀνρό-μολος*, p. 29, 21. ὅτι φοβερώτατον ὄραν (G. 1528; II. 952), *as frightful as possible to behold* (*sc. τὸ δράμα*). See *Introd.* § 28<sup>2</sup>.

Page 104.] § 7. 4. **Λάρισσα**: this name was given to many ancient citadels, among others to the citadel of Argos: the word is sometimes thought to mean "citadel" or "fortress." The Larissa here mentioned is the site now called "Nimrud," where stood the "great city" called Calah in Genesis (x. 11, 12), about eighteen miles south of Nineveh. Between Nineveh and Calah stood another "great city," Resen (Genesis x. 12), which name possibly suggested Xenophon's name Larissa. See note on **Μέσπιλα** in 19. — 5. **τὸ πάλαιον**, *anciently*. — 9. **τὸ ὕψος**, *in height* (G. 1058; H. 718b): so **τὸ εὖρος** and **τὸ ὕψος** in 14 and 15.

§ 8. 9. **βασιλεύς**, *i.e.* Cyrus the Great: see note on § 10. — 12. **νεφέλη**: the "cloud hiding the sun" was an eclipse. — **ἔξιπτον**: *sc.* τὴν πόλιν; the eclipse being considered an evil omen.

§ 10. 19. **Μέσπιλα** (opposite Mosul): the ruins here seen were the chief part of the S. W. side of the city of Nineveh, the splendid capital of the Assyrian empire. The city on this side, towards the Tigris, was about two and a half miles long, and the whole circuit of the walls was about eight miles. Diodorus Siculus (ii. 3) describes Nineveh as 150 stadia long and ninety broad, with a circuit of 480 stadia or about fifty-six miles. This must have included Calah, now Nimrud (§ 7), with Resen and other adjacent towns, which could never have been within the same wall with Nineveh itself. The distance of Nimrud from Mespila, about eighteen miles, agrees with the length of 150 stadia given by Diodorus, who gives to Nineveh the same circuit, 480 stadia, which Herodotus (i. 178) gives to Babylon. Aristotle (*Pol.* iii. 3. 5) says it was reported that when Babylon was captured, the news had not reached all parts of the city after two days. — **Μήδοι . . . ὤκουν**: the Assyrian empire was overthrown by the Medes, with the help of the Babylonians, before 600 B.C. (See Rawlinson's *Ancient Monarchies*, Vol. II. p. 391.) Nineveh, however, was not destroyed, but remained a part of the Median empire until this was overthrown by Cyrus the Great in 549 B.C., when the city disappears from history. This Median occupation is mentioned here and in § 7, and this seems to be all that Xenophon knew or cared to tell of the history of this famous place. This is almost as bad as if a mediæval traveller had called Athens "a place which the Romans once occupied"; but surely quite as pardonable as the remark of a distinguished modern geographer, that "Greece occupies the southern part of the *Turkish peninsula*"! The slight notice of the ruins taken by Xenophon shows at once the completeness of the destruction of Nineveh and the carelessness of even a cultivated Greek about the former glory of "Barbarians." From both Mespila and Larissa monuments and sculptures have been brought to the British Museum, especially by Layard. — 20. **κογχυλιάτου** (*nom. -άτης*): a fossiliferous stone is still used for building in this place.



Page 104.] § 11. 21. ἐπί: repeated in ἐπιφοδοῦμετο. — 22. πλίνθινον: a wall of sun-baked bricks, a hundred feet high, was built on the top of the stone wall, which was fifty feet high. This style of wall, though with a much lower foundation of stone, was common in Greece (as at Athens), and it is found in the walls of Troy on Hissarlik. — 24. Μήδεια, *Medæa*, a name (perhaps simply *the Median*) given to one of the wives of Astyages, the last king of Media. — 25. ἀπόλλυσαν, *lost*: the imperf. refers to the *duration* of the conquest of Media (G. 1259). — 26. ὑπὸ Περσῶν: ὑπό with the gen. marks the Persians as the agents *by whom* the Medes were deprived of (ἀπόλλυσαν) their power (G. 1234; II. 818 a).

§ 12. 27. χρόνῳ, *i.e. by length of siege*. — ἐλεῖν: compare the time with that of καταφυγεῖν in 25.

Page 105.] § 13. 4. εἰς refers to the coming of T. upon the course of their day's march. — 5. οὓς τε . . . ἔχων, *not only the cavalry which he himself brought with him* (cf. ἔχων ἀνέβη in 7): another ἔχων is understood (or perhaps omitted to avoid repetition), governing the antec. of οὓς. — 6. τοῦ . . . ἔχοντος, *who had* (in marriage), explaining Ὀρόντα.

§ 14. 11. τὰς μὲν . . . τὰς δέ: Tissaphernes threatened the Greek square on both sides and in the rear, at long range. — 12. ἐμβαλεῖν, *to make a direct attack*. — 13. παρήγγειλεν, *i.e. passed the order along*.

§ 15. 14. διαποχθέντες: see note on p. 107, 19. — 15. Σκύθαι τοξόται: the name *Scythian* was given to all archers of a certain class, whether they were native Scythians or not. At Athens policemen were called τοξόται or Σκύθαι, because the state sometimes imported Scythian slaves (who were archers) to serve as a city police. — 16. ἀνδρός, *his man*. — οὐδὲ . . . ῥάδιον ἦν, *i.e. he could not well miss if he tried, on account of the dense throng of the enemy*.

§ 16. 20. ἐτίνοντο: in active sense, *hurled*. — 21. μακρότερον . . . ἐτόξευον, *i.e. the Rhodians carried further with their slings than the Persians, and the Cretans with their bows*. The words of Κρήτες ἐτόξευον are merely a conjecture of Cobet for τῶν τοξωτῶν or τῶν πλειστῶν τοξωτῶν of the Mss., the text being corrupt or defective.

§ 17. 24. ὅποσα ἀλίσκοιτο: depending on the frequentative χρήσιμα ἦν. — Κρησί: depends on χρήσιμα. — 25. διατέλουν χρώμενοι, *they used constantly* (G. 1587; II. 981). — 26. ἄνω ἰέντες, *shooting upwards*, so as to recover the arrows. — μακράν: sc. ὁδόν. — 28. ὥστε χρῆσθαι, *to be used* (lit. *so as to use them*).

Page 106.] § 18. 2. κόμαις: see Introd. § 40<sup>2</sup>. — 3. μείον ἔχοντες, *having the worst of it*. ἀκροβολίσει (G. 886; H. 585b): cf. ἀκροβολιζόμενος in 7.

§ 19. 8. ἔγνωσαν, *found out*. — πλαίσιον: see iii. 2. 36 and 37. For the changes in the hollow square, see Introd. § 38. — 9. ἦν συγκύπτη τὰ

**Page 106.]** κέρατα, if the wings are ever drawn in (cf. όταν διάσχη in 14, and ὅποτε συγκόπτοι in 24. — 10. ὁδοῦ στενωτέρας οὔσης, because the road is narrower than usual. — 11. ἐκθλίβεσθαι τοὺς ὀπλίτας, that the heavy-armed should be squeezed out of their ranks (sc. τῆς τάξεως), subject of ἀνάγκη ἐστίν. — 13. πιεζομένους, crowded together.

§ 20. 16. τὸ μέσον, the space between. — 20. εὐεπίθετον (ἐπι-τίθημι) τοῖς πολεμίοις, easy for the enemy to attack.

§ 21. 22. ἀνὰ ἑκατὸν ἄνδρας, of a hundred men each. — 23. ἄλλους, besides: see G. 966, 2; H. 705. For an account of these arrangements, see Introd. § 38<sup>2</sup>. — 26. παρήγον . . . κεράτων, led (their companies) out of the way of (i.e. behind) the wings, to give the others more room.

§ 22. 27. ὁπότε διάσχοιεν: i.e. when the width of the road allowed the square to be re-formed. — 28. τὸ μέσον ἂν ἐξεπίμπλασαν, they would fill the open space: for the iterative indic. with ἂν, see G. 1296; H. 835 a.

**Page 107.]** 1. τὸ διέχον: the same as τὸ μέσον. — κατὰ λόχους, κατὰ πεντηκοστῆς, etc. See Introd. § 38<sup>2</sup>.

§ 23. 5. ἐν τῷ μέρει, each in turn. — 6. τῆς φάλαγγος: depends on ποῦ.

§ 24. 8. βασιλείον τι: some royal building or estate on the distant slope. — 10. διά, over. — γιγνομένην, passing (said of the road).

§ 25. 16. εἰς τὸ πρηνές, down hill.

§ 26. 17. ὑπὸ μαστίγων, under the lash: see the account of the Persians at Thermopylae scourged to the attack like slaves, Hdt. vii. 223. — 18. ἐκράτησαν: notice the change from the four imperfects to the aorist. — 19. γυμνήτων: see note on p. 5, 7. — κατέκλεισαν . . . ὀπλων: this shows that the light-armed skirmishers were outside the square at first. See διαταχθέντες, p. 105, 14, and the note on p. 100, 25. See Introd. § 37<sup>4</sup>. — 21. ἐν τῷ ὄχλῳ: i.e. with the great mass of camp-followers, etc., who were within the hollow square (εἴσω τῶν ὀπλων). — ὄντες: causal.

§ 28. 25. ὁπότε ἀπίοιεν: i.e. each time when they returned to the main army. — 27. ἔδοξεν αὐτοῖς, they decided. — 28. πρὶν . . . ἀνήγαγον, until they had brought up (G. 1470).

**Page 108.]** 1. πρὸς τὸ ὄρος: i.e. the higher hill (see § 24), from which the smaller hills descended (καθῆκον).

§ 29. 2. ἐγένοντο ὑπέρ, got above: the enemy were marching along the slope of the higher hill (ὄρος), attacking the Greeks below them as they descended from each of the lower spurs (γρήλοφοι); and the peltasts are now sent to a part of the ὄρος which was above the enemy, that they might march along the slope and threaten the enemy below them if they continued to attack the Greeks. — πολεμίων in 2 and πολέμιοι in 3 refer to the Persians; πολέμιοι in 5 refers to the Greeks.

Page 108.] § 30. 6. οἱ μὲν: the main body of the Greeks, who were crossing the hillocks; οἱ δέ: the peltasts on the height above the Persians. — 7. κατὰ . . . ἐπιπαριόντες, *i.e. marching to the same point (ἐπι-) along the mountain slope (κατὰ τὸ ὄρος), parallel to (παρ-) the main body.* — τὰς κόμας: see § 24, and Introd. § 40<sup>2</sup>. — 8. ἰατρούς, *nurses*, selected from the soldiers. — 9. οἱ τετρωμένοι: see Introd. § 28<sup>3</sup>, and 18 ff. below.

§ 31. 10. ἡμέρας τρεῖς: for the halts on the retreat to Trapezus, see Introd. § 42<sup>2</sup>. — 11. καὶ ἅμα . . . εἶχον: we should expect ἔχοντες (causal), corresponding to ἔνεκα. — συμβεβλημένας, *collected*: cf. συνηγεγμένα in 15. — 13. τῷ σατραπέιοντι, *by the acting satrap*, or royal governor: dat. of agent with perf. pass. (G. 1186; H. 769).

§ 32. 18. ἀπόμαχοι, *non-combatants*, of three classes.

§ 33. 22. πολὺ διάφερον, *they found it very different, i.e. much easier*: the more common impers. constr. (which many Mss. and editions have here) would be πολὺ διάφερον . . . ὁρμώντας . . . πορευομένους. — 23. ἐκ χώρας, *from a position*; opposed to πορευομένοι, *on the march*.

§ 35. 28. πονηρόν, *a troublesome (wretched) thing*.

Page 109.] 2. αὐτοῖς: G. 1170; H. 767. — πεποδισμένοι, *hobbled (praepediti)*, their feet being tied together by a short cord. — 3. τοῦ μὴ φεύγειν ἔνεκα (G. 1546; H. 959). — 4. δεῖ . . . ἀνδρῖ: the dative for the accusative is *very rare* with the infin. after δεῖ, and it is better here (with Rehdantz) to supply τινά (*i.e. a servant*) as subj. of ἐπιβάσαι and χαλινώσαι, and αὐτὸν (*i.e. the horseman himself*) as subj. of ἀναβῆναι. Notice the *asyndeton* after χαλινώσαι. The idea is: a Persian horseman must wait to have his horse bridled, and to put on his own armor, before he can mount. — ἐπιβάσαι, *to put on the cloth (ἐπίπαιον)*: the Greeks had no saddles, and rode either bareback (ἐπι ψιλοῦ) or on a cloth. See Morgan's note (No. 42) on Xenophon's *Art of Horsemanship*, 7, 5. — 7. θορύβου ὄντος: temporal, connected by καὶ to ἕκτωρ.

§ 36. 9. διαγγελόμενος, *passing the word of command*: see p. 105, 13. — ἐκήρυξε: sc. ὁ κήρυξ (G. 897, 4; H. 602 c): see p. 8, 27. — 10. ἀκουόντων, *i.e. within hearing* of the enemy. — 13. λύνει is used in a rare (chiefly poetic) sense = λουσιτελεῖν, *to profit, to be expedient*: as in English, *they thought it did not pay*. — αὐτοῦς and νυκτός belong to both of the following infinitives.

§ 37. 15. ἀπίοντας (G. 1582; H. 982). — 16. καὶ αὐτοί, *themselves too* (G. 989, 1; H. 680, 2). — ἀναξέζαντες, *breaking camp*, absol., as in p. 141, 2. — 22. ἀκρ-ωνυχίαν, *spur (nail-tip)*. — ὑφ' ἧν, *along the base of which*. — κατάβασις, *descent*: cf. ἀνάβασις.

Page 110.] § 39. 2. ὁ δὲ λέγει (G. 983; H. 654 c): see 5. — 3. ἡμῖν: dat. of advantage (G. 1165; H. 767). — 4. οὐκ ἔστι παρελθεῖν, *there is no getting by*.

Page 110.] § 40. 6. ὅτι οὐκ ἔδοκει: the direct form would be οὐκ ἔδοκει μοι, *I did not think it good*. — ἔρημα, *exposed*. — 8. πῶς τις ἀπελάξῃ, *how we (lit. one) shall drive, etc.*, indirect question.

§ 41. 11. ὑπὲρ . . . στρατεύματος, *close above their own* (the Greek) *army*, αὐτοῦ being intensive. — 16. ἐγὼ δ' ἐθέλω, *and I volunteer*: ἐγὼ δέ is more emphatic, as σὺ μὲν is omitted with μένε. So ἐγὼ δέ in 17.

§ 42. 20. κελεύει δέ οἱ: οἱ as indirect reflexive (G. 987; H. 686) refers to Xenophon and depends on συμπέμψαι. — 21. ἀπὸ τοῦ στόματος, *from the front of the square* (cf. οὐράς in 22): see Introd. § 37<sup>2</sup>. — μακρόν, *a long way*.

§ 43. 23. τοὺς ἀπὸ τοῦ στόματος: see note on p. 2, 6. — ἔλαβε τοὺς κατὰ μέσον: *i.e.* to replace the peltasts which he sent from the front, who were probably outside the square, *he took* those belonging to one of the flanks, who were *within the square*. See Introd. § 37<sup>3</sup> and Figure 8. — 25. αὐτῷ: Xenophon; cf. note on οἱ in 20, and notice the difference of the two pronouns. — τοὺς τριακοσίους: probably three of the six companies of § 21; these had been moved to the front when the attacks came from a new quarter. — οὓς τῶν ἐπιλέκτων (partitive): by attraction; the simple form would be τοὺς τριακοσίους τῶν ἐπιλέκτων οὓς εἶχε.

Page 111.] § 44. 1. καὶ αὐτοί: see note on p. 109, 16. — ὤρμησαν ἀμιλλᾶσθαι, *they set out to race or on a race*.

§ 45. 3. διακελευομένων: agreeing with the plural implied in στρατεύματος. — 4. τῶν ἀμφὶ Τισσαφέρνην, *Tissaphernes and his men*. Notice the *chiasmus* in διακελευομένων τοῖς ἑαυτῶν in 3 and τοῖς ἑαυτῶν διακελευομένων in 4.

§ 46. 7. ἀμιλλᾶσθαι: see note on I. — 8. τὴν λοιπὴν: *sc. ὁδόν*.

§ 48. 11. καὶ ἔς (G. 1023, 2; H. 655 a). — 14. ἔχων ἐπορεύετο, *marched on with it* (the shield). — 15. θώρακα ἵππικον: the horseman carried no shield (Introd. § 31<sup>3</sup>), and wore a heavy metal cuirass: see note on p. 102, 26. — 16. ὑπάγειν, *to advance slowly*. — 17. παριέναι, *i.e. to pass along*, leaving Xenophon to follow slowly with his burden.

§ 49. 20. ἀναβάς, *mounting his horse* (again). — βάσιμα . . . ἄβατα (*sc. τὰ χωρία*), *passable . . . impassable* (*i.e.* for a horseman): Krüger makes the construction impersonal, like ἀδύνατά ἐστιν, *it is impossible*, for ἀδύνατόν ἐστιν, comparing βατά, p. 143, 24. — 22. φθάνουσιν γενόμενοι (G. 1586; H. 984): φθάνουσιν in its sense of *anticipate* governs τοὺς πολεμίους in 23.

#### CHAPTER V.

§ 1. 26. ἀποτραπόμενοι . . . ᾤχοντο, *they turned off by another road and were gone* (G. 1587; H. 827). — 27. ἄλλην ὁδόν (G. 1060; H. 719 a): adverbial.

Page 112.] 2. ἀγαθῶν, *supplies*.

§ 2. 7. νομαὶ βοσκημάτων, *pasturing herds* (lit. *pastures of herds*). — διαβιβαζόμεναι, *i.e. in course of transportation*.

§ 3. 11. μὴ οὐκ ἔχουεν depends on the idea of apprehension in ἐννοούμενοι. — ἐπιτήδεια : obj. of λαμβάνουεν. — εἰ κάουεν : *sc. οἱ πολέμοι* (G. 1503; H. 937). 12. ὅσπθεν λαμβάνουεν : indir. question after οὐκ ἔχουεν (G. 1490; H. 932, 2 end) representing πόθεν λαμβάνουεν; ἔχω is used like *habeo* in *non habeo quid dicam, non habebam quid dicerem*.

§ 4. 13. ἀπήσαν ἐκ τῆς βοηθείας, *had returned from giving help* (evidently to the plunderers of § 2). — 14. κατέβη : *i.e. from the height* (p. 111, 25).

§ 5. 15. Ὅρατε . . . εἶναι; *don't you see that they admit the country is now ours?* — 17. ἃ γάρ . . . ἀλλοτρίαν, *for what they stipulated against our doing, when they made the treaty* (cf. II. 3, 27), *viz., burning the king's territory, (this) they are now themselves (doing, by) burning (it) as if it were another's*: μὴ κάειν . . . χώραν (*sc. ἡμᾶς*) is in apposition with the antecedent of ἃ. See p. 42, 12, and note; in both cases a more definite expression (here κάουσι) is substituted by *anacoluthon* for a more general one like ποιοῦσι.

§ 6. 23. Οὐκ οὖν ἔμοιγε δοκεῖ, *I don't think so, now*. The reply is mere jest, like the preceding remark of Xenophon.

§ 7. 25. σκηνάς, *encampment* (in the village). — 27. ἔνθεν μὲν . . . ἔνθεν δέ, *on the one hand . . . on the other*.

Page 113.] 2. ὡς μῆδέ . . . βάθους (*sc. τισί*), *i.e. so as not even to let their spears project when they tried the depth*; their spears found no bottom (G. 1172; H. 771). Cf. p. 95, 17.

§ 8. 5. κατὰ τετρακισχιλίου, *four thousand at a time*. — ὧν δέουμαι, *what I require*. — τάλαντον : see Dict. Rhodes at this time used the Attic talent.

§ 9. 7. Ἀσκῶν : bags of inflated hides are still used in crossing these rivers. — 9. ἀποδαρέντα : from ἀποδέρω. — φυσηθέντα refers to δέρματα, *hides*, implied in ἀποδαρέντα, *i.e. flayed and (the hides) blown up*. It appears that there were at least 2000 animals in the train. See Introd. § 39.

§ 10. 11. δεσμῶν, *girths*. — 12. ὀρμίσας, *mooring*. — 13. ἀφείς, *by letting them down* (1563, 3; H. 969 a) : this and ἀπήσαν are subordinate to ὀρμίσας. — 14. διαγαγών, *carrying* (the line of floats) *across the stream*. — ἀμφοτέρωθεν δήσας, *fastening them to the two banks*, to serve as pontoons, or supports to a floating bridge.

§ 11. 17. ἔξει τοῦ μὴ καταδύναι, *will keep from sinking* (G. 1549; 1615; H. 963) : we might have τοῦ καταδύναι, μὴ καταδύναι, or (less frequently)

**Page 113.]** simply καταδύναι. An equivalent (though different) construction follows, ὥστε μὴ δλισθάνειν σχήσει, *will keep you from slipping*, lit. *will keep you so that you may not slip* (G. 1450; H. 953).

§ 12. 19. τὸ ἔργον, *the execution of the plan* (ἐνθύμημα). — 20. οἱ κωλύοντες, *men ready to prevent it*: cf. note on p. 57, 28. — 21. πολλοὶ ἱππεῖς: apposition. — οἱ . . . ἂν ἐπέτρεπον: sc. εἰ ἐπεχείρησαν.

§ 13. 22. ἐπανεχώρου εἰς τοῦμπαλιν, etc., i.e. they made a day's march backward to some villages which had not been burnt by the enemy (see § 3). — 24. ἐνθεν = ἐξ ἧς (sc. τὴν κώμην), *the village from which* (see § 1). — 25. ὅμοιοι ἦσαν θαυμάζειν, *were like to wonder*, i.e. *seemed amazed*, like ἐφάσαν θαυμάζειν: the text, however, is very doubtful. — 26. τρέφοντα . . . ἔχοιεν (G. 1487; H. 932, 2): we might have had two indicatives or two optatives.

**Page 114.]** § 14. 3. ἤλεγχον . . . χώραν, *they enquired* (of the captives) *about the whole surrounding country*. See *Introd.* § 39<sup>1</sup>.

§ 15. 5. τῆς ἐπὶ Βαβυλῶνα (poss. gen.): i.e. *it lay on the road towards Babylon*. — 6. ἦκοιεν (G. 1497, 2; H. 932, 2). — θερρίζει: the king spent the winter at Babylon, the spring at Susa, and the summer at Ecbatana (see *Xen. Cyr.* viii. 6. 22). Many Mss. here have θερρίζει καὶ ἐαρίζει. — 8. διαβάντι . . . πρὸς ἑσπέραν, *to the west after crossing the river* (sc. τινί): this is used like the other adjective phrases with ἦ. — 10. εἶτι is repeated for emphasis in the last clause. — Καρδούχους: the people called Kurds, *Armenian Kordukh*; the region is Kurdistan.

§ 16. 12. ἀκούειν, *listen to or obey*. — ἐμβαλεῖν ποτε εἰς αὐτούς, *once invaded them*. — 15. ὅποτε . . . σπείσαιντο, καὶ ἐπιμιγνύναι (depending on ἐφασαν): in the direct form, ὅπταν . . . σπείσωνται, καὶ ἐπιμιγνύσασι, *when-ever they* (the Kurds) *make a treaty*, etc., *some of them also mingle*, etc. — 16. σφῶν, ἐκείνων: sc. τινάς (G. 1091; H. 734).

§ 17. 18. ἐκασταχόσε εἰδέναι, *that they knew the way in each direction*. — 21. τούτους: governed by διελθόντας. — 22. ἐφασαν ἦξειν, *they* (the captives) *said that they* (the Greeks) *would come*. — 24. εὐπορον . . . πορεύεσθαι: in the direct form, εὐπορόν ἐστιν ὅποι ἂν τις ἐθέλῃ πορεύεσθαι, *it is easy to go whithersoever you wish*, the apodosis being general in sense.

§ 18. 25. ἐπὶ τούτοις, *thereupon*. — 26. ὅρας: part. gen. after ἦνίκα, *at whatever time*. — τὴν ὑπερβολὴν, *the pass*: acc. by anticipation; regularly it would be, *they feared that the mountain-pass might be seized beforehand*.

**Page 115.]** 2. ἦνίκα ἂν τις παραγγέλλῃ, i.e. *when the order should be given*; cf. εἴ τις . . . λυποῖν in p. 61, 14: this subjunctive might have been changed to the optative (omitting ἂν), as ἐπειδὴ δειπνήσειαν (in 1) is changed from ἐπειδὴν δειπνήσῃτε.

## BOOK FOURTH.

HARD FIGHTING IN THE MOUNTAINS. — ENTRANCE INTO ARMENIA. — GREAT SUFFERING FROM COLD AND FAMINE. — TO MOUNT TRECHES, FROM WHICH THE SEA IS SEEN. — ARRIVAL AT TRAPEZUS.

## CHAPTER I.

Page 115.] § 1. See note on ii. 1, 1. Here it is probable that sections 1-4 are interpolated. — 7. ὅσα ἐπολεμήθη: passive of an active constr. ὅσα ἐπολέμησαν (G. 1054; H. 716 b): *to what extent war was made upon the Greeks.*

§ 2. 11. ἐνθα (sc. ἐκεῖσε), (*to the place*) where. — 12. πάροδος, way along the river. — 15. πορευτέον εἶναι (dir. πορευτέον ἐστίν: impers.). Much of this section repeats what has been stated in iii. 5.

§ 3. 16. τῶν ἀλίσκομένων, *the captives* taken along the way. — εἰ διέλθοιεν has for its apodosis the sentence ἐν τῇ Ἀρμενίᾳ . . . περὶ αἰσι, including two subordinate protases; it represents ἐὰν διέλθωμεν of the direct discourse, and the four following verbs might also have been changed to the opt. (see G. 1498). — 19. περὶ αἰσι, *will russ round* (G. 1257; H. 828 a). — 20. ἔλεγετο: the subject is τὰς πηγὰς εἶναι. — ἔστιν οὕτως ἔχον, *it is just so* (G. 144, 5; H. 480).

§ 4. 23. φθάσαι πρὶν . . . καταλαβεῖν: see p. 118, 25, and note.

Page 116.] § 5. 1. τὴν τελευταίαν φυλακὴν: *the last watch* began at early dawn. See Introd. § 40<sup>a</sup>. — 2. ὅσον . . . διελθεῖν, *enough for crossing the plain in the dark*; ὅσον (sc. τοσοῦτον) takes the infinitive from the idea of *sufficiency* which it implies. — 3. παραγγέλειως, *i.e. the word of command* passed round (cf. p. 115, 2). — 4. τὸ ὄρος: cf. iii. 5, 7 and 17.

§ 6. 6. τὸ ἀμφ' αὐτόν, *his own special command*: cf. τὸ ὀπλιτικόν, p. 153, 8. So τὸ ἵππικόν, *the cavalry*, and τὸ Ἑλληνικόν for οἱ Ἕλληνες, *the Greeks* (p. 117, 4). γυμνήτας: for the use of light-armed troops see Introd. § 35. — 7. ὀπλίταις: apposition. — 9. μὴ, *that (lest)*, after κίνδυνος. — πορευομένων (sc. αὐτῶν), *as they went*, gen. abs. (G. 1568 end; H. 972 a). — ἐπίσπουτο: see ἐφέπωμα.

§ 7. 11. ἔπειτα, *i.e. after crossing the hill and descending*: cf. § 10. — 12. ἀεί, *regularly*, qualifies ἐφελπετο, affecting also the force of ὑπερβάλλον, the idea being that each detachment in succession followed, as it crossed the height.

§ 8. 16. ἦν λαμβάνειν, *there was an opportunity to take*. — 19. εἴ πως ἐβελήσειαν, *in case the C. should be willing to let them pass, i.e. with a view*

**Page 116.]** to this result (G. 1420; H. 907): the implied apod. is *that then they might do this*, or the like. — 20. ὡς . . . χώρας = διὰ τῆς χώρας ὡς φίλος (sc. οὐσης), i.e. *to let them go through their country as (being) a friendly one*: cf. p. 14, 27, and p. 62, 5, and the notes.

§ 9. 22. ὅπου, *wherever*, is Cobet's emendation for ἅπου (one Ms.) or ἅ τι (most Mss.): the common reading ἅπῃ is also a conjecture. — ἀνάγκη: see Introd. § 26<sup>2</sup>. — 23. καλούντων (sc. αὐτῶν), *when they called*: see note on πορευομένων in 9.

§ 10. 26. διὰ τὸ . . . εἶναι (G. 1540; H. 959). — 27. ὄλην τὴν ἡμέραν ἐγένετο, *went on through the whole day*: the aor. looks at the ascent and descent as a single event, without regard to its duration; cf. ἐβασίλευσε δέκα ἔτη, *he had a reign of ten years*. See *Moods and Tenses*, §§ 56, 57. On the other hand, ἐπετίθειρο in p. 117, 1, looks at the attack in its duration or repetition.

**Page 117.]** 3. ἐξ ἀπροσδοκῆτου, *ex improviso*: the suddenness of the coming of the Greeks is given as the reason for their fewness (δλίγοι ὄντες). — For the length of the line of march through the mountains, see Introd. § 35 and § 38<sup>4</sup>.

§ 11. 5. ἐκινδύνευσεν ἂν διαφθαρήναι, *would have risked perishing*. — πολὺ, *a great part*: cf. τὸ πολὺ, *the greater part*, p. 20, 15. — 8. συνεώρων, i.e. *watched each other's signals*.

§ 12. 9. συναλθοῦσι . . . ἔδοξε, i.e. *they came together and resolved*: cf. δόξαν in 18. See Introd. § 27<sup>2</sup>. — 11. ἔχοντας, καταλιπόντας: accus. where dat. would be allowed (G. 928, 1; see H. 941). — 12. αἰχμάλωτα, *captives* (αἰχμή, *spear*, and ἀλίσκομαι). See Introd. § 28<sup>2</sup>.

§ 13. 14. ἐποίουν: with subj. ὑποζύγια etc.: see note on p. 32, 27. — 15. ἐπί, *in charge of*. — For the baggage trains see Introd. § 39. — 18. δόξαν ταῦτα, *when they had resolved on this* (G. 1569; H. 974 a): commonly explained as accus. absol. corresponding to ἔδοξε ταῦτα (cf. 10). We find also δόξαντα ταῦτα, δοξάντων τούτων, δόξαντος τούτου, and δόξαν alone. But it is perhaps more natural to supply πράττειν with ταῦτα.

§ 14. 19. ὑποστήσαντες (sc. τινας), i.e. *causing any to halt whom they suspected*. — 20. εἴ τι: translated *whatever*. — τῶν εἰρημένων (sc. ἀφείναι), *of the things ordered* (to be abandoned). See § 12. — 21. οἱ δέ, *and they* (the soldiers). — πλὴν . . . ἔκλεψεν, *unless one smuggled something*. — 22. οἶον . . . γυναικός: we should expect οἶον (for example) ἢ παῖδα ἐπιθυμήσας αὐτοῦ, ἢ γυναῖκα (Krtiger). — 23. τῶν εὐπρεπῶν is partitive genitive. — 24. τὰ μὲν . . . τὰ δέ, *sometimes . . . sometimes*.

§ 15. 26. εἰς τὴν ὑστεραίαν: see note on εἰς τὴν ἔω, p. 29, 17.

**Page 118.]** § 16. 2. χωρίων: diminutive in form, thought not in sense (G. 844; H. 558, 1). — 4, 5. ἀναχάζοντες and θαμινά are both poetic



Page 118.] words. — 5. παρήγγελλεν ὑπομένειν, *sent word* (for those in front) *to wait*. — 6. ἐπικείμεντο : cf. ἐπικεῖσθαι, *press upon*, with ἐπιτίθεσθαι, *fall upon*.

§ 17. 7. ἄλλοτε μὲν . . . τότε δέ : *i.e. though on other occasions he halted, on this he did not*. — 8. ὅτε παρεγγυῶτο, *whenever the word was passed*. — 9. πράγμα τι, *some trouble ahead*. — 10. παρελθόντι (sc. τινί).

§ 18. 13. διὰ τῆς ἀσπίδος : for the effectiveness of the Greek armor, see *Introd.* § 31<sup>4</sup>. — 14. διαμπερὲς τὴν κεφαλὴν (sc. τοξευθεῖς), *shot directly through the head*, lit. *shot in the head directly through* (G. 1058 ; H. 718).

§ 19. 16. ὡςπερ εἶχεν, *just as he was (sicut erat)*. — 18. φεύγοντες ἅμα (G. 1572 ; II. 976). καλῶ τε καὶ ἀγαθῶ : see *Dict.* and p. 78, 25. — 19. ἀνέλσθαι, *to take up for burial*, a most sacred duty with the Greeks. See *Introd.* § 29<sup>1</sup>. The last sentence is in the *direct* discourse.

§ 20. 21. μία αὕτη ὁδὸς . . . ὀρθία, *there is one way right there (αὕτη) which you see, a steep one*: αὕτη implies a gesture pointing to the road ; in such cases the article may be omitted with a demonstrative, as in *ῥῆες ἐκεῖνα ἐπιπλέουσι, ships are sailing up there!* *Thuc.* i. 51 ; so *γυναικῶν τουτέων*, *Hdt.* v. 20 ; *ἵππους ταύτας*, and *χώρης τῆσθε*, *Hdt.* iv. 9. See also *μία αὕτη πάροδος*, p. 145, 17. — 23. ὄχλον οἷ (G. 1021*b* ; II. 629). — 24. ἔκβασιν, *way out*. See *Remarks on pp. li. and lii.*

§ 21. 24. ταυτ' ἔσπευδον (G. 1054 ; H. 716*b*). — 25. εἰ πως δυναίμην, *in case I should be able* ; see note on *εἰ πως ἐθελήσειαν* in p. 116, 19 ; here an *apod.* is implied like *ἵνα φθάσαιμι*. — φθάσαι (= πρότερος γενέσθαι) emphasizes the following *πρὶν*, the idea being *to get to the pass before the enemy should have captured it*: cf. p. 115, 23. See *Greek Moods and Tenses*, § 660, with the examples. — 27. οὐ . . . ὁδόν, *say there is no other way*. For οὐ φημι, cf. note on p. 11, 10.

§ 22. 29. ὅπερ refers to the action of ἐνηδρεῖσασμεν.

Page 119.] 1. ἀναπνεῦσαι, *to take breath*: Krüger quotes *Il.* xv. 235, ὡς κε καὶ αὖτις Ἀχαιοὶ ἀναπνεύσωσι πόνοιο. — 2. αὐτοῦ τούτου ἕνεκα (G. 1363). — 3. ἡγήμοσιν : sc. αὐτοῖς (G. 916).

§ 23. 6. εἰ εἰδέειν : *indir. question representing ἴστε* ; — 7. οὐκ ἔφη (sc. εἰδέναί) : cf. p. 118, 27, and 10 (below). — 9. ὀρώντων τοῦ ἑτέρου, *before the other's eyes*. See *Introd.* § 28<sup>2</sup>.

§ 24. 11. ἐτύγχανε . . . ἐκδεδομένη, *i.e. he happened to have a married daughter there*. — αὐτός emphasizes the omitted subject of ἡγήσασθαι : *he said he would himself lead* (G. 927). — 12. δυνατὴν . . . ὁδόν, *by a way which even beasts of burden could pass over* : personal constr. of *δυνατός* (G. 1527). For ὁδόν see G. 1057 ; H. 715*b*.

§ 25. 13. δυσ-πάρ-ιτον (εἶμι) : cf. ἀμαξ-ιτός, p. 9, 27, and see G. 886 ; II. 585*b*). — 14. ὄ : object of προκαταλήφοιτο : *and unless they (τις) should*

**Page 119.]** *first* (πρό) occupy this; the direct discourse was εἰ μή τις προκαταλήφεται, ἀδύνατον ἔσται.

§ 26. 16. πελταστάς is in apposition with λοχαγούς, which τῶν ὀπλιτῶν further explains. — 17. εἴ τις . . . ἔστιν, whether there was any one (ἔστιν might have been εἴη after ἐδόκει). — 18. γενέσθαι, to show himself: cf. ἐγένετο (end of 28). — 19. ὑποστάς ἰθελοντής, standing forth as a volunteer: cf. ὑφίσταται in 19.

§ 28. 25. ἐρωτῶσιν εἴ τις . . . ἐθέλοι: here ἐθέλει of the direct question becomes opt. after an historic present (G. 1268; H. 828). — 26. τῶν γυμνήτων ταξιάρχων, light-armed taxiarchs: cf. λοχαγούς πελτάστας in 16, and see *Introd.* § 30<sup>3</sup>.

## CHAPTER II.\*

**Page 120.]** § 1. 1. οἱ δέ, i.e. Xenophon and Chrisophus. — ἔμφα- γόντας, after eating. — 3. συντίθενται, agree with them (i.e. the volunteers). — 4. τὸ ἄκρον: cf. ἄκρον in p. 119, 14. — 5. τοὺς μὲν . . . αὐτοὶ δέ: the volunteers and the officers. — ἄνω ὄντας, i.e. from their position on the height. — 6. ἵεναι (fut.) and συμβοηθήσειν denote later actions than φυλάττειν and σημαίνειν; hence perhaps the change in tense (G. 1286; H. 948 a). See note on p. 144, 5. — ἐκβασιν: see p. 118, 24.

§ 2. 9. ἕδωρ, rain. — 11. ὅπως . . . τὸν νοῦν, that the enemy might have their attention turned to that road. — 12. (ὅπως) ὡς μάλιστα λάβοιεν, that they might be, as far as possible, unseen.

§ 3. 14. ἦν ἔδει . . . ἐκβαίνειν, i.e. which they must cross before getting to the ascent. — 15. ὀλοιστρόχους: a poetic word, compounded of εἰλω (volvo), to roll (cf. ὄλωμος), and τρέχω; probably meaning rounded by rolling (i.e. in the water). See Liddell and Scott; and Theocr. xx. 49, there quoted: πέτροι ὀλοιστροχοὶ, οὔστε κυλινδῶν χειμάρρους ποταμὸς μεγάλας περιέξεσε δίνας. The χαράδρα which they were crossing was the dry bed of a winter torrent (χειμάρρους), down which the stones were hurled. See note on χαράδραν, p. 103, 2. — 17. διεσφενδονῶντο, flew in pieces (lit. were flung about, as if from slings): “diffundebantur: cf. σφενδόνη = funda.” Rehdantz.

§ 4. 19. εἰ μή δύναιτο (sc. διαβῆναι): gen. cond. with frequentative ἐπειῶντο. — ταύτη . . . ἄλλη, sc. ὁδῶ. — 22. ἀνάριστοι, breakfastless. — 24. κυλινδοῦντες: with ἐπαύσαντο (G. 1580; H. 981).

**Page 121.]** § 5. 2. ὡς . . . κατέχοντες, supposing that they held the summit: see note on p. 1, 15.

§ 6. 2. οἱ δ' οὐ κατείχον, i.e. they were wrong in so thinking: οἱ δέ is irregular in referring to the subj. of the preceding verb (see also G. 983; H. 654 e). — 3. μαστός, a round hill. — 4. αὐτή: οὗτος may stand between

\* See Remarks on §§ 1-22 on pp. li. and lii.

**Page 121.]** the article and its noun, provided some qualifying word separates it from the article (G. 975; II. 673 c). — 5. *αὐτόθεν*, from that spot (where they were).

§ 7. 8. *ὑπέφαινον*: cf. note on p. 90, 16. — 10. *προσελθόντες* (G. 1586; H. 984). — 11. *ἀλαλάξαντες*: see Introd. § 43<sup>2</sup>. — 13. *εὐζωνοι*, *nimble* (*well-girt*): γάρ introduces the reason why *only a few* (ὄλιγοι) were killed.

§ 8. 17. *ὡς ἐδύναντο*, as well as they could, with *ἀναβάντες*. — 18. *ἀνέμων*, *drawn up* (like buckets from a well): cf. *ἰμάς*, to draw; *ἰμάς*, a thong or strap.

§ 9. 21. *ἥπερ*, by the way by which (sc. *ἐπορεύθησαν*). — 22. *ὀπισθεν τῶν ὑποζυγίων*, i.e. in the rear of the baggage train: see Introd. § 39 (end).

§ 10. 25. *ἢ διεξεύχθαι* (sc. *αὐτοῖς*), or else be (themselves) entirely separated: the perfect infinitive here denotes that the action is decisive; cf. *ἐκπεπλήχθαι* in p. 25, 19, and the note. — 26. *ἐπορεύθησαν ἄν*: the implied protasis is seen in the following clause (G. 1340). — 27. *ὑποζύγια*: subject of *ἐκβῆναι*, i.e. there was no other way for the beasts to get through.

§ 11. 29. *ὀρθίους τοῖς λόχοις*, with the companies in parallel columns: see Introd. § 36, with Figure 7.

**Page 122.]** 1. *οὐ κύκλω*, i.e. not so as to cut the enemy off. — 2. *εἰ βούλοιντο*: the apod. is in *ἀφοδόν*, i.e. a way by which they might retreat if they wished to.

§ 12. 2. *τέως μέν*, for some time. — 3. *ἕκαστος*: in appos. to the omitted subject of *ἐδύναντο*. — 4. *οὐ προσίεντο*, i.e. they did not let the Greeks get near them, but fled. — 5. *καὶ τοῦτόν τε . . . καί* (see note on p. 9, 3): the thought is, *no sooner had the Greeks passed this, than they saw, etc.*

§ 13. 9. *Ἐννοήσας μὴ*, becoming anxious lest, *ἐννοῶ* with the *μὴ* clause having the idea of fear. — 10. *καὶ πάλιν*, yet again. — 11. *ἐπιθεῖντο*, for *ἐπιβείντο* (G. 741; II. 445 h): such forms follow the analogy of verbs in *ω*. — *παροῦσιν*, as they passed. — *ἐπὶ πολὺ ἦν*, stretched out a long way: cf. p. 34, 24, and note. — 12. *ἄτε . . . πορευόμενα* (G. 1575; H. 977): cf. the Latin constr. of *quippe* with a relative. — *διὰ στενῆς τῆς ὁδοῦ* (G. 971; II. 670 a).

§ 14. 19. *ὁ ὑπὲρ . . . ἐθειοντῶν* (see § 5): of the three expressions which qualify the attributive partic. *καταληφθείσης* (G. 1550; H. 965), only one stands between *ἦν* and the partic., the others being placed outside of *τῆς . . . φυλακῆς* to avoid complicating that construction (G. 969; H. 667 a).

§ 15. 23. *δείσαντας*: causal partic. — *αὐτοῖς*: the barbarians. — *πολιορκοῖντο*: from *πόλις* (*πολι-*) and *ἔργω* (*ἔρκος*); often used, as here, where the force of *πόλις* is forgotten. — 24. *ἀπολιπεῖν*: indir. quot. after *ὑπέπτευον*. — *ἄρα*, in fact; as it proved. — 25. *ἐπὶ τοὺς ὀπισθοφύλακας*, i.e. they went to attack the part of the Greek rear-guard which had been left

**Page 122.]** to guard the first hill (§ 13). The Carduchians had seen from their height *what was going on in their rear* (ὀπισθεν), i.e. on the first hill (see § 13), and they hastened to recover that position.

§ 16. 27. ἀνβαίνειν : the impf. expresses the process of mounting; cf. the following aorists. — 28. ὑπάγειν, *advance slowly*. — προσμίξειαν, i.e. *might come up*. — 29. θέσθαι τὰ ὄπλα : cf. p. 25, 24, and the note.

**Page 123.]** § 17. 5. ὀπισθοφύλακας : probably the half of the rear-guard which followed the baggage train (§ 9).

§ 18. 7. ἀντίπορον, *opposite, perhaps the hill captured in the night* (§ 5).

§ 19. 9. ἐφ' ᾧ, *on condition that*, with κἀκεν (G. 1460; H. 999 a). — 10. ἐν ᾧ, *while*, introducing both clauses τὸ μὲν . . . αἱ δέ. — 12. οἱ ἐκ : cf. notes on τῶν παρὰ βασιλέως, p. 2, 6, and p. 9, 4. — συνερρήσαν : from συρρέω.

§ 20. 13. ἴσαντο, *proceeded to form*. — ἤρξαντο : i.e. the Greeks. — 14. ἔνθα . . . ἐκίετο, *where the armed force was stationed* (see § 16): κίεσθαι here is like a passive of θέσθαι (used as in § 16). — 19. ἀπέλιπεν, i.e. *got separated from him, left him* (without his shield).

§ 21. 20. Λουσιεύς, *of Lusi* (Λουσοί, *Bath*) in Arcadia. — προβεβλημένος (sc. τὴν ἀσπίδα), i.e. *with his shield held out in front of both* (G. 1242, 3; H. 813). See *Intro.*, § 28<sup>3</sup>.

§ 22. 24. αὐτοῦ, *there*. — ἐν οἰκίαις : see *Intro.*, § 40<sup>2</sup>. — 25. ἐν λάκκοις κονιατοῖς, *in plastered (or cemented) cisterns*. Suidas (s.v. λάκκος) says : "The Athenians and other Greeks used to make large excavations underground, round or square, cement them, and keep wine and oil in them : these they called λάκκοι." \*

§ 23. 26. διεπράξατο ὥστε, *so managed or bargained that, etc.*

**Page 124.]** 1. ἡγεμόνα : see *iv.* 1. 22-24. — ἐκ τῶν δυνατῶν, i.e. *as well as they could*. — 2. νομίζεται : the word νόμος "includes all that is enjoined by law, custom, or the general sentiment, and all that is voluntarily accepted in reliance on these." J. S. Mill, *Diss.*, Vol. IV. p. 302 (249) n. For the sacred duty of burying the dead, see *Intro.*, § 29<sup>1</sup>.

§ 24. 4. ὅπη εἴη . . . προκαταλαμβάνοντες, *seizing positions in advance wherever the road (place) was narrow*. — 5. ἐκώλυον : conative (G. 1255; H. 832): cf. κωλύειν (pres.) in 6 with ἐπιθῶντο (aor.) in 9.

§ 25. 6. ὀπισθεν, *from the rear* (cf. § 9). — 7. ἀπό-φραξιν : from ἀπό and φράσσω (φραγ-), a rare word. — 8. τοῖς πρώτοις : dat. of advantage, like τοῖς ὀπισθεν in 12. — ἀνωτέρω γίγνεσθαι, *to get above*.

§ 27. 13. ἦν ὁπότε, *sometimes* (see G. 1029; H. 998 b): cf. p. 139, 19. — 14. αὐτοῖς τοῖς ἀναβάσει, *even to those who had gone up*: cf. § 25 and § 26. — 15. καταβαίνουνσιν : temporal. — 16. ἐγγύθεν φεύγοντες : the

Page 124.] opposite of ἐκ πολλοῦ φεύγοντας, p. 101, 3. Note the distinction of φεύγειν, to flee, and ἀποφεύγειν, to escape.

§ 28. 20. πρὸς τὸ κάτω . . . προσβαίνοντες, i.e. pressing (stepping) with the left foot against the lower end of the bow, i.e. to steady the long bow while drawing it. The bow was held perpendicularly, with one end brought to the ground. See Diod. Sic. iii. 8, where it is said of the Ethiopians: ἐπίστε δὲ (καθοπλίζονται) ξυλίνοις τόξοις τετραπήχεσιν, οἷς τοξέουσι μὲν τῷ ποδὶ προσβαίνοντες. The reading προσβαίνοντες has, however, very little authority in this passage of the *Anabasis*, nearly all (and all the best) Mss. having προβαίνοντες, which would mean advancing the left foot towards the lower end of the bow, i.e. steadying themselves in this way. Strabo (p. 772) tells of Æthiopian elephant-hunts, in which three men used one bow, τῶν μὲν κατεχόντων τὸ τόξον καὶ προβεβηκότων τοῖς ποσὶ, τοῦ δ' ἔλκοντος τὴν νευράν, two of them holding the bow, with their feet advanced (i.e. each with one foot advanced to steady himself), and the third drawing the string. Arrian (*Ind.* 16) speaks of bows which the Indians drew by bringing them to the ground and bracing themselves (ἀντιβάντες) with the left foot. — 21. διὰ . . . θωράκων: see *Intro.* § 31<sup>4</sup>. — 23. ἀκοντίους: in appos. with αὐτοῖς. — ἐναγκυλῶντες: the arrows, a yard long, were picked up and used as darts, being fitted with an ἀγκύλη, a loop or strap, fastened at the middle, as a guide in grasping and help in hurling. See *διηγηκλωμένους*, p. 129, 27. — 25. ἦρχε: see *Intro.* § 30<sup>3</sup>.

## CHAPTER III.

§ 1. 26. αὖ expresses the contrast between the day's fighting and the comfortable quarters. — ἐνὶ λίσσῃσιν, were quartered: ἀλιζομαι originally means to pass the night (or live) in an open court (αἶλη): as in *Od.* xii. 265: μνησθμοῦ τ' ἦκουσα βοῶν ἀλιζομενάων οἰῶν τε βληχῆν.

Page 125.] 1. ὡς, about: cf. notes on p. 5, 6 and 9. — 4. τῶν Καρδούχων: depends on ὀρέων.

§ 2. 6. πολλά: as adv. with μνημονεύοντες, recounting. — 7. ἐπὶ τῇ ἡμέρᾳ: the day just ended appears to be the fifth since they entered the Carduchian country. Unless two days were occupied in negotiation (see chap. 2, § 23), we must include the two following days spent in Carduchia. The seven days, as usually reckoned, are Nov. 12–18, 401 B.C.

— 8. μαχόμενοι διετέλεσαν (*G.* 1580; *H.* 981). — 9. κακὰ . . . σύμπαντα, i.e. more evils than all which they had suffered taken together. — ὄσα: sc. ἔπασον. — 10. ὡς ἀπηλλαγμένοι, i.e. feeling free.

§ 4. 18. ὄπλα: appositive. — 19. γέρρα: see *Intro.* § 14<sup>2</sup>.

§ 5. 21. ὁδὸς . . . ἄνω, i.e. the only road which was visible was (one) leading up, etc.: the construction is ἡ ὁρωμένη μὲν ὁδὸς ἦν ἄγουσα ἄνω.

Page 125.] See p. 118, 22, ἦν ὄρασι, and note.—22. ὡς περ χειροποίητος (sc. ὄσα), (looking) as if it had been built. — ταύτῃ, here, i.e. opposite to this road.

§ 6. 23. πειρωμένοις (sc. τισίν), on trial. — 26. οὐτ' corresponds to τέ in 27. — ὄπλα refers especially to the shield, which, if held on the side, would be *under water*. — εἰ δὲ μή, otherwise, i.e. if any of them did attempt to carry their arms through the river: cf. note on p. 53, 7. — 27. ἐπὶ τῆς κεφαλῆς: i.e. holding them up above their heads. — 28. γυμνοί, exposed: plur. since τῆς is collective.

Page 126.] § 7. 1. "Ἐνθα, where. — 4. ὄρωσι μὲν . . . ὄρωσι δὲ . . . ὄρωσι δέ: notice the emphatic repetition. — 6. ἐπικεισομένους, ready to fall upon (G. 1582): not or. obl.

§ 8. 10. αὐτόματα: cf. ἀπὸ τοῦ αὐτομάτου, spontaneously, p. 9, 1. — περιρρυῆναι, fell off (sc. ἔδοξαν), with αὐτῷ as dat. of advantage. — διαβαίνειν ὅπσον ἐβούλετο, took as long steps as he pleased (opposed to δεδέσθαι): διαβαίνειν in this sense was a good omen for crossing the river (διαβαίνειν); see § 12, § 14, and § 15. — 13. τὸ θναρ: see Introd. § 291.

§ 9. 14. ὡς τάχιστα, as soon as.—15. ἐπὶ τοῦ πρώτου (sc. ἱελοῦ), with the first victim.

§ 10. 19. ἀριστῶντι, while eating his lunch: cf. ἀριστοποιεῖσθαι (17), to prepare breakfast (or lunch). See also note on δορηστέον, p. 47, 12. — 20. ἐξείη κτλ.: the direct discourse would be ἔξεστιν . . . προσελθεῖν, καὶ ἐὰν καθέσθῃ . . . εἰπεῖν, ἐὰν . . . ἔχῃ. — αὐτῷ: with προσελθεῖν. — 22. ἐπεγέλοντα εἰπεῖν, to wake him and tell. — ἔχοι: sc. εἰπεῖν.

§ 11. 23. καὶ τότε, and this time. — ὅτι τυγχάνοιεν . . . κατιδοῖεν: imperf. and aor. opt., the direct discourse being ἐτυγχάνομεν . . . καὶ κατειδομεν: this true imperf. opt. (G. 1488; H. 935 b) is rare. — 24. ὡς ἐπὶ πῶρ: see Introd. § 40<sup>2</sup>. — ἐν τῷ πέραν, across the river. — 26. παιδίσκος diminutive (G. 844; H. 558, 3): cf. νεανίσκω in 20, which is a diminutive in form only. — ὡς περ . . . κατατιθεμένους (G. 924 a; H. 615), apparently putting away bags of clothes.

§ 12. 28. δόξαι: the oratio obliqua here changes from the opt. to the infin., as if ἔφασαν had already been introduced. — οὐδὲ γὰρ . . . προσβατὸν εἶναι κατὰ τοῦτο (sc. ἔφασαν δόξαι), for (they said it appeared to them that) neither could the enemy's cavalry come down to the river at this point: οὐδέ (also . . . not, or neither) implies that this ground of safety appeared in addition to other obvious advantages.

Page 127.] 1. ἐκδύντες . . . διαβαίνειν: in the direct form, ἐκδύντες . . . διαβαίνομεν (see G. 927): distinguish the various circumstances of the crossing expressed by the three participles and γυμνοί (sc. ὄντες). — 2. ὡς νευσόμενοι, i.e. with the expectation of swimming if it should be necessary.

Page 127.] — διαβαίνειν : imperf. representing διεβαίνομεν, we proceeded to cross; cf. this with διαβῆναι (in 3) for διεβήμεν, we crossed (effected the crossing). — 3. πρόσθεν . . . πρὶν, before wetting (G. 1469; 1470; H. 924 a): for the use of πρόσθεν, see *Moods and Tenses*, § 658. Cf. p. 1, 3, and note; also p. 81, 15. — διαβάντες : past to both λαβόντες and ἤκειν.

§ 13. 5. τοῖς νεανίσκοις ἔγχειν (sc. οἶνον), to pour wine for the young men. — 6. ἐκέλευε : sc. τοῖς παρόντας : cf. p. 86, 12. — ὀνειράτα (see § 8) : the plural seems to indicate the several points of the dream. — 7. καὶ τὰ λοιπὰ ἀγαθὰ, also the other blessings (not portended in the dream). — 8. ἐπιτελεῖσαι : depending on εἰσχεσθαι. See *Introd.* § 29<sup>1</sup>.

§ 14. 13. ὅπως ἄν . . . πάσχοιεν : obj. clauses after ἐβουλεύοντο, in which the best Attic usage allowed only the simple ὅπως, generally with the fut. indic. or opt. The meaning is, they took counsel (i.e. planned) to cross in the best way, etc. For Xenophon's still greater violation of Attic usage by using ὡς in these and in final clauses, see note on p. 2, 9, and the references.

§ 15. 18. ἐν μέσῳ τούτων, i.e. between the two divisions : see *Introd.* § 39<sup>2</sup>.

§ 17. 23. ἀντιπαρήσαν, went along opposite to them, i.e. the enemy on the other bank. — 24. κατὰ . . . ὄχθας, at the ford and where the (opposite) high banks were (cf. § 11). — 26. στεφανωσάμενος, putting on a wreath, probably one made on the spot. It was one of the institutions of Lycurgus that the Spartans should go into battle wearing wreaths (see *Plutarch's Lycurg.* 22). — 28. ἀποδύς, throwing off (probably) his outer garment : ἐκδύντες (in 1), acc. to Rehdantz, means stripping themselves entirely. — 27. παρήγγελλε, gave the word (sc. ἀποδοῖαι λαμβάνειν τὰ ὄπλα). — 28. ὀρθίους : see p. 121, 29, and the note.

Page 128.] § 18. 2. εἰς τὸν ποταμόν, i.e. so that the blood ran into the river. For the ceremonies etc. preceding the passage of the river, see *Introd.* § 29<sup>1</sup> and § 43<sup>2</sup>.

§ 19. 5. ἀνηλάλαζον, raised the war-cry, properly shouted ALALA : the ἀλολιγὴ was a loud cry or chant, generally a joyous one raised by women in invoking the Gods.

§ 20. 10. ἐπὶ τὸν πόρον : i.e. the regular ford ; see § 3 and § 5. — 11. ἔκβασιν, passage out (from the river). — 12. προσποιούμενος, feigning : he "made a feint of hastening back to the original ford, as if he were about to attempt a passage there. This attracted the attention of the enemy's horse [on the opposite bank], who became afraid of being attacked on both sides, galloped off to guard the passage at the other point, and opposed no serious resistance to Chrisophus." GROTE. — διαβάς : belongs to omitted subj. of ἀποκλείσειν.

Page 128.] § 21. 18. οἱ πολέμιοι: *i.e.* the cavalry mentioned in § 17. — 17. ὡς . . . ἔκβασιν, *i.e.* hastening to the road which led up from the river: ἔκβασιν, as a verbal noun, takes ἀνω and the gen. as if it were ἐκβαίνω. Cf. κατὰ τὴν ἔκβασιν in 11, ἐκβαίνειν in p. 125, 15, and ἐξέβαιεν in 25 (below). — 18. ἔτεινον, they pushed on.

§ 22. 19. ἰππέων: see Introd. § 30. — 20. πελταστῶν: see Introd. § 30 and § 43<sup>1</sup>. — 21. φεύγοντας: see 16 and 17. — 22. στρατιῶται: the main body of the soldiers who were crossing with Chirisophus. — ἔβδων μὴ ἀπολείπεσθαι, called out (protesting) that they should not be left behind, but should follow in the pursuit. — συνεκβαίνειν ἐπὶ τὸ ὄρος, *i.e.* should follow the road leading up from the river (τὴν ἔκβασιν, 11) with Lucius and Aeschines.

§ 23. 23. αὖ, on the contrary, as Ch. declined to follow the retreating cavalry, but took a more direct course to attack the enemy on the heights. — 24. κατὰ . . . ποταμόν, by (over) the bluffs which reached to the river (§ 11): see G. 969; H. 667 a. — 27. ὀπίστας: the troops of Chirisophus who had not followed the retreating cavalry, the στρατιῶται of 22.

Page 129.] § 24. 2. ἀπεχώρει: the same movement mentioned in §§ 20 and 21. — 4. καταβαίνοντες: with φανεροὶ ἦσαν (G. 1589; H. 981).

§ 25. 6. τῶν σκευόφωνων (neut.), the baggage train (of the enemy).

§ 26. 9. ἀκμὴν διέβαινε, were just (at the point of) crossing: with the adverbial accus. ἀκμὴν, just at the point, cf. τέλος in p. 46, 25, and the common use of ἀρχήν, at first. — 10. ἀντία . . . ἔθετο, formed his line facing them: cf. note on p. 25, 24. — 11. κατ' ἐνωμοτίας, by enomoties, *i.e.* with the four ἐνωμοτιαὶ arranged in line, probably in eight ranks (Introd. § 32<sup>2</sup>). The troops had formed in λόχοι ἑρῆιοι, company columns (Introd. § 36): see p. 127, 28. They are now brought into line of battle (ἐπὶ φάλαγγος) by moving παρ' ἀσπίδα, to the left, lit. by the shield. For the process see Introd. § 36<sup>2</sup> and § 33. — 13. παραγαγόντας: might have been dative with λοχαγοῖς in 11 (G. 928, 1). — 14. τοὺς μὲν . . . τοῦ ποταμοῦ, (he ordered) the captains and enomotarchs to (go to) face the Car-duchians and to let the rear-leaders stand (in the rear) next the river. The οὐραγοὶ were thus ready to become the leaders of the companies when the order came to "right about face" (see §§ 29 and 32). — 15. λέναι: sc. παρήγγειλε, which may have either the dative (11) or the accus. as here (see p. 57, 6). — καταστήσασθαι, transitive, to cause to stand or to station (see Diet.).

§ 27. 18. τοῦ ὄχλου ψιλομένους, left by the crowd (of camp-followers, etc.): see 8 and 9 (above).

§ 28. 23. ἰδὼν . . . διαβαίνοντας, when X. saw them (on the point of) crossing (to aid him). — 25. αὐτοί, (they) themselves, *i.e.* Xenophon and



Page 129.] his men. — ἐναντίους : *i.e.* to meet them. — ἔνθεν καὶ ἔνθεν σφῶν, on both sides of them. — 27. διηγκυλωμένους, with hand on the thong (ἀγκύλη). — ἐπιβεβλημένους (middle), with arrow on the string (*sc.* τὰ τοξόματα ἐπὶ ταῖς νευραῖς): *cf.* v. 2. 12, ἐπιβεβλήσθαι ἐπὶ ταῖς νευραῖς. — 28. πρῶσα τοῦ ποταμοῦ, far into the river (partitive gen.).

Page 130.] § 29. 2. ψοφῆ, ring with the thump of the stone. — παιανίσαντας : *cf.* 15 below. — 5. σημήνη τὸ πολεμικόν, signal the charge (to deceive the enemy). See § 32. — ἀναστρέψαντας ἐπὶ δόρυ, facing about to the right, belongs to the subjects of both ἠγείσθαι and θεῖν, as is shown by its position : with ἐπὶ δόρυ, towards the spear (the spear being carried in the right hand), *cf.* παρ' ἀσπίδα, p. 129, 12. — 8. ὅτι . . . γένηται : oratio obliqua, as if εἶπεν had preceded instead of παρήγγειλεν (1). The direct form would be ἀριστος ἔσται, ὅς ἂν . . . γένηται (G. 1498). For the execution of this manoeuvre, see *Intro.* § 33.

§ 31. 15. παιανίσαντες . . . δρόμῳ : see *Intro.* § 43<sup>2</sup>. — 17. ὡς . . . ἱκανῶς, well enough for mountain regions : *cf.* ut temporibus illis, for those days.

§ 32. 19. σημαίνει (*sc.* τὸ πολεμικόν): *cf.* 5. — 21. τάναντία is cognate accus. with στρέψαντες.

§ 33. 22. αἰσθόμενοι, perceiving that the Greeks were crossing. — 24. καὶ . . . Ἑλλήνων, *i.e.* even after the Greeks had crossed the river.

§ 34. 25. οἱ ὑπαντήσαντες, those who had come to the relief (see § 27 and § 28): *cf.* ἐναντίους, p. 129, 25. — 26. προσωτέρω τοῦ καιροῦ, *i.e.* further than they should have gone : *cf.* p. 129, 28.

#### CHAPTER IV.

Page 131.] § 1. 1. συνταξάμενοι, *i.e.* in battle array : see *Intro.* § 35<sup>2</sup>. — 2. πεδίων ἅπαν, over entirely level country (G. 1057) : so γηλόφους in 3 : *cf.* p. 142, 21.

§ 2. 5. εἰς ἣν κόμην, for ἡ κόμη εἰς ἣν (G. 1037, end; II. 995 a). — 7. τύρσεις : *cf.* Lat. turris, Eng. turret, tower.

§ 3. 9. ὑπερήλθον τὰς πηγάς, κτλ. : here they crossed the mountain range which is the watershed between the Tigris and the Euphrates ; the Teleboas (generally supposed to be the present Kara-su) flows into the Euphrates. "After the river Teleboas, there seems no one point in the march which can be identified with anything approaching to certainty. Nor have we any means even of determining the general line of route, apart from specific places, which they followed from the river Teleboas to Trebizond." *NOTE.*

§ 4. 14. Ἀρμενία ἢ πρὸς ἑσπέραν, Armenia to the West (Western Armenia). — 17. ἀνέβαλλεν = ἀνεβίβαζεν, helped to mount : the Greeks had no stirrups.

Page 131.] § 5. 21. *eis ἐπήκοον*: see p. 99, 17.

§ 6. 22. *ἐφ' ᾧ*: expressing condition (G. 1460; II. 999*a*). — *μήτε . . . μήτε . . . τε*: see *μήτε . . . τε* in p. 54, 20. The correlatives are *τε . . . τε . . . τε*, the first two clauses being negative, the third positive. — 24. *ἔσων δόοντο*: depending on the clause with *ἐφ' ᾧ*, and so a part of the indirect discourse (see G. 1503; H. 937*a*): the direct form would be *ἔσων ἂν δέσθε*. — 25. *ἐπὶ τούτοις*, on these conditions: cf. *ἐφ' ᾧ* (22).

Page 132.] § 8. 4. *χιών πολλή*: this was in lat. 39°, at an elevation of four thousand feet; it was near the first of December. — 5. *ἔωθεν*, in the morning; lit. from daybreak: the opposite point of view is found in *eis ἔω*, p. 29, 17, and *eis ἑσπέραν*, p. 81, 22. — *τάξεις*: see *συνταξάμενοι*, p. 131, 1, and *Intro.* § 30.

§ 9. 9. *ἱερεία*, cattle for slaughter (orig. for sacrifice, here for food). — 10. *τῶν ἀποσκεδαννυμένων τινές*, certain of the stragglers. — 11. *κατῶδιεν, φαίνοντο*: in direct discourse, *κατελδομεν* and *φαίνεταί*.

§ 10. 14. *συναγαγεῖν*: subj. of *ἀσφαλές εἶναι* (without *οὐκ*), i.e. they thought that safety required them to collect the army again. — 15. *ἰδόκει δαιθριάξεν*, it seemed to be clearing up (G. 897, 5; H. 602*c*): originally *τὸν Δία* was understood. See *Aristoph. Birds*, 1501: *τί γὰρ ὁ Ζεὺς ποιεῖ; ἀπαυριάζει τὰς νεφέλας ἢ ξυννέφει*; *Well, what is Zeus about? Is he clearing off the clouds or clouding up?*

§ 11. 16. *ἄπλετος*: a poetic word. — 19. *κατακειμένων*: gen. abs. (G. 1568 end). — 20. *ἀλεινόν*, warming: see *Dict.* (G. 925). Cf. *triste lupus stabulis*. — *ἔω μὴ παραρρῦει* (see *παραρρῶ*), i.e. the snow kept all warm from whom it did not fall off.

§ 12. 21. *ἐτόλμησε*, undertook, had the courage. — *γυμνός*, i.e. without his mantle (*ἱμάτιον*): cf. p. 44, 21. — 23. *ἀφελόμενος* (sc. *τὰ ξύλα*), i.e. taking the wood away from Xenophon.

§ 13. 26. *ἀμυγδαλίον ἐκ τῶν πικρῶν* (sc. *χρῆμα*): for *ἐκ τῶν πικρῶν ἀμυγδαλῶν*, i.e. ointment of bitter almonds. — 27. *τερεβίνθινον*, of the terebinth or turpentine-tree. — 28. *μύρον*, fragrant oil, probably used as a perfume; while the various kinds of *χρῆμα* were applied to increase the suppleness of the limbs and as protection against cold.

Page 133.] § 14. 2. *eis στέγας*, under shelter (from the weather), is not a repetition of *eis τὰς κώμας*, which implies that they returned to the same villages which they had left (§§ 7-10). — 5. *ὑπὸ ἀτασθαλίας*, through wantonness, with *ἐπέρησαν*, acc. to the better Mss. Others have *ὑπὸ τῆς αἰθρίας*, sub *διο*, sub *Iove*, with *σκηνοῦντες*.

§ 15. 7. *Τημητίην* (a doubtful name): probably a man from *Temnus* (in *Acolis*). — 8. *τὰ πυρά*: see § 9. — 10. *τὰ μὴ ὄντα*, i.e. whatever were not facts, equivalent to a relative clause with indefinite antecedent, *ἃ μὴ*

Page 133.] ἦν or εἶ τινα μὴ ἦν (G. 1613; H. 1025 a). — ὡς οὐκ ὄντα, *i.e.* he reported such things as *not being facts*, and would have said οὐκ ἔστιν.

§ 16. 11. πορευθεῖς, *i.e.* on his return. — οὐκ ἔφη ἰδεῖν, *said that he had not seen*: *cf.* note on p. 11, 10. — 13. σάγαριν (a Persian word), a *battle-axe*. See Introd. § 14<sup>2</sup>. — Ἀμαζόνες: *i.e.* in pictures and statues, with which the Greeks were familiar.

§ 17. 17. τὸ στρατεύμα: *i.e.* the στρατόπεδον of 15, which is evidently the στρατεύμα of p. 132, 12. στρατεύμα is by *anticipation* object of ἠρώτων instead of being subject of εἶη.

§ 18. 20. παρεσκευάσθαι: why perfect? — ὡς belongs to ἐπιτησόμενον. — ὑπερβολῇ: *cf.* ὑπερέβαλλον in 27. — 21. μοναχῆ, *alone*, lit. in a single way: *cf.* διχῆ, in two ways. — ἐνταῦθα: repeating ἐπὶ τῇ ὑπερβολῇ κτλ. *Cf.* τοῦτο, p. 95, 3.

§ 20. 27. πέλτασταί: see Introd. p. 43<sup>1</sup>. — 28. τὸ στρατόπεδον: of Tiribazus.

Page 134.] § 21. 6. οἱ ἄρτοκόποι . . . εἶναι, *i.e.* men who said they were his bakers and his cup-bearers: if the οἱ before αἰνοχόοι is correct, which is doubtful, we have this construction, οἱ ἄρτοκόποι (*sc.* φάσκοντες εἶναι) καὶ οἱ αἰνοχόοι φάσκοντες εἶναι. The magnificent furniture found in the camp of Mardonius after the battle of Plataea, probably including that left behind by Xerxes himself, is described by Herodotus, ix. 80 and 82.

§ 22. 9. ἐπίθεσις, *i.e.* some attack from Tiribazus. — 10. ἀνακαλεσάμενοι: for the recall, see Introd. § 43<sup>2</sup>.

## CHAPTER V.

§ 1. 13. ὄπη δύναιτο: the direct form would be πορευτέον ἐστὶν ὄπη ἂν δυνώμεθα. — 17. τὸ ἄκρον: see p. 133, 20.

§ 2. 20. Εὐφράτην: this was the eastern branch, now called "Murad-su."

§ 3. 23. διὰ . . . πεδίου: we should say, *over a plain and through deep snow*. — 24. παρασάγγας δέκα (most Mss. have πεντεκαίδεκα, as in 20): as a march of 15 parasangs (about 50 miles) seems incredible under the circumstances, most editors omit πεντεκαί, leaving δέκα. One Ms. has πέντε. Even on Grote's view of the parasang (see Introd. § 41<sup>2</sup>), it is strange to have the same distance given for three days' journey through deep snow and for three days of unobstructed marching (20). — τρίτος (*sc.* σταθμός). — 26. ἀποκῶν, *blasting* (here with cold): *cf.* Latin *ivo*.

§ 4. 27. εἶπε σφαγιάσασθαι, *bade them sacrifice*; ἔφη σφαγιάσασθαι would mean *he said that he had sacrificed* (see G. 1523; H. 946 b): εἶπον

**Page 134.]** with the infinitive generally has the force of a verb of *commanding*. — 28. **σφαγιάζεται** (middle): *sc. ὁ μάντις*; or the verb may be passive and impersonal, *sacrifice is made*.

**Page 135.]** 1. **ἀνείναι**, *to abate*. Boreas was gratefully worshipped by the Athenians. His wife was Oreithyia, daughter of their king Erechtheus; and they invoked the aid of their "brother-in-law" (by order of an oracle) with great effect against the fleet of Xerxes in 480 B.C. See Hdt. vii. 189.

§ 5. 4. **διεγέροντο . . . κάοντες**, *i.e. they got through the night by keeping up a fire* (*cf. ταύτην . . . διεγέροντο*, p. 47, 23). — 8. **πυρός**: the genitive commonly follows *μεταδίδωμι*, denoting the *whole* of which a part is given; the rare accusative denotes the *part* which is given. Hence a noun like *μέρος* after such verbs can be only in the accusative. — **ἄλλο τι εἴ τι**: *ἄλλο τι* being one of the objects of *μεταδοῖεν*, the common expression *εἴ τι ἄλλο* (*cf. p. 22, 5*) would have been ambiguous here after *εἰ μὴ μεταδοῖεν*. — 9. **ἔχουεν**, like *μεταδοῖεν* (8), expresses a past gen. supposition: we might have had *ὅ τι ἔχουεν*. On the contrary, *εἶχον* in 10 (below) is not conditional at all.

§ 6. 9. **ἔνθα δὴ**, *thereupon*; but (10) **ἔνθα δέ**, *and where*. — 11. **ἔστι ἐπί**, *clear down to*: so *ἄχρι* and *μέχρι* can be used to emphasize *eis* or *ἐπί*. — 12. **παρῆν**, *there was an opportunity*.

§ 7. 15. **ἐβουλιμιασαν**: from *βου-λίμα* (*βοῦς* and *λίμος*), *ox-hunger, bulimiy*, which was a disease in which the patient suffered from ravenous hunger, *hunger-faintness*; *βοῦς*, like *ἵππος*, in composition sometimes expresses magnitude: see Liddell and Scott, under *βου-*. *Cf. ἵππο-σέλιον*, *horse-parsley*, and our *horse-mackerel, horse-radish, etc.* — 16. **καταλαμβάνων τοὺς πίπτοντας**, *coming upon those who fell by the way* (*i.e. in consequence of hunger-faintness*).

§ 8. 21. **διδόντας**, *as givers*, *i.e. to distribute the food*: we might have *δῶσοντας* to express the purpose. — **παρατρέχειν**, *to run along* (the lines), to look for the patients. — 22. **τοῖς βουλιμιασιν**: depends on *διδόντας*.

§ 9. 25. **ὑδροφορούσας ἐκ τῆς κώμης**, *i.e. who came from the village to fetch water*; the village-fountain being outside the wall. — 27. **ἐρύματος**, *fortification* (*ἐρύομαι, to defend*).

**Page 136.]** § 10. 2. **πορεύονται**, and *εἴη* and *ἀπέχει* in 3, might all be optative or all indicative, and there is good Ms. authority for *πορεύονται* and *ἀπέχει*. — 3. **ὄσον**, *about*.

§ 11. 6. **ἐδυνήθησαν**, *were (still) able-bodied*: see *τὰ μὴ δυνάμενα* in 12.

§ 12. 14. **διεφθαρμένοι . . . τοὺς ὀφθαλμούς**, *with their eyes blinded by the snow*; the acc. is retained from the (possible) active constr. *διαφθείρειν τοὺς ὀφθαλμοὺς αὐταῖς*, *to blind their eyes for them* (G. 1239): **τοὺς δακτύλους**

Page 136.] is in the same construction after ἀποσσηπότες, which is passive in sense, *having lost their toes by mortification*. Cf. note on p. 75, 28.

§ 13. 16. τοῖς ὀφθαλμοῖς ἐπικούρημα τῆς χιόνος, *help (or protection) to the eyes against the snow*: χιόνος is objective genitive, as we might say ἐπικουρεῖν τιμὴν χιόνου, like εἴ τῃ χειμῶνα ἐπεκούρησα, *if I ever protected any one against the winter*, Anab. v. 8. 25. Cf. Lat. *alicui defendere frigus*. So we can say φάρμακον νόσον, *a medicine for a disease*, and also φάρμακον ὑγείας, *a medicine to cause health*. On the other hand, τῶν ποδῶν (sc. ἐπικούρημα) in 18 gives the more common use of the objective genitive, *help to the feet*.—18. ἐπορεύετο (G. 1395; II. 894c): there is good authority for the more regular πορεύοιτο (like the following κινῶιτο, ἔχει, and ὑπολύοιτο).—19. εἰς τὴν νύκτα ὑπολύοιτο, *took off his shoes for the night*; opposed to ὑποδεδεμένοι ἐκαμῶντο (20), *slept with their shoes on*: δέω and λύω refer to *tying and untying* the leather straps (ιμάντες).

§ 14. 20. ὅσοι: the antecedent would be a genitive dependent on πόδας.—21. περιεπήγγυοντο, *froze on* (their feet).—22. ἦσαν . . . καρβάτιναι, (their shoes) *were brogues*: Hesychius calls them ἀγροικῶν ὑπόδημα μοσδόερμον.—23. νεοδάρτων (νέος and δέρω).—βοῶν, *ox-hides*: cf. ἐλέφας, both *elephant* and *ivory*.

§ 15. 26. ἐκλελοιπέναι, *was wanting*.—27. ἀτμίζουσα ἐν νάπη, *steaming in a dell*.—28. οὐκ ἔφασαν πορεύεσθαι, *i.e. said they were going no further*; see note on p. 11, 10. We learn from Anab. v. 8. 8-12, that Xenophon flogged a mule-driver at this time for attempting to bury alive a sick soldier whom he had been ordered to carry. The man afterwards complained of his flogging; but when the facts were known, the army cried out that he had received less than he deserved. See Introd. § 28<sup>b</sup>.

Page 137.] § 16. 1. ὀπισθοφύλακας (without τοὺς), *some of the rear-guard*.—2. πᾶση τέχνῃ καὶ μηχανῇ, *by every art and device*.—4. τελευτῶν, *finally*.—σφάττειν: sc. τινά (as subj.), *i.e. Xenophon or anybody else*.—5. δύνασθαι ἄν: sc. ἔφασαν.

§ 17. 7. εἴ τις δύναιτο, *if they (one) could*: cf. εἴ τις μὴ λυποῖη, p. 61, 14.—9. ἀμφί . . . διαφερόμενοι, *quarrelling about what they had, i.e. their booty*.

§ 18. 11. ὅσον ἐδύναντο μέγιστον, *i.e. as loud as they could* (G. 1054; II. 716 b).—13. ἦκαν ἑαυτοῦς, *threw themselves*: they rushed down into the dell over the snow-banks.—14. οὐδείς . . . ἐφθέγγατο, *i.e. not a sound was heard from them afterwards*.

§ 19. 17. ἐπ' αὐτοῦς, *i.e. to get them*.—19. ἐγκεκαλυμμένοις, *wrapped up*.—20. φυλακὴ σὺδεμία: this implies that sentinels were generally posted; see in 26, φυλακὰς καταστησάμενοι.—ἀνίστασαν, *tried to make*

**Page 137.]** *them get up.* — 21. ὅτι . . . ὑποχωροῖεν, *that those before them (on the road) did not make way for them.*

§ 20. 24. ὅλον τὸ στράτευμα, *i.e.* what seemed to be the whole army; but Chirisophus with the van was already quartered in the village (§§ 9-11). — οὕτως, *i.e.* like those in § 19.

§ 21. 29. ἀναστήσαντας, *rousing (them), agreeing with the omitted subj. of ἀναγκάζειν.*

**Page 138.]** § 22. 1. τῶν ἐκ τῆς κόμης (G. 1091; 1097; H. 736): see note on p. 2, 6. — 2. σκεφομένους agrees with τινάς implied with τῶν. — 4. κομίζειν: *infin. of purpose.*

§ 23. 10. τοὺς ἑαυτῶν: the troops were organized in τάξεις (Introd. § 30<sup>2</sup>), each under its own commanders.

§ 24. 15. πῶλους: *cf.* Lat. *pullus*; Eng. *foal*. — ἑπτακαίδεκα: this number seems too small (see § 35), but correcting numerals by conjecture is unsatisfactory. — 16. ἐνάτην ἡμέραν, *eight days before* (G. 1063; H. 721).

§ 25. 19. κατὰ γαιοι, *underground*: Mr. H. F. Tozer (*Turkish Armenia*, p. 396), thus describes one of the modern dwellings in this region, made by burrowing into a mound or a sloping hill-side. "After you have entered by a low door, you find a considerable area, divided up into a number of compartments. . . . These pens are almost entirely stables for cattle, but one inner compartment, which, fortunately for the occupants, has a *small window in the roof*, is devoted to human beings. . . . The low side-walls are formed of large stones piled together, and these support trunks of poplars laid at intervals, with numerous branches across and between them, while the whole is covered by a thick layer of clay which forms the roof." The "window in the roof" is a relic of the ancient στόμα, and now men and beasts both use the front door. — τὸ μὲν στόμα ὡσπερ φρέατος (*sc. δὲ*), *i.e.* the mouth (or entrance) being like that of a well, that is, narrow (opposed to εὐρεία): στόμα is in partitive apposition (G. 914; H. 624 *d*) with οἰκίαι; but in the clause with δέ the construction changes, and we have κάτω (*below*) δ' εὐρεία for τὰ δὲ κάτω εὐρέα (*sc. δὲ*).

§ 26. 24. οἶνος κρίβινος, *barley-wine, i.e. beer*. — 25. κρατήρσιν, *large bowls*, like the Greek mixing-vessels. — 26. ἰσοχειλεῖς, *floating on the top*, lit. *on a level with the brim* (χείλος). — κάλαμοι, *straws*, without joints (γόνατα): with γόνυ *cf.* Lat. *genu*, Eng. *knee*.

§ 27. 28. ἔδει μύξιν, *he had to suck*: ἔδει has here none of its common potential force (G. 1400; H. 897), but is merely a past tense of δεῖ. The straw was necessary to avoid the floating barley.

**Page 139.]** 1. ἄκρᾶτος, *strong*, lit. *unmixed* (α *priv.* and κεράννυμι). — 2. συμπαθόντι, *to one used to it* (G. 1172, 2; H. 771 *b*).

Page 139.] § 28. *β. οὔτε στερήσοιτο . . . ἀπίασιν*: the direct discourse would be *οὔτε στερήσει . . . τήν τε οἰκίαν σου ἀντεμπλήσαντες . . . ἄπιμεν*. *στερήσοιτο* is middle, with passive meaning. — *β. ἀντεμπλήσαντες, filling in recompense* (for information). — *ἦν ἀγαθόν τι . . . φαίνηται, if he should appear to have given them good guidance* (G. 1054; II. 716 *β*). — *8. ἕστ' ἄν, until: γένωνται and φαίνηται (7) might be opt.*

§ 29. 11. *ἐν πάσιν ἀφθόνοις, amid an abundance of everything: ἀ-φθονος = without stint*. — 13. *ἐν ὀφθαλμοῖς, in sight, i.e. keeping an eye on them, explaining ἐν φυλακῇ (12)*.

§ 30. 18. *ἀφίσταν, i.e. the soldiers quartered in the villages never let them go until, etc.* — *παραθεῖναι*: the ordinary infin. with *πρίν*. The weight of Ms. authority here is for the infin.; the generic opt. with *πρίν* seems not to occur (see *Moods and Tenses*, § 646).

§ 31. 19. *οὐκ . . . οὐ, and everywhere*.

§ 32. 23. *προπιεῖν, to drink (his) health. — εἰλκεν, he would draw him. — ἔνθεν . . . βοῦν, whence he had to drink stooping, sucking like an ox: we should expect βοῦς (sc. πίνει)*.

Page 140.] § 33. 4. *βαρβαρικαῖς, foreign, outlandish*. — 5. *ὡςπερ ἐνεοῖς, as if deaf and dumb; i.e. by signs, as they could not understand Greek*.

§ 34. 9. *οἱ ἵπποι*: the breed of horses in this region is still celebrated. — 10. *δασμός (sc. τρέφοντο)*: see G. 916. — 11. *Χάλυβας*: the people and the country have the same name: cf. *Δελφοί*. — *ἦ εἴη*: indirect question, for *πῆ ἔστιν ἡ ὁδός*;

§ 35. 12. *πρὸς . . . οἰκέτας, to his family (i.e. the chief's), who were in their own village, where Xen. was quartered (§ 24 and § 28): οἰκέτης has its primitive meaning here (cf. 25, below). The reflexive ἐαυτοῦ here refers to the object (not the subj.) of the sentence, αὐτόν being in a prominent position (G. 904; II. 683 *β*). — 13. *εἰλήφει, probably at the time mentioned in iii. 3. 19; but cf. iv. 4. 21. — παλαιότερον (sc. ὄντα), when he was rather old, belongs to εἰλήφει. — 14. ἀναθρέψαντι καταθῆσαι, i.e. to fat him up and sacrifice him. — 15. δεδιώς: giving the reason of εἰδῶσι in 14. — 16. τῶν πάλων (sc. τινά). — 18. ἐκάστω: perhaps this means each general and captain in his own division: see § 24.**

## CHAPTER VI.

§ 1. 24. *ἡμέρα ὀγδοή*: the delay of a week was caused by the exhaustion of the troops after the severe trials of the past 32 days, from Nov. 7 to Dec. 8. See *Introd.* § 42<sup>2</sup>. — *τόν μὲν ἡγεμόνα παραδίδωσι, he gives him (i.e. τὸν κομάρχη) as a guide (cf. ἡγεῖτο in p. 141, 2)*. There is a

**Page 140.]** difficulty in this pronominal use of *τόν*, with *κωμάρχη* immediately following (26); and it is harder to take *τόν ἡγεμόνα* as *the guide* (when he is called the *κωμάρχης* in the next clause. Perhaps we should read *αὐτόν μὲν ἡγεμόνα παραδίδωσι*, *he gives the κωμάρχης himself*, as opposed to *τοὺς δὲ οἰκέτας*. We should expect *τόν μὲν κωμάρχην . . . τοὺς δὲ οἰκέτας καταλείπει αὐτῷ*. — 25. *τοὺς . . . κωμάρχη*, i.e. *he leaves the chief's family behind* in their village. — 28. *ὅπως . . . ἀπίοι*: i.e. *intending to let him take his son home with him*; the thought of Xen. was *ὅπως, εἰ καλῶς ἡγήσεται* (sc. ὁ κωμάρχης), . . . *ἀπίη*.

**Page 141.]** § 2. 3. *αὐτοῖς*: see note on *ἄλλοις*, p. 54, 13. — *λελυμένος*, i.e. *not δεδεμένος*: see *τόν ἡγεμόνα δῆσαντες*, p. 120, 2. — 6. *οὐκ εἶεν* (sc. *κόμαι*). — 7. *ἔδρασε δ' οὐ*: this is added to account for the guide's escape, not to show the kindness of Chirisophus.

§ 3. 8. *ἀποδράς ᾤχετο* (G. 1587). — 11. *ἀμέλεια*, *neglect*, i.e. in letting the guide escape. — 12. *ἐχρήτο*: cf. note on p. 70, 7.

§ 4. 14. *Φάσιν*: the famous Colchian river Phasis, for which the Greeks probably mistook this stream, flows into the Euxine from the East. This was probably the upper part of the Araxes, flowing into the Caspian.

§ 5. 16. *ἐπὶ τῇ . . . ὑπερβολῇ*, *on the pass leading over to the plain*: cf. note on p. 133, 20.

§ 6. 20. *κατὰ κέρας ἄγων*, *leading (his men) in column* (partic. of manner). See *Introd.* § 35<sup>1</sup>. — 21. *παράγειν*, *to lead along, to bring into line of battle* (*ἐπὶ φάλαγγος*). For the movement by which this was effected, see *Introd.* § 34<sup>2</sup> and Fig. 4. Note that Ch. halted 30 stadia (about 3½ miles) from the enemy (19) to execute this manœuvre.

§ 7. 23. *ὀπισθοφύλακες*: see *Introd.* § 35<sup>1</sup>. — 26. *ὅπως ἀγωνιούμεθα*: compare this object clause with the final clause *ὅπως γένοιτο* in 22.

**Page 142.]** § 9. 2. *ἐπὶν τάχιστα*: cf. p. 83, 4. — 7. *προσγενέσθαι* following *εἰκός*, *will join them* (G. 1286; H. 948 a): in *Cyrop.* v. 3, 30, we have *οὐδένα εἰκός βουλῆσσεσθαι*. See *Moods and Tenses*, § 136, with the examples.

§ 10. 10. *ὅπως μαχοόμεθα* is in appos. with *τοῦτο* (G. 1363), and is the regular form of the object clause; but *ὅπως λάβωμεν . . . ἀποβάλωμεν* (in appos. with *τοῦτο* in 11) is the less common form (G. 1374; H. 885 b). — 13. *σώματα ἀνδρῶν*: we should say *human lives*.

§ 11. 14. *τὸ ὄρος . . . τὸ ὁρώμενον*, *that part of the mountain which is visible*: unusually emphatic position of *τὸ ὁρώμενον*. — 15. *ἔφ'*: *ἐπὶ* here denotes *extent*. — *οὐδαμοῦ . . . ἀλλ' ἢ*, *nowhere else than*: *ἀλλ' ἢ* for *ἄλλο ἢ*, *other than, except*, has but one accent, so that *ἀλλ'* looks like the elided form of *ἀλλά*. — 17. *ὄρους τι*, *some part of the mountain*. — *κλέψαι λαθόντας*, *to surprise by stealth*: here the idea of *κλέψαι*, *to take (like a thief)*,



**Page 142.]** is more prominent than it would be in the more common and nearly equivalent idiom κλέφαντας λαθεῖν (G. 1586; H. 984). The same is true of ἀρπάσαι φθάσαντας (18), *to seize in advance*, compared with ἀρπάσαντας φθάσαι, *to be beforehand in seizing*. See *Moods and Tenses*, § 893. — 18. εἰ δυναίμεθα : opt. as if πολλὸν κρείττον ἂν εἴη, and not πολλὸν κρείττον (*sc. ἐστί*), preceded.

§ 12. 21. ὄρθιον ἰέναι, *to march up hill*; ὀμαλές (ἰέναι), *to march over level ground* : see note on πεδίων, p. 131, 2. — ἔνθεν καὶ ἔνθεν, *on both sides of us*. — 22. τὰ πρὸ ποδῶν, *i.e. what is immediately before him*. — 23. μεθ' ἡμέραν, *by day*; lit. *after (the coming of) day*. — 24. τοῖς ποσίν : to be taken with τραχίᾳ (*sc. γῆ*). — ἰούσιν and βαλλομένοις (G. 1172, 1; H. 771) : cf. προῖούσι, p. 95, 17, and πειρωμένοις, p. 125, 23. — 25. τὰς κεφαλὰς βαλλομένοις, *with their heads pelted*, representing an active constr. τὰς κεφαλὰς αὐτοῖς βάλλουσι (G. 1230). See note on p. 75, 28.

§ 13. 26. ἕξόν : causal. — 28. αἰσθησιν παρέχευ, *i.e. betray ourselves*. — δοκούμεν δ' ἂν . . . ἂν . . . χρῆσθαι, *it seems to me that we should find*, etc. : ἂν belongs to χρῆσθαι (= χρῶμεθα ἂν), and is repeated to give a potential force to the whole apodosis (G. 1312; H. 864). We translate δοκούμεν impersonally merely that we may render the infin. by a finite verb, and so give the force of ἂν. See note on p. 71, 6. The protasis is in προουπούμενοι (= εἰ προσποιοίμεθα), *if we should make a feint*. — 29. ἔρημοτέρῳ, *with fewer defenders*.

**Page 143.]** 1. μένοιεν : ἂν is understood from the preceding sentence, as if χρῶμεθα ἂν had really stood there. See *Moods and Tenses*, § 226 (last example cited). αὐτοῦ, *here*, as opposed to τῷ ἄλλῳ ὄρει.

§ 14. 2. συμβάλλομαι (*sc. λόγους*), *i.e. give my ideas*. — 4. τῶν ὀμοίων, *equal citizens or peers*, a name given to the Dorian aristocracy of Sparta. — ἐκ παίδων : as we say, *from a child*. — 6. ὅσα μὴ κολύει : conditional (G. 1428, 1; 1430; H. 913; 914A).

§ 15. 9. μάλα qualifies καιρὸς ἔστιν : *a very fit time*. — 10. τοῦ ὄρους : gen. of part : cf. ὄρους κλέψαι τι, p. 142, 17. — 11. ὧς : see G. 1368.

§ 16. 12. ἀλλὰ μέντοι (more emphatic than ἀλλά), *but really*. — 14. δεινοῦ τοῦ κινδύνου : the penalty of embezzlement might be death : δεινοῦ, *formidable*, refers back to δεινός in 13. — καὶ μέντοι, *and in truth*. — 15. ὑμῖν ἄρχειν, *to be your rulers* (lit. *to rule for you*), distinct from ὑμῶν ἄρχειν, *to rule over you*.

§ 17. 21. κλωπῶν : referring to the preceding jokes on κλοπή. — τούτων καὶ πυνθάνομαι, *I learn from them also, i.e. besides other things*. — 22. νέμεται αἰξί καὶ βουσίν, *it is grazed by goats and cattle* (instrum. dat.): this corresponds to an act. constr. νέμονται τὸ ἕρος αἰξί, the herdsmen (οἱ νέμοντες) being the subj. Cf. Verg. *Aen.* xi. 319: exercet colles,

Page 143.] *atque horum asperissima pascunt.* See *Cyr.* iii. 2. 20.—24. **βατά** (sc. τὰ χωρία), *passable*; but see note on βάσιμα and ἀβατα, p. 111, 20 and 21.

§ 18. 24. **ἐλπίζω μενεῖν**: see note on p. 142, 7.—26. **ἐν τῷ ὁμοίῳ**, *on a level with them*, with an allusion to the obvious meaning of *a par* with them.—27. **ἡμῖν . . . ἴσον**, *to the same level with us*.

§ 19. 28, 29. **Καί, ἀλλά**: observe the spirit of these abrupt connectives.—29. **ἀλλά ἄλλους πέμψον**: the idea is *don't go yourself, but send others, etc.*

Page 144.] § 20. 4. **σύνθημα ἐποίησαντο κάειν**: cf. *συντίθενται φυλάττειν . . . συμβοηθήσειν*, p. 120, 3-7.

§ 21. 6. **ἐκ τοῦ ἄριστου**, *after breakfast*.—8. **ὡς μάλιστα** belongs to *δοκοίη*.

§ 22. 9. **οἱ ταχθέντες**, *those appointed to go* (see § 20).

§ 23. 14. **θυσάμενος**: cf. p. 114, 25. See *Introd.* § 29<sup>1</sup>.—15. **κατὰ τὰ ἄκρα ἐπήσαν**, *advanced along the heights*; cf. *τοῖς κατὰ τὰ ἄκρα* in 17.

§ 24. 16. **τὸ πολὺ**, *the main part*.—18. **τοὺς πολλοὺς**, *i.e. the two main bodies*.—**ἀλλήλων**: following *ἰμοῦ* (G. 1149; II. 757), which generally takes the dative.

§ 26. 24. **τὸ ἄνω** (sc. *μέρος*), *for τοὺς ἄνω*. See § 24.—27. **ἀχρεία**: see p. 149, 21.

§ 27. 27. **θύσαντες καὶ τρόπαιον στησάμενοι**: see *Introd.* § 43<sup>2</sup> (end).—29. **γεμούσας**, *full*, lit. *loaded* (said of ships).

## CHAPTER VII.

Page 145.] § 1. 1. **Ταόχους**: a tribe of mountaineers, still known among their kindred by the name of Tao.—4. **ἐν οἷς . . . ἀνακεκομισμένοι**, *where they also carried and kept all their provisions* (*i.e.* besides using the strongholds for defence).

§ 2. 6. **συνεληλυθότες ἦσαν αὐτόσε**, *there were collected there (thither)*: the partic. and ἦσαν come very near to a periphrastic pluperfect.—8. **εὐθύς ἦκων**, *as soon as he came (to it)*: see G. 1572; H. 976.—9. **τάξις**: see *Introd.* p. 30, 2.

§ 3. 12. **πελτασταῖς καὶ ὀπλίταις**: in appos. to *ὀπισθοφύλαξι*; see p. 116, 7, and p. 146, 13.—13. **Εἰς καλόν**, *in the nick of time*.—14. **οὐκ ἔστι** implies a future, as apod. to *εἰ μὴ ληψόμεθα*.

§ 4. 17. **εἰσελθεῖν**: we might have had *μὴ εἰσελθεῖν* and other forms: see G. 1549; II. 963.—**Μία . . . ἔστιν**, *there is that one passage there*: see note on p. 118, 21.—20. **οὕτω διατίθεται**, *is served thus*.—22. **σκέλη, πλευράς**: after the passive *συντετριμμένους* (G. 1239); see note on p. 75, 28.

§ 5. 23. **ἀναλώσωσιν**, *use up*.—24. **ἄλλο τι ἢ . . . παρίναί**, *is there anything to prevent us from passing by? literally, is anything else (the*

Page 145.] case) *than* (*this, that*) *nothing prevents, etc.?* (G. 1604; H. 1015*b*): ἄλλο τι (without *τι*) is the more common form; see p. 69, 26.—25. εἰ μὴ, *nisi*, *except* (sc. ὀρθμεν).

§ 6. 27. τρία ἡμίπλευρα: *i.e.* 150 feet.—28. βαλλομένους, *under fire* (of stones).

Page 146.] 1. διαλειπούσαις, *scattered*.—ἀνθ' ὧν, *behind which*.—2. φερομένων, *flying* (through the air): *cf.* φέρονται in 6, below.

§ 7. 7. πολλοί (pred.), *in great numbers*.—αὐτὸ τὸ δέον, *the very thing we want*.—8. ἐνθεν, (*to the point*) *from which*.—9. μικρόν τι: *i.e.* the fifty feet called τὸ λοιπὸν in 3.

§ 8. 13. ἡγεμονία: the company which led the column was changed daily; see *Introd.* § 40<sup>1</sup>.—λοχαγῶν: *appos.*; see p. 145, 12. *Cf.* 19: ὀπισθοφυλάκων λοχαγοί.

§ 10. 23. βήματα: *acc.* of extent (or cognate *acc.*).—ἐπεὶ φέροντο, *whenever the stones began to fly*.—25. ἄμαξαι, (*here*) *cart-loads*.

§ 11. 27. μὴ οὐ πρῶτος παραδράμη, *i.e.* *that he might not get by first*.

Page 147.] § 12. 4. αὐτοῦ τῆς ἔντος, *the rim of his shield*: *εντος* is a poetic word.—10. ἠνέχθη: *cf.* φέρονται, p. 146, 6.

§ 13. 11. δαινόν: see *Introd.* § 28<sup>2</sup>.—13. ὡσαύτως: *adverb* of ὁ αὐτός.—14. Στυμφάλιος: of Stymphálus in Arcadia, famous in the story of Hercules.—ὡς ῥίπνοντα: ὡς refers to τινά as the person whose intention is expressed.

§ 14. 16. ὄχοντο φερόμενοι: see G. 1587.

§ 15. 21. παρασάγγας πενήκοντα: see *Introd.* § 41.—23. περύγων, *flaps* (generally of leather covered with metal) at the bottom of the θώραξ.—24. σπάρτα ἐστραμμένα, *plaited cords* forming a fringe.

§ 16. 25. μαχαίριον, *diminutive* of μάχαρα.—26. ὅσον ξυήλην, *about as long as a Spartan dagger*: ξυήλην is *accus.* by a peculiar attraction, where we should expect ξυήλη (sc. ἐστὶ): *cf.* G. 1036.—27. ἀποτέμνοντες . . . ἐπορεύοντο, *i.e.* *they used to cut off their heads* (*i.e.* ἔν κρατεῖν δύναιτο) *and carry them along on their march*: ἔν belongs (grammatically) to ἐπορεύοντο (G. 1296; H. 835), but the iterative force of the whole sentence extends to ἀποτέμνοντες; we might have had ἀπέτεμον ἂν καὶ ἐπορεύοντο.—28. ὅποτε . . . ἔμελλον, *i.e.* *whenever they were to be seen by the enemy*.

Page 148.] 2. μίαν λόγχην ἔχον, *i.e.* *with a sharp point at only one end*: the Greek spears had also a point (στύραξ) at the butt, so as to stick in the ground. λόγχη is properly the *metal point* of a spear, but is often used for the whole weapon. δόρυ is the more common word for *spear* (as a whole), though this is properly the *wooden shaft*, δόρυ and δρῦς being related to our word *tree*.—3. πολίσμασιν: derived from πορίζω, *to build* (prop. a city, πόλις); see G. 837; H. 553, 1.

Page 148.] § 17. 4. μαχοῦμενοι (fut.), *ready to fight*. — 5. ἐν τούτοις makes the storing of provisions in the strongholds more prominent than the carrying them into these. Krüger (*Spr.* § 68, 12, A. 2) remarks that this use of ἐν is confined, in Attic Greek, to the perfect and pluperfect (which mark the action as completed) and to verbs like τιθῆμι. Cf. ἐν οἷς . . . εἶχον ἀνακεκομισμένοι in p. 145, 4. — 7. διετράφησαν: a return to the independent sentence, as if ὥστε had not preceded: cf. ὑπώπτεον in p. 122, 22. — τοῖς κτήρεσιν &: the assimilation is here omitted.

§ 18. 8. Ἄρπασον: the Greeks do not cross this river. — 12. ἐπεσιτίσαντο: see *Introd.* § 42.

§ 19. 16. διὰ . . . χώρας, *through the country of their own enemies*: πολεμῖος sometimes (as here) governs the genitive, chiefly (and originally) when it has the force of a substantive: cf. πρὸς τοὺς ἐκείνου ἐχθίστους, p. 91, 18. See G. 1144, 1; H. 754 d. — ἑαυτῶν refers to the people of ὁ ἄρχων (the subject): cf. 20. — 17. ὅπως ἄγοι: optative after an historic present.

§ 20. 19. εἰ δὲ μή: cf. note on p. 53, 7. — ἐπηγγείλατο, *agreed, offered*. — 20. τὴν ἑαυτοῦ πολεμίαν (sc. χώραν): cf. note on 16.

Page 149.] § 22. 4. δασειῶν . . . ὠμοβόεια, *covered with raw hides of shaggy oxen*: βοῶν is gen. of material.

§ 23. 6. πλείων τε καὶ ἐγγύτερον: adj. and adv. together with ἐγγυετο, *the shout was becoming louder and getting nearer*. — οἱ αἰεὶ ἐπιόντες, *those who successively came up*; so (7) τοῖς αἰεὶ βοῶντας, *those who successively raised the shout*. — 9. μείζον τι, *something more important* (than he had thought).

§ 24. 10. παρεβόηθει, *came up to the rescue*, thinking it was an attack of the enemy (§ 22). — 12. παρεγγυώντων, *passing the word along*: παρεγγυᾶν is properly to hand over something as a pledge (ἐγγύη).

§ 25. 15. ἀφίκοντο πάντες: the description in the last sections shows that the Greek column was very long: see *Introd.* § 35<sup>1</sup>. — 17. ὅτου δὴ παρεγγυήσαντος, *some one* (whoever he may have been) *giving the word*: ὅστις always has this indefinite sense when it is joined with -ουν (ὄστισούν), rarely with ὅ (as here). In v. 2. 24, we have ὅτου δὴ ἐνάψαντος, *some one or other setting it on fire*.

§ 26. 21. κατέτεμεν: i.e. that the natives might not remove them; cf. p. 144, 27.

§ 27. 23. ἀπὸ κοινοῦ, *from the common stock*: see *Introd.* § 26 (end) — 25. δαρειακοὺς δέκα: about \$54.00. See note on p. 33, 2. — τοῖς δακτυλίοις, *their rings* (chiefly seal rings). "The free Greek, if not of the very poorest class, wore a ring, not only as an ornament, but as a signet to attest his signature, or for making secure his property." Becker's

Page 149.] *Charicles*. — 27. οὐ σκηθήσουσι : rel. clause of purpose (G. 1442; H. 911). So ἦν πορεύονται. These clauses are very rarely changed to the fut. opt. after past tenses. — 28. ὄχετο ἀπιών : G. 1587.

## CHAPTER VIII.

Page 150.] § 2. 5. ὑπὲρ δεξιῶν (neut.), *over the right (on the right, above)* : we have also ἐν δεξιᾷ (sc. χειρὶ), *on the right* ; cf. ἐξ ἀριστεράς, *on the left hand* (in 5). See δέξιος and ἀριστερός in Dict. — οἶον χαλεπώτατον : like ὡς (or ὅτι) χαλεπώτατον. — 6. ὁ ὄριζων, *the frontier stream* : cf. Eng. *horizon*. — 7. ἔδει διαβῆναι, *they had to pass*. — δένδρεσι : more common than the reg. dat. δένδροις. — 9. ἔκοπτον : *i.e.* to clear the banks of the river so that the army could pass over. (See p. 151, 6.)

§ 3. 13. εἰς τὸν ποταμὸν ἔρριπτον : *i.e.* the stones all fell into the river ; see the following clause with γάρ.

§ 4. 16. δεδουλευκέναι : distinguish δουλεύω, *to be a slave*, from δουλόω, *to enslave* (see G. 867 ; H. 572). — 18. εἰ μὴ τι κωλύει, *if there is nothing to hinder* (a present supposition) : see the answer, οὐδὲν κωλύει, in 19.

§ 5. 21. ἐρωτήσαντος (sc. αὐτοῦ). — 22. ἀντιτετάχεται : Ionic perfect (G. 701 ; H. 464 a).

§ 7. 28. εἰ δοίεν ἄν (indir. question), *whether they would give* ; they asked δαίητε ἄν ;

Page 151.] 4. πιστὰ εἶναι : see Introd. § 29<sup>2</sup>.

§ 8. 6. συνεξέκοπτον : *i.e.* helped the Greeks cut down the trees. — ὁδὸν ὄδοποιοῦν (G. 546), *they worked on the road*, to help the Greeks reach the river. — διαβιβῶντες : see G. 605, 2 ; H. 424. — 7. μέσοις τοῖς : see p. 6, 9, and note.

§ 9. 12. φάλαγγα : *i.e.* they at first thought of attacking the height in line of battle. The arguments against this are given in §§ 10–13. — 14. βουλευσασθαι συλλεγεῖσιν, *i.e.* to come together and consult (G. 928, 1), as if it had been συλλεγῆναι καὶ βουλευσασθαι.

§ 10. 16. παύσαντας . . . ποιῆσαι, *that they should give up the phalanx, and should form the companies in columns*. — 18. διασπασθήσεται, *will be broken up (torn asunder)* : *i.e.* the line will not be able to march all at the same pace (see next clause). — 18. τῇ μὲν, τῇ δέ, *here, there*.

§ 11. 21. ἐπὶ πολλῶν, *many (men) in depth*, opposed to ἐπ' ὀλίγων (in 24), *few in depth*. See Introd. § 32<sup>2</sup>, with Fig. 2, in which the depth of the line is 8. With a depth of only 4, the line would be doubled in length, but greatly weakened. On the other hand, the deeper and shorter line could be more easily outflanked. In 21, πολλῶν is a conjectural emendation for πολλοῦς, which it is hard to explain, especially with ἐπ'

Page 151.] *δλγών* (24) following.—22. *περιττεύουσιν ἡμῶν*, *will outflank us* (G. 1120).—23. *τοῖς περιττοῖς*, *i.e. those by whom they will outflank us*.—*χρήσονται . . . βούλωνται*, *i.e. we shall be at their mercy*.—24. *οὐδὲν ἂν εἴη* has two protases, both future, but of different forms: see *Moods and Tenses*, § 510.—26. *ἀθρόων*, *in a mass*: predicate with *ἐμπροσθέντων*.

Page 152.] § 12. 1. *τοσοῦτον . . . λόχοις*, *to cover sufficient ground with the companies by leaving spaces between them*.—*τοσοῦτον ὅσον*, *so much as, sufficient*, takes the infinitive as an adjective (*Moods and Tenses*, § 759): the idea is, *to cover ground enough to have the outer companies get beyond the enemy's wings*. See note on *ὀρθοῖς τοῖς λόχοις*, in p. 121, 29.—β. *οἱ κράτιστοι ἡμῶν*, *i.e. the best of our captains* (sc. *λοχαγοί*).—*πρώτον*: for *πρώτοι*, which is perhaps necessary here; see p. 153, 7.

§ 13. 7. *τὸ διαλείπων*, *the interval between the columns*: cf. *τὸ διέχων*, p. 107, 1.—12. *οὐδέις μηκέτι μείνη*, *not a man will stand his ground for a moment* (G. 1360; II. 1032): the compounds of *οὐ* and *μή* (as here) can be used in these emphatic future expressions.

§ 14. 16. *ἐμποδῶν τὸ μὴ εἶναι*, *in the way of our being* (G. 1551, cf. 1549; H. 961a).—18. *ὠμούς καταφαγεῖν*, *devour (them) raw*, a common expression, rather stronger than *our cut them in pieces* or *gobble them up*: cf. II. iv. 35, *ὠμὸν βεβρώθοις Πρίαμον Πριάμοῦ τε παῖδας ἄλλους τε Τρώας*.

§ 15. 22. *εἰς τοὺς ἑκατὸν*: 100 was the full number of a company (*λόχος*). See Introd. § 32<sup>2</sup>. The 80 companies make 8000 hoplites. For these compared with the original numbers, see Introd. § 23<sup>2</sup>.—24. *τοῦ θεοῦ*: sc. *ἔξω*. See Introd. § 43<sup>1</sup>.

§ 16. 26. *εὐξάμενοι καὶ παιανίσαντες*: see Introd. § 43<sup>2</sup>.

Page 153.] 1. *ἔξω γενόμενοι*: *i.e. with a view to outflanking the enemy*.

§ 17. 2. *ἀντιπαραθέοντες*, *i.e. hastening along (their own line), to confront the Greeks and so save themselves from being outflanked*, by extending their line.—4. *κενόν*, *empty*, *i.e. without men enough*.

§ 18. 5. *κατὰ τὸ Ἀρκαδικόν*, *i.e. belonging to the Arcadian division*.—β. *φεύγειν*: sc. *τοὺς πολεμίους*.

§ 19. 9. *ὡς ἤρξαντο θεῖν*: see β.

§ 20. 14. *τὰ μὲν ἄλλα*, *in other matters*, opposed to *τὰ δὲ σμήνη*: (= *ἔσμοι*), *swarms of bees*.—*ἰθαύμασαν*, *found strange*, is emphasized by *καί*, which has no exact English equivalent.—17. *κάτω διεχώρει αὐτοῖς*, *i.e. they had a diarrhoea*: *διεχώρει* is impersonal.—20. *ἀποθυήσκουσιν*: in same construction as *μεθύουσιν* and *μεινομένοις*.

§ 21. 21. *ὡς περ τροπῆς γεγενημένης*, *as if they had suffered a defeat* (see note on p. 15, 14), referring to the disheartened condition of a defeated army.—23. *πως* makes *τὴν αὐτὴν* less definite.—*ἀνεφρόνουν*,

**Page 153.]** *began to come to their senses.* — 24. ἀνίσταντο; opposed to ἐκείντο (20). — φαρμακοποσίας (φάρμακον, drug, and πίνω, drink), being drugged. The idea is, the men recovered from the effects of eating the honey, as they would have done from the effects of *drugging or poisoning*. "Most modern travellers attest the existence, in these regions, of honey intoxicating and poisonous, such as Xenophon describes. They point out the *Azalea Pontica* as the flower from which the bees imbibe this peculiar quality. Professor Koch, however, states that after careful inquiries he could find no trace of any such." GROTE.

§ 22. 26. Τραπεζοῦντα: the modern Trebizond on the Black Sea.

**Page 154.]** 1. Σινωπέων, *the people of Sinope*, a Greek city on the coast of Paphlagonia.

§ 24. 6. συνδιεπράττοντο (*sc. τοῖς Ἕλλησιν*), *they negotiated with the Greeks.* — 7. ὑπέρ, *in behalf of.* — 8. ξένα: see G. 916; H. 726; and *cf. ξένα* (accus.) in 5.

§ 25. 10. ἦν εὔξαντο: see iii. 2. 9. — 11. ἱκανοὶ ἀποθῆσαι: *cf. ἱκανώτερα φέρειν*, 85, 24. — 12. Διὶ τῷ σωτήρι (*see Dict. s.v. Ζεὺς*): we should expect σωτήρια, *thank offerings for safe deliverance*, after σωτήρι; this is found in iii. 2. 9. — ἡγεμόσυνα (*found only here*), *thank offerings for safe guidance*, made to Ἡρακλῆς Ἡγεμών; the wanderings of Hercules were believed to give him special sympathy with wanderers. — 15. ἔφυγε οἴκοθεν, *was banished from home.* — 16. ἄκων (*Hom. ἀέκων*, from α- and ἐκόν), *accidentally.* The Greeks looked upon a person who had caused the death of another, even by accident, as a polluted person, and he was obliged to leave the country, at least for a time. The law of Athens — a relic of the Draconic legislation, usually famous for its severity — provided that a person who had committed involuntary homicide should leave the country within an appointed time and by a prescribed road, and should remain in exile until he should become reconciled with the family of the person whom he had killed; but the law protected him in his departure and during his absence, so far as it could, and his property was not confiscated like that of persons condemned to perpetual banishment. Even inanimate objects which had caused the death of a person through no human agency, or when the agent was unknown, were, according to the Draconic law, solemnly tried before the court at the Prytaneum, and on conviction formally cast out of the country as polluted. — 17. ἐπιμεληθῆναι, προσταῆσαι: infinitives of purpose after εἴλοντο (14).

§ 26. 18. τὰ δέρματα, *the hides of the victims* (§ 25), which were to be offered as prizes in the games. — 19. ὅπου . . . εἴη: the direct words of the command would have been ὅπου πεποήκας. — δρόμον, *race-course*:

Page 154.] *cf.* ἰππόδρομος, *hippodrome*. — 21. τρέχειν, *for running*. — ὅπου ἂν τις βούληται, *wherever any one shall please*: the future apod. is found in τρέχειν. — 23. οὕτως, *like this*: placed emphatically after the adjectives which it qualifies. — Μᾶλλον τι ἀνάσεται, *will hurt himself rather more*, and so they will try harder to keep on their feet; as if this were a recommendation of the spot for a race-course.

§ 27. 25. στάδιον: cognate accus. with ἠγωνίζοντο; like δόλιχον with ἔθειον, and πάλην *etc.* with ἠγωνίζοντο understood (G. 1052; H. 715 b). — τῶν αἰχμαλώτων οἱ πλείστοι, *the greater part (being) of the number of the captives*, appos. to παῖδες. — δόλιχον (noun), *the long race*, variously estimated from 6 to 24 stadia in length, probably variable. The adj. δολιχός (oxytone), *long*, appears in the Homeric δολιχόσκιον ἔγχος. The δολιχοδρόμος ran several times round the ordinary στάδιον: for the stadium, see note on p. 17, 2. — 27. παγκράτιον, *double (lit. complete) contest*, one which combined both πάλη and πυγμή. There is a *lacuna* in the Mss. between παγκράτιον and καλή, and the words ἕτεροι· καί usually inserted here have little or no authority. — 28. κατέβησαν, *entered (the contest)*: *cf.* Lat. *descendere in certamen*.

Page 155.] § 28. 1. αὐτούς, *i.e.* the horses: object of ἄγειν, *bring*. — ἐλάσαντας and ἀναστρέψαντας agree with τοὺς ἰππέας understood, the subject of ἄγειν. — 2. τὸν βωμόν, *the stand*, probably a mound of turf, to mark the starting-place in the race.

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According to Koch's chronology (see L. Dindorf's Oxford edition, p. xxxvii), the march of Cyrus from Sardis took place March 6, 401 B.C., the battle of Cunaxa was fought September 3, the Greeks crossed the river Zapatas and began their retreat October 23, and the army arrived at Trapezus February 8, 400 B.C.

For a brief account of the further fortunes of the "Ten Thousand," see the Introduction, § 4.

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