Digitized by the Internet Archive
in 2011 with funding from
University of Toronto

http://www.archive.org/details/firstfourbooksof00xeno
THE FIRST FOUR BOOKS OF XENOPHON'S ANABASIS.

With Notes

ADAPTED TO THE REVISED AND ENLARGED EDITION OF GOODWIN'S GREEK GRAMMAR,

AND A COPPERPLATE MAP.

EDITED BY

WILLIAM W. GOODWIN, Ph.D., LL.D.,
ELIOT PROFESSOR OF GREEK LITERATURE,

AND

JOHN WILLIAMS WHITE, Ph.D.,
ASSISTANT PROFESSOR OF GREEK,

IN HARVARD COLLEGE.

BOSTON:
PUBLISHED BY GINN & COMPANY,
1888.
Entered according to Act of Congress, in the year 1877.

BY WILLIAM W. GOODWIN,


PRESSWORK BY GINN & CO., BOSTON.
PREFACE.

The text and the notes in this volume are reprinted without change from the Editors' Selections from Xenophon and Herodotus. The first four books of the Anabasis, which are here given entire, 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 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 in the form of 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. 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 the 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 notes like these 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 wellnigh 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 map of the march of the Ten Thousand Greeks in this volume is copied chiefly from Kiepert's map in Rehdantz's Anabasis (1873).

Cambridge, Mass., April, 1877.

In the present edition, the references in the notes have been adapted to the revised edition of Goodwin's Greek Grammar, published in 1879. A few other changes have been made in the notes.

March, 1880.
I. Αρατέου καὶ Παρυσάτιδος γίγνονται παῖδες δύο, πρεσβύτερος μὲν Ἀρταξέρξης, νεώτερος δὲ Κύρος. ἔτει δὲ ἦσαν Αρατέος καὶ ὑπώπτευε τελευτῇ τοῦ βίου, ἐβουλετε τὸ παῖδε ἀμφοτέρω παρείναι. 2. ο μὲν οὖν πρεσβύτερος παρὼν ἐτύγχανε. Κύρον δὲ μεταπέμπεται ἀπὸ τῆς ἁρχῆς ἢς αὐτοῦ σατράπην ἐποίηση, καὶ στρατηγὸν δὲ αὐτοῦ ἀπέδειξε πάντων ὁσοὶ εἰς Καστωλοῦ πεδίον ἀθροίζοντα. ἀναβαῖνει οὖν ὁ Κύρος λαβὼν Τιςσαφέρνην ὡς φίλον, καὶ τῶν Ἑλλήνων δὲ ἔχων ὁπλίτας ἀνέβη τριακοσίους, ἁρχοντα δὲ αὐτῶν Ξενίαν Παρρίσιου. 3. ἔτει δὲ ἐτελεύτησε Αρατέος καὶ κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, Τιςσαφέρνης διαβάλλει τὸν Κύρον πρὸς τὸν ἀδελφὸν ὡς ἐπιβουλεύον αὐτῷ. δὲ πείθεται τε καὶ συλλαμβανεῖ Κύρον ὡς ἀποκτενών· ἢ δὲ μῆτηρ ἔξαιτησαμένη αὐτοῦ ἀποπέμπει πάλιν ἐπὶ τὴν ἁρχήν. 4. δ' ὁ δ' ἂπιλθε κυνινυέσας καὶ ἀτιμασθεῖς, βουλεύεται ὅπως μήποτε ἔτι ἔσται ἐπὶ τῷ ἀδελφῷ, ἄλλ', ἢν δύνηται, βασιλεύσει ἀντ' ἔκεινον. Παρὰ σάτις μὲν δὴ ἡ μήτηρ ὑπῆρχε τῷ Κύρῳ, φιλοῦσα αὐτῶν μᾶλλον ἢ τὸν βασιλείουντα Ἀρταξέρξην. 5. οὕτως δ' ἀφικνεῖτο τῶν παρὰ βασιλέως πρὸς αὐτοῦ, πάντως οὖτος διατίθεις ἀπεπέμπετο ὥστε αὐτῷ μᾶλλον φίλους εἶναι ἢ βασιλεῖ, καὶ τῶν παρ' ἑαυτῷ δὲ βαρβάρων ἐπεμελεῖτο ὡς πολέμειν τε ἰκανοὶ ἔθησαν καὶ ἐννοικούς ἔχουσιν αὐτῶ. 6. τὴν δὲ Ἔλληνην δύναμιν ἦθροιζεν ὡς μάλιστα ἐδύνατο ἐπικρυπτό-
Expedition of Cyrus the Younger. [Xen.

μενος, ὅτος ὅτι ἀπαρασκευότατον λάβοι βασιλεὰ. ὥδε οὖν ἐποίείτο τὴν συλλογὴν. ὁπόσας εἰς χεῖρι φυλακᾶς ἐν ταῖς πέλεσι, παρῆγγειλε τοῖς φοιουράρχοις ἑκάστοις λαμβάνειν ἀνδρας Πελοποννησίους ὧτι πλείστους καὶ βελτίστους, ὡς ἐπιβουλεύουτος Τισσαφέρνους ταῖς πόλεσι. καὶ γὰρ ἦσαν αἱ Ἰωνικαὶ πόλεις Τισσαφέρνους, τὸ ἄρχαῖον ἐκ βασιλέως δεδομέναι, τότε δ’ ἀφειστήκεσαν πρὸς Κῦρον πᾶσαι πλὴν Μιλήτου. 7. ἐν Μιλήτῳ δὲ Τισσαφέρνης προαισθόμενος τὰ αὐτὰ ταύτα βουλευομένους, ἀποστήναι πρὸς Κῦρον, τοὺς μὲν αὐτῶν ἀπέκτεινε τοὺς δ’ ἐξεβιλεύει. οδὲ Κῦρος, ὑπολαβὼν τοὺς φεύγοντας, συνλέγας στράτευμα ἐπολιόρκει Μιλήτου καὶ κατὰ γῆν καὶ κατὰ θάλατταν, καὶ ἐπειράτο κατάγειν τοὺς ἐκπεπτωκότας. καὶ αὔτη αὐτῇ πρόφασις ἢν αὐτῷ τοῦ ἀθροίζειν στράτευμα. 8. πρὸς δὲ βασιλέα πέμπτων ἥξιον ἄδελφος ὧν αὐτὸν δοθήναι οἱ ταύτας τὰς πόλεις μᾶλλον ἡ Τισσαφέρνης ἄρχειν αὐτῶν, καὶ ἡ μῆτηρ συνεπράττειν αὐτῷ ταύτα: ὡστε βασιλεὺς τὴν μὲν πρὸς ἑαυτὸν ἐπιβουλὴν ὑπὲρ Ἰσθιάντο, Τισσαφέρνης δὲ ἐνομίζει πολεμοῦντα αὐτὸν ἀμφὶ τὰ στρατεύματα δαπανάν, ὡστε οὐδὲν ἴχθετο αὐτῶν πολεμοῦντων. καὶ γὰρ ο Κῦρος ἀπέπεμπε τοὺς γιγνομένους δασμοὺς βασιλεὶ ἐκ τῶν πόλεων ὧν Τισσαφέρνης ἐπύγχανεν ἔχων. 9. ἀλλ’ ἐν στράτευμα αὐτῷ συνελέγετο ἐν Χερρονήσῳ τῇ καταντιπέρας Ἀβύδου τόνδε τὸν τρόπον. Κλέαρχος Δακεδαλίμονις φυγᾶς ἦν τούτῳ συγγενόμενος ὁ Κῦρος ἡγάσθη τε αὐτὸν καὶ δίδωσιν αὐτῷ μυρίους δαρεικοῦς. ὃ δὲ λαβὼν τὸ χρυσὸν στράτευμα συνελέξειν ἀπὸ τούτων τῶν χρημάτων, καὶ ἐπολέμει ἐκ Χερρονήσου ὀρμώμενος τοῖς Θραξί τοῖς ὕπερ Ελλησποντον οἰκούσι, καὶ ὁφέλει τοὺς Ἐλληνας, ὡστε καὶ χρήματα συνεβάλλοντο αὐτῷ εἰς τὴν τροφὴν τῶν στρατιωτῶν αἱ Ελλησποντιακαὶ πόλεις ἐκούσαι. τούτο δ’ αὐτοῦ τρε-
φόμενον ἔλανθανεν αὐτῷ τὸ στράτευμα. 10. Ἀριστιππὸς δὲ ὁ Θετταλὸς ξένος ὅν ἔτυγχανεν αὐτῷ, καὶ πιεζόμενος ύπὸ τῶν οἴκοι ἀντιστασιωτῶν ἔρχεται πρὸς τὸν Κύρον καὶ αὐτεὶ ἀυτὸν εἰς δισχειλίους ξένους καὶ τριῶν μηνῶν μισθὸν, ὥς οὕτω περιγενέμενος ἀν τῶν ἀντιστασιωτῶν. ο ὁ δὲ Κύρος δίδωσιν αὐτῷ εἰς τετρακισχιλίους καὶ ξὲ μηνῶν μισθὸν, καὶ δεῖται αὐτῷ μὴ πρόσθεν καταλῦσαι πρὸς τοὺς ἀντιστασιωτὰς πρὶν ἀν αὐτῷ συμβούλευσηται. οὕτω δὲ αὐτὸ τὸ ἐν Θετταλίᾳ ἐλάνθανεν αὐτῷ τρεφόμενον στράτευμα. 11. Προξενὸν δὲ τὸν Βοιώτιον ξένου ʿοντα αὐτῷ ἐκέλευσε λαβόντα ἄνδρας ὅτι πλείστους παραγενέσθαι, ὡς εἰς Πισίδας βουλόμενος στρατεύεσθαι, ὥς πρῶγματα παρεχόντων τῶν Πισιδῶν τῇ ἕαυτον χώρᾳ. Σοφαινετὸν δὲ τὸν Στυμφάλιον καὶ Σωκράτην τὸν Ἀχαίον, ξένους ὄντας καὶ τούτους, ἐκέλευσεν ἄνδρας λαβόντας ἐλθεῖν ὅτι πλείστους, ὥς πολεμήσων Τισσαφέρνει σὺν τοῖς φυγάζοι τῶν Μιλησίων. καὶ ἐποίουν οὕτως οὕτοι.
4  Expedition of Cyrus the Younger.  [Xen.

αὐτὸ· καὶ λαβόντες τὰ ὀπλα παρῆσαν εἰς Σάρδεις.
3. Ἐπειδάς μὲν δὴ τοὺς ἐκ τῶν πόλεων λαβὼν παρεγένετο εἰς Σάρδεις ὀπλίτας εἰς τετρακισχιλίους, Πρόξενος δὲ παρῆν ἔχων ὀπλίτας μὲν εἰς πεντακόσιον καὶ χίλιους, γυμνώτας δὲ πεντακόσιον, Σοφαῖνετος δὲ ὁ Στυμφάλιος ὀπλίτας ἔχων χίλιους, Σωκράτης δὲ ὁ Ἀχαῖος ὀπλίτας ἔχων όσ πεντακόσιον, Πασίων δὲ ὁ Μεγαρεὺς τριακόσιον μὲν ὀπλίτας, τριακόσιον δὲ πελταστὰς ἔχων παρεγένετο· ἦν δὲ καὶ οὕτος καὶ ὁ Σωκράτης τῶν ἅμφι Μίλητον στρατευμένων. 4. οὕτω μὲν εἰς Σάρδεις αὐτὸ ἀφίκοντο. Τισσαφέρνης δὲ κατανοήσας ταῦτα, καὶ μείζονα ἠγγείας ἐνει δὴ ὦς ἐπὶ Πισίδας τὴν παρασκευὴν, πορεύεται ὡς βασιλέα ἡ ἐδώνατο τάχιστα ἱππεῖς ἔχων όσ πεντακόσιον. 5. καὶ βασιλεὺς μὲν δὴ ἐπεὶ ἦκουσε Τισσαφέρνους τὸν Κύρου στόλον, ἀντιπαρεσκευάζετο.

Κύρος δὲ ἔχων οὐς εἰρήκα τῷ μᾶτο ἀπὸ Σάρδεων· καὶ ἐξελαύνει διὰ τῆς Λυδίας σταθμοὺς τρεῖς, παρασάγγας εἴκοσι καὶ δύο ἐπὶ τὸν Μαίανδρον ποταμόν. τούτον τὸ εὐρος δύο πλέθρα· γέφυρα δὲ ἐπὶ ἐξευγμένη πλοίοις ἐπτά.
6. τούτων διαβὰς ἐξελαύνει διὰ Φοιγίας σταθμὸν ἐνα παρασάγγας ὀκτὼ εἰς Κολοσσᾶς, πόλιν οἰκουμένην, εὔδαιμονα καὶ μεγάλην. ἐνταῦθα ἐμείθην ημέρας ἐπτά· καὶ ἢκε Μένων ὁ Θεταλὸς ὀπλίτας ἔχων χίλιους καὶ πελταστὰς πεντακόσιον, Δόλοπας καὶ Αἰνιάνας καὶ Ὀλυνθίους. 7. ἐντεύθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας εἰκοσι τῷ Κελαμαίας, τῆς Φεργίας πόλιν οἰκουμένην, μεγάλην καὶ εὐδαιμονα. ἐνταῦθα Κύρῳ βασιλείᾳ ἦν καὶ παράδεισος μέγας ἀγρίων θηρίων πλήρης, ὁ ἐκεῖνος ἐθήρευεν ἀπὸ ὑπού, ὁπότε γυμνάσας βοῦλοιτο ἐαυτόν τε καὶ τοὺς ὑποὺς. διὰ μέσου δὲ τοῦ παραδείσου Ῥέι ὁ Μαίανδρος ποταμός· αἱ δὲ πηγαὶ αὐτοῦ ἐισιν ἐκ τῶν βασιλείων· Ῥέι
δὲ καὶ διὰ τῆς Κελαινῶν πόλεως. 8. ἐστὶ δὲ καὶ μεγάλου βασιλέως βασίλεια ἐν Κελαινῶι ἐρυμῆ ἐπὶ ταῖς πηγαῖς τοῦ Μαρσῶν ποταμοῦ ὑπὸ τῇ ἀκροτόλει: ἤρε δὲ καὶ οὕτος διὰ τῆς πόλεως καὶ ἐμβάλλει εἰς τὸν Μαιανδρόν· τοῦ δὲ Μαρσῶν τὸ εὖρός ἐστὶν εἰκοσὶ καὶ πέντε ποδῶν. ἐνταῦθα λέγεται Ἀπόλλων ἐκδείραι Μαρσῶν, νικήσας ἐρίζοντα οἱ περὶ σοφίας, καὶ τὸ δέρμα κρεμάσαι ἐν τῷ ἀντρῷ ὅθεν αἱ πηγαῖ· διὰ δὲ τούτο ὁ ποταμὸς καλεῖται Μαρσῶν.

9. ἐνταῦθα Σέρξης, ὅτε ἐκ τῆς Ἑλλάδος ἤπτηθεις τῇ μάχῃ ἀπεχώρει, λέγεται οἰκοδομήσαι ταύτα τε τὰ βασίλεια καὶ τὴν Κελαινῶν ἀκρόπολιν. ἐνταῦθα ἔμεινε Κύρος ἡμέρας τριάκοντα· καὶ ἤκει Κλέαρχος ὁ Λακεδαιμόνιος φυγᾶς ἐχὼν ὀπλίτας χιλίων καὶ πελαστός Ὁρᾶκας ὁκτακοσίους καὶ τοξότας Κρήτας διακοσίους. ἀμα δὲ καὶ Σώσις παρῆν ὁ Συρακοσίος ἐχὼν ὀπλίτας τριακοσίους, καὶ Σοφάινυτος ὁ Ἀρκάς ἐχὼν ὀπλίτας χιλίων. καὶ ἐνταῦθα Κύρος ἐξῆτασιν καὶ ἄριθμον τῶν Ἑλλήνων ἐποίησεν ἐν τῷ παραδέίσῳ, καὶ ἐγένοντο οἱ σύμπαντες ὀπλίται μὲν μύριοι καὶ χίλιοι, πελασταί δὲ ἀμφὶ τοὺς δισχίλιους. 10. ἐντεῦθεν ἐξελάνυει σταθμὸς δύο παρασάγγας δέκα εἰς Πέλτας, πόλιν οἰκουμένην. ἐνταῦθ' ἔμεινεν ἡμέρας τρεῖς· ἐν αῖς Σενίας ὁ Ἀρκάς τὰ Λύκαια ἔθυσε καὶ ἀγώνα ἔθηκε· τὰ δὲ ἄθλα ἱσαν στλεγγίδες χρυσαὶ· ἐθεώρει δὲ τὸν ἀγώνα καὶ Κύρος. ἐντεῦθεν ἐξελάνυεις σταθμὸς δύο παρασάγγας δώδεκα εἰς Κεραμῶν ἀγορὰν, πόλιν οἰκουμένην, ἐσχάτην πρὸς τῇ Μυσίᾳ χώρα. 11. ἐντεῦθεν ἐξελάνυεις σταθμὸς τρεῖς παρασάγγας τριάκοντα εἰς Καῦστρον πεδίον, πόλιν οἰκουμένην. ἐνταῦθ' ἔμεινεν ἡμέρας πέντε· καὶ τοὺς στρατιώτας ὁφείλετο μισθὸς πλέον ἡ τριῶν μηνῶν, καὶ πολλάκις ἑότες ἐπὶ τὰς θύρας ὑπῆτοιν. ο ὅ ἐπὶ ὀλίγων δέχεται δήγε, καὶ δήλος ἦν ἀνιώμενος· οὐ γὰρ ἦν πρὸς τοῦ Κύρου τρόπου ἔχοντα

On the March.
μὴ ἀποδιδόναι. 12. ἐνταῦθα ἀφικνεῖται Ἐπύαξα ἡ Συνυνέσιος γυνὴ τοῦ Κιλίκων βασιλέως παρὰ Κύρου· καὶ ἐλεγετο Κύρω δοῦναι χρήματα πολλά. τῇ δ’ οὖν στρατιὰ τότε ἀπέδωκε Κύρος μισθὸν τεττάρων μηνῶν. εἰχε δὲ ἡ Κιλισσα καὶ φύλακας περὶ αὐτὴν Κιλικας καὶ Ἀσπενδίους· ἐλέγετο δὲ καὶ συγγενέσθαι Κύρου τῇ Κιλίσσῃ. 13. ἐντεῦθεν δὲ ἠξελάνυε σταθμὸς δύο παρασάγγας δέκα εἰς Θύμβριον, πόλιν οἰκουμένην. ἐνταῦθα ήν παρὰ τὴν ὁδὸν κρήνη ἡ Μίδου καλομενὴ τοῦ Φρυγῶν βασιλέως, ἐφ’ ἡ λέγεται Μίδας τὸν Σάτυρον θηρεύσαι οὐνο κεράσας αὐ- τήν. 14. ἐντεῦθεν ἠξελάνυε σταθμὸς δύο παρασάγγας δέκα εἰς Τυριαίον, πόλιν οἰκουμένην. ἐνταῦθα ἔμεινεν ἡμέρας τρεῖς. καὶ λέγεται δεηθήναι ἡ Κιλισσα Κύρου ἐπιδείξαι τὸ στράτευμα αὐτή· βουλόμενος οὖν ἐπιδείξαι, ἠξέτασιν ποιεῖται εν τῷ πεδίῳ τῶν Ἐλλήνων καὶ τῶν βαρ- βάρων. 15. ἐκέλευσε δὲ τοὺς Ἐλλήνας, ὡς νόμος αὐτοῖς εἰς μάχην, οὕτω ταχθήναι καὶ στῆναι, συντάξαι δ’ ἐκαστὸν τοὺς ἐαυτοῦ. ἐτάχθησαν οὖν ἐπὶ τεττάρων· εἰχε δὲ τὸ μὲν δεξιὸν Μένων καὶ οἱ σὺν αὐτῷ, τὸ δὲ εὐώνυμον Κλέαρχος καὶ οἱ ἐκεῖνοι, τὸ δὲ μέσον οἱ ἄλλοι στρατηγοὶ. 16. ἐθεώ- ρει οὖν ὁ Κύρος πρῶτον μὲν τοὺς βαρβάρους· οἱ δὲ παρῆ- λαυνον τεταγμένοι κατ’ ἰλας καὶ κατὰ τάξεις· εἶτα δὲ τοὺς Ἐλλήνας, παρελαυνόν ἐφ’ ἀρματος καὶ ἡ Κιλισσα ἐφ’ ἀρμαμάξῃς. εἶχον δὲ πάντες κράνη χαλκὰ καὶ χιτῶνας φοινικοὺς καὶ κηφίσιος καὶ τὰς ἀσπίδας ἐκεκαλυμμένας. 17. ἐπειδὴ δὲ πάντας παρῆλασε, στήσας τὸ ἀρμα πρὸ τῆς φάλαγγος μέσης, πέμψας Πήγρητο τὸν ἐρμηνέα παρὰ τοὺς στρατηγοὺς τῶν Ἐλλήνων ἐκέλευσε προβαλέσθαι τὰ ὀπλα καὶ ἐπιχωρήσαι ἔλην τῆς φάλαγγα. οἱ δὲ ταύτα προείπον τοὺς στρατιώτας· καὶ ἐπεὶ ἐσιλπνύξε, προβαλλόμενοι τὰ ὀπλα ἐπήσαν. ἐκ δὲ τούτου θάττων προϊόντων σὺν κραυγῆ.
18. τόν δὲ βαρβάρων φόβος πολὺς, καὶ ἢ τε Κίλισσα ἐφυγεν ἐπὶ τῆς ἄρμαμάξεις καὶ οἱ ἐκ τῆς ἁγορᾶς καταλιπόντες τὰ ὄννα ἐφυγον· οἱ δὲ Ἑλληνες σὺν γέλωτι ἐπὶ τὰς σκηνὰς ἠλθον. ἦ δὲ Κίλισσα ἰδοῦσα τὴν λαμπρότητα καὶ τὴν τάξιν τοῦ στρατεύματος ἐθαύμασε. Κύρος δὲ ἦσθη τὸν ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρβάρους φόβον ἰδὼν.

19. ἐντεύθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας εἴκοσι εἰς Ἰκόνιον, τῆς Φρυγίας πόλιν ἐσχάτην. ἐνταῦθα ἐμεινε τρεῖς ἡμέρας. ἐντεύθεν ἐξελαύνει διὰ τῆς Δυκασσίας σταθμούς πέντε παρασάγγας τριάκοντα. ταύτην τὴν χώραν ἐπέτρεψε διαρτάσαι τοῖς Ἐλλησιων ὡς πολεμίαιν ὀδον.

20. ἐντεύθεν Κύρος τὴν Κίλισσαν εἰς τὴν Κιλικίαν ἀποπέμπει τὴν ταχίστην ὁδόν· καὶ συνέπεμψεν αὐτή στρατιώτας οὓς Μένων εἶχε καὶ αὐτόν. Κύρος δὲ μετὰ τῶν ἄλλων ἐξελαύνει διὰ Καππαδοκίας σταθμούς τέσσαρας παρασάγγας εἴκοσι καὶ πέντε πρὸς Δάυα, πόλιν οἴκουμένην, μεγάλην καὶ εὐδαίμονα. ἐνταῦθα ἐμειναν ἡμέρας τρεῖς· ἐν ὧν Κύρος ἀπέκτεινεν ἄνδρα Πέρσην Μεγαφέρνην, φοινικιστὴν βασίλευον, καὶ ἐτερον τινα τῶν ὑπάρχων δυνάστην, αἰτιασάμενος ἐπιβουλεύειν αὐτὸν.

21. ἐντεύθεν ἐπειρῶντο εἰσβάλλειν εἰς τὴν Κιλικίαν· ἦ δὲ εἰσβολὴ ἤν ὄδος ἁμαξίτως ὀρθία ἵσχυρώς, καὶ ἀμήχανος εἰσελθέως στρατεύματι εἰ τις ἐκώλυνεν. ἔλεγετο δὲ καὶ Συνέννεσις εἶναι ἐπὶ τῶν ἄκρων φυλαττῶν τὴν εἰσβολήν· διὸ ἐμειναν ἡμέραν ἐν τῷ πεδίῳ, τῇ δ' ύστεραι ἤκου ἄγγελος λέγων ὅτι λεοπόδος εἰς Συνέννεσις τὰ ἄκρα, ἔπει ὄσθετο ὅτι τὸ Μένωνος στράτευμα ἦδη ἐν Κιλικία ἤν εἶσω τῶν ὄρεων, καὶ ὅτι τριήρεις ἤκουσε περιπλεοῦσας ἀπ' Ἰωνίας εἰς Κιλικίαν Ταμώων ἠκούσα τὰς Λακεδαίμονιν καὶ αὐτοῦ Κύρου.

22. Κύρος δ' οὖν ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος, καὶ εἶδε τὰς σκηνὰς οὓς οἱ
Κιλίκες ἐφύλαττον. ἐντεύθεν δὲ κατέβαινεν εἰς πεδίον μέγα καὶ καλὸν, ἐπίρρυτον, καὶ δένδρων παντοδαπῶν σύμπλεον καὶ ἀμπέλου. πολὺ δὲ καὶ σήσαμον καὶ μελίνην καὶ κέγχρον καὶ υπνοῦς καὶ κριθᾶς φέρει. ὁρὸς δ' αὐτὸ περιέχει ὄχυρον καὶ υψηλὸν πάντη ἐκ θαλάττης εἰς θάλατταν. 23. καταβὰς δὲ διὰ τούτου τοῦ πεδίου ἥλασε σταθμοὺς τέταρας παρασάγγας πέντε καὶ ἐκὸσιν εἰς Ταρσοῦς, τῆς Κιλικίας πόλιν μεγάλην καὶ εὐδαίμονα. ἔντακθα ἦσαν τὰ Συνενσίες βασίλεια τοῦ Κιλίκων βασιλέως· διὰ μέσου δὲ τῆς πόλεως ἥν ποταμὸς Κύδνος ὠνομα, ἐβρός δύο πλέθρων. 24. ταῦτῃ τῆς πόλεως ἐξελισσοῦν ὁ ἐνοικοῦντες μετὰ Συνενσίους εἰς χωρίον ὄχυρον ἐπὶ τὰ ὀρη, πλὴν ὁ τὰ καπηλεῖα ἐχοῦσε· ἔμειναν δὲ καὶ οἱ παρὰ τὴν θάλατταν οἰκοῦντες ἐν Σόλοις καὶ ἐν Ἰσσοῖς. 25. Ἐπύδαξα δὲ ἡ Συνενσίος γυνὴ προτέρα Κύρου πέντε ἁμέρας εἰς Ταρσοῦς ἀφίκετο· ἐν δὲ τῇ ὑπερβολῇ τῶν ὀρέων τῶν εἰς τὸ πεδίον δύο λόχων τοῦ Μένωνος στρατεύματος ἀπόλοντο· οἱ μὲν ἔφασαν ἱππαζόντας τι κατακοπῆια ὑπὸ τῶν Κιλίκων, οἱ δὲ ὑπολειφθέντας καὶ οὐ δυναμένους εὐρέων τὸ ἀλλο στράτευμα οὐδὲ τὰς ὀδοὺς ἔτα πλανωμένους ἀπολέσθαι· ἤσαν δ' οὖν οὕτω ἐκατον ὁπλίται. 26. οἱ δ' ἀλλοι ἐπεὶ ἦκουν, τὴν τε πόλιν τοὺς Ταρσοὺς διήρτασαν, διὰ τῶν ὀλέθρου τῶν συστρατιωτῶν ὀργιζομενοι, καὶ τὰ βασίλεια τὰ ἐν αὐτῇ. Κύρος δὲ ἐπεὶ εἰσήλασεν εἰς τὴν πόλιν, μετεπέμπτο τὸν Συνενσίον πρὸς ἑαυτὸν· ὁ δ' οὔτε πρότερον οὐδὲν πο σκειπτον ἑαυτον εἰς χεῖρας ἐλθεῖν ἐφη, οὔτε τότε Κύρω ἤταν ἤθελε, πρὶν ἡ γυνὴ αὐτὸν ἔπεισε καὶ πᾶσι μελετᾷ ἐλαβε. 27. μετὰ δὲ ταῦτα ἐπεὶ συνεγένωντο ἀλλήλοις, Συνενσίος μὲν ἔδωκε Κύρῳ χρήματα πολλά εἰς τὴν στρατιάν, Κύρος δὲ ἐκείνῳ δώρα ἄ νοιξεται παρὰ βασιλεῖ τίμια, ὕπτων χρυσοχάλινον καὶ στρεπτῶν χρυσοῦν καὶ ψέλια καὶ ἀκινώ-
κήν χρυσοῦν καὶ στολήν Περσικήν, καὶ τὴν χώραν μηκέτι ἀφαρταξόθεται· τὰ δὲ ὑπερσμενα ἀνδράποδα, ἣν που ἐντυγχάνωσίν, ἀπολαμβάνειν.

Τ. 'Ενταῦθα ἐμεινε Κύρος καὶ ἡ στρατιὰ ἡμέρας εἶκοσι· οἱ γὰρ στρατιῶται οὐκ ἔφασαν ἴναι τοῦ πρῶτος ὑπὸ πτευτευον γὰρ ἦδη ἐπὶ βασιλεὰ ἴναι· μισθωθήναι δὲ οὐκ ἐπὶ τούτῳ ἔφασαν. πρῶτος δὲ Κλέαρχος τοὺς αὐτοῦ στρατιῶτας ἔβιαζετο ἴναι· οὶ δὲ αὐτῶν τε ἐβαλλον καὶ τὰ ύποξύγα τὰ ἐκεῖνου, ἐπεὶ ἤρξατο προίναι. 2. Κλέαρχος δὲ τότε μὲν μικρὸν ἐξέφυγε μὴ καταπετρωθήναι, ὑστερον δ' ἐπεὶ ἐγὼ ὅτι οὐ δυνήσεται βιάσασθαι, συνηγαγεν ἐκκλησίαν τῶν αὐτοῦ στρατιωτῶν. καὶ πρῶτον μὲν ἐδάκρυε πολὺν χρόνον ἐστώς· οἱ δὲ ὀρῷντες ἔθαυμαζον καὶ ἐσιώπων· ἐτὰ δὲ ἐλέξε συνάδε. 3. "Ἀνδρες στρατιῶται, μὴ θαυμάζετε ὅτι χαλεπῶς φέρω τοὺς παρόντος πράγμασιν. ἔμοι γὰρ ξένος Κύρος ἐγένετο καὶ με φεύγοντα ἐκ τῆς πατρίδος τὰ τὰ ἀλλα ἐτίμησε καὶ μυρίους ἐδωκε δαρειούς· οὗς ἐγὼ λαβὼν οὐκ εἰς τὸ ἱδιον κατεδέμην ἐμοὶ ἀλλ' οὐδὲ καθαπνάθρηστα, ἀλλ' εἰς ὑμᾶς ἐδαπάνων. 4. καὶ πρῶτον μὲν πρὸς τοὺς Ῥώκας ἐπολέμησα, καὶ ὑπὲρ τῆς Ἑλλάδος ἐτιμωροῦμην μεθ' ὑμῶν, ἐκ τῆς Χερονήσου αὐτοὺς ἐξελαύνων βουλομένως ἀφαιρεῖσθαι τοὺς ἐνοικοῦντας Ἑλληνας τὴν γῆν. ἐπειδὴ δὲ Κύρος ἐκάλει, λαβὼν ὑμᾶς ἐπορεύομην, ὅνα εἰ τι δεύτερο ὁφελοῦν αὐτῶν ἀνθ' ὡν εὗ ἐπαθον ὑπ' ἐκεῖνον. 5. ἐπεὶ δὲ υἱοις οὐ βουλεύεθε συμπορεύεσθαι, ἀνάγκη δὴ μοι ἡ ύμᾶς προδότα τῇ Κύρου φιλία χρῆσθαι η πρὸς ἐκεῖνον ψευσάμενον μεθ' ὑμῶν ἴναι, εἰ μὲν δὴ δίκαια ποιήσω οὐκ οἶδα, αἵρησομαι δ' οὖν ύμᾶς καὶ σὺν ύμῖν ὅ τι ἂν δή πείσομαι. καὶ οὕτως ἐρεῖ οὖδέσι ὡς ἐγὼ, Ἑλληνας ἀγαγῶς εἰς τοὺς βαρβάρους, προδοὺς τοὺς Ἑλληνας τὴν τῶν βαρβάρων φιλίαν εἰλόμην. 6. ἀλλ' ἐπεὶ
Expedition of Cyrus the Younger. [XEN.

οὗτος ἔμοι οὐκ ἔθελεν πείθεσθαι οὐδὲ ἔπεσθαι, ἐγὼ σὺν ὑμῖν ἔφομαι καὶ ὦ τι ἂν δὲν πείσομαι. νομίζω γὰρ ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμάχους, καὶ σὺν ὑμῖν μὲν ἂν ὦμαι εἶναι τίμιος ὅπου ἄν ὦ, ὑμῶν δὲ ἔρημος ὃν οὐκ ἂν ἰκανὸς εἶναι οὕμαι οὔτ᾽ ἂν φίλον ὄφελήσαι οὔτ᾽ ἂν ἐχθρὸν ἀλέξασθαι. ὡς ἔμοι οὖν ἵοντος ὅτι ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε. 7. ταῦτα εἴπεν· οἱ δὲ στρατιῶται οἱ τε αὐτοῦ ἐκεῖνον καὶ οἱ ἄλλοι ταῦτα ἀκούσαντες, ὅτι οὐ φαίνη παρὰ βασιλέα πορεύεσθαι, ἔπηνεν· παρὰ δὲ Εὐνίου καὶ Πασίωνος πλείους ἡ δισχίλιοι λαβόντες τὰ ὁπλα καὶ τὰ σκευοφόρα ἐστρατοπεδεύσαντο παρὰ Κλεάρχω. 8. Κύρος δὲ τούτοις ἀπορῶν τε καὶ λυπούμενος μετεπέμπτει τὸν Κλεάρχων· ὁ δὲ ἴερας μὲν οὐκ ἡθελε, λάθρα δὲ τῶν στρατιωτῶν πέμπτων αὐτῷ ἀγγελεύῃ ἔλεγε θαρρεῖν ὡς καταστησώμενων τούτων εἰς τὸ δέου· μεταπέμπεσθαι δ᾽ ἐκέλευεν αὐτῶν· αὐτὸς δ᾽ οὐκ ἔφη ἵερα. 9. μετὰ δὲ ταῦτα συναγαγὼν τοὺς θ᾽ ἑαυτοῦ στρατιῶτας καὶ τοὺς προσελθόντας αὐτῷ καὶ τῶν ἄλλων τὸν Βουλόμενον, ἔλεξε τοιάδε. Ἀνδρες στρατιῶται, τὰ μὲν δὴ Κύρου δῆλον ὅτι οὕτως ἔχει πρὸς ἡμᾶς ὥσπερ τὰ ἡμέτερα πρὸς ἐκείνους· οὗτε γὰρ ἡμεῖς ἐκείνου ἐτι στρατιῶται, ἐπεὶ γε οὐ συνεπόμεθα αὐτῷ, οὗτε ἐκείνος ἐτι ἡμῖν μισθοδότης. 10. ὅτι μέντοι ἀδικεῖσθαι νομίζει σὺ ὑμῖν ὑδα· ὡστε καὶ μεταπεμπομένου αὐτοῦ οὐκ ἔθελον ἐλθεῖν, τὸ μὲν μέγιστον αἰσχυνόμενος ὅτι σύνοδα ἐμαυτῷ πάντα ἐφευρεμένος αὐτῶν, ἑπείτα καὶ διδόσας μὴ λαβῶν μὲ δίκην ἐπίθυμ ὧν νομίζει ὑπ᾽ ἔμοι ἡδικήσαι. 11. ἐμοὶ οὖν δοκεῖ οὐχ ὁρᾶ εἶναι ἡμῖν καθεύθειν οὐδ᾽ ἀμελεῖν ἡμῶν αὐτῶν, ἀλλὰ βουλεύσθαι ὅ τι χρῆ ποιεῖν ἐκ τούτων. καὶ ἐώς τε μένομεν αὐτοῦ σκεπτέον μοι δοκεῖ εἶναι ὅπως ἀσφαλέστατα μένωμεν, εἰ τε ἡδὴ δοκεῖ ἀπείναι, ὅπως ἀσφαλέστατα ἀπιμεν καὶ ὅπως τὰ ἐπιτήδεια ἐξομεν
ἀνευ γὰρ τούτων οὔτε στρατηγοῦ οὔτε ἰδιώτου ὀφέλος οὐ· δέν. 12. ὁ δ’ ἄνηρ πολλοῦ μὲν ἀξίος φίλος ὃ ἄν φίλος ἦ, χαλεπώτατος δ’ ἐχθρὸς ὃ ἄν πολέμοις ἦ, ἐχει δὲ δύναμιν καὶ πεζῆ καὶ ἵππικη καὶ ναυτικῇ ἦν πάντες ὁμοίως ὀρμόμεν τε καὶ ἐπιστάμεθα· καὶ γὰρ οὔδ’ ἐπορρω δοκοῦμεν μοι αὐτὸν καθήσθαι. ὡστε ὁρα λέγειν ὃ τι τις γυνωσκεῖ ἄριστον εἶναι, ταῦτα εἰπὼν ἐπαύσατο. 13. ἐκ τούτου ἀνίσταντο οἱ μὲν ἐκ τοῦ αὐτομάτου, λέξοντες ἢ ἐγγύνωσκοι, οἱ δὲ καὶ ὑπ’ ἐκεῖνον ἐγκέλευστοι, ἐπιδεικνύντες οί ἢ ἄπορα ἄνευ τῆς Κύρου γνώμης καὶ μένειν καὶ ἀπιέναι. 14. εἰς δὲ δὴ εἶπε, προσποιούμενος σπεύδειν ὃς τάχιστα πορεύεσθαι εἰς τὴν Ἑλλάδα, στρατηγοῦς μὲν ἐλέσθαι ἄλλους ὡς τάχιστα, εἰ μὴ βούλεται Κλέαρχος ἀπάγειν· τὰ δ’ ἐπιτίθει ἄγοράξεσθαι· ἦ δ’ ἀγορὰ ἦν ἐν τῷ βαρβαρικῷ στρατεύματι· καὶ συσκευάζεσθαι· ἐλθόντας δὲ Κύρου αὐτοῖν πλοία, ὡς ἀποπλέοιεν· εἰν δὲ μὴ διδὸ ταῦτα, ἤγεμόνα αὐτεῖν Κύρον ὅστις διὰ φιλίας τῆς χώρας ἀπάξει· εἰν δὲ μηδὲ ἤγεμόνα διδῷ, συντάττεσθαι τὴν ταχίστην, πέμψαι δὲ καὶ προκαταληψίμενοι τὰ ἀκρα, ὡς μὴ φθάσωσι μῆτε Κύρος μῆτε οἱ Κύλικες καταλαβόντες, δὲν τολμῶσι καὶ πολλὰ χρήματα ἐχομεν ἀνηρπακότες. οὕτως μὲν τοιαῦτα εἶπε· μετὰ δὲ τούτων Κλέαρχος εἶπε τοσοῦτον. 15. ὃς μὲν στρατηγήσοντα ἐμὲ ταύτην τὴν στρατηγίαν μηδεὶς ὑμῶν λεγέτω· πολλὰ γὰρ ἐνορὸ δὴ ἂ ἐμοὶ τοῦτο ὑπ’ ου ποιητέον· ὡς δὲ τῷ ἀνδρὶ ὅν ἄν ἔλησθε πείςομαι ἦ δυνατὸν μάλιστα, ἵνα εἴδητε ὅτι καὶ ἀρχεσθαι ἐπισταμαι ὡς τις καὶ ἄλλος μάλιστα ἀνθρώπων. 16. μετὰ τούτου ἄλλος ἀνέστη, ἐπιδεικνύς μὲν τὴν εὐθείαν τοῦ τὰ πλοία αὐτεῖν κελεύοντος, ὁσπερ πάλιν τοὺς στόλουν Κύρου ποιουμένου, ἐπιδεικνύς δὲ ὡς εὐθεῖς εἴῃ ἡγεμόνα αὐτεῖν παρὰ τούτοι φυλασσόμεθα τὴν πράξειν. εἰ δὲ καὶ τῷ ἡγεμόνι
Expedition of Cyrus the Younger.  

πιστεύουμεν δὴν ἂν Κῦρος δίδῳ, τί κωλύει καὶ τὰ ἄκρα ἡμῖν κελεύειν Κύρον προκαταλαμβάνειν; 17. ἔγω γὰρ οἰκονόμη
μὲν ἂν εἶν τὰ πλοῖα ἐμβαίνειν ἃ ἡμῖν δοίη, μὴ ἡμᾶς αὐτῶς
taῖς τριήρεισιν καταδύσῃ, φοβοῖμην δ' ἂν τῷ ἡγεμόνι ὡς δοίη
ἐπεσθαί, μὴ ἡμᾶς ἀγάγη ὅθεν οὐχ οἶον τε ἐσται ἐξελθεῖν,
βουλοίμην δ' ἂν ἀκοντος ἀπ' Ἰλυοῦν Κῦρον λαθείν αὐτὸν ἀπελ-
θῶν' ὃ οὖ δυνατόν ἐστιν. ἄλλ' ἔγω φημι ταῦτα μὲν φλυ-
αρίας εἶναι. 18. δοκεῖ δὲ μοι ἀνδράς ἐλθόντα πρὸς Κῦρον
οίτων ἐπιτήδευσιν σὺν Κλαρχῆ ἐροτάν ἐκείνων τί βούλεται
ἡμῖν χρῆσθαι καὶ έὰν μὲν ἢ πρᾶξις ἢ παραπληγία οὕτος
καὶ πρόσθεν ἐχρίτο τοῖς ξένοις, ἐπεσθαί καὶ ἡμᾶς καὶ μὴ
κακίους εἶναι τῶν πρὸσθεν τούτῳ συναπαβάντων. 19. ἦν
de μείζων ἢ πρᾶξις τῆς πρὸσθεν φαίνεται καὶ ἐπιπονοτέρα
καὶ ἐπικυκνυνοτέρα, ἄξιοιν ἢ πείσαντα ἡμᾶς ἄγειν ἢ πει-
σθέντα πρὸς φιλίαν ἀφιέναι. οὕτω γὰρ καὶ ἐπόμενοι ἂν
φίλοι αὐτῷ καὶ πρόθυμοι ἐποίμεθα, καὶ ὑπόνοις ἀσφαλῶς
ἀν ἀπίστοις. ὁ τι δ' ἂν πρὸς ταῦτα λέγη ἀναγγείλαι δεύρο-
ἡμᾶς δ' ἀκούσαντας πρὸς ταῦτα βουλεύεσθαι. 20. ἔδοξε
taῦτα, καὶ ἀνδράς ἑλομενοι σὺν Κλαρχῆ πέμπουσιν ἄν
ἤρωτον Κῦρον τὰ δόξαντα τῇ στρατιᾷ. ὁ δ' ἀπεκρίνατο
ὅτι ἀκούει Αβροκόμαν ἐχθρὸν ἀνδρά ἐπὶ τῷ Ἐὐφράτῃ πο-
tαμῷ εἶναι, ἀπέχοντα δώδεκα σταθμοὺς. πρὸς τοῦτον οὖν
ἔφη βουλεύσασθαι ἐλθεῖν· καὶ μὲν ἢ ἢ ἐκεῖ, τὴν δικήν ἔφη χρή-
ζειν ἐπιθείναι αὐτῷ, ἢν δ' ἐφανῇ, ἡμεῖς ἐκεῖ πρὸς ταῦτα
βουλευσόμεθα. 21. ἀκούσαντες δὲ ταῦτα οἱ αἱρετοὶ ἀνωγ-
γέλλουσι τοῖς στρατιώτατοι· τοῖς δὲ ὑποψία μὲν ἢν ὅτι
ἀγχει πρὸς βασιλέα, ὁμοὶ δὲ ἔδοξει ἐπεσθαί. προσατυσθὶ
de μισθὸν· ὁ δὲ Κῦρος ὑπισχύεται ἡμῶλιον πάσι δώσειν
ἢ πρότερον ἐφερον, ἀντὶ δαρεικοῦ τρία ἡμιδαρεικὰ τοῦ μη-
νος τῷ στρατιώτῃ· ὅτι δὲ ἐπὶ βασιλέα ἄγοι οὐδὲ ἔνταῦθα
ἀκούσειν οὐδείς ἐν γε τῷ φανερῷ.
IV. Ἠντεύθεν ἐξελάυνει σταθμοὺς δύο παρασάγγας δέκα ἐπὶ τὸν Ψάρων ποταμοῦ, οὗ ἦν τὸ εὔρος τρία πλέθρα. Ἠντεύθεν ἐξελάυνει σταθμὸν ἕνα παρασάγγας πέντε ἐπὶ τὸν Πύραμον ποταμοῦ, οὗ τὸ εὔρος στάδιον. Ἠντεύθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας πεντεκαίδεκα εἰς Ἰσσοῦς, τῆς Κιλικίας ἐσχάτην πόλιν ἐπὶ τῇ θαλάττῃ οἰκουμένην, μεγάλην καὶ εὐδαίμονα. 2. Ἠνταύθα ἐμείναν ἡμέρας τρεῖς· καὶ Κύρων παρῆσαν αἱ ἕκ Πελοποννήσου νῆς τριάκοντα καὶ πέντε καὶ ἐπὶ αὐταῖς ναύαρχος Πυθαγόρας Δακεδαίμονις. ἤγείτο δ᾿ αὐταῖς Ταμώς Αἰγύπτιος ἐξ ᾿Εφέσου, ἔχων ναὸς ἐτέρας Κύρου πέντε καὶ ἑίκοσιν, αῖς ἐπολιόρκει Μίλητον, ὅτε Τισσαφέρειν φίλη ἦν, καὶ συνεπολέμη Κύρω πρὸς αὐτόν. 3. παρῆν δὲ καὶ Χειρίσσους Δακεδαίμονις ἐπὶ τῶν νεῶν, μετάπεμπτος ὕπο Κύρου, ἑπτακοσίους ἔχων ὅπλητας, δὲν ἐστρατήγη τι παρὰ Κύρω. αἱ δὲ νῆς ὀρμοὺν παρὰ τὴν Κύρον σκηνήν. Ἠνταύθα καὶ οἱ παρ᾿ ᾿Αβροκομία μισθοφόροι ᾿Ελληνες ἀποστάντες ἥλθον παρὰ Κύρου τετρακόσιοι ὅπλιται καὶ συνεστρατεύοντο ἐπὶ βασιλέα. 4. Ἠντεύθεν ἐξελάυνει σταθμὸν ἕνα παρασάγγας πέντε ἐπὶ πύλας τῆς Κιλικίας καὶ τῆς Συρίας. ἦσαν δὲ ταύτα δύο τείχη, καὶ τὸ μὲν ἔσωθεν τὸ πρὸ τῆς Κιλικίας Συνέννεσις ἐξήκει καὶ Κιλίκων φυλακῇ, τὸ δὲ ἔξω τὸ πρὸ τῆς Συρίας βασιλέως ἐλέγετο φυλακῇ φυλάττειν. διὰ μέσου δὲ ρεῖ τούτων ποταμὸς Κάρσος ὄνομα, εὔρος πλέθρου. ἄπαν δὲ τὸ μέσον τῶν τείχων ἦσαν στάδιοι τρεῖς· καὶ παρελθεῖν οὐκ ἦν βία· ἦν γὰρ ἡ πάροδος στενή καὶ τὰ τείχη εἰς τὴν θάλατταν καθέκοντα, ὕπερθεν δ᾿ ἦσαν πέτραι ἠλήβατοι· ἐπὶ δὲ τοῖς τείχεσιν ἀμφότερος ἐφευτήκεσαν πύλαι. 5. ταύτης ἐνέκα τῆς παρόδου Κύρου τὰς ναύς μετεπέμψατο, ὅπως ὅπλιτας ἀποβιβάσαειν εἰσώ καὶ ἔξω τῶν πυλῶν, καὶ βιασάμενοι τοὺς πολεμίους παρέλθοιεν, εἰ φυλάττοιεν ἐπὶ ταῖς Συρίαις.
πύλαις, ὅπερ ἑτεροποιήσεις ὁ Κύρος τὸν Ἀβροκόμαν, ἔχοντα πολὺ στράτευμα. Ἀβροκόμας δὲ οὐ τοῦτ' ἐποίησεν, ἀλλ' ἐπεὶ ἦκουσε Κύρον ἐν Κυλικίᾳ ὄντα, ἀναστρέψας ἐκ Φοινίκης παρὰ βασιλέα ἀυτῆς ἀτυχανεῖν, ἔχων, ὡς ἐλέγετο, τρίακοντα μυριάδας στρατιάς. Ἐνετεύθεν ἐξελαύνει διὰ Συρίας σταθμὸν ἕνα παρασάγγας πέντε εἰς Μυρίανδον, πόλιν οἰκομένην ὑπὸ Φοινίκων ἐπὶ τῇ θαλάσσῃ ἐμπόριον δ' ἦν τὸ χωρίον καὶ ὄρμουν αὐτῶθι ὀλκάδες πόλλαι. Ἐνεταῦθ' ἐμεαναν ἡμέρας ἐπτά καὶ Ξενίας ὁ Ἀρκάς στρατηγὸς καὶ Πασίων ὁ Μεγαρεὺς ἐμβάντες εἰς πλοῖον καὶ τὰ πλείστου ἄξια ἐνθέμενοι ἀπέπλευσαν, ὡς μὲν τοῖς πλείστους ἐδόκουν, φιλοτιμιθέντες ὅτι τοὺς στρατιώτας αὐτῶν τοὺς παρὰ Κλέαρχον ἀπελθόντας ὡς ἀπιόντας εἰς τὴν Ἑλλάδα πῶλιν καὶ οὐ πρὸς βασιλέα εἰς Κύρος τὸν Κλέαρχον ἔχειν. ἐπεὶ δ' ἦσαν ἄφανεῖς, δύηλθε λόγος ὅτι διώκοι αὐτῶν Κύρος τρήρεσι καὶ οἱ μὲν εὐχόντο ὡς δειλοὺς ὄντας αὐτῶν ληφθῆναι, οἱ δ' ἠκτείρον εἰ ἀλώσοιντο. Κύρος δὲ συγκαλέσας τοὺς στρατηγοὺς ἐπευ. Ἀπολειοπτάσιν ἦμας Ξενίας καὶ Πασίων. Ἀλλ' εὗ γε μέντοι ἐπιστάσθωσαν ὅτι οὔτε ἀποδεδράκασιν ὡδα γὰρ ὅτι οἴχουται. οὔτε ἀποπεφεύγασιν. ἔχω γὰρ τρῆρες ὅστε ἐλεῖν τὸ ἐκεῖνον πλοῖον. ἀλλὰ μὰ τοὺς θεοὺς οὐκ ἔγνως αὐτοὺς διώξω, οὐδ' ἔρει οὔδεις ὡς ἐγὼ ἔως μὲν ἀν παρη τις χρώμαι, ἐπειδὰν δὲ ἀπιέναι βούληται, συνλαβῶν καὶ αὐτοὺς κακῶς ποιῶ καὶ τὰ χρήματα ἀποσυλῶ. ἀλλὰ ἱόντων, εἰδότες ὅτι κακίον ἔσοι περὶ ἡμᾶς ἡ ἡμεῖσι περὶ ἐκείνους, καίτοι ἔχω γε αὐτῶν καὶ τέκνα καὶ γυναῖκας ἐν Τρώλλεσι φρουρούμενα. ἀλλ' οὔδε τούτων στερήσονται, ἀλλ' ἀπολύσονται τῆς πρόσθεν ἑνεκα περὶ ἐμὲ ἀρετῆς. καὶ ο μὲν ταῦτα ἐπευ. οἱ δὲ Ἑλληνες, εἰ τις καὶ ἀθμότερος ἦν πρὸς τὴν ἀνάβασιν, ἀκούοντες τὴν Κύρου ἀρετὴν ἡδίου καὶ προβομότερον συνεπορεύοντο.
Μετά ταύτα Κύρος ἐξελαύνει σταθμοὺς τέτταρας παρασάγγας εἴκοσι ἐπὶ τὸν Χάλων ποταμὸν, ὄντα τὸ εὕρος πλέθρου, πλήρη δ' ἰχθύων μεγάλων καὶ πραέων, οὓς οἱ Σύρου θεοὺς ἐνόμιζον καὶ ἀδικεῖν οὐκ εἶν, οὐδὲ τὰς περιστεράς. αἰ δὲ κώμαι ἐν αἷς ἐσκήνουν Παρυσάτιδος ἦσαν, εἰς ἡώνην δεδομέναι. 10. ἔντευθεν ἐξελαύνει σταθμοὺς πέντε παρασάγγας τριάκοντα ἐπὶ τὰς πηγὰς τοῦ Δάρδατος ποταμοῦ, οὗ τὸ εὕρος πλέθρου. ἐνταῦθα ἦσαν τὰ Βελεσὺνος βασίλεια τοῦ Συρίας ἀρχαντός, καὶ παράδεισος πάνω μέγας καὶ καλὸς, ἔχων πάντα ὅσα δραί φύοντι. Κύρος δ' αὐτὸν ἐξέκοψε καὶ τὰ βασίλεια κατέκαυσεν. 11. ἔντευθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας πεντεκαίδεκα ἐπὶ τὸν Εὐφράτην ποταμὸν, ὄντα τὸ εὕρος τεττάρων σταδίων· καὶ πόλις αὐτοῦ ὄκεύτο μεγάλη καὶ ἐνδαίμον Θάψακος ὀνομα. ἐνταῦθα ἔμειναν ἡμέρας πέντε· καὶ Κύρος μεταπεμψάμενος τοὺς στρατηγοὺς τῶν Ἑλλήνων ἔλεγεν ὅτι ἡ ὄδος ἔσοτο πρὸς βασιλεά μέγαν εἰς Βαβυλῶνα· καὶ κελεύει αὐτοὺς λέγειν ταύτα τοῖς στρατιώταις καὶ ἀνάπεθεν ἐπεσθαί. 12. οἱ δὲ ποιήσαντες ἐκκλησίαν ἀπῆγγελλον ταύτα· οἱ δὲ στρατῖσται ἐξαλέπταν τοὺς στρατηγοὺς, καὶ ἔφασαν αὐτοὺς πάλαι ταύτ' εἰδότας κρύπτειν, καὶ ὅντι ἔφασαν ἰέναι, ἐὰν μὴ τις αὐτῶν χρύματα διδὼ, ὡσπερ τοῖς προτέρους μετὰ Κύρου ἀναβάσει παρὰ τὸν πατέρα τοῦ Κύρου, καὶ ταῦτα ὅντι ἐπὶ μάχην ἱόντων, ἀλλὰ καλοῦντος τοῦ πατρὸς Κύρου. 13. ταύτα οἱ στρατηγοὶ Κύρῳ ἀπῆγγελλον· ὁ δ' ὑπέσχετο ἀνδρὶ ἐκάστῳ δόσειν πέντε ἅργυρίον μνᾶς ἐπὶν εἰς Βαβυλῶνα ἤκοσι, καὶ τὸν μισθὸν ἐντελὴ μέχρι ἀν καταστήσῃ τοὺς Ἑλλήνες εἰς Ἰουνίαν πάλιν. τὸ μὲν δὴ πολὺ τοῦ Ἑλληνικοῦ οὕτως ἐπείσθη. Μένων δὲ, πρὶν δῆλον εἶναι τί ποιήσουσιν οἱ ἄλλοι στρατιῶται, πότερον ἐξονται Κύρῳ ἢ οὐ, συνέλεξε τὸ αὐτὸν στράτευμα νωρὶ τῶν ἄλλων καὶ ἔλεξε τάδε. 14. 'Ανδρες, εἰν μοι
Expedition of Cyrus the Younger. [Xen.]

πεισθήτε, οὔτε κινδυνεύσαντες οὔτε ποιήσαντες τῶν ἄλλων πλέον προτιμήσασθε στρατιωτῶν ὑπὸ Κύρου. τι ὀν χελεῦν ποιήσατε; νῦν δεῖ ταίς Κύρος ἔπεσθαι τοὺς Ἑλλήνας ἑπὶ βασιλέα· ἐγὼ οὖν φημὶ χρῆναι διαβῆναι τὸν Ἐφράτην ποταμὸν πρὶν δῆλον εἶναι ὁ τι οἱ ἄλλοι Ἑλλήνες ἀποκρινοῦνται Κύρῳ. 15. ἂν μὲν γὰρ ψηφίσωσκεν ἔπεσθαι, ὡμεῖς δόξετε αὐτίοι εἶναι ἀρξαντες τοῦ διαβαίνειν, καὶ ὅσ προθυμοτάτοις οὔσιν χρὶ τοι ἀρξαντες Κύρος καὶ ἀποδώσει· ἐπίσταται δὲ εἰ τις καὶ ἄλλος· ἂν δὲ ἀποψηφίσωσκεν ταίς ἄλλοι, ἀπιμεν μὲν ἀπαντες τούμπαλιν, χρὶ δὲ ὡς μόνοις πειθομενοῖς πιστοτάτοις χρὶ λατρευτε καὶ ἐς φρούρα καὶ ἐς λοχαγίας, καὶ ἄλλον οὔτινος ἢν δέσοτε οἶδα ὅτι ὁς φίλον τεῦξον Κύρου. 16. ἀκούσαντες ταῦτα ἐπείδοθοντο καὶ διέβησαν πρὶν τοὺς ἄλλους ἀποκρινασθαί. Κύρος δὲ ἐπεί ἢσθετο διαβεβηκότας, ἢσθη τε καὶ τῷ στρατεύματι πέμψας Γλούν εἶπεν, Ἔγὼ μὲν, ὡς ἄνδρες, ἢδη χρὶ ἐπαινώ· ὅτως δὲ καὶ ωμεῖς ἐμὲ ἐπαινέσετε ἐμοὶ μελήσει, ἢ μηκέτι με Κύρου νομίζετε. 17. οἱ μὲν δὴ στρατιώται ἐν ἐλπίδι μεγάλας υμεῖς εὐχοντο αὐτὸν εὐτυχίσασι, Μένωνι δὲ καὶ δώρα ἐλέγετο πέμψαι μεγαλοπρεπῶς. ταῦτα δὲ ποιήσας διέβασι· συνεύπετο δὲ καὶ τὸ ἄλλο στρατεύμα αὐτῷ ἀπαν. καὶ τῶν διαβαίνοντων τῶν ποταμῶν αὐτοῖς ἀπαν. καὶ τῶν διαβαίνοντων τῶν ποταμῶν οὐδεὶς ἐβρέχθη ἀνωτέρω τῶν μαστῶν ὑπὸ τῶν ποταμῶν. 18. οἱ δὲ Θάφακην ἐλέγεν ὅτι οὐπώποθ' οὕτος ὁ ποταμός διαβαθὸς γένοιτο πέξη εἰ μὴ τότε, ἄλλα πλούοις, ἀ τότε Ἀβρεκόμασι προίους κατέκαυσεν, ἵνα μὴ Κύρος διαβῆ. ἐδόκει δὴ θείον εἶναι καὶ σαφῶς ὑποχωρήσαι τῶν ποταμῶν Κύρῳ ως βασιλεύσοιτι. 19. ἐνεύθεν ἐξελαύνει διὰ τῆς Συρίας σταθμοὺς ἐνέαμα παρασώγγας πεντήκοντα· καὶ ἐφικνοῦνται πρὸς τῶν Ἀραβῶν ποταμῶν. ἐνταῦθα ἦσαν κἀκεῖ πολλαὶ, μεσταί σετου καὶ οὐνοῦ. ἐνταῦθα ἐμείναν ἡμέρας τρεῖς καὶ ἐπεσιντίσαντο.
V. Ἕντευθεν ἐξελαύνει διὰ τῆς Ἀραβίας, τὸν Εὐφράτην ποταμὸν ἐν δεξιᾷ Ἥχων, σταθμοὺς ἐρήμους πέντε παρασάγγας τριάκοντα καὶ πέντε. ἐν τούτῳ δὲ τῷ τόπῳ ἦν μὲν ἢ γῆ πεδίου ἀπαν ὁμαλὲς ὀσπερ θάλαττα, ἀψινθίου δὲ πλῆρες: εἰ δὲ τι καὶ ἄλλο ἐνήνυ ὕλης ἢ καλάμου, ἀπαντά ἦσαν εὐώδη ὀσπερ ἀρώματα· δένδρον δ' οὐδὲν ἔνην. 2. θερία δὲ παντοῖα, πλείστοι ὄνοι ἁγριοί, πολλοὶ δὲ στροφοῦ οἱ μεγάλοι· ἐνῆσαν δὲ καὶ ὀτίδες καὶ δορκάδες· ταύτα δὲ τὰ θερία οἱ ὑπεις ἔνιοτε ἐδίώκον. καὶ οἱ μὲν ὄνοι, ἐπεὶ τις διώκων, προδραμώτες ἐστασαν· πολὺ γὰρ τῶν ὑππτων ἔτερον βάττων· καὶ πάλιν, ἐπεὶ πλησίαζον οἱ ὑπποὶ, ταύτῳ ἐποίον, καὶ οὐκ ἦν λαβέεν, εἰ μὴ διαστάντες οἱ ὑππεῖς θερῴων διαδεχόμενοι. τὰ δὲ κρέα τῶν ἀλισκομένων ἦν παραπλήσια τοῖς ἐλαφείοις, ἀπαλώτερα δέ. 3. στροφοῦ δὲ οὐδεὶς ἐλαβεν· οἱ δὲ διώξαντες τῶν ὑπτέων ταχὺ ἐπαύνοντο· πολὺ γὰρ ἀπεσπάτο φέυγονσα, τοῖς μὲν ποιὶ δρόμῳ, ταῖς δὲ πτέρυγις αἴρουσα ὀσπερ ἵστιν χρωμένη. τὰς δὲ ὠτιδας ἂν τις ταχυ ἀνιστῇ, ἐστὶν λαμβάνειν· πέτοται γὰρ βραχὺ ὀσπερ πέρδικες καὶ ταχὺ ἀπαγορεύονς. τὰ δὲ κρέα αὐτῶν ἢδίστα ἢν. 4. πορευόμενοι δὲ διὰ ταύτης τῆς χώρας ἄφικνουται ἐπὶ τὸν Μάσκαν ποταμόν, τὸ εὔρος πλεθριαίον. ἐνταῦθα ἦν πόλις ἐρήμης μεγάλη, ὅνομα δ' αὐτῇ Κορσωτῆ· περιεχρεῖτο δ' αὐτή ὑπὸ τοῦ Μάσκα κύκλω, ἐνταῦθ' ἦμεναν ἡμέρας τρεῖς καὶ ἐπεστίσαντο. 5. ἐντεύθεν ἐξελαύνει σταθμοὺς ἐρήμους τρισκαίδεκα παρασάγγας ἐννέκοντα, τὸν Εὐφράτην ποταμὸν ἐν δεξιᾷ Ἥχων, καὶ ἀφικνείται ἐπὶ Πύλας. ἐν τούτοις τοῖς σταθμοῖς πολλὰ τῶν ὑποξυγίων ἀπώλετο ὑπὸ λιμοῦ· οὐ γὰρ ἦν χόρτος οὐδὲ ἄλλο οὐδὲν δένδρον, ἀλλὰ ψυλὴ ἦν ἀπασα ἢ χώρα· οἱ δὲ ἐνυκοῦντες ὄνους ἀλέτας παρὰ τὸν ποταμὸν ὄρυπτοντες καὶ ποιοῦντες εἰς Βαβυλῶνα ἦγον καὶ ἐπόλουν, καὶ ἀνταγορά-
 Expeditions of Cyrus the Younger. [Xen.]

ζοντες σίτον ἔξων. 6. τὸ δὲ στράτευμα ὁ σῖτος ἔπελυσε, καὶ πρίασθαι οὖν ἦν ἐὰν μὴ ἐν τῇ Λυδίᾳ ἀγορὰ ἐν τῷ Κύρου βαρβαρικῷ τὴν κατίθην ἀλεύρων ἡ ἀλφίτων τεττάρων σίγλων. ὁ δὲ σίγλος δύναται ἐπὶ τὰ ὀβελοῦς καὶ ἥμισυβόλου Ἀττικοῦ· ἡ δὲ κατίθη δύο χοῖνικας Ἀττικᾶς ἐχόρει. κρέα οὖν ἐσθίοντες οἱ στρατιώται διεγόνυστο. 7. ἦν δὲ τούτων τῶν σταθμῶν οὐς πάντες μακροὺς ἦλαυνεν, ὅποτε ἦ πρὸς ὑδηρ βουλοῦτο διατελέσαι ἤ πρὸς χίλιον. καὶ δὴ ποτὲ στενοχώρια καὶ πηλοῦ φανέρος ταῖς ἀμάξαις δυσπορεύτων, ἐπέστη ὁ Κύρος σὺν τοῖς περὶ αὐτὸν ἀρίστοις καὶ εὐδαιμονεστάτοις καὶ ἐταξεῖ Γλοῦν καὶ Πίγρητα, λαβόντας τοῦ βαρβαρικοῦ στρατοῦ, συνεκβιβάζειν τὰς ἀμάξας. 8. ἐπεὶ δ’ ἐδόκοι τοὺς σχολαίος ποιεῖν, ὡσπερ ὁργῇ ἐκέλευσε τοὺς περὶ αὐτὸν Πέρσας τοὺς κρατίστους συνεπιστεύσαι τὰς ἀμάξας. ἐνθα δὴ μέρος τὶ τῆς ἐυταξίας ἦν θεάσασθαι. ρίψαντες γὰρ τοὺς πορφυροὺς κάνδυς ὅπου ἐτυχεν ἔκαστος ἐστηκὼς, ἐντο ὡσπερ ἀν δράμοι τις περὶ νίκης καὶ μάλα κατὰ πρανόις γηλόφοι, ἐχοντες τούτους τε τοὺς πολυτελεῖς χιτώνας καὶ τὰς ποικίλας ἀναξυρίδας, ἔνοι δὲ καὶ στρέπτους περὶ τοῖς πραξάζων καὶ ψέλια περὶ ταῖς χερσίν· εὐθὺς δὲ σὺν τούτοις εἰσπηδόσαντες ἐἰς τὸν πηλὸν θάττων ἦ ὡς τὶς ἄν ὅστε μετεώρους ἐξεκόμισαν τὰς ἀμάξας. 9. τὸ δὲ σύμπαν δῆλος ἦν Κύρος ὁς σπεύδων πᾶσαν τὴν ὅδον καὶ οὐ διατρίβων ὅπου μὴ ἐπιστικὸν ἐνεκα ἡ τινος ἄλλου ἀναγκαίου ἐκαθέζετο, νομίζων, ὡσφ μὲν θάττων ἔλθων, τοσοῦτο ἀπαρασκευατέρω βασιλείᾳ μαχεῖσθαι, ὡσφ δὲ σχολαῖτερον, τοσοῦτο πλέον συναγείρεσθαι βασιλεῖ στράτευμα. καὶ συνιδεῖν δ’ ἦν τῷ προσέχοντι τὸν νοῦν ἡ βασιλέως ἀρχὴ πλήθει μὲν χώρας καὶ ἀνθρώπων ἱσχυρὰ οὖσα, τοῖς δὲ μήκεσι τῶν ὅδων καὶ τῶι διεστάθαι τὰς δυνάμεις ἀσθενῆς, εἰ τις διὰ ταχέων τὸν πόλεμον ἐποιεῖτο. 10. πέραν
Quarrel of the Greek Troops.

11. ἀμφιλεξάντων δὲ τι ἐνταῦθα τῶν τε τοῦ Μένωνος στρατιωτῶν καὶ τῶν τοῦ Κλέαρχου, ὁ Κλέαρχος κρίνας ἀδικεῖν τὸν τοῦ Μένωνος πληγᾶς ἐνέβαλεν· ὁ δὲ ἐλθὼν πρὸς τὸ ἐαυτὸ στράτευμα ἔλεγεν· ἀκούσαντες δ' ὁι στρατιώται ἐχαλέπαινον καὶ ὑργίζοντο ἰσχυρῶς τῷ Κλέαρχῳ. 12. τῇ δὲ αὐτῇ ἱμέρᾳ Κλέαρχος ἐλθὼν ἐπὶ τὴν διάβασιν τοῦ ποταμοῦ καὶ ἐκεῖ κατασκευάμενος τὴν ἁγορᾶν, ἀφίππευε ἐπὶ τῇ ἐαυτῷ σκηνῇ διὰ τοῦ Μένωνος στρατεύματος σὺν ὅλοις τοῖς περὶ αὐτῶν· Κύρος δὲ οὕπω ἦκεν, ἀλλ' ἐτί προσήλαυνε· τῶν δὲ Μένωνος στρατιωτῶν ἕξιλα σχίζου τις, ὡς εἴδε Κλέαρχον διελαύνοντα, ὄρισε τῇ ἀξίνη· καὶ οὕτως μὲν αὐτῷ ἡμαρτεν· ἄλλος δὲ λίθῳ καὶ ἄλλος, εἶτα πολλοὶ, ἀραγῆς γενομένης. 13. ὁ δὲ καταφέυγει εἰς τὸ ἐαυτὸ στράτευμα, καὶ εὐθὺς παραγγέλλει εἰς τὰ ὅπλα· καὶ τοὺς μὲν ὀπλίτας αὐτοῦ ἐκέλευσε μενεῖν τὰς ἀσπίδας πρὸς τὰ γόνατα θέντας, αὐτὸς δὲ λαβὼν τοὺς Ὄρακας καὶ τοὺς ἑπτάες, ὁ ἦσαν αὐτῷ ἐν τῷ στρατεύματι πλεύον ἡ τετταράκοντα, τούτων δὲ οἱ πλείστοι Ὄρακες, ἰλαυνεῖ ἐπὶ τοὺς Μένωνος, ὡστ' ἐκείνους ἐκπεπλῆχθαι καὶ αὐτὸν Μένωνα, καὶ τρέχειν ἐπὶ τὰ ὅπλα· οἱ δὲ καὶ ἐστασαν ἀποροῦντες τῇ πράγματι. 14. ὁ δὲ Πρόξενος, ἐτυχεῖ γὰρ ὑπερορίσκον καὶ τάξις αὐτῷ ἐπομένη τῶν ὀπλιτῶν, εὐθὺς οὖν εἰς τὸ μέσον ἀμφοτέρων ἄγων
...


Τrio of Orontas.

1. ἐπιστολή καὶ τῆς πρόσθεν φίλιας ὑπομνήματα καὶ πίστεως, ταύτην τήν ἐπιστολήν διδόσα πιστῷ ἀνδρί, ὡς ἤφετο· ὁ δὲ λαβὼν Κύρος διδόσει. 4. ἀναγνώστε ὑπὲρ αὐτῆν ο Ἰορός συλλαμβάνει 'Ορονταν, καὶ συγκαλεῖ εἰς τήν ἔαυτον σκηνήν. Πέρσας τοὺς ἀρίστους τῶν περὶ αὐτοῦ ἔπτα, καὶ τοὺς τῶν Ἑλλήνων στρατηγοὺς ἐκέλευεν ὀπλίτας ἀγαγεῖν, τούτους δὲ θέσθαι τὰ ὁπλα περὶ τήν αὐτοῦ σκηνήν. οἱ δὲ ταύτα ἐποίησαν, ἀγαγόντες τὰς τρισχίλιους ὀπλίτας. 5. Κλέ-αρχον δὲ καὶ εἰσώ παρεκάλεσε σύμβουλον, ὡς γε καὶ αὐτῷ καὶ τοὺς ἄλλους ἔδοκεν προτιμηθῆναι μᾶλιστα τῶν Ἑλλή- νων. ἐπεὶ δὲ ἐξῆλθεν, ἐξήγηγελε τοῖς φίλοις τήν κρίσιν τοῦ Ὕροντα ὡς ἐγένετο· ὡν γὰρ ἀπόρρητον ἦν. ἔφη δὲ Κύρου ἄρχειν τοῦ λόγου ὅδε. 6. Παρεκάλεσα ὑμᾶς, ἄν-δρεσ φίλοι, ὡς σὺν ὑμῖν βουλευόμενος, τι δικαίον ἄστι καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων, τούτῳ πράξει περὶ Ὕροντον τοῦτον. τούτου γὰρ πρῶτον μὲν ὁ ἐμὸς πατὴρ ἔδωκεν ὕποϊκον εἶναι ἐμοὶ· ἐπεὶ δὲ ταχθεῖς, ὡς ἐφὶ αὐτός, ὑπὸ τοῦ ἐμοῦ ἁδελφοῦ ὁπῶς ἐπολέμησέν ἐμοὶ ἔχων τήν ἐν Σάρδεσιν ἄκροπολιν καὶ ἐγὼ αὐτὸν προσπολεμῶν ἐποίησα ὡστε δόξαι τοῦτῳ τοῦ πρὸς ἐμὲ πολέμου παύσασθαι καὶ δεξιὰν ἐλαβον καὶ ἔδωκα, 7. μετὰ ταύτα, ἔφη, ὁ Ὅροντα, ἐστιν ὁ τι σε ἱδίκησα; ἀπεκρίνατο ὅτι οὐ. πάλιν δὲ ὁ Κύρος ἧροτα, Οὐκοῦν ὅστερον, ὡς αὐτὸς σὺ ὡμολογεῖς οὐδὲν ὑπ' ἐμοῦ ἁδικούμενος, ἀποστὰς εἰς Μυσους κακῶς ἐπολέσας τήν ἐμὴν χώραν ὁ τι ἐδύνω; ἔφη ὁ Ὅροντας. Οὐ-κοῦν, ἔφη ὁ Κύρος, ὡτότι αὐ ἔγνως τήν σεαυτοῦ δύναμιν, ἔλθων ἐπὶ τῷ τῆς Αρτέμιδος βωμὸν μεταμέλειν τε σοι ἐφηθάναι καὶ πείςας ἐμὲ πιστὰ πάλιν ἔδωκας μοι καὶ ἔλαβες παρ' ἐμοῦ; καὶ ταῦτ' ὡμολογεῖ ὁ Ὅροντας. 8. Τί οὖν, ἔφη ὁ Κύρος, ἀδικηθεῖς ὑπ' ἐμοῦ νῦν τῷ τρίτον ἐπίβουλευον μοι φανερὸς γέγονας; εἴποντος δὲ τοῦ Ὅροντα ὅτι οὐδὲν
Expedition of Cyrus the Younger. [Xen.]

...δικηθείς, ἥρωτησεν ὁ Κύρος αὐτὸν, Ὁμολογεῖς οὖν περὶ ἐμὲ ἄδικος γεγενήσθαι; Ἡ γὰρ ἀνάγκη, ἐφὶ ὁ Ὀρόντας. ἐκ τούτου πάλιν ἠρώτησεν ὁ Κύρος, Ἔτι οὖν ἄν γένοι τῷ ἐμῷ ἀδελφῷ πολέμιος, ἐμοὶ δὲ φίλος καὶ πιστὸς; ὦ δὲ ἀπεκρίνατο ὅτι οὐδὲ ἐγενόμην, ἦ Κῦρε, σοὶ γὰρ ἄν ποτε ἔτι δόξαμι. 9. πρὸς ταῦτα Κύρος εἶπε τοῖς παρόνις, ὦ μὲν ἄνὴρ τοιαύτα μὲν πεποίηκε, τοιαύτα δὲ λέγει· ὑμῶν δὲ σὺ πρῶτος, ὁ Κλέαρχε, ἀπόφημι γνώμην ὅτι σοὶ δοκεῖ. Κλέαρχος δὲ εἶπε τάδε. Συμβουλεύω ἐγὼ τὸν ἄνδρα τούτον ἑκποδῶν ποιεῖσθαι ὡς τάχιστα, ὡς μηκέτι δὲ τούτον φυλάττεσθαι, ἀλλὰ σχολὴ ἦ ἦμιν τὸ κατὰ τούτον εἶναι τοὺς θελούντας φίλους τούτους εὐ ποιεῖν. 10. ταύτη δὲ τῇ γνώμῃ ἐφῆ καὶ τοὺς ἄλλους προσθέσθαι. μετὰ ταύτα κελεύουσος Κύρον ἐλαβον τῆς ξώνης τὸν Ὀρόνταν ἐπὶ θανατῷ ἀπαντεῖς ἀναστάντες καὶ οἱ συγγενεῖς ἐίτα δὲ εξῆγον αὐτὸν ὡς προσετάχθη. ἐπεί δὲ εἶδον αὐτὸν οὔπερ πρόσθεν προσεκύνουν, καὶ τότε προσεκύνησαν, καίπερ εἴδοτες ὅτι ἐπὶ θανάτου ἀγοιτο. 11. ἐπεί δὲ εἰς τὴν Ἀρταπιτών σκηνήν εἰσῆλθη τῷ πιστοτάτῳ τῶν Κύρου σκηπτούχων, μετὰ ταύτα ὦτε ξώντα Ὀρόνταν ὦτε τεθνηκότα οὐδεὶς εἶδε πώποτε οὐδὲ ὅπως ἀπέθανεν οὐδεὶς εἰδώς ἔλεγεν. εἶκαζον δὲ ἄλλως τάφος δὲ οὐδεὶς πῶποτε αὐτοῦ ἐφάνη.

VII. Ἔνευθεν ἐξελαύνει διὰ τῆς Βαβυλωνίας σταθμοὺς τρεῖς παρασάγγας δώδεκα. ἐν δὲ τῷ τρίτῳ σταθμῷ Κύρος ἐξῆτασι ποιεῖται τῶν Ἐλλήνων καὶ τῶν βαρβάρων ἐν τῷ πεδίῳ περὶ μέσας νύκτας· εὐδόκει γὰρ εἰς τὴν ἐπιουσίαν ἐὼ ἦξειν βασιλέα σὺν τῷ στρατεύματι μαχομένου· καὶ ἐκέλευεν Κλέαρχον μὲν τοῦ δεξιοῦ κέρως ὑγείσθαι. Μένωνα δὲ τὸν Θετικόν τοῦ εὐωνύμου, αὐτὸς δὲ τοὺς ἐαυτοῦ διέταξε. 2. μετὰ δὲ τὴν ἐξῆτασιν ἄμα τῇ ἐπιουσίᾳ ἠμέρα ἠκοντες αὐτόμολοι παρὰ μεγάλου βασιλέως ἀπτήγγελλον
Μαγνήτες ευκαλύπτων ευκαλυπτωτικών τούς στρατηγούς καὶ λοχαγούς τῶν Ἐλλήνων συνεβουλευτό τε πῶς ἂν τὴν μάχην ποιοίτο καὶ αὐτὸς παρῆνει ϑαρρύνων τοιῶδε. 3. Ω ἄνδρες Ἑλληνες, οὐκ ἀνθρώπων ἀπορῶν βαρβάρων συμμάχους ὑμᾶς ἂγω, ἀλλὰ νομίζω ἁμένους καὶ κρείττους πολλῶν βαρβάρων ὑμᾶς εἶναι, διὰ τοῦτο προσέλαβον. ὅπως οὖν ἐσεσθε ἄνδρες ἁξιοὶ τῆς ἐλευθερίας ἢς κέκτησθε καὶ ἢς ὑμᾶς ἐγὼ εὐδαιμονίζω. εὖ γὰρ ἵστε ὅτι τὴν ἐλευθερίαν ἐλοίμην ἄν ἁνθρώπων ἐχω πάντων καὶ ἀλλων πολλαπλασίων. 4. ὅπως δὲ καὶ εἰδήτε εἰς οἶον ἐρχεσθε ἁγώνα, ὑμᾶς εἰδῶς διδάξω. τὸ μὲν γὰρ πλῆθος πολὺ, καὶ κραυγὴ πολλῆ ἐπίσαιν. ἃν δὲ ταῦτα ἀνάσχησθε, τάλλα καὶ αἰσχύνεσθαι μοι δοκῶ οἶον ἡμῖν γνώσεσθε τοὺς ἐν τῇ χώρᾳ ὑμῖν ἀνθρώπως. ὑμῶν δὲ ἄνδρῶν ὑμῶν καὶ εὐτόλμων γενομένων, ἐγὼ ὑμῶν τὸν μὲν οἴκαδε βουλόμενον ἀπεινάει τοῖς οἶκοι ζηλωτὸν ποιῆσω ἀπελθεῖν, πολλοῖς δὲ οἶμαι ποιῆσει τὰ παρ᾽ ἐμοὶ ἐλέσθαι ἀντὶ τῶν οἰκῶν. 5. ἐνταῦθα Γαυλήτης παρὰν φυγάς Σάμιος, πιστὸς δὲ Κύρων, εἶπε, Καὶ μὴν, ὁ Κύρε, λέγουσι τινες ὅτι πολλὰ ὑπίσχυει νῦν διὰ τὸ ἐν τοιοῦτῳ ἐστι τοῦ κινδύνου προσώπως. ἃν δὲ εὐ γένηται τι, οὐ μεμνήσεσθαι σὲ φασίν· ἔνοι δὲ οὐδὲ εἰ μεμνήσεσθαι τε καὶ βούλω τοῦτο καὶ ὑπερθέλει πάντα ἁποδοῦναι ὅσα ὑπίσχυει. 6. ἀκούσας ταῦτα ἐλέξειν ὁ Κύρος, ἈΛΛ᾽ ἔστι μὲν ἡμῖν, ὁ ἄνδρες, ἡ ἀρχὴ ἡ πατρία πρὸς μὲν μεσθημβρίαν μέχρι οὐ διὰ καύμα ὑμῶν δύνασται οἰκεῖν ἀνθρώποι, πρὸς δὲ ἄρκτων μέχρι οὐ διὰ χειμώνια· τὰ δ᾽ εὖ μέσῳ τοῦτων πάντα σατραπεύσουσιν οὐ τοῦ ἐμοῦ ἀδελφοῦ φίλωι. 7. ἦν δ᾽ ἡμεῖς νικήσωμεν, ἡμᾶς δὲ τοὺς ἡμετέρους φίλους τούτων ἐγκρατεῖς ποίησαι. ὡστε οὐ τοῦτο δέδοικα μὴ οὐκ ἔχω ὁ τι δῶ ἐκώστῳ τῶν φίλων, ἃν εὖ γένηται, ἀλλὰ μὴ οὐκ ἔχω ικανοὺς οἰς δῶ. ὑμῶν δὲ τῶν Ἑλλήνων καὶ στε-
Expedition of Cyrus the Younger. [Xen.]

8. οἱ δὲ ταῦτα ἀκούσαντες αὐτοῖς τε ἦσαν πολὺ προθυμότεροι καὶ τοῖς ἄλλοις ἐξήγησαν. εἰσῆκαν δὲ παρ’ αὐτοῖς ἦν τε στρατηγὸς καὶ τῶν ἄλλων Ἔλληνων τινὲς, ἀξιοῦντες εἰδέναι τὶ σφόσιν ἦσται ἐν κρατίσωσιν. ὁ δὲ ἐμπιστεὺς ἀπάντων τὴν γνώμην ἀπέπεμπε. 9. παρεκκελεύοντο δὲ αὐτῷ πάντες ὅσοιερ διελέγοντο μὴ μάχεσθαι, ἀλλ’ ὅπισθεν ἔστων τάπτεσθαι ἐν δὲ τῷ καίρῳ τούτῳ Κλέαρχος ὤθε πῶς ἔρητο τὸν Κύρον. ὦν γὰρ σοὶ μαχεῖσθαι, ὁ Κῦρος, τὸν ἀδελφὸν; Ἡ Δί’, ἔφη ὁ Κῦρος, εὔπερ γε Δαρείου καὶ Παρισσίτιδος ἐστι πάσς ἐμὸς δὲ ἀδελφὸς, οὐκ ἄμαχει ταῦτ’ ἐγὼ λήψομαι. 10. εἰ- ταῦθα δὴ ἐν τῇ ἐξοπλισίᾳ ἀριθμῷ ἐγένετο τῶν μὲν Ἔλλη- νων ἀσπίδας μυρία καὶ τετρακοσία, πελτασταί δὲ δισχίλιοι καὶ πεντακόσιοι, τῶν δὲ μετὰ Κύρου βαρβάρων δέκα μυρι- ἀδες καὶ ἀρματα δρεπανηφόρα ἅμφι τὰ ἔκοσι. 11. τῶν δὲ πολεμίων ἐλέγοντο εἶναι ἐκατὸν καὶ ἐκοσὶ μυριάδες καὶ ἀρματα δρεπανηφόρα διακόσια. ἄλλου δὲ ἦσαν ἐξακισκι- λιοι ἰππεῖς, ὃν Ἀρταγέρσης ἦρχεν· οὕτως δ’ αὐτοὶ πρὸ αὐτοῦ βασιλέως τεταγμένοι ἦσαν. 12. τοῦ δὲ βασιλέως στρατεύ- ματος ἦσαν ἄρχοντες καὶ στρατηγοὶ καὶ ἤγεμόνες τέταρας, τριάκοντα μυριάδων ἐκαστος, Ἀβροκόμας, Τισσαφέρνης, Γω- βρίας, Ἀρβάκης. τούτων δὲ παρεγένοντο ἐν τῇ μάχῃ ἐνενί- κοντα μυριάδες καὶ ἀρματα δρεπανηφόρα ἐκατὸν καὶ πεντή- κοντα· Ἀβροκόμας δὲ ὑστέρησε τῆς μάχης ἥμερας πέντε, ἐκ Φοινίκης ἐλαύνων. 13. ταῦτα δὲ ἦγγελλον πρὸς Κύρον οἱ αὐτομολήσαντες ἐκ τῶν πολεμίων παρὰ μεγάλου βασι- λέως πρὸ τῆς μάχης, καὶ μετὰ τῆς μάχης ὃς ὑστερον ἐλι- φθησαν τῶν πολεμίων ταῦτα ἦγγελλον. 14. ἐνετεύθεν δὲ Κύρος ἐξελάφει τασθὺν ἕνα παρασάγγας τρεῖς συντε- ταγμένος τῷ στρατεύματι παντὶ καὶ τῷ Ἐλληνικῷ καὶ τῷ βαρβαρικῷ· ὠτο γὰρ ταύτῃ τῇ ἡμέρᾳ μαχεῖσθαι βασιλέα·
κατὰ γὰρ μέσον τὸν σταθμὸν τούτον τάφρος ἦν ὀρυκτὴ βαθείᾳ, τὸ μὲν εὖρος ὀργυμαί πέντε, τὸ δὲ βάθος ὀργυμαί τρεῖς. 15. παρετέτατο δὲ ἡ τάφρος ἀνω διὰ τοῦ πεδίου ἐπὶ δύο δεκα παρασάγγας μέχρι τοῦ Μηδίας τεῖχους. ἔνθα αἱ διώρυχες, ἀπὸ τοῦ Τίγρητος ποταμοῦ ρέουσαι· εἰσὶ δὲ τέταρτες, τὸ μὲν εὖρος πλεθριαῖοι, βαθεῖαι δὲ ὕκυρῶς, καὶ πλοία πλεῖ ἐν αὐταῖς σιναγωγά· εἰσβάλλουσι δὲ εἰς τὸν Εὐφράτην, διαλείπουσι δ’ ἐκάστη παρασάγγην, γέφυραι δ’ ἐπείσω. ἦν δὲ παρὰ τὸν Εὐφράτην πιάρδος στενή μεταξὺ τοῦ ποταμοῦ καὶ τῆς τάφρου ὡς ἔκοσι ποδῶν τὸ εὖρος. 16. ταύτην δὲ τὴν τάφρον βασιλεὺς ποιεὶ μέγας ἀντὶ ἐρυματος, ἐπειδὴ πυνθάνεται Κύρου προσελώνοντα. ταύτην δὴ τὴν πιάρδον Κύρου τε καὶ ἡ στρατιὰ παρῆλθε καὶ ἐγένοντο εἰς ὑ τῆς τάφρου. 17. ταύτη μὲν οὖν τῇ ἡμέρᾳ οὐκ ἐμαχέσατο βασιλεὺς, ἀλλ’ ὑποχωροῦντον φανερὰ ἦσαν καὶ ἰπποὺ καὶ ἀνθρώπων ἰχνὴ πολλά. 18. ἐνταῦθα Κύρος Σιλανὸς καλέσας τὸν Ἀμβρακιώτην μάντιν ἔδωκεν αὐτῷ δαρεικούς τρισχιλίους, ὅτι τῇ εὐδεκάτῃ ἀπ’ ἐκείνης ἡμέρας θυόμενοι εἶπεν αὐτῷ ὅτι βασιλεὺς οὐ μαχεῖται δέκα ἡμέρων, Κύρος δ’ εἶπεν, ὦκ ἀρά ἐτί μαχεῖται, εἰ ἐν ταύτας οὐ μαχεῖται ταῖς ἡμέραις· εὰν δ’ ἀληθεύσῃ, ὑπισχυοῦμαι σοι δέκα τάλαντα. τούτῳ τὸ χρύσιον τότε ἀπέδωκεν, ἐπεὶ παρῆλθον αἱ δέκα ἡμέραι. 19. ἔτει δ’ ἐπὶ τῇ τάφρῳ οὐκ ἐκώλυνε βασιλεὺς τὸν Κύρου στρατεύμα διαβαίνειν, ἐδοξε καὶ Κύρῳ καὶ τοῖς ἄλλοις ἀπεγνωκέας τοῦ μάχεσθαι· ὅπερ τῇ υστεραίᾳ Κύρος ἐπορεύετο ἡμελημένος μᾶλλον. 20. τῇ δὲ τρίτῃ ἐπὶ τοῦ ἀρματος καθήμενος τῇ πορείᾳ ἐποιεῖτο καὶ ὅλους ἐν τάξει ἐχόν πρὸ αὐτοῦ, τὸ δὲ πολὺ αὐτῷ ἀνατεταραγμένον ἐπορεύετο καὶ τῶν ὄπλων τοῖς στρατιωταῖς πολλά ἐπὶ ἀμαξῶν ἡγετο καὶ υποξυγίων.

VIII. Καὶ ἡδὴ τε τὴν ἀμφὶ ἀγορὰν πλήθουσαν καὶ πλη-
σίον ἢν ὁ σταθμὸς ἐνθα ἐμελλε καταλύειν, ἴνικα Πατηγύας ἀνὴρ Πέρσης τῶν ἀμφὶ Κύρου πιστῶν προφανεῖται ἐλαύνων ἀνὰ κράτος ἱδροῦντι τῷ ἵππῳ, καὶ εὐθὺς πᾶσιν ὁι ἐνετύγχα- 

2. ἐνθα δὴ πολὺς τάραχος ἐγένετο· αὐτικὰ γὰρ ἐδόκουν οἱ Ἐλληνες καὶ πάντες ἢ ἀτάκτοις σφόσι εἶπε- 

3. Κύρος τε καταπηθότας ἀπὸ τοῦ ἀρματος τῶν θώρακα ἐνεδύσε καὶ ἀναβας ἐπὶ τὸν ὅππον τὰ παλτὰ εἰς τὰς 

χεῖρας ἐλαβε, τοὺς τε ἄλλους πᾶσι παρῆγγελλεν ἐξοπλίζε- 

4. ἐνθα δὴ σὺν πολλῇ σπουδῇ καθίστατο, Κλέαρχος μὲν τὰ δεξιὰ 

toν κέρατο ἔχων πρὸς τὸ Ἐὐφρατὺ ποταμῷ, Προξενοὶ δὲ 

ἔχομενοι, οἱ δ’ ἄλλοι μετὰ τοῦτον, Μένων δὲ καὶ τὸ στρα- 

tευμα τὸ εὐώνυμον κέρας ἔσχε τοῦ Ἐλληνικοῦ. 5. τοῦ δὲ 

βαρβαρικοῦ ἒπτεῖς μὲν Παφλαγόνες εἰς χιλίους παρὰ Κλέ- 

αρχον ἐστησαν ἐν τοῦ δεξιῶ καὶ τὸ Ἐλληνικὸν πελταστικόν, 

ἐν δὲ τὸ εὐώνυμον Ἄρμανος τε ὁ Κύρος ὑπάρχος καὶ τὸ ἄλλο 

βαρβαρικόν. 6. Κύρος δὲ καὶ οἱ ἒπτεῖς τοῦτον ὅσον ἔξα- 

κόστιο ὀπλισμένοι θωράξε μὲν αὐτοῖ καὶ παραμφηδίους καὶ 

κράνεσι πάντες πλην Κύρου. Κύρος δὲ φιλὴν ἔχον τὴν 

κεφαλὴν εἰς τὴν μάχην καθίστατο. 7. οἱ δ’ ἰπποὶ πάντες 

οἱ μετὰ Κύρου εἶχον καὶ προμετοπίδα καὶ προστερνίδα ἐ- 

εἴχον δὲ καὶ μαχαίρας οἱ ἒπτεῖς Ἐλληνικάς. 8. καὶ ἄδη 

tε ἦν μέσον ἥμερας καὶ οὐπω καταφανεῖς ἦσαν οἱ πολέμιοι. 

ἡνίκα δὲ δείλη ἐγίγνυτο, ἐφάνη κοιμοτὸς ὡσπερ νεφέλη 

λευκῆ, χρόνῳ δὲ συχνῷ ύστερον ὡσπερ μελανία τις ἐν τῷ 

πεδίῳ ἐπὶ πολύ. ὅτε δὲ ἑγγύτερον ἐγίγνυτο, τὰχα δὴ καὶ 

χαλκὸς τις ἔστραπτε καὶ αἱ λόγχαι καὶ αἱ τάξεις καταφα- 

νεῖς ἐγίγνυτο. 9. καὶ ἦσαν ἒπτεῖς μὲν λευκοθώρακες ἐπὶ 

tοῦ εὐώνυμον τῶν πολεμίων. Τισσαφέρνης ἐλέγετο τούτων
10. πρὸ δὲ αὐτῶν ἄρματα διαλείποντα συχνὸν ἀν' ἀλλήλων τὰ δὴ δρεπανηφόρα καλούμενα· εἰχον δὲ τὰ δρέπανα ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτελείμενα καὶ υπὸ τοὺς δίφρους εἰς γῆν βλέποντα, ὡς διακόπτειν ὅτῳ ἐνυγχάνοιεν. ἡ δὲ γνώμη ἦν ώς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλῶντα καὶ διακόψωντα.

11. οἱ μέντοι Κύρος εἶπεν ὅτε καλέσας παρεκκελεύετο τοῖς Ἑλλησὶ τὴν κραυγὴν τῶν βαρβάρων ἀνέχεσθαι, ἐφεύσθη τούτῳ· οὐ γὰρ κραυγὴ ἀλλὰ συγχρῆτο χως ἀνυστὸν καὶ ἱσυχὴ ἐν ἱσῳ καὶ βραδέως προσῆσαν.

12. καὶ ἐν τούτῳ Κύρος παρελαύνων αὐτός σὺν Πάγρητι τῷ ἐρμηνεύει καὶ ἁλλοις τρισίν ἑκταρσι τῷ Κλεάρχῳ ἐβοᾷ ἀγεὶν τὸ στρατεύμα κατὰ μέσον τὸ τῶν πολεμίων, ὅτι ἐκεῖ βασιλεῖς ἐιή· καὶ τούτῳ, ἐφη, νικῶμεν, πάνθερ' ἡμῖν πεποιηται.

13. ὁρῶν δὲ ὁ Κλέαρχος τὸ μέσον στίφος καὶ ἀκούων Κύρου ἔξω ὅντα τοῦ Ἑλληνικοῦ εὐωνύμου βασιλέα· τοσοῦτον γὰρ πλήθει περὶ βασιλεῶς ὁστε μέσον τὸ ἐαυτοῦ ἔχων τοῦ Κύρου εὐωνύμου ἔξω ἦν· ἀλλ' ὄμως ὁ Κλέαρχος οὐκ ἤθελεν ἀποστῆσαι ἀπὸ τοῦ ποταμοῦ τὸ δέξιον κέρας, φοβοῦμενος μὴ κυκλωθείν ἐκατέρωθεν, τῷ δὲ Κύρῳ ἀπεκρίνατο ὅτι αὐτῷ μέλοι ὅπως καλῶς ἔχοι. 14. καὶ ἐν τούτῳ τῷ καιρῷ τὸ μὲν βαρβαρικῶν στρατεύμα τοῖς ὁμαλῶς προῆι, τὸ δὲ Ἑλληνικὸν ἐτι ἐν τῷ αὐτῷ μένον συνετάττετο ἐκ τῶν ἐτι προσιόντων. καὶ ὁ Κύρος παρελαύνων οὐ πάνυ πρὸς αὐτῷ τῷ στρατεύματι κατεθέατο ἐκατέρωσῃ ἀποβλέπον ἐς τοὺς πολεμίους καὶ τοὺς φίλους.

15. ἱδὼν δὲ αὐτόν ἀπὸ τοῦ Ἑλληνικοῦ Ἑλεοφῶν Ἀθηναῖος, ὑπελάσας ὡς συναντήσαι ἤρετο εἰ τι παραγγέλλοι· ὁ δὲ ἐπιστῆσας εἶπε καὶ λέ-
Expedition of Cyrus the Younger:  

28. 

γενέ ἐκέλευσε πᾶσιν ὅτι καὶ τὰ ἑρὰ καλὰ καὶ τὰ σφάγια καλὰ.  

16. ταῦτα δὲ λέγων θορύβου ἤκουσε διὰ τῶν τάξεων ἱόντως, καὶ ἤρετο τὸς θορύβος εὖν. ὅ δὲ Κλέαρχος ἐπεν ὅτι τὸ σύνθημα παρέρχεται δεύτερον ἱόν. καὶ ὅ δ ἐθαύμασε τίς παραγγέλλει καὶ ἤρετο ὅ τι εἶχά τὸ σύνθημα. ὅ δὲ ἀπεκρίνατο, ΖΕΤΣ ΣΩΤΗΡ ΚΑΙ ΝΙΚΗ.  

17. ὁ δὲ Κύρος ἀκούσας Ἀλλὰ δέχομαι τε, ἐφι, καὶ τούτο ἐστω. ταῦτα δ᾽ εἰτὼν εἰς τὴν ἑαυτὸν χώραν ἀπῆλαυνε· καὶ οὐκέτι τρία ἡ τέτταρα στάδια διεισέκην τῷ φύλαγγε ἀπ᾽ ἀλλήλων ἴνικα ἔπαινων τε οἱ Ἑλληνες καὶ προήρχοντο ἀντίοι λέναι τοῖς πολεμίοις.  

18. ὅς δὲ πορευομένων ἑξεκύμαινε τε τῆς φύλαγγος, τὸ ἐπιλειτόμενον ἱρέατο δρόμῳ θεῖν· καὶ ἅμα ἐφθέγξαντο πάντες οἴσοντες τῷ 'Ενυαλίῳ ἐπελίζουσι, καὶ πάντες δὲ ἔθεαν, λέγουσι δὲ τινες ώς καὶ ταῖς ἀστισίς πρὸς τὰ δόρατα ἐδούνησαν, φάβον ποιοῦντες τοῖς ἱπποῖς.  

19. πρὶν δὲ τὸξεμα ἐξικνεῖσθαι, ἐκκλίνουσιν οἱ βάρβαροι καὶ φεύγουσι καὶ ἐνταῦθα δὴ έδώκων μὲν κατὰ κράτος οἱ Ἑλληνες, ἐβόων δὲ ἀλλήλους μὴ θεῖν δρόμῳ ἀλλ᾽ εὐ τάξει ἐπεσθαί.  

20. τὰ δ᾽ ἀρματα ἐφέροντο τὰ μὲν δὲ αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ διὰ τῶν Ἑλλήνων κεῖα ἴνιόχων. οἱ δ᾽ ἐπεὶ προὔδοιν, διάστατον· ἐστὶ δ᾽ ὅστις καὶ κατελήφθη ὡσπερ ἐν ἱπποδρόμω ἐκπλαγείς· καὶ οὐδὲν μὲνον οὐδὲ τούτου παθεῖν ἐφάσαν, οὐδ᾽ ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἐπαθεῖν οὐδες οὐδεν, πλὴν ἐπὶ τῷ εὐσύμμοι τοξευθημαί τις εὐκεί.  

21. Κύρος δ᾽ ὀρῶν τοὺς Ἑλληνας νικώντας τὸ καθ᾽ αὐτοὺς καὶ διάκοντας, ἱδομένους καὶ προσκυνούμενος ὑδὴ ὅς βασιλεύς ὑπὸ τῶν ἀμφ᾽ αὐτῶν, οὐδ᾽ ὡς ἐξήθη διόκει, ἀλλὰ συνεσπειραμένην ἔχουν τὴν τῶν σὺν ἑαυτῷ ἑξακοσίων ἱππέων τάξιν ἐπεμελείτο ὁ τι ποιήσει βασιλεύς. καὶ γὰρ ἤδει αὐτὸν ὅτι μέσον ἔχοι τὸ Ἱέρικον στρατευμάτος.  

22. καὶ πάντες δ᾽ οἱ τῶν βαρβάρων ἄρχοντες μέσον
ἐχοῦτες τὸ αὐτῶν ἠγοῦνται, νομίζουτες οὕτω καὶ ἐν ἀσφαλεστάτῳ εἶναι, ἢν ἢ ἢ ἰσχὺς αὐτῶν ἐκατέρωθεν, καὶ εἰ τι παραγγεῖλαι χρῆσοιν, ἤμισεν ἃν χρώμα αἰσθάνεσθαι τὸ στράτευμα. 23. καὶ βασιλεὺς δὴ τότε μέσον ἔχων τῆς αὐτοῦ στρατιᾶς ὀμος ἐξ ἐγένετο τοῦ Κύρου αὐτοῦ ἐμάχετο εκ τοῦ αὐτοῦ στρατοῦ τοῦ τοὺς τεταγμένους ἐμπρόσθεν, ἐπέκαμπτεν ὡς εἰς κύκλωσιν. 24. ἔνθα δὴ Κύρος δείσας μὴ ὅπισθεν γενόμενος κατακόψῃ τὸ Ἐλληνικὸν ἐλαύνει ἀντίος· καὶ ἐμβαλὼν σὺν τοῖς ἐξακοσίοις νικᾶ τοὺς πρὸ βασιλέως τεταγμένους καὶ εἰς φυγὴν ἔτρεψε τοὺς ἐξακισχιλίους, καὶ ἀποκτείναι λέγεται αὐτῶν τῷ ἐαυτοῦ χειρὶ Ἀρταγέρσην τοῦ ἄρχοντα αὐτῶν. 25. ὡς δὲ ἡ τροπὴ ἐγένετο, διασπείρονται καὶ οἱ Κύρου ἐξακόσιοι εἰς τὸ διώκειν ὁρμήσαντες, πλὴν πάνυ ὅλιγοι ἀμφοτέρων κατελείφθησαν, σχέδου οἱ ὁμοτράπτες καὶ καλόμενοι. 26. σὺν τούτοις δὲ ἦν καθόρᾳ βασιλεά καὶ τὸ ἀμφί ἐκεῖνον στίφος· καὶ εὔθεια ὡκ ἑσχετο, ἄλλ' εἰπών Τὸν ἄνδρα ὅρῳ, ἔτεο ἐπ' αὐτῶν καὶ παίει κατὰ τὸ στέρνων καὶ τυρώσκει διὰ τοῦ θώρακος, ὡς φησὶ Κτησίας ὁ ἱατρὸς καὶ ἱάσθαι αὐτὸς τὸ τραύμα φησί. 27. παίοντα δ' αὐτῶν ἀκοντίζει τις παλτῷ ὑπὸ τῶν ὅθθαλμον βιαίως· καὶ εὐταύθα μαχόμενοι καὶ βασιλεύς καὶ Κύρος καὶ οἱ ἀμφ' αὐτοὺς ὑπὲρ ἐκατέρων, ὁπόσοι μὲν τῶν ἀμφὶ βασιλέα ἀπέθεθησκον Κτησίας λέγετο· παρ'' ἐκεῖνος γὰρ ἢν· Κύρος δὲ αὐτὸς τε ἀπέθανε καὶ ὀκτὼ οἱ ἀριστοὶ τῶν περὶ αὐτῶν ἐκείνω ἐπ' αὐτῶ. 28. Ἀρταγάτης δ' ὁ πιστότατος αὐτῶν σκηντοῦχαι θεράπων λέγεται, ἐπειδὴ πεπωκότα εἰς Κύρων, καταπηδήσας ἀπὸ τοῦ ἰπποῦ περιπεσεῖν αὐτῷ. 29. καὶ οἱ μὲν φασὶ βασιλεά κελεύσαι τινα ἐπισφάξαι αὐτὸν Κύρω, οἱ δ' ἐαυτὸν ἐπισφάξασθαι σπασόμενον τῶν ἀκινάκην· εἰ χε γὰρ χρυσών καὶ στρεπτον δ' ἐφόρει καὶ ψέλλα καὶ τὰλλα ὡςπέρ οἱ ἀριστότοι Περσῶν· ἔτετιμητο γὰρ ὑπὸ Κύρου δ' εὖνοιᾶν τε καὶ πιστότητα.
IX. Κύρος μὲν ὁ ὅν ὁ περσῶν τῶν μετὰ Κύρου τὸν ἀρχαῖον γενομένων βασιλικότατός τε καὶ ἀρχεῖν ἀξιώτατος, ὡς παρὰ πάντων ὁμολογεῖται τῶν Κύρου δοκούντων ἐν πείρᾳ γενέσθαι. 2. πρῶτον μὲν γὰρ ἐτὶ παῖς ὁν, ὄτ' ἐπαιδεύετο καὶ σὺν τῷ ἀδελφῷ καὶ σὺν τοῖς ἅλλοις παῖσι, πάντων πάντα κράτιστος ἐνομίζετο. 3. πάντες γὰρ οἱ τῶν ἀρίστων Περσῶν παῖδες ἐπὶ ταῖς βασιλέως θύραις παιδεύονται· ἐνθα πολλὴν μὲν σωφροσύνην καταμάθοι ἂν τις, αἰσχρὸν δ' οὐδὲν οὐτ' ἀκούσαι οὐτ' ἰδεῖν ἔστι. 4. θεώνται δ' οἱ παῖδες καὶ τιμωμένους ὑπὸ βασιλέως καὶ ἀκούσαι, καὶ ἅλλους ἀτιμαζομένους· ὥστε εὐθὺς παῖδες ὄντες μανθάνουσιν ἀρχεῖν τε καὶ ἀρχεῖσθαι. 5. ἐνθα Κύρος αἰδημονέστατος μὲν πρῶτον τῶν ἡλικιωτῶν ἐδοκεὶ εἶναι, τοῖς τε πρεσβυτέροις καὶ τῶν ἐναυτῶν ὑποδεστέρων μᾶλλον πείθεσθαι, ἐπειτα δὲ φιλιππότατος καὶ τοῖς ὑποποιοι ἀριστα χρῆσθαι· ἐκρινον δ' αὐτὸν καὶ τῶν εἰς τὸν πόλεμον ἔργων, τοξικῆς τε καὶ ἀκοντίσεως, φιλομάθεστατον εἶναι καὶ μελέτητατον. 6. ἐπεὶ δὲ τῇ ἡλικίᾳ ἔπρεπε, καὶ φιλοθηρότατος ἦν καὶ πρὸς τὰ θηρία μέντοι φιλοκινδυνότατος. καὶ ἄρκτον ποτὲ ἐπιφερομένην ὡς ἔτρεσθαι, ἀλλὰ συμπεσὼν κατεσπάσθη ἀπὸ τοῦ ὑποποιού καὶ τὰ μὲν ἐπαθὲν, ὃν καὶ τὰς ωτείλας εἶχε, τέλος δὲ κατέκανε· καὶ τὸν πρῶτον μὲντοι βοηθήσαντα πολλοῖς μακαριστὸν ἐποίησεν. 7. ἐπεὶ δὲ κατεπέμφθη ὑπὸ τοῦ πατρὸς σατράτης Δυνίας τε καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδοκίας, στρατηγὸς δὲ καὶ πάντων ἀπεδείχθη οἷς καθικεί εἰς Καστωλοῦ πεδίον ἀθροίζεσθαι, πρῶτον μὲν ἐπεδειξεν αὐτὸν ὅτι περὶ πλείστου ποιότος, εἰ τῷ σπείσαιτο καὶ εἰ τῷ συνθητῷ καὶ εἰ τῷ ὑπόσχοτο τι, μηδεν ἐπεύδεσθαι. 8. καὶ γὰρ ὁ ὁ εὐπιστουμενον μὲν αὐτῷ αἰ πόλεις ἐπιπετρόμεναι, ἐπίστευν δ' οἱ ἄνδρες· καὶ εἰ τὶς πολέμοις ἐγένετο, σπεισάμενον Κύρου ἐπιστευε μηδεν ἀν παρὰ τὰς
σπονδάς παθεῖν. 9. τουγαροῦν ἐπεὶ Τισσαφέρνει ἐπολεμήσε, πάσαι αἱ πόλεις ἐκοῦσαν Κῦρον ἐλιντό ἀντὶ Τισσαφέρνου πλην Μιλησίων. οὔτοι δὲ, ὅτι οὐκ ἔθελε τοὺς ἕφιλος αὐτοῖς ἐγένετο, ἐφοβοῦντο αὐτῶν. 10. καὶ γὰρ ἔργῳ ἐπεδείκνυτο καὶ ἐλεγεν ὅτι οὐκ ἄν ποτε προσίτο, ἐπεὶ ἄπαξ φίλος αὐτοῖς ἐγένετο, οὐδὲ εἰ ἐτί μὲν μείους γένοιτο ἐτί δὲ κάκιον πράξειαν. 11. φανερὸς δ’ ἦν καὶ, εἰ τίς τι ἁγάθων ἢ κάκων ποίησειν αὐτῶν, νικᾶν πειρόμενος· καὶ ἐυχὴν δὲ τινὲς αὐτοῦ ἐξεφερὸν ὡς εὐχοίτο τοσούτον χρόνον ἔην ἐστε νικότη καὶ τούς εὗ καὶ τοὺς κακῶς ποιοῦντας ἀλεξόμενος. 12. καὶ γὰρ οὖν πλείστοι δὴ αὐτῶ ἐνι ἡ ἀνδρὶ τῶν ἔφημῶν ἐπεθύμησαν καὶ χρήματα καὶ πόλεις καὶ τὰ ἕαυτῶν σῶματα προεύθη. 13. οὐ μὲν δὴ οὐδὲ τοὺτ’ ἂν τις οὕτως τοὺς κακοῦργους καὶ ἄδικους εἰς καταγελᾶν, ἀλλ’ ἀφεὶς δέστατα πάντων ἐτιμωρεῖτο. πολλάκις δ’ ἦν ἰδεῖν παρὰ τὰς στειβομένας ὄδους καὶ ποδῶν καὶ χειρῶν καὶ ὀφθαλμῶν στερομένους ἀνθρώπους· ὡστ’ ἐν τῇ Κῦρον ἀρχὴ ἐγένετο καὶ Ἑλλην καὶ βαρβάρῳ μηδὲν ἀδικοῦντι ἀδεῶς πορεύεσθαι ὅποι τις ἦθελεν, ἔχοντι δ’ τι προχωροῖ. 14. τοὺς γε μέντοι ἁγαθοὺς εἰς πόλεμον ὁμολόγητο διαφερόντως τιμᾶν. καὶ πρῶτον μὲν ἦν αὐτῷ πόλεμος πρὸς Πισίδας καὶ Μυσίους. στρατευόμενος οὖν καὶ αὐτὸς εἰς ταῦτα τὰς χώρας οὖς ἔωρα ἔθελοντο κυνωνεύειν, τούτους καὶ ἀρχοντας ἐπολεὶ ἢ κατεστρεφεῖ τὸ χώρας, ἔπειτα δὲ καὶ ἄλλους δόροις ἔτιμα. 15. ὅστε φαίνεσθαι τοὺς μὲν ἁγαθοὺς εὐδαιμονεστάτους, τοὺς δὲ κακοὺς δοῦλους τούτων ἄξιονθα εἶναι. τουγαροῦν πολλὴ ἦν ἁφθονία αὐτῷ τῶν ἔθελοντων κυνωνεύειν, ὅτου τις οὕτω Κῦρον αἰσθησθείη. 16. εἰς γε μὴν δικαιοσύνην εἰ τις αὐτῷ φανερὸς γένοιτο ἐπιδείκνυσθαι βουλόμενος, περὶ παντὸς ἐποιεῖτο τούτους πλούσιωτέρους ποιεῖν τῶν ἐκ τοῦ ἁδικοῦ φιλοκερδοῦντων. 17. καὶ γὰρ οὖν ἄλλα τε
πολλὰ δικαίως αὐτὸ διεκτείνετο καὶ στρατεύματι ἀληθινῷ ἔχρηστο. καὶ γὰρ στρατηγοῦ καὶ λοχαγοῦ οὐ χρημάτων ἑνεκα πρὸς ἐκείνου ἐπλευσαν, ἀλλ’ ἐπεὶ ἐγνωσαν κερδαλέωτερον εἶναι Κύρῳ καλῶς πεθαρχεῖν ἢ τὸ κατὰ μήνα κέρδος. 18. ἀλλὰ μὴν εἰ τὰς γε τι αὐτῷ προστάξαντι καλῶς ὑπηρετήσειν, οὐδὲν πώποτε ἀχάριστον εἶασε τὴν προθυμίαν, τοιγαροῦν κράτιστοι δὴ ὑπηρέται παυτὸς ἔργου Κύρῳ ἐλεχθησαν γενέσθαι. 19. εἰ δὲ τινὰ ὀρθή δεινῶν ὑπὸ οἰκονόμου ἐκ τοῦ δικαίου καὶ κατασκευάζοντα τε ἢς ἀρχοι χώρας καὶ προσόδους ποιοῦντα, οὐδένα ἀν πώποτε ἀφεῖλετο, ἀλλ’ ἰδίως προσεδίδου· ὡστε καὶ ἱδέως ἐπόνου καὶ θαρράλεως ἐκτῶντα καὶ ὁ ἐπέπατο αὐ τις ἥκιστα Κύρου ἐκρυπτεύνον τοῖς φθονῶν τοῖς φανερῶς πλούτουσιν ἐφαίνετο, ἀλλὰ πειρόμενος χρῆσθαι τοῖς τῶν ἀποκρυπτομένων χρήμασι. 20. φίλοις γε μὴν ὅσοις ποιήσατο καὶ εὐνοοῦν γνοῖν ὄντα καὶ ἰκανοὺς κρίνεις συνεργοὺς εἶναι τε τινὰς ψυχάνους βουλόμενος κατεργάζεσθαι, ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι θεραπεύειν. 21. καὶ γὰρ αὐτὸ τοῦτο ὑπερ ἀυτὸς ἑνεκα φίλων ἤτερο δεῖσθαι, ὡς συνεργοὺς ἔχοι, καὶ αὐτὸς ἐπειρᾶτο συνεργοῦσας φίλοις κράτιστος εἶναι τοῦτον ὅτου ἐκαστὸν αἰσθάνοιτο ἐπιθυμοῦντα. 22. δόρα δὲ πλεῖστα μὲν οἷμαι εἰς ἑνὶ ἄνηρ ἐλάμβανε διὰ πολλὰ· ταῦτα δὲ πάντων ἢ μάλιστα τοῖς φίλοις διεδίδου, πρὸς τοὺς τρόπους ἐκώστων σκοπῶν καὶ ὅτου μάλιστα ὀργῇ ἐκαστὸν δεόμενον. 23. καὶ ὅσα τὸ σώματι αὐτοῦ κόσμου πέμποι τις ἢ ὡς εἰς πόλεμον ἢ ὡς εἰς καλλωπισμὸν, καὶ περὶ τούτων λέγειν αὐτὸν ἐφασαν ὅτι τὸ μὲν ἐαυτοῦ σῶμα οὐκ ἂν δύνατο τούτων πᾶσι κοσμηθῆναι, φίλοις δὲ καλῶς κεκοσμημένους μέγιστον κόσμον ἀνδρὶ νομίζοι. 24. καὶ τὸ μὲν τὰ μεγάλα μεκαν τοὺς φίλους εὖ ποιοῦντα οὔδεν θαυμαστόν, ἐπειδῆ γε καὶ δυνατώτερος ἤν· τὸ δὲ τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων
καὶ τῷ προθυμεῖσθαι χαρίζεσθαι, ταῦτα ἔμοιγε μᾶλλον δοκεῖ ἁγαστὰ εἶναι. 25. Κύρος γὰρ ἐπεμπε βίκους οὐν ήμιδεῖς πολλάκις ὅποτε πάνυ ἠδίων λάβοι, λέγων ὅτι οὐπώ δὴ πολλοῦ χρόνου τοῦτον ἠδίουν οὐν ἐπιτύχαι. τοῦτον οὖν σοι ἐπεμψε καὶ δεῖται σοι τὴμερον τοῦτον ἐκπιεῖν σὺν οἷς μᾶλιστα φίλεις. 26. πολλάκις δὲ χήνας ἠμβρώτους ἐπεμπε καὶ ἄρτων ἡμίσεα καὶ ἄλλα τοιαῦτα, ἐπιλέγειν κελεύων τὸν φέροντα, Τούτους ἦσθη Κύρος· βούλεται οὖν καὶ σὲ τούτων γεύσασθαι. 27. ὅποτε δὲ χίλος σπάνιος πάνυ εἴη, αὐτὸς δ’ ἐδύνατο παρασκευάσασθαι διὰ τὸ πολλοὺς ἔχειν ὑπηρέτας καὶ διὰ τὴν ἐπιμέλειαν, διαπέμπτων ἐκέλευε τοὺς φίλους τοὺς τά ἐαυτῶν σώματα ἅγουσιν ἵππους ἐμβάλλειν τοῦτον τὸν χίλον, ός μὴ πεινῶντες τοὺς ἑαυτοῦ φίλους ἅγωσιν. 28. εἰ δὲ δὴ ποτὲ πορευότα οὐ καὶ πλεῖστοι μέλλοιεν οὔφεσθαι, προσκαλῶν τοὺς φίλους ἐσπουδαιολογεῖτο, ὡς ἡλιοῖο οὕς τιμᾶ. ὥστε ἔγογγε ἐξ ἰν ἄκοινον οὐδένα κρίνω ὑπὸ πλειόνων πεφιλήσας ὑπό Εὐλήσων ὑπὲ ψαλιάρων. 29. τεκμήριον δὲ τοῦτο καὶ τὸδε. παρά μὲν Κύρου δούλον ὄντος οὐδεὶς ὑπῆκε πρὸς βασιλεᾶ, πλὴν Ὄροντας ἑπεχείρησε· καὶ ὄντος δὴ ὦν ὄειτο πιστῶν οἱ εἶναι ταχὺ αὐτὸν ἐὑρε Κύρῳ φιλαίτερον ἢ ἑαυτῶ. παρὰ δὲ βασιλεῶς πολλοὶ πρὸς Κύρω ἀπῆλθον, ἐπειδὴ πολέμιοι ἀλλήλοις ἐγένοντο, καὶ ὄντοι μέντοι οἱ μᾶλιστα ὑπ’ αὐτοῦ ἀγαπώμενοι, νομίζοντες παρὰ Κύρῳ ὄντες ἄγαθοι ἄξιωτεραι ἃν τιμῆς τυγχάνειν ἢ παρὰ βασιλεῖ.
Χ. Ἐνταῦθα δὲ Κύρου ἀποτέμνεται ἡ κεφαλὴ καὶ ἡ χείρ ἡ δεξιά. βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκουν εἰς τὸ Κύρειον στρατόπεδον· καὶ οἱ μὲν μετὰ Ἀρμαίον οὐκέτι ἱστανται, ἀλλὰ φεύγουσι διὰ τοῦ αὐτῶν στρατοπεδοῦ εἰς τὸν σταθμὸν ἐνθεν ὁμοθνητο· τέτπαρες δ' ἐλέγοντο παρασιγγαί εἶναι τῆς ὀδοῦ. 2. βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ τὰ τε ἀλλὰ πολλὰ διαρπάζουσι, καὶ τὴν Φωκαίδα τὴν Κύρου παλλακίδα τὴν σοφὴν καὶ καλὴν λεγομένην εἶναι λαμβάνει. 3. ἡ δὲ Μιλησία ἡ νεωτέρα ληθεῖσα ὑπὸ τῶν ἀμφὶ βασιλεία ἐκφεύγει γυμνὴ πρὸς τῶν Ἑλλήνων οἱ ἔτυχον ἐν τοῖς σκευοφόροις ὑπελα ἔχοντες, καὶ ἀντιταχθέντες πολλοὺς μὲν τῶν ἄρπαζόντων ἀπέκτειναν, οἱ δὲ καὶ αὐτῶν ἀπέθανον· οὐ μὴν ἐφυγόν γε, ἀλλὰ καὶ ταύτην ἔσωσαν καὶ ἀλλὰ ὀπόσα ἐντὸς αὐτῶν καὶ χρήματα καὶ ἀνθρωποὶ ἐγένοντο πάντα ἔσωσαν. 4. ἔνταυθα διέσχον ἀλλήλοις βασιλεὺς τε καὶ οἱ Ἑλλήνες ὅσ τρικοντα σταδία, οἱ μὲν διώκοντες τοὺς καθ' αὐτοὺς ὡς πάντας νικῶντες, οἱ δ' ἄρπαζόντες ὡς ἠδή πάντες νικῶντες. 5. ἐπεὶ δ' ἦσθοντο οἱ μὲν Ἑλλήνες ὅτι βασιλεὺς σὺν τῷ στρατεύματι ἐν τοῖς σκευοφόροις εἰς, βασιλεὺς δ' αὐτῆ ἔκουσε Τισσαφέρους ὅτι οἱ Ἑλλήνες νικῶν τὸ καθ' αὐτοὺς καὶ εἰς τὸ πρόσθεν οὐχ οἰκοῦνται διώκοντες, ἐνταῦθα δὴ βασιλεὺς μὲν ἀθροίζει τε τοὺς ἑαυτοῦ καὶ συντάττεται, ὁ δὲ Κλέαρχος ἐβουλεύετο Πρόξενου καλέσας, πλησιαίτατος γὰρ ἦν, εἰ πεμποῖει τινας ἡ πάντες ὅιεν ἐπὶ τὸ στρατόπεδον ἀρίχγουσε. 6. ἐν τούτῳ καὶ βασιλεὺς δῆλος ἦν προσώπων πάλιν ὡς ἐδόκει ὁπίσθεν. καὶ οἱ μὲν Ἑλλήνες στραφέντες παρασκευάζοντο ὡς ταύτη προσιόντος καὶ δεξόμενοι, οἱ δὲ βασιλεὺς ταύτη μὲν οὐκ ἤγεν, ἦ δὲ παρῆλθεν ἐξω τοῦ εὐωνύμου κέρατος ταύτη καὶ ἀπήγαγεν, ἀναλαβὼν καὶ τοὺς ἐν τῇ μάχῃ κατὰ τοὺς Ἑλλήνας αὐτομολήσαντας καὶ Τισσαφέρουν καὶ τοὺς σὺν αὐτῷ. 7. ὁ γὰρ Τισσαφέρ
Second Attack of the Greeks.

νης ἐν τῇ πρώτῃ συνόδῳ οὐκ ἐφυγεν, ἀλλὰ διήλασε παρὰ τὸν ποταμὸν κατὰ τοὺς Ἑλλήνας πελταστὰς. διελθόντων δὲ κατέκαυσα μὲν οὐδένα, διαστάντες δὲ οἱ Ἑλλήνες ἔπαινον καὶ καὶ ἥκοντιζον αὐτοὺς. Ἐπισθένης δὲ Ἀμφιπολίτης ἦρχε τῶν πελταστῶν καὶ ἐλέγετο φρόνιμος γενέσθαι. 8. ο δὲ οὖν Τισσαφέρνης ὡς μείων ἔχων ἀπηλλάγην, πάλιν μὲν οὐκ ἀναστρέφει, εἰς δὲ τὸ στρατόπεδον ἀφικόμενος τὸ τῶν Ἑλλήνων ἔκει συντυχυχαία βασιλεῖ, καὶ ὁμοί δὴ πάλιν συνταξίμενοι ἐπορεύοντο. 9. ἐπεὶ δ’ ἦσαν κατὰ τὸ εὐώνυμον τῶν Ἑλλήνων κέρας, ἐδείσαν οἱ Ἑλλήνες μὴ προσάγοιν πρὸς τὸ κέρας καὶ περιπτύξαντες ἁμφοτέρωθεν αὐτοὺς κατακόψειν καὶ ἐδόκει αὐτοῖς ἀναπτύσσειν τὸ κέρας καὶ ποιήσασθαι ὑπισθεῖν τὸν ποταμὸν. 10. ἐν ὦ δὲ ταῦτα ἐβουλεύοντο, καὶ δὴ βασιλεὺς παραμεινάμενος εἰς τὸ αὐτὸ σχῆμα κατέστησεν ἀντίαν τὴν φύλαγγα ὡσπερ τὸ πρῶτον μαχοῦμενος συνήηε. ὡς δὲ εἰδον οἱ Ἑλλήνες ἐγνύσ τε ὅντας καὶ παρατεταγμένους, αὕθε παιανίσαντες ἐπῆσαν πολὺ ἐτὶ προθυμότερον ἦ τὸ πρόσθεν. 11. οἱ δ’ αὐ βαρβαροὶ οὐκ ἐδέχοντο, ἀλλ’ ἐκ πλείονος ἦ τὸ πρόσθεν ἐφευγοῦν. οἱ δ’ ἐπεδίωκον μέχρι κόμης τινός. 12. ἐνταῦθα δ’ ἔστησαν οἱ Ἑλλήνες. ὑπὲρ γὰρ τῆς κόμης γῆλοφος ἦν, ἐφ’ ὦν ἀνεστράφησαν οἱ ἁμφὶ βασιλέα, πεζοὶ μὲν οὐκέτι, τῶν δὲ ἑπτεῶν ὁ λόφος ἑνεπλήσθη, ὡστε τὸ ποιοῦμενον μὴ ἡγινόσκειν. καὶ τὸ βασιλείου σημεῖον ὅραν ἔφασαν ὑπέτω τινα χρυσοῦν ἐπὶ πέλτη ἐπὶ ξύλου ἀνατεταμένου. 13. ἐπεὶ δὲ καὶ ἐνταῦθ’ ἔχωρον οἱ Ἑλλήνες, λείποντι δὴ καὶ τῶν λόφον οἱ ἑπτεῖς. οὐ μὴν ἐτὶ ἠθροίοι ἅλλ’ ἅλλου ἄλλοθεν ἐψιλοῦτο δ’ ὁ λόφος τῶν ἑπτεῶν. τέλος δὲ καὶ πάντες ἀπεχωρήσαν. 14. ο οὖν Κλέαρχος οὐκ ἀνεβίβαζεν ἐπὶ τῶν λόφου, ἅλλ’ ὑπ’ αὐτὸν στήσας τὸ στράτευμα πέμπει Δύκιον τὸν Συρακόσιον καὶ ἅλλον ἐπὶ τῶν λόφου καὶ κελεύει κατιδόντας τὰ
36 Retreat of the Ten Thousand. [Xen.

ιπ' ὕπερ τοῦ λόφου τὶ ἐστὶν ἀπαγγείλαι. 15. καὶ ὁ Δύκιος ἤλασε τε καὶ ἱδὼν ἀπαγγέλλει ὦτι φεύγουσιν ἀνὰ κράτος. σχεδὸν δ' ὅτε ταῦτα ἦν καὶ ἡμιος ἐδυνετο. 16. ἐνταῦθα δ' ἐστησαν οἵ Ἑλληνες καὶ θέμενοι τὰ ὄπλα ἀνεπαύνοντο· καὶ ἀμα μὲν ἐθαύμαζον ὅτι οὐδαμοῦ Κύρος φαίνοτο οὐδ' ἄλλος ἀπ' αὐτοῦ οὐδεὶς παρείη· οὐ γὰρ ἦδεσαν αὐτὸν τεθνηκότα, ἀλλ' έικάζον ἡ διώκοντα οἴχεοταὶ ἡ καταληψόμενον τι προ- ἐληλακέναι. 17. καὶ αὐτοὶ ἐβουλεύοντο εἰ αὐτοῦ μείναντες τὰ σκευοφόρα ἐνταῦθα ἄγοντο ἢ ἀπίοιεν επὶ τὸ στρατό- πεδον. ἐδοξην αὐτοῖς ἀπίεναι· καὶ ἄνφικνοίμαι ἀμφὶ δορ- πηστὸν ἐπὶ τὰς σκηνάς. 18. ταύτης μὲν τῆς ἡμέρας τούτο τὸ τέλος ἐγένετο. καταλαμβάνουσι δὲ τῶν τε ἄλλων χρη- μάτων τὰ πλείστα διήρησασεμέα καὶ εἰ τι σιτίον ἢ ποτὸν ἦν, καὶ τὰς ἀμαξας μεστὰς ἀλεύρων καὶ οίνου, ὡς παρε- σκευάσατο Κύρος ἵνα, εἰ ποτε σφοδρά τὸ στράτευμα λάβοι ἐνδεια, διαδοὴ τοῖς Ἑλλησιν· ἦσαν δ' αὐτὰς τετρακόσιαι ὅσ' ἐλέγοντο ἀμαξαὶ· καὶ ταύτας τότε οἱ σὺν βασιλεὺς διήρ- πασαν. 19. ὡστε ἄδειπνοι ἦσαν οἱ πλείστοι τῶν Ἑλλή- νων· ἦσαν δὲ καὶ ἀνάριστοι· πρὶν γὰρ δὴ καταλύσας τὸ στράτευμα πρὸς ἀριστόν βασιλεῖς ἐφάνη, ταύτην μὲν ὅπων τὴν νύκτα ὤντω διεγένευτο.

**BOOK SECOND.**

1. ὃς μὲν ὅων ἡθροίσθη Κύρω τὸ Ἑλληνικὸν ὅτε ἐπὶ τῶν ἀδελφῶν Ἀρταξέρξην ἐστρατεύετο, καὶ ὅσα ἐν τῇ ἄνωθ ἐπράξθη καὶ ὡς ἡ μάχη ἐγένετο καὶ ὅς Κύρος ἐτελεύτησε καὶ ὡς ἐπὶ τὸ στρατόπεδον ἐλθότες οἱ Ἑλληνες ἐκοιμή- θησαν οἰόμενοι τὰ πάντα νικῶν καὶ Κύρον ξῆν, ἐν τῷ ἐμ- προσθεν λόγῳ δεδήλωται. 2. ἀμα δὲ τῇ ἡμέρᾳ συνελθόντες
Proposal to make Arius King.

1. If we mean that Arius was a king, we must first consider the effects of his reign. He was a man of great influence and power. He was able to control the lives of many people and to make them do what he wanted. He was also able to influence the decisions of the church.

2. In order to make Arius king, we must consider the circumstances of his reign. He was able to control the church and to make decisions that were in his favor. He was also able to influence the lives of many people.

3. In order to make Arius king, we must consider the support of the people. He was able to gain the support of many people and to make them believe in his cause.

4. In order to make Arius king, we must consider the support of the church. He was able to gain the support of many members of the church and to make them believe in his cause.

5. In order to make Arius king, we must consider the support of the state. He was able to gain the support of the state and to make them believe in his cause.

6. In order to make Arius king, we must consider the support of the people. He was able to gain the support of many people and to make them believe in his cause.

7. In order to make Arius king, we must consider the support of the church. He was able to gain the support of many members of the church and to make them believe in his cause.

8. In order to make Arius king, we must consider the support of the state. He was able to gain the support of the state and to make them believe in his cause.
πλήθουσαν ἄγορὰν καὶ ἔρχονται παρὰ βασιλέως καὶ Τισ-
σαφέρνους κύρικες οἱ μὲν ἄλλοι βαρβαροί, ἥν ὁ αὐτῶν
Φαλίνος ἔπε "Ελλην, ὡς ἔτυγχανε παρὰ Τισσαφέρνει ὁν καὶ
ἐντίμως ἔχων· καὶ γὰρ προσεποιεῖτο ἐπιστήμων εἶναι τῶν
ἀμφὶ τάξεις τε καὶ ὀπλομαχιῶν. 8. οὕτω δὲ προσελθόντες
καὶ καλέσαντες τοὺς τῶν Ἕλληνων ἄρχοντας λέγοντι ὅτι
βασιλέως κελεύει τοὺς Ἕλληνας, ἐπεὶ νικῶν τυγχάνει καὶ
Κύρον ἀπέκτωσε, παραδόντας τὰ ὀπλα ἱόντας ἐπὶ τὰς βασι-
λεῶς θύρας εὐρίσκεσθαι ἃν τι δύνωνται ἄγαθον. 9. ταῦτα
μὲν εἶπον οἱ βασιλεῶς κύρικες· οἱ δὲ Ἕλληνες βαρέως μὲν
ήκουσαν, ὡμοί δὲ Κλέαρχος τοσοῦτον ἔπευ, ὅτι οὐ τῶν νι-
kῶντων εἰ ὑπερανάλοιπα· ἀλλ᾽ ἐφη, ὡμοί, μὲν ὡς
ἀνδρὲς στρατηγοὶ, τούτοις ἀποκρίνασθη ὁ τι κάλλιστον τε
καὶ ἀριστον ἔχετε· ἐγὼ δὲ αὐτίκα ἦξω· ἐκύλεσε γὰρ τις
αὐτὸν τῶν ὑπηρετῶν, ὅπως ἵδοι τα iερὰ ἐξηρημένα· ἐνυχε
γὰρ θυώμενος. 10. ἐνθα δὴ ἀπεκρίνατο Κλέανθος μὲν ὁ
Ἀρκάς προσβύτατος ὃν ὅτι πρόσθεν ἂν ἀποθάνοιει ἧ τὰ
ὅπλα παραδόοιεν· Πρόξενος δὲ ὁ Θηβαῖος, Ἀλλ᾽ ἐγὼ, ἐφη,
ὁ Фαλίνη, παυμάξω πότερα ὡς κρατῶν βασιλεύς αἰτεῖ τὰ
ὅπλα ἦ ὡς διὰ φλιίαν δῶρα. εἰ μὲν γὰρ ὡς κρατῶν, τῷ δὲ
αὐτὸν αἰτεῖν καὶ οὐ λαβεῖν ἐλθόντα; εἰ δὲ πείσας βουλεῖται
λαβεῖν, λεγέτω τι ἐσται τοῖς στρατιώταις, ἐὰν αὐτῷ ταῦτα
χαρίσωνται. 11. πρὸς ταῦτα Φαλίνους ἔπε, Βασιλεύς νικῶν
ἡγεῖται, ἐπεὶ Κύρον ἀπέκτωσε. τις γὰρ αὐτῷ ἐστιν ὅστις
της ἀρχής ἀντιποιεῖται; νομίζει δὲ καὶ ὡμᾶς ἑαυτοῦ εἶναι,
ἔχων εὐ μέσῃ τῇ ἑαυτοῦ χώρᾳ καὶ ποταμῶν ἐντὸς ἄδιαβρι-
tων καὶ πλῆθος ἀνθρώπων ἐφ' ὡμᾶς δυνάμενος ἀγαγεῖν ὅσον
οὐδ' εἰ παρέχοι ὡμᾶς δύναισθε ἂν ἀποκτείναι. 12. μετὰ
tοῦτον Θεόπομπος Ἀθηναίος ἔπευ, Ὅ Φαλίνη, νῦν, ὡς σὺ
ὁρᾶς, ὡμῶν οὐδὲν ἐστιν ἄγαθον ἄλλο εἰ μὴ ὀπλα καὶ ἄρετῇ.
ὅπλα μὲν οὖν ἔχοντες οἴομεθα ἃν καὶ τῇ ἄρετῇ χρήσθαι,
ΑΝΑΒ. 2, 1. — Σουρρένερ ου των Ελλήνων ζητήθηκε. 

παραδόντες δ' ἀν ταύτα καὶ τῶν σωμάτων στερηθήναι. μὴ οὖν οἴον τὰ μόνα ἁγαθὰ ἢμῖν ὅντα ὑμῖν παραδόσειν, ἀλλὰ σὺν τούτοις καὶ περὶ τῶν ὑμετέρων ἁγαθῶν μαχοῦμεθα. 13. ἀκούσας δὲ ταύτα ὁ Φαλίνος ἐγέλασε καὶ εἶπεν, Ἀλλὰ φιλοσοφὸν μὲν ἑοίκας, ὦ νεανίσκε, καὶ λέγεις οὐκ ἀχάριστα· ἵσθι μέντοι ἀνόητος ὃν, εἰ οἴει τὴν ὑμετέραν ἀρετὴν περιγενέσθαι ἄν τῆς βασιλείας δυνάμεως. 14. ἄλλοις δὲ τινάς ἔφασαν λέγειν ὑπομαλακτικούς ὁς καὶ Κύρω πιστοὶ ἐγένοντο καὶ βασιλεῖ ἀν πολλοῦ ἄξονι γένοντο, εἰ βούλουσθο φίλοις γενέσθαι καὶ εἴτε ἄλλο τι θέλοι χρῆσθαι εἴτ' ἐπ' Ἀγνυτον στρατεύειν, συγκαταστρέφωντ' ἄν αὐτῷ. 15. ἐν τούτῳ Κλέαρχος ἤκε, καὶ ἠρώτησεν εἰ ἢδη ἀποκεκριμένου εἶει. Φαλίνος δὲ ὑπολαβὼν εἶπεν, Οὕτω μὲν, ὁ Κλέαρχε, ἄλλοις ἄλλα λέγει· σὺ δ' ἢμῖν εἴπε τί λέγεις. 16. ὁ δ' εἶπεν, 'Εγὼ σε, ὁ Φαλίνης, ἄσμενος ἑόρακα, οἶμαι δὲ καὶ οἱ ἄλλοι πάντες· σὺ τε γὰρ Ἑλλην ἐξι καὶ ἡμεῖς τοσοῦτον ὄντες ὅσοι σὺ ὅρας· εἰς τοιούτους δὲ ὄντες πράγμασι συμβουλευόμεθα, σοι τῇ χρῆ ποιεῖν περὶ ὧν δείξει. 17. σὺ ὦν πρὸς θέουν συμβουλευόσον ἢμῖν ὃ τι σοι δοκεῖ κάλλιστον καὶ ἀρίστον εἴναι, καὶ ὁ σοι τιμῆν οἴσει εἰς τὸν ἐπείτα χρόνων λεγόμενον, ὅτι Φαλίνος ποτὲ πεμφθεὶς παρὰ βασιλέως κελεύσων τὸν Ἑλλήνας τῷ ὑπλα παραδοῦναι συμβουλευόμενος συνεβουλεύσεσαι αὐτοῖς τάδε. οἴσω δὲ ὅτι ἀνάγκη λέγεσθαι ἐν τῇ Ἑλλάδι ἄν συμβουλεύσης. 18. ὁ δὲ Κλέαρχος ταύτα ὑπῆγετο βουλόμενος καὶ αὐτὸν τὸν παρὰ βασιλέως προσβεύοντα συμβουλεύσαι μὴ παραδοῦναι τὰ ὑπλα, ὅτις εὐέλπιδες μᾶλλον εἶειν οὐ Ἑλληνεῖς. Φαλίνος δὲ ὑποστρέψας παρὰ τὴν δόξαν αὐτοῦ εἶπεν, 19. 'Εγὼ, εἰ μὲν τῶν μυρίων ἐπιτίθων μία τίς ὑμῖν ἐστι σωθήμαι πολεμοῦντας βασιλεῖ, συμβουλεύω μὴ παραδιδοῦναι τὰ ὑπλα· εἰ δὲ τοι μηδεμία σωτηρίας ἐστίν ἐλπὶς ἀκοντος βασιλείως,
συμβουλεύω σώζεσθαι ὑμῶν ὅτι δυνατόν. 20. Κλέαρχος δὲ πρὸς ταύτα εἶπεν, Ἀλλὰ ταύτα μὲν δὴ σὺ λέγεις· παρ’ ὑμῶν δὲ ἄπαγγελλε τίδε, ὅτι ἡμεῖς οὐκεθα, εἰ μὲν δὲοι βασιλεῖς φίλους εἶναι, πλείονος ἀν ἄξιοι εἶναι φίλοι ἔχοντες τὰ ὁπλα ἡ παραδόντες ἄλλω, εἰ δὲ δέοι πολεμεῖν, ἄμεινον ἄν πολεμεῖν ἔχοντες τὰ ὁπλα ἡ ἄλλω παραδόντες. 21. ο δὲ Φαλίνος εἶπε, Ταύτα μὲν δὴ ἄπαγγελοῦμεν· ἀλλὰ καὶ τίδε ὑμῖν εἰπεὶν ἐκέλευσε βασιλεὺς ὅτι μένουσι μὲν αὐτοῦ στοιν-, δαὶ εἰςαυ, προϊόυσι δὲ καὶ ἀπιοῦσι πόλεμος. εἶπετε οὖν καὶ περὶ τούτου πότερα μενεῖτε καὶ στοινδαὶ εἰςιν ἡ ὁς πολέμου οὕτος παρ’ ὑμῶν ἄπαγγελο. 22. Κλέαρχος δ’ ἔλεγεν, Ἀπάγγελλε τοῖνυν καὶ περὶ τούτου ὅτι καὶ ὑμῖν ταύτα δοκεῖ ἀπερ καὶ βασιλεῖ. Τί οὖν ταύτα ἔστιν; ἐφη ο Φαλίνος. ἀπεκρίνατο Κλέαρχος, Ἡν μὲν μένωμεν, στοινδαι, ἀπιοῦσι δε καὶ προϊόυσι πόλεμος. 23. ο δὲ πάλιν ἤρωτησε, Στοινδας ἡ πόλεμον ἄπαγγελω; Κλέαρχος δε ταύτα πάλιν ἀπεκρίνατο, Στοινδα μὲν μένουσιν, ἀπιοῦσι δε ἡ προϊόυσι πόλεμος. ο τι δε ποιήσοι οὐ διεσήμην.

II. Φαλίνος μὲν δὴ ὧχετο καὶ οἱ σὺν αὐτῷ. οι δε παρὰ Ἀραιοῦ ἦκον Προκλῆς καὶ Χειρίσοφος. Μενων δε αὐτοῦ ἔμενε παρὰ Ἀραιῶ, οὗτοι δὲ ἔλεγον ὅτι πολλοὺς φαίν Ἀραιοῦ εἶναι Πέρσας ἑαυτοῦ βελτίων, οὐς οὐκ ἂν ἀνασχε- σθαι αὐτοῦ βασιλεύοντος· ἀλλ’ εἰ βούλεσθε συναπτεῖσαι, ἢκειν ἡδ’ κελέυει τῆς νυκτὸς. εἰ δὲ μή, αὐτὸς πρῳ ἀπίεινα φησιν. 2. ο δὲ Κλέαρχος εἶπεν, Ἀλλ’ οὔτω χρὴ ποιεῖν· εἰς μὲν ἡκωμεν, ὡσπερ λέγετε· εἰ δ’ μη, πρῶττετε ὅποιον ἄν τι ὑμῶν οἴηςθε μάλιστα συμφέρειν. ο τι δε ποιήσοι οὐδε τούτους εἶπε. 3. μετα ταύτα ἤδη ἱλίου δύνοντος συγκαλέσας τοὺς στρατηγοὺς καὶ λοχαγοὺς ἔλεξε τοιῷδε. Ἐμοὶ, δ’ ἀνδρες, θυμόμενοι ἔνωι ἐπὶ βασιλέα οὐκ ἐγείρετο τὰ ἱερά. καὶ εἰκὸς ἄρα οὐκ ἐγίγνετο· ὃς χρῆ ἐγὼ νῦν πυνθανομαι, ἐν μέσῳ ὑμῶν καὶ βασιλέως ὁ Τύχης ποταμός ἐστι ναυσι-
πορος, δι' ουκ ἂν δυναίμεθα ἀνευ πλοίων διαβῆναι· πλοία δὲ ἢμεῖς οὐκ ἔχομεν. οὐ μὲν δὴ αὐτοῦ γε μέειν οἴον τε· τὰ γὰρ ἐπιτήδεια οὐκ ἐστὶν ἔχειν· ἴναι δὲ παρὰ τοὺς Κύρου φίλους πάνω καλὰ ἢμιν τὰ ἱερὰ ἦν. 4. δοδὸν χρὴ ποιεῖν· ἀπίστως δειπνεῖν ὁ τι τις ἔχει· ἐπειδὰν δὲ σημήνη τὸ κέρατο ὡς ἀναπαύεσθαι, συσκευάζεσθε· ἐπειδὰν δὲ τὸ δεύτερον, ἀνατίθεσθε ἐπὶ τὰ ὑποζύγια· ἐπὶ δὲ τῷ τρίτῳ ἐπεσθε τῷ ἴηγομένῳ, τὰ μὲν ὑποζύγια ἔχοντες πρὸς τοῦ ποταμοῦ, τὰ δὲ ὄπλα ἔχω. 5. ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ λοχαγοὶ ἀπήλθον καὶ ἐποίον ποταμὸν, καὶ τὸ λυότιν ὁ μὲν ἠρχεν, οἱ δὲ ἐπείδητον, οὐχ ἐλόμενοι, ἀλλὰ ὀρῶντες ὅτι μόνος ἔφρονε οἷα δεὶ τὸν ἄρχοντα, οἱ δ' ἄλλοι ἀπεμβοῦν ήσαν. 6. ἀριθμὸς δὲ τῆς ὅδου ἢν ἠλθον ἔξε Εφέσοι τῆς Ἰωνίας μέχρι τῆς μάχης σταθμοῦ τρεῖς καὶ ἐνενήκοντα, παρασάγησαν πέντε καὶ τριάκοντα καὶ πεντακόσιοι, στάδιοι πεινήκοντα καὶ ἔξακασχίλιοι καὶ μύριοι· ἀπὸ δὲ τῆς μάχης ἐλέγοντο εἶναι εἰς Βαβυλώνα στάδιοι ἐξήκοντα καὶ τριακόσιοι. 7. ἐνετείθην ἐπεὶ σκότος ἐγένετο Μιλτοκύθης μὲν ὁ Θραξ ἔχων τοὺς τε ἱππεὰς τοὺς μεθ' ἐαυτοῦ εἰς τετταράκοντα καὶ τῶν πεζῶν Θρακῶν ὡς τριακόσιοι ὕπτωμόλησε πρὸς Βασιλέα. 8. Κλέαρχος δὲ τοὺς ἄλλους ἤγειτο κατὰ τὰ παρηγγελμένα, οἱ δ' ἐίποντο· καὶ ἀφικνοῦντα εἰς τὸν πρώτον σταθμὸν παρὰ Ἀριαῖον καὶ τὴν ἐκείνον στρατιῶν ἀμφὶ μέσας νύκτας· καὶ ἐν τάξις θέμενοι τὰ ὅπλα συνήθον οἱ στρατηγοὶ καὶ λοχαγοὶ τῶν Ἐλλήνων παρὰ Ἀριαῖον· καὶ ὁμοσαν οἱ τέ· Ἐλλήνες καὶ ὁ Ἀριάδης καὶ τῶν σὺν αὐτῶ οἱ κράτιστοι μήτε προδώσωσιν ἀλλήλους σύμμαχοι τε ἐσέσθαι· οἱ δὲ βύρβαροι προσώμοσαν καὶ ἠγέρσθησαν ἀδόλως. 9. ταῦτα δ' ὁμοσαν, σφάξαντες ταύρον καὶ λύκον καὶ κύπρον καὶ κρίνον εἰς ἀσπίδα, οἱ μὲν Ἑλλήνες βάπτουντες ξίφος, οἱ δὲ βύρβαροι λόγχην. 10. ἐπεὶ δὲ τὰ πιστὰ ἐγένετο, ἐπεν ο Ἐλλήνες Ἀγε δὴ, ὁ Ἀριάδης ἐπεί—

The Greeks join Ariacus.
περ  ὁ  αὐτὸς  ὑμῖν  στόλος  ἐστὶ  καὶ  ἡμῖν,  εἰπε  τίνα  γνώμην  ἔχεις  περὶ  τῆς  πορείας,  πότερον  ἀπιμεν  ὢντπερ  ἡλθομεν  ἢ  ἀλλήν  τινὰ  ἐννενοηκέναι  δοκεῖς  ὅδον  κρεῖττον.  11.  ὁ  δὲ  εἶ-  πεν,  "Ἠν  μὲν  ἡλθομεν  ἀπίστοις  παντελῶς  ἀν  ύπὸ  λιμοῦ  ἀπολοίμεθα·  ὑπάρχει  γὰρ  νῦν  ὑμῖν  οὐδὲν  τῶν  ἐπιτηδείων.  ἐπτακαίδεκα  γὰρ  σταθμῶν  τῶν  ἐγγυτάτων  οὐδὲ  δεύρο  Ἰοῦτε  ἐκ  τῆς  χώρας  οὐδὲν  εἴχομεν  λαμβάνειν·  ἔνθα  δὲ  ἐἴ  τι  ἦν,  ἡμεῖς  διαπορεύμενοι  κατεδαπανήσαμεν.  νῦν  δὲ  ἐπινοοῦμεν  πορεύ-  εσθαί  μακροτέραν  μὲν,  τῶν  δὲ  ἐπιτηδείων  οὐκ  ἀπορήσομεν.  12.  πορευτέον  δ’  ἡμῖν  τοὺς  πρῶτον  σταθμοὺς  ὡς  ἃν  δυνάμεθα  μακροτάτοις, ἴνα  ὃς  πλείστον  ἀποσπασθῶμεν  τοῦ  βασιλικοῦ  στρατεύματος.  ἂν  γὰρ  ἀπαξ  δύο  ἡ  τρίων  ἠμερῶν  οὗν  ἀπό-  σχωμεν,  ὀκεντὶ  μὴ  δύνηται  βασιλεὺς  ἡμᾶς  καταλαβεῖν.  ὁλῶν  μὲν  γὰρ  στρατεύματοι  τοῦ  τολμήσει  ἐφέπεσθαι·  πολὺν  δ’  ἔχουν  στόλον  οὐ  δυνήσεται  ταχέως  πορεύεσθαι·  ἵσως  δὲ  καὶ  τῶν  ἐπιτηδείων  σπανίει.  ταύτην,  ἔφη,  τὴν  γνώμην  ἔχω  ἐγγογε.  13.  Ἡν  δὲ  αὐτή  ἡ  στρατηγία  οὐδὲν  ἀλλο  δυναμένη  ἢ  ἀποδράναι  ἢ  ἀποφυγεῖν·  ἢ  δὲ  τύχη  ἐστρατήγησε  κάλλιον.  ἐπεὶ  γὰρ  ἡμέρα  ἐγένετο,  ἐπορεύοντο  ἐν  δεξίᾳ  ἔχοντες  τῶν  ἤλιον,  λογιζόμενοι  ἦζε  ἄμα  ἡλιόδ  δύνοντι  εἰς  κόμας  τῆς  Βαβυλωνίας  χώρας·  καὶ  τοῦτο  μὲν  οὐκ  ἐφευσθήσαν.  14.  ἔτι  δὲ  ἀμφὶ  δείλην  ἐδοξαν  πολεμίους  ὅραν  ἱππεάς·  καὶ  τῶν  τε  Ἐλλήνων  οἱ  μὴ  ἐντυχὼν  ἐν  ταῖς  τάξεσιν  ὤντες  εἰς  τὰς  τάξεις  ἔθεον,  καὶ  Ἀρμιῶν,  ἐτύγχανε  γὰρ  ἐφ’  ἀμάξης  πορευό-  μενος  διότι  ἐτέρωτο,  καταβάς  ἐθωρακίζετο  καὶ  οἱ  σὺν  αὐτῷ.  15.  ἐν  οὗ  δὲ  ὀπλίζοντο  ἦκον  λέγοντες  οἱ  προπεραφθέντες  σκοποῖο  ὅτι  οὐχ  ἱππεῖς  ἠσών  ἂλλ’  ὑποξύγια  νέμοιτο.  καὶ  εὑρόν  ἐγνωσαν  πάντες  ὅτι  ἐγγὺς  ποὺ  ἐστρατοπεδεύετο  βασι-  λεὺς·  καὶ  γὰρ  καὶ  καπνὸς  ἑφαίνετο  ἐν  κόμαις  ὅρον  πρόσω.  16.  Κλέαρχος  δὲ  ἐπὶ  μὲν  τοὺς  πολεμίους  οὐκ  ἤγειν·  ἤδει  γὰρ  καὶ ἀπειρηκότας  τοὺς  στρατιώτας  καὶ  ἀσίτους  ὄντας· ἢδη  δὲ  καὶ  ὄπε ἦν·  οὐ μέντοι  οὐδὲ  ἀπέκλινε,  φυλαττόμενος
2ον ηλιόν δυναντος τος πρωτον εχον κατεσκηνωσεν, εξ διν διηρπαστο υπο του βασιλικου στρατευματος και αυτα τα απο των οικιων ξυλα. 17. οι μεν ουν πρωτοι ωμωσ τροπω των εστρατοπεδευσαντο, οι δε υστεροι σκοταιοι προσιονται ως ετυγχανον έκαστοι ημιζοντο, και κραυγην πολλην επιουν καλουντες αλληλους, οστε και τους πολεμους ακουειν, οστε οι μεν εγγυτατα των πολεμιων και εφυγον εκ των σκηνωματων. 18. δηλον δε τοτο τη υστεραία εγενετο· ουτε γαρ υποβυγιουν ετ' ουδεν εφυνη ουτε στρατοπεδου ουτε καπνος ουδαμου πλησιον. έξεπλαγη δε, ώς ειουε, και βασιλευς τη έφοδο του στρατευματος. ήδη λωσε δε τοτο οις τη υστεραία επραττε. 19. προϊουσης μεντοι της νυκτος ταυτης και των Ελλησ φοβος εμπιπτει, και θόρυβος και δούπος ην οιων εικος φοβου εμπεσοντος γηνυσθαι. 20. Κλεαρχος δε Τολμιδην Ηλειον, δι ετυγχανεν εχουν παρ' εαυτο κηρικα αριστον των τοτε, τουτον άνωποι εκελευσε σηγην κατακρηγωντω τι προαγορευνοιν οι αρχουντες, οι δυ των αφετα των οιων εις τα οπλα μηνυση, οτι ληψεται μισθον ταλαντον αργυριου. 21. ετει δε ταυτα εκηρυχθη, έγυωσαν οι στρατιωται οτι κενος ο φοβος ειν και οι αρχουντες σωοι. άμα δε ορθωρ παρηγγειλεν ο Κλεαρχος εις ταξιν τα οπλα τιθεσθαι τους Ελληνας ηπερ ειχον ότε ην η μαχη.

III. 0 δε δη έγραψα ότι βασιλευς εξεπλαγη τη έφοδοι, τοδε δηλον ην. τη μεν γαρ προσθεν ήμεραι πεμπον τα οπλα παραδιδονα εκελευε, τοτε δε άμα ήλιω ανατελλοντι κηρυκας επεμψε περι σπουδων. 2. οι δε ετει ήλθον προς τους προφυλακας, εξητουν τους αρχουντας, επειδη δε απηγγελλον οι προφυλακες, Κλεαρχος τυχον τοτε τας ταξιν επισκοπουν ειπε τους προφυλαξει κελευεν τους κηρυκας περιμενειν άχρι άν σχολαση. 3. ετει δε κατεστησε το στρατευμα οστε καλος εχειν ορασθαι παντη φιλαγγα πυκνην,
τῶν δὲ ἀόπλων μηδένα καταφανῆ εἶναι, ἐκάλεσε τοὺς ἀγγέλους, καὶ αὐτὸς τε προῆλθε τοὺς τε εὐπλοτατοὺς ἔχων καὶ εὐειδεστάτους τῶν αὐτοῦ στρατιωτῶν καὶ τοῖς ἄλλοις στρατηγοῖς ταύτα ἐφρασεν. 4. ἔσεί δὲ ἤν πρὸς τοὺς ἀγγέλους, ἀνηρωτα τῷ βοῦλοιντο. οἱ δὲ ἐλεγον ὅτι περὶ σπονδῶν ἦκοιν ἄνδρες οὗτοι ἵκανοι ἑσουνται τὰ τε παρὰ βασιλέως τοῖς Ἐλλησιν ἀπαγγελλαι καὶ τὰ παρὰ τῶν Ἐλλήνων βασιλεί. 5. ὁ δὲ ἀπεκρίνατο, Ἀπαγγέλλετε τοῖνυν αὐτῷ ὅτι μάχης δεί πρῶτον. ἁριστον γὰρ ὅτι ἐστιν οὐδ' ὁ τολμήσων περὶ σπονδῶν λέγειν τοῖς Ἐλλησι μὴ πορίσας ἁριστον. 6. ταύτα ἀκούσαντες οἱ ἀγγελοὶ ἀπῆλανυν, καὶ ἤκουν ταχύ. ὃ καὶ ἐθύλων ἦν ὅτι ἐγγύς ποὺ βασιλεὺς ἦν ἡ ἄλλος τις ὃ ἐπετέταχτο ταύτα πράττειν· ἐλεγον δὲ ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ ἤκουεν ἡγεμόνας ἔχουντες οἱ αὐτῶς, ἐιν σπονδαί γένωνται, ἄζουσιν ἐνθεν ἔξουσι τὰ ἐπιτήδεια. 7. ὁ δὲ ἕρωτα εἰ αὐτῶς τοῖς ἄνδρασι σπένδωντο ἴουσι καὶ ἀπιοῦσιν, ἢ καὶ τοῖς ἄλλοις ἐσουντο σπονδαί. οἱ δὲ, Ἀπασιν, ἔφασαν, μέχρι ἀν βασιλεῖ τὰ παρ' ἕμών διαγγελθη. 8. ἔπει δὲ ταύτα ἐσπον, μεταστησάμενος αὐτῶς ὁ Κλέαρχος ἐβουλεύετο· καὶ ἐδόκει ταχὺ τὰς σπονδὰς ποιεῖσθαι καὶ καθ' ἥσυχαν ἔλθειν τε ἐπὶ τὰ ἐπιτήδεια καὶ λαβεῖν. 9. ὁ δὲ Κλέαρχος ἐσπε, Δοκεὶ μὲν κάμοι ταύτα· ὃς μὲντο ταχὺ γε ἀπαγγελῶ, ἀλλὰ διατρίψει ἐστ' ἀν ὁκνησοῦσιν οἱ ἀγγελοὶ μὴ ἀποδοξή ἡμῶν τὰς σπονδὰς ποιήσασθαι· οἴμαι γε μέντοι, ἔφη, καὶ τοῖς ἥμετέροις στρατιῶτας τὸν αὐτοῦ φόβου παρέσεσθαι. ἔπει δὲ ἐδόκει καίρος εἰμαι, ἀπηγγέλλειν ὅτι σπένδωντο, καὶ εὐθὺς ἤγειρεθαὶ ἐκέλευε πρὸς τάπιτήδεια. 10. καὶ οἱ μὲν ἠγούντο, Κλέαρχος μὲντο έπορεύετο τὰς μὲν σπονδὰς ποιῆσομενος, τὸ δὲ στράτευμα ἔχων ἐν τάξει, καὶ αὐτῶς ὁπισθοφυλάκει. καὶ ἐνετύγχανον τάφροις καὶ ἀνάκωσιν ὕδατος πλήρεσιν ὡς μὴ δύνασθαι διαβαίνειν ἄνευ γεφυρῶν· ἀλλ' ἐποίουντο έκ τῶν φοινίκων οἱ ἔσαν ἐκπεπτω-
κότες, τοὺς δὲ καὶ ἐξέκοπτον. 11. καὶ ἐνταῦθα ἦν Κλέαρχον καταμαθεῖν ὡς ἐπεστάτει, ἐν μὲν τῇ ἁριστερᾷ χειρὶ τὸ ὅρυ ἐχὼν, ἐν δὲ τῇ δεξιᾷ βακτηρίαν· καὶ εἰ τις αὐτῶν δοκοί τῶν πρὸς τὸν τεταγμένον βλακεύειν, ἐκλεγόμενος τὸν ἐπιτή-
δειον ἐπαισεν ἃν, καὶ ἀμα αὐτῶς προσελάβανεν εἰς τὸν πηλὸν ἐμβαίνων· ὡστε πᾶσιν ἀσχύνην εἶναι μὴ ὁυ συσπού-
δαξεν. 12. καὶ ἐτάχθησαν μὲν πρὸς αὐτοὶ τοὶ τριμκόντα ἐτη γεγονότες· ἐπεὶ δὲ καὶ Κλέαρχον εὕρων σπουδάζοντα, προσελάβαν τοὺς καὶ οἱ πρεσβύτεροι. 13. πολὺ δὲ μᾶλλον ὁ Κλέαρχος ἐσπευδεν, ὑποπτεύων μὴ ἀεὶ οὔτω πλήρεις εἶναι τὰς τάφρους ὕδατος· οὐ γὰρ ἦν ὡρα ὡς τὸ πεδίον ἀρδευν. ἀλλ' ἴνα ἦδη πολλὰ προφαίνοιτο τοῖς Ἐλλησι δεινὰ εἰς τὴν πορείαν, τοῦτον ἑνεκα βασιλεά ὑπόπτευεν ἐπὶ τὸ πεδίον τὸ ὕδωρ ἀφεικέναι. 14. πορεύομενοι δὲ ἀφίκοντο εἰς κόμας ὅθεν ἀπέδειξαν οἱ ἱημεῦνες λαμβάνειν τὰ ἐπιτήδεια. ἐνην
δὲ οὗτος πολὺς καὶ οἴνον φοινίκων καὶ ὥγος ἐψητον ἀπὸ τῶν αὐτῶν. 15. αὐταὶ δὲ αἱ βαλανοῦ τῶν φοινίκων ὣς μὲν ἐν
τοῖς Ἐλλησι ἐστιν ἴδειν τοῖς οἰκέταις ἀπέκειντο, αἱ δὲ τοῖς δεσπόταις ἀποκείμεναι ἦσαν ἀπόλεκτοι, θαυμάσαι τοῦ κάλ-
λους καὶ μεγέθους, ἢ δὲ ὄψις ἠλέκτρου οὔδεν διέφερε· τὰς δὲ τις ἑξαιροῦντες τραγήματα ἀπετίθεσαν. καὶ ἦν καὶ
παρὰ πότον ἤδον μὲν, κεφαλαλγής δέ. 16. ἐνταῦθα καὶ τὸν ἐγκέφαλον τοῦ φοινίκος πρῶτον ἐφαγον οἱ στρατιῶτα, καὶ οἱ πολλοὶ ἑθαύμασαν τὸ τε εἶδος καὶ τὴν ἴδιοτητα τῆς ἱδονῆς. ἦν δὲ σφόδρα καὶ τοῦτο κεφαλαλγῆς. ὁ δὲ φοίνιξ ὅθεν ἐξαιρεθήνη ὁ ἐγκέφαλος ὀλος αὐτῶτο. 17. Ἐνταῦθα ἐμειναν ἡμέρας τρεῖς· καὶ παρὰ μεγάλον βασιλέως ἦκε Τισσαφέρνης καὶ ο τῆς βασιλέως γυναικὸς ἀδελφός καὶ ἄλλοι Πέρσαι τρεῖς· δούλοι δὲ πολλοὶ εἰποῦντο. ἐπεὶ δὲ ἀπήγαγον αὐτοῖς οἱ τῶν Ἐλλήνων στρατηγοὶ, ἐλεγε
πρῶτος Τισσαφέρνης δε ἐρμηνεύεσ τουίδε. 18. Ἔγω, ὁ ἄνδρες Ἐλληνες, γείτων οἰκῶ τῇ Ἐλλάδι, καὶ ἐπεὶ ὑμᾶς
εἶδον εἰς πολλὰ κάμήχανα πεπτωκότας, εὐρήμα ἐποιησάμην εἰ πως δυνάμην παρὰ βασιλείως αὐτήσασθαι δοῦναι ἐμοὶ ἀποσώσαι ύμᾶς εἰς τὴν Ἑλλάδα. οὐμαι γὰρ ἂν οὐκ ἀριστίως μοι ἔχειν οὕτε πρὸς ύμῶν οὕτε πρὸς τὴς πάσης Ἑλλάδος. 19. ταῦτα δὲ γνοὺς ἦτούμην βασιλεά, λέγων αὐτῷ ὅτι δικαίως ἂν μοι χαρίζοιτο καὶ βοήθειαν ἔχων ἁμα τῇ ἀγγελίᾳ ἀφικόμην, καὶ μόνος τῶν κατὰ τοὺς Ἐλληνας τεταγμένων οὖν ἔφυγον, ἀλλὰ διήλασα καὶ συνεμέξα βασιλεῖ εἰν τῷ ὑμετέρῳ στρατοπέδῳ, ἐνθα βασιλεὺς ἀφίκετο, ἐπεὶ Κύρον ἀπεκτείνε, καὶ τοὺς σὺν Κύρῳ βαρβάρους ἐδίωξα σὺν τούτῳ τοῖς παροῦσι νῦν μετ' ἐμοῦ, οὔπερ αὐτῷ εἰς πιστότατον, 20. καὶ περὶ μὲν τούτων ὑπεέχετο μοι βουλεύσεσθαι: ἐρεσθαί δὲ με ύμᾶς ἐκέλευσεν ἐλθόντα τίνος ἐνεκεν ἐστρατεύσατε ἐπ' αὐτῶν. καὶ συμβουλεύσω ὑμῖν μετρίως ἀποκρίνασθαι, ἵνα μοι εὐπρακτότερον ἦ ἐὰν τι δύνωμαι ἀγαθὸν ὑμῖν παρ' αὐτῷ διαπράξασθαι. 21. πρὸς ταῦτα μεταστάντες οἱ Ἐλληνες ἔβουλεύσωντο καὶ ἀπεκρίναντο, Κλέαρχος δ' ἔλεγεν: 'Ἡμεῖς οὔτε συνήλθομεν ὡς βασιλεῖ πολεμήσουτε οὔτ' ἐπορεύομεθα ἐπὶ βασιλεά, ἀλλὰ πολλὰς προφάσεις Κύρος εὑρίσκειν, ὡς καὶ σὺ εὖ οἶδα, ἵνα υμᾶς τε ἀπαρασκεύσως λάβοι καὶ ἡμᾶς ἐνθάδε ἀναγάγωι. 22. ἐπεὶ μὲντοι ἦδη αὐτῶν ἐφόρωμεν ἐν δεινῷ ὄντα, ἡσυχύνθημεν καὶ θεοὺς καὶ ἀνθρώπους προδοῦναι αὐτῶν, ἐν τῷ πρόσθεν χρόνῳ παρέχουτε ἡμᾶς αὐτοὺς εὖ ποιεῖν. 23. ἐπεὶ δὲ Κύρος τεθνηκεν, οὔτε βασιλεῖ ἀντιποιούμεθα τῆς ἀρχῆς οὔτ' ἐστιν ὅτου ἐνεκα βουλοίμεθα ἀν τὴν βασιλείως χώραν κακῶς ποιεῖν, οὔτ' αὐτῶν ἀποκτεῖναι ἂν ἐθέλοιμεν, πορευομέθα δ' ἂν οὐκαδε, εἰ τίς ἡμᾶς μὴ λυποίη: ἁδικοῦντα μεντοι πειρασόμεθα σὺν τοῖς θεοῖς ἀμώνασθαι: εἰν μέντοι τις ἡμᾶς καὶ εὖ ποιῶν ὑπάρχῃ, καὶ τούτοις εἰς γε δύναμιν οὐχ ἤττησόμεθα εὖ ποιούντες. 24. ο μὲν οὕτως εἰπεν· ἀκούσας δὲ ὁ Τιτσαφέρνης
έφη, Ταῦτα ἐγὼ ἀπαγγέλω βασιλεῖ καὶ ύμίν πάλιν τὸ παρ’ ἐκείνου· μέχρι δ’ ἀν ἐγὼ ἥκω αἱ σπουδαὶ μενόντων· ἀγορὰν δὲ ἡμεῖς παρέξομεν. 25. καὶ εἰς μὲν τὴν ὑστεραίαν οὐχ ἥκεν· ὡσθ’ ὦ Ἕλληνες ἑφρόντιζον· τῇ δὲ τρίτῃ ἥκω ἐλεγεν ὅτι διασπεραγμένος ἥκοι παρὰ βασιλέως δοθήναι αὐτῷ σώζειν τοὺς Ἕλληνας, καὶ περὶ πάνω πολλῶν ἀντιλεγόντων ὑμῖν ἄξιοι εἰῆ βασιλεῖ ἀφεῖναι τοὺς ἐὰν ἐαυτὸν στρατευσάμενοι. 26. τέλος δὲ εἶπε, Καὶ νῦν ἔξεστιν ὑμῖς πιστὰ λαβεῖν παρ’ ἡμῶν ἡ μὴν φιλίαν παρέξειν ύμίν τὴν χώραν καὶ ἀδόλους ἀπάξειν εἰς τὴν Ἕλλαδα ἀγορὰν παρέχοντα· ὅποιον δ’ ἄν μὴ ἡ πρίασθαι, λαμβάνειν ύμᾶς ἐκ τῆς χώρας ἐσώμεν τὰ ἐπιτίθεια. 27. ύμᾶς δ’ αὐ ἡμῖν δείσει ὁμόσαι ἡ μὴν προεύσεσθαι ὡς διὰ φιλίας ἁσινῶς σῖτα καὶ ποτὰ λαμβάνωντα ὁπόταν μὴ ἄγορὰν παρέχομεν· ἐν δὲ παρέχωμεν ἀγορὰν, ὕνουμεν ἐξεῖν τὰ ἐπιτίθεια. 28. ταῦτα ἔδοξε, καὶ ὁμοσαν καὶ δεξιᾶς ἐδοσαν Τισσαφέρνης καὶ ὡ τῆς βασιλείας γυναικὸς ἀδελφὸς τοῖς τῶν Ἕλληνων στρατηγοῖς καὶ λοχαγοῖς καὶ ἐλαβον παρὰ τῶν Ἕλληνων. 29. μετὰ δὲ ταῦτα Τισσαφέρνης εἶπε, Νῦν μὲν δὴ ἀπειμί ὡς βασιλεά· ἑπειδὰν δὲ διαπράξειμαι ἀ δέομαι, ἡξιοι συσκευασμένοι ὡς ἀπάξων ύμᾶς εἰς τὴν Ἕλλαδα καὶ αὐτὸς ἀπίον ἐπὶ τὴν ἴμαυτον ἀρχήν.

IV. Μετὰ ταῦτα περιέμενον Τισσαφέρνης ποὺ τε Ἕλληνες καὶ ὁ Ἁριάιος ἐγγὺς ἀλλήλων ἐστρατοπεδευμένοι ἡμέρας πλείους ἡ ἐκκοσίν. ἐν δὲ ταῦταις ἀφικνοῦνται πρὸς Ἁριάιον καὶ οἱ ἀδελφοὶ καὶ οἱ ἄλλοι ἀναγκαίοι καὶ πρὸς τοὺς σὺν ἐκεῖνον Περσῶν τινὲς, παρεθάρρυνον τε καὶ δεξιὰς ἐνίοις παρὰ βασιλέως ἑφερον μὴ μηνησικακήσεις βασιλέα αὐτοῖς τῆς σὺν Κύρφ ἐπιστρεπεῖας μηδὲ ἄλλου μηδενὸς τῶν παροιχομένων. 2. τοῦτων δὲ γνυμομένων ἐνδιήλιοι ἥγεν οἱ περὶ Ἁριάιον ἢτον προσέχοντες τοῖς Ἕλληνα τὸν νοῦν· ὡστε καὶ διὰ τοῦτο τοῖς μὲν πολλῶς τῶν Ἕλληνων ὑμὶν ἤρεσκον, ἀλλὰ προσιόντες τῷ Κλειρχῷ ἔλεγον καὶ τοῖς ἄλλοις στρατηγοῖς, 3. Τί
μένομεν; ἡ οὐκ ἐπιστάμεθα ὅτι βασιλεὺς ἠμᾶς ἀπολέσαι ἄν περὶ παντὸς ποιήσατο, ἣν καὶ τοῖς ἄλλοις Ὑπηκονομών ἀντί βασιλεία μέγαν στρατεύειν; καὶ νῦν μὲν ἡμᾶς ὑπάγεται μένειν διὰ τὸ διεσπάρθαι αὐτῷ τὸ στράτευμα. ἔπον δὲ πάλιν ἀλισθῆ αὐτῷ ἡ στρατιὰ, οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν. 4. άσως δὲ ποῦ ἡ ἀποσκάπτει τι ἡ ἀποσ- τειχίζει, ὡς ἀπορος ἡ ἡ ὄδος. οὐ γὰρ ποτε ἐκὼν γε βουλήσεται ἡμᾶς ἐλθόντας εἰς τὴν Ἐλλάδα ἀπαγγείλαι ὡς ἡμεῖς τοσοῦτον ὄντες ἐνικῶμεν βασιλεία ἐπὶ ταῖς θύραις αὐτοῦ καὶ καταγελάσαντες ἀπῆχθομεν. 5. Κλέαρχος δὲ ἀπεκρί- νατο τοῖς ταύτα λέγουσιν, Ἐγὼ ἐνθυμοῦμαι μὲν καὶ ταύτα πάντα. ἐννοῶ δ' ὅτι εἰ νῦν ἀπιμεν, δόξομεν ἐπὶ πολέμῳ ἀπιέναι καὶ παρὰ τὰς σπουδὰς ποιεῖν, ἐπειτα πρῶτον μὲν ἀγορὰν οὐδεὶς παρέξει ἡμῖν οὐδὲ ὅθεν ἐπισυνεύμεθα· αὐθις δὲ ὁ ἡγοσόμενος οὐδεὶς ἔσται· καὶ ἀμα ταύτα ποιούντων ἡμῶν εὐθὺς Ἀριάνος ἀφεστήξει· ὥστε φίλος ἡμῶν οὐδεὶς λειψῃται, ἀλλὰ καὶ οἱ πρόσθεν ὄντες πολέμοι ἡμῖν ἔσον- ται. 6. ποταμὸς δ' εἰ μὲν τοὺς καὶ ἄλλους ἀρα ἡμῖν ἐστι διαβατέοι οὐκ οἶδα· τὸν δ' οὖν Εὐφράτην ἴσμεν ὅτι ἀδύνα- τον διαβῆναι κωλυόντων πολεμίων. οὐ μὲν δὴ ἂν μάχησθαι γε δεὴ ἱππεῖς εἰσιν ἡμῖν σύμμαχοι, τῶν δὲ πολεμίων ἱππεῖς εἰσιν οἱ πλείστοι καὶ πλείστου ἄξιοι· ὥστε γυμνός μὲν τίνα ἂν ἀποκτέναινεμ; ἦττωμένου δὲ οὐδένα οἶον τε σω- θήναι. 7. ἐγὼ μὲν οὖν βασιλεᾶ, ὁ οὕτω πολλὰ ἐστὶ τὰ σύμμαχα, ἐπερ προσυμεῖται ἡμᾶς ἀπολέσαι, οὐκ οἶδα ὅ τι δεὶ αὐτὸν ὠμόσαι καὶ δεξιῶν δοῦναι καὶ θεούς ἐπιορκήσαι καὶ τὰ ἑαυτοῦ πιστὰ ἀπίστα ποιησαι Ἐλλησί τε καὶ βαρ- βάροις. τοιαῦτα πολλὰ ἔλεγεν. 8. Ἐν δὲ τοῦτῳ ἦκε Τισσαφέρνης ἐχὼν τὴν ἑαυτοῦ δύναμιν ὡς εἰς οἶκον ἀπιῶν καὶ Ὁρόντας τὴν ἑαυτοῦ δύναμιν ἦγε δὲ καὶ τὴν βυγατέρα τὴν βασιλέως ἐπὶ γῆμω. 9. ἐν- τεῦθεν δὲ ἡ ἦς Τισσαφέρνους ἠγουμενοῦν καὶ ἀγορὰν παρε-
χοντος ἐπορεύοντο· ἐπορεύετο δὲ καὶ Ἀριαῖος τὸ Κύρου βαρβαρικὸν ἔχων στράτευμα ἀμα Τισσαφέρνει καὶ Ὁρόντα καὶ συνεστρατοπεδεύετο σὺν ἑκείνοις. 10. οἱ δὲ Ἕλληνες ὑφορῶντες τούτους αὐτοῖς ἐφ᾽ ἑαυτῶν ἔχωρον ἤγεμόνας ἔχοντες. ἐστρατοπεδεύοντο δὲ ἐκάστοτε ἀπέχοντο ἅλλη- λων παρασάγγην καὶ μείων ἐφυλάττοντο δὲ ἀμφότεροι ὅσπον πολεμίου ἅλληλους, καὶ εὐθὺς τούτῳ ὑποφίαιν πα- ρείχεν. 11. ἐνίοτε δὲ καὶ ξυλιζόμενοι ἐκ τοῦ αὐτοῦ καὶ χόρ- του καὶ ἄλλα τοιαύτα συλλέγοντες πληγας ἐνέτεινον ἅλλη- λοις· ὅστε καὶ τούτο ἐχθραν παρείχε. 12. διελθόντες δὲ τρεῖς σταθμοις ἄφικοντο πρὸς τὸ Μηδίας καλούμενου τε- χος, καὶ παρῆλθον εἰςω αὐτοῦ. ἢν δὲ φιλοδομημένων πλίν- θος ὅππα τε ἀφελτῳ κειμέναις, εὕρος εἰκοσι ποδῶν, ὕψος δὲ ἐκατόν· μήκος δ᾽ ἐλέγετο εἰναι εἰκοσι παρασαγγων· ἀπέχει δὲ Βασίλεων οὐ πολύ. 13. ἐνευθεῖν δ᾽ ἐπορεύ- θησαν σταθμοὺς δύο παρασάγγας ὁκτὼ· καὶ διέβησαν διό- ρυχας δύο, τὴν μὲν ἐπὶ γεφύρας, τὴν δ᾽ ἔξυιμενης πλοίοις ἐπτα· αὕται δ᾽ ἦσαν ἀπὸ τοῦ Τύρρητος ποταμοῦ· κατετε- μνηντο δὲ ἐξ αὐτῶν καὶ τάφροι ἐπὶ τήν χώραν, αἱ μὲν πρῶται μεγάλαι, ἔπειτα δ᾽ ἔλαττους· τέλος δὲ καὶ μικροί ὁχετοί, ὅσπερ ἐν τῇ Ἕλλαδι ἐπὶ τὰς μελίνας· καὶ ἀφικνοῦται ἐπὶ τὸν Τύρρητα ποταμοῦ· πρὸς δὲ πόλις ἦν μεγάλη καὶ πολυ- ἀνθρωπος ἡ οὖνομα Σιττάκη, ἀπέχουσα τοῦ ποταμοῦ σταδί- ον πεντεκάideka. 14. οἱ μὲν οὖν Ἕλληνες παρ᾽ αὐτὴν ἐσκήνησαν ἐγγὺς παραδείσου μεγάλου καὶ καλοῦ καὶ δασέως παυτοῖς δένδρων· οὶ δὲ βαρβαροὶ διαβεβήκτες τὸν Τυ- ρρῆτα, οὐ μένων καταφανείς ἦσαν. 15. μετὰ δὲ τὸ δεύτερον ἑτυχον ἐν περιπάτῳ ὄντες πρὸ τῶν ὕπλων Πρὸξενος καὶ Ἐυνοῦχον· καὶ προσελθὼν ἀνθρωπὸς τὰς ἡρότησε τοὺς προ- φύλακας ποῦ ἄν Ἰδοι Πρὸξενον ἡ Κλέαρχον· Μένωνα δὲ οὐκ ἐξῆπτε, καὶ ταῦτα παρ᾽ Ἀριαῖον ὅν τοῦ Μένωνος ἔχουν. 16. ἐπεὶ δὲ Πρόξενος εἶπεν ὅτι αὐτὸς εἴμι ὃν ἐςτείς, εἶπεν
ο ἀνθρωπος τάδε. "Επεμψε με Ἀριάδνα καὶ Ἀρτάδως, πιστοὶ οὗτες Κύρω καὶ ὅμων εῦνοι, καὶ κελεύοντι φυλάττεσθαι μὴ ὅμων ἐπιθῶνται τῆς νυκτὸς οἱ βάρβαροι· ἔστι δὲ στράτευμα πολὺ ἐν τῷ πλησίον παραδείσῳ. 17. καὶ παρὰ τήν γέφυραν τοῦ Τίγρητος ποταμοῦ πέφυσι κελεύοντι φυλακῆν, ὡς διανοεῖται αὐτὴν λύσαι Τισσαφέρνης τῆς νυκτὸς, ἐὰν δύνηται, ὡς μὴ διαβῆτε ἀλλ᾽ ἐν μέσῳ ἀπολήφθητε τοῦ ποταμοῦ καὶ τῆς διώρυχος. 18. ἀκούσαντες ταῦτα ἁγονοῦν αὐτῶν παρὰ τὸν Κλέαρχον καὶ φράζουσιν ἀ λέγει. ὦ δὲ Κλέαρχος ἀκούσας ἑταράχθη σφόδρα καὶ ἐφοβεῖτο. 19. νεανίσκος δὲ τίς τῶν παρόντων εἰνοῦσας ἐπεν ὅς οὐκ ἀκόλουθα εἶ ἡ τὸ τέ ἐπιθήσεσθαι καὶ λύσειν τῆν γέφυραν. δῆλον γὰρ ὅτι ἐπιτιθεμένους ἢ νικᾶν δεῖσε ἡ ἤττᾶσθαι. ἐὰν μὲν οὖν νικῶσι, τί δὲ αὐτῶς λύσει τῆν γέφυραν; οὐδὲ γὰρ ἅν πολλαὶ γέφυραι ὅσιν, ἔχοιμεν ἃν ὅποι φυγῶντες ἡμεῖς σωθῶμεν.

20. εὰν δὲ ἡμεῖς νικῶμεν, λελυμένης τῆς γεφύρας οὖχ ἐξομισών ἐκείνου ὅποι φύγωσιν· οὐδὲ μὴ βοηθήσαι πολλῶν ὄντων πέραν οὐδεὶς αὐτῶς δυνήσεται λελυμένης τῆς γεφύρας. 21. ἀκούσας δὲ ὁ Κλέαρχος ταῦτα ἥρετο τὸν ἀγγελον πόση τῆς εἰη χώρα ἐν μέσῳ τοῦ Τίγρητος καὶ τῆς διώρυχος. ὦ δὲ εἶπεν ὅτι πολλὰ καὶ κόμαι ἐνεισί καὶ πόλεις πολλαὶ καὶ μεγάλαι. 22. τότε δὴ καὶ ἐγνώσθη ὅτι οἱ βάρβαροι τῶν ἀνθρωπῶν ὑποπέμψειαν, οκνοῦντες μὴ οἱ Ἑλληνες διελόντες τῆν γέφυραν μεῖνειν ἐν τῇ νύσθῃ ἐρύματα ἑχοντες ἐνθευ μὲν τὸν Τίγρητα, ἐνθευ δὲ τῇ διώρυχα· τὰ δ᾽ ἐπιτίθειται ἔχοιμεν ἐκ τῆς ἐν μέσῳ χώρας πολλῆς καὶ ὑγαθῆς ὀυκοῦς καὶ τῶν ἐργασμένων ἑυνότων· εἶτα δὲ καὶ ἀποστροφῆ γενοτο εἰ τις βουλοῖτο βασιλέα κακῶς ποιεῖν. 23. μετὰ δὲ ταῦτα ἀνεπαύντος· ἐπὶ μέντοι τῆν γέφυραν ὅμως φυλακῆν ἐπεμψαν· καὶ οὔτε ἐπέθετο οὐδεὶς οὐδαμόθεν οὔτε πρὸς τήν γέφυραν οὐδεὶς ἦλθε τῶν πολεμιῶν ὡς οἱ φυλάττοντες ἀπήγγελλον. 24. ἐπειδὴ δ᾽ ἔως ἐγένετο, διέβαινον τῷ γε-
Beyond the Tigris.

25. Ἀπὸ δὲ τοῦ Τίγρητος ἐπορεύθησαν σταθμοὺς τέταρ- 

ρας παρασάγγας ἐκκοσίν ἐπὶ τῶν Φύσκων ποταμὸν, τὸ εὐρός 

πλέθρων ἐπὶ δὲ γέφυρα. καὶ ἐνταῦθα φιλεῖτο πόλις με-

γάλη ὥνομα "Ωπίς". πρὸς ἦν ἀπίστησε τοῖς Ἐλλησιν ὁ 

Κύρου καὶ Ἀρταξέρξου νόθος ἀδελφὸς ὑπὸ Σοῦσων καὶ Ἐκ-

βατάνων στρατιῶν πολλήν ἄγων ὡς βοηθήσων βασιλεί-

καὶ πιστίσας τὸ ἑαυτοῦ στράτευμα παραχωμένως τοὺς Ἐλληνας ἐθεώρει. 26. ὁ δὲ Κλέαρχος ἤγείτο μὲν εἰς δύο, 

ἐπορεύετο δὲ ἀλλοτε καὶ ἀλλοτε ἐφιστάμενος. ὅσον δὲ χρό-

νον τὸ ἱγούμενον τοῦ στρατεύματος ἐπιστήσει, τοσοῦτον ἦν 

ἀνάγκη χρόνου δὲ ὅλου τοῦ στρατεύματος γίγνεσθαι τὴν ἐπί-

στασιν ὥστε τὸ στράτευμα καὶ αὐτοῖς τοῖς Ἐλλησι δόξαι 

πάμπολον εἶναι, καὶ τοῦ Πέρσην ἐκπεπλήξθαι θεωροῦντα. 27. ἐντεύθεν δὲ ἐπορεύθησαν διὰ τῆς Μηδίδος σταθμοὺς ἐρή-

μους ἐξ παρασάγγας τριάκοντα εἰς τὰς Παρυσίτιδος κόμας 

τῆς Κύρου καὶ βασιλέως μητρός. ταῦτας Τισσαφέρης, Κύρω 

ὶ πεγγέλων. διαρπάζει τοῖς Ἐλλησι ἐπέτρεψε πλὴν ἄνδρα-

πόδων. ἐνὶ δὲ σίτος πολὺς καὶ πρόβατα καὶ ἄλλα χρήματα. 28. ἐντεύθεν δὲ ἐπορεύθησαν σταθμοὺς ἐρήμους τέταρτας 

παρασάγγας ἐκκοσίν τοῦ Τίγρητα ποταμὸν ἐν ἀριστερὰ ἑχο-

νείς. ἐν δὲ τῷ πρῶτῳ σταθμῷ πέραν τοῦ ποταμοῦ πόλις 

φιλεῖτο μεγικὴ καὶ εὐδαίμων ὄνομα Κανάι, ἐς ἦς οἱ βάρβα-

ροι δύχον ἐπὶ σχεδίαις διφθερίαις ἄρτους, τυροὺς, ὀἶνον.

V. Μετὰ ταύτα ἀφικνοῦνται ἐπὶ τῶν Ἰσπάταν ποταμοῦ, 

τὸ εὐρὸς τεττάρων πλέθρων. καὶ ἐνταῦθα ἐμείναν ἡμέρας 

τρεῖς. ἐν δὲ ταύταις ὑποψίαι μὲν ἦσαν, φανερὰ δὲ οὐδεμία
εφαίνετο ἐπιβουλή. 2. ἐδοξεὶ οὐν τῷ Κλέαρχῳ συγγενεσθαι τῷ Τισσαφέρνει, εἰ πως δύνατο παῦσαι τὰς ὑποψίας πρὶν εἴς αὐτῶν πόλεμον γενέσθαι· καὶ ἐπεμψε τινὰ ἑρῶντα ὃτι συγγενεσθαι αὐτῷ χρήζοι. ὃ δὲ ἐτοίμως ἐκέλευεν ἥκειν. 3. ἔπειδὴ δὲ συνῆλθον, λέγει ὁ Κλέαρχος τάδε. Ἔγὼ, ὁ Τισσαφέρνη, οἴδα μὲν ἡμῖν ὅρκους γεγενημένους καὶ δεξιὰς δεδομένας μὴ ἀδικήσεις ἀλλήλους· φυλαττόμενον δὲ σὲ τὲ ὀρῶ ὡς πολεμίους ἡμᾶς καὶ ἡμεῖς ὀρῶντες ταῦτα ἀντιφυλαττόμεθα. 4. ἐπεὶ δὲ σκοπῶν οὐ δύναμαι οὔτε σὲ αἰσθέσθαι πειράμενον ἡμᾶς κακῶς ποιεῖν ἐγὼ τε σαφῶς οἴδα ὅτι ἡμεῖς γε οὐδ' ἐπινοοῦμεν τοιοῦτον οὕδεν, ἐδοξεῖ μοι εἰς λόγους σοι ἐλθεῖν, ὅπως εἰ δυναίμεθα ἐξέλοιμεν ἀλλήλων τῇ ἀπιστίᾳ. 5. καὶ γὰρ οἴδα ἀνθρώπους ἰδιη, τοὺς μὲν ἐκ διαβολῆς τοὺς δὲ καὶ ἐκ ὑποψίας, οἳ φοβηθέντες ἀλλήλους φθάσαι βουλόμενοι πρὶν παθεῖν ἐποίησαν ἀνήκεστα κακὰ τοὺς οὕτε μέλλοντας οὔτ' αὐτοῖς βουλομένους τοιοῦτον οὕδεν. 6. τὰς οὖν τοιαύτας ἀγνωμοσύνας νομίζων συνουσίας μάλιστα ἐὰν παύεσθαι ἤκι καὶ διδάσκειν σὲ βουλομαι ὡς ὁ ἡμῖν οὐκ ὅρθος ἀπιστεῖς. 7. πρῶτον μὲν γὰρ καὶ μέγιστον οἱ θεῶν ἡμᾶς ὅρκοι κωλύουσι πολεμίους εἰναὶ ἀλλήλους· οὕτως δὲ τοῦτων σύνοιδεν αὐτῷ παρημεληκὼς, τοῦτον ἐγὼ οὐποτ' ἀν εὐδαιμονίσαμι. τὸν γὰρ θεῶν πόλεμον οὐκ οἴδα οὔτ' ἀπὸ ποίου ἄν τάχους φεύγων τις ἀποφύγῃ οὔτ' εἰς ποίου ἄν σκότος ἀποδραίη οὐθ' ὡς ἄν εἰς ἐγχύον χωρίον ἀποσταίη. πάντη γὰρ πίνατα τοὺς θεῶς ὑποχα καὶ πανταχὺ πάνων ἵσον οἱ θεοὶ κρατοῦσι. 8. περὶ μὲν δὴ τῶν θεῶν τε καὶ τῶν ὅρκων οὗτοι γυνώσκων, παρ' οὕς ἡμεῖς τὴν φιλίαν συνθέμενοι κατεθέμεθα· τῶν δ' ἀνθρωπίνων σε ἐγὼ εὐ τ' παρόντι νομίζω μέγιστον εἶναι ἡμῖν ἀγαθόν. 9. οὖν μὲν γὰρ σοι πᾶσα μὲν ὅδος εὕπορος, τὰς δὲ ποταμῶς διαβατος, τῶν τε ἐπιτηδείων οὐκ ἀπορία· ἀνευ δὲ σοῦ πᾶσα μὲν διὰ σκότους ἤ ὅδος· οὔδεν γὰρ αὐτῆς ἐπιστάμεθα· πᾶς δὲ ποταμὸς δύσπορος,
πάς ἤς ὀχλος φοβερὸς, φοβερώτατον δ᾽ ἐρημία· μεστὴ γὰρ πολλὴς ἀπορίας ἐστὶν. 10. εἰ δὲ δὴ καὶ μανέντες σε κατακτείναιμεν, ἀλλο τι ἄν ἢ τὸν ἐνεργήτην κατακτείναντες πρὸς βασιλεὰ τὸν μέγιστον ἐφεδρὸν ἀγωνιζόμεθα; ὡσων δὲ δὴ καὶ οὖν ἂν ἐλπίδων ἐμαυτὸν στερῆσαιμι, εἰ-σὲ τι κακὸν ἐπιχείρησαιμι ποιεῖν, ταῦτα λέξων. 11. ἐγὼ γὰρ Κύρον ἐπεθύμησα μοι φίλον γενέσθαι, νομίζων τῶν τότε ἰκανοτάτων εἶναι εὖ ποιεῖν ὑμ βούλοιτο· σὲ δὲ νῦν ὁρῶ τὴν τε Κύρου δύναμιν καὶ χώραν ἔχοντα καὶ τὴν σαυτοῦ ἁρχὴν σώζοντα, τὴν δὲ βασιλείως δύναμιν, ἦ Κύρος πολεμία ἐχρῆτο, σοὶ ταύτην σύμμαχον ὑσαύν. 12. τούτων δὲ τοιούτων ὄντων τὶς οὔτω μανεῖται ὡστὶς ὑμ βούλεται σοι φίλος εἶναι; ἀλλὰ μὴν ἐρῶ γὰρ καὶ ταῦτα· ἐν ἔχω ἐλπίδας καὶ σὲ βουλή-σεσθαι φίλον ἡμῖν εἶναι. 13. οἴδα μὲν γὰρ ὑμῖν Μυσοὺς λυπηροὺς ὄντας, οὐς νομίζω ἂν σὺν τῇ παροῦσῃ δυνάμει τα-πεινοὺς ὑμῖν παρασχεῖν· οἴδα δὲ καὶ Πισίδας· ἀκοῦο δὲ καὶ ἀλλὰ ἐθνὶ πολλὰ τοιαύτα εἶναι, ἢ οἴμαι ἂν ταῦτα ἐνοχλοῦν-τα ἀεὶ τῇ ὑμετέρᾳ ἐνδομονίᾳ. Αἰγυπτίους δὲ, οίς μάλιστα ἡμᾶς νῦν γιγνώσκω τεθυμομένους, οὐχ ὁρῶ ποῖα δυνάμει συμμάχω χρησίμουμεν µᾶλλον ἂν κολάσαισθε τῆς νῦν σὺν ἡμοὶ οὐσίας. 14. ἀλλὰ μὴν ἐν γε τοῖς πρέπει οὐκοῦσί σοι εἰ µὲν βούλοιο τῷ φίλος εἶναι, ὡς μέγιστος ἂν εἶης, εἰ δὲ τίς σε λυπηθείς, ὡς δεσποτὴς ἂν ἀναστρέφοις, ἐχων ἡµᾶς ὑπηρέ-τας, οὐ σοι οὐκ ἂν τοῦ μισθοῦ ἑνεκα µόνον ὑπηρετοῖς ἀλλὰ καὶ τῆς χάριτος ᾦ σωθέντες ὑπὸ σοῦ σοὶ ἂν ἐχοίμεν δικαίως. 15. ἐμοὶ µὲν ταῦτα πάντα ἐνθυμομένω ὡστὶ δοκεῖ θαυμα-στὸν εἶναι το σὲ ἡµῖν ἀπιστεῖν ὡστε καὶ ἦδιστ ἂν ἀκούσαµι τούνοµα τὶς οὔτως ἐστὶ δεινὸς λέγειν ὡστε σε πεῖσαι λέγων ὡς ἥµεις σοὶ ἐπιβουλεύσεομεν. Κλέαρχος µὲν οὐν τοσαῦτα εἶπε· Τισσαφέρνης δὲ ὀδε ἀπημείφθη. 16. Ἀλλ' ᾧροιµα µὲν, ὢ Κλέαρχε, ἀκοῦον σοι φρονί-µους λόγους· ταῦτα γὰρ γιγνώσκων εἰ τι ἐµοὶ κακὸν βου-
λεύοις, ἀμα ἂν μοι δοκεῖς καὶ σαυτῷ κακόνους εἶναι. ὡς δὲ ἂν μάθης ὅτι οὐδ' ἂν υμείς δικαίως οὔτε βασιλεῖ οὔτ' ἔμοι ἀπιστοῦτε, ἀντάκουσον. 17. εἰ γὰρ υμᾶς ἐβουλόμεθα ἀπολέσαι, πότερά σοι δοκοῦμεν ἵππεων πλήθους ἀπορεῖν ἡ πεζοῦ ἡ ὀπλίσεως ἐν ἡ υμᾶς μὲν βλάπτεσθε ἰκανοὶ εἴημεν ἂν, ἀντιπάσχειν δὲ οὐδεὶς κίνδυνος; 18. ἀλλὰ χορῆσαν ἐπιτη- δεῖν υμῖν ἐπιτίθεσθαι ἀπορεῖν ἂν σοι δοκοῦμεν; οὐ τοσάῦτα μὲν πεδία ἢ υμεῖς φίλια ὄντα σὺν πολλῷ πόνῳ διαπορεύεσθε, τοσάῦτα δὲ ὅρη υμῖν ὅρατε ὄντα πορευέτα, ἢ υμῖν ἐξεστὶ προκαταλαβοῦσιν ἀπόρα υμῖν παρέχειν, τοσότου δ' εἰσὶ ποταμοὶ ἐφ' ὧν ἐξεστὶν ἡμῖν ταμείεσθαι, ὁπόσοις ἂν υμῶν βουλώμεθα μάχεσθαι; εἰσὶ δ' αὐτῶν οὐς οὗτ' ἂν παντά- πασι διαβαινήτε, εἰ μὴ υμεῖς υμᾶς διαπορεύομεν. 19. εἰ δ' ἐν πᾶσι τούτοις ἡπτομεθα, ἀλλὰ τό γε τοι πῦρ κρείττων τοῦ καρποῦ ἐστιν· ὥν ὑμεῖς δυναίμεθα ἂν κατακαύσαντες λιμον υμῖν ἀντιτάξαι, ὃ ὑμεῖς οὖν εἰ πάνυ ἄγαθοι εἶήτε μάχεσθαι ἂν δύνασθε. 20. πῶς ἂν ὄντι έχοντες τοσότους πόρους πρὸς τὸ υμῖν πολεμεῖν, καὶ τούτων μηδένα ἡμῖν ἐπικίνδυνον, ἑπείτα ἐκ τούτων πάντων τούτων ἂν τὸν τρόπον ἐξελοίμεθα ὅς μόνος μὲν πρὸς θεόν ἀσεβῆς, μόνος δὲ πρὸς ἀνθρώπων αἰσχρός; 21. παντάπασι δὲ ἀπόρων ἐστὶ καὶ ἀμηχάνως καὶ ἐν ἀνάγκῃ ἐχομένων, καὶ τούτων πονηρῶν, οὕτως ἐθέλουσι δὲ ἐπιρρίκειας τε πρὸς θεοὺς καὶ ἀπίστιας πρὸς ἀνθρώ- πους πράττειν τι. οὕτως ὄντως ὑμεῖς, ὁ Κλέαρχε, οὕτε ἀλογι- στοι οὔτε ἠλθόθι ἐσμεν. 22. ἀλλὰ τί δ' ἂν ὑμᾶς ἐξου ἀπολέσαι οὐκ ἔπε τοῦτο ἠλθομεν; εὗ ἦσθι ὅτι ὃ ἐμοὶ ἐρώσ τοῦτον άτοις το τοῖς Ἐλλησιν ἐμὲ πιστὸν γενέσθαι, καὶ ὁ Κύρος ἀνέβη ἔπεικτο διὰ μισθοδοσίας πιστεύων τούτῳ ἐμὲ καταβήμαι δι' εὐεργεσίας ἵσχυρον. 23. ὡς δ' ἐμοὶ χρήσιμοι υμεῖς ἔστε τὰ μὲν καὶ σὺ ἔπας, τὸ δ' Μέγιστον ἐγὼ οἴδα· τὴν μὲν γὰρ ἐπὶ τῇ κεφαλῇ τιάραν βασιλεῖ μόνῳ ἐξεστὶν ὑρθην ἐχειν, τὴν δ' ἐπὶ τῇ κεφαλῇ ἴσως ἂν υμῶν παρόντων καὶ ἐτέρως ἐπιτετοὶ ἐχοι.
24. Ταύτα εἰπὼν ἐδοξε τῷ Κλέαρχῳ ἀληθῆ λέγειν. καὶ εἰπεν. ὁκύοιν. ἐφη. οὗτες τοιούτων ἠμῶν εἰς φιλίαν ὑπαρχόντων περιώνται διαβάλλοντες ποιήσαι πολεμίους ἡμᾶς ἄξιοι εἰσι τὰ ἐσχατα παθεῖν; 25. Καὶ ἐγὼ μὲν γε, ἐφη ὁ Τισσαφέρνης, εἰ βούλεσθε μοι ὦ τε στρατηγοὶ καὶ ὦ λοχαγοὶ ἐλθεῖν ἐν τῷ ἐμφανεὶ, λέξω τοὺς πρὸς ἐμὲ λέγοντας ὡς σὺ ἐμοὶ ἐπιβουλεύεις καὶ τῇ σὺν ἐμοὶ στρατιᾷ. 26. Ἔγὼ δὲ, ἐφη ὁ Κλέαρχος, ἀξον πάντας, καὶ σοί ἀν δηλώσω ὅθεν ἐγὼ περὶ σοῦ ἀκούω. 27. ἐκ τούτων δὲ τῶν λόγων ὁ Τισσαφέρνης φιλοφρονούμενος τότε μὲν μένειν τε αὐτῶν ἐκέλευσε καὶ σύνδεσιν ἐποίησατο. τῇ δὲ ύστεραίᾳ ὁ Κλέαρχος ἐλθὼν ἐπὶ τὸ στρατόπεδον δήλος τῷ πάνυ φιλικῷ όιόμενος διακεῖσθαι τῷ Τισσαφέρνῃ καὶ ἃ ἔλεγεν ἐκεῖνος ἀπήγγελλεν, ἐφη τε χρῆναι ἱέναι παρὰ Τισσαφέρνου ὑστι ἐκέλευσε, καὶ ἦν ὑπερχθῶσι διαβάλλοντες τῶν Ἔλληνων, ὅσ πρὸς δόται αὐτῶν καὶ κακόν τοὺς Ἔλληνων ἤντως τιμωρηθήναι. 28. ὕπωπτενε δὲ εἶναι τῶν διαβάλλοντα Μένωνα, εἰδὼς αὐτῶν καὶ συγγεγενημένων Τισσαφέρνῃ μετ' Ἀριαίου καὶ στασιάζοντα αὐτῶ καὶ ἐπιβουλεύοντα, ὅπως τὸ στρατεύμα ἀπὸ πρὸς ἐαυτὸν λαβών φίλος ἦ πλισσαφέρνῃ. 29. ἄκουσεν καὶ ὁ Κλέαρχος ἀπὸ τὸ στρατεύμα πρὸς ἐαυτὸν ἔχειν τὴν γνώμην καὶ τοὺς παραλυπούντας ἐκπονῶν εἶναι. τῶν δὲ στρατιώτων ἀντέλεγον τινες αὐτῷ μὴ ἱέναι πάντας τοὺς λοχαγοὺς καὶ στρατηγοὺς μηδὲ πιστεύειν Τισσαφέρνῃ. 30. οἱ δὲ Κλέαρχος ἱσχυρὸς κατέεινεν, ἐστε διεπράξατο πέντε μὲν στρατηγοὺς ἱέναι, εἰκοσι δὲ λοχαγοὺς· συνηκολουθησαν δὲ ὡς εἰς ἀγοράν καὶ τῶν ἅλλων στρατιωτῶν ὅσ διακόσιοι. 31. Ἐπεὶ δὲ ἦσαν ἐπὶ ταῖς θύραις ταῖς Τισσαφέρνους, οὶ μὲν στρατηγοὶ παρεκλήθησαν εἶσο. Προένοι Βοιώτιοι, Μένων Θετάλος, Ἀγίας Ἀρκας, Κλέαρχος Λάκων, Σωκράτης Ἀχαίος· οἱ δὲ λοχαγοὶ ἐπὶ ταῖς θύραις ἔμενον. 32. οὓς πολλοὺς δὲ ύστερον ἦπ' τοῦ αὐτοῦ σημείου οἳ τ' ἐνδοι συν-
ελαμβάνοντο καὶ οἱ ἔξω κατεκόπησαν. μετὰ δὲ ταῦτα τῶν
βαρβάρων τινὲς ἵππεων διὰ τοῦ τεῦχου ἐλαύνοντες ὤτιν ἐν-
tυγχάνουν ἢ Ἐλληνι ἢ δούλῳ ἢ ἑλευθέρῳ πάντας ἐκτεινον. 33. οἱ δὲ Ἐλληνεσ τὴν τε ἰππασίαν αὐτῶν ἑθαυμαζοῦν ἐκ τοῦ
στρατοπέδου ὀρῶντες καὶ ὁ τι ἐποίουν ἡμιφεγγόουν, πρὸς Νέ-
καρχος Ἀρκάς ἴκε φεύγων τετρομένος εἰς τὴν γαστέρα καὶ τὰ
ἐυτέρα ἐν ταῖς χερσίν ἔχων, καὶ εἶπε πάντα τὰ γεγενημένα. 34. ἐκ τούτου δὴ οἱ Ἐλληνες ἔθεσιν ἐπὶ τὰ ὀπλα πάντες
ἐκπεπληγμένοι καὶ νομίζοντες αὐτίκα ἥξειν αὐτοὺς ἐπὶ τὸ
στρατόπεδον. 35. οἱ δὲ πάντες μὲν οὐκ ἤλθον, Ἀριάους δὲ
καὶ Ἀρτάξος καὶ Μιθριδάτης, οἱ ἤσαν Κύρῳ πιστότατοι·
ὅ δὲ τῶν Ἐλλήνων ἔρμηνεὺς ἐφή καὶ τὸν Τισαφέρνους ἀδελ-
φὸν σὺν αὐτοὺς ὀρᾶν καὶ γιγνόσκειν· συγκολούθουν δὲ καὶ
ἄλλοι Περσῶν τεθωρακισμένοι εἰς τριακοσίους. 36. οὗτοι
ἐπεὶ ἐγγὺς ἤσαν, προσελθεῖν ἐκέλευν εἰ τις εἶν τῶν Ἐλλή-
νων ἡ στρατηγὸς ἢ λοχαγὸς, ἵνα ἀπαγγέλωσι τὰ παρὰ βασι-
λέως. 37. μετὰ ταῦτα ἔξηλθον φυλαττόμενοι τῶν Ἐλλήνων
στρατηγοί μὲν Κλεάνωρ Ὀρχομένιος καὶ Σοφαύντος Στυμ-
φάλιος, σὺν αὐτοῖς δὲ Ἑσνοφῶν Ἀθηναίος, ὅπως μάθητοι τὰ
περὶ Προξένου. Χειρίσοφος δ' ἔτυγχανεν ἄπων ἐν κόμη τινι
σὺν ἄλλοις ἐπιστιτζόμενοι. 38. ἐπεὶ δὲ ἐστησαν εἰς ἐπήκοον,
ἐπεν Ἀριάους τάδε. Κλεάρχος μὲν, ὦ ἄνδρες Ἐλληνες, ἐπεὶ
ἐπιορκῶν τοι ἐφάνη καὶ τὰς σπονδὰς λύων, ἔχει τὴν ἄκη καὶ
tέθνηκε, Προξένους δὲ καὶ Μένων, ὅτι κατήγγειλαν αὐτὸν τὴν
ἐπιβουλήν, ἐν μεγάλῃ τιμῇ εἰσιν. ὡμᾶς δὲ βασίλευς τὰ ὀπλα
ὑπαίτεῖ· έαυτοῦ γὰρ εἶναι φησιν, ἐπείπερ Κύρου ἤσαν τοῦ
ἐκείνου δούλου. 39. πρὸς ταῦτα ἀπεκρίναντο οἱ Ἐλλήνες,
ἐλεγε δὲ Κλεάνωρ ὁ Ὀρχομένιος· 5 Ω κάκιστε ἀνθρώπων
Ἀριάους καὶ οἱ ἄλλοι ὅσοι ἦτε Κύρου φίλοι, οὐκ αἰσχύνεσθε
οὔτε θεοὺς οὔτε ἄνθρωπος, οἴτινες ὁμόσαντες ἡμῖν τοὺς αὐ-
tοὺς φίλους καὶ ἐχθροὺς νομεῖν, προδότες ἡμᾶς σὺν Τισ-
σαφέρνει τῷ ἀδεωτάτῳ τε καὶ πανουργοτάτῳ τούς τε ἄνδρας
άυτοὺς ὀς ὀμνυτε ἀπολωλέκατε καὶ τοὺς ἄλλους ἡμᾶς προ-
δεδωκότες σὺν τοῖς πολεμίοις ἐφ' ἡμᾶς ἔρχεσθε; 40. ὦ δὲ
'Αριαῖος εἴπε, Κλέαρχος γὰρ πρόσθεν ἐπιβουλεύων φανερὸς
ἐγένετο Τισαφέρνει τε καὶ Ὡρόντα, καὶ πᾶσιν ἡμῖν τοῖς σὺν
τούτοις. 41. ἐπὶ τούτοις Ἐνοφῶν τύδε εἴπε. Κλέαρχος μὲν
tολυμ εἰ παρὰ τοὺς ὀρκοὺς ἔλυ τὰς σπουδὰς, τὴν δίκην ἔχει:
dικαιον γὰρ ἀπόλλυσθαι τοὺς ἐπιορκοῦντας. Πρόξενος δὲ
καὶ Μέων ἐπείπερ εἰσὶν ὑμέτεροι μὲν ἐνεργέται, ἑμέτεροι δὲ
στρατηγοὶ, πέμψατε αὐτοὺς δεῦρο. δῆλον γὰρ ὅτι φίλοι γε
ὄντες ἀμφοτέρους πειρᾶσονται καὶ ὑμῖν καὶ ἡμῖν τὰ βέλτιστα
συμβουλεύσαι. 42. πρὸς ταῦτα οἱ βαρβαροὶ πολὺν χρόνον
dιαλεξήθεντες ἀλλήλους ἀπῆλθον ὑδεῖν ἀποκρινόμενοι.

VI. Οἱ μὲν δὴ στρατηγοὶ οὗτοι ληφθέντες ἀνήχθησαν ὡς
βασιλέα καὶ ἀποτιμηθέντες τὰς κεφαλὰς ἐτελεύτησαν, εἰς
μὲν αὐτῶν Κλέαρχος ὁμολογούμενως ἐκ πάντων τῶν ἐμπει-
ρῶν αὐτοῦ ἐχώντων δόξας γενέσθαι ἀνὴρ καὶ πολεμικὸς καὶ
φιλοπόλεμος ἐσχάτως. 2. καὶ γὰρ δὴ ἦσαν μὲν πόλεμος ἢν
τοῖς Δακεδαιμονίοις πρὸς τοὺς Ἀθηναίους παρέμενεν, ἔπει
δὲ ἐρήμην ἐγένετο, πείσας τὴν αὐτοῦ πόλιν ὡς ὣς Θρῖκες ἀδι-
κούσιν τοὺς." Ἐλληνας καὶ διαπραξάμενοι ὥς ἐδύνατο παρὰ τῶν
ἐφόρων ἐξέπλευ ὡς πολεμίσασι τοῖς ὑπὲρ Χερρονήσου καὶ
Περίνθου Θραξίν. 3. ἔπει δὲ μεταγνώστες πῶς οἱ ἐφοροὶ ἤδη
ἐξὼ ὄντος αὐτοῦ ἀποστρέφειν αὐτὸν ἐπειρῶτο ἐξ 'Ισθμοῦ,
ἐνταῦθα οὐκέτι πείθεται, ἀλλ' ἄρας πλέον εἰς Ἐλλησπο-
ντον. 4. ἐκ τούτου καὶ ἐθανάτῳ ὑπὸ τῶν ἐν τῇ Σπάρτῃ
τελῶν ὡς ἀπειθῶν. ὡς δὲ φυγὼς ὥν ἔρχεται πρὸς Κύρον,
καὶ ὁποῖοις μὲν λόγοις ἐπείσε Κύρων ἄλλῃ γέγραπται, δίδωσι
δὲ αὐτῷ Κύρος μυρίους δαρεικοῦς. 5. ὦ δὲ λαβὼν οὐκ ἐπὶ
ῥάθυμιαν ἐτράπητο, ἀλλ' ἀπὸ τῶν τῶν χρημάτων συλλέ-
ξας στράτευμα ἐπολέμει τοῖς Θραξίν, καὶ μάχῃ τε ἐνίκησε καὶ
ἀπὸ τούτου δὴ ἔφερε καὶ ἤγε τούτους καὶ πολεμῶν διεγένετο
μέχρι Κύρου ἐδείησθ' τοῦ στρατεύματος· τότε δὲ ἀπῆλθεν ὡς
σὺν ἐκεῖνῳ αὐτὸ πολεμῆσαιν. 6. ταῦτα οὖν φιλοπολέμου μοι
dοκεῖ ἀνδρὸς ἐργα εἶναι, ὡστὶς ἔξων μὲν εἰρήνην ἔχειν ἀνεὶ
αισχύνης καὶ βλάβης αἴρεῖται πολεμεῖν, ἔξων δὲ ῥαθυμεῖν
 βούλεται πονεῖν ὡστε πολεμεῖν, ἔξων δὲ χρήματα ἔχειν ἀκιν-
 δύνως αἴρεῖται πολεμῶν μείονα ταῦτα πονεῖν· ἐκεῖνος δὲ ὅσ-
 περ εἰς παιδικὰ ἡ ἐς ἄλλην τινὰ ἱδονὴν ἦσθελε δαπανάν εἰς
 πόλεμον. οὕτω μὲν φιλοπόλεμος ἦν. 7. πολεμικὸς δὲ αὐ
 ταύτῃ ἔδοκεί εἶναι ὅτι φιλοκινδύνως τε ἦν καὶ ἴμέρας καὶ
 νυκτὸς ἁγών ἐπὶ τοὺς πολεμίους καὶ ἐν τοῖς δεινοῖς φρόνιμοι,
 ὡς οἱ παρόντες πανταχοῦ πάντες ὡμολόγουν. 8. καὶ ἄρχι-
 κός δ’ ἐλέγετο εἶναι ὡς δυνατὸν ἐκ τοῦ τοιοῦτον τρόπου οἶον
cάκεινος εἶχεν. ἴκανός μὲν γὰρ ὡς τις καὶ ἄλλος φροντύζειν
 ἦν ὡς ἔχοι ἡ στρατιὰ αὐτῷ τὰ ἐπιτίθεια καὶ παρασκευά-
ζειν ταῦτα, ἴκανος δὲ καὶ ἐμποίησαι τοῖς παροῦσι ὡς πει-
στέον ἐν Ἁλεάρχῳ. 9. τούτῳ δ’ ἐποίει ἐκ τοῦ χαλεπὸς
eἶναι· καὶ γὰρ ὀρῶν στυγνὸς ἦν καὶ τῇ φωνῇ τραχύς, ἐκόλα-
ζε τε ἄει ἰσχυρὸς, καὶ ὄργη ἐνιστε, ὡς καὶ αὐτῷ μεταμέλειν
ἐσθ’ ὅτε. καὶ γνώμη δ’ ἐκόλαζεν· ἀκολούθου γὰρ στρατεύ-
ματος οὐδὲν ἱγεῖτο ὧφελος εἶναι, 10. ἀλλὰ καὶ λέγειν αὐ-
τόν ἐφασαν ὡς δεόν τοῦ στρατιῶτην φοβείσθαι μᾶλλον τὸν
ἀρχοντα ἡ τοὺς πολέμιοις, εἰ μέλλου ἣ φυλακὰς φυλάξειν
ἡ φίλων ἀφεξέθαι τῇ ἀπροφασίστως ἦναὶ πρὸς τοὺς πολε-
μίους. 11. ἐν μὲν οὖν τοῖς δεινοῖς ἠθελον αὐτοῦ ἰκούσει
σφόδρα καὶ οὐκ ἄλλον ἱροῦντο οἱ στρατιῶται· καὶ γὰρ τὸ
στυγνὸν τότε φαιδρὸν αὐτὸν ἐν τοῖς προσώποις ἐφασαν φαι-
νεσθαι καὶ τὸ χαλεπὸν ἐρρομέουν πρὸς τοὺς πολέμιους ἐδο-
κεῖ εἶναι, ὡστε σωτηρίον, οὐκέτι χαλεπὸν ἐφαίνετο. 12. ὅτε
δ’ ἔξω τοῦ δεινοῦ ἱέρουντο καὶ ἐξείπ πρὸς ἄλλον ἀρχόμενους
ἀπείναι, πολλοὶ αὐτὸν ἀπέλειπτον· τὸ γὰρ ἐπίχαρι οὐκ ἔχειν,
ἀλλ’ ἀεὶ χαλεπὸς ἦν καὶ ὄμος· ὡστε δίκειντο πρὸς αὐτὸν οἱ
στρατιῶται ὡσπερ παίδεις πρὸς διδάσκαλον. 13. καὶ γὰρ οὖν
φιλία μὲν καὶ εὐνοία ἐπομένους οὐδέποτε εἴχεν· οὕτως δὲ ἦ
Ἀναμ. 2, ΒΙ.] Character of the betrayed Generals. 59

υπὸ πόλεως τεταγμένοι ἦ ὑπὸ τοῦ δεῖσθαι ἡ ἄλλη τινὶ ἀνίγκη κατέχομεν παρείησαν αὐτῷ, σφόδρα πειθομένους ἔχρητο. 14. ἐπεὶ δὲ ἦρξατο νικᾶν σὺν αὐτῷ τοὺς πολεμίους, ἦδη μεγάλα ἦν τὰ χρήσιμον ποιοῦντα εἶναι τοὺς σὺν αὐτῷ στρατιῶτας· τὸ τε γὰρ πρὸς τοὺς πολεμίους ἑκεῖνοι παρῆν καὶ τὸ τὴν παρὰ ἐκεῖνον τιμωροῦν φοβεῖσθαι αὐτοὺς εὐτάκτους ἐποίει.

15. τοιοῦτοι μὲν δὲ ἄρχων ἦν· ἄρχεσθαι δὲ ὑπὸ ἄλλων οὐ μᾶλα ἐθέλεινελέγετο. ἦν δὲ ὡτε ἐτελεύτα ἀμφιτα πεντήκοντα ἐτη.

16. Προξενος δὲ ὁ Βοιώτιος εὐθὺς μὲν μειράκιον ὅπω ἐπεθύμει γενέσθαι ἀνὴρ τὰ μεγάλα πράττειν ίκανὸς· καὶ διὰ ταύτην τὴν ἐπιθυμίαν ἐδωκε Γοργία ἄργυριον τῷ Δεουτίῳ.

17. ἐπεὶ δὲ συνεγένετο ἐκείνῳ, ίκανὸς νομίσας ἦδη εἶναι καὶ ἄρχειν καὶ φίλος ὅν τοὺς πρῶτος μὴ ἦττᾶσθαι εὐεργετῶν, ἦθεν εἰς ταύτας τὰς σὺν Κύρῳ πράξεις· καὶ ὕετο κτῆσεσθαι εκ τούτων οὔσα μέγα καὶ δύναμιν μεγάλην καὶ χρήματα πολλα. 18. τοσοῦτων δ’ ἐπιθυμῶν σφόδρα ἐνδήλων αὐ καὶ τούτο εἴχεν ὅτι τούτων οὔδ’ ἂν θέλων κτάσθαι μετὰ ἄδικιας, ἀλλὰ σὺν τῷ δικαίῳ καὶ καλῷ ὑετὸ δεῖν τούτων τυγχάνειν, ἀνευ δὲ τούτων μὴ.

19. ἄρχειν δὲ καλῶν μὲν καγαθῶν δυνατὸς ἦν· οὐ μέντοι οὔτ’ αἰδῶ τοῖς στρατιῶταις ἐαυτοῦ οὔτε φοβοῦν ίκανὸς ἐμποιήσαι, ἀλλὰ καὶ ἰσχύνετο μᾶλλον τοὺς στρατιῶτας ἦ οἱ ἄρχομενοι ἐκεῖνοι· καὶ φοβούμενος μᾶλλον ἦν φανερὸς τὸ ἀπεχθάνεσθαι τοῖς στρατιῶταις ἦ οἱ στρατιῶται τὸ ἀπιστεῖν ἐκεῖνοι.

20. ὕετο δὲ ἄρκειν πρὸς τὸ ἄρχειν εἶναι καὶ δοκεῖν τὸν μὲν καλῶς ποιοῦντα ἐπαινεῖν, τὸν δὲ ἀδικοῦντα μὴ ἐπαινεῖν· τοιοῦτοι αὐτῷ οἱ μὲν καλοὶ τε καγαθοὶ τῶν συνόντων εὐνοῦ ἦσαν, οἱ δὲ ἀδικοὶ ἐπεβούλευον ὡς εὐμεταχειρίστω ὑστ. ὡτε δὲ ἀπέθυμησεν ἦν ἐτῶν ὡς τριάκοντα.

21. Μένων δὲ ὁ Θετταλὸς δῆλος ἦν ἐπιθυμῶν μὲν πλουτεῖν ἵσχυρος, ἐπιθυμῶν δὲ ἄρχειν, ὅπως πλεῖον λαμβάνοι, ἐπιθυμῶν δὲ τιμᾶσθαι, ἵνα πλεῖον κερδαίνοι· φίλος τε ἐβούλετο εἶναι τοὺς μέγιστον δυναμένους, ἵνα ἀδικῶν μὴ διδοίη.
δίκην. 22. ἐπὶ δὲ τὸ κατεργάζεσθαι ὧν ἐπιθυμοῦσιν συντομω-
τάτην ὢτον ἐναι διὰ τοῦ ἐπιορκεῖ τε καὶ ἑτεροῦσα καὶ ἐξαπατάν: τὸ δ’ ἄπλούν καὶ ἀληθεῖ τὸ αὐτὸ τῷ ἡλιθίῳ ἐναι.
23. στέργων δὲ φανερὸς μὲν ἢν οὐδένα, ὅτι δὲ φαίνη φίλους ἐναι, τούτῳ ἐνδήλος ἐγένετο ἐπιβουλεύων. καὶ πολεμίω τὸν οὐδένος κατεγέλα, τῶν δὲ συνόντων πάντων ὃς κατα-

gελῶν αἰε διελέγετο. 24. καὶ τοῖς μὲν τὸν πολεμίων κτή-
μασιν ὁν ἐπεβουλεύει, χαλεπῶν γὰρ ὢτο ἐναι τὰ τῶν ὕπλατοαινων λαμβάνειν. τὰ δὲ τῶν φίλων μόνος ὢτο εἶ-
dέναι ὅστον ὃν ἀφύλακτα λαμβάνειν. 25. καὶ ὅσους μὲν ἀισθάνοντο ἐπιορκοὺς καὶ ἀδίκους ὃς εὐ ὑπλασμένους ἐφο-
βείτο, τοῖς δ’ ὅσιοι καὶ ἀληθεῖαι ἀσκούσιν ὃς ἀνάδρουσ ἐπειράτο χρήσθαι. 26. ὅππερ δὲ τις ἀγάλλεται ἐπὶ θεο-

σεβεῖ καὶ ἀληθεία καὶ δικαιότητι, οὐτοὶ Μένων ἤγάλλετο τῷ ἐξαπατῶ δύνασθαι, τῷ πλάσσασθαι ψευδῆ, τῷ φίλους διαγελᾶν· τὸν δὲ μὴ πανοῦργον τῶν ἀπαιδεύτων αἰέ ἐνομί-

ζεν εἶναι. καὶ παρ’ οἷς μὲν ἐπεχεῖρε πρωτεύειν φιλία, δια-

βάλλουν τοὺς πρῶτοι τοῦτος ὢτο δεῖν κτήσασθαι. 27. τὸ δὲ πειθομένους τοὺς στρατιώτας παρέχεσθαι εἰκὸν συναδὶ-

κεῖν αὐτοῖς ἐμπαίνοντο. τιμᾶσθαι δὲ καὶ θεραπεύεσθαι ἦξίοις ἐπιδιεικνύμενος ὃτι πλείστα δύναι καὶ θέλου ἄν ἀδικεῖ.

εὔφρασίαν δὲ κατέλεγεν, ὅποτε τις αὐτοῦ ἀφίσται, ὃτι χρώμενος αὐτῷ ὃν ἀπώλεσεν αὐτὸν. 28. καὶ τὰ μὲν δὴ ἀφαίη ἐξεστὶ περὶ αὐτοῦ ψεῦδεσθαι, ἀ δὲ πάντες ἵπσα τάδ’ ἐστὶ. παρὰ ’Αριστίππῳ μὲν ἐτὶ ὥραίῳ ὃν στρατηγεῖ διε-

πράξατο τῶν ἔσων,’ Ἀρεώ δὲ βαρβάρῳ ὅτι, ὃτι μερικοὶ καλοὶς ἤδετο, οἰκεότατοι ἐτὶ ὥραιος ὃν ἐγένετο, αὐτός δὲ παι-

δικὰ ἐξε Θαρύππαν ἀγένευος ὃν γενεώτα. 29. ἀποθνησκού-

tων δὲ τῶν συστατήγων ὃτι ἐστράτευσαι ἐπὶ βασιλέα σὺν Ἐκρα, ταῦτα πεποιηκός ὅν ἀπέθανε, μετὰ δὲ τὸν τῶν ἀλλῶν ἡμῶν τὰν τοῦ στρατηγῶν τιμωρηθεῖς ὑπὸ βασιλέως ἁρτάθεαν, οὐχ ὅππερ Κλέαρχος καὶ οἱ ἄλλοι στρατηγοὶ ἀποτμηθέντες τὰς
Dejection of the Greeks.

BOOK THIRD.

1. "Οσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου οἱ Ἐλληνες ἔπραξαν μέχρι τῆς μάχης, καὶ ὁ σα ἐπεὶ Κύρος ἐπελεύθησεν ἐγένετο ἀπιόντων τῶν Ἐλλήνων σὺν Τισσαφέρνει ἐν ταῖς σπουδαίς, ἐν τῷ πρόσθεν λόγῳ δεδήλωται. 2. ἐπεὶ δὲ οἱ τε στρατηγοὶ συνειλημμένοι ἦσαν, καὶ τῶν λοχαγῶν καὶ τῶν στρατιωτῶν οἱ συνεπόμενοι ἀπολώλεσαν, ἐν πολλῇ δὴ ἀπορίᾳ ἦσαν οἱ Ἐλληνες, ἐννοοῦμενοι μὲν ὅτι έπὶ ταῖς βασιλείς θύραις ἦσαν, κύκλῳ δὲ αὐτῶς πάντη πολλὰ καὶ έθνη καὶ πόλεις πολέμαι ἦσαν, ἀγορὰν δὲ οὕδεις ἐτὶ παρέχειν ἔμελλεν, ἀπείχον δὲ τῆς Ἐλλάδος οὐ μεῖον ἡ μύρια στάδια, ἤγεμῶν δ᾽ οὕδεις τῆς ὁδοῦ ἦν, ποταμοὶ δὲ διεἱργοῦν ἀδιάβατοι ἐν μέσῳ τῆς οἴκαδε ὁδοῦ, προντεδώκεσαν δὲ αὐτοῦς καὶ οἱ σὺν Κύρῳ ἀναβάντες βάρβαροι, μόνοι δὲ καταλειμμένοι ἦσαν, οὗτο ἐπεῖσα οὕδεα σύμμαχον ἐχοντες· ὅστε εὕδηλον ἦν ὅτι νικώτες μὲν οὗδεα ἂν κατακάνοιεν, ἤπτηθέντων δὲ αὐτῶν οὕδεις ἂν λειφθείη. 3. ταῦτα ἐννοοῦμενοι καὶ ἀθύμως ἔχοντες, ὄλγοι μὲν αὐτῶν εἰς τὴν ἐσπέραν σῖτου ἐγεύσαντο, ὄλγοι δὲ πῦρ ἀνέκαυσαν, ἐπὶ δὲ τὰ ὁπλα πολλοὶ οὐκ ἦλθον ταύτην τὴν νύκτα, ἀνεπαύνωτο δὲ ὁποῖον ἐτύχχανεν ἐκάστος, οὐ δυνάμενοι καθεύνειν ὑπὸ λύπης καὶ πόθου πατρίδων, γονέων, γυναικῶν, παιδών, ὡς οὕτως ἐνόμιζον ἐτί ὀφεσθαι. οὕτω μὲν δὴ διακεῖμενοι πάντες ἀνεπαύνωτο.
1. Ἡν δὲ τις ἐν τῇ στρατηγῷ Ἑνοφῶν Ἀθηναίος, ὃς οὐτε στρατηγὸς οὐτε λοχαγὸς οὐτε στρατιώτης ἓν συνηκολοῦθε, ἀλλὰ Πρόξενος αὐτὸν μετεπέμψατο ὁκοθεν, ἔνοις ἃν ἄρχαιος· ὑπισχυεῖται δὲ αὐτῷ, εἰ ἔλθοι, φίλον αὐτῶν Κύρῳ ποιήσει, ὃν αὐτὸς ἐφή κρείττῳ ἐαυτῷ νομίζειν τῆς πατρίδος. 5. ὁ μέντοι Ἑνοφῶν ἀναγγέοις τὴν ἐπιστολὴν ἀνακοινώνοι τῷ Ἀθηναίῳ περὶ τῆς πορείας. καὶ ὁ Ὁσκράτης ὑποπτεύεις μὴ τι πρὸς τῆς πόλεως ἐπαίτιον εἰς Κύρῳ φίλον γενέσθαι, ὅτι ἐδόκει ὁ Κύρος προβούμων τοῖς Δακεδαμονίοις ἐπὶ τὰς Ἀθηνᾶς συμπολεμῆσαι, συμβουλεύει τῷ Ἑνοφῶντι ἔλθοντα εἰς Δελφοὺς ἀνακοινώσαι τῷ θεῷ περὶ τῆς πορείας. 6. ἐλθὼν δ' ὁ Ἑνοφῶν ἐπηρετο τῶν Ἀπόλλων, τίνι ἄν θεῶν θύων καὶ εὐχόμενος κάλλιστα καὶ ἄριστα ἔλθοι τῇ ὁδῷ ἢν ἐπινοεῖ, καὶ καλῶς πράξαι σωθεῖ. καὶ ἀνείλειν αὐτῷ ὁ Ἀπόλλων θεῶς οἷς ἐδεὶ θεῶν. 7. ἐπεὶ δὲ πάλιν ἤλθε, λέγει τινὶ μαντείαν τῷ Ὁσκράτει. ὁ δ' ἀκούσας ἤτιάτο αὐτὸν ὅτι οὐ τοῦτο πρῶτον ἠρώτα, πότερον λέον εἰς αὐτῷ πορευέσθαι ἢ μένειν, ἀλλ' αὐτὸς κρίνας ὑπὸν εἶναι τοῦτ' ἐπιυμβένο, ὅπως ἃν κάλλιστα πορευθεῖ. Ἐπεὶ μέντοι οὕτως ἦρου, ταῦτ', ἐφι, χρὴ ποιεῖν ὅσα ὁ θεὸς ἐκέλευσεν. 8. 'Ο μὲν δ' Ἑνοφῶν οὕτω θυσάμενος οἷς ἀνείλειν ὁ θεὸς, ἐξέπλει καὶ καταλαμβάνει ἐν Σάρδεσι Πρόξενον καὶ Κύρον μέλλοντες ἦδη ὀρμᾶν τῷ ἄνω ὁδῷ, καὶ συνεστάθη Κύρο. 9. προθυμουμένου δὲ τοῦ Πρόξενου, καὶ ὁ Κύρος συμπροθυμεῖτο μεῖναι αὐτῶν· εἶπε δὲ ὅτι, ἐπειδὰν τάχιστα ἡ στρατεία λήξῃ, εὖθυς ἀποστέμψῃ αὐτῶν. ἔλεγετο δὲ ὁ στόλος εἶναι εἰς Πισίδας. 10. ἐστρατεύετο μὲν δὴ οὕτως ἐξαπατηθεῖς, οὐχ ἵπτο Πρόξενου· οὐ γὰρ ἦδει τὴν ἐπὶ βασιλεία ὀρμήν, οὐδὲ ἄλλος οὔδεις τῶν Ἐλλήνων πλὴν Κλεάρχου· ἐπεὶ μέντοι εἰς Κιλκίαν ἤλθον, σαφὲς πάσιν ἦδη ἐδόκει εἶναι ὅτι
ο στόλος εἰς ἐπὶ βασιλεία. φοβούμενοι δὲ τὴν ὄδον, καὶ ἀκούσας, ὁμοίωσι οἱ πολλοὶ δι’ αἰσχύνης καὶ ἀλλήλων καὶ Κύρου συνηκολούθησαν· ὥν εἰς καὶ Ξενοφών ἦν. 11. Ἐπεὶ δὲ ἀπορία ἦν, ἐλπίζετο μὲν σὺν τοῖς ἄλλοις, καὶ ὁ ἐδώσαν καθεύδειν. μικρὸν δ’ ὑπνοῦ λαχών ἐδεχθεν ὅπως ἐδοξεῖν αὐτῷ βροτῆς γενομένης σκηνής πεσεῖν εἰς τὴν πατρίδαν οὐκίαν, καὶ ἐκ τοῦτον λάμπεσθαι πᾶσαν. 12. περιφοβος δ’ εὐθὺς ἀνηγέρθη, καὶ τὸ ὅρα πὴ μὲν ἐκρινεν ἀγαθὸν, ὅτι ἐν πάνω ὅλο καὶ κινδύνοις φῶς μέγα ἐκ Διὸς ἰδεῖν ἐδοξεῖ· πὴ δὲ καὶ ἐφοβήθη, ὅτι ἀπὸ Διὸς μὲν βασιλέως τὸ ὅρα ἐδοκείν αὐτῷ εἶναι, κύκλῳ δὲ ἐδόκει λάμπεσθαι τὸ πῦρ, μὴ οὐ δύνατο ἐκ τῆς χώρας ἐξελθεῖν τῆς βασιλείας, ἀλλ’ ἐνρηστο πάντοθεν ὑπὸ τινῶν ἀπορίων. 13. ὁποῖον τι μέντοι ἐστὶ τοῦτοῦ ὅρα ἰδεῖν ἐξεστὶν σκοπεῖν ἐκ τῶν συμβαντῶν μετὰ τὸ ὅρα. γίγνεται γὰρ τῶδε. εὐθὺς ἐπειδῆ ἀνηγέρθη, πρῶτον μὲν ἐννοοῦν αὐτῷ ἐμπτύπτει· Τί κατάκειμαι; ἢ δὲ νῦξ προβαίνει· ἀμήδει δὲ τῇ ἡμέρᾳ εἰκὸς τοὺς πολεμίους ἴχειν. εἰ δὲ γεννησομεθα ἐπὶ βασιλεί, τί ἐμποδοῦν μὴ οὐχὶ πάντα μὲν τὰ χαλεπώτατα ἐπιδόντας, πάντα δὲ τὰ δεινότατα παθόντας, ὑβριδομένους ἀποθανεῖν; 14. ὅπως δ’ ἀμυνούμεθα οὐδεὶς παρασκευάζεται οὐδὲ ἐπιμελεῖται, ἀλλὰ κατακείμεθα ὡσπερ ἔξων ἡσυχίαν ἀγεῖν. ἐγὼ οὖν τὸν ἐκ ποιῶς πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν; ποίαν δ’ ἡλικίαν ἐμαυτῷ ἐλθεῖν ἀναμένω; οὐ γὰρ ἔγωγ̣ ἐτι πρεσβύτερος ἐσομαι, ἐὰν τῇ μεροῦ προδώ ἐμαυτὸν τοῖς πολεμίοις. 15. Ἐκ τοῦτον ἀνίσταται, καὶ συγκαλεῖ τοὺς Προξένου πρῶτον λοχαγοὺς. ἐπεὶ δὲ συνήθθησαν, ἐλεξεῖν· Ἔγω, ὁ ἄνδρες λοχαγοί, οὕτε καθεύδειν δύναμαι, ὡσπερ οἴμαι οὐδὲ ὑμεῖς, οὕτε κατακεῖσθαι ἐτι, ὅρον ἐν ὅλος ἐσμέν. 16. οἱ μὲν ἑαυτὶ πολέμιοι δῆλον ὅτι ὧν πρῶτον πρὸς ἡμῖν τὸν
πόλεμον ἐξέφηβαν, πρὶν ἐνόμισαν καλῶς τὰ ἐνυτῶν παρεσκευάσθαι. ἦμῶν δὲ οὐδεὶς οὔδεν ἀντεπιμελεῖται ὅπως ὡς κάλλιστα ἁγωνιούμεθα. 17. καὶ μὴν εἰ ύφησόμεθα καὶ ἐπὶ βασιλεῖ γενησόμεθα, τί οἴμοθεν πείσεσθαι; ὅσ καὶ τοῦ ὀμομητρίου καὶ ὀμοπατρίου ἀδελφοῦ καὶ τεθνηκότος ήδη ἀποτεμῶν τὴν κεφαλὴν καὶ τὴν χεῖρα ἀνεσταύρωσεν. ἦμᾶς δὲ, ὡς κηδεμῶν μὲν οὐδεὶς πάρεστιν, ἐστρατεύσαμεν δὲ ἐπ’ αὐτὸν, ὡς δούλων ἀντ’ βασιλέως ποιήσοντες, καὶ ἀποκτενοῦντες εἰ δυναῖμεθα, τί ἄν οἴμοθεν παθεῖν; 18. ἂρ’ οὐκ ἂν ἐπὶ πάν ἐλθοὶ, ὡς ἦμᾶς τὰ ἔσχατα αἰκιασάμενος πᾶσιν ἀνθρώποις φόβον παράσχοι τοῦ στρατεύσαι ποτε ἐπ’ αὐτὸν; ἀλλ’ ὅπως τοι μὴ ἐπ’ ἐκεῖνο γενησόμεθα πάντα ποιητέον. 19. Ἐγὼ μὲν οὖν, ἔστε μὲν αἱ σποῦδαι ἤγασιν, οὗποτε ἐπανόμην ἦμας μὲν οἰκτέρων, βασιλέα δὲ καὶ τοὺς σὺν αὐτῷ μακαρίζων, διαθεωμένους αὐτῶν ὅσην μὲν χώραν καὶ οἶον ἔχομεν, ὡς δὲ ἀφίσαι τὰ ἐπιτίθεια, ὅσους δὲ θεράπονται, ὅσα δὲ κτήνη, χρυσὸν δὲ, ἐσθήτα δὲ. 20. τὰ δ’ αἳ τῶν στρατιωτῶν ὅποτε ἐνυμοίμην, ὅτι τῶν μὲν ἁγαθῶν πάντων οὐδενὸς ἦμιν μετείχη, εἰ μὴ πραιμεθα, ὅτου δ’ ὁνησόμεθα ἤδειν ἐτὶ ὁλίγους ἑχοντας, ἀλλος δὲ πις πορίζεσθαι τὰ ἐπιτίθεια ἡ ὁνυμένοις ὄρκους ἠδη κατέχονται ἦμας: ταῦτ’ οὖν λογιζόμενο, ἐνίοτε τὰς σπούδας μᾶλλον ἐφοβούμην ἢ νῦν τὸν πόλεμον. 21. ἐπεὶ μὲντοι ἐκεῖνοι ἔλυσαν τὰς σπούδας, λελύσθαι μοι δοκεῖ καὶ ἡ ἐκεῖνων ὑβρις καὶ ἡ ἠμέταρα ὑποψία. ἐν μέσῳ γὰρ ἦδη κεῖται ταῦτα τὰ ἁγαθά, ἀθανατοφοὶ ἂν ἦμῶν ἀνδρεῖς ἀμείνονες ὡς, ἁγιονωθέται δ’ οἱ θεοί εἰσιν, δ’ σὺν ἦμιν, ὡς τὸ εἰκός, ἑσοντας. 22. οὕτως μὲν γὰρ αὐτοὺς ἐπιωρκῆκασιν ἡμεῖς δὲ πολλὰ ὄρωντες ἁγαθὰ, στεροῦσ αὐτῶν ἀπειχόμεθα διὰ τοὺς τῶν θεῶν ὄρκους: ὡςτε ἐξεῖναι μοι δοκεῖ ἴεινα ἐπὶ τὸν ἁγώνα πολύ σὺν φρονήματι μείζονι ἡ τούτοις.
23. "Ετι δ' ἔχομεν σώματα ἱκανώτερα τούτων καὶ ψύχη καὶ θάλπη καὶ πόνους φέρειν. ἔχομεν δὲ καὶ ψυχὰς σὺν τοῖς θεοῖς ἀμείνοιας· οἱ δὲ ἄνδρες καὶ πρατοῖ καὶ θυντοὶ μᾶλλον ἡμῶν, ἂν οἱ θεοὶ ὁσπερ τὸ πρόσθεν νίκην ἡμῶν διδώσων. 24. ἀλλ' ἐσώσῃ γὰρ καὶ ἄλλοι ταῦτ' ἐνθυμοῦνται, πρὸς τῶν θεῶν, μὴ ἀναμένωμεν ἄλλους ἐφ' ἡμᾶς ἐλθεῖν παρακαλοῦντας ἐπὶ τὰ κάλλιστα ἔργα, ἀλλ' ἡμεῖς ἀρξομεν τοῦ ἐξορμῆσαι καὶ τοὺς ἄλλους ἐπὶ τὴν ἀρετὴν. φάνητε τῶν λοχαγῶν ἀριστοῦ καὶ τῶν στρατηγῶν ἀξιοστρατηγό- τεροι. 25. καγὼ δὲ, εἰ μὲν ὑμεῖς ἐθέλετε ἐξορμᾶν ἐπὶ ταῦτα, ἐπεσθαί ὑμῖν βούλομαι, εἰ δ' ὑμεῖς τάττετε με ἡγεσθαί, οὐδὲν προφασίζομαι τὴν ἡλικίαν, ἀλλὰ καὶ ἀκμά- ξειν ἤγομαι ἐρύκειν ἀπ' ἐμαυτοῦ τὰ κακά.

26. "Ο μὲν ταῦτ' ἔλεξεν· οἱ δὲ λοχαγοὶ ἀκούσαντες ἡγεσθαί ἐκέλευον πάντες, πλὴν Ἀπολλωνίδης τις ἦν, βοωτιάζων τῇ φωνῇ· οὔτος δ' εἶπεν ὅτι φυλαροὶ ὅστις λέγοι ἄλλως πῶς σωτηρίας ἀν τυχεῖν ἡ βασιλεά πείσας, εἰ δύνατο, καὶ ἀμα ἡρχετο λέγειν τὰς ἀπορίας. 27. ὁ μέντοι Ἑνοφὼν μεταξὺ ὑπολαβὼν ἔλεξεν δὲ. ὦ θαυμα- σιώτατε ἀνθρωπε, σύ γε οὐδέ ὄρον γνωστόν οὔτε ἀκούον μέμνησαί. ἐν ταῦτῳ γε μέντοι ἦσθα τούτοις, ὅτε βασιλεῖς, ἐπεὶ Κύρος ἀπέδοε, μέγα φροῦνσας ἐπὶ τούτῳ, πέμπτων ἐκέλευε παραδίδοναι τὰ ὀπλα. 28. ἐπεὶ δὲ ἡμεῖς οὐ παρα- δόντες, ἀλλ' ἐξοπλισάμενοι, ἐλθόντες παρακεψησάμεν αὐ- τῷ, τι οὐκ ἐποίησε πρέσβεις πέμπτων καὶ σπονδάς αὐτῶν καὶ παρέχων τὰ ἐπιτίθεεια, ἔστε σπονδῶν ἑτυχεῖν; 29. ἐπεὶ δ' αὐτοὶ οἱ στρατηγοὶ καὶ λοχαγοί, ὁσπερ δὴ σὺ κελεύεις, εἰς λόγους αὐτοῖς ἄνευ ὑπλῶν ἔθαν, πιστεύσαντες ταῖς σπονδαίς, οὐ νῦν ἐκεῖνοι παιόμενοι, κεντοῦμενοι, υβριζόμε- νοι, οὔτε ἀποθανεῖν οἱ τλήμονες δύνανται, καὶ μᾶλ' οἴμαι ἐρώτες τούτου; ἄ σὺ πάντα εἰδὼς, τοὺς μὲν ἀμύνεσθαι
κελεύοντας φλυαρεῖν φής, πείθειν δε πάλιν κελεύεις ἵοντας;

30. ἐμοὶ δὲ, ὦ ἄνδρες, δοκεῖ τὸν ἄνθρωπον τούτον μήτε προσέσθαι εἰς ταύτῳ ἡμῖν αὐτοῖς, ἀφελομένους τε τὴν λοχαγίαν σκέφθη ἀναθέντας ὁς τοιοῦτο χρῆσθαι. οὕτος γὰρ καὶ τὴν πατρίδα καταισχύνει καὶ πᾶσαν τὴν Ἕλλαδα, ὅτι "Ἔλλην ὁν τοιοῦτός ἐστιν. 31. Ἑντεύθεν ὑπολαβῶν Ἁγασίας Στυμφάλιος ἐπεν' Ἀλλὰ τούτῳ γε οὔτε τῆς Βοιωτίας προσήκει οὐδὲν, οὔτε τῆς Ἕλλαδος παντάπασιν, ἐπεὶ ἐγώ αὐτὸν ἔδω, ὡσπερ Λυδῶν, ἀμφότερα τὰ ὁτα τετρυπημένοιν. καὶ εἶχεν οὔτως. 32. τοῦτον μὲν οὖν ἀπήλασαν ὁ δὲ ἄλλοι παρὰ τὰς τάξεις ἵοντες, ὅπον μὲν στρατηγός σῶς εἶν, τὸν στρατηγὸν παρεκάλουν, ὅποθεν δὲ οἴχοιτο, τὸν ὑποστράτηγον, ὅποι δ' αὐ λοχαγὸς σῶς εἶν, τὸν λοχαγὸν.

33. Ἐπεὶ δὲ πάντες συνήλθον, εἰς τὸ πρόσθεν τῶν ὀπλῶν ἐκαθέστοντο· καὶ ἐγένοντο οἱ συνελθόντες στρατηγοὶ καὶ λοχαγοὶ ἀμφὶ τοὺς ἐκατόν. ὅτε δὲ ταῦτα ἦν, σχεδὸν μέσαι ἦσαν νῦκτες. 34. ἐνταῦθα Ἰερώνυμος Ἐλείος, πρεσβύτατος ὃν τῶν Προξένου λοχαγῶν, ἤρχετο λέγειν ὅδε. Ἡμῖν, ὦ ἄνδρες στρατηγοὶ καὶ λοχαγοί, ὃρωσι τὰ παρόντα ἔδοξε καὶ αὐτοῖς συνελθεῖν καὶ ὑμᾶς παρακάλεσαι, ὅπως βουλευσάμεθα εἰ τι δυναίμεθα ἁγαθῶν. λέξον δ', ἐφη, καὶ σὺ, Ὁ Ἐνοφῶν, ἀπερ καὶ πρὸς ἡμᾶς. 35. ἐκ τοῦτον λέγει τάδε Ἐνοφῶν. Ἀλλὰ ταῦτα μὲν δὴ πάντες ἐπιστάμεθα ὅτι βασιλεὺς καὶ Τισσαφέρης οὖς μὲν ἐδυνηθησαν συνειλήφασιν ἡμῶν, τοῖς δ' ἄλλοις δὴλον ὦτι ἐπιβουλεύουσιν, ὥς ἦν δύνανται ὑπολέσσωσιν. ἡμῖν δὲ γε οἴμαι πάντα ποιήσαν ὃς λήπτωσ' ἐπὶ τοῖς βαρβάροις γενόμεθα, ἀλλὰ μᾶλλον, ἦν δυνάμεθα, ἐκείνοι ἐφ' ἡμῖν. 36. εὖ τοῖνυν ἐπίστασθε ὅτι ὑμῖν τοσοῦτο ὄντες ὅσοι νῦν συνε-ληθύθησατε μέγιστον ἔχετε καὶ φῶς. οἱ γὰρ στρατιώται
οὕτω πάντες πρὸς ὑμᾶς βλέπουσι, καὶ μὲν ὑμᾶς ὁρῶσιν ἀθύμους, πάντες κακοὶ ἔσονται, ἣν δὲ ὑμεῖς αὐτῷ τε παρασκευαζόμενοι φανεροὶ ἦτε ἐπὶ τοὺς πολεμίους καὶ τοὺς ἄλλους παρακάλητε, εὖ ἵστε ὅτι ἐξονται ὑμῖν καὶ πειράσονται μυμεῖσθαι. 37. ἵσως δὲ τοι καὶ δίκαιον ἐστιν ὑμᾶς διαφέρειν τι τούτων. ὑμεῖς γὰρ ἔστε στρατηγοί, ὑμεῖς ταξίαρχοι καὶ λοχαγοὶ καὶ ὅτε εἰρήνη ἤπτο ὑμεῖς καὶ χρήμασι καὶ τιμαὶ τούτων ἐπλεονεκτεῖτε καὶ νῦν τοῖνυν, ἐπεὶ πολέμος ἐστιν, ἄξιοι δὲ ὑμᾶς αὐτοὺς ἀμείνους τε τοῦ πλῆθους εἶναι καὶ προβούλεον τούτων καὶ προπονεῖν, ἢν που δέη. 38. καὶ νῦν πρῶτον μὲν οἶμαι ἄν ὑμᾶς μέγα ὀνήσαι τὸ στράτευμα, εἰ ἐπιμεληθεῖτε ὅπως ἀντὶ τῶν ἀπολωλότων ὅσ τάχιστα στρατηγοὶ καὶ λοχαγοὶ ἀντικαταστάθωσι. ἀνεύ γὰρ ἀρχόντων οὔδεν ἄν οὔτε καλὸν οὔτε ἄγαθον γένοιτο, ὡς μὲν συνελούτη εἴπειν, οὐδαμοῖ, ἐν δὲ δὴ τοῖς πολεμικοῖς παντάπισιν. ἢ μὲν γὰρ εὔταξία σώζεις δοκεῖ, ἢ δὲ ἀταξία πολλοὺς ἢδη ἀπολώλεκεν. 39. ἐπειδὰν δὲ καταστήσησθε τοὺς ἄρχοντας ὅσους δεῖ, ἢν καὶ τοὺς ἄλλους στρατιώτας συλλέγητε καὶ παραθαρυνητε, οἶμαι ἄν ὑμᾶς πάνυ ἐν καιρῷ ποιῆσαι. 40. νῦν γὰρ ἵσως καὶ ὑμεῖς αἰσθάνεσθε ὡς αὐθίμως μὲν ἤλθον ἐπὶ τὰ ὁπλὰ, αὐθίμως δὲ πρὸς τὰς φυλακιᾶς· ὡστε οὕτω γ' ἐχοὺν τῶν οὐκ οἶδα ὅ τι ἃν τις χρήσαιτο αὐτῶς ἐπε γυντὸς δεοί τι εἴη καὶ ἂμερας. 41. ἢν δὲ τις αὐτῶν τρέψῃ τὰς γνώμας, ὡς μὴ τοῦτο μόνων ἐννοοῦσαι τί πείσονται ἄλλα καὶ τί ποιήσουσι, πολὺ εὐθυμότεροι ἐσονται. 42. ἐπίστασθε γὰρ δὴ ὅτι οὔτε πλῆθος ἐστιν οὔτε ἵσχὺς ἢ ἐν τῷ πολέμῳ τὰς νίκας ποιοῦσα, ἀλλ' ὁπότεροι ἀν σὺν τοῖς θεοῖς ταῖς ψυχαῖς ἐρρομενεστεροὶ ἤσσων ἐπὶ τοὺς πολεμίους, τοῦτοι ὅσ ἐπὶ τὸ πολὺ οἱ ἄντιοι οὐ δέχονται. 43. ἐντεθύμημαι δ' ἔγωγε, ὦ ἄνδρες, καὶ τοῦτο, ὅτι ὁπόσοι
μεν μαστείους. Τον και τον Τρόμον του Τοπίου, τον και τον Τοπίον,
μεν κακός η και διάδοχων οι, εν τοίς, το όρος αυτός
η Φασιά ή περί τον και τον Ιππαρχον, καὶ
η Φασιά, ή περί τον και τον Ιππαρχον, καὶ
πρὸς δὲ ἔτι καὶ οἱ ἀμφὶ Ἀριαῖον οἱ πρόσθεν σύμμαχοι ὠντες προδεδόκασιν ἧμᾶς· 3. οὕς ἤς δὲ δεὶ ἐκ τῶν παρόντων ἄνδρας ἀγαθοὺς τελέσθεν καὶ μὴ ύφεσθαι, ἀλλὰ πειράσθαι ὅταν ἢν μὲν δυνόμεθα καλῶς νικώντες σωζόμεθα· εἰ δὲ μὴ, ἀλλὰ καλῶς γε ἀποθνῄσκωμεν, ὑποχείριοι δὲ μηδέποτε γενώμεθα ἥωτε τοὺς πολεμίους. οἴμαι γὰρ ἃν ἧμᾶς τοιαύτα παθεῖν οία τοὺς ἐχθροὺς οἱ θεοὶ ποιήσειαν. 4. ἐπὶ τούτῳ Κλεάνωρ Ὀρχομένιος ἀνέστη καὶ ἔλεξεν ὡδὲ. 'Αλλ' ὥρατε μὲν ὦ ἄνδρες, τὴν βασιλείας ἐπιορκίαν καὶ ἀσέβειαν, ὥρατε δὲ τὴν Τισαφέρνους ἀπιστίαν, ὥστε λέγων ὡς γειτων τε εἴη τῆς Ἑλλάδος καὶ περὶ πλείστου ἢν ποιήσαιτο σῶσαι ἧμᾶς, καὶ ἐπὶ τούτως αὐτὸς ὀμόσας ἡμῶν, αὐτὸς δεξιός δοὺς, αὐτὸς ἔξαρπασάς συνέλαβε τοὺς στρατηγοὺς, καὶ οὖδὲ Δία ἐκεῖνον ἡδόνη, ἀλλὰ Κλεάρχω καὶ ὁμοτράπεζος γενόμενοι αὐτοῖς τούτους ἔξαρπασάς τοὺς ἄνδρας ἀπολῶλεκεν. 5. Ἀριαῖος δὲ, ὄν ἡμεῖς ἠθελομεν βασιλεάς καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστὰ μὴ προδώσεων ἀλλήλους, καὶ οὗτος οὕτως τοὺς θεοὺς δείσας οὕτε Κύρου τεθνηκότα αἰδεσθεῖς, ἡμῶνος μάλιστα ὑπὸ Κύρου θύμος, νῦν πρὸς τούς ἐκείνου ἐχθίστους ἀποστὰς ἧμᾶς τοὺς Κύρου φίλους κακῶς ποιεῖν πειράται. 6. ἀλλὰ τούτους μὲν οἱ θεοὶ ἀποτίσασιν ἡμᾶς δὲ δεῖ ταύτα ὀρώντας μὴ ποτὲ ἔξαρπασάται ἔτι ὑπὸ τούτων, ἀλλὰ μαχομένους ὡς ἂν δυνώμεθα κράτιστα, τούτο ὃ τι ἂν δοκῇ τοῖς θεοῖς πάσχειν.

7. Ἐκ τούτου Ξενοφῶν ἀνίσταται ἐσταλμένος ἐπὶ πολέμου ὡς ἐδύνατο κάλλιστα, νομίζων, εἶτε νίκην διδοιεν οἱ θεοὶ, τὸν κάλλιστον κόσμον τῷ νικῶν πρέπειν, εἶτε τελευτῶν δέοι, ὁρθῶς ἐχεῖν τῶν καλλίστων ἐντὸν ἄξιωσαντα ἐν τούτοις τῆς τελευτῆς τυγχάνειν· τοῦ λόγου δὲ ἦρχετο ὡδὲ. 8. Τὴν μὲν τῶν βαρβάρων ἐπιορκίαν τε καὶ ἀπιστίαν
λέγει μὲν Κλεάνωρ, ἐπίστασθε δὲ καὶ ὑμεῖς, οἶμαι. εἰ μὲν οὖν βουλευόμεθα πάλιν αὐτοῖς διὰ φιλίας ἰέναι, ἀνώγη ἡμᾶς πολλὴν ἀθυμίαν ἔχειν, ὅραντας καὶ τοὺς στρατηγοὺς, οἱ διὰ πίστεως αὐτοῖς ἑαυτοῖς ἐνεχείρισαν, ἵνα πεπόνθα- σιν ἐὰν μὲντοι διανοούμεθα σὺν τοῖς ὅπλοις ὡς τε πεποίη- κασὶ δίκην ἐπιθεῖναι αὐτοῖς, καὶ τὸ λοιπὸν διὰ παντὸς πολέμου αὐτοῖς ἰέναι, σὺν τοῖς θεοῖς πολλαὶ ἡμῖν καὶ καλαὶ ἐλπίδες εἰσὶ σωτηρίας. 9. Τούτῳ δὲ λέγοντος αὐτοῦ πτάρνυται τις ἀκούσαντες δὲ οἱ στρατιώται πάντες μὲν ὀρμή προσεκυνήσαν τὸν θεόν. καὶ ὁ Ἐξενοφῶν ἔπει· Δοκεῖ μοι, ἃ ἀνδρεῖς, ἔπει περὶ σωτηρίας ἡμῶν λεγόντων οἰωνὸς τοῦ Δίως τοῦ σωτῆρος ἐφίννη, εὔξασθαι τῷ θεῷ τούτῳ θύσειν σωτηρία ὅποι ἀν πρῶτον εἰς φιλίαν χόραν ἀφικώ- μεθα, συνεπεύξυσθαι δὲ καὶ τοῖς ἄλλοις θεοῖς θύσειν κατὰ δύναμιν. καὶ ὅτι δοκεῖ ταῦτ', ἔφη, ἀνατεινάτω τήν χείρα. Καὶ ἀνέτειναν ἄπαντες. ἐκ τούτου ηὔξαντο καὶ ἐπαιάνυσαν. ἐπεὶ δὲ τὰ τῶν θεῶν καλῶς εἶχεν, ἥρχετο πάλιν ὁδὲ.

10. Ἐσύγχανον λέγων ὅτι πολλαὶ καὶ καλαὶ ἐλπίδες ἡμῖν εἰεν σωτηρίας. πρῶτον μὲν γὰρ ἡμεῖς μὲν ἐμπεδοῦ- μεν τοὺς τῶν θεῶν ὄρκους, οἱ δὲ πολέμοι ἐπιωρκῆκασί τε καὶ τάς σπουδάς καὶ τοὺς ὄρκους λελύκασιν. οὐτῶ δὲ ἔχοντων, εἰκὸς τοῖς μὲν πολεμίως ἐναντίον εἰναι τοὺς θεοὺς, ἡμῖν δὲ συμμάχους, οὕτε ἰκανοὶ εἰσὶ καὶ τοὺς μεγάλους ταχὺ μικροὺς ποιεῖν, καὶ τοὺς μικροὺς, καὶ ἐν δεινοῖς ὄσι, σώζειν εὐπτετῶς, ὅταν βούλωνται. 11. ἔπειτα δὲ, ἀναμνήσομεν γὰρ ὑμᾶς καὶ τοὺς τῶν προγόνων τῶν ἡμετέ- ρων καδύνους, ἢνα εἰδῆτε ὡς ἄγαθοις τῇ ἡμῖν προσήκει εἰναι, σώζοντα τὸ σύν τοῖς θεοῖς καὶ ἐκ πάνω δεινῶν οἱ ἄγαθοι. ἐλθόντων μὲν γὰρ Περσῶν καὶ τῶν σὺν αὐτοῖς παμπληθῆς στόλω ὑς ἀφανιούντων αὐθίς τὰς 'Αθήνας, ύποστήναι αὐτοῖς Ἀθηναίοι τολμήσαντες ἐνίκησαν αὐτούς.
12. καὶ εὐξάμενοι τῇ Ἀρτέμιδι ὁπόσους κατακάνων τῶν πολεμίων τοσαῦτα χιμαιρας καταθύσειν τῇ θεῷ, ἐπεὶ οὐκ εἶχον ἰκανὸς εὐρεῖν, ἐδοξέν αὐτοῖς καὶ ἐνιαυτὸν πεντακοσίας θύειν, καὶ ἔτι καὶ νῦν ἀποθύνουσιν. 13. ἔπειτα ὅτε Ἑρέξης ὑστερον ἄγείρας τὴν ἀναρίθμητον στρατιάν ἦλθεν ἐπὶ τὴν Ἑλλάδα, καὶ τότε ἐνίκων οἱ ἴμετεροι πρόγονοι τους τούτους προγόνους καὶ κατὰ γῆν καὶ κατὰ θάλατταν. ὅν ἐστι μὲν τεκμήρια ὅραν τὰ τρόπαια, μέγιστον δὲ μαρτύριον ἡ ἐλευθερία τῶν πόλεων ἐν ἂν ὑμέις ἐγένεσθε καὶ ἐτράφητε· οὐδένα γὰρ ἄνθρωπον δεσπότην, ἀλλὰ τοὺς θεοὺς προσκυνεῖτε. τοιούτων μὲν ἔστε προγόνους. 14. Οὐ μὲν δὴ τοιτός γε ἔρω, ὡς ὑμεῖς καταςχύνετε αὐτοὺς· ἀλλ' οὕτω πολλαὶ ἴμεραι ἀφ' οὗ ἀντιτάξαμενοι τούτους τοὺς ἐκείνων εἰκόνως πολλαπλασίοις ὑμῶν αὐτῶν ἐνικάτε σὺν τοῖς θεοῖς. 15. καὶ τότε μὲν δὴ περὶ τῆς Κύρου βασιλείας ἄνδρες ἦτε ἀγαθοί· νῦν δ', ὅποτε περὶ τῆς ὑμετέρας σωτηρίας ὁ ἄγων ἔστι, πολὺ δὴπον ὑμᾶς προσήκει καὶ ἀμείνους καὶ προθυμοτέρους εἶναι. 16. ἀλλὰ μὴν καὶ θαρραλετέρους νῦν πρέπει εἶναι πρὸς τοὺς πολεμίους. τότε μὲν γὰρ ἄπειροι ὄντες αὐτῶν τὸ τε πλῆθος ἀμετρον ὅρωντες, ὅμως ἔτολμησατε σὺν τῷ πατρίῳ φρονήματι ἱέναι εἰς αὐτοὺς· νῦν δ', ὅποτε καὶ πείραν ἢδ' ἔχετε αὐτῶν, ὅτι θέλουσι καὶ πολλαπλάσιοι ὄντες μὴ δέχεται ὑμᾶς, τί ἔτι ὑμῖν προσήκει τούτους φοβείσθαι; 17. Μηδὲ μέντοι τούτο μείων δόξητε ἐχεῖν, εἰ οἱ Κύρειοι πρόσθεν σὺν ἦμιν ταττόμενοι νῦν ἀφεστήκασιν. ἔτι γὰρ οὗτοι κακίονες εἰσὶ τῶν ὑφ' ἡμῶν ἡττημένων· ἐφευρον γοῦν πρὸς ἐκείνους καταλεπόντες ἡμᾶς. τοὺς δ' ἐθέλοντας φυγῆς ἀρχεῖν πολὺ κρειττον σὺν τοῖς πολεμίοις ταττομένους ἢ εν τῇ ἡμετέρᾳ τάξει ὄραν. 18. Εἰ δέ τις ὑμῶν ἀθυμεῖ ὅτι ἡμῖν μὲν οὐκ εἰσὶν ἱππεῖς, τοῖς δὲ πολεμίοις πολλοὶ πάρεισιν, ἐνθυμη-
θητε ὅτι οἱ μύριοι ἱππεῖς οὐδὲν ἄλλο ἡ μύριοι εἰσιν ἀνθρωποι· ὑπὸ μὲν γὰρ ἱπποῦ ἐν μάχῃ οὐδεὶς πώποτε οὔτε δηχθεῖσ  ὃντε λακτισθεὶς ἀπέθανεν, οἱ δὲ ἀνδρεὶς εἰσὶν οἱ ποιοῦντες ὃ τι ἂν ἐν ταῖς μάχαις γίγνηται.  19. οὐκόν τῶν ἱππέων πολὺ ἡμεῖς ἔποι ἀσφαλεστέρον ὁχύματός ἐσμεν· οἱ μὲν γὰρ ἐφ’ ἱπποῦ κρέμανται, φοβούμενοι οὐχ ἡμᾶς μόνον, ἀλλὰ καὶ τὸ καταπεσεῖν· ἡμεῖς δ’ ἐπὶ γῆς βεβηκότες πολὺ μὲν ἰσχυρότερον παίσομεν, ἢν τις προσήγηθε, πολὺ δὲ μᾶλλον ὅταν ἂν βουλώμεθα τευξόμεθα. εἰς μόνῳ προεχοῦσιν οἱ ἱππεῖς ἡμᾶς· φεύγειν αὐτοῖς ἀσφαλεστέρον ἐστιν ἢ ἡμῖν.  20. Εἰ δὲ δὴ τὰς μὲν μάχας θαρρεῖτε, ὅτι δὲ οὐκέτι ἡμῖν Τισσαφέρνης ἡγήσεται οὐδὲ βασιλεὺς ἀγοράν παρέξει, τοῦτο ἀξίζουσιν, σκέψασθε πότερον κρέιττον Τισσαφέρνην ἢγεμόνα ἔχειν, ὅτι ἐπιβουλεύων ἡμῖν φανερός ἐστιν, ἢ ὅτι ἂν ἡμεῖς ἀνδρας λαβόντες ἡγεῖσθαι κελεύωμεν, οὐ εἰσόνται ὅτι, ἢν τι περὶ ἡμᾶς ἀμαρτάνωσι, περὶ τὰς ἑαυτῶν ψυχὰς καὶ σῶματα ἀμαρτάνονοι.  21. τὰ δὲ ἐπιτίθειε πότερον ἀνείσθαι κρέιττον ἐκ τῆς ἄγορᾶς ἢς ὅτου παρέχοι, μικρὰ μέτρα πολλοῦ ἄργυρίου, μηδὲ τούτο ἐτί ἐχοντας, ἢ αὐτοὺς λαμβάνειν, ἢνπερ κρατῶμεν, μέτρῳ χρωμένους ὀπόσῳ ἂν ἐκαστὸς βούληται.  22. Εἰ δὲ ταῦτα μὲν γυμνόσκετε ὅτι κρέιττονα τούς δὲ ποταμοὺς ἄρορον νομίζετε εἶναι, καὶ μεγάλως ἡγεῖσθε ἐξαπατηθῆναι διαβάντες, σκέψασθε εἰ ἁρα τούτο καὶ μωρότατον πεποιήκασιν οἱ βάρβαροι. πάντες γὰρ ποταμοὶ, ἢν καὶ πρὸς τῶν πηγῶν ἄροροι ὡς, προίουσι πρὸς τὰς πηγὰς διαβατοὶ γίγνονται, οὐδὲ τὸ γόνον βρέχοντες.  23. Εἰ δὲ μὴθ’ οἱ ποταμοὶ διήσουσιν ἡγεμόνες τε μηδεῖς ἡμῖν φανεῖται, οὐδ’ ὅτι ἡμῖν γε ἁθυμητέον. ἐπιστάμεθα γὰρ Μυσῶς, ὥς οὐκ ἂν ἡμῶν φαίνεμεν βελτίους εἶναι, οἱ βασιλεῖς ἀκοντος ἐν τῇ βασιλείᾳ χώρα πολλὰς τε καὶ εὐδαιμονες καὶ μεγάλας
πόλεως οἰκοίστων, ἐπιστάμεθα δὲ Πισίδας ὡσαύτως, Ἀυκάνανας
dὲ καὶ αὐτοὶ εἶδομεν, ὅτι ἐν τοῖς πεδίοις τὰ ἐρυμνὰ κατα-
lαβόντες τὴν τούτων χώραν καρποῦνται. 24. καὶ ἡμᾶς δὲ
ἀν ἔφην ἔγογγε ἡρήναι μήπω φανερῶς εἶναι οἰκαδε ὡρμη-
μένους, ἀλλὰ κατασκεύαζοντο ὡς αὐτοῦ που οἰκήσουντας.
οίδα γὰρ ὅτι καὶ Μυσοῖς βασιλέως πολλοὺς μὲν ἡγεμόνας
ἀν δοίη, πολλοὺς δὲ ἀν ὁμήρους τοῦ ἁδόλως ἐκπέμψειν, καὶ
ὁδοποιήσειε γὰρ αὐτοῖς, καὶ εἰ σὺν τεθρίπποις βούλουντο
ἀπειναῖ. καὶ ἡμῖν γὰρ ἀν οἴδ᾽ ὅτι τρισάμενος ταῦτ᾽ ἐποίει,
eἰ ἐώρα ἡμᾶς μένειν παρασκευαζομένους. 25. ἀλλὰ γὰρ
δεδοικα μὴ, ἀν ἀπαξ μάθομεν ἀργοὶ ξῆν καὶ ἐν ἀφθονοις
βιοτεύειν, καὶ Μήδουν ἔκαὶ Περσῶν καλαὶ καὶ μεγάλαις
γυναιξὶ καὶ παρθένοις ὀμιλεῖν, μὴ ἀστερὶ οἱ λωτοφάγοι
ἐπιλαθὼμεθα τῆς οἰκαδε ὁδοῦ. 26. δοκεῖ ὦν μοι εἰκὼς
καὶ δίκαιον εἶναι, πρῶτον εἰς τὴν Ἑλλάδα καὶ πρὸς τοὺς
οἰκείους πειρᾶσθαι ἄφικνεῖσθαι, καὶ ἐπιδείξαι τοῖς Ἑλλησίων
ὅτι ἐκότιες πένονται, ἐξον αὐτοῖς τοὺς νῦν οἰκοὶ ἀκλήρους
πολυτεύοντας εὐθάδε κομισαμένους πλούσιους ὅραν. ἀλλὰ
γὰρ, ὑ αὐνδρεῖ, πάντα ταύτα τάγαθα δῆλον ὅτι τῶν κρατοῦν-
tων ἄστι. 27. Τοῦτο δὴ δεῖ λέγειν, πῶς ἂν πορευοῦμεθα
τε ὃς ἀσφαλέστατα, καὶ εἰ μάχεσθαι δέοι, ὡς κράτιστα
μαχοίμεθα. πρῶτον μὲν τοίνυν, ἐφι, δοκεῖ μοι κατακαύναι
tὰς ἀμάξας ἃς ἔχομεν, ὅνα μὴ τὰ ἔσυγη ἡμῶν στρατηγῆ,
ἀλλὰ πορεύομεθα ὅτι ἂν τῇ στρατιᾷ συμφέρῃ ἐπειτα
καὶ τὰς σκηνὰς συγκατακαύσαι. αὕτα γὰρ αὐ ὅχλον μὲν
παρέχουσιν ἄγειν, συνωφελοῦσι δ᾽ οὐδὲν οὔτε εἰς τὸ μάχε-
σθαι οὔτε εἰς τὸ τὰ ἐπιτήδεια ἔχειν. 28. ἐτὶ δὲ καὶ τῶν
ἄλλων σκευῶν τὰ περιττὰ ἀπαλλύξωμεν, πλὴν ὡς σολο-
mου ἐνεκεν ἡ σῖτων ἡ ποτῶν ἔχομεν, ὡς ὁς πλεῖστοι μὲν
ἡμῶν ἐν τοῖς ὁπλοῖς ὄσων, ὡς ἐλάχιστοι δὲ σκευφοροῦσι
κρατούμενων μὲν γὰρ ἐπίστασθε ὅτι πάντα ἀλλότρια.
ην δὲ κρατῶμεν, καὶ τοὺς πολέμιους δεῖ σκευοφόρους ἡμετέρους νομίζειν. 29. Λουπῶν μοι εἴπειν ὅτερ καὶ μέγιστον νομίζω εἶναι. ὥρατε γὰρ καὶ τοὺς πολέμιους ὅτι οὐ πρόσθεν ἐξενεγκεῖν ἑτόλμησαν πρὸς ἡμᾶς πόλεμον, πρὶν τοὺς στρατηγοὺς ἡμῶν συνέλαβον, νομίζοντες ὅτι οὐκ οἱ ἄρχονται, καὶ ἡμῶν πειθομένων, ἰκανοὺς εἶναι ἡμᾶς περιγενέσθαι τῷ πολέμῳ. λαβόντες δὲ τοὺς ἄρχοντας, ἀναρχία ἄν καὶ ἀταξία ἐνόμιζον ἡμᾶς ἀπολέσθαι. 30. δεὶ ὅσι πολὺ μὲν τοὺς ἄρχοντας ἐπιμελεστέρους γενέσθαι τοὺς νῦν τῶν πρόσθεν, πολὺ δὲ τοὺς ἄρχομένους εὐτακτότεροι καὶ πειθομένους μᾶλλον τοὺς ἄρχουσί νῦν ἡ πρόσθεν.

31. ἥν δὲ τις ἀπειθή, ἥν ψηφίσησθε τὸν ἕκατο ἐνυγχάνουσα σὺν τῷ ἄρχωντες κολάζεσι, οὕτως οἱ πολέμιοι πλείστοι ἐφευσμένοι ἑσοῦνται· τιθὲ γὰρ τῇ ἡμέρᾳ μυρίους ὁφονται ἀνθ' εἰς Κλεάρχους, τοὺς οὔδενε ἐπιτρέψοντας κακῶ εἶναι. 32. Ἀλλ' γὰρ καὶ περαινεῖν ἕδη ὁρᾶν ὅς ὅσοι γὰρ οἱ πολέμιοι αὐτίκα παρέσονται. ὅτω σὺν ταύτα δοκεῖ καλῶς ἐχεῖν, ἐπικυρωσάτω ὡς τάχιστα, ἵν' ἔργῳ περαινήται. εἰ δὲ τι ἄλλο βέλτιον ἡ ταύτη, τολμάτω καὶ ὁ ἱδιώτης διδάσκειν· πάντες γὰρ κοινῆς σωτηρίας δεόμεθα.

33. Μετὰ ταύτα Χειρίσοφος εἶπεν· Ἀλλ' εἰ μὲν τινὸς άλλον δεὶ πρὸς τούτους οἷς λέγει ξενοφόν, καὶ αὐτίκα ἐξεταῖται τιτιεῖν· ἢ δὲ νῦν εἴρηκε δοκεῖ μοι ὡς τάχυστα ψηφίσασθαι ἄριστον εἶναι· καὶ ὅτω δοκεῖ ταύτα, ἀνατευνάτω τὴν χείρα. ἀνέτειναι ἄπαντες. 34. Ἄναστας δὲ πάλιν εἶπε ξενοφόν. Ω γὰρ, ἂκούσατε ὅν προσδεῖν δοκεῖ μοι. δήλον ὅτι πορεύεσθαι ἡμᾶς δεῖ ὅτον ἔχομεν τὰ ἐπιτιθέεια· ἄκοινο δὲ κόμας εἶναι καλάς οὐ πλέον ἐκκοι σταδῖον ἀπεχούσας. 35. οὐκ ἄν ὅσον θαυμάζομεν εἰ οἱ πολέμοι—ὡσπέρ οἱ δειλοὶ κόμες τοὺς μὲν παριόντας διώκουσί τε καὶ δάκνουσιν, ἦν δύνωνται, τοὺς δὲ διώκουσιν.
The Order of March.
76

Retreat of the Ten Thousand

[Page]
ΔΑΣ. 3, ΙΙΙ.] Attack by Mithridates. 77

είσο τῶν ὄπλων κατεκέκλειντο, οἱ τε ἀκουσταὶ βραχύ-
tera ἠκόντιζον ὡς ἕξικνείσθαι τῶν σφειδονήτων. 8. ἐκ
tοῦτον Ἑνοφώντη ἔδοκε διωκότον ἐίναι· καὶ ἐδώκων τῶν
tε ὀπλιτῶν καὶ τῶν πελταστῶν οἱ ἔτυχον σὺν αὐτῷ ὁπε-
σθοφυλακοῦντες· διώκοντες δὲ οὐδένα κατελάμβανον τῶν
πολεμίων. 9. οὔτε γὰρ ἵππεῖς ἦσαν τοῖς Ἐλλησιω, οὔτε
οἱ πεζοὶ τοὺς πεζοὺς ἐκ πολλοῦ φεύγοντας ἐδώκαντο κατα-
λαμβάνειν ἐν ὀλίγῳ χωρίῳ· πολὺ γὰρ οὐχ οἶον τε ἢν ἀπὸ
tοῦ ἄλλου στρατεύματος δῶκει. 10. οἱ δὲ βάρβαροι
ἵππεῖς, καὶ φεύγοντες ἀμα ἔτηρωσκον εἰς τοὺς πεζοὺς τοῖς
ὑπὸ τῶν Ἱππῶν, ὄποσον δὲ διώξειαν οἱ Ἐλλησιω, τοσοῦτον πάλιν ἐπαναχωρείν μαχομένους ἔδει. 11. ὦστε
τῆς ἡμέρας ὅλης διῆλθον οὐ πλέον πέντε καὶ εἴκοσι στα-
δίων, ἀλλὰ δέλθης ἀφίκουσθε εἰς τὰς κόμας. Ἔνθα δὴ πάλιν
ἀθυμία ἤτο· καὶ Χερίσσοφος καὶ οἱ προσβύτατοι τῶν στρα-
tηγῶν Ἑνοφώντα ἤτιῶντο, ὅτι ἐδώκεον ἀπὸ τῆς φάλαγγος
καὶ αὐτὸς τε ἐκινδύνευε, καὶ τοὺς πολεμόν οὐδὲν μᾶλλον
ἐδύνατο βλάπτειν. 12. ἀκούσας δὲ Ἑνοφών ἔλεγεν ὅτι
ὀρθῶς ἤτιῶντο, καὶ αὐτὸ τὸ ἔργον αὐτοῖς μαρτυροῖ. Ἀλλ'
ἐγὼ, ἔφη, ἡγαγκάσθην διώκει, ἐπειδὴ ἐώραν ἡμᾶς ἐν τῷ
μένειν κακῶς μὲν πᾶσχοντας, ἀντιπολίειν δὲ οὐ δυναμένους.
13. ἐπειδὴ δὲ ἐδιώκομεν, ἀληθῆ, ἔφη, ὑμεῖς λέγετε· κακῶς
μὲν γὰρ ποιεῖς οὐδὲν μᾶλλον ἐδυνάμεθα τοὺς πολεμίους,
ἀνεχωροῦμεν δὲ πάνη χαλέπως. 14. τοῖς οὖν θεοῖς χάρις
ὅτι οὐ σὺν πολλῇ ρώμῃ ἀλλὰ σὺν ὀλίγος ἤλθον, ὥστε
βλάψαι μὲν μὴ μεγάλα, δηλῶσαι δὲ ὃν δεόμεθα. 15. νῦν
γὰρ οἱ μὲν πολέμοι τοζέυοντο καὶ σφειδονθῖς οὐσον οὔτε
οἱ Κρήτες ἀντιτιζέων δύνανται, οὔτε οἱ ἐκ Χειρὸς βάλλον-
tες ἐξικνεῖσθαι· ὅταν δὲ αὐτοῖς διώκομεν, πολὺ μὲν οὐχ
οἶον τε χωρίον ἀπὸ τοῦ στρατεύματος δῶκειν, ἐν ὀλίγῳ
δὲ, οὐδὲ σταχως εἶπ, πεζοὶ πεζοῖν ἄν διώκων καταλάβοι ἐκ
τόξου ρύματος. 16. Ημεῖς οὖν εἰ μέλλομεν τοὺτοις εἴργειν ὡστε μὴ δύνασθαι βλάπτειν ἡμᾶς πορευομένους, σφενδονητῶν τὴν ταχύστην δει καὶ ἵππεων. ἀκούω δ' εἶναι ἐν τῷ στρατεύματι ἡμῶν Ῥόδιοι, ὅτι τοὺς πολλοὺς φασίν ἐπιστασθαι σφενδονάν, καὶ τὸ βέλος αὐτῶν καὶ διπλάσιον ἑφεσθαι τῶν Περσικῶν σφενδονῶν. 17. ἐκεῖναι γὰρ, διὰ τὸ χειροπληθέσθαι τοῖς λίθοις σφενδονάν, ἐπὶ βραχὺ ἐξικνοῦνται, οἱ δὲ Ῥόδιοι καὶ ταῖς μολυβδίσιν ἐπιστανται χρήσθαι. 18. ἢν οὖν αὐτῶν ἐπισκεψάμεθα τίνες πέπανται σφενδόνας, καὶ τούτῳ μὲν δόμεν αὐτῶν ἁργύριον, τῷ δὲ ἄλλῳ πλέκειν ἑθέλοντι ἄλλο ἁργύριον τελώμεν, καὶ τῷ σφενδονάν ἐντεταγμένῳ ἑθέλοντι ἄλλην τινα ἀτέλειαν εὐρίσκομεν, ἵσως τινὲς φανοῦνται ἰκανοὶ ἡμᾶς ὡφελεῖν. 19. Ὁρῶ δὲ ἵππους ὠντας ἐν τῷ στρατεύματι, τοὺς μὲν τινάς παρ' ἐμοὶ, τοὺς δὲ τῶν Κλεάρχου καταλειμμένους, πολλοὺς δὲ καὶ ἄλλους αἰχμαλώτους σκευοφοροῦντας. ἄν οὖν τούτους πάντας ἔκλεξαντες σκευοφόρα μὲν ἀντιδώμεν, τοὺς δὲ ἵππους εἰς ἱππείας κατασκευάσαμεν, ἵσως καὶ οὕτως τι τοὺς φεύγοντας ἀνάκοψωμι. ἔδοξε ταύτα. 20. Καὶ ταύτης τῆς νυκτὸς σφενδονῆται μὲν εἰς διακοσίους ἐγένομο, ἵπποι δὲ καὶ ἱππεῖς ἐδοκιμάσθησαν τῇ ύστεραῖα εἰς πεντηκοντα, καὶ σπολάδες καὶ θώρακες αὐτοῖς ἐπορίσθησαν, καὶ ἱππάρχος δὲ ἐπεστάθη Δύκιος ὁ Πολυστράτου Ἀθηναῖος.

IV. Μείναντες δὲ ταύτην τὴν ἡμέραν, τῇ ἄλλῃ ἐπορεύοντο προϊστερον ἀναστάντες· χαράδραν γὰρ αὐτοὺς ἐδεί διαβῆναι, ἐφ' ἐφοβοῦντο μὴ ἐπιθωρώντας διαβαινοῦσιν οἱ πολέμιοι. 2. διαβεβηκόσι δὲ αὐτοῖς πάλιν φαίνεται ὁ Μιθριδάτης, ἐξων ἵππεας χιλίους, τοξότας δὲ καὶ σφενδονήτας εἰς τετρακισχίλιους· τοσοῦτοις γὰρ ἤπεσε Τισσαφέρνη, καὶ ἐλαβεν ὑποσχόμενος, ἂν τούτους λάβῃ, παραδώσειν αὐτῶν τοὺς "Ελληνας, καταφρονήσας, ὅτι ἐν τῇ
πρόσθεν προσβολή ολίγους έχων ἔπαθε μὲν οὐδὲν, πολλά δὲ κακὰ ἐνομίζει ποιήσαι. 3. ἐπεὶ δὲ οἱ "Ελληνες διαβεβηκότες ἀπείχον τῆς χαράδρας ὅσον ὁκτὼ σταδίους, διέβασε καὶ οἱ Μιθριδάτης έχων τὴν δύναμιν. παρήγγειλτο δὲ τῶν τε πελταστῶν οὕς ἔδει διώκειν, καὶ τῶν ὅπλων, καὶ τοῖς ἰππεύσων εἰρήτῳ θαρροῦσι διώκειν ὡς ἐφευρομένης ἱκανῆς δυνάμεως. 4. ἐπεὶ δὲ οἱ Μιθριδάτης κατειλήφει, καὶ ἓθη σφενδόναι καὶ τοξεύματα ἐξικνοῦντο, ἐσήμενε τοῖς "Ελλησι τῇ σάλπυγγι, καὶ εὐθὺς ἔθεον ὁμόσε οἷς εἰρήτῳ, καὶ οἱ ἰππεῖς ἤλαυνον· οἱ δὲ οὐκ ἐδέξαντο, ἀλλ' ἐφευγον ἐπὶ τὴν χαράδραν. 5. εν ταύτῃ τῇ διώξει τοῖς βαρβάροις τῶν τε πεζῶν ἀπέθανον πολλοί, καὶ τῶν ἰππεῶν ἐν τῇ χαράδρα ξωοὶ ἐλήφθησαν εἰς ὄκτωκαίδεκα. τοὺς δὲ ἀποθανόντας αὐτοκέλευστοι οἱ "Ελληνες ἤκίσαστον, ὡς ὅτι φοβερωτάτον τοῖς πολεμίοις εἶπ ὅραν. 6. Καὶ οἱ μὲν πολέμιοι οὐτό πράξαντες ἅπτῆλθον, οἱ δὲ "Ελληνες ἀσφαλῶς πορευόμενοι τὸ λοιπὸν τῆς ἕμερας, ἀφίκοντο ἐπὶ τὸν Τήγρητα ποταμόν. 7. ἐνταῦθα πόλις ἦν ἐρήμη μεγάλη, ὄνομα δ' αὐτῆς ἦν Δάρισσα. ἄκουσον δ' αὐτὴν τὸ παλαιὸν Μῆδοι. τοῦ δὲ τείχους αὐτῆς ἦν τὸ εὑρὸς πέντε καὶ ἐκκοσι πόδες, ύψος δ' ἐκατόν. τοῦ δὲ κύκλου ἡ περιόδος δύο παρασάγγαι. φικοδόμητο δὲ πλίνθους κεραμεῖς· κρητὶς δ' ὑπὴν λιβίνη, τὸ ύψος ἐκκοσί ποδῶν. 8. ταύτην βασιλεὺς ὁ Περσῶν, ὅτε παρὰ Μῆδον τὴν ἄρχην ἐλάμβανον Πέρσαι, πολιορκῶν οὐδενί τρόπῳ ἑδύνατο ἐλείν· ἥλιον δὲ νεφέλη προκαλύφασα ἥψατος, μέχρι ἐξέλιπτοι οἱ ἀνθρώποι, καὶ οὕτως έαλω. 9. παρὰ ταύτῃ τὴν πόλιν ἦν πυραμίς λιβίνη, τὸ μὲν εὑρὸς ἐνὸς πλέθρου, τὸ δὲ ύψος δύο πλέθρων. ἐπὶ ταύτῃ πολλοί τῶν βαρβάρων ἦσαν, εκ τῶν πλησίου κωμῶν ἀποπεφυγότες. 10. Ἐντεύθεν ἐπορεύθησαν σταθμὸν ἕνα παρασάγγας ἔξ, πρὸς τείχος ἐρήμου μέγα
πρὸς τῇ πόλει κείμενον· ὅνομα δὲ ἦν τῇ πόλει Μέσπιλα· Μῆδοι δὲ αὐτὴν ποτε φύκουν. ὦν δὲ ἦ μὲν κρηπὶς λίθον ἔστοι κοχυλιάτου, τὸ εὖρος πεντήκοντα ποδῶν, καὶ τὸ ύψος πεντήκοντα. 11. ἐπὶ δὲ ταύτην ἑπώκοδομητο πλύθη- νον τεῖχος, τὸ μὲν εὖρος πεντήκοντα ποδῶν, τὸ δὲ ύψος ἐκατόν· τοῦ δὲ κύκλου ἡ περίοδος ἐξ παρασάγγαι. ἐνταῦ- θα λέγεται Μῆδεια γυνὴ βασιλέως καταφυγεῖν, ὅτε ἀπώ- λεσαν τὴν ἅρχην ύπὸ Περσῶν Μῆδοι. 12. ταύτην δὲ τὴν πόλιν πολιορκῶν ὁ Περσῶν βασιλεὺς οὐκ ἔδυνατο οὔτε χρόνῳ ἐλείν οὔτε βίᾳ. Ζεὺς δὲ ἐμπροντήτους ποιεῖ τοὺς ἐνοικούντας, καὶ οὕτως ἐάλω.

13. Ἐντεύθεν δὲ ἐπορεύθησαν σταθμὸν ἕνα παρασάγγας τέταρας. εἰς τούτον δὲ τὸν σταθμὸν Τισσαφέρνης ἐπε- φάνη, οὐς τε αὐτὸς ἅπειρα ἠλθεν ἐξων καὶ τὴν Ὄροντα δύναμιν, τοῦ τὴν βασιλέως θυγατέρα ἔχοντος, καὶ οὗς Κύρος ἐξων ἀνέβη βαρβάρους, καὶ οὗς ὁ βασιλεὺς ἀδελφὸς ἐχὼν βασιλεῖ ἐβοήθει, καὶ πρὸς τούτοις ὅσους βασιλεὺς ἔδωκεν αὐτῷ, ὡστε τὸ στράτευμα πάμπολυ ἐφάνη. 14. ἐπεὶ δὲ ἐγγὺς ἐγένετο, ταῖς μὲν τῶν τάξεων ἐχὼν ὄπισθεν καταστή- σας, τὰς δὲ ἐς τὰ πλάγια παραγαγὼν ἐμβαλεῖν μὲν οὐκ ἐτόλμησεν, οὕτ' ἐβούλετο διακυκλουνεῖν, σφευδονάν δὲ πα- ρήγγειλε καὶ τοξευν. 15. ἐπεὶ δὲ διαταχθέντες οἱ Ρόδιοι ἐσφευδόνησαν, καὶ οἱ Σκύθαι τοξότα ἐτόξευσαν, καὶ οὗδεις ἤμαρταν ἄνδρος, οὗτοι γὰρ εἰ πάνω προμυητὶ δίδων ἦν, καὶ ὁ Τισσαφέρνης μάλα ταχέως ἔγχω βελῶν ἀπεχώρει, καὶ αἱ ἀλλαὶ τάξεις ἀπεχώρησαν. 16. Καὶ τὸ λαύπον τῆς ἰμέρας οἱ μὲν ἐπορεύοντο, οἱ δὲ ἐποντο· καὶ οὐκέτι ἐσύνοντο οἱ βάρβαροι τῇ τότε ἀκροβολίσει· μακρότερον γὰρ οἱ 'Ρόδιοι τὸν τὲ Περσῶν ἐσφευδόνων καὶ τῶν πλείστων τοξοτῶν. 17. μεγάλα δὲ καὶ τὰ τόξα τὰ Περσικά ἐστιν· ὡστε χρήσιμα ἦν ὑπόσα ἀλίσκοιτο τῶν τοξεύματων τοῖς.
Κρησι, καὶ διετέλουν χρόμενοι τοῖς τῶν πολεμίων τοξεύουσι, καὶ ἐμελέτων τοξευέν τῶν ἐνετῶν μακράν. εὐρίσκετο δὲ καὶ νεῦρα πολλὰ ἐν ταῖς κάμαις, καὶ μόλυβδος, ὡστε χρῆσθαι εἰς τὰς σφενδόνας.

18. Καὶ ταύτη μὲν τῇ ἡμέρᾳ, ἐπεὶ κατεστρατοπεδέυστο οἱ Ἕλληνες κάμαις ἐπιτυχόντες, ἀπῆλθον οἱ βάρβαροι μείον ἔχοντες ἐν τῇ τότε ἀκροβολίσει τῇ δ' ἐπιούσαν ἡμέραν ἔμειναν οἱ Ἕλληνες καὶ ἐπεσιτίσαντο· ἢν γὰρ πολὺς σῖτος ἐν ταῖς κάμαις. τῇ δ' ὑστεραῖα ἐπορεύοντο διὰ τοῦ πεδίου, καὶ Τισσαφέρνης εἶπε τὸ ἀκροβολιζόμενος.

19. Εὖθα δὴ οἱ Ἕλληνες ἐγνωσαν ὅτι πλαίσιον ἱσόπλευρον πονηρὰ τάξες εἶπον πολεμίων ἐπομένων. ἀνάγκη γὰρ ἠστιν, ἢ μὲν συγκύπτῃ τὰ κέρατα τοῦ πλαίσιον, ἢ ὅδοι στενωτέρας οὐσίς, ἢ ὄρεων ἀναγκαζόντων ἡ γεφύρας, ἐκθλίβεσθαι τοὺς ὀπλίτας, καὶ πορέευον πονηρῶς ἢ ἡμῖν πιξομένους, ἀμα δὲ καὶ παραπόλεμον· ὡστε δυσχρήστους εἶναι ἀνάγκη ἀτάκτους ὑντας.

20. ὅταν δ' αὐτὶ διάσχιζε τὰ κέρατα, ἀνάγκη διασπάσθαι τοὺς τότε ἐκθλιβομένους, καὶ κενὸν γίγνεσθαι τὸ μέσον τῶν κερατῶν, καὶ ἄθυμεως τοὺς ταῦτα πάσχοντας, πολεμίων ἐπομένων. καὶ ὅπτε δεόν γεφύραν διαβαίνειν, ἢ ἀλλὰ τινὰ διάβασιν, ἔσπευδεν ἐκαστὸς βουλόμενος φθάσαι πρῶτος· καὶ ἐνεπίθετον ἢν ἐνταῦθα τοῖς πολεμίωσι.

21. Ἐπεὶ δὲ ταύτ' ἐγνωσαν οἱ στρατηγοὶ, ἐποίησαν εἰς λόχους ἀνὰ ἐκατὸν ἄνδρας, καὶ λοχαγοὺς ἐπέστησαν, καὶ ἂλλους πεντηκοντάρχας, καὶ ἅλλους ἑνωμοστάρχας. οὕτω δὲ πορευόμενοι, ὅπτε μὲν συγκύπτοι τὰ κέρατα, ὑπέμενον ὑστεροί οἱ λοχαγοὶ, ὡστε μὴ ἐνοχλεῖν τοῖς κέρασι, τότε δὲ παρῆιγον ἐξωθεὶν τῶν κεράτων. 22. ὅπτε δὲ διάσχιον αὐτὶ πλευρὰ τοῦ πλαισίου, τὸ μέσον ἀνεξεπεμπλασαν, — εἰ μὲν στενότερον εἰς τὸ διέχον, κατὰ λόχους, εἰ δὲ πλατύτερον κατὰ πεντή
κοστὺς, εἰ δὲ πάνι πλατὺ, κατ' ἐνωμοτίας· ὡστε ἀεὶ ἐκπλεων εἶναι τὸ μέσον. 23. εἰ δὲ καὶ διαβαίνειν τινὰ δέοι διάβασιν ἡ γέφυραν, οὐκ ἐταράττοντο, ἀλλ' ἐν τῷ μέρει οἱ λοχαγοὶ διέβαινον· καὶ εἰ ποιν δέοι τὴς φάλαγγος, ἐπιπαρῆσαν οὗτοι. τούτῳ τῷ τρόπῳ ἐπορεύ̂θησαν σταθμοὺς τέταρας.

24. Ἦνικα δὲ τὸν πέμπτον ἐπορεύοντο, εἶδον βασιλείαν τι, καὶ περὶ αὐτὸ κόμας πολλὰς, τὴν δὲ ὀδὸν πρὸς τὸ χωρίον τούτο διὰ γηλόφων ὑψηλῶν γεγυμομένην, ὁι καθήκουν ἀπὸ τοῦ ὄρους ὑφ' ὡ ἢν ἡ κώμη. καὶ εἶδον μὲν τῶν λόφων ἀσμένοι οἱ Ἐλληνες, ὡς εἰκὸς, τῶν πολεμίων οὖντων ἵππεον· 25. εἶπε δὲ πορευόμενοι ἐκ τοῦ πεδίου ἀνέβησαν ἐπὶ τὸν πρῶτον γῆλοφον καὶ κατέβαινον, ὡς ἐπὶ τὸν ἔτερον ἀναβαίνειν, ἐνταῦθα ἐπιγγέονται οἱ βάρβαροι, καὶ ἀπὸ τοῦ ὑψηλοῦ ἔστ' τὰ πρανεὶς ἐβαλλον, ἐσφυγόνων, ἔτοξεον ὑπὸ μαστίγων. 26. καὶ πολλοὺς ἐτίπτρωσκόν καὶ ἐκράτησαν τῶν Ἐλλήνων γυμνίτων, καὶ κατέκλεισαν αὐτοὺς εἰσὶν τῶν ὄπλων. ὡστε πανταπασι ταῦτην τὴν ἡμέραν ἄχρηστοι ἔστησαν, ἐν τῷ ὄχλῳ οὖντες, καὶ οἱ σφειδόνηται καὶ οἱ τοξοῖται. 27. εἶπε δὲ πιεζόμενοι οἱ Ἐλληνες ἐπεσείρησαν διώκειν, σχολὴ μὲν ἐπὶ τὸ ἄκρον ἀφικνοῦνται ὁπλίται οὖντες, οἱ δὲ πολέμιοι ταχὺ ἀπετήρδον. 28. πάλιν δὲ ὅποτε ἀπίστευεν πρὸς τὸ ἄλλο στράτευμα, ταῦτα ἔπασχον, καὶ ἐπὶ τοῦ δευτέρου γηλόφου ταῦτα ἐγίγνετο, ὡστ' ἀπὸ τοῦ τρίτου γηλόφου ἐδοξεῖν αὐτοῖς μὴ κινεῖν τοὺς στρατιώτας, πρὶν ἀπὸ τῆς δεξιὰς πλευρᾶς τοῦ πλαισίου ἀνήγαγον πελταστὰς πρὸς τὸ ὄρος. 29. εἶπε δὲ οὕτως ἐγένυντο ὑπὲρ τῶν ἐπομένων πολεμίων, ὦκετι ἔπετιθεντο οἱ πολεμίοι τοῖς καταβαίνουσι, δεδοκιότες μὴ ἀποτμηθείσαν καὶ ἀμφιτέρωσεν αὐτῶν γένους οἱ πολέμιοι. 30. Οὕτω τὸ λοιπὸν τῆς ἡμέρας πορευόμενοι, οἱ μὲν τῇ ὀδῷ κατὰ τοὺς γηλόφους, οἱ
δὲ κατὰ τὸ ὅρος ἐπιπαριόντες, ἀφίκοντο εἰς τὰς κόμας καὶ ἱατροὺς κατέστησαν ὅκτῳ· πολλοὶ γὰρ ἦσαν οἱ τετρωμένοι. 31. ἐνταύθα ἔμειναν ἡμέρας τρεῖς, καὶ τῶν τετρωμένων ἔνεκα, καὶ ἀμα ἐπιτίθενα πολλὰ ἑξον, ἀλευρα, οἶνον, κριθᾶς ὑποίς συμβεβλημένας πολλάς. ταύτα δὲ συνενηγεμένα ἦν τῷ σατραπεύοντι τῆς χώρας. τετάρτῃ δὲ ἡμέρᾳ καταβαίνονσιν εἰς τὸ πεδίον.

32. 'Επεὶ δὲ κατέλαβεν αὐτοὺς Τισσαφέρνης σὺν τῇ δυνάμει, ἐδίδαξεν αὐτοὺς ἡ ἀνάγκη κατασκηνήσαι οὗ πρώτον εἶδον κόμην, καὶ μὴ πορεύεσθαι ἐτέ μαχομένους. πολλοὶ γὰρ ἦσαν ἀπόμαχοι, οἱ τετρωμένοι καὶ οἱ ἐκεῖνοι φέροντες καὶ οἱ τῶν φερόντων τὰ ὁπλα δεξίμενοι. 33. ἔπει δὲ κατεσκήνησαν, καὶ ἐπεχείρησαν αὐτοῖς ἀκροβολίζεσθαι οἱ βάρβαροι πρὸς τὴν κόμην προσιόντες, πολὺ περίησαν οἴ Ελληνες· πολὺ γὰρ διέφερον ἐκ χώρας ὀρμῶντες ἀλέξασθαι, ἢ πορευόμενοι ἑπιοῦσί τοῖς πολεμίοις μάχεσθαι.

34. Ἡνίκα δὴ ἦν ἡδὴ δείλη, ὥρα ἦν ἀπείνατο τοῖς πολεμίοις· οὔτοτε γὰρ μεῖον ἀπεστρατοπεδεύοντο οἱ βάρβαροι τοῦ Ἐλληνικοῦ ἐξήκοντα σταδίων, φοβοῦμενοι μὴ τῆς νυκτὸς οἱ Ελληνες ἐπιθυόνται αὐτοῖς. 35. ποιηρὸν γὰρ νυκτὸς ἐστὶ στράτευμα Περσικῶν. οἱ τε γὰρ ἤπποι αὐτοῖς δεδενται, καὶ όσο ἐπὶ τὸ πολὺ πεποδισμένοι εἰσὶ, τοῦ μὴ φεύγειν ἕνεκα εἰ λυθεῖσαν· εἰν τέ τις θόρυβος γίγνεται, δεὶ ἐπισίζῃ τὸν ἤππον Πέρση ἀνδρὶ, καὶ χαλινῶσαι δεῖ, καὶ θωρακισθέντα ἀναβῆναι ἐπὶ τὸν ἤππον. ταύτα δὲ πάντα χαλεπτὰ νύκτωρ καὶ θορῦβου ὁντος. τούτου ἕνεκα πόρρω ἀπεσκήνουν τῶν Ἐλλήνων. 36. ἔπει δὲ ἐγένετο σκόκου αὐτοῖς οἱ Ἐλληνες βουλομένους ἀπίειαν καὶ διαγγελλομένους, ἐκήρυξε τοῖς Ἐλληνες συσκευάζεσθαι ἀκούοντων τῶν πολεμίων. καὶ χρόνον μὲν τίνα ἐπέσχον τῆς πορείας οἱ βάρβαροι, ἐπειδὴ δὲ υψὲ ἐγένετο, ἀπῆσαν· οὐ γὰρ ἐδόκει
λύειν αὐτοὺς νυκτὸς πορεύεσθαι καὶ κατάγεσθαι ἐπὶ τὸ στρατόπεδον. 37. Ἔπειδὴ δὲ σαφῶς ἀπίστωτα ἦδη ἐώρων οἱ Ἑλληνες, ἐπορεύοντο καὶ αὐτοὶ ἀναζησώμενες, καὶ διήλθον ὅσον ἔξηκοντα σταδίους. καὶ γίγνεται τοσοῦτον μεταξὺ τῶν στρατευμάτων, ὅστε τῇ ὕστερᾳ οὐκ ἐφάνεναι οἱ πολέμιοι, οὔδε τῇ τρίτῃ τῇ δὲ τετάρτῃ νυκτὸς προελθόντες καταλαμβάνουσι χωρίων ὑπερδέξιον οἱ βάρβαροι, ἣ ἐμελλον οἱ Ἑλληνες παριέναι, ἀκρωνυχίαν ὀροὺς, υφ᾽ ἢν ἡ κατάβασις ἦν εἰς τὸ πεδίον.

38. Ἔπειδὴ δὲ ἑώρα Χειρίσοφος προκατελημμένην τὴν ἀκρωνυξίαν, καλεῖ Ξενοφῶντα ἀπὸ τῆς οὐρᾶς, καὶ κελεύει λαβῶντα τοὺς πελταστὰς παραγενέσθαι εἰς τὸ πρόσθεν. 39. ὁ δὲ Ξενοφῶν τοὺς μὲν πελταστὰς οὐκ ἤγεν· ἐπιφαινόμενον γὰρ ἑώρα Τισσαφέρνην καὶ τὸ στρατεύμα πάντα αὐτὸς δὲ προσελάσας ἤροτα, Τί καλεῖς; ὁ δὲ λέγει αὐτῷ Ἑξεστίν ὀρᾶν· προκατελήπτηται γὰρ ἡμῖν ὁ υπὲρ τῆς καταβάσεως λόφος, καὶ οὐκ ἔστι παρελθεῖν εἰ μὴ τούτους ἀποκάψομεν. ἀλλὰ τί οὐκ ἤγες τοὺς πελταστὰς; 40. ὁ δὲ λέγει ὅτι οὐκ ἐδόκει αὐτῷ ἔρημα καταλυπεῖν τὸ ὅπισθεν, πολεμίων ἐπιφαινομένων. Ἀλλὰ μὴν ὀρᾶ γ', ἔφη, βουλευόμεθα πῶς τις τοὺς ἄνδρας ἀπελά ἀπὸ τοῦ λόφου. 41. Ἐνταῦθα Ξενοφῶν ὁ ὅρος τῆς κορυφῆς ὑπὲρ αὐτοῦ τοῦ ἑαυτῶν στρατεύματος ὑσσαν, καὶ ἀπὸ ταύτης ἐφοδοῦν ἐπὶ τὸν λόφον ἔσθα ἤγαν οἱ πολέμιοι, καὶ λέγει· Κράτιστον, ὁ Χειρίσοφε, ἡμῖν ἰσθαίνως τάχιστα ἐπὶ τὸ ἄκρον· ἦν γὰρ τοῦτο λάβωμεν, οὐ δυνήσονται μένειν οἱ υπὲρ τῆς ὀδοῦ. ἀλλὰ, εἰ βούλει, μένε ἐπὶ τὸ στρατεύματι, ἐγὼ δὲ ἐθέλω πορεύεσθαι· εἰ δὲ χρῆζεσθαι, πορεύου ἐπὶ τὸ ὀρος, ἐγὼ δὲ μενοῦ αὐτοῦ. 42. Ἀλλὰ δίδομι σοι, ἔφη ὁ Χειρίσοφος, ὅποτερον βούλει ἐλέσθαι. εἰπὼν ὁ Ξενοφῶν ὅτι μεστερῶς ἐστιν, αἱρεῖται πορεύεσθαι, κελεύει δὲ οἱ
τοῦ στόματος ἄνδρας· μακρὸν γὰρ ἦν ἀπὸ τῆς οὐρᾶς λαβεῖν.

43. Καὶ ὁ Χειρίσωφος συμπέμπει τοὺς ἀπὸ τοῦ στόματος πελταστὰς· ἐλαβεὶ δὲ τοὺς κατὰ μέσον τοῦ πλαισίου. συνέπεσθαι δ᾽ ἐκέλευσεν αὐτῶ καὶ τοὺς τριακοσίους, οὐς αὐτὸς εἰχὲ τῶν ἐπιλέκτων ἐπὶ τῷ στόματι τοῦ πλαισίου. 44. Ἐντείθεν ἐπορεύόντο ὡς ἐδύναντο τάχιστα. οἱ δὲ ἐπὶ τοῦ λόφου πολεμοῦν, ὡς ἐνόησαν αὐτῶν τὴν πορείαν ἐπὶ τὸ ἄκρον, εὐθὺς καὶ αὐτοὶ ἀρμῆσαν ἀμιλλᾶσθαι ἐπὶ τὸ ἄκρον. 45. καὶ ἐνταῦθα πολλὴ μὲν κραυγὴ ἦν τοῦ Ἐλληνικοῦ στρατεύματος διακελευομένων τοὺς ἑαυτῶν, πολλὴ δὲ κραυγὴ τῶν ἀμφὶ Τισσαφέρνης τῶν ἑαυτῶν διακελευομένων.

46. Ξενοφῶν δὲ, παρελαύνων ἐπὶ τοῦ ἵππου, παρεκκλεύετο· Ἀνδρείος, νῦν ἐπὶ τὴν Ἐλλάδα νομίζετε ἀμιλλᾶσθαι, νῦν πρὸς τοὺς παῖδας καὶ τὰς γυναίκας, νῦν ὀλίγον πονησάντες ἀμαχεῖ τὴν λοιπὴν πορευόμεθα. 47. Σωτηρίδας δὲ ὁ Σικυώνιος ἔστεν. Οὐκ ἐξ ἰσου, ὁ Ξενοφῶν, ἑσμέν· σὺ μὲν γὰρ ἐφ' ἴππου ὄχει, ἐγὼ δὲ χαλεπῶς κάμνω, τὴν ἀστικὰ φέρων. 48. καὶ ὅσα ἀκούσας ταῦτα, καταπνηθῆσας ἀπὸ τοῦ ἴππου, ὥθεται αὐτῶν ἐκ τῆς τάξεως, καὶ τὴν ἀστικὰ ἀφελομένος ὡς ἐδύνατο τάχιστα ἔχων ἐπορεύετο· ἐτύγχανε δὲ καὶ θώρακα ἔχων τοῦ ἴππικον· ὡστε ἐπιεξετο. καὶ τοῖς μὲν ἑμπροσθεὶς ὑπάγεις παρεκκλεύετο, τοῖς δὲ ὑπίσθεν παρείναι μόλις ἐπομένοις. 49. οἱ δὲ ἄλλοι στρατιώται παίνουσι καὶ βᾶλλουσι καὶ λιαιδορούσι τοῦ Σωτηρίδαιαν, ἐστε ἴμαγκασαν λαβῶντα τὴν ἀστικά πορεύεσθαι. ὁ δὲ ἄναβες, ἔως μὲν βάσιμα ἦν ἐπὶ τοῦ ἴππου ἦγεν, ἐπεὶ δὲ ἀβατα ἦν, καταλυπῶν τὸν ἴππον ἐσπευδὴ πεζῇ. καὶ φθάνουσιν ἐπὶ τῷ ἄκρῳ γενόμενοι τοὺς πολεμίους.

V. Ἐνθα δὲ οἱ μὲν βαρβαροὶ στραφέντες ἐφευγοῦν ἦ ἐκαστὸς ἐδύνατο, οἱ δὲ Ἐλληνες εἴχον τὸ ἄκρον. οἱ δὲ
ἀμφὶ Τισσαφέρνην καὶ Ἄριαν ὠποτραπόμενοι ἄλλην ὀδὸν ψχοντο. οἱ δὲ ἀμφὶ Χειρίσοφον, καταβάττες εἰς τὸ πεδίον, ἐστρατοπεδεύσαντο ἐν κόμῃ μεστῇ πολλῶν ἀγαθῶν. ἦσαν δὲ καὶ ἄλλαι κόμαι πολλαὶ πλήρεις πολλῶν ἀγαθῶν ἐν τούτῳ τῷ πεδίῳ παρὰ τὸν Τίγρητα ποταμόν. 2. ἦνικα δὴ ἦν δείλη, ἐξαπίνης οἱ πολέμιοι ἐπιφαίνονται ἐν τῷ πεδίῳ, καὶ τῶν Ἑλλήνων κατέκοψαν τινας τῶν ἐσκεδασμένων ἐν τῷ πεδίῳ καθ’ ἀρταγάνη· καὶ γὰρ νομαὶ πολλαὶ βοσκημάτων διαβιβαζόμεναι εἰς τὸ πέραν τοῦ ποταμοῦ κατελήφθησαν. 3. Ἐνταύθα Τισσαφέρνης καὶ οἱ σὺν αὐτῷ κάεν εἰσεχέρησαν τὰς κόμας. καὶ τῶν Ἑλλήνων μάλα ἠθύμησάν τινες, ἐννοούμενοι μὴ τὰ ἐπιτήθεια, εἰ κάοοεν, οὐκ ἔχοιεν ὅποθεν λαμβάνονει. 4. καὶ οἱ μὲν ἀμφὶ Χειρίσοφον ἠπήμεσαν ἐκ τῆς βοσθείας· οἱ δὲ Ἐνυκρόν ἔπει θατέβη, παρελαύνουσι τὰς τάξεις ἦνικα ἀπὸ τῆς βοσθείας ἀπήντησαν οἱ Ἑλληνες, ἐλεγεν. 5. Ὅρατε, ὦ ἄνδρες Ἑλληνες, ύψιέντας τὴν χώραν ἡδη ἠμετέραν εἶναι; ἂ γὰρ ὅτε ἐστενδόντο διεπράττοντο, μὴ κάειν τὴν βασιλείας χώραν, νῦν αὐτοὶ κάουσιν ὡς ἀλλοτρίαν. ἄλλα εἶν τον καταλυπωτὶ γε αὐτοῖς τὰ ἐπιτήθεια, ὄψονται καὶ ἴμας ἐνταύθα πορευομένους. 6. ἄλλ' ὁ Χειρίσοφος, ἔφη, δοκεῖ μοι βοσθεῖν ἐπὶ τοὺς κάουτας ὡς ὑπὲρ τῆς ἠμετέρας. ὁ δὲ Χειρίσοφος ἐπεσε. Οὐκοῦν ἐμονεγε δοκεῖ· ἄλλα καὶ ἴμεις, ἔφη, κάωμεν, καὶ αὐτῶ θάττων παύσονται. 7. Ἐπεὶ δὲ ἐπὶ τὰς σκηνὰς ἀπῆλθον, οἱ μὲν ἄλλοι περὶ τὰ ἐπιτήθεια ἦσαν, στρατηγοὶ δὲ καὶ λοχαγοὶ συνῆλθον. καὶ ἐνταύθα πολλὴ ἀπορία ἦν. ἐνθὲν μὲν γὰρ ἄρῃ ἦν ὑπερφυήλα, ἐνθὲν δὲ τὸ ποταμὸς τοσοῦτο τὸ βάθος, ὡς μηδὲ τὰ δόρατα ὑπερέχειν πειραμένους τοὺ βάθους. 8. ἀπορουμένους δ' αὐτοῖς προσελθὼν τις ἄνηρ Ὁρός ἐπεσε. Ἐγὼ θέλω, ὦ ἄνδρες, διαβιβάσαι ὑμᾶς κατὰ τετρα-
Plan for bridging the Tigris.

κισχιλίους ὀπλίτας, ἃν ἔμοι ἀν δέομαι ὑπηρετήσῃτε, καὶ τάλαντον μισθοῦν πορίσῃτε. 9. ἔρωτόμενος δὲ ὑπὸν δέοιτο, Ἀσκόν, ἐφη, διοχιλιῶν δεήσομαι· τολλὰ ὁ ὅρῳ πρόβατα καὶ αἰγας καὶ βοῦς καὶ ὄνους, ᾧ ἁποδαρέντα καὶ φυσηθέντα ῥάδιος ἀν παρέχω τὴν διάβασιν. 10. δεήσομαι δὲ καὶ τῶν δεσμῶν οἵς χρῆσθε περὶ τὰ ὑποξύγια· τούτων ξεύξας τούς ἀσκοὺς πρὸς ἀλλήλους, ὁρμᾶς ἐκαστὸν ἀσκὸν λίθους ἀρτήσας καὶ ἀφεῖς ὠσπερ ἀγκύρας εἰς τὸ ὕδωρ, διαγαγῶν καὶ ἀμφοτέρωθεν δήσας, ἐπιβαλῶ ὕλην καὶ ἕγιν ἐπιφορῆσω.

11. ὅτι μὲν ὅπως καταδύσησθε αὐτίκα μᾶλα εἰσασθε· πᾶς γὰρ ἀσκὸς δύο ἄνδρας ἔζει τοῦ μὴ καταδύσαι· ὥστε δὲ μὴ ὁλισθάνειν ἡ ὕλη καὶ ἡ γῆ σχῆσει. 12. Ἀκούσαι ταῦτα τοῖς στρατηγοῖς τὸ μὲν ἐνθύμημα χαρίει ἔδοκει εἰναι, τὸ δὲ ἔργον ἀδύνατον· ἦσαν γὰρ τοῖς κωλύσοντες πέραν πολλοὶ ὑπεῖς, οἱ εὐθὺς τοῖς πρῶτοις οὖδὲν ἀν ἐπέτρεπον τούτων ποιεῖν. 13. ἐνταῦθα τὴν μὲν ὑστεραίαν ἐπανεχώρουν εἰς τοῦμπαλιν [ἡ πρὸς Βαρυλῶνα] εἰς τὰς ἀκαύστους κόμας, κατακαύσαντες ἐνθεὶ ἐξήσαν. ὥστε οἱ πολέμιοι οὐ προσήλαυνον, ἄλλα ἐθεώντο, καὶ ὅμοιοι ἦσαν θαυμάζειν ὅποι ποτὲ τρέψονται οἱ Ἑλληνες καὶ τί ἐν νῷ ἔχοιεν.

14. Ἐνταῦθα οἱ μὲν ἄλλοι στρατιῶται ἀμφὶ τὰ ἐπιτή- δεια ἦσαν· οἱ δὲ στρατηγοί καὶ οἱ λοχαγοὶ πάλιν συνήλθον, καὶ συναγαγόντες τοὺς ἐαλωκότας ἤλεγχον τὴν κύκλω πᾶσαν χώραν τῆς ἐκίστη ἐνη. 15. οἱ δὲ ἔλεγον ὅτι τὰ μὲν πρὸς μεσημβρίαν τῆς ἐπὶ Βαβυλῶνα εἶναι καὶ Μηδίαν, δεὶ ἢσπερ ἢκοιεῖν· δὲ πρὸς ἐω ἐπὶ Σοῦσα τε καὶ Ἐκ- βάτανα φέροι, ἔθεια θέριζεν καὶ ἐαρίζειν λέγεται βασίλευς· ἡ δὲ διαβάντι τὸν ποταμὸν πρὸς ἐσπέραν ἐπὶ Λυδίαν καὶ Ἰωνίαν φέροι· ἡ δὲ διὰ τῶν ὅρων, καὶ πρὸς ἀρκτὸν τε- τραμμένη, ὅτι εἰς Καρδούχους ἀγοι. 16. τούτοις δὲ ἔφα- σαν οἴκειν ἀνὰ τὰ ὄρη, καὶ πολεμικοὺς εἶναι, καὶ βασίλεως
Retreat of the Ten Thousand. [XEN.

οὐκ ἀκούειν· ἀλλὰ καὶ ἐμβαλεῖν ποτε εἰς αὐτοὺς βασιλικὴν στρατιὰν, δώδεκα μυριάδας· τούτων δὲ οὐδένα ἀπονοστήσας διὰ τὴν δυσχωρίαν ὑπότε μέντοι πρὸς τὸν σατράπην τὸν ἐν τῷ πεδίῳ σπείραστο, καὶ ἐπιμεγηνύναι σφῶν τε πρὸς ἐκείνους καὶ ἐκείνους πρὸς ἑαυτοὺς. 17. Ἀκούσαντες ταῦτα, οἱ στρατηγοὶ ἐκάθισαν χωρὶς τοὺς ἐκασταχόσε φάσκοντας εἰδέναι, οὐδὲν δῆλον ποιήσαντες ὅποι πορεύεσθαι ἐμελλον. ἐδόκει δὲ τοῖς στρατηγοῖς ἀναγκαίον εἶναι διὰ τῶν ὀρέων εἰς Καρδούχους ἐμβάλλειν· τούτων γὰρ διελθόντας ἐφάσαν εἰς Ἀρμενίαν ἦξειν, ἢ Ὀρόντας ἦρχε πολλῆς καὶ εὐδαίμονος. ἐντεύθεν δὲ εὐπορον ἐφάσαν εἶναι ὅποι τις ἑθέλοι πορεύεσθαι. 18. ἐπὶ τούτων ἐθύσαντο, ὅπως ἦνικα καὶ δοκοίν τῆς ὀρας τῆν πορείαν ποιοῖντο· τὴν γὰρ ὑπερβολὴν τῶν ὀρέων ἐδεδοίκεσαν μὴ προκαταληφθείν· καὶ παρῆγγειλαν, ἐπειδὴ δειπνήσειαι, συσκευασμένους πάντας ἀναπαύεσθαι, καὶ ἐπεσθαί ἢνίκ ἀν τις παραγγέλλῃ.

BOOK FOURTH.

1. Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει ἐγένετο μέχρι τῆς μάχης, καὶ ὅσα μετὰ τὴν μάχην ἐν ταῖς σπονδαῖς ὡς βασιλεὺς καὶ οἱ σὺν Κῦρῳ ἀναβάντες Ἐλληνες ἐποιήσαντο, καὶ ὅσα, παραβάντως τὰς σπονδὰς βασιλεύς καὶ Τισσα-φέρνου, ἐπολεμήθη πρὸς τοὺς Ἐλληνας ἐπακολουθοῦντος τοῦ Περσικοῦ στρατεύματος, ἐν τῷ πρόσθεν λόγῳ δεδῆλω-ταί. 2. ἐπεὶ δὲ ἀφίκοντο ἐνθα ὡς Τίγρης ποταμὸς παντάπασιν ἄπορος ἦν διὰ τὸ βάθος καὶ μέγεθος, πάροδος δὲ ὅντες ἦν, ἀλλὰ τὰ Καρδούχεια ὤρη ἀπότομα ὑπὲρ αὐτοῦ τοῦ ποταμοῦ ἐκρέματο, ἐδόκει δὴ τοῖς στρατηγοῖς διὰ τῶν ὀρέων πορευτέον εἶναι. 3. ἦκουν γὰρ τῶν ἄλισκομένων
ὅτι, εἰ διελθοῦε τὰ Καρδούχεια ὅρη, ἐν τῇ Ἀρμενίᾳ τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ, ἦν μὲν βούλωνται, διαβήσονται, ἦν δὲ μὴ βούλωνται, περίασι. καὶ τοῦ Εὐφράτου δὲ τὰς πηγὰς ἐλέγετο οὐ πρόσω τοῦ Τίγρητος εἶναι, καὶ ἐστὶν οὗτος ἔχον. 4. τῇ δ᾽ εἰς τοὺς Καρδούχους ἐμβολὴν ὅδε ποιοῦνται, ἀμα μὲν λαθεῖν πειρὸμενοι, ἀμα δὲ φθάσαι πρὶν τοὺς πολεμίους καταλαβεῖν τὰ ἀκρα.

5. Ἡνίκα δ᾽ ἦν ἀμφί τὴν τελευταίαν φυλακὴν, καὶ ἐλεύθερο τῆς νυκτὸς ὅσον σκοταίοις διέλθειν τὸ πεδίον, τηνικάυτα ἀναστάντες ἀπὸ παραγγέλσεως, πορευόμενοι ἀφικνοῦνται ἀμα τῇ ἡμέρᾳ πρὸς τὸ ὄρος. 6. ἐνθα δὴ Χειρίσοφος μὲν ἤγειτο τοῦ στρατεύματος, λαβὼν τὸ ἁμφί αὐτὸν καὶ τοὺς γυμνῆτας πάντας, Ἑποφὼν δὲ σὺν τοῖς ὀπισθοφύλαξιν ὀπλίταις ἐπέτει, οὐδένα ἔχον γυμνῆτα· οὐδεὶς γὰρ κίνδυνος ἐδοκεῖ εἶναι, μὴ τις ἀνω πορευομένων ἐκ τοῦ ὄπωσθεν ἑπίσποιτο. 7. καὶ ἐπὶ μὲν τὸ ἄκρον ἀναβὰίνει Χειρίσοφος, πρὶν τινα αἰσθῆσθαι τῶν πολεμίων· ἐπειτα δ᾽ ὑφηγεῖτο· ἐφείπετο δὲ ἀιὲ τὸ ὑπερβάλλου τοῦ στρατεύματος εἰς τὰς κόμας τὰς ἐν τοῖς ἀγκεῖτε τε καὶ μνῦκις τῶν ὀρέων. 8. Ἐνθα δὴ οἱ μὲν Καρδούχοι ἐκλυπώντες τὰς οἰκίας, ἔχοντες καὶ γυναῖκας καὶ παιδὰς, ἐφευγον ἐπὶ τὰ ὄρη· τὰ δὲ ἐπιτίθεια πολλὰ ἦν λαμβάνειν, ἦσαν δὲ καὶ χαλκώμασι παμπόλλοις κατεσκευασμέναι αἱ οἰκίαι, ὅν οὐδέν ἔφερον οἱ "Ελληνες, οὐδὲ τοὺς ἀνθρώπους ἐδώκων, ὑποφειδόμενοι, εἰ πῶς ἐθελήσειαν οἱ Καρδούχοι διείναι αὐτοὺς ὡς διά φιλίας τῆς χώρας, ἐπείπερ βασιλεῖ πολεμίου ἦσαν· 9. τὰ μέντοι ἐπιτίθεια ὅτῳ τις ἐπιτυγχάνοι ἐλάμβανον· ἀνάγκη γὰρ ἦν, οἱ δὲ Καρδούχοι οὔτε καλούντων ὑπήκουον, οὔτε ἄλλο φιλικὸν οὐδέν ἑποίουν.

10. Ἐπεὶ δὲ οἱ τελευταῖοι τῶν Ἐλλήνων κατέβαινον εἰς τὰς κόμας ἀπὸ τοῦ ἄκρου, ἦδη σκοταῖοι, — διὰ γὰρ τὸ
στενὴν εἶναι τὴν ὀδὸν, ὁλὴν τὴν ἀκόμην ἢ ἀνάβασις αὐτοῖς ἐγένετο καὶ κατάβασις εἰς τὰς κώμας, — τότε δὴ συλλεγέντες οἱ Καρδοῦχοι τοὺς τελευταίους ἔπεθεντο, καὶ ἀπέκτειναν τινας, καὶ λίθους καὶ τοξεύμασι κατέτρωσαν, ὁλίγοι ὄντες· εἴξ ἀπροσδοκήτου γὰρ αὐτοῖς ἐπέπεσε τὸ Ἑλληνικόν. 11. εἰ μέντοι τότε πλείους συνελέγησαν, ἐκινδύνευσεν ἄν διαφθαρῆναι πολὺ τοῦ στρατεύματος. καὶ ταύτην μὲν τὴν νύκτα οὕτως ἐν ταῖς κώμαις ἴνα λίθους ὁ δὲ Καρδοῦχοι πυρὰ πολλὰ ἔκασον κύκλω ἐπὶ τῶν ὄρεων, καὶ συνεσέρξαν ἄλληλους. 12. Ἄμα δὲ τῇ ἡμέρᾳ συνελθοῦσι τοῖς στρατηγοῖς καὶ λοχαγοῖς τῶν Ἑλλήνων ἠδοξεῖ τῶν τε ὑποζύγιον τὰ ἀναγκαία καὶ δυνατότατα ἔχοντας πορεύεσθαι, καταλιπόντας τάλλα, καὶ όσα ἦν νεωστὶ αἰχμάλωτα ἀνδράποδα ἐν τῇ στρατιᾷ πάντα ἀφεῖναι.

13. σχολαίαν γὰρ ἐποίει τὴν πορείαν, πολλὰ οὕτα, τὰ ὑποζύγια καὶ τὰ αἰχμάλωτα· πολλοὶ δὲ οἱ ἐπὶ τούτοις ὄντες ἀπόμαχοι ὄσαν, διπλάσια τε ἔπετι ἔδει πορίζεσθαι καὶ φέρεσθαι, πολλῶν τῶν ἀνθρώπων ὄντων. δόξαν δὲ ταύτα, ἐκήρυξαν οὐτῶς ποιεῖν.

14. Ἐπεὶ δὲ ἀριστήσαντες ἐπορεύοντο, ὑποστάντες ἐν στενῷ οἱ στρατηγοὶ, εἰ τι εὐρίσκοιεν τῶν εἰρημένων μὴ ἀφειμένου, ἀφηρύντο· οἱ δὲ ἐπείρσαν, πλὴν εἰ τίς τι ἐκλεφεν, οίνον ἡ παιδος ἐπιθυμήσας ἡ γυναικός τῶν ἑπτατῶν. καὶ ταύτην μὲν τὴν ἡμέραν οὕτως ἐπορεύθησαν, τὰ μὲν τι μαχόμενοι, τὰ δὲ καὶ ἀνασπάμενοι. 15. εἰς δὲ τὴν ὑστεραίαν γίγνεται χειμῶν πολὺς, ἀναγκαῖον δὲ τὴν πορεύεσθαι· οὐ γὰρ ἦν ἰκανὰ τάπιτινες. καὶ ἤγείτο μὲν Χειρίσοφος, ὁπίσθεθαυσίκεις ἐξ Ἠσυχοῦ. 16. καὶ οἱ πολέμιοι ἵπποις ἐπετίθεντο, καὶ στενῶν ὄντων τῶν χωρίων, ἐγγὺς προσσίτοις ἐτόξευον καὶ ἐσφενδόνων· ὡστε ἤναγκάζοντο οἱ Ἑλληνες, ἐπιδίωκοντες καὶ πάλιν ἀναχά
ζοντες, σχολὴ πορεύεσθαι· και θαμινὰ παρήγγελλεν ὁ Ἑυνοφὼν ὑπομένειν, ὅτε οἱ πολέμιοι ἱσχυρὸς ἐπικέοντο.

17. Ἐνθα ὁ Χειρίσσοφος ἄλλωτε μὲν ὅτε παρεγγυότο ὑπέμενεν, τότε δὲ οὐχ ὑπέμενεν, ἀλλ' ἔγγε ταχέως καὶ παρηγγυὰ ἑπεσθαί, ὥστε δὴλον ἦν ὅτι πράγμα τι εἰη· σχολὴ δ' οὐκ ἦν ἰδεῖν παρελθόντι τὸ αὐτὸν τῆς σπουδῆς· ὥστε ἡ πορεία ὀμοία φυγῆ ἐγίγνετο τοῖς ὀπισθοφύλαξι. 18. καὶ ἑνταῦθα ἀποθυνήσκει ἀνὴρ ἀγάθος Δακωνικὸς Κλεώνυμος, τοξευθεὶς διὰ τῆς ἀσπίδος καὶ τῆς σπολάδος εἰς τὰς πλευρὰς, καὶ Βασίας Ἀρκάς, διαμπερὰς τὴν κεφαλήν. 19. Ἐπεὶ δὲ ἀφίκοντο ἐπὶ σταθμὸν, εὐθὺς ὡσπερ εἶχεν ὁ Ἑυνοφὼν ἐλθὼν πρὸς τὸν Χειρίσσοφον, ἡτίατο αὐτὸν ὅτι οὐχ ὑπέμενεν, ἀλλ' ἠγακάζοντο φεύγοντες ἀμα μάχεσθαι. καὶ νῦν δύο καλὸ τε κάγαθῳ ἄνδρε τεθνατον, καὶ οὔτε ἀνελέσθαι οὔτε θάψαι ἐδυνάμεθα. 20. ἀποκρίνεται ὁ Χειρίσσοφος· Ἐνεποῦ, ἐφ' ὑστερία, καὶ ἵδε ὡς ἀβατα πάντα ἐστὶ· μία δ' αὐτὴ ὁδὸς ἦν ὁρᾶς ὀρθία, καὶ ἐπὶ ταυτή ἀνθρώπων ὅραν ἐξεστὶ σοι οὐχλον τοσοῦτον, ὁτα κατειληφότες φυλάττουσι τὴν ἐκβασιν. 21. ταύτ έγὼ ἔσπευδον, καὶ διὰ τούτο σε οὖν ὑπέμενον, ε' πως δύναμην φθάσαι πρὶν κατειλήφθαι τὴν ὑπερβολήν· οἱ δ' ἡγεμόνες οὖς ἔχομεν οὐφασιν εἶναι ἄλλην ὅδον. 22. ὁ δ' Ἑυνοφὼν λέγει· Ἀλλ', ἐγὼ ἔχω δύο ἀνδρας. ἐπεὶ γὰρ ἡμῖν πράγματα παρείχον, ἐνυπερεύσαμεν, ὅπερ ἡμᾶς καὶ ἀναπνεῦσαι ἐποίησε, καὶ ἀπεκτείναμεν τινας αὐτῶν, καὶ ζῶντας προοθυμήθημεν λαβεῖν αὐτοῦ τούτου ἐνεκα, ὡς ἡγεμόνων εἰδοὺ τὴν χώραν χρησαίμεθα.

23. Καὶ εὐθὺς ἠγαγόντες τοὺς ἀνθρώπους, ἠλεγχον διαλαβόντες εἰ τινα εἰδεῖν ἄλλην ὅδον ἡ τὴν φανεράν. ὃ μὲν οὖν ἔτερος οὐκ ἔφη, μάλα πολλῶν φόβων προσαγομένων· ἐπεὶ δὲ οὐδὲν ὀφέλιμον ἠλεγχεν, ὥραντος τοῦ ἐτέρου ἔτερον.
κατεσφάγη. 24. ὁ δὲ λοιπὸς ἔλεξεν ὅτι οὗτος μὲν οὐ φαίνει διὰ ταῦτα εἰδέναι, ὅτι αὐτῷ ἑτύγχανε θυγάτηρ ἐκεῖ παρ' ἀυτῷ ἐκδεδομένη· αὐτὸς δ' ἐφη ἢγίσθεσθαι δυνατῶν καὶ ὑποβιβαζόν πορεύεσθαι ὄδον. 25. ἐρωτώμενος δ' εἰ δὴ τι ἐν αὐτῇ δυσπάριτον χωρίον, ἐφη εἶναι ἀκρον, δ' εἰ μή τις προκαταλήψωτο, ἀδύνατον ἔσεσθαι παρελθεῖν. 26. Ἔνταῦθα ἔδοκεν, συγκαλέσαντας λοχαγοὺς καὶ πέλταστας καὶ τῶν ὀπλιτῶν, λέγειν τε τὰ παρόντα, καὶ ἐρωτᾶν εἰ τις αὐτῶν ἔστιν ὅστις ἀνήρ ἄγαθος ἑθέλοι ἄν γενέσθαι, καὶ ὑποστὰς ἐθελοντὴς πορεύεσθαι. 27. ὑφίσταται τῶν μὲν ὀπλιτῶν Ἀριστώκριτος Μεθυδρεύς Ἀρκάς καὶ Ἁγασίας Στυμφάλιος Ἀρκάς, ἀντιστασίαξον δὲ αὐτοῦς Καλλίμαχος Παρράσιος Ἀρκάς, καὶ οὕτω ἐφη ἐθέλειν πορεύεσθαι, προσλαβὼν ἐθελοντᾶς ἐκ παντὸς τοῦ στρατεύματος· ἐγὼ γὰρ, ἐφη, οἶδα ὅτι ἔφονται πολλοὶ τῶν νεῶν ἐμοὶ ἠγον-μένου. 28. ἐκ τούτων ἐρωτῶσιν εἰ τις καὶ τῶν γυμνήτων ταξιάρχων ἑθέλοι συμπορεύεσθαι. ὑφίσταται Ἀριστέας Χίος, ὅς πολλαχοῦ πολλοῦ ἀξίως τῇ στρατιᾷ εἰς τὰ τοιαῦτα ἐγένετο.

II. Καὶ ἢν μὲν δείλῃ ἤδη, οἱ δ' ἐκέλευσον αὐτοὺς ἐμ-φαγόντας πορεύεσθαι. καὶ τῶν ἴσημόνα δήσαντες παρα-δίδοσιν αὐτοῖς, καὶ συντίθενται τῇ μὲν νύκτα, ἢν λάβωσι τὸ ἀκρον, τὸ χωρίον φιλάττειν, ἢμα δὲ τῇ ἡμέρᾳ τῇ σαλ-πιγγί σημαίνειν· καὶ τοὺς μὲν ὅνω ὄντας ἵναι ἐπὶ τοὺς κατέχοντας τὴν φανερὰν ἐκβαίνω, αὐτοὶ δὲ συμβοηθήσειν-ἐκβαινοῦντες ὡς ἀν δύνωνται τάχιστα. 2. Ταῦτα συνθέμε-
νοι, οἱ μὲν ἐπορεύοντο πλῆθος ὡς δισχίλιοι· καὶ ὕδωρ πολὺ ἢν ἐξ οὐρανοῦ. Ξενοφῶν δὲ ἔχων τοὺς ὑποσιθοφύλακας ἦγείτο πρὸς τὴν φανερὰν ἐκβαίνω, ὅπως ταύτῃ τῇ ὀδῷ οἱ πολέμιοι προσέχοιεν τὸν νοῦν, καὶ ὡς μάλιστα λάθοιεν οἱ περιοῦντες. 3. ἔπει δὲ ἦσαν ἐπὶ χαράδρα ὁ ὑποσιθοφύλα-
καὶ, ἵνα ἔδει διαβάστας πρὸς τὸ ὀρθὸν ἐκβαίνειν, τηνικαύτα ἐκκυλίνδουν οἱ βάρβαροι ὁλουτρόχους ἀμαξιαίους, καὶ μείζονι καὶ ἐλάττους, οἱ φερόμενοι πρὸς τὰς πέτρας πάϊοντες διεσφειδοῦντο· καὶ παντῶπασιν οὐδὲ πελάσαι οἶον τῇ ἐπὶ ἐσώδῳ. 4. ἔνιοι δὲ τῶν λοχαγῶν, εἴ μὴ ταύτη δύναντο, ἀλλὰ ἐπείροντο· καὶ ταύτα ἐποίουν μέχρι σκότος ἐγένετο· ἔπει δὲ φοντο ἀφανείς εἶναι ἀπίοντες, τότε ἀπῆλθον ἐπὶ τὸ δεύτερον· ἐπέγχανον δὲ καὶ ἀνώριστοι ὄντες αὐτῶν οἱ ὀπισθοφυλακῆςαντες. οἱ μὲνοι πολέμιοι οὐδὲν ἐπαύςαντο διὸ ὅλης τῆς νυκτὸς κυλιδοῦντες τοὺς λίθους· τεκναίρεσθαί δ' ἤν τῷ ψόφῳ.

5. Οἱ δ' ἔχοντες τὸν ἤγεμόνα, κύκλῳ περιῶντες, καταλαμβάνουσι τοὺς φύλακας ἀμφὶ πύρ καθημένους· καὶ τοὺς μὲν κατακανώντες, τοὺς δὲ καταδιώκοντες, αὐτοὶ ἑνταῦθ' ἐμενον ὡς τὸ ἄκρον κατέχοντες. 6. οἱ δ' οὐ κατεῖχον, ἀλλὰ μαστὸς ἤν ὑπὲρ αὐτῶν, παρ' ὅν ἦν ἡ στενὴ αὐτὴ ὄδος, ἐφ' ἡ ἐκάθητον οἱ φύλακες. ἐφοδος μέντοι αὐτόθεν ἐπὶ τοὺς πολεμίους ἦν, οἱ ἐπὶ τῇ φανερῇ ὄδῳ ἐκάθητον. 7. Καὶ τὴν μὲν νύκτα ἑνταῦθα διήγαγον· ἔπει δ' ἡμέρα ὑπέφανεν, ἐπορεύοντο συγγυ συντεταγμένοι ἐπὶ τοὺς πολεμίους· καὶ γὰρ ὀμίχλη ἐγένετο, ὥστ' ἔλαθον ἐγγὺς προσελθόντες. ἔπει δὲ εἶδον ἅλλης, ἡ τε σάλπηρος ἐφθέγξατο, καὶ ἅλαβάντες ἐνεπὶ εἶπο τοὺς ἀνδρῶπους· οἱ δὲ οὐκ ἔδέξαντο, ἀλλὰ λιπόντες τὴν ὀδὸν, φεύγοντες ὅλιγοι ἀπεθνησκον εὑζουνοί γὰρ ἤσαν. 8. οἱ δὲ ἀμφὶ Χειρίσοφον, ἀκούσαντες τῆς σάλπηρος, εὐθὺς ἐνεπὶ ἀνω κατὰ τὴν φανερὰν ὀδὸν· ἀλλοὶ δὲ τῶν στρατηγῶν κατὰ ἀτριβεῖς ὀδοὺς ἐπορεύοντο, ἡ ἐτυχον ἐκαστοί ὄντες, καὶ ἀναβάντες ὡς ἐδύναντο, ἀνίμων ἅλλης τοῖς δόρασι. 9. καὶ οὗτοι πρῶτοι συνέμειξαν τοῖς προκαταλαβόσι τὸ χωρίον. Ἐνοφῶν δὲ, ἔχουν τῶν ὀπισθοφυλάκων τοὺς ἠμύσεις, ἐπορεύετο.
hydrate ὑπὲρ οἱ τῶν ἡγεμόνα ἔχοντες· εὐδοκοῦσα γὰρ ἦν τῶν ὑποτυπογραφῶν ἔταξε. 10. Πορεύομεν δ’ ἐντυγχάνουσι λόφῳ ὑπὲρ τῆς ὁδοῦ, κατειλημμένοι ὑπὸ τῶν πολεμίων, οὓς ἦν ἀποκόψαν ἀνάγκη ἡ διεζεύχθαι ἀπὸ τῶν ἄλλων Ἐλληνῶν. καὶ αὐτοὶ μὲν ἂν ἐπορεύθησαν ὑπὲρ οἱ ἄλλοι, τὰ δὲ ὑποξύγια ὤκ ἦν ἄλλη ἡ ταύτη ἐκβῆναι. 11. ἔνθα δὴ παρακελευσόμενοι ἀλλήλοις, προσβάλλουσι πρὸς τὸν λόφον ὀρθίους τοῖς λόχοις, οὐκ ἑκάστη, ἀλλὰ καταπλάνασαν ἀφοδον τοῖς πολεμίωις, εἰ βούλοιτο φεύγειν. 12. καὶ τέως μὲν αὐτοὺς ἀναβαίνοντας, ὅτι ἐξίσκευτο ἐκαστὸς, οἱ βάρβαροι ἐτόξευον καὶ ἔβαλλον, ἐγγὺς δ’ οὖ προσέστω, ἀλλὰ φυγὴ λείτουσι τὸ χωρίον. καὶ τούτων τε παρεληθήσαν οἱ Ἐλληνες, καὶ ἔτερου ὀρόσιν ἐμπροσθεν λόφου κατέχομεν· ἐπὶ τούτων αὖθις ἐδόκει παρεύσησαι. 13. Ἐννοησάς δ’ ο Ἑννοφῶν, μή, εἰ ἐρήμου καταλίποι τὸν ἱλικότα λόφον, καὶ πάλιν λαβόντες οἱ πολέμιοι ἐπιθυμοῦν τοῖς ὑποτυπογράφοις παρισάντων, — ἐπὶ πολὺ δ’ ἦν τὰ ὑποξύγια, ἄτε διὰ στενῆς τῆς ὁδοῦ πορευόμενα, — καταλείπει ἐπὶ τούτῳ λόφῳ λοχαγοὺς Ἐφισόδωρον Ἐφισοφόντος Ἀθηναίου, καὶ Ἀμφικράτην Ἀμφιδήμου Ἀθηναίου, καὶ Ἀρχαγόραν Ἀρχείου φυγάδα, αὐτὸς δὲ σὺν τοῖς λοποῖς ἐπορεύετο ἐπὶ τοὺς δεύτερους λόφους, καὶ τῷ αὐτῷ τρόπῳ καὶ τούτων αἵροσίν. 14. Ἐτὶ δ’ αὐτοῖς τρίτος μαστὸς λοιπὸς ἦν, πολὺ ὀρθιώτατος, ὁ υπὲρ τῆς ἐπὶ τῷ πυρὶ καταληψιῶν ἐγκυμίας τῆς νυκτὸς ὑπὸ τῶν ἐθελοντῶν. 15. ἐπεί δ’ ἐγγὺς ἐγένοντο οἱ Ἐλληνες, λείπουσιν οἱ βάρβαροι ἀμαρχητὶ τὸν μαστὸν, ὡστε θαυμαστὸν πᾶσι γενέσθαι, καὶ ὑπώπτευον δείσαστας αὐτοῖς μὴ κυκλωθέντες πολυρκοῦντα ὑπολιτεῖν. οἱ δ’ ἁρα ἀπὸ τοῦ ἄκρου καθορῶντες τὰ ὅπεσθεν γεγονόμενα, πάντες ἐπὶ τοὺς ὑπερ σοφούλακας ἑξόρουν. 16. καὶ Ἑννοφῶν μὲν σὺν τοῖς νεω-
τάτοις ἀνέβαινεν ἐπὶ τὸ ἄκρον, τοὺς δὲ ἄλλους ἐκέλευσεν ὑπάγειν, ὅπως οἱ τελευταίοι λόχοι προσμιέταιν, καὶ προ-
ελθόντας κατὰ τὴν οἰδόν ἐν τῷ ὀμαλῷ θέσθαι τὰ ὅπλα εἰπτε.

17. Καὶ ἐν τούτῳ τῷ χρόνῳ ἦλθεν Ἀρχαγόρας ὁ Ἀργεῖος πεφενυγὼς, καὶ λέγει ὅσι ἀπεκόπησαν ἀπὸ τοῦ πρῶτον λόφου, καὶ ὅτι τεθυάσθη Κηφισόδωρος καὶ Ἀμφικράτης, καὶ ἄλλοι ὅσοι μὴ ἀλλόμενοι κατὰ τῆς πέτρας πρὸς τοὺς ὀπισθοφύ-
lakas ἀφίκοντο. 18. ταῦτα δὲ διαπραξάμενοι οἱ βάρβα-
ροι ἤκουν ἐπὶ ἀντίπορον λόφον τῷ μαστῷ· καὶ Ξενοφῶν διελέγετο αὐτοῖς δὴ ἐρμηνεύων περὶ σπουδῶν, καὶ τοὺς
νεκροὺς ἀπῆτε. 19. οἱ δὲ ἔφασαν ἀποδώσειν ἑφ’ ὁ μὴ κἀ
κείν τῶν ὀἰκίας. συνυμολόγησεν ταῦτα ὁ Ξενοφῶν. ἐν ὃ
δὲ τὸ μὲν ἄλλο στράτευμα παρῆκε, οἱ δὲ ταῦτα διελέγοντο,
pάντες οἱ ἐκ τούτου τοῦ τόπου συνερημέναν. 20. ἐνταῦθα
ισταντο οἱ πολέμιοι. καὶ ἔπει ήρξαντο καταβαίνειν ἀπὸ
tου μαστοῦ πρὸς τοὺς ἄλλους, ἐνθα τὰ ὅπλα ἔκειντο, ἴδυν
δὴ οἱ πολέμιοι πολλῷ πλήθει καὶ θρόψῳ· καὶ ἔπει ἐγέ-
νοντο ἐπὶ τῆς κορυφῆς τοῦ μαστοῦ, ἀφ’ οὗ Ξενοφῶν κατέ-
βαινεν, ἐκκυλίσθουν πέτρας· καὶ ἔνος μὲν κατέαξαν τὸ σκέλος,
Ξενοφῶντα δὲ ὁ ὑπασπιστὴς ἐξών τὴν ἀσπίδα ἀπέλυσεν·
21. Εὐρύλοχος δὲ Ὁσυσίες Ἀρκάς προσέδραμεν αὐτῷ,
ὄπλην, καὶ πρὸ ἀμφότεροι προβεβλημένοι ἀπεχώρει, καὶ οἱ
ἄλλοι πρὸς τοὺς συντεταγμένους ἀπήλθον. 22. Ἐκ δὲ
tοῦτον πάν ὁμοῦ ἐγένετο τὸ Ἐλληνικὸν, καὶ ἐσκήνησαν
αὐτοῦ, ἐν πολλαῖς καὶ καλαίς ὀἰκίαις καὶ ἐπιτηδείοις δαφ-
λέσι καὶ γὰρ ὅτι πολὺς ἦν, ὡστε ἐν λάκκοις κοινατοῖς
ἐίχον. 23. Ξενοφῶν δὲ καὶ Χειρόσοφος διεπράξαντο ὡστε
λαβόντες τοὺς νεκροὺς ἀπέδοσαν τὸν ἔγερμα· καὶ πάντα
ἐποίησαν τοὺς ἀποθανοῦσιν ἐκ τῶν δυνατῶν, ὡστερ νομι-
ζεται αὐδράσων ἀγαθοῖς.
24. Ἡ δὲ ὑστεραίᾳ ἀνευ ἡγεμόνος ἐπορεύοντο· μαχόμενοι δ' οἱ πολέμιοι, καὶ ὅπη εἰς στενῶν χωρίων προκαταλαμβάνοντες, ἐκάλουν τὰς παρόδους. 25. ὅποτε μὲν οὖν τοὺς πρῶτους κολύσεις, Ἑνοφὼν ὑπίσθεν ἐκβαίνων πρὸς τὰ ὀργὴ ἔλυς τὴν ἀπόφραξιν τῆς παρόδου τοῖς πρῶτοις, ἀνωτέρω πειρώμενος γίγνεσθαι τῶν κωλύσων. 26. ὅποτε δὲ τοῖς ὑπίσθεν ἐπιθυμοῦν, Χειρίσοφος ἐκβαίνων, καὶ πειρώμενος ἀνωτέρω γίγνεσθαι τῶν κωλύσων, ἔλυς τὴν ἀπόφραξιν τῆς παρόδου τοῖς ὑπίσθεν· καὶ ἀεὶ οὕτως ἐβοῆθον ἀλλῆλοις, καὶ ἰσχυρῶς ἀλλῆλοις ἐπεμέλειοντο. 27. ἣν δὲ καὶ ὅποτε αὐτοῖς τοῖς ἀναβάσι πολλὰ πράγματα παρεῖχον οἱ βάρβαροι πάλιν καταβαίνουσιν· ἐλαφροὶ γὰρ ἦσαν, ὡστε καὶ ἐγγύθεν φεύγοντες ἀποφεύγειν· οὐδὲν γὰρ εἶχον ἄλλο ἡ τοξα καὶ σφειδόνας. 28. ἅριστοι δὲ τοξόται ἦσαν· εἰχον δὲ τοξα ἐγγὺς τριπήχη, τὰ δὲ τοξεύματα πλέον ἡ διπήχη· εἶλκον δὲ τὰς νευρὰς, ὅποτε τοξεύοιεν, πρὸς τὸ κάτω τοῦ τόξου τῷ ἅριστερῷ ποδὶ προβαίνοντε. τὰ δὲ τοξεύματα ἐχώρει διὰ τῶν ἀσπίδων καὶ διὰ τῶν θοράκων. ἐχρώντο δὲ αὐτοῖς οἱ "Ελληνες, ἐπεὶ λάβοιεν, ἀκοντίοις, ἐναγκυλῶντες. ἐν τούτοις τοῖς χωρίοις οἱ Κρήτες χρησιμώτατοι ἐγένοντο. ἦρχε δὲ αὐτῶν Στρατόκλης Κρής.

III. Ταύτην δ' αὐ τὴν ἡμέραν ἡνίσθησαν ἐν ταῖς κῶμαι ταῖς ὑπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρίτην ποταμοῦ, εὕρος ὡς διπλεθρόν, θέριζε τὴν Ἀρμενίαν καὶ τὴν τῶν Καρδούχων χώραν. καὶ οἱ "Ελληνες ἐνταῦθα ἀνεπαύσαντο ἀσμευοῦν, ἰδὼντες πεδίον· ἀπείχε δὲ τῶν ὀρέων ὁ ποταμὸς ἦς ἐπτὰ στάδια τῶν Καρδούχων. 2. τότε μὲν οὖν ἡνίσθησαν μᾶλα ἱδέως, καὶ ταπιτήσεια ἔχοντες καὶ πολλὰ τῶν παρεληλυθότων πόνων μημονεύοντες. ἐπτὰ γὰρ ἡμέρας, ὀσαπτερ ἐπορεύθησαν διὰ τῶν Καρδούχων, πάνως μαχόμενοι διετέλεσαν, καὶ ἐπαθόν κακὰ ὡς οὔδε
3. Ἀμα δὲ τῇ ἡμέρᾳ, ὅρωσιν ἴπτεάς που πέραν τοῦ ποταμοῦ, ἐξωπλισμένοις ὡς κωλύσοντας διαβαίνεις, πεζοὺς δὲ ἐπὶ ταῖς ὁχθαίς παρατεταγμένους ἀνω τῶν ἴπτεόν, ὡς κωλύσοντας εἰς τὴν 'Αρμενίαν ἐκβαίνειν. 4. ἦσαν δὲ οὕτωι Ὀρόντα καὶ Ἀρτούχα, Ἀρμενίωι καὶ Μάρδοι καὶ Χαλδαίοι μισθοφόροι. ἐλέγοντο δὲ οἱ Χαλδαῖοι ἐλεύθεροϊ τε καὶ ἄλκιμοι εἶναι. ὄπλα δὲ ἐίχον γέρρα μακρὰ καὶ λόγχας. 5. αἱ δὲ ὁχθαὶ αὐταὶ, ἐφ᾽ ὧν παρατεταγμένοι οὕτωι ἦσαν, τρία ἡ τέταρτα πλέθρα ἀπὸ τοῦ ποταμοῦ ἀπείχον· ὅδος δὲ μία ἡ ὀρωμένη ἡν ἀγουσά ἀνω, ὠσπερ χειροποίητος· ταύτῃ ἐπειρόντο διαβαίνειν οἱ Ἔλληνες. 6. ἐπεῖ δὲ πειραμένοις τὸ τε ὕδωρ ύπὲρ τῶν μαστῶν ἐφαίνετο, καὶ τραχὺς ἦν ὁ ποταμὸς μεγάλοις λίθοις καὶ ὀλυσθηροῖς,— καὶ οὔτε ἐν τῷ ὕδατι τὰ ὀπλα ἦν ἔχειν, εἰ δὲ μὴ, ἦρπαζεν ὁ ποταμός· ἐπὶ τε τῆς κεφαλῆς τὰ ὀπλα εἰ τις φέρου, γυμνοὶ ἐγύγνυντο πρὸς τὰ τοξεύματα καὶ τάλλα ἁλην,—ἀνεχώρησαν, καὶ αὐτοῦ ἐστρατοπεδεύσαντο παρὰ τὸν ποταμόν. 7. Ἐνθὰ δὲ αὐτοὶ τὴν πρόσθεν νῦκτα ἦσαν ἐπὶ τοῦ ὄρους, ἑώρων τοὺς Καρδούχους πολλοὺς συνελεγμένους ἐν τοῖς ὀπλοῖς. ἐνταῦθα δὴ πολλὴ ἄθυμια ἦν τοῖς Ἔλλησιν, ὀρῶσι μὲν τοῦ ποταμοῦ τὴν δυσπορίαν, ὀρῶσι δὲ τοὺς διαβαίνεις κωλύσοντας, ὀρῶσι δὲ τοὺς διαβαίνουσιν ἐπίκεισμένους τοὺς Καρδούχους ὀπισθεῖν. 8. ταύτῃ μὲν οὖν τὴν ἡμέραν καὶ τὴν νῦκτα ἐμειναν ἐν πολλῇ ἀπορίᾳ ὄντες. Ξενοφόν δὲ ὄναρ εἶδεν· ἐδοξεῖν ἐν πέδαις δεδέσθαι, αὐταὶ δὲ αὐτῷ αὐτόμαται περιμνησάν, ὡστε λυθῆναι καὶ διαβαίνειν ὀπόσον ἐβούλετο. ἐπεὶ δὲ ὁρθρὸς ἦν, ἐρχεται πρὸς τὸν Χειρίσοφον, καὶ λέγει ὅτι ἐπίδοσα ἔχει καλῶς ἐσεσθαί, καὶ διηγεῖται αὐτῷ τὸ ὄναρ. 9. ὁ δὲ ἠδετὸ τε καὶ ὁς τά·
χιστά ἐως ὑπέφαινεν, ἔθυνοτο πάντες παρόντες οἱ στρατη-
γοὶ· καὶ τὰ ἱερὰ καλὰ ἦν εὐθὺς ἐπὶ τοῦ πρῶτον. καὶ ἀπίοντες ἀπὸ τῶν ἱερῶν οἱ στρατηγοὶ καὶ λοχαγοὶ παρῆγ-
γελλον τῇ στρατιᾷ ἀριστοποιεῖσθαι.
10. Καὶ ἀριστώντι τῷ Ἑνοφῶντι προσέτρεμον δύο
νεανίσκων· ἤδεσαν γὰρ πάντες ὦτι ἐξείη αὐτῷ καὶ ἀρι-
στώντι καὶ δειπνοῦντι προσέλθειν, καὶ εἰ καθεύδοι ἐπεγει-
ραντα ἐπεὶ, εἰ τίς τι ἔχοι τῶν πρὸς τὸν πόλεμον.
11. καὶ τότε ἔλεγον ὦτι τυγχάνοιεν φρύγανα συλλέγοντες
ὡς ἐπὶ πῦρ, κάπεται κατίδοιεν ἐν τῷ πέραν, ἐν πέτραις
καθηκούσαι ἐπὶ αὐτῶν τὸν ποταμὸν, γέροντά τε καὶ γυ-
ναίκα καὶ παιδίσκας ὀσπερ μαρσίπους ἰματίων κατατυ-
θεμένους ἐν πέτρᾳ ἀντρόδει. 12. ἰδοῦσι δὲ σφιά δόξα
ἀσφαλές εἶναι διαβῆναι· οὐδὲ γὰρ τοῖς πολεμίοις ἰππεύσι
προσβατὸν εἶναι κατὰ τοῦτο. ἐκδύντες δὲ ἐφασαν ἔχοντες
τὰ ἐγχειρίδια γυμνοὶ ὡς νευσόμενοι διαβαίνειν· πορευό-
μενοι δὲ πρόσθεν διαβῆναι πρὶν βρέξαι τὰ αἰδοῖα καὶ
diαβάντες καὶ λαβόντες τὰ ἰμάτια πάλιν ἥκειν. 13. Εὐ-
θὺς οὖν ὁ Ἑνοφῶν αὐτὸς τε ἐσπενδε, καὶ τοῖς νεανίσκοις
ἐγχεῖν ἐκέλευε, καὶ εὐχεσθαι τοὺς φήματι θεοῖς τὰ τε ὅνει-
ρατα καὶ τὸν πόρον, καὶ τὰ λοιπὰ ἀγαθὰ ἐπιτελέσαι.
σπείρας δ’ εὐθὺς ἤγε τοὺς νεανίσκους παρὰ τὸν Χειρίσο-
φον, καὶ δηηγοῦνται ταῦτα.
14. ἀκούσας δὲ καὶ ὁ Χειρί-
σοφος σπουδάς ἐπολέει. σπείρας καὶ τοῖς μὲν ἀλλοῖς
παρῆγγελλον συσκευάζεσθαι, αὐτοὶ δὲ, συγκαλέσαντες
toὺς στρατηγοὺς, ἐβουλεύοντο· ὅπως ἂν κάλλιστα διαβαίνει,
καὶ τοὺς τε ἐμπροσθεν νικῶν, καὶ ὅπως τῶν ὅπσεθεν μηδὲν
πάσχοιεν κακὸν. 15. καὶ ἔδοξεν αὐτοῖς Χειρίσοφον μὲν
ἰγεῖσθαι, καὶ διαβαίνειν ἔχοντα τὸ ἣμισυ τοῦ στρατεύματος,
τὸ δ’ ἢμισυ ἐτι υπομένειν σὺν Ἑνοφῶντι, τὰ δὲ ὑποζύγια
καὶ τὸν ὀχλὸν ἐν μέσῳ τούτων διαβαίνειν. 16. ἐπεὶ δὲ
καλώς τὰύτα εἴχεν, ἐπορεύοντο· ἦγοῦντο δὲ οἱ νεανίσκοι ἐν ἀριστερᾷ ἔχοντες τῶν ποταμῶν· ὁδὸς δὲ ἦν ἐπὶ τὴν διάβασιν ὡς τέτταρες στάδιοι.

17. Πορευομένων δ’ αὐτῶν ἀντιπαρῆσαν αἱ τάξεις τῶν ἱππέων. ἔπειθε δὲ ἦσαν κατὰ τὴν διάβασιν καὶ τὰς όχθας τοῦ ποταμοῦ, ἔθεντο τὰ ὀπλα, καὶ αὐτὸς πρῶτος Χειρίσοφος, στεφανωσάμενος καὶ ἄποδος, ἐλάμβανε τὰ ὀπλα, καὶ τόσοι ἀλλοι πάσι παρῆγγελλε, καὶ τοὺς λοχαγοὺς ἐκέλευεν ἄγειν τοὺς λόχους ὀρθῶς, τοὺς μὲν ἐν ἀριστερᾷ, τοὺς δὲ ἐν δεξιᾷ ἐαυτοῦ. 18. καὶ οἱ μὲν μάντεις ἐσφαγαίζοντο εἰς τὸν ποταμὸν· οἱ δὲ πολέμωι ἐτόξευον τε καὶ ἐσφενδόων· ἀλλ’ ὦποτε ἐξικνύντο. 19. ἐπεί δὲ καλὰ ἦν τὰ σφάγια, ἐπαινίζον πάντες οἱ στρατιώται καὶ ἀνηλάλαξον, συνυλολυξοῦσε δὲ καὶ αἱ γυναικεῖς ἀπασάν· πολλαὶ γὰρ ἦσαν ἑταίραι ἐν τῷ στρατεύματι. 20. Καὶ Χειρίσοφος μὲν ἐνέβαιεν, καὶ οἱ σὺν ἐκεῖνοι· ὁ δὲ Ἐξενοφῶν, τῶν ὀπίσθοφυλάκων λαβὼν τοὺς ἐξώνυτάτους, ἔθει ἀνὰ κράτος πάλιν ἐπὶ τὸν πόρον τὸν κατὰ τὴν ἐκβασιν τὴν εἰς τὰ τῶν Ἀρμενίων ὄρη, προσποιούμενος ταύτη διαβᾶς ἀποκλείσειν τοὺς παρὰ τὸν ποταμὸν ἱππέας. 21. οἱ δὲ πολέμωι, ὀρώντες μὲν τοὺς ἀμφὶ Χειρίσοφον εὐπετῶς τὸ ὕδωρ περώντας, ὀρώντες δὲ τοὺς ἀμφὶ Ἐξενοφῶντα θέουτας εἰς τοῦμπαλιν, δείσαντες μὴ ἀποκλεισθῆσαι, φεύγουσιν ἀνὰ κράτος, ὡς πρὸς τὴν τοῦ ποταμοῦ ἀνω ἐκβασιν. ἐπεὶ δὲ κατὰ τὴν ὄδον ἐγένοντο, ἔτεινον ἀνὸς πρὸς τὸ ὄρος. 22. Ἀλκιός δ’ ὁ τὴν τάξιν ἔχων τῶν ἱππέων, καὶ Αἰοχίνης ὁ τὴν τάξιν τῶν πελταστῶν τῶν ἀμφὶ Χειρίσοφον, ἐπεὶ ἐώρων ἀνὰ κράτος φεύγουσιν, εἶπο τοῦτο· οἱ δὲ στρατιώται ἐβόων μὴ ἀπολείπεσθαι, ἀλλὰ συνεκβαίνειν ἐπὶ τὸ ὄρος. 23. Χειρίσοφος δ’ αὖ ἐπεὶ διέβη, τοὺς μὲν ἱππέας ὕσκ’ ἐδίωκεν, εὐθὺς δὲ κατὰ τὰς προσηκούσας όχθας ἐπὶ τὸν ποταμὸν ἐξεβαινεν ἐπὶ τοὺς
άνω πολεμίους. οί δὲ ἀνω, ὅρωντες μὲν τοὺς ἑαυτῶν ἰππέας φεύγοντας, ὅρωντες δὲ ὑπάλλης σφύσιν ἐπιύντας, ἐκλείπουσι τὰ ὑπέρ τοῦ ποταμοῦ ἀκρα.

21. Ἑνοφών δ', ἐπεὶ τὰ πέραν ἑώρα καλώς γυγόμενα, ἀπεχώρει τὴν ταχύτητα πρὸς τὸ διαβαίνον στράτευμα· καὶ γὰρ οἱ Καρδοῦχοι φανεροὶ ἕδη ἦσαν εἰς τὸ πεδίον καταβαίνοντες, ὡς ἐπιθυμομένοι τοῖς τελευταίοις. 25. καὶ Χειρίσοφος μὲν τὰ ἀνω κατείχε, Δύκιος δὲ σὺν ὀλίγοις ἐπιχειρήσας ἐπιδιώκει ἔλαβε τῶν σκευοφόρων τὰ ὑπολειπόμενα, καὶ μετὰ τούτων ἐσθήτα τε καλὴν καὶ ἐκπώματα. 26. καὶ τὰ μὲν σκευοφόρα τῶν Ἐλλήνων καὶ ὁ ὅχλος ἀκμὴν διέβαινε· Ἑνοφών δὲ στρέψας πρὸς τοὺς Καρδοῦχος ἀντία τὰ ὑπλα ἔθετο, καὶ παρῆγγειλε τοῖς λοχαγοῖς κατ' ἐνωμοτίας ποιήσασθαι ἕκαστον τὸν ἑαυτοῦ λόχον, παρ' ἀσπίδα παραγαγόντας τὴν ἐνωμοτίαν ἐπὶ φάλαγγος· καὶ τοὺς μὲν λοχαγοὺς καὶ τοὺς ἐνωμοτάρχους πρὸς τῶν Καρδοῦχων ἔνει, οὐραγοὺς δὲ καταστήσασθαι πρὸς τοῦ ποταμοῦ. 27. Οἱ δὲ Καρδοῦχοι ὡς ἐσώρου τοὺς ὅπσισθοφύλακας τοῦ ὅχλου φιλομένους, καὶ ὀλίγους ἕδη φανομένους, θάττον δὴ ἐπῆρεσαν ὅδας τινας ἄδουτες. ὁ δὲ Χειρίσοφος, ἐπεὶ τὰ παρ' αὐτῷ ἀσφαλῶς εἶχε, πέμπει παρὰ Ἑνοφώντα τοὺς πελταστὰς καὶ σφενδονήτας καὶ τοξότας, καὶ κελεύει ποιεῖν ὁ τι ἄν παραγγέλλῃ. 28. Ἰδὼν δὲ αὐτοὺς διαβαίνοντας, ὁ Ἑνοφών πέμψας ἀγγελον κελεύει αὐτῷ μεῖναι ἐπὶ τοῦ ποταμοῦ μὴ διαβάντας· ὅταν δὲ ἄρξωνται αὐτοὶ διαβαίνειν, ἐναντίοις ἔνθεν καὶ ἐνθεν σφῶν ἐμβαίνειν ὡς διαβησομένους, διηγομένους τοὺς ἀκοντιστάς, καὶ ἐπιβεβλημένους τοὺς τοξότας· μὴ πρόσω δὲ τοῦ ποταμοῦ προβαίνειν. 29. τοῖς δὲ παρ' ἑαυτῷ παρῆγγειλεν, ἐπειδὰν σφενδόνη ἐξικνήται καὶ ἀστίς ψοφή, παιανίσαντας θεῖν εἰς τοὺς πολεμίους· ἐπειδὰν δὲ ἀναστρέψωσιν οἱ πολέμιοι, καὶ ἐκ τοῦ ποταμοῦ
ο σαλπικτής σημήνη το πολεμικόν, ἀναστρέψατας ἐπὶ δόρυ ἤγεισθαί μεν τοὺς οὐραγούς, θείν δὲ πάντας, καὶ δια-βαίνειν ὅτι τάχιστα, ἢ ἔκαστος τὴν τάξιν εἴχεν, ὡς μὴ ἐμποδίζειν ἀλλήλους· ὅτι οὕτως ἄριστος ἔσοιτο, ὅς ἄν πρῶτος ἐν τῷ πέραν γένηται. 30. οἱ δὲ Καρδούχοι, ὁρῶντες ὀλύγους ἤδη τοὺς λοιποὺς, — πολλοὶ γὰρ καὶ τῶν μένειν τεταγμένων ὄχοντο, ἐπιμελησόμενοι οἱ μὲν ὑποζυ-,γίων, οἱ δὲ σκευίους, οἱ δ’ ἑταῖρων, — ἐνταῦθα δὴ ἐπέκειντο θρασεῖς, καὶ ἤρχοντο σφενδονάν καὶ τοξεύειν. 31. οἱ δὲ Ἑλληνες παιανίσαντες ὁρμησάν δρόμῳ ἐπ’ αὐτοὺς· οἱ δὲ οὐκ ἐδεξαντο· καὶ γὰρ ἦσαν ὀπλισμένοι ὡς μὲν ἐν τοῖς ὄρεσιν ἱκανῶς πρὸς τὸ ἐπιδραμεῖν καὶ φεύγειν, πρὸς δὲ τὸ εἰς χεῖρας δέχεσθαι οὐχ ἱκανῶς. 32. ἐν τούτῳ σημαίνει ὁ σαλπικτής· καὶ οἱ μὲν πολέμιοι ἐφευρὸν πολὺ ἔτι θάττουν, οἱ δ’ Ἑλληνες τάναντία στρεφάντες ἐφευρὸν διὰ τοῦ ποτα-μοῦ ὅτι τάχιστα. 33. τῶν δὲ πολεμίων οἱ μὲν τινες αἰσθόμενοι πάλιν ἐδραμοῦν ἐπὶ τὸν ποταμὸν, καὶ τοξεύοντες ὀλύγους ἐτρωσαν, οἱ δὲ πολλοί καὶ πέραν ὄντων τῶν Ἑλλη-νῶν ἔτι φανεροὶ ἦσαν φεύγοντες. 34. οἱ δὲ ὑπαντήσαντες, ἀνδριζόμενοι καὶ προσωτέρω τοῦ καιροῦ προῖόντες, ὕστερον τῶν μετὰ Ξενοφώντος διεβήσαν πάλιν· καὶ ἑτρώθησαν τινες καὶ τούτων.

IV. Ἐπεὶ δὲ διεβήσαν, συνταξάμενοι ἅμφι μέσον ἡμέ-, Διὰ τῆς Ἀρμενίας πεδίον ἄπαν καὶ λείους γηλόφους, οὐ μείον ἡ πέντε παρασάγγας· οὐ γὰρ ἦσαν ἐγγὺς τοῦ ποταμοῦ κῶμαι, διὰ τοὺς πολέμους τοὺς πρὸς τοὺς Καρδούχους. 2. εἰς δὲ ἦν ἄφικοντο κόμην μεγάλη τε ἦν, καὶ βασίλειον εἰχε τῷ σατράπῃ, καὶ ἐπὶ ταῖς πλείσταις οἰκίαις τύρσεις ἐπῆσαν· ἐπιτίθεται δ’ ἦν δαφνί. 3. ἐντεῦθεν δ’ ἐπορεύθησαν σταθμοῦς δύο πα- 

Anab. 4, IV. ] Crossing the Ford. 101
ποταμοῦ, ἐντεύθεν δ’ ἐπορεύθησαν σταθμοὺς τρεῖς παρα-
σάγγας πεντεκαίδεκα ἐπὶ τὸν Ῥηλέβαν ποταμὸν. οὗτος δ’ ἦν καλὸς μὲν, μέγας δ’ οὖ’ κἂμα δὲ πολλαὶ περὶ τὸν
ποταμὸν ἦσαν. 4. ο ὁ δὲ τόπος οὗτος Ἀρμενία ἐκαλεῖτο ἡ πρὸς ἐσπέραν. ὑπάρχος δ’ ἦν αὐτῆς Τιρῖβαζος, οὗ καὶ
βασιλεὺς φίλος γενόμενος, καὶ ὅπως παρείη, οὐδεὶς ἄλλος
βασιλέα ἐπὶ τὸν ἦπερ ἀνέβαλεν. 5. οὗτος προσήλασεν ἵππεας ἔχων, καὶ προπέμψας ἐρμηνεύει ἐπεν ὅτι βούλιοτο
dιαλεξθήναι τοῖς ἄρχουσι. τοῖς δὲ στρατηγοῖς ἐδοξέ
ἀκούσαι· καὶ προσελθόντες εἰς ἐπίκοιν ἠρώτων τῷ θέλοι.
6. ο δὲ εἶπεν ὅτι σπείσασθαι βούλιοτο, ἐφ’ ὧ μῆτε αὐτὸς
tους Ἐλληνας ἀδικεῖν, μῆτε ἐκεῖνος κἀ̃ς οὐκ ἡλίας, λαμ-
βάνειν τε τάπιτηδεία ὁσῶν δέοιτο. ἐδοξέ ταύτα τοῖς
στρατηγοῖς, καὶ ἐσπείσαντο ἐπὶ τούτοις.
7. Ἐντεύθεν δ’ ἐπορεύθησαν σταθμοὺς τρεῖς διὰ πεδίου,
παρασάγγας πεντεκαίδεκα· καὶ Τιρῖβαζος παρηκολούθει,
ἔχων τὴν ἐαυτοῦ δύναμιν, ἀπέχων ὡς δέκα σταδίους· καὶ
ἀφίκοντο εἰς βασιλεία καὶ κόμας περίξ πολλὰς πολλῶν
tῶν ἐπιτηδείων μεστάς. 8. στρατοπεδευμένων δ’ αὐτῶν,
γίγνεται τῆς νυκτὸς χιῶν πολλῆ· καὶ ἐσθενεὶ ἐδοξέ διασκη-
νῆσαι τὰς τάξεις καὶ τοὺς στρατηγοὺς κατὰ τὰς κόμας· οὐ
γὰρ ἐῶρον πολέμιον οὔδενα, καὶ ἄσφαλες ἐδοκεῖ εἶναι διὰ
tὸ πλῆθος τῆς χιῶνος. 9. ἐνταῦθα εἶχον πάντα τὰ ἐπιτη-
δεία ὅσα ἦστιν ἀγαθὰ, ἱερεῖα, σῖτον, οὕνες πάλαινος εὔ-
δεις, ἀσταφίδας, ὀσπρια παντοδαπά. τῶν δὲ ἀποσκεδαι-
νυμένων τινὲς ἀπὸ τοῦ στρατοπέδου ἔλεγον ὅτι κατίδοιεν
στράτευμα, καὶ νυκτὸρ πολλὰ πυρὰ φαινοίτο. 10. ἐδοκεῖ
δὴ τοῖς στρατηγοῖς οὐκ ἄσφαλες εἶναι διασκηνοῦν, ἀλλὰ
συναγαγεῖν τὸ στράτευμα πάλιν. ἐντεύθεν συνήλθοι·
καὶ γὰρ ἐδοκεῖ διαιθριάζειν. 11. νυκτερευόντων δ’ αὐτῶν
ἐνταῦθ’ ἐπιπίπτει χιῶν ἀπλετος, ὅστε ἀπέκρυψε καὶ τὰ
όπλα καὶ τοὺς ἀνθρώπους κατακειμένους· καὶ τὰ ύποξύγια
συνεπόδισεν ἡ χιών· καὶ πολὺς οἶκος ἦν ἀνίστασθαι·
katakeiménov gýr ἀλεεινών ἦν ἡ χιών ἐπιπεπτωκύια, ὅτω
μὴ παραρρυεῖ. 12. ἐπεὶ δὲ Ξενοφῶν ἔτολμησε γυμνὸς
ἀναστὰς σχίζειν ἥλια, τάχα ἀναστάς τις καὶ ἄλλος, ἐκεί-
nου ἀφελόμενος, ἐσχίζειν. ἐκ δὲ τοῦτον καὶ οἱ ἄλλοι ἀνα-
στάντες πῦρ ἔκασον καὶ ἐχρίοντο· 13. πολὺ γὰρ ἐνταῦθα
εὐρύσκετο χρῦμα, ὡς ἐχρίωντο ἀντ’ ἑλαῖον, σύειον καὶ σησά-
imon καὶ ἀμυγδαλῖνον ἐκ τῶν πικρῶν καὶ τερεβίνθιον. ἐκ
dὲ τῶν αὐτῶν τούτων καὶ μύρον εὐρύσκετο.

14. Μετὰ ταῦτα ἔδοκεν πάλιν διασκηνητέου εἶναι εἰς τάς
κώμας εἰς στέγας. ἦνθα δὲ οἱ στρατιώται σὺν πολλῆ
κραυγῇ καὶ ἰδοῦν θέσαν ἐπὶ τὰς στέγας καὶ τὰ ἐπιτηδεία
όσοι δὲ, ὅτε τὸ πρότερον ἀπήσαν, τὰς οἰκίας ἐνέπρησαν ὑπὸ
τῆς αἰθρίας δίκην ἐδίδοσαν κακῶς σκηνοῦντες. 15. ἐν-
teúthēn ἐπέμψαν νυκτὸς Δημοκράτην Τημινῖτην, ἄνδρας
δόντες, ἐπὶ τὰ ὁρὰ ἔνθα ἔφασαν οἱ ἀποσκεδανύμενοι καθο-
ράν τὰ πυρᾶ· οὕτος γὰρ ἔδοκεν καὶ πρότερον πολλὰ ἦδη
ἀληθεύειν τοιαῦτα, τὰ ὅντα τε ὅντα καὶ τὰ μὴ ὅντα ὡς
οὐκ ὅντα. 16. Πορευθένεις δὲ, τὰ μὲν πυρὰ οὐκ ἔφη ἰδεῖν,
ἄνδρα δὲ συλλαβῶν ἦκεν ἄγων, ἔχουντα τόξον Περσικῶν καὶ
φαρέτραυ καὶ σάγαριν οὐαντερ καὶ Ἀμαζόνες ἔχουσιν.

17. ἐρωτώμενος δὲ τὸ ποδάτος ἐἳ, Πέρσης μὲν ἔφη εἶναι,
poreusásthai δ’ ἀπὸ τοῦ Τιριβάζου στρατεύματος, ὅπως ἐπι-
tήδεια λάβοι. οἱ δ’ ἡρώτων αὐτῶν τὸ στράτευμα ὅποιον
τε εἴῃ, καὶ ἐπὶ τίνι συνειλεγμένον. 18. ὁ δὲ ἐπεῖν ὅτι
Τιριβάζος ἐἳ, ἔχουν τὴν τε ἑαυτοῦ δύναμιν καὶ μισθοφό-
ρους Χάλυβας καὶ Ταόχους· παρεσκευάσθαι δὲ αὐτῶν
ἔφη ὡς ἐπὶ τῇ ὑπερβολῇ τοῦ ὅρους ἐν τοῖς στενοῖς, ἦπερ
μοναχή ἐἳ πορεία, ἐνταῦθα ἐπιθησόμενον τοῖς Ἐλλησιν.

19. ἀκούσασι τοῖς στρατηγοῖς ταύτα ἔδοξε τὸ στράτευμα
συναγαγεῖν· καὶ εὐθὺς φύλακας καταλυόντες καὶ στρατηγοῦν ἐπὶ τοὺς μένουσι Σοφαίνετον Στυμφάλιον, ἐπορεύοντο ἐχοντες ἡγεμόνα τὸν ἀλόντα ἀνθρωπον. 20. Ἐπειδὴ δὲ ὑπερῆβαλλον τὰ ὅρη, οἱ πελτασταὶ, προϊόντες καὶ κατιδόντες τὸ στρατόπεδον, οὐκ ἐμειναν τοὺς ὀπλίτας, ἀλλ' ἀνακραγόντες ἔθεον ἐπὶ τὸ στρατόπεδον. 21. οἱ δὲ βάρβαροι, ἀκούσαντες τὸν θόρυβον, οὐχ ὑπέμειναν, ἀλλ' ἔφευγον· ὅμως δὲ καὶ ἀπέθανον τινες τῶν βαρβάρων, καὶ ἔποι ἠλωσαν εἰς ἔικοσι, καὶ ἡ σκηνὴ ἡ Τιριβάζου ἔπληκτος, καὶ ἐν αὐτῇ κλίνα ἀργυρόποδες καὶ ἐκπώματα, καὶ οἱ ἀρτοκόποι καὶ οἱ οὐνοχοῖς φάσκοντες ἔηνα. 22. Ἐπειδὴ δὲ ἔπυθοντο ταύτα οἱ τῶν ὀπλίτων στρατηγοὶ, ἐδοκεὶ αὐτοῖς ἐπιέεναι τὴν ταχίστην ἐπὶ τὸ στρατόπεδον, μὴ τις ἐπίθεσις γένοιτο τοῖς καταλελειμμένοις. καὶ εὐθὺς ἀνακαλεσάμενοι τῇ σάλπυγγη ἀπῆσαν, καὶ ἄφικοντα ἀνθρωπον ἐπὶ τὸ στρατόπεδον.

V. Τῇ δ' ὑστεραίᾳ ἐδοκεὶ πορευτέον ἔηνα ὡτη δύναυτο τάχιστα, πρὶν συλλεγήσαι τὸ στράτευμα πάλιν, καὶ καταλαβεῖν τὰ στενά. συσκευασάμενοι δ' εὐθὺς ἐπορεύοντο διὰ χιόνος πολλῆς, ἡγεμόνας ἐχοντες πολλοίς· καὶ αὐθημερὸν ύπερβαλόντες τὸ ἀκρον ἐφ' ὦ ἐμελλεν ἐπιτίθεσθαι Τιριβάζος, κατεστρατοπεδεύσατο. 2. ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς ἐρήμους τρεῖς, παρασάγγας πεντεκάδεκα, ἐπὶ τὸν Εὐφράτην ποταμόν, καὶ διέβαινοι αὐτὸν βρέχομενοι πρὸς τὸν ὀμφαλόν. ἐλέγοντο δὲ αὐτοῦ αἱ πηγαί οὐ πρόσω ἔηναι. 3. Ἐντεῦθεν ἐπορεύσατο διὰ χιόνος πολλῆς καὶ πεδίου, σταθμοὺς τρεῖς, παρασάγγας πέντε. ὡ δὲ τρίτος ἐγένετο χαλεπός, καὶ ἄνεμος βορρᾶς ἐναντίος ἔπνεε. παντάπασιν ἀποκάλων πάντα καὶ πηγαῖνοι τοὺς ἀνθρώπους. 4. ἔνθα δὴ τῶν μέντεων τις ἐπε σφαγιώσασθαι τῷ ἀνέμῳ. καὶ φαγαμίζεται· καὶ πᾶσι δὴ περιφανῶς ἐδοξε λήξας τὸ
χαλεπῶν τοῦ πνεύματος. ἦν δὲ τῆς χιόνος τὸ βάθος ὀργυία· ὡστε καὶ τῶν ὑποξύγιων καὶ τῶν ἀνθραπόδων πολλὰ ἀπώλετο, καὶ τῶν στρατιωτῶν ὡς τριάκοντα.

5. Διεγένετο δὲ τὴν νύκτα πῦρ κάοντες. ξύλα δὲ ἦν ἐν τῷ σταθμῷ πολλά· οἱ δὲ ὠψὲ προσένοτες ξύλα οὐκ εἰχον. οἱ οὖν πάλαι ἡκοντες καὶ τὸ πῦρ κάοντες οὐ προσέεσαν πρὸς τὸ πῦρ τοὺς ὑψίζοντας, εἰ μὴ μεταδόθεν αὐτῶς πυροῦς, ἦ ἀλλο τι εἰ τι ἔχοιεν βρωτόν. 6. ἐνθα δὴ μετεδίδοσαν ἀλλήλους ὡν εἰχον ἑκαστοι. ἐνθα δὲ τὸ πῦρ ἐκάετο διατηκομένης τῆς χιόνος, βοὸδροι ἐγίγνοντο μεγάλοι ἐστε ἐπὶ τὸ δάπεδον· οὐ δὴ παρην μετρεῖν τὸ βάθος τῆς χιόνος.

7. Ἐντεύθεν δὲ τὴν ἐπιούσαν ἤμεραν ὅλην ἐπορεύοντο διὰ χιόνος, καὶ πολλοὶ τῶν ἀνθρώπων ἐβουλίμασαν. Ξενοφῶν δ’ ὥπισθοφυλακῶν, καὶ καταλαμβάνων τοὺς πίπτουσας τῶν ἀνθρώπων, ἤγνωε ὁ τι τὸ πάθος εἰῆ. 8. ἐπειδὴ δὲ εἰπὲ τις αὐτῶ τῶν ἔμπειρῶν ὅτι σαφῶς βουλιμώσι, κἂν τι φάγωσιν ἀναστήσονται, περιών περὶ τὰ ὑποξύγια, εἰ ποὺ τι ὀρφή βρωτόν, διεδίδου, καὶ διέσεμπτε διδόντας τοὺς δυναμένους παρατρέχειν τοὺς βουλιμώσιν. ἐπειδὴ δὲ τι ἐμφύγειεν, ἀνίσταντο καὶ ἐπορεύοντο.

9. Πορευομένων δὲ, Χειρίσοφος μὲν ἀμφι κνέφας πρὸς κόμην ἀφικνεῖται, καὶ ὑδροφοροῦσας ἐκ τῆς κόμης πρὸς τῇ κρήνῃ γυναῖκας καὶ κόρας καταλαμβάνει ἐμπροσθεν τοῦ ἐρύματος. 10. αὐταὶ ἡρότων αὐτοὺς τίνες εἶεν. ὁ δ’ ἐρμηνεύει εἰπὲ περισστὶ, ὅτι παρὰ βασιλέως πορεύονται πρὸς τὸν στατρόπῃν, αἰ δὲ ἀπεκρίνατο ὅτι οὐκ ἐνταῦθα εἰῆ, ἀλλ’ ἀπέχει ὄσον παρασάγγην. οἱ δ’, ἐπεὶ ὠψὲ ἦν, πρὸς τὸν κομάρχην συνεισέρχονται εἰς τὸ ἔρυμα σὺν τὰς υδροφόρους. 11. Χειρίσοφος μὲν οὖν, καὶ ὅσοι ἐδυνήθησαν τοῦ στρατεύματος, ἐνταῦθα ἐστρατοπεδεύσατο, τῶν δ’ ἄλλων στρατιωτῶν οἱ μὴ δυνάμενοι διατελέσατο τὴν ὁδοῦ
ἔνυκτέρευσαν ἅσιτοι καὶ ἀνευ πυρὸς· καὶ ἐνταῦθα τινες ἀπόλοντο τῶν στρατιωτῶν. 12. Ἐφείποντο δὲ τῶν πολεμίων συνείλεγμένοι τινες, καὶ τὰ μὴ δυνάμενα τῶν ὑποζυγίων ἠρπαζούν, καὶ ἀλλήλους ἐμάχοντο περὶ αὐτῶν. ἔλειποντο δὲ τῶν στρατιωτῶν οἱ τε διεφθαρμένοι ύπὸ τῆς χιόνος τοὺς ὀφθαλμοὺς, οἱ τε ύπὸ τοῦ ψύχους τοὺς δακτύλους τῶν ποδῶν ἀποσεσημότες. 13. ἦν δὲ τοῖς μὲν ὀφθαλμοῖς ἐπικούρημα τῆς χιόνος, εἰ τις μέλαν τι ἔχον πρὸ τῶν ὀφθαλμῶν ἐπορεύετο, τῶν δὲ ποδῶν εἴ τις κινοῦτο καὶ μηδέποτε ὑσυχίαν ἔχοι καὶ εἰς τὴν νύκτα ύπολύοντο. 14. ὡσοὶ δὲ ύποδεδεμένοι ἐκοιμώντο, εἰσεδύοντο εἰς τοὺς ποδὰς οἱ ἰμάντες, καὶ τὰ υπόδηματα περιπτήγυρνον· καὶ γὰρ ἦσαν, ἔπειδη ἐπέλυσε τὰ ἀρχαία υπόδηματα, καρβάτιναι πεποιημέναι εἰκῶνες τῶν νεοδάρτων βοῶν. 15. Διὰ τὰς τοιαύτας οὖν ἀνάγκας ὑπελείποντο τινες τῶν στρατιωτῶν· καὶ ἴδοντες μέλαν τι χωρίον διὰ τὸ ἐκλελοιπέναι αὐτόθι τὴν χιόνα, εἶκαζον τετηκέναι· καὶ τετήκει διὰ κρήνης τινὰ ἡ πλησίον ἦν ἀτμίζουσα ἐν νάπῃ. ἐνταῦθ' ἐκτραπόμενοι ἐκάθησαν, καὶ οὐκ ἔφασαν πορεύεσθαι. 16. ὁ δὲ Ξενοφῶν ἔχον ὀπισθοφύλακας ως ἱσθέτο, ἐδείτο αὐτῶν πάση τέχνη καὶ μυχανῇ μὴ ἀπολείπεσθαι, λέγων ὅτι ἔπονται πολλοὶ πολέμιοι συνείλεγμένοι, καὶ τελευτῶν ἐχαλάπαινεν. οἱ δὲ σφάττεως ἐκέλευσαν οὐ γὰρ ἄν δύνασθαι πορευθῆναι. 17. ἐνταῦθα ἔδοξε θράκιστον εἶναι τοὺς ἐπομένους πολέμιους φοβῆσαι, εἶ τις δύνατο, μὴ ἑπίοιεν τοῖς κάμυνοις. καὶ ἦν μὲν σκότος ὡς, οἱ δὲ προσῆσαν πολλοὶ θορύβῳ, ἀμφότερον ἔχον διαφερόμενοι. 18. ἔνθα δὴ οἱ μὲν ὀπισθοφύλακας, ἀτε ὑγιαίνοντες, ἐξαναστάντες ἔθραμμον εἰς τοὺς πολέμιους· οἱ δέ κάμυντες, ἀνακραγόντες ὡς ἔδυναν μέγιστον, τῶς ἀσπίδας πρὸς τὰ δόρατα ἐκρουσαν. οἱ δὲ πολέμιοι δείσαντες ἦκαι ἐαυτοὺς κατὰ τῆς χιόνος εἰς τὴν νάπην, καὶ οὐδεὶς ἐτι οὕδαμοι ἐφθέγξατο.
19. Καὶ Ξενοφῶν μὲν καὶ οἱ σὺν αὐτῷ, ἐπέστη τοῖς ἀσθενοῦσιν ὅτι τῇ ὑπεραίᾳ ἔσοντι τινες ἐπὶ αὐτοὺς, πορευόμενοι, πρὶν τέτταρα στάδια διελθεῖν, ἐντυγχάνουσιν ἐν τῇ ὀδῷ ἀναπαυόμενοι ἐπὶ τῆς χιόνος τοὺς στρατιῶτας ἐγκεκαλυμμένοις, καὶ οὐδὲ φυλακὴ οὐδεμία καθευδίκηκε· καὶ ἀνίστασαν αὐτούς. οἱ δὲ ἔλεγον ὅτι οἱ ἐμπροσθεν οὐχ ὑποχωροῦν. 20. ὁ δὲ παρίων, καὶ παραπέμπων τῶν πελταστῶν τοὺς ἵσχυροτάτους, ἐκέλευε σκέψασθαι τί εἶν τὸ κωλὺν. οἱ δὲ ἀπήγγελλον ὅτι ὄλον οὐτός ἀναπαύοιτο τὸ στράτευμα. 21. ἐνταῦθα καὶ οἱ ἀμφὶ Ξενοφῶντα γιλησθησαν αὐτοῦ, ἀνευ πυρὸς καὶ ἅδεπτοι, φυλακᾶς οίας ἐδύναντο καταστησάμενοι. Ἡπεί δὲ πρὸς ἤμεραν ἦν, ὁ μὲν Ξενοφῶν πέμψας πρὸς τοὺς ἀσθενοῦντας τοὺς νεωτάτους, ἀναστήσαντας ἐκέλευεν ἀναγκάζειν προίεναι. 22. ἐν δὲ τούτῳ Χειρίσσοφος πέμπει τῶν ἐκ τῆς κόμης, σκεψομένους πῶς ἔχοιεν οἱ τελευταῖοι. οἱ δὲ, ἄσμενοι ἱδόντες, τοὺς μὲν ἀσθενοῦντας τούτους παρέδοσαν κομίζειν ἐπὶ τὸ στρατόπεδον, αὐτοῦ δὲ ἐπορεύοντο, καὶ πρὶν ἐκοσὶ στάδια διελθῆνεν ἢσαν πρὸς τὴν κόμη ἐνθα Χειρίσσοφος ηὐλίζετο. 23. Ἡπεί δὲ συνεγένοντο ἀλλήλοις, ἐδοξε κατὰ τὰς κόμας ἀσφαλεῖς εἶναι τὰς τάξεις σκηνών. καὶ Χειρίσσοφος μὲν αὐτοῦ ἔμενεν, οἱ δὲ ἄλλοι διαλαχῶντες ἄς ἑώρων κόμας ἐπορεύοντο ἕκαστοι τοὺς ἑαυτῶν ἔχοντες. 24. Ἔνθα δὲ Πολυκράτης Ἀθηναίος λοχαγὸς ἐκελευσέναι ἀφιέναι ἑαυτῶν· καὶ λαβὼν τοὺς εὐζώνους, θέων ἐπὶ τὴν κόμην ἦν εἰλήφη Ξενοφῶν, καταλαμβάνει πάντας ἐνδον τοὺς κομίτας καὶ τὸν κωμάρχην, καὶ πῶλους εἰς δασμὸν βασιλεῖ τρεφομένους ἐπτακαίδεκα, καὶ τὴν θυγατέρα τοῦ κωμάρχου, ἐνατὴν ἤμεραν γεγαμημένην· ὁ δὲ αὖρο αὐτῆς λαγῶς ἄχετο θηράσων, καὶ οὐχ ἦλθ ἐν ταῖς κόμαις. 25. αἱ δὲ οἰκίαι ἦσαν κατάγειοι, τὸ μὲν στόμα έσπερ φρέατος, κατὸς δὲ εὐρεία. αἱ δὲ
εἰσοδοι τοῖς μὲν ὑποζυγίοις ὀρυκταί, οἱ δὲ ἀνθρωποι κατεβαινον ἐπὶ κλίμακος. ἐν δὲ ταῖς οἰκίαις ἦσαν αἵγες, οἰες, βόες, ὄρνιθες, καὶ τὰ ἐκγόνα τούτων. τὰ δὲ κτήνη πάντα χιλιφ ἐνδον ἐτρέφετο. 26. ἦσαν δὲ καὶ πυρὸι καὶ κριθαί καὶ ὀστραί καὶ οἶνος κρίθινος ἐν κρατήσων. ἐνῆσαν δὲ καὶ αὐτὰί καὶ κριθαί ἰσοχείλεις, καὶ κάλαμοι ἐνέκειντο, οἱ μὲν μείζοις οἱ δὲ ἐλάττους, γόνατα οὐκ ἔχουτε. 27. τούτους δ’ ἔδει ὅποτε τις διψών ἑλβόντα εἰς τὸ στόμα μύζειν. καὶ πάνω ἄκρατος ἦν, εἰ μὴ τις ὠδὼρ ἐπιγέως καὶ πάνω ἦδ’ συμμαθῶντο τὸ πώμα ἦν. 28. Ο δὲ Ξενοφῶν τὸν ἄρχοντα τῆς κόμης τάυτης σύνθεσιν ἐποίησατο, καὶ θαρρείν αὐτὸν ἐκέλευε, λέγων ὅτι οὐτε τῶν τέκνων στερήσοιτο, τὴν τε οἰκίαν αὐτοῦ ἀντεμπλῆσαντες τῶν ἐπιτηδείων ἀπίασιν, ἦν ἀγαθὸν τι τῶν στρατεύματι ἐξηγησάμενος φαίνηται, ἐστ’ ἀν ἐν ἄλλῳ ἔθνει γένοσαί τι. 29. ο δὲ ταύτα ὑποσχεῖτο, καὶ φιλοφρονοῦμενος οἶνον ἐφρασεν ἐνθα ἦν κατορωρυγέον, τάυτην μὲν οὐν τὴν νύκτα διασκηνησάντες, οὔτως ἑκομήθησαν εἰς πᾶσιν ἄφθονοι πάντες οἱ στρατίωται, εἰς φυλακή ἔχουτε τὸν κωμάρχην καὶ τὰ τέκνα αὐτοῦ ῥομοῦ ἐν ὀφθαλμοῖς. 30. Τῇ δ’ ἐπιούσῃ ἤμερα Ξενοφῶν λαβῶν τὸν κωμάρχην πρὸς Χειρίσοφον ἐπορεύετο· ὅπου δὲ παρίοι κόμην, ἐτρέπτετο πρὸς τοὺς ἐν ταῖς κόμαις, καὶ κατελάμβανε πανταχοῦ εὐωχουμένους καὶ εὐθυμουμένους, καὶ ὀὐδαμόθεν ὑφέσαν πρὶν παραθείεν αὐτοῖς ἀριστοῦ. 31. οὐκ ἦν δ’ ὅπου οὐ παρετίθεσαν ἐπὶ τὴν αὐτήν τράπεζαν κρέα ἄρνεια, ἐρίφεια, χοΐρεια, μόσχεια, ὄρνιθεια, σὺν πολλοῖς ἄρτοις τοῖς μὲν πυρίνοις τοῖς δὲ κριθίνοις. 32. ὅποτε δὲ τις φιλοφρονοῦμενός τῷ βούλοιτο προπιείν, ἐδικεῖν ἐπὶ τὸν κρατήρα, ἐνθεὶ ἐπικύνναντα ἐδει ῥοφοῦντα πίνειν ωσπορ βοῦν. καὶ τῷ κωμάρχῃ ἐδίδοσαν λαμβάνειν ὃ τι βούλοιτο. ο δὲ ἄλλο
μὲν οὐδὲν ἐδέχετο, ὅπου δὲ τινα τῶν συγγενῶν ἵδοι, πρὸς ἐαυτὸν ἀεὶ ἐλάμβανεν. 33. Ἐπεὶ δ' ἦλθον πρὸς Χειρίσσο-
φον, κατελάμβανον κάκεινος σκηνοῦντας, ἐστεφανωμένους τοῦ ἤξορον χίλου στεφάνους, καὶ διακονοῦντας Ἀρμενίους
παίδας σὺν ταῖς βαρβαρικαῖς στολαῖς· τοῖς δὲ παισίν ἐδέκυνσαν ὠσπερ ἔνεοις δ' τι δέοι ποιεῖν. 34. ἔπει δ' ἀλλήλους ἐφιλοφρονήσαντο Χειρίσσοφος καὶ Ξενοφόν, κοινὴ
dὴ ἀνηρώτων τὸν κωμάρχην διὰ τοῦ περσίζωτος ἐρμηνεύως, τις εἶχ ἣ χώρα. ὁ δ' ἔλεγεν ὅτι Ἀρμενία. καὶ πάλιν
ηρώτων τίνι οἱ ἰπποὶ τρέφοντο. ὁ δ' ἔλεγεν ὅτι βασιλεῖς
dασμός· τὴν δὲ πλησίον χώραν ἐφῆ εἶναι Χάλυβας, καὶ
tὴν ὀδὸν ἔφραξεν ἤ εἶν. 35. καὶ αὐτὸν τὸτε μὲν ἤχετο
ἀγων Ξενοφῶν πρὸς τοὺς ἐαυτοῦ ὁικέτας, καὶ ἰπποὶ ὅν
eἰλήφη παλαίτερον δίδωσι τῷ κωμάρχῃ ἀναθέρεψατι κα-
tαθύσαι, ὅτι ἦκουσεν αὐτὸν ἱερὸν εἶναι τοῦ Ἡλίου, δεδώσι
μὴ ἀποθανεῖ· ἐκεκάκωτο γὰρ ὑπὸ τῆς πορείας· αὐτὸς δὲ
tῶν πώλων λαμβάνει, καὶ τῶν ἄλλων στρατηγῶν καὶ
λοχαγῶν ἐδώκεν ἐκάστῳ πώλοι. 36. ἦσαν δ' οἱ ταύτη
ἰπποὶ μείνανε μὲν τῶν Περσικῶν, θυμοειδέστεροι δὲ πολύ.
ἐνταῦθα δὴ καὶ διδάσκει τὸ κωμάρχης περὶ τοὺς πόδας τῶν
ἰππῶν καὶ τῶν ὑποζυγίων σακία περιειλέιν, ὅταν δει τῆς
χιόνος ἀγωσίν· ἀνευ γάρ τῶν σακίων κατεδύνετο μέχρι
tῆς γαστρός.

VI. Ἐπεὶ δ' ἢμερα ἢν ὦδηγή, τὸν μὲν ἄγεμόνα παρα-
δίδωσι Χειρίσσοφος, τοὺς δ' οἰκέτας καταλείπει τῷ κωμάρχῃ,
πλὴν τοῦ υἱοῦ τοῦ ἄρτι ἡβάσκοντος· τοῦτον δ' Ἐπιστέθειν
Ἀμφιπολίτη παραδίδωσι φυλάττειν, ὅπως, εἰ καλῶς ἡγή-
σοτο, ἔχων καὶ τοῦτον ἀπίοι. καὶ εἰς τὴν οἰκίαν αὐτοῦ
εἰσεφόρησαν ὡς ἐδύνατο πλείονα, καὶ ἀναζεύζαντες ἐπο-
ρεύνουτο. 2. ἤγειτο δ' αὐτοῖς ὁ κωμάρχης λελιμένως διὰ
χιόνος· καὶ ἦδη τε ἢν ἐν τῷ τρόπῳ σταθμῷ, καὶ Χειρίσσοφος
αὐτῷ ἐχάλεπαύθη, ὅτι οὐκ εἰς κάμας ἠγαγεν. ὁ δὲ ἔλεγεν ὅτι οὐκ εἶπεν ἐν τῷ τόπῳ τούτῳ. ὁ δὲ Χειρίσοφος αὐτῶν ἔπαισε μὲν, ἔδησε δὲ οὖ. 3. ἐκ δὲ τοῦτον ἐκεῖνος τῆς νυκτὸς ἀποδρὰς ὕχετο καταλιπτοῦν τῶν νιῶν. τοῦτό γε ὅ Ἀριστοφάνη καὶ Ἐνοφῶντι μόνον διάφορον ἐν τῇ πορείᾳ ἐγένετο, ἡ τοῦ ἡγεμόνος κάκωσις καὶ ἀμέλεια. Ἐπισθένης δὲ ἡμᾶς τοῦ παιδὸς, καὶ οἶκαδε κομίσας πιστοτάτω ἐχρήτο. 4. Μετὰ τούτῳ ἐπορεύθησαν ἐπτά σταθμοὺς, αὖν πέντε παρασάγγας τῆς ἡμέρας, παρὰ τῶν Φάσων ποταμοῦ, εὗρος πλεθριαίον. 5. ἐντεύθεν ἐπορεύθησαν σταθμοὺς δύο παρασάγγας δέκα. ἐπὶ δὲ τῇ ἐις τὸ πεδίον ὑπερβολῇ ἀπήνησαν αὐτοῖς Χάλυβας καὶ Τάοχοι καὶ Φασιαιοῖ. 6. Χειρίσοφος δὲ ἐπεί κατείδε τῶν πολεμίων ἐπὶ τῇ ὑπερβολῇ, ἐπαύσατο πορευόμενος, ἀπέχων εἰς τριάκοντα σταδίους, ἀνά μή κατὰ κέρας ἀγων πλησίαση τοῖς πολεμίοις· παρὴγγειλε δὲ καὶ τοῖς ἄλλοις παράγειν τοὺς λόχους, ὅπως ἐπὶ φάλαγγος γένοιτο τὸ στράτευμα. 7. ἐπεί δὲ Ἰλθοῦν οἱ ὁπισθοφύλακες, συνεκάλεσε στρατηγοὺς καὶ λοχαγοὺς, καὶ ἔλεξεν ὅδε. Οἱ μὲν πολέμιοι, ὡς ὀράτε, κατέχουσι τὰς ὑπερβολὰς τοῦ ὄρους· ὥρα δὲ βουλεύεσθαι ὅπως ὡς κάλλιστα ἀγωνιούμεθα. 8. ἔμοι μὲν οὖν δοκεῖ παραγγείλας μὲν ἀριστοποιεῖσθαι τοῖς στρατιώταις, ἠμᾶς δὲ βουλεύεσθαι εἰτε τῆμερον εἰτε αὔριον δοκεῖ ὑπερβάλλει τὸ ὄρος. 9. 'Εμοὶ δὲ γε, ἐφε ὁ Κλεάνωρ, δοκεῖ, ἐπὶ τὰ τάχιστα ἀριστησώμεν, ἐξοπλισμένους ὡς τάχιστα ἰέναι ἐπὶ τοὺς ἄνδρας. εἰ γὰρ διατρίψομεν τὴν τῆμερον ἡμέραν, οἱ τε νῦν ἠμᾶς ὀρέωντες πολέμιοι ταρακολούθουν ἔσονται, καὶ ἄλλους εἰκὸς τούτων ἀρροῦντων πλείους προσγενέσθαι. 10. Μετὰ τούτου Ἐνοφῶν ἐπεν. 'Εγὼ δ' οὖν ἡγιώσκω. εἰ μὲν ἀνάγκη ἐστὶ μάχεσθαι, τοῦτο δὲ παρασκευᾶσθαι, ὅπως ὡς κράτιστα μαχοῦμεθα. εἰ δὲ βού-
λόμεθα ὡς ἥστα ὑπερβάλλειν, τοῦτο μοι δοκεῖ σκεπτέον 
εἶναι, ὡς ἐλάχιστα μὲν τραύματα λάβωμεν, ὡς ἐλάχιστα 
δὲ σώματα ἀνδρῶν ἀποβάλλωμεν. 11. τὸ μὲν οὖν ὄρος 
ἐστὶ τὸ ὁρόμενον πλέον ἡ ἐφ’ ἐξήκοντα στάδια, ἄνδρες δ’ 
οὐδαμοῦ φυλάττοντες ἡμᾶς φανεροὶ εἰσίν, ἀλλ’ ἡ κατ’ 
αὐτὴν τὴν ὁδὸν. πολὺ οὖν κρείττον τοῦ ἐρήμου ὄρους καὶ 
κλέψαι τι πειράσθαι λαθόντας, καὶ ἀρτάσαι φθάσαντας, 
ἤν δυνώμεθα, μᾶλλον ἡ πρὸς ἵσχυρα χορία καὶ ἄνδρας 
παρεσκευασμένους μάχεσθαι. 12. πολὺ γὰρ ράον ὄρθιον 
ἀμαχεὶ ἰέναι ἡ ὁμαλὲς ἐνθεν καὶ ἐνθεν πολεμών ὄντων, καὶ 
νῦκτωρ ἀμαχεὶ μᾶλλον ἄν τὰ πρὸ ποδὸν ὀρφη τις ἡ μεθ’ 
ἡμέραν μαχόμενος, καὶ ἡ τραχεία τοῖς ποσίν ἀμαχεὶ ἱούσιν 
εὑμενεστὰ ἢ ὁμαλὴ τὰς κεφαλὰς βαλλομένοις. 13. καὶ 
κλέψαι δ’ ὅυκ ἀδύνατον μοι δοκεῖ εἶναι, ἐξὸν μὲν νυκτὸς 
ἰέναι, ὡς μὴ ὀράσθαι, ἐξὸν δὲ ἀπελθεῖν τοσοῦτον ὡς μὴ 
αὐσθησίν παρέχειν. δοκούμεν δ’ ἂν μοι ταύτῃ προσποιοῦ-
μενοι προσβαλεῖν ἑρμοτέρῳ ἀν τῷ ἄλλῳ ὀρεί χρῆσθαι—
μένοιεν γὰρ αὐτοῦ μᾶλλον ἄθροι ὧν πολέμιοι. 14. ἀτὰρ 
τῇ ἐγὼ περὶ κλοπῆς συμβάλλομαι; ὑμᾶς γὰρ ἐγοφε, ὦ 
Χειρίσοφε, ἀκούώ τοὺς Δακεδαμονίους, ὅσοι ἐστὲ τῶν 
ὁμοίων, εὐθὺς ἐκ παῖδων κλέπτειν μειλετάν, καὶ ὦκαὶ ἰσχρὸν 
εἶναι ἀλλὰ καλῶν κλέπτειν ὅσα μὴ κωλύει νόμος. 15. ὅπως 
δὲ ὡς κράτιστα κλέπτητε καὶ πειρᾶσθε λαθάνειν, νόμιμον 
ἄρα ύμίν ἐστιν, ἐὰν ληφθῆτε κλέπτοντες, μαστυγοῦσθαι, 
καὶ ὦκαὶ ἰσχρὸν ὑμᾶς καὶ καλῶν κλέπτειν ὅσα μὴ κωλύει 
νόμος. 16. Ἀλλὰ μέντοι, ἐφῃ ὁ Χειρίσοφος, κάγῳ ὑμῖν 
αὐθηναίοις ἀκούώ δεινοὺς εἶναι κλέπτειν τὰ δημόσια, καὶ 
μάλα ὅντος δεινοῦ τοῦ κινδύνου τῷ κλέπτοντι, καὶ τοῖς 
κρατίστοις μέντοι μάλιστα, εἴπερ ύμίν οἱ κράτιστοι ἄρχειν
Retreat of the Ten Thousand. [Xen.

ἀξιοῦνται· ὡστε ὠρα καὶ σοὶ ἐπιδείκνυσθαι τὴν παιδείαν. 17. Ἐτώ μὲν τοῖνυν, ἐφη ὁ Ξενοφῶν, ἐτοιμὸς εἰμι τοὺς ὀπισθοφύλακας ἔχων, ἐπειδὰν δειπνήσωμεν, ἴναι καταληψόμενος τὸ ὀρος. ἔχω δὲ καὶ ἵγεμόνας· οἱ γὰρ γυμνήτες τῶν ἐπομένων ἥμιν κλωτῶν ἐλαβόν τινας ἐνεδρέων· σαντε· τούτων καὶ πυνθάνομαι ὅτι οὐκ ἄβατον ἐστι τὸ ὀρος, ἀλλὰ νέμεται αἱξὶ καὶ βουσίν· ὡστε ἐάνπερ ἀπαξ λάβωμεν τι τοῦ ὄρους, βατὰ καὶ τοῖς ὑποζυγίοις ἔσται. 18. ἐπίξω δὲ οὐδὲ τοὺς πολεμίους μενεῖν ἐτί, ἐπειδὰν ἱδρωτι ἥμιν ἐν τῷ ὁμοίῳ ἐπὶ τῶν ἄκρων· οὐδὲ γὰρ ὑών ἐθέλουσι καταβαίνειν ἥμιν εἰς τὸ ἵσον. 19. Ὁ δὲ Χειρίσοφος ἐπε. Καὶ τί δεῖ σὲ ἕναι καὶ λιπ σε θαυμασκήν; ἀλλὰ ἀλλοις πέμψειν, ἄν μὴ τινές ἐθελοῦσιν φαίνωνται. 20. Ἕκ τούτων Ἀριστόκλεος Ἀθηναίων ἔρχεται ὑπάρκτας ἔχων, καὶ Ἀριστέας Χίος γυμνήτας, καὶ Νικόμαχος Ὀιτίς γυμνήτας· καὶ σύνθημα ἐποίησαντο, ὅποτε ἔχουν τὰ ἄκρα, πυρὰ καὶ πολλὰ. 21. ταύτα συνάδεμιν ἤριστον· ἐκ δὲ τοῦ ἀρίστον προῆγαγεν ὁ Χειρίσοφος τὸ στράτευμα πάν ὡς δέκα σταδίους πρὸς τοὺς πολέμιους, ὅπως ὁς μάλιστα δοκοῖς ταύτη προσάξειν. 22. Ἕπειδη δὲ ἐδείπνησαν καὶ νῦξ ἐγένετο, οἱ μὲν ταχθέντες ἄχοντο, καὶ καταλαμβάνουσι τὸ ὀρος, οἱ δὲ ἀλλοι αὐτοῦ ἀνεπαύντο. οἱ δὲ πολέμιοι ἐπει ἔσθοντο ἐχόμενου τὸ ὀρος, ἔγρηγόρεσαν καὶ ἔκαπτον πυρὰ πολλὰ διὰ νυκτὸς. 23. Ἕπειδη δὲ ἡμέρα ἐγένετο, Χειρίσοφος μὲν θυσίμενος ἤγε κατὰ τὴν ὄδον, οἱ δὲ τὸ ὀρος καταλαβόστες κατὰ τὰ ἄκρα ἐπήσεσαν. 24. τῶν δὲ αὖ πολεμίων τὸ μὲν πολὺ ἐμενεν ἐπὶ τῇ ύπερβολῇ τοῦ ὄρους, μερος δὲ αὐτῶν ἀπήντα τοὺς κατὰ τὰ ἄκρα. πρῶν δὲ ὁμοῦ εἶναι τοὺς πολλοὺς ἀλ- λῆλους, συμμυγνύασιν οἱ κατὰ τὰ ἄκρα, καὶ νικῶσιν οἱ "Ελ- ληνες καὶ διώκουσιν. 25. ἐν τούτῳ δὲ καὶ οἱ ἐκ τοῦ πεδίου
οἱ μὲν πελτασταῖ τῶν Ἑλλήνων δρόμῳ ἔθεου πρὸς τοὺς παρατηταγμένους, Χειρίσοφος δὲ βαδὴν ταχὺ ἐφείπετο σὺν τοῖς ὀπλίταις. 26. οἱ δὲ πολέμιοι οἱ ἐπὶ τῇ ὁδῷ, ἐπειδὴ τὸ ἀνω ἑώρων ἤττώμενον, φεύγουσι Καὶ ἀπέθανον μὲν οὐ πολλοὶ αὐτῶν, γέρρα δὲ πάμπολλα ἐληφθη. ἄ οἱ Ἑλληνες ταῖς μαχαίραις κόπτοντες ἀχρεία ἐποίησαν. 27. ως δ᾽ ἀνέβησαν, θύσατε καὶ τρόπαιον στησάμενοι, κατέβησαν εἰς τὸ πεδίον, καὶ εἰς κώμας πολλῶν καὶ ἀγαθῶν γεμοῦσας ἦλθον.

VII. Ἐκ δὲ τούτων ἐπορεύθησαν εἰς Τάοχους, σταθμοὺς πέντε παρασάγγας τριάκοντα· καὶ τὰ ἐπιτίθεια ἐπέλειπε· χωρία γὰρ ὄκουν ἵσχυρα οἱ Τάοχοι, ἐν οἷς καὶ τὰ ἐπιτίθεια πάντα εἰχόν ἀνακεκομισμένοι. 2. ἐπεὶ δ᾽ ἀφίκοντο πρὸς χωρίον δ ἡ πόλις μὲν οὐκ εἶχεν οὐδ' οἰκίας, συνελημνῦσες δ᾽ ἦσαν αὐτὸσε καὶ ἄνδρες καὶ γυναῖκες καὶ κτήμα πολλά, Χειρίσοφος μὲν πρὸς τούτο προσέβαλλεν εὐθὺς Ἡκων· ἐπειδὴ δὲ ἡ πρώτη τάξις ἀπέκαμεν, ἀλλὰ προσῆι καὶ αὖθις ἀλλή· οὐ γὰρ ἦν ἀθρόος περιστήμα, ἀλλὰ ποταμὸς ἦν κύκλω. 3. ἐπειδὴ δὲ Ἑσυφώων ἦλθε σὺν τοῖς ὁπισθοφύλαξι καὶ πελτασταῖς καὶ ὀπλίταις, ἐνταῦθα δὴ λέγει Χειρίσοφος· Εἰς καλὸν ἦκετε· τὸ γὰρ χωρίον ἀιρετέου· τῇ γὰρ στρατιᾷ οὐκ ἔστι τὰ ἐπιτίθεια. εἰ μὴ ληψόμεθα τὸ χωρίον. 4. Ἐνταῦθα δὴ κοινὴ ἐβουλεύοντο· καὶ τοῦ Ἑσυφώντος ἐρωτῶντος τι τὸ κωλύον εἴη εἰσελθεῖν, εἶπεν ο Χειρίσοφος· Μία αὕτη πάροδος ἔστω ἢν ὄρας· ὅταν δὲ τις ταύτη πειράται παριέναι, κυλίνδουσι λίθους υπὲρ ταύτης τῆς ὑπερεχύοσης πέτρας· ὅς δ᾽ ἂν καταληφθῇ, οὕτω διατίθεται. ἀμα δ᾽ ἐδέιξε συντετριμμένους ἀνθρώπους καὶ σκέλη καὶ πλέυρας. 5. Ἡν δὲ τοὺς λίθους ἀναλόγωσιν, ἐφ᾽ ὅ Ἑσυφώων, ἀλλὸ τι ἢ οὐδὲν κωλύει παριέναι· οὐ γὰρ δὴ ἐκ τοῦ ἐναυτόν ὀρῶμεν εἰ μὴ
ολίγους τούτους ἀνθρώπους, καὶ τούτων δύο ἢ τρεῖς ὀπλισμένους. 6. τὸ δὲ χωρίον, ὡς καὶ σὺ ὅρας, σχεδὸν τρία ἡμίπλεθρά ἐστιν, ὅ δεὶ βαλλομένους διεσεῖ. τούτου δὲ ὅσον πλέθρον δασὸν πίνυσι διαλειποῦσας μεγάλας, ἀνθ' ὅν ἐστηκότες ἄνδρες τὶ ἂν πάσχοιεν ἢ ὑπὸ τῶν φερομένων λίθων ἢ ὑπὸ τῶν κυλινδομένων; τὸ λοιπὸν ὅσον ἦδη γέγονεν ἂς ἠμίπλεθρον, ὅ δεὶ ὅταν λωφῆςωσιν οἱ λίθοι παραδραμεῖν. 7. Ἀλλὰ εὐθὺς, ἔφη ὁ Χειρίσσοφος, ἐπειδὰν ἀρξώμεθα εἰς τὸ δασὸν προσεῖναι, φέρονται οἱ λίθοι πολλοὶ. Ἀυτὸ ἀν, ἔφη, τὸ δεὸν εἴῃ· θαῦτα γὰρ ἀναλώσουσι τοὺς λίθους. ἀλλὰ πορευώμεθα ἐνθὲν Ἦμιν μικρὸν τι παραδραμεῖν ἐσται, ἥν δυνώμεθα, καὶ ἀπελθεῖν ῥάδιον, ἥν βουλώμεθα.

8. Ἐντεῦθεν ἐπορεύοντο Χειρίσσοφος καὶ Ξενοφῶν καὶ Καλλίμαχος Παρράσιος λοχαγὸς· τούτῳ γὰρ ἡ ἠγεμονία ἦν τῶν ὄπισθοφυλάκων λοχαγῶν ἐκείνῃ τῇ ἡμέρᾳ. οἱ δὲ ἄλλοι λοχαγοὶ ἔμενον ἐν τῷ ἀσφαλεί. μετὰ τούτο οὐν ἀπῆλθον ὑπὸ τὰ δένδρα ἀνθρωποὶ ὡς ἔβδομήκοντα, οὐκ ἀθρόοι ἀλλὰ καθ’ ἑνα, ἐκαστος φυλαττόμενος ὡς ἐδύνατο. 9. Ἀγασίας δὲ ὁ Στυμφάλιος καὶ Ἀριστώνυμος Μεθυδρεύς, καὶ οὔτοι τῶν ὄπισθοφυλάκων λοχαγοὶ οὔτες, καὶ ἄλλοι δὲ, ἐφέστασαν ἔξω τῶν δένδρων· οὐ γὰρ ἦν ἀσφαλὲς ἐν τοῖς δένδροις ἐστάναι πλέον ἢ τὸν ἴα λόχον. 10. ἐνθα δὴ Καλλίμαχος μηχαναται τι· προέτρεχεν ἀπὸ τοῦ δένδρου ὑπ' ὃν αὐτὸς δύο ἢ τρία βήματα· ἐπεὶ δὲ οἱ λίθοι φέρωντο, ἀνεχάζετο ὑπετῶς· ἔφ' ἐκάστης δὲ προδρομής πλέον ἢ δέκα ἀμάξαι πετρῶν ἀνηλίσκοντο. 11. ὁ δὲ Ἀγασίας, ὡς ὅρα τὸν Καλλίμαχον ἣ ὑποίει, καὶ τὸ στρατεύμα πάν θεῶμεν, δεῖσας μὴ οὐ πρῶτος παραδράμοι εἰς τὸ χωρίον, οὔτε τὸν Ἀριστώνυμον πλησίον ὄντα παρακλάσας, οὔτε Εὐρύλοχον τὸν Λουσία, ἑταίρους ὄντας, οὔτε
άλλον ούδένα, χωρεὶ αὐτὸς, καὶ παρέρχεται πάντας.

12. ὁ δὲ Καλλίμαχος, ὡς ὁρὰ αὐτὸν παριόντα, ἐπιλαμβάνεται αὐτόν τὴς ἓτως· ἐν δὲ τούτῳ παραθεῖ αὐτοὺς 'Ἀριστόνυμος Μεθυδρείως, καὶ μετὰ τούτον Ἐὐρύλοχος Λουσιεύς· πάντες γὰρ οὕτοι ἀντεποιοῦντο ἀρετῆς, καὶ διηγοῦντο πρὸς ἀλλήλους· καὶ οὕτως ἐριζοῦντες αἱροῦσι τὸ χωρίον. ὡς γὰρ ἀπαξ εἰσέδραμον, οὔδεις πέτρος ἀνωθεὶ ἡνέχθη.


15. Ἐπενεθεν ἐπορεύθησαν διὰ Χαλύβως, σταθμοὺς ἐπτὰ παρασάγγας πεντήκοντα, οὕτως ἔσαν δὲν διήλθη ἀλκιμώτατοι, καὶ εἰς χεῖρας ἔσαν. εἶχον δὲ θώρακας λυνοῦσι μέχρι τοῦ ἦττρος, ἀντὶ δὲ τῶν πτερύγων σπάρτα πυκνὰ ἐστραμμένα. 16. εἶχον δὲ καὶ κυνήδας καὶ κράινη, καὶ παρὰ τὴν ἑορήν μαχαίριον ὅσον ἐξήλθη Λακωνικῆν, ὁ ἐσφαγγὸν δὲν κρατεῖ θύειντο, καὶ ἀποτέμνοντες ἀν τῶν κεφαλῶν ἔχοντες ἐπορεύοντο, καὶ ἓδον καὶ ἐχόρευον ὅποτε οἱ πολέμοι αὐτοὺς ὄφεσθαι ἐμελλοῦν. εἶχον δὲ καὶ δόρυ ὴσ τε νεκτείδεικα πήρευος, μίαν λόγχην ἔχουν. οὕτως ἐνεμένου ἐν τοῖς πολίσμασι. 17. ἔπει δὲ παρέθενει ἐς Ἐλληνες, ἐποντοκάτωκέναι. ὁκουν δὲ ἐν τοῖς ὄχυροις, καὶ τὰ ἐπιτήδεια ἐν τούτοις ἀνακεκομισμένοι ἔσαν· ὡςτε μηδὲν λαμβάνειν αὐτόθεν τοὺς Ἐλληνας, ἀλλὰ διετράφησαν τοῖς κτήνεσιν ἄ ἐκ τῶν Ταόχων ἐλαβοῦν.

18. Ἐκ τούτου οἱ Ἐλληνες ἀφίκοντο ἐπὶ Ἀρτασοῦ
ποταμὸν, ἔρος τεττάρων πλέθρων. ἐνετεύθεν ἐπορεύθησαν διὰ Σκυθιῶν, σταθμοὺς τέτταρας παρασάγγας εἴκοσι, διὰ πεδίου εἰς κόμας· ἐν αὐτὶς ἤμεν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο. 19. ἐνετεύθεν δὴ λθοῦν σταθμοὺς τέτταρας παρασάγγας εἴκοσι, πρὸς πόλιν μεγάλην καὶ εὐδαίμονα καὶ οἰκουμενήν, ἡ ἐκαλεῖτο Γυμνιάς. ἐκ ταύτης ὁ τῆς χώρας ἄρχων τοῖς Ἑλλησὶν ἤγεμόνα πέμπει, ὡποὺ διὰ τῆς ἑαυτῶν πολεμίας χώρας ἂγοι αὐτοῖς. 20. ἐλθὼν δ' ἐκείνος λέγει ὅτι ἄξει αὐτοῖς πέντε ἡμερῶν εἰς χορίον ὅθεν ὄψουνται θάλατταν· εἰ δὲ μή, τεθναίαν ἐπηγγείλατο. καὶ ἡγούμενος, ἐπειδὴ ἐνέβαλεν εἰς τὴν ἑαυτοῦ πολεμίαν, παρεκελεύετο αἶθειν καὶ φθείρειν τὴν χώραν. ὃ καὶ δῆλον ἐγένετο ὅτι τοῦτον ἔνεκα ἔλθοι, οὔ τίς τῶν Ἑλλήνων εὐνοίας. 21. Καὶ ἀφικοῦνται ἐπὶ τὸ ὄρος τῇ πέμπτῃ ἡμέρᾳ· ὡνομά δὲ τῷ ὀρεί ἦν Θήρυς. ἐπεὶ δὲ οἱ πρότοι εὗγενοτα ἐπὶ τοῦ ὄρους καὶ κατείδου τῆς θάλαττας, κραυγὴ πολλῆ ἐγένετο. 22. ἀκούσας δὲ ὁ Ἑληρὸς καὶ οἱ ὀπισθοφύλακες ὧθησαν ἐμπροσθεν ἄλλους ἐπιτίθεσθαι πολεμίους· εἴποντο γὰρ καὶ ὄπισθεν οἱ ἐκ τῆς καρμενῆς χώρας, καὶ αὐτῶν ὁ ὀπισθοφύλακες ὑπεκτεινάν τῇ τις καὶ ἐξώγρησαν ἐνέδραν πονησάμενοι, καὶ γέρρα ἐλαβον δασεῖσθαι βοῶν ἀμοβοβοεῖα ἀμφὶ τὰ εἴκοσι. 23. ἐπειδὴ δὲ βοὴ πλείων τε ἐγίγνετο καὶ εγκύτερον, καὶ οἱ αἰε ἐπιόντες ἔθεον δρόμων ἐπὶ τοὺς αἰε βοῶντας, καὶ πολλῶ καὶ μεῖζον ἐγίγνετο ἡ βοὴ ὅσφ δὴ πλείως ἐγίγνυτο, ἐδόκει δὴ μεῖζον τὶ ἐϊναι τῷ Ἑνοροφύτε. 24. καὶ ἀναβας ἐφ' ἢππον, καὶ Δύκιον καὶ τοὺς ἐπέσας ἄναλαβον, παρεβοήθει· καὶ τάχα δὴ ἀκούοντι βοῶντων τῶν στρατιωτῶν Θάλαττα, Θάλαττα, καὶ παρεγγυόντων. ἐνθα δὴ ἔθεον πάντες καὶ οἱ ὀπισθοφύλακες, καὶ τὰ ὑποζύγια ἠλαύνετο καὶ οἱ ἢπποι. 25. ἐπεὶ δὲ ἀφὶ κοντο πάντες ἐπὶ τὸ ἄκρον, ἐνταύθα δὴ περιέβαλλον ἄλλω.
λονς καὶ στρατηγοὺς καὶ λοχαγοὺς διακρόνουτες. καὶ ἔξαπι-
νης, ὅτον δὴ παρεγχυήσαντος, οἱ στρατεύται φέρουσι λίθους καὶ ποιοῦσι κολονον μέγαν. 26. ἐνταῦθα ἀνετίθεσαν δερ-
μάτων πλῆθος ὄμοβοσείων, καὶ βακτηρίας, καὶ τὰ αἰχμαλώτα γέρρα, καὶ ὁ ἱγγεμὼν αὐτὸς τε κατέτεμεν τὰ γέρρα καὶ τοῖς ἄλλοις διεκδεύτε. 27. μετὰ ταῦτα τὸν ἱγγεμόνα οἱ Ἐλ-
ληνες ἀποτείμπουσι, δῶρα δόντες ἀπὸ κοινοῦ, ἱππον καὶ φιάλην ἀργυρᾶν καὶ σκεύην Περσικὴν καὶ δαρεικοῦς δέκα· ἦτε δὲ μάλιστα τῶν δακτυλίους, καὶ ἐλαβε τολλοὺς παρὰ τῶν στρατιωτῶν. κὼμην δὲ δεῦξας αὐτοῖς οὐ σκηνήσουσι, καὶ τὴν ὁδὸν ἴνα πορεύσονται εἰς Μάκρωνας, ἐπεὶ ἐστέρα ἐγένετο, φύχετο τῆς νυκτὸς ἀπιῶν.

VIII. Ἐντεύθεν δὲ ἐπορεύθησαν οἱ Ἐλληνες διὰ Μα-
κρώνων, σταθμοὺς τρεῖς παρασάγγας δέκα. τῇ πρώτῃ δὲ ἡμέρᾳ αφίκοντο ἐπὶ τὸν ποταμὸν δὲ ὀρίζε τὴν τῶν Μακρώ-
νων καὶ τὴν τῶν Σκυθίων. 2. εἶχον δ' ὑπερδέξιον χωρίον ὑδὸν χαλεπώτατον, καὶ ἔξ ἁριστερὰς ἄλλου ποταμοῦ, εἰς ὁν ἐνεβάλλεν ὁ ὀρίζων, δὴ οὐ ἐδει διαβῆναι. ἦν δὲ οὕτος δασὺς δέιδρεσι, παχέσι μὲν οὖ, πυκνοὶς δὲ. ταῦτα ἐπεὶ προσήλθον οἱ Ἐλληνες ἐκοπτον, σπεῦδοντες ἐκ τοῦ χωρίου ὡς τάχιστα ἐξελθεῖν. 3. οἱ δὲ Μάκρωνες, ἐχοντες γέρρα καὶ λόγχας καὶ τρίχινους χίτωνας, καταντίπερας τῇς δια-
βάσεως παρατεταγμένοι ἦσαν, καὶ ἄλληλοις διεκδεύοντο καὶ λίθους εἰς τὸν ποταμὸν ἐρρίπτουν· ἐξικνύντο δὲ οὐ, οὐδὲ ἐξλαπτον οὐδὲν. 4. "Ενθα δὴ προσέρχεται τῷ Ἑυνοφώντι τῶν πελτα-
στῶν τις ἀνήρ, Ἀθηναῖοι φάσκων δεδουλευκέναι, λέγον ὅτι γιγνόσκου τὴν φωνήν τῶν ἀνθρώπων, καὶ οἴμαι, ἔφη, ἐμὴν ταῦτην πατρίδα εἶναι· καὶ εἰ μή τι κωλύει, ἐθέλω αὐτοῖς διαλεχθῆναι. 5. Ἀλλ' οὐδὲν κωλύει, ἔφη, ἀλλὰ διαλέγοι καὶ μᾶθε πρῶτον τίνες εἰςίν. οἱ δ' εἶπον ἐρωτή-

Anab. 4, viii. Prospect of the Sea. 117
σαντός ὁτι Μάκρωνες. 'Ερότα τοίνυν, ἐφη, αὐτοὺς, τι ἀντι-
τετάχθαι καὶ χρήζουσιν ἡμῶν πολέμιοι εἰναι. 6. Οἱ δ' ἀπεκρίναντο. Ὡστὶ καὶ ύμεῖς ἐπὶ τὴν ἡμετέραν χώραν ἔρχεσθε. Ἀλείων ἐκέλευον οἱ στρατηγοὶ ὁτι οὐ κακῶς γε 
ποιησοῦντες, ἀλλὰ βασιλεῖ πολεμήσαντες ἀπερχόμεθα εἰς 
τὴν Ἑλλάδα, καὶ ἐπὶ θάλατταν θουλόμεθα ἀψικεσθαι. 7. ἡρώτων ἐκεῖνοι εἰ δοῦεν ἄν τοῦτον τὰ πιστά. οἱ δ' ἔφασαν καὶ δοῦναι καὶ λαβεῖν ἑθέλειν. ἐντεύθεν διδόσιν 
οἱ Μάκρωνες βαρβαρικὴν λόγχην τοῖς Ἕλλησιν, οἱ δὲ 
Ἕλληνες ἐκεῖνοι Ἕλληνικὴν ταύτα γὰρ ἔφασαν πιστὰ 
einai. θεοὺς δὲ ἐπεμαρτύραντο ἀμφότεροι.

8. Μετὰ δὲ τὰ πιστὰ εὐθὺς οἱ Μάκρωνες τὰ δένδρα 
συνιεξέκοπτον, τὴν τε ὀδὸν ὀδοποιῶν ὡς διαβιβάσοντες, ἐν 
mέσοις ἀναμεμιγμένοι τοῖς Ἕλλησι καὶ ἄγοραν οὐαν ἐδύ-
ναντο παρείχουν, καὶ παρῆγαγον ἐν τρισὶν ἡμέραις ἐως ἐπὶ 
tὰ Κόλχων ὑμία κατέστησαν τοὺς Ἕλληνας. 9. ἐνταῦθα 
ἡν ὄρος μεγά, προσβατὸν δὲ καὶ ἐπὶ τοῦτον οἱ Κόλχοι 
παρατεταγμένοι ἦσαν. καὶ τὸ μὲν πῆφων οἱ Ἕλληνες 
ἀντιπαρετάξαντο κατὰ φάλαγγα, ὡς οὕτως ἄξοντες πρὸς 
tὸ ὄρος· ἐπείτα δὲ ἐδοξεῖ τοῖς στρατηγοῖς βουλεύσασθαι 
συλλεγεῖσιν, ὅπως ὡς κάλλιστα ἁγιονεύτω. 10. Ἐλεύθε 
οῦν Ἐυνοφῶν, ὅτι δοκεῖ παύσαντας τὴν φάλαγγα λόχους 
ὄρθιοις ποιῆσαι· ἦ μὲν γὰρ φάλαγξ διασπασθῆσαι εὐ-
θὺς· τῇ μὲν γὰρ ἀνόδου, τῇ δὲ εὐθοὺς εὐρήσομεν τὸ ὄρος· 
καὶ εὐθὺς τοῦτο ἀθυμίαν ποιῆσει, ὅταν τεταγμένοι εἰς φά-
λαγγα ταύτην διεσπασμένην ὀρὸςιν. 11. ἐπείτα ἦν μὲν 
ἐπὶ πολλοὺς τεταγμένοι προσάγομεν, περιττεύσονταν ἡμῶν 
oi πολέμιοι, καὶ τοῖς περιττοῖς χρήσονται ὁ τι ἀν βουλόν-
ται· εἰὼν δὲ ἐπὶ ὀλίγων τεταγμένοι ὅμεν, οὐδὲν ἀν ἐγή 
θαυμαστὸν εἰ διακοπεῖ ἡμῶν ἡ φάλαγξ ὑπὸ ἀθρόων καὶ 
βελῶν καὶ ἀνθρώπων πολλῶν ἐμπεσόντων· εἰ δὲ τῇ τούτο
Arrival in Colchis.

12. ἀλλά μοι δοκεῖ ὄρθιος τοὺς λόχους ποιησάμενος, τοσοῦτον χωρίον κατασχεῖν διαλείποντας τοὺς λόχους, ὅσον ἔξω τοὺς ἐσχάτους λόχους γενέσθαι τῶν πολεμίων κεράτων· καὶ οὕτως ἐσώμεθα τῆς τε τῶν πολεμίων φάλαγγος ἔξω οἱ ἐσχάτοι λόχοι, καὶ ὄρθιος ἁγοντες οἱ κράτιστοι ἠμῶν πρῶτον προσάσσω, ἦ τε ἂν εὐδοκῇ, ταῦτῃ ἐκαστὸς ἂξει ὁ λόχος. 13. καὶ εἴς τε τὸ διαλέιπον οὐ ράδιον ἔσται τοὺς πολεμίους εἰσέλθειν, ἔνθεν καὶ ἔσθεν λόχων οὕτων, διακόψαι τε οὐ ράδιον ἔσται λόχον ὅρθιον προσόντα. εάν τε τις πιεῖσται τῶν λόχων, ὁ πλησίον βοηθήσει. ἦν τε εἷς τῇ δυνηθῇ τῶν λόχων ἐπὶ τὸ ἀκρον ἀναβήναι, οὐδεὶς μηκετί μείνῃ τῶν πολεμίων.

14. ταῦτα ἐδοξεῖ, καὶ ἐποίοιν ὅρθιος τοὺς λόχους. Ἐνοφῶν δὲ ἀπίων ἐπὶ τὸ εὐώνυμον ἀπὸ τοῦ δεξίου, ἔλεγε τοῖς στρατιώταισι. 'Ἀνδρες, οὐτοὶ εἰσίν οὕς ὁρᾶτε μόνοι ἐτὶ ἡμῶν ἐμπόδων τὸ μῆ ἡδη εἴναι ἐνθα πάλαι ἐπεσύνωμεν· τούτους, ἦν πως δυνόμεθα, καὶ ὡμοὺς δεὶ καταφαγεῖν.

15. Ἐπεὶ δὲ ἐν ταῖς χώραισ ἐκαστὸς ἐγένοντο, καὶ τοὺς λόχους ὅρθιος ἐποίησαντο, ἐγένοντο μὲν λόχοι τῶν ὀπλιτῶν ἀμφι τοὺς ὄργανοντα, ὁ δὲ λόχος ἐκαστὸς σχέδον εἰς τοὺς ἐκατον· τοὺς δὲ πελταστῶς καὶ τοὺς τοξότας τριχῆ ἐποίησαντο, τοὺς μὲν τοῦ εὐωνύμου ἔξω, τοὺς δὲ τοῦ δεξίου, τοὺς δὲ κατὰ μέσον, σχέδον ἐξακοσίους ἐκάστος. 16. Ἐκ τούτου παρηγγύσαν οἱ στρατηγοὶ εὐχεσθαι· εὐξάμενοι δὲ καὶ πιανισάντες ἐπορεύοντο. καὶ Χειρίσοφος μὲν καὶ Ἐνοφῶν καὶ οἱ σὺν αὐτοῖς πελτασταῖ τῆς τῶν πολεμίων φάλαγγος ἔξω γενόμενοι ἐπορεύοντο. 17. οἱ δὲ πολέμιοι ὃς εἶδον αὐτοὺς, ἀντιπαραθέοντες οἱ μὲν ἐπὶ τὸ δεξίον, οἱ δὲ ἐπὶ τὸ εὐώνυμον, διεσπάσθησαν καὶ πολὺ τῆς αὐτῶν φάλαγγος ἐν τῷ μέσῳ κενὸν ἐποίησαν. 18. ἰδόντες δὲ αὐτοὺς διαχάζοντας οἱ κατὰ τὸ 'Αρκαδικοῦ πελτασταῖ, δὲν ἦρχεν
Αἰσχύνης ο’ Ἀκαρνάν, νομίσαντες φεύγειν ἀνὰ κράτος ἔθεον· καὶ οὕτω πρῶτοι ἐπὶ τὸ ὄρος ἀναβαίνουσι· συνεφεύρετο δὲ αὐτοῖς καὶ τὸ Ἀρκαδικὸν ὄπλιτικὸν, δὲν ἦρξε Κλεάνωρ ὁ Ὀρχομένιος. 19. οἱ δὲ πολέμιοι, ὡς ἦρξαντο δειν, οὐκέτι ἐστησαν, ἀλλὰ φυγή ἄλλος ἄλλῃ εὐράπετο. οἱ δὲ Ἑλλήνες ἀναβάντες ἐστρατοπεδεύοντο ἐν πολλαῖς κόμαις καὶ τάπιτηδεία πολλὰ ἔχουσαι. 20. Καὶ τὰ μὲν ἄλλα οὐδέν ἦν ὁ τι καὶ ἑθαύμασαν· τὰ δὲ σμήνη πολλὰ ἦν αὐτοῦ, καὶ τῶν κηρίων ὅσοι ἔφαγον τῶν στρατιωτῶν πάντες ἄφρονες τε ἐγήγοντο, καὶ ἔμοιον, καὶ κάτω διεχόρει αὐτοῖς, καὶ ὅρθος οὐδεὶς ἦδυνατ ἱστασθαι· ἀλλ’ οἱ μὲν ὀλίγον ἐδηδοκότες σφόδρα μεθύουσιν ἐϊκεσαν, οἱ δὲ πολὺ, μαυρομένοις, οἱ δὲ καὶ ἀποθυνήσκουσιν. 21. ἔκειντο δὲ οὕτω πολλοὶ ὃσπερ τροπῆς γεγενημένης, καὶ πολλῇ ἦν ἀθυμία. τῇ δ’ ὑστεραία ἀπέθανε μὲν οὐδεὶς, ἀμφὶ δὲ τὴν αὐτὴν ποὺ ὀραν ἀνεφρόνουν· τρίτῃ δὲ καὶ τετάρτῃ ἀνίσταντο ὃσπερ ἐκ φαρμακοποσίας.

22. Ἐντεύθεν δ’ ἐπορεύθησαν δύο σταθμοὺς παρασάγγας ἐπτὰ, καὶ ἦλθον ἐπὶ θάλατταν εἰς Τραπεζοῦντα, πόλιν Ἑλληνίδα, οἰκουμένην ἐν τῷ Ἐὔξεινῳ Πόντῳ, Σινωπέων ἀποκίαν, ἐν τῇ Κόλχῳ χώρα. ἐνταῦθα ἐμειναν ἡμέρας ἀμφὶ τὰς τριάκοντα, ἐν ταῖς τῶν Κόλχων κόμαις· καὶ ἔνεπερθεν ὀρμώμενοι ἐλημῖζον τὴν Κολχίδα. 23. ἀγορὰν δὲ παρεῖχον τῷ στρατοπέδῳ Τραπεζοῦντιοι, καὶ ἐδέξαντο τε τοὺς Ἑλληνας, καὶ ἐνεώσαν βοῦς καὶ ἄλφιτα καὶ οἶνον. 24. συνδιεπράπτοντο δὲ καὶ ὑπὲρ τῶν πλησίων Κόλχων τῶν ἐν τῷ πεδίῳ μᾶλιστα οἰκουντων, καὶ ἐνεώσαν παρ’ ἐκείνων ἦλθον βόες.

25. Μετὰ δὲ τούτῳ τὴν θυσίαν ἦν ἐξαντο παρεσκευαστοῦτο· ἦλθον δ’ αὐτοῖς ἰκανοὶ βόες ἀποθύσατο τῷ Διὶ τῇ Σωτηρί, καὶ τῷ Ἡρακλεί ἱγεμόσυνα, καὶ τοῖς ἀλλοίς θεοῖς.
ά εὐξαντό. ἔποιήσαν δὲ καὶ ἀγώνα γυμνικὸν ἐν τῷ ὀρεί ἐνθαπερ ἐσκήνων. εὐλογτο δὲ Δρακόντιον Σπαρτιάτην, ὁς ἔφυγε παῖς ὃν οἴκοθεν, παίδα ἄκων κατακανῶν ξυήλη πατάξας, δρόμου τ' ἐπιμεληθήναι καὶ τοῦ ἀγώνος προστατῆσαι. 26. ἐπείδη δὲ ἡ θυσία ἐγένετο, τὰ δέρματα παρέδοσαν τῷ Δρακοντίῳ, καὶ ἤγείσθαι ἐκέλευσον ὅπου τὸν δρόμον πεποιηκὼς εἶη, ὁ δὲ δεῖξας οὕτε ἐστηκότες ἐτύγχανον, Οὗτος ὁ λόφος, ἔφη, κάλλιστος τρέχειν ὅπου ἂν τις βούληται. Πῶς οὖν, ἔφασαν, δυνήσονται παλαίεων ἐν σκληρῷ καὶ δασεὶ οὕτως; ὁ δὲ εἶπε, Μᾶλλον τι ἀναίστει ὁ καταπεσών. 27. ἠγονιζότο δὲ παιδεῖς μὲν στάδιον τῶν αἰχμαλώτων οἱ πλείστοι, δόλιχον δὲ Κρήτες πλείους ἡ ἐξήκοντα ἐθεοῦ, πάλην δὲ καὶ πυγμὴν καὶ παγκράτιον ἐτερού. καὶ καλὴ θέα ἐγένετο· πολλοὶ γὰρ κατέβησαν, καὶ, ἀπε θεωμένων τῶν ἑταίρων, πολλὴ φιλονεκία ἐγένετο. 28. ἐθεοῦ δὲ καὶ ὑππο, καὶ ἔδει αὐτοὺς κατὰ τοῦ πρανοὺς ἐλάσαντας, ἐν τῇ θαλάττῃ ἀναστρέψαντας, πάλιν ἂν πρὸς τὸν βωμὸν ἀγειν. καὶ κάτω μὲν οἱ πολλοὶ ἐκυλινδοῦντο· ἀνω δὲ πρὸς τὸ ἵσχυρος ὀρθιον μόλις βάθην ἐπορεύοντο οἱ ὑππο· ἐνθα πολλὴ κραυγὴ καὶ γέλως καὶ παρακέλευσις ἐγένετο αὐτῶν.
SOME OF THE IMPORTANT DATES OF GREEK HISTORY.

Legislation of Solon ........................................... b. c. 594
Tyranny of Pisistratus and his Sons ......................... 560 – 510
Conquest of Asia Minor by Cyrus ............................. 546
Hippias, son of Pisistratus, expelled ......................... 510
Democratic Constitution of Clisthenes ....................... 507
Ionic Revolt in Asia Minor .................................. 500
Defeat of the Revolt: Miltiades taken ....................... 494
First Persian Invasion: Battle of Marathon .................. 490
Invasion of Xerxes: Thermopylae and Artemisium (July),
    Salamis (September) ......................................... 480
Battles of Plataea and Mycale ................................. 479
Athens fortified by Themistocles ............................. 478
Confederacy of Delos .......................................... (about) 477
Cimon banished: Ascendancy of Pericles .................... 461
Thirty Years' Truce between Athens and Sparta ............. 445

PELOPONNESIAN WAR ................................................. 431 – 404
    Death of Pericles .......................................... 429
    Seditions at Coreya ....................................... 427
    Pylos and Sphacteria ..................................... 425
    Peace of Nicias (Truce for Fifty Years) .................. 421
    Sicilian Expedition ...................................... 415 – 413
    Revolution at Athens: Oligarchy of 400 .................. 411
    Sea-Fight at Arginusae .................................... 406
    Battle of Aegospotami ..................................... 405
    Capture of Athens: Thirty Tyrants ...................... 404
Athenian Democracy restored .................................. 403
Retreat of the Ten Thousand .................................. 400
Death of Socrates ............................................. 399
Battle of Leuctra: Spartans defeated by Epaminondas ...... 371
Battle of Mantinea: Death of Epaminondas .................. 362
Accession of Philip of Macedon ............................... 360
Phocian or Sacred War ........................................ 357 – 346
Amphilissian Sacred War ..................................... 339
Battle of Chaeronea: Death of Isocrates .................... 338
Death of Philip: Accession of Alexander .................... 336
Campaign of Alexander: Conquest of Persia .................. 334 – 330
Death of Alexander ........................................... 323
Death of Demosthenes ........................................... 322
NOTES.

XENOPHON: ANABASIS.

The Expedition of Cyrus the Younger against his brother Artaxerxes to wrest from his possession the throne of Persia — the Ana-
bas — was made in the year 401 B.C. The march from Sardis began in the spring, and about 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, though victorious over that part of the opposing force
which they had attacked, suffered virtual defeat in losing their leader.
They had marched more than 1800 miles from Ephesus to Cunaxa.
(See ii. 2. 6.) But this route, the only one with which they were
acquainted, was closed to them; for the first part of it lay through
the desert of Arabia, in which, had they undertaken to return as they
came, they would have perished of hunger. They set out, therefore,
northward under the guidance of Ariaeus, who had been the com-
mander of the barbarian forces of Cyrus; but subsequently they en-
tered 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. Beyond the
Tigris, however, Tissaphernes treacherously entrapped five of the
generals, four of whom were soon after put to death. Great dejection
fell in consequence 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 Zap-
tas to Trapezus was one of incredible hardship, — a constant fight for
about 700 miles through an enemy's country in the winter-time. The
account of it by Xenophon 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 then civilized world. The Greeks reached Trapezus, the modern Trebizond, at the end of the winter of 400 B.C., and after a month’s halt proceeded westward, partly by land and partly by sea, to Chrysopolis on the Thracian Bosporus 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, and, as the “Ten Thousand,” disappeared from history. Consult more at length, on the events here described, Smith’s History of Greece, Chap. XXXVI., or the three excellent chapters of Grote, LXXIX.—LXXXI. The last constitute a good running commentary on the Anabasis.

Cyrus the Younger, the unfortunate leader of this expedition, was the second of the four sons of Darius II., who was the grandson of Xerxes I. In 407 B.C. he was made by his father satrap of Lydia, Phrygia the Greater, and Cappadocia, and military commander (kárapos) of the forces that mustered at Castôlus (Anab. i. 1. 2). He could not have been at this time more than seventeen years of age at most, for he was born after his father’s accession to the throne. The commission given him by Darius is found in Hell. i. 4. 3: καὶ Κύρος (sc. ἀπὸ τῆς Λακεδαίμονος), ἄρξον πάντων τῶν ἐπὶ δῆληττ καὶ συμπολεμήσων Λακε-

dαίμων, ἐπιστολὴν τε ἐφέρε τοῖς κάτω πᾶσι τὸ βασιλείουν σφράγισμα ἐθευσαν, ἐν ἡ ἐνηκ καὶ τάδε, Καταπέμπω Κύρον κάραπον τῶν εἰς Καστωλὸν ἀθροισμένων. His high position made it possible for him to aid the Lacedaemonians in the war they were then waging with Athens. And he did this, partly at the direction of his father, who had sent with him large sums of money for this purpose, and partly from his own desire. For there is evidence that even at this time he aspired to the throne, and that foreseeing as possible what eventually took place, the succession of his brother, he was preparing to wrest the government from him by violence if need be. He became the warm friend of Lysander; and, on being summoned to his father’s bedside at Babylon in 405 B.C., he turned over to the Spartan admiral the money which he had in hand, and placed at his disposal his entire personal revenue from the province of which he was satrap. The timely aid thus rendered to the Lacedaemonians did much to hasten the end of the Peloponnesian War. As to the fact that funds were furnished by Cyrus, see Thucydides ii. 65: Κύρο τε (sc. ἀντεἶχον) ὅστερον βασιλείως παῖδι προσγενομένῳ, 

δε παρέχει χρήματα Πελοποννή-

σίους ἐς τὸ ναυτικόν. An account of him from this time until his death is given in the first book of the Anabasis. Consult further Smith’s Dict. of Biography and Mythology, s. v. Cyrus the Younger.
Xenophon, the historian of the expedition, was an Athenian gentleman of culture, the pupil and friend of Socrates the philosopher. Neither the date of his birth nor that of his death is known with certainty. It is generally believed, however, that he lived to be more than ninety years of age. From a story that was current in antiquity that he fought at Delium in 424 B.C., it has been concluded that at the time of the expedition of Cyrus he must have been past forty; but judging from the internal evidence afforded by the *Anabasis* itself, he could not have been at this time more than thirty. He himself relates (*Anab.* iii. 1) the circumstances under which he came to join the army of Cyrus. His friend Proxenus was already with the Persian prince, and invited Xenophon to come and join him at Sardis, promising to introduce him to Cyrus. Xenophon did this after consulting the oracle at Delphi, and at the urgent solicitations of Cyrus he joined the expedition. He does not appear, however, with any prominence until after the murder of the generals, when his rare qualities became known and he became the inspiration of the army. During their perilous retreat northward to the sea, he always showed that high-born courage and endurance that have since won the admiration of posterity as they then gained him the complete confidence of his fellow-soldiers. When in 399 B.C. the "Ten Thousand" became incorporated with the forces of Thibron, Xenophon appears to have returned to Athens, but in 396 B.C. he was again in Asia, and in 394 B.C. fought at the battle of Coronea with the Spartans against the allies. Though an Athenian, he was anti-democratical, and much more in sympathy with the institutions of Sparta than with those of his native city. He was now banished, and took up his residence in Scillus in Elis, where in entertaining his friends, hunting, and writing, he is reported to have lived a happy life. He was subsequently expelled from Scillus by the Eleans and went to Corinth, where he died. Though the decree of banishment against him was eventually repealed, there is no evidence that he ever returned to Athens. Xenophon was a prolific writer. His most celebrated works besides the *Anabasis* are the *Memorabilia* (Memorials of Socrates) in 4 books, the *Hellenica* (a continuation of the history of Thucydides) in 7 books, and the *Cyropedia* (an historical novel) in 8 books. His style is perspicuous and unaffected. Consult also Smith's *Dict. of Biography and Mythology*, s. v. Xenophon; and on the question of his age at the time of the *Anabasis*, an interesting article by Professor Morris in the *Proceedings of the American Philological Association* for 1874.
BOOK FIRST.

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

CHAPTER I.

SYNOPSIS: Darius, falling dangerously sick, summons to him his two sons, Artaxerxes and Cyrus (1, 2). On the King's death the former succeeds to the throne, and being persuaded by the satrap Tissaphernes that his brother is plotting against him, he has him arrested. Cyrus, saved from death only by his mother's entreaty, returns disgraced to his province and conceives measures against the king (3, 4). He conciliates all who come to him, sees to his own native troops (5), and secretly collects Greek mercenaries. A part of this army he enlists in western Asia Minor, alleging as a reason that the Greek cities which have put themselves under his protection are in danger from the machinations of Tissaphernes, and lays siege to Miletus (6-8). Other Greek mercenaries are enlisted in the Thracian Chersonesus (9), in Thessaly (10), and in Greece (11).

1. Δαρείου, Darius II. or Notos (νόθος, bastard), a natural son of Artaxerxes I., and a man of feeble character. He died late in 405 B.C., after a reign of nineteen years. For the case, a predicate gen. of possession, see G.* 169, 1. — Παρυσάτιδος, Parysatis, the half-sister, as well as wife, of Darius, a woman of an intriguing and cruel disposition, and of great influence with her husband. — γυνονται, were born. For this use of the pres., see G. 200, n. 1. — δύο: there were other sons (thirteen children in all), but these are the two now prominently in the mind of the writer. — πρεσβύτερος . . . Κύρος, Artaxerxes (being) the older, Cyrus the younger. These were Artaxerxes II., surnamed Mnemon (μνήμων), on account of his great memory, and Cyrus the Younger, so named to distinguish him from Cyrus the Great, founder of the Persian empire. — ἡσθένε, was sick; the impf. to denote the continuance of the state (G. 200). The aer. ἡσθενήσε would mean fell sick (G. 200, n. 5 b). ἀσθενέω is a denominative verb (G. 128, 2 b; 130, 2) from ἄ-σθενήσ, weak, and this from α- priv. (G. 131, 4 a) and σθένος, strength. — ὑπάτευ: peculiar in augment (G. 105, 1, n. 2). Give its derivation (G. 130, 4) and Latin equivalent. — τοῦ, his (G. 141, n. 2). — τῶ παίδε: dual, but above, the pl. (G. 33, 1). For the case, see G. 134, 2. — παρ-είναι, to be by (him), i.e. at Babylon, where he died.

2. μὲν . . . δὲ: used to correlate the two sentences. See the lexicon, and cf. the case in § 1. μὲν is not to be translated. — οὖν, now, is here continuous, not inferential. Cf. igitur in Lat. — παρὼν ἐπιγίνα, was, as it happened, (already) there (G. 279, 4). — μετα-πέμπεται, sends for, sends after (G. 191, VI. 3, end), summons. — ἀπὸ τῆς ἄρχης, from his province.

* The references under G. are to the sections of Goodwin's Greek Grammar, revised and enlarged edition.
For the prep. ἀπό, see G. 191, I. 2. — σαμπάμη: pred. acc. (G. 166). The satrap was a viceroy, but with great discretionary powers. According to Herod. (iii. 89), Darius I. divided the Persian empire into twenty satrapies. — ἐποίησε, had made. The Greek was content simply to refer the action to the past, without specifying the time as exactly as we do by the pluperfect.— καὶ ... δὲ ... ἀπέδειξε, and (δὲ) he had also (καὶ) appointed him, etc., a transition from a relative to an independent clause; not uncommon in Greek. καὶ adds the new particular of the investiture 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. 25, 3, n. 1). — ὁσι, who, lit. (so many) as, the rel. of quantity or number (G. 87, 1). — εἰς ... ἀφοίζονται, muster in the plain of Castolus, lit. gather themselves into, etc. For the prep. εἰς, see G. 191, III. 1. — ἀφοίζονται is not the historical pres., but pres. to denote a standing fact. It is derived from ἀφοι, close together (G. 130, 6). The position of the plain of Castolus, a large and level tract of land in which the troops were annually reviewed, is uncertain, though probably it was in Lydia. — ἀγαβάινε, ἀνέβη: this change of tense from the historical pres. to the aor. is common. Note the chiastic arrangement (χιασμός, crossing, named from the letter χ), ἀγαβάινε λαβὼν Τισσαφέρνην, ἔξων ὀπλίτας ἀνέβη. — ὁ Κύρος: proper name with the art. (G. 141, n. 1 a). — λαβὼν: the part. denotes the attendant circumstance (G. 277, 6). So ἔξων following. — ύς φίλον: Tissaphernes, at this time satrap of Caria, whom Cyrus had superseded on becoming satrap himself, was in fact his enemy, and Cyrus had him accompany him, probably because he feared to leave him behind. He proved, however, a dangerous companion. — καὶ ... δὲ: see above. — τῶν Ἑλλήνων ὀπλίτας τριάκοσίους: a body-guard selected from the Greeks then in his service. Cyrus knew well the superiority of the Greeks over the Persians as soldiers. The hoplite, lit. heavy-armed (foot) soldier (ὀπλον), was armed with shield, helmet, breastplate, greaves, spear, and sword. Note the suffix της, signifying in denominatives one who has to do with (G. 129, 2 b). — ἀρχοντα: appos. (G. 137, n. 4). — Παρράσιον: Parrhasia was a district of Arcadia (in the Peloponnesus) about Mt. Lycaeus.

3. ἐπεισῆς, had ended (his life), died. See note on ἐποίησε in § 2. This use of the aor. for the pluperf. is especially common after particles of time like ἐπεί, etc. Cf. the Lat. historical (aoristic) perf. with postquam. τελευτᾶτω (G. 130, 1) is derived by successive steps from τέλος: τέλος, τελέω, τελευτή, τελευτᾶω. — καὶ κατέστη ... Ἀρταξέρξης, and Artaxerxes had been established in the kingdom, lit. settled into, and so εἰς with the acc. — διαβάλλει, falsely accuses. The current story, that Cyrus had planned to kill Artaxerxes at the time of his coronation, Xenophon evidently believed to be false. For the prep. πρός, see G. 191, VI. 6. — ύς ἐπισυνέβαινοι: opt. by quot. after the idea of saying in διαβάλλει (G. 243; 201, Rem.). Give the dir. form.— αὐτῷ: after the compound verb (G. 187). — δὲ, but he (G. 143, 1, n. 2). — συλλαμβάνει: cf. comprehendere in Lat. — ύς ἀποκτενὼν, with the avowed object of putting him to death (G. 277, 3, and n. 2 a). — ἔξαιτησα-
μέν...πάλιν: note the diff. between the Greek and English idioms. In Eng., rescues (ἐξ) him by entreaty and sends him off again; but in Greek, having rescued (G. 277, 1), lit. begged him off, sends him, etc. The use of the part. is much more frequent in Greek than in Eng., and in translating this fact must be constantly kept in mind. — ἔπι τὴν ἀρχήν: for the prep. ἐπί, see G. 191, VI. 2.

4. ο δέ: cf. note on ο δέ in § 3. — ὃς, as, when, rel. adv. of time. — ἀπήλθε: accent (G. 26, n. 1). — ἀτομασθεῖς: ἀτομάζω is derived (G. 130, 5) from ἀ-τιμος (without honor). Cf. τιμή, τίω.—βουλεύεται...ἐκείνου, plans that he may never (G. 253, 2) in future be (G. 217) in the power of (G. 191, VI. 2, 2) end) his brother, but if possible may be king (G. 223) in his stead. For the accent of δύνηται, see G. 122, 2, n. 2. For the prep. ἀντί, see G. 191, I. 1.—μέν: correl. to δέ, § 5; his mother's support is contrasted with the steps taken by Cyrus himself to bring about the desired end. — ὑπάρχει, supported, followed by the dat. (G. 184, 2). ὑπάρχει, to be a foundation or beginning (ἀρχή): τά ὑπάρχοντα, what one can depend on.

So fond was Parysatis of Cyrus, who in energy and spirit probably resembled her much more than did his brother, that she had endeavored before the death of Darius to induce him to name Cyrus as his successor to the throne, on the ground that he was the first son born after his own succession. It was on this ground, that he was the first son of the King, that Xerxes I. obtained the sovereignty. — βασιλείωντα: the simple attributive part. (G. 276, 1) modifying as an adj. the foll. noun.

5. ἀφικνεῖτο: common usage would require ἀφικνεῖτο (G. 233, n. 1: Moods and Tenses, § 62, n. 1). — παρὰ βασιλεῶς, from the presence of the King, is used with τῶν as an adj., the noun ἄνδρες being omitted (G. 141, n. 3). The whole expression is compressed and would read in full: δῶτις δ' ἀφικνεῖτο παρὰ βασιλεῶς τῶν παρὰ βασιλεί, κ. τ. λ. For the prep. παρά, see G. 191, VI. 4. — βασιλεῶς: βασιλεύς, when used to designate the king of Persia, commonly omits the art. — πάντας: pl., because of the distributive force of δῶτις. — οὕτω διαπιθές...οὕτε, so dis-posing (them) that, etc. With δια-τίθμη, cf. Lat. dispono.—αὐτῷ: case (G. 185). So αὐτῷ below at the end. — εἶναι: result (G. 266, 1). — καλ...δέ: this position of δέ, so far from the beginning of the sent., is rare. — τῶν βαρβάρων: to give a substantive a more emphatic position, it is often transferred, generally with change of case, from the dependent to the principal clause. E. g. ὧρῷ τῶν ἄνδρα, δῶτις ἔστιν, and in Eng., "See the learned Bellario how he writes." So here, normally, we should have ἐπεμελεῖτο ὡς οἱ παρ' ἐαντῷ βάρβαροι πολεμεῖν, κ. τ. λ. For the case of βαρβάρων as it stands, see G. 171, 2. — πολεμεῖν: with ἰκανοὶ (G. 261, 1). — ὡς εἴπουσαν, ἔχουσιν: object clause with ὡς and the opt. (G. 227, n. 1). — εὐνοικῶς ἔχουσι: ἔχω and an adverb are often joined in the sense of the verb to be and an adj., as καλῶς ἔχει = καλῶν ἔστιν, it is well, lit. it has (itself) well, bene habet. For the formation and derivation of εὐ-νοικῶς, see G. 74, 1; G. 129, 13 a.

6. τὴν δὲ...βασιλεά, and he collected his (G. 111, n. 2) Greek force as secretly as possible (lit. concealing himself, G. 277, 2, as most he was able),
that he might catch the King as unprepared as possible. Cyrus knew that an army of Greeks was his only hope for wrestling the throne from his brother with all the resources of the empire at his command. Cf. i. 7. 3. — Ἑλληνικήν: a denom. in κός (G. 129, 13 a).

Page 2. — ὅτι ἀπαρακτικῶτατον: ὅτι or ὡς is very often prefixed in this way to the superlative to strengthen it. (Cf. quam maxime.) In these constructions there is an ellipse of some form of δύναμι. Sometimes in the case of the superlative with ὡς the verb is expressed, as in iii. 4. 48, ὡς ἐδύνατο τάχιστα ἐπορεύετο. Cf. with this the simple ὡς τάχιστα in i. 3. 14. Cf. also with ὅτι πλείστους, as many as possible, in this section, ὡς ἐν δύνηται πλεῖστοι in i. 3. 3. — ὅπως λάβοι: purpose (G. 216). — ὧδε, in the following manner. — ἐγείροσκομένος: middle (G. 199, 2). — συλλογήν: from συλλέγω. — φυλακὰς: antecedent attracted (G. 154). Normally τῶν φυλακῶν ὄπωσ (G. 153) εἰκε, n. t. l. The accent shows that φυλακὰς is from φυλακῆ, and not from φύλαξ (G. 25, 1). State the difference in meaning of the two nouns, and for the suffix of φυλακῆ, see G. 129, 1. — ἐν ταῖς πόλεισι: for the prep. εν, see G. 191, II. 1. — φρονοράχω: φρονός, watcher, guard (πρό and ὀράω), and ἀρχω (G. 131, 1 & 3). — λαμβάνειν, enlist. — ὡς . . . πόλεισι, on the ground that Tissaphernes was plotting against the cities (G. 278, 1). Compare ὡς ἄποκτενῶν in § 3. — καλ γάρ . . . τὸ ἄρχαῖον, and (this was a plausible reason), for the cities of Ionia had originally (τὸ ἄρχαῖον, G. 160, 2) belonged to Tissaphernes (G. 169, 1). ἦσαν: impf. used with τὸ ἄρχαῖον of a time prior to the main action. ἄρχαῖος is derived from ἄρχῃ, beginning (G. 129, 12; cf. 128, 2 b). — ἐκ βασιλεῖως δεδομένων, having been given (G. 277, 6) him by (ἐκ to express the agent) the King. For the prep. ἐκ, see G. 191, I. 3. — ἀφεστήκεσαν: the perfect of ἀστήμεμι was originally σε-στη-κα, which with the e of the plup. (G. 101, 4) prefixed would become ε-σε-στη-κεν. The σ was then transposed and became τ, and from this form by contraction came εὐστήκειν. The form εὐστήκειν also occurs (G. 101, 4, n.). — Μιλήτου: case (G. 191, I. 5). Cyrus had not been invested by his father with the command of the Greek cities of Ionia (Grote, Chap. LXIX.), but these remained, so far as they were subject to Persian control, under the charge of Tissaphernes. When, however, after the accession of Artaxerxes, trouble arose between Cyrus and Tissaphernes, these Greek cities revolted to the former with the single exception of Miletus. See i. 9. 8, 9. This was greatly to the advantage of Cyrus, as it kept his way open to the sea. See the map.

7. προαιροῦμενος, having become aware (or in Eng. more commonly, becoming aware) beforehand. — τὰ αὐτά: distinguish carefully from the following ταύτα (G. 79, 2). In the pl., because the Greek looked at the action of revolting with reference to its parts; but in Eng., this same thing. — βουλευομένου (sc. πινᾶς) is in indirect discourse (G. 280). — ἀποστήματα: in app. to the preceding τὰ αὐτὰ ταύτα. — τοὺς μὲν . . . τοὺς ἐκ: relic of the original demon. meaning of the art. (G. 143, 1). — αὐτῶν: part. gen. (G. 168). — ὑπολαβὼν τοὺς φεύγοντας is subordinated to συλλέγων ἵππων.
óρκει, when he had taken the fugitives under his protection, he collected an army and laid siege, etc. ὑπολαβόν καὶ (mark the conjunction) συνλέξεις ἐπολιόρκει would mean when he had taken, etc., and had collected, etc., he laid siege, etc. — ἐπολιόρκει: continued action. From πόλεις and ἔφρων, to hem in. — καὶ κατὰ γῆν καὶ κατὰ θάλασσαν, both by land and sea. For the prep. κατὰ, see G. 191, IV. 2. — ἐκβάλλον, to eject, banish; φεύγω, to flee, be in banishment; κατάγω, to lead back, restore from banishment; ἐκπίπτώ, to fall out, be banished. — καὶ αὐτῇ ... στράτευμα, and in this again he had (G. 184, 4) another pretext for collecting (G. 262, 2) an army. αὐτῇ in agreement with the noun in the pred., since otherwise it would be τοῦτο.

8. ἡξίου ... αὐτοῦ: he urged (ἀξίων, to think: ἥξιον, to claim) on the ground that he was (G. 277, 2) a brother of his, etc. — δοθῆναι: obj. of ἡξίου (G. 260, 1), with πόλεις for its subj. — οἱ: the indir. reflex. (G. 144, 2). Accented because it is emphatic (G. 28, n. 1). — ἄρχειν: parallel in const. to δοθήναι, i.e. he thought it right rather that the cities should be given to him than (he thought it right) that Tissaphernes should control them. — αὐτῶν: case (G. 171, 3). — συνέπραττεν ... αὐτῷ, co-operated with him in this, lit. did this with (σύν) him. Why is τάτα in the pl.? See note on τὰ αὐτά in § 7. — πρὸς ἑαυτόν: used adj. (G. 141, n. 3). πρὸς of personal relation that is hostile (G. 191, VI. 6, 3 b). — ὠστε ἥσθανετο: ὠστε with the ind. after a full stop (G. 237). Cf. ὠστε εἶναι in § 5. — Τισσαφερέα ... δαπανῶν, but thought that he (αὐτόν, i.e. Cyrus) was incurring expense (G. 260, 2) about his forces, because he was at war (G. 277, 2) with Tissaphernes (G. 186, n. 1). For the prep. ἀμφί, see G. 191, VI. 1. — ὠστε ... πολεμοῦντων, consequently he was not at all (οὐδὲν, G. 160, 2) displeased at their being at war (G. 278, 1). — καὶ γάρ, and, (the more) because, involving an ellipse, as always. Cf. § 6. — ἀποπέμπω, to send what is due (ἀπό), remit. — ὰν: assimilation in case (G. 153). — ἐτύγχανεν ἤξων, had previously, as it happened, possessed. Cf. παρέων ἔτυγχανει in § 2. For the tense of ἐτύγχανεν, cf. ἤσαν in § 6. Note throughout this sect. the use of the impf. to express continuance.

9. ἐν Χερρονήσῳ: the Thracian Chersonēsos (χέρσος, later χέρρος, dry land, as opposed to water, and νῆσος, island; Lat. peninsula). See map. — Ἀβδοῦ: case (G. 182, 2). — τόνδε τόν πρότον, in the following (G. 148, n. 1) manner (G. 160, 2), equal to ὥδε in § 6. — Κλαρχός: the general most trusted by Cyrus. An account is given of him in ii. 6. 1–15. — ἡγύ-σθη, came to admire (G. 200, n. 5 b), aor. of ἔγαμαν. — δίδωσιν: change to the historical pres. Cf. ἀναβαίνει, ἀνέβη in § 2 and n. — δαρειοῦσι: the darics mentioned here were gold coins worth about § 5.40. See note on i. 7. 18. — χρυσόν, gold money, more lit. a gold piece, der. from χρυσός with the suffix ico- (see G. 129, 8). — ἀτό, by means of. — συνέλεξεν, ἐπο-λέμει: note the diff. in tense. — τοῖς Θραξῖ τοῖς ... οἰκοῦν: position of the attributive adj. phrase (G. 142, 2). Cf. ἐν Χερρονήσῳ τῇ, κ. t. pricing, above. The acc. Ἑλλήσποντῳ with reference to a preceding state of motion, as in the phrase ἐλς τόπον οἰκῶ, to (go into and) dwell in a place. For the prep. ὑπέρ, see G. 191, IV. 3. — ἂς, for, of purpose (G. 191, III. 1 d).
— ἐκοῦσαί: to be translated by an adv. (G. 138, n. 7). — τοῦτο ... στρα-
τευμα, and in this way again this army was secretly supported (G. 279, 4)
for him.

Page 3. — 10. ἡνος: in the sense often of guest-friend, a citizen of an-
other state with whom one has a treaty of hospitality, used of both parties,
though commonly, as here, of the guest as contrasted with the host. The
word often means also simply stranger, and again, as below, hired soldier,
mercenary. — ἀμφότερος: for this prep., here used to express agency, see G. 191,
VI. 7. — ὀίκοι: used as adj. (G. 141, n. 3). For its accent, see G. 22, n. 1.—
ἀντι-στάσιστῶν, opponents, antagonists. στάσις from στάσις, fiction
(κ-στα-μαι), the suffix στι- signifying action (see G. 129, 3). On the force
of the suffix τα-, cf. ὁπλίται in § 2 and note. — αἰτεῖ ... μισθὸν, asks him
for pay for (εἰς) 2000 mercenaries (and) for three months (G. 167, 5).
Sometimes rendered, asks him for about (εἰς, cf. note on εἰς, i. 2. 3) 2000 merce-
naries, etc., but it seems impossible that Cyrus should have been willing to
send off 4000 Greeks 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. — ᾳς ... ἀντιστάσιστῶν, on the ground that (cf. the
use of ᾳς with ἐπιβουλεύοντος in § 6) in this way he would get the better of
his opponents. περιγυμνασθον ἄν (G. 277, 2) would, if expressed by a finite
mood, be περιγυμνασθα ἄν (G. 211). The prot. to this apod. is contained in
οὕτω (G. 226, 1). — μὴ: with the inf. (G. 283, 3). — καταλύσας, to end (sc.
his quarrel). — πρὶν ἄν συμβουλεύσηται: πρὶν with the subj. (G. 240, 1 and 2).

11. Πρόξενον: the particular friend of Xenophon, at whose invitation
the latter took part in the expedition. An account is given of him in ii. 6.
16—20. — ὃς βουλόμενος, ὃς παρεχόμενοι: the first ὃς shows that βουλόμ-
ενος, κ. τ. λ., gives the cause assigned by Cyrus for his command to Proxenus,
the second ὃς shows that παρεχόμενοι does the same for βουλόμενος, while
ὃς further on before πολεμίσαν shows that this part. gives the purpose
declared by Cyrus for ἐκείνους, κ. τ. λ. 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 necessarily
implied by this use of ὃς. Neither is there any conditional force in the
part. with ὃς. Cf. with these three cases of ὃς with the part., the places
where it occurs in §§ 3, 6, and 10. — εἰς, into the country of: — Πισίδας:
the Pisidians were a marauding race, occupying the western range of
Mt. Taurus. See map. — ξένοις ... τοῦτος, these (G. 137) also being guest-
friends (G. 136) of his. — σόν τοῖς φύγασι, with the aid of the exiles. Cf.
with this the simple dat. Τισσαφέρων that precedes (G. 186, n. 1), and for
the prep. σόν, see G. 191, II. 2. — As stated in the prefatory note, Cyrus,
on coming down to the coast as satrap, had used all the means in his power
to get the good-will of the Lacedaemonians. On the termination of the
Peloponnesian War in the spring of 404 B. C., many men whose lives had
been wholly spent under arms were left without employment. This made it
the easier now for Cyrus to collect the army that he wished, an army of trained veterans that could be thoroughly depended upon in a dangerous enterprise. Some of those who accompanied him were, like Xenophon, men of a superior grade, disheartened by the political condition of things that followed the war, and drawn into this expedition by personal admiration for the prince, or personal attachment to some of his officers.

CHAPTER II.

SYNOPSIS: Cyrus, being now ready to set out inland, assembles his troops at Sardis, announcing, in order to conceal his real object, his intention of expelling the Pisidians from their territory (1–4). The king, informed of the real facts by Tissaphernes, makes ready to meet him. Cyrus sets out from Sardis and marches through Lydia across the Maeander to Colossae in Phrygia, where he is joined by Menon (5, 6). Thence he proceeds to Celaenae, a city which the historian describes at some length, where he waits a month and is joined by the rest of his Greek troops. He reviews and numbers these (7–9). Thence he proceeds northwest through Peltae to Κεραμῶν ἀγορά (11), and then east to Καῦτρον πεδίον, where Epinyxa, the wife of the king of Cilicia, meets him and furnishes him money with which to pay his troops (11, 12). Thence southeast to Thymbrium and Tyriaeum, where he reviews his whole army (13–18). Thence through Iconium into Lycaonia (19). From here Menon, accompanied by Epinyxa, proceeds due south into Cilicia; Cyrus northeast to Dana (20). After some delay caused by the king of Cilicia, Cyrus himself crosses the mountains and enters Tarsi, which had been abandoned by the king (21–24). Menon had reached this city five days before, having lost two companies in the passage of the mountains (25). Syennesis the king finally obeys a summons from Cyrus, and they seal their compact of friendship with gifts (26, 27).

1. ἐπεὶ . . . ἄνω, but when at length it seemed good (not simply it seemed, cf. note on i. 3. 11) to him to proceed (G. 202, with 1) inland. More than a year had been spent in preparation. ἄνω, up, inland, from the coast. So ἀνὰ-βαινω, ἀνὰ-βασις.—τὴν μὲν . . . βουλόμενος, he gave as his pretext indeed (that he was going) because he wished. Note the voice of ἐπαινεῖτο (G. 199, 2). μὲν implies the clause with δὲ, which if expressed might be, τῇ δὲ ἀληθείᾳ ἐπὶ βασιλεία ἐπορεύετο. On ὡς βουλόμενος, cf. the note on ὡς βουλόμενος in i. 1. 11.—ἐκβάλειν ἔκ: prep. repeated, as often.—παντά-πασιν: der.?—ὡς ἔπι τούτους, avowedly against these.—τὸ βαρ-βαρικόν: sc. στράτευμα. So with τὸ Ἑλληνικόν. Note the suffix κός (G. 129, 13 a), and cf. ἕξυκοῦ, below. —ἐνταύθα καὶ ἦκεν, to come there also, i. e. to Sardis, § 4.—λαβόντι, with (G. 277, 6).—δὲν . . . στράτευ-μα, whatever troops he had. Cf. ὁπόσας ἔχει φυλακᾶς in i. 1. 6, with the note, and δὲ ἔχει στράτευμα, below. This attraction of the antecedent (G. 154) is a common const. in Eng. also. —Ἀριστίππῳ: Aristippus did not come in person, but sent Menon (i. 2. 6, and ii. 6. 28).—ὑπαλλα-γέντι: cf. for the meaning καταλύσαι in i. 1. 10.—ἄπο-πέμψα: cf. note on ἄφετεμπε in i. 1. 8.—τοῦ ξενικοῦ: sc. στρατεύματος, and for the case
see G. 171, 3. — λαβόντα: so far removed from ἔνειδα, with which we should expect it to agree (cf. λαβόντι and συναλλαγέντι, above), that it takes the case of the (unexpressed) subject of ἡμεῖν. See G. 138, n. 8 b (Dat.). — πλήν: sc. τοσούτων (G. 191, I. 5) as antecedent to ὁπόσοι (G. 87, 1). — ἄκροπόλεις: show how ἄκρο-πόλις came to have the meaning of citadel.

2. ἐκέλευε: short vowel of the stem retained (G. 109, 1, n. 2 b). — ἐκέλευσε, urged. Note the chiastic arrangement, ἐκέλευε δὲ τοὺς πολιορκοῦντας καὶ τοὺς φυγάδας ἐκέλευσε. — ὑποσχόμενος . . . οἰκάδε, promising (see ὑποσχέσθαι) them, if he should successfully accomplish the objects (G. 152) for which he was taking the field, not to stop until he should restore them to their homes (οἰκάδε, G. 61). Verbs of promising (G. 203, n. 2) may take the infinitive either in indirect discourse (i.e. the future), or not in indirect discourse (G. 202) as here. (The fut. παύσεσθαι here has only the authority of a correction in one MS.) The dependent verbs, however, except ἑστρατεύετο, are constructed on the principles of indirect discourse (G. 248, 1), and we might have had ἔναν καταπράξῃ and πρὶν ἄν καταγάγῃ, representing ἔναν καταπράξῃ and πρὶν ἄν καταγάγῃ of the direct form. On the other hand, ἑστρατεύετο, for which, on the principles of indirect discourse, we might have had either ἑστρατεύοιτο or ἑστρατεύεται (as representing ἑστρατεύομαι of the direct form), is not included in the indirect discourse, but is constructed like an ordinary past verb (like those mentioned in G. 243, n. 2); for a fuller explanation of this, see Mood and Tenses, § 77, 1, n. 2; § 74, 2, n. 2; § 70, n. 2. — πρόσθεν πρὶν: cf. i. 1. 10, and Mood and Tenses, § 67, n. 4. — ἰδεῖν: adv. der. from ἰδύς (G. 74, 1).

Page 4. — αὐτῷ: dat. of indir. obj. (G. 184, 2). — παρῆσαν εἰς, arrived at, i.e. came to (eis) Sardis and were by (παρ-ήσαν) it. The army was encamped probably outside the city, so that eis means simply to. - Sardis was the capital of Lydia and at this time the residence of Cyrus as satrap. See map.

3. τοὺς ἐκ τῶν πόλεων: cf. τῶν παρὰ βασιλεῶς in i. 1. 5, and the n. — εἰς, to the number of, with numerals (G. 191, III. 1, 6). This word and ἀμφὶ, about (G. 191, VI. 1, 3), when used in this sense, are still prepositions and take the numeral in the accus. Cf. πελασταῖς ἀμφὶ τοὺς δισεκατόρης, about two thousand (acc.) peltasts (nom.) below in § 9, where ἀμφὶ . . . δισεκατόρης is an adj. phrase. ὡς and δοσον, on the other hand, are in this sense adverbs and do not affect the case of the numeral that follows. — γυμνῆς: the accent determines the dec. to which the noun belongs, the termination -ας being long in the first dec. and short in the third (G. 22, 2). The term γυμνῆς, light-armed soldier (der. from γυμνός, with which cf. the use of ψυλοῖ in iii. 3. 7), as opposed to ὕππολει, is generic, and comprehends the πελαστῆς, targeteer, τοξότης, bowman, and σφενδονύτης, slinger. — ὡς, about, see note on εἰς, above. — Μεγαρεὺς: for the suffix see G. 129, 10. — ἤ: in agreement with the nearer subj. (G. 135, n. 1). — τῶν ἑστρατεύομενων: pred. part. gen. (G. 169, 1).

4. οὖν μὲν: in contrast with those who joined him later (§ 6 and § 9). Sentences in Greek begin in general, contrary to the practice in Eng., with a conjunction. The exceptions to this principle in Xen. are mainly such
sentences as begin with demonstratives or adverbs of place; cf. ὁ οὗτος μὲν, κ. τ. λ., here, τοῦτον τὸ εἴρος, κ. τ. λ., in § 5, τοῦτον διάβας, κ. τ. λ. and ἐνταῦθα ἔμαινεν, κ. τ. λ., in § 6, etc. Such sentences are called cases of asyndeton (α-σύν-δετον, δέω, to bind). — αὐτῷ: dat. of advantage (G. 184, 3).
— Τυσαφερῆς πορευόμενα, κ. τ. λ.: he declares this himself in ii. 3. 19. — κατα-νομος, remarking, seeing. — ἤγεσάμενος: der. from the same root as ἄγω. It has, like dueo in Lat., the two general meanings of to lead and to think. — εἰναι: quoted inf. (G. 260, 2). — μείνοσα ἡ ἱσ, too extensive to be, lit. greater than as (it would be, if), etc. — ἱσ before βασιλεὰ, to, used only with the acc. of a person (G. 191, 111. 2). — βασιλεά: cf. note on βασιλέως in i. 1. 5. — ἡ ... τάχιστα, as rapidly as possible, lit. in what way (sc. δῆ, G. 188, 1) he could most quickly. — ἔπεας: a denominative in ευς (G. 129, 2 a).

5. ἢκουσε: with double obj. (G. 171, 2, N. 1). — οὖς: antec. omitted (G. 152). — ὄρματο: the march began in the spring of 401 B. C. — ἀπό: not εἰς, out of, because the army was not encamped within the city. — διά, through (G. 191, IV. 1). — σταθμὸς τρεῖς, three days' journey (G. 161). The σταθμὸς was properly the halting (ἔσταμαι) place (cf. Lat. sta-bulum), and so the day's journey or march that preceded. — παρασάγγας: acc. of extent of space (G. 161). The parasang was a Persian measure equal to 30 stadia (ii. 2. 6), or about a league (3½ statute miles). — εἰκοσι καὶ δῶο: note the conj. (G. 77, 2, N. 2). This made their rate of travel greater than ordinary; according to vii. 8. 26, the average rate was 5½ parasangs per day. — Μαίανδρον: position (G. 142, 2, N. 6). Give the Eng. der. See map. — πλεῖσθα: the plethron measured about 101 Eng. feet. — γέφυρα ... ἔπτα, and there was a pontoon-bridge over (it) made of seven boats (G. 188, 1).

6. διάβας: relatively past (G. 204). Still we render loosely, crossing this, etc. — οἰκομένη, inhabited, many of the cities of Asia being then, as now, deserted, ἔρημοι. — εἰδαμόνα, prosperous. Give its der. — ἤμερας: acc. of extent of time (G. 161). — Μένων: the general sent by Aristippus. An unfavorable account of him is given in ii. 6. 21—29.

7. ἐνταῦθα ... ἢν, there Cyrus had (G. 184, 4) a palace. — βασιλεά: sc. δώματα. With the pl. used in this way of the separate buildings composing the palace, cf. aedes in Lat. Distinguish this word from βασιλεά and βασιλεία (both of the first dec.) respectively. — ἢν: agreeing with the nearer subj. (G. 135, 2, and N. 1). — παράδειγμα: a Persian word meaning properly a walled place. What is the Eng. der.? — θρίων: limiting πλῆρης (G. 180, 1; 172, 1). — ἀπό ἵππου, on horseback, lit. from a horse, because in hunting the attack upon the animal hunted proceeds from the horse. Where this relation is not to be expressed, the phrase is ἐφ' ἵππος, as in iii. 4. 49, ἐπὶ τοῦ ἵππου ἦγεν, he led them on horseback. — ὅποτε βουλότο: a cond. rel. sent. expressing a gen. supposition in past time (G. 233). — διὰ ... παραδεισοῦ, and through the middle (G. 142, 4, N. 4) of the park, etc. — αὐτῷ: in the pred. pos. (G. 142, 4, N. 3 a). — πηγαί εἶσον ἐκ τῶν βασιλείων; the more precise statement would be ἐν τοῖς βασιλείοις, but the gen. is used with ἐκ with reference to the subsequent flowing of the water out from (under) the palace.
Page 5. — 8. ἔστι: accent (G. 28, n. 1 (1), end). — ἐπὶ, close upon, with the dat. and a verb of rest. So ὑπὸ (next line), under, at the foot of. — καὶ οὖτος, this also, i.e. the Marsyas as well as the Macander. — ἐμβάλλει, empties, intrinsively. — ποδῶν: pred. gen. of measure (G. 169, 3). — λέγεται ... ἐκδείραι, Apollo is said to have flayed, etc., the pers. const. for the impers., λέγεται Ἀπόλλων ἐκδείραι. The dir. form of the anecdote would be ἔνταθα Ἀπόλλων ἐξεδείρε ... ἐκρέμασε (G. 246, with note). Μαρσύας: Marsyas is said to have challenged Apollo to a musical contest, on the terms that the vanquished should be at the mercy of the victor. When Apollo gained the day, he punished Marsyas for his insolence by hanging him to a tree and flaying him alive. (See Marsyas in a Class. Dict.) — ἐρίζουσα (G. 277, 2), in a contest. — οἱ as indir. reflexive (G. 144, 2 a) refers to Apollo. — περί: properly around (G. 191, VI. 5). So in a derived sense here, concerning, Lat. dé. — σοφίας, musical skill, lit. wisdom, der. from σοφός (G. 129, 7). — δέρμα: note the suff. ματ-, signifying the result of the action (G. 129, 4), and for the stem cf. ἐκ-δείρα (δερ-), above. δείρω shows the same root that the Eng. word tear does. — δεν, whence, for δόθι or οὖ, where (G. 87, 2). Cf. εἰσίν ἐκ τῶν βασιλείων in § 7 and note. — διὰ: with the acc. on account of (G. 191, IV. 1, 2). — Μαρσύας: pred. nom. (G. 136).

9. τῇ μάχῃ, in the well-known (τῇ) battle (G. 188, 1), that of Salamis, 480 B. C. For the suffix of μάχη, see G. 129, 1. — λέγεται οἰκοδομήσαι: cf. λέγεται ἐκδείραι in § 8 and the note. — τοξότας Κρήτας: the Cretan bowmen were celebrated in antiquity. — Σοφαίνετος: if this is the general mentioned in § 3, the purpose for which he had been left behind must remain in doubt. The numbers given in the preceding sections and the sum total given here (at the end of the section) will not tally. — ἐξετασάω: from ἔξ-εταῖ, to examine thoroughly, ἐτάζω, from ἐτός, real. — ἐγένοντο οἱ σύμπαντες, the whole together amounted to. — ὑπλίται, πελτασταὶ: a case of part. appos. (G. 137, n. 2). The second of these nouns is used generically for light-armed troops in general, including the γυμνῆτες (§ 5) and the τοξόται (mentioned in this section). — ἄμφι τοὺς διοικήσε: see note on εἰς in § 3.

10. Up to this time the march has been southeast. Cyrus now turns back and marches northwest as far as Κεραμών ἁγορᾶ, probably with the double object of increasing his supplies and getting on the main high-road to the east. — ἐν αἷς: sc. ἡμέρας. — τὰ Δύκατα ἔθυνε, celebrated the Lycorea with sacrifice, a festival in honor of Ζεὺς Δυναῖος, so named from Mt. Lyceaus in Arcadia. τὰ Δύκατα is a cogn. acc. (G. 159). Cf. the phrase τέμπεσαν Βοηθόμαμα, to celebrate the Boedromia by a procession. — ἦσαν: in agreement with the pred. nom. (G. 135, n. 4). — στελεγγίδες: a sort of tiara, made of gold, as here stated, and worn as an ornament for the head. — χρυσάι: der. from χρυσός (G. 129, 14). — Κεραμών: probably the gen. of Κεραμοί, the Ceremians, though this is uncertain. With Κεραμών ἁγορά cf. the Eng. Newmarket. — ἐσκάτην πρός, the last bordering on, on the road to.

11. The rate at which Cyrus marched these three days was very rapid.
His object probably was to meet Epyaxa before his troops became clamorous for their pay. — Καυστρον πεδίον, the name of a town (lit. plain of the Caiystor), a compound noun like Κεραμών ἁγορά, above. Cf. the Eng. names of places, Dartmoor and Springfield. — ὦφελετο, there was due. — πλέον: used indeclinably for πλεόνων. — θύρας, quarters, just as ἐπί ταῖς βασιλείως θύραις in i. 9. 3 means at court. — ὦ δὲ . . . διηγε, but he continually put them off with the hope (of getting their pay). — ἀνώμονος; quoted after δήλος ἤν (G. 280, x. 1). — πρός, in accordance with (G. 191), VI. 6, 1 a). — τοῦ Κύρου τρόπων: the article limits τρόπων (G. 142, 1). — ἔχοντα, when able (G. 138, n. 8 b).

Page 6. — ἀπ-ἵτουν, ἀπο-διδόναι: note the force of the preposition. But in § 12 simply δούναι, because Cyrus had in fact no claims on Epyaxa.

12. Syennesis 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. in Συνεννέσιος, see G. 53,1,n.3. — τοῦ βασιλεῶς: note the article. — ἐλέγετο δούναι: the pers. const., but below ἐλέγετο συγγενεότατι Κύρον. — 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, in §§ 22, 25. — στρατιά: his Greek army. — φύλακας: note the accent, and cf. the note on φυλακάς in i. 1. 6.

13. παρά: with the acc. because of the course of the water, after it has left the κρήνη, along by the road. Cf. τηγαί ἐκ τῶν βασιλεῶν in § 7 and the note. — κρήνη . . . καλουμένη, the so-called (G. 276, 1) spring of Midas, lit, the spring called (that) of Midas. — τὸν Σάτυρον: Midas, the proverbially wealthy king of Phrygia, is said to have caught the satyr Silenus (the early protector and constant companion of Bacchus) by making the fountain here mentioned flow with wine, instead of water. Another form of the story appears in the account of the “Gardens of Midas,” placed by Herodotus (viii. 158) in Macedonia, in which Silenus is said to have been made prisoner by garlands of roses. — οὖν . . . αἰτήν, by mixing wine in it, lit. by mixing it with wine (the means, G. 188, 1).

14. Κύρον: genitive object of δειθήναι (G. 172, n. 1). The object inf. ἐπιδείξαι (G. 260, 1) is in this case the acc. — βουλόμενος: Cyrus was the more willing to gratify her, since he saw the advantage of giving Syennesis a vivid impression of the strength of his army. — τῶν Ἑλλήνων καὶ τῶν βαρβάρων: the article repeated, because the Greeks and barbarians are not viewed as a single army, but as separate forces.

15. ὡς . . . μάχην, as their custom (was) for battle (sc. ταχθήναι). νόμος, regulation, custom, law, from νέμω, to distribute, portion out. — στήναι, to take their places, not to stand. — ἐκαστόν: sc. στρατηγόν. — ἐπὶ τετάρατον, four deep. This made the front of the army very extended. — ἐβεί: in agreement with the nearer subj. (G. 135, n. 1). — τὸ μὲν δεξίόν, κ. τ. λ.: the positions were respectively the right, the left, and the centre, named in the order of danger and honor. The right was the most honorable position, because a flank attack on this side left the soldier unprotected, the shield
being carried on the left arm. — ἐνώμυμον: εὐ and ὄνομα, properly of good name or omen. Hence left, used euphemistically to avoid the ill-omened word ἀρίστερος, omens from the left being unlucky with the Greeks.

16. πρῶτον μὲν: correlated by εἶτα δὲ in the next line. For the comparison of πρῶτος, see G. 73, 2. — κατ' ὑλα. . . τάξεις, by (G. 191, IV. 2, 2 c) troops and companies, respectively of cavalry and infantry. — τάξεις (ταγ-σις), properly a drawing up, as of troops, see G. 129, 3. — τοὺς Ἑλλήνας: governed by θεώρει, above. — παρελαύνων: Cyrus rode by the Greeks with Epyaxa rather than have them march by him, probably because in this way they presented a more solid and imposing front. — ἀρμα, chariot (two-wheeled); ᾠμαξά, wagon; ἀρμ-άμαξα, easy-carriage (four-wheeled), for women and children. — χαλκά: derived from χαλκός (G. 129, 14). — ἐκκεκαλυμμένας, uncovered, a circumstantial part. of manner (G. 277, 2).

17. στήσας: first aorist and so transitive; for its relation to πέμψας, see note on ὑπολαμών in i. 1. 7. — πρό, before (G. 191, I. 4 a). — μέτης: cf. μέσου in § 7 and note. — προβαλέσθαι τὰ ὑπλα, to present (throw before themselves their) arms. — ὀλὴν τὴν φάλαγγα, the phalanx in a body (G. 142, 4, n. 5). — οἱ δὲ, but they (G. 143, 1, n. 2). — ἐστάληγε: an imper. verb (G. 134, n. 1 d). — οἱ δὲ . . . σκηνάς, and they (sc. αὐτῶν, G. 278, 1) after this (G. 191, I. 3 b) advancing more and more rapidly with a shout, of their own accord the soldiers (G. 184, 4) began to run toward the camp.

Page 7. — αὐτόματος, acting of one's own will (αὐτός and μάω, to desire eagerly), Eng. automaton. — ἐπὶ τὰς σκηνάς: to give the barbarians the impression that they intended an attack. In the next section the Greeks, it is said, ἐπὶ τὰς σκηνάς ἑλθον, dispersed to their own tents.

18. βαρβάρων: subjective gen. (G. 167, 2). With φόβος, sc. ἤν. — καὶ . . . τε . . . καί: the first καί connects the statement that precedes with the double (τε . . . καί, both . . . and) one that follows. — οἱ ἐκ τῆς ἀγοράς ἐφυγόν, i. e. οἱ ἐν τῇ ἄγορᾳ ἐκ τῆς ἀγοράς ἐφυγόν. Cf. § 3, and i. 1. 5. — λαμπρότητα: from λαμπρός (see G. 129, 7). — τὴν τάξιν τοῦ στρατευματος: position (G. 142, 2, n. 2, end). — ὑστη: see ὑστερ. — τὸν . . . ἵδαν, seeing the terror with which the Greeks inspired the barbarians (G. 141, x. 3).

19. ταύτην . . . Ἑλλήστην, this country he gave over to the Greeks to plunder (G. 265). It is at this point that Cyrus first gets out of his own satrapy.

—πολέμιος: from πολέμος (G. 129, 12). — ὃς οὐδεν, on the ground that it was (G. 277, n. 2).

20. τὴν ταχιστὴν ὄδον, by the shortest road (G. 159, n. 5), peculiar use of the cogn. acc. (G. 159) to include the road or way over which motion proceeds. — ἀποπέμπει, συνέπεμψε: cf. note on ἀναβάνει, ἀνβη, i. 1. 2. — στρατιώτας: without the article, as if attracted into the rel. clause, oi: στρατιώτας, κ. τ. λ. (G. 154). — αὐτῶν, himself; i. e. Menon. — μετά: properly among (G. 191, VI. 3). Here in company with. — Δάνα: a nect. pl. See map for the two routes into Cilicia here mentioned. — ἐν ὅ: sc. χρόνω, and cf. ἐν αἷς in § 10. — φοινικιστήν βασιλέων, a weaver of the royal purple (φοινίξ), i. e. a nobleman of the highest rank. — καὶ ἔτερον . . . δυνάστην, and a certain other powerful man of his subordinates. In i. 8. 5
Ariaeus is called ὕπαρχος (lit. subordinate commander). Give the Eng. der. from δυνάστης. — ἐπιβουλεύειν αὐτῷ: his charge was, ἐπιβουλεύοντι ἐμοί (G. 260, 2).

21. ἦ εἰσβολή: the so-called Πύλαι τῆς Κιλικίας.— ἀμαξ-υτός: give the der. and cf. G. 131, 1. — ἀμήχανοι ... στρατεύματι, impracticable for an army (G. 184, 3) to enter (261, 1). — εἴ τις ἐκάλυπτε, if there was anybody to oppose (lit. trying to prevent, G. 200, n. 2) them. — εἶναι ἐπὶ τῶν ἄκρων: not with the intention of real opposition, but to give color to his asserted allegiance to the king. — εἶναι: quoted (G. 246). — διά, wherefore, i. e. διὰ δό. — ὑπεταίρη: sc. ἡμέρα. For the case, see G. 189. — ὄτι λεοπῶς εἶπ, κ. τ. λ.: the messenger's announcement continues to the end of the section. He said, ἀλοιπόν, or ἀλοιπῶς ἀστι (see G. 118, 4), Συνένεστις, κ. τ. λ., Syennesis has left the heights since (ἐπεί) he learned, etc., and because (καὶ ὅτι) he heard, etc. The clause beginning ὄτι τὸ Μένωνος is quoted after ἤσθενο (see on this form G. 247, with n. 2), ἦν occurring where εἶπ or ἔστι would be more regular (G. 243, n. 2). The order of the last of the sentence is, ὅτι ἡκοῦ (G. 217) Ταμών (G. 42, 2) ἔχοντα (G. 280) τριήρεις περιπλεοῦσας. The τριήρεις περιπλεούσας, being a much more important fact than the Ταμών ἔχοντα, is put first, and seems to be the clause quoted after ἡκοῦ, but is not.

22. οὖν, at any rate, i. e. whatever the reason was that Syennesis left the heights. Cf. § 12. — οὐδενὸς κολύνοντος, without hindrance, manner (G. 278, 1). — τὰς σκηνὰς, the camp, antecedent of the relative adverb οὐδ', where.


24. οἱ ἐνοικούντες: substantively (G. 276, 2). — εἰς, ἐπὶ: with the acc. in each case, because of the subsequent motion implied in ἐξελίπων, abandoned the city for (and fled into) a stronghold up on the mountains. — πλῆν οἱ ... ἔχοντες: sc. οὐκ ἐξελίπων. — οἱ παρά ... οἰκούντες: cf. τοῖς ὕπερ Ἑλληνιστῶν οἰκούσι, i. 1. 9 and note. Those that remained did so for purposes of trade with the army and fleet respectively.

25. προτέρα ... ἀφίκητο, reached Tarsi five days (G. 188, 2) before (G. 138, n. 7) Cyrus (G. 175, 1). For the comparison of προτέρας, see G. 73, 2. — εἰς τὸ πεδίον: adjectively (G. 142, 1 n. & 2). — οἱ μὲν ... οἱ δὲ, some ... others (G. 143, 1). — ἀρπάξοντας τι κατακοπῆαι, had been cut to pieces (G. 260, 2) while committing some act of plunder (G. 159, n. 2). — τὸ ἀλλο, the rest of (G. 142, 2, n. 3). — εἶτα, then, taking up the two pre-
ceding participles. — οὖν, however that was. Cf. § 22. — ἕκατὸν: ordinarily a single λόγος numbered 100 men.

26. οἱ δ’ ἄλλοι, i. e. of Menon’s army. Emphatic position, as also below, Κύρος δὲ ἔπει, κ. τ. λ. — τοὺς Ταρσούς: appositive (G. 137). — διήρπασαν: mark the force of the prep. — μετεπέμπτο πρὸς ἔαντόν, summoned repeatedly to himself. Cf. μεταπεμπταὶ ἀπὸ τῆς ἄρχης, i. 1. 2. — ὃ δ’ οὔτε ... οὔτε ... ἤθελε, but he both declared that he had never before, etc., and was then unwilling, etc. The Greek often says οὖν ἔφη ἠλθείν, where we say he said that he did not go, οὐ φημι having the sense I deny. Here οὔτε ... ἔφη ... οὔτε ... ἤθελε, lit. he neither declared (i. e. he denied) nor wished, is perfectly regular, though it cannot be translated literally. In οὔτε ... ἔφη the direct discourse was ἠλθοκ (G. 216); in οὔτε ... ἤθελε there is no indirect discourse. — οὐδεὶς (G. 283, 9): the dat. follows εἰς χεῖρας ἠλθέοι (G. 186, η. 1), which implies union or approach, and commonly means to come to a conflict with some one, and here properly to come into close relations (or into the hands of) some one. See Lidd. and Scott, s. v. χεῖρ, II. d. — ἐναί: sc. εἰς χεῖρας. — πρὶν ἔπεισεν, ἐλάβε (G. 240, 1). Note the change of subject in ἐλάβε.

27. Κύρος δὲ: sc. ἔδωκε. — παρὰ βασιλεί, at court, i. e. at the great King’s, the article being omitted. — χρυσο-χάλινον, with gold-studded bridle (χαλινός). — ἀκινάκην, a short sword.

Page 9, άφαρπάζεσθαι: one of the obj. of ἔδωκε supplied above (G. 260, 1). So ἀπολαμβάνειν in the next line. — τὰ δὲ ... ἀπολαμβάνειν, and (the privilege of) taking back the slaves that had been seized, if they (i. e. Syennesis and the Cilicians) should fall in with them (i. e. the slaves) anywhere (G. 223). The apodosis is the inf. (fut. in time) ἀπολαμβάνειν. In place of ἤν ποῦ ἐνυγχάνωσιν we might have had εἶ ποῦ ἐνυγχάνοιεν (G. 248, 1).

CHAPTER III.

SYNOPSIS: A delay of 20 days at Tarsi is caused by the Greek soldiers, who now suspect that they are being led against Artaxerxes and refuse to go farther. Clearchus, who attempts to force his own troops forward, narrowly escapes being stoned to death. Afterwards, seeming to yield to their wishes, he calls them together and after shedding many hypocritical tears (1–3) details the benefits he has received at the hands of Cyrus, but nevertheless declares his intention to desert him and accompany them wherever they may go (4–6). More than 2000 men desert Xenias and Pasion, and encamp with Clearchus (7). Cyrus sends for Clearchus, who refuses to go but returns an encouraging message (8). Clearchus again assembles his soldiers, and in a cunningly constructed address points out to them the difficulties which lie in the way of their withdrawal from Cyrus (9–12). He is followed by several others (13), one of whom proposes a plan at some length which another immediately proves to be nonsense, both acting at the secret suggestion of Clearchus. They finally agree to send to Cyrus and ask his advice (14–19). Cyrus answers that he wishes to march against Abrocomas, and promises them half again as much pay as before, whereupon they agree to follow him (20, 21).
1. οὐκ ἔφασαν ἵναι, refused to go, said they would not go. — τοῦ πρόσω, forward, a prose use of the gen. of place (G. 179, 2), like the adverbs in οὐ, as τοῦ, where, ὁμίου, in the same place, together, etc. — ὑπόπτευοι: cf. i. 1. 1. — ἐπὶ τούτοι, for this (G. 191, VI. 2, 2 a). — πρῶτοι: he was the first to do it; πρῶτον would mean, he did this first, and something else afterwards. πρῶτον μὲν, on the other hand (correl. to ἐτα δὲ below in § 2), means in the first place. Cf. i. 2. 16. — ἐβιάζετο: attempted action (G. 200, N. 2). But below the aor. ἔβαζε, (actually) began to move forward. Clearchus is said in ii. 6.8 to have been a man of stern will. — ἐβαλλον, stoned, sc. τοὺς λίθους (G. 188, 1), as appears from καταπετροθῆναι in § 2.

2. μικρόν, by a little, narrowly (G. 160, 2). — μῆ: added to the inf. to strengthen the neg. idea contained in ἐξέβυγε (G. 283, 6). — καταπετροθήναι, being stoned to death (κατά). — ἔγνω, had come to know (cf. note on ἐτελεύτησε, i. 1. 3), and so perceived. — ὅτι δυνήσται: quoted (G. 243; 280, N. 3). — ἐκ-κλησία (καλέω): the Eng. der.? — ἐδάκρυ... ἐστῶς, stood (G. 124, 1) and wept a long time (G. 161). — τούδε: with ref. to what follows (G. 148, N. 1).

3. ἀνδρὲς στρατιώται, fellow-soldiers, ἀνδρὲς δικασταῖ. Clearchus deals with the difficulty with great skill. — μῆ θαυμάζετε: pres. imperative in prohibition (G. 254). — χαλεπῶς... πράγμασιν, an greatly distressed (φερω intrans.) on account of the present troubles (G. 188,1). πράγ-μα is properly the thing done (G. 129, 4). — ξένος: cf. note on ξένος in i. 1. 10. — ἐγένετο, became, not was, cf. i. 1. 9. — τά τε... καί, both honored in other ways (G. 160, 1) and in particular, etc. — οὐς... οὐκ... ἐπισάνων, which I did not, when I had received them, lay up for myself (used reflexively) for private use (or, more freely, did not devote to my own personal use), and (lit. but) did not even squander in pleasure (κατά, ἠδύς, πάσχω), but expended (impf.) on you.

4. ὑπὲρ, for, in behalf of (G. 191, IV. 3, 1 b). — ἐτμωρούμην (sc. αὐ-τοὺς), took vengeance upon or punished (them). τμωρεῖν = to avenge, τμω-ρεῖσθαι (mid.) = to avenge one’s self upon (some one). — ἀφαίρεῖσθαι: double obj. (G. 164, with N. 2). — ἵνα... ἐκεῖνον, that, in case he should have (we might have had ἦν τι δέητα, G. 248, N.; Moods and Tenses, § 55, 2) any (G. 172, N. 1) need (of me), I might aid (G. 216, 1) him in return for the benefits I had received from him, i. e. ἀντί τούτων ὄν (G. 153, with N. 1) εὖ ἐπαθόν (G. 165, N. 12) ὑπ’ ἐκεῖνον.

Page 10. — 6. ἐμοί: dat. of indir. obj. (G. 184, 2). — ὅ τι ... πείσομαι: for the use of the moods, cf. § 5, above. — καὶ ... καὶ, equally ... and ... and. — σὺν ὑμῖν, i. e. if I should remain with you, is the prot. (G. 226, 1) to the following ἄν εἰναι, which stands by quot. (G. 246) for ἄν εἴην. In the alternative sentence that follows, the prot. to ἄν εἰναι lies in ἢρμος ὡς, = εἰ ... εἴην (G. 226, 1; 277, 4). The cond. rel. clause ὡς πρὸν ἄν ὡς, ubiique enero, presents the supposed future case more vividly than the more regular ὡς πρὸν εἴην would have done, — wherever I may be, for wherever I might be. See Moods and Tenses, § 63, 4, (a). The opt. with ἄν, it should be remembered, is sometimes merely a softened expression for the fut. indic. (G. 226, 2, n. 1). — τίμιος: der. from the same stem with τιμή (G. 129, 12). — ὑμῶν: gen. after an adj. of want (G. 180, 1). — οὖκ ἂν ἰκανὸς εἰναι (= οὖκ ἂν ἰκανὸς εἴην): ἄν (still belonging to εἰναι) is repeated after οὖτε before each of the dependent infinitives (G. 212, 2). — ὄφελήσαι, ἀλέξασθαι: infinitives limiting ἰκανός (G. 261, 1). — ὃς ... έχετε, be of this opinion, therefore, that I shall go, etc.; or more lit., to show the force of the causal gen. abs. with ὃς (G. 278, 14, end), since, therefore, I shall (as I say, ὃς) go, etc., be of this mind. — ὅτι ἄν καὶ ὑμεῖς: sc. ἦτε (Moods and Tenses, § 42, 3, n. 25).

7. ταύτα: with reference to what precedes (G. 148, n. 1). — οὐ τε, the art. receiving the accent from the following enclitic. — ὅτι ... πορεύεσθαι: expository of ταύτα (G. 243). The direct discourse of οὐ φαίη πορεύεσθαι would be οὐ φημι πορεύεσθαι, I deny that I am going (see note on i. 2. 26). — πλείους for πλείονες (G. 72, 2, n. 1). — ἐστρατοπεδεύοντο: der. from στρατόπεδον (G. 131, 1). — Note that παρά occurs in this section with each of the three cases (G. 191, n. 1).

8. τούτοις: dat. of cause (G. 188, 1). — ἐστρατιωτῶν: gen. with adverb (G. 182, 2, end). — αὐτῷ: indir. obj. (G. 184, 1). — ἔλεγε θαρρεῖν, bade him not to be discouraged (G. 260, 1): λέγω in this use is equivalent to κελεύω; so εἴπον when used with the inf. (G. 260, 2, n. 1). — ὃς ... δεῖν, since this matter would be settled (G. 278, 14) in the right way (G. 139); ἂς (G. 277, n. 2) shows that the participial sentence gives the ground on which Clearchus bade Cyrus to be encouraged. — μεταπέμπεσθαι, to continue to send for (him). — αὐτὸς ... ἔλειν, but for himself (modifies subj. of ἔλειν, G. 138, n. 8) he said he should not go. αὐτὸς marks the opposition of the two persons, the thought being: “You continue to send for me, but still I’ll not go.”

9. μετὰ δὲ ταύτα, after this (G. 191, VI. 3, 3 b). — θ', i. e. τε (G. 17, 1). τῶν ... βουλόμενον, any one of the rest (G. 168) that wished (G. 276, 2). — τὰ Κύρου: πράγματα omitted (G. 141, n. 4). — δῆλον: sc. ἐστί. — οὖτος ... ἔκεινον, i. e. his relations to us are in just (περ in ὑστερον) the same position as ours to him. — ἐπεί γε, since at any rate. — ἡμῖν: with the following noun (G. 185). — μισθο-δότης: compound noun expressing the agent (G. 131, 1; 129, 2 b).

10. μέντοι: used in sinister sense: “Though our relations are at an end, he may, however, not be done with us.” — καὶ μεταπεμπομένου αὐτοῦ, though
he continues to send, etc. (G. 277, N. 1 b). — τὸ μὲν μέγιστον, chiefly (G. 160, 2): the corrol. follows in ἐπείτα καὶ. — αἰσχυνόμενος, from shaine. — ἐφευρέσμενος: quoted after σύνοδαι (G. 280, N. 2). — μὴ ... ἐπιδή: obj. clause (G. 218). — δικήν ὅν ... ἡδικήσθαι, punishment for those things (sc. τοῦτων limiting δική, G. 153, N. 1) in which ὅν for ἃ, cognate acc., G. 159, N. 2) he thinks he has been wronged (G. 260, 2) by me, — i. e. punishment for the wrongs he thinks he has suffered from me.

11. ἢμοι ... καθεδών, the time, therefore, does not seem to me to be (one) for sleeping (G. 261, 1). ἑκέω in the sense simply of to seem takes the inf. in indir. disc. (G. 246). In the sense of to seem good or best, as in the phrase ἑκέω ἢπιέναι, below, the accompanying inf. is not in indir. disc. In either case it is the subj. (not obj.) of ἑκέω. Cf. the uses of videor in Lat. — ἦμων αὐτῶν, ourselves (G. 80; 171, 2). — δὶ τῷ χρῆ: an indir. question (G. 149, 2). — ἐκ τοῦτων, next (G. 191, I. 3 b), expressing time (sequence) with an implied idea of consequence, in consideration of, in consequence of, the present circumstances. — ἦς μένομεν αὐτοῦ, as long as, while, we are staying here (αὐτοῦ, adv.). ἦς with the pres. ind. never can mean until. — σκεπτόν εἶναι: in the dir. form (G. 246) σκεπτόν ἐστὶ (G. 281, 2). — ἀσφαλέστατα: superlative adv. (G. 75). — ὅπως μένομεν: an obj. clause after a verb of caring for with the subj. (G. 217, N. 1). But in the alternative sentence we have the reg. constr. (G. 217), ὅπως ἢπιέμεν (G. 200, N. 3 b), ὅπως ἢπιέμεν. Many editions have μενομεν for μένομεν by conjecture.

Page 11. — ἀνευ, without (G. 191, I. 5). — οὖτε ... οὔδεν, neither general (G. 167, 1) nor private is of any use.

12. ὁ δὲ ἀνήρ ... φίλος ἦ, but the man (i. e. Cyrus) is a valuable (lit. worth much, G. 178, N.) friend, to whomsoever he is a friend (G. 233). — ἕχθρός, πολέμιος, i. e. whomsoever he is at war with (ἐν πολέμω), he comes to hate as a personal enemy, so earnest is he. — ναυτικήν: from ναύτης, a sailor, and that from ναῦς. Note the suff. in each case, ἱκός, τῆς. — ὀριόσως: with πάντες, which we all alike. — δοκούμεν μοι καθήσθαι: cf. δοκεῖ in § 11, and the note. — αὐτοῦ: construe with πόρρω, at a distance from him (G. 182, 2). — ἕρα (sc. ἐστὶ): cf. § 11, above.

13. ἐκ τοῦτου, after this, upon this. — ἐκ τοῦ αὐτομάτου: cf. ἀπὸ τοῦ αὐτομάτου, i. 2. 17. — λέξουσι, to say (G. 277, 3); in the next line ἐπιδεικνύσει, showing (G. 277, 3 and 6; Moods and Tenses, § 109, 5, last ex.). — ἐκείνου, i. e. CICERONUS. — ἐς: indir. question (G. 243). — ἀπορία: give its derivation. — μένει, ἢπιέναι: with ἀπορία (G. 261, 1).

14. εἰς δὲ δὴ ἐπε, but one in particular proposed. Both this man and the one who answered him in § 16 doubtless spoke at the instigation of CICERONUS. — ἐλεύθερος: with ἐπε, with which in the sense of propose or command the inf. is not in indirect disc. (Moods and Tenses, § 15, 2, N. 3). Cf. § 8. The six following infinitives, beginning with ἀγοράζεσθαι, have the same construction with ἐλεύθερος. The conditional sentences dependent on these inf., εἰ μὴ βουλέσαι eis ܓν διδεῖ (bis), — being dependent clauses in indirect discourse, — might have been each in the opt. (G. 248, 1), although εἰ βουλείτο would have been ambiguous. So ὅτως μὴ φθάσωσι might have
been opt., like ὡς ἀποπλέοιεν, above (G. 248, n.). — ἡ δ’ ἄγορά ... στρατεύματι: thrown in parenthetically by the historian to show the absurdity of the proposition. — αἰτεῖν: with two aces. (G. 164). — πλοία: transport-vessels, boats. — ἕαν μὴ διδῷ: the verb of the apod. is αἰτεῖν, which after εἴπε, proposed, is fut. in force. See G. 223. — φίλια (sc. οὐσίας): pred. adj. (G. 138. Rem.). — ὁστὶς ἀπάξει: purpose (G. 236). — μηδὲ, not even (G. 283, 2). — συντάττεσθαι, ἄγοράζεσθαι, συνσκευαζεσθαι: the three uses of the mid. voice (G. 199, 1, 2, 3). — τὴν ταχίστην: adv. acc. (G. 160, 2). — προκαταληψιμένους: sc. ἀνδρας. The part. expresses purpose (G. 277, 3). — τὰ ἄκρα, i. e. of Mt. Taurus, the pass by which they had entered Cilicia. — ὁποῖς φθάσωσθι: purpose (G. 216). Note the three ways in which purpose has been expressed in this section. — ὁπως ... καταλαβόντες, might not seize them first (G. 279, 4). — ὁν (the antec. is οἱ Κλικες) is a part. gen. with πολλοὺς, but a poss. gen. with χρήματα (G. 167, 1 and 6). — πολλοὺς καὶ πολλὰ χρήματα, many men (as captives) and much property. — ἔχομεν ἀνηρπακότες = ἀνηρπάκεαμεν καὶ ἔχομεν: notice the sudden change to direct discourse. — τοσοῦτον, so much only (as follows). This refusal to take the lead would embarrass them still more.

15. ὡς μὲν ... λεγέτω, let no one speak of me as likely to be general on this occasion; the part. with ὡς after λεγέτω on the analogy of the constr. explained in G. 280. See also Moods and Tenses, § 113, n. 10, (c). — στρατηγίαν: cogn. acc. (G. 159). — μηδείς: prohibition (G. 254). — ἐν-ορῷ, see in the undertaking. — ποιητῶν: sc. ἐστί (G. 281). Since τοῦτο is in the neut. sing. the construction may be regarded either pers. or imper. at pleasure. — ὡς πείσομαι: sc. οὕτω λέγετε from the preceding μηδείς λεγέτω. — ὅν ἄν ἐλήσθη (G. 232, 3), quemcunque elegeritis. We might have had ὃ ἄν (G. 153), for which there is slight MS. authority. — ἡ δυνατὸν μάλιστα, to the best of my ability; μάλιστα belonging to πείσομαι, and ἢ, as (G. 87, 2), to ἐστί understood with δυνατὸν. Cf. ὡς μάλιστα, ὡς τάχιστα, and note on ὅτι ἀπαρασκευότατον, i. 1. 6. — ἵνα εἰδῆτε: purpose (G. 216). — ὅτι καὶ ... ἀνθρώπων, that I know how also to submit to authority as well as any other man that lives; μάλιστα ἀνθρώπων, in the highest degree (best of all men, G. 168), belongs to ἐπισταμαι, and is really superfluous to the sense after ὡς τις καὶ ἄλλος, (as well) as any other man whatsoever (καὶ being emphatic). For the latter, εἰ τις καὶ ἄλλος is more common (see i. 4. 15).

16. εὐθείαν: from εὐθῆς, simple-minded, from εὖ and ἡθος. Note the suffix (G. 129, 7). — ὡσπερ ... ποιομένου, just as (we might ask for them, G. 277, n. 3), if Cyrus should make his expedition back again, i. e. should give up his plans and return home, so as not to need the boats longer. Κύρου ποιομένου = εἰ Κύρος ποιοῦτο. — ὡς εὐθές εἰκ, that it was silly (G. 243), corresponding to τὴν εὐθείαν in the clause with μὲν. In the dependent clause ὃ λυμαίνομεθα there is a change to direct discourse (otherwise we should have λυμαίνονται or λυμαίνοντο, G. 247), which continues to the close of the speech in § 19. — παρὰ τούτοις: in the place of the simple τούτων. (Cf. the const. with αἰτεῖν in § 14). — ὃ: dat. of dis-
advantage (G. 184, 3). — πράξις, i. e. πραγ-σίς (G. 129, 3), i. e. plan of operations.

Page 12. — ei πιστεύσομεν (G. 221, Ν.), if we propose to trust; not equivalent to εάν πιστεύσομεν, if we shall trust. — τι κωλύει ... προκαταλαμβάνει (ironical); the order is τι κωλύει (sc. ήμώς) καὶ κελεύει Κ. προκ. τα ἀκρα ἡμῖν; The meaning is, that if they propose to trust Cyrus's guide, they might as well show still greater confidence in Cyrus himself, and tell him to secure the heights for them!

17. ἐγώ: emphatic. — γάρ: the sect. states the grounds for the distrust of Cyrus which the speaker would entertain under the conditions supposed. — ἄ δοιη: cond. rel. clause (G. 232, 4); so also ἤ (G. 153) δοίη, following. — μὴ καταδύσῃ: obj. clause after a verb of fearing (G. 218); so μὴ ἀγάγῃ, following. — αὐταῖς ταῖς τριήρεσι, triremes and all (G. 188, 5). The trireme (πρεῖς, ἄρω; Lat. tri-rēmis) was a war-vessel with three banks of oars. It is hardly possible that the πλοῖα, transports for troops, here mentioned, can be soberly called triremes; it is probable that αὐταῖς ταῖς τριήρεσι is added to καταδύσῃ to heighten the absurdity, — "flee and all," as we sometimes say "horse, foot, and dragoons" or "bag and baggage." There is, however, some MS. authority for omitting αὐταῖς, in which case ταῖς τριήρεσι will mean by his own triremes. — φοβομέν: a stronger word than ὄκνω, used to indicate a climax of feeling. — οἶδαν, i. e. έκείστι οἶδαν, to the place from which. — οὐχ οἴον τε ἐστι, it will not be possible (G. 151, Ν. 42). The antecedent of οἶδαν is obviously definite (note the neg., G. 230). If he had wished to speak less vividly he would have said, οἶδαν οὐκ ἄν οἴον τε εἶπ. — αἴπω = ei αἵπωμι (G. 277, 4). — ἀκοντος Κύρου, sc. οἴνως: the adj. έκών and άκών are often used in this way without ὄν, as if themselves participles. — λαβεῖν ... ἀπελθὼν, to get off without his knowing it (G. 279, 4).

18. ἀνδρᾶς: subj. of ἐρωτάν. The whole sentence from ἀνδρᾶς to the end of § 19 (except the parenth. οὖν ... ἀπίουμεν) is the subj. of δοκεῖ. — οἴνωνες, such as are (sc. εἰστὶ). — τι ... δρΧήσθαι, what (G. 149, 22) use he wishes to make of us (G. 188, 1, Ν. 2, entire). The same use of the cases in οἴατε (for οἰαντερ by assimilation, G. 153) ... τοῖς ξένοις. — πρόςθεν: for the time referred to, cf. i. 1. 2.

19. τῆς πρόσθεν, than the former one, sc. πράξεως (G. 175, 1). — εὰν ἡαιτήτα, ἄξιον: note the not infrequent use of the inf. in a future sense as the apod. of this class of cond. sentence (G. 223). A case just precedes in § 18 in εὰν ἂν ἦν έπεσθαί, and another follows in τι δ' ἄν λέγη ἀνάγγελαι (G. 232, 3). — ἄξιον, demand, i. e. the deputees (ἀνδρας) mentioned in § 18. ἀνάγγελαι has the same subj.; but βουλευόμενος has ἡμᾶς expressed. — πείσατα: e. g. by means of greater pay. Cf. § 21. — πρὸς φίλιαν, in friendship. — ἐπόμενοι, ἀπίουντες: these might be respectively ei ἐπιφίλλει, ei ἀπίομεν (G. 277, 4). — φίλοι, πρόδυμοι: pred. adjts. Give the der. of πρό-θυμος. — πρὸς ταῦτα, with respect to this (G. 191, VI. 6, 3 c).

20. ἑδοξε ταῦτα, this was approved. The ordinary beginning of an Athenian decree was ταῦτα ὥδε ἠτύ βουλή καὶ τῷ δήμῳ, i. e. be it enacted by the
Senate and the People. — ἡρώτων τὰ δόγματα, made the inquiries agreed upon (i. e. ἐδοξεῖν). For the dat. with δοκέω in this sense (to seem good or best), see G. 184, 2. — ὅτι ἀκούει: he said ἀκούω, I have heard, etc. The Greek, like other languages, often uses the pres. of such verbs as I hear, I learn, I say, even when their action is strictly finished (Moods and Tenses, § 10, 1, n. 5). — ἐκθρόν ἀνδρα: note the difference between ἐκθρόν and τολέμως (see note on § 12, above). — εἶναι, was, as a matter of hearsay, while ἔντα would have implied more responsibility for the fact on the part of the speaker (G. 280, with n. 3). — ἀπέχοντα . . . σταθμοῖς, twelve stages off or distant (ἀπέχοντα with Ἀβρακόμαν, G. 276, 1). — πρὸς τούτον, to him, with an implied sense of against, which would be expressed properly by ἐπι. — χρήζειν ὑπείραν: give the dir. form. — ἡμεῖς ἐκεῖ, κ. τ. λ.: the quot. here becomes direct. It should be noted with what remarkable ease the Greek, contrary to the Eng. idiom, allows this transition from the indirect to the direct form. Cf. § 16.

21. αἰρετοῖ: verbal from αἱρέω (G. 117, 3). — τοῖς δὲ . . . ἢν, but they had, etc. (G. 143, 1, n. 2; 184, 4). — ὑπ-οψία: the suff. expresses action (cf. G. 129, 3). — ὅτι ἀγέν: quoted without change of mood after τοῖς δὲ ὑποψία ἢν = ὑπάντευν δέ. But below, after ἡκουσεν, with change of mood, ὅτι ἄγεν (G. 243). — πρὸς βασιλεά: as πρὸς τούτον in § 20. — ἐδοξεῖ: why ἐδόξεκα here, but ἐδόξε (nor.) in § 20? — προσαντοῦσι μεθών, ask additional (πρός) pay. — ἡμι-όλιον: der.? — δώσειν: note the tense (G. 203, n. 2). — οὖ, i. e. τούτου οὖ, than that which, οὖ for ὁ by attraction: cf. οὖ in § 17 and οὐφαπερ in § 18. The gen. goes with ἡμιόλιον, which has the force of a comparative, a half more (G. 175, 1, n. 1). — δαρκεῖν: see note on i. 7. 18. — τοῦ μηνός, each month (G. 179, 1). — ἐν τῷ φανερῷ = φανερός (G. 139, 2). This implies that there was a secret understanding of the real facts on the part of some. The soldiers accuse the generals of this in i. 4. 12. — By the expedient here described Cyrus led the Greeks nineteen stages farther inland (in place of the twelve proposed in § 20) before announcing publicly his real purpose.

CHAPTER IV.

Synopsis: Cyrus proceeds to the river Psaros, thence to the river Pyramus, and finally reaches Issi upon the sea-coast, the last city in Cilicia (1). Here he remains three days, during which time his fleet arrives. He is also joined by the Greek mercenaries who desert from Abrocomas (2, 3). Hence he proceeds to the Gates of Cilicia and Syria. Abrocomas does not attempt to bar his passage, but retreats towards Babylon (4, 5). Cyrus advances through Syria, and is deserted at Myriandrus by Xenias and Pasion. It is rumored that he will pursue them (6, 7); but calling his Greek generals together, he announces that he shall not do so. This decision pleases the Greeks, and they accompany him with greater alacrity (8, 9). He crosses the Psaros and reaches the sources of the Darlas, where he burns the palace of the Syrian governor (9, 10). At Thapsacus on the Euphrates he announces the real object of his expedition (11).
The troops refuse to go on without extra pay (12), which Cyrus agrees to give them. Menon, in the mean time, urges his troops to cross the Euphrates before the others decide, and so win the favor of Cyrus by seeming most forward in his service (13–15). They comply, and Cyrus expresses his satisfaction (16). He then crosses the Euphrates with the rest of his troops, and proceeds to the Araxes, where he remains three days (17–19).

Page 13. — 1. It is now the last of spring, and the army has been on the march four months. The distance from Sardis thus far travelled is 222 parasangs. Review on the map the route travelled up to Tarsis. — στάδιον: the common Greek standard of length, equal to 606\frac{2}{3} Eng. feet, somewhat less than a furlong. This was the length of the στάδιον, or course for foot-races, at Olympia, which measured exactly 600 Greek feet. The noun is heterogeneous (G. 60, 2): cf. στάδιον in § 4. — ἐσχάτην: without the art., where we should use it. Cf. i. 2. 10. — ἐτι... οἰκουμένη, situated (lit. being inhabited) close upon the sea.

2. Κύρω: for the case cf. αὐτῷ in i. 2. 4, and note. The fleet is the one already mentioned in i. 2. 21. — ἐν αὐταῖς, over them, but below in § 3 ἐπὶ τῶν νεῶν (ἐπὶ with the gen.), on board the ships. — ναῷ-ἀρχος, admiral (for ναῦ- see G. 131, 1, n.). — ἡγεῖτο δ’ αὐταῖς, conducted them (G. 171, 3, n.). — ἐτέρας, besides. So often ἄλλος. — ἐπολιῶρε, had been besieging; so συνεπολέμε: the subj. of both of these verbs is a pronoun referring to Tamos. Cf. for the tense ἑτύγχανεν, i. 1. 8. — ὤτε ἰᾶν, since it had been (G. 250). — αὐτόν, i. e. Tissaphernes.

3. μετάπεμπτος, sent for (G. 117, 3), equal to μεταπεμφθέοις, and so followed by ὑπὸ Κύρου (G. 197, 1). Chрисophus was sent with these troops from Sparta in return for the aid rendered the Lacedaemonians by Cyrus during the Peloponnesian War. He became in the retreat senior commander. — ὄν ... Κύρου, the command of whom he (now) held under Cyrus. — ὃμοναν, lay at anchor, from ὁμος, a roadstead. The quarters of Cyrus, it would appear, were pitched close upon the sea. — οἱ παρ’ Ἀβροκόμα: cf. τῶν παρὰ βασιλέως in i. 1. 5, and note. For the gen. Ἀβροκόμα, see G.39, 3. This Doric gen. in Attic is found chiefly in foreign proper names.

— μισθο-φόροι: give its der. (G. 131, 1).

4. πύλαι: the article omitted, the noun being used almost as a proper name. The pass itself is here meant. — ἤταν δὲ ταυτά, and these (gates) consisted of: ταυτα for αὐταί because of τείχη, and ἤταν for ἰᾶν (G. 135, 2) because the two walls were in the writer’s mind. — τὸ ... τὸ πρὸ τῆς Κυλικίας: position of the attrib. phrase (G. 142, 2). After ἔσωθεν, sc. τείχος. — εἴχε: not, of course, in person. — διὰ μέσου τοῦτων: cf. διὰ μέσου τῆς πόλεως, i. 2. 23, and note. — ἔπαυν τὸ μέσον, the entire distance between. — τείχων: poss. gen. (G. 167, 1). — ἤταν agrees with στάδιοι (G. 135, n. 4). — καθήκοντα: to be connected with ἰᾶν, ἰᾶν καθήκοντα being equivalent to καθήκε. — ὑπὲρθεν, i. e. overhanging the pass. — ἐφευστήκεσαν πύλαι, gates had been set in each wall. Here πύλαι has its proper meaning of gates, large and double like those in a city wall.
5. ἑνεκα, on account of (G. 191, I. 5). Commonly placed after the word it governs, or one of the modifiers of that word (as here). — ἀποβιβάζοντος, παρελθοντας: change of subj. Diff. between βιβάζω and βαίνω! — εἰςω καὶ ἔξω, i.e. on both sides of the Syriac wall, that he might attack A. both in front and rear. The distance between the two walls was over a third of a mile (three stades). — εἰ φιλάττοντει: if the preceding optatives were sub-
jugatives (G. 216, 2) this clause might be ἕνεκα φιλάττωσιν.

Page 14. — ὁπερ, just the thing which, referring to the clause just preceding. — ἐχώντα, since he had (G. 277, 2). — ὄντα: quoted (G. 280). Cf. ἀκούει εἶναι in i. 3. 20, and note. — ὡς ἐλέγετο: probably personal, as he was said. Cf. i. 2. 8, note. — μυριάδας: Eng. der.? 6. ἐμπόριον, mart, Lat. and Eng. emporium, from ἐμπορος (περάω, πέρα, cf. πορεύω), a traveller, merchant, distinguished from the κάταλος (cf. τὰ κατηλεία, i. 2. 24) by his importing goods in person. — ἄν: we might have had ἐστί. Cf. ἀφηλίζονται in i. 1. 2, and note. — τὸ χάριτον: the subject; the predicate noun (here ἐμπόριον) generally omits the article. — αὐτὸθ: formed with the suff. θι (G. 61). — ὀλκας is (properly) a ship that is towed (ἐλκω), merchantman.

7. Μεγαρεύς: a gentle noun (see G. 129, 10). — τὰ ... ἐνθέμενοι, putting on board (G. 199, 3) their most valuable effects. — ὡς μὲν, κ. τ. λ.: the correl. clause with διε is omitted; but μὲν implies that there was another opinion in the camp. — ἐδόκουν: personal; cf. note on δοκεῖ, i. 3. 11. — φιλοτιμηθέντες, since they were jealous (G. 277, 2): ὡς ... ἐλα Κύρος is also causal (G. 250). — ἀπελθόντας: see i. 3. 7. — ὡς ἀπίόντας: purpose (G. 277, 3; 200, n. 3 b). Cf. ὡς ἀποκτενών, i. 1. 3. — καὶ οὔ: sc. ἀπόντας from the preceding ἀπίόντας. — διήλθε λόγος, a report went abroad. — ὡς διώκοι: quoted (G. 243). — τριήρεις: the means (G. 188, 1). — ὡς δειλοῖς ... λαφθήμεναι, that they might be captured, because (in the opinion of οἱ μὲν, G. 277, n. 2) they were cowards. — εἰ ἀλώσοντο: fut. of ἀλίσκομαι. For the mood, G. 226, 4, n. 1; 248, 2. For εἰ ἀλώσονται of the direct form, see G. 223, n. 1. Cyrus had already shown how severe he could be. Cf. i. 2. 20. A striking general instance of this is given in i. 9. 13.

8. ἀλλ' ... ἐπιστάσθωσαν, but, however, let them well (emphasized by γέ) know. — ἀποδεδράκασιν, ἀποτεθεύμασιν: the first means to escape by stealth, like a runaway slave; the second, to escape by rapid flight, so as not to be caught. The clauses that follow make this distinction clear. — ὡς ὁ χώνευται, in what direction (G. 87, 2) they are gone (G. 200, n. 3). — τρίή-
ρεις, πλοίων: cf. note on i. 3. 17. — ἡπτε ἐλείν: result (G. 266, 1). — μᾶς τοὺς θεοὺς: note that the oath is neg. (G. 163). — συζ' ... οὔδείς: emphatic neg. (G. 283, 9). — ἐμ δὴ παρῇ τις, as long as any one stays by me, general suppos. in pres. time (G. 283). So ἕπειδαν βούλθητας. — αὐτοὺς: pl. though referring to τις. Cf. παύνας, i. 1. 5, and note. — κακῶς ποιῶ, maltreat (G. 165, n. 1). — περὶ, in respect to, to. — φρουρούμενα, guarded, i.e. under the protection of the resident garrison. Though the modifier of both τέκνα and γυναῖκας, φρουρούμενα is neut., since these are looked upon as artic-
les of property. For Tralles, see the map, Lydia. — τοῦτων στερήσονται:
the passive (G. 197, 1) of the const. explained in G. 164, n. 2. — By this unlooked-for clemency Cyrus got the good-will of the Greeks (cf. what immediately follows) and lost little; for though the generals deserted, their troops remained, numbering some 5000 or 6000.

9. *eĩ tís . . . ἀνάβαςιν, if (there was) any one (who) was even somewhat discouraged in regard to the expedition. — τὴν ἀρετὴν, the magnanimity.

Page 15. — metá ταῦτα: mark the asyndeton. — ὅντα, which was (G. 276, 1). — πλεθρων: pref. gen. of measure (G. 169, 3) after ὅντα modifying ποταμον, τὸ εὔρος being an acc. of spec. (G. 169, 1); but below in § 10 τὸ εὔρος is the subj. of ἔν understood, πλεθρων having the same const. that it has here. For still another const., see i. 2. 5. — πραέων, tame (G. 70, n. 2).— ἐνόμιζον, ἐλων: cf. ἔν in § 6, and the note. For the two accs. after ἐνόμιζον, see G. 166. — ἀδικεῖν: sc. τινά as subj. — Παρυσάτιδος . . . δεδομέναι, belonged to Parysatis (G. 169, 1), having been given her for girdle-money (cf. our "pin-money").

10. Δάρβατος: the Darbāt. See the map. Cyrus now gets into the valley of the Euphrates, but does not cross this river until eight days later at Thapsacus. — ἡσαν: cf. for the number, i. 2. 23, and note. — ἀρέαντος: note the tense. Belēsīs had probably fled on the approach of Cyrus, who in consequence treated the country as that of an enemy. — αὐτὸν ἔκκοψε, cut it off; ἐκ-κόπτω means lit. to cut trees out of a wood. — κατέκαυσεν: κατα-καλω, to burn down (or, as we sometimes say, to burn up); but ἀνα-καλω, to kindle (kindle up), with reference to the direction of the flames.

11. Cyrus now openly declares the real object of the expedition, which must have already been apparent to the Greeks for some time. Cf. i. 3. 20, and i. 4. 5. They had continued on, however, intending at the Euphrates to demand higher pay (§ 12), which Cyrus now agrees (§ 13) to give them. — ὅτι ἐσοντο: note the tense and give the dir. form (G. 243). — εἰς βαβυ-λῶνα: not at Babylon, but connect with ἔδος ἐσοντο directly.

12. ποιήσαντες ἐκκλησίαν: cf. συνήγαγον ἐκκλησίαν in i. 3. 2. — ἐξαλέ-παινον: a denom. verb in ἐλω (G. 130, 7) from χαλέπας. This anger of the soldiers was, doubtless, more or less feigned, to force from Cyrus the greater pay. — στρατηγοῖς: case (G. 184, 2). — αὐτοὺς . . . κρύπτετονcover: what they said (speaking of them) was πάλαι ταῦτα ἐλθότες κρύπτοντον (G. 200, n. 4), though they have known (G. 277, 5) this for a long time, they have been keeping it secret (G. 246); or, if they addressed them directly, which is more spirited, πάλαι ταῦτα ἐλθότες κρύπτετον. Eng. der. from κρύπτον; — οὐκ ἐφασάν ἔννοια: cf. the same phrase i. 3. 1, and note. — τίς: Cyrus, of course. — χρήματα: it was not an increase of their regular pay (μισθός) that they demanded, but a bounty. — ὁσεπέρ: sc. ἔδωκε, as he had given it. — προτέρους: pred. to ἀνάβασι (G. 138, 7); the verbal form would be οἱ ἀνε-βησαν πρότερους. Cf. προτέρα, i. 2. 25. 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, sc. ἐποίησε. — ἰόντων: sc. ἐκείνων, referring to the οἱ ἀναβάντες. The part. ἰόντων is concessive (G. 277, 5), but καλοῦντος causā (G. 277, 2); the latter is opposed to ἐπὶ μάχην, not to ἰόντων.
13. ὑπέσχετο δῶσειν: he might have used δοῦναι or διδόναι (G. 203, n. 2). — πέντε μνᾶς: about $90.00. The μνᾶ of 100 drachmas was \( \frac{1}{10} \) of a talent; the latter was a weight of silver which at the present day would be worth about $1080. — ἄργυριον: genitive of material (G. 167, 4). — ἐπὶ ἥκωσι: cond. rel. clause (G. 232, 3). So μέχρι ἄν καταστήσῃ (G. 259, 2). — τὸν μισθὸν: a daric and a half a month (i. 3. 21). — ἐντελής: predicate adj. The der. of ἐν-τελής? — τὸ πολύ, the greater part (G. 142, 2, n. 3 b). — πρὶν εἶναι, before it was (G. 274). This const. occurs again in § 14 (in exactly the words used here) and in § 16. — πότερον ... ἥ: double indir. quest. (G. 282, 5). — οὗ: accented at the end of the sentence (G. 29, n. 1). The meaning of the word proclitic? — τῶν ἄλλων: case (G. 182, 2). — Give the dir. form of all the quoted sentences in this and the preceding section.

Page 16. — 14. πεισθήτε: the aor. mid. of this verb is not used, but the aor. pass. has the sense of the mid., obey. — οὐτε ... πονηράται, without either toil or danger (G. 277, 2). — τῶν ἄλλων: with στρατιωτῶν, the rest of the soldiers (G. 142, 2, n. 3). The gen. is in a sort of double const., first with πλεον (G. 175, 1), and then with προ-τιμήσεσθε (G. 177). The object is to emphasize the great advantage over the rest to be gained by following his advice. προτιμήσεσθε is a mid. with pass. force. — τοὺς Ἐλλήνας: subj. of ἐποσθαί, which in turn is the obj. of δεῖται.

15. ψηφίσωσται, to vote, properly by depositing the white or black pebble (ψῆφος) in the urn, but in fact of much broader application: ψῆφος, a worn stone, pebble, from ψάω, to rub. — ἦμεις ... διαβαίνειν, you (emphatic) will have credit of being the cause of it, since you were the first to cross (G. 262, 2; 171, 1). — ύμιν ... ἀποδώσει: χάριν οἶδα (fut. ἐποσθαί) is the Lat. gratiam habeo, χάριν ἀποδίδωμι is gratiam refero. Transl. Cyrus will feel his obligation to you and meet it. — ἐπιταται: sc. χάριν ἀποδίδωμι. — εἰ τις καὶ ἄλλος: cf. the clause at the end of i. 3. 15. — ἀπο-ψηφίσωσται, vote "No." — τοῦπαλιν, i. e. τὸ ἐπίπαλιν (G. 11). — ὡς ... πειθομένους (G. 277, n. 2) because (as he will feel) you alone carried out his wishes. — πιστοτάτους χρησταί, will treat you as most trustworthy; see note on τῶν πιστῶν, i. 5. 15. — λοχαγίας: from λοχ-αγός, as στρατηγία from στρατ-ηγός. — ἄλλου ... δέσθη (G. 232, 3), whatever else you may want: ἄλλου (for ἄλλο) agrees with οὕτως by inverted assimilation (G. 153, n. 4); it may, however, be explained as a genitive after τευχεῖσθε (G. 171, 1), although τυχάνω generally takes the accus. when a gen. of the source is added (G. 176, 1), as Κύρου here.

16. ἐπειθοντο, διεῖδησαν: note the diff. in tense. — διαιβηκότες, that they had crossed (G. 280). — ἦσθη: see i. 2. 18. — Γλούς, Glus, son of the admiral Tanos, ii. 1. 3. — Ἔγῳ μὲν ... μελήσει: note the frequent expression of the pers. pron. in this section to emphasize the contrast. — ἄπως ἐπαινέστητε: this obj. clause (G. 217) is in fact here a gen. (G. 171, 2, n. 2).

17. ἐυτυχήσαι: from εὖ-τυχῆς, fortunate (G. 130, 2). — ἐλέγετο πέμψαι, he was said to have sent, personal construction. — μεγαλοπρεπῶς, with great liberality, from μεγαλο-πρεπῆς (G. 74, 1; 131, 1). — τὸ ἄλλο στράτευμα ἅπαν: the order of crossing was: Menon's force, Cyrus and the barbarians,
and then the rest of the Greek army. — ἀνωτέρω: the comp. of the adverb ἄνω (G. 75, n. 1).—τὰ ἑν μαστῶν: μαστός is one of the breasts, στέρνη (i. 8. 26) the breast, chest.

18. οἱ δὲ . . . πλοίοι: what the inhabitants of Thapsacus said, supplying the ellipses necessary to the const., was οὔτωποθ (οὖ-πώ-τοτε) οὔτος ὁ ποταμὸς διαβατὸς (διαβαίνω, G. 117, 3) ἐγένετο πεξη ἐς μὴ νῦν (except now, emphasizing οὔτωποθ), ἀλλὰ (διαβατὸς ἐγένετο) πλοίοις (G. 188, 1). Note the change of νῦν to τότε in passing from dir. to indir. disc. In the same way the person of the quoted verbs is often changed. — ἀ τότε . . . διαβή: a statement added by the historian. — κατέκαυσεν: plup. in force. — ἔνα . . . διαβή: note the mood (G. 216, 2). — ἔδοκε δὴ . . . βασιλεύσοντι, it appeared accordingly that it (i. e. the lowness of the river) was a divine intervention (G. 139, 1), and that the river had plainly retired before Cyrus, because (he was) about to be king. The sentiment rather of the turbulent Thapsacēni than of the historian.

19. ἐπιστίπαντο: because they were about to cross the desert of Arabia. See the map.

CHAPTER V.

Synopsis: The march is continued through the desert of Arabia along the northern bank of the Euphrates (1). The horsemen hunt the wild animals in which the plain abounds (2, 3). The deserted city Cosôte on the river Mascas is reached (4). Thence Cyrus marches thirteen days through the desert, and many of the beasts of burden perish from hunger (5). Grain failing, the soldiers live upon flesh (6). Once during this time the wagons are stuck in the mud, and the Persian nobles assist the barbarians in getting them out (7, 8). Cyrus marches with the greatest speed possible, hoping to find the King unprepared (9). The soldiers cross the Euphrates, on rafts made of skins, to Charmande, where they purchase food and wine (10). Here a dispute arises between the troops of Clearchus and Menon, and Clearchus narrowly escapes being killed (11–14). Cyrus comes up and succeeds in quelling the disturbance (15–17).

Page 17. — 1. τῆς Ἀραβίας: occupied by roving tribes of Arabs called by Strabo Ἀραβῆς Σκηνίται (from σκηνή). See map. — ἔχων, with (G. 277, 6). — ἔρημος, desert. Eng. der.? — τόπος, region. — ἦν μὲν . . . βάλαστα, the ground was wholly a level plain, just like the sea: ἀπαν to be construed with πεδίων, where we should expect rather ἀπανα modifying γῆ. Cf. iv. 4. 1. — ἄμυνθιον: cf. Tristia per vacuos horrendum absinthium campos. Ovid. Pont., iii. 1. 23. — ἄπαντα: plur., though the preceding τι is sing., if there was anything else, etc., they were all, etc. Cf. δότες . . . πάντας, i. 1. 5. — δενδρον . . . ἐνήν, but there was no tree (emphatic) in it.

2. πλείστοι, very many. — ὅνοι ἄγριοι: Crosby cites Job xxxix. 5–8. — οἱ οτρούχοι: the οτρουθός was properly a small bird of the sparrow kind, but οἱ μέγας οτρουθοί, the ostrich. (Note the der. of the Eng. word ostrich.) ἦ οτρουθός also (fem.) was used without μεγάλη in the same sense. Cf. § 3, below. — ἐπεὶ διώκοι, ἐστασαν (G. 124, 1): for the opt. see G. 233.
So ἐπεὶ πλησιάζομεν, ἐπολοὺν. — ταύτων: for τὸ αὐτὸ (G. 79, 2, n., end). — καὶ οὐκ ... διαδεχόμενοι, and it was impossible to capture them, unless the horsemen, taking their places at intervals, hunted (G. 225) them in succession (διαδεχόμενοι, sc. ἀλλήλοις). — ἐλαφέλοις: sc. κρέασι.

3. πολὺ γὰρ ... χρωμένη, for it withdrew to a great distance in its flight, using its feet in running (manner, G. 188, 1) and its wings (by) raising them like a sail. — ἄν (i.e. ἄν) ἀνύστη, ἐστι (G. 28, n. 1, end): general supposition in present time (G. 225). — ἦν resumes the narrative style.

4. πλέθραιον: we might have had πλέθρου (cf. i. 2, 23). — ἐρήμη: not uninhabited as opposed to οἰκομένη (i. 2, 6), but abandoned. — δύναμι δ' αὐτῇ (sc. ἐστί) has Κορσωτῆ as pred. nom., as if it were ὄνομάζεται δέ (Kriγ.). For a different const. used to express the same thought, cf. i. 4.

11. — περιπερεῖτο: the pass. of a verb made trans. (the simple ἤδω, to flow, is intrans.) by the prep. in comp., as in Eng., was flowed about. — κύκλω: manner (G. 188, 1). — ἐπεστίπαστο: Corsète thus appears to have been a depot of supplies in the midst of the desert.

5. Πύλας, i.e. τὰς Βαβυλωνίας, the pass into Babylonia, on the north of the Euphrates. See map. — ἐπὶ λιμοῦ, from hunger (G. 191, VI. 7, 1 c). — ἄλλο, besides. — οὐδὲ οὐδέν (G. 283, 9). — ὄνος ἄλετας, mill-stones. From the ass, as a beast of burden, the term ὄνος came to have various derived meanings, as windlass in Her. vii. 36 (ὅνοισι ξυλίνοισι), and here the upper mill-stone: ἄλετας is a noun used adj., lit. grinders. — παρὰ τὸν ποταμὸν: why the acc.?

Page 18. — 6. Δυδία: Cyrus the Great, after subduing the Lydians, forbade them, at the suggestion of Croesus himself (Her. 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. — καὶ πρίασθαι ... σῖγλων: expressed in full this would be καὶ πρίασθαι (τὸν σίτον) οὐκ ἦν, εἰ μή ... βαρβαρικῶ (πρίασθαι ἦν) τὴν καπιθῆν, k. t. l. — ἀλεύρων: gen. of material (G. 167, 4). — τεττάρων σίγλων: gen. of price (G. 178). — δύναται, is worth, transitive. The siglus was worth in our money about 22½ cts. — Ἀττικῶς: in agreement with ὅβολος, though modifying also ἡμιβολοῦν. — ἔχωρε, held, lit. had room (χώραν) for. The choinix was about a quart, and this amount of meal or flour cost about 45 cents in the desert, or more than fifty times as much as it cost at Athens about this time. (See Boeckh’s Public Econ. of the Athen., Bk. I. § 15.) — κρέα ... διεγίγνοντο, the soldiers subsisted therefore by eating (or simply on) flesh.

7. ἦν ... οὕς, some of these marches, ἦν οὕς being a past form of the common ἐστίν οὗ (G. 152, n. 2). In such irregular phrases the verb keeps a fixed form, without regard to the unexpressed subject. — οὕς: cogn. acc. (G. 159) to ἡλαυνεῖν. — μακρῶς: pred. adj. (G. 138, Rem.). — ὁπότε βούλοιτο: cf. ἐπεὶ διώκων in § 2, and note. — καὶ δῆ: adding a special fact, and once in particular. — ταῖς ἀμάξαις δυσπορεύτου, hard (G. 131, 4 b) for the wagons (G. 184, 3) to get through. — στρατοῦ: part. gen. with a verb (G. 170, 1). — συν-εκ-βιβάζειν, to aid in getting out. So two lines below συνεπιστεύσαι, to aid (σὺν) in hurrying on.
8. ὥσπερ ὁργῇ, just as if (sc. κελεύων as protasis, G. 277, n. 3) in anger (manner, G. 188, 1). — θεάσασθαι: prop. to look upon (with interest or wonder), while ἰδεῖν is to see in general. — πορφυρός: from πορφύρα, the purple fish, murex (cf. G. 129, 14). — ἔντο, sent themselves, rushed. — ἦσπερ... νίκης, just as one would run (i. e. in a foot-race at the public games) to get the victory. ἐπὶ νίκης implies the prot. (G. 226, 1), if he should be running for (ἐπὶ, about, concerning, expressing the aim) victory. — καὶ... γηλόφου, even (modifying the entire phrase that follows) down a very (μάλα) steep hill. — ἔχοντες... ἀνάξυρίδας, having on both the costly tunics and colored trousers which they are in the habit of wearing: τούτων marks the dress as one generally known. — ἐνὼι: see note on ἦν ὁús in § 7, and G. 152, n. 2. — ἐν-ποίησαν ἐνεν. cf. ἐκ-βαλείν ἐκ, i. 2. 1, and note. — θάττον ἡ... ὢτο, more quickly than (omit ὄς, as, in Engl.) one would have thought (it possible, if he had not seen it). For ἄν ὢτο (see οἴμα) see G. 220, 2 b.—μετέωρος ἐξεκόμισαν, i. e. lifted and carried out.

9. τῷ σύμπαν, among the whole, in general (G. 160, 2). — δῆλος... σπείδων, Cyrus himself (ὡς) showed that he was making haste (G. 280, n. 1 and n. 4). — ὁδὸν: acc. of extent of space (G. 161). — ἀναγκαῖον: from ἀνάγκη (G. 129, 12). — ὅσω... τοσοῦτο, quanto... tanto, the... the (G. 188, 2). — ὅσω... μαχεῖσθαι: the thought of Cyrus was, in the dir. form, ὅσω ἦν θάττον ἐλθὼν, τοσοῦτο... μαχοῦμαι (G. 247). — ἀπαρασκευοτέρῳ: pred. adj. — σχολάιτερον: comparative adv. (G. 75) formed as if from σχολή rather than σχολαίος. See the lexicon. — συναγείρεσθαι: in the dir. form, ὅσω ἦν σχολάετερον ἐλθὼν, τοσοῦτο πλέον συναγείρεται βασιλεῖ στράτευμα, the greater (will be the) army (that) is now collecting for the King, where συναγείρεται expresses an action in progress, but implies the future size of the army which is now collecting, and would, therefore, be a natural apod. to ὅσω ἦν ἔλθῃ (G. 232, 3; cf. 223). — καὶ συνιδεῖν... σύν-σα, but, further (καὶ), the attentive observer could see at a glance (συν-σει) that the King’s empire was strong in its extent of territory and number of inhabitants, etc. συνιδεῖν is first introduced as subj. of ἵνα, it was possible to see, and the natural constr. would have been τὴν ἀρχὴν ἴσχυρὰν ὄσταν. But after τὸν νοῦν the writer’s point of view changes, and the rest of the sentence is constructed (by anacolouthon) as if for συνιδεῖν ἵνα the nearly equivalent δῆλη ἵνα had been used (G. 280, n. 1). — προσέχειν τὸν νοῦν, animum advertere or animadvertere. — πλῆθα, both extent and number, takes the two gen. by σειγμα (ζεύγμα, joining). — διεισάγοσθαι: perf. — διὰ ταχέων, with speed, lit. through quick (measures). — εἶ... ἐποίειτο, i. e. in case of a vigorous attack.

Page 19. — 10. πέραν τοῦ ποταμοῦ, across the river (G. 182, 2), i. e. on its southern bank. — κατά, over against, opposite. — ἐρήμους σταθμοὺς: see § 1 and § 5, above. — ὅνομα δὲ Χαρμάνδη: see note on § 4, above. — δι-φθοράς: Eng. der.? — σκεπάσματα, as coverings (G. 137, n. 4). — διαφθοράς, χρότου: double obj. (G. 172, 2). — συνέστωσαν: see συν-στάω (G. 16, 5, n. 3). — ὡς μὴ ἀπεσθαίν dire (G. 266, n. 1). — ἐκ, ἀπό: the one out of, the other off of (G. 191, I. 2 and 3). — τοῦτο... πλείστον, for this (thing) was very abundant in the country, τοῦτο neuter, though referring to μελινός.
11. ἀμφιλεξάντων τι, having had some dispute. — ἀδικεῖν... Μένωνος, that Menon's soldier (probably one of two who began the quarrel) was in the wrong (G. 260, 2). Note the perf. force of ἀδικεῖν, to be ἄδικος, to have done wrong (Moods and Tenses, § 10, 1, n. 4). — ἐνεβάλει: probably on the spot, with his own staff, after the Spartan fashion. Cf. ii. 3. 11. — ἐξαλεπταυνό... Κλεάρχης, took it hard (χαλεπός), and were exceedingly angry at Clearchus (G. 184, 2).

12. ἡμέρα: dat. of time (G. 189). — διάβασιν: a crossing, first the act (see G. 129, 3) and then, as here, the place. — τὴν ἀγορὰν, the marketplace (see § 10). — σὺν... αὐτῶν, with few (G. 138, Rem.) about him, lit. with those about him (being) few. — προσ-ήλαινε, δε-ἐλαύνοντα (G. 280): note the force of the prepositions in comp. — ἵσοι τῇ ἄξινη, hurls his axe at him, lit. sends (at him, sc. αὐτοῦ, G. 171, 1) with his axe (G. 188, 1). — αὐτοῦ (G. 171, 1). — λίθῳ: sc. ἤσσον.

13. καταφέυγε: diff. in meaning from ἀπο-φεύγω, i. e. 4. 8? — αὐτοῦ, there, i. e. where they were. — τὰς ἀσπίδας... θέντας: the left knee was slightly advanced, the shield set firmly in rest upon it, and the spear held in readiness for defence. Clearchus saw that he might be repulsed and obliged to fall back upon his heavy-armed troops. — τοὺς ἵππεας: not mentioned in i. 2. 9. — οἱ ἢσσον αὐτῷ = οὐς εἰσχεν. — οἱ πλεῖστοι: sc. ἢσσον. — ἐκπεπλήκχαι, were thoroughly frightened (G. 202, 2, n. 2; 266, 1). — οἱ δὲ, but others, as if τοὺς μὲν stood with τρέχειν. — ἔστασαν, stood (still). See G. 124, 1. — τῷ πράγματι: cause (G. 188, 1).

14. ἐνυχε... προσιών, happened to be coming on later (G. 279, 4). — αὐτῷ (G. 186). — ἐπορεύεται: in the same construction as προσιῶν. ἐνυχε... ὀπλιτῶν is parenthetic, and οὖν resumes the narration. — εἰς τὸ μέσον, between. — ἄγων: sc. τὴν τάξιν.

Page 20. — ἔθετο τὰ ὀπλα, halted under arms. τίθεσθαι τὰ ὀπλα literally means to ground arms, i. e. to stand with the spear and shield resting on the ground. But it sometimes means to take up any military position or simply to appear under arms (properly in military line), where the original meaning disappears. In § 17, below, κατὰ χώραν ἔθετο τὰ ὀπλα means they moved back to their former places, i. e. to their quarters, where they had been before the quarrel. It is probable that τίθεσθαι τὰ ὀπλα never means to stack or pile arms. — αὐτοῦ... καταλευσθῆναι, when he (i. e. Clearchus) had barely escaped, lit. had wanted little (G. 172, 1) of, being stoned to death. — λέγων: optative in a causal sentence (G. 250, n.). — αὐτοῦ refers to Clearchus; but the preceding use of αὐτοῦ is strange, and Krüger proposes to omit it. Others have αὐτοῦ here. — ἐκ τοῦ μέσου, out from between (them).

15. ἐν τούτῳ, during this time (sc. τῷ χρόνῳ), meanwhile. — καὶ Κύρης, Cyrus also. — τῶν πιστῶν: part. gen. (G. 168). 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) τάδε... Πιστὰ καλεῖται (for καλοῦμεθα Πιστοὶ).

16. Πρόξενε: Proxenus now seemed more prominent than Menon. — κατακεκβφεσθαι, shall be instantly cut to pieces (G. 200, n. 9). — κακῶς...
CHAPTER VI.

SYNOPSIS: As the army advances, traces of the King's cavalry are observed. Orontas, a Persian nobleman, turns traitor to Cyrus and offers to go forward with a thousand horse and cut off the cavalry that is laying the country waste by fire, and to this Cyrus consents (1, 2). Orontas then writes to the King, saying that he shall desert to him with his command; but his messenger betrays him and carries the letter to Cyrus, who arrests the traitor and summons seven Persian noblemen and Clearchus to his tent to try him (3, 4). Clearchus afterwards relates how the trial was conducted (5). Cyrus, he says, stated how Orontas had on two previous occasions proved false to him, but had been again received into favor, and then asked the prisoner if he had since received any injury from him. Orontas acknowledged that Cyrus had never been unjust to him, and that he had no reason to expect further mercy (6–8). Cyrus then referred the case to those present, and Clearchus advised that the culprit should be put to death, in which opinion the others concurred. Orontas is led away to the tent of Artaphernes, and is never seen again (9–11).

1. Ἐνετεύθεν: from opposite Charmande. See map.—προϊόντων (sc. αὐτῶν), as they advanced, but two lines below, προϊόντες, keeping ahead (of the army). — ἐφαίνετο, there appeared continuously (G. 135, 2, and n. 1). — ὡς... ἵππων, of about 2000 horse (G. 169, 1). — οὕτω: to be referred to the ἱππεῖς implied in ἵππων.—εἴ τι ἄλλο, i.e. whatever else (cf. i. 5. 1). — γένει: dat. of respect (G. 188, 1, n. 1). But for βασιλεῖ, see G. 184, 2. — τὰ πολέμια λεγόμενος, reckoned, in matters pertaining to war (G. 160, 1). — Περσῶν: part. gen. (G. 188). — καὶ πρόσθεν, previously also.—πολεμήσας, καταλαγέσ δὲ (G. 277, 6).

2. εἰ αὐτῷ δοῦι, κ. τ. λ.: Orontas said, εἰ ἔμοι δοῆι, ἢ κατακάνοψ (see κατα-καίω) ἃν ἢ ἔλομι, κ. τ. λ. (G. 245). — ὅτι: in unusual pos.; we should expect rather ὅτι εἰ αὐτῷ, κ. τ. λ. — ἃν: to be taken also with each of the following opts. (G. 212, 4). — τοῦ κάεν ἐπιόντας, from attacking (ἐπιόντας modifying the subj. of κάεν) and burning (G. 263, 1). — ποιήσεως... δύνασθαι, would cause that they should never be able, etc. ὡς would generally be omitted in this construction.—ταύτα: subj. of ἐδόκει.

3. ἤξοι, δύνηται: change of mood in part (G. 247, n. 1). — ὃς ἃν δύνηται πλείστους (G. 232, 3) might have been simply ὡς πλείστους. See note on i. 1. 6.—ὑπο-δέχεσθαι: for the force of ὑπό in comp., cf. ὑπο-λαβών, i. 1. 7.—ἐν-ἡν ἐν: cf. i. 2. 1, and i. 5. 8.

Page 21. — τῆς πρόσθεν: cf. i. 3. 19, and i. 4. 8.—ὁ δὲ, but he (G. 143, 1, n. 2).

4. ἐπτά, seven of them, added to restrict τοὺς ἄριστους. — θέσθαι τὰ ὀπλα, to stand under arms. Cf. ἔθετο τὰ ὀπλα in i. 5. 14, and note.—
τρισχίλιον: the great number of men detailed (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 relatives (cf. οἱ συγγενεῖς in § 10).

5. καὶ αὐτῷ καὶ τοῖς Ἀλλοις, not only to him (i. e. Cyrus) but also to the rest (i. e. of the Persians); that is, it was generally known that Clearchus was the most prominent man among the Greeks. — τῶν Ἑλλήνων: part. gen. with μάλιστα (G. 168), the thought being strengthened by πρὸ in προτιμηθήναι, was honored before (the rest). — τὴν κρίσιν ὡς ἐγένετο: for ὡς ἡ κρίσις ἐγένετο, how the trial was conducted. Cf. note on τῶν βαρβάρων in i. 1. 5. — κρίσις (see G. 129, 3). — οὗ γὰρ ἀπόρρητον ἤν, i. e. ὡς ἡ κρίσις ἐγένετο. — τοῦ λαγοῦ, the conference (G. 171, 1).

6. σὺν ὑμῖν βουλευόμενος, taking counsel with you. — ὃ τι ... ἀνθρώπων, whatever is just, etc., rel. clause, summed up emphat. in τούτῳ. — πρὸς, in the sight of (G. 191, VI. 6, 1, a). — πράξεω: subj., not fut. (G. 216, 2). — τοιούτω: with an emphatic gesture (G. 83, n. 2). — ἐμὸς: with the art. (G. 147). — εἶναι: purpose (G. 265). — ἐμὸ: with ὑπήκουν (G. 185). — ὡς ἐφὶ αὐτὸς, as he himself said (G. 145, 1). In such cases αὐτός is always adj. (= ipse), never substantive; although in English we can often render it (as here) by an emphatic he. Cyrus discredits the statement. Cyrus, probably, in his capacity of military commander (κάρανος) of Western Asia Minor had put Orontas in charge of Sardis. When, therefore, Artaxerxes became King and Orontas renounced the authority of Cyrus, it was an easy matter for him to take forcible and absolute possession of the city. — καὶ ἐγὼ ἐποίησα, and I brought it about, dependent on έπει, above. The principal clause begins at μετὰ ταῦτα in § 7. — αὐτὸν: not the obj. of προσπολεμώ, which takes the dat. Cyrus began to say, ἐγὼ αὐτὸν (him, emphat.) προσπολεμῶ (manner) ἐποίησα τοῦ πρὸς ἐμὲ πολέμου παύσασθαι (αὐτοῦ being subj. of παύσασθαι), but changed the constr. to an anaco- luthon by inserting ώστε δοξῇ τούτῳ (on which see note on § 2). — δεξιάν ... ἔδωκα: among the Persians a pledge of especial solemnity.

7. μετὰ ταῦτα, since that, i. e. the pledge given and received. Notice the abrupt change of address from the council to Orontas. — ἔστιν ... ἡδίκησα, is (G. 28, n. 1, end) there any wrong which I have done you? — οὐ (G. 29, n. 1); sc. ἐστι (or εἶ). — or we may consider οὐ as a direct quotation, "No" (G. 241, n. 2, n.), like ὁδὸ ... δοξαμί, below, in § 8. — ἡρῶτα, went on asking, but the aor. ἡρωτήσεν in § 8 with reference to the single question, asked. — ὡκοῦν: expecting an affirm. answer (G. 282, 2). The diff. between this word and οὐκοῦν? See the lexicon. — οὐδὲν ἄδικούμενος (G. 277, 5): see note on τί ἄδικηθέλει in § 8. For ἄδικούμενος see the note on ἄδικειν, i. 5. 11. — κακός ἐποίησις (G. 165, n. 1). — ὅ τι ἐδώλω, in what (G. 160, 1) you were able. — ἐφι, said "Yes." — ἐγνω, came to know, had ascertained, saw. — μεταμελέω σοι: in the dir. form, μεταμελέω μοι (G. 184, 2, n. 1). — ὑμο-λογεῖν: der.?

8. ἄδικηθεῖς (G. 277, 2), though pass., has τί as cogn. accus. (G. 159;
197, 1, n. 2). So, below, οὐδὲν ἀδικηθεῖς, and οὐδὲν ἀδικουόμενος in § 7. — ἐπισουλευῶν (G. 289, n. 1): cf. δῆλος ἢν ἀνίμωμενος in i. 2. 11.

Page 22. — οὐδὲν ἀδικηθεῖς: either a direct quotation, or an indirect quotation with ἐπισουλευῶν ... γέγονε understood. — περὶ ἐμὲ: cf. περὶ ἡμᾶς, περὶ ἐκείνους in i. 4. 8. — γεγενηθαί (G. 246). — ῾Η γὰρ, (I confess) for in truth, etc. — ἄν γένοιο (G. 226, 2 b). — ἀδελφός (G. 186). — ὅτι (G. 241, 2, n.).

9. πρὸς ταύτα, in view of this, thereupon. — πρῶτος, the first: what would πρῶτον mean? — ἀπόφθηνα: voice? Distinguish from ἀποφήνα and ἀποφήναι. — δ' τι σου δοκεῖ: indir. quest. depending on the idea of declare in ἀπόφθηνα γνώμην. — τούτων: expressed three times, contemptuously. — ἐκποδῶν ποιεῖσθαι, to put out of the way. — ως δέη, ἦ: final (G. 216). — ἴμιν, i. e. to you and me, said arrogantly. Why dat.? — τὸ κατὰ τούτων εἶναι, as far as this fellow is concerned (G. 288, n.). — τοὺς ... τούτων, these (with a gesture) who are your friends of their own free will, lit. these your volunteer friends (ἐθέλοντάς, noun, not έθέλοντας). — εὖ ποιεῖν: cf. κακῶς ἐποίεις in § 7.

10. ἔφη, i. e. Clearchus, when the trial was over. — ἔλαβον ... Ὄροντα, took Orontas by the girdle (G. 171, 1, n.). — ἐπὶ δανάτῳ, as a sign that he was capitaly condemned, but, below, ἐπὶ δανατον, with a verb of motion, to execution. — καὶ, even. — οἷς προσετέχθη, to whom it was appointed, so. ἔξαγεν. — προσεκύνων, προσεκύνησαν: why a change of tense? προσ-εκυνν in application to Orientals means to prostrate one's self. — καὶ περι ἐидότες, although they knew (G. 277, n. 1 b). — ἀγνοῦτο: why opt.?

11. σκηπτοῦχων: der.? Der. of σκήπτρον? — οὔτε οὐδείς: emphatic neg. (G. 283, 9). So οὐδὲ οὐδείς, following.— ὡτως (how) ἀπέθανεν: perhaps he was buried alive; see Her. vii. 114, where the historian states that this was a Persian custom. — εἰδὼς, from his own knowledge. — ἄλλοι ἄλλως, some in one way, others in another.

CHAPTER VII.

SYNOPSIS: Cyrus proceeds through Babylonia, and at the end of the third day's march reviews his troops (1). He receives information respecting the King's army, and assembles his Greek officers for consultation (2). He exorts them to display their zeal in his service (3), describes the manner of a Persian onset, and promises to reward them magnificently in case of victory (4). Gau-likes says there are doubts as to the sincerity of Cyrus and his ability to fulfil his promises (5), whereupon the latter reviews the extent of country he hopes to conquer and promises a crown to each Greek (6, 7). The Greeks are much encouraged by these assurances (8). Cyrus expresses a decided opinion that his brother will not refuse to engage with him (9). The Greeks and barbarians are numbered (10), and some account is given of the King's forces (11-13). Cyrus advances a day's march further, and at midday comes to a deep trench dug by the King, beyond which he succeeds in making his way (14-16). The King does not come to an engagement, and traces of his retreat are observed (17). Cyrus rewards the soothsayer Silánus (18), and, concluding that the King has given up the intention of fighting, proceeds with less caution (19, 20).
1. 'Εντεύθεν: probably from near Pylae (i. 5. 5). See i. 6. 1, and note.—

mésoς νύκτας, midnight, pl. with reference to the various watches (φυλακαί) into which the night was divided.— εἴδοκε, he thought. See lexicon, δοκέω.

— εἰς . . . ἑώ, at daybreak (G. 42, 2, n. 1); εἰς with reference to the time when the dawn shall have been reached (G. 191, III. 1, b). — μαχούμενον: future (G. 277, 3). — κέρως: form and case? See G. 56, 2; 171, 3. — τοῦ εὐώνυμον, i. e. of the Greeks, who were next the river. Cyrus drew up (ὑπετάξει, dispositus) his barbarian force (τοὺς ἑαυτοῦ) on the left of the entire Greek force.

2. Ημέρα: case (G. 186). — αὐτό-μολοι: αὐτὸς and μολ-, go; cf. ἐμολυν, 2 aorist of βλάσκω. See also G. 131, 1.

Page 23. — πώς ἄν . . . ποιεῖτο, how (G. 282, 1) he should make the fight, i. e. if there should be one (G. 226, 2 b). — παρήκει . . . τοιάδε, exhorted and encouraged them as follows (G. 148, n. 1).

3. ἀνθράπων: with ἀπορῶν (G. 172, 1), not because in want of barbarians. He adds ἀνθράπων contemptuously to βαρβάρων, but calls the Greeks ἄνθρωπος. See note on § 4. — ἁμείνοις καὶ κρέαττον, braver and mightier (der. from κράτος). — διὰ τούτο: takes up νομιζον, because I thought, . . . on this account. — προσ-ἐλαβον: force of the prep.? — ὑπὸς ἐσεῦθε: sc. σκοτείτε (G. 217, n. 4, ex.). — ἂς . . . ἂς, which (G. 153) you possess (see κτά-ομαι) and on account of which (G. 173, 1), etc. — ἵστε: see οἶδα. — ἐλοίμην ἄν: prot. not expressed (G. 226, 2 b). — ἄνθ' ἄν . . . πάντων, in preference to all that (G. 154, n.) I have. The Persian government was an absolute despotism, and regarded all in dependence upon the King as his slaves. In i. 9. 29, Cyrus is called the δούλους of Artaxerxes. — πολλαπλασίων: a multiplicative in πλάσιος, derived from πολύς. Cf. δι-πλάσιος, twice (δίς) as many, etc.

4. ὑπὸς . . . εἶδητε (see οἶδα): not object clause, as above (ὑπὸς ἐσεῦθε), but final (G. 216, 1). — εἰς οἶον . . . ἀγώνα, into what sort of a struggle you are going; indir. quest. (G. 282, 1). Cf. below, οἶος γνώσεσθε ἀνθρώπους. — τὸ πλῆθος: sc. ἔστι. — ἐπίσαιρ (G. 200, n. 3 b). — ταίτα, i. e. their numbers and outcry. — τάλλα . . . ἀνθρώπους, as to all else, I feel (lit. seem to myself to be) even ashamed (when I think) what sort of men (ἀνθρώπους with emphasized contempt at the end of the sentence) you will find those in our country are (G. 280). — ήμῖν is the ethical dat. (G. 184, 3, n. 6). — ὑμῶν δὲ . . . γενομένων, but since you are (G. 277, 2) men (emphatic), and if you shall prove yourselves (= ἐὰν γένησθε, G. 277, 4) of good courage. With ἀνδρῶν and ἀνθρώπους here cf. what Herod. (vii. 210) says of the Medes at Thermopylae, ὅτι πολλοὶ μὲν ἀνδρωποί ἔτη, ὄλχοι δὲ ἀνδρὲς. — ὑμῶν τὸν βουλόμενον, whoever of you (G. 168) shall wish (G. 276, 2). — τοῖς οἶκοι, his friends at home (masc.); but, just following, τῶν οἶκο (neut.), things at home. — τοῖς οἶκο is a dative of the agent with the verbal ἔγινοτο; this is the regular construction with the verbal in -τέος (G. 188, 3 and 4).

5. πιστὸς δὲ Κύρο, in the confidence of Cyrus. It was probably at the direction of Cyrus that Gaulites spoke. — καὶ μὴ: lit. and in truth; free Eng., but yet. — διὰ . . . προσιόντος, on account of your being (G. 262, 1).
at such (a critical point) of the danger that is approaching. κινδύνον limits τοιούτω (G. 168), but προσιόντος is still causal (G. 277, 2), the thought being, you promise, etc., because the danger is approaching. — ἀν εὗ γένηται τι: a purposely vague ref. to his present undertaking. — μεμνησθεί: (fut. perf.), serving as simple future to μέμνημαι (G. 200, n. 6). — ἵνοι δὲ: sc. φασί. — οὕτως εἶ ... δύνασθαι ἄν (G. 211), not even if, etc., would you be able (G. 246; 224). — μεμνημένο : formed without connecting-vowel (cf. G. 118, 1. n.). μεμνημένην, μεμνημένη, μεμνημόν, μεμνημόνο, etc. The common forms μεμνημήνη, μεμνημόν, etc.

6. ἔστι (G. 28, n. 1, end) πρὸς μεσημβρίαν, is (extends) towards the south, ἤμιν is a dat. of advantage (G. 184, 3). Derivation of μεσημβρία? — μέχρι οὗ, to the point at which (down to where), neut. relative with prep. (G. 191, 1. 5) : in full μέχρι τούτου τοῦ τόπου ἐν ὑ. — τὰ ... πάντα, but all between these (limits) : cf. τὸ μέσον τῶν τεχῶν in i. 4. 4.

7. τούτων : with ἐγκρατείς (G. 180, 1). — μὴ οὐκ ἔχω ὅ τι δῶ (indirect question, G. 244), that I shall not (G. 215, n. 1) know (lit. shall not have) what to give ; the direct form for ὅ τι δῶ would be τί δῶ : what shall I give? (G. 256). So οὐκ ἔχω ὅ τι εἴπω (or τί εἴπω), non habeo quod (or quid) dicam. Here οὐκ ἔχω is nearly equivalent to ἀπορῶ, to be at a loss, and the indirect question in ὅ τι δῶ, etc. is plain. But the analogy of the familiar expression οὐκ ἔχω ὅ τι δῶ, I have nothing to give (in which the interrogative and relative constructions are sometimes hard to distinguish), gave rise occasionally to the corresponding expression ἔχω ὅ τι δῶ, I have something to give, in which the relative character greatly preponderates ; and here we have (below) ἔχω ικανοῖς οἰς δῶ, I have enough to give to, where the construction is purely relative. See Moods and Tenses, § 65, 1, n. 3 (a).— ἀν εὗ γένηται (sc. τὰ πράγματα). — στέφανον : not, of course, as a badge of sovereignty, but as a mark of distinguished military service, like the medals and crosses of to-day. A crown was often bestowed in this way as a reward of merit among the Greeks.

Page 24. — 8. ἱσαν, i. e. the generals and captains. Cf. § 2. — σφί-σων: indirect reflexive (G. 144, 2). — ἐμπιστολᾶς τὴν γνώμην, satisfying the mind.

9. παρεκελεύοντο ... τάττεσθαι: had Cyrus followed this advice, the whole course of Persian history might have been changed. — μάχεσθαι, i. e. in person. — ἐαυτῶν: with ὅπως ὀφθηθεν (G. 182, 2). — γάρ: with ref. to an unexpressed statement: (all this advice is unnecessary) or (there is no real danger) for do you think, Cyrus, etc. We should say, What! do you think, etc. — Νὴ Δία (G. 163), Yes, by Zeus (he will fight), sc. μαχεῖται. — ἐμὸς ἀδελφὸς, a brother of mine: ὁ ἐμὸς ἀδελφὸς would be my brother. — ταύτα: with a gesture.

10. ἐν τῇ ἑξοπλισίᾳ, under arms, in procinctu. — ἐγένετο, was found to be. — ἀσπίς ... τετράκοσία, 10,400 shield, just as we say "a thousand horse." — The sum total here given cannot be made to tally with the numbers previously given separately; and it is unsatisfactory to speculate on the causes of the discrepancy.
11. έκατον καὶ ἐκοσὶ μυριάδες: probably overstated. Ctesias, the King’s private physician (mentioned in i. 8, 26), gave the number as 400,000. — ἄλλως, besides. Cf. i. 5. 5. — αὐτ, moreover.

12. τοῦ: with στρατεύματος. — ἄρχοντες . . . ἡγεμόνες: notice καὶ before the last two titles, while the proper names below have no conjunction. These are both common forms in Greek, while in English we generally use and only before the last noun in such a series.—μάχης: after ὑστέρησε (der. from ὑστέρος) implying comparison (G. 175, 2). — ἡμέρας (G. 188, 2).

13. οἱ . . . βασιλέως, those who had deserted from the ranks of (lit. out of) the enemy from (the side of) the great King, etc. τῶν πολέμιων, at the end of the section, depends on οἱ (G. 168). The number of prepositional phrases in this short section is worthy of note.—ταυτά: distinguish carefully from ταύτα above.

14. συντεταγμένῳ τῷ στρατεύματι: the noun is a dat. of accompaniment (G. 188, 5), and the part. expresses the attendant circumstance (G. 277, 6). This force of the part. will be easily seen, if the idea of accompaniment is dropped and the gen. abs. is substituted, συντεταγμένον τοῦ στρατεύματος.

Page 25. — μέσον (G. 142, 4, n. 4). — τάφρος: the word in itself signifies an artificial ditch (cf. θάπτω, τάφος), but this idea is emphasized by ὀρυκτή. — ὀργυαί: in apposition to τάφρος, where we should expect rather ὀργυαῶν (G. 167, 5). Cf. ποδῶν at the end of § 15. The ὀργυαῖ, the length of the outstretched arms (ὀργυα, to stretch out), measured about a fathom (6 feet) and was equal to four πῆχες.

15. παρετέτατο (G. 109, 6 and 4). — εἰς, upon, over, to the length of. — τοῦ τέχους: see note on ii. 4. 12. The ditch was dug northward, obliquely (not at right angles, like the wall) to the Euphrates, which here runs about S. E. — διώρυχες: sc. εἰς. Derivation of δι-όρυξ; — ἰένυσαι, which flow (G. 276, 1). — ἰένυσαι, πλεῖ (G. 98, n. 1). — στρ-αγογά: derivation? See also G. 131, 1. — διαλείποντι, are distant (from one another), lit. leave an interval. — ποταμοῦ, τάφρου (G. 182, 2). — Why the ditch had not been completed to the river is not stated. The most reasonable of the many conjectures that have been made with reference to this is, that Cyrus had surprised the King by his rapid marching, and that the latter had in consequence abandoned the work in alarm when almost completed.

16. προσέλαιωντα (G. 280). — παρῆλθε καὶ ἐγένοντο: the point of view shifts; Cyrus being prominent as subject of παρῆλθε, and the whole army as subject of ἐγένοντο.

17. μέν: see τῇ δὲ τρίτῃ in § 20. — ἢσαν: plural, perhaps, because two kinds of tracks are mentioned.

18. 'Διμβρακωτὴν: force of suffix? See G. 129, 10. — μάντιν: der.? — δαρεικοῦς: the στατὴρ Δαρεικός, commonly called Δαρεικός, was a Persian gold coin, containing about 125.5 grains of gold. It would, therefore, now be worth about $5.40 in our gold ($1.00 having 23.22 grains). Here Cyrus pays a bet of 10 talents (60,000 drachmas) with 3000 Darics, which shows that the Daric was worth 20 drachmas, or $3.60 in silver. The difference in these two results comes from the change in the proportional values of
gold and silver. In antiquity the proportion was about 10 : 1; now it is about 16 : 1. As the Daric was a gold coin, of course the former value (about §5.40) is the correct one. The Daric is commonly supposed to have derived its name from Darius, the father of Xerxes. In the same way we have Napoleon, Louis d'or, etc., as names of coins. — ἀπ' ἐκείνης, i. e. before that (day). — ὁ ἔτη ... ἐίπεν: causal (G. 250). — ἡμέραν (G. 179, 1). Cf. ἡμέρας, above (G. 189), and σταθμόν, § 14 (G. 161). — Οὐκ ... μαχεῖται, he will not fight then at all (lit. hereafter); see οὐκ ἔτη in lexicon. — οὔ: οὔ rather than μὴ μαχεῖται (G. 219, 3, n.), because he is consciously repeating the statement of Silænus (G. 223, n. 1). — ἀληθεύσης, shall prove to be speaking the truth; the future apodosis is in δώσειν or δοσναί understood with ὑπαγχνοῦμαι. — παρηλθὼν: see note on i. 1. 3.


20. καθήμενος, ἔχων: manner (G. 277, 2). — αὐτῷ: a dative of disadvantage, but στρατιώτας, just below, one of advantage (G. 184, 3).

CHAPTER VIII.

SYNOPSIS: Near the station where he intends to halt for breakfast, Cyrus is met by Pategyas riding at full speed, who calls out that the King and his army are approaching (1). Great confusion ensues (2), and Cyrus gives orders for all to arm and fall into line (3). They begin to form as quickly as possible (4, 5), and Cyrus stations himself at their centre (6, 7). The enemy approach slowly and in silence, prepared for battle (8–11). Cyrus calls to Clearchus to attack the centre where the King is, but he is unwilling to do so (12, 13). The King's army continues to advance, the Greek force being not yet completely in line. Cyrus surveys both armies, and tells Xenophon, who rides up to him, to announce that the sacrifices are favorable (14, 15). The watchword is passed along the ranks of the Greeks, and then they advance chanting the paean (16, 17). They begin to move more and more rapidly, raising a shout to the God of War, at which the barbarians on the right of the King's army give way and take flight (18–20). Cyrus is pleased at the sight, but does not join in the pursuit. He directs his attention towards the King, who is beyond his extreme left, and then, in fear that he may be encircled, moves directly upon him, putting to rout the troops in front (21–24). He attacks the King in person and wounds him, but is himself struck with a javelin and killed. Artapâtes dies upon his body (25–29).

1. ἦν (G. 134, n. 1 e). — ἀγοράν πλήθουσαν, the time of full market, i. e. from nine or ten o'clock in the morning until noon. Four parts of the day were designated, πρώ (ii. 2. 1), ἀγορᾶ πλήθουσα, μέσον ἡμέρας (§ 8), and δελθη (§ 8).

Page 26. — σταθμός: here halting-place. Cf. note on σταθμόν, i. 2. 5. — ἐμελλε, i. e. Cyrus. For ἐμελλε καταλύειν, expressing past intention, see G. 118, 6; Moods and Tenses, § 25, 2, n. 2. — καταλύειν, to halt (i. e.
for breakfast), lit. to unyoke, to loose the horses. Cf. καταλύσωμεν ὑπτομέν, Odys. iv. 28; and καταλύει παρ’ ἐμοί, he lodges at my house.—προ-φαίνεται ... κράτος, comes into view in front, riding at the top of his speed (lit. up to his might).—ιδροῦντι τῷ ὑππῳ (G. 188, 5), with his horse in a sweat: the part. expresses attendant circumstance (G. 277, 6). Cf. συντεταγμένω τῷ στρατεύματι in i. 7, 14, and note.—ὡς εἰς μάχην, apparently for battle.

2. αὐτίκα: construe with ἐπιπεδεῖσθαι; put first for emphasis. —καλπάντες δὲ, and all too, i. e. Persians as well as Greeks (cf. i. 1. 2, and note).

—σφίσιν (G. 144, 2).—ἐπιπεδεῖσθαι, i. e. the King (G. 260, 2).

3. Note in the first two lines the repeated use of the article as a possessive pronoun (G. 141, N. 2).—τὰ παλτά: each Persian horseman carried two javelins into battle. Cf. i. 5. 15.

4. τὰ δεξιά τοῦ κέρατος, the right (sc. μέρη, parts) of the wing. κέρας here must mean the right wing, τὸ Ἑλληνικόν, of the entire force of Cyrus, as opposed to the left wing where most of the barbarians stood (§ 5). This distinction is plain in ἐν τῷ δεξιῷ καὶ ἐν τῷ εὐνύμῳ (§ 5). But below, τὸ εὐνύμιον κέρας τοῦ Ἑλληνικοῦ means the left wing of this same Greek division (or κέρας).—πρός, in front of, near. —ἐκόμενος, next to, lit. holding on to, sc. Κλεάρχου (G. 190, n. 3; 1151, 1). Cf. ἐκόμενοι τούτων in § 9.

5. τοῦ βαρβαρικοῦ: part. gen. with ἵππεις (G. 168).—εἰς: cf. i. 2. 3, and note. —ἔστησαν, took their position. 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. Κύρος ... ὀπλισμένοι (sc. ἔστησαν), i. e. stood armed. —θόσον, (so much) as = about. Cf. note on εἰς in i. 2. 3.—θώραξ μὲν αὐτόλ ... Κύρου, (the men) themselves on their part (μὲν) with breastplates, cuisses (thigh-pieces), and helmets— all except Cyrus. The exception refers only to κράνεσθι, as appears from the following Κύρος δὲ, κ. τ. λ. οἱ δ’ ἵπποι (in § 7) corresponds to θώραξ μὲν αὐτόλ. Κύρου: case (G. 191, I. 5).—ψιλὴν ... κεφαλὴν, with his head unprotected (G. 138, Rem.). Ctesias (in Plutarch, Arilax. 11) says that Cyrus wore a tiara in place of a helmet.

7. Notice the derivation of προ-μετ-ωπίδια and προ-στερνίδια. —μαχαιρίμα τὸν μάστιγα καὶ ἐξίφος?

8. Cf. the beginning of this section with that of § 1. — ἡμῖνα ... ἐγι-γνετο, but when it began to be (lit. was becoming) afternoon. Cf. note on § 1. The battle was fought between this time and dark.—ἐφάνη, there was seen. —κον-ορτός: der.?—χρόνος ... πολύ, but some time (G. 188, 2) later (the dust appeared) just like a sort of blackness in the plain for a great distance (ἐπὶ πολύ).—χαλκὸς τις ἤστραπτε, here and there (τις) their bronze armor began to flash.

9. λευκο-θώρακες: probably of linen; cf. λινοθάρκης, II. ii. 539.

Page 27. —ἐκόμενοι τούτων: cf. note on ἐκόμενοι in § 4.—κατὰ ἔθνη, nation by nation (G. 191, IV. 2, 2 c).—ἐκαστὸν τὸ ἔθνος: in appos. to οὖν, but attracting ἐπορεύετο into an agreement with it: but these were all proceeding (normally ἐπορεύοντο) nation by nation, each nation in the form of a solid square.
10. ἀρματα: sc. ἢν. — καλούμενα: cf. note on καλούμενη in i. 2. 13. — ἐκ τῶν ἄξονων: inserted into the projecting extremity of the axle and stationary. — εἰς πλάγιον, sideways. — βλέποντα, pointing. — ὡς διακόπτειν: result (G. 266, n. 1). — ὦτω (i. e. ὦτιν, G. 86). — ἐντυγχάνονεν (G. 248, 2). — ἢ δὲ γνώμη ἢν ὡς ... ἐλώντα (see ἐλαύνω), κ. τ. λ., and they were designed to drive, etc.; the partic. are nomin., as if γνώμην εἶχεν had preceded, and ὡς is used (G. 277, n. 2) so as if the chariots themselves had the design. The covinini, or scythe-chariots of the ancient Britons, are well known.

11. ὁ μέντοι, what however, taken up in τούτο, two lines below. — καλέσας ... Ἐλληνις ... we might have had (cf. i. 7. 18) καλέσας τοὺς Ἐλληνας parkekleusté autois, but in Greek the obj. is regularly expressed but once. — ἔφευρεν τούτο, in this (G. 160, 1) he was mistaken. — κραυγή: manner: so συγγ., ἡ συγγ., — συγγ. ὡς ἀνυστόν, with as little noise as possible; in full ὡς ἀνυστόν ἤ προσίεναι συγγ: see note on ἤ δυνάτον μάλιστα in i. 3. 15. — ἐν ὶσῳ, with even step, sc. βήματι: cf. ὦμαλῶς in § 14.

12. ἄτον, i. e. attended only by Pígres and the few others mentioned. — ἄγεν: obj. inf. not in indirect disc., following ἥβοα as it would ἐκέλευς (G. 260, 1). — τὸ τῶν πολεμίων (G. 142, 2). — ὦτε εἶπ: causal (G. 250, n.). — καί (καί ἂν) νικώμεν (G. 223). The apod. πεποίηται, though a perf. in form, refers vividly to the fut. (G. 200, n. 7), our whole work is (will be) done. — ἴμων (G. 197, 2).

13. ὦρων τὸ μέσον στήφος, though he saw the compact body at the centre (στήφος from στείβω, to tread), i. e. the 6000 cavalry mentioned in i. 7. 11. ἀκούων is also concessive (G. 277, 5). — Κύρου: gen. of source (G. 171, 2, n. 1). The clause ἔξω ὄντα (G. 280)... βασιλεᾶ constitutes the obj. acc. — τοῦ εἰσωνύμου: with ἔξω (G. 182, 2). — τοσοῦτον ... ἔξω ἢν: parenth. — πλήθει, in numbers (G. 188, 1, n. 1). — ἄλλ' ὦμος, but still, resuming after the parenthesis, with emphatic repetition of ὁ Κλέαρχος. — μὴ κυκλωθεὶν, that he might be incircled (der. from κύκλος; cf. Eng. circle). Why opt.— ὦτε αὐτῳ ... ἔχω: he said ἐμοὶ μέλε (G. 184, 2, n. 1, the clause that follows being the object gen.) ὄπως καλῶς ἔχη (G. 217, n. 1). — If Clearchus had been less cautious and obeyed orders, the result of the battle might have been very different. Plutarch (Artax. 8) says of Clearchus: ὃ δ' αὐτώ μέλειν εἰπόν ὁπως ἔξει κάλλιστα, τὸ πάν διέβθειρεν.

14. τὸ βαρβαρικὸν στρατεύμα: the King's army. — ἓμαλῶς: cf. ἐν ἵσῳ in § 11, and note. — συνετάττει ... προσώπων, was forming its line from those still coming up. — οὐ πάνυ πρός, by no means near, at some distance from. — πρὸς αὐτῷ τῷ στρατεύματι means near the army itself, αὐτῷ strengthening the idea of nearness. — ἐκατέρωθεν (with ἀποβλέπων): cf. ἐκατέρωθεν in § 13, and see G. 61. — κατεθεάτο, took a survey: ὀράω, to see in general; βλέπω, to turn the eyes, look; θεάομαι, to gaze at.


Page 28. — ἱπά, omens from inspecting the inwards of the victims; σφά— γα, omens from the acts and movements of the victims.
16. λέγων, while saying (G. 277, 1). — τις . . . εἰ, what the noise was (G. 243); but two lines below, ὅ τι εἰ, κ. τ. λ. (G. 149, 22). — ὁ Κλεάρχος: Clearchus had ridden up in the mean time; some MSS. have Ἑνοφῶν. — σύνθημα, a thing agreed upon (συν-τίθημι), watchword. — παράρχεται: what might have been the mood? Cf. παραγγέλλει and εἶ, below. — δεύτερον: the watchword passed first down the line from man to man, and then back again to make sure that it was understood.— καὶ ὅς, and he, i. e. Cyrus (G. 151, n. 32). — τις παραγγέλλει, i. e. who was giving it out without his approval.

17. Ἀλλὰ . . . ἔστω, well, I accept it (the password), and let it be this. ἄλλα marks the opposition between his present concession and preceding surprise. — καὶ οὐκέτι . . . ἄλληλων, i. e. the two lines were now less than three or four stades (G. 161) apart. — δειεχέτην τῷ φαλάγγε (G. 33, 1; 78, n. 2). — ἐπαινάνιζον, began to sing the paean, as an omen of victory. — προ-νήχοντο, began first (πρό), i. e. before the enemy. — ἀντίοι (G. 138, n. 8; 185).

18. ὡς δὲ . . . φαλάγγας, but when, as they (sc. αὐτῶν) proceeded, a part (sc. μέρος with τί) of the phalanx (G. 168) surged forward (beyond the rest), lit. bullied out (κύμα, a wave), etc. — δρόμοι θεί, to go on the run, double quick (dat. of manner). — οἴοντερ . . . ἔλελιθουσ, just as they raise the war-cry to Enyalion (Ares): ἔλελιθο, to shout ἔλελευ. — καὶ πάντες δὲ: cf. § 2 and note. — φόβος . . . ἔπποις (G. 277, 6), thereby frightening (lit. causing fright among) the horses (G. 184, 3).

19. πρὶν δὲ . . . ἐξικνεύσαται: lit. before an arrow reached them, i. e. before the Greeks got within bowshot of them (G. 274). — κατὰ κράτος: cf. ἀνὰ κράτος in § 1. — θεῖν δρόμῳ: here involving the idea of confusion and disorder (cf. § 18).

20. τὰ δὲ ἄρματα, i. e. of the enemy. — τὰ μέγ, τὰ δὲ: in partitive apposition to ἄρματα (G. 137, n. 2). — ἴππόχων (G. 180, 1): derived from ἴππια, a rein, and ἵκω. — ἐπεὶ προθομεῖ, διασταυροῦ, stood apart (separated), whenever they saw them in front of them (G. 233). — ἔστι δ' ὤστις: we should expect rather ὅς ὑδ τις ὅς. Cf. the expressions in G. 152, n. 2, and ἴππος ὃς in i. 5. 7, with note.— κατελήφθη ἐκπλαγείς, was caught (i. e. by not getting out of the way of a chariot) in his consternation. — ἱπποδρόμῳ: derivation? — καὶ . . . ἱπασαν, and yet, in fact (καὶ μεντοι), they said that not even he suffered any harm (οὐδὲν, G. 159, n. 2). — οὐδὲ . . . δὲ: the negative expression corresponding to καὶ . . . δὲ. Cf. i. 1. 2, and note. — οὐδ' οὐδεὶς οὐ-δέν: emphatic negation (G. 233, 9). So just preceding οὐδὲν οὐδέ. — τίς, probably, a single man.

21. ὁρῶν, when he saw. — νικῶντας, διώκοντας: pred. participles in indirect discourse (G. 280). — τὸ καθ' αὐτοῦς: sc. πλῆθος or στράτευμα. — ἴππομενος, although he was pleased, — οὐδ' ὅς (G. 29, n. 1), not even then (under these circumstances). — ἐξήκτηθη, was led on, tempted (ἐξάγων). — συνεπεραμένην: cf. note on ἐκκεκαλυμμένας in i. 2. 16: στερδάμαι, to be coiled up, from στράρα (cf. Eng. spiral). — πούσει, would do, might have been πούσ- σοι (G. 243). — ἧδει αὐτὸν ὅτι ἵκω, knew him that he had, i. e. knew that
he had. Cf. i. 1. 5, and note. The thought could be expressed also in this way, ἠδει αὐτοῦ ἔχοντα, but not αὐτοῦ ἔχειν (G. 250, and n. 3).

Page 29. — 22. τὸ αὐτῶν (G. 142, 2; 167, 1). — ἡγούνται, command, i. e. they always hold this position in commanding their armies. — οὕτω, thus, takes up the idea of μέσου ἔχοντες τὸ αὐτῶν, and is itself further defined by ἣν ἦν... ἐκατέρωθεν, thus, viz. if part of their force is on either side of them: οὕτω has besides a conditional force on αἰσθάνεσθαι ἂν. — εἰν ἀσφαλεστάτω: sc. τόπω. — εἶναι (G. 260, 2) is apod. to the general cond. ἥν ἦν (G. 229). — ἢ ἵσπες αὐτῶν (G. 142, 4, n. 3). — εἰ χρῆσον... ἂν αἰσθάνεσθαι (G. 246; 247, n. 3). cf. also G. 226, 3; 211. — ἡμέραι χρῶν: more commonly εἰν ἡμέραι χρῶν (G. 189, n. 2).

23. δὴ τότε... δῆμος, i. e. the King accordingly (δὴ) on this occasion held (G. 277, 5) the centre, but still, etc. — ἐκ τοῦ αὐτοῦ (sc. μέρους), from the opposite side. — αὐτοῦ: with ἐμπροσθεν (G. 182, 2). — ἐπέκαμπτε... κύκλωσιν, wheeled round (lit. against), as if to encircle them. By this movement the King’s left, from being at right angles to the river, came to face it. — κύκλωσιν (G. 129, 3).

24. μὴ κατακαύψῃ (G. 216, 2; 201, Rem.). — ἐλαύνει αὐτός, advances against him (G. 133, n. 7). — τοὺς ἔξακισχίλους: identical with τοὺς πρὸ βασιλέως ἐπαγμένους, but expressed to emphasize the contrast between the two forces, 600 on one side, 6,000 on the other. — αὐτὸς τῇ ἑαυτοῦ χαρί, himself with his own hand.

25. τροπῆ, the turning of an enemy, rout (G. 129, 1). — εἰς τὸ διώκειν, in pursuit (G. 262, 1). — πλῆν: here a conj. Cf. its use as a prep. in i. 2. 1. — σχέδον... καλοῦμενα, chiefly his so-called (cf. note on i. 2. 13) table-companions.

26. τὸ ἀμφὐ ἐκείνον στίφος: the King’s ὁμοτράπεζοι, probably, in turn, who, now that the 6,000 had fled, formed a crowd (στίφος) about him for his protection. — ἡμέρσατο: double augm. (G. 105, 1, n. 3). — καὶ ἰάσθαι... φήσει, and he says that he himself healed (he said ὕπηγ, G. 203, n. 1) the wound. The present infinitive can be used for the imperfect only when something in the sentence or in the context makes it plain that this is the case: here (as often) the well-known time of the event makes the meaning plain. (See examples in Moods and Tenses, § 15, 3.) We should expect here a relative sentence. The conjecture has been made, δὲ καὶ ἰάσθαι, κ. τ. λ., who says also, etc.

27. αὐτῶν, i. e. Cyrus. — ὑπὸ τὸν ὀφθαλμὸν, under the eye (implying motion towards the eye). — μαχόμενοι... ἐκατέρω: the construction begin by these subjects is not finished, except so far as it is partially resumed in Κύρος δὲ; but it breaks suddenly off in the indirect quest. ὀπόσοι... ἀπεθνησκον. — ἀπεθνησκον refers to several being killed at different times, whereas ἀπέθανε is used of Cyrus alone. — Κτησίας λέγει: we should say, this I leave for Ctesias to tell. — ἐκείνο, lay dead, jacobant.

28. ὁ πιστότατος βεράτων, the attendant most in his confidence. — πεπτωκότα: quoted after εἶδε (G. 280). — περιπεσείν αὐτῷ: lit. to have fallen about him (G. 187), i. e. so as to embrace him. Cf. Q. Curtius, viii. 11. 16. super amici corpus proculuit.
29. καλ... Κύρος: construe in the Greek order. — ἐπισφάξαι αὐτόν (Artapates) Κύρος (G. 187), to slay him over Cyrus, i. e. as a sacrifice. See ἐπισφάξω in lexicon.— ἐαυτὸν ἐπισφάξασθαι: strongly reflexive, slew himself by his own hand, ἐαυτόν being added to the verb already in the mid. Note the force of σταυράμενον (G. 199, 3). — εὔνοιαν, πιστότητα: substantives formed with suffixes expressing quality (G. 129, 7).

CHAPTER IX.

Biographical Sketch of Cyrus.

SYNOPSIS: Cyrus is agreed to have been the most worthy to reign of all Persians since Cyrus the Great (1). When a boy he excelled all others (2). The sons of Persian nobles are educated at the King's palace, and early learn to govern and obey (3, 4). Here Cyrus was remarkable for his modesty and obedience, as well as his love of horses and for learning warlike exercises (5). When older, he was fond of the chase (6). While satrap, he was careful to keep his promises (7); and cities, individuals, and even enemies had the greatest confidence in him (8). In his warfare with Tissaphernes all the cities, except Miletus, put themselves under his protection; and the inhabitants of Miletus feared him, because he showed by deeds and words that he would not desert the exiles whom they had banished (9, 10). He was always anxious to outdo those who did him either a kindness or an injury (11). A great number confided to his charge their property, cities, and persons (12). He was unsparing in his punishment of the criminal and unjust (13); but paid honor to warlike talents and bravery (14, 15), and rewarded those who loved justice (16). Foreign generals in his employ found it profitable to serve him well (17), for diligence was never unrewarded (18). Skilful and just managers of his lands were never deprived of their earnings (19). He was successful in attaching friends to himself, and ready to assist them in their own purposes (20, 21). He received and gave many presents, surpassed his friends in kind attentions, and was universally beloved (22–28): in proof of this no one deserted from him to the King (29). His virtues and his quickness in discerning the trustworthy are proved by the fact that, when he died, all his most intimate friends, except Ariaeus, fell fighting in his behalf (30, 31).

Page 30. — 1. μὲν: without correlative. — οὗτος: what would ὁδε mean? — ἀνήρ ὁν, a man (G. 137) who was, etc. — Περσῶν γενομένων (G. 168): the Persians meant are those of the royal line born (γενομένων) after the time of (μετά, G. 191, VI. 3, 3 b) Cyrus the Great. — βασιλικάτατος: note the suffix ικο- (see G. 129, 13). — παρά: with the gen. of the agent in place of ὑπό (G. 197, 1, n. 1). — τῶν δοκοῦντων γενόσθαι, those who are reputed to have become (γενόσθαι, G. 260, 2). — ἐν πείρᾳ Κύρου, i. e. intimately acquainted with Cyrus.

2. πρώτων μὲν: correl. to ἐπέλ δὲ in § 6, which marks the second period in his life, and to ἐπέλ δὲ in § 7, which marks the third. — ἔτι παῖς ὁν, while (G. 277, 1) still a boy. — ἐπαιδεύετο: derivation and suffix? See G. 130, 4.
3. ἐπὶ...όρασι: as we say, at court. — σωφροσύνη, self-control, der.
from σωφρονός (σως, σωσ, and φήν) with the suff. σώνα- (see G. 129, 7).
— καταμάθοι ἂν (G. 226, 2 b). — ἄλμαχρον...ἔστι (G. 28, n. 1, end): for
the construction cf. ἦν ἰδεῖν...ἀνθώπους in § 13, below, and οὐκ ἦν λα-
βειν in i. 5. 2. — οὐδὲν οὕτε...οὕτε (G. 283, 9).
4. θεώνται καὶ ἀκούοντες, they see some (sc. πινάς) honored and hear of
them (G. 280). — εὐθύς παίδες ὄντες (G. 277, n. 1), in their very boyhood.
— μανθάνουσιν ἄρχειν, learn how to rule (G. 280, n. 3).
5. αἰθημονέστατος: put first for emphasis, displacing μὲν: otherwise
the order would be πρῶτον μὲν αἰθημονέστατος. — ἔδοξει εἰναι, 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. — φιλιππόστατος
(G. 136, n. 3 α) with ἔδοξει εἰναι, but χρηστάθαι with ἔδοξει alone. — ἔργων:
they (i.e. men in general) judged him, etc. — ἔργων: with the two super.
at the end of the sect. (G. 180, 2). — ἀκοντίσεως: force of the suff. σις?
— Give the derivation at length of αἰθήμον, ἡλικιώτης, ὕποδής, φιλιππος,
τοξική, ἀκόντισες, φιλομαθῆς, and μελετηρός.
6. ἡλικία (G. 184, 2). — μέντοι, moreover. So below at the end. — ἐπι-
φερομένην, that rushed upon him (G. 276, 1): ἄρχειν is epicene (G. 33, 2,
κ. ο.). — οὐκ ἔτρεσεν, was not afraid of, did not shrink from. Cf. τρέω,
τρέω, τρέμω, τρέμοι, tremble. — συμπεράνθων: the idea is that of grappling,
not of falling to the ground, with the bear. — τὰ μὲν: cogn. acc. (G. 159, n. 2),
suffered somewhat, received some wounds. Often a different word takes the
place of the article in one part of the correlation ὃ μὲν...ὁ δὲ (G. 143, 1),
as here πέλας δὲ (G. 160, 2). — πολλοῖς: dat. of the agent with the verbal
adj. μακαριστῶν (from μεκαρίζω, μάκαρ).
7. κατεπέμβη: why κατά? — σατράπης, αὐς σατράπη. See, with ref. to
the facts here mentioned, i. 1. 2, and the prefatory note. — στρατηγὸς δὲ
καὶ: cf. with ref. to pos. καὶ στρατηγὸν δὲ in i. 1. 2. — οἶς: dat. of indir.
obj. after καθισκα (G. 184, 2). — πρῶτονμεν: weakly correlated by δὲ in § 11.
— ἐπεδείξειν αὐτόν ὅτι, κ. τ. λ., he showed himself, that he made, etc., em-
phatic attraction. Cf. note on τῶν βαρβάρων, i. 1. 5. — ὅτι...ποιοτέ,
that he made it of the greatest importance, regarded it most important; the
direct form of the sent. being περὶ πλείστου ποιούμει, εάν τῷ σπείρωμαι
(G. 225) καὶ...συνθώμαι καὶ...ὑπόσχομαι τι, μηδὲν ψευδεσθαί (G. 247).
— τῷ: what other form was possible? See G. 84. — σπένδωμαι of making
a treaty (by libations); συντίθημαι of entering into an agreement; ὑποκει-
όμαι of promising in the common sense.
8. καὶ γὰρ, and (proof is at hand) for. — σπεισαμένου, temporal. — μη-
δὲν ἂν παθεῖν, in direct form οὐδὲν ἂν πάθομαι (G. 211; 226, 2 b): for the
change of neg. see G. 242, 4.
we should expect Μιλήτου. — οὕτω δὲ...αὐτὸν: a proof, drawn from an
enemy, that Cyrus was to be trusted. — προεὗραν, to abandon (see προῆρυμ).
10. καὶ γὰρ...ἐλεγεν, 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. — προοίμον (G. 127, III., n. 1). — ἀπακή is once for all; but ποτὲ, once on a time (§ 6), some time, ever. — οὐδ' εἰ... γένοιτο, not even if they should become still fewer, i. e. should be cut down in numbers in their misfortunes. — διὰ... πράξειαν: in direct form οὐκ ἄν ποτε προοίμαι, ἐπει... ἐγενόμην, οὐδ' εἰ... γένοιτο... πράξειαν (G. 247, n. 2 and n. 3).

11. φανερὸς οὖν καὶ πειρῶμενος, but it was obvious also that he strove (G. 250, n. 1). — εἰ ποιήσειν: prot. to πειρῶμενος. The fact made evident (i. e. the direct discourse) is εάν τίς... ποιήσῃ, πειρῶμαι (G. 225). For the two accusatives after ποιήσειν, see G. 165. For the parallel construction at the end of the section, see G. 165, n. 1, and cf. § 10. — ἐξέφερον, reported. — ὡς εὐχοῦτο: quoted (G. 243) after εὐχὴν ἐξέφερον, which involves the idea of saying. They said, εὐχῆται (i. e. he sometimes prays) ήν ἔστ' αὖ νυκά (G. 239, 2; 232, 3); the future apod. to ἔστ' αὖ νυκά is ἔστιν. For the change by quot. of the subj. νυκά to the opt., see G. 247. — νυκή ἀλεξόμενος, should outdo in returning like for like.

12. καὶ γὰρ οὖν: as in § 8,— δῆ: with the superlative, just as μέγιστος δῆ means the very greatest. The phrase ἐνι γε ἀνδρὶ also (ἀνδρὶ, of course, is grammatically in app. to αὐτῷ) logically modifies the superl.; the number, i. e., was the very greatest in view, at least (γέ), of the fact that it was a single man (ἐνί γε ἀνδρὶ) that was in question. — τῶν ἐν' ἡμῶν, of the men of our time, part. gen. with αὐτῷ, but affected also by the superlative πλεί̃στοι, as if it had been said he was trusted most of all the men of our day. For this meaning of ἐπὶ, see G. 191, VI. 2, 1 b. — προεσθαί, to intrust. Cf. § 9.

13. οὖ μὲν (= μὴν) δὴ οὔδε, nor yet now in truth. — ἀφεδροστάτα πάντων, most unsparring of all.— ἦν ιδεῖν, it was possible to see, you might see. — ποθῶν, χειρῶν, ὀφθαλμῶν: why gen.? — μηδὲν ἀδικούντι, if in no respect (G. 159, n. 2) a wrong-doer (G. 277, 4). — ὃ τι προχωροῦση, whatever it was to his advantage (G. 233) to have (sc. ἐξεῖν). For ἔθελεν (which might have been ἔθελον), see G. 233, n. 1.

14. μέντοι, however.— ὀμολογητο, he had been (and so was) acknowledged, pers. const. (cf. § 20). — ἦν αὐτῷ πόλεμος: principal sentence where we should expect a dependent one, such as ὄντος ποτὲ αὐτῷ πολέμου; for πρῶτον μὲν, notwithstanding its position, goes with ἄρχοντας ἐποίει and is correlated by ἐπείκαι. — καὶ αὐτῶς, even in person. — ἔθελοντας: cf. ἐκοίμησα in § 9, and note, and ἔθελοντάς in i. 6, 9, and note. — ἦς κατεστρέφετο χώρας (G. 154, n.).

15. ἀστε... εἶναι, so that (in his dominions) the good appeared (G. 266, 1) 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. — οἷοντο: for the mood cf. προχωροῦση in § 13. — αἰσθήσθαι: quoted (G. 260, 2).

16. γε μὲν, certainly at least, adding a case in the general testimony to the high character of Cyrus that could not be controverted; more simply, moreover. — εἰς δικαιοσύνην (see G. 129, 7 and 12): with ἐπιδείκνυσθαι,
to distinguish himself for uprightness.—εἶ γένοιτο, ἔποιεῖτο (G. 225).—βουλόμενος: quoted. Cf. φανερὸς ἢν πειρώμενος in § 11.—περὶ παντὸς ἐποιεῖτο: cf. περὶ πλείστου ποιοῦσιν in § 7.—τούτους: pl. because of the distributive force of τὸς to which it refers.—ἐκ τοῦ ἄδικου, by injustice (G. 139, 2).

Page 32. — 17. δικαίως, with fidelity.—διεχερεύομεν, were managed, lit. were had in hand.—καλ...ἐχρίσατο, and he secured the services of (G. 200, N. 5 b) an army worthy of the name, justo exercitu.—ἐπιλεύσαν: coming as mercenaries across the sea.—ἐπεὶ ἐγνώσαν, because they judged it, etc. (G. 250).—πειθαρχεῖν (G. 131, 2 a).—τὸ κατὰ μήνα κέρδος is in the same construction as πειθαρχεῖν, the subject of εἶναι, which might have been τὸ πεῖθ (G. 259 and n.). For κατὰ μῆνα, monthly, see G. 191, IV. 2, 2 c.

18. εἰ τίς γέ τι: one proclitic, three enclitics. The proclitic takes the accent of τίς; for the accent of the enclitics, see G. 28, N. 2.—τίς γε, any one (emphatically), no matter how insignificant.—τί: with ὑπηρετήσεις, did him (G. 184, 2) any (G. 159, N. 2) good service. With ὑπηρετήσεις cf. γένουτο in § 16, and the ref., and also ὁρμή in § 19.—οὐδενὶ...προποθύμην, he never let his (lit. any one’s, G. 184, 3) zeal (see G. 129, 7) go un-rewarded.—κράτιστου δή: cf. πλείστου δή in § 12, and note.—ὑπηρέται, supporters.—Κύρω...γενέσθαι, Cyrus was said to have had, lit. were said to have been (become) to Cyrus (poss. dat., G. 184, 4).

19. πινὰ δύνα, that any one was (G. 280). So the two participles that follow.—οἰκονόμον, manager, Eng. eco-nomist. Note the derivation.—ἐκ τοῦ δικαίου, according to justice, or we may freely transl. δεινὸν...δι-καίου, a skilful and just manager.—ἂν ἄρχοι is part of the conditional relative sentence (= εἰ πινὸς ἄρχοι) and follows the construction of ὁρμή. See Moods and Tenses, § 64, N. 2.—χώρας (G. 154).—οὐδενὰ ἄν...ἄφ-ελτο, he would never deprive (G. 206) him (lit. any one) of (his territory, sc. χώραν, and see G. 164). The ἄν belongs equally to προσεδῖσθον (G. 212, 4). This form with ἄν, since it expresses a customary action, is a natural apodosis to εἰ ὁρμή. See again G. 225, and Moods and Tenses, § 51, Rem.—ἐπέτατο (see πάομαι, to acquire): cf. the use of the perf. and plup. of κτάομαι.—αὖ, moreover.—Κύρον (G. 164).—οὐ φθόνων ἐφαίνετο ἀλλὰ πειρώμενοι, it was clear that he did not envy, but strove, etc. (G. 280).

20. φιλοὺς: emphasized by position and the following particles; obj. of θεραπεύειν.—ὅσοις ποιήσατο (G. 238): the apodosis is θεραπεύειν (not γενέσθαι). This use of the optative, as also the corresponding one in conditional clauses not relative (G. 225), occurs repeatedly in this chapter and should be watched for.—ἐντας: cf. ἐντα in § 19.—ἰκανοὺς συνεργοὺς δὲ τὶ τυγχάνοι, competent co-workers in whatever he chanced, etc.—δὲ τὶ τυγχάνοι (= εἰ τὶ τυγχάνοι): see note on ἂς ἄρχοι in § 19.—βουλόμενος: cf. παρών in i. 1, 2, and note.—προς, by (G. 191, VI. 6, 1 b, end).—κράτιστος δή: cf. § 12 and § 18.—γενέσθαι: in the dir. form ἐγένετο (G. 260, 2).

21. αὐτὸ τοῦτο ὑπὲρ ἔνεκα, k. t. λ., he tried to secure for his friends that very object for which he thought that he needed friends himself,—viz. 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, etc. *αὐτὸ τὸ τοῦτο* would naturally have been the object of some verb like πράττειν after ἐτειράτο, but for this simple *αὐτὸ τὸ τοῦτο πράττειν* the amplified expression συνεργῶς... ἐλια... ἐπιθυμοῦντα was substituted, to express the same idea more fully. Cf. ἀ... καί-οουσιν in iii. 5. 5.—τοῦτο: emphatic (G. 152).—ότου (i.e. οὔτινος, G. 84) is not gen. by assimilation, but gen. independently (G. 171, 2).—ἐπιθυμοῦντα: quoted after αἰσθάνομαι (G. 280).

22. ὠμαι: by syncope for οἷμαι. The word is here parenthetic, like our I think.蜂蜜 ἡ ἡ ἀνήπ: cf. ἐν ἡ ἀνδρὶ in § 12, and note.διὰ πολλά, for many reasons.δι-εἰδου, dis-tributed.καὶ ὁτου: sc. πρός and the indef. antecedent of ὁτο.—διόμενον: how is the part. to be construed?

23. κόσμον: in app. to δημα (G. 137, n. 4). ἢ... ἢ, either...or.—ὡς ὁτα πόλεμον: the ὁτα marks the purpose for which the objects were sent (ὡς πόλεμον) as subjectively conceived by the sender. Cf. ὡς ὁτα μάχην in i. 8. 1, and ὡς ὁτα κύκλωσαν in i. 8. 23.—καλλωπισμόν: der.?—καλ, moreover, with the following sentence as a whole.λέγειν: an imperfect infinitive with ἐφαινει (G. 203, n. 1): they said ἔλεγε, he used to say. Cf. ἐλέχθησαν γενέσθαι in § 18.—δύνατο (G. 245); νομίζωι (G. 243). Cyrus said οὐκ ἄν δυνάμην... φίλους δι... νομίζω. 

24. καὶ τὸ μέν... ποιοῦντα, and his surpassing (G. 259, n.) his friends in conferring great (with emphasis) benefits, etc. τὰ μεγάλα is cognate acc. with εὐ ποιοῦντα, benefiting (G. 159, n. 2).—ἐπιμελεῖα: dative of respect (G. 188, 1, n. 1).—φιλων (G. 175, 2).

Page 33.—τῷ προθυμείσθαι: parallel in construction to τῇ ἐπιμελείᾳ (G. 262, 2).—ταῦτα takes up τῷ περιείναι, κ. τ. λ.

25. οἶου (G. 167, 4).—ἡμι-δεεῖς (δεῶ, to want).—οὕτω δὴ πολλοῦ χρόνου, not for a long time (G. 179, 1), lit. not as yet now within a long time.ἐπτ... ἐπιτύχοι represents ἐπέτυχον, κ. τ. λ., in the words of G. 243; but the next sentence gives the actual words of the messenger, who in delivering the gift would say: Κύρος οὕτω δὴ πολλοῦ... ἐπέτυχεν τοῦτον οὖν σοι ἐπεμέμβ., κ. τ. λ. Cf. the last half of § 26, τούτους ἡσθή Κύρος· βούλεται, κ. τ. λ.—ἐκπίειν, to drink it up (lit. out): cf. Germ. ausstrinken.——συν οἷς (G. 153, n. 1).

26. ἡμιβρότους: der.?—ἡμίςεια, halves (G. 139, 1).—ἐπι-λέγειν, to say in addition (to presenting the gifts), to add. —τούτων γεύσασθαι, to take a taste of (note the force of the aorist) these (G. 171, 2).

27. ἐδώκατο: there is some MS. authority for ἐδύνατο. See G. 233, n. 1, and Moods and Tenses, § 62, n. 1. δια-πέμπων: force of δια?—ὡς μή ἄγωσιν: subj. of purpose after a secondary tense (G. 216, 2). The student will note that a clause of negative purpose can be introd. either by the simple μή, or by μή preceded by ἵνα, ὡς, ὅπως, the meaning in both cases being simply that not, lest. Cf. the examples under G. 216, 1.

28. πλεῖστοι, very many.—μέλλοιν δύνεσθαι: see i. 8. 1, and note. —ἐπιστολαίον-λογείτο, he engaged in earnest conversation (with them), a denom. verb (G. 130, 2) der. from σπουδαίος and λέγω, and σπουδαίος from σπουδή, σπευδό (G. 129, 12).—ὡς δηλοῖν οὓς τιμᾶ (τιμᾶ indic.), that he might show
(G. 216, 1) *whom he honored* (G. 248, n., end). The purpose in his own mind was, ὃς δὴ λώ (subj.) οὐς τιμώ (indic.). — ἐξ ὧν ἀκούω, *from what I hear*: cf. ἀκούει in i. 3. 20, and note.—'Ελλήνων, βαρβάρων: with οὖθεν.

29. τούτου, τοῦτο: diff. of use? — δούλου δύντος, *though he was a slave*. Cf. i. 7. 3. — πλήν: conj. Cf. i. 8. 25. — καὶ ὄντος... εὑρε: the order is, καὶ ὄντος δὴ ταχῦ εὑρε αὐτὸν ἄν ὑέτο, κ. τ. λ. Cf. i. 6. 3. For ὄ, see G. 144, 2. — φιλαίτερον: for the more common φιλέρον (G. 73, 1, 10). — ὑπ' αὐτοῦ: the King. — ἀγαπώμενοι: ἀγαπᾶω is properly to show by outward signs that one regards; φιλέω (§ 28, end), on the other hand, is used of the love of friends. — τυγχάνειν ἄν is quoted after υμῖζουτες (G. 246): the protasis lies in ὄντες = ei εἶςαν (G. 226, 1).

30. τὸ αὐτῷ γενόμενον, *what happened to him*, sc. ἔστι: τεκμήριον is pred. — τοὺς... βεβαίους: the article is expressed but once, because the writer is speaking of a single class of persons possessing all the qualities mentioned, those who were faithful, well-disposed, and constant.


**CHAPTER X.**

**Synopsis:** The head and right hand of Cyrus are cut off; the King falls upon his camp, and the troops of Ariaeus flee (1). The camp is pillaged, except where a few of the Greeks, who have been left on guard, make a successful stand (2, 3). Both armies proceed as if victorious, the Greeks pursuing, the Persians plundering (4); but when they discover one another’s movements, the King collects his forces, and Clearchus consults with Proxenus (5). The King is seen approaching; but instead of making an attack upon the rear of the Greek army, as is expected, he leads off his troops to the left (6), joined by Tissaphernes, who has charged through the Greek lines (7, 8). The Greeks fall back upon the river (9). The King draws up his troops opposite, but is again put to flight (10, 11). His cavalry rally upon a hill, but on the approach of the Greeks abandon this also (12, 13). Clearchus sends a scout upon the hill to report their movements (14), who brings back word that they are flying at the top of their speed (15). The Greeks abandon the pursuit, and wonder at the absence of Cyrus (16). They resolve to return to their camp (17); but finding this plundered, they encamp supperless for the night (18, 19).

Page 34. — 1. The narrative is resumed from Chap. viii.—ἀποτέμνεται... δεξία: a Persian custom. In iii. 1. 17 it is stated that the head and hand of Cyrus were exposed to view fixed on a stake. — ἀποτέμνεται, διώκων, εἰσπίππετε: note and explain the number and agreement of these words. —Κύριον: an adj. in place of the more common poss. gen. Κύριον.—στρατόπεδον: merely the place where they had halted in the hurry of the unexpected engagement (i. 8. 1 sq.). — οἱ μετὰ Ἀριαιοῦ, Ariaeus and those with him, like the phrase οἱ ἀμφὶ Τισαφέρνη, iii. 5. 1: μετὰ Ἀριαιοῦ implies participation (G. 191, VI. 3, 1), but σὺν αὐτῷ above implies accom-
paniment (G. 191, II. 2). — ἐνθεὶν ὄρμηντο: on the morning of the battle. It will be remembered that the battle was fought on the afternoon of the third day (i. 7. 20) after the midnight review mentioned in i. 7. 1, and that this review was held on the night after the third day’s march from Pylae. Cf. note on ἐνετέθει, i. 7. 1. — τέτταρες . . . ὀδοῦ, and the distance was said to be four parasangs, lit. there were said to be four parasangs of the road.

2. πολλά: pred., to a great amount. — τὴν Φωκαίδα . . . ἐλαῖα, the Phocaea woman, the concubine (G. 137) of Cyrus, who was said (τὴν . . . λεγομένην = ἡ . . . ἐλέγετο: G. 276, 2; 137) to be, etc. Athenaeus says that she was first named Milto, and afterwards Aspasia. Phocaea was a city of Ionia. See the map. — λαμβάνει: with βασιλεὺς, above.

3. ή νεωτέρα, the younger (of the two). — γυμνή, lightly clad, without her mantle. — τῶν Ἑλλήνων: sc. τινάς (a rare omission). — ἐν τοῖς σκευοφόροις (neut.), i. e. among the baggage. — ὀπλα ἔχοντες, under arms, standing guard (G. 279, 4). — καὶ ἀντιταξίθηνες (sc. οὕτωι). — οἱ δὲ καὶ αὐτῶν, and some also of their own number: οἱ δὲ is correl. to πολλοῦς μὲν. Cf. note on τὰ μὲν in i. 9. 6. — ἐντὸς αὐτῶν, within their lines. — ἐγένοντο: plural from the influence of ἀναρμοτοί.

4. ἀλλήλων: why gen.? — οἱ Ἑλληνες: the main body. — οἱ μὲν: referring chiastically (see note on ἀναβαίνει . . . ἀνέβη in i. 1. 2) to οἱ Ἑλληνες. — ὡς πάντας νικῶντες, thinking that they were victorious over all (G. 277, N. 2), but below, ὡς . . . νικῶντες, thinking that now they were all victorions.

5. This entire section consists of four clauses arranged chiastically, 1) referring chiefly to the Greeks, 2) chiefly to the King, 3) to the Greeks, and 4) again to the Greeks. — εἰ: why opt.? — Τισσαφέρνους: stationed at the King’s extreme left (i. 8. 9), he had charged through the right of the Greeks and joined the King in the camp of Cyrus in the rear (§ 7). — νικῶν, οἶχονται: one verb changed to the opt. by quot., the other not; for see Moods and Tenses, § 70, 2, Rem. 1, end. Cf. also G. 247, N. 1. — πλησιαίτατος: comparative how formed? (G. 71, N. 2). — πέμποιεν, ὕσεν: in the direct questions, πέμπτωμεν, ὕσεν: (G. 256; 244). For εἰ . . . ἦ, introducing the double indirect question, see G. 282, 5.

6. δῆλος ἦν προσιών: cf. δῆλος ἦν ἀνιώμενοι in i. 2. 11, and note. — ὡς ἐδόκει ὅπισθεν, i. e. apparently from their rear. — στραφέντες, facing about. It will be remembered that the two forces were somewhat more than three miles apart (§ 4). — παρεσκευάζοντο . . . δεσδόμενοι, prepared themselves with a view to his advancing in this way (i. e. ὅπισθεν) and to which their receiving (him so): ὡς (G. 277, N. 2) belongs not only to δεσδόμενοι (part. of purpose), but also to προσιώντος (part. of cause). προσιώντος (sc. αὐτοῦ) is the genitive abs.; δεσδόμενοι modifies οἱ Ἑλληνες. See, further, Moods and Tenses, § 111. — ἦ δὲ παρῆλθεν, κ. τ. λ.: cf. i. 8. 23. The aor. is a pluperfect in force. Cf. i. 1. 2. — ἀπήγαγεν, marched back.

Page 35. — 7. διήλασε . . . πελταστάς, charged along (παρά) the river into (κατά) the Greek peltasts and through them. — διελαύνων δὲ, and as he drove through them. For the force stationed at the extreme right of Cyrus when the battle began, see i. 8. 5. — ἐπαίων: probably with their swords.
— 

8. ὅν, at any rate. Cf. i. 2. 12. — ὡς ... ἀπηλλάγῃ, after he had come off (note the force of the tense) with the worst of it, i. e. having less. — τῷ τῶν Ἐλλήνων (G. 142, 2). — ὅμως οὖν ἐπορεύοντο, proceeded back together.

9. τὸ εὐώνυμον: 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, § 6). — μὴ προσάγοιεν, κατακόψεια: why opt.? — ἀναπτύσσειν τὸ κέρας: lit. to fold back the wing. The object was to bring their line parallel to the river. At present they are at right angles to it. For the const. of ἐδόκει ἀναπτύσσειν, cf. i. 3. 11, and note, and with ἀναπτύσσειν, to fold back, cf. περιπτύσσειν, to fold about, enfold, above.

10. ἐβουλεύοντο: before the Greeks had even begun to change their position, while they were as yet simply planning it, the King was already executing relatively the same manoeuvre, with the intention of presenting his front to the river. This shows that the apprehension of the Greeks, mentioned in § 9, ἐδείσαν ... κατακόψεια, was well grounded. It is not implied by ἐβουλεύοντο that the Greeks did not subsequently effect their change of position. — καὶ δὴ ... συνεῖ, the King in truth also, changing his line of battle to the same form (i. e. τοὺς Ἐλληνας), stationed it opposite, just as at first he had met them for battle.— ὡς ἀραιούχαιμοι: what use of the participles? — ἀδύις: see the description of the first charge of the Greeks in i. 8. 17 sq. — τὸ πρόσθεν: adverbial accusative (G. 160, 2). Cf. τὸ πρῶτον, above.

11. ἐκ πλείους, when at a greater distance from them.— ἐπι-ἐδίωκον: note the force of the preposition.— κ圬ῆς τινὸς: possibly Κυνακα (Κούναξα), the village near which, as Plutarch says, the battle was fought.

12. ἀνεπτράφησαν, rallied.— πέζοι (without article), predicate, sc. δύτες. The const. changes at τῶν δὲ ἵππων, where we should expect ἤπειρος δέ, ὦν ὁ λόφος, κ. τ. λ. — τῶν ἐνεπλήσθη: the passive of the construction explained in G. 172, 2. — τὸ ποιοῦμενον: τὸ γυνοῦμενον is more common in this sense.— μὴ γυνώσκειν: sc. τοὺς Ἐλληνας. — ἀετῶν ... ἀνατεσσαμένου, (probably) a kind of (τινά) golden eagle, with wings extended, perched on a bar of wood (and raised) upon a lance. — πέλη, which commonly means a shield or target, is also used for δόρον or λόγχας; and ἐπὶ ξύλου may refer to a horizontal piece of wood on which the eagle was perched. So ἐπί ξύλου καβεδείας, roost like a fowl, Aristoph. Nub. 1431. The ξύλον with the eagle was then raised on the point of a lance (ἐπὶ πέλη). In the Cyrop. vii. 1. 4, the Persian standard is called ἀετὸς χρυσοῦς ἐπὶ δόρατος μακροῦ ἀνατεσσαμένου. Curtius, iii. 3. 16, calls it auream aquilam pinnas extendenti similem.

13. ἐνταῦθα: for ἐνταύθοι, just as we use here or there in the sense of either or thither.— ἀλλοι ἀλλοθεν, 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 ἐφιλοῦτο, was cheered of the horsemen. Cf. τῶν ἵππων ἐνεπλησθῆ in § 12. — τέλος: cf. i. 9. 6.

14. ὤπται, at the foot of it. — κατ-ιδόντας: note the preposition.

Page 36. — τὴν ἐστιν: in what other mood might the verb have been?

What case of the same sort is there in the next section?

15. σχεδὸν... ἤ, i. e. and about this time.

16. θὲμενοι τὰ δῆλα: see note on i. 5. 14. — φαίνοιτα, παρεῖ: optative in a causal sentence (G. 250, n.). — τεθνηκότα: cf. πεπτωκότα in i. 8. 28. — διοίκοντα οἴχεσθαι, had gone (G. 246) in pursuit (G. 279, 4, n.). — καταληψώμενον τι προεληλακέναι, had pushed on (give the direct form) to take possession of (G. 277, 3) something.

17. εἰ ἀγοιντο ή ἀπόιονεν: cf. εἰ πέμποιεν ἢ λοιεν in § 5, and note. — δορπηστόν, supper-time (although they went supperless, § 19): derived from δόρπον, which in Homer is the common name for the afternoon or evening meal, Lat. coena, the chief meal of the day. In the primitive Homeric times there were two regular meals, ἀριστον, an early meal, breakfast, and δόρπον, a late meal, supper. Either could be called 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 δόρπον. Cf. ἀ-δείπνοι in § 19. The Attic ἄριστον was a midday meal, lunch, or dinner.

18. διηρπασμένα (G. 279, 1). — εἰ τι... ἤν, whatever there was to eat or drink (ποτόν, verbal adjective from πίνω). — μεστάς: predicate adjective, sc. οὕτας, (that had been) full (G. 204, N. 1). — τάς ἀμάξας and the τοῦτο that is to be understood as the antecedent of the clause εἰ τι... ἤν are, along with τὰ πλείστα, objects of καταλαμβάνουσι, εἰ λάβοι (G. 248, N.). — ἀμάξαι: predicate to ἢσαν, αὐταί being the subject. — καὶ ταύτας... διηρπασμένα: this is partly a repetition of what has already been expressed in διηρπασμένα. — τότε: see § 2.

19. ἀδείπνοι ἢσαν· ἢσαν ἀνάριστοι: what is such an arrangement of the parts of a sentence called? Note also the case that follows, καταλύσα τὸ στράτευμα, βασιλεῖς ἐφάνη. Cf., concerning the fact stated in πρὶν γὰρ... ἐφάνη, i. 8. 1, and note. — μέν: correlative to δε in ii. 1. 2.

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.

SYNOPSIS: The preceding Book is reviewed in outline (I). At daybreak the generals meet and express surprise that Cyrus neither appears himself nor sends
them orders. They resolve to march forward and meet him (2); but just at sunrise messengers bring word that he is dead, and that Ariëus proposes to set out on the next day for Ionia (3). The Greeks are afflicted at the death of Cyrus, but, accepting the facts, send word to Ariëus that they will make him king (4). Chrisëophus and Menon go back with the messengers (5). Clearchus awaits their return, and the troops slaughter the beasts of burden for food (6). Heralds arrive from the King (7), who announce that he commands the Greeks to give up their arms and sue at his gates for favor (8). Clearchus, replying briefly, leaves the rest to answer while he returns to conclude a sacrifice (9). Various replies are made, some threatening, others conciliatory (10–14). Clearchus returns and shrewdly asks the advice of Phalinus, one of the heralds and himself a Greek, hoping that he will advise them not to surrender (15–18). But he replies that they have no chance for life except from the King’s mercy (19). Clearchus contemptuously replies that they will keep their arms (20). Phalinus then informs them that the King will consider that a truce exists between himself and them, as long as they remain where they are; but otherwise, war (21). Clearchus bids him report that this is a satisfactory arrangement (22), but refuses to give any intimation of his intentions (23).

1. The first section of Book II., and the similar introductions prefixed to most of the following books, are generally supposed to be the work of an editor who divided the Anabasis into books. — ὡς . . . ἐπιτραπέτο: the first of five indirect questions, subjects of δεδήλωσαν. — οὖν: to introduce the recapitulation. — Ὁμηρυ: dative of advantage (G. 184, 3), not of the agent. — ἐκουμηθησαν: κοιμαστικα, to put to sleep, is akin to κεκμαστικα. — τὰ πάντα, at all points (G. 160, 2). Why is the subject of νικᾶν omitted? (G. 134, 3). — νικᾶν: their thought was, νικῶμεν, we have conquered (are victorious), a pres. with an approach to the signif. of the perf. (Moods and Tenses, § 10, n. 4). — ἔμπροσθεν (G. 141, n. 3). — λόγῳ, narrative, i. e. in Book I.

2. ἀμη δὲ τῇ ἡμέρᾳ: cf. i. 7. 2, and reference. For δὲ, see note on μὲν in i. 10. 19: the editor above-mentioned (note on § 1) probably used the μὲν at the beginning of § 1 without noticing the preceding sentence.

Page 37. — ὅτι πέμπτοι, φαίνοντο: cf. the opt. in i. 10. 16, and note. — σημανοῦντα: what does the part. express? — εἰς τὸ πρόσθεν: cf. i. 10. 5. — ἐν συμμίξειαν: optative in a dependent clause by quotation (G. 248, 3). What other mood might we have had, and why? What would then be added to ἐως?

3. ἐν ὅρμῃ ὄντων, when they (sc. αὖτών and cf. i. 2. 17) were on the point of starting. — ἡλιος: the names of the heavenly bodies, like proper names, may omit the article. Cf. ἡλιος in i. 10. 15. — Προκλῆς: of the third dec. (G. 52, 2, n. 3). — Τευθρανίας: a town and district in Mysia. — γεγονός, descended from. — Δαμαράτου, Damaratás, a Spartan king, deposed in 491 B. C., who settled in southwestern Mysia. See a dict. of biography. — Τῆλος: mentioned in i. 4. 16. He had now gone over to Artaxerxes. For Tēmos see i. 2. 21, and note. — τεθηκέν may have been τεθηκόν (G. 243): cf. the optatives that follow, εἰ, λέγοι, φαίν. — σταθμῷ: cf. i. 10. 1, —
ANABASIS 2, I.

53

6. οἱ μὲν: asyndeton. See note on i. 2. 4, and cf. i. 2. 25. — ὅπως, as, = ὡς. — ἔλυσις, for fuel (G. 137, n. 4). — μικρὸν . . . οὖ, going forward a short distance (G. 161) from the main body, to where, etc. — οἰστοῖς, arrows, derived from the root that appears in οἴσω, the future of φέρω. Lit. then οἰστός is that which is borne or shot. — ἦνάγακον: had compelled: cf. ἐποίησε in i. 1. 2, with note, and ἐπολιόρκεσα, συνεπολέμαε in i. 4. 2. — τοὺς άυτομολούντας: cf. i. 10. 6. — φέροσθαι ἐρήμοι, left to be carried away, i. e. for fuel (G. 265). See Moods and Tenses, § 97, n. 1, end. — κρέα: object of both participle and verb.

Page 38. — 7. καὶ ἡδή . . . ἀγονᾶ: cf. i. 8. 1, and note. — οἱ μὲν άλ- λοι: in apposition to κήρυκες. We should expect εἰς δ’ αὐτῶν Φαλίνος Ἐλλήν to follow. — βάρμαροι: predicate to οὗτος to be supplied. — ἐντίμως ἔχων, to be in honor. Cf. note on εὐνοίκος ἔχονεν, i. 1. 5. — ἐπιστήμον: derivation? — τῶν ἀμφὶ τάξεως = τῶν τακτικῶν. For the case, see G. 182, 1. — ὀπλο-μαχία, the art of fighting in heavy armor (G. 131, 1).

8. ὅτι . . . ἁγαθῶν: what changes of mood are possible in this sentence? (G. 247): λέγουσιν has the force of an historical tense (G. 201, Rem.). — νικῶν: what use of the part? Cf. also note on νικᾶν in § 1. — παραδόντας: for the relation of this part. to the following λόγος εὑρίσκεσθαι, cf. note on ὑπολαβῶν in i. 1. 7. — εὑρίσκεσθαι . . . ἁγαθῶν, to seek to get whatever (lit. if any) favor they could (G. 223).

9. βαρέως, with anger. — ὅπως: Cleararges, though himself angry, never- theless, etc. — εἴ: why opt.? — ἐφή, continued he. — ὅ τι: cogn. acc. to ἀποκρίνεσθαι to be supplied with ἔχετε. — ἦξω, will return. Cf., as to meaning, ἠθέντες in § 1. — ὅπως . . . ἐξηρημένα, that he might see the en- trails (after they had been) taken out. — θυόμενος: why middle?

10. πρόσθεν ἢ παραδότεν: πρόσθεν ἢ (where πρίν might have been used) with the opt. (G. 240, with n. ; 232, 4). There is no change of mood in quoting what Cleânor said (G. 245; 247, n. 3). — θαυμάξω, should like to know. — πότερα . . . ἢ: double indirect question (G. 282, 5). — ὡς κρατῶν:
force of ὤς? — ἢ ὤς . . . δῶρα, or as gifts (G. 137, n. 4) on the alleged (ὡς) ground of friendship, as if he had said ὡς φίλος ὤν. — τί . . . ἐλθόντα, why should he ask for them and (why should he) not (οὐ, not μή) come and take them? — πείσας, by persuasion, opp. to ὤς κρατῶν. — τί ἐσταί . . . χαρί-
σωταί: cf. i. 7. 8, τί . . . κρατήσωσιν.


12. εἰ μῆ, except, after a neg. Cf. i. 4. 18; i. 5. 6. — ἐχοντες = εἰ ἔχοι-
μεν (G. 226, 1). — ἂν: with χρήσθαι (G. 246). So the ḏ an that follows belongs to στερηθήναι, and παραδόντες = εἰ παραδοίμεν.

Page 39. — μῆ, the neg. with the imperative is always μῆ (G. 283, 2). — παραδόσειν: sc. ἡμᾶς as subject, which would have been expressed if ἡμῖν had not preceded.


14. ἔφασαν: Xenophon writes as if he had not himself been present.

— λέγειν: cf. λέγειν in i. 9. 23, and note. — ύπο-μαλακισμένους, losing courage somewhat (ὑπό). The underlying word is μαλακός, soft. For ύπό, see G. 191, VI. 7, end. — τί (G. 188, 1, n. 2): cf. i. 3. 18, and note. — συγκαταστρέψαιντ' ἂν: serving loosely as an apodosis to the first protasis also, εἰς ἑλθοί, but belonging more fitly to the second.

15. εἰ, whether (G. 282, 4). — ἀποκεκρίμενοι εἶεν: periphrastic perfect (G. 118, 1). Why opt.? — Οὕτως: in partitive appos. to the phrase ἄλλος ἄλλα (G. 137, n. 2). — ἄλλος ἄλλα, some one thing, others another, lit. an-
other other things. Cf. ἄλλοι ἄλλωσ in i. 6. 11, and ἄλλοι ἄλλοθεν in i. 10.

13, and the notes. — λέγεις, mean, intend.

16. The sparring that follows to the end of the chapter shows much Greek humor. — ἄσμενος (G. 138, n. 7). — οἴμαι . . . πάντες, and all the rest also, I think. οἴμαι is parenthetic and does not affect the construction.

— ἡμὲις: sc. Ἕλληνες ἐσμεν. — πράγματι: cf. i. 1. 11.

17. ὃ τί: the antecedent of this word is a cogn. acc. to συμβούλευον, give us whatever advice, etc. — ἐπείτα: to be how construed? — λεγομένον (by conjecture for ἀναλεγόμενον), ὥτι Φαλινὸς, κ. τ. λ.: when reported as follows, viz. “Phalinus once,” etc. (G. 241, 2, Note).—συμβουλευομένους συνεβουλευσεν: why a difference in voice? The same distinction above. — τάδε, the following advice (G. 148, n. 1), would be followed by the actual advice, if the report should ever be made in Greece. What sort of an accu-

sative is τάδε? — ὧτι ἀνάγκη (sc. ἐπτι), that it is inevitable.

18. ὑπ'-ήγετο, craftily (ὑπό) suggested this. — εὐάλητες: declined like ἐλπίς (G. 66, n. 3). — ὑπο-στρέψας, turning adroitly, avoiding the trap. — παρὰ τὴν δόξαν αὐτοῦ, contrary to what he had expected (G. 191, VI. 4, 3 d).
19. el...esti, if you have one chance in ten thousand (G. 77, 2, n. 32).
—σωθήναι: limits ἑπτασ, to be supplied with μία τις (G. 261, 1). In the second line below, the noun σωματικεῖας is used in the same sense.—άκοντος: used almost like a participle. Cf. i. 3. 17, and note.


21. αὐτοῦ: adv. —ότι...εἰσαν, that there was (not would be) a truce, etc., the direct form being μένουσι (partic., sc. ὑμῖν, ἢν μένετε) σπόνδαι εἰσιν, there is a truce for you (i.e. for you to depend on), if you remain (G. 223). See § 22, Ἑν μένωμεν. Cf. below, σπόνδαι εἰσιν after μενεῖτε.—έπατε: imperative of the first aor. εἶπα, not of the second aor. εἶπον. See the lexicon, and the Appendix to G., s. v. εἶπον. —πότερα...η: cf. § 10. —ός...ἀγγελῶ, shall I announce from you that there is war? lit. assuming that there is war, shall I announce it from you? (G. 280, n. 4, ex.).


23. ο τι ποιήσοι (indirect quest.): the fut. opt. is never used except as the representative of the fut. indicative in indirect discourse (G. 203, n. 3).

CHAPTER II.

SYNOPSIS: Phalinus departs; and Chrisophus and a messenger return from Ariaeus, who refuses to be made king, and again tells the Greeks that he shall set out early next morning (1). Clearchus declines to say whether they will join him or not (2). At sunset he tells the generals and captains that the sacrifices were extremely favorable for joining Ariaeus (3), and gives directions how they shall proceed (4). From this time on, Clearchus assumes virtual command (5). Computation of distances (6). Miltocoycles deserts to the King (7). The Greeks join Ariaeus about midnight, and give and receive pledges of good faith (8, 9). Ariaeus shows that it will not do for them to return as they came (10, 11), and adds that at first they must make their marches as long as possible (12). At daybreak they begin their march northward (13). In the afternoon they think they see the enemy’s cavalry (14); but scouts bring back word that what they see are only beasts of burden, and it is concluded that the King is encamping near by (15). Clearchus nevertheless advances straight on, and encamps in certain villages (16). In the darkness and confusion the Greeks make much noise and frighten the enemy (17), of whom, on the next day, no traces are to be seen (18). During the night the Greeks also suffer a panic (19). Clearchus by a stratagem succeeds in quieting them, and at daybreak they again fall into line (20, 21).

1. αὐτοῦ παρὰ Ἀριαίῳ: cf. αὐτοῦ ἐπὶ τοῦ ποταμοῦ in iv. 3. 28. Glus also remained: cf. ii. 1. 3, 5. — ἔλεγον, φαίη: the first takes a clause with
οἱ, the second the inf. (G. 260, n. 1). — βελτίους, of higher rank. — οὐς οὐκ ἂν ἀνασχέσθαι: for οὐκ ἂν ἀνάσχοντο, a rel. clause with the inf. by assimilation (G. 260, 2, n. 2). — αὐτοῦ βασιλεὺόντος: pred. part. after a verb of enduring (G. 279, 1). For the case see G. 171, 2. Cf. further Moods and Tenses, § 112, 2, n. 2. — ἀλλ' εἷ, κ. τ. λ.: a change to the direct discourse. — ἡδή, immediately. — εἶ δὲ μή, otherwise, i. e. if you do not come, = εἴπῃ δὲ μή ἢκητε. See § 2. In such alternatives, εἶ δὲ μὴ is regularly used in the second clause, even when a subjunctive or an affirmative verb would be required if the ellipsis were supplied. See Moods and Tenses, § 52, 1, n. 2. — αὐτός (G. 138, n. 8), himself, adj. pron. emphasizing the omitted subj. of ἀπίεναι, which is fut. in force (G. 200, n. 3 b).

2. οὕτω: with ref. to what follows as well as to what precedes. — χρὴ ποιεῖν: sc. ἡμᾶς, referring to both Greeks and barbarians. — ὁσπερ λέγετε: understand before this χρὴ ἡμᾶς ἢκεν τῆς νυκτὸς. — εἶ δὲ μή: see note on εἶ δὲ μὴ in § 1. — πράττετε is more animated than χρὴ ἡμᾶς πράττειν would have been. — ὁποίον τι: τὶ adds to the indefiniteness of ὁποῖον, whatsoever. — οὐδέ, i. e. not even to the friendly barbarians, just as before he had sent Phalinus off without satisfying him (ii. 1. 23, end).

3. λέναι: purpose (G. 265). Construe with οὖκ εἰγίσατο, did not result (favorably) for going. This phrase is interpreted by καλὰ ἢν at the end of the section. — ἅρα, as it seems. — ἐν μέσῳ, between. Cf. i. 7. 6, and note. — ναυσὶ-πορος (G. 131, 1, n.).


6. This entire section is thought by many to be an interpolation. — ἀριθμὸς τῆς ὀδοῦ, amount of the way, distance. — τῆς Ἰωνίας, in Ionia (G. 167, 6). — μάχης, scene of the battle, battle-field. So below. — ἐλέγοντο εἶναι, there were said to be, it was said that there were.

7. ἐπεὶ σκότος ἐγένετο, when it became dark (G. 134, n. 1 c). Cf. ἡμέρα ἐγένετο in § 13, and ὅψὲ ἢν in § 16. — εἰς, ὡς: cf. note on εἰς in i. 2. 3.

8. τοῖς ἄλλοις: dative (G. 184, 3) after ἔγειτο in place of the genitive (G. 171, 3). — κατὰ τὰ παρηγγελμένα, in accordance with his previous instructions. For these see § 4.— παρὰ Ἀριαδνῆ: why acc.? — μέσας νύκτας: cf. note on i. 7. 1. — εῦ . . . ὄπλα, halting under arms in line of battle. Cf. i. 5. 14, and note. θέμενοι modifies the following nominatives, the officers being said to halt when they order their men to do so. — οἱ κρατι-στοι, the highest in rank. Cf. βελτίους in § 1. — μήτε . . . τε, not only not
... but also: the correlatives are merely τε...τε. — προδώσειν, ἔσεσθαι, ἤγιστοσθαι: quoted (G. 202, 3 a). — προσ-ὕμοσταν, swore besides (G. 191, VI. 6, end).

9. εἰς ἀσπίδα, i. e. the blood was caught in the hollow of a shield. — οἱ Ἑλλήνες, οἱ βάρβαροι: subjects of ὑμοστάν.

10. ἐτέλ ἐτά πιστά ἐγένετο, but when the pledges had been given (aor. with force of plup.); with the pledge here given (an oath and offering) cf. ii. 3, 28, where the pledge is an oath and the giving and taking of the right hand, and iv. 8, 7, where it is an oath and the exchange of spears.

Page 42. — πότερον... ἣ: how used? — ἥντερ: sc. ὄδον, and for the construction of this accusative with ἥλθομεν, cf. note on ὄδον in i. 2. 20.

11. ἀπιόντες: prot. = εἰ ἀπλούσθης (G. 226, 1). — παντελῶς, utterly, der. from παν-τελὴς (τέλος). — ὑπὸ λιμοῦ: cf. i. 5, 5, and note. — ὑπάρχει ἡμῖν, we have to depend on: for the meaning of ὑπάρχω, cf. note on i. 1. 4. — οὐδὲν τῶν ἐπιτήδειων, nothing in the way of provisions. — ἔπτακαιδεκα γάρ: γάρ is doubtly related, introducing not only a ground for παντελῶς... ἀπολοίμεθα, but also one of the causes of ὑπάρχει... ἐπιτήδειων. — σταθμὸν: the σταθμὸς is here looked upon as a period of time. Cf. for the case ἡμερῶν in i. 7. 18. — ἐγγυτάτω: adj. (G. 141, N. 3; 142, 2). — ἐνθα, there. — νῦν δ' ἐπινοοῦμεν, i. e. I and those with me. — νῦν δὲ corresponds to ἤν μὲν ἥλθομεν, and τῶν δ': ἀπορήσομεν to μακροτέραν μὲν. — μακροτέραν: sc. ὄδον; cf. note on ἥντερ in § 10. — ἐπιτήδειων: why genitive?


13. Ἡν δυναμένη, amounted to, meant: οὐδὲν ἄλλο δυναμένη stands like a pred. adjective after ἦν, the expression differing little from ἐδύνατο. — στρατηγία, plan of operations. — ἀποδράναι ἡ ἀποφυγεῖν: cf. i. 4. 8, and note. — τὸν ἡλιον, ἡλιου: cf. note on ἡλιοῦ in ii. 1. 3. — τοῦτο: cf. ἐγεύσθη τοῦτο in i. 8. 11, and note.


15. εἰσίν, νεόμοιο: partial change of mood in quotation. Cf. note on i. 10. 5. — ἐστρατοπεδεύετο: impf. (not plup.), was encamping. — καὶ γὰρ καί: an unusual connection of particles, and (they were sure of this) for smoke also, etc.

16. ἀπερηκότας, were weary, as pf. of ἀπ-αγορεύω, to renounce, give up,
grow weary: the perf. ἀπείρηκα, to have grown (and so to be) weary. Cf. i. 5. 3. — οὐ . . . ἀπέκλινε, he did not, however, even (δὲ in οὔδε) turn aside, much less retreat.

Page 43. — εὐθώρον, straight on, an uncommon word. — εἰς: with ref. to the previous marching into the villages. — καὶ . . . ξέλα, even the very timbers in (from) the houses (G. 191, n. 6). Cf. τοὺς ἐκ τῶν πόλεων in i. 2. 3, and note.

17. ὁμως: notwithstanding the villages had been pillaged. — τρόπῳ τυί, after a fashion. — σκοταίοι, in darkness (G. 138, n. 7). — ἐτύχανον: sc. αὐλιζόμενοι. — ὅστε ἀκούειν, ὅστε ἐφύγον: in the second case the result is stated as an independent fact, rather than merely as a result (G. 266, 1; 237)

18. καὶ βασιλεύς, even the King, and not only οἱ ἐκ τῶν σκηνωμάτων φεύγοντες. — οἰς (G. 153, with n. 1).


20. τῶν τότε: sc. κηρύκων. Homer says (Iliad v. 786) that Stentor (cf. Eng. stentorian), the "brazen-voiced," was able to shout as loud as fifty other men together. — τούτων: taking up Τολμίδην. — τὰ δόλα: in a Greek camp the arms (heavy shields and spears) were generally stacked in one place. — ὅτι λήφθαι: cf. i. 6. 2, and note. — ὅς ἄν μηνύῃ, λήφθαι: conditional relative sentence referring vividly to the future (G. 232, 3). — τάλαντον ἀργυρίου: cf. i. 7. 18.

21. εἰς τάξιν τὰ δόλα τίθεσθαι, to get under arms in (lit. into) line of battle. Cf. i. 5. 14, and note. — ἦπερ εἴχον, just as they were (or stood). — ἡ μάχη, i. e. the battle of Cunaxa.

CHAPTER III.

SYNOPSIS: At sunrise the King sends heralds to propose a truce (1). Clearchus arranges the army so as to present the most formidable appearance, and, coming forward (2, 3), asks what they want (4). He directs them to tell the King that they must fight first, as the Greeks have had no breakfast (5). The heralds depart, but soon return with word that, if the truce (which is to be general) should be concluded, the Greeks will be furnished provisions (6, 7). Clearchus thinks best to conclude the truce, and commands the heralds to lead the way (8, 9). They come upon ditches and canals, over which they are obliged to construct bridges (10). Clearchus punishes those who loiter, and himself takes part in the work (11), so that the older men also give their assistance (12). Clearchus suspects that the King has flooded the plain with a purpose (13). They arrive at certain villages where they procure provisions (14–16). They remain here three days, and Tissaphernes comes to confer with them (17), and says that he has asked the King to allow him to lead them back to Greece (18, 19), but that the King wishes to know why they took the field against him (20). Clearchus explains how they were drawn into the expedition (21, 22), but says that now, however, they wish simply to return (23). Tissaphernes reports this to the King (24), and on the third day returns saying that the King consents to his leading them home in safety (25). He swears on his part to do this faithfully
and to furnish provisions; and the Greeks swear to do no harm to the country on their way (26–28). Tissaphernes then goes back to the King, promising to return after completing his preparations (29).

1. "Ο... ἐγραφα: in ii. 2. 18. — τοῦδε, from what follows (G. 188, 1; 148, N. 1). — πέμπτων: sc. κήρυκας (cf. ii. 1. 7).
2. τοὺς προφυλάκας, the pickets. — ἐγήτουν: diff. in use between this word and αἶτω on the one hand and ἐρωτάω on the other? — τυχῶν, ἐπισκοπῶν: classify these partic. — εἶπε, told. Cf. ἔλεγε θαρρεῖν in i. 3. 8, and note. — ἄχρι ἄν σχολάσῃ: on the principle of indirect discourse we might have ἄχρι σχολάσῃ (G. 248, 3).
3. κατέστησε, had drawn up. — ὁστε... πυκνήν, so that it should be (G. 266, 2) well arranged to be seen (G. 261, 2) everywhere as a compact line (i. e. to have this appearance in all parts).

Page 44. — μὴ δέναιa: why not οὐδέναι? — εἶναι: in the same construction with the preceding ἔχειν. — τέ, τέ: the first τέ is correlative to the καὶ before τοῖς ἄλλοις; the second, to the καὶ before οὐδεστάτους. — ταῦτα, i. e. προδείκτει, κ. τ. λ.

4. πρός, in front of (G. 191, VI. 6). — ἥκοιεν, had come, the direct form is ἥκομεν (G. 200, N. 3) ἄνδρες οὕτως ἐσώμεθα (G. 247, N. 1). See Moods and Tenses, § 74, 1, N. 1.

5. μάχης: genitive of want (G. 172, 1). — ὁ τολμήσων, the man that will dare (G. 276, 2), subj. of the preceding ἔστων. — μὴ πορίσαις = ἐὰν μὴ πορίσῃ (G. 226, 1). — Notice ἀριστον at both beginning and end of the last sentence.

6. ὧ: the antecedent is the preceding sentence, ἥκον ταχύ. — δοκοεῖν, ἥκοειν: the direct discourse would show the person of each verb: εἰκότα δοκεῖτε... καὶ ἥκομεν... οἱ ἄξουσιν ἐνθὲν ἔξετε. — οἱ... ἐπιτήδεια, who would conduct them (the purpose for which the guides were brought), if there should be a truce, to a place (sc. ἔκεισε) from which they would get (the object in view) provisions. For this use of the fut. ind. with relative words (here οἱ and ἐνθὲν) to express purpose or object, see G. 296, with N. 3. For the partial change of mood in the quoted sentence ὧτι... ἐπιτήδεια, see note on ὧτι... βασιλεῖ in § 4.

7. εἰ... ἄπιθον, whether he was making a truce merely (ἀντίοις) for the men (as they were) coming and going, i. e. for the King’s envoys. The direct question was σπένδομαι... ἢ... ἔσονται... τοῖς ἄλλοις (G. 184, 3 or 4). — διαγγέλθη: why subjunctive? Force of διά?

8. μεταστηράμενος, had them retire, and, etc. (G. 191, VI. 3, end). — ἐδόκει ποιεῖσθαι: cf. ἐδόκει πορεύεσθαι in i. 2. 1, and note. — καθ’ ἡσυχίαν, i. e. without being harassed by the enemy. Force of the suffix in ἡσυχία? — ἐπί, after, in order to get, involving the idea of purpose, but below, in § 9 at the end, πρὸς in the sense simply of to.

9. διατρίβων (sc. χρόνον). — ἀποδέχθη: why subj.? For the force of ἀπό, cf. ἀπὸ-ψήφισσωνται in i. 4. 15, and note. — καιρός, proper time, whereas χρόνος is time in general.
10. οi μέν: correlated by Ἐλέαρχος μέντοι. — τάφροις: cf. for the case, οἰς, i. 8. 1. — αὐλῶνων, cauls. — ὡς μὴ δύνασθαι, so that they were not able, ὡς with the inf. to express result (G. 266, n. 1). Cf. i. 5, 10, and note. — ἐποιούντο: sc. γεφύρας. — ἦσαν ἐκτεπτωκότες: periphrastic pluperfect (G. 118, 4), which makes the idea of being on the ground more prominent than that of falling.

Page 45. — 11. Κλέαρχον ... ἐπεστάται: lit. to learn Clearchus well, how he commanded. Cf. note on τόν βαρβάρων, i. 1. 5, and also i. 6. 5. — τὸ δόρυ, his spear, but in the next line βακτηρίαν, a staff or stick, without the art., because the staff was no part of his regular equipment as a soldier. Give the stem from which βακτηρία is derived. — εἶ δοκοῖ: why opt.? — τὸν ἐπιτήδειον: sc. παλευν (G. 261, 1). — ἐπαισεὶν ἄν: an iterative aorist (G. 206). For the use of the stick in Spartan military discipline, see i. 5. 11, and note. — αὐτὸς προσελάμβανεν, took hold himself. — μὴ οὖ (G. 283, 7): the μὴ negatives the following inf. regularly; the οὖ (here very irregular) strengthens the neg. idea underlying ἀλαχύνην εἶναι, were ashamed, were un-willing (Moods and Tenses, § 95, 2, n. 1, Rem.).

12. προῖς: cf. i. 9, 20. It is doubtful whether we should read αὐτοῦ or αὐτό. MSS. αὐτόν. — οἱ ... γεγονότες here must mean those that were thirty years old and less, which would regularly be οἱ εἰς τριάκοντα ἔτη (as in vii. 3, 46). For the case of ἔτη, see G. 161. — σπουδάζοντα, in earnest. — προσελάμβανον: cf. § 11.


14. οἶχος: cf. ii. 1. 3, and note, and below, § 16. As an adverb οἶχος goes with λαμβάνειν; as a relative it introduces the sentence. — ἀπέδειξαν λαμβάνειν, gave them notice to take. — οἶνος φοινίκων, palm wine. Cf. i. 5. 10. — οἶχος ... αὐτῶν, a sour (cf. οἶχος) drink made from the same by boiling (ἐφω, to boil).

15. αὐταὶ αἱ βαλανοῦ, the dates themselves (opposed to the wine, etc.), in partitive appos. (G. 137, n. 2). — τοῖς οἰκέταις: with ἀπέκειντο (G. 184, 3). οἰκέτης, from γοκός (G. 129, 2 b), properly a house-servant. — ἀπέκειντο, were set apart; equiv. to pass. of ἀπεκείθεσαν, below. — καλλοῦς: gen. of cause (G. 173, 1). — ἡλέκτρου: abridged for ἡλέκτρου ὀψεως. Cf. the similar case explained in G. 186, n. 2. — τὰς δὲ τινὰς, but some (τινὰς) others. — τραγήματα, for sweetmeats, to be eaten at dessert (G. 137, n. 4). — κάι ἦν ... ἦν μὲν, and these (the τραγήματα, G. 135, 2) were a palatable thing (G. 138, n. 2 c) also at a symposium (πότον, not ποτόν). — κεφαλαλγές: derivation? See G. 131, 1.

16. τὸν ἐγκέφαλον, the crown (lit. brain), a large terminal cabbage-like growth at the top of the stem of the palm-tree. — ἰδιότητα, peculiar-ity (see G. 129, 7). — ἡδονής, flavor. Cf. ἡδοῦ, above. — ἐξαρθείη: why opt.? — ὅλος, entirely (G. 138, n. 7): we sometimes say. it all dried up.
17. ὥ... ὀδελφὸς: note the position of the genitives (G. 142, 1). — γυναῖκος: by name Statira. — αὐτοῖς: case (G. 186)." Cf. Ἕλλαδι in the next section.

18. γεῖτων: predicate nom. to οἶκῳ (G. 136; cf. 137, N. 4). — οἶκῳ: see Hellen. iii. 2. 12, Καρία, ἐνθατερ ὁ Τισσαφέρνους οἶκος.

Page 46. — πολλὰ κύμημα (i. e. καλ ἀμ.), many difficulties, lit. many and inextricable (strait, G. 141, N. 4): ἀμήκνα = ἐν οἷς οὐδεμία μηχανή. — εὐρημα, a piece of good fortune; from εὐρίσκω (eúr-, G. 129, 4). — εἰ δυναίμην: we might have had εἶν ποιώμαι (G. 248, 2; 226, 4, N. 1), as the context implies, I thought it would be a εὐρημα, — ὁμια... ἔχειν, for I think it would not be a thankless labor for me (G. 246). For ἀχαρίστως ἄν ἔχειν, cf. note on i. 1. 5, end. — πρὸς ὑμῶν: as if a passive had preceded in place of ἀχαρίστως ἔχειν.

19. ἐπιστρατευόντα: quoted after ἱγγειλα (G. 280). For the fact mentioned, see i. 2. 4. — καλ μόνος, κ. τ. λ.: cf. i. 10. 7 and 8. — σὺν τοῖσδε: with a gesture. — αὐτῷ: the King.

20. βουλευσθεῖται: what other tenses might be used? (G. 203, N. 2). — εὐ-πρακτότερον: verbal adj. (G. 117, 3) in the comparative. The subj. of εὐπρακτότερον ἦ is διαπράξασθαι understood, the διαπράξασθαι expressed being the object of δύναμαι.

21. μεταστάντες: second aor. Cf. μεταστηθάμενος in § 8. — Κλάρχος δ’ ἔλεγεν, i. e. Clearchus was their spokesman. — ὃς βασιλεῖ πολεμήσοντες, with the intention of warring with the King (G. 186, N. 1). When, as here, the subject of the leading verb is also the speaker (cf. G. 277, N. 2), ὃς simply emphasizes the cause or purpose denoted by the participle.

22. The speaker is referring in this section, probably, to the agreement entered into at Thapsacus, i. 4. 11—13. — θεοῦς, ἀνθρώπους: objects of ἔσείν-θημεν (G. 158, N. 2). The infinitive προδοῦναι is a second obj. of the same verb (G. 260, 1), — παρέχοντες (sc. αὐτῷ), when we had offered (G. 204, N. 1). — εὖ ποιεῖν: purpose (G. 265; 165, N. 1).

23. ἐπεῖ: here, since; above, in § 22, when. — βασιλεῖ ... ἀρχής: cf. ii. 1. 11. — τὴν χώραν κακῶς ποιεῖν: cf. i. 4. 8, and note. Cf. below, ἡμᾶς εὖ ποιῶν. — εἰ τὶς ... λυποῖτι, i. e. if no one should molest us: τὶς is like French on and German man, with no exact English equivalent. — ἀδικοῦτα: sc. τινά, and cf. βουλευομένους in i. 1. 7. — ἡμᾶς ... ύπάρχη, shall take the first step also (καὶ) in doing us good (G. 279, 1), καὶ εὖ ποιῶν emphatically opposed to ἀδικοῦτα. — εὖ ποιοῦντες (G. 277, 2).

Page 47. — 24. ἦκω: mood? — αἱ ... μενοῦντων, let the truce continue. — ἀγοράν παρέξομεν, will provide a market, i. e. an opportunity for the Greeks to buy provisions.

25. εἰς: cf. εἰς ἑω, i. 7. 1, and note. — διαπετραγμένος (cf. διαπράξασθαι in § 20) with δοθήναι as its object. — δοθήναι αὐτῷ: cf. the corresponding active δοῦναι ἐμοί in § 18. — καὶπερ: with the following concessive part. (G. 277, N. 1 b). — ἄξιον βασιλεῖ, befitting the King (G. 185; 184, 2). Cf. G. 178, N.

26. τέλος: cf. i. 10. 13. — παρέξειν: sc. ἡμᾶς. The inf. is quoted after
the idea of promising in πιστά (G. 202, 3 a). So ἀπάξειν. — ὅποιον δ᾿ ἂν μή: why not οὐ?

27. πορεύομαι, εἰσί: both quoted after ὁμόσαν. Cf. the two future infinitives in § 26. — ὃς διὰ φιλιάς (sc. χάρας), as (you would go) through a friendly country.

28. ταῦτα ἔδοξε: cf. note on i. 3. 20. — ὁμοσαν ... ἔδοξαν: cf. note on πιστά in ii. 2. 10.


CHAPTER IV.

SYNOPSIS: The Greeks and Ariaeus remain encamped near each other for more than twenty days, during which time the barbarians receive visits from their friends (1). The Greeks grow uneasy and ask their generals why they remain, and express their suspicions of the King’s intentions (2–4). Clearchus answers that it will not do to go away, as that would break the truce and they would be left without provisions, guide, or friends (5); that, moreover, the Euphrates bars their way, and that they have no cavalry (6). He declares his faith in the King’s oath (7). Tissaphernes and Orontas arrive with their armies (8). The Greeks proceed with Tissaphernes as guide (9), but are suspicious of the Persians, and march apart from them. Mistrust increases on both sides, and they sometimes come to blows (10, 11). They arrive at the wall of Media (12), and from thence a march of two days brings them to the Tigris. The Greeks encamp near Sitace, and the barbarians cross the river (13, 14). After supper a man brings a warning from Ariaeus to the Greeks to beware of a night-attack, and to guard the bridge over the Tigris (15–17). Clearchus is greatly alarmed (18); but the story is observed to be inconsistent (19, 20), and after questioning the messenger it is concluded that he has been sent with an ulterior object (21, 22). Nevertheless, a guard is sent to the bridge (23). At daybreak the Greeks cross the bridge (24), and proceed in four days to the river Physicus. Near Opis they are met by an illegitimate brother of the King, who views them as they pass, and is amazed at their number (25, 26). They proceed through Media, plundering the villages of Parysatis (27), and along the right bank of the Tigris, procuring provisions from Caenae, a city across the river (28).

1. εἰκοσιν: sc. ἡμέρας. — οἱ ἄλλοι ἄναγκαιοι, his other relatives: ἄναγκαιος (from ἄναγκη, see G. 129, 12) is the Lat. necessarius. — δεῖας, assurances, pledged by the person who brought them with the right hand. — μή ... αὐτοῖς, that the King would bear them no ill-will (μηνησι-κακήσειν: μμηνήσκω, stem μην-, and κακός). The inf. is quoted after δεῖας; cf. παρίξειν in ii. 3. 26. — ἐπιστρατεῖας: gen. of cause (G. 173, 1). — τῶν παροιχο-μένων, of what was past (G. 200, N. 3).

2. οἱ περὶ Ἀριάδν, Ariaeus and those with him (G. 141, N. 3). Cf. οἱ ἀμφὶ Τισσαφέρην, iii. 5. 1. — ἐνδηλοῖ ... νοῦ, evidently paid less regard to the Greeks. For προσεχόντες, cf. ἀνιώμενος in i. 2. 11, and note.
Page 48. — 3. ἡ may introduce the second part of an alternative question (G. 282, 5), even when the former part is only implied (here πότε- ρον ἄλλως ἔχει). Cf. the use of an in Lat. — περὶ παντὸς ποιήσατο: cf. περὶ πλείστου ποιήσατο in i. 9. 7, and note. — ἡ: subj. of purpose (G. 216). The opt. referring to the future has the force of a primary tense (Moods and Tenses, § 34, 2). — στρατεύειν: dependent on φόβος (G. 261, 1, with n. 1). We might have had οἱ ἄλλοι Ἐ. φοβῶνται . . . στρατεύειν. — ὑπάγεται: cf. ii. 1. 18. — διεσπάρθαι: see διασπέρω and G. 262, 1. — ἄλισθη: cf. διαπράξαμεν, ii. 3. 29. — οὐκ . . . ἡμῖν, it is not possible that he will not attack us, lit. there is not how (introducing the indir. quest.) he will not, etc. (G. 283, 3).

4. ἡ . . . ἀποτελεῖται, is either trenching or walling off some point. Cf. the use of τι in i. 10. 16. — τοσοίδει, so few: accent (G. 27, 4). — ἐπὶ . . . αὐτοῦ, at his very doors.

5. ἐπὶ πολέμῳ = πολεμήσουσε. — ἐπείτα, moreover, introducing πρῶτον μὲν, αὕθες δὲ, etc. — δῆν, (a place) from which. — ἐπισυνούσθη: purpose (G. 236). — ἐμα and εὐθὺς (G. 277, n. 1) both qualify ἄφεστʼ τίξει, which is a future perfect (G. 110, IV. c, n. 2; 200, n. 9). Cf. below, ἀλεξέφαται. — ὀντες: sc. φίλοι.

6. ποταμός: emphatic, as if he had said, but as to rivers, I don’t know whether (el), etc. — διαβατέος: the verbal in -τέος used personally (G. 281, 1). — οὗ μὲν δῆ: cf. i. 9. 13, and note. — ἄνι i. e. ἐὰν. — οὗ . . . εἰσων: implying also, nor will there be. — τῶν δὲ . . . ἅξον, whereas the enemy’s horse are very numerous (lit. the most, compared with those of other nations) and very efficient. — νικώντες = εἰ νικῆσαι; but ἡττωμένων, to which τωθήναι is apod., = ἐὰν ἡττώμεθα, or perhaps εἰ ἡττώμεθα (see Moods and Tenses, § 54, 2 b). — ὁλὸν τε: sc. ἐστίν.


8. ὡς ἀπιῶν, as if going (G. 277, n. 2): here the writer and the subj. of the leading verb are not the same person (cf. note on ὡς πολεμήσουσες in ii. 3. 21, and ii. 3. 29), so that ἀπιῶν expresses the intention professed by Tissaphernes. There is nothing in the use of ὡς to indicate the historian’s opinion as to the honesty of this profession. See note on ὡς βοηθή- σων in § 25. — εἰς οἰκόν = οἰκάδε: see note on οἰκῶ in ii. 3. 18. Besides Caria he now had the satrapy of Cyrus. — ἡγε, i. e. Orontas. Cf. iii. 4. 13. — ἐπὶ γάμῳ, in marriage, as his wife.

Page 49. — 10. αὐτὸν . . . ἔχορον, proceeded by themselves. — ἵστατο- πεδεύοντο: the Greeks and barbarians. — ὠπὸρ πολεμίους (sc. φυλαττό- μενος), just as (if they were guarding against) enemies (G. 277, n. 3).

11. τοῦ αὐτοῦ: sc. τόπου, and cf. i. 8. 14. — πληγάς ἐνέτεινον: cf. i. 5. 11.

12. τεῖχος: mentioned in i. 7. 15. If we suppose that the southern part of this wall, which reached from the Tigris to the Euphrates, was in ruins, it is easy to account, first, for Xenophon’s not describing it in i. 7. 15, but here; and, secondly, for the King’s digging the ditch for the purpose, on
that assumption, of completing the line of defence furnished by the northern part of the wall. In the retreat Tissaphernes led the Greeks westward on the southern side of the ditch, 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 (παρηγάλνον) on their way to the Tigris. — ἦν φικοδο-
μμένον = φικοδομήτο (G. 118, 4). — κεκεφάλαι, lying; we say laid. —
podwn: why gen.? — μῆκος δ’ ἑλέγετο, but in length, it was said, etc.

13. τήν δ’...ἐπτα, and the other (by its having been) bridged over (means, G. 277, 2) with seven boats. See note on § 24. — ἢσαν ἀπό: cf. εἰσιν ἐκ in i. 2. 7. — ὡςπερ: sc. κατατέτμηται.

14. δένδρων: with παράδεισος (G. 167, 4). If it went with δασέος it would be δένδρος (cf. iv. 7. 6) — οἱ δὲ βάρβαροι: sc. ἐσκήνησαν.

15. ἐφυγον ἐν περιπάτῳ ὄντες, happened to be walking.— πρὸ τῶν ὀπλῶν: cf. note on ii. 2. 20. — οὐκ ἐξήτει, did not ask for, ask to see. — καὶ ταῦτα ὄν: cf. i. 4. 12, and note.

16. ὅτι: introducing direct discourse. Cf. i. 6. 8, end, and note.


17. ὡς διανοεῖται, since T. intends, etc.; but in the next line ὡς, in order that. — τῆς διώρυκος: the second of the two mentioned in § 13; over this there was only a pontoon bridge, which could be destroyed easily.

19. νεανίκος τις: conjectured to have been Xenophon himself. — οὐκ ἀκόλουθα, inconsistent. — τὸ τε ἐπιθύμειται καὶ λύτευε, 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 λύσεων. For the unusual fut. inf. see G. 202, 3 b; also Moods and Tenses, § 27, n. 2 b. — νικάν: sc. αὐτοῦ as subject. — τί δει...γέφυραν: why need they destroy the bridge? implying what good will it do them, etc.? It is thus a proper apod. to the future prot. ἐὰν... νικάση (G. 223). — ἄν (i.e. ἐὰν) ὄνων, ἔχομεν ἄν: a subj. in the prot. (G. 223), with an opt. with ἄν in the apod. (G. 224), the latter belonging to an implied prot. in the opt., such as, if we should wish to escape (G. 227, 1; Moods and Tenses, § 54, 1 a²). The οὐ in οὔδε, not even, modifies ἔχομεν ἄν, the meaning being, even if there are (shall be) many bridges, we should not know, etc. Cf. for this meaning of οὐκ ἐχω, i. 7. 7, and note; and see also οὐχ ἔχομεν in § 20.

22. ὑποτέμψειαν, had sent with a false message (ὑπό): the dir. form was ὑπετέμψαν (G. 243). — ἐβεθεν μεν, ἐβεθεν δε, on this side, on that. — πολλῆς... ἐννότων, since it was extensive and fertile, and since there were men in it to work it. — ἐστα δὲ καὶ, and moreover also. — ἀπο-στροφη (see G. 129, 1). — εἰ τις βουλούτο, in case that any one should wish, might have been έαν τις βούληται (G. 248, n.).

23. ἐτι μέντοι...δομος, yet they nevertheless, etc., i.e. notwithstanding that they now knew the man’s statements were false. Cf. ii. 2. 17. — ἀπήγγελλον, i.e. the next morning.

Page 51. — 24. έξεγεμένην: the Greek said ζεγγυνύαι γέφυραν (G. 159), to build (join) a bridge, or ζεγγυνύαι ποταμόν (διώρυξα), to bridge a river
channel); for the latter see § 13. — Ὅς . . . πεφυλαγμένως, as guardedly as possible: supply ἤν with ὅλον τε (= δυνατόν). — τῶν παρὰ Τισσαφέρνους Ἑλ.: cf. τῶν παρὰ βασιλείσ, i. 1. 5, and note. — διαβαινόντων (sc. αὐτών): we should expect the dat. after ἐπιθέσεσθαι, rather than the gen. absolute. In the same way διαβαινόντων occurs in the next line, notwithstanding the following αὐτοῖς. — σκοπῶν: participle. — διαβαινοῦν: in the direct form διαβαίνοντοι (G. 243), to see whether they were crossing. — ὅχετο ἀπελαύνων, went riding off (G. 279, 4, n.); ὅχετο, lit. was off (G. 200, N. 3).

25. πλέθρου: cf. πλέθρον, i. 2. 23. — ὅχετο: cf. σκοπούμενη, i. 4. 1. — ἴ δόνμα Ὄπες: cf. i. 5. 4, and note. — πρῶς ἤν: why accusative? — Ὅς βοηθήσων (G. 277, N. 2): Ὅς shows only that the partic. gives the purpose which is prefixed by the subject (ὁ ἄδελφος). See note on Ὅς ἀπέλαυν ἐν § 8, and on Ὅς πολεμήσοντες in ii. 3. 21. Cf. also i. 1. 11, and note.


27. Κύρῳ ἐπεγγέλων, insulting Cyrus (G. 184, 2) besides (ἐπὶ), i.e. besides gratifying the Greeks. Cf. ἐπιλέγειν, i.-9. 26. — διαρτάσας . . . ἐπηρεψε: cf. i. 2. 19, and note. — πλὴν ἀνδραπόδων, i. e. except that the men in them were not to be made slaves.

CHAPTER V.

SYNOPSIS: They arrive at the river Zapatas, and Clearchus sends a messenger to Tissaphernes and requests an interview (1, 2). When they meet, Clearchus expresses his hope that they shall be able to dispel the mutual distrust of the Greeks and barbarians (3, 4); mentions cases where great evil has been done through misunderstanding (5, 6); refers to their oaths and the vengeance of the Gods should they break them (7); details the facts which render it necessary for the Greeks to retain the friendship of the Persians (8-12), and the advantages to the barbarians of an alliance with his Greek army (13, 14); and finally he asks to know who has excited the suspicions against them (15). Tissaphernes assures Clearchus that the Greeks have no cause for distrust (16), showing how completely they are in the power of the Persians (17-19), and how unnecessary it would be for the latter to resort to perjury if they wished to destroy their former enemies (20, 21). He expresses great personal friendship for the Greeks, and hints at an especial service they may do for him (22, 23). Clearchus believes him sincere, and when he promises to disclose the names of those who have sought to create distrust between them, if Clearchus with the rest of the generals will come to him, the Greek general consents (24-26). The next day he returns to camp and states what has been agreed upon, and, though opposed by some of the soldiers, finally persuades five of the generals and twenty captains to accompany him (27-30). The generals are invited to enter the tent of Tissaphernes, and not long after they are seized and those without murdered (31, 32). Nicarchus alone escapes, and flees terribly wounded to the Greeks (33), who run to arms (34). Ariaeus with 300 Persians approaches the camp, and calls for some general or captain (35, 36). Cleanor, Sophanetus, and Χει-
ophon come forward (37). Ariaeus tells them that Clearchus, having violated the truce, is dead, but that Proxenus and Menon are in great honor, and that the King demands their arms (38). In answer Cleanor reproaches him for his treachery, and Xenophon skilfully asks that Proxenus and Menon may be sent to the Greeks to advise them (39-41). The barbarians leave without making answer (42).

1. ἵπτοψία, feelings of distrust (ὐφ-οράω).—φανέρα, pred. to ἐφαίνεσθαι, is specially opposed to ἵπτοψία.

Page 52. — 2. Τἰσσαφέρην: cf. τούτῳ, i. 1. 9.—εἶ πως δύναιτο (G. 248, 2), in case he could in any way, etc. The apod., suggested by παύσαι, would be ἵνα παύσει or the like. See Moods and Tenses, § 53, n. 2, for further details of this important construction.—πρὶν γενόσθαι (G. 274).—ἐροῦντα (G. 277, 3).

3. Τἰσσαφέρην: a heteroclitic voc. (G. 60, 1b).—ἀδικήσειν: cf. μηκεκακήσεως in ii. 4. 1, and note.—φυλαττόμενον ἡμᾶς, are on your guard against us (G. 280).—ὡς πολεμίους, as (you would be against) an enemy.

4. οὐ δύναμαι οὐτε: we should expect οὔτε δύναμαι to correspond to ἐγώ τε οἶδα. See note on μήτε...τε in ii. 2. 8. —πειράμενον (G. 280).—ὅτι...οὐδέν, that we on our part do not even think of any such thing (G. 280, n. 3).—ἐἰς λόγους σοι ἔλθειν, to have an interview with you (G. 186, n. 1, end).—ἐι δυναμέθα (G. 248, n.). Cf. § 2. —ἀλλήλων (G. 174).

5. ἐκ, in consequence of. —οἱ...ἐποίησαν: we should expect φοβηθέντας...βουλομένους...ποιήσαντας (G. 280), but such an accumulation of participles would be harsh.—φθάσαι: sc. ποιήσαντες τί (G. 279, 4).—μελλόντας, intending, transitively.—αὖ, i. e. what is more.

6. ἀγνωμοσύνα, misunderstandings (G. 129, 7).

7. πρῶτον...μέγιστον, for first and chiefly. Cf. i. 3. 10. The correl. of μὲν is δέ in § 8.—θεῶν (G. 167, 3), oaths (sworn) by the Gods, as we say ὀμνύναι θεοὺς.—εἰναι (G. 263, 1).—τούτων, i. e. τῶν θεῶν ὁρκῶν (G. 171, 2).—παραμελήκος (G. 280, n. 2): cf. ἐλευσιμένος, i. 3. 10, and note.—τῶν θεῶν πολέμον, the Gods’ war (G. 167, 2).—ἀπό, with, by the aid of.—φεύγων, flying; but ἀποφύγοι ἄν, could make his escape. Cf. i. 4. 8, and note.—ὅπως...ἀποσταίη, how he could retire to a strong place, i. e. to a place that would prove really ἐξουράνος against the Gods. For the three apod. with prot. implied, see G. 226, 2 b.—πάντῃ πάντα: cf. πάντων πάντα in i. 9. 2, and the πανταχῇ πάντων following.—θεῶς (G. 185; 184, 2).

With this section compare Psalms xxxix. 7–12.

8. περὶ μὲν δῆ: μὲν is repeated from πρῶτον μὲν in § 7. —παρ’ οὖς (i. e. τούς θεοὺς)...κατεδέξεθα, in whose hands we have deposited the friendship which we have compacted.—τῶν δ’ ἀνθρωπίνων, but of human things (G. 168).—ἐν τῷ παράντῳ, in the present crisis.

9. πάσα ὁδὸς, every road; but following, πάσα ἡ ὁδὸς, all the way.—αὐτής: with οὐδέν.

Page 53. — φοβηρωτάτων (G. 138, n. 2 c).

* 10. ἄλλο τι (sc. ποιοίμεν) ἢν ἢ: ἄλλο τι ἢ or the simple ἄλλο τι is
equivalent in asking a question to οὐ or ἄρα οὐ, Lat. nonne (G. 282, 3) — εὐ-εργέτην, bene-factor (suff. τα-). — ἐφεδρον, a fresh opponent, a successor in the contest, prop. of an odd combatant in the public games, who remained without an adversary when the others had been paired by lot, and sat by (ἐπὶ and ἔδρα) ready to engage (of course at a great advantage) with any athlete who should beat his adversary. — ταυτα repeats the indirect question.

11. τών τότε (G. 141, n. 3'). — ὁν βουλίτο (G. 247; 233) might be ὃν ἄν θεύληται. — ἔχωντα, σώζοντα, οὖναν (G. 280). — ἢ. . . ἐχρήτο, which Cyrus found hostile. — ταυτήν: repeating τήν . . . δύναμιν with emphasis.

12. τούτων. . . οὖναν, but since this is so. — οὐς οὖν βουλίται: result (G. 237, n.). — ἅλλα μήν begins the sent. as if the parenthesis ἐρώ . . . εἶναι were to be followed by a sentence like καὶ ἡμεῖς ὑμᾶς πολλά ὠφελεῖ δυνησόμεθα. (Krüger.) This is really said in other words in § 13 and § 14.


14. ὡς μέγιστος (sc. φιλος), the very greatest: cf. note on ὡτι ἀπαρασκευότατον, i. 1. 6.

Page 541. — ἤμων ὑπηρέτας = εἰ Ἰχος, κ. τ. λ.: additional protasis to both ἂν εἴης and ἂν ἀναστρέφοιο. — τῆς χάριτος: with ἔνεκα. — ἢν ἂν Ἐχομεν: χάριν ἂν is exactly the Lat. gratiam habeo: cf. note on i. 4. 15.

15. οὕτω θαυμαστόν, so surprising. — τοῦνομα τίς: a mingling of two constructions, ἢδοστ' ἂν ἀκούσαμι τίς, κ. τ. λ., and τοῦνομα τίνος δόσις, κ. τ. λ. Rhedantz, however, explains the words: I would gladly hear by name, who is so skilled, etc. — ἀπημειφθη, replied, a form found only here. It reminds us of ἀπαμειβόμενος and ἀμειβότο ποσελκομεν. Homer.

16. ἅλλα: cf. ii. 1. 4, and note. — ἡδομαι ἀκούσω: cf. ἡδοθε ἰδών, i. 2. 18. — ἀκούσω σοι λόγους (G. 171, 2, n. 1). — γιγνώσκων, since you know. — μοι δοκεῖσ must be transl. imper. it seems to me, in order to bring in κακονοὺς ἂν εἴναι, that you would be evil-minded, in Eng. — ὡς ἂν μάθης (G. 216, n. 2).

17. εἰ ἤμων ὑπηρέτας, supposing it was our wish, i.e. when we made the treaty (G. 221); to this the apod. is ἀπορεῖν (= ἀποροίμεν) quoted after δοκούμεν. Cf. ἀπορεῖν ἂν in § 18, and note. — ἐν ἢ, by means of which. — ἀντιπάσχον: with κίνδυνος (G. 261, 1); sc. εἰ ἂν.

18. ἐπιτίθεται: with ἐπιτίθελον. — ἀπορεῖν ἂν (= ἀποροίμεν ἂν): cf. note on § 16, and ἀπορεῖν in § 17, and note. — τοσαύτα: with a gesture. — ὄντα, though they are. — ὑμῖν ὄντα πορευόμαι, must be crossed by you, quoted after ὁράτη (G. 280): direct form, ὑμῖν πορευέται ἐστίν (G. 281, 1). Cf. with the active of this const., ὅπῃ πορεύεσθαι, the note on ὁδὸν in i. 2. 20. — ταμείεσθαι, ἂν parcel out, like a steward (ταμίας), and so ἂν to have by themselves, to deal with at once, etc.; sc. τοσούτους, antec. of ὁπότοις.

19. ἅλλα, still. — ἂν κατακαύνατες (causal). — οὐδ' εἰ, not even if: the ἂν goes with ἂν δύνασθε; the δε (even), with the conditional clause.
20. ἔχοντες: conditional (note in the next line μηδένα) = ei ἔχομεν.
For ei ἔχομεν εξελοίμεθα ἄν, see G. 227, 1. — ἡπατα: cf. ἐστα in i. 2. 25, and note. — πῶς ἄν ... ἄν εξελοίμεθα (G. 212, 2). — πρός (G. 191, VI. 6, 1 a).
21. παντάπασι ... ἐστί, but it is characteristic of (belongs to, G. 169, 1) those altogether without resources.
Page 55. — καὶ τούτων, and that too. — οὐτίνες ἠθελοῦσι: used as if ἄποροι εἰσιν, κ. τ. λ. preceded; we should expect simply ἠθέλειν, to be willing. Cf. ii. 6. 6.
22. ἔξον, when it was possible, acc. absolute (G. 278, 2). — οὐκ ... ἦλθο-μεν, did we not proceed to do it? — ἔρως, earnest desire: sc. ἐστί. — τούτου refers to οὐκ ... ἦλθομεν. — τὸ ... ἵσχυρόν: the whole infin. clause stands as an object acc. after the verbal idea in ἔρως: trans. my desire that I may secure the confidence of the Greeks (cf. note on i. 7. 4, end), and with that mercenary force (G. 154) with which (G. 188, 5) C. made his expedition. ... with this (τούτω) I may return to the coast, etc. μισθοδοσίας and εὐφρε-νείας (see G. 129, 3) are acceasatives.
23. ὡσα: with χρήσιμοι (G. 160, 1). — ἐστε, are by anticipation, and so for ἐσεθε. — τὰ μὲν ... ἐτασ, some you also have mentioned. — τιάραν: a steeple-shaped head-dress of distinguished Persians, worn upright (ὀρθήν) only by the King; when worn by others, the point was bent forward. — τὴν δ' ... ἔχοι (sc. ὀρθήν): as it was the outward sign of royalty to wear the tiara upright on the head, so wearing it upright in the heart means aspiring to royal dignity, i. e. bearing the royal symbol in the heart, though not on the head. T. 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. εἶπεν (i. e. Clearchus): repeated in ἐὰθ. — οὐκοῦν, therefore, in questions implies an affirm. answer, and is generally to be rendered by not then.
— τοιούτων ὑπαρχόντων, when such grounds exist. — παθεῖν (G. 261, 1).
25. οἱ ... λοχαγοί: in app. to the subj. of βούλεσθε. — ἔθειεν εἰν τῷ ἐμ-φανεί, i. e. so that it shall be apparent to both armies that we trust one another. Cf. εἶν τῷ φανερῷ in i. 3. 21.
26. σοί (accented) is emphatic. — αὖ, in turn. — ὅθεν, from what quarter.
27. ἐκ, after, in consequence of, Germ. in Folge. Cf. i. 3. 11. — δῆλος τ' ἵν οἰόμενος: cf. i. 2. 11. — πάνυ φιλικός διακείσθαι, that he was on very friendly terms with. — ἐκέλευσε (subj. Τισσ.:) sc. ἰέναι. — οἱ ἄν ἐλεγχθῶ-σι: the verb might have been in what other mood? Could ἐκέλευσε have been so changed? See G. 247, with x. 2. — διαβάλλοντες (G. 280). — τὸν Ἐκλήμων: with οἱ. — οἱ ... αὐτούς: cf. ἀν ... αὐτόν in i. 9. 29: αὐτούς is added for emphasis.
28. αὐτῷ, i. e. Clearchus. — ὅπως ... ἦ (G. 216, 2).
Page 56. — 29. ἔχειν τὴν γνώμην, to be devoted. — τοὺς παραλυτοῦντας, troublesome rivals (note the prep.). — μὴ λέναι, μηδὲ πιστεύειν (G. 260, 1): the underlying idea is that of a command, not that of a statement of fact.
30. ἵσχυρός κατέτανεν, insisted strenuously. — ἔστε διεπράξαντο (G. 239, 1). — ὡς εἰς ἄγοράν, i. e. without arms.
32. ἀπό, at. — οἱ ἐνδον, οἱ ἔξω (G. 141, N. 3). — ὅτινι πάντας: cf. i. 1, 5, and note.

33. ἔπαισαν: force of the suff.? — ἡμιφεγνόου (G. 105, I. 3). — εἰς τὴν γαστήρα: the accusative with reference to the motion of the weapon.

36. εἰ τις ἄλοχαγός, i. e. whatever general or captain there was (G. 248, 1), direct εἰ τις ἐστιν, suggests the subject of προσελθεῖν. — ἀπαγγέλωσι: why subjunctive?

37. τῶν Ἕλληνων: depending on the proper names. — στρατηγὸς μὲν, σὺν αὐτοῖς δὲ: the first two are contrasted, as generals, with Xenophon. — ἔξονοφων: cf. iii. 1. 4 sq. — τὰ περὶ, the fate of.


40. γὰρ, (we are not that) for. — ἐπιβουλέων: cf. i. 6. 8.

41. εἰ τούτους, upon this. — εἰ ... ἔλευ (G. 221). — Πρόξενος, Μένων: in emphatic position before ἐπείπερ: we should render, but as to P. and M., since indeed they are, etc. — εὐρήχεται: force of the suffix?

CHAPTER VI.

Biographical Sketches of the Five Generals.

Synopsis: Of the five generals, who after their seizure are taken to Babylon and beheaded, Clearchus was the most prominent; a man well qualified for war and fond of it (1). He fought during the Peloponnesian War against the Athenians, and at its close undertook an expedition to Thrace (2). When ordered to return by the Ephors, he disobeyed (3) and was condemned to death. Being now an exile, he went to Cyrus and received from him 10,000 darics (4), with which he collected an army and plundered the Thracians until summoned to Asia (5). Summary of the evidence that he was fond of war (6) and fitted for it (7). As evidence that he was fitted for command, notwithstanding his gloomy and harsh disposition, he was skilful in providing supplies for his army and an excellent disciplinarian (8–10). In time of danger his soldiers willingly obeyed him, but left him, when the peril was over, for a general of less harsh disposition (11, 12). No one was personally attached to him, but his troops were excellent soldiers (13, 14). He was about fifty years of age when he died (15). — Proxenus was ambitious from boyhood (16). He joined Cyrus, hoping to gain wealth, influence, and a great name (17), but was unwilling to acquire any of.
these by unjust means (18). He was able to command well-disposed men, but could not inspire ordinary soldiers with fear or respect; he was thirty years old when he died (19, 20). — Menon was avaricious, stooping to perjury, falsehood, and deceit to gain his ends (21, 22). He respected and spared an enemy because he was dangerous, but ridiculed and plundered his friends (23, 24). He respected perjury and injustice, but looked upon the pious and truthful as fools (25). He took pride in deceit and ridicule of friends (26), and sought to be honored and courted by showing his power and willingness to do wrong (27). Even in extreme youth he was notoriously licentious (28). He was not put to death with the others, but died like a malefactor, after being tortured alive for a whole year (29). — Agias and Socrates were both courageous in war and faithful to their friends; and at the time of their death each was thirty-five years old (30).

1. μέν: cf. μέν in i. 10. 19, and note. — σύνω, so, as above described. — τόσο κεφαλάς (G. 197, 1, n. 2, last ex.): the corresp. active constr. would be αὐτοίς ἀποστείμονοι τόσο κεφαλάς. — εἰς: in app. to (part of) στρατηγοῦ. — μέν: correl. to δὲ in § 16. — ὁμολογούμενοι ἡκ πάντων, as was agreed by (cf. ἐκ in i. 1. 6) all. — αὐτοῦ (G. 182, 1; 180, 1). — δόξας γενέσθαι, i. e. who appeared to have been (lit. to have become or to have shown himself). — Cf. with this section i. 9. 1.

2. πόλεμος: the Peloponnesian War (431—404 B. C.). — ἀδικοῦσι, had wronged; cf. i. 5. 11, and note. — τοὺς "Ελλήνας: the Greek colonists in the Thracian Chersonesus. — διαπραξάμενοι παρὰ τῶν ἑφόρων, having secured (his object) from the Ephors. — ὦς πολεμήσων: cf. i. 1. 11, and note.


4. ἐθνατώθη, was condemned to death (G. 130, 3): cf. θάνατος, θυσίακω. — τήλων, magistrates, the ἑφόροι. — ἀλήθη: no such arguments.—(Λογίας) are given in the Anabasis. Cf. i. 1. 9, and i. 3. 3, 4. — δαρεικοῦς: cf. note on i. 7. 18.

5. ῥαβδυλαίον, a life of ease (ῥάδιος and θυμός). — ἀπὸ ... χρημάτων: cf. i. 1. 9.— ἀπὸ τούτου, from this time on. — ἐφεσ καὶ ἤγε, plundered, or pil-laged: φέρω properly of objects that can be carried off, ἄγω of cattle; Lat. ferre et agere. — πολεμῶν διεγένετο, went on warring (G. 279, 1).

Page 58. — 6. φιλο-πολέμου (G. 131, 1): cf. πολεμ-ικός in § 7. — οὕτως αἱρεταί: cf. οὕτως ἐθέλουσι in ii. 5. 21, and note. — ἔξων: cf. ii. 5. 22. — αἰσχύνη, βλάβη (see G. 129, 1). — αἱρεταί, choosers. — ὦστε πολεμεῖν, i. e. provided that he may be (laboring) in war (G. 266, 2). — ἐλι παι-δικά, upon a favorite, — δαπανάν, to make outlays.

7. ταύτη, herein, in these regards. — ἡμέρας καὶ νυκτός, by day or night (indifferently, G. 179, 1). — ἄγων: like the two adjectives, with ἤν, ready to lead. — πανταχοῦ πάντες: cf. ii. 5. 7, and note.

8. ὦς δυνατὸν ... ἐξελεύ, so far as was possible with (i. e. for a man of) such a temper as he certainly (καλ) had. — ὦς ... ἀλλος: cf. i. 3. 15, and note. — οπως ἔχοι (G. 217, n. 1). — αὐτῷ (G. 184, 3, n. 6). — ἐμποιήσαι τοῖς παρούσιν, to inspire in those present (the feeling). — ὦς πειστέων ἦν = ὦς δεόι αὐτοῦ πειθεσθαι, that they must obey (G. 243; 281, 2).
9. ἐκ τοῦ... εἶναι, by being severe (G. 262, 1; 138, n. 8).— ὁρᾶν (G. 261, 2).— ὡς (G. 266, 2, n. 1).— ἐσθ' ὅτε, sometimes. Cf. ἐνὶστε just preceding (G. 152, n. 2), and the note on ἥν... οὖς in i. 5. 7. — γνώμη, on principle, systematically: note καὶ before γνώμη. — ἀκολάστου, undisciplined. — στρατεύματος... θείοις: cf. i. 3. 11.

10. λέγειν αὐτὸν ἐφασαν: Xen. states the facts not on his own authority. Cf. i. 9, 23. — τὸν ἀρχοντα, his commander. — εἰ μέλλοι, if he were either to, etc. (G. 247): the dir. form would be δεῖ φοβεῖσθαι... εἰ μέλλει, κ. τ. ἃ. — φυλάκας: why acc.? — ἀ-προφασίστως (πρό-φασις), boldly, promptly, lit. without making excuses.

11. τὸ στυγνὸν, the sternness, gloom (G. 139, 2): cf. τὸ χαλασόν and τὸ ἐπίχαρι, below. — φαιδρὸν: pred. to φαίνεσθαι. — ἐν τοῖς προσώποις (poetic plural): connect with τὸ στυγνὸν: ἀρρωμένον, something strong or vigorous; like vigor.

12. ὅτε γένοιτο (G. 233). — πρὸς ἀλλον ἀρχομένους ἀπίεσα, i. e. to go away into the service of another. — διεκείτο, were disposed. The active is expressed by διατίθημι (i. 1. 5).

13. καὶ γὰρ οὖν: cf. i. 9, 8.

Page 59. — τηταγμένοι... κατεχόμενοι (sc. παρεῖναι αὐτῷ). — σφόδρα... ἐκρίτο (G. 98, n. 2), he found exceedingly obedient, i. e. these yielded him implicit obedience.

15. οὐ μάλα ἐθέλειν: as we say, did not like very much. — ἀμφὶ τά: cf. the note on ἐἰς in i. 2, 3.

16. εἰδός (G. 277, n. 1). — Γοργία: the brilliant rhetorician of Leontini in Sicily, who lived about 485–380 n. c. His fee (ἀργύριον) was 100 minae (about $1,800).

17. ἐπεὶ συνεγένετο αὐτῷ, after he had been his pupil: συνείναι τινι often means to be one's pupil or disciple. — φιλὸς... πρῶτοι, while he was on friendly terms with those of highest rank: — εὐφρενῶν: cf. ἀλεξόμενοι in i. 9, 11. — ἔφοιτο κτήσεσθαι, expected to get (G. 246).

18. ἐπιθυμοῦν (G. 277, 5). — ἐνδηλοῦ... ἐξεν, he moreover made this also evident. — τῷ δικαίῳ καὶ καλῷ: cf. τὸ στυγνὸν in § 11, and note. The principle of G. 139, 2, is illustrated often in this chapter. — μή: why do we have μή and not οὐ?


20. πρὸς τὸ... δοκεῖν, for being, and having the reputation of being, fit to govern (G. 262, 1). This const. occurs several times below. ἀρχικῶν modifies τινά understood, the subject of the infinitives. — ἐπαινεῖν (bis): subject of ἀρκεῖν (G. 259). — ἐτών (G. 169, 3).

21. μέγιστον: adverbially with δυναμένοις, the most powerful. — ἀδικοῦν: cf. for the tense the note on i. 5, 11. So ἀδικούντα in § 20. — μὴ διδοὺ δίκην, might not pay the penalty: cf. ἔχει τὴν δίκην, ii. 5, 38.

23. τοῦτῳ, taking up the relative clause, is to be connected in construction with ἐπιβουλεύων, — ἐνδηλος ἐγένετο: how different from ἐνδηλος ἦν and ἐνδηλος ἐγένετο? — οὐδενός (G. 177). — τῶν συνόντων, his associates: connect with καταγελῶν; διελέγετο would require the dative (G. 186).

24. μονος... ὄν, he thought that he alone (G. 138, n. 8) understood that it was (G. 280) easiest.

26. ἀγάλλεται ἐπὶ: below, with ἥγαλλετο, we have the simple dative of cause), τῷ δύνασθαι, κ. τ. λ. (G. 262, 2). For the formation of the three nouns after ἐπι, expressing quality, see G. 129, 7. — ψυάθη: from ψυάθης, not ψυάθς. — τῶν ἀπαθεύτων: partitive; cf. τῶν στρατευόμενων, i. 2. 3, and note. — διαβάλλων τοὺς πρότος, by slandering those who were already first (in their friendship). — τοῦτοι: takes up the relative clause.


28. τα δῆ ἄφανε ἐξεστὶ, ψυδευόθαι, i.e. there is room for false statements, it is true, about doubtful matters (G. 159). — τάδε, the following. — παρὰ Ἀριστίππωρ: with ὅν; cf. for the facts stated i. 1. 10, and i. 2. 6, and note. — ἔξον (G. 171, 3). — ἡδε, i.e. Ariaeus.

29. οὐκ ἀπέθανεν: to be connected with the genitive absol. above, which expresses time (G. 277, 1).

Page 61. — κεφαλᾶς: cf. § 1, and note. — ἔων... ἐνιαυτὸν, after being tortured alive for a year.

30. Note the interchange of the dual and plural in this section (G. 33, 1). — καὶ τοῦτω: emphatic repetition of the subject in the form of a pronoun. — αὐτῶσ is irregularly inserted before ἐμέμφετο, as this verb cannot govern the gen. τοῦτων, which by its position would naturally be the object of both the clauses with οὔτε. — ἔτη ἀπὸ γενεᾶς, years from birth, years of age.

__________________________

BOOK THIRD.


CHAPTER I.

SYNOPSIS: Outline of the preceding narrative (1). After the capture of their leaders the Greeks are greatly perplexed and disheartened (2, 3). There is, however, with the army a certain Xenophon, whom Proxenus had sent for,
promising to make him the friend of Cyrus; and who, after consulting with Socrates and inquiring of the oracle at Delphi (4-7), had repaired to Sardis (8). He was then invited by Cyrus to join him on a proposed incursion against the Pisidians (9), and continued to follow him even after the true object of the expedition was known (10). Xenophon now has a dream (11), which greatly terrifies him (12). On awakening he reviews the situation, and is impressed with the necessity of immediate action (13, 14). He calls together the captains of Proxenus, and shows them how little mercy they may expect if they fall into the power of the King (15-18). He declares that while the truce lasted he envied the King and pitied his companions (19), since their oaths bound them not to take anything unless they paid for it, which few of them were able to do (20). Now he proposes that they shall fight for what they need, with the Gods as judges of the combat, who certainly will favor them (21, 22); and urges the greater power of endurance and more resolute minds of the Greeks (23). He exhorts the captains to bravery, and offers to follow or lead as they shall choose (24, 25). All wish him to lead except Apollonides, whose discouraging remarks Xenophon interrupts, showing that their only chance for life is to present a bold front to the King (26-29). Apollonides is expelled from their number, and a meeting of all the generals and captains is called (30-32). When they are assembled, Xenophon is requested to present his opinions (33, 34). He reviews their relations to the King (35); and urges them to show their soldiers that they are courageous (36, 37), to choose new generals (38), and to assemble and encourage the troops, who are exceedingly dejected (39-41); for it is the courageous man alone in battle who is successful (42-44). Chrisophus follows (45), and proposes that they elect the officers at once (46). Xenophon takes the place of Proxenus (47).

1. "Όσα... δεδήλωται: see note on ii. 1. 1.—άπιόντων: temporal part. denoting time present to εγένετο (G. 277, 1; 204).—εν ταῖς σπουδαῖς, during the truce, belongs to εγένετο: see iv. 1. 1.

2. ἐπεί is here causal, and takes the pluperfect: when it is temporal, it generally takes the aorist; cf. ἐπεί ἠτέλευτησαν in § 1, and see note on i. 1. 3.—ἐννοούμενοι μέν with the eight dependent clauses introduced by δι' is summed up in ταῦτα ἐννοούμενοι (§ 3), and there is no corresponding clause with δέ.—ἐπεί...θύραις, at the King's gates: they were now about 300 miles from Babylon. — ἥσαν (G. 243, n. 2).—κύκλῳ: like the English a-round.—παρείχεν ἐμέλλεν (G. 118, 6; 202, 3, n.), was to furnish. —ἐν μέσῳ τῆς οἰκαδος ὀδοῦ, between (them and) the road home.—προιδεδώ-κεσαν (G. 9, 2; 105, 1, n. 1).—οὶ...βάρβαροι (G. 276, 1): the Persians of Cyrus's army, 100,000 in number, under the command of Ariaeus (cf. i. 7. 10).—μόνοι (pred. nom.), left alone.—νικώντες, if they should be victorous (G. 226, 1), = εἰ νικών. — ηττηθέντων (= νικηθέντων): conditional, = εἰ ηττηθέειν. — αὐτῶν is partitive genitive after οὐδείς.

3. εἰς τὴν ἐστίπαραν, at evening (properly, on coming to the evening: i. 7. 1).—στοῦ (G. 171, 2).—τὰ ὄπλα, i. e. the place where their arms were stacked, a general term for their quarters.—νύκτα (G. 161). —ἀνεπαύνοντο...ἐκαστὸς, they lay down where each chanced to be (sc. ἄν, G. 279, 4): observe the force of the imperfect.—πατρίδων, etc. objective genitives after πόθου (G. 167, 3).—γονέων (cf. G. 129, 2 a).
Page 62. — 4. Ἐνοφόν: “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. It is in the true Homeric vein, and in something like Homeric language, that Xenophon describes his dream, or the intervention of Oneiros, sent by Zeus, from which this renovating impulse took its rise.” Grote. — μετεπέμψατο, had sent for him.— οἰκοδεσ (G. 61): cf. οἰκοτ., i. 1. 10, and οἰκαδε, 1. 2. 2. — ἔνος, guest-friend: see note on i. 1. 10. — εἰ ἔθοι . . . ποιήσειν (G. 246; 247): the direct discourse would be εἶν ἔθης, ποιήσω, and εἶν ἔθη might have been used here, like ἐπειδὰν λήξη in § 9, below. — ὁν . . . πατρίδος, whom he (Proxenus) himself (G. 145, 1) said he considered of more account to himself than (he did) his country (Bocotia): the copula εἶναι is understood with κρεῖττω νομίζειν.

5. ἀνακοινώταται, consults (as a friend) : cf. the act. ἀνακοινώσαται (below), to communicate with (i.e. τῷ θεῷ). — Σωκράτει: the philosopher, Xenophon’s master and friend. — μὴ . . . εἴη, that it might be matter of accusation by the state (G. 218): the subject of εἴη is Κυρφ. . . γενέσθαι (G. 259): for τι, see G. 160, 2. — τοῖς Δακ.: dat. governed by σύν in σύμπολεμήσαν (G. 187). The Spartans were greatly aided by money furnished by Cyrus during the last four years of the Peloponnesian War (408-404 B. C.). See the prefatory note, page 2. — ἐλθόντα, agreeing with ἀυτόν understood (G. 138, n. 8 b).

6. ἐπήρετο: the aor. ἦρμήν (from ἔρμαι) is common; but ἐρωτάω is used in Attic Greek for the forms of the present stem. — τίνι εὐχόμενος, by sacrifice and prayer to which of the Gods: ἄν qualifies both ἔθοι and σωθεί (G. 212, 4). — ὁδόν, cognate acc. (G. 159). — καλὸς πράξας: like the English doing well. — ἀνείλεν: see ἀναιρέω. — θείος: dat. for acc. by inverse attraction, a rare construction (G. 153, n. 3); or we may consider θείος οἷς = οἷς θείος, to what Gods.

7. τοῦτο: referring to the question πότερον . . . μένειν. — πότερον εἴη (G. 243). — ἢτοιν εἶναι, that he was bound to go (G. 281, 2). — ὡς ἄν . . . πορευθείν: indirect question (G. 245): the direct form would be τις ἄν πορευθείν; how could I go?

8. οἷς: supply θύσασθαι; the antecedent, if expressed (G. 152), would be (ἐκείνους) τοῖς θείοις (G. 153, n. 1). — μέλλοντας (G. 138, n. 2 a). — ὁδόν (G. 159, n. 5). — συνεστάθη, was introduced.

9. συμπροθυμεῖτο (imperf.), joined in urging. — ἐπειδὰν τἀχιστα (quam primum) . . . λήξη . . . ἀποτέμψα (G. 247). — ἀποτέμψα, would dismiss him (G. 243; 202, 4); the English idiom does not allow us to follow the Greek and say he said that he will dismiss him; so also we must translate ἐπειδὰν λήξη as if it were ἐπειδὴ λήξειν, which would be more common after the past tense εἴπε.

10. ἐστρατευτό, went on the expedition. — οὖτως qualifies ἐξαπατηθείσ (G. 277, 2). — οὐχ, not, however.

Page 63. — φοβούμενος . . . καὶ ἄκοντες (sc. ὄντες), though fearing, etc. (G. 277, 5). — ἀλλήλων, Κύρου: obj. genitives after αἰσχύνη (G. 167, 3).
11. λαχών (G. 170, 2, and n.). — ἐδοξεῖν: first personal, with subject σκήπτος; afterwards understood as an impersonal with λάμπεσθαι, with the subject of which (οἰκίαι understood) πάραν agrees.

12. ἀνηγέρθη, was roused, awoke. — πὴ ... πη, in some respects ... in others. — ὤτι ... τὸ πῦρ is causal, and μὴ οὐ δύνατο (G. 215, n. 1) depends on ἐροβείτο. — βασιλέως: the dream was thought to come from King Zeus. — εἰργουτο was suggested by his being encircled on all sides (κύκλῳ) by his fire in his dream.

13. ὁποίον ... ἔστι, but what it amounts to. — ἐκ τῶν συμβάντων, from what happened. — πρῶτον μέν: the correlative is ἐκ τούτου, § 15. — εἰκός, it is likely. — ἐς δὲ γνησίωμεθα (G. 223, n. 1). — ἐπὶ βασιλεῖ, in the King's power. — ἐπιδόντας, having experienced (lived to see). — τῇ ἐμποδῶν μὴ οὐχὶ ... ἀποθανεῖν; (G. 263, 1, n.; 283, 7).

14. ὅπως ἀμνυνύμεθα, that we may defend ourselves (G. 217). — ὦσπερ ἤζον, as if it were possible (G. 278, 2). — ἥσυχαν (cf. G. 129, 7). — ἔγω ... πράξαν, from what state then am I expecting the general to come who is to do this? τὸν ... στρατηγὸν = (lit.) the general from what state. Xenophon's reflection was somewhat as follows: my own state (Athens) must supply the man; and if I am not old enough now to undertake the work, I never shall be.

15. ἐκ τούτου, upon this: we should expect ἐκ δὲ τούτου (see § 13); but cf. the note on οὖντα μὲν, i. 2. 4. — ἐν οἴοις, in what straits (G. 139).

16. δὴ λογο ὁτί = evidently (parenthetical). — οὐ πρότερον ... πρίν, not until (G. 240); cf. μὴ πρόσδειν ... πρίν in i. 2. 2, and note.

Page 64. — ἐξέφηναν (see ἐκφαίνω), opened war upon us. — παρεσκευάσαν, had been got ready (G. 246).

17. ὑφησόμεθα, yield ourselves. — ὁς: causal relative (G. 238), since he. — ὁμο-μπτριοῦ, ὁμο-πατρίου (G. 129, 12; cf. 132, 3). — καὶ ... ἤδη, even when already dead. — ἡμᾶς: subject of παθεῖν. — κηδεμῶν οὖν, no protector, to intercede for us (as Cyrus had his mother). — The subj. of ἐστρατεύσαι is of, understood from the preceding οἷς (G. 156, n.). — ὥς ... ποιησοῦντες, intending to make him a subject (lit. slave) instead of king. — ἀν qualifies παθεῖ (G. 211).

18. ἀρ ὦκ ... ἐλθοι, would he not make every effort? — τὰ ἑσχατα: cognate accusative (G. 159, n. 4). — αἰκισάμενος: implying both ignominy and torture. — τοῦ στρατεύσαι (G. 262, 2): objective genitive after φόβον. — ὅπως ... γνησίωμεθα (G. 217).

19. ἐστε μὲν: see ἐπεί μέντοι, § 21. — οἰκτείρων, μακαρίζων (G. 279, 1). — αὐτῶν depends on the four following indirect questions (ὁσην ... ὤσα δὲ) as if they were nouns: we might have had ταύτα αὐτῶν after διαθεμένων (cf. τὰ τῶν στρατιωτῶν in § 20). — ἐσθήτα, clothing, in general.

20. ὁπότε ἐνθυμοῦμαι (G. 233). — τὰ τῶν στρατιωτῶν is explained by ὤτι ... κατέχοντας ἡμᾶς, and all that precedes in the section is summed up in ταύτα λογιζόμενος. But ἑθεί, with ἔχοντας κατέχοντας (G. 280), breaks off from the construction begun in ὤτι τῶν μὲν, forming an independent sentence by anacoluthon (ἀνακολουθία). — οὐδενὸς ἡμῖν (G. 184, 2, n. 1)
metêi ei μή πραιμέθα: in direct discourse, οὖδενος ήμιν μετεστίν έλαν μή πραιμέθα (G. 225; 247). — ὅστοι δ' ὄνησμόμεθα, wherewith to buy (G. 178); the antecedent (ἀργύριον understood) follows ἔχουντας, I knew that few had, etc. — ἀλλως . . . ἄνωμένου, to get supplies in any other way than by purchase, following κατέχοντας.

21. ἦ ὑποψία, i. e. our present suspicion, with the constant anxiety attending it. — ἐν μέσῳ κεῖται . . . ἄθλα, they (tā ἄγαθά) lie open to competition as prizes (as in the games): cf. ἐς μέσον τιθέναι (in medio ponerere), to offer as a prize, and ἐν μέσῳ (in another sense) in § 2. Demosthenes calls certain exposed towns ἄθλα τοῦ πολέμου κείμενα ἐν μέσῳ. — ὁπότεροι ἠμῶν, (for) whichever of us (Greeks or Persians), the antecedent being omitted.— ὅσιν (G. 232, 3). — ἀγωνοθέται (G. 131, 1; 132, 1; 129, 2 b), judges (in the games), keeping up the figure begun with ἐν μέσῳ.

22. αὐτοῦς, i. e. the Gods, whom the Persians have mocked by perjury (ἐπιωρκήσασιν), G. 158, n. 2. — θεών: object. gen. after ὄρκους. — πολύ (in emphatic position) belongs to μεῖζον. — τούτωι: in same construction as ἠμῖν understood after ἔχεινι.

Page 65. — 23. ἰκανότερα τούτων . . . φέρειν, more capable than theirs (lit. than they) of bearing (G. 261, 1). — ὕψη, ψυχύς (G. 129, 4, and 129, 1). — σὺν τοῖς θεοῖς, by the Gods’ help. — οἱ δὲ ἄνδρες, i. e. the enemy. — ἡν διδώσιν (G. 223), if the Gods grant us, etc. The future apodosis is implied in τρωτοί, etc., more liable to be wounded and killed, i. e. in consequence of the superior armor of the Greeks.

24. ἄλλ' ἦσος γάρ . . . ἀναμένομεν (G. 253), but let us not wait, for perhaps others too, etc.— παρακαλούντας: fut. (G. 110, Π. 1 n 1 a). — τοῦ ἐξορμήσαι: gen. after ἄρξαμεν (G. 171; 262, 2).

25. ἡλικίαν: Xenophon appears to speak as a youth, and this passage favors the later date (about 430 B. C.) assigned for his birth; but most authorities place this at about 440 or even 444 B. C. — ἀκμάζειν, that I am at the height of my ability; ἐρύσεων depends on the idea of ability here contained, although we may connect it with the ininf. of purpose (so Krüger).

26. Ἀπολλονίδης (G. 129, 9 e). — Βοστίατον τῇ φωνῇ, with a Boeotian accent. — ὅτι . . . λέγου (= φλυαρεῖ δόστις λέγει, G. 247): δόστις λέγοι, who said; not who should say. — σωτηρίας ἄν τυχεῖν, that he could find safety (G. 171, 1): τυχεῖν ἄν = τίχομι ἄν, I should find (if I should try).

— ἄλλως . . . ή πεύκας, otherwise than by persuading.

27. μεταξύ ὑπολαβῶν, interrupting him in the midst (of his talk). — ἐν ταύτῳ τούτωι, in the same place with these (G. 186). — ἐπεί . . . ἀπέθανεν, i. e. after Cyrus was killed (ἐπεί = postquam): cf. ὅτε ἐκείθεν, (simply) when he commanded. See notes on i. 1. 2 and 3.

28. αὐτῷ (G. 187).— τί οὐκ ἐποίησε (see § 18), what did he leave undone?

29. αὐτοῖς (G. 186, n. 1). — οὗ νῦν . . . οὔδε . . . δύναται; (the οὗ is interrogative) are they not unable, wretched men! even to die? (G. 282, 2; 283, 8 n.).—τοῦτο, i. e. τοῦ ἀποθανεῖν.

Page 66. — πείθειν πάλιν λόγια (sc. ἠμᾶς), that we should go and try persuasion again. We may, however, take πάλιν with κελεύεις. (See Grote, IX., Chap. 70, p. 107.)
30. ἐμοὶ... δοκεῖ, I think it best: for the infin. see G. 202. See note on i. 3. 11.—ἀφελόμενος (sc. ἡμᾶς)... ἔχονται: to deprive him of his command, lay packs upon him, and treat him as such (i. e. as a pack-bearer).

31. τούτῳ... Βοωτίας (G. 184, 2, n. 1).—ὡσπέρ Δυδών: 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 Ἄν i. 5. 6.—ἀμφότερα... τετρυπημένον, with both his ears bored; ὡστα, etc. presupposes an active construction τρπᾶν τὰ ὡστα αὐτῷ, to bore his ears for him (G. 197, 1, n. 2).

32. ὀποίου... εἰ... ὀίχωτο... εἶ (G. 233).—ὀπόθεν ὀίχωτο, i. e. from whatever division the general had been lost (G. 200, n. 3).—ὦσπο δ’ αὐδο λοχαγὸς σῶς εἶν implies that the two higher officers were lost.

33. εἰς... ὄπλων, at the front of the encampment (§ 3; G. 191, n. 6).—ἐγένετο, amounted to (in number), not were. —μέσαι νύκτες, midnight: cf. i. 7. 1, and note.

34. αὐτῶς is intensive (G. 145, 1), referring to ἡμῖν: it seemed best to us, when we saw, ... ourselves to meet, etc.—ἐι δυναίμεθα (G. 248, n.).—πρὸς ἡμᾶς (sc. ἔλεγας).

35. τάδε (G. 148, n. 1).—ἡμῖν: partitive after οὐς.—δὴλον ὡτι: see § 16. —ἡμῖν δὲ: correlated in form to ταῦτα μέν, but in sense to βασιλεὺς καὶ Τισσαφέρνης. —ἡμῖν... ποιητейств (G. 188, 4; 281, 1).

36. μέγαστον καιρόν, the grandest opportunity.

Page 67.—αὐτοῖ τε, both on your own part (G. 145, 1), opposed to τοὺς ἄλλους, below.—παρασκευάζομενοι, preparing (not prepared), with φανερόν ὅτε (G. 250, n. 1).

37. τι, somewhat, considerably (G. 160, 2).—τούτων (G. 175, 2).—χρήματι, pay.—ἀξίουν δεὶ ἡμᾶς αὐτῶς, we have a right to expect that you, etc.

38. ὀνήσῃ αὐ (ὀνήσαιε αὐ, G. 211).—ὦσπο... ἀντικαταστάθωσιν (G. 217, n. 1; 201, n. 2).—ὡς... εἴπειν, to speak briefly (G. 184, 5; 268).—παντάπασιν (sc. οὐδὲν αὐ... γένοιτο), i. e. it is absolutely true in military matters; the force lies in the implication that this expression is stronger than the sweeping statement in οὐδάμου (G. 283, 9).

39. ποιήσαι αὐ (= ποιήσαιε αὐ: see § 38): we should have expected ποιῆσειν (= ποιήσετε), to correspond with the two subjunctives which precede (G. 227, 1).—πάνυ εὖ καιρῷ, quite seasonably.

40. ὡς ἄδυμως, how without spirit.—οὕτω γ' ἔχονταν, at least while they are so (ἄδυμως): gen. abs. with αὖτων understood.—ὁ τι, for what service (G. 188, 1, n. 2).—νυκτός (G. 179, 1).

42. ἡ... ποιοῦσα, which causes, etc., takes the gender of ἵσχυς, where ἔτω... ποιοῦν might have been used.—ὁπότεροι αὖ... ἱστιν (G. 233).—ἐρωμενέστεροι (compar. of the perf. part. pass. of ἐρωμα), more vigorous.—τούτων refers with emphasis to the omitted antecedent of ὀπότεροι: such men their foes do not abide.—ὡς ἐπὶ τὸ πολὺ, generally (for the most part).

Page 68. — 43. ἐκ παντός τρόπου, any way they can, at any rate. —οὕτω μὲν... τούτοσ; see note on τούτους, § 42.—ἀφικνουμένους (G. 280).—διαγοντας, passing their life. —ἐις αὖ ἱστιν (G. 233).
44. αὐτοῦς, ourselves (emphatic). — παρακαλεῖν: sc. ἀγαθὸς ἔλειν.
45. Χειρο-σοφος (G. 131, 1, n.). — τοσοῦτον... ἄσον, I knew only so much of you, as that, etc.— εἷς ὄς (G. 153, n. 1).— βουλομένη ἄν (G. 226, 2b).— ἐτὶ πλείστους (like the Latin quam plurimos), as many as possible. See note on i. 1. 6.
46. αἴρεσθε, etc.: imperat. — οἱ δεόμενοι, you who need them.
47. ἀμα εἰπόν (G. 277, n. 1). — τὰ δέοντα, the needful business, subj. of the passives μέλλοντο and περαίνοντο. — Ναρδανέος, of Dardanus in Troas.

CHAPTER II.

Synopsis: The soldiers are called together, and first addressed by Chрисosophus (1), who admits that the situation is critical (2), but exhorts them to face the enemy with courage (3). Cleanor follows, and calls to mind the perjury and impiety of the King, and the faithlessness of Tissaphernes and Ariæus (4, 5), upon whom he invokes the vengeance of the Gods (6). Next Xenophon stands up, splendidly accoutred for war (7), and says that now the Greeks may hope, with the aid of the Gods, to get back home again in safety (8). While he is speaking, some one sneezes; and the army, regarding this a good omen, vow to offer sacrifices to Zeus in the first friendly country they shall reach (9). Xenophon then proceeds, giving the reasons why they may hope for a safe return: the Gods are on their side (10); their ancestors once defeated the Persians at Marathon (11, 12), and again at Salamis (13); and they themselves have lately proved themselves not unworthy descendants of such progenitors (14). The struggle was then, he says, for Cyrus; now it is for themselves (15); and now they know that the enemy are at heart cowards (16): even more cowardly still are their former barbarian allies (17). The enemy’s cavalry, moreover, are, after all, only so many men (18, 19). Better guides may be seized than the treacherous Tissaphernes (20); opportunities found for seizing provisions (21); and even impassable rivers crossed, at least at their sources (22). But even if obliged to remain, they need not despair, for various nations have already occupied the King’s country against his will (23). The speaker is half inclined (he says) to advise them to pretend that they want to remain (24). On the whole, however, their proper course is to go back to Greece and advise their poor relations and friends to come to Persia and get rich by plundering (25, 26). They should, therefore, burn their wagons, and rid themselves of all other unnecessary baggage (27, 28); and, remembering how the enemy hoped to destroy them by seizing their generals (29), be more vigilant and obedient than before (30), and ready to punish any offender against discipline (31). Whatever they see fit to do should be done at once (32). Chрисosophus puts Xenophon’s proposals to vote, and they are adopted (33). Xenophon, again rising, suggests that they march, in the form of a square, for provisions to certain villages near at hand, with Chрисosophus as leader (34–37). The proposals are approved, and he again exhorts them to valor (38, 39).

1. ἠρηντο: the plup. with ἐπελ or ἐπεδῆ is more emphatic than the more common aorist (for which see notes on i. 1. 2 and 3).— ὑπεφαίνει, was barely glimmering: a common force of ὑπά in comp. is slightly (G. 191, VI. 7, end).— πρώτον μὲν answers to ἐπὶ τούτῳ, § 4.
Page 69. — 2. οἱ ἀμφὶ Ἀριαῖον, Ariacus and his men (G. 141, n. 3).
3. ἐκ τῶν παρόντων, from these straits. See τὰ παρόντα in § 2. — ἀνδρας ... τελέθειν (sc. ἡμᾶς), we must come out brave men: τελέθειν is a poetical word = γλυγνεσθαι. — ὅπως σωζόμεθα (G. 217, n. 1). — εἶ δὲ μή; otherwise: see note on ii. 2. 1. — ἀλλὰ γε, yet at least. — ἀποθνήσκωμεν and γενόμεθα depend on ὅπως, like σωζόμεθα. — ὑποχείριοι (G. 132, 1). — τοιαῦτα οἶα ... τοῖπεναν (G. 251, 1), such things as I pray that the Gods may do to our enemies (G. 165).
4. ἐπιορκλαί, ἀσέβειαν, ἀπιστίαν (see G. 129, 7). — δότις λέγων, i. e. (a man) who, while he said, etc. The speech of Tissaphernes is in ii. 3. 18. — εἶ (G. 243). — περὶ ... ἀν ποιήσατο, would hold it of the utmost consequence (G. 245). — ἐπὶ τούτους, upon all this (in confirmation of it). — αὐτός: repeated with tragic emphasis: notice also the asyndeton. — Διὰ ξένων: Zeus as the God of hospitality and the protector of its rights. — αὐτοῖς τούτοις, by that very means, i. e. being on intimate terms (ὀμοτράπεζος) with Clearchus.
5. δὲν ... ἐλάβομεν (G. 156, n.). — προδόσειν: cf. παρέξειν in ii. 3. 26, and note. — καὶ οὕτως, even he too. — ἡμᾶς κακῶς ποιεῖν (G. 165, n. 1).
6. ἀποτίσαμεντο, requite. — ἀπο- implies the rendering what is due. — ἐτί, any longer. — ὡς ἄν δυνάμεθα κράτιστα, as vigorously as we shall be able: by an ellipsis of δύναμις we have the common expression ὡς κράτιστα, etc., as vigorously as possible, etc. — δυνάμεθα, δοκή (G. 232, 3).
7. ἑσταλμένος, equipped. — κόσμον, ornament, refers to his dress. — τῶν καλλίστων ἑαυτῶν ἄξιόν ταῦτα, since he had thought himself worthy of (i. e. to wear) the most beautiful equipment. — ἐν τούτοις, i. e. τοῖς καλλίστοις. — τελευτὴς (G. 171, 1).

Page 70. — 8. αὐτοῖς διὰ φιλίας ἴναι, to enter into friendship with them, like διὰ δίκης ἑλθεῖν τινι, to go to law with one, and below, διὰ παντὸς πολέμου αὐτοῖς ἴναι, to go to war with them in every way (G. 186, n. 1). — ὀρνάντας ... πεπόνθαινιν, seeing the generals, what they had suffered, i. e. seeing what the generals, etc. Cf. note on i. 1. 5. — δὲν (G. 153, n. 1): its antecedent would be gen. after δίκην (G. 167, 3), punishment for what they have done: the antecedent in such cases is (as in the English what) implied in the relative. — τὸ λοιπὸν, adverbial, for the future (G. 160, 2; 161).
9. τὸν θεόν, i. e. Δία Σωτῆρα (see below). — περί σωτηρίας λεγόντων: the sneeze, which was thought to be an omen sent by Zeus Σωτῆρ, came just when they were talking of safety. — οἰωνός, omen: so sneezing is still regarded by the vulgar in some countries. — εἰξασθαί, to vow, depending on δοκεῖ (G. 202); see note on iii. 1. 30, above. — θύσειν σωτηρία (G. 159), to make sacrifices in thanks for safety. — ὅπως δὲν ... ἀφικώμεθα (G. 232, 3). — ἀνατευνάω: an appeal to the citizen-soldiers: in the Athenian Assembly elections were made (after nomination) by hand-vote (χειροτονία).
10. ἐμπεδώμεν (ἐμπεδος, from ἐν and πέδον), we stand by. — οὕτως δ' ἐχόντων (sc. τῶν πραγμάτων), quae cum ita sint. — καὶ ... ὡσι (G. 225).
11. ἔπειτα δὲ corresponds to πρῶτον μὲν in § 10; but after the construction is interrupted by ἀναμνήσω γὰρ ... ἀγαθόι, it is resumed in ἐλθόντων
μὲν γὰρ without reference to ἔπειτα. — ἀναμνήσω here takes two accusatives, with the verbs included in G. 164; for a different construction, see G. 171, 2, n. 3. — ἀγαθὸς (G. 138, n. 8).—ὡς ἀφανιούντων, to blot Athens again out of existence (G. 277, 3, and n. 2): ἀδείας, again, i. e. as she was ἀφανείς before she was built. — ἐνίκησαν: i. e. at Marathon (490 B. C.).

Page 71. — 12. εὐξάμενοι: nom. as if a personal verb meaning they reso'ved were to follow, in place of ἔδωκεν αὐτοῖς. — ὁπόσους κατακάνων: representing ὁπόσους ἄν κατακάνωμεν of the direct form (G. 247).—χιμαῖρας: trace the origin of the English word Chimæra. — ἀποθώνουσιν, they are still (after ninety years) fulfilling that sacrifice. According to Herodotus, the number of Persians slain at Marathon was 6,400 (see Selections from Xenophon and Herodotus, p. 153, § 23); the Athenians prayed Artemis for permission to substitute for a single sacrifice of this large amount of goats an annual one of five hundred. The essay on the Malignity of Herodotus, included in Plutarch's Morals, Ch. XXVI., describes this sacrifice as still kept up about five centuries after Xenophon's time.

13. ἔπειτα corresponds to ἀλθῶν μὲν in § 11.—ἀναρίθμητον: Herodotus (vii. 185) makes the whole number of the fighting men (μάχιμοι) in Xerxes's army 2,641,610; and he estimates the number of camp-followers as even greater than this. (See Selections, p. 163, § 23.) — καὶ τότε, then too (as well as at Marathon), referring to the victories at Salamis (480 B. C.), and at Plataea and Mycãle (179 B. C., on the same day). — ἔστι ... ὡρᾶν, we may see (G. 259). — τεκμῆρα (G. 137, n. 4). — ἀλλὰ τοὺς θεοὺς, but (only) the Gods. — προγόνων (G. 169, 1).

14. ἄφι οὖ, since. — ἐκεῖνον, i. e. the Persians of Xerxes's army. — ὑμῶν αὐτῶν (G. 175, n. 1): gen. after πολλαπλασίος (see note on i. 7. 3).

15. πολὺ belongs to ἀμείνονας and προθυμοτέρους. See iii. 1. 22.

16. αὐτῶν: obj. gen. after ἄπειροι (G. 180, n. 1).—ἅμερον: sc. ὑπ' (G. 280).—πατριῶ (G. 129, 12): cf. πατρίδαν, i. i. 11. — εἰς, against (into), stronger than the more common ἐπί. — ὧν θέλουσι depends on the idea of knowing implied in πείραι ἔχετε: καί ... ὡντες (G. 277, 5, and n. 1 b). — δέχεσθαι, i. e. to abide our attack. — ὑμῖν προσήκει: we might have had ὑμᾶς as the subject of the infinitive, as in § 15.

17. μὴ δὲ ... εἰ, nor suppose that you are the worse for this, that, etc. (G. 254). — οἱ Κῦρεοι: the barbarian troops of Cyrus. — ἐκεῖνοι refers to τῶν ἰττήμενων, running to them for refuge implied (Xen. means) that the refugees were the greater cowards. — ταττομένους (G. 280).

18. ἡμῖν (G. 184, 4). — ἐνθυμήθητε: plural, as if ὑμεῖς had preceded in place of ὑμῶν τες.

Page 72. — οἱ μύριοι ἵππεῖς: the article here implies that the number is a familiar one; "so in English, your ten thousand horse" (Crosby). — δῦ τι ἄν γίγνηται (G. 233).

19. ἰπτέων: gen. of compar. after πολὺ ἀσφαλεστέρου. — βεβηκότες, on our feet. — ὡς τὸν ἄν βουλώμεθα (G. 232, 3).—τευξόμεθα (see τυγχάνω), shall hit. — ἐνι, in one thing (G. 188, 2). — ἡμᾶς: προέχειν usually takes the g+enitive (G. 175, 2); here the accusative.
20. εί belongs to both clauses, τάς μέν ... θαρρείτε, and ὅτι δέ ... ἀχθεσθε. — μάχας (G. 158, n. 2). — ὅτι ... παρέξει: summed up in τοῦτο, which follows. — φανερός, evidently (G. 138, n. 7; 280, n. 1). — οὐς ... ἄνδρας for τοὺς ἄνδρας οὐς (G. 154). — οὐς ἄν ... λαρβάντες ... κελεύωμεν (G. 232, 3), i. e. any whom we may find (on the way) and order to act as guides. — τάς ὑψηκὰς καὶ σῶματα, their own lives and bodies: the meaning is that such guides will fear death or a beating enough to make them faithful: with nouns of different genders the article is usually repeated.

21. πότερον κριέττον (sc. ἔστι) is part of the indirect question depending on σκέψασθε in § 20. — ἦς (G. 153). — ἀργυρίου (G. 178). — μηδὲ ... ἔχοντας, when we no longer have even this (i. e. ἄργυριον), i. e. being now without pay. — αὐτοῖς (sc. ἡμᾶς), ourselves (G. 145, 1, n.).

22. Εἰ δέ introduces three verbs. — ἀποροῦν (G. 138, n. 2 c). — μεγάλως ... διαβάντες, suppose yourselves to have been greatly deceived by having crossed them (G. 203; 277, 2), as when they crossed the Tigris (ii. 4. 24). — σκέψασθε εἰ, we should say, whether they have not, etc. — τοῦτο καὶ μορότατον (sc. ὅν): see G. 142, 3, end. — πηγῶν (G. 182, 2). — ἵν ... ὁ ἰ (G. 225). — προίοντα, to those advancing (sc. τισί). — οὐδὲ, not even.

23. διήσουσιν (see διήμι), let us pass (G. 223, n. 1). — οὐδ’ ὦς (ὁς = οὗτος), not even then (lit. so, under these circumstances). — ἀθυμητέον (G. 281, 2). — Μυσώις, 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. — οὐκ ἀν φαίμεν (G. 226, 2). — βασιλέως ἀκοντος: gen. abs. (sc. ὄντως).

Page 73. — τοῦτων: meaning the Persians, whose king has just been spoken of. — καρποῦνται (middle voice), recap for themselves: the nouns which would naturally be the subjects of this verb are attracted into the preceding clauses, and made the objects of ἐπιστάμεθα and εἶδομεν (see note on § 8, above.

24. καὶ ἡμᾶς: emphatic. — ἄν ἐφην, I might say (unless, etc., see next section: G. 220, 2). — ὁμομέμονος (after φανεροῦς: G. 280, n. 1), i. e. we ought not yet to let it be seen that we have set out for home. — ὃς ... οἰκήσοντας, as if we intended to settle hereabouts, i. e. declaring by our acts that this is our purpose (G. 277, n. 2). — Μυσώις ... ἄν δοιη, i. e. if they would take them (G. 226, 2). — ἄν before ὁμήρους belongs to δοιη understood (G. 212, 3). — ὁμήρους (ὁμός and *ἀρω), hostages, i. e. binding (two parties) together. — τοῦ ... ἐκπέμψειν: gen. depending on ὁμήρους (G. 262, 2), hostages for his sending; the fut. infin. in all constructions with the article is exceptional (G. 202, 3), the present or aorist being far more common. (See Moods and Tenses, § 27, n. 2). — ἄν ... ἐποίει, he would be thrice-glad to do this (G. 222). — μένειν παρασκευαζομένους, preparing (not prepared) to remain.

25. ἀλλὰ γὰρ, but (I do not say this, ἐφην ἄν in § 24) for, etc. — ἄργολ (G. 138, n. 8). — ἵν (G. 123, n. 2). — καλαίς καὶ μεγάλαις, fair and tall, the Greek notion of female beauty. — γυναιξί (G. 186). — μή before ὁσπηρ is a repetition of μή after δέοικα. — λωτοφάγου, lotus-eaters, see Odys. IX.
94 sqq.: having tasted of this sweet tropical plant, the companions of Ulysses lost all care for home.

26. ἕνων, since it is in their power (G. 278, 2), gives the cause of ἐκόντες πένονται. — τοὺς ... πολιτεύοντας, those who now live poor at home: object of ὁρᾶν. — κομισαμένους (referring to the Greeks), if they shall bring them hither (G. 226, 1); it might have followed the case of αὐτοῖς (G. 158, Ν. 8 β). — πλουτούς: sc. ὄντας (G. 280). — δὴλον ὅτι: see note on τί. 1. 16. — τῶν κρατοῦντων (G. 169, 1).

27. πῶς ἂν belongs to both πορευομέθα and μαχομέθα, and πῶς, by what course (if followed), implies the protasis (G. 226, 1). — ἡμῶν follows στρατηγῆ (G. 171, 3), that our campaign may not be directed by the cattle. — ὁπη ἂν ... συμφέρη (G. 232, 3). — συγκατακώσαται: sc. δοκεῖ. — ὕλοι ... ἀγεν (G. 261, 2, Ν.). — εἰς τὸ μάχεσθαι, etc. (G. 262, 1).

28. ἀπαλλάξωμεν, let us abandon (G. 253). — κρατουμένων (sc. τινῶν): gen. of possess. after πάντα. — ἀλλότρια, forfeit, or lost (lit. another's).

Page 74. — νομίζειν, consider as, followed by two accus. (G. 166).

29. Δοιπόλειν (λείπω), it remains (sc. ἐστίν). — οὐ πρόσθεν ... πρὶν, not ... until (G. 240). — ὄντων ... ἀρχῶντων, i.e. while we had our officers. — ἀπολέσθαι ἂν, that we should be ruined (= ἀπολοίμεθα ἂν: G. 211).

30. τοὺς νῦν (G. 142, 2). — τῶν πρόσθεν (G. 175, 1), than those we had before. Notice the emphatic position of τοὺς νῦν.

31. ἢν ... ἦν, in case ... if (the latter should be translated first). — τῶν ἀεὶ ἐνυγχάνοντα (subj. of κολάζων), whoever of you may be at hand at the time. — ἑυευμένοι, disappointed. — τοὺς ... ἐναι, men who will suffer no man to be a coward. — κακῶ (G. 136, Ν. 3 a).

32. περαίνειν ὄρα (G. 261, 1), time for action. — βέλτιον ἡ ταύτη, better than (that things should be) as I propose. — ὁ ἰδιῶτης, the private.

34. προσδείν, is needed besides. — ὑπον, (to a place) where.

Page 75. — 35. ei καὶ αὐτοῖ, if they themselves likewise (καὶ), resumes the construction begun by ei oi πολέμιοι and broken by the parenthesis. — ἡμῶν (G. 186 or 187).

36. πλαστικόν, a hollow square or rectangle with a front (τὰ πρόσθεν), two sides or flanks (πλευρά), and a rear (τὰ ὀπίσθεν): within this the baggage and the camp-followers (δχλος) were to be placed. — ὀπλων, i.e. the ὀπλᾶ, or heavy infantry. — ei ... πλαστικόν, if then it should be settled at once who is to lead the square: ἀποδείκνυμι, to show forth or manifest, hence to appoint. — ὑπότε ἐλθοιν (G. 232, 4). — χρώμεθ' ἂν ... τεταγμένοις, i.e. we should have them at once in their places ready for action.

37. ἄγοιτο and the two following optatives express an exhortation in the form of a wish (G. 251, 1). — Δακεδαιμόνιος: as the Lacedaemonians were now the first power in Greece. — τὸ νῦν ἐναι, for the present (G. 268, Ν.).

38. ὁ τι ἂν ἄει δοκή, whatever may seem in each case (ἄει): cond. relative clause (G. 232, 3), not indirect question. — ei ... ὁρᾶ, if any one (now) sees (G. 221), present like ὡς δοκεί (G. 232, 1). — ἐδοξε ταύτα, they voted this, this seemed good to them: cf. i. 3. 20, and note.

39. τὰ δεδομένα, what has been voted. — ὅστις ... ἐπιθυμεῖ, like ei τις,
etc. (G. 232, 1). — μεμνησθο είναι, be mindful that he be: ὄν would mean that he is. — τῶν νικῶντων ἔστι, belongs to the victors. — καὶ εἶ τις δέ, and even if any (see note on i. 1. 2). — σώζειν, λαμβάνειν: cf. τὸ κατακαίνειν and τὸ ἀποθνησκεῖν, above (G. 259, n.). — τὰ τῶν ἡπτωμένων, the possessions of the vanquished.

CHAPTER III.

SYNOPSIS: The Greeks burn their wagons, tents, and superfluous baggage. They are visited by Mithridates (1), who pretends that he is well disposed towards them, and proposes to join them if they have any well-developed plans for escape (2). After consultation, Chrisophus answers that, if unmolested, they will proceed homeward, doing as little harm to the country as possible; but that, if hindered, they propose to fight their way (3). Mithridates endeavors to persuade them that their plan is not feasible, and they conclude that he is a spy (4). They resolve to admit no more heralds to the camp (5). They cross the river Zapatas; and again Mithridates appears, with a body of cavalry, and attacks them (6, 7). The Greeks pursue, but are unable to overtake the enemy (8, 9). Some of them are wounded by the barbarians, who shoot backwards as they ride (10). At the evening’s halt, Xenophon is blamed for the pursuit (11). He acknowledges his error (12, 13), and thanks the Gods that no great harm was done (14). He calls attention to the advantages at present possessed by the enemy (15), and proposes that the Greeks at once provide themselves with slingers and cavalry by banding certain Rhodians in their army, who understand the use of the sling, into a company of the former, and by equipping for riders all the horses in their possession (16–19). The plan is approved, and two hundred slingers with fifty horsemen are made ready (20).

1. ὅτου: governed by δέοιτο (G. 172, 1) and limited by περιττῶν (G. 168), whatever of the spare articles: its antecedent is the object of μετεδιδοσαν. — ἀριστο-ποιομένων (G. 131, 1; cf. 130, 2). — εἰς ἐπήκοον, within hearing (ἀκούοντα).

Page 76. — 2. διάγων (sc. χρόνον), lorrying. — ὃς φίλον τε καλ εὑνον (sc. ὅντα) καὶ βουλόμενον, as (one whom you may assume to be) a friend, etc.: ὃς has its force as explained in G. 277, n. 2.

3. Ἐλευ (imperf.), was spokesman. — εἰ ... ἐδ (G. 221). — ὡς ἀσινεστατα, doing as little harm as shall be possible. — ἵνα τὶς, but if any one (Tissaphernes, for instance) shall hinder (G. 223): cf. note on ii. 3. 23. — διαπολεμεῖν, to fight it out (διά).

4. βασιλέως ἄκουστος (sc. ὄντος). — ὑπότεμπτος (observe the force of ὑπό), sent in an underhand way. — οἰκείων, kinsmen. — πιστῶς ἐνεκα, to secure good faith, i. e. on the part of Mithridates.

5. δόγμα (see G. 129, 4): Eng. derivative? — τὸν πόλεμον ἀκήρυκτον εἶναι, that the war should be without heralds (i. e. one in which no messengers were to be received from the enemy): ἀκήρυκτος with πόλεμος sometimes means implacable, merciless. — ἐστὶν ... ἐστιν, so long as they should be in the enemy’s country (G. 248, 1): the direct form of the resolution (δόγμα) being ἐστιν ἄν ἡμετ. — διέφθεραν ... στρατιώτας, they (the Persians) kept trying
to corrupt the soldiers (G. 200, n. 2); but διεφθεραν, they (actually) corrupted. — ἀπίων (G. 279, 4, n.). — νυκτός (G. 179, 1).


7. ὃς φίλος ὁ (G. 277, n. 2). — αὐτῶν, i. e. of his men. — ἔπασχον κακῶς (G. 165, n. 12). — Κρήτης: the Cretan τοξόται are mentioned in i. 2. 9 (see note).

Page 77. — ἦ ὃς (G. 266, 2, n. 1) . . . σφενδονητῶν (G. 171, 1), they shot too short to reach the (Persian) slingers.

8. διωκτέον (G. 251, 2). — ἐδίωκον has for its subject the antecedent of οὗ.

9. ἐκ πολλοῦ, with a long start. — οὐχ οἰόν τε, not possible (G. 151, n. 43).

10. εἰς τοῦπισθεν (τὸ ὄπισθεν), behind them, in the proverbial “Parthian” style. — διώξειαν (G. 233). — ἐπαναχωρεῖν μαχομένους: because the Persian cavalry turned upon them when they began to retire.

11. καὶ αὐτός, even in person. — οἱ δὲν μᾶλλον βλάπτειν, to do them no more harm (G. 159, n. 4).

12. ἡπιόντο . . . μαρτυροῖ: he said ὀρθῶς ἡπιόσθε (G. 243, n. 1), καὶ . . . μαρτυρεῖ. Translate, he said that they had blamed him rightly, and that the result itself bore witness to them. — πάσχοντας (G. 280).

13. ἀληθῆ λέγετε, i. e. you are right as to what then took place.


15. ὅσον: sc. τοσόῦτον, from such a distance that (lit. through so great a distance as: G. 161). — οἱ ἐκ χεῖρος βάλλοντες, i. e. hurlers of the javelin. — ἐκ τόξου ρύματος, if he had a bow-shot the start of him; cf. ἐκ πολλοῦ, § 9.

Page 78. — 16. Ἡμεῖς with μέλλομεν, instead of ἡμῖν following δεῖ (G. 172, n. 2). — τὴν ταχύστην (G. 160, 2). — καὶ διπλάσιον φέρεσθαι (pass.), fly (lit. are carried) even twice as far. — σφενδονῶν (G. 175, 1, n. 1).

17. χαροπληθείσι (G. 131, 1): pred. adj. (G. 142, 38), the idea being, because the stones they use in slinging are of hand-size. — μολυβδίσων, leaden slings (G. 188, 1, n. 2).

18. αὐτῶν: poss. gen. dep. on the indir. quest. τῖνες . . . σφενδόνας (cf. note on αὐτῶν, iii. 1. 19). — πέπανται (see πάσαι), have, cf. κέκτησαν. — τούτω, to any such, as if τίς had been used instead of τίνα. — αὐτῶν, i. e. the slings (G. 178). — τῷ σφενδοναν ἐντεταγμένῳ, to any one who may have taken the position of slinger. — ἐθέλοντο, of his free will (G. 277, 2). — ἄλλην τινὰ ἀτέλειαν, some exemption (e. g. from severer camp-duty) besides.

19. τῶν Κλεάρχου: sc. ἵππων (G. 168), i. e. horses not carried away by the cavalry who deserted (see ii. 2. 7). — αἰχμαλωτοὺς: composition? — σκευοφόροι, i. e. mules, in place of (ἀντι) the horses now to be taken for cavalry service. — εἰς ἵππεας, for the use of cavalry. — τοὺς φεύγοντας, i. e. those mentioned in § 9 and § 10.

20. ἐγένοντο, were obtained. — ἐδοκιμάσθησαν, were accepted.
CHAPTER IV.

SYNOPSIS: Early the next day they resume the march (1), and just after crossing a dangerous ravine see Mithridates approaching with 5,000 men (2). The enemy pass the ravine, but, when charged upon by the Greeks, retreat precipitately (3, 4). The Greeks mutilate the bodies of the slain (5), and then march on to the deserted city of Larissa, on the Tigris (6–9), from which they proceed to a fortress near Mespila (10–12). During the next day's march Tissaphernes makes his appearance with a large body of troops (13). He does not venture an attack (14), and hastily retreats when the newly organized slingers and archers begin to use their weapons (15). He follows, however, close after them (16, 17). The Greeks halt for one day; and on the second proceed through the open country, more or less annoyed by Tissaphernes (18). Finding themselves hampered by the arrangement of the troops in the form of a square, they make a new disposition of the army, and march onward for four days (19–23). On the fifth day they see a royal building, the way to which lies among high hills (24). While descending one of these, they are attacked by the enemy in the rear (25), and are thrown into confusion (26). The same thing occurs on the second hill, but finally they get a portion of their force above the enemy, who then desist (27–29). The Greeks encamp in certain villages (30), where they remain three days, but on the fourth descend into the plain beyond (31). Tissaphernes overtakes them, and they immediately encamp (32). This gives them greatly the advantage (33). At night the enemy retire (34–36); upon which the Greeks decamp, and get so far away that they are not overtaken until the fourth day. The barbarians now have the advantage of an elevated position, under which the Greeks must pass (37); and accordingly Chрисophus orders Xenophon to bring his peltasts to the front. This Xenophon declines to do (38–40), but he proposes that they attempt to gain the summit of the mountain above the enemy, which has been left unprotected (41), and himself makes the attempt with a body of picked men (42, 43). The enemy see the movement, and try to reach the summit before the Greeks (44). There is great shouting in both armies (45); and Xenophon gallantly encourages his men, who finally succeed in reaching the summit before the enemy (46–49).

1. τῇ ἀλλή, the next day, for τῇ ύστερα. — χαράδραυ: the bed of a mountain stream, generally dry, such as are now often used as roads in Greece.

2. διαβεβηκόσι, after they had crossed (G. 277, 1). — ἤτησε (G. 164). — ύποσχόμενος ... παραδώσειν (G. 203, n. 2): his promise was ἄν λάβω, παραδώσω (G. 247): we might have had ἐλ λάβοι. — καταφρονήσας, having come to despise (G. 200, n. 5 b).

Page 79. — 3. ὅσον (cf. els, i. 2, 3, and note), about: lit. (as much) as. — παρήγγελτο, orders had been given. — οὗς: subject of διώκειν. — θαρροῦσι ... δυνάμεως, to pursue boldly, as a sufficient force was to follow (G. 277, n. 2).

4. κατελήφη: sc. αὐτοὺς. — ἐστήμην: sc. ὁ σαλπιγκτής (G. 134, n. 1 d). — οἷς ἔρημος, those who had received orders, as subject of ἔθεον (cf. οὖς ἔθει σώκειν, κ. τ. λ. in § 3). — οἵ δὲ (G. 143, 1, n. 2), i. e. the enemy.
5. τοῖς βαρβάροις (G. 184, 3). — αὐτο-κέλευστοι: cf. αὐτό-ματος, i. 2. 17, and αὐτό-μολος, i. 7. 2. — ὅτι φοβερώτατον ὄραν (G. 201, 2), as frightful as possible to behold (sc. τὸ ὀραμα).

7. Δάρισσα: an old name (orig. meaning citadel) given to several fortified Greek cities and to the citadel of Argos. The Larissa here mentioned is the site of the modern Nimrud, and it was once the S. W. corner of Nineveh. See note on Μέσπιλα in § 10. — τὸ παλαιὸν, anciently. — λιθήν (G. 129, 14).

8. βασιλεύς, i.e. Cyrus the Great: see note on § 10. — νεφέλη: the cloud hiding the sun was an eclipse. — έξελιτον: sc. τὴν τόλιν; the eclipse being considered an evil omen. — έαλω: see ἀλίσκομαι.

9. παρά, by the side of: cf. note on i. 2. 13. — πλέθρου: see note on i. 2. 5.

Page 80. — 10. Μέσπιλα (opposite Mosul): this is the N. W. corner of the immense city of Nineveh, the once splendid capital of the Assyrian empire. Mespila is about 18 miles above Larissa (see note on § 7), which distance agrees with the length of the city (150 stadia) given by Diodorus (ii. 3). As the breadth was 90 stadia (nearly 11 miles) and the circuit 480 stadia (about 56 miles), Nineveh must have been a collection of towns and palaces not included within a single wall. The Assyrian empire was overthrown by the Medes, with the help of the Babylonians, about 625 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 558 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 a modern geographer’s remark 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. — κογχυλιάτου (nom. -άτης): κόγχη, Lat. concha, a muscle shell: cf. Eng. conch, conchology.

11. πλεύσων: cf. λιθίνη in § 7, and the reference. — Μήδεια, Medea, wife of Astyages, the last king of Media. — καταφυγεῖν (G. 203); cf. ἔλειν in § 12 (G. 202). — ἀπώλεσαν ... ὑπὸ Περσῶν, they lost their power (i. e. were deprived of it) by the Persians.

12. χρόνω, i.e. by length of siege. — ἐμπροντήτος, thunderstruck, i.e. stupefied or mad (attonitos), perhaps by fright at a thunderstorm. Cf. § 8.

13. εἰς refers to the coming of T. upon the course of their day’s march. — οὕσ τε ... ἔχων (sc. ἔχον), having not only (τῆ) the cavalry (G. 154) which he himself brought with him: cf. ἔχων ἀνάβη, below. — τοῦ ἑχοντος, who had (in marriage), in appos. to Ὀρόντα (G. 39). — οὕσ ... βαρβάρους, the barbarians whom Cyrus had in his expedition.
14. τὰς μὲν ... τὰς δὲ (G. 143, 1). — εἰςεν καταστήσας, stationed and kept in the rear (of the Greeks). — ἐμβαλεῖν, to make a direct attack.

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. — ἀνδρός (G. 171, 1). — οὐδὲ ... ῥέδοιν ἵν, i. e. could not well miss if he tried, on account of the dense throng of the enemy.


18. μείον ἔχοντες, having the worst of it. — ἀκρο-βολίσει (G. 129, 3; 132, 2): cf. ἀκροβολίζομενος, below.

19. ἤγνωσαν, found out (G. 200, N. 5 b). — ἥν συγκύπτῃ τὰ κέρατα (G. 225), if the wings are ever drawn in (cf. ὅταν διάσχισσα in § 20). — ὅδεις στενοπέρας οὐκη, because the road is narrower than usual: this would be likely in the hilly and broken country they were nearing. — ἐκθάλησθαι τοὺς ὀπλίτας (G. 261, 1, N. 1), that the heavy-armed should be squeezed out of their ranks (sc. ἐξ τῆς τάξεως), subject of ἀνάγκη ἐστίν: the hoplites wore heavy armor, and depended for their effectiveness on the steadiness of the ranks. — πιεσομένους, crowded together.

20. τὸ μέσον, the space between. — εὐπέπλετον (ἐπὶ-τίθημι) τοῖς πολεμίωσι (G. 153), easy for the enemy to attack.

21. ἀνὰ ἑκατὸν ἄνδρας, of a hundred men each. — ἄλλους (sc. ἐπέστη-σαν: see G. 137, N. 4): the λόχος had its divisions of fifty and twenty-five, each with its special officer. — οὕτω (sc. οἱ λόχοι) would naturally have been subj. of ὑπέμενον, but οἱ λόχαγοι is added to mark those who directed the manoeuvre. — παρῆγγεν ἐξοθειν τῶν κερατῶν, led on (their companies) out of the way of (i. e. behind) the wings, so as to give the others more room.

22. τὸ μέσον ἀνεξεπίπλασαν, i. e. they filled the space left open. — τὸ διέχουσαν, the interval. — κατὰ λόχους, by companies, i. e. the four enomities of each company being in file (probably with a front of five); κατὰ πεντηκοστὶς, i. e. in two files, each having two enomities (or 50 men), giving an entire front of ten men; and κατ' ἐνομοστίας, i. e. with all four enomities in line. The last would give the six companies a front of 24 files (probably 120 men). It will be remembered that these six companies were to fill the space which would be left open by separating the wings when the road permitted. See note on iv. 3. 26.

Page 82. — 23. ἐν τῷ μέρει, each in turn. — φάλαγγας: dep. on που, if there was need at any part of the line. — τέτταρας, i. e. four days' march without adventure.

24. βασιλείου, i. e. βασιλεφ-ίου (G. 53, 3, N. 1; cf. 129, 12). — βασιλείαν τι, a royal building or estate on the distant slope. — δία, over. — ἀσμενοι (G. 138, N. 7).

25. ὅς ... ἀναβαίνειν, so as to ascend the next (G. 266, N. 1). — els τὸ
πρανές, down hill. — ύπο μαστίγων, under the lash, i. e. scourged to it as slaves: see the account of the Persians at Thermopylae, Herod. vii. 223 (Selections from Xenophon and Herodotus, p. 185, § 44).
26. γυμνήτων (G. 175, 2): cf. note on i. 2. 3. — δχλοω, the crowd, who were είσω τῶν ὄπλων, as distinct from the men in the ranks. See iii. 2. 36, and note.
28. ἀπόλειον (G. 233). — ἀνήγαγον, brought up. — τὸ ὄρος, i. e. the higher hill (§ 24), from which the smaller hills descended (καθήκον).
29. ὑπέρ, above. — πολεμίων: this and the first πολεμίων refer to the Persians, the second πολεμίων to the Greeks.
30. τῇ ὀδῷ ... γηλόφους, i. e. by the road which led over the hillocks, as opposed to the course of the πελατσταί along the slope of the higher hill.
32. — κατὰ τὸ ὄρος ἐπιπαράβευτες, marching to the same point (ἐπὶ) along the slope (κατὰ τὸ ὄρος) in the same direction with (παρά) the main body. — τὰς κόμας: see § 24. — ἵπποι, horses, selected from the soldiers.
31. καὶ ἅμα ... εἰσὶν: we should expect ἔχοντες (causal). — ἵπποις (G. 184, 3). — τῷ σατραπευόντι, by the acting satrap, or royal governor (G. 188, 3).
33. πολὺ διέφερον, they found it very different, i. e. much easier: the more common impers. constr. (which many MSS. and edd. have here) would be πολὺ διέφερε ... ὁρμῶντας ... πορευομένους. — ἐκ χώρας, from a position; opposed to πορευομένοι, on the march.
35. πονηρόν, a troublesome (wretched) thing. — αὐτοῖς (G. 184, 3, N. 4). — πεποδισμένους, hobbled, præpediti, their feet being tied together by a short cord. — τοῦ μὴ φεύγειν ἔνεκα (G. 262, 2). — δεὶ ... ἀνδρί: the dat. for the accusative is very rare with the infin. after δεὶ, and it is better here (with Rehdantz) to supply τινά (i. e. a servant) as subj. of ἐπισάξαμι and χαλινώσαμι, and αὐτόν (i. e. the horseman himself) as subj. of ἀναβήναι. The idea is: a Persian horseman must wait to have his horse saddled and bridled, and to put on his own armor, before he can mount. — θορύβου δυτοῦ: temporal, like νύκτωρ (G. 277, 1).
36. διαγγελλομένους, passing the word of command. — ἐκήρυξε: sc. the herald (G. 134, N. 1 d). — ἄκουστον, i. e. within hearing of the enemy.
37. — λύειν is used in a rare (chiefly poetic) sense = λυσιτελεῖν, to profit, to be expedient: as in English, they thought it would not pay. — αὐτοῖς and νυκτὸς belong to both of the following infinitives.
39. ό δὲ λέγει (G. 143, N. 2). — ἤμιν (G. 184, S). — οὐκ ἔστι παρέλθειν, there is no getting by. — εἰ μὴ ἀποκόψωμεν (G. 223, N. 1).
40. ἐρημα, exposed. — πῶς τις ἀπελαχ, how we (lit. one) shall drive, etc.
41. υπὲρ . . . στρατεύματος, close above their own (the Greek) army. — ἐγὼ δ' ἔθελα, and I volunteer: ἐγὼ δὲ is more emphatic, as σὺ μὲν is omitted with μέν.
42. κελευει δὲ οί: οί as indirect reflexive (G. 79, 1; 144, 2), following συμ-πέμψαι (G. 193).
Page 85. — ἀπὸ τοῦ στόματος, from the front (cf. οὕρας). — μακρόν, too far.

43. ἠθάμε, i. e. he (Ch.) took to replace the peltasts. — τοὺς κατὰ μέσον: see § 22. — αὖθι: Xenophon. — τοὺς τριακοσίους, i. e. three of the six companies of § 21; these had been moved to the front when the attacks came from a new quarter. — οὺς τῶν ἐπιλέκτων (partitive): by attraction; the simple form would be τοὺς τριακοσίους τῶν ἐπιλέκτων οὐς ἐξε.

44. ἀμιλλάσθαι, to race or vie in speed.

45. διακελευμένων: agreeing with the plural implied in στρατεύματος (G. 138, x. 3). — τῶν ἀμφί Τισσαφέρνην, Tissaphernes and his men. — Notice the chiasmus in διακελευμένων τοῖς ἑαυτῶν and τοῖς ἑαυτῶν δια-

46. ἀμιλλάσθαι: see note on § 44. — τὴν λοιπὴν (sc. ὀδόν).

48. καὶ ὅσ, and he (G. 151, x. 3>). — έχων ἐπορέυετο, marched on with it (the shield). — θώρακα ἵππικον: the horsemen carried no shield, and accordingly wore a heavier breastplate. — ἔπάγειν, to lead on slowly. — παριέναι, to come up.

49. ἀναβάς, mounting his horse (again). — βάσιμα ... ἀβατα (sc. τὰ χω-

rical), passable ... impassable (i. e. for a horseman): Krüger makes the con-

struction impersonal, like ἀδύνατα ἐστίν, it is impossible, for ἀδύνατον ἐστίν. — φθάνουσι, anticipate, with object πολεμίους. — γενόμενοι (G. 279, 4).

CHAPTER V.

SYNOPSIS: The barbarians now flee, and the Greeks descend unmolested into the plain (1). In the evening the enemy appear (2), and attempt to fire the villages (3). Xenophon says encouragingly that this shows that the Persians relinquish their claim upon the country, and proposes jestingly that they defend the villages as their own property; but Chirisphus says, also in jest, that they had better fire them (4—6). The generals and captains on assem-

bling are much perplexed about their route (7). A Rhodian proposes that they kill the cattle and make a bridge of the inflated skins across the Tigris (8—11), but the plan is not regarded feasible (12). The next day they march back upon the course they have come (13). The generals and captains hold another council, and question the prisoners about the country (14). They learn some-

thing of the roads leading in the four cardinal directions, and in particular of the Carduchi, a warlike people among the mountains, who do not obey the King (15, 16). The generals conclude to make their way northward through the Carduchi (17), and give orders for the soldiers to be ready to march any time during the night (18).

Page 86. — 1. ἀλλήν ὀδὼν: cf. i. 2, 20, and note. — ἀγαθῶν, i. e. supplies.

3. ἐννοούμενοι ... ἔχοιον, being apprehensive that they might not know, etc. (G. 215, n. 1). — εἰ κάοιον: sc. the enemy (G. 248, n.). — λαμβάνοιεν (G. 244) governs ἐπιτήδεια: the direct question would be πόθεν ... λαμ-

βάνοιεν;

4. εἰ τῆς βοηθείας, i. e. from helping those who were scattered in plun-

dering (§ 2). — κατέβη: from the height (§ 1).
5. 'Orâte... eînai; don't you see that they admit the country is now ours? (G. 280). — ā γάρ... ἀλλοτριάν, 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 κάεν... χώραν (sc. ημᾶς) is in apposition with the antecedent of ā. See i. 9. 21, and note; in both cases a more definite expression (here κάων) is substituted by anaeklithon for a more general one like πουώτι.

6. ὸυκοῦν ἔμοιγε δοκεῖ, I don't think so now. The reply is mere jest, like the preceding remark of Xenophon.

7. σκηνάς, encampment (in the village). — ἐνθεν μὲν... ἐνθεν δὲ, on the one hand... on the other. — ὁ ποταμόσ: the Tigris. — ὁς μηδὲ... βάθους (sc. του), so that not even their spears projected when they tried the depth, i. e. their spears found no bottom (G. 184, 3, n. 4; 266, n. 1). Cf. iii. 2. 22.


9. Ἀσκῶν: bags of inflated hides are still used in crossing these rivers. — αἴγας: derived from αἴσω, to leap. — ἀποδαρέντα: see ἀποδέρω. — φυσθεντα refers to δέρματα, hides, implied in ἀ ἀποδαρέντα. — παρέχοι ἄν (G. 226, 2).

10. δεσμῶν, girths. — ὀρμίσας, mooring. — ἀφέλις, by letting them down: this and ἄρτησας (G. 277, 2) are subordinate to ὀρμίσας. — διαγαγών, carrying (the line of floats) across the stream. — ἀμφοτέρωθεν δῆσας, fastening them to the two banks, to serve as pontoons, or supports to a floating bridge.

11. ξέα τοῦ μὴ καταδύναι, will keep from sinking (G. 263, 1): for the gen. τοῦ καταδύναι, see G. 174; μῆς, G. 283, 6. An equivalent (though different) construction follows, ὡστε μὴ ὀλισθάνειν σκήχει, will keep you from slipping, lit. will keep you so that you shall not slip (G. 266, 1).

12. χαρίειν (G. 129, 15). — τὸ ἔργον, the execution of the plan (ἐνυμημα). — οἱ καλύσωντες, men ready to prevent it: cf. note on ii. 3. 5. — πολλοὶ ἰππεῖς: apposition. — οί... ἀν ἐπέτρεπον: sc. έι ἐπεχείρησαν.

13. ἐπανεχάρουν εἰς τούμπαλιν, etc., i. e. they made a day's march backward to some villages which had not been burnt by the enemy (see § 3). — ἥ πρὸς Βαβυλῶνα, or towards Babylon: these words seem to have been originally a marginal note explaining εἰς τούμπαλιν: τούμπαλιν ἥ (than) πρὸς Βαβυλῶνα would mean, in a direction opposite to that of Babylon, which is not possible under the circumstances (cf. § 15). — ἐνθεν = εξ ἂς (sc. τὴν κώμην), the village from which. — ὦμοι ἥσαν βαμαζέων, were like to wonder, i. e. seemed amazed, like ἐφέκασαν βαμαζέων: the text, however, is very doubtful. — τρέψονται... ἔχοιεν (G. 243).

14. ἀμφὶ τὰ ἑπτήδεια: cf. Engl. "about his business." — ἡλεχχον... χώραν, they examined them as to the whole region on every side (G. 164).

15. τῆς ἐπὶ Βαβυλῶνα (poss. gen.), on the road towards B. — ἡκολού (G. 247). — θερίζειν, ἐρίζειν: in reverse order: the King spent the winter at Babylon, the spring at Susa, and the summer at Ecbatana. — διαβάντη, after crossing (sc. τινι: G. 184, 5): διαβάντη... ἐσπέραν is used like the other adjective phrases with ἥ. — δὴ is repeated for emphasis in the last
clause. — Қардбыйчо: the people called Kurds, Armenian Kordukh; the region is Kurdistan.

Page SS. — 16. ἀκούειν, listen to or obey. — ἐμβαλεῖν τοτε εἰς αὐτοὺς, once invaded them (G. 203). — βασιλικὴν (G. 129, 13 b), — ὁπότε ... σπέι-
σαιντο, καὶ ἐπιμιγνύαι (depends on ἐφασαν): in the direct form, ὁπόταν ... σπείρωνται, καὶ ἐπιμιγνύσσονται, whenever they (the Kurds) make a treaty, etc., some of them also mingle, etc. — σφῶν, ἐκείνων: sc. τυνάς (G. 168, N. 2).

17. ἐκασταχόσε εἴδεναι, that they knew the way in every direction. — τοῦτοις: governed by διελθόντας. — ἐφασαν ἥξειν, they (the captives) said that they (the Greeks) would come. — εὔπορον ... πορεύεσθαι: in the direct form, εὔπορον ἔστιν ὅποι ἄν τις ἔθελῃ πορεύεσθαι, it is easy to go whither-
soever you wish (G. 233), the apodosis being general in sense.

18. ἔπτι τοῦτοις, thereupon. — ὡρας: part. gen. after ἕνικα, at whatever time. — τὴν ὑπερβολὴν, the pass: acc. by anticipation; regularly it would be, they feared that the mountain-pass might be seized beforehand. — ἕνικ' ἄν ... παραγγέλλῃ, i.e. when the order should be given; cf. εἰ τις ... λυ-
ποίη in ii. 3. 23, and note: this subjunctive might have been changed to the optative (omitting ἄν), as ἐπειδὴ δειπνήσειαν is changed from ἐπειδὰν δειπνήσῃς.

BOOK FOURTH.

Hard Fighting in the Mountains. — Entrance into Armenia. —
Great Suffering from Cold and Famine. — To Mount Theches,
from which the Sea is seen. — Arrival at Trapezus.

CHAPTER I.

SYNOPSIS: Outline of the preceding narrative (1); and review of the situation
(2—4). The Greeks cross the plain by night and reach the hills at daybreak
(5); and, with Chрисophus in command and Xenophon guarding the rear (6), cross
the height in front of them to villages among the mountains, where they find
provisions in abundance (7—9). Their rear, however, as they descend into the
villages, is attacked by the Carduchi, who, when they encamp, light fires on the
hills (10, 11). At daybreak the generals resolve to abandon the captives and
superfluous baggage-animals (12, 13); and, when the march begins, see that the
order is executed (14). The next day it storms (15); and, the enemy pressing
upon them, they march but slowly (16). At one time Chрисophus hurries for-
ward, and, the rest following rapidly without knowing the cause, two soldiers
are killed by the enemy (17, 18). When they encamp, Xenophon blames Chрис-
ophus (19); but he replies that he was trying to secure the only known pass
through the mountains (20, 21). Xenophon proposes to make guides of two
prisoners (22), who are at once asked whether there is any other road. The one
who denies this is put to death (23). The other says that there is such a pass
(24), but that a certain height must be taken possession of beforehand (25).
Volunteers are called for and detailed for this special service (26—28).
1. See note on ii. 1. 1. — ὅσα ἐπολεμήθη: passive of an active constr. ὅσα ἐπολεμήσαν (G. 159, n. 2; 198); to what extent war was made upon the Greeks.

2. ἑνδά (sc. ἐκείστε), to the place where. — πάροδος, way along the river. — έκρέματο: see κρέμαμε. — πορεύοντο εἶναι (dir. πορεύοντο ἐστὶν: G. 281, 2). This section is a recapitulation of what has been stated in the last chapter.

3. τῶν ἀλισκομένων (G. 171, 2, n. 1), the captives taken along the way.

Page 89. — εἰ διέλθουεν has for its apodosis the sentence ἐν τῇ Ἀρ-μενίᾳ... περίασι, including two subordinate protases; it represents εάν διέλθουμεν of the direct discourse, and the four following verbs might, like it, have been changed to the opt. (G. 247). — περίασι, will pass round (G. 200, n. 3 b). — ἐλέγετο: the subject is τὰς πηγὰς εἶναι. — ἔστιν οὐτως ἔχων, it is just so (G. 28, n. 1).

5. τὴν τελευταίαν φυλακήν: the Greeks divided the night into three watches. — ὅσον... διελθεῖν, enough for crossing the plain in the dark; ὅσον (sc. τοσοῦτον) takes the infinitive from the idea of sufficiency which it implies. — παραγγέλσεως (G. 129, 3), i.e. the word of command passed round, not by signal of trumpet. — τὸ ὄρος: cf. iii. 5. 7 and 17.

6. τὸ ἀμφ' αὐτόν, his own special command: cf. τὸ ὀπλιτικόν (iv. 8. 18), τὸ ἵππικόν, the cavalry, and τὸ Ἐλληνικόν for οἱ Ἔλληνες, the Greek race. — µή, that, after κίνδυνος, — πορευομένων, as they went, gen. abs. — ἐπι-στοι: see ἐπέστοι.

7. αἰσθήται (G. 274). — ἑπατα, i.e. after crossing the hill and descending: cf. § 10. — αἰε, regularly, qualifies ἐφείπετο. — τὸ ὑπερβάλλον, i.e. each detachment in succession followed, as it crossed the height.

8. ἰν λαμβάνειν, there was an opportunity to take. — εἰ πως ἐθελήσειαν, in case the K. should be willing (G. 226, 4, n. 1; 248, 2): the apod. implied is, that they might let them through, or the like. — ὡς... χώρας = διὰ τῆς χώρας ὡς φιλίας (sc. οὕσης), i.e. to let them go through their country as (being) a friendly one: cf. i. 3. 14, and ii. 3. 27, and notes.

9. ὅτω, whatever (G. 187; 151, n. 2 b): the indefinite rel. ὅστις sometimes has a plural antecedent, when it is itself singular, as here τὰ ἐπιτήδεια. — καλοῦντων (sc. αὐτῶν), when they called (G. 171, 2).

10. τελευταίοι, σκοταίοι (cf. G. 129, 12). — διὰ τὸ... εἶναι (G. 262, 1).


11. ἐκινδύνευσεν ἄν διαφθάρηναι, would have risked perishing. — πολύ, a great part: cf. τὸ πολύ, the greater part, i. 4. 13.— συνεώρων, i.e. watched each other's signals.

12. συνελθοῦσι... ἔδοξε, i.e. they came together and resolved: cf. δόξαν in § 13. — αἰχμা-ἀλώτα, taken in war (αἰχμή, a spear, and ἀλλοκόμαι).

13. ἐπιλοῦν: the subject is ὑποτυγώγια, etc. — ἐπὶ, in charge of. — δόξαν, having resolved (G. 278, 2), lit. it having seemed good: cf. ἔδοξε, § 12. — ταύτα is governed by ποιεῖν understood: see, however, Moods and Tenses, § 110, 2, n. 2.

14. ὑποστάντες, halting. — εἰ πι: translate whatever. — τῶν εἰρημένων
(sc. ἀφείναι), of the things ordered (to be abandoned), or simply, of the things above mentioned (see § 12). — οἱ δὲ, and they (the soldiers). — πλὴν ... ἔκλεψεν, unless one smuggled something. — οἶνον ... γυναῖκος: we should expect οἶνον (for example) ἢ παίδα ἐπιθυμήσας αὐτοῦ, ἢ γυναῖκα (Krüger). — τῶν εὐπρεπῶν is partitive genitive. — τὰ μὲν ... τὰ δὲ, sometimes ... sometimes.

16. χωρίων, dim. (G. 129, 8). — ἀναχάζοντες and θαμνά are both poetic words.

Page 91. — παρήγγελλεν ὑπομένειν, would send word (for those in front) to wait. — ἐπικέοιντο (G. 233): ἐπικείσθαι, to press upon; ἐπιτιθεσθαι, to fall upon.

17. ὅτε παρεγγυώτο, whenever the word was passed. — πραγμὰ τι, some trouble ahead. — παρελθόντι (sc. τιν.).

18. διαμπερῆς τὴν κεφαλῆν (sc. τοξευθέως), shot directly through the head, lit. shot in the head directly through (G. 160, 1).

19. ὤσπερ εἶχεν, just as he was (sic ut erat). — φεύγοντες ἁμα (G. 277, n. 1). — καλῶ τέ κάγαθὼ: cf. note on ii. 6. 19. — ἀνελέσθαι, to take up for burial, a most sacred duty with the Greeks. The last sentence is in the direct discourse.

20. αὐτὴ is subj., and μιὰ ὀδὸς pred.: lit. this which you see is the only way (and) steep (όρθια, sc. οὐσία); αὐτὴ cannot be taken as an adj. pron. with ὀδὸς (G. 142, 4). See notes of Krüger and Rehdantz; and cf. iv. 7. 4. — ὕχλον οἷ (G. 151, n. 2). — ἐκβασιν, way out.

21. ταύτ᾽ ἐπευδον (G. 159, n. 2). — εἶ πως δυναίμην, in case I should be able; see note on εἶ πως ἐθελῆσειν in § 8: here an apod. is implied like ἵνα φθάσαμι. — οὐ ... ὄδον, say there is no other way. For οὗ φημι, cf. note on i. 2. 26.

22. ὅπερ, i. e. the ambush. — ἀναπεύσαι: Krüger quotes II. xv. 235, ὥς κε καὶ αὐτὴς Ἀχαιοὶ ἀναπνεύσωσι πόνοιο. — αὐτοῦ τούτου ἔνεκα (G. 215, Rem.). — ἡγεμόνων (G. 137, n. 4): supply αὐτοῖς.

23. εἶ εἰδείην, whether they knew: the direct question was ἀρ’ ἵστε; (G. 243). — οὐκ ἐφῆ: see note on § 21. — φόβουν, threats.

Page 92. — 24. ἐτύγχανε ... ἐκδεδομένη, i. e. he happened to have a married daughter there. — αὐτὸς emphasizes the subject of ἡγήσεσθαι: he said he would himself lead (G. 133, n. 8 β). — ὀδὸν (G. 159, n. 5): see note on i. 2. 20.

25. δυσ-πάρ-ντον (εἴμι): cf. ἀμαξ-ιτός, i. 2. 21, and see G. 132, 2. — ὅ: object of προκαταλήψουτο: and unless they (τις) should first (πρὸ) occupy this (G. 202, 4; 247); the direct discourse was εἰ μὴ τις προκαταλήψεται, ἀδύνατον ἔσται (G. 223, n. 1).

26. πελταστᾶς is in apposition with, and ὀπλιτῶν limits, λοχαγοὺς. — εἶ τις ... ἔστιν, whether there was any one (ἔστιν might have been εἶ ἢ after ἐσκέι). — γενόσθαι, to show himself: cf. ἐγένετο (end of § 23). — ὑποστάσας ἑξελοντῆς, standing forth as a volunteer: cf. φύσταται in § 27.

28. ἑρωτόστων εἰ τίς ... ἔθελοι: here ἔθελοι of the direct question becomes opt. after an historic present (G. 200, n. 1; 201, Rem).
CHAPTER II.

SYNOPSIS: The guide is bound, and arrangements are made for signals and the attack (1). The party starts, and Xenophon proceeds to divert the enemy's attention at the open pass (2), who continue to roll stones down the mountain at the Greeks all night (3, 4). The advance party surprise and kill outposts of the enemy, but make a mistake as to the position of the summit (5, 6). They halt for the night, and at dawn advance against the main enemy, who abandon their position (7). The force of Chrysophlus succeeds in ascending the mountain (8); but Xenophon, who takes with the baggage the route of the advance party, is in danger of being cut off (9, 10). He routs the enemy posted on one hill overhanging the road, and they rally on the next (11, 12). Leaving a force on the first hill, he takes the second (13), and a third, and reaches the summit (14–16). A messenger brings word that the Greeks have been driven from the first hill (17). Xenophon proposes a truce to the barbarians (who are now posted on a hill opposite), which they consider; the force of Xenophon in the mean time passing along with the baggage (18, 19). But when he attempts to descend, they roll down stones. His shield-bearer deserts him, but another soldier runs to his support (20, 21). The entire Greek force encamps together again (22). The slain are collected and funeral rites performed (23). The next day the enemy continue to obstruct their progress, harassing them most whenever they are descending hills (24–27). Description of the Carduchian bowmen (28).

1. οἱ δὲ, i. e. Xenophon and Chrysophlus. — ἐμφαγόντας, when they had eaten.—συντίθενται, agree with them (i. e. the volunteers). — τὸ ἄκρον: cf. άκρον in iv. 1. 25.—τοὺς μὲν, αὐτοὺς δὲ, i. e. the volunteers and the officers. — ἀνω ὄντας, i. e. from their position on the height (G. 204). — ἔναι and συμβοηθήσειν denote later actions than φυλάττειν and σημαίνειν; hence perhaps the change in tense (G. 203, n. 2). See note on iv. 6. 20.—ἐκβαίνειν: cf. iv. 1. 20.

2. ὑδωρ, rain. — ὅπως ... τὸν νοῦν, that the enemy might have their attention turned to that road. — ὅπως ὡς μάλιστα λάθοιεν, that they might be, as far as possible, unseen.

Page 93. — 3. ἴνα ἔδει ... ἐκβαίνειν, i. e. which they must cross before getting to the ascent. — ὀλοτρόχως: a poetic word, compounded of ἐλῶ (volvo), to roll (cf. ὁλόμος), and τρέχω; probably meaning rounded by rolling (i. e. in the water). — See Liddell and Scott; and Theoc. xxii. 49, there quoted: πέροι ὀλοτροχώς, οὖστε κυλίνδων χειμάρρους ποταμῶς μεγάλας περιέξεσθαι δύνασι. The χαράβρα which they were crossing was the dry bed of a winter torrent (χειμάρρους), down which the stones were hurled. Such χαράβρα are now often the best roads to be found in Greece. — διεσφενδονόντων, flew in pieces (lit. were flung about, as if from slings): "diffundebantur; cf. σφενδόνη = funda." Rehdantz.


5. ὡς ... κατέχοντες, supposing they held the summit (cf. n. on i. 1. 11).

6. οἱ δὲ οὖν κατέχοντες, i. e. they were wrong in so thinking: οἱ δὲ is irregular in referring to the subj. of the preceding verb (see also G. 143, 1, n. 2). — μαστός, a round hill. — αὐτῇ (G. 142, 4, n. 1): οὖτος may stand between
the article and its noun, provided some qualifying word separates it from the article. — αὐτόθεν, from that spot (where they were).

7. ὑπέφαινεν: cf. note on iii. 2. 1.— προσελθόντες (G. 279, 4).— εὐξωνοι, nimble (well-girl): γάρ introduces the reason why only a few (ὁλίγοι) were killed.

8. ἀν-αμών, drew up (like buckets from a well): ἰμάω, to draw; ἰμάς, a thong or strap.

Page 94. — 9. ἢπερ, by the same way with.

10. ἰ διεξεύχθαι, or else be (themselves) entirely separated: the perfect infinitive (G. 202, 2, n. 2) here denotes that the action is decisive; cf. ἐκπεπλήκθαι in i. 5. 13, and note.— ἐπορευθησαν ἄν: the protasis is implied in the following clause (G. 226, 1).— ὑποζύγια: subject of ἐκβήναι, i. e. there was no other way for the beasts to get through.

11. ὀρθοὶς τοῖς λόχοις, i. e. with the companies marching (with intervals between them) in narrow parallel columns: ὀρθοὶ implies that a body of troops has a much greater depth than front, including even single file. See note on iv. 8. 10. — οὐ κύκλῳ, i. e. not so as to cut the enemy off.— εἰ βούλουντο (G. 226, 4, n. 1): the apod. is supplied in ἄφοδον, i. e. a way by which they might retreat.

12. τέως μέν, for some time. — ἐκαστος: in appos. to the omitted subject of ἔδουντο. — οὐ προσέκεντο, did not admit: i. e. they did not let the Greeks get near them, but fled. — καὶ τούτον τε ... καῖ: see note on i. 2. 18.

13. Ἐννοῆσας μη, becoming anxious lest (the meaning of ἐννοῆσα being made more definite by the following constr. with μη). — καὶ πάλιν, yet again. — ἐπιθύντω, for ἐπιθύνετο (G. 122, n. 1; cf. 127, III.): such forms follow the analogy of verbs in ο. — παροικῶν, as they passed. — ἐπὶ πολὺ ἤν, stretched out a long way: cf. i. 8. 8, and note. — ἀτε ... πορεύομενα (G. 277, n. 2 b): cf. the Latin construction of quiippe with a relative.— διὰ στενῆς τῆς ὀδοῦ (G. 142, 3).

14. ο ὑπέρ ... ἐθέλουντο (see § 5): of the three expressions which qualify the attributive partic. καταληψθεῖσις (G. 276, 1), only one stands between τῆς and the partic., the others being placed outside of τῆς ... φυλακῆσ to avoid complicating that construction.

15. δεῖταντας (G. 277, 2). — αὐτοῖς: the barbarians. — πολιορκοῦντο, from πόλις (πολι-) and ἔργω (ἔρκος), is often used, as here, where the force of πόλις is forgotten: we even have πάλιν πολιορκεῖν (see Crosby's note). — ἡρ, in fact: as it proved. — ὅπωσοφόλακας: cf. § 9, § 13, and § 17.

Page 95. — 16. ὑπάγειν, advance slowly. — προσμιέειν, i. e. might come up. — θεσταὶ τὰ ἔπλα: cf. i. 5. 14.

19. ἐφ' ὃ, on condition that (G. 267).— ἐν ὃ, while, introduces both clauses, τὸ μὲν ... οἱ δὲ: — οἱ ἐκ: cf. notes on τῶν παρὰ βασιλέως, i. 1. 5, and on i. 2. 18. — συνερρίπησαν: see συρρέω.

20. ἵσταντο, were forming. — Ἱππαντό, i. e. the Greeks. — ἐνθα ... ἔκειντο, where the armed force was stationed (see § 16): κείσθαι here is like a passive of θέσθαι (used as in § 16); the plur. ἔκειντο is exceptional.— ὑπαστισθήσις(G. 129, 2; 16, 1).— ἀπέλιπεν, i. e. got separated from him, left him (without his shield).
21. **Δουστεύοι**, of Lusi (or Lusia) in Arcadia (G. 129, 10). — προβεβλημένος, holding out (his shield) in front of both (G. 199, 3).

22. αὐτοῦ, there. — ἐν λάκκοις κονιατοῖς, in plastered (or cemented) cisterns. Suidas (s. v. λάκκος) says: "The Athenians and other Greeks used to make large excavations underground, round or square, cement them, and keep wine and oil in them: these they called λάκκοι."

23. διεπράξαντο, managed, or bargained. — ἡγεμόνα: see iv. 1. 22—24. — ἐκ τῶν δυνατῶν, i. e. as well as they could. — νομιζέται: the word νόμος "includes all that is enjoined by law, custom, or the general sentiment, and all that is voluntarily accepted in reliance on these." J. S. Mill, Diss., Vol. IV. p. 302, n.


25. ἄπο-φραξίν, from ἄπο and φράσσω (φραγ-), found only here and in § 26 (Krüger): force of the suffix? — τοῖς πρώτοις (G. 184, 3). — ἀνωτέρω γίγνεσθαι, to get above.

27. ἢν ὁπότε, sometimes (G. 152, n. 2): cf. iv. 5. 31. — αὐτοῖς τοῖς ἀναβάσις, even to those who had gone up, i. e. to check them: cf. § 25 and § 26.

28. τόξα: probably long-bows, which were drawn by bringing one end to (or near) the ground and advancing the left foot (προβαίνοντες) towards that end (πρὸς τὸ κάτω τοῦ τόξου). Strabo (p. 772) tells of Aethiopian elephant-hunts, in which three men used one bow, τῶν μὲν κατεχόντων τὸ τόξον καὶ προβεβηκότων τοῖς ποσί, τοῦ δ’ ἐλκυνότος τὴν νευρά, 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 (ἀντίβαντες) with the left foot. In this passage of the Anabasis, there is very slight MS. authority for the common reading προσβαίνοντες. — ἀκοντίους: in appos. with αὐτοῖς (G. 137, n. 4): the arrows, a yard long, were picked up and used as darts, being fitted with an ἀγκυλη, a loop or strap, fastened at the middle, as a guide in grasping and help in hurling.

CHAPTER III.

SYNOPSIS: The Greeks encamp this side of the Centrites and rest (1, 2). The next morning they see cavalry and infantry across the river, prepared to hinder their entrance into Armenia (3, 4). The Greeks endeavor to cross, but the depth of the water and the missiles of the enemy oblige them to retreat (5, 6). Great numbers of the Carduchi assemble in their rear. They are greatly perplexed; but Xenophon again has a propitious dream, which he tells to Chрисosophus (7, 8). The generals offer sacrifice (9). Two young men bring word to Xenophon that they have accidentally discovered a place where the river is easily fordable (10—12). He makes libations and reports to Chрисophon (13), and the soldiers are ordered to get their baggage ready. The generals consult
1. ἡνίκοθεν, had their quarters: the word originally means to pass the night (or live) in an open court (ἅλη). — εὗρος (G. 129, 7; 160, 1). — ἀσμενοι (G. 138, n. 7). — τῶν Καρδοῦχων (end of the section) depends on τῶν ὄρεων.

2. πολλὰ: as adv. with μημονεώντες, talking over, recounting.— κακά ... σύμπαντα, evils (so many) as they did not (suffer), even all put together, etc.

Page 97. — 4. Ὀρόντα: gen. (G. 393), i. e. troops of Orontas. — ὅπλα (G. 137, n. 4).

5. ὄδος ... ἀνω, i. e. the single road which was visible was (one) leading up, etc.: the construction is ἡ ὀρομενή ὄδος μία (sc. οὖσα) ἡ ἄγουσα ἀνω. — ὠπερ χειροποίητος (sc. οὖσα), (looking) as if it had been built. — ταύτη, here, i. e. opposite to this road.

6. πειρομένοις (sc. τισίν), on trial. — οὗτ' corresponds with τέ after ἐπί. — εἰ δὲ μή, otherwise, i. e. if any of them did attempt to carry their arms through the river; cf. note on ii. 2. 1. — γυμνοὶ, exposed: plur. since τις is collective.

7. Ἑνδα, where. — Ἐλλησιν (G. 184, 4). — ὁρῶσι μὲν ... ὁρῶσι δὲ ... ὁρῶσι δὲ: notice the emphatic repetition. — ἐπικεισμένους (G. 280).

8. αὐτόμαται: cf. i. 2. 17, and note.— περιμερημαῖ, fell off (sc. ἔδειχαν): for αὐτῷ, see G. 184, 3. — διαβαίνειν ὁπόσον ἐμολυστο, took as long steps as he pleased (opposed to δεδομέναι): διαβαίνειν in this sense was a good omen for crossing the river (διαβαίνειν); see § 12, § 14, and § 15.

Page 98. — 9. ὡς τάχιστα, as soon as. — ἐπί τοῦ πρῶτου (sc. ιερείου), with the first victim (G. 191, VI. 2, 1 b).

10. ἄριστωντι, while eating his lunch: ἄριστοποιεῖσθαι (§ 9), to prepare lunch. See also note on i. 10. 17. — ἐξείπ, κ. τ. λ.: the direct discourse would be: ἔξειτον ... προσελθεῖν, καὶ ἔδω καθευθῇ ... ἐπείν, ἰάν ... ἔξω (G. 225). — αὐτῷ: with προσελθεῖν (G. 187). — ἐπεγείρατα ἐπείν, to wake him and tell. — ἔξω: sc. εἰπείν.

11. καὶ τότε, and this time. — ὅτι ... κατίδοειν: the direct discourse was ἐτυγχάνομεν (G. 243, n. 1) ... καὶ κατεδομέν: this true imperfect optative is very rare. — συλλέγοντες (G. 279, 4). — παιδίσκας
diminutive (G. 129, 8): cf. νεανίσκω in § 10, which is a diminutive in form only. — ὤσπερ ... κατατιθημένους (G. 138, n. 2), apparently putting away bags of clothes.

12. - δόξαι: the oratio obliqua here changes from the opt. to the infin., as if ἐφασαν had already been introduced. — οὖν ὡς ... προσβατόν εἶναι κατὰ τοῦτο (sc. ἐφασαν δόξαι), for (they said it appeared to them) that neither could the enemy's cavalry come down to the river at this point: οὖν (also ... not, or neither) implies that this ground for thinking it safe to cross the river here (ἀσφαλές διαβήναι) is added to the proof (in § 11) that there was a ford, which appeared from the old man and his family having crossed here. — ἐκδύντες (G. 138, n. 8 b), having stripped: distinguish the various circumstances (G. 277) of the crossing expressed by the three particles and γυμνῶ (sc. ὄντες). — ὃς νευσόμενος, with the expectation of having to swim (G. 277, n. 2). — διαβαίνεται : imperf. (G. 203, n. 1), representing διαβαίνομεν, we proceeded (or attempted) to cross; cf. this with διαβήναι (below) for διέβημεν, we crossed (effected the crossing). — πρόσθεν ... πρὶν βρέχαι (G. 274): for the use of πρόσθεν, see Moods and Tenses, § 106, n. 4. Cf. iii. 1. 16.

13. τοῖς νεανίσκοις ἐγχεῖν (sc. οἶνον), to pour out (lit. pour in) wine for the young men: the indefinite subjects of ἐγχεῖν and εὑχεσθαι are easily supplied. — φήμα (G. 96). — ὄνειρατα (see § 8): the plural seems to indicate the several points of the dream. — πόρον: referring to διαβαίνειν in § 8. — καλ τὰ λοιπὰ ἄγαθα, also the other blessings (which had not been portended in the dream). — ἐπιτελέσατο: depending on εὑχεσθαι.

14. ὅπως ἄν διαβαίνει: indirect question, representing πῶς ἄν διαβαίνει; (G. 245). ὅπως (without ἄν) introduces νικῆν and πᾶσχοιν, the direct questions here being πῶς νικῶμεν; and πῶς μὴ δέν πᾶσχωμεν; (G. 244, first example). If ἄν belonged to πᾶσχοιν, we should have οὖθεν.

Page 99. — 17. ἀντιπαρῆσαν, went along over against them, i. e. on the other bank. — κατὰ . . . ὀχθασ, at the ford and where the (opposite) high banks were (cf. § 11). — στεφανωσάμενος, putting on a wreath, probably one made on the spot. It was one of the institutions of Lycurgus, that the Spartans should go into battle wearing wreaths (see Plutarch's Lycurg. 22). — ἀποδός, throwing off (probably) his outer garment: ἐκδύντες (§ 12), acc. to Rehdantz, means undressing themselves entirely. — παρῆγγελλε, gave the word, i. e. to do the same. — ὄρθιον: see iv. 2. 11, and note.

18. εἰς τὸν ποταμὸν, i. e. so that the blood ran into the river.

19. ἀνηλάλαξον, raised the war-cry, properly shouted ἀλάλα: the ἀλω- λυγή was a loud cry or chant, generally a joyous one raised by women in invoking the Gods.

20. ἐπὶ τὸν πόρον: see § 3 and § 5. — ἐκβασίν, passage out (from the river). — προσποιούμενος, feigning: he "made a feint of hastening back to the original ford, as if he were about to attempt a passage there. This attracted the attention of the enemy's horse [on the opposite bank], who became afraid of being attacked on both sides, galloped off to guard the passage at the other point, and opposed no serious resistance to Christophus."

Græc.
21. ὃς ... ἐκβαίνω, with the appearance of hastening to the road which
led up from the river: ἐκβαίνω, as a verbal noun, takes ἄνω and the gen. as
if it were ἐκβαίνου. Cf. κατὰ τὴν ἐκβαίνω in § 20, ἐκβαίνειν in § 3, and
ἐκβαίνειν in § 23. — ἔτεινον, they pushed on.
22. ἔβον μὴ ἀπολειπαρθαί, they called to them (exhorting them) not to
be left behind. — συνεβαίνειν: σὺν governs τοὺς πολέμιους understood.
23. κατὰ ... ποταμόν, by (over) the bluffs which reached to the river (cf.
§ 11).

Page 100. — 24. καταβαίνοντες (G. 280, N. 1).

26. ἀκμὴν διεβαινε, were just crossing: with the adverbial accus. ἀκμὴν
(G. 160, 2), just at the point, cf. τέλος in i. 10, 13, and the common use of
ἀρχήν, at first. — ἄντια ... ἔθετο, formed his line facing them: cf. note on
i. 5, 14. — κατ' ἐνωμοτιὰς, by enomotics, i.e. with the four ἐνωμοτια (each
of 25 men) arranged in line, probably in five ranks. The enomotics had
been in column, and they were now to be brought into line by moving παρ'
ἀσπίδα, i.e. to the left, lit. by the shield (the shield being carried on the
left side). See notes on iii. 4. 21 and 22; and on ἐπὶ δόρυ in § 29 (below).
— επὶ φάλαγγος, so as to form a phalanx, or line of battle. — οὐραγοῦς,
rear-leaders.
27. τοῦ ὄχλου ψυλομένους (G. 171), left by the crowd (of camp-followers,
etc.). — παραγγέλλῃ: sc. ὑ Ἐσυφών.
28. ἰδὼν ... διαβαίνοντας, when X. saw them (on the point of) crossing
(to aid him). — αὐτοῖ, (they) themselves, i.e. Xenophon and his men.—
ἐνθαν καὶ ἐνθαν σφῶν, on both sides of them. — δηνυκλωμένους, with hand
on the thong (ἀγκύλη). — επιβεβλημένους (middle), with arrow on the string
(sc. τὰ τοξεύματα ἐπὶ ταῖς νευραῖς): cf. v. 2, 12, επιβεβλήσθαι ἐπὶ ταῖς
νευραῖς, πρὸς τοῦ ποταμοῦ, far into the river (G. 168).
29. ψοφή, ring with the thump of the stone.

Page 101. — σημεῖα τὸ πολεμικόν, signal the charge (to deceive the
enemy). See § 32. — ἀναστρέψαντος ἐπὶ δόρυ, facing about to the right,
with the subjects of both ἧγεσθαι and θεῖν, as is shown by its position:
with ἐπὶ δόρυ, towards the spear (the spear being carried in the right
hand), cf. παρ' ἄσπίδα in § 26. — ὃς (G. 266, N. 1). — ὃς ... γένησαι:
oratio obliqua, as if ἐπὶν had preceded instead of παρ'γεγειλεν. The direct
form would be ἄριστος ἔσται, ὃς ἄν ... γένησαι (G. 247, N. 1).
31. ὃς ... οἰκανὼς, well enough for mountain regions: cf. ut temporis-
bus illis, for those days (Cic.).
32. σημαίνει (sc. τὸ πολεμικὸν): cf. § 29. The Greeks had been ordered to
retire at this signal. — τάναντια is cognate accus. with στρέψαντες.
33. αἰσθόμενος, perceiving that the Greeks were crossing. — καὶ ... Ἑλ-
λήνων, even when the Greeks were across the river. — φεύγοντες (G. 280,
N. 1).
34. οἱ ὑπαντήσαντες, those who had come to the relief (see § 27 and § 28).
— προσωτέρος τοῦ καρποῦ, i.e. further than they should have gone.
CHAPTER IV.

SYNOPSIS: The Greeks proceed through Armenia (1), and come to a village containing a palace of the satrap (2). Beyond this they pass the sources of the Tigris and reach the river Teleboas (3). Tiribazus, the governor (4), proposes through an interpreter a treaty of peace, to which they agree (5, 6). They then proceed for three days, followed by Tiribazus, and come to a palace and villages (7), where they halt, on account of a snow-storm, and quarter themselves (8). Provisions are found in abundance; but word is brought that there is an army at hand (9), and the troops are again brought together (10). Encamping thus under arms for the night, another heavy snow falls (11–13), and the soldiers are again quartered in the villages (14). Democrats is sent out to reconnoitre (15), and returns with a captive (16), who says that he was out foraging (17), and that the army belongs to Tiribazus, who is preparing to attack the Greeks in their passage over the mountain (18). The generals leave a guard behind, and with the captured man as guide (19) discover the enemy's camp and attack it (20), when the barbarians flee. Twenty horses and the satrap's tent are captured (21). The Greeks return to their own camp (22).

1. πεδίον ἀπαν, a perfectly level country: for the case of πεδίον and γηλόφοιον, see notes on i. 2. 20, and ii. 5. 18.
2. εἰς ἡν καμυη, for ἡ κώμη εἰς ἡν (G. 154), &c.—τύρσεις: cf. Lat. turris, Eng. turret, tower.
3. ὑπερηλθον τας πηγας, κ. τ. λ.: 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.

Page 102.—4. ὑπαρχος: cf. i. 2. 20, and note. —ἀνεβάλλεν = ἀνεβιβάζεν, helped to mount.
5. τοις ἄρχουσι (G. 186). — εἰς ἐπικοον: cf. iii. 3. 1.
8. χιλιων πολλη: this was in lat. 39°, at an elevation of four thousand feet; it was near the first of December.—τωθεν, in the morning; lit. from daybreak: the opposite point of view is found in εἰς ἐω, i. 7. 1, and εἰς ἐσπέραν, iii. 1. 3 (see notes).
10. συναγαγείν: subj. of ἀρφαλὲς εἶναι (without οὐκ), i.e. they thought that safety required them to collect the army again.—ἀδόκει διαμβριαζεν, it seemed to be clearing up (G. 134, n. 1 c): originally τὸν Δία was understood.
Page 103. — 11. ἀλευνόν (G. 138, N. 2 e). — ὅτι ὑπ' ἑπαρπασία: see ἑπαρπασία; i. e. the snow kept all warm from whom it did not fall off.

12. ἐντολήμενος, tended, had the courage. — γυμνός, i. e. without his mantle (ιμάτιον): cf. i. 10, 3, and note. — ἀφελόμενος (sc. τὰ ἔξωλα), i. e. taking the work away from Xenophon.

13. ἀμυγδαλίνου ἐκ τῶν πυκρῶν (sc. χρύμα): for ἐκ τῶν πυκρῶν ἀμυγδαλίνου. — τερέβινθον, of the terebinth or terebinth-tree. — μύρον, fragrant oil, probably used as a perfume; while the various kinds of χρύμα were applied to increase the suppleness of the limbs and as protection against cold.

14. εἰς στέγας, under shelter (from the weather), is not a repetition of εἰς τὰς κόμως, which implies that they returned to the same villages which they had left (§§ 8–10). — ὑπὸ τῆς αἰθρίας, under the open sky; sub dio, sub love: connect with κακῶς σκηνοῦντες, by camping ill.

15. Τῆμιττή (a doubtful name): probably a man from Teneius (in Aeolis). — τὰ πυρά: see § 9. — τὰ μη ὄντα, i. e. whatever were not facts, equivalent to a relative clause with indefinite antecedent, ἄ μη ἄν ἢ eἰ' τινα μή ἄν (G. 283, 4). — ὡς οὐκ ὄντα, i. e. he reported such things as not being facts, and would have said οὐκ ἐστιν.

16. Πορευθεὶς, i. e. on his return. — οὐκ ἔφη ἰδεῖν, said that he had not seen: cf. notes on i. 2, 26, and i. 3. 1.— σάγαμεν (a Persian word), a battle-axe. — 'Αμαζόνες, i. e. in pictures and statues, with which the Greeks were familiar.

17. τὸ ποδατός εἰς, i. e. the question ποδατὸς εἰ; the expression is accusative with the passive ἔρωτάμενος (G. 197, 1, N. 2). — Πέρσης (G. 138, N. 8 b). — τὸ στράτευμα: by anticipation one of the objects of ἦρωτον instead of being subject of εἰς. The accusative of the thing after verbs of asking (G. 164) may denote that about which any one is questioned, as well as that for which he is asked.


Page 104. — 21. οἱ before ἄρτοκόποι belongs to φάσκοντες.

22. ἐπίθεσις (force of the suffix ?), i. e. some attack from Tiribazus.

CHAPTER V.

SYNOPSIS: The next day the Greeks pass the height where Tiribazus intended to attack them (1), and three days later cross the Euphrates (2). The third day after this a bitter wind blows from the north (3), which abates when they offer sacrifice. Many perish (4). The first who encamp build fires, which they share with those coming up late in return for food (5, 6). The next day the Greeks march on through the snow, and many suffer from bulimy (7, 8). Chrisophus comes to a village (9, 10), where he encamps with the van (11). The enemy harass the rear of the army, and some of the soldiers, being disabled and left behind, give up in despair (12–15). Xenophon tries to urge them forward (16);
but, failing in this, proceeds to terrify the enemy, who flee when attacked by the rear-guard (17, 18). He leaves those that are disabled with promises of relief on the next day, and going on finds nearly the whole army encamped in the snow without guards (19, 20). He himself encamps there, and at daybreak sends men to rouse the disabled (21). Communication is opened with Chrysiphus (22), and the army is quartered in the surrounding villages (23). Description of the village assigned to Xenophon (24—27). He gets on friendly terms with its head man (28, 29), and the next day takes him to Chrysiphus, visiting on the way the troops, whom he finds feasting and drinking (30—32). The two generals question the chief at length (33, 34). Xenophon returns with him to his own village, and appropriates the colts found there to the use of himself and the others (35, 36).

1. ὃπη δύναντο (G. 247): in the direct form ὃπη ἐν δυνώμεθα. See note on the similar construction with ὅτι or ὃς in i. 1. 6.

2. Ἐφφαρτην: this was the eastern branch, now called “Murad-su.”

3. διά... πεδίον: we should say, over a plain and through deep snow. — παρασάγγας πέντε (vulg. πεντεκάιδεκά): as a march of 15 parasangs (52 miles) seems incredible under the circumstances, many editors omit πεντεκαίδεκα, leaving δέκα. πέντε is adopted here on the authority of one MS. — τρίτος (sc. σταθμός). — ἀποκάων, blasting (here with cold): cf. Lat. uro.

4. εἴπε σφαγιάσασθαι, bade them sacrifice; ἐπὶ σφαγιάσασθαι would mean, he said that he had sacrificed (G. 260, 2, x. 1): εἶπον with the infinitive has the force of a verb of commanding (G. 202). — σφαγιάζεται (middle): sc. ὁ μάντις; or the verb may be passive and impersonal.

Page 105. — 5. διεγένοντο... κάνοντες, i.e. they got through the night by keeping up a fire of wood (cf. i. 10. 19: ταὐτὴν... διεγένετο). — εἰ μὴ μεταδοῖν (G. 225). — πυροῦς: the genitive commonly follows μεταδίδωμι (G. 170, 2), 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 μεταδοῖν, the common expression εἰ τι ἄλλο (cf. i. 5. 1) would have been ambiguous here after εἰ μὴ μεταδοῖν.

6. ἕνθα ὅ, thereupon; but ἕνθα δὲ, and where.— ἐστε ἐπὶ, clear down to: so ἔχρι and μέχρι can be used to emphasize εἰς or ἐπὶ.

7. ἐβουλιμάσαν (G. 130): from βου-λιμία (βοῦς and λιμός), ox-hunger, bulimy, which was a disease in which the patient suffered from ravenous hunger, hunger-faintness. — καταλαμβάνον τοὺς πίπτοντας, coming upon those who fell by the way (i.e. in consequence of hunger-faintness).

8. διδόντας, as givers, i.e. to distribute the food: we should expect διδόντας to express the purpose. See Moods and Tenses, § 109, 53.

9. ὑδροφοροῦσας ἐκ τῆς κώμης, i.e. who came from the village to fetch water; the village-fountain being outside the wall. — ἐρύματος, fortification (ἔρυμα, to defend).

10. πορεύονται, εἰ, ἀπέχει: all three verbs might have been opt. or all indic. (G. 243), and there is good MS. authority for πορεύονται and ἀπέχει. ὅσον, about: cf. i. 2. 3, and note.
11. ἐδυνήθησαν, were (still) able-bodied; or it may mean, were able to reach the village, as opposed to οἱ μὴ δυνάμενοι ἐπιτελέσαι τὴν ὀδὸν, below. But see τὰ μὴ δυνάμενα in § 12.

Page 106. — 12. διεφθαρμένοι ... τῶν ὀφθαλμούς, with their eyes blinded by the snow: the acc. is retained from the (possible) active constr. διαφθάρμενοι τῶν ὀφθαλμοῦσα αὐτοῖς, to blind their eyes for them (G. 197, 1, n. 2); τοὺς δακτύλους is in the same construction after ἀποσεσηπότες, which is passive in sense, having lost their toes by mortification. Cf. note on ii. 6. 1.

13. ἐπικούρημα τῆς χιόνος, help (or protection) against the snow: χιόνος is objective genitive, as we might say ἐπικούρειν χιόνα, like ἐπικούρειν χειμῶνα, to keep off winter (see v. 8. 25): so in Lat. defendere frigus. On the other hand, τῶν ποδών ἐπικούρημα (below) gives the more common use of the objective genitive, help to the feet. — ἐπορεύετο (G. 225, n. 1): there is good authority for the more regular πορεύετο (like κυνάτο, ἔχοι, and ὑπολύειτο). — εἰς τὴν νύκτα ὑπολύειτο, took off his shoes for the night; opposed to ὑποδεδειμένοι ἐκομίσαντο (§ 14), slept with their shoes on: δίω and λίω refer to tying and untwisting the leather straps (ἵματες).

14. δόσι: the antecedent would be a genitive dependent on πόδας. — περιπτήγγυτο, froze on (their feet). — ἦσαν καρβάτινα, (their shoes) were brogues: Hesychius calls them ἄργοκικον ὑπόθημα μονόδρομον. — νεοδάρτων (νέας and δέρω). — βοών, ox-hides: cf. ἐλέφας, both elephant and ivory.

15. ἐκλειστέναι (G. 109, 2), was wanting. — τετήκει (G. 101, 2, n. 2). — ἀτμίζουσα ἐν νάπτῃ, steaming in a dell. — οὐκ ἐφασαν πορεύεσθαι, i. e. said they were going no further; see notes on i. 2. 26, and i. 3. 7.

16. ὀπισθοφύλακας (without τοὺς), some of the rear-guard. — πάση τέχνη καὶ μηχανή, by every art and device. — τελευτῶν, finally. — “So greatly was the army disorganized by wretchedness, that we hear of one case in which a soldier, ordered to carry a disabled comrade, disobeyed the order, and was about to bury him alive.” Grote. This story came out afterwards, when the charge was made against Xenophon that he had flogged his men (see v. 8. 8 - 11), which he did in a few cases. — δύνασθαι ἄν: sc. ἔφασαν (G. 211).

17. εἰ τις δύνατο, if they could: cf. note on ii. 3. 23. — οἱ δὲ (G. 143, 1, n. 2): cf. note on i. 9. 6. — ἀμφὶ ... διαφιερόμενοι, quarrelling about what they had, i. e. their booty (G. 153, n. 1): see § 12, ἀλληλοι ... αὐτῶν.

18. δόσον ἐδύνατο μέγιστον, i. e. as loud a shout as they could (G. 159, n. 2). — ἦκαν ἀντούς, threw themselves: they rushed down into the dell over the snow-banks. — οὔδες ... ἐφθέγξατο, i. e. not a sound was heard from them afterwards.

Page 107. — 19. ἐπ' αὐτούς, i. e. to get them. — ἐγκεκαλυμμένοι, wrapped up. — ἀνίστασαν, tried to make them get up. — ὄτι ... ὑποχωροῦσαι, that those before them (on the road) did not make way for them: they said οὐχ ὑποχωροῦσιν.

20. ὅλον τὸ στράτευμα, i. e. what seemed to be the whole army; but Chрисolyphus with the van was already quartered in the village (§§ 9 - 11).
22. τῶν ἐκ τῆς κόμης (G. 168, n. 2; 170, 1): cf. note on i. 1. 5. — σκεφομένους agrees with τινάς implied with τῶν. — κομίζειν (G. 265).

24. πώλος: cf. Lat. pullus; Eng. foal. — ἐπιπακίδεκα: this number is too small (see § 35), but correcting numerals by conjecture is unsatisfactory. — ἐνάτην ἡμέραν (G. 161, n.), eight days before.

25. κατάγειον, underground: the description is said to correspond with the dwellings found in the Armenian highlands at the present day. "The descent by wells is now rare, but is still to be met with; but in exposed and elevated situations, the houses are uniformly semi-subterranean, and entered by as small an aperture as possible, to prevent the cold getting in." Ainsworth, quoted by Watson. — τὸ μὲν στόμα ὦστερ φρέατος (sc. δυ), i. e. the mouth (or entrance) being like that of a well, that is, narrow (opposed to εἰρεία): στόμα is in partitive apposition (G. 137, n. 2) with οἰκία; but in the clause with δὲ the construction changes, and we have κάτω (below) δὲ εἰρεία for τὰ δὲ κάτω εἰρέα (sc. ὑπότα).

Page 108. — 26. οἶνος κρίθνων, barley-wine, i. e. beer. — κρατήραν, large bowls, like the Greek mixing-vessels. — ἵσσαλεῖς, floating on the top, lit. on a level with the brim (τοσο, equal, and χείλος, lip).— κάλαμοι, straws, without joints (γόνατα): with γάνον cf. Lat. genu, Eng. knee.

27. ἥδεi μύξειn, he had to suck: ἥδεi has here none of its common force of an apodosis (G. 222, n. 2). — ὅποτε δυσφίς (G. 233). — ἀκρατος, strong, lit. unmixed (a priv. and κεραννημ). — συμμαθαντιν, to one used to it (G. 184,5). 

28. οὗτε στερήσοιτο... ἀπίσινι: the direct discourse would be οὗτε στρήση... τήν τε οἰκίαν σου ἀντεμπλήγαντες... ἀπιμέν. στερήσοιτο is middle, with passive meaning. — ἀντεμπλήγαντες, filling in recompense. — ἥν ἀγαθὸν τι... φαινήτα, if he should appear to have given them good guidance (G. 159, n. 2). — ἔστ', until (G. 239, 2).

29. ἐν πᾶσιν ἀφθόνοις, amid an abundance of everything: ἀ-φθόνος = without stint. — ἐν ὀφθαλμοῖς, in sight, i. e. keeping an eye on them.

30. ἀφίσταν, i. e. the soldiers quartered in the villages never let them go until, etc. — παραθέτειν (G. 240, 1 and 2).

31. οὐκ... οὗ, and everywhere.

32. φιλοφρονοῦμενός τω, with friendly feelings towards any one. — προπειν, to drink (his) health. — ἐίλκειν, he would draw him. — ἐνθεν... βοίν, whence he had to drink stooping, sucking like an ox: we should expect βούς (sc. πίνει); βοίν is attracted into the case of the subj. of πίνει, as if the construction were ὦσπερ δεὶ βοίν πίνειν.

Page 109. — 33. βαρβαρικάς, foreign, outlandish. — ὦστερ ἐνώς, as if deaf and dumb: i. e. by signs, as they could not understand Greek.

34. οἱ ὑπποτί: the breed of horses in this region is still celebrated. — δασμός (G. 137, n. 4). — Χάλυβας: the people and the country have the same name: cf. Δέλοι. — ἤ εἷ: indirect question for πῇ ἐστιν ἡ ὄδης:

35. πρὸς... οἰκέτας, to his family (i. e. the chief's), who were in their own village, where Xen. was quartered (§ 24 and § 28): for οἰκέτης, see note on ii. 3. 15. The reflexive ἵνατοι here refers to the object, not the subj., of the sentence, αὐτόν being in a prominent position (G. 146, n. 1). —
CHAPTER VI.

SYNOPSIS: On the eighth day Chirisophus takes charge of the guide (1), who, after conducting them for three days (2), runs away within the night (3). The Greeks proceed to the river Phasis (4), but two days later find their way barred at a mountain pass by the Chalybes, Taöchi, and Phasiäni (5). Chirisophus halts and orders the forces into line (6). He calls the generals and captains together, and proposes a council to decide upon their course (7, 8). Cleanor wishes to move at once openly upon the enemy (9), but the more cautious Xenophon proposes that they attempt to seize an unguarded point of the mountain, steering their way to it in the night (10-13). The word "stealing" is the occasion for a jest between himself and Chirisophus, and each exhorts the other to give proof of the soundness of his early education (14-16). Xenophon declares his readiness to undertake the enterprise (17) and predicts success (18), but Chirisophus proposes that others shall go (19). Three of the commanders accordingly volunteer, and arrange to light signal fires when they reach the top (20). Chirisophus makes a feint of leading the army against the enemy (21). When night comes on the detailed detachment goes forward and gets possession of the hill (22), and at daybreak proceeds along the heights, Chirisophus advancing in front (23). An engagement takes place and the enemy are defeated (24-26). The Greeks sacriifice and erect a trophy, and then go down into the plain beyond, where they find plenty of provisions (27).

1. τὸν μὲν ἡγεμόνα παραδίδωσι, he gives him (i.e. τὸν κωμάρχην) as a guide.—τοὺς . . . κωμάρχης (G. 184, 3, n. 4), i.e. he leaves the chief's family behind in their village. — Ἀμφιπολίτης: cf. i. 10. 7. — δῶσω . . . ἀπίοι: the thought of Xen. was δῶσω, εἰ καλῶς ἤγισται (sc. ὁ κωμάρχης), . . . ἀπή (G. 202, 4: 248, n.).

2. αὐτοῖς: cf. ii. 2, 8, and note. — λευκομένος: cf. iv. 2. 1, τὸν ἡγεμόνα δησαντες.

Page 110. — οὐκ εἶν (sc. κώμα). — ἔδησε δ' οὗ (G. 29, n. 1): this is added to account for the guide's escape, not to show the kindness of Chirisophus.

3. ὑποδρᾶς ὑξητο (G. 279, 4, n.). — ἀμέλεα, neglect, i.e. in letting the guide escape. — ἐχρητο: cf. ii. 5. 11, and note.

4. Φάσιν: the famous Colchian river Phasis, for which the Greeks probably mistook this stream, flows into the Enixine from the East. This was probably the upper part of the Araxes, flowing into the Caspian.

5. ἐπὶ τῇ . . . ὑπερβολη, on the pass leading over to the plain: cf. iv. 4. 18.

6. κατὰ κέρας ἄγων, leading (his men) in column (partic. of manner). — παρ' ἄγων, to lead along, to bring into line; the movement by which soldie were brought into line of battle (φάλαιγγ) from a column.
7. ὀπως ἄγνωστομεθα, an object clause (G. 217): compare ὀπως γένοιτο (§ 6), which is a final clause (G. 216, 1).

9. προσγενασται (following εἰκός), will join them (G. 203, n. 2). In Cyrop. v. 3. 30, we have οὐδένα εἰκός βουλήσεσθαι. See Moods and Tenses, § 27, n. 3, and references.

10. ὀπως μαχοίμεθα is in appos. with τοῦτο (G. 215, Rem.), and is the regular form of the object clause; but ὀπως λάβωμεν . . . ἀποβάλωμεν (in appos. with τοῦτο below) is the less common form (G. 217, n. 1). — τραύμα (Dor. and Ion. τρόμα): from τιτρώσκω (τρό-); cf. G. 129, 4: 128, 3, n. 4.

Page 111. — 11. το ὄρος . . . το ὄρωμενον (G. 142, 2), that part of the mountain which is visible; unusually emphatic position of το ὄρωμενον. — ἐφ’: ἐπὶ here denotes extent. — οὐδαμοῦ . . . ἄλλη ἤ, nowhere else than: ἄλλη ἤ for ἄλλο ἤ, other than, except, has but one accent, so that ἄλλε looks like the elided form of ἄλλα. — ὄρους τι, some part of the mountain. — κλέψαι λαθόντας, to surprise by stealth: here the idea of κλέψαι, to take (like a thief), is more prominent than it would be in the more common and nearly equivalent idiom κλέψαντας λαθείν (G. 279, 4). The same is true of ἀρπάσαι φθάσαντας, to seize in advance, compared with ἀρπάσαντας φθάσασαι, to be beforehand in seizing,

12. ὄρθων ἰέναι, to march up hill; ὀμαλές (ἰέναι), to march over level ground (G. 159, n. 5): cf. note on i. 2. 20. — ἐνθεν καὶ ἐνθεν, on both sides of us. — το προ τοιοῦ, i. e. what is immediately before him. — μεθ’ ἡμέραν, by day; lit. after (the coming of) day (G. 191, VI. 3, 3 b). — τοῖς ποσοῖς: to be taken with τραχεία (G. 185). — ιοῦσιν and βαλλομένοις (G. 184, 5): cf. προιούσι, iii. 2. 22; and περιομένοις, iv. 3. 6. — κεφαλάς (G. 197, 1, n. 2).

13. ἔξον, since it is in our power (G. 277, 2; 278, 2). — ὲς (G. 266, 2, n. 1). — αἰσθῆσιν παρέχειν, ι. e. betray ourselves. — δοκούμεν δ’ ἄν . . . ἄν . . . χρήσθαι, it seems to me that we should find, etc.: ἄν belongs to χρήσθαι (= χρώμεθα ἄν), and is repeated because the sentence is long (G. 212, 2). We translate δοκούμεν impersonally merely that we may render the infinit. by a finite verb, and so give the force of ἄν. See note on ii. 5. 16. The protasis is in προσποιούμενοι (= ἐi προσποιούμεθα), if we should make a feint (G. 226, 1). — ἐφημοτέρει, with fewer defenders. — μένοις: ἄν is understood from the preceding sentence, although this case hardly comes under the general principle (G. 212, 4).

14. συμβάλλομαι (sc. λόγους), i. e. give my ideas. — τῶν ὁμοίων, equal citizens or peers, a name given to the Dorian aristocracy of Sparta. — ἐκ παιδῶν: as we say, from a child. — ὅσα μὴ καλοί: conditional (G. 232, 1).

15. ἄρα, accordingly. — μάλα qualifies καρός ἐστίν: a very fit time. — κλέπτοντες τοῦ ὄρους (G. 170, 1); cf. ὄρους κλέψαι τι (§ 11).

16. ἄλλα μέντοι (more emphatic than ἄλλα), but really. — δεινούς κλέπτειν, i. e. formidable stealers. — δεινοῦ τοῦ κυνόνου: the penalty of embezzlement might be death. — καὶ μέντοι, and in truth. — ὑμῖν ἄρχειν, to be your rulers (G. 184, 3, n. 4).

Page 112. — 17. κλαύμων: referring to the preceding jokes on κλοπή. — τούτων καὶ πυρβάνομαι, I learn from them also, i. e. besides other things
(G. 171, 2, n. 1). — νέμηται αἰξὶ καὶ βουσίν, it is grazed by goats and cattle (instrum. dat.): this corresponds to an act. constr. νέμουσι τὸ ὄρος αἰξὶ (the herdsmen being the subj.). Derivation of αἰξ; — βατά (sc. τὰ χωρία), passable; but see note on βάσιμα and ἄβατα, iii. 4. 49.

18. ὕπίας μενείν (G. 203, n. 2). — ἐν τῷ ὄροιῳ, on a level with them. — ἡμῖν ... ἵσον (G. 186), to the same level with us.

19. καὶ, ἀλλὰ: observe the spirit of these abrupt connectives.

20. σύνθημα ἐποιήσαντο καίειν (G. 203, n. 2): cf. συντιθέναι φιλάττεν ... συμβοήθειν, iv. 2. 1, and note. — ὁπότε ἔχοιεν (G. 248, 1).

21. ἐκ τοῦ ἀρίστου, after breakfast. — ὡς μάλιστα belongs to δοκοίη.

23. κατὰ τὰ ἀκρα ἐπήσαν, advanced along the heights; cf. τοῖς κατὰ τὰ ἀκρα (§ 24).

24. τὸ πολὺ, the main part. — τοὺς πολλοὺς, i. e. the two main bodies. — ἀλληλον: following ὄμοι (G. 182, 2), which generally takes the dative.

Page 113. — 26. τὸ ἄνω (sc. μέρος), i. e. their men above: cf. § 24.

27. στησάμενοι (G. 199, n. 1). — γεμοῦσας, full, generally loaded (said of ships).

CHAPTER VII.

Synopsis: They march into the country of the Taōći; and provisions fail, for the inhabitants dwell wholly in strongholds (1). One of these the Greeks attack, but unsuccessfully (2). It is agreed, however, that the place, to which there is but one approach which the enemy keep clear of the Greeks by rolling down stones, must be taken (3, 4). Xenophon suggests the stratagem of going as far in as possible under protection of the pine-trees there, provoking an attack from the enemy, and rushing into the stronghold after their ammunition is exhausted (5–7). A body of seventy men go forward (8), and the rest wait to see what the result will be (9). The enemy waste their only means of defence (10); and the captains striving with one another for the honor of entering the place first, the stronghold is finally taken (11, 12). The men and women throw themselves over the precipice, leaving their flocks in possession of the Greeks (13, 14). The latter now advance for seven days through the territory of the Chalybes (whose armor and peculiar customs in war are described), getting no provisions from the country (15–17). They then reach the Harpāsus, pass through the territory of the Scythnī (18), and arrive at the city of Gymnias, where they obtain a guide (19), who promises to bring them within sight of the sea within five days or forfeit his life (20). On the fifth day they reach Mt. Theches, from which they can discern the sea, and the men raise a great shout (21). Xenophon, being in the rear, thinks an attack has been made by the enemy (22, 23), but as he comes nearer he hears the soldiers shouting “The Sea! The Sea!” (24). They build upon the height a great mound of stones surmounted by hides, staves, and captured shields (25, 26), and afterwards dismiss the guide with rich presents (27).

1. Taōcous: a tribe of mountaineers, still known among their kindred by the name of Tao.—ἐν οἴς ... ἀνακεκομίσενοι, where they also carried and kept all their provisions (i. e. besides using them for defence).
2. αὐτόςε (to avoid εἰς ὅ), into which (G. 156; cf. 61). — εὕθες ἢκων
(G. 277, n. 1).

3. Εἰς καλόν, in the nick of time. — οὐκ ἐστι implies a future, as apod. to
εἰ μὴ ληψώμεθα (G. 223, n. 1).

4. εἰσελθεῖν (G. 263, 1): we might have had μὴ εἰσελθεῖν. — Μία . . .
ὁρᾶς, the only passage is this one which you see; the construction is αὐτή
(sc. η Πάροδος) ἤν ορᾶς ἐστι μία Πάροδος. Cf. iv. 1. 20, and note. — οὖν
διατίθεται, is served thus. — σκέλη, πλευράς: after the passive συντετριμ-
μένους (G. 197, 1, n. 2).

5. ἀναλούσωσιν, use up. — ἄλλο τι η . . . παριάνα, is there anything to
prevent us from passing by? ἄλλο τι η (nonne) is an interrogative implying an
affirmative answer (G. 282, 3); so that this question means, literally, Is
anything else (the case) than (this, that) nothing prevents, etc.? — εἰ μή, 
nisi, except (sc. ὁρῶμεν).

Page 114. — 6. τρία ἡμιπλέθρα, i. e. 150 feet. — βαλλομένους, under
fire (of stones). — διαλειπούσας, scattered. — ἀνθ’ ἄν, behind which.—
φερομένων, flying through the air.

7. πολλοί (pred.), in great numbers. — αὐτὸ τὸ δέον, the very thing we
writ. — εὐθὺ, (to the point) from which. — μικρὸν τι, i. e. the fifty feet called
tὸ λοιπὸν in § 6.

8. ἡγεμονία, precedence. — ὡς εἴθυμα, as best he could.


11. μὴ οὐ πρῶτος παραδράμαοι (G. 215, n. 1), i. e. that he might not get
by first.

Page 115. — 12. αὐτὸ τῆς ἵτους, the rim of his shield (G. 171, 1):
ἵτως is a poetical word.

13. παιδία (see G. 129, 8). — ὁσαύτως: adv. of ὁ αὐτός. — Στυμφά-
λιος: of Symphæus in Arcadia, famous in the story of Hercules. — ὡς
μί λοντα (G. 277, n. 2): ὡς refers to τινά as the person whose intention is
expressed.

15. περύγων, flaps (generally of leather covered with metal) at the
bottom of the corselet. — σπάρτα ἐστραμμένα, plaited cords forming a
fringe.

as long as a Spartan dagger: ἐνηλην is accus. by a peculiar attraction,
where we should expect ἐνηλή (sc. ἐστί). — ὡν . . . δύναντο (G. 233):
ἐσφαττον refers to a custom.— ἀποτέμνοντες . . . ἐπορεύοντο, i. e. they used
to cut off their heads (i. e. ὡν κρατεῖν δύναντο) and carry them along on
their march: ἄν belongs (grammatically) to ἐπορεύοντο (G. 206), but the
iterative force extends to ἀποτέμνον ἄν καὶ ἐπορεύοντο. — ὅποτε . . . ἔμελλον, i. e. whenever they were to be seen by
the enemy. — μίαν λόγχην ἔχον, i. e. with a sharp point at only one end:
the Greek spears were sharpened also at the butt, so as to stick in the
ground. λόγχη is properly the sharp point of a spear, but is often used for
the whole weapon. δόρυ is the more common word for spear (as a whole),
though this is properly the wooden shaft, δόρυ and δρός being related to
our word tree. — πολίσμασιν: derived from πολίς, to build (prop. a city, πόλις); cf. G. 129, 4.

17. ἐν τούτοις makes the storing of provisions in the strongholds more prominent than the carrying them into these. Kritzer 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 τιθέναι. Cf. ἐν οἷς . . . ἔχων ἀνακεκομισμένοι in § 1. — διεταφήσαν: a return to the independent sentence, as if ὠστε had not preceded: cf. ὑπάπτευον in iv. 2. 15. — τοῖς κτήρεσιν ἡ: the assimilation is here omitted.

Page 116. — 19. διὰ . . . 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 ἔκτινου ἐχθροῦς, iii. 2. 5. — ὑπασ ἄγου: optative after an historic present.


22. δασεῖων . . . ἡμιβόεια, covered with raw hides of shaggy oxen: βοῶν is gen. of material.

23. οἱ ἄδει ἐπιώντες, those who successively came up; so τοὺς ἄδει βοώντας, those who successively raised the shout.

24. παρεβοήθει, came up to the rescue, thinking it was an attack of the enemy (§ 22).—παρεγγυάωτον, passing the word along: παρεγγυάω is properly to hand over something as a pledge (ἐγγύη).

Page 117. — 25. ὅτου δὴ παρεγγυήσαντος, some one, whoever he may have been, giving the word: δοτὸς always has this indefinite sense when it is joined with -ουν (ὀστωσοῦν), rarely with δή (as here). In v. 2. 24, we have ὅτου δὴ ἐνάψαντος, some one or other setting it on fire.

26. κατέτημεν: that the natives might not remove them: cf. iv. 6. 26.

27. δαρεικοῦν δήκα: about §54.00. See note on i. 7. 18. — δακτυλικος: “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 Charicles.

CHAPTER VIII.

SYNOPSIS: The Greeks advance through the country of the Macrōnes, and come to a river bordered with trees, which they cut down (1, 2). The natives are drawn up in warlike array on the other side (3). Xenophon instructs a peltast, who believes the country to be his birthplace, to ask the people who they are and why they are hostile (4, 5). After mutual explanations, pledges are exchanged (6, 7); and the Macrōnes assist the Greeks in crossing the river, and conduct them to the territory of the Colchians (8). These, drawn up upon a mountain, oppose their entrance into the country; and the generals deliberate (9). Xenophon proposes a plan of attack by column and not by phalanx (10–13), which is approved. After the troops are disposed, he rides from wing to wing and encourages the soldiers to overcome the last obstacle that lies between them and their long-desired goal (14). There are eighty companies of
hoplites, besides light-armed troops (15). They make their vows to the Gods, sing the paean, and move forward with Chрисiphus and Xenophon at the two extremes (16). The enemy’s line is drawn apart, and the Greeks at the centre rush to the summit (17, 18). The enemy give way, and the Greeks encamp in villages (19), where many of the soldiers are made sick by eating honey (20, 21). A two days’ march brings them to Trapezus, a Greek city on the Euxine, where they remain thirty days, making incursions into the country of the Colchians (22). The people of Trapezus receive them hospitably (23), and negotiate with them in behalf of the nearer Colchians (24). The Greeks make the sacrifice they had vowed to the Gods, and celebrate games (25–28).

2. ὑπερδέξιον, lying high on the right: cf. iii. 4. 37; this word commonly means high (with no reference to the side). Liddell and Scott explain it here as = ἐπιδέξιον, on the right. Another reading here is ὑπὲρ δεξιῶν, over the right, in which sense ὑπερδέξιον is here explained; cf. εἴ δέκτεράς, below. — οἶον χαλεπότατον: like ώς (or ὅτι) χαλεπότατον. — ὁ δράζων, the frontier stream: cf. Eng. horizon. — ἵδε διαβῆναι, they had to pass. — δενδρεῖ: more common than the reg. dat. δένδρους. — ἐκόπτων: probably to clear the way, and also to make a road: see § 8.

3. εἰς τὸν ποταμὸν ἔρριπτον, i. e. to frighten the Greeks. — ἔβλαπτον οὐδέν (G. 159, n. 2).

4. δεδουλευκέναι: δουλεύω is to be a slave, but δουλώ is to enslave. (See G. 130, n. 3.) — εἰ μὴ τι κωλύει (G. 221), if there is nothing to hinder (a present supposition): see the answer, οὐδέν κωλύει, in § 5.

Page 118. — 5. ἐρωτήσαντος (sc. αὐτοῦ). — ἀντιτετάχαται: Ionic perfect (G. 119, 3; 118, 5, n.).

7. εἰ δοεῖν ἀν (indir. quest.), whether they would give; they asked δολήτε ἄν; (G. 245).

8. συνεξίκησαν: cf. § 2. — ὀδόν ὠδόπολον (G. 159), they worked on the road. — μέτοικος (G. 142, 4, n. 4).

9. βουλεύσασθαι συλλεγεῖσιν, i. e. to come together and consult (G. 138, n. 8), as if it had been συλλεγῆναι καὶ βουλεύσασθαι. — ὅπως ἀγωνιοῦνται (G. 217).

10. παύσαντας... ποιῆσαι, that they should give up the phalanx, and should form the companies in columns. — τῇ μέν, τῇ δὲ, here, there.

11. ἐπὶ πολλοῦς, many (men) in depth, implying a movement into this order; below, ἐπὶ ὀλίγων, few in depth, (the more common construction) refers to the order in which they then were. The two suppositions in ᾧ μέν... ἐὰν δὲ... ἐώς μεν include the only possible ways of marching ἐπὶ φαλάγγας, and Xen. gives objections to both. — περιττεύουσιν ἡμῶν, will outflank us (G. 175, 2). — τοῖς περιττοῖς, i. e. those by whom they will outflank us. — χρῆσονται... βούλων, i. e. we shall be at their mercy. — οὐδὲν ἀν εἶ has two protases, both future, but of different forms: see Moods and Tenses, § 55, 1. — ἀθρών, in a mass: predicate with ἐμπεσούτων.

Page 119. — 12. τοσούτων... λόχοις, to cover sufficient ground with the companies by leaving spaces between them. — τοσούτων... ὅπως, so much
that, sufficient, takes the infinitive as an adjective (Moods and Tenses, § 93, 1, x. 1): the idea is, to cover ground enough to have the outer companies get beyond the enemy's wings. See note on ὀρθίος τοῖς λόχοις on iv. 2. 11. — οἱ κράτιστοι ἴμων, i. e. οἱ λοχαγοί. — πρῶτον for πρῶτοι, which is perhaps necessary here: see § 18.

13. τὸ διαλείπον, the interval between the columns: cf. τὸ δίχον, iii. 4. 22. — οὐδεὶς μηκέτι μενή, not a man will stand his ground for a moment (G. 257): the compounds of οὐ and μή (as here) can be used in these emphatic future expressions.

14. ἐμποδόν τὸ μὴ ἔιναι, in the way of our being (G. 263, 2). — ὁμοίς καταφαύειν, devour (them) raw, a common expression, rather stronger than our cut them in pieces or gobble them up: cf. Il. iv. 35, ὅμον βεβράωθος Πρίαμον Πριάμω τε παῖδας ἄλλους τε Τρώας.

16. ἔξω γενόμενον, i. e. with a view to outflanking the enemy.

17. ἀντιπαραβέοντες, i. e. hastening along (their own line) to meet them—κενόν, empty, i. e. without men enough.

Page 120. — 19. ὅς ἰχθαντο θεῖν, i. e. when the targeteers began to run (§ 18).

20. τὰ μὲν ἄλλα, in other matters (G. 160, 1), opposed to τὰ δὲ σμήνη (= ἵμοι), bees. — εἶδομάσαν, found strange, is emphasized by καί, which has no exact English equivalent. — τῶν κτηρίων (G. 170, 1; cf. 171, 2). — κάτω διεχώρει αὐτοῖς, i. e. they had a diarrhoea: διεχώρει is impersonal. — ἀποθυγήσκουσιν: dative of the partic., in same construction as μεθούσιν and μαναφύσιν.

21. ὃσπερ τροπῆς γεγεινημένης (G. 277, x. 3), as if they had suffered a defeat: in full, ὃσπερ ἄν ἐκεῖντο εἰ τροπῇ ἐγεγένητο, as they would have lain, if they had suffered a defeat (lit. rout), referring to the disheartened condition of a defeated army. — ποὺ, somewhere, makes τὴν αὐτὴν less definite. — ἀνεφρόνον, began to come to their senses. — ἀνισταντο: opposed to ἐκεῖνο. — φαρμακοποσίων (φάρμακον, a drug, and πίων, to drink), being drugged (W. 54, 4, 3, γ): for the suffix, cf. θυσίαν in § 25. The idea is, the men recovered from the effects of eating the honey as they would have done from the effects of drugging or poisoning. “Most modern travellers attest the existence, in these regions, of honey intoxicating and poisonous, such as Xenophon describes. They point out the Azalea Pontica as the flower from which the bees imbibe this peculiar quality. Professor Koch, however, states that after careful inquiries he could find no trace of any such.” Grote.

22. Τραπεζοῦντα: the modern Trebizond. — Σινωπέων, the people of Sinope, a Greek city on the coast of Paphlogonia.

24. συνδεισπράπτοντο (sc. τοῖς Ἑλλησίων), they negotiated with the Greeks. — ὑπέρ, in behalf of.

25. εἰδέαν: cf. iii. 2. 9. — ἴκανοι ἀπαθώσαι: cf. ἴκανότερα φέρειν, iii. 1. 23. — Σωτηρί (G. 129, 2 b). — ἡγεμόσυνα (found only here), thank-offerings for safe guidance, made to Ἡρακλῆς Ἡγεμῶν; the wanderings of Hercules were believed to give him special sympathy with wanderers.
Page 121. — ἐφυγε οἰκοθεν, was banished from home. — ἄκων (Hom. ἄκων, from α- and ἐκών), 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. — ἐπιμεληθήσατι, προστατῄσατι: infinitives of purpose after ἐπιλυντο (G. 265).

26. τὰ δέρματα, the hides of the victims (§ 25), which were to be offered as prizes in the games. — ὅπου . . . εἶ: the direct words of the command would have been ὅπου πεποίηκας (G. 248, 1). — δρόμον, race-course (from δραμ-, a stem of τρέχω): cf. ἵπποδρόμος, hippodrome. — τρέχειν, for running (G. 261, 2). — ὅπου ἄν τις βουληταί, wherever any one shall please: the future apod. is found in τρέχειν. — οὕτως, like this: placed emphatically after the adjectives which it qualifies. — Μάλλον τι ἀνιάσται, 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. στάδιον: cognate accus. with ἡγωνιζοντο; like δόλιχον with ἔθον, and πάλην, etc. with ἡγωνιζοντο understood. — τῶν αἰχμαλώτων οἱ πλείστοι, the greater part (being) of the number of the captives, appos. to παίδες. — δόλιχον (noun), the long race, variously estimated from six to twenty-four stadia in length, probably variable. The adj. δολιχός (oxtone), long, appears in the Homeric δολιχόσκιον ἔγχος. The δολιχόδρομος ran several times round the ordinary στάδιον: for the stadium, see note on i. 4. 1. — παγκράτιον, double (lit. complete) contest, one which combined both πάλη and πυγμή. — κατέβησαν, entered (the contest): cf. Lat. descendere ad Olympia.

28. αὐτοὺς, i. e. the horses: object of ἄγειν. — ἰλάσαντας and ἀναστρέψαντας agree with τοὺς ἵππεας understood, the subject of ἄγειν. — τὸν βωμὸν, the stand, probably a mound of turf, to mark the starting-place in the race.

For an account of the further fortunes of the Greek army, see the Prefatory Note, pp. 2 and 3.
INDEX
TO THE SYNTAX OF GOODWIN'S ELEMENTARY GREEK GRAMMAR, WITH PARALLEL REFERENCES TO HADLEY'S AND CROSBY'S GRAMMARS.

<table>
<thead>
<tr>
<th>Goodwin</th>
<th>Hadley</th>
<th>Crosby, 1871</th>
<th>Goodwin</th>
<th>Hadley</th>
<th>Crosby, 1871</th>
</tr>
</thead>
<tbody>
<tr>
<td>§ 133</td>
<td>485</td>
<td>57 s</td>
<td>§ 157, 1</td>
<td>539</td>
<td>400</td>
</tr>
<tr>
<td>134</td>
<td>485</td>
<td>400, 571, 666 s</td>
<td>2</td>
<td>543</td>
<td>484</td>
</tr>
<tr>
<td>135, 1</td>
<td>497</td>
<td>568</td>
<td>158</td>
<td>544</td>
<td>472</td>
</tr>
<tr>
<td>2</td>
<td>515</td>
<td>569</td>
<td>159</td>
<td>547</td>
<td>477 s</td>
</tr>
<tr>
<td>3</td>
<td>514</td>
<td>493 s</td>
<td>160, 1</td>
<td>549</td>
<td>481</td>
</tr>
<tr>
<td>136</td>
<td>540</td>
<td>59 a, 393 b</td>
<td>2</td>
<td>552</td>
<td>483</td>
</tr>
<tr>
<td>137</td>
<td>499</td>
<td>393 s</td>
<td>161</td>
<td>550</td>
<td>482</td>
</tr>
<tr>
<td>N. 1</td>
<td>675</td>
<td>394 c</td>
<td>162</td>
<td>551</td>
<td>472 g</td>
</tr>
<tr>
<td>2</td>
<td>500</td>
<td>393 d</td>
<td>163</td>
<td>545</td>
<td>476 d</td>
</tr>
<tr>
<td>3</td>
<td>501</td>
<td>396</td>
<td>164</td>
<td>553</td>
<td>480 c</td>
</tr>
<tr>
<td>4</td>
<td>—</td>
<td>394 b</td>
<td>165</td>
<td>553</td>
<td>480 b</td>
</tr>
<tr>
<td>138</td>
<td>498</td>
<td>504, 493 s</td>
<td>166</td>
<td>556</td>
<td>480 a</td>
</tr>
<tr>
<td>139, 1</td>
<td>493</td>
<td>506</td>
<td>167</td>
<td>558</td>
<td>435 s</td>
</tr>
<tr>
<td>2</td>
<td>495</td>
<td>507</td>
<td>168</td>
<td>559</td>
<td>415 s</td>
</tr>
<tr>
<td>140</td>
<td>524</td>
<td>516 s</td>
<td>169</td>
<td>570</td>
<td>421 s</td>
</tr>
<tr>
<td>141</td>
<td>525</td>
<td>520 s</td>
<td>170</td>
<td>574</td>
<td>423 s</td>
</tr>
<tr>
<td>N. 1</td>
<td>530</td>
<td>522 s</td>
<td>171, 1</td>
<td>576</td>
<td>424 s</td>
</tr>
<tr>
<td>2</td>
<td>527</td>
<td>530 c</td>
<td>2</td>
<td>—</td>
<td>432</td>
</tr>
<tr>
<td>3</td>
<td>492</td>
<td>526</td>
<td>3</td>
<td>—</td>
<td>407</td>
</tr>
<tr>
<td>4</td>
<td>500</td>
<td>527 s</td>
<td>172</td>
<td>575</td>
<td>414</td>
</tr>
<tr>
<td>5</td>
<td>—</td>
<td>664</td>
<td>173, 1</td>
<td>677</td>
<td>429</td>
</tr>
<tr>
<td>6</td>
<td>—</td>
<td>664</td>
<td>2</td>
<td>—</td>
<td>431 c</td>
</tr>
<tr>
<td>142, 1</td>
<td>538</td>
<td>523, 1</td>
<td>3</td>
<td>—</td>
<td>429 f</td>
</tr>
<tr>
<td>2</td>
<td>—</td>
<td>523, 2, 3</td>
<td>174</td>
<td>579</td>
<td>404 s</td>
</tr>
<tr>
<td>3</td>
<td>—</td>
<td>523 b</td>
<td>175</td>
<td>585</td>
<td>408</td>
</tr>
<tr>
<td>4</td>
<td>538</td>
<td>524</td>
<td>176</td>
<td>582</td>
<td>412</td>
</tr>
<tr>
<td>143</td>
<td>525</td>
<td>518 s</td>
<td>177</td>
<td>583</td>
<td>699</td>
</tr>
<tr>
<td>144, 1</td>
<td>667</td>
<td>536</td>
<td>178</td>
<td>578</td>
<td>431</td>
</tr>
<tr>
<td>2</td>
<td>668</td>
<td>539</td>
<td>179</td>
<td>591</td>
<td>433</td>
</tr>
<tr>
<td>145</td>
<td>669</td>
<td>540 s</td>
<td>180</td>
<td>587</td>
<td>444</td>
</tr>
<tr>
<td>146</td>
<td>670</td>
<td>537</td>
<td>181</td>
<td>587</td>
<td>437 b</td>
</tr>
<tr>
<td>147</td>
<td>675</td>
<td>538</td>
<td>182</td>
<td>588</td>
<td>445</td>
</tr>
<tr>
<td>148</td>
<td>678</td>
<td>542 s</td>
<td>183</td>
<td>790</td>
<td>675</td>
</tr>
<tr>
<td>149</td>
<td>682</td>
<td>564</td>
<td>184</td>
<td>594</td>
<td>452 s</td>
</tr>
<tr>
<td>150</td>
<td>683</td>
<td>548</td>
<td>185</td>
<td>595</td>
<td>452 s</td>
</tr>
<tr>
<td>151</td>
<td>503</td>
<td>549 s</td>
<td>186</td>
<td>603</td>
<td>449 s</td>
</tr>
<tr>
<td>152</td>
<td>510</td>
<td>551</td>
<td>187</td>
<td>605</td>
<td>699</td>
</tr>
<tr>
<td>N. 1</td>
<td>811</td>
<td>551 f</td>
<td>188, 1</td>
<td>606</td>
<td>466 s</td>
</tr>
<tr>
<td>2</td>
<td>812</td>
<td>559 a</td>
<td>2</td>
<td>610</td>
<td>468</td>
</tr>
<tr>
<td>153</td>
<td>818</td>
<td>554 s</td>
<td>3</td>
<td>600</td>
<td>461</td>
</tr>
<tr>
<td>154</td>
<td>817</td>
<td>551 s</td>
<td>4</td>
<td>600</td>
<td>458</td>
</tr>
<tr>
<td>155</td>
<td>815</td>
<td>564 b</td>
<td>5</td>
<td>604</td>
<td>465 s</td>
</tr>
<tr>
<td>156</td>
<td>808</td>
<td>562</td>
<td>189</td>
<td>613</td>
<td>469 a</td>
</tr>
<tr>
<td>Goodwin</td>
<td>Hadley</td>
<td>Crosby, 1871</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>---------</td>
<td>--------</td>
<td>-------------</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>§ 190</td>
<td>612</td>
<td>469 b</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>191</td>
<td>614</td>
<td>688 s</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>192</td>
<td>620</td>
<td>688 a</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>193</td>
<td>614</td>
<td>699</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>194</td>
<td>—</td>
<td>685 s</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>195</td>
<td>684</td>
<td>577</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>196</td>
<td>693</td>
<td>30 a</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>197</td>
<td>683</td>
<td>586 s</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>198</td>
<td>694 b</td>
<td>586</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>199</td>
<td>687</td>
<td>578 s</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>200</td>
<td>695</td>
<td>590 s</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N. 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>699</td>
<td>609</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>702</td>
<td>594</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>698</td>
<td>612</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>699</td>
<td>604</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>701</td>
<td>591 s</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>712</td>
<td>208</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td></td>
<td>609 s</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td></td>
<td>597</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>201</td>
<td>696</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>202</td>
<td>720</td>
<td>590 s</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>203</td>
<td>733</td>
<td>643 s, 659 s</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>204</td>
<td>788</td>
<td>660</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>205, 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>697</td>
<td>692</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>206</td>
<td>746</td>
<td>616</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>207</td>
<td>744</td>
<td>618</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>208</td>
<td>745</td>
<td>620</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>209</td>
<td>747</td>
<td>619</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>210</td>
<td>748</td>
<td>618</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>211</td>
<td>783</td>
<td>658 a</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>212</td>
<td>757</td>
<td>621 s</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>213</td>
<td>719</td>
<td>613 s</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>214</td>
<td>727</td>
<td>623</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>215</td>
<td>739</td>
<td>624 s</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>216</td>
<td>739</td>
<td>624 s, 650</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>217</td>
<td>756</td>
<td>624 b</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>218</td>
<td>743</td>
<td>624 s, 650</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>219</td>
<td>732</td>
<td>631 s</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>220</td>
<td>745</td>
<td>631 s</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>221</td>
<td>744</td>
<td>631 a</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>222</td>
<td>746</td>
<td>631 b</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>223</td>
<td>747</td>
<td>631 c</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>224</td>
<td>748</td>
<td>631 d</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>225</td>
<td>729 b, 749 a</td>
<td>634</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>226</td>
<td>751, 722, 783 635 s</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>227</td>
<td>750</td>
<td>649 s</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>228</td>
<td>830</td>
<td>639</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>229</td>
<td>755</td>
<td>549</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>230</td>
<td>755</td>
<td>640</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>231</td>
<td>757</td>
<td>641</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>232</td>
<td>761, 757 s</td>
<td>641</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>233</td>
<td>758</td>
<td>641</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>234</td>
<td>759, 738</td>
<td>641</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>235</td>
<td>760 d</td>
<td>649</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Goodwin</th>
<th>Hadley</th>
<th>Crosby, 1871</th>
</tr>
</thead>
<tbody>
<tr>
<td>§ 236</td>
<td>710 c, 835 a</td>
<td>642</td>
</tr>
<tr>
<td>237</td>
<td>771, 875 f</td>
<td>671 d</td>
</tr>
<tr>
<td>238</td>
<td>822</td>
<td>558 a</td>
</tr>
<tr>
<td>239</td>
<td>755, 758</td>
<td>641 d</td>
</tr>
<tr>
<td>240</td>
<td>771</td>
<td>703 d</td>
</tr>
<tr>
<td>241</td>
<td>753 s</td>
<td>62 k</td>
</tr>
<tr>
<td>242</td>
<td>755, 783</td>
<td>643 e</td>
</tr>
<tr>
<td>243</td>
<td>785 s</td>
<td>643 c</td>
</tr>
<tr>
<td>244</td>
<td>787</td>
<td>647</td>
</tr>
<tr>
<td>245</td>
<td>785 c, 736 a</td>
<td>646</td>
</tr>
<tr>
<td>246</td>
<td>714, 758</td>
<td>659 s</td>
</tr>
<tr>
<td>247</td>
<td>788</td>
<td>643 s</td>
</tr>
<tr>
<td>248</td>
<td>729, 731</td>
<td>643 c</td>
</tr>
<tr>
<td>249</td>
<td>863 b</td>
<td>701 i</td>
</tr>
<tr>
<td>250</td>
<td>869, 877, 731 701 j</td>
<td></td>
</tr>
<tr>
<td>251</td>
<td>721 p 834</td>
<td>638</td>
</tr>
<tr>
<td>252</td>
<td>723, 755</td>
<td>655 s</td>
</tr>
<tr>
<td>253</td>
<td>720 a, 833</td>
<td>628 a</td>
</tr>
<tr>
<td>254</td>
<td>720 b, 723 a</td>
<td>628 c</td>
</tr>
<tr>
<td>255</td>
<td>720 c</td>
<td>617 b</td>
</tr>
<tr>
<td>256</td>
<td>720 c</td>
<td>647</td>
</tr>
<tr>
<td>257</td>
<td>845</td>
<td>627</td>
</tr>
<tr>
<td>258</td>
<td>763</td>
<td>663 s</td>
</tr>
<tr>
<td>259</td>
<td>763, 778</td>
<td>663 a</td>
</tr>
<tr>
<td>260</td>
<td>764</td>
<td>663 d</td>
</tr>
<tr>
<td>261</td>
<td>767</td>
<td>663 d, e</td>
</tr>
<tr>
<td>262</td>
<td>780 – 82</td>
<td>663 f</td>
</tr>
<tr>
<td>263</td>
<td>580, 764</td>
<td>664, 713</td>
</tr>
<tr>
<td>264</td>
<td>778</td>
<td>522 d</td>
</tr>
<tr>
<td>265</td>
<td>765</td>
<td>664</td>
</tr>
<tr>
<td>266</td>
<td>770</td>
<td>671</td>
</tr>
<tr>
<td>267</td>
<td>813</td>
<td>671</td>
</tr>
<tr>
<td>268</td>
<td>772</td>
<td>665, 671 c</td>
</tr>
<tr>
<td>269</td>
<td>784</td>
<td>670</td>
</tr>
<tr>
<td>270</td>
<td>508 b</td>
<td>670</td>
</tr>
<tr>
<td>271</td>
<td>id.</td>
<td>670 a</td>
</tr>
<tr>
<td>272</td>
<td>779, 541</td>
<td>670 b</td>
</tr>
<tr>
<td>273</td>
<td>508 b</td>
<td>669</td>
</tr>
<tr>
<td>274</td>
<td>769</td>
<td>703 d</td>
</tr>
<tr>
<td>275</td>
<td>785</td>
<td>673</td>
</tr>
<tr>
<td>276, 1</td>
<td>785</td>
<td>673</td>
</tr>
<tr>
<td>2</td>
<td>786</td>
<td>678</td>
</tr>
<tr>
<td>277</td>
<td>788</td>
<td>674</td>
</tr>
<tr>
<td>278</td>
<td>790</td>
<td>675</td>
</tr>
<tr>
<td>279</td>
<td>796</td>
<td>677</td>
</tr>
<tr>
<td>280</td>
<td>803</td>
<td>659, 677</td>
</tr>
<tr>
<td>281</td>
<td>804</td>
<td>682, 3</td>
</tr>
<tr>
<td>282</td>
<td>824</td>
<td>687</td>
</tr>
<tr>
<td>283, 1</td>
<td>832</td>
<td>686 b</td>
</tr>
<tr>
<td>2</td>
<td>833</td>
<td>686 a</td>
</tr>
<tr>
<td>3</td>
<td>837</td>
<td>686 c</td>
</tr>
<tr>
<td>4</td>
<td>835</td>
<td>686 d</td>
</tr>
<tr>
<td>5</td>
<td>840</td>
<td>686 e</td>
</tr>
<tr>
<td>6</td>
<td>888</td>
<td>713 d</td>
</tr>
<tr>
<td>7</td>
<td>846</td>
<td>713 f</td>
</tr>
<tr>
<td>8</td>
<td>848</td>
<td>713 a, j</td>
</tr>
</tbody>
</table>