First Four Books of Xenophon's Anabasis

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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1896.
PREFACE.

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 encyclopaedias 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.

INTRODUCTION.

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 Ariasus, 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 Zapatas, 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.¹

¹ 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.

6. The Persian empire was founded by Cyrus the Great (v. Καροσ).¹ 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 Cambyses, great king, king of Anshan; grandson of Cyrus, great king, king of Anshan; great-grandson of Teispes, 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.

¹ 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 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. Σοῦσα); 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, Bardos, called Smerdis by the Greeks, whom in jealousy and distrust he 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 Bardos 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 Punjab, 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 (δαπνοῦσ) 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. δαρεικός), but did not meet with complete success.
INTRODUCTION.

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 warchariots. 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 (γέφυρα). 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 (πάξιον) and quiver (φαρέτρα), a spear (παλτών), a short sword (ἄκρακης), and sometimes a battle-axe (σάγαρις). The slingers (σφαλιστήριον), 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 Chabyles, 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 helments, cuirass (λευκοθόραξ), and armor for the thighs (παραμηρίδια), and each cavalryman carried two spears and a sword. The head and body of the horse also were protected (προμετωπίδον, προστιρεφίδον). 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. (*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. (*Αρταξέρξης*), 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 (*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 re-establish 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*:\(^1\): καὶ Κῦρος (σε ἀπό τῶν ἀπήνεγεν), ἄρξαν πάντων τῶν ἐπὶ θαλάσση καὶ συμπολεμήσων Λακεδαιμονίων, ἐπιστολήν τε ἐφερε τοῖς κάτω τουτοῖ τῷ βασίλειον σφράγισμα ἔχουσαι, ἐν ᾗ ἔσχατεν καὶ τάδε: Καταπέρτω Κῦρον κάρανον τῶν εἰς Καστωλίν ἄθροισαμένων. 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:\(^2\): Κῦρος δὲ τῶν τε πατέρων ἔφη ταῦτα ἐπεσταλ-
κέναι καὶ αὐτὸς οὐκ ἀλλ’ ἐγνωκέναι, ἀλλὰ πάντα ποιήσειν. ἔχαν δὲ ἤκειν τάλαντα πενταπόσια· ἔδωκεν δὲ τοῖς ἄλλοις χρήσεσθαι ἐφ’ οὗ πατὴρ αὐτῷ ἔδωκεν. ἔδωκεν δὲ καὶ ταῦτα, καὶ τὸν θρόνον κατακόψαν ἐφ’ οὗ ἐκάθητο, ὅτα ἄργυρον καὶ χρυσόν.

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 Thummeria, 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.

MILITARY MATTERS.¹

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 Thibrou, 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.

¹ 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:

<table>
<thead>
<tr>
<th>Commander</th>
<th>Number</th>
<th>Type</th>
</tr>
</thead>
<tbody>
<tr>
<td>Xenias, an Arcadian</td>
<td>4000</td>
<td>hoplites</td>
</tr>
<tr>
<td>Proxenus, a Boeotian</td>
<td>1500</td>
<td></td>
</tr>
<tr>
<td>Sophaenetus, an Arcadian</td>
<td>1000</td>
<td></td>
</tr>
<tr>
<td>Socrates, an Achaean</td>
<td>500</td>
<td></td>
</tr>
<tr>
<td>Pasion, a Megarian</td>
<td>300</td>
<td>peltasts</td>
</tr>
<tr>
<td>Menon, a Thessalian</td>
<td>1000</td>
<td></td>
</tr>
<tr>
<td>Clearchus, a Lacedaemonian</td>
<td>1000</td>
<td>800 bowmen</td>
</tr>
<tr>
<td>Sosis, a Syracusean</td>
<td>300</td>
<td></td>
</tr>
<tr>
<td>Agias, an Arcadian</td>
<td>1000</td>
<td></td>
</tr>
<tr>
<td>Chrisophus, a Lacedaemonian</td>
<td>700</td>
<td></td>
</tr>
<tr>
<td>Deserters from the king</td>
<td>400</td>
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</table>

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 Cleonor, 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 atCumaxa; 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.

1 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 'Agias. Agias was one of the five generals entrapped and put to death by Tissaphernes after the battle at Cumaxa (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, 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 Christophus, 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 Achaеans. The 4000

1 See i. 2. 25.
under Xenias had been enlisted by the commanders of the garrisons. The others, except those with Chrisophus, 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. μαθᾶς). 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 (σχεδήμων), since the army had no commissariat 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. δαρεκός), 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. μέγα) 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 (χοινὶς) 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 lender. 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. δπλύτης*), light-armed infantry (*v. γυμνής*), and cavalry (*v. ἰππεῖς*). The light-armed troops were principally peltasts (*v. πελταστής*), but comprehended also bowmen (*v. τοξοτής*) and javelin throwers (*v. ἀκοντιστής*). The last were unimportant, and there were no slingers (*v. σφειδονήτης*) 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

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1 Cyrus had *triremes* (*v. τριήμην*) 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 (ἐν ἑκάστι, consisting of the hoplites under the command of a general, and in companies, with a normal strength of 100 (ἐν οίκοις). The company consisted of two divisions of 50 (ἐν πεντήκοντας), and four of 25 (ἐν ἑμιμοιοτία), each larger division containing two smaller ones. The officers of the heavy infantry were the general (ἐν στρατηγός), lieutenant general (ἐν ἑποστρατηγός), captain (ἐν λεχαγός), lieutenant (ἐν ἑπολαχαγός), commander of a half company (ἐν πεντήκοντας), and commander of a quarter company (ἐν ἑμιμοιοτάρχες). It seems probable that there were but two enomarchæ, in command of the second and fourth enomoties, the two penteconters being at the head of the first and third enomoties. (See § 32.)

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 taxiarths (ἐν ταξιαρχοις), 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 (ἐν ὀπλίταις) carried six pieces of armor,—four for defence, helmet (κράνος), cuirass 1 (θώραξ,

1 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 (δοσίς), and greaves (κνημίς), and two for offence, spear (δόρος) and sword (ξίφος).

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

The cavalry (v. ἵππεις) were protected by helmet, cuirass, and cavalry boots, but carried no shield. Their offensive armor consisted of spear and sword.¹

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 (ἐνωμοτάρχης). When

¹ The protection of the horse by frontlet and breastplate (προμετωπιδῶν, προστερνίτων), 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 (ἄρπαγός) 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 (v. πούς) apart, and that in order of battle the files were three and the ranks two Greek feet apart.¹

Four enomoties constituted the company of 96 men. The four enomotarchs, or the two penteconters and two enomotarchs (§ 30²), completed the full number of 100 men (λόχος). When the four enomoties were ranged side by side

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

The phalanx has the epithet πυξαθ in ii. 3. 3.
8 ranks. The officers of the company (§ 30), 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 δῶρυ (the spear being carried in the right hand), or to the left, ἐπὶ ἀμφίδα (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

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1 The depth of the phalanx was usually, but not always, 8 men. When Cyrus exhibited his troops to Queen Epaxa at Tyriacum, the Greek phalanx was drawn up four deep (i. 2. 16), 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 φυραγοί 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 φυραγοί, who were now in their proper place in the rear.¹

34. In contrast with the order of battle, or phalanx (§ 32²), 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.

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' ἀμφίδα) 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 enomoty took position behind it, and the others followed in order. The right wing then led

¹ Cf. i. 10. 6, where the Greeks used the counter-march (στραφεῖται) 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), would take them in the right flank and unfold 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 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.

1 The manœuvre was not in fact executed, although the contrary view is held by many commentators. See note on § 454.

2 Xenophon says in the passage under consideration, καὶ ἐδόθη αὐτοῖς ἀναπτύσσειν τὸ κέφαλ τοῦ ἑωσφοροῦ τοῦ πολεμοῦ (i. 10. 9). The word ἀναπτύσσειν, which means 1. unfold, 2. fold back, has here been variously
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\(^1\)), the right wing leading. The column commonly marched two abreast,\(^1\) and was very long. Ten thousand men marching thus, with six feet of space between each pair (§ 32\(^1\)), 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\(^2\)). This took time, and if the enemy's appearance was unexpected, it was often attended with great confusion.\(^2\)

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 ὁρθοὶ or companies in column (ὁρθοῖ). 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-

\(^1\) The enomoties were here ranged in order one behind the other. In single file the enomyt 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\(^2\).

\(^2\) 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.

![Diagram](image)

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 ὀρθὸς). 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.¹

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 λόχαι ὀρθοὶ, 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' ἄνωθεν) into position by the side of the first (cf. § 34).²

¹ Xenophon himself gives a graphic enumeration of these advantages in iv. 8, 10–13.

²
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 ($\pi\lambda\alpha\iota\iota\iota\iota\iota\iota$) as their order of march. By means of this formation, they presented a front to the enemy on all sides.\(^1\) 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\(^1\)) 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

\(^{1}\) See iii. 2. 86 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 Chrisophus, asked the latter to send troops with him from the van, 'since it was a long way to fetch men from the rear.'

The front (στόμα) was drawn up in the order of the phalanx, with a front of 300 and a depth of 8. The rear (οὺρά) was similarly arranged, but with the order of ranks reversed, the file leaders (§ 32) and the officers being on the outside and the οὐραγοὶ on the inside. On the march, therefore, the οὐραγοὶ 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 οὐραγοὶ 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. Chrisophus 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), 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.

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1 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, each under command of a captain, penteconters (§ 308), 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

1 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 Ariacaus 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\(^1\)), 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\(^2\)) 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 (σκέυη), 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\(^3\)), 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 (δραχαι) 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 months to feed, twice the amount of provisions had to be provided and carried" (iv. 1, 13).
INTRODUCTION. [§ 39.

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). 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); 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 sumptors, 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, Chrisophas 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 (ἀρωτον) 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' (σταδίον), 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 (παρασάγγος) 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.\(^1\) 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-

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\(^1\) *History of Greece*, vol. VIII. p. 316, note 3 (chap. lxxix).
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 ὀρθωτή λόχω (§ 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 2). 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 2). 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 (σίνθημα), 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 Ζεύς 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.
2. Greek light-armed Troops.
3. Greek Phalanx.
5. Position of Cyrus.
6. Cypriote Camp.
7. Position of King.
8. Troops of Tissaphernes.
10. Troops of Arbaces.
11. Hill.
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.¹

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.

¹ 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
hoplites 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 Ariaenus 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), 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. 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.

\[1\] Observe the language of the historian in i. 10. \(\varepsilon \nu \phi \delta \tau \alpha \theta \alpha \tau \alpha \iota \beta \alpha \iota \lambda \epsilon \iota \vartheta o \iota \tau o, \) while they were deliberating about this. For the manner in which the contemplated manœuvre would probably have been executed, see § 34.4.
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, abb (p. 118, 22) ascending its side. This was the only road visible to the Greeks, and it is called ἡ φανερὰ δῦνα (p. 119, 6; p. 121, 5 and 16). This road passed into a plain at the top of the hill (ἡ ἡμιάν, p. 122, 29) through a defile or outlet, bb, called ἡ ἐκβάσις, which was seen to be guarded by the enemy posted at the end of a narrow path, ccc, at the point f (p. 121, 6; cf. p. 118, 24). The guide told the generals of a circuitous road, ccc, by which the summit could be reached without passing through the ἐκβάσις (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 cooperate 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 ἐκβάσις (p. 120, 11); but his way led across
a ravine (p. 120, 13), down which the enemy hurled stones, so that he was unable even to approach the entrance (ἑκατόντα) of the ἄχρονος. 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 ἄφρος (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 (ἕφασσός, 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 Chrissophus 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, 10), 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 (ὅπαλλος) on the summit (p. 122, 29). The enemy then appeared on a hill (5) opposite to the height (2) 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. 128, 13–15), the enemy mounted the hill (8) 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.
ΣΕΝΟΦΩΝΤΟΣ

ΚΤΡΟΥ ΑΝΑΒΑΣΙΣ

ΒΟΟΚ Ι.

Darius summons his two sons to Thamneria.

I. Δαρείον καὶ Παρυσάτιδος γίγνονται παῖδες δύο, 1 πρεσβύτερος μὲν Ἀρταξέρξης, νεώτερος δὲ Κύρος. ἐπεὶ δὲ ἦσθενει Δαρείος καὶ ὑπόπτευε τελευτὴν τοῦ βίου, ἐβούλετο τὸ παιδὲ ἀμφοτέρω παρεῖναι. ὂ μὲν 2 ὁ δὲ πρεσβύτερος παρὼν ἔτυγχανε. Κύρον δὲ μετα-
πέμπτεται ἀπὸ τῆς ἁρχῆς ἢς αὐτὸν σατράπην ἐπούησε,
καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε πάντων ὅσοι εἰς
Καστωλοῦ πεδίον ἀθροίζονται. ἀναβάινει οὖν ὁ
Κύρος λαβῶν Τισαφέρνην ὡς φίλον, καὶ τῶν Ἑλ-
λήπων ἔχων ὀπλῖτας ἄνεβη τριακοσίων, ἀρχοῦτα δὲ
αὐτῶν Ξενίαν Παρράσιου.

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

Ἐπεὶ δὲ ἐτελεύτησε Δαρείος καὶ κατέστη ἐἰς τὴν 3
βασιλείαν Ἀρταξέρξης, Τισαφέρνης διαβάλλει τὸν
Κύρον πρὸς τὸν ἀδελφὸν ὡς ἐπιβουλεύοι αὐτῷ. ὃ δὲ
15 πείθεται καὶ συνλαμβάνει Κύρον ὡς ἀποκτενῶν. ἡ
δὲ μῆτηρ ἔχατιςαμενή αὐτῶν ἀποπέμπτει πάλιν ἐπὶ
τὴν ἀρχὴν.
Cyrus plots his brother's overthrow, and wins Persian support.

"Ω δ' ὡς ἀπῆλθε κυνδυνεύσας καὶ ἀτμασθείς, βουλεύσαι ὅπως μήποτε ἔτι ἔσται ἐπὶ τῷ ἄδελφῳ, ἀλλά, ἢν δύνηται, βασιλεύσει ἄντ' ἐκεῖνον. Παρύσατις μὲν δὴ ἡ μήτηρ ὑπῆρχε τῷ Κύρῳ, φίλοις αὐτῶν μᾶλλον τὴν βασιλεύσαντα Ἀρταξέρξην. ὡστὶς δ' ἀφικνεῖτο τῶν παρὰ βασιλέως πρὸς αὐτόν, πάντας οὕτω διαστείσις ἀπεπέμπετο ὡστε αὐτῷ μᾶλλον φίλους εἶναι ἡ βασιλεία. καὶ τῶν παρ' ἑαυτῷ δὲ βαρβάρων ἐπεμελεῖτο ὡς πολεμεῖν τε ἰκανοὶ εἴησαν καὶ εὐνοίκως ἔχοιεν αὐτῷ.

Cyrus collects also a Greek armament. He strengthens his garrisons.

Siege of Miletus.

Τὴν δὲ Ἑλληνικὴν δύναμιν ἠθροίζεν ὡς μάλιστα ἐδύνατο ἐπικρυπτόμενος, ὅπως ὦτι ἀπαρασκευάσθητον λάβοι βασιλεία. δὴδε οὖν ἐποιεῖτο τὴν συλλογήν. ὃπόσας εἶχε φυλακᾶς ἐν ταῖς πόλεσι παρῆγγειλε τοῖς φρουράρχοις ἕκαστοι λαμβάνειν ἄνδρας Πελοποννησίους ὧν πλεύστους καὶ βελτίστους, ὃς ἐπιβουλεύοντος Τισσαφέρνους ταῖς πόλεσι. καὶ γὰρ ἦσαν αἱ Ἰωνικαὶ πόλεις Τισσαφέρνου τὸ ἄρχαῖον ἐκ βασιλείως δεδομέναι, τότε δὲ ἀφειστήκεσαν πρὸς Κύρων πᾶσαι πλὴν Μιλήτου· ἐν Μιλήτῳ δὲ Τισσαφέρνης προασθόμενος τὰ αὐτὰ ταῦτα βουλευομένους, ἀποστήνα τὸς Κύρος, τοὺς μὲν ἀπέκτεινε τοὺς δ' ἐξεβαλεν. οὔ δὲ Κύρος ὑπολαβὼν τοὺς φεύγοντας συνλέξας στράτευμα ἐπολιορκεῖ Μιλήτον καὶ κατὰ γῆν καὶ κατὰ θάλατταν καὶ ἐπειρᾶτο κατάγειν τοὺς ἑκπεπτωκότας. καὶ αὕτη αὐξανότις ἡ πρόφασις ἦν αὐτῶ τοὺ ἀθροίζειν στράτευμα.
The king hoodwinked.

Πρὸς δὲ βασιλεᾶ πέμπτων ἥξιον ἀδελφὸς ὁν αὐτοῦ δοθήμα αὐτός τὰς πόλεις μᾶλλον Ἡ Ῥωσαφέρνην ἄρχειν αὐτῶν, καὶ ἡ μήτηρ συνέπραττεν αὐτῷ ταῦτα: ὅστε βασιλεὺς τὴν μὲν πρὸς ἑαυτὸν ἐπιβουλῆν ὡκ ἑσθάνετο. Τισαφέρνης δὲ ἐνόμιζε πολεμοῦντα αὐτὸν ἀμφὶ τὰ στρατεύματα δαπανᾶν· ὡστε οὐδὲν ἤκθετο αὐτῶν πολεμοῦντων. καὶ γὰρ ὁ Κῦρος ἀπέπεμπε τοὺς γιγαντιάνους δασμοὺς βασιλεῖ ἐκ τῶν πόλεων ὧν Τισαφέρνης ἐτύγχανεν ἐχαν.

A third contingent is collected by Clearchus in the Chersonese.

Ἀλλὰ δὲ στρατεύμα αὐτῷ συνελέγετο ἐν Χερσονήσῳ τῷ καὶ ἀντιπέρας Ἀβύδου τόνδε τὸν τρόπον. Κλεάρχος λακεδαιμόνιοι φυγᾶς ἤν· τούτω συγγενέμενος ὁ Κῦρος ἡγάσθη τε αὐτῶν καὶ δίδωσιν αὐτῷ μυρίους δαρειούς. ὁ δὲ λαβὼν τὸ χρυσίον στρατεύμα συνελέγεν ἀπὸ τούτων τῶν χρημάτων καὶ ἐπολέμει ἐκ Χερσονήσου δρμώμενος τοῖς Θρακίται τοῖς ὑπὲρ Ἑλλήσποντον οἰκοῦσι καὶ ἄφελε τοὺς Ἑλλήνας· ὡστε καὶ χρήματα συνεβάλλοντο αὐτῷ ἐς τὴν τροφὴν τῶν στρατιωτῶν αἱ Ἑλλησποντικαὶ πόλεις ἑκοῦσιν. τοῦτο δ' αὖ οὕτω τρεφόμενον ἀλάνθανεν αὐτῷ τὸ στρατεύμα.

Aristippus also enlists mercenaries in Thessaly.

Ἀρίστιππος δὲ ὁ Θεταλὸς ξένοις ἄν εὑρρηκάνεν αὐτῷ· καὶ πιεζόμενος ὑπὸ τῶν οἰκοῦ ἀντιστασιῶτῶν ἔρχεται πρὸς τὸν Κῦρον καὶ αἰτεῖ αὐτῶν εἰς δισακρι-50 ποιεῖ ξένους καὶ τριῶν μηνῶν μισθῶν, ὡς οὕτως περιγενόμενος ἄν τῶν ἀντιστασιῶτῶν. ὁ δὲ Κῦρος δίδω-
Muster of the troops at Sardis.

Π. Ἡσπε δ’ ἐδόκει αὐτῷ ἥδη πορεύεσθαι ἄνω, τὴν 15 μὲν πρόφασιν ἔποιεῖτο ὡς Πισίδας βουλόμενος ἐκβαλλεῖν παντάπασιν ἐκ τῆς χώρας· καὶ ἄθροίζει ὡς ἐπὶ τούτοις τὸ τε βαρβαρικόν καὶ τὸ Ἑλληνικόν. ἔνταθα καὶ παραγγέλλει τῷ τε Κλεάρχῳ λαβόντι ἥκεν ὡςον ἦν αὐτῷ στράτευμα, καὶ τῷ Ἀριστίππῳ συναλ-20 λαγέντι πρὸς τοὺς οὐκο ἀποτείμησι πρὸς ἑαυτὸν ὁ εἷς στράτευμα· καὶ Ἐπεί τῷ Ἀρκάδι, ὡς αὐτῷ προειστήκει τοῦ ἐν ταῖς πόλεσι ξενικού, ἥκεν παραγγέλλει λαβόντα τοὺς ἄλλους πλὴν ὑπόσχοι ἵκαιν τὰς ἀκροτήλεις φυλάττειν. ἐκάλεσε δὲ καὶ 25 τοὺς Μιλησίους πολυρκοῦντας, καὶ τοὺς φυγάδας ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι, ὑποσχόμενος αὐτοῖς, εἰ καλῶς καταπράξειεν ἐφ’ ἀ ἐστρατεύετο, μὴ πρό-
σθεν παύσασθαι πρὶν αὐτοὺς καταγάγουσα οἰκάδε. οἱ δὲ ἤδεως ἐπείθοντο· ἐπὶδεικτον γὰρ αὐτῷ· καὶ λαβόντες τὰ ὑπὸ παρῆσαν εἰς Σάρδεις.

Ξενίας μὲν δὴ τοὺς ἐκ τῶν πόλεων λαβὼν παρεγένετο εἰς Σάρδεις ὀπλίτας εἰς τετρακυκλίους, Πρόξενος δὲ παρῆν ἔχων ὀπλίτας μὲν εἰς πεντακοσίους καὶ χιλίους γυμνήτας δὲ πεντακοσίους, Σοφαινετος δὲ ὁ Στυμφάλιος ὀπλίτας ἔχων χιλίους, Σωκράτης δὲ ὁ Ἀχαιός ὀπλίτας ἔχων ὡς πεντακοσίους Παυίων δὲ ὁ Μεγαρεύς τριακοσίους μὲν ὀπλίτας τριακοσίους δὲ πελταστῶς ἔχων παρεγένετο· ἦν δὲ καὶ οὗτος καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευμένων.

Tissaphernes warns the king.

Ὡς τοι μὲν εἰς Σάρδεις αὐτῷ ἀφίκοντο. Τισσαφέρνους τὸν Κύρου στόλον, ἀντιπαρασκευάζετο.

March through Lydia and Phrygia to Colossae and Celaenae.

Κύρος δὲ ἔχων υἱὸς εἰρήκη χρήματο ἀπὸ Σάρδεων· καὶ εξελάμας διὰ τῆς Λυδίας σταθμοὺς τρεῖς παρασάγγας εἰκοσὶ καὶ δύο ἐπὶ τῶν Μαίανδρον ποταμῶν. τούτου τὸ εὑρος δύο πλέθρα· γέφυρα δὲ ἐπὶ ἔπτα ἐξευθείας πλοίους. τοὺτον διαβὰς εξελάμας διὰ Φρυγίας σταθμὸν ἕνα παρασάγγας ὡς τὸ εἰς Κολοσσάς, πόλις ὑκομείνης, εὐδαίμονα καὶ μεγάλην. ἐν ταύτῃ ἐμείνει ἡμέρας ἐπτά· καὶ ἤκε Μένων ὁ Θετ-
talēs ὀπλῖτας ἔχων χιλίων καὶ πελταστὰς πεντακοσίων. Δόλοπας καὶ Αἰνιάνας καὶ Ὀλυσθίους. ἔντει-7θεν ἔξελαυνει σταθμοὺς τρεῖς παρασάγγας εἰκὼν ἐις Κελανάς, τῆς Φρυγίας πόλιν οἰκουμένην, μεγάλην
καὶ εὐδαίμονα.

Royal palaces at Celaenae. The myth of Marsyas.

'Ἐνταύθα Κύρῳ βασίλεια ἦν καὶ παράδεισος μέγας ἀγρίων θηρίων πλήρης, ὁ ἐκεῖνος εὐθῆρευν ἀπὸ ὑπ’
του ὕποτε γυμνάσαι βούλοιτο ἑαυτὸν τε καὶ τοὺς ὕπτους. διὰ μέσου δὲ τοῦ παραδείσου ἐρ το Μαϊανδ-10ρὸς ποταμὸς· αἱ δὲ πηγαὶ αὐτοῦ εἰσὶν ἐκ τῶν βασι-
λείων· ἐρεὶ δὲ καὶ διὰ τῆς Κελανῶν πόλεως. ἔστι 8
dὲ καὶ μεγάλου βασιλέως βασίλεια ἐν Κελαναίς ἐρυμαν ἔπι ταῖς πηγαῖς τοῦ Μαρσύου ποταμοῦ ὑπὸ τῆς ἀκρόπολει: ρεὶ δὲ καὶ οὖτος διὰ τῆς πόλεως καὶ
15ἐμβάλλει εἰς τὸν Μαϊανδροῦ· τοῦ δὲ Μαρσύου τὸ
εὑρός ἐστὶν εἰκοσὶ καὶ πέντε ποδῶν. ἔνταύθα λέγει
Ἀπόλλων ἐκδείχαι Μαρσύαν νικήσας ἐρίζουτά οἱ
περὶ σοφίας, καὶ τὸ δέρμα κρεμάσαι ἐν τῷ ἀντρῳ
ὁθεν αἱ πηγαί· διὰ δὲ τοῦτο ὁ ποταμὸς καλεῖται Μαρ-
σύας. ἔνταύθα Ξέρξης, ὦτε ἐκ τῆς Ἐλλάδος ἠτη-
θεὶς τῇ μάχῃ ἀπεχώρει, λέγεται οἰκοδομῆσαι ταῦτα
tε τὰ βασίλεια καὶ τὴν Κελανῶν ἀκρόπολιν.

Review and numbering of the Greek forces.

'Ἐνταύθα ἐμεινε Κύρῳ ἡμέρας τριάκοντα· καὶ ὡκ
Κλέαρχος ἔχων ὀπλῖτας χιλίων καὶ πελταστὰς Ὁρα-
25καὶ δικασίαις καὶ τοξότας Κρητᾶς διακοσίων.
ἀμα δὲ καὶ Σωσίς παρῆν ὁ Συρακούσιος ἔχων ὀπλί-
tας τριάκοντας, καὶ Σοφαίνετος ὁ Ἀρκᾶς ἔχων ὀπλί-
tas χιλίους. καὶ ἐνταῦθα Κύρος ἐξέτασεν καὶ ἀριθμὸν τῶν Ἑλλήνων ἐποίησεν ἐν τῷ παραδείσῳ, καὶ ἐγένοντο οἱ σύμπαντες ὁπλίται μὲν μύριοι καὶ χίλιοι, πελτασταὶ δὲ ἀμφὶ τοὺς δισχιλίους.

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

6 Ἐντεύθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας10 δέκα εἰς Πέλτας, τόλμων οἰκουμένην. ἐνταῦθ' ἐμείνεν ἡμέρας τρεῖς: ἐν Αἰξένας ὁ 'Ἀρκάς τὰ Λύκαια ἔθυσε καὶ ἀγώνα ἔθηκε· τὰ δὲ ἄθλα ἦσαν στλεγγυδες χρυσαῖ. ἐθεώρη δὲ τῶν ἀγωνία καὶ Κύρος. Ἐν10 τεύθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας δώδεκα εἰς Κεράμων ἀγοράν, τόλμων οἰκουμένην, ἐσχάτην πρὸς τῇ Μυσίᾳ χώρα.


'Ἐντεύθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας11 τριάκοντα εἰς Καῦστρον πεδίον, τόλμων οἰκουμένην.16 Ἐνταῦθ' ἐμείνεν ἡμέρας πέντε· καὶ τοὺς στρατιώτας ἀφείλετο μυσθὸς πλέον ἡ τριῶν μηνῶν, καὶ πολλάκις ἱόντες ἐπὶ τὰς θύρας ἀπήτουν. ὁ δὲ ἐλπίδας λέγων διήγε καὶ δήλος ἦν ἀνικέμενος· οὐ γὰρ ἦν πρὸς τοῦ Κύρου τρόπον ἔχοντα μὴ ἀποδιδόναι. Ἐνταῦθα ἀφι-12 20 κεῖται Ἑπάξα ἡ Συνενέσιος γυνὴ τοῦ Κιλίκων βασιλέως παρὰ Κύρου· καὶ ἐλέγετο Κύρῳ δοῦναι χρήματα πολλά. τῇ δ' οὖν στρατιᾷ τότε ἀπέδωκε Κύρος μυσθὸν τετάρτων μηνῶν. εἰχε δὲ ἡ Κιλίσσα φυλακὴν περὶ αὐτὴν Κιλίκας καὶ Ἀσπενδίον. ἐλέγετο25 δὲ καὶ συγγενέσθαι Κύρου τῇ Κιλίσσῃ.
March continued through Phrygia, and review of all the troops at Tyriaemum.

'Επειδὴ δὲ πάντας παρτιλάσε, στήσας τὸ ἄρμα ἐν τῇ φάλαγγος μέσης, πέμψας Πύργητα τὸν ἐρ-μηνεῖα παρὰ τοὺς στρατηγοὺς τῶν Ἐλλήνων ἐκέλευσε 25 προβάλλοντας τὰ ὀπλα καὶ ἐπιχαρῆσαι ὅλης τὴν φάλαγγα. οἱ δὲ ταῦτα προεῖπον τοὺς στρατιώτας: καὶ ἔπει ἐσάλπυξε, προβαλλόμενοι τὰ ὀπλα ἐπῆσαν.
March through Lycaonia and Cappadocia. Ephaxa returns home.

10 Ἐντεύθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας εἰκοσι τις Ἰκάνων, τῆς Φρυγίας πόλιν ἐσχάτην. ἐνταῦθα ἐμείφε τρεῖς ἥμερας. Ἐντεύθεν ἐξελαύνει διὰ τῆς Λυκαιανίας σταθμούς πέντε παρασάγγας τριάκοντα. ταύτην τὴν χώραν ἐπέτρεψε διαρράσσαι τοῖς Ἑλλήνων ὑπὸ τῶν βαρβάρων φόβοι εἰδών.

15 Ἐλλησσιν ὡς πολεμίαν οὖσαν. Ἐντεύθεν Κύρος τῆν Κίλισαν εἰς τὴν Κιλικίαν ἀποτέμπει τὴν ταχύστην ὁδὸν καὶ συνεπεμψεν αὐτὴν τοὺς στρατιώτας οὓς Μένων ἔχει καὶ αὐτὸν. Κύρος δὲ μετὰ τῶν ἄλλων ἐξελαύνει διὰ Καππαδοκίας σταθμοὺς τέσσαρας παρασάγγας εἰκοσι καὶ πέντε πρὸς Δάνα, πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. ἐνταῦθα ἐμείναν ἥμερας τρεῖς· ἐν ὧν Κύρος ἀπέκτεινεν ἄνδρα Πέρσην Μεγαφέρην, φωνικίστην βασίλειον, καὶ ἐτερὸν των ὑπάρχων δυνάμεων, αὐτισσάμους ἐπιβουλεύειν 25 αὐτῷ.

Syennesis abandons the Pass into Cilicia.

20 Ἐντεύθεν ἐπειρώντο εἰσβάλλειν εἰς τὴν Κιλικίαν· ἡ δὲ εἰσβολὴ ἦν ὁδὸς ἀμαξίτως ὀρθὰ ἵσχυρώς καὶ
ἀμήχανος εἰσελθεῖν στρατεύματι, εἰ τις ἐκώλυεν. ἐλέγετο δὲ καὶ Συνέννεσις εἶναι ἐπὶ τῶν ἄκρων φυλάττων τὴν εἰσβολήν. διὸ ἔμειναν ἦμέραν ἐν τῷ πεδίῳ. τῇ δ᾽ ὑστεραίᾳ ἤκεν ἄγγελος λέγων ὅτι λελοιπός εἰς Συνέννεσις τὰ ἅκρα, ἔπει ἠσθετο ὅτι τὸ Μένωνος στράτευμα ἦδη ἐν Κιλικίᾳ ἦν εἰσώ τῶν ὄρεών, καὶ ὅτι τριήρεις ἦκουν περιπλεοῦσας ἀπ’ Ἰωνίας εἰς Κιλικίαν τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου.

Cyrus crosses the mountains and descends to Tarsus.

Κῦρος δ᾽ οὖν ἄνεβη ἐπὶ τὰ ὀργυκοῦσα κωλύον-22 τόσο, καὶ εἶδε τὰς σκηνὰς οὓς οἱ Κίλικες ἐφύλαττον. ἐντεύθεν δὲ κατεβαίνετο εἰς πεδίον μέγα καὶ καλόν, ἐπίρρυτον, καὶ δένδρων παντοδαπῶν σύμπλεον καὶ ἀμπέλων· πολὺ δὲ καὶ σήσαμον καὶ μελίνην καὶ κέγχρον καὶ πυροῦς καὶ κριθὰς φέρει. ὁρὸς δ᾽ αὐτὸς 15 περιέχει ὀχυρὸν καὶ ψυχρὸν πάντῃ ἐκ θαλάττης εἰς θάλατταν. κατάβας δὲ διὰ τούτου τοῦ πεδίου ἠλασε23 σταθμοῦς τέταρτας παραπάγγας πέντε καὶ εἰκοσὶν εἰς Ταρσοῦς, τῆς Κιλικίας πόλις μεγάλην καὶ εὐδαίμονα, ἐνθα ἦν τὰ Συνεννέσιος βασίλεια. διὰ μέσου 20 δὲ τῆς πόλεως ρεῖ ποταμὸς Κῦρος ὄνομα, ἐδρὸς δύο πλέθρων.

He finds the town abandoned and plundered.

Ταύτην τὴν πόλιν ἐξέλησεν οἱ ἐνοικοῦντες μετὰ24 Συνεννέσιος εἰς χωρίον ὄχυρον ἐπὶ τὰ ὄργυ κηλῆν οἱ τὰ κατηλεία ἔχοντες· ἐμείναι δὲ καὶ οἱ παρὰ τὴν 26 θάλατταν οἰκοῦντες ἐν Σόλων καὶ ἐν Ἰσσοῖς. Ἐκτὸς-25 αξα δὲ ή Συνεννέσιος γυνὴ προτέρα Κῦρου πέντε ἡμέρας εἰς Ταρσοῦς ἀφίκετο· ἐν δὲ τῇ ὑπερβολῇ τῶν
όρεων τῇ εἰς τὸ πεδίον δύο λόχου τοῦ Μένωνος στρατεύματος ἀπόλογοντο: οἱ μὲν ἔφασαν ἀρπάζοντάς τι κατακοπὴν ὑπὸ τῶν Κιλίκων, οἱ δὲ ὑπολειφθέντας καὶ οἱ δυναμένους εὐρεῖν τὸ ἄλλο στράτευμα οὐδὲ ὅτας ὁδοὺς εἶτα πλανωμένους ἀπολέσθαι· ἦσαν δ᾿ οὖν οὕτω ἐκατόν ὑπάλληλοι. οἱ δ᾿ ἄλλοι ἐπεὶ ἦκον, 26 τὴν τε πόλιν διήρρυθαν, διὰ τὸν ὀλέθρων τῶν συνστρατιωτῶν ὄργιζόμενοι, καὶ τὰ βασίλεια τὰ ἐν αὐτῇ.

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

Κύρος δὲ ἐπεὶ εἰσῆλθασεν εἰς τὴν πόλιν, μετεπέμ-10 πετο τὸν Συέννεσιν πρὸς ἑαυτὸν· ὅ δ᾿ οὖτε πρότερον ὁιδενί ποι κράτοις ἑαυτοῦ εἰς χείρας ἐλθεῖν ἔφη οὖτε τότε Κύρῳ ἴναι ἢθελε, πρὶν ἡ γυνὴ αὐτὸν ἐπεστε καὶ πύτες ἔλαβε. μετὰ δὲ ταῦτα ἐπεὶ συνεγέρσεντο 27 ἀλλήλους, Συέννεσις μὲν ἔδωκε Κύρῳ χρήματα πολλὰ εἰς τὴν στρατιὰν, Κύρος δὲ ἑκείνῳ δῶρα ἄ νομίζεται παρὰ βασίλει τίμια, ὑπὸν χρυσοχάλινον καὶ στρεπτὸν χρυσόν καὶ ψέλλα καὶ ἅκινάκην χρυσόν καὶ στολὴν Περσικήν, καὶ τὴν χώραν μηκέτι ἀφαρπάζεσθαι· τὰ δὲ ἢγασμένα ἀνδράποδα, ἣν που ἐντυγχά-20 νωσίν, ἀπολαμβάνειν.

The troops refuse to advance. Clearchus in great danger.

III. Ἐνταῦθα ἔμενεν Κύρος καὶ ἡ στρατιὰ ἡ μέρας 1 εἴκοσιν· οἱ γὰρ στρατιῶται οὐκ ἔφασαν ἴναι τοῦ πρῶτού· ὑπάπτευσον γὰρ ἦδη ἐπὶ βασιλεία ἴναι· μυ-25 στιθηθήναι δὲ οὐκ ἔπι τοῦτο ἔφασαν. πρῶτος δὲ Κλέ- αρχος τοὺς αὐτὸν στρατιώτας ἐβιάζετο ἴναι· οἱ δὲ αὐτὸν τε ἐβαλλον καὶ τὰ ὑποζύγια τὰ ἑκείνου, ἐπεὶ ἀρξαντο προϊέναι. Κλεάρχος δὲ τότε μὲν μικρὸν 2
εξέφυγε μη καταπετρωθήναι, ύστερον δ', ἐπεὶ ἔγγω ὦτι οὐ δυνήσεται βιάσασθαι, συνήγαγεν ἐκκλησίαν τῶν αὐτοῦ στρατιωτῶν. καὶ πρῶτον μὲν ἐδάκρυε πολὺν χρόνον ἔστως· οἱ δὲ ὅρωντες ἐθαύμαζον καὶ ὁ ἐσιώπων· εἶτα δὲ ἐλέετε τοιάδε.

Speech of Clearchus: “Cyrus has been my friend.”

"Ανδρες στρατιώται, μη θαυμάξετε ότι χαλεπῶς 3 χέρω τοῖς παροῦσι πράγμασιν. ἐμοὶ γὰρ ξένοι Κύρος ἐγένετο καὶ με φεύγοντα ἐκ τῆς πατρίδος τὰ τε ἄλλα ἐτύμησε καὶ μυρίους ἑδωκε δαρεικοὺς· οὐς ἔγα 10 λαβὼν ὦν εἰς τὸ ἴδιον κατεθέμην ἐμοὶ οὐδὲ καθηδν- πάθησα, ἀλλ' εἰς ὑμᾶς ἐδαπάνων.

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

Καὶ πρῶτον μὲν πρὸς τοὺς Ὑπάκας ἑπολέμησα, 4 καὶ ὑπὲρ τῆς Ἑλλάδος ἐτιμωρούμην μεθ' ὑμῶν, ἐκ τῆς Χερσονήσου αὐτοὺς ἐξελαύνων βουλομένους 15 ἀφαιρεῖσθαι τοὺς ἕνοικοντας Ἑλληνας τὴν γῆν. ἐπειδὴ δὲ Κύρος ἐκάλει, λαβὼν ὑμᾶς ἐπορευόμην, ἵνα εἰ τι δεύτερο ὅφελοίν αὐτὸν ἀνθ' ὑμᾶς ἐπαθον ὑπὲρ ἐκείνου.

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

"Επεὶ δὲ ύμεῖς οὐ βουλεσθέ συμπορεύεσθαι, ἀνάγκη 5 20 δὴ μοι ὑμᾶς προδότα τῇ Κύροις φιλία χρήσθαι ἐπὶ πρῶτον ἐκείνων ψευσάμενον μεθ' ὑμῶν εἰναι. εἰ μὲν δὴ δίκαια ποιήσω οὐκ οἶδα, αἱρήσομαι δ' οὖν ὑμᾶς καὶ σὺν ὑμῶν ὑπὲρ δὲν δέχεσθαι. καὶ οὕτως ἐρεῖ οὔ- δεις ἂς ἐγώ, Ἑλληνας ἀγαγῶ εἰς τοὺς βαρβάρους, 25 προδοῦς τοὺς Ἑλληνας τὴν τῶν βαρβάρων φιλίαν εἰλόμην, ἀλλ' ἐπεὶ ύμεῖς ἐμοὶ οὐκ ἐθέλετε πείθεσθαι, 6
έγώ σὺν ὑμῖν ἐφοιμαί καὶ ὁ τι ἀν δεὴ πείσομαι. νομίζω γὰρ ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμάχους, καὶ σὺν ὑμῖν μὲν ἂν οἴμαι εἶναι τίμιος ὅπως ἂν ὃ, ὑμῶν δὲ ἔρημος ἂν οὐκ ἂν ἴκαρος εἶναι ὃ ὀφελέσαι οὐτ' ἂν φίλον ὁφελήσαι οὐτ' ἂν ἔχθρον ἀλέξασθαι. ὃς ἐμοὶ οὐν ιόντος ὑπὲρ ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε.

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

Ταύτα ἔγνων ὁ δὲ στρατιώται οἱ τε αὐτοῦ ἐκείνου 7 καὶ οἱ ἄλλοι ταύτα ἀκούσαντες ἐπήνευσαν παρὰ δὲ 10 Ξενίου καὶ Πασίνων πλείους ἢ δισχίλιοι λαβόντες τὰ ὀπλὰ καὶ τὰ σκευοφόρα ἐστρατοπεδεύσαντο παρὰ Κλέαρχον. Κύρος δὲ τούτων ἀπορῶν τε καὶ λυποῦμενος μεταπέμπετο τὸν Κλέαρχον. ὁ δὲ ἰέναι μὲν οὐκ ἦθελε, λάθρα δὲ τῶν στρατιῶτῶν πέμπων αὐτῶ ἀγγέλων ἐλεγε ὑπεραθρεῖν ὡς καταστησισμένοιν τούτων εἰς τὸ δέον. μεταπέμπεσθαι δὲ ἐκεύλευεν αὐτοῖν. αὐτὸς δὲ οὐκ ἐφη ἰέναι.

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

Μετὰ δὲ ταύτα συναγαγὼν τοὺς θ’ ἑαυτῶν στρατιῶτας καὶ τοὺς προσελθόντας αὐτῶ καὶ τῶν ἄλλων 9 τῶν Βουλόμενον, ἔλεγε τοιάδε. “Ἀνάρεσ στρατιώται, τὰ μὲν δὴ Κύρου δῆλον ὅτι αὐτῶσ ἔχει πρὸς ἡμᾶς ὡσπερ τὰ ἡμέτερα πρὸς ἐκείνον. οὕτω γὰρ ἡμεῖς ἐκείνον ἔτι στρατιώται, ἔτει γε οὐ συνεπόμεθα αὐτῶ, οὕτω ἐκείνοις ἔτι ἡμῖν μισθοδότης. οτι μέντοι άδικοι 10 κεῖσθαι νομίζει ἡφ' ἡμῶν οἴδα. οὕτω καὶ μεταπεμπόμενον αὐτοῦ οὐκ ἔθελε έλθεῖν, τὸ μὲν μέγιστον ἀληθείως ὡς καὶ σύνωδα ἐμαυτοῖ πάντα ἐθευσμένοις
"Cyrus can be severe, and he has great resources."

Other speakers come forward.

Ἐκ δὲ τούτου ἄνωταντο οἱ μὲν ἐκ τοῦ αὐτομάτου, 13 λέγοντες ἃ ἐγνώσκουν, οἱ δὲ καὶ ὑπ’ ἐκεῖνον ἐγκέ- λευστοί, ἐπιδεικνύσε, οὐαὶ ἡ ἀπορία ἂνευ τῆς Κύ- 20 ρου γνώμης καὶ μένει καὶ ἀπείναι. εἰς δὲ ὅς εἰπε, 14 προσποιοῦμενος σπεύδειν ὡς τάχιστα πορεύεσθαι εἰς τὴν Ἑλλάδα, στρατηγοὺς μὲν ἐλέσθαι ἄλλους ὡς τάχιστα, εἰ μὴ βούλεται Κλέαρχος ἀπάγειν· τὰ δ’ ἐπιτήθει· ἄγοράζεσθαι—ἡ δ’ ἁγορὰ ἢν ἐν τῷ βαρ- 25 βαριῷ στρατεύματι—καὶ συσκευάζεσθαι· ἐλθόντας δὲ Κύρον αἰτεῖν πλοῖα, ὡς ἀποπλέοιν· εἰσὶ δὲ μὴ διδῷ ταύτα, ἡγεμόνα αἰτεῖν Κύρον ὀστίς διὰ φιλίας
τῆς χώρας ἀπάξει. ἔαν δὲ μηδέ ἤγεμόνα διδὼ, συν-
τάσσεσθαι τὴν ταχύστην, πέμψιν δὲ καὶ προκαταλη-
ψομένους τὰ ἀκρα, ὅπως μὴ φθάσωσι μῆτε Κῶρος
μῆτε οἱ Κήλικες καταλαβόντες, ὃν πολλοὺς καὶ πολλὰ
χρήματα ἔχομεν ἀνηρπακότες. οὕτως μὲν τοιαῦτα
εἰπε· μετὰ δὲ τοῦτον Κλέαρχος εἰπε τοσοῦτον.

Clearchus refuses to take the lead.

'Ως μὲν στρατηγήσοντα ἐμὲ ταύτην τὴν στρατη-
γίαν μηδεὶς ὑμῶν λεγέτω· πολλὰ γὰρ ἐνορῶ δι᾽ ἂ
ἐμοὶ τοῦτο οὐ ποιητέον· ὡς δὲ τῷ ἀνδρὶ ὃν ἄν ἠλησθὲ
πείσομαι ἢ δυνατὸν μάλιστα, ἵνα εἰδήτε ὦτι καὶ ἄρ-
χεσθαι ἐπίσταμαι ὡς τις καὶ ἄλλος μάλιστα ἀνθρώ-
pων.

Counter-proposals.

Μετὰ τοῦτον ἄλλος ἀνέστη, ἐπιδεικνύσε μὲν τὴν εὐ-
θείαν τοῦ τὰ πλοῖα αὐτεῖν κελεύοντος, ὥσπερ
πάλιν τὸν στόλον Κῶρου ποιουμένου, ἐπιδεικνύσε δὲ
ὡς εὐθέσεις εἰς ἡγεμόνα αὐτῶν παρὰ τοῦτον ὃ λυμαὶ-
νόμεθα τὴν πράξιν. εἰ δὲ καὶ τῷ ἡγεμόνι πιστεύσο-
μεν ὃν ἄν Κῶρος διῶ, τί καλύπει καὶ τὰ ἄκρα ἡμῶν
κελάειν Κῶρον προκαταλαβεῖν; ἐγὼ γὰρ ὁκνοίην
μὲν ἀν ἐἰς τὰ πλοῖα ἐμβαίνειν ἃ ἡμῖν δοῖς, μὴ ἡμᾶς
toῖς τριήρεσι καταδίση, φοβοῦμεν δὲ ἄν τῷ ἡγεμόνι
ἀ δοῖ ἐπέσθαι, μὴ ἡμᾶς ἀγάγη ὅθεν σὺκ ἔσται
ἐξέλθειν· βουλοῦμεν δὲ ἄν ἀκούσαν ἀπὸν Κῶρου
λαθεῖν αὐτὸν ἀπελθῶν· ὃ σὺ δυνατὸν ἐστιν.

"Let us address ourselves directly to Cyrus."

"Αλλ' ἐγὼ φημὶ ταῦτα μὲν φλυαρίας εἶναι· δοκεῖ
δὲ μοι ἄνδρας ἐλθόντας πρὸς Κῦρον ὁπως ἐπι-
tίθειν σὺν Κλεάρχῳ ἐρωτῶν ἐκεῖνον τί βούλεται
Ἡμῶν χρήσθαι· καὶ ἔδωκαν μὲν ή πρᾶξις ἢ παραπτωματικός οὐκέπερ καὶ πρόσθεν ἐχρήτω τοῖς ξένοις, ἔπεσθαι καὶ ἡμᾶς καὶ μη κακίών εἶναι τῶν πρόσθεν τούτω συναναβάντων· εὰν δὲ μείζων ἡ πρᾶξις τῆς πρόσθεν φαύ· 19 ὅνται καὶ ἐπιπονωτέρᾳ καὶ ἐπικυνδυνωτέρᾳ, ἀξιοῦν ἡ πείσαντα ἡμᾶς ἀγειν ἡ πεισθέντα πρὸς φιλίαν ἄφιεν· οὕτω γὰρ καὶ ἐπομενοί ἃν φίλοι αὐτῶ καὶ πρόθυμοι ἐποίμεθα καὶ ἀπόλυμες ἀσφαλῶς ἃν ἀποίιμεν· ὅ τι δὲ ἄν πρὸς ταῦτα λέγη ἀπαγγεῖλαι δεῦρο· ἡμᾶς 10 ἄκουσαντας πρὸς ταῦτα βουλεύεσθαι.

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

*Εδοξε ταῦτα, καὶ ἄνδρας ἐλόμενοι σὺν Κλεάρχῳ 20 πέμπουσιν οἱ ἡρώτων Κύρου τὰ δόξαντα τῇ στρατιᾷ· ὅ δὲ ἀπεκρίνατο ὅτι ἀκούει Ἀβροκόμαν ἐχθρῶν ἄνδρα ἐπὶ τῷ Βηθφάργη ποταμῷ εἶναι, ἀπέχοντα δώδεκα 15 σταθμοὺς· πρὸς τοῦτον ὅτι ἐφὴ βουλεύεσθαι ἐλθεῖν· καὶ μὲν ἢ ἐκεῖ, τὴν δίκην ἐφὴ χρήζειν ἐπιθεῖναι αὐτῷ, ἢν δὲ φεύγῃ, ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα· ἄκουσαντες δὲ ταῦτα οἱ αἱρετοὶ ἀγγέλλουσιν τοῖς στρατιώταισι· τοῖς δὲ ὑποψία μὲν ἢν ὅτι ἂν ἐφὶ πρὸς 20 βασιλεὰ, ὅμως δὲ ἐδόκει ἔπεσθαι. προσαντοῦσι δὲ μισθῶν· ὁ δὲ Κύρος ὑποχρεῖται ἡμιόλιον πᾶσι δώσειν ὃ πρότερον ἔφερον, ἀντὶ δαρεικοῦ τρία ἡμι- δαρεικά τοῦ μηνὸς τῷ στρατιώτῃ· ὅτι δὲ ἐπὶ βασιλεὰ ἄγοι οὐδὲ ἐνταῦθα ἢκουςεν οὐδεὶς ἐν γε τῷ φανερῷ.

Advance. Arrival of the ships at Issus with reinforcements.

25 Ἐντεύθεν ἐξελαύνει σταθμοὺς δύο παρασάγ-1 

γας δέκα ἐπὶ τὸν Ψάρων ποταμόν, οὐ ἢν τὸ εὐρύς τρία πλέθρα. ἐντεύθεν ἐξελαύνει σταθμοὺν ἔνα παρασάγ-
γας πέντε ἐπὶ τὸν Πύραμον ποταμὸν, οὗ ἦν τὸ ἑὔρος στάδιον. ἦντεύθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας πεντεκάideka εἰς Ἰσσοὺς, τῆς Κιλικίας ἐσχάτην πόλιν ἐπὶ τῇ θαλάσσῃ οἰκουμένην, μεγάλην καὶ σιδαίμων. ἦνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ Κύρω 2 παρῆσαν αἱ ἑκ Πελοποννήσου νῆες τριάκοντα καὶ πέντε καὶ ἐπὶ αὐταῖς ναύαρχος Πυθαγόρας Δακεδαιμόνιος. ἦγειτο δ’ αὐταῖς Ταμώς Αὐγύπτιος ἐξ Ἐφέσου, ἐχών ναῦς ἑτέρας Κύρου πέντε καὶ ἐκο- 10 σιν, αἱ ἐποιλόρκει Μίλητον. παρῆν δὲ καὶ Χειρύσσο 3 φος Δακεδαιμόνιος ἐπὶ τῶν νεών, μετάπεμπτος ὑπὸ Κύρου, ἐπτακοσίον ἐχὼν ὄπλιτας, ἰδίως ἐστρατηγεὶ παρὰ Κύρω. αἱ δ’ ἑνε ὄρμουν παρὰ τῆν Κύρου σκηνήν. ἦνταῦθα καὶ οἱ παρὰ Ἀβροκάμῳ μυσθοφό- 15 ροί Ἑλληνες ἀποστάντες ἦλθουν παρὰ Κύρου τετρά- κόσιοι ὄπλιται καὶ συνεστρατεύοντο ἐπὶ βασιλέα.

Advance. Safe passage of the "Syrian Gateway."

Ἐντεύθεν ἐξελαύνει σταθμοὺς ἕνα παρασάγγας 4 πέντε ἐπὶ τύλαι τῆς Κιλικίας καὶ τῆς Συρίας. ἦσαν δὲ ταῦτα δύο τείχη, καὶ τὸ μὲν ἐσωθεὶ τὸ πρὸ τῆς 20 Κιλικίας Συνένεσε εἴχε καὶ Κιλίκων φυλακή, τὸ δὲ ἐξ ὁ πρὸ τῆς Συρίας βασιλείας ἐλέγετο φυλακὴ φυλάττειν. διὰ μέσου δὲ βεῖ τούτων ποταμὸς Κάρ- σος ὄνομα, εὔρος πλέθρου. ἄσπαν δὲ τὸ μέσον τῶν τειχῶν ἦσαν στάδιοι τρεῖς· καὶ παρέλθειν οὐκ ἦν 25 βία· ἦν γὰρ ἡ πάροδος στενὴ καὶ τὰ τείχη εἰς τὴν θαλάσσαν καθήκοντα, ὑπέρθεν δ’ ἦσαν πέτραι ἥλι- βατοι· ἐπὶ δὲ τοὺς τείχεσιν ἀμφωτέρους ἐφεστήκεσαν πύλαι. ταῦτης ἐνεκα τῆς παροδοῦ Κύρου τὰς ναῦς 5
μετεπέμψατο, ὃπως ὀπλίτας ἀποβιβάσειν εἰςω καὶ ἐξω τῶν πυλῶν βιασομένους τοὺς πολεμίους εἰ φυλάττουεν ἐπὶ ταῖς Συρίαις πύλαις, ὅπερ ὕετο πονήσειν ὁ Κῦρος τῶν Ἀβροκόμαν, ἔχοντα πολὺ στράτευμα. 5 Ἀβροκόμας δὲ οὐ τοῦτ’ ἐποίησεν, ἀλλ’ ἐπεί ἤκουσε Κῦρον ἐν Κυκλία ἄντα, ἀναστρέψεις ἐκ Φωικῆς παρὰ βασιλέα ἀπήλαυνεν, ἔχων, ὥς ἐλέγετο, τριάκοντα μυριάδας στρατιᾶς.

Advance. Xenias and Pasion abandon the expedition.

Ἐντεύθεν ἐξελαύνει διὰ Συρίας σταθμὸν ἐνα παρα- 6
10 σάγγας πέντε εἰς Μυρίανδον, πόλιν ὦκουμένην ὑπὸ Φωικῶν ἐπὶ τῇ θαλάττῃ ἐμπόριον δ’ ἦν τὸ χωρίον καὶ ὄρμων αὐτόθι ὀλκάδες τολλαῖ. ἐνταῦθ’ ἐμεναὶ 7 ἡμέρας ἐπτά· καὶ Ξενίας ὁ Ἀρκάς καὶ Πασίων ὁ Μεγαρεὺς ἐμβάντες εἰς πλοῖον καὶ τὰ πλείστου ἄξια ἐνθέμενοι ἀπεπλευσαν, ὡς μὲν τοὺς πλείστους ἔδόκουν, φιλοτιμηθέντες ὅτι τοὺς στρατιώτας αὐτῶν τοὺς παρὰ Κλέαρχον ἀπελθόντας ἤσ σαντ αὐτῶν εἰς τὴν Ἑλλάδα πάλιν καὶ οὗ πρὸς βασιλέα εἰς Κῦρος τὸν Κλέαρχον ἔχειν. ἔπει δ’ ἦσαν ἄφανεις, διὶ θέλθε λόγος ὅτι διὰ- 15 καὶ αὐτῶν Κῦρος τριήρεις· καὶ οἱ μὲν ἄνδροι ὁς δειλινοὺς ἄντας αὐτῶν ληφθῆναι, οἱ δ’ φίλτεροι εἰ ἀλώσουσον.

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

Κῦρος δὲ συγκαλέσας τοὺς στρατηγοὺς ἐπένε. 8 Ἀπολελούπασιν ἡμᾶς Ξενίας καὶ Πασίων. ἄλλ’ εὐ 25 γε μὲν τοῖς ἐπιστάσθην ὅτι οὔτε ἀποδεδράκασιν, οἴδαι γὰρ ὅτι οὐχοῦτα· οὔτε ἀποπεφεύγασιν, ἔχω γὰρ τριήρεις ὥστε ἐλείν τὸ ἐκεῖνων πλοῖον. ἄλλα μᾶ
τούς θεούς οὐκ ἐγωγε αὐτοὺς διώξω, οὐδ’ ἐρεὶ οὕδες ὡς ἐγὼ ἔως μὲν ἂν παρῆ τις χρώμαι, ἐπειδὰν δὲ ἀπέναι βούληται, συλλαβῶν καὶ αὐτοὺς κακῶς ποιῶ καὶ τὰ χρήματα ἀποσυλῶ. ἀλλὰ ίωτων, εἰδότες ὅτι κακίους εἰσὶ περὶ ἡμᾶς ἢ ἡμεῖς περὶ ἐκείνους. καὶ τοι ἔχω γε αὐτῶν καὶ τέκνα καὶ γυναῖκας ἐν Τράλλεσι φρουρούμενα. ἀλλ’ οὐδὲ τούτων στερησόμεθα, ἀλλ’ ἀπολήψομεν τῆς πρόσθεν ἑνεκα περὶ ἐμὲ ἁρετῆς. καὶ ὁ μὲν ταῦτα ἐΐπεν· οἱ δὲ Ἑλληνες, εἰ τις καὶ 9 ἄνθρωπος ἣν πρὸς τὴν ἀνάβασιν, ἀκούοντες τῇ Ἐν Κύρου ἁρετήν ἤδιον καὶ προθυμότερον συνεπορεύοντο.

Advance to Thapsacus on the Enphrates.

Μετὰ ταῦτα Κύρου ἐξελαύνει σταθμοὺς τέταρτας παρασάγγας εἰκοσιού ἐπὶ τῶν Χάλου ποταμοῦ, ὅτα 15τὸ ἐβρος πλέθρου, πλήρη δ’ ἰχθύων μεγάλων καὶ πραεών, οὐς οἱ Σύροι θεοὺς ἐνόμιζον καὶ ἀδικεῖν οὐκ ἔως, οὐδὲ τὰς περισσότερας. αἱ δὲ κώμαι ἐν αἷς ἐσκήνων Παρασάγγας ἦσαν εἰς ζώνην δεδομέναι. ἐντεῦθεν ἐξελαύνει σταθμοὺς πέντε παρασάγγας τρι- 20άκοντα ἐπὶ τὰς πηγὰς τοῦ Δάρδατος ποταμοῦ, οὗ τὸ ἐβρος πλέθρου. ἐνταῦθα ἦσαν τὰ Βελέσιοι βασιλεῖα τοῦ Συρίας ἀρξαντός, καὶ παράδεισος πάνω μέγας καὶ καλὸς, ἔχων πάντα ὅσα ἄραι φύσιν. Κύρος δ’ αὐτῶν ἐξεκομε καὶ τὰ βασιλεῖα κατέκαυσεν. ἐντεῦθεν 11 ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας πεντεκαίθεκα ἐπὶ τὸν Εὐφράτην ποταμοῦ, ὅτα τὸ ἐβρος τετάρτων σταδίων καὶ πόλις αὐτὰ οἶκον ἐκεῖτο μεγάλη καὶ εὐδαίμον Θάψακος ὄνομα. ἐνταῦθα ἐμείνεν ἡμέρας πέντε.
The real object of the expedition is disclosed. The soldiers are angry. Promises of Cyrus.

Καὶ Κῦρος μεταπεμψάμενος τοὺς στρατηγοὺς τῶν Ἑλλήνων ἔλεγεν ὅτι ἡ ὅδὸς ἐστοιτο πρὸς βασιλέα μέγαν εἰς Βαβυλῶνα· καὶ κελεύει αὐτοὺς λέγειν ταῦτα τοῖς στρατιώταις καὶ ἀναπείθειν ἔπεσθαι. οἱ δὲ 12 ἄντικαντες ἐκκλησίαν ἀπῆγγελλον ταύτα· οἱ δὲ στρατιῶται ἐχαλέσαντο τοῖς στρατηγοῖς, καὶ ἔφα−

10 σαν αὐτοὺς πάλαι ταῦτ' εἰδότας κρύπτειν, καὶ οὐκ ἔφασαν λέναι ἐὰν μὴ τοῖς αὐτοῖς χρὴματα διδῷ, ὥστε ποιῆσαι μετὰ Κῦρον ἀναβασί, καὶ 13 ταῦτα οὐκ ἐπὶ μάχην ἱόντων, ἀλλὰ καλοῦντος τοῦ πατρὸς Κῦρον. ταῦτα οἱ στρατηγῷ Κῦρῳ ἀπήγγελλον· ὁ δ' ὑπεσχετο ἄνδρει ἐκάστῳ δώσειν πέντε ἄργυριον μνῆς, ἐπὶν εἰς Βαβυλῶνα ἤκωσι, καὶ τὸν μισθὸν ἐντελῇ μέχρι ἀν καταστήσῃ τοὺς Ἑλλήνας 15 εἰς Ἱωνίαν πάλιν. τὸ μὲν δὴ πολὺ τοῦ Ἑλληνικοῦ οὕτως ἐπεστηθή.

Clever device of Menon to win the favor of Cyrus.

Μένων δὲ πρὶν δήλον εἶναι τί ποιήσουσιν οἱ ἄλλοι στρατιῶται, πότερον ἄμονται Κῦρῳ ἡ οὐ, συνέλεξε τὸ αὐτοῦ στράτευμα χωρίς τῶν ἄλλων καὶ ἔλεξε τάδε. 14 Ἀνδρεσ, ἐάν μοι πεισθητε, οὔτε κυνδυνεύσαντες οὔτε 

20 τοῖς ἄλλων πλέον προτιμῆσεσθε στρατιωτῶν ὕπο Κῦρον. τί οὖν κελεύῃ ποιῇσαι; νῦν δεῖται Κῦρος ἔπεσθαι τοὺς Ἑλλήνας ἐπὶ βασιλέα· ἐγὼ οὖν φημι ὡμᾶς χρὴν διαβῆναι τῶν Βαβράτων 25 ποταμῶν πρὶν δήλον εἶναι ὃ τι οἱ ἄλλοι Ἑλλήνες ἀποκρινοῦνται Κῦρῳ. ἣν μὲν γὰρ ψηφίσωσιν ἐπε−15 σθαι, ὑμεῖς δὲ ἔστε αἱτίοι εἰναι ἄρεστες τοῦ διαβαί−
νεων, καὶ ὡς προθυμοσύνην ὤσιν ύμίν χάριν εἰσεται Κύρος καὶ ἀποδόσει. ἐπίσταται δὲ εἰ τις καὶ ἄλλος· ἢν δὲ ἀποψηφίζωσιν οἱ ἄλλοι, ἀπίμεν μὲν ἄπαντες τούμπαλιν, ύμίν δὲ ὡς μόνοις πειθομένοις πιστοτάτοις χρηστεῖ καὶ εἰς φρονίμια καὶ εἰς λοχαγίας, καὶ ἄλλου ωетесь ἄν δέσῃς οἶδα ὅτι ὥς φίλοι πεινέσθε Κύρου.

Ακούσαντες ταῦτα ἐπείθοντο καὶ διέβησαν πρὶν τοὺς ἄλλους ἀποκρίνασθαι. Κύρος δὲ ἔπει ὡςθεὶς διαβεβηκότας, ἦσθη τε καὶ τῷ στρατεύματι πέμπας Γλοῦν ἔπειν. Ἐγὼ μὲν, ὃ ἀνδρεῖς, ἦδη ύμᾶς ἐπανώ· ὅταν δὲ καὶ ύμεῖς ἐμὲ ἐπανέστητε ἐμοὶ μελήσει, ἡ μηκέτι με Κύρου νομίζετε. οἱ μὲν δὴ στρατιώται ἐν ἐλπίδι μεγάλαις ὀντες ηὗχοντο οὕτων εὐτυχῆς, καὶ Μέλων δὲ καὶ διώρα ἐλέγετο πέμπας μεγαλοπρεπῶς.

Passage of the Euphrates, and advance to the Araxes.

Ταῦτα δὲ ποιήσας διέβαλε· συνείπετο δὲ καὶ τὸ ἄλλο στράτευμα αὐτῷ ἀπαν. καὶ τῶν διαβανώντων τῶν ποταμῶν οὐδεὶς ἐβρέχθη ἀνωτέρω τῶν μαστῶν ὡς τοῦ ποταμοῦ. οἱ δὲ Ἀσπακηνοὶ ἔλεγον ὅτι οὐ-πόθ' οὕτος ὁ ποταμὸς διαβατός γένοιτο πεζῆ εἰ μὴ τότε, ἀλλὰ πλοίοις, ἀ τότε Ἄβροκάμας προών κατέκαυσεν, ἵνα μὴ Κύρος διαβηθῇ. ἔδοκε δὴ θεῖον εἶναι καὶ σαφῶς ὑποχρῄσαι τὸν ποταμὸν Κύρῳ ὥς βασιλεύσωτοι. ἐντεύθεν ἐξελαύνει διὰ τῆς Συρίας σταθ-μοὺς ἐννέα παρασάγγας πεντήκοντα· καὶ ἀφικοῦνται πρὸς τὸν Ἀράξην ποταμόν. ἐνταῦθα ἦσαν κύριαι πολλαὶ μεσταὶ σιτοῦ καὶ οἶνου. ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσυνέστησαν.
Advance through the desert of Arabia. The cavalry go hunting.

V. Ἑντεύθεν ἐξελαύνει διὰ τῆς Ἀραβίας, τὸν Ἔρων φράτην ποταμὸν ἐν δεξιᾷ ἔχων, σταθμοὺς ἐρήμους πέντε παρασάγγας τριάκοντα καὶ πέντε. ἐν τούτῳ δὲ τῷ τόπῳ ἦν μὲν ἡ γῆ πεδίον ἀπαν όμαλῆς ὦστερ θάλαττα, ἀψυχίον δὲ πλῆρες· εἰ δὲ τι καὶ ἄλλο ἐνήν ὦλης ἡ καλάμου, ἀπαντά ἡσαν εὐώδη ὦστερ ἀρώματα. δένδρων δ' οὐδέν ἐνήν, θηρία δὲ παντοῦ, πλεῖστοι 2 ὄνοι ἄγριοι, πολλαὶ δὲ στροφοὶ αἱ μεγάλαι· ἐνήσαν δὲ καὶ ὑπόδεις καὶ δορκάδες· ταῦτα δὲ τὰ θηρία οἱ 10 ἱππεῖς ἐνίοτε ἐδώκον. καὶ οἱ μὲν ὄνοι, ἐπεί τις διώκοι, προδραμόντες ἐσταταν· πολὺ γὰρ τῶν ἱππων ἐτρεχον θάττων· καὶ πάλιν, ἐπεὶ πλησίαζομεν ὀι ἱπποι, ταῦτα ἐποίον, καὶ οὐκ ἦν λαβεῖν εἰ μὴ διαστάντες οἱ ἱππεῖς θηρῶν διαδεχόμενοι. τὰ δὲ κρέα τῶν 15 ἄλσοκομέων ἦν παραπλήσια τοὺς ἐλαφείοις, ἀπαλώτερα δὲ. στροφοὶ δὲ οὐδεὶς ἐλαβεῖν· οἱ δὲ διώξαν-3 τε τῶν ἱππῶν ταχὺ ἐπαύοντο· πολὺ γὰρ ἀπέστα φεύγουσα, τοῖς μὲν τοσὶ δρόμῳ, ταῖς δὲ περεύξων αἴρουσα ὦσπερ ἵστωρ χρωμένη. τὰς δὲ ὑπόδεις αὖ 20 τις ταχὺ ἀναστῇ ἐστὶ λαμβάνειν· πέτονται γὰρ βραχῷ ὦσπερ πέρδικες καὶ ταχὺ ἀπαγορεύουσι. τὰ δὲ κρέα αὐτῶν ἤδειστα ἦν.

March to Corsesote and Pylae. Cattle perish in the desert.
The supply of grain fails.

Πορεύομενοι δὲ διὰ ταύτης τῆς χώρας ἀφικνοῦνται 4 ἐπὶ τὸν Μάσκαν ποταμὸν, τὸ εὔρος πλεθριαῖον. 25 ἐνταῦθα ἦν πόλις ἐρήμη, μεγάλη, ὄνομα δ' αὐτῇ Κορσωτῆ· περιερρέειτο δ' αὐτῇ ὑπὸ τοῦ Μάσκα κύκλῳ. ἐνταῦθ' ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτ
σαντο. ἐντεῦθεν ἐξελαύνει σταθμοὺς ἐρήμους τρεις-καὶ δεκα παρασάγγας ἐνενήκοντα τὸν Βυθράτην ποταμὸν ἐν δεξίῳ ἔχων, καὶ ἀφίκνεται ἐπὶ Πύλας. ἐν τούτωι τοῖσι σταθμοῖσι πολλαὶ τῶν ὑποζυγίων ἀπὸ εἷς λεγό ὑπὸ λυμοῦ· οὐ γὰρ ἦν χόρτος οὐδὲ ἄλλο οὐδὲν δένδρων, ἀλλὰ ψυλή ἦν ἀπάσα ἡ χώρα· οἱ δὲ ἐνοικοῦντες ὅνους ἀλέτας παρὰ τὸν ποταμὸν ὅρυττοντες καὶ ποιοῦντες εἰς Βαβυλῶνα ἤγον καὶ ἐπόλον καὶ ἀνταγορᾶζοντες σύτων ἐξον. τὸ δὲ στρατεύμα ὁ σύτος ἐπέλιπτε, καὶ πρώισθαι οὐκ ἦν ἐν ἡς Ἀχιλλέως ἀγορά ἐν τῷ Κύρου βαρβαρίκῳ, τὴν καπίθην ἀλεύρων ἢ ἀλφίτων τετάρτων σύγλων. ὃ δὲ σύγλος δύναται ἐπιτὰ ὀβολοῖς καὶ ἡμιωβόλιον Ἀττικοῦς· ἢ δὲ καπίθη δύο χοίρικας Ἀττικᾶς ἐχώρει. κρέα σὺν ἐσθίοντες οἱ στρατεύοντες διεγέννυσί τι. ἦν δὲ τούτων τῶν σταθμῶν τὸ ὀστά πάνω μακρώς ἦλθανεν, ὅποτε ἦ ἀρχὸς υδρὸν βουλοῦντο διαστελέσαι ἦ πρὸς χιλῶν.

Splendid discipline of the Persian nobles.

Καὶ δὴ ποτὲ στενοχωρίας καὶ σηλουρ Φανέντος ταῖσ ἀμάξας δυσπορεύτου, ἐπέστη ὁ Κύρος σὺν τοῖσ 20 περὶ αὐτῶν ἀριστους καὶ εἰδαμονεστάτους καὶ ἔταξε Ἐλοῦν καὶ Πύρητα λαβόντας τοῦ βαρβαρικοῦ στρατοῦ συνεκβιβάζειν τὰς ἀμάξας. ἐπεὶ δὲ ἐδόκουν 8 αὐτῶι σχολαῖς ποιεῖν, ὡσπερ ὀργῇ ἐκέλευσε τοὺσ περὶ αὐτῶν Πέρσας τοὺς κρατιστοὺς συνεπιστεύσαι 25 τὰς ἀμάξας. ἐνθα δὴ μέρος τὶ τῆς εὐταξίας ἦν θεασάσθαι. ἥμας γὰρ τοὺσ πορφυροὺς καίδους ὅπον ἐστιν ἐκαστος ἐστηκὼς, ἤπει ὡσπερ ἀν δράμοι τις περὶ νίκης καὶ μάλιστα κατὰ πρανοῦς γηλόφου, ἔχοντες
τούς τε πολυτελεῖσ χιτῶνας καὶ τὰς ποικίλας ἀναξυρίδας, ἐνοι δὲ καὶ στρεπτοὺς περὶ τοὺς τραχήλους καὶ ψέλια περὶ ταῖς χερσίν. εὐθὺς δὲ σὺν τούτοις εἰσπηδήσαντες εἰς τὸν πηλὸν θάττων ἢ ὡς τις ἀν ὣτο 5 μετεώρους ἐξεκόμισαν τὰς ἀμάξας.

Rapidity of the march explained. Traffic with Charmande.

Τὸ δὲ σύμπαν δὴλος ἢν Κύρος ὡς σπείδων πᾶσαν 9 τὴν ὀδὸν καὶ οὐ διατρίβων ὁποῖον μὴ ἐπιστισμὸν ἐνεκα ἢ τινος ἄλλου ἀναγκαῖον ἐκαθέζετο, νομίζων, ὅσῳ μὲν θάττων ἐλθον, τοσοῦτῳ ἀπαρασκευοτέρῳ βασιλεί 10 μαχεῖσθαι, ὅσῳ δὲ σχολαίτερον, τοσοῦτῳ πλέον συναγείρεσθαι βασιλεῖ στράτευμα. καὶ συνιδεῖν δὴ ἢν τῷ προσέχοντι τὸν νοῦν ἢ βασιλέως ἀρχὴ πλήθει μὲν χώρας καὶ ἀνθρώπων ἵσχυρὰ οὖσα, τοῖς δὲ μήκεσι τῶν ὀδών καὶ τῷ διεσπάσθαι τὰς δυνάμεις 15 ἀσθενῆς εἰ τις διὰ ταχέων τὸν πόλεμον ἐποιεῖτο. πέραν δὲ του Ἐὐφράτου ποταμοῦ κατὰ τοὺς ἐρήμους 10 σταθμοὺς ἢν πόλεις εὐδαίμων καὶ μεγάλη, ὅνομα δὲ Χαρμάνδη· ἐκ ταύτης οἱ στρατιώται ἥγοραζον τὰ ἐπιτηδεία, σχεδίας διαβαίνοντες ὅδε. διφθέρας ἀς 20 εἶχον στεγάζοματα ἐπιμπλασαν χόρτον κούφου, εἰτα συνήγον καὶ συνέστων, ὡς μὴ ἀπτεσθαι τῆς κάρφης τὸ ύδωρ· ἐπὶ τούτων διέβαινον καὶ ἐλάμβανον τὰ ἐπιτηδεῖα, ὅνον τε ἐκ τῆς βαλάνου πεποιημένον τῆς ἀπὸ τοῦ φοίνικος καὶ σιῶν μελίνης· τοῦτο γὰρ ἢν 25 ἐν τῇ χώρᾳ πλεῖστον.

A quarrel at the ford. Clearchus attacked.

Ἀμφιλεξάντων δὲ τι ἐνταῦθα τῶν τε τοῦ Μένωνος 11 στρατιωτῶν καὶ τῶν Κλεάρχου, ὁ Κλέαρχος κρώνας
άδικεὶν τὸν τοῦ Μένωνος πληγὰς ἐνέβαλεν· ὃ δὲ ἐλθὼν πρὸς τὸ ἑαυτοῦ στράτευμα ἔλεγεν· ἀκούσαντες δὲ οἱ στρατιώται ἐχαλέπαινον καὶ ὄργυζοντο ἵσχυρῶς τῷ Κλεάρχῳ. τῇ δὲ αὐτῇ ἡμέρᾳ Κλεάρχος ὁ ἐλθὼν ἐπὶ τὴν διάβασιν τοῦ ποταμοῦ καὶ ἔκει κατασκεφάμενος τὴν ἁγορᾶν ἀφίππευε ἐπὶ τὴν ἑαυτοῦ σκηνὴν διὰ τοῦ Μένωνος στρατεύματος σὺν ὀλίγοις τοῖς περὶ αὐτῶν· Κύρος δὲ οὕτω ἦκεν, ἀλλ' ἐτὶ προσηλαυνεῖ· τῶν δὲ Μένωνος στρατιωτῶν ξύλα σχίζων τις ὡς εἰδε Κλεάρχον διελαύνοντα, ὃς τῇ ἀξίων· καὶ οὕτως μὲν αὐτοῦ ἡμαρτεί· ἄλλος δὲ λίθῳ καὶ ἄλλος, εἶτα πολλοί, κραυγῆς γενομένης.

Clearchus advances with his horse against Menon's troops.

Proxenus interposes.

"Ο δὲ καταφεύγει εἰς τὸ ἑαυτοῦ στράτευμα, καὶ εὐθὺς παραγγέλλει εἰς τὰ ὄπλα· καὶ τοὺς μὲν ὀπλίτας αὐτοῦ ἐκέλευσε μεῖνα τὰς ἀσπίδας πρὸς τὰ γόνατα θέντας, αὐτὸς δὲ λαβὼν τοὺς Ὁρᾶκας καὶ τοὺς ἵππεις οἱ ἤσαν αὐτῷ ἐν τῷ στρατεύματι πλείους ἢ τετταράκοντα· τούτων δὲ οἱ πλείον Θράκες· ἢλαυνεν ἐπὶ τοὺς Μένωνος, ὡς οὖν ἔκειν ἐκκεπληχθῆκαί καὶ αὐτὸν Μένωνα, καὶ τρέχειν ἐπὶ τὰ ὄπλα· οἱ δὲ καὶ ἔστασαν ἀποροῦντες τῷ πράγματι. ὁ δὲ Πρόξενος—ἐτυχε 14 γὰρ ὕστερος προσωπίων καὶ τάξεως αὐτῷ ἐπομένῃ τῶν ὀπλιτῶν· εὐθὺς οὖν εἰς τὸ μέσον ἀμφιτέρων ἄγων ἐθετο τὰ ὄπλα καὶ ἐδείχτι τοῦ Κλεάρχου μὴ ποιεῖν ταύτα. ὁ δὲ ἐχαλέπαινεν ὅτι αὐτοῦ ὀλίγου δεήσαντος καταλευσθῆναι πράως λέγοι τὸ αὐτοῦ πάθος, ἐκέλευσε τε αὐτὸν ἐκ τοῦ μέσου ἐξήστασθαι.
Cyrus comes up and quickly stops the quarrel.

'Εν τούτῳ δὲ ἔπηκε καὶ Κύρος καὶ ἐπύθετο τὸ 15 πράγμα: εἰσθαυς δ’ ἔλαβε τὰ παλτὰ εἰς τὰς χεῖρας καὶ σὺν τοῖς παροῦσι τῶν πιστῶν ἤκεν ἐλαίνων εἰς τὸ μέσον, καὶ λέγει τάδε. Κλέαρχε καὶ Πρόξενε καὶ οἱ 16 ἄλλοι οἱ παρόντες Ἕλληνες, οὐκ ἦστε ὅ τι ποιεῖτε. εἰ γάρ των ἀλλήλων μάχην συνάβετε, νομίζετε ἐν τῇ 17 τῇ ἡμέρᾳ ἐμέ τε κατακεκόψεσθαι καὶ ὑμᾶς οὐ πολὺ ἐµοῦ ὑστερον· κακῶς γὰρ τῶν ἠμέτερων ἐχόντων πάντες οὔτοι οὐς ὅρατε βάρβαροι πολεμιώτεροι ἴμιν 10 ἐγονται τῶν παρὰ βασιλεί ὅητων. ἀκούσας ταύτα 17 ὁ Κλέαρχος ἐν ἔαυτῷ ἐγένετο· καὶ παυσάμενοι ἀμφότεροι κατὰ χώραν ἔθεντο τὰ ὁπλα.

Treacherous proposal of Orontas.

VI. 'Εντεύθεν προϊόντων ἐφαίνετο ἤχυν ἵππων καὶ 1 κόπρος· εἰκάζετο δ’ εἶναι ὁ στίβος ὡς δισχιλίων ἵππων. οὕτω προϊόντες ἔκασον καὶ χιλὸν καὶ εἰ τι 15 ἄλλο χρήσιμον ἔν. Ὀροντας δὲ Πέρσης ἀνήρ, γένει τε προσήκων βασιλεί καὶ τὰ πολέμια λεγόμενον ἐν τοῖς ἀρώτοις Περσῶν, ἐπιβουλεύει Κύρῳ, καὶ πρόσθεν πολεμήσας, καταλαγεῖς δὲ. οὕτοις Κύρῳ ἔπειν, εἰ 20 αὐτῷ δοῦν ἵππεας χιλίους, ὅτι τοὺς προκατακάοντας ἵππεας ἢ κατακάνοι ἄν ἐνεδρεύσας ἢ ζώντας πρόλογας αὐτῶν ἄν ἔλοι καὶ κωλύσει τοῦ κάειν ἐπιόντας, καὶ ποιησειν ὅστε μῆποτε δύνασθαι αὐτοῖς ἴδοντας τὸ Κύρου στράτευμα βασιλεί διαγγείλαι. τῷ δὲ 26 Κύρῳ ἀκούσατι ταύτα ἐδόκει ὑφέλιμα εἶναι, καὶ ἐκέλευσεν αὐτὸν λαμβάνει μέρος παρ’ ἐκάστου τῶν ἠγεμόνων.
The traitor betrayed, and brought to trial.

"O δ' Ὀρῶντας νομίσας ἑτοίμους εἶναι αὐτῷ τοὺς ἑπτάς γράψει ἐπιστολήν παρὰ βασιλέα ὅτι ἦξοι ἔχων ἑπτάς ὡς ἂν δύνηται πλείστους ἀλλὰ φράσαται τοὺς ἑαυτοῦ ἱππεύσιν ἐκεῖλεν ὡς φίλοις αὐτῶν ὕποδέχεσθαι. ἔνεν δὲ ἐν τῇ ἐπιστολῇ καὶ τῆς πρόσθεν φιλίαις ὑπομνήματα καὶ πίστεις. ταύτην τὴν ἐπιστολὴν δίδωσι πιστῷ ἀνδρὶ, ὡς ἤστο ὅ δὲ λαβὼν Κύρω δίδωσιν. ἀναγγείον δὲ αὐτῇν ὁ Κύρων συλλαμβάνει Ὀρῶνταν, καὶ συγκαλεῖ εἰς τὴν ἑαυτοῦ σκηνήν.

Πέρσας τοὺς ἀριστοὺς τῶν περὶ αὐτῶν ἐπτά, καὶ τοὺς τῶν Ἑλλήνων στρατηγοὺς ἐκέλευσεν ὑπῆρτας ἀγαγείν, τούτους δὲ θέσας τὰ ὑπερὶ τῆν ἑαυτοῦ σκηνήν. οἱ δὲ ταύτα ἐποίησαν, ἀγαγότες ὡς τρισχίλιους ὑπῆρτας. Κλέαρχον δὲ καὶ εἰσώ παρεκάλεσεν.

οὐμβουλοῦν, ὃς γε καὶ αὐτῷ καὶ τοῖς ἄλλοις ἐδόκει προτυπήθηκαι μάλιστα τῶν Ἑλλήνων. ἐπεὶ δ' ἔξηλθεν, ἔξηγειλε τοὺς φίλοις τῆς κρίσιν τοῦ Ὀρῶντα ὡς ἐγενετο· οὐ γὰρ ἀπάρρητον ἦν. ἔφη δὲ Κύρων ἀρχεῖν τῷ λόγῳ ἐδε.

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

Παρεκάλεσα ὑμᾶς, ἀνδρὲς φίλοι, ὅπως σὺν ὑμῖν 6 βουλευόμενος ὅ τι δίκαιον ἔστι καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων τοῦτο πράξω περὶ Ὀρῶντα τοιτού. τοῦτον γὰρ πρότον μὲν ὁ ἐμὸς πιστὴ ἐδώκειν ὑπῆρτοι εἰναι ἐμοὶ· ἐπεὶ δὲ ταχθεῖς, ὡς ἔφη αὐτῶς, ὑπὸ 25 τοῦ ἐμοῦ ἀδελφοῦ ὑπὸ πολὺ πολεμήσας ἐμοὶ ἔχων τὴν ἐν Σάρδεις ἀκρόπολιν, καὶ ἐγὼ αὐτῶν προσπολεμῶν ἐποίησα ὥστε δοξα τοῦτω τοῦ πρὸς ἐμὲ πολέμου
παύσασθαι, καὶ δεξιὰν ἐλαβον καὶ ἐδωκα, μετὰ ταῦτα, ἦ ἐφη, ὁ Ὀρόντα, ἐστιν ὁ τι σε ἡδίκησα; ἀπεκρίνατο ὅτι οὐ. πάλιν δὲ ὁ Κύρος ἦρωτα, Οὐκοῦν ὑστερον, ὡς αὐτὸς σὺ όμολογεῖς, οὐδὲν ὑπ' ἐμοῦ ἀδικούμενος ἀποστάσεις εἰς Μυσοῦς κακῶς ἐποίεις τὴν ἐμὴν χώραν ὁ τι ἐδύνα; ἐφη ὁ Ὀρόντας. Οὐκοῦν, ἐφη ὁ Κύρος, ὅπως αὐτὸς ἐγενομεν τὴν σαυτοῦ δύναμιν, ἐδόθη ἐπὶ τὸν τῆς Ἀρτέμιδος βαρὼν μεταμέλειαι τέ σοι ἐφησθα, καὶ πείς ἐμὲ πιστὰ πάλιν ἐδωκάς μοι καὶ ἐλαβες παρ' ἐμοῦ; καὶ ταῦθ' ἀμολογεῖ 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, ἐφη ὁ Κύρος, ἀδικηθεῖς ὑπ' ἐμοῦ νῦν τὸ τρίτον ἐπιβουλεύων μοι φανερὸς γέγονας; εἰπόντος δὲ τοῦ Ὀρόντα ὅτι οὐδὲν ἀδικηθεῖς, ἦρωτησεν ὁ Κύρος αὐτόν, Ὀμολογεῖς οὖν περὶ ἐμὲ ἀδίκος γεγενησθαί; Ὡ φαρά ἀνάγκη, ἐφη ὁ Ὀρόντας. ἐκ τοῦτον πάλιν ἦρωτησεν ὁ Κύρος, ἔτι οὖν ἂν γένοιο τῷ ἐμῷ ἀδελφῷ πολέμους, ἐμοί δὲ φίλος καὶ πιστός; δὲ ἀπεκρίνατο ὅτι οὐδ' ἐγενομήν, ὁ Κύρη, σοι γ' ἂν ποτε ἐπὶ δόξαμι. πρὸς ταῦτα Κύρος ἐπὶ τοῖς παρʼ ὅσισιν, Ὡ μὲν ἄνηρ τουαῦτα μὲν πεποίηκε, τοιαῦτα δὲ λέγει· ὑμῶν δὲ σὺ πρῶτος, ὁ Κλέαρχε, ἀποφηναι γνώμην ὁ 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 τῶν ἄνδρα τοῦτον ἐκποδῶν ποιεῖσθαι ὡς τάχιστα, ὡς μηκετί δὲ τοῦτον φυλάττεσθαι, ἀλλὰ σχολὴ ἢ ἡμῖν τὸ κατὰ τοῦτον εἶναι τοὺς ἐθελοντὰς φίλους εἰ ποιεῖν.
ταύτῃ δὲ τῇ γυναῖκι ἐφη καὶ τοὺς ἄλλους προσθέσθαι. 10 μετὰ ταῦτα, ἐφη, κελεύοντος Κύρου ἔλαβον τῆς ζώνης τὸν Ὄρονταν ἐπὶ θανάτῳ ἀπαντεῖς ἀναστάντες καὶ οἱ συγγενεῖς· εἶτα δ’ ἐξῆγον αὐτὸν οἷς προσετάχθη.
5 ἐπεὶ δὲ εἶδον αὐτὸν οὕτε πρόσθεν προσεκύνων, καὶ τότε προσεκύνησαν, καίπερ εἰδότες ὅτι ἐπὶ θάνατον ἁγοτοῦ. ἐπεὶ δὲ εἰς τὴν Ἀρταπάτου σκηνὴν εἰσήκθη 11 τοῦ πυστατόν τῶν Κύρου σκηνωτοῖς, μετὰ ταῦτα ὦντε ζῶντα, Ὄρονταν ὦντες τεθνηκότα, οὔδεὶς εἴδε πῶς 10 ποτὲ οὐδὲ ὥσπερ ἀπέθανεν οὔδεὶς εἴδος ἔλεγεν· εἰκαζόν ὃς ἀλλοί ἄλλαις· τάφος δὲ οὐδεὶς πώποτε αὐτοῦ ἐφάνη.


VII. Ἐν τεύχθεν ἐξελαύνει διὰ τῆς Βαβυλωνίας σταθμὸς τρεῖς παρασάγγας δάδεκα. ἐν δὲ τῷ τρίτῳ σταθμῷ Κύρος ἐξέτασιν ποιεῖται τῶν Ἑλλήνων καὶ τῶν βαρβάρων ἐν τῷ πεδίῳ περὶ μέγας νύκτας· ἑδοκεί γὰρ εἰς τὴν ἐπιούσιαν ἐν ἡδεῖς βασιλέα σὺν τῷ στρατεύματι μαχοῦμεν· καὶ ἐκέλευε Κλέαρχον μὴν τοῦ δεξιοῦ κέρας ὑγεῖσθαι. Ἔνωνα δὲ τοὺς ἑώρων, αὐτῶς δὲ τοὺς ἐαυτοῦ διέταξε. μετὰ δὲ τὴν ἐξέτασιν ἀμα τῇ ἐπιούσῃ ἡμέρᾳ ἦκοντες αὐτόμολοι παρὰ μεγάλου βασιλέως ἀπήγγελλον Κύρῳ περὶ τῆς βασιλείας στρατιᾶς. Κύρος δὲ συγκαλέσας τοὺς στρατηγοὺς καὶ λοχαγοὺς τῶν Ἑλλήνων συνεβού- 25 λεύσετο τε τῶς ἀν τὴν μάχην ποιοῦτο καὶ αὐτῶς παρή- 26 νεῖ θαρρύνων τοῦδέ.

Speech of Cyrus encouraging the Greek generals and captains.

"Ὅ αὐτοῖς Ἑλληνες, οὐκ ἀνθρώπων ἀπορῶν βαρ- 3 βάρων συμμάχους ὑμᾶς ἀγω, ἀλλὰ νομίζων ἀμείνους
καὶ κρείττους πολλῶν βαρβάρων ὑμᾶς εἶναι, διὰ τοῦτο προσέλαβον. ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἑλευθερίας ἢς κέκτησθε καὶ ἢς ὑμᾶς ἔγω εὐδαυμονίζω. εἰ γὰρ ἵστε ὅτι τὴν ἑλευθερίαν ἐλοίμην ἄν 5 ἀντὶ ὧν ἔχω πάντων καὶ ἄλλων πολλαπλασίων. ὅπως 4 δὲ καὶ εἰδήσει εἰς οἶνον ἔρχεσθε ἀγάνακτον ὑμᾶς εἰδώς διδάξω. τὸ μὲν γὰρ πλήθος πολὺ καὶ κραυγὴ πολλῆ ἐπίασιν. ἀν δὲ ταῦτα ἀνασχημάτισε, τὰ ἄλλα καὶ αἰσχύνεσθαι μοι δοκῶ οἶνος ἦμων γνῶσεσθε τοὺς ἐν 10 τῇ χώρᾳ οὕνεκα ἄνθρωποις. ὑμῶν δὲ ἄνδρῶν οὖν καὶ εἶ τῶν ἐμῶν γενομένων, ἔγω ὑμῶν τὸν μὲν οἶκας βουλόμενον ἀπείνα ὑψίστων ὑπηκόους ἀπελθεῖν, πολλοὺς δὲ οἴμαι ποιήσεις τὰ παρ᾽ ἐμοὶ ἐλέεσθαι ἀντὶ τῶν οἴκων.

Objection of Gaulites. Answer of Cyrus.

15 Ἁ Ἕνταῦθα Γαυλύτης παρῶν φίλας Σάμιος, πιστῶς 5 δὲ Κύρος, εἴπε· Καὶ μήν, ὦ Κῦρε, λέγουσί τινες ὅτι πολλὰ ύπισχνεῖ τῶν διὰ τὸ ἐν τοιούτῳ εἶναι τοῦ κωνότοστος, ἀν δὲ εἴ γένηται τι, οὐ μεμνησθάι σὲ φασιν. ἐνιοὶ δὲ οὐδεὶς εἰ μεμνησάτε καὶ βούλοις 20 δύνασθαι ἄν ἀποδοῦναι ὡσα ύπισχνεῖ. ἀκούσας δὲ ταῦτα ἔλεγεν ὁ Κῦρος· Ἀλλ᾽ ἐστι μὲν ἡμῖν, ὦ ἄνδρες, ἢ ἀρχὴ ἡ πατρῴα πρὸς μὲν μεσημβρίαν μέχρι οὗ διὰ καῦμα οὐ δύνανται οἴκειν ἀνθρώποι, πρὸς δὲ ἄρκτον μέχρι οὗ διὰ χειρῶν· τὰ δ᾽ ἐν μέσῳ τοῦτων 25 πάντα σατραπεῖσθαι οἷ τοῦ ἐμοῦ ἀδελφοῦ φίλου. ἤν δ᾽ ἡμεῖς νικήσωμεν, ἡμᾶς δὲ τοὺς ἡμετέρους 7 φίλους τοῦτοι ἐγκρατεῖς ποιήσαι. ὥστε οὐ τοῦτο δέδοικα μὴ οὐκ ἔχω δι᾽ ἑκάστῳ τῶν φίλων ἄν εὖ
γένηται, ἀλλὰ μὴ οὐκ ἔχω ἐκαυνὸς οἷς δῶ. ὑμῶν δὲ τῶν Ἑλλήνων καὶ στέφανον ἐκάστῳ χρυσῶν δώσω.

More promises. Cyrus confident that the king will fight.

Οἱ δὲ ταῦτα ἀκούσαντες αὐτοῖς τε ἦσαν πολὺ προ- 8
θυμότεροι καὶ τοὺς ἄλλους ἐξῆγγελλον. εἰσῆγαν δὲ

5 παρ’ αὐτὸν οἱ τε στρατηγοὶ καὶ τῶν ἄλλων Ἑλλήνων
τινὲς ἤξιοντες εἰδεναι τί σφάσιν ἔσται ἐάν κρατή-
ροσιν. ὁ δὲ ἐμπυλᾶς ἀπαίτεσιν τὴν γνώμην ἀπέ-

περιέ. παρεκκελεύοντο δὲ αὐτῷ πάντας οὐσινπερ διε-

λέγουσιν μὴ μάχεσθαι, ἀλλ’ ὑπισθὲν ἐκατῶν τάπτε-

10 σθαίν. ἐν δὲ τῷ καιρῷ τούτῳ Κλέαρχος ὀδὲ πως ἦρετο

τὸν Κύρον. Οὐκ γὰρ σοι μαχεῖσθαι, ὡς Κύρη, τὸν

ἀδελφὸν; Νῦ Δί, ἐφη ὁ Κύρος, εἴπερ γε Δαρείου

καὶ Παρουσάτιδος ἐστὶ παῖς, ἔμοι δὲ ἀδελφὸς, οὐκ

ἀμαχεὶ ταῦτ’ ἐγὼ λήψομαι.

15 Ἡρωαδία δὴ ἐν τῇ ἐξοπλισίᾳ ἀριθμὸς ἐγένετο τῶν

μὲν Ἑλλήνων ἀστίς μυρία καὶ τετρακοσία, πελτασταῖ

δὲ διωχιλίοι καὶ πεντακόσιοι, τῶν δὲ μετὰ Κύρον

βασιλέων δέκα μυριάδες καὶ ἀρματα δραπανηφόρα

ἀμφὶ τὰ εἴκοσι; τῶν δὲ πολεμίων ἐλέγοντο εἴς

20 ἐκατὸν καὶ εἴκοσι μυριάδες καὶ ἀρματα δραπανηφόρα

διακοσία. ἀλλ’ ὁ δὲ ἦσαν ἐξακισιχύλιοι ἵππεῖς, ὦν

Ἀρταγέρης ἦρχεν· οὗτοι δ’ αὐ ἐπὶ αὐτῶν βασι-

λέως τεταγμένοι ἦσαν. τοῦ δὲ βασιλέως στρατεύ-

12 ματὸς ἦσαν ἄρχοντες καὶ στρατηγοὶ καὶ ἡγεμόνες

25 τεττάρες, τριάκοντα μυριάδων ἐκαστὸς, Ἀβρακόμας,

Τισσαφέρνης, Γαβρύας, Ἀρβάκης. τούτων δὲ παρε-

γένοντο ἐν τῇ μάχῃ ἐνενήκοντα μυριάδες καὶ ἁρ-
ματα δρεπανηφόρα ἐκατόν καὶ πεντήκοντα. Ἀβρο-
κόμας δὲ υστέρησε τῆς μάχης ἡμέρας πέντε, ἐκ
Φωνίκης ἐλαύνων. ταῦτα δὲ ἥγγελλον πρὸς Κύρον οἱ 13
αὐτομολήσαντες παρὰ μεγάλου βασιλέως πρὸ τῆς
μάχης, καὶ μετὰ τὴν μάχην οὐ υστερον ἐλήφθησαν
τῶν πολεμίων ταῦτα ἥγγελλον.

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

Εντεῦθεν δὲ Κύρος ἐξελαύνει σταθμὸν ἕνα παρα-
σάγγας τρεῖς συντητηγέμον τῷ στρατεύματι παντὶ
καὶ τῷ Ἑλληνικῷ καὶ τῷ βαρβαρικῷ. ὁτε γὰρ
ταῦτῃ τῇ ἡμέρᾳ μαχεῖσθαι βασιλέα. κατὰ γὰρ μέ-
σον τῶν σταθμῶν τοῦτον τάφρον ἦν ὁρυκτὴ βαθεία,
τὸ μὲν εὗρος ὅργυαι πέντε, τὸ δὲ βάθος ὅργυαι τρεῖς.
παρετέτατο δὲ ἡ τάφρος ἄνω διὰ τοῦ πεδίου ἔπει δῶ-
πενελεύσιν μέχρι τοῦ Μηδίας πεῖχοι. [ἐνθα
αἱ διώρυχες, ἀπὸ τοῦ Τίγρητος πόταμοῦ ρέουσαι.
εἰσὶ δὲ τεττάρες, τὸ μὲν εὗρος πλεθραίαι, βαθεῖαι δὲ
ἰσχυρῶς, καὶ πλοῦτα πλεῖ ἐν αὐταῖς συταγωγά· εἰσ-
βάλλουσι δὲ εἰς τὸν Εὐφράτην, διαλείπουσι δ’ ἐκά-
στῃ παρασάγγην, γέφυραι δ’ ἔπεισον.] ὃν δὲ παρὰ
τὸν Εὐφράτην πάροδος στενῆς μεταξὺ τοῦ ποταμοῦ
καὶ τῆς τάφρου ὡς εἰκοσι ποδῶν τὸ εὗρος· ταύτην 16
δὲ τὴν τάφρον βασιλεὺς ποιεῖ μέγας ἀντὶ ἐρύματος,
ἐπειδὴ πυρθάνεται Κύρον προσελαύνοντα. ταύτην
δὴ τὴν πάροδον Κύρος τε καὶ ἡ στρατιὰ παρῆλθε
καὶ ἐγένοντο εἰσὶν τῆς τάφρου. ταύτη μὲν ὁμ ὁμ ὁ
ἡμέρα οὐκ ἐμαχέστατο βασιλεὺς, ἀλλ’ ὑποχωροῦντων
φανερὰ ἦσαν καὶ ἑπτὼν καὶ ἄνθρώπων ἰχνῆ πολλά.
A soothsayer rewarded. Cyrus advances with less caution.

"The king is coming!" The call to arms.

VIII. Kài ἥδη τε ἦν ἀμφὶ ἀγορὰν πλῆθουσαν καὶ 1 πλησίον ἦν ὁ σταθμὸς ἔνθα ἔμελλε καταλύειν, ἡνίκα Πατηγώμος ἄνηρ Πέρσης τῶν ἀμφὶ Κύρους πιστῶν 20 προφαίρεται ἐλαύνων ἀνὰ κράτος ἱδρύνετι τῷ ἦπτῳ, καὶ εἰρθῆς τάξιν οἷς ἑνετύγχαν ἔβδοι καὶ ἕβαρβαροι καὶ ἐλληνικοὶ ὅτι βασιλεῖς σὺν στρατεύματι πολλῷ προοϋρχεται ὡς εἰς μάχην παρεσκευασμένος. ἔνθα δὴ πολὺς τάραχος ἐγένετο: ἀυτίκα γὰρ ἔδοκον 25 οἷ Ἑλληνες καὶ πάντες δὲ ἀτάκτους σφύνῳ ἐπιπε- σεῖσθαι. Κύρος τε καταπηδήσας ἀπὸ τοῦ ἄρματος 3 τοῦ θώρακα ἐνέδυ καὶ ἄναβας ἐπὶ τὸν ἦπτὸν τὰ
παλτά εἰς τὰς χείρας ἔλαβε, τοὺς τε ἄλλους πᾶσιν παρήγγελλεν ἐξοπλίζεσθαι καὶ καθίστασθαι εἰς τὴν ἑαυτοῦ τάξιν ἐκαστον.

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

Εὖθα δὴ σὺν πολλῇ σπουδῇ καθίσταντο, Κλέαρ- 4
5 χος μὲν τὰ δεξιὰ τοῦ κέρατος ἔχον πρὸς τῷ Ἑυφράτῃ
ποταμῷ, Πρόξενος δὲ ἐχώμενος, οἴ δ' ἄλλοι μετὰ
τούτων, Μένων δὲ καὶ τὸ στράτευμα τὸ εὐάνυμον
κέρας ἐσχε τοῦ Ἑλληνικοῦ. τοῦ δὲ βαρβαρικοῦ 5
ἰππεῖς μὲν Παφλαγόνες εἰς χιλίους παρὰ Κλέαρχον
10 ἔστησαν ἐν τῷ δεξιῷ καὶ τῷ Ἑλληνικῷ πελταστικῷ,
ἐν δὲ τῷ εὐανύμῳ Ἄρμαῖος τε ὁ Κύρος ὑπαρχὼς καὶ
τὸ ἄλλο βαρβαρικόν. Κύρος δὲ καὶ οἱ ἰππεῖς τοῦ- 6
του ὅσον ἔξακώσιοι ἀκλημένοι θώραξεν μὲν αὐτοὶ καὶ
παραμηρίδιοι καὶ κράνεσι πάντες πλὴν Κύρου. 1
15 Κύρος δὲ ψυλῆν ἔχον τὴν κεφαλὴν εἰς τὴν μάχην
cathistato. λέγεται δὲ καὶ τοὺς ἄλλους Πέρσας ψυλῆς
tai̇s kephalaïs en τῷ πολέμῳ διακινδυνεῦεν. οἴ δ' 7
ἰπποὶ πάντες οἱ μετὰ Κύρου εἶχον καὶ προμετωπίδια
καὶ προστερνίδια. εἶχον δὲ καὶ μαχαίρας οἱ ἰππεῖς
20 Ἑλληνικάς.

In the afternoon the enemy appear, prepared for battle.

Καὶ ἦδη τε ἦν μέσον ἡμέρας καὶ οὕτω καταφάνεις 8
ἔςαν οἱ πολέμιοι. ηνίκα δὲ δείλη ἐγγύνετο, ἐφαίνη
κοινοτὸς ὡσπερ νεφέλη λευκή, χρόνῳ δὲ σφυρὶ
ὡστερον ὡσπερ μελανία τις ἐν τῷ πεδίῳ ἐπὶ πολύ.
25 διότι δὲ ἐγγύτερον ἐγίγνυντο, τάχα δὴ καὶ χαλκός τις
ιστραπτε καὶ αἱ λθύχαι καὶ αἱ τάξεις καταφάνεις
ἐγίγνυντε. καὶ ἦςαν ἰππεῖς μὲν λευκοθάρακες ἐπὶ 9
τοῦ εὐωνύμου τῶν πολεμίων. Τισσαφέρνης ἔλεγε τοῦτον ἄρχειν· ἔχομεν δὲ γερροφόρου, ἔχομεν δὲ ὁπλίται σὺν ποδήρεσι ξυλίνας ἀστίσιν. Λιγύπτιοι δ᾽ οὗτοι ἔλεγοντο εὖν· ἄλλοι δ᾽ ἦπείς, ἄλλοι τοξοται. πάντες δ᾽ οὗτοι κατὰ ἔλθη ἐν πλασίῳ πλήρει ἄνθρωπων ἐκαστὸν τὸ ἔθνος ἐπορεύετο. πρὸ δὲ τοῦτον ἄρματα διαλεύοντα συχνῶν ἀπ’ ἄλληλων τὰ δὴ δρεπανηφόρα καλούμενα· εἶχον δὲ τὰ δρέπανα ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα καὶ ὑπὸ τοὺς διάφοροι εἰς γῇ βλέποντα, ὡς διακόπτειν ὅτως ἐντυχώσαν. ἢ δὲ γνώμη ἦν ὡς εἰς τὰς τάξεις τῶν Ἠλλήνων ἔλωντα καὶ διακόπτοντα. ὁ μὲν Κύρος ἐπεν ὅτε καλέσας παρεκλείσετο τοῖς Ἠλληνικοῖς τὴν κραυγὴν τῶν βαρβάρων ἀνέχεσθαι, ἐφεύσθη τούτοις οὖν γὰρ κραυγὴ ἄλλα συγχὶ ὡς ἀνυστὸν καὶ ἡσυχίᾳ ἐν ἴσῳ καὶ βραδείᾳ προσήχον.

Clearchus refuses to attack the Persian centre.

Καὶ ἐν τούτῳ Κύρος παρελαίποναν αὐτὸς σὺν Πέ—12 γρηγορεῖ τῷ ἔρμηνεῖ καὶ ἄλλοις τρισὶν ἥ τέταρτοι τῷ Κλεάρχῳ ἐβόα. ἀγεῖν τὸ ὁπλάτευμα κατὰ μέσουν τοῖς πολεμίων, ὃτι ἐκεῖ βασιλείας εἰς· κἂν τούτ', ἐφ' ἑκέ, μικρῶν, πάνθ' ἡμῖν πεποίηται. ὁρῶν δὲ ὁ Κλεάρχης τὸ μέσον στήφος καὶ ἀκούσῃν Κύρου ἔχων ὅταν τοῦ εὐωνύμου βασιλέα—τοσοῦτον γὰρ πλήθει περιή βασιλείας ὡστε μέσον τῶν ἐαυτοῦ ἔχων τοῦ Κύρου εὐωνύμου ἔχων ὃν—ἀλλ' ὃμως ὁ Κλεάρχης σὰν ἦθελεν ἀποσπάσας ἀπὸ τοῦ ποταμοῦ τὸ δεξίων κέρας, φοβοῦμενος μὴ κυκλωθῆναι 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 στρατεύμα ὁμαλῶς προήγει, τὸ δὲ 'Ελληνικὸν ἐτὶ ἐν τῷ αὐτῷ μένον συνετάττετο ἐκ τῶν ἐτὶ προσιόντων. καὶ ὁ Κύρος παρελαύνων οὐ πάνω πρὸς αὐτῷ τῷ στρατεύματι κατεβάτω ἐκατέρωσε ἀποβλέπων εἰς τέ τοὺς πολεμίους καὶ τοὺς φίλους. ἵδιον δὲ αὐτὸν ἀπὸ τοῦ 'Ελληνικοῦ Ἑνοφῶν Ἁθηναίων, πελάσας ὡς συναντήσαι ἦρετο εἰ παραγγέλλων: ὁ δὲ ἐπιστήσας εἶπε καὶ λέγειν ἔκελευν πᾶσιν ὧτι καὶ τὰ ἱερὰ καλὰ καὶ τὰ σφάγια καλὰ. ταῦτα δὲ λέγων θορύβου ἦκουσε διὰ τῶν τάξεων ἱόντως, καὶ ἦρετο τῆς ὁ θόρυβος εἰη. ὁ δὲ Κλέαρχος εἶπεν ὧτι σύνθημα παρέρχεται δεύτερον ἦδης καὶ ὅσ εἴδαμες τῆς παραγγέλλει, καὶ ἦρετό ὅ τι εἴη τὸ σύνθημα. ὁ δὲ ἀπεκρίνατο, Ζεὺς σωτὴρ καὶ νίκη. ὁ δὲ Κύρος άκούσας, Ἄλλα δέχομαι τε, ἐφη, 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 ἀυτοῦ χώραν ἀπῆλαινε· καὶ οὐκέτι τρία ἡ τεταρτας στάδια διεχέτην τῷ φάλαιγγε ἀπ' ἀλλήλων ἡμίκα ἐπαινόζον τε οἱ Ἐλληνες καὶ ἠρχοντο ἀντίοι λέναι τοὺς πολεμίους· ὡς δὲ πορευόμενον ἐξεκόμαινε τῇ τῆς φάλαγγος, τὸ ὑπολειπόμενον ἦρξατο δρόμῳ θείν· καὶ ἄμα ἐφθέγξαντο πάντες οἱ τῷ Ἐνυαλίῳ ἐλελύζοντει, καὶ πάντες δὲ ἔθεον. λέγουσι δὲ τινες ὡς καὶ ταῖς ἀσπίσι πρὸς τὰ δόρατα ἐδούπησαν φῶς ποιοῦντες τοὺς ὑπούς. πρὶν δὲ τόξωμα ἐξικνεύσας ἐκκλίνουσιν οἱ βάρβαροι καὶ φεύγουσι· καὶ ἐνταῦθα δὴ ἐδίωκον μὲν κατὰ
κράτος οἱ Ἐλλήνες, ἐβόων δὲ ἀλλήλους μὴ θεὶν δρόμους. ἀλλὰ ἐν τάξει ἐπέστραφα. τὰ δὲ ἀρματα ἐφέροντο. τὰ μὲν δὲ αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ διὰ τῶν Ἐλλήνων κεῖνα ἡμιώχων. οἱ δὲ ἐπεὶ προῆδοιεν, διώσταντο. ἦστι δὲ ὅστις καὶ κατελήφθη ωσπερ ἐν ἑπιποδρόμῳ ἐκπλαγείς. καὶ οὐδὲν μέντοι οὐδὲ τοῦ τούτων παθεῖν ἐφασαν, οὐδὲ ἄλλος δὲ τῶν Ἐλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδὲς οὐδὲν, πλὴν ἐπὶ τῷ εὐωνύμῳ τοξευθῆναι τις ἔλεγε τοῖς

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

10 Κύρος δὲ ὅρων τοὺς Ἐλλήνας ἀκούντας τὸ καθ' αὐτοὺς καὶ διώκοντας, ἡδύμενος καὶ προσκυνούμενος ἢδη ὡς βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτῶν, οὐδ' ὡς ἔξη-χθη διώκειν, ἀλλὰ συνεστεραμένην ἐχων τὴν τῶν ὑπὲρ οἰκουσίων ἐπείναι τάξιν ἐπεμελεῖτο ὁ τι

15 ποιήσαι βασιλεὺς. καὶ γὰρ ὑδει αὐτῶν ὅτι μέγιον ἔχοι τοῦ Περσικοῦ στρατεύματος. καὶ πάντες δὲ οἱ 22 τῶν Βαρβάρων ἀρχοντες μέσον ἐχοντες τὸ αὐτῶν ἡγούνται, νομίζοντες οὗτο καὶ ἐν ἁσφαλεστάτῳ εἶναι ἢ. ὃ ἢ ἴσχυς αὐτῶν ἐκπέμποντο, καὶ εἰ τι παραγ-20 γείλαι χρῆσειν, ἢμισεί τιν ἄρων αἰσθάνεσθαι τὸ στράτευμα. καὶ βασιλεὺς δὴ τὸτε μέσον ἔχων τῆς 23 αὐτοῦ στρατιῶν ὁμοίως ἐξω ἐγένετο τοῦ Κύρου εὐωνύ- μου κέρατος. ἐπεὶ δὲ οὐδεὶς αὐτῷ ἐμάχετο ἐκ. τοῦ αὐτῖν οὐδὲ τοῖς αὐτῶν τεταγμένοις ἐμπροσθεν, ἐπεί-25 καμάτεν ὡς εἰς κύκλωσιν.

Cyrus charges, and attacks the king in person.

*Ἐνθα δὴ Κύρος δεῖγας μὴ ὅπισθέν γενόμενος κατακόψῃ τὸ Ἐλληνικὸν ἐλαύνει αὐτίος καὶ ἐμβα-
λὼν σὺν τοῖς ἐξακοσίοις νικῇ τοὺς πρὸ βασιλέως
tetagmeνους καὶ εἰς φυγὴν ἔτρεψε τοὺς ἐξακοσίοις,
καὶ ἀποκτεῖναι λέγεται αὐτὸς τῇ ἕαυτοῦ χειρὶ Ἀρτα-
γέρσην τὸν ἄρχοντα αὐτῶν. ὡς δὲ ἡ τροπὴ ἐγένετο, 25
διασπεῖρονται καὶ οἱ Κύρου ἐξακόσιοι εἰς τὸ διώκειν
ὁμήσαντες, πλὴν πάνω ὅλιγοι ἄμφῳ αὐτῶν κατε-
λείψαντο σχεδὸν οἱ ὁμοτράπεζοι καλούμενοι. σὺν 26
tούτως δὲ ὦν καθόρα βασιλέα καὶ τὸ ἄμφῳ ἐκεῖνο
στῆφος· καὶ εὐθὺς οὐκ ἥνεκεν, ἀλλ' εἰπὼν 'Τὸν
10 ἀνδρα ὅρῳ ἔτεο ἐπ᾽ αὐτῶν καὶ παίει κατὰ τὸ
στέρνον καὶ τυτρώσκει διὰ τοῦ θώρακος, ὡς φησι
Κησίως ὁ ιατρός, καὶ ἴασθαι αὐτὸς τὸ τραύμα φησι.

Cyrus and his immediate followers are slain.

Παίοντα δ' αὐτῶν ἀκοντίζει τις παλτῷ υπὸ τὸν 27
δόρθαλμον βιαῖος· καὶ ἐνταῦθα μαχόμενοι καὶ βασι-
λείς καὶ Κύρος καὶ οἱ ἄμφῳ αὐτοὺς ὑπὲρ ἐκατέρων,
ὅποσοι μὲν τῶν ἄμφῳ βασιλέα ἀπεθνησκον Κησίως
λέγει· παρ' ἐκεῖνο γὰρ ἦν· Κύρος δὲ αὐτός τε ἀπέ-
θανε καὶ ὁκτὼ οἱ ἀριστοὶ τῶν περὶ αὐτὸν ἐκείνο ἐπ'
 αὐτῷ. Ἀρταπάτης δ' οὐ πιστὸτατος αὐτῷ τῶν ἑκα-
20 πτούχων λέγεται, ἐπειδὴ πεπτωκότα εἶδε Κύρον, κατα-
πηδήσας ἀπὸ τοῦ ἱπποῦ περιπετεσθ' αὐτῷ. καὶ οἱ 29
μὲν φασὶν βασιλέα κελεύσαι τινα ἔπισθαξάι αὐτὸν
Κύρῳ, οἱ δ' ἕαυτὸν ἐπισθαξάσθαι σπασάμενον τὸν
ἀκινάκην· εἰχὲ γὰρ χρυσοῦν· καὶ στρεπτὸν δ' 25 ἐφόρει καὶ ἑλέια καὶ τάλλα ὁσπερ οἱ ἀριστοὶ Περ-
σῶν· ἐτείμητο γὰρ ὑπὸ Κύρου δ' εὐνοοῦν τε καὶ
πιστότητα.
So died Cyrus, the kingliest man since Cyrus the Great.

IX. Κύρος μὲν οὖν οὕτως ἐτελεύτησεν, ἀνὴρ ὁ 1 Ἡροσῶν τῶν μετὰ Κύρου τῶν ἀρχαῖων γενομένων ἐνεργούμενων βασιλικῶτατος τε καὶ ἀρχευών ἀξιώτατος, ὡς παρὰ πάντων ὑμολογεῖται τῶν Κύρου δοκοῦντων ἐν πείρα 5 γενέσθαι.

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

Πρῶτον μὲν γὰρ ἐπὶ πάις ὁ ὦτ' ἐπαιδεύετο καὶ 2 σὺν τῷ ἄδελφῷ καὶ σὺν τῶι ἀλλοις παισί; πάντων πάντα κράτιστος ἐνομίζετο. πάντες γὰρ οἱ τῶι 3 ἀριστῶν Ἡροσῶν παῖδες ἐπὶ ταῖς βασιλείως θύραις 10 παιδεύονται· ἐνθὰ πολλὴν μὲν σωφροσύνην κατα- μάθεις ἀν τις, αὐτχρόν δὲ οὐδὲν οὕτ' ἀκούσας οὐτ' ἰδεῖν ἐστι. θεοῦται δὲ οἱ παιδεὶς καὶ τιμωμένους ὑπὸ 4 βασιλείως καὶ ἀκούοντες, καὶ ἀλλοις ἀτιμαξιμένους· ὥστε εὖθὺς παιδεὶς ὑπεῖς μαυθάνουσιν ἀρχευν τε καὶ 15 ἀρχευσθαί. ἐνθὰ Κύρος αἰδημονεύστατος μὲν πρῶτον 5 τῶν ἠλικιωτῶν ἔδοξε εἶναι, τοῖς τε πρεσβυτέροις καὶ τῶι ἐαυτῶι ὑποδεικτέροις μᾶλλον πείθεσθαι, ἐπεῖτα δὲ φιλιππότατος καὶ τοῖς ἵπποις ἀριστα χρῆσθαι· ἔκρινον δ' αὐτῶι καὶ τῶι εἰς τὸν πόλεμον ἔργων, 20 τοξικῆς τε καὶ ἀκούστεως, φιλομαθέστατον εἶναι καὶ μελετηρότατον. ἐπεῖ δὲ τῇ ἡλικίᾳ ἐπρεπε, καὶ 6 φιλοθηρότατος ὡς καὶ πρὸς τὰ θηρία μέντοι φιλο- κυνικότατος. καὶ ἄρκτον ποτὲ ἐπιφερομένην οὐκ ἐτρεβεν, ἀλλὰ συμπεσῶν κατεσπάσθη ἀπὸ τοῦ 25 ἱπποῦ, καὶ τὰ μὲν ἐπαθεν, ὡς καὶ τὰς ὑπελάς εἰχε, τέλος δὲ κατέκανε· καὶ τὸν πρῶτον μέντοι βοηθη- σαντα πολλοῖς μακαριστῶν ἐποίησεν.
As governor on the coast, he kept faith with friend and foe.

'Επει δὲ κατεπέμφθη ὑπὸ τοῦ πατρὸς στατράπης Ἡ Λυδίας τε καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδοκίας, στρατηγὸς δὲ καὶ πάντων ἀπεδείχθη οἷς καθήκει εἰς Καστωλοῦ πεδίον ἀθροίζεσθαι, πρῶτον μὲν 5 ἐπέδειχεν αὐτῶν ὅτι περὶ πλείστου ποιοῦτο, εἰ τῷ σπείσατο καὶ εἰ τῷ συνθοῦτο καὶ εἰ τῷ ὑπόσχοιτο τῷ μηδαμῶς ψεύδεσθαί. καὶ γὰρ οὖν ἐπίστευσον μὲν 8 αὐτῷ αἱ πόλεις ἐπιτρεπόμεναι, ἐπίστευσον δὲ οἱ ἄνδρες· καὶ εἰ τὶς πολέμως ἐγένετο, σπειραμένου 10 Κύρου ἐπίστευε μηδὲν ἀν παρὰ τὰς σπονδὰς παθεῖν. τοιγαροῦν ἐπεὶ Τισσαφέρνει ἐπολέμησε, πάσαι αἱ 9 πόλεις ἐκοῦσαι Κύρου εὐλογείς ἄντι Τισσαφέρνους. πλὴν Μιλησίων· οὕτω δὲ ὅτι οὐκ ἦθελε τοὺς φεύγοντας προεῖσθαι ἐφοβοῦντο αὐτῶν. καὶ γὰρ ἔργῳ 10 ἐπεδείκνυτο καὶ ἔλεγεν ὅτι οὐκ ἂν ποτέ προοῦτο, ἐπεὶ ἀπαξ φίλος αὐτοῖς ἐγένετο, οὕτως εἰ ἔτι μὲν μείων γένοιτο, ἔτι δὲ κάκιον πράξεων.

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

Φανερὸς δ' ἦν καὶ εἰ τίς τι ἀγαθὸν ἢ κακὸν ποιήσειν αὐτῶν, νικᾶν πειρώμενος· καὶ εὐχὴν δὲ τινες 11 αὐτῶν ἐξέφερον ὡς εὐχοῦτο τοσοῦτον χρόνου ἦν ἕστε νικῶν καὶ τοὺς εὗ καὶ τοὺς κακῶς ποιοῦντας ἀλεξόμενος. καὶ γὰρ οὖν πλεῖστοι δή αὐτῷ ἐνι γε 12 ἀνδρὶ τῶν ἐφ' ἡμῶν ἐπεθύμησαν καὶ χρήματα καὶ πόλεις καὶ τὰ ἐαυτῶν σώματα προεῖσθαι. οὐ μὲν δ' 13 25 οὐδὲ τοῦτ' ἀν τὶς εἶποι ὡς τοὺς κακούργους καὶ ἄδικους εἰς καταγελάν, ἀλλὰ ἀφείδεστα τὰ πάντων ἐτίμωρεῖτο.· πολλάκις δ' ἦν ἰδεῖν παρὰ τὰς στειβομένας
δοὺς καὶ πολὺς καὶ χειρῶν καὶ ὄφθαλμῶν στερομένους ἀνθρώπους· ὥστε ἐν τῇ Κύρων ἀρχῇ ἐγένετο καὶ Ἐλλην καὶ Ἱβραίως μηδέν ἀδικοῦντι ἀδεῶς πορεύεσθαι ὅτι τις ἦθελεν, ἔχοντι δὲ τι προχωροῦν.

He especially honored the brave and upright.

5 Τοὺς γε μέντοι ἁγαθοὺς εἰς πόλεμον ὁμολόγητο διαφερόντως τιμᾶν. καὶ πρῶτον μὲν ἢν αὐτῷ πόλεμος πρὸς Πισίδας καὶ Μυσοῦς· στρατευόμενος οὐ δια τοὺς εἰς ταύτας τὰς χώρας οὐς ἔσω ἐθέλοντας κυνδυνεύειν, τοὺς καὶ ἀρχοντας ἐποίει ἢ κατεστρέφετο χώρας, ἐπειτα δὲ καὶ ἄλλους δώρους εἴματο· ὅσαν φαίνεσθαι τοὺς μὲν ἁγαθοὺς εὐδαίμονεστάτους. 15 τοὺς δὲ κακοὺς δουλοὺς τούτων ἀξιόουσθαι εἶναι. τοιγαροῦν πολλὴ ἢν ἀφθονία αὐτῷ τῶν ἐθελοντῶν κυνδυνεύειν, ὅπως τις οὕτω Κύρων αἰσθήσεσθαι. εἰς 16 γε μὴν δικαιοσύνην εἰ τις φανερὸς γένοιτο ἐπιδεῖκνυσθαι βουλόμενος, περὶ παντὸς ἐποιεῖτο τούτους πλουσιώτερους ποιεῖν τῶν ἐκ τοῦ ἀδίκου φιλοκερδοῦντων.

Loyalty and honest service won from him reward.

Καὶ γὰρ οὐν ἄλλα τε πολλὰ δικαιῶς αὐτῷ διεχεῖ· 17 20 ρίζητο καὶ στρατεύματι ἀληθείᾳ ἐχρήσατο. καὶ γὰρ στρατηγοῦ καὶ λοχαγοῦ, οὐ χρημάτων ἔνεκα πρὸς ἐκείνων ἐπλευσαν, ἐγνωσαν κερδαλεωτέρους εἶναι Κύρῳ καλῶς πειθαρχεῖν ἢ τῷ κατὰ μῆνα κέρδος. ἄλλα 18 μὴν εἰ τίς γε τί αὐτῷ προστάζαντι καλῶς ὑπηρετήσειν, οὐδενὶ πάπυτο ἀχάριστον εἰσαγεῖ τὴν προθυμίαν. τοιγαροῦν κράτιστοι δὴ ὑπηρέται παντὸς ἔργου Κύρῳ ἐλεῖσθαι γενέσθαι. εἰ δὲ τινα ὀρφῆ δεινῶν ὀντα 19
οἰκονόμον ἐκ τοῦ δικαίου καὶ κατασκευάζοντά τε ἦς ἀρχοί χώρας καὶ προσόδους ποιοῦντα, οὐδένα ἄν πάπτωτε ἄφειλετο, ἀλλ' ἀεὶ πλείω προσεδίδομεν· ὡστε καὶ ἡδέως ἐπόνουν καὶ θαρραλέως ἐκτόντο καὶ ὅσα ἐπέπατο τις ἡκίστα Κύρων ἐκρυπτεύει· οὐ γὰρ φθονῶν τοὺς φανερῶς πλουτοῦσιν ἐφαύνετο, ἀλλὰ πειρόμενος χρήσθαι τοὺς τῶν ἀποκρυπτομένων χρήματι.

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

Φίλους γε μήν ὅσους ποιήσαμεν καὶ εὐνόους γνοιῆς ὅντας καὶ ἱκανούς κρίνειες συνεργοὺς εἶναι ὦ τι τυχάνον Βουλόμενος κατεγάζεσθαι, ὑμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι θεραπεύειν. καὶ γὰρ αὐτὸ τοῦτο οὕτε αὐτὸς ἐνεκα φίλων ἔπειτο δεῖσθαι, ὡς συνεργὸς έχοι, καὶ αὐτὸς ἐπείρατο συνεργὸς τοῖς φίλοις κράτιστος εἶναι τοῦτον ὅτου αἰσθάνοιτο ἕκαστον ἐπιθυμοῦντα. δῶρα δὲ πλείστα μὲν οἰμαί εἰς γε ἀνήρ ἐλάμβανε διὰ πολλά· ταῦτα δὲ πάντων δὴ μάλιστα τοῖς φίλοις διεδίδου, πρὸς τοῖς τρόποις ἐκάστου σκοπῶν καὶ ὅτου μάλιστα ὀρφή ἐκαστοῦ δεόμενον.

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

20 Καὶ ὅσα τῷ σώματι αὐτοῦ πέμποι τις ἢ ὃς εἰς τὸν πόλεμον ἢ ὃς εἰς καλλωπισμόν, καὶ περὶ τούτων λέγειν αὐτὸν ἑμασθαν ὅτι τὸ μὲν ἑαυτοῦ σῶμα οὐκ ἄν δύνατο τούτοις πᾶσι κοσμηθῆναι, φίλους δὲ καλῶς κεκοσμημένους μέγιστον κόσμου αἰνδρεῖν νομίζοι. καὶ 24 τὸ μὲν τὰ μεγάλα νικῶν τοὺς φίλους εὖ ποιοῦντα οὐδὲν θαυμαστόν, ἐπειδή γε καὶ δυνατώτερος ἦν τὸ
δὲ τὴν ἐπιμελείαν περιείναι τῶν φίλων καὶ τῷ προθυμεῖσθαι χαρίζεσθαι, τάυτα ἔμοιγε μᾶλλον δοκεῖ ἀγαπᾶτα εἶναι. Κύρος γὰρ ἔπεμπε βίκους οἴνου ἡμι-25 δεῖξις πολλάκις ὅποτε πάντες ἦδυν λάβοι, λέγων ὅτι 5 οὖν δὴ πολλοῖς χρόνον τοῦτον ἦδιοι οἴνῳ ἐπιτύχοι· τοῦτον οὖν σοὶ ἐπέμψε καὶ δεῖχαι σου τῇμέρου τοῦτον ἐκπειν σὺν αὐτὸς μάλιστα φιλεῖς. πολλάκις δὲ χήνας 26 ἡμιβρώτους ἐπέμπε καὶ ἄρτους ἡμίσεα καὶ ἀλλα τοι-αὐτά, ἐπιλέγειν κελεύων τῶν φέροντα, Τοὺς ἴσθη
10 Κύρος· βουλεῖται οὖν καὶ σὲ τούτον γεύσασθαι. ὁτον δὲ χιλός σπάνιος πάνυ εἰπή, αὐτὸς δὲ δύνατον21 παρασκευάσασθαι διὰ τὸ πολλοὺς ἔχειν ὑπηρέτας καὶ διὰ τὴν ἐπιμέλειαν, διαιτηματικῶν ἐκέλευε τοὺς φίλους τοῖς τὰ ἑαυτῶν σώματα ἄγουσιν ὑποποι ἐμ-
15 βάλλειν τοῦτον τὸν χιλόν, ὡς μὴ πεινώντας τοὺς ἑαυτῶν φίλους ἄγωσιν. εἰ δὲ δὴ ποτὲ πορεύοιτο καὶ 28 πλείστοι μέλλοντι ὑπεσθαῖν, προσκαλῶν τοὺς φίλους ἐπιποθαλογεῖν, ὡς δηλούη οὖς τιμᾶ.

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

"Ὕστε ἐγὼ μὲν γε ἐξ ὧν ἀκούω οἴδεαι κρίνω ύπὸ 20 πλειόνων πεφιλήσθαι οὔτε Ἐλλήνων οὔτε Βαρβάρων.
tεκμήριον δὲ τοῦτον καὶ τόδε. παρὰ μὲν Κύρου Ζ9 δουλοῦν οὕτως οὐδεὶς ἀπῆλ πρὸς βασιλέα, πλὴν
Ὀρόντας ἐπισχεῖν καὶ οὕτως δὴ ὅτι ἐν ἔτοι πιστῶν
οἱ εἶναι ταχὺ αὐτὸν ἀπὸ Κύρῳ φιλαῖτερον ἢ ἑαυτῶ.
25 παρὰ δὲ βασιλέως πολλοὶ πρὸς Κύρου ἀπῆλθοιν,
ἐπειδὴ πολέμοι ἀλλήλους ἐγένοτο, καὶ οὕτωι μέντοι
οἱ μάλιστα ὑπ’ αὐτοῦ ἄγαπῶμεν, νομίζοντες παρὰ
Κύρω ὄντες ἀγαθοὶ ἀξιωτέρας ἄν τιμῆς τυγχάνειν ἣ
παρὰ βασιλεῖ. μέγα δὲ τεκμήριων καὶ τὸ ἐν τῇ 30
teleutῇ τοῦ βίου αὐτῶν γενόμενον ὅτι καὶ αὐτῶς ἦν
ἀγαθὸς καὶ κρίνειν ὅρθως ἐδύνατο τοὺς πιστοὺς καὶ
5 εὖνος καὶ βεβαιῶν. ἀποθνῄσκοντος γὰρ αὐτῶν 31
πάντες οἱ περὶ αὐτῶν φίλοι καὶ συντράπεζοι ἀπέθα-
νον μαχόμενοι πλὴν Ἀριαίων. οὗτος δὲ τεταγμένος
ἐτύγχανεν ἐπὶ τῷ εὐωνύμῳ τοῦ ἱππικοῦ ἀρχῶν· ὡς
δὲ ἤσθετο Κύρου πεπτωκότα, ἐφυγεν ἐξὼν καὶ τὸ
10 στράτευμα πᾶν οὐ ἤγειτο.

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

X. Ἐνταῦθα δὴ Κύρου ἀποτέμνεται ἡ κεφαλὴ καὶ 1
ἡ χεῖρ ἡ δεξία. βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων
εἰσπίπτει εἰς τὸ Κύρειον στρατόπεδον· καὶ οἱ μὲν
μετὰ Ἀριαίων οὐκέτι ἵστανται, ἀλλὰ φεύγουσι διὰ τοῦ
15 αὐτῶν στρατόπεδου εἰς τῶν σταθμῶν ἐνθεν ὦρμηντος·
tέταρτος δὲ ἐλέγοντο παρασάγγαι εἶναι τῆς ὁδοῦ.
βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ τά τε ἄλλα πολλὰ διαρ-
20 πάξοντι, καὶ τὴν Φωκαΐδα τὴν Κύρου παλλακίδα τὴν
σοφὴν καὶ καλὴν λεγομένην εἴναι λαμβάνει· ἡ δὲ 3
Μιλησία ἡ νεωτέρα ληφθεῖσα ὑπὸ τῶν ἁμβρὶ βασιλέα,
ἐκφεύγει γυμνὴ πρὸς τῶν Ἑλλήνων, οἱ ἐτυχοῦν ἐν
toῖς σκευοφόροις ὅπλα ἔχοντες καὶ ἀντιταξθέντες
τολλοὺς μὲν τῶν ἀρπαξόντων ἀπέκτειναν, οἱ δὲ καὶ
αὐτῶν ἀπέθανον· οὐ μὴν ἐφυγόν γε, ἀλλὰ καὶ ταῦ-
25 τὴν ἔσωσαν καὶ ἄλλα ὀπόσα 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.

"Ενεπάληθα διέσχων ἄλληλων βασιλέας τε καὶ οἱ Ἑλληνες ὡς τριάκοντα στάδια, οἱ μὲν διώκοντες τοὺς κἀκεῖνοι ὡς πάντας νικῶντες, οἱ δὲ ἀρπάζοντες ὡς ἣδη πάντες νικῶντες. ἐπεὶ δὲ ἠσθοντο οἱ μὲν Ἔλληνες ὅτι βασιλέας σὺν τῷ στρατεύματι ἐν τοῖς σκευοφόροις ἔχον, βασιλεὺς δὲ αὐτὴ ἰσχυοὺς Τισσαφέρνους ὅτι οἱ Ἑλληνες νικῶν τὸ καθ' αὐτῶν καὶ εἰς τὸ πρῶτον οἴχονται διώκοντες, ἐνθα δὴ βασιλεὺς μὲν ἀθροίζει τε τοὺς ἑαυτοῦ καὶ συντάττεται, δ' ὁ Δέκλαιρος ἐβουλεύετο Προξένου καλέσας, πλησιάσας γὰρ ἢν, εἰ πέμποιεν τινὰς ἢ πάντες ὅιεν ἐπὶ τὸ στρατόπεδον ἀρμῆξοντες. ἐν τούτῳ καί βασιλεὺς ἤδη ὅτι προσώπων πάλιν ὡς ἐθόκει ὑπισθεν. καὶ οἱ μὲν Ἑλληνες στραφέντες παρεσκευάζοντο ὡς ταῦτη προσώπων καὶ δεξόμενοι, δ' ὁ βασιλεὺς ταύτῃ μὲν οὐκ ἤγεν, ἢ δ' ἄρρητεν ἔξω τοῦ εὐωφίμου κέρατος ταύτῃ καὶ ἄπαθεν, ἀναλαβὼν καὶ τοὺς ἐν τῇ μάχῃ πρὸς τοὺς Ἑλληνας αὐτομολησάντας καὶ Τισσαφέρνη καὶ τοὺς σὺν αὐτῷ.

How Tissaphernes had charged through the Greek line.

20 Ὅ γὰρ Τισσαφέρνης ἐν τῇ πρώτῃ συνόδῳ οὐκ ἐφύγεν, ἀλλὰ διήλασεν παρὰ τῶν ποταμῶν κατὰ τοὺς Ἑλληνας πελταστάς· διελάβοις δὲ κατέκαυσε μὲν οὔδενα, διαστάντες δ' οἱ Ἑλληνες ἐπαυγοῦν καὶ ἥκοντες αὐτοῖς. Τισσαφέρνης δὲ Ἀμφιπολίτης ἦρξε τῶν 20 πελταστῶν καὶ ἐξέγει τρόμωμος γενέσθαι. δ' ὁ δ' οὖν Τισσαφέρνης ὡς μεῖον ἐχὼν ἀπηλλαγην, πάλιν μὲν
οὐκ ἀναστρέφει, εἰς δὲ τὸ στρατόπεδον ἀφικόμευος
tὸ τῶν Ἑλλήνων ἐκεῖ συντυγχάνει βασιλεῖ, καὶ ὡμοῦ
dὴ πάλιν συνταξάμενοι ἐπορεύοντο. 7

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

'Επεῖ δ' ἦσαν κατὰ τὸ εὐώνυμον τῶν Ἑλλήνων 9
dὲ κέρας, ἐδειμαν οἱ Ἑλλήνες μη προσάγουμεν πρὸς τὸ
kέρας καὶ περιπτύζαντες ἀμφοτέρωθεν αὐτοὺς κατα-
κόψειν. καὶ ἔδοκε αὐτοῖς ἀναπτύσσειν τὸ κέρας
καὶ ποιήσασθαι ὑπισθὲν τῶν ποταμῶν. ἐν δὲ 10
ταῦτα ἐβουλεύοντο, καὶ δὴ βασιλεὺς παραμεμφάμενος
eis τὸ αὐτὸ σχῆμα κατέστησεν αὐτίαν τὴν φάλαγγα
ὡσπερ τὸ πρῶτον μαχοῦμενος συνήθει. ὡς δὲ εἶδον
οἱ Ἑλλήνες ἐγνύσ τε ὄντας καὶ παρατεταγμένους,
ἀθίς παιανίσαντες ἐπῆγαν πολὺ ἐπὶ προθυμότερον ἦ
τὸ πρόσθεν. οἱ δ' αὐτοί βάρβαροι δὲ ἐδέχοντο, ἀλλὰ 11
16 ἐκ πλείονος ή τὸ πρόσθεν ἐφεύγον. οἱ δ' ἐπεδώκοιν
μὲχρι κόμης τινὸς. ἐνταῦθα δ' ἐστησαν οἱ Ἑλλήνες
ὑπὲρ γαρ τῆς κόμης γῆλοφος ἦν, ἕφ' οὐ ἀνεστράφη-12
σαν οἱ ἀμφὶ βασιλεᾶ, πεζοὶ μὲν οὐκέτι, τῶν δὲ ἱπ-
pέων ὁ λόφος ἐνεπλήθη, ὡστε τὸ ποιοῦμενον μη
20 γιγνώσκειν, καὶ τὸ βασίλειον σημεῖον ὅραν ἐφασαν,
ἀετὸν τινὰ χρυσοῦν ἐπὶ πέλτη ἐπὶ ἡπὶ ἠδομίν 

ἔπει δὲ καὶ ἐνταῦθ' ἐχώρον οἱ Ἑλλήνες, λεί-13
ποιοτε δὴ καὶ τὸν λόφον οἱ ἱππεῖς ὃ μὴν ἐτὶ ἀθρόου
ἀλλ' ἄλλοι ἄλλοθεν ἐμπλοῦτο δ' ὁ λόφος τῶν ἱπ-
pέων. τελοῦ δὲ καὶ πάντες ἀπεχώρησαν. οὐ 14
Κλέαρχος οὐκ ἀνεβιβάζει ἐπὶ τὸν λόφον, ἀλλ' ὑπ'
ἀυτὸν στῆσαι τὸ στράτευμα πέμπει Δύκιον τὸν Συρα-
kόσιον καὶ ἄλλον ἐπὶ τὸν λόφον καὶ κελεύει κατιδὸν-
τας τὰ ὑπὲρ τοῦ λόφου τὶ ἔστων ἀπαγγείλαι. καὶ δὲ
Δύκιος ἦλασε τε καὶ ἰδίων ἀπαγγέλλει ὧτι φεύγουσιν
ἀνὰ κράτος.

At sunset the Greeks retire to their plundered camp.

Σχεδὸν δὲ ὅτε ταῦτα ἦν καὶ ἦλιος ἐδύνετο. ἐνταῦθα 16
5 δ’ ἐστησαν οἵ Ἑλληνες καὶ θέμενοι τὰ ὅπλα ἀνεπαύ-
οντο· καὶ ἀμα μὲν ἠθαύμαζον ὡτι οὐδαμὸν Κῦρος
φαίνοντο οὐδὲ ἄλλος ἀπ’ αὐτῶν οὔδεὶς παρείη· οὐ γὰρ
ἡδεσαν αὐτῶν τεθνηκότα, ἀλλ’ εἶκαζον ἡ διώκοντα
οὐχεσθαι ἡ καταληψόμενον τι προεληλακέναι· καὶ 17
10 αὐτοὶ ἐβολευόντο εἰ αὐτοῦ μείναντες τὰ σκευοφόρα
ἐνταῦθα ἁγιοντο ἡ ἀπίων ἐπὶ τὸ στρατόπεδον. ἐδο-
ξεν αὐτοῖς ἀπιέναι· καὶ ἀφικνοῦται ἀμφὶ δορτη-
στὸν ἐπὶ τὰς σκηνὰς. ταύτης μὲν τῆς ἡμέρας τοῦτο 18
τὸ τέλος ἐγένετο. καταλαμβάνουσι δὲ τῶν τε ἄλλων
15 χρημάτων τὰ πλείστα διηρπασμένα καὶ εἰ τι σιτίον
ἡ ποτὸν ἦν, καὶ τὰς ἁμάξας μεστὰς ἀλεύρων καὶ
οίνου, ὅσ παρεσκευασμένοι Κῦρος, ἢν εἰ ποτὲ σφοδρὰ
τὸ στράτευμα λάβοι ἐνδεια, διαδοθεί τοῖς Ἑλληνῶν—
ἡσαν δὲ αὐτοὶ τετρακόσια ὡς ἐλέγοντο ἁμάξας—καὶ
20 ταύτας τότε οἱ σὺν βασιλεῖ διήρπασαν. ὡστε ἀδει-19
πνοι ἢσαν οἱ πλεῖστοι τῶν Ἑλλήνων· ἢσαν δὲ καὶ
ἀνάριστοι· πρὸς γὰρ ἡ καταλῦσα τὸ στράτευμα
πρὸς ἁμάξων βασιλεῦς ἐφάνη. ταύτην μὲν οὖν τὴν
νύκτα οὕτω διεγέρνυτο.
BOOK II.

Tidings reach the Greeks of the death of Cyrus.

I. 'Ows μὲν οὖν ἡθροίσθη Κύρῳ τὸ Ἑλληνικὸν ὡτε 1 ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην ἐστρατεύετο, καὶ ὡσα ἐν ἐκ ἀνόδῳ ἐπράχθη καὶ ὡς ἡ μάχη ἐγένετο καὶ ὡς Κύρος ἐτελεύησε καὶ ὡς ἐπὶ τὸ στρατόπεδον ἐλθὼν ἄττες οἱ Ἑλληνες ἐκουμηνήθησαν οἵομενοι τὰ πάντα νικᾶν καὶ Κύρον ζῆν, ἐν τῷ πρόσθεν λόγῳ διδήλωται. ἂμα 2 δὲ τῇ ἡμέρᾳ συνελθόντες οἱ στρατηγοὶ ἐθαύμαζον ὅτι Κύρος οὔτε ἄλλον πέμποι σημανόντα ὅ τι χρῆ ποιέων οὔτε αὐτὸς φαίνοντο. ἐδοξέων οὖν αὐτοῖς συ- 10 σκευασμένοις ἃ εἴχον καὶ ἐξοπλισμένοις προϊέναι εἰς τὸ πρόσθεν ἓν Κύρῳ συμμίξειαν. ἦδη δὲ ἐν 3 ὀρμῇ ὄντων ἀμα ἡλίῳ ἄνεχοντι ἡλθε ὁ Προκλῆς ὁ Τευθρανίας ἄρχων, γεγονὼς ἀπὸ Δαμαράτου τοῦ Δάκωνος, καὶ Γλοὺς ὁ Ταμώ. οὕτωι ἔλεγον ὅτι ΚΥ- 15 ρος μὲν τέθηκεν, Ἀριάιως δὲ πεφευγὼς ἐν τῷ σταθ- μῷ εἰς μετὰ τῶν ἄλλων βαρβάρων ὀθεν τῇ προτερ- ῳαν ὠρμήντο, καὶ λέγοι ὅτι ταύτην μὲν τῆν ἡμέραν περιμενοῦν αὐτοὺς εἰ μέλλοιεν ἥκειν, τῇ δὲ ἄλλῃ ἀπείναι φαίνῃ ἐπὶ Ἰωνίας, ὅθεντερ ἥθελε.

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

20 Ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ οἱ ἄλλοι Ἑλ- 4 λῆνες πυροδομόμενοι βαρέως ἐφερον. Κλέαρχος δὲ τάδε ἐίτεν. Ἀλλ' ὤφελε μὲν Κύρος ζῆν ἐπεῖ δὲ τετελεύησεν, ἀπαγγέλλετο Ἀριάιω ὁτι ἡμεῖς νικῶμεν τῇ βασιλέᾳ καὶ ὡς ὄρατε οὐδεῖς ἐτι ἡμῶν μάχεται, καὶ 25 εἰ μὴ ἡμεῖς ἠλθετε, ἐπορευόμεθα ἄν ἐπὶ βασιλέᾳ.
The king demands the unconditional surrender of the Greeks.

Καὶ ἦδη τε ἦν περὶ πλήθουσαν ἀγορὰν καὶ ἔρχον-ταί παρὰ βασιλέως καὶ Τισσαφέρνους κήρυκες, οί μὲν ἄλλοι βάρβαροι, ἦν δ’ αὐτῶν Φαλίνως εἰς Ἑλλην, ὅσ ἐτύγχανε παρὰ Τισσαφέρνου ὡν καὶ ἑντίμως ἔχων· καὶ γὰρ προσεποιητὸ ἐπιστήμων εἶναι τῶν ἀμφί τάξεις τε καὶ ὀπλομαχίαις. οὕτω δὲ προσεποιητές καὶ καλέσαντες τοὺς τῶν Ἑλλήνων ἄρχοντας λέγον-

25 σων ὅτι βασιλέως κελεύει τοὺς Ἑλλήνας, ἔπει μικῶν τυγχάνει καὶ Κύρον ἀπέκτονε, παραδόντας τὰ ὀπλα ἰόντας ἐπὶ τάς βασιλείως θύρας εὐρίσκεσθαι ἃν τι δύνωνται ἀγαθῶν.
The Greeks make answer. Phalinus replies to Proxenus.

Ταύτα μὲν ἔποιον οἱ βασιλεῖς κήρυκες· οἱ δὲ 9 Ἑλληνες βαρέως μὲν ἤκουσαν, ὡμος δὲ Κλέαρχος τοσοῦτον ἔπεεν ὅτι οὐ τῶν νικώτων εἴη τὰ ὅπλα παραδιδόναι· ἀλλ', ἔφη, ὑμεῖς μὲν, ὡς ἄνδρες στρατηγοὶ, τούτους ἀποκρύψατε οὐ τι κάλλιστόν τε καὶ ἀριστόν ἔχετε· ἐγὼ δὲ αὐτίκα ἦξοι. ἐκάλεσε γὰρ τις αὐτὸν τῶν υπηρετῶν, ὅπως ὕδοι τὰ ἱερὰ ἐξηρημένα· ἐτυχε γὰρ θυόμενος. ἔμθα δὴ ἀπεκρίνατο 10 Κλεάνωρ ὁ Ἀρκάς πρεσβύτατος ὃν ὅτι πρόσθεν ἀν ἀποθάνουν ἡ τὰ ὅπλα παραδόθησαν· Πρὸξενος δὲ ὁ Ἡθβαίος, Ἀλλ' ἔγω, ἔφη, ὡς Φαλίνως, θαυμάζω πότερα ὡς κρατῶν βασιλείς αἰτεῖ τὰ ὅπλα ἡ ὡς διὰ φιλίαν δώρα. εἶ μὲν γὰρ ὡς κρατῶν, τί δεὶ αὐτὸν αἰτεῖν καὶ οὐ λαβεῖν ἐλθόντα; εἰ δὲ πείσας βουλέται 15 λαβεῖν, λεγέτω τί ἔσται τοὺς στρατιώτας εἰ σὺν αὐτῷ ταύτα χαρίσωσαι. πρὸς ταύτα Φαλίνως ἔπεε, Βασιλεὺς μὲν ἢγεῖται, ἐπεὶ Κῦρον ἀπέκτωνε. τίς γὰρ αὐτῷ ἔστω ὅστις τῆς ἁρχῆς ἀντιποιεῖται; νομίζει δὲ καὶ ὑμᾶς ἐαυτοῦ εἶναι, ἔχων δὲ ἰδία τῇ ἐαυτοῦ χώρα 20 καὶ ποταμῶν ἐντὸς ἀδιαβάτων, καὶ πλῆθος ἀνθρώπων ἐφ' ὑμᾶς δυνάμενοι ἀγαγεῖν ὅσον οὐδ᾿ εἰ παρέχοι ὑμῖν δύνασθε ἄν ἀποκτεῖναι.

Theopompus threatens, and Phalinus twits him. Conciliatory answers.

Μετὰ τούτων Θεόπομπος Ἀθηναῖος ἔπεεν. Ὡ Φα-12 λίνε, νῦν, ὡς σὺ ὁρᾷς, ὑμῖν οὐδέν ἔστων ἀγαθὸν ἄλλο 25 εἰ μὴ ὅπλα καὶ ἄρετή. ὅπλα μὲν οὖν ἔχοντες οἰόμεθα ἄν καὶ τῇ ἁρετῇ χρήσθαι, παραδόντες δ᾿ ἀν ταύτα καὶ τῶν σωμάτων στερηθήναι. μὴ οὖν οἶου
ημῖν διότα μόνα ἄγαθὰ ἦμῖν ὑπὸ τῶν ὑμετέρων ἄγαθῶν μαχοῦμεθα. ἀκούσας δὲ ταῦτα ὁ Φαλίνος ἐγέλασε καὶ εἶπεν, Ἀλλὰ φιλοσοφὶς μὲν ἔοικας, ἡ νεανισκε, καὶ λέγεις οὐκ ἀχάριστα. ἦσθι μέντοι ἀνόητοι ὡν, εἰ οὔει τὴν ὑμετέραν ἄρετὴν περιγενέσθαι ἃν τῆς βασιλείας δυνάμεως. άλλους δὲ τινὰς ἐφασαν λέγειν ὑπομα-14 λακιζομένους ὡς καὶ Κύρῳ πιστοὶ ἐγένοντο καὶ βασιλεῖ ἀν πολλοῦ ἁγίου γένοντο εἰ βούλοντο φίλος 10 γενέσθαι· καὶ εἰτε ἀλλο τι θέλου χρησκεθαι εἰτ᾽ ἐπ᾽ Ἀγνυττον στρατεύειν, συγκαταστρέψαιν ἀν αὐτῶ. 

Cicarchus appeals to Phalinus to advise them what to do.

Ἐν τούτῳ Κλέαρχος ἢκε, καὶ ἡρώτησεν εἰ ἦδη 15 ἀποκεκριμένου εἶν. Φαλίνος δὲ ὑπολαβὼν εἶπεν, οὗτοι μὲν, ὁ Κλέαρχε, ἀλλοσ ἀλλα λέγει· σὺ δ᾽ ἦμῖν εἰπὲ τι λέγεις. ὁ δ᾽ εἶπεν, Ἡγὼ σε, ὁ Φαλίνε, 16 ἀσμενὸς ἐόρακα, οἴμαι δὲ καὶ οἱ ἄλλοι πάντες· σὺ τε γὰρ Ἐλλην εἰ καὶ ἡμεῖς τοσοῦτον ὄντες ὅσους σὺ ὅρας· ἐν τούτοις δὲ ὄντες πράγματι συμβουλευόμεθα σοι τι χρῆ ποιεῖν περὶ δὴν λέγεις. σὺ οὖν πρὸς 17 20 θεῶν συμβουλευόντων ἦμῖν ο τι σοι δοκεῖ κάλλιστον καὶ ἄριστον εἶναι, καὶ ο σοι τιμήν οἴσει ἐς τὸν ἐπειτα χρόνον ἂν λεγόμενον, ὅτι Φαλίνος ποτε περιμβολεῖς παρὰ βασιλείως κελεύσων τοὺς Ἐλληνας τὰ ὀπλα παραδοῦναι συμβουλευόμενοι συνεβουλεύσεν 25 αὐτοῖς τάδε. οἴσθα, δὲ ὅτι ἀνάγκη λέγεσθαι ἐν τῇ Ἐλλάδι ἀν συμβουλεύσῃς. ὁ δὲ Κλέαρχος ταῦτα 18 ὑπήγετο βουλομένος καὶ αὐτῶν τὸν παρὰ βασιλέως προσβεβοῦντα συμβουλεύσαι μὴ παραδοῦναι τὰ ὀπλα,
'όπως εὐκλεπτεὶς μᾶλλον εἶνεν οἱ Ἑλληνες. Φαλῖνος, δὲ ὑποστρέφεις παρὰ τὴν δόξαν αὐτοῦ εἶπεν, Ἕγώ, εἰ 19 μὲν τῶν μυρίων ἐλπίδων μία τις ὠμῶν ἐστὶ σωθῆναι πολεμοῦντας βασιλεῖ, συμβουλεύω μη παραδίδοναι τὰ ὄπλα· εἰ δὲ τοι ἡμείς σωτηρίας ἐστίν ἐλπίς, ἀκοντος βασιλέως, συμβουλεύω σάζεσθαι ὠμῶν ὑπὸ δυνατόν.

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

' Κλέαρχος δὲ πρὸς ταύτα εἶπεν, Ἀλλὰ ταύτα μὲν 20 δὴ σὺ λέγεις· παρ' ἡμῶν δὲ ἀπάγγελλε τάδε ὅτι ἡμεῖς οἰόμεθα, εἰ μὲν δέοι βασιλεῖ φίλους εἶναι, πλεῖον ἄν ἄξιοι εἶναι φίλοι ἔχοντες τὰ ὄπλα ἡ παραδόντες ἄλλοι, εἰ δὲ δέοι πολεμεῖν, ἁμένων ἄν πολέμειν ἔχοντες τὰ ὄπλα ἡ ἄλλῳ παραδόντες. ὁ δὲ Φαλῖνος 21 εἶπε, Ταύτα μὲν δὴ ἀπαγγέλομεν· ἀλλὰ καὶ τάδε ὑμῖν εἶπεῖν ἐκέλευσε βασιλεὺς, ὅτι μένουσι μὲν ὑμῖν αὐτοῦ σπουδαὶ ἔχοντα ψήνουν, προίσχω δὲ καὶ ἀπεισίση πόλεμος. εἴποτε οὖν καὶ περὶ τούτου πότερα μενεῖτε καὶ σπουδαί εἰσιν ἡ ὡς πολέμου ὄντος παρ' ὑμῶν ἀπαγγέλω. Κλέαρχος δ' ἐλέειν, Ἀπάγγελλε τοῖς 22 καὶ περὶ τούτου ὅτι καὶ ἡμῖν ταύτα δοκεῖ ἀσπὲρ καὶ βασιλεῖ. Τί οὖν ταύτα ἔστιν; ἐφη ὁ Φαλῖνος. ἀπεκρίνατο Κλέαρχος, ὅππυρ μὲν μένῳ εἴποτε σπουδαί, ἀπείση δὲ καὶ προίσχω πόλεμος. ὁ δὲ πάλιν ἡρώτησε, 23 Ἀπονδὰς ἡ πόλεμον ἀπαγγέλω; Κλέαρχος δὲ ταύτα πάλιν ἀπεκρίνατο, Σπουδαί μὲν μένουσιν, ἀπείση δὲ καὶ προίσχω πόλεμος. ὁ τί δὲ πούησοι οὐ διεστήμεν.
Ariaeus declines the offer of the Greeks, but invites them to join him.

II. Φαλίως μὲν δὴ ὄχετο καὶ οἱ σὺν αὐτῷ. οἱ δὲ παρὰ Ἀριαίων ἦκον Προκλῆς καὶ Χειρίστοφος. Μένων δὲ αὐτοῦ ἐμενε παρὰ Ἀριαίῳ. οὕτω δὲ ἐλεγον ὅτι πολλοὺς φαίη Ἀριαῖος εἶναι Πέρσας ἐαυτὸι βελτίων, οὐς οὐκ ἂν ἀνασχέσθαι αὐτοῦ βασιλεύοντος. ἄλλ' εἰ βούλεσθε συναπτέναι, ἥκεν ἤδη κελεύει τῆς νυκτός. εἰ δὲ μῆ, αὐρίον πρὸ ἀπέιναι φησίν. ὁ δὲ Ἐκέρχος εἶπεν, Ἀλλ' οὕτω χρὴ ποιεῖν· ἐὰν μὲν ἦκωμεν, ὡσπερ λέγετε· εἰ δὲ μῆ, πράττετε ὑποίον ἄν τι ύμῶν οἴησθε μάλιστα συμφέρειν. ὁ τε δὲ ποιήσων οίδε τούτοις εἶπε.


Μετὰ ταῦτα ἤδη ἡλίου δύναντος συγκαλέσας τοὺς στρατηγοὺς καὶ λοχαγοὺς ἔλεξε τοιάδε. 'Εμοί, ὅ ἄνδρες, θυμεῖσθε ἵνα εἴπῃ βασιλέας οὐκ ἐγίνυτο τὰ ἑτέρα. καὶ εἰκότως ἄρα οὐκ ἐγίνυτο· ὡς γὰρ ἐγὼ νῦν πυθόμασι, ἐν μέσῳ ἡμῶν καὶ βασιλέως ὁ Τίγρης ποταμός ἐστι ναυσιτόρος, ὁν οὐκ ἂν δυναίμεθα ἄνευ πλοίων διαβῆναι· πλοία δὲ ἥμεις οὐκ ἔχομεν. οὐ μὲν δὴ αὐτοῦ γε μένεις οἴον τε· τὰ γὰρ ἐπιτίθεσθα νοῦς ἐστών ἐκεῖν· ἵνα δὲ παρὰ τοὺς Κύρου φίλους πάνυ καλὰ ἡμῖν τὰ ἑτέρα ἦν. ὥσε δὲ οὖν χρῆ 4 ποιεῖν· ἀπίστως δεικνύειν ὅ τι τοῦ ἐκεῖ· ἐπειδὰν δὲ σημεῖῃ τῷ κέρατι ὡς ἀναπαύεσθαι, συνκεκάζεσθε· ἐπειδὰν δὲ τὸ δεύτερον, ἀνατίθεσθε ἐπὶ τὰ ὑποζύγια· 25 ἐπὶ δὲ τῷ τρίτῳ ἐπεσθε τῷ ἡγουμένῳ, τὰ μὲν ὑποζύγια ἐχοντες πρὸς τοῦ ποταμοῦ, τὰ δὲ ὑπλα ἐξο. ταῦτ' ἀκούσαντες οἱ στρατηγοὶ καὶ λοχαγοὶ ἀπῆλ-
θον καὶ ἐποίουν οὕτω. καὶ τὸ λοιπὸν ὁ μὲν ἦρχεν,
oi δὲ ἐπείθοντο, οὐχ ἐλόμενοι, ἄλλα ὀρώντες ὧτι
μόνος ἔφρονει οἷα δεὶ τὸν ἄρχοντα, οἱ δ’ ἄλλοι
ἀπεραμέναν. ἀριθμὸς τῆς ὀδοῦ ἦν ἦλθον εὐ’ Ἐφέ-
ςον τῆς Ἰωνίας μέχρι τῆς μάχης σταθμοὶ τρεῖς καὶ
ἐνενήκοντα, παρασάγαγαν πίετε καὶ τριάκοντα καὶ
πεντακόσιοι, στάδιοι πεντήκοντα καὶ ἕξακισχίλιοι
καὶ μύριοι. ἀπὸ δὲ τῆς μάχης ἐλέγοντο εἶναι εἰς
Βαβυλῶνα στάδιοι ἕξηκοντα καὶ τριάκόσιοι.


10 Ἐπείδηθεν, ἐπεὶ σκότος ἐγένετο, Μιλτοκόρθης μὲν ὁ Ἑραῖς ἔχων τοὺς τε ἱππεὰς τους μεθ’ ἔαυτοῦ εἰς
tεταράκοντα καὶ τῶν πεζῶν Ἐραῖων ὡς τριάκοσίων
νυκτὸς ὤρας πρὸς βασιλέα. Κλέαρχος δὲ τοῖς ἄλλοις
ήγετο κατὰ τὰ παρηγγελμένα, οἱ δ’ εἶποντο καὶ
15 ἄφικονται. εἰς τὸν πρῶτον σταθμὸν παρ’ Ἀριαιῶν
καὶ τὴν ἐκείνου στρατιὰν ἀμφὶ μέσας νύκτας.
καὶ ἐν τάξιν ἔμενοι τὰ ὅπλα συνήλθον ὦς στρατηγοὶ καὶ
λόχαι τῶν Ἐλλήνων παρ’ Ἀριαιῶν. καὶ ὦμοσαν
οἱ τοῦ Ἐλλήνες καὶ ὁ Ἀριαῖος καὶ τῶν συν αὐτῶ οἱ
20 κράτιστοι μῆτε προδόσειν ἅλληλοις σύμμαχοι τε
ἐξεσθαί. οἱ δὲ βάρβαροι προσώμοσαν καὶ ἤγησαν
ταῦτα δ’ ὦμοσαν, σφαξάντες ταῦταν 9 καὶ
κάπρου καὶ κρίου ἐς ἀστιδὰ, οἱ μὲν Ἐλλήνες
βάπποντες ξίφος, οἱ δὲ βάρβαροι λόγχην.

Plan of retreat.

25 Ἐπεὶ δὲ τὰ πιστὰ ἐγένετο, εἶπεν ὁ Κλέαρχος, Ἀγεί
δοκεῖς ὅδεν κρείττω. ο δὲ εἶπεν, Ἡν μὲν ἡθομεν 11 ἀπόντεσ παντελῶς ἂν ὑπὸ λιμοῦ ἀπολοίμεθα: ὑπάρ-
χει γὰρ τὸν ἡμῶν οὐδὲν τῶν ἐπιτηδείων. ἐπιτακαίδεκα
γὰρ σταθμῶν τῶν ἐγγυτάτων οὐδὲ δεῦρο ἱόντες ἐκ τῆς
χώρας οὐδὲν εἶχομεν λαμβάνειν· ἐνθα δὲ τι ἦν,
ἡμεῖς διαπορεύομεν κατεδαπανήσαμεν. τῶν δὲ ἐπι-
τηδείων οὐκ ἀπορήσομεν. πορευτέον δὲ ἡμῶν τοὺς 12
10 πρῶτοις σταθμοῖς ὡς ἂν δυνώμεθα μακροτάτοις, ἵνα
ὡς πλείστον ἀποσπάσαμε τοῦ βασιλικοῦ στρατεύ-
ματος· ἂν γὰρ ἀπαξ δύο ἡ τριάν ἡμερῶν οὐδὲν ἀπό-
σχωμεν, οὐκέτι μὴ δύνηται βασιλεὺς ἡμᾶς καταλα-
βεῖν. οἷγω μὲν γὰρ στρατεύματι οὐ τολμῆσαι ἐφέ-
15 πεσθαι· πολὺν δὲ ἔχων στόλον οὐ δυνησται ταχέως
πορεύεσθαι· ἵσως δὲ καὶ τῶν ἐπιτηδείων σταυεῖ.
ταύτην, ἐφη, τὴν γνώμην ἔχω ἐγώγε.

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

Ἡν δὲ αὕτη ἡ στρατηγία οὐδὲν ἄλλο δυναμένη ἦ 13
ἀποδράμαι ἡ ἀποφυγεῖν· ἡ δὲ τύχῃ ἐστρατήγησε
20 κάλλιον. ἐπεὶ γὰρ ἡμέρα ἐγένετο, ἐπορεύοντο ἐν
dεξία ἑχοντες τῶν ἠλιον, λογιζόμενοι ἢξειν ἁμα ἡλιῶ
δύνοντω εἰς κώμας τῆς Βαβυλωνίας χώρας· καὶ τοῦτο
μὲν οὐκ ἐφεύσθησαν, ἔτι δὲ ἀμφὶ δείλην ἐδοξαν 14
πολεμίους ὀρᾶν ἰππέας· καὶ τῶν τε Ἑλλήνων οἱ μὴ
25 ἐτυχον ἐν ταῖς τάξεσιν ὄντες εἰς τὰς τάξεις έθεον, καὶ
Ἀριστος, ἐτύγχανε γὰρ ἐφ' ἁμάξης πορευόμενο
διότι ἐτέρωτο, καταβὰς ἐθωρακίζετο καὶ οἰ σὺν
αὐτῇ. ἐν οἱ δὲ ὀπλίζουσκον ἦκον λέγοντες οἱ προπεμ-15
φθέντες σκοποὶ ὅτι οὐκ ὑπεῖσ ἐξεν ἀλλ' ὑποζύγια νέμοιτο. καὶ εὐθὺς ἐγνωσαν πάντες ὅτι ἐγγύς ποι ἐστρατοπεδεύετο βασιλείς. καὶ γὰρ καπνὸς ἔφαινεν ἐν κάμας οὐ πρόσω.

First encampment. The enemy terrified.

Κλέαρχος δὲ ἐπὶ μὲν τοὺς πολέμιους οὐκ ἤγεν. 16 ἡδει γὰρ καὶ ἀπειρηκότας τοὺς στρατιώτας καὶ ἀσιτους ὄντας. ἢδη δὲ καὶ ὅμε ἦν οὐ μέντοι οὐδὲ ἀπεκλίνει, φυλαττόμενος μὴ δοκοὶ θεύγειν, ἀλλ' εὐθύωρον ἄγων ἂμα τὸ ἡλίῳ δυομένῳ εἰς τὰς ἐγγυτάτων κάμας τοὺς πρῶτους ἔχων κατεσκήνωσεν, ἐς δὲ διηρπαστὸ ὑπὸ τοῦ βασιλικοῦ στρατεύματος καὶ αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ἡύλα. οἱ μὲν οὖν πρῶτοι 17 ὅμως τρόπω τινὶ ἐστρατοπεδεύσαντο, οἱ δὲ υστεροὶ σκοταίοι προσίσταντες ὡς ἐτύχεσαν ἐκαστοὶ ἡμῖλζον-16το, καὶ κρανγὴν πολλὴν ἐποίουν καλούντες ἄλλη-λους, ὡστε καὶ τοὺς πολέμιους ἀκούειν. ὡστε οἱ μὲν ἐγγύτατα τῶν πολεμίων καὶ ἐφύγον ἐκ τῶν σκηνω-μάτων. δῆλον δὲ τούτῳ τῇ υστεραίᾳ ἐγένετο. οὐτὲ 18 γὰρ ὑποζύγιον ἐγ' οὐδὲν ἐφάνη οὔτε στρατόπεδων 20 οὔτε καπνὸς οὐδαμοῦ πλησίο. ἐξεπλάγη δ' ὡς ἐσώκε, καὶ βασιλείς τῇ ἐφόδῳ τοῦ στρατεύματος. ἐδήλωσε δὲ τούτῳ οἷς τῇ υστεραίᾳ ἐπράττε.

Panic in the Greek camp.

Προϊόνσης μέντοι τῆς νυκτὸς ταύτης καὶ τοῦ 19 Ἔλλης φόβος ἐμπύτευε, καὶ θόρυβος καὶ δοῦπος ἦν 25 ὅποιον εἰκὸς φόβον ἐμπεσοῦντος γίγνεσθαι. Κλέαρχος 20 δὲ Τολμίδην Ἡλείου, ὅτι ἐτύγχανεν ἔχων παρ' ἐαυτῷ κήρυκα ἄριστου τῶν τότε, ἀνεπεῖν ἐκέλευσε σηγήν.
κηρύξαντα ὅτι προαγορεύοντοι οἱ ἄρχοντες, ὅσ ἄν τὸν ἁφέντα τὸν ὄνομ εἰς τὰ ὁπλα μηνύσῃ, ὅτι λήψεται μισθὸν τάλαντον. ἐπεὶ δὲ ταῦτα ἐκηρύχθη, ἔγινον οἱ στρατιωταὶ ὅτι κενὸς ὁ φόβος εἶναι καὶ οἱ ἄρχοντες ἀσῶοι. ἀμα δὲ ὀρθώς παρήγγειλεν ὁ Κλέαρχος εἰς τάξειν τὰ ὁπλα τίθεσθαι τοὺς Ἑλλήνας ὑπὲρ εἰκὸν ὅτε ἦν ἡ μάχη.

Heralds from the king propose a truce.

III. 'O δὲ δὴ ἐγγραφα ὅτι βασιλεὺς ἐξεπλάγη τῇ 1 ἐφόδῳ, τῷ δὲ δῆλον ἦν. τῇ μὲν γὰρ πρόσθεν ἡμέρας 10 πέμπτων τὰ ὁπλα παραδίδοντα εἴκλευε, τότε δὲ ἀμα ἡλικίως ἀνατέλλοντε κήρυκας ἐπεμψε περὶ σπουδῶν. οἱ δὲ ἔπει δὴθον πρὸς τοὺς προφυλακας, ἐξήτου οἱ προφυλακες. Κλέαρχος τυχὼν τότε τὰς τάξεις ἐπισκοπῶν 15 εἶπε τοὺς προφυλακίς κελεῦσαν τοὺς κήρυκας περιμενειν ἅμα ἰδν σχολάσας. ἐπεὶ δὲ κατέστησε τὸ στρατεύμα ἀστὴς καλῶς ἔχειν ὁρᾶσθαι πάντῃ φάλαγγα πυκνην, ἐκτὸς τῶν ὁπλῶν δὲ μηδένα καταφαίρῃ εἶναι, ἐκάλεσε τοὺς ἀγγέλους, καὶ αὐτὸς τε προήλθε τοὺς 20 τε συπληθάτους ἔχων καὶ εὐδεδοτάτους τῶν αὐτῶν στρατιωτῶν καὶ τοις ἄλλοις στρατηγοῖς ταύτα ἐφρώσεν. ἐπεὶ δὲ ἦν πρὸς τοὺς ἄγγελους, ἀνηρέται, τι 4 βουλομένῳ. οἱ δὲ ἔλεγον ὅτι περὶ σπουδῶν ἥκοις ἀνδρεῖς οἴνοις ἱκανοὶ ἔστρελαι τὰ τε παρὰ βασιλεὺς 25 τοῖς Ἑλλήνων ἀπαγγέλλεται καὶ τὰ παρὰ τῶν Ἑλλήνων βασιλεῖ.

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

'O δὲ ἀπεκρίνατο, Ἀπαγγέλλετε τοῖς αὐτῶ ὅτι 5 μάχης δὲ τῷ πρῶτῳ ἀριστον γὰρ οίκ ἔστιν αὐτῷ ὁ
τολμήσων περὶ σπουδῶν λέγειν τοῖς Ἐλλησι μὴ πορίσας ἀριστον. ταύτα ἀκούσαντες οἱ ἀγγελοὶ ἀπῆλαμυν, καὶ ἦκον ταχύ· ὦ καὶ δῆλον ἢν ὅτι ἐγγὺς ποι βασιλεὺς ἢν ἡ ἄλλος τῶν ὦ ἐπετέλεκτο ταύτα πράττειν· ἐλεγον δὲ ὃτι εἰκότα δοκοῦεν λέγειν βασιλεῖ, καὶ ἦκοιεν ἡγεμόνια ἔχοντες οἱ αὐτούς, ἔαν σπουδαῖ γένονται, ἡξούσιω ἐνθεῦ ἐξουσία εἰς προτίθεια. ὃ δὲ ἡρώτα εἰ αὐτοῖς τοῖς ἀνδρᾶσι σπένδουσι τοῖς ἱοῦσι καὶ ἀπισχοῦσι, ἢ καὶ τοῖς ἄλλοις ἐσοντο σπουδαῖ. οἱ δὲ, Ἀπασιν, ἐφάσαν, μέχρι ἀν βασιλεῖ τὰ παρὰ ὑμῶν διαγγελθῇ.

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

"Επεὶ δὲ ταύτα εἶπον, μεταστησάμενοι αὐτοῖς ὁ 8 Κλέαρχος ἐβουλεύετο καὶ ἔδοκεν τὰς σπουδὰς ποιεῖσθαι ταχὺ τε καὶ καθ’ ἡσυχίαν ἐλθεῖν τε ἐπὶ τὰ ἐπιτίθεια καὶ λαβεῖν. ὃ δὲ Κλέαρχος εἶπε, Δοκεὶ ἢ μὲν κάμοι ταύτα· οὐ μὲντοι ταχὺ γε ἀπαγγελῶ, ἀλλὰ διατράψω ἐστὶ ἀν οἰκνήσωσιν οἱ ἀγγελοὶ μὴ ἀποδάξῃ ἡμῖν τὰς σπουδὰς ποιήσασθαι ὑμῖν γε μὲντοι, ἐφη, καὶ τοῖς ἡμετέροις στρατιώταις τὸν αὐτὸν φόβον παρέσεσθαι. ἔπει δὲ ἐδόκει καὶ ρῶς ἔλαβεν, ἀπήγγελ- λεν ὅτι σπένδουσι, καὶ ἐνβῆς ἡγεῖσθαι ἐκεῖνα πρὸς τάπιτιθεῖα. καὶ οἱ μὲν ἡγοῦντο, Κλέαρχος μὲντοι 10 ἐπορεύετο τὰς μὲν σπουδὰς ποιήσαμενος, τὸ δὲ στρατεύμα ἔχων ἐν τάξει, καὶ αὐτὸς ὑπερσοφυλάκει. καὶ 25 ἐνετύχανον τάφροις καὶ αὐλώσων ὕδατος πλήρεσιν ὡς μὴ δύνασθαι διαβαίνειν ἄνευ γεφυρῶν· ἀλλά ἐποιοῦτο ἐκ τῶν φοινίκων οἱ ἦσαν ἐκπεπτωκότες, τοὺς δὲ καὶ ἐξεκόπτον.
Clearchus a vigorous commander. He suspects the king.

Καὶ ἐνταῦθα ἦν Κλέαρχον καταμαθεῖν ὡς ἐπεστά-11
tει, ἐν μὲν τῇ ἀριστηρᾷ χειρὶ τὸ δόρυ ἔχον, ἐν δὲ τῇ
dεξιᾷ βακτηρίαν· καὶ εἰ τις αὐτῶ δοκοῦ ὁ τῶν πρὸς
tούτο τεταγμένων βλακεύει, ἐκλεγόμενος τὸν ἐπιτή-
δειον ἐπαισθεὶν ἂν, καὶ ἀμα αὐτῶς προσελάμβανεν εἰς
tὸν πηλὸν ἐμβαίνων· ὥστε πᾶσιν αὐτῶν εἶναι
μὴ οὔ γυναικεῖον. καὶ ἐτάχθησαν πρὸς αὐτὸ οἱ 12
eἰς τριάκοντα ἐτη γεγονότες· ἐπεὶ δὲ καὶ Κλέαρχον
ἐώρων σπουδάζοντα, προσελάμβανον καὶ οἱ πρεσβύ-
τεροι. πολὺ δὲ μᾶλλον οἱ Κλέαρχος ἔστευδεν, ὑπο-13
πτεύων μὴ αἰὲν ὄντως πλήρως εἶναι τὰς τάφρους ὑπα-
tεστο· οὐ γὰρ ἦν ὧν οἰα τὸ πεδίον ἀρδεύω· ἀλλὰ ἦνα
ἡνὶ πολλὰ προφανοῦτο τοῖς Ἐλλησίοι δεινὰ εἰς τὴν
πορείαν, τοῦτον ἕνεκα βασιλέα ὑπόπτευεν ἐπὶ τὸ
15 πεδίον τὸ ὅπωρ ἀφεικέναι.

Ample supplies secured.

Πορεύόμενοι δὲ ἀφίκοντο εἰς κάμας ὅθεν ἀπέδειξαν 14
οἱ ἡγεμόνες λαμβάνειν τὰ ἐπιτήδεια. ἐνην δὲ σύνος
πολὺς καὶ οῖνος φωικών καὶ ὀξὸς ἐφητῶν ἀπὸ τῶν
αὐτῶν. αὐταὶ δὲ αἱ βάλανοι τῶν φωικῶν οίας μὲν 15
20 ἐν τοῖς Ἐλλησίοι ἔστιν ἱδεῖν τοῖς οἰκεῖστις ἀπέκειντο,
αἱ δὲ τοῖς δεσπόταις ἀποκείμεναι ἤσαν ἀπὸλεκτον,
θαυμάσσαι τοῦ κάλλους καὶ μεγεθοῦς, ἡ δὲ ὤψ
ηλέκτων οὐδὲν διέφερε· τὰς δὲ τινας ἔφρακνοντες
τραγήματα ἀπετίθεσαν. καὶ ἦν καὶ παρὰ πότον ἢδυ
25 μέν, κεφαλαλγεῖς δὲ· ἐνταῦθα καὶ τὸν ἐγκέφαλον 16
tοῦ φωικοῦ πρῶτον ἔφαγον οἱ στρατιώται, καὶ οἱ
πολλοὶ ἔθαυμασαν τὸ τε εἶδος καὶ τὴν ἰδιότητα τῆς
Ἡδονῆς. ἦν δὲ σφόδρα καὶ τούτῳ κεφαλαλγεῖς. Ὁ δὲ φοίνιξ ὁθεν ἔξαιρεθεὶς ὁ ἐγκέφαλος ὁλὸς αὐαίνετο. Conference with Tissaphernes.

Ἐνταῦθα ἐμείναν ἡμέρας τρεῖς. καὶ παρὰ μεγάλον 17 βασιλέως ἦκε Τισσαφέρνης καὶ ὁ τῆς βασιλεῶς 5 γυναικὸς ἀδελφὸς καὶ ἄλλοι Πέρσαι τρεῖς. δοῦλοι δὲ πολλοὶ εὑπτομο. ἔπει δὲ ἀπήντησαν αὐτοῖς οἱ τῶν Ἑλλήνων στρατηγοὶ, ἔλεγε πρῶτος Τισσαφέρνης δι’ ἐρμηνείας τοιάδε. Ἔγω, ὁ ἄνδρες Ἑλληνες, γείτων 18 οἴκῳ τῇ Ἑλλάδι, καὶ ἐπεὶ ὑμᾶς εἶδον εἰς πολλὰ καὶ ἀμήχανα πεπτωκότας, εὔρημα ἐποιησάμην εἰ πως δυνάμην παρὰ βασιλέως αὐτήσασθαι δοῦναι ἐμοὶ ἀποσωσθαί ὑμᾶς εἰς τὴν Ἑλλάδα. οἶμαι γὰρ ἂν οὐκ ἀχαρίστως μοι ἔχειν οὐτε πρὸς ὑμῶν οὐτε πρὸς τῆς πάσης Ἑλλάδος. ταῦτα δὲ γνοὺς ἦτούμην βασιλέα. 19 λέγων αὐτῷ ὅτι δικαίως ἂν μοι χαρίζοιτο, ὅτι αὐτῷ Κύρον τε ἐπιστρατεύοντα πρῶτος ἦγγειλα καὶ βοήθειαν ἔχων ἀμα τῇ ἄγγελῳ ἀφικόμην, καὶ μόνος τῶν κατὰ τοὺς Ἑλλήνας τεταγμένων οὐκ ἔφυγον, ἀλλὰ διήλασα καὶ συνέμειξα βασιλεῖ ἐν τῷ ὑμετέρῳ 20 στρατοπέδῳ, ἔθνα βασιλεῖς ἀφίκετο ἐπεὶ Κύρον ἀπέκτεινε, καὶ τοὺς σὺν Κύρῳ βαρβάρους ἐδιώκα σὺν τοῖς πάροισι νῦν μετ’ ἔμοι, οὕπερ αὐτῷ εἰσὶ πιστότατοι.

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

Καὶ περὶ μὲν τούτων ὑπέσχετο μοι βουλεύσεσθαι. 20 ἐρέσθαι δὲ μὲ ὑμᾶς ἐκέλευεν ἐλθόντα τίνος ἐνεκεν ἐστρατεύσετε ἐπ’ αὐτῶν. καὶ συμβουλεύοις ὑμῖν μετρώς ἀποκρίνασθαι, ἢν μοι εὐπρακτότερον ἢ ἔαν
τι δύνωμαι ἀγαθὸν ὑμᾶν παρ᾿ αὐτοῦ διαπράξασθαι. πρὸς ταῦτα μεταστάντες οἱ Ἐλληνες ἐβουλεύοντο· 21 καὶ ἀπεκρίναντο, Κλέαρχος δ᾿ ἔλεγεν· Ἡμεῖς οὔτε συνήλθομεν ὡς βασιλεῖ πολεμήσουσας οὔτε ἐπορεύσαμεν· ἐπὶ βασιλεία, ἀλλὰ πολλὰς προφάσεις Κύρος εὑρίσκετο, ὡς καὶ οὐ εὗ ὑσθα, ἵνα ἕμασ τε ἀπαρασκεύωμεν λάβοι καὶ ἕμασε ἐνθάδε ἀγάγοι. ἔπει μέντοι 22 ὡς αὐτόν ἐφορώμεν ἐν δεινῷ οἴντα, ἀνεχῶντες καὶ θεοὺς καὶ ἀνθρώπους προδοῦναι αὐτῶν, ἐν τῷ πρό- 10 οτθεν ἤρθοι παρέχοντες ἔμας αὐτοὺς εὗ ποιεῖν. ἔπει 23 δὲ Κύρος τέθνηκεν, οὕτω βασιλεῖ ἀντιποιοῦμεθα τῆς ἀρχῆς ὡς ἐστιν ὅτου ἐνεκα βουλούμεθα ἢν τὴν βασιλείας χώραν κακῶς ποιεῖν, οὐδ᾿ αὐτὸν ἀποκτείνας ἢν ἐθέλουμεν· πορευόμεθα δ᾿ ἢν οὔκαδε, εἰ τοις ἕμας μὴ λυποῦτ᾿ ἀδικοῦντα μέντοι πειρασόμεθα σὺν τοῖς θεοῖς ἁμώνασθαι. εὰν μέντοι τις ἕμας καὶ εὗ ποιῶν υπάρχῃ, καὶ τοῦτον εἰς γε δύναμιν οὐχ ἡττησόμεθα εὗ ποιεῖτε.

The king consents. Compact with Tissaphernes.

Ὁ μὲν οὖτως εἶπεν· ἀκούσας δὲ ὁ Τισσαφέρνης, 24 20 Ταῦτα, ἐφη, ἐγὼ ἀπαγγελῶ βασιλεῖ καὶ ἕμιν πάλιν τὰ παρ᾿ ἐκεῖνον· μέχρι δ᾿ ἢν ἐγὼ ἤκου οἱ σπουδαῖοι ἐπάντων ἀγοράν δὲ ἕμεν ἐπεξερεύομεν. καὶ εἰς μὲν 25 τὴν ωστεραίνοις υἱῷ ἴκεν· ὡς οἳ Ἐλληνες ἐφροντιζοῦσιν· τῇ δὲ τρίτῃ ἥκων ἔλεγεν ὅτι διαπετραγμένοις 26 ἢκεν παρὰ βασιλέως δοθήκαται αὐτῶ ζόζειν τοὺς Ἐλληνας, καὶ περὶ πολλῶν ἀντιλεγόντων ὡς οὐκ ἄξιον εἶσθι βασιλεῖ ἠφείναι τούς ἐφ᾿ ἐαυτῶν στρατευσάμενοις. τέλος δὲ εἰπε, Καὶ νῦν ἐξεστίν ὑμῖν πιστὰ 26
λαβεῖν παρ' ἡμῶν ἡ μὴν φιλίαν παρέξειν ὑμῖν τὴν χώραν καὶ ἀδόλως ἀπάξειν εἰς τὴν Ἑλλάδα ἀγορὰν παρέχοντας· ὅπον δὲ ἂν μὴ ἦ πρίασθαι, λαμβάνειν ὑμᾶς ἐκ τῆς χώρας ἐάσομεν τὰ ἐπιτήδεια. ὑμᾶς δὲ 21 ἂν ἡμῖν δεήσει ὁμόσαι ἡ μὴν πορεύεσθαι ὡσ διὰ φιλίας ἁσινῶς, σῆτα καὶ ποτὰ λαμβάνοντας ὅποταν μὴ ἀγοράν παρέχωμεν· ἦν δὲ παρέχωμεν ἀγοράν, ὁμομένους ἔξειν τὰ ἐπιτήδεια. ταῦτα ἔδοξε, καὶ 28 ἃμοσαν καὶ δεξίας ἔδοσαν Τισσαφέρης καὶ ὁ τῆς βασιλέως γυναικὸς ἄδελφος τοῖς τῶν Ἑλλήνων στρατηγῶις καὶ λοχαγοῖς καὶ ἔλαβον παρὰ τῶν Ἑλλήνων. μετὰ δὲ ταῦτα Τισσαφέρης εἴπε, Νῦν μὲν 29 δὴ ἀπεμι ὡς βασιλέα· ἐπειδὰν δὲ διαπράξομαι ἃ δέομαι, ἦξω συσκευασάμενος ὡς ἀπάξων ὑμᾶς εἰς τὴν Ἑλλάδα καὶ αὐτὸς ἄπιων ἐπὶ τὴν ἐμαυτοῦ ἄρχην.

Ariaeus less friendly. The Greeks grow uneasy.

IV. Μετὰ ταῦτα περίεμενον Τισσαφέρην οἱ τε 1 Ἑλληνες καὶ ὁ Ἀριάδνος ἤγγις ἄλληλων ἑστατοτε- δεμένοι ἣμερας πλείους ἡ εἰκόσιν. ἐν δὲ ταῦταις ἄφικενται πρὸς Ἀριαῖον καὶ οἱ ἄδελφοι καὶ οἱ 20 ἄλλοι ἀναγκαῖοι καὶ πρὸς τοὺς σὺν ἐκείνῳ Περσῶν ἁτένες, παρεθάρρυνον τε καὶ δεξιὰς ἐνίοτε παρὰ βασι- λέως ἐφερον μὴ μνησικακήσεων βασιλέα αὐτοῖς τῆς σὺν Κύρῳ ἑπιστρατείας μηδὲ ἄλλου μηδενὸς τῶν παροιχομένων. τούτων δὲ γιγαντέων ἐνδιήλοι ἦσαν 25 ὁ περὶ Ἀριαῖον ἦττον προσέχουσε τοῖς Ἑλλησι τῶν νοῦν· ὡστε καὶ διὰ τούτο τοῖς μὲν πολλοῖς τῶν Ἑλ- λήνων οὐκ ἦρεσκον, ἀλλὰ προσιόντες τῷ Κλεάρχῳ ἔλεγον καὶ τοῖς ἄλλοις στρατηγοῖς, Τι μένομεν; ἡ 3
οὐκ ἐπιστάμεθα ὡς ἦμαῖς ἀπολέσαι ἃν περὶ παντὸς ποιήσατο, ἢν καὶ τοὺς ἄλλους Ἑλληνοὺς φόβος εἴη ἐπὶ βασιλέα μέγαν στρατεύειν; καὶ νῦν μὲν ἦμαῖς ὑπάγεται μέσην διὰ τὸ διεσπάρθαι αὐτῶ τὸ στράτευμα· ἐπὶ δὲ πάλιν ἀληθῆ ἀπετέλεσε ἡ στρατιά, οὐκ ἐστὶν ὅπως οὐκ ἐπιθύμεται ἦμῖν. ὡς δὲ ποι ἡ ἀποσκάπτει τι ἡ ἀποτελεῖσθαι, ἠς ἂπορος ἢ ἡ ὁδὸς. οὐ γὰρ ποτὲ ἐκῶν γε βουλήσειται ἦμαῖς ἐλθόντας εἰς τὴν Ἑλλάδα ἀπαγγείλαι ὡς ἦμεις τὸσοῦδε ὄντες ἐνκώμεν βασιλέα ἐπί ταῖς θύραις αὐτοῦ καὶ καταγελάσαντες ἀπήλθομεν.

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

Κλέαρχος δὲ ἀπεκρίνετο τοῖς ταῦτα λέγουσιν, ἡ ἐνθυμοῦμαι μὲν καὶ ταῦτα πάντα· ἐννοῶ δ’ ὅτι εἰ νῦν ἄπιμεν, δόξομεν ἐπὶ πολέμῳ ἀπιέναι καὶ παρὰ τὰς σπουδὰς ποιεῖν. ἔστειτο πρῶτον μὲν ἀγοράν οὖδεὶς παρεῖ. ημῶν οὖδε θεῖν ἐπιστυγοῦμεθα· αὕτης δὲ ἡ ἡγησόμενος οὐδεὶς ἦταν· καὶ ἀμα ταῦτα ποιοῦντων ἠμῶν εὕθεν Ἀρμαῖος ἀφεστῆξε· ὡστε φίλος ἡμῶν οὐδεὶς λελείπεται, ἀλλὰ καὶ οἱ πρόσθεν ὄντες πολέμῳ ἦμῶν ἔστονται. ποταμὸς δ’ εἰ μὲν τις καὶ ἄλλος ἄρα ἦμων ἐστὶ διαβατέας οὐκ οἶδα· τὸν δ’ οὖν Εὐφράτην ἦσθον ὅτι ἄδυναν διαβῆναι καλλιόντων πολεμίων. οὐ μὲν δὴ ἂν μάχεσθαι γε δὲ ἰππεῖς εἰσιν ἦμων σύμμαχοι, τὸν δὲ πολεμίων ἰππεῖς εἰσιν οἵ πλείστων καὶ πλείστων αξίοι· ὡστε νικῶντες μὲν τίνα ἂν ἀποκτεῖναι; ηπτωμένων δὲ οὐδένα οἷον τε σωθῆναι· ἔγω μὲν οὐν βασιλέα, ὃ οὐτω πολλὰ ἦστι 7 τὰ σύμμαχα, εἰπερ προθυμεῖται ἦμᾶς ἀπολέσαι, οὐκ
οἶδα ὦ τι δεῖ αὐτὸν ὡμόσαι καὶ δεξιὰν δοῦναι καὶ 
θεοὺς ἐπιορκῆσαι καὶ τὰ ἑαυτῶν πιστὰ ἀπιστὰ ποιῆ-
σαι Ἐλλησί τε καὶ βαρβάρους. τοιαῦτα πολλὰ ἔλεγεν.

Tissaphernes returns and the march begins. Mutual distrust.

5 ἔν δὲ τοῦτο ἴκες Τισσαφέρνης ἔχων τὴν ἑαυτοῦ δύναμιν ὡς εἰς ὁικον ἁπλῶν καὶ Ὀρόντας τὴν ἑαυτοῦ δύναμιν ἦγε δὲ καὶ τὴν ὑγιατέρα τὴν βασιλέως ἐπὶ γάμῳ. ἔντευθεν δὲ ἤδη. Τισσαφέρνους ἤγιομενοὺς καὶ ἄγορὰν πάρεχοντο ἐπορεύοντο. ἐπορεύετο δὲ καὶ Ἀριάδος τὸ Κύρου βαρβαρικὸν ἔχων στρατευμα ἄμω. Τισσαφέρνει καὶ Ὀρόντα καὶ συνετριπτοπεδεῦετο σὺν ἐκεῖνοι. οἱ δὲ Ἑλληνες υφορῶντες τοῦτοι αὐτοὶ ἐφ ἑαυτῶν ἔχωρουν ἡγεμόνας ἔχοντες. εὐστρατοπεδεύοντο δὲ ἐκάστοτε ἀπέχοντες ἀλλήλων παρασάγγης καὶ μείον. ἔφυλαττο τοῦ Ἀμφότεροι ὑστερ πολεμίων ἐλλήλους, καὶ ἑυθὺς τοῦτο ὑποφίλαν παρέχεν. ἐνώτε δὲ καὶ ξυλιζόμενοι ἐκ τοῦ αὐτοῦ καὶ χόρτον καὶ ἄλλα τοιαῦτα συλλέγοντες πληγὰς ἐνέτεινον ἀλλήλους. ὅστε καὶ τοῦτο ἐχθραν παρεῖχε.

March to the Tigris. The Persians cross to the other side.

20 Διελθόντες δὲ τρεῖς σταθμοὺς ἀφίκοντο πρὸς τὸ Ἑλληνικὰ καλοῦμενον τεῖχος, καὶ παρῆλθον εἰς τὸν αὐτοῦ. ἢν δὲ καὶ ὄψεις ὅπτα ἀνάσφαλτω κειμέναι, ἐφυσι εἰκοσὶ ποδῶν, ὑμοι δὲ κατόπιν. ὑμῖν δὲ ἐλέγετο εἰναι εἰκοσὶ παρασάγγην. ἐνετεύθεν δὲ ἐπορεύετο 13 θησαυροὺς δύο παρασάγγας ὅκτω καὶ διέβησαν δυο, τὴν μὲν ἐπὶ γέφυρας.
ἐξενεγμένην πλοίοις ἐπτά· αὐταί δ᾽ ἦσαν ἀπὸ τοῦ Τίγρητος ποταμοῦ· κατετέμησε δὲ εἷς αὐτῶν καὶ τάφροι ἐπὶ τὴν χώραν, αἱ μὲν πρῶται μεγάλαι, ἐπεὶ δὲ ἐλάττους· τέλος δὲ καὶ μικρὸν όχέτοι, ὦσπερ ἐν 5 τῇ Ἐλλάδι ἐπὶ τὰς μελίνας· καὶ ἀφικνοῦνται ἐπὶ τὸν Τίγρητα ποταμὸν· πρὸς δὲ πόλις ἦν μεγάλη καὶ πολυάνθρωπος ὡνομα Σιττάκη, ἀπέχουσα τοῦ ποταμοῦ σταδίων πεντεκαίδεκα. οἱ μὲν δὲν Ἐλληνες 14 παρ᾽ αὐτὴν ἐσκήνησαν ἐγγὺς παραδείσου μεγάλου 10 καὶ καλοῦ καὶ δασεὸς παρτοῦν δένδρων, οἱ δὲ βάρβαροι διαβεβηκότες τὸν Τίγρητα· οὐ μέντοι καταφανεῖς ἦσαν.

"Beware of a night attack, and guard the bridge!"

Μετὰ δὲ τὸ δείπνιον ἐτυχον ἐν περιπάτῳ ὄντες πρὸ 15 τῶν ὀπλων Πρόξενος καὶ Ξενοφῶν· καὶ προσελθὼν 15 ἀνθρώπος τις ἠρώτησε τοὺς προφύλακας ποῦ ἂν ίδοι Πρόξενον ἢ Κλέαρχον· Μένωνα δὲ οὐκ ἔζητε, καὶ ταύτα παρ᾽ Ἀριαίον ὄν τὸν Μένωνος ἔξενον. ἐπεὶ δὲ 16 Πρόξενος εἰπεν ὅτι αὐτός εἰμι ἐν ζητεῖς, εἰπεν ὁ ἀνθρώπος τάδε. Ἐπεμψε μὲ Ἀριαίος καὶ Ἀρτάοξος, 20 πιστοῖ ὄντες Κύρφ καὶ ὑμῖν εὗνοι, καὶ κελεύουσιν φυλάττεσθαι μὴ ὑμῖν ἐπιθυμήσατε τῆς νυκτὸς οἱ βάρβα- ροι· ἐστὶ δὲ ὑπάκουει πολὺ ἐν τῷ πλησίον παραδείσῳ. καὶ παρὰ τὴν γέφυραν τοῦ Τίγρητος ποτα- 17 μοὶ πέμψα αὐτοὺς φυλακῆν, ὡς διανοεῖται αὐτὴν 25 λύσαι Τιβοσκερήνης τῆς νυκτὸς, ἐὰν δύνηται, ὡς μὴ διαβήτε ἀλλ᾽ ἐν μέσῳ ἀποληφθῆτε τοῦ ποταμοῦ καὶ τῆς διώρυχος.
The warning is seen to be inconsistent.

Ἀκούσαντες ταῦτα ἄγουσιν αὐτὴν πάρα τὸν Κλέ-ἀρχον καὶ φράζουσιν ἃ λέγει. ο ὁ δὲ Κλεάρχος ἀκουσάς ἐπαράξηθη σφόδρα καὶ ἐφοβεῖτο. νεανίσκος δεῖ τις τῶν παρόντων ἐννοήσας εἶπεν ὡς οὐκ ἀκολούθα ἢ ἐνι αὐτῇ ἐπιθήσεσθαι καὶ λύσειν τὴν γέφυραν. δῆλον γὰρ ὅτι ἐπιτιθεμένους ἡ νυκτὶς δεήσει ἡ ἡττᾶσθαι. εἰπε δὲ λύσει ἀυτοὺς τὴν γέφυραν; οὐδεὶς γὰρ ἀν πολλαὶ γέφυραι ὡσεὶ ἐχώμεν εἰς ὃποιοι φυγόντες ἡμεῖς σωθῶμεν. εἰπε δὲ λευκᾶς νυκτὶς, ὁ λευκὸς τῆς γέφυρας ὡς εἰσόμεθεν εἰκονίνι ὃτι καὶ ἔπεσειν εἰς μὴν βοηθῆσαι πολλοὶ ὑπὸν πέραν ὑποτής αὐτοῖς δυνήσεται λευκῶς τῆς γέφυρας.

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

Ἀκούσας δὲ ὁ Κλεάρχος ταῦτα ἢρετο τὸν ἄγγελον πόση τις εἰρήνα ἢ ἐν μέσῳ τοῦ Τίγρητος καὶ τῆς διώρυγας. ο ὁ δὲ εἶπεν ὅτι πολλὴ καὶ κακοίς ἔσεσθαι καὶ πόλεις πολλοὶ καὶ μεγάλαι. τότε ἡ καὶ ἐγνώσις ὅτι οἱ βάρβαροι τὸν ἀνθρωπον ὑποπέμψαεν, ὕπονυμας μὴ οἱ Ἑλληνες διελόντες τὴν γέφυραν μείωσαν ἐν τῇ νήσῳ ἔρυματα ἔχοντες εὐθεῖα μὲν τὸν Τίγμητα, ἔσθεν δὲ τὴν διώρυγα, τὰ δὲ ἐπιτίθεντα ἕξατε ἐν τῆς ἐν μέσῳ χώρας πολλῆς καὶ ἀγαθῆς ὑποτής καὶ τῶν ἐργασομένων ἐνώτων, ἐφα δὲ καὶ ἀποστροφῆ γένοιτο εἰ τις βουλουτο βασιλεὰς κακῶς τοιείν.

25. Μετὰ δὲ ταῦτα ἀνεπάνωντο. ἐπὶ μέντοι τῇ γέφυρᾳ ὅμως φυλακὴν ἐπέμψαν καὶ οὔτε ἐπέθετο οὐδεὶς οὐδαμόθεν οὔτε πρὸς τὴν γέφυραν οὐδεὶς ἤλθε τῶν
πολεμών, ώς οἱ φυλαττόντες ἄτηγγελλον. επειδὴ δὲ ἐστὶν ἔγενετο, διέβαινον τὴν γέφυραν ἐξενεμένην πλοίων τριάκοντα καὶ ἐπὶ τὸν ποταμὸν πεφυλαγμένης. ἔξηγγελλον γὰρ τινες τῶν παρά πνευμάτων Ἐλλήνων ὡς διαβαινόντων μέλλουσιν ἐπιθήσεσθαι. ἀλλὰ ταῦτα μὲν πεινὴ ἤπειραν μενότων ὁ γίγαντας αὐτοῖς ἐπεφάνη μετὰ ἀλλων σκοπῶν εἰ διαβαινοῦν τὸν ποταμὸν. επειδὴ δὲ εἶδεν, ἀχετο ἀπελαύνων.

The march continued to the river Zapatas.

10 Ἀπὸ δὲ τοῦ Τίγρητος ἐπορεύθησαν σταθμοὺς τετ-τεταρακοὺς ἐκκοσκυττόντας τὸν Φύσικον ποταμὸν, τὸ εὔρος πλέοντος ἐπὶ τὸν Φύσικον ποταμὸν, καὶ ἐνταῦθα θαύματι πόλις μεγάλη ὅνομα Ὀμοίως πρὸς ἦν ἀπήγαγος τὸς Ἐλληναν ὁ Κύρος καὶ Ἀρταξέρξεως νός. 15 ἀδελφὸς ἀπὸ Σοῦσαν καὶ Ἐκβατάνων στρατιάν πολλῆν ἀγωνισμοῦν βασιλεῖ, καὶ εἰσιστήσαν τὸ ἐσωτερικὸν στράτευμα παρερχομένους τοὺς Ἐλλήνας ἐθεώρησε.  ὁ δὲ Κλέαρχος ὤργετό μὲν εἰς δύο ἐπορεύτησεν δὲ ἀλλοτε καὶ ἀλλοτε ἐφιστάμενος· ὅσον δὲ χρόνον 20 ἡ γονιμοὶ τοῦ στρατεύματος ἐπιστήσεις, τοσοῦτον ἦν ἀνάγκη χρόνον δὲ ἀλλου τοῦ στρατεύματος γένεσθαι τὴν ἐπίστασιν· ὅτε τὸ στράτευμα καὶ αὐτὸς τὸς Ἐλληνικὸς δοξᾶς πάμπολον ἔθει, καὶ τὸν Πέρσην ἐκπεπλήξθαι θεωροῦτα. 25 Ἐπετεύχθην δὲ ἐπορεύθησαν διὰ τῆς Μηδίας σταθμοῦς ἐρήμωσεν ξέπαρασαγάνας τριάκοντα εἰς τὰς Παρυσάτιδος κώμας τῆς Κύρου καὶ βασιλέως μητρός. ταῦτας Τιγραφερνης Κύρω ἐπεγγελος διαρ-
πάσαι τοὺς Ἐλλησιων ἐπέτρεψε πλήν ἀνδραπόδων·
ἐνήν δὲ άτίτος τολὺς καὶ πρόβατα καὶ ἄλλα χρῆ­
ματα. ἐντεύθεν δ' ἐπορεύθησαν σταθμοὺς ἐρήμους 28
τέταρας παρασάγγας εἰκοσι τὸν Τὴγρήτα ποταμὸν
ἐν ἀρίστερᾳ ἔχοντες. ἐν δὲ τῷ πρώτῳ σταθμῷ
πέραν τοῦ ποταμοῦ πόλις ἄκειτο μεγάλη καὶ εὐδα­
μον ὄνομα Καυναῖ, ἐξ ἃς οἱ βάρβαροι διήγον ἐπὶ
σχεδίαις διφθερίως ἄρτους, τῦρους, οἶνον.

Clearchus has a personal interview with Tissaphernes.

V. Μετὰ ταῦτα ἀφικνοῦνται ἐπὶ τὸν Ζαπάταν πο­
τάμον, τὸ εὐρὸς τεττάρων πλέθρων. καὶ ἐνταῦθα
ἐμείναν ἡμέρας τρεῖς· ἐν δὲ ταύταις ὑποψίαι μὲν
ἡςαν, φανερὰ δὲ οὐδεμίᾳ ἐφαίνετο ἐπίβουλη. ἐδοξέω 2
ὑν τῷ Κλεάρχῳ συγγενέσθαι τῷ Τισσαφέρνει καὶ
ei πις δύνατο πάντας ταῖς ὑποψίαις πρὶν ἐξ αὐτῶν

πόλεμον γενέσθαι· καὶ ἐπεμψὲ τινα ἐροῦντα ὅτι
συγγενεσθαι αὐτῷ χρῆξει. ὁ δὲ ἐτόμως ἐκέλευεν
ηκείων.

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

'Επειδὴ δὲ συνῆλθον, λέγει ο Κλεάρχος τάδε. 3
'Εγώ, ο Τισσαφέρνη, οἴδα μὲν ἡμῖν ὅρκους γεγεν­

20 μένοις καὶ δέξιας δεδομένας μὴ ἀδικήσων ἀλλή­

λους· φυλαττόμενον δὲ σέ τε ὅρῳ ὡς πολεμίους

ἡμᾶς καὶ ἡμεῖς ὅρωντες ταῦτα ἀντιφυλαττόμεθα.

ἐπεὶ δὲ σκοπῶν οὐ δύναμαι οὐτε σὲ αἰσθέσθαι πει­

ρόμενον ἡμᾶς κακῶς ποιεῖν ἐγώ τε σταφὸς οἴδα ὧτι

25 ἡμεῖς γε οὐδὲ ἐπινοοῦμεν τοιοῦτον οὐδέν, ἐδοξὲ μοι

eis λόγους σοι ἐλθεῖν, ὅτις εἰ δυναίμεθα ἔξελομεν

ἀλλήλων τὴν ἀπιστίαν. καὶ γὰρ οἴδα ἀνθρώπους 5
αναβασις ii. 5, 6-10.

ήδη, τοὺς μὲν ἐκ διαβολῆς τοὺς δὲ καὶ εἰς ὑποφίας, οἱ φοβηθέντες ἀλλήλους φθάσαι βουλόμενοι πρὶν πα-θεῖν ἐποίησαν ἀνήκεστα κακὰ τοὺς οὐτε μέλλοντας οὔτε αὐτοὶ βουλομένους τοιούτον οὐδέν. τὰς οὖν τοιαύτας ὁ-άγνωμοσύνας νομίζων συνουσίαις μάλιστα ἂν παύ-εσθαι, ἦκω καὶ διδάσκειν σε βούλομαι ὡς σὺ ἦμῖν οὐκ ὥρθως ἄπιστεῖς.

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

Πρῶτον μὲν γὰρ καὶ μέγιστον οἱ θεῶν ἡμᾶς ὦρκοι 1 κωλύουσιν πολεμίων εἶναι ἀλλήλους. ὡστε δὲ τούτων 10 σύνωδεν αὐτῶ παρημεληκὼς, τοῦτον ἔγω οὔποτ' ἂν εὐδαιμονίας. τὸν γὰρ θεῶν πόλεμον οὐκ οἴδα οὔτε ἀπὸ ποιόν ἂν τάχους φεύγων τις ἀποφύγοι οὔτ' εἰς ποιόν ἂν σκότος ἀποδραίη οὖθ' ὅπως ἂν εἰς ἐχύρων χερίῳ ἀποσταίη. πάντη γὰρ πάντα τοὺς θεοῖς ὑπο-15 χείρια καὶ πανταχὺ πάντων ἑσον οἱ θεοὶ κρατοῦσι.

"You, Tissaphernes, are now our only hope."

Περὶ μὲν δὴ τῶν θεῶν τε καὶ τῶν ὄρκων οὕτω γε-γνώσκω, παρ' οὓς ἡμεῖς τὴν φιλίαν συνθέμενοι κατε-θέμεθα. τῶν δ' ἀνθρωπίνων σὲ ἐγὼ ἐν τῷ παρόντι νομίζω μέγιστον εἶναι ἡμῖν ἀγαθὸν. σὺν μὲν γὰρ 20 σοι πάσα μὲν ὄδος εὐπόρος πᾶσὶ δὲ ποταμὸς διαβα-τός, τῶν τε ἐπιτηδειῶν οὐκ ἀπορία. ἀνευ δὲ σοῦ πάσα μὲν διὰ σκότους ἡ ὄδος. οὐδὲν γὰρ αὐτῆς ἐπιστάμεθα. πᾶσὶ δὲ ποταμὸς δύσπορος, πᾶς δὲ ὁχλος φοβερός, φοβερώτατον δ' ἔρημια. μεστὴ γὰρ 25 πολλῆς ἀπορίας ἐστὶν. εἰ δὲ δὴ καὶ μανέντες σε ὑπο- κατείναιμεν, ἀλλο τι ἂν ἡ τῶν εὐρεγήτην κατα-κτείναντες πρὸς βασιλέα τὸν μέγιστον ἐφεδρὸν ἀγωνι-
ζούμεθα; ὅσων δὲ δὴ καὶ οἶων ἄν ἐλπίδων ἐμαυτὸν ὑποτήρσαιμι εἰ σὲ τὶ κακὸν ἐπιχειρήσαιμι τοιεῖν, ταῦτα λέξω. ἔγω γὰρ Κῦρον ἐπεθύμησα μοι φίλον 11 γενέσθαι, νομίζων τῶν τότε ἰκανώτατον εἶναι εὖ τοιεῖν ὑν βούλοιτο. σὲ δὲ νῦν ὅρῳ τῇ τῇ Κῦρον δύναμιν καὶ χώραν ἔχονται καὶ τὴν σαυτοῦ χώραν σφάζοντα, τὴν δὲ βασιλέως δύναμιν, ἢ Κῦρος πολεμία ἐχρῆτο, σοὶ ταύτην σύμμαχον οὖσαν. τοῦτων δὲ 12 τοιούτων ὑντων τίς ὑπὸ ὑν βούλεται σοι φίλος εἶναι; ἀλλὰ μὴν ἔρω γὰρ καὶ ταῦτα ἐξ 10 ὑν ἐχω ἐλπίδας καὶ σὲ βουλήσεσθαι φίλον ἦμων εἶναι.

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

Οἶδα μὲν γὰρ ὑμῶν Μυσαγοὺς λυπηροὺς ὑπῆρες, οὐς 13 νομίζων ἄν σὺν τῇ παρούσῃ δυνάμει ταπεινοὺς ὑμῖν 15 παρασχεῖν. οἶδα δὲ καὶ Πισίδας ἄκοιν δὲ καὶ ἀλλὰ ἔθνη πολλὰ τουαῖτα εἶναι, ὅ εἴμαι ἄν παύσαι ἐνοχλοῦντα ἀεὶ τῇ ὑμετέρᾳ εὐδαιμονίᾳ. Λιγυπτίοις δὲ, οἷς μάλιστα ὑμᾶς τῶν γγενῶσκω τεθυμαμένους, οὐχ ὅρῳ ποίᾳ δυνάμει συμμάχω χρησάμενοι μᾶλλον 20 ἄν κολάσεσθε τῆς νῦν σὺν ἐμοὶ οὐσής. ἀλλὰ μὴν ἔν 14 ἐν γε τοῖς πέριξ οἰκούσι σὺ, εἰ μὲν βούλοιτο τῷ πόλεοι εἶναι, ὡς μέγιστος ἄν εἶν, εἰ δὲ τίς σε λυπήσῃ, ὡς ἀναστρέφεται ἐχών ἢμᾶς ὑπηρέτας, ντι σοι οὐκ ἄν τοῦ μισθοῦ ἐνεκα μόνον ὑπηρετείμεν ἀλλὰ 25 καὶ τῆς χάριτος ἦν σωθέντες ὑπὸ σοῦ σοὶ ἄν ἐχομεν δικαιώς. ἐμοὶ μὲν ταῦτα πάντα ἐνθυμουμένω οὕτω 15 δοκεῖ θαυμαστὰν εἶναι το σὲ ἢμῶν ἀπιστεῖν ὡστε καὶ ἰδιοτ' ἣν ἀκοῦσαίμι τὸ ὄνομα τίς οὕτως ἐστὶ δεινὸς
λέγειν ὡστε σε πείσαι λέγων ὅσ ἦμεῖς σοι ἐπιβουλεύομεν. Κλέαρχος μὲν οὖν τοσαύτα εἶπε: Τισσοφέρνης δέ ὢδε ἀπημείφθη." "Now should you, Clearchus, distrust us. Think how completely you are in our power."

'Αλλ' ἦδομαι μὲν, ὁ Κλέαρχος ἀκούον σου φρονίμους λόγους: ταύτα γὰρ γυναῖκας, εἰ τι ἐμοὶ κακὸν βουλεύοις, ἀμα ἂν μοι δοκεῖς καὶ σαυτῷ κακόννους εἶναι. ὡς δ' ἂν μάθης ὅτι οὐδ' ἂν ὑμεῖς δικαίως οὔτε βασιλεῖς οὔτ' ἐμοὶ ἀπιστοῦσθε, ἀντάκουσθον. εἰ 17 γὰρ ὑμᾶς ἐβουλόμεθα ἀπολέσαι, πότερά σοι δοκοῦν μὲν ἰππέων πλῆθος ἀπορεῖν ἡ πεζῶν ἡ ὁπλίτεως ἐν ἡ ὑμᾶς μὲν βλάπτειν ἰκανοὶ εἴημεν ἂν, ἀντιπάσχειν δὲ οὐδεὶς κίνδυνος; ἀλλὰ χαρίων ἐπιτηδείων ὑμῖν 18 ἐπιτίθεσθαι ἀπορεῖν ἂν σοι δοκοῦμεν; οὐ τοσαῦτα μὲν πεδία ἡ ύμεῖς φίλια ὑμῖν σὺν πολλῷ πόνῳ δια- 15 πορεύεσθε, τοσαῦτα δὲ ὅρη ὁμὴ ὑμῖν ὑμῖν πορευ- τέα, ἐ ἡμῖν ἔζεστι προκαταλαβώσει ἀπορα ὑμῖν παρέχειν, τοσοῦτοι δ' εἰςὶ ὁμαρμοὶ ἐφ' ὅν ἔζεστιν ὑμῖν ταμιεύοναι ὑπόσως ἂν ὑμῶν βουλόμεθα μάχε- σθαι; εἰς δ' αὐτῶν οὐς οὐδ' ἂν παντάπασι δια- 20 βαίνετε εἰ μὴ ύμεῖς ύμᾶς διαπορεύομεν. εἰ δ' ἐν 19 πᾶσι τούτοις ἡπτομέθα, ἀλλὰ τὸ γε τοῦ πῦρ κρείττον τοῦ καρποῦ ἐστιν: ὃν ὑμεῖς δυναμεθ' ἂν κατακαυ- σαντες λυμὸν ύμῶν ἀντιτάξαί, ὃ ύμεῖς οὐδ' εἰ πάνω ἀγαθοὶ εἴητε μάχεσθαι ἂν δύνατον.

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

Πῶς ἂν οὖν ἔχοντες τοσούτους πόρους πρὸς τὸ 20 ὑμῖν πολέμειν, καὶ τούτων μηδένα ὑμῖν ἐπικίνδυνον,
έπειτα ἐκ τούτων πάντων τούτων ἀν τον τρόπον εξελοίμεθα δός μόνος μὲν πρὸς θεοῖς ἀσέβης, μόνος δὲ πρὸς ἀνθρώπων αἰσχρός; παντάπασι δὲ ἀπόρων ἐστὶ καὶ ἀμηχάνων καὶ ἐν ἀνάγκῃ ἔχομένων, καὶ τούτων πονηρῶν, οὕτως ἐθέλουσι δι' ἐπιορκίας τε πρὸς θεοὺς καὶ ἀπιστίας πρὸς ἀνθρώπους πράττειν τι. οὐχ οὕτως ἥμεις, ὁ Κλέαρχε, οὕτε ἀληγοριζόμεθα οὕτε ἠλίθιοι ἐσμεν. ἀλλὰ τί δὴ ὅμας ἔξοδον ἀπολέσατι οὐκ ἐπὶ τούτο ἠλθομεν; εὖ ἦσθι ὅτι ὁ ἐμὸς ἐρως τούτου αἰτίως τὸ τοῖς Ἑλληστῖοι ἐμὲ πιστῶν γενέσθαι, καὶ ὁ Κύρος ἀνέβη ξενικῷ διὰ μυσθοδοσίας πιστεύων τούτῳ ἐμὲ καταβῆναι δι' εὐεργεσίας ἑσχυρῶν. οὕτως δὲ ἐμὸι χρήσιμοι ὑμεῖς ἐστε τὰ μὲν καὶ σὺ εἴπας, τὸ δὲ μέγιστον ἐγὼ ὀδὼ· τὴν μὲν γὰρ ἐπὶ τῇ κεφαλῇ τιάραι βασιλεῖ μόνους ἔξεστιν ὅρθην ἔχειν, τὴν δὲ ἐπὶ τῇ καρδίᾳ ἵσως ἀν ὑμῶν παρόντων καὶ ἐτερος εὐπετῶς ἔχοι.

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

Ταῦτα ἐπὶ ὡς ἔδοξε τῷ Κλέαρχῳ ἅλθηθε λέγειν· καὶ εἶπεν, Ὀὐκοῦν, ἢφη, οὕτως τοιοῦτων ἡμῶν ἐστὶ φιλίαι ὑπαρχότων πειρῶνται διαβάλλοντες ποιήσαι πολεμίους ἡμᾶς ἀξίοι εἰς τὰ ἔσχατα παθεῖν; Καὶ ἐγὼ μὲν γε, ἢφη ὁ Τισσαφέρης, εἰ βούλεσθέ μοι οἶ τε στρατηγοὶ καὶ ρύ λοχαγοί ἐλθῶν ἐν τῷ ἐμφανεὶ, λέξω τοὺς πρὸς ἐμὲ λέγοντας ὡς σὺ ἐμὸι ἐπιβουλεύεις καὶ τῇ σὺν ἐμοὶ στρατιᾷ. Ἡγὼ δὲ, ἢφη ὁ Κλέαρχος, ἄξω πάντας, καὶ σοι ὁ δηλώσω ὅθεν ἐγὼ περὶ σοῦ ἀκοῦω.
He persuades four other generals and twenty captains to accompany him.

Ἐκ τούτων δὴ τῶν λόγων ὁ Τισσαφέρνης φίλος ἱπποκράτης τὸτε μὲν μένειν τε αὐτὸν ἐκέλευε καὶ σύνδεσμον ἐποίησάτο. τῇ δὲ ὑστεραίᾳ ὁ Κλέαρχος ἐλθὼν ἔπι τὸ στρατόπεδον δῆλος τῷ ἐν πάνυ φιλικῶς οἰόμενος διακεῖονται τῷ Τισσαφέρνῃ καὶ ἁ ἐλεγεν ἐκείνος ἀπήγγελλεν, ἐφ' ἦν τὸ χρῆμα ἔναν παρὰ Τισσαφέρνῃν ὡς ἐκέλευεν, καὶ οὗ ἄν ἐλεγχθῶσι διαβάλλοντες τῶν Ἑλλήνων, ὡς προδότας αὐτούς καὶ κακούς τοὺς Ἑλληνεὶς ὑπηρηθῆναι. ὑπὸ-πέντε δὲ εἶναι τὸν διαβάλλοντα Μένωνα, ἐδὼς αὐτὸν καὶ λάθρα συγγεγενημένων Τισσαφέρνῃ συν ᾽Αρταῖον καὶ στασιάζοντα αὐτῷ καὶ ἐπιβουλεύοντα, οὕτως τὸ στρατευμα ἀπαν πρὸς αὐτὸν λαβὼν φίλος Ἰπποκράτης Τισσαφέρνῃ. ἐβούλετο δὲ καὶ ὁ Κλέαρχος ἀπαν τὸ ἐπὶ στρατευμα πρὸς ἑαυτὸν ἔχειν τὴν γυνήν καὶ τοὺς παραλυτοῦντας ἔκποδών εἶναι. τῶν δὲ στρατιωτῶν ἀντέλεγον τινες αὐτῷ μὴ ἔναι πάντας τοὺς λοχαγοὺς καὶ στρατηγοὺς μηδὲ πιστεύειν Τισσαφέρνῃ. ὁ δὲ τ骓 Κλέαρχος ὠνομάζειν κατέτεινεν, ἐστε διεπράχως πέντε μὲν στρατηγοὺς ἔναν, εἰκοσὶ δὲ λοχαγοὺς· συνήκησαν δὲ ὡς εἰς ἄγοραν καὶ τῶν ἄλλων στρατιωτῶν ἂν διακόσμουν.

They are entrapped and either seized or slain.

Ἐπεὶ δὲ ἦσαν ἐπὶ ταῖς θύραις ταῖς Τισσαφέρνους, οἱ μὲν στρατηγοὶ παρεκλήθησαν εἰςω, Ὑπάξενος Βοιότιος, Μένων Ὀππαλός ὁ Λακιάδης, Κλέαρχος Ἀκαίνης, ὁ δὲ λοχαγὸς ἐπὶ ταῖς θύραις ἔμενον. οὗ πολλῷ δὲ ὑστερον ἀπὸ τοῦ αὐτοῦ.
σημείων οι τ' ἐν δοὺς συνελαμβάνοντο καὶ ὦ κατεκόπτον. μετὰ δὲ ταῦτα τῶν βαρβάρων τῶν ἑπτάνων διὰ τοῦ πεδίου ἐλαύνοντες ὁτὲν ἐντυγχάνονεν Ἡλλήνη ἢ δούλω ἢ ἐλευθέρω πάντας ἔκτενον. οἱ δὲ Ἡλληνες τὴν τε ἐπισκοί εἶθαμαι ἐκ τοῦ στρατοπέδου ὀρῶντες καὶ ὁ τε ἐποίησαν ἡμφεγνόσιν, πρὶν Νίκαρχος Ἄριαὶς ἤκε φεύγων τετρωμένος εἰς τὴν γαστέρα καὶ τὰ ἔντερα ἐν ταῖς χερσίν ἔχων, καὶ εἶπε· πάντα τὰ γεγενημένα.

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

10 Ἕκε τούτου δὴ οἱ Ἡλληνες ἐθέον ἐπὶ τὰ ὀπλαὶ πάντες ἐκπεπληγμένοι καὶ νομίζοντες αὐτίκα ἥξειν αὐτοὺς ἐπὶ τὸ στρατόπεδον. οἱ δὲ πάντες μὲν ὀυκ ἡλθοῦν, Ἄριαῖος δὲ καὶ Ἄρταος καὶ Μιθράδατος, οἱ ἦσαν Κύρῳ πιστότατοι· ὁ δὲ τῶν Ἡλλήνων ἐρμηνευσάς ἐφὶ καὶ τῶν Τισσαφέρνους, ἀδελφὸν σὺν αὐτοῖς ὡς καὶ γιγνωσκέοι· συμμαχοῦσιν δὲ καὶ ἄλλοι Περσῶν τεθωρακισμένοι εἰς τρικάστῳν. αὐτοῖς ἐπεὶ 36 ἐγγὺς ἦσαν, προσελθεῖν ἐκέλευον εἰ τις εἰς τῶν Ἡλλήνων στρατηγὸς ἦ λοχαγός, ἴνα ἀπαγγέλεσι τὰ 20 παρὰ Βασιλέως. μετὰ ταῦτα ἐξήλθον φυλαττόμενοι γι τῶν Ἡλλήνων στρατηγοῦ μὲν Κλέανωρ Ὀρχομενοῖς καὶ Σοφαίνητος Στυμφάλιοις, σὺν αὐτοῖς δὲ Ἐνοφῶν Ἀθηναίοις, ὅπως μάθω τὰ περὶ Προξένου· Χειρίστοφος δὲ ἐπούχανεν ἀπὼν ἐν κάμη τινὶ σὺν ἄλλοις 25 ἐπιστυχόμενοι.

His attempt to deceive the Greeks cleverly balked by Xenophon.

'Επειδὴ δὲ ἐστησαν εἰς ἔπηκοον, ἐπεὶ Ἄριαῖος 38 tantrè. Κλεαρχος μὲν, ὁ ἀνδρεὶς Ἡλληνες, ἐπεὶ ἐπι-
ορκων τε ἐφάνη καὶ τὰς σπουδὰς λύων, ἔχει τὴν δίκην καὶ τέθηκε. Πρὸξενος δὲ καὶ Μένων, ὅτι κατηγοριαν αὐτοῦ τὴν ἐπιβουλήν, ἐν μεγάλῃ τιμῇ εἰσίν. ὑμᾶς δὲ βασιλεὺς τὰ ὁπλα ἀπαίτεῖ· έαυτοῦ ἡ γὰρ εἶναι φησιν, ἐπείπερ Κύρου ἦσαν τοῦ ἐκείνου δούλου. πρὸς ταῦτα ἀπεκρίναμε τοι ἐκ Ἑλληνες, ἔλεγε 39 δὲ Κλεάνωρ ὁ Ὀρχομένιος· Ὡκάκιστε ἀνθρώπων Ἀριαῖε καὶ οἱ ἄλλοι ὡς ἦτε Κύρου φίλοι, οὐκ αὐσχύνεσθε οὕτε θεοὺς οὕτε ἀνθρώπους, οὕτως ὁμοφωντες ἡμῖν τοὺς αὐτῶς φίλους καὶ ἐχθροὺς νομεῖν, προδότες ἡμᾶς σὺν Τιτσαφέρνου τῷ ἀθεστάτῳ τε καὶ πανουργοτάτῳ τοὺς τε ἀνθράκτοις οἷς ὀμνυτε ἀπολωλέκατε καὶ τοὺς ἄλλους ἡμᾶς προδεσκύκτες σὺν τοῖς πολεμίως ἐφ’ ἡμᾶς ἐρχεσθε; 15 Ὡς ᾿Αριαῖος εἶπε· Κλέαρχος γὰρ πρόσθεν ἐπὶ-40 βουλεύσων φανερῶς ἐγένετο Τιτσαφέρνει τε καὶ Ὀρόντα, καὶ πᾶσιν ἡμῖν τοῖς σὺν τούτοις. ἐπὶ τούτοις Ἕλενοφων τάδε εἶπε· Κλέαρχος μὲν τοῖς εἰὶ 41 παρὰ τοὺς ὄρκους ἔλυε τὰς σπουδὰς, τὴν δίκην ἔχει; 20 δίκαιον γὰρ ἀπόλλυσθαι τοὺς ἐπιρκοῦντας· Πρόξενος δὲ καὶ Μένων ἐπείπερ εἰςιν ύμετεροι μὲν εὐεργε- ταὶ, ὑμετεροὶ δὲ στρατηγοὶ, πέμψατε αὐτοὺς δεῦρο· δῆλον γὰρ ὅτι φίλου γιὰ δτε ἀμφότεροις πειράτων- ται καὶ ἡμῖν καὶ ἡμῖν τὰ βέλτιστα συμβουλεύοι. 25 πρὸς ταῦτα οἱ βάρβαροι πολίν χρόνον διαλεγθέντες 42 ἀλλήλους ἀπῆλθον οὐδὲν ἀποκρινάμενοι.

Life and character of Clearchus.

VI. Οἱ μὲν δὴ στρατηγοὶ οὕτω ληφθέντες ἀνὴ-1 χθησαν ὡς βασιλέα καὶ ἀποτυπηθέντες τὰς κεφαλὰς
ἐτελεύτησαν, εἰς μὲν αὐτῶν Κλέαρχος ὁμολογομένος ἐκ πάντων τῶν ἐμπείρως αὐτοῦ ἐχόντων δόξας γενέσθαι ἀνὴρ καὶ πολεμικὸς καὶ φιλοπόλεμος ἑσχάτως. καὶ γὰρ δὴ ἦσσα μὲν πόλεμος ἦν τοῖς Λακεδαίμονις πρὸς τοὺς Ἀθηναίους παρέμενεν, ἐπειδὴ δὲ εἰρήνη ἐγένετο, ἀναπείσας τὴν αὐτοῦ πόλιν ὡς οἱ Ἐράκες ἀδικοῦσα τοὺς Ἑλληνας καὶ διαπραξάμενοι ὡς εὔνατο παρὰ τῶν ἑφόρων, εξέπλει ὡς πολεμήσων τοὺς ὑπὲρ Χερρονήσου καὶ Περίνθου Ἐραξίν. ἐπεὶ 3 δὲ μεταγνώτες πως οἱ ἐφόροι ἦδη ἦσσα ὁποιοῦ στρέφειν αὐτὸν ἐπιερῶτον ἐκ Ἰσθμοῦ, ἐνταῦθα οὐκετισθεὶς, ἀλλ’ ὕχετο πλέων εἰς Ἐλλήστοις. ἐκ 4 τούτων καὶ ἠθανατώθη ὑπὸ τῶν ἐν Σπάρτῃ τελῶν ὡς ἀπειθῶν. ἦδη δὲ φιγας ὃν ἔρχεται πρὸς Κύρον, καὶ 10 ὁποῖος μὲν λόγους ἔπεισε Κύρον ἀλλὰ γέγραπται, δίδωσι δὲ αὐτῷ Κύρος μυρίων δαρειοὺς· ὃ δὲ λαβὼν οὐκ ἐπὶ ῥαθμιάν ἑτράπετο, ἀλλ’ ἀπὸ τούτων τῶν χρημάτων συλλέξας στράτευμα ἐπολέμηκε τοῖς Ἐραξίν, καὶ μάχη τε ἐνίκησε καὶ ἀπὸ τούτων δὴ ἔφερε 5 καὶ ἤγε τούτων καὶ πολεμῶν διεγένετο μέχρι Κύρος ἐδεήθη τοῦ στρατεύματος· τότε δὲ ἀπῆλθεν ὡς σὺν ἐκείνῳ αὐτῷ πολεμήσων.

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

Ταῦτα δὲν φιλοπολέμου μοι δόκει ἀνδρῶς ἔργα 6 εἶναι, ὡστὶς ἦσσα μὲν εἰρήνην ἐχεῖν ἄνευ αἰσχὺνς 20 καὶ βλάβης αἱρεῖται πολεμεῖν, ἢσσὸν ὡς ῥαθμεὺς δούλωται τοιοῦ ὡστε πολεμεῖν, ἢσσὸν ὡς χρήματα ἐχεῖν ἀκανδώσως αἱρεῖται πολεμῶν μείναν ταῦτα ποιεῖν· ἐκείνος δὲ ὡμπέρ εἰς παιδικὰ· ἦς ἐς ἀλλὴν τινὰ.
Anabasis II. 6. 7-12.

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

In men's own time, their faith in him wavered, and they loved him not, but believed in his person.
αὐτὸν οἱ στρατιῶται ὡσπερ παῖδες πρὸς διδάσκαλον. καὶ γὰρ ὁ ὁ ψυχῆς μὲν καὶ εὐνοία ἐπομένους οὐδὲποτε ἔβην· οὕτως δὲ ἦν ὑπὸ πόλεως τεταγμένοι ἦν ὑπὸ τοῦ δεύσθαι ἡ ἀλλή τυλί ἀνάγκη κατεχόμενοι παρεῖσαν αὐτῷ, σφόδρα πειθομένοις ἔχριτο. ἔπει δὲ ἦρξαντο νικῶν σὺν αὐτῷ τοὺς πολεμίους, ἦδη μεγάλα ἦν τὰ χρησίμους ποιόντα εἶναι τοὺς σὺν αὐτῷ στρατιώτας· τὸ τε γὰρ πρὸς τοὺς πολεμίους θαρράλεως ἔχειν παρῆν καὶ τὸ τὴν παρ’ ἐκείνον τιμωρίαν φοβεῖν συνάντάσιν ἐποίει. τοιοῦτος μὲν δὴ ἄρχων ἦν ἐρχεσθαι δὲ ὑπὸ ἄλλων οὐ μάλα ἐθέλειν ἐλέγετο. ἦν δὲ ὅτε ἐτελεύτα ἀμφὶ τὰ πεντήκοντα ἐτη.

Proxenus was ambitious, but strictly upright.

Πρόξενος δὲ ο Βοιώτιος εὐθὺς μὲν μειράκιον ὅπως ἐπεθύμησε γενέσθαι ἀνὴρ τὰ μεγάλα πράττειν ἰκανὸς· καὶ διὰ ταύτην τὴν ἐπιθυμίαν ἔδωκε Γοργία ἀργύριον τῷ Λεοντίνῳ. ἔπει δὲ συνεγένετο ἐκεῖνος, ἰκανὸς νομίζον μὴ ἠττᾶσθαι εὐρεχτῶν, ἢδὲν εἰς ταύτας σὺν Κύριο βράζεις· καὶ ὃτε κτήσεσθαι ἐκ τούτων ὅνομα μέγα καὶ δύναμιν μεγάλην καὶ χρήματα πολλά· τοσοῦτον δὲ ἐπιθυμῶν σφόδρα ἐνδήλου ὁ αὐτὸ καὶ τοῦτο ἔχειν ὅτι τούτων οὐδὲν ἂν θέλοι κτᾶσθαι μετὰ ἀδικίας, ἀλλὰ σὺν τῷ δικαίῳ καὶ καλῷ ὃτο ἀκίνων τυγχάνειν, ἄνευ δὲ τούτων μὴ.

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

"Ἀρχεῖν δὲ καλῶν μὲν καὶ ἀγαθῶν δυνατὸς ἦν· οὐ μέντοι οὔτ' αἰσθᾶν τοῖς στρατιώτασις ἐνουτέ φόβον ἰκανὸς ἐμποιῆσαι, ἀλλὰ καὶ ησυχώνετο μᾶλλον
τοὺς στρατιώτας ἢ οἱ ἀρχόμενοι ἐκεῖνοι· καὶ φοβοῦμενος μᾶλλον ἢν φανερὸς τὸ ἀπεχθάνεσθαι τοῖς στρατιώταις ἢ οἱ στρατιώται τὸ ἀπιστεῦν ἐκεῖνο. φέτος δὲ ἄρκειν πρὸς τὸ ἀρχικὸν εἶναι καὶ δοκεῖν τὸν μὲν καλῶς ποιοῦντα ἐπανεῖν, τὸν δὲ ἀδικοῦντα μὴ ἐπανεῖν. τοιγαροῦν αὐτῷ οἱ μὲν καλοὶ τε καὶ ἀγαθοὶ τῶν συνόντων εἶναι ἦσαν, οἱ δὲ ἀδικοὶ ἐπεβούλευν ἃς εὐμεταχειρίστω ὄντε. ὅτε δὲ ἀπέθνησκεν ἢν ἐτῶν ὡς τριάκοντα.

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

10 Μένων δὲ ὁ Θεσσαλος δήλος ἢν ἐπιθυμῶν μὲν πλουτεῖν ἵσχυρῶς, ἐπιθυμῶν δὲ ἄρχειν, ὅπως πλεῖως λαμβάνειν, ἐπιθυμῶν δὲ τιμᾶσθαι, ἵνα πλεῖον κερδαίνοντο· φίλος τε οὐ θύλατο εἶναι τοῖς μέγιστοι δυναμένοις, ἵνα ἀδικών μὴ διδούρ δίκην. ἐπὶ δὲ τὸ κατερ-22 15 γάζεσθαι δὲν ἐπιθυμοῦσα συντροφώτατην ὁμιλείς ὃς δῆν εἶναι δια τοῦ ἐπιστοῖς τε καὶ ἔροδος καὶ ἐξαπατῶν, τὸ δὲ αὐτοῦ καὶ ἄληθες τὸ αὐτὸ τῷ ἠλθόν εἶναι. στέργων δὲ φανερῶς μὲν ἢν οὐδένα, ὅτι δὲ 23 φαίνης φίλος εἶναι, τούτῳ ἔνδηλος ἐγίγνετο ἐπιβουλεύων. καὶ πολεμῶν μὲν οὐδενὸς κατεγέλα, τῶν δὲ συνόντων πάντων ὡς καταγέλαν αἰτὶ διελέγετο. καὶ 24 τοῖς μὲν τῶν πολεμῶν κτήματιον οὐκ ἐπεβούλευε· χαλεπῶν γὰρ ὁμιλεῖν τα τῶν φυλαττόμενοι λαμβανεῖν· τὰ δὲ τῶν φίλων μόνον ὀμηροῖς ὁμιλεῖ διδάσκαι βάστων 25 ὁμ ἀνθυλακτα λαμβάνειν. καὶ ὡς μὲν αἰσθάνοντος ἐπιστοίκους καὶ ἀδικοὺς ὡς εὐ πλισθεῖται ἐφοβεῖτο, τοῖς δὲ ὡς ὡς μὲν ἀληθείαν ἀσκοῦσιν ὡς ἀνάρρητον ἐπειρᾶτο χρῆσθαι.
"Ωσπερ δὲ τις ἀγάλλεται ἐπὶ θεοσέβειᾳ καὶ ἀλη-26
θείᾳ καὶ δικαιότητι, οὕτω Μένων ἡγάλλετο τῷ ἐξαπα-
tαν δύνασθαι, τῷ πλάσασθαι ψευδῇ, τῷ φίλους
dιαγελᾶν· τὸν δὲ μὴ πανούργου τῶν ἀπαθείων ἄει
5 ἐνόμιζεν εἶναι. καὶ παρ’ οἷς μὲν ἐπέχειρε πρωτεύο
ντας ἐνυμίας, διαβάλλων τῶν πρῶτων τοῦτο ἄετο δεῖν
κτῆσασθαι. τὸ δὲ πεθομένως τοὺς στρατιώτας 21
παρέχεσθαι ἐκ τοῦ συναδικεῖν αὐτοῖς ἐμηχανᾶτο.
τιμᾶσθαι δὲ καὶ θεραπεύομεθα ήξίου ἐπιδεικνύομενος
10 ὅτι πλεῖστα δύνατο καὶ ἐθέλοι ἄν ἀδικεῖν. εὐθυγε-
nήσιαν δὲ κατέλεγεν, ὅποτε τις αὐτοῦ ἀφίστατο, ὅτι
χρόμενος αὐτῇ οὐκ ἀπώλεσεν αὐτόν. καὶ τὰ μὲν δὴ 28
ἀφανῆ ἔξεστι περὶ αὐτοῦ ψευδεσθαι, ἄ δὲ πάντες
ἰσαι τάδ’ ἐστὶ. παρὰ Ἀριστίππου μὲν ἐπὶ ὀραίοις
15 ὅν στρατηγεῖν διεπράζεται τῶν ξένων, Ἄριστον 29
δὲ βαρβάρῳ ὄντι, ὅτι μειρακιῶς καλοὶς ἤδετο, οἰκεῖο-
tatos ἐπὶ ὀραίοις ὃν ἐγένετο, αὐτὸς δὲ παιδικὰ ἔχε
Θαρύπταν ἀγένειος ὃν γενεῖώτα.

His end was fitting.—The other two generals.

"Ἀποθησκόμενοι δὲ τῶν συνστρατηγῶν ὅτι ἐστρά-
20 τευσαν ἐπὶ βασιλεά σὺν Κύρῳ, ταῦτα πεποιηκὼς
οὐκ ἀπέβανε, μετὰ δὲ τῶν τῶν ἄλλων θάνατον στρα-
tηγῶν τιμωρθεῖς ὑπὸ βασιλέως ἅπεθανεν, οὐχ
ἠσπερ Κλέαρχος καὶ οἱ ἄλλοι στρατηγοὶ ἀποτμη-
thέτες τὰς κεφαλὰς, ὦσπερ τάχιστος θάνατος δοκεῖ
25 εἶναι, ἀλλὰ ξῖν αἰκισθεῖς ἐνιαυτὸν ὡς πονηρὸς
λέγεται τῆς τελευτῆς τυχεῖν.

Ἀγίας δὲ ὁ Ἀρκάς καὶ Σωκράτης ὁ Ἁχαίος καὶ 30
τούτω ἀπέθανεν. τούτων δὲ οὕθ’ ὡς ἐν πολέμῳ
κακῶν οὐδεὶς κατεγέλα οὖτ' εἰς φιλίαιν αὐτοὺς ἐμέμφετο. ἦσθην δὲ ἀμφοὶ ἀμφὶ τὰ πέντε καὶ τριάκοντα ἐτῆ ἀπὸ γενεᾶς.

BOOK III.

Distress of the Greeks at the loss of their leaders.

1. "Ὅσα μὲν δὴ ἐν τῇ Κύρου ἀναβάσει οἱ Ἑλληνες ἐπραξαν μέχρι τῆς μάχης, καὶ ὅσα ἐπεὶ Κύρος ἔτελευτησεν ἐγένετο ἀπώλευτων τῶν Ἑλλήνων σὺν Τισσαφέρνει ἐν ταῖς σπουδαίσι, ἐν τῷ πρόσθεν λόγῳ δεδήλωται. ἐπεὶ δὲ οἱ στρατηγοὶ συνελημμένοι ἦσαν καὶ τῶν λοχαγῶν καὶ τῶν στρατιωτῶν οἱ συνεπόμενοι ἀπολάλεσαν, ἐν πολλῇ δὴ ἀπορίᾳ ἦσαν οἱ Ἑλληνες, ἐννοοῦμενοι μὲν ὅτι ἐπὶ ταῖς βασιλείαις θύραις ἦσαν, κύκλῳ δὲ αὐτοῖς πάντῃ πολλὰ καὶ ἕθνῃ καὶ πόλεις πολέμιοι ἦσαν, ἀγοράν δὲ οὐδεὶς ἔτι παρέξεων ἔμελλεν, ἄπειχον δὲ τῆς Ἐλλάδος οὐ μεῖον ἡ μύρια στάδια, ἡγεμόνι δ᾽ οὐδεὶς τῆς ὀδο诬 ἦν, ποταμοὶ δὲ διεῖργον ἀνάβασιν ἐν μέσῳ τῆς οἰκᾶς ὡδοῦ, προπονδεδώκεσαν δὲ αὐτοὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες βάρβαροι, μόνοι δὲ καταλελειμμένοι ἦσαν οὐδὲ ἵππεα οὐδένα σύμμαχοι ἔχοντες, ὡστε εὐδηλον ἦν ὅτι νικῶντες μὲν οὐδένα ἁν κατακόμμοι, ἡττηθέντων δὲ αὐτῶν οὐδεὶς ἄν λειφθείη· ταῦτα ἐννοοῦμενοι καὶ ἀθύμως ἔχοντες ὁλίγοι μὲν αὐτῶν εἰς τὴν ἐσπέραν σίτου ἐγεύσαντο, ὁλίγοι δὲ πῦρ ἀνέκαυσαν, ἐπὶ δὲ τὰ ὁπλα πολλοὶ οὐκ ἠλθον ταῦτην τὴν νύκτα, ἀνεπαύσαντο δὲ ὅπου εὐχῆς ἔκαστος, οὐ δυνάμενοι καθεύδειν ὑπὸ λύπης καὶ πάθουν πατρίδων, γονέων, γυναί-
κών, παίδων, οὕς οὔποτ' ἐνόμιζον ἔτι οὗσθαι. οὔτω μὲν δὴ διακείμενοι πάντες ἀνεπαύωντο.

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

Ἡν δὲ τις ἐν τῇ στρατιᾷ Ἑνοφών Ἀθηναῖος, ὄς 4 οὕτω στρατηγὸς οὕτω λοχαγὸς οὕτω στρατιώτης ἄν ὅ συνηκολούθει, ἀλλὰ Πρόξενος αὐτῶν μετεπέμψατο οἰκοθεν ἔξενος ὧν ἀρχαῖος ὑπογρήγετο δὲ αὐτῷ, εἰ ἐλθειν, φίλον αὐτῶν Κύρῳ ποιήσειν, ὃν αὐτὸς ἠφή κρείττω αὐτῷ νομίζειν τῆς πατρίδος. ὁ μὲν οὖν Ἑνοφών ἀναγνωρίζω τὴν ἐπίστολην ἀνακοινώταται. Σω- 10 κράτει τῷ Ἀθηναίῳ περὶ τῆς πορείας. καὶ ὁ Σωκράτης ὑποτεύχας μὴν τι πρὸς τῆς πόλεως ὑπαιτίων εἴη Κύρῳ φίλον γενέσθαι, ὃτι ἐδόκει ὁ Κύρος προθύμως τοῖς Λακεδαιμονίοις ἐπὶ τὰς Ἀθήνας συμπολεμῆσαι, συμβουλεύει τῷ Ἑνοφώντι ἐλθόντα eis Δελφοὺς ἀνα- 15 κοινοῖσαι τῷ θεῷ περὶ τῆς πορείας. ἐλθὼν δ' ὁ Ἑνοφών ἐπήρετο τῶν Ἀπόλλων τίνι ἄν θεῶν θύων καὶ εὐχόμενος κάλλιστα καὶ ἀριστὰ ἔλθοι τὴν ὅδον ἢν ἐπινοεῖ καὶ καλῶς πράξας σωθείν. καὶ ἀνείλεν αὐτῷ ὁ Ἀπόλλων θεοὶς ὂσ ἔδει θύειν. ἐπεὶ δὲ πάλιν ἤλθει, 7 20 λέγει τὴν μαντείαν τῷ Σωκράτει. ὁ δ' ἀκούσας ἠτί- ἄτο αὐτὸν ὅτι οὐ τὸ πρῶτον ἡρώτα πάτερον λόγων εἴη αὐτῷ πορεύεσθαι ἢ μένειν, ἀλλ' αὐτὸς κρίνας ἠτέον εἶναι τοῦτ' ἐπιγενήντο ὡς ἄν κάλλιστα πο- ρευθεῖν. ἐπεὶ μέντοι οὕτως ἦρον, ταῦτ', ἐφ' ἡρ', χρή 25 ποιεῖν ὡσα τὸ θεὸς ἐκέλευσεν.

Xenophon had been led by false representations to join Cyrus.

'Ὁ μὲν δὴ Ἑνοφών οὕτω θυσίαμενος οἷς ἀνείλεν ὁ 8 θεὸς ἐξέπλει, καὶ καταλαμβάνει ἐν Σάρδεσι Πρόξενον.
καὶ Κύρον μέλλουσα ἦδη ὅρμαν τὴν ἀνώ ὦδὸν, καὶ
συνεστάθη Κύρω. προθυμομένου δὲ τοῦ Προξένου 9
καὶ ὁ Κύρος συμπροσθημένοι μεῖναι-αὐτῶν, εἰπε δὲ
ὅτι ἐπειδὰν τάχιστα ἡ στρατεύση λήξῃ, εὐθὺς ἀποπέμ-
ψει αὐτῶν. ἐλέγετο δὲ ὁ στόλος εἶναι εἰς Πισίδας.
εὐστρατεύτω μὲν ἡ σφοδρὸς ἐξαπατηθείς—οὐχ ὑπὸ 10
Προξένου· οὐ γὰρ ἤδη τὴν ἐπὶ βασιλεία ὅρμην οὐδὲ
ἀλλὸς οὐδεὶς τῶν Ἑλλήνων πλὴν Κλεάρχου· ἐπεὶ
μέντοι εἰς Κυλικίαν ἠλθον, σαφὲς πᾶσιν ἦδη ἐδόκει
10 εἶναι ὅτι οἱ στόλοι εἶχαν ἐπὶ βασιλεία. φοβοῦμενοι δὲ
τὴν ὦδὸν καὶ ἀκούσας ὅμοιος οἱ πολλοὶ δὲ ἀσχύνην
καὶ ἀλλήλων καὶ Κύρου συνηκολούθησαν· ὅν εἰς
καὶ Ξενοφῶν ἦν.

Xenophon's dream.

11 Ἐπεὶ δὲ ἀπορία ἦν, ἐλυπείτο μὲν σὺν τοῖς ἄλλοις
15 καὶ οὐκ ἐδύνατο καθευδεῖν· μικρὸν δὲ ὑπὸν λαχῶν
εἶδεν ὦναρ. ἐδοξεῖν αὐτῷ βροντῆς γενομένης σκη-
πτὸς πεσεῖν εἰς τὴν πατρίαν οἰκίαν, καὶ ἐκ τούτου
λάμπεσθαι πάσα. περίφοβος δὲ εὐθὺς ἀνηγέρθη, 12
καὶ τὸ ὦναρ τῇ μὲν ἐκρυνεὶ ἁγάθον, ὅτι ἐν τοῖς ὦν
20 καὶ κυιδύνοις φῶς μέγα ἐκ Δίου ἱδεῖν ἐδοξεῖ· τῇ δὲ
καὶ ἑφοβείτο, ὅτι ἀπὸ Δίου μὲν βασιλεῶς τὸ ὦναρ
ἐδοκέω αὐτῷ εἶναι, κύκλῳ δὲ ἐδοκεῖ λάμπεσθαι τὸ
πῦρ, μὴ οὐ δύνατο ἐκ τῆς χώρας ἐξελθεῖν τῆς βασι-
λεῶς ἀλλ' εἰργοῦτο πάντοθεν ὑπὸ τῶν ἄπορων.
25 ὅποιον τὸ μὲν δὴ ἐστὶ τὸ τοιοῦτον ὦναρ ἱδεῖν ἐξεστὶ 13
σκοτεῖν ἐκ τῶν συμβάντων μετὰ τὸ ὦναρ. γύνεται
γὰρ τάδε. εὐθὺς ἐπειδὴ ἀνηγέρθη πρῶτον μὲν ἐννοια
αὐτῷ ἐμπίπτει· τί κατάκειμαι; ἡ δὲ νῦς προβαίνει.
Ἀμὴ δὲ τῇ ημέρᾳ εἰκὸς τῶν ἀστείων ἦσειν. Εἰ δὲ γενήσομεθα ἐπὶ βασιλεῖ, τί ἐμποδῶν μὴ οὐχὶ πᾶντα μὲν τὰ χάλειστα ἐκδόντα πᾶντα δὲ τὰ δεινῶ·

πάντας υβρισμένους ἀποθανεῖν; ὅπως δ' ἡμῶνομεθα οὐδεὶς παρασκευάζεται οὐδὲ ἐπιμελεῖται,

αλλὰ κατακεύμεθα ὁσπερ ἐξον ἡσυχίαν ἀγείν. ἔγω 14

οὐν τὸν ἐκ πολεως στρατηγὸν προσδοκῶ ταῦτα πρὸχεν; ποιαν δ' ἡλικιαν ἐμαυτῷ ἐλθεῖν ἀναμένω;

οὗ ἤρων ἕτε πρεσβύτερος ἐσόμαι, οὐ νὴμερον

πρὸ ποιεῖν ἐμαυτῶν τοὺς πολέμιους.

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

Ἐκ τούτων ἀνίσταται καὶ συγκαλεὶ τοὺς Προξένους 15

πρῶτον λοχαγοὺς. ἐπεὶ δὲ συνῆλθον, ἔλεξεν ὅγω, ὁ ἄνδρες λοχαγοί, οὕτως καθεύδων δύναμαι, ὡσπερ οἴμαι οὐδὲ ὑμεῖς, οὕτως κατακεύομαι ἐτι ὅρῳ ἐν οἷοις.

15 ἐσμέν. οἱ μὲν γὰρ πολέμιοι δῆλον οτι οὐ πρότερον 16

πρὸς ἠμᾶς τὸν πόλεμον ἐξέφηναν πρῶς ἐνόμισαν καλῶς τὰ ἐαυτῶν παρασκευάσασθαι, ἡμῶν δ' οὐδεὶς οὕτω ἀντεπεμβαίνειν ὅπως ὥς κάλλιστα ἀγωνιοῦμεθα. καὶ μὴν εἰ υφησόμεθα καὶ ἐπὶ βασιλεὶ γενη-17

20 σόμεθα, τι οἰόμεθα πείσθαι; ὅσ καὶ τοῦ ὁμομητρίου ἀδελφοῦ καὶ τεθυηκότος ὢν ἀποτελῶν τὴν κεφαλὴν καὶ τὴν χειρὰ ἀνεσταύρωσεν ἡμᾶς δὲ, οἶς κηδεμῶν μὲν οὐδεὶς πάρεστιν, ἔστρατεύσαμεν δὲ ἔπτ' αὐτῶν ὡς δοῦλον ἀντὶ βασιλέως ποιήσοντες καὶ ἀπο-

25 κτενοῦντες καὶ δυναίμεθα, τι ἄν οἰόμεθα παθεῖν; ἅρ' 18

οὐκ ἂν ἐπὶ πάν ἐλθοῦν ὡς ἡμᾶς τὰ ἐχθατα αἰκισάμενος πᾶσιν ἀνθρώποις φόβον παράσχοι τοῦ στρατεύ-
σαί ποτε ἐπὶ αὐτῶν; ἀλλ' ὅπως τοι μὴ ἐπὶ ἐκεῖνων γενησόμεθα πάντα πουητέον.

Open war is better than treacherous peace.

Ἐγώ μὲν οὖν ἔστε μὲν αἱ σπονδαὶ ἦσαν οὐποτε ἐπανόμηρ ἡμᾶς μὲν οἰκτείρων, βασιλέα δὲ καὶ τοὺς ἰδίους αὐτῶν μακαρίζων, διαθεώμενοι αὐτῶν ὅσης μὲν χάρων καὶ οὗν ἔχοιεν, ὥστε ἄφθονα τὰ ἐπιτήδεια, ὡςον δὲ θεράοντας, ὡστε δὲ κτήμα, χρυσῶν δὲ, ἐσθήτα δ' ἀλλ' τῶν στρατιωτῶν ὅποτε ἐπειδ' ἔννοι 20 μαίμην, ὅτι τῶν μὲν ἀγαθῶν τούτων οὐδενὸς ἤμων μετέχει εἰ μὴ προϊμέθα, ὅτου δ' ὀνυσόμεθα ἤδειν ἐτί ὀλίγους ἔχοντας, ἀλλ' ὅστε πῶς πορίζεσθαι τὰ ἐπιτήδεια ἢ ὀνυμένους ὄρκους ἦδε κατέχοντας ἡμᾶς ταύτ', οὗν λογιζόμενος ἐνίοτε τὰς σπονδαῖς μᾶλλον ἐφοβούμην ἢ νῦν τῶν πόλεμον. ἔπει μέντοι 15 ἐκεῖνοι ἔλυσαν τὰς σπονδάς, λελύσθαι μοι δοκεῖ καὶ ἡ ἐκεῖνων ὄβρυς καὶ ἡ ἤμετέρα ἀσάφεια. ἔν μέσῳ γὰρ ἡδὴ κεῖται ταύτα τὰ ἀγαθὰ ἢθλα ὅποτεροι ἂν ἡμῶν ἄνδρες ἀμείνονες ὃσιοι ἀγωνιζόμεθα ἢ οἱ θεοὶ ἐστι, ὅτι σὺν ἡμῖν, ὅσ τὸ εἰκός, ἐστοιται. οὕτω μὲν 20 γὰρ αὐτῶν ἐπωρφήκασιν; ἡμῖν δὲ πολλὰ ὅρωντες ἀγαθὰ στερρῶς αὐτῶν ἀπειθόμεθα διὰ τοὺς τῶν θεῶν ὄρκους· ὡστε ἐξείναι μοι δοκεῖ λέναι ἐπὶ τὸν ἀγώνα πολὺ σὺν φρονήματι μείζου ἢ τούτως. ἐπὶ 23 δ' ἔχομεν σώματα ἰκανώτερα τούτων καὶ ψυχῆ καὶ 25 θάλατη καὶ πόνους φέρειν· ἔχομεν δὲ καὶ ψυχὰς σὺν τοῖς θεοῖς ἀμείνονες· οἱ δὲ ἄνδρες καὶ τρωτοὶ καὶ θυγατέρι μᾶλλον ἡμῶν, ἢν οἱ θεοὶ ὀσπερ τὸ πρόσθεν νίκην ἡμῖν διδάσκων.
Xenophon urges immediate action. He will follow or lead.

'All ἦσος γὰρ καὶ ἄλλοι ταῦτα ἐνθυμοῦνται, πρὸς τῶν θεῶν μὴ ἀναμένωμεν ἄλλους ἐφ' ἡμᾶς ἐλθεῖν παρακαλοῦντας ἐπὶ τὰ κάλλιστα ἔργα, ἀλλ' ἡμεῖς ἁρξαμεν τοῦ ἔξορμήσας καὶ τοὺς ἄλλους ἐπὶ τὴν 5 ἀρετήν· φάνητε τῶν λοχαγῶν ἄριστοι καὶ τῶν στρατηγῶν ἀξιοστρατηγότεροι. καγὼ δέ, εἰ μὲν 26 ἡμεῖς ἐθέλετε ἔξορμᾶν ἐπὶ ταῦτα, ἐπεσθαί ὑμῖν θύλλοι, εἰ δ' ἡμεῖς τάττετε μὲ θυγαῖσθαί, οὐδὲν προφασισίζομαι τὴν ἥλικιαν, ἀλλὰ καὶ ἀκμάζεων ἡγοῦμαι ἐρόκειν ἀπ' ἐμαυτοῦ τὰ κακὰ.

All urge Xenophon to take command, except Apollonides.

Xenophon's reply to him.

'Ο μὲν ταῦτ' ἐλεξεν, οἱ δὲ λοχαγοὶ ἀκούσαντες ἂν ἡγεῖσθαί ἐκέλευσον πάντες, πλην Ἄπολλωνίδης τις ἡ ὑβοιωτιάζων τῇ φωνῇ. οὕτως δ' εἶπεν ὅτι φιλαρωτὴ όστις λέγει ἄλλῳ πὼς σωτηρίας ἀν τυχεῖν ἢ 16 βασιλεῖα πείσας εἴ δύναιτε· καὶ ἢ μα ἡρχετο λέγειν τὰς ἀπορίας. ὁ μέντοι Ξενοφῶν μεταξὺ ὑπολαβὼν 27 ἐλεξεν ὅδε. "Ω θαυμασιώτατε ἄνθρωπε, σύγε οὐδὲ ὅρων γιγνόσκευν οὐδὲ ἀκούσους μέμνησαί. ἐν ταῦτῳ γε μέντοι ἤσθα τοῦτος ὅτε βασιλεύς, ἐπεὶ Κύρος 20 ἀπέθανε, καταφρονήσας ἐπὶ τούτῳ πέμμων ἐκέλευν παραδίδοναι τὰ ὀπλα. ἐπεὶ δὲ ἡμεῖς οὐ παραδόντες 28 ἂλλ' ἠξοπλωσάμενοι ἐλθόντες παρεσκηνήσαμεν αὐτῷ, τί οὐκ ἐποίησε πρόσβεις πέμπων καὶ σπουδᾷς αὐτῶν καὶ παρέχων τὰ ἐπιτήδεια, ἔστε σπουδῶν ἔτυχεν; 25 ἐπεὶ δ' ἃ δ' οἱ στρατηγοὶ καὶ λοχαγοὶ, ὥστερ δὴ σὺ 29 κελεύεις, εἰς λόγους αὐτούς ἅνεν ὄπλων ἥλθον πυ- στεύσαντες ταῖς σπουδαῖς, οὐ νῦν ἐκεῖνοι παιόμενοι,
κεντούμενοι, ὑβριζόμενοι οὐδὲ ἀποθανεῖν οἱ τλῆμονες δύνανται, καὶ μᾶλ’ οἷμαι ἐρῶντες τούτου; ἀ σὺ πάντα εἰδὼς τοὺς μὲν ἀμύνεσθαι κελεύοντας φιλαρ-ρεῖν φής, πεῖθεν δὲ πάλιν κελεύοις ἴσωται; ἐρμόι, ὃ30 5 ἄνδρες, δοκεῖ τὸν ἀνθρωπον τοῦτον μὴτε προσίσκεσθαι εἰς ταῦτα ἡμῖν αὐτοῖς, ἀφελομένους τε τὴν λοχαγίαν σκεύη ἀναθέντας ὡς τοιοῦτοι χρῆσθαι. οὕτως γὰρ καὶ τὴν πατρίδα κατασχῶνει καὶ πᾶσαν τὴν Ἐλ- λάδα, ὅτι Ὁλλην ὃν τοιοῦτος ἐστιν.

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

10 Ἔντευθεν ὑπολαβὼν Ἀγασίας Στυμφάλιος εἶπεν· Ἀλλὰ τοῦτῳ γε οὐτε τῆς Βοιωτίας προσήκει οὐδὲν οὔτε τῆς Ἐλλάδος παντάπασιν, ἐπεὶ ἐγὼ αὐτὸν εἶδον ὡσπερ Λυδίον ἀμφάτερα τὰ ὅτα τετρυπημένον. καὶ εἶχεν οὕτως. τοῦτον μὲν οὖν ἀπήλασαν· οἱ δὲ ἄλ-31 15 λοι παρὰ τὰς τάξεις ἴσωτε ὅπου μὲν στρατηγὸς σὸς εἴη τὸν στρατηγὸν παρεκάλουν, ὅποθεν δὲ οἶχος τὸν υποστράτηγον, ὅπου δ’ αὐ λοχαγὸς σὸς εἴη τὸν λοχαγόν. ἐπεὶ δὲ πάντες συνήλθον, εἰς τὸ πρῶτον33 τῶν ὅπλων ἐκαθέξιοντο· καὶ εγένοντο οἱ συνελθόντες
20 στρατηγοὶ καὶ λοχαγοὶ ἀμφὶ τοὺς ἐκατόρ. ὅτε δὲ ταῦτα ἦν σχέδον μέσαι ἤσαν νύκτες. ἐνταύθα Ἰερώ·34 νυμὸς Ἡλεῖος προειπότατος ὅτι τῶν Προξένου λοχα- γῶν ἦρξετο λέγειν ὧδε. ἤμων, ὃ ἄνδρες στρατηγοὶ καὶ λοχαγοὶ, ὅρωσε τὰ παρόντα ἐδοξε καὶ αὐτοῖς35 συνελθέων καὶ ὑμᾶς παρακαλέσατι, ὅπως βουλευσά- μεθα εἰ τι δυναίμεθα ἀγαθόν. λέξον δ’, ἐφη, καὶ σὺ, ὃ Ξενοφῶν, ἀπερ καὶ πρὸς ἡμᾶς.
Address of Xenophon.  Great responsibility of the officers.

'Εκ τούτου λέγει τάδε Ξενοφῶν. 'Αλλὰ ταῦτα μὲν 35 δὴ πάντες ἐπιστάμεθα ὅτι βασιλεὺς καὶ Τιεσαφέρνης σὺς μὲν ἐδυνήθησαν συνειλήφασιν ἡμῶν, τοῖς δ' ἄλλοις δὴλον ὅτι ἐπιβουλεύουσιν, ὡς ἦν δύνανται 5 ἀπολέσωσιν. ἦμῶν δὲ γε οἴμαι πάντα ποιητέα ὡς μήποτε ἐπὶ τοῖς βαρβάροις γενώμεθα, ἀλλὰ μᾶλλον ἐκείνοι ἐφ' ἦμῶν. εὖ τούνν ἐπιστάσθη ὅτι ἡμεῖς 36 τοσοῦτοι ὁπεῖσ ὅσοι νῦν συνεληλύθατε μέγιστον ἔχετε καίρων. οἱ γὰρ στρατιώται σῶτοι πάντες πρὸς 10 ὑμᾶς βλέπουσιν, κἂν μὲν ὑμᾶς ὅρωσιν ἀθυμοῦντας, πάντες κακοὶ ἔσονται, ἣν δὲ ἡμεῖς αὐτοὶ τε παρασκευαζόμενοι φανεροὶ ἦτε ἐπὶ τοὺς πολεμίους καὶ τοὺς ἄλλους παρακαλῆτε, εὖ ἵστε ὅτι ἐξονται ἦμῖν καὶ περάσονται μμείσθαι. ἱσως δέ τοι καὶ δικαιῶν 15 ἐστιν ὑμᾶς διαφέρεσθι τι τούτων. ἡμεῖς γὰρ ἐστε στρατηγοὶ, ὑμεῖς ταξίαρχοι καὶ λοχαγοί· καὶ ὅτε εἰρήνη ἦν, ἡμεῖς καὶ χρήμασι καὶ τιμαῖς τούτων ἐπλεονεκτεῖτε· καὶ νῦν τοίνυν ἐπεὶ πόλεμός ἐστιν, αξίον δεῖ ὑμᾶς αὐτοὺς ἀμείνους τε τοῖς πλήθους 20 εἶναι καὶ προβουλεύειν τούτων καὶ προπονεῖν ἦν του δή.

They must choose new officers and encourage the dejected soldiers.

Καὶ νῦν πρῶτον μὲν οἴμαι ἃν ὑμᾶς μέγα ὀφελῆ-38 σαι το στράτευμα, εἰ ἐπιμεληθεῖτε ὅτις ἀντὶ τῶν ἀπολωλότων ὡς τάχιστα στρατηγοὶ καὶ λοχαγοὶ 25 ἀντικατασταθῶσιν. ἀνευ γὰρ ἀρχόντων οὐδὲν ἃν οὔτε καλὸν οὔτε ἀγαθὸν γένοιτο ὡς μὲν συνελόντι εἰπεῖν οὐδαμοῦ, ἐν δὲ δὴ τοῖς πολεμικοῖς παντάπασιν.
Η μὲν γὰρ εὑταξία σφέζεων δοκεῖ, ἢ δὲ ἀταξία πολλοὺς ἡδὴ ἀπολούλεκεν. ἔπειδὰν δὲ καταστήσωσθε τοὺς ἅρ-39 χοντας ὡς τοὺς ἦν καὶ τοὺς ἄλλους ὑπρατικότας συλλέγητε καὶ παραθάρρυντε, οἶμαι ἃν ὑμᾶς πάνυ ἐν 5 καιρῷ ποησαί. οὖν γὰρ ἰῶσα καὶ ὑμεῖς αἰοσθάναυσθε ὡς ἀθύμωσ μὲν ἤλθον ἐπὶ τὰ ὁπλα, ἀθύμωσ δὲ πρὸς τὰς φυλακάς. ὥστε οὕτω γ' ἔχοντων υφικ οἶδα ὃ τι ἂν τις χρήσασται αὐτοῖς εἴτε νυκτὸς δέοι εἴτε καὶ ἡμέρας. ἦν δὲ τις αὐτῶν τρέψῃ τὰς γνώμας, ὡς μὴ τούτο ὑμῶν 10 μόνον ἐννοοῦνταί τι πείσονται ἅλλα καὶ τί ποιήσουσιν, πολὺ εὐθυμότεροι ἔσονται. ἐπιστασθε γὰρ δὴ ὅπι 42 οὗτε πλήθος ἐστὶν οὕτε ἵππος ἢ ἐν τῷ πολέμῳ τὰς νίκας ποιοῦσα, ἀλλ' ὅποτεροι ἄν σὺν τοῖς θεοῖς ταῖς ἵππαις ἔρρωμενότεροι ἐστὶν ἔπι τοῖς πολεμίοις, 15 τούτοις ὡς ἐπὶ τὸ πολὺ ὅι αὐτῶν ὑμῖν δεχόνται. ἔντε-43 θύμημαί δ' ἐγγυη, ὃ ἄνδρες, καὶ τούτο, ὅτι ὅποσοι μὲν μαστεύοντι ξην ἐκ παντὸς πρόπου ἐν τοῖς πολεμικοῖς, οὗτοι μὲν κακῶς τε καὶ αἰσχρῶς ὡς ἐπὶ τὸ πολὺ ἀποθνήσκονσιν, ὅποσοι δὲ τῶν μὲν θάνατον 20 ἐγραφαστὶ πᾶσι κωνὼν εἶναι καὶ ἀναγκαῖον ἀνθρώπως, περὶ δὲ τῶν κακῶς ἀποθνήσκεσιν ἄγωντοντας, τούτοις ὅρῳ μᾶλλον πως εἰς τὸ γῆρας ἀφυκομέμενοι καὶ ἐως ἃν γίνοιν εὐθυμονέστεροι διάγοντας. ὃ καὶ 44 ἡμᾶς δεῖ νῦν καταμαθῆτας, ἐν τοιούτῳ γὰρ καιρῷ 25 ἐσμὲν, αὐτοῖς τε ἀνδραῖς ἀγαθοῖς εἶναι καὶ τοῖς ἀλλοις παρακάλεσιν.

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

'Ὁ μὲν τάτα εἰπὼν ἑσαύσατο. μετὰ δὲ τούτου ἔπε.Xenophosos: 'Αλλὰ πρόσθεν μὲν, ὃ Ἐσοφόν,
τουσώτων μόνον σε ἐγγυνωσκόν ὅσον ἥκονον Ἀθηναίων εἶναι, νῦν δὲ καὶ ἐπαινώ σε ἐν ὑς λέγεις τε καὶ πράττεις καὶ βουλούμην ἃν ὅτι πλείστους εἶναι τουσώτους· κοινὸν γὰρ ἃν εἰη τὸ ἁγάθον. καὶ νῦν, ἐφι, μὴ μέλλωμεν, ὁ ἄνδρες, ἀλλ' ἀπελθόντες ἦδη αἰρεῖσθε οἱ δεόμενοι ἄρχοντας, καὶ ἐλόμενοι ἦκετε εἰς τὸ μέσον τοῦ στρατοπέδου καὶ τοὺς αἱρεθέντας ἀγετε· ἐπειτ' ἐκεῖ συγκαλοῦμεν τοὺς ἄλλους στρατιώτας. παρέστω δ' ἦμιν, ἐφε, καὶ Τολμίδης δ' ἐκ τηρευ. καὶ ἅμα ταῦτ' εἰπὼν ἀνέστη, ὡς μὴ μέλλοντο ἄλλα περαίωσον τὰ δέοντα. εκ τούτου ἦρέθησαν ἄρχοντες ἀντὶ μὲν Κλεάρχου Τιμασίων Δαρδανεύς, ἀντὶ δὲ Σωκράτους Ξανθικῆς Ἀχαιός, ἀντὶ δὲ Ἀγίου Κλεάνωρ Ἀρκάς, ἀντὶ δὲ Μένωνος Φιλήσιος Ἀχαίος, ἀντὶ δὲ Προξένου ξενοφόν Ἀθηναίος.

Assembly of the soldiers. Speech of Chrisophus.

II. Ἔπει δὲ ἓρηντο, ἤμερα τε σχεδὸν ὑπέφαινε καὶ εἰς τὸ μέσον ἥκον οἱ ἄρχοντες, καὶ ἔδοξεν αὐτοῖς προφυλακᾶς καταστήσαντας συγκαλεῖν τοὺς στρατιώτας. ἐπεί δὲ καὶ οἱ ἄλλοι στρατιώται συν- ἥλθον, ἀνέστη πρῶτος μὲν Χειρίστοφος ὁ Δακεδαμόνος καὶ ἔλεξεν ὁδι. Ἀνδρεῖς στρατιώται, χαλεπὰ μὲν τὰ παρόντα, ὡπότε ἄνδρῶν στρατηγῶν τοιούτων στερόμεθα καὶ λοχαγῶν καὶ στρατιωτῶν, πρὸς δ' ἐτι καὶ οἱ ἄμφι Ἀριαῖον οἱ πρόσθεν σύμμαχοι ὄντες προδεδώκασιν ἦμις· ὁμως δὲ δει ἐκ τῶν παρόντων ἄνδρας ἀγαθοὺς τελέσθεν καὶ μὴ ὑφίσθαι, ἀλλὰ περ- ρασθαι ὅτις ἦν μὲν δυνάμεθα καὶ ὑπάρχωμεν, εἰ δὲ μὴ, ἀλλὰ καλὸς γε ἀποθνήσκομεν,
ANABASIS III. 2. 4-7.

Speech of Cleanor. Perfidy of the Persians.

Ἐπὶ τούτῳ Κλεάνωρ ὁ Ὄρχομένιος ἀνέστη καὶ ἔλεξεν ὅτε. Ἀλλὰ ὁρᾶτε μὲν, ὃ ἄνδρες, τὴν βασιλείας ἑπιστρέφει καὶ ἀσέβειαν, ὁρᾶτε δὲ τὴν Γεωσαφέρνους ἀπιστίαν, ὡς τῶν λέγων ὅσ γεῖτων τε εἰ κτητῆς Ἐλλάδος καὶ περὶ πλείστου ἁν ποιήσατο σώσαι ἡμᾶς, καὶ ἐπὶ τούτων αὐτὸς ὁμός ἡμῖν, αὐτὸς δεξίας δοῦν, αὐτὸς ἐξαπατήσας συνέλαβε τοὺς στρατηγοὺς, καὶ οὔτε Δίᾳ ξένων ἥδεσθη, ἀλλὰ Κλεάρχῳ καὶ ὁμοτράπεζος γενόμενος αὐτοῖς τούτοις ἐξαπατήσας τοὺς ἄνδρας ἀπολώλεκεν. Ἀριῶνδε, δὲν ἡμῖν ἥθελομεν βασιλέα καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστά μὴ προδώσεων ἄλληλους, καὶ οὔτος ὦτε τοὺς θεοὺς δεῖσας ὦτε Κύρον τεθνηκότα αἰδεσθείς, τιμώμενος μαλίστα ὕπο Κύρου ζῶντος νῦν πρὸς τοὺς ἐκείνου ἐξηθίσχον ἀποστάσις ἡμᾶς τοὺς Κύρου φίλους κακῶς ποιεῖν πειράται. ἀλλὰ τούτως μὲν οἱ θεοὶ ἀποτίσατο: ἡμῖν δὲ δεῖ ταύτα ὁρῶντας μήποτε ἐξαπατηθῆναι ἐτί ὕπο τούτων, ἀλλὰ μαχομένους ὥς ἄν δυνομέθα κράτιστα τοῦτο ὁ τι ἄν δοκῆ σει ἀλλοθεοὶ 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 Ἑνοφῶν ἀνάσταταὶ ἐσταλμένος ἐπὶ τόπλεμον ὡς ἐδύνατο κάλλιστα, νομίζων, εἴτε νίκην διδοὺν οἱ θεοὶ, τὸν κάλλιστον κόσμον τῷ νικῶν πρέπειν, εἴτε τελευτᾶν δέοι, ὀρθῶς ἐχεῖν τῶν κάλλιστων
εαυτον ἄξιωσαντα ἐν τούτοις τῆς τελευτῆς τυγχάνειν τοῦ λόγου δὲ ἦρχετο διδ. Τὴν μὲν τῶν βαρβάρων 8 ἐπιορκίαν τε καὶ ἀπιστίαν λέγει μὲν Κλεάνωρ, ἐπίστασθε δὲ καὶ ὑμεῖς οἴμαι. εἰ μὲν οὖν βουλόμεθα 5 πάλιν αὐτοῖς διὰ φιλίας ἴναι, ἀνάγκη ἦμας πολλὴν ἀθυμίαν ἔχειν, ὀρὼντας καὶ τοὺς στρατηγοὺς, οἱ δὲ πίστεως αὐτοῖς ἐαυτοῖς ἐνεχείρισαν, οἱ πεπόνθασιν εἰ μέντοι διανοούμεθα σὺν τοῖς ὀπλοῖς ὑμ. τοῖς ἐπιθυμοῦντες δίκην ἐπιθεῖναι αὐτοῖς καὶ τὸ λοιπὸν διὰ παντὸς 10 πολέμου αὐτοῖς ἴναι, σὺν τοῖς θεοῖς πολλαὶ ἦμιν 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. ἀκοῦσαντες δὲ οἱ στρατιώται πάντες μιᾶ ὀρμηγὸς προσεκύνησαν τὸν θεόν, καὶ οἱ Ξενοφῶν εἶπε. Δοκεῖ 15 μοι, δὲ ἄνδρες, ἐπεὶ περὶ σωτηρίας ἦμῶν λεγόντων οἰωνίδος τοῦ Διὸς τοῦ σωτηρὸς ἐφάνη, εὐξασθαί τῷ θεῷ τοῦτῷ θύσεωι σωτηρία ὅπως ἄν πρῶτον εἰς φιλίαν χώραν ἄφικαμεθα, συνεπεύξασθαι δὲ καὶ τοὺς ἄλλους θεοίς θύσεωι κατὰ δύναμιν καὶ ὅτι δοκεῖ ταῦτα.

20 ἔφη, ἀνατείνατω τὴν χεῖρα. καὶ ἀνέτειναν ἄπαντες. ἐκ τούτου ἄξιωσται καὶ ἐπαινέσται. ἐπεὶ δὲ τὰ τῶν θεῶν καλῶς ἔχειν, ἦρχετο πάλιν διδ. Ἐσφυγχανον 10 λέγων ὅτι πολλαὶ καὶ καλαὶ ἐλπίδες ἦμιν εἰεν σωτηρίας. πρῶτον μὲν γὰρ ἦμεῖς μὲν ἐμπεδοῦμεν τοὺς 25 τῶν θεῶν ὄρκους, οἱ δὲ πολέμου ἐπιορκήσασί τε καὶ τὰς σπουδὰς παρὰ τοὺς ὄρκους λελύκασιν. οὗτοι δὲ ἐχόντων εἰκὸς τοῖς μὲν πολεμίως ἐναντίον εἶναι τοὺς θεοὺς, ἦμιν δὲ συμμάχους, ὡπερ ἴκανοὶ εἰσὶ καὶ
Our ancestors defeated the Persians at Marathon and Salamis, and you have done the same at Cunaxa.

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

Kai ἡμᾶς δ' ἂν ἐφην ἐγωγε χρήναι μήπω φανε-24 ροῦς εἶναι οἶκαδε ώρμημένους, ἀλλὰ κατασκευάζε-σθαι ως αυτοῦ ποιν οἰκήσοντας. οἶδα γὰρ ὅτι καὶ Μυσοῖς βασιλεύς πολλοὺς μὲν ἥγεμόνας ἂν δοῦν, 5 πολλοὺς δ' ἂν ὀμήρους τοῦ ἀδόλους ἐκπέμψειν, καὶ ὀδοποιήσεις γ' ἂν αυτοῖς καὶ εἰ σὺν τεβρίπποις βού- 10 λοντο ἀπίεναι. καὶ ἡμῖν γ' ἂν οἶδ' ὅτι τρισάσμε- νος ταῦτ' ἐποίει, εἰ ἑάρα ἡμᾶς μένει κατασκευαζό- μένους. ἀλλὰ γὰρ δεδουκά μή, ἂν ἀπαξ μάθωμεν 25 ἀργοῖ. ἦν καὶ ἐν ἄφθονοις βιοτείων, καὶ Μηδὼν δὲ καὶ Περσῶν καλαῖς καὶ μεγάλαις γυναιξί καὶ παρθέ- νοις ὀμιλεῖν, μὴ ὠσπερ οἱ λωτοφάγοι ἐπιλαθώμεθα τῆς οἰκαδε ὁδοῦ. δοκεῖ οὖν μοι εἰκὸς καὶ δίκαιον 30 εἶναι πρῶτον εἰς τήν Εὐλᾶδα καὶ πρὸς τοὺς οἰκεῖος 15 πειράσθαι ἄφικνεσθαι καὶ ἔπιδειξαι τοὺς Εὐλησιν ὅτι ἐκόντες πένονται, ἐξὸν αὐτοῖς τοὺς νῦν σκληρῶς ἐκεῖ πολιτεύοντας ἐνθάδε κομισσαμένους πλοῦσιον ὅραν. ἀλλὰ γάρ, ὡς ἄνδρες, πάντα ταῦτα τάγαθα δήλον ὅτι τῶν κρατοῦντων ἐστὶ.

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.

Τούτῳ δὴ δεὶ λέγειν, ὅπως ἂν πορευόμεθα τε ὡς ἂπ ἀσφαλέστατα καὶ εἰ μᾶχεσθαι δέοι ὡς κράτιστα μαχοῦμεθα. πρῶτον μὲν τοινήν, ἐφη, δοκεῖ μοι κατα- 20 καύτης τὸς ἄμαθος ἂς ἄγουμε, ἃ μὴ τὰ λείπον.
τοὺς μεγάλους ταχὺ μικρούς ποιεῖν καὶ τοὺς μικρούς, καὶ ἐν δεινοῖς ὡσι, σφίζειν εὐπέτως ὅταν βούλωνται.

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

"Επειτα δὲ ἀναμνῆσω γὰρ ὑμᾶς καὶ τοὺς τῶν προ-11
γόνων τῶν ἡμετέρων κινδύνους, ἵνα εἰδήσῃ ὡς ἀγαθοὶ τε ὑμῖν προσήκει εἰναι σφίζονται τε σὺν τοῖς θεοῖς καὶ ἐκ πάνω δεινῶν οἱ ἀγαθοὶ. ἐλθόντων μὲν γὰρ Περσῶν καὶ τῶν σὺν αὐτοῖς παμπληθεῖ στῶλῳ ὡς ἀφαινοῦντων τας Ἀθήνας, ὑποστῆναι αὐτοῖ Αθη-10

ναίει τολμήσαντες ἐνίκησαν αὐτοὺς. καὶ εὐξάμενοι12
τῇ Ἀρτέμιδι ὅποιοις κατακάνοιεν τῶν πολεμόν10
τοσαῦτας χιμάρας καταθύσθαν τῇ θεῷ, ἐπεὶ οὐκ11
εἶχον ἰκανὰς εὐρεῖν, ἐδοξῆν αὐτοὺς καὶ ἐνιαυτὸν πε-12

τακοσίας θύειν, καὶ ἔτι νῦν ἀποθύνουσιν. ἔπειτα ὅτε13
Ἐρέμης ὤστερον ἀγείρας τὴν ἀναρίθμητον στρατιάν16
ἡλθεν ἐπὶ τὴν Ἑλλάδα, καὶ τότε ἐνίκων οἱ ἡμετέροι14
πρόγονοι τοὺς τούτων προγόνων καὶ κατὰ γῆν καὶ13
κατὰ θάλατταν. ὡν ἔστι μὲν τεκμήρια ὅταν τὰ τρό-20

παια, μέγιστον δὲ μνημον η ἑλευθερία τῶν πόλεων ἐν αἷς ὑμῶν ἐγένεσθε καὶ ἐτράφητε· οὐδένα γὰρ20
ἀνθρωπον δεσπότην ἀλλὰ τοὺς θεοὺς προσκυνεῖτε.25

tουτῶν μὲν ἐστε προγόνων. οὐ μὲν δὴ τούτω γε14
ἔρι ὡς ὑμῶν κατασκύνετε αὐτοὺς· ἀλλὰ σὺν14

πολλαὶ ἡμέραι ἀφ' οὐ ἀντιταξάμενοι τούτως τοῖς15

ἐκείνων ἐκγόνοις πολλαπλασίους ὑμῶν ἐνικάτε σὺν20

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 ἀνδρεῖς15

ητε ἀγαθοὶ· νῦν δ' ὅποτε περὶ τῆς ὑμετέρας ωτη-
ρίας ὁ ἀγών ἐστὶν πολὺ δήποτε ὑμᾶς προσήκει καὶ ἄμεινονας καὶ προθυμοτέρους εἶναι. ἀλλὰ μὴν καὶ ἑξήδες ἀρραβώνας τὴν πρέπει εἶναι πρὸς τοὺς πολέμιους. τὸν μὲν γὰρ ἄπειρον ὢντες αὐτῶν τὸ τε πλῆθος ἀμετρον ὅρωντες, ὃμως ἔτολμάσατε σὺν τῷ πατρίῳ φρονήματι ἴέναι εἰς αὐτούς· νῦν δὲ ὅπως καὶ πείραν ἡδὴ ἔχετε αὐτῶν ὅτι οὐ θέλουσι καὶ πολλαπλάσιον ὄντες δεχεσθαί ὑμᾶς, τί ἐτι ὑμῖν προσήκει τούτους φοβεῖσθαι; μὴ δὲ μέντοι τὸ τοῦτο μένου δόξητε ἑκατέρας, εἰ δὲ Κύρειοι πρόσθεν σὺν ἡμῖν ταττόμενοι νῦν ἀφεστήκασιν. ἐτι γὰρ οὔτοι κακιόνες εἰσὶ τῶν ὑψωτικῶν ἡμῶν ἦττημένων· ἐφευγον γοῦν πρὸς ἐκεῖνους καταλυόντες ἡμᾶς. τοὺς δὲ ἐθέλοντας φυγῆς ἀρχον πολὺ κρείττων σὺν τοῖς πολεμίοις ταττόμενους ἡ ἐν τῇ ἡμετέρᾳ τάξει ὅραν. εἰ δὲ τις ἡμῶν ἀθυμεῖ ὅτι ἡμῖν μὲν οὐκ εἰσίν ἵππεῖς, τοὺς δὲ πολεμίους πολλοὶ πάρεισιν, ἐνθυμήθητε ὅτι οἱ μῦροι ἵππεῖς οὐδὲν ἀλλὸ ἡ μύροι εἰσὶν ἀνθρωποὶ· ὑπὸ μὲν γὰρ ἵππου ἐν μάχῃ οὐδὲς πῶς τε ὑπὲρεῖ εἰσεὶ λακτυσθέας ἄπειθαιν, οἱ δὲ ἄνδρες εἰσίν οἱ ποιοῦντες ὁ τι ἀν ἐν ταῖς μάχαις γίγνηται. οὐκοῦν τῶν ἵππων πολὺ ἠμεῖς ἐπὶ ἀσφαλεστέρου ὑπῆρματος ἐσμεν· οἱ μὲν γὰρ ἐφ’ ἵππων κρέμανται φοβοῦμενοι οὐχ ἡμᾶς μόνον ἀλλὰ καὶ τὸ καταπεσεῖν· ἠμεῖς δὲ ἐπὶ γῆς βεβηκότος πολὺ μὲν ἵππων ἰσχυρότερον παίσιν εἰς τὸν προσήκον, πολὺ δὲ μᾶλλον ὅτι ἐν βουλώμεθα τευξόμεθα. ἐνὶ δὲ μόνῃ προέχουσιν οἱ ἵππεῖς ἡμᾶς· φεύγειν αὐτοῖς ἀσφαλεστέρον ἐστιν ἡ 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, οτι δὲ οὐκέτι ἡμῖν Τισσαφέρνης ἡγησται οὐδὲ βασιλεὺς ἀγορὰν παρέξει, τοῦτο ἀχθεσθε, σκέψασθε πότερον κρεῖττον Τισσαφέρνην ἡγεμόνα ἔχειν, οὐ δὲ βουλεύεις ἡμῖν φανερὸς ἔστιν, ἣν οὖς ἂν ἡμεῖς ἄνδρας λαβόντες ἤγείσθαι κελεύωμεν, οἷς εἴσονται ἔτι ἡμῖν περί ἡμῶν ἀμαρτάνομεν, περὶ τὰς ἐαυτῶν ψυχὰς καὶ σώματα ἀμαρτάνομεν. τὰ δὲ ἐπιτήδεια πότερον ὄνεισθαι κρεῖττον ἐκ τῆς ἀγορᾶς ἡς οὗτοι παρεῖχον, μικρὰ μέτρα πολλοὶ ἄργυροι, μηδὲ τοῦτο ἐτί ἔχοντας, ἣν αὐτοὺς λαμβάνεις, ἠπερ κρατῶμεν, μέτρῳ χρωμένους ὁπόσῳ ἄν ἐκατοσ βούληται. εἰ δὲ ταῦτα μὲν γυνώσκετε ὅτι κρεῖττονα, τοὺς δὲ ποταμοὺς ἀπορον νομίζετε εἶναι καὶ μεγάλως ἡγεῖσθε ἐξαπατηθήναι διαβάντες, σκέψασθε εἰ ἀρα τοῦτο καὶ μωρότατον πεποίηκασιν οἱ βάρβαροι. πάντες γὰρ ποταμοί, εἰ καὶ πρόσω τῶν πηγῶν ἄποροι εἶσι, προϊόντι πρῶς τὰς πηγὰς διαβατοὺς γίγνονται οὐδὲ τὸ γόνυ βρέχοντες. εἰ δὲ μὴν οἱ ποταμοὶ διήσοντιν ἡγεμόνων τε μὴ δὲ ἡμῖν φανεῖται, οὐδὲ ὡς ἡμῖν γε ἀθυμητέων. ἐπιστάμεθα μὲν γὰρ Μισοῦς, οὐδὲς οὐκ ἂν ἡμῶν φαίη- μεν βελτίως ἔως, οἷς ἐν τῇ βασιλείᾳ χώρα πολλὰς τε καὶ εἰδαμίωνας καὶ μεγάλας πόλεις οἰκοῦσιν, ἐπι- στάμεθα δὲ Πισιδάδας ὀσταύτως, Λυκάονας δὲ καὶ αὐτοὶ εἰδομεν 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 δὲ ἀν ἔφην ἔγωγε χρῆναι μήτω φανεροὺς εἰναι οἰκαδὲ ὁμομημένους, ἀλλὰ κατασκευαζομενοὺς ὁς αὐτοῖ που οικήσωντας. οἶδα γὰρ ὅτι καὶ Μυσοῖς βασιλεῖσ τοὺς πολλοὺς μὲν ἡγεμόνας ἀν δοῦν, πολλοὺς δὲ ἀν ὀμήροις τοῦ ἀδόλως ἐκπεμμεν, καὶ ὀδοποιήσει ἡ ἀν αὐτοῖς καὶ ἐὰν τεθρίππους βουλουντο ἀπίέναι. καὶ ἡμῖν γὰρ ἀν οἶδ᾽ ὅτι τρισάσμενος ταῦτ᾽ ἐποίει, εἰ ἔωρα ἡμᾶς μένειν κατασκευαζομένους. ἀλλὰ γὰρ δεδοκα μη, ἀν ἀπαξ μάθωμεν ἄργοι ζήν καὶ ἐφ᾽ ἀφθόνους βιοτεύειν, καὶ Μηδῶν δὲ καὶ Περσῶν καλαίσ καὶ μεγάλας γυναιξι καὶ παρθένους ὄμμεν, μὴ ὀστεροὶ λατοφάγοι ἐπιλαθώμεθα τῆς οἰκαδε ὁδοῦ. δοκεῖ οὖν μοι εἰκος καὶ δίκαιον εἰνα πρῶτον εἰς τὴν Ἑλλάδα καὶ πρὸς τοὺς οἰκείους πειράσθαι ἀφυκνεύσθαι καὶ ἐπιδείξαι τοὺς Ἑλληστιν ὅτι ἐκόντες πένονται, ἐξον αὐτοῖς τούς ὑπὸ σκληρῶς ἐκεῖ πολιτεύοντας ἐνθάδε κομισσαμένους πλουσίους ὄραν. ἀλλὰ γὰρ, ὃ ἄνδρες, πάντα ταῦτα τάγαθα δῆλον ὅτι τῶν κρατοῦντων 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.

Τοῦτο δὴ δεῖ λέγειν, ὅπως ἀν πορευομέθα τε ὃς ἀσφαλέστατα καὶ εἰ μάχεσθι δέοι ὴς κράτιστα μαχοίμεθα. πρῶτον μὲν τοῖς, ἔφη, δοκεῖ μοι κατακαίσαι τὰς ἁμάξας ἂς ἐχομεν, ἵνα μὴ τὰ ζεύγη ἡμῶν στρατηγή, ἀλλὰ πορευόμεθα ὅτε ἀν τῇ στρατ- συμφέρῃ ἐπειτα καὶ τὰς σκηνὰς συγκατακαί-
σαι. αὕται γὰρ αὕ ὀχλον μὲν παρέχουσιν ἀγείαν, 
συνωφελοῦσι δ’ οὐδὲν οὕτε εἰς τὸ μάχεσθαι οὐτ’ εἰς 
tὸ τὰ ἐπιτήδεια ἔχειν. ἐτὶ δὲ καὶ τῶν ἄλλων σκευῶν τὰ 
περιττὰ ἀπαλλαξάμεν πλῆη ὅσα πολέμου ἐνεκεν 
5 ἡ σῖτων ἡ ποτῶν ἔχομεν, ἵνα ὡς πλείστοι μὲν ἡμῶν 
ἐν τοῖς ὀπλοῖς ῥυζίω, ὡς ἐλάχιστοι δὲ σκευοφορῶσιν. 
κρατούμεσιν μὲν γὰρ ἐπιθυμοῦσθαι ὅτι πάντα ἂλλο- 
τρια ἤν δὲ κρατόμεν. καὶ τοὺς πολέμιους δεῖ ἀποθεοῦσι
νημέτρουσι νομίζειν. ἠκοπτόν μοι εἰπεῖρον τρ’
10 καὶ μέγιστον νομίζω εἶναι. ὅρ’ γὰρ καὶ τοῖς 
λεμίους ὅτι οὐ πρόσθεν ἔξενεσκεν ἔτολμησαν πρὸς 
ἡμᾶς πολέμου πρὶν τοὺς στρατευμοὺς ἡμῶν συνέλα 
βοῦν, νομίζομεν ὡρτῶν μὲν τῶν ἀρχών των καὶ ἡμῶν 
πεθομένων ἰκανοὺς εἶναι ἡμᾶς περιγενέσθαι τῷ το- 
15 λέμῳ, λαβόμενες δὲ τῶν ἀρχών ταῖς ἀρχήσεις καὶ 
ἀταξία ἐνόμιζον ἡμᾶς ἀπολέσθαι. δεὶ ὡς, πολυμένων 
τῶν ἀρχών ἐπιμελεστέρους γενέσθαι τοὺς τὰν 
tῶν πρόσθεν, πολυ δὲ τοὺς ἀρχομένους ἐντακτοτέ 
rους καὶ πεθομένους μᾶλλον τῶν ἀρχῶν τῶν ἡ 
20 πρόσθεν: ἢν δὲ τις ἀπειθή, ψηφίσασθαι τῶν ἂν 
ἡμῶν ἐννυχάνουσα σὺν τῷ ἀρχῶν κολάζεσθαι οὔτε 
οἱ πολέμιοι πλείστοι ἐφευσμένοι ἔστονται, τίμει 
τῇ ἡμέρᾳ μυρίους ὕφονται ἀνθ’ ἐνός Κλεάρχου καὶ 
oὐδένε ἐπιτρέπονται κακῷ εἶναι. ἀλλὰ γὰρ καὶ τοῖς 
25 ραίνειν ἡδῆ ὄρατος γὰρ οἱ πολέμιοι αὐτίκα παρί 
έστονται. ὅτι οὐν ταῦτα δοκεῖ καλῶς ἐχεῖν, ἑπικα 
ρωσάτων ὡς τὰχ’ ἡ ἐνόμω περαινῆται. εἰ δὲ τι 
ἀλλα βέλτιον ἡ τις ἐρματὼ καὶ ὁ ἱδιώτης διδά 
sκειν: πάντες γὰρ κομὴς συνήριας δεόμεθα.
Adoption of Xenophon's proposals. Vote to march to some neighboring villages for provisions.

Μετὰ ταῦτα Χειρίσοφος εἶπεν· Ἅλλ' εἰ μὲν τινὸς ἄλλου δεὶ πρὸς τούτων οἷς λέγει Ξενοφῶν, καὶ αὐτίκα ἐξέσται πολεῖν· ἀ δὲ νῦν εἰρήκη δοκεῖ μοι ὡς τάξιστα ψηφίσασθαι ἄριστον εἶναι· καὶ ὅτι δοκεῖ ταῦτα, ἀναστὰς δὲ πάλιν εἶπε Ξενοφῶν· Ὡ ἄνδρες, ἀκούσατε δὲν προσδοκεῖ μοι. δὴ λοιπὸν ὅτι πορεύεσθαι ἡμᾶς δεῖ ὅτου ἐξομεν τὰ ἐπιτήρεια· ἀκοῦω δὲ κάμας εἶναι καλὰς οὐ πλέον εἰκοσι σταδίων ἀπεχούσας· οὐκ ἄν οὐν 35 ἑαυτὰμάξοιμι εἰ οἱ πολέμουι, ὡσπερ οἱ δειλοὶ κύνες τοὺς μὲν παριόντας διώκοντι τε καὶ δάκνουσιν ἣν δύνανται, τοὺς δὲ διώκοντας φεύγουσιν, εἰ καὶ αὐτοὶ ἡμῖν ἀπιστοῦν ἑπακολουθοῦν. ἵσως οὖν ἀσφαλεῖς στέρπον ἡμῖν τοποεύεσθαι πλαίσιον ποιησάμενος τῶν 10 ὀπλῶν· καὶ τὰ σκευοφόρα καὶ ὁ πολὺς ὀχλὸς ἐν ἀσβάλεστέρω ἥ. εἰ οὖν νῦν ἀποδειχθεὶς τίνας χρή ἴγκεοσθαι τοῦ πλαισίου καὶ τὰ πρόσθεν κοσμεῖν καὶ τίνας ἐπὶ τῶν πλευρῶν ἐκατέρων εἶναι, τίνας δ’ ὅπισθενοι ὑποσθοφυλακεῖν, οὐκ ἄν ὅπότε οἱ πολέμουι ἐξθοιμοῦν βουλομένους. δὲν λεύεσθαι ἡμᾶς δέοι, ἀλλὰ χρώμεθα ἄν εὐθὺς τοῖς 20 τεταγμένοις· εἰ μὲν οὖν ἄλλο τις βέλτιον ὅρα, ἄλλως ἐχέτω· εἰ δὲ, Χειρίσοφος μὲν ἤργοιτο, ἐπειδὴ καὶ Δακεδαιμόνιος ἑστι· τῶν δὲ πλευρῶν ἐκατέρων δύο τῶν πρεσβυτάτων στρατηγῶν ἐπιμελούσθην· ὅπως ἄλλοι φυλακοίμεν δ’ ἡμεῖς οἱ νεώτεροι ἐγὼ καὶ Τιμασίων τὸ νῦν εἶναι· τὸ δὲ λοιπὸν πειρώμενοι ταύτης τῆς 38 τάξεως βουλευσόμεθα· ὅ τι ἄν ἀεὶ κράτιστον δοκῆ 25 εἶναι· εἰ δὲ τις ἄλλο ὅρα βέλτιον, λεξάτω. ἔπει δ’
αὐτέλεγεν, εἶπεν, ὡστοὶ δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα. ἐδοξή ταῦτα. Νῦν τούτων, ἐφη, ἀπίστως ποιῶν δεῖ τὰ δεδομένα, καὶ ὡστὶς τε ἡμῶν τοὺς οἰκείους ἐπιθυμεῖ ἰδεῖν, μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι. οὐ γὰρ ἔστιν ἄλλως τούτων τυχεῖν· ὡστὶς τε θην ἐπιθυμεῖ, πειρᾶσθω νικᾶν· τῶν μὲν γὰρ νικῶντων τὸ κατακαίνειν, τῶν δὲ ἠττωμένων τὸ ἄποθεμενεῖν ἐστὶ· καὶ εἰ τις δὲ χρημάτων ἐπιθυμεῖ, κρατεῖν πειρᾶσθω· τῶν γὰρ νικῶντων ἐστὶ καὶ τὰ ἑαυτῶν σώζειν καὶ τὰ τῶν ἠττωμένων λαμβάνειν.

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

III. Τούτων λεχθέντων ἀνέστησαν καὶ ἀπελθόντες 1 κατέκασαν τὰς ἁμάξας καὶ τὰς σκηνὰς, τῶν δὲ περιτῶν ὅτι τῶν μὲν δειοτῷ τις μετεδίδοσαν ἄλληλοις, τὰ δὲ ἄλλα εἰς τὸ πῦρ ἔρριπτον. ταῦτα ποιήσαντες ἤρμιστοποιοῦντο. ἀριστοποιουμένων δὲ αὐτῶν ἔρχεται Μιθραδάτης σὺν ἱππεύσιν ὡς τριάκοντα, καὶ καλεσάμενος τοὺς ὀρταγγοὺς εἰς ἐπίκουν λέγει ὅπε. Ἐγώ, ὡς ἄνδρες Ἑλληνες, καὶ Κύριος πιστὸς ἦν, ὡς 2 ύμεῖς ἐπίστασθε, καὶ τῶν ὑμῶν εὖς· καὶ ἔνθαδε δὲ 20 εἰμὶ σὺν πολλῷ φόβῳ διάγων. εἰ οὖν ὧρῳν ὑμᾶς σωτηρίων τὶ βουλευμένους, ἐλθομεῖ ἂν πρὸς ὑμᾶς καὶ τοὺς θεράπαντας πάντας ἔχων. λέξατε οὖν πρὸς με τὶ ἐν νῷ ἔχετε ὡς φίλον τε καὶ εὖνοι καὶ βουλόμενον κοινῆ σὺν ὑμῖν τῶν στόλων ποιεῖσθαι. βουλευ- 25 ἐμένως τοὺς ὀρταγγοὺς ἐδοξέων ἀποκρίνουσαί τάδε· καὶ ἔλεγε Χειρίστοφος· Ἡμῶν δοκεῖ, εἰ μὲν τῖς ἐξ ἡμῶν ἀπείναι οὐκάδε, διαπορεύεσθαι τὴν χώραν ὡς ἄν δυνώμεθα ἀσυνεστάτα· ἢν δέ τις ἡμᾶς τῆς ὅδου
ἀποκωλυτη, διαπολεμεῖν τοῦτο ὡς ἂν δυνάμεθα κράτιστα. ἐκ τοῦτον ἐπειρᾶτο Μιθραδάτης διδάσκειν 4 ὡς ἄπορον εἰς βασιλέως ἀκοντος σωθῆναι. ἔλθα δὴ ἐγγυνώσκετο ὅτι ὑπόπεμπτος εἰς καὶ γὰρ τῶν Τιγ-5 σαφέρνους τις οἰκείων παρηκολουθήμε τίστες ἐνεκα. καὶ ἐκ τοῦτον ἐδόκει τοῖς στρατηγοῖς βέλτιον εἶναι 5 δόγμα ποιήσασθαι τῶν πόλεμον ἀκήρυκτον εἶναι ἐστ' ἐν τῇ πολεμίᾳ εἰς διέφθειρον γὰρ προσιόντες τοὺς στρατιώτας, καὶ ἐνα γε λοχαγὸν διέφθειραν Νίκαρχου 10 Ἀρκάδα, καὶ ἄχετο ἀπιών νυκτὸς σὺν ἀνθρώποις ὡς ἐκοισι.

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

Metà ταύτα ἄριστήσαντες καὶ διαβάντες τῶν Ζα- 6 πάνω ποταμῶν ἐπορεύοντο τεταγμένοι, τα ὑποξύμια καὶ τὸν ὀχλὸν ἐν μέσῳ ἑχοντες. οὐ πολὺ δὲ προελη-15 πυθότων αὐτῶν ἐπιφαίνεται πάλιν ὁ Μιθραδάτης, ἰππέας ἑχων ὡς διακοσίους καὶ τοξότας καὶ σφενδο- νήτας εἰς τετρακοσίους μάλα ἐλαφροὺς καὶ εὐσώμους.

καὶ προσήκει μὲν ὡς φίλος ὁ πρὸς τοὺς Ἐλλήνας: 7 ἐπεὶ δ' ἐγεένοντο, ἐξαπίῆς ἐμὲ αὐτῶν ἐτό-20 ἔμοι καὶ ἰππεῖς καὶ πεζοί, οἱ δ' ἐσφενδόνων, καὶ ἐπέτρωσκον. οἱ δὲ ὑποσθοφύλακες τῶν Ἐλλήνων ἔπαισχον μὲν κακῶς, ἀντεποίησιν δ' οὐδὲν. οἱ τε γὰρ Κρήτες βραχύτερα τῶν Περσῶν ἐτάξαντο καὶ ἅμα ψιλοὶ ὄντες έσω τῶν ὅπλων κατεκέκλειντο, αἱ τε 25 ἀκοντισταὶ βραχύτερα ἢκόντιζον ἢ ὡς ἐξικενῶσθαι τῶν σφενδονητῶν. ἐκ τοῦτον Ἐνοφώντι ἐδόκει διω-8 κτέον εἶναι. καὶ ἐδώκον τῶν ὅπλων καὶ τῶν πελτα- στῶν οἱ ἐπιχον σὺν αὐτῶ ὑποσθοφύλακοντες. διώ-
κοντες δὲ ουδὲνα κατελάμβανον τῶν πολεμίων. οὔτε 9 γὰρ ἵππεις ἦσαν τοῖς Ἑλλησιν οὔτε οἱ πεζοὶ τῶν ἱππῶν ἐκ πολλῶν φεύγοντας ἐδύναντο καταλαμβάνειν ἐν ὅλῃ χωρίᾳ· πολὺ γὰρ οὐχ οἶον τε ἦν ἀπὸ 5τοῦ ἅλλου στρατεύματος διόκειν· οὶ δὲ βάρβαροι 10 ἱππεῖς καὶ φεύγοντες ἀμα ἐπιτρωσκον εἰς τοῦτο ἔδινεν τοξεύοντες ἀπὸ τῶν ἱππῶν, ὅπως τοῖς δὲ διώκειν οἱ Ἑλληνες, τοσοῦτον πάλιν ἐπαναχωρεῖν μαχομένους ἐδει. ὡστε τῆς ἡμέρας οἷοι διηλθοῦν οὐ πλέων πέντε 11 καὶ εἰκοσι σταδίων, άλλα δείλης ἀφίκοντο εἰς τὰς κόμας. ἔρθα δὴ πάλιν ἅθυμα ἢν. καὶ Χειρίσσωφος καὶ οἱ προσβύτατοι τῶν στρατηγῶν Ξενοφώντα ἡμι- ὁντο ὅτι ἐδίωκεν ἀπὸ τῆς φαλάγγος 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.

"Ακούσας δὲ Ξενοφῶν ἔλεγεν ὅτι ὅρθως ἦττωντο καὶ αὐτὸ τὸ ἔργον αὐτοῦς μαρτυροῦθη. ἀλλ' ἐγὼ, ἐφὲ, Ἰναγκάσθην διώκειν, ἐπειδὴ ἐὼρων ἠμᾶς ἐν τῷ μένων κακῶς μὲν πάσχοντας, ἀντιπαρεὶν δὲ οὐδὲν 20 δυναμένους. ἐπειδὴ δὲ ἐδιώκομεν, ἀληθῆ, ἐφῇ, ὑμεῖς λέγετε· κακῶς μὲν γὰρ τοιεῖν οὐδὲν μᾶλλον ἐδυνά- μεθα τοὺς πολεμίους, ἀνεχώρομεν δὲ πάνω χαλέπως. τοὺς οὖν θεοῖς χάρις ὅτι οὐ σὺν πολλῇ ρωμῇ ἀλλὰ 14 σὺν ὅλῳς ἦθλον, ὡστε βλάπται μὲν μὴ μεγάλα, 25 δηλῶσι δὲ οὐ δεόμεθα. νῦν γὰρ οἱ μὲν πολέμιοι 15 τοξεύοντες καὶ σφενδοῦσιν ὅσιον οὔτε οἱ Κρῆτες ἀντιτοξώσειν δύνανται οὔτε οἱ ἐκ χειρὸς βάλλοντες εξικνεῖσθαι· ὅταν δὲ αὐτοὺς διώκομεν, πολὺ μὲν οὐχ
οἶδ᾽ ὁ τε χωρίου ἀπὸ τοῦ στρατεύματος διώκειν, ἐν ὀλίγῳ δὲ οἷδ᾽ εἰ ταχὺς εὗρι σεῖων ἤν διώκων καταλαμβάνοι ἐκ τὸξον ῥύματος. ἡμεῖς οὖν εἰ μὲλομεν τούτους εἰργεῖν ὡστε μὴ δύνασθαι βλάπτειν ἦμᾶς πορευομένους, σφενδονητῶν τὴν ταχίστην δὲ καὶ ἰππέων. ἂκούω δ᾽ εἶναι ἐν τῷ στρατεύματι ἡμῶν Ρόδιοι, ἃν τοὺς πολλούς φασὶν ἐπίστασθαι σφενδοναν, καὶ τὸ βέλος αὐτῶν καὶ διπλάσιον φέρεσθαι τῶν Περσικῶν σφενδονών. ἔκειναι γὰρ διὰ τὸ χει-17 ροπληθέσθαι τοῖς λίθοις σφενδοναν ἐπὶ βραχὺ εξικομοῖν- ται, οἱ δὲ Ρόδιοι καὶ ταῖς μολυβδίσοις ἐπίστασται χρήσθαι. ἦν οὖν αὐτῶν ἐπισκεψόμεθα τίνες πέπαυ-18 ται σφενδόνας, καὶ τούτω μὲν δῶμεν αὐτῶν ἀργύριον, τῷ δὲ ἄλλας πλέκειν ἐθέλοντι ἄλλο ἀργύριον τελῶ-15 μεν, καὶ τῷ σφενδοναν ἐν τῷ τεταγμένῳ ἐθέλοντι ἄλλην τινὰ ἀτέλειαν εὑρίσκωμεν, ἵσως τινὲς φαινοῦν- ται ἰκανοὶ ἦμᾶς ὕφελεῖν. ὅρω δὲ ἰππους ὁντας ἐν19 τῷ στρατεύματι, τοὺς μὲν τινὰς παρ᾽ ἐμοῖ, τοὺς δὲ τῶν Κλεάρχου καταλελειμμένους, πολλοὺς δὲ καὶ ἀλλοὺς αἰχμαλώτους σκευοφοροῦντας. ἄν οὖν τού-20 τους πάντας ἐκλέγοντες σκευοφόρα μὲν ἀντιδῶμεν, τοὺς δὲ ἰπποὺς εἰς ἰππεάς κατασκευάσωμεν, ἵσως καὶ οὔτοι τι τοὺς φεύγοντας ἀνιάσοντων. ἔδοξε καὶ20 ταύτα. καὶ ταύτης τῆς νυκτὸς σφενδονηταί μὲν εἰς25 διακοσσίους ἐγένοντο, ἰπποὶ δὲ καὶ ἰππεῖς ἐδοκιμάσθη-σαν τῇ υπεραιᾳ εἰς πεντήκοντα, καὶ στολάδες καὶ θάρακες αὐτοῖς ἐπορύσθησαν, καὶ ἰππαρχὸς ἐπε- στάθη Δύκιος ὁ Πολυστράτου Ἀθηναῖος.
The Greeks are again attacked by Mithridates, who is repulsed with loss.

IV. Μείναντες δὲ ταύτην τὴν ἡμέραν τῇ ἄλλῃ ἔποιεύοντο προφαίτερον ἀναστάντες· χαράδραν γὰρ ἔδει αὐτοὺς διαβῆναι ἐφ’ ἃ ἐφοβοῦντο μὴ ἐπιθύμοντο αὐτοῖς διαβαίνουσιν οἱ πολέμιοι. διαβεβηκότες δὲ αὐτοῖς 5 πάλιν φαίνεται ὁ Μιθραδάτης, ἔχων ἵππεις χιλίων, τοξότας δὲ καὶ σφενδόνης εἰς τετράκις κιλίων· τοσοῦτος γὰρ ἦτο τις Τισσαφέρης, καὶ ἔλαβεν ὑποσχόμενος, ἀν τούτοις λάβῃ, παραδώσειν αὐτῷ τοὺς Ἑλλήνας, καταφρονήσας, ὃτι ἐν τῇ πρόσθεν προσβολῇ ὅλην ἔχων ἐπαθεὶς μὲν οὐδὲν, πολλὰ δὲ κακὰ ἐνόμιζε ποιῆσαι. ἔπει δὲ οἱ Ἑλληνες διαβεβηκότες 10 ἀπείχον τῆς χαράδρας ὅσον ὁκτώ στάδιοι, διέβαινε καὶ ὁ Μιθραδάτης ἔχων τὴν δύναμιν. παρῆγγελτο δὲ τῶν πελταστῶν οὐς ἔδει διάκειν καὶ τῶν ὀπλιτῶν, καὶ τοὺς ἰπποὺς ἐνῆητο θαρροῦσι διάκειν ὡς ἐφευσμένης ἴκανῆς δυνάμεως. ἔπει δὲ ὁ Μιθραδάτης κατ’ έλήφει, καὶ ἔδει σφενδόναι καὶ τοξεύματα ἐξεκύμνην το, ἐσῇμην τοῖς Ἑλληνισὶ τῇ σάλπυγγι, καὶ εἰς ἐθέου όμοσε οἳς ἐνῆητο καὶ οἱ ἰπποὶ θήλασον. οἱ δὲ 15 οὐκ ἐδέξαντο, ἀλλ’ ἐφευγοῦ ἐπὶ τῇ χαράδρᾳ. ἐν 5 ταύτῃ τῇ διώξει τοῖς βαρβάροις τῶν τε πεζῶν ἀπέθανον πολλοὶ καὶ τῶν ἰππῶν ἐν τῇ χαράδρᾳ ζωοὶ ἐλήφθησαν εἰς ὀκτωκαῖδεκά. τοὺς δὲ ἀποθανοῦσας αὐτοκέλευστοι οἱ Ἑλληνες ἠκιόσαντο, ὡς ὃτι φοβερῶς 20 τατον τοῖς πολεμίοις εἰ ὐράν.
The march continued to Larissa and afterwards to Mespila, on the Tigris. A sight of ancient Nineveh. Account of the ruins.

Καὶ οἱ μὲν πολέμωι οὔτω πράξαντες ἀπῆλθον, οἱ 6 δὲ Ἕλληνες ἀσφαλῶς πορευόμενοι τὸ λοιπὸν τῆς ἡμέρας ἀφίκοντο ἐπὶ τὸν Τίγρητα ποταμόν. ἑνταῦθα 7 πόλει ἦν ἐρήμη μεγάλη, ὄνομα δ’ αὐτῆ ἦν Λάρισσα: 5 ὄκουν δ’ αὐτὴν τὸ παλαιὸν Μῆθὸν. τοὺ δὲ τείχους αὐτῆς ἦν τὸ εὕρος πέντε καὶ εἰκοσὶ πόδες, ὑψὸς δ’ ἐκατόν: τοὺ δὲ κύκλου ἡ περιόδος δύο παρασάγγαι: ὄρκοδόμητο δὲ πλάθους κεραμεαῖς: κρῆτις δ’ ὑπὴν λιθών τὸ ὑψος εἰκοσὶ ποδῶν. ταύτην βασιλεὺς ὁ 8 Περσῶν, ὅτε παρὰ Μῆθον τὴν ἀρχὴν ἐλάμβανον Πέρσαι, πολιορκῶν οὐδενὶ τρόπῳ ἐδύνατο ἑλεῖν· ὕλιον δὲ νεφέλη προκαλύφασα ἡφαίνει μέχρι ἔξελιτον οἱ ἀνθρώποι, καὶ οὕτως ἔαλω. παρὰ ταύτην τὴν πόλιν 9 ἦν πυραμίς λιθών, τὸ μὲν εὕρος ἐνὸς πλέθρου, τὸ δὲ 15 ὑψὸς δύο πλέθρων. ἐπὶ ταύτης πολλοὶ τῶν βαρβάρων ἤσαν ἐκ τῶν πλησίων κωμῶν ἀποπεφευγότες. ἑντεῦ-10 θεν δ’ ἐπορεύθησαν σταθμὸν ἐνα παρασάγγας ἐς πρὸς τεῖχος ἐρήμου μέγα κείμενον· ὄνομα δὲ ἦν τῇ πόλει Μέσπιλα· Μῆθοι δ’ αὐτὴν ποτὲ ὄκουν. ἦν 20 δὲ ἡ μὲν κρῆτις λίθου ἑστοὶ κογχυλιάτου, τὸ εὕρος πεντάκοντα ποδῶν καὶ τὸ ὑψος πεντάκοντα. ἐπὶ δὲ 11 ταύτη ἐπορκοδόμητο πλάθους τεῖχος, τὸ μὲν εὗρος πεντάκοντα ποδῶν, τὸ δὲ ὑψος ἐκατόν· τοῦ δὲ τείχους ἡ περιόδος ἐς παρασάγγαι. ἑνταῦθα λέγεται Μῆθεια 25 γυνὴ βασιλέως καταφυγεῖν ὅτε ἀπολλυσαν τὴν ἀρχὴν ὑπὸ Περσῶν Μῆθοι. ταύτην δὲ τὴν πόλιν πολιορκῶν 12 ὃ Περσῶν βασιλεὺς ὦν ἐδύνατο οὔτε χρόνῳ ἑλεῖν
οὔτε βία. Ζεὺς δὲ ἑρωτήθη ταῦτα εὐνοικοῦντας, καὶ οὔτως ἔδωκεν.

Τισαφερνῆς threats the Greeks, but is kept off.

Ἐντεύθεν δ' ἐπαρεύθησαν σταθμὸν ἕνα παρασάγ-13
gας τέτταρας. εἰς τοὺς δὲ τῶν σταθμῶν Τισαφερνῆς ἐπεφάνη, οὐς τε αὐτῶς ἐπεχώρει θάλειν ἔχον καὶ
tὴν Ὀρόντα. δύναμιν τοῦ τῆς βασιλέως βυγατέρα ἐχοντος καὶ οὕς Κύρος ἔχον ἀνέβη βαρβάρους καὶ
οὗς ὁ βασιλέως ἀδελφὸς ἔχων βασιλεύ ἐβοήθεithe, καὶ
πρὸς τοὺς θέους βασιλεὺς ἐδωκεν αὐτῶ, ὡστε τὸ
10 στράτευμα πάμπολυ ἐφάνη. ἔπει δ' ἐγγύς ἐγένετο, 14
τὰς μὲν τῶν τάξεων ὁπισθὲν καταστῆσας, τὰς δὲ εἰς
tὰ πλάγια παραγαγόν, ἐμβαλεῖν μὲν οὐκ ἐτόλμησαν
οὐδ' ἐβούλετο διακυνδυνεῖν, σφενδόναν δὲ παρῆγ-
γειλε καὶ τοξεύειν. ἔπει δὲ διαταξθέντες ὦ Ῥόδιοι, 15
15 ἐσφενδόνησαν καὶ οἱ Σκύθαι τοξόται ἐτόξευσαν καὶ
οὔδεὶς ἡμάρτανεν ἄνδρός, οὐδὲ γὰρ εἰ τῶν προού-
μείτο ράδιων ἦν, καὶ ὁ Τισαφερνῆς μᾶλλα ταχέως
ἐξω βελῶν ἀπεχώρηκε καὶ οἱ ἄλλαι τάξεις ἀπεχώρη-
σαν. καὶ τὸ λοιπὸν τῆς ἡμέρας οἱ μὲν ἐπορεύοντο, 16
20 οἱ δὲ εἴποντο· καὶ οὐκέτι ἐσῶντο οἱ βάρβαροι τῇ
τότε ἀκροβολίσει· μακρότερον γὰρ οἱ τῇ Ῥόδιοι τῶν
Περσῶν ἐσφενδόνων καὶ οἱ Κρήτες ἐτόξευον. μεγάλα 17
de καὶ τὰ τόξα τὰ Περσικά ἐστὶν· ὡστε χρήσιμα ἦν
ὅπως ἀλλικότατα τῶν τοξευμάτων τοῖς Κρήτης, καὶ
25 διετέλεσαν χρόμενοι τοὺς τῶν πολεμίων τοξεύμασι,
καὶ ἐμελέτων τοξεύειν ἀνώ λέντες μακράν. εὐρύκετο
de καὶ νέφρα πολλὰ ἐν ταῖς κόμαις καὶ μολυβδος,
ὡστε χρήσιμα εἰς τὰς σφενδόνας.
After a day's halt, the Greeks proceed four days. Change in the order of march.

Καὶ ταῦτη μὲν τῇ ἡμέρᾳ, ἐπεὶ κατεστρατοπεδεύ-18
οντο οἱ Ἑλληνες κόμαις ἐπιτυχόντες, ἀπήλθον οἱ
βάρβαροι μεῖον ἔχοντες τῇ ἀκροβολίσει· τῇ δ' ἐπι-19
πούσαν ἡμέραν ἐμειναν οἱ Ἑλληνες καὶ ἐπεσιτί-
σαντο· ἦν γὰρ πολὺς οἶκος ἐν ταῖς κόμαις. τῇ δὲ
ὕστεραί γὰρ ἐπορεύοντο διὰ τοῦ πεδίου, καὶ Τισσαφέρ-
νης εἴπετο ἀκροβολιζόμενος. ἕνθα δὴ οἱ Ἑλληνες19
ἔγνωσαν πλαίσιον ἰσόπλευρον ὃτι ποιηρα τάξις εἰς
πολεμίων ἐπομένων. ἀνάγκη γὰρ ἐστιν, ἢ μὲν
10 συγκύπτῃ τὰ κέρατα τοῦ πλαισίου ἢ ὁδὸν στενοτέρας
οὕσης ἢ ὀρέων ἀναγκαζόντων ἢ γεφύρας, ἐκθλίβε-
σθαι τοὺς ὀπλίτας καὶ πορεύεσθαι ποιηράς ἀμα μὲν
πιεζόμενοις, ἀμα δὲ καὶ ταραττομένοις, ὅστε δυσ-
χρῆστοις εἰναι ἀνάγκη ἀτάκτους ὄντας· ὅταν δ'20
15 αὐδίασχη τὰ κέρατα, ἀνάγκη διασπάσθαι τοὺς τὸτε
ἐκθλιβομένους καὶ κενὸν γίγνεσθαι τὸ μέσον τῶν
κεράτων, καὶ ἀθυμεῖν τοὺς ταῦτα πάσχοντας πολε-
μίων ἐπομένων. καὶ ὅποτε δὲοι γέφυραν διαβαίνειν
ἡ ἄλλην των διάβασιν, ἐσπευδὴν ἐκαστὸς θουλόμε-
20 νος φθάσαι πρῶτος· καὶ εὐεπίθετον ἢν ἐνταῦθα τοῖς
πολεμίως. ἐπεὶ δὲ ταῦτα ἔγνωσαν οἱ στρατηγοὶ,21
ἐποίησαν ἐξ λόχους ἀνὰ ἐκατὸν ἄνδρας, καὶ λοχα-
γοὺς ἐπέστησαν καὶ ἄλλους πεντηκοντάρχας καὶ ἅλ-
λους ἐνωμοστάρχους. οὕτω δὲ πορευόμενοι, ὅποτε
25 μὲν συγκύπτει τὰ κέρατα, ὑπέμενον ὕστεροι οἱ λοχα-
γοὶ ὅστε μὴ ἐνοχλεῖν τοῖς κέρασι, τότε δὲ παρῆγγον
ἔξωθεν τῶν κεράτων. ὅποτε δὲ διάσχιον αἱ πλευραὶ22
τοῦ πλαισίου, τὸ μέσον ἄν ἐξεπίμπλασαν, εἰ μὲν στε-
νότερον εἰς τὸ διέξον, κατὰ λόχους, εἰ δὲ πλατύτερον, κατὰ πεντηκοστὺς, εἰ δὲ πάνυ πλατύ, κατ’ ἐνωμοσίας· ὅστε ἀεὶ ἐκπλεοῦν εἶναι τὸ μέσον. εἰ δὲ καὶ διαβαί-23
νεν τινὰ δέοι διάβασιν ἢ γέφυραν, οὐκ ἐταράττοντο, ἀλλ′ ἐν τῷ μέρει εἰς λοχαγοὶ διέβαινον· καὶ εἰ ποὺ
dεοι τι τῆς φάλαγγος, ἐπιπαρῆσαν οὐτοὶ. τοὺτο τῷ τρόπῳ ἐπορεύθησαν σταθμοὺς τέσσαρας.

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

*Νύκα δὲ τὸν πέμπτον ἐπορεύσατο, εἶδον βασιλείαν 24
tι καὶ περὶ αὐτὸ κόμας πολλὰς, τήν δὲ ὀδὸν πρὸς τὸ
10 χωρίον τοῦτο διὰ γηλόφων υψηλῶν γεγομένην, οἱ
καθήκον ἀπὸ τοῦ ὁρόου υψηλὸν ἡ κάμη. καὶ εἶδον
μὲν τοὺς λόφους ἀσμενοὶ οἱ Ἑλληνες, ὡς εἰκὸς τῶν
πολεμίων ὄντων ἐπείνων· ἐπεὶ δὲ πορεύμενοι ἐκ τοῦ 25
πεδίου ἀνέβησαν ἐπὶ τὸν πρῶτον γῆλοφον καὶ κατέ-
15 βαινον ὡς ἐπὶ τὸν ἔτερον ἀναβαίνειν, ἔνταθα ἐπι-
γίνονται οἱ βάρβαροι καὶ ἀπὸ τοῦ ὑψηλοῦ εἰς τὸ
πρανείς ἐβάλλον, ἑσσεβονοῦν, ἐτὸξευοῦν ὑπὸ μαστί-26
γον, καὶ πολλοὺς ἐτερωσοῦν καὶ ἐκράτησαν τῶν
Ἑλλήνων γυμνῶτων καὶ κατέκλεισαν αὐτοὺς εἰς τῶν
20 ὀπλῶν· ὡστε παντάπασι ταύτῃ τῆν ἡμέραν ἄχρη-
στοι ἦσαν εν τῷ ὁχλῷ ὀντες καὶ οἱ σφενδονηθαὶ καὶ οἱ
τοξόται. ἐπεὶ δὲ πεζόμενοι οἱ Ἑλληνες ἐπεχείρησαν 27
διάκειν, σχολὴ μὲν ἐπὶ τὸ ἄκρον ἀφικνοῦται ὀπλῖται ὀντες, οἱ δὲ πολέμων ταχὺ ἀπεπήδων. πάλιν δὲ 28
25 ὅποτε ἀποίκεν πρὸς τὸ ἄλλο στράτευμα ταύτα ἐπαγ-
χον, καὶ ἐπὶ τοῦ δευτέρου γηλόφου ταύτα ἐγύγμητο,
ὡςτε ἀπὸ τοῦ τρίτου γηλόφου ἐδοξεῖν αὐτοῖς μὴ κυνεῖν
των στρατιώτας πρὶν ἀπὸ τῆς δεξιᾶς πλευρᾶς τοῦ
πλαισίον ἀνήγαγον πελταστὰς πρὸς τὸ ὄρος. ἔπει 29 δ' οὖτοι ἐγένοντο ὑπὲρ τῶν ἐπομένων πολεμίων, οὐκ-έτι ἐπετίθεντο οἱ πολέμιοι τοῖς καταβαίνοντι, δεδο-κότες μὴ ἀποτιθείσαν καὶ ἀμφοτέρωθεν αὐτῶν 5 γένοντο οἱ πολέμιοι. οὔτω 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 ἱατρῶν κατέστησαν ὅκτω· πολλοὶ γὰρ ἤσαν οἱ τετρωμένοι.

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

10 Ἔνταῦθα ἦμεν ἡμέρας τρεῖς καὶ τῶν τετρωμένων 31 ἐνεκα καὶ ἄμα ἐπετήδειᾳ πολλά εἶχον, ἀλευρα, οἶνον, κρεμάς ἐπεσει συμβεβλημένα πολλᾶς. ταῦτα δὲ συνενηγήμενα ἦν τῷ στατραπεύοντι τῆς χώρας. τε-τάρτη δ' ἡμέρα καταβαίνοντι εἰς τὸ πεδίον. ἔπει 32 15 δὲ κατέλαβεν αὐτοὺς Τισσαφέρης σὺν τῇ δυνάμει, ἐδοξάζεν αὐτοὺς ἢ ἀνάγκη κατασκηνῆσαι οὐ πρῶτον εἴδον κόμην καὶ μὴ πορεύεσθαι ἐτί μαχομένους· πολλοὶ γὰρ ἦσαν οἱ ἀπόμαχοι, οἱ τε πετρομένοι καὶ οἱ ἐκείνους φερόντες καὶ τοῖς φερόντων τὰ ὀπλα 20 δεξάμενοι. ἔπει δὲ κατασκηνῆσαι καὶ ἐπεξείρησαν 33 αὐτοῖς ἀκροβολίζεσθαι οἱ βάρβαροι πρὸς τὴν κόμην προσώποις, πολὺ περιῆγαν οἱ Ἐλληνες· πολὺ γὰρ διέφερον ἐκ χώρας ὀρμώντες ἀλέξασθαι ἢ πορεύομε- νοι ἐπιοῦσι τοῖς πολεμίως μάχεσθαι. ἃνικα δ' ἢν 34 25 ἡδὴ δείλη, ὡρα ἢν ἀπιέναι τοῖς πολεμίως· οὐποτε γὰρ μείων ἀπεστρατοπεδεύοντο οἱ βάρβαροι τοῦ Ἐλληνικοῦ ἐξήκοντα σταδίων, φοβούμενοι μὴ τῆς νυκτὸς οἱ Ἐλληνες ἐπιθύμουσαν αὐτοῖς. πονηρὸν γὰρ 35
νυκτὸς ἔστι στράτευμα Περσικῶν. οὐ τὲ γὰρ ἦπτοι αὐτοῖς δέδενται καὶ ὡς ἐπὶ τὸ πολὺ πεποδισμένοι εἰσὶ τοῦ μὴ φεῦγειν ἔνεκα εἰ λυθεῖσαν, εἰ τὸς τὴς θόρυβος γέγονεν, δεῖ ἐπισάξει τὸν ἦπτον Πέρσῃ ἄνδρι καὶ χαλιὼσαν, δεῖ καὶ θωρακισθέντα ἀναβῆναι ἐπὶ τὸν ἦπτον. ταῦτα δὲ πάντα χαλεπὰ νὺκτωρ καὶ θορύβων ὀντος. τούτον ἔνεκα πόρρω ἀπεσκήνων τῶν Ἑλλήνων. ἐπεὶ δὲ ἐγένεσθαιναυτοὺς οἱ Ἑλλη-36
νες βουλομένους ἀπίναν καὶ διαγγελλομένους, ἐκή-
10 ρυξε τοῖς Ἑλλησποντικοῖς ἀνακυκλώσθαι ἀκολούθων τῶν
πολεμίων. καὶ χρόνον μὲν τινα ἐπέσχον τῇς πορείας
οἱ βάρβαροι, ἐπειδὴ δὲ ὅψε ἐγένυτο, ἀπῆχαν· οὐ
γὰρ ἔδοκε λύειν αὐτοὺς νυκτὸς πορεύεσθαι 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 pelteasts from the rear, and comes up alone.

15 Ἐπειδὴ δὲ σαφῶς ἀπιόντας ἦδη ἔσωροι οἱ Ἑλλη-37
νες, ἐπορεύοντο καὶ αὐτοὶ ἀναζωύεντες καὶ διήλθον
ὄσον εξήκοντα σταδίους. καὶ γέγονε τοσοῦτον με-
ταξὺ τῶν στρατευμάτων ὡστε τῇ ὑποτραίᾳ οὐκ ἐφά-
νησαν οἱ πολέμιοι οὔδὲ τῇ τρίτῃ, τῇ δὲ τετάρτῃ
20 νυκτὸς προελθόντες καταλαμβάνουσι χωρίον ὑπερδέ-
ξιον οἱ βάρβαροι, ἦ ἐμελλον οἱ Ἑλληνες παρεῖναι,
ἀκρωνχίαις ὀροῖς, ὑπὸ ᾧ ἐν κατάβασις ἦν εἰς τὸ
πεδίον. ἐπειδὴ δὲ ἔωρα Χεριστόφου προκατελήμ-38
μένῃ τὴν ἀκρωνχίαν, καλεῖ Ξενοφῶντα ἀπὸ τῆς
25 οὐρᾶς καὶ κελεύει λαβῶντα τοὺς πελταστὰς παραγε-
νέσθαι εἰς τὸ πρόσθεν. ὁ δὲ Ξενοφῶν τοὺς μὲν πελ-39
tαστὰς οὐκ ἤγεν· ἐπιφανέμενον γὰρ ἔωρα Τισσα-
φέρνην καὶ τὸ στρατεύμα πᾶν. αὐτὸς δὲ προσελάσας ἦρωτα Τί καλεῖς; ὃ δὲ λέγει αὐτῷ, Ἐξεστὶν ὅραν· προκατελήφθη σας γὰρ ἡμῖν ὑπὲρ τῆς καταβάσεως λόφου, καὶ οὐκ ἔστι παρελθὼν εἰ μὴ τούτους ἀποκόψῃμεν. ἀλλὰ τί οὐκ ἦγες τοὺς πελταστὰς; ὃ δὲ λέγει ὅτι οὐκ ἐδόκει αὐτῷ ἔρημα καταλιπεῖν τὰ ὄπως ἐνδέχετον πολεμῶν ἐπιφανεμένων. Ἀλλὰ μὴν ὡς γ', ἔφη, βουλεύεσθαι πῶς τις τοὺς ἄνδρας ἀπελά ἀπὸ τοῦ λόφου.

Xenophon captures a height above the enemy's position, and the Persians retreat. Adventure with Soteridas.
εὐθὺς καὶ αὐτῶι ὄρμησαν ἀμιλλᾶσθαι ἐπὶ τὸ ἀκρον. καὶ ἐνταῦθα πολλή μὲν κραυγὴ ἢ τοῦ Ἑλληνικοῦ στρατεύματος διακελευομένων τοῖς ἑαυτῶι, πολλή δὲ κραυγὴ τῶν ἁμφὶ Τισσαφέρνην τοῖς ἑαυτῶι διακελευομένων. Ξενοφῶν δὲ παρελαίπων ἐπὶ τοῦ ἱπποῦ παρεκκελεύτο. Ἄνδρες, νῦν ἐπὶ τὴν Ἑλλάδα νομίζετε ἀμιλλᾶσθαι, νῦν πρὸς τοὺς παῖδας καὶ τὰς γυναῖκας, νῦν ὀλίγον πονηρὰντες ἀμαχεῖ τὴν λοιπὴν πορευόμεθα. Σωτηρίδας δὲ ὁ Σικυώνιος ἔπες, Ὑπὲκ ἐξ ἱστου, ὅτι Ξενοφῶν ἔσμεν· σὺ μὲν γὰρ ἐφ᾽ ἱπποῦ χεῖ, ἐγὼ δὲ χαλεπῶς κάμω τὴν ἀσπίδα φέρων. καὶ ὁ ἄκουν σας ταῦτα καταπηδήσας ἀπὸ τοῦ ἱπποῦ ὀθεῖται αὐτῶν ἐκ τῆς τάξεως, καὶ τὴν ἀσπίδα ἀφελόμενος ὡς ἐδύνατο τάχιστα ἔχων ἐπορεύετο· ἐτύγχανε δὲ καὶ θάρακα ἔχων τὸν ἱππικὸν· ὅστ᾽ ἐπιείξετο. καὶ τοὺς μὲν ἐμπροσθεν ὑπάγει παρεκκελεύτω. τοῖς δὲ ὁπισθεὶς παριέναι, μόλις ἐπόμενος. οἱ δ᾽ ἅλλοι στηρια- τῶται παίσιον καὶ βάλλουσι καὶ λαϊδορώσι τὸν Σωτηρίδαν, ἔστε ἴναγκασαν λαβῶντα τὴν ἀσπίδα πορευόμεθα. ὁ δὲ ἀναβᾶς, ἔως μὲν βάσιμα ἢν, ἐπὶ τοῦ ἱπποῦ ἔδην, ἐπεὶ δὲ ἄβατα ἢν, καταλιπὼν τὸν ἱπποῦ ἐσπευδε πεζῇ. καὶ ἔθανουσιν ἐπὶ τῷ ἁκρῷ 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. Jests concerning this.

V. Ἔνθα δὴ οἱ μὲν βάρβαροι στραφέντες ἔμαυσαν τῷ ἄκρῳ. νῦν ἐκαστὸς ἐδύνατο, οἱ δὲ Ἑλληνες ἔχον τὸ ἁκρον. οἱ δὲ ἁμφὶ Τισσαφέρνην καὶ Ἄριαον ἀποτραπόμενοι ἄλλην ὄδον ὢχουσιν. οἱ δὲ ἁμφὶ Χειρίστοφου κατα-
βάντες ἐστρατοπεδεύοντο ἐν κάμη μεστῇ πολλῶν ἀγαθῶν. ἦσαν δὲ καὶ ἄλλαι κώμαι πολλαὶ πλήρεις πολλῶν ἀγαθῶν ἐν τούτῳ τῷ πεδίῳ παρὰ τὸν Τίγρητα ποταμὸν. ἤνικα δ' ἦν δείλη, ἐξαπάνης οἱ πολέμωι 2 ἐπιφαίνονται ἐν τῷ πεδίῳ, καὶ τῶν Ἑλλήνων κατέκοψαν τινὰς τῶν ἐσκεδασμένων ἐν τῷ πεδίῳ καθ' ἀρπαγήν· καὶ γὰρ νομαὶ πολλαὶ βουκημάτων διαβιβάζομενα εἰς τὸ πέραν τοῦ ποταμοῦ κατελήφθησαν. ἐνταῦθα Τισσαφέρης καὶ οἱ σὺν αὐτῷ κάειν ἐπεχεῖ· 3 ἐπεὶ ὅσαν τὰς κάμας. καὶ τῶν Ἑλλήνων μᾶλα ἠθύμησάν τινας, ἐννοοῦμενοι μὴ τὰ ἐπιτηδεία, εἰ κάοειν, οὐκ ἔχοιεν ὅποθεν λαμβάνοιεν. καὶ οἱ μὲν ἀμφὶ 4 Χαιρίσοφοι ἀπῆσαν ἐκ τῆς βοσκείας· δὲ Ἐσενοφῶν ἐπεὶ κατέβη, παρελάϊνας τὰς τάξεις ἤνικα ἀπὸ τῆς 15 βοσκείας ἀπῆλυτησαν οἱ Ἑλληνες, ἔλεγεν, ὡς ὁ ἄνδρας Ἑλληνες, ὑφιέντας τὴν χώραν ἦδη ἡμετέραν εἶναι; ἄ γὰρ ὅτε ἐσπένδοντο διεπράττοντο, μὴ κάειν τῇ βασιλείᾳ χώραν, νῦν αὐτοὶ κάοουσιν ἀσ ἀλλοτρίαν. ἀλλ' ἐὰν που καταλύσωσι γε αὐτοῖς τὰ ἐπιτη- 20 δεία, ὄμονται καὶ ἡμᾶς ἐνταῦθα πορευόμενους. ἀλλ', 6 ὡ Χαιρίσοφε, ἐφη, δοκεὶ μοι βοσκείων ἐπὶ τοὺς κάον- τας ὡς ὑπὲρ τῆς ἡμετέρας. δὲ Χαιρίσοφος εἶπεν, ὦκουν ἐμοιγε δοκεῖ· ἄλλα καὶ ἡμεῖς, ἐφη, κάωμεν, καὶ οὕτω θάττον 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 σκηνὰς ἀπήλθον, οἱ μὲν ἄλλοι 7 περὶ τὰ ἐπιτηδεία ἦσαν, στρατηγοὶ δὲ καὶ λοχαγοὶ συνῆλθον. καὶ ἐνταῦθα πολλῇ ἀπόρῳ ἦν. ἐνθευ μὲν
γὰρ ὦρη ἦν ὑπερύψηλα, ἐνθεν δὲ ὁ ποταμὸς τοσοῦτος τὸ βάθος ὡς μηδὲ τὰ δόρατα ὑπερήχειν πειρωμένους τοῦ βάθους. ἀπορουμένους δὲ αὐτοῖς προσελθὼν τὶς 8 ἀνήρ Ρόδιος εἶπεν, Ἐγὼ θέλω, ὃ ἀνδρες, διαβεβάζαι ὅμως κατὰ τετρακασικῶν ὕπλατας, ἀν ἔροι δὲν δεόμει ὑπηρετήστητε καὶ τάλαντον μισθὸν πορίστητε. ἐρωτόμενοι δὲ ὅτου δέοιτο, Ἀσκών, ἐφη, δισχιλίων 8 δεήσομαι· πολλὰ δὲ ὅρῳ πρόβατα καὶ αἴγας καὶ βοῦς καὶ ὄνους, ἀ ἀποδαρέντα καὶ φυσιθέντα ῥάδιως 10 ἀν παρέχοι τὴν διάβασιν. δεήσομαι δὲ καὶ τῶν 10 δεσμῶν οῖς χρῆσιθε περὶ τὰ ὑποζύγια· τούτοις ζεῦξις τοὺς ἄσκους πρὸς ἄλληλους, ὀρμῶσας ἐκαστὸν ἄσκον λίθων ἀρτήσας καὶ ἀφεῖς ὀστέρα ἀγκύρας εἰς τὸ ὕδωρ, διαγαγὼν καὶ ἀμφότερωθεν δήσας ἐπιβάλω
15 ὑλὴν καὶ γῆν ἐπιφορήσω· ὅτι μὲν οὖν οἱ καταδί-11 σεσθε αὐτίκα μᾶλα εὕσεσθε· πᾶς γὰρ ἄσκος δύο ἀνδρας ἐξε τοῦ μὴ καταδίναι. ὥστε δὲ μὴ ὀλισθά-
νεών ἡ ὑλή καὶ ἡ γῆ σχῆσει· ἀκούσασι τὰῦτα τοῖς 12 στρατηγοῖς τὸ μὲν ἐνθύμημα χαρίεν εἴσοδει εἰναι, τὸ
20 δὲ ἔργον ἀδύνατον· ἦσαν γὰρ οἱ κωλύσοντες πέραν
πολλοὶ ἅπεις, οἱ εὔθὺς τοὺς πρῶτους ὅπερ ἦν ἐπέτρε-

πον τούτων ποιεῖν. ἐνταῦθα τὴν μὲν ὑπεραίαν ἐπαν-13
ἐχόρουν εἰς τούμπαλιν εἰς τὰς ἀκαῦστους κόμας,
κατακαῦσαντες ἐνθεν ἔξησαν· ὦστε οἱ πολέμωι οὐ
25 προσήλαυνεν, ἀλλὰ ἔθεσαν καὶ ὅμοιοι ἦσαν ἡμεῖς
ζεν ὅποι ποτὲ τρέφονται οἱ Ἑλληνες καὶ τί ἐν νυ ἔχουεν.
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.

'Ενταύθα οἱ μὲν άλλοι στρατιώται ἐπὶ τὰ ἐπιπτήδεια 14 ἡσαν· οἱ δὲ στρατηγοὶ πάλιν συνήλθον, καὶ συναγωγόντες τοὺς ἐαλωκότας ἦλεγχον τὴν κύκλῳ πᾶσαν χώραν τὰς ἐκάστην εἰς. οἱ δὲ ἔλεγον ὅτι τὰ μὲν 15 πρὸς μεσομβρίαν τῆς ἐπὶ Βαβυλώνα εἰς καὶ Μηδίαν, δι' ἠσπερ ἠκούει, ἢ δὲ πρὸς ἔως ἐπὶ Σοῦσάς τε καὶ Ἐκβάτανα φέροι, ἔνθα θερίζειν λέγεται βασιλεὺς, ἢ δὲ διαβάντι τῶν ποταμῶν πρὸς ἐσπέραν ἐπὶ Λυδίαν καὶ 'Ιωνίαν φέροι, ἢ δὲ διὰ τῶν ὅρεων καὶ πρὸς 10 ἄρκτον τετραμμένη ὅτι εἰς Καρδούχους ἁγοι. τούτοις 16 δὲ ἔφασαν οἰκεῖν ἀνά τὰ ὅρη καὶ πολημικοὺς εἶναι, καὶ βασιλέως οὐκ ἀκούειν, ἀλλὰ καὶ ἐμβαλεῖν ποτὲ εἰς αὐτοὺς βασιλικὴν στρατιὰν δώδεκα μυριάδας· τούτων δ' οὐδένα ἀπονοστήσας διὰ τὴν δυναχωρίαν. 15 ὅποτε μέντοι πρὸς τὸν στρατάτην τὸν ἐν τῷ πεδίῳ σπείρωσαντο, καὶ ἐπιμυγνύναν σφῶν τε πρὸς ἐκείνους καὶ ἐκείνων πρὸς ἐαυτούς. ἀκούσαντες ταῦτα οἱ 17 στρατηγοὶ ἐκάθισαν χωρὶς τοὺς ἐκασταχώσεις φάσκοντας εἰδέναι, οὐδὲν δὴ λευτοὶς ὑποστὰντες ὅποι πορεύεσθαι 20 ἐμέλλουν. ἐδόκει δὲ τοῖς στρατηγοῖς ἀναγκαῖον εἶναι διὰ τῶν ὅρεων εἰς Καρδούχους ἐμβάλλειν· τούτως γὰρ διελθόντας ἔφασαν εἰς Ἀρμενίαν ἦζεν, ἢς Ὁρόντας ἦρξε πολλῆς καὶ εὐδαίμονος. ἐντεῦθεν δ' εὐπορον ἔφασαν εἴναι ὅποι τις ἐθέλων πορεύεσθαι. 25 ἐπὶ τούτως ἐθύναντο, ὡς ἡνίκα καὶ δοκοῦντο τῆς ὅρας τὴν πορείαν ποιοῦντο· τὴν γὰρ ὅπερβολὴν τῶν ὅρεων ἐδεδούκεσαν μὴ προκαταληφθεῖν ὅποι καὶ παρ-
ήγγειλαν, ἐπειδὴ δειπνήσειαν, συσκευασμένους πάντας ἀναπαύσατε, καὶ ἐπέστη ἣνίκ’ ἂν τις παραγγέλλῃ.

BOOK IV.

Summary of preceding accounts.

1. Ὡσα μὲν δὴ ἐν τῇ ἀναβάσει ἐγένετο μέχρι τῆς 5 μάχης, καὶ ὡσα μετὰ τὴν μάχην ἐν ταῖς σπουδαῖς ἀσ βασιλείας καὶ οἱ σὺν Κύρῳ ἀναβάντες Ἑλληνες ἐποιήσαντο, καὶ ὡσα παραβάντος τὰς σπουδαὰς βασιλείως καὶ Τισσαφέρνους ἐπολεμήθη πρὸς τοὺς Ἑλληνας ἐπακολουθοῦντος τοῦ Περσικοῦ στρατεύματος, ἐν τῷ 10 πρόσθεν λόγῳ δεδήλωται.

The Greeks enter the mountains. Flight of the Carduchians.

Mountain villages.

Ἐπεὶ δὲ ἀφίκοντο ἐνθα ὃ μὲν Τύρης ποταμὸς παντ- 2 τάπασιν ἀπορῶν ἦν διὰ τὸ βάθος καὶ μέγεθος, πάρο- δος δὲ οὐκ ἦν, ἀλλὰ τὰ Καρδούχεια ὄρη ἀπότομα ὑπὲρ αὐτοῦ τοῦ ποταμοῦ ἐκρέματο, ἔδοκε δὴ τοῖς 15 στρατηγοῖς διὰ τῶν ὄρεων πορευτέοι εἶναι. ἦκονον 3 γὰρ τῶν ἀλωνικομένων ὅτι εἰ διέλθουσι τὰ Καρδούχεια ὄρη, ἐν τῇ Ἀρμενίᾳ τὰς πηγὰς τοῦ Τύρητος ποτα- μοῦ, ἦν μὲν βουλόταται, διαβήσωσιν, ἦν δὲ μὴ βού- λοταται, περιώστι. καὶ τοῦ Ἦληφράτου δὲ τὰς πηγὰς 20 ἔλεγε τοῦ πρόσω τοῦ Τύρητος εἶναι, καὶ ἐστών 4 καὶ τῶν οὐτῶν ἐχον. τὴν δ’ εἰς τοὺς Καρδούχους ἐμβολήν 5 ὥδε ποιοῦνται, ἀμα μὲν λαθεῖν πειρώμενοι, ἀμα 6 δὲ φθάσαι πρὶν τοὺς πολεμίους καταλαβεῖν τὰ ἄκρα.
'Ηνίκα δ' ἦν ἀμφὶ τὴν τελευταίαν φυλακῆν καὶ ἐλεύθεροι τῆς νυκτὸς ὁσον σκοταίους διελθὼν τὸ πε- δίον, τηνικάντα ἀναστάντες ἀπὸ παραγγέλσεως πο- 
ρευμένοι ἀφικνοῦνται ἀμα τῇ ἥμερᾳ πρὸς τὸ ὄρος. 
5 ἐνθα δὴ Χειρύσοφος μὲν ἤγετο τοῦ στρατεύματος ἐ 
λαβὼν τὸ ἀμφὶ αὐτὸν καὶ τοὺς γυμνήτας πάντας, 
Ἐνοροφῶν δὲ σὺν τοῖς ὁπισθοφυλαξίων ὁπλίταις ἐπετο 
οὐδένα ἔχων γυμνήτα· οὐδές γὰρ κύδυνος ἔδοκε 
ἐναι μὴ τις ἀνω πορευμένων ἐκ τοῦ ὁπισθοῦ ἐπὶ- 
10 στοιχ. καὶ ἐπὶ μὲν τὸ ἄκρον ἀναβαίνει Χειρύσοφος 7 
πρὶν τινας αἱσθήσει τῶν πολεμίων· ἐπειτα δ' ὕψη- 
γειτο· ἐφείπετο δὲ ἄει τὸ ὑπερβάλλον τοῦ στρατεύ-
ματος εἰς τὰς κάμας τὰς ἐν τοῖς ἄγκεσι τε καὶ μυχοῖς 
τῶν ὀρέων. ἐνθα δὴ οἱ μὲν Καρδούχοι ἐκλύσοντες 8 
15 τὰς οἰκίας ἔχοντες καὶ γυναίκας καὶ παῖδας ἐφευγον 
ἐπὶ τὰ ὀρη. τὰ δὲ ἐπιτήδεια πολλὰ ἦν λαμβάνειν, 
ὁσαν δὲ καὶ χαλκώμασι παμπόλλους κατεσκευασμέ- 
ναι αἱ οἰκίαι, ὅν οὐδέν ἔφερον οἱ Ἑλληνες οὐδὲ τοὺς 
ἀνθρώπους ἔδιωκουν, ὑποφειδόμενοι εἰ ποιεῖν ἐθελήσειαν 
20 οἱ Καρδούχοι διενεῖαν αὐτοὺς ὡς διὰ φιλίας τῆς χώρας, 
ἐπειτερ βασιλεῖ πολέμου ἦσαν· τὰ μὲντοι ἐπιτήδεια 9 
ὁπον τις ἐπιτυγχάνοι ἐλάμβανον· ἀνάγκη γὰρ ἦν. 
οἱ δὲ Καρδούχοι οὐτε καλοῦντων ὑπῆκονον οὔτε ἄλλο 
φιλικὸν οὐδὲν ἐποίουν.

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

25 Ἐστὲ δὲ οἱ τελευταῖοι τῶν Ἑλλήνων κατέβαινον εἰς 10 
τὰς κάμας ἀπὸ τοῦ ἄκρου ἡδη σκοταίοι — διὰ γὰρ 
τὸ στενὴν εἶναι τὴν ὄδον ὅλην τὴν ἡμέραν ἡ ἀνάβα-
σις αὐτοῖς ἐγένετο καὶ κατάβασις — τότε δὴ συλλε-
γένεσ τινὲς τῶν Καρδούχων τοῖς τελευταίοις ἐπετύθησαν, καὶ ἀπέκτειναν τινὰς καὶ λίθους καὶ τοξεύμασιν κατέτρωσαν, ὅλην οὖντες· εἰς ἀπροσδοκητὸν γὰρ αὐτοῖς ἐπέπεσε τὸ Ἑλληνικὸν. εἰ μέντοι τὸ τέλος ἐνυφάσσονται 5 συνελέγησαν, ἐκυψύχησαν ἀν διαφθαρῆται πολὺ τοῦ στρατεύματος. καὶ ταῦτῃ μὲν τὴν νύκτα οὕτως ἐν ταῖς κώμαις ἡδύσθησαν· οἱ δὲ Καρδούχοι πυρὰ πολὺ λαξεύον κύκλῳ ἐπὶ τῶν ὄμοντα καὶ συνεάρων ἀλλήλους. ἃμα δὲ τῇ ἡμέρᾳ συνελθοῦσι τοῖς στρατηγικοῖς 10 γοὺς καὶ λοχαγοὺς τῶν Ἑλλήνων ἐδοξέε τῶν τε ὑποχύριν ταῦτα ἄναγκαια καὶ δυνατάτατα ἔχοντας πορεύεσθαι, καταληπτόντας τάλλα, καὶ ὅσα ἦν νεωστὶ αἰχμάλωτα ἀνδράποδα ἐν τῇ στρατιᾷ πάντα ἀφεῖναι. σχολαίαν γὰρ ἐποίουν τὴν πορείαν πολὺ ὑπάντα τὰ 15 ὑποεὐγεία καὶ τὰ αἰχμάλωτα, πολλοὶ δὲ οἱ ἐπὶ τούτους οὖντες ἀπόμαχοι ἦσαν, διπλάσιά τε ἐπιτήδεια ἐδει πορὶσθαι καὶ φέρεσθαι πολλῶν τῶν ἀνθρώπων ὑπὸν. διόπολα δὲ ταῦτα, ἐκήρυξαν οὕτω ποιεῖν. ἐπείδ' 20 δὲ ἀριστήσαστε ἐπορεύωντο, ὑποστήσαστες ἐν τῷ στενῷ οἱ στρατηγοὶ, εἰ τι εὐρίσκοιν τῶν εἰρημένων μὴ ἀφειμένων, ἀφηρότατοι, οἱ δ' ἐπείθοντο, πλὴν εἴ τις τι ἐκλεισθείσης, οἶνον ἢ παιδὸς ἐπιθυμήσῃς ἢ γυναικὸς τῶν ἐνπρεπῶν. καὶ ταῦτῃ μὲν τὴν ἡμέραν οὕτως ἐπορεύθησαν, τὰ μὲν τὸ μαχόμενον τὰ δὲ καὶ ἀναπαυ-25 ὑμείν.
δὲ Ἑνοφῶν. καὶ οἱ πολέμοι ἵσχυρῶς ἐπετίθεντο, καὶ στενῶν ὀντων τῶν χαρίων ἐγγὺς προσίστατο ἐτὸς ἕξενον καὶ ἐσφειρόνων. ὥστε ἡναγκάζοντο οἱ Ἑλληνες ἐπιδιώκοντες καὶ πάλιν ἀναχάζοντες σχολή πορεύεται καὶ θαμώνα παρήγγελλεν ὁ Ἑνοφῶν ύπομένειν, ὥστε οἱ πολέμοι ἵσχυρῶς ἐπικέοντο. ἐνταῦθα ὁ 17 Χειρίσοφος ἀλλοτε μὲν ὅτε παρεγγυότο ὑπέμενε, τὸτε δὲ οὐχ ὑπέμενεν, ἀλλὰ ἤγε ταχέως καὶ παρηγγυά ἐπεσθαί, ὡστε δὴ ἥλων ἢν ὅτι πράγμα τι εἴη· σχολή δὲ 10 οὐκ ἦν ἰδεῖν παρελθόντι τὸ αὐτίον τῆς σπουδῆς· ὥστε ἡ πορεία ὁμοία φυγῆ ἐγίγνετο τοῖς ὀπίσθοφύλαξι. καὶ ἐνταῦθα ἀποθηνόμεναι ἄνηρ ἄγαθος Λακωνικὸς 18 Κλεώνυμος τοξευθεὶς διὰ τῆς ἀστιδῶς καὶ τῆς σπολαίδος εἰς τὰς πλευράς, καὶ Βασίας Ἀρκάς διαμπερέσ 15 τὴν κεφαλῆς. ἐπεὶ δὲ ἁφίκοντο ἐπὶ σταθμῶν, εὐθύς 19 ὡστερ ἐξεν ὁ Ἑνοφῶν ἐλθὼν πρὸς τὸν Χειρίσοφον ἤστατο αὐτῶν ὅτι οὐχ ὑπέμενεν, ἀλλὰ ἡναγκάζοντο φεύγοντες ἀμα μάχεσθαι. καὶ τὴν δύο καλὸς τε καὶ ἄγαθω ἄνδρε τέθνατο καὶ οὕτε ἀνελέοθα ὦτε θάψαι 20 ἐδυναμεθα. ἀποκρίνεται ὁ Χειρίσοφος, Βλέμον, ἔφη, 20 πρὸς τὰ ὅρη καὶ ἵδε ὡς ἄβατα πάντα ἐστί· μία δ' αὐτή ὁδὸς ἡν ὅρας ὀρθα, καὶ ἐπὶ ταύτῃ ἀνθρώπων ὅραν ἔξεστι σοι ὁχλον τοσοῦτον, οἱ κατειληφότες φυλάττουσι τὴν ἐκβασιν. ταύτῃ ἐγὼ ἐσπευδον καὶ 25 διὰτούτω σε οὐχ ὑπέμενον, εἴ ποσ δυναιμὴν θάνατον πρῶν κατειλήφθαι τὴν ὑπερβολὴν· οἱ δ' ἤγεμόνες οὐς ἔχομεν οὐς φασίν εἶναι ἄλλην ὁδὸν. ὁ δὲ ᾽Ενοφῶν 22 φῶν λέγει, Ἀλλ' ἐγὼ ἔχω δύο ἄνδρας. ἐπεὶ γὰρ ἡμῶν πράγματα παρεῖχον, ἐνηδρεύσαμεν, ὅπερ ἡμᾶς
καὶ ἀναπνεύσαι ἐποίησε, καὶ ἀπεκτείνας τινας αὐτῶν, καὶ ζώνης προῳμηθήσας λαβέν τοῦ τοῦτο ἕνακα ὅπως ἡγεμόνιν εἴδοσί τῇ ἤχῳ τὴν χώραν χρησαίμεθα.

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

ὅπις ἀγανάκτες τοὺς ἄνθρωπους ἠλεγχοὺς διαλαβόντες εἰ τινὰ εἴδειν ἀλλην ὁδὸν ἢ τὴν φάνεραν. ὁ μὲν οὖν ἐτερος οὐκ ἔφη μάλα πολλῶν φόβων προσαγομένων ἐπεὶ δὲ οὐδὲν ἀφέλιμον ἔλεγεν, ὁρῶντος τοῦ ἔτερου κατεσφάγη. ὁ δὲ λοιπὸς ἔλεξεν ὅτι οὗτος μὲν διὰ ταῦτα οὐ φαίη εἴδειν ὅτι αὐτῷ ἐτύγχανε θυγάτηρ ἥκει παρ’ ἀνδρὶ ἐκδεδομένη. αὐτὸς δὲ ἔφη ἡγήσεσθαι δυνατὴν καὶ ὑποξυγίαν πορεύεσθαι ὁδὸν. ἐρωτώμενος δὲ εἰ ἐγὼ τι ἐν αὐτῇ ὑπεπᾶ-ρετον χωρίον, ἔφη εἰμι ἄκρον δὲ μὴ τὰ προκαταλήψαμεν, ἀδύνατον ἐσεχθαι παρελθεῖν. ἐνταῦθα δὲ ἔδοξε συγκαλέσαντας λοχαγοὺς καὶ πελταστὰς καὶ τῶν ὀπλιτῶν λέγειν τῇ παρῶντα καὶ ἐρωτάν ὡς ἀνὴρ ἄγαθὸς ἔθελος ἄν γενέσθαι καὶ ὑποστὰς ἐθελοντῆς πορεύεσθαι. ὑφίσταται τῶν μὲν ὀπλιτῶν Ἀριστῶνυμος Μεθυδρεὺς Ἀρκάς καὶ Ἀγασίας Στυμφαλίως Ἀρκάς, ἀντιστασιάζων δὲ αὐτῶς Καλλίμαχος Παρρᾶσιος Ἀρκάς καὶ οὕτος ἔφη ἔθελεν πορεύεσθαι προσλαβὼν ἐθελοντᾶς ἐκ παντὸς τοῦ στρατεύματος ἐγὼ γάρ, ἔφη, οἴδα ὅτι ἐξόνται πολλοί τῶν νέων ἐμοῦ ἠγομένου. ἐκ τούτου ἐρωτῶ-28 σιν εἰ τὶς καὶ τῶν γυμνῶν ταξιάρχων ἔθελοι συνεργεύεσθαι. ὑφίσταται Ἀριστέας Χῖος, ὁς πολλαχοῦ πολλοῦ ἄξιος τῇ στρατιᾷ εἰς τὰ τουαίτα ἐγένετο.
The attacking party set forth, while Xenophon makes a diversion. The enemy roll huge stones down the mountain. An outpost captured.

II. Καὶ ἢν μὲν δείλη, οἱ δ' ἐκέλευον αὐτοὺς ἐμφα-1 γόντας πορεύεσθαι. καὶ τὸν ἡγεμόνα δῆσαντες πα-2 ραδιόδασιν αὐτοῖς, καὶ συντίθενται τὴν μὲν νῦκτα,3 ἢν λάβωσι τὸ ἄκρον, τὸ χωρίον φιλάττειν, ἀμα δὲ 4 τῇ ἡμέρᾳ τῇ σάλπιγγι σημαίνειν· καὶ τοὺς μὲν ἄνω 5 ὄντας ἵναι ἐπὶ τοὺς κατέχοντας τὴν φανερὰν ἐκβα-6 σιν, αὐτοὶ δὲ συμβοηθήσειν ἐκβαίνοντες ὡς ἄν 7 δύνανται τάχιστα. ταῦτα συνθέμενοι οἱ μὲν ἐπορεύ-8 νοτο πλῆθος ὡς δισχίλιοι· καὶ ὕδωρ πολὺ ἦν ἔξ-9 10 οὐρανοῦ. Ξενοφῶν δὲ ἔχων τοὺς ὀπισθοφύλακας 11 ἡγεῖτο πρὸς τὴν φανερὰν ἐκβασιν, ὅπως ταῦτη τῇ 12 ὁδῷ οἱ πολέμιοι προσέχοιεν τὸν νοῦν καὶ ὡς μάλιστα 13 λάθους οἱ περιόντες. ἐπεὶ δὲ ἦσαν ἐπὶ χαράδρα, οἱ 14 ὀπισθοφύλακες ἦν ἔδει διαβάντας πρὸς τὸ ὄρθιον ἐκ-15 βαίνειν, τηνικαῖτα ἐκυλίσαν οἱ βάρβαροι ὀλοιτρό-16 χους ἀμαξιάιοις καὶ μείζους καὶ ἐλάττους, οἱ φερόμε-17 νοι πρὸς τὰς πέτρας παιόντες διεσφενδούντο· καὶ 18 παντάπασιν οὐδὲ πελάσαι οἶνον τ' ἦν τῇ εἰσόδῳ. ἔνοι 19 δὲ τῶν λοχαγῶν, εἰ μὴ ταύτῃ δύναντο, ἄλλη ἐπε-20 ρώντο· καὶ ταῦτα ἐποίον μέχρι σκότος ἐγένετο· 21 ἐπεὶ δὲ φῶντο ἄφανεσ ἐναι ἄπιόντες, τότε ἀπῆλθον 22 ἐπὶ τὸ δεῖπνον· ἐτύγχανον δὲ καὶ ἀνάριστοι ὄντες 23 αὐτῶν οἱ ὀπισθοφυλακήσαντες. οἱ μέντοι πολέμιοι 24 οὐδὲν ἐπαύσαντο δι' ὅλης τῆς νυκτὸς κυλινδούντες 25 τοὺς λύδους· τεκμαίρεσθαι δ' ἦν τῷ ψόφῳ. οἱ δ' 26 ἔχοντες τὸν ἡγεμόνα κύκλῳ περιόντες καταλαμβά-27 νοῦσι τοὺς φύλακας ἀμφὶ πῦρ καθημένους· καὶ τοὺς
μὲν κατακανόντες τοὺς δὲ καταδιώκαντες αὐτοὶ ἐν-
ταῦθ᾽ ἔμενον ὡς τὸ ἀκρον κατέχοντες. οἱ δὲ οὐ κατεῖ-
χον, ἀλλὰ μαστὸς ἦν ὑπὲρ αὐτῶν παρ᾽ ὃν ἦν ἡ στενή
αὐτή ὁδὸς ἐφ᾽ ᾗ ἐκάθηντο οἱ φίλαικες. ἐφοδος μὲν οἱ
αὐτοῖς ἐπὶ τοὺς πολεμίους ἦν οἵ ἐπὶ τῇ φανερᾷ ὁδῷ
ἐκάθηντο.

Battle for the heights. One hill captured.

Καὶ τὴν μὲν νύκτα ἐνταῦθα διήγαγον· ἐπεὶ δὲ 7
ἡμέρα ὑπέφαινεν, ἐπορεύοντο συγῆ συντεταγμένοι ἐπὶ
τοὺς πολεμίους· καὶ γὰρ ὡμῖχλη ἐγένετο, ὡστ' ἔλα-
θον ἐγγὺς προσελθόντες. ἐπεὶ δὲ εἰδὼν ἀλλήλους, ἦ
τε σάλπιγξ ἐφθέγξατο καὶ ἀλαλάξαντες ἐντο ἐπὶ
τοὺς ἀνθρώπους· οἱ δὲ οὐκ ἐδέξαντο, ἀλλὰ λιπόντες
τὴν ὁδὸν φεύγοντες ὃλιγοι ἀπέθνησκον· εὐξώνοι γὰρ
Ἠσαν. οἱ δὲ ἀμφὶ Χειρύσσοφον ἀκούσαντες τῆς σχά-

πιγγος εὐθὺς ἐντο ἄνω κατὰ τὴν φανερὰν ὁδὸν·
ἀλλοι δὲ τῶν στρατηγῶν κατὰ ἀτριβεῖσ ὁδοὺς ἐπο-
ρεύοντο ἢ ἐνυχὸν ἐκαστὸν ὄντες, καὶ ἀναβάντες ὡς
ἐδύναντο ἀνήμων ἀλλήλως τοῖς δόραι. καὶ οὕτω 9
πρῶτοι συνέμιξαν τοῖς προκαταλαβὼν τὸ χωρὸν.

Ἐνεόφων δὲ ἔχων τῶν ὑπισθοφυλάκων τοὺς ἡμῖν ἐπο-
ρεύετο ἦπερ οἱ τῶν ἦγεμόνα ἔχοντες· εὐοδοτάτη
γὰρ ἦν τοὺς ὑποζυγίους· τοὺς δὲ ἡμῖν ὑπισθεῖν
τῶν ὑποζυγίων ἐταξε. πορευόμενοι δὲ ἐνυγχάνονσι 10
λόφῳ ὑπὲρ τῆς ὁδοῦ κατειλημμένῳ ὕπο τῶν πολε-

μίων, οὐς ἢ ἀποκόψαι ἢν ἀνάγκη ἢ διεξεύχθαι ἀπὸ
τῶν ἄλλων Ἐλλήνων. καὶ αὐτοὶ μὲν ἄν ἐπορεύθη-
σαν ἦπερ οἱ ἄλλοι, τὰ δὲ ὑποζύγια οὐκ ἦν ἄλλη
ἡ ταύτῃ ἐκβῆναι. ἕνθα δὲ παρακελευσάμενοι ἀλλή-11
λοις προσβάλλουσι πρὸς τὸν λόφον ὄρθιος τοῖς
λόχους, οὗ κύκλω ἀλλὰ καταλιπόντες ἀφοδον τοῖς πολεμίοις εἰ βούλουντο φεύγειν. καὶ τέως μὲν αὐτοῖς ἀναβαίνοντας ὡπὶ ἐδύνατο ἐκαστὸς οἱ βάρβαροι ἐτόξευοι καὶ ἐβαλλον, ἐγγὺς δ' οὖ προσίεντο, ἀλλὰ 5 φυγῇ λείπουσι τὸ χωρίον. καὶ τούτῳ τε παρεληλύ-θεσαν οἱ Ἐλληνες, καὶ έτερον ὄρος εἴπροσθεν λόφον κατεχόμενον ἐπὶ τοῦτον αὕτης ἐδόκει πορεύε-σθαι.

Two more hills captured, and the first lost.

Ἐννοήσας δ' ὁ Ξενοφῶν μή, εἰ ἐρήμουν καταλίποι 13 τὸν ἥλικοτα λόφον, καὶ πάλιν λαβόντες οἱ πολέμιοι ἐπιθοῦντο τοῖς ὑποζυγίοις παρισίνων — ἐπὶ πολὺ δ', ἡν τὰ ὑποζύγια, ἄτε διὰ στενή τῆς ὁδοῦ πορευόμενα — καταλείπει ἐπὶ τοῦ λόφου λοχαγοὺς Κηφισοδώρων Κηφισοφώντος ᾿Λῃσαῖον καὶ ᾿Αμφικράτην ᾿Αμφιδή- 15 μοῦ ᾿Λῃσαῖον καὶ ᾿Αρχαγόραν ᾿Αργεῖον φυγάδα, αὐτός δὲ σὺν τοῖς λοιποῖς ἐπορεύετο ἐπὶ τὸν δεύτερον λόφον, καὶ τῷ αὐτῷ τρόπῳ καὶ τοῦτον αἰροῦσιν. ἐπὶ 14 δ' αὐτοῖς τρίτος μαστὸς λοιπὸς ἡν πολὺ ὀρθώτατος ὁ υπὲρ τῆς ἐπὶ τῶν πυρὶ καταληψθείσης φυλακῆς τῆς 20 νυκτὸς ὑπὸ τῶν ἐθελουτῶν. ἐπεὶ δ' ἐγγὺς ἐγένοντο 15 οἱ ᾿Ελληνες, λείπουσιν οἱ βάρβαροι ἀμαχητὶ τῶν μαστῶν, ὥστε θαμμαστὸν πάσι γενέσθαι, καὶ ὑπώ-πτευον δεσπαντας αὐτοὺς μὴ κυκλαθέντες πολιορκοῦντο ἀπολιπεῖν. οἱ δ' ἁρα ἀπὸ τοῦ ἀκροῦ καθορώντες 25 τὰ ὀπισθεν γιγνόμενα πάντες ἐπὶ τοὺς ὀπισθοφυλα-κας ἐχώρουν. καὶ Ξενοφῶν μὲν σὺν τοῖς νεωτάτοις 16 ἀνέβαινεν ἐπὶ τὸ ἁκρον, τοὺς δὲ ἄλλους ἐκέλευσεν ὑπάγειν, ὅπως οἱ τελευταῖοι λόχοι προσμίζοντο, καὶ προελθόντες κατὰ τὴν ὁδὸν ἐν τῷ ὀμαλῷ θέσθαι τὰ
ὁπλα ἔλεπε. καὶ ἐν τούτῳ τῷ χρόνῳ ἤλθεν Ἄρχαγό-17
ρας ὁ Ἀργεῖος πεφευγὼς, καὶ λέγει ὡς ἀπεκόπησαν
ἀπὸ τοῦ λόφου καὶ ὁτι τεθνάσαν Κηφισόδωρος καὶ
'Αμφικράτης καὶ ἄλλοι ὁσοὶ μὴ ἀλάμενοι κατὰ τής
5 πέτρας πρὸς τοὺς ὀπισθοφύλακας ἀφίκοντο.

Negotiations for a truce. General attack of the natives.
Burial of the dead.

Tacita δὲ διαπραξάμενοι οἱ βάρβαροι ἦκον ἐπ’18
ἀντίπορον λόφον τῷ μαστῷ καὶ Ξενοφῶν διελέγετο
αὐτοῖς δὴ ἐρμηνεῶς περὶ σπονδῶν καὶ τοὺς νεκροὺς
ἀπήτευ. οἱ δὲ ἐφασαν ἀποδώσειν ἐφ’ ὃ μὴ καίει τὰς
19 οἰκίας. συναφολογεῖ ταῦτα ὁ Ξενοφῶν. ἐν ὃ δὲ τὸ
μὲν ἀλλο στράτευμα παρῆκε οἱ δὲ ταῦτα διελέγοντο,
πάντες οἱ ἐκ τούτου τοῦ τόπου συμερρύσαν. ἐνταῦθα20
ἐσταντο οἱ πολέμιοι καὶ ἐπεὶ ἡράντω καταβαίνειν
ἀπὸ τοῦ μαστοῦ πρὸς τοὺς ἄλλους ἔνθα τὰ ὀπλα
15 ἐκείνο, ἐντό δὴ οἱ πολέμιοι πολλά ἀπόβησαν θυρύβων
καὶ ἐπεὶ ἐγένοντο ἐπὶ τῆς κορυφῆς τοῦ μαστοῦ ἀφ’
ὁ Ξενοφῶν κατέβαινε, ἐκυλίθουν πέτρους καὶ ἐνὸς
μὲν κατέβαζαν τὸ σκέλος, Ξενοφῶντα δὲ ὁ ὑπαστυ-
στὴς ἔχων τὴν ἀσπίδα ἀπέλιπεν. Κύρυλλοχος δὲ21
20 Δουστείς Ἄρκας προσέδραμεν αὐτῷ ὀπλίτης καὶ
πρὸ αμφοῖν προβεβλημένοις ἀπεχώρησεν καὶ οἱ ἄλλοι
πρὸς τοὺς συντεταγμένους ἀπῆλθον. ἐκ δὲ τούτου22
τῶν ὁμοῦ ἐγένετο τῷ Ἑλληνικῷ, καὶ ἐσκήνωσαν
αὐτοῦ ἐν πολλαῖς καὶ καλαίς οἰκίαις καὶ ἐπιτηδείους
δαφύλεστι· καὶ γὰρ οἴνοι πολῖς ἦν, ὡστε ἐν λάκκοις
κοιναίοις εἶχον. Ξενοφῶν δὲ καὶ Χειρίσοφος διεπρά-23
ξαντὸ ὡστε λαβόντες τοὺς νεκροὺς ἀπέδουσαν τῶν
ηγεμόνα: καὶ πάντα ἐποίησαν τοῖς ἀποθανοῦσιν ἐκ τῶν δυνατῶν, ὡσπερ νομίζεται ἀνδράσιν ἀγαθοῖς.

Fighting the way. The Carduchian bowmen.

Τῇ δὲ ὑστεραίᾳ ἀνευ ἡγεμόνος ἐπορεύοντο· μαχό-24 μενοὶ δὲ οἱ πολέμιοι καὶ ὅπῃ εἶχ στενῶν χωρίων προ-5 καταλαμβάνοντες ἐκάλυψαν τὰς παρόδους. ὡσπερ μὲν-25 σὺν τοὺς πρώτους κωλύονες, Ξενοφῶν ὀπισθεν ἐκβαί-υνοι πρὸς τὰ ὀρη ἔλυε τὴν ἀπόφραξιν τῆς ὀδοῦ-26 τοῖς πρώτοις, ἀνωτέρω πειράμενος γέγνεσθαι τῶν κωλύοντων, ὡσπερ δὲ τοὺς ὀπισθεν ἐπιθοῦντο, Χειρό-28 σοφοὶ ἐκβαίνοι καὶ πειράμενοι ἀνωτέρω γέγνεσθαι τῶν κωλύοντων ἔλυε τὴν ἀπόφραξιν τῆς παρόδου τοῖς ὀπισθεν· καὶ ἀεὶ οὕτως ἐβοήθουν ἀλλήλους καὶ ἰσχυρῶς ἀλλήλων ἐπεμέλειντο. ἦν δὲ καὶ ὀπότε 30 αὐτοίς τοῖς ἀναβάσι πολλὰ πράγματα παρεῖχον οἱ 15 βάρβαροι πάλιν καταβαίνοντίν· ἐλαφροὶ γὰρ ἦσαν ὡστε καὶ ἐγγύθευν φεύγοντες ἀποφεύγεν· οὐδὲν γὰρ ἔχοιν ἄλλο ἡ τοξα καὶ σφενδόνια. ἀριστοὶ δὲ τοξό-28 ται ἦσαν· ἔχοιν δὲ τοξα ἐγγὺς τριπτήχη, τὰ δὲ τοξευ-ματα πλέον ἡ διπτήχη· ἐλκον δὲ τὰς νευρὰς ὀπότε 20 τοξευόμενοι πρὸς τὸ κάτω τοῦ τόξου τῷ ἀριστερῷ ποὺ προσβαίνοντες. τὰ δὲ τοξεύματα ἐχώρει διὰ τῶν ἀστιῶν καὶ διὰ τῶν θωράκων. ἐχρῶντο δὲ αὐτοῖς οἱ Ἐλληνες, ἐπεὶ λάβοιεν, ἀκοντίους ἐναγκυλώντες. ἐν τούτοις τοὺς χωρίοις οἱ Κρήτες χρησιμωτάτοι ἐγέ-25 νοντο. ἦρχε δὲ αὐτῶν Στρατοκλῆς Κρής.

The Armenian frontier. The passage of the Centrites disputed.

ΠΙ. Ταύτην δ’ αὐ τὴν ἡμέραν νυλώσθησαν ἐν ταῖς 1 κώμαις ταῖς ὑπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρύτην.
ποταμοῦ, εὔρος ὡς δίπλεθρον, ὃς ὀρίζει τὴν Ἀρμενίαν καὶ τὴν τῶν Καρδοῦχων χώραν. καὶ οἱ Ἑλληνες ἐνταῦθα ἀνέπνευσαν ἁσμενοὶ ἵδοντες πεδίον· ἀπείχε δὲ τῶν ὄρεων ὁ ποταμὸς ἢ ἢ ἐπὶ τὰ στάδια τῶν Καρδοῦχων. τότε μὲν ὁ ὑψίστης μάλα ἤδεως καὶ 2 τάπιτηδεία ἔχοντες καὶ πολλὰ τῶν παρεληλυθότων πάνων μυτημονεύοντες. ἐπὶ γὰρ ἡμέρας ὀσταστήρ έπορεύθησαν διὰ τῶν Καρδοῦχων πάσας μαχόμενοι διετέλεσαν, καὶ ἐπαθὼν κακὰ ὅσα οὐδὲ τὰ σύμπαντα ὑπὸ βασιλέως καὶ Τισσαφέρονος. ὥς οὖν ἀπηλλαγμένοι τούτων ἤδεως ἐκομιμήθησαν.

"Αμα δὲ τῇ ἡμέρᾳ ὁρῶσιν ἱππεὰς ποὺ πέραν τοῦ 3 ποταμοῦ ἔξωπλυτρέμενοι ὡς κωλύσοντας διαβαίνειν, πεζοῦσ d' ἐπὶ ταῖς ὀχθαῖς παρατεταγμένους ἀνω τῶν ἱππεῶν ὡς κωλύσοντας εἰς τὴν Ἀρμενίαν ἐβαίνειν. ἦσαν δ' οὕτω Ὑρόντα καὶ Ἀρτούχ' Ἀρμένιοι καὶ 4 Μάρδοι καὶ Χαλδαῖοι μυσθοφόροι. ἐλέγοντο δὲ οἱ Χαλδαῖοι ἑλευθεροί τε καὶ ἄλικαυτοί εἶναι· ὀπλα δ' εἶχον γέρρα μακρὰ καὶ λόγχας. αἱ δὲ ὀχθαί αὐταὶ 5 ἐφ' ὃν παρατεταγμένοι οὕτω ἦσαν τρία ἤ τέταρτα πλέθρα ἀπὸ τοῦ ποταμοῦ ἀπείχον· ὄδος δὲ μία ἡ ὀρμάτον ἦν ἀγουσα ἀνω ὀστερ ἄρη πολυποίητος· ταύτῃ ἐπεφωντο διαβαίνειν οἱ Ἑλληνες. ἐπεὶ δὲ πειρωμέ 6 νοις τὸ τε ὑδωρ ὕπερ τῶν μαστῶν ἐβαίνειο, καὶ τρα- 28 ὄν ὁ ποταμὸς μεγάλους λίθους καὶ ὀξυσθηροῖς, καὶ οὕτ' ἐν τῷ ὑδατὶ τὰ ὀπλα ἦν ἔχειν (εἰ δὲ μή, ἡρπαζεν ὁ ποταμὸς), ἐπὶ τῆς κεφαλῆς τὰ ὀπλα εἰ τις φέρων, γυμνοὶ ἐγύγνωστο πρὸς τὰ τοξεύματα καὶ τάλλα βέλη· ἀνεχώρησαν καὶ αὐτοῖς ἐστρατοπεδεύ- 30 σαντο παρά τῶν ποταμών.
Xenophon's dream. A ford discovered.

"Ενθα δὲ αὐτὸ τὴν πρόσθεν νύκτα ἦσαν ἐπὶ τοῦ 7 ὀροῦ εὕρων τοὺς Καρδούχους πολλοὺς συνειλεγμένους ἐν τοῖς ὀπλοῖς. ἔνταῦθα δὴ πολλὴ ἄθυμα ἦν τοῖς Ἐλλησιν, ὅρωσι μὲν τοῦ ποταμοῦ τὴν δυσπορίαν, ὅρωσι δὲ τοὺς διαβαίνειν κωλύσοντας, ὅρωσι δὲ τοὺς διαβαίνουσιν ἐπικεισομένους τοὺς Καρδούχους ὁπισθεν. ταύτην μὲν οὖν τὴν ἡμέραν καὶ νύκτα 8 ἔμειναν ἐν πολλῇ ἀπορίᾳ ὄντες. Ξενοφῶν δὲ ὄναρ εἶδεν: ἔδοξεν ἐν πέδαις διδόσθαι, αὐτὰς δὲ αὐτῷ 10 αὐτόμαται περιρρυήματι, ὡστε λυθήματι καὶ διαβαίνειν ὅποιον ἐβούλετο. ἐπεὶ δὲ ὄρθος ἦν, ἔρχεται πρὸς τὸν Χειρίσοφον καὶ λέγει ὅτι ἐλπίδας ἔχει καλῶς ἐσεσθαι, καὶ διηγεῖται αὐτῷ τὸ ὄναρ. ὁ δὲ ᾦδετο τε 9 καὶ ὡς τάχιστα ἐὼς ὑπέφανεν ἐθύνοντο πάντες παρὼν- 15τες οἱ στρατηγοὶ καὶ τὰ ἱερὰ καλὰ ἢν εὗρος ἐπὶ τοῦ πρώτου. καὶ ἀπίόντες ἀπὸ τῶν ἱερῶν οἱ στρατηγοὶ καὶ λοχαγοὶ παρῆγγελλον τῇ στρατιᾷ ἀριστοποιεῖσθαι.

Καὶ ἀριστῶντι τῷ Ξενοφῶντι προσέτρεχον δύο 10 νεανίσκων ἦδεσαν γάρ πάντες ὅτι ἔξεισι αὐτῷ καὶ ἀριστῶντι καὶ δευνόντι προσελθεῖν καὶ εἰ καθεῦδοι ἐπεγείραντα εἰπεῖν, εἰ τίς τι ἔχοι τῶν πρὸς τὸν πόλεμον. καὶ τότε ἔλεγον ὅτι τυγχάνουειν φρύγανα συλ-11 λέγοντες ὡς ἐπὶ πῦρ, κατείχετα κατίδοιεν ἐν τῷ πέραν 25 ἐν πέτραις καθηκοῦσαι ἐπὶ αὐτῶν τὸν ποταμὸν γεροντᾶ τε καὶ γυναῖκα καὶ παιδίσκας ὄσπερ μαρσίπους ἰματίων κατατιθεμένους ἐν πέτρᾳ ἀντρώδει. ἰδοὺ δὲ σφύρι δόξαν ἀσφαλὲς εἶναι διαβήματιοι τοῖς 12 πολέμιοις ἐπηεῖσα προσβατόν εἶναι κατὰ
τούτο. ἐκδύντες δὲ ἔφασαν ἔχοντες τὰ ἐγχειρίδια γυμνοὶ οἷς νευσόμενοι διαβαίνειν· πορευόμενοι δὲ πρῶσθεν διαβῆναι πρὶν βρέξαι τὰ αἴδοια· καὶ διαβάντες, λαβόντες τὰ ἱμάτια πάλιν ἦκειν.

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

5 Ἔνθεσεν δ’ ὁ Ἑυνοῦφος αὐτὸς τε ἔστενδε καὶ τοῖς νεανίσκοις ἐγχεῖν ἐκέλευν καὶ εὐχεσθαι τοὺς φήμασι θεοῖς τὰ τε ὁμείρατα καὶ τὸν πύρον καὶ τὰ λοιπὰ ἀγαθὰ ἐπιτελεῖν. σπείρας δ’ ἐνθείς ἦγε τοὺς νεανίσκους παρὰ τὸν Χειρίσοφον, καὶ διηγοῦνται ταῦτα.

10 ἀκούσας δὲ καὶ ὁ Χειρίσοφος σπουδᾶς ἐποίει. σπείρας δὲ τοὺς μὲν ἄλλους παρήγγελλον συσκευάζεσθαι, αὐτοῖς δὲ συγκαλέσαντες τοὺς στρατηγοὺς ἐβούλευσαν ὅπως ἀν κάλλιστα διαβαίεν καὶ τοὺς τε ἐμπροσθεν νικῆν καὶ ὑπὸ τῶν ὀπισθεν μηδὲν πάσχων κακῶν. καὶ ἐδοξεῖν αὐτοῖς Χειρίσοφον μὲν ἠγεῖσθαι καὶ διαβαίεντα ἔχοντα τὸ ἴμισον τοῦ στρατεύματος, τὸ δ’ ἴμισον ἔτι ὑπομένειν σὺν Ἑυνοῦφῳ, τὰ δὲ ὑποξύγα καὶ τὸν χίλιον ἐν μέσῳ τούτων διαβαίεν. ἐπεῖ δὲ ταύτα καλῶς ἐίχεν, ἐπορεύοντο· 15 ἡγούμενο δ’ οἱ νεανίσκοι ἐν ἀριστερῇ ἔχοντες τὸν ποταμὸν ὁδὸς δὲ ἦν ἐπὶ τὴν διάβασιν ὡς τέταρτος στάδιος.

Πορευομένων δ’ αὐτῶν ἀντιπαρῆσαν αἱ τάξεις τῶν ἱππεῶν. ἐπειδὴ δὲ ἦσαν κατὰ τὴν διάβασιν καὶ τὰς ἁχίλιες τοῦ ποταμοῦ, ἔθεντο τὰ ὀπλα, καὶ αὐτὸς πρῶτος Χειρίσοφος στεφανωσάμενος καὶ ἀποδύων ἑλάμβανε τὰ ὀπλα καὶ τοῖς ἄλλοις πᾶσι παρηγγέλλε, καὶ τοὺς λοχαγοὺς ἐκέλευεν ἄγειν τοὺς λόχους ὀρθοῖς,
τοὺς μὲν ἐν ἄριστορᾷ τοὺς δὲ ἐν δεξιᾷ ἐαυτοῦ. καὶ ὁ μὲν μάντεις ἐσφαιγάζοντο εἰς τὸν ποταμὸν· οἱ δὲ πολέμου ἐτόξευον καὶ ἐσφενδόνων· ἀλλ' οὕτω ἐξεκυνάοντο. ἔπει δὲ καλὰ ἦν τὰ σφάγια, ἐπαιάνιζον 19 πάντες οἱ στρατιώται καὶ ἀνηλάλαζον, συμφόλολος δὲ καὶ αἱ γυναῖκες ἀπασάι· πολλαὶ γὰρ ἤσαν ἐταῖραι ἐν τῷ στρατεύματι.

Chrisophus crosses easily, but Xenophon is attacked.

Καὶ Χειρίσοφος μὲν ἐνεβαινε καὶ οἱ σὺν ἐκείνῳ· 20 ὁ δὲ Ξενοφῶν τῶν ὀπισθοφυλάκων λαβὼν τοὺς ἐνώπιον τοῦ νοτάτους ἔθει ἀνὰ κράτος πάλιν ἐπὶ τὸν πόρον τοῦ κατὰ τὴν ἐκβασιν τὴν εἰς τὰ τῶν Ἀρμενίων ὅρη, προσποιούμενος τάυτη διαβάς ἀποκλείσειν τοὺς παρὰ τὸν ποταμὸν ἔπειας. οἱ δὲ πολέμου ὀρῶντες μὲν 21 τοὺς ἀμφὶ Χειρίσοφον εὐπετῶς τὸ ὕδωρ περῶντας, ὀρῶντες δὲ τοὺς ἀμφὶ Ξενοφῶντα θέοντας εἰς τοὺς παλιν, δείκνυσιν μὴ ἀποκλεισθεῖσαν φεύγουσιν ἀνὰ κράτος ὡς πρὸς τὴν τοῦ ποταμοῦ άνω ἐκβασιν. ἔπει δὲ κατὰ τὴν ὅδον ἐγένοντο, ἔτεινον άνω πρὸς τὸ ὄρος. Λύκιος δ' ὁ τὴν τάξιν ἐξων τῶν ἔπειων καὶ 22 Ἀἰσχύνης ὁ τὴν τάξιν τῶν πελταστῶν τῶν ἀμφὶ Χειρίσοφον ἔπει άρον ἀνὰ κράτος φεύγοντας, ἐποντο· οἱ δὲ στρατιῶται ἐβόων μὴ ἀπολείπεσθαι, ἀλλὰ συνεκβαίνετε ἐπὶ τὸ ὄρος. Χειρίσοφος δ' αὐτ ἔπει διέβη, 23 τοὺς μὲν ἔπειας οὐκ ἐδίωκεν, εὐθὺς δὲ κατὰ τὰς προς- 25 ήκούσας ὀχθας ἐπὶ τὸν ποταμὸν ἔξεβαινεν ἐπὶ τοὺς άνω πολεμίους. οἱ δὲ άνω, ὀρῶντες μὲν τοὺς έαυτῶν ἔπειας φεύγοντας, ὀρῶντες δ' ὄπλιτας σφίσσων ἐπιον- 26 τας, ἐκλείπουσι τὰ ὑπὲρ τοῦ ποταμοῦ ἀκρα.
Ενοφὼν δ’ έτει τα πέραν ἐώρα καλῶς γιγνόμενα, 24 ἀπεχώρει τὴν ταξίστην πρὸς τὸ διαβαίνον οτρά
tευμα· καὶ γάρ οἱ Καρδούχοι φανερὸν ὤν ήσαν εἰς τὸ πεδίον καταβαίνοντες ὡς ἐπιθυμοῦσαν τοὺς τελευ
tατούς. καὶ Χειρίσοφος µὲν τὰ ἀνώ κατεῖχε, Λύκιος 25
de σὺν ὀλίγοις ἐπιχειρήσας ἐπιδιώξαι ἐλαβε τὸν σκευοφόρων τὰ ὑπολειπόμενα καὶ μετὰ τούτων ἐσθήτα
tε καλὴν καὶ ἐκπόματα. καὶ τὰ µὲν σκευοφόρα τῶν Ελλή
νων καὶ ο ὠχλος ἀκμὴν διέβαινε, Ενοφὼν δὲ 10 οτράβας πρὸς τοὺς Καρδούχους ἀντία τὰ ὀπλα ἔθετο,
kαὶ παρῆγγειλε τοὺς λοχαγοὺς καὶ ἐνωμοτίας ποιή
σασθαι ἐκαστον τὸν ἑαυτοῦ λόχον, παρ’ ἀστίδα
παραγαγόντας τὴν ἐνωμοτίαν ἐπὶ φάλαγγος καὶ
toὺs µὲν λοχαγοὺς καὶ toὺs ἐνωμοτάρχους πρὸς τῶν
Καρδούχων ἴεναι, σύραγοι δὲ καταστήσασθαι πρὸς
tοῦ ποταμοῦ.

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

Οἱ δὲ Καρδούχοι ὡς ἐώρων τοὺς ὄπισθοθυλακάς 27
toῦ ὠχλου ψιλομένους καὶ ὀλίγους ὦν ἡ φαινομένους,
θάττων δὴ ἐπήγαγεν ὡς τινάς ἀδοντες. ὦ δὲ Χειρί
20 σοφος, ἵπποι τὰ παρ’ αὐτῶ ἀσφαλῶς εἶχε, πέμπει
παρὰ Χειροφόντα τοὺς πελταστάς καὶ σφενδονήτας
cαὶ τοξότας καὶ κελεύει ποιεῖν ὁ τι ἄν παραγγέλλῃ.
ἰδὼν δ’ αὐτοὺς διαβαίνοντας ὁ Χειροφῶν πέμψας ἀγ-28
γελον κελεύει αὐτοῦ µεῖναι ἐπὶ τοῦ ποταµοῦ µὴ δια-
25 βάντας· ὅταν δ’ ἄρξωνται αὐτοὶ διαβαίνειν, ἐναντί
ως ἐνθὲν καὶ ἐνθὲν σφῶν ἐμβαίνειν ὡς διαβησομέ
νους, διηγουμένους τοὺς ἀκούστας καὶ ἐπιβε
βλημένου τοὺς τοξότας· µὴ πρόσω δὲ τοῦ ποταµοῦ
προβαίνειν. τοῖς δὲ παρ’ ἐαυτῷ παρήγγειλεν, ἔπει-29
dὰν σφένδον ἐξικνῆται καὶ ἀστίς ψοφή, παιανί-
sαντας θεῖν εἰς τοὺς πολεμίους. ἔπειδὰν δὲ ἀναστρέ-
ψωσιν οἱ πολέμιοι καὶ ἐκ τοῦ ποταμοῦ ὁ σαλπικτής
ὁ σημεὶής τὸ πολεμικόν, ἀναστρέψαντας ἐπὶ δόρυ ἤγει-
σθαι μὲν τοὺς σύραγοις, θεῖν δὲ πάντας καὶ διαβαί-
νειν ὅτι τάχιστα ἦκαστος τὴν τάξιν εἰκεν, ὡς μὴ
ἐμποδίζειν ἀλλήλους ὅτι σύντος ἀριστος ἕστω ὅς
ἀν πρῶτος ἐν τῷ πέραν γένηται. οἱ δὲ Καρδοῦχοι
10 ὀρύωντες ὀλίγους ἤδη τοὺς λοιποὺς — πολλοὶ γὰρ καὶ
τῶν μένειν τεταγμένον ὄχλοντο ἑπιμελόμενοι οἱ μὲν
ὑποξυγίων, οἱ δὲ σκευῶν, οἱ δὲ ἐταιρῶν — ἐνταῦθα δὴ
ἐπέκειντο θρασεώς καὶ ἥρχοντο σφενδονᾶν καὶ το-
ξεῖνεν.

15 Οἱ δὲ Ἑλλήνες παιανίσαντες ὀρμησαν δρόμῳ ἐπ’31
αὐτοὺς· οἱ δὲ οὐκ ἐδέξαντο· καὶ γὰρ ἦσαν ὀπλι-
σμένοι ὡς μὲν ἐν τοῖς ὀρεσιν ἰκανῶς πρὸς τὸ ἑπιδρα-
μείν καὶ φεύγειν, πρὸς δὲ τὸ εἰς χεῖρας δέχεσθαι οὐχ
ἰκανῶς. ἐν τούτῳ σημαίνει ὁ σαλπικτής· καὶ οἱ32
20 μὲν πολέμιοι ἐφευγον πολὺ ἐπὶ θάττου, οἱ δὲ Ἑλλήνες
τάναντε ν στρέψαντες ἐφευγον διὰ τοῦ ποταμοῦ ὦτι
tάχιστα. τῶν δὲ πολεμίων οἱ μὲν τίνες αἰσθόμενοι33
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-34
τίσαντες ἄνδριζόμενοι καὶ προσωπέω τοῦ καιροῦ
προίνοντες ὑστερον τῶν μετὰ Ξενοφώντος διέβησαν
πάλιν· καὶ ἐτρώθησαν τίνες 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 διεβῆσαν, συντοξάμενοι ἀμφὶ μέσον 1 ἡμέρας ἐπορεύθησαν διὰ τῆς Ἀρμενίας πεδίων ἀπαν καὶ λείους γηλόφους οὗ μεῖον ἡ πέντε παρασάγγας· οὐ γὰρ ἦσαν ἐγγὺς τοῦ ποταμοῦ κἂν γαί διὰ τοὺς πο- δεμοὺς τοὺς πρὸς τοὺς Καρδούχους. εἰς δὲ ἦν ἀφικοντο κώμην μεγάλη τε ἦν καὶ βασίλειον ἐξε τῷ οὐστράτῃ καὶ ἐπὶ ταῖς πλεύσταις οἰκίαις τύρσεω αὖτις ἐπή- σαν· ἐπιτήδεια δὲ ἦν δαμαλίη. ἐνετεῦθεν δὲ ἐπορεύ- θησαν σταθμοὺς δύο παρασάγγας δέκα μέχρι ύπερ- 10 ἅλθον τὰς πηγάς τοῦ Τίγρητος ποταμοῦ. ἐνετεῦθεν δὲ ἐπορεύθησαν σταθμοὺς τρεῖς παρασάγγας πεντε- καίδεκα ἐπὶ τῶν Τνήξαν Τιλιβόαν ποταμῶν. οὗτος δὲ ἦν καλὸς μέν, μέγας δὲ οὗτος κώμεν δὲ πολλαὶ περὶ τὸν ποταμὸν ἦσαν. ὁ δὲ τόπος οὗτος Ἀρμενία ἐκαλεῖτο 4 15 ἢ πρὸς ἐσπέραν. ὑπάρχος δὲ ἦν αὐτῆς Τιρίβαζος, ὁ καὶ βασίλειος φίλος γενόμενος, καὶ ὁπότε παρείς, οὐδεὶς ἀλλος βασιλέα ἐπὶ τῶν ἱππῶν ἀνέβαλλεν. οὗτος προσήλασεν ἑπεκε ἔχων, καὶ προπέμψας 5 ἐρμηνεύει εἴπεν ὅτι βούλοιτο διαλέχθηναι τοῖς ἄρ- 20 χοισι. τοῖς δὲ στρατηγοῖς ἐδοξεῖν ἀκοῦσαν· καὶ προσ- ελθόντες εἰς ἑπικούρον ἠρώτων τί θέλω. ὁ δὲ ἐίπεν 6 ὅτι σπειρᾶσθαι βούλοιτο ἐφ᾽ ὃ μήτε αὐτὸς τοὺς Ἑλ- λήνας ἀδικεῖν μήτε ἐκεῖνος καίειν τὰς οἰκίας, λαμβάνει τε τάπισίδεια ὅσων δεύοντο. ἐδοξεί ταύτα τοῖς 25 στρατηγοῖς καὶ ἐσπείσατο ἐπὶ τοῦτοις.

March of three days. Two heavy falls of snow.

Ἐνετεῦθεν δὲ ἐπορεύθησαν σταθμοὺς τρεῖς διὰ 1 πεδίων παρασάγγας πεντεκαίδεκα· καὶ Τιρίβαζος
παρηκολούθηε ἔχων τήν ἕαυτον δύναμιν ἀπέχον ώς δέκα σταδίων· καὶ ἀφύκοντο εἰς βασίλεια καὶ κάμας πέρις πολλᾶς πολλῶν τῶν ἐπιτηδείων μεστάς. στρα- τοπεδευμένων δ’ αὐτῶν γίγνεται τῆς νυκτὸς χιών ἕ πολλή· καὶ ἔωθεν ἐδοξε διασκηνησαί τάς τάξεις καὶ τοὺς στρατηγοὺς κατὰ τὰς κάμας· οὐ γὰρ ἔωρων πολέμιον οὐδένα καὶ ἀσφαλὲς ἐδόκει εἶναι διὰ τὸ πλήθος τῆς χιώνος. ἐνταῦθα εἶχον τὰ ἐπιτήδεια ὅσα 9 ἔστιν ἀγαθά, ἱερεῖα, σύτων, οἴνους παλαιοὺς εὑώδεις, ἀσταφίδας, ὀστρια παντοδαπά. τῶν δὲ ἀποσκέδαι- νυμένων τινὲς ἀπὸ τοῦ στρατοπέδου ἔλεγον ὅτι κατί- δουεν στράτευμα καὶ νύκτωρ πολλὰ πυρὰ φαινότο. ἐδόκει δὴ τοῖς στρατηγοῖς οὐκ ἀσφαλὲς εἶναι διὰ- 10 σκηνῶν, ἄλλα συναγαγεῖν τὸ στράτευμα πάλιν. ἐντεῦθεν συνῆλθον· καὶ γὰρ ἐδόκει διαθριάζειν. νυκτερευόντων δ’ αὐτῶν ἐνταῦθα ἐπιπίπτει χιών ἀπλε- 11 τος, ὥστε ἀποκρύψαι καὶ τὰ ὀπλα καὶ τοὺς ἀνθρώ- πους κατακεμένους· καὶ τὰ ὑποζύγια συνεπόδισεν ἡ χιών· καὶ πολὺς ὄκνος ἦν ἀνύστασθαι· κατακε- 20 μένων γὰρ ἀλεεινὸν ἦν ἡ χιών ἐπιπεπτωκυία ὅτιῳ μὴ παραρρυθή. ἐπεὶ δὲ Ἑινοφῶν ἐτόλμησε γυμνὸς ἀναστὰς σχῖζειν ξύλα, τἀχ’ ἀναστὰς τὶς καὶ ἄλλος ἐκεῖνον ἀφελάμενος ἐσχῖζεν. ἐκ δὲ τούτου καὶ ἄλλοι ἀναστάντες πῦρ ἔκασιν καὶ ἐχρίσετο· πολὺ γὰρ ἐν- 25 ταῦθα εὐρύσκετο χρῆμα, ὁ ἐχρώντο ἄντ’ ἐλαιόν, σύειν καὶ σησάμινον καὶ ἀμυγδάλινον ἐκ τῶν πικρῶν καὶ τερμίνθιων. ἐκ δὲ τῶν αὐτῶν τούτων καὶ μύρον εὐρύσκετο.

Μετὰ ταῦτα ἐδόκει πάλιν διασκηνητέον εἶναι ἐὰν τὰς κώμας εἰς στέγας. ἐνθα δὴ οἱ στρατιώται σὺν πολλῇ κραυγῇ καὶ ἤδονῇ ἤσαν ἐπὶ τὰς στέγας καὶ τὰ ἐπιτήδεια. ὡσοὶ δὲ ὤτε τὸ πρότερον ἀπῆσαν τὰς ὁικίας ἐνέπρησαν ὑπὸ ἀτασθαλίας δίκην ἔδιδοσαν κακῶς σκηνοῦντες. ἐντεύθεν ἐπεμῆσαν νυκτὸς Δημο-κράτησιν ἄνδρας δόντες ἐπὶ τὰ ὄρη ἐνθα ἐφασαν οἱ ἀποσκευασμένοι καθορᾶν τὰ πυρά. οὕτος γὰρ ἐδόκει καὶ πρῶτον πολλὰ ἴδιῃ ἀληθεύεσαι τοιαῦτα, τὰ ὄντα τε ὡς ὄντα καὶ τὰ μὴ ὄντα ὡς ὄντα. πορευθεὶς δὲ τὰ μὲν πυρὰ ὑπὲρ ἐφῆ ἱδεῖν, ἄνδρα δὲ συλλαβὼν ἤκεν ἅγιον ἔχουσα τόξον Περσικῶν καὶ φαρέτραν καὶ σάγαριν οἰονπέρ καὶ αἱ Ἀμαζόνες ἔχουσιν. ἐρωτώμενος δὲ ποδατὸς εὑρ. Πέρσης μὲν ἔφη, πορεύεσθαι δ' ἀπὸ τοῦ Τιριβαζοῦ στρατοπέδου ὅπως ἐπιτήδεια λάβοι. οἱ δὲ ἑρῶτων αὐτὸν τὸ στράτευμα ὁπόσον τε εὑρ. καὶ ἐπὶ τίνι συνελεγμένοι. ὁ δὲ εἶπεν ὅτι Τιριβαζὸς εὗρ ἕχων τὴν τε ἑαυτῷ δύναμιν καὶ μυθοφόρους Χάλυβας καὶ Τάόχους. παρεσκευάσθαι δὲ αὐτὸν ἐφῆ ὡς ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους ἐν τοῖς στενοῖς ἤπερ μοναχὴ εὗρ. πορεία, ἑνταῦθα ἑπιθησόμενον τοῖς Ἑλλησίων.

Ἄκούσας τοῦ στρατηγοῦ ταῦτα ἤσθε τὸ στρατεύμα συναγαγεῖν καὶ εὐθὺς φύλακας καταλειπόντες καὶ στρατηγόν ἐπὶ τοῦ μένουσι Σοφαίνετον Σεμιμασλίων ἐπορεύοντο ἔχοντες ἡγεμόνα τοῦ ἀλόντα ἄνθρωπον. ἐπειδὴ δὲ ὑπερέβαιλον τὰ ὄρη, οἱ πελτασταὶ προῖόντες καὶ κατιδόντες τὸ στρατόπεδον οὐκ ἐμείναν.
τούς ὀπλίτας, ἀλλ' ἀνακραγόντες ἔθεον ἐπὶ τὸ στρατόπεδον. οἱ δὲ βαρβάροι ἀκούσαντες τὸν θόρυβον οὐχὶ 21 ὑπέμεναν, ἀλλ' ἐφευγοῦν· ὦμως δὲ καὶ ἀπεθανόν τινες τῶν βαρβάρων καὶ ἵπποι ἤλωσαν εἰς εἰκοσί, καὶ ἡ 5 σκυνή ἡ Τιριβάζου ἐδάλω καὶ ἐν αὐτῇ κλίναν ἀργυρόποδες καὶ ἐκπώματα καὶ οἱ ἀρτοκόποι καὶ οἱ οὐνοχοὶ φάσκοντες εἶναι. ἐπειδὴ δὲ ἐπύθοντο ταῦτα οἱ τῶν 22 ὀπλιτῶν στρατηγοῖ, ἐδόκει αὐτοῖς ἀπείναι τὴν ταχύστην ἐπὶ τὸ στρατόπεδον, μὴ τις ἐπίθετος γένοιτο τοῖς 10 καταλελειμμένοις, καὶ εὐθὺς ἀνακαλεσάμενοι τὴ σάλπιγγι ἀπῆσαν, καὶ ἀφίκοντο αὐθημερῶν ἐπὶ τὸ στρατόπεδον.

Passage of the Euphrates. Snow six feet deep.

V. Τῇ δ' ὑστεραιᾷ ἐδόκει πορευτεῖν εἰναι ὁπῃ δύ- 1 ναντο τάχιστα πρὶν συλλεγήσας τὸ στράτευμα πάλιν 15 καὶ καταλαβεῖν τὰ στενὰ. συσκευασάμενοι δ' εὐθὺς ἔπορεύοντο διὰ χιόνος πολλῆς ἡγεμόνας ἔχοντες πολλοὺς καὶ αὐθημερῶν ὑπερβαλόντες τὸ ἄκρον ἔφ' ὧ ἐμελλεν ἐπιτίθεσθαι Τιριβάζους κατεστρατοπεδεύ- σαντο. ἐντεύθεν δ' ἔπορεύθησαν σταθμοὺς ἔρημους 2 20 τρεῖς παρασάγγας πεντεκαίδεκα ἐπὶ τὸν Ἐδράτην ποταμόν, καὶ διέβαιον αὐτῶν βρεχόμενοι πρὸς τὸν ὁμφαλόν. ἐλέγοντο δ' οὖν· αἱ πηγαί πρόσω εἴναι. ἐντεύθεν ἔπορεύοντο διὰ χιόνος πολλῆς καὶ πεδίου 3 σταθμοὺς τρεῖς παρασάγγας δέκα. ο ὁ δὲ τρίτος ἐγε- 25 νετο χαλέπος, καὶ ἀνεμος βορρᾶς ἐναντίος ἐπειτε παν- τάπασιν ἀποκάλων πάντα καὶ πηγαί τοὺς ἀνθρώπους. ἐνθα δὴ τῶν μάντεων τις ἐπε σφαγιάσασθαι τῷ 4 ἀνέμῳ, καὶ σφαγιάζεται· καὶ πᾶσι δὴ περιφανῶς
ἐδοξέν ἀνεῖναι τὸ χαλετὸν τοῦ πνεύματος. ἦν δὲ τῆς χιόνος τὸ βάθος ὀργικά· ὦστε καὶ τῶν ὑποζυγίων καὶ τῶν ἄνθρωπών πολλὰ ἀπώλετο καὶ τῶν στρατιωτῶν ὡς τριάκοντα. διεγένοντο δὲ τὴν νύκτα δὲ τὸ πῦρ κάοντες ἐξῆλα δ' ἦν ἐν τῷ σταθμῷ πολλά· οὶ δὲ ὀψὲ προσώποι ἐξῆλα οὐκ εἴχον· οἱ οὖν πάλαι ἦκοντες καὶ πῦρ κάοντες οὐ προσέσαι πρὸς τὸ πῦρ τοὺς ὑψίζοντας, εἰ μὴ μεταδοθέν αὐτῶν πυρῶν ἡ ἄλλο τι ἐν τῷ ἐχοιεν βρατόν. εὕθα δὴ μεταδίδοσαν ἀλλήλους 6 ὅλων εἰχον ἐκαστοι. ἔρθα δὲ τὸ πῦρ ἐκάετο, διατηκομένης τῆς χιόνος βάθροι εγένοντο μεγάλοι ἐστε ἐπὶ τὸ δάπεδον· οὐ δὴ παρῆν μετρεῖν τὸ βάθος τῆς χιόνος.

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

Ἐντεύθεν δὲ τὴν ἐπισύσαν ἡμέραν ὅλην ἐπορεύοντο 7 15 διὰ χιόνος; καὶ πολλὰ τῶν ἄνθρωπων ἐβουλιμᾶσαν. Χειρότον δ' ὑποθοφυλακῶν καὶ καταλαμβάνων τούς πίπτοντας τῶν ἄνθρωπων ἤγερε ἀ τὸ τὸ πάθος εἴη, ἐπειδὴ δὲ εἰπὲ τις αὐτῷ τῶν ἐμπείρων ὅτι σαφῶς 8 βουλιμῶσι κἀν τι φάγωσι ἀναστήσονται, περιών 20 περὶ τὰ ὑποβύγια, εἰ ποὺ τῇ ὀργῇ βρατόν, διεδίδου καὶ διέπεμπε διδόντας τοὺς δυναμένους παρατρέχειν τοὺς βουλιμῶσιν. ἐπειδὴ δὲ τὰ ἐμφάγοιεν, ἀνίσταντο καὶ ἐπορεύοντο.

Πορευομένων δὲ Χειρίσοφος μὲν ἀμφὶ κνέφας 9 25 πρὸς κώμην ἀφικνεῖται, καὶ ὑδροφοροῦσας ἐκ τῆς κώμης πρὸς τῇ κρήνῃ γυναῖκας καὶ κόρας καταλαμβάνει ἐμπροσθεν τοῦ ἐρυματος. αὕται ἡρώτων αὐτό 10
τοὺς τίνες εἶν. ὦ δὲ ἐρμηνεύεις ἐπε τερσοστὶ ὅτι
παρὰ βασιλέως πορεύονται πρὸς τὸν σατράπην. αἱ
dὲ ἀπεκρίναντο ὅτι οὐκ ἔνταῦθα εἰσὶν ἀλλὰ ἀπέχει  ὁσον
παρασάγγην. οἱ δὲ, ἐπεὶ ὅπε ἦν, πρὸς τὸν κωμάρ-
δο χην συνεισέρχονται εἰς τὸ ἔρημα σὺν ταῖς ὑδροφό-
ρους. Χειρόσοφος μὲν οὖν καὶ ὁσιὶ ἐδυνηθησαν τοῦ 11
στρατεύματος ἔνταῦθα ἐστρατοπεδεύσαντο, τοῖν δὲ
ἀλλων στρατιωτῶν οἱ μὴ δυνάμενοι διατελέσαι τὴν
όδον ἐνυκτέρευσαν ἀυτοὶ καὶ ἀνευ πυρὸς· καὶ ἐν-
10 ταὐθά τινες ἀπολογοντο τῶν στρατιωτῶν.

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

Τεφέποντο δὲ τῶν πολεμίων συνειδεγμένοι τινὲς 12
καὶ τὰ μὴ δυνάμενα τῶν ὑποζυγίων ἡρπαζόν καὶ
ἀλλῶς ἔμαχοντο περὶ αὐτῶν. ἔλειποντο δὲ τῶν
στρατιωτῶν οἳ τε διεφθαρμένοι ὑπὸ τῆς χιόνος τοὺς
15 ὀφθαλμοὺς οἳ τε ὑπὸ τοῦ ψύχους τοὺς δακτύλους τῶν
ποδῶν ἀποσεσσηπότες. ᾦν δὲ τοῖς μὲν ὀφθαλμοῖς 13
ἐπικυοῦσι βιο χιόνος εἰ τις μέλαι τι ἔχων πρὸ τῶν
ὀφθαλμῶν ἐπορεύετο, τῶν δὲ ποδῶν εἰ τις κυνότο καὶ
μηδέποτε ἠσυχίαν ἔχει καὶ εἰς τὴν νύκτα ὑπολύοντο·
20 ὁσοὶ δὲ ὑποδεδεμένοι ἐκοιμοῦντο, ἐσεβόντο εἰς τοὺς 14
πόδας οἳ ἰμάντες καὶ τὰ ὑποδήματα περιπήγνυντο·
καὶ γὰρ ἦσαν, ἐπεδῆ ἐπέλυπτα τὰ ἀρχαῖα ὑποδήματα,
καρβάτωμεν πεποιημέναι ἐκ τῶν νεοδαρτῶν βοῶν.
διὰ τὰς τοιαύτας οὖν ἀνάγκας ὑπελειποντο τινὲς τῶν 15
26 στρατιωτῶν· καὶ ἴδοντες μέλαι τι χωρίον διὰ τὸ
ἐκλελοιπέναι αὐτῷ τὴν χίονα εἰκαζόν τετηκέναι·
καὶ ἐτετήκει διὰ κρήνην τινὰ ἢ πλησίον ἦν ἀτμίζουσα
ἐν νάπῃ. ἔνταυθ᾽ ἐκτραπόμενοι ἐκάθηντο καὶ οὐκ
ἐφασαν πορεύεσθαι.
Ο δὲ Ξενοφῶν ἔχων ὅπισθοφύλακας ὡς ᾤσθενο, 16 ἐδέχτε αὐτῶν πάση τέχνη καὶ μηχανή μὴ ἀπολείπεσθαι, λέγων ὅτι ἔπονται πολλοὶ πολέμιοι συνελεγμένοι, καὶ τελευτῶν ἐχαλέταινεν. οἱ δὲ σφάτεν 18 ἐκέλενον· οὐ γὰρ ἂν δύνασθαι πορευθῆναι, ἐνταῦθα 17 ἐδοξε κράτιστον εἶναι τοὺς ἐπομένους πολεμίους φοβήσας, οὐ τις δύνατο, μὴ ἐπίσειν τοῖς κάμπυσι. καὶ ἢν μὲν σκότος ἤδη, οἱ δὲ προσῆραν πολλῷ θορύβῳ ἀμφὶ ὁν ἔχον διαφερόμενοι. ἐνθα δὴ οἱ ὅπισθοφυφίν. 18 λακεῖ ἄτε ὑγιαίνοντες ἐξαναστάντες ἐδραμον εἰς τοὺς πολεμίους· οἱ δὲ κάμπυντες ἀνακραγόντες ὅσον ἐδυναντο μέγιστον τὰς ἀσπίδας πρὸς τὰ δόρατα ἐκρούσαν. οἱ δὲ πολέμιοι δείσαντες ἦκαν ἀυτοὺς κατὰ τῆς χιόνος εἰς τὴν νάπτην, καὶ οὔπερ ἐτὶ οὐδαμοῦ ἐφθήγατο. καὶ Ξενοφῶν μὲν καὶ οἱ σὺν αὐτῷ, 19 εἰπόντες τοὺς ἀσθενῶσιν ὅτι τῇ ὑπεραίᾳ ἤξυσοι τινες ἐπ' αὐτοῖς, πορευόμενοι πρὸς τέταρτα στάδια διελθεῖν ἐνυγχάνονσιν ἐν τῇ ὁδῷ ἀναπαυμένοις ἐπὶ τῆς χιόνος τοὺς στρατιώτατος ἐγκεκαλυμμένοις, καὶ 20 οὔπερ φυλικῆς οὐδεμία καθειστήκει· καὶ ἀνίστασαν αὐτοὺς. οἱ δὲ ἔλεγον ὅτι οἱ ἐμπρονθεῖν οὐχ ὑποχωροῦσιν. οἱ δὲ παριῶν καὶ παραπέμπων τῶν πελταστῶν συν χυροτάτους ἐκέλευς σκέφσασθαι τὶ εἶν τὸ κωλύον. οἱ δὲ ἀπήγγελλον ὅτι ὁλον οὐτως ἀναπαυόμενο 20 ὑπὸ στρατευμα. ἐνταῦθα καὶ οἱ περὶ Ξενοφῶντα ἡδή- 21 σθήσαν αὐτοῦ ἄνευ πυρὸς καὶ ἄδειπνοι, φυλικάς αἰσ ἐδύναυτο καταστησάμενοι. ἐπεὶ δὲ πρὸς ἡμέραν ἦν, 21 ο μὲν Ξενοφῶν πέμπει πρὸς τοὺς ἀσθενοῦντας τοὺς νεωτάτους ἀναστήσαντας ἐκέλευς ἀναγκάζειν προϊ- 30 ἐναί.
Chrisophus sends help to the rear. All encamp in villages. An underground village. Armenian beer.

Ἐν δὲ τούτῳ Χειρίσσωφος πέμπει τῶν ἐκ τῆς κόμης σκεφομένους πῶς ἔχοιν οἱ τελευταίοι. οἱ δὲ ἁσμενοὶ ἱδόντες τοὺς μὲν ἁσθενοῦντας τούτους παρέδοσαν κομίζειν ἐπὶ τὸ στρατόπεδον, αὐτοὶ δὲ ἐπορεύοντο, καὶ πρὶν εἰκοσι στάδια διεληλυθέναι ἦσαν πρὸς τῇ κόμῃ ἐνθα Χειρίσσωφος ἦλθετο. ἐπεὶ δὲ συνεγερμοῦντο ἀλλήλους, ἐδοξε κατὰ τὰς κόμας ἁσφαλὲς εἶναι τὰς τάξεις σκηνῶν. καὶ Χειρίσσωφος μὲν αὐτοῦ ἦμεν, οἱ δὲ ἄλλοι διαλαχόντες ἂς ἐώρων κόμας ἐπορεύοντο ἐκαστοὶ τοὺς ἑαυτῶν ἔχοντες.

Ἐνθα δὴ Πολυκράτης Ἀθηναῖος λοχαγὸς ἐκέλευσεν σεβαμένας ἑαυτῶν· καὶ λαβὼν τοὺς έυικόνους, θέων ἐπὶ τὴν κόμην ἢν εἰλήφη Ξενοφῶν καταλαμβάνει πάντας ἐνδια τοὺς κωμήτας καὶ τὸν καμάρχην, καὶ πάλιν εἰς διασμὸν βασιλεῖ τρεφομένους ἐπτακάδεκα, καὶ τὴν θυγατέρα τοῦ κωμάρχου ἐνάπνη ἤμέραν γεγαμημένην· ὁ δὲ ἀνήρ αὐτῆς λαγώς ἤχετο θηράσων καὶ οὗ τῆς ἦλθεν τὰς κόμας. αὐτί δὲ οἰκίαι ἦσαν κατάγειν, τὸ μὲν στόμα ὑστερεῖν φρέατος, κατὸ δὲ εὑρέθηκαν· αἱ δὲ εἰσοδοὶ τοὺς μὲν ὑποξυγίους ὠρυκταί, οἱ δὲ ἄνθρωποι κατεβαίνον ἐπὶ κλίμακος. ἐν δὲ ταῖς οἰκίαις ἦσαν αἰγὲς, οἰσ, βόες, ὄρνιθες, καὶ τὰ ἐκγόνα τούτων· τὰ δὲ κτήμα πάντα χιλιῶν ἐνδον ἐτρέφοντο. θησαν δὲ καὶ πυρὸι καὶ κριθαὶ καὶ ὀσπρια καὶ οἰνοῖς κρίθνοις ἐν κρατήρσιν. ἐνηθάν δὲ καὶ αὐταὶ αἱ κριθαὶ ἰσοχειλεῖς, καὶ κάλαμοι ἐνέκειντο, οἱ μὲν μείζονοι οἱ δὲ ἐλάττωτοι, γόνατα οὐκ ἔχοντες. τούτους ἐδει ὅποτε τις δυσφή λαβόντα ἔις τὸ στόμα μύζευν.
καὶ πάνυ ἄκρατος ἦν, εἰ μὴ τις ὕδωρ ἐπιχεῖος· καὶ πάνυ ἢδος συμμαθόντι τὸ πῶμα ἦν.

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

'Ὁ δὲ Ἑνοφῶν τῶν ἀρχοντα τῆς κώμης ταύτης σύνδειπνον ἐποίησατο, καὶ θαρρεῖν αὐτοῦ ἐκέλευ

6 λέγων ὅτι οὐ τῶν τέκνων στερήσοιτο τήν τε οἰκίαν αὐτοῦ ἀντεμπλήςατε· τῶν ἐπιτηδείων ἀπίασιν, ἢν ἀγαθόν τι τῷ στρατεύματι ἐξηγησάμενος φαίνεται ἐστ' ἄν ἐν ἄλλῳ ἔδειξε γεινόνται. οὐ δὲ ταῦτα ὑπερ- 29 χνεῖτο, καὶ φιλοφρονοῦμενος οἶνον ἐφρασεν ἐνθα

10 ἢν κατορωμυγμένοις. ταύτην μὲν οὖν τήν νύκτα δια-

σκηνήσαντες οὕτως ἐκομψάθησαν ἐν πᾶσιν ἀφθονοῖς πάντες οἱ στρατεύοντα, ἐν φυλακῇ ἔχοντες τὸν κωμά-

χην καὶ τὰ τέκνα αὐτοῦ ὅμοι ἐν ὑφαλμῷ.

Τῇ δὲ ἐπιούσῃ ἴμερᾳ Ἑνοφῶν λαβὼν τῶν κωμάρ-

χην πρὸς Χειρίσωφον ἐπορεύετο· ὅπου δὲ παρίοι κώμην, ἐτρέπετο πρὸς τοὺς ἐν ταῖς κόμαις καὶ κατε-

λάμβανε πανταχοῦ ἐναιχουμένους καὶ εὐθυμομένους, καὶ σώομοθέου ἀφίεσαν πρὶν παραθεῖαν αὐτοῦς ἄρι-

στον· οὐκ ἦν δὲ ὅπου οὐ παρετίθεσαν ἐπὶ τὴν αὐτὴν 31

τράπεζαν κρέα ἄρνεια, ἐρύθεια, χοίρεια, μόσχεια,

ὄρνυθεια, σὺν πολλοῖς ἄρτοις τοῖς μὲν πυρίνοις τοῖς δὲ κρυίνοις· ὅποτε δὲ τις φιλοφρονοῦμενός τῷ βοῦ- 32

λοιτο προπείει, ἔδειξεν ἐπὶ τὸν κρατήρα, ἐνθεὶ ἐπικύ-

ψαντα ἔδει ῥοφοῦντα πίνειν ὀσπερ βοῦν· καὶ τῷ

κωμάρχῃ ἐδίδοσαν λαμβάνειν ὃ τί βοῦλοιτο. δὲ δὲ 25

ἄλλῳ μὲν οὐδὲν ἐδέχετο, ὅπως τὶς τῶν συγγενῶν ὑδαί, πρὸς ἐμπόλου ἀεὶ ἐλάμβανεν.
"Επεὶ δ’ ἠλθοῦν πρὸς Χειρίσοφον, κατελάμβανον κάκεινους σκηνούντας ἐστεφανωμένους τοῦ ἕγερον χιλού στεφάνιος, καὶ διακονοῦντας Ἀρμενίους παίδας σὺν ταῖς βαρβαρικαῖς στολαῖς· τοὺς παίσιν ἐδείκνυ-σαν ὠσπέρ ἑνείς ὅ τι δέοι ποιεῖν. ἔπει δ’ ἀλλήλους ἐφιλοφρονήσαντο Χειρίσοφος καὶ Ξενοφῶν, κοινῇ δὴ ἀνηρώτων τῶν κωμάρχην διὰ τοῦ περσιζουντός ἐρμηνέως τίς εἰ ἡ χώρα. ὅ δ’ ἔλεγεν ὅτι Ἀρμενία, καὶ πάλιν ἠρώτων τίνι· ὅ οἱ ἰπποί τρέφοντο. ὅ δ’ ἔλεγεν ὅτι βασιλεῖ δασμός· τὴν δὲ πλησίον χώραν ἔφη εἶναι Χάλυβας, καὶ τὴν ὄδον ἐφραζέν ἢ εἶπ. καὶ αὐτῶν τότε μὲν ἄχετο ἁγων Ξενοφῶν πρὸς τοὺς ἑαυτοῦ οἰκέτας, καὶ ἰπποί ὅν εἴληφε παλαιτέρων διδοὺ τῷ κωμάρχῃ ἀναθρέψατε κατάθυσα, ὅτι ἦκον αὐτῶν ἵππον εἶναι τοῦ Ἡλίου, δεδιός μὴ ἀποθάνῃ ἐκεκάκωτο γὰρ ὑπὸ τῆς πορείας· αὗτος δὲ τῶν πώλων λαμβάνει, καὶ τῶν ἀλλῶν στρατηγῶν καὶ λοχαγῶν ἔδωκεν ἐκάστῳ πόλει. ἦσαν δ’ οἱ ταύτης ἰπποί μείονες μὲν τῶν Περσικῶν, θυμοειδέστεροι δὲ πολὺ. ἐνταῦθα δὴ καὶ διδάσκει ὁ κωμάρχης περὶ τοὺς πόδας τῶν ἰππῶν καὶ τῶν ὑποζυγίων σακία περιειλεῖν, ὅταν διὰ τῆς χώνος ἁγωσίων· ἄνευ γὰρ τῶν σακίων κατεδύνοντο μέχρι τῆς γαστρὸς.

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

VI. Ἐπεὶ δ’ ἡμέρα ἤν ὀγδόη, τὸν μὲν ἤγεμόνα παραδίδωσι Χειρίσοφω, τοὺς δὲ οἰκέτας καταλείπει τῷ κωμάρχῃ, πλὴν τοῦ νιῶν τοῦ ἄρτη ἡβὰσκοντος· τοῦτον δὲ Ἐπισθένει Αμφιπολίτη παραδίδωσι φυλάτ-τευ, ὅπως, εἰ καλῶς ἠγήσσειτο, ἔχων καὶ τοῦτον ἀπίστι.
καὶ εἰς τὴν οἰκίαν αὐτοῦ εἰσεφόρησαν ὡς ἐδύναντο πλεῖστα, καὶ ἀναζεύζαντες ἐπορεύοντο. ἦγεῖτο δὲ αὐτῶν ὁ κωμάρχης λευμένος διὰ χιόνος· καὶ ἦδη τε ἦν ἐν τῷ τρότῳ σταθμῷ, καὶ Χειρίσοφος αὐτῷ ἦχαλεπάνθη ὅτι οὐκ εἰς κόμας ἦγαγεν. ὀ δὲ ἔλεγεν ὅτι οὐκ εἶχεν ἐν τῷ τόπῳ τούτῳ. ὦ δὲ Χειρίσοφος αὐτοῦ ἔπαυσε μὲν, ἐθῆσε δ' οὖ. ἐκ δὲ τούτου ἐκεῖνος τῆς νυκτὸς ἀποδρᾶς ὑχετό καταληψάω τὸν νύμον. τοῦτο γε δὴ Χειρίσοφος καὶ Ἐξενοφότα μόνον διάφο- 

10 ρον ἐν τῇ πορείᾳ ἐγέετο, ἡ τοῦ ἡγεμόνος κάκωσις καὶ ἀμέλεια. Ὅπισθενὶς δὲ ἡράσθη τοῦ παιδὸς καὶ οἰκάδε κομίσας πιστοτάτῳ ἔχρητο. μετὰ τούτῳ ἐπορεύθησαν ἐπὶ τα σταθμοὺς ἀνὰ πέντε παρασάγγας τῆς ἡμέρας παρὰ τὸν Φάσιν ποταμόν, εὐρος πλεθριαῖον. 

15 ἔντεθεν ἐπορεύθησαν σταθμοὺς δύο παρασάγγας ἰ δέκα. ἐπὶ δὲ τῇ εἰς τὸ πεδίον ὑπερβολῇ ἀπήντησαν αὐτῶς Χάλυβες καὶ Τάοχοι καὶ Φασιανοὶ. Χειρίσο-

6 φος δ' ἔπει κατείδε τοὺς πολεμίους ἐπὶ τῇ ὑπερβολῇ, ἐπαύσατο πορευόμενος, ἀπέχων εἰς τριάκοντα στα-

20 δίους, ἢν μὴ κατὰ κέρας ἄγων πλησίαση τοὺς πολε-

μίους· παρῇγγειλε δὲ καὶ τοὺς ἄλλους παράγεων τοὺς λόχους, ὅπως ἐπὶ φάλαγγος γένοιτο τὸ στράτευμα.

Council of officers. Speeches of Chrisophus, Cleanor, and Xenophon. Spartan and Athenian views of “stealing.”

Ἐπεῖ δὲ ἦλθον οἱ ὁπισθοφύλακες, συνεκύλεσε τοὺς ἑπτά στρατηγοὺς καὶ λοχαγοὺς, καὶ ἔλεξεν ὦδε. Οἱ μὲν 25 πολέμιοι, ὡς ὀρῶτε, κατέχοντι τὰς ὑπερβολὰς του ὄρους· ὥρα δὲ βουλεύεσθαι ὡς καλλιστα ἄγω-

νιούμεθα. ἔμοι μὲν οὖν δοκεῖ παραγγεῖλαι μὲν ἀριθμὸν ἑπτά στρατηγῶν τοῖς στρατιώταις, ἡμᾶς δὲ βουλεύεσθαι
εἴτε τῆμερον εἴτε αὔριον δοκεὶ ύπερβάλλειν τὸ ὄρος. Ἔμοι δὲ γε, ἔφη ὁ Κλεάνωρ, δοκεῖ, ἐπάν τάχιστα 9 ἀριστήσωμεν, ἐξοπλισμένους ὡς τάχιστα ίέναι ἐπὶ τοὺς ἀνδρας. εἰ γὰρ διατράπωμεν τὴν τῆμερον ἡμέραν, οἳ τε νῦν ἡμᾶς ὀρῶντες πολέμοι θαρραλεότεροι ἔσονται καὶ ἄλλοις εἰκὸς τούτων θαρροῦντων πλείους προσγενέσται.

Μετὰ τούτων Ἑσσοφὼν εἶπεν: Ἐγὼ δ’ οὖτω γυνώ-10 σκω. εἴ μὲν ἀνάγκη ἐστὶ μάχεσθαι, τούτο δεῖ παρα-10 σκευάσασθαι ὡς κράτιστα μαχοῦμεθα. εἴ δὲ βουλόμεθα ὡς ράστα ύπερβάλλειν, τούτο μοι δοκεῖ σκεπτέον εἶναι ὡς ελάχιστα μὲν τραύματα λάβωμεν, ὡς ελάχιστα δὲ σώματα ἀνδρῶν ἀποβά-15 λῶμεν. τὸ μὲν οὖν ὄρος ἐστὶ τὸ ὀρῶμεν πλέον ἡ11 ἐφ’ ἐξήκοντα στάδια, ἄνδρες δ’ οὖδαμοι φυλάττοντες ἡμᾶς φανέροι εἰσὶν ἀλλ’ ἡ κατ’ αὐτὴν τὴν ὁδὸν-20 πολὺ οὖν κρείττον τοῦ ἐρήμου ὄρους καὶ κλέψαι τι πειράσθαι λαθόντας καὶ ἀρπάσαι φθάσασθας, εἰ δυναίμεθα, μᾶλλον ἡ πρὸς ἴσχυρὰ χωρία καὶ ἀνθρώ-25 πος παρεσκευασμένους μάχεσθαι. πολὺ γὰρ ράσον12 ὁρίσει ἀμαχεὶ ίέναι ἡ ὀμαλὲς ἐνθέν καὶ ἐνθὲν πολε-μίων οὖντων, καὶ νῦκτωρ ἀμαχεὶ μᾶλλον ἂν τὰ πρὸ ποδῶν ὄρῃ τις ἡ μὲθ’ ἡμέραν μαχόμενος, καὶ ἡ τραχεία τοῦ ποσῶν ἀμαχεὶ ίοῦν εὐμενεστέρα ἡ ἡ25 ὀμαλὴ τὰς κεφαλὰς βαλλομένους. καὶ κλέψαι δ’13 οὐκ ἀδύνατον μοι δοκεῖ εἶναι, ἐξὸν μὲν νυκτὸς ίέναι ὡς μὴ ὀρᾶσθαι, ἐξὸν δὲ ἀπελθεῖν τοσοῦτον ὡς μὴ αἰσθησιν παρέχειν. δοκοῦμεν δ’ ἂν μοι ταύτῃ προσ-ποιούμενοι προσβαλεῖν ἐρημοτέρῳ ἂν τῷ ἄλλῳ

ορει χρησθαι· μένοιεν γὰρ αὐτοῦ μᾶλλον ἄθροί οἱ πολέμιοι. ἀτὰρ τί ἐγὼ περὶ κλοπῆς συμβάλλομαι; 14 ὑμᾶς γὰρ ἔγω, ὦ Χειρίσοφε, ἀκούω τοὺς Λακεδαίμονιος ὅσοι ἐστὶ τῶν ὁμοίων εὐθὺς ἐκ παιδίων κλέ-πτειν μελετᾶν, καὶ οὐκ αἰσχρὸν εἶναι ἀλλὰ καλὸν κλέπτειν ἐστιν τῇ κελάδῃ τοῦ νόμου. ὅπως δὲ ὡς κράτει στα κλέπτητε καὶ πειρᾶσθε λαυθάνειν, νόμιμον χαρ' ὑμῖν ἐστιν, ἢν ληφθῆτε κλέπτοντες, μαστηγοῦσθαι. νῦν οὖν μάλα σοι καίρος ἐστιν ἐπιδείκασθαι τὴν παι-10 δείαν, καὶ φυλάξασθαι μὴ ληφθῶμεν κλέπτοντες τοῦ ὀροὺς, ὡς μὴ πληγᾶς λάβωμεν.

'Αλλὰ μέντοι, ἔφη ὁ Χειρίσοφος, κἀγὼ ὑμᾶς τοὺς ὁθῆναι αὐτοῖς δεινοῖς εἶναι κλέπτειν τὰ δημόσια, καὶ μάλα ὅπως δεινοὶ τοῦ κυνήγου τῷ κλέπτοντι, καὶ τοὺς κρατώσας μέντοι μάλιστα, εἴπερ ὑμῖν οἱ κρά-τιστοι ἄρχειν ἀξιώνται· ἔστε ἄρα καὶ σοι ἐπιδει-κνυσθαι τῇ παιδείας. Ἠγώ ἡμῖν τοῖς ἐφή ὁ Ἑὐνο-17 φῶν, ἐτοιμός εἰμι τοὺς ὀπτισθοφύλακας ἕχων, ἐπειδὰν δειπνήσαμεν, ἰέναι καταληψόμενος τὸ ὄρος. ἔχω δὲ 20 καὶ ἡγεμόνας· οἱ γὰρ γυμνῆτες τῶν ἐπομενῶν ἡμῶν κλωπῶν ἐλαβόν τινας ἐνδρεύσαντες· τούτων καὶ πυθανόμας ὅτι οὐκ ἄβατον ἐστὶ τὸ ὄρος, ἀλλὰ νέμε-ται αἰξί καὶ βουσών· ἔστε ἐναπερ ἀπαξ λάβωμεν τι τοῦ ὀροῦ, βατὰ καὶ τοὺς ὑποζυγίους ἐσται. ἐλπίζω 18 25 δὲ οὐδὲ τοὺς πολέμιους μενεῖν ἐτι, ἐπειδὰν ἰδιωτῖν ἡμᾶς ἐν τῷ ὀμοίῳ ἐπὶ τῶν ἄκρων· οὐδὲ γὰρ νῦν ἐθέλουσι καταβαίνειν εἰς τὸ ὕσον ἡμῖν.

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

'Ο δὲ Χειρίσοφος ἔπτε, Καὶ τί δεῖ σε ἴναι καὶ 19 λυπεῖν τὴν ὀπτισθοφύλακιαν; ἀλλὰ ἄλλους πέμψον,
ἀν μὴ τινες έθέλοντες ἀγαθοὶ φαίνονται. έκ τούτου 20 Ἀριστώνυμος Μεθυδρεύς ἐρχεται ὀπλίταις ἔχων καὶ Ἀριστέας Χῖος γυμνήτας καὶ Νικόμαχος Οἴταῖος γυμνήτας καὶ σύνθημα ἐπούσαντο, ὅποτε ἔχοιν ὅτα ἄκρα, πυρὰ καὶ πόλλα. ταῦτα συνθέμενοι ἥριστων ἐκ δὲ τοῦ ἀρίστου προήγαγεν ὁ Χειρίσοφος 21 τὸ στράτευμα πάν ὡς δέκα στάδιον πρὸς τοὺς πολεμίους, ὅπως ὡς μάλιστα δοκοῖ ταύτῃ προσώξειν.

Ἐπειδὴ δὲ ἐδείπνησαν καὶ νῦξ ἐγένετο, οἱ μὲν 22 10 ταχθέντες ὄχοντο, καὶ καταλαβάνουσι τὸ ὄρος, οἱ δὲ ἄλλοι αὐτοῦ ἀνεπαύοντο. οἱ δὲ πολέμιοι ἐπεὶ ἔσθοντο τὸ ὄρος ἔχομενοι, ἐγρηγόρεσαν καὶ ἔκασαν πυρὰ πολλὰ διὰ νυκτός. ἐπειδὴ δὲ ἦμερα ἐγένετο 23 Χειρίσοφος μὲν θυσάμενος ἤγε κατὰ τὴν ὁδὸν, οἱ δὲ 15 τὸ ὄρος καταλαβόντες κατὰ τὰ ἄκρα ἐπῆσαν. τῶν 24 δ' αὖ πολεμίων τὸ μὲν πολὺ ἔμενεν ἐπὶ τῇ ὑπερβολή τοῦ ὄρους, μέρος δ' αὐτῶν ἀπήντα τοῖς κατὰ τὰ ἄκρα. πρὶν δὲ ὁμοί ἦναι τοὺς πολλοὺς ἄλληλων, συμμιγνύσαν οἱ κατὰ τὰ ἄκρα, καὶ νικώσαν οἱ Ἐλ- 20 λήνες καὶ διόκουσιν. ἐν τούτῳ δὲ καὶ οἱ ἐκ τοῦ 25 πεδίου οἱ μὲν πελτασταί τῶν Ἐλλήνων δρόμῳ ἔθεον πρὸς τοὺς παρατεταγμένους, Χειρίσοφος δὲ βάδην ταχὺ ἐφείπτετο σὺν τοῖς ὀπλίταις. οἱ δὲ πολέμιοι οἱ 26 ἐπὶ τῇ ὁδῷ, ἐπειδὴ τὸ ἄνω ἐώρων ἤττομεν, φεύγου- 26 σι· καὶ ἀπέθανον μὲν οὐ πολλοὶ αὐτῶν, γέρρα δὲ πάμπολλα ἔλήφθη· ἀ οἱ Ἐλληνες ταῖς μαχαίραις κοπτοῦντες ἀχρεία ἐποίουν. ὡς δ' ἄνέβησαν, θύσαν-27 τες καὶ τρόπαιον στησάμενοι κατέβησαν εἰς τὸ πε- δίον, καὶ εἰς κόμας πολλῶν κάγαθων γεμούσας ἦλθον.
March into the Taochian country. Attack on a fortress. Stratagem of Xenophon.

VII. Ἡκ δὲ τούτων ἐπορεύθησαν εἰς Τάوهاς οσταθμοὺς πέντε παρασάγγας τριάκοντα· καὶ τὰ ἑπτήδεια ἐπέλιπτε· χωρία γὰρ ὁκουν ἵσχυρα οἱ Τάوها, ἐν οἷς καὶ τὰ ἑπτήδεια πάντα εἶχον ἀνακεκομισμένοι.

5 ἔπει δ' ἀφίκοντο πρὸς χωρίον δ' πόλιν μὲν οὐκ εἶχεν οὔδ' οἰκίας (συνεληλυθότες δ' ἦσαν αὐτόσε καὶ ἄνδρες καὶ γυναῖκες καὶ κτήνη πολλὰ), Χειρίσοφος μὲν οὖν πρὸς τούτο προσέβαλλεν εὐθὺς ἤκων· ἐπειδὴ δὲ ἡ πρώτη τάξις ἀπέκαμνεν, ἄλλη προσῆγε καὶ

10 αὐθίς ἄλλῃ· οὐ γὰρ ἢν αὐθίνοις περιστήναι, ἄλλα ποταμὸς ἢν κύκλῳ· ἐπειδὴ δὲ Ξενοφῶν ἦλθε σὺν τοῖς ὑποθετόλει ἐκ κελτασταίς καὶ ὀπλίταις, ἑνταῦθα δὴ λέγει Χειρίσοφος, Εἰς καλὸν ἦκετε· τὸ γὰρ χωρίον αἰρέτεον· τῇ γὰρ οστρατιᾷ οὐκ ἔστι τὸ ἑπτήδεια, εἰ μὴ ληψόμεθα τὸ χωρίον· ἑνταῦθα δὴ κοινῇ εὐθυλεύσουσι καὶ τοῦ Ξενοφῶντος ἐρωτῶστος τί τὸ 4 κωλύσαν εἰ ἑσπερινίᾳ, εἰπεν ὁ Χειρίσοφος, Μία αὐτή πάροδος ἐστὶν ἢν ὅρας· ὅταν δὲ τις ταύτη περαταί παριέαι, κυλάσοντος λίθους ὑπὲρ ταύτης τῆς ὑπερ-20 χουσής πέτρας· ὅς δὲ ἀν καταληψῆ, οὐτὸς διατίθεται. ἀμα δ' ἐδειξε συντετριμμένους ἀνθρώπους καὶ σκέλη καὶ πλευράς.

*Ἡν δὲ τοὺς λίθους ἀναλώσωσιν, ἔφη ὁ Ξενοφῶν, 5 ἀλλ' τι ἦ σιδέρεν κωπέι παριέαι· οὐ γὰρ δὴ ἐκ τοῦ 25 ἐναντίου ὄρωμεν εἰ μὴ ὀλύγους τούτους ἀνθρώπους, καὶ τούτων δύο ἡ τρεῖς ὀπλισμένους. τὸ δὲ χωρίον, 6 ὡς καὶ σὺ ὅρας, σχεδὸν τρία ἡμίπλεθρά ἐστιν ὁ δὲ βαλλομένους διελθέον· τούτου δὲ ὅσον πλέθρον διασφ
πίνου διαλειπόντας μεγάλας, ἀνθ᾽ ἔν ἐστηκότες ἀνδρεῖς τί ἀν πάσχοι καὶ ἑπὸ τῶν φερομένων λίθων ἡ ὑπὸ τῶν κυλινδουμένων; τὸ λοιπὸν οὖν ἦδη γίγνεται ὡς ἡμίπλεθρον, ὃ δὲ ὅταν λωφήσωσιν οἱ λίθοι παραδραμέν. Ἀλλὰ εὐθὺς, ἠφη ὁ Χειρίσοφος, ἐπειδὰν 7 ἀρξώμεθα εἰς τὸ δασὺ προσιέναι, φέρονται οἱ λίθοι πολλοὶ. Ἀυτὸ ἀν, ἠφη, τὸ δέον εἰς θᾶττον γὰρ ἀναλάσουσι τοὺς λίθους. Ἀλλὰ πορευόμεθα ἐνθεν ἡμῖν μικρῶν τι παραδραμέν ἔσται, ἢν δυνώμεθα, 10 καὶ ἀπελθεῖν ῥάδιον, ἢν βουλώμεθα.

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

Ἐντεῦθεν ὑπορεύοντο Χειρίσοφος καὶ Ξενοφῶν καὶ Καλλίμαχος Παρράσιος λοχαγῶς τοῦτον γὰρ ἡ ἁγεμονία ἢ τῶν ὀπισθοφυλάκων λοχαγῶν ἐκείνη τῇ ἡμέρᾳ οἱ δὲ ἀλλοι λοχαγοὶ ἔμενον ἐν τοῖς ἀσφαλεῖ. 15 μετὰ τούτο οὖν ἀπῆλθον ὑπὸ τὰ δένδρα ἀνθρωποὶ ως ἐβδομηκοντα, οὐκ ἀθρόοι ἀλλὰ καθ᾽ ἔνα, έκαστος φυλαττόμενος ως ἐδύνατο. Ἀγασίας δὲ ὁ Στυμφάλιος καὶ Ἀριστώνυμος Μεθυδρεύς, καὶ οὕτω τῶν ὀπισθοφυλάκων λοχαγοί ὄντες καὶ ἀλλοι δὲ, ἐφε- 20 στασαν ἕξω τῶν δένδρων οὐ γὰρ ἢν ἀσφαλές ἐν τοῖς δένδροις ἐστάναι πλέον ἤ τὸν ἑνα λόχον. ἐνθὰ 10 δὴ Καλλίμαχος μηχανάται τι προῦτρεχεν ἀπὸ τοῦ δένδρου ψῆ ὡς ἢν αὐτὸς δύο ἡ τρία βῆματα ἐπεὶ δὲ οἱ λίθοι φέροιτο, ἀνέχαζεν εὐπετῶς ἐφ᾽ ἑκάστῃ 25 δὲ προδρομῆς πλέον ἢ δέκα ἀμαξὶ πέτρων ἀνηλίσκοντο. δὲ Ἀγασίας ὡς ὧρὰ τῶν Καλλίμαχον ἐποίει, καὶ τὸ στράτευμα πᾶν θεώμενον, δείσας μὴ 11 οὐ πρῶτος παραδράμη ἕτος χωρίον, οὔτε τὸν Ἀρι-
στώνυμον πλησίον ὡντα παρακάλεσας οὔτε Ἐὐρύλοχον τὸν Λουσίεα ἐταίρους ὡντας οὔτε ἄλλον οὐδένα χωρεῖ αὐτός, καὶ παρέρχεται πέντες. ὦ δὲ Καλλί—

12 μαχος ὡς ὄρα αὐτόν παριόντα, ἐπιλαμβάνεται αὐτοῦ ἄτης ἅτους. ἐν δὲ τούτῳ παραθεὶ αὐτοῦς Ἀριστόνυμος Μεθυδριεύς, καὶ μετὰ τούτον Ἐὐρύλοχος Λουσίευς. πάντες γὰρ οὕτω ἀντεπιοίνωτο ἅρτης καὶ ἀντηγωνύζοντο πρὸς ἀλλήλους· καὶ οὕτως ἑρίζοντες αἰροῦσι τὸ χωρίον. ὃς γὰρ ἄπαξ εἰσέδραμον, οὐδεὶς πέτρος ἀναβεθ ἢμέχθη.

Ἐνταῦθα δὴ δεινὸν ἦν θέαμα. αἱ γὰρ γυναῖκες ῥίπτονσα τὰ παιδία εἶτα ἕαυτὰς ἐπικατερρίπτουν, καὶ οἱ ἄνδρες ὡσαῦτως. ἐνταῦθα δὴ καὶ Αἰνείας ῆσματιδῆς ῆσματα, έκαυτόν στολὴν ἑχοῦσα καλῆν, ἐπιλαμβάνεται ὡς κοινὸν. ὦ δὲ αὐτοῦ ἐπιστάται, καὶ ἀμφότεροι ἥχοντο κατὰ τῶν πετρῶν φερόμενοι καὶ ἀπέθανον. ἐντεύθεν ἀνθρωποι μὲν πάνυ ὀλγοῦ ἐλήφθησαν, βόες δὲ καὶ ὅνωι πολλοὶ καὶ πρόβατα.

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

20 Ἐντεύθεν ἐπορεύθησαν διὰ Χαλύβων σταθμοὺς ἑπτὰ παρασύνγαγμα πεντήκοντα. οὕτω ήσαν ὅπως εἰς ἡλιόθον ἀλκιμαμάτα, καὶ εἰς χεῖρας ἤσαν. εἶχον δὲ θώρακας λινοὺς μέχρι τοῦ ἦτρου, ἀντὶ δὲ τῶν πτερύγων σπάρτα πυκνὰ ἐστραμμένα. εἶχον δὲ καὶ κνησαν μίδας καὶ κράνη καὶ παρὰ τὴν ζώνην μαχαίριον ὅσον ἐνιλημ Λακωνικῆν, ὁ ἐνεφαττὸν ὅπως πρατεῖν δύναμτο, καὶ ἀποτέμνουτες ἀν τὰς κεφαλὰς ἑχοῦσας ἐπορεύοντο, καὶ ἦδον καὶ ἐχόρευον ὅποτε οἱ πολέμιοι
αὐτοὺς ὁφεσθαι ἐμελλον. εἰχὼν δὲ καὶ δόρυ ὡς πεν-
τεκαίδεκα πῆχεων μιᾶν λόγχην ἔχων. οὕτωι ἐνέμενον
ἐν τοῖς πολίσμασιν ἐπεὶ δὲ παρέλθοντες οἱ Ἑλληνες, 17
εἰποντο ἀεὶ μαχούμενοι. ὥκουν δὲ ἐν τοῖς ὄχυροις;
καὶ τὰ ἐπιτήδεια ἐν τούτους ἀνακεκομισμένοι ἦσαν;
ἂντε μηδὲν λαμβάνειν αὐτόθεν τοὺς Ἑλληνας, ἀλλὰ
διετράφησαν τοῖς κτήνεσιν ὃ ἐκ τῶν Ταῦχων ἔλαβον.
ἐκ τούτου οἱ Ἑλληνες ἀφίκοντο ἐπὶ τῶν Ἀρπασῶν 18
ποταμῶν, ἕθερος τεττάρων πλέοντων. ἐντεῦθεν ἐπορεύ-
θησαν διὰ Σκυθήνων σταθμοὺς τεττάρας παρασά-
γγας εἰκοσι διὰ πεδίου εἰς κάμας, ἐν αἵς ἐμειναι
ἡμέρας τρεῖς καὶ ἐπεστισάντω. ἐντεῦθεν διηλθον 19
σταθμοὺς τεττάρας παρασάγγας εἰκοσι πρὸς πόλιν
μεγάλην καὶ ἐνδαίμονα καὶ οἰκουμένην ἡ ἐκαλεῖτο
15 Γυμνίας. ἐκ ταύτης τῆς χώρας ὁ ἀρχων τοῖς Ἑλλη-
νων ἡγεμόνα πέμπει, ὡπως διὰ τῆς ἐαυτῶν πολεμίας
χώρας ἅγοι αὐτοῖς. ἔλθων δὲ ἐκείνος λέγει ὅτι ἀξει 20
αὐτοὺς πέντε ἡμέρων εἰς χωρίον δὴν ὁφοντεῖ θάλατ-
tαν· εἰ δὲ μή, τεθυνάει ἐπηγγείλατο. καὶ ἡγούμε-
νοι ἐπειδὴ ἐνέβαλλεν εἰς τὴν ἑαυτῶν πολεμίαν, παρε-
κελεύετο αἰθέων καὶ φθείρων τὴν χώραν. ὁ δὲ καὶ δῆλον
ἐγένετο ὅτι τούτου ἑνεκα ἔλθοι, οὐ τῆς τῶν Ἑλληνῶν
eυνοίας.

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 τῇ πέμπῃ ἡμέρᾳ. 21
25 ὅνωμα δὲ τῷ ὀρεί ἦν Θήχης. ἐπεὶ δὲ οἱ πρῶτοι ἐγέ-
νοντο ἐπὶ τοῦ ὄρους, κραυγὴ πολλὴ ἐγένετο. ἀκοῦ 22
σας δὲ ὁ Ξενοφών καὶ οἱ ὁπισθοφύλακες φήθησαν
ἐμπροσθεν ἄλλους ἐπιτίθενται πολέμιοις. εἴποντο γὰρ ὅπως οἱ ἕκ τῆς καμάτες χώρας, καὶ αὐτῶν οἱ ὄπισθοφυλάκες ἀπέκτειναν τε τινάς καὶ ἐξώγρησαν ἐνεδραν ποιησάμενοι, καὶ γέρρα ἔλαβον δασεῦν
5 βοῶν ὀμοβοῦντα ἄμφι τὰ εἰκοσι. ἐπειδὴ δὲ ἡ βοὴ 23 πλείων θεον ἐγύγνετο καὶ ἐγώνθερον καὶ οἱ ἅν ἐπίοντες ἔθεον δρόμῳ ἐπὶ τοὺς οἱ βοῶντας καὶ πολλοὶ μείζον ἐγύγνετο η ἐβο ὅσω δὴ πλείων ἐγύγνουτο, ἔδοκε δὴ μείζον τι ἐναι τῷ Ξενοφῶντι, καὶ ἀναβᾶς ἐφ’ ἱππον 24 καὶ Δύκου καὶ τοὺς ἰππέας ἀναλαβὼν παρεβοήθει.
καὶ τάξα δὴ ἀκοῦσαι βοῶντων τῶν στρατιωτῶν Θάλαττα Θάλαττα καὶ παρεγγυώντων. ἔνθα δὴ ἔθεον πάντες καὶ οἱ ὄπισθοφυλάκες, καὶ τὰ ὑπο-
ζύνην ἠλαύνετο καὶ οἱ ἱπποὶ.
15 Ἐπεὶ δὲ ἀφάκαντο πάντες ἐπὶ τὸ ἄκρων, ἐνταῦθα 25 δὴ περιέβαλλον ἄλληλοις καὶ στρατηγούς καὶ λοχα-
γοὺς δικρύνετες. καὶ ἐξαπίπτεις ὅσον δὴ παρεγγυ-
σαντος οἱ στρατιῶται φέρουσι λίθους καὶ ποιοῦσι
κολωνίων μέγαν. ἐνταῦθα ἀνετίθεσαν δερμάτων πλῆ- 26
20 θος ὁμομοειδῶν καὶ βακτηρίας καὶ τὰ αἰχμάλωτα
γέρρα, καὶ οἱ ἡγεμόνας αὐτῶς τε κατέτειμεν τὰ γέρρα
καὶ τοὺς ἄλλους διεκελεύετο. μετὰ ταῦτα τὸν ἡγεμόνας
οἱ Ἐλληνες ἀποπέμπσεν δῶρα δόντες ἀπὸ κοινοῦ ἱπποῦ
καὶ φιάλην ἀργυρῶν καὶ σκευήν Περσικήν καὶ
20 δαρειοὺς δεὶκα. ἦτε δὲ μάλιστα τοὺς δακτυλίους,
καὶ ἔλαβε πολλοὺς παρὰ τῶν στρατιώτων. κώμην
δὲ δείξας αὐτοὺς οὐ σκηνήσουσι καὶ τὴν ὄδον ἦν πο-
ρεύσουσι εἰς Μάκρωνας, ἐπεὶ ἐσπέρα ἐγένετο, ὥχετο
τῆς νυκτὸς ἄπιων.
The Macrones oppose the march of the Greeks. Through a former slave terms are made and pledges are given.

VIII. Ἐντεῦθεν δ’ ἐπορεύθησαν οἱ Ἑλληνες διὰ 1 Μακρῶν όσταμοις τρεῖς παρασάγγας δέκα. τῇ πρώτῃ δὲ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμὸν ὅς ὀρυξε. τὴν τῶν Μακρῶν καὶ τὴν τῶν Σκυθῶν. εἶχον δ’ 2 ὑπὲρ δεξιῶν χωρίων οἷον χαλεπώτατον καὶ ἐξ ἀριστερὰς ἄλλοι ποταμοὶ, εἶς δὲν ἐνεβαλλεν ὁ ὄριζων, δι’ οὗ ἐδει διαβῆναι. ἦν δὲ οὗτος δασὺς δενδρεσι παχόσι μὲν οὗ, πυκνοῖς δὲ. ταῦτ’ ἐπεὶ προσῆλθον οἱ Ἑλληνες ἐκοπτον, σπεύδοντες ἐκ τοῦ χωρίου ὄς τάχιστα 10 ἐξελθεῖν. οἱ δὲ Μάκρωνες ἐκοπτες γέρρα καὶ λόγχας 3 καὶ τρυχιών χιτώνας καὶ ἀντιπέραν τῆς διαβάσεως παρασταγμένοι ἦσαν καὶ ἄλληλοις διεκελεύοντο καὶ λύθους εἰς τὸν ποταμὸν ἔρριπτον· ἐξικνύοντο γὰρ οὗ, οὐδ’ ἐβλαπτον οὔδεν.

15 Ἐνθα δὴ προσέρχεται Ξενοφῶντι τῶν πελταστῶν 4 ἀνὴρ Ἀθηνησίων φάσκων ἰδουλευκέναι, λέγων ὃτι γυνώσκοι τὴν φωνὴν τῶν ἀνθρώπων. καὶ οἶμαι, ἐφ’ ἐμὴν ταύτην πατρίδα εἶναι· καὶ εἰ μὴ τι κωλύει ἐθέλω αὐτοῖς διαλεχθῆναι. 'Αλλ’ οὔδεν καλύει, ἐφ’, 5 20 ἀλλὰ διαλέγου καὶ μάθη πρῶτον τίνες εἰσίν. οἱ δ’ εἶπον ἐρωτήσαντος ὅτι Μάκρωνες. Ἐρώτα τοίνυν, ἐφ’, αὐτοὺς τί ἀντιτάχαται καὶ χρήζονσιν ἡμῖν πολέμιοι εἶναι. οἱ δ’ ἀπεκρίναντο. Ὅτι καὶ ὑμεῖς ἐπὶ 6 τὴν ἡμετέραν χώραν ἐρχεσθε. λέγειν ἐκέλευον οἱ 25 στρατηγοί ὅτι οὐ κακῶς γε ποιήσοντες, ἀλλὰ βασιλεῖ πολεμήσαντες ἀπερχόμεθα εἰς τὴν Ἑλλάδα, καὶ ἐπὶ θάλατταν βουλόμεθα ἀφικέσθαι. ἦρωτον ἐκεῖ- 7 νοι εἰ δοῖεν ἃν τούτων τὰ πιστά. οἱ δ’ ἐφασκαν καὶ
δοῦναι καὶ λαβεῖν ἐθέλεων. ἐνεύθεν διδόσων οἱ Μάκρωνες βαρβαρικῆς λόγχης τοὺς Ἐλλησιν, οἱ δὲ Ἐλληνες ἐκεῖνοι Ἐλληνικῆς ταύτα γὰρ ἔφασαν πιστὰ εἶναι· θεοὺς δὲ ἐπεμαρτύραντο ἀμφότεροι.

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

5 Μετὰ δὲ τὰ πιστὰ εὐθὺς οἱ Μάκρωνες τὰ δένδρα ἐμφιάσκοντο τὴν τε ὀδὸν ὀδοποίοιν ὡς διαβιβάζωντες ἐν μέσοις ἀναμεμιγμένοι τοὺς Ἐλλησι, καὶ ἀγορᾶν οἴαν ἐνώπιον παρεῖχον, καὶ παρῆγαγον ἐν τρισὶν ἡμέραις ἔως ἔπει τὰ Κόλχων ὄρια κατέστησαν τοὺς Ἐλληνας. ἐνεύθεν ἦν ὁρὸς μέγας καὶ ἔπει τούτου ἦν οἱ Κόλχοι παρατεταγμένοι ἦσαν. καὶ τὸ μὲν πρῶτον οἱ Ἐλληνες ἀντιπαρατάξαντο φαλάγγα, ὡς οὕτως ἄξοντες πρὸς τὸ ὀρὸς· ἔπειτα δὲ ἔδοξε τοῖς στρατη-γοῖς βουλεύσασθαι συλλεγεῖσιν ὃπως ὁσοὶ κάλλιστα ἄγωνιονται.

"Ελεέζεν οὖν Ἐνοφῶν ὦτι δοκούῃ παύοντας τῇ ἕνοντας τῇ ἔνοντας ἔφθασεν μὲν γὰρ φάλαγγα λόχως ὠρθῶς ποιήσαι· τῇ μὲν ὄρος τὴς ἔνος τῇ ἔνος ἐνώπιον εὑρήσαμεν τὸ ὀρός· καὶ εὐθὺς τούτῳ ἀθυ-πάντως ποιήσει οὕτως ἐλατείαν ἐν ἑαυτοῖς ἑαυτοῖς, ἐπείτα ἔπει τοῖς πολλῶν τοῖς ἔφεσιν προσάγωμεν, περιτεύσωσιν ἡμῶν οἱ πολέμιοι καὶ τοὺς περιττοὺς χρήσονται ὑπὸ τὸ ἀνθρώπως· ἐὰν δὲ ἔπει ὀλίγων ἔφεσιν ἔπειτα, οὕτως ἔφεσιν ἐπὶ ἔπει τῆς θαυμαστῆς ἢμῶν ἢ φάλαγγας ὑπὸ ἀνθρώπως καὶ θαυμάστως ἐμπεσόντως· ἐπὶ τῷ ἔτοιμον ἔσται, τῇ ὀληθείᾳ ἐπεσέντως καὶ ἀκόμα ἔσται. άλλα 12
μοι δοκεῖ ὁρθίους τοὺς λόχους ποιησαμένους τοσοῦτον χωρίον κατασχέας διαλλαγόντας τοῖς λόχοις ὁσον ἔξω τοὺς ἐσχάτους λόχους γενέσθαι τῶν πολεμίων κεράτων· καὶ οὕτως ἐσόμεθα τῆς τε τῶν πολεμίων ἰφάλαγγος ἔξω οἱ ἐσχατοὶ λόχοι, καὶ ὁρθίους ἄγοντες οἱ κράτιστοι ἥμων πρῶτον προσιάσαν, ἦ τε ἀν εὐοδον ἦ ταύτῃ ἐκαστῶς ἄξει ὁ λόχος. καὶ εἰς τε τὸ διαλείποντι 13 οὐ ῥᾴδιον ἔσται τοῖς πολεμίοις εἰσελθείν ἐνθὲν καὶ ἐνθὲν λόχων ὁμών, διακόμαι τε ὁ ῥᾴδιον ἔσται λόχον ἰορθίουν προσιάντα. εἰάν τε τις πιέζῃ τῶν λόχων, ὁ πλησίον βοηθήσει. ἢν τε εἰς πη δυνηθή τῶν λόχων ἐπὶ τὸ ἀκρων ἀναβῆται, οὐδέκα μηκέτι μείνῃ τῶν πολεμίων. ταύτα ἔδοξε, καὶ ἐποίουν ὁρθίους τοὺς λόχους. 14 Ἐνοφων δὲ ἀπιῶν ἐπὶ τὸ εὐώνυμον ἀπὸ τοῦ δεξιοῦ 15 ἔλεγε τοὺς στρατιώτας, Ἄνδρες, οὕτως εἰς ὅπου ὁρᾶτε μόνοι ἔτι ἡμῖν ἐμποδίζω τὸ μὴ ἢη ἔχων ἐνθὰ πάλαι σπεύδομεν· τούτους, ἦν πως δυνόμεθα, καὶ ἀμφοῖς δὲ καταφαγεῖν.

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

'Επεὶ δ' ἐν ταῖς χώραις ἐκαστοι ἐγένοντο καὶ τοὺς 15 20 λόχους ὁρθίους ἐποιήσαντο, ἐγένοντο μὲν λόχοι τῶν ὀπλιτῶν ἄμφι τοὺς ὁγδοϊκοῦτα, ὁ δὲ λόχος ἐκαστὸς σχεδὸν εἰς τοὺς ἐκατόν· τοὺς δὲ πελταστὰς καὶ τοὺς τοξότας τριχῆ ἐποιήσαντο, τοὺς μὲν τὸν εὐώνυμον ἔξω, τοὺς δὲ τοῦ δεξιοῦ, τοὺς δὲ κατὰ μέσον, σχεδὸν 25 ἔξακοσίους ἐκάστους. ἐκ τούτῳ παρηγυήσαν οἱ 16 στρατηγοὶ εὐχεσθαι· εὐξάμενοι δὲ καὶ παλαίσταντες ἐπορεύοντο· καὶ Χαίρισσοφος μὲν καὶ Ἐνοφῶν καὶ οἱ σὺν αὐτοῖς πελτασταὶ τῆς τῶν πολεμίων φάλαγγος
εξω γενόμενοι ἐπορεύοντο· οἱ δὲ πολέμιοι ὡς ἐδούν 17 αὐτοὺς· ἀντιπαραθέοντες οἱ μὲν ἐπὶ τὸ δεξίον οἱ δὲ ἐπὶ τὸ ἑωφύμιον διεσπάσθησαν, καὶ πολὺ τῆς αὐτῶν φάλαγγος ἐν τῷ μέσῳ κενὸν ἐποίησαν. οἱ δὲ κατὰ 18 ὁ Ἀρκαδικὸν πελτασταί, ἐν ᾗ ἦρχεν Ἀισχύνης ὁ Ἀκαρνάν, νομίσαντες φεύγειν ἀνακραγόντες ἔθεον· καὶ οὕτω πρῶτοι ἐπὶ τὸ ὄρος ἀναβαίνοντι· συνεφεί- 19 πετοὶ δὲ αὐτοὺς καὶ τὸ Ἀρκαδικὸν ὀπλιτικόν, ἐν ᾗ ἦρχε Κλεάωρ ὁ Ὀρχομένως. οἱ δὲ πολέμιοι, ὡς ἦρξαντο 20 θεῖν, ὀυκέτι ἐστησαν, ἀλλὰ φυγῇ ἄλλος ἄλλη ἐτρά- πετο.

Οἱ δὲ Ἑλληνες ἀναβάντες ἐστρατοπεδεύοντο ἐν πολλαῖς κόμμαις καὶ τάπτυρδεια πολλὰ ἑχούσαις. καὶ τὰ μὲν ἄλλα οὐδὲν ὥ τι καὶ ἐθαύμασαν· τὰ δὲ 20 σφύρην πολλὰ ἤν αὐτῶθι, καὶ τῶν κηρύων οὕτω ἔφαγον τῶν στρατιωτῶν πάντες ἀφρονές τε ἐγέργοντο καὶ ἑμοῦν καὶ κάτω διεχόρει αὐτοῖς καὶ ὀρθός οὐδεὶς ἐδώνατο ἱστασθαι, ἀλλ' οἱ μὲν ἀλίγον ἐθνακότεσ 21 σφόδρα μεθύοντον ἐφίκεσαν, οἱ δὲ πολὺ μαυνομένοις, οἱ δὲ καὶ ἀποθυμήσκοντι· ἐκεῖνο δὲ οὕτω πολλοὶ ὁ στέπερ τροπῆς γεγενημένης, καὶ πολλὴ ἤν ἀθυμία. τῇ δ' υστεραίᾳ ἀπέθανε μὲν οὐδεὶς, ἀμφὶ δὲ τὴν 22 αὐτὴν πως ὥραν ἀνεφρόνουν· τρύτη δὲ καὶ τετάρτῃ ἀνίσταντο ὁσπερ 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- 22 γας ἐπτά, καὶ ἤλθον ἐπὶ θάλατταν εἰς Ἀραπεζόντα, πόλιν Ἑλληνίδα οἰκουμένην ἐν τῷ Εὐξείω Πόντῳ.
Συνωτέων ἀποκίαν ἐν τῇ Κόλχων χώρᾳ. ἔνταῦθα ἔμειναν ἥμερας ἀμφὶ τὰς τριάκοντα ἐν ταῖς τῶν Κόλχων κόμαις. κανένες ὁμοίωμενοι ἐξήκοντο τὴν 23 Κολχίδα. ἀγορὰν δὲ παρεῖχον τῷ στρατοπέδῳ Τρα-5 πεζούντιοι, καὶ ἐδέξαντο τε τοὺς Ἑλλήνας καὶ ξένα ἔδοσαν βοῶς καὶ ἀλφιτα καὶ οἶνον. συνδιπράπτοντο 24 δὲ καὶ ὑπὲρ τῶν πλησίου Κόλχων τῶν ἐν τῷ πεδίῳ μάλιστα οἰκούντων, καὶ ξένα καὶ παρ᾽ ἐκείνων ἦλθον βοῆς.

10 Μετὰ δὲ τούτῳ τὴν θυσίαν ἢν εὐξαντό παρεσκευά-25 ξοντο· ἦλθον δὲ αὐτοὶ ἰκανοὶ βοῆς ἀποθύμας τῷ Διί τῷ σωτηρί καὶ τῷ Ἡρακλεί ἢγεμόνινα καὶ τοῖς ἀλλοῖς θεοῖς ἐ εὐξαντό. ἐποίησαν δὲ καὶ ἄγαν ἀγαμικὸν ἐν τῷ ὀρεί εὐθαπερ ἑσκήνιον. εἰλοντο δὲ 15 Δρακόντιον Σπαρτιάτην, ὅς ἐφυγε παῖς ὅν οἰκοθεν, παῖδα ἀκών κατακανῶν ἐν νῆλῃ πατάξας, δρόμον τ᾽ ἐπιμεληθήναι καὶ τοῦ ἁγάνους προστατήσαι. ἐπειδὴ 26 δὲ ἡ θυσία ἐγένετο, τὰ δέρματα παρέδοσαν τῷ Δρα-κοντίῳ, καὶ ἢγεσίαν ἐκέλευσον ὅπου τὸν δρόμον πε-20 ποιηκὼς εἶπ. ὁ δὲ δείξας ὀπερ ἐστηκότες ἐπάγχανον, Οὐτος ὁ λόφος, ἔφη, κάλλιστοι τρέχειν ὁποῦ ἀν τις βούληται. Πῶς ὁδὸν, ἐβασαν, δυνῆσονται παλαίεσ ἐν σκληρῷ καὶ δασει οὕτως; ὁ δ᾽ εἶπε, Μᾶλλον τι ἀνίασται ὁ καταπεσών. ἢγανίζοντο δὲ παίδες μὲν 25 διάμεσον τῶν αἰχμαλώτων οἱ πλείστοι, δύλιχον δὲ Κρήτες πλείους ἢ ἐξήκοντα ἔθεον, πάλην δὲ καὶ πυγ-μήν καὶ παγκράτιον (ετεροὶ καὶ) καλῆ θέα ἐγένετο· τολλοὶ γὰρ κατέβησαν, καὶ ἀτε θεωμένων τῶν ἐταί-ρων πολλῆς φιλονικία ἐγίγνετο. ἔθεον δὲ καὶ ἵπποι, 28
καὶ ἔδει αὐτοὺς κατὰ τὸν πραγμὸς ἐλάσαντας ἐν τῇ
θαλάσσῃ ἀναστρέψαντας πάλιν ἀνω πρὸς τὸν βωμὸν
ἀγείῳ. καὶ κάτω μὲν οἱ πολλοὶ ἐκαλυπτόμενοι· ἀνω
δὲ πρὸς τὸ ἱσχυρὸν ὀρθὸν μόλις βάδην ἐπορεύομεν
ὁ ἐπότε· ἐνθα 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. § 10), the section of the same chapter is meant.
NOTES.

BOOK FIRST.

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

CHAPTER I.

Page 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. — διὰ: for its agreement with παῖς, see G. 922; H. 290b. There were other sons (thirteen children in all), but these are the two now prominently in the mind of the writer.—2. πρεσβύτερος . . . Κύρος, Artaxerxes, (who was) the older, and Cyrus, the younger. 'Ἀρταξέρξης and Κύρος are in appos. (G. 911; H. 623) with παῖς.—3. ἡθένει, was ill, lay sick. The impf. denotes the continuance of the state (G. 1250, 2; H. 829). The aor. ἡθένας would mean fell ill (G. 1260; H. 841). — ὑπότηνε: peculiar in augment (G. 543; H. 362a). — τελευτήν τοῦ βίου: in such expressions in Greek the two subs. 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.

§ 2. 4. δ.: for the separation of art. and subst., see G. 364; H. 666c. — μὲν . . . δέ: used to correlate the two sentences. See the Dict., and cf. the case in 2. μὲν is not to be translated. — δ. οὖν, now, is here cumulative, not inferential. Cf. igitur in Lat.—παρὼν ἀτάγχανε, was, as it happened, i.e. there (G. 1586; H. 984). — μεταπέμπτεται, summoned. For the te . . . γίγνονται in 1. This use of the pres. is common.—6. ἀρχής: see the Introd., § 17. — στρατάπετν: pred. acc. (G. 1077; H. 726). See also the Introd., § 11. — ἵπποις, 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); *δὲ* is the conjunctive word, and the word between the two is emphatic.—πάντων*: accent (G. 128; H. 239).—δὲσωι, *who, lit. (as many) as*, the rel. of quantity or number (G. 420; H. 282).—εἰς...ἀθροιζομαι, *muster in the plain of Castolus, lit. gather themselves into, etc.*, *ἀθροιζομαι* 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 chiastic 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 (*ἀφηγη*) by a Greek escort.'—δὲ Κύρος: prop. name with the art. (G. 943; H. 935).—9. λαβὼν: the partic. denotes the attendant circumstance (G. 1563, 7; H. 968). So ἐκσώ in 10. See also G. 1505; H. 968. — ὃς φίλον: Tissaphernes was in fact his enemy. See the Introd., § 20. —τῶν Ἑλλήνων ὀπλίτας τριάκοσίων: 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. ἀρχοντα: in appos. (G. 916, 1080; H. 726) with Ξυναν, which is the second obj. of ἐκσώ. Where was Paryssia? § 3. 12. ἐπελεύσατο, *had ended (his life), had died*. The aor. is generally used with ἐπεί or ἐπεξδότο, *after, after that*, the aor. with the temporal conj. being equivalent to our plpf. See note on ἐποίησα in 6, and cf. the Lat. historic (aoristic) pf. with postquam.—καὶ κατέφη...Ἀρταξέρξης, and Artaxerxes had been established in the kingdom, lit. had been settled into, and so εἰς with the acc.—13 διαβάλει, falsely accused. The current story, that Cyrus had planned to kill Artaxerxes at the time of his coronation (see the Introd., § 20), Ξυναphon evidently believed to be false.—14. ὃς ἔπισκοπεύεθαι: opt. by quot. after the idea of saying in διαβάλει (G. 1487; H. 932, 2). The historic pres. is a secondary tense (G. 1268). Give the direct form of ἔπισκοπεύεθαι.—ἀξιόλογος: after the compound verb (G. 1179; H. 775).—δὲ, but he (G. 941; H. 934 c), i. e. Artaxerxes, δὲ in the nom. in Attic almost always to a different subj. from that of the preceding sent.—15. συν..πρων., 'had him arrested.'—ὁς ἀποστευκατων, with the avowed object of putting him to death (G. 1563, 4; 1574; H. 909 c; 978). ὃς shows that the purpose expressed by the partic. was that avowed by A.—16. ἡττηματάμενη...πάλαιν: observe the difference between the Greek and Eng. idioms. In Eng., *made intercession for him and affected his return (again);* but in
Page 1. Greek, having made intercession for him, effected his return, etc. The use of the participle is much commoner in Greek than in Eng., a fact to be kept constantly in mind in translating. For the voice of ἐκατηγοροῦν, see G. 1242, 2; H. 813. Xenophon's choice of the word ἀποκέφασις (lit. sent him back) shows his recognition of the imperious nature of Parysatis and of her influence over Artaxerxes.

Page 2. § 4. 1. ὁ δὲ: i.e. Cyrus. Cf. the note on δὲ, p. 1, 14.—ἀς, as, when, temporal conj.—ἀπῆλθε: accent (G. 133, 1; H. 391 b).—βουλεύεται . . . ἱκεῖν, planned that he might never (G. 1010; 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 δότας, see G. 1503, end, and 1403; H. 937, 898; and for its accent, G. 729; H. 417 a. —3. μὲν: correlative to δὲ in 5. His mother's support is contrasted with the steps taken by Cyrus himself to bring about the desired end.—4. Κώπα: for the case, see G. 1159; H. 783, 2. —5. βασιλεύουσα: the simple attrib. partic. (G. 1559; H. 905), 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 βασιλέως (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. αὐτῷ: with φίλων (G. 1174; H. 765). So αὐτῷ in 10.—ἐλεῖ: after ἵστη (G. 1449; 1450; H. 954). The Persians whose support Cyrus thus won were probably high officials at court, sent out to inspect the province. See Introd. 111, end.—8. καὶ . . . δὲ: the position of δὲ, so far from the beginning of the sent., is rare. For καὶ . . . δὲ 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 ὅς ὁ παρ' ἐκατῳ βαρβαροῖ πολεμεῖν κτλ. For the case of βαρβάρων as it stands, see G. 1102; H. 742. —9. ὃς ἐπιστέφαιν̣, ἔχοιν: object clause expressed by ὃς and the opt. where we should expect ἔστοι and the fut. indic. (cf. ἐσται in 2, and G. 1372; H. 885), or at least ἔστω with the pres. opt. (G. 1374, 1; H. 885 b). In thus using ὃς (in the sense of ἐσταῖ), Xenophon distinctly violates Attic usage. In general, he stands apart from other writers of Attic prose in his use of ὃς 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.—
how are such phrases best rendered into Eng.? See the Dict., s.v. ἐχω.

§ 6. 11. τὴν Σι... βασιλέα, 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. 1305; H. 881) the king as unprepared as possible. ὅτε 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 ἀπαραγενότατον: ὅτι or ὅτι 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 διάμαρα. Sometimes in the case of the sup. with ὅτι the verb is expressed, as in 11, ὃς μᾶλτα ἐδίνατο κρυπτόμενος, as secretly as possible, and p. 111, 13, ὃς ἐδίνατο τὰχιστα ἑπορευτό. Cf. with the latter the simple ὃς τὰχιστα, p. 14, 21. Cf. also with ὅτι πλείστως, as many as possible, in 16, ὃς ἐν δόγμα πλείστους, p. 27, 3. — 13. ὅτα, 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, Sophaenetus, and Socrates (§ 11). — ἐποιεῖτο: mid. Cf. ἔξαρκησαμένη, p. 1, 16. — 14. φυλάκας: antec. attracted into the rel. clause (G. 1037; H. 995). Normally we should have τῶν φυλακῶν ὑπόσων (G. 1031; H. 994) εἰς κτλ. The accent shows that φυλάκας is from φυλακή and not from φύλαξ (G. 121, 1; H. 128). State the difference in meaning of the two subs. — 15. ἐκάστοις: pred. position (G. 976; H. 673 a). — 16. ἡς... στέλνει, on the plea that Tissaphernes was plotting against their cities (G. 1568, 1574; H. 970, 978). Cf. ἡς ἀποκτενῶ, p. 1, 15. — 17. καὶ γὰρ... τὸ ἄρχαίον, and (the reason was plausible), for the cities of Ionia had originally (G. 1060; H. 719) belonged to Tissaphernes (G. 1094, 1; H. 732 a). The impf. ἔστως is used with τὸ ἄρχαίον 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. ἐκ (for the form ἐκ, see G. 63; H. 88 c) is used with the gen. of the agent viewed as the source. — 19. ἀφιστήκεραν: for the form, see G. 528; H. 350 a. For the revolt of the Greek cities of Ionia to Cyrus, see the Introd., § 17 end. — 20. τὸν Μιλήτων: Tissaphernes had built a castle in Miletus which overawed the town. Situation of Miletus? See the Dict. and map.
§ 7. 21. προαισθέμενος, having become aware (or in Eng. more commonly, becoming aware) beforehand. — τὰ αὐτά: distinguish this carefully from the following ταῦτα (G. 399; H. 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. 716b). — βουλευόμενος: sc. τινάς. The partic. is in indirect discourse (G. 1588; H. 982). — ἀποστήματι: in appos. with τὰ αὐτὰ ταῦτα (G. 1517). — 22. τοὺς μὲν... τοὺς δὲ: relic of the original demonstrative meaning of the art. (G. 981; H. 654). — 23. ὑπολαβὼν τοὺς φεύγωντας: subordinated to συνάλλαξα ἐπολάρκης, when he had taken the fugitives under his protection, he collected an army and laid siege, etc. ὑπολαβὼν καὶ (observe the conj.) συνάλλαξα ἐπολάρκης would mean, when he had taken and had collected, he laid siege, etc. — 24. ἐπολάρκης: continued action. — 25. κατάγει: observe the distinction of the following terms: ἐκβαλλω, eject, banish; φεύγω, flee, be in banishment; κατάγω, lead back, restore from banishment; ἐκπέμπω, send out, be banished. — 26. καὶ αὐτὴ... στράτευμα, and in this again he had (G. 1173; H. 768) another pretext for collecting (G. 1547; H. 959) an army. αὐτὴ is in agreement with the subst. in the pred.; otherwise it would be τοῦτο.

§ 8. 1. ἄγιος... αὐτῶν, he asked, on the ground that he was (G. 1563, 2; H. 989b) his brother. — 2. δοθεῖμαι: obj. of ἄγιος (G. 1518; H. 948), with πόλει for its subj. — ὁ: the indir. reflex. (G. 987; H. 885), accented because it is in antithesis to Τισσαφέρων and emphatic (G. 144, 1; H. 263). — 2. ἐρχεῖται: parallel in const. to δοθεῖμαι, i.e. he thought it right (ἀγιόν) 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; H. 741. — συνείσπαρτεν... αὐτῷ: cooperated with him in this, lit. did this with (αὐτῷ) him. Why is ταῦτα in the pl.? See note on τὰ αὐτά, p. 2, 21. — 4. ὠς τις φιλοθάνατο: actual result (G. 1449; 1450; H. 927). Cf. ὁ ὠς εἶναι, p. 2, 7. — πρὸς ἦταν: used as adj. (G. 952, 1; H. 669a). πρὸς: here of hostile personal relations. — 5. Τισσαφέρης... δαπανῶν, but thought that he (αὐτῶν, i.e. Cyrus) was incurring expense (G. 1522, 1; H. 946) about his forces because he was at war with Tissaphernes (G. 1177; H. 772). — 6. ὠς... πολεμοῦντων, consequently he was not at all (ἰδίως, G. 1060; H. 719) displeased at their being at war (G. 1308; H. 970). — 7. καλὸν γὰρ, and (the more) because, involving an ellipsis, as always. Cf. p. 2, 17. — 9. ὄν... έχων, which he (Cyrus) happened to have that belonged to Tissaphernes. Τισσαφέρων is a gen. of possession (G. 1085, 1; H. 729α), limiting ὄν in the rel. clause. It would stand normally in the antec. clause with τῶν πόλεων. — ὄν: assimilation in case (G. 1031; H. 694). — Note throughout this section the use of the impf. to express continuance or repetition.


Page 3.] § 9. Χερσονήσῳ: 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. — Αβδεύον: 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. 690) manner, adv. acc. equal to ὅπερ, p. 2, 13. — 12. Κλειάρχου: see Intr. § 23. — 13. ἢγάθη, came to admire (G. 1260; H. 841). — διδον: change to the historic pres. Cf. ἀναβαλε, ἀνέβη, p. 1, 8, 10, and the note. — 14. μυρίους δαρειοὺς: this was a large sum ($54,000), but Cyrus did not lack means and was determined to have men. — 15. συνάδεξεν, ἐπιλήμε: note the difference in tense. — 16. ἐκ ... ὁμοφωνος: i.e. the Chersonese was his military base. — τοὺς Θρησκεύοντας ... ὁλοκαυτοῦ: note the position of the attrib. adj. phrase (G. 969, 2; 952, 1; H. 668; 666 α). Cf. ἐν Χερσονήσῳ τῇ κτλ. above in 10. — 17. Ἐλληνωμένων: the acc. with reference to a preceding state of motion, as in the phrase εἰς τὸν οἶκος, (go into and) dwell in a place. What is the modern name of the Hellespont? — 20. ἵκουσα: to be translated by an adv. (G. 926; H. 619 α). — τοῦτο ... στράτευμα, in this way again this armament was secretly maintained (G. 1586; H. 984) for him.

§ 10. 22. Θεσπόντος: 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. οἰκον: used as adj. (G. 952, 1; H. 666 α). For its accent, see G. 113; H. 102 b. — 24. αἰτεῖ ... μεθόδον, asked him for pay (αἰτοῦν and μεθόδον being obj. aces. with αἰτεῖ) for (εἰς) 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 (εἰς, see note on εἰς, 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 ... ἀντιστασιωτών, on the ground that (cf. the use of ὡς with ἐπιστολεύων, p. 2, 16) in this way he should get the better of his opponents. περιγεγραμμένος ἃν (G. 1563, 2; H. 969 b) would be περιγράμμωτο ἃν (G. 1308; H. 987 α), if expressed by a finite mood. The prot. to this apod. is implied in ὁτε (G. 1413; H. 902). — 26. ἀντιστασιωτων: for the case, see G. 1120; H. 749.
Page 4.] him. For πριν (strengthened by preceding πρόαρχει) signifying until, with the subj. after a neg., see G. 1469; 1470; H. 924. Since the clause depends on an historic tense, πριν συμβολεύσατο (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. ὁς βουλόμενος, ὁς παρεχόντων: the first ὁς shows that βουλόμενος κτλ. gives the cause for the command to Proxenus, as assigned by Cyrus; the second ὁς shows that παρεχόντων gives the cause, as assigned by Cyrus, for his desire (βουλόμενος) to expel the Pisidians; while ὁς before πολέμησων in 12 shows that this partic. gives the purpose declared by Cyrus for his command to the other two generals (ἐκελευσοντες). The further 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 ὁς (G. 1574; H. 978). Neither is there any conditional force in the partic. with ὁς. Cf. with these three cases of ὁς with the partic., the cases where it occurs above, p. 1, 16, p. 2, 16, p. 3, 25. — ὁς Πισίδας: point out the situation of Pisidia on the map. — 9. χώρας: equiv. to ἄξος. Cf. p. 1, 17. — 10. Where were Stymphalus and Achaim? Over one half of the Ten Thousand came from Arcadia and Achaia. See Introd. § 24. — 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. Τισσαφέρειν that precedes. For this cf. p. 3, 5. — 13. τοῖς Μιλησίον: for the repetition of the art., cf. τοῖς θρικίᾳ 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., § 24.1.

CHAPTER II.

§ 1. 14. Ἐπει . . . 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 n. 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 n. c. — τίν μὲν . . . βουλόμενος, he made his pretence as if he wished, etc. Note the voice of ἐτοιμαστί. μὲν implies a clause with δε, which if expressed might be, τιν 3 αἱρέσι ἔπι βασιλέα ἐπορεύσετο. The antithesis is in fact expressed below in § 4, where μὲν is repeated from a new point of view. For ὁς βουλόμενος, see the note on ὁς 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. ἐκβάλειν ἐκ: the prep. repeated, as often. — 16. ὅς ἐπὶ τοὺς αὐνοδές against these. — 17. ἐνταῦθα ἥκειν, to come there, i.e. to Sardis. Cf. p. 5. — 18. καὶ, 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 Ἑλληνικὸν) just mentioned. — λαβόντι, with. Cf. λαβών, p. 1, 9, and the note. — 19. ἄσων . . . στράτευμα, whatever troops he had. Cf. ὑπόσας εἷς ὀμίλακας, p. 2, 14, and the note, and ὅ εἰς στράτευμα in the next line. This attraction of the antec. is a common const. in Eng. also. — Ἀριστιππῶ: Aristippus did not come in person, but sent Menon. See i. 2. 6 and ii. 6. 28. — 20. τοὺς οἴκους; cf. p. 3, 23. — 21. Ἑνίξα: What mark of confidence, as already narrated, had Cyrus shown Xenias? — 22. τοῦ ἐπικούρου: for the case, see G. 1109; H. 741. — 23. λαβόντα: so far removed from Ἑνίξα, 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 ἥκειν (G. 928, 1; H. 941). — 24. φυλάτταν: cf. the const. of πολέμιος, p. 2, 9.

§ 2. 25. ἐκλέεσθε, urged. Note the chiasic arrangement, ἐκλέεσθε τῶν πολεμικῶν καὶ τῶν φυγάδας ἐκλέεσθε. — 26. ὑποσχόμενος . . . οἰκαδε, promising them that, if he should successfully accomplish the object for which he was taking the field (G. 1028; 1027; H. 990), he would not (G. 1408; 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 ἵστατο, are indirectly quoted, see G. 1497, 2; H. 932, 2. We might have had ἦν καταπάρξῃ and πρὶν ἄν καταγάγῃ representing ἦν καταπάρξῃ and πρὶν ἄν καταγάγῃ of the direct form. ἵστατο, for which, on the principles of indir. discourse, we might have had either ἵστατο or ἵσταται (representing ἵστατοι 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. αὖτο: dat. of indir. obj. — 3. παρῆσαν εἰς Σάρδεις: 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 βασιλέων, 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. πελταστάι ἄμφι τοῦς διαχήλους, about two thousand (acc.) pellastis (nom.) below, p. 7, 4, where ἄμφι τοῦς διαχήλους is an adj. phrase. ὡς and ὡς, 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 γυμνής, see the Dict.—9. ὡς, about. See note on ὡς above in 5. Ἡμιον ὁ Μεγαρέως: not before mentioned. Where was Megara?—πελταστάς: describe the equipment of the pellast.—11. ἤν: in agreement with the nearer subj. (G. 901; H. 607).—12. τὸν στρατευόμενον, of those who had been campaigning. The pres. here represents the impf. (G. 1289; H. 856 a). For the case, see G. 1994, 7; H. 732; 729 a.

§ 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 sent. as begin with demonstratives or advs. of place. *Cf. οὔτοι μὲν κτλ. here, τοῦτον τὸ εὖρος κτλ. in 23, τοῦτον διὰ θέλει κτλ. in 24, ἐνταῦθα ἔμενεν in 26. *Cf. also τοῦτον συγγενέον κτλ., p. 3, 12, and ἐνταῦθα καὶ παραγγέλει, p. 4, 17. The lack of connection is called asyndelon (ἄ-νδω-δειον, δέω, βιντ) and is commonest in explanatory sent. —ἀντώ: dat. of advantage (G. 1163; H. 767).—Τισσαφέρνης πορεύεται κτλ. he declares this himself in ii. 3. 19.—14. μνίγανα ὡς, too extensive to be, lit. greater than as (it would be, if), etc. —15. εἴναι: quoted inf. *Cf. δειπνᾶν, p. 3, 6, and the note. —16. ὡς βασιλία, to the king. ὡς is used as a prep. only with the acc. of a person. See also note on βασίλεως, p. 2, 6. —ἡ ... τάξιστα, as quickly as possible, lit. in what way (sc. ἕδω, G. 1181; H. 776) he could most quickly.

§ 5. 17. ἄκουσε: with double obj. (G. 1103; H. 742 c). —20. οὖς: antec. omitted. *Cf. p. 4, 27. With how many Greek troops did Cyrus set out from Sardis? —ἀρμάτο: the march probably began March 6, 401 B.C. See the Intro. § 423. 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. —ἀτό: not εἰ, out of, because the army was not encamped within the city.—21. σταθμὸς τρεῖς, three days' journey, an acc. of extent of time (G. 1002; H. 720). *Cf. παρασάγγας, an acc. of extent of space, immediately following. On the 'stage' and parasang, see the Intro., § 41. —22. εἰσερχεται καὶ δύο: note the conj. (G. 382, 1; H. 201 b).—Μαλανδρον: note the position of the word (G. 870; H. 624 a). Give its
Page 5. ] Eng. derivative. — 23. πλέρα: what was the length of the πατήρον? — γέφυρα. . . . πλοια, and there was a pantoon-bridge over (it) made of seven boats (G. 1181; H. 776): cf. γεφύρας γεγεμνών, Hdt. i. 205.

§ 6. 24. διαβάς: relatively past (G. 1288; H. 856). Still we render loosely, crossing this, etc. — 26. οικομένην, inhabited, many of the cities of Asia being then, as now, deserted, ἔρημοι. — 27. ημέρας: for the case, cf. σταθμός 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. Ἑρατόθενα . . . ἦν, there Cyrus had a palace. Distinguish βασιλεία from βασιλεία, p. 1, 13. — ἦν: cf. ἦν, p. 5, 11, and note (G. 899, 2; H. 604). — 7. θηρίων: limiting πληρης (G. 1189; 1140; 1112; H. 753 c). — ἀπὸ τὴν 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 ἐπὶ τὴν ἵππου, as ἐπί τοῦ τὴν ἵππου ἔγεν, he led them on horseback, p. 111, 20. — 8. ὀπότε βούλοντο: a cond. rel. sent. expressing general supposition in past time (G. 1431, 2; H. 914, 2). — 9. οἷος ἐς παραδείσου, through the middle (G. 978, 1; H. 671) of the park. — 10. αὐτῶν: in the pred. position (G. 977, 1; H. 673 b). — 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. παράσσειν εἰς Ζάρδες, p. 5, 8, and note.

§ 8. 11. έστι: 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 βασιλείου: note the omission of the art., and cf. βασιλείων, p. 2, 6, and the note. — 14. καὶ οὕτος, this also, i.e. the Marsyas as well as the Maeander. — 16. ποδίκ: pred. gen. of measure (G. 1094, 5; H. 732, 729 d). — λέγεται . . . ἐκείραι, Apollo is said to have played, etc., the pers. const. for the impers., λέγεται Ἀπόλλων ἐκείραι (G. 1522, 2; H. 944). The dir. form of the anecdote would be Ἑρατόθενα Ἀπόλλων ἐκέρα . . . ἐκρέματε. — 17. Μαρσύαν: see the Dict. — — ἐρείπους: in a contest (G. 1563, 3; H. 989 a). — of: as indir. reflex. refers to Apollo. Here without accent. Cf. οἷος, p. 3, 2, and note. — 18. περι σοφίας, about musical skill. — έρμη: from stem of ἐρμής. — 19. οἴνοι αἱ πηγαί, whence (= ἦκ οἵ) the fountains spring: see 13 above. — Μαρσύας: pred. nom. (G. 907; H. 614).

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., § 42.1. — 25. τοῖσὶν κρήταις: 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. Σωφαλ-
νητος: we should probably read 'Αγίας. See the Introd., § 22, note.

Page 7.] 3. ἐγένοντο οἱ σῶμαται, all together amounted to. — ὀπλή-
tαι, πελτασται: pred. nom. with ἐγένοντο. (G. 907; Π. 706b).
The words distribute οἱ σῶμαται (note μὲν... δὲ). πελτασται is here used
generically for light armed troops in general, and includes the 500 γυμνῆται 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. ἀμφί
τῶν δισχίλιων: see the note on εἰς, p. 5, 5. For the force of the art.,
see G. 918b; Π. 631c. — When Xenophon here says 11,000 hoplites and
200 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 ἁγορά, probably with the
double object of increasing his supplies and getting on the main high-road
to the east. — 7. τὰ Λάκας ἔθεσε, celebrated the Λύκας with sacrifice.
τὰ Λάκας is a cognate acc. (G. 1051; 1052; Π. 715; 716a). Cf. the phrase
πέμπειν Βοδρόμαμα, to celebrate the Βοδρόμαμα by a procession. Why should
Xenias have felt special interest in the Λύκας? — 8. ἐστιν: in agreement
Newmarket. — ἐσχατὴν πρὸς: the last bordering on, or the last on the
road to.

§ 11. 13. σταθμοῖς... τρίακοντα: these are the longest marches
recorded in the Anabasis. Cyrus's object probably was to meet Ερυαχα
before his troops became clamorous for their pay. — 14. Καυστροῦ πεδίον:
What parallels in Eng.? Cf. the compound Κεραμών ἁγορά above. — 16.
πλέον: used for πλέοντας: cf. iv. 7, 9 and 10. — 17. ἄ δὲ... διήγη, κεῖντ' (διήγη)
expressing (or continued to express) his hope (of paying them). For this
use of the supplementary partic., see G. 1580; Π. 981. — 18. ἀνεύμενος:
quoted after δῆλος ἄν (G. 1589; Π. 981). — τοῦ Κύρου τρόπον: the art.
limits τρόπον. Cf. ἡ Σεσωνείας γυμή and τοῦ Κίλλου βασιλέως just below.
— 19. ἐχοντα: when able, limiting the omitted subj. of ἀποδοθέα (G. 928,
2; Π. 941). — ἀποδιδόναι, to pay: note the force of the prep.: correspond-
ingly in 17 ἐχοντα. But below in 21 simply δοναι, because Cyrus
had in fact no claims on Ερυαχα.
§ 12. 20. The Synnecness here named (see the Dict. and cf. the modern use of ὅραν) 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. Συνενόειος, see G. 255; H. 201 D. — τοῦ βασιλέως: note the art. — 21. ἐλέγετο δεινα: the pers. const., but below in 24 the impers. Cf. λέγεται Ἀπόλλων ἐκδηραί, 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. — στρατιά: 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 δαυξικός, and i. 3, 21, below. — 24. Ἀσπενδοῦς: where was Aspendus?

§ 13. 3. παρά: with the acc., because of the course of the water after it left the κρήνη, along the road. Cf. πυγαῖ ἐκ τῶν βασιλέων, 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. τῶν Σάτυρων: What particular satyr is here meant? — 5. οὖν ... αὐτῆ, by mixing wine in it, lit. by mixing it with wine (the means).

§ 14. 8. Κύρου ἐπίδειξι: cf. αὐτοῦ μὴ καταλέγει, 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. στάθαι, to take their places, not to stand. — ἐκαστὸν: sc. στρατηγάν. — 13. ἐπὶ τεταρτάρων: this made the front of the army very extended. See the Introd., § 32, note. — ἐξεῖ: in agreement with the nearer subj. Cf. ἤ, p. 6, 6, and the note. — τὸ μὲν δεξίων καθ.: the positions are here named in the order of danger and honor. See the Introd., § 32, end. — 14. οἱ σὺν αὐτῷ: the subst. is omitted. Cf. τῶν παρὰ βασιλέως, p. 2, 6, and the note. Cf. also τῶν ἑαυτοῦ in 12, and οἱ ἑαυτὸν in 15. — ἐφόνους: What is meant when it is said that the Greeks used the word ἐφόνους euphemistically for ἀμαρτέστη;? See the words in the Dict. and also δεξίος.

Page 8.] distinguish the ἀρμαξα from the ἄρμα and the ἀμαξα respectively. — 20. πάντες: i.e. the Greeks. So πάντες below in 22. — κράνη χαλκά ἢ ἐκκενικμένας: 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 χιτώνες and by the gleam of their metal armor. The cuirass worn by the common soldier was doubtless generally the leathern σπολὰς (see the word in the Dict.). This was now temporarily laid aside, leaving the dark-red tunic uncovered. See the Introduct., § 311, note. For the effect of this brilliant display upon Ρύγαχα, cf. Πίνδας τὴν λαμπρότητα ἐθέλμεσιν, p. 9, 7. — 21. ἐκκενικμένας, uncovered, a circumstantial partic. of manner (G. 1563, 3; H. 969 a). How was the shield protected when not in use?


Page 9.] 1. ἐκ δὲ ... σκηνῶς, 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 ἔπι τὰς σκηνὰς ἠλών, dispersed to their own tents. See the Introduct., § 40а.

§ 18. 3. βαρβάρων: subjective gen. (G. 1094, 2; H. 729 b). With φόβος sc. ἢν. — καί ... τε ... καί: the first καί connects the statement that precedes with the double (τε ... καί, both ... and) statement that follows. — 4. ἔφυγον, ἔφυγον: the repetition of the word delineates the act vividly with comic effect. — οἱ ἐκ τῆς ἀγορᾶς ἔφυγον: i.e. οἱ ἐν τῇ ἀγορῇ ἐκ τῆς ἀγορᾶς ἔφυγον. Cf. τοὺς ἐκ τῶν πόλεων, p. 5, 4, and τῶν παρὰ βασιλέως, p. 2, 6. For the marches here referred to, see the Introduct., § 261. — 6. σὺν γέλσι: these Greeks had a keen sense of humor. See the Introduct., § 281. — 7. τὸν 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. τῶν ... ἱδών, seeing the terror with which the Greeks inspired the barbarians. Note the prep. phrases used adjectively.

§ 19. 14. ταύτην: . . . Ἑλληνικος, 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. ὃς ... ὄσαν, on the ground that it was. Cf. ὃς βουλόμενος, p. 4, 7, and the note. See also Intro., § 264, end.

§ 20. 16. ἀποτελέσματι, συνέπεμπε: cf. ἀναβαίνει, ἀνάβης, p. 1, 8, and the note. — τὴν ταχύστην ὄδον: adv. acc. — 18. αὐτὸν: himself, i.e. Menon. — Κῆρος ἢ κτλ.: see the map for the two routes into Cilicia that are here mentioned. — 22. ἐν Σε: sc. χρόνιος, and cf. ἐν αἰ, p. 7, 7. — 23. ἐπερων ... δινάστην, a certain other powerful man of his subordinates. — 24. ἐπιβουλεύειν αὐτῷ: Cyrus's charge was, ἐπιπουλεύεσθαι ἑαυτῷ (G. 1522, 1; H. 946).

§ 21. 27. η ἐνσολι: the so-called Ἐν τῆς Κλικάς.

Page 10.] 1. ἀμέλητος ... στρατεύματι, impracticable for an army (G. 1165; H. 787) to enter (G. 1526; H. 952). — εἷς τὸ εἰκόλυν, if there was anybody to oppose (lit. trying to prevent G. 1255; H. 832) il. — 2. εἰναι 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. ἔκθεται, p. 6, 17. — 4. τῇ ὑπεραλαί: for the case, see G. 1192; H. 782. — ὅτι λεπτύνως εἰς κτλ.: the messenger's announcement continues to the end of the section. He said, λεπτυν (for the compound form in the opt. act., see G. 723) Συνένεσσαι κτλ., Syennesis has left the height since (ἐπελ) he learned, etc., and because (καί ὅτι) he heard, etc. ἵστερο and ἴκνου were secondary tenses in the original statement and remain unchanged when quoted (G. 1499, 1482; H. 935 δε). The clause beginning ὅτι τὸ Μένωνος is quoted after ἵστερο, ἵν᾽ occurring where ἵν᾽ or ἵστι would be regular (G. 1489; H. 936). Cf. ἔστρατεύσατο, p. 4, 27. Similarly the clause beginning τριήρεις περιπλεοῦσας is quoted after ἵκνου (G. 1588; H. 982). — 8. τῆς Δακεδαμονίων: with τριήρεις (G. 959, 2; 960; H. 668 α). For the aid rendered Cyrus by the Lacedaemonians, see i. 4. 2 and 3.


§ 23. 18. Ταρσοῦς, Tarṣi or Tarṣus, 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. 720 c).—20. ἐνομα, εὔρος: accs. of specification (G. 1088; II. 718).—21. πλήθων: limits πετραμῶν (G. 1085, 5; H. 729 a), not εὔρος.

§ 24. 22. οἱ ένοικοῦντες: subst. G. 1560, 1; H. 966).—23. πλήν οἱ . . . ἔχουντες: sc. οἱ εἴκελεποίν. Cf. the use of πλήν, p. 2, 20, where it is a prep.—24. οἱ παρά . . . οἰκοῦντες: cf. τῶν ὀπίσω Ελλησταντον αἰκωνα, p. 3, 18, and the note. Those who remained did so for the purposes of trade with the army and fleet respectively.

§ 25. 26. προτέρα . . . δῆμος, reached Tarsus five days (G. 1184; H. 781) before (G. 926; H. 019 a) Cyprus (G. 1155; H. 755).

Page 11.] 1. εἰς τὸ πεδίον: used adj. (G. 933, 1, 2, 960; H. 666 a). Cf. κατ' ἀριστέρα 'Αβιδόν (p. 3, 11).—2. οἱ μὲν . . . οἱ δὲ, some . . . others. Cf. τῶν μὲν . . . τῶν δὲ, p. 2, 22, and the note. A case of asyndeton in an explanatory sent. Cf. οὖν οἵ, p. 5, 13, and the note. — ἀπαξιοῦντάς τι κατακοπήνα, they had been cut to pieces (G. 1523, 1; H. 945 b) while committing some act of plunder (G. 1054; H. 716 b). — 4. καὶ οὖ, and not, καὶ connecting ω κανείρων κτλ. with an affirmative expression, ἴνα θείησα, but at the end of the line οἵ δέ, nor, continuing the negation.—τὸ ἄλλο, the rest of (G. 966, 1).—5. εἶτα, then, resuming the two preceding parties.—ἦσαν . . . ὀπλάται: in explanation of δὸς λόγος in 1. The normal strength of the λόγος was 100 men (see the Introd., § 32.) 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, ἔλαίμος ων ἐκατὸν ἄλφασ, six companies each of 100 men, and p. 152, 21, ὀ δὲ λόγος ἐκατος σχεδὸν εἰς τοὺς ἔκατον. — 6. οὖν, however that was. Cf. p. 10, 9.

§ 26. 6. οἱ δ' ἄλλοι: i.e. of Menon’s army. Emphatic position (not εἶτα δ' οἱ ἄλλοι) as also in 9, Κύρος δὲ ἔτει κτλ. — 7. διήρησαν: mark the force of the prep. See also the Introd., § 261, end.— 9. μετεπεμπτο πρὸς ἑαυτόν, summoned repeatedly to himself, impf. (G. 1253, 2; H. 830). — 10. ὁ δ' οὕτε . . . οὕτε . . . ἤδεις, but he both declared that he had never before, etc., and was then unwilling, etc. The Greek often says οὐκ ἐφε ἔδεις, where we say, he said that he did not go, οὐ φημα having the sense I deny. Here οὕτε . . . ἐφη οὕτε . . . ἤδεις, lit. he neither declared (i.e. he denied) nor wished, is perfectly regular, although a lit. translation of it is not good English. In οὕτε . . . ἐφη the direct discourse had ἐλθο (G. 1494; H. 854); in οὐτε . . . ἤδεις there is no indirect discourse.—11. οὔτεν: for the neg., see G. 1610; H. 1030. The dat. follows εἰς χεῖρας ἔδεισ, which implies union or approach (G. 1175; H. 773 a). So Κύρος in the next line.—12. έναι: sc. εἰς χεῖρας. — πρὶν ἐπείσε, ἠλαφε: 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. τι ἀλλοι in 6. — 14. ἐσκε...πολλὰ: so likewise had ἔργαξα. Cf. p. 7, 20. — 15. Κύρος δὲ: sc. ἔσκε. — 16. παρὰ βασιλέα, 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. — ἀστρεφόν, ψιλα, ἀκανάκης: for illustrations of these Persian articles, see the Dict. For representations of the bridle (χαλινός) and στολή, see the Dict. s.v. προμετάποιδον and κάνδυς. — 18. μήκες: as had already happened at Tarsus. — ἀφαρμάξωσα: one of the obj. of ἔσκε supplied above (G. 1518; H. 048). So ἀπολαμβάνειν in 20. — 19. τὰ δὲ...ἀπολαμβάναν, 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 ἐν ποι ἐκτυχάνουσιν we might have had εἰ ποι ἐκτυχάνουσιν (G. 1502, 1; H. 937).

CHAPTER III.

§ 1. 21. ἐμένει: cf. ἦν, p. 5, 11, and the note. — ἡμέρας εἶκοσιν: this enforced delay was long. See the Introd., § 421. 22. οὐκ ἔφασαν λέναι, refused to go, said they would not go. Cf. above 10, and the note, and μεθίσθησαν οὐκ ἔφασαν in 23. λέναι has a future sense (G. 1257; H. 828α), and this is the regular force of this inf. in indic. 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 πρῶτο, forward, a prose use of the gen. of place (G. 1138; H. 760α), like the advs. in -ο, as τοῦ, where, ἐνν, in the same place, together, etc. — 23. ἐπὶ πάντας: cf. p. 1, 3, and the note. — 24. ἐπὶ τοῦτο, for this. — πρῶτος: he was the first to do it; πρῶτον would mean, he did this first and something else afterwards. πρῶτον μὲν, on the other hand, p. 12, 3, means in the first place; its correlative is ἐτρα δὲ, p. 12, 5. Cf. p. 8, 16 and 18. (See G. 920; H. 619β.) — 25. ἔθατε: 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. — 27. ἐργαντο: for the mood, cf. βούλομαι, 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 ἐγέφυος (G. 1615; 1549; H. 1029). — ἐγέφυος, perceived. — 2. δι' οὗ δυνητέρα: quoted (G. 1691; 1487; H. 932, 1, 2). — 3. ἐδάκρυε...ιστάς, stood (G. 507; 508; H. 330) and went a long time, acc. of extent of time. — 5. τοιάδε: with reference to what follows (G. 1005; H. 696).
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Page 12. § 3. 6. ἀνδρες στρατιώται, fellow-soldiers. ἄνδρες is prefixed to στρατιώται as a term of respect, as in the formula of the courts, ἄνδρες ἡκασταί. Clearchus deals with the situation with great skill. — μὴ δαμαζέτε: pres. inv. in prohibition (G. 1346; Π. 874). — 7. τράγματαν: dat. of cause. — ἕνος: cf. p. 3, 22, and the note. — 8. ἐγένετο, became, not was. For the facts, cf. i. 1. 9. — τά τε ἐκαθορίζοντες, both honored me in other ways (acc. of specification), and in particular, etc. — 9. οὖς... οἷκ... ἑθαπανούν, which I, when I had received them, did not lay up for myself (ἐμοι used reflex.) for private use (or, more freely, did not devote to my own personal use) nor squander in pleasure, but I expended (impt.) them on you.

§ 4. 13. ἠτυμωρόμεν: sc. ἱστόσ, i.e. the Thracians. — 15. ἀφαιρεῖσθαι: with double obj. (G. 1069; Π. 724). — 17. ὢν... ἵκαιον, that, in case he should have any (G. 1114; Π. 743 a) need (of me). I might aid him in return for the benefits I had received from him. For εἰ τι δέοιτο, we might have had ἓν τι δέοντο (G. 1603; Π. 937). For the assimilation of ἄν, see G. 1032; Π. 996 a; and for the pass. force of ἅπαξ, see G. 1241; Π. 820.


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

Page 13.] 1. ὥστε... πείσομαι: for the use of the moods, cf. p. 12, 23, and the note. — 2. καί... καί... καί, equally... and... and. — 3. οὔτω ἐμοί: i.e. if I should remain with you, is the prot. (G. 1413; Π. 902) to the following ἄν εἶναι, which stands by quot. (G. 1494; Π. 964 a) for ἄν εἶναι. In the alternative sent. that follows, the prot. to ἄν εἶναι lies in ἄν (4) = ei εἶναι. The cond. rel. clause ἐπει τὴν ὃ, ubi quaque ero, presents the supposed future case more vividly than the more regular δ στὸν εἶναι would have presented it, — wherever I may be, for wherever I might be (G. 1437, 1421, 2; Π. 918, 901 a). See also G. Moods and Tenses, 556. This inf. with ἄν, it should be remembered, represents the potential opt. (G. 1327–1329; Π. 872). — 4. ἐμοί: gen. with an adj. of want (G. 1140; Π. 758 c). — οὖν ἄν ἰκανὸς εἶναι: by quot. for εἰκ ἄν... ἐνθ.
Page 13. ] ἃν is repeated after ὁδὲ before each of the dependent infs.,
but still belongs to ἐπια (G. 1512; H. 864). — 5. ὀφεληθατι, ἀλέχαρθαι:
infs. limiting ἱκανός. 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
γνώμωσετε, and see G. 1598, 2. See also G. Moods and Tenses, 918. —
ὁτι ἃν καὶ μεῖς: sc. της.
§ 7. 8. Ταῦτα: with reference to what precedes. Cf. τοῦτο, p. 12, 5,
and the note. — 8. τοῦτο: the art. receives the accent from the following
enditic. — 9. παρὰ δὲ ... Κλέαρχου: as to the difficulty of maintaining
military discipline among the Ten Thousand, see the Introd., § 271.
(G. 1150; H. 767 a). — αὐτῷ: indic. obj. — 15. ἔλεγε θαρραίνω, bade him
not to be discouraged (G. 1519; H. 948). Λέγω in this use is equiv. to
κελεύω; so generally ἐσὼ 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. 821 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).—αὐτὸς ...
λέναι, but for himself (αὐτὸς modifies the subj. of λέναι, G. 927; H. 940), he
said he would not go. αὐτὸς marks the opposition of the two persons:
'You keep sending for me, but still I'll not go.'
§ 9. 18. ὅτι: i.e. τε (G. 92; H. 82). — 19. τῶν ... βουλομένων, any one
of the rest (partitive gen., G. 1088; H. 729 e) who wished. — 21. τὰ Κόρου:
πράγματα omitted (G. 953; H. 821 b). — δήλον: sc. εἰσὶ. — στρατός ... ἔκεινον:
i.e. his relations to us are in just the same position as ours to him.
— 23. ἐπεί γε, since (with emphasis). — 24. ημῖν: with the following
subst. (G. 1174; H. 765 a).
§ 10. 24. μεντο: used in a sinister sense: 'although our relations are
at an end, he may, however, not be done with us.' — 25. καὶ μεταπεμπτο-
μένου, although he keeps sending, etc. (G. 1573; H. 979). — 26. τὸ μὲν
μέγατον, chiefly, adv. acc. The correlative follows in ἐπειτα καί. — 27.
ἀληθύμενος, from shame. — ἐπευγόμένος: quoted after ἱπποδά (G. 1500;
H. 982 a).
Page 14. 1. δειδὼς μὴ ἐπιθῇ (G. 1378; H. 887). — δικήν ὡς ... ἡμικηρήθαι, punishment for that in which (ὡς for ἂ, cognate acc.) he thinks
he has been wronged by me, — i.e. punishment for the wrongs he thinks he
has suffered from me. For ὡς, cf. p. 12, 17, and the note.
Page 14. § 11. ἕμεν ... καθεύδειν, it therefore seems to me not to be a time for us to sleep (G. 1521; H. 952). ὅσκει 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 ὅσκει ἀπείναι in 6, the accompanying inf. is not in indir. discourse. In either case the inf. is the subj. (not obj.) of ὅσκει; although with ὅσκει, seem, there may be a shift to the pers. const. (G. 1522, 2; H. 944 a), as in this place, where ἀπορία is the subj. of ὅσκει. Cf. the uses of videor in Lat. For the neg., see G. 1611; H. 1024.—2. ημῶν αὐτῶν, ourselves (G. 1102; H. 742).—4. ὃ τι χρή: 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. ἐστο μένομεν αὐτοῦ, as long as, while, we are staying here (αὐτοῦ, adv.). ἔστο with the pres. indica. never means until. —σκέπτεσθαι εἶναι: in the dir. form, σκέπτον ἐστι (G. 1593; H. 990).—ἐπομεν ... μένομεν: an obj. clause after a verb of caring for with the subj. (G. 1371; H. 885 b). But in the alternative sent. (7) we have the regular const. (G. 1372; H. 885) ἐπομεν ... ἐπιμεν (G. 1257; H. 828 a), ἔστο ... ἕστεμεν.—8. οὗτε ... οὐδὲν, neither general nor private is of any use.

§ 12. 10. ὁ δ' ἀνήρ ... φιλος 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 πολλοί, 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. ὁρῶς: with πάντες, we all alike. —14. δοκοῦμεν μοι καθήσθαι: cf. δοκεῖ in 2 and the note. —αὐτῶ: construe with τόρρα, at a distance from him (G. 1140; H. 757). —15. ἀπορία: sc. ἐστί, and for the following inf. cf. καθεύδειν in 3 and the note (on 2).

§ 13. 17. ἐκ τού αὐτοματόν: cf. ἀπό τού αὐτομάτου, p. 9, 1. —18. λέγοντες, to say (G. 1563, 4; H. 960 c). In the next line ἐπισκέπτεσθαι, showing, where the pres. partic. expresses both purpose and attendant circumstance (G. 1568, 4 and 7; H. 969 c, 968). See G. Moods and Tenses, 840, end. —ἐκεῖνον: i.e. Clearchus. —19. οἷα ἔτη: indir. question (G. 1487; H. 932, 2). In the dir. form, τοία ἐστί; —20. μένειν, ἀπείναι: with ἀπορία (G. 1530; H. 952).

§ 14. 20. ἢς δὲ δὴ ἔτε, but one in particular proposed. Both this man and the one who answers him in § 16 doubtless spoke at the instigation of Clearchus. —22. ἐλέοποι: the intimation is that the soldiers would choose their own commanders. See the Introd., § 272. ἐλέοποι depends on ἔτε, proposed or urged. Cf. ἐλεγε θαρρεῖν, p. 13, 15, and the note. The six following infs., beginning with ἀγοράκειν (24), have the same const. with ἐλέοποι. The cond. sents. dependent on these infs., with
Page 14.] ἐὰν μὴ διδῷ (bis), being dependent clauses in indir. discourse, might each have had the opt. (G. 1509, 1; H. 937); but εἰ βοᾶντο γι' ἑαυτῶν (23) would have been ambiguous (G. 1499). So δέω μὴ φθάσωσι, p. 15, 3, might have been in the opt., like ὡς ἀποπλήθως, p. 14, 26 (G. 1503; H. 937 a).—24. ἢ δ' ἀγορᾶ ... στρατεύματι: thrown in parenthetically by the historian to show the absurdity of the proposal. See the Introd., 261. Clearchus in his second speech had touched upon the same important fact. See above, 7–9.—25. ἐλεύθερος: limits the unexpressed subj. of αἰτεῖν. The subj. of each of the infs. dependent on εἰτε is an unexpressed pron. referring to the Greeks.—26. αἰτεῖν: with two accs. (G. 1089; H. 724).—ἐὰν μὴ διδῷ: the verb of the apod. is αἰτεῖν, which after εἰτε, proposed, has a future force. Cf. ἀποκλημαίαν, p. 11, 20, and the note. —27. ὅσοι ἀπάξια: purpose (G. 1442; H. 911).—φιλία: pred. adj. (sc. σωτηρία).

Page 15.] 1. μὴδε, not even.—2. τὴν ταχυτητὴν: adv. acc.—πρόκειται: the partic. expresses purpose. Cf. λέξοντες, p. 14, 18, and the note.—3. τὰ ἕκαρα: i.e. of Mt. Taurus, the pass by which they had entered Cilicia.—ὅσοις φθάσωσι: purpose (G. 1569; H. 881). Note the three ways in which purpose has been expressed in this section. —ὅσοις ... καταλαβόντες, might not seize them first (G. 1586; H. 984).—4. ὅν: its antec. is εἰ Κλείκες. With πολλοίς, ὅν is a partitive gen., with χρήματα a gen. of possession (G. 1086, 1 and 7; H. 729 a and c).—πολλοίς καὶ πολλὰ χρήματα, many men (as captives) and much property.—5. ἔχομεν ἄνθρωποτε: equiv. to ἀνθρώπακεν καὶ ἔχομεν (G. 1262; H. 981 a). For the facts, cf. 1. 2, 20, 27. Observe the sudden change to dir. discourse.—6. τοσοῦτον, so much only, with reference to what follows, irregularly (G. 1005; H. 690). His refusal to take the lead would embarrass his men still more.

§ 15. 7. Ὅτα μὲν ... λεγέτω, let nobody speak of me as the one who is to be general, the partic. with ὃς after λεγέτω on the analogy of the const. explained in G. 1593, 1; H. 982. See also G. Moods and Tenses, 919. —στρατηγιῶν: cognate acc.—8. μὴδὲς λεγέτω: prohibition. Cf. p. 12, 6, and the note.—ἐνορᾶ, see in the undertaking.—9. ποιητέων: sc. ἔστι (G. 1594; H. 982). Since ταῖτο is in the neut. sing., the const. may be either pers. or impers.—ὡς ... πείσομαι: sc. εὐτω λέγετε from the preceding μηδὲς λεγετώ. —ὡς ἂν ἡλπίζε, quemcumque elegentius, a cond. rel. clause. Cf. p. 12, 23, and the note. We might have had ἂν ἂν (G. 1031; H. 994), for which there is slight MS. authority.—10. ἢ δυνατὸν μάλιστα, to the best of my ability (sc. ἔστι with δυνατόν). Cf. the phrases ὡς μάλιστα, ὡς τάχιστα, and the note on διὶ ἀπασφαλίστατον, p. 2, 12.—ὅτι 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 ἐπισταμαι, and is really superfluous to the sense after ὅς τις καὶ ἄλλος, (as well) as any other man whatsoever (καὶ being emphatic). For the latter, εἶ τις καὶ ἄλλος is more common.

§ 16. 14. ὁσπερ...ποιομένου, just as if Cyrus were going home again (G. 1570; II. 978α), i.e. (for the mood, cf. p. 14, 19), corresponding to ἦν εἴδοσαν, that it was silly (for the mood, cf. p. 14, 19), corresponding to ἦν εἴδοσαν in the clause with μὲν. In the dependent clause ὦ λυμαίνειμα, there is a change to διο, discourse (otherwise we should have λυμαίνουμαι or λυμαίνετο, G. 1497, 2; II. 982, 2), which continues to the close of the speech in § 19. —παρὰ τοῦτον: in place of the simple τοῦτον. Cf. the const. with αἰτεῖν in p. 14, 26. —φο: dat. of disadvantage.

17. εἰ ποιησόμεθα, if we are going to trust (G. 1301; II. 393 ε), not equiv. to εἰ ποιησόμεθα, if we shall trust. —18. τὸ κολάει...προκαταλαμβάνει: the order of the words is, τὸ κολάει (sc. Ἧσσος) καὶ κολάειν Κῦρον προκαταλαμβάνει τὰ ἄρα ἡμῖν; 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. ἐγὼ: emphatic. —γάρ: the section states the grounds for the distrust of Cyrus which the speaker would entertain under the conditions supposed. —20. νὰ δοι: cond. rel. clause (G. 1416; II. 917), as also φα βοίην in 22. —μὴ καταδίτηρ: after ἄκοιναν as a verb of fearing (G. 1378; H. 887). ἄκοιναν ἄν takes at the same time the obj. inf. ἐμφασ-σαν. So below φοβοιμαν δὲ αὐτὸν...ὑπερθαν, μὴ...ἐν γάρ. —21. τοῖς τριή-μεσοι, with his triremes, dat. of instrument (G. 1181; H. 778). —φοβοιμαν: a stronger word than ἄκοινα, used to indicate a climax of feeling. —22. φό: cf. ἄν, p. 3, 9, and the note. —οὐκ ἔσται, it will not be possible. The neg. shows that the antec. of ὅτεν is definite (G. 1427; H. 909). If the speaker had wished to express himself less vividly, he would have said, ὅτεν εἰκόνος ἄν εἴη. —23. ἀκοντος Κῦρον: sc. δύτος. The adj. ἀκοντος appears to be used itself like a partic. (G. 1571; II. 972 δ). —ἀπὸν: equiv. to εἰ ἀπὸν (G. 1563, 5; 1413; H. 963 δ; 902). —24. λαθεῖν...ἀπελθῶν, to get off without his knowing it. Cf. p. 3, 20, and the note.

§ 18. 26. ἄνδρας: subj. of ἐρωτάν. All of the sent. from ἄνδρας to the end of § 19 (except the parenthesis ὠτω...ἀποκλεσεν, p. 16, 7, 8) is the subj. of δοκεῖ. —ἀκοντος, such as αὐτῷ (sc. εἰρήν). —27. τὰ...χρῆσθαι, what use he wishes to make of us (G. 1183; H. 777 α). A similar use of the cases in ἐπισερ (for ἐπίσερ by assimilation)...τοῖς ἔξωσε, p. 15, 2.

Page 16.] 2. πρόσθεν: for the time referred to, cf. i. r. 2. —ἐπεσταλε, ἐναὶ: these insfs., which with δοκεῖ have a future sense, serve as apods. to

§ 19. 4. τής πρόσθεν, than the former (one), sc. πράξεως (G. 1153; H. 755). — 5. ἄκουσιν, that they demand, i.e. the deputies (ἄνδρας) mentioned p. 15, 26. ἄραγγελα in 9 has the same subj., but βουλεύεσθαι in 10 has ἡμῶς expressed as its subj. — 6. πισταντα: the means of 'persuasion' would be money. Cf. § 21, and see the Introd., § 27. — 7. ἐπομενοι, ἀπιόντες: these might be respectively ἐπολυμεθα, ἐπιομεν. Cf. p. 15, 23, and the note. — φιλοι, πρόθυμοι: pred. adjs.

§ 20. 11. ἔστε ταῦτα, this was approved. The ordinary beginning of an Athenian decree was ἔστεν τῇ βουλῇ καὶ τῷ δήμῳ, be it enacted by the Senate and the People. — 12. ημῶν τὰ διάβατα, made the inquiries agreed upon (i.e. ἔστεν). δοκῶσ in this sense, seem good or best, takes the dat. of the indir. obj. — 13. ὅτι ἀκούσα: he said ἀκοῦσα, 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. — ἑκθέσαν ἄνδρα: cf. ἑκθέσας, p. 14, 11, and the note. — 14. ἐκατωρ, was, infin. in indir. discourse after ἀκοῦσα, where ὅτα would be more common (G. 1592, 1; H. 988). See G. Moods and Tenses, 914, 1. — ἀπέχομαι... στάδιοι, twelve stages off or distant, ἀπέχομαι qualifies Ἀβρακάμα. — 17. ὅν φευγῃ, if he is (shall be) off in flight, mark the tense. — ἦν ζηκτ 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. τοις δὲ... ἦν, but they had. Cf. ὅ δέ, p. 1, 14, and ἥδι, p. 2, 26, and the notes. — ὅτι ἄγα: quoted after τοις δὲ ἤπνοσὶν ἦν = ὅποτε περιών δέ, without change of mood. But after ἄκοινεν in 24, ὅτι ἄγα. — 20. ἔστε: why ἔστε here, but ἔστε (aor.) in 11? — 22. διώκων: note the tense, and cf. παῦσασθαι, p. 5, 1, and the note on p. 4, 26. — ὅτι, than that which, for δ by assimilation. Cf. ἔν, p. 3, 9; and for the antec. omitted, as here, ὑπὲρ above in 2. The gen. follows ἡμῶν, which has the force of a comp., a half more (G. 1154; H. 755). — 23. τοῦ μηνός, each month (G. 1138; H. 759). On the pay of the Greek troops, see the Introd., § 25. — 24. ἐν τῷ φανερῷ: 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 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 heterogenous (G. 288; H. 214). Cf. στάδιον in 24.—3. ἐφάνη: without the art., where we should use it. Cf. p. 7, 11.—4. ἐπὶ...οἰκουμένη, situated (lit. being inhabited) close upon the sea.

§ 2. 5. Κύρρη: for the case cf. ἀνώ, p. 5, 18, 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. ἐπὶ...ἀνώδαι, over them, but below in 11 ἐφί τῶν ναῶν, on board the ships. —8. τησιτε...ἀνώδαι, conducted them, = ἡγεμόν ἢν αὐτῶν (dat. of advantage). —10. ἐπολιόρκησε, he had been besieging. For the tense, cf. ἐφέλασσαν, p. 10, 10, and the note.

§ 3. 11. μετάπεμπτος, sent for, equal to μεταστράφθης, and so followed by ἃρ Ἰάνου (G. 1234; H. 818a). Chrisophus 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, 201. On the retreat, Chrisophus became senior commander.—12. ὅπο...Κύρρη, the command of whom he (now) held under Cyrus. —13. ὄρμον, lay at anchor. The quarters of Cyrus, it would appear, were pitched close upon the sea.—14. οἱ...Ἀβρακόμα: the case is due to the influence of ἄρτοστασίμα. Cf. τῶν...βασιλέως, p. 2, 6, and the note. For the gen. Ἀβρακόμα, see G. 188, 3; H. 146 D. This Doric gen. is found in Attic chiefly in foreign proper names.—The 700 hoplites under Chrisophus and the 400 deserters from Abrocomos complete the Greek force of Cyrus. See the Introd., § 22.

§ 4. 18. τύλας: the art. is omitted, since the word is used almost as a proper name. ήσαν...ταύτα, and these (the "gates") consisted of. For ταύτα, where we should expect αὐτά, cf. αὐτή, p. 2, 26, and the note. But ήσαν remains in the pl., as if αὐτά were the subj., although the form ταύτα would strictly require ἡ (G. 899, 2; H. 604). —19. τὸ...ἐσωθέν: sc. τείχων. —πρὸ...Καλλίκας: explanatory of ἐσωθέν, as in 21 πρὸ τῆς Συμαθάς ἐκείνος. —20. εἴξε: not, of course, in person. For its agreement, cf. ἡν, p. 5, 11, and the note. —23. ἀπαν...τὸ...μέσον, the entire distance between. —24. ἡσαν...: in agreement with στάδιον. Cf. p. 7, 8, and the note. —28. καθήκοντα: to be connected with ἡν, ἡν καθήκοντα being equiv. to καθήκη. —ὑπέρθεν: i.e. overhanging the pass. —27. ἐφεστηκέσσαν
Page 17.] τίλαι, a gate had been set in each wall. Here τίλαι 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. μετεπ(μυστό): from Ephesus probably. Cyrus must have long foreseen that the pass would bar his way. — ἔσω καὶ ἑξά, 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. βιασυμένος: the partic. expresses purpose.

— εἰ φυλάττοιχε: the mood is due to quot. (G. 1503; H. 397). — 3. ὅπερ: just the thing which, referring to the clause that precedes. — 4. ἔξοντα, since he had. — 6. ὄντα: quoted. Cf. εἶναι, p. 16, 14, and the note. — 7. ὡς ἄλγειτο: probably pers., as he was said (to have). Cf. p. 6, 16, and the note. — τριάκοντα μυρίδας: see the Introd., § 141.

§ 6. 11. ᾗν: we might have had ἐστι. Cf. ἄδροικοντα, p. 1, 8, and the note. — τὸ χαρίον: the subj.; the pred. subst. (here ἐπικόρων) seldom has the art. (G. 956; H. 669).

§ 7. 14. τά... ἵναμενοι, putting on board (G. 1242, 3; H. 818) their most valuable effects. — 15. ὡς μὲν κτλ.: the correl. clause with δὲ is omitted; but μὲν implies that there was another opinion in the camp. — ἐδόκουσ: pers. const. (G. 1522, 2; H. 944 a). — 16. φιλοτιμηθέντες, since they were jealous. ἐς ἐν Κόρος is also causal (G. 1506; H. 925). — στρατιώτας: obj. of ἔχειν in 19. — 17. ἄπελθόντας: see i. 3. 7. — ὡς ἄπελόντας: purpose. Cf. ὡς ἀποκτενόμεν, p. 1, 15, and the note. For the fut. force of εἶμι, see G. 1257; H. 828 a. — 18. καὶ οὐ: sc. λέγει from the preceding ἀπαύγασ. — 19. διήλθε λόγος, a report went abroad. — ὅτι διώκοι: quoted. — 20. τρίφησι: cf. p. 15, 21, and the note. — ὡς διελοῦσ... ληφθήναι, that they might be captured, because they were cowards. ὡς shows that the reason assigned is that of the subj. of ἔρχοντο. — 21. ἕκτερον ἐν ἄλογαστο, 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. 987. For εἴ ἄδροικον of the direct form, cf. εἰ πεπεθαυρέων, 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. 18.

§ 8. 24. ἀλλ’... ἐπιστάσθησαν, but nevertheless, let them well (emphasized by γέ) know. — 26. ἀποδεδράκασιν, ἀποπεδεύγασιν: 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. ὅπου ἔχονται, in what direction they are gone. — 27. ὡςτε ἔλειν: result. Cf. ὡςτε εἶναι, p. 2, 7, and the note. — μὰ τοὺς θεοὺς: note that the oath is neg. (G. 1066; 1067; H. 723).
Page 19.] 1. οὖς . . . οὐδεῖς: emphatic neg. Cf. p. 12, 28. — 2. ὥσ ἀν παρῇ τις, so long as any one stays by me, general suppos. in pros. time (G. 1461, 1; H. 914, B. 1). So ἔπεεᾶν βοῶληται following. — 3. αὐτοῖς: pl. though referring to τίς. Cf. πάντας, p. 2, 6, and the note. — 6. τερ, in respect to, to. — 7. φρονοφόρημα, guarded, i.e. under the protection of the resident garrison. φρονοφόρημα is neut., although it limits both τέκνα and γυναῖκας, since these are regarded as articles of property. Tralles was in Lydia. See the map. — τούτων στερῆσονται: the pass. of the const. explained in G. 1118; H. 748 a. στερήσομαι is a fut. mid. used as a pass. — 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. εἰ τίς καί, if anybody indeed, i.e. even he who, even those who. — 10. ἀνθρώπος, 'a bit out of heart.' The comp. often gives the force of rather or somewhat to the meaning of the adj. — 13. μετὰ ταῦτα: mark the asyndeton. — 14. ὅντα: which was, attrib. partic. — 15. πλέθρον: pred. gen. of measure (G. 1064, 5; H. 732 a) after ἄρα, τὸ εἰρός being an acc. of spec.; but below in 20 τὸ εἰρός is the subj. of ἦς understood, πλέθρον having the same const. that it has here. See p. 10, 20 and 21, and notes. For still another const., cf. p. 5, 23. — 16. πραέων, tame (G. 348; H. 247 a). — ἐνόμιζων, ἐξων: cf. ἦν, p. 18, 11, and the note. For the two accs. after ἐνόμιζον, see G. 1077; H. 726. — ἀδικεῖν: sc. τιμᾶς as subj. — 18. Παρυσά- τιδος . . . διδομέναι, belonged to Parusatis, having been given her for girdle-money (cf. our "pin-money"). For the gen., cf. Τιταφέρζους, p. 2, 18.

§ 10. 20. Δάρδανος: the Dardus. 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. ᾱδαν: for the number, see G. 890, 2; H. 603 b; and cf. p. 10, 19. — 22. ἄρδανος: note the tense. — Beales has 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. ὡτ' ἐστιτ: note the tense and give the dir. form. — 3. εἰς Βαβυλῶνα: not at Babylon, but to be connected with ἂ δὲς ἐστιτ directly.

§ 12. 5. τουρχαντες ἐκκλησίαν: cf. συνήγαγαν ἐκκλησίαν, p. 12, 2, and see the Introd.; § 27. — 6. ἐκλέπταινον: the anger of the soldiers was doubtless more or less feigned, to force from Cyrus the larger sum. — στρατηγοῖς: dat. of indir. obj. (G. 1160; H. 764, 2). — 7. αὐτοῖς . . .
20. κρύπτειν: quoted. What they said was, τάλαι ταῦτα εἰδότες κρύπτειν, although you have known (G. 1568, 6; H. 960ε) this for a long time (G. 1258; H. 826), you have been keeping it secret. — ὦκ ἐφασαν Ἰναι: cf. the same, p. 11, 22, and the note. — 8. Ἰν .. διὸ: equiv. to unless money were given them. — χρήματα: not an increase of their regular pay (μαθὼν), but a largess. — 9. δοσπέρ, as (it had been given). — προτέροις: pred. to ἀνάβαισι (G. 926; H. 619 ε). 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. ἱόντων: sc. ἁκίλον, referring to ἡ ἀνάβασις. The part ἱόντων is concessive, like εἰδότας in 7, but καλοῦντος is causal. The latter is opposed to ἐπὶ μάχαιν, not to ἱόντων.

§ 13. ὑπέγραψε δῶσειν: Xenophon might have used δοῦναι or διδῶναι. Cf. δώσων, p. 16, 22, and the note. — πέντε μνάς: these were probably Persian minas, about one fourth heavier than the Attic. — 13. ἀργυρίων: gen. of material (G. 1085, 4; H. 729/). — ἐπήν ἢκωσι: cond. rel. clause, quoted without change of mood. So μέχρι ἑν ἀναστήσῃ (G. 1465; H. 921). — τὸν μισθὸν: a doric and a half a month (i. 3. 21). — 14. ἅτελη: pred. adj. The fulfilment of these splendid promises of Cyrus was prevented by his premature death. See the Introd., § 25-2. — 15. τὸ πολύ, the greater part (G. 667; H. 665). — 17. πρὶν εἴναι, before it was (G. 1470; H. 953). This const. occurs again in 25 (in exactly the words used here) and p. 21, 6. — 18. πότερον .. ἦ: double indir. quest. (G. 1606; H. 1017). — ὦ: accented at the end of the sentence (G. 138, 1; H. 112 ε). — 19. τῶν ἄλλων: gen. with the adv. Cf. αὑρά, p. 14, 14, and the note. — Give the dir. form of all the quoted sentences in this and the preceding section.

§ 14. 20. πεπεθήκη: the aor. mid. of this verb is not used, but the aor. pass. has the sense of the mid., oθεν. — οὕτε .. τοῦτοςταντε, without either toil or danger, parties of manner. — 21. τῶν ἄλλων: with στρατιωτῶν, which is in double const., first with πλέον (G. 1153; H. 756), and then with προ-τυμήσεσθε (G. 1132; H. 751). The object is to emphasize the great advantage over the rest to be gained by following his advice. — 23. τῶν Ἐλλήνων: subj. of ἐπεσταίρι.

§ 15. 27. ἡμείς .. ἰσαβαλνως, you (emphatic) will have credit of being the cause of it, by having begun the passage (of the river). For τῶν ἰσα-βαλνως, see G. 1547; 1069; H. 959; 738.

21. ἐπιτατατα: sc. χάριν ἀποδιδόναι. — εἰ τις καλὸς: cf. p. 16, 11, and the note. — 4. τοῦταταιν: i.e. τὸ ἐπιτάλων (by crasis). — ὅς .. πεθομένους, because (as he will feel) you alone carried out his wishes. — πιστοτάτων: as most trustworthy, pred. — 6. ἄλλου .. δείσθη, whatever else you may want. ἄλλου for ἄλλο by inverted assimilation (G. 1035; H. 1003); or as gen. with τεξεσθε.
Page 21.] § 16. ἐπείθοντο ... διεβησαν: note the difference in tense.
— 10. διαβεβηκότας, that they had crossed, partic. in indir. discourse.
— 11. Τῇος, Ζής, son of Cyrus's admiral.— Ἔγω μὲν ... μελήσα: note
the contrast of persons marked by the expression of the nom. of the pers.
prons. (G. 896; H. 892 a).— 12. ὅπως ἐπαινέστε: this obj. clause is in
fact here a gen. (G. 1105; H. 742).

§ 17. 15. ἐλέγετο πέμψατι, he was said to have sent, pers. const. — 16.
τὸ δὲλο στράτευμα ἀπαν: the order of crossing was, Menon's force, Cyrus
and the barbarians, and then the rest of the Greek army.— 18. τὸν
μαστόν: μαστός is one of the breasts, στέρνω (p. 38, 11) the breast, chest.

§ 18. 10. οἱ δὲ ... πλοῖοι: what the inhabitants of Thapsacae said,
supplying the ellipses necessary to the const., was ὀλπάκοηθ' ὄντος ὃ πολαμῷ
διαβατός ἐκεῖνο πετῆ αἱ μὲν νῦν (except now, emphasizing ὄπως), ἄλλα
(διαβατὲς ἦν μάστοι) πλοῖοι. Note the change of νῦν to τῶν in passing from
dir. to indir. discourse. In the same way the pers. of the quoted verbs
is often changed.— 21. ἀπετέ ... διαβῆ: a statement added by the histori-
an.— κατέκαυσαν: plup. in force.— 22. ἵνα ... διαβῆ: note the mood.
— ἵσκελε δὴ ... βασιλεύσωντι, it appeared accordingly that it (i.e. the
lowness of the river) was a divine intercession, and that the river had plainly
retired before Cyrus, because (he was) about to be king: the sentiment
of the truckling Thapsacenes.

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

CHAPTER V.

Page 22.] § 1. τῆς Ἄραβιας: occupied by roving tribes of Arabs
— 4. ἵνα μὲν ... ὀλὴρτα, the ground was wholly a level plain, just like the
sea. ἀπαν with πετῶν, where we should expect ἀπασα limiting γῆ, Cf.
p. 131, 2. — 6. ἀπαντά: 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. διὰνδρον ... ἐνήν, but there was no tree (emphatic position) in it.
— πλεύσοι, very many.— 9. οἱ ἰππεῖς: these were the horse with Cle-
archus. Cf. τὸς ἰππαίας, p. 25, 16, and the note.— 10. ἕτει διάκονος, ἐστα-
σαν: for the opt. cf. p. 6, 8, and the note. So ἕτει πλησιάζων, ἐπολον
in 12. — 13. ταύταν: for τὸ αὐτό (G. 408; H. 265).— καλ ὁὐκ ... διαδε-
χόμενοι, and it was impossible to catch them, unless the horsemen, posting
themselves at intervals, hunted them in relays. — 14. θηρίων: general sup-
position in past time (G. 1383, 2; H. 894, 2).

§ 3. 17. τολῇ γὰρ ... χρωμένη, for it withdrew to a great distance in
its flight, plying (χρωμένη) its feet in running, and raising and using
Page 22] (χρωμένη) its wings like a sail. ἐπὶ and atropos express the manner. —19. ἄν ἀναστῇ, ἦστι: general supposition in present time (G. 1393, 1; H. 894, 1). For the accent of ἦστι, see G. 144, 5; H. 480, 1. —22. ἔν: the narrative style is resumed.

§ 4. 24. πλέθρων: we might have had πλέθρον. Cf. p. 10, 21; p. 19, 15. —25. ἐρήμη: 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). —δνάμα δοκότη: sc. ἦν. The phrase is equiv. to ἄναστι ἐκ and has ἐρήμων as pred. nom. For a different const. used to express the same thought, cf. p. 19, 28. —26. Απευςτι-σαντο: Doric gen. Cf. Ἀπευςτισάμω, p. 17, 11, and the note. —27. ἱπευτητισαντο: Corsite thus appears to have been a depot of supplies in the middle of the desert.

Page 23] § 5. 3. Πέλασ: see the Dict. and the map. —5. ἅλλο: see G. 966, 2; H. 705. —οὖν οὖνδε: cf. p. 11, 11, and the note. —7. ῥώες ἄλθτας, mill-stones. See the Dict., &c. ἄλθτας. From the ass, as a beast of burden, the term ἄλθτα came to have various derived meanings, as windblass in Herod. vii. 30 (ἄλθτη ξυλίαυσιν), and here the upper mill-stone.

§ 6. 10. πράσσατι: sc. οὖν. —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 βαβαρίκῳ: the native troops of Cyrus encamped apart from the Greeks. Cf. i. 2. 16. —άλθτας: gen. of material (G. 1085, 4; H. 729 f.). —12. τετάρατον στύλον: gen. of price. The στύλος was the Persian drachma (δραχμή Persian talent). —Σύναρτα, is worth, trans. —13. Ἀρτικοῦσ: agrees with δῆλον, limiting also ἡμωδόλιν. —14. ἱερά, held. The choenia 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. —κρά. . . . διεγλυνοντο, so the soldiers subsisted by eating (or simply on) flesh. In this climate this was accounted a hardship. See the Introd., § 261.

§ 7. 15. ἄν . . . οὐς, some of these marches, ἦν οὐς being a past form of the common ἦστιν οὐ (G. 1029; H. 993). In such irregular phrases the verb keeps a fixed form, without regard to the unexpressed subject. —16. οὐς: cogn. acc. with ηλαυνων. —μακροῦς: pred. adj. —ὀπότε βολοῦντο: cf. ἐπεὶ διώκου, p. 22, 10, and the note. —18. καλ δή: adding a special fact, and once in particular. —φανέρωσ: in agreement with the nearer

§ 8. 23. ὠσπερ ὅργη, just as (if) in anger. Cf. the use of ὠσπερ with the partic.. p. 16, 14, and the note. — 25. θεάσασθαι: prop. look upon, behold, with interest or wonder, while ὅσις is see in general. — 29. κάνον: see the Dict. — 27. ἔνειχεν ἐντηκός: see G. 1586; H. 984. — ἕντο, rushed.

— ὠσπερ . . . νίκης, just as one would run (i.e. in a foot-race at the public games) to get the victory. τοῖς νίκαις implies the prot. (G. 1413; H. 962) if he should be running for (τοῖς, about, concerning, expressing the aim) victory. — 28. καί . . . γυμνοῦ, even (modifying the entire phrase that follows) down a very (πᾶλα) steep hill. — ἔχοντες . . . ἀναφύλαξα, having on both their costly tunics and colored trousers.


— δαμύν η . . . φίλοι, much more quickly than (omit ὅσις, as in Eng.) one would have thought. For ἄν φίλοι, a potential indic. with ἄν, see G. 1335, 1336, and 1337. — 5. μετείχοντες ἔξοικαμεν: i.e. lifted and carried out.

§ 9. 6. τὸ σύμπαν, upon the whole, in general, adv. acc. — δῆλος . . . στρεμέν, Cyrus showed that he was in haste (G. 1580; 1583; H. 981). ὅσις implies that the idea of haste is expressed as the thought of Cyrus. — 7. ἦδον: acc. of extent of space. — ὅτοι μή, where not, i.e. except where.

— 8. ὅσις . . . τοσοῦτος, quanto . . . tanto, the . . . the (G. 1184; II. 781α). — ὅσις . . . μακρεῖον: the thought of Cyrus was, in the dir. form, ὅσις ἐν δαμύν Φλώ, τοσοῦτο . . . μακρεῖοι (G. 1497; H. 932). — 9. ἀπαρασκευαστέρα: pred. adj. — 11. συναγείρομεν: in the dir. form, ὅσις ἐν σχολαίτερον Φλώ, τοσοῦτος πλέον συναγειρείτατ πασίλει στρατεύμα, the greater (will be the) army (that) is now collecting for the King, where συναγερείτα expresses an action in progress, but implies the future size of the army which is now collecting, and is, therefore, a natural apod. to ὅσις ἐν Φλώ. — καὶ συνδεῖν . . . οὕσα, but, further (καὶ) the attentive observer could see at a glance (συνδεῖν) that the King's empire was strong in its extent of territory and number of inhabitants, etc. συνδεῖν is first introduced as subj. of ἦδον, it was possible to see, and the rest of the sentence is framed as if for συνδεῖν ἦδον the nearly equivalent δῆλος ἦδον had been used. But after τῶν νόθων the writer's point of view seems to change, and the rest of the sentence is framed as if for συνδεῖν ἦδον the nearly equivalent δῆλος ἦδον had been used. For the const. with δῆλος ἦδον, cf. ὅ, and the note. — 12. πλῆθει: with χώρας, extend, but with ἑσπράτωσαν, number. — 14. διασπάσθαι: perf. For the const. of the inf., the subject of which is διανάμεις, see G. 1517; H. 959. — 15. διὰ ταχέων, with speed, lit. through quick (measures). — ἐ . . . ἐποιήσατο, i.e. in case of a sudden attack. For the mood of ἐποιήσατο, where we might have had τοιοῦτο (for which there is inferior MS. authority), see G. 1395; H. 894ε.
Page 24.] § 10. 16. τέραν τοῦ ποταμοῦ, across the river (G. 1148; H. 757), i.e. on its southern bank. — 17. ὅνομα δὲ Χαρμάνδη: cf. p. 22, 25, and the note. — 18. ήγόραζον τὰ ἑπτῆδεια: see the Introd., § 283, end. — 19. διφθέρας, χόρτον: double obj. (G. 1113; H. 743). — 20. στιγματα, as tent-covers. Cfr. ἄρχοντα, p. 1, 10, and the note. — 21. συνήγαγον, brought or drew them together at the edges. — ὡς μὴ ἀπεπελευ: result. Observe that the consecutive participle is ὄς (G. 1456; H. 1604, 1, f). — κάρφης: for the case see G. 1099; H. 736. — 23. ἐκ, ἀπὸ: the one out of, the other off of. — 24. τοῦτο ... πλεῖστον, for this was very abundant in the country, i.e. millet was the common staple of the country. τοῦτο neuter, although referring to μέλινη.

§ 11. 26. ἀμφιλεγόμενον τι, having had some dispute.

Page 25.] 1. ἄδυκεν ... Μένωνος, that Menon's soldier (probably two soldiers, one of Menon, the other of Clearchus, had begun the quarrel) was in the wrong. — ἄδυκεν by quot. after κρίνετ. — ἐνεβάλεν: probably on the spot, with his own staff, after the Spartan fashion. Clearchus was a severe disciplinarian. Cfr. 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., § 402. — 3. ἐχάλευσαν ... Κλαέρχε, look it hard, and were exceedingly angry at Clearchus. Cfr. στρατηγοῖς, p. 20, 6, and the note.

§ 12. 4. ἡμέρα: cf. τῇ ἑσπεράτη, p. 10, 4, and the note. — 6. ἀφιτπεύει: the general was mounted. See the Introd., § 322. — 7. σὺν ... ἀυτῶν, with few (pred. adj.) about him, lit. with those about him (being) few. — 10. διελαύνοντα: not the partic. in indir. discourse (G. 1582; 1583). — ἦσσον τῇ ἀξίνη, hurled his axe at him, lit. sends (at him, sc. αὐτῶ, G. 1099; H. 739) with his axe. — 11. αὐτοῦ: for the case, see G. 1099; H. 748. — λίθο: sc. ἤπι.

§ 13. 13. καταφεύγει: difference in meaning from ἀποφεύγω, p. 18, 26? — 15. αὐτοῦ, there, i.e. where they were. — τῶς ἀντίδεας ... ἄντας: 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 ἑπτάες: not mentioned in i. 2. 9. These were the only Greek cavalry with Cyrus. See the Introd., § 22. — 17. οἱ ἦσσον αὐτῶ: equiv. to εἰς εἴχεν. — 18. οἱ πλεῖστοι: sc. ἢσσαν. — 19. ἐκπεπληκτικαί, were thoroughly frightened (G. 1275). — 20. οἱ δὲ, but others, as if τοὺς μὲν stood with τρέχειν. — έσταταν, 'stood riveted to the spot.' — 21. τῷ πράγματι: dat. of cause.

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

Page 26.] § 15. 1. ἐν τούτῳ, meanwhile (sc. τῷ χρόνῳ). — καὶ Κέρος, Cyrus also. — 2. τὰ παλτά: 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 πιστοὶ. In the Persians of Aeschylus, the twelve elders who form the chorus say of themselves (vs. 1) τὰ . . . Πιστὰ καλεῖται (for καλόςμεθα Πιστεῖοι).

§ 16. 1. Ἱρατών: Proxenus now seemed more prominent than Menon.
— 5. εἰ . . . συνάφετε: for this form of the prot. to express fut. cond., see G. 1405; II. 899. — 7. κατακεκάψαται, shall be instantly cut to pieces (G. 1266; H. 855 b). — 8. κακῶς . . . ἐχόντων: equiv. to εἰ ἔστιν τὰ ἄρετα κακῶς ἔχθεν. — 10. τῶν παρὰ βασιλείς ὀντῶν: i.e. ἢ οἱ παρὰ βασιλεῖς ὄντες, ἢ τοῖς παρὰ βασιλεῖς ὄντες. See G. 1155; H. 643 b.

§ 17. 11. ἐν λαυτῷ ἕγενε, came to himself, recovered his senses, Lat. ad se revixit. — παυσάρμοι: sc. τῆς μάχης. — 12. κατὰ χάραν ἐθέτο τὰ ὀπλα: see the Dict., s.v. τίθημι, and note on 26, 24.

CHAPTER VI.

§ 1. 13. ἐντεθεῖα: from the camp opposite Charmande. — See the Map.
— προϊόντων, as they advanced (sc. αὐτῶν), but in 15 προέπεσε, 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. ἄς . . . ἵππων, of about 2000 horse, poss. pred. gen. — 15. σωτῆρ: referring to the ιππεῖς implied in ἵππων. — εἶ τῷ ἄλλῳ, i.e. whatever else (cf. p. 22, 5).

§ 2. 19. εἰ αὐτῷ δοίη κυλ.: Orontes said, εἰ ἐκὼ δοίη, ἢ κατακαίνουμι ἢ ἄν ἐλογιμοτε. — 20. οὕτω: in unusual position; we should expect ὅτι εἰ αὐτῷ κυλ.: — 21. ἄν: twice expressed, belongs also with the two following opts. (G. 1314). — 22. τῶν καλῶν ἐπιώντας, from attacking (ἐπιώντας limiting the subj. of καλῶ) and burning (G. 1549; H. 963). —
23. *ποιήσεως...δύνασθαι, would make it so that they should
never be able, etc.; cf. p. 27, 27. *ώστε is generally omitted in this const.
the commanders of Cyrus's native cavalry.

—3. *ὡς ἀν δύναται πλεῖστοι: a cond. rel. clause. We might have had
p. 1, 14, and the note.

25, 24, and the note. —13. *προσχίλασα: 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. ὁ συγγενεῖς, p. 20, 3.

§ 5. 16. *καὶ ἄρτῳ καὶ τοῖς ἁλλοις, 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., § 231. —16. *τῶν Ἐλλήνων: part. gen. with *μάλιστα, the
thought being strengthened by *προ- in *προτιμήσθηναι, was honored above (the
rest). *Cf. the similar expression *τῶν ἄλλων πλέον προτιμήσεθε στρατιωτῶν,
p. 20, 21. —17. *τὴν κρίσιν ὡς ἐγένετο: for ὡς *ἡ κρίσις ἐγένετο, how the trial
was conducted. *Cf. note on τῶν μαθητῶν, p. 2, 8. —18. *οὐ γάρ ἀπόρρητον
ἂν: i.e. ὡς *ἡ κρίσις ἐγένετο. —19. *ἀρχεῖν: he said ἡρχεῖ (G. 1285, 1; *H.

§ 6. 20. *σὺν ὑμῖν ἤκουσμενοι, taking counsel with you. —21. ὁ τι... *ἀνθρώπων, whatever is just, etc., rel. clause, summed up emphatically in
*τοῦτο. —22. *πράξα: aor. subjv., not fut. ind., since the clause is final
(Γ. 1366; *H. 881 ε.). —23. *ὑποποί: with an emphatic gesture (G. 412; *H.
(G. 1174; Π. 765). —26. *ὁ δὲ ἄρτος, as he himself said (G. 989, 1; *H. 680, 2).
The nominative of *ἀντίστα is always adj. (== *ἐπει), never subst., although
in English we must always (as here) supply the omitted he. *Cyrus dis-
credits the statement. *Cyrus, in his capacity of military commander
(κάρανως) 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 ἔτει, above. The principal clause begins with μετὰ ταῦτα, p. 28, 1. — ἄντων: not the obj. of προσταλμένων, which takes the dat. Cyrus began to say, ἐγὼ ἄντων (him, emphatic) προσταλμένῳ (manner) ἐποίησα τοῦ πρῶτος ἐμὸς παλάτου παύσασθαι (ἄντων being subj. of παύσασθαι), but after ἐποίησα changed the const. of the sent., so that ἄντων seems to stand loosely with ἐποίησα (made him so that he thought it best, etc.). For ὅστε δέξαι, cf. p. 26, 23, and the note.

Page 28.] 1. δεξάν... ἐδώκα: 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 Oroantas, which is helped by the insertion of ἔφη, said he. — 2. ἔστων... ἱδίκησα, is there any wrong which I have done you? For the accent of ἔστων, which here denotes existence, cf. p. 22, 20, and the note. ὅ τι is a cognate acc. (G. 1054; 1076; H. 716; 725 a). — 3. οὖ: sc. ἔστων οὖ, or ἔστω, or we may consider οὖ as a dir. quot., "No," like οἷς... δέξαμε in 18, below. For its accent, cf. p. 20, 18, and the note. — ἠρώτα, went on asking, but the aor. ἠρωτησεν in 13, in the case of the simple question, asked. — Οὐκοῦν: implying an affirmative answer (G. 1063; H. 1015). What is the difference in meaning between οὐκοῦν and οὐκοῦν? — 4. οὖδὲν... ἀδικούμενοι: the partic. is concessive. οὖδὲν is a cognate acc., οὖδὲν ἀδικούμενοι being the pass. of the const. occurring in 2, above (G. 1239; H. 725 c). Cf. 11 and 13, below. — 5. κακῶς ἐποίησα: for this phrase, see G. 1074; H. 712. — 6. ὅτι εἶδον, in what (acc. of specification) you were able. — ἔφη, said "Yes." — 7. ἔγνω, came to know, had ascertained, understood. — τὴν σαμουδ δύναμιν: i.e. how weak it was. — 8. μεταμέλεσαι, ὑπ' ἵπτε: in the dir. form μεταμέλεσα μιᾷ ἤτεν, dat. of the indir. obj.


Page 29.] § 10. 1. ἕφη : i.e. Clearchus, when the trial was over.—2. Ἰάβον ... ὃροντα, took Orontas by the girdle (G. 1100; H. 738a). —3. ἐπὶ δανάον, as a sign that he was condemned to death, but below in 6, ἐπὶ δάκρυα, with a verb of motion, to execution.—καί, even.—4. οἰς προσετάχθη, to whom it was appointed, sc. ἔξαγεν.—5. προσεκύνησαν: why does the tense change? προσκυνέω in application to Orientals means prostrate one's self.—6. καίπερ ἐσότες, although they knew (G. 1578; H. 979). —7. ἄγουτο : why opt.? —§ II. 9. οὐτε οὐδείς: emphatic neg. οὐδείς following.—10. ὅπως ἀπέθανεν: perhaps he was buried alive. See Hdt. vii. 114, where the historian states that this was a Persian custom. —ἐδόθα, from positive knowledge.—11. ἄλλοι ἄλλοι, some in one way, others in another.

CHAPTER VII.

§ 1. 13. ἐντεθεὶς: probably from near Pylae (p. 23, 3). Cf. p. 28, 13, and the note. See also the Introd., § 42. —17. ἔδοκε, he thought.—εἰς ... ἐν, at daybreak (G. 199; H. 181). —18. μαχομένον: fut. partic. Cf. p. 14, 18. —19. κήρυς: for the case, see G. 1109; H. 741. —τοῖς εὐνόμοις: i.e. of the Greeks, who were next to the river. Cyrus drew up (ἀνταχῇ) his barbarian force (τοῖς εὐνόμοις) on the left of the entire Greek force.

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


Page 30.] 1. διὰ τοῦτο: resumes τοιξίων, because I thought, etc., on this account.—2. ὡς ἔστω: ὡς with the fut. ind. in a command (G. 1352; H. 886). —3. ἦς ... ἦς, which (G. 1031; H. 994) you possess (pf. of κτάωμας) and on account of which (G. 1128; H. 744), etc. —4. ἐλοίμην ἀν: what use of the opt. is this? —5. ἀντί ἄν ... πάντων, in preference to all that (G. 1033; H. 996) 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 δέοις of Artaxerxes, p. 43, 22.

§ 4. 5. ὡς ... ἐλήφθη: a final clause.—6. εἰς οἷον ... ἄγνω, into what sort of a struggle you are going, indir. quest. (G. 1600; H. 1011a). Cf. in 9 below, οἷος γνώσεσθαι.—7. τὸ πλῆθος: sc. ἐστὶ. —8. ἐπίσων: as fut.—τοῦτο: i.e. their numbers and outcry.—τὰ ἄλλα ... ἄνθρωπως, as to all else, I feel (lit. seem to myself) even ashamed (to think) what sort of
Page 30.] *men* (ἀνθρώποις with emphasized contempt at the end of the sencl.) you will discover those in our country to be (partic, in indir. discourse). The dir. form of the quest. would be, τοιού τιον γραφεῖν τοια ἐν τῇ χώρᾳ δύναις ἀνθρώποις; —9. ἡμῖν : ethical dat. (G. 1171 ; H. 770). —10. ἡμῖν δὲ ... γενομένων : gen. abs., the particles expressing cond.; if only you be men (emphatic) and our affairs turn out well. With ἀνθρώπους and ἀνθρώιν in this line cf. what Herodotus (vii. 210) says of the Medes at Thermopylae, ὅτι τὸλλια μὲν ἄνθρωποι εἶναι, ἀλλαὶ δὲ ἀνδρές. —11. ἡμῶν τὸν βουλόμενον, whoever of you (part. gen.) shall wish. —12. τοῖς οἴκοι, to his friends at home (masc.). —13. τῶν οἴκου, things at home (neut.). Cf. τὰ παρ’ ἑαυτῇ in the preceding line.

§ 5. 15. πιστῶς Κύρι, in the confidence of Cyrus. Gaullites probably spoke by direction of Cyrus. —17. διὰ ... προσιόντος, because you are (lit. on account of your being, G. 1546 ; H. 950) at such (a critical point) of the danger that is approaching, καίδοντα limiting τιμέτη (G. 1088 ; H. 728 α). Most Mas. have τῶθ προσιόντως. But without τῶθ the gen. may be absolute, when the danger is approaching. —18. τι: the reference to his present undertaking is purposely vague: μεμνήσεσθαι: fut. pf. serving as a simple fut. to μέμησθαι, which has the force of a pres. (G. 1263 ; H. 849). —19. ἐνοί δὲ: sc. fact. —οὐδὲ εἰ ... δύνασθαι ἄν, not even if you should remember, etc., would you be able (G. 1494 ; 1500 ; H. 946, 964 α). —μεμνήσθαι: for the form, see G. 784, 1 ; H. 465 α.

§ 6. 21. ἐκτι πρὸς μεγήμψιαν, is (i.e. extends) toward the south. For the accent of ἐκτι, see G. 144, 5 ; H. 480, 2. —ἡμῖν, dat. of advantage. —22. μὴ χρῆμα 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 ταχεύων, p. 17, 23.

§ 7. 27. τούτων: with ἐγκρατεῖς (G. 1140 ; H. 763 b). —τοῦτο: introduces the clause with μη.—28. μὴ σικτὸ ἔχω ὅ 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) ὅ τι δῶ would be τὶ δῶ; what shall I give? (G. 1568 ; H. 866, 3). So ἐὰν ἔχω ὅ τι ἔχω (or τὶ ἔχω), now have quod (or quid) dixeram. Here ἔχω ἔχω is nearly equivalent to ἔχω ἔχω, be at a loss, and the indir. quest. in ὅ τι δῶ, etc., is plain. But the analogy of the familiar expression σικτὸ ἔχω ὅ τι δῶ, I have nothing to give (in which the interr. and rel. cons. are sometimes hard to distinguish), gave rise occasionally to the corresponding expression ἔχω ὅ τι δῶ. I have something to give, in which the rel. character greatly preponderates; and here we have (p. 31, 1) μὴ ὅσον ἔχω ἐκαρπεῖς ὅ τι δῶ, that I may not have enough to give ὅ, where the const. is purely rel. (see G. 1443). See G. Moods and Tenses, § 677 and § 572. —ἄν ἐμί γένηται: sc. τὰ πράγματα.
Page 31. 2. στέφανον: not, of course, as a badge of sovereignty. See the Dict. See also the Introd., § 252.

§ 8. 3. οἱ δὲ: i.e. the generals and captains present at the council. Cf. p. 29, 28 ff. —6. σφίσσω: indir. reflexive (G. 987; H. 685). —7. ἐμπλάθα (G. 795; H. 634. 7 a).

§ 9. 8. παρικελεύοντο ... τάπτεσθαι: had Cyrus followed this advice, the whole course of Persian history might have been changed. —9. μάχεσθαι: i.e. in person. —8αυτῶν: with διαση, 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. Νοῦς Δία, Yes, by Zeus: acc. in an oath (G. 1066; 1067; H. 728). —18. ἐμὸς ἀδελφός, a brother of mine. ἐ μὸς ἀδελφός would be my brother. Cf. p. 27, 23, and the note. —14. ταύτα: with a gesture.

§ 10. 15. ὑγίετα, was found to be. —16. ἄσπις ... 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. ἐκατὸν καὶ ἐκατοστὶ 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. ἀδ, moreover.

§ 12. 28. τὸ: with στρατεύματος. —24. ἄρχοντες ... τίγμονες: note καὶ 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 διάφορος implying comparison (G. 1120; H. 749). —τήμερος: for the case, see G. 1184; H. 781.

§ 13. 6. τῶν πολεμίων: a part. gen. limiting of. —ταύτα: distinguish from ταύτα in 3 above. The number of prepositional phrases in this short section is worthy of note.

§ 14. 8. συντεταγμένον 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 τῷ στρατεύματι. For the order of march, see the Introd., § 352. —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 ἄρνητα. —12. ὁρμώει: in appos. to τάφρος, where we should expect rather ὁρμῶν (G. 1065, 5; 729 2). Cf. παραθύρων in 21 below, and the use of the adj. in 16.

§ 15. 13. ἐκτι, to the extent of. —14. τοῦ τείχους: 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. διό-
Page 32. μυχεῖς: sc. ἄριστον, πλὴτ: 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. παρῆλθε καὶ ἐγένοντο: the point of view shifts. Cyrus is prominent in the writer's mind when he says παρῆλθε (sing.), the whole army when he says ἐγένοντο.

§ 17. 25. μέν: cf. τῇ δὲ τρίτῃ, p. 33, 12. — 26. ὑποχωροῦντων: in emphatic position, opp. to ἐμαχέσατο. — 27. ἦσαν: plur., although the subj. is in the neut. plur. This occurs frequently in Xenophon (G. 809, 2; H. 604 b).

Page 33. § 18. 2. δαρεικοῦς: the doric was a gold coin and would now be worth about §5.40 or £1.2.0 in gold. See the Dict. Cyrus here pays a bet of 10 talents (60,000 drachmas) with 3000 dories, which shows that the doric 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 Dict., s.v. μέλι. As the doric was a gold coin, of course its gold value is the correct one. — δὴ . . . ἔτην: a causal sentence. Cf. p. 18, 10, and the note. — 3. ἀπ᾽ ἐκείνης: i.e. before that (day). — 4. λειμάραν: for the case, see G. 1136; H. 759. Cf. ἰμέρα in 3 above (G. 1192; H. 782), and σταθήνε, p. 32, 7 (G. 1062; H. 720). — 5. οὐκ . . . μαχηθαί, he will not fight them at all. — 6. εἴ σῶ: rather than εἰ μὴ μαχηθαί (G. 1383; H. 1021), because Cyrus is consciously repeating the statement of Silaurus. For εἰ μαχηθαί, see G. 1405; H. 809. 6. ἀλήθευσις, shall prove to be speaking the truth. The fut. apod. is in δώσω understood with ὑπερχωροῦμαι. — 8. παρῆλθον: with plup. force. Cf. p. 1, 12, and the note.


§ 20. 13. καθήμενοι, ἔχον: parties, of manner. — 14. αὐτῷ: dat. of disadvantage, but στρατωταῖς, in the next line, dat. of advantage. For the loose discipline here manifest, see the Introil., § 351.
CHAPTER VIII

Page 33.] § 1. For the Battle at Cunaxa, described in this and the tenth chapters, see the Introd., §§ 44, 45. — ᾅν: the subj. is indefinite (G. 897, 3; H. 602 d). — ἀγοράν πλήθουσαν: four parts of the day were distinguished, πρῷ (p. 53, 7), ἀγορά πλήθουσα, μέσον ήμέρας (p. 34, 21), and δεκα (p. 34, 22). See the Dict. — 18. σταθμός: here halling-place. — ἐμέλη: i.e., Cyrus. For ἐμέλη καταλύειν, expressing past intention, see G. 1254; H. 846 a. — καταλύειν, to halt, for breakfast. See the Introd., § 401. — 20. προφαίνεται . . . κράτος, comes in sight, riding at full speed. — ἦδρωντι τῷ ἵππῳ, with his horse in a sweat. For the dat., cf. συντραγιμένα τῷ στρατεύματι, p. 32, 8, and the note. The form ἦδρωντι is exceptional for ἦδρωντι (G. 497).


§ 3. Note in the first two lines the repeated use of the art. like a poss. pron. — 27. τὰ παλάτα: each Persian horseman carried two javelins into battle. See the Introd., § 142, and cf. p. 26, 2.

Page 34.] § 4. 4. ἐνθα. . . . καθισταντο: see the Introd., § 351, and the note. — 5. τὰ δεξία τοῦ κέρατος: the right (sc. μέρη, parts) of the wing. κέρας here refers to the whole Greek force (τὸ Ἑλληνικὸν), 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 δεξίῳ and ἐν τῷ εὐωνύμῳ (10 and 11). But τὸ εὐώνυμον κέρας τοῦ Ἑλληνικοῦ in 7 means the left wing of this same Greek division (or κέρας). — 6. ἔχομενος: 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 ἐπίπεδον. Note τὸ ἄλλο βαρβαρικὸν in 12. — 9. εἰς: cf. p. 5, 5, and the note. — 10. ἐστησαν, 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 . . . ἐκάκοσιοι: sc. ἐστησαν. — 13. ὅσον, about. See the note on εἰς, p. 5, 5. — θάραξι μὲν αὐτοὶ . . . Κύρου, (the men) themselves on their part (μετὰ) with breastplates, thigh-pieces, and helmets,—all except Cyrus. The exception extends only to κράνεως, as appears from the following Κύρος δὲ κτλ. of δὴ ἐπιτοι (m 17) is the antithesis to θάραξι μὲν αὐτοὶ. — 15. ψιλῆν . . . 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. μαχαίρα: what was the difference between the μάχαιρα and the εἴφος?

§ 8. Cf. the beginning of this section with that of § 1. — 22. ημίκα... ἐγκατέστη, but when it began to be (lit. was becoming) afternoon. See the note on ἄγραν κληθονον, p. 33, 17. The battle was fought between this time and dark. — ἐφάνη, there was seen. — 23. χρύσο... τολυ, 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 τολυ). — 25. χαλκός τις ἔστρατη, here and there (τις) their bronze armor began to flash.

Page 35.] § 9. 2. ἔχομενι: cf. p. 34, 9, and the note. — 5. κατὰ ἐθνικα, nation by nation. — 6. ἐκατον τὸ ἐθνος: in app. with ὀψα, but attracting ἐπαρέσχε into agreement with it, — but these were all proceeding (normally ἐπαρέσχε) in national divisions, each nation in the form of a solid square.

§ 10. 7. ἄρματα: sc. ἂν or ἓστα (for the number cf. ἔχειν in 8 and ἐννυχάνειν in 10). — 8. καλούμενα: cf. καλομένη, p. 8, 3, and the note. — 10. ὡς διακόπτειν, cf. ὡς μὴ ἀπετεθαν, p. 24, 21, and the note. — ὅτι: i.e. ἦσαν (G. 425; Π. 280). — ἐννυχάνειν: opt. by quot. (G. 1502; H. 937) after the idea of purpose in ὡς διακόπτειν (cf. G. 1583), the original thought being ὅτι ἦν ἐννυχάνει (G. 1454; Π. 916). — 11. ἦ δὲ γνώριμ ἄν... ἐλάντα καὶ διακόμοντα, they were intended to drive, etc. (for the form ἐλάνθανε see ἐλάνθη). The parties are in the nomin, as, if γνώριμ ἔχειν (sc. τὸ ἄρματα) had preceded; and ὡς is used (G. 1574; Π. 978) as if the chariots themselves had the intention.

§ 11. 12. ὁ μέντοι, what, however, repeated in τοῦτο in 14 (G. 1030). — 13. καλέσας... "Ελληνοι: we might have had (cf. p. 33, 1, 2) καλέσας τοὺς "Ελληνας παρεκκληστοι ἄντως, but in Greek the obj. is regularly expressed but once. — 14. ἐμέτρησα τοῦτο, in this (acc. of specification) he was mistaken. — 15. κραυγὴ: dat. of manner. Cf. στραγγ. ἐχέει, following. — στραγγ. ὡς ἀναστότων, with as little noise as possible, in full ὡς ἀναστότων ἥπερ προσέκειν στραγγ. Cf. ὡς ἀναστόν μάλιστα, p. 15, 10, and the note. — ἐν ἑπιγ: cf. ἐμακρᾶς, p. 36, 2.

§ 12. 17. ἀντός: i.e. attended only by Pigres and the few others mentioned. — 19. ἔχειν: obj. inf. not in indir. discourse, following ἔστα as a verb of commanding (G. 1619; H. 948). — 20. ὅτι... ἐτέ: opt. in a causal sent. (G. 1506; Π. 925β). — καὶ νικῶμεν: the apod. πεταλήσας, although a pl. in form, still refers vividly to the future (G. 1264; H. 848), our whole work is (will have been) done. — 21. ἡμῶν: dat. of agent (G. 1238, 1; Π. 769).

§ 13. 21. ὀρῶν... τὸ μέτον στίφος, although he saw the compact body at the centre, i.e. the 6000 cavalry mentioned p. 31, 21 ff. — 22. ἄκολοφος is also concessive (G. 1583, 5; H. 969ε). — Κύρον: gen. of source (G. 1103;
Page 35. J. H. 742c). The clause ἐξ ὑπαρχεῖν (partic. in indir. discourse) . . . βασιλεία constitutes the obj. acc. — τὸν ἑνώσιµον : with ἐξ, an adv. of place. — 23. τοῦτον . . . ἐξ ὑπαρχεῖν : parenthetical. — πλήθει, in numbers. For the case cf. γέγοι, p. 26, 16. — 25. ἀλλὰ ὑπαρχεῖ, but still, resuming the statement after the parenthesis, with emphatic repetition of ὑπαρχεῖ. — 27. μὴ κυκλῳδεῖν ἐκατέρωθεν, that he might be turned on both flanks. Why opt.? — 28. ῥοπ ἀνευρίκ . . . ἔχοι : he said ἔστει ἐνέλε (G. 1161; H. 784, 2, the clause that follows being the obj. gen.) ὑπαρχεῖ καλὸς ἔχει (G. 1874; H. 885b). — If Clearchus had been less cautious and obeyed the wise orders of Cyrus, the result of the battle might have been very different. Plutarch (Ἀνάβας. 8) says of Clearchus, ὁ δ' ἀνευρίκ μέσαν ἐπὶ τὸν ἑξει κάλλιστα, τὸ πάντα διεφθείρεν. This is Grote's view.

Page 36.] § 14. 1. τὸ βαρβαρικόν στράτευμα : the king's army. — 8. συνετάττειτο . . . προσίτων, was forming its line from those still coming up. — 4. οὗ πάντων πρὸς, not very near, at some distance from. — πρὸς ἀνευρίκ τῷ στρατεύματι : near the army itself, ἀνευρίκ strengthening the idea of nearness. — 5. κατεδαχότα, took a survey. Distinguish ἔρασ̄, see in general; βλέπω, turn the eyes, look; θεάομαι, gaze at. — ἐκατέρωθε : with ἐπιστείλατο.

§ 15. 7. Ἑνοφών : the first mention of Xenophon in the Ἀνάβας. — ἐκεῖνος κυνηγήσας : cf. p. 35, 10, and the note. — 8. ἐκ τί παραγγέλλω, whether (G. 1605; H. 1016) he had any commands (opt. in indir. quest.). — ἐπιστήσας, pulling up (sc. τῶν θεσμῶν). — 9. τὰ ἕρα : what was the difference between τὰ ἕρα and τὰ σφάγα;? For the sacrifice here mentioned, see the Introd., § 494.

§ 16. 10. λέγων, while saying (G. 1663, 1; H. 968). — 11. ἐντὸς : the partic. is not in indir. discourse (G. 1582; cf. 1683). — τίς . . . ἔχει, what the noise was (opt. in indir. quest.). Here τίς, but in 14 ὅ τι (G. 1012; 1013; H. 700). — 12. ὁ Κλέαρχος : Clearchus had ridden up in the mean time. Some MSS. have Ἑνοφών. — σύνθημα : see the Introd., § 432. — παραγγέλαται : what might the mood have been? Cf. παραγγέλλαται and ἔχει in the next two lines. — δευτέρον : the watch-word was passing back, up the ranks. — 13. καὶ ὅσος, and he, i.e. Cyrus (G. 1023, 2; H. 855α). — τίς παραγγέλλατο : i.e. who was giving it out, without his approval.

§ 17. 15. Ἀλλὰ . . . ἔστω, well, I accept it (the password); so let it be, ἀλλὰ marks the opposition between his present concession and previous surprise. — 18. καὶ ὅρκετο . . . ἀλλήλων : i.e. the two lines were now less than three or four stades (less than half a mile) apart. — διεσχέτην τὰ φάλαγγα : note the dual, which is uncommon in Attic prose, and the fem. form τῶ (G. 388; H. 272α). — 19. Ἰππαυκίνον, began to sing the paean, as an omen of victory. See the Introd., § 433. — 20. ἀντιοί : for the case, see G. 927; H. 940. — πολεμίοι : see G. 1174; H. 772β.
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Page 36.] § 18. 20. ὥς δὲ . . . φάλαγγος, when, as they (sc. αὐτῶν) proceeded, a part (sc. μέσος with τι) of the phalanx surged forward (beyond the rest), lit. billowed out, etc. — 22. δρόμῳ δειν, to go on the run, double-quick (dat. of manner). — 23. αἱ γὰρ . . . ἠλείη, as they raise the war-cry to Enyalios (Ares). For the battle-cry and the charge on the double-quick, see the Introd., § 43. — καὶ τὰντες δὲ : cf. p. 33, 25, and the note. — 25. φόβον . . . ἱππος, thereby frightening (lit. causing fright among) the horses (dat. of disadvantage).

§ 19. 26. πρὶν δὲ . . . ἔξοχωθα: lit. before an arrow reached them, i.e. before the Greeks were within bow-shot of them. Cf. πρὶν εἴναι, p. 20, 17. — 27. κατὰ κράτος : cf. ἀνὰ κράτος, p. 33, 20.

Page 37.] 1. δειν δρόμῳ: here the phrase involves the idea of confusion and disorder. Cf. p. 36, 22. See the Introd., § 43.4.

§ 20. 2. τὰ δὲ ἄρματα: i.e. of the enemy. We might have had τῶν δὲ ἄρματων, but the subst. takes the case of the words (τὰ μὲν, τὰ δὲ) denoting its parts (G. 914; H. 624d). — 4. ἡμίχον: for the case, cf. p. 13, 4, and the note. — ἀντὶ προίδων, διάπλατο, opened a gap, whenever they saw them coming on. Why is προίδων in the opt.? — 6. ἐστι δὲ ὁπτις: we should expect ἂν δὲ τις ὅς. Cf. p. 23, 15, and the note. — κατελθῆθη ἐκπλαγεὶς, was caught (i.e. by failing to get out of the way of a chariot) in his consternation. — 8. καὶ . . . ἡμᾶν, and yet, in fact (καὶ ἦντο), they said that not even he suffered any harm. — 7. οὐδὲ . . . δὲ: the neg. expression corresponding to καὶ . . . δὲ, for which cf. p. 33, 25. — οὐδὲ δὲ οὐδεὶς οὔδεν: emphatic neg. (Cf. p. 11, 11, and the note. So just before οὔδεν οὔδε. — 9. τις, a single man.

§ 21. 10. ὠράω: when he saw. — κακώνας, διόκοντας: participles in indirect discourse (G. 1583). — τὸ καθ' ἄρτοις: sc. πλῆθος. — 11. ἡμόμενος, although he was pleased. — 12. οὖν ὅς, not even then (thus, under these circumstances). — 13. συνεπεμερμένην: cf. ἐκεκαλυμμένη, p. 8, 21, and the note. — 15. ποιήσας, would do. On what principle might this have been ποιήσει; — ἔδωκαν αὐτόν 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 ἔδωκα αὐτὸν ἔχον (G. 1688; H. 982), but not regularly by αὐτὸν ἔχει (G. 1592, 2; H. 986).

§ 22. 17. μέσον . . . ἔγοντας: i.e. they always command their own centre.

— 18. ὀνεί, thus, repeats the thought of μέσον ἔχεις τὸ αὐτῶν, and is itself further defined by ἤν ὅ . . . ἐκπέρωσθεν, thus, namely with their troops on either side of them. The force of ὀνεῖ extends not only to εἶναι, but also to ἃν αἰρεθέρεντα: note καὶ . . . κατ' εἴναι: inf. in indir. discourse, apod. to the general supposition ἤν ὅ. — 19. ἢ ἐνῆσκε αὐτῶν: note the position of the pron. (G. 977, 1; H. 673b). — εἶ τι χρῆσθαι . . .
Page 37.] ἡν ἀλωθάνεσθαι: in the dir. form, εἰ τι χρησιμεν, ἡμισε ἄν χρόνων ἀλῳδάνευτο κτλ. See G. 1500; 1494; H. 964 a; 946. — 20. ἡμισει χρόνῳ: more commonly ἐν ἡμισει χρόνῳ (G. 1184; H. 782 a).

§ 23. 21. δὴ τότε ... δομως, the king accordingly (δὴ) on this occasion held (G. 1563; 6; H. 969 c) the centre, but still, etc. — 24. αὐτοῦ: with ἐμπροσθεν. — ἐπεκάμπτεν ... κῦκλωσεν, 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 ... κατακόψῃ: subjv. in clause with μὴ (G. 1878; H. 887) after a secondary tense (ἐλαύνει, G. 1268; H. 828). — 27. ἐλαύνει ἄντιος, charged to meet (him). Note the adv. force of the pred. adj. (G. 926; H. 619).

Page 38.] 2. τοῦς ἐξαισχυνόμενος: 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. αὐτῶς τῇ ἀντίοι χειρὶ, himself with his own hand (G. 997; H. 688).

§ 25. 5. ἐις τὸ διώκειν, in pursuit. For the use of the inf., cf. διὰ τὸ εἶναι, p. 30, 17. — 6. τοίχῃ: here a conj. Cf. its use as a prep., p. 34, 14. — 7. σχεδόν ... καλοῦμενοι, chiefly those called his table-companions.

§ 26. 8. τὸ ἀμφί ἐκεῖνον στίφος: the king's ὀματράπεζοι probably, who, now that the 6000 had fled, rallied about him in a compact body (στίφος) for his protection. — 9. ἱνέχετο: double augment (G. 544; H. 361 a). — 12. καὶ ἱάσθαι ... φησι: and he says that he himself healed (G. 1885; 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 ἱάσθαι κτλ. we should expect a rel. sent., and it has been conjectured that Xenophon wrote, ἐκαὶ ἱάσθαν κτλ., who says also, etc.

§ 27. 13. αὐτῶν: i.e. Cyrus. — ὑπὸ τὸν ὀφθαλμόν, under the eye (implying motion towards the eye). — 14. μαχόμενοι ... ἐκάτερον: the const. begun by these subj. is not finished (except so far as it is partially resumed in Κῆρος δὲ), but passes suddenly into the indir. quest., ὅτισα ... ἀπεθανοῦσιν. — 16. ἀπεθανοῦσιν: impf., since the reference is to different persons killed at different times, but in 17 the aor. ἀπεθάνατε, referring to the death of Cyrus alone. — Κητσίας λέγει: we should say, this I leave for Ctesias to tell. — 18. ἐκεῖνο, lay dead,iacebant.

§ 28. 20. πετυκόπτα: quoted after elid. — 21. περιπετεσεῖν αὐτῷ, to have thrown his arms about him. For the case of αὐτῷ, see G. 1179; H. 775.
§ 20. 21. καλ...Κύρος: note that the order of the words is the same in Greek and English. — 22. επισφάξει αὐτὸν Κύρος, to slay him (Artapates) over Cyrus, i.e. as a victim. For the case of Κύρος, cf. αὐτός in 21. — 23. ἢκτὸν επισφάξανσθαι: strongly reflex., slew himself with his own hand, ἢκτὸν being added to the verb already in the mid. Note also the voice of στασάμενον.

CHAPTER IX.

§ 1. 1. μὲν οὖν, so then. — οὖτωσ: what would ὃδε mean? οὖν, 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. παρὰ: with the gen. of the agent in place of ἵστα (G. 1237; Η. 818 a). — 4. τῶν δοκούντων...γενόσθαι, those who are reputed to have known Cyrus intimately. — 5. γενόσθαι: with δοκοῦντων. Cf. ἀπεγγίκέα, p. 33, 11.

§ 2. 6. πρῶτον μὲν: correl. to ἔτη δὲ in 21, which marks the second period in his life, and to ἔτη δὲ, p. 40, 1, which marks the third. — ἔτη παῖς ὄν, while still a boy.


§ 4. 12. θεώντα...καλ ἀκόουσιν, see some (ἰὲν τινὰς) honored and hear of them. — 14. εἴθεσιν παιδεῖ ὄντες, from earliest boyhood: see G. 1572; Η. 976. — μακάριοι οὖν ἄρχεν, learn how to rule (G. 1692, 2; Η. 986).

§ 5. 15. αἰθημοῦσατοι: put first for emphasis, displacing μὲν; otherwise the order would be πρῶτον μὲν αἰθημοῦσατοι. — 16. ἥδηκεν ἐνιαί, 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. φυλετικῶτατος with ἥδηκεν ἐνιαί, but ἡρῴζει with ἥδηκεν alone. — 19. ἔκρινον: they (i.e. men in general) judged him, etc. — ἐργανούσα: with the two superlatives in 20 and 21 (G. 1742; Η. 754 a).

§ 6. 21. ἡλικία: dat. of indic. obj. (G. 1159; Η. 764, 2). — 23. ἀρκτόν: epicene (G. 158; Η. 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 ὃ μὲν...ὁ δὲ, as here ταῖς δὲ (G. 1060, 1719). — 27. πολλοὶ μακαριστῶν: cf. τοῖς ὄντων εὐλογῶν, p. 30, 12.

Page 40.] 5. ἐπέθεσεν αὐτὸν ὅτι κτλ.: cf. τῶν βαρβάρων, p. 2, 8, and the note. The dir. form of the sent. quoted after ἐπέθεσεν ὅτι was περὶ πλείστον ποιώμαι, ἦν τῷ στέψαιμαι καλ... συνιδώμαι καὶ... ὑπόσχομαι τῷ, μηδαμῶς ἴνδοξον. What use of the subj. is this? — τῷ: what other form was possible? See G. 416, 1; H. 277.

§ 8. 7. καλ γὰρ, and (proof is at hand) for. — 10. μὴ δὲν ἄν παθέναι: in the dir. form οὐδὲν ἄν πάθωμι. For the change of neg., see G. 1486; 1496; H. 1024.

§ 9. 12. ἐκουσάς: cf. p. 3, 20, and the note. — 13. Μηλησίων: we should expect Μηλήνα, See the Introd., § 17. — οὕτω δὲ... οὕτων: a proof, drawn from an enemy, that Cyrus was to be trusted. — τοὺς φεῦ-γοντας: i.e. refugees. — 14. προίσθαι: see προῆμι.

§ 10. 14. καλ γὰρ... ἐλέγεν, 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... πράξειν: in dir. form οὐκ ἄν ποτε προθύμημεν, οὐκ... ἐγενόμην, οὐκ' εἰ... γένοιτο... πράξεαν (G. 1499; 1600; H. 936 c). — προσέτο: for the form, see G. 810, 2; H. 476. — 16. ἀπαξ, once for all; but ποῖε, once on a time (p. 80, 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. κάκιν πράξεαν (G. 1075; H. 810).

§ 11. 18. φανερός δ' ἦν καὶ παρώμενος, but it was obvious also that he strove. Cf. δήλος ἦν ἀνώμενος, p. 7, 18, and the note. — εἰ ποιήσειν: prot. to παρώμενος, past general supposition. For the two accs. after ποιήσειν, see G. 1073; H. 725 a. For the parallel const. in 21, see G. 1074; H. 712, and cf. 17. — 20. ἐξέφερον, reported. — ὡς εὐχοῦστο: quoted after εὐχὴν ἐξέφερον, which involves the idea of saying. They said, εὐχέρει (i.e. he sometimes prays) γὰν ἐστ' ἄν νικᾶ (G. 1465; 1484; H. 921); the fut. apod. to ἐστ' ἄν νικᾶ is γὰν. For the change by quot. of the subjv. νικᾶ to the opt., see G. 1497, 2; H. 932, 2. — 21. νικᾷ ἀδεξόμενος, i.e. should outdo in returning like for like.

§ 12. 22. καλ γὰρ οὖν: cf. 7. — πλείστοι δὴ: similar to μέγαστος δὴ, means the very greatest number. The phrase ἐν ὑ αὐτῷ (ἀνετὰ in app. to αὐτῷ) logically modifies the superlative, i.e. the number was the very greatest in view, at least (ὑὲ), of the fact that a single man (ἐν αὐτῷ) was in question. — 23. τῶν ὑμῶν, of the men of our time, part. gen. with αὐτῶν, but affected also by the sup. πλείστω, as if it had been said he was trusted most of all the men of our day. — 24. προίσθαι, intrust. Cf. the meaning in 14.

§ 13. 27. ἢν δὲν, it was possible to see, you might see.
Page 41. 1. ποδῶν, χειρῶν, ὀφθαλμῶν: why gen.?—3. μηδὲν ἀδικοῦντι, if in no respect (cognate add) a wrong-doer (G. 1563, 5; H. 989 d).
—4. ὁ τε προξορφεῖν, whatever it was to his advantage (G. 1431, 2; H. 914 b, 2) to have. (sc. ἔχειν). For ἔθελεν (which might have been ἐθελεῖν), see G. 1432; H. 918; 894 c.

§ 14. 5. ἔφοβοντα, he had been (and so was) acknowledged, pers. const.
—6. ἦν αὐτῷ πόλεμος: principal sent. where we should expect a dependent one, such as δύνατον τῷ αὐτῷ πολέμου; for πρῶτον μὲν, notwithstanding its position, goes with ἄρχοντας ἐποίηκεν and is correlated by ἦκοτα δὲ in 10.

§ 15. 11. ἴσως... εἶναι, so that (in his dominions) the good appeared (G. 1440; 1450; H. 903) 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. ὁτιοτέρον: for the mood cf. προξορφεῖν in 4.—αισθησθείσαι: quoted. Note the turn.


§ 17. 19. δικαίως, with fidelity.—20. καὶ... ἔχρησατο, 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 μήνα κέρδος: the second subj. of εἶναι, being in the same const. as πειθαρχεῖν, which might have been τὸ πειθαρχεῖν (G. 1517; 1542; H. 949; 950).

§ 18. 24. εἰ τῆς γε τι: one proclitic, three enclitics. The proclitic takes the accent of τις; for the accent of the enclitics, see G. 145; H. 117. —τῆς γε, any one (emphatically), no matter how insignificant.—τι: with ἐπιτρέπθηκεν, did him. (G. 1160; H. 764, 2) any good service. With ἐπιτρέπθηκεν cf. γένοιτο in 15 and also ὕψη in 27.—25. οὕτως... προθυμίαν, he never let his (lit. any one's, G. 1165; H. 767) zeal go unrewarded. —26. κράτιστα δὴ: cf. πλείστοι δὴ, p. 40, 22, and the note. —ὑπηρέται, supporters. —Κύριο... γενέσθαι, Cyrus was said to have had, lit. were said to have been (become) to Cyrus.

§ 19. 27. τινα δότα, 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 δικαιον...δικαίου, a skilful and just manager. —ὑς ἄρχων: part of the cond. rel. sent. (=εἰ τως ἄρχων) and following the const. of ὁρέων. See G. 1430; H. 919a. —2. χώρας: antec. attrac. Cf. p. 2, 14. —οὖν ἂν...ἀφελτε, he would never deprive (G. 1296; H. 835a) him (lit. any one) of (his territory, sc. χώραν, and see G. 1069; H. 724). ἂν belongs equally to προεδίδον (G. 1314). This iterative form with ἂν, expressing customary action, is a natural apod. to εἴ ὁρέων. —5. ἐπέτατο: cf. the use of theperf. and plup. of κτάμαι. —Κώροι: second obj. (G. 1069; H. 724).—οὐ φθονῶν ἐφαίνετο ἀλλὰ πειρόμενος, it was clear that he did not envy, etc., but strove, etc.


§ 21. 12. αὐτὸ τοῦτο οὔπερ ἐνεκα 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 ἐπεράτο, but for this simple αὐτὸ τότε πράττεν the amplified expression συνεργῶς...ἐνα...ἐπιθυμοῦντα was substituted, to express the same idea more fully. Cf. α...κατότι, p. 112, 17. —14. τούτων: emphatic. Otherwise it would be omitted (G. 1026; H. 996). —ὁτων: i.e. οὕτως: gen. not by assimilation, but independently (G. 1102; H. 742). —15. ἐπιθυμοῦντα: quoted after αἰσθάνατο.

§ 22. 15. σύμαι: parenthetic, like our I think. —εἰς ϛε ἀνήρ: cf. εἰς γε ἀντί, p. 40, 22, and the note.—16. διὰ πολλά, for many reasons. —18. καὶ ὁτον: sc. πρός and the indef. antec. of ὁτον. —19. δεόμενον: how is the partic. to be construed?

§ 23. 20. Ἐ...ὁ, either...or. —ὡς ἐς πόλεμον: ὡς marks the purpose for which the objects were sent (ἐς πόλεμον) as subjectively conceived by the sender. Cf. ὡς εἰς μάχην, p. 33, 23, and ὡς ἐς κόλασιν, p. 87, 25. —21. καὶ, moreover, with the following sent. as a whole. —22. λέγουν: an impf. inf. with ἠφανι. Cf. p. 38, 12, and the note. They said ἔλεγε, he used to say. —σώμα: acc. of specification referring to σώματι in 20. —οὐκ ἂν ἤδαιντο, νομίζω: Cyrus said οὐκ ἂν δυναίμην...φίλους δὲ...νομίζω.
Page 42.] § 24. 24. καὶ τὸ μὲν ... ποιοῦτα, and his surpassing (G. 1642; H. 950) his friends in conferring great (with emphasis) benefits, etc. τὰ μεγάλα is cognate acc. with καὶ ποιοῦτα, benefiting.


§ 25. 5. οὖτω δὴ πολλοῦ χρόνου, not for a long time (G. 1136; H. 759), lit. not as yet now within a long time. — ἐπέτυχοι: represents ἐπέτυχοι in the words of Cyrus; but the next sent. gives the actual words of the messenger, who in delivering the gift would say: Κύρος οὖτος δὴ πολλοῦ ... ἐπέτυχεν· τοῦτον οὖν σὺν ἐπέμφῃ κτλ. Cf. 9, τοῦτοις ἡσθή Κύρος· βοηθεῖται κτλ. — 7. σὺν οἷς: cf. άιδ' ὄν, 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 imperfect aor.) these.

§ 27. 13. διαπέμπτων: force of δια. — 14. ἐαυτῶν refers to φίλοις, but ἐαυτῶ in 16 to Cyrus. — 15. τούτων τῶν χιλῶν: i.e. what Cyrus sent. — ὃς μὴ ἐγένονταί: subj. of purpose after a secondary tense. Note that a clause of negative purpose can be introduced either by the simple μηδ', or by μὴ preceded by ὅτε, ὅς, or ἐκατ., the meaning in both cases being simply that not, lest. Cf. the examples under G. 1365; H. 881. See G. Moods and Tenses, §§ 307-310.

§ 28. 17. πλείστοι, very many. — μελλοντες ὑψεῖσθαι: cf. p. 33, 18, and the note. — 18. ὃς δηλοὶ οὗς τιμᾷ, that he might show whom he honored (τιμᾷ is in the indic.). Instead of τιμᾷ we might have τιμῆσαι (G. 1503 end; H. 937); cf. G. 1490. The purpose in Cyrus's own mind was, ὃς δηλοὶ (subj.) οὗς τιμᾷ (indic.). — 19. έξ ἄν άκουσα, from what I hear. — 20. Ἑλλήνων, βαρβάρων: with εἰθέναι.

§ 29. 21. τούτων, τῶν: difference of use. — 22. δούλου ὄντος, though he was a slave. Cf. p. 30, 4 ff. — πλήν: conj. — 23. καὶ οὖν ... ἐαυτῷ: cf. p. 27, 6 ff. For οὖν, cf. p. 3, 2. — 27. ὃν' αὐτοί: the king. — ἀγαπώ- μενοι: ἀγαπάω 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.


§ 30. 2. τὸ αὐτὸ γενόμενον, what happened to him; sc. ἐντ. τεκμήριον is pred. — 4. τοὺς ... βεβαιούς: 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. τεταγμένοι: what use of the partic. p? Explain also the use of πεπεπακτάντι in 9.
CHAPTER X.

Page 44.] § 1. The narrative is resumed from Chap. viii. — 11. ἀποτέμνεται ... ἑξά : 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.—ἀποτέμνεται, διόκων, εἰσπίπτει : note and explain the number and agreement of these words.—13. στρατόπεδον : see the plan, Introd. § 44. — οἱ μετὰ Ἀριαῖον, Ariaeus and those with him, the troops of Ariaeus, like the phrase οἱ ἀμφὶ Τισσαφέρνην, p. 111, 26. μετὰ Ἀριαῖον implies participation, but σὺν αὐτῷ in 12 implies accompaniment.—15. ἐνθεν ἄρρητο : 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 Pylae. Cf. the note on ἐντεύθεν, p. 29, 13.—16. τέτταρες ... ἰδοῦ, a distance of four parasangs, it was said; lit. there were said to be four parasangs of the road.

§ 2. 17. πολλα : pred., to a great amount.—18. τὴν Φοκαΐδα ... εἶναι, the Phocaean woman, the concubine of Cyrus, who was said (τὴν ... λεγομένην ἐν τῷ Ελέγετῳ, G. 1560 ; H. 966) to be, etc. —19. λαμβάνει : with βασιλεῖς in 17.

§ 3. 20. ἡ νεώτερα, the younger (of the two). —21. τῶν Ἑλλήνων : sc. τινές (a rare omission). — εἰν τοῖς σκευοφόροις, among the baggage (neut.). —22. ὄπλα ἔχοντες, to be under arms, to be standing guard. Cf. p. 24, 26, and the note. —23. οἱ ἄγιοι ἁλτὰς : sc. ὀφεῖ.—οἱ δὲ καὶ αὐτῶν, but some also of them. οἱ δὲ is correlative to πολλοῖς μέν.—25. ἐντὸς αὐτῶν, within their lines. —26. ἔγνωκα : pl. from the influence of ἀνθρωποῦ.

Page 45.] § 4. For the account of the second battle, described in the remainder of this chapter, see the Introd., § 45. —1. ἀλλήλοιον : why gen. ? —2. οἱ μὲν : referring chrestically (see note on ἀναινεῖ ... ἀνεβη, p. 1, 8) to οἱ Ἑλληνες. —3. ὃς πάντας νικῶντες, thinking that they were victorious over all, but in the next line, ὃς ... νικῶντες, thinking that now they were all victorious. —οἱ δὲ : sc. βασιλεῖς καὶ οἱ σὺν αὐτῷ (see p. 44, 12).

§ 5. This section consists of four clauses arranged chrestically, 1) referring chiefly to the Greeks, 2) chiefly to the King, 3) to the King, and 4) again to the Greeks. —6. εἴῃ : why opt.? —Τυσσαφέρνους : 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. νικῶν, ἔχονται : one verb changed to the opt. by quot., the other not. For this constr., see Moods and Tenses, § 670. —10. πατησίατατος : comp. how formed? (G. 362 ; H. 250). —11. πάμπολεν, οἷον . . .
Page 45. in the dir. questions, πέρασεν, ἔμεν; (G. 1358; 1490; H. 896, 3; 932, 7). For όδε... ὥσ, introducing the double indir. question, see G. 1606; H. 1017; and cf. p. 20, 18.

§ 6. 13. δῆλος ἦν προσεθεν: cf. δῆλος ἦν ἀνάμικρος, p. 7, 18, and the note. — ὲδε ἓδοκεν ὅποιον, 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).

—παραπερίκευστο... διέβαμεν, got ready with a view to his advancing in this way (i.e. διπασδεν) and to their receiving (his attack). ὲδε belongs not only to διέβαμεν (partic. of purpose), but also to προσεθεν (partic. of cause). προσεθεν (sc. αἰτοῖ) is in the gen. abs.; διέβαμεν modifies οἱ Ἑλληνες. See, further, Moods and Tenses, § 876. — 16. ἵ δε παρῆλθεν κτλ., cf. p. 37, 24. The nor. is a plpf. in force. Cf. p. 1, 6.—17. ἀπήγαγεν, marched back.

§ 7. 21. δῆλασε... πελταστάς, charged along (παρὰ) the river into (κατὰ) 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, 5ff. — 23. ἐπάλοι: probably with their swords. — 24. αὐτῶς: the cavalry of Tissaphernes. — 25. δέοτε... γενόθηκα, was said to have procured 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. 26. ὡσ, at any rate. Cf. p. 7, 22. — 26. ὡδε... ἀπηλλᾶγη, 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. μη προσάγουν, κατακόψειν: why opt.? — 7. ἀναπτύσσειν τὸ κέρας: for the contemplated manœuvre, see the Introd. § 344, and the notes. For the const. of ἓδοκεν ἀναπτύσσειν, cf. p. 14, 2, and the note.

§ 10. 9. ἰδεούλεύσατο: see the Introd., § 452, and the note. — καὶ δὴ... σωμαῖ, the King in truth also, changing his line of battle to the same form (i.e. τῶν Ἑλλήνων), stationed it opposite, just as at first he had met them for battle. See the Introd., § 452, end.—12. ἐντα, παρατασμάτων: what use of the particles.? — 13. αἰτοῖ: see the description of the first charge of the Greeks, p. 36, 19ff. — 14. τὸ πρόσθεν: adv. acc. Cf. τὸ πρόσθεν in 11.

§ 11. 15. ἐκ πλείου, when at a greater distance from them.— 16. κόρης τινὸς: possibly Cunaxa (Κοὐναξα), the village near which, as Plutarch says, the battle was fought.
Page 46.] § 12. 17. ἀνατράφησαν, rallied. — 18. τέτοιο: pred. (without the art.), sc. δυνεῖς. The const. changes at τῶν δὲ ἵππων, where we should expect ἵππων δὲ, ὥσπερ ἱλαρος κτλ. — τῶν ... ἐνεπλήθη: the pass. of the const. explained in G. 1113; II. 743. — 19. τὸ ποιοῦμενον: τὸ γεγυμνό-
μενον is more common in this sensc. — μὴ γεγυμνόσεκεν: sc. τῶν Ἑλληνων.
— 21. ἄετόν ... ἀνατεταμένον, a kind of (τῶν) 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 δόρων or Μυχη (see the Dict., s.v. πέλτη, end); and ἐπὶ ξίλου may refer to a horizontal piece of wood on which the eagle was perched. So ἐπὶ ξίλων καθεδρεῖς, roost like a foul, Aristoph. Nub. 1481. The ξίλον 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 ἄετος χρυσοῦ ἐπὶ δάρας μακρῶν ἀνατεταμένος. Curtius, iii. 3. 10, calls it auream aquilam pinnas extendendius similem.

§ 13. 22. ἑυταῦθα: as we use here or there in the sense of hither or thither. — 24. ἄλλοι ἄλλοις, some from one part (of the hill), others from another, or, as we should say, some in one direction, others in another. — τῶν ἵππων: with ἐφελοῦτε, was cleared of the horsemen. Cf. τῶν ἵππων ἐνεπλήθη in 18. — 25. τέλος: cf. p. 39, 26.

§ 14. 26. ὑπ’ αὐτῶν, at the foot of it.

Page 47.] 1. τι ἔστιν: in what other mood might the verb have been? What case of the sort is there in the next section?

προεληλακέναι, had pushed on (give the direct form) to occupy some point.

§ 17. 10. εἰ ἁγιοὺς ἢ σπίτους: cf. εἰ πέρπνεον ἢ λιον, p. 45, 11, and the note. — 12. δορπηστόν, supper-time. In the primitive Homeric times there were two regular meals, ἄρωτον, an early meal, breakfast, and δόρτον, a late meal, supper. Either could be called δεῖπνον, which in Attic Greek meant the chief meal of the day, and as this came late in the afternoon, δεῖπνον took the place of the older name δόρτον. Cf. δεῖπνοι in 20. The Attic ἄρωτον was a midday meal, luncheon.

§ 18. 15. διηρασμένα: supplementary partic. not in indir. discourse (G. 1582; H. 981). Cf. p. 26, 10. — 16. τι ... ἢν, whatever there was to eat or drink. The clause is the second obj. of καταλαμβάνοντωσ. — 16. ἀμά-
ζας: obj. of διήρασμαι in 20, but repeated in καὶ ταῦτα, these also, in 19, after the intervening clauses. — μεστάς: pred. adj. sc. οὕτως (that had been) full (G. 1289; H. 856 a). — 18. λάβοι: why opt.? — 19. ἀμάξια: pred. to ἵππαν, αὐταί being the subj. — 20. τότε: cf. p. 44, 17.
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 47.] § 19. 20. ἄδιαντοι ἦσαν· ἦσαν ἁνάριστοι: what is such an arrangement of the parts of a sent. called? Note also the case that follows, καταλύσας τὸ στράτευμα, βασιλεὺς ἐφάνη. Cf. concerning the fact stated in πρὶς γάρ . . . ἐφάνη, p. 33, 18, and the note.—24. μὲν: correл. to δὲ, p. 48, 7.

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 Ἀναβάσις into books.—1. ὡς . . . ἐστρατεύετο: the first of five indir. questions, subjs. of δεδῆσθαι. —οὖν: to introduce the recapitulation.—Κόρφ: 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. λόγος: narrative, i.e. in Book I.

§ 2. 6. ἀμὴ δὲ τῇ ἡμέρᾳ: cf. p. 29, 21. For δὲ, 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 πέμπας, φαίνομεν: cf. the opt., p. 47, 7, and the note. 8. σημανοῦντα: what does the partic. express?—11. ἐν τὸ πρῶτον: cf. p. 45, 7. ἔσος συμμίσθειαν: opt. in a dependent clause by quotation (G. 1502, 3; H. 937a): cf. G. 1467; H. 921, Rom. What other mood might we have had, and why? What would then be added to ἔσο;? Cf. p. 4, 3.

§ 3. 11. ἐν ὄρμῃ ὄντων, when they (sc. αὐτῶν and cf. p. 9, 1) were on the point of starting.—12. ἔλεγ: the names of the heavenly bodies, like proper names, may omit the art. Cf. ἔλεγ, p. 47, 4. —13. γεγονός, descended from. —Δαμαράτου, Damaretus. See the Dict.—14. Γλώσσα: mentioned p. 21, 11. He had now gone over to artaxerxes. For Tanes see p. 17, 8. —15. τεθνῆκεν: this might be τεθνηκάς εἶ; cf. the following πεθεραῖς ἐν, λέγει, φαίη. But τεθρηκτεῖν contains the most important part of the message, and is kept in the original mood.—σταθὼ: cf. p. 44, 15. —16. ἄθεν: = ἐξ ὀλ. —18. περιμενοῦν . . . μέλλον: in the dir. form περιμένω αὐτῶν, εἰ μέλλατοι ἤκειν. —τῇ ἀλλη, on the next day. —

§ 4. 20. ἀκοδοσάντες οἱ στρατηγοὶ καὶ οἱ ἄλλοι Ἑλληνες πυνθανόμενοι: chiasmic. — 22. ὥσπερ ... ξίνην, would that Cyrus were living (G. 1512; H. 871 a). How else might the thought have been expressed? See G. 1511; H. 871. — 23. νικάμεν: cf. νικάν in 5 and the note, and also p. 49, 3 and 25, and p. 50, 3 and 17. — 25. εἰ μὴ ἠλέητε, ἐπορευόμεθα ἂν: the prot. referring to the past, the apod. to the present (G. 1397; H. 895).


§ 8. 25. ἐτὶ ... 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. — νικόν: what use of the partic.? Cf. also the note on νικάν, p. 43, 5. — 26. παραδόντας: for the relation of this partic. to the following ὅταν εὑρήκεσθαι, cf. the note on ὑπολαῖον, p. 2, 23. — 27. εὑρήκεσθαι ... ἀγαθόν, to seek to get whatever (lit. if any) favor they could.


§ 10. 9. πρόσθεν ἡ παραβόλα, before they would give up. See G. 1474, and Moods and Tenses, § 654. There is no change of mood in quoting what Cleanor said. Cf. εἰ ἀπτῷ δολῇ κτλ., p. 26, 10. — 11. θαυμάζε, should
Page 50. like to know. —πότερα ... ἕ: double indir. question. Cf. p. 20, 18, and the note. — 12. ὡς κρατῶν: force of ὡς? — ἤ ὡς ... βάρα, or as gifts on the alleged (ἀντί) ground of friendship, as if he had said ὡς φίλος ἂν. — 14. πείσας, by persuasion, opposed to ὡς κρατῶν. — 15. τὶ ἐστι ... χαρίσωσιν: cf. p. 31, 6.


Page 51.] 1. παραδόταν: sc. ἤμας as subj., which would have been expressed if ἤμας had not preceded.


§ 14. 7. ἐφασαν: Xenophon writes as if he had not himself been present. — λέγειν: cf. λέγουσσαν, p. 12, 22, and the note. — 10. ἄλλο τί: cf. τί, p. 15, 27, and the note. — 11. συγκαταστρέφαντι ἂν (sc. Ἀργυστον): serves only loosely as an apod. to the first prot., ere ἢλαι, since it expresses a thought adapted to the second.


§ 16. 16. οἶμαι ... πάντες, as all the rest also, I think. — οἶμαι is parenthetic and does not affect the const. — 17. Ἰμεις: sc. Ἀργυστος ἡσυχαί. — 18. πράγμασι: cf. p. 4, 8.

§ 17. 20. συμβουλεύοντο Ἰμίν τί κτλ., give us whatever advice, etc. — 22. ἐπεστα: to be how construed? — λεγόμενον, ὅτι Φαλλανός κτλ., when reported as follows, "Phaline once," etc. For ἦν, cf. p. 28, 18, and the note. — 24. συμβουλεύοντος συνεβουλεύοντος: 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 τάδε? — ὅτι ἰδιόγην, that it is inevitable, sc. ἦν.
Page 52.] § 19. 2. εἰ... ἐστι, if you have one chance in ten thousand.


§ 21. 15. ὅτι... ἐγεῖν, that there was to be (not would be) a truce, the dir. form being μένοιν (partic., sc. ὑμῖν, ἕν μένης) σπουδάζει εἰρν, there is a truce for you (i.e. for you to depend on), if you remain. Cf. 18 below, σπουδάζει εἰρν after μένης. Cf. also 22 ff. below. — 17. πότερα... ἤ: cf. p. 50, 11. — 18. ἢ ὡς... ἰγγελώ, 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.)


§ 23. 23. δὲ 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. Μέλων... ἔμενε: Glus also remained. Cf. p. 43, 12 ff., and p. 40, 4 ff. — 3. ἐλεγον, φαίν: the first takes a clause with ὅτι, the second the inf. (G. 1523; H. 946 b). — 4. βελτίως, of higher rank. — 5. οὐδ' ὅποι ἂν ἀναχέσῃσθαι: for ὅποι ὅποι ἂν ἀναχέσῃσθαι, a rel. clause with the inf. by assimilation (G. 1624; H. 947). — ἀυτοῦ βιασκόμενο: gen. abs., expressing condition. — 6. ὡς... ἤκλη: a change to the dir. discourse. — ἤδη, immediately. — 7. εἰ... μὴ, otherwise, i.e. if you do not come, = ἐν δὲ μὴ ἤδη. Cf. 9, and see G. 1417; H. 906.

§ 2. 8. χρή ποιῶν: sc. ἡμῖς, referring to both Greeks and barbarians. — 9. ἀπέρεις λέγετε: understand before this χρή ἡμῖς ἤκλησ τις νεκρῶς. — εἰ δὲ μὴ: cf. 7 and the note. — πράττειν: more animated than χρή διὰς πράττειν would have been. — ἀποτέλει τι: τι adds to the indefiniteness of ἀποτέλει, whatsoever. — 11. ὡς, not even to the friendly barbarians, just as before he had sent Phalinus off without satisfying him. Cf. p. 52, 26.

§ 3. 14. ἐναί: the inf. expresses purpose. Const. with ὅποι ἐγγυήται, did not result (favorably) for going. This phrase is interpreted by καλά ἦν in 21. See the Introd., § 291. — 15. ἀπε, as if seems. — 16. ἐν μέσῳ: cf.


Page 54. § 5. 1. καὶ τοῦ λαοῦ κτλ.: for the prominence of Clearchus, see the Introd., § 252.

§ 6. This section is thought by many to be an interpolation. — 4. ἄρματα τῆς ὀδοῦ, amount of the way, distance. — 5. τῆς Τιωνίας, in Ionia. μάχης, i.e. of the scenes of the battle, battlefield. So in 8 below. — 8. ἐλέγοντο ἐὰν, there were said to be, it was said that there were.

§ 7. 10. ἐπὶ σκότος ἐγένετο, after it became dark. Cf. ἡμέρα ἐγένετο, p. 55, 20; ὁψὲ ἤν, p. 50, 7; and p. 33, 17, and the note. — Μιλτοκόδομος ἦς κτλ.: this was the first descent. See the Introd., § 232. — 11, 12. οὐ: cf. p. 3, 5, and the note.

§ 8. 13. τοῖς ἄλλοις: dat. of advantage; see p. 17, 8. Cf. p. 29, 19. — 14. κατὰ τὰ παραγγελμένα, according to previous instructions. For these see p. 53, 22 f. — 15. παρ᾽ Ἀρμαῖον: why acc.? — 17. εἰ. . . . ὀπλα, halting under arms in line of battle. ἄθμου: limits the following nom., the officers being taken as the representatives of the whole body of troops. — 19. οἱ κράτωντες, the highest in rank. Cf. βελτίων, p. 62, 4. — 20. μήτε . . . τέ, not only not . . . but also: the correlatives are merely τε . . . τε: — προδώσεων, ἐκεῖσθαι, ἡγήσεσθαι: quoted. Note the tense.

§ 9. 23. τοῖς ἄσπιδα: i.e. the blood was caught in the hollow of a shield.

§ 10. 25. ἐπὶ δὲ τὰ πιετά 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., § 292. — 27. πότερον . . . ἢ: how used?

Page 55. 1. ἤγγετο: sc. ὀδύ, and for the const. of this acc. with ἐλέγετο, cf. p. 9, 16, and the note.

§ 11. 3. ἀπίστευε: prot. = ἐλ ἄπιστομέν. — ὑπάρχει: cf. τὰ ὑπάρχοντα, resources. — 4. τῶν τῶν ἐπιτεθείσων, nothing in the way of provisions. — ἐπιτακαίδεκα γάρ: γάρ is used also in 4; there introducing a ground
Page 55.] for παντελῶς . . . ἀπολογεῖα, and here one of the causes of ἱνάρχει . . . ἐπιτιθέλουν. — 5. σταθμὸν: the σταθμὸς is here looked upon as a period of time. Cf. for the case ἡμερῶν, p. 38, 4. — ἐγγυτάτω: used as adj. — 7. νῦν δ’ ἐπιπούμεν: i.e. I and those with me. νῦν δὲ corresponds to ἤν μὲν ἰδὼν μεν (2), and τῷ δ’ . . . ἀπορησομεν to μακροτέραν μὲν (8). — 8. μακροτέραν: sc. ὀδὸν, as above in 1 with ἠποτερ. — ἰππηδελων: why gen.?


§ 14. 23. ἐπὶ δὲ, but furthermore. — ἐπει ἐπει: cf. p. 33, 17, and the note. — 24. τῶν Ἑλληνων: limits, as a part. gen., the following rel. clause (G. 1027). — 25. ἐν ταῖς τάξεσιν: they had been marching in line of battle all day, but the discipline was not severe. See the Introd., § 35*.

Page 56.] § 15. 1. ἔπει, νέροντο: why opt.? — 3. ἐστρατοπεδεύτω: we should expect στρατοπεδεύται or στρατοπεδεύτω (G. 1489; H. 936).

§ 16. 7. οἱ . . . ἀπέκλεια, however, he did not even (οὐδὲ) turn aside, much less retreat. — 9. ἐς: with reference to the previous marching into the villages. — 11. καλ . . . ἱλα, even the very timbers in (from) the houses (G. 1225; H. 788a). Cf. τοὺς ἑκ τῶν πόλεων, p. 5, 4.

§ 17. 13. ἄμοι: notwithstanding the villages had been pillaged. — τρόπῳ των, after a fashion. — 14. σκοταδί, in darkness, adj. used adv. — ἐν χώραν: sc. αδελφῆς. — 16. ἄντε ἀκούειν, ἄντε ἐφηγον: for the difference of meaning, see G. 1450; 1451; H. 927.

§ 18. 21. καλ βασιλεὺς, even the king, and not only οἱ ἐκ τῶν σκηνομάτων σφυγώντες. — 22. οἷς, by what: assimilation to the case of the omitted antec.

§ 19. 28. τοῖς Ἐλληνω: after the compound verb. — 25. οἷον: masc. acc., subj. of ἀγίωσθαι, qualem par est fieri. — For the camp at night, see the Introd., § 40*. 
Page 56.] § 20. 27. τὸν τότε: sc. ηρήκων. 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. δις ἐν μνήμῃ, λήψατα: cond. rel. sent. — 2. τὸν ὄνον: i.e. the senseless panic. — τὰ ὀπλα: in a Greek camp the arms (heavy shields and spears) were generally stacked in one place. See the Introd., § 40. — ὅτι λήψαται: cf. p. 26, 20, and the note. — 3. τάλαντον: see the Dict.; cf. 33, 2; and the note.

§ 21. 5. εἰς τάξιν τὰ ὀπλα τίθεσθαι, to get under arms in (lit. into) line of battle. — 6. ἦπερ ἕχω, just as they were (or stood). — 7. ἡ μάχη: the battle of Caraxa.

CHAPTER III.


§ 3. 17. ὅστε ... πυκνήν, so that it should present from every side a fine appearance of a compact battle line. ὀράσαι with καλῶς (G. 1528; H. 952). — 18. πυκνήν: see the Introd., § 32, and the note. — μηδέν ἀλλα: why not μηδέν; — εἶται: in the same const. with the preceding ἐχέω. — 19. τέ, τέ: the first τέ is correlative to the καὶ before τοῖς ἀλλοις; the second, to the καὶ before ἐκείνης τῶν. — 21. ταῦτα: i.e. προελθέθη κτλ.

§ 4. 23. ἦκολεν, had come. The dir. form was ἦκωμεν ἀνδρεῖς ὑπὲρ ἐσόμεθα. For the partial change of mood, cf. p. 27, 2 ff., and the note.

§ 5. 28. μάχης: gen. of want (G. 1119; H. 743 b). See the Introd., § 26. — ὁ τοιμήσας, the man that will dare. Sc. ἔστιν.

Page 58.] 1. μὴ πορίσας: — ἐὰν μὴ πορίσῃ. Note the position of ἐγινεν twice expressed in this sentence.

§ 6. 3. ω: the antec. is the preceding sent.; ἦκολεν ταχύ. — 5. ἐκοίμεν. ἦκολεν: the dir. discourse would show the person of each verb: εἰκότα δοκεῖτε ... καὶ ἦκομεν ... οἱ ἄρουροι ἐκεῖν ἔστε. — 6. οἱ ... ἐπιστῆσαι, 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 ἐκεῖν) to express purpose and result, see G. 1442; 1447; H. 910; 911; and with οἱ ἄρουροι cf. εἰκότες ἰκανοὶ ἔσωσας, p. 57, 24. For the partial change of mood in the quoted sent. ὅτι ... ἐπιστῆσαι, cf. ὅτι ... ἔσώσας, p. 57, 23.
§ 8. 12. *megasthenemov, had they retire, and.* 13. *edeka potevsthai,* cf. *edeka potevsthai,* p. 4, 14, and the note.—14. *kaf h ouniaia,* i.e. without being harassed by the enemy.—15. *after, in order to get,* involving the idea of purpose; but below, in 21, *far in the sense simply of to.*


§ 10. 22. *oi mous,* correlated by *KLARAXOS mouvou,* 23. *tas mous,* 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.* 25. *taphos,* for the case, cf. *oS,* p. 33, 21. —26. *os h dounasthai,* so that they could not, etc., *os* with the inf. to express result. *Cf. p. 56, 16,* and the note.—27. *eisostheto,* sc. *geforos,* *h eisostheto,* *eisostheto,* periphrastic plpt. 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. *tous de,* and some.
Page 59.] § 15. 19. αὐτὰς αἱ βάλανοι, the dates themselves, as contrasted with the wine, etc. For the case, cf. τὰ ὄρωτα, p. 37, 2, and the note. — 20. τοῖς οἰκέταις: with ἀπεεκαυτο, were set apart, which is equiv. to the pass. of ἀπεπέραται in 24 below. — 22. κάλλους: gen. of cause (G. 1126; Ἡ 744). — 23. ἥλεκτρου: abridged for ἥλεκτρον ὑπερ. Cf. the similar case explained in G. 1178; Ἡ 773 b. — τὸς δὲ τίνας, but some (τινάς) others. — 24. τραγήματα, for sweetmeats, to be eaten at dessert. — καὶ ἴν . . . ἡδύ μέν, and these (the τραγήματα) were a palatable thing (cf. G. 925; Ἡ. 617) also at a symposium (πότα, not ποτόν).

Page 60.] § 16. 2. ἐξαιρεθεὶς: why opt.?


§ 18. 8. γείτον: prep. nom. to ὡς. — 9. ὡς: cf. Xen. Hell. iii. 2. 12. Ἐλα, ἔθνος ὁ Τισσαρεύις οἶκος. — 10. ἡ δουκήμνη: we might have had ἡ δῶρα (G. 1502, 2; 1429; Ἡ 937; 907), since the context implies, I thought it would be a dōra. — 12. οἱμα . . . ἔχειν, for I think it would not be a thankless labor for me. — 13. πρὸς ὑμῶν: as if a pass. had preceded in place of ἐχαρίς τῶν ἔχειν.


§ 20. 24. βουλεύεσθαι: what other tenses might be used? Cf. παίδωσιν, p. 5, 1, and the note. — 27. ἐπιπροτεστοῦτον: verbal adj. in the comp. The subj. of ἐπιπροτεστοῦτον ὡς is διαπράξασθαι understood, the διαπράξασθαι expressed being the obj. of δῶρα.

Page 61.] § 21. 2. μεταστάντες: second aorist. Cf. μεταστηθάμενος, p. 58. 12. — 3. Κλέαρχος δὲ ἔλεγεν, Clearchus was spokesman. — 4. ὁς βασιλεῖ πολεμήσωτες, with the intention of warring with the king. When, as here, the subj. of the leading verb is also the speaker, ὃς 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. θεώς, ἀνθρώπους: objs. of ἐγκαθίστησεν (G. 1049; Ἡ 712). The inf. προσόνται is a second obj. of the same verb (G. 1519; Ἡ 948). — 10. παρέχοντες, when we had offered (sc. αὐτῷ). For the tense of the partic., cf. p. 5, 12. — εὐ ποιεῖν: purpose. Cf. p. 9, 14.

§ 24. 21. ἡ κω: mood? Cf. ἀχρὶ ἀν σχολάσῃ, p. 57, 16.—αἰ... μέντον, let the truce continue.—22. ἀγορὰν παρέχομεν, will provide you a market, i.e. an opportunity for buying provisions.

§ 25. 22. ἵος: cf. ἵος ἔω, p. 29, 17, and the note.—25. δεθηκαί αὐτῷ: cf. the corresponding act. δοθηκαί ἐμοί, p. 60, 11.—26. καὶ περ; with the following concessive partic. Cf. p. 29, 6.—ἄξιον βασιλεῖ, befitting the king.

Page 62.] § 26. 1. παρέχω: sc. ἡ μᾶς. The inf. is quoted after the idea of promising in παρέχω. So ἀπάξω.—3. ἐποιοὶ δ' ἄν μή: why not ὁ;—For the Greek commissariat, see the Introd., § 26, and for the conditions here imposed, see particularly § 26².

§ 27. 5. παραπετάζω, after ἵσας (G. 1286; H. 948 a). Cf. the two fut. infs. in 1 and 2.—ὡς διὰ φιλίας, as (you would go) through a friendly (country).—8. ἕξων: depends on the general idea of promising.


CHAPTER IV.

§ 1. 22. μή... αὐτοῖς, that the king would bear them no ill-will. The inf. is quoted after δεδόα. Cf. παρέχομεν in 1 above.—23. ἐπαραπετάζω: gen. of cause. Cf. the second ἄς, p. 30, 3, and the note.—τῶν παροχομένων, of what was past.

§ 2. 24. ἐνδηλο... νοῦν, evidently paid less regard to the Greeks. For προσέχοντες, cf. ἀνθρώματος, p. 7, 18, and the note.—27. ἄλλα προσειόντας κτλ.: for the freedom of relation which this implies between commanders and men, see the Introd., § 27¹. Note that Clearchus answers the remonstrants (p. 68, 12 ff.).

§ 3. 28. ἤ: may introduce the second part of an alternative question (G. 1608; H. 1017), even when the first part is only implied (here πορευνόμεν ἄλλως ἔχει). Cf. the use of an in Lat.

Page 63.] 1. ἄν περὶ παντὸς πορεύσατο: potential optative.—3. ἤ: we should expect ἤ after ἓνα, since the verb on which the clause depends (ἄν πορεύσατο) is not past (G. 1270, 2); but ἤ: is (irregularly) assimilated to the mood of the verb on which it depends. See Moods and Tenses,
Page 63. § 180 b. — στρατεύω: dependent on φίλοι (G. 1521; H. 952).
We might have had of ἄλλοι "Ελληνες φιλοίτω... στρατεύον. — 4. διακοσμάω: cf. p. 90, 17. — 5. αἰσθάνεται: fut. pf. force; cf. διακοσμάω, p. 62, 13, and the note. — 6. αἰκ... 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. ἡ... ἀποτειχίζει, is either trenching or walling off some point. Cf. the use of τι, p. 47, 2. — 9. τοσοῦτον, 30 few.

§ 5. 11. ἐπὶ πολέμῳ: = πολεμώσοντες. — ἀπειράνα: the future sense of ἐμα 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 ind. irregularly has the present sense. See Moods and Tenses, § 30. — 15. ἔπετα, moreover, introducing πρὸς τὸν μὲν, αὐτὸν δὲ, etc. — 16. ὅτεν ἐπιστευόμεθα: cf. ἔνθεν ἐκεῖνοι τὰ ἐπιστήμημα, p. 58, 7, and the note. — 17. ἀμα, εὐθὺς: for the use of these advs., see G. 1572; H. 976. — 18. ἄφησα: fut. pf. (G. 705; H. 467). For the force of the tense here, see G. 1266; H. 850 a, and cf. λείπησα below in 19. — 20. ἔντεις: sc. φίλου.

§ 6. 20. ποταμός: emphatic, as if he had said, but as to rivers, I don't know whether (ei), etc. — 21. διαβατέος: the verbal in -τεος used personally (G. 1505; H. 989). — 23. αὐτ.: i.e. ἄλλη... αὐτά: implying also nor will there he. For the fact, see p. 54, 10 ff., and the Intro., § 301. — 24. τῶν δὲ... ἄξον, whereas the enemy's horse are very numerous (lit. the most, compared with those of other nations) and very efficient. — 25. νυκτοῦντες: = εἰ νυκτόμεθα (opt.); but ὧν τούτων, to which σωθῆναι is apod., = ἐὰν ὧν τούτων (subj.); — 26. ἄλοι τι: sc. ὦτιν.


§ 8. 6. ὡς ἀπειράν, as if going. Here the writer and the subj. of the leading verb are not the same person (cf. ὡς πολεμάωσοντες, p. 61, 4, and the note, and p. 92, 14), so that ἀπειράν expresses the intention professed by Τίσαρων. There is nothing in the use of ὡς to indicate the historian's opinion as to the honesty of this profession. Cf. ὡς βασιλέα, p. 97, 16, and the note. — ἐσι αἶκοι: = αἰκαί. See note on αἰκῶ, p. 90, 9. Besides Caria T. now had the satrapy of Cyrus. — 7. ἡγε: i.e. Ορεντα. Cf. p. 105, 6.

§ 9. 9. ἐπαρείποντο: 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 Cyrian 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.] Trace 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 πλεῖον ἡ ἠκούσαν. 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.


§ 12. 20. τὸ τέχος: 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 (παρῆλθον) on their way to the Tigris. — 22. ἴν ὕκοδομημένον: = ὕκοδομημένον. — 23. κεκεκές, lying; we say laid. — ποδῶν: why gen.? — 24. μήκος δ' ἐλέγετο, but in length, it was said, etc.

§ 13. 27. τὴν δ' . . . ἑπτά, 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. ἄστερ: sc. κατατέρκασεν.

§ 14. 10. δενδρον: with παραδείσον (G. 1085, 4; H. 729 f.). If it were construed with δασύς it would be δενδρον (cf. πίτυσιν, p. 146, 1). — 13. ἐδέ βάρβαρον: sc. ἐσκηνήσαν.


§ 17. 24. ὡς διανοεῖται, since Tissaphernes intends, etc.; but in the next line ὡς, in order that. — 27. τὴς διάρυξις: the second of the two mentioned at p. 64, 27; over this there was only a pontoon bridge, which could be destroyed easily.
§ 19.  νεανίσκος τις: conjectured to have been Xenophon himself. — 5. το τε ἐπιθυμεσθαί καὶ λύσειν: i.e. the two stories of an intention to attack, and at the same time to destroy the bridge. We should expect το also before λύσειν. For the unusual fut. inf., see G. 1277; H. 855 a, and Moods and Tenses, § 113. — 6. μικαν: sc. αὐτῶν as subj. — 7. τί δε ... 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. εἰν ... μικαν. — 8. ἀν δειν, ἔχωμεν ἄν: a subjv. in the prot. with an opt. with ἄν in the apod. See G. 1421, 2; H. 901 a; and Moods and Tenses, § 506; and cf. p. 13, 3 ἢ. The υὸ in υὸτ, not even, modifies ἔχωμεν ἄν, the meaning being, even if there are (shall be) many bridges, we should not know, etc. Cf. for this meaning of υὸ ἔχω, p. 30, 28, and the note; cf. also υὸ ἔχων in 10 below. — 9. σωθόμεν: why subjv. ? So φίγωσον in the next line.

§ 22. 17. ὑποτέψανεν, had sent the man with a false message. The dir. form was ὑπότεψαν. — 19. ἐθεν μὲν, ἐθεν δὲ, on this side, on that. — 21. πολλὴς ... ἐνύτων, since it was extensive and fertile, and since there were men in it to cultivate it. — 22. εἶτα δὲ καί, and moreover also. — 23. γένοτο: with μπ. — εἰ τις βουλεύεται, in case any one should wish, might have been ἄν τις βουλεύεται. Cf. p. 18, 2, and the note.

§ 23. 25. ἐπὶ μέντοι ... ὅρας, 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. ἄγωμεν: the Greeks said ἄγωμαι γέφυραν (cognate acc.), to build (join) a bridge, or ἄγωμαι ποταμόν (διώρχησα) to bridge a river (or trench). For the latter, cf. p. 65, 1. — 3. ὡς ... πεφυλαγμένος, as guarded as possible, with the utmost precaution: cf. p. 89, 14. οἷον τε (ὁ δωματίων), sc. ἢν. — 4. τῶν παρὰ Μυσαφρέουν Θελήνων: cf. τῶν παρὰ βασιλέως, p. 2, 6, and the note. — 5. διαβαίνοντον: sc. αὖτων. We should expect the dat. after ἐπιθυμεσθαί, rather than the gen. abs. Similarly διαβαίνοντον occurs in the next line, notwithstanding the following αὐτοῖς. — 8. σκοτών: partic. — διαβαίνοντει: in the dir. form διαβαίνοντει, to see whether they were crossing. — 9. ψευτοὶ ἄπελαυνοι, went riding off. Cf. p. 47, 8, and the note.


§ 26. 18. ὡς διὸ, two abreast. They marched by in column. See the Introd., § 354. — 19. ἀλλοτε ... ἐπιστάμενοι, halting now and then. —
\textbf{CHAPTER V.}

§ 2. 13. Τισοφέρνει: cf. τοῦτο, p. 3, 12.—14. εί πως δύνατο, if possible. For the mood, see G. 1502, 1; H. 937, and cf. p. 11, 19, and p. 14, 28. The clause depends on πάσα, which is the second subj. of ἤδει. —πρὶν γενόθηκα: cf. p. 20, 17, and the note. —15. ἵππυντα: what does the fut. partic. express?

§ 3. 10. Τισοφέρη: a rare form of voc., found in a few foreign names in ης.—20. ἄδικήσειν: cf. μυστικάκησειν, p. 62, 22, and the note. —21. φυλασσόμενον ἡμᾶς, are on your guard against us. What two other participles in this section are quoted?

§ 4. 28. οὐ δύναμαι οὔτε: we should expect οὔτε δύναμαι to correspond to ἐγώ τε σοί. See note on μήτῃ...τε, p. 54, 20.—24. οὕτη...οὐδέν, that we on our part do not even think of any such thing. —26. εἰς λόγους σου ἰδεῖν, to have an interview with you (G. 1177; II. 772 a). —εἰ δυναλ-μεθά: cf. p. 12, 17, and the note.

\textbf{Page 68.} § 5. 1. of...ἐποίησαν: we should expect in place of the rel. clause φοβηθέρτα...βουλμένου...ποιήσατας (partic. in indir. discourse), but such an accumulation of participles would be harsh. —8. μελλοντας, intending, trans. —4. αὖ, what is more.


ANABASIS II. 5. 10-18.

Page 69.] § 10. 26. ἄλλο τι ἀν ἤ : ἄλλο τι ἤ or the simple ἄλλο τι: is equivalent in asking a question to ὅ or ὥμα ὅ, Lat. nonne (G. 1604; H. 1015 b). — ἄν: sc. πεινόμεν — 27. ἔφεδρον, fresh opponent: see Dict.

Page 70.] § 11. 4. τῶν τότε: cf. p. 55, 27. — τῶν τότε... βούλοντο: give the sent. in its dir. form before quotation. — 6. ἔχοντα, σωζόντα, οὕσαν: what use of the parties? — 7. ἤ... ἐχρήτο, which Cyrus found hostile.

§ 12. 9. ὅπτες ὅ βολεῖσαι: result (G. 1445; H. 910). — 10. ἀλλὰ μὴν: begins the sent. as if the parenthesis ἐρῶ... εἰναὶ were to be followed by a sent. like καὶ ἡμᾶς ἦμν ρολλα ὕφελεν δυνησόμεθα (Krüger). This is really said in other words in the two following sections.


Page 71.] § 16. 4. ἡδομαί ἀκούων: cf. ἡδονὴ ἤδιν, p. 9, 8. — ἀκούων σου λέγοις: cf. p. 6, 18. — 5. γιγαντόκοιτος: the partic. is causal. — 6. μοι δοκεῖ: to be translated into English impers., it seems to me. — 7. ἃν ἃν μάθης: for ἃς in a final clause see G. 1307; H. 882. In Attic prose, ὃς ἃς with the subj. is confined, with a single exception, to Xenophon. See Moods and Tenses, § 326, 2.

§ 17. 8. εἰ ἔβουλομεθα, if it was our real wish, i.e. when we made the treaty (G. 1390; H. 893). To this the apod. is ἀπορεῖν (= ἀποροθανεῖ) quoted (16) after ὅποιος. — 10. ἂν ἦ, by means of which. — 11. ἀντικέχειν: with εἴναις (cf. p. 14, 20, and the note), with which supply ἐν ἄν from the preceding ἐφεσαν ἄν.

Page 71.] With the active of this const., ὃη παρέθεσθαι, cf. p. 55, 10, and the note.

§ 19. 21. ἀλλά, still (G. 1422).—23. οὔ εἰ, not even if: the negative goes with ἄν δύνατον.

§ 20. 25. ἐχομεν: cond. (note in the next line μηδένα), = εἰ ἐχομεν. For εἰ ἐχομεν, ... ἂν ἐξελομέθα, see G. 1421, 1; H. 901 b.


§ 21. 3. παντάπασι ... ἵστ, it is characteristic of (belongs to, pred. gen. of possession) those altogether without resources. —4. καὶ τούτων, and that too, and besides. —5. οὖν ἔκλεσε: ἔλθων: used as if ἔκροι εἰσὶν κτλ. preceded; we should expect simply ἔλθων, to be willing. Cf. p. 78, 23 ff.

§ 22. 8. ἔλθων, when it was possible, acc. abs. (G. 1589; H. 973).—9. οὖν ... ἐλθομεν; did we not proceed to do it?—ἔρως: sc. ἵστ. —τοῦτον refers to οὐκ ... ἐλθομεν. —10. τὸ ... ἵστροφον: the inf. clause stands as an obj. acc. after the verbal idea in ἔρως. Translate: my desire to prove myself faithful to the Greeks, and with that mercenary force with which Cyrus made his expedition ... with this (τοῦτω) to return to the coast, etc. μαραθοσίας and ἐφρυσίας are accs. See Moods and Tenses, § 795. Many MSS. have τὸ for τὸ in 10.

§ 23. 12. ὅσα: with χρησμοι, acc. of specification. —13. ἦστ, are, by anticipation, for ἔσορθε. —τὰ μὲν ... ἔπται, some you also have mentioned. —15. τὴν δὲ ... ἔχοι: sc. δράπεν. 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. ἔπευ: i.e. Clearchus. ἔπευ is repeated in ἔφη. —τοιοῦτων ὑπαρχόντων, when such grounds exist. —21. τὰθεν: dependent on ἄξων.

§ 25. 22. οἷο ... λοχαγοί: in appos. with the subj. of μακεδονεία.—23. ἐν τῷ ἐμφανεί: cf. εὐ τῷ φανερῷ, p. 18, 24.

Page 73.] § 27. 4. δὴλος τὴν ὀδόμας: cf. p. 7, 18. —πάνυ φιλικῶς διακεῖσθαι, that he was on very friendly terms with. —7. οἷς ἐν ἐλεχθάσι: the verb might have been in what other mood? Could ἐκέλευστε have been so changed? See G. 1497, 2; 1499; H. 932, 2; 936 c. —διαβάλλοντες: partic. in indir. discourse. —8. τῶν Ελλήνων: with οἷς. —ἀντοίς: cf. αὐτῷ, p. 43, 24. The pron. in each instance summarily repeats the rel. sentence.

§ 28. 12. αὐτῷ: i.e. Clearchus. —ὅπως ... ἃ: in what other mood might the verb have been?
Page 73.] § 29. 15. πρὸς ... γνῶμην, should be devoted to him. — 17. ἀντιλέγων: open remonstrance. See the Introd., § 27. — μὴ ἱέναι, μηδὲ πιστεύειν: the infs. are not in indir. discourse. Cf. ἔλεγεν διαρκεῖν, p. 13, 15. § 30. 10. ἓστη διεστράβητο: cf. πρὶν ἔκτης, p. 11, 12, and the note.— 21. ἐστὶν ἄγαρ, ἐς. i.e. without arms.

§ 31. 25. Ἀγίας: see the Introd., § 22, and the note.


§ 34. 10. τὰ ὀπλα: cf. p. 57, 2, and the note.

§ 36. 18. νὴσοι ... λοχαγοί, whatever general or captain there was (G. 1502, 1; H. 937), suggests the subj. of προσελθεῖν. What might we have instead of εἰή; — 19. ἀπαγγέλθωσι: why subj v. ?

§ 37. 21. τῶν Ἑλλήνων: part. gen.— στρατηγοῦ μὲν, σὺν αὐτῶν δὲ: the two are contrasted, as generals, with Xenophon, who as yet had no official relation to the army. Cf. p. 82, 3 ff. — 23. τὰ περί, the fate of.

§ 38. 20. ἔστησαν εἰς ἐπίκοιον, got within hearing distance. — 27. ἐπιστράτβων, ἐνοῦν: particis. in indir. discourse.


§ 40. 15. γὰρ, (you were wrong) for. — ἐπιβουλεύον: cf. p. 28, 12.

§ 41. 20. Πράξεως, Μένων: in emphatic position before ἑπιτελεῖ. We should render, but as to Proxenus and Menon, since indeed they are, etc.

CHAPTER VI.

§ 1. 27. σῶτα, so, as above described. — 28. ἀποτμήμενος τὰς κεφαλὰς: the corresponding act. const. is αὐτῶν ἀποτείμηθην τὰς κεφαλὰς. See G. 1289.

Page 76.] 1. μὲν: correlative to δὲ, p. 78, 13.— Ἐκλεάρχος: see the Introd., § 23. — ὠρολογουμένως ἐκ πάντων, as was agreed by (cf. ἐκ, p. 2, 18) all.— 2. αὐτοὶ: with ἐμπεσος (G. 1147; H. 756). — δοξα: δὴ ἐδοξεῖν, who was reputed. With this section, cf. p. 39, 1 ff.

§ 2. 4. τόλμασι: the Peloponnesian War (431-404 B.C.). — 7. ἀδικοῦσι, had wronged. Cf. p. 25, 1, and the note.— τοὺς Ἑλλήνας: the


§ 4. 15. Ἀλη: no such arguments (λόγοι) are given in the Anabasis. Cf. p. 3, 10 ff., and p. 12, 6 ff.—16. ἑαρκοῦς: cf. note on p. 32, 2.


§ 6. 24. ὡς αἱρέσαι: cf. ὁτις ἔθελον, p. 72, 5, and the note.—ἔδω: cf. p. 72, 8, and the note.—26. ὡς πολεμεῖν, i.e. provided it be the toil of war. The inf. expresses a cond. (G. 1453).

Page 77.] § 7. 3. ἡμέρας καὶ νυκτὸς, by day or night, indifferently. Why are the substs. in the gen.?—ἐγὼν: like the two adjs., with ἣν, ready to load.—5. πανταχοῦ πάντες: cf. p. 69, 14, and the note.

§ 8. 6. ὡς δυνατὸν...ἐξεν, 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. ὡς ἔχω: for the opt. in the obj. clause, cf. p. 35, 28, and the note.—ἀὑτῷ: why dat.?—10. ὡς πειστόν εἶν: ὡς ὡς αὕτως πειθότως, that they must obey.


§ 10. 14. ἀκαλάστον...ἀθανὸς εἶναι: cf. p. 14, 8.—15. λέγειν αὐτῶν ἐφασάν: Xenophon states the facts not on his own authority. Cf. p. 42, 22.—17. οἱ μέλλοντες, if he was either to, etc. The dir. form would be οἱ φοβεῖται...εἰ μέλλει κτλ.—18. φυλακᾶς: why acc.?—φιλον ἀφίεσθαι: i.e. not to plunder friends.

§ 11. 22. φαίδρον: pred. to φαίνεσθαι, ἐν τοῖς ἄλλοις προσώποις, reflected in the faces of those about him.

§ 12. 26. ὅτε γίνοντο: why opt.?—26. ἀρξόμενος ἀπείνα, i.e. to go off to another commander to be subject to him.

Page 78.] § 13. 5. φθόνα...ἐχρήτο: i.e. they yielded him implicit obedience.

§ 15. 11. οὗ μᾶλα ἔθελεν, did not much like.

§ 16. 13. ἐθέλε: cf. p. 39, 14, and the note.—15. ἄγρυπνον: Gorgias's fee was 100 minae (about $1800).

§ 17. 16. ἐπεὶ συνεγένετο αὐτῷ, after he had been his pupil.—17. φιλος...πρώτοις, when associated with the first men of his day.—18. ἐσφαγητῶν: cf. ἀλεξίδων, p. 40, 22.—19. ἐκτὸ κτήσεσθαι, expected to get.—20. χρήματα πολλά: see the Introd., § 241.
Page 78.] § 18. 21. ἐτειθώ·: concessive partic. — ἐνδηλον . . . εἴκεν, he moreover made this also evident, i.e. it was none the less evident. — 24. μή·: why do we have μή and not οὐ?


§ 20. 4. πρὸς τὸ . . . δοκεῖν, for being, and having the reputation of being, fit to govern. This const. occurs several times below. ἀρχικὸν limits τῶν understood, the subj. of the ins. — 5. ἐπαινεῖν: subj. of ἀρκεῖν. — 9. ἔτων: pred. gen. of measure.

§ 21. 13. μέγιστα: adv. with δυναμένος, the most powerful. — 14. ἀδικῶν: cf. for the tense the note on ἀδικέω, p. 25, 1. So ἀδικοῦστα in 5. — μη διδότω δίκην, might not pay the penalty.

§ 22. See the Intro., § 29. 1. — 17. τὸ αὐτό τῷ ἡλίθιῳ, the same as folly, synonyms of folly. For the dat., see G. 1175; H. 773.

§ 23. 19. τούτῳ: repeats the rel. clause, and depends on ἐπιθυμεύων. — ἐνδηλος ἐγίγνετο: how different from ἐνδηλος ἦν and ἐνδηλος ἐγίγνετο ? — 20. αὐδένοις: depends on the prep. included in the compound verb. — τῶν συνόντων: connect with καταγελῶν. διέλεγεν would require the dat.

§ 24. 21. μόνος . . . ἦν, he thought that he alone understood that it was an easy task.

Page 80.] § 26. 1. ἄγαλλεται ἐπὶ: in the next line with ἄγαλλετο we have the simple dat. of cause, τῷ δύνασθαι κτλ. — 3. ψεύδη: from ψεύδησι, not ψεύδος. — 4. τῶν άπαιδεύτων: pred. part. gen. — 6. διαβάλλων τοὺς πρώτους, by slandering those who were already first (in their friendship). — τούτο: repeats the thought of πρωτεύων όμιλη.


§ 30. Note the interchange of the dual and pl. in this section. — 27. καὶ τούτῳ: emphatic repetition of the subj.

Page 81.] 1. αὐτοῖ·: with ἐκμόρισε, as this verb cannot govern the gen. τούτῳ, which by its position would naturally be the obj. of both the clauses with οὕτω. — 3. ἔτη ἄπο γενέσι, years from birth, years of age.
BOOK THIRD.


CHAPTER I.

Page 81.] § 1. Ὅσα...δεδήλωται: see first note on ii. 1. I. — ἄπιοντων: temporal partic., present to ἐγένετο: — ἐν ταῖς σπουδαῖς, during the truce, belongs to ἐγένετο: see p. 115, 5.

§ 2. 8. ἐπί, after that, here has the pluperfect: it generally takes the aorist (G. 1261); cf. ἐπί ἐτελευτήσαν 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 δὲ is summed up in ταῦτα ἐννοούμενα (21), and there is no corresponding clause with δὲ. 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. ἤραν: elev or έξαί would be more regular (G. 1439; H. 986). — κύκλῳ: like the English a-round. — πολλά: with both ἑσν̄ and τόλμας (G. 923; II. 620 a). — 13. παρέδωκεν ἐμελεῖν, was to furnish (G. 1254; H. 846 a): cf. Lat. partic. in -ras with sum or eram. — 14. μέρα στάδια: a round number; we should say not less than a thousand miles. — 16. ἐν μέσῳ τῆς οἰκίας ὀδοῦ, between (them and) the road home. — προνοεΐσκειν (G. 541; H. 360 a). — 17. οἱ...βαρβαροί: the Persians of Cyrus’s army, 100,000 in number, under the command of Ariaeus (cf. p. 31, 18). — 19. ἱππία στάδια: see Introd. § 30. — 20. νικάντες, if they should be victorious, — οἱ νικῶν: so ἡγεμόνων (= νικηφόρων), — οἱ ἠγεμόνες. — 21. αὐτῶν is partitive genitive after οἴκεις.

§ 3. 22. εἰς τὴν ἐπέραν, at evening (properly on coming to the evening): cf. εἰς τὴν ἑω, p. 29, 17. — 23. τῷ: see Introd. § 40 a. — τὰ ὀπλα, i.e. the place where their arms were, a general term for their quarters: see Introd. § 40 a. — 24. ἀνεστάλοντο...ἐκαστος, they lay down where each chanced to be (sc. ὀπλ): observe the imperfects.

Page 82.] 1. ὁποτέ: to be translated with ὅσοι (fut. inf. in or. obl.).

§ 4. 3. Ἐννοούμενον: “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 Oniros, sent by Zeus, from which this renovating impulse took its rise. 14 Grote. Notice the modest reference to himself in ἦν δὲ τιν. — 4. οὕτε ... ἑν: i.e. he went neither as general nor, etc. — 5. αὐτὸν μετεπέβαλεν: for the change from the relative construction, see G. 1040; H. 1005. — 6. ξένος, guest-friend: see note on p. 3, 22. -ετι ἐλθοὺ ... ποιήσεων (G. 1497; 1286; H. 931; 948 a): the direct discourse would be ἐν ἐλθῃ, ποιήσω, and ἐν ἑλθῇ might be used here, like ἐπεσαράν λῆκῃ in p. 88, 4. — 7. αὖτε ... 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 ἐαυτῷ see G. 993; 997; H. 683 a.

§ 5. 9. ἀνακοινώτας, consults (as a friend): cf. the act. ἀνακοινώσας (14), to communicate with (i.e. τῷ θεῷ). — Σωκράτης: the philosopher, Xenophon’s master and friend. — 11. ὑποτευόμενος μὴ ... εἰς, suspecting that some charge of friendship with Cyrus might be brought against him (Xen.) by the state (Athens): τι is adverbial. The subject of εἰς is Κῦρῳ ἄριστον γενέσθαι, which expresses the substance of the possible charge: cf. αἰτωμεῖν εἰςαύξειν, Hdt. v. 27. — 13. τοῖς Δακεδαμονίοις (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 ἀνακοινώσαι where ἐλθοῦν might have been used (G. 928, 1). — 15. τῷ θεῷ: Apollo, the God of Delphi, the seat of the most famous oracle.

§ 6. 16. ἐπήρεσο: the nor. ἔρχεσθαι (from ἔρχεσθαι) is common; but ἔρωτας is used in Attic Greek for the forms of the present stem. - τιν. ... εὐχόμενος, by sacrifice and prayer to which of the Gods: the direct question would be, τίν θεῶν ... κάλλιστα ἔλθωμ ἃν τὴν ὀδόν ἥν ἐπινοῶ σαλτίθεν; (G. 1493). — 17. ὀδόν (G. 1057; H. 715 b). — 18. καλῶς πράξας: like our doing well.— ἀνείλεν, gave an oracle, responded, is practically a verb of commanding. — 19. θεὸς ὁς ὁς = ὁς θεοῖς, to what God; or θεοῖς may be dat. for accus. by inverse assimilation (G. 1035), a rare and often suspicious construction.

§ 7. 21. τούτῳ: referring to the question πότερον ... ἑπετερ. — 23. τρέω ἐλον, that he was bound to go, in direct form τρέω τῶτι (G. 1507; H. 900). — ὡς ἐν πορεύεσθαι: indirect question (G. 1493): the direct form would be πῶς ἐν πορεύεσθαι; how can I go? (G. 1328; H. 872).

§ 8. 26. ὁς: supply ὁς ἱδονᾶς; the antecedent, if expressed, would be τοῦ θεοῦ.

Page 83.] 1. ὠμᾶν, to set out: for ὀδόν, cf. ἐλθοῦ τὴν ὀδόν in p. 82, 17: for ἄνω see G. 952, 1; H. 600. — 2. συνεστάθη, was presented.
§ 10. 6. ἵστατον οὕτως, in this way he came to go on the expedition.
—οὖχ, not, however. —10. φοβοῦμεν...καὶ ἄκοντες (sc. ὄντες), though fearing, etc. (G. 1563, 6; H. 969 c). —11. οἱ πολλοὶ (G. 967; H. 665); see p. 59, 26. —12. ἀλλήλων, Κύροι: obj. genitives after αἰσχύνην: cf. aἰσχύνεσθαι τινα, to feel shame before any one.

§ 11. 15. μικρὸν ὑπνὸν λαχάν (G. 1098; H. 737). —16. σκηπτός πέπειν (G. 1522, 2; H. 944 a): the dream was σκηπτός πέπειν. —18. τάσσα: sc. αἰκία, subj. of ἔδοξεν. See Introd. § 291.

§ 12. 18. πέριφοβος ἀνηγέρθη, he awoke (was roused) in great fear. —19. τῷ μὲν...τῇ δὲ, in some respects...in others. —21. ὁτὶ...τῷ πᾶρ is causal, and μὴ ὁ ὁποτὲ...ἀλλ' ἐφ' ὑπόπτῳ depends on ἐφοβεῖτο. —23. βαρσήδως: the king of Persia corresponds to King Zeus in his dream (21). —24. ἐφ' ὑπόπτῳ was suggested by his being encircled (κύκλῳ) on all sides by the fire in his dream.

§ 13. 25. ὁποίον...ἀστι, but what it signifies. —26. ἐκ τῶν συμβαντῶν, from what happened. —27. πρῶτον μὲν: the only correlitive is ἐκ τοῦτον, p. 84, 11.

§ 14. 6. ἔγω...πρᾶξεν, from what state then am I expecting the general to come who is to do this? τῶν...στρατηγῶν = (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 τοῦτον, upon this. —13. ὅπερ οὖδ' ὁμία (sc. ὁμοιαθεί): οἷος is parenthetical. —14. ἐν οἷος, in what straits.

§ 16. 15. δῆλον (sc. ἡμῖν) ὅτι, evidently (parenthetical). —οὐ πρότερον...πρῶτον, not until (G. 1471, 2; H. 924): πρότερον is here merely emphatic, anticipating the idea of πρῶτον. Cf. μὴ πρῶτον...πρῶτον in p. 4, 8, and note. —10. ἐξεφηναν, declared. —17. οὐδέκα ὥδε (G. 1619; H. 1093).

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22. ἀνασταφωρεῖν, impaired, refers to exposing the head of Cyrus on a pole. — ἤμας: subject of ταῦτα (20). — 23. κυδεμὸν οὔδέσ, no protector, to intercede for us (as e.g. Cyrus had his mother). — The subj. of ἐστρατεύωμεν is omitted to avoid repeating the relative in a new case (G. 1041; Π. 1005). — 24. ὡς ποιήσωσι, intending to make him a slave instead of a king. — 25. ἄν with ταῦτα = παθόμεν ἄν (G. 1308; Π. 964).

§ 18. 26. ἐφ' αὐτ... ἔλθοι, would he not make every effort (go at all lengths)? — τὰ ἐσχάτα: cognate accusative. — αἰκωσάμινος: implying both ignominy and torture. — 27. τοῦ στρατεύσαι (G. 1547; Π. 958): objective genitive after φόρον.

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1. ὁπο... γενναόμεθα: the object clause keeps its construction, although παθέων has its own object πάντα.

§ 19. 3. ἔστε μὲν: see ἔστε μένων in 14. — 4. οἰκτείρων, μακαρίων (G. 1560; Π. 981). — 5. αὐτῶν depends on the four following indirect questions (διὸν... διὰ δὲ) as if they were nouns: we might have had ταῦτα αὐτῶν after διαθέσωμεν (cf. τὰ τῶν στρατιωτῶν in 8). — 8. ἵππητα, clothing, in general. διῶν is omitted with χρυσὸν and ἵππητα.

§ 20. 8. τὰ τῶν στρατεύτων is explained by ὅτι... κατέχοντας ἤμας, and ταῦτ' ὅν λογιζόμενος (13) sums up all that precedes it in the section.— ὅτότε ἐνθυμολήγω, whenever I considered (G. 1431, 2; Π. 914 B. 2), would depend on ἐφασκοδέων (14), were it not repeated in λογιζόμενος (13). — 9. οὐδὲν ἤμαν (G. 1161; Π. 734) μετέχῃ καὶ μὴ προϊόμεθα: in direct discourse, οὐδὲν ἤμαν μετέχῃ εἰπ' μὴ προϊόμεθα (G. 1431, 1; Π. 894, 1). — 10. ὅτου ἐνπαρώμεθα, whereas all (cf. 1133; 1442; Π. 746; 911): the antecedent (ἄγγελων understood) follows ἔχοντας, I knew that few had, etc. — 11. ἄλλος... ὑμομένους, from getting supplies in any other way than by purchase, following κατέχοντας, restraining. See Introd. § 26 and § 29. — ᾳδειν with ἔχοντας and κατέχοντας (G. 1588; Π. 982), by anacolouthon (ἄνακολοθία) takes the place of the construction begun by δι' τῶν μὲν (9): we should expect ἄνευ ἔχοντα, etc., after δι', without ᾳδειν, and ἐν προϊόμεθα τὸν ἄνθρωπον (which follows the person of προϊόμεθα).

§ 21. 15. δοκεῖ: personal construction (G. 1522, 2; Π. 944 a). — 16. ἄσημεια, uncertainty, acc. to Hug, the original reading of Cod. C: the other MSS. have ὑπόσια. — ἐν μέσῳ κεῖται... ἄθλα, they (τὰ ἄγαθα) lie open to competition as prizes (as in the games): cf. ἐς μέσον ταῦτα (in medietate ponere), to offer as a prize, and ἐν μέσῳ (in another sense) in p. 81, 16. Demosthenes (Phil. 1, 5) calls certain exposed towns ἄθλα τῶν πολικῶν κεῖμεν ἐν μέσῳ. — 17. ὁπότεροι... ἄσων, (for) whichever of us (Greeks or Persians) shall prove to be the braver men, the antecedent being omitted. — 18. ἀγωνισθεῖται, judges (in the games), keeping up the figure begun with ἐν μέσῳ.
Page 85. § 22. αὐτοῖς, i.e. the Gods, by whom the Persians have sworn falsely, ἐπωρφήκασιν (G. 1049; H. 712). — 22. θεῶν ὅρκους: see p. 69, 8, and note. — 23. πολύ: in emphatic position, belongs to μείζων. — τοῦτος: in same construction as ἤμων understood after ἔχειν.

§ 23. 24. ἰκανότερα τούτων . . . φέρειν, more capable than theirs (lit. than they) of bearing (G. 1526; H. 962). — 24. φύκη, θάλυπη: 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. οἶ δὲ ἄνδρες: i.e. the enemy. — 27. ἰ ὧν . . . διδόσων, if the Gods grant us, etc. The future apodosis is implied in τρωτὸς 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. ἄλλα ἵπτως γὰρ . . . ἀναμένομεν, but let us not wait, etc., for perhaps others too, etc. ἄλλα and γὰρ belong to different clauses; generally ἄλλα γὰρ is an emphatic but, with only one verb expressed: see p. 96, 9, and note. — 3. παρακαλοῦντας: future. — 4. τοῦ ἐρωμένου: gen. after ἔρωμεν. — 6. τῶν στρατηγῶν ἐξοστρατηγῶντες, more fit to be generals than the generals themselves: he is addressing only λοχάριοι.

§ 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); ἐρότειν (a poetic word) depending on the idea of ability in ἀκμάζειν.


§ 27. 16. μεταξὺ ὑπολαβόν, interrupting him in the midst (of his talk). — 17. οὖδὲ ὑμῖν . . . μένυσαί: cf. [Dem.] 26, 59, τὸ τί παρουλας, ὁρῶν τὸς ὑμᾶς καὶ ἀκούσας μη ἀκοῦσαν, and Matth. xiii. 13. — 18. ἐν τούτῳ . . . τούτων, i.e. you were present with these captains (G. 1175; H. 773): cf. els ταῦτα ἐμοὶ αὐτοῖς, p. 87, 6. — 19. Compare ἐκεῖνος Κ. ἀνέθηκε, after οὗ was killed, with ὅρο οἰκῆσαι, (simply) when he commanded. — 20. ἐπὶ τούτῳ, for this (on this occurrence).

§ 28. 22. ἀπάντητες . . . αὐτῷ, we came and encamped with him. — 23. τί οὐκ ἔποιήσατε; what did he leave undone?

§ 29. 28. αὐτοῖς: dat. of union. — 27. οὐ νῦν . . . οὖδὲ . . . 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. τούτων: i.e. τοῦ ἀποθανεῖν. — 4. τεθέαν τάλιν λόντας (sc. ήμαν), that we should again go and try persuasion.

§ 30. 4. ἐμοὶ... δοκεῖ, I think it best. See note on p. 14, 2. — 5. μήτε... τε: see note on p. 54, 20. — 6. ἀφιλομένους (sc. ήμας)... χρήσασθαι: to deprive him of his command, lay packs upon him, and treat him as such (i.e. as a pack-bearer, ἀκανθοφόρος). — 8. παράδος, i.e. Boeotia.

§ 31. 11. τούτω... Βοιωτίας (G. 1161; II. 734). — 13. οὕσηρ Δυὸν: the Greeks considered it effeminate for men to wear ear-rings (see Smith’s Dict. of Antiq. s.v. inauris); bored ears, therefore, marked a man as a barbarian. The Lydians were proverbially effeminate. Cf. note on p. 23, 10. — ἀμφότερα... τετραπτημένον, with both his ears bored; ἵπτα, etc., presupposes an active construction τρεπὼν τὰ ὑπὰ αὐτῷ, to bore his ears for him (G. 1230).

§ 32. 15. παρά... λόντας: see Introd. § 40 and § 30. — ὅτου... εἴη: gen. rel. cond. — 16. ἐπόθεν αὐχοῦτο, i.e. from whatever division the general had been lost (was gone, G. 1256; II. 827). — 17. ὅτου δ’ αὴ λοχαγὸς σ’ ὡς εἴη implies that the two higher officers were lost.

§ 33. 18. εἰς... ἐπόνων, at the front of the encampment (G. 1225, 1; H. 788): see Introd. § 40. Cf. p. 81, 24. — 19. ἐγένοντο, amounted to (in number), not were. — 20. τοὺς ἐκατόν (G. 948; II. 661 c). — 21. μέσαι νύκτες, midnight: cf. p. 20, 16.

§ 34. 21. αὐτοῖς is intensive (G. 990; II. 680, 3), referring to ήμιν: it seemed best to us, when we saw... ourselves to meet, etc. — 22. εἰ... ἄγαθον: we might have εἰ τι διαφέρει: cf. αὐ τι δικασταί, p. 49, 27. — 27. πρὸς ήμᾶς: sc. Ἀλεξάν.

Page 88. | § 35. 3. ήμῶν: partitive after ὅς. — 4. δὴ λόν ὅτι: see p. 81, 15. — 5. ήμῖν... ποιμέα (G. 1695; H. 989): ήμῖν δ’ εἰ is correlated in form to ταιμία μὲν in 1, but in sense to παρεικατέρχεσα καὶ τ. in 2. — ὅς... γενόμεθα (G. 1374, 2): Xenophon’s unattic use of ὅς in an obj. clause; see note on p. 2, 9, and cf. ὦν (final) in 4 (G. 1368).

§ 36. 8. μέγιστον καιρόν, the grandest opportunity. — 11. αὐτοὶ τι, both on your own part (cf. αὐτοῖς, p. 87, 24), opposed to καὶ τοὺς ἄλλους in 12. — παρασκευαζόμενοι, preparing (not prepared), with φανεροῖ ἡτε (G. 1589; H. 981).

§ 37. 15. τί, somewhat. — 16. ταξιαρχαί: see Introd. § 30. — 17. χρήματι, i.e. παγ: see Introd. § 25. — 19. αἰσθὸν δὲ (sc. τινά), we have a right to expect. — 20. τούτων: with πρὸ in comp.

§ 38. 22. ἄν... ὀφελήσαι = ὀφελήσατε ἄν. — 26. ἀντικατασταθῶσιν: subjunct. in obj. clause. — 26. ὅς... εἴτε, in a word (G. 1534; 1172, 2; II. 956; 771 b), limits the absolute force of ωθάτω—27. παντάπασιν (sc. ὁδήν ἄν γένωσί): i.e. it is absolutely true in military matters.
§ 39. 2. ἀρχοντας: see §§ 46, 47 (below), and Introd. § 272. — 4. ἐν
tοις: see p. 88, 22; we should expect τοις, to agree with the
preceding substantives. — τάνυ ἐν καιρῷ, quite seasonably.
§ 40. 6. ὡς ἀθμος, how without spirit. See p. 81, 24. — 7. φυλακᾶς:
see Introd. § 402. — ὁτως γ' ἠχοντας (sc. αὖταν), at least while they are so
(i.e., ἀθμος). — ὁ τι, for what service (G. 1183; H. 777 a). — 8. νυκτός:
gen. of time. — διό: sc. χρήσθαι.
§ 41. 9. ὡς... ἐννοοῦνται: 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. ἠ... ποιά
μα, which causes, etc., subj. of ἐστιν, takes the gender of ἠχεῖ, where
we might have τὸ ποιῶν. — 13. ἀπότεροι ἀν ἡσύν: gen. rel. condition.
— 14. ἐρμωμενέστεροι: compar. of perf. pass. partic. of ἰδύω, more vigo-
rously. — 15. τούτως refers with emphasis to the omitted antecedent of
ἀπότερο (G. 1080); cf. ὠρα in 18, and τούτων in 22. — ὡς ἐπὶ τὸ τολό,
generally, for the most part. — οὗ δεχόνται, do not abide.
§ 43. 17. ἐκ παντὸς τρόπου, in any way they can. — 22. μᾶλλον... ἀφι-
κομομένως, are more apt to live to old age: particip. in indir. discourse, like
dιάγωντας in 23. — 23. ἦσαν ἀν ἡσύν, while they live: gen. rel. condition.
§ 44. 24. ἐν τοιούτῳ... ἵσμαι is parenthetical. — 25. αὐτοῖς (sc. ημῖν),
§ 45. 28. Χαρισσόφως: for the composition see G. 872; H. 575 c.
Page 90.] 1. τασσότων... ηκονον, I knew only so much of you as
(that) I heard, etc. — 2. ἢσεν ὥς (G. 1032; H. 906 a). — 3. βουλοῦμαι ἂν
(G. 1327 end; H. 903). — ὁτι παρίστατος (like quam plurimos), as many as
possible. See note on p. 2, 12.
§ 46. 6. αἰρέσθη, etc.: imperat. — οἱ δεόμενοι, you who need them. —
§ 47. 9. ὁ κήρυξ: the herald was to be ready to summon the soldiers.
— 10. ἐμα... εἶπον, i.e. as he said this (G. 1572; H. 976). — 12. Αἰαδα-
νεύς, of Dardanus in the Tread. See Introd. § 231.

CHAPTER II.

§ 1. 16. ήρημος: for the plupf. with ἐστι, see note on p. 81, 8. — ὑπόθεως, was glimmering: a common force of ἵνα in comos. is slightly
(G. 1219 end; H. 808 end). — 18. προφυλακᾶς (note the accent), pickets
or sentinels: see Introd. § 409. — καταστήσατας: for the case see
G. 928, 1; H. 941. — 19. συνήλθον: this assembly of soldiers is a demo-
ocratic body, to which the plans of the officers were submitted for ratifica-

§ 2. 22. ἄφοιτο (causal), since. — 23. πρὸς (as adverb), besides, enforced by ἀν (G. 1222, l; H. 785). — 24. οἱ ἁμφὶ Ἄρμανον, Ariadne and his men (G. 952, 2; H. 791 end).

§ 3. 25. Εἰ τῶν παρὸντων from these straits. See ἀν τὰ παρὸντα in 22. — 26. ἀνδρᾶς . . . τελέθεας (sc. ἡμᾶς), we must come out brave men: τελέθεας is a poetic word = γίγνεσθαι. — 27. ἄφοιτο . . . αὐχεμένη: obj. clause with subj. for fut. indic. — 28. Εἰ δὲ μὴ, otherwise: see note on p. 58, 7. — ἀλλὰ γε, yet at least (G. 1422). — ἀποθυμήσκωμεν and γενώμεθα (p. 91, 1) depend on ἀφοίτος (27), like αὐχεμένη.

Page 91. — 1. ὑποχείρω: see G. 884; H. 588. — 2. τοιαῦτα οἷα . . . ποιήσεως, such things as I pray the Gods may do to our enemies (opt. of wish): see p. 20.

§ 4. 4. ἐπὶ τούτω, upon this. — 7. ὡστὶς λέγων, i.e. (a man) who, while he said, etc. The speech of Tissaphernes is in ii. 3. 18-20. — 8. περὶ . . . ἄν παρέσκευα, would hold it of the utmost consequence: the direct discourse was γέτων Εἰ τὰ περὶ πλεῖστον ἄν παρέσκευε. — 9. ἐπὶ τούτου, upon all this (in confirmation of it). — αὐτὸς: repeated with tragic emphasis: notice also the asyndeton. — 11. Διὰ τὸν: Ζεὺς as the God of hospitality and the protector of its rights. See ii. 3, 28, and Introd. § 201. — 12. αὐτῶν τούτων by that very means, i.e. by being on intimate terms (ἀνεστρατεύω) with Clearidas: see p. 73, 4.

§ 5. 14. βασιλέα καθιστάναι: see ii. 1. 4. — ἵδοκαμεν καὶ ἐλάβομεν (G. 1041; H. 1005): if pronouns had been expressed here, they would have been αὐτῷ and παρ’ αὐτόν, not relatives (G. 1040). — 15. προδώσεων: cf. παρέσκευα in p. 92, 1, and note. — καὶ ὦτος, even he. — 18. ἡμᾶς κακῶς ποιεῖν (G. 1074; H. 712).

§ 6. 20. ἀποτίθεμεν, requite (G. 1507; H. 870): ἀπο- implies the rendering what is due. — 21. ἔτι, any longer. — 22. ὡς ἐν δυνώμεθα κράτιστα, as vigorously as we shall be able: by an ellipsis of ἐν δυνώμεθα we should have the common expression ἐν κράτιστα, etc., as vigorously as possible, etc.

§ 7. 24. ἐσταλμένος, arrayed: this was Xenophon's first appearance before the army as general. — 26. κόσμον, ornamen, refers to his dress. — 27. τῶν καλλιστῶν . . . τυχόνειν, 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 φίλιας λέναι, to enter into friendship with them, like διὰ δυσ τινες τινι, to go to law with one, and (in 9), διὰ παρὰς πολέμου αὐτοῖς λέναι, to go to war with them in every way (G. 1177;
Page 92.] H. 772 a). — 6. ὁρῶντας ... πεπόνθασιν, i.e. seeing what the generals have suffered; see note on p. 2, 8. — 8. ὅτι: its antecedent would be gen. after διὰ, punishment for what they have done: the antecedent is (as in the English what) implied in the relative. — 9. τὸ λαοῦ, 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 Zeus Σωτήρ, came just when they were talking of σωτηρία (11). — 16. οἶκων, omen: see Aristoph. Birds, 720, πταμνόν τ' ὤρνησα καλεῖτε, you call a sneeze a bird (i.e. an omen). Sneezing is still regarded as ominous in many countries. See Introd. § 291. — εἴδεσθαι, to vow, depends on δοκεῖ, it seems good. — 17. θυσεῖν σωτηρία, to make thank-offerings for safety (G. 1052; H. 716). This vow was performed at Trapezus: see iv. 8. 25. — 18. συνεπεξεργασθαι, at the same time (συν-) to make further (εξ-) vows. — 19. θυσεῖν: depends on συνεπεξεργασθαι. — 20. ἀνατινάτω: an appeal to the citizen soldiers. In the Athenian Assembly most questions were decided by a show of hands (χερσονία).


Page 93.] § 11. 3. Ἐπιτεῖ δὲ: see πρῶτον μὲν, p. 92, 24. A long parenthesis, ἀναμνήσασθαι ... ἀγαθοῖς, follows, after which the construction is resumed in ἐλθοῦσαν μὲν γὰρ in 6, without reference to ἔπειτα. — ἀναμνήσασθαι in 3 takes two accusatives (G. 1060; H. 724); for the accus. and gen. see G. 1106; H. 742 b. — 4. ἀγάθοις (G. 928, 1; H. 941). — 8. ὡς ἀφανισθοῦντων, to blot Athens out of existence (G. 1574; H. 978). — αὐτοῖς implies that the Athenians took upon themselves the responsibility of meeting the Persians, with no help from others. — 9. ἐπικήρυκα: i.e. at Marathon (490 b.c.).

§ 12. 9. εἰδάμενοι: nom. as if a personal verb meaning they resolved were to follow, in place of έδοξαν αὐτοῖς. — 10. ὑπόσως κατακαίνοντες: representing ὑπόσως ἄν κατακαίνουμεν of the direct form. — 11. χιμαῖρας: trace the origin of the English word chimaera. — 13. ἄποθεουσιν, 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 Ἀγροτέρα 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.
§ 13. ἐπειτα corresponds to ἔδοξον μὲν in 7. — 14. ἀναρίθμητον: Herodotus (vii. 185) makes the whole number of fighting men (μάχιμα) in the armament of Xerxes 2,641,610; and he estimates the number of camp-followers (vii. 189) as even greater than this. These numbers are, of course, immensely exaggerated; see Grote, chap. 38. — 15. καὶ τὸτε, 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. ἐστι ἡμῶν, 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 δὲ... αὐτοὺς, i.e. I have no idea of telling you that you disgrace them (your ancestors). — 23. ἄφ' οὖ, since. — 24. ἐκεῖνον: the Persians in Xerxes's army.

§ 16. 5. ἀμέτρον (sc. ὅ): indir. discourse. — 6. εἰς, against (ἐν), stronger than the more common ἐν. — 7. ὅτι οἱ θελοντες depends on the idea of knowing implied in πείρας ἔχεις. — καὶ ὅντες: part. of opposition (G. 1578; H. 979). — 8. δέχονται ὑμᾶς, to abide your attack. — ὅμως: we might have had ὑμᾶς as subj. of φοβεῖσθαι: see line 1.

§ 17. 9. μὴ δὲ... εἰ, nor suppose (G. 1546; H. 874) that you are the worse for this, that, etc. (G. 1423; H. 926). — 10. οἱ Κύρηαι: the barbarian troops of Cyprus. — 12. ἐκεῖνος refers to τῶν ἥττομένων: running to them for refuge implied (Xen. means) that the refugees were the greater cowards. — 14. ταττομένους (G. 1582; H. 982); not indir. disc. (G. 1583).

§ 18. 17. ἐνθυμήσθητε: plural, as if ὑμείς had preceded in place of ὑμῶν τις. — οἱ μάρτιοι ἄρρητοι: 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. ἱππίων: gen. of compar. after πολλ' ἄσφαλτώτην. — 25. βεβηκότες, en our feel. — 26. πεισόμεθα, shall bid. — 27. ἡμᾶς: προέχειν usually takes the genitive; here the accusative.

§ 20. 1. εἰ belongs to both clauses, ὑπ' μὲν... θαρρεῖτε, and ὅτι δὲ... ἄχρεος... μάχας (G. 1049; H. 712). — 2. ὡμῖν ἡγήσετα, will be our guide: in this sense ἡγομαι takes the dative of advantage. — 5. φανερῶς with partic. (G. 1589; H. 981). — 8. οὐς... ἄνδρας for ἄνδρας οὐς. — 9. οὐς... ἀνθρώποι... κελεύουμεν, i.e. any men whom we may capture (on the way) and order to act as guides. — 6. ἣν... ἀμαρτάνοι, if they commit any offence
Page 236. ANABASIS III. 2. 20-24.

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. With nouns of different genders the article is usually repeated.

§ 21. 8. πώτερον κρείττον (sc. ἐστι) is part of the indirect question depending on σκέφασθε in 3. — 10. μηδὲ... ἔχοντας, when we no longer have even this (i.e. ἄργυρον), i.e. being now without pay. — 11. αὐτοῖς (sc. ἡμᾶς), ourselves. — 12. ἐπόσῳ... βουλήται, i.e. using whatever measures we please. See Introd. § 26.

§ 22. 12. εἰ δὲ introduces three verbs. — 13. κρείττονα, for our advantage. — ἀπορον, perplexing (a perplexing thing). — 14. μεγάλος... διαθάνεις, suppose yourselves to have been greatly deceived by having crossed them, as when they crossed the Tigris (ii. 4. 24). — 15. σκέφασθε εἰ, we should say, whether they have not, etc. — μωροτάτον (sc. ὁ), 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 to the source of each river in order to cross it. — 17. πηγὰν (G. 1149; H. 757). — προούσι (sc. τα), i.e. if we proceed. — 18. οὐδὲ, without even.

§ 23. 19. διησοντιν (from διήμη), let us pass (G. 1405; H. 899). — 20. οὖσι δὲ (ὅς = οὖτος), not even then (so): see G. 138, 3; H. 284. — ἀθυμητόν (sc. ἐστίν) = δὲ άθυμητόν. — 21. Μυσοὺς, 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 εἰδομὲν, we even saw for ourselves, i.e. when we marched through their country (see i. 2. 19). — 20. ταύτων: meaning the Persians. — καὶ ποιοῦνται, 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 εἰδομὲν (see p. 92, 6).

Page 96.] § 24. 1. καὶ ἡμᾶς: emphatic. — ἄν ἔφην, I should say (i.e. if I were not afraid): see ἄλλα δεδοκα in 9. — 2. ἄρματον: after φανεροῖς (G. 1589; H. 981), i.e. we ought not yet to let it be seen that we have set out for home. — κατασκευάζονται depends on χρῆμα. — 3. ἄς... ὀλιγοποντάς, as if we intended to settle hereabouts, i.e. declaring by our acts that this is our purpose. — 4. Μυσοί... ἄν δοῖο; i.e. if they would take them. — 5. ἄν before ἰμήρους belongs to δοῖο understood (G. 1313; 863). — τοῦ... ἐκπέμψας: gen. depending on ἰμήρους (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... ἔποιη, he would be thrice-glad to do this. — οὖσ' ὅτι is parenthetical, as usual. — 8. μένειν κατασκευασμένος, preparing (not prepared) to remain.

§ 25. 9. ἀλλὰ γὰρ, but (I do not say this, cf. ἓφην ὅν in 1) for, etc.: see p. 86, 1. — 10. ἄργοι (G. 927; H. 940). — ζήν: for the form see G. 496; H. 412. — 11. καλαίς καὶ μεγάλαις, fair and tall, the Greek notion of female beauty. "Small people," says Aristotle (Eth. iv. 3.), "may be pretty and well proportioned, but not beautiful." — 12. μὴ before ὠσπερ is merely a repetition of μὴ after ἑδοκε. - ἀλωσφάγοι, lotus-eaters; after tasting of the sweet tropical lotus flower, the companions of Ulysses lost all care for home. See Odyssey, ix. 94, 95: —

τῶν ὃν ὅς τις λυτῶν φάγοι μεληθέοι καρπὸν,
ποική ἄπαγγελαι πάλιν ἑπελεν οὐδε νέεσθαι.

§ 26. 16. ἐξόν, since it is in their power (G. 1500; H. 978), gives the cause of ἐκόντων τέκνων. — τοῖς... πολιτεύοντας, those who now live poor at home: object of ὄρν. — 17. καμακαιμένους πλουσίους ὀράν, i.e. to bring them here and see them rich. καμακαιμένους might have followed the case of ἀνδρός (G. 928, 1; H. 941). — 18. τῶν κρατοῦντων (G. 1094, 1; H. 732 a): possessive.

§ 27. 20. ὅποις ἂν belongs to both πορευόμεθα and μαχομέθα, which are potential optatives in an indirect question (G. 1327; H. 872). — 24. ἵππον follows στρατηγῷ, that our campaign may not be directed by the cattle (G. 1100; H. 741). — 25. συμφέρῃ: sc. πορεύεσθαι. — συγκατακαίψαι: sc. δοκιμ. Page 97.] 1. ὄχλον παρέχουσιν ἄγιον (G. 1530; H. 952), give trouble to carry, i.e. are troublesome to carry. — 2. εἰς τὸ μάχεσθαι (G. 1548; H. 953): — οὖδὲν... οὔτε... οὔτ' (G. 1619; H. 1030).

§ 28. 4. ἀπαλλάξαμεν, let us abandon. See iii. 3. 1, and Introd. § 391. — 7. κρατοῦμένων πάντα, all that belongs to conquered men (G. 1300, 2; H. 966): he avoids saying ἂν μὲν κρατῶμεθα. — ἀλλήλωρα, forfeit (another's).

9. νομίζειν: with two accus.

§ 29. 9. λουτᾶν (λεῖτω), it remains (sc. ὅτι). — 11. οὗ πρόσθεν... πρίν, not... until (G. 1471, 2; H. 924): the preceding πρόσθεν emphasizes πρίν. — 13. ὄντων... παθομένων, while we had our officers and obeyed them. — 16. ἀπολέσθαι ἂν, that we should be ruined (ἀπόλυτον ἂν).

§ 30. 17. τοῖς νῦν... τῶν πρόσθεν (G. 952, 2; H. 666 a). Notice the emphatic position of τοῖς νῦν. — 19. παθομένων μᾶλλον, more obedient: a comparative corresponding to ὀστάκτοτέρους.

§ 31. 20. ψηφίσασθαι (sc. δεῖ), we must vote. — τῶν ἄλε ἐντυγχάνοντα (subj. of καλάζειν), whoever of you may be at hand at the time. — 22. ἔσευ-
Page 97.] σμένηι έσονται (G. 706; H. 407 a), will find themselves deceived (will have been deceived). — 23. τούς ... είναι, men who will suffer no man to be a coward. — 24. κακῶς (G. 928, 1; H. 941).

§ 32. 24. περάνειν ὥρα (G. 1521; H. 952), time for action. — 28. βέλτιον ἡ ταυτή, better than doing as I propose. — καλό ἰδιώτης; see Introd. § 27.2.

Page 98.] § 34. 6. ἄν προσδοκεῖ μοι (sc. τοιείν), i.e. what I have further (προσ-) to propose.

§ 35. 11. τοις παράσοντας, those who pass by (without attacking them), opposed to τοῖς διάσκοντας. — 12. εἰ καὶ αὐτόν, if they themselves likewise (καλ), resumes the construction begun by εἰ οἱ πολέμοι (10), and broken by the parenthesis. For εἰ καλ we should expect εὑρος, referring to οὐσίος (10). — 13. ἡμῖν (G. 1179; H. 775).

§ 36. 14. πλαισίον, a hollow square or rectangle with a front (τὰ πρόσθεν), two sides or flanks (πλευραῖ), and a rear (τὰ δυσθεν); within this the baggage and the camp-followers (δύσλα) were to be placed. — τῶν ὀπλῶν, i.e. of the ὀπλίται, or heavy infantry. — 16. εἰ ... πλαισίον, if then it should be settled at once who is to lead the square: ἀποδείκνυμι, show forth or manifest, hence appoint. — 19. ὑπότε ἐλθούν (G. 1436; H. 917). — 20. χρησμεὶ 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 δὲ, otherwise, sometimes used like εἰ δὲ μή (G. 1417; H. 900 b), which is the common reading here, corrected by Hug from Cod. C. See Greek Moods and Tenses, § 478. — ἡγοῖτο 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. Δακεδαμόνιος: as the Lacedaemonians were now (after the Peloponnesian War) the first power in Greece. — 26. τὰ νῦν εἶναι, for the present (G. 1535; H. 956 a). Xenophon and Chrisophus are now the most important leaders. See Introd. § 231.

§ 38. 27. ὃ τι ἄν ἄλ θόκη, whatever may seem in each case (ἄλ): cond. relative clause, not indirect question. — 28. εἰ ... ὧρα, if any one (now) sees, present condition like ὧρα δοκεῖ, p. 99, 1: cf. p. 99, 3 and 8.

Page 99.] 1. ἵππος ταύτα, they voted this: see note on p. 16, 11.

§ 39. 3. τὰ διδομένα, what has been voted. — ὅστις ... ἐπιθυμεῖ: like ἐλ τις ἐπιθυμεῖ (8). — 4. μεμνημένοι εἶναι, let him be mindful to be: μεμνημένω ὄν would mean let him be mindful that he is (G. 1592, 2; H. 986). — 6. τῶν νικῶντων: possessive. — 8. καλ ἐλ τις δὲ: see note on p. 1, 7. — 10. σφέζιν, λαμβάνειν: cf. the two infinitives with τό in 7 (G. 1541).
CHAPTER III.

Page 99.] § 1. κατέκαυσεν, proceeded to burn.—13. οὕτω: governed by δέκατο and limited by περιττῶν (cf. iii. 2. 28), whatever of the sparse articles: its antecedent is the object of μετεδίδοσαν.—17. εἰς ἑπτάκοσιν, within hearing (ἀκοῦσα). § 2. 20. διάγων (sc. χρήσιν), lorrying.—22. καλ... ἔχοιν, i.e. bringing with me (having also).—23. ώς φίλον τε καὶ εὐνόου (sc. διατα) καλ βουλομένον, as (assuming me to be) a friend, etc. (G. 1574; II. 978), with πρὸς με. § 3. 24. βουλευόμενος ἐδοξέω, i.e. they voted in council.—26. εἰ μὲν τις ἔχε, if we are allowed, i.e. if there is no one to prevent us, a present supposition (cf. 1).—27. ώς ἄν δυνάμεθα ἀπινεσθατα: full form of the more common ώς ἀπινεσθατα, i.e. doing us little harm as may be possible. 28. ἢν δὲ τις... ἀποκαλύπτῃ, but if any one (for instance, Tissaphernes) shall try to hinder us (intere cond.): cf. εἰ μὲν τις in 26. See p. 20, 8.

Page 100.] 1. διαπολεμεῖν, to fight it out (δια-).

§ 4. 3. βασιλέως ἀκοντος (sc. ἄντοι).—4. ὑποπεπτος (observe the force of ῥᾷδ in composit.), sent in an underhand way: see note on ἑπέφαυε, p. 90, 16. —5. τίττησα εὔνεα, to secure good faith, i.e. on the part of Mithridates.

§ 5. 7. τὸν πόλεμον ἀκήρυκτον εἴναι, 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 impervious, inexcusable. —ἐστὶ... ἐν, so long as they should be in the enemy's country, the direct form of the resolution (δοξα) being ἐστὶ ἀν ὅμως (G. 1434; II. 916).—8. διήθεσαν, they (the Persians) kept trying to corrupt: cf. διήθεσαν in 9.—10. ψυχεῖτο ἀπιῶν, he was off (G. 1587: see Introductory Note, § 23).

§ 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 ἄρρενθαις (12) that the march did not begin until the afternoon. —14. ἐν μέσῳ: sc. τῷ πλαὶσῳ. See Introductory Note, § 37.

§ 7. 21. ἔτιπροσκόπου belongs to both οἱ μὲν and οἱ δὲ.—22. ἐπανεχων κάκως: as passive of ἐπελευν κάκως (G. 1074; H. 820). —23. Κρῆτες: 200 Cretan bowmen are mentioned in i. 2. 9. —24. κατεκίκλωσσον: this does not mean that the Cretans shot from within the square over the heads of the hoplites; but it adds to βραχύτερα ἐτέχοιν a second reason for ἐπελευν ο殚ον 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 ἀκοντισται were outside of the square. See Introductory Note, § 37 end.
Page 100.] § 8. 26. διωκτέον εἶναι: the direct form is ἦμων (or ἦμαν) διωκτέον ἔστιν. — 27. The subj. of διωκοῦν is the omitted antec. of εἰ (28), on which depend the partitives ὁπλιτῶν and πελταστῶν. — 28. ὅπως ἀποφυλακοῦσιν: see Introd. § 374.


§ 10. 6. καλοὶ ἡγούνται ἄμα, even while they were in flight (G. 1572; H. 976 a). — εἰς τοῦτονθεν (το διώκειν), behind them, in the proverbial "Parthian" style. — 7. διάξεων (G. 1431, 2; H. 914 B). — 8. ἑπαναχωρεῖν μαχομένους: because the Persian cavalry turned upon them when they began to retire. — 9. οὖν, they were obliged.

§ 11. 9. τὸς ἡμέρας ὄλης, during the whole day, time "within which" (G. 1136; H. 709): so δεκας (10), at some time in the evening. — 10. εἰς τὸς κόμας: see iii. 2. 34. — 13. καλι ἀυτός, even in person. — 14. οὖν μᾶλλον: he could no more harm them (than if he had not pursued them).

§ 12. 16. ἤγιόντο . . . μαρτυροῦσα: he said ὅθεν ἤγιόσθη (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. ἀληθῶς λέγετε, i.e. you are right as to what they took place.


§ 15. 26. ὅσον (sc. τοσότιν), through such a distance as (G. 1082; H. 720), i.e. so far that. — 27. οἱ ἐκ χειρὸς βάλλοντες, i.e. hurlers of the javelin.

Page 102.] 3. ἐκ τῶν ρύματος, i.e. if he had a bow-shot the start of him: cf. ἐκ πολλοῦ, p. 101, 3.

§ 16. 3. ἡμέρας with μελλομεν, instead of ἦμας with δει (5). — ei μελλομεν, if we should propose, would naturally have an opt. with of in the apodosis: here δει has a future sense. See Moods and Tenses, § 500. — 5. τὴν ταχίστην (G. 1060; H. 719 a). — 8. διπλάσιον φέρουσι, flies (is carried) twice as far. — 9. σφενδονόν (G. 1154; H. 755 a): see Dict.

§ 17. 9. χειροπληθεστί: pred. adj., the idea being because the stones they use in slinging are of hand-size (i.e. so large). — 11. μολυβδίσιον, leaden slings: see Introd. § 314.

§ 18. 12. αὐτῶν: depends on the indir. question τίνες . . . σφενδόνας; see note on αὐτῶν, p. 58, 5. But αὐτῶν here may depend on τίνες. (See Rehdantz's note on iii. 1. 19.) — πέπανται (see fut. πάνω), have; cf. κλείσσοιται. — 13. τούτῳ, to such a one, as if τίνες (12) had been τίς. — αὐτῶν: i.e. for the slings. — ἀργύριον, money: this may have come from private supplies of the officers. — 16. τῷ . . . ἔθελοντι, to any one who is
willing to act as slinger where he may be stationed (ἐν τῷ τηραμένῳ). — 10. ἄλλαν τινὰ ἀτέλειμαν, some exemption besides (perhaps from severer camp-duty).

§ 19. 18. τοὺς μιν τινας, i.e. a few. — 19. τῶν Κλεάρχου: partitive; see Introd. § 30. — καταλελειμένους, i.e. not carried away by the cavalry who deserted (see ii. 2. 7). — 20. ἀλχυ-αλώτους: composition? — 21. σκυευοφόρα, i.e. mules, in place of (ἀντὶ) the horses. — 22. εἰς ἵππεας, for (the proposed) cavalry. — 23. τοὺς φεύγοντας: such as are mentioned in §§ 9 and 10.

§ 20. 24. σφενδονήται: these were the first slingers in the Greek army: see Introd. § 30 and § 37. — 25. ἐγένοντο, were organized. — ἀποκαλμάθηται, were accepted (tested): this implies that the horsemen were approved after some test, ἀποκαλμασία being the scrutiny which all officers of state at Athens must pass before taking office. There was also a ἀποκαλμασία εἰς ἄνθρακα, to test the qualifications of citizenship; and the Senate had charge of a ἀποκαλμασία 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 ῥαχή being commonly worn. See ἵππος in Dict. and Introd. § 31. Cf. p. 111, 15. — 27. ἵππαρχος: see Introd. § 30.

CHAPTER IV.

Page 103.] § 1. τῇ ἄλλῃ, the next day, for τῇ ἐστεραίᾳ. — 2. χαράδρα: the bed of a mountain stream, generally dry; such gorges are now often used as roads in Greece. — 3. ἔποθεντο (G. 741; II. 446 b).

§ 2. 4. διαβηθηκόσι, after they had crossed: temporal partic.; cf. διαβαίνοντων in 4. — 7. ὅποσχέμενος . . . παραδουσέων: his promise was ἀν λάβω, παρεδώκω: we might have had εἰ λάβω. — 9. καταφρονήσας, having come to despise (G. 1260; H. 841 a).

§ 3. 12. ὅσον, about: lit. (as much) as. — 13. παρήγγελτο, orders had been given. — 14. οὐς: subject of δικαίως. — 15. θαρροῦσι . . . δυνάμεως, to pursue boldly, as a sufficient force was to follow (G. 1574; I. 978).

See Introd. § 37 end.

§ 4. 16. κατελήψε: sc. αὐτῶς. — 18. ἐτήμηνε: sc. ὁ σαλπυγγῆς (G. 897, 4; H. 602 c). See Introd. § 43. — 19. οὐς εἴρητο, those who had received orders, as subject of ἔθεν: see παρήγγελτο and ἐφήτο in § 3. — εἰς δέ (G. 983 a; H. 654 e), and they, i.e. the enemy.

§ 5. 21. τοῖς βαμβάρους, i.e. on the part of the barbarians (G. 1170). — 24. αὐτο-κέλευστοι, i.e. without orders; cf. αὐτῷ-μαρασ, p. 9, 2, and αὐτῳ-μαλα, p. 29, 21. ὅτι φοβερότατον ὅρᾶν (G. 1528; II. 952), as frightful as possible to behold (sc. τὸ δραμα). See Introd. § 28.2.
Page 104.] § 7. 4. Λαρίσσα: 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 υψός, in height (G. 1058; H. 718b): so τὸ εὐρος and τὸ υψος in 14 and 15.

§ 8. 9. βασιλεὺς, i.e. Cyrus the Great: see note on § 10. — 12. ῥεξέλη: the "cloud hiding the sun" was an eclipse. — ἐξελληνοῦν: 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. — Μῆδοι ... ὑσκοῦν: 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 540 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 mediaeval 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. κοχυλιάτω (nom. ἀτης): a fossiliferous stone is still used for building in this place,
Page 104.] § 11. 21. ἕπι: repeated in ἐπικόδημον. — 22. πληθυνόν: 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. Μήδας, Medei, a name (perhaps simply the Median) given to one of the wives of Astyages, the last king of Media. — 26. ἀπαλλαγμα, lost: the imperf. refers to the duration of the conquest of Media (G. 1259). — 26. ὑπὸ Περσῶν: ὑπὸ with the gen. marks the Persians as the agents by whom the Medes were deprived of (ἀπαλλαγμα) their power (G. 1231; H. 818 a).

§ 12. 27. χρόνος, i.e. by length of siege. — ἔλευ: compare the time with that of καταρφυγείν in 25.

Page 105.] § 13. 4. εἰς refers to the coming of T. upon the course of their day's march. — 5. οὐς τε... ἔχων, not only the cavalry which he himself brought with him (cf. ἔχων ἄξιον in 7); another ἔχων is understood (or perhaps omitted to avoid repetition), governing the antec. of οὐς. — 8. τοῦ... ἔχοντος, who had (in marriage), explaining ὀρθοτα.

§ 14. 11. τὰς μὲν... τὰς δὲ: Tissaphernes threatened the Greek square on both sides and in the rear, at long range. — 12. ἐμβάλειν, to make a direct attack. — 13. παρῇγγειλεν, i.e. passed the order along.

§ 15. 14. διαπαχθέντες: 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... βαδίου ἂν, i.e. he could not well miss if he tried, on account of the dense throng of the enemy.

§ 16. 20. ἱσίνωντο: in active sense, hurled. — 21. μακρότερον... ἐπέβασαν, i.e. the Rhodians carried farther with their slings than the Persians, and the Cretans with their bows. The words of Κρήτης ἐπέβασαν are merely a conjecture of Cohet for τῶν τοξότων or τῶν πλείστων τοξότων of the Mss., the text being corrupt or defective.

§ 17. 21. ὑπὸν ἄλησκοντο: depending on the frequentative χρήσαμα ἂν. — Κρήτη: depends on χρήσιμα. — 25. διαστέλον χρόμενον, they used constantly (G. 1587; H. 351). — 26. ἄνω ἓντες, shooting upwards, so as to recover the arrows. — μακράν: sc. ἄνω. — 28. ὕπτε χρησθαι, to be used (lit. so as to use them).


§ 19. 8. ἐγνώσαν, found out. — πλείστων: see i. 2. 36 and 37. For the changes in the hollow square, see Introd. § 38. — 9. ἄν συγκύπτη τὰ
Page 106.] κέρατα, if the wings are ever drawn in (cf. διασχύ in 14, and ὀπίσθεν συγκάπτω in 24. — 10. ὁδὸν στενωτέρας οίκης, because the road is narrower than usual. — 11. ἐκθάβοσθαν τοὺς ἐπιλατάς, that the heavy-armed should be squeezed out of their ranks (sc. τῆς τάξεως), subject of ἀνάγκη ἄτιν. — 13. πεσομένων, crowded together.

§ 20. 16. τὸ μέσον, the space between. — 20. ἐπίπεδον (ἐπι-τέθημι) τοῖς πολεμίοις, easy for the enemy to attack.

§ 21. 22. ἀνά ικατὸν ἀνδρας, of a hundred men each. — 28. ἄλλους, besides: see G. 966, 2; H. 705. For an account of these arrangements, see Introd. § 382. — 26. παρῆγον... κεράτων, led (their companies) out of the way of (i.e. behind) the wings, to give the others more room.

§ 22. 27. ὑπότε διάσχοιειν: i.e. when the width of the road allowed the square to be re-formed. — 28. τὸ μέσον ἦν ἐξετιμπλασίαν, they would fill the open space: for the iterative indic. with δυν., see G. 1290; H. 835 a.

Page 107.] 1. τὸ διέχων: the same as τὸ μέσον. — κατὰ λόχους, κατὰ πεντηκοστῶς, etc. See Introd. § 382.

§ 23. 6. ἐν τῷ μέρει, each in turn. — 6. τῆς φάλαγγος: depends on των.

§ 24. 8. βασιλείων τι: some royal building or estate on the distant slope. — 10. διά, over. — γιγνομένην, passing (said of the road).

§ 25. 16. εἰς τὰ πρανεῖς, 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. γυμνόθησαν: see note on p. 5, 7. — κατέκλεισαν... ἄπλων: this shows that the light-armed skirmishers were outside the square at first. See διασχέθητε, p. 105, 14, and the note on p. 100, 25. See Introd. § 374. — 21. ἐν τῷ δρόμῳ: i.e. with the great mass of camp-followers, etc., who were within the hollow square (ἀπὸ τῶν δρόμων). — ὑπερ.: causal.

§ 28. 25. ὑπότε ἄπλους: i.e. each time when they returned to the main army. — 27. ἔδειξαν αὐτοῖς, they decided. — 28. πρὶν... ἀνήγαγον, until they had brought up (G. 1470).

Page 108.] 1. πρὸς τὸ δρόσος: i.e. the higher hill (see § 24), from which the smaller hills descended (καθήκων).

§ 29. 2. ἐγένοντο ὑπὲρ, got above: the enemy were marching along the slope of the higher hill (δρόσος), attacking the Greeks below them as they descended from each of the lower spurs (γῆς ὕψος); and the peltasts are now sent to a part of the δρόσος 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. — πολέμου in 2 and πολέμοι in 3 refer to the Persians; πολέμοι in 5 refers to the Greeks.
Page 108.] § 30. οἱ μὲν: the main body of the Greeks, who were crossing the hillocks; οἱ δὲ: the pelasts on the height above the Persians.

§ 31. 10. ἡμέρας τρεῖς: for the halts on the retreat to Trapezus, see Introd. § 424. — 11. καὶ ἄμα ... εἶχον: we should expect εἴχατε (causal), corresponding to ἔνεκα. — συμβεβλημένας, collected: cf. συνενεργεῖν in 18. — 13. τῷ σατραπεύοντι, by the acting satrap, or royal governor: dat. of agent with perf. pass. (G. 1186; H. 760).

§ 32. 18. ἀπόρακοι, non-combatants, of three classes.

§ 33. 22. πολὺ διέφερον; they found it very different, i.e. much easier: the more common imper. constr. (which many Ms. and editions have here) would be πολὺ διέφερεν ... ὄρμωτας ... πορευομένου. — 28. εἰ χῶρας, from a position; opposed to πορευομένου, on the march.

§ 35. 28. πονηρόν, a troublesome (wretched) thing.

Page 109.] 2. αὐτοῖς: G. 1170; H. 767. — πετοδισμένοι, hobbled (praepediti), their feet being tied together by a short cord. — 3. τοῦ μὴ φεύγειν ἠνέκα (G. 1546; H. 959). — 4. δεί ... ἄνθρωπος: the dative for the accusative is very rare with the infin. after δεί, and it is better here (with Rehdanz) to supply τῷ (i.e. a servant) as subj. of ἐπισάζει and χαλυβάζει, and αὐτὸν (i.e. the horseman himself) as subj. of ἀναβαίνει. Notice the ἀνάβαλλω after χαλυβάζει. The idea is: a Persian horseman must wait to have his horse bridled, and to put on his own armor, before he can mount. — ἐπισάζει, to put on the cloth (ἐφίπτειν): the Greeks had no saddles, and rode either bareback (ἐν ψιλῷ) or on a cloth. See Morgan’s note (No. 42) on Xenophon’s Art of Horsemanship, 7, 5. — 7. θερόβου δότος: temporal, connected by καὶ to νῦντορ.

§ 36. 9. διαγγέλλομένοις, passing the word of command: see p. 106, 18. — ἐκήρυξε: sc. ὁ κήρυκς (G. 807; 4; H. 602 c): see p. 8, 27. — 10. ἄκουστοι, i.e. within hearing of the enemy. — 13. λύω is used in a rare (chiefly poetic) sense: ἀνειδεῖν, to profit, to be expedient: as in English, they thought it did not pay. — αὐτοῖς and πυκτός belong to both of the following infinitives.


Page 110.] § 40. 6. óti oük éôkei: the direct form would be oük éôkei mou, I did not think it good. —ërpi, exposed. —8. πος τις ἀπελέ, how we (lit. one) shall drive, etc., indirect question.

§ 41. 11. ὑπέρ ... στρατεύματος, close above their own (the Greek) army, ἀστρὰν being intensive. —16. ἐγὼ δὲ ἐθέλω, and I volunteer: ἐγὼ δὲ is more emphatic, as σὺ μὲν is omitted with μὲνe. So ἐγὼ δὲ in 17.

§ 42. 20. κελεύει δὲ ὦ: ὦ as indirect reflexive (G. 987; H. 685) refers to Xenophon and depends on εὐπρεπεῖα. —21. ἀπὸ τοῦ στράτου, from the front of the square (cf. ὀφασ in 22): see Introd. § 374. —μακρὸν, a long way.

§ 43. 23. τοὺς ἀπὸ τοῦ στράτου: sec note on p. 2, 6. —ἐλαβε 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. § 373 and Figure 8. —25. αὐτῷ: Xenophon; cf. note on αι in 20, and notice the difference of the two pronouns, —τοὺς τριακοσίων: probably three of the six companies of § 21; these had been moved to the front when the attacks came from a new quarter. —οἱ τῶν ἐπιλέκτων (partitive): by attraction; the simple form would be τοὺς τριακοσίων τῶν ἐπιλέκτων οὐς ἔχε.

Page 111.] § 44. 1. καὶ αὐτῶι: see note on p. 109, 16. —ἀρμῆσαι ἀμμαλλάσσαι, they set out to race or on a race.

§ 45. 3. διακελευόμενοι: agreeing with the plural implied in στρατεύματος. —4. τῶν ἀμφὶ Τισσαφέρνην, Τiissaphernes and his men. Notice the chiastic in διακελευόμενος τοῖς έκατὸν in 3 and τοῖς ἐκατὼν διακελευό-

§ 46. 7. ἀμμαλλάσσαι: see note on 1. —8. τὴν λοιπήν: sc. ἔδων.

§ 49. 11. καὶ δὲ (G. 1028, 2; H. 655 α). —14. ἐξών ἐπορεύοντο, marched on with it (the shield). —16. θάρακα ἵππου: the horseman carried no shield (Introd. § 315), and wore a heavy metal cuirass: see note on p. 102, 26. —16. ὑπάγειν, to advance slowly. —17. παραίνει, i.e. to pass along, leaving Xenophon to follow slowly with his burden.

§ 49. 20. ἀναβάσα, mounting his horse (again). —βάσιμα ... ἄβαρα (sc. τὰ χωφά), passable ... impassable (i.e. for a horseman): Krüger makes the construction impersonal, like ἄδυναρα ἔστω, it is impossible, for ἄδυ-

CHAPTER V.

§ 1. 26. ἀποπταπόμενοι ... ἐξοντο, they turned off by another road and were gone (G. 1587; H. 827). —27. ἄλλην ὅδον (G. 1080; H. 719 α): adverbial.
Page 112.] 2. ἄγαθῶν, supplies.
§ 2. 7. νεμάλα βοσκῆμάτων, pasturing herds (lit. pastures of herds). — διαμβαζόμενοι, i.e. in course of transportation.
§ 3. 11. μὴ οὖσα ἔχουσεν depends on the idea of apprehension in ἔννοια — ἐπιτήθεια: obj. of λαμβάνομεν. — ἔλ πάνταν: sc. οἱ πολέμοι (G. 1508; H. 937). — 12. ὁ πόθεν λαμβάνομεν: indir. question after οὖσα ἔχουσεν (G. 1490; H. 932, 2 end) representing πόθεν λαμβάνομεν; ἔχω is used like habeo in non habeo quid dicam, non habeam quid dicam.

§ 4. 13. ἀπεθανόν ἕκ τῆς βοσκείας, had returned from giving help (evidently to the plunderers of § 2). — 14. κατέβη: i.e. from the height (p. 111, 25).

§ 5. 15. Ὀρᾶτε... εἶναι; don't you see that they admit the country is now ours? — 17. ἀ γὰρ... 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 κάπε... χάραν (sc. ἱμᾶς) is in apposition with the antecedent of ἂν. See p. 42, 12, and note: in both cases a more definite expression (here κάπε) is substituted by anacoloutha for a more general one like ποίον.

§ 6. 23. Οἴκουν ἐμοίγε δοκεῖ, I don't think so, now. The reply is mere jest, like the preceding remark of Xenophon.

§ 7. 25. σκηνᾶς, encampment (in the village). — 27. ἐνείην μὲν... ἐνείην δὲ, on the one hand... on the other.

Page 113.] 2. ὅς μηθε... βάθους (sc. τοῖς), 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 τέτρακοσικίλιους, four thousand at a time. — ὡν δίομαι, what I require. — τάλαντον: see Dict. Rhodes at this time used the Attic talent.

§ 9. 7. Αἰσχρόν: bags of inflated hides are still used in crossing these rivers. — 9. ἄποδαιρεντα: from ἄποδαιρος. — φυσηθέντα refers to δέρματα, hides, implied in ἄποδαιρεντα, i.e. flagged and (the hides) blown up. It appears that at least 2000 animals were in the train. See Introd. § 39.

§ 10. 11. Διαμένων, girtins. — 12. ὀρίσασα, mooring. — 13. ἀφίσα, by letting them down (1563, 3; H. 960 a): this and ὀρίσα are subordinate to ὀρίσασα. — 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. ἦσθι τοῦ μὴ καταδύναι, will keep from sinking (G. 1519; 1615; H. 963): we might have τοῦ καταδύναι, μὴ καταδύναι, or (less frequently)
Page 113.] simply καταδίδωσι. An equivalent (though different) construction follows, ὅπερ μὴ διωθάνειν σχίσας, will keep you from slipping, lit. will keep you so that you may not slip (G. 1450; H. 355).


§ 13. 22. ἐπανεκφέροντες εἰς τοῦμπολίν, etc., i.e. they made a day's march backward to some villages which had not been burnt by the enemy (see § 3). — 24. ἐνθεὶ = ἐξ ἦς (sc. τὴν κώμην), the village from which (see § 1). — 25. ὁμοίοι ήσαν θαυμάζειν, were like to wonder, i.e. seemed amazed, like ἐφασαν θαυμάζειν: the text, however, is very doubtful. — 26. τρέψονται ... ἔχοντες (G. 1487; H. 932, 2): we might have had two indicatives or two optatives.

Page 114.] § 14. 3. ἠλεγχον ... χώραν, they enquired (of the captives) about the whole surrounding country: See Introd. § 391.

§ 15. 5. τῆς ἐπὶ Βαβυλώνα (poss. gen.): i.e. it lay on the road towards Babylon. — 6. ἐκοιμεί (G. 1497, 2; H. 932, 2). — θερίζειν: 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 θερίζειν καὶ ἐπλοῦσαν. — 8. διαβάνατι ... πρὸς ἐσπέραν, to the west after crossing the river (sc. ποταμόν): this is used like the other adjective phrases with ἔπαν. — 10. ὅτι is repeated for emphasis in the last clause. — Καρδούχων: the people called Kurds, Armenian Kurdavsh; the region is Kurdistan.

§ 16. 12. ἀκούειν, listen to or obey. — ἐμβαλεῖν τοὺς εἰς αὐτούς, once invaded them. — 15. ὁποῖος ... σπείραντο, καὶ ἐπιμυγνύαται (depending on ἐφασαν): in the direct form, ὁποῖος ... σπείραντας, καὶ ἐπιμυγνύσας, whenever they (the Kurds) make a treaty, etc., some of them also mingle, etc. — 16. σφάννων, ἐκείνων: sc. τινῶς (G. 1091; H. 734).

§ 17. 18. ἐκασταχόσε ἐπέδωσα, that they knew the way in each direction. — 21. τοῦτους: governed by διελθόντας. — 22. ἐφασαν ἔξειν, they (the captives) said that they (the Greeks) would come. — 24. εὐποροῦν ... πορεύεσθαι: in the direct form, εὐποροῦν ἐστιν δίπτα ἐν τίς ἑδύν πορεύεσθαι, it is easy to go whithersoever you wish, the apodosis being general in sense.

§ 18. 25. ὅποιοι τοῦτοι, thereupon. — 26. ἄρα: part. gen. after ἣδη, at whatever time. — τὴν ὑπερβολήν, the pass: acc. by anticipation; regularly it would be, they feared that the mountain-pass might be seized beforehand.

Page 115.] 2. ἣνικ' ἐν τις παραγγέλλῃ, i.e. when the order should be given; cf. εἰ τις ... λυγοίν in p. 61, 14: this subjunctive might have been changed to the optative (omitting ἔν), as ἐπείδη διεγράφεσαν (in 1) is changed from ἐπείδ' διεγράφησης.
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 ἐπολεμησαν (G. 1054; H. 716 b): to what extent war was made upon the Greeks.

§ 2. 11. ἐνθα (sc. ἐκεῖ), (to the place) where. — 12. πάροδος, way along the river. — 13. πορευόμενον εἶναι (dir. πορευόμενον ἐστίν: impers.). Much of this section repeats what has been stated in iii. 5.

§ 3. 16. τῶν ἀλληλομένων, the captives taken along the way. — εἰ διέλθοις, has for its apodosis the sentence ἐν τῇ Ἀρμενίᾳ... περίοις, including two subordinate protases; it represents εἰν διέλθοις of the direct discourse, and the four following verbs might also have been changed to the opt. (see G. 1408). — 19. περιεῖται, will pass round (G. 1257; H. 828 a).

— 20. άλητε ο: the subject is τὰς ηγασίας εἶναι. — ἐστιν 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 φυλακήν: the last watch began at early dawn. See Introd. § 40 § 2. — 2. ἄτον... διέλθειν, enough for crossing the plain in the dark; ἄτον (sc. τοσοῦν) takes the infinitive from the idea of sufficiency which it implies. — 3. παραγγέλλως, i.e. the word of command passed round (cf. p. 115, 2). — 4. τὸ ὅρος: cf. iii. 5. 7 and 17.

§ 6. 6. τὸ ἀμφ' αὐτὸν, his own special command; cf. τὸ ὑπερηφάν, p. 163, 8. So τὸ ἱππόδομον, the cavalry, and τὸ Ἑλληνικόν for τὸ Ἑλληνικόν, the Greeks (p. 117, 1). — γυμνῆτας: for the use of light-armed troops see Introd. § 36. — 7. ὑπερήφανον: apposition. — 9. ρη, that (test), after κινήσεως. — πορευομένων (sc. αἰτῶν), as they went, gen. abs. (G. 1568 end; H. 972 a).

— ἐπιστολον: see ἐφετερον.

§ 7. 11. ἐπίστα, i.e. after crossing the hill and descending: cf. § 10. — 12. ἀκρ, regularly, qualifies ἐπειτερο, affecting also the force of ἐπιπέδουσ, the idea being that each detachment in succession followed, as it crossed the height.

§ 8. 16. δὴ λαμβάνειν, there was an opportunity to take. — 10. εἰ πῶς ἐθελήσουσιν, 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. ὃσ...χῶρας = διὰ τῆς χώρας ὡς δίκαια (sc. Ἰερουσαλήμ), 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 ἄτο τι (most Mss.) or ὅ τι (most Mss.): the common reading ἄτο is also a conjecture. — ἀνάγηκα: see Introd. § 20 2. — 23. καλοῦτον (sc. αὐτῶν), when they called: see note on προεπιμένειν in 9.

§ 10. 26. ηὐδὸ τὸ...ἐναι (G. 1546; H. 959). — 27. ὃλην 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. ἔβαλεν...δεκα ἕρη, he had a reign of ten years. See Moods and Tenses, §§ 56, 57. On the other hand, ἔπεπειδήνησον in p. 117, 1, looks at the attack in its duration or repetition.

Page 117.] 3. εἰς ἀπροσδοκητοῦ, ex improviso: the suddenness of the coming of the Greeks is given as the reason for their fewness (διὰ τοῦ διώκει). — For the length of the line of march through the mountains, see Introd. § 35 and § 38 4.

§ 11. 5. ἐκκυδώνυμεν ὡς διαφθηραμέναι, would have risked perishing. — πολὺ, a great part: cf. τὸ πολὺ, the greater part, p. 20, 15. — 8. συνείραι, i.e. watched each other’s signals.


§ 13. 14. ἔποιον: with subj. ὑποφύσα etc.: see note on p. 32, 27. — 15. ἐπὶ, in charge of. — For the baggage trains see Introd. § 30. — 18. δοξαὶ ταῦτα, when they had resolved on this (G. 1569; H. 974 a): commonly explained as accus. absol. corresponding to ἐδοξεῖ ταῦτα (cf. 10). We find also δοξαὶ ταῦτα, δοξαίων ταῦτα, δοξαίων ταῦτα, and δοξαίων alone. But it is perhaps more natural to supply πράττει with ταῦτα.

§ 14. 19. ύποστήσαντες (sc. τῶν), i.e. causing any to halt whom they suspected. — 20. εἰ τι: translated whatever. — τῶν ἐπηρεάσων (sc. ἀνθρώπων), of the things ordered (to be abandoned). See § 12. — 21. εἰ δὲ, and they (the soldiers). — πλὴν...ἐκλαμψε, unless one smuggled something. — 22. αὐτὸν...γυναικὸς: we should expect αὐτὸν (for example) ἢ πάλιν ἔπηδομήσης αὐτοῦ, ἢ γυναῖκα (Krüger). — 23. τῶν εἰποτῶν is partitive genitive. — 24. τὰ μὲν...τὰ δὲ, sometimes...sometimes.

§ 15. 26. ἔλε τὴν ὑστεραλῶν: 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 θαμάω are both poetic
ANABASIS IV. 1. 16-23.

Page 118.] words. — 5. παρήγγελεν ύπομένειν, sent word (for those in front) to wait. — 6. ἐπικείοντο : cf. ἐπικείεσθαι, press upon, with ἐπικείονται, fall upon.

§ 17. 7. ἀλλοτε μὲν ... τότε δέ: i.e. though on other occasions he halted, on this he did not. — ὅτε παρεγγυήστα, whenever the word was passed. — 9. πράγμα τι, some trouble ahead. — 10. παρελθόντι (sc. τιν). § 18. 13. διὰ τῆς ἀστίασος: for the effectiveness of the Greek armor, see Introd. § 31. — 14. διαμυρεῖσ τὴν κεφαλὴν (sc. τοξευτῆς), shot directly through the head, lit. shot in the head directly through (G. 1058 ; H. 718). § 19. 16. ὁπερ εἰσέχεν, just as he was (sic ut erat). — 18. φέυγοντες ὁμα (G. 1572 ; H. 976). — καλῶ τε καί ἀγαθῶ: see Dict. and p. 78, 25. — 19. ἀνέλεσθαι, to take up for burial, a most sacred duty with the Greeks. See Introd. § 294. The last sentence is in the direct discourse.

§ 20. 21. μία αὐτή ὁδὸς ... ὀρθίᾳ, there is one way right there (αὐτῇ) which you see, a steep one: αὐτῇ implies a gesture pointing to the road; in such cases the article may be omitted with a demonstrative, as in οἱς ἐκεῖναι ἐπιπλέοντο, ships are sailing up there! Thuc. i. 51 ; so γυναικῶν παντέων, Hist. v. 20; ἔπτυσαν ταύτας, and χώρας τήσθη, Hist. iv. 9. See also μία αὐτή πάροδος, p. 145, 17. — 23. ὑχλόν οὗ (G. 1021 b; H. 629). — 24. ἐκπαιδεύτω, way out. See Remarks on pp. ii. and iii.

§ 21. 24. ταύτῃ ἐσπευδον (G. 1054 ; H. 716 b). — 25. εἴ πως δυναμένη, in case I should be able; see note on εἴ πως ἐθελήσων in p. 110, 19; here an apod. is implied like ἵνα φθάσαιμι. — φθάσας ( = πρότερος γενόσθαι) 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, § 600, with the examples. — 27. οὐ ... ὁδῶν, say there is no other way. For οὗ φήμα, cf. note on p. 11, 10.

§ 22. 29. ὅπερ refers to the action of ἐνθρέψασθαι.


§ 24. 11. ἱτύγχασαν ... ἱκεδομένη, i.e. he happened to have a married daughter there. — αὐτός emphasizes the omitted subject of ἱγμέσθη: he said he would himself lead (G. 927). — 12. δυνατήν ... ὁδὸν, by a way which even beasts of burden could pass over: personal constr. of δυνατός (G. 1527). For ὁδὸν see G. 1067 ; H. 715 b.

§ 25. 13. δυσπαρευτον (εἴμα): cf. ἄμαξ-σῶς, p. 9, 27, and see G. 886 ; H. 585 b. — 14. ὃ: object of προκαταλήψατο: and unless they (τι) should
Page 119. first (πρώτος) occupy this; the direct discourse was εἰ μὴ τις προκαταλήφηται, ἀδύνατον ἔσται.

§ 26. 16. τελτάστας is in apposition with λοχαγῶς, which τῶν ὀπλιτῶν further explains. — 17. εἰ τις . . . ἔστω, whether there was any one (ἔστω might have been ὑπὲρ after ἔδοκα). — 18. γενέσθαι, to show himself: cf. γένεσθα εἰς (end of 28). — 19. ὑποστάσει ἔθελον ἂν, standing forth as a volunteer; cf. ὑποστασθαι in 19.


CHAPTER II.*

Page 120.] § 1. 1. οἱ δὲ, i.e. Xenophon and Chрисωπος. — ἐμπα-γόντας, after eating. — 3. συντιθενται, agree with them (i.e. the volunteers). — 4. τὸ ἄκρον: cf. ἄκρον in p. 119, 14. — 5. τοὺς μὲν . . . αὐτὸν δὲ: the volunteers and the officers. — ἄνω δύνας, i.e. from their position on the height. — 6. ἰδεῖν (fut.) and συμβοηθήσειν denote later actions than φιλάστειν and συμβοηθεῖν; hence perhaps the change in tense (G. 1266; H. 948 a). See note on p. 144, 5. — ἐκβαίνειν: see p. 118, 24.

§ 2. 9. ὕδωρ, rain. — 11. ἐπως . . . τὸν νοῦν, that the enemy might have their attention turned to that road. — 12. (ὦτως) ὡς μάλιστα λάθους, that they might be, as far as possible, unseen.

§ 3. 13. ἣν ἦδε . . . ἐκβάινειν, i.e. which they must cross before getting to the ascent. — 15. διαστρόφος: a poetic word, compounded of ἐλω (volvo), to roll (cf. διάμορφος), and τρέκω; probably meaning rounded by rolling (i.e. in the water). See Liddell and Scott; and Theocr. xx. 49, there quoted: πέτροι διαστροφοι, ὡστε κυλῖνδον χειμάρρους πυγάμοις μεγάλαις περιέξεις δίψους. The χαράδρα, which they were crossing was the dry bed of a winter torrent (χειμάρρος), down which the stones were hurled. See note on χαράδρα, p. 103, 2. — 17. διαφανειοντό, flew in pieces (lit. were flung about, as if from slings): "diffundebantur: cf. σφενδόν = funda." Rehdantz.


Page 121.] § 5. 2. ὡς . . . κατέχοντες, supposing that they held the summit; see note on p. 1, 15.

§ 6. 2. οἱ δὲ οὗ κατέχον, i.e. they were wrong in so thinking: οὗ δὲ is irregular in referring to the subj. of the preceding verb (see also G. 983; H. 654 e). — 3. μαστός, a round hill. — 4. ἄντη: ἀντὶ may stand between

* See Remarks on §§ 1-22 on pp. li, and lli.
Page 121.] the article and its noun, provided some qualifying word separates it from the article (G. 975; H. 673 c). — 5. αυτόθεν, from that spot (where they were).

§ 7. 8. ὑπέφανεν: cf. note on p. 90, 16. —10. προσελθόντες (G. 1586; H. 984). —11. ἀκαλάβαντες: see Introd. § 43. —13. εὖξων, nimble (well-girl); γίψ introduces the reason why only a few (ἕκαστον) were killed.

§ 8. 17. ὡς ἑκοιμαστο, as well as they could, with ἀναπάντες. —18. ἂρταν, drew up (like buckets from a well): cf. ἱμαίον, to draw; ἱμαί, a thong or strap.

§ 9. 21. ἴπτερ, by the way by which (sc. ἐκπεριδίσκος). —22. ὀπισθεν τῶν ὑποτόμων, i.e. in the rear of the baggage train: see Introd. § 39 (cnd).

§ 10. 25. ἡ διεξερθαί (sc. αὐτοῖς), or else be (themselves) entirely separated: the perfect infinitive here denotes that the action is decisive; cf. ἐκπεριδίσκοι: in p. 26, 19, and the note. —26. ἐπορεύθησαν ἀν: the implied prorogis is seen in the following clause (G. 1310). —27. ὑποξύμια: subject of ἐκβῆσαν, i.e. there was no other way for the beasts to get through.

§ 11. 29. ὀρθοσ στοίς λόχοις, with the companies in parallel columns: see Introd. § 36, with Figure 7.

Page 122.] 1. οὐ κύκλῳ, i.e. not so as to cut the enemy off. —2. εἰ βουλοῦντο: the apod. is in ἀφοβο, i.e. a way by which they might retreat if they wished to.

§ 12. 2. τῶς μᾶς, for some time. —3. ἰκανοῦς: in appos. to the omitted subject of ἐκβῆσαν. —4. οὐ προσέκαμο, i.e. they did not let the Greeks get near them, but fled. —5. καὶ τοῦτον νε... καὶ (see note on p. 9, 3): the thought is, no sooner had the Greeks passed this, than they saw, etc.

§ 13. 9. Ἐννοίσας μή, becoming anxious lest, ἐννοώ with the μή clause having the idea of fecer. —10. καὶ πάλιν, yet again. —11. ἐπιθύμοντα, for ἐπιθείμονα (G. 741; H. 446 b): such forms follow the analogy of verbs in σ. —παροῦσιν, as they passed. —ἐπὶ πολὺ ἤν, 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 ὀδοῦ (G. 971; H. 670 a).

§ 14. 19. ὀ ύπέρ... ἐκείνους (see § 5): of the three expressions which qualify the attributive partic. καταληφθέος (G. 1559; H. 965), only one stands between τῆς and the partic., the others being placed outside of τῆς... φιλακίς to avoid complicating that construction (G. 969; H. 667 a).

§ 15. 23. διώτως: causal partic. —ἀυτοῖς: the barbarians. —πολιορκοῦτο: from πόλις (πόλις) and ἐργο (ἐργος); often used, as here, where the force of πόλις is forgotten. —24. ἐπολιτεῖν: indir. quot. after ἵνα... προεκο. —ἀρα, in fact; as it proved. —25. ἐπὶ τοῖς ἐπιθυμήθηκες, i.e. they went to attack the part of the Greek rear-guard which had been left
to guard the first hill (§ 13). The Carduchians had seen from their height what was going on in their rear (ὑπωθεν), i.e. on the first hill (see § 13), and they hastened to recover that position.

§ 16. 27. ἀνδραιν: the impf. expresses the process of mounting; cf. the following aorists. — 28. υπάγειν, advance slowly. — προσμύκησαν, i.e. might come up. — 29. θέσθαι τα ὡπλα: cf. p. 25, 24, and the note.

Page 123.] § 17. 5. ὄπισθενοφύλάκας: probably the half of the rearguard which followed the baggage train (§ 9).

§ 18. 7. ἀντίπορον, opposite, perhaps the hill captured in the night (§ 5).

§ 19. 9. ἐφ’ ἑν, on condition that, with καίω (G. 1460; H. 999 a). — 10. ἐν ὑπερ, while, introducing both clauses το με ... οί δε: — 12. οἱ οἱ: cf. notes on τῶν παρὰ βασιλείων, p. 2, 6, and p. 9, 4. — συνεφύγαν: from συφρύς.

§ 20. 13. ἵσταινο, proceeded to form. — ἰσταντο: i.e. the Greeks. — 14. ἑνθα ... ἵσταινο, where the armed force was stationed (see § 16): κεσθαι here is like a passive of ἑσθαι (used as in § 16). — 19. ἀπελίπον, i.e. got separated from him, left him (without his shield).

§ 21. 20. Ἀγησίν, of Lusi (Λουσαλ, Bath) in Arcadia. — προβεβλημένος (sc. τὴν ἄπλισα), i.e. with his shield held out in front of both (G. 1242, 3; H. 813). See Introd. § 283.

§ 22. 24. αὐτού, there. — ἐν οἰκίαις: see Introd. § 40. — 25. ἐν λάκκοις κονιατοις, in plastered (or cemented) cisterns. Suidas (s. e. 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 ὡστε, so managed or bargained that, etc.

Page 124.] 1. ἤγεμαν: see iv. 1. 22–24. — ἐκ τῶν δυνατών, i.e. as well as they could. — 2. νομίζειαι: the word ἡμοί “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 Introd. § 291.

§ 24. 4. ὅτι ἐπτ ... προκαταλαμβάνοντες, seizing positions in advance wherever the road (place) was narrow. — 5. ἐκάλου: conative (G. 1255; H. 832): cf. κολάζου (pres.) in 6 with ἐπιθύντα (aor.) in 9.


ANABASIS IV. 2. 27 AND 3. 5.

Page 124.] opposite of ἐκ πολλῶν φιεῦστας, p. 101, 3. Note the distinction of φιεῦστα, to flee, and ἀνοφεῦστα, 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: ἐνωτε δὲ (καθοπλήκται) ξυλίνου τόξου τετραχείσου, ὁς τοθεῖον μὲν τῷ τοὔτῳ προσβαίνοντες. The reading προσβαίνοντες has, however, very little authority in this passage of the Anabasis, nearly all (and all the best) MSS. having προσβαίνοντες, 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 Acthiopean elephant-hunts, in which three men used one bow, τῶν μὲν κατεχόντων τὸ τόξον καὶ προβεβηκότων τοῖς ποσί, τοῦ δ’ ἔλευσος τὴν νεομᾶν, δύο τοις έχοντες τὸν νεκρόμενον. 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 (ἀντισάλλες) with the left foot. — 21. διὰ ... θρόκων: see Introd. § 31. — 23. ἐκοντίων: in appos. with ἀκρός. — ἐναγκαλόντες: the arrows, a yard long, were picked up and used as darts, being fitted with an ἀγκόλιον, a loop or strap, fastened at the middle, as a guide in grasping and help in hurling. See διηγκαλόντες, p. 129, 27. — 25. ἤρχε: see Introd. § 30.

CHAPTER III.

§ 1. 26. αὖ expresses the contrast between the day’s fighting and the comfortable quarters. — ἐπελθόντας, were quartered: αὐλίαμα originally means to pass the night (or thee) in an open court (αὐλή): as in Od. xii. 286: μυγθεῖον τ’ ἱππον βαζὼν αὐλίαμαν οἰνῷ τε βληθην. Page 125.] 1. ὅς, about: cf. notes on p. 5, 6 and 9. — 4. τῶν Καρδοῦχων: depends on ὅρεων.

§ 2. 5. πολλὰ: as adv. with μημορεύομεν, recounting. — 7. ἐπὶ ἡμέρας: 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 διεστέλεσαν (G. 1580; H. 981). — 9. κακά ... σύμπαντα, i.e. more evils than all which they had suffered taken together. — ὅσα: sc. ἐπαυγοῦν. — 10. ὅς ἀποκλιαγμένοι, i.e. feeling free.


§ 5. 21. ὅδε ... ἄνω, i.e. the only road which was visible was (one) leading up, etc.: the construction is ἡ δρομὴν μὲν ὅδε ἄνω ἀγώνοις ἄνω.
Page 125.] See p. 118, 22, ἦν ὥρᾶς, and note.—22. ὅσπερ χειροποίητος (sc. ὁδών), (looking) as if it had been built.—ταύτη, here, i.e. opposite to this road.

§ 6. 23. πειρωμένου (sc. τις), on trial.—26. οὔτ' corresponds to τέ in 27.—όπλα refers especially to the shield, which, if held on the side, would be under water.—εἶ 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. ἐκ τῆς κεφαλῆς: i.e. holding them up above their heads.—28. γυμνοὶ, exposed: plur. since τοὺς is collective.

Page 126.] § 7. 1. "Ενθα, where.—4. ὅρασι μὲν... ὅρασι δὲ... ὅρασι δὲ: notice the emphatic repetition.—6. ἐπικειμενόνως, ready to fall upon (G. 1582): not or. obl.

§ 8. 10. αὐτόμαται: cf. ἀπ᾽ τοῦ αὐτομάτου, spontaneously, p. 9, 1. —πειρρυμήναι, fell off (sc. ἔδακαν), with αἵρει as dat. of advantage. —διαβαίνειν ὑπόσχον ἐξουλέσο, took as long steps as he pleased (opposed to διήσθαι): διαβαίνειν in this sense was a good omen for crossing the river (διαβαίνειν); see § 12, § 14, and § 15. —13. τὸ ὄφρα: see Introd. § 291.

§ 9. 14. ὡς τάχιστα, as soon as.—15. ἐπὶ τοῦ πρῶτος (sc. ἐπικείμνων), with the first victim.

§ 10. 10. ἀρσενών, while eating his lunch: cf. ἀρσενοποιήθαι (17), to prepare breakfast (or lunch). See also note on δορυφόρον, p. 47, 12. —20. ἦς κτι., the direct discourse would be ἦς εἶναὶ... προσελθεῖν, καὶ ἦν καθόδῃ... εἰπεῖν, ἦν... ἔχειν.—αὐτῷ: with προσελθεῖν.—22. ἐπεγείραντα εἰπεῖν, to wake him and tell. —ἐξαὶ: sc. εἰπεῖν.

§ 11. 23. καὶ τότε, and this time.—ὄτι τυγχάνοντες... καταλθεῖν: imperf. and aor. opt., the direct discourse being τυγχάνοντες... καὶ καταλθεῖσαν: this true imperfect, opt. (G. 1488; Π. 925 b) is rare.—24. ἦς ἐπὶ πόρι: see Introd. § 408.—ἐν τῷ πέρα, across the river.—25. παύεισακας diminutive (G. 844; Π. 558, 3): cf. ρεαίσκω in 20, which is a diminutive in form only.—ὡσπερ... κατατθείσαν (G. 624 a; Π. 615), apparently putting away bags of clothes.

§ 12. 28. δόξα: the oratio obliqua here changes from the opt. to the infinit., as if ἄφασαν had already been introduced.—οὐδὲ γάρ... προσβατόν εἶναι κατὰ τοῦτο (sc. ἄφασαν δόξα), for (they said it appeared to them that) neither could the enemy’s cavalry come down to the river at this point: οὐδὲ (also... not, or neither) implies that this ground of safety appeared in addition to other obvious advantages.

Page 127.] 1. ἐκδόντες... διαβαίνειν: in the direct form, ἐκδόντες... διαβαίνομεν (see G. 927): distinguish the various circumstances of the crossing expressed by the three participles and γυμνοὶ (sc. ὅτα).—2. ὡς νευσόμενοι, i.e. with the expectation of swimming if it should be necessary.
Page 127.] διαβαίνειν: imperf. representing διαβαίνωμεν, we proceeded to cross; cf. this with διαβάζει (in 3) for διαβάζειν, we crossed (affected the crossing).—3. πρόσθεν...πρίν, before setting (G. 1469; 1470; H. 92.1 a): for the use of πρόθεν, see Moods and Tenses, § 658. Cf. p. 1, 3, and note; also p. 81, 15. διαβάντες: past to both λαμβάνεις and ἔχεις.

§ 13. 5. τοῖς νεανίσκοις ἐγχεῖν (sc. ὑμῖν), to pour wine for the young men.—6. ἑκέλευε: sc. τοῖς παρθένοις: cf. p. 86, 12. ὀνείρησα (see § 8): the plural seems to indicate the several points of the dream.—7. καὶ τὰ λουτά ἄγαθά, also the other blessings (not portended in the dream).—8. ἐπιτελέσαι: depending on ἐχθραί. See Introd. § 291.

§ 14. 13. ὅποις ἐν...πάρχοιες: obj. clauses after ἐπισκόποντο, in which the best Attic usage allowed only the simple ὅποις, generally with the int. 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 ὅς in these and in final clauses, see note on p. 2, 9, and the references.

§ 15. 18. ἐν μέσῳ τοῦτων, i.e. between the two divisions: see Introd. § 392.

§ 17. 23. ἀντιπαρηγαγον, went along opposite to them, i.e. the enemy on the other bank.—24. κατὰ...ἐχθραῖς, at the ford and where the (opposite) high banks were (cf. § 11).—26. στεφανοσάμενος, 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. ἀποδέσσα, throwing off (probably) his outer garment: ἐκθρεὺς (in 1), acc. to Rehdanz, means stripping themselves entirely.—27. παρῆγγελλα, gave the word (sc. ἀπεδίπτυσαν τὰ δίπλα).—28. ὀρθοί: 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. § 291 and § 432.

§ 19. 5. ἀναλάλαξαν, raised the war-cry, properly shouted ALALA: the ἀλαλαγγή 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. ἐξήραξαν, passage out (from the river).—12. προσπολούμενος, 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 Chirisophon.' Grose. —διαβάς: belongs to omitted subj. of ἄποκλεισαν.
Page 128.] § 21. 13. οἱ πολέμου: i.e. the cavalry mentioned in § 17.
—17. ὡς ... ἐκβαίνων, i.e. hastening to the road which led up from the river: ἐκβαίνων, as a verbal noun, takes ἄω and the gen. as if it were ἐκβαίνων. Cf. κατὰ τὴν ἐκβαίνων in 11, ἐκβαίνων in p. 125, 15, and ἐκβαινερ in 25 (below). —18. ἔτοιμον, they pushed on.

§ 22. 19. ἔττοιων: see Introd. § 30. —20. πελταστῶν: see Introd. § 30 and § 451. —21. φεύγοντας: see 16 and 17. —22. στρατιώται: the main body of the soldiers who were crossing with Chrisophus. —ἵσων μη ἀπολεπισθαί, called out (protesting) that they should not be left behind, but should follow in the pursuit. —συνεπιβαίνειν ἐπὶ τὸ ὄρος, i.e. should follow the road leading up from the river (τὴν ἐκβαίνων, 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 ... ποταμών, by (over) the bluffs which reached to the river (§ 11): see G. 969; H. 667 a. —27. ὀπλίτας: the troops of Chrisophus who had not followed the retreating cavalry, the στρατιώται of 22.


§ 25. 6. τῶν σκυνοφόρων (neut.), the baggage train (of the enemy).

§ 26. 9. ἀκμὴν διέβαινε, were just (at the point of) crossing: with the adverbial accus. ἀκμήν, just at the point, cf. τέλος in p. 40, 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' ἐκμορίαν, by enomotites, i.e. with the four ἐκμορίαι arranged in line, probably in eight ranks (Introd. § 22). The troops had formed in λόχοι ὑδαί, company columns (Introd. § 36); see p. 127, 28. They are now brought into line of battle (ἐν ἐκμορίαις) by moving παρ' ἀπτίδα, to the left, lit. by the shield. For the process see Introd. § 36 and § 33. —13. παραγαγόντας: might have been dative with λοχαγοῖς in 11 (G. 928, 1). —14. τοὺς μὲν ... τοὺς ποταμοῦ, (he ordered) the captains and enomotarchs to (go to) face the Carduchians and to let the rear-leaders stand (in the rear) near the river. The ὁφαγοί were thus ready to become the leaders of the companies when the order came to "right about face" (see §§ 29 and 32). —15. ἔτει: sc. παρῆγγελε, 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 Dict.).

§ 27. 18. τοῦ ὀξλοῦ φιλουμένου, left by the crowd (of camp-followers, etc.): see 8 and 9 (above).

§ 28. 23. εἰδὼν ... διαβαινοντας, when Ἡρ. saw them (on the point of) crossing (to aid him). —25. αὖτοι, (they) themselves, i.e. Xenophon and.
Page 129.] his men. — ἑαυτοὺς: i.e. to meet them. — ἔθεν καὶ ἔθεν σφῶν, on both sides of them. — 27. διηγκυλωμένους, with hand on the thing (ἀγκύλη). — ἐπιβεβλημένους (middle), with arrow on the string (sc. τὰ τοξεύματα ἐπὶ ταῖς νεκραῖς): cf. v. 2. 12, ἐπιβεβληθοῦσα ἐπὶ ταῖς νεκραῖς. — 28. πρόσω τοῦ ποταμοῦ, far into the river (partitive gen.).

Page 130.] § 29. 2. ψοφή, ring with the thump of the stone. — πανανίσαντας: cf. 1a below. — 5. σμήνη τοῦ πολεμικοῦ, signal the charge (to deceive the enemy). See § 32. — ἀναστρέφαντας ἐπὶ δῶρυ, facing about to the right, belongs to the subjects of both ἄγκυλη: and θεῖοι, as is shown by its position: with ἐπὶ δῶρυ, towards the spear (the spear being carried in the right hand), cf. παρ’ ἄστι, p. 129, 12. — 8. ὦτι . . . γέννηται: οὐαίς οἴκημα, as if ἔπειρα had preceded instead of παράγγειλεν (1). The direct form would be ἄνωτερος ἔσται, ὡς ἄν . . . γέννηται (G. 1498). For the execution of this manoeuvre, see Introd. § 33.

§ 31. 15. πανανίσαντας . . . δρόμω: see Introd. § 432. — 17. ὡς . . . ἴκανῶς, well enough for mountain regions: cf. ut temporibus illis, for those days.

§ 32. 19. σμηναί (sc. τοῦ πολεμικοῦ): cf. 5. — 21. τάναντα is cognate accus. with στρέφαντας.

§ 33. 22. αἰσθάνετο, perceiving that the Greeks were crossing. — 24. καί . . . Ἐλλήνων, i.e. even after the Greeks had crossed the river.

§ 34. 25. οἱ ὑπεντρέποντες, those who had come to the relief (see § 27 and § 28): cf. ἑαυτοὺς, p. 129, 25. — 26. προσωπίρω τοῦ καρόφου, i.e. further than they should have gone: cf. p. 120, 28.

CHAPTER IV.

Page 131.] § 1. 1. συντάξαμενοι, i.e. in battle array: see Introd. § 352. — 2. πεδίον ἄταν, over entirely level country (G. 1057): so γῆλόρους in 3: cf. p. 142, 21.

§ 2. 5. εἰς ἢν κοίμην, for ἢ κοίμησθαι ἢν (G. 1037, end; H. 995 a). — 7. τύρσεις: cf. Lat. turris, Eng. turret, tower.

§ 3. 9. ὑπερήλθον τὸς πηγᾶς, 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." Grote.

§ 4. 14. Ἀρμενία ἢ πρὸς ἑσπέραν, Armenia to the West (Western Armenia). — 17. ἀνεβάλλειν = ἀνεβάζειν, helped to mount: the Greeks had no stirrups.
§ 6. 22. ἐφ' ὑ: expressing condition (G. 1460; H. 990 a). — μὴ... μὴ... τε: see μὴ... τε in p. 54, 20. The correlative[s] are τε... τε... τε, the first two clauses being negative, the third positive.—24. ὄσων... δέοντω: depending on the clause with ἐφ' ὑ, and so a part of the indirect discourse (see G. 1503; H. 987 a): the direct form would be ὄσων ἀν δέοντο.—25. ἐπὶ τούτους, on these conditions: cf. ἐφ' ὑ (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. ἐνθεσ στρέφεσται, in the morning; lit. from dawnbreak: the opposite point of view is found in eis ἑω, p. 29, 17, and eis ἑσπέρα, p. 81, 22.—τάξεις: see συνταξάμενος, p. 131, 1, and Introd. § 30.
§ 10. 14. συναγαγόντω: subj. of ἀποφεύγει (without οὐκ), i.e. they thought that safely required them to collect the army again.—15. ἔσωκεν διαθεραμέν, it seemed to be clearing up (G. 897, 5; H. 602 c): originally τὸν Δία was understood. See Aristoph. Birds, 1501: τῷ γὰρ ὃς ἴδοι ποιήσῃ ἀπαθομένης τὰς ψέφες ἡ ἵππησα; Well, what is Zeus about? Is he clearing off the clouds or clouding up?
§ 11. 16. ἀπλετος: a poetic word.—19. κατακεκλιμένων: gen. abs. (G. 1568 end).—20. ἀλευρόν, warming: see Dict. (G. 925). Cf. triste lupus stabulis.—δτρο μὴ παραρρευθῇ (see παραρρέω), i.e. the snow kept all warm from whom it did not fall off.
§ 12. 21. ἐκτάλανθε, undertook, had the courage.—γυμνός, i.e. without his mantle (μάτιον); cf. p. 44, 21.—23. ἀφελόμενος (sc. ἡ ἤλω), i.e. taking the wood away from Xenophont.
§ 13. 26. ἀμυγδαλίνων ἐκ τῶν πυκρῶν (sc. χρίμα): for ἐκ τῶν πυκρῶν ἀμυγδαλίνων, i.e. ointment of bitter almonds.—27. περιβίανον, of the terebinth or turpentine-tree.—28. μύρον, fragrant oil, probably used as a perfume; while the various kinds of χρίμα were applied to increase the suppleness of the limbs and as protection against cold.

Page 133.] § 14. 2. eis στήγας, under shelter (from the weather), is not a repetition of eis τὰς κάμας, which implies that they returned to the same villages which they had left (§§ 7-10).—5. υὸν ἀτασθάλιας, through wantonness, with ἐντέργα, acc. to the better MSS. Others have υὸν τῆς αἰθίας, sub dio, sub Iove, with σκέπουντες.
§ 15. 7. Θημιην (a doubtful name): probably a man from Tennus (in Acolis).—8. τὰ πυρά: see § 9.—10. τὰ μὴ δύντα, i.e. whatever were not facts, equivalent to a relative clause with indefinite antecedent, τὸ μὴ
Page 133.] ἕν or εἰ τινα μὴ ἕν (G. 1018: Ἡ. 1020σα). — ὡς οὐκ ἔντασα, i.e. he reported such things as not being facts, and would have said οὐκ ἔστων.

§ 10. 11. πορευθέσι, i.e. on his return. — οὐκ ἢπε ἵσιν, said that he had not seen: cf. note on p. 11, 10. — 13. σάγαριν (a Persian word), a battle-axe. See Introd. § 14. — Ἀμαξόνες: i.e. in pictures and statues, with which the Greeks were familiar.

§ 17. 17. τὸ στράτευμα: i.e. the στρατόπεδον of 15, which is evidently the στράτευμα of p. 132, 12. στράτευμα is by anticipation object of ἦρωτων instead of being subject of ἐπὶ.


§ 20. 27. πελτασταῖ: see Introd. p. 43. — 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 ἄρτοκόπαι is correct, which is doubtful, we have this construction, οἱ ἄρτοκόπαι (sc. φάσκοντες εἶναι) καὶ οἱ ἄρτοκόπαι φάσκοντες εἶναι. The magnificent furniture found in the camp of Mardonius after the battle of Platea, probably including that left behind by Xerxes himself, is described by Herodotus, ix. 80 and 82.

§ 22. 9. ἐπίθεσιν, i.e. some attack from Tiribazus. — 10. ἀνακαλεσάμενοι: for the recall, see Introd. § 43.2.

CHAPTER V.


§ 20. Ἐιρήνατην: this was the eastern branch, now called "Murad-

§ 3. 23. διὰ...πεδίου: we should say, over a plain and through deep snow. — 24. παρασάγγας δέκα (most Mss. have πεπερατάδεκα, as in 20): as a march of 15 parasangs (about 50 miles) seems incredible under the circumstances, most editors omit πεπερατά-, leaving δέκα. One Ms. has πέντε. Even on Grote's view of the parasang (see Introd. § 41.2), 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. σταδίου). — 26. ἀποκάμωρ, blasting (here with cold): cf. Latin uro.

§ 4. 27. εἶτε σφαιγμάσασθαι, have them sacrifice; ἵπτε σφαιγμάσασθαι would mean he said that he had sacrificed (see G. 1523; Ἡ. 946 λ): εἶσον
Page 134.] with the infinitive generally has the force of a verb of commanding. — 28. σφαγάνεται (middle): sc. ὁ μαντίς; or the verb may be passive and impersonal, sacrifice is made.

Page 135.] 1. ἄνειναι, 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. διεγένετο ... κάντες, i.e. they got through the night by keeping up a fire (cf. ταῦτα ... διεγένετο, p. 47, 23). — 5. τυρόνα: the genitive commonly follows μεταδόσαν, 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 εἰ τι: ἄλλο τι being one of the objects of μεταδόσεις, the common expression εἰ τι ἄλλο (cf. p. 22, 5) would have been ambiguous here after εἰ μὴ μεταδόσεις.

— 9. ἔχον, like μεταδόσεις (8), expresses a past gen. supposition: we might have had ὅ τι ἔχον. On the contrary, ἔχον in 10 (below) is not conditional at all.

§ 6. 9. ἔνθα δὲ, thereupon; but (10) ἔνθα δὲ, and where. — 11. ἐστι ἐπὶ, clear down to: so ἕκαστο and μέχρι can be used to emphasize εἰς or ἐπὶ.

— 12. παρῆν, there was an opportunity.

§ 7. 15. βουλιμίσαν: from βου-λίμα (βοῦς and λίμος), ox-hunger, buting, which was a disease in which the patient suffered from ravenous hunger, hunger-fainting; βοῦς, like ἄριος, in composition sometimes expresses magnitude: see Liddell and Scott, under βοῦς. Cf. ἤπειρο-σίλιον, horse-parsley, and our horse-mackerel, horse-radish, etc. — 16. καταλαμβάνων τοὺς πίπτουσας, coming upon those who fell by the way (i.e. in consequence of hunger-fainting).

§ 8. 21. δίδωται, as givers, i.e. to distribute the food: we might have δίδωται: to express the purpose. — παρατρέχου, to run along (the lines), to look for the patients. — 22. τοῖς βουλιμώσιν: depends on δίδωται.

§ 9. 25. ὅροφοροθέατα ἐκ τῆς καμής, i.e. who came from the village to fetch water; the village-fountain being outside the wall. — 27. ἔρυματος, fortification (ὑπομακρύν, to defend).

Page 136.] § 10. 2. πορεύονται, and ἐγὼ and ἀπέχει in 3, might all be optative or all indicative, and there is good Ms. authority for πορεύοντο and ἀπέχει. — 3. ὅσον, about.

§ 11. 6. ἵππηθησαν, were (still) able-bodied: see τὰ μὴ δυνάμενα in 12.

§ 12. 14. διαφθαρμένου ... τοῦ ὀφθαλμοῦ, with their eyes blinded by the snow; the acc. is retained from the (possible) active constr. διαφθείρων τοῦ ὀφθαλμοῦ αὐτῶς, to blind their eyes for them (G. 1239): τοὺς δακτύλους
Page 136.] is in the same construction after ἀποκούρησις, which is passive in sense, having lost their toes by mortification. Cf. note on p. 75, 28.

§ 13. 16. τοὺς ὄθραλμας ἐπικούρησα τῆς χιονος, help (or protection) to the eyes against the snow: χιονος is objective genitive, as we might say ἐπικούρησα τῆς χιονος, like τῷ τῷ χειμώνα ἐπικούρησα, if I ever protected any one against the winter, Ἀναδ. v. 8. 25. Cf. Lat. alciui defendere frigidus. So we can say φαρμακον τόσον, a medicine for a disease, and also φάρμακον ἱμεια, a medicine to cause health. On the other hand, τῶν ποδῶν (sc. ἐπικούρησις) in 18 gives the more common use of the objective genitive, help to the feet.—18. ἐπιτρέψτε (G. 1395; II. 894ε): there is good authority for the more regular παρείστε (like the following κυνή, ἔχει, and ἐπιστρέψτε).—19. εἰς τὴν νύκτα ὑπολύσωσε, took off his shoes for the night; opposed to ὑποδειμάσα ἐκαμάκητο (20), slept with their shoes on: δεό and λυός refer to tying and untying the leather straps (ὑδάμας).

§ 14. 20. ὅσα: the antecedent would be a genitive dependent on κόπας. —21. πειστὴγγυντο, froze on (their feet). —22. θύμαν... καρβάττω, (their shoes) were broken: Hesychius calls them ἀγγρακόντων ὑπόδημα, short shoes. —23. νεοδάρτων (νίφων and άθρα), —βοών, ox-hides; cf. ἔλεφας, both elephant and ivory.

§ 15. 26. ἐκλεοπέφωνι, was wanting. —27. ἀτρέσσουσα ἐν νάντι, steam-ing in a dell. —28. σοκ ἐφασαν παρεισθάναι, i.e. said they were going no further; see note on p. 11, 10. We learn from Ἀναδ. v. 8. 8-12, that Xenophon flagged a male-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 flagging; but when the facts were known, the army cried out that he had received less than he deserved. See Introd. § 288.

Page 137.] § 16. 1. ὀπισθοφυλάκας (without τοῖς), some of the rearguard. —2. πάχα τέτυχαι καὶ μηχανῇ, by every art and device. —4. τελευτῶν, finally. —σφάτταν: sc. τινά (as subj.), i.e. Xenophon or anybody else. —6. δύνασθαι ἄν: sc. ἐφασαν.

§ 17. 7. εἰ τις δύνατο, if they (one) could: cf. εἰ τις μὴ λυποίη, p. 61, 14. —9. ἀμφί... διαφερομενοι, quarrelling about what they had, i.e. their booty.

§ 18. 11. ὅσον ἐδύνατο μεγιστον, i.e. as loud as they could (G. 1054; II. 716 δ). —12. ἦκαν ἰσοποὺς, threw themselves: they rushed down into the dell over the snow-banks. —14. οἴδις... ῥθεῖγαρατ, i.e. not a sound was heard from them afterwards.

§ 19. 17. ἐπ' αὐτοῖς, i.e. to get them. —19. ἕγκεκαλυμμένοι, wrapped up. —20. φυλακὴ σωθήμα: this implies that sentinels were generally posted; see in 26, φυλακὸς καταστρημένοι. —ἀνεστασαν, tried to make
Page 137.] them get up. — 21. ὅτι . . . ὑποχωροῦν, that those before
them (on the road) did not make way for them.

§ 20. 24. ὁλον τὸ στράτευμα, i.e. what seemed to be the whole army;
but Chirisophas with the van was already quartered in the village
(§§ 9–11). — οὕτως, i.e. like those in § 19.

§ 21. 29. ἀνασφάλσαντας, rousing (them), agreeing with the omitted
subj. of ἀναγκαζον.

Page 138.] § 22. 1. τῶν ἐκ τῆς κώμης (G. 1091; 1097; Π. 736): see
note on p. 2, 6. — 2. σκεφαλινοῦς agrees with τινὰς implied with τῶν. —
4. κομιζον: infin. of purpose.

§ 23. 10. τοῖς ἐπιτῶν: the troops were organized in τάξεως (Intro, § 302),
each under its own commanders.

§ 24. 15. πόλους: cf. Lat. pullus; Eng. foul, — ἐπτακαδεκα: this
number seems too small (see § 35), but correcting numerals by conjecture
is unsatisfactory. — 16. ἐνάτῃ ἡμέρᾳ, eight days before (G. 1093; Π. 721).

§ 25. 19. κατάγειν, underground: Mr. H. F. Tozer (Turkish Armenia,
p. 398j), 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
ἐκτεινότατος (sc. ἤρ), i.e. the mouth (or entrance) being like that of a well,
that is, ὄρεϊ (opposed to ἔφειρα): στόμα is in participial apposition
(G. 914; Π. 624 ἔδο) with ἐκτεινο; but in the clause with ἔδε the construction
changes, and we have κατω (below) ἔφειρα for τὰ ἐδὲ κατω ἔφειρα (sc.
ἔδο).

§ 26. 24. οἶνος κρίθνος, barley-wine, i.e. beer. — 25. κρατηρίσων, large
bowls, like the Greek mixing-vessels. — 26. ἱχαλίτις, floating on the top,
lit. on a level with the brim (χεῖλος). — κάλαμοι, straws, without joints

§ 27. 28. ἤδει μοι ἐπιστ. he had to suck: ἤδει has here none of its common
potential force (G. 1400; Π. 897), but is merely a past tense of ἤδει. The
straw was necessary to avoid the floating barley.

Page 139.] 1. ἀκράτος, strong, lit. unmixed (α πρὶν and κράτων).
— 2. συμμαθῶντι, to one used to it (G. 1172, 2; Π. 771 ἀ).
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Page 139.] § 28. 6. οὖν στρεφόμεθα . . . ἀπίστων: the direct discourse would be οὖν στρεφόμεθα . . . τὴν τε ἀλήναν σω ἀντεπληκάθημες . . . ἀπεκ. στρεφόμεθα is middle, with passive meaning. — θ. ἀντεπληκάθημες, filling in recompense (for information). — ἂν ἄγαθον τι . . . φαίνηται, if he should appear to have given them good guidance (G. 1051; Π. 716 b). — 8. εὖτε ἢν, until: γέγοναν and φαίνηται (7) might be opt.

§ 29. 11. εὖ πάσιν ἄφθονοι, amid an abundance of everything: ἄ-φθονοι — without stint. — 13. εὖ ἄφθαλμοι, in sight, i.e. keeping an eye on them, explaining εὖ φαλακῷ (12).

§ 30. 18. ἀφίσας, i.e. the soldiers quartered in the villages never let them go until, etc. — παραθετέα: the ordinary infin. with πρός. The weight of Μs. authority here is for the infin.; the generic opt. with πρός seems not to occur (see Moods and Tenses, § 646).

§ 31. 19. οὐκ . . . ὁ, and everywhere.

§ 32. 23. προσευ, to drink (his) health. — εἰλκεν, he would draw him. — ἐνδέου . . . βοῦν, whence he had to drink stooping, sucking like an ox: we should expect βοῦν (sc. πνε). Page 140.] § 33. 4. βαρβαρικαῖς, foreign, outlandish. — 5. ἀσπαρέοις, as if deaf and dumb; i.e. by signs, as they could not understand Greek.

§ 34. 9. οἱ Σπᾶιοι: the breed of horses in this region is still celebrated.

— 10. δαιμός (sc. τρόφωντο), see G. 916. — 11. Χάλυβας: the people and the country have the same name: cf. Δελφοί. — ηί ἐπι: indirect question, for πγ ἐστιν ἡ βός.

§ 35. 12. τρός . . . οἰκέτας, to his family (i.e. the chief's), who were in their own village, where Xen. was quartered (§ 24 and § 28): οἰκέτας has its primitive meaning here (cf. 25, below). The reflexive οἰκέτος here refers to the object (not the subj.) of the sentence, ἀνδρόν being in a prominent position (G. 904; Π. 683. b). — 13. εἰλήφει, probably at the time mentioned in iii. 3. 19; but cf. iv. 4. 21. — παλαίτηρον (sc. ἔτη), when he was rather old, belongs to εἰλήφει. — 14. ἀναθρέφαντι καταβοθαί, i.e. to fall him vp and sacrifice him. — 15. δεδομένη: giving the reason of δὲδοσι in 14. — 16. τόν πάλην (sc. τις). — 18. ἐκάστῳ: perhaps this means each general and captain in his own division: see § 24.

CHAPTER VI.

§ 1. 24. ἤμερα ὀγδόη: 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. — τὸν μὲν ἣμερόνα παραδίδωσι, he gives him (i.e. τὸν κομάρχην) as a guide (cf. ἤγειτο in p. 141, 2). There is a
Page 140.] difficulty in this pronominal use of τοῦ, with κομάρχης immediately following (26); and it is harder to take τοῦ ἤγεμόνα as the guide (when he is called the κομάρχης in the next clause. Perhaps we should read αὐτὸν μὲν ἤγεμόνα παραδόσωμι, he gives the κομάρχης himself, as opposed to τοῦς δὲ οἰκήτας καταλείπει, αὐτῷ. — 25. τοῖς . . . κομάρχης, i.e. he leaves the chief’s family behind in their village. — 28. ὁποῖς . . . ἀπίνω: i.e. intending to let him take his son home with him; the thought of Xen. was ὁποῖς, εἶ καλὸς ἴγνωται (sc. ὁ κομάρχης), . . . ἀπίνω.

Page 141.] § 2. 3. αὐτοῖς: see note on ἄλλοις, p. 54, 13.—λευμένος, i.e. ποτε δεδεμένος; see τοῦ ἤγεμόνα δήσαντες, p. 120, 2.—6. οὐκ εἶν (sc. κάρμα).—7. ἐθηρεῖ δ’ οὖ: this is added to account for the guide’s escape, not to show the kindness of Chiosophus.

§ 3. 8. ἀποδρασ ἐχετό (G. 1587).—11. ἀμέλεια, neglect, i.e. in letting the guide escape. — 12. ἔχομεν: 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. 10. ἐπὶ τῇ . . . ὑπερβαλῇ, on the pass leading over to the plain: cf. note on p. 133, 20.

§ 6. 20. κατὰ κέρας ἱγων, leading (his men) in column (partic. of manner). See Introd. § 35. —21. παράγανος, to lead along, to bring into line of battle (ἐτή φαλαγγος). For the movement by which this was effected, see Introd. § 34 and Fig. 4. Note that Ch. halted 30 stadia (about 3½ miles) from the enemy (19) to execute this manoeuvre.

§ 7. 23. ὀπισθοδυνάμεις: see Introd. § 35. —26. ὁποῖς ἰγωνισμέθα: compare this object clause with the final clause ὁποῖς δέννως in 22.

Page 142.] § 9. 2. ἐπὶν ἀχίστα: cf. p. 83, 4.— 7. προσγενέσθαι; following εἰκὸς, will join them (G. 1286; H. 948 a): in Cyp. v. 3, 30, we have οὐδὲν εἰκὸς βουλήσεθαί. See Moods and Tenses, § 136, with the examples.

§ 10. 10. ὁποῖς μαχόμεθα is in appos. with τοῦτο (G. 1363), and is the regular form of the object clause; but ὁποῖς λάβωμεν . . . ἀποβάλωμεν (in appos. with τοῦτο in 11) is the less common form (G. 1374; H. 885 b).— 13. σφαίρας ἀνθρώπων: we should say human lives.

§ 11. 14. τὸ ὀρός . . . τὸ ὄρομενον, that part of the mountain which is visible; unusually emphatic position of τὸ ὄρομενον. — 15. ἐφ': ἐφ’ here denotes extent.—οὖδ’ . . . άλλ’ ή, nowhere else than: άλλ’ ή for ἀλλ’ ή, other than, except, has but one accent, so that άλλ’ looks like the elided form of άλλά.— 17. ὁροὺς τι, some part of the mountain. — κλέψαι λαθωντας, 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 κλέψαται λαθῶν (G. 1586; H. 984). The same is true of ἄρτας κλέσαται (18), to seize in advance, compared with ἄρτας κλέσαται φίλων, to be beforehand in seizing. See Moods and Tenses, § 893. — 18. εἰ δυναμέθα: opt. as if τοῦ κρείττον δὲν εἴη, and not τοῦ κρείττων (sc. ἑτί), preceded.

§ 12. 21. ὁδίων ἑτεί, to march up hill; ὁμαλὲς (ἐνβαί) to march over level ground: see note on πεδίων, p. 131, 2. — ἑνθεὶ καὶ ἑνθεὶ, on both sides of us. — 22. τὰ πρὸ τοῦ δόλου, i.e. what is immediately before him. — 23. μεθ’ ἐμέραν, by day: lit. after (the coming of) day. — 24. τοῦ ποσίν: to be taken with τραχεῖα (sc. γῆ). — λόγου and βαλλομένου (G. 1172, 1; H. 771): cf. προστίττει, p. 95, 17, and περισμένου, p. 125, 23. — 25. τὰς κεφαλὰς βαλλομένως, with their heads pelted, representing an active constr. τὰς κεφαλὰς αὐτῶν βάλλοντος (G. 1230). See note on p. 75, 28.

§ 13. 26. ἐξον: causal. — 28. αὐτοθυσιν παρέχειν, i.e. betray ourselves. — δοκοῦν δ’ ἄν . . . ἄν . . . χρῆσθαι, it seems to me that we should find, etc.: ἄν belongs to χρῆσθαι (= χρῆσθα ἄν), and is repeated to give a potential force to the whole apodosis (G. 1812; H. 804). We translate δοκοῦν impersonally merely that we may render the infin. by a finite verb, and so give the force of ἄν. See note on p. 71, 6. The protasis is in ἐποιεσθομένων ( = εἰ προστίττοιμα), if we should make a feint. — 29. ἐρημοτέρα, with fewer defenders.

Page 143.] 1. μένουσα: ἄν is understood from the preceding sentence, as if χρῆσθα ἄν had really stood there. See Moods and Tenses, § 226 (last example cited). — αὐτοῖ, here, as opposed to τῷ ἄλλῳ ὄρει.

§ 14. 2. συμβιβάλλομαι (sc. λόγους), i.e. give my ideas. — 4. τῶν ὁμοίων, equal citizens or peers, a name given to the Dorian aristocracy of Sparta. — ἐκ παιδῶν: as we say, from a child. — 6. ὅσα μὴ καλέσα: conditional (G. 1128, 1; 1430; H. 913; 914 A).


§ 16. 12. ἀλλὰ μέντοι (more emphatic than ἀλλά), but really. — 14. δελνοῦ τὸν κινδύνον: the penalty of embezzlement might be death: δενοῦ, formidable, refers back to δενοῖς in 13. — καὶ μέντοι, and in truth. — 15. ὅτι κρέας, to be your rulers (lit. to rule for you), distinct from ὅτως κρέασς, to rule over you.

§ 17. 21. κλαστῶν: referring to the preceding jokers on κλατή. — τούτων καὶ πυθάνομαι, I learn from them also, i.e. besides other things. — 22. νεμέται αἰτὶ καὶ βοσνυ, it is grazed by goats and cattle (instrum. dat.): this corresponds to an act. constr. νεμοσθῆ γὰρ ὄρος αἰτὶ, the herdsmen (ἢ νεμοστεί) being the subj. — Cf. Verg. Aen. xi. 319: exercent colles,
Page 143. atque horum asporrima pascunt. See Cyr. iii. 2. 20.—
24. βατὰ (sc. τὰ χωρία), passable; but see note on βάσμα and ἄβατα,
§ 18. 24. ἄντικα μενεῖν: see note on p. 142, 7.—26. εν τῷ ὄμοιῳ, on
a level with them, with an allusion to the obvious meaning on a par with
them.—27. ἡμιν... ίςον, to the same level with us.
§ 19. 25, 29. Καί, ἄλλα: observe the spirit of these abrupt connectives.—
29. ἄλλα ἄλλους σέμυσον: the idea is don't go yourself, but send others, etc.
Page 144. § 20. 4. σύνθεμα ἐποτήσαντο κάειν: cf. συντιθένται φυ-
λάττευ... συμβοηθήσειν, p. 120, 3-7.
§ 21. 6. εκ τοῦ ἀριστοῦ, after breakfast.—8. ὧς μάλιστα belongs to δοκεῖν.
§ 22. 9. οἱ ταχέωτεροι, those appointed to go (see § 20).
ἀκρα ἐπήκουν, advanced along the heights; cf. τούς κατὰ τὰ ἀκρα in 17.
§ 24. 16. τὸ παλό, the main part.—18. τοὺς πολλοὺς, i.e. the two
main bodies.—ἄλλαλον: following ὄμοι (G. 1149; Π. 757), which
generally takes the dative.
§ 25. 21. τὸ ἄνω (sc. μέρος), for τοὺς ἄνω. See § 24.—27. ἀχρεία: see
p. 149, 21.
§ 27. 27. θύσαντες καὶ τραπαυνον στησάμενοι: see Introd. § 432 (end).
—29. γεμοῦσας, full, lit. loaded (said of ships).

CHAPTER VII.

Page 145. § 1. Ταόχους: a tribe of mountaineers, still known
among their kindred by the name of Tao.—4. εν οἷς... ἀνακεκομισμένοι,
where they also carried and kept all their provisions (i.e. besides using the
strongholds for defence).
§ 2. 6. συνελατοθέτες ἦσαν αὐτός, there were collected there (thither):
the partic. and ἦσαν come very near to a periphrastic pluperfect.—8.
εὐθὺς ἦκων, as soon as he came (to it): see G. 1572; Π. 976.—9. τάξις:
see Introd. p. 30, 2.
§ 3. 12. πελτασταῖς καὶ ὀπλιταῖς: in appos. to ὀπλοεὐφαλία; see p.
116, 7, and p. 146, 13.—13. Εἰς καλόν, in the nick of time.—14. οὐκ
ἐστι implies a future, as apod. to ἐς μη ληψθεα.
§ 4. 17. εἰσελθείν: we might have had μη εἰσελθείν and other forms:
see G. 1549; Π. 963.—Μία... ἡττῶν, there is that one passage there:
see note on p. 118, 21.—20. οὗτος διατίθεται, is served thus.—22. σκέλη,
πλευράς: after the passive συνεργομενοι (G. 1239); see note on p. 75, 28.
§ 5. 23. ἀναλόγωσιν, use up.—24. ἄλλο τι ἢ... παριέναι, 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. 1016b) ἄλλο τι (without ἀ) is the more common form; see p. 69, 20. — 26. οἱ μῆς, nisi, except (sc. δρώμερ).

§ 6. 27. τρία ἡμιπλεθρα: i.e. 150 feet. — 28. βαλλομένως, under fire (of stones).

Page 146.] 1. διαλειπούσας, scattered. — ἀνθ᾽ ὄν, behind which. — 2. φερομένων, flying (through the air) : cf. φέρονται in 6, below.

§ 7. 7. τοῖς (pred.), in great numbers. — αὐτὸ τὸ δεῖν, the very thing we want. — 8. ἔνθεν, (to the point) from which. — 9. μικρὸν τι: i.e. the fifty feet called τὸ λαοῦ in 3.

§ 8. 13. ἀγμοῦτα: the company which led the column was changed daily; see Introd. § 401. — ἄλεχαγὼν: appos.; see p. 145, 12. Cf. 19: ὀποσφυλάκων λαχαγολ.

§ 10. 25. βήματα: acc. of extent (or cognate acc.). — ἵππος φερομένος, whenever the horses began to fly. — 25. ἀμαξεί, (here) cart-loads.

§ 11. 27. μη ὦ πρῶτος παραδράμῃ, i.e. that he might not get by first.

Page 147.] § 12. 4. αὐτῷ τῆς ἐτος, the rim of his shield: ἐτος is a poetical word. — 10. ἠμέθη: cf. φέρονται, p. 146, 6.


— 14. Στυμφάλιος: of Stymphalus in Arcadia, famous in the story of Hercules. — ὕπο βίοντα: ὑπέρ refers to τικά as the person whose intention is expressed.

§ 14. 16. ψέχουσα φερόμενοι: see G. 1587.

§ 15. 21. παρασάγγας πεντήκοντα: see Introd. § 41. — 22. πετρύγων, slats (generally of leather covered with metal) at the bottom of the θώρακ. — 24. σπάρτα ἐστραμμένα, plaited cords forming a fringe.

§ 16. 25. μαχαίρων, diminutive of μάχαιρα. — 26. ἄσον ἔνθη, about as long as a Spartan dagger: ἔνθη is accus. by a peculiarity, where we should expect ἔνθη (sc. ένθη): cf. G. 1036. — 27. ἀποτείμοντες . . . ἐπορεύοντο, i.e. they used to cut off their heads (i.e. ἥν κρατεῖν δύναμτο) and carry them along on their march: ἥν belongs (grammatically) to ἐπορεύοντο (G. 1296; H. 835), but the iterative force of the whole sentence extends to ἀποτείμοντες; we might have had ἀποτείμον ἐν καὶ ἐπορεύοντο. — 28. ὡτότε . . . ἔμμολον, i.e. whenever they were to be seen by the enemy.

Page 148.] 2. μίαν λόχην 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. Λόχη is properly the metal point of a spear, but is often used for the whole weapon. ἄφορο is the more common word for spear (as a whole), though this is properly the wooden shaft, ἄφορο and ἄφωρ being related to our word tree. — 3. πολίσμασιν: derived from πολίζω, to build (prop. a city, πόλις); see G. 887; H. 503, 1.
§ 17. 4. μαχούμεναι (fin.), 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 τίθημι. Cf. ἐν οἷς ... ἐξέχειν ἀνακεκομμένοι in p. 146, 4. — 7. διεμφάνησαν: a return to the independent sentence, as if ἡττήθεν had not preceded: cf. ὑπάκεισαν in p. 122, 22. — τοὺς κτήμεσιν &c.: the assimilation is here omitted.

§ 18. 8. Ἀρτασσόν: the Greeks do not cross this river. — 12. ἐπευστισαντο: see Introd. § 42.

§ 19. 16. ἐδα... χώρας, through the country of their own enemies: πολέμοι sometimes (as here) governs the genitive, chiefly (and originally) when it has the force of a substantive: cf. πρὸς τοὺς ἔκεινον ἔχοντας, p. 91, 18. See G. 1144, 1; H. 754 d. — ἰαντών refers to the people of ὃ ἁρχον (the subject): cf. 20. — 17. ὅπως ἄγαi: optative after an historic present.


§ 22. 24. δασεῖαν... ὡμοβούμα, covered with raw hides of shaggy oxen: ὡμός is gen. of material.

§ 23. 6. πλειὰν τε καὶ ἐγγύτερον: adj. and adv. together with ἐγγύτερο, the shout was becoming louder and getting nearer. — οἱ ἀεὶ ἐπιστεύεσθαι, those who successively came up; so (7) τοῖς ἀεὶ βοῶντες, those who successively raised the shout. — 9. μετὸν τι, something more important (than he had thought).

§ 24. 10. παρεβοῦσθαι, came up to the rescue, thinking it was an attack of the enemy (§ 22). — 12. παρεγγυνὸντων, passing the word along: παρεγγυνᾶ is properly to hand over something as a pledge (ἔγγυη).

§ 25. 15. ἀφικόντο πάντες: the description in the last sections shows that the Greek column was very long; see Introd. § 351. — 17. οὗτοι δὲ παρεγγυνόσαντος, some one (whoever he may have been) giving the word: οὗτος always has this indefinite sense when it is joined with ἄνω (ὄστισον), rarely with ὅ (as here). In ν. 2, 24, we have ὅτι οὗτος ἔναθάντως, some one or other setting it on fire.

§ 26. 21. κατέχειν: 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. δακρυκούσα δέκα: about § 54.00. See note on p. 33, 2. — τοῖς δακτυλίων, 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
ANABASIS IV. 7. 27 and 8. 11.


CHAPTER VIII.

Page 150. § 2. 5. ἄπρι τινι δεξιών (neut.), over the right (on the right, above): we have also ἐν δεξιᾷ (sc. χερι), on the right; cf. ἐν ἄριστηᾳ, on the left hand (in 5). See δεξιος and ἄριστης in Dict. — ὅλον χαλεπώ·
πατον: like ἰς (or θη) χαλεπώ·πατον. — 6. ὁ ἄριστος, the frontier stream: cf. Eng. horizon. — 7. έδει διαβήναι, they had to pass. — διαβήνετο: more common than the reg. dat. διαβήνοις. — 9. ἐκτότοι: 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 ἐβριστόν: i.e. the stones all fell into the river; see the following clause with γὰρ.

§ 4. 16. διδοκενέται: distinguish δοκεῖν, to be a slave, from δοκέω, to enslave (see G. 867; H. 572). — 18. εἰ μὴ ἡ καλλία, if there is nothing to hinder (a present supposition): see the answer, οὐδέποτε καλλία, in 19.


§ 7. 28. εἰ δοῖον ἐν (indir. question), whether they would give; they asked δοῖε ὡς;

Page 151. 4. πυταδέλτωι: see Intro. § 29 ε.

§ 8. 6. συνέκοπτον: i.e. helped the Greeks cut down the trees. — ὁδόν ὅδοπολον (G. 540), they worked on the road, to help the Greeks reach the river. — διαβήζοντες: see G. 655, 2; H. 424. — 7. μέσος τοῖς: see p. 6, 9, and note.

§ 9. 12. φαλλαγγα: i.e. they at first thought of attacking the height in line of battle. The arguments against this are given in §§ 10–13. — 11. βουλεύσασθαι συλλεγεῖν, i.e. to come together and consult (G. 928, 1), as if it had been συλλεγήσας ὑπὸ βουλεύσας.

§ 10. 16. παύσασται . . . ποιῆσαι, that they should give up the phalanx, and should form the companies in columns. — 18. διασπάσοντες, will be broken up (born asunder): i.e. the line will not be able to march all at the same pace (see next clause). — 18. τῇ μὲν, τῇ δὲ ἄ here, there.

§ 11. 21. ἐκ πολλῶν, many (men) in depth, opposed to ἐκ ὀλγυν (in 24), few in depth. See Intro. § 32 ε, 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 πολλῶν, which it is hard to explain, especially with ἐκ
Page 151.] ἀλτην (24) following.—22. περιπετεσθοςοιν ἡμῶν, will outflank us (G. 1120). — 23. τοῖς περιτοῖς, i.e. those by whom they will outflank us. — χρήσανται ... βοηλωται, i.e. we shall be at their mercy. — 24. οὐδὲν ἐν ἑκεῖ has two protases, both future, but of different forms: see Moods and Tenses, § 510. — 26. ἄθροιν, in a mass: predicate with ἐπεσόντων.

Page 152.] § 12. 1. τοῦτον ... λόχον, to cover sufficient ground with the companies by leaving spaces between them. — τοῦτον δοσον, 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 ὑβριον τοῖς λόχοι, in p. 121, 29. — 6. οἱ κράτιστοι ἡμῶν, i.e. the best of our captains (sc. λαχανι). — πράτον: for πράτα, which is perhaps necessary here; see p. 153, 7.

§ 13. 7. τὸ διαλείτον, the interval between the columns: cf. τὸ διείχον, p. 107, 1. — 12. οὖδεὶς μηκέτι μείνῃ, not a man will stand his ground for a moment (G. 1360; H. 1032): the compounds of ὀ and μή (as here) can be used in those emphatic future expressions.

§ 14. 16. ἐμποδῶν τὸ μὴ ἔλαβα, in the way of our being (G. 1551, cf. 1549; H. 961a). — 18. ὁμοίος καταφαίνεσθαι, devourn (them) raw, a common expression, rather stronger than our cut them in pieces or gobble them up: cf. H. iv. 35, ὁμοίον ἐβράφωσαν Πρᾶσμαν Πράσμα τε πάθας ἀλλοι τοῦ Τρόας.

§ 15. 22. εἰς τοὺς ἱκατόν: 100 was the full number of a company (νόχον). See Introd. § 32. The 80 companies make 8000 hoplites. For these compared with the original numbers, see Introd. § 48. — 24. τὸ δεθνό: sc. ἑκὼ. See Introd. § 48.


Page 153.] 1. ἑκὼ γενόμενοι: i.e. with a view to outflanking the enemy.

§ 17. 2. ἀντιπαραθέντος, i.e. hastening along (their own line), to confront the Greeks and so save themselves from being outflanked, by extending their line. — 4. κενῶν, empty, i.e. without men enough.

§ 18. 5. κατὰ τὸ Ἀρκαδικὸν, i.e. belonging to the Arcadian division. — 6. φεύγιν: sc. τοὺς πολεμίους.

§ 19. 9. ὡς ἱσταντο θεῖον: see 9.

§ 20. 14. τὰ μὲν ἀλλα, in other matters, opposed to τὰ δὲ συμφ.: (= ἐκοι), swarms of bees. — ἐθάλαμαν, found strange, is emphasized by κατά, which has no exact English equivalent. — 17. κατὰ διεχόμενον αὐτοῖς, i.e. they had a διάρρηκα: διεχόμενος is impersonal. — 20. ἀποδημοσκούσαν: in same construction as μεθοδοὺς and μεθομένους.

§ 21. 21. ἀντιπρος 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. τοῖς makes τῆν αὐτῆν less definite. — ἀνεφραῖον,
began to come to their senses. — 24. ἀνίστημαι: opposed to ἔκαναν (20). — φάρμακος (φάρμακα, drug, and πίεω, 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." Grose.


Page 154. 1. Σινωπίων, the people of Sinope, a Greek city on the coast of Paphлагония.

§ 24. 6. συνεισπάττοντο (sc. τοῖς Ἕλληνοι): 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. ἡ τεῦχος: see iii. 2. 9. — 11. ικανοὶ ἄρετος: cf. ικανότερα φέρων, 86. 24. — 12. Διὰ τῆς σωτηρίας (see Dict. s.v. Ζευς): we should expect σωτηρίας, thank offerings for safe deliverance, after σωτηρία; this is found in iii. 2. 9. — ἤγεμοσύνα (found only here), thank offerings for safe guidance, made to Ἡρακλῆς Ἡγεμόν; the wanderings of Hercules were believed to give him special sympathy with wanderers. — 15. ἐμφύει σικοβεν, was banished from home. — 16. ἄκου (Hom. ἄκους, from α- and ἀκόν), 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. ἵππαλαι ἂναι, προστατησαί: infinitives of purpose after ἐλευθερο (14).

§ 26. 18. τὰ δέρματα, the hides of the victims (§ 25), which were to be offered as prizes in the games. — 19. ἐπον... ἐπιγ: the direct words of the command would have been ἐπον τεταλήκας. — δρόμον, race-course:
Page 154.] cf. ἵππονδρομος, hippodrome. — 21. τρέχειν, for running. — ὅπως ἐν τις βούλησαι, wherever any one shall please: the future apod. is found in τρέχειν. — 23. οὖτος, like this: placed emphatically after the adjectives which it qualifies. — Μάλλον τι ἀνάσαται, 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 ἡγεμόνος; like δόλιχον with ἔθετο, and πάλην etc. with ἡγεμόνος understood (G. 1062; Η. 715 b). — τῶν ἀλμαλότων ὁ πλείστος, 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. δόλιχος (oxytone), long, appears in the Homeric δόλιχόσκων ἔγχος. The δόλιχο-δρόμος 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 πυγμη. There is a lacuna in the Mss. between παγκράτιον and καλή, and the words ἐπεφορείς καὶ usually inserted here have little or no authority. — 28. κατέβηκαν, entered (the contest): cf. Lat. descendere in certamen.

Page 155.] § 28. 1. ἄυτος, i.e. the horses: object of ἄγειν, bring. — ἀναστρέφαντας and ἀναστρέφαντας agree with τῶν ἰππαί, understood, the subject of ἄγειν. — 2. τὸν βωμόν, the stand, probably a mound of turf, to mark the starting-place in the race.

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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