THE

ANABASIS OF XENOPHON

WITH

ENGLISH NOTES, CRITICAL AND EXPLANATORY, A MAP ARRANGED
ACCORDING TO THE LATEST AND BEST AUTHORITIES, AND
A PLAN OF THE BATTLE OF CUNAXA

BY

CHARLES ANTHON, LL.D.,

PROFESSOR OF THE GREEK AND LATIN LANGUAGES IN COLUMBIA COLLEGE,
NEW YORK, AND RECTOR OF THE GRAMMAR SCHOOL.

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TO

THE REV. JOHN M'VICKAR, D.D.,
Professor of Intellectual and Moral Philosophy, of Political Economy, and of Rhetoric and the Belles Lettres etc., in Columbia College.

This Work is Dedicated

As a Testimonial of Respect for Distinguished Abilities Long and Successfully Exerted in the Cause of Religion and Learning,

By

His Friend and Colleague of Many Years
A very recent biographer of Xenophon remarks that "there are numerous editions of the Anabasis which have merit enough so far as concerns the critical handling of the text, but not one of them contains a sufficient commentary." This observation is here quoted, not with the hope, indeed, that the present edition will supply the deficiency alluded to, although no pains have been spared to effect this, but with the view rather of showing the error of those who regard the Anabasis as a very easy work, and hardly requiring any commentary at all. There is, perhaps, no book within the usual routine of school and college reading in our country, that presents more attractions to the young student than the present narrative, or that deserves more to form a basis for future and more extended reading; and yet, at the same time, there is no one which requires more copious and continued illustration. Clear and easy as the style of the author undoubtedly is, yet there is scarcely a page on which some difficulty does not occur, owing either to the carelessness of transcribers of manuscripts, or the arbitrary changes of editors; while, even after these obstacles have been removed, there remain questions to be solved of a geographical nature, in which the conflicting accounts of modern travelers have to be carefully weighed, and, if possible, reconciled with each other. All this demands, as will readily be perceived, a good body of notes.
and he who undertakes to edit the Anabasis of Xenophon, without such a commentary, is guilty of positive injustice toward his author, and will speedily find, also, that he has gained but little credit for himself. Besides, a taste for enlarged commentaries on classical authors is, we are happy to say, rapidly gaining round among us, and the beneficial results of the change are already perceptible in the healthier tone that is now given to classical studies, and in the habits of investigation and inquiry that are beginning to develop themselves. There was a time when editions of classical authors in this country contained merely the text, printed for the most part on delicately white paper; and having a few notes appended, more because an edition of an ancient writer entirely without notes would have appeared too startling an anomaly, than from any very definite idea that notes, if properly prepared, might be made the vehicle of useful information to the student. The system of instruction pursued with such text-books was perfectly congenial. Few questions were asked, few explanations given, and the labors of the student were, for the most part, restricted to a mere translation from the ancient writer into his own tongue; a translation at best slovenly and erroneous, but which he himself, unaccustomed to habits of daily analysis, could neither improve nor rectify. No wonder that the cry of the utilitarian was eventually raised against such a mode of instruction, and, as a natural consequence, against classical learning itself. A more suicidal system of both editing and teaching, one more fatally destructive to the best interests of ancient literature could scarcely have been devised; and we have great reason to be thankful that, amid the ticketing of plants
and minerals, the watching of retorts and crucibles and all the other mind-developing expedients of so-called practical education, the claims of classical learning, put in jeopardy by those who ought to have been their most active defenders, have still continued to be heard. A better day, however, is now beginning to dawn upon us. The demand for editions of the classics with copious commentaries is becoming too general to be any longer neglected; the advocates of the old system are compelled one by one to abandon their former prejudices, and we may hope soon to see the time arrive, when the senseless cry, that has so long been raised against copious annotations on the ancient writers, will be confined to those who are content to ring the old changes on the letters and syllables of their classical horn-books, while they let their pupils grope in the dark, because too indolent themselves to grapple with the new order of things, or too narrow minded to point it out unto others.

In preparing, then, the present edition of the Anabasis, no pains have been spared to bring together, within a reasonable compass, whatever may tend to heighten the interest of the present work, or furnish the student with collateral stores of information. How far the editor may have succeeded in accomplishing such a result, it will be, of course, for candid and liberal criticism to determine. Of one thing, however, he himself is perfectly certain, that among the materials employed by him are some which have never as yet been made use of in preparing any American edition of the Anabasis, and others, again, which from their very nature have not hitherto appeared in any edition of the work either in this country or in Europe.
The text of the present edition is based upon that published by Professor Long, of the London University, and the headings of the chapters are taken from the same work. In numerous instances, however, the text has been conformed to the editions of Schneider, Bornemann, Poppo, Krüger, and others, as well as to various suggestions made by different critics in the Neue Jahrbücher of Jahn and Klotz; and the punctuation also has been completely remodeled, so as to form a medium between the exuberance of Poppo and the scantiness of Long. In preparing the notes, the chief difficulty has been to make a proper selection from the rich abundance of materials that were a hand, and, while striving to compress the commentary within proper limits, to omit nothing that might be valuable or new. The following list will be found to contain the principal works from which aid has been obtained for the annotations, or, as already remarked, for settling the text.

1. Xenophontis de Cyri Expeditione Libri Septem.
   Ed. Hutchinson. Oxon., 1735, 4to.
2. Xenophontis de Expeditione Cyri Minoris, &c.
   Ed. Morus. Lips., 1775, 8vo.
3. Xenophontis Atheniensis Scripta, &c.
   Ed. Weiske. Lips., 1790, 8vo.
4. Xenophontis de Cyri Expeditione, &c.
   Ed. Schneider. Oxon., 1821, 8vo.
5. Xenophontis de Expeditione Cyri, &c.
6. Xenophontis de Cyri Expeditione, &c.
   Ed. Townsend. Lond., 1823, 8vo.
7. Xenophontis Expedition Cyri.
   Ed. Diardorf. Lips., 1825, 8vo.
8. Ξενοφώντος Κύρου Ἀναβασις. (Latin notes.)
   Ed. Krüger. Hal., 1826, 8vo.
9. Xenophontis Expedition Cyri.
PREFACE.

10. Ξενοφώντος Κύρου 'Αναβασίς.
   Ed. Long. Lond., 1837 8vo

11. Ξενοφώντος Κύρου 'Αναβασίς.

12. Ξενοφώντος Κύρου 'Αναβασίς. (German notes.)


14. Xenophon's Anabasis (Books I. and II.).
   Ed. Hickie. Lond., 1839, 12mo.


17. L'Expedition de Cyrus, &c., par M. le Comte de la Luzerne.
   Paris, 1786, 2 tomes, 12mo.


19. Xenophon’s Anabasis. Translated by a Member of the University of Oxford. Oxf., 1822, 8vo.


22. Krüger, De Authentia et Integritate Anabaseos Xenophontis.
   Halle, 1824, 8vo.

   Lond., 1837.

   Lond., 1816, 4to.

25. Kinneir’s Journey through Asia Minor, &c. Lond., 1818, 8vo.


27. Arundel’s Visit to the Seven Churches of Asia. Lond., 1828, 8vo.

   Lond., 1829, 8vo.

29. Rennell's Geography of Western Asia. (2 vols.) Lond., 1831, 8vo.

30. Milner's History of the Seven Churches of Asia. Lond., 1832, 8vo.


32. Ainsworth's Travels and Researches in Asia Minor, &c. (2 vols.) Lond., 1842, 8vo.
The editor has been thus particular in enumerating the sources from which the notes have been drawn, as it is possible that other editions of this work may, in part at least, have been indebted to the same, and, in consequence, similarities in the language or substance of notes may occasionally occur, which, if not credited in those editions to the authorities consulted, may seem original, and may lead to the supposition that he has been appropriating to himself, without acknowledgment, the labors of others. It is o guard against any such imputation that the editor has thus fully detailed all his authorities; and he wishes to have it distinctly understood, that if any similarities between his own notes and those of other editions published in this country should by any possibility occur, it is owing to the simple fact that they are drawn from the same authorities, and may all be found in one or other of the works above mentioned.

In one very important particular, however, the present volume will be found to possess an entirely novel character; and this is its giving an abstract of the very valuable work of Ainsworth, entitled "Travels in the Track of the Ten Thousand Greeks." As his work settles many disputed points in the geography of the Anabasis, copious extracts are continually given from it, and the present edition, therefore, will be found to possess the singular advantage (one which no edition of the Anabasis either in
this country or in Europe has enjoyed) of presenting the student with the latest and best results respecting the movements of the Greeks, both in going and returning. It will no longer answer to take Rennell for our guide in these matters, although his work is still, in many respects, a very useful one; and it will be incumbent, therefore, on those editors of the Anabasis, who may have adopted Rennell's conclusions, to reconstruct no inconsiderable portion of their commentaries, if they wish to put the student into possession of the latest and most reliable information on this head, as deduced from the more accurate investigations of Ainsworth, Hamilton, and others. Lest any doubts may exist on this point, it will be as well to let Ainsworth speak for himself:

"The present illustrator of the Anabasis," he remarks, "has by accident enjoyed advantages possessed by no other person, of following at intervals the whole line of this celebrated expedition, from the plain of Caïstrus and the Cilician Gates, through Syria, down the Euphrates, to the field of Cunaxa; and of again traveling in the line of the still more memorable retreat across the plains of Babylonia and Media by Larissa and Mespila, and thence through the well-defended passes of the Tigris and Kurdistan to the cold, elevated uplands of Armenia, which were the scene of so many disasters, and so much suffering to the Greeks. Then, again, from Trebizond westward, he has visited, on various parts of the coast of Asia Minor, localities to which an interest is given by the notices of the Athenian historian, independent of their own importance as ancient sites or colonies; and where he has not been personally on that part of the route, as well as in the localities of the first assembling of the troops under Cyrus, the researches
of W. J. Hamilton, Pococke, Arundel, and others fully fill up the slight deficiencies which might otherwise occur. Indeed, out of a journey evaluated by the historian at three thousand four hundred and sixty-five miles altogether, there are not above six hundred miles that the illustrator has not personally explored.

In order to make the advantages here detailed come home more directly to the student, we have prefixed to the volume the valuable map of Ainsworth taking care, however, at the same time, to retain the position originally assigned by him to the ancient Opis, rather than to adopt that advocated by Major Rawlinson, and which we think Ainsworth has been too hasty in preferring to his own. We have likewise given three Appendices from Ainsworth, and a plan of the battle of Cunaxa from M. de la Luzerne, which may serve to rectify the errors into which some commentators have fallen on this subject. And, as a fitting appendage to the researches of Ainsworth, we have incorporated into the notes the excellent sketch, given by Bishop Thirlwall, of the whole expedition, in the fourth volume of his admirable History of Greece.

The grammatical references are, it will be perceived, very numerous, and mostly made to the translation of Kühner's larger Grammar by Dr. Jelf, of Christ Church, Oxford.

It remains for the editor to express his sincere acknowledgments for the very valuable aid derived by him from his friend Professor Drisler, not merely in the correcting of the press, but in other and much more important matters, where the sound judgment and well-known accuracy of that indefatigable and excellent scholar proved of essential service to the present work.

Columbia College, New York, May 3d 1847
"XENOPHON (Ξενοφῶν), the son of Gryllus, an Athenian citizen was a native of the Attic demus Erechia. The only extant biography of him is by Diogenes Laertius, which, as usual, is carelessly written, but this biography and the scattered notices of ancient writers, combined with what may be collected from Xenophon's own works, are the only materials for his life."

"There is no direct authority either for the time of Xenophon's birth or death, but these dates may be approximated to with reasonable probability. Laertius and Strabo state that Socrates saved Xenophon's life at the battle of Delium, B.C. 424, a fact which there seems no reason for rejecting, and from which it may be inferred that Xenophon was born about B.C. 444. In his 'Hellenica,' or Greek History (vi., 4, 35), he mentions the assassination of Alexander of Pherae, which took place B.C. 357, and Xenophon was, of course, alive in that year. This agrees well enough with Lucian's statement, that Xenophon attained the age of above ninety. (Macrobi, 21) Much has been said as to Xenophon's age at the time of his joining the expedition of the younger Cyrus, B.C. 401, and the dispute turns on the point whether he was then a young man between twenty and thirty, or a man of forty and upward. Those who make him a young man rely on an expression in the 'Anabasis' (ii., 1, 12), where he is called νεανίσκος, but in this passage, in place of Ξενοφῶν, the best MSS. read ὕστοπομῖκος, and besides this it may be remarked, that the term νεανίσκος was not confined to young men, but was sometimes applied to men of forty at least. Still further, they who contend that he was forty or upward in the ear B.C. 401, rely on another passage in the 'Anabasis' (vii., 2, 8), where he is spoken of as a man who seemed old enough to have a marriageable daughter. On the whole, there is nothing in the 'Anabasis' inconsistent with a date about the year B.C. 444, which may be assigned as that of his birth. This subject, and other points in the Chronology of Xenophon, have been discussed by C. W Krüger (De Xenophontis Vita Questiones Criticie, Hallo, 1822)."
“According to Laerlius, Xenophon became the pupil of Socrates at an early age. There is also a notice in Philostratus of his receiving lessons from Prodicus of Ceos, while he was a prisoner in Bœotia, but there is no other evidence as to the fact of his having fallen into the hands of the Bœotians. In the fable of the Choice of Hereules (Memorab., ii., 1), Xenophon does not give any indication of his personal acquaintance with Prodicus; but nothing can be concluded from such an omission. Photius states that he was also a pupil of Isocrates, who was, however, younger than Xenophon. If this is true, it is probable that he was a pupil of Isocrates before the year B.C. 401. Athenaeus (x., 427, ed. Casaub.) also quotes a saying of Xenophon at the table of Dionysius the tyrant, but he does not say whether the older or younger tyrant is meant. The older tyrant reigned till B.C. 367, and it is more likely, if Xenophon ever went to Syracuse, that he went before B.C. 367 than after. It is not known if Xenophon wrote any thing before the year B.C. 401, though Letronne, with considerable plausibility, would assign the composition of the 'Banquet,' or 'Symposium,' and of the 'Hiero,' to a period before B.C. 401.”

“In B.C. 401, Xenophon went to Sardes, to Cyrus the Persian, the brother of Artaxerxes Mnemon, king of Persia. He tells us himself (Anab., iii., 1) the circumstances of this journey. Proxenus, Xenophon’s friend, was then with Cyrus, and he invited Xenophon to come, and promised to introduce him to Cyrus. Xenophon asked the advice of Socrates, who, fearing that Xenophon might incur the displeasure of the Athenians if he attached himself to Cyrus, inasmuch as Cyrus had given the Lacedæmonians aid in their recent wars against Athens, advised him to consult the oracle of Delphi. Xenophon accordingly went to Delphi, and asked the god (Apollo) to what deities he should sacrifice and make his vows, in order to secure success in the enterprise which he meditated. The god gave him his answer; but Socrates blamed his friend for not asking whether he should undertake the voyage or not. However, as he had obtained an answer from the god, Socrates advised him to follow the god’s commands, and accordingly Xenophon set out for Sardes, where he found Cyrus and Proxenus just ready to leave the city on an expedition. This story is characteristic both of Socrates and Xenophon.”

“It was given out by Cyrus that his expedition was against the Pisidians, and all the Greeks in the army were deceived, except Clearchus, who was in the secret. The object of Cyrus was to dethrone his brother, and, after advancing a short distance it became
apparent to all the Greeks, who, however, with the exception of a few, determined to follow him. After a long march through Asia Minor, Syria, and the sandy tract east of the Euphrates, the two brothers met at Cunaxa, not far from Babylon. Cyrus fell in the almost bloodless battle that ensued, his barbarian troops were discouraged and dispersed, and the Greeks were left alone in the centre of the Persian empire. Clearchus was by common consent invited to take the command, but he and many of the Greek commanders were shortly after massacred by the treachery of Tissaphernes, the Persian satrap, who was acting for the king. It was now that Xenophon came forward. He had hitherto merely followed the army of Cyrus, and had neither held a command nor even been considered as a soldier. He introduces himself to our notice, at the beginning of the third book of the ‘Anabasis,’ in that simple manner which characterizes the best writers of antiquity. From this time Xenophon became one of the most active leaders, and, under his judicious guidance, the Greeks effected their retreat northward across the high lands of Armenia, and arrived at Trapezus (Trebisond), a Greek colony on the southeast coast of the Black Sea. From Trapezus the Greeks proceeded to Chrysopolis, opposite to Byzantium. Both Xenophon, however, and the army were in great distress, for they had lost every thing in that retreat, and they were, therefore, ready enough to accept the proposals of Seuthes, a Thracian prince, who wished to have their aid in recovering the kingly power. The Greeks performed the stipulated services, but the Thracian would not pay the amount agreed upon, and it was not till after some negotiations that Xenophon obtained a part of what was due to the army. At this time the Lacedaemonian general Thibron was carrying on a war against Tissaphernes and Pharnabazus, and he invited the Greeks under Xenophon to join him. At the request of his soldiers, Xenophon conducted them back into Asia, and they joined the army of Thibron (B.C. 399). Immediately before giving up the troops, Xenophon, with a part of them, made an expedition into the plain of the Cae cus, for the purpose of plundering a wealthy Persian named Asidates. The Persian was taken, with his wife, and children, and horses, and all that he had. Xenophon received a good share of the plunder.”

“The narrative of Xenophon contains a statement of the army’s marches, with some few omissions, expressed in Persian paaasangs at the rate of 30 stadia to a parasang. The following are the distances given by him in round numbers:
From Ephesus to the battle-field . . . . 16,050 stadia.  
From the battle-field to Cotyora (eight months) 18,600 "  
\[\frac{34,650 \text{ "}}{}\]  

Xenophon adds the march of the Greek auxiliaries from Ephesus to Sardes (about 50 miles) to the distance from Sardes to the battle-field. The march may be considered as having terminated at Cotyora, as the army sailed from this place to Sinope. Their troubles, however, continued till they reached Byzantium, now Constantinople, and even beyond that point. If we take the stadia of Xenophon at the rate of ten to a mile, an estimate which is above the truth, we find the whole distance marched to be 3465 English miles, which was accomplished in 15 months, and a large part of it through an unknown, mountainous, and hostile country, and in an inclement season."

"It is uncertain what Xenophon did after giving up the troops to Thibron. He remarks (Anab., vii., 7, 57), just before he speaks of the leading the troops back into Asia, that he had not yet been banished; but as it is stated by various authorities that he was banished by the Athenians because he joined the expedition of Cyrus against the Persian king, who was then on friendly terms with the Athenians, it is most probable that the sentence of banishment was passed against him in the year B.C. 399, in which Socrates was executed. Letronne assumes, in the absence of evidence, that he returned to Athens in B.C. 399. But it is much more likely that he stayed with Thibron, and with Dercyllidas, the successor of Thibron; and there are various passages in the 'Hellenica' which favor the conjecture."

"Agesilaus, king of Sparta, was sent with an army into Asia, B.C. 396, and Xenophon was with him during the whole, or a part at least, of this Asiatic expedition. Agesilaus was recalled to Greece B.C. 394, and Xenophon accompanied him on his return, and he was with Agesilaus in the battle against his own countrymen at Coronea, B.C. 394. According to Plutarch, he accompanied Agesilaus to Sparta after the battle of Coronea, and shortly after settled himself at Scillus in Elis, on a spot which the Lacedaemonians gave him, and here, it is said, he was joined by his wife Philesia and her children. Philesia was apparently the second wife of Xenophon, and he had probably married her in Asia. On the advice of Agesilaus, he sent his sons to Sparta to be educated."

"From this time Xenophon took no part in public affairs. He resided at Scillus, where he spent his time in hunting, entertaining his friends, and in writing some of his later works—Diogenes
Laertius states, that he wrote here his histories, by which he means the 'Anabasis' and the 'Hellenica,' and probably the 'Cyropaedia.' During his residence at this place, also, he probably wrote the treatise on 'Hunting,' and that on 'Riding.' The history of the remainder of his life is somewhat doubtful. Diogenes says that the Eleans sent a force against Scillus, and as the Lacedæmonians did not come to the aid of Xenophon, they seized the place. Xenophon's sons, with some slaves, made their escape to Lepreum; Xenophon himself went first to Elis, for what purpose it is not said, and then to Lepreum to meet his children. At last he withdrew to Corinth, and probably died there. The time of his expulsion from Scillus is uncertain; but it is a probable conjecture of Krüger, that the Eleans took Scillus not earlier than B.C. 371, in which year the Lacedæmonians were defeated in the battle of Lepintra. Leetrone fixes the date at the year B.C. 368, though there is no authority for that precise year; but he considers it most probable that the Eleans invaded Scillus at the time when the Lacedæmonians were most engaged with the Theban war, which would be during the invasion of Laconia by Epaminondas. Xenophon must have lived above twenty years at Scillus, if the date of his expulsion from that place is not before the year B.C. 371. The sentence of banishment against Xenophon was revoked by a decree proposed by Eubulus, but the date of this decree is uncertain. Before the battle of Mantinea, B.C. 362, the Athenians had joined the Spartans against the Thebans. Upon this, Xenophon sent his two sons, Gryllus and Dió dorus, to Athens, to fight on the Spartan side against the Thebans. Gryllus fell in the battle of Mantinea, in which the Theban general Epaminondas also lost his life. Leetrone assumes that the decree for repealing the sentence of banishment against Xenophon must have passed before B.C. 362, because his two sons served in the Athenian army at the battle of Mantinea. But this is not conclusive. Krüger, for other reasons, thinks that the sentence was repealed not later than Oi. 103, which would be before the battle of Mantinea. No reason is assigned by any ancient writer for Xenophon's not returning to Athens; for, in the absence of direct evidence as to his return, we must conclude that he did not."

"Several of his works were written or completed after the revocation of his sentence: the 'Hipparchicus,' the Epilogus to the 'Cyropaedia,' if we assume that his sentence was revoked before B.C. 362; and the treatise on the 'Revenues of Athens.' Stesicles, quoted by Diogenes, places the death of Xenophon in B.C. 369; but there is much uncertainty on this subject. (Compare
The extant works of Xenophon may be distributed into four classes: 
1. Historical, consisting of the ‘Anabasis,’ the ‘Hellenica,’ and the ‘Cyropædia,’ which is not, however, strictly historical; and also the ‘Life of Agesilaus.’
2. Didactic: the ‘Hipparchicus,’ ‘On Horsemanship,’ and ‘On Hunting.’
3. Political: the ‘Republics of Sparta and Athens,’ and the ‘Revenues of Attica.’
4. Philosophical: the ‘Memorabilia of Socrates,’ the ‘Economic,’ the ‘Symposium,’ or Banquet, the ‘Hiero,’ and the ‘Apology of Socrates.’

The ‘Anabasis’ (Ἀναβασις), in seven books, is the work by which Xenophon is best known, and will be found more particularly alluded to on page 219 of the present volume. The authorship of the work is not quite free from doubt, owing to a passage in the third book of the ‘Hellenica’ (iii., 1), where the author refers to a work of Themistogenes of Syracuse for the history of the expedition of Cyrus, and the retreat of the Greek army to the Euxine. This, however, is not a complete description of the contents of the ‘Anabasis’ of Xenophon, whose narrative also conducts the army from Trapezus on the Euxine to Byzantium. Still the retreat may fairly be considered as having terminated when the army reached a Greek colony on the Euxine, and so, indeed, it is viewed in the ‘Anabasis’ (v., 1, 1). There is then, perhaps, no doubt that Xenophon does refer to the ‘Anabasis’ which we have; and if this be admitted, the difficulty is not easy of solution. Plutarch (De Glor. Athen.) supposes that Xenophon attributed the work to Themistogenes, in order that people might have more confidence in what was said of himself. But this is not satisfactory. Others suppose that there was a work by Themistogenes, which gave the history of the retreat as far as Trapezus, and that Xenophon published his ‘Hellenica’ in two parts, and that he first continued the History of the Peloponnesian war to the capture of Athens, which would complete the history of Thucydidides, and also carried it to the year B.C. 399. This is the conjecture of Letronne, who connects it with the assumption of Xenophon’s returning to Athens in B.C. 396, as to which there is no evidence. The history up to the year B.C. 399 comprehends the first two books of the ‘Hellenica,’ and the first paragraph of the third book, in which Themistogenes is mentioned.
Letronne assumes that this first part was begun before Xenophon joined the expedition of Cyrus, and was finished either in the interval of his assumed return from Asia and his departure to join the army of Agesilaus, or in the early part of his retreat at Scillus, at which time it is further assumed that he had not yet written the 'Anabasis,' and was obliged to refer to the 'Anabasis' of Themistogenes, which, it is still further assumed, was already published and known. The rest of the 'Hellenica,' it is assumed, was written later, and perhaps not published till after the death of Xenophon, by his son Diodorus, or his grandson Gryllus. If all this assumption is necessary to explain the fact of Xenophon's referring to the work of Themistogenes on the Anabasis, we may as well assume that there was no such work of Themistogenes, for we know nothing of it from any other quarter, and that Xenophon, for some unknown reason, spoke of his own work as if it were written by another person. In reading the 'Anabasis,' it is difficult to resist the conviction that it is by Xenophon, especially when we turn to such passages as that in the fifth book, where he speaks of his residence at Scillus, and other passages in which he speaks of his thoughts, his dreams, and other matters which could only be known to himself.

"Xenophon appears to have been humane and gentle in character. He evidently liked quiet. He was fond of farming, hunting, and rural occupations generally. His talents would have suited him for administration in a well-ordered community; but he was not fitted for the turbulence of Athenian democracy. He was a religious man, or, as we are now pleased to term it, a superstitious man. He believed in the religion of his country, and was scrupulous in performing and enforcing the observance of the usual ceremonies. He had faith in dreams, and looked upon them as manifestations of the deity. His philosophy was the practical: it had reference to actual life, and in all practical matters and every thing that concerns the ordinary conduct of human life he shows good sense and honorable feeling. He was in understanding a plain, sensible man, who could express with propriety and in an agreeable manner whatever he had to say. As a writer he deserves the praise of perspicuity and ease, and for these qualities he has in all ages been justly admired. As an historical writer he is infinitely below Thucydides: he has no depth of reflection, no great insight into the fundamental principles of society. His 'Hellenica,' his only historical effort, would not have preserved his name, except for the importance of the facts which the work contains, and the
deficiency of other historical record's. His 'Anabasis' derives its interest from the circumstances of that memorable retreat, and the name of Xenophon is thus connected with an event which exposed to the Greeks the weakness of the Persian empire, and prepared the way for the future campaigns of Agesilaus and the triumphs of Alexander. The 'Anabasis' is a work of the kind which few men have had the opportunity of writing, and there is no work in any language in which personal adventure and the conduct of a great undertaking are more harmoniously and agreeably combined." His style, it is true, is often marked with poetical expressions, and not a few of his terms savor more of the Spartan than the Athenian dialect; but this latter circumstance may easily be explained by our bearing in mind how long standing and close was the familiarity of Xenophon with the language and manners of the people of Laconia (Haase, Xen Resp. Lac., p. 338.)
XENOPHON'S ANAPASIS
Explaination

1. Cyrus, at the head of the 6000 horse.
2. Artaxerxes, commanding the right wing of Cyrus.
4. Phalagomen cavalry, on the right wing of Cyrus.
5. Scythian troops, who opened the way for Thassaliotes and his cavalry to pass through.
6. Proxenes.
7. Other Greek leaders.
8. Memon.

A. Artagames, at the head of the 6000 horse, forming the king's body-guard.

Artaxerxes.

The line of Artaxerxes is composed of solid columns, each containing the men of the same nation.

The large points indicate the chariots, and the small dashes indicate the movements of the different corps in the two armies up to the time when the king came to the camp of Cyrus.

The subsequent movements are not given.

Plan of the Battle at Cun, according to M. de la Luzerne.
On the death of Darius, and the accession of Artaxerxes to the throne of Persia, Cyrus is accused of treason by Tissaphernes, and imprisoned by the King his brother. On his mother's intercession, however, he obtains his liberty, and returns to his satrapy. He now secretly makes preparations for war against his brother, and collects a large army, part of which are Greeks, under pretense of marching against the Pisidians.

1. Δαρείον καὶ Παρνασάτιδος γίγνονται παίδες δύο, προσδυτήρος μὲν Ἀρταξέρξης, νεώτερος δὲ Κύρος. 'Επεὶ δὲ ἤσθενε δαρείος καὶ ὑπώπτευε τελευτήν τοῦ βιόν, ἐδούλευτο τῷ παίδε ἄμφοτέρω παρείναι. 2. Ὁ μὲν οὖν προσδυτήρος παρὼν ἑτυγχανεῖ Κύρον δὲ μεταπέμπτεται ἀπὸ τῆς ἀρχῆς, ὥς αὐτόν σατράπην ἐποίησε, καὶ στρατηγὸν δὲ αὐτὸν ἄπέδειξε πάντων, ὅσοι εἰς Καστωλοῦ πεδίον ἀθρόιζονται. Ἀναβαίνει δὲν ὁ Κύρος λαβὼν Τισσαφέρνην ὡς φίλον, καὶ τῶν Ἐλλήνων δὲ ἔχων ὡς λάτας ἀνέβη τρισκοσίους, ἄρχοντα δὲ αὐτῶν Ξενίαν Παρράσιον.

3. Ἐπεὶ δὲ ἐστελεύσει δαρείος καὶ κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, Τισσαφέρνης διαβάλλει τοῦ Κύρον πὴ δὲ τὸν ἀδελφὸν, ὡς ἐπιδυναμεῖος αὐτῷ. 'Ο δὲ πείθεται καὶ συναλλαγάνει Κύρον ὡς ἀποκτενῶν· ἢ δὲ μῆτηρ ἱερατησαμένη αὐτῶν, ἀποτέμπει πάλιν ἐπὶ τὴν ἀρχήν. 4. Ὁ δ’ ως ἀπήλθε, κινδυνεύσας καὶ ἀτιμᾶσθείς, βουλεύεται ὡς δὲ μῆποτε ἔτι ἐστιν ἐπὶ τῷ ἀδελφῷ, ἀλλ’ ἢν δύνησα βασιλεύσει αὖτ’ εκείνουν. Παρύσατις μὲν δὴ ἢ μήτηρ ὑπῆρχε τῷ Κύρῳ, φιλοῦσα αὐτὸν καὶ ἠλλόν ἢ τὸν βασιλεύοντα Ἀρταξέρξην. 5. Ὡς τίς δ’ ἀφικνεῖτο τῶν παρὰ βασιλέως πρὸς αὐτοῦν, πάντας οὖν διατηγεὶς ἀπεπέμπτεν ὡς τε αὐτῷ
μάλλοι αἵλους εἶναι ἡ βασιλεία. Καὶ τῶν παρ’ ἑαυτῷ δὲ βαρβάρων ἐπεμελεῖτο, ὡς πολέμειν τε ἱκανοὶ εἴησαν καὶ εὐ
νοίκας ἔχουσιν αὐτῷ. 6. Τὴν δὲ Ἐλληνικὴν ὅναμον ἤθροι
ζεν ὡς μάλιστα ἑδύνατο ἐπικρυπτόμενος, ὡς ὁ ἀπασκευότατον λάβω βασιλεία. Ὡδὲ σὺν ἐποιεῖτο τὴν συλ-
λογήν. Ὅσος εἰχε φυλακὰς ἐν ταῖς πόλεσι, παρὴγγειλε
τοῖς φροντάρχοις ἐκάστους λαμβάνειν ἄνδρας Πελοποννη-
σίοις ὡς πλείστους καὶ βελτίστους, ὡς ἐπιδουλεύοντος
Τισσαφέρνους ταῖς πόλεσι. Καὶ γὰρ ἦσαν αἱ Ἰωνικαὶ πόλ
ες Τισσαφέρνους τὸ ἄρχαίον, ἐκ βασιλέως δεδομέναι, τὸν
ὁ ἐφεστήκεσαν πρὸς Κύρον πᾶσαι πλὴν Μιλήτου. 7. Ἐν
Μιλήτῳ δὲ Τισσαφέρνης προαιθήμονος τὰ αὐτὰ ταύτα
βουλευομένους, ἀποστήναι πρὸς Κύρον, τοὺς μὲν αὐτῶν
ἀπέκτεινε, τοὺς δὲ ἐξέβαλεν. Ὁ δὲ Κύρος υπολαβὼν τὸν
φεύγοντα, συλλέξας στράτευμα ἐποιοίρκει Μιλήτον καὶ
κατὰ γῆν καὶ κατὰ ἤλαταν, καὶ ἐπειράτο κατάγειν τοὺς
ἐκπεπτωκότας. Καὶ αὐτὴ αὐτὸ ἀλλὰ πρόφασις ἢν αὐτὸ τοῦ
ἀθροίζειν στρατεύμα. 8. Πρὸς δὲ βασιλέα πέμπτων ἥξιον,
ἀδελφὸς ὅν αὐτοῦ, δοθήναι οἱ ταύτας τὰς πόλεις μᾶλλον ἡ
Τισσαφέρνην ἄρχειν αὐτῶν, καὶ ἡ μῆτρα συνεπραττεν αὐ-
τῷ ταύτα· ὡςτε βασιλεῦς τῆς μὲν πρὸς ἑαυτόν ἐπιθεο-
λής οὐκ ἦσθαντο, Τισσαφέρνει δὲ ἐνόμιζε πολεμοῦντα αὐτοῦ
ἄμφι τὰ στρατεύματα δαπανᾶν· ὡςτε σύνθεν ἤχθετο αὐτῶν
πολεμοῦντων. Καὶ γὰρ ὁ Κύρος ἀπέπεμπτε τοὺς γιγαν-
μενοὺς δασμοὺς βασιλεί ἐκ τῶν πόλεων, ὡν Τισσαφέρνης
ἐτύγχανεν ἔχων.
9. Ἀλλὰ δὲ στρατεύμα αὐτῷ συνελέγετο ἐν Χερρονησῷ,
τῇ καταντιπέρας Ἀλόνου, τόνδε τὸν τρόπον. Κλέαρχος
Δακεδαιμόνιος φυγάς ἦν· τούτω συγγενώμενος ὁ Κύρος
ἠγάσθη τε αὐτὸν καὶ δίδωσιν αὐτῷ μυρίον δαρεικοῦς. Ὁ
δὲ λαβὼν τὸ χρυσίον στρατεύμα συνελέξεν ἀπὸ τούτων τῶν
χρημάτων, καὶ ἐπολέμει, ἐκ Χερρονησίου ὀρμώμενος, τοῖς
Θραξί τοῖς ὑπὲρ Ἐλλησαποτοῦν οἴκους, καὶ ὤφελε τοῖς
Ἑλλήνας· ὡςτε καὶ χρήματα συνεδάλλωσιν αὐτῷ εἰς τὴν
τροφὴν τῶν στρατιωτῶν αἱ Ἐλλησαποντικαὶ πόλεις ἐκοῦ.
CHAPTER II.

CYRUS marches through Lydia, Phrygia, and Lycaonia into Cappadocia, whence he enters Cilicia, which he finds deserted by the King Syennesis, who at last, by the persuasion of the queen his wife, has an interview with Cyrus.

1. 'Επεὶ δ' ἐδόκει ἡδή πορεύεσθαι αὐτῷ ἄνω, τὴν μὲν πρόφασιν ἐποιεῖτο ὡς Πισίδας βουλόμενος ἐκβαλεῖν παντὰ πασαν ἐκ τῆς χώρας· καὶ ἄθροιζε ὡς ἑπὶ τούτους τὸ τι βαρβαρικὸν καὶ τὸ Ἑλληνικὸν ἐνταῦθα στρατεύμα, καὶ παραγγέλλει τῷ τε Κλεάρχῳ λαβόντι ἥκειν ὅσον ἦν αὐτῷ στράτευμα, καὶ τῷ Ἀριστίππῳ, συναλλαγέντι πρὸς τοὺς οίκους, ἀποπέμψει πρὸς ἑαυτὸν ὃ εἶχε στράτευμα· καὶ Ξενίῳ τῷ Ἀρκάδῳ, δι' αὐτῷ προεστήκει τοῦ ἐν ταῖς πόλεσι ξενικοῦ, ἥκειν παραγγέλλει λαβόντα τοὺς ἀνδρας, πλὴν ὅπως ἴκανον ἦσαν τὰς ἀκροπόλεις φιλάττειν. 2. Ἐκάλεσε δὲ καὶ
τοις Μίλητων πολιορκούντας, καὶ τοὺς φυγάδας ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι, ὑποσχόμενος αὐτοῖς, εἰ καλῶς κα-
ταπράξειν ἐφ’ ἣ ἐστρατεύετο, μὴ πρόσθεν παῦσασθαί πρὶν αὐτοὺς καταγάγω γο ὅκαδε. Οἱ δὲ ἱδέως ἐπειθόντο· (ἐπὶ-
στενοῦ γὰρ αὐτῶν) καὶ λαβόντες τὰ ὅπλα παρῆσαν εἰς Σάρ-
δεις. 3. Ἐπειδὰς μὲν ὅτι τοὺς ἐκ τῶν πόλεων λαβὼν πα-
ρεγένετο εἰς Σάρδεις, ὀπλίτας εἰς τετρακιςχιλίοις. Προζένοις
δὲ παρῆν ἔχων ὀπλίτας μὲν εἰς πεντακοσίους καὶ χιλίους,
γυμνήτας δὲ πεντακοσίους· Σοφαῖνετο δὲ ὁ Στυμφάλιος
ὀπλίτας ἔχων χιλίους· Σωκράτης δὲ ὁ Ἀχαῖος ὀπλίτας
ἔχων ὡς πεντακοσίους· Πασίων δὲ ὁ Μεγαρέας εἰς ἐπτα-
κοσίους ἔχων ἄνδρας παρεγένετο· ἢν δὲ καὶ οὕτος καὶ ὁ Σω-
κράτης τῶν ἄμφι Μίλητων στρατευομένων. 4. Οὕτωι μὲν
eἰς Σάρδεις αὐτῷ ἀφίκουτο. Τισσαφέρης δὲ, κατανόησας
ταῦτα, καὶ μείζονα ἁγησάμενος εἶναι ἢ ὡς ἐπὶ Πισίδας τὴν
παρασκευὴν, πορευέται ὡς βασιλέα, ἢ ἐδύνατο τάχιστα, ἐπ-
pέας ἔχων ὡς πεντακοσίους. 5. Καὶ βασιλεὺς μὲν ὅδε, ἐπεὶ
ηκουσε παρὰ Τισσαφέρνους τὸν Κύρου στόλον, ἀντίπαρε-
σκευάζετο.

Κύρος δὲ, ἔχων ὡς εἰρήκα, ὠρμάτο ἀπὸ Σάρδεων· καὶ
ἐξελαύνει διὰ τῆς Λυδίας σταθμοὺς τρεῖς· παρασάγγας εἰ
κοσι καὶ δύο, ἐπὶ τῶν Μαιανδροῦ ποταμῶν. Τοῦτον τὸ εὐ-
ρος δῦο πλέθρα· γέφυρα δὲ ἐπὶ ἐξενεγμένη πλοίοις ἐπτά
6. Τοῦτον διαδάς ἐξελαύνει διὰ Φρυγίας σταθμὸν ἕνα πα-
ρασάγγας ὅκτω εἰς Κολοσσᾶς, πόλιν οἰκουμένην, εὐδαίμονα
καὶ μεγάλην. Ἔνταῦθα ἐμείνεν ἡμέρας ἐπτά· καὶ ἦκε
Μένων ὁ Θεταλός, ὀπλίτας ἔχων χιλίους καὶ πελταστάς
πεντακόσιος. Δόλοπας καὶ Αἰνιάνας καὶ Ὁλυνθίους. 7.
'Ἐντεύθεν ἐξελαύνει σταθμοὺς τρεῖς· παρασάγγας εἰκοσι,
εἰς Κελαινάς, τῆς Φρυγίας πόλιν οἰκουμένην, μεγάλην καὶ
εὐδαίμονα. Ἔνταῦθα Κύρος βασίλεια ἤν καὶ παράδεισος
μέγας, ἀγρίων θηρίων πλήρης. ὁ ἐκεῖνος ἐθήρευεν ἀπὸ Ἱπ-
τοῦ, ὅποτε γυναῖκας βούλευτο ἑαυτὸν τε καὶ τοὺς Ἰπποὺς.
Διὰ μέσον δὲ τοῦ παραδείσου ἤρει ὁ Μαιανδροῦ ποταμός· αἱ
dὲ πηγαί αὐτοῦ εἰσὶν ἐκ τῶν βασιλείων· ἵνα δὲ καὶ δια
9. Ένταυθα Σέρξης, έτε έκ τής Αλλάδος ἂντηθεὶς τῇ μάχῃ ἀπεχώρει λέγεται οἴκοδομήσαι ταύτά τε τὰ βασίλεια καὶ τὴν Κελαινῶν ἀκρόπολιν. 'Ενταυθά έμεινε Κύρος ἡμέρας τριάκοντα· καὶ ἦμει Κλέαρχος, ὁ Λακεδαιμόνιος φυγας, ἔχων ὀπλίτας χιλίους, καὶ πελταστάς Ὀρέγκας ὀκτακοσίους, καὶ τοξότας Κρήτας διακοσίους. "Αμα δὲ καὶ Σωκράτης παρῆν ὁ Συρακόσιος, ἔχων ὀπλίτας τριακοσίους, καὶ Σοφαίνετος ο Αρκάς, ἔχων ὀπλίτας χιλίους. Καὶ ἐνταυθά Κύρος εξέτασι καὶ ἀρμόθινων τῶν 'Ελλήνων ἐποίησαν ἐν τῷ παραδείσῳ, καὶ ἐγένοντο οἱ σύμπαντες, ὀπλίται μὲν μῦροι καὶ χίλιοι, πελτασταὶ δὲ ἀμφὶ τοὺς διοχιλίους.

10. Ἐντεύθεν ἔξελαύνει σταθμοὺς δύο, παρασάγγας δέκα, εἰς Πέλτας, πόλιν οἰκουμένην. 'Ενταυθ' ἐμείνεν ἡμέρας τρεῖς· ἐν αἷς Σενίας ὁ Ἀρκάς τὰ Λύκαια ἔθυσε καὶ ἀγώνα ἔθηκε· τα δὲ ἄλλα ἤσαν στελεγίδες χρυσαί· ἔθεωρε δὲ τὸν ἀγώνα καὶ Κύρος. 'Εντεύθεν ἔξελαύνει σταθμοὺς δύο, παρασάγγας δώδεκα, εἰς Κεραμών ἀγοράν, πόλιν οἰκουμένην, ἔσχάτην πρὸς τῇ Μυσίᾳ χώρα. 11. Ἐντεύθεν ἔξελαύνει σταθμοὺς τρεῖς, παρασάγγας τριάκοντα, εἰς Καβ. στρον πεδίον, πόλιν οἰκουμένην. 'Ενταυθ' ἐμείνεν ἡμέρας πέντε· καὶ τοῖς στρατιώταις ὄψείλετο μυσθὸς πλέον ἡ τριών μηνῶν, καὶ πολλάκις λόντες ἐπὶ τὰς θύρας ἄπητουν. Ὁ δὲ ἐλπίδας λέγων δήγε, καὶ δήλος ἦν ἀνιώμενος· οὐ γὰρ ἦν πρὸς τοῦ Κύρου τρόπον ἔχοντα μὴ ἀποδιδόναι.

12. 'Ενταυθά ἄφηκεν· Ἦποιαζα, ἣ Συνενεσίους γυνῆ, τοῦ Κελλίκων βασιλέως, παρὰ Κύρον καὶ ἐλέγετο Κύρῳ δούναι χρήματα τολλά. Τῇ δ' οὖν στρατιὰ τότε ἀπέδωκε...
Κύριος μισθὸν τετράρων μηνῶν. Εἶχε δὲ ἡ Κύλισσα καὶ φύλακας περὶ αὐτὴν Κύλικας καὶ 'Ασπενδίους· ἔλεγετο δὲ καὶ συγγενέσθαι Κύρων τῇ Κύλίσσῃ. 13. 'Εντεύθεν δὲ ἐξελάνυε σταθμὸς ὅψε, παρασάγγας δέκα, εἰς Θύμβριον, πολὺν οἰκουμένην. Ἐνταῦθα ἦν παρὰ τὴν ὄδον κρήνη ἢ Μίδου καλομένη, τοῦ Φρεγών βασιλέως, ἐφ’ ἢ λέγεται Μίδας τὸν Σάτυρον θηρεύοντα, οἶνῳ κεράσας αὐτὴν. 14. Ἐντεύθεν ἐξελάνυε σταθμὸς ὅψε, παρασάγγας δέκα, εἰς Τυραῖον, πολὺν οἰκουμένην. Ἐνταῦθα ἦμεν ἡμέρας τρεῖς καὶ λέγεται δειπνῆναι ἡ Κύλισσα Κύρων ἐπιδείξαι τὸ στρατεύμα αὐτῆς. Βουλόμενος οὖν ἐπιδείξαι, εξέτασει ποιεῖται ἐν τῷ πεδίῳ τῶν Ἐλλήνων καὶ τῶν βαρβάρων. 15. Ἐκέλευσε δὲ τούς Ἐλλήνας, ὡς νόμος αὐτοῖς εἰς μάχην, οὖτως παρθῇ καὶ στῆναι, συντάξας δὲ ἐκαστὸν τοὺς ἑαυτοὺς. 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. Ἐθέωρε οὖν ὁ Κύρων πρῶτον μὲν τοὺς βαρβάρους (οἱ δὲ παρῆλθαν θετείγμενοι κατὰ Ἐλλάς καὶ κατὰ τάξεις), εἶτα δὲ τοὺς Ἐλλήνας, παρελαύνων ἐφ’ ἀρματος καὶ ἡ Κύλισσα ἐφ’ ἀρματμάς. Εἶχον δὲ πάντες κραῖνη χαλκᾶ, καὶ χτόνως φοινικοὺς, καὶ κημίδας, καὶ τὰς ἄσπιδας ἐκκεκαλυμμένας. 17. Ἐπειδὴ δὲ πάντας παρῆλασε, στῆσας τὸ ἀρμα πρὸ τῆς φάλαγγος, σέμφας Πίγρητα τὸν ἐρυμέαν παρὰ τοὺς στρατηγοὺς τῶν Ἐλλήνων ἐκέλευεσ τροβαλλεῖσαι τὰ ὅπλα, καὶ ἐπιχωρῆσαι δὴν τὴν φάλαγγα. Οἱ δὲ τούτα προεῖπον τοῖς στρατιώταις· καὶ ἔπει ἐσάλπιγγες, προβαλλόμενοι τὰ ὅπλα, ἐπήφον. 'Εκ δὲ τούτων θάσσον προϊόντων σὺν κραυγῇ, ἀπὸ τοῦ αὐτομάτου δρόμος ἐγένετο τοῖς στρατιώταις ἐπὶ τὰς σκηνὰς. 18. Τῶν δὲ βαρβάρων φόδος πολὺς καὶ ἄλλος, καὶ ἡ τε Κύλισσα ἐφυγεν εἰς τῆς ἀρματαζῆς, καὶ οἱ ἐκ τῆς ἀγορᾶς, καταλιπόντες τὰ ύπνα, ἐφυγον· οἱ δὲ Ἐλλήνες οὖν γέλωτι ἐπὶ τὰς σκηνὰς ἤλθον. Ἡ δὲ Κύλισσα, ἰδοῦσα τὴν λαμπρότητα καὶ τὴν τάξιν τοῦ στρατεύματος, ἔθαύμασε. Κύρως δὲ ἤσθη, τὸν ἐκ τῶν Ἐλλήνων εἰς τοὺς βαρβάρους φόδον δῶν
19. Ἑντεύθεν ἐξελαύνει σταθμοὺς τρεῖς, παρασάγγας εἰς κοσιν, εἰς Ἰκόνιον, τῆς Φρυγίας πόλιν ἐσχάτην. Ἔνταυθα ἐμείνε τρεῖς ἡμέρας. Ἑντεύθεν ἐξελαύνει διὰ τῆς Λυκανίας σταθμούς πέντε, παρασάγγας τριάκοντα. Ταύτῃ τὴν χώραν ἐπέτρεψε διαρράπα τοῖς Ἑλλησίοις, ὡς πολεμίαν ὕσσων. 20. Ἑντεύθεν Κύρος τῆς Κιλίσσαν εἰς τὴν Κιλικίαν ἀποπέμψει τὴν ταχιστὴν ὁδὸν· καὶ συνέπεμψεν αὐτῇ τρατιώτας, οὗς Μένων εἰχε, καὶ αὐτόν. Κύρος δὲ μετὰ τῶν ἄλλων ἐξελάυνε διὰ Καππαδοκίας σταθμοὺς τέτταρας, παρασάγγας εἰκοσί καὶ πέντε, πρὸς Δάναν, πόλιν οἰκομενήν, μεγάλην καὶ εὐδαίμονα. Ἕνταυθα ἐμείναν ἡμέρας τρεῖς· ἐν οὗ Κύρος ἀπέκτεινεν ἄνδρα Περσήν, Μεγαφέρνην, φανυκιστὴν βασίλειον, καὶ ἔτερον τινα τῶν υπάρχων δυνάστης, αἰτιασάμενος ἐπιδουλεύειν αὐτῷ. 21. Ἑντεύθεν ἐπειρώντο εἰςβάλλειν εἰς τὴν Κιλικίαν· ἢ δὲ εἰςβολὴ ἡν ὄδος ἀμαξιτώς, ὅρθια ἱσχυρώς, καὶ ἀμήχανος εἰςελθεῖν στρατεύματι, εἰ τις ἐκώλυνεν. Ἡλέγετε δὲ καὶ Συνέννεσις εῖναι, ἐπὶ τῶν ἁκρῶν, φυλάττων τὴν εἰςβολὴν· δὲ ὁ ἐμείνεν ἡμέραν ἐν τῷ πεδίῳ. Τῇ δ' ὑπερεταίρα ἤκεν ἀγγελος λέγων, ὅτι λελαοπὼς εἰς Συνέννεσις τὰ ἀκρα, ἐπεὶ ἦσαν ὁτι τῷ Μένωνος στράτευμα ἤδη ἐν Κιλικία ἦν, εἰςω τῶν ὁρέων, καὶ ὀτι τριήρης ἤκουν περιπλεούσας ᾠτ' Ἰωνίας εἰς Κιλικίαν, Τα ἁπλείς εὐχαρίς, τὰς Δακεδαιμονίαν καὶ αὐτοῦ Κύρου. 22. Κύρος δ' οὗν ἀνέβη ἐπὶ τὰ ὄρη, οὐδενὸς κωλύοντος, καὶ εἰδε τὰς σκηνάς, οἷς Κιλλίκες ἐφύλαττον. Ἑντεύθεν δὲ κατεβαίνει εἰς πεδίον μέγα καὶ καλὸν, ἐπιρρήτων, καὶ δενφρων παντοδαπῶν ἔμπλεων καὶ ἀμτέλων καὶ σφαλμένος καὶ μελίνην καὶ κέγχρον καὶ τυρψὸς καὶ κριθᾶς φέρει. Ὁρος δ' αὐτὸ περιέχει ὄχυρον καὶ υψηλὸν πάντη ἐκ θαλάτ-θης εἰς θαλαττας. 23. Καταβας δὲ διὰ τοιτον τοῦ πεδίου ἦλασε σταθμοὺς τέτταρας, παρασάγγας πέντε καὶ εἰκοσί, εἰς Ταρσοὺς, τῆς Κιλικίας πόλιν μεγάλην καὶ εὐδαίμονα. Ἕνταυθα ἦσαν νὰ Συνεντέος Βασιλεία, τοῦ Κιλλίκων βασιλέως· διὰ μεσης ὑπὸ τῆς πόλεως μει ποταμος, Κύδνος ὄνομα, εὑρος δύο πλεθ.
CHAPTER III.

The Greek soldiers suspect the real object of the expedition, and Cleophas, one of the Greek commanders, narrowly escapes being stoned by his troops. Cyrus quiets the disturbance, but still does not acknowledge his design against the king.

1. 'Ενταῦθα ἡμεῖς Κύρος καὶ ἡ στρατιά ἤμερας εἰκοσιν οἱ γὰρ στρατιῶται οὐκ ἐφάσαν ἵναι τοῦ πρόσω. Ἡπώπ τενον γὰρ ἡδη ἐπὶ βασιλεὰ λεναι μισθωθήναι δὲ οὐκ ἐπ
1. Ἐπειδὴ δὲ Κῦρος ἔγνετο, καὶ με, φεύγοντα ἐκ τῆς πατρίδος, τά τε ἄλλα ἐτήσιμης, καὶ μυρίους ἐδώκε δαρεικοὺς· οὕς ἐγὼ λαβών, οὐκ ἐς τῷ ιδίῳ κατεθέμην ἔμοι, ἀλλ' οὔδε καθηνυπάθησα, ἀλλ' εἶς ύμᾶς ἐδαπάνων. 4. Καὶ πρῶτον μὲν πρὸς τοὺς Ὄρθακας ἐπέλησα, καὶ ὑπὲρ τῆς 'Ελλάδος ἐτησιμώμην μεθ' ύμῶν, ἐκ τῆς Χερρόνησου αὐτοὺς ἐξελαύνων, βουλομένους ἀφαίρεσθαι τοὺς ἐνοικοῦντας "Ἐλλήνας τὴν γῆν. 'Επειδὴ δὲ Κῦρος ἐκάλες, λαβὼν ύμᾶς ἐπορεύμην, ἤνα, εἰ τί δέοιτο, ωφελοῦν αὐτῶν ἄνθ' ὡν εὐ ἐπαθὼν ὑπ' ἐκείνων. 5. 'Επεῖ δὲ ύμεῖς οὐ βούλεσθε συμπορεύεσθαι, ἀνάγκη δὴ μοι, ἡ ύμᾶς προδόντα τῇ Κῦρου φιλίᾳ χρῆσαι, ἡ πρὸς ἐκείνον φευσάμενον μεθ' ύμῶν εἶναι. Εἰ μὲν δὴ δίκαια τοῦτο οὐκ ὀδιὰ, αἰρήσομαι δ' οὖν ύμᾶς, καὶ σὺν ύμῖν δ' τι ἄν δἐχῃ πείσομαι. Καὶ οὐποτε ἔρει οὖνδες, ὡς ἐγὼ "Ἐλλήνας ἀγαγὼν εἰς τοὺς βαρβάρους, προδότας τοὺς "Ἐλλήνας, τὴν τῶν βαρβάρων φιλιαν εἰλομήν. 6. Ἀλλ' ἐπεὶ ύμεῖς ἔμοι οὐ θέλετε πείσεσθαι οὔδε ἐπεσθαί, ἐγὼ σὺν ύμίν ἐψομαι, καὶ δ' τι ἄν δἐχῃ πείσομαι. Νομίζω γὰρ ύμᾶς ἔμοι εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμάχους, καὶ σὺν ύμῖν μὲν ἄν οἶμαι εἶναι τίμιος ὅπου ἄν ὁ, ὑμῶν δὲ ἐρήμος ὡν, οὐκ ἄν ἰκανός εἶναι οἶμαι οὔτ' ἄν φίλων ὀφελήσαι, οὔτ' ἄν ἔχθρων ἀλέξασαι. Ὄς ἔμοι οὖν ιόντος, ὅπῃ ἄν καὶ ύμεῖς, οὔτω τὴν γνώμην ἐχετε. 7. Ταῦτα εἶπεν· οἱ δὲ στρατιῶται, οἳ τε αὐτοῦ ἐκείνου καὶ οἳ ἄλλοι, ταῦτα ἀκούσαντες, ὅτι οὐ φαίη παρὰ Ἑσιλέα πορεύεσθαι, ἐπῆνεσαν· παρὰ δὲ Ξενίου καὶ Πασί
\.ονος πλείους ὥς διςχίλιοι, λαβόντες τὰ δὶς καὶ τὰ σκευοφόρα, ἐστρατοπεδεύσαντο παρὰ Κλεάρχῳ. Σ. Κύρος δὲ τούτως ἀπόροσ τε καὶ λυπούμενος, μετεπέμπτε τὸν Κλεάρχον· ὅ δὲ λέναι μὲν ὅν πρὸς ἠθήλε, λάθρα δὲ τῶν στρατιῶν πέμπων αὐτῷ ἀγγελοῦ, ἔλεγεν ἀφάρειν, ὡς καταστήσῃ ἑνών τούτων εἰς τὸ δέον· μεταπέσευσθαι δὲ ἐκέλευεν αὐτὸν· αὐτὸς δὲ ὅν ἐφί λέναι. 9. Μετὰ δὲ ταῦτα, συναγαγὼν τοὺς ὅ ἐστιν στρατιῶτας, καὶ τοὺς προσελθόντας αὐτῷ, καὶ τῶν ἀλλῶν τὸν Βουλόμενον, ἔλεξεν τοιάδε.

'Ἀνδρέας στρατιώται, τὰ μὲν δὴ Κύρου δήλον ὅτι οὕτως ἔχει πρὸς ἡμᾶς, ὃς περ τὰ ἡμέτερα πρὸς ἐκείνον· οὔτε γὰρ ἡμεῖς ἐκεῖνον ἐὰν στρατιώται, ἐπεὶ γε ὁ συντετήμεθα αὐτῷ, οὔτε ἐκείνος ἐν ἡμῖν μυσθόδοτης. 10."Ωστι μὲν τούτῳ ἀδικείσθαι νομίζει ψφ' ἡμῶν οἶδα· οὔτε καὶ μεταπεμπομένου αὐτοῦ οὐκ ἔθελεν ἐλθεῖν, τὸ μὲν μέγιστον, ἀλαχυνόμενος, ὅτι σύνοιχα ἐμαντῷ πάντα ἐφευσμένος αὐτὶ, ἐπειτα δὲ καὶ δεδιώς, μῆ, λαβὼν με, δικήν ἐπιθῇ, ὃν νομίζει ψφ' ἐμὸν ἡδι-κήσαι. 11."Εμοί οὖν δοκεὶ οὐ' ὅρα εἰναι ἡμῖν καθεῦδεν, οὕτθ' ἀμελεῖν ἡμῶν αὐτῶν, ἄλλα βουλεύσομαι ὅ τι χρῆ ποι-εῖν ἐκ τούτων. Καὶ ἔως γε μένομεν αὐτοῦ, σκεπτέον μοι δοκεῖ εἶναι, ὅπως ἀσφαλέστατα μενούμεν, εἰ τῇ ἤθῃ δοκεῖ ἀπειναί, ὅπως ἀσφαλέστατα ἀπιμεν, καὶ ὅπως τὰ ἐπιτήδεια ἐξομεν· ἀνεν γὰρ τοὺτων οὔτε στρατηγοῦ οὔτε ἰδιώτων ὕφελος οὐδέν. 12. 'Ο δ' ἄνηρ πολλῶν ἴσος ἀξίως φίλος, ὃ ἄν φίλος ᾧ, χαλεπώτατος δ' ἐχθρός, ὃ ἄν πολέμιος ἴ· ἔχει δὲ ὄνωμαι καὶ πεζή καὶ ἵππικη καὶ ναυτική, ἣν πάντες ὑμῶν ὅρωμεν τε καὶ ἐπιστάμεθα· καὶ γὰρ οὕτ' ἄφρων δο-κούμεν μοι αὐτοῦ καθήσατι· δοτε ὅρα λέγειν, ὅ τι τις γεννώσκει ἀριστον εἶναι. Ταῦτα εἴπον ἐπαύσατο.

13. 'Εκ δὲ τούτων ἀνώσαντο οἱ μὲν ἐκ τοῦ αὑτομάτου, λέξοντες δ' ἐγένησεν, οἱ δ' καὶ ὑπ' ἐκείνου ἐγκελέσατο, ἐπιδεικνύντες οὐ εἰνε ἢ ἀπορία ἀνεν τῆς Κύρου γνώμης καὶ μενεν καὶ ἀπειναί. 14. Εἰς δὲ δὴ εἴπε, προσποιούμενος απείδειν ὡς τάχιστα πορεύεσθαι εἰς τὴν Ἑλλάδα, στρατη-γοῦς μὲν ἐλέσθαι ἄλλους ὡς τάχιστα, εἰ μὴ θεῖεται Κλε-
αρχος ἀπάγειν· τα δ' ἐπιτήδεια ἀγοράζεσθαι (ἡ δ' ἀγυρα ἢν ἐν τῷ βαρβαρικῷ στρατεύματι), καὶ συσκευάζεσθαι ἐλθόντας δὲ Κύρον αἰτεῖν πλοία, ὡς ἀποπλέουσιν· ἐὰν δὲ μὴ διδῷ ταῦτα, ἤγερμόνα αἰτεῖν Κύρον, ὡς εἰ διὰ φιλίας τῆς χώρας ἀπάξει. 'Εὰν δὲ μηδὲ ἤγερμόνα διδῷ, συντάπτεσθαι τὴν ταχύτητι, πέμψατε δὲ καὶ προκαταληφθομένους τὰ ἄκρα, ὅπως μὴ φθάσοσι μήτε Κύρος μήτε οἱ Κίλικες καταλαβόν τες, ὅν πολλοὺς καὶ πολλὰ χρήματα ἔχομεν ἀνηρπακότες Ὀὔτος μὲν δὴ τοιαύτα ἐπεί· μετὰ δὲ τοῦτον Κλέαρχος ἐπε τοσοῦτον.

15. 'Ως μὲν στρατηγήσονται ἐμὲ ταύτην τὴν στρατηγίαν ὑπεις ὡμῶν λεγέτω· πολλὰ γάρ ἐνορώ, δι' ἡ ἐμοὶ τοῦτο οὐ ποιητέον· ὡς δὲ τῷ ἁνδρί, ὃ ἄν ἔλησθε, πείσομαι ἥ δυνατὸν μᾶλλον, ἵνα εἰδήτε ὅτι καὶ ἄρχεσθαι ἐπίσταμαι ὡς τις καὶ ἄλλος μᾶλλον ἄνθρωπος. 16. Μετὰ τοῦτον ἄλλος ἀνέστη, ἐπιδεικνύς μὲν τὴν εὐθυθείαν τοῦ τὰ πλοία αἰτεῖν κελεύνοντος, ὥσπερ πάλιν τοῦ στόλου Κύρου μὴ ποιονεύουν, ἐπιδεικνύς δὲ ως εὐθυθες εἰς ἤγερμόνα αἰτεῖν παρά τοσοῦτον, ὃ λαμαινόμεθα τὴν πράξιν. Εἴ δὲ καὶ τῷ ἤγερμόν πιστεύομεν, ὃ ἄν Κύρος διδῶ, τί κωλυει καὶ τὰ ἄκρα ἡμῖν κελεύειν Κύρον προκαταλαμβάνειν; 17. 'Εγὼ γὰρ ὁμοίησιν μὲν ἂν εἰς τὰ πλοία ἐμβαίνειν, ἢ ἡμῖν δοῦσι, μὴ ἡμᾶς αὐταῖς ταῖς πρόμηθεις καταδύσῃ· δυσοίζην δ' ἄν τῷ ἤγερμόν ὃ δοῖ, ἔπεσθαι, μὴ ἡμᾶς ἀγάγῃ ὅθεν οὐχ οίνον τε ἔσται ἐξελθεῖν· βουλοίμην δ' ἄν, ἀκοντὸς ἀπίων Κύρου, λάθειν αὐτὸν ἀπελθῶν· δ' οὐ δυνατόν ἔστιν. 18. 'Αλλ' ἐγὼ φημὶ ταῦτα μὲν φλαναρίας εἶναι· δοκεῖ δὲ μοι, ἄνδρας ἐλθόντας πρὸς Κύρον, οἴτινες ἐπιτήδειοι, σὺν Κλεάρχῳ, ἑρωτῶν ἐκεῖνον τι βούλεται ἡμῖν χρῆσθαι· καὶ εὰν μὲν ἡ πράξεις ἡ παραπλησία οἴασπερ καὶ πρόσθεν ἐχρῆτο τοῖς ξένοις, ἔπεσθαι καὶ ἡμᾶς, καὶ μὴ κακίους εἶναι τῶν πρόσθεν τουτῳ συναναβάντων. 19. 'Εὰν δὲ μείζων ἡ πράξεις τῆς πρόσθεν φαινηται, καὶ ἐπιπονωτέρα, καὶ ἐπικενδυνοτέρα, ἀξίουν ἡ πεισάντα ἡμῖν ἄγειν, ἡ πεισόντα σὺν φιλίαν ἀφιέρωμαι· σύντο γάρ καὶ ἐπόμενον ἀν ὀφελοῦστ σύντω καὶ πρόθυμοι ἐποιεθηθαί
CHAPTER IV.

Cyrus advances to Issi, where he is joined by his fleet; he enters Syria, and encamps at Myriandrus. At this place two of the Greek commanders desert with some vessels, but are not pursued by Cyrus. At the Euphrates Cyrus makes known his real object to the Greek troops, who mutiny again, and refuse to cross the river till Menon, one of their commanders, sets the example.

1. 'Εντευθένεν ἐξελάνυνε σταθμοὺς δύο, παρασάγγας δέκα, ἐπὶ τὸν Υάτρον ποταμὸν, οὐ ἦν τὸ εὐρός τρία πλέθρα. 'Εντευθένεν ἐξελάνυνε σταθμὸν ἕνα, παρασάγγας πέντε, ἐπὶ τὸν Πύραμον ποταμὸν, οὐ τὸ εὐρός στάδιον. 'Εντευθένεν ἐξελανύνε σταθμοὺς δύο, παρασάγγας πεντεκαίδεκα, εἰς 'Ισσοὺς, τῆς Κιλκίας ἐσχάτην πόλιν, ἐπὶ τῇ θαλάττῃ, οἰκουμένην, μεγάλην καὶ εὐδαίμονα. 2. 'Εντεύθεν ἐμείναν ἡμέρας τρεῖς καὶ Κύρος παρῆσαν αἱ ἑκάσποτουνήσου νῆσες τριάκοντα καὶ πέντε, καὶ ἐπὶ αὐτάς ναύαρχος Πιθαγόρας Λακεδαιμόνιος. Ἡγεῖτο δ’ αὐτῶν Ταμώς Αἰγύπτιος ἦς Ἔφεσος, ἔχων ναῦς ἑτέρας Κύρου πέντε καὶ ἑκάστην, αἰς ἐπολ
ιόρκει Μίλητον, ὅτε Τισσαφέρνει φίλη ἦν, καὶ συνεπιλέμει Κύρῳ πρὸς αὐτόν. 3. Παρῆν δὲ καὶ Χειρίσοφος ὁ Λακε-
δαιμόνιος ἐπὶ τῶν νεῶν, μετάπεμπτος ὑπὸ Κύρου, ἐπτακοσ-
ιοὺς ἔχων ὀπλίτας, ὅπως ἐστρατήγησε παρὰ Κύρῳ. Αὐ
δὲ νυὲς ὄρμουν κατὰ τὴν Κύρου σκηνήν. 'Ἐνταῦθα καὶ οἱ
παρ' Αθροκόμα μισθοφόροι ἑλθοὺν παρὰ Κύρον, τετρακόσιοι ὀπλίται, καὶ συνεστρατεύοντο ἐπὶ βασιλείᾳ. 4. 'Εντεύθεν ἐξελαύνει σταθμοῦ ἕνα, παρα-
σάγγας πέντε, ἐπὶ πύλας τῆς Κιλκίας καὶ τῆς Συρίας. Ἡ-
'Sαν ὄ' ἐνταῦθα δύο τείχη, καὶ τὸ μὲν ἐσωθεὶν πρὸ τῆς
Κιλκίας Συνένεσις ἑίχε τι καὶ Κιλκίων φυλακή· τὸ δὲ ἐξω,
τὸ πρὸ τῆς Συρίας, βασιλέως ἐλέγετο φυλακὴ φυλάττειν.
Διὰ μέσου δὲ ἔνετο τοῦτο ποταμὸς Κάρσος ὑμομα, εἰρος
πλέορν. "Ἀπαν δὲ τὸ μέσον τῶν τειχῶν ἦσαν στάδιοι
τρεῖς· καὶ παρελθεῖν οὐκ ἦν βίᾳ· ἦν γάρ ἡ πάροδος στενῇ
καὶ τὰ τείχη εἰς τὴν θάλατταν καθήκοντα, ὑπερθέν δὲ
ἦσαν πέτραι ἠλιθιότεροι· ἐπὶ δὲ τοῖς τείχεσιν ἄμφοτέρους
ἐφειστήκεσαν πύλαι. 5. Ταύτης ἐνεκα τῆς παρόδου Κὺ-
ρος τὰς ναὺς μετεπέμψατο, ὅπως ὀπλίτας ἀποδιάδοσεν
eἰς καὶ ἐξω τῶν πυλῶν, καὶ βιασάμενος τοὺς πολεμίους
παρέλθοις, εἰ φυλάττοιες ἐπὶ ταῖς Συρίαις πύλαις, ὅπερ
φετο ποιήσειν ὁ Κύρος τὸν 'Αθροκόμαν, ἔχοντα πολὺ στρά-
τευμα. 'Αθροκόμας δὲ οὐ τούτ' ἐποίησεν, ἀλλ', ἐπεὶ ἦκουσε
Κύρον ἐν Κιλκία ὄντα, ἀναστρέψας ἐκ Φοινίκης παρὰ
Βασιλείᾳ ἀπήλλαυνεν, ἔχων, ὡς ἐλέγετο, τριάκοντα μυριάδας
στρατιάς. 6. 'Εντεύθεν ἐξελαύνει διὰ Συρίας σταθμὸν ἕνα, παρα-
σάγγας πέντε, εἰς Μυριανόρου, πόλειν οἰκουμένην ὑπὸ Φοινι-
κῶν ἐπὶ τῇ θαλάττῃ. 'Εμπόροιον δ' ἦν τὸ χωρίον, καὶ ὄρ-
μουν αὐτὸ ὁλκάδες πολλαί. 7. 'Ενταῦθ' ἔμειναν ἡμέρας
ἐπτὰ καὶ Ζενίας, ὁ Ἀρκάς στρατηγὸς, καὶ Πασίων ὁ Μεγα-
ρεβῆς, ἐμβάντες εἰς πλοίον, καὶ τὰ πλείστον ἄξια ἐνθέμενοι
ἀπέπλευσαν, ὡς μὲν τοῖς πλείστοις ἐδόκουν φιλοτιμηθέν-
τες, ὅτε τοὺς στρατιώτας αὐτῶν, τοὺς παρὰ Κλέαρχον
ἀπελθόντας, ὡς ἀπιόντας εἰς τὴν 'Ελλάδα πάλιν καὶ ὅ
πρὸς βασιλεὰ, εἰς Κύρος τὸν Κλέαρχον ἕχειν. Ἡπειρὸς ἦσαν ἀφανεῖς, δὴ ὅτε λόγος ὅτι διώκου αὐτοὺς Κύρος τρίησε καὶ οἱ μὲν εὐχοντο ὡς δολίους ὄντας αὐτοὺς ληφθη- ναι, οἱ δὲ ὄκτειρον εἰ ἀλώσοιντο. 8. Κύρος δὲ, συγκαλέ- σας τοὺς στρατηγοὺς, εἶπεν· Ἀπολελοίπασαν ἡμᾶς Ξενίας καὶ Πασών· ἀλλ' εὐ γε μεντοῖ ἑπιστάοισαν, ὅτι οὔτε ἀποδεδράκασιν, ὁδιά γὰρ ὅπῃ οἰχονταί, οὕτε ἀποπεφεύγα- σιν, ἔχω γὰρ τριήρεις ὑστε ἐλείν τὸ ἐκείνων πλοῖον. Ἀλλὰ, μὰ τῶς θεοὺς, οὐκ ἔγγυε αὐτοὺς διώξω· οὐδὲ ἔρει οὐδεῖς, ὡς ἐγώ, ἔως μὲν ἄν παρῇ τις, χρώμαι, ἐπειδὰν δὲ ἀπείναι βουλήται, συνλαβῶν καὶ αὐτοὺς κακῶς ποιῶ καὶ τὰ χρήματα ἀποσυλῶ. Ἀλλὰ ἰόντων, εἰδότες ὅτι κακίους εἰσὶ περὶ ἡμᾶς ἡ ἡμεῖς περὶ ἐκείνους. Καίτοι ἔχω γε αὐ- τῶν καὶ τέκνα καὶ γυναῖκας ἐν Τράλλεσι φρουρούμεναι· ἀλλ' οὐδὲ τούτων στερῆσοινται, ἀλλ' ἀπολήψοιται τῆς πρόσθεν ἐνεκα περὶ ἐμὲ ἄρετῆς. 9. Καὶ ὁ μὲν τάυτα εἰ- πεν· οἱ δὲ Ἑλληνες, εἰ τις καὶ ἀδυνάτερος ἢν πρὸς τὴν ἀνάβασιν, ἀκούντες τὴν Κύρου ἄρετήν, ἡδίν καὶ προθυ- πότερον συνεπορεύοντο.

Μετὰ τάυτα Κύρος ἔξελαύνει σταθμοὺς τέτταρας, παρα- σάγγας εἰκοσιν, ἐπὶ τὸν Χάλον ποταμῶν, ὄντα τὸ εὔρος πλέθρον, πλήρη δ' ἰχθύων μεγάλων καὶ πραεών, οὗς οἱ Σύροι θεοὺς ἑνόμιζον, καὶ ἄδικείν οὐκ εἰσών, οὐδὲ τὰς περιστέρας. Αἱ δὲ κώμαι, ἐν αἰς ἐσκήνων, Παρυσάτιδος ἦσαν, εἰς ΄ώ- νην δεδομένα. 10. Ἐντεύθεν ἔξελαύνει σταθμοὺς πέντε, παρασάγγας τριάκοντα, ἐπὶ τὰς πηγάς τοῦ Δάρδανος ποτα- μοῦ, οὐ τὸ εὔρος πλέθρον. Ἐντεύθεν ἦραν τὰ Βελέσσο, Βασίλεια, τὸν Συρίας ἄρξαντος, καὶ παράδεισος πᾶν μέγας καὶ καλός, ἔχων πάντα ὅσα ὅραι φύσει. Κύρος δ' αὐτὸν ἔξεκοψε καὶ τὰ βασίλεια κατέκαυσεν.

11. Ἐντεύθεν ἔξελαύνει σταθμοὺς τρεῖς, παρασάγγας πεντεκαίδεκα, ἐπὶ τὸν Εὐφράτην ποταμῶν, ὄντα τὸ εὔρος τεττάρους σταθμῶν καὶ πόλις αὐτοῦ ὁμοίω τε χαλάτη καὶ εὐδαίμων, Θάφακος ὄνοματι. Ἐντεύθεν ἔμειναν ἡμέρας πέντε καὶ Κύρος, μεταπεμφάμενος τοὺς στρατηγοὺς τῶν
Ελληνών, ἠλέγειν, ὅτι ἡ ὀδὸς ἐσεῖτο πρὸς βασιλεῖα μέγατεις Βαβυλῶνα· καὶ κελεύει αὐτοὺς λέγειν ταῦτα τοῖς στρατιώταις, καὶ ἀναπείθειν ἐπέσθαι. 12. Οἱ δὲ ποιήσαντες ἐκκλησίαν ἀπήγγελλον ταῦτα· οἱ δὲ στρατιώται ἐχάλησαν· ἐπαίνον τοῖς στρατιώταις, καὶ ἐφασαν αὐτούς, πάλαι ταῦτα εἴδότας, κρύπτειν· καὶ οὐκ ἐφασαν ἴναι, εάν μὴ τις αὐτοῖς χρήματα διδὼ, ὡσπερ καὶ τοὺς προτέρους μετὰ Κύρου ἀναβάσαι παρὰ τὸν πάτερα τοῦ Κύρου, καὶ ταῦτα οὐκ ἐπιμάχῃν ἰόντων, ἀλλὰ καλούντος τοῦ πατρὸς Κύρου. 13. Ταῦτα οἱ στρατηγοὶ Κύρῳ ἀπήγγελλον ὁ δὲ ὑπέσχετο ἀνδρὶ ἐκάστῳ δόσειν πέντε ἁργυρίους μιᾶς, ἐπὰν εἰς Βαβυλῶνα ἥκωσι, καὶ τῶν μισθῶν ἐντελῇ, μέχρι ἀν καταστήσῃ τοὺς Ἐλλήνας εἰς Ἰωνίαν πάλιν. Γ' τὸ μὲν ὁ γὰρ πολὺ τοῦ Ἐλληνικοῦ ὦτως ἐπείσθη.

Μένων δὲ, πρὶν δὴλον εἴναι τι ποιήσουσιν οἱ ἄλλοι στρατιώται, πότερον ἔσονται Κύρῳ ἦ οὐ, συνελέξε τὸ αὐτὸ στράτευμα χώρις τῶν ἄλλων, καὶ ἔλεξε τάδε. 14. Ἀνδρέας, εάν μοι πεισθῇτε, οὕτε κυνονεύσαντες, οὕτε ποιήσαντες, τῶν ἄλλων πλέον προτιμήσετε στρατιῶτων ὕπο Κύρου. Τι οὖν κελεύω ποιήσασι; Νῦν δεῖται Κύρῳ ἐπέσθαι τοὺς Ἐλλήνας ἐπὶ βασιλεῖς· ἐγὼ οὖν φημι ύμᾶς χρήναι διαδίκηνται τὸν Ἐὐφράτην ποταμὸν, πρὶν δῆλον εἴναι, ὅ τι οἱ ἄλλοι Ἐλλήνες ἀποκρίνονται Κύρῳ. 15. Ἡ μὲν γὰρ ψηφίσωσιν ἐπέσθαι, ύμεῖς δὲ ποιήτες αὐτοῖς εἴναι, ἀρξάντες τοῦ διαβαίνειν, καὶ ὡς προθυμοτάτοις ὅσιοι ύμὶν χάριν εἰσεῖται Κύρος, καὶ ἀποδώσει (ἐπισταται ὅ eis τις καὶ ἄλλος,) ἕν δ' ἀποψηφίσσωσι τοὺς ἄλλους, ἀπεμένεις μὲν ἀπαντεῖς τοῖς τούμπαλιν· ύμῖν δὲ, ως μόνοις πεθομένοις, πιστοτάτοις χρῆσται καὶ εἰς φρούρια καὶ εἰς λογαγίας, καὶ ἄλλου ὀστὺνος ἠν δέσθη, οἶδα ὅτι ἐς χίλια τεῦξεσθε Κύρου. 16. Ἀκούσαντες ταῦτα, ἐπεθυμοῦτο καὶ διέδραμεν πρὶν τοὺς ἄλλους ἀποκρίνασθαι. Κύρος δ' ἔπει ἴσθητο διαβεβηκότας, ἰσθητε, καὶ τῷ στρατεύματι πέμψας Γλούν, εἶπεν, Ἂ'ἐγὼ μὲν, ὃ ἄνδρες, ήδη ύμᾶς ἐπαινώ· ὅπως δὲ καὶ ύμεῖς ἐμὲ ἐπανεσπευςτε ἐμοὶ μελήσεις, ἡ μηκέτε με Κύρου νομιζέτε. 17. Οἱ μὲν
In traversing the desert of Arabia, along the banks of the river, the army suffers from want of provisions; but procures a supply from Charmande, a town on the opposite bank of the Euphrates. A quarrel arises between the Greek troops of Clearchus and Menon, which is with difficulty settled by Cyrus.

1. 'Enteuthen exelaiynei dia tis 'Arabias, ton Euphraton potamou en deziē exoun, stathmous eirhmon pentē, parassag yas traiaketa kai pentē. 'En touto de to tōtō hē mev hē gē pedion, apan omalō oistros thalattē, aipnithion de plēres ει δε τι και ἄλλο εὖνη υλῆς hē kalamōn, apantη ἥsan evwōdē ὄσπερ ἀρώματα δενδρον δ' οὐδὲν εὖνην. 2. Θηρία δὲ παντοῖα, πλείστοι méν οὖνο ἄγριοι, πολλοὶ δὲ strouboi oi megaloī enhe saan de kai oėtides kai dorokades tauto de tā θηρία oι ἵππεις εὖνητε εἰδωκον. Kai oi méν οὖνο, epiei tis diwōkoi, prōdromōntes esteemon (polu gar ton ἵππων ἔστρεχον θάττον) kai pálīn, epiei plēysiaœven oi ἵππου, tautoν ἐποίουν kai ouk hē lathēin, ei mei diatāntes oi ἵππεις θηρίων diadexómenoi tois ἵππους. Tā de
4. Πορεύομενοι δὲ διὰ ταύτης τῆς χώρας ἀφικνοῦνται ἐπὶ τὸν Μάσκαν ποταμὸν, τὸ εὐρὸς πλευραίον. 'Ενταῦθα ἦν πόλις ἐρήμη, μεγάλη, ὅνομα δ' αὐτὴ Κορσωτή· περιερ ἤρετο δ' αὐτή ὑπὸ τοῦ Μάσκα κύκλῳ. 'Ενταῦθ' ἔμειναν ἡμέρας τρεῖς καὶ ἐπεστάσαντο. 5. 'Εντεύθεν ἐξελαίυνε, σταθμὸς ἐρήμους τρεῖς καὶ δέκα, παρασάγγας ἐνενήκοντα, τὸν Εὐφράτην ποταμὸν ἐν δεξίῳ ἐχών, καὶ ἀφικνεῖται ἐπὶ Πύλας. 'Ἐν τούτῳ τοῖς σταθμοῖς πολλὰ τῶν ὑποτυχίων ἱπώλετο ὑπὸ λιμὸν· οὐ γὰρ ἦν χόρτος οὐδὲ ἄλλο ὑδάτων ἰδίων, ἀλλὰ ψεύλη ἦν ἀπάσα ἡ χώρα· οἱ δὲ ἐνοικούντες, ὅσως ἄλετας παρὰ τὸν ποταμὸν ὄρυγγότες καὶ ποιοῦντες, εἰς Βαβυλῶνα ἤγγον καὶ ἐπώλον, καὶ ἀνταγοράζοντες σῖτον ἐξων. 6. Τὸ δὲ στρατέμα ὁ σῖτος ἐπέλιπε, καὶ πρίασθαι οὐκ ἦν εἰ μὴ ἐν τῇ Λυδίᾳ ἀγορᾷ, ἐν τῷ Κύρου βαρβαρικῷ, τὴν κατίθην ἀλεύρῳς ἦλθίτων τετάραμός σῖγλων. 'Ο δὲ σιγλὸς δύναται ἐπτὰ ὀβολούς καὶ ἡμισβολίαν Ἀττικοῦς· ἢ δὲ κατίθη δύο χοίνικας Ἀττικῶς ἐχώρει. Κρέα ὅπως ἐσθίοντες οἱ στρατιώται διεγίγνοντο. 7. 'Ἡν δὲ τούτων τῶν σταθμῶν, οὔς πάντοι μακροὺς ἦλθαν, ὅποτε ἦ πρὸς ὤδωρ Βούλουτο διατιλέσατο καὶ πρὸς χιλ. Καὶ δὴ ποτε στενω- χωρίας καὶ πηλοῦ φανέντος ταῖς ἀμάξεας δυστορέυτου, ἐπέστη ο Κύρος σὺν τοῖς περὶ αὐτὸν ἀρίστους καὶ εὐδαιμον- εστάτους, καὶ ἐτάξε Λεύθων καὶ Πίγρητα, λαβόντας τοῦ βαρ- βαρικοῦ στρατοῦ, συνεκβαθάειν τὰς ἀμάξας. 8. 'Επεὶ δὲ ἐδοκοῦν αὐτῷ σχολαίως ποιεῖν, ὦσπερ ἐργῇ ἐκέλευσε τοὺς περὶ αὐτὸν Πέρσας τοὺς κρατίστους συνεπισπεύσεσθαι τὰς ἀμάξας. 'Ενθα δὴ μέρος τι τῆς εὐταξίας ἦν ἰδεάσασθαι Ράφατες γὰρ τούς πορφυροῦς κάνδυς, ὅπου ἐτυχεῖν ἔκασ-
ANABASIS. [v. 9–12

-ός ἑστηκώς, ἰείτο, ὥσπερ ἀν δράμοι τις περὶ νίκης, καὶ ὡμάλα κατὰ πρανοῦς γηλόφου, ἔχοντες τούτους τε τοὺς πολυτελεῖς χιτῶνας, καὶ τὰς ποικίλας ἀναξνήθαις, ἔνιοι δὲ καὶ στρεπτοῦσι περὶ τοῖς τραχήλοις καὶ φέλλωι περὶ ταῖς χερσῖν· εἰθῦν δὲ σὺν τούτοις εἰσπηθήσαντες εἰς τὸν πη. ἄνω, θὰττον ἢ ὧς τις ἂν ἔστε μετεώροις ἐξεκώμισαν τὰς ἀμάξας. 9. Τὸ δὲ σύμπαν δήλος ἦν Κύρος σπεῦδων πᾶσαν τὴν ὠδόν, καὶ οὐ διατρίβων, (ὀποὺ μὴ ἑπιστιμοῦν ἕνεκα ἢ τινος ἄλλου ἀναγκαῖον ἐκαθῆκετο,) νομίζων, ὅσῳ μὲν θάττουν ἔλθοι, τοσοῦτῳ ἀπαρασκευαστοτέρῳ βασιλεῖ μαχεῖσθαι, ὡσὶ δὲ σχολαίότερον, τοσοῦτῳ πλέον συναγείροντας βασιλείς στράτευμα. Καὶ συνιδεῖν δὲ ἦν τῷ προσέχοντι τὸν νοῦν ἢ βασιλέως ἀρχὴ πλήθει μὲν χώρας καὶ ἀνθρώπων ἱσχυρά οὐσα, τοῖς δὲ μήκει τῶν ὠδῶν καὶ τῷ διεσπάσθαι τὰς δυνάμεις ἀσθενῆς, εἰ τις διὰ ταχέων τὸν πόλεμον ἐποιεῖτο.

10. Πέραν δὲ τοῦ Εὐφράτου ποταμοῦ, κατὰ τοὺς ἑρήμους σταθμοὺς, ἦν πόλις εὐδαίμων καὶ μεγάλη, ὄνομα δὲ Χαρμάνδη. Ἐκ ταύτης οἱ στρατιῶται ἥγοραζον τὰ ἐπιτή- δεῖα, σχεδίας διαβαίνοντες ὅδε διφθέρας, ὡς εἰχον στεγ- ἀσματα, ἐπίμπλασαν χόρτον κούφων, εἰτα συνήγον καὶ συν ἐσπων, ὡς μὴ ἀπεσδαμίνῃ τῆς κάρφῃ τὸ ὄδωρ· ἐπὶ τούτων διεβαινον, καὶ ἔλαμβανον τὰ ἐπιτήδεια, οὐνόν τε ἐκ τῆς Βαλάνου πεποιημένον, τῆς ἀπὸ τοῦ φοίνικος, καὶ σῖτον μελ- ἵνης· τούτῳ γὰρ ἦν ἐν τῇ χώρᾳ πλεῖστον.

11. Ἀμφιλεξάντων δὲ τι ἐνταῦθα τῶν τοῦ Μένωνος στρατιωτῶν καὶ τῶν τοῦ Κλεάρχου, ὁ Κλέαρχος, κρίνας ἄδικείν τιν τοῦ Μένωνος, πληγάς ἐνεδαλέν· ὁ δὲ ἐλθὼν πρὸς τὸ ἐαυτοῦ στράτευμα ἐλεγεν· ἀκούσαντες δὲ οἱ στρα- τιῶται ἐχαλέπαινον, καὶ ὄργιζοντο ἱσχυρὸς τῷ Κλεάρχῳ. 12. Τῇ δὲ αὐτῇ ἡμέρᾳ Κλέαρχος, ἐλθὼν ἐπὶ τὴν διάδασιν τοῦ ποταμοῦ, καὶ ἐκεῖ κατασκευάμενος τὴν ἀγοράν, ἄρτι πεῦκε ἐπὶ τὴν ἐαυτοῦ σκηνὴν διὰ τοῦ Μένωνος στρατιώ- τος, σὺν ὀλέγους τοῖς περὶ αὐτῶν· (Κύρος δὲ οὐποί ἤκεν ἀλλὰ ἐ- τ᾽ προ-ήλαυνε·) τῶν δὲ Μένωνος στρατιωτῶν Ἔυλα
σκύζων τις ὡς εἰδε τὸν Κλέαρχον διελαίνοντα, ἵππος ἄξια· καὶ ὑτος μὲν αὐτὸν ἥμαρτεν ἀλλος δὲ ἱόω, καὶ ἄλλος, εἶτα πολλαῖς, κραυγῆς γενομένης. 13. Ὁ δὲ καταφεύγει εἰς τὸ ἔαντον στράτευμα, καὶ εὐθὺς παραγγέλλει εἰς τὰ ὄπλα· καὶ τοὺς μὲν ὀπλίτας αὐτοῦ ἐκέλευσε μείναι, τὰς ἀσπίδας πρὸς τὰ γόνατα ἥμεντα· αὐτὸς δὲ, λαθῶν τοὺς Ὀρᾶκας καὶ τοὺς ἱππέας, οὐ ἦσαν αὐτῷ ἐν τῷ στρατεύματι πλείους ἢ τετταράκοντα, (τούτων δὲ οἱ πλείστοι Ὀρᾶκες) ἠλαυνεν ἐπὶ τοὺς Μένωνος, ὃς ἐκείνους ἐκπλήξατι καὶ αὐτὸν Μένωνα, καὶ τρέχειν ἐπὶ τὰ ὄπλα. Οἱ δὲ καὶ ἔστασαν ἀποροῦντες τῷ πράγματι. 14. Ὁ δὲ Πρόξενος, (ἐνυχὲ γὰρ ὑστερος προσώπων, καὶ τὰς ἐκ τῶν ὀπλίτων,) εὐθὺς οὐν εἰς τὸ μέσον ἀμφοτέρων ἁγών, ἔθετο τὰ ὄπλα, καὶ ἔδειτο τοῦ Κλεάρχου μὴ ποιεῖν ταῦτα. Ὁ δὲ ἐχαλέπαινεν, ὅτι, αὐτοῦ ὀλίγου δεήσαντος καταλευκόθναι, πρᾶσις λέγου τὸ αὐτοῦ πάθος, ἐκέλευεν τε αὐτὸν ἐκ τοῦ μέσου ἕξιστασθαι. 15. Ἔν τούτῳ δὲ ἔπηκε καὶ Κύρος, καὶ ἔποθεν τὸ πράγμα· εὐθὺς δὲ ἔλαβε τὰ παλτὰ εἰς τὰς χειρὰς, καὶ σὺν τοῖς παροῦσι τῶν πιστῶν, ἤκεν ἐλαύνον εἰς τὸ μέσον, καὶ λέγει τάδε. 16. Κλέαρχε καὶ Πρόξενε, καὶ οἱ ἄλλοι οἱ παρόντες Ἔλληνες, ὅπως ἴστε ὑμεῖς ποιεῖτε. Εἰ γὰρ τινα ἀλληλοὺς μάχην συνάψετε, νομίζετε ἐν τῇ διὶ τῇ ἡμέρᾳ εἰς τοιαύτης χειρακούψεσθαι, καὶ ἥμας οὐ πολὺ ἐμοῦ ὑστερον· κακῶς γὰρ τῶν ἡμετέρων ἐχύστων, πάντες οὕτω, οὕς ὀράτε, βάρβαροι πολεμώτεροι ἤμεν ἐσονται τῶν παρὰ βασιλεῖ ὄντων. 17. Αὐκουσάς ταῦτα ὁ Κλέαρχος ἐν ἐαντῷ ἤγενετο· καὶ πανσάμενοι ἀμφότεροι κατὰ χώσα, ἔθεντε τὰ ὄπλα.
CHAPTER VI

Traces of the King's troops are now visible. Orontes, a noble Persian, offers to hasten forward with some horsemen, and lay an ambush for the King's force. Before he leaves the camp, however, he is found to be in correspondence with the King, and is put to death.

1. 'Εντευθέν προϊόντων, ἑφαίνετο ἤχινα ἱππῶν καὶ κόπως· εἰκάζετο δ' εἶναι ὁ στίβος ὡς διεχθείων ἱππῶν. Όυν τοι προϊόντες ἔκαιον καὶ χιλιῦν καὶ εἶ τι ἄλλο χρήσιμον ἦν. Ὁρόντης δὲ, Πέρσης ἀνήρ, γένει τε προσήκων βασιλεῖ, καὶ τὰ πολέμια λεγόμενοι εν τοῖς ἀρίστοις Περσῶν, ἐπιβουλεύει Κύρω, καὶ πρόσθεν πολεμίσας, καταλλαγείς δέ.

2. Οὔτος Κύρω εἶπεν, εἰ αὐτῷ δοθή ἱππόρως χειλῶν, ὅτι τοὺς προκατακαίοντας ἱππείς ἡ κατακάνων ἄν ἐνεδρέυσας, ἡ ζώνας πολλοὺς αὐτῶν ἔλαι, καὶ κωλύσει τοῦ καίειν ἐπίοντας, καὶ ποιήσεις, ὅπετε μήποτε δύνασθαι αὐτῶς, ἰδόντας τὸ Κύρου στρατευμα, βασιλεῖ διαγείλαι. Τῷ δὲ Κύρῳ ἀκούσαντι ταῦτα ἐδόκει ὑφέλιμα εἶναι, καὶ ἐκέλευσεν αὐτὸν λαμβάνειν μέρος παρ' ἐκάστον τῶν ἡγεμόνων.

3. Ὁ δ' Ὁρόντης, νομίσας ἐτοίμους εἶναι αὐτῷ τοὺς ἱππείς, γράφει ἐπιστολὴν παρὰ βασιλέα, διτῇ ἤξιον ἱππεῖς ὡς ἄν δύνηται πλείστους· ἀλλὰ φράσας τοῖς ἐναυτοῦ ππεδοῦν ἐκέλευν ὡς φίλον αὐτὸν ὑποδέχεσθαι. 'Ενήν δὲ ἐν τῇ ἐπιστολῇ καὶ τῇς πρόσθεν φιλίας ὑπομνήματα καὶ πίστεως. Ταῦτην τὴν ἐπιστολὴν διδόσι πιστῶ ἀνφέρει, ὡς ἰστό· ὁ δὲ λαβὼν Κύρω δίδωσιν. 4. 'Αναγνωρίζει δὲ αὐτὴν ὁ Κύρος συλλαμβάνει 'Ορόντην, καὶ συγκαλεῖ εἰς τὴν ἕαυ τοῦ σκηνῆν Περσῶν τοὺς ἀρίστους τῶν περὶ αὐτὸν ἐπτά καὶ τοὺς τῶν 'Ελλήνων στρατηγοῦς ἐκέλευσεν ὁπλίτας ἀγαγεῖν, τούτους δὲ θέσαι τὰ ὅπλα περὶ τὴν αὐτοῦ σκη- νήν. Οἱ δὲ ταῦτα ἐπιίσησαν, ἀγαγόντες ὡς τριςχιλίους ὁπλίτας. 5. Κλέαρχον δὲ καὶ εἶσον παρεκάλεσε σύμβου- λον, ὃς γε καὶ αὐτῷ καὶ τοῖς ἄλλοις ἐδόκει προτειμηθῆναι μάλιστα τῶν 'Ελλήνων. 'Επεὶ δὲ ἐξῆλθεν, ἐξῆγειλε τοῖς
φίλους τήν κρίσιν τοῦ Ὄροντος, ὡς ἐγένετο· οὖν νάρ ἀπόρ ὄρτον ἦν. Ἐφη δὲ Κύρον ἀρχεῖν τοῦ λόγου ὠδε·

6. Παρεκάλεσα ὀμάς, ἄνδρες φίλοι, ὡς οὖν ὑμῖν βούλευμενος, ὅ τι δίκαιον ἐστί καὶ πρὸς θεῶν καὶ πρὸς ἄν ὄρωπων, τοῦτο πράξω περί Ὄροντος τούτου. Τοῦτον γὰρ πρῶτον μὲν ὁ ἐμὸς πατήρ ἐδοκεῖν ὑπῆκοον εἶναι ἐμοὶ. Ἐπεὶ δὲ ταχθεῖς, ὡς ἐφῆ αὐτὸς, ὑπὸ τοῦ ἐμοῦ ἀδελφοῦ, αὐτός ἐπολέμησεν ἐμοὶ, ἔχων τὴν ἐν Σάρδεσιν ἀκρόπολιν, καὶ ἐγὼ αὐτὸν προπολεμῶν ἐποίησά, ὡςτε δόξαι τοῦτον τοῦ πρὸς ἐμὲ πολέμου παύσασθαι, καὶ δεξιὰν ἔλαβον καὶ ἐδώκα. 7. Μετὰ ταύτα ἐφη, ὁ Ὄροντα, ἑστίν ὁ τι σε ἱδικήσα; Ἀπεκρίνατο δὲ τι οὖν. Πάλιν δὲ ὁ Κύρος ἡρώτα: ὅπτον ὅστερον, ὡς αὐτὸς σὺν ὑμολογεῖς, οὐδὲν ὑπ’ ἐμοῦ ἀδικούμενος, ἀποστάς εἰς Μυσοῦς, κακὸς ἐποίεις τὴν ἐμὴν χώραν, ὅ τι ἐδύνα; Ἐφη ὁ Ὄροντής. Ὅκουν, ἐφῆ ὁ Κύρος, ὅπτ’ αὐν ἔγνως τὴν σεαυτοῦ δύναμιν, ἐλθὼν ἐπὶ τὸν ἑκοτο τῆς Ἀρτέμιδος βωμόν, μεταμέλειν τε σοι ἐφησθα, καὶ, πεῖς ἐμὲ, πιστὰ πάλιν ἐδωκάς μοι, καὶ ἔλαβες παρ’ ἐμοῦ; Καὶ ταὐθ’ ὑμολόγηε ὁ Ὄροντής. 8. Τι οὖν, ἐφη ὁ Κύρος, ἀδικηθείς ὅπ’ ἐμοῦ, νῦν τὸ πρῶτον ἐπιθυμεύον μοι φανερὸς γέγονας; Ἐπόντος δὲ τοῦ Ὄροντος, ὅτι οὐδὲν ἀδικῆσες, ἠρώτησεν ὁ Κύρος αὐτόν· ὑμολογεῖς οὖν περὶ ἐμοῦ ἀδικεῖς, ἠρώτησεν ὁ Κύρος αὐτόν· ὁ Ὅροντῆς. Ἐκ οὐτοῦ πάλιν ἠρώτησεν ὁ Κύρος· Ἐτι οὖν ἂν γένοι τῷ μῷ ἀδελφῷ πολέμου, ἐμοὶ δὲ φίλος καὶ πιστὸς· ὁ δὲ ἀπεκρίνατο ὅτι οὐδ’ εἰ γενοίμην, ὁ Κύρε, σοι γ’ ἀν ποτε εἰτί δόξαιμ. Πρὸς ταύτα Κύρος εἴπε τοῖς παρόνθιν· 9 ο μὲν ἀνήρ τοιαῦτα μὲν πεποίηκε, τοιαῦτα δὲ λέγει· ὑμῖν δὲ σὺ πρῶτος, ὁ Κλέαρχε, ἀπόφημαι γνώμην, ὁ τι σοι δοκεῖ. Κλέαρχος δὲ εἴπε τάδε· Συμβουλεύομαι ἐγὼ τῶν ἄνδρα τοῦτον ἐκποιῶν τοιεῦσθαι ως τάχιστα, ως μηκέτι δέν τούτον φυλάττεσθαι, ἀλλὰ σχολή ἡ ἤμιν, τῷ κατὰ τοῦτον εἶναι, τοὺς ἐθελουντας φίλους τοὺτος εὐ ποιεῖν. 10. Ταύτη δὲ τῇ γνώμῃ ἐφῆ καὶ τοὺς ἄλλους προσθέσθαι. Μετὰ ταύτα, κελεύνωσες Κύρου, ἔλαβον τῆς ζωῆς τοῦ Ὄροντην.
CHAPTER VII.

CYRUS enters Babylonia, and reviews his troops. He promises their great rewards in case of victory. His army advances in order of battle but, supposing the king will not hazard an engagement, soon begins to proceed with less caution.

1. 'Εντεῦθεν ἐξελαύνει διὰ τῆς Βαβυλονίας σταθμοὺς τρεῖς, παρασάγγας δόξεκα. 'Εν δὲ τῷ τρίτῳ σταθμῷ Κύρος ἐξέτασιν ποιεῖται τῶν 'Ελλήνων καὶ τῶν Βαρβάρων ἐν τῷ πεδίῳ περὶ μέσας νύκτας. (ἔδοκεν γὰρ εἰς τὴν ἐπιούσιον ἐω ἦσειν βασιλεὰ σὺν τῷ στρατεύματι μαχοῦμεν.) καὶ ἐκέλευεν Κλέαρχον μὲν τοῦ δεξιοῦ κέρως ἤγεισθαι, Μένονα δὲ τοῦ Θεταλίου τοῦ εὐνοῦμον. αὐτὸς δὲ τοὺς ἕαυτον διέταξε. 2. Μετὰ δὲ τὴν ἐξέτασιν, ἀνα τῇ ἐπιούσῃ ἠμέρᾳ, ἤκοντες αὐτόμολοι παρὰ μεγάλῳ βασιλέως ἀπήγγελλον Κύρῳ περὶ τῆς βασιλείας στρατιάς. Κύρος δὲ, συγκαλέσας τοὺς στρατηγοὺς καὶ λοχαγοὺς τῶν 'Ελλήνων, συνεδρύειν τοῦτο τε, πῶς ἀν τὴν μάχην ποιεῖτο, καὶ αὐτὸς παρῆκε θαρύσων τοιάδε. 3. Οἱ άνδρεῖς 'Ελληνες, οὐκ ἀνθρώπων ἀπορῶν βαρβάρων συμμάχους ὡμᾶς ἀγοῦ, ἀλλὰ νομίζουσιν ἀμείνονας καὶ κρείττους πολλῶν βαρβάρων ὡμᾶς εἶναι, διὰ τοῦτο προσέλαβον. Ὄπως οὖν ἐσεῖθε άνδρεῖς δέξιοι τῆς ἐλευθερίας, ἢς κέκτησε, καὶ ὑπὲρ ἡς ὡμᾶς ἐγὼ εὐθυμονιζόμεθα. Εὖ γὰρ ἴστε, ὅτι τὴν ἐλευθερίαν ἑλοίμην ἀν ἀντί ὧν πάντων καὶ ἀλλῶν πολιτειῶν. 4. Ὅπως δὲ καὶ
VII.

5. Ἐρχθε, εἰς οἴον ἔρχεσθε ἀγώνα, ἐγὼ ὑμᾶς εἰδὼς διαύξω.
Τὸ μὲν γὰρ πλῆθος πολὺ, καὶ κρανγή πολλῇ ἐπίσασιν· ἂν δὲ ταῦτα ἀνάσχησθε, τὰ ἄλλα καὶ αἰσχύνεσθαι μοι δοκῶ, οἶος ἦμιν γνώσεθε σοὺς ἐν τῇ χώρᾳ ὑντας ἀνθρώπως.
ưới δὲ ἄνδρῶν ὄντων, καὶ εὐτόλμους γενομένων, ἐγὼ ὑμῶν τὸν μὲν οἰκάδε βουλόμενον ἀπενέα τοὺς ὑκίου ζηλῶ τὸν ποιήσω ἀπελθεῖν· πολλοὺς δὲ οἴμαι ποιήσειν τὰ παν ἔμοι ἐλέσθαι ἀντὶ τῶν ὑκίου.

5. Ἐνταῦθα Γαυλίτης παρών, φυγᾶς Σάμως, πιστὸς δὲ Κύρως, εἶπε· Καὶ μήν, ὦ Κύρη, λέγουσι τινες, ὅτι πολλά ὅπισχύνυ νῦν, διὰ τὸ ἐν τοῖς υἱοῖς τοῦ κυνὸν προς ὄντος· ἂν δὲ εὖ γένηται τι, ὡς μεμνήσασθε σέ φασιν· ἔνιοι δὲ, οὐδ' εἰ μέμνιοι τε καὶ βούλοι, δύνασθαι ἂν ἀποδοῦναι οὐσία ὑπισχύνη. 6. Ἀκούσας ταῦτα ἔλεξεν ο Κύρος· Ἄλλα ἔστι μὲν ἡμῖν, ὥς ἀνδρές, ἢ ἀρχή ἢ πατρίδα, πρὸς μὲν μεσομηδριάν, μέχρι οὗ διὰ καύμα ὥς δύνανται οίκειοι ἄνθρωποι, πρὸς δὲ ἄρκτον, μέχρι οὗ διὰ ξειμώνα· τὰ δ' ἐν μέσῳ τοῦλων πάντα σατραπεύοντοι οὐ τοῦ εἶμον ἀδελφόν φίλοι. 7. Ἡν δ' ἡμείς νικήσωμεν, ἡμᾶς δεῖ τοὺς ἡμετέρους φίλους τούτων ἐγκρατεῖς ποιῆσαι. Ὕμετε οὐ τούτῳ δέδοικα, μὴ νῦν ἔχω, ὅ τι δ' ἐκάστῳ τῶν φίλων, ἂν εὖ γένηται, ἀλλὰ, νῦν ἔχω ἢκανοῦς, οἷς δώ. Ὁμών δὲ τῶν Ἐλλήνων καὶ στέφανον ἐκάστῳ χρυσοῦν δῶσω. 8. Οἱ δὲ, ταῦτα ἄκουσαντες, αὐτοί τε ἡμῖν πολὺ προθυμότεροι, καὶ τοῖς ἀλλοῖς ἐξήγγελλον. Εἰσῆσαν δὲ παρ' αὐτὸν καὶ τῶν ἀλλων Ἐλλήνων τινές, ἀξιοῦντες εἶδεν τί σφοιν ἔσται, εὰν κρατήσωσιν. Ὅ δὲ, ἐμπιπλάς ἀπάντων τὴν γνώμην, ἀπέπεμπτε. 9. Παρεκελεύοντο δὲ αὐτῷ πάντες, ὃσοι περι διελέγοντο, μὴ μάχεσθαι, ἀλλ' ὄπισθεν ἑαυτῶν τάττεσθαι. Ἐν δὲ τῷ καρυῷ τοῦτῷ, Κλέαρχος ὅδε πως ἤρετο Κύρων· Οἶνε γὰρ σου μαχεῖσθαι, ὦ Κύρη, τὸν ἀδελφόν· Νὴ Δ', ἔφη ὁ Κύρος, εἴπερ γε Δαρείου καὶ Παρμάσιδος ἔστι παῖς, ἐμὸ δὲ ἀδελφός, οὐκ ἄραχε ταῦτ' ἐγὼ λήψομαι.

10. Ἐνταῦθα δὴ, ἐν τῇ ἐξοπλισίᾳ, ἀριθμὸν ἐγένετο τῶν νεῶν Ἐλλήνων ἁστίς μυρία καὶ τετρακοσία, πελτασταὶ δὲ
4!4
ANABASIS. | VII. 11-17

διεξήλθου καὶ πεντακόσιοι, τῶν δὲ μετὰ Κύρου βαρβάρων δέκα μυρ.άδες, καὶ ἀρματα δρεπανηφόρα ἅμφι τὰ εἰκοσι
11. Τῶν δὲ πολεμίων ἐλέγοντο εἶναι ἕκατον καὶ εἰκοσι
μυριάδες, καὶ ἀρματα δρεπανηφόρα διακόσια. Ἀλλοι δὲ
ήσαν ἐξαιρεχώντα εἰπείς, ὅν Ἀρταγέρας ἦρχεν· οὕτωι δὲ
πρὸ αὐτοῦ βασιλέως τεταγμένοι ήσαν. 12. Τού δὲ βασιλείως στρατεύματος ἦσαν ἀρχοντες καὶ στρατηγοὶ καὶ ἠγεμ
όνες τέτταρες, τριάκοντα μυριάδων ἐκαστος, Ἀργοκόμας,
Ὡσσάφερης, Γοθρύας, Ἀρβάκης. Τούτων δὲ παρεγένον
το ἐν τῇ μάχῃ ἐνενήκοντα μυριάδες, καὶ ἀρματα δρεπανη
φόρα ἐκατὸν καὶ πεντήκοντα· Ἀργοκόμας γὰρ ἐστέρρησε
τῆς μάχης ἡμέρας πέντε, ἐκ Φοινίκης ἐλαύνων. 13. Ταύτα
dὲ ἤγγελλον πρὸς Κύρου οἱ αὐτομολύσαντες ἐκ τῶν πολεμ
ίων παρὰ μεγάλου βασιλέως πρὸ τῆς μάχης· καὶ, μετὰ
tῆς μάχης, οἱ ὦστερον ἐληφθήσαν τῶν πολεμίων, ταύτα
ἡγεμόνων.

14. Ἐντεύθεν δὲ Κύρος ἐξελάνυε σταθμῶν ἕνα, παρασ
άγγας τρεῖς, συντεταγμένω τῷ στρατεύματι παντὶ, καὶ τῷ
Ελληνικῷ καὶ τῷ βαρβαρικῷ· ἵνα γὰρ ταύτη τῇ ἡμέρᾳ
μαχεῖται βασιλέα· κατὰ γὰρ μέσον τῶν σταθμῶν τούτων
τάφρος ἦν ὅρυκτη, βαθεία, τὸ μὲν εὐρὸς ὄργυιαν πέντε, τὸ
de βάθος δογυια τρεῖς. 15. Παρετέτατο δὲ ή τάφρος ἄνω
dιὰ τοῦ πεδίου ἐπὶ δῶδεκα παρασάγγας, μέχρι τοῦ Μηδίας
tείχους. (Ἐν οἷς ἐδεί τοῖς διωριχοῖς, ὑπὸ τοῦ Τύγρητος
ποταμοῦ ῥέουσας· εἰς δὲ τέτταρες, τὸ μὲν εὐρὸς πλεθρ
αῖα, βαθείας δὲ πληγῶς, καὶ πλοῖα πλεῖ ἐν αὐταῖς στιαγ.
ωγά· εἰςβάλλουσι δὲ εἰς τὸν Εὐφράτην, διαλείπουσι δ'
ἐκάστη παρασάγγα, γέφυρας δ' ἐπείσεν.) Ἦν δὲ παρὰ
tῶν Εὐφράτην παρόδος στενή, μεταξὺ τοῦ ποταμοῦ καὶ τῆς
tάφρου, ὡς εἰκοσι πολύν τὸ εὐρὸς 16. Ταύτην δὲ τὴν
tάφρον βασιλείως μέγας ποιεῖ ἀντὶ ἐρύματος, ἐπειδὴ πικ
θάνει Κύρον προελαύνοντα. Ταύτην δὴ τὴν πάροδον
Κύρος τε καὶ ἡ στρατιά παρῆλθε, καὶ ἐγένοντο εἰςω τής
tάφρου. 17. Ταύτη μὲν οὖν τῇ ἡμέρᾳ οὐκ ἐμαχαίρασα βασ.
ικάς, ἀλλ' ὑποχωροῦσαν φαινερὰ ἠσαν καὶ ἔπτων καὶ
At once they see the enemy advancing in order of battle, and hastily prepare for action. The Greeks, who form the right wing, on the bank of the Euphrates, put to flight the troops opposed to them, and pursue them some distance. Cyrus, who is in the center, attacks the King, but is killed.

1. "Ενωθήσθω Κύρος Σιλανών καλέσας τὸν Ἀμβρακιώτην, μάντιν, ἔδωκεν αὐτῷ δαρεικοὺς μυστικοὺς σημαίνοντας, ὅτι τῇ ἐνδεκάτῃ ἄρ᾽ ἐκείνῃ τῆς ἡμέρας πρότερον θυόμενος, εἶπεν αὐτῷ, ὅτι βασιλεὺς οὐ μαχεῖται δέκα ἡμέρων. Κύρος δ᾽ εἶπεν. Οὔκ ἄρα ἐτί μαχεῖται, εἰ ἐν ταύταις οὐ μαχεῖται ταῖς ἡμέραις· εάν δ᾽ ἀληθεύσῃς, ὑποσχονυμιᾷ σοι δέκα τάλαντα. Τούτῳ τῷ χρυσίον τότε ἀπέδωκεν, ἐπεὶ παρῆλθον αἱ δέκα ἡμέραι. 19. Ἐπεὶ δ᾽ ἐπὶ τῇ τάφρῳ οὖν ἐκώλυσε βασιλεὺς τὸ Κύρον στρατεύμα διαβάζειν, ἐδοξε καὶ Κύρῳ καὶ τοῖς ἄλλοις ἀπεγνωκέναι τοῦ μάχεσθαι· ὥστε τῇ ὑστεραιᾷ Κύρος ἐπορεύετο ἡμελημένος ὑάλλον. 20. Τῇ δὲ τρίτῃ, ἐπὶ τοῦ ἄρματος καθήμενος τὴν πορείαν ἐποιεῖτο, καὶ ὀλίγους ἐν τάξει ἔχων πρὸ αὐτοῦ· τὸ δὲ πολὺ αὐτῷ ἀνατεταραγμένου ἐπορεύετο, καὶ τῶν ὑπὲρ τοὺς στρατιώτας πολλὰ ἐπὶ ἁμαξῶν ἔγοντο καὶ ὑποζυγών.

CHAPTER VIII.
γελλεν ἐξοπλίζεσθαι, καὶ καθίστασθαι εἰς τὴν ἑαυτοῦ τας ἐκαστον. 4. Ἐνθα δὴ σὺν πολλῇ σπονδῇ καθίσταντο Κλέαρχος μὲν τὰ δεξιὰ τοῦ κέρατος ἔχων, ποδὶς τὸν Ἐν φράτῃ ποταμῷ. Πράξενος δὲ ἐχόμενος, οἱ δὲ ἄλλοι μετὰ τούτου. Μένων δὲ τὸ εὐώνυμον κέρας ἔσχε τοῦ 'Ελληνικοῦ. 5 - Τοῦ δὲ βαρβαρικοῦ ἵππεις μὲν Παφλαγόνες εἰς γυλίους παρὰ Κλέαρχον ἔστησαν ἐν τῷ δεξιῷ καὶ τὸ 'Ελληνικὸν πελταστικὸν· ἐν δὲ τῷ εὐώνυμῳ Ἀριαῖος τε, ὁ Κύρος ὑπάρχος, καὶ τὸ ἄλλο βαρβαρικὸν. 6. Κύρος δὲ κα ἵππεις μετ' αὐτοῦ δοσὺν ἐξακόσιοι κατὰ τὸ μέσον, ὡπλισμένοι δώραζες μεγάλους καὶ παραμυριδίους, καὶ κράνες πάντες πλὴν Κύρου. Κύρος δὲ ψυλὴν ἔχων τὴν κεφαλὴν εἰς τὴν μάχην καθίστατο· (Λέγεται δὲ καὶ τοὺς ἄλλους Πέραςας ψυλαῖς ταῖς κεφαλαῖς ἐν τῷ πολέμῳ διακινδύνειν ευν.) 7. Οἱ δὲ ἵππου πάντες, οἱ μετὰ Κύρου, εἶχον καὶ προμετωπίδια καὶ προστερνίδια· εἶχον δὲ καὶ μαχαίρας οἱ ἵππεις Ἐλληνικάς.
8. Καὶ ἠρή τε τὴν μέσον ἡμέρας, καὶ οὕτω καταφανεῖς ἦσαν οἱ πολέμιοι· ἡμέρα δὲ δείλῃ ἐγίγνετο, ἐφάνη κοινωρτός, ὥσπερ νεφέλη λευκή, χρόνῳ δὲ οὐ συχνῷ ὑστερον ὥσπερ μελανία τις ἐν τῷ πεδίῳ ἐπὶ πολὺ. "Οτε δὲ ἐγγύτερον ἐγίγνυτο, τάχα δὴ καὶ χαλκὸς τις ἥστραπτε, καὶ αἱ λόγῳ καὶ αἱ τάξεις καταφανεῖς ἐγίγνυτο. 9. Καὶ ἦσαν ἵππεις μὲν λευκοδόρακες ἐπὶ τοῦ εὐώνυμου τῶν ποιημῶν (Τισσαφέρνης ἐλέγετο τούτων ἄρχειν;) ἐχόμενοι δὲ τοῦτον γερμοφόροι· ἐχόμενοι δὲ ὁπλίται σὺν ποδήρεις ξυλίναις ὀπίσιαι· (Διγύπτιοι δ' οὗτοι ἐλέγοντο εἶναι;) ἄλλοι δ' ἵππεις, ἄλλοι τοξόται. Πάντες οὗτοι κατὰ ἔθνη, ἐν πλαίσιον πλῆρει ἀνθρώπων ἐκαστὸν τὸ ἔθνος ἐπορεύετο. 10. Πρὸ δὲ αὐτῶν ἀριστα ἀπολέιποντα συχνὸν ὑπ' ἄλληλων, τὰ δὴ δρεπανομόρφα καλούμενα· εἶχον δὲ τὰ δρέπανα ἐκ τῶν ἄξονων εἰς πλάγιον ἀποτεταμένα, καὶ ὑπὸ τοῖς δίφροις εἰς γῆν βλέποντα, ὡς διακόπτειν, ὡς ἐντυγχανονειν. 'Ἡ δὲ γνώμη ἦν ὡς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλάντων καὶ διακοφόντων. 11. "Ο μέντοι Κύρις ἑπεκ.
ἐπεκαλέσας παρεκκλείστο τοις ὦ Ἑλληνὶ τὴν κραυγὴν τῶν βαρβάρων ἀνέχεσθαι, ἐφεύσθη τούτοις· οὐ γὰρ κραυγῆ, ἀλλὰ συγή, ὡς ἀνυστόν, καὶ ᾧ συγῆ, ἐν ἴσω καὶ βραδέως προσή- εσαν. 12. Καὶ ἐν τούτῳ Κύρος, παρελαύνων αὐτὸς σύν Πίγρητι, τῷ ἐρμηνεύει, καὶ ἄλλους τρισὶν ἥ τέτταρισι, τῷ Κλεάρχῳ ἐδόθη ἄγειν τὸ στράτευμα κατὰ μέσον τὸ τῶν πολεμίων, ὅτε ἐκεῖ βασιλεύει έιη· καὶ τούτῳ, ἐφή, ὑπὲρ μὲν πάνθ᾽ ἤμιν πεποίηται. 13. Ὅρων δὲ ὁ Κλέαρχος τὸ μέσον στίφος, καὶ ἀκούον Κύρον ἔξω ὑπα τοῦ ᾿Ελληνικοῦ εὐων- ὤμοι βασιλέα, (τοσοῦτον γὰρ πλῆθει περὶ βασιλεύσ, ὡς τε μέσον τὸ ἐαυτοῦ ἐχὼν τοῦ Κύρου εὐωνύμων ἔξω ἤμιν,) ἀλλ᾽ ὅμως ὁ Κλέαρχος οὐκ ἦθελεν ἀποσπάσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρας, φοβούμενος μὴ κυκλοθείθη ἐκατέρωθεν, τῷ δὲ Κύρῳ ἀπεκρίνατο, ὅτι αὐτῷ μέλοι ὅπως καλῶς ἔξει. 14. Καὶ ἐν τούτῳ τῷ καιρῷ τὸ μὲν βαρβαρικὸν στρα- τεύμα ὑμαλῶς προῆι, τὸ δὲ ᾿Ελληνικὸν, ἐτὶ ἐν τῷ αὐτῷ μένον, συνετάττετο ἐκ τῶν ἐτὶ προσιόντων. Καὶ ὁ Κύρος, παρελαύνων οὐ πάνυ πρὸς αὐτῷ τῷ στρατεύματι, κατεθε- ἄτο ἐκατέρωσε ἀποδέσπον, εἰς τὸ τοὺς πολεμίους καὶ τοὺς φίλους. 15. Ἰδὼν δὲ αὐτὸν ἀπὸ τοῦ ᾿Ελληνικοῦ Ζενοφόντος Ἀθηναίος, ὑπελάσας ὑπὸ συναντήσαι, ἥρετο, εἰ τι παραγ- γέλλωι· ο δὲ ἐπιστήσας εἶπε, καὶ λέγειν ἐκέλευεν πᾶσον, ὅτι καὶ τὰ ἱερά καὶ τὰ σφάγια καλὰ. 16. Ταῦτα δὲ λέγων, θορύβου ἦκουσε διὰ τῶν τάξεων ἱοντος, καὶ ἥρετο τῆς ὁθόρυθος εἰς. Ὁ δὲ Ζενοφῶν εἶπεν, ὅτι τὸ σύνθημα παρ- ἔρχεται δεύτερον ἤδη. Καὶ δς θεαίμασε τις παραγγέλλει, καὶ ἤρε- ε ρ δ τι εἰς τὸ σύνθημα. Ὁ δ᾽ ἀπεκρίνατο, ὅτι ΖΕΤΣ ΣΩΤΗΡ ΚΑΙ ΝΙΚΗ. 17. Ὁ δὲ Κύρος ἀκούσας, ᾿Αλλὰ δέχομαι τε, ἐφη, καὶ τούτῳ ἔστω. Ταῦτα δ᾽ εἰπὼν εἰς τὴν ἐναυτῷ χωρὰν ἀπῆλανε· καὶ οὐκέτι τρία ἡ τέτ- παρα στάδια διεισέχθην τῷ φάλαγγε ἀπ᾽ ἀλλήλων, ἠνίκα ἐπαινίζον τοι ᾿Ελληνες, καὶ ἥργοντο ἀντίοισι ἑναὶ τοῖς πολεμίοις. 18. Ὡς δὲ πορευομένων ἔξεκυμαινε τι τῆς φάλαγγος, τὸ ἐπιλειπόμενον ἥραζον ὅρῳς θείν· καὶ ἄμα ἐφθάγαντο πάντες, σοιουπερ τῷ ᾿Ενναλίῳ ἑλελίζουσι, καὶ
πάντες δὲ ἔθεον. Λέγουσι δὲ τινὲς, ὡς καὶ ταῖς ἀσπίσι πρὸς τὰ δόρατα ἐδούπησαν, φόβον ποιώντες τοὺς ἱπποὺς. 19. Πρὶν δὲ τὸξυμα ἐξικνεῖον, ἐκκλίνοισιν οἱ βάρβαροι, καὶ φεύγουσι. Καὶ ἐνταύθα δὴ ἐδώκων μὲν κατὰ κράτος οἱ "Ελληνες, ἐδόκω δὲ ἀλλήλοις μὴ θείν δρόμῳ, ἀλλ' ἐν ταξεὶ ἐπεσθαί. 20. Τὰ δ' ἄρματα ἐφέροντο τὰ μὲν δι' αὐτῶν τῶν τῶν πολεμίων, τὰ δὲ καὶ διὰ τῶν ἸΕλλήνων, κενα ἡμῖνόχων. Οἱ δὲ, ἐπεὶ προϊότερες, διίσταντο· ἔστι δ' ὅστις καὶ κατελήφθη, ὃςπερ ἐν ἱπποδρόμῳ, ἐκπλαγείς· καὶ οὐδὲν μέντοι οὐδὲ τούτων παθεῖν ἔφασαν· οὐδ' ἄλλος δὲ τῶν ἸΕλλήνων ἐν ταύτῃ τῇ μάχῃ ἐπαθεῖν οὐδὲν, πλήν ἐπὶ τῷ εὐνούμῳ τοξευθῆναι τις ἐλέγετο. 21. Κύρος δὲ, ὃρων τοὺς ἸΕλλήνας νικῶντας τὸ καθ' αὐτοὺς καὶ διώκοντας, ἡδομένως καὶ προσκινούμενος ἠδὴ ὡς βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτῶν, οὐδ' ὡς εἰρήθη διώκειν, ἀλλὰ συνεσπειραμένην ἔχων τὴν τῶν σὺν ἑαυτῷ ἐξακοσμίων ἤπειρον τάξιν, ἐπεμελείτο τὸ ποίησε βασιλεύς· καὶ γὰρ ἤδει αὐτῶν, ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος. 22. Καὶ πάντες δ' οἱ τῶν βαρβάρων ἄρχοντες μέσον ἔξωντες τὸ αὐτῶν ἤγοντο, νομίζοντες οὕτω καὶ ἐν ἀσφαλείᾳ τάτῳ εἶναι, ἢν ἢ ἡ ἱσχὺς αὐτῶν ἐκατέρωθεν, καὶ, εἰ τι παρ' αὐτοῖς ἄρχοντες, ἤμεσα ἀν χρόνῳ αἰσθάνεσθαι τὸ στρατεύμα. 23. Καὶ βασιλεύς δ' ὅτε, μέσον ἔχων τῆς αὐτοῦ στρατιάς, ἡμώς ἔξω ἐγένετο τοῦ Κύρου εὐνούμονι κέρατος. 'Επεὶ δὲ οὐδεὶς αὐτῷ ἐμάχετο εκ τοῦ αὐτῶν οὐδὲ τοῖς αὐτῶν τεταγμένοις ἐμπροσθὲν, ἐπέκαμπτεν ὡς εἰς κύκλωσιν. 24. Ἐνθα δὴ Κύρος, δείσας μὴ ὅπισθεν γενόμενος κατακόψῃ τὸ Ἐλληνικόν, ἐλαύνει ἀντίος· καὶ ἐφαλάρων σὺν τοῖς ἐξακοσίοις, νικά τοὺς πρὸ βασιλεῶς τεταγμένους, καὶ εἰς φυγήν ἔτρεψες τοὺς ἐξακιχιλίους, καὶ ἀποκτείναι λέγεται αὐτὸς τῇ ἑαυτῷ χερι Ἀρταγέρσῃ τὸν ἄρχοντα αὐτῶν. 25. 'Ως δὴ ἢ τροπή ἐγένετο, διασπείρονται καὶ οἱ Κύρου ἐξακοσίους, εἰς τὸ διῶκειν ἄρμασσαντες· πλὴν πάνω ὅληοι ἀμφ' αὐτῶν κατελήφθησαν, σχεδὸν οἰ ὄμορπαπεζοὶ καλούμενοι. 26. Σὺν τούτοις δὲ ὁν καθορᾶ βασιλεύς καὶ
CHAPTER IX.

The character of Cyrus is drawn by the writer, and the narrative is then resumed. On the death of the young Prince most of the Persians flee. The friends of Cyrus all perish with him, except Ariaeus, who is the first to run away.

1. Κύρος μὲν οὖν οὗτος ἐτελευτησεν, ἀνὴρ δὲν Πέρσων, τῶν μετὰ Κύρου τὸν ἄρχαρ τὸν γενομένων, βασιλικὸτάτος τε καὶ ἄρχειν ἀξιώτατος, ὡς παρὰ πάντων ὁμολογεῖται τῶν Κύρου δοκοῦντων ἐν πείρᾳ γενέσατο. 2. Πρῶτον μὲν γὰρ, ἐτί παῖς δὲν, ὅτε ἐπαιδεύετο καὶ συν τῷ ἀδελφῷ καὶ σὺν τοῖς ἄλλοις παιοί, πάντων πάντα κράτιστος ἐνομίζετο. 3. Πάντες γὰρ οἱ τῶν ἄριστῶν Περσῶν παιδεῖς ἔτι ταῖς βασιλείωσι θύρας παιδεύονταί· ἐνθα πολλὴν μὲν σωφροσύνην καταμάθοι ἀν τις, αἰσχρόν δ' οὐδὲν οὔτ' ἄκοψαί οὔτ' ἰδεῖν ἔστι. 4. ὁκινεῖται δ' οἱ παιδεῖς καὶ τοὺς τιμωμένους ὑπ'
3οιμιέως καὶ ἀκούοντι, καὶ ἄλλους ἀτιμαζομένους· ὡς τε εὐθὺς παίδες ὄντες μανθάνονσιν ἅρχειν τε καὶ ἄρχεσθαι. δ. Ἐνθα Κύρος αἰδημονεστάτος μὲν πρώτον τῶν ἥλικων τῶν εὕκεις εἶναι, τοῖς τε πρεσβύτεροι καὶ τῶν ἑαυτοῦ ὑποδεικτέων μᾶλλον πείθεσθαι · ἐπείτη δὲ φιλιππότατος, καὶ τοῖς ἱππίως ἁριστα ἱρήσθαι · Ἐκρυνον δ’ αὐτὸν καὶ τῶν εἰς τὸν πόλεμον ἐργῶν, τοξικῆς τε καὶ ἀκούτισσες, φιλωμαθεστάτον εἶναι καὶ μελετηρότατον. 6. Ἐπεί δὲ τῇ ἡλικίᾳ ἐπρεπε, καὶ φιλοθρόποτος ἦν, καὶ πρὸς τὰ θηρία μὲντο τὸ πλοκιννύντατον. Καὶ ἀρκτὸν ποτὲ ἐπιφερομένην οὐκ ἐτρεσθεν, ἀλλὰ συμπεσών κατεσπάσθη ἀπὸ τοῦ ἱπποῦ, καὶ τὰ μὲν ἔπαθεν, ὃν καὶ τὰς ὀπιλίας φανερὰς εἰχε, τέλος δὲ κατέκατε, καὶ τὸν πρῶτον μὲντοι βοσθήσαντα πόλλοις κακαριστῶν ἐποίησεν. 7. Ἐπεί δὲ κατεπεμφθη ὑπὸ τοῦ πατρός σατράπης Λυσὶας τε καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδοκίας, στρατηγος δὲ καὶ πάντων ἀπεδείχθη, οἷς καθήκει εἰς Καστωλοῦ πεδιόν ἀθροίςσεθα, πρῶτον μὲν ἐπέδειξεν αὐτόν, δ᾽ ἐπὶ περὶ πλείστον ποιατο, εἰ τῷ σπείρατο καὶ εἰ τῷ σύνιστο καὶ εἰ τῷ ὕποσχοστο τι, μηδὲν ψεύσθαι. 8. Καὶ γὰρ ὁμιλότας ἐπίστευσαν, ὅτι αὐτὸς ἄλλοις ἐπιτρεπόμενα, ἐπίστευσαν δ᾽ οἱ ἄνδρες καὶ εἰ τῆς πολέμους ἐγένετο, σπείρεσανον Κύρων ἐπίστευε μηδὲν ἂν παρὰ τὰς σπανδάς παθεῖν. 9. Τοιογραφοῦν ἐπεὶ Τισσαφέρνει ἐπολέμησε, πᾶσας αἱ πόλεις ἠκούσαν Κύρων ἐλύνοτο ἀντὶ Τισσαφέρνους, πληρ. Μιλησίων οὕτω δὲ, ὃτι οὐκ ἔθελε τοὺς φεύγοντας προέσθαι, ἐφοδοῦντο αὐτῶν. 10. Καὶ γὰρ ἐγχρω ἐπεδείκνυτο, καὶ ἠλεγεν, ὅτι οὐκ ἦν ποτὲ πρόοιτο, ἐπεὶ ἀπαξ χλόος αὐτοῖς ἐγένετο, οὖδ᾽ εἰ ἐτε μείζον γέγονο, ἐπεὶ ἔκακεν πράξειν. 11. Φανερὸς δ᾽ ἦν, καὶ εἰ τὰς τί ἅγαθον ἦ ακατὸν ποιήσαειν αὐτοὺς νικὴν πειρώμενον· καὶ εὑρηκενν. δὲ τίνες αὐτὸν ἐξέφερον, ὡς ἐφόρον τοσοῦτον χρόνον ἠμέν. ἐς τικών καὶ τοὺς εὐ καὶ τοὺς κακοῖς ποιοῦσας ἀλεξόμενος. 12. Καὶ γὰρ οὖν πλεῖστον ἔτη αὐτῷ, ἐνι γε ἀνδρί τῶν ἐφ ἠμῶν, ἐπεβίωμεν καὶ χρήματα καὶ πόλεις καὶ τὰ ἑαυτῶν σώματα προέσθαι.
13. Όψ μὲν δὴ οὐδὲ τούτι ἄν τις εἶποι, ὡς τοὺς κακοῦργους καὶ ἀδίκους εἶα καταγελᾶν, ἀλλὰ ἀφειδέστατα πάντων ἐτιμωρεῖτο. Πολλάκις δ’ ἦν ὑδείν, παρὰ τὰς στειωμένας ὁδοὺς, καὶ ποδῶν καὶ χειρῶν καὶ ὁφθαλμῶν στερομένους ἀνθρώπους. ὡςτε ἐν τῇ Κύρου ἀρχῇ ἐγένετο καὶ Ἕλληνι καὶ Βαρβάρῳ, μηδὲν ἀδικοῦντι, ἀδέως πορεύεσθαι, ὅποι τις ἤθελεν, ἔχουτι ὁ τι προχωροῦσι. 14. Τοὺς γε μὲντοι ἄγα θους εἰς πόλεμον ὁμολόγητο διαφερόντως τιμῶν. Καὶ πρῶτον μὲν ἤν αὐτῷ πόλεμος πρὸς Πισίδας καὶ Μνισσοὺς στρατεύομενος ὅνων καὶ αὐτὸς εἰς ταύτας τὰς χώρας, οἷς ἐώρα ἑθέλουσας κινδυνεύειν, τούτους καὶ ἀρχούσας ἐποίε. ἦς κατεστρέφετο χώρας, ἐπειτα δὲ καὶ ἄλλη δύρως ἐτίμα. 15. Ὡς τε φαίνεσθαι τοὺς μὲν ἀγαθοὺς εὐδαιμονεστῶς, τοὺς δὲ κακοὺς δούλους τούτων ἠξίουν εἶναι. Τοιγαροῦν πολλῇ ἦν ἀφθονία αὐτῷ τῶν θελόντων κινδυνεύειν, ὅποι τις οἴοτο Κύρον αἰσθήσεσθαι.

16. Εἰς γε μὴν δικαιοσύνην, εἶ τις αὐτῷ φανερῶς γένετο ἐπιδείκνυσθαι βουλόμενος, περὶ πωκός ἐποιεῖτο τούτος πλουσιωτέρους ποιεῖν τῶν ὕπ τοῦ ἀδίκου φιλοκερδοῦντός τε. 17. Καὶ γὰρ οὖν ἀλλά τε πολλὰ δικαίως αὐτῷ διεχειρίζετο, καὶ στρατεύματι ἀληθινῷ ἐχρήσατο. Καὶ γὰρ στρατηγοὶ καὶ λοχαγοὶ οὐ χρημάτων ἐνεκά πρὸς ἐκείνων ἐπελεύσαν, ἀλλ’ ἐπεὶ ἐγνώσαν κερδαλεωτερὸν εἶναι Κύρῳ καλῶς πεθαρχεῖν ἥ το κατὰ μῆνα κέρδος. 18. Ἀλλὰ μὴν εἰ τίς γε τι αὐτῷ προστάζαντι καλῶς ὑπηρετήτει τε, οὐδὲν πώποτε ἀχάριστον ἐλαύν την προθυμίαν. Τοιγαροῦν κράτιστοι δὴ ὑπηρέται παντὸς ἔργον Κύρῳ ἐλέγχθησαν γενέσθαι. 19. Εἰ δὲ τινὰ ὁρών δεινὸν ὄντα οἰκονόμον ἐκ τοῦ δικαίου, καὶ κατασκευάζοντα τέ, ἦς ἄλοχος χώσας, καὶ προφόδους ποιεῖτα, οὐδένα ἕν πώποτε ἀρείετο ἀλλ’ ἀεὶ πλείον προεδίδον. ὡςτε καὶ ἤδεως ἐπόνοιν, καὶ διάφαλέως ἐκτῶντο, καὶ ὁ ἐπέπαστο αὐ τρις ἤκιστα Κύρων ἐκρυπτεύει. οὐ γὰρ φθονῶν τοῖς φανερῶς πλουτοῦσιν ἐφαίνετο, ἀλλὰ πειρόμενος χρῆσθαι τοῖς τῶν ἀποκρυπτομένων χρήμασι. 20. Φιλοὺς γε μὴν ἄσος ποιήσαιτο, καὶ
21. Καὶ γὰρ αὐτὸ τοῦτο, οὕτε αὐτὸς ἐνεκα φίλων φετο δεῖσθαι, ὡς ὑπεργοὺς ἔχοι, καὶ αὐτὸς ἐπειράτο συνεργὸς τοῖς φίλοις κράτιστος εἶναι τοῦτον, ὅτι ἐκαστὸν αἰσθάνοιτο ἐπιθυμ ὑπνείς.

22. Δῶρα δὲ πλείοστα μέν, οἷοι, εἰς γε ὃν ἀνήρ, ἐλάμβανε διὰ πολλά· ταύτα δὲ πάντων ὁ μάλιστα τοῖς φίλοις διεδίδον, πρὸς τοὺς τρόπους ἐκάστου σκοπῶν, καὶ ὅτου μάλιστα ὅρων ἔκαστον δεόμενον. 23. Καὶ δοκὶ τὸ σώματι αὐτῶν κόσμον πέμποις, ἢ ὡς εἰς πόλεμον, ἢ ὡς εἰς καλλωπισμόν, καὶ περὶ τούτων λέγειν αὐτῷ ἐφασαν, διὰ τὸ ἐνὲ ἐκατον σώμα ὡς ὅν ὑποκατο τοῦτος πάντα κοιμηθήναι φίλους δὲ καλῶς κεκοσμημένους μέγιστον κόσμον ἀνθρώποις.

24. Καὶ τὸ μὲν τὰ μεγάλα νικᾶν τοὺς φίλους ἢ ποιοῦντα υἱῶν θαμμαστῶν, ἐπειδὴ γε καὶ δυνατώτερος ἦν· τὸ δὲ τῇ ἐπιμελείᾳ περείναι τῶν φίλων καὶ τῷ πρὸ ὑμεῖσθαι χαρίζεσθαι, ταύτα ἐμοῖγε μᾶλλον δοκεῖ ἀγαστὰ εἶναι.

25. Κύρος γὰρ ἐπεμπεί βίκους οἰνοὺς ἡμιδεῖες πολλάκις, ὥστε πάνυ ἦδον λάβοι, λέγων, ὅτι οὕτω δὲ πολλοῦ χρόνου τοῦτον ἢδονον οἰνῷς ἐπιτέχει τοῦτον οὐν σοὶ ἐπεμψε, καὶ δείται σοὶ τῆμερον τοῦτον ἐκπειν οὖν οἷς μάλιστα φίλεις.

26. Πολλάκις δὲ χήμας ἡμιμερῶτους ἐπεμπεί, καὶ ἄρτων ἡμίσεα, καὶ ἄλλα τοιαῦτα, ἐπιλέγων κελεύων τὸν φέροντα· Τοῦτος ἦσθι Κύρος· βούλεται οὖν καὶ σὲ τοῦτον γεύσασθαι.

27. ὁπον δὲ χιλὸς σπάνιος πάνω εἶν, αὐτὸς δὲ έδύνατο παρασκευάσασθαι διὰ τὸ πολλοῦ ἔχειν ἐπιρέσας καὶ διὰ τὴν ἐπιμέλειαν, διαπέμπον ἐκέλευε τοὺς φίλους τοῦτος ἑκάστου σώματα ἄγουσιν Ἱπποὺς ἐμβάλλειν τοῦτον τὸν χιλόν, ὡς μὲ πενιώντες τοὺς ἑκατοντῶν φίλους ἅγιον· 28. Εϊ δὲ δὴ ποτὲ πορεοῦτο, καὶ πλείρως μέλλον ὄψεσθαι, προςκαλῶν τοὺς φίλους ἔσποουδαίολογεῖτο, ὡς ὁμοειδή, οὕς τιμᾶ. ὡς ἐγὼγε, εξ ὃν ἀκούω, οὐδένα κρίνω ὑπὸ πλειόνων περιλήψιας οὔτε Ἐλλήνων οὔτε βαρ
CHAPTER X.

The King, in the pursuit, reaches the camp of Cyrus, and, after pun
dering it, advances against the Greeks, by whom he is repulsed.

1. 'Ενταύθα δὴ Κύρου ἀποτέμνεται ἡ κεφαλὴ καὶ χείλες ἡ δεξιά. Βασιλέως δὲ, καὶ οἱ σὺν αὐτῷ, διώκουν εἰς τὸ Κυρείων στρατόπεδον καὶ οἱ μὲν μετὰ Ἀριαίων οὐκ ἔτη ἦσανται, ἀλλὰ φεύγουσι διὰ τοῦ αὐτῶν στρατοπέδου εἰς τὸν σταθμὸν ἐνθεὶ ὀρμήντω (τέταρες δὲ ἐλέγοντο παρασάγγια εἶναι τῆς ὀδοῦ.) 2. Βασιλέως δὲ καὶ οἱ σὺν αὐτῷ τὰ τῶν ἄλλων πολλὰ διαρραφθεῖσι, καὶ τὴν Φωκάιδα, τὴν Κύρον παλλακίδα, τὴν σοφὴν καὶ καλὴν λεγομένην εἶναι, λαμβάνει. 3. 'Η δὲ Μιλήσια, ἡ νεωτέρα, ἀληθεῖσα ὑπὸ τῶν ἄμφὶ βασιλέα ἐκφεύγει γυμνῇ πρὸς τῶν Ἑλλήνων, οἱ ἔτυχον ἐν τοῖς σκευοφόροις ὑπὲρ ἔχοντες καὶ ἀντιταχθέντες πολλοὺς μὲν τῶν ἄρπαζόντων ἄπεκείναν οἱ δὲ καὶ αὐτῶν ἀπέθανον οὐ μὴν ἔφυγόν γε, ἀλλὰ καὶ
τάδεν: ἔσωσαν, καὶ ἄλλα, ὡσπόσα ἐντὸς αὐτῶν καὶ χρήματα καὶ ἄνθρωποι ἐγένοντο, πάντα ἔσωσαν. 4. Ἐνταῦθα δι᾽ ἐσχον ἀλλήλων βασιλεύς τε καὶ οἱ Ἑλληνες ως τριάκοντα στάδια, οἱ μὲν διώκοντες τοὺς καθ’ αὐτοὺς, ως πάντας νικῶντες, οἱ δὲ ἀρπάζοντες, ως ἡδη πάντες νικῶντες. 5 Ἐπει δ’ ἤρθοντο οἱ μὲν Ἑλληνες, ὅτι βασιλεύς σὺν τῷ στρατεύματι ἐν τοῖς σκευοφόροις εἶναι βασιλεὺς δ’ αὐτοῦ· συνεπάττεται ὁ δὲ Κλέαρχος ἑδονεύετο, Πρόξενον καλέσας, (πλησιαίτατος γὰρ ἦν,) εἰ πέμποιεν τινας, ἢ πάντες ίον οἶπι τοῦ στρατιῶτην άρχοντες. 

6. Ἐν τούτῳ καὶ βασιλεὺς δήλος ἦν προσώπων πάλιν, ὡς ἔδοκε, ὀπίσθεν. Καὶ οἱ μὲν Ἑλληνες στραφέντες παρεσκευάσθοι, ως ταύτῃ προσώπῳ καὶ δεξιόμενοι· ὁ δὲ βασιλεὺς ταύτῃ μὲν οὐκ ἦγεν, ἢ δὲ παρῆλθεν ἐξω τοῦ εὐωνύμου κέρατος, ταύτῃ καὶ ἀπήγαγεν, ἀναλάβων καὶ τοὺς ἐν τῇ μάχῃ κατὰ τοὺς Ἑλληνας αὐτομολίησαν, καὶ Τισσαφέρην, καὶ τοὺς σὺν αὐτῷ. 7. Ὁ γὰρ Τισσαφέρης ἐν τῇ πρώτῃ συνόδῳ οὐκ ἔφυγεν, ἀλλὰ διήλασε παρὰ τὸν ποταμὸν κατὰ τοὺς Ἑλληνας πελταστὰς· διελάβων δὲ κατέκαυσε μὲν οὐδένα, διαστάντες δ’ οἱ Ἑλληνες ἐπαινοῦν καὶ ἡκοντὶζον αὐτούς· Ἐπισθένης δὲ Ἀμφιπολίτης ἥρχη τῶν πελταστῶν, καὶ ἔλεγεντο φρόνιμος γενέσθαι. 8. Ὅ δ’ οὖν Τισσαφέρης, ως μείων ἔχον ἀπηλλάγη, πάλιν μὲν οὐκ ἀνασφάξει, εἰς δὲ τοῦ στρατοπεδοῦν ἀφικόμενος τῶν Ἑλλήνων, ἐκεῖ συντυγχάνει βασιλεύς, καὶ ὡμοῦ δὴ πάλιν συνταξιομενοὶ ἐπορεύοντο. 9. Ἐπει δ’ ἤρθαν κατὰ τὸ εὐώνυμον τῶν Ἑλλήνων κέρας, ἐδείσαν οἱ Ἑλληνες, μὴ προσάγοιν πρὸς τὸ κέρας, καὶ περιπτύζοντες ἀμφοτέρωθεν αὐτούς κατακόψειαν· καὶ ἔδοκε αὐτοῖς ἀνατύπουσιν τὸ κέρας, καὶ πούρασθαι ὄπισθεν τῶν ποταμῶν. 10. Ἐν ὃ δὲ ταύτα ἑδονεύοντο, καὶ δὴ βασιλεύς παραμείνετο εἰς τὸ αὐτὸ σχῆμα κατέστησεν αὐτῶν τὴν φάλαγγα. Ὡσπερ ὁ πρῶτον ιανούσιος συνήθει. Ὡς δὲ εἴδον οἱ Ἑλληνες ἐγγὺς τε
δυνας και παρατεταγμένους, αὕτης παιανίσαντες ἐπήσαν πολὺ ἐτὶ προθυμότερον ἢ τὸ πρόσθεν. 11. Οἱ δὲ αὐτ βάρ ὑσιν ὡκ ἐδέχοντο, ἀλλ' ἐκ πλέονος ἢ τὸ πρόσθεν ἐφευροῦν· οἱ δ' ἐπεδίωκον μέχρι κόμης τινὸς· ἐνταῦθα δ' ἐστησαν οἱ Ἐλληνες. 12. Ὡπέρ γὰρ τῆς κάμης γῆλοφος ἢν, ἐφ' οὐ ἀνεστράφησαν οἱ ἀμφὶ βασιλέα, πεζοὶ μὲν οὐκέτι, τῶν δὲ Ἰππέων ὁ λόφος ἐνεπλήσθη, ὡδε τὸ παυούμενον μὴ γυγνώσκειν. Καὶ τὸ βασιλείου σημεῖον ὀρᾶν ἐφάσαν, ἀετὸν τινά χρυσοῦν ἐπὶ πέλλης ἀνατεταμένον. 13. Ἐπεὶ δὲ καὶ ἐνταῦθ' ἐχώρουν οἱ Ἐλληνες, λείπουσι δὴ καὶ τὸν ἱόφον οἱ Ἰππείς, οὐ μὴ ἐτὶ ἄθοροι, ἀλλ' ἀλλοι ἀλλοθεν, ἐφιλούτ- το δ' ὁ λόφος τῶν Ἰππέων· τέλος δὲ καὶ πάν-ες ἀπεχώρησαν. 14. Ο οὐν Κλέαρχος οὐκ ἀνεθύβαζεν ἐπὶ τὸν ἱόφον, ἀλλ' ὑπὸ αὐτὸν σήματα τὸ στράτευμα πέμπει Λύκιον τὸν Συρακούσιον καὶ ἄλλον ἐπὶ τὸν ἱόφον, καὶ κελεύει κατιδόν τας τὰ ύπερ τοῦ λόφου τὶ ἐστὶν ἀπαγγέιλαι. 15. Καὶ ὁ Λύκιος ἤλασε τε καὶ ίδὼν ἀπαγγέλλει ὅτι φεύγουσιν ἄνα κράτος. Σχεδὸν δ' ὅτε ταύτα ἢν καὶ ἡλιος ἐδύετο. 16. Ἐνταῦθα δ' ἐστησαν οἱ Ἐλληνες, καὶ θέμουν τὰ ὅπλα ἀνεπάνωντο· καὶ ἀμα μὲν ἑθαύμαζον δὴ οὐδαμόν Κύρος φαίνοιτο οὐδ' ἄλλος ἀπ' αὐτοῦ οὐδεὶς παρείς. Οὐ γὰρ ἤδεσαν αὐτὸν τεθυρηκότα, ἀλλ' εἰκαζὼν ἢ διώκοντα οἴχεσθαι ἢ καταληψόμενον τι προσεληκέναι· 17. Καὶ αὐτοὶ ἐβουλεύοντο, εἰ αὐτοὺς μείναντες στὸ σκευοφόρα ἐνταῦθα ἔγνωσα, ἢ ἀπίστως ἐπὶ τὸ στρατόπεδον· ἐδοξέαν οὖν αὐτοὶ ἀπίστως ἀπίστως· καὶ ἀφικνοῦνται ἀμφὶ δόρπηστον ἐπὶ τὰς σκιρνὰς. 18. Ταύτης μὲν τῆς ἡμέρας τούτο τὸ τέλος ἐγένετο. Καὶ ταλαμβάνουσι δὲ τῶν τε ἄλλων χρημάτων τὰ πλείστα δὴρ πασμένα, καὶ εἰ τι σιτίον τοῦτον ἢν· καὶ τὰς ἀμάξας ἔστας ἂλευρόν καὶ δοῦν, ὡς παρεσκευάσατο Κύρος, ἴνα, εἰ τοτε σφόδρα τὸ στράτευμα λάθοι εἶναι, διαδοθεὶς τοῖς "Ελλησιν, (ὅσον δ' αὐτάς τετρακόσιαι ὡς ἐλέγοντο ἀμάξας,) καὶ ταύτας τότε οἱ σύν βασιλεῖ διήρπασαν. 19. "Ὡςτε ἀδειπνοῦσι ἤσαν οἱ πλείστα τῶν Ἐλλήνων· ἤσαν δὲ καὶ ἀνάριστοι· πρὸς γὰρ δὴ καταλύσασ τὸ στράτευμα πρὸς ἁρπαστὸν βασι- λεὺς ἐμφάν. Ταύτης μὲν οὖν τὴν νύκτα οὐ-τοι διεγένοντο
Chapter I.

On their return to the camp, the Greeks are surprised to hear of the death of Cyrus. Ariaratus declines the throne, which the Greeks advise him to claim, and resolves to return to Ionia. The King sends to demand the submission of the Greeks, with threats if they attempt to leave their camp.

1. 'Ως μὲν οὖν ἡθροισθῇ Κύρῳ τὸ Ἑλληνικόν, ὠτε ἐπὶ τὸν ἀδελφὸν Ἀρτάζερζην ἐστρατεύετο, καὶ διὰ ἐν τῷ ἀνόδῳ ἐπράχθη, καὶ ὡς ἡ μάχη ἐγένετο, καὶ ὡς Κύρος ἐτελεύτησε, καὶ ὡς ἐπὶ τὸ στρατόπεδον ἐλθόντες οἱ Ἑλληνες ἐκοιμήθησαν, οἶμομένοι τὰ πάντα νικάν, καὶ Κύρον ζῆν, ἐν τῷ πρόσθεν λόγῳ δεδήλωτο. 2. "Αμα δὲ τῇ ἡμέρᾳ συνελθόντες οἱ στρατηγοὶ ἔδαυμαζον, ὡτε Κύρος οὔτε ἄλλον σέμποι σημανοῦντα δ τι χρή ποιεῖν, οὔτε αὐτὸς φαίνοιτο ἔδοξεν οὖν αὐτοῖς, συσκευασμένοις ὁ εἶχον, καὶ ἐξοπλισμένοις, προϊέναι εἰς τὸ πρόσθεν ἐκς Κύρῳ συμμίξειαν. 3. "Πόθε δὴ ἐν ὅρμῃ ὄντων, ἀμα ἡλίῳ ἀνίσχοντε ἢλθε Προκλῆς, ὁ Τευθρανίας ἄρχων, γεγονός ἀπὸ Δημαράτου τοῦ Λάκωνος, καὶ Γλούς ὁ Ταμώ. Ὀντοι ἔλεγον, ὑτὶ Κύρος τεθνηκεν, Ἀραιάς δὲ πεφυγὼς ἐν τοῦ σταθμῷ εἶνα μετὰ τῶν ἄλλων βαρβάρων ὄθεν τῇ προτεραιᾷ ὄρμαντο, καὶ λέγοι, ὅτι ταύτην μὲν τὴν ἡμέραν περιμενεῖν ἐν αὐτοῖς, εἰ ἠελλοιεν ἤκειν, τῇ δὲ ἄλλῃ ἀπιέναι φαίν ὑπὶ Ιωνίας, ὅθεν περ ἠλθε. 4. Ταύτα ἀκούσαντες οἱ στρατηγοὶ καὶ οἱ ἀλλοὶ "Ελληνες πυρβανόμενοι βαρέως ἐφερον. Κλέαρχος δὲ τάδε εἰπεν. "Αλλὰ ὅφελε μὲν Κύρος ζῆν· ἐπεὶ δὲ τετελευτηκεν, ἀπαγγέλλετε Ἀραιῶ, ὅτι ἡμεῖς νικόμεν τε βασιλέα, καὶ, ὡς ὑπάτε, οὐδεὶς ἐπὶ ἡμῖν μάχεται, καὶ εἰ ὑπὶ ἡμεῖς
ηλθετε, ἐπορευόμεθα ὁν ἐπὶ βασιλέα. Ὑπαγγελλόμεθα δὲ 
Λοιαίῳ, εάν ἐνθάδε ἔλθῃ, εἰς τὸν θρόνον τὸν βασιλείου 
καθίσειν αὐτόν· τῶν γὰρ μάχη νικῶντων καὶ τὸ ἄρχειν 
esti. 5. Ταῦτ' εἰπὼν ἀποστέλλει τοὺς ἀγγέλους, καὶ σὺν 
αὐτοῖς Χειρόσφοφον τὸν Λάκκωνα καὶ Μένωνα τὸν Θεταλῶν 
καὶ γὰρ αὐτὸς Μένων ἐδούλετο· ἦν γὰρ φίλος καὶ ἔνος 
Αριαίου. Οἱ μὲν ὄχιντο, Κλέαρχος δὲ περιέμενε. 6. Τὸ 
δὲ στράτευμα ἐπορίζετο σῖτον ὅπως ἐδύνατο, ἐκ τῶν ὑπο-
ζυγίων, κόττουντες τοὺς βοῦς καὶ ὄνους· ἡσύχας ὅ' ἐχρώντε 
μικρὸν πρειώντων ἀπὸ τῆς φάλαγγος, οὐ ἢ μάχη ἐγένετο,
τοῖς τε οἰστοῖς, πολλοῖς οὖσιν, οὐς ἡ ναγκαζον οἱ Ὑιλῆς 
eπιβάλλειν τοὺς αὐτομολοῦντας παρὰ βασιλέως, καὶ τοῖς 
γέρροις, καὶ ταῖς ἀσπίδας ταῖς ἕξυλαις ταῖς Ἀγνυπταις.
Πολλαὶ δὲ καὶ πέλται καὶ ἀμάξαι ἴσον φέρεσθαι ἔρμη-
οῖς πᾶσι χρώμενοι, κρέα ἐξόντες ἴσθιον ἐκείνην τὴν 
ήμεραν.

7. Καὶ ἔδη τε ἦν περὶ πλῆθουσαν ἀγοράν, καὶ ἔχρονται 
παρὰ βασιλέως καὶ Τισασφέρνους κήρυκες, οἱ μὲν ἀλλοι, 
Βάρβαροι, ἦν δ' αὐτῶν Φαλίνος εἰς Ὑιλῆς, ὃς ἐτύχαν 
παρὰ Τισασφέρνει ὃν, καὶ ἐντίμως ἔχων· καὶ γὰρ προς-
ἐποιεῖτο ἐπιστήμων εἶναι τῶν ἁμφὶ τάξεως τε καὶ ὀπλόμαχ 
ἰαν. 8. Οὔτοι δὲ προσελθόντες, καὶ καλέσαντες τοὺς 
τῶν Ὑιλῆνων ἄρχοντας, λέγουσιν ὅτι βασιλεὺς κελεύει τοὺς 
Ἑλλήνας, ἔτει νικῶν τυγχάνει, καὶ Κύρων ἀπέκτονε, παρ-
αδόντας τὰ ὑπλα, ἴοντας ἐπὶ τὰς βασιλείας θύρας, εὐ-
ρίσκεσθαι ἢν τι δύνωνται ἄγαθον. 9. Ταῦτα μὲν εἰπὼν οἱ 
βασιλείως κήρυκες· οἱ δὲ Ὑιλῆς διερέως μὲν ἴκουσαν 
διώς δὲ Κλέαρχος τοσοῦτον εἰπεν, ὅτι οὐ τῶν νικῶντων 
ἡ τὰ ὑπλα πασαδιδόναι· ἀλλ', ἐφη, ὑμεῖς μὲν, ὁ ἄνδρες 
στρατηγοῖ, τοῦτοις ἀποκρίνασθε ὁ τι κάλλιστον τε καὶ 
ἀριστον ἔχετε· ἐγὼ δὲ ∆Τικὰ ἡξα. (Ἐκάλεσε γάρ τις 
αὐτῶν τῶν ὑπηρετῶν, ὅπως ἰδοὺ τὰ ἱερὰ ἐξηρημένα ἐκτε 
γάρ θυμόνος.) 10. Ἐνθά δὴ ἀπεκρίνητο Κλέανωρ μὲν 
ὁ Ἀρκάς, πρεσβύτατος ὄν, ὅτι πρῶσθεν ἄν ἀποθάνευεν ἢ τὰ 
ὑπλα παραδοίησαν· Πρόξενος δὲ ὁ Θηβαῖος, Ἀλλ', ἐγὼ, ἐφη.
Ω Φαλίνε, θαιμάζω, πότερα ώς κρατών χασίλευς αιτεί τα ὅπλα, ἢ ὡς διὰ φελίαν δώρα. Εἰ μὲν γαρ ώς κρατών, τι δεὶ αὐτὸν αἰτεῖν καὶ οὐ λαβεῖν ἔλθόντα; εἰ δὲ πεισάς θου-λεταί λαβεῖν, λεγέτω, τι ἐσται τοῖς στρατιώτασι, ἕαν αὐτῷ ταῦτα χαρίσωντα.

11. Πρὸς ταῦτα Φαλίνος εἶπε· Βας-ιλεύς υικὼν ἤγειται, ἐπεὶ Κύρον ἀπέκτονε· (τίς γὰρ αὐτῷ ἐστιν, ὡς τῆς ἁρχῆς ἀντιποιεῖται;) νομίζει δὲ καὶ ὑμᾶς ἑαυτὸν εἶναι, ἐχὼν ἐν μέσῃ τῇ ἑαυτοῦ χώρᾳ καὶ ποταμῷ ἑντὸς ἄδιαβάτων, καὶ πλῆθος ἀνθρώπων εφ' ὑμᾶς δυνάμενος ἄγαγεῖν, ὅσον οὔθε ἐι παρέχοι ὑμῖν δύναις ἄν ἀπὸ κτείναι.

12. Μετὰ τοῦτον Θεόπομπος Ἀθηναίος εἶπεν, Ὡ Φαλίνε, νῦν, ὡς σὺ ὄρας, ἢμῖν οὐδὲν ἐστιν ἀγαθὸν ἄλλο, εἰ μῆ ὁπλα καὶ ἀρετῇ. "Ὅπλα μὲν οὖν ἔχουσες, οὐκέμεθα ἢν καὶ τῇ ἀρετῇ χρήσθαι, παραδόντες δ' ἂν ταῦτα, καὶ τῶν σωμάτων στερηθῆναι. Μη οὖν οἰον τὰ μόνα ἀγαθὰ ἢμῖν οὖτα ἢμῖν παραδώσειν· ἀλλὰ σὺν τούτοις καὶ περὶ τῶν ύμετέρων ἀγαθῶν μαχομέθα.

13. Ἀκούσας δὲ ταῦτα ὁ Φαλίνος ἐγέλασε, καὶ εἶπεν· Ἀλλὰ φιλοσόφῳ μὲν ἑοικας, ὡς νεανίσκε, καὶ λέγεις οὐκ ἂγάριστα· ἵσθι μὲντοι ἀνόητος ὡς, εἰ οἴει τήν ύμετέραν ἀρετὴν περγενέσθαι ἄν τῆς βασιλέως δυνάμεως.

14. "Ἀλλοις δὲ τινας ἐφάσαν λέγειν ὑπομαλακιζομένους, ὡς καὶ Κύρῳ πιστοὶ ἐγένοντο, καὶ βασίλει τὸν ποι-λοῦν ἄξιον γένοντο, εἰ βούλοιτο φίλος γενέσθαι· καὶ εἰπέ ἄλλο τι θέλοι χρῆσθαι, εἰτ' ἐπ' Λιγυπτὸν στρατεύειν, συγ-καταστρέψαιν ἄν αὐτῷ. "15. Ἐν τούτω Κλέαρχος ἦκε, καὶ ἤρώτησεν εἰ ἤδη ἄποκεκριμένοι εἰεν. Φαλίνος δὲ ύπο-λαβὼν εἶπεν· Οὔτοι μὲν, ὁ Κλέαρχε, ἄλλος ἄλλα λέγει-συ δ' ἢμῖν εἰπέ, τι λέγεις. 16. Ὁ δ' εἶπεν, Ἑγὼ σε, ὃ Φαλίτε, ἀσμενος ἄφρακα, οἶμαι δὲ καὶ οἱ ἄλλοι πάντες· σὺ νε γὰρ Ἐλλήνει εἰ, καὶ ἡμέις, τοσοῦτον οὔτες, ὅσους σὺ ὄρας ἐν τοιούτοις δὲ οὔτες πράξαι, συμβούλευσεθα σοι, τι χρῆ ποιειν περὶ ὧν λέγεις. 17. Σὺ οὖν, πρὸς θεών, συμ-βουλευσον ἢμῖν ὃ τι σοι δοκεὶ κάλλιστον καὶ ἄριστον εἶναι καὶ ὃ σοι τιμῆν οἴσαι εἰ τὸν ἐπετεα χρόν ὑ ἀναλεγόμενον
ὅτι Φαλίνος ποτε πεμφθείς παρὰ βασιλέως, κελεύσων τοὺς Ἔλληνας τὰ ὅπλα παραδοῦναι, ξυμβουλευομένοις ἐξυνεδρ. λευσσεν αὐτοῖς τάδε. ᾧ σθα ν, ὅτι ἀνάγκη λέγεσθαι ἐν τῇ Ἔλλαδί, ὅ ἂν συμβουλεύσης 18. Ὁ δὲ Κλέαρχος ταῦτα ὑπῆργετο, βουλόμενος καὶ αὐτόν, τὸν παρὰ βασιλέως προσβεβοῦντα, ξυμβουλεύσαι μὴ παραδοῦναι τὰ ὅπλα, ὅπως εὐελπιδεῖς μᾶλλον εἰεν οἱ Ἔλληνες. Φαλίνος δὲ ὑποστρέψ. ας παρὰ τὴν δόξαν αὐτοῦ ἐπεν. 19. Ἐγὼ, εἰ μὲν τῶν μυρίων ἐλπίδων μία τις ὑμῖν ἔστι σωθῆναι πολεμοῦντας βασιλεί, συμβουλεύω μὴ παραδιδόναι τὰ ὅπλα: εἰ δὲ τοὐ ἱδρεύμα σωθηρίας ἐστὶν ἐλπίς ἰκόνος βασιλέως, συμβου. λευὼ σώζεσθαι ὑμῖν ὑπη δυνατόν. 20. Κλέαρχος δὲ πρὸς ταῦτα ἐπεν. Ἀλλὰ ταῦτα μὲν δὴ ὑπὸ λέγεις. παρ’ ἡμῶν δὲ ἀπάγγελε τάδε, ὅτι ἡμεῖς οἴσμεθα, εἰ μὲν δεῖ βασιλεί φίλους εἰναι, πλείωνος ἂν ἄξιοι εἰναι φίλοι, ἐχοντες τὰ ὅπλα, ἢ παραδόντες ἀλλώς: εἰ δὲ δεῖ πολεμεῖν, ἀμείνων ἃν πολεμεῖν, ἐχοντες τὰ ὅπλα, ἢ ἀλλώ παραδόντες. 21. Ὁ δὲ Φαλίνος εἰπε, Τάντα μὲν δὴ ἀπαγγελοῦμεν ἀλλὰ καὶ τάδε ὑμῖν εἰπεῖν ἐκέλευσε βασιλεύς, ὅτι μένουσι μὲν αὐτοῦ σπονδαὶ εἰςαῖν, προϊόουσι δὲ καὶ ἀποῦσι πόλεμος. Εἴπατε οὐν καὶ περὶ τοῦτον, πότερα μενεῖτε καὶ σπονδαί εἰσιν, ἢ ὡς πολέμου ὄντος παρ’ ὑμῶν ἀπαγγελῶ. 22. Κλέαρχος δὲ ἐλέειν. Ἀπάγγελε τοῖνυν καὶ περὶ τοῦτον, ὅτι καὶ ἡμῖν ταῦτα δοκεῖ, ἀπερ καὶ βασιλεί. Τὰ οὐν ταῦτα ἐστὶν; ἐφῃ ὁ Φαλίνος. Ἀπεκρίνατο ο Κλέαρχος ἢν μὲν μένῳμεν, σπονδαί, ἀποῦσι δὲ καὶ προϊόουσι πόλεμος. 23. Ὁ δὲ πάλιν ἱράτησε. Ἑπενδάς ἢ πόλεμον ἀπαγγελῶ, Κλέαρχος δὲ ταῦτα πάλιν ἀτεκρίνατο. Σπονδαὶ μὲν μὲ νοιν, ἀποῦσι δὲ ἢ ποσεῖσσι πόλεμος. Ὁ τι δὲ ποησοῦ ὑπὶ διεσήμην.
CHAPTER II.

The Greeks refuse to surrender, and march to the camp of Ariaeus to consult about their return. During the night the army is seized with a panic.

1. Φαλίνος μὲν δὴ ὄχετο, καὶ οἱ σὺν αὐτῷ. Οἱ δὲ παρὰ 'Αριαίουν ἣκον, Πρόκλης καὶ Χειρίσσοφος. (Μένων δὲ αὐτοῦ ἔμενε παρὰ 'Αριαίῳ) οὗτοι δὲ ἐλεγοῦν, ὅτε πολλοῦς φαίη 'Αριάιος εἶναι Πέρσας ἐαυτὸν βελτίως, οὗς οὐκ ἂν ἀνασχέσθαι αὐτοῦ βασιλεύσω τοῖς ἄλλοις, εἰ δὲ μὴ, αὐτὸς πρῶτο ἀπέλαθη ἕρμην. 2. 'Ο δὲ Κλέαρχος ἐπένει: 'Αλλ' οὖτω χρὴ ποιεῖν; εάν μὲν ἡκομεν, ὡς πέρεν λέγετε; εἰ δὲ μή, πράττετε ὅποιον ἂν τι ύμᾶν οἴησθε μάλιστα συμφέρειν. 'Ο τι δὲ ποιήσῃ, οὐδὲ τούτους εἴπε. 3. Μετὰ δὲ ταῦτα, ἦδῃ ἥλιον ὅν τοῖς συγκαλέσας τοὺς στρατηγοὺς καὶ λοχαγοὺς ἐλεῖε τοιάδε. 'Εμοὶ, δὲ ἄνδρες, θυμόμενοι λέναι ἐπὶ βασιλέα ὦ με καὶ τις νυκτὸς ἡμῶν ἦγε τοῖς ἱππαῖς. Καὶ εἰκότως ἂρα οὐκ ἐγίγνετο· ὡς γὰρ ἐγὼ νῦν πυθμόνοιμαι, ἐν μέσῳ ἡμῶν καὶ βασιλέως ὁ Τίγρης ποταμός ἐστιν ναυσίπορος, ὁν οὐκ ἂν δυναμεθα ἄνεμον πλοίον διαβήναι· πλοία δὲ ἡμείς οὐκ ἔχομεν. Οὐ μὲν δὴ αὐτοῦ γε μένειν οἶον τε τὰ γὰρ ἑπτῆδεα οὐκ ἔστιν ἑχειν· λέναι δὲ παρὰ τούς Κύρον φίλους πάνω καλὰ ἡμῖν τὰ ἱερὰ ἤν. 4. Ὡδὲ οὖν χρὴ ποιεῖν, ἀπίστος δὲ τοίς ἔχει. 'Επειδὰν δὲ σημήνη τῷ κέρατι ὡς ἀναπαύσθαι, συσκευάζοντες ἐπειδὰν δὲ τὸ δεύτερον, ἀνατίθεσθαι ἐπὶ τὰ ύπονύμια· ἐπὶ δὲ τῷ τρῆτῳ, ἐπεσεῖ τῷ ἡγουμένῳ, τα μὲν ύπονύμια ἐχοντες πρὸς τοῦ ποταμοῦ, τὰ δὲ ὑπελα ἔσω. 5. Ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ λοχαγοὶ ἀπῆλθον καὶ ἐποίουν οὖντο. Καὶ τὸ λοιπὸν ὁ μὲν ἦρχεν, οἱ δὲ ἐπειθοῦτο, οὗς ἔλομενοι, ἄλλα ὀρῶντες ὅτι μόνος ἐφρόνει οὐδὲ τὸν ἄγχοντα, οἱ δ' ἄλλοι ἀπείρου ἤσαν. 6. Ἀριθμὸς δὲ τῆς ὀδοῦ, ἦν ἴλῆθον εὖ Ἐφέσου τῆς Ἰωνίας μέχρι τῆς μάγχης, σταθμοὶ τρεῖς· καὶ ἐνενῆκοντα, παρασάγγα τέντε καὶ τριάκοντα καὶ πεντακόσιοι, στάδια πεντήκοντα καὶ ἕξικες.
χιλιοι και μύριοι· ἀπὸ δὲ τῆς μάχης ἐλίγουντο εἶναι εἰς Βασιλίων στάδιον ἐξήκοντα καὶ τοιακόσιοι.

7 Ἐντεύθεν, ἐπεὶ σκότος ἐγένετο, Ἄπλοκόθης μὲν ὁ Θρᾶξ, ἔχων τοὺς τε ἵππεις τοὺς μεθ’ ἑαυτοῦ εἰς τετταρά κοντά καὶ τῶν πεζῶν Θρᾶκων ὡς τριακοσίους, ὑπομόλησε ποῦς βασιλέα. Ὁ Κλέαρχος δὲ τοῖς ἄλλοις ἥγετο κατὰ τὰ παρηγγελμένα, οἱ δ’ εἰποντο καὶ ἀφικνοῦνται εἰς τῶν πρῶτων σταθμῶν, παρὰ Ἀριαίον καὶ τὴν ἐκείνου στρατιάν, ἀμφι μέσας νύκτας· καὶ ἐν τάξει θέμενοι τὰ ὄπλα, ξυνήλθον οἱ στρατηγοὶ καὶ λοχαγοὶ τῶν ’Ελλήνων παρά Ἀριαίον καὶ ὡμοζον οἱ τε Ἐλλήνες καὶ Ἀριαίος, καὶ τῶν σὺν αὐτῷ οἱ κράτιστοι, μήτε προδώσειν ἂλλήλους, σύμμαχοι τε ἔσσεθαι· οἱ δὲ βάρβαροι προσώμοσαν καὶ ἡγήσεσθαι ἁδόλως. 9. Ταῦτα δ’ ὡμοζον, σφάζαντες ταύρον, καὶ λύκον, καὶ κάρπον, καὶ κριόν, εἰς ἀσπίδα, οἱ μὲν Ἐλλήνες βασιλεῦσεν ζίφος, οἱ δὲ βάρβαροι λόγχην. 10. Ἐπεὶ δὲ τὰ πιστὰ ἐγένετο, εἶπεν ὁ Κλέαρχος· Ἄγε δή, ὃ Ἀριαῖε, ἐπείτερ ο αὐτὸς ὑμῖν στόλος ἔστι καὶ ἢμῖν, εἰτε τίνα γνώμην ἔχεις περὶ τῆς πορείας· πότερον ἄπιμεν, ἣτπερ ἠλθομεν, ἡ ἂλλην τινὰ ἐννεοθηκέναι δοκεῖς ὅδον κρεῖττο; 11. Ὁ δ’ εἶπεν· ἢν μὲν ἠλθομεν ἄπιοντες, παυῦσατο ἐν ὑπὲρ λυμον ἀπολοίμεθα· ὑπάρχει γὰρ νῦν ἢμῖν οὐδὲν τῶν ἑπταθέων. Ἐπτακαίδεκα γὰρ σταθμῶν τῶν ἐγγυτάτων οὔδε δεύτρο ἱόντες ἐκ τῆς χώρας οὐδὲν εἶχομεν λαμβανεῖν. Ἐνθα δ’ εἰτε ἢ, ἢμεις διαπροερόμενοι κατεδαπανηθαμεν. Νῦν δ’ ἐπινοοῦμεν πορεύεσθαι μακροτέραν μὲν, τῶν δ’ ἐπιτηδεῖων ὁμ ἀπορήσομεν. 12. Πορευτέον δ’ ἢμῖν τοὺς πρῶτους σταθμοὺς ὡς ἀν δυνόμεθα μακροτάτους, ἢν ὡς πλείονον ἀποσπασθῶμεν τοῦ βασιλικοῦ στρατεύματος· ἢν γὰρ ἄπαξ δύο ἢ τριῶν ἢμερῶν ὡδὸν ἀπόσχομεν, οὐκέτι μὴ δύνηται βασιλεῖς ἡμῖν καταλαβεῖν. Ὁλίγω μὲν γὰρ στρατ. εὑματι οὐ τολμήσει ἐφέπεσθαί. Πολλὸν δ’ ἔχων στόλον οὐ δυνάμεθα· αὐξέως πορεύεσθαι· ἵσως δὲ καὶ τῶν ἑπταθείων σταθεῖ. Ταῦτα ἐν, ἐφη, τήν γνώμην ἔχοι ἐγώγε.
Αποδράναι ἣ ἀποφαγεῖν· ἢ δὲ τύχῃ ἐστρατήγησε κάλλιον Ἰππεῖ γὰρ ἤμερα ἐγένετο, ἐπορεύοντα, ἐν δεξιᾷ ἔχοντες τῷ ἥλιον, λογιζόμενοι ἤζειν ἀμα ἥλιον δύνοντι εἰς κόμας τῆς Βαβυλωνίας χώρας· καὶ τοῦτο μὲν οὐκ ἐφεύσθησαν. 14. Ἐπὶ δὲ ἀμφί δείλιν ἐδύζαν πολεμίους ὅραν ἱππέας· καὶ τῶν τε Ἐλλήνων οἱ μὴ ἔτυχον ἐν ταῖς τάξεσιν ὄντες, εἰς τὰς τάξεις ἔθεον, καὶ Ἀραίος, (ἐτύγχανε γὰρ ἐφ’ ἀμάξῃ πολεμόμενος, διότι ἐτέρωτο,) καταβάς ἐθωρακίζετο, καὶ οἱ σύν αὐτῷ. 15. Ἐν δὲ ὧπλίζοντο, ἤκουν λέγοντες οἱ προ- σεμφόντες σκοτοί, ὅτι οὐκ ἱππεῖς εἰσίν ἄλλ’ ὑποξύγια νέμωντο. Καὶ εὐθὺς ἐγνώσαν πάντες, ὅτι ἐγγὺς πον ἐστρα- τοπεδεύοντο βασιλεῖς· καὶ γὰρ καὶ κατονὸς ἐφαίνετο ἐν κόμαις οὐ πρόσο. 16. Κλέαρχος δὲ ἐπὶ μὲν τοὺς πολεμί- ους οὐκ ἤγεν· (ἢδὲ γὰρ καὶ ἀπειρηκότας τοὺς στρατιωτὰς καὶ ἀσίτους ὄντας· ἤδη δὲ καὶ ὅφε ῆν,) οἱ μὲντοι οὐδὲ ἀπέκλινε, φυλαττόμενος μὴ δοκοί φεύγειν, ἀλλ’, εὐθύωρον ἄγων, ἀμα τῷ ἥλιῳ δυνόμενοι εἰς τὰς ἐγγυτάτω κόμας τοὺς πρώτους ἄγων κατεσκηνώσεν, ἐξ ἄν διήρπαστο ὑπὸ τοῦ βασιλικοῦ στρατεύματος καὶ αὐτὰ τὰ ἀπὸ τῶν οἰκίων ξύλα. 17. Οἱ μὲν οὖν πρῶτοι δήμῳ τρόπῳ τινὶ ἐστρατοπεδεύοντο, οἱ δὲ ὑπεροι, σκοταίοι προσόντες, ὡς ἐτύγχανον ἐκαστὸς ἥπλιζοντο, καὶ κραυγὴν πολλὴν ἐποίον καλοῦντες ἀλλή- λους, ὡςτε καὶ τοὺς πολεμίους ἀκούειν ὡςτε οἱ μὲν ἐγγυ- τατα τῶν πολεμίων καὶ ἐφυγον ἐκ τῶν σκηνώματος. 18. Δήλου δὲ τοῦτο τῇ ὑστεραίᾳ ἐγένετο· οὔτε γὰρ ὑποζύγουν ἐτὶ οὐδὲν ἐφάνη, οὔτε στρατόπεδον, οὔτε κατονὸς οὐδαμοῦ πλησίον. Ὅξεπλάγη δὲ, ὡς εὐοικε, καὶ βασιλεῖς τῇ ἐφόδῳ τοῦ στρατεύματος. Ὅδηγόσε δὲ τοῦτο οἷς τῇ ὑστεραίᾳ ἔστρατε. 19. Προϊσόσης μὲν τοῦ τῆς νυκτὸς ταῦτας καὶ τοῖς Ἐλλησι φόδος ἐμπίπτει, καὶ θόρυβος καὶ δοῦνος ἣν ὀίων εἰκὸς φόδον ἐμπεσόντος γίγνεσθαι. 20. Κλέαρχος δὲ Τολμίδην Ἡλείοι, ὃν ἐτύγχανεν ἐχὼν παρ’ ἑαυτῷ, κήρυκα ἀριστον τῶν τότε, τοῦτον ἀνεπείν ἐκέλευσε, συγήν κατα κηρύξαντα, ὅτι προαγορεύοις οἱ ἄρχοντες, δέ ἂν τὸν ἀφέντα τῶν ὄνοις εἰς τὰ ὅπλα μνήσῃ, ὅτι λήψεται μισθὸν.
CHAPTER III.

Next morning the King sends to propose terms of peace, and supplies them with provisions during the negotiation. On hearing the artifice by which they have been drawn into the war, he consents, as Tissaphernes reports to the Greeks, to allow them to return home through his dominions, and to have Tissaphernes as their guide.

1. 'Ο δὲ δὴ ἐγραφαὶ, ὅτι βασιλεὺς ἑξεπλάγη τῇ ἐφόδῳ, τὸδὲ δῆλον ἦν. Τῇ μὲν γὰρ πρόσθεν ἤμερα πέμπων, τὰ ὅπλα παραδιδόναι ἐκέλευε, τότε δὲ ἀμα ἤλιω ἀνατέλλοντι κήρυκας ἐπεμφε περὶ σπονδῶν. 2. Οἱ δὲ ἐπι ήλίων πρὸς τοὺς προφύλακας, ἐξητοί τοὺς ἄρχοντάς. Ἕπειδὴ δὲ ὑπήγγελλοι οἱ προφύλακες, Κλέαρχος, τυχὼν τότε τὰς τάξεις ἐπισκοπῶν, εἰπε τοῖς προφύλαξι κελεύειν τοὺς κήρυκας περιμενείν ἥχρι ἀν σχολάσῃ. 3. Ἕπει δὲ κατέστησε τὸ στράτευμα ὅστε καλῶς ἔχειν ὁρᾶσθαι πάντῃ φάλαγγα πυκνήν, τῶν δὲ ἀόπλων μηδένα καταφαγῇ εἶναι, ἐκάλεσε τοὺς ἀγγέλους, καὶ αὐτὸς τε προβῆλε, τούς τε εὐπλοτάτους ἔχουν καὶ εὐειδεστάτους τῶν αὐτῶν στρατιωτῶν, καί τοὺς ἄλλους στρατηγοὺς ταύτα ἐφρασεν. 4. Ἕπει δὲ ἦν πρὸς τοὺς ἀγγέλους, ἀνηρώτα τί βούλοιντο. Οἱ δὲ ἐλέγον, ὅτι περὶ σπονδῶν ἦκεοι ἄνδρες, οἵτινες ἰκανὶ ἔσονται τά τε παρὰ βασιλέως τοῖς Ἐλλησίσι ἀπαγγεῖλαι καὶ τά παρά τῶν Ἐλλήνων βασιλεῖ. 5. 'Ο δὲ ἀπεκρίνατο: Ἀπαγγέλλετε τοῖς αὐτῷ, ὅτι μάχης δεῖ πρῶτον, ἀρίστην γὰρ οὐκ ἔστιν, οὐδὲ ὁ τολμήσων περὶ σπονδῶν λέγειν τοῖς Ἐλλησι μὴ πορίσασι ἀρίστον. 6. Ταῦτα ἀκούσαντες οἱ ἄγγελοι ἀπῆλασαν, καὶ ἦκον ταχὺ: ὡ καὶ δῆλον ἦν ὅτι ἐγγὺς ποιν βασιλεὺς ἦν, ἦ ἄλλος τις, ὥ ἐπετέτακτο ταῦτα πράττειν ἐλέγων δὲ ὅτι εἰκότα δοκοίει λέγειν βασιλεῖ. καὶ ἦκοιεν...
ΜΑΝΑΒΑΣΙΣ, ΜΑΝΑΒΑΣΙΣ.
[ΠΑ. 7-14.

ηγειώνας ἔχοντες, οὗ αὐτοὺς, εὖν σπονδαί γένωνται, ἡξουσιν ἔνθεν ἔξοσάι τὰ ἐπιτήδεια. 7. 'Ο δὲ ἢρώτα, εἰ αὐτοῖς τοῖς ἀνδράσι σπένδωτο ἱόνας καὶ ἀποιόσιν, ἣ καὶ τοῖς ἄλλοις ἐσοντο σπονδαί. Οἱ δὲ Ἄπασιν ἔφασαν, μέχρι ἄν βασιλεῖ τὰ παρ’ ὑμῶν διαγγελῆ. 8. Ἐπεὶ δὲ ταῦτα ἐπον, μετάστησασανος αὐτοὺς ὁ Κλέαρχος ἐβουλεύετο. Καὶ ἐδόκει τὰς σπονδὰς συνείσθαι ταχύ, καὶ καθ’ ἱσχύσαν ἐλθέαν τε ἐπὶ τὰ ἐπιτήδεια καὶ λαβείν. 9. 'Ο δὲ Κλέαρχος ἐπηρέακοι μὲν κάμοι ταῦτα· οὐ μὲντοι ταχύ γε ἀπαγγελώ, ἀλλὰ διατρίψω ἔστ’ ἀν οἰκνήσων οἱ ἄγγελοι, μὴ ἀποδόξη ἡμῖν τὰς σπονδὰς ποιήσονται· οὐμαί γε μὲντοι. ἔφη, καὶ τοῖς ἠμετέρους στρατιώτας τῶν αὐτῶν φόδον παρέσεθοι. Ἐπεὶ δὲ ἐδόκει καιρὸς εἶναι, ἀπῆγγελλεν ὅτι σπένδωτο, καὶ εὐθὺς ἤγεισθαι ἐκέλευσε πρὸς τὰ ἐπιτήδεια.

10. Καὶ οἱ μὲν ἢγοντο. Κλέαρχος μὲντοι ἐπορεύετο τὰς μὲν σπονδὰς ποιησάμενος, τὸ δὲ στράτευμα ἑξὼν ἐν τάξει, καὶ αὐτὸς ὀψισθοφυλάκη. Καὶ ἐνετύγχανον τάφρος καὶ αὐλόσων ὑδατος πλήρεσιν ὡς μὴ δύνασθαι διαβάινειν ἀνεν γεφυρών· ἀλλ’ ἐποιεύουσ’ διαβάσεις ἐκ τῶν φωνίκον οἱ ἔθνοι ἐκπετπωκότες, τοὺς δὲ καὶ ἐξέκοπτον. 11. Καὶ ἐνταῦθα ἡν Κλέαρχον καταμαθεῖν ὡς ἐπεστάτην, ἐν μὲν τῇ ἡραστραὶ χερὶ τὸ ὄρον ἑξὼν, ἐν δὲ τῇ δεξιᾷ βακτηρίαν· καὶ εἰ τὰς αὐτῶν δοκοίτε ὁπό τούτο πτεγμένοι βλακεύειν, ἐκλεγόμενος τῶν ἐπιτήδειον ἐπαισεν ἂν, καὶ ἄμα αὐτὸς προσελάμβανεν εἰς τὸν πηλὸν ἐμβαίνων· ὡστε πάσιν αἰσχύνην εἶναι μὴ οὐ συσπονδάζειν. 12. Καὶ ἐτάχθησαν μὲν πρὸς αὐτοὺς οἱ τριάκοντα ἐτή γεγονότες· ἐπεί δὲ καὶ Κλέαρχον ἐώρων σπονδάζοντα, προσελάμβαναν καὶ οἱ προς β.runtime error. 13. Πολὺ δὲ μᾶλλον ὁ Κλέαρχος ἐσπευδώθη, ὑποτελεύων μή ἢ ὧν ὀὐτω πλήρεις εἰναι τὰς τάφρους ὑδατος· ὅς γὰρ ἦν ὧρα αἱ τὸ πεδίον ἄρδεν· ἀλλ’, ἔνα ἤδη πολλὰ προφαίνοντο τοῖς Ἐλληνες δεινά εἰς τὴν πορείαν, τούτοις ἱνεκα βασιλέα ὑπώπτευεν ἑπὶ τὸ πεδίον τὸ ὕδωρ ἀφεικόνει. 14. Πορενόμενοι δὲ ἀφίκοντο εἰς κώμας, θεῖον ἀπέδειξαν οἱ ἠγειώνες λαμβάνειν τὰ ἐπιτήδεια. Ἡνὴρ δὲ σῖτος πολὺς
καὶ οἱ νος φοινίκων, καὶ δόξας ἐψητόν ἀπὸ τῶν αὐτῶν. 15 Ἀυτοὶ δὲ αἱ βάλανοι τῶν φοινίκων, οὐαὶ μὲν ἔν τοῖς Ἕλληνσι ἐστίν ἰδεῖν, τοῖς οἰκέταις ἀπέκειντο, αἱ δὲ τοῖς δεσπόταις ἀποκείμεναι ἦσαν ἀπόλεπτοι, θαυμάσατο τὸ κάλλος καὶ τὸ μέγεθος, ἢ δὲ ύψις ἥλεκτρον οὐδὲν διέφερε. Τὰς δὲ τινὰς εξηραίοντες τραγήματα ἀπετίθεσαν. Καὶ ἢ καὶ παρὰ πότον ἦδυ μὲν, κεφαλαλγές δὲ. 16 Ἔνταῦθα καὶ τὸν ἐγκέφαλον τοῦ φοινικοῦ πρῶτον ἐφαγον οἱ στρατεύοντες, καὶ οἱ πολλοὶ ἐθαύμασαν τὸ τε εἴδος καὶ τὴν ἰδιότητα τῆς ἱδουνής. Ἡ δὲ σφόδρα καὶ τοῦτο κεφαλαλγές. Ὁ δὲ φοινίξ ὅθεν ἔξαιρεθείη ὁ ἐγκέφαλος ὅλος αὐαίνετο.

17. Ἐνταῦθα ἐξεμεναν ἡμέρας τρεῖς· καὶ παρὰ μεγάλου βασιλέως ἦκε Τισσαφέρνης, καὶ ἦ τῆς βασιλέως γυναικὸς ἀδελφὸς, καὶ ἄλλοι Πέρσαι τρεῖς· δοῦλοι δὲ πολλοὶ εἶπον· Ἐπεὶ δὲ ἀπήντησαν αὐτοῖς οἱ τῶν Ἕλληνων στρατηγοὶ, ἔλεγεν πρῶτος Τισσαφέρνης δὲ ἐρμηνεύεις τοιάδε. 18 Ἔγω, ὃ ἀνδρεῖς Ἕλληνες, γείτων οἰκὸς τῇ Ἕλλαδί, καὶ ἐπεὶ ὑμᾶς εἰδόν εἰς πολλὰ κακά καὶ ἣμήχαναι ἐμπεπτωκότας, εὐρήμα ἐποιησάμην, εἶ πως δυναίμην παρὰ βασιλέως αἰτησόμαι, δοῦναί ἔμοι ἀπουσῶσαί ὑμᾶς εἰς τὴν Ἕλλαδα. Οὐ μαι γὰρ ἅν οὐκ ἄχαριστος μοι ἔξειν οὔτε πρὸς ὑμῶν, οὔτε πρὸς τῆς πάσης Ἕλλαδός. 19. Ταῦτα δὲ γνοὺς, ἦτούμην βασιλέα, λέγων αὐτῷ, ὅτι δικαίως ἦν ὁ μιᾷ χαρίζοτο, ὅτι αὐτῷ Κῦρον τε ἐπιστρατεύουσα πρῶτος ἤγγειλα, καὶ βοήθειαν ἔχων ἁμα τῇ ἀγγελίᾳ ἀφικόμην, καὶ μόνος τῶν κατὰ τοὺς Ἕλληνας τετηγμένων οὐκ ἐφυγον, ἀλλὰ διῆλασα, καὶ συνεμείζα βασιλεῖ ἐν τῷ ὑμετέρῳ στρατοπέδῳ, ἐνθα βασιλεύς ἀφίκετο ἐπεὶ Κῦρον ἀπέκτεινε, καὶ τοὺς ξὺν Κῦρῳ βαρβάρους ἐδίωξε σὺν τοῖς τοῖς παροῦσι νῦν μετ' ἐμοῦ, ἀπερ αὐτῷ εἰσὶ πιστότατοι. 20. Καὶ περὶ μὲν τοῦτον ὑπέσχετο μοι βουλεύσασθαι, ἔρεσθαί δὲ με ὑμᾶς ἐκέλευσεν ἐλθόντα, τίνος ἐνεκεν ἐστρατεύσατε ἐπ' αὐτὸν. Καὶ σημασοῦνες ὑμῖν μετρίως ἀποκρίνασθαι, ἔνα μοι εὐπρακτότερον ἦ ἐάν τι δύναμαι ἀγαθὸν ὑμῖν παρ' αὐτοῦ διαπράξασθαι.

21. Πρὸς ταῦτα μεσαντάντες οἱ Ἕλληνες ἐδοξεύοντο.
καὶ ἀπεκρίναντο, Κλέαρχος δὲ ἔλεγεν· Ἦμεις οὖτε συνήλθομεν ὡς βασιλεῖς πολεμήσωμεν, οὔτ' ἐφερενόμεθα ἐπὶ βασιλέα, ἀλλὰ πολλὰς προφάσεις Κύρου εὐδοκεῖν, ώς καὶ σὺ ἐν οἴσθα, ἦν ύμᾶς τε ἀπαρασκευάστους λάθοι, καὶ ύμᾶς ἐνθάδε ἀναγάγοι. 22. Ἐπει μέντοι ἦδη αὐτῶν ἐωρᾶμεν ἐν δεινῷ ὤντα, ἡσχύνθημεν καὶ θεοὺς καὶ ἀνθρώπους πρὸ δούναι αὐτῶν, ἐν τῷ πρόσθεν χρόνῳ παρέχοντες ἡμᾶς αὐ τοὺς ἐν ποιεῖν. 23. Ἐπει δὲ Κύρος τέθνηκεν, οὗτε βασιλεῖ ἀντιποιούμεθα τῆς ἀρχῆς, οὗτ' ἐστίν ὅτου ἕνεκα βοο λοίμωθ' ἀν τὴν βασιλέως χώραν κακῶς ποιεῖν, οὐδ' αὐτῶν ἀπωκτεῖναν ἵνα ἐδέλουμεν, πορευομέθα δ' ἂν οὐκαδε, εἰ τις ἡμᾶς μὴ λυποθεί· ἀδικοῦντα μέντοι πειρασάμεθα σὺν τοῖς θεοῖς ἀμύνασθαι· εάν μέντοι τις ἡμᾶς καὶ εὖ ποιὼν ὑπάρχῃ, καὶ τούτον εἴς γε δύναμιν οὐχ ἥττησόμεθα εὖ ποιοῦν τες. Ὁ μὲν οὖτως εἶπεν.

24. Ἀκούσας δὲ ὁ Τισσαφέρνης ἔφη· Ταύτα ἐγὼ ἀπαγέλω βασιλεῖ, καὶ ὑμῖν πάλιν τὰ παρ᾽ ἐκεῖνον· μέχρι δ' ἂν ἐγὼ ἦκαί σοι σπουδαῖοι μενόντων· ἀγορὰν δὲ ἰμεῖς παρέξωμεν. 25. Καὶ εἰς μὲν τὴν ὑστεραίαν οὐχ ἦκεν· Ὄς ο' ἡ Ἐλλήνης ἐφροντίζων· Τῇ δὲ τρίτῃ ἦκον ἔλεγεν, ὅτι δια πεπραγμένος ἦκοι παρὰ βασιλέως δοθήναι αὐτῷ σάξειν τοὺς Ἐλλήνας, καίτερ πάνιν πολλῶν ἀντιλεγόντων, ώς ὥμως ἄξιον εἰς βασιλείᾳ ἀφεῖναι τοὺς ἐφ' ἑαυτὸν στρατευόμενοις. 26. Τέλος δὲ εἰπε. Καὶ νῦν ἔξεσθιν ὑμῖν πιστα λαβεῖν παρ' ἑμοῖς, ἡ μὴν φιλίαι παρέξωμεν ὑμῖν τὴν χώραν, καὶ ἀδὸλως ἀπάξειν εἰς τὴν Ἐλλάδα, ἀγορὰν παρέχοντας· ὅπου δ' ἂν μὴ ή πρίασθαι, λαμβάνειν ὑμᾶς ἐκ τῆς χώρας ἐδόσωμεν τὰ ἐπιτήδεια. 27. 'Τμᾶς δ' αὐ ἦμῖν δεήσει ὅμοίας, ή μὴν πορεύεσθαι ὡς διὰ φιλίαις ἁσίνως, σίτα καὶ ποτα λαμβάνοντας, ὅποταν μὴ ἀγορὰν παρέχωμεν· ἢν δὲ παρέχωμεν ἀγοράν, ὄνομένου: ἔξειν τὰ ἐπιτήδεια. 28. Ταύτα ἐδοξεῖ, καὶ ὅμοιαν καὶ δεξίας ἔδοσαν Τισσαφέρνης καὶ ὁ τῆς βασιλείας γυναικὸς ἀδελφὸς τοῖς τῶν Ἐλλήνων στρατηγοῖς καὶ λοχαγοῖς, καὶ ἔλαβον παρὰ τῶν Ἐλλήνων. 29. Μετά δὲ ταύτα Τισσαφέρνης εἶπε· Νῦν μὲν δὴ ἀστίμι ὡς βασιλεῖ.
CHAPTER IV.

The Greeks distrust both Arius and Tissaphernes, and determine a march apart from the Persian forces. They commence the march, following Tissaphernes, pass the Median wall, and afterward cross the Tigris.

1. Μετὰ ταῦτα περιέμενον Τισσαφέρην οὐ τε Ἑλληνες καὶ Ἀριαῖος, ἐγγὺς ἀλλήλων ἑστρατοπεδευμένοι ἤμερας πλείους ἢ εἴκοσιν. Ἕν δὲ ταῦτας ἀφικνυόντα πρὸς Ἀριαῖον καὶ οἱ ἄδελφοί καὶ οἱ ἄλλοι ἀναγκαῖοι, καὶ πρὸς τοὺς σὺν ἐκείνῳ Περσῶν τινες, παρεθάρσοντο τε, καὶ δεξίως ἐνίοις παρὰ βασιλέως ἐφερον, μὴ μηνησικακήσειν βασιλέα ἀυτοῖς τῆς σὺν Κύρῳ ἐπίστρατείας, μηδὲ ἄλλου μηδενὸς τῶν παρφροχμεῶν. 2. Τούτων δὲ γεγονόμενων ἐνδήλου ἦσαν οἱ περὶ Ἀριαῖον ἦπτον προσέχοντες τοῖς Ἑλλησι τὸν νοῦν· ὦςτε καὶ διὰ τοῦτο τοὺς μὲν πολλοὺς τῶν Ἑλλήνων οὐκ ἔρεσκον, ἀλλὰ προσφέροντες τῷ Κλεάρχῳ ἔλεγον καὶ τοῖς ἄλλοις στρατηγοῖς. § 3. Τί μένομεν; ἦ σὺν ἐπιστάμεθα, ὅτι βασιλέως ἡμᾶς ἀπολέσαι ἄν περὶ παντὸς ποιήσατο, ἕνα καὶ τοῖς ἄλλοις Ἑλλησι φόδος εἰη ἐπὶ βασιλέα μέγαν στρατεύειν; καὶ τῶν μὲν ἡμᾶς ὑπάγεται μένειν, διὰ τὸ διεσπάρθαι αὐτῷ τὸ στρατεύμα· ἐπὶ δὲ πάλιν ἀλλιθῇ αὕτῳ ἡ στρατιά, ὡς ἔστιν ὅπως οὐκ ἐπιθῆκεται ἡμῖν. 4. Ἡσας δὲ ποὺ ἡ ἀποσκάπτει τι, ἡ ἀποτειχίζει, ὡς ἀπορός ἢ ἡ ὀδὸς. Οὐ γὰρ ποτε ἐκῶν γε βουλήσεται ἡμᾶς ἐλθόντας εἰς τὴν ᾿Ελλάδα ἀπαγείλαι, ὡς ἠμεῖς, τοσοῦτο ὄντες, ἐνικῶμεν τὸν βασιλέα ἐπὶ ταῖς θύραις αὐτοῦ, καὶ καταγελάσασαν τε ἀπῆλθομεν. § 5. Κλεάρχος δὲ ἀπεκρίνατο τοῖς ταῦτα λέγοντος· Ἦγῳ ἐνθυμοῦμαι μὲν καὶ ταῦτα πάντα· ἐννοῶ δὲ, ὅτι, εἰ τῶν ἄπιμεν, δόξομεν ἐπὶ πολέμῳ ἀπέναι, καὶ παρὰ τὰς σπονδάς ταιεν. Ἡπείτα πρώτον μὲν ἀγορᾶν οὐδεὶς παρέξει ἡμῖν.
οὐδὲ θεῖν ἐπισωμύμεθα· αὕτης δὲ ὁ ἡγησόμενος οὐδεὶς ἔσται· καὶ ἀμα ταῦτα ποιούντων ἥμων εὔθυς Ἀριαῖος ἀφεστῇει· ὡςε φίλις ἡμῖν οὐδεὶς λελείφεται, ἀλλὰ καὶ οἱ πρόσθεν ὄντες πολέμιοι ἡμῖν ἔσονται. 6. Ποταμὸς δ’ εἰ μὲν τις καὶ ἄλλος ἁρὰ ἡμῖν ἔστι διαβάτευς, οὐκ οἶδα· τὸν δ’ οὖν Εὐφράτην, οἴδαμεν ὅτι ἀδύνατον διαβῆναι, κω· λυόντων πολεμίων. Οὐ μὲν δὴ, ἂν μάχεσθαι γε δέη, ἵππεῖς εἰσιν ἡμῖν ἥ μῶν ὑφτυχείν· τῶν δὲ πολεμίων ἱππεῖς εἰσίν οἱ πλείστοι καὶ πλείστου ἐξ ηὐς ὡςτε νικῶντες μὲν τίνα ἄν ἀποκτείναμεν; ἒπτωμένων δὲ οὐδένα οἶὼν τε σωθῆναι. 7. Ἔγω μὲν οὖν βασιλέα, ὁ οὖτω πολλὰ ἔστι τὰ σύμμαχα, εἰπὲρ προθυμεῖται ἡμᾶς ἀπολέσας, οὐκ οἶδα δ’ τι δει αὐτὸν ὑώσαι, καὶ δεξιὰν δοῦναι, καὶ θεὸν ἐπιστρῆσαι, καὶ τὰ ἑαυτοῦ πιστὰ ἀποστα ποιῆσαι Ἐλλησι τε καὶ βαρβάροις. Τοιαῦτα πολλὰ ἔλεγεν.

8. Ἔν δὲ τοῦτω ἦκε Τισαφέρνης, ἔχων τὴν ἑαυτὸν δύναμιν, ὡς εἰς οἴκον ἀπιόν, καὶ Ὄροντας τὴν ἑαυτὸν οὐναμίν· ἦγε δὲ καὶ τὴν ὑγιετέρα τὴν βασιλέως ἐπί γάμῳ. 9. Ἐντεθεν δὲ ἦδη, Τισαφέρνους ἡγομένου καὶ ἀγοράν παρέχωντος, ἐπορεύοντο· ἐπορεύετο δὲ καὶ Ἀριαῖος, τὸ Κύ· ρον βαρβαρικὸν ἔχων στράτευμα, ἀμα Τισαφέρνει καὶ Ὄρον· τα, καὶ ἕννεστρατοπεδέατε σὺν ἐκεῖνοις. 10. Οἱ δὲ Ἐλληνες, ύπορόντες τοῦτός τοὺς, αὐτοὶ ἐφ’ ἑαυτῶν ἐχώρουν, ἡγεμόναις ἔχοντες. Ἐνσκεφάλισαντο δὲ ἐκάκτοτε ἄπεχοντες ἀλλήλων παρασάγγην καὶ μείον. Ἐφυλάττοντο δὲ ἄμφό· τεροι ὡς ἐπερ πολεμίως ἀλλήλους, καὶ εὐδύας τοῦτο ὑποφίαν παρείχεν. 11. Ἐνίστο τε καὶ ἔλιξομενοι ἐκ τοῦ αὐτοῦ, καὶ χρότον καὶ ἰλλα τοιαῦτα ἔνλεγοντες, πληγὰς ἐνέ· τευνον ἀλλήλων· ὡςτε καὶ τοῦτο ἐξῆραν παρείχε. 12. Διελθόντες δὲ τρεῖς σταθμοὺς, ἀφίκοντο πρὸς τὸ Μηδίας καλούμενον τέιχος, καὶ παρῆλθον εἰσόν αὐτοῦ. ἃν δὲ ἔκοιδωμένοι πλίνθους ὑπαίτας, ἐν ἀσφάλτω κεμέναις, εἰρὸς εἰκοσι ποδῶν, ύψος δὲ ἐκατόν· μήκος δ’ ἐλέγετο εἰ· ναι εἰκόσι παρασαγγών· ἀπέχει δὲ Βαβυλώνιος οὐ πολ. 13. Ἐντεθεν δὲ ἐπορεύθησαν σταθμοὺς δύο, παπανάγγει
δικτώ, καὶ διεέβησαν διώρυχας δύο, τὴν μὲν ἐπὶ γεφύρας, τὴν δὲ ἐξενυμένην πλοίοις ἐπτά· (αὐταὶ δὲ ἤσαν ἀπὸ τοῦ Τύγχανος ποταμοῦ· κατετέθησαν δὲ ἐξ αὐτῶν καὶ τάφροι ἐπὶ τὴν χώραν, αἱ μὲν πρῶται μεγάλαι, ἔπειτα δὲ ἐλάττους τέλος δὲ καὶ μικροὶ ὄχετοι ὀρθέτ' ἐν τῇ Ἑλλάδι ἐπὶ τὰς μελίνας·) καὶ ἀφυκνοῦταν ἐπὶ τὸν Τίγρητα ποταμὸν· πρὸς ψόλις ἄρτην μεγάλη καὶ πολυάνθρωπος, ἡ ὄνομα Σιττάκη, ἀπέχουσα τοῦ ποταμοῦ σταδίους πεντεκαίδεκα. 14. Οἱ μὲν οὖν "Ελληνες παρ' αὐτῆς ἐσκήμησαν, ἔγγυς παραδείσον μεγάλου καὶ καλοῦ καὶ δασεῖς παντοίων δενδρών, οἱ δὲ βάρβαροι, διαβεθηκότες τὸν Τίγρητα· οὐ μείνοι καταφανεῖς ἦσαν.

15. Μετὰ δὲ τὸ δεῖπνον ἔτυχον ἐν περιπάτῳ ὄντες πρὸ τῶν ὁτλῶν Προξένος καὶ Ξενοφών· καὶ προσελθὼν ἄνθρωπος τὰς ἡρώτησεν τοὺς προφύλακας, τὸν ἄν ἰδον Προξένον ἢ Κλέαρχον· Μένωνα δὲ οὐκ ἔξητε, καὶ ταῦτα παρ' Ἀριαῖον ἄν, τοῦ Μένωνος ἔξον. 16. Ἐπεὶ δὲ Προξένος εἶπεν, ὅτι αὐτὸς εἶμι, ὦν ζητεῖς, εἶπεν ὁ ἄνθρωπος τάδε. Ἐπεμψε μὲν Ἀριαῖος· καὶ Ἀρτάοξος, πιστοὶ ὄντες Κύρφω, καὶ ὑμῖν εὐνοεῖ καὶ κελεύσωσι φυλάττεσθαι, μὴ ἴστωτες τῆς νυκτὸς οἱ βάρβαροι· ἔστι δὲ στράτευμα πολὺ ἐν τῷ πλησίον παραδείσοφον. 17. Καὶ ἐπὶ τὴν γέφυραν τοῦ Τίγρητος ποταμοῦ πέμψατο κελεύσωσι φυλακήν, ὥσπερ διανοεῖται αὐτὴν λύσαι Τίσα σαφέρνῃς τῆς νυκτὸς, οὓς δύνησα τῷ μεσᾶ ἐν μέσῳ ἀποληφθήσετε τοῦ ποταμοῦ καὶ τῆς διώρυγας· 18. Ἀκούσαντες ταῦτα ἄγουσιν αὐτῶν παρὰ τὸν Κλέαρχον, καὶ φράζουσιν, ἂ λέγει. Ὅ δὲ Κλέαρχος ἀκούσας ἐπαράγη σφόδρα, καὶ ἐφοβεῖτο. 19. Νεανίσκος δὲ τες τῶν παρόντων ἐνυμήσας εἶπεν, ὡς οὐκ ἀκόλουθον εἰς τὸ τε ἐπιθύμεσθαι καὶ τὸ λύσειν τὴν γέφυραν. Δὴ λόγον γὰρ ὅτι ἐπιτιθεμένως ὡς νικῶν δεῖσαι ἢ ἠττᾶσθαι. Ἐάν μὲν οὖν νικῶσι, τί δὲ αὐτοῦς λύσειν τὴν γέφυραν; οὔδ' γὰρ, ἂν πολλαὶ γέφυραι ὑσιν, ἔχουμεν ἄν ὅποι φυγὸντες ἡμεῖς σωθεῖμεν. 20. Ἐάν δὲ ἡμεῖς νικήσωμεν, λειμαμένης τῆς γεφύρας οὐχ ἔξουσιν.
ANABASIS. [IV. 21–26

21. Ἀκούσας δὲ ταῦτα ὁ Κλέαρχος ἤρετο τὸν ἄγγελον πόση τις εἴη χώρα ἣν ἐν μέσῳ τοῦ Τίγρητος καὶ τῆς διώρου χώρας. ὃ δὲ εἶπεν, ὅτι πολλῇ, καὶ κῶμαι ἔνεισι καὶ πόλεις πολλαὶ καὶ μεγάλαι. 22. Τότε δὴ καὶ ἐγνώσθη, ὅτι οἱ θάρραροι τὸν ἄνθρωπον ἐποτέμψαν, ὅκνοντες, µὴ ὁ Ἑλληνες, διελύντες τὴν γέφυραν, μένοιν ἐν τῇ νῆσῳ ἐρύματα ἔχοντες ἔνθεν μὲν τὸν Τίγρητα, ἔνθεν δὲ τὴν διώρυχα, τὰ δ’ ἐπιτήδεια ἔχοιν ἐκ τῆς ἐν μέσῳ χώρας, πολλῆς καὶ ἀγαθῆς οὐσίας, καὶ τῶν ἐργασομένων ἐνώντων· εἰτα δὲ καὶ ἀποστροφή γένυστο, εἰ τοῖς βούλαιοι βασιλέας κακοῖς ποιεῖν. 23. Μετὰ ταῦτα ἀνεπαύνοντο· ἐπὶ μέντοι τὴν γέφυραν δωμῶς φυλακήν ἐπεμψαν· καὶ οὔτε ἐπέθετο οὐδεὶς οὐδαμῶθεν, οὔτε πρὸς τὴν γέφυραν οὐδεὶς ἠλθὲ τῶν πολεμίων, ὡς οἱ φυλάττοντες ἀπήγγελλον. 24. Ἐπειδὴ δὲ ἔως ἐγένετο, διεβαίνον τὴν γέφυραν, ἐξευγμένην πλοίοις τράκοντα καὶ ἐπτὰ, ὡς οὖν τοις μάλιστα ψεφυλαγμένως ἐξῆγγελλον γάρ τινες τῶν παρὰ Τίσσαφερνοὺς Ἑλλήνων ὡς διαβαινόντων μέλλοιεν ἐπιθήσεσθαι. 25. Ἀλλὰ ταῦτα μὲν ψευδὴ ἦν· διαβαινόντων μέντοι ὁ Γλοὺς αὐτοῖς ἐπεφάνη μετ’ ἄλλων, σκοπῶν εἰ διαβαίνοιεν τὸν ποταμὸν· ἐπειδὴ δὲ εἶδεν, ἡχεῖ ἀπελαύνων. 26. Ἀπὸ δὲ τοῦ Τίγρητος ἐπορεύθησαν σταθμοὺς τέτοποις, παρασάγγας εἰκοσιν, ἐπὶ τὸν Φύσκον ποταμὸν, τὸ εὔφρος πλέθρον· ἐπήν δὲ γέφυρα. Καὶ ἐνταῦθα ἤκειτο πόλις μεγάλη, ᾗ ὄνομα Ὁπισ· πρὸς ἦν ἀπήγγεισε τοῖς Ἑλληνίσιν ὁ Κύρον καὶ Ἀρταξέρξην νόθος ἀδελφός, ἀπὸ Σοῦσων καὶ Ἐκδατάνων στρατιῶν πολλῆς ἀγών, ὡς βοηθῆσον βασιλεί· καὶ ἐπιστήσασθαι τὸ ἔαντον στράτευμα, παρερχόμενον ὑπὸ τοὺς Ἑλληνας ἑθώρει. 26. 'O δὲ Κλέαρχος ἤγείτα μὲν εἰς δύο, ἐπορεύετο δὲ ἄλλοτε καὶ ἄλλοτε ἐφιστάμενος ὁ ὁσοὶ δὲ χρόνον τὸ ἡγούμενον τοῦ στρατεύματος ἐπιστήσει, τοσοῦτον ἦν ἀνάγκη χρόνου δὲ διὸ ἥκεν τοῦ στρατεύματος νίκησθαι τῷ ἐπίστασιν· ὅστε τὸ στράτευμα καὶ αὐτὴν
During a halt at the River Zapatas, Clearchus endeavors to put an end to all mutual suspicion by an interview with Tissaphernes. The latter receives him in a very friendly manner, so that Clearchus, moved by his discourse, returns to him with four other generals and twenty captains, in order to be apprised of the persons who, by calumnies, endeavored to excite animosity between the two armies. The generals are invited into the tent of Tissaphernes, while the captains remain without. On a given signal the generals are made prisoners, and the captains, and others who had accompanied them, are cut to pieces. Ariaeus then comes with some other Persians to the Grecian camp, and in the name of the King demands surrender of their arms. Cleanor returns a spirited answer.

1. Μετὰ ταύτα ἀφικνοῦνται ἐπὶ τὸν Ζάπαταν ποταμὸν, τῷ Εὐρος τεττάρων πλέοντες. Καὶ ἐνταῦθα ἐμείναν ἱμέρας τρεῖς· ἐν δὲ ταύταις ὑποψίαι μὲν ἦσαν, φανέρα δὲ οὐδεμιά ἐφαίνετο ἐπιθυμηθῆ. 2. Ἐδοξεν οὖν τῷ Κλεάρχῳ ἐγγυγεν ἔσθαι τῷ Τισσαφέρνει, καὶ, εἰ πως δόναιτο, παύσαι τὰς υποψίας, πρὶν εὖ αὐτῶν πόλεμον γενέσθαι· καὶ ἐπεμψε τὴν ἔρουντα, δι᾽ ἐγγυγενέσθαι αὐτῷ χρῆσθαι· ὡδ ἐτοίμῳ ἐκέλευεν ἦκεν. 3. Ἐπειδὴ δὲ ξυνήλθοι, λέγει ὁ Κλέαρχος τάδε· Ἔγὼ, ὁ Τισσαφέρνης, οἶδά μὲν ἢμῖν ὅρκους γε γεννημένους, καὶ δεξίως δεδημένας· μὴ ἀδεικήσῃς ἀλήθειας
ANABASIS [V. 4-11]

AV


φυλαπτόμενον δὲ σὲ τε ὄρῳ ὡς πολεμίους ἦμας, καὶ ἡμεῖς, ὃρῶντες ταῦτα, ἀντιφυλαπτόμεθα. 


4. Ἐστεὶ δὲ σκοποῦν οἱ δύναμιν οὔτε σὲ αἰσθῆσαι πειρώμενον ἡμάς κακῶς ποιεῖν ἐγὼ τε σαφῶς οἶδα ὅτι ἡμεῖς γε οὖν ἐπινοοῦμεν τοιούτων οὐδέν, ἐδοξεῖ μοι εἰς λόγους σου ἐλθεῖν, ὅπως, εἰ δυναίμηθα, ἐξελοιμένων ἀλλήλων τὴν ἀπιστίαν. 5. Καὶ γὰρ οἶδα ἀνθρώπους ἡδῆ, τοὺς μὲν ἐκ διαβολῆς, τοὺς δὲ καὶ ἐξ ὑποψίας οἱ φοβηθέντες ἀλλήλους, φθάσαι βουλήμενοι πρὶν παθεῖν, ἐποίησαν ἀνήκεστα κακὰ τοὺς οὔτε μέλλοντας οὔτ' αὖ βουλημένους τοιούτων οὐδέν. 6. Τὰς οὖν τοιαύτας ἀγνωστούνας νομίζων συνυποίας μᾶλλον ἂν παυνέσθαι, ἤκο, καὶ διδάσκειν σὲ βούλομαι, ὡς σὺ ἢμιν οὐκ ὀρθὸς ἄπιστεῖς. 7. Πρῶτον μὲν γὰρ καὶ μέγιστον, οἱ θεῶν ἡμᾶς ὅρκοι κωλύουσι πολεμίους εἶναι ἄλλήλως· δριτῶς δὲ τούτων σύνοιδεν αὐτῷ παρημελημένως, τοῦτον ἐγὼ οὔτε ἂν εἰσαμονίσαμι. Τὸν γὰρ θεῶν πόλεμον οὐκ οἶδα οὔτ' ἀπὸ ποιῶν ἂν τάχυς οὔτε ὅποι ἂν τις φεύγων ἀποφύγω, οὔτ' εἰς ποιῶν ἂν σκότος ἀποδραίη, οὐθ' ὅπως ἂν εἰς ἐχθρὸν χαρίαν ἀποσταίη. Πάντ' ἡ γὰρ πάντα τοὺς θεοὺς ὑποχα, καὶ πανταχ' πάντων ἔσον οἱ θεοὶ κρατοῦσι. 8. Περὶ μὲν δὴ τῶν θεῶν τε καὶ τῶν ὄρκων οὕτω γεγυνώσκω, παρ' ὅις ἡμεῖς τὴν φιλίαν συνθέμενου κατεθέμεθα· τῶν δ' ἄνθρωπίνων σὲ ἐγὼ ἐν τῷ παράντι νομίζως μέγιστον εἶναι ἦμιν ἄγαθὸν. 9. Σὺν μὲν γὰρ σοι πᾶσα μὲν ὁδὸς εὐπορος, πας δὲ ποταμὸς διαβατός, τῶν τε ἐπιθυμεῖν οὐκ ἄπορία· ἄνεν δὲ σοῦ πᾶσα μὲν διὰ σκότους ἢ ὁδὸς, (οὐδὲν γὰρ αὐτὴς ἐπιστάμεθα,) πας δὲ ποταμὸς δύσπορος, πας δὲ ἡχός φοβερός, φοβερῶτατον δ' ἐρημιάμεσται γὰρ πολλῆς ἄπορίας ἐστίν. 10. Εἰ δὲ δὴ καὶ μανεντες σε κατακτεῖναιμεν, ἄλλο τι τι ἂν τὴν εὐγενείαν κατακτεῖναι πρὸς βασιλέα τοῦ μέγιστον ἐφεδρον ἀγωνιζόμεθα; διὸς δὲ δὴ καὶ οἶων ἂν ἐλεπίδων ἐμαυτὸν στερήσαμεν, εἰ σὲ τι κακὸν ἐπιχειρήσαμοι ποιεῖν, τοῦτο λέξων. 11. Ἐγὼ γὰρ Κύρον ἐπεθύμησα μοι φίλον γενέσθαι, νομίζως τῶν τότε ἰκανότατον εἶναι εὑρεῖν ὅν δύολοιτο· σὲ δὲ τῷ ἀλήθειᾳ, Κῦρον δυνητωσ καὶ χάραν ἔχοντα καὶ
12. Τούτων δὲ τοιούτων ὄντων, τίς οὖτω ραίνεται, ὡς οὗ πουλεταί σοι φίλος εἰναι; Ἅλλα μὴν ἐρῶ γὰρ καὶ ταῦτα, έξι ἄν εἴχω εὐπίδας καὶ σὲ βουλήσεις σοι φίλον ἡμῖν εἰναι.

13. Οἶδα μὲν γὰρ ὑμῖν Μυσοῦς λατηροῦς ὄντας, οὗς νομίζω ἂν σὺν τῇ παρούσῃ δυνάμει ταπεινοὺς ὑμῖν παρασχεῖν, οἶδα δὲ καὶ Πισίδας, ἢκοιν δέ καὶ Ἅλλα ἔθνη πολλὰ τοι αὕτα εἰναι, ἃ ὤμαι καὶ παύσαι ἐνοχλοῦντα αἰε τῇ ὑμετέρᾳ εὐδαιμονίᾳ. Αἰγυπτίους δὲ, οἷς ἀλλίστα ὑμᾶς νῦν γεγυνώσκω τεθυμομένους, οὐχ ὄρατο τῇ ὑμνᾷ συμμάχῳ χρησάμενοι μᾶλλον ἂν κολάσεσθε τῆς νῦν σὺν ἐμοί ὁυθῆς.

14. Ἅλλα μην ἐν γε τοῖς πέριξ οἴκουσι σύ, εἰ μὲν βούλιοι τῷ φίλῳ εἰναι, ὡς μέγιστος ἂν εἰης· εἰ δὲ τίς σὲ λυποῖη, ὡς ἐσπεροὶς ἀναστρέψη, ἐχον ἡμᾶς ὑπηρέτας, οἳ σοι οὐκ ἂν τοῦ μισθοῦ ένεκα μονον ὑπηρετοῦμεν, ἂλλα καὶ τῆς χάριτος, ἢς, σωθεῖτες ὑπὸ σοῦ, σοὶ ἂν έχομεν δικαίως. 15. Ἐμοὶ μὲν δὴ ταῦτα πάντα ἐνθυμομένων οὕτω δοκεὶ θαυμαστοῦν εἶναι τὸ σὲ ἡμῖν ἀπιστεῖν, ὡς καὶ ήδηστ' ἂν ἀκούσαμι τὸ ὄνουα, τῆς οὕτως ἐστὶ δεινὸς λέγειν, ὡς σε πείσοι λέγων, ὡς ἡμεὶς σοι ἐπιθυμεῶμεν. Κλέαρχος μὲν ὄνν τοσάντα εἴπε· Τισσαφενείς δέ ὁδε ἀπημείηθη.

16. Ἅλλ' ἴδοιμαι ἡν, ὁ Κλεαρχε, ἀκούων σου φοσνικοὺς λόγους· ταῦτα γὰρ γεγυνώσκων, εἴ τι έτοι κακὸν θουλεύοις, ἀνα ἂν ποιοὶ καὶ σαυτῷ κακονοὺς εἰναι. Ὅς δ' ἂν μάθη, ὃτι οὖδ' ἂν ὑμεῖς δικαίοις οὔτε βασιλεῖ εἰτ' ἐμοὶ ἀπιστοῖπτε, ἀντάκουσον. 17. Εἰ γὰρ ὑμᾶς ἐδουλώμεθα ἀπολέσαι, ποτέρα σοι δοκούμεν ἢπείων πλῆθος ἀπορεῖν, ἢ πεζῶν, ἢ ὁπλίσεως, ἡ ἡμᾶς μὲν βλάπτειν ἰκανοὶ εἴημεν ἂν, ἀντίτασχεν δὲ οὖνεῖς κινδύνος; 18. Ἅλλ' χαρῶν, ἐπιτηδείων ὑμῖν ἐπιτίθεσθαι, ἀπορεῖν ἄν σοι δοκούμεν; οὐ τοσαύτα μὲν πεδία ἡ ὑμεῖς φίλα ὑπάρ σύν πολλῷ τόνω διαπορεύσεθε, τοσαύτα δὲ ὅρη ὑμῖν ὁράτε ὑν-α πορευτέα, ἡ ὑμῖν ἐξέστι προκαταλαβοῦσιν ἀπορα ὑμῖν παρέχειν, τοσοῦ ὃς ἡλί τοπαμοί, ἐφ' ὃν ἐξέστιν ὑμῖν ταιμεῦσθαι. ὑπί
σος ἂν ὑμῶν βουλώμεθα μάχεσθαι; εἰτε δ' αὐτῶν οὗς οὐδ' ἂν παντάπασι διαβαίητε, εἰ μή ἤμεις ὑμᾶς διαπορεύομεν. 19. Εἰ δ' ἐν τάσι τούτος ἦττόμεθα, ἀλλὰ τό γε τοι πῦρ κρείττων τοῦ καρποῦ ἐστίν· ὃν ἤμεις δυναίμηθ' ἂν κατακαύσαντες λιμῷ ὑμῖν ἀντιτάξαι, ὃ ἤμεις, οὐδ' ἐλ πάνῳ ἀγαθοὶ εἰήτε, μάχεσθαι ἂν δύνασθος. 20. Πώς ἂν οὖν ἔχοντες τοσούτους πόρους πρὸς τὸ ὑμῖν πολέμειν, καὶ τούτων μηδένα ὑμῖν ἐπικείνειν, ἐπείτα ἐκ τούτων πάντων τοῦτον ἂν τὸν πρόπον ἐξελομεθα, δς μόνος μὲν πρὸς θεῶν ἀσθῆς, μόνος δὲ πρὸς ἀνθρώπων αἰσχρός; 21. Παντάπασι δὲ ἀπόρων ἐστὶ καὶ ἀμηχανῶν καὶ ἀνάγκη ἐχομενων, καὶ τούτων πονηρῶν, οὕτως ἐδέλουσοι δὴ ἐπιορκίας τα πρὸς θεοὺς, καὶ ἀπιστίας πρὸς ἀνθρώπους, πράττειν τι. Οὐχ οὕτως ἤμεις, ὁ Κλέαρχε, οὔτε ἀλόγιστοι οὔτε ἥλιθοι ἐσμέν. 22. Ἀλλὰ τί δή, ὑμᾶς ἐξών ἀπολέσαι, οὐκ ἐπί τοῦτο ἠλθομεν; εὗ ἵσθι, διτ ο ἐμὸς ἑρως τοῦτον αἰτίος, τὸ τοῖς Ἐλλησιον ἐμὲ πιστῶν γενέσθαι, καὶ ὁ Κύρος ἀνέβη ἑξικεῖ διὰ μισθοδοσίας πιστεύων, τοῦτῳ ἐμὲ καταβηκαί δε εὐεργεσίας ἱσχυρῶν. 23. Ὑσα δὲ μοι ὑμεῖς χρήσιμοι ἐστε, τὰ μὲν καὶ σὺ εἰπάς, τὸ δὲ μέγιστον ἐγὼ οἶδα· τὴν μὲν γὰρ ἐπὶ τῇ κεφαλῇ τίμαν βασιλεῖ μόνῳ ἐξεστὶν ὅρθη ἐχειν, τὴν δ' ἐπὶ τῇ καρδίᾳ ἴσος ἂν ὑμῶν παρόντων καὶ ἐπετέλως ἔχοι. 24. Ταῦτα εἰπὼν ἐδοξεῖ τῷ Κλέαρχῳ ἀληθῆ λέγειν· καὶ εἰπεν· Οὐκ οὖν, ἐφη, οὕτως, τοιούτων ἦμιν εἰς φιλίαν ὡραχόντων, πειρώνται διαβάλλοντες ποιήσαι πολεμίους ἡμᾶς, ἄξιοὶ εἰσι τὰ ἐχατα παθεῖν. 25. Καί ἐγὼ μὲν γε, ἐφη τὸ Τισσαφέρης, εἰ βούλεσθε μοι οὐ τε στρατηγοι καὶ οἱ λοχαγοὶ ἐλθείν ἐν τῷ ἐμφανεί, λέξω τοὺς πρὸς ἐμὲ λέγοντας, ὅσι σὺ ἐμοὶ ἐπιθυμεῖς καὶ τῇ σὺν ἐμοὶ στρατιᾷ. 26. Ἐγὼ δὲ, ἐφη ο Κλέαρχος, ἄξω πάντας, καὶ σοι αὐν δηλόσω, δὴν ἐγὼ περὶ σοῦ ἄκουω. 27. Ἐκ τούτων δή τῶν λόγων ὁ Τισσαφέρης ϕιλοφρονούμενος τότε μὲν μένειν τα αὐτῶν ἐκέλευσε, καὶ σύνθεσεν ἐποιήσατο. Τῇ δὲ ύστεραιᾳ το Κλέαρχος, ἐλθὼν ἐπὶ τὸ στρατόπεδον, δηλός τ' ἴν πάνω
"33. Ο" Επεί δέ ήσαν ἐπὶ ταῖς δύο σποδές τοῖς Τισσαφέρνοις, οἱ μὲν στρατηγοὶ παρεκλήθησαν εἰσι, Πρόξενος Βιωτίως, Μένων Θεττάλος, Ἀγίας Ἀρκάς, Κλέαρχος Λάκων, Σωκράτης Ἀχαίος: οἱ δὲ λοχαγοὶ ἐπὶ ταῖς δύορσις ἔμενον. 32. Οὐ πολλῷ δὲ ὦστερον, ἀπὸ τοῦ αὐτοῦ σημείου, οἱ τ' ἐνδον ἐνελαμβάνοντο καὶ οἱ ἐξώ κατεκόπησαν. Μετὰ δὲ ταῦτα τῶν βαρβάρων τινῶν ἱππέων, διὰ τοῦ πεδίου ἐλάυνοντες, ἠτινὲς ἐνυγχάνονες Ἐλληνικάρχος Ἰαρμαῖος, καὶ δύολῳ ἐλευθέρω, πάντας ἐκτεινοῦν. 33. Οἱ δὲ Ἐλλήνες τὴν τε ἱππασίαν αυτῶν ἐθαύμαζον, εἰς τοῦ στρατοπέδου ὀρῶντες, καὶ δ' ἐποίους ἠμφικονόν, πρὸςΝίκαρχος Ἀρκάς ἦκε φεύγων, τετρωμένος εἰς τὴν γαστέρα, καὶ τὰ ἑντερα ἐν ταῖς χερσίν ἔχον, καὶ εἶπε πάντα τὰ γεγενημένα. 34. Ἐκ τούτου δὴ ό "Ελλήνες ἔθεον ἐπὶ τὰ ὅπλα πάντες ἐκκεντημένοι, καὶ νομίζοντες αὐτῖκα ἦσαν αὐτοὺς ἐπὶ τὸ στρατόπεδον. 35. Οἱ δὲ πάντες μὲν οὐκ ἠλθον, Ἀρμαῖος δὲ καὶ Ἀρτάος καὶ Μιθράδατης, οἱ ἦσαν Κύρῳ πιστῶται· δ' ὃ δὲ τῶν Ἐλλήνων ἐρμηνευος ἔφη καὶ τὸν Τισσαφέρνους ἄδελφον σὺν αὐτοῖς ἓραν καὶ νυχτόσκειν· Ἐνυγκολούθουν δὲ καὶ ἄλλου Περσῶν.
τεθωρακισμένου, εἰς τρικοσίους. 36. Οὕτω, ἐπεὶ ἐγγὺς ἦσαν, προσελθείν εἰκέλενον, εἰ τις εἰθ τῶν Ἑλλήνων ἡ στρατηγὸς ἡ λοχαγὸς, ἴνα ἀπαγγείλωσι τὰ παρὰ βασιλεὺς 37. Μετὰ ταῦτα ἐξῆλθον φυλασσόμενοι τῶν Ἑλλήνων στρατηγοί μὲν Κλεάνωρ Ὀρχομένιος καὶ Σοφαίνητος Στυμφάλιος, ξὺν αὐτοῖς δὲ Ξενοφῶν Ὅληναιός, ὡς γὰρ μᾶθοι τὰ περὶ Προξένου: (Χειρόσοφος δ' ἐτύπωσεν ἄπων ἐν κώμῃ τινὶ ξὺν ἄλλους, ἐπιστιζόμενος.) 38. Ἐπεὶ δὲ ἐστησάν ἡπὴροι εἰς ἐπίκοιον, ἐπεὶν Ἀριαῖος τάδε. Κλέαρχος μὲν, ὡς ἀνδρεῖς Ἑλληνες, ἐπεὶ ἐπιορκήσαν τε ἐφάνη καὶ τὰς σπονδὰς λύων ἔχει τὴν δίκην καὶ τέληνε. Προξένος δὲ καὶ Μένων, ὃ τι καθήγησαν αὐτῷ τὴν ἐπισυνάψιν, ἐν μεγάλῃ τιμῇ εἰσιν. Ἰμᾶς δὲ ὁ βασιλεὺς τὰ ὑπάλληλα ἀπαιτεῖ· αὐτοῦ γὰρ εἶναι φησιν, ἐπείπερ Κύρου ἦσαν τοῦ ἐκείνου δούλου. 39. Πρὸς ταῦτα ἀπεκρίναντο οἱ Ἑλληνες, (ἐλεγεν δὲ Κλεάνωρ ὁ Ὀρχομένιος;) 'Ω κάκιστε ἀνθρώπων, Ἀριαῖε, καὶ οἱ ἄλλοι, δοσιν ἦτε Κύρου φίλοι, οὐκ αἰσχύνεσθε οὕτε ἱεροὺς οὐτ' ἀνθρώπους, ὡς ἐν τοῖς αὐτοῖς φίλους καὶ ἐχθροῖς νομεῖν, προδόντες ἡμᾶς σὺν Τισσαφέρνει, τῷ ἀδερφάστῳ τε καὶ πανουργότατῳ, τοὺς τῇ ἁνδρᾷς αὐτοὺς, οἰς ὀμνυτε, ἀπολυλέκατε, καὶ, τοὺς ἄλλους ἡμᾶς προδεδωκότες, ξὺν τοῖς πολεμίωσις ἐς' ἡμᾶς ἐρχεσθε; 40. 'Ο δὲ Ἀριαῖος εἶπε· Κλέαρχος γὰρ πρόσθεν ἐπιδοθένων φανερὸς ἐγένετο Τισσαφέρνει ταῖς καὶ Ὀρθόντα, καὶ πᾶσιν ἠμῖν τοῖς ξὺν τοῦτοι. 41. 'Εστὶ τούτως Ξενοφῶν τὰδε εἶπε. Κλέαρχος μὲν τοῖνυν, εἰ παρὰ τοὺς ὄρκους ἔλυε τὰς σπονδὰς, τὴν δίκην ἔχει· (δίκαιον γὰρ ἀπόλλυσαι τοὺς ἐπιορκοῦντας.) Προξένος δὲ καὶ Μένων ἐπείπερ εἰς ἑμὲν ἔμετεροι μὲν ἐνεργεῖται, ἡμὲτεροι δὲ στρατηγοί, πέμψατε αὐτοὺς δεύτερο· ἄλλουν γὰρ, ὥστε, φίλου γε ὑπερ ἀμφότερος, πειράσονται καὶ ἠμῖν καὶ ἠμῖν τὰ βέλτιστα ἐξουσιόδοντες. 42. Πρὸς ταῦτα οἱ βάρβαροι πολὺν χρόνον διαὶ ἐξενάγαγεν ἄλληλοις ἀπῆλθον, οὐδὲν ἀποκρινόμενοι.
CHAPTER VI.

The character of each of the five generals is drawn: that of Clearchus more at length, as of a man not less skillful in war than devoted to its pursuits. Proxenus is next described as a commander too gentle and mild; Menon as a perfidious and wicked man, who, for the sake of gain, would perpetrate and suffer the most shameful acts. The other two, Agias and Socrates, are of less note.

1. Οἱ μὲν δὴ στρατηγοὶ, οὕτω λήφθεντες, ἀνήχθησαν ὡς βασιλέα, καὶ ἀποτιθέντες τὰς κεφαλὰς ἐπελεύσθησαν, εἰς μὲν αὐτῶν Κλέαρχος ὁμολογομενώς ἐκ πάντων τῶν ἐμπείρως αὐτοῦ ἐχόντων, ὤς ἡ δόξα γενέσθαι ἀνήρ καὶ πολεμικὸς καὶ φιλοπόλεμος ἐσχάτως. 2. Καὶ γὰρ δὴ, ἦς μὲν πόλεμος ἦν τοῖς Λακεδαιμονίσσοις πρὸς τοὺς Ἀθηναίους, παρέμενεν: Ἐπει δὲ εἰρήνη ἔγένετο, πείσας τὴν αὐτὸν πόλιν ὡς οἱ Θράκες ἀδικοῦσι τοὺς Ἑλλήνας, καὶ διαπραξάμενος ὡς ἐδύνατο παρά τῶν Ἐφορῶν, ἐξέτελε, ὡς πολεμήσων τοῖς ὑπὲρ Χερρονήσου καὶ Περίνθου Θραξίν. 3. Ἐπει δὲ μεταγνώντες πως οἱ Ἐφοροὶ, ἡδή ἦσεν ὅντος αὐτοῦ, ἀποστρέφει τούτων ἐπιρώντο ἐξ Ἰσθμοῦ, ἑνταῦθα οὐκέτι πεῖθεν, ἀλλ' ὄχετο πλέων εἰς Ἑλλήσποντον. 4. Ἐκ τούτων καὶ ἑδανατόθη ὑπὸ τῶν ἐν τῇ Σαρπτῆ τελῶν, ὡς ἀπειθῶν. Ἡδὴ δὲ φυγάς ὡς, ἔρχεται πρὸς Κύρων, καὶ ὅποιος μὲι λόγους ἐπειςε Κύρων ἀλλη γέγραπται: δίδοσι δὲ αὐτῷ Κύρων αὐτοῖς ἀποτιθέσθαι. 5. Οἱ δὲ λαῶν ἄνα ἐπὶ ῥαθυμίαν ἐτράπετο, ἀλλ' ἀπὸ τούτων τῶν χρημάτων συλλέξας στράτευμα, ἐπολέμησε τοὺς Θραξίν, καὶ μάχη τῇ ἐνίκησε, καὶ ἀπὸ τούτων δὴ ἐφέρε καὶ ἤγε τούτους, καὶ πολεμῶν διεγένετο, μέχρι Κύρων ἔδειθη τοῦ στρατεύματος· τότε δὲ ἀπῆλθεν ὡς ξίνην ἐκείνῳ αὐτοῖς πολεμήσων. 6. Ταῦτα οὖν φιλοπόλεμον μοι δοκεῖ ἀνδρός ἔργα εἶναι, ἐμείς, ἢσον μὲν εἰρήνην ἔχειν ἄνεν αἰσχύνης καὶ βλάβης, εἰρήσται πολεμεῖν, ἢσον δὲ ραθυμεῖν, βούλεται ποιεῖν ὡς τολμῆμεν, ἢσον δὲ χρήματα ἔχειν ἀκριβῶς, εἰρήσται πολεμῶν μείονα ταῦτα ποιεῖν. Ἐκείνος δὲ, ὡστερ εἰς πτυόικα
ι εἰς ἄλλην τινὰ ηδονήν, ἤθελε δαπανᾶν εἰς πόλεμον ὑπὸ μὲν φιλοπόλεμος ἦν. 7. Πολεμικός δὲ αὐτῷ ἐδόκει εἶναι, ὅτι φιλοκίνδυνος τε ἦν, καὶ ἤμερας καὶ νυκτὸς ἄγων ἔπι τοὺς πολέμιους, καὶ ἐν τοῖς δεινοῖς φρόνμοις, ὡς οἱ παρόντες παν-ἀγοῦ πάντες ὁμολόγουν. 8. Καὶ ἀρχικὸς δ' ἐλέγετο εἶναι ὡς δυνατὸν ἐκ τοῦ τοιοῦτου τρόπου, οὗι κάκεινος ἐίχεν. Ἰκανὸς μὲν γάρ, ὡς τις καὶ ἄλλος, φρον τίζειν ἦν, ὅπως ἔξει ἡ στρατιὰ αὐτῷ τὰ ἐπιτήδεια, καὶ παρασκευάζειν ταῦτα Ικανὸς δὲ καὶ ἐμποίησαι τοὺς παρ- οὕσιν, ὡς πέστεν οἶδ' Κλεάρχῳ. 9. Τοῦτο δ' ἐποίηε ἐκ τῶν χαλεπῶν εἶναι καὶ γὰρ ὅραν στυγνός ἦν, καὶ τῇ φωνῇ ἑτέρως ἐκολαζέ τε ἄει ἰσχυρῶς, καὶ ὀργῇ ἐνίοτε, ὡς καὶ αὐτῷ μεταμέλειν ἔσον ὑπε. Καὶ γνώμη δὲ ἐκολαζέν άκολότου γὰρ στρατεύματος οὐδὲν ἤγετο ὁθέλος εἶναι. 10. Ἀλλὰ καὶ λέγειν αὐτὸν ἔφασαν, ὡς δέοι τὸν στρατιω- την φοβείσθαι μᾶλλον τὸν ἄρχοντα ἤ τοὺς πολέμιους, εἴ μελλοί ἡ φυλακᾶς φυλάξειν, ἡ φίλων ἀφέξεσθαι, ἡ ἀπο- φασίστως ἤταν πρὸς τοὺς πολέμιους. 11. Ἐν μὲν οὖν τοῖς δεινοῖς ήθελον αὐτοῦ ἀκούειν σφόδρα, καὶ οὐκ ἄλλον ἢρουντο οἱ στρατιώται καὶ γὰρ τὸ στυγνὸν τότε φαινόμεν αὐτὸν εἰς τοῖς προσώποις ἔφασαν φαίνεσθαι, καὶ τὸ χαλέ- πον ἔρρωμεν πρὸς τοὺς πολέμιους ἐδόκει εἶναι δι' ὅση σωτήρον, καὶ οὐκέτι χαλεπὸν, ἐφαίνετο. 12. Ὁτε δ' ἔξω τοῦ δεινοῦ γένουσιν, καὶ ἐξείλη πρὸς ἄλλους ἀρχιμένους ἀπείναι, πολλοὶ αὐτὸν ἀπέλειπον τὸ γάρ ἐπέχαρε οὐκ εἰχεν, ἀλλ' ἂν ἁλε αὐτοὶ ἦν καὶ ὁμός δ' ὢστε διέκειντο πρὸς αὐτὸν οἱ στρατιώται ὠδὶ παῖδες πρὸς διδάσκαλον. 13. Καὶ γὰρ οὖν φιλάρ μὲν καὶ εὐνοίᾳ ἐπομένους οὐδέποτε εἰχεν ὡστὶν πρὸς τὸν οὐδέποτε εἰχεν· ὡστὶν δὲ ἤ ὑπὸ πόλεως τεταγμένοι, ἢ ὑπὸ τοῦ δειοῦτα, ἢ ἄλλη τινὶ ἀνάγκῃ κατεχόμενοι, παρεῖσαν αὐτῷ, σφόδρα πειθομένους ἐχθροῦ. 14. Εἶπε δ' ἢρξαντο τικάν εἶναι αὐτῷ τοὺς πολέμιους, ἢδη μὲ ἀλὰ ἦν τὰ χρησίμων, ποιοῦντα εἶναι τοὺς σὺν αὐτῷ σαρακυτάς τὸ τε γὰρ πρὸς τοῖς πολέμιοις ἀθαραλέως ἔχειν παρῆν, καὶ τὸ τῇ παρ ἐκείνον τιμωνίαν φοβείσθαι αὐτοῦς εὐτύκτους ἀποικ
15. Τοιούτος μὲν δὴ ἄρχων ἤν· ἄρχεσθαι δὲ ὑπὸ ἄλλων ὑμάλα ἐδέλειν ἐλέγετο. Ἡν δὲ, ὅτε ἐτελεύτα, ὅπφι τα πεντήκοντα ἐτη.

16. Πρόοδος δὲ ὁ θωότιος εὐθὺς μὲν, μεράκιοιν ὁν, ἐπεθύμει γενέσθαι ἀνὴρ τὰ μεγάλα πράττειν ἰκανὸς· καὶ διὰ ταύτην τὴν ἐπιθυμίαν ἑδόκει Γοργία ἄρχον πυ τῷ Δεοντῖν. 17. Ἑπεὶ δὲ συνεγενέτο ἐκεῖνο, ἰκανὸς ἦδη νομίσας εἶναι καὶ ἄρχειν, καὶ, φίλος ὁν τοῖς πρώτοις, ἡ ἡπτάδεισαν ἐφερεγεῖτο, ἤλθεν εἰς ταύτας τὰς σύν Κύρῳ πράξεις· καὶ ἰετο κτήσεσθαι ἐκ τούτων ὑφορα μέγα, καὶ δύναμιν μεγά λην, καὶ χρήματα πολλά. 18. Τοσοῦτων δ’ ἐπιθυμιῶν σφόδρα ἐνδήλων αὖ καὶ τοῦτο εἶχεν, ὅτι τούτων οὐδὲν ὃν ἥλιον κτάσθαι μετὰ ἀδικίας, ἀλλὰ σὺν τῷ δικαίῳ καὶ καλῷ ἰετο δεῖν τούτων τυχάνειν, ἐκείν ὅ τούτων μη... 19. Ἀρχειν δὲ καλῶν μὲν καὶ ἄγαθῶν δυνατός ἤν· οὐ μέντοι, οὔτ’ αὐτῷ τοῖς στρατιώταις ἐαυτοῦ οὔτε φόβον ἰκανὸς ἐμ ποηθαι, ἀλλὰ καὶ ἰσχυνεύτο μᾶλλον τοὺς στρατιωτάς, ἢ οἱ ἀρχόμενοι ἐκεῖνον· καὶ φοβούμενος μᾶλλον ἢν φανερὸς τὸ ἀπεχθάνεσθαι τοῖς στρατιώταις, ἢ οἱ στρατιῶται τὸ ἀπίστευν ἐκεῖνο. 20. Ὅμετο δὲ ἀρκεῖν πρὸς τὸ ἄρχον εἶναι καὶ δοκεῖν, τὸν μὲν καλῶς ποιοῦντα ἐπαινεῖν, τὸν δὲ ἀδικοῦντα μὴ ἐπαινεῖν. Τοῦγαρον αὐτῷ οἱ μὲν καλοὶ τε κάγαθοι τῶν συνώντων εὑρὸν ἦσαν, οἱ δὲ ἀδικοὶ ἐπεθύλουν ὡς εὐμεταχειρίστω ὄντι. Ὡτε δὲ ἀπέθυησεν ἦν ἔτοι ὡς τράκοντα.

21. Μένων δὲ ὁ Θετταλῶς δήλος ἤν ἐπιθυμιῶν μὲν πλού τειν ἱσχυρῶς, ἐπιθυμοῦν δὲ ἄρχειν ὅπως πλεῖον λαμβάνον ἐπιθυμιῶν δὲ τιμᾶσθαι ἦνα πλεῖον κερδαίνοι· φίλος τε ἐθεώ τετο εἶναι τοῖς μέγιστα δυναμένοις, ἦνα ἀδικον μὴ διδώσ ἰκεν. 22. Ἐπὶ δὲ τὸ κατεργάζεσθαι, ὃν ἐπιθυμοῖ οὐκ ὑπομοτᾶτην ἰετο ὀδὸν εἶναι διὰ τοῦ ἐπιορκεῖν τε, καὶ γεύ δέσθαι, καὶ ἐξαπατᾶν· τὸ δ’ ἀπλοῦν καὶ τὸ ἀληθὲς ἐνόμιζε τὸ αὐτὸ τῷ ἡλιθίῳ εἶναι. 23. Στέργων δὲ φανερὸς μὲν ἢ σύνοδεα, ὅτω δὲ φαίνη φίλος εἶναι, τούτῳ ἐνδήλος ἐγίγνετε ἐπιθυλεύων. Καὶ πολεμὸν μὲν οὐδενὸς κατεγέλα, τῶν...
ΑΝΑΒΑΣΙΣ. [VI 24-30]

30. Αγιάς δὲ ο Ἀρκάς, καὶ Σωκράτης ὁ Ἀχαῖος, καὶ τούτω ἀπεδανέτην. 'Τούτων δὲ οὔθ᾽ ὡς ἐν πολέμῳ κακῶν οὐδεὶς κατεγέλα, οὔτ᾽ εἰς φιλίαν αὐτοὺς ἐμέμφετο. "Ἡσιήν δὲ ἀμφό ἀμφὶ τὰ πέντε καὶ τριάκοντα ἔτη ἀπὸ γενεᾶς.
CHAPTER I.

The dejected state of the Greeks. Xenophon, an Athenian, attempts to house them to some efforts, and at last succeeds in assembling the surviving generals and captains, whom he persuades to elect new commanders in place of those who have been cut off. This is accordingly done, and Xenophon himself is elected with others.

1. "Osa μὲν δή, ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου, οἱ Ἑλληνες ἔπραξαν μέχρι τῆς μάχης, καὶ ὡσα, ἐπεὶ Κύρος ἐτελευτησεν, ἐγένετο, ἀπιόντων τῶν Ἑλληνῶν σὺν Τισσαφέρνει, ἐν ταῖς σπονδαίς, ἐν τῷ πρόσθεν λόγῳ δεδήλωται. 2 Ἐπεὶ δὲ οἱ τε στρατηγοὶ συνειλημμένοι ἦσαν, καὶ τῶν λοχαγῶν καί τῶν στρατιωτῶν οἱ συνεπόμενοι ἀπολόλεσαν, ἐν πολλῇ δὴ ἀπορίᾳ ἦσαν οἱ Ἑλληνες, εὐνοούμενοι μὲν δὴ εἰπτε ταῖς βασιλέως θύραις ἦσαν, κύκλῳ δὲ αὐτοῖς πάντη πολλὰ καὶ ἐδυναμός καὶ πόλεις πολέμιαι ἦσαν, ἀγοράν δὲ οὐδεὶς ἔτι παρέξειν ἐμελλεν, ἀπείχον δὲ τῆς Ἑλλάδος οὐ μεῖον ἡ μύρια στάδια, ἡγεμόνι οὐ οὐδεὶς τῆς ὁδὸς ἦν, ποταμοὶ δὲ διείργον ἀδιάβατοι ἐν μέσῳ τῆς οἰκιακῆς ὁδοῦ, προφυδιώκεσαν δὲ αὐτοῖς καὶ οἱ σὺν Κύρῳ ἀναβάντες βάρβαροι, μόνοι δὲ καταλελειμμένοι ἦσαν, οὐδὲ ἵππεα οὐδένα σύμμαχον ἔχοντες· ὥστε εὐδηλον ἦν, ὅτε νικώντες μὲν οὐδένα ἄν κατακάνσειν, ἦττησάντων δὲ αὐτῶν οὐδεὶς ἄν λειψθεῖ. 3 Ταῦτα ἐννοούμενοι, καὶ ἀδήμως ἔχοντες, ὀλίγοι μὲν αὐτῶν ἐς τὴν ἐσπέραν σιτοῦ ἐγεύσαντο, ὀλίγοι δὲ πῦρ ἀνέκαυσαν, ἐπὶ δὲ τὰ ὅπλα πολλοὶ οὐκ ἤλθον ἀυτήν τὴν νύκτα, ἀνεπάνυτο τὸ ὅπλον ἐτέχχανεν ἐκαστὸς, οὐ δυνάμενοι καθευδεῖν ὑπὸ λύπης καὶ πόθου πατρίδων, γονέων, γυναικῶν.
ANABASIS.

[1. 4-10.]

i. A N A B A S I S.  

4. Ποί δ' τις εὖ τῇ στρατιᾷ Ξενοφῶν Ἀθηναίος, δ' οὕτω στρατηγὸς, ὦτε λάχανος, οὕτε στρατιώτης ὡν, συνηκολ·

δύθει, ἀλλὰ Προξένου αὐτὸν μετεπέμψατο οἰκοδεξ, ξένος ὃν ἀρχαῖος· ὑπισχνεῖτο δὲ αὐτῷ, εἴ ἔλθῃ, φίλον αὐτῶν 

Κύρω ποίησεν, ὃν αὖν ἥφη κρεῖττο ἐαυτῷ νομίζειν τῆς 

πατρίδος. 5. Ὁ μέντοι Ξενοφῶν, ἀναγγείος τὴν ἑπιστολὴν, ἀνακοινώνει Σοκράτει τῷ Ἀθηναῖῳ περὶ τῆς 

πορείας. Καὶ ὁ Σωκράτης, ὑποπτεύομαι μὴ τι πρὸς τῆς ἀοιδῶς οἱ 

ἐπαίτειον εἶναί Κύρῳ φίλον γενέσθαι, ὅτι ἐδόκει ὁ Κύρος 

προθίμως τοῖς Δακεδαιμονίοις ἑπὶ τὰς 'Αθηνάς συμπολεμή-

σαί, συμβουλεύει τῷ Ξενοφῶντι, ἐκλόντα εἰς Δέλφους ἀνα-

κοινώσαι τῷ θεῷ περὶ τῆς πορείας. 6. Ἑλθὼν δ' ὁ Ξενο-

φῶν ἐπήρετο τὸν 'Απόλλων, τίνι ἀνθέων θυσίαν καὶ εὐχό-

μενος κάλλιστα καὶ ἄριστα ἔλθου τὴν οὐδ' ἢν ἐπινοεῖ, καὶ 

καλῶς πράξας σωθεί. Καὶ ἀνείλει αὐτῷ ὁ 'Απόλλων 

θεοῖς οίς ἔδει θύειν. 7. Ἐπεὶ δὲ πάλιν ἥλθε, λέγει τὴν 

μαντείαν τῷ Σωκράτε. Ὡ δ' ἀκούσας ἢτιάτο αὐτῶν, ὅτι 

οὐ τοῦτο πρῶτον ἢρώτα, πότερον λόγον εἰς αὐτῷ πορεύσει διὰ 

μένειν, ἀλλ', αὐτὸς κρίνας ἠτέοι εἶναι, τοὺς ἐπυνθάνετο, 

ὡς αὖ κάλλιστα πορευθεῖ. Ἐπεὶ μέντοι οὕτως ἤρων, 

ταῦτ', ἥφη, χρῆ ποιεῖν ὅσα ὁ θεὸς ἐκέλευσαν. 8. Ὁ μέν 

ὅς Ξενοφῶν οὕτως, θυσάμενος οίς ἀνείλεν ὁ θεὸς, ἐξέπλει, 

καὶ καταλαμβάνει ἐν Σάρδεσι Προξένου καὶ Κύρων, μελλοντας 

ἥδη ὁρμᾶν τὴν ἄνω ὁδῶν, καὶ συνεστάθη Κύρῳ. 9. Προ-

θυμουμένου δὲ τοῦ Προξένου, καὶ ὁ Κύρος συμπροδοθεῖ 

μειναι αὐτῶν. Εἶπε δὲ ὅτι, ἐπειδήν τάχιστα ἡ στρατεία 

λήξῃ, εὐθύς ἀποστείωσει αὐτῶν Ἔλεγετο δὲ ὁ στόλος 

εἶναι εἰς Πισίδας.

10. Ἐστρατεύετο μὲν ὁ δ' οὕτως ἐξαπατηθεὶς· οὐχ ὑπὲ 

Προξένου, (οὐ γάρ ἥδει τὴν ἑπὶ βασιλεᾶ ὁρμήν, οὐδὲ ἄλλος 

νοῦς τῶν Ἐλλήνων πλήν Κλεάρχον:) ἔπει μέντοι εἰς 

Κυλικίαν ἥλθον, σαφὲς πᾶσιν ἥδη ἐδόκει εἰναι ὅτι ὁ στόλος 

τῆς ἑπὶ βασιλεᾶ. Φοδούμενον: δὲ τὴν ὁδὸν, καὶ ἀκε πτε
11-17. ]

ΒΟΟΚ ΙΙΙ.

63

διως ει τολθ' υ δ' αϊσχύνην και ἀλλήλων καὶ Κύρου συνή
γολούθησαν· ὥν εἰς καὶ ζευνοφῶν ἦν. 11. Ἐστι δὲ ἀπορία
ην, ἐλυπεῖτο μὲν σὺν τοις ἄλλοις, καὶ οὐκ ἐδύνατο καθευ-
δειν· μικρὸν δ' ὑπνὸν λαχῶν εἶδεν ὄναρ. Ἐδοξεν αὐτῷ,
ὅρον γενομενῆς, σκηπτός πεσεῖν εἰς τὴν πατρῶν οἰκίαν,
καὶ ἐκ τούτον λάμπεσθαι πᾶσαν. 12. Περίφοδος δ' εὐθὺς
ἀνηγέρθη, καὶ τὸ ὄναρ πὴ μὲν ἔκρινεν ἀγαθόν, (ὅτι, ἐν
πόνοις δὲ καὶ κινδύνοις, φῶς μέγα ἐκ Διὸς ἰδεῖν ἐδοξεῖ.)
πὴ δὲ καὶ ἐφόδευτο, (ὅτι ἀπὸ Διὸς μὲν βασιλέως τὸ ὄναρ
ἐδοκει αὐτῷ εἶναι, κύκλῳ δὲ ἐδοκει λάμπεσθαι τὸ πῦρ,) μή
οὐ δύνατο ἐκ τῆς χώρας ἔξελθεῖν τῆς βασιλείας, ἀλλ' εἰρ-
γοτο πάντοθεν ὑπὸ τινῶν ἀπορίων.

13. Ὀποτὸν τι μέντοι ἐστὶ τὸ τοιοῦτον ὄναρ ἰδεῖν, ἔξεστι
σκοπεῖν εἰκὸς τῶν συμβάντων μετὰ τὸ ὄναρ. Τέγνυται γὰρ
τάδε. Εὐθὺς ἐπειδὴ ἀνηγέρθη, πρῶτον μὲν ἐννοια αὐτῷ
ἐμπίπτει· τι κατάκειμαι; ἢ δὲ νῦς προσδινεῖ· ἢμα δὲ τῇ
ἡμέρᾳ εἰκὸς τῶν πολεμίων ἦξειν. Εἰ δὲ γενησόμεθα ἐπὶ
βασιλεῖ, τί ἐμποδῶν μή ὦχι πάντα μὲν τὰ χαλεπώτατα
ἐπιδόντας, πάντα δὲ τὰ δεινότατα παθῶντας, ὑδριζομένους
ἀποδανεῖν; 14. Ὁπως δ' ἀμυνοῦμεθα οὐδεὶς παρασκευ-
ижεται οὐδὲ ἐπιμελεῖται, ἀλλὰ κατακείμεθα ὡςπέρ ἔξων
ἀναχῦν ἄγειν. Ἐγὼ οὖν τὸν ἐκ ποιάς πόλεως στρατηγή
προσδοκό ταῦτα πράξειν; ποιαν δ' ἥλικιάν ἐμαυτῷ ἔλθειν
ἀναμένω; οὐ γὰρ ἔγωγ' ἐτι πρεσβύτερος ἐσομαι, εὼν
τῆμερον πρὸδω ἐμαυτὰ τοῖς πολεμίοις. 15. Ἐκ τούτον
ἀνίσταται καὶ συγκαλεῖ τοὺς Προξένους πρῶτον λαχαγούς.
'Εστι δὲ συννῆλθον, ἔλεξεν, Ἐγώ, ὃ ἄνδρες λοχαγοί, οὐτε
καθεῦδειν δύναμαι, (ὡςπέρ οἶμαι οὐδ' ὑμεῖς,) οὔτε κατα-
κείσθαι ἐτι, ὀρθὸν ἐν ὅσοι ἐσμεῖν. 16. Οἱ μὲν γὰρ πολέμιοι
δὴλον ὅτι οὐ πρότερον πρὸς ἡμᾶς τὸν πόλεμον ἐξέφημαν
πρὶν ἐνόμισαν καλῶς τὰ εαυτῶν παρασκευάζομαι· ἦμῶν
δ' οὐδεὶς οὐδὲν ἀντεπιμελεῖται, ὡς ὡς κάλλιστα ἀγω-
νιομέθα. 17. Καὶ μὴν εἰ υφησόμεθα, καὶ ἐπὶ Βασιλεὶ
γενησόμεθα, τι οἴομαι πείσεσθαι; ὃς καὶ τὸν ὀμονητρίον
καὶ ὁμοπατρίον ἀδελφοῦ, ταῖς τεθνηκότες ἦν, ἀποτευόντι τὴν
ANABASIS.

18. 'Άρ' οὖν ἐπὶ ταῦτα ἔλοθιν, ως ἡμᾶς τὰ ἐσχάτα αἰκισάμενος, πάσιν ἀνθρώποις φόβον παράσχω τοῖς στρατεύοντες ποτε ἐπὶ αὐτόν; Ἀλλ' ὅπως τοι ἐπὶ ἐκείνῳ γενησόμεθα πάντα ποιήσων 19. Ἐγὼ μὲν οὖν, ἐςτε μὲν αἱ σπονδαῖ ἤσαν, οὕτω τε ἐπαινώμεν ἡμᾶς μὲν οἰκτείροιν, βασιλέα δὲ καὶ τοὺς σὺν αὐτῷ μακαρίζων, διαθέωμενος αὐτῶν ὅσην μὲν χώραν καὶ ὅιον ἔχουσιν, ως δὲ ἄφθονα τὰ ἐπιτίθεια, ὅσους δὲ θεράποντας, ὡς δὲ κτήνη, χρυσόν τε, ἐσθῆτα τε. 20. Τά δ' αὐτῶν στρατιωτών ὁπότε ἐνθυμοῦμην, οτι τῶν μὲν ἄγαθῶν πάντων οὐδενός ἡμῖν μετείη, εἰ μὴ πραιμεθα, ὅτου δ' ὠνήσομεθα ήδειν ἐπὶ ὄλεγοις ἔχονται, ἄλλως δὲ πῶς πορίζεσθαι τὰ ἐπιτίθεια ἢ ὑνομιένους ὅρκους ἢ ἴδη κατέχονται ἡμᾶς· ταῦτ' οὖν λογιζόμενος, ἐνίοτε τὰς σπονδάς μᾶλλον ἐφόβου· ἡ δὲ τὸν πόλεμον. 21. Ἐπεὶ μέντοι ἐκεῖνοι ἔλυσαν τὰς σπονδαῖς, λελύθασιν μοι δοκεῖ καὶ ἡ ἐκεῖνος ὅρος καὶ ἡ ἡμετέρα ὑποψία. 'Ἐν μέσῳ γὰρ ἡδή κείται ταῦτα τὰ ἀγαθά, ἀθλα, ὅποτεροι ἢν ἡμῶν ἄνθρωποι ἀγαθοῦνται ὁσιν· ἀγωνιότεται δ' οἱ θεοὶ εἰσιν, οἱ σὺν ἡμῖν, ως τὸ εἰκός, ἐσονται. 22. Οὐτοὶ μὲν γὰρ αὐτοὺς ἐπιαρχήκασιν· ἡμεῖς δὲ, πολλὰ ὄροντες ἀγαθὰ, στερῶμεα αὐτῶν ἀπειχόμεθα, διὰ τοὺς τῶν θεῶν ὅρκους· ὡςτε ἐξεϊναί μοι δοκεῖ λέναι ἐπὶ τὸν ἄγωνα πολὺ σὺν φρονήματι μείζον ἡ τούτως. 23. 'Ετε δὲ 'ἔχουμεν ἄσωμα ἱκανότερα τούτων καὶ ψύχη, καὶ θάλπη, καὶ πόνους χρέων· ἐχομεν δὲ καὶ ψυχὰς σὺν τοῖς θεοῖς ἀγαθοῦνας· καὶ δὲ ἄνθρωπος τρωτοὶ καὶ θυτοὶ τὰ μᾶλλον ἡμῶν, ἢν ὦθεοὶ, ζύμπερ τὸ πρόσθεν, νίκην ἡμῖν διδόσιν. 24. 'Αλλ', ἵσως γὰρ καὶ ἄλλου ταύτ', ἐνθυμοῦμαι, πρὸς τῶν θεῶν μή ἀνακελεούμενοι ἄλλους ἑδ' ἡμᾶς ἐλθεῖν, παρακαλοῦντας ἐπὶ τὰ κάλλιστα ἔργα, ἀλλ' ἡμεῖς ἄρξομεν τοῦ ἐξορμηθαι καὶ τὸν ἄλλους ἐπὶ τὴν ἀρετὴν. Φάνητε τῶν λοχαγῶν ἁριστοί καὶ τῶν στρατηγῶν ἡξιοσταστηγότεροι. 25. Καγὼ δὲ, εἰ μὲν
26. 'Ο μὲν ταύτ' ἔλεξεν· οἱ δὲ λοχαγοὶ, ἀκούσαντες ταῦτα, ἤγειοθαί ἐκέλευν πάντες· πλήν Ἀπολλούνιδης τις ἦν, Βοωτιάζων τῇ φωνῇ· οὗτος δ' εἶπεν, ὅτι φλυαροῦ ὄστει λέγει ἄλλως πως συνεχίαν ἢν τυχεῖν, ἢ βασιλεά πείσας, εἰ δύνατο καὶ ἀμὴ ἤρχετο λέγειν τὰς ἀπορίας. 27. 'Ο μέντοι Ξενοφόν, μεταξὺ ὑπολαβῶν, ἔλεξεν ὡδε. 'Ω διαμασίωτατε ἀνθρωπε, σῦ δὲ γε οὐδὲ ὑρῶν γεγωνός, οὐδὲ ἀκούν μέμηραν. Ἐν ταύτῳ γε μέντοι ἡσαν ποῦ- τοις, ὅτε βασιλεὺς, ἐπεὶ Κύρος ἀπεθανε, μέγα φρονίμας ἐπὶ τούτῳ, πέμπτῳ ἐκέλευν παραδιδόναι τὰ ὀπλα. 28. 'Επεὶ δὲ ἤμεις οὐ παραδόντες, ἀλλ' ἐξηλεισμανούμε, ἐλθόντες παρεσκευήσαμεν αὐτῷ, τι οὐκ ἐποίησε, πρέσβεις πέμπτων, καὶ σπονδάς αὐτῶν, καὶ παρέχων τὰ εἴπετόςκε, ἐστε σπον- δῶν ἐτυχεν; 29. 'Επεὶ δ' αὐ οἱ στρατηγοὶ καὶ λοχαγοὶ, ὅσπερ δὴ σὺ κελεύεις, εἰς λόγος αὐτῶς ἀνέκ ὑπλών ἠλθον, πιστεύσαντες τας σπονδας, οὐ νῦν ἐκεῖνοι παιόμενοι, κεντούμενοι, ὑμετέρων, οὐδὲ ἀπολαβέκει οἱ τλήμονες δύ- ναται, καὶ μάλ' οἴμαι ἐρώντες τοῦτον; "Α σὺ πάντα εἰ- δὼς τοὺς μὲν ἡμῖν συνεδραντας κελεύοντας φλυαρεῖν φής, πείθουν δὲ πάλιν κελεύεις ἱόντας; 30. 'Εμοὶ δέ, ὅ ἀνδρες, δοκεὶ τὸν ἀνθρωπὸν τοῦτον μήτε προεισθαῖ εἰς ταύτα ἤμιν αὐ- τοῖς, ἀφελομένους τη τῆλον λοχαγίαν, σκειφή ἀναθένας, ἢς τοιοῦτο χρῆσατο. Οὐτος γὰρ καὶ τὴν πατρίδα κατασχύνει, καὶ πάσαν τὴν 'Ελλάδα, ὅτι, 'Ελλην ὡν, τοιοῦτος ἐστίν. 31. 'Εντεύθεν ὑπολαβὼν Ἀγασίας Στιμφάλλος εἶπεν Ἀλλα τοῦτο γε οὔτε τῆς Βοωτίας προσῆκε οὐδὲν, οὔτε τῆς 'Ελλάδος παντελάπασιν, ἐπεὶ ἐγὼ αὐτὸν εἶδον, δοκεῖ Λυδόν, ἀμφότερα τὰ ὅτα τετρυπημένον. Καὶ εἶχον οὕτως. 32. Τοῦτον μὲν οὖν ἀπήλασαν· οἱ δὲ ἄλλοι, παρὰ τὰς τάξι- εις ἱόντες, ὅπως μὲν οἱ στρατηγοὶ σώσος εἰς, τῶν στρατηγῶν παρεκάλησιν· ὁπόθεν δὲ οἶχοι, τῶν ὑποστρα-ηγοῦν ὅπως
66  

ΔΑΝΑΒΆΣΗΣ.  |  33-38

δ' αυ λοχαγός οὔς εἰη, τῶν λοχαγῶν. 33. Ἐπεὶ δὲ πάντες συνήλθον, εἰς τὸ πρόσθεν τῶν ὅπλων ἐκαθέζοντο· καὶ ἐγενοτο οἱ συνελθόντες στρατηγοὶ καὶ λοχαγοί ἁμφὶ τοὺς ἑκατόν. Ὄτε δὲ ταῦτα ἦν σχεδὸν μέσαι ἦσαν νῦκτες. 34 Ἔνταῦθα Ιερώνυμος Ἡλέιος, προσδύτατος ὄν τῶν Προξενοῦ λοχαγῶν, ἤρχετο λέγειν ὡδε. Ἦμιν, ὡ ἄνδρες στρατηγοὶ καὶ λοχαγοί, ὀρώσι τὰ παρόντα ἐδοξε καὶ αὐτοῖς συνελθεῖν, καὶ ὑμᾶς παρακαλέσασ, ὑπως βουλευσάμεθα εἰ τὶ δυναίμεθα ἁγαθῶν. Λέξον δ', ἐφη, καὶ σὺ, ὡ Ξενοφῶν, ἀπερ καὶ πρὸς ἡμᾶς.

35. Ἐκ τοῦτον λέγει ταδε Ξενοφῶν. Ἀλλὰ ταῦτα μεν δὴ πάντες ἐπιστάμεθα, ὅτι βασιλεὺς καὶ Τισσαφέρνης, ὁς ἢν ἐδυνήθησαν, συνελήφσασιν ἡμῶν· τοις δ' ἀλλοις ἤλθον ὅτι ἐπιθυμεύονσιν, ως, ἦ δὲν οὖνται, ἀπολέσσωσιν. Ἦμιν δὲ γε οἴμαι πάντα ποιητέα, ὡς μήτοι' ἐπὶ τοῖς βαρβάροις γενώμεθα, ἀλλὰ μάλλον, ἦν δυνώμεθα, ἐκεῖνοι ἐφ' ἦμιν. 36. Ἐπο τοινν ἐπίστασθε, ὅτι ὑμεῖς, τοσοῦτοι ὑντες ὅσοι νῦν συνεληλύθατε, μέγιστον ἔχετε καιρόν. Οἱ γάρ στρατιώται ὑντες πάντες πρὸς ὑμᾶς βλέπονσι, καὶ μὲν ὑμᾶς ὀρῶσιν ἄθεμοις, πάντες κακοὶ ἐσούται· Εἰ δὲ ὑμεῖς αὐτοὶ τε παρασκευαζόμενοι φανεροὶ ἴτε ἐπὶ τοὺς πολεμίους, καὶ τοὺς ἄλλους παρακαλεῖτε, εἰ ἵστε, ὅτι ἔγνωται ὑμῖν, καὶ πειράσονται μεμείσθαι. 37. Ἰσως δὲ τοι καὶ δίκαιον ἔστιν ὑμᾶς διαφέρειν τι τούτων. Ὄμεις γάρ ἐστε στρατηγοί, ὑμεῖς ταξιαρχοί καὶ λοχαγοί. Καὶ, ὅτε εἰρήνη ἦν, ὑμεῖς καὶ χρήμασι καὶ τιμαῖς τούτων ἐπλεονεκτεῖτε καὶ νῦν τοίνυν, ἐπεὶ πολεμὸς ἔστιν, ἄξιοι δὲν ὑμᾶς αὐτοὺς ἀμείνουσιν τοῦ πλῆθους εἶναι, καὶ προδοπολεῦετε τούτων καὶ προπονεῖν, ἢν ποις δή. 38. Καὶ νῦν πρῶτον μὲν οἴομαι ἣν ὑμᾶς μέγα ὄνησα τὸ στράτευμα, εἰ ἐπιμεληθεῖτε, ὅτις ἀντὶ τῶν ἀπολολῶτων ὡς τάχιστα στρατηγοὶ καὶ λοχαγοί ἀντικυπτασθῶσιν. Ἀνεν γὰρ ἁρχόντων οὐδὲν ἂν οὔτε καλὸν οὔτε ἁγαθὸν γένοιτο, ὡς μὲν συνελότει ἐπεὶν, οὐδ' ἀμο, εἰ δὲ δὴ τοὺς πολεμικοῖς παντάπασιν. Ἡ μὲν γὰρ εἰταί οὐ πάζειν ὅσκει, ἢ δὲ ὅταξία πολλοὺς ἥδη ἀπολολῆκεν.
59. Ἐπειδήν δὲ καταστήσαθε τοὺς ἀρχοντάς ὅσους δει ἴην καὶ τοὺς ἄλλους στρατιώτας συνάγεσαι καὶ παραδοῦνης, ὁμαί αὖ ὑμᾶς πάνω ἐν καιρῷ ποιήσα. 60. Νῦν μὲν γὰρ ἦσος καὶ ὑμεῖς αἰσθάνεσθε, ὡς ἀθύμως μὲν ἦλθον ἐπὶ τὰ ὅπλα, ἀθύμως δὲ πρὸς τὰς φυλακάς· ὥστε, οὔτω γ' ἐγχόντων, οὐκ οἴδα δὲ τι ἂν τις χρήσατο αὐτοῖς, εἴτε νυκτὸς δέοι τι εἴπε καὶ ἡμέρας. 41. Ἡν δὲ τις αὐτῶν τρέψῃ τὰς γυναῖκας, διὸ μὴ τούτῳ μόνῳ ἐννοῶνται, τί πείσονται, ἀλλὰ καὶ τί ποιήσοντοι, πολὺ εὐθυμότεροι ἔσονται. 42. Ἐπὶ στασθε γὰρ δὴ, ὅτι οὕτε πλῆθος ἐστίν οὕτε ἴσχὺς ἐν τῷ πολέμῳ τὰς νικὰς ποιοῦσα· ἀλλ' ἁπάντεροι ἂν, σὺν τοῖς θεοῖς, ταῖς ψυχαῖς ἐφρομενέστεροι ἦσαν ἐπὶ τοὺς πολεμίους, τούτους ὡς ἐπὶ τὸ πολὺ οἱ ἀντίοι οὐ δέχονται. 43. 'Εντεθύμημαι δ' ἐγώγε, ὡ ἄνδρες, καὶ τοῦτο, σὺ τι, ὅποιον μὲν μαστεύοσι ζῆν ἐκ παντὸς τρόπου ἐν τοῖς πολεμικοῖς, οὕτω μὲν κακῶς τε καὶ αἰσχρῶς ὡς ἐπὶ τὸ πολὺ ἀποθνήσκουσιν· ὁπόσοι δὲ τὸν μὲν τὰνατον ἐγνώκασι πάσι κοινῷ εἶναι καὶ ἀναγκαίον ἄνθρώποις, περὶ δὲ τοῦ καλῶς ἀποθνήσκειν ἄγωνίζονται, τούτους ὅρῳ μᾶλλον ποὺς εἰς τὸ γῆρας ἀφικνουμένους, καὶ, ἔως ἂν ζῶσιν, εὐθαμονέστερον διάγοντας. 44. 'Α καὶ ἡμᾶς δεὶ νῦν καταμαθόντας, (ἐν τοιοῦτῳ γὰρ καιρῷ ἐσμέν,) αὐτοὺς τε ἄνδρας ἄγαθοὺς ἐναι, καὶ τοὺς ἄλλους παρακαλεῖν. 'Ο μὲν ταύτ' εἰπὼν ἐπαύσατο.

45. Μετὰ δὲ τούτων εἶπε Χειρίσοφος· 'Αλλὰ πρόσθεν μὲν, ὡς Ξενοφών, τοσοῦτον καὶ ἐγίγνωσκον, ὅσον ἦκον τὸν Ἀθηναίον εἶναι· νῦν δὲ καὶ ἐπαινῶ σὺ ἐφ' ὁς λέγεις τε καὶ πράττεις, καὶ βουλοῦμι δὲν ὅτι πλείστους εἰναι τοιούτους· κοινὸν γὰρ ἂν εἰπή τὸ ἀγαθὸν. 46. Καὶ νῦν ἔφη, μὴ μέλλωμεν, ὡς ἄνδρες, ἀλλὰ ἀπελθόντες ἤδη αἰρεῖσθε οἱ δεόμενοι ἀρχοντας, καὶ ἐλοίμων ἥκετε εἰς τὸ μέσον τοῦ στρατοπέδου, καὶ τοὺς αἱρεθέντας ἄγετε· ἔστειλα ἐκεῖ σὺν καλοῦσιν τοὺς ἄλλους στρατιώτας. Παρέέστω δ' ἦμιν, ἔφη καὶ Τολμίδης ὁ ἐκεῖνος. 47. Καὶ ἀμα ταύτ' εἰπὼν ἀνέστη ὡς μὴ μέλλοντο, ἀλλὰ περαινοίο τὰ δέχοντα. Εκ τούτων
CHAPTER II.

At a council held by the new generals, after speeches from Cheirisophus, Cleanor, and Xenophon, the order of march is determined, and their duties are assigned to each commander.

1. 'Επει δὲ ἦρηντο, ἡμέρα τε σχεδὸν ὑπέφαινε, καὶ εἰς ὅ μέσον ἦν κοίνοι ἄρχοντες, καὶ ἔδωξαν αὐτοῖς, προφύλακας καταστήσαντας, συγκαλεῖν τοὺς στρατιώτας. 'Επει δὲ καὶ οἱ ἀλλοι στρατιώται συνήλθον, ἀνέστη πρῶτον μὲν Χειρόσφος ὁ Λακεδαϊμόνιος, καὶ ἔλεξεν ὧδε. 2. 'Ω ἄνδρε στρατιώται, χαλεπὰ μὲν τὰ παρόντα, ὅποτε ἄνδρῶν στρατηγῶν τοιούτων στερόμεθα, καὶ λοχαγῶν, καὶ στρατιωτῶν πρὸς δ᾽ ἔτε καὶ οἱ ἄμφι Ἀραιῶν, οἱ πρόσθεν σύμμαχοι ὄντες, προσεδώκασιν ἡμᾶς. 3. Ομοίως δὲ δεῖ ἐκ τῶν παρόντων ἄνδρας ἀγαθοὺς τε ἐλθεῖν, καὶ μὴ ύφίσσαθι, ἀλλὰ πειράσθαι ὅπως, ἢ μὲν ὄνυμα, καλῶς νικῶντες σωζόμεθα. εἰ δὲ μὴ, ἀλλὰ καλῶς γε ἀποθνήσκωμεν, ὑποχείρου δὲ ὑπέρτησε γενώμεθα ζώντες τοῖς πολεμίωσι. Οἶμαι γὰρ ἣν ἡμᾶς τοιαῦτα παθεῖν, οἷα τοὺς ἔχθρους οἱ θεοί ποιήσαντες. 4. 'Επὶ τούτῳ Κλεάνωρ ὁ Ὀρχομένιος ἀνέστη καὶ ἔλεξεν ὧδε ὅλλ᾽ ὅρατε μὲν, ὃ ἄνδρες, τὴν βασιλέως ἐπιρροήν καὶ ἀσβεσθαί, ὥρατε δὲ τὴν Τισσαδερνους ἀπιστίαν, δότης, λέγων ὡς γείτων τε εἰγ̣ τῆς Ἑλλάδος, καὶ περὶ πλεῖστον ἤν ποιήσαμεν σώσαλ ἡμᾶς, καὶ εἰπο τούτοις αὐτῶς ὑπόσας ἡμῖν, αὐτῶς δεξίας δοὺς, αὐτῶς ἐξαπατήσας συνέλαβε τοὺς στρατηγοὺς, καὶ οὐδὲ Δία ἔξενον ἱδέσθη, ὅλλα, Κλεάρχῳ καὶ ὀμοτράπεζος γενόμενος, αὐτοῖς τούτοις ἐξαπατήσας τοὺς ἄνδρας ἀπολώλεκεν. 5. Ἀραιῶς δὲ, ἄν ἡμεῖς ὁθέλομεν βασιλέα καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστὰ μὴ προδώσειν ἀλλήλους, καὶ οὖντος, οὕτε τοὺς θεοὺς δείσας.
1. ἐνε Κύρου τεθνηκότα αἰδεθείς, τιμώμενος μάλιστά ὑπὸ Κύρου ἡμῶν, νῦν πρὸς τοὺς ἑκεῖνον ἐχθρίστοις ἀποστάς, ἡμᾶς τοὺς Κύρου φίλους κακῶς ποιεῖν περιτάται. 6. Ἀλλὰ τούτοις μὲν οἱ θεοὶ ἀποτίσαυσιν· ἡμᾶς δὲ δει, ταύτα ὁρώντας, μήποτε ἐξαπατηθήναι ἐτί ὑπὸ τούτων, ἀλλὰ, μαχομένους ὡς ἄν ὄννώμεθα κράτιστα, τούτο δὲ τί ἂν δοκῇ τοῖς θεοῖς πάσχειν.

7. Ἐκ τούτου Ξενοφῶν ἀνώταταίς, ἐσταλμένος ἐπὶ πόλιμον ός ἐδύνατο κάλλιστα, νομίζων, εἰτε νικήν ὅδεισιν οἱ θεοί, τὸν κάλλιστον κόσμον τῷ νικᾷν πρέπειν, εἰτε τελευταίον δέοι, ὅρθως ἔχειν, τῶν καλλιστῶν ἐαυτὸν ἀξιώσαντα, ἐν τούτοις τῆς τελευτῆς τυχαίνειν· τοῦ λόγου δὲ ἤρχετο ὅδε. 8. Τὴν μὲν τῶν βαρβάρων ἑπιορκίαν τε καὶ ἀπίσταν λέγει μὲν Κλεάνθωρ, ἐπίστασθε δὲ καὶ ὑμεῖς, οἴμαι. Εἰ μὲν οὖν βουλευόμεθα πάλιν αὐτοῖς διὰ φιλίας ἴναι, ἀνάγκῃ ἡμᾶς πολλὴν ἀθυμίαν ἔχειν, ὀρθῶς καὶ τοὺς στρατηγοὺς οἱ διὰ πίστεως αὐτοῖς ἐαυτοὺς ἐνεχείρισαν, οἷα πεπώθασιν εἰ μέντοι διανοοῦμεθα σὺν τοῖς ὀπλιοῖς ὅν τε πεπουήκασι δίκην ἐπιθεῖναι αὐτοῖς, καὶ τὸ λοιπὸν διὰ παυτὸς πολέμου αὐτοῖς ἴναι, σὺν τοῖς θεοῖς πολλαὶ ἡμῖν καὶ καλαὶ ἐπιτίθενται ἑις σωτηρίας. 9. Τοῦτο δὲ λέγοντος αὐτοῦ, πτάρνυται τις· ἀκούσαντες δὲ οἱ στρατιῶται πάντες μὴ ὁμήρη προσκύνησαν τὸν θεόν· καὶ Ξενοφῶν εἰτε· Δοκεῖ μοι, ὅ ἄνδρες, ἐπεὶ, περὶ σωτηρίας ἡμῶν λεγόντων, σιωπῶς τοῦ Δίως τοῦ Σωτῆρος ἐφάνη, εὐξάσθαι τῷ θεῷ τῶν ὄρτων θύσεων σωτηρία ὅπον ἄν πρῶτον εἰς φιλίαν χώραν ἀφικόμεθα, συνεπεύξασθαι δὲ καὶ τοῖς ἄλλοις θεοῖς θύσειν κατὰ διόνυμας. Καὶ ὅτῳ δοκεῖ ταῦτ', ἐφη, ἀνατείνατω τὴν χειρὰ. Καὶ ἀνέτειναν ἅπαντες. Ἐκ τούτου εὐξάντω καὶ ἐπαινίσαν. Ἐπεὶ δὲ τὰ τῶν θεῶν καλῶς εἶχεν, ἤρχετο πάλιν ὅδε. 10. Ἐνυγχανὼν λέγων ὅτι πολλαὶ καὶ καλαὶ ἐλπίδες ἡμῖν εἰεῖν σωτηρίας. Πρῶτον μὲν γὰρ ἡμεῖς μὲν ἐμπεδοῦμε τοὺς τῶν θεῶν δρίκους, οἱ δὲ πολέμου ἐπιωρκήσασι ὑπὲρ τούς καὶ τοὺς ἄρκους λελύκασιν. Οὕτω δὲ ἐχόντων εἰκὸς τοῖς ἅν ἐνε πολεουσίῳ ἐναντίοσι εἶναι τοὺς θεοὺς, ἦμι.
ANABASIS. [Π. 11–17

δὲ συμμαχούσ, οὗτος ἰκανοὶ εἰσὶ καὶ τοὺς μεγάλους ταῖς μικροῖς ποιεῖν καὶ τούς μικροὺς, κἂν ἐν δεῖ τοῖς ὅσι, σώζειν εἰσπετῶς, ὅταν βούλωνται. 11. "Ἐπείτα δὲ, (ἀναμνήσω γὰρ ὑμᾶς καὶ τοὺς τῶν προγόνων τῶν ἥμισέρων κινδύνους, ἣν εἰδήτε ὡς ἀγάθοις τε ὑμῖν προσέκει εἶναι, σώζονται τις τῶν θεῶν καὶ ἐκ πάντων δεινῶν οἱ ἀγαθοὶ;) ἐξιπτῶν μὲν γὰρ Περσῶν καὶ τῶν σὺν αὐτοῖς παμπληθεὶς στόλῳ, ὡς ἀφανιστῶν αὐτῶς τὰς Ἀθήνας, ὑποστήναι αὐτοῖς Ἀθηναίοι τολμήσαντες ἐνίκησαν αὐτοὺς. 12. Καὶ εὐξαμένοι τῇ Ἀρτέμιδι, ὅπόσους ἂν κατακάνοις τῶν πολεμίων, τοσοῦτοις χαμάρας καταβύσσειν τῇ θεῷ, ἐπεὶ οὐκ εἰχον ἰκανὰς εὐρέιν, ἐδοξεῖν αὐτοὺς καὶ ἔνιαυτῶν πεντακοσιάς θύειν· καὶ ἔτι καὶ νῦν ἀποθύουσιν. 13. "Ἐπείτα ὅτε Ξέρξης ὄστερον, ἀγείρας τὴν ἀναρίθμητον στρατιάν, ἤλθεν ἐπὶ τὴν Ἐλλάδα, καὶ τότε ἐνίκων οὶ ἡμέτεροι πρόγονοι τοὺς τούτους προγόνους καὶ κατὰ γῆν καὶ κατὰ θάλασσαν Ὀμ ἐστι μὲν τεκμήρια ὡρᾶν τὰ τρόπαια, μέγιστον δὲ μαρ τύρον ἢ ἐλευθερία τῶν πόλεων, ἐν αὐς ὡμείς ἐγένεσθε καὶ ἐτράφητε· οὐδένα γὰρ ἀνθρωπον δεσπότην, ἀλλὰ τοὺς θεοὺς προσκυνεῖτε. Τοιούτων μὲν ἐστὶ προγόνων. 14. Οὐ μὲν δὴ τούτῳ γε ἐρώ, ὡς ὡμείς κατασχύνετε αὐτοὺς 'Αλλη, οὕτω πολλαὶ ἠμέραι, ἀφ' οὐ ἀντιταξάμενοι τούτοις ἔκεινοι ἐκγόνους, πολλαπλασίους ὑμῶν αὐτῶν ἐνικάτε σὺν τοῖς θεοῖς. 15. Καὶ τότε μὲν δὴ περὶ τῆς Κυρίου βασιλείας ἄνδρες ἢτε ἀγαθοὶ· νῦν δὲ, ὡπότε περὶ τῆς ἡμετέρας σωτηρίας ὁ ἄγαν ἔστι, πολὺς δὴς ὑμᾶς προσέχει καὶ ἀμείνονας καὶ προθυμιωτέρους εἶναι. 16. 'Αλλὰ μὴν καὶ ἀφραδεωτέρους νῦν πρέπει εἶναι πρὸς τοὺς πολεμίους. Τότε μὲν γὰρ ἀπειροὶ ὄντες αὐτῶν, τὸ τε πλῆθος ἠμετρῶν ὄροιντες, ὡμοὶ ἐπολυμήσατε σὺν τῷ πατριῷ φρονήματι ἵναι εἰς αὐτοὺς· νῦν δὲ, ὡπότε καὶ πείραν ἤδη ἔχετε αὐτῶν, ὥσπερ ἠλύσατε, καὶ πολλαπλάσιοι ὄντες, μὴ δέχεσθαι ὑμᾶς, τί ἔτι ὑμῖν προσέχει τούτους φοβεῖσθαι; 17. Μηδὲ μέντοι τοῦτο ὡμεῖον δόξητε ἔχειν, εἰ οἱ Κυρίοι, πρόσθεν σὺν ἵμαν ταῖς ὁμοιοῖς, νῦν ἀφεστήκασιν 'Ετι γὰρ οὕτω κακίστος εἰσ
τῶν ὑφ’ ἡμῶν ἠττημένων. Ἡ Εφευγον γούν πῶς ἐκείνους καταλαμπόντες ἡμᾶς. Τοὺς δὲ θέλοντας φυγῆς ἀρχεῖν πολὺ κρείττον, σὺν τοῖς πολεμίωσις ταπτοµένους, ἦν εν τῇ ἡµετέρᾳ τάξει, ὄραν. 18. Εἰ δὲ τις ἡµῶν ἀδύµελε, οτι ἡµῖν μὲν οὐκ εἰσίν ἵππεις, τοῖς δὲ πολεµίωσις πολλοῖ πάρεισιν, ἐνθυµήθητε, ὅτι οἱ μύριοι ἵππεις οὐδὲν ἄλλο ἡ µύριοὶ εἰσίν ἀνθρώποι ὑπὸ µὲν γὰρ ἵππων εν µάχῃ οὐδεὶς πόσποτε οὔτε ὅρµεις οὔτε λακτισθεῖς ἀπέθανεν, οἱ δὲ ἄνδρες εἰσίν οἱ ποιοῦντες δὲ τι ἄν εν ταῖς µάχαις γίγνεται. 19. Οὐκ οὖν τῶν γε ἵππων πολὺ ἡµέεις ἐπὶ ἀσφαλεστέρους ὑχήµατος ἐστεν; οἱ µὲν γὰρ εφ’ ἵππων κρέµανται, φοβοῦµεν οὐχ ἡµῖς µόνον ἄλλα καὶ το καταπεσεῖν· ἡµεῖς δὲ ἐπὶ γῆς βεθηµότες πολὺ µὲν ἵσχυρότερον παῖσοµεν ἢν τις προσή, πολὺ δὲ µάλλον ὅτου ἄν Βουλώµεθα τευξόµεθα. 'Ενε δὲ µῶν προέχουσι οἱ ἵππεις ἡµῶν· χεύγεις αὐτοῖς ἀσφαλεστέροις ἐστιν ἢ ἡµῖν. 20. Εἰ δὲ ἄς µὲν µάχας χαίρετε, ὅτι δὲ οὐκέτι ἐµῖν Τισσαφερήνης ἡγήσεται, οὐδὲ Βασιλεὺς ἀγορᾶν παρέξει, τούτο ἄχθεσθε, σκέψασθε πότερον κρείττον Τισσαφερήνην ἡγεµόνα ἐχείν, δὲ ἐπιβουλεύων ἡµῖν φανερὸς ἐστίν, ἢ οὐς ἂν ἡµεῖς ἄνδρας λαβόντες ἠγείρασθαι κελεύωµεν, οἱ εἰσόνται ὅτι, ἢν τι περὶ ἡµῶν ἀµαρτάνωσι, περὶ τὰς ἑαυτῶν ψυχὰς καὶ σώµατα ἀµαρτάνουσι. 21. Τά δὲ ἐπιτήθεια πότερον ἀνείσθαι κρείττον ἐκ τῆς ἀγορᾶς, ἢς οὕτω παρέξον, µικρὰ µέτρα πολλοῦ ἀργυρίου, µηδὲ τούτο ἐτί ἐχοῦσας, ἢ αὐτοῦς λαµβάνειν, ἢντερ κρατάωμεν, µέτρῳ χρωµένους ὁπόσῳ ἂν ἤκαστος βούληται. 22. Εἰ δὲ ταῦτα µὲν γιγνώσκετε ὅτι κρεῖττον, τοὺς δὲ ποταµοὺς ἄπορον νοµίζεσθε εἶναι, καὶ µεγάλως ἠγείρασθε ἐξαπατηθήναι διαβάντες, σκέψασθε εἰ ἄρα τούτῳ καὶ µοράτατον πεποιήκασιν οἱ Βάρβαροι. Πάντες µὲν γὰρ οἱ ποταµοὶ, εἰ καὶ πρόσο τῶν πηγῶν ἁποροῦ ὡς, προίσθιον πρὸς τὰς πηγὰς διαβατοί γίγνονται, οὐδὲ τὸ γόνον βρέχοντες. 23. Εἰ δὲ µήδε οἱ ποταµοὶ διοίσχονται, ἴννειον τε µηδεὶς ἡµῖν φανεῖτα, οὐδὲ ὡς ἡµῖν γε ἀθυµητέον. 'Επιστάµεθα γὰρ Μυσοῦς, οὐς οὐκ ἄν ἡµῶν φαίηµεν βελτίως εἶναι, οἱ Βασιλεῖς ἄκοντος, ἐν τῷ Βασιλέως χῶρ
πολλα. τε καὶ εὐδαίμονας καὶ μεγάλας πόλεις οἰκούσιν ἐπιστάμαθα δὲ Πισίδας ὤχαυτος. Δυσκάνως δὲ καὶ αὐτῷ εἴδομεν, ὅτι ἐν τοῖς πεδίοις τὰ ἑρυμνὰ καταλαβόντες τὴν τούτον χώραν καρποῦνται. 24. Καὶ ἡμᾶς δ' ἂν ἔφην ἔγωγε χρήναι μῆπω φανεροῖς εἶναι οἰκαδε ὄρμημένοις, ἀλλὰ κατασκευάζοντας ὡς αὐτὸν ποικίσοντας. Οἴδα γάρ ὅτι καὶ Μυσσὶς βασιλεῖς πολλοὺς μὲν οἱ ἡγεμόνας ἦν ὄντες, πολλοὺς δ' ἂν ὑμήρους τοῦ ἀδόλως ἐκπέμψειν, καὶ ὀδοποιήσειν γ' ἂν αὐτοῖς καὶ εἰ σὲν τεθρίπποις βούλουντο ἀπέναι. Καὶ ἡμᾶς γ' ἂν οὖδ' ὅτι τρισάμενος ταύτ' ἔτοιμα, εἰ ἐσφάρα ἡμᾶς μένειν παρασκευαζόμενοι. 25. Ἀλλὰ γὰρ, δεδοσκα, μὴ, ἂν ἀπὰξ μᾶδωμεν ἄργοι ζῆν καὶ ἐν ἀφθονοις βιοτεῦειν, καὶ Μήθων δὲ καὶ Περσῶν καλαῖς καὶ μεγάλαις γυναιξὶ καὶ παρθένοις ὁμιλεῖν, μὴ, ὡς περὶ ἱωσφόγοι, ἐπιλαθόμεθα τῆς οἰκάδε ὅδον. 26. Δοκεῖ οὖν μοι εἰκός καὶ δίκαιον εἶναι, πρῶτον εἰς τὴν Ἑλλάδα καὶ πρὸς τοὺς οἰκείους πειρᾶσθαι ἀφικνεῖσθαι, καὶ ἐπιδείξει τοῖς Ἑλληνίσι ὅτε ἐκόντες πένουνται, εξὸν αὐτοῖς τοὺς νῦν οἴκα σκληρῶς ἰκεὶ πολιτευόντας ἐνθάδε κομισμένοις πλούσιοις ὁρᾶν Ἀλλὰ γὰρ, ὃ ἄνδρες, πάντα ταῦτα τάγαθα δῆλον οὖν τῶν κρατοῦντων ἑστὶ. 27. Τοῦτο δὴ δεῖ λέγειν, πῶς ἂν πορευομέθα τε ὡς ἀσφαλέστατα, καὶ, εἰ μάχεσθαι δέοι, ὡς κράτιστα μαχαῖμεθα. Πρῶτον μὲν τοῖς ἐφη, δοκεὶ καὶ κατακαῦσαι τὰς ἄμαξας, ὡς ἔχομεν, ἵνα μὴ τὰ ζεύγη ἦμων στρατηγῆ, ἀλλὰ πορευόμεθα ὅπῃ ἂν τῇ στρατῇ συμφέρῃ· ἐπειτα καὶ τὰς σκηνὰς συγκατακαῦσαι. Λῦται γὰρ αὐτὸς ἄλλον μὲν παρέχουσαν ἄγειν, συνωφελοῦσι δ' οὐδὲν οὔτε εἰς τὸ μάχεσθαι οὔτε εἰς τὸ ἐπιστήμεια ἔχειν. 28. Ἐπὶ δὲ καὶ τῶν ἄλλων σκευῶν τὰ περὶ τὰ ἀπαλλάξωμεν, πλὴν διὰ πολέμων ἐνεκέν, ἢ σίτων, ἢ ποτῶν ἔχομεν, ἵνα ὡς πλείστοι μὲν ἦμων ἐν τοῖς ὅπλοις ὄσων, ὡς ἐλάχιστοι δὲ σκευοφορῶσι. Κρατουμένων μὲν γὰρ ἐπιστάσασθε δεῖ πάντα ἀλλότρια· ἢν δὲ κρατῶμεν καὶ τοὺς πολέμιους δεῖ σκευ. σφόρους ἡμετέρους νομίζειν 29. Λοιπὸν μοι εἰπεῖν ὅπερ καὶ μέγιστον νομίζω εἶναι. Ὁρᾶτε γὰρ καὶ τεύχος πολεμί
ονυς, ὅτι οὐ πρόσθεν ἐξενεγκεῖν ἐπόλμησαν πρὸς ἡμᾶς πόλεμον, πρὶν τοὺς στρατηγοὺς ἡμῶν συνέλαβων, νομίζοντες, ὅτι μὲν τῶν ἀρχόντων, καὶ ἡμῶν πειθομένων, ἰκανοὺς εἶναι ἡμᾶς περιγενέσθαι τῷ πολέμῳ· λαθόντες δὲ τοὺς ἀρχόντας ἀναρχία ἄν καὶ ἄταξία ἐνομίζων ἡμᾶς ἀπολέσθαι. 30. Δεῖ οὖν πολὺ μὲν τοὺς ἀρχόντας ἐπιμελεστέρους γενέσθαι τοὺς νῦν τῶν πρόσθεν, πολὺ δὲ τοὺς ἀρχηγούς εὔτακτοτέρους καὶ πειθομένους μᾶλλον τοῖς ἀρχούσι νῦν ἡ πρόσθεν. 31. Ἡν δὲ τις ἀπειθη, ἡν ψηφίσησθε τὸν άεὶ ἡμῶν ἐντυχχάνοντα σὺν τῷ ἀρχοντὶ κολάξει, οὕτως οἱ πολέμοι πλείστον ἐφευρέστηκαν ἔσονται ἢδε γὰρ τῇ ἡμέρᾳ μυρίους ὄψονται ἀνθ᾽ ἐνὸς Κλεάρχου τοὺς οὐνεῦ ἐπι-راجع σέθαις κακῷ εἶναι. 32. 'Ἀλλὰ γὰρ καὶ περαιένειν ἡδὲ ὀρα· ἵσως γὰρ οἱ πολέμοι αὐτίκα παρέσονται. Ὠτο οὖν ταῦτα δοκεῖ καλῶς ἔχειν, ἐπικυρωσάτω ὡς τάχιστα, Ἴνα ἐργὸ περαιῆται. Εἰ δὲ τι ἄλλο βέλτιον τῇ ταῦτῃ, τολμᾶτω καὶ ὁ ἰδιώτης διδάσκειν· πάντες γὰρ κακῆς σωτηρίας δεόμεθα.

33. Μετὰ ταῦτα Χερρίσσοφος εἶπεν· 'Ἀλλὰ εἰ μὲν τινὸς ἄλλου δεῖ πρὸς τούτους, οἷς λέγει Ξενοφόν, καὶ αὐτίκα ἐξ-έσται πολεῖν· ἢ δὲ νῦν εἰρήμεν, δοκεὶ μοι ὡς τάχιστα ψηφί-σεσθαι ἀρίστον εἶναι καὶ ὡς δοκεῖ ταῦτα, ἀνατείνω τὴν χεῖρα. Ἄνεπτειναν ἄπαντες. 34. 'Ἀναστάς δὲ πάλιν εἶπε Ξενοφόν, Ὡ άνδρες, ἀκοῦσατε ὅν προσδεῖν δοκεῖ μοι. Δῆλον ὅτι πορεύεσθαι ἡμᾶς δεὶ ὅπου ἔξομεν τὰ ἐπιτήδεια· ἀκούω δὲ κώμας εἶναι καλάς, οὐ πλεῖον εἰκοσι σταδίων ἀπεχοῦς. 35. Ὅθ' ἡν ὅν οὖν θαυμάζωμε, εἰ οἱ πολέμωι. Ὅστε, Δοκεῖ μοι τούς κόμης τούς μὲν παριόντας διάκονοι τε καὶ δάκνουσιν, ἦν δύνονται, τοὺς δὲ διάκόνως φεύγουσίν, εἰ καὶ αὐτοὶ ἡμῖν ἀποικόν κατακολούθειν. 36. Ἰσώς οὖν ἀσφαλέστερον ἡμῖν πορεύεσθαι πλαίσιον ποιησάμενος τῶν ὅπλων, ἵνα τὰ σκέπασθα δορὰ καὶ ἡ πολύς ὄχλος ἐν ἀσφαλέστερῳ εἴη. Εἰ οὖν νῦν ἀποδειχθείη, τίνα χρή ἤγειςθαι τοῦ πλαί-σιον, καὶ τὰ πρόσθεν κοσμεῖν, καὶ τίνας ἐπὶ τῶν πλευρῶν ἐκατέρων εἶναι. τίνας δ' ὑπεσσωφικαί, οὐκ ἂν, ὅπωτε οἱ
CHAPTER III.

Before the Greeks begin their march, Mithradates, a former friend of Cyrus, comes, and endeavors to gain their confidence; but they resolve to accept no terms from the King. After having crossed the River Zapatas, they are attacked by the same Mithradates, and suffer great annoyance from the slingers and horse of the enemy. Xenophon pursues them from the rear, but to no effect; and subsequently recommends, in council, the formation of a body of slingers and a troop of horse; which is accordingly done.

1. Τούτων λεχθέντων ἀνέστησαν, καὶ ἀπελθόντες καὶ καίοιν τὰς ἀμάξας καὶ τὰς σκφνὰς· τῶν δὲ περιττῶν, ὅτοι μὲν δέσατό τις, μετεδίδοσαν ἄλληλοις, τὰ δὲ ἄλλα εἰς τί τῷ ἐφρίστοις. Ταύτα ποίησαντες ἤριστοποιοῦντο. Ἀριστοποιομένων δὲ αὐτῶν ἔρχεται Μιθραδάτης σὺν ἵππεσιν ὡς τριάκοντα, καὶ καλεαμένος τοὺς στρατηγοὺς ἢς ἐπήκοον λέγει ὃδε. 2. Ἡγώ, ὦ ἄνδρες Ἔλληνες καὶ
Κύριο πιστος ἦν, ὡς ὦμεις ἐπίστασθε, καὶ τῶν ἰών ἐπιτονον τοῖς πολλοῖς φόδῳ διάγων. Εἰ ὦν όρῷν ὑμᾶς σωτήριον το βουλευμένους, ἔλθομεν ἂν πρὸς ὑμᾶς, καὶ τοὺς θεράπουτας πάντας ἔχων. Λέξατε ὦν πρὸς με τί ἐν νῷ ἔχετε, ὡς φίλον τε καὶ εὐνόουν καὶ βουλήμενον κοινῷ ὑμῖν τὸν στόλον ποιεῖσθαι. 3. Βουλευμένους τοῖς στρατηγοῖς ἐδοξήν ἀποκρίνασθαι τάδε· καὶ ἔλεγε Χειρίσω φὸς· Ἡμῖν δοκεῖ, εἰ μὲν τις ἔδει ὑμᾶς ἀπείναι οὐκαδε, διαπερεύεσθαι τὴν χώραν ὡς ἂν δυνόμεθα ἀσειστᾶτα· ἢ δὲ τις ἔδει τῆς δόσεως ἀποκωλύῃ, διαπολεμεῖν τοῦτο ὡς ἂν δυνόμεθα κράτιστα. 4. Ἐκ τούτων ἐπειράτο Μιθραδάτης διδάσκειν, ὡς ἀπορον εἰη, βασιλέως ἀκοντος, σωθὴναι Ἐνθα δὴ ἐγγυνώσκετο ὅτι ὑπόπεμπτος εἶη· καὶ γὰρ τῶν Τισσαφέρων τις οἰκείων παρηκολούθη πίστεως ἑνεκα. 5. Καὶ ἐκ τούτων ἐδοκεῖ τοῖς στρατηγοῖς βέλτιον εἶναι δύχα ποιῆσασθαι, τὸν πόλεμον ἀκρίβειον εἶναι ἐξετάσεται· ἐν τῇ πολεμίᾳ εἰν. Διεφθειρον γὰρ προσόντες τοὺς στρατιώτας, καὶ ἕνα γε λοχαγὸν διεφθειραν, Νίκαρχον Ἀρκάδα· καὶ ἤχετο ἀπίδων νυκτὸς σῦν ἀνθρώποις ὡς ἐλκοσι. 6. Μετὰ ταῦτα ἄριστάντες, καὶ διαβάντες τῶν Ζαπαταν ποταμῶν, ἐπορεύοντο τεταγμένοι, τὰ υποζύγια καὶ τὸν ἵχλον ἐν μέσῳ ἔχοντες. Οὐ πολὺ δὲ προεληλυθότων αὐ τῶν, ἐπιφανείται πάλιν ὁ Μιθραδάτης ἱππέας ἔχων ὡς διακοσίους, καὶ τοξότας καὶ σφενδονίτας ὡς πτερακοσίους, μᾶλα ἑλαφροὺς καὶ ἐυζώνους· καὶ προσήηε μὲν ὡς φίλος ἂν πρὸς τοὺς Ἐλλήνας. 7. Ἐπεὶ δὲ ἐγγύς ἐγένοντο, ἐξαιτίας οἱ μὲν αὐτῶν ἐτόξεουν, καὶ ἱππεῖς καὶ πεζοί, οἱ δὲ ἐσφενδόνων, καὶ ἐτίτρωσον. Οἱ δὲ ὀσποθούλακες τῶν Ἐλλήνων ἐπασχον μὲν κακῶς, ἀντεποίησαν δὲ οὐδέν. Οἱ τε γὰρ Κρήτες βραχύτερα τῶν Περσῶν ἐτόξεουν, καὶ ἀμα φιλοὶ ὄντες εἰς ὅ τι πόλεων κατεκέκλεισαν· οἱ τε ἄκουσαν βραχύτερα ἱκονιζοῦν ἦ ὡς ἐξικνεῖσθαι τῶν σφεν δοιτών. 8. Ἐκ τούτων ξενοφώνται ἐδοκεῖ διώκτενοι εἶναι καὶ ἐδώκασκό τῶν ὄπλων καὶ πελτάστων, οἱ ἐτυχον σὺν αὐτῷ ὀσποθοφυλάκουσι· τε· διώκοντες δὲ οὐδένα κατελήμ
δανον των πολεμίων. 9. Οὔτε γάρ ἰππεῖς ἦσαν τοῖς Ἐλληνοις, οὔτε οἱ πεζοὶ τοῖς πεζοῦσι ἐκ πολλοῦ φεύγοντας ἐδύναντο καταλαμβάνειν ἐν ὀλίγῳ χωρίῳ. 10. Οἱ δὲ βάρβαροι ἰππεῖς καὶ φεύγοντες ἦμι ἐτίπτρωσκον, εἰς τοὺς πίσθεν τοξεύοντες ἀπὸ τῶν ἵππων· ὧποσον δὲ προδιώξειαν οἱ Ἐλληνες, τοσούτων πάλιν ἐπαναχωρεῖν μαχομένους ἔδει· 11. Ὡστε τῆς ἡμέρας ὅλης δήλῳ ὕλῳ οὐ πλέον πέντε καὶ εἰκοσι τσαδίων, ἀλλὰ δεῖλης ἀφίκοντο εἰς τὰς κώμας. 12. Ἐνθα δὴ πάλιν ἀθμία όν. Καὶ Χειρίσοφος καὶ οἱ πρεσβύται τῶν στρατηγῶν Ξενοφόντος ἦτηκατό, ὅτι ἐδίωκεν ἀπὸ τῆς φάλαγγος, καὶ αὐτοὸς τε ἐκινδύνευε καὶ τοὺς πολεμίους οὐδὲν μᾶλλον ἐδύνατο βλάπτειν. 12. Ἀκρύσας δὲ Ξενοφόν ἐλεγεν ὅτι ὅρθως ἦτηκατό, καὶ αὐτὸ τὸ ἐργόν αὐτοὺς μαρτύροι. 'Αλλ' ἐγὼ, ἐφη, ἀναγκάσθην διώκειν, ἐπειδὴ ἔωρον ἡμᾶς ἐν τῷ ἱένεν κακός μὲν πάσχοντας, ἀντιποιεῖν δὲ οὐ δυναμένους. 13. Ἀναπτήν ἐδιώκομεν, ἀλήθη, ἐφη, ὡμείς λέγετε; κακός μὲν γάρ ποιεῖν οὐδὲν μᾶλλον ἐδυνάμεθα τοὺς πολεμίους, ἀνεχωροῦμεν δὲ πάνω ἐλεφάν.” 14. Τοὺς οὖν θεοὺς χάρις ὅτι οὐ σὺν πολλῇ ὕδμη ἀλλὰ σὺν ὠλίγῳ ἔλθον, ὡστε βλάψαι μὲν μὴ μεγάλα, δηλὼσα δὲ ὅν δεσμεῦσα. 15. Ἕν γὰρ οἱ μὲν πολέμιοι τοξεύονσι καὶ σφενδονίσουσιν, ὡσον οὔτε οἱ Κρήτης ἀντιτοξεύειν δύνανται, οὔτε οἱ ἐκ χειρὸς βάλλοντες ἔξικνείσασθαι· ὅταν δὲ αὐτοὺς διώκομεν, πολὺ μὲν οὐχ οἷον τε χωρίον ἀπὸ τοῦ στρατεύματος διώκειν, ἐν ὀλίγῳ δὲ οὐδὲ ταχὺς εἰς πεζὸς, πεζὸν ἄν διώκων καταλάβοι ἐκ τόξου ρύματος. 16. Ἡμεῖς οὖν εἰ μέλλομεν τοῦτος εἰργεῖν, ὡστε μὴ δό νασθαί βλάπτειν ἡμᾶς πορευομένους, σφενδονίσῃ τοις τῇ γαχίστῃν δεὶ καὶ ἱππέων. Ἀκούοι δ' εἶναι ἐν τῷ στρατευματικῶς ἄρων Ῥοδίων, ὥστε μὴ δό νασθαί σφέντονας ἡμᾶς πορευομένους· σφενδονίσει, καὶ τῷ βέλος αὐτῶν καὶ διπλάσιον φεοσθα. τῶν Περαικῶν σφενδονιῶν. 17. Ἐκεῖναι γάρ, διὰ τῷ χειρ οἰκηθέσα τοῖς λίθοις σφενδονιῶν, ἔπι βραχὺς ἐξικνοῦνται· ο. δὲ γε Ῥόδιων καὶ ταῖς μολυβδίσιν ἐπίστανται χρῆσθαι. 18.
The Greeks discover the treachery of Mithradates, and repulse an attack which he makes upon them. They reach the Tigris, and encamp at Mespila. Here they are attacked by Tissaphernes, and, after repelling him, they change the order of march. They traverse a mountainous country, continually harassed by the enemy, till at length Xenophon dislodges a body of Persians from some heights, and enables the army to descend into the plain.

1. Μείναντες δὲ ταύτην τὴν ήμέραν, τῇ ἀλλῇ ἐπορεύοντο πρωϊαίτερον ἀναστάντες ἀρχαίδραν γὰρ αὐτούς ἐδει διαθήματι, ἐφ' ὣ ἐφοδοῦντο μὴ ἐπιθοῖντο αὐτοῖς διαβαινοῦσιν ὁ πολέμιοι. 2. Διαθεθηκόσι δὲ αὐτοῖς πάλιν φαίνεται ὁ Μιθραδάτης, ἔχων ἱππέας χιλίους, τοξότας δὲ καὶ σφενδονήτας εἰς τετρακεχιλίους· τοσούτους γὰρ ἦτησε Τισαφέρην, καὶ ἔλαβεν, ὑποσχόμενος, ἀν τούτους λάβῃ, παραδώσειν αὐτῷ τοὺς Ἐλληνας, καταφρονήσας, δὴ, ἐν τῇ πρόσθεν προοδολῆ ὄλιγους ἔχων, ἔπαθε μὲν οὐδέν, πολλὰ δὲ κακὰ ἴνοιμὲς ποιήσαε. 3. Ἐπεὶ δὲ οἱ Ἐλλήνες διαθήκ
δηκότες ἀπείχον τῇς χαράδρας ὅσον οκτὼ σταθίονς, διέβαινε καὶ ὁ Μιθραδάτης ἔχον τῇν δύναμιν. Παρήγγειλτο δὲ, τῶν τε πελταστῶν οὕς ἐδει διώκειν, καὶ τῶν ὀπλιτῶν, καὶ τοῖς ἰππείσιν εἴρητο ἵππαροι διώκειν, ὡς ἐφευρομένης ἱκανῆς δυνάμεως. 4. Ἡσπεὶ δὲ ὁ Μιθραδάτης κατελήφθει, καὶ ἤδη σφενδόναι καὶ τοξεύσατα εξικνύντο, ἐσήμανε τοῖς Ἐλλησι τῇ σάλπιγγι, καὶ εὐθὺς ἔθεσεν ὁμόσα ὦς εἴρητο, καὶ οἱ ἰππεῖς ἤλαυνοι· οἱ δὲ οὐκ ἐδέξαντο, ἀλλ᾽ ἐφευγον ἐπὶ τὴν χαράδραν. 5. Ἐν ταύτῃ τῇ διώξει τοῖς βαρβάροις τῶν τε πεζῶν ἀπέθανον πολλοί, καὶ τῶν ἰππεῶν ἐν τῇ χαράδρᾳ ζωοὶ ἐλήφθησαν εἰς ὁκτωκαίδεκα. Τοὺς δὲ ἀπὸ θανόντας αὐτοκέλευστοι οἱ Ἐλληνες ἥκισαντο, ὡς ὦτι φο βερώτατον τοῖς πολεμίοις εἰς ὄραν. 6. Καὶ οἱ μὲν πολέμιοι οὕτω πράζαντες ἀπηλθοῦν· οἱ δὲ Ἐλληνες ἀσφαλῶς πορευόμενοι τὸ λαοῦν τῆς ἡμέρας, ὁφε κοντὸ ἔπὶ τὸν Τίγρητα ποταμόν. 7. Ἐνταῦθα πόλεις ἤν ἔρημη, μεγάλη, ὄνωμα δ᾽ αὐτῇ ἴδιον Ἀρίστα. ὁκον δ᾽ αὐτὴν τὸ παλαιὸν Μύρδοι. Τοὺ δὲ τείχους ἤν αὐτῆς τὸ εὑρος πέντε καὶ εἰκοσὶ πόδες, ὕψος δ᾽ ἐκατόν τοῦ δὲ κύκλου ἡ περίοδος δύο παρασάγγας· ὁκοδόμηστο δὲ πλάνθους κερα μίας· κρηπίς δ᾽ ὑπὲρ λείνη τὸ ὕψος εἰκόσι ποδῶν. 8. Γαύτην βασιλεὺς ὁ Περσῶν, ὥσπερ παρὰ Μύρδων τῆν ἀρχὴν ἐλάμβανον Πέρσαι, πολυρροκόν, οὐδὲν τρόπῳ ἐδύνατο ἐλεῖν· ἢλιον δὲ νεφέλη προκαλύψασα ἡφαίστεα, μέχρι ἐξελίπων οἱ ἀνθρώποι, καὶ οὕτως ἑώρω. 9. Καὶ παρὰ ταύτῃ τῇν πόλιν ἦν πυραμίς λείνη, τὸ μὲν εὑρος ἐνὸς πλεθροῦν, τὸ δὲ ὕψος ὑπὸ πλεθροῦν. Ἡσπεὶ ταύτης πολλοὶ τῶν βαρβάρων ήσαν, ἐκ τῶν πλησίον κωμῶν ἀποστεφυγότες. 10. Ἐνετεύθει ἐπορεύθησαν σταθμὸν ἔνα, παρασάγγας ἐς, πρὸς τείχος ἐρήμου, μέγα, πρὸς τε πόλει κειμένου· ὄνωμα δὲ ἴδιον τῇ πόλει Μέσπιλα· Μύρδοι δ᾽ αὐτῆς ποτὲ ὄκον. Ἡν δὲ ἢ μὲν κρηπίς λίθον ἐεστοῦ κογχυλιάτον, τὸ εὑρος πεντήκοντα ποδῶν, καὶ τὸ ὑψὸς πεντήκοντα. 11. Ἡσπεὶ δὲ ταύτῃ ἐπικοδομήστο πὶ ἐθινοῦν τείχος, τὸ μὲν εὑρος πεντήκοντα ποδῶν τὸ δὲ ὑψὸς κατόν· τοῦ δὲ κύκλου ἡ περίοδος ἐς παρασά-
13. Ἐντεῦθεν δὲ ἐπορεύθησαν σταθμὸν ἕνα, παρασάγγας τέταρας. Εἰς τοῦτον δὲ τὸν σταθμὸν Ἡσασαφέρνης ἐπεφάνη, ὡς τε αὐτὸς ἑπέας ἦλθεν ἑχὼν, καὶ τὴν Ὄροντον δύναμιν τοῦ τὴν βασιλέως ὑγατέρα ἔχοντος, καὶ ὃς Κύρος ἑχὼν ἀνέβη βαρβάρους, καὶ ὃς ὁ βασιλεὺς ἀδελφὸς ἑχὼν βασιλεῖ ἐδοθήκει, καὶ, πρὸς τοῦτος, ὅσου βασιλεὺς ἐδοκεν αὐτῷ· ὥστε τὸ στράτευμα πάμπολον ἐφάνη. 14. Ἐπεὶ δ' ἐγγύς ἐγένετο, τὰς μὲν τῶν τάξεων εἰχὲν ὁπίσθεν καταστήσας, τὰς δὲ εἰς τὰ πλάγια παρασαγγών ἐμβάλλειν μὲν οὐκ ἐτόλμησεν, οὐδ' ἐθούλετο διακυνδυνεύειν· σφενδονίν δὲ παρῆγγειλε καὶ τοξεύειν. 15. Ἐπεὶ δὲ διαταχὲς θέντες οἱ Ῥόδιοι ἐσφενδόνησαν, καὶ οἱ Σκυθοτοξόται ἔτοξε ευσαν καὶ οὐδεὶς ἤμαρτανεν ἀνδρός, (οὐδὲ γάρ, εἰ πάνω προθυμοῖτο, ράδιον ἦν,) καὶ ὁ Ἡσασαφέρνης μᾶλλα ταχέως ἔξω βελών ἀπεχώρει, καὶ αὐτὴ τάξεως ἀπεχώρησαν. 16. Καὶ τὸ λιούμεν τῆς ἁμέρας οἱ μὲν ἐπορεύοντο, οἱ δ' εἶποντες καὶ οὐκέτι ἐσίνοντο οἱ βάρβαροι τῇ τότε ἄκροβλοις· ῥαφότερον γὰρ οἱ Ῥόδιοι τῶν Περσῶν ἐσφενδόνων καὶ τῶν πλείστων τοξῶν. 17. Μεγάλα δὲ καὶ τὰ τῶξα τὰ Περσικὰ ἐστιν· ὥστε χρὴσαι ἦν, ὅποσα ἀλίσκοτο τῶν τοξῶν μάτων, τοῖς Κηρᾷ· καὶ διετέλεσαν χρώμενοι τοῖς τῶν πολέμιων τοξεύσασι, καὶ ἐμελέτων τοξεύειν ἄνω ἄντες μακράν. Εὐφρίσκετο δὲ καὶ νεῦρα πολλά ἐν ταῖς κώμαις καὶ μόλυβδος, ὥστε χρήσαι εἰς τὰς σφενδόνας. 18. Καὶ ταύτῃ μὲν τῇ ἡμέρᾳ, ἐπεὶ κατεστρατοπεδεύσαντο οἱ Ἕλληνες κώμαις ἐπιτυχόντες, ἀπῆλθον οἱ βάρβαροι, κείον ἑχοντες ἐν τῇ τότε ἄκροβλοις· τὴν δ' ἐπιούσαν ἠμέραν ἔμειναν οἱ Ἕλληνες, καὶ ἐπεσιτίσαντο· τῇ γὰρ πολὺς σῖτος ἐν ταῖς κώμαις. Τῇ δ' ὑστεραιᾷ ἐπορεύοντο ὡς οὐ πεδίον καὶ Τισσαφέρνης εἰπετο ἄκροβλοις ἡμενός.
19. Ἐνθά δὲ οἱ Ἐλληνες ἔγνωσαν, ὅτι πλαίσιον ισόπλει
ρον πονηρὰ τάξις εἶχο, πολεμίων ἐπομένων. Ἄναγκη γὰρ
ἐστιν, ἣν μὲν συγκύπτη τὰ κέρατα τοῦ πλαίσιον, ἢ ὁδὸι
στενωτέρας οὕσης, ἢ ὅρεων ἀναγκαζόντων, ἢ γεφύρας, ἐκ-
θλίσθαι τους ὀπλίτας, καὶ πορεύεσθαι πονήρως, ἢμα μὲν
πειραμένους, ἢμα δὲ καὶ παραπτομένους· ὥστε δυσχρήστως
ἰναι ἄναγκη, ἀτάκτους ὄντας. 20. Ὅταν δ' αὖ διασχῖ
τὰ κέρατα, ἄναγκη διασπάσθαι τοὺς τὸτε ἐκθλιθωμένους,
καὶ κενὸν γέγυνεθαι τὸ μέσον τῶν κερατός, καὶ ἀθυμεῖν
tοὺς ταύτα πάσχοντας, τῶν πολεμίων ἐπομένων. Καὶ
ὅποτε δέοι γέφυραν διαβαίνειν ἢ ἄλλην τινὰ διάβασιν,
ἐπευδεν ἐκαστὸς, βουλόμενος φθάσαι πρῶτος· καὶ εὐεπίθ-
ετον ἢν ἐνταῦθα τοῖς πολεμίοις. 21. Ἐσεῖ δὲ ταύτα ἔγ
νωσαν οἱ στρατηγοὶ, ἐποίησαν ἐξ λόγων ἀνὰ ἐκατὸν ἀν-
δρας, καὶ λοχαγοὺς ἐπέστησαν, καὶ ἄλλους πεντηκοντάρχας,
καὶ ἄλλους ἐνωμοτάρχας. Ὑμνοὶ δὲ πορευόμενοι λοχαγοὶ,
ὅποτε μὲν συγκύπτοι τὰ κέρατα, ὑπέμενον ὅστεροι, ὡςτε
ὐπὸ ἐνοχλεῖν τοῖς κέρασι, τότε δὲ παρῆγον ἐξωθέν τῶν κε-
όσων. 22. Ὅποτε δὲ διάσχισαν αἱ πλευραὶ τοῦ πλαίσιον,
tὸ μέσον ἀνεξετίμησασαν, εἰ μὲν στενώτερον εἰς τὸ διέχαν,
kατὰ λόγους· εἰ δὲ πλατύτερον, κατὰ πεντηκοστύς· εἰ δὲ
πάνω πλατύ, καὶ ἐνωμοτάρχας· ὡστε αὐτὶ ἐκπλεοῦν εἶναι τὸ
μέσον. 23. Εἰ δὲ καὶ διαβαίνειν τινὰ δέου τι διάβασιν ἡ γέ-
φυραν, οὐκ ἐταράττοντο, ἀλλ' ἐν τῷ μέρει οἱ λοχαγοὶ διέ-
βαινον· καὶ εἰ ποὺ δέοι τι τῆς φάλαγγος, ἐπιπαρῆσαν ὑμνοὶ
Τούτω τῷ τρόπῳ ἐπορεύθησαν σταθμοὺς τέτταρας. 24.
Ἡνίκα δὲ τὸν πέμπτον ἐπορεύοντο, εἶδον βασιλείαν τι, καὶ
περι αὐτὸ κόμας πολλάς, τὴν δὲ ὁδὸν πρὸς τὸ χωρίον τοῦτο
diα γηλόφων υψηλῶν γεγυμενήν, οἱ καθήκον ἀπὸ ὄρους
ὑφ' ὧ ἦν ἡ κόμη. Καὶ εἶδον μὲν τοὺς γηλόφους ἀσιμενοὶ
οἱ Ἐλληνες, ὡς εἰκός, τῶν πολεμίων ὄντων ἐπείρων· 25
Ἐσεὶ δὲ πορευόμενοι ἐκ τοῦ πεδίου ἀνέβησαν ἐπὶ τὸν πρώ-
tον γηλόφον, κατέβαινον ὡς ἐπὶ τὸν ἐτερον ἀναβαίνειν.
Ἐνταῦθα ἐπιγιγνονται οἱ Βάρβαροι, καὶ ἀπὸ τοῦ υψηλοῦ εἰς
ὧ τρανὲς ἐξαλλον, ἐσφευδόνων, ἐτοξευον ὑπὸ ιαστίγων.
36. Καὶ πολλάς ἐτίτρωσκοι καὶ εκράτησαν τῶν Ἑλλήνων γυναῖκῶν, καὶ κατέκλεισαν αὐτούς εἰσὶ τῶν ὄπλων ὡς τε παντάπασι ταύτην τὴν ἡμέραν ἄχρηστον ὦσαν, ἐν τῷ ὁχλῷ ὄντες, καὶ οἱ σφευδοῦνται καὶ οἱ τοξόται. 27. Ἡ ἐπεὶ δὲ πιεζόμενοι οἱ Ἑλληνες ἐπεχείρησαν διόκειν, σχολὴ μὲν επὶ τὸ ἄκρον ἄφικνονται, ὀπλέται ὄντες, οὶ δὲ πολέμως ταχὺ ἀπέπηδον. 28. Πάλιν δὲ, ὅποτε ἀπίστευσι πρός τὸ ἄλλο στράτευμα, ταῦτα ἐπασχοῦν· καὶ ἐπὶ τοῦ δευτέρου γνήσιον ταῦτα ἐγίνετο· ὡς τε ἀπὸ τοῦ τρίτου γνήσιον ἐδοθὲν αὐτοῖς μὴ κινεῖν τοὺς στρατιώτας, πρὶν ἀπὸ τῆς δεξιάς πλευρᾶς τοῦ πλαισίου ἀνήγαγον πελταστὰς πρὸς τὸ ὄρος. 29. Ἡ ἐπεὶ δ’ οὕτω ἐγένετο ὑπὲρ τῶν ἐπομένων πολεμίων, οὐκέτι ἐπετίθεντο οἱ πολέμιοι τοῖς καταβαίνοντις, δεδουλώτες μὴ ἀπομιθηθέσαι, καὶ ἀμφοτέρως ἀυτῶν γένετο οἱ πολέμιοι. 30. Οὔτω τὸ λοιπὸν τῆς ἡμέρας τὸ λυπόμενοι, οἱ μὲν τῇ ὤδῇ κατὰ τοὺς γνήσιους, οἱ δὲ κατὰ τὸ ὄρος ἐπιπαρόμεντες, ἀφίκοντο εἰς τὰς κώμας, καὶ ἱστρόω κατέστησαν ὁκτώ· πολλοί γὰρ ἦσαν οἱ πτερωμένοι. 31. Ἡ ἐναύθα ἔμειναν ἡμέρας τρεῖς, καὶ τῶν πτερωμένων ἔνεκα, καὶ ἕμα ἐπιτήδεια πολλὰ εἶχον, ἄλευρα, οἶνον, καὶ κριθὰς ἱπποίς συμβεβλημένας πολλὰς. Ταῦτα δὲ συνεννυγμένα ἦν τῷ συνεπευνύνι τῆς χώρας. Τετάρτη δ’ ἡμέρα καταβινόντως εἰς τὸ πεδίον. 32. Ἡ ἐπεὶ δὲ κατέλαβεν αὐτοὺς Τισαφέρης που τῇ δυνάμει, ἐδιδάξεν αὐτούς ἢ ἀνάγκη κατασκηνώσαι οὐ πρῶτον εἰδὼς κόμην, καὶ μὴ πορεύεσθαι ἐτί μαχομένους· πολλοὶ γὰρ ἦσαν ἀπόμαχοι, οἱ πτερωμένοι. καὶ οἱ ἔκεινοις φέροντες καὶ οἱ τῶν φερόντων τὰ ὀπλὰ δεξάμενοι. 33. Ἡ ἐπεὶ δὲ κατεσκήνησαν, καὶ ἐπεχείρησαν αὐτοῖς ἀκροβολίζεσθαι οἱ βάρβαροι πρὸς τὴν κόμην προειότερος, πολὺ περήσαν ὁ Ἑλληνες· πολὺ γὰρ διέφερεν ἐκ χώρας ὄρμωντας ἀλέξασθαι· πορευόμενος ἐπιφόρος τοὺς πολέμους μάχεσθαι. 34. Ἡ ἐπεὶ δ’ ἦν ἡ ἀφίλη, ὦρα ἧ ὑπενύει τοῖς πολέμοις· οὕτως γὰρ μείον ἀπεστρατοπεδεύσαν τους βάρβαρους τοῦ Ἑλληνικοῦ ἐξήκουτα σταδίων, φοβούμενοι μὴ τῆς νυκτὸς οἱ Ἑλληνες ἐπιθυμοῦνται αὐτοῖς.
35. Ἰονηρὸν γὰρ νυκτὸς ἔστι στράτευμα Περσικῶν· οἱ τὲ γὰρ Ἰπποί αὐτοῖς δέδενται, καὶ ὡς ἐπὶ τὸ πολὺ πεποδειμένοι εἰσί, τοῦ μὴ φεύγειν ἑνεκα εἰ λυθεῖσαν· εάν τέ τις θόρυβος γίγνηται, δεί ἐπισάξαι τὸν Ἰππὸν Πέρσον ἀνόρι, καὶ χαλινώσαί δεί, καὶ θυρακισθέντα ἀναθήματι ἐπὶ τὸν Ἰππὸν Ταῦτα δὲ πάντα χαλεπὰ ποιεῖν νῦκτωρ καὶ θορύβον ὄντος. Τούτον ἑνεκα πόρρω ἀπεσκηνύνω τῶν Ἑλλήνων. 36. Ἐπεὶ δὲ ἐγίγνωσκόν αὐτοῖς οἱ Ἑλληνες βουλομένους ἀπίέναι καὶ διαγγελλομένους, ἐκήρυξε τοῖς Ἑλληνισ τοσκενάζεσθαι, ἀκουόντων τῶν πολεμίων. Καὶ χρόνοι κατέσχον τῆς πορείας οἱ βάρβαροι· ἑπειδὴ δὲ ὦφε ἐγίγνετο, ἀπῆσαν. Οὐ γὰρ ἔδόκει ἐκπετελεῖν αὐτοῖς νυκτὸς πορεύεσθαι, καὶ κατάγεσθαι ἐπὶ τὸ στρατόπεδον. 37. Ἐπειδὴ δὲ σαφῶς ἀπίόντας ἥδη ἑώραν οἱ Ἑλληνες, ἐπορεύοντο καὶ αὐτοὶ ἀναζεύξαντες, καὶ δηλόθην ὠσών ἐξήκοντα σταδίους. Καὶ γίγνεται τοσοῦτον μεταξὺ τῶν στρατευόμενων, ὡς τῇ ὑποτελείᾳ οὐκ ἐφαίνησαν οἱ πολέμιοι, οὐδὲ τῇ τρίτῃ· τῇ δὲ τετάρτῃ, νυκτὸς προελθόντες, καταλαμβάνουσι χωρίον ὑπέρδεξιον οἱ βάρβαροι, ἡ ἐμέλλον οἱ Ἑλληνες παριέναι, ἀκρονυχίαν ὄρους, ὑφ᾽ ἣν ἡ κατάβασις ἦν εἰς τὸ πεδίον. 38. Ἐπειδὴ δὲ ἑώρα Χειρίσοφος προκατελημμένη τῆς ἀκρονυχίας, καλεῖ Ξενοφῶνα ἀπὸ τῆς οὐράς καὶ κελεύει λαβόντα τοὺς πελταστὰς παραγενέσθαι εἰς τὸ πρόσθεν. 39. Ὁ δὲ Ξενοφῶν τοὺς μὲν πελταστὰς οὐκ ἤγεν, (ἐπιφανεῖσιν γὰρ ἑώρα Τισαφέρνην καὶ τὸ στράτευμα πάντα) αὐτοὺς δὲ προελάσασας ἦρωτ᾽ Τί καλεῖς; ὁ δὲ λέγει αὐτῷ, Ἐξεστίν ὅραν· προκατελημένη γὰρ ἤμιν ὁ ὑπὲρ τῆς καταβάσεως λόφος, καὶ οὐκ ἔστι παρελθεῖν, εἰ μὴ τούτους ἀποκόψομεν. 40. Ἀλλὰ τι οὐκ ἤγες τοὺς πελταστὰς; ὁ δὲ λέγει, ὅτι οὐκ ἔδοκεν αὐτῷ ἐρήμως καταλιπεῖν τα ὁπίσθεν, πολεμίων ἐπιφανεῖται. Ἀλλὰ μὴν ὥρα γ᾽, ἐκὴ, βουλεύεσθαι πώς τις τοὺς ἀνόρας ἀπέλλα ἀπὸ τοῦ λόφου. 41. Ἐνταῦθα Ξενοφῶν ὅρα τοῦ ὄρους τῆς κορυφῆς ὑπὲρ τοῦ ἑαυτῶν στρατεύματος οὐδενὶ, καὶ ἀπὸ ταύτης ἔφθει ἐπὶ τὸν λόφον, ἔνθα ἦσαν οἱ πολεμίοι, καὶ λένει
42-49.

42. ἔνθειδεν έπορεύοντο ὡς ἐδύναντο τάχιστα. Οἱ δ' ἐπὶ τοῦ λόφου πολέμοι, ὡς ἐνόησαν αὐτὸν τὴν πορείαν ἐπὶ τὸ ἄκρον, εὐθὺς καὶ αὐτοὶ ὀρμήσαν ἀμελλάσθαι ἐπὶ τὲ ἄκρον. 45. Καὶ ἐνταῦθα πολλὴ μὲν κραυγὴ ἦν τοῦ Ἑλληνικοῦ στρατεύματος, διακελευμένων τοῖς ἑαυτῶν, πολλῇ δὲ κραυγῇ τῶν ἅμφι Τισσαφέρην, τοῖς ἑαυτῶν διακελευμένων. 46. Ξενοφόν δὲ παρελαύνων ἐπὶ τοῦ ἔππον, παρεκκλείσετο: "Ἀνδρείς, νῦν ἐπὶ τὴν Ἑλλάδα νομίζετε ἀμέλλασθαί, νῦν πρὸς τοὺς παιδάς καὶ τὰς γυναίκας, νῦν ὀλίγου πονησάντες, ἀμαχεί τὴν λουπὴν πορευσόμεθα. Σωτηρίδος δὲ ὁ Σικυώνιος εἶπεν: Ὁμι καὶ Ξενοφόν, ἐσώμεν 47. Σὺ μὲν γὰρ ἔφθασιν τὴν ἑχει, ἐγὼ δὲ χαλέπως κάμνω τῆς ἀσπίδας φέρων. 48. Καὶ οὗ, ἀκούσας ταῦτα, καταπηδήσας ἀπὸ τοῦ ἔππον, ὀδηγεῖται αὐτὸν ἐκ τῆς τάξεως, καὶ τὴν ἀσπίδα ἀφελῶμενος, ὡς ἐδύνατο τάχιστα ἔχων ἐπορεύετο. Ἐστύγχανε δὲ καὶ θώρακα ἔχων τὸν ἵππιον· ὡς τε εἰπεῖτο. Καὶ τοῖς μὲν ἑμπροσθεν ὑπάγειν παρεκκλείσετο, τοῖς δὲ ὑπίσθεν, παρένα, μόλις ἐπομενός. 49. Ὁ δ' ἄλλοι στρατεύεται παίωνοι, καὶ βάλλονται, καὶ λισθοροῦσι τὸν Σω τηρίδην, ἔστη ἤναγκασαν λαβόντα τὴν ἀσπίδα πορεύεσθα. Ὁ δὲ ἄναβας, ἔσω μὲν βάσιμα ἦν ἐπὶ τοῦ ἔππον ἱγεν. ἐπὶ δὲ ἄβατα ἦν, καταλιπὼν τὸν ἔππον ἐσπευδὼς πεζῆ. Καὶ συνάνων εἰπὶ τῷ ἄκρῳ γενόμενοι τοὺς πολεμίους.
CHAPTER V.

The Greeks are still harassed by the enemy; and, on their arrival at a point where the Carduclian Mountains press close on the river, and leave no passage along the left bank, they resolve to march over the mountains.

1. "Ενθα δὴ οἱ μὲν βάρθαροι στραφέντες ἐφευγον, ἢ ἐκαστὸς ἐδυνατο, οἱ δὲ Ἑλληνες εἰχον τὸ ἀκρον. Οἱ δὲ ἀμφὶ Τισσαφέρην καὶ Ἀριαδνῶν ἀποτραπόμενοι ἀλλην ὁδὸν ἔχοντο. Οἱ δὲ ἀμφὶ Χειρίσοφον καταβάντες ἐστρατοπεδεύσαντο ἐν κώμῃ μεστῇ πολλῶν ἂγαθῶν. 'Ησαν δὲ καὶ ἄλλα κῶμα πολλαὶ, πλῆρες πολλῶν ἂγαθῶν, ἐν τούτῳ τῷ πεδίῳ παρὰ τὸν Τίγρητα ποταμὸν. 2. Ἡνίκα δ' ἦν δείλῃ, ἔξαπτής οἱ πολέμιοι ἐπιφανοῦστα ἐν τῷ πεδίῳ, καὶ τῶν Ἑλλήνων κατέκοψαν τίνας τῶν ἐσπεδασμένων ἐν τῷ πεδίῳ καθ' ἄρπαγὴν· καὶ γάρ νομεν πολλαὶ βοσκιμάτων, διαδιαζόμεναι εἰς τὸ πέραν τοῦ ποταμοῦ, κατελήφθησαν. 3. Ἐνταῦθα Τισσαφέρης καὶ οἱ σὺν αὐτῷ καίειν ἐπεχείρησαν τὰς κόμας. Καὶ τῶν Ἑλλήνων μᾶλα ἠθύμησαν τίνες, ἐννοούμενοι μὴ τὰ ἐπιτήδεια, εἶ καίοεν, οὐκ ἔχονεν ὅποθεν λαμβάνονεν. 4. Καὶ οἱ μὲν ἀμφὶ Χειρίσοφον ἀπή- εσαν ἐκ τῆς βοσκείας· ὁ δὲ Ξενοφῶν, ἔπεις κατέθη, παρέ λαυνός τὰς τάξεις, ἡνίκα ἀπὸ τῆς βοσκείας ἀπήρτησαν οἱ Ἑλληνες, ἐλεγεν. 5. Ὄρατε, ὃ ἄνδρες Ἑλληνες, υφίστατο τὴν χώραν ἠδή ἠμετέραν εἰναι; ὡς γάρ, ὅτε ἐσπένδοντο διεπράττοντο, μὴ καίειν τὴν βασιλέως χώραν, νῦν αὐτοὶ καίουσιν ὡς ἄλλοτριάν. Ἀλλ' ἔαν που καταλήψοις γε αὐτοὶ τὰ ἐπιτήδεια, ὠφονται καὶ ἴμας ἐνταῦθα πορευομένους. 6. Ἀλλ' ὁ Χειρίσοφε, ἐφη, δοκεῖ μοι βοηθεῖν ἐπὶ τοὺς καίοντας, ὡς ὑπὲρ τῆς ἠμετέρας. Ὅς δὲ Χειρίσοφος εἶπεν οὖν ὅσον ἔμοιγε δοκεῖ· ἀλλὰ καὶ ἴμας, ἐφη, καίωμεν, καὶ ὡς ἰδίου παύσονται. 7. Ἐπεὶ δὲ ἐπὶ τὰς σκηνὰς ἀπῆλθον, οἱ μὲν ἄλλοι περὶ τὰ ἐπιτήδεια ἴσαν, στρατηγοὶ δὲ καὶ λογαγοὶ συνήλθον. Καὶ ἐνταῦθα πολλὴ ἀπορία ἦν. 'Ενθεὶ μὲν γὰρ ὅρη ἦν.
1. ὑπερύψηλα, ἐνθέν δὲ ὁ ποσαμός τοσοῦτος τῷ βάθος, ὡς ἦνδε τὰ δόρατα ὑπερέχειν πειραμένους τοῦ βάθους. 2. Ἀπορροφήμενος δ' αὐτοῖς προσελθὼν τις ἀνὴρ Ὀδίδως εἶπεν Ἐγὼ θέλω, ὡς ἄνδρες, διαθεώσαι ὡμᾶς κατὰ τετρακιςχιλιοὺς ὑπλίτας, ἂν ἐμοὶ ὄν δέομαι ὑπηρετήσητε, καὶ τάλαντον μισθόν παρόστητε. 3. Ἐφαστόμενος δὲ ὅτιν πέστο. Ἀσκῶν, ἐφη, δικτυλίων δεήσομαι. μολλὰ δ' ὡρῶ πρόθαται καὶ αἶγας καὶ βοῦς καὶ ὅνους, ἡ, ἀποδαρέντα καὶ φυσηθέντα, ῥαδίως ἂν παρέχω τὴν διάβασιν. 4. Δεήσομαι δὲ καὶ τῶν δεσμῶν, ὅις χρὴσθη περὶ τὰ ὑπούργια. τοῦτοις ζεύγοις τοῖς ἄσκοις πρὸς ἀλλήλους, ὄρμισας ἐκαστὸν ἄσκον λίθους ἀρτίσας καὶ ἀφεῖς ὅπερ ἀγκύρας εἰς τὸ ὄφειρα, διαγαγών καὶ ἀμφοτέρωθεν δῆσας ἐπιβαλὼ ὕλην καὶ γῆν ἐπιφορῆσο. 5. Ὡς μὲν οὖν ὁ πατάδωσεθε, αὐτίκα μᾶλα εἶσεθε. πᾶς γὰρ ἄσκος δύο ἄνδρας ἔξει τοῦ μὴ καταδύναι. ὡςτε δὲ μὴ ὀλισθάνειν, ἡ ὕλη καὶ ἡ γῆ σχῆσαι. 6. Ἀκουσάσαι ταύτα τοῖς στρατηγοῖς τὸ μὲν ἐνθύμημα χάριν ἐδόκει εἶναι, τὸ δ' ἔργον ἀδύνατον. ἣςαν γὰρ οἱ κωλύσουντες πέραν πολλοί ὑπείς, οἱ εὐθὺς τοῖς πρώτοις οὐδὲν ἂν ἐπέτρεπον τούτων ποιεῖν. 7. Ἐνταῦθα τὴν μὲν ὑπεραίων ὑπανεχώρουν εἰς τοῦμπαλιν, τῇ πρὸς Βαβυλώνα, εἰς τὰς ἀκαῦστους κώμας, κατακαύσαντες ἐνθὲν ἐξῆσαν ὡςτε οἱ πολέμιοι οὐ προσῆλθαν, ἀλλὰ ἐθεώντο, καὶ ὄρεις ἤρχαν θανάζοντες οὔτε ἄξον τρέψουντι οἱ Ἔλληνες καὶ τῇ ἐν νῦ ἔχοιεν. 8. Ἐνταῦθα οἱ μὲν ἄλλα στρατιώταται ἀμφὶ τὰ ἐπιτήρησε ἦσαν οἱ δὲ στρατηγοὶ καὶ οἱ λοχαγοὶ πάλιν συνηλθοῦν, καὶ αὐν αγαύοντες τοῦς ἐαλωκότας, ἢλεγχον τὴν κύκλῳ πᾶσαν χώραν, τὰς ἐκάστη ἐνη. 9. Ὡς Ο' ἢλεγχον, ὅτι τὰ μὲν πρὸς μεσαμβρίαν τῆς ἐπὶ Βαβυλώνα εἶν καὶ Μεδίαν, δὲ ἢστερ ἢκοιεν· ἡ δὲ πρὸς ἐω ἐπὶ Σοῦνα ταὶ καὶ Ἐκδάτανα φέροι, ἵνα θερίζειν καὶ ἑστίς ἑλεῖ ναί βασιλεύς· ἡ δὲ διαθάντι τῶν ποσαμῶν πρὸς ἐσπέραν ἐπὶ Λυδίαν καὶ Ἰωλίαν φέροι· ἡ δὲ διὰ τῶν ὄρεων καὶ πρὸς ἄρκτον τετραμιμηνύ ὅτι εἰς Καρδούχους ἄγωι. 10. Τούτοις δὲ ἐθυμάν οἰκεῖν ἀνα τὰ ὑρη, καὶ πολεμικοῦς εἶναι, καὶ βασιλέως οὐκ ἀκούοιν· ἀλλὰ
καὶ ἐμβάλει. Ἡ ποτε εἰς αὐτοὺς βασιλικὴν στρατιὰν, δόδεκα μυριάδας, τούτων δὲ οὐδένα ἀπονοσῆσαι διὰ τὴν δυσχωρίαν. Ὅποτε μέντοι πρὸς τὸν σατράπην τὸν ἐν τῷ πεδίῳ σπείραντο, καὶ ἐπιμηγνύναν σφῶν τε πρὸς ἐκείνους καὶ ἐκείνων πρὸς ἑαυτοὺς.

17. Ἀκούσαντες ταῦτα οἱ στρατηγοὶ ἐκάθισαν χωρὶς τοὺς ἐκασταχόσες φάσκοντας εἰδέναι, οὐδὲν δὴλον ποιήσαντες ὅποι πορεύεσθαι ἔμελλον. Ἔδόκει δὲ τοὺς στρατηγοὺς ἀναγκαίον εἶναι διὰ τῶν ὁρῶν εἰς Καρδοῦχους ἐμβάλλειν τούτους γὰρ διελθόντας ἐφασαν εἰς Ἀρμενίαν ἡξειν, ἢς Ὄροντας ἡρχε, πολλὴς καὶ εὐδαίμονος. Ἐντεύθεν δ’ εὐπορον ἐφασαν εἰναι ὅποι τις ἑθέλοι πορεύεσθαι. 18. Ἐπὶ τούτως ἐθύσαντο, ὅπως ὀπηνία καὶ δοκοὶ τῆς ὠρας τὴν πορείαν ποιοῖντο. (τὴν γὰρ ύπερβολὴν τῶν ὁρῶν ἐδεδοκιμεῖσαν μὴ προκαταληφθεὶς) καὶ παρῆγγειλαν, ἐπειδὴ δὲ πνῆσαιν, συνεσκευασμένους πάντας ἀναπαύεσθαι, καὶ ἐπὶ σθα. ἡνίκα ἀν τις παραγγείλη.
Having entered the Carduchian territory, the Greeks suffer severely from the wind and cold, and also from the barbarians, by whom they are cut up in a valley which seems to have no outlet.

1. "Osa μὲν δὴ ἐν τῇ ἀναβάσει ἐγένετο μέχρι τῆς μάχης, καὶ οὐκ ἦν τὴν μάχην ἐν ταῖς σπονδαῖς, ἀς βασιλεὺς καὶ οἱ σύν Κύρω ἀναβάντες Ἑλληνες ἐποιήσαντο, καὶ ὡσα, παραβάντος τὰς σπονδὰς βασιλέως καὶ Τισσαφέρνους, ἐπολεμήθη πρὸς τοὺς Ἑλλήνας, ἐπακολουθοῦντος τοῦ Περσικοῦ στρατεύματος, ἐν τῷ πρόσθεν λόγῳ δεδηλοῦται.

2. Επεὶ δὲ ἀφίκοντο, ἔνθα ο μὲν Τίγρης ποταμὸς πανταπασιν ἀπορος ἦν διὰ τὸ βάθος καὶ μεγεθος, πάροδος δὲ οὐκ ἦν, ἀλλὰ τὸ Καρδοῦχια ὅρη ἀπόσταμα ὑπέρ αὐτοῦ τοῦ ποταμοῦ ἐκρέματο, ἐδόκει δὴ τοῖς στρατηγαῖς διὰ τῶν ὀρέων πορευτέον εἶναι. 3. Ἡκονον γὰρ τῶν ἀλισκομένων, ὥστι, εἶ διέλθοιν τὰ Καρδοῦχια ὅρη, ἐν τῇ Ἀρμενίᾳ τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ, ἦν μὲν βούλωνται, διαβήσονται, ἤν δὲ μὴ βούλωνται, περίσσα. Καὶ τοῦ Εὐφράτου τε τὰς πηγὰς ἐλέγετο οὐ πρὸς τοῦ Τίγρητος εἶναι, καὶ ἤστεν οὕτως ἔχον. 4. Τὴν δ’ εἰς τοὺς Καρδοῦχους ἐμβόλην ὡδὲ πιεύονται, ἀμα μὲν λαθείν πειρώμενοι, ἀμα δ’ φθάσαι, πρὶν τοὺς πολεμίους καταλαβεῖν τὰ ἄκρα. 5. 'Επεὶ δ’ ἦν ἀμφι τὴν τελευταίαν φυλακήν, καὶ ἔλειπετο τῆς νυκτὸς ὅσον σκοταίως διελθεῖν τὸ πεδίον, τηνικαῦτα ἀναστάντες, ἀπὸ παραγγέλσεως πορευόμενοι ἀφικνοῦνται ἀμα τῇ ἡμέρᾳ πρὸς τὸ ὑπὸ.

"Ενθα δὴ Χειρίσοφος μὲν ἤγειτο τοῦ στρατεύματος
λαβὼν τὸ ἀμφ' αὐτὸν καὶ τοὺς γυμνήτας παντας. Ἑκατορφόδων δὲ σίν τοῖς ὁπισθοφύλαξιν ὑπόλειτας εἴπετο, οὐδένα ἔχων γυμνήτας. οὖδεὶς γὰρ κύνδυνος ἐδόκει εἰναι, μὴ τις ἀνω τοῖς ὑποθετεῖν ἐπίσημως. 7. Καὶ ἐπὶ μὲν τοῦ ἀκρον ἀναβαίνει Σειρίσσοφος, πρὶν τίνα αἰσθέσθαι τῶν πολεμίων· ἐπείτα δ' ύφηγετο· ἔφειπετο δὲ ἀεί τὸ ὑπερβάλλον τοῦ στρατεύματος εἰς τὰς κώμας τὰς ἐν τοῖς ἄγκεσι τε καὶ μυχοῖς τῶν ὁρέων.

8. Ἕνθα δὴ οἱ μὲν Καρδούχοι, ἐκλειπόντες τὰς ὦκίες, ἐχοντες καὶ γυναῖκας καὶ παιδας, ἔφεγυγο επὶ τὰ δρῆ. Τὰ δὲ ἐπιτήδεια πολλὰ ἦν λαμβάνειν· ἦσαν δὲ καὶ χαλκώμασι παμπόλλοις κατεσκευασμέναι αἱ οἰκίαι, ἦν οὐδὲν ἐφερον οἱ Ἑλληνες, οὖδὲ τοὺς ἀνθρώπους ἐδίωκον, ὑποφείδομενοι, εἰ ποις ἐθελήσειν οἱ Καρδούχοι διενέα αὐτοὺς ὡς διὰ φιλίας τῆς χώρας, ἐπεὶ περ βασιλεῖ πολέμιοι ἦσαν. 9. Τὰ μὲντοι ἐπιτήδεια, ὡς τις ἡ πεπιγχανόι, ἐλάμβανοι· ἀνάγκη γὰρ ἦν. Οἱ δὲ Καρδούχοι οὔτε καλοῦντων ὑπήκοουν, οὔτε ἄλλο φιλικὸν οὐδὲν ἐποίουν. 10. Ἡπεὶ δὲ οἱ τελευταίοι τῶν Ἑλλήνων κατέβαινον εἰς τὰς κώμας ἀπὸ τοῦ ἀκρον ἦδὲ σκοταίοι, (διὰ γὰρ τὸ στενὴν εἶναι τὴν ὀδὸν ὄλην τὴν ἡμέραν ἢ ἀνάβασις αὐτοῖς ἐγένετο καὶ κατάβασις εἰς τὰς κώμας,) τότε δὲ συλλεγόντες τινὲς τῶν Καρδούχων τοῖς τελευταίοις ἐπέθεντο, καὶ ἀπέκτειναν τινας, καὶ λίθος καὶ τοξεύμασι κατέτρωσαν, ὁλίγοι διεσέ, εἰς ἀπροσδοκήτον γὰρ αὐτοῖς ἐπέπεσε τὸ Ἑλληνικόν. 11. Εἰ μὲντοι τότε πλείους συνελέγησαν, ἐκινδύνευσαν ὅων διαφθαρῆναι πολύ τοῦ στρατεύματος. Καὶ ταύτην μὲν τὴν νῦκτα οὕτως ἐν ταῖς κώμαις ἡγιάσθησαν· οἱ δὲ Καρδούχοι πυρὰ πολλὰ ἔκατον κύκλῳ ἐπὶ τῶν ὄρεων, καὶ συνεώρων ἀλλήλους. 12. Ἀμα δὲ τῇ ἡμέρᾳ συνελθοῦσι τοῖς στρατηγοῖς καὶ λοχαγοῖς τῶν Ἑλλήνων ἐδοξε, τῶν τε ὑποξυγίων τὰ ἀναγκαία καὶ δυνατώτατα πορεύεσθαι ἔχοντας, καταλείποντας τάλλος, καὶ ὑπόσα ἦν νεωτι αἰχμάλωτα ἄνθρωπον ἐν τῇ στρατιᾷ πάντα ἀφεῖναι. 13. Σχολαίαν γὰρ ἐποιοῦν τὴν πορεία πολλὰ ὄντα τὰ ὑποξύγια καὶ τὰ αἰχμάλωτα· πολλοὶ δὲ οἱ
I. 11–21. BOOK IV.

14 'Επει δὲ ἀριστήσαντες ἐπορεύοντο, ὑποστάντες ἐν τῷ στενῷ οἱ στρατηγοὶ, εἰ τὶ εὑρίσκουν τῶν εἰρημένων μὴ ἀφειμένον, ἀφήροντο· οἱ δ' ἐπείθοντο, πλὴν εἰ τίς τι ἐκλεφεν, οἶνον ἡ παιδός ἐπιθυμήσας ἡ γυναικώς τῶν εὑρίσκεν. Καὶ ταύτην μὲν τὴν ἠμέραν οὕτως ἐπορεύθησαν, τὰ μὲν τι μαχόμενοι, τὰ δὲ καὶ ἀναπαυόμενοι. 15. Εἰς δὲ τὴν ὑπεραιαν γίγνεται χειμών πολύς, ἀναγκαῖον δ' ἢν πορεύεσθαι· οὐ γὰρ ἦν ἰκανὰ τὰ ἐπιτήδεια. Καὶ ἤγειτο μὲν Χειρίσοφος, ὁπισθοφυλάκει δὲ Ξενοφῶν. 16. Καὶ οἱ πολέμιοι ἱσχυρῶς ἐπετίθεντο, καὶ, στενῶν οὐν ὑπὸ τῶν χωρίων, ἐγγὺς προσότεροι ἐτόξευον καὶ ἐσφευδόντο· ὡς τε ἢναγκάζοντο οἱ Ἐλληνες, ἐπιδιώκοντες καὶ πάλιν ἀναχάζοντες, σχολὴ πορεύεσθαι· καὶ θαμινὰ παρῆγγελλέν ὁ Ξενοφῶν ὑπομείνει, ὅτε οἱ πολέμιοι ἱσχυρῶς ἐπικέουστο. 17. Ἐνταῦθα ὁ Χειρίσοφος, ἀλλὰτε μὲν, ὅτε παρεγγυῶτο, ὑπέμενε, τότε δὲ οὐχ ὑπέμενεν, ἀλλὰ ἦγε ταχέως, καὶ παρηγγύα ἔπεσαν· ὡς τε ὅδηλον ἦν ὅτι πράγμα τι εἰρή· σχολὴ δ' οὐκ ἦν ἰδεῖν παρελθόντι τῷ αἰτίῳ τῆς σπουδῆς· ὡς τε ἡ πορεία ὁμοία φυγὴ ἐγίγνετο τοῖς ὁπισθοφυλάξι. 18. Καὶ ἐνταῦθα ἀποδινήσαει ἀνὴρ ἀγαθὸς Λακωνικὸς Κλεώνυμος, τοξευθεὶς διὰ τῆς ἀσπίδος καὶ τῆς στολάς δεῖσθε τὰς πλευρὰς, καὶ Βασίς Ἀρίκας, διαμπερές τὴν κεφαλήν. 19. 'Επεὶ δὲ ἀφίκοντο ἐπὶ σταθομ, εὐθὺς ὅστερ εἰχέν ὁ Ξενοφῶν ἐλθὼν πρὸς τὸν Χειρίσοφον, ἦτοῦτο αὐτὸν, ὅτι οὐξ ὑπέμενεν, ἀλλὰ ἢναγκάζοντο φεύγοντες ἀμα μάχεσθαι. Καὶ νῦν διὰ καλῶ τε κἀγαθὸ ἀνδρὶ τέθυναν, καὶ οὕτω ἀνέλεσαν οὕτε θάψα ἰδινάμεθα. 20. 'Αποκρίνεται ὁ Χειρίσοφος· Βλένυον, ἐφ' ὅπερ τὰς ὄρη, καὶ ἰδείς ὡς ἀδατα πάντα ἐστὶ· μία δὲ αὐτὴ ὁδός, ἢν ὀρμᾶ, ὀρθία, καὶ ἐπὶ ταύτῃ ἀνθρώπων ὀραῶ ἐξεστὶ σοι ὄχλον ὁσοῦν, αἱ κατειληφότες φυλάττουσι τὴν ἐκκασίν. 21. Ταῦτ' ἐγὼ ἔσπευδον, καὶ διὰ τοῦτο σε οὕτως ὑπέμενον, εἰ πως δυναῖν φθάσιν τοῖς κατειλήφθαι.
22. Ο δὲ Ξενοφόν ἔλεγε, 'Ἀλλ' ἐγὼ ἔχω δὺς ἀνδρας. Ἐπεὶ γὰρ ἦμιν πράγματα παρείχων, ἐνηδρεύσαμεν, (ὅπερ ἦμας καὶ ἀναπνεύσας ἐποίησε) καὶ ἀπεκτέιναμέν τινας αὐτῶν, καὶ ζώντας προὐθυμήθημεν λαβεῖν, αὐτοὶ τούτον ἔνεκεν ὅπως ἡγεμόσιν εἰδόσι τὴν χώραν ἄρησαίμεθα.

23. Καὶ εἰδὼς ἀγαγόντες τους ἀνθρώπους, ἠλεγχὼν διαλαβόντες, εἰ τινα εἰδεῖν ἄλλην ὄδον ἢ τὴν φανεράν. Ὁ μὲν οὖν ἔτερος οὐκ ἔφη, καὶ μάλα πολλῶν φόβον προσαγο-νεών· ἔπει δὲ οὐδὲν ὠφέλιμον ἔλεγεν, ὅρῶντος τοῦ ἐτέρου κατεσφάγη. 24. 'Ὁ δὲ λοιπὸς ἔλεξεν ὅτι οὗτος μὲν οὐ ἔρθη διὰ ταῦτα εἰδέναι, ὅτι αὐτῷ τυγχάνει θυγάτηρ ἐκεί παρ' ἀνδρὶ ἐκδηδομένη· αὐτὸς δ' ἔφη ἡγήσεσθαι δύνατης καὶ ὑποξυγίους πορεύεσθαι ὄδον. 25. Ἐρωτώμενος δ', εἰ εἰ ἦν αὐτῷ δυσπάριτον χωρίον, ἔφη εἰναι ἄκρον, ὡς εἰ μὴ τις προκαταλήψιτο, ἀδύνατον ἔσεσθαι παρελθεῖν. 26. Ἐνταῦθα ἐδόκει, συγκαλέσαντας λοχαγοὺς καὶ πελταστὰς καὶ τῶν ὁπλιτῶν, λέγειν τε τὰ παρόντα, καὶ ἑρωτᾶν εἰ τις αὐτῶν ἔστιν, ὅστις ἄνηρ ἄγαθὸς ἐθέλει ἂν γενέσθαι, καὶ ὑποστὰς ἑθελοντῆς πορεύεσθαι. 27. Ἡφίσταται τῶν μὲν ὁπλιτῶν Ἰμπατώνυμου Μεθυδρεὺς Ἀρκάς, καὶ Ἀγασίας Συμφάλιος Ἀρκάς· ἀντιστασίαζων δὲ αὐτοῖς Καλλίμαχος Παρράσιος, Ἀρκάς καὶ οὗτος ἔφη ἐθέλειν πορεύεσθαι προσ-λαβὼν ἑθελοντὰς ἐκ παντὸς τοῦ στρατεύματος· ἐγὼ γὰρ, ἔφη, οὐδὲ ὃτι ἐφοντα πολλοὶ τῶν νέων ἐμοὶ ἡγομένου 28. Ἐκ τούτου ἐρωτῶσιν, εἰ τις καὶ τῶν γυμνῶτων ταξι-αρχῶν ἐθέλει συμπορεύεσθαι. Ἡφίσταται Ἀριστέας Χίος, δὲ πολλαχοί πολλοὶ ἄξιοι, τῇ στρατιᾷ εἰς τὰ τοιαύτα ἑνέκατο.
CHAPTER II.

At length a prisoner is compelled to guide them to a height, from which they attack and disperse the Carthaginians. They do not, however, leave the valley without loss, the rear-guard having suffered severely from an unexpected attack.

1. Kai ἦν μὲν δεῖλη ὡδη, οἱ δ' ἐκέλευον αὐτοὺς ἐμφαγώντας περεύσασθαι. Κεῖ τὸν ἡγεμόνα δήσαντες παραδόσασιν αὐτοῖς, καὶ συντίθενται τὴν μὲν νύκτα, ἦν λάβωσι τὸ ἄκρον, τὸ χαριόν φυλάττειν, ἀμα δὲ τῇ ἡμέρᾳ τῇ σάλπιγγι σημαίνειν· καὶ τοὺς μὲν ἄνω ὅντας λέναι ἐπὶ τοὺς κατέχοντας τῇ φανερᾷ ἐκβασιν, αὐτοὶ δὲ συμβοηθήσεις ἐκβαίνοντες ὡς ἢν δύνωνται τάχιστα. 2. Ταῦτα συνθήκοντο, οἱ μὲν ἔπορευοντο πλῆθος ὡς διεξιλίοι· καὶ ὄδωρ πολὺ ἦν ἐξ οὐρανοῦ. Ξενοφῶν δὲ, ἔχον τοὺς ὀπίσθοφόλακας, ἤγειτο πρὸς τὴν φαι εἰρὰν ἐκβασιν, ὅπως ταύτῃ τῇ ὀδῷ οἱ πολέμιοι προσέχοιεν τὸν νοῦν, καὶ ὡς μάλιστα λάθοιες οἱ περιόντες. 3. Ἡπεῖ δὲ ἦσαν ἐπὶ χαράδρα ὁι ὀπίσθοφόλακες, ἦν ἐδει διαβάντας πρὸς τὸ ὄρθιον ἐκβαίνειν, την καῦτα ἐκυλίσσον οἱ βέρθαροι ὀλοίτρόχους ἁμαξίαιους καὶ μείζονας καὶ ἐλάστους, οἱ φερόμενοι πρὸς τὰς πέτρας πταίον. τες διεισφέυοντο· καὶ παντάπασιν οὐδὲ πελάσαι οἶδ᾽ ἦν τῇ εἰσόδῳ. 4. Ἐνοι δὲ τῶν λοχαγῶν, εἰ μὴ ταύτῃ δύναντο, ἀλλ᾽ ἐπειρόντο· καὶ ταῦτα ἐποίοιεσθον μέχρι σκότος ἐγένετο· ἐπεὶ δὲ ὄντο τὰς ἀφανεῖς εἶναι ἀπιόντες, τότε ἀπῆλθον ἐπὶ τὸ δεῖπνον· ἐτύγχανον δὲ καὶ ἀνάρτιστοι οἴντες αὐτῶν οἱ ὀπίσθοφολακίσαντες. Οἱ μέντοι πολέμιοι, φοβούμενοι δηλοῦντι, οὐδὲν ἐπαύσαντο δὲ δῆλη τῆς νυκτὸς κυλίνδοντες τοὺς λίθους· τεκμαίονται δ᾽ ἦν τῷ ψόφῳ. 5. Οἱ δ᾽ ἔχοντες τὸν ἡγεμόνα, κύκλῳ περιόντες, καταλαμβάνουσι τοὺς φύλακας ἀμφὶ πῦρ καθημένους· καὶ τοὺς μὲν κατακανόντες, τοὺς δὲ καταδίωξαντές, αὐτοὶ ἐνταῦθ᾽ ἔμενον ὡς τὸ ἄκρον κατέχοντες. 6. Οἱ δ᾽ οὐ κατείχον, ἀλλὰ μαστὸς ἦν ὑπὲρ αὐτῶν, παρ᾽ ὅν ἦν ἡ στενὴ αὐτῇ ὀδὸς, εἴ ἦ ἐκάθητο οἱ φύλακες. Ἐφοδος μὲντοι αὐτόθεν ἐπὶ τοῦ πολέμιος ἦν, εἰ ἐπὶ τῇ φανερῇ ὀδῷ ἐκάθητο.
8. Οἱ δὲ άμφι Χειρίσοφοι, άκούσαντες τῆς σάλπιγγος, ευήχος ἔθειον άνοι κατὰ τὴν φανερὰν ὄδον· ἄλλοι δὲ τῶν στρατηγῶν κατὰ ἀτριβείς ὄθοις ἐπορεύοντο, ἦ ἔτυχον ἐκαστοὶ ὄντες, καὶ ἀναδάντες ὡς ἔδυναντο, ἀνίμων ἀλλήλους τοῖς ὀδόσι. 9. Καὶ οὗτοι πρῶτοι συννέμιζαν τοῖς προκαταλαβοῦσι τὸ χωρίον. Ξενοφῶν δὲ, ἔχων τῶν ὁπισθοφυλάκων τοὺς ἡμίσεις, ἐπορεύετο ἦ οἱ τῶν ἤγειρόνα ἔχοντες· (εὐάδω τάτα γὰρ ἢν τοῖς ὑποζυγίοις·) τοὺς δὲ ἡμίσεις ὁπίσθεν τῶν ὑποζυγίων ἔταξε. 10. Πορενόμενοι δ' ἐντυγχάνονσι λόφῳ ὑπὲρ τῆς ὀδοῦ, κατειλημμένω ὑπὸ τῶν πολεμίων, οὔς ἦ ἀποκόψαν ἢν ἀνάγκῃ ἢ διεξεύχθαι ἀπὸ τῶν ἄλλων Ἑλλήνων. Καὶ αὐτοί μὲν ἄν ἐπορεύθησαν ἢ οἱ ἄλλοι, τὰ δὲ ὑποζύγια οὐκ ἢν ἅλλη ἢ ταύτῃ ἐκδῆμαι. 11. Ἐνθα δὴ παρακελευσάμενοι ἀλλήλους, προσβάλλουσι πρὸς τὸν λόφον ὁρθίους τοῖς λόχοις, οὐ κύκλῳ, ἀλλὰ καταλπξόντες ἁφοῦν τοῖς πολεμίοις, εἰ βούλοιτο φέυγειν. 12. Καὶ τέως μὲν αὐτοὺς ἀναδάινοντας, οῦπὶ ἔδυναντο ἐκαστος, οἱ βάρθαροι ἐτόξευσαν καὶ ἔβαλλον, ἐγγὺς δ' οὐ προσείτο, ἀλλὰ φυγῇ λείπουσι τὸ χωρίον. Καὶ τοῦτον τε παρεληλύθεσαν οἱ Ἑλληνες, καὶ ἑτερον ὅροσιν ἐμπροσθεν λόφον κατεχόμενον Ἐπὶ τούτων αὖθις ἐδόκει πορευέσθαι. 13. 'Εννοούσας δ' ὁ Ξενοφῶν μή, εἰ ἔρρημον καταλείποι τὸν ἠλωκότα λόφον, καὶ πάλιν λαβόντες οἱ πολέμιοι ἑπιθυμίτας τοίς υποζυγίοις παριμόσαν, (ἐπὶ πολὺ δ' ἦν τα υποζύγια ἀτε διὰ στενῆς τῆς ὀδοῦ πορενόμενα,) καταλείπει ἐπὶ τοῦ λόφου λοχαγοὺς Κηρυσσόδωρον Κηρυσσοφῶντος Ἀθηναίον, καὶ Ἀμφικράτην Ἀμφιδήμου Ἀθηναίον, καὶ Ἀρχαγ. ὅραν Ἀργείου φυγάδα· αὐτῷ δὲ σύν τοῖς λατροῖς ἐπο-
II. 14-22. BOOK I V. 

16. Καὶ Ζενοφῶν μὲν σὺν τοῖς νεοτάτοις ἀνέβαινεν ἐπὶ τὸ άκρον, τοὺς δὲ ἀλλοὺς ἐκέλευσεν ὑπάγειν, ὡς οἱ τελευταῖοι λόχοι προκμίζειαν καὶ προελθόντας κατὰ τὴν ὄδον ἐν τῷ ὦμωλῷ θέσθαι τὰ ὑπλα εἰπε. 17. Καὶ ἐν τοῦτῳ τῷ χρόνῳ ἦλθεν Ἀρχαγόρας ὁ Ἀργείος πεθευγός, καὶ λέγει ὃς ἀπεκόπησαν ἀπὸ τοῦ πρώτου λόφου, καὶ ὅτι τευκρός Κηφισόδωρος καὶ Ἀμφικράτης καὶ ἄλλοι δόσιν ἢ ἄλλο ἦν εἰς τῆς πέτρας πρὸς τοὺς ὑπασθοφύλακας ἀφίκοντο. 18. Ταῦτα δὲ διαπραζάμενοι οἱ βάρβαροι ἦκον ἐπ' ἀντί- πορον λόφον τῷ μαστῷ καὶ Ζενοφῶν διελέγετό αὐτοῖς δὲ ἐρημηνέως περὶ σπουδῶν, καὶ τοὺς νεκροὺς ἀπῆτει. 19. Οἱ δὲ ἐφοσάν ἀποδώσειν ἐφ' ὅ μὴ καίειν τὰς κώμας. Συνυμ- μολόγει ταῦτα ὁ Ζενοφῶν Ἐν ὅ δὲ τὸ μὲν ἄλλο στρατι- ευμα παρῆκε, οἱ δὲ ταῦτα διελέγοντο, πάντες οἱ ἐκ τούτου τοῦ τόπου συνεξύσαν. 20. Ἐνταῦθα ἠσταντο οἱ πολ- έμοι καὶ ἐπεὶ ἤρξαντο καταβάινειν ἀπὸ τοῦ μαστοῦ πρὸς τοὺς ἄλλους, ἦλθα τὰ ὑπλα ἐκεῖνο, ἔντο δὴ οἱ πολέμοι πολλῷ πληθεὶ καὶ θρόδω καὶ ἐπεὶ ἐγένοτο ἐπὶ τῆς κορ- νῆς τοῦ μαστοῦ, ἀφ' οὗ Ζενοφῶν κατέβαινεν, ἐκυλίνδουν πέτρας καὶ ἔνοις μὲν κατέεξαν τὸ σκέλος, Ζενοφῶντα δὲ ὁ ὑπασπιστής, ἔχων τὴν ἀσπίδα, ἀπέλειπεν. 21. Εὐφρέλαχος δὲ Λουσίεως Αρκάς προεδραμεν αὐτῷ ὅπλητις, καὶ πρὸ ἄμφοι προβεβλημένος ἀπεχώρη, καὶ οἱ ἄλλοι πρὸς τοὺς συνετελείμενος ἀπῆλθον.

22. Ἐκ δὲ τούτου πάν ὁμοῦ ἐγένετο τὸ Ἑλληνικον καὶ
23. Ξενοφῶν δὲ καὶ Χειρίσοφος διεπράζοντο, ὡς τε λαβόντες τοὺς νεκροὺς ἀπέδοσαν τὸν ἥγεμόνα καὶ πάντα ἐποίησαν τοῖς ἀποθανόντις ἐκ τῶν ὄντων ὡς περ νομίζεται ἀνδράσιν ἁγαθοῖς. 24. Τῇ δὲ ύστεραίᾳ ἄνευ ἥγεμόνος ἐπορεύοντο· μαχόμενοι δὲ οἱ πολέμιοι, καὶ ὅτε εἶναι σετούν χωρίου προκαταλαμβάνοντες, ἐκόλουν τὰς παρόδους. 25. Ὁπότε μὲν οὖν τοὺς πρώτους κωλύοντο. Ξενοφῶν τοῖς ἐκβαίνον τρόπος τὰ δὴρ, ἐλευ γὰρ ἀπόφραξιν τῆς παρόδου τοῖς πρώτοις, ἀνωτέρω πειρώμενος γίγνεσθαι τῶν κωλύστων. 26. Ὁπότε δὲ τοῖς ὁπίσθεν ἐπιθοίηνο, Χειρίσοφος ἐκβαίνον καὶ πειρώμενος ἀνωτέρω γίγνεσθαι τῶν κωλύστων, ἐλευ γὰρ ἀπόφραξιν τῆς παρόδου τοῖς ὁπίσθεν· καὶ αἰεὶ οὕτως ἐβοήθουν ἀλλήλους, καὶ ἵσχυρῶς ἀλλήλων ἐπεμέλειον. 27. Ἡν δὲ καὶ ὁπότε αὐτοῖς τοῖς ἀναδάσι πολλά πράγματα παρείχον οἱ βάρβαροι πάλιν κατὰ διαίνουσιν· ἐλαφροὶ γὰρ ἦσαν ὡς τε καὶ ἐγγύθεν φεύγοντες ἀποφεύγειν· οὐδὲν γὰρ εἶχον ἄλλο ἢ τὸξα καὶ σφενδόνας. 28. Ἀριστοὶ δὲ καὶ τοξόται ἦσαν· εἶχον δὲ τὸξα ἐγγύς τριπήχυς, τὰ δὲ τοξεύματα πλεύς· ἡ διπήχυ· εἰλκον δὲ τὰς νευράς, ὁπότε τοξεύοιεν, πρός τοῦ κατῶ τοῦ τόξου τῶν ἀριστοτέρω πολλοὶ προβαίνοντες. Τὰ δὲ τοξεύματα ἐχώρει διὰ τῶν ἀστίδων καὶ διὰ τῶν θυράκων. Ἐχρώντω δὲ αὐτοῖς οἱ "Ελληνες, ἐπεὶ λάβοιεν, ἀκοντίαις, ἐναγκυλώντες. Ἐπὶ τούτοις τοῖς χωρίοις οἱ Κρήτες χρησιμώτατοι ἐγένοντο· Ἡρακ δὲ αὐτῶν Στρατοκλής Κρής.
CHAPTER III.

They arrive at the River Centrites, which divides the Carduchi from Armenia. On the farther bank they perceive the Persian troops, while the Carduchi are still visible in their rear. A happy dream of Xenophon's encourages them to try a ford which had been discovered by two young men: they cross the river in safety.

1. Ταύτην δ' αυ την ἡμέραν ήφιλίσθησαν ἐν ταῖς κώμαις: αἰς ὑπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρίτην ποταμόν, εὑρὸς ὡς διπλέθρον, ὡς ὀρίζει τὴν Ἀρμενίαν καὶ τὴν τῶν Καρδούχων χώραν. Καὶ οἱ Ἑλληνες ἐνταῦθα ἀνεπαύσαντο ἀσμενοὶ ἴδοντες πεδίον: ἀπείχε δὲ τῶν ὁρέων ὁ ποταμὸς ἦς ἐπὶ στάδια τῶν Καρδούχων. 2. Τότε μὲν ὦν ήφιλίσθησαν μάλα ἠδέως, καὶ ταπείνθεια ἔχοντες καὶ πολλὰ τῶν παρεληλυθῶτων πόνων μημονεύοντες. Ἐπὶ γὰρ ἡμέρας, διαστερὰ ἐπορεύθησαν διὰ τῶν Καρδούχων, πάσας μαχόμενοι διετέλεσαν, καὶ ἐπαθον κακά, ὡσα οὐδὲ τὰ σύμπαντα ὑπὸ βασιλέως καὶ Τισσαφέρνους. Ὡς οὖν ἀπηλλαγμένοι τούτων ἠδέως ἐκοιμήθησαν.

3. "Αμα δὲ τῇ ἡμέρᾳ ὀρῶσιν ἀπείς ποὺ πέραν τοῦ ποταμοῦ ἐξωπλασμένους, ὡς κωλύσοντας διαδαίνειν, πεζοὺς δ' ἐπὶ ταῖς ὄχθαις παρατεταγμένους ἀνω τῶν ἱππεῶν, ὡς κωλύσοντας εἰς τὴν Ἀρμενίαν ἐκδαίνειν. 4. Ἡσαν δ' οὕτωι ὅροντο καὶ Ἄρστουχον, Ἀρμενίου καὶ Μάρδου καὶ Χαλδαίου μισθόφόρου. Ἐλέγοντο δὲ οἱ Χαλδαιοὶ ἐλευθεροὶ τε καὶ ἄλκιμοι εἶναι: ὥσπερ δ' εἶχον γέρμα κακρὰ καὶ λόγχας. 5. Αἱ δὲ ὄχθαι αὐταῖ, ἔρι ὄν παρατεταγμένοι οὕτοι ἦσαν, τρία ἡ τέταρτα πλέθρα ἀπὸ τοῦ ποταμοῦ ἀπείχον· οὔδ' δὲ μια ἡ ὄρωμενή ἢ ἰγνοσά ἄνω, ὀρθίρες χειροποιήτους· ταύτῃ ἐπερωτοῦτο διαδαίνειν οἱ Ἑλληνες. 6. Ἔπει δὲ πειρωμένοι τὸ τε ὤδωρ ὑπὲρ τῶν μαστῶν ἐφαίνετο, καὶ τραχύς ἦν ὁ ποταμὸς μεγάλοις λέβοις καὶ ὀλισθήροις, καὶ οὐδ' ἐν τῷ ὑδάτι τὰ ὄπλα ἦν ἔχειν· εἰ δὲ μή, ἦρπαζεν ὁ ποταμὸς· ἐπὶ τῇ κέφαλῇ τῶν ὄπλα εἰ τις φέροι, γνωρίοι εἰγίνετο πρὸς τὰ τοξεύματα καὶ τάλλα βέλη· ἀνεχάρισαν οὖν, καὶ
αυτοῦ ἐστὶ τοπεδεύσαντο πιρὰ τὸν τοταμίον. 7. Ὁ ἔνθε δὲ αυτοὶ τὴν πρόσθεν νύκτα ἦσαν, ἐπὶ τοῦ ὀροῦ, ἐώρων τοὺς Κάρδουχοὺς τολλοὺς συνελεγμένους ἐν τοῖς ὄπλοις. Ὁ ἔνθε δὴ τὸν λίθον ἀνθρωπόπους ὅρισε τοῖς Ἑλληνοῖς, ὃρῳς μὲν τοὺς ποταμοὺς τὴν δυσπορίαν, ὃρωσι δὲ τοὺς διαβαίνους κωλύσοντας, ὃρῳς δὲ τοῖς διαβαίνοντος ἐπικεισθούσος τοὺς Κάρδουχοὺς ὀπισθεὶς. 8. Ταύτῃ μὲν οὖν τὴν ἡμέραν καὶ τὴν νύκτα ἔμειναν ἐν πολλῇ ἀπορίᾳ οὗτες. Ξενοφῶν δὲ ὁδόν εἶδεν· ἐδοξεῖν ἐν πέδαις δεδέσθαι, αὐτὴ δὲ αὐτῷ αὐτῷ τοῖς περιμνηῦναι, ὡς καὶ διαβαίνειν, ὅπωσον ἐδούλευτο. Ὁ ἔνθε δὲ ὀρθὸς ἦν, ἔρχεται πρὸς τὸν Χειρίσοφον, καὶ λέγει, ὅτι ἐλπίδας ἔχεις καλῶς ἐσοθα, καὶ διηγεῖται αὐτῷ τὸ ὅπλον. 9. Ὁ δὲ ἤδει τε, καὶ, ὡς τάχιστα ἔκακον ὑπέφευγεν, ἐνθύωντο πάντες παρόντες τὸ στρατηγοῦ καὶ τὰ λεῖα καλὰ ἡν ἐνθεὺς ἄπο τοῦ πρῶτου. Καὶ ἀπιόντες ἀπὸ τῶν λεῖων οἱ στρατηγοῦ καὶ λοχαιοὶ παρῆγγελλον τῇ στρατιᾷ ἀριστοποιεῖται. 10. Καὶ ἀριστώτυτο τῷ Ξενοφῶνι προσέπροπον ὅντω νεανίσκος· ἤδεσαν γὰρ πάντες ὅτι ξείη αὐτῷ καὶ ἀριστώτυτο καὶ δειπνώντο προσελθεῖν, καὶ εἰ καθεύδοι, ἐπεγείραντο εἰπεῖται, εἰ τίς τι ἤχος τῶν πρὸς τὸν πόλεμον. 11. Καὶ τὸτε ἔλεγον, ὅτι τυγχάνουν φράγμανα συλλέγοντες ὡς ἐπὶ πῦρ, κάπετα κατίδουεν ἐν τῷ πέραν ἐν πέτραις καθηκούσαις ἐπὶ αὐτοῦ τὸν ποταμὸν γεινούτα τε καὶ γνωάκας καὶ παιδίσκας, δισπέρ μαρσίπους ἰματίων κατατεθέμενους ἐν πέτρᾳ ἀντρόδει. 12. Ἰδοῦσι δὲ φισιν δύο ἀσφαλεῖς εἶναι διαβήναι· οὐδὲ γὰρ τοῖς πολεμίοις ἰππεῦαν πρόδρατον εἶναι κατὰ τοῦτο. Ἐκδούντες δὲ ἐφασαν ἑχοντες τὰ ἐγχειρίδια γυμνοὶ ως νευσούμενοι διαβάνειν, πορευόμενοι δὲ ποόθεν διαβήναι πρὸν βρέξαι τὰ ἐδώδα, καὶ διαβάντες καὶ λαβόντες τὰ ἰμάτια πάλιν ἤκειν. 13. Ἐνθεὺς οὖν οὗ Ξενοφῶν αὐτὸς τε ἐσπεινε καὶ τοῖς νεανίσκοις ἐγχείν ἐκέλευ, καὶ εὐχεσθαι τοῖς φίλοις θεοῖς τὰ τε ὀνειράτα καὶ τὸν πόρον, καὶ τὰ λοιπὰ ἴγαθα ἐπιτελέσαι. Σπείσας δὲ ἔνθε ὄργα τοῖς νεανίσκοις πάρα τὸν Χειρίσοφον, καὶ διηγοῦνται ταῦτα. 14. Ἀκουσάς δὲ καὶ ἐ
Χειρίσοφος σπονδάς ἐποίει. Σπείσαντες δὲ, τοις μὲν ἄλλοις παρήγγελλον συνεκατοσθαί, αὐτοὶ δὲ συγκαλέσαντες τοὺς στρατηγοὺς ἔθουλεύοντο ὅπως ἃν κάλλιστα διαβαίειν, καὶ τοὺς τε ἐξαπροσθὲν νικῶν καὶ ὑπὸ τῶν ὄψιςθεν μηδὲν πάσχονεν κακῶν. 15. Καὶ ἐδοξεῖν αὐτοῖς Χειρίσοφον μὲν ἤγείσθαι, καὶ διαβαίνειν ἔχοντα· τὸ ἱμανον τοῦ στρατεύματος τὸ δ’ ἱμανον ἔτι ὑπομείνειν σὺν Ξενοφόντι, τά δὲ ὑποζύγια καὶ τὸν ὄχλον ἐν μέσῳ τούτων διαβαίνειν.

16. Ἐπεῖ δὲ καλῶς ταύτα ἔχειν, ἐπορεύοντο· ἤγοντο δ’ οἱ ναυισκοὶ, ἐν ἀριστερᾷ ἔχοντες τὸν ποταμὸν· ὀδὸς δὲ ἦν ἐπὶ τὴν διάβασιν ὡς τέταρτες στάδιοι. 17. Πορευομένων δ’ αὐτῶν, ἀντιπαρήσαν αἱ τάξεις τῶν ἱππέων. Ἐπειθ’ δὲ ἤσαν κατὰ τὴν διάβασιν καὶ τὰς ὅχθας τοῦ ποταμοῦ ἔθεντο τὰ ὅπλα, καὶ αὐτὸς πρῶτος Χειρίσοφος στεφανώσαμενος καὶ ὄπως ἐλάμβανε τὰ ὅπλα, καὶ τοῖς ἄλλοις πᾶσιν παρήγγελλε· καὶ τοὺς λοχαγοὺς ἐκέλευεν ἄγεων τοὺς λόχους ὀρθίους, τοὺς μὲν ἐν ἀριστερᾷ, τοὺς δ’ ἐν δεξίᾳ ἑαυτοῦ.
18. Καὶ οἱ μὲν μάντεις ἐσφαγαίζοντο εἰς τὸν ποταμὸν· οἱ δὲ πολέμιοι ἐτόξευόν τε καὶ ἐσφενδάμον· ἄλλ’ οὗτον ἐξικνυόντο. 19. Ἐπει δὲ καλὰ ἦν τὰ σφάγια, ἐπαινίζον πάντες οἱ στρατιώται καὶ ἀνηλάλαξον, συνωλώλυσον δὲ καὶ αἱ γυναίκες ἀπασίᾳ. Πολλαὶ γὰρ ἤσαν ἑταίραι εἰς τῷ στρατεύματι. 20. Καὶ Χειρίσοφος μὲν ἐνέβαινε καὶ οἱ σὺν ἐκεῖνοι· ο’ δὲ Ξενοφῶν, τῶν ὀπίσθιοφλάκων λαθῶν τοὺς εὐξυνοστάτους, ἔθεω ἀνὰ κράτος πάλιν ἐπὶ τὸν πόρον τῶν κατὰ τὴν ἐκβασίν τὴν εἰς τὰ τῶν Ἀρμενίων ὄρη, προσποιοῦμεν παῦντη διαδίας ἀποκλείειν τοὺς παρὰ τὸν ποταμὸν ἵππεις. 21 Οἱ δὲ πολέμιοι ὀργίστες μὲν τοὺς ἀμφὶ Χειρίσοφον εὐπέτως τὸ ὄδον περῷντας, ὀργίστες δὲ τοὺς ἀμφὶ Ξενοφῶντα θέουντας εἰς ὁμοπάλλιν, δείσαντες μὴ ἀποκλεθείσαν, φεύγουσιν ἀνὰ κράτος ὡς πρὸς τὴν ἀπὸ τοῦ ποταμοῦ ἄνω ἐκβασίν. Ἐπεὶ δὲ κατὰ τὴν ὀδόν ἐγένετο τοίχειν ἀνὰ πρὸς τὸ ὄρος. 22. Λύκιος δὲ, ὁ τὴν τάξιν ἱχθῶν τῶν ἱππέων, καὶ Λίσχηνος, ὁ τὴν τάξιν ἱχθῶν τῶν τρίτατών τῶν ἀμφὶ Χειρίσοφον, ἐπεὶ ἔόρασεν ἀνὰ κράτος Ε
Φευγόντας εἰποντο· οἱ δὲ στρατιώται ἐδὼν μὴ ἀπολεί·
πεσθαί, ἀλλὰ συνεκβαίνειν ἐπὶ τὸ ὄρος. 23. Χειρίσθησο·
δ’ αὐ, ἐπεὶ διέθη, τοὺς μὲν Ἰππέας οὔκ ἐδώκεν, εἰδὼς δι-
κατὰ τὰς προηκούσας ὄχθας ἐπὶ τὸν ποταμὸν ἐξεβαίνει
ἐπὶ τοὺς ἄνω πολεμίους. Οἱ δὲ ἄνω, ὀρόντες μὲν τοῦ-
ἐκτὸς Ἰππέας φευγόντας, ὀρόντες δ’ ὑπλίτας σφίγαν ἐπὶ
όντας, ἐκλείποντι τὰ ὑπέρ τοῦ ποταμοῦ ὕμαρ.
24. Ἐνοφῶν δὲ, ἐπεὶ τὰ πέραν ἔώρα καλῶς γιγνόμενα
ἀπεχώρει τὴν ταχύστην πρὸς τὸ διαβαίνον στράτευμα· (κα-
γὰρ οἱ Καρδούχοι φανεροὶ ἤθη ἦσαν εἰς τὸ πεδίον κατα-
βαίνοντες ὡς ἐπιθυμόμενοι τοῖς τελευταίοις.) 25. Καὶ
Χειρίσθομος μὲν τὰ ἄνω κατείχε, Λύκιος δὲ, σὺν ὀλίγοις
ἐπιχειρήσας ἐπιδιώκει, ἐλαβεὶ τῶν σκευοφόρων τὰ ὑπολει
πόμενα, καὶ μετὰ τούτων ἔσβη τὰ καλῆν καὶ ἐπτώματα.
26. Καὶ τὰ μὲν σκευοφόρα τῶν Ἑλλήνων καὶ ὁ δόξαις ἀκ-
ιυρὴν διέβασε, Ἐνοφῶν δὲ, στρέφας πρὸς τοὺς Καρδούχους,
ἄντια τὰ ὑπλα ἔθετο· καὶ παρὴγγειλε τοῖς λοχαγοῖς, κατ
ἐνωμοτίας ποιήσασθαι ἐκατοντὸν τὸν ἑαυτὸν λόχον, παρ’
ἀσπίδας παραγαγόντας τὴν ἐνωμοτίαν ἐπὶ φάλαγγος· καὶ
tοὺς μὲν λοχαγούς καὶ τοὺς ἐνωμοτάρχας πρὸς τῶν Καρ-
δούχων ἴδεαι, οὐραγοὺς δὲ καταστήσασθαι πρὸς τὸν ποτα-
μοῦ. 27. Οἱ δὲ Καρδούχοι, ὡς ἐώρων τοὺς ὀπισθοφύλακας
tοῦ δόξου φιλοσφόνους, καὶ ὀλίγους ἤθη φαινομένους, ἄτυ-
tον δὴ ἐπῆσαν, ὡδὲς τινὰς ἄδοντες. 'Ο δὲ Χειρίσθοφος,
ἐπεὶ τὰ παρ’ αὐτῷ ἀσφαλῶς εἶχε, πέμπει παρὰ Ἐνοφῶντα
τοὺς πελατστὰς καὶ σφενδονήτας καὶ τοξότας, καὶ κελεύει
ποιεῖν ὅ τι ἂν παραγγέλλῃ. 28. 'Ιδὼν δὲ αὐτοὺς διαβαί-
νοντας ὁ Ἐνοφῶν, πέμψας ἄγγελον κελεύει αὐτὸν µὲν
ἐπὶ τοῦ ποταμοῦ, µὴ διαβάντας. 'Οταν δ’ ἀρξώνται αὐτοὶ
διαβαίνειν, ἔνατιοις ἐνθεν καὶ ἐνθὲν σφῶν ἐμβαίνειν ὡς
διαβαίνομένους, δηθυκυλαιμένους τοὺς ἀκούσωσας, καὶ ἐπ’
βεβλημένους τοὺς τοξότας· µὴ πρόσω δὲ τοῦ ποταμοῦ προ
βαίνειν. 29. Τοῖς δὲ παρ’ ἑαυτῷ παρηγγείλειν, ἐπειδ’
σφενδόνῃ ἐξίκυνται, καὶ ἀστὶς φόβῷ, παλαινίσαντας θεί
ἐς τοὺς πολεμίους ἐπειδή; δὲ ἀναστρέψωσιν οἱ πολέμιοι
Having entered Armenia, they pass the sources of the Tigris, and arrive at the Teleboas. They make a treaty with Teribazus, the satrap of the province, but soon discover his insincerity.

1. 'Επει δὲ διέθησαν, συνταξάμενοι ἄμφι μέσον ἡμεῖς ἐπορεύθησαν διὰ τῆς Ἀρμενίας πεδίων ἀπαν καὶ λείους γη λόφους εὗ μείζον ἡ πέντε παρασάγγας· οὐ γὰρ ήσαν ἐγγύς τοῦ ποταμοῦ κῆρυ καὶ πολέμους τῶν ποταμῶν αὐτῶν πρὸς τῶν Καρ-δούχων. 2. Εἰς δὲ ἦν ἄφικοντο κόμην, μεγάλη τε ἦν, καὶ θαυμαίον εἰχε τῷ σάτραπῃ, καὶ ἐπὶ ταῖς πλείσταις οἰκίαις ἔσωσις ἐπήσαν· ἐπιτήθειν δ' ἦν δοφιλὴ. 3. 'Εντείθεν δὲ
έπορεύθησαν σταθμοὺς δύο, παρασάγγας δέκα, μέχρι ύπερ. ἧλθον τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ. Ἔντευθεν δ’ ἐπορεύθησαν σταθμοὺς τρεῖς, παρασάγγας πεντεκαίδεκα, ἐπὶ τὸν Τήλεβοαν ποταμὸν. Ούτος δ’ ἦν καλὸς μέν, μέγας δ’ οὐ· κόμαι δὲ πολλαὶ περὶ τὸν ποταμὸν ἦσαν. 4. ὃ δὲ τύπος οὗτος Ἀρμενία ἐκαλεῖτο ἡ πρὸς ἐσπέραν. Ἦπαρχος δ’ ἦν αὐτῆς Τηρίδαζος, ὁ καὶ βασιλεῖ φίλος γενόμενος, (καὶ ὅποτε παρείη, οὐδὲς ἀλλος βασιλέα ἐπὶ τὸν ἱππὸν ἀνέβαλ- λεν.) 5. Οὔτος προσήλασεν ἰππέας ἔχων, καὶ προπέμψας ἐρυθρεῖσι εἶπεν, ὅτι βουλοῦτο διαλεχθῆναι τοῖς ἄρχονσι. Τοὺς δὲ στρατηγοὺς ἐδοξεῖ ἀκούσα. Καὶ προσελθόντες εἰς ἐπίκεκοι ἠρώτων τι θέλω. 6. ὃ δὲ εἶπεν, ὅτι σπείρασαθι βουλοῦτο, ἐφ’ ὦ μῆτε αὐτὸς τοὺς “Ἐλληνας ἀδικεῖν, μῆτε ἐκείνους καίιν τὰς οἰκίας, λαμβάνειν τα τὰ ἐπιτήδεια ὁσῶν δέωντο. Ἐδοξε ταύτα τοὺς στρατηγοὺς, καὶ ἔσπει σαυτὸ ἐπὶ τοῦτον. 7. Ἔντευθεν δ’ ἐπορεύθησαν σταθμοὺς τρεῖς διὰ πεδίον παρασάγγας πεντεκαίδεκα· καὶ Τηρίδαζος παρηκολούθει, ἔχων τὴν ἐαυτοῦ δύναμιν, ἀπέχων ὡς δέκα σταδίους· καὶ ἄφυκοντο εἰς βασιλεία, καὶ κόμαι πέριξ πολλάς, πολλῶν τῶν ἐπιτηδείων μεσσιάς. 8. Στρατοπεδευομένων δ’ αὐτῶν νίγνεται τῆς νυκτὸς χιών πολλῆ· καὶ ἔωθεν ἐδοξε διασκη- νῆσαι τὰς τάξεις καὶ τοὺς στρατηγοὺς κατά τὰς κόμας· τῷ γὰρ ἔωρον πολέμιον οὐδένα, καὶ ἁσφαλές ἐδοξε εἰναι διὰ τὸ πλῆθος τῆς χιώνος. 9. Ἔνταῦθα εἶχον τὰ ἐπιτή- δεια δοσα ἐστὶν ἀγαθα, ἱερεία, σίτον, οἴνους παλαιοὺς εὐώ- δεις, ἀσταφίδος, ὀσπρια παντοδεια. Τῶν δὲ ἀποσκευασ- μένων τινας ἀπὸ τοῦ στρατοπέδου ἔλεγον, ὅτι κατάδοιεν στράτευμα, καὶ νύκτωρ πολλὰ πυρὰ φάινοιτο. 10. Ἐδοξει η τοῖς στρατηγοῖς οὐκ ἁσφαλές εἰναι διασκηνοῦν, ἀλλὰ συναγαγείν τὸ στράτευμα πάλιν. Ἔντευθεν συνήλθον καὶ γὰρ ἐδοξει συναθροίζειν. 11. Νυκτερεύοντων δ’ αἰ τῶν ἐνταῦθα ἐπιπίπτει χιών ἄπλεος, ὡςτε ἀπέκρυψε καὶ τὰ ὑπάλα καὶ τοὺς ἀνθρώπους κατακειμένους· καὶ τὰ ὑπό ὄρυγμα συνεπώδεισεν ἡ χιών· καὶ πολλὲς οἰκος ἦν ὀνείστασα.
κατακειμένων γὰρ ἄλεεινον ἦν ἡ χιών ἐπιπέττουκεν, ὅτω δὴ παραρρόνει. 12. Ἐπεὶ δὲ Ξενοφῶν ἐτόλμησε γυμνὸς ἀναστάς σχίξειν ἑύλα, τὰχ’ ἀν ἀναστάς τις καὶ ἀλλος ἱκείνου ἀφελόμενος ἐσχίζει. 13. Ὁπολ γὰρ ἐταῦθα εἰρίσκετο χρῆσις, ὥ ἐχρόντο ἀντ’ ἐλαίου, σέμεων, καὶ σημάσμουν, καὶ ἀμυγδάλινον ἐκ τῶν πικρῶν, καὶ τερε δινότον. 14. Ἐκ δὲ τῶν αὐτῶν τοὺτων καὶ μύρων εἰρίσκετο. 15. Μετὰ ταῦτα ἐδόκει ταλίν διασκηνητέον εἶναι εἰς τας κώμας εἰς στέγας. 16. Ἐνθα δὴ οἱ στρατιώται σὺν πολλῇ κρανγῇ καὶ ἡδονῇ ἠσέαν ἐπὶ τας στέγας καὶ τα ἐπιτήδεια· ὅσοι δὲ, ὅτε πρότερον ἠπήσαν, τὰς οἰκίας ἐνέπρησαν ἀπὸ ἀτασθαλίας, δίκην ἐδίδοσαν κακῶς σκηνοῦντες. 17. Ἐν τεῦθεν ἐπεμψαν νυκτὸς Δημοκράτην Τεμενίτην, ἀνδρὰς δόντες, ἔπὶ τὰ ὅρη, ἔνθα ἠφασαν οἱ ἀποσκεδανύμενοι καθ’ οὖρα τὰ πυρά· οὗτος γὰρ ἐδόκει καὶ πρότερον πολλὰ ἥδη ἀληθεύσας τοιαῦτα, τὰ ὄντα τε ὡς ὄντα, καὶ τὰ μὴ ὄντα ὡς οὐκ ὄντα. 18. Πορευθέοις δὲ, τὰ μὲν πυρὰ οὐκ ἔφη ἰδεῖν ἀνήρ καὶ συλλαβῶν ἤκει ἄγου, ἔχοντα τὸξον Περσικόν καὶ φαρέτραν, καὶ σάγαριν, ζαντερ αἱ Ἀμαζόνες ἔχοναν. 19. Ἐρωτώμενος δὲ ποδατὸς ἐξή, Πέρσης μὲν ἔφη εἶναι πορεύεσθαι δ’ ἢ ἀπὸ τοῦ Τηρήβαου στρατεύματος, ὥπως ἐπὶ τῆς εἰς λάβοι· οἱ δ’ ἠρώτων αὐτὸν, τὸ στρατεύμα ὑπόσον τε εἰς, καὶ ἔπὶ τίνι συνειλεγμένον. 20. Ἀ πο ἐκεῖν, ὅτε Τηρήβαος εἰς ἔχον τὴν τὴν ἑαυτοῦ δύναμιν καὶ μισθοφόρους Χάλυβας καὶ Γαόχους· παρεσκευάθας δὲ αὐτὸν ἔφη, ὡς ἔπι τῇ ὑπερβολῇ τοῦ ὄρους, ἔν τοῖς στενοῖς, ἄπερ μοναχὴ εἰς πορεία, ἐνταῦθα ἐπιθησόμενον τοῖς Ἑλλησί. 21. Ἀκούσας τοῖς στρατηγοῖς ταύτα ἔδωκε τὸ στρατεύμα συναγαγεῖν· καὶ εὐθύς φύλακας καταλείπετες, καὶ στρατηγοὺς ἐπὶ τοῖς μένουσι Σωφάνεντον Στυμφάλιον, ἐπορεύοντο ἐχοῦντες ἠγεμόνα τὸν ἀλλότατον ἀνθρωπον. 22. Ἐπειδὴ δὲ ὑπερεβαλλοῦν τὰ ὄρη, ὅτα πελτωρίων καὶ καταιόντες τὰ στρατόπεδον οὐκ ἠμείναν τοῖς ὀπλίταις, ἀλλ’ ἀνακραγόντες ἔθρον ἐπὶ τὸ στρατόπεδον.
CHAPTER V.

The Greeks are now compelled to quit the inhabited districts, and march through a country in which they suffer from intense cold and deep snow, and also from famine. At length they reach some well-stored villages, where they rest for seven days.

1. Τῇ δ’ ὑστεραίᾳ ἐδοκεὶ πορευτέον εἶναι, ὅτε δύναντο ἀχίστα, πρὶν ἡ συλλεγήσω ὁ στρατεύμα πάλιν, καὶ καταλαξεῖν τὰ στενὰ. Συσκευασμένοι δ’ εὐθὺς, ἐπορεύοντο διὰ χιόνος πολλής, ἡγεμόνας ἔχοντες πολλοὺς· καὶ αὐτῇ ἰδίων ὑπερβαλόντες τὸ ἄκρον, εἰπ’ ὃ εἴμηλεν ἐπιτίθεσθαι Τηρίδαζος, κατεστρατοπεδεύσαντο. 2. Ἐνετεύθεν ἐπορεύθησαν σταθμοὺς ἐρήμους τρεῖς, παρασάγγας πεντεκαίδεκα ἐπὶ τὸν Ἑιβράτην ποταμόν, καὶ διέβαινον αὐτὸν βρεχόμενοι πρὸς τὸν ὁμφαλὸν. Ἐλέγοντο δὲ αὐτοῦ αἱ πηγαί οἱ πρόσω εἶναι. 3. Ἐνετεύθεν ἐπορεύοντο διὰ χιόνος πολλής καὶ πεδίων σταθμοὺς τρεῖς, παρασάγγας πεντεκαίδεκα. Ὁ δὲ τρίτος ἐγένετο χαλεπός, καὶ ἀνεμος βορρᾶς ἐναντίος ἔπνευ, παντάπασιν ἀποκαίων πάντα, καὶ πηγαίν τοὺς ἄνθρώπους. 4. Ἐνθα δὴ τῶν μάντεων τις εἶπε σφαγάςισθαι τῷ ἀνέμῳ, καὶ σφαγάζεται καὶ πάσιν ὁ περιφανὸς εἶσε καὶ τῷ χαλεπῷ τοῦ πνεύματος. Ἡν δὲ τῆς χιόνος τῷ βάθος ἱργυῖα· ὡς καὶ τῶν ύποξυγίων καὶ τῶν ἀνθρώπων τολλά ἀπόλεσε, καὶ τῶν στρατιωτῶν ὡς τριάκοντα. 5. Διεγένοντο δὲ τὴν νύκτα πῦρ καίοντες· ἦλθον δὴ ἦν ἐν τῷ
πολλά: οἱ δὲ ὑφὲ προσιόντες ζύλα οὐκ εἶχον. Οἱ
οὖν πάλαι ἤκουντες καὶ τὸ πῦρ καὶ τὰς αὐτῶν πρὸς
τὸ πῦρ τούς οὐφίζοντας, εὶ μὴ μεταδόειν αὐτοῖς πυρὸς, ἦ
Ἀλλο τι, εἰπὲ ἔχουει βρωτὸν. 6. Ἕνθα δὲ μετεδίδοσαν
ἀλλήλοις οὐκ εἶχον ἐκατοί. Ἕνθα δὲ τὸ πῦρ ἐκαίετο,
διατηκόμενης τῆς χιόνος, βόθροι ἐγίγνοντο μεγάλοι ἐξε
ἐπὶ τὸ δάπεδον· οὐ δὴ παρὴν μετρεῖν τὸ βάθος τῆς χιόνος
7. Ἐντεύθεν δὲ τὴν ἐπισύναμον ἡμέραν ὠλην ἐπορεύστων
διὰ χιόνος, καὶ πολλοὶ τῶν ἀνθρώπων ἐθουλιμίασαν. Ξεν-
οφῶν δ᾿ ὑποθοφυλάκων καὶ καταλαμβάνων τοὺς πίπτοντας
τῶν ἀνθρώπων, ἥγγεις, ὅ τι τὸ πάθος εἶη. 8. Ἐπειθὲ δὲ
eπὶ τις αὐτῷ τῶν ἐμπείρων ὅτι σαφῆς βουλιμώσι, κἂν τι
φάγωσιν ἀναστήσονται, περιων περὶ τὰ ὑποτύχησιν, εἰ ποῦ
tι ὀρφῆ βρωτὸν ἥ ποτὸν, διεδίδον, καὶ διέστηκε διδόντας
τοὺς δυναμένους παρατρέχειν τοῖς βουλιμώσαι. Ἐπειθὲ
dὲ τὶς ἐμφάγοις, ἀνίσταντο καὶ ἐπορεύστω. 9. Πορευμέ-
nων δὲ, Χειρίσσορος μὲν ἀμφὶ κνέφας πρὸς κόμην ἀφικνεῖται,
καὶ ὑδροφοροῦσας ἐκ τῆς κόμης πρὸς τῇ κρήνῃ γυναικας
καὶ κόρας καταλαμβάνει ἔμπροσθεν τοῦ ἔρυματος. Αὐταί
ἱρώτων αὐτοῦς τῖνες εἶσιν. 10. Ὁ δ᾿ ἐρημευνὸς εἶπε Περ-
σιστῆ, ὅτι παρὰ βασιλέως πορεύονται πρὸς τὸν σατράπην.
Ἀδὲ ἀπεκρίναντο, ὅτι οὕκ ἐνταῦθα εἶη, ἀλλὰ ἀπέχει ὑπὸν
παρασάγγην. Οἱ δ᾿, ἐπεὶ ὑφὲ ἤρ, πρὸς τὸν κυμάρχην συν-
ειρχόταν εἰς τὸ ἔρημα σὺν ταῖς ὑδροφοροὺς. 11. Χειρί-
σσορος μὲν οὖν καὶ ὅσοι ἐνυπήθησαν τοῦ στρατεύματος ἐν
ταῦθα ἑστρατοπεδεύσαντο· τῶν δ᾿ ἄλλων στρατιώτων οἱ
μὴ δυνάμενοι διατελέσατι τὶν ὀδὸν ἐνυκτερέσαν ἄστιοι καὶ
ἀνεν πυρὸς· καὶ ἐνταῦθα τῖνες ἀπόλοντο τῶν στρατιῶτων
12. Ἐφείποντο δὲ τῶν πολεμίων υπενελεγμένοι τῖνες, κα-
tὰ μὴ δυνάμενα τῶν ὑποξύγων ἠρταζον, καὶ ἀλλήλοις
ἐμάχοντο περὶ αὐτῶν. Ἐλείποντο δὲ καὶ τῶν στρατιωτῶν
οἳ τε διεθαρμένοι ὑπὸ τῆς χιόνος τοὺς ἀθαλαμοῦσι, οἳ τε
ὑπὸ τοῦ ψύχους τοὺς διαπτέλως τῶν ποδῶν ὄποσσαςπότες. 13 Ἡν δὲ τοῖς μὲν ὀφθαλμοῖς ἐπικούρημα τῆς χιόνος, εἰ
tις ἔλεαν τι ἔχων τρό τῶν ὀφθαλμῶν πορεύστω, τῶν δὲ
καὶ ἡ ὅσοι ὄπισθεν ἂν ἡμάς ἠκολούθησαν οὗρ, ἐκ τῶν νῦκτα ὑπολύουσιν. 14. Ὁσοὶ δὲ ὑποδεδεμένοι ἐκοιμώντο, εἰς τοὺς πόδας οἱ ἰμάντες, καὶ τὰ ἱπτ. δήματα περιπετήγυντο· καὶ γὰρ ἦσαν, ἐπειδὴ ἐπέλιπτε τὰ ἀρχαῖα ὑποδήματα, καρβάτινας πεποιημένοι εἰκὰ τῶν νεοδόρ ὑμῶν. 15. Διὰ τὰς τοιαύτας οὐν ἀναγκας ὑπελεί. ποντὸ τινὸς τῶν στρατιωτῶν· καὶ ἴδόντες μὲλαν τι χωρίον, διὰ τὸ ἐκλελοιπέναι αὐτόθι τὴν χιόνα, εἰκάζουν τετηκέναι· καὶ ἐτετήμει διὰ κρήνην τινὰ, ἣ πλησίον ἦν ἀπίμισσα ἐν νάπη. 16. Ἐνταῦθ' ἐκπροτόρμενοι ἐκάθιστο, καὶ οὐκ ἔφασαν πορεύεσθαι. 16. 'Ο δὲ Ἑσοφών, ἔχων ὀπισθοφύλακας, ὡς ἠσθενο, ἐδέιτο αὐτῶν πάση τέχνη καὶ μηχανή μὴ ἀπολειπεσθαί, λέγων, ὅτι ἔπονται πολλοὶ πολέμιοι συνειλεγμένοι καὶ τελευτῶν ἐχαλέπαινεν. Οἱ δὲ σφάζειν εκέλευν· οἱ γὰρ ἦν σύνμαθες πορευθήσεται. 17. Ἐνταῦθα ἐδοξῆ κράτιστον εἶναι τοὺς ἐπομένους πολεμίους φοβῆσαι, εἰ τὰς δύναστα, μὴ ἐπιπέσουν τοῖς κάμυνοι. Καὶ ἦν μὲν σκότος ἡδη, οἱ δὲ προφήσαν πολλῷ θερύω, ἀμφὶ δὲ εἰς ὄν ὕπερφόρμενοι. 18. Ἐνθα δὴ οἱ μὲν ὀπισθοφύλακες, ἀτε ψυγαίνοντες, εἰς αναστάντες ἔδραμον εἰς τοὺς πολεμίους· οἱ δὲ κάμυντες, ἀνακραγόντες βοῶς ἢδοναντο μέγιστον, τὰς ἀσπίδας πρὸς τὰ ὀράτα ἐκρούσαν. Οἱ δὲ πολέμιοι δείσαντες, ἴκανον τοὺς κατὰ τῆς χιόνος εἰς τὴν νάπην, καὶ οὐδὲς ἔτι οὐδα- μοῦ ἔβδεχότο. 19. Καὶ Ἑσοφών μὲν καὶ οἱ σὺν αὐτῷ, εἰπόντες τοῖς ἀσθενοῦσιν, ὅτι τῇ ὑπεραί πήιουσί τινες ἐπὶ αὐτοῦ, πορεύμενοι, πρὶν τέταρτα στάδια διειλθεῖν ἐνυγχάνουσιν ἐν τῇ ὁδῷ ἀναπαυομένοι ἐπὶ τῆς χιόνος τοῖς στρατιώταις ἐγκεκαλυμμένος, καὶ οὐδὲ φυλακῇ οὐδεμιᾷ καθεστήκη καὶ ἀνίστασαν αὐτοὺς. 20. Οἱ δὲ ἔλεγον ὅτι οἱ ἐμπροσθεὶσ ὑπὸ υποχωροῦν. Ὅ δὲ παριών, καὶ παραπέμπου τῶν πελταστῶν τοῖς ἰσχυροτάτοις, ἐκέλευε σκέπασθαι τῇ εἰδι τε κωλύοι. Οἱ δὲ ἀπήγγελλον, ὅτι ὅλον ὄντως ἀναπαύοντε τὸ στράτευμα. 21. Ἐνταῦθα καὶ οἱ ἁμβίς Ἑσοφώντα πυλίσθησαν αὐτοῦ ἄνευ πυρὸς καὶ ἀδειπνοῦ, φυλακᾶς στεί
Ινδόναυτο καταστημάταν. 'Επει δέ πρός ἡμέραν ἦν, ἄ μὲν Ἐνοφών, πέρμας πρός τούς ἀσθενοῦντας τοὺς νεωτά-
ους, ἀναστήσαντας ἐκέλευεν ἀναγκάζειν προϊέναι. 22. Ἐν δὲ τούτῳ Χειρίσσοφος πέμπει τοὺς ἐκ τῆς κόμης σκεπο-
μένους πῶς ἔχοιν οἱ τελευταῖοι. Οἱ δὲ, ἀσμενοὶ ἴδόντες, τοὺς μὲν ἀσθενοῦντας τούτους παρέδοσαν κομίζειν ἐπὶ τῷ 
στρατόπεδῳ, αὐτοὶ δὲ ἐπορεύουντο, καὶ πρὶν εἰκοσά στάδια 
dioleuθεῖνα ἤσαν πρὸς τῇ κόμῃ ἐνθά Χειρίσσοφος ἦλπίζετο. 23. 'Επει δὲ συνεγένοντο ἀλλήλοις, ἐδοξῆ κατὰ τὰς κόμας ἀσφαλεῖς εἶναι τὰς τάξεις σκηνῶν. Καὶ Χειρίσσοφος μὲν 
αὐτοῦ ἔμενεν, οἱ δὲ ἄλλοι, διαλαχόντες ὡς ἑώρων κόμας ἐπορεύουντο, ἐκαστὸι τοὺς ἑαυτῶν ἐχοντες. 
24. Ἐνθά δὲ Πολυλύτης, 'Αθηναίος λογαγός, ἐκέλευσεν ἀφεῖναι ἑαυτὸν· καὶ λαβὼν τοὺς εὐξόνους, θέου ἐπὶ τὴ 
κόμην, ἦν εἰλήφη Ξενοφών, καταλαμβάνει πάντας ἐνδόν τοὺς κόμας, καὶ τὸν κωμάρχην, καὶ πώλους εἰς δασμὸν 
βασιλεὺς πρεσβεύουσαν ἐπτακαίδεκα, καὶ τὴν θυγατέρα τοῦ κωμάρχου ἐνάτην ἡμέραν γεγαμημένην· ὁ γὰρ αὐτῆς 
λαγώς ὄχετο θηράσων, καὶ οὐχ ἦλθον ἐν ταῖς κόμαις. 25 
Αἱ δὲ οἰκίαι ἦσαν κατάγαιοι, τὸ μὲν στόμα ὄψερ φρέατος, 
κατό δὲ ἐφεισθα. Αἱ δὲ εἰςοδὲ τοῖς μὲν ὑποξύγιοις ὄρυκταί, 
οἱ δὲ ἀνθρωποί κατέδαυν ἐπὶ κλίμακος. Ἐν δὲ ταῖς οἱ 
κίας ἦσαν αἰγες, οἰες, βόες, ὄρυκτες, καὶ τὰ ἐκγονα τούτων 
τὰ δὲ κτῆνη πάντα χιλιὸν ἐνδόν ἐπέφυλον. 26. Ἡσαν δὲ 
καὶ πυροὶ, καὶ κριθαῖ, καὶ ὀσπρία, καὶ ὁνὸς κρύδινος ἐν 
κρατίρισιν· ἐνήσαν δὲ καὶ αὐταὶ αἱ κριθαὶ ἰσοχειλεῖς, καὶ 
κάλαμιο ἐνέκειντο, αἱ μὲν μείζοις αἱ δὲ ἐλάπτους, γόνατα 
οὐκ ἐχοντες. 27. Τούτους δὲ ἔδει ὑπὸτε τις διψῆ λαβόν-
τα εἰς τὸ στόμα μύζειν. Καὶ πάνω ἄκρατος ἦν, εἰ μὴ τις 
δῶς ἐπιχεῖος· καὶ πάνω ἤδυν συμμαθῆναι τὸ σῶμα ἦν. 
28. Ο δὲ Ξενοφὼν τὸν ἄρχοντα τῆς κόμης ταυτῆς σῦν 
δειττόν εἴποιςατο, καὶ διαρρέειν αὐτοῦ ἐκέλευε, λέγων, ὅτι 
οὗτο τῶν τέκνων στερήσονται, τῇν γὰρ οἰκίαις τῶν ἀντε 
πλήσαντες τῶν ἐπιτηδείων ἀπίασιν, ἦν ἄγαθόν τι τῷ 
στρατεύματι ἐξηγησάμενος φαίνε-αι, εἰς-αν ἐν ἀλλῷ ἔδω 
Ε 2
γένωνται 29. ὁ δὲ ταῦτα ὑπειραχέτο, καὶ, φιλοϕρονοῦ-
μένος, οἶνον ἐφάπαξ ἔνθα ἦν κατωργυμένος. Ταύτῃν μὲν
σὺν τὴν νύκτα, διασκηνήσαντες οὕτως, ἐκομιήθησαν ἐν πα-
σιν ἁφθόνοις πάντες οἱ στρατιώται, ἐν φυλακῇ ἔχοντες τὸν
κωμάρχην, καὶ τὰ τέκνα αὐτοῦ ὅμως ἐν ὀφθαλμοῖς. 30. Τῇ
δὲ ἐπισοῦ ἡμέρᾳ Ξενοφών, λαβὼν τὸν κωμάρχην, πρὸς
Χειρίσσοφον ἐπορεύετο, ὅπου δὲ παρίοι κωμήν, ἐτρέπετο
πρὸς τοὺς ἐν ταῖς κώμαις, καὶ κατελάμβανε πανταχοῦ ἐνώ
χωμένους καὶ εὐθυμομένους, καὶ οὐδαμόθεν ἄφίσαν πρὶν
παραθείναι αὐτοῖς ἀριστον. 31. Οὐκ ἦν δὲ ὅπου οὐ παρε-
τίθεναν ἐπὶ τὴν αὐτῆς τράπεζαν κρέα ἄρνεια, ἐρίφεια,
χαίρεια, μόσχεια, ὀρνίθεια, σῖνον πολλοῖς ἄρτοις, τοῖς μὲν
πυρίνοις, τοῖς δὲ κριθίνοις. 32. Ὁποτε δὲ τις φιλοφρονὸς
μενὸς τῷ βούλοιτε προσποιεῖ, εἰλικρ. ἐπὶ τὸν κρατήρα, ἐνθὲν
ἐπικύρωντα ἐδειρροφοῦντα πάνειν ἄσπέρ βοών. Καὶ τῷ
κωμάρχῃ ἐδίδοσαν λαμβάνειν δὲ βούλοιτο. Ὁ δὲ ἄλλο
μὲν οὐδὲν ἐδέχετο, ὅπου δὲ τινὰ τῶν συγγενῶν ἴδοι, πρὸς
ἐαυτὸν ἀεὶ ἐλαμβάνειν.

33. Ἐπεὶ δὲ ἤλθον πρὸς Χειρίσσοφον, κατελάμβανον
κάκεινοις σκηνοῦντας, ἐστεφανωμένοις τοῦ ἔθρονος χιλιοὺς
στεφάνους, καὶ διακοὺς ἀρμενίους, παῖΔας σὺν ταῖς
βαρβαρικοῖς στολαῖς. Τοῖς δὲ πασίν ἐδείκνυσαν, ὄστερ
ἐνεοῖς, ὅ τι δέοι ποιεῖν. 34. Ἐπεὶ δὲ ἀλλήλοις ἐφιλοφρο-
νήσαντο Χειρίσσοφος καὶ Ξενοφών, κοινῇ δὴ ἀνηρώτων τοῦ
κωμάρχην, διὰ τοῦ περσίζοντος ἐρμηνεύον οἷς εἰς ἡ ἕωρα.
'Ὁ δὲ ἐλέγει ἢτι Ἀρμενία. Καὶ πάλιν ἥρωτον τόι ὅ Ἰπ-
ποι τρέφοντο. Ὁ δὲ ἐλέγει, ὅτι βασιλεῖ δασμός· τῇ δὲ
πλησίον χώραν ἐφή εἶναι Χάλυβας, καὶ τῇ ὅδιν ἐφοραζέν
ἦ ἔη. 35. Καὶ αὐτὸν τότε μὲν ὄχιτε ἄγων Ξενοφών πρὸς
τοὺς ἑαυτοῦ οἰκέτας, καὶ Ἰππον δὲ εἰρήθησεν, παλαιτερον,
ὁδὼσι τῷ κωμάρχῃ ἀναθέσαντα καταθήσασα, ὅτι ἠκούσεν
αὐτῶν ἱερὸν εἶναι τοῦ Ἡλίου, δεδώσεις μὴ ἀποθανεῖ, ἐκεῖα.
κατὸ γαρ ὑπὸ τῆς πορείας· αὐτὸς δὲ τῶν πόλων λαμβάνει
καὶ τῶν ἄλλων στρατηγῶν καὶ λοχαγῶν ἐδωκεν ἐκάστῳ
πόλου. 36. Ἡσαυ δὲ οἱ ταῦτα Ἰππὶ ἰοῆνε μὲν τῶν Πειρ.
CHAPTER VI.

On continuing the march, their guide, being struck by Cheirisophus deserts them, and they find their way without a guide to the River Phasis. They proceed to some mountains, which are occupied by the Phasiani, whom they dislodge by sending a party round, and thus attacking them on both sides.

1. 'Επει δ’ ἡμέρα ἦν ὁγδόν, τῶν μὲν ἡγεμόνα παραδίδωσι Χειρίσοφος, τῶν δ’ οἰκέτας καταλείπει τῷ κωμάρχῃ, πλημμυρούσῃ τε καὶ τῶν ἵππων καὶ τῶν ὑποζυγίων ἰακία περιελείμι, ὦταν διὰ τῆς χιόνος ἄγωσιν. ἀνεν γὰρ ἥνων σακίων κατεδύνυτο μέχρι τῆς γαστρῶς.

2. Ἡγείτο δ’ αὐτοῖς ὁ κωμάρχης λελυμένος διὰ χιόνος, καὶ ἴδη τε ἦν ἐν τῷ τρίτῳ σταθμῷ, καὶ Χειρίσοφος αὐτῷ ἐχαλεπάνθη ὅτι οὐκ εἰς κώμας ἤγεν. 'Ὄ δ’ ἔλεγεν ὅτι οὐκ εἰς ἐν τῷ τόπῳ τούτῳ. 'Ὄ δὲ Χειρίσοφος αὐτῶν ἐπαίσε μὲν, ἐδόθη δ’ οὖν. 3. Ἐκ δὲ τούτου ἐκείνως τῆς νυκτὸς ἀποδρασὶς ὁχετοῦ, καταλιπτῶν τῶν ἵππων. Τόδε δὴ Χειρίσοφος καὶ Ξενοφώντι μόνον διάφρομεν ἐν τῇ πορείᾳ ἐγένετο, ἢ τοῦ ἡγεμόνος κάκωσις καὶ ἁμέλεια. Ἐπισεθένθη δὲ ἡμάσθη τε τοῦ παιδὸς, καὶ οὐκαδε κομίσας πιστοτάτῳ ἤχρητο. 4. Μετά τούτῳ ἔπορεύθησαν ἐπτα θαλαμοῦς, ἀνὰ πέντε παρασάγγας τῆς ἡμέρας, παρὰ τὸν Φάσιον ποταμὸν ἐντὸς πλεθριαίου. 5. 'Ἐπετείθεν ἐπορεύθησαν σταθμούς δύο, παρασάγγας δέκα. ἐπὶ δὲ τῇ εἰς τὸ πεδίον ἑπερβολὴ ἀπήρτησαν αὐτῶν Χάλυμβης καὶ Ταῦχοι καὶ Φασιανοὶ. 6. Χειρίσοφος δὲ, ἔπει κατειδεῖ τοῦ; πολεμίους ἐπὶ τῇ ἑπερβολῇ ἐπαισάτο πορευόμενος, ἀπέχων εἰς τρίακοντα σταδίων, ἐνα μὴ κατὰ νέρας ἄγων πλησιάσῃ τὶς πολεμίους. παρῆγγειλ
Δὲ καὶ τοῖς ἄλλοις παράγειν τοὺς λόχους, ὅπως ἐπὶ φαλαγγὺς γένοιτο τὸ στρατεύμα. 7. Ἡπεὶ δὲ ἠλθον οἱ ὀπισθοφύλακες, συνεκάλεσε τοὺς στρατηγοὺς καὶ λοχαγοὺς καὶ ἐλέεσεν ὡδε. Οἱ μὲν πολέμιοι, ὡς ὧρατε, κατέχουσι τὰς ὑπερβολὰς τοῦ ὄρους, ὥρα δὲ βουλεύεσθαι, ὡς ὡς καλά ἄγονονύμεθα. 8. Ἐμοὶ μὲν οὖν δοκεὶ παραγείλατο μὲν ἀριστοποιείσθαι τοῖς στρατιώταις, ἡμᾶς δὲ βουλεύεσθαι, εἰτε τήμερον, εἰτε αὔριον δοκεὶ ὑπερβάλλειν τὸ ὄρος. 9. Ἐμοὶ δὲ ἔγε, ἐφή ὡς Κλεάνωρ, δοκεὶ, ἐπὶ τάχιστα ἀριστήσωμεν, ἐξοπλισμένους ὡς τάχιστα ἴναι ἐπὶ τοὺς ἀνδρας. Ἐγὼ διατράφωμεν τὴν τήμερον ἡμέραν, οἴ τε νῦν ἡμᾶς ὑδόντες πολέμιοι δαφναλέατηροι ἐσονται, καὶ ἄλλους εἰκός τοῦτων θαρροῦντων, πλείους προσγενέσθαι.

10. Μετὰ τούτων Ξενοφῶν εἶπεν· Ἑγὼ δ' οὖν ὑπὸ γλυκοῦσκον εἶπεν τοῦτο δεῖ παρασκευάσεσθαι, ὡς ὡς κράτιστα μαχιούμεθα. Εἰ δὲ βουλομέθος ὡς ῥᾶστα ὑπερβάλλειν, τοῦτο μοι δοκεὶ σκέπτετο εἶναι, ὡς ἐλάχιστα μὲν τράγματα λάθωμεν, ὡς ἐλάχιστα δὲ σώματα ἀνδρῶν ἀποβάλλωμεν. 11. Τὸ μὲν οὖν ὄρος ἐστὶν ὅρωμεν πλεῦν ἡ ἐφ' ἐξίμικονα στάδια, ἀνδρές δ' οὖν μονοὶ, ὡς ὡς φιλάπτοντες ἡμᾶς φανεροὶ εἰσαι, ἀλλ' ἡ κατ' αὐτὴν τὴν ὄδον· πολὺ οὖν κρεῖττον, τὸν ἔρημον ὄρους καὶ κλέφαι τι πειρᾶσθαι λαθόντας, καὶ ἀρπάσαι φθάσαντας, εἰ δυναίμεθα, μᾶλλον ἡ πρὸς ἵσχυρα χωρία καὶ ἀνήρ παρασκευασόμενος μᾶχεσθαι. 12. Πολὺ γάρ ρᾶσθαι, ὅρθιον ἀμαχία ἴναι, ἡ ὁμαλίας, ἐνδεχεται καὶ ἐνδεχεται πολέμιαν νῦντων· καὶ νῦκτωρ ἀμαχία μᾶλλον ἄν τὰ πρὸς ποδῶν ὀρφή τις, ἡ μὲν ἡ ἡμέρας ναχώμενος· καὶ ἡ τραχεία τοῖς ποσαὶ ἀμαχὶ ἱοῦσι εἰμενεστέρα, ἡ ἡ ὁμαλὴ τὰς κεφαλὰς βαλλόμενος. 13. Καὶ κλέφαι οὐκ ἄδυνατον μοι δοκεὶ εἶναι, ἐξὸν μὲν νυκτὸς ἴναι ὡς μὴ ὄρασθαι, ἐξὸν δὲ ἀπελθεῖν τοσοῦτον ὡς μὴ ἀσθησίσθησθαι παρέχειν. Δοκοῦμεν δ' ἂν μοι, ταῦτα προσποιούμενοι προσβάλλειν, ερμιστέρῳ ἀν τῷ ἄλλῳ ὄφει χρησίματι, μένους γαρ αὐτῶν μᾶλλον ἀθρόου οἱ πολέμιοι. 14. Ἀτάρ τι ἐγὼ περὶ κλοπῆς συμβάλλομαι; ὡς γὰρ ἔγω γε ἑξωγεῖ οἵ Χειρίσοφε.
VI. 15-22. BOOK IV.

...
CHAPTER VII.

The Greeks enter the country of the Taochi, who had retired to towns, one of which is taken by the Greeks. They find in it a vast number of cattle, on which they subsist during their progress through the country of the Chalybes, a fierce and warlike people. They next march through the territory of the Scythini, to a town called Gymnias, the governor of which provides them with a guide to Mount Theches, from the summit of which they have a view of the Euxine.

1. 'Εκ δὲ τούτων ἐπορεύθησαν εἰς Ταοχοὺς σταθμοὺς τέντης, παρασάγγας τριάκοντα· καὶ τὰ ἐπιτήδεια ἐπέλειπε· χωρία γὰρ ἦκον ἵσχυρὰ οἱ Ταοχοὶ, ἐν οἷς καὶ τὰ ἐπιτήδεια πάντα εἶχον ἀνακεκομισμένου. 2. 'Επει δὲ ἀφίκοντο εἰς χωρίον, δὲ πόλιν μὲν οὐκ εἶχεν οὐδ' οἰκίας, συνελημμένης δὲ ἤσαν αὐτὸς καὶ ἄνδρες καὶ γυναῖκες καὶ κτήμα πολλά. Χειρίσοφος μὲν πρὸς τούτο προσέβαλλεν εὐθύς ἢκων· ἐπειδὴ δὲ ἡ πρώτη τάξις ἀπέκαμψεν, ἀλλὰ προσῆκε καὶ αὖθις ἀλλὰ Οὐ γὰρ ἦν ἄθροίς περιστήναι, ἀλλὰ ποταμὸς ἦν νόκλω 3 'Επειδὴ δὲ Ξενοφῶν ἦλθε σὺν τοῖς ὀπισθοφύ.
II. 1-10. ΒΟΚΙV.

1. 'Ενταῦθα δὴ κοινῇ ἐβούλευστοι· καὶ τὸν Ξειρίσοφον ἐρωτώντος, τί τὸ κωλύον εἰς εἰσελθεῖν, εἶπεν ὁ Ξειρίσοφος· Ἀλλὰ μία αὕτη πάροδος ἦστην, ἢ ὅρᾶς· ὅταν δὲ τις ταύτῃ πειρᾶται παρίεναι, κυλνόντως λίθους ὑπὲρ ταύτης τῆς ὑπερχούσης πέτρας· ὥς δ᾽ ἂν καταληφθῇ, οὕτω διατίθεται. "Διαμ. θ᾽ ἐδείξε συντετριμένοις ἀνθρώποις καὶ σκέλη καὶ πλευράς. 5. 'Πιν δὲ τοὺς λίθους ἀναλώσομαι, ἐφή ὁ Ξειρίσοφων, ἄλλο τι ἡ οὐδὲν κωλύει παρίεναι; οὐ γὰρ δὴ ἐκ τοῦ ἑναντίου ὀρὸμεν, εἰ μὴ ὀλίγους τοὺς ἄνθρωπος, καὶ τοῦτον δύο ἡ τρεῖς ὁπλισμένοι· 6. στὸ τὸν χωρίον, ὡς καὶ οὐ ὀρᾶς, σχεδὸν τρία ἡμῖν πλεθρά ἦστιν, ὁ δὲι βαλλομένωνς διελθεῖν. Τούτον δὲ δόσων πλέθρον δασι πίνοι διαλειτούσαις μεγάλαις, ἀνθ᾽ ὃν ἐστήκότες ἄνδρες τί ἂν πάσχοιεν ἢ υπὸ τῶν φερομένων λίθων ἢ υπὸ τῶν κυλνόντων; τό λοιπὸν σώμα ἡδὴ γίγνεται ὡς ἡμῖν πλεθρόν, ὁ δὲι, ὅταν ἤφησωσιν οἱ λίθοι, παραδραμεῖν. 7. Ἀλλὰ ἐνίοις, ἐφῆ ὁ Ξειρίσοφως, ἐπειδὰν ἀρξώμεθα εἰς τὸ δασὺ προσεῖναι, φέρονται οἱ λίθοι πολλοὶ. Ἀλτὸ ἂν, ἐφῆ, τὸ δένον εἰς· Ἡττὸν γὰρ ἀναλώσομαι τοὺς λίθους. Ἀλλὰ πορευόμεθα, ἐνθὲν ἰμῖν μικρὸν τι παραδραμεῖν ἦσται, ἢν δυνώμεθα, καὶ ἀπελθεῖν ῡάδιον, ἢν βουλώμεθα. 8. 'Εντευθὲν ἐπορεύοντο Ξειρίσοφος καὶ Ξειροφών, καὶ Καλλίμαχος Παρράσιος λοχαγός· (τούτου γὰρ ἡ ἱγιεμονία ἢν τῶν ὁπισθοφυλάκων λοχαγῶν ἐκείνη τῇ ἡμέρᾳ·) οἱ δὲ ἄλλοι λοχαγοὶ ἔμενον ἐν τῷ ἁσφαλεί. Μετά τούτο οὐν ἀπήλθον ὑπὸ τὰ δένδρα ἄνθρωποι ως ἐθοδομήκοντα, οὐκ ἄνθρωποι, ἀλλὰ καθ᾽ ἐνα, ἐκαστὸς φυλαττόμενος ως ἑδύνατο. 9. Ἀγασίας δὲ ὁ Στρημφάλιος καὶ Ἀρεστώνυμος Μεθυδρεῖς καὶ οὕτω τῶν ὁπισθοφυλάκων λοχαγῶν ὡς· καὶ ἄλλοι δὲ, ἐφέστασαν ἐξω τῶν δένδρων· οὐ γὰρ ἦν ἁσφαλεῖς εἰ τοίς δένδροις ἔστανεί πλειον ἢ τὸν ἐνα λόχον. 10. 'Ενθα δὴ Καλλίμαχος ὢμαναὶ τι· προέτρεπεν ἀπὸ τοῦ δέν
Δρονος, ώφ ήταν αυτός, δύο ή τρία βήματα· ἐπει δὲ οἱ λίθοι φέροντο, ἄνεχαζετο εὐπτετός· ἐφ' ἐκάστης δὲ προδρομής πλέον ἡ δέκα ἀμάζαλ πετρῶν ἀνηλίσκοντο. 11. Ὄ δὲ Ἀγασίας, ὥς ὅρα τὸν Καλλίμαχον, ἀ ἐποίει, καὶ τὸ στράτευμα πάν ἡθόμενον, δεῖςας μὴ οὐ πρῶτος παραδράμοι εἰς τὸ χωρίον, οὐδὲ τὸν Ἀριστώνυμον πλησίον ὑντα παρακαλέας, οὐδὲ Εὐφύλοχον τὸν Λουσίαν, ἑταίρους ὑντας, νῦδὲ ἄλλον οὐδένα, χωρεῖ αὐτός, καὶ παρέχεται πάντας. 12. Ὅ δὲ Καλλίμαχος, ὥς ἔφορα αὐτὸν παρώντα, ἐπιλαμβάνεται αὐτὸν τῆς ἴτνος· ἐν δὲ τούτῳ παρέδει αὐτοὺς Ἀριστῶνυμος Μεθυδρείς, καὶ μετά τούτον Εὐφύλοχος Λουσίαν. Πάντες γὰρ οὗτοι ἀντεποιούντο ἀρετῆς, καὶ δημιουργίους πρὸς ἀλλήλους· καὶ οὕτως ἐρίζοντες αἱροῦσι τὸ χωρίον. Ὡς γὰρ ἀπαξ εἰςδραμοῖν, οὐδές εἰς χρόνον ἤνωθεν ἐνέχθη. 13. Ἐνταῦθα δὴ δεινὸν ἦν θέαμα. Αἱ γὰρ γυναῖκες, ἐπιπόνουσα τὰ παιδία, εἶτα καὶ εὐανὰς ἐπικατερρίπτουσιν, καὶ οἱ ἄνδρες ἤσαυτος. Ἐνθα δὴ καὶ Λυνείας Στυμφάλιος, λοχαγός, ἰδιὸν τινὰ θέουσα ὡς ἐπὶ οἰκίσσα εὐαυτὼν, στολὴν ἔχοντα καλὴν, ἐπιλαμβάνεται ὡς κωλύσων. 14. Ὅ δὲ αὐτὸν ἐπισπάτα, καὶ ἀμφότερον ἄρχοντα κατὰ τῶν πετρῶν φερόμενοι, καὶ ἀπέθανον. Ἐντεῦθεν ἄνδροι μὲν πάνι ὄλιγοι ἐλήφθησαν, βῶς δὲ καὶ ὠνοι πολλοὶ καὶ πρόβατα. 15. Ἐντεῦθεν ἐπορεύθησαν διὰ Χαλύβων σταθμοὺς ἐπτατραγάγας πεντήκοντα. Οὕτω ἦσαν ὄν διήλθον ἀλκιμώτατοι καὶ εἰς χειρας ἔσαν. Εἶχον δὲ θώρακας λινοὺς μέχρι τοῦ ἤτρου, ἀντὶ δὲ τῶν πετρῶν σπάρτα τυκνὰ ἐστραμμένα. 16. Εἶχον δὲ καὶ κνημίδας, καὶ κράνη, καὶ παρὰ τὴν ζώνην μαχαίριον, ὄσον ζυγῆ λακονικήν, ὃς ἐσφαττον, ὃς κρατεῖν δύναντο· καὶ ἀποτέμνοντις αὐ τά κεφαλὰς ἔχοντες ἐπορεύτωσι· καὶ ἔθοι, καὶ ἐχόμενον, ὁπότε οἱ πολέμιοι αὐτοὺς όφεσθαι ἐμελλοῦν. Εἶχον δὲ καὶ δόρον ὡς πεντεκάωναι πηλῶν, μίαν λόγχην ξέρουν. 17. Οὕτω εὐνέμενον ἐν τοῖς πολίσμασιν. Ἐπεὶ δὲ παρελθοῦσαν οἱ Ἔλληνες, εἴπουσαν αὐτὸν μαγώμενοι. "Ωκον δὲ ἐν τοῖς ὀχυρώις καὶ τὰ ἐπιτήδεια ἐν τούτως ἀναλεκομισμένα
Συνεχίζεται ένα έργο στα ελληνικά, με επικεφαλίδα "Η ονομασία των θεών". Το εργαστήριο επικεντρώνεται στη σύσταση και την εξήγηση των θεών και των θεότητων, δηλαδή στην ήμερα και την ημέρα των θεωρημάτων και του μισθού στην ιστορία. Συνεπειακά, δημιουργείται ένας δίσκος των θεών και των θεοτήτων, δηλαδή της Θεότητας και της Θεοτήτας. Το εργαστήριο επικεντρώνεται στην ήμερα και την ημέρα των θεωρημάτων και του μισθού στην ιστορία. Συνεπειακά, δημιουργείται ένας δίσκος των θεών και των θεοτήτων, δηλαδή της Θεότητας και της Θεοτήτας.
ANABASIS. [vii. 26.—viii. 4

CHAPTER VIII.

On descending the mountain, they make a treaty with the Macrones, who dwell in the plain below, and proceed safely as far as the Colchian hills, where they meet with opposition from the natives. The Greeks enter a rich country, and in two days arrive at the sea. They remain for some time in the Greek colony of Trapezus, where they support themselves by plundering the Colchian villages in the neighborhood. They celebrate games at Trapezus.

1. Ἐντεύθεν δ’ ἐπορεύθησαν οἱ Ἑλληνες διὰ Μακρώνων σταθμοῦς τρεῖς, παρασάγγας δέκα. Τῇ πρώτῃ δὲ ἡμέρᾳ ἀφίκοντο ἐπὶ τῶν ποταμῶν, δὲ ὄριζε τὴν τῶν Μακρώνων καὶ τὴν τῶν Σκαθινῶν. 2. Εἶχον δ’ ὑπερδέξιον χωρίον οὗν χαλεπώτατον, καὶ ἐξ ἀριστερᾶς ἄλλον ποταμόν, εἰς δὲ ἐνέβαλλεν ὁ ὄριζων, δὲ οὖν ἔδει διαδῆναι. Ἡν δὲ οὖτος, δασύς δενδρών παχέσι μὲν οὖ, πυκνός δὲ. Ταῦτα, ἐπεὶ προσῆλθον οἱ Ἑλληνες, ἐκόπτον, σπεύδουσές ἐκ τοῦ χωρίον δὲ σάκχαρα ἐξελθείν. 3. Οἱ δὲ Μάκρωνες, ἐκοτές γέφρα καὶ λόγχας καὶ τριχίνους χιτόνας, καταντίπερας τῆς διαβάσεως παρατεταγμένου ἱσαμα, καὶ ἀλλήλους διεκελέυοντο, καὶ λίβος εἰς τῶν ποταμῶν ἔμποτον, ἐξίκνυοντο δὲ οὖ, οὔδ’ ἐθλαττον οὐδένα.

4 Ἐνθα δὴ προερχέτα, τῷ ξενοφώντι τῶν πελταστῶν
της ἀνήρ, Ἀδήμης, φάσκων δεδουλευκέναι, λέγων, ὅτι
γεγυνώσκοι τὴν φωνὴν τῶν ἀνθρώπων· καὶ οἴμαι, ἐφη, ἔμην
ταύτην πατρίδα εἶναι· καὶ, εἰ μὴ τι κωλύει, ἐδέλω αὐτοῖς
dιαλέχθηναι. 5. 'Αλλ' οὔδεν κωλύει, ἐφη· ἀλλὰ διαλέγουν,
καὶ ύπάθε πρῶτον τίνες εἰσίν. Οἱ δ' εἰσόν, ἐρωτήσαντος,
ὅτι Μάκρονες. 'Ερώτα τοίνυν, ἐφη, αὐτοῦς, τί ἀντίτε
τάχαται, καὶ χρήζουσιν ἡμῖν πολέμιοι εἶναι. 6. Οἱ δ' ἁπεκρίναντο· Ὅτι καὶ ὑμεῖς ἐπὶ τὴν ἡμετέραν χώραν ἐρ-
χεσθε. Λέγειν ἐκέλευον οἱ στρατηγοὶ, ὅτι οὐ κακῶς γε
ποιήσατες, ἀλλὰ βασιλεὺς πολεμήσαντες, ἀπερχόμεθα εἰς
τὴν Ἑλλάδα, καὶ ἐπὶ θάλασσαν βουλόμεθα ἀφικέσθαι. 7
'Ηρώτων ἐκεῖνοι, εἰ δοεῖν ἄν τούτων τὰ πιστά. Οἱ δ' ἐφάσαν
καὶ δοεῖν καὶ λαβεῖν ἐδέλεσιν. 'Εντεύθεν διδάσσει οἱ
Μάκρωνες βαρβαρικὴν λόγχην τοῖς Ἑλλησαίοι, ὁ δὲ Ἑλλη
νες ἐκεῖνος Ἑλληνικὴν· ταῦτα γὰρ ἐφάσαν πιστὰ εἶναι
θεοὺς δὲ ἐπεμαρτύραντο ἀμφότεροι.
8. Μετὰ δὲ τὰ πιστὰ εὐθὺς οἱ Μάκρονες τὰ δένδρα συν
ἐξέκοπτον, τὴν τε οὖν ὠδοποίουν, ὡς διαβιβάσοντες, ἐν
μέσοις ἀναμεμιγμένοι τοῖς Ἑλλησαίοι· καὶ ἀγορᾶν οἶναν ἐδύ-
ναντο παρείχον· καὶ παρήγαγον ἐν τρισίν ἡμέραις ἐως ἐπὶ
tὰ Κόλχων ὅρια κατέστησαν τοὺς Ἑλληνας. 9. 'Ενταῦθα
ἦν ὁρὸς μέγα, προσβατόν δὲ· καὶ ἐπὶ τούτων οἱ Κόλχοι
παραταταγμένοι ἠσαν. Καὶ τὸ μὲν πρῶτον οἱ Ἑλληνες
ἀντιπαρτέξαντο κατὰ φάλαγγα, ὡς οὕτως ἄξοντες πρὸς
τὸ ὁρὸς· ἐπείτα δὲ ἐδοξεῖ τοῖς στρατηγοῖς βουλεύσασοθα
υπλεγεῖσιν ὅπως ὡς κάλλιστα ἀγωνιοῦνται. 10. Ἐλεξεν
οὖν Ξενοφῶν, ὅτι δοκεῖ, παύσωστα τὴν φάλαγγα, λόγχους
ὁρθίους ποιῆσαι· ἢ μὲν γὰρ φάλαγξ διασταθήσεται εὐθὺς·
tὴ μὲν γὰρ ἄνοδον, τῇ δὲ εὐσίαν, εὐρήσωμεν τὸ ὁρὸς· καὶ
eὐθὺς τούτῳ ἀθυμίαν ποιῆσε, ὅταν, τεταγμένοι εἰς φάλαγ-
γα, ταῦτην διεσπασμένην ὀρῶσιν. 11. Ἐπείτα, ἦν μὲν
ἐπὶ πολλοὺς τεταγμένοις προσάγωμεν, περιτεύσουσιν ἡμῶν
οἱ πολέμιοι, καὶ τοῖς περιττοῖς χρήσονται ὃ τι ἄν βούλων-
tαι. 'Εὰν δὲ ἐπὶ ὀλίγων τεταγμένοι ἤώσιν, οὔδεν ἄν εἰη
θαυμαστὸν εἰ διακοπεῖ ἡμῶν ἢ φάλαγξ ὑπὸ ἀθρόων καὶ
ANABASIS.

[vmii. 12-18]

Βελθών καὶ ἀνθρώπων πολλῶν ἐμπεσόντων: εἰ δὲ πη τούτῳ ἔσται, τῇ ὑλῇ φάλαγγι κακῶν ἔσται. 12 Ἀλλὰ μοι δοκεῖ, ὅρθιον τοὺς λόχους παυσαμένους, τοσοῦτον χωρίον κατασχεῖν διαλιπόντας τοῖς λόχοις, ὅσον ἔξω τοὺς ἐσχάτους. λόχους γενέσθαι τῶν πολεμίων κεράτων. Καὶ οὕτως ἐσόμεθα τῆς τε τῶν πολεμίων φάλαγγος ἔξω οἱ ἐσχάτοι λόχοι, καὶ ὅρθιος ἄγοντες οἱ κράτιστοι ἦμῶν πρῶτον προσίσασθαι, ἦ τε ἂν εὐνόου ἦ, ταύτη ἐκαστὸς ἔξει ὁ λόχος. 13. Καὶ εἰς τὸ διαλείπον οὐράδιον ἔσται τοῖς πολεμίοις εἰσελθεῖν, ἐνθὲν καὶ ἐνθὲν λόχων ἄντων, διακόπησε τοὺς ἄρδιον ἔσται λόχον ὅρθιον προσίσασθαι. Εάν τε τις πιέζηται τῶν λόχων οἱ πλησίον βοηθήσει. Ἡπειρός τε ηὕρη τῶν λόχων ἐπὶ τὸ ἄκρον ἀναβήσει, οὐδεὶς μηκέτι μείνῃ τῶν πολεμίων. 14. Ταῦτα ἔδοξε, καὶ ἐποίησεν ὅρθιος τοὺς λόχους. Ξενοφών δὲ ἄπιοι ἐπὶ τὸ εὐνόμον ἀπὸ τοῦ δεξιοῦ, ἔλεγε τοῖς στρατιώταις: Ἄνδρες, οὗτοί εἰσίν, οὐς ὅρατε, μόνοι ἔτι ἦμιν ἐμποδῶν τὸ μή ἕδη εἶναι, ἐνθὰ πάλαι ἐσπεύδομεν τούτους, ἦν πως ὄννυμεθα, καὶ ὁμοίς δὲ καταφαγεῖν. 15. Ἡπειρὸς δὲ ἐν ταῖς χώραις ἐκαστὸς ἐγένοντο, καὶ τοὺς λόχους ὅρθιος ἐποιήσαντο, ἐγένοντο μὲν λόχαι τῶν ὄπλωτῶν ἁμφὶ τοὺς ὑγιόρηκοντα, ὁ δὲ λόχος ἐκαστὸς σχεδὸν εἰς τοὺς ἐκατόν· τοὺς σεληναστὰς καὶ τοὺς τοξοτάς τρικάθετον, τοὺς μὲν τοῦ εὐνόμου ἔξω· τοὺς δὲ τοῦ δεξιοῦ, τοὺς δὲ κατὰ μέσον, σχεδὸν ἐξακοσίους ἐκάστους. 16. Ἐκ τούτου παρηγγύησαν οἱ στρατηγοὶ εὐχεσθαί· εὐξάμενοι δὲ καὶ παυνίσαντες ἐπορεύσαντο. Καὶ Χείρισσοφος μὲν καί Ξενοφών καὶ οἱ σὺν αὐτοῖς πελτασταῖ, τῆς τῶν πολεμίων φάλαγγος ἔξω γενόμενοι, ἐπορεύσαντο. 17. Οἱ δὲ πολέμων, ως εἶδον αὐτούς, ἀντιπαραθένοντες, οἱ μὲν ἐπὶ τὸ δεξιόν, οἱ δὲ ἐπὶ τὸ εὐνόμον, διεστάσθησαν, καὶ πολὺ τῆς ἐαυτῶν φάλαγγος ἐν τῷ μέσῳ κενὸν ἐποίησαν. 18. Ἡδόνες δὲ αὐτούς διαχάζοντας οἱ κατὰ τὸ Ἀρκαδικῶν πελτασταί, ὡς ἦρχεν Λισέχους ο Ἀκαρνάν, νομίσαντες φεύγειν, ἀνακραγόντες ἔθεον καὶ υποτεί νων ἐπὶ τὸ ὄρος ἀναβαίνοντες συνεφεύγετο δὲ αὐτοῖς καὶ τὸ Ἀρκαδικὸν ὀπλιτικὸν, ἢ
κελεύοντο ὑμῖν. 19. Οἱ δὲ πολέμου, ὡς ἦρμηνευότα, οὐκέτι ἐστησαν, ἀλλὰ φυγῇ ἄλλος ἄλλῃ ἔτραπεν. Οἱ δὲ Ἐλληνες ἀναβάντες ἐστρατοπεδέυοντο ἐν πολλαῖς κόμαις καὶ τάπητῆδεα πολλὰ ἔχονσι. 20. Καὶ τὰ μὲν ἄλλα οὐδὲν ἦν, ὃ τι καὶ εὐθαμήσαν· τὰ δὲ σμήνη πολλὰ ἦν αὐτῶι, καὶ τῶν κηρίων ὅσοι ἔφαγον τῶν στρατιωτῶν, πάντες ἄφρονες τε ἐγιγνοντο, καὶ ἡμῖν, καὶ κάτω διεχώρει αὐτοῖς, καὶ ἀρθῶς οὐδεὶς ἠδύνατο Ἴστασαι, ἀλλ' οἱ μὲν ὄλγον ἐνθοδοκότες σφόδρα μεθύουσιν ἐφίκεαν, οἱ δὲ πολύ, μανιμένοις, οἱ δὲ καὶ ἀποθύρησον. 21. Ἐκείνῳ δὲ οὕτω παλλοὶ, ὄψερ τροφής γεγεννημένης, καὶ πολλῇ ἦν ἡ αθημία. Τῇ δ' ὑπέραινα ἀπέθανε μὲν οὐδεὶς, ἀμφι δὲ τὴν αὐτὴν που ὦραι ἄνεφρονον· τρίτη δὲ καὶ τετάρτη ἀνισταντο, ὄψερ εἰς φαρμακοποσίας.

22. Ἐνετεύθεν δ' ἑπορεύθησαν δύο σταθμοῖς, παρασάγγας ἐπτά, καὶ ἡλιόν ἐπὶ θάλασσαν εἰς Τραπεζοῦντα, πόλιν Ἐλληνιδα, αἰκουμενίνην, ἐν τῷ Εὐζείῳ Πόντῳ, Σινοπέων ἀποικίᾳν, ἐν τῇ Κόλχῳ χώρᾳ. Ἐνυπαθές ἐμείς ταῖς ἡμέραις ἀμφι τὰς τριάκοντα ἐν ταῖς τῶν Κόλχων κόμαις. 23. Κανείνοις ὁμομυνοῦσιν ἐληίζοντο τῇν Κολχίδα. Ἁγοράν δὲ παρεῖχον τῷ στρατοπέδῳ Τραπεζοῦντοι, καὶ ἐδέξαντο τε τούς Ἐλλήνας, καὶ ξένια ἐδόσαν, βοῦς καὶ ἀλφαῖ καὶ οἶνον. 24. Συνδιεπράστοντο δὲ καὶ ὑπὲρ τῶν πλησίουν Κόλχων, τῶν ἐν τῷ πεδίῳ μάλιστα οἰκούντων· καὶ ξένια καὶ παρ' ἐκείνοις ἡλιόν βόες. 25. Μετὰ δὲ τοῦτο τῷ θυσίαν, ἦν εὐξαντο, παρεσκευάζοντο· ἡλιόν δ' αὐτοῖς ικανοὶ βόες ἀποθύρασαν τῷ Διὶ τῷ σωτηρί, καὶ τῷ Ἰρακλεί ἤγερον καὶ τοῖς ἄλλοις θεοῖς ἐν εὐξαντο. Ἐσοφίσαν δὲ καὶ ἄγωνα γυμνικόν ἐν τῷ ὄρει, ἐνθαπερ ἐσκήνουν. Ἐξελοντο δὲ Δρακόντιον Σπαρτιᾶτην, (ὅς εφύγεν παῖς ὅν οἴκοθεν, παῖδα ἄκων κατακτανών, ζῆσθαι παταξάς,) ἄρομον τ' ἐπιμεληθῆναι, καὶ τοῦ ἄγωνος προστατῆσαι. 26. Ἐπειδὴ δὲ ἡ θυσία ἐγένετο, τὰ δέρματα παρέδοσαν τῷ Δρακόντῳ καὶ ὁμοίως ἐκέλευον, ὅπου τὸν ἄρομον πεποιηκός εἶπεν ὁ δὲ, δείξας οὐτερ ἐστηκότες ἐστύχανοιν, Οὐτος ὁ ἀμφότερος ἔστηκότες ἐστύχανοι.
ἐφη, καλλίστος τρέχειν, ὅποιν ἄν τις θυλήται. Πῶς οὖν ἔφασαν, δυνήσονται παλαίειν ἐν σκληρῷ καὶ δασεῖ ὁὕτως ὁ δ' εἶπε· Μᾶλλον τι ἀνιᾶσεται ὁ καταπεσὼν. 27. Ἡγὼ νίζοντο δὲ παιδεῖς μὲν στάδιον τῶν αἰχμαλώτων οἱ πλείστοι δόλιον. δὲ Κρῆτες πλείους ἡ ἐξήκοντα ἔθεον, πάλην δὲ καὶ πυγμήν καὶ παγκράτιον ἐτεροῦ. Καὶ καλὴ δέα ἐγένετο· πολλοὶ γὰρ κατέβησαν, καὶ, ἄτε θεωμένων τῶν ἐταίρων πολλὴ φιλονεικία ἐγίγνετο. 28. Ἐθεον δὲ καὶ ἵπποι· καὶ ἐδει αὐτοὺς, κατὰ τοῦ πραγμός ἐλάσσαντας, ἐν τῇ ἀθαλάττῃ ἀναστρέφοντας πάλιν ἄνω πρὸς τὸν βωμὸν ἄγειν. Καὶ κάτω μὲν οἱ πολλοὶ ἐκυλίνδοντο· ἄνω δὲ πρὸς τὸ ἱσχυρὸς ὁρθιον μόλις βάδην ἐπορεύοντο οἱ ἵπποι· ἐνθα πολλὴ πραγγή, καὶ γέλως, καὶ παρακέλευσις ἐγίγνετο αὐτῶν
Xenophon's Anabasis

Book V.

Chapter I.

Celeisophus is sent to apply to Anaxibius, the Spartan admiral, for ships. Xenophon continues, meanwhile, to find employment for the soldiers, and takes care that the roads are mended, in case they should at last be obliged to go by land. They send out two ships, which they had obtained at Trapezus, to bring in any vessels that they may find. Dexippus, a Laconian, who is put in command of one of them, deserts the service and sails home; Polycrates, an Athenian, with the other ship, brings in many vessels to the port.

1. "Osa μεν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρον ἔπραξαν οἱ Ἑλληνες, καὶ δόα ἐν τῇ πορείᾳ τῇ μέχρι ἐπὶ θάλασσαν τὴν ἐν τῷ Εὐζείῳ Πόντῳ, καὶ ως εἰς Τραπεζούντα πόλιν Ἑλληνίδα ἀφίκοντο, καὶ ως ἀπέθυσαν, ἂ εὐζαντο σωτηρία θύσειν, ἔθα πρῶτον εἰς φιλίαν γῆν ἀφίκουτο, ἐν τῷ πρόσθεν λόγῳ δεδήλωται.

2. Ἐκ δὲ τούτων ξυνεξόντες ἐκουσάντων περί τῆς λοιπῆς πορείας· ἀνέστη δὲ πρῶτος Ἀντιλέως Θούριος, καὶ ἔλεξεν ὅδε. Ἔγώ μὲν τοῖνυν, ἐφη, ὡς αὐτὲς, ἀπείρημα ἡδη ξυσκεναζόμενος, καὶ βαδίζον, καὶ τρέχων, καὶ τὰ ὁπλα φέρων, καὶ ἐν τάξει ἱὸν, καὶ φυλακᾶς φυλάττων, καὶ μαχὸ μενος· ἐπιθυμῶ δὲ ἡδη, παυσάμενος τούτων τῶν πόνων ἐπεὶ θάλασσαν ἐχομεν, πλείον τὸ λουτόν, καὶ εκφευρεῖς, διὰ τοῦ Οὐνισεῦς καθεύδων ἀφικέσθαι εἰς τὴν Ἑλλάδα. 3 Ταῦτα ἀκούσαντες οἱ στρατιώται ἀνεδορύθησαν ὡς εὐ λέγω τοῖς καὶ ἄλλοις ταῦτα ἔλεγε, καὶ πάντες οἱ παρόντες ἔτειντα δὲ Χειρίσοφος ἀνέστη καὶ εἶπεν ὅδε. 4. Φίλοι, μοι ἐστίν, ὡς αὐτὲς, Ἀναξίδος, ναυαρχὰ ν δὲ καὶ τυγχάνει. Ἡν οὖν τέμψητε ὑς, οἴοιαν το ἔλθειν καὶ τεῦρες ἔχων.
καὶ πλοία τὰ ἡμᾶς ἄξοντα· ὑμεῖς δὲ, εἰπερ πλεῖν βούλεσθε
απρομένετε, ἔστ᾽ ἂν ἐγὼ ἐλθὼ· ἢξω δὲ ταχέως. 'Ακούσαν-
τες ταύτα οἱ στρατιώται ἤσθησαν τε καὶ ἐπηρίσαντο πλεῖν
αὐτὸν ὡς τάχιστα.

5. Μετὰ τούτων Ζευσφόρων ἀπέστη καὶ ἔλεξεν ὤδη. Χεῖ
σίσοφος μὲν δὴ ἔπι πλοία στέλλεται, ὑμεῖς δὲ ἀναμινεύειν
'Οσα μοι οὖν δοκεῖ καιρός εἶναι ποιεῖν ἐν τῇ μονῇ, ταῦτα ἔρω.
6. Πρῶτον μὲν τὰ ἐπιτήδεα τα δεῖ πορίζεσθαι ἔκ τῆς
πολεμίας· οὔτε γὰρ ἀγορὰ ἔστιν ἱκανή, οὔτε ὁτον ὅνησθα
μεθα εὐπροσία, εἰ μὴ ὀλίγους τισίν· ἡ δὲ χώρα πολυμα-
ία ἴνανυσι οὖν πολλοῖς ἀπόλλυσθαι, ἢν ἄμελώς τε καὶ ἀφυ-
κάτως πορεύσεθε ἔπι τὰ ἐπιτήδεια. 7. 'Ἀλλά μοι δοκεῖ
εἳν τὰς ἁρπασίας λαμβάνειν τὰ ἐπιτήδεια, ἀλλος δὲ μὴ πλα-
ξινδαι, ὡς σώλησθε, ἡμᾶς δὲ τούτων ἐπιμελεῖσθαι. 'Εδοξε
ταῦτα. 8. 'Ετὶ τοινυν ἀκούσατε καὶ τάδε. 'Ετὶ λείαν
γὰρ ὡμῶν ἐκπορεύσονται τινες· οὐομα οὖν βέλτιστον εἶναι,
ἡμῖν εἰπεῖν τὸν μέλλοντα ἐξίνεσθαι, φράξειν δὲ καὶ ὑπο,
ία καὶ τὸ πλῆθος εἰδὸμεν τῶν ἐξίοντων καὶ τῶν μενόντων, καὶ
ἐκπαρασκευάζωμεν εάν τι δή, κἂν βοηθήσαι τισι καιρὸς
ἕδωμεν ὅπου δεήσει βοηθεῖν, καὶ εάν τις τῶν ἀπειροτερ-
ών ἐγχειρή ποιεῖ· ἐξειδολεύσωμε, πειρόμενοι εἰδέναι τὴν
ὑπαμιν ἐφ᾽ οὐς ἂν ἱησα. 'Εδοξε καὶ ταῦτα. 9. 'Εννο-
ίτε δὲ καὶ τάδε, ἔφη. 'Σχολή τοῖς πολεμίως ληξίζεσθαι,
καὶ δικαίως ἡμῖν ἐπιβουλεύουσιν· ἔχομεν γὰρ τὰ ἐκείνων
ὑπερκάθισθαι δ᾽ ἡμῶν. Φύλακας δὴ μοι δοκεῖ δεῖν περὶ
τοῦ στρα-σπεδοῦν εἶναι· εάν οὖν κατὰ μέρος μερισθέντες
ρυλάττωμεν καὶ σκοπῶμεν, ἢττον ἄν δύναμιν ἡμᾶς ὑθρᾶν
нологίοι. 10. 'Ετὶ τοινυν τάδε ὄρατε. Εἰ μὲν ἡπιστῶ-
μεδα σαφῶς, δὴ ἦσε πλοῖα Χειρίσοφος ἀγών ἱκανή, οὐδὲν
ἄν ἔδει ὃν μέλλω λέγειν· νῦν δὲ, ἐπεὶ τούτο ἀδηλοῦ, δοκεῖ
καὶ πειράζει πλοῖα συμπαρασκευάζειν καὶ αὐτοῖς. 'Ἡν
οἷν γὰρ ἐλθῃ, ὑπαρχόντων ἐνθάδε, ἐν ἀφοθωτέροις πλευ-
ρούμεθα. 11. 'Εάν δὲ μὴ ἄγη, τοῖς ἐνθάδε χρησόμεθα.
Ορῶ δὲ ἐγὼ πλοῖα πολλάκις παραπλέουντα· εἰ οὖν αἰτησά-
μαιντο παρὰ Τουπεξωτούτιων ἑκάρτη πλοῖα, κατάγωμεν καὶ

ANABASIS. [1. 6–11]
φιλάττομεν αυτα, τα προς καλα παραλυόμενοι ἔως ἀν ἰκανά τα ἄξονα γένηται, ἵσως ἃν οὐκ ἀπορήσαμει κομιδῆς οἷς ἰδέασθα. 12. Ἐδοξε καὶ ταῦτα. Ἔννοιασατε δέ, ἐφη, εἰ εἰκός καὶ τρέφειν ἀπὸ τοῦ κοινοῦ, οὐς ἂν κατάγωμεν, ὅσιν ἃν χρόνον ἡμῶν ἐνικεψε καὶ ναῦλον ἔννοθεῖσθαι, ὅπως ὕφελοῦντες καὶ ὕφελονται. Ἐδοξε καὶ ταῦτα 13. Δοκεῖ τοῖς μοι, ἐφη, ἣν ἁρα καὶ ταῦτα ἡμῖν μὴ ἐκπεραίνηται, ὡστε ἄρκειν πλοία, τὰς ὁδοὺς, ὅς δεσπόρως ἀκώσαμεν εἰναί, ταῖς παρὰ θάλασσαν οἰκουμέναις πόλεσιν ἐνειλικροί. ὁδοποιεῖν· πείσωσαι γάρ, καὶ διὰ τὸ φοβεῖσθαι, καὶ διὰ τὸ βουλέσθαι ἡμῖν ἀπαλαγῆναι.

14. Ἐνταῦθα δὲ ἀνέκραγοι, ὡς οὐ δέοι ὀδοπορεῖν. ὁ δὲ, ὡς ἔγνω τὴν ἀφοροῦν ἀυτῶν, ἐπεφύσεις μὲν οὐδέν, τὰς δὲ πόλεις ἐκούσας ἐπείσθεν ὁδοποιεῖν, λέγων, ὅτι δάντον ἀπαλάζονται, ἤν εὐποροὶ γέωνται αἰ όδοί. Ὁ Ἐλαβὼν δὲ καὶ πεντηκόντον παρὰ τῶν Τραπεζουντίων, ἢ ἐπέστησαν Δέξιππον Δάκωνα περίοικον. Οὕτως, ἀμελῆς τοῦ ξυλλέγειν πλοία, ἀποδράς ὥστε ἐξω τοῦ Πόντου ἤχον τὴν ναῦν. Οὕτως μὲν οὐν δίκαια ἔπαθεν ὄστερον ἢν Ὀράκη γὰρ, παρὰ Σεύθη, πολυπραγμονῶν τι, ἀπέβανεν ὑπὸ Νικάνδρου τοῦ Δάκωνος. 16. Ἐλαβὼν δὲ καὶ τριακόντον, ἢ ἐπεστάθη Πολυκράτης Ἀθηναῖος, ὡς ὀψία λαμβάναν πλοία, κατήγεν ἐπὶ τὸ στρατόπεδον. Καὶ τὰ μὲν ἄγωγιμα, εἰ τι ἢγον, ἐξαιροῦμενοι, φυλακὰς καθίστασαι ὡς σῶς εἰς, τοῖς δὲ πλοίοις χρῆσαντο εἰς παραγωγὴν. 17. Ἐν οὗ δὲ ταῦτα ἦν, ἐπὶ λείαν ἐξῆφεσαν οἱ Ἐλληνες καὶ οἱ μὲν ἐλάμβανον, οἱ δὲ καὶ οὐ. Κλεαίνετος δὲ ἐξαγαγόν καὶ τὸν ἑαυτοῦ καὶ ἄλλον λόχον πρὸς χωρίον χαλεποῦν, αὐτός τε ἀπέθανε καὶ ἄλλοι πολλοί τῶν σὺν αὐτῷ.
CHAPTER II.

As provisions begin to run short in the neighborhood, Xenophon leads out part of the army against the Drilæ, who are enemies of the people of Trapezus. As the Greeks approach, the Drilæ burn all their property in the fields, and retire to their principal fort, where they make a brave resistance. The Greeks at last take and burn the place. The next day they return to Trapezus.

1. 'Epeι δὲ τὰ ἐπιτήδεια οὐκέτι ἦν λαμβάνειν, ὡστε ἀπαθημερίζειν ἔτι τὸ στρατόπεδον, ἐκ τούτων λαβὼν ξενοφῶν ἵγεμόνας, τῶν Τραπεζοντίων, ἐξάγει εἰς Δρίλας τὸ ἥμισυ τοῦ στρατεύματος, ὧδε ἦμισυ κατέλιπε φυλάττειν τὸ στρατόπεδον: οἱ γὰρ Κόλχοι, ἀτε ἐκπεπτωκότες τῶν οἰκίων, πολλοὶ ἤσαν ἄδροι καὶ ὑπερεκάθηντο ἐπὶ τῶν ἁλίρων. 2. Οἱ δὲ Τραπεζοντίοι, ὅποθεν μὲν τὰ ἐπιτήδεια ῥάδιον ἦν λαβεῖν οὐκ ἤγουν· φίλου γὰρ αὐτοῖς ἤσαν· εἰς τοὺς Δρίλας δὲ προθύμως ἤγουν, ὧφ' ὁν κακῶς ἑπασχον, εἰς χωρία τε ὀσείνα καὶ δύσβατα καὶ ἀνθρώπους πολεμικωτά- τοις τῶν ἐν τῷ Πόντῳ.

3. 'Επεὶ δὲ ἦσαν ἐν τῇ ἅνω χώρᾳ οἱ Ἔλληνες, ὅποια τῶν χωρίων τοῖς Δρίλαις ἀλώσιμα εἶναι εἴδοκεν, ἐμπράντες ἀπῆσαν· ὡστε καὶ οὐδὲν ἦν λαμβάνειν, εἰ μὴ υὲς, ἡ βοῦς, ἡ ἄλλο τι κτήνος τὸ πῦρ διαπεφευγός. "Ἐν δὲ ἦν χωρίων υἱηρότολοις αὐτῶν· εἰς τούτο πάντες ξυνεφύκησαν. Περὶ δὲ τούτῳ ἦν χαράδρα ἱσχυρῶς βαθεία, καὶ πρόσοδοι χαλεπά πρὸς τὸ χωρίον. 4. Οἱ δὲ πελτασταί, προδραμώντες στάθην πέντε ή έξ τῶν ὀπλιτῶν, διαβάντες τὴν χαράδραν, ὀρώντες πρόβατα πολλά καὶ ἀλλὰ χρήματα, προεβαλλον πρός τὸ χωρίον· ξυνείπυντο δὲ καὶ δορυφόροι πολλοὶ, οἱ ἐπὶ τὰ ἐπιτήδεια ἐξωφημένοι· ὡστε εγ' ἐνοῦτο οἱ διαβάντες πλεῖ- νος ἢ εἰς διεχιλίους ἀνθρώπους 5. 'Επεὶ δὲ μαχόμενο νῦν ἐδύναντο λαβεῖν τὸ χωρίον, (καὶ γὰρ τάφρος ἦν περὶ νῦτο εὐρεία ἀναβεβλημένη, καὶ σκόλοπες ἐπὶ τῆς ἀναβολῆς καὶ τύρσεις πυκναὶ ξύλιναι πεποιημέναι,) ἀπιέναι δὴ ἐπε- χείρουν· οἱ δὲ ἐπέκειντο αὐτοῖς. 6. Ἡς δὲ οὐκ ἐδύναντα
II. 7-14.

8. Ἀκούσας ταῦτα ὁ Ἑσυχόφων, προσαγαγὼν πρὸς τὴν χαράδραν, τοὺς μὲν ὀπλίτας θέσατι ἐκέλευσε τὰ ὑπλατά: αὐτὸς δὲ, διαβὰς σὺν τοῖς λοχαγοῖς, ἐσκοπεῖτο, πότερον εἴη κρεῖττον ἀπάγειν καὶ τοὺς διαθεσθῆται, ἢ καὶ τοὺς ὀπλίτας διακυθαίρειν, ὡς ἀλῶντος ἂν τοῦ χωρίου. 9. Ἐδοκεὶ γὰρ τὸ μὲν ἀπάγειν οὖν εἶναι ἄνευ πολλῶν νεκρῶν, ἔλειν δὲ ἄν ὄντω καὶ οἱ λοχαγοὶ τὸ χωρίον. Καὶ ὁ Ἑσυχόφων ἐννεχώρησε, τοὺς ἱεροὶς πιστεύσας· οἱ γὰρ μάντες ἀποδειχθήσεται ἤσαν, ὅτι μάχη μὲν ἔσται, τὸ δὲ τέλος καλὸν τῆς ξοοῦν. 10. Καὶ τοὺς μὲν λοχαγοὺς ἐπέμπει διαθεσθήσεσθαι τοὺς ὀπλίτας, αὐτὸς δὲ ἐμείνεν ἀναχωρίσας ἀπαντάς τοὺς πελταστάς, καὶ οὐδένα εἰς ἀκροβολίζεσθαι. 11. Ἐπειδὴ δὲ ἦκον οἱ ὀπλίται, ἐκέλευσε τὸν λόχον ἐκαστὸν ποιῆσαι τῷ λοχαγῷ, ὡς ἄν κράτιστα ὀἴηται ἀγωνισθῆται· ἦσαν γὰρ οἱ λοχαγοὶ πλησίον ἀλλήλων, οἱ πάντα τὸν χρόνον ἀλλή λους περὶ ἀνδραγαθίας ἀντεποιοῦντο. 12. Καὶ οἱ μὲν ταῦτα ἐποίουν· δὲ δὲ τοῖς πελτασταῖς πᾶσι παρῆγγειλε διηγηκυλώμενος ἱέναι, ὡς, ὅποταν σημύνῃ, ἀκούσας γένομεν διῆγον, καὶ τοὺς τοξότας ἐπιθεθὴσαν ἐπὶ ταῖς νευραῖς, ὡς ὅποταν σημύνῃ, τοξεύσας δεήσον, καὶ τοὺς γυμνίτας λίθων ἔχειν μεσάς τὰς διφθέρας· καὶ τοὺς ἐπιπεδεῖσθαι ἐπεμψε τοὺς ἐπιμεληθῆναι. 13. Ἐπειδὴ δὲ πάντα παρασκεύαστο· καὶ οἱ λοχαγοὶ καὶ οἱ υπολοχαγοὶ, καὶ οἱ ἀξιόνυτες τούτων μὴ χείρους εἶναι, πάντες παρατεταγμένοι ἦσαν, καὶ ἀλλήλους μὲν δὴ ἐξενεώρων· (μηνουείδης γὰρ διὰ τὸ χωρίον ἡ τάξις ἦν·) 14. Ἐπειδὴ δὲ ἐπαινίσαν, καὶ ἡ σάλπιγξ ἐφθέγξ ἔστα, οὐκέ τε τῷ Ἑσυχόφων ἡμᾶς λέγειν, καὶ θεόν ἄρομῳ οἱ ὀπλίται· καὶ τὰ ἐθέλη ὅμοι ἐφέρετο, λόγχας, τοξεύματα σφενδόναι, πλεῖστοι δὲ ἐκ τῶν χειρῶν λίθοι· ἦσαν δὲ εἰ
καὶ πῦρ προσέφερον 15. Ὅπο δὲ τοῦ πλῆθους τῶν βελῶν ἔλαπτον οἱ πολέμιοι τά τε σταυρώματα καὶ τάς τύρσεις ὡςτε Ἀγασίας Στυμφάλιος καὶ Φιλόξενος Πελληνεύς, καταθέμενοι τά ὁπλα, ἐν χιτῶνι μονὸν ἀνεβήσαν, καὶ Ἀλλων ἄλλων εἶλκε, καὶ ἄλλος ἀναβεθήκει, καὶ ἢλώκει τὸ χωρόν, ὡς ἐδόκει. 16. Καὶ οἱ μὲν πελτασταῖ καὶ οἱ ψιλοὶ ὀφθαλμόντες ἠρπαξον, ὅ τι ἐκαστὸς ἐδύνατο· ὁ δὲ Ξένο φῶν, στὰς κατὰ τὰς πύλας, ὅπόσοις ἐδύνατο κατεκώλυε τῶν ὀπλιτῶν ἔξω· πολέμιοι γὰρ ἐφαίνοντο ἄλλοι ἐπὶ ἄκρας τισίν ἱσχυροῖς. 17. Οὐ πολλοῦ δὲ χρόνον μεταξὺ γενομένου, κραυγὴ τε ἐγέινετο ἐνδον, καὶ ἤφευγον οἱ μὲν καὶ ἑχοντες δὲ ἔλαβον, τάχα δὲ τις καὶ τετρωμένος καὶ πολὺς ἡν ὠδησίας ἀμφὶ ταῖς ὅρυτρα. Καὶ ἐρωτώμενε τοὺς ἐκπίπτοντες ἔλεγον, ὃτι ἀκρα τέ ἐστιν ἐνδον, καὶ οἱ πολέμιοι τολλοί, οἱ παῖόνισιν ἐκδεδραμήνυσι τοὺς ἐνδόν ἄνθρωπους.

18. Ἐντεύθεν ἀνειπεῖν ἐκέλευε Ρολμίδης τὸν κήρυκα, ἵναι εἰσώ τὸν βουλόμενον τι λομάζειν. Καὶ ἤντατι πολλοί εἰσώ, καὶ νεκάντοι τοὺς ἐκπίπτοντας οἱ εἰσώ ὠδούμενοι, καὶ κατακλείουσι τοὺς πολείσιον τάλιν εἰς τὴν ἄκραν. 19 Καὶ τὰ μὲν ἔξω τῆς ἄκρας πάντα διηρπάσθη, καὶ ἐξεκομίσανον ἑαυτοῖς οἱ 'Ελληνες· οἱ δὲ ὀπλίται ἔθεντο τὰ ὁπλα, οἱ μὲν περὶ τὰ σταυρώματα, οἱ δὲ κατὰ τὴν ὄδον τὴν ἐπὶ τὴν ἄκραν φέρουσαν. 20. 'Ο δὲ Ξενοφῶν καὶ οἱ λοχαγοὶ ἑσκόποιν, εἰ ὄντο τε εἰς τὴν ἄκραν λαβεῖν· ἢν γὰρ οὕτω συνηρία ἀσφαλῆς· ἄλλως δὲ πάνω χαλεπῶν ἐδούει εἰναι ἀπελθένιον· σκοπονυμένοις δὲ αὐτοῖς ἐδοξῆ παντάπασιν ἀνάλωτον εἰναι τὸ χωρίν. 21. Ἐνταῦθα παρασκευάζοντο τὴν ἄφοδον, καὶ τοὺς μὲν σταυροὺς ἐκαστοί τοὺς καθ' αὐτοὺς διήρουν, καὶ τοὺς ἄχρειοὺς καὶ φορτία ἑχοντας ἐξε πέμποντο καὶ τῶν ὀπλιτῶν τὸ πλῆθος· κατέλησαν δὲ οἱ λοχαγοί, οἱς ἐκαστος ἐπιστέφειον. 22. Ἐπεὶ δὲ ἤρξαντο ἀποχωρεῖν, ἐπὶ ἔθεσαν ἐνδοθέν πολλοι, γέρρα καὶ λόγχας ἑχοντες, καὶ κυμίδας, καὶ κράνη Παραλογικὰ· καὶ ἄλλοι ἐπὶ τὰς οἰκίας ἀνεβαίνον τὰς ἐνθεκικα καὶ ἐνθεκι τής εἰς τὴν ἄκραν φερούσης ὁδοῦ. 23. Ἡσυχε συνὴ διώκειν ἀσφαλεῖ.
24 ἢν κατὰ τὰς πῦλας τὰς εἰς τὴν ἄκραν φιλοσοφεῖ. Καὶ γὰρ ξύλα μεγάλα ἐπερρήττουν ἵνα χαλέπην ἦν καὶ άνενει καὶ ἀπίέναι· καὶ ἡ νῦξ φοβερὰ ἦν ἐπιούσα. 24 Μαχομένων δὲ αὐτῶν καὶ ἀπορουμένων, θεῶν τις αὐτῶς ἡμιχαλανὴ σωτηρίας δίδωσιν. Ἕξαπίνης γὰρ ἀνέλαμψει οἰκία τῶν ἐν δεξίᾳ, δότον δὴ ἐναύφαντος. Ὅς δὲ αὐτὴ ἥνεκε πιπτεῖν, ἐφευγόν οἱ ἀπὸ τῶν ἐν δεξίᾳ οἰκίων. 25. Ὅς οἱ ἐμαθεὶ τὸ Ξενοφῶν τοῦτο παρὰ τῆς τύχης, ἐναύφαντει ἐκέλεῡ καὶ τὰς ἐν ἀμφιδερὰ οἰκίας, αἱ ἐξίλλαν ἤσαν, ὡστε καὶ ταχύ ἐκαίνοντο. Ἐφευγόν οὖν καὶ οἱ ἀπὸ τούτων τῶν οἰκίων 26. Οὐ δὲ κατὰ τὸ στόμα δή ἐτί μόνοι ἐλύσουν, καὶ δήλοι ἤσαν ὅτι ἐπικείσονται ἐν τῇ ἕξυδρῳ θεῷ καὶ καταβάσει. Ἐνταῦθα παραγγέλλει φέρειν ξύλα, ὅσοι ἐτύγχανον ἐξω ὑπὲρ τῶν βελῶν, εἰς τὸ μέσον εὐαντῶν καὶ τῶν πολεμίων. Ἔπει δὲ ἰκανὰ ἤδη ἐν ἐννηψαν· ἐνὴπτων δὲ καὶ τὰς παρ’ αὐτό τὸ χαράκτομα οἰκίας, ὅπως οἱ πολέμιοι ἀµεῖ ταῦτα ἔχοιεν. 27. Οὕτω μόλις ἀπῆλθων ἀπὸ τοῦ χωρίου, πῦρ ἐν μέσῳ ἐναυτῶν καὶ τῶν πολεμίων ποιησάμενοι. Καὶ κατεκαύθη πᾶσα ἡ πόλις, καὶ αἱ οἰκίαι, καὶ αἱ τύρσεις, καὶ τα σταυρώματα, καὶ τάλλα παντα, πλὴν τῆς ἄκρας. 28. Τῇ δὲ υστεραιά ἀπῆσαν οἱ Ἕλληνες, ἔχοντες τα ἐπιτήδεια. Ἔπει δὲ τὴν κατάβασιν ἐφοδοῦντο τὴν εἰς ἸππαΣεύντα, (πραγματικὰς γὰρ ἦν καὶ στενῆς,) φευδενδράν ἐποίησαν. 29. Καὶ ἄνηρ Μυσός τὸ γένος, καὶ τοῦνα τοῦτο ἔχων, τῶν Κρήτων λαῷ δέκα, ἔμενεν ἐν λασίῳ χωρίῳ, καὶ προσποίμετο τοὺς πολεμίους πειρᾶσαι λανθάνει· αἱ δὲ πέλται αὐτῶν ἄλλοτε καὶ ἄλλοτε διεφαινότο, χαλκῳσὶν καὶ. 30. Οἱ μὲν οὖν πολέμιοι ταῦτα διορώντες ἐφοδοῦντο ὡς ἐνέδραν οὐσαν· ἡ δὲ στρατεία ἐν τούτῳ κατέβανεν. Ἔπει δὲ ἐδόκει ἤδη ἰκανὸν ὑπεληφθέναι τῷ Μυσῷ, ἐσήμηνε φεύγειν ἀνά κράτος καὶ οὐκ ἐξαναστὰς φεύγει, καὶ οἱ σὺν αὐτῷ. 31. Καὶ οἱ μὲν ἄλλοι Κρήτες ἀλλισκούσεις γὰρ ἔφασαν τῷ ὄρμῳ, ἐκπεσόντες ἐκ τῆς ὕδος, εἰς ὅλην κατὰ τὰς νάπας κυλινδούμενοι ἐσώθησαν. 32. Ὅ Μυσός δὲ, κατὰ τὴν ὕδον φεύγων, ἐδώσα βοηθεῖν· καὶ
CHAPTER III.

The Greeks being unable, from want of provisions, to wait much longer for Cheirisophus, proceed by land, having embarked their camp-followers, invalids, and baggage, in their ships. On arriving at Cerasus, they divide the money raised by the sale of prisoners; the tenth part of the sum is intrusted to the generals, for an offering to Apollo, and Diana of Ephesus Description of Scillus, the residence of Xenophon, in Elis, and of the temple of Diana.

1. 'Επει δὲ οὗτε Χειρίσοφος ἦκεν, οὗτε πλοία ἵκνα ἦν, οὗτε τὰ ἐπιτήδεια ἦν λαμβάνειν ἔτε, εδόκει ἀπίτεον εἶναι. Καὶ εἰς μὲν τὰ πλοία τοὺς τῇ ἀσθενοῦντάς ἐνεβίασαν, καὶ τοὺς ὑπὲρ τετταράκοντα ἔτη, καὶ παῖδας καὶ γυναῖκας, καὶ τῶν σκευῶν δόσα μὴ ἀνάγκη ἦν ἐχειν. καὶ Φιλήσιον καὶ Σοφαίνετο οὐκ ἔπροσβατός τῶν στρατηγῶν εἰσβιβάσαντες, τούτων ἐκέλευον ἐπιμελεῖσθαι· οἱ δὲ ἄλλοι ἐπορεύοντο ὅπως ἡ ἄδικός ἀδικεῖσθαι ἢ. 2. Καὶ ἀφικνοῦνται παρενόμωνει εἰς Κερασοῦντα τριταῖον, πόλιν Ἑλληνίδα, ἐπὶ θαλάττῃ, Σεινωπέων ἄποικόν, ἐν τῇ Κολχίδι χώρᾳ. 3. Ἔν ταύτα ἔμειναν ὡμέρας δέκα: καὶ ἐξέτασεν ἐν τοῖς ὀπλοῖς ἐγίγνετο καὶ ἀρμός, καὶ ἐγένοντο ὁκτακυκλίων καὶ ἐξακόσιον. Οὗτοι ἐσώθησαν ἐκ τῶν ἀμφι τοὺς μυρίους· οἱ δὲ ἄλλοι ἀπώλοντο ὑπὸ τῖς πολεμιῶν, καὶ χιόνος, καὶ εἰτὶς νόσω.
τοῦ ὄνομα καὶ τῷ Προξένου, ὡς σὺν Κλεάρχῳ ἀτέθανε ἔννοιας γὰρ ἂν αὐτοῦ. 6. Τὸ δὲ τῆς Ἀρτέμιδος τῆς Ἐφεσίας ὅτε ἀπήχει σὺν Ἀγασίλαῳ ἐκ τῆς Ἀσίας τὴν εἰς Βουωτοὺς ὑδόν, καταλείπει παρὰ Μεγαβυζίῳ τῷ τῆς Ἀρτέμιδος νεωκόρῳ, ὥστιν αὐτὸς κυνδυνεύσων ἐδόκει λέναι καὶ ἐπέστειλεν ἣν μὲν αὐτὸς σωθῆ, αὐτῷ ἀποδοῦναι· ἦν δὲ τι πάθη, ἀναθείναι, ποιησάμενον τῇ Ἀρτέμιδι, ὃ τι οἶοτο χαριεῖσθαι τῇ θεῷ. 7. Ἐπεὶ δὲ ἐφευγεν ὁ Ἑνοφῶν, κατοικούντος ἡδή αὐτοῦ ἐν Σκιλλοῦντι, ὑπὸ τῶν Δακεδαμιονίων οἰκισθέντος παρὰ τὴν Ὁλυμπίαν, ἀφίκενεται Μεγαβυζίῳς εἰς Ὁλυμπίαν θεωρήσων, καὶ ἀποδίδωσι τὴν παρακαταθήκην αὐτῷ. Ξενοφῶν δὲ, λαβόν, χωρίον ὄνειται τῇ θεῷ, ὅπως ἀνείλεν ὁ θεός. 8. Ἐπεὶ δὲ ταῦτα ἐν διότι μέσον ῥέων τοῦ χωρίου ποταμὸς Σελευνοῦς. Καὶ ἐν Ἕφεσίῳ δὲ παρά τῷ τῆς Ἀρτέμιδος νεῶν Σελευνοῦς ποταμὸς παραφρέω, καὶ ἤχοες δὲ ἐν ἀμφότεροις ἔνεισοι καὶ κόγχαι· ἐν δὲ τῷ ἐν Σκιλλοῦντι χωρίς καὶ ἀφήραι πάντων, ὅποσα ἔστιν ἀγρεύμενα θηρία. 9. Ἐποίησε δὲ καὶ βωμὸν καὶ ναὸν ἀπὸ τοῦ ἱεροῦ ἀργυρίου, καὶ τὸ λαοῦδον δὲ ἀεί δεκατεύων τὰ ἐκ τοῦ ἅγιον ὑφαι, ὅσιάν ἐποίει τῇ θεῷ καὶ πάντες οἱ πολίται καὶ οἱ πρόοχοι ἄνδρες καὶ γυναῖκες μετείχον τῆς ἔστης. Παρείχε δὲ ἡ θεός τοῖς σκηνωτοῖς ἅλφε, ἄρτους, οἶνον, τραγήματα, καὶ τῶν δυνομένων ἀπὸ τῆς ἱερᾶς νομῆς λάχος, καὶ τῶν θερευμένων δὲ. 10. Καὶ γὰρ ἄθραν ἐποιοῦντο εἰς τὴν ἔστην ὁ οἱ Ἑνοφῶντος παῖδες καὶ οἱ τῶν ἄλλων πολιτῶν οἱ δὲ βουλόμενοι καὶ ἄνδρες ἐνυπηρήμων· καὶ ἡλίσκετο τὰ μὲν εἰς αὐτοῦ τοῦ ἱεροῦ χώρου, τὰ δὲ καὶ ἐκ τῆς Φολῆς, σῖνε καὶ δορκάδες καὶ ἐλαφροι. 11. Ἐστι δὲ ἡ χώρα, ἡ ἐκ Δακεδαμιονος εἰς Ὁλυμπίαν πορεύονται, ὡς εἴκοσι στάδιοι ἀπὸ τοῦ ἐν Ὁλυμπία Διὸς ἱεροῦ. Ἐν δὲ ἐν τῷ ἱερῷ χώρῳ καὶ λειψών καὶ ἄλσος καὶ ὅρη δενδρῶν μεστά, ἱκανὰ καὶ σίς καὶ αἰγάς καὶ βοῦς τρέφειν καὶ ἐπούν, ὡς καὶ τὰ τῶν εἰς τὴν ἔστην ἰόντων ὑποζύγια εὐπορεῖσθαι. 12. Περὶ δὲ αὐτοῦ τῶν ναὸν ἄλογος ἦμερον δενδρῶν ἐφυτεύθη, ὥσα ἔστι τοιαύτα ὡραία. Ὅ δὲ ναὸς ὡς μικρὸς μεγάλω, τῷ ἐν Ἕφε
CHAPTER IV.

From Cerasus the Greeks reach the country of the Mossyneci, a warlike nation, whom they find divided into two parties, one of which they assist in storming and burning the forts of the other.

1. 'Eke Kerassouvntos de kat' thalattan mên ekomizontes olter kai prôsven, oi de alloi kat' yhn eporeunoto. 2. 'Epeite de hêsan epi tois Mossoinoi kwn oróis, pêmpouan elis autous Tymisidhean tôn Trapoteuvntion, prôxevon ùnta tôn Mossoinoiçan, érwtontes, pôteron òws diw phýias, ò wò diw polemias, porèusontai ths khôras. Oi dé eisoun oti ou diérsoin· épísstevon gár tois xwríous. 3. 'Enteudên lêgei o Tymisidheos, óti polemioi eiswn autous oî ek tôn òpêkeina. Kai ëdôkei kalêsain ekeînous, ei boúliovnto ýmmakhian poikîsasai· kai peimêtheis o Tymisidheos hêken ìgwv tôn tois òrhoîntas. 4. 'Epeite de ârîkonoto, sunêghoun oî te tôn Mossoinoiçan árîkontes kai oî strathgoi tôn 'Ellênwn· kai êleze mên Ëvenofôn, ërmûrevene de Tymisidheos·

5. 'O andres Mossoinoikoi, ëmeis boûlômeva diassobotain prôs thn 'Elláda pezê· plôia gár onû exómen· koulouvsi de óu'toi ëmâs, ou's akóoumen ùmîn polemious einai. 6. Ei onû boûlésethe, êxeistin ùmîn ëmâs labein ýmmakhous, kai timiropôsasai, ei ti pote ëmâs óu'toi êdikèkasen, kai th loipôn ùmôn ùptikônous einai tou'tous. 7. Ei de ëmâs âfhi-sete, skêfassote pôthein aũdís òn tosaútên dûnamin láboste ýmmakhon. 8. Prôs thn òaûta úpekriûnato o úrhoîn tôn Mossoinoiçan, oti kai boûliovnîo òaûta, kai deîxontai thn ëmîn.
μαχιαν. 9. Αγετε ήή, ἐφη ο Ἑσοφόιν, τί ἡμῶν δεησεθε χρήσασθαι, ἂν ἐξύμμαχοι ἡμῶν γενώμεθα; καὶ ὑμεῖς τι οἶοι τε ἔσοσθε ἡμῖν ἐξυπηρέξασθε περὶ τῆς διώδους; 10. Οἱ δὲ εἰπον, ὅτι ἱκανοὶ ἐσμεν εἰς τὴν χώραν εἰσβάλλειν ἐκ τοῦ ἐπὶ θάτερα τῆς τῶν ὑμῶν καὶ ἡμῶν πολεμίων, καὶ δεῦρο ὑμῖν πέμψατε ναυς τε καὶ ἀνδρὰς, οὕτως ὑμῖν ἐξύμμαχοῦνται τε καὶ τῆς ὁδὸν ἤγχοσανται.

11. Ἐπὶ τούτων πιστὰ δόντες καὶ λαβόντες, ὄχυντο. Καὶ ἦκον τῇ ὑπεραίᾳ ἄγοντες τριακόσια πλοῖα μονόζυλα καὶ ἐν ἐκάστῳ τρεῖς ἄνδρας, ὡν οἱ μὲν δύο, ἐκβαίνες, εἰς τάξιν ἐθεντὸ τὰ ὅπλα, ὅ δὲ εἰς ἔμεινε. 12. Καὶ οἱ μὲν, λα ὄντες τὰ πλοῖα, ἀπέπλευσαν· οἱ δὲ μένοντες ἐξετάζαντο ὡδε. Ἑστήσαν ἀνὰ ἐκατὸν μάλιστα, ὡσπερ χοροῖ, ἀντιστοιχοῦντες ἀλλήλους, ἔχοντες γέρρα πάντες λευκῶν βοῶν δασεῖα, εἰκασμένα κειτοῦ πετάλω, ἐν δὲ τῇ δεξιᾷ παλτὸν ως ἐξάπτης, ἐμπροσθὲν μὲν λόγχην ἔχουν, ὅπισθεν δὲ αὐτοὶ τοῦ ἔναν σφαροειδῆς. 13. Χιτωνίσκοις δὲ ἐνεδεδύκεσαν ὑπὲρ γονάτων, πάχος ὡς λινοῦ στρωματοδέσμου· ἐπὶ τῇ κεφαλῇ δὲ κράνη σκύτινα, ὀισαπέρ τὰ Παφλαγονικά, κρώδυλον ἔχουσα κατὰ μέσου, ἐγγύτατα τιαροειδῆ· εἶχον δὲ καὶ σαγάρεις σιδηρᾶς. 14. Ἐνετέθην ἐξήρχετο μὲν αὐτῶν εἰς, οἱ δὲ ἄλλοι πάντες ἐπορεύοντο ἄδοντες ἐν ρυθμῷ, καὶ διελθόντες διὰ τῶν τάξεων καὶ διὰ τῶν ὅπλων τῶν Ἐλλήνων, ἐπορεύοντο εὐθὺς πρὸς τοὺς πολέμιους, ἐπὶ χωρίου, ὁ ἐδοκεῖ ἐπιμαχώτατον εἶναι. 15. Ὡμικείτο δὲ τοῦτο πρὸ τῆς πόλεως, τῆς μητροπόλεως καλομένης αὐτοῖς, καὶ ἐχούσης το ἀκρότατον τῶν Μοσσυνοίκων. Καὶ περὶ τούτου ὁ πόλεμος ἦν· οἱ γὰρ ἂν τοῦτο ἔχοντες ἐδόκοντο ἐγκρατεῖς εἶναι καὶ πάντων Μοσσυνοίκων, καὶ ἐφασαν τούτους οὐ δικαίως ἔχειν τοῦτο, ἀλλὰ καινὸν δὲ καταλαβόντας πλευνεκτεῖν.

16. Ἐπειτοῦ δ' αὐτοῖς καὶ τῶν Ἐλλήνων τινές, οὐ ταχθέντες ὑπὸ τῶν στρατηγῶν, ἀλλὰ ἀρπάγης ἔνεκεν. Οἱ δὲ πολέμιοι, προσούτων, τέως μὲν ἡσύχαζον· ἐπεὶ δ' ἐγγὺς ἐγένοντο τοῦ χωρίου, ἐκδραμόντες τρέπονται αὐτοῖς, καὶ ἀπέκτειναν συχνοὺς τῶν βαρβάρων, καὶ τῶν ξυναξάκων.
ΑΝΑΒΑΣΙΣ. ΜΙΣΤΗΣ-Α.}

13. ἐνλήμνων τινάς καὶ ἐδίωκον, μέχρι ὅπου εἶδον τοὺς Ἐλλήνας βοηθοῦντας. 18. Οἱ ἄρη ἀποτραπόμενοι ψάχνοντο καὶ ἀποτείμοντες τὰς κεφαλὰς τῶν νεκρῶν, ἔπεδεικνυσαν τοὺς τε Ἐλλήνης καὶ τοὺς έαυτῶν πολέμους, καὶ ἀμα ἐχόρρευνον νόμο γινι φόνευ. 19. Οἱ οἱ Ἐλλήνες μάλα ἐξελθόντο, ὁτι τοὺς τε πολέμους ἐπεποίηκεσαν ἡθεστέρους, καὶ οἱ οἱ ἐξελθόντες Ἐλλήνες σὺν αὐτοῖς ἐπεφεύγεσαν, μάλα ὄντες συνήνιοι· ὁ οὐπάτ πρόσθεν ἐπεποίημεσαν ἐν τῇ στρατείᾳ. 19. Ξενοφών ὁ, ἔγινεκάλεσας τοὺς Ἐλλήνας, ἐπεν· Ἀνδρεῖς στρατεύωσι, μηδὲν ἀθυμήσητε ἕνεκα τῶν γεγενη-μένων· ἵστε γάρ, ὅτι καὶ ἁγαθὸν οὐ μείουν τον κακὸν γε γένηται. 20. Πρῶτον μὲν γὰρ ἐπίστασθε, ὅτι οἱ μέλλοντες ἡμῖν ἱγεῖσθαι τῷ ὄντι πολέμοι εἰσίν οἰκέπερ καὶ ἡμᾶς ἀνάγκη· ἔπειτα δὲ καὶ τῶν Ἐλλήνων οἱ ἀφροντιστήσαντες τῆς ἡμῖν τάξεως, καὶ ικανοὶ Ἰησοῦσεμεν εἰναι εἴν τοῖς βαρβάροις ταύτα πράττειν, ἀπερ εἴν ἡμῖν, ἡκὴν δεδώκασιν ὁστε αὐθίς ἦττον τῆς ἡμετέρας τάξεως ἀπολεῖσθαι. 21. Ἀλλὰ ἡμᾶς δει παρακενάζεσθαι, ὅπως καὶ τοῖς φίλοις οὐσι τοῖς βαρβάροις δόξητε κρείττονς αὐτῶν εἰναι, καὶ τοὺς πολέμους ἀρλώσητε, ὅτι οὐχ ὁμοίοις ἀνδράσιι μακοῦνται νῦν τε καὶ ὅτι τοῖς ἀτάκτοις ἐμαχόντο. 22. Ταύτην μὲν οὖν τὴν ἡμέραν οὖτως ἔμειναν· τῇ ὁ δ' ὀστεραιμα ὑπάρσαντες, ἐπει̯ ἐκαλλιερήσαντο, ἀριστήσαντες, ὅρθίους τοὺς λόγους ποιησάμενοι, καὶ τοῖς βαρβάροις ἐπι το έκώσυνον κατὰ ταύτα ταξάμενοι, ἐπορεύωντο, τοὺς τοξοτας μεταξύ τῶν λόγων ἔχοντες, ὑπολειπομένους δὲ μικρῶν τοῦ στόματος τῶν ὁπλίτων. 23. Ἡςαν γὰρ τῶν πολεμίων οἱ εὐξώνουσα κατατρέχοντες τοῖς λιθοῖς ἐθαλλοῦν· τούτους ἀνέστελλον οἱ ταξότατοι καὶ πελτασταί. Οἱ δ' ἄλλοι βάδην ἐπορεύοντο, πρῶτον μὲν ἐπὶ τὸ χωρίον, ἀφ' οὗ τῇ προτεοσαι οἱ βάρβαροι ἐτρέφθησαν καὶ οἱ εἴν αὐτοῖς· ἐνταῦθα γὰρ οἱ πολέμιοι ἤσαν ἀντιτεταγμένοι. 24. Τους μὲν οὖν πελταστάς ἐδέξαντο οἱ βάρβαροι, καὶ ἐμάχοντο· ἐπειδὴ δὲ ἐγγύς ἤσαν οἱ ὀπλίται ἐτράποντο. Καὶ οἱ μὲν πελτασταί εἶδοι εἰποῦντο, ὑμώκοντες ἄνω πρὸς τὴν μητρὶ πολίν, οἱ δὲ
σημειώσεις 25-32.

25. Ἐπεὶ δὲ ἄνω ἦσαν πρὸς ταῖς τῆς μητροπόλεως οἰκίαις, ἐνταῦθα δὴ οἱ πολέμιοι ὅμοι ἔπεταις γενόμενοι ἐμάχουσαν, καὶ ἐξηκόντιζον τοῖς παλικαρίας καὶ ἄλλα δόρατα ἔχοντες παχέα, μακρὰ, ὅσα ἀνύρῳ ἄν φέροι μόλις, τούτοις ἐπειρώντο ἀμίνεσθαι ἐκ χειρῶς. 26. Ἐπεὶ δὲ οὐχ ὑφίευτο οἱ Ἑλληνες, ἀλλ᾽ ὀμόσε ἐχώρουν, ἔβεγνον οἱ βάρβαροι, καὶ ἐντεύθεν ἔλιπον ἀπαντῆς τὸ χωρίον. Ὁ δὲ βασιλεὺς αὐτῶν, ὁ ἐν τῷ μόσσῳ τῳ ἐπ᾽ ἀκροφύλαξεμένῳ, ὅν τρέφοντο παντὲς κοίνη αὐτοῦ κοινοῦ καὶ φυλάττουσιν, οὐκ ἔθελεν ἐξελθεῖν, οὔτε οἱ ἐν τῷ πρότερον αἴρεθεντι χωρίῳ, ἀλλ᾽ αὐτοῦ σὺν τοῖς μοσόνοις κατεκαύθησαν. 27. Οἱ δὲ Ἑλληνες, διαρπάζοντες τὰ χωρία, εὐρίσκουσι θησαιροὺς ἐν ταῖς οἰκίαις ἄρτων νενημένων πατρίων, ὡς ἔφασαν οἱ Μοσσύνιοι, τὸν δὲ νέον σῖτον ἔδω τῇ καλάμῃ ἀποκείμενον ἦσαν δὲ ζειαί αἱ πλείσται. 28. Καὶ δελφίνων τεμάχη ἐν ἀμφορευσιν εὐρίσκετο τεταρχευμένα, καὶ στέαρ ἐν τεύχεα τῶν δελφίνων, ὣς ἔχρωτο οἱ Μοσσύνιοι, καθάπερ οἱ Ἑλληνες τῷ ἐλαιίῳ. 29. Κάρνῳ δὲ ἐπὶ τῶν ἄνωγαιν ἦν πολλὰ τὰ πλατέα, οὐκ ἔχοντα διαφόρα ὑποδίαν. Τούτῳ καὶ πλείστῳ σίτῳ ἔχρωτο, ἔβουντες καὶ ἱρτοὺς ὑπώντες. Οἴνους δὲ ἡμίρισκετο, δεῖ, ἀκρατοὺς μὲν ξύσες ἐφαίνετο εἶναι ὑπὸ τῆς αὐστηρότητος, κεραθεῖς δὲ εὐώδης τε καὶ ἁρδίς. 30. Οἱ μὲν δὲ Ἑλληνες, ἀριστήσαντες ἐνταῦθα, ἐπορεύοντο εἰς τὸ πρόσω, παραδόντες τὸ χωρίον τοῖς ἕμμαχίσασι τῶν Μοσσυνικῶν. Ὁπόσα δὲ καὶ ἄλλα παρῆσαν χωρία τῶν ἦν τοῖς πολεμίως ὄντοι, τὰ εὐπροσοδῶτατα ὁι μὲν ἔλειπον, οἱ δὲ ἐκόντες προσεχώρωσαν. 31. Τὰ δὲ πλείστα γοῦν ἦν τῶν χωρίων. Ἀπείχον αἱ πόλεις ἀπ᾽ ἄλληλων στάδια ὄγδοκοντα, αἱ δὲ πλείον, αἱ δὲ μείον ἁναδώκωτας ἄλληλων Ἐωθίνηκον εἰς τὴν ἔτεραν ἐκ τῆς ἔτερας πόλεως; οὕτως ὑψηλή τε καὶ κοίλη ἡ χώρα ἦν. 32. Ἐπεὶ δὲ παρενόμενοι εἰς τοὺς φίλους ἦσαν ἐπεδείκνυσαν αὐτοῖς παιδάς τῶν εὐδαμόνων σιτευτούς, τεθραμμένους καρυός ἐφαίνεις, ἀπαλούς καὶ λευκούς σφόδρα, καὶ μη πολλοῦ δέσμου.
CHAPTER V.

They meet with a second tribe of Chalybes, who are engaged chiefly in iron-works. They pass through their country to that of the Tibareni, who make a treaty with them. The Greeks march to Cotyora, a colony of Sinope, where, not being well received, they support themselves by plundering the lands of the Paphlagonians and those of Cotyora. The people of Sinope, by their ambassadors, complain of the injury done to their colony, and threaten vengeance; but are satisfied by the reply of Xenophon.

1. Διὰ ταύτης τῆς χώρας οἱ Ἑλληνες, διὰ τῆς πολεμίας καὶ τῆς φιλίας, ἐπορεύθησαν ὁκτὼ σταθμοὺς, καὶ ἀφ' ενοῦνται εἰς Χάλυβας. Ὁταί ὄλγοι ἦσαν καὶ ύπήκοοι τῶν Μοσσυνοίκων, καὶ ὁ βίος ἦν τοῖς πλείστοις αὐτῶν ἀπὸ σιδηρείας. 'Ἐντεῦθεν ἀφικνύνται εἰς Τιβαρηνοὺς. 2. Ἡ δὲ τῶν Τιβαρηνῶν χώρα πολὺ ἦν πεδινωτέρα, καὶ χωρία εἰχεν ἐπὶ θαλάττη ἦττον ἐρυμνά. Καὶ οἱ στρατηγοὶ ἔχρυσον πρὸς τὰ χωρία προσβάλλειν, καὶ τὴν στρατιὰν ὑπηρίθημα τι ν. καὶ τὰ ξένα ἡ ἦκε παρὰ Τιβαρηνῶν οὐκ ἐδέχοντο, ἀλλ' ἐπιμείναι κελεύσαντες, ἔστε βουλεύσαντο, ἐδύνατο. 3. Καὶ πολλὰ καταθυσάντων, τέλος ἀπεδείξαντο οἱ μάντεις πάντες γνώμην, ὡς οὐδαμὴ προσφέροιον οἱ θεοὶ τῶν πόλεων. 'Ἐντεῦθεν δὴ τὰ ξένα ἐδέχαντο, καὶ, ὡς διὰ φιλίας πορευόμενοι ὁδὸ ἡμέρας ἀφίκοντο εἰς Κοτύωρα, τὸν
4. Μετά την εναράχη της συνέχεια, η ομάδα των κορυφών της περιοχής ξέρει σαφώς την τεχνική της εναράχης. Κατά την επομένη, η ομάδα επιχειρεί να εκφράσει την τεχνική αυτή με την χρήση της τεχνικής της εναράχης. Οι έργοι που εκτελούνται από την ομάδα είναι πολύ σημαντικοί για την επιτυχία της εναράχης. Η επόμενη επιχείρηση της ομάδας είναι να εκφράσει την τεχνική της εναράχης με την χρήση της τεχνικής της εναράχης. Οι έργοι που εκτελούνται από την ομάδα είναι πολύ σημαντικοί για την επιτυχία της εναράχης.

12. Οι έργοι που εκτελούνται από την ομάδα είναι πολύ σημαντικοί για την επιτυχία της εναράχης. Η επόμενη επιχείρηση της ομάδας είναι να εκφράσει την τεχνική της εναράχης με την χρήση της τεχνικής της εναράχης. Οι έργοι που εκτελούνται από την ομάδα είναι πολύ σημαντικοί για την επιτυχία της εναράχης.
Παφλαγοσία, καὶ ἄλλον, ὄντων ἄν δυνώμεθα, φίλον ποι- εῖσθαι.

13. Πρὸς ταύτα ἀναστὰς ἔναρξίν ὑπὲρ τῶν στρατιωτῶν εἶπεν· Ἡμεῖς δέ, ὡς ἄνδρες Σινωπεῖς, ἤκουμεν ἀγαπῶντες, ὅτι τὰ σώματα διεσωσάμεθα καὶ τὰ ὅπλα· οὐ γὰρ ἦν δυνα- τὲν ἁμα τε χρῆματα ἄγειν καὶ φέρειν, καὶ τοῖς πολεμίως μάχεσθαι. 14. Καὶ νῦν, ἐπεὶ εἰς τὰς Ἐλληνίδας πόλεις ἠλθομεν, ὡς Τραπεζοῦντι μὲν, (παρείχον γὰρ ἦμιν ἀγοράν,) ὠνομένοι εἰχομεν τὰ ἐπιτήδεια, καὶ ἂν ὅν ἐτύμησαν ἡμᾶς, καὶ ἕξινα ἐδωκαν τῇ στρατιᾷ, ἀντετιμῶμεν αὐτοῦς καὶ εἰ τις αὐτοῖς φίλος ἦν τῶν βαρβάρων, τούτων ἀπειχο- μεθα· τοὺς δὲ πολεμίους αὐτῶν, ἕφ' οὗς αὐτοὶ ἠγοιντο, κακῶς ἐποιοῦμεν, ὡσον ἐδυνάμαθαι. 15. Ἡρωτάτε δὲ αὐ- τοὺς, ὡς ποιῶν τινῶν ἡμῶν ἔτυχον· πάρειαι γὰρ ἐνθάδε, οὐς ἡμῖν ἡγεμόνας διὰ φιλίαν ἡ πόλις ἔσυνεπεμψεν. 16. Ὤποι δ' ἄν ἠλθόντες ἀγοράν μὴ ἠχομεν, ἃν τε εἰς βάρβαρον γῆν ἄν τε εἰς Ἐλληνίδα, οὐχ ὄδρει, ἀλλὰ ἀνάγκη λαμβάνομεν τὰ ἐπιτήδεια. 17. Καὶ Καρδούχοις, καὶ Ταύχοις, καὶ Χαλδαίοις, καίτερ βασιλέως οὐχ ὑπηκόους ὄντας, ὁμως, καὶ μάλα φοβεροὺς ὄντας, πολεμίους ἐκτησάμεθα, διὰ τὸ ἀνάγκην εἶναι λαμβάνοις τὰ ἐπιτήδεια, ἐπεὶ ἀγοράν οὐ παρείχον. 18. Μάκρωνας δέ, καίτερ βαρβάρους ὄντας, ἐπεὶ ἀγοράν, οἷαν ἐδύναντο, παρείχον, φίλους τε ἐνοικίζο- μεν εἶναι, καὶ βιά οὐδὲν ἐλαμβάνομεν τῶν ἑκείνων. 19. Κοτυρίτας δέ, οὗς ὑμετέρους φατὲ εἶναι, εἰ τι αὐτῶν εἰ- λήφαμεν· αὐτοὶ αἰτίοι εἰσαν· οὐ γὰρ ὡς φίλοι προσεφέροντο ἡμῖν, ἀλλὰ κλείσαντες τὰς πύλας, οὕτω εἰσὼ ἐδέχοντο, οὐτέ εξω ἀγορὰν ἐπεμπον· ἠτιώντο δὲ τὸν παρ' ὑμῶν ἠρμοστην ποτόν αἰτίον εἰσα. 20. ὁ δ' ἰδέ γεγενε, βία παρελθόντας σκηνόν, ἡμεῖς ἠξίωμεν, τοὺς καίμοντας εἰς τὰς στέγας δέξασθαι· ἐπεί δὲ οὐκ ἀνέφωγον τὰς πύλας, ἡ ἡμᾶς ἐδέχετο αὐτὸ τὸ χωρίον, ταύτη εἰςελθόντες, ἀλλ' μὲν οὐδὲν βίαιον ἐποιήσαμεν· σκηνοῦσα δ' ἐν ταῖς στέγαις οἱ κάμυντες, τὰ ἱππότων δαπανώντες· καὶ τὰς πύλας φρουροῦμεν, ὡς εἰ- ἐπὶ τήν ὑμετέρω ἠρμοστή ὡσιν οἱ κάμυντες ἡμῶν, ἀλλ' ἐφ
CHAPTER VI.

The ambassadors advise the Greeks to pursue their route by sea, and engage to provide ships for their conveyance. It occurs to Xenophon, during the delay, to found a city in Pontus, but his design is defeated by the contrivance of Silanus, to whom he had communicated it.

1. Ταῦτα μὲν τῇ ἡμέρᾳ τούτῳ τὸ τέλος ἐγένετο. Τῇ δὲ ὀστεραίᾳ ἐξελέξαν οἱ στρατηγοὶ τοὺς στρατιώτας, καὶ ἔδοκε αὐτοῖς περὶ τῆς λοιπῆς πορείας παρακαλέσαντες τοὺς Σινωπίας βουλεύσεαι. Εἶτε γὰρ πεζῷ δὲοι πορεύεσθαι, χρήσιμοι ἂν ἐδόκουν εἶναι οἱ Σινωπίς ἐμπευροὶ γὰρ ἦσαν τῆς Παφλαγούνας· εἰτὲ κατὰ Θάλλατταν, προσδεῖ.  

v. 21.—vi. 1.] book v. 135
ἐξόκει Σινώπεων· μόνι γὰρ ἃν ἐδόκουν ἰκανὸν εἶναι πλοῖα παρασχεῖν ἀρκοῦντα τῇ στρατιᾷ. 2. Καλέσαντες οὖν τοὺς πρέσβεις ἵνα λειτουργῆσαν, καὶ ἥξιον, Ἑλληνας ὄντας Ὑλῆς τοῦτον πρῶτον καλῶς δέχεσθαι τῷ εὐνοῦ τις εἰναι καὶ τὰ κάλλιστα ἵππουν ἐποιήσεται. 3. Αναστάς δὲ Ἐκατόνυμος, πρῶτον μὲν ἀπελογήσατο περὶ οὗ εἶπεν, ὡς τὸν Παφλαγόνα φίλου ποιήσοντο, ὅτι σοὶ, ὡς τοῖς Ἑλληνισμὸντων σφών, εἶποι, ἀλλ' ὅτι ἓξαν τοὺς βαρδάρας φίλους εἶναι, τοὺς Ἑλληνας αἴρησον· Ἡπεί δὲ ἵππουν ἐκέλευνε, ἐπενεξάμενος ὅδε εἰπεν. 4. Εἴ μὲν ἵππουν ἔσωσεν, ἄ βεβλιστά μοι δοκεῖ εἶναι, πολλὰ μοι κῶγαθα γένοιτο· εἰ δὲ μὴ, τάναντία. Ἀυτὴ γὰρ ἢ ἑρᾶ ἵππουλή λεγομένη εἶναι δοκεῖ μοι παρεῖναι· νῦν μὲν γὰρ ὅ, ἄν μὲν εὕ ἵππουλεύσας φανῷ, πολλοὶ ἔσεσθαι οἱ ἐπανοικοῦτες μὲ ἂν δὲ κακῶς, πολλοὶ ἔσεσθε οἱ καταρώμενοι. 5. Πράγματα μὲν οὖν οἴδ' ὅτι πολὺ πλεῖον ἔσομεν, εὰν κατὰ θάλασσαν κομίζησθε· ἡμᾶς γὰρ δέχεσθαι πλοῖα πορίζειν· ἢν δὲ κατὰ γῆν στέλλησθε, ἡμᾶς δέχεσθαι τοὺς μαχομένους εἶναι. 6. Ὁμως δὲ λεκτέα ἐγενόσκω. ἐμπειρὸν γὰρ εἰμι καὶ τῆς χώρας τῶν Παφλαγῶν καὶ τῆς δυνάμεως· Ἡ ἐχει γὰρ ἀμφώτερα, καὶ πεδία κάλλιστα καὶ ὀργα υψήλατα· 7. Καὶ πρῶτον μὲν οἴδα εὐθύς, ἢ τῇ εἰσβολῇ ἀνάγκη ποιεῖσθαι· ὦ γὰρ ἐστὶν ἄλλη, ἢ ἡ τῇ κέρατον τοῦ ὄρους τῆς ὀδού καθ' ἐκᾶτερα ἐστὶν υψηλά, ἢ κρατεῖν κατέχοντες καὶ πάντων ὀλγοὺς δύναιντι· ἃν τούτων δὲ κατεχομένων, οὔδ' ἢν οἱ πάντες ἀνθρώποι δύναιντι· ἃν διέλθην. Ταύτα δὲ καὶ δείξαμι ἂν, εἰ μοι τίνα βασιλέως ἐξιμπέψαι. 8. Ἡ ἐπειτὰ δὲ οἴδα καὶ πεδία ὄντα, καὶ ἱππείαν, ἦν αὐτός ὅλοι βάρβαροι νομίζοντο κρείττω εἰναι ἀπάσης τῆς βασιλείας ἱππείας. Καὶ νῦν οὖν οἱ παρεγένοντες βασιλεῖς καλοῦντι, ἀλλὰ μείζον φρονεῖ ὁ ἄρχων αὐτῶν. 9. Εἴ δὲ καὶ δυνηθεῖτε τὰ τῷ ὄργρ κλέψαι, ὡς βάσανοι λαβώντες, καὶ ἐν τῷ πεδίῳ κρατήσαι μαχομένους τοὺς τῷ ἱππείᾳ τοῦ τῶν καὶ πεζῶν μυριάδας πλεῖον ἡ ὄψιες, ἤξετε ἐπὶ τοὺς τοταυούς, πρῶτον μὲν τὸν Ἱερομόδοντα, εὐρὸς τριῶν πλέ
Βιβλική Επίσκεψη

11. Περίπτερα: Εναλλακτικά, «Εν ένεκα τῆς Κορυλίας λέγειν».

12. Συγκεκριμένοι γρόνοι: Ο Σινωπίδης, οι μεν άνδρες, ήρθηντο πορείαν, ήν ήμεις ξυμπολευτές. ούτω δὲ ἔχει... οἱ δὲ πλοία ἔσοδα μέλλει ικανά ἄριστων, ὡς ἕνα μὴ καταλείπεσθαι ἐναθάλης, ἡμεῖς ἐν πλέομεν... ὥσις... "Εγὼ μὲν οὖν ὥς εἰς Χαλκείας έδοξούμενος, εἰς Χιλιανής δὲ έλθον, εἰ τε Ἔλλην... κατά τὰ ἁλατταν ἀπορία... πολλά γάρ καὶ πλοία ἔστιν εἰς Ἡρακλείαν.
οι καλέν αυτῷ ἑδόκει εἶναι καὶ χώραν καὶ δύναμιν τῇ Ἑλλάδι προσκύνησασθαι πόλιν κατοικίσαντας. 16. Καὶ γενέσθαι ἂν αὐτῷ ἑδόκει μεγάλη, καταλογιζομένῳ τὸ τε αὐτῶν πλῆθος καὶ τοὺς περιοικοῦντας τὸν Πόντον. Καὶ ἐπὶ τούτους ἐδύνατο, πρὶν τινι εἰπεῖν τῶν στρατιωτῶν, Σιλάνον καλέσας, τὸν Κύρον μάντιν γενώμενον, τὸν Ἀμβρακιώτην. 17. 'Ὁ δὲ Σιλανός, δεδιώκης μὴ γένηται ταύτα, καὶ καταμείνῃ ποὺ ἡ στρατιὰ, ἐκφέρει εἰς τὸ στράτευμα λόγον, ὅτι Ξενοφῶν βούλεται καταμείναι τὴν στρατιὰν, καὶ πόλιν οἰκίσας, καὶ ἑσυχῇ δύναμι καὶ δύναμιν περιποιήσασθαι. 18. Αὐτὸς δ' ὁ Σιλανὸς ἐδούλευτο ὅτι τάχιστα εἰς τὴν Ἑλλάδα ἀφικέσθαι· οὖς γὰρ παρὰ Κύρον ἔλαβε τρίχυλιον δαρείον, ὅτε τὰς δέκα ἡμέρας ἠλήθευσεν θυμόμενος Κέρω, διεσούκει. 19. Τῶν δὲ στρατιωτῶν, ἐπεὶ ἦκουσαν, τοῖς μὲν ἑδόκει βελτιστὸν εἶναι καταμείναι, τοῖς δὲ πολλοῖς ὅπερ Τιμασίων δὲ ὁ Δαρδανεὺς καὶ Θώραξ ὁ Βοιώτιος πρὸς ἐμπόρους τινὰς παρόντας τῶν Ἰρακλεώτων καὶ Σινωπέων λέγουσιν, ὅτι, εἰ μὴ ἐκπορευότα τῇ στρατίᾳ μισθόν, ὡστε ἔχειν τὰ ἐπιτήδεια ἐκπλεύσαντας, ὅτι κινδυνεύει μεῖναι τοσαυτὴ δύναμις ἐν τῷ Πόντῳ· βουλεύεται γάρ Ξενοφῶν καὶ ἡμᾶς παρακαλεῖ, ἐπειδὰν ἔλθῃ τὰ πλοῖα, τότε εἰπεῖν ἐξαίφνης τῇ στρατιᾷ. 20. "Αὐτῆς, ὅτι μὲν ὅρωμεν ὑἱὰς ἀπόρους ὑπῶν καὶ ἐν τῷ ἀπόλλω ἔχειν τὰ ἐπιτήδεια, καὶ ὡς οἰκάδε ἀπελθόντας ὑνίσαι τοὺς οἶκοι· εἰ δὲ βούλευες τῆς κύκλω χώρας περὶ τὸν Πόντον οἰκουμένης ἐκλεξάμενοι, ὅτι ἂν βούλησθε, κατασχεῖν, καὶ τὸν μὲν ἐθέλοντα, ἀπείναι οἰκάδε, τὸν δὲ ἐθέλοντα, μένειν αὐτὸν, πλοία δ' ὑμῖν πάρεστιν, ὡστε, ὅτι ἂν βούλησθε, ἐξαίφνης ἂν ἐπιπέσοιτε. 21. Ἀκούσαντες ταῦτα οἱ ἐμποροὶ ἀπῆγγελλον ταῖς πόλεσιν· ξυνέπεμψε δ' αὐτοῖς Τιμασίων ὁ Δαρδανεὺς Εὐφύ- ναιχόν τε τὸν Δαρδανέα καὶ Θώρακα τὸν Βοιώτιον, τὰ αὐτὰ ταῦτα ἐσοῦντας. Σινωπέες δὲ καὶ Ἰρακλεώται ταῦτα ἀκούσαντες πέμπονται ποὺς τὸν Τιμασίωνα, καὶ κελέουσι προστατεῦσαι, λαβόντα χρήματα, ὅπως ἐκπλεύσῃ ἡ στρατιὰ. 22. 'Ὁ δὲ, ἄσμενος ἀκούσας, ἐν ἐκελέους τῶν στρατιωτῶν
23-29. | BOOK V | 139

οντων, λέγει τάδε. Οὗ δὲι προξέβειν τῇ μονῇ, ὃ ἀνδρεὺς, οὐδὲ τῆς Ἑλλάδος οὐδὲν περὶ πλείονος ποιεῖσθαι. Ἀκοῦω δὲ τινὰς θύσεσαι ἐπὶ τοῦτῳ, οὐδ’ ὑμῖν λέγοντας. 23. Ἄτισσανοι δὲ ὑμῖν, ἃν ἐκπλήττε, ἀπὸ νοομηρίας μισθοφορᾶν παρέξειν κυκληρόν ἐκάστῳ τοῦ μηνός καὶ ἀξίω ὑμᾶς εἰς τὴν Τρῳάδα, ἔθεν καὶ εἰμὶ φυγάς, καὶ ὑπάρξει ὑμῖν ἡ ἐμὴ πόλις· ἐκόντες γάρ με δέξονται. 24. Ἡγήσομαι δὲ αὐτὸς Ἱσώ, ἔθεν πολλὰ χρήματα λήψεσθε. Ἔμπειρος δὲ εἰμὶ τῆς Ἀλοίδος, καὶ τῆς Φρυγίας, καὶ τῆς Τρῳάδος καὶ τῆς Φαρσαλάζου ἀρχής πάσης, τὰ μὲν διὰ τὸ ἐκείθεν εἶναι, τὰ δὲ διὰ τὸ ἐννεστρατεύον ἐν αὐτῇ σὺν Κλεάρχῳ τε καὶ Δερκυλίδα. 25. Ἀναστὰς δὲ αὐτὸς Θώραξ ὁ Βοιώτιος, ὃς ἅμια περὶ στρατηγίας Ξενοφώντος ἐμάχετο, ἐφῄ, εἰ ἐξέλθωσιν ἐκ τοῦ Πόντου, ἔσσασαί αὐτοῖς Χερρόνησος, χώραν καλὴν καὶ εὐδαίμονα, οὕτε τῷ βουλιόμενῳ ένουκείν, τῷ δὲ μὴ βουλιομένῳ, ἀπέπαινε οἴκαδε. Τελοῖον δὲ εἶναι, ἐν τῇ Ἑλλάδι οὐσός χώρας πολλῆς καὶ ἀφθόνου, ἐν τῇ βαρβάρῳ μαστεῦν. 26. Ἐστε δ’ αὖ, ἐφῄ, ἐκεῖ γένησθε, κἀγώ, καθάπερ Τιμασών, ὑποσχόμην ὑμῖν τὴν μισθοφορίαν. Ταῦτα δὲ ἔλεγεν, εἴδως ὁ Τιμασίων οἱ Ἡρακλεσταί καὶ οἱ Σινωπεῖς ὑποσχόμενο, ὥστε ἐκπλεῖν. 27. Ὁ δὲ Ξενοφῶν ἐν τούτῳ ἐσύγα. Ἀναστάς δὲ Φιλήσιος καὶ Λύκκον οἱ Ἀχαῖοι ἔλεγον, ὡς δεινὸν εἰ διδάτο, μὲν Ξενοφώντος πείθεαν τε καταμένειν, καὶ θέουσαν ὑπὲρ τῆς μονῆς, μὴ κοινοῦμενον τῇ στρατιγῇ, εἰς δὲ τὸ κοινὸν μηδὲν ἀγορεύειν περὶ τοῦτων. Ἡμεῖς ἡμαγκάσθη ὁ Ξενοφῶν ἀναστήναι καὶ εἰπεῖν τάδε. 28. Ἐγὼ, ὃ ἀνδρεὺς, σῶμα μὲν, ὃς ὅρατε, ὅπως δύναμαι, καὶ ὑπὲρ ὑμῶν καὶ ὑπὲρ ἐμαυτοῦ, ὅπως ταῦτα τυγχάνων καὶ λέγων καὶ νοῶν καὶ πράττων, ὅποια μέλλει ὑμῖν τῇ κάλλιστῃ καὶ ἀρίστῃ ἔσσεθαι καὶ ἐμοὶ. Καὶ νῦν ἐνθύμησέ μερὶ αὐτοῦ τοῦτον, δί άμενον εἰ ἄρχεσθαι λέγειν εἰς ὑμᾶς καὶ πράττειν περὶ τοῦτων, ἡ παντάπασι μηδὲ ἀπεσθαί τοῦ πράγματος. 29. Σιλανὸς δὲ μοι ὁ μάντις ἀπεκρίνατο, τὸ μὲν ἑγεῖ να τα ἱερὰ καλὰ εἶναι· ἦδεν γὰρ καὶ ἐμὲ σὺν
Απειρον οὐν, διὰ τὸ ἀεὶ παρείναι τοῖς ἱεροῖς· ἐξεξε δὲ, διὸ ἐν τοῖς ἱεροῖς φαίνοντο τις δόλος καὶ ἐπιθυμήθη ἐμοὶ, γιὰ ἄρα γιγνώσκων, ὅτι αὐτὸς ἐπεθυμείει διαβάλλειν με πρὸς ἴμᾶς. Ἐξήνεγκε γὰρ τὸν λόγον, ὡς ἐγὼ πράττειν ταῦτα διανοοῦμην ἤδη, οὐ πείσας ἴμας. 30. Ἐγὼ δὲ, εἰ μὲν ἐώρ. αν ἀποροῦντας ἴμας, τούτ' ἀν ἐσκόπουν, ἀφ' οὐ ἀν γενοῦτο, ὡς ταῦτα ἴμας πόλειν, τῶν μὲν βουλόμενον, ἀποπλείν ἤδη, τὸν δὲ μὴ βουλόμενον, ἐπεὶ κτῆσαί τικανά, ὡςτε καὶ τοὺς ἑαυτὸν οἰκείους ὁφελήσαι τι. 31. Ἐπεί δὲ ὁρῶ ὑμῖν καὶ τὰ πλοῖα πέμποντας Ἡρακλέωτας καὶ Σινωπείς, ὡςτε ἐκπλεῖν, καὶ μισθὸν ὑπισχυνομένους ἴμας ἄνδρας ἀπὸ νου. μηνίας, καλὸν μου δοκεῖ εἶναι, σωζομένους, ἐνα βουλό. μεθα, μισθὸν τῆς πορείας λαμβάνειν· καὶ αὐτὸς τε παύομαι ἑκείνης τῆς διανοίας, καὶ ὁπόσοι πρὸς ἐμὲ προσῆσαν, λέ. γοντες, ὡς χρή ταῦτα πράττειν, ἀναπαύσασθαι φημι χρή. ναι. 32. Οὕτω γὰρ γιγνώσκω· ὁμοὶ μὲν οὖντες πολλοί, ὡςπερ νυνὶ, δοκεῖτε ἂν μου καὶ ἐντυμοὶ εἶναι, καὶ ἐχεῖν τὰ ἐπιτήδεια. (ἐν γὰρ τῷ κρατεῖν ἔστι καὶ τὸ λαμβάνειν τὰ τῶν ἡπτών) διασπασθέντες δ' ἄν, καὶ κατὰ μικρά γενο. μένης τῆς δυνάμεως, οὕτ' ἂν τροφῆν δύνασθε λαμβάνειν, οὕτε χαίροντες ἂν ἀπαλλάξασθε. 33. Δοκεῖ οὖν μου, ἅπερ ὑμῖν, ἐκπορευέσθαι εἰς τὴν Ἑλλάδα, καὶ ἑῶν τις μείνη, ἢ ἀπολιπών τινα ληφθῇ, πρὶν ἐν ἀσφαλεί εἶναι πάν τὸ στράτευμα, κρίνεσθαι αὐτὸν ὡς ἄδικοντα. Καὶ οὕτω δοκεῖ, ἐφη, ταῦτα, ἀράτω τὴν χείρα. Ἐνεύειαν ἄπαντες. 34. Ὁ δὲ Σιλανὸς ἐβόα, καὶ ἐπεχεῖρει λέγειν, ὡς δίκαιον εἰη ἀπιέναι τὸν βουλόμενον. Οἱ δὲ στρατιώτα πῦκ ἴνεύ. χοντο, ἀλλ' ἤπειλον αὐτῷ, διὸ ἐλήφθηντο ἀποδιδρά. σκοντα, τὴν δίκην ἐπεθύμουν. 35. Ἐνεύθεν, ἐπεί ἐγνω. σαν οἱ Ἡρακλεῶτας, ὃτι ἐκπλείν δεδογμένοι εἰη, καὶ Ἴνα. ρών αὐτὸς ἐπεκτακτικός εἰη, τὰ μὲν πλοῖα πέμπουσι, τὰ δὲ χρήματα, ἢ ὑπέσχοντο Τιμασίων καὶ Θώρακε, ἐφευμηνοῖ. ἴσαν τῆς μισθοφορίας. 36. Ἐνεύθεν δὲ ἐκτελημένοι ἴ. σαν καὶ ἐδεδοκέσαν τὴν στρατιὰν οἱ τὴν μισθοφορίαν ἴ.πευχημένοι. Παραλαβόντες οὖν οὖνται καὶ τοὺς ἅλλας
Xenophon, being accused of intending to sail to the Phasis, defends himself, and brings to punishment the men who had some time before insulted the ambassadors from Cerasus.

1. Taught oiv oi stratiwtes anepidwnto prattomeva. Kαι o Neōn légei, ως Xenoφhōn, ἀναπεπεικώς τούς ἀλλοὺς ὀρτριγγούς, διανοεῖται ἄγειν τοὺς στρατιώτας ἐξαπατήσας πάλιν εἰς Φάσιν. 2. Ἀκούσαντες δ' οἱ στρατιώται χάλεπτος ἔφευρον καὶ ξύλλογοι ἐγέγνυσαν, καὶ κύκλοι ξυνίσκαντο, καὶ μάλα φοβεροὶ ἦσαν, μὴ ποιῆσαιν, οἷα καὶ τῶν Κόλχων κήρυκας ἐποίησαν καὶ τοὺς ἀγορανόμους ὕπαι γὰρ μὴ εἰς τὴν θάλασσαν κατέφυγον, κατελύσθησαν. 3. Ἐπεὶ, δὲ ἦσθαντο Ξενοφῶν, ἐδοξεῖν αὐτῷ όσο τάχιστα ξυναγαγεῖν αὐτῶν ἀγοράν, καὶ μὴ ἐᾶσαι ξυλλεγήσαι αὐτῷ κατώτερον· καὶ ἐκέλευσε τὸν κήρυκα ξυλλέγειν ἀγοράν. 4. Καὶ δ', ἐπεὶ τού κήρυκος ἤκουσαν, ξυνέδραμον καὶ μάλα θρόμοις. Ἐνταῦθα Ξενοφῶν τῶν μὲν στρατηγῶν οὐ κατηγορεῖ, οὖτε ἠθεοῦν πρὸς αὐτὸν, λέγει δὲ ὅθεν. 5. Ἀκούσαν διαβάλλειν, ὃς ἄνδρες, ἐμὲ, όσο ἐγὼ ἀρκετήσας ὅμιλλῳ ἄγειν εἰς Φάσιν. Ἀκούσατε οὖν καὶ ἐὰν μὲν ἐγὼ φαίνωμαι ἀδικεῖν, οὐ更多内容...
χρή με ἐνθένδε ἀπελθεῖν, πρὶν ἂν δῷ δίκην· ἂν δ᾽ ὑμῖν φαίνωνται ἄδικειν οἱ ἐμὲ διαβάλλοντες, οὗτος αὐτοῖς χρήσθη. ὃς ἑπερ ἄξιον. 6. Ἔμεις δ᾽, έφη, ἵστε δήτου, θέθεν ἥλιος ἄνισχει, καὶ ὅπου δύεται, καὶ ὅτι, ἐὰν μὲν τις εἰς τὴν Ἐλλάδα μέλλῃ λέναι, πρὸς ἐσπέραν δεῖ πορεύεσθαι· ἢν δὲ τίς ἑρείης καὶ τοὺς βαρβάρους, τοῦμπαιρν πρὸς ἐω. ἂν ἵστων ὅσις τούτῳ ἂν δίναστο ὑμᾶς ἐξαπατήσαι, ὡς ἥλιος, ἐνθέν μὲν ἄνισχει, δύεται δὲ ἐνταῦθα, ἐνθά δὲ δύεται, ἄνισχει δ᾽ ἐπετέθην; 7. Ἀλλὰ μὴν καὶ τούτῳ γε ἐπὶ στασίθη, ὅτι βορέας μὲν ἐξ θ. Πόντου τινες τὴν Ἐλλάδα φέρει, νότος δὲ εἰς ὕποι τις Ἐλλάδα, καὶ λέγετε, ὡταν βορράς πνέῃ, ὡς καλοὶ πλοῦτι εἰς τις τὴν Ἐλλάδα. Τούτῳ οὖν ἐστιν ὅπως τις ἂν ὑμᾶς ἐξαπατήσαι, ὅστε ἐμβαίνειν, ὡστάν νότος πνέῃ; 8. Ἀλλὰ γὰρ, ὡτόταν, γαλήνη ἢ, ἐμβδ. ὅ. Οὔτι οὖν ἐγὼ μὲν ἐν ἑνὶ πλοῖο πλεύσομαι, ὡμέις δὲ τοιχάλχουσον ἐν ἑκατόν; πῶς ἂν οὖν ἐγὼ ἢ βιασαίρῃ ὑμᾶς ἔνν ἦμοι πλεῖν, μὴ βουλομένους, ἢ ἐξαπατήσας ἁγομε; 9. Ποιῶ δ᾽ ὑμᾶς ἐξαπατηθέντας καὶ καταγογευθέντας ὑπ᾽ ἐμοῦ ἦκειν εἰς Φάσιν· καὶ δὴ ἀποδαίνομεν εἰς τὴν χώραν γνώσεσθε δήτου, ὅτε οὖν ἐν τῇ Ἐλλάδι ἐστέ· καὶ ἐγὼ μὲν ἐσομαι ὁ ἐξαπατηθηκὼς εἰς, ὡμέις δὲ οἱ ἐξαπατηθεῖμον εὐγός μορίων, ἐχοντες ὀπλα. Πῶς ἂν οὖν εἰς ἁνήρ μᾶλλον δοίη δίκην, ἢ οὕτω περὶ αὐτοῦ τε καὶ ὑμῶν βουλευόμενος; 10. Ἐλλ᾽ οὕτως εἰςον οἱ λόγοι ἀνδρῶν καὶ ἡμιθίων, καμοὶ φθονοῦντων, ὅτι ἐγὼ ψφ᾽ υμῶν τιμῶμαι. Καίτοι οὖ δικαίως γ᾽ ἂν μοι φθονοῖεν· τίνα γὰρ αὐτῶν ἐγὼ κωλῶς ἢ λέγειν, εἰ τίς τι ἄγαθον δύναται ἂν υμῖν, ἢ μάχεσθαι, εἰ τίς θέλει, ὑπὲρ υμῶν τε καὶ ἑαυτόν, ἢ ἐγρηγορεῖν περὶ τῆς ὑμετέρας ἀσφαλείας ἐπιμελῶμεν· τί γάρ, ἀρχιντας αἱρωμένων υμῶν, ἐγὼ τινὶ ἐμποδοῦν εἰμί; παριστί, ἀρχέτω· μόνον ἄγαθον τι ποιῶν υμᾶς φαινόσωθ. 11. Ἀλλὰ γὰρ ἐμοὶ μὲν ἄρκει περὶ τοῦτον τὰ εἰρήμενα· εἰ δὲ τῆς ἕμων ἢ αὐτοῖς ἐξαπατηθήμαν ἂν οἴεται ταῦτα, ἢ ἄλλον ἐξαπατήσαι ταῦτα λέγων διδασκέτω. 12. Ὡταν δὲ τούτων ἀλὸς ἔχθη, μὴ ἀπέλθουε, πρὶν ἂν ἀκούσητε οὐσιών οὐσι ἐν τῇ στρατιᾷ ἄρχο
μενον πράγμα· δ' εἰ ἐπείσι καὶ ἐσταί, ὅλον ὑποδείκνυσιν ὧρα ἡμῖν βουλεύεσθαι ὑπὲρ ἡμῶν αὐτῶν, μὴ κάκιστοι τε καὶ αἰσχροὶ ἄνδρες ἀποφαινόμεθα καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων καὶ φίλων καὶ πολεμίων· 13. Ἀκούσαντες δὲ ταῦτα οἱ στρατιῶται ἔθαυμασάν τε τὸ τι εἰη, καὶ λέγειν ἐκέλευσον. Ἐκ τοῦτον ἀρχεται πάλιν· Ἑπίστασθε πον ὅτι χωρία ἦν ἐν τοῖς ὀρεσὶ βαρβατούκα, φίλια τοῖς Κερασουντίοις, ὀθεν κατιόντες τινὲς καὶ ἱερεία ἐπώλουν ἡμῖν καὶ ἀλλά ὑν εἰχον· δοκοῦσι δὲ μοι καὶ ἡμῶν τινες, εἰς τε ἐγγυτάτω χωρίον τούτων ἐλθόντες, ἀγοράσαντές τι, πάλιν ἀπελθεῖν. 14. Τούτο καταμαθών Κλεάρετος ἦ λοχαγὸς, ὅτι καὶ μικρὸν εἰη καὶ ἀφύλακτον, διὰ τὸ φίλων νομίζων εἶναι, ἐρχεται ἑπ' αὐτοὺς τῆς νυκτὸς ὡς πορθήσων, οὐδὲν ἡμῶν εἰπόν. 15. Διενενόητο δὲ, εἰ λάθοι τὸδε τὸ χωρίον. εἰς μὲν τὸ στράτευμα μηκετί ἐλθείν, εἰςβάς δὲ εἰς πλοῖον ἐν ὃ ἐτύγχανον οἱ ξύσκηροι αὐτῶν παραπλέοντες, καὶ ἐν θέμενος, εἰ τι λάβοι, ἀποπλεών οἰχεσθαι ἔξω τοῦ Πόντου. Καὶ ταῦτα ξυνωμολόγησαν αὐτῶ οἱ εκ τοῦ πλοίου σύσκηνοι, ὡς ἐγὼ νῦν αἰσθάνομαι. 16. Παρακαλέσας οὖν, ὅτα σοὺς ἐπείδθεν, ἠγεν ἐπὶ τὸ χωρίον. Πορευόμενον δ' αὐτῶν φθάνει ἡμέρα γενομένη, καὶ ξυστάντες οἰ άνθρωποι, ἀπὸ ἰσχυρῶν τόπων βάλλοντες καὶ παῖοντες, τὸν τε Κλεάρετον ἀποκτένωσαν καὶ τῶν ἄλλων συχνοὺς· οἱ δὲ τινες καὶ εἰς Κερασουντα αὐτῶν ἀποχωροῦσι. 17. Ταῦτα δ' ἦν ἐν τῇ ἡμέρᾳ, ἢ ἡμεῖς δεύτερο ἐξωμόμενοι πεζῇ· τῶν δὲ πλεύστων ἐτι τινές ἦσαν ἐν Κερασοῦντι, οὕτω ἅγιοντο. Μετὰ τοῦτο, ὡς οἱ Κερασουντίου λέγονσιν, ἀφικνοῦντες τῶν ἐκ τοῦ χωρίου πρεῖς ἄνδρες τῶν γεραιτέρων, πρὸς τὸ κοινὸν τὸ ἡμέτερον χρήζοντες ἐλθεῖν. 18. Ἐπει δ' ἡμᾶς οὐ κατέ λάθον, πρὸς τοὺς Κερασουντίους ἐλέγον, ὅτι θαναμάζετεν, τί ἡμῖν δόξειν ἐλθεῖν ἐπ' αὐτοὺς. Ἐπει μέντοι σφεῖς λέγετε, ἐφάνα, ὅτι οὐκ ἂπο κοινοῦ γένοιτο τὸ πράγμα, ἥδεισαι τε αὐτοὺς καὶ μέλλειν ἐνθάδε τλείν ὡς ἡμῖν λέξαι τὰ γενόμενα, καὶ τοὺς νεκροὺς κελεῦειν αὐτοὺς θάπτειν λαβόντας τοὺς ταύταν δειούνους. 19. Τὸν δ' ἱππόγαμον
144 ΑΝΑΒΑΣΙΣ. | VII. 20–27

tων τινες Ἐλλήνων ἔτυχον ἐτε ὡντες ἐν Κερασούντι αἰσθόμενοι δὲ τοὺς βαρβάρους, ὅπως εἰέν, αὐτοὶ τε ἐτόλμησαν βάλλειν τοῖς ἱθίοις, καὶ τοῖς ἄλλοις παρεκκελεύσαντο. Καὶ οἱ ἄνδρες ἀποθνῄσκοντες, τεῖς ὄντες οἱ πρέσβεις, καταλευθέντες. 20. Ἠπεί δὲ τοῦτο ἐγένετο, ἐρχονται πρὸς ἡμᾶς οἱ Κερασούντιοι, καὶ λέγουσι τὸ πράγμα ἵνα ἤμεις ἡ Κερασούντιοι, ὅπως ἂν ταφεῖσαν οἱ τῶν Ἐλλήνων νεκροί. 21. Συγκαθίσθημεν δὲ ἐξεθεν τῶν ὀπλῶν, ἐξαίφνης ἀκούσαμεν θορύβου πολλοῦ. Παίεν παῖε, βάλλε βάλλε· καὶ τάχα δὴ ὄρμεν πολλοὺς πρὸς θέουσαν, λίθους ἔρχοντας εἰς ταῖς χερσίν, τοὺς δὲ καὶ ἀναγεμένους. 22. Καὶ οἱ μὲν Κερασούντιοι ὡς ἂν καὶ ἑωρακότες τὸ παρ’ ἑαυτοῖς πράγμα, δεῖσαντες ἀποχωροῦσιν πρὸς τὰ πλοῖα. Ἡσαν δὲ, νὴ Δία καὶ ἡμῶν οἱ ἐδείσαν. 23. Ἐγνω μὴν ἥλθον πρὸς αὐτούς, καὶ ἤρωταν, δὲ έξει τὸ πράγμα. Τῶν δὲ ἤσαν μὲν οἱ οὐδὲν ἤδεσαν, ὅμως δὲ λίθους εἰχον εἰς ταῖς χερσίν. Ἡπεί δὲ εἰδότες τινὶ ἐπέτυχον, λέγει μοι ὅτι οἱ ἀγορανόμοι δεινότατα ποιοῦσι τὸ στρατεύμα. 24. Ἐν τούτῳ τις ὑμᾶς ἄγορανόμοι Ζήλαρχος πρὸς τὴν ὑάλατταν ἀποχωροῦσα, καὶ ἄνεκραγεν· οἱ δὲ, ὡς ἤκουσαν ὄσπερ ἡ σως ἄγριον ἡ ἐλάφων φανέντος, λενταὶ ἐπ’ αὐτῶν. 25. Οἱ δ’ αὐδ’ ἐκαστόν τὸ στρατεύμα τοῦ τινὸς ἡμῶν τινες, καὶ ἐπεὶ ἐγένετο, ὡς τις οὐκ ἐδείσαν ἄν τοὺς οἱ τινες, καὶ ἐπιπίπτοσαν εἰς τὴν ὑάλατταν. Συνεισέπεσαν δὲ καὶ ἡμῶν αὐτῶν τινες, καὶ ἐπιγένετο, οὕτως νείν μὴ ἐτύχανεν ἐπὶ στάμενος. 26. Καὶ τούτους τι κόκκινον γεί οὐκ ἐδείσαν δὲ μὴ λύττα τις ὄσπερ κυσὶν ἡμῶν ἐμπεπτυκών. Ε. οἵν ταύτα τοιαύτα ἔστα, θεᾶσθε, οὐλ η ἀκάστασις ἤμιμ ἔσται τῆς στρατιᾶς. 27. Ἡμείς μὲν οἱ πάντες οὐκ ἔσθηκαν κύριοι οὕτε ἀνελέσθαι πόλεμον ὡς αὐν βούλησθε, οὕτε καταλύσας· ἵδια δ’ ὁ βουλόμενοι ἀξίζει στρατεύσαι, εφ’ ὃ τ’ ἐν ἡλή. Καὶ τινὲς πρὸς ἡμᾶς ἦσαν πρέσβεις, ἡ εἰρήνης δεόμενοι, ἡ ἄλλον τινός, κατακτείναντες τούτους ὁ βουλόμενοι ποιήσασιν ὡμίς τῶν ἀλγενοῦ ὁ ἅκουσει τῶν πρὸς
28 Ἐπείτα δὲ, οὗς μὲν ἂν ὠμοῦς ἀπαντεῖς ἐλημάθεις ἁρχοντας, ἐν οὐδεμιᾷ χώρᾳ ἔσονται· δότις δ' ἂν ἐσεύτων ἐλησαι στρατηγόν, καὶ ἐθέλη λέγειν, Βάλλε βάλλε, οὕτως ἔσται ἰκανός καὶ ἁρχοντα κατακανεῖν, καὶ ἰδιώτην, ὃν ἂν ὑμῶν ἐθέλῃ, ἀκριτον, ἢ ὅσιν οἱ πεισόμενοι αὐτῷ ὥστε καὶ νῦν ἐγένετο. 29. Οί δὲ ἔμπνε καὶ διαπεράχαι συν οἱ αὐθαίρετοι οὕτωι στρατηγοί, σκέψαςτε. Ζηλαρχος μὲν γὰρ ὁ ἀγορανόμος, εἰ μὲν ἀδικεῖ ὑμᾶς, ὀφείλει ἀποπλέων, οὖ ὁ δους ὑμῖν δίκην· εἰ δὲ μὴ ἀδικεῖ, φεύγει ἐκ τοῦ στρατεύματος, δείσας, μὴ ἀδίκως ἀκριτος ἀποθάνη. 30. Οἱ δὲ καταλεύσαντες τοὺς πρόσδεις, διεπράξαντο ἡμῖν μονος μὲν τῶν Ἐλληνων εἰς Κερασοῦντα μὴ ἀσφαλές εἰναι, ἢν μὴ σὺν ἱσχυί, ἐφιμαίνεσθαι· τοὺς δὲ νεκροὺς, οὕς πρόσθεν αὐτοὶ οἱ κατακανόντες ἐκέλευον θάπτειν, τούτους διεπράξαντο μηδὲ ξυν κηρυκίω ἐτί ἀσφαλεῖς εἰναι ἀνελέσθαι. Τίς γὰρ ἐθελήσει κήρυξ ἕλει, κήρυκας ἀπεκτούνος· ἀλλ' ἡμεῖς Κερασοῦντων θάψαι αὐτοὺς ἔδεηθημεν. 31. Εἰ μὲν οὖν ταύτα καλῶς ἔχεις, δοξάτω ὑμῖν, ἵνα, ὡς τοιούτων ἐσομένων, καὶ φυλακὶν ἰδίᾳ ποιήσῃ τις, καὶ τὰ ἐργάμα ὑπερδέξια πειράται ἔχουν σκηνον. 32. Εἰ μὲντοι ὑμῖν δοκεῖ θηρίων, ἀλλὰ μὴ ἀνθρώπων, εἰναι τὰ τοιαῦτα ἔργα, σκοπεῖτε παντάν τινα αὐτῶν· εἰ δὲ μὴ, πρὸς Δίως, πῶς ἡ θεοὶ θύσομεν ἱδέως, ποιοῦντες ἔργα ἀσεβή, ἡ πολεμίους πῶς μαχοῦμεθα, ἢν ἀλλήλους κατακαίνωμεν; 33. Πόλις δὲ φιλία τίς ἡμᾶς δέξαται, ἢτις ἂν ὀρᾶ τοιούτην ἀνομίαν ἐν ἡμῖν; ἢγοράν δὲ τίς ἢξει θαρρῶν, ἢν περὶ τὰ μέγιστα τοιαύτα ἐξαμαρτάνοντες φαινόμεθα; οὐ δὲ δὴ πάντων οἰόμεθα τεύξοσθαι ἐπαίνον, τίς ἂν ἡμᾶς τοιούτων ἐντας ἐπαίνεσειν; ἡμεῖς μὲν γὰρ οὐδ' ὦτι ποιηροὺς ἂν φαίημεν εἶναι τοὺς τὰ τοιαῦτα ποιοῦντας. 34. Ἡκ τούτων ἀνιστάμενοι πάντες ἐλέγον τοὺς μὲν οὕτως ἁρξαντας δούναι δίκην, τοῦ δὲ λαοποῦ μηκέτι ἐξείναι ἀνομίας ἁρξαί· εὰν δὲ τὶς ἁρξη, ἀγεσθαι αὐτοὺς ἐπ. θανάτῳ· τοὺς δὲ στρατηγοὺς εἰς δίκαις πάντας καταστήσει· εἶναι δὲ δίκας, καὶ εἰ τι τὸ ἀλλο τὶς ἥδικητο, ἐξ οὗ Κύρος.
CHAPTER VIII.

An inquiry being made into the accounts of the generals, several of them are fined for deficiencies. Xenophon is accused of using severity toward the soldiers: he admits the fact, and defends it under the circumstances.

1. 'Εδοξε δὲ καὶ τοὺς στρατηγοὺς δίκην ὑποσχείν τον παρελθήσότος χρόνον. Καὶ διδόντων, Ψιλήσιος μὲν ὄφλε καὶ Ξανθικλῆς τῆς φυλακῆς τῶν γαυλικῶν χρημάτων τῇ μείωσαι, εἰκοσι μιᾶς, Σοφαίνεστος δὲ, ὅτι ἄρχων αἱρεθεὶς κατήμελει, δέκα μιᾶς. Ξενοφῶντος δὲ κατηγόρησάν τινες, φάσκοντες παῖεσθαι ὑπ’ αὐτοῦ, καὶ ὡς ύπερίζοντος τὴν κατή γορίαν ἔποιοντο. 2. Καὶ ο Ξενοφῶν ἀναστάς ἐκέλευσε εἰπεῖν τὸν πρώτον λέξαντα, ποῦ καὶ ἐπλήγη. 'Ο δὲ ἀποκρίνεται: Ὅπου καὶ τῷ ῥίγει ἀπωλλόμεθα, καὶ χιὼν πλείστη ἦν. 3. 'Ο δὲ εἶπεν· Ἀλλὰ μή καὶ χειμώνος γενος ὅντος οὗτοι λέγεις, σίτον δὲ ἐπιλεοσπότος, ὅνου δὲ μηδὲ ὁσφραίνεσθαι παραποί, ὧδ’ δὲ τῶν πολλῶν ἀπαγορεύοντος, πολεμίων δὲ ἔπομένων, εἰ ἐν τοιούτῳ καρῷ ύδρίζων, ὀμολογῷ καὶ τῶν ὅνων ύπεριστότερος εἶναι, οἷς φασίν ὑπὸ τῆς ύβρεως κοπὸν οὐκ ἐγγίγνεσθαι. 4. Ὄμως δὲ καὶ λέξοι ἦφι, ἐκ τίνος ἐπλήγης. Πότερον ἦτον σὲ τι, καὶ, ἐπειδὴ οὐκ ἐδίδωσι, ἔπαινοι; ἀλλ’ ἀπῆται; ἀλλ’ περὶ παιδικῶν μαχόμενος, ἀλλὰ μεθύων ἐπαράνθησα; 5. Ἑπεί δὲ τούτων οὐδὲν ἦφις, ἐπήρει ταύτην, εἰ ὀπλιτεύοι. Οὐκ ἦφι. Πάλαι, εἰ πελτάζοι. Οὐδὲ τούτοις ἦφις, ἀλλ’ ἦμισθον ἐλαύνειν ταχθεῖς ὑπὸ τῶν συσκήνων, ἐλευθεροῖν ὦν. 6. Ἐνταῦθα δὴ ἀναγιγνώσκει αὐτόν, καὶ ἦρετο· Ἡ σὺ εἰ ἐ τὸν κάμνοντα ἄπάγων; Ναὶ μὰ Δῆ’, ἦφι· σὺ γὰρ ἦν ἡμᾶς καζος. τὰ δὲ τῶν ἐμῶν συσκήνων σκεῦς διέβρυσας.
Ἀλλ' ἡ μὲν διάρρηψις, ἐφη ὁ Ξενοφών, τοιαύτη τις ἐγένετο Διέδοκα ἄλλους ἄγειν, καὶ ἐκέλευσα πρὸς ἐμὲ ἀπαγαγεῖν καὶ ἀπολαβῶν ἄπαντα σῶα, ἀπεδείξα σοι, ἐπεὶ καὶ σὺ ἐμοὶ ἀπεδείξας τὸν ἄνδρα. Οίον δὲ τὸ πράγμα ἐγένετο, ἀκούσατε, ἐφη· καὶ γὰρ ἄξιον.

8. Ἀνήρ κατελείπετο, διὰ τὸ μηκέτι δύνασθαι πορεύεσθαι. Καὶ ἐγὼ τὸν μὲν ἄνδρα τοσοῦτον ἐγένηκα που, ὅτι εἶ ἡμῶν εἰς ἡμάς ἐγένηκασα δὲ σε τούτον ἄγειν, ὡς μὴ ἀπόλοιποι· καὶ γὰρ, ὡς ἐγὼ οἶμαι, πολέμιοι ἡμῖν ἐφείσωσθεν. Συνέφη τούτῳ ὁ ἄνθρωπος. 9. Οὔκ οὖν, ἐφη ὁ Ξενοφών, ἐπεὶ προφητεύσα σε, καταλαμβάνω αὐθίς, σὺν τοῖς ὁπισθοφυλαξι προσίων, βόθρων ὀρύττουτα, ὡς καταρύζουσα τῶν ἄνθρω
pων·· καὶ ἐπιστὰς ἐπῆδον σε; 10. Ἐπεὶ δὲ παρεστήκο
των ἡμῶν συνέκαμψε τὸ σκέλος ὁ ἀνήρ, ἀνέκραγον οἱ παρ
όντες, ὅτι ἐν ὁ ἀνήρ·· σὺ δ' εἶπας· ὡς ὢν ἔγω πλυνται
cαὶ ἐγαγείν αὐτῶν οὖν ἄξιος. Ἐσταῦθα ἐπαίσιο σε· ἀλεθῆ
λέγεις· ἐδοξάζεις γὰρ μοι εἰδῶτε ἐσκίνησα, ὅτι εἴη. 11. Τι
οὖν; ἐφη, ἤττόν τι ἀπέδειξεν, ἐπεὶ ἐγὼ σοι ἀπεδείξα αὐτῶν;
Καὶ γὰρ ἡμεῖς, ἐφη ὁ Ξενοφών, πάντες ἀποθαυμώμεθα· τοῦ
του οὖν ἔνεκα ἑξωτας ἡμᾶς δεῖ κατορυχθῆναι; 12. Τοῦ
τον μὲν ἀνέκραγον πάντες ὡς ὀλίγας παίσειες· ἄλλους δ' ἐκέλευσεν λέγειν, διὰ τὶ ἐκαστὸς ἐπλήγη. Ἐπεὶ δὲ οὖν ἀνίστασται, αὐτὸς ἔλεγεν· 13. Ἐγὼ, ὃ ἄνδρες, ὁμολογῶ
παίσαι δὴ ἄνδρας ἑνεκεν ἀταξίας, ὅποις σώζεσθαι μὲν ἤρκει
d' ἡμᾶς, ἐν τάξει τε ἱνώταυν καὶ μαχημένους, ὅτον δηοι
cαὶ αυτοὶ δὴ λαπόντες τὰς τάξεις, προθέντες ἀρτάξειν ἱθελον,
καὶ ἡμῶν πλεονεκτεῖν. Εἰ δὲ τοῦτο πάντες ἐποιούμεν,
ἀπαντές ἄν ἀπολόμεθα. 14. Ἡδὴ δὲ καὶ μαλακζόμενον
tίνα, καὶ οὐκ ἐθέλοντας ἀνίστασθαι, ἀλλὰ προϊέμενον αὐτῶν
tοις τοῖς πολεμίοις, καὶ ἐπαισάσθη πορεύεσθαι. Ἐν
γὰρ τῷ ἱσχυρῷ χειμώνι καὶ αὐτὸς ποτὲ ἄναμένων τὰν
συσκευαζόμενον, καθεξόμενον συχνῶν χρόνων, κατέρριψθα
ἀναστὰς μόλις καὶ τὰ σκέλη ἐκπέσας. 15. Ἐν ἐμαυτῷ
οὖν πείραν λαβὼν, ἐκ τούτου καὶ ἄλλον ὅποτε ἐδομε καθή
μενον καὶ βλακεύοντα, ἡλαυνον·· τὸ γὰρ κινεῖσθαι καὶ

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riii. 7—15 J BOOK V. 147
Ἀναβάσις

16-24.

Α' Ἀλλ' ὅσοι ὑπολειπόμενον που διὰ ῥάστων, καὶ κυλῶντα καὶ ύμάς τοὺς πρόσθεν καὶ ἡμᾶς τοὺς ὁπίσθεν πορεύεσθαι, ἐπαίσα τούς, ὡς μή λόγχη ὑπὸ τῶν πολεμίων παίςτο. 17. Καὶ γὰρ οὖν νῦν ἔξεστιν αὐτοῖς σωθεῖν, εἰ τι ὑπ' ἐμὸν ἔσπαθον παρὰ τὸ δίκαιον, δίκην λαβεῖν. Εἰ ὃ ἐπὶ τοῖς πολεμίωις ἐγένοντο, τί μέγα ἄν οὕτως ἐπαθον, ὅτου δίκην ἄν ἥξιόν χαμβάνειν; ἀπλοὺς μοι, ἐφι, ὁ λόγος. 18. Εἰ μὲν ἄγαθό ἐκόλοσα τινα, ἀξίω ὑπέχειν δίκην, οἴαν καὶ γονεῖς νιώς καὶ διδάσκαλοι παιοί. Καὶ γὰρ οἱ ἱατροὶ καῖνοσι καὶ σέμνουσιν ἐπ' ἄγαθό. 19. Εἰ δὲ δόρει νομίζετε μὲ ταῦτα πράττειν, εὐθυμήθητε, ὅτι νῦν ἐγὼ ἄρα σῶ σὺν τοῖς θεοῖς μᾶλλον ἡ τότε, καὶ ὑρασύτερος εἰμι νῦν ἡ τότε, καὶ οἴνον πλεὸ κίανον ἀλλ' ὁμος οὐδένα παίω. Ἐν εὐδίᾳ γὰρ ὁρῶ νῦμάς. 20. Ὁταν δὲ χειμῶν ἦ, καὶ ἰατρά μεγάλη ἐπιφέρθη, οὐχ ὅρατε ὅτι καὶ νεύματος μόνον ἐνεκα χαλεπαίνει μὲν προφεὺς τοῖς ἐν πρόφα, χαλε παίνει δὲ καὶ κυθερνήτῃς τοῖς ἐν πρύμνῃ; ἰκανὰ γὰρ ἐν τῷ τουσώτῳ καὶ μικρὰ ἀμαρτηθέντα πάντα συνεπιτρίψαι. 21. Ὁταν δὲ δικαίως ἔπαινον αὐτούς, καὶ ύμεῖς κατεδικάζατε ἐχοντες ζήρη, ως ψήφος, παρέστητε, καὶ ἐξῆν ὡμιν ἐπικορο πεῖν αὐτοῖς, εἰ ἠθούλεσθε ἀλλὰ μὰ Δία οὔτε τούτοις ἐπεκουρεῖτε, οὔτε σὺν ἐμοί τῶν ἀτακτῶντα ἐπαίτετε. 22. Τοιγαροῦν ἔξοσιν ἐποιήσατε τοῖς κακοῖς αὐτῶν, ύβρίζειν, ἐώνες αὐτούς. Οἴμαι γὰρ, εἰ ἐθέλετε σκοτείν, τοὺς αὐ τοὺς εὐρήσατε καὶ τότε κακίστους, καὶ νῦν ύβριστοτάτους. 23. Βοσκός γονὸν ὁ πύκτης ὁ Θεταλός τότε μὲν διεμάχετο, ὡς κάμνουν, ἀσπίδα μὴ φέρειν, νῦν δ', ὡς ἄκουσ, Κοτυρώθ τῶν πολλοὺς ἢδη ἀποδέδωκεν. 24. Ἡν όνν σωφρονῆτε, τύτω τάναντα ποιήσατε, ὥς τούς κύνας ποιοῦσι τοὺς μὲν γὰρ κύνας τοὺς χαλεποὺς τάς μὲν ἡμέρας διδέσαι, τάς δὲ νυκτάς ἀφίασι τούτον δέ, ἡν σωφρονῆτε τῆν νύκτα μὲν
δήσετε τὴν δὲ ἡμέραν ἀφήσετε. 25. Ἀλλὰ γὰρ, ἐφε θαυμάζω, διὰ, εἰ μὲν τινι ύμῶν ἀπηχθόμην, μέμνησθε, καὶ ὁ σιωπᾶτε, εἰ δὲ τῷ ἡ χειμῶνα ἐπεκουρήσα, ἡ πολέμιοι ἀπήρυξα, ἡ ἀσθενοῦντι ἡ ἀποροῦντι συνεξεπόρισά τι, τοὺ τῶν οὐδείς μέμνηται· οὗτ' εἰ τίνα καλῶς τι ποιοῦντα ἐπὶ νεσα, οὗτ' εἰ τίν' ἄνδρα ὄντα ἁγαθὸν ἐτίμησα, ὡς ἐδυνάμην οὐδὲ τούτων μέμνησθε. 26. Ἀλλὰ μὴν καλὸν τε καὶ δίκαιον, καὶ ὁσιόν καὶ ἡδίον, τῶν ἁγαθῶν μᾶλλον ἡ τῶς κακῶν μεμνησθαί.

Έκ τούτων μὴν δὴ ἀνίσταντο καὶ ἀνεμίμησικον. Καὶ περιεγένετο ὡςτε καλῶς ἔχειν.
Amrassades arrive from the satrap of Paphlagonia, whose territory the Greeks are injuring, and propose peace, which is accepted. The Greeks sail from Cotyora to the port of Sinope; while staying here, they determine to elect a commander-in-chief, and choose Xenophon: on his refusing to accept the office, they appoint Cheirisophus, who had lately returned with ships from Anaxibius.

1. 'Εκ τούτου δὲ ἐν τῇ διαπρήθη οἱ μὲν ὑπὸ τῆς ἀγορᾶς έξων, οἱ δὲ καὶ ληξόμενοι έκ τῆς Παφλαγονίας. Ἐκλώ-πευνον δὲ καὶ οἱ Παφλαγόνεσ εὐ μάλα τοὺς ἀποσκεδαστημέ-νους, καὶ τῆς νυκτὸς τοὺς πρόσω σκηνοῦντας ἑπειρώντο κακουργεῖν: καὶ πολεμικῶτατα πρὸς ἀλλήλους εἶχον ἐκ τούτων. 2. 'Ο δὲ Κορύλας, ὃς ἑτύγχανε τότε Παφλαγο-νίας ἄρχων, πέμπει παρὰ τοὺς Ἐλλήνας πρέσεις, ἔχοντας ἱπποὺς καὶ στολὰς καλάς, λέγοντας, ὅτι Κορύλας ἐτοιμὸς εἶ ὑ τοὺς Ἐλλήνας μὴτε ἀδικεῖν πρὸτε ἀδικεῖσθαι. 3. Οἱ δὲ στρατηγοὶ ἀπεκρίναντο, ὅτι περὶ μὲν τούτων σὺν τῇ στρα-τιᾷ βουλεύσωμαι, ἐπὶ ξενία δὲ ἑδέχοντο αὐτοῖς: παρεκάλ-εσαν δὲ καὶ τῶν ἄλλων ἀνδρῶν οὓς ἐδόκων δικαιοτάτους εἶναι. 4. Θύσαιτες δὲ βούς τῶν αἰχμαλώτων καὶ ἄλλα ἱερεῖα, εἰσοχίαν μὲν ἀρκούσαι παρεῖχον, κατακείμενοι δὲ ἐν σκύμποσιν ἑδέσποντον, καὶ ἔπινον ἐκ κερατίων ποτηρίων ὡς ενευγχαίρων ἐν τῇ χώρᾳ. 5. Ἐπει δὲ σπουδαί τ' ἐγένοντο καὶ ἑπαίων, ἀνέστη-σαν πρῶτον μὲν Ὑράκες, καὶ πρὸς αὐλὸν ὄρχησαντο σὺν τοῖς ὕπλοις, καὶ ἤλλοντο υψηλά τε καὶ κούφως, καὶ ταῖς μαχαίραις ἑχρώντο· τέλος δὲ ὁ ἔτερος τὸν ἔτερον παῖει, ὡς πᾶσιν ἐδόκει πεπεληγεῖν τὸν ἀνδρὰ· ὁ δ' ἐπεσε τεχνικῶ
6. Καὶ ἀνέκραγον οἱ Παφλαγώνες. Καὶ ὁ μὲν σκυλεύσας τὰ ὀπλα τοῦ ἑτέρου, ἔξηγε ἄδων τὸν Σιτάλκαν ἄλλοι δὲ τῶν Θρακῶν τὸν ἑτέρον ἐξέφερον ὡς τεθυγκότα ἢν δὲ οὐδὲν πεποιθώς. 7. Μετὰ τούτῳ Λινιάνες καὶ Μάγ- νητες ἀνέστησαν, οἱ ὁρχοῦντο τὴν καρπαίαν καλουμένην ἐν τοῖς ὀπλαίς. 8. Ο δὲ τρόπος τῆς ὀρχήσεως ἤν ὤδε· ὁ μὲν, παραθέμενος τὰ ὀπλα, σπειρεί καὶ ξενηγατεί, πυκνά μεταστρεφόμενος, ὡς φοβούμενος· ληστής δὲ προσέρχεται· ὡς· ἐπειδὰν προιδήται, ἀπαντά ἄρπάσας τὰ ὀπλα, καὶ μά- χεται πρὸ τοῦ ξεύγους· (καὶ οὔτως ταῦτ' ἐποίον ἐν ῥυθμῷ πρὸς τὸν αὐλόν·) καὶ τέλος ὁ λῃστής, δήσας τὸν ἄνδρα καὶ τὸ ξεύγος ἀπάγει· ἐνίστε δὲ καὶ ὁ ξενηγλάτης τὸν λῃστήν· εἶτα παρὰ τοὺς βοῦς ξεύξας, ὅπως τῷ χείρε δε- δεμένον ἐλαύνει. 9. Μετὰ τούτῳ Μυσός εἰσῆλθεν, ἐν ἑκα- τέρα τῇ χειρὶ ἔχουν πέλτην· καὶ τοτὲ μὲν ὡς δύο ἀντιτα- τομένων μιμούμενος ὀρχείτο, τοτὲ δὲ ὡς πρὸς ἕνα ἱχρῆτο ταῖς πέλταις, τοτὲ δ' ἐδεικνύτο καὶ ἐξεκυβίστα, ἔχουν τὰς πέλτας, ὡστε ὑψω καλὴν φαίνεσθαι. 10. Τέλος δὲ τὸ Περαικὸν ὀρχείτο, κροῦν τὰς πέλτας· καὶ ὅκλαξε· καὶ ἐξανίστατο· καὶ ταῦτα πάντα ἐν ῥυθμῷ ἐποίει πρὸς τὸν αὐλόν. 11. Ἐπὶ δὲ τούτῳ ἐπιώντες οἱ Μαντινείς· καὶ ἦλθοι τινὲς τῶν Ἱρκάδων ἀναστάντες, ἐξοπλισάμενοι ὡς ἐδύναντο κάλλιστα, ἦξεσάν τε ἐν ῥυθμῷ, πρὸς τὸν ἐνόπλων ὑθύμων αὐλούμενοι, καὶ ἐπαιάνασαν καὶ ὀρχήσαντο, δύσπερ ἐν ταῖς πρὸς τοὺς θεοὺς προσόδοις. Ὁρὸντες δὲ οἱ Παφ- λαγώνες· δεινὰ ἐποίοντο πάσας τὰς ὀρχήσεως ἐν ὀπλαῖς εἶναι. 12. Ἐπὶ τούτως ὡρῶν ὁ Μυσός ἐκπεπληγμένους αὐτοὺς· πείσας τῶν Ἱρκάδων τινά, πεπαιμένον ὀρχηστρίδα, εἰσάγει, σκευάζας ὡς ἐδύνατο κάλλιστα καὶ ἀστίδα δοὺς κούφην αὐτῇ. 13 Π' δὲ ὀρχήσατο πυρρίχην ἐλαφρώς. Ὁν τῶν ὁρκάνων ήροντο, εἰ καὶ γενναίκες συνεμαχόντο αὐ-σίς. Οἱ δ' ἐλέγον, ὅτι αὐται καὶ αἱ πρεφάμεναι εἶνεν βασιλέα ἐκ τοῦ στρατοπέδου. Τῇ μὲν οὖν νυκτὶ ταύτῃ τούτῳ τὸ τέλος ἐγένετο. 14. Τῇ δὲ ὑστεραίᾳ προσῆγον αὐτοὺς εἰς τὸ στράτευμα
καὶ ἔδοξε τοῖς στρατιώταις μῆτε ἀδικεῖν Παφλαγόνας μῆτε ἀδικεῖσθαι. Μετὰ τούτο οἱ μὲν πρέσβεις ἤχοντο· οἱ δὲ Ἑλληνες, ἐπειδὴ πλοία ἴκανα ἔδοξεν παρεῖναι, ἀναδάντες ἐπὶ λέον ἤμεραν καὶ νῦντα πνεύματι καλῶν, ἐν ἀριστηρά ἐχοντες τῆν Παφλαγόναν. 15. Τῇ δ’ ἀλλ’ ἀφικνώντα eἰς Σινώπην, καὶ ὠρμισάντο εἰς Ἀρμήνην τῆς Σινώπης Σινωπείς δὲ οἴκουσα μὲν ἐν τῇ Παφλαγόνικῇ, Μιλησίων δὲ ἀποκοί εἰσιν. Οὗτοι δὲ ξένια πέπυσαν τοῖς Ἑλληνισιν ἀλφίτων μὲν μεθύμνους τριεχιλίους, οἶνου δὲ κεράμα κῆλια καὶ πεντακόσια. Καὶ Χειρίσσοφος ἐνταῦθα ἠλθε τριήρη ἐχων. 16. Καὶ οἱ μὲν στρατιῶται προεὐδοκοῦν ἄγοντα τι σφιαν ἤκειν· ὃ δ’ ἤγε ὡς οὐδέν, ἀπῆγγελλε δὲ, ὅτι ἐπὶ νοὴ αὐτοῦ καὶ Ἀναξίδιος ὁ ναύαρχος καὶ οἱ ἄλλοι, καὶ ὅτι υποσχεῖτο Ἀναξίδιος, εἶ ἀφικνύοντο ἕξω τοῦ Πόντου. μυσθοφορίαν αὐτοῖς ἔσεθαί.

17. Καὶ ἐν ταύτῃ τῇ Ἀρμήνῃ ἔμειναν οἱ στρατιῶται ἠμέρας πέντε. 'Ὡς δὲ τῆς Ἑλλαδος ἐδόκουν ἐγχύς γίγνεσθαι, ἤδη μᾶλλον ἢ πρόσθεν εἰσῆς αὐτοῦς ὡς ἄν καὶ ἐχοντές τι οἴκαθε ἀφίκωνται. 18. Ἡγῆσαν τοις οὖν, εἰ ἔνα ἐλοινοῦ ἄρχοντα, μᾶλλον ἂν, ἢ πολυναρχίας οὐσίας, δύνασθαι ἐν ἐνα χρήσθαι τῷ στρατεύματι καὶ νυκτὸς καὶ ἡμέρας, καὶ εἰ τι δέω λανθάνειν, μᾶλλον ἂν κρύπτεσθαι, καὶ εἰ τι αὐ δέω φθάνειν, ἦττον ἂν ὑπερεῖζεν· οὐ γὰρ ἃν λόγων δέων πρὸς ἀλλήλους, ἀλλὰ τὸ δόξαν τῷ ἐνε περαινεσθαι ἄν· τον δ’ ἐμπροσθέν χρόνον ἐκ τῆς υπόωσες ἔπραττον πάντα τι στρατηγοῖ. 19. Ὡς δὲ ταῦτα διενοίησαν, ἐτράποντο ἐπὶ τὸν Σινωφώντα· καὶ οἱ λογαγοὶ ἔλεγον, προσιόντες αὐτῷ, ὅτι ἐ στρατιά ὧτω γιγνώσκει· καὶ εὐνοιαν ἐνδεί κυνήμενος ἐκαστὸς ἐπειδὴν αὐτὸν ὑψόστημα τῇ ἀρχήν· 20. ὡς δὲ Σινωφών τῇ μὲν ἐδούλετο ταύτα, νομίζων καὶ τῆς τιμῆς μείζων ὄντως ἐντατω γίγνεσθαι πρὸς τοὺς φίλους· καὶ εἰς τὴν πόλιν τούνοια μείζων ἀφίκεσθαι αὐτοῦ, τυχὼν δὲ καὶ ἀγαθοῦ τινος ἂν αἴτιος τῇ στρατῇ γενέσθαι. 21. Τά μὲν δὴ τοιαύτα ἐνυπημῆματα ἐπήρημεν αὐτῶν. ἐπιθυμεῖν αὐτοκράτορα γενέσθαι ἤχοντα. 'Ὅποτε δ’ αὐ ἐνθυμοῖτο
ΟΤΙ ΔΑΗΛΟΝ ΜΕΝ ΠΑΝΤΙ ἌΝΘΡΩΠΟ, ὅΠΗ ΤΟ ἘΞΕΙ, ΔΙΑ ΤΟΥΤΟ ΔΕ ΚΑΙ ΚΙΝΔΥΝΟς ΕΙΗ ΚΑΙ ΤΗΝ ΠΡΟΕΡΓΑΣΜΕΝΗΝ ΔΟΞΑΝ ἈΠΟΒΑΛΕΙΝ, ἩΡΩΗΤΙΟν. 22. ΔΙΑΠΟΡΟΥΜΕΝΑ ΔΕ ΑΥΤΩ ΔΙΑΚΡΙΝΑΙ ἘΔΟΞΕΙ ΚΡΑΤΙΣΤΟΝ ΕΙΝΑΙ ΤΟΙΣ ΘΕΟΙΣ ἈΝΑΚΟΙΝΩΣΑΙ· ΚΑΙ ΠΑΡΑ- ΣΤΗΣΑΜΕΝΟΣ ΔΥΟ ἸΕΡΕΙΑ, ἘΘΥΣΤΟ ΤΩ ΔΙΙ ΤΩ ΒΑΣΙΛΕΙ, ὌΣΠΕΡ ΑΥΤΩ ΜΑΝΤΕΝΤΟΣ ἩΝ ἘΚ ΔΕΛΦΩΝ· ΚΑΙ ΤΟ ΟΝΑΡ ΔΗ ἈΠΟ ΤΟΥ ΤΟΥ ΘΕΟΥ ἘΝΟΜΙΖΕΝ ΕΟΡΑΚΕΝΑΙ, ΔΕ ΕΙΔΕΝ, ΔΕ ΗΡΧΕΤΟ ΕΠΙ ΤΟ ΣΥΝΕΠΙΜΕΛΕΙΣΑΙ ΤΗΣ ΣΤΡΑΤΙΑΣ ΚΑΘΙΣΤΑΣΑΙ. 23. ΚΑΙ ΩΣΤΕ ΕΞ ΕΦΕΣΟΝ ὈΡΜΑΪΟν, ΚΥΡΙΩ ΣΥΣΤΑΘΘΟΜΕΝΟΣ, ΑΕΤΩΝ ΑΝΕ- ΜΙΜΗΝΙΣΚΕΤΟ ΕΑΝΤΩ ΔΕΞΙΟΝ ΦΘΕΓΓΟΜΕΝΟΝ, ΚΑΘΗΜΕΝΟΝ ΜΕΝΤΟΙ ὉΣΠΕΡ Ὁ ΜΑΝΤΙΣ ΠΡΟΣΕΜΠΩΝ ΑΥΤΩΝ ἘΛΕΓΕΝ, ΔΕΙ ΜΕΓΑΣ ΜΕΝ ΟΙΩΝΟΣ ΕΙΗ, ΚΑΙ ΟΥΚ ΙΔΙΩΤΙΚΟΣ, ΚΑΙ ΕΝΔΟΞΟΣ, ΕΠΙΠΟΝΟΣ ΜΕΝΤΟΙ· ΤΑ ΓΑΡ ΌΡΝΕΑ ΜΑΛΙΣΤΑ ΕΠΙΤΙΘΕΣΑΙ ΤΩ ΑΕΤΩ ΚΑΘΗΜΕΝΩ ΕΙ- ΜΕΝΤΟΙ ΧΡΗΜΑΤΙΣΤΙΚΩΝ ΕΙΝΑΙ ΤΟΝ ΟΙΩΝΟΝ· ΤΟΝ ΓΑΡ ΑΕΤΩΝ ΠΕΤΟΜΕΝΟΝ ΜΑΛΛΩΝ ΛΑΜΒΑΝΕΙΝ ΤΑ ΕΠΙΤΗΘΕΙΑ. 24. ΟΥΤΩ ΔΗ ΘΥΟΜΕΝΩΝ ΑΥΤΩ ΔΙΑΦΑΝΗΝ Ο ΘΕΟΣ ΣΗΜΑΙΝΕΙ ΜΗΤΕ ΠΡΟΣΔΕΙΣΑΙ ΤΗΣ ΑΡΧΗΣ, ΜΗΤΕ, ΕΙ ΑΙΡΟΪΤΟ, ΑΠΟΔΕΧΕΣΑΙ. 25. ΤΟΥΤΟ ΜΕΝ ΔΗ ΟΥΤΩΣ ΕΓΕΙΤΕΤΟ. 'Η ΔΕ ΣΤΡΑΤΙΑ ΣΥΝΗΛΘΕ, ΚΑΙ ΠΑΝΤΕΣ ἘΛΕΓΕΝ ΕΝΑ ΑΙΡΕΙΣΑΙ· ΚΑΙ ΕΠΕΙ ΤΟΥΤΟ ἘΔΟΞΕΙ, ΠΡΟΕΒΑΛΛΟΝΤΟ ΑΥΤΩΝ. ΕΠΕΙ ΔΕ ΕΔΟΚΕΙ ΔΗΛΟΝ ΕΙΝΑΙ, ΟΤΙ ΑΙΡΗΣΟΝΤΑΙ ΑΥΤΩΝ, ΕΙ ΤΙΣ ΕΠΙΨΗΦΙΖΟΙ, ΑΝΕΣΤΗ ΚΑΙ ΕΛΕΞΕ ΤΑΘΕ. 26. 'ΕΓΝΩ, Ω ΑΝΔΡΕΣ, ὍΔΟΜΑΙ ΜΕΝ ὩΠΟ ΟΥΜΩΝ ΤΙΡΩΜΕΝΟΙ, ΕΙΠΕΡ ΑΝΘΡΩΠΟΣ ΕΙΜΙ, ΚΑΙ ΧΑΡΝ ΕΥΘ, ΚΑΙ ΕΥΧΟΜΑΙ ΔΟΥΝΑΙ ΜΟΙ ΤΟΥΣ ΘΕΟΥΣ ΑΥΤΩΝ ΤΙΝΟΣ ΟΥΜΙΝ ἈΓΑΘΟΥ ΓΕΝΕΘΑΙΣ· ΤΟ ΜΕΝΤΟΙ ΕΙΜΕ ΠΡΟΚΡΙΘΗΝΑΙ ὩΠΟ ΟΥΜΩΝ ΑΡΧΟΝΤΑ, ΛΑΣΚΕΔΑΙΜΟΝΙΟΝ ΑΝΘΡΟΣ ΠΑΡΟΝΤΟΣ, ΟΥΤΕ ΟΥΜΙΝ ΜΟΙ ΔΟΚΕΙ ΣΥΜΦΕΡΟΝ ΕΙΝΑΙ, ΑΛΛΗ ἩΤΤΟΝ ΑΝ ΔΙΑ ΤΟΥΤΟ ΤΥΓΧΑΝΕΙΝ, ΕΙ ΤΙ ΔΕΘΕΣΘΕ, ΠΑΡ' ΑΥΤΩΝ, ΕΜΟΙ ΤΕ ΑΥ ΟΥ ΠΑΝΥ ΤΙ ΝΟΜΙΖΩ ἈΣΦΑΛΕΣ ΕΙΝΑΙ ΤΟΥΤΟ. 27. 'ΟΡΩ ΓΑΡ ὩΤΙ ΚΑΙ ΤΗ ΠΑΤΡΙΔΙ ΜΟΥ ΟΥ ΠΡΟΣΘΕΝΕΙ ΕΠΑΥΣΑΝΤΟ ΠΟΛΕΜΟΥΝΤΕΣ, ΠΡΙΝ ΕΠΑΙΣΧΝΗΣΑΝ ΠΑΣΑΝ ΤΗΝ ΠΟΛΙΝ ΟΜΟΛΟΓΕΙΝ ΛΑΣΚΕΔΑΙΜΟΝΙΟΝ ΚΑΙ ΑΥΤΩΝ ΗΓΕΜΟΝΑΣ ΕΙΝΑΙ. 28. 'ΕΠΕΙ ΔΕ ΤΟΥΤΟ ΟΜΟΛΟΓΗ- ΣΑΝ, ΕΥΘΥΣ ΕΠΑΥΣΑΝΤΟ ΠΟΛΕΜΟΥΝΤΕΣ, ΚΑΙ ΟΥΚΕΤΕΙ ΠΕΡΑ ΕΠΟΛΙ- ΘΡΚΗΣΑΝ ΤΗΝ ΠΟΛΙΝ. ΕΙ ΟΥΝ, ΤΑΤΤΑ ΟΡΩΝ, ΕΓΩ ΔΟΚΟΙΝ ὩΤΟΝ ΔΥΝΑΙΜΗΝ ΕΝΤΑΘΟ ΆΚΥΡΟΝ ΠΟΙΕΙΝ ΤΟ ΕΚΕΙΝΟΝ ἈΞΙΩΜΑ, ΕΚΕΙΝΟ ΕΝΝΟΩ, ΜΗ ΛΙΑΝ ΑΝ ΤΑΧΥ ΟΥΦΡΟΝΙΣΘΕΙΝ. 29. ΚΕΙΜΕΝΟΣ ΟΙ Σ ΠΑΙΔΑΘΡΟΥΝΤΑΙ.
δὲ ύμείς ἐννοιεῖτε, ὅτι ἦτον ἄν στασίς εἰς ἐνὸς ἄρχοντος ἢ πολλῶν, εὐ ἔστε, ὅτι ἄλλον μὲν ἔλομενοι οὐχ ἐυρήσετε ἐμὲ στασιάζοντα· νομίζω γάρ, ὅτις ἐν πολέμῳ ἄν στασιάζεις ἢ ἄλλον ἄρχοντα, τούτου πρὸς ἄρχοντα, τούτον πρὸς τὴν ἐαυτοῦ σωτηρίαν στασιάζεις· εἰ μὲν ἐμὲ ἐλήσθε, οὐκ ἂν θανάσαιμι εἰ.··να εὕροιτε καὶ ὑμῖν καὶ ἐμοὶ ἀχθόμενοι.

30. Ἡπεί χαύτα εἶπε, πολὺ πλείονες ἐξανίσταντο, λέγοντες, ὡς ἰδεί αὐτὸν ἄρχειν. Ἄγασίας δὲ Στυμφάλιος εἶπεν, ὅτι γελοῖον εἶ, ἐι ousws ἔχεις ὃς ἥργιονται Δακε- δαίμονι, καὶ εἰ ἄν σύνδεστιν συνελθόντες μὴ Δακεδαίμωνοι συμποσίαρχοι αἰρόνται. Ἡπεῖ εἰ ousws γε τούτο ἔχεις, ἐφι, οὐδὲ λογαγεῖν ἢμῖν ἔξεστιν, ἢς οὐκεῖν, ὅτι Ἀρ- κάδες ἐσμέν. Ἔνταύθα δῆ, ὡς εὐ εἰπόντος τοῦ Ἀγασίου, ἀνεδορύθησαν. 31. Καὶ ὁ Ξενοφῶν, Ἡπεί ἐώρα πλείονος ἐνδεόν, παρελθὼν εἶπεν· Ἀλλ', ὃς ἄνδρες, ἐφι, ὡς πάντων εἰδήτη, ὁμιῶν ὑμῖν θεοὺς πάντας καὶ πάσας, ἢ μὴ ἐγὼ ἐπεὶ τὴν ὑμετέραν γνώμην ἕσθανόμην, ἔθνωμην, εἰ βέλτιον εἰ ὑμῖν τε, ἐμοί ἐπιτρέφαι ταύτην τὴν ἄρχην, καὶ ἔμοι, ὑποστήναι· καὶ μοι οἱ θεοὶ οὕτως ἐν τοῖς ἱεροῖς ἐσήμαναν, ὡς καὶ ἰδιώτην ἂν γνώναι, ὅτι τῆς μοναρχίας ἄπεχεσθαί με δεῖ. 32. Οὕτω δὴ Χειρίσοφος αἰρόνται. Χειρίσοφος δ' Ἡπεί ἴρήθη, παρελθὼν εἶπεν· Ἀλλ', ὃς ἄνδρες, τούτο μὲν ἔστε, ὅτι οὐδ' ἂν ἔγωγε ἑστασίαζον, εἰ ἄλλον εἶλεοθε· Ξενοφῶν μέντοι, ἐφι, ὡνίσατε οὐχ ἔλομενοι· ὡς καὶ νῦν Δεξίππος ἥδη διεβαλλεν αὐτὸν πρὸς Ἀναξίδουν, ὃ τε ἐδύνατο καὶ μάλα ἐμοὶ αὐτὸν συγάζοντος. Ὁ δ' ἐφι νομίζεω, αὐτὸν Τιμασίων μᾶλλον συνάρχειν ἐθελήσα, Δαρδανεὶ ὅντι, τοῦ Κλεάρχου στρατεύματος, ἡ ἐαυτῷ Δάπων ὄντι. 33. Ἡπεί μέντοι ἐμὲ εἴλεσθε, ἐφι, καὶ ἐγὼ πειράσομαι, ὃ τι ἂν δύνομαι, ὑμᾶς ἀγάθον ποιεῖν. Καὶ ὑμεῖς οὕτω παρα- σκευάζεσθε, ὡς αὐρίον, ἐὰν πλοῦς ἢ, ἀναξίδευσον· ὃ δὲ πλοῦς ἐσται εἰς Ἐπάκλειαν· ἀπαντάς οὖν δεῖ ἐκεῖσε πειράσθαι κατασχεῖν· τὰ δ' ἄλλα, ἐπειδὰν ἐκεῖσε ἐλθὼν, ὅπλων ὑπομένω.
CHAPTER II.

The Greeks sail to Heraclea. On occasion of a quarrel, the army was divided into three parts: one part is composed chiefly of Arcadians and Achaeans, under their own leaders; the other two are respectively under Xenophon and Cheirisophus.

1. 'Ενετεύθεν τῇ ὑστεραιᾷ ἀναγόμενοι, πνεύματι ἐπλεον εαλῷ ἡμέρᾳ δύο παρὰ γῆν. Καὶ [παραπλέοντες έθεόρων τιν τῇ Ἰασονίαις ἀκτῆν, ἐνθα ή 'Αργό λέγεται ὤρμίσσασθαι, καὶ τῶν ποταμῶν τὰ στόματα, πρώτον μὲν τὸν Θερμώδον- τος, ἔπειτα δὲ τὸν Ἰριος, ἔπειτα δὲ τοῦ Ἄλυος, μετὰ δὲ τοῦ τοῦ Παρθενίου τοῦ τούτων δὲ] παραπλεύσαντες, ἀφί κοντο εἰς Ἡράκλειαν, πόλιν Ἑλληνίδα, Μεγαρέων ἀποικιας, οὕνειον δὲ ἐν τῇ Μαριάνδυνῳ χώρᾳ. 2. Καὶ ὤρμίσαντο παρὰ τῇ Ἀχερονοιαίδε Χερρονήσῳ, ἐνθα λέγεται ὁ Ἡρακλῆς ἵπ τὸν Κέρθερον κύνα καταβάτην, ἦ νῦν τὰ σημεῖα δεικνύσι τῆς καταβάσεως, τὸ βάθος πλέον ἦ ἐπὶ δύο στάδια. 3. 'Ενταῦθα τοῖς Ἔλλησιν οἱ Ἡράκλεωτα ξένων πέμπουσι, ἀλφίτων μεδίμνους πρεσβείους, καὶ οἴκουν κεράμια διεξῆλθα, καὶ θεῶς εἰκοσι, καὶ διῖς ἐκατόν. 'Ενταῦθα διὰ τοῦ πεδίου ὑπὲ ποταμός, Λύκος ὑμοίᾳ, εὐρος ὡς δύο πλέθρων.

4. Οἱ δὲ στρατιῶται συλλεγόμενες ἐδονεύουντο τῇ τοῦ λουπίν πορείαν, πότερον κατὰ γῆν ἦ κατὰ θάλασσαν χρῆ γορευνηθήναι ἐκ τοῦ Πόλτον. 'Αναστᾶς δὲ Λύκων Ἀχαῖος, εἶπε· Θαυμάζω μὲν, ὃ άνδρες, τῶν στρατηγῶν, ὅτι οὐ περιώνται ἡμῖν ἐκπορίζειν σιτηρέσιον· τὰ μὲν γὰρ ξένα οὐ μὴ γένηται τῇ στρατῷ τριῶν ἡμέρῶν σῖτα· ὅποθεν δ' ἐπιστισίμων παρενύσεμα οὐκ ἐστίν, ἐφι. 'Εμοὶ οὖν δοκεῖ αἰτεῖν τοὺς Ἡράκλεωτάς μὴ ἐλαττον τῇ πρεσβείᾳ κυζικήνους· 5. Ἄλλος δ' εἶπε, μὴ ἐλαττον τῇ μυρίους· καὶ ἐλομένους πρέσβεις αὐτίκα μάλα, ἡμῖν καθημένους, πέμπειν πρὸς τὴν πόλιν, καὶ εἰδέναι ὃ τι ἂν ἀπαγγέλλωσι, καὶ πρὸς ταύτα θουλεύσασθαι. 6. 'Ενετεύθεν προδιάλλωσιν πρέσβεις, πρῶτον μὲν Χερίσοφον, ὅτι ἄρχων ἦρητο· ἔστο δ' οἱ καὶ Ζευς θυώντα. Οἱ δὲ Ἰσχυρῶς ἀπεκάλοντο ἀμφοῖν γὰρ ταῖς
166

ANABASIS. 11. 7—14.

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11. "Εκ τούτων οἱ παράξεντες ταῦτα τοὺς στρατηγοὺς ἔτιῶντο διαφθείρειν τὴν πράξιν. Καὶ συνίσταντο οἱ 'Αρκάδες καὶ οἱ 'Αχαιοὶ προειστήκει δὲ μάλιστα αὐτῶν Καλλίμαχος τις ο Παρράσιος καὶ Δύκων ο Ἀχαιός. 10. Οἱ δὲ λόγοι ἤσαν αὐτοῖς, ὡς αἰσχρῶν εἰς ἄρχειν 'Αθηναίων Πελοποννησίων καὶ Δακεδαμιονίων, μηδεμίαν δύναμιν παρεχόμενοι εἰς τὴν στρατιὰν, καὶ τοὺς μὲν πόλους σφάς ἔχειν, τὰ δὲ κέρδη ἄλλους, καὶ ταῦτα, τὴν σωτηρίαν σφῶν κατεργασμένων· εἶναι γὰρ τοὺς κατεργασμένους 'Αρκάδας καὶ 'Αχαιοὺς, τὸ δ’ ἀλλ’ στράτευμα οὐδὲν εἶναι· (καὶ ἢν δὲ τῇ ἄλλθεια ὑπὲρ ἦμισυ τοῦ ὅλου στρατεύματος 'Αρκάδες καὶ 'Αχαιοὶ·) 11. Εἰ οὖν σωφρονοιεῖ, αὐτοὶ συστάντες, καὶ στρατηγοὺς ἐλόμενοι ἑαυτῶν, καθ’ ἑαυτοὺς ἀν τὴν πορείαν ποιοῦν, καὶ πειρόντων ἁγαθὸν τι λαμβάνειν. 12. Ταῦτ’ ἔδοξε· καὶ ἀπολιπόντες Χειρίσοφον, εἰ τινὲς ἤσαν παρ’ αὐτῷ Ἀρκάδες ἢ 'Αχαιοὶ, καὶ Ξενοφώντα, συνεστήσαν· καὶ στρατηγοὺς αἱροῦνται ἑαυτῶν δέκα· τούτους δὲ ἐφηφιάσαντο ἐκ τῆς νικώσεως ὁ τι δοκοὶ τοῦτο ποιεῖν. 'Η μὲν οὖν τοῦ παντὸς ἀρχὴ Χειρίσοφῳ ἐνταῦθα κατελύθη ἡμέρα ἔκτη ἡ ἐδόμην ἀφ’ ἂς ἁρέθη. 13. Ξενοφών μὲντοι ἐδούλετο κοινῆ μετ’ αὐτῶν τὴν πορείαν ποιεῖσθαι, νομίζων ὁ ἄσφαλεστέραν εἶναι, ἡ γὰρ ἐκαστὸν στέλλεσθαι· ἀλλὰ Νέων ἐπειδὴν αὐτῶν καθ’ αὐτὸν πορεύεσθαι, αἰκούσας τὸν Χειρίσοφον, ὅτι Κλέανδρος ὁ ἐν Βοῦζαντίῳ ἀρμοστὴς φαίη τρίηρες ἔχων ἤζειν εἰς Κάλπης λιμένα 14. "Οπως οὖν μηδεὶς μετάσχοι, ἀλλ’ ἄυτοι καὶ
CHAPTER III.

On reaching the port of Calpe, the Aetolians disembarked, and make an incursion into the Bithynian territory. They are eventually defeated and hemmed in by the enemy, but are at length released by the arrival of Xenophon. All the Greeks return to Calpe, and join Cheirisophus.

1. ["On μὲν οὖν τρόπον ἢ τε Χειρισόφον ἀρχῆ γοῦ παντοῦ κατελύθη, καὶ τῶν Ἐλλήνων τὸ σοφάτεμα ἐσχίσθη ἐν τοῖς ἐπάνω εἰρήται." 2. "Εἰ-φασαν ὦ αὐτῷ ζωστο
tāde. Oi mev Αρκάδες, ὡς ἀπέθηκαν νυκτὸς εἰς Κάλπης ἀπείνα, περεύονται εἰς τὰς πρώτας κόμας, στάδια ἀπὸ ταῖς ἀλάττης ὡς τριάκουτα. 'Επεὶ δὲ φῶς ἐγένετο, ἤγεν ἐκαστὸς στρατηγὸς τῶν ἑαυτῶν λόχουν ἐπὶ κόμην; ὅποια δὲ μεῖζων ἐδόκει εἶναι, σύνινο λόχους ἦγον οἱ στρατηγοὶ. 3. Συνεβάλοντο δὲ καὶ λόφων, εἰς δὲν δέου πάντας ἀλίξεσθαι· καί, ἀτε ἐξαίφνης ἐπιπεσόντες, ἀνδράποδα τὰ πολλὰ ἔλαμβαν καὶ πρόδατα πολλὰ περιεβάλοντο.

4. Οἱ δὲ Θράκες ἥρωιοι οἱ διαφερόντος· πολλοὶ δὲ διέφευγον, πελτασταὶ ὁντες, ὁπλίτας, ἐξ αὐτῶν τῶν χειρῶν ἦν ἐξ ὑπὸ τῶν Ἀρκάδων στρατηγῶν, ἀπιὼντο ὄχη δεῖ τὸ συγκείμενον, καὶ πολλὰ χρῆματα ἄγοντες, ἐπιτίθενται. 5. Καὶ τέως μὲν ἔμαχοντο ἦμα πορεύομενοι οἱ Ἐλληνες. 'Επεὶ δὲ διαβάσει χαράδρας τρέπονται αὐτοὺς, καὶ αὐτῶν τὸν Σμύκηντα ἀποκτιννύσας, καὶ τοὺς ἄλλους πάντας· ἄλλοι δὲ λόχου τῶν δέκα στρατηγῶν, τοῦ Ἡγουάνδρου, ὅκτω μόνον κατέλιπον· καὶ αὐτὸς Ἡγουάνδρος ἔσωθη. 6. Καί οἱ ἄλλοι δὲ λοχαγοὶ συνῆλθον, οἱ μὲν σὺν πράγμασιν, οἱ δὲ ἀνεν πραγμάτων· οἱ δὲ Θράκες, ἔπει εὐτύχησαν τοῦτο τὸ εὐτύχημα, συνεδόν τοίς ἀλλήλοις, καὶ συνεβάλοντο ἐμφανέσθως τῆς νυκτὸς. Καὶ ἦμα ἡμέρα κύκλῳ περὶ τῶν λόφων, ἐνθα οἱ Ἐλληνες ἐστάτασεθύνοντο, ἐτάττων καὶ ἰππεῖς πολλοὶ καὶ πελτασταί, καὶ ἀεὶ πλείονες συνέφρευον.

7. Καὶ προσέβαλλον πρὸς τοὺς ὁπλίτας ἀσφαλῶς· οἱ μὲν γὰρ Ἐλληνες οὕτω τοξότην ἔδωκαν, οὕτω ἄκοινταὶ, οὕτω ἰππεῖα. Οἱ δὲ προσθέοντες καὶ προσελαύνοντες ἡκόντιζον ὅποτε δὲ αὐτοῖς ἐπίθεοι, ῥαδίως ἀπέθεφολαν. Ἀλλοι δὲ ἄλλῃ ἐπετίθεντο. 8. Καὶ τῶν μὲν πολλοὶ ἐτιτρώσκοντο, τῶν δὲ οὐδέες· δοῦτε κενήθηται οὐκ ἐδύναιτο ἐκ τοῦ χωρίου, ἀλλὰ τελευτώντες καὶ ἀπὸ τοῦ ὕδατος εἴργον αὐτοὺς οἱ Θράκες. 9. Ἐπεὶ δὲ ἀπορία πολλῇ ἦν, διελέγοντο περὶ σπουδῶν· καὶ τὰ μὲν ἄλλα ὁμολόγητο αὐτοῖς, ὁμόρους δὲ οὐκ ἐδίδοσαν οἱ Θράκες αἰτιότων τῶν Ἐλλήνων, ἄλλες ἐν τούτῳ ἴσχετο· τὰ μὲν δὴ τῶν Ἀρκάδων οὕτως εἶχε.
10. Χειρόσθερος δέ, ἀσφαλῶς πορευόμενος παρὰ θάλατ
tan, ἀφικνεῖται εἰς Κάλπης λιμένα. Ξενιφώντει δέ, διὰ τῆς μεσογιάς πορευομένως, οἱ ἵππεις προκαταθέντες ἐν-
tυχαίνονται πρεσβύταιροι πορευομένοις σει. Καὶ ἐπεὶ ἤχθη-
tαν παρὰ Ξενοφώντα, ἐρωτᾷ αὐτοὺς εἰς ποι ἤχθηται ἀλ-
λῶν στρατεύματος ὑπὸς Ἑλληνικοῦ. 11. Οἱ δὲ ἔλεγον πάντα τὰ γεγενημένα, καὶ νῦν ὅτι πολιορκοῦνται ἐπὶ λόφον, οἱ δὲ Ὁράκες πάντες περικεκλυμένοι εἰς αὐτοὺς. Ἐνταῦθ’ τοὺς μὲν ἀνθρώπους τούτους ἐφύλαττεν ἱσχυρῶς, ὡς τοὺς ἤγεμόνες εἰς ὁπον δεόν· σκοτοῦς δὲ καταστάσας, συνέλεξε τοὺς στρατιώτας καὶ ἔλεξεν. 12. Ἀνδρέας στρατι-
ώντα, τῶν 'Αρκάδων οἱ μὲν τεθάναν, οἱ δὲ λαυτοὶ ἐπὶ λόφου τινὸς πολιορκοῦνται. Νομίζω δ’ ἔγοντες: εἰ ἔκειναι ἀπολούνται, οὐδ’ ἤμιν εἰναί οὐδεμίαν σωτηρίαν, οὗτοι μὲν πολλοί οὕτως πολεμῶν, οὕτω δὲ τεθαρρήκοτων. 13. Κράτιστον οὖν ἦμιν ὡς τάχιστα βοηθεῖν τοῖς ἀνδράσιν, ὡς τοὺς εἰς ἥπι πως, σὺν ἐκείνας μαχώμεθα, καὶ μή, μόνοι λεῖφθεντες, μόνοι καὶ κινδυνεύωμεν. 14. Νῦν μὲν οὖν στρατοπεδεύομεθα, προελθόντες, ὅσον ἂν δοκῇ καρος εἶναι εἰς τὸ δευτεροπαίεισθαι· ὡς δ’ ἂν πορευόμεθα, Τιμασίων, ἔχων τοὺς ἱππεῖς, προελαυννέτω ἐφορῶν ἡμάς, καὶ σκοπεῖτω τὰ ἐμπροσθεν, ὡς μηδεν ἡμᾶς λαθῇ. 15. (Παρέπτωμε δὲ καὶ τῶν γυμνήτων ἀνθρώπων εὐξόνους εἰς τὰ πλάγια καὶ εἰς τὰ ἅκρα, ὡς τοὺς, εἰ ποῦ τί ποθέν καθόρωμεν, σημαίνονες ἐκέλευε δὲ καίειν ἄπαντα, ὅτω ἐντυχαίνουε καυσίμω.) 16. Ἡμεῖς γὰρ ἀποδραίημεν ἂν οὐδαμοῦ ἐνθένδε· πολλὴ μὲν γάρ, ἐφ’ ἐμ’ ἡ 'Ηράκλεαν πάλιν ἀπιέναι, πολλὴ δὲ εἰς Ἑρωτοπολιν διελθείν· οἱ δὲ πολέμων πλησίον· εἰς Κάλπης ἡ λιμένα, ἐνθ’ Χείρισφοι χαίζομεν εἰναι, εἰ σέσωσται, ἐλαχίστῃ ωδός. Ἀλλα δὴ ἐκεῖ μὲν ὄπε τλοία ἔστιν, οἷς ἀποπλευσόμεθα, μένουσι τε αὐτοῦ οὐδε μιᾶς ἡμέρας ἔστι τὰ ἐπιτήδεια. 17. Τῶν δὲ πολιορκομένων ἀπολομένων, σὺν τοῖς Χείρισφοι μύνοις κακιόν ἐστι διακενδυνευείν, ἢ τῶν δὲ σωθέντων, πάντας εἰς ταύτων ἐλθόντας, κοινῇ τῆς σωτηρίας ἔχεσθα. Ἀλλὰ χρή παρασκευασιένους τῶν
γνώμην πορεύεσθαι, ὡς νῦν ἦ εὐκλεῶς τελευτήσαι ἔστιν, ἢ κάλλιστον ἔργον ἐργάσασθαι, 'Ἐλλήνας τοσούτους σώσαστας. 18. Καὶ ὁ θεὸς ἰσως ἄγει οὗτος, ὡς τοὺς μεγαληγὸρ ἅσαντας, ὡς πλέον φρονούντας, ταπεινώσαι βούλεται, ἡμᾶς δὲ, τοὺς ἀπὸ θεῶν ἀρχομένους, ἐντιμοτέρους ἐκείνους καταστήσατο. Ἀλλ' ἔπεσαί τις κρή, καὶ προσέχειν τὸν νουν, ὡς ἄν τὸ παραγγελλόμενον δύνησθε ποιεῖν.

19. Ταῦτα εἰπὼν ἤγεῖτο. Οἱ δ' ἵππεις, διασπειρόμενοι ἐφ' ὅσον καλῶς εἶχεν, ἐκαίον, ἢ ἐθάδιζον, καὶ οἱ πελατσταῖ, ἐπιπαριότες κατὰ τὰ ἀκρα, ἐκαίον πάντα ὡσα καύσιμα ἐώρων, καὶ ἢ στρατιά δέ, εἴ τινι παραλειπομένῳ ἐντυγχάνοντες· ὡς τὰ πάσα ἡ χώρα αἰθεσθαί ἐδόκει, καὶ τὸ στρατεύμα πολὺ ἔναι. 20. Ἐπεὶ δὲ ὠρὰ ἦν, κατεστρατοπεδεύσαντε ἐπὶ λόφον ἐκδάντες, καὶ τὰ τῶν πολεμίων πυρὰ ἐώρων, (ἀπείχον δὲ ὡς τεταράκοντα σταδίους,) καὶ αὐτοὶ ὡς ἐδύναντο πλείστα πυρὰ ἐκαίον. 21. Εἴπει δὲ ἐδείπνησαν τάχιστα, παρηγγέλθη τὰ πυρὰ κατασβενόντα πάντα. Καὶ τὴν μὲν νύκτα φυλακάς ποιηράμενοι ἐκάθενδον· ἢ μα δὲ τῇ ἡμέρᾳ προσευξάμενοι τοῖς θεοῖς, καὶ συνταξάμενοι ὡς εἰς μάχην, ἐπορεύοντο ἢ ἐδύναντο τάχιστα. 22. Τιμασίων δὲ καὶ οἱ ἵππεις, ἔχοντες τοὺς ἄγενομι, καὶ προελαύνοντες ἐλάνθανον αὐτούς ἐπὶ τῷ λόφῳ γενόμενοι, ἐνθά ἐπολυροκοῦντο οἱ 'Ἐλλήνες. Καὶ οὐχ ὄρωσιν οὕτε φίλιον στρατευμα, οὕτε πολέμιον, (καὶ ταύτα ἀπαγγέλλουσι πρὸς τὸν Ξενοφόντα καὶ τὸ στρατεύμα,) γραδία ἄκα ὧν καὶ γερόντια καὶ πρόβατα ὀλίγα καὶ βοῦς καταβελεμμένους. 23. Καὶ τὸ μὲν πρῶτον θαῦμα ἦν, τὶ εἰς τὸ γεγενημένον· ἐπείτα δὲ καὶ τῶν καταβελεμμένων ἐπιτυχόντω, ὅτι οἱ μὲν Ὄρακες εὔθυς ἀφ' ἐσπέρας ὄχυρον ἀπείνας· ἐδόθη δὲ καὶ τοῖς Ἐλλήνας ἐφασαν οὐχεσθαί· ὅποι δὲ οὐκ εἰδέναι.

24. Ταῦτα ἀκούσαντες οἱ ἄμφι Ξενοφώντα, ἔπει ἤρίστησαν, συνεκενασάμενοι ἐπορεύοντο, βουλόμενοι ὡς τάχιστα συμμίξας τοῖς ἄλλοις εἰς Κάλπης λιμένα. Καὶ προενόμενοι ἐώρων τὸν στίβον τῶν 'Αρκάδων καὶ Ἀχαιῶν κατὰ τὴν ἐπὶ Κάλπης ὀδόν. 'Εἴπει δὲ ἀφ' ἑκοντο εἰς τὸ αὐτὸ ἀσμενοι τι
CHAPTER IV.

DESCRIPTION of Calpe. Being once more united, the whole army determines that it shall be a capital offense to propose another separation. The army being in want of supplies, Neon leads out two thousand men, contrary to the omens: he is attacked by Pharnabazus, the satrap of Bithynia, and with difficulty escapes to a mountain, with the loss of five hundred men: he is brought back to the camp by Xenophon.

1. Ταῦτην μὲν οὖν τὴν ἡμέραν αὐτοῦ ἡμίζοντο ἐπὶ τοῦ αἰγιαλοῦ πρὸς τῷ λιμένι. Τὸ δὲ χωρίον τούτο, ὁ καλεῖται Κάλπης λιμήν, ἔστι μὲν ἐν τῇ Θράκῃ τῇ ἐν τῇ 'Ασίᾳ ἀρξαμένη ἔδε η Ὄρακ κατη ἐκεῖν ἀπὸ τοῦ στόματος τοῦ Πόντου μέχρι Ἡρακλείας, ἐπὶ δὲ διὰ εἰς τὸν Πόντον εἰσπλέοντες. 2. Καὶ τρέχει μὲν ἐστὶν εἰς Ἡράκλειαν ἐκ Βυζαντίου κώπας ἡμέρας μᾶλλα μακρὰς πλαῦσι ἐν δὲ τῷ μέσῳ ἀλλή μὲν πόλις οὐδεμία οὔτε φιλία οὔτε 'Ελληνικός, ἀλλὰ Θράκες Βυθνοὶ καὶ οὐς ἀν λάθουσι τῶν Ἐλλήνων ἐκπέττοντας, ἢ ἄλλως πως, δεινὰ ὑβρίζειν λέγονται. 3. Ὁ δὲ Κάλπης λιμήν ἐν μέσῳ μὲν κεῖται εἰκατέρωθεν πλεόντων ἐξ Ἡρακλείας καὶ Βυζαντίου ἐστὶ δὲ ἐν τῇ θαλάσσῃ προκείμενον χωρίον, τὸ μὲν εἰς τὴν θάλασσαν καθήκον αὐτοῦ, πέτρα ἀπορρόφος, ὑψὸς, ὅπη ἐλάχιστον, οὐ μείον εἰκοσί όργισκόν ὁ δὲ αὐχέν, ὁ εἰς τὴν γῆν ἀνήκων τοῦ χωρίου, μάλιστα τεττάρων πλέθρων τὸ εὔρος τὸ δ' ἐνυγὸς τοῖς...
αἰχένως χωρίον ἕκανον μυρίως ἄνθρωποις οἰκήσατι. 4  
Λμην δ' ὑπ' αὐτῇ τῇ πέτρᾳ, τὸ πρὸς ἐσπέραν οἰγιαλὸν ἔχων. Κρήνη δὲ ἤρεος ὑδάτος καὶ ἄφθονος ἰένυσα ἐπ' αὐτῇ τῇ θαλάττῃ, ὑπὸ τῇ ἐπικρατείᾳ τοῦ χωρίου. Ξύλα δὲ πολλά, μὲν καὶ ἄλλα, πάνυ δὲ πολλὰ καὶ καλὰ ναυτη- 
γήσιμα ἐπ' αὐτῇ τῇ θαλάττῃ. 5. Τὸ δὲ ὄρος εἰς μεσογαίαν ἐνε ἄνήκει ὡσον ἐπὶ εἰκοσι σταδίους, καὶ τοῦτο γεώδες καὶ ἀλιβόν τὸ δὲ παρὰ θάλατταν, πλέον ἦ ἐπὶ εἰκοσι σταδίους, 
δασοὶ πολλοὶς καὶ παντοδαποὶς καὶ μεγάλοις ξύλοις. 6. Ἡ δὲ ἀλλή χώρα καλῆ καὶ πολλή· καὶ κόμαι ἐν αὐτῇ εἰσὶ 
πολλαὶ καὶ οἰκούμεναι· φέρει γὰρ ἡ γῆ καὶ κριθάς, καὶ 
πυροῦς, καὶ ὄσπρια πάντα, καὶ μελίνας, καὶ σήσαμα, καὶ 
σίκα ἄρκοῦντα, καὶ ἀμπέλους πολλὰς καὶ ἱδυοίνους, καὶ 
tάλλα πάντα πλην ἐλαίων. 7. Ἡ μὲν χώρα ἦν τοιαύτη. 7. Ἐσκήνον δὲ ἐν τῷ αἰγιαλῷ πρὸς τῇ θαλάττῃ· εἰς δὲ τὸ 
pόλισμα ἀν γενόμενον οὐκ ἐδυνάστω στρατοπεδεύεσθαι, 
ἀλλὰ ἐδόκει καὶ τὸ ἐλθείν εὐταύθα ἐξ ἐπίθοιος εἰσί, 
βουλομένων τινών κατοικίσαι πόλιν. 8. Τὸν γὰρ στρατι- 
ωτόν οἱ πλείστοι ἦσαν οὐ σπάνει βίον ἐκπεπλευκότες ἐπὶ 
tαὐτὴν τὴν μισθοφοράν, ἀλλὰ τὴν Κύρου ἄρτην ἀκούο- 
ντες, οἱ μὲν καὶ ἄνθρακας ἄγοντες, οἱ δὲ καὶ προσανηλικότες 
χρήματα, καὶ τούτων ἔτεροι ἀποδεδρακότες πατέρας καὶ 
μητέρας, οἱ δὲ καὶ τέκνα καταλιπόντες, ὡς, χρήματι· αὐτοῖς 
κτησάμενοι, ἥξιοντες πάλιν, ἀκούοντες καὶ τοὺς ἄλλους 
tοὺς παρὰ Κύρω πολλὰ καὶ ἀγαθὰ πράττεν. Τοιοῦτοι 
ὄντες ἐπόθουν εἰς τὴν Ἑλλάδα σώζεσθαι.

9. Ἐπειδὴ δὲ ὑστέρα ἡμέρα ἐγένετο τῆς εἰς τούτων ομο- 
δον, ἐπι ἐξόδῳ ἐθύμετο Ξενοφῶν· ἀνάγκη γὰρ ἦν ἔπι τὰ 
ἐπιτήρησιν ἐξάγειν. Ὡσπερέα δὲ καὶ τοὺς νεκροὺς θάπτεν, 
Ἐπεὶ δὲ τὰ ἱερὰ ἐγένετο, ἐκπυκτοὶ καὶ οἱ Ἀρκάδες, καὶ τοὺς 
μὲν νεκροὺς τοὺς πλείστους, ἐνθάπερ ἐπεσον, ἐκάστους 
θαφάν· (ἡδὴ γὰρ ἦσαν πεπταῖοι, καὶ οὐκ οἴον τε ἀναίρειν 
ἐπὶ ἣν) ἔνιοι δὲ τοὺς ἐκ τῶν ὅδων συνενεγκότες, θαφάν 
ἐκ τῶν ὑπαρχόντων ὡς ἐδύνατο κάλλιστα· οὗς δὲ μὴ 
Ἀναβάσις κενοτάφιον αὐτοῖς ἐποίησαν μέγα, καὶ στεφάνων,
έπέθεσαν. 10. Ταύτα δὲ ποιήσαντες ἀνεχώρησαν ἐπὶ τὸ στρατόπεδον. Καὶ τότε μὲν δειπνήσαντες ἐκοιμήθησαν Τῇ δὲ ὑστεραίᾳ συνήλθον οἱ στρατιώται πάντες: (συνήγε 
δὲ μάλιστα Ἀγασίας τοῦ Στυμφάλιος λοχαγοῦ, καὶ Ἰερώνυμος Ἡλείου λοχαγὸς, καὶ οἱ ἄλλοι οἱ πρεσβύτατοι τῶν Ἀρκάδων.) 11. Καὶ δόγμα ἐποίησαντο, ἕαν τις τοῦ λοφο 
του μηνόθη δίχα τὸ στράτευμα ποιεῖν, θανάτῳ αὐτῶν ἐξημ 
οῦσθαι, καὶ κατὰ χωράν ἀπίεναι, ἣπερ πρόσθεν εἰχε, τὸ στράτευμα, καὶ ἄρχον τοὺς πρόσθεν στρατηγοὺς. Καὶ 
Χειρίσοφος μὲν ἡδὴ τετελευτήκει, φάρμακον πιῶν, πυρέ 
των: τὰ δ' ἐκεῖνον Νέων Ἀσιναίος παρέλαβε.

12. Μετὰ δὲ ταύτα ἀναστὰς εἰπε Ξενοφῶν. 'Ὄ ἄνδρες 
στρατίωται, τὴν μὲν πορείαν, ὡς ἔσκυν, δῆλον διτὶ πεζῇ 
pοιητέου· οὐ γὰρ ἐστὶ πλοία· ἀνάγκη δὲ πορεύεσθαι ἡδή: 
οὔ γὰρ ἐστὶ μένουσα τὰ ἐπιτήδεια. Ἡμεῖς μὲν οὖν, ἐφι 
δυσόμεθα· ὑμᾶς δὲ δεῖ παρασκευάσθαι ὡς μαχομένους, 
eἰ ποτὲ καὶ ἄλλοτε· οἱ γὰρ πολέμιοι ἀναταθρήκεσιν 
13. 'Εκ τούτον ἐθύοντο οἱ στρατηγοὶ, μάντις δὲ παρῆ 
Ἀρηξίων Ἀρκάς· ὁ δὲ Σιλανὸς ὁ Ἀμφρακιώτης ἡδὴ ἀπο 
δεδράει, πλοῖον μισθοσάμενος ἐξ Ἡρακλείας. Ουρομένοις 
dὲ ἐπὶ τῇ ἁφόδῳ οὐκ ἐγίγνετο τὰ ἱερά. 14. Ταύτην μὲν 
οὖν τὴν ἡμέραν ἐπαύσαντο. Καὶ τινὲς ἐτόλμων λέγειν 
ὡς ὁ Ξενοφῶν, βουλόμενος τὸ χωρίον οἰκίσαι, πέπεικε τῶν 
μάντιν λέγειν ὡς τὰ ἱερὰ οὐ γίγνεται ἐπὶ ἁφόδῳ. 15. 
Ἐνετεύθην κηρύζας τῇ αὐριον παρεῖναι ἐπὶ τὴν θυσίαν τοῦ 
βουλόμενου, καὶ μάντις εἰ τις εἰς, παραγγείλας παρεῖναι, 
ὡς συνθετασόμενον τὰ ἱερά, ἐθνε· καὶ ἐνταῦθα παρῆσαν 
πολλοὶ. 16. Ουρομένων δὲ πάλιν εἰς τρῖς ἐπὶ τῇ ἁφόδῳ, 
οὐκ ἐγίγνετο τὰ ἱερά. 'Εκ τούτων χαλεπώς εἰχον οἱ 
στρατιώται· καὶ γὰρ τὰ ἐπιτήδεια ἐπέλειπεν, ά ἐχοντες 
ήλθον, καὶ ἀγορὰ οὐδεμία παρῆν.

17. 'Εκ τούτων ἐννεαδόντων, εἰπε πάλιν Ξενοφῶν. 'Ὄ 
ἀνδρες, ἐπὶ μὲν τῇ πορείᾳ, ὡς ὀράτε, τὰ ἱερὰ οὐπώ γίγνεται 
τῶν δ' ἐπιτηδείων ὀρῷ υμᾶς δεομένους· ἀνάγκη οὖν μοι 
δοκεῖ εἰναι θύεσθαι περὶ αὐτοῦ τούτου. 18. Ἀναστὰς δὲ
104


tις εἶπε· Καὶ εἰκότως ἀρὰ ἡμῖν οὐ γίγνεται τὰ ἱερὰ· καὶ γὰρ ἐγὼ, ἀπὸ τοῦ αὐτομάτου χθῆς ἡμιντος πλοίου, ἡκουσά τινος, ὅτι Κλέανδρος ὁ ἐκ Βυζαντίου ἀρμοστής μέλλει ἤξειν, πλοία καὶ τρήρεις ἔχων. 19. Ἔκ τούτων δὲ ἀναμένειν μὲν πάσιν εδόκει· ἐπὶ δὲ τὰ ἐπιτήθεια ἀνάγκη ἣν ἐξε-έναι. Καὶ ἐπὶ τούτῳ πάλιν ἐθύτευο εἰς τρίς, καὶ οὐκ ἐγίγνυντο τὰ ἱερὰ. Καὶ ἤδη καὶ ἐτί σκηνήν ἱόντες τὴν Ξενο-φώντος, ἐλεγον δὲν οὐκ ἔχοιεν τὰ ἐπιτήθεια. Ὁ δὲ οὐκ ἀν ἐφη ἔξαγαγείν, μὴ γιγνομένων τῶν ἱερῶν.

20. Καὶ πάλιν τῇ ύστεραιᾷ ἔθυτε, καὶ σχεδὸν τι πασα ἡ στρατιά, διὰ τὸ μελεῖν ἄπασιν, ἐκκυλοῦντο περί τὰ ἱερά· τὰ δὲ θύματα ἐπιλελαφεί. Οἱ δὲ στρατηγοὶ ἐξήγησαν μὲν οὐ, συνεκάλεσαν δὲ. 21. Εἴπεν οὖν Ξενοφῶν· Ἰσως οἱ πολέμοι συνειλεγμένοι εἰσί, καὶ ἀνάγκη μάχεσθαι· εἰ οὖν, καταλιπόντες τὰ σκεύη ἐν τῷ ἐρμινῷ χωρίῳ, ως εἰς μάχην παρεσκευασμένοι θαυμεῖν, ἰσως ἂν τὰ ἱερὰ προχωροῦν ἡμῖν. 22. Ἀκούσαντες δὲ οἱ στρατιῶται ἀνέκραγον ως οὐδὲν δέου εἰς τὸ χωρίον ἄγειν, ἀλλὰ θέεσθαι ως τάχιστα. Καὶ πρό-βατα μὲν οὐκέτι ἴνα, βοῦς δὲ ὑπὸ ἀμάξῃς πριν ἴδουντο καὶ Ξενοφῶν Κλεάνδρος ἐδείχθη τῷ Ἀρικάδῳ προβομείσθαι, εἰ τι ἐν τούτῳ εἰη. Ἄλλε, οὖδ' ὡς εἴγεντο.

23. Νέων δὲ ἴνα μὲν στρατηγὸς κατὰ τὸ Χειρισόφον μέρος· ἐπεὶ δὲ ἔωρα τοὺς ἀνθρώπους, ως εἶχον δεινῶς τῇ ἐνδείᾳ, βουλόμενος αὐτοῖς χαρίζεσθαι, εὐρών τινα ἄνθρω-πον Ἡρακλεώτην, δ' ἐφη κόμας ἐγγύς εἰδέναι, δὴν εἰη λαβεῖν τὰ ἐπιτήθεια, εἰκήρυξε, τὸν βουλόμενον οἶναι ἐπὶ τὰ ἐπιτήθεια, ως ἡγεμόνος ἐσομένου. Ἐξέρχονται δὴ σὺν δορ-ατίωσι, καὶ ἄσκοις, καὶ ὅμιλοις, καὶ ἄλλοις ἀγγείοις, εἰς διειλιόν χρόνος ἀνθρώπων. 24. Ἐπειδὴ δὲ ἦσαν ἐν ταῖς κώ-μαις, καὶ διεσπείραστο ὡς ἐπὶ τὸ λαμβάνειν, ἐπιτίθοντο αὐτοῖς οἱ Φαρναβάζου ἵππεις πρῶτοι, (βεβοθηκότες γὰρ ἦσαν τοῖς Βιθυνοῖς) βουλόμενοι σὺν τοῖς Βιθυνοῖς, εἰ δύ- ναντο, ἀποκωλύσαι τούς Ἐλλήνας μὴ ἐλθεῖν εἰς τὴν Φρυγίαν· οὕτω οἱ ἵππεις ἀποκτεῖνονται τῶν ἄνδρων οἱ μεῖον πεντακοσίους· οἱ δὲ λυστικοὶ ἐπὶ τῷ ἄρρητος ἀνέφυον.
25. 'Εκ τούτου ἀπαγγέλλει τις ταύτα τῶν ἀποφυγόντων εἰς τὸ στρατόπεδον. Καὶ ὁ Ξενοφῶν, ἐπεὶ οὐκ ἐγεγένητο τὰ ἱερὰ ταύτη τῇ ἡμέρᾳ, λαβὼν βοῦν ὑπὸ ἀμάξης, (οὐ γὰρ ἤν ἄλλα χειρὰ,;) σφαγισάμενος ἐδοθῇ, καὶ οἱ ἄλλοι οἱ μέχρι τριάκοντα ἑτῶν ἀπαντες. 26. Καὶ ἀναλαβόντες τοὺς λοιποὺς ἄνδρας, εἰς τὸ στρατόπεδον ἀφικνοῦσαν. Καὶ ἦδη μὲν ἀμφὶ ἡλίου δυσμᾶς ἦν, καὶ οἱ Ἑλλήνες μᾶλ' ἀθύμως ἔχοντες ἐθεατοποιοῦντο· καὶ ἐξαπένθη διὰ τῶν λασίων τῶν Βιοθίων τινός ἐπιγενόμενοι τοὺς προφυλαξάς, τοὺς μὲν κατέκαυν τοὺς δὲ ἐδίωξαν μέχρι εἰς τὸ στρατόπεδον. 27. Καὶ κραυγῆς γενομένης, εἰς τὰ ὅπλα πάντες ἔδραμον οἱ Ἑλλήνες· καὶ διώκειν μὲν καὶ κινεῖν τὸ στρατόπεδον νυκτὸρ πάκας ἀσφαλές ἐδόκει εἶναι· δασάδα γὰρ ἤν τὰ χωρία· ἐν δὲ ταῖς ὑπολοίς ἐνυκτέρευον, φυλαττόμενοι ἰκανοῖς φυλαξάς.

CHAPTER V.

The day following, Xenophon leads out the troops with better emense: after burying those who fell the day before, he sees the enemy on a hill, attacks them boldly, and puts them to flight.

1. Τὴν μὲν νύκτα οὕτω διήγαγον. "Ἀμα δὲ τῇ ἡμέρᾳ οἱ στρατηγοὶ εἰς τὸ ἐρυμὸν χωρίον ἠγούντο· οἱ δὲ εἶποντο, ἀναλαβόντες τὰ ὅπλα καὶ τὰ σκεῦη. Πρὶν δὲ ἀριστοῦ ἄραν εἶναι, ἀπετάφρησαν, ἡ ἡ ἐξοδος ἤν εἰς τὸ χωρίον, καὶ ἀπεπαύρωσαν ἄπαν, καταλιπόντες τρεῖς πόλας. Καὶ πλοῖον ἐξ Ἡρακλείας ἠκεν, ἀλφιτα ἄγων, καὶ ἠρεία, καὶ οἶνον. 2. Πρωὶ δ' ἀναστὰς Ξενοφῶν ἐθύετο ἐπεξόδια, καὶ γέγνεται τὰ ἱερὰ ἐπὶ τοῦ πρῶτον ἱερείου. Καὶ ἦδη τέλος ἔχοντον τῶν ἱερῶν, ὅρα ἄτον ἀξίου οἱ μάντες Ἀρηξίων Παρράσιος, καὶ ἤγεισθαι κελεύει τὸν Ξενοφώντα. 3. Καὶ διαβάντες τὴν τάφρον, τὰ ὅπλα τίθενται, καὶ ἐκήρυξαν ἀφιστηριαντᾶς ἐξέβαινον τοὺς στρατιώτας αὖν τοῖς ὑπλοῖς, τὸν δὲ ὕμλον καὶ ἀνδράποδο ἄντον καταλιπεῖν. 4. Οἱ μὲν δὴ ἄλλοι πάντες ἐξέβαινον Νέων δὲ οὐ εἶδότες γὰρ κάλλιο
τον εἶναι, τοῦ γονοῦ φύλακα καταληπτεῖν τῶν ἐπὶ τοῦ στρατο-πέδου. Ὅτει δ’ οἱ λοχαγοὶ καὶ οἱ στρατιῶται ἀπέλπισαν αὐτοῦς, αἰσχροῦς μὴ ἐφέπεσθαι, τῶν ἄλλων ἔξοντων κατέλπισαν αὐτοῦς τοὺς ὑπὲρ πέντε καὶ τεταράκοιντα ἐπὶ. Καὶ οὖν μὲν ἔμενεν, οἱ δ’ ἄλλοι ἐσπερέντο. 5. Πρὶν δὲ πεντεκαίδεκα στάδια ὑπεληλυθέναι ἐνέτυχον ἥδη νεκροῖς· καὶ τὴν οὐρὰν τοῦ κέρατος ποιησάμενοι κατά τοὺς πρώτους φανέντας νεκροῖς, ἔθαπτον πάντας, ὅποσος ἐπελάμβανεν τὸ κέρας. 6. Ἐπεί δὲ τοὺς πρώτους ἔθαψαν, προσαγαγό-τες, καὶ τὴν οὐρὰν αὐτὸς ποιησάμενοι κατὰ τοὺς πρώτους τῶν ἀτάφων, ἔθαπτον τὸν αὐτὸν τρόπον, ὅποσον ἐπελάμ-βανεν ἡ στρατιά. Ἐπεὶ δὲ εἰς τὴν ὄδὸν ἦκον τὴν ἑκ τῶν κωμῶν, ἔνθα δὲ ἐκείνο τῷ ἀθρόῳ, συνενεγκόντες αὐτοὺς ἔθαψαν.

7. Ἡδὴ δὲ πέρα μεσούσης τῆς ἠμέρας προσαγαγόντες τὸ στράτευμα ἔξω τῶν κωμῶν, ἐλάμβανεν τὰ ἐπιτήδεια, ὃ τί τις ὄρφη, ἐντὸς τῆς φάλαγγος. Καὶ ἐξαίφνης ὀρθῶς τοὺς πολεμίους ὑπερβαλλόντας κατὰ λόφους τινάς ἐκ τοῦ ἐνυπνίου, τεταγμένους ἐπὶ φάλαγγος, ἰππέας τὶς πολλοὺς καὶ πεζοὺς· καὶ γὰρ Σπιθριδάτης καὶ Ῥαδήνης ἤκουν παρὰ Φαρναβάζου ἔχοντες τὴν δύναμιν. 8. Ἐπεὶ δὲ κατείδου τοὺς Ἑλλήνας οἱ πολέμιοι, ἔστησαν ἄπέχοντες αὐτῶν δοσὺν πεντεκαίδεκα σταδίους. Ἐκ τούτου εὕθες Ἀρηξίων ὁ μάντις τῶν Ἑλλήνων σφαγιάζεται, καὶ ἐγένετο ἐπὶ τοῦ πρώτου καλὰ τὰ σφαγία. 9. Ἐνθα δὴ Σενοφῶν λέγει· δοκεῖ μοι, ὡς ἄνθρωποι στρατηγοί, ἐπιτάξασθαι τῇ φάλαγγι, λόχους φύλακας, ἵνα, ἂν ποὺ δέχ, ὅσιν οἱ ἐμπεσθησόμενοι τῇ φάλαγγι, καὶ οἱ πολέμιοι τεταραγμένοι ἐμπιπτωσιν εἰς τεταγμένους καὶ ἄκεφαλους. 10. Συνεδόκει ταῦτα πάσης. Ὅμεις μὲν τοῖς, ἐφή, προχειρίσθη ἐπὶ πρὸς τοὺς ἐναιντι-ούς, ὡς μὴ ἐστήκομεν, ἐπεὶ ὠφθημεν καὶ εἰδομεν τοὺς πολεμίους· ἐγὼ δὲ ἦξι, τοὺς τελευταίους λόχους καταχωρίσας ὑπὲρ ύμῖν δοκεῖ.

11. Ἐκ τούτου οἱ μὲν ἦσυχοι προῆγον· ὁ δὲ, τρεῖς ὄφε-λοι τὰς τελευταίας τάξεις, ἀνὰ δισκοσίους ἄνερας.

12. ὃς ἔριν ἐχόμενοι ἐπείπερεν ἐφέπεσθαι, ἀπολιπόντας ὡς πλέθρον: Σαμιόλας Ἀρχαίός ταύτης ἦρχε τῆς τάξεως· τῷ δ' ἐπὶ τῷ μέσῳ ἐχώρισεν ἐπεσθαί. Πυρρίας Ἀρκάς ταύτης ἦρχε· τῆν δὲ μίαν ἐπὶ τῷ εὐθύμῳ· Φρασίας Ἀθηναῖος ταύτη ἐφεστήκει. 12. Προϊόντες δὲ, ἐπεὶ ἐγένοντο οἱ ἐν τῇ νάπα ιμπάλω καὶ δυσπόρω, ἐστησαν, ἀγνοούντες εἰ διαβατέοι εἰ ἔφη τὸ νάπος. Καὶ παρεγγύσϊ στρατηγοὺς καὶ λοχαγοὺς παρίειν ἐπὶ τῷ ἡγουμένῳ. 13. Καὶ ὁ ᾿Ενωφών, θαυμάσας ὅ τι τῷ ἵσχυ εἰ ἔπη τῷ πορείαν, καὶ ταχὺ ἀκούσαν τῇ παρεγγύην, ἔλαυνε· ἣ ἐνδύνατο τάχιστα. Ἐπεὶ δὲ συνήθθην, λέγει Σοφαίνετος, πρεσβύτατος δὲν τῶν στρατηγῶν, ὅτι βουλής οὐκ ἤξιον εἰν, εἰ διαβατέαν ἐστὶ τοιοῦτον ὑπὸ τὸ νάπος.

14. Καὶ ὁ ᾿Ενωφών σπουδὴ ὑπολαθὼν ἐλεξεν· Ἄλλῳ ἔστε μὲν με, ὁ ἄνδρες, οὐδένα πώς κινήνυν προσεπησοντα ὑμῖν ἐκθέλοισιν· ὅν γὰρ δόξης ὅρῳ δεομένους ὑμᾶς εἰς ἀνδρείατης, ἀλλὰ σωτηρίας. 15. Μὴν δὲ ὡς πῶς ἱστε ἄμαχοι μὲν ἐνθάνετε οὐκ ἔστιν ἀπελθεῖν· ἦν γὰρ μὴ ἡμεῖς ὑμεῖς ἐπὶ τοὺς πολεμίους, οὐτοὶ ἡμῖν, ὅποταν ἄπιστας, ἑφονται καὶ ἐπιπεσοῦνται. 16. Ὁράτε δὴ, πότερον κρείττον λέναι ἐπὶ τοὺς ἀνδράς, προβαλλομένους τὰ ὅπλα, ἢ μεταβαλλομένους, ὡς ἔστε ἡμῶν ἐπιάντας τοὺς πολεμίους ὀσάσσαται. 17. Ἐστε μὲντον ὅτι τὸ μὲν ἀπιέναι ἀπὸ πολεμίων οὐδένι καλῷ έσκε, τὸ δὲ ἐφέπεσθαι καὶ τοῖς κακοῖς θάρσος ἐμποτεί. Ἔγωγος οὖν ἡμῖν τὸν οὐν ἡμῖν ἐποίησεν ἐποίησιν, ἡ συν διπλασίοις ἀποχωριθη. Καὶ τοῦτος ὁδ' ὅτι, ἐπιόντων μὲν ἡμῶν, οὐδ' ὑμείς ἐλπίζετε· αὐτοὺς δὲξασθαί ἡμᾶς· ἀπὸ δεὸν τῶν δὲ, πάντες ἐπιστάμεθα ὅτι τολμήσονσιν ἐφέπεσω. 18. Τὸ δὲ διαβάντας ὅπισθεν νάπος χαλεπὸν ποιήσασθαι, μέλλοντας μάχεσθαι, ἀρ' οἵτινες καὶ ἀρπάσας ἄξιον; τοῖς μὲν γὰρ πολεμίωσιν ἔγω βουλομένη ἄν εὐπορα πάντα φαίνεσθαι, ὥστε ἀποχωρεῖν· ἡμᾶς δὲ καὶ ἀπὸ τοῦ χωρίου δεὶ διδάσκεσθαι, ὅτι οὐκ ἔστι μὴ νικάωσί σωτηρία. 19. Θαιμάζω δ' ἐγώγη, καὶ τὸ νάπος τούτο εἴ τις ἦλλον φθερόν νομιζεῖ εἶναι τῶν ἄλλων ὃν διαπεπορεύεμεθα χωρίον. Πῶς μὲν
20. "Ήν δὲ δὴ καὶ σωθῶμεν ἐπὶ θάλατταν, πόσον τι νάπος ὁ Πόντος; ἐνθα οὕτε πλοία ἔστι τὰ ἀπάξουτα, οὕτε σῖτος, ὥς ἑρεφότωμα μένοντες· δεήσει δὲ, ἢν θάττον ἔκει γενώμεθα, θάττον πάλιν ἔξεναι ἐπὶ τὰ ἐπιτήδεια. 21. Οὐκ ὁμον νῦν κρείττον ἡμιστηκότας μάχεσθαι, ἡ αὐριον ἀναρίστους; ἀνδρεῖς, τὰ τε ἱερὰ ἦμιν καλά, νὰ τε οἴωνοί αἰσιοι, τὰ τε σφάγια κάλλιστα ἱώμεν ἐπὶ τοὺς ἀνδρας. Οὐ δεῖ ἐπὶ τούτους, ἐπεὶ ἡμᾶς πάντως εἴδον, ἤδεὼς δειπνήσαι, οὐδ' ὅπων ἂν θέλωσιν σκηνήσαι.

22. 'Ἐντεῦθεν οἱ λοχαγοὶ ἡγεῖσθαι ἐκέλευσον, καὶ οὐδεὶς ἀντέλεγε. Καὶ οὐς ἡγεῖτο, παραγγείλας διαβαίνειν, ὡς ἡκάστος ἐτύγχανε τὸν νάπος ὁ νῦν· θάττον γὰρ ἀθρόων ἐδόκει ἂν οὗτοι πέραν γενέσθαι τὸ στράτευμα, ὡς εἰ κατὰ τὴν γέφυραν, ἡ ἐπὶ τῶ νάπατε ἢν ἐξεμπρόντω. 23. Ἐπεὶ δὲ διέδησαν, παρών οὔπαρ τὴν φάλαγγα ἐλέγειν· "Ἀνδρεῖς, ἀναμμηνάσκεσθε, δας δὴ μάχας σὺν τοῖς θεοῖς ὡς ὑμεῖς ἐντὸς νεκρήκατε, καὶ οἱ πάσχοντες οἱ πολεμίους φεύγοντες· καὶ τούτῳ ἐννοήσατε, ὅτι ἐπὶ ταῖς ὑδάς τῆς Ἑλλάδος ἔσεσθε. 24. 'Αλλ' ἐπεσθε ἡγεμόνι τῷ Ἡρακλεί, καὶ ἀλλήλους παρακαλεῖτε ὄνομαστί. Ἰδοὺ τοῦ, ἀνδρεῖον τι καὶ καλὸν νῦν εἰπόντα καὶ ποιήσαντα, μνήμην ἐν οἷς ἔθελε παρέξειν ἑαυτοῦ. 25. Ταῦτα παρελεύνοις ἐλέγει, καὶ ἀμα ψυχείτο ἐπὶ φάλαγγος, καὶ τοὺς πελταστὰς ἐκατέρωθεν πουρομένους ἐπορεύοντο ἐπὶ τοὺς πολεμίους. Παρηγγέλλετο δὲ, τὰ μὲν δόρατα ἐπὶ τὸν δεξιὸν ὄρον ἔχειν, ἡς σημαίνου τῇ σάλπιγγι· ἐπείτα δὲ εἰς προσολήν καθέντας ἐπεσθαὶ βάδην, καὶ μηδένα δρόμω διώκειν. Ἐκ τούτου σύνθημα παρῆι ἙΓΣΥΣ ΣΩΤΗΡ, ΗΡΑΚΛΗΣ ΗΓΕΜΩΝ. Οἱ δὲ πολέμιοι ὑπέρευνον, νομίζοντες καλὸν ἔχειν τὸ χωρίον. 26. 'Επεὶ δὴ ἐπλησίαζον, ἀλαλάζαντες οἱ Ἑλληνες πελτασταὶ ἔθεον ἐπὶ τοὺς πολεμίους, πρὶν τινα κελέσειν· οἱ δὲ πολέμιοι ἀντίοι ἀρμῆσαι, οἱ θ' ἐππειδ' καὶ τὸ στίφος τῶν Βιθυνῶν· καὶ ἐποταί τοὺς πελταστὰς. 27. Ἀλλ' ἐπεὶ ὑπηρνήσαν η
ράλαγξ τῶν ὑπλειτῶν ταχὺ πορευομένη, καὶ ἄμα ἢ σάλπιγξ ἀφθέγαζο καὶ ἐπαιληπτεῖ τό τε δόρατα καθίσασαι, ἐνταῦθα οὐκέτι ἑδέζαντο οἱ πολεμιω, ἀλλὰ ἑφευγον. 28. Καὶ Τιμασίων μὲν ἔχων τοὺς ἱππεῖς ἐφείπετο, καὶ ἀπεκτίνυσαν, ὁσούπερ ἤδυναντο, ὡς ὄλιγοι ὄντες. Τών δὲ πολεμίων τὸ μὲν εὐώνυμον εὐθὺς διεσπάρη, καὶ οἱ Ἔλληνες ἱππεῖς ἦσαν, τὸ δὲ δεξιόν, ἃτε οὐ σφοδρά διωκόμενον, ἐπὶ λόφον συνέστη. 29. 'Εστι δὲ εἶδον οἱ Ἔλληνες ὑπομένοντας αὐτοὺς, ἐδόκει ρωστὸν τε καὶ ἀκινδύνωτατον εἶναι λέναι ἐπὶ αὐτοῖς. Παιανίσαν τες οὖν εὐθὺς ἐπέκειντο· οἱ δ' οὐχ ὑπέμειναν. Καὶ ἐν ταῦθα οἱ πελτασταὶ ἔδιώκον, μέχρι τὸ δεξιὸν διεσπάρη· ἀπέθανον δὲ ὄλιγοι· τὸ γὰρ ἱππικὸν φόδον παρέίχε τὸ τῶν πολεμίων πολὺ ὕδων. 30. 'Εστι δὲ εἶδον οἱ Ἔλληνες τὸ τε Φαρναβάζου ἱππικῶν ἐτὶ συνεστηκός, καὶ τοὺς Βιθυνοὺς ἱππεὰς πρὸς τοῦτο συναθροίζομένους, καὶ ἀπὸ λόφον τινὸς καταθεωμένους τὰ γιγνόμενα, ἀπειρῆσαν μὲν, ὡς δὲ ἐδόκει καὶ ἐπὶ τούτους ἵπτον εἰναι οὕτως, ὅπως δύναιντο, ὡς μὴ τεθαρρηκότες ἀναπαύσαιντο. Συντεξάμενοι δὴ πορεύονται. 31. Ἑντεὔθεν οἱ πολέμιοι ἱππεῖς φεύγοντο κατά τοῦ πραγμοῦ, ὡμοίως δὲ εἵπερ οἱ ὑπὸ ἱππεῶν διωκόμενοι νάπος γὰρ αὐτοὺς ὑπεδέχετο, δ' οὐκ ἦδεαν οἱ Ἔλληνες ἀλλὰ προσπετράπαντο διώκομενες· ὅψε ἦρματον. 32. Ἐπανελθόντες δὲ, ἐνθα ἡ πρώτη συμβολὴ ἐγένετο, στηράμενο τρόπαιον ἀπῆθαν ἐπὶ θάλατταν πεοὶ ἤλιον δυσμὰς ὀστάδιοι δ' ἦσαν ὡς ἐξήκον τῇ ἀττι των ἔμπειδον.
CHAPTER VI

The army, being now left to plunder without interruption, lives in plenty. Cleander, the Spartan governor of Byzantium, arrives, and is at first prejudiced against the Greeks by Dexippus, until he learns his character. Cleander is willing to take the command of the Greeks, but the omens being unfavorable, the army marches, under their former generals, through Bithynia to Chrysopolis.

1. 'Εντευθεν οἱ μὲν πολέμοι εἶχον ἀμφὶ τὰ ἑαυτῶν, καὶ ἀπῆγγελτο καὶ τοὺς οἰκέτας καὶ τὰ χρήματα, ὅποις ἐδύναντο προσωπάτως· οἳ δὲ Ἑλληνες προζεμένου πέν Κλέανδρον, καὶ τὰς τριήμερις, καὶ τὰ πλοῖα, ὡς ἦξοντα· ἐξίοντες δὲ ἐκάστης ἡμέρας σὺν τοῖς ὑποξυγίοις καὶ τοῖς ἀνδραπόδοις, ἐφέροντο ἄδειας πυροῦς, κρυθᾶς, οἶνου, ὀσπρια, μελινᾶς, σῦνα· ἀπαντὰ γὰρ ἀγαθὰ εἶχεν ἡ χώρα πλentiful ἠλαίον. 2. Καὶ ὅποτε μὲν καταμένου τὸ στρατεύμα ἀναπαυόμενον ἔξην ἐπὶ λεῖαν ίέναι, καὶ ἐλάμβανον ἐξίοντες· ὅποτε δὲ ἐξίον πᾶν τὸ στρατεύμα, εἰ τις χωρίς ἀπελθὼν λάβοι τι δημώσιον ἐδοξέσθη εἰναι. 3. Ἡδὴ δὲ ἦν τῶν πάντων ἄφθονια· καὶ γὰρ ἀγοραὶ πάντοθεν ἄφικησαν ἐκ τῶν Ἑλληνίδων πόλεων, καὶ οἱ παραπλέοντες ἁσμέοι κατῆγον, ἀκούόντες, ως οἰκίζοτο πόλις, καὶ λιμὴν εἶπ. 4. Ἐπεμπὸν δὲ καὶ οἱ πολέμοι ἥδη, ὦ πλησίον ὄκουν, πρὸς Ξενοφῶντα, ἀκούόντες, ὅτι οὗτοι πολίζου τὸ χωρίον, ἐρωτώντες, ὅ τι δὲοι ποιοῦντας φίλους εἰναι. 'Ο δὲ ἐπεδείκνυν αὐτοὺς τοῖς στρατιώταις.

5. 'Εν τούτω Κλέανδρος ἀφικνεῖται, δύο τριήμερα ἐχοὺν, πλοῖον δ' οὐδέν. 'Εστύχανε δὲ τὸ στρατεύμα ἔξω ὑπὲρο, δὲτ άφίκετο, καὶ ἐπὶ λεῖαν τινὲς οἰχύμενοι ἄλλου ἀλλης εἰς τὸ ὄρος, καὶ εἰλήφθασαν πρόβατα πολλά· ὄκνουντες δὲ μὴ ἀφαίρεθεν, τῷ Δείππῳ λέγουσιν, ως ἀπέδρα τὴν πεντήκοντα ἑχον ἐκ Τραπεζοῦντος, καὶ κελεύοντο διασώ σαντα αὐτοῖς τὰ πρόβατα, τὰ μὲν αὐτῶν λαβεῖν, τὰ δὲ σφίσιν ἀποδοῦναι. 6. Ἐβδοῦς δ' ἐκείνος ἀπελαύνει τοὺς περιστώτας τῶν στρατιωτῶν, καὶ λέγοντας ὅτι δημοσίω
είη, καὶ τῷ Κλεάνδρῳ ἐλθὼν λέγει, ὅτι ἄρπάζειν ἐπιχειρούσιν. Ὅ δέ κελεύει τὸν ἄρπαζοντα ἄγειν πρὸς αὐτόν. 7. Καὶ ὁ μὲν λατών ἤργε τινα· περιτυχών δ' Ἀγασίας ἀφαιρεῖται καὶ γὰρ ἦν αὐτῷ ὁ ἀγώνων λοχίτης. Οἱ δ' ἄλλοι οἱ παρόντες τῶν στρατιωτῶν ἐπιχειροῦσι βάλλειν τὸν Δέξιππον, ἀνακαλοῦντες τὸν προδότην. Εἶδεσαν δὲ καὶ τῶν τριηρῶν πολλοί, καὶ ἐφευγοῦν εἰς τὴν θάλασσαν, καὶ Κλέανδρος δ' ἐφευγε. 8. Ξενοφῶν δὲ καὶ οἱ ἄλλοι στρατηγοὶ κατεκώλυσαν τε, καὶ τῷ Κλεάνδρῳ ἔλεγον ὅτι οὐδὲν εἶη πράγμα, ἀλλὰ τὸ δόγμα αὐτοῦ εἰς τὸν στρατεύματος τάτα γενέσθαι. 9. 'Ο δὲ Κλέανδρος, ὑπὸ τοῦ Δέξιππον τε ἀνερευνήσας, καὶ αὐτὸς ἀχθεσθείς, ὅτι ἐφοβήθη, ἀποπληνεσίσαις ἐφή, καὶ κηρύξειν μηδεμίαν πόλιν δέχεσθαι αὐτούς, ὡς πολεμείς. Ἡρχον δὲ τότε πάντων τῶν Ἑλλήνων οἱ Λακεδαιμόνιοι. 10. Ἑνταῦθα πονηρὸν τὸ πράγμα ἐδύκει εἰναι τοῖς Ἑλληναῖς, καὶ ἐδέστον μὴ ποιεῖν ταύτα. Ὅ δ' οὐκ ἦν ἄλλως ἐφή γενέσθαι, εἰ μὴ τις ἐκδώσει τὸν ἄρχαντα βάλλειν καὶ τὸν ἀφελόμενον. 11. Ἡν δὲ, ὅν ἐξῆτε, Ἀγασίας, διὰ τέλους φίλος τῷ Ξενοφόντι· εἰς οὐ καὶ διέβαλεν αὐτὸν ὁ Δέξιππος. Καὶ ἐντεῦθεν ἑπειδῆ ἀπορία ἦ, συνὴ γαγον τὸ στράτευμα οἱ ἀρχοντες· καὶ ἐνιοὶ μὲν αὐτῶν παρ ὅλον ἐποιοῦντο τὸν Κλεάνδρον, τῷ δὲ Ξενοφόντι οὐκ ἔδόκει φαύλον εἰναι τὸ πράγμα, ἀλλ' ἀναστὰς ἔλεξεν. 12. Ὡ ἀνδρὸς στρατιώται, ἐμοὶ δὲ οὐ παύλον δοκεῖ εἰναι τὸ πράγμα, εἰ ἡμῖν οὖτως ἔχων τὴν γνώμην Κλεάνδρος ἀπεισα, ὡσπερ λέγει. Εἰσὶ μὲν γὰρ ἐγγὺς αἱ Ἑλληνίδες πόλεις· τῆς δὲ Ἑλλάδος Λακεδαιμόνιοι προστήκασιν ἱκανοὶ δὲ εἰσὶ καὶ εἰς ἐκαστὸς Λακεδαιμονίων ἐν ταῖς πόλεισιν ὁ τε βούλωνται διαπράττεσθαι. 13. Εἰ ὦν οὖτος πρῶτον μὲν ἡμᾶς Βυζάντιον ἀποκλεισε, ἑπείτα δὲ τοῖς ἄλλοις ἀρμοσταῖς παραγγελεῖ, εἰς τὰς πόλεις μὴ δέχεσθαι, ὡς ἀπιστοῦντας Λακεδαιμονίως καὶ ἀνόμοις δύντας, ἔτι δὲ πρὸς Ἀναξιδίου τὸν ναῷ ἐρχοντα οὖτος ὁ λόγος περὶ ἡμῶν ἦζε, χαλεπὸν ἐσται καὶ μένειν καὶ ἀποπλεῖν· καὶ γὰρ ἐν τῇ γῇ ἄρχουσι Λακεδαιμόνιοι καὶ ἐν τῇ Θάλαττῃ τὸν νῦν χρόνον.
14. Οὐκ οὖν δει, οὕτε ἐνός ἀνδρὸς ἕνεκα οὔτε ὅνων, ἡμᾶς τοὺς ἄλλους τῆς Ἐκλάδος ἀπέχεσθαι, ἄλλα πειστέον, ὃ τι ἂν κελεύσω· καὶ γὰρ αἱ πόλεις ἡμῶν, ὅθεν ἐσμέν, πείθονται αὐτοῖς. 15. Ἐγώ μὲν οὖν, (καὶ γὰρ ἄκοινος Δέξιππον λέγειν πρὸς Κλέανδρον, ὡς οὖκ ἂν ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἐγώ αὐτὸν ἐκέλευσα,) ἐγώ μὲν οὖν ἀπολύω καὶ ύμᾶς τῆς αἰτίας, καὶ Ἀγασίαν, ἐν αὐτῶς Ἀγασίας φήσῃ ἐνε τοιοῦτοι αἰτίοι εἶναι, καὶ καταδεικάζω ἐμαυτοῦ, εἰ ἐγὼ πετροβολίας ἢ ἄλλου τινὸς βιαίου ἕξιρχω, τῆς ἐσχάτης δίκης δίξισα εἶναι, καὶ ὑφέξω τὴν δίκην. 16. Φημὶ δὲ, καὶ εἰ τινὰ ἄλλον αἰτίαται, χρὴναι ἐαυτὸν παρασχεῖν Κλέανδρῳ κρίναί· οὔτω γὰρ ἂν ύμεῖς ἀπολελυμένου τῆς αἰτίας εἰςτε. 'Ὡς δὲ νῦν ἔχει, χαλεπότε, εἰ, οἶδομενοί ἐν τῇ Ἐκλάδι καὶ ἐπάινον καὶ τιμής τεῦξεσθαι, ἀντὶ δὲ τοιοῦτοι σὺν' ὤμοιοι τοῖς ἄλλοις ἐσόμεθα, ἀλλ' εἰρξόμεθα ἐκ τῶν Ἐκληνιδῶν πόλεων.

17. Μετὰ ταῦτα ἀναστὰς εἶπεν Ἀγασίας· Ἐγώ, ὃ ἀνδρεῖς, ὅμως θεοῖς καὶ θεᾶς, ἣ μὴ μήτε με Ἐκλαδώντα κελεύσαι ύφελέσθαι τὸν ἄνδρα, μήτε ἄλλον ύμῶν μηδένα· ἰδόν· δέ μοι ἄνδρα ἀγαθόν ἁγόμενον τῶν ἐμῶν λογιτῶν ὕπο Δέξιππον, ὃν ύμεῖς ἐπέστασθε ύμᾶς προδόντα, δεινὸν ἐδοξεῖ εἶναι· καὶ ἀφελώμην, ὕμολογ. 18. Καὶ ύμεῖς μὲν μὴ ἐκδώτε με· ἐγώ δέ ἐμαυτῶν, ὃπερ Ἐκλαδών ἔλεγέ, παρασχήσω κρίναντι Κλέανδρῳ, δ τι ἂν βούληται ποιήσαι· τοιοῦτοι ἐνεκα μήτε πολεμεῖτε Δακεδαυμονίοις, σῴζοισθε τε ἃσφαλῶς, ὡτι θέλει ξάστος. Συμπέμψατε μέντοι μοι ύμῶν αὐτῶν ἐλόμενον πρὸς Κλέανδρον, ὡτις, ἂν τι ἐγὼ παραλείπω, καὶ λέξουσιν ὑπὲρ ἐμοῦ καὶ πράξουσιν. 19. 'Εκ τοιοῦτον ἐδωκεν ἡ στρατιά, οὐστίνας βούλλοιτο, προελάμβανεν λέναι. 'Ο δὲ προσεῖλετο τοῖς στρατηγοῖς. Μετὰ ταῦτα ἐπορεύοντο πρὸς Κλέανδρον Ἀγασίας καὶ οἱ στρατηγοὶ, καὶ ὁ ἀφαίρεθείς ἀνήρ ὑπὸ Ἀγασίου. Καὶ ἔλεγον οἱ στρατηγοὶ.

20. Ἐπεμέθην ἡμᾶς ἡ στοατία πρὸς σε, ὃ Κλέανδρε, καὶ ἐκέλευσέ σε, εἴτε πάντας αἰτίας, κρίναντα σεαυτῶν χρήσθαι
ο τι ἂν βουλη, εἰτέ ἐνα τινά, ἣ δύο, ἣ καὶ πλειον ἄιτι, τοῦτον ἀξιοῦσι παρασχεῖν σοι ἑαυτοῦς εἰς κράσιν. Εἰτέ οὖν ἡμῶν τινα ἄιτιν, πάρεσμεν σοι ἡμεῖς· εἰτε καὶ ἄλλον τινά, φράσον· οὐδεὶς γὰρ ἀπέσται, διότι ἂν ἡμῖν ἐθέλη πείθεσθαι. 21. Μετὰ ταῦτα παρελθὼν ὁ Ἀγασίας εἶπεν Ἡγὼ εἰμί, ὁ Κλέανδρος, ὁ ἀφελόμενος Δἐξίππον ἄγοντος τοῦτον τὸν ἄνδρα, καὶ παίειν κελεύσας Δέξιππον. 22. Τοῦτον μὲν γὰρ οἶδα ἄνδρα ἀγαθὸν ὡς· Δέξιππον δὲ οἶδα ἀφεδρέντα ὑπὸ τῆς στρατιάς ἁρχεῖ τῆς πενητηκονίας, ἣς ἤτησάμεθα παρὰ Τραπεζουντίων, ἔφε· ὄτε πλοία συλλέγειν, ὡς σωζόμεθα, καὶ ἀποδράντα Δέξιππον, καὶ προδότας τοὺς στρατιώτας, μεθ' ὧν ἐσώθη. 23. Καὶ τοὺς τε Τραπεζουντίων ἀπεστερήκαμεν τὴν πενητηκονίαν, καὶ κακοὶ δοκοῦμεν εἶναι διὰ τοῦτο· αὐτοὶ τε τὸ ἐπὶ τούτῳ ἀπολύσαμεν. Ὡςκεν γὰρ, ὡστερ ἡμεῖς, ὡς ἀπορον εἰ, πεξῆ ἀπίστος σοῦ τοὺς ποταμούς τε διαδῆναι, καὶ σωθήναι εἰς τὴν Ἐλλάδα. Τοῦτον οὖν τοιοῦτον οὐτα· ἀφελόμεν. 24. Εἰ δὲ σὺ ἡγες, ἢ ἀλλος τις τῶν παρὰ σοῦ, καὶ μὴ τῶν παρ' ἡμῶν ἀποδράντων, εὐ ὥστε ὃτι οὐδὲν ἂν τούτων ἐποίησα. Νόμιζε δ', ἐὰν εἰ μὲν ἄποκτείνης, δι' ἄνδρα δειλῶν τε καὶ πουηρῶν, ἄνδρα ἀγαθὸν ἀποκτείνων. 25. Ἀκούσας ταῦτα ο Κλέανδρος εἶπεν· οτι Δέξιππον μὲν οὐκ ἐπαινοῖ, εἰ ταῦτα πεποιηκὼς εἰ. οὐ μὲντοι ἔφη νομίζειν, οὐδ' εἰ παμπόνηρος ἦν Δέξιππος, βίαιν χρῆνα. πάσχειν αὐτῶν, ἀλλ' κρηδέντα, (ὡςτε καὶ ἡμεῖς νῦν ἐξισ- ούτε,) της δίκης τυχεῖν. 26. Νῦν μὲν οὖν ἀπίτε, καταλη- πόντες τόνδε τὸν ἄνδρα· ὅταν δ' ἔγω κελεῦσω, πάρεστε πρὸς τὴν κρίσιν. Αἰτιῶμαι δὲ οὕτε τὴν στρατιάν, οὕτε ἄλλον οὐδένα ετί, ἐπεί οὕτος αὐτὸς ὁμολογεῖ ἀφελόςθη τὸν ἄνδρα. 27. 'Ο δὲ ἀφαιρεθεὶς εἶπεν· Ἡγὼ, ὁ Κλέαν- δρος, εἰ καὶ οἶει με ἄδικοντί τι ἀγεσθαι, οὕτε ἔπαιον οὐδένα, οὕτε ἐβαλλον, ἀλλ' εἶπον ὅτι δημόσια εἰ ὅ τὰ πρόβατα· ἦν γὰρ τῶν στρατιωτῶν δόγμα, εἰ τις, ὅτι ή στρατιά ἐξίοι, ἠδ' ἄρα άρχητο, δημόσια εἶναι τὰ λαθέντα. 28. Ταύτα εἶπον· καὶ ἐκ τοῦτον με λαβῶν οὕτος ἠγες, ἵνα μὴ 'οθέν
νοτοί μηδεὶς ἅλλοι αὐτῶς λαβὼν τὸ μέν ως, διασώσει τοῖς
λησταῖς παρὰ τὴν ἁρπαίαν τὰ χρήματα. Πρὸς ταῦτα ἐ
Κλέανδρος εἶπεν: 'Επεὶ τοῖνυν τοιοῦτος εἰ, κατάμενε, ἵνα
καὶ περὶ σοῦ βουλευσόμεθα.

29. Ἐκ τούτων οἱ μὲν ἀμφὶ Κλέανδρον ἤριστων· τὴν δὲ στρατιάν συνήγαγε Ξενοφῶν, καὶ συνεβούλευε πέρι
ἀνδρας πρὸς Κλέανδρον παρατηροῦμένοις περὶ τῶν ἀνδρῶν.
30. Ἐκ τούτων ἔδοξεν αὐτοῖς, πέμφαντας στρατηγοῦς καὶ
λοχαγοὺς καὶ Δρακόντιον τὸν Σπαρτιάτην, καὶ τῶν ἄλλων
οἱ ἐδόκουν ἐπιτήδειοι εἶναι, δεῖσθαι Κλέανδρον κατὰ πάντα
τρόπον ἀφείναι τῷ ἄνδρε. 31. Ἐλθὼν οὖν ὁ Ξενοφῶν λέγει: 'Εχεις μὲν, ὡς Κλέανδρε, τοὺς ἄνδρας· καὶ ἦ
στι σοι ὕφειτο, ὃ τι ἐδούλου πολίσαι καὶ περὶ τούτων καὶ
περὶ ἑαυτῶν ἀπάντων· τὸν δὲ σε αἰτοῦντα καὶ δέον-
τα δούναι σφιο τῷ ἄνδρε, καὶ μὴ καταπαίνειν· πολλὰ
gὰρ ἐν τῷ ἐμπροσθεν χρόνῳ περὶ τὴν στρατιάν ἐμνοθησά-
tην. 32. Ταῦτα δὲ σου τυχόντες, ὑπισχυοῦνται σοι ἀντὶ
tοῦτων, ἢν βουλὴ ἤγεισθαι αὐτῶν, καὶ ἢν οἱ θεοὶ Ἰλεω
ῶσιν, ἐπιδείξειν σοι, καὶ ὡς κόσμιοι εἰσί, καὶ ὡς ικανοὶ, τῷ
ἀρχοντι πειθόμενοι, τοὺς πολεμίους σὺν τοῖς θεοῖς μὴ φο-
dεισθαι. 33. Δέονται δὲ σου καὶ τοῦτο, παραγενόμενον καὶ
ἀρξαντα ἑαυτῶν, πείραν λαβεῖν καὶ Δεξίππου καὶ σφῶν
τῶν ἄλλων, οὗς ἐκαστὸς ἐστι, καὶ τὴν ἄξιαν ἐκάστοις τει-

34. Ἀκούσας ταῦτα ὁ Κλέανδρος Ἀλλὰ ναὶ τῷ σιώ, ἐφ', ταχὺ τοῦ ὑμῖν ἀποκρινοῦμαι. Καὶ τῷ τε ἄνδρε ὑμῖν
δίδωμι, καὶ αὐτῶς παρέσομαι· καὶ ἢν οἱ θεοὶ παραδιδώσει,
exηγήσομαι εἰς τὴν Ἐλλάδα. Καὶ πολὺ οἱ λόγοι οὕτω
ἀντίοι εἰσίν, ἢ οὐς ἐγὼ περὶ ὑμῖν ἐννιον ἥκουν, ὡς τὰ
στράτευμα ἀφίστατε ἀπὸ Λακεδαιμονίων.

35. Ἐκ τούτων οἱ μὲν ἐπαίνοντες ἀπήλθον, ἔχοντες τὸ
ἄνδρε· Κλέανδρος δὲ ἔθυετο ἐπὶ τῇ πορείᾳ, καὶ ξυνὴν Ξεν-
ofῶντι φιλικῶς, καὶ ξενίαν ξυνεβάλουσα. Ἐπεὶ δὲ καὶ
ἔωρα αὐτοὺς τὸ παραγενόμενον εὐτάκτως ποιοῦντας, καὶ
μᾶλλον ἐπὶ ἐπεθύμει ήγεμόνων γενέσθαι αὐτῶν. 36. Ἐπεὶ
μεντοι θυμομένῳ αὐτῷ ἐπὶ τρεῖς ἡμέρας οὐκ ἐγίγνετο τα
ιερά, συγκαλέσας τούς στρατηγούς εἶπεν, Ἔμοι μὲν οὐκ ἐτελέσθη τὰ ιερὰ ἐξάγειν· ὑμεῖς μέντοι μὴ ἄθυμείτε τούτον ἐνεκα· ὑμῖν γὰρ, ὃς ἔοικε, δέδοται ἐκκομίσαι τούς ἂν δρασ· ἀλλὰ πορεύεσθε, ὑμεῖς δὲ ὑμᾶς, ἑπειδὰν ἐκεῖσε ἡκητε δεξώμεθα ὡς ἂν δυνώμεθα κάλλιστα.

37. Ἐκ τούτον ἔδοξε τοῖς στρατιώταις δοῦναι αὐτῷ τα ὅμισια πρόβατα· ὃ δὲ, δεξάμενος, πάλιν αὐτοῖς ἀπέδωκε. Καὶ οὗτος μὲν ἀπέπλευ. Οἱ δὲ στρατιώται, διαθέμενοι τοὺν σῖτον, ὄν ἦσαν συγκεκομισμένοι, καὶ τάλλα, ἃ εἰλήφησαν ἐξεπορεύοντο διὰ τῶν Βιθυνῶν. 38. Ἐπεὶ δὲ οὕδεν ἔνετυχον, πορευόμενοι τὴν ὅρθον ὀδόν, ὡςτε ἔχοντες τι εἰς τὴν φιλίαν ἔλθειν, ἔδοξεν αὐτοῖς, τοῦμαλιν ὑποστρέψαν· ἦς ἔλθειν μίαν ἡμέραν καὶ νύκτα. Τοῦτο δὲ ποιήσαντες ἔλαβον πολλά καὶ ἀνδράποδα καὶ πρόβατα· καὶ ἀφίκοντε ἐκταῖοι εἰς Χρυσόπολιν τῆς Καλχηδονίας, καὶ έκει ἐμείνας ἡμέρας ἐπὶ τὰ λαφυροπαλέωτες.
CHAPTER I.

Pharnabazus, being anxious to get the Greeks out of his territory, sent messengers to Anaxibius to invite them to Byzantium: Anaxibius gives them promises of employment in his service. The Greeks cross over, and, by the order of Anaxibius, appear under arms before the city, ready for service. In the mean time the gates are shut, and the Greeks excluded from the city; they attack the place in consequence, and force their way in, but at length pacified by Xenophon. They now accept as leader Cercades, a Theban, who promises to lead the Greeks into the Delta of Thrace, but very soon gives up the office.

1. "Osa μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου ἐπραθαν οἱ "Ελληνες μέχρι τῆς μαχῆς, καὶ ὅσα, ἐπεὶ Κύρος ἐτελεύ- τησεν, ἐν τῇ πορείᾳ, μέχρι εἰς τὸν Πόντον ἄφικοντο, καὶ ὅσα ἔκ τοῦ Πόντου πεζῷ ἐξιόντες καὶ ἐκπλέοντες ἐποίουν, μέχρι ἐξώ τοῦ στόματος ἐγένοντο ἐν Χρυσοπόλει τῆς 'Ασίας, ἐν τῷ πρῶτεν λόγῳ δεδήλωταί. 2. Ἐκ τούτων δὲ Φαρνάδαζος, φοβούμενος τὸ στράτευμα, μὴ ἐπὶ τὴν αὐτοῦ χώραν στρατεύσηται, πέμψας πρὸς Ἀναξίδων τὸν ναύαρχον, ἵνα ἐπισκέφηται καὶ ποιήσῃ πάντα ποιήσειν αὐτῶ, ὅσα δέοι. 3. Καὶ Ἀναξίδων μετεπέμψατο τὸν στρατη- γούς καὶ λογαγοὺς τῶν στρατιωτῶν εἰς Βυζάντιον, καὶ ἐπισκέψει, εἰ διαδεῖρε, μισοφορίαν ἔσεσθαι τοῖς στρατιω- ταῖς. 4. Οἱ μὲν δὴ άλλοι ἔφασαν βουλευσάμενοι ἀπαγ- γελεῖν, Σενοφῶν δὲ εἶπεν αὐτῷ, ὅτι ἀπαλλάξαι τῇ ἄπο τῆς στρατιᾶς, καὶ βοῦλοι ἀποπλῆεα. 'Ο δὲ ὁ Ἀναξίδων ἐκέλευσεν αὐτῶν, συνδιαβάντα, ἐπειτα οὕτως ἀπαλλάττε σοι. "Εφη οὖν ταύτα ποιήσειν.
5. Σεύθης δὲ ὁ Ὄρης πέμπει Μηδοσάδην, καὶ κελεύει Ξενοφόντα συμπροθυμεῖσθαι ὥς τοῖς διαβῇ τὸ στρατεύμα, καὶ ἔφη αὐτῷ ταῦτα συμπροθυμηθέντες ὅτι οὐ μεταμελήσει. 6 Ὁ δὲ εἶπεν: 'Αλλὰ τὸ μὲν στρατεύμα διαβῆσεται· τοῦτο ἑνεκα μηδὲν· εἰ διείστω μῆτε ἐμοί, μῆτε ἄλλῳ μηδὲν· ἐπειδὰν δὲ διαβῇ, ἐγὼ μὲν ἀπαλλάξομαι, πρὸς δὲ τοὺς διαμένοντας καὶ ἐπικαιρίους ὄντας προσφέρεσθω, ὡς ἂν αὐτῷ δοκῇ ἀσφαλές.

7. Ἐκ τούτου διαβαίνονσα πάντες εἰς τὸ Βυζάντιον οἱ στρατιωταί. Καὶ μισθὸν μὲν οὐκ ἔδίδον ὁ Ἀναξίδιος, ἐκήρυξε δὲ λαβόντας τὰ ὅπλα καὶ τὰ σκεῦη τοὺς στρατιώτας ἐξείνα, ὡς ἀποσέμησων τὰ ἁμα καὶ ἄρθριμα ποιῆσων. ἦνταύθα οἱ στρατεύοντα ἤχθοντο, ὅτι οὐκ εἶχον ἀργύρῳ ἐπιστιξέσθαι εἰς τὴν πορείαν, καὶ ὁκυνηρῶς συνεπεσυνάζοντο. 8. Καὶ ὁ Ξενοφῶν, Κλεάνθρῳ τῷ ἀρμοστῇ ἥδος γεγένη μένος, προσελθὼν ἠσπάζετο αὐτῶν, ὡς ἀποπλευσόμενοι ἦδη. Ὁ δὲ αὐτῷ λέγει: Μὴ ποιῆσῃς ταῦτα· εἰ δὲ μή, ἔφη αἰτίαν ἔξεις, ἐπεὶ καὶ νῦν τινες ἤδη σε αἰτιώνται, ὅτι οὐ ταχὺ ἐξέρετε τὸ στρατεύμα. 9. Ὁ δ' εἶπεν: 'Αλλὰ αἰτίος μὲν ἐγγυε ὁμίλητο τούτον, οἱ δὲ στρατιώται αὐτοὶ, ἔπισε τιμημοῦ δεόμενοι, διὰ τοῦτο ἠθυμοῦσι πρὸς τὴν ἔξοδον. 10. Ἀλλ' ὃμως, ἔφη, ἐγὼ σας συμβουλεύω ἐξελθεῖν μὲν ὡς ποιευσόμενοι, ἐπειδὰν δὲ ἔξω γέννηται τὸ στρατεύμα, τότε ἀπαλλάττεσθαι. Ταῦτα τοῖνοι, ἔφη ὁ Ξενοφῶν, ἐξόντες πρὸς Ἀναξίδιον διαπραξόμεθα. Οὕτως ἐλθόντες ἔλεγον ταῦτα. 11. Ὁ δὲ ἐκέλευσεν οὕτω ποιεῖν, καὶ ἐξείνα τὴν ταχύτητα συνεκυκλοσίμους, καὶ προσανατεπεῖ, ὡς ἂν ὑπ' ἐμαρῆται καὶ εἰς τὸν ἀριθμὸν, ὅτι αὐτὸς αὐτῶν αἰτιώσεται. 12. Ἐντεύθεν ἐξῆγον οἱ τε στρατηγοὶ πρῶτοι, καὶ οἱ ἄλλοι. Καὶ ἄρθην πάντες πλὴν ὄλγων ἔξω ἦσαν, καὶ Ἐπεύνικος εἰσῆλθε παρὰ τὰς πύλας, ὡς, ὅποτε ἔξω γένοιτο πάντες, συγκλεισόν τὰς πύλας, καὶ τὸν μοχλὸν ἐμβαλὼν. 13. Ὁ δὲ Ἀναξίδιος, συγκαλέσας τοὺς στρατηγοὺς καὶ τοὺς λοχαγούς, ἔλεγε· 'Τὰ μὲν ἐπιτήδεια ἔφη λαμβάνετε ἐκ τῶν Θορκίων κομμῶν· (εἰσὶ δ' αὐτὸι καὶ ἄνθρωποι}.
τολλαὶ κριθαί καὶ πυροὶ, καὶ τάλλα τὰ ἐπιτήδεια·) λαβὼν
τες δὲ πορεύεσθε εἰς Χερρόνησον, ἢ ἐκεῖ δὲ Κυνίσκος υἱὸς
μισθοδοτήσει. 14. Ἐπακούσαντες δὲ τινες τῶν στρατιω-
τῶν ταύτα, ἥ καὶ τῶν λοχαγῶν τις, διαγγέλλει εἰς τὸ
στράτευμα·. Καὶ οἱ μὲν στρατηγοὶ ἐπινιῳάνυντο περὶ τοῦ
Σεῦθου, πότερα πολέμος εἰς ἡ φιλος, καὶ πότερα διὰ τοῦ
ἰεσοῦ ὄρους δὲ οὐ πορεύεσθαι, ἢ κύκλῳ διὰ μέσης τῆς
Θράκης. 15. Ἔν ὁ δὲ ταύτα διελέγοντο, οἱ στρατιώται ἀναρπάσαν-
τες τὰ ὅπλα θέουσι δρόμω πρὸς τὰς πύλας, ὡς πάλιν εἰς
τὸ τείχος εἰσίνυντες. Ὁ δὲ Ἐπεόνικος καὶ οἱ σὺν αὐτῷ, ὡς
εἶδον προσθέσαντας τοὺς ὁπλίτας, συγκλείουσι τὰς πύλας
καὶ τὸν μοχλὸν ἐμβάλλουσιν. 16. Οἱ δὲ στρατιώται ἐκοπ-
τῶν τε τὰς πύλας, καὶ ἔλεγον, ὅτι ἀδικώτατα πάσχοιεν ἐκ-
θαλάμους εἰς τοὺς πολεμίους· καὶ κατασχίζεσι τὰς πύλας
ἔφασαν, εἰ μὴ ἐκόντες ἀνοίξουσιν. 17. Ἀλλοι δὲ ἔθεον
ἐπὶ θάλασσαν, καὶ παρὰ τὴν χελῆν τοῦ τείχους ὑπερβαί-
νουσιν εἰς τὴν πόλιν· ἄλλοι δὲ, οἱ ἐτύγχανον ἐνδοῦν ὄντες,
tῶν στρατιωτῶν, ὡς ὁρῶσι τὰ ἐπὶ ταῖς πύλαις πράγματα,
dιακόπτοντες ταῖς ἀξίναις τὰ κλείδρα, ἀναπετανύσι τὰς
πύλας· οἱ δ’ εἰςπίπτουσιν.
18. Ὁ δὲ ᾿Εσιφῶν, ὡς εἶδε τὰ γιγνόμενα, δείσας, μὴ ἔρ
ἀρταγίνη τράποτο τὸ στράτευμα, καὶ ἀνήκεστα κακὰ γέ
νοιτα τῆς πόλεις, καὶ ἑαυτῷ, καὶ τοῖς στρατιώταις, ἐδικαίον οἱ
συνειςπίπτει εἰςὼ ντων πυλῶν σὺν τῷ ὑψι. 19. Οἱ δὲ
Βυζάντιοι, ως εἶδον τὸ στράτευμα βίαν, φεύγουσιν
ἐκ τῆς ἀγορᾶς, οἱ μὲν εἰς τὰ πλοῖα, οἱ δὲ ὄκαδε ὡς δι
ἐνδοὶ ἐτύγχανον ὄντες ἔξω θεοῦ, οἱ δὲ καθελκον τὰς τρι-
ήρεις, ὡς ἐν ταῖς τριήρεσι σώζοντο, πάντες δὲ τροποὶ ἀπο
λαλεῖται, ὡς ἐκαλωκίας τῆς πόλεως. 20. Ὁ δὲ Ἐπεόνικος
eἰς τὴν ἄκραν ἀποφεύγει. Ὁ δὲ ᾿Αναξίδιος, καταδραμὼν
ἐπὶ θάλασσαν, ἐν ἀλευτικῷ πλοίῳ περιέπλεε εἰς τὴν ἄκρο
πόλιν, καὶ εὐθὺς μετατείπτεται ἐκ Καλυρόπονος φρουροῦς
τὸ γὰρ ἱκανοὶ ἔδοκον εἶναι οἱ ἐν τῇ ἄκροπόλει σχείν τοὺς
ἄνδρας. 21. Οἱ δὲ στρατιώται, ως εἶδον τὸν ᾿Εσιφῶντα
προσπίπτουσιν αὐτῷ πολλῷ καὶ λέγουσιν, Νῦν σοι ἐξεστιν
Α. Θεοφόνος, ἄνδρι γενέσθαι. 'Ἐχεις πόλιν, ἐχεις τῷ ἡρεις ἐχεις χρήματα, ἐχεις ἄνδρας τοσούτους. Νῦν ἂν, εἰ βοῦ λοι, σὺ τῇ ἡμᾶς ὀνήσας, καὶ ἠμείς σὲ μέγαν ποιήσαμεν 22. 'Ὁ δ' ἀπεκρίνατο. 'Ἀλλ' εὐ τῇ λέγετε, καὶ ποιήσω ταῦτα· εἰ δὲ τούτῳ ἐπιθυμεῖτε, θέσθε τὰ ὑπλα ἐν τάξει ὡς τάχιστα· βουλόμενος αὐτοῦς κατηρμεῖσαι· καὶ αὐτὸς τῇ παρηγγύᾳ ταῦτα, καὶ τοὺς ἄλλους ἐκέλευε παρεγγυνάν τίθεσθαι τὰ ὑπλα. 23. Οἱ δὲ, αὐτοὶ ἰψ' ἑαυτῶν ταττόων, οἱ τῇ ὁπλίται ἐν ὁλίγῳ χρόνῳ εἰς ὁκτω ἐγένοντο, καὶ οἱ πελτασταὶ ἐπὶ τὸ κέρας ἐκάτερον παραδεδραμήκεσαν. 24. Τὸ δὲ χωρίον οἷον κάλλιστον ἐπιτάξασθαι ἔστι, τὸ Ὀράκιον καλούμενον, ἔρημον οἰκίων καὶ πεδινόν. 'Εσπε δὲ ἐκεῖτο τὰ ὑπλα, καὶ κατηρμείσθησαν, συγκαλεῖ Σενοφόντα· ἦν στρατιῶν, καὶ λέγει τάδε. 25. Ἡμεῖς γὰρ οἱ Ἀθηναῖοι ἠλθόμενοι εἰς τὸν πόλεμον τῶν πρὸς τοὺς Λακεδαιμόνιους καὶ τοὺς συμμάχους, ἔχοντες τρίθερες, τὰς μὲν ἐν τῇ καλάται, τὰς δὲ ἐν τοῖς νεωρίας, οὐκ ἐλάττους τρικοσίων, ὑπαρχόντων δὲ πολλῶν χρημάτων ἐν τῷ πόλει, καὶ προσδόν ὄνης κατ' ἐναντίον ἀπό τε τῶν ἐνδήμων καὶ ἐκ τῆς ὑπεροφίας οὐ μεῖν χιλίων ταλάντων· ἄρχοντες δὲ τῶν νύσσων ἀπασῶν, καὶ ἐν τῇ Ἀσίᾳ πολλὰς ἔχοντες πόλεις, καὶ ἐν τῇ Ἑὐρώπῃ ἀλλας τε πολλάς, καὶ αὐτὸ τούτο τῷ Βυζάντιῳ, ὅπου νῦν ἔσμεν, ἔχοντες, κατεπελευθημένους οὕτως, ὡς πάντες ἡμεῖς ἐπίστασθε. 28. Νῦν δὲ δὴ τι ἂν οἴομέθα παθεῖν, Λακεδαιμόνιον μὲν καὶ τῶν Ἀχαϊῶν συμμάχων ὑπαρχόντων, Ἀθηναίων δὲ, καὶ ὅσοι ἤκείοις τότε ἦσαν σύμμαχοι, πάντων προσγεγεγειμένων
180 ἈΝΑΒΑΣΙς. [1. 29–34]

Τεσσαφέρνος δὲ καὶ τῶν ἐπὶ θαλάττῃ ἄλλων βασιλάρων πάντων πολεμιῶν ἦμιν ὄντων, πολεμιστάτου δὲ αὐτοῦ τοῦ ἀνώ βασιλέως; ὃν ἦλθομεν ἀφαιρησόμενοι τε τὴν ἀρχήν, καὶ ἀποκτενοῦντες εἰ δύναμθα. Τούτων δὴ πάντων ὄμοι ὄντων, ἔστι τις ὀὕτως ἄφρων, δοτις οὐεταί ἃν ἡμᾶς περι- γενέσθαι; 29. Μὴ, πρὸς θεῶν, μανινῷμεθα μὴν αἰσχρῶς ἀπολώμεθα, πολέμου ὄντες καὶ ταῖς πατρίσι, καὶ τοῖς ἴμε- τέρους αὐτῶν φίλους τε καὶ οἰκείους. 'Εν γὰρ ταῖς πολεοῖν εἰσὶ πάντες ταῖς ἐφ' ἡμᾶς στρατευσομέναις, καὶ δικαίως, εἰ βαρβάρον μὲν πόλιν οὐδεμᾶν ἠθελήσαμεν κατασχεῖν, καὶ ταῦτα κρατοῦντες, Ἐλληνίδα δὲ εἰς ἃν πρῶτην πόλιν ἠλθόμεν, ταῦτην ἐξαλαπάξομεν. 30. 'Εγὼ μὲν τοῖνυν εὐχόμαι, πρὶν ταῦτα ἐπιδείκνυς ψήν ύμῶν γενόμενα, μυρίας ἐμε γε κατά γῆς ὀργίας γενέσαι. Καὶ ύμῖν δὲ συμβο- λεύω, Ἐλληνας ὄντας, τοῖς τῶν Ἐλλήνων προεστηκόσι πειθομένους πειρᾶσθαι τῶν δικαίων τυγχάνειν. 'Εαν δὲ ἡ δύνας ταῦτα, ἡμᾶς δεῖ ἀδικομένους τῆς γούν 'Ελληνας μὴ στέρεσθαι. 31. Καὶ νῦν μοι δοκεῖ, πέμψαντα Αναξιδίω διεπείν, ὅτι ἡμεῖς οὖνδι εἶπαίν ποιῆσοντες παρε- ληθαιμεν εἰς τὴν πόλιν, ἀλλ' ἡν μὲν δυνόμεθα παρ' ύμῶν ἀγαθὸν τι εὐρίσκεσθαι· εἰ δὲ μή, ἀλλὰ δηλώσοντες, δτ νῦκ ἔξαπατώμενοι, ἀλλὰ πειθόμενοι ἔξερχομέθα.

32. Ταῦτα έδοξε· καὶ πέμπουσιν Ἱερώνυμον το Ὀλειών, ροῦντα ταῦτα, καὶ Εὐρυλοχόν Ἀρκάδα, καὶ Φιλήσιον Ἀχαιῶν. Οἱ μὲν ταῦτα ὑχοῦντο ἐροῦντες. 33. ΂ΕΤΙ δὲ καθημένων τῶν στρατιωτῶν, προσέρχεται Κοιρατάδης Θηβαῖος, δς οὐ φεύγων τὴν Ἐλλάδα περιῆγε, ἀλλὰ στρατηγῶν, καὶ ἐπαγγελλόμενος, εἰ τις ἡ πόλις ἡ ἱδα με στρατηγῷ δέστο· καὶ τότε προσελθῶν ἐλεγεν, ὅτι ἦτοι εἰς ἡγεῖσαί αὐτοῖς εἰς τὸ Δέλτα καλοῦμεν τῆς Θράκης, ἐνα ἄλλα καὶ ἄγαθα λήψοιτο· ἔστη δ' ἂν μάλ- λον, εἰς ἄφθονιαν παρέξειν ἔσω καὶ σῖτα καὶ ποτά. 34. Ἀκούοντι ταῦτα οἱ στρατιῶται καὶ τὰ παρὰ Ἀναξιδίων ἀμα ἀπαγγελλόμενα· ἀπεκρίνατο γὰρ, ὅτι πειθομένοις αὐ- τοῖς οὐ μισεσθῆναι, ἀλλὰ τοῖς τε οἰκον τέλεσι ταῖς
ἀπαγγέλει, καὶ αὐτὸς βουλεύσκοτο περὶ αὐτῶν ὃ τι δύνατι ἀγάθον. 35. Ἐκ τούτοιν οἱ στρατιῶται τὸν τε Κοιρατά-
δην δέχονται στρατηγόν, καὶ ἔξω τοῦ τείχους ἀπῆλθον ὁ δὲ Κοιρατάδης συντίθεται αὐτοῖς εἰς τὴν ὑστεραῖα
παρέσεσθαι ἐπὶ τὸ στράτευμα, ἔχων καὶ ἰερεῖα καὶ μάντιν,
καὶ σῖτα καὶ ποτὰ τῇ στρατιᾷ. 36. Ἐπει δὲ ἐξῆλθον, ἐ
Ἀναξίδιος ἔκλεισε τὰς πύλας καὶ ἐκηρύξεν ὃς ἄν ἄλλῳ ἐνδοι
ὦν τῶν στρατιωτῶν, ὅτι πεπράσεται. 37. Τῇ δ' ὑστεραῖς
ὁ Κοιρατάδης μὲν ἔχων τὰ ἰερεῖα καὶ τὸν μάντιν ἔμε, καὶ
ἀλφατα φέροντες εἰπόντο αὐτῷ εἰκοσιν ἄνδρες, καὶ οίνοι
ἄλλοι εἰκοσι, καὶ ἔλαιοι τρεῖς καὶ σκορόδων εἰς ἄνηρ ὄσον
ἐδύνατο μέγιστον φορτίου, καὶ ἄλλοις κρωμώμι. Ταῦτα
δὲ καταθέμενος ὡς ἐπὶ δάσμεσιν, ἐθύνετο.
38. Ξενοφῶν δὲ, μεταπαμψάμενος Κλέανδρον, ἐκελεύνε
οῖ διαπράζαι, ὅπως εἰς τὸ τείχος τε εἰσέλθουν, καὶ ἀποπλευ
σαί οἰκ Βυζαντίου. 39. Ἐλθὼν δ' ὁ Κλέανδρος, Μάλα
μόλης, ἔφη, διαπραξάμενος ἦκα· λέγειν γάρ Ἀναξίδιον
ὅτι οὐκ ἐπιτήδειον εἶπ τοὺς μὲν στρατιώτας πλησίον εἶναι
tοῦ τείχους Ξενοφῶντα δὲ ἐνδοι τοὺς Βυζαντίους δὲ
στασιάζει καὶ πονηροὺς εἶναι πρὸς ἂλλήλους ὡμὸς δὲ
εἰσιέναι, ἔφη, ἐκελεύνει, εἰ μέλλουσι σὺν αὐτῷ ἐκπλεῖν. 40.
Ο μὲν δὴ Ξενοφῶν, ἀπασάμενος τοὺς στρατιῶτας, εἰσα
τοῦ τείχους ἀπήει σὺν Κλέανδρῳ. Ὁ δὲ Κοιρατάδης τῇ
μὲν πρώτῃ ἡμέρᾳ οὐκ ἐκαλλιέρει, οὐδὲ διεμέτρησεν οὐδὲν
tοῖς στρατιώταις. Τῇ δ' ὑστεραίᾳ τὰ μὲν ἰερεῖα ἐισάχθει
παρὰ τῶν βωμῶν, καὶ Κοιρατάδης, ἑστεφανωμένος, ὡς θύ-
σων· προσελθὼν δὲ Τιμασάων ὁ Δαρδανεὺς, καὶ Ἕνων ἐ
Ἄσιναίος, καὶ Κλεάνωρ ὁ Ὀρχομένως, ἔλεγον Κοιρατάδη,
μὴ θύσει, ὡς οὐχ ἡγήσωμεν τῇ στρατιᾷ, εἰ μὴ δώσει τὰ
ἐπιτήδεια. Ὁ δὲ κελεύει διαμετρεῖσθαι. 41. Ἐπεὶ δὲ
πολλοὶν ἐνεδεί αὐτῷ, διετε ἡμέρας σίτων ἐκάστως γενέσθαι
tῶν σ συγκριτῶν, ἀναλαβὼν τὰ ἰερεῖα ἀπῆει, καὶ τὴν στρατ
ηγίον ἀπετίθην.
CHAPTER II.

IT being now determined in what manner to proceed, any of the soldiery leave the army. Those who remain in Byzantium are sold for slaves by Aristarchus, the successor of Cleander in the government. The Greeks at length agree to sail back to Asia, on the advice of Xenophon, but are hindered by Aristarchus. Being at the same time solicited to enter the service of Seuthes, a Thracian chieftain, Xenophon goes in person to learn his terms.

1. Νέων δὲ ὁ Ἀσινάιος, καὶ Φρυνίσκος ὁ Ἀχαιός, καὶ Φιλίσιος ὁ Ἀχαιός, καὶ Ξανθικλῆς ὁ Ἀχαιός καὶ Τιμάσιον ὁ Δαρδανεύς ἐπέμενον ἐπὶ τῇ στρατιᾷ, καὶ εἰς κώμας τῶν Θρακῶν προελθόντες τὰς κατὰ Βυζάντιον, ἑστρατοπεδεύοντο. 2. Καὶ οἱ στρατηγοὶ ἐστασίαζον, Κλεάνωρ μὲν καὶ Φρυνίσκος πρὸς Σεύθην βουλόμενοι ἁγεῖν· (ἐπεθε γὰρ αὐτοῖς, καὶ ἔδωκε τῷ μὲν ἵππον, τῷ δὲ γυναίκα.) Νέων δὲ εἰς Χερρόνησον, οἰόμενός, εἰ ὑπὸ Λακεδαιμονίως γένοντο, παντὸς ὁ προεστάναι τὸν στρατεύματος. Τιμάσιων δὲ προνόμειτο πέραν εἰς τὴν Ἀσίαν πάλιν διώδην, οἰόμενός ἄν οἰκάδε κατελθεῖν. Καὶ οἱ στρατιώται ταῦτα ἑδούλουν. 3. Διατριβομένου δὲ τοῦ χρόνου, πολλοὶ τῶν στρατιωτῶν, οἱ μὲν, τὰ ὅπλα ἀποδίδομεν κατὰ τοὺς χώρους, ἀπέπλεον ὡς ἐδύναντο· οἱ δὲ καὶ εἰς τὰς πόλεις κατεμιγυνοῦσαν. 4. Ἀναξίδιος δὴ ἔχαρι ταῦτα ἀκούών διάφθειρόμενον τὸ στράτευμα· τούτων γὰρ γιγνομένων, ὥστε μάλιστα χαρίζεσθαι Φαρναβαζίῳ.

5. Ἀποπλέοντι δὲ Ἀναξίδιῳ εἰς Βυζάντιον συναντᾶ Ἀρισταρχὸς ἐν Κυζίκῳ, διάδοχος Κλεάνδρῳ, Βυζάντιον ἀμφιστής· ἐλέγετο δὲ, ὅτι καὶ ναύαρχος διάδοχος Πώλος δῆσον ὀν παρείη ἤδη εἰς Ἑλλησποντόν. 6. Καὶ Ἀναξίδιος τῷ μὲν Ἀριστάρχῳ ἐπιστέλλει, ὁπόσον ἃν εὗρον ἐν Βυζάντιίω τῶν Κύρου στρατιωτῶν υπολειμμένως, ἀποδόσθαι ὁ δὲ Κλεάνδρος οὐδένα ἐπε τράκει, ἀλλὰ καὶ τοὺς κάμνοντας ἐθεράπευεν, ἀικτείρων, καὶ ἀναγκάζων οἰκία δέχεσθαι Αὐίσταρχος δὲ ἐπεὶ ἤλθε τάχιστα, ώς ἐλάττους τε τετρακοῦ
7. Ἀναξίδιος δὲ, παραπλεύσας εἰς Πάριον πεμπεῖ παρὰ Φαρνάβαζον κατὰ τὰ συγκείμενα. Ὅ τι ἐπεὶ ξίθετο Ἀρίσταρχον τοῦ ἑκοντα εἰς Βυζάντιον ἄρμοστήν, καὶ Ἀναξίδιον οὐκέτι ναναρχοῦντα, Ἀναξίδιον μὲν ἠμέλησε, πρὸς Ἀρίσταρχον δὲ διεπράπτετο τὰ αὐτὰ περὶ τοῦ Κυρείου στρατεύματος, ἀπέρ καὶ πρὸς Ἀναξίδιον.

8. Ἡκ τούτου ὁ Ἀναξίδιος, καλέσας Ξενοφώντα, κελεωνός σάει τέχνη καὶ μηχανῆ πλεύσαι ἐπὶ τὸ στράτευμα ὡς τάχιστα, καὶ συνέχειν τοῦτο, καὶ συναρθροῖον τῶν διὸς παρμένων ὡς ἔν πλείστους ὑνηταὶ, καὶ παραγαγόντα εἰς τὴν Πέρενθ, διαδιδαξάζειν εἰς τὴν Ἀσίαν ὅτι τάχιστα· καὶ δίδωσιν αὐτῷ τριακόντορον καὶ ἐπιστολήν, καὶ ἄνδρα συμπέμπει, κελεύοντα τοὺς Περινθίους ὡς τάχιστα Ξενοφώντα προτέμψαι τοὺς ἱπποὺς ἐπὶ τὸ στράτευμα. 9. Καὶ ὁ μὲν Ξενοφῶν διαπλεύσας ἀφικνεῖται ἐπὶ τὸ στράτευμα· οἱ δὲ στρατιῶται ἐξεξαντο ἦδεως, καὶ εὐθὺς εἶπον ἄσμενοι, ὡς διαβιδόμενοι ἐκ τῆς Ἰράκίας εἰς τὴν Ἀσίαν.

10. Ὁ δὲ Σεϋδης, ἀκούσας ἦκοντα πάλιν, πέμψας πρὸς αὐτὸν κατὰ ἀλασταν Μηδοσάδην, ἐδείτο τῷ στρατιών ἄγειν πρὸς ἑαυτὸν, ὑποχυροῦμενος αὐτῷ, διὰ τὸ ἕκατο λέγων πείσειν. Ὅ δὲ ἀπεκρίνατο αὐτῷ, ὅτι οὐδὲν οἶον τὸ εἰς τὸ τοῦτο γενέσθαι. 11. Καὶ ὁ μὲν ταῦτα ἀκούσας ὄρκετο. Ὁ δὲ Ἔλληνες ἐπεὶ ἀφίκοντο εἰς Περινθον, Νέων μὲν ἀποστάσας, ἐστρατοπεδεῦοντο χωρίς, ἔχον ὡς ὀκτακοίαν αὐθρώπους· τῷ δ' ἄλλῳ στράτευμα πᾶν ἐν τῷ αὐτῷ παρὰ τῷ τείχῳ τοῦ Περινθίου ἤμ.

12. Μετὰ ταῦτα Ξενοφῶν μὲν ἔπραττε περὶ πλοίων ὅπως ὧτι τάχιστα διαβαίειν. Ἐν δὲ τούτῳ ἀφικόμενος Ἀρίσταρχος, ὁ ἐκ Βυζάντιον ἄρμοστής, ἔχων ὡς τρεῖρες, πεπείσμενος ὑπὸ Φαρναβάζου, τοῖς το ναυκλήρους ἄπειπε μὴ διάγειν, ἐλθὼν τε ἐπὶ τὸ στράτευμα, τοῖς στρατιῶταις εἰπε μὴ πεικαιώθην εἰς τὴν Ἀσίαν. 13. Ὁ δὲ Ξενοφῶν ἔλεγεν, ὅτι Ἀναξίδιος ἐκέλευς, καὶ ἐμὲ πρὸς τοῦτο ἐπεμψον ἐν ἐνθάδε. Πάλιν δ' Ἀρίσταρχος ἔλεγεν· Ἀναξίδιος μὲν ταῦτα ὡς κελεύτε μυσάρχος, ἐγὼ δὲ τῇδε ἄρμοστήν· εἰ δὲ τιμά
184

ANABASIS.  [II. 14-20

υ...ν λήψομαι ἐν τῇ θαλάττῃ, καταδύσω.  14. 'Ταύτ', εἰ πών ὥρτο εἰς τὸ τείχος. Τῇ δ' ύστεραία μεταπέμπεται τοὺς στρατηγοὺς καὶ λοχαγοὺς τοῦ στρατεύματος. Ἡδ' δὲ ὑπὸ τῶν πρῶτῶν τῷ τείχει, ἐξαγγέλλει τις τῷ Ἑσσοφώτι, ὅτι, εἰ εἰσεισά, συλληφθῆσεται, καὶ ἢ αὐτὸν τι πείσεται, ἢ καὶ Φαρναβάζῳ παραδοθῆσεται. 'Ω δὲ, ἀκούσας ταύτα, τῶν μὲν προσέμπεται, αὐτῶς δὲ εἶπεν, ὅτι ὑπό τι βούλοιτο.  15. Καὶ ἀπελθὼν ἐθύτευσε, εἰ παρεῖναυτῷ οἱ θεοὶ πειρᾶσαι πρὸς Σεῦθην ἄγειν τὸ στράτευμα. 'Εφώρα γὰρ οὕτε διαθαίνειν ἀσφαλές ὃν, τρίηρες ἔχοντος τοῦ κωλύσουτος, οὕτ' ἐπὶ Χερρόνησον ἔλθων κατακλυσθῆναι ἐσούλετο, καὶ τὸ στρατεύμα ἐν πολλῇ σιάνει πάντων γενέσθαι, ἐνθα πείθονται μὲν ἀνάγκη τῷ ἐκεί ἀρμοστῇ, τῶν δὲ ἐπιτηδείων οὐδὲν ἔμελλεν ἔσειν τὸ στρατεύμα.  16. Καὶ ὁ μὲν ἀμφι ταύτ' ἔλεψεν· οἱ δὲ στρατηγοὶ καὶ λοχαγοὶ ἠκούντες παρὰ τοῦ Ἄριστάρχου ἀπήγγελλον, ὅτι νῦν μὲν ἀπιέναι σφᾶς κελεύει, τῆς δεῖλης δὲ ἢκεϊν· ἐνθα καὶ δήλη μᾶλλον ἐδόκει· ἡ ἐπιτούλη.  17. 'Ο οὖν Ἑσσοφῶν, ἐπεὶ ἐδόκει τὰ ἱερὰ καλά εἶναι αὐτῷ καὶ τῷ στρατεύματι, ἀσφαλῶς πρὸς Σεῦθην ἴναι, παραλαβόν Πολυκράτην τὸν Ἀθηναίον, λοχαγόν, καὶ παρὰ τῶν στρατηγῶν ἐκάστοτε ἄνδρα, (πλῆν παρὰ Νέωνος,) ὣς ἐκατοστὸς ἐπίστευσεν, ὥρτε τῆς νυκτὸς ἐπὶ τὸ Σεῦθου στράτευμα ἐξήκοντα στάδια.  18. 'Επεί δ' ἐγγύς ἦσαν αὐτῷ, ἐπιτυγχάνει πυρὸς ἐρήμους. Καὶ τὸ μὲν πρῶτον ἡμῖν μετακεχωρηκαίναι ποι τὸν Σεῦθην· ἐπεὶ δὲ θαρύσου τῇ ἱσθέτῳ, καὶ, σημαίνοντοι ἀλλήλους τῶν περὶ Σεῦθην, κατέμαθεν ὅτι τούτων ἕνεκα τὰ πυρὰ κεκαυμένα εἰς τῷ Σεῦθῳ πρὸ τῶν νυκτοφυλάκων, ὅτους οἱ μὲν φύλακες μὴ ὁρῶντο, ἐν τῷ σκότει ὅντες, μήτε ὅποιον μήτε ὅπου εἶπεν, οἱ δὲ προσώποις μὴ λαυθάνοιες, ἀλλὰ διὰ τὸ φῶς καταφαίνες εἰς·  19. 'Επεί δὲ ἱσθέτῳ, προσέμειν τὸν ἐρυμνής ὃν ἐτύγχανεν ἔχον, καὶ εἰσειν κελεύει Σεῦθη, ὅτι Ἑσσοφῶν πάρεστι βουλόμενος συγγενεσθαι αὐτῷ. Οἱ δὲ ἤρωντο, εἰ δ' Ἀθηναίος, ὁ ἀπὸ τοῦ στρατεύματος.  20. Ἐπειτὶ δὲ ἐφ' οὖν παρεῖναι, ἀναπτηρήσαντες
καὶ ὄλιγον ὑπερον παρῆσαν πειστατι διός τοκόσιον καὶ παραλαβόντες ἕναν ὑπερον τούς σύν αὐτῷ, ἦν πρὸς Σεῦθην. 21. Ὁ δ' ἦν ἐν τῷ σεβασμῷ πάλαι φυλαττόμενος καὶ ἔποιει περί αὐτῆς κύκλω ἐγκεκαλυμμένοι διὰ γὰρ τὸν φόβον τάς μέν ἡμέρας ἐχῆλον τοὺς ἵππους τάς δὲ νύκτας ἐγκεκαλυμμένων ἐφυλάττετο. 22. Ἐλέγετο γὰρ καὶ πρόσθεν Τήρης ὁ τοῦτον πρόγονον, ἐν ταύτῃ τῇ χώρᾳ πολὺ ἐχῶν στράτευμα, ὡς τούτων τῶν ἀνδρῶν πολ. λοίς ἀπολέσαι καὶ τὰ σκευεσθέρα ἀφαίρεθηναι. ἦσαν δ' οὕτω θυμοί πάντων λεγόμενοι εἶναι μάλιστα νυκτὸς πολ. εἰμικώτατοι.

23. Ἐπεὶ δ' ἐγγύς ἦσαν, ἐκέλευσεν εἰς εἰς καλεύματι ἕναν ὑπερόν τούτον ἔχοντα δύο, οὗς βούλεστι. Ἐπειδὴ δὲ ἔνδον ἦσαν, ἤπατοντο μὲν πρῶτον ἄλληλους καὶ κατὰ τὸν ὅραμαν νόμον κέρατα οὖν προῦπον. (παρὴν δὲ καὶ Μηθοδόσαν τῷ Σεῦθῃ διέπετο εὑρίσκειν αὐτῷ πάντοσε.) 24. Ἐπείτα δὲ ἔναν ἥρχετο λέγειν ὁ Ἐπιμήκος πρὸς ἐμέ, ὁ Σεῦθης εἰς Καλχηδόνα πρῶτον Μηθοδόσαν τουτούς δεμόμενος μοι συμπροβουλήσῃ διαβάλει τὸ στράτευμα ἐκ τῆς Ἀσίας καὶ ὑπισχνομένος μοι εἰ ταῦτα πράξαιμι, εἴ ποιήσειν, ὡς ἔφη Μηθοδόσας ὑπότοις. 25. Ταῦτα εἰπὼν, ἐπήρετο τὸν Μηθο- 

δόσαν εἰ ἄλληθα ταύτ' εἴη. Ὁ δ' ἔφη. Αὕτως ἠλθε Μηθο- 

δόσας οὕτως, ἔπει ἕγω διδῆλον πάλιν ἔπε τὸ στράτευμα ἐκ Παρισίων ὑπισχνομένος εἰ ἄγομι τὸ στράτευμα πρός σέ, ἀλλα τέ σε φίλοι μοι χρήσσος καὶ ἀδελφά, καὶ τα παρὰ 

θαλάττη μοι χωρία, ὅλιον κρατεῖς, ἐσορθήσαι παρὰ σοῦ. 26. Ἐπὶ τούτοις πάλιν ἐπήρετο τὸν Μηθοδόσαν, εἰ ἔλεγες 

ταῦτα. Ὁ δ' ἔσπερ καὶ ταῦτα. Ἡμι νῦν, ἔφη, ἠφίγγησα 

τούτῳ, τι σοι ἀπεκρίναμην ἐν Καλχηδόνῳ πρῶτον. 27. Ἀπεκρίνω, ὅτι τὸ στράτευμα διαθήσοιτο εἰς Βυζάντιον καὶ 

οὐδὲν τοῦτον ἔχεις δότινον τέλειν οὔτε σοι οὔτε ἄλλωι αὐτῶς δὲ, ἔπει διαβαίνης ἀπιέναι ἐφησα η καὶ ἐγένετο οὕτως, ἀν- 

περ ὑ σ ἐλεγές. 28. Τι γὰρ ἐλεγον, ἔφη, ὅτε κατὰ Σηλι- 

θρίαν ἀφίκον; Οὐκ ἐφησα οἰον τε εἰναί, ἀλλ' εἰς Πέρυμφου 

ἐλθόντας διαβάθιεσ εἰς τὴν Ἀσίαν. 29. Νῦν τοίνυν, ἔφη
31. ἀκοῦσας ταῦτα ὁ Σεῦθης εἶπεν, ὅτι οὐδενὶ ἀπιστῇ σειεν Ἀθηναίων· καὶ γὰρ ὅτι συγγενεῖς εἰσὶν εἰδέναι, καὶ φίλους εὐνοὺς ἐφθαμίζειν. Μετὰ ταῦτα δὲ ἐπεὶ εἰσῆλθον, οὓς ἔδει, πρῶτον μὲν ξενόφων ἐπήρετο Σεῦθην, ὡς τὸ δέοιτο θρήσον τὴν στρατιὰν. 32. Ὁ δὲ εἶπεν ὅδε. Μαυσάδης ἦν πατήρ μου, ἐκεῖνον δὲ ἦν ἀρχὴ Μελανδίται, καὶ θυνοὶ, καὶ Τρανύσαι. Ἐκ ταύτης οὖν τῆς χώρας, ἐπεὶ τὰ Ὀδρυσῆν πράγματα ἐνόσθησεν, ἐκκαίην ὁ πατήρ, αὐτὸς μὲν ἀποθύμησκεν νόσῳ· ἐγὼ δὲ ἐξετράφην ὁρφανὸς παρὰ Μηδώκῳ τῷ νῦν βασιλεῖ. 33. Ἐπεί δὲ νεανίσκος ἐγενόμην, οὐκ ἠδυνάμη μην ζῆν, εἰς ἀλλοτριάν τράπεζαν ἀποβλέπον· καὶ ἐκαθεσθεὶς ἦπὶ ἐνδύφριος αὐτῷ ἱκέτης, δοῦναι μοι, ὅποιοις δυνάτοις εἰς ἄνδρας, ὅπως καὶ τοὺς ἐκβαλόντας ἡμᾶς, εἰ τὶ δυναίμην κακὸν ποιῆσαι, καὶ ζῆν, μὴ εἰς τὴν ἐκεῖνον τράπεζαν ἀποβλέπων ὡς περὶ κύων. 34. Ἐκ τούτου μοι δίδοσι τοὺς ἄνδρας καὶ τοὺς ἵππους, οὓς ὑμεῖς ὄφεσθε, ἐπειδήν ἡμᾶς γένηται. Καὶ τὸν ἐγὼ ζῶ τούτους ἔχων, ληρίζουμεν τὴν ἐμαυτὸν πατρὸς χώραν. Ἐλ δὲ μοι ὑμεῖς παραγενασθείς, σῶμαι ἂν ςὸν τοῖς θεοῖς ῥαδίως ἀπολαβεῖν τὴν ἀρχὴν. Ταῦτ᾽ ἐστίν· ἂ δ ἐγὼ ὑμῶν δέομαι. 35. Τί ἄν οὖν, ἐφή ὁ ξενόφων, σὺ δύνασί, εἰ ἑλθομεν, τῇ τε στρατιᾷ διδόναι καὶ τοῖς λοχαγοῖς καὶ τοῖς στρατηγοῖς; λέξον, ἴνα οὕτοι ἀπαγγέλλοσιν. 36. Ὁ δ᾽ ὑπένειξε τῷ μὲν στρατιώτῃ κυζικῷν, τῷ δὲ λοχαγῷ διμορίαν, τῷ δὲ στρατηγῷ τετραμορίες, καὶ γῆν, ὅπως ἄν βούλωνται, καὶ ζεῦγη, καὶ χωρίον ἐπὶ ἀλαττῇ τετειχισμένον. 37. Ἐὰν δὲ, ἐφη ὁ ξενοφῶν, ταῦτα πειρώμενοι, μὴ διαπράξωμεν ἀλλὰ τῆς φύλος ἀτο Λακεδωμόνων ἕξ, δεξίς εἰς τῶν σειατοῦ
CHAPTER III.

XENOPHON communicates to the Greeks the terms offered by Seutnes. They all, except Neon, who is absent, accept the conditions, and proceed to Seutnes, by whom they are hospitably entertained.

1. 'Ακούσαντες ταύτα, καὶ δεξιὰς δόντες καὶ λαβόντες ἀπήλαυνον· καὶ πρὸ ἡμέρας ἐγένοντο ἐπὶ τῷ στρατοπέδῳ, καὶ ἀπῆγγειλαν ἐκαστοί τοῖς πέμψασιν. 2. 'Εσεὶ δὲ ἡμέρα ἐγένετο, ὃ μὲν Ἄρισταρχος πάλιν ἐκάλεσε τοὺς στρατηγοὺς καὶ λοχαγοὺς· τοῖς δ' ἐδοξοὶ τὴν μὲν πρὸς Ἄρισταρχον ὅδον ἔσασι, τὸ δὲ στράτευμα συγκαλέσαι. Καὶ συνήλθον πάντες, πλὴν οἱ Νέωνος· οὕτω δὲ ἀπείχον ὡς δέκα στάδια. 3. 'Εσεὶ δὲ συνήλθον, ἀναστὰς Ξενοφῶν εἶπε τάδε. Ἀν· δρες, διαπλείν μὲν, ἐνθα βουλόμεθα, Ἄρισταρχος τριήμερης ἔχων κολύει, ὅστε εἰς πλοῖα ὡς ἀσφαλὲς εἴματεῖν· οὕτως δὲ αὐτὸς κελεύει εἰς Χερρόνησον βίᾳ διὰ τὸν ἱερὸν ὄρος πορεύεσθαι· ἢν δὲ, κρατήσαντες τοῦτον, ἐκείσε ἐλθομεν, οὕτε πωλήσειν ἐτὶ ύμᾶς φησιν, ὅστε ἐν Βυζάντιῳ, οὕτε ἐξαιτάτησεσθαι ἐτὶ ύμᾶς, ἀλλὰ λήψεσθαι μισθὸν, οὕτε περιφέρεσθαι ἐτὶ, ὅσπερ νυνί, δεομένων τῶν ἐπιτηδείων. 4. Οὕτως μὲν ταύτα λέγει· Σεύθης δὲ φησιν, ἢν πρὸς ἐκείνον ἦτε, εὗ ποίησεν ύμᾶς. Νῦν ὦν ποιέσασθε, πότερον ἐνθάδε μένοντες τοῦτο βουλεύσεσθε, ὥς εἰς τὰ ἐπιτηδεία ἐπανελθύντες. 5. 'Εσεὶ δὲ μὲν ὄνων δοκεῖ, ἢπεὶ ἐνθάδε οὕτῳ ἀργύριον ἔχομεν, ὅστε ἀγοράζειν, οὕτε ἀνευ ἀργυρίου ἔσω λαμβάνειν τὰ ἐπιτηδεία, ἐπανελθόντας εἰς τὰς κόμιας, θέν οἱ ἵπποις ἠσι λαμβάνειν, ἢπεὶ ἔχοντας τὰ ἐπιτήδεια, ἀκοῦοντας, δι' τις ύμῶν δεῖται, αἰρέσθαι δ' τι ἢν νῦν δεκὴ κράτιστω.
6. Καὶ ὅτω ἔφη, ταῦτα δοκεῖ, ἀφάτῳ τὴν χεῖρα Ἀνετε ναν ἄπαντες. Ἀποίντες τοῖνυν, ἔφη, συσκευάζεσθε, καὶ ἐπειδήν παραγγέλλῃ τις ἑπεσθε τῷ ἡγομένῳ.

7. Μετὰ ταῦτα Ἑξενοφῶν μὲν ἦγείτο, οἱ δ’ ἤπιοντε ὑνὲον δὲ καὶ παρ’ Ἀριστάρχου ἄλλοι ἐπειθοῦν ἀποτρέπεσθαι· ὦ δ’ οὐχ ὑπήκοον. Ἐπεὶ δ’ ὅσον τριάκοντα σταδίους προεληλύθεσαν, ἀπαντᾷ Σεῦθης. Καὶ ὁ Ἑξενοφῶν, ἰδὼν αὐτόν, προσελάσαει ἐκέλευσεν, ὡς ὅτι πλείστων ἀκούντων εἰποῦς αὐτῷ, ἀ ἐδόκει συμφέρειν. 8. Ἐπεὶ δὲ προς ἤλθεν, εἰπε Χενοφῶν· Ἦμεις πορευόμεθα, ὅπως μέλλει ἔξειν τὸ στράτευμα προφήθη· ἔκει δ’ ἀκούοντες καὶ σοῦ καὶ τῶν τοῦ Δακωνίου, αἴρησόμεθα, ἃ ἂν κράτιστα δοκῇ εἶναι Ἡν οὖν ἦμιν ἡγήσῃ, ὅπως πλείστα ἐστίν ἐπιτήδεια, ὑπὸ σοῦ νομιμοῦμεν ἐξείτεσθαι. 9. Καὶ ὁ Σεῦθης ἔφη· Ἀλλὰ ὀίδα κόμας πολλὰς ἀθρόας, καὶ πάντα ἔχοντας τὰ ἐπιτήδεια, ἀπεχούσας ἦμιν ὅσον διελθόντες ἄν ἡδέος ἀριστώτετε Ἡγοῦ τοῖνυν, ἔφη ὁ Ἑξενοφῶν. 10. Ἐπεὶ δ’ ἀφίκοντο εἰς αὐτάς τῆς δείλης, συνήλθον οἱ στρατιώται, καὶ εἰπε Σεῦθης τοιάδε. Ἐγὼ, ὥ τοὺς, δέομαι ὑμῶν στρατεύεσθαι σὺν ἐμοὶ· καὶ ὑπισχυνοῦμαι ὑμῖν δώσειν τοῖς στρατιώταις κυζικηνόν, λοχαγοῖς δὲ καὶ στρατηγοῖς τὰ νομιζόμενα· ἔξω δὲ τούτων, τὸν ἅζιον τιμήσω. Σίτα δὲ καὶ ποτά, ὦπερ καὶ πῦν, ἐκ τῆς χώρας λαμβάνοντες ἔξετε. Ὁπόσα δ’ ἂν ἄλλος ἄρχει, ἵνα ταῦτα διατιθέμενος ὑμῖν τὸν μισθὸν πορίζω. 11. Καὶ τὰ μὲν φεύγοντα καὶ ἄποδιδράσκοντα ἦμεις ικανοὶ ἐσόμεθα διώκειν καὶ μαστεύειν. ἂν δὲ τις ἄνθιστητι, σὺν ὑμῖν περασόμεθα χειροῦνθαι. 12. Ἐπήρετο ὁ Ἑξενοφῶν· Πόσον δὲ ἂποθαλάττης ἀξιώσεις συνεπεσθαί σοι τὸ στράτευμα; ἄδικεν ἄσκετο· ὅ δ’ ἀπεκρίνατο· Ὀνωδίμῃ πλείον ἐπτὰ ἡμερῶν, μειὼν δὲ πολλαχῇ.

13. Μετὰ ταῦτα ἐδίδοσε λέγειν τῷ βουλομένῳ· καὶ ἔλεγον πολλοὶ κατὰ ταῦτα, ὅτι παντὸς ἡξια λέγοι Σεῦθης χειμῶν γὰρ εἶναι, καὶ οὗτε οὐκάδε ἀποπλείν τῷ τούτῳ βού. λομένῳ δυνατῶν εἶναι, διαγεννήσαι τε ἐν φιλίᾳ οὐχ οἶνον τ’ εἶναι, εἰ δέοι ωνομένους ζην· ἐν δὲ τῇ πολεμίᾳ διατοίβειν.
καὶ τρέφεσθαι ἀσφαλέστερον μετά Σεῦθον, ἣ μόνος, ὄντων ἀγαθῶν τοσούτων· εἰ δὲ μισθὸν προσλήψωντο, εὐρήμα ἐδοκεῖ εἶναι. 14. Ἐπεὶ τούτοις ἐπεὶ Σενοφῶν· Εἰ τις ἀν-
τίλεγεν, λεγέτω· εἰ δὲ μή, ἐπιψηφίζετο ταῦτα. Ἐπεὶ δὲ
οὐδεὶς ἀντέλεγεν, ἐπεψήφισε, καὶ ἔδωξε ταῦτα. Εὐθύς δὲ
Σεῦθη ἐπεὶ ταῦτα, ὅτι συστρατεύουσιν αὐτῷ.
15. Μετὰ τούτῳ οἱ μὲν ἄλλοι κατὰ τάξεις ἐσκήνησαν, στρατηγοὺς δὲ καὶ λαγαγοὺς ἐπὶ δειπνὸν Σεῦθης ἐκάλεσε, πλησίον κῶμην ἔχων. 16. Ἐπεὶ δ’ ἐπὶ θύρας ἦσαν, ὡς
ἐπὶ δειπνὸν παρίσταντες, ἦν τις Ἰηρακλείδης Μαρωνείτης
οὗτος προσέχων ἐνὶ ἐκάστῳ, οὐστίνας φετο ἔχειν τι δοῦναι
Σεῦθη, πρῶτον μὲν πρὸς Παριανοῦς τινας, οἱ παρῆσαν φι-
λίαν διαπράξομενοι πρὸς Μήδικον, τὸν Ὄδροσων βασιλέα,
καὶ δōρα ἁγονεῖς αὐτῷ τε καὶ τῇ γυναικὶ, ἔλεγεν, ὅτι Μή-
δικος μὲν ἀνώ εἰς ὅδεκα ἡμερῶν ἀπὸ θαλάττης ὅδον
Σεῦθης δὲ, ἐπεὶ τὸ στράτευμα τούτο ἐληφθεν, ἄρχων ἔσοιτο
ἐπὶ θαλάττῃ. 17. Γείτων οὖν ὄν, ἰκανώτατος ἐσται ἴμας
καὶ εὐ κακῶς ποιεῖν. Ἡν οὖν σωφρονίτη, τούτῳ δώ-
σετε, ὅ τι ἀν αἴτηται, καὶ ἀμεινὸν ἕμιν διακεῖσται, καὶ ἐὰν
Μηδικος τῷ πρόσῳ οἴκουντι δώτε. 18. Τούτους μὲν οὕτως
ἐπείθεν. Ἀνθίς δὲ Τιμισώνῳ τῷ Δαρδανεὶ προσελθόν, ἐπεὶ
ἠκουσεν αὐτῷ εἶναι καὶ ἐκπώματα καὶ ταπίδας βαρβαρικάς
ἔλεγεν, ὅτι νομίζοιτο, ὅποτε ἐπὶ δειπνὸν καλέσατο Σεῦθης,
δωρεῖθαι αὐτῷ τοὺς κληθέντας. Οὕτος δ’ ὢν μέγας ἐν-
θάδε γένηται, ἰκανὸς ἐσται, σε καὶ οἴκαδε καταγαγεῖν, καὶ
ἐνθάδε πλούσιον ποιῆσαι. Τοιαύτα προφιμάτο, ἐκάστω
προσιόν. 19. Προσελθόν δὲ καὶ Σενοφῶν ἔλεγε· Σὺ καὶ
πόλεως μεγίστης εἰ, καὶ παρὰ Σεῦθη τὸ σὸν ὄνομα μέγιστὸν
ἐστι, καὶ ἐν τῇδε τῇ χώρᾳ ίσως ἠξιώσεις καὶ τεῖχη λαμβά-
νειν, ὄστερ καὶ ἄλλοι τῶν ὑμετέρων ἔλαβον, καὶ χώραν
ἀξίων οὖν σοι καὶ μεγαλοπρεπότατα τιμῆσαι Σεῦθην. 20. Εἶνος δὲ σοι ὃν παραίνω· εὖ οἶδα γώρ, ὃτι, ὅσον ἐν μέγι-
τῳ δωρήσῃ, τοσοῦτῳ μεῖξο, ὕπο τούτον ἄγαθα πεισὴ
Ἀκούων ταῦτα Σενοφὸν ἤπορεῖ· οὐ γὰρ ὅτι διαβεθήκει
ἔχων ἐκ Παριοῦν, εἰ μή παῖδα καὶ δοῦν ἐφόδισιν
21. 'Επει δὲ εἰςηλθον ἐπὶ τὸ δείπνων τῶν τε Ῥωμαίων οἱ κράτιστοι τῶν παρόντων, καὶ οἱ στρατηγοὶ καὶ οἱ λοχαγοὶ τῶν Ἑλλήνων, καὶ εἰ τις πρεσβεία παρῆν ἀπὸ πόλεως, τὸ δείπνον μὲν ἦν καθημένοι κύκλῳ· έπειτα δὲ τρίποδες εἰς-

ηρέθησαν πᾶσιν· οὗτοι δὲ ἦσαν κρεών μεστοί γενεμημένους, καὶ ἀρτοῦ ξυμίσθαι μεγάλοι προσπεπερονήμενοι ἦσαν πρὸς τοὺς κρέασι. 22. Μάλιστα δ' ἄι τράπεζαι κατὰ τοὺς ξένους αἰεὶ εἴτεντο· νόμος γὰρ ἦν. Καὶ πρῶτος τούτῳ ἐποίησε Σεῦθης· ἀνελόμενος τοὺς ἑαυτῷ παρακειμένους ἀρ-

τοὺς, διέκλα κατὰ μικρόν, καὶ διέρρητεν, οἷς αὐτῷ ἐδόκει καὶ τὰ κρέα ὡςαίτως, όσοι υόν γεύεσαντο ἐαυτῷ κατα-

λιπὼν. 23. Καὶ οἱ ἄλλοι δὲ κατὰ ταῦτα ἐποίειν, καθ' οὖς 

αἱ τράπεζαι ἐκεῖνο. 'Αρκας δὲ τις, 'Αρύστας ὄνομα, φα-

γείν δεινός, τὸ μὲν διαρρίπτετο εἰς χαίρειν, λαβὼν δὲ εἰς 

τὴν χείρα ὅσον πριχοῦνον ἀρτοῦ, καὶ κρέα θέμενος ἐπὶ τὰ 

γόνατα, ἐδείπνει. 24. Κέρατα δὲ οὐν περιέφερον, καὶ πάντες ἐδέχοντο. 'Ο δ' 'Αρύστας, ἐπεί παρ' αὐτὸν φέρων 

tὸ κέρας ὁ οἶνοχόος ἤκει, εἶπεν, ἰδών τὸν Ξενοφότα οὐ-

κέτι δειπνοῦντα, 'Εκείνω, ἐφη, δός· σχολάζει γὰρ ἡδη,

ἐγώ δὲ οὐδέπω. 25. 'Ακούσας Σεῦθης τὴν φωνὴν ἡρώτα 

tὸν οἶνοχόον τί λέγει. 'Ο δὲ οἶνοχόος εἶπεν· ἐλληνίζειν 

gὰρ ἠπίστατο. 'Ενταῦθα μὲν δὴ γέλως ἐγένετο. 26. 'Επειδὴ δὲ προῦχωρίζε τὸ πότος, εἰςηλθον ἄνὴρ Ῥωμαῖς, 

ἐπον ἔχων λευκόν· καὶ λαβὼν κέρας μεστον εἶπε· Προ-

πίνω σοι, ὁ Σεῦθης, καὶ τὸν ἔπον τοῦτον ὄφρονναί, ἐφ' οὗ 

cαὶ διὼκων, ὅν ἄν θέλης, αἰρήσοις, καὶ ἀπαχωρών οὐ μὴ 

dείης τὸν πολέμιον. 27. Ἀλλὰς, παίδα εἰςαγαγών, οὖ-

τως ἐδωρήσατο προπίνων, καὶ ἄλλος ἰματία τῇ γυναικὶ. 

Καὶ Γιμασίων προπίνων ἐδωρήσατο φιάλην τα ἀργυρῶν καὶ 

tαπίδα ἄξιαν δέκα μισών. 28. Γνήσιππος δὲ τις Ἀθηναῖος 

ἐκαστάς εἶπεν, ὅτι ἀρχαῖος εἰς νόμος κάλλιστος, τοὺς μὲν 

ἐχοντας διδόναι τῷ βασιλεῖ τιμής ἑνεκα, τοὺς δὲ ἐντὸς 

ἐχοντας διδόναι τὸν βασιλέα. Ἰνα καὶ ἐγώ, ἐφη, ἔχω οἱ 

δωρεῖσαι καὶ τιμᾶν. 29. 'Ο δὲ Ξενοφότα ἦπορετεῖ, ὃ τοι ποιήσοι 

καὶ γὰρ ἠτύγχανεν, ὡς τιμόωμεν, ἐν τῷ πλουσιότατῳ
δίφρως Σεύθη καθήμενος. Ὅ δὲ Πρακλείδης ἐκέλευεν αὐτῷ τὸ κέρας ὅρξει τὸν οἰνοχόν. Ὅ δὲ Σευνοφῶν, (ἤδη γὰρ ύποπεπωκὼς ἑτύχασεν,) ἀνέστη, θαρραλέως δεξάμενος τὸ κέρας, καὶ εἶπεν. 30. Ἡγὼ δὲ σοι, ὁ Σεύθη, ἔδωκα εμαυτὸν καὶ τοὺς ἐμοὺς τούτους ἑταίρους, φίλους εἶναι πιστοὺς, καὶ οὐδένα ἄκοντα, ἀλλὰ πάντας κἀκεῖνον ἐτί ἐμοῦ σοι βουλομένους φίλους εἶναι. 31. Καὶ νῦν πάρεσοι οὐδὲν σε προσαυτοῦντες, ἀλλὰ καὶ προϊέμενοι, καὶ πονεῖν ὑπὲρ σοῦ καὶ προκινδυνεύειν ἐθέλοντες· μεθ' ὅν, ἂν ὦ θεοὶ θέλωσιν, πολλὴν χώραν τὴν μὲν ἀπολήψῃ, πατρωμάτων οὐσαν, τὴν δὲ κτήσιν· πολλοὺς δὲ ἰππούς, πολλούς δὲ ἄνδρας, καὶ γυναῖκας καὶ καλὰς κτήσεις, οὐδὲν λησίζοναι δεήσει, ἀλλ' αὐτοὶ φέοντες παρέσουνται πρὸς σε δώρα. 32. Ἀναστάς ὁ Σεύθης συνεξεπε, καὶ συγκατεσκεδάσατο μετὰ τοῦτο τὸ κέρας. Μετὰ ταῦτα εἰσήλθον κέρασι τε, οὐκ ᾔσμαίνοντιν, αὐλοῦντες καὶ σάλπιγξιν ὁμοθυμάσιν, ρυθμοὺς τε καὶ οἷοι μαγαδες σαλπίζοντες. 33. Καὶ αὐτὸς Σεύθης ἀναστάς ἀνε κραγέ τε πολεμικόν, καὶ ἐξήλατο, ὡσπερ βέλος φυλαττό μενος, μάλα ἐλαφρῶς. Εἰςχέσαν δὲ καὶ γελωτοποιοῦ. 34. Ὡς δ' ἦν ἡμιος ἕπτυ δυσμαίς, ἀνέστησαν οἱ Ἔλληνες, καὶ εἶπον, ὅτι ὃρα νυκτοφυλάκας καθιστάναι, καὶ σύνθημα παραδιδόναι. Καὶ Σεύθην ἐκέλευον παραγγεῖλαι, ὡς εἰς τὰ Ἐλληνικὰ στρατόπεδα μηδεὶς τῶν Ὁρακῶν εἰσείς νυκτός· οἱ τε γὰρ πολέμιοι Θρᾴκες ύμῖν, καὶ ύμῖν οἱ φίλοι. 35. Ὡς δ' ἐξήσαν, συνανέστη οἱ Σεύθης, οὐδὲν ἐτί μεθύνοντι έουκώς. 'Εξελθὼν δ' εἶπεν, αὐτοὺς τοὺς στρατηγοὺς ἀποκαλέσας, 'Ο ἄνδρες, οἱ πολέμιοι ἡμῶν οὐκ ἔσασι πιὸ τῆν ὑμετέραν συμμαχίαν· ἦν οὖν ἐλθομεν ἐπὶ αὐτοὺς, πρὶν φυλάξασθαι, ὡστε μὴ ληφθῆναι, ἢ παρασκευάσασθαι, ὡστε ἀμύνοσθαι, μάλιστα ἂν λάθοσθαι καὶ ἀνθρώποις καὶ χρήματ. 36. Συνεπήκον ταῦτα οἱ στρατηγοὶ, καὶ ῥηγείς έκέλευον. 'Ο δ' εἶπε· Παρασκευάσασθαι ἀναμένετε· ἐγὼ δὲ ὅποτα καίρος ἢ, ἢξο πρὸς ἵμας, καὶ τοὺς πελταστὰς καὶ ἵμας ἀναλαβὼν ἡγήσομαι σὺν τοῖς θεῖς. 37. Καὶ ὁ Σευνοφῶν εἶπε· Στέψαι τοῖνυν, εἶπερ νυκτός πορευόμεθα.
αι ο 'Ελληνικός νόμος κάλλιον ἔχει. 'Ενθα ἤμεραν μεν γὰρ ἐν ταῖς πορείαις, ἢγεῖται τοῦ στρατε ὁματος ὁποίοις ἄν ἂν ἤπειρος τὴν χώραν συμφέρῃ, εάν τε ὅπλιτικον, εάν τε πελταστικόν, εάν τε ἵππικον· νῦκτορ δὲ νόμος τοῖς 'Ελληνικοὶ ἢγεῖσθαι ἑστι τῷ βραδύτατον· 38. Οὕτω γὰρ ἤμεστα διασπάται τὰ στρατεύματα, καὶ ἤμεστα λανθάνοναι ἀποδιδράσκοντες ἀλλήλους· οἱ δὲ διασπασθέντες πολλάκις καὶ περιπέπτοιον ἀλλήλους, καὶ ἀγνοοῦντες κακῶς ποιοῦσι καὶ πᾶσχουσι. 39. Εἰπεν οὖν Σεῦθης· 'Ορθῶς τε λέγετε, καὶ ἐγὼ τῷ νόμῳ τῷ ὑμετέρῳ πείσομαι. Καὶ ἤμειν μὲν ἡγεμόνας δώσω, τῶν πρεσβυτάτων τοὺς ἐμπερωτάτους τῆς χώρας, αὐτὸς δ' ἐφέσωμαι τελευταίος, τοὺς ἵππους ἔχων· ταχύ γὰρ πρῶτος, ἂν δὲ, παρέσομαι. Σύνθημα δ' εἰπον Λυθηναίαν κατὰ τὴν συγγενείαν. Ταῦτ' εἰπόντες ἀνειπόντοι.

40. Ἡνίκα δ' ἦν ἀμφὶ μέσας νύκτας, παρήν Σεῦθης ἔχων τοὺς ἱππέας τεθωρακισμένους, καὶ τοὺς πελταστὰς σὺν τοῖς ὑπλοῖς. Καὶ ἐπεὶ παρέδωκε τοὺς ἡγεμόνας, οἱ μὲν ὀπλίται ἤγοιντο, οἱ δὲ πελτασταὶ εἰπόντο, οἱ δ' ἱππεῖς ὀπισθοφυλάκουν. 41. 'Εσεὶ δ' ἤμερα ἦν, ὁ Σεῦθης παρῆλαινεν εἰς τὸ πρόσθεν, καὶ ἐπήνευσεν τὸν 'Ελληνικὸν νόμον πολλάκις γὰρ ἔφη νύκτωρ αὐτός, καὶ σὺν ὅληγος πορευόμενος, ἀποσπασθήμαι σὺν τοῖς ἵπποις ἀπὸ τῶν πεζῶν· νῦν δὲ, ὠρέπερ δεῖ, ἀθρόος πάντες ἀμι τῇ ἤμερᾳ φαινόμεθα. Ἀλλὰ ὑμεῖς μὲν περιμένετε αὐτοῦ, καὶ ἀναπαύεσθε, ἐγὼ δὲ σκεφάμενος τι ἤσω. 42. Ταῦτ' εἰπὼν ἠλαύνε δ' ἄρους, ὅδον τινα λαβών. 'Εσεὶ δ' ἀφίκετο εἰς χώνα πολλήν, ἐσκέφατο εἰ εἰ ἔχουν ἄνθρώπων ἡ πρόσω ἡγεσίμενα ἡ ἐναντια. 'Εσεὶ δὲ ἀτριβῇ ἑώρα τὴν ὅδον, ἤμε ταχύ πάλιν καὶ ἔλεγεν· 43. 'Ανδρες, καλῶς ἔσται, ἦν θεὸς θέλη· τοὺς νὰρ ἄνθρώπων λήσομεν ἐπισεόντες. 'Αλλὰ ἐγὼ μὲν ἡγησίμενος τοῖς ἵπποις, ὅπως, ἂν τίνα ἴδωμεν, μὴ διαφυγὼν σήμερα τοῖς πολεμίοις, ὑμεῖς δ' ἐπέσθε καὶ λειώθητε, τῷ στίβῳ τῶν ἱππῶν ἐπεσθε. 'Ὑπερβάντες δὲ - τὰ δοτὶ ἦζομέν εἰς κώμας πολλάς τε καὶ εὐθαρσον.
44. 'Πικα δ' ἦν μέσον ἡμέρας, ἦδη τε ἦν ἐπὶ τοῖς ἀκροίς, καὶ κατιδών τὰς κώμας, ἤμεν ἐλαιόνων πρὸς τοὺς ὑπάλλητος καὶ ἔλεγεν· Αφήσω ἦδη καταθέειν τοὺς μὲν ἱππέας ἵς τὸ πεδίον, τοὺς δὲ πελταστὰς ἐπὶ τὰς κώμας. 'Αλλ' ἔπεσθε ὡς ἄν δύνησθε τάχιστα, ὡς, εάν τις ύψιστήτα, ἀλέξησθε. 45. 'Ακούσας ταῦτα ὁ Ζευστός κατέβη ἀπὸ τοῦ ἱπποῦ. Καὶ δ' ἦρετο· Τῇ καταθαίνειν, ἐπεὶ σπεύδειν δεί; Οἶδα, ἔφη, ὡς οὐκ ἔμοι μόνον δέχ· οἱ δ' ὀπλίται δάντον δραμοῦνται καὶ ἦδιον, ἦν καὶ ἐγὼ πεζὸς ἡγώμαι. ἔδ. Μετὰ ταῦτα ὑχετο, καὶ Τιμασίων μετ' αὐτοῦ ἔχων ἱππέας ὡς τεταράκοντα τῶν 'Ελλήνων. Ζευστός δὲ παρηγγύησε τοὺς εἰς τριάκοντα ἐτη παριέναι ἀπὸ τῶν λόχων εὐζώνους. Καὶ αὐτὸς μὲν ἐτράχαζε, τοῦτος ἔχων· Κλε-άνωρ δ' ἦγετο τῶν ἀλλών 'Ελλήνων. 47. 'Εσεί δ' εἰ ταῖς κόμισι ἡμῖν, Σεῦθης, ἔχων διὸν τριάκοντα ἱππέας, προσελάσας εἰπε· Τάδε δέ, ὁ Ζευστός, ἔσον ἔλεγες· ἔχοντα οἱ ἀνθρωποί· ἀλλὰ γὰρ ἔρημοι οἱ ἱππεῖς οἴχονται μοι, ἀλλος ἀλλή διάκονοι· καὶ δεδοικα, μὴ συστάντες ἀθρόιοι ποι κακὸν τε ἐργάζονται οἱ πολέμιοι· δεῖ δὲ καὶ ἐν ταῖς κόμισι καταμένειν τινὰς ἡμῶν· μεστὰ γὰρ εἰςιν ἀνθρώπων. 48. 'Αλλ' ἐγὼ μὲν, ἔφη ὁ Ζευστός, σὺν οἷς ἔχο, τὰ ἄκρα καταλήψομαι· σὺ δὲ Κλεάνωρα κέλευε διὰ τοῦ πεδίου παρ-ατείναι τὴν φάλαιγα παρὰ τὰς κώμας. 'Εσεί δὲ ταῦτα ἐποίησαν, συνηλίσθησαν ἀνδράποδα μὲν ὡς χίλια, βῶς δὲ δισχίλιοι, καὶ ἄλλα πρόβατα μύρια. Τότε μὲν δὴ αὐτοὶ ἡνύλισθησαν.

CHAPTER IV.

Next day they march against his enemies, and get much booty. Seuthes burns the villages and kills the prisoners. Some of the fugitives descend from the mountains, under pretense of making a truce, and having thus observed the camp, return at night, and attack the Greeks, by whom they are repulsed. On submission to Seuthes, their lives are spared.

1. Τῇ δ' ύστεραία κατακαύσας ὁ Σεῦθης τὰς κώμας παν-ελέω καὶ οἰκίαν οὐδεμίαν λετῶν, ὅπως φόβον εἴθει καὶ
τοις ἄλλοις, οἷα πεισοῦται, ἂν μὴ πείθωνται, ἀπῆγον. πάλιν
2. Καὶ τὴν μὲν λείαν ἀπέτεφψε διατάξεσθαι Ἡρακλείδης εἰς Πέρινθον, ὡς τὸν μισθὸς γένηται τοῖς στρατιωταῖς αὐτὸς δὲ καὶ οἱ Ἐλλήνες ἐστρατοπεδεύουσιν ἀνὰ τὸ Θυσίων πεδίον. Οἱ δ' ἐκλιποῦντες ἐφευγοῦσι εἰς τὰ ὅρη. 3. Ἡ περὶ χιλίων πολλῆς, καὶ ψύχος ὀὕτως, ὡστε τὸ ὤδηρ, ὁ ἐφέροντο ἔπι δεῖπνον, ἐπῆγνυτο, καὶ ὁ οἶνος ἐν τοῖς ἀγγείοις, καὶ τῶν Ἐλλήνων πολλῶν καὶ βίντες ἀπεκαίνυτο καὶ ὕπτα. 4. Καὶ τότε δῆλον ἐγένετο, οὐ ἔνεκα οἱ Θράκες τὰς ἀλωπεκί
dας ἐπὶ ταῖς κεφαλαῖς φοροῦσι καὶ τοῖς ὤσί, καὶ χιτῶνας οὐ μὲνον περὶ τοῖς στέρνοις, ἀλλὰ καὶ περὶ τοῖς μεροῖς, καὶ ἐραράς μέχρι τῶν ποδών ἐπὶ τῶν ἱππῶν ἔχουσιν, ἀλλ᾽ οὐ καὶ χλαμύδας. 5. Ἀφεὶς δὲ τῶν αἱχμαλώτων οὗ Σέυθης εἰς τὰ ὅρη, ἐλέγεν, ὅτι εἰ μὴ καταβηκοῦνται καὶ πεισοῦνται, ὅτι κατακαύσει, καὶ τούτων τὰς κώμας καὶ τὸν σῖτον, καὶ ἀπὸ λυνεται τῷ λιμῷ. Ἐκ τοῦτον κατέβαινον καὶ γυναῖκες καὶ παῖδες καὶ οἱ πρεσβύτεροι νέοι ταῖς ὑπὸ τὸ ὄρος κώμαις ἥνυλοντο. 6. Καὶ ὁ Σέυθης καταμαθὼν, ἐκέλευε τὸν Ξενοφώντα τῶν ὑπλείτων τοὺς νεωτάτους λα
dόντα συνεπιπέδαθαι. Καὶ ἀναστάντες τῆς νυκτὸς, ἀμα τῇ ἥμερᾳ παρῆσαν εἰς τὰς κώμας. Καὶ οἱ μὲν πλείστοι ἐξέφυγον (πλησίον γάρ ἦν τὸ ὄρος;) ὅσους δὲ ἐλαθεν κατηρκάθησαν ἄφενδοι Σέυθης.
7. Ἡπισθήσης δ᾽ ἦν τῆς Ὁλύνθους παιδεραστῆς, ἦς ἦτο
παίδα καλὸν ἡβάσκοντα ἄρτι, πέλτην ἔχουσα, μέλλοντα ἀποθνήσκειν, προδραμών Ξενοφώντα ἰκέτευσεν θηρῆσαι παϊδὶ καλῷ. 8. Καὶ τοῦ προσελθὼν τῷ Σέυθῃ, δεῖτα μὴ ἀποκτείναι τὸν παίδα· καὶ τὸν Ἡπισθήσου διηγείται τὸν τρόπον, καὶ ὅτι λόγων ποτὲ συνελέξατο, σκοπῶν οὐδὲν ἄλλο, ἢ εἰ τινὲς εἰέν καλοί, καὶ μετὰ τούτων ἦν ἀνήρ ἀγα
thός. 9. Ὁ δὲ Σέυθης ἦρετο. Ἡ καὶ θέλους ἄν, ὁ Ἡπι
σθένες, ὑπὲρ τούτον ἀπαθανεῖν; οὗ δὲ εἶπεν ἀναστίναις τῶν τράχηλον. Παῖς, ἐφή, εἰ κελεύει ὁ παῖς, καὶ μέλλει χάριν εἰδέναι. 10. Ἡπισθήσου οὗ Σέυθης τὸν παίδα, εἰ παίσειεν ἀυτὸν ἀντ᾽ ἐκεῖνον. Οὐκ εἰὰ ὁ παῖς, ἀλλ᾽ ἰκέτευε υπὲρ.
IV. 11-16. 'Ενταῦθα ο Ἐπισθένης, περιλαβὼν τὸν παίδα, εἶπεν, ὁ Σεῦθη, περὶ τούτῳ μοι διαμάχησαι· οὖ γὰρ μεθῆσω τὸν παίδα. 11. 'Ο δὲ Σεῦθης γελῶν, ταῦτα μὲν εἶπ: ἐδοξε δὲ αὐτῷ αὐτὸν αὐλισθήναι, ὅταν μὴ ἐκ τούτων τῶν κοιμῶν οἱ ἐπὶ τοῦ ὄρους τρέφοντο. Καὶ αὐτὸς μὲν ἐν τῷ πεδίῳ ὑποκαταβὰς ἐσκήνουν· ὁ δὲ Ἐξενοφῶν, ἔχων τοὺς ἐπιλέκτους, ἐν τῇ ὑπὸ τὸ ὄρος ἀνωτάτῳ κόμη, καὶ οἱ ἄλλοι Ἐλληνες ἐν τοῖς ὀρείνοις καλοῦντες Ὀραξι πλησίον κατεσκήνησαν.

12. 'Εκ τούτου ἤμεραν οὖ πολλάι διετρίβοντο, καὶ οἱ ἐκ τοῦ ὄρους Ὄρικες, καταβαίνοντες πρὸς τὸν Σεῦθην, περὶ σπονδῶν καὶ ὁμήρου διεπράττοντο. Καὶ ὁ Ἐξενοφῶν ἐλθὼν ἔλεγεν τῷ Σεῦθῃ, ὅτι ἐν πυνηρῷς τόποις σκηνῶμεν, καὶ πλησίον εἰμι οἱ πολέμιοι· ἢδιον τῇ ἐν ἑκ τῷ ὄροις αὐλισθήσωτε ἐφ' ἑκ ξυροῖσι χωρίοις μᾶλλον ἐν τοῖς στεγνοῖς ὧστε ἀπολέσθαι. 13. 'Ο δὲ θαρρεῖν ἐκέλευεν, καὶ ἐδείξεν ὁμήρους παρόντας, αὐτῷ. Ἐδέσβοντο δὲ καὶ τὸν Ἐξενοφῶντος καταβαίνοντες τινες τῶν ἐκ τοῦ ὄρους συμπρᾶξαν σφόνες τὰς σπονδὰς. ἦν δ' ὀρμολόγης, καὶ θαρρεῖν ἐκέλευεν, καὶ ἡγγανότα μηδὲν αἱ τοὺς κακῶν πείσεσθαι πειθομένους Σεῦθῃ. Οἱ δ' ἁρά ταῦτα ἔλεγον κατασκοτῆς ἐνεκα.

14. Ταῦτα μὲν τῆς ἡμέρας ἐγένετο· εἰς δὲ τῇ ἑπισύχας νυκτά ἐπιτίθενται ἐλθόντες ἐκ τοῦ ὄρους οἱ Θυνοί. Καὶ ἡγεμών μὲν ἦν ὁ δεσπότης ἐκάστης τῆς οἰκίας· χαλεπῶν νάρ ἦν ἄλλως τὰς οἰκίας σκύτους ὄντως ἀνευρίσκειν ἐν ταῖς κώμαις· καὶ γὰρ αἱ οἰκίαι κύκλῳ περιεστραύρων μεγάλοις σταυροῖς τῶν προδάτων ἐνεκα. 15. 'Επει δ' ἐγένοτο κατὰ τὰς θύρας ἐκάστον τοῦ οἰκήματος, οἱ μὲν εἰς Κόντιζον, οἱ δὲ τοῖς σκυντάλαις ἐβαλλον, ἃ ἐχειν ἐφανον ὡς ὑποκόψωντες τῶν δοράτων τὰς λόγχας, οἱ δ' ἐνεπιμπρασαν καὶ Ἐξενοφῶντα ὁμομαστὶ καλούντες, ἐξ' ὑπότατον ἀποθνήσκειν, ἢ αὐτῶν ἐφασαν κατακαυθήσεται αὐτῶν. 16. Καὶ ἦδη ταῦτα τοῦ ὄροφον ἐφαίνετο πῦρ, καὶ ἐνεθρώρακεν μένοι οἱ περὶ Ἐξενοφῶντα ἔνδον ἔσαν, ἀσπίδαις καὶ μαχαίρας καὶ κράνη ἐχοντες, καὶ Σιλανὸς Μακίστου , ἐν ἔν ἦδη ἐν

17. Οἱ δὲ Θράκες φεύγουσιν, ὡσπερ δὴ τρόπος ἢν αὐτοῖς, ὅπισθεν περιβάλλομενοι τὰς πέλτας· καὶ αὐτῶν ὑπεραλλομένων τοὺς σταυροὺς ἐλήφθησαν τινες κρεμασθέντες, ἐνεχομένων τῶν πελτῶν τοῖς σταυροῖς. Οἱ δὲ καὶ ἀπέθανον, διαμαρτώντες τῶν εξόδων· οἱ δὲ Ἐλληνες εἰς τῆς κόμης. 18. Τῶν δὲ θυνῶν ὑποστραφέντες τινές ἐν τῷ σκότει, τοὺς παρατρέχοντας παρ' οἴκιαι καιομένην ἱκώντιζον εἰς τὸ φῶς ἐκ τοῦ σκότους· καὶ ἔτρωσαν Ἰερώνυμόν τε καὶ Εὐσόδα λοχαγόν, καὶ Θεογένην λοκρόν λοχαγόν· ἀπέθανε δὲ οὐδεὶς· κατεκαύθη μέντοι καὶ ἐσθῆς τινών καὶ σκεύη. 19. Σέυθης δὲ ἦκε βοηθήσων σὺν ἐπτά ἱππεύσι τοῖς πρώτωσι, καὶ τὸν σαλπιγκτὴν ἔχων τὸν Θρύμην. Καὶ ἐπέίπερ ἱσθετο, ὄσοντερ χρόνων ἔδοθεί, τοσοῦ τοῦ καὶ τὸ κέρας ἐφθέγγετο αὐτῷ· ὄστε καὶ τούτο φόδων συμπαρέσχε τοῖς πολεμίσας. 'Επεὶ δὲ ἤλθεν, ἐδεξιοῦτο τῷ καὶ ἔλεγεν, ὅτι οἰουτο - ἐθνεώτας πολλούς εὑρίσειν.

20. Ἐκ τούτων ὁ Ξενοφῶν δεῖται τοὺς ὁμήρους τε αὐτῷ παραδοῦναι καὶ ἐπὶ τὸ ὄρος, εἰ βούλεται, συστρατεύεσθαι· εἰ δὲ μὴ, αὐτὸν ἔσσαι. 21. Τῇ οὖν ὑστεραια παραδιδοσίν ὁ Σέυθης τοὺς ὁμήρους, προσβυτέρους ἄνδρας ἥδη, τοὺς κρατίστους, ὡς ἐφασαν, τῶν ὀρεινῶν· καὶ αὐτὸς ἔρχεται σὺν τῇ δυνάμει. Ἡδὴ δὲ εἶχε καὶ τριπλασίαν δύναμιν ὁ Σέυθης· ἐκ γὰρ τῶν 'Οδρυσῶν, ἀκουόντες ἅ πρᾶττοι ὁ Σέυθης, πολλοὶ κατέβανον συστρατευόμενοι. 22. Οἱ δὲ θυνοὶ, ἐπεὶ εἶδον ἀπὸ τοῦ ὄρους πολλοὺς μὲν ὀπλίτας, πολλοὺς δὲ πελταστὰς, πολλοὺς δὲ ἵππεις, καταβάντες ἐκένουσιν σπείρασθαι· καὶ πάντα ὄμολογον ποιήσειν, καὶ τὰ πιστὰ λαμβάνειν ἐκέλευσον. 23. 'Ο δὲ Σέυθης, καλέσας τὸν Ξενοφῶντα, ἐπεδείκνυεν ὅ λέγοντι, καὶ οὐκ ἔφη σπείρασθαι, εἰ Ξενοφῶν βούλοιτο τιμωρῆσαι αὐτοὺς τῆς ἐπιθέσεως.

24. 'Ο δ' ἐπεν· 'Αλλ' ἔγγικε ἰκανὴν νομίζω καὶ νῦν δίκην ἔχειν, εἰ οὗτοι δοῦλοι ἔσσονται ἀντ' ἐλευθέρων. Συμβοῦ λέειν μέντοι ἔφη αὐτῷ, τῷ λοιπὸν ὁμήρους λαμβάνειν τοίς.


CHAPTER V.

Though they had hitherto received no pay, the Greeks continued to fight for Seuthes. At length they direct all their complaints, for the non-performance of the conditions, against Xenophon.

1. 'Ὑπερβάλλοντο δὲ πρὸς τοὺς ὑπὲρ Βυζαντίου Θρήκας εἰς τὸ Δέλτα καλούμενον· ἀυτῇ δὴ ἦν οὐκέτι ἄρχῃ Μαισάδου, ἀλλὰ Τήρους τοῦ Ὀδρουσοῦ, ἄρχαίον τινὸς. 2. Καὶ ὁ Ἐρακλείδης ἐνταῦθα ἔχων τὴν τιμὴν τῆς λείας παρῆν. Καὶ Σεῦθος, ἐξαγαγὼν ζεύγη ἡμιοικά τρία, (οὐ γὰρ ἦν πλείω,) τὰ δὲ ἄλλα βοϊκὰ, καλέσας Ξενοφὼντα ἐκέλευε λαβεῖν, τὰ δὲ ἄλλα διανείμας τοῖς στρατηγοῖς καὶ λοχαγοῖς.

3. Ξενοφῶν δὲ εἶπεν· 'Εμοὶ μὲν τοῖς ἀρκεῖ καὶ αὐθεντεῖν τούτοις δὲ τοῖς στρατηγοῖς διώκου, οἱ σὺν ἐμὲ ηκολούθησαν, καὶ λοχαγοῖς. 4. Καὶ τῶν ζευγών λαμβάνειν ἐν μὲν Τιμασίων ὁ Δαρδανεύς, ἐν δὲ Κλεάνωρ ὁ Ὀρχομενοῖς, ἐν δὲ Φρυνίκοσ ὁ Ἀλκαιός· τὰ δὲ βοϊκὰ ζεύγη τοῖς λοχαγοῖς κατεμερίσθη. Τὸν δὲ μισθὸν ἀποδίδοσιν, ἐξεληλυθότος ἑδη τοῦ μηνός, εἶκοσι μόνον ἡμερῶν· ο ὑφὲ Ἐρακλείδης ἔλεγεν ὃτι ὦτ πλείον ἐμπολῆσαι. 5. 'Ὁ οὖν Ξενοφῶν ἀχθοθεὶς εἶπεν ἐποιμόσας, Δοκεῖς μοι, ὁ Ἐρακλείδης, οὐχ ὃς δεὶ κήδεσας Σεῦθος· εἰ γὰρ ἐκῆδο, ἤκες ἂν φέρων πλήρη τὸν μισθὸν, καὶ προσδανείσαμενος, εἰ μὴ ἄλλως ἐδόνω, καὶ ἀποδόμενος τὰ σαυτὸν ἰμάτια.

6. 'Εντεύχθην ὁ Ἐρακλείδης ἡχθεσθῃ τε, καὶ ἐδείσε, μὴ ἐκ τῆς Σεῦθου φιλίας ἐκληθεῖσθαι καὶ, ὃ τε ἐδύνατο ἀπὰ ταυτῆς τῆς ἡμέρας Ξενοφὼντα διεβάλλει πρὸς Σεῦθην. 7. Οἱ μὲν δὴ στρατιῶται Ξενοφῶντα ἐνεκάλουν, ὅτι οὐκ εἰχον τοῦ μισθοῦ· Σεῦθης δὲ ἡχθετο αὐτῷ, ὅτι ἐντόνως τοῖς στρατιώταις ἀπῆτε τὸν μισθὸν. 8. Καὶ τεὼς μὲν ἀεὶ ἐμέμνητο, ὡς, ἐπειδὰν ἐπὶ θάλασσαν ἀπέλθῃ, παραδώσει εὐθὺς Βισάνθην, καὶ Γάνων καὶ Νέον τείχος· ἀπὸ δὲ τοῖς...
'Εκ τούτου ο μὲν Ξενοφῶν ἐπολεύετο, τί χρῆ ποιεῖν περὶ τοῦ ἐτὶ ἄνω στρατευόμενος· ὃ δ’ Ἰρακλείδης, εἰςγαγών τοὺς ἄλλους στρατηγοὺς πρὸς Σεῦθην, λέγειν τε ἐκέλευεν αὐτοὺς, ὅτι οὐδὲν ἄν ἦτον ὁ σφές ἁγάγοιεν τὴν στρατιᾶν, ἡ Ξενοφῶν, τὸν τε μισθὸν ὑποσχεῖτο αὐτοῖς ὁλίγων ἥμερῶν ἐκπλεων παρέσεσθαι δυνοῖν μηνοῖν, καὶ συνστρατεύσθαι ἐκέλευε. 10. Καὶ ὁ Τιμασίων εἶπεν· 'Εγὼ μὲν τοῖς οὖθ', ἀν πέντε μηνῶν μεθὸς μέλλῃ εἶναι, στρατευσαίμην ἄν ἄνεν Ξενοφῶντος. Καὶ ὁ Φρυνίσκος καὶ ὁ Κλεάνωρ συνωμολόγουν τῷ Τιμασίωνι.

11. 'Εντεύθεν ὁ Σεῦθης ἐλοιδόρει τῷ Ἰρακλείδην, ὅτι οὐ παρεκάλει καὶ Ξενοφῶντα. 'Εκ δὲ τούτου πασακαλοῦσιν αὐτὸν μόνον. Ὅ δὲ, γνοὺς τοῦ Ἰρακλείδου τὴν πανουργίαν, ὅτι βούλοιτο αὐτὸν διωβάλλειν πρὸς τοὺς ἄλλους στρατηγοὺς, παρέρχεται λαβὼν τοὺς τε στρατηγοὺς πάντας καὶ τοὺς λοχαγοὺς. 12. Καὶ ἔπει πάντες ἐπείσδησαν, συνεστρατεύοντο, καί ἀφεκνοῦσιν, ἐν δεξίᾳ ἔχοντες τὸν Πόντον, διὰ τῶν Μελινοφάγων καλομενὸν Ὄρμων εἰς τὸν Σαλμυδησοῦν· ἔνθα τῶν εἰς τὸν Πόντον πλεονοῦν νεὼν πολλαὶ ὁκέλλουσι καὶ ἐκπέπτουσι· τέναγος γὰρ ἐστιν ἐπὶ πάμπολ θῆς θαλάττης. 13. Καὶ οἱ Ὄρακες οἱ κατὰ ταῦτα ὀλίκουντες, στῆλας ὁρισάμενοι, τὰ καθ’ αὐτοὺς ἐκπέπτουν ἐκαστὸ θηλύκοντες τεῖνοντες· τῶς δὲ ἐλεγον, πρὶν ὀρίσασθαι, ἀρπάζουται πολλοὺς ὑπ’ ἄλληλα ἀποδηνήσειν. 14. 'Εντεύθεν εὐρίσκονται πολλαὶ μὲν κλίναι, πολλαὶ δὲ κιότια, πολλαὶ δὲ βιβλίοι γεγραμμέναι, καὶ τὰλλα πολλά, ὡσα ἐν εὐλίνως τεῖχεσι ναῦκληροι ἁγούσιν. 'Εντεύθεν ταῦτα καταστρέψαμεν, ἀπῆσαν πάλιν. 15. 'Ενθα δὲ Σεῦθης εἶχε στράτευμα ὡδὴ πλέων τοῦ Ἑλληνικοῦ· Ἐκ τε γὰρ Ὅρνου ἐπὶ πλείοις καταστρέψασθαι καὶ οἱ οὗ περιθόμενοι συνεστρατεύοντο. Κατηριλίσθησαν δ’ ἐν τῷ πεδίῳ ὑπὲρ Σηλυβρίας, ὅσον πριάκοντα σταδίων ἀπέχοντες τῆς.
CHAPTER VI.

XENOPHON defends himself against all charges and suspicions. His defense is approved of by two Lacedaemonians, who had come to engage the army against Tissaphernes. Xenophon is requested by Seuthes to remain with him, though the army had resolved to go to Asia; but, on consulting the omens, he resolves to accompany the Greeks.

1. 'Εν τούτῳ τῷ χρόνῳ σχεδόν ἤδη δύο μηνῶν ὄντων, ἀφικνοῦνται Χαρμίνος τε ὁ Λάκων καὶ Πολύνικος παρὰ Θρόωνος, καὶ λέγουσιν, ὅτι Λακεδαιμονίως θοκεῖ στρατεύσαι ἐπὶ Τισαφέρην, καὶ Θρόων ἐκπεπλευκεν ὡς πολεμήσων, καὶ δεῖται ταύτης τῆς στρατιᾶς, καὶ λέγει, ὅτι ὁ χαρακτὴρ ἐκάστῳ ἔσται μισθός τοῦ μηνὸς, καὶ τοὺς λοχαγοὺς διμοιρίᾳ, τοῖς δὲ στρατηγοῖς τετραμοιρίᾳ. 2. Ἐπεὶ δὴ ἤλθον οἱ Λακεδαιμόνιοι, εὐθὺς ὁ Ἡρακλείδης, πυθόμενος ὅτι ἐπὶ τὸ στρατεύμα ἤκουσαν, λέγει τῷ Σεύθῃ, ὅτι κάλλιστον γεγένηται· οἱ μὲν γὰρ Λακεδαιμόνιοι δέονται τοῦ στρατεύματος, οὐ δὲ οὐκέτι δεχὴ· ἀποδιδοὺς δὲ τὸ στρατεύμα χαριᾷ αὐτοῖς, σε δὲ οὐκέτι ἀπατήσοσι τὸν μισθὸν, ἀλλὰ ἀπαλλάξονται ἐκ τῆς χώρας. 3. Ἀκούσας ταῦτα ὁ Σεύθης κελεύει παράγειν· καὶ ἐπεὶ εἶπον, ὅτι ἐπὶ τὸ στρατεύμα ἤκουσαν, ἔλεγεν, ὅτι τὸ στρατεύμα ἀποδίδοι, φίλος τε καὶ σύμμαχος εἶναι βούλεται· καλεῖ τε αὐτοῖς ἐπὶ ξενία, καὶ ἐξενίζει μεγαλοπρεπῶς. Ξενοφόντα δὲ οὐκ ἐκάλει, οὐδὲ τῶν ἄλλων στρατηγῶν οὐδένα. 4. Ἐρωτώντων δὲ τῶν Λακεδαιμονίων, τίς ἀνήρ εἰη Ξενοφόν, ἀπεκρίνατο, ὅτι τὰ μὲν ἄλλα εἰη οὐ κακός, φιλοστρατιῶτης δὲ· καὶ διὰ τούτο χείρον ἐστιν αὐτῷ. Καὶ οἱ εἴπον· Ἡλλὶ ἡ δῆμα γωγεῖ ὁ ἀνήρ τοὺς ἀνδρας; καὶ ὁ Ἡρακλείδης, Πάνυ μὲν ἔνν. ἔφη 5. Ἀρ' οὖν, ἐφασαν, μὴ καὶ ἢμιν ἐναντιῶσεται.
περὶ τῆς ἀπαγωγῆς; 'Αλλ' ἦν ὑμεῖς, ἔφη ὁ Ἰππακλείδης συλλέξαντες αὐτούς ὑποσχήσθε τῷ μισθῷ, ὦλιγον ἐκεῖνω προσχόντες ἀποδραμοῦνται σὺν ὑμῖν. 6. Πῶς οὖν ἦν, ἐφασαν, ἦμιν συλλεγείν; Ἀντίοχος ὑμᾶς, ἔφη ὁ Ἰππακλείδης προὶ ἅξιομεν πρὸς αὐτοὺς· καὶ οὕτα, ἔφη, ὅτε ἐπειδὰν ὑμᾶς ὅδωσιν, ἀσμενοὶ συνδραμοῦνται. Αὕτη μὲν ἦ ἡμέρα οὗτος ἀνήξε.

7. Τῇ δ' ιστεραίᾳ ἄγουσιν ἐπὶ τὸ στράτευμα τοὺς Δάκωνας Σεῦθης τε καὶ Ἰππακλείδης, καὶ συλλέγεται ἡ στρατιὰ Τῷ δὲ Δάκωνε ἐλεγέτην, ὅτι Δακεδαϊμονίως δοκεῖ πολεμεῖν Τισσαφέρνει, τῷ ὑπὸ ἀδικήσαντι· ἦν οὖν ἦτε σὺν ἦμιν, τὸν τε ἐξήρθον τιμωρῆσθε, καὶ δαρεικὸν ἑκαστός οἷς τὸν μηνός ὑμῶν, λοχαγὸς δὲ τὸν ἄριστον, στρατηγὸς δὲ τὸ τετραπλοῦν. 8. Καὶ οἱ στρατιώται ἀσμενοὶ τε ἦκοσαν, καὶ εὐθὺς ἀνύσταται τὰς τῶν Ἀρκάδων, τοῦ Σεὐνοφῶνος κατηγορήσων. Παρῆν δὲ καὶ Σεῦθης, βουλόμενος εἰδέναι τί πρακτῆσαι· καὶ ἐν ἐπηκοῶ διάεικε, ἐχὼν ἑρμηνεύα· εὐνείε δὲ καὶ αὐτὸς ἐλληνιστὰ τὰ πλείστα. 9. 'Ἐνθα δὴ λέγει ὁ Ἀρκάς· 'Αλλ' ἡμεῖς μὲν, ὁ Δακεδαϊμόνιος, καὶ πάλαι ἂν ήμεν παρ' ὑμῖν, εἰ μὴ Σεὐνοφῶν ἡμας δὲυρὸ πείσας ἀπήγαγεν, ἔνθα δὴ ἡμεῖς μὲν τὸν δεινὸν χειμῶνα στρατευόμενοι καὶ νύκτα καὶ ἡμέραν οὐδὲν πεπαύμεθα· δὲ τοὺς ἡμετέρους πόνους ἔχει· καὶ Σεῦθης ἐκεῖνον μὲν ἴδια πεπλοῦτικεν, ἡμιος δὲ ἀποστερεῖ τὸν μισθὸν. 10. Ὡς τε ὁ γε πρῶτος λέγων ἔγω μὲν, εἰ τούτον ἴδωμι καταλευσθέντα, καὶ δόντα δίκην ἄν ὑμᾶς περείκη, καὶ τὸν μισθὸν ἄν μοι δοκῇ ἔχειν, καὶ οὐδὲν ἔτι τοῖς πεπονημένοις ἀχθεσθαι. Μετὰ τούτων ἄλλος ἀνέστη ὁμοίως καὶ ἄλλος. 'Εκ δὲ τούτων Σεὐνοφῶν ἔλεξεν ὅδε.

11. ἄλλ' πάντα μὲν ἂρα ἀνθρωπῶν οὔτα προσδοκῶν δεί, ὅποτε γε καὶ νῦν ψφ' ὑμῶν αἰτίας ἔχω, ἐν ψφ' πλείστην προσβημαίν ἐμαυτῷ γε δοκῶ συνειδέναι περὶ ὑμᾶς παρεσχημένως. 'Απετραπώμην μὲν γε ἢδη οἴκαδε ὁρμημένος, οὐ μᾶ τὸν Δία οὔτοι πυυθανωμένος υμᾶς εἰ πράπτειν, ἄλλ' μᾶλλον ἄκουον ἐν ἀπόροις εἶναι, ως ὄψητασι εἴσαι τι δυναίμην
12. Ἐπεὶ δὲ ἦλθον, Σεῦθου πολλοὶ ἀγγέλους ἐκέμερον ποῦς ἐμὲ πέμποντος, καὶ πολλὰ ὑπισχυνομένου μοι, εἰ πείσαιμεν ὑμᾶς πρὸς αὐτῶν ἐλθεῖν, τούτῳ μὲν οὐκ ἐπεχείρησατο ποιεῖν, ὡς αὐτοὶ ὑμεῖς ἐπίστασθε ἤγγον δὲ θεῖν ὑμῖν τάχιστ' ἀν ὑμᾶς εἰς τὴν Ἀσίαν διαβῆναι. Ταῦτα γὰρ καὶ δεξιότατα ἐνόμιζον ὑμῖν εἰναι, καὶ ὑμᾶς ἠδειν βουλομένους. 13. Ἐπεὶ δ' Ἀρισταρχος, ἔλθων σὺν τριήμερον, ἐκώλυε διαπλεῖν ὑμᾶς, ἐκ τούτου, ὅπερ εἰκός ὅπτον ἦν, συνεῖλεξα ὑμᾶς, ὅπως βουλευσαίμεθα ὅ τι χρή ποιεῖν. 14. Οὐκ οὐδὲ ὑμεῖς, ἀκούοντες μὲν Ἀριστάρχου ἐπιτάγοντος ἐμὲν εἰς Χερσόνησον πορεύεσθαι, ἀκούοντες δὲ Σεῦθου πείθοντος ἀνατόμωσαν συντατεσθέναι, πάντες μὲν ἐλέγετε σὺν Σεῦθῳ ἐλναι, πάντες δ' ἐσφησάσθη ταῦτα; τί οὖν ἔγω ἐνταῦθα ἡδίκησα, ἀγαγών ὑμᾶς ἐνθά πᾶσιν ὑμῖν ἐδόκει; 15. Ἐπεὶ γε μὴν πεπρόσθε σὺν Σεῦθῃς περὶ τοῦ μισθοῦ, εἰ μὲν ἐπαινὸ γαύτον, δικαίως ἂν με καὶ ἀιτιῶσαθε καὶ μισοῖτεε εἰ δὲ, προςθέν ἀυτῷ πάντων μάλλον φίλος ὑν, νῦν πάντων διαφοροτάτος εἰμι, πῶς ἃν ἐτι δικαίως, ὑμᾶς αἱροῦμενος ἀντὶ Σεῦθου, ὑφ' ὑμῶν ἀιτίων ἔχομι, περὶ ὑν ἀπὸ τούτων διαφερόμαι; 16. 'Αλλ' εἰποτε ἣν, ὅτι ἐξεστὶ καὶ τα τῇ ἐμέτερα ἐχοντα παρὰ Σεῦθου τεχνάζειν. Οὐκ οὖν ὁδόν τοῦτο γε, ὅτι, εἰτερ ἐμοὶ ἐτέλει τι Σεῦθῃς, οὐχ οὕτως ἐτέλει δήπον, ως ὁν τε ἐμοὶ δοικὴ στεροῦτο, καὶ ἄλλα ὑμῖν ἀποτίσεων; ἀλλ' οὕμαι, εἰ ἐδίδου, ἐπὶ τοῦτο ἃν ἐδίδου, ὅπως, ἐμοὶ δόμη σε μεῖον, μὴ ἀποδοθ' ὑμῖν τὸ πλεῖον. 17. Εἰ τοῖνυν οὕτως ἔχειν οἴσοσθε, ἐξεστὶν ὑμῖν αὐτίκα μάλα ματαιὰν ταῦτῃ τὴν πράξιν ἀμφοτέρους ὑμῖν παντασα, ἐαν πρατῇτα αὐτὸν τὰ χρήματα. Δῆλον γὰρ, ὅτι Σεῦθῃς, εἰ ἔχω· παρ' αὐτοῦ, ἀπαιτήσει με, καὶ ἀπαιτήσει μέντοι δικαίως ἐαν μὴ βεθαιώ τὴν πράξιν αὐτῷ, ἐφ' ἡ ἐωθορδόκουν. 18. Ἀλλ' πολλοὶ μοι δοκῶ δειν τὰ ἐμέτερα ἔχειν ὑμῖν ὅμοιος γάρ ὑμῖν θεοὺς ἀπαντᾶσα καὶ πάσας, μηδὲ, ἃ ἐμοὶ ἱδία ὑπεσχετε Σεῦθῃς, ἔχειν· πάρεστι δὲ καὶ αὐτὸς καὶ, ἀκούων σύνιωδι μοι, εἰ ἐπιορκῶ. 19. Ἰνα δὲ μᾶλλον θαυμάσητε, συνεποίημι, μηδὲ, ὅ οἱ ἀλλοι στρατηγοὶ ἔλαβον, εἰληφέρειν, ωλ
τοίχων μηδὲ ὃσα τῶν λοχαγῶν ἔνιοι. 20. Καὶ τι τῇ ταῦτῃ ἐποίον; ὁμίλη, ὁ ἀνδρὲς, δόσῳ μᾶλλον συμφέρομεν τούτῳ τὴν τότε πενίαν, τοσοῦτῳ μᾶλλον αὐτῶν φίλον ποιήσεσθαι ὡπότε δυνασθεῖ. 'Εγὼ δὲ ἀμα τε αὐτὸν ὅρῳ εὐ πραττοντα, καὶ γιγνώσκω δὴ αὐτοῦ τὴν γνώμην. 21. Εἰποι δὴ τις ἀν· οὐκ οὖν αἰσχύνῃ οὗτῳ μωρῶς ἐξαπατῶμενος; ναι μά Δία ἑσχυνόμην μέντοι, εἰ ὑπὸ πολεμίου γε ὄντος ἐξη- πατήθην· φίλω δὲ ὄντι ἐξαπατάν αἰσχύνοι μοι δοκεῖ εἶναι ἡ ἐξαπατάσθαι. 22. 'Επει, εἰ γε πρὸς φίλους ἐστὶ φυλακῆ, πᾶσαν οίδα ὑμᾶς φυλαξαμένους, ὡς μή παρασχεῖν τούτῳ πρόφασιν δικαίαν, μή ἀποδιδῶναι ἵμιν, ἢ ὑπέσχετο· οὔτε γὰρ ἡδικήσαμεν τούτων οὐδέν, οὔτε κατεδακτίσαμεν τὰ τούτων, οὔτε μὴν κατευθύναμεν οὐδέν, ἐφ' ὃ τι ἡμᾶς οὕτος παρεκάλλεσθαι. 23. 'Αλλα, φαίητε ἂν, ἐδεὶ τὰ ἐνέχυρα τότε λαθεῖν, ὡς μηδὲ, εἰ ἐθεύλετο, ἐδύνατο ἐξαπατᾶν. Ποῦς ταῦτα δὲ ἀκούσατε, ἢ ἐγὼ οὖν ἂν ποτε εἴπον τούτοι ἐναντίον, εἰ μή μοι παντάπασιν ἄγνωμον ἔδοκείτε εἶναι, ἢ λίαν εἰς εἰμὶ ἀχάριστοι. 24. Ἀναμνήσθητε γὰρ, ἐν ποίοις τισὶ πράγμασιν οὗτες ἐτυγχάνετε, ἢ ὃν ὑμᾶς ἐγώ ἄνηγα- γον πρὸς Σεὔθην. οὐκ εἰς μὲν Πέρμισθον πρόσητε πώλιν, Ἀρισταρχος δ' ὑμᾶς ὁ Δακεδαμώνιος οὐκ εἰς εἰς εἰς εἶναι, ἀπο- κλείσας τὰς πύλας· ὑπαίθριοι δ' ἔξω ἐστρατοπεδεύετε· μέσος δὲ χειμών ἢν· ἀγορά δὲ ἐχρησθεῖ, σπάνια μὲν ὄραν- τες τὰ ὄντα, σπάνια δ' ἐχοντες ὅτων ὄνησθε; 25. Ἀνάγ- κη οὖν ἂν μένειν ἐπι Θράκης· (τριήμερες γὰρ ἐφορμούσαι ἐκώλιν διαπλείν.) εἰ δὲ μένου τις, ἐν πολεμίῳ εἶναι, ἐνθα πολλοὶ μὲν ἱππεῖς ἡσαν ἐναντίοι, πολλοὶ δὲ πελτασταί. 26. Ἡμῖν δὲ ὀπλιτικῶν μὲν ἢν, ὁ, ἄρθροι μὲν ἴντες ἐπὶ τας κόμας, ἵσως ἃν ἐδυνάμεθα σίτου λαμβάνειν οὐδέν τι ἄθροιν· ὅτω δὲ διώκωντες ἃν ἢ ἀνδράποδα ἢ πρόβατα κατελαμβάνομεν, οὐκ ἢν ἢμῖν. Οὔτε γὰρ ἵππεοι οὗτε πελταστικῶν ἐπὶ ἐγὼ συνεστηκός κατέλαβον παρ' ὑμῖν. 27. Εἰ οὖν, ἐν τοιαύτῃ ἀνάγκῃ ὄντων ὑμῖν, μηδ' ὄτυναοι μισθοῦ προσαπήσας, Σεὔθην σύμμαχον ὑμῖν προσέλαβον ἔχοντα καὶ ἱππέας καὶ πελταστάς, ὃν ὑμεῖς προσεδέψθε.
καὶ ἄν ἐδόκουν ὑμῖν βεβουλεύσθαι πρὸ ὑμῶν. 28. Τούτων γὰρ θῆτον κοινωνησάντες, καὶ σῖτον ἀφθονώτερον ἐν ταῖς κώμαις εὑρίσκετε, διὰ τὸ ἀναγκάζεσθαι τοὺς Ὁρᾶκας κατὰ σπουδὴν μᾶλλον φεύγειν, καὶ προβάτων καὶ ἀνδραπόδων μᾶλλον μετέσχετε. 29. Καὶ πολέμιον οὐκετε οὐδὲν ἐφορῶμεν, ἐπειδὴ τὸ ἱππικόν ἤμιν προσεγένετο· τέως δὲ θαρραλέως ἤμιν ἐφείσουτο οἱ πολέμιοι καὶ ἱππικοὶ καὶ πελταστικῶς κωλύοντες μηδαμὴ κατ᾽ ὀλίγους ἀποσκεδανυμένους τὰ ἐπιτήδεια ἀφθονώτερα ἡμᾶς πορίζεσθαι.

30. Εἰ δὲ δὴ ὁ συμπορέχων ὑμῖν ταύτην τὴν ἀσφαλείαν μὴ πάνω πολὺν μισθὸν προσετέλει τῆς ἀσφαλείας, τούτῳ δὴ τὸ σχέτλιον πάθημα; καὶ διὰ τούτο οὐδαμὴ οἰεσθε χρὴνι ναι ζῴωντα ἐμὲ ἀνείναι; 31. Νῦν δὲ δὴ πῶς ἀπέρχεσθε; οὗ διαχειμάσαντες μὲν ἐν ἀφθόνοις τοῖς ἐπιτηδείοις, περιττοῖς δὲ ἔχοντες τούτῳ, εἰ τε ἐλάβετε παρὰ Σεῦθου; τὰ γὰρ τῶν πολεμίων ἑδαπανᾶτε. Καὶ ταῦτα πράττοντες, οὐτὲ ἄνδρας ἐπείδετε ὑμῶν αὐτῶν ἀποθανόντας, οὐτὲ ζῴωντας ἀπεβάλετε. 32. Εἰ δὲ τι καλὸν πρὸς τοὺς ἐν τῇ Ἀσίᾳ βαρβάρους ἐπέπρακτο ὑμῖν, οὐ καὶ ἔκεινο σῶν ἔχετε, καὶ πρὸς ἔκεινος νῦν ἅλλην εὐκλείαν προσελήφατε, καὶ τοὺς ἐν τῇ Εὐρώπῃ Ὁρᾶκας, ἐφ’ οὔς ἐστρατεύσασθε, κρατήσαντες: ἵω μὲν ὑμᾶς φημὶ δικαίως ἂν, ὦν ἐμοὶ χαλεπαίνετε, τοῦ τῶν τοῖς θεοὶς χάριν εἰδέναι, ὡς ἀγαθῶν. 33. Καὶ τὰ μὲν δὴ ὑμετέρα τοιαῦτα. ᾿Αγετε δὲ, πρὸς θεῶν, καὶ τὰ ἐμα σκέψασθε ὡς ἔχει. ᾿Εγὼ γὰρ, ὦτε μὲν πρότερον ἀπῆλθα οἴκαδε, ἔχων μὲν ἔπαινον πολὺν πρὸς ὑμῶν ἀπεπορεύμην ἔχων δὲ δὴ ὑμᾶς καὶ ὑπὸ τῶν ἅλλων Ἑλλήνων εὐκλείαν Ἐπιστευόμην ὡς ὑπὸ Λακεδαιμονίων· οὐ γὰρ ἂν μὲ ἐπεμπόν πάλιν πρὸς ὑμᾶς. 34. Νῦν δὲ ἀπέρχομαι, πρὸς μὲν Λακεδαιμονίως ύπὶ ὑμῶν διαβεβλημένος, Σεῦθῃ δὲ ἀπηχθηκέντος ὑπὲρ ὑμῶν, δὲν ἠλπίζον εὐ ποιήσας μεθ’ ὑμῶν, ἀποστοφήν καὶ ἐμοὶ καλὴν καὶ παισίν, εἰ γένοιτο, καταθή σεθαι. 35. ῾Τιμεῖς δ’, ὑπὲρ ὧν ἔγω ἀπηχθηκέει τε πλείστα, καὶ ταύτα πολὺ κρείττοσιν ἐμαυτῷ, πραγματεύμονός τε ὅποι νῦν πω πέταυμαι ὃ τι δύναμαι ἀγαθὸν ὑμῖν, τοιαύτηρ
204 ANABASIS. [VI. 36-11

36. 'Αλλ' ἔχετε μὲ με, οὕτε μενύοντα λαβώντες, οὔτε ἀποδιδάσκοντα· ἂν δὲ ποιήσητο ἡ λέγετε, ἵστε, ὅτι ἄνδρα κατακανόντες ἔσεσθε πολλὰ μὲν ἡ πρὸ ὑμῶν ἀγρυπνήσαντα, πολλὰ δὲ σὺν ὑμῖν πονήσατα καὶ κινδυνεύσαντα καὶ ἐν τῷ μέρει καὶ παρὰ τὸ μέρος, θεῶν δ' ἠλεων ὄντων, καὶ πρότασια βαρβάρων πολλὰ δὴ σὺν ὑμῖν στηρίσμενον· ὅπως δὲ γε μηδενὶ τῶν Ἑλλήνων πολέμιοι γένοσθε, πάν ὁσον ἑγὼ ἑδυνάμην πρὸς ὑμᾶς διατειν. ἄμενον. 37. Καὶ γὰρ οὐν ὑμῖν ἔξεστιν ἀνεπιλήπτως πορεύεσθαι, ὅτι ἂν ἐλθήσητε, καὶ κατὰ γῆν καὶ κατὰ όθόλατ-ταν. Ὅμεις δὲ, ὅτε πολλὴ ὑμῖν εὐπορία φαίνεται, καὶ πλείτε ἑνὸ θα ἐπιτυμεῖτε πάλαι, δέσται τε ὑμῶν οἱ μέγιστοι δυνάμενοι, μισθὸς δὲ φαίνεται, ὑγεμόνες δὲ ἢκονισ Λακεδαιμόνιοι, οἱ κράτιστοι νουμιζόμενοι εἶναι, τὴν δὴ καιρὸς ὑμῖν δοκεῖ εἰναι ὡς τάχιστα ἐμὲ κατακανεῖν; 38. Οὐ μὰρ ὅτι γε ἐν τοῖς ἀπόροις ἤμεν, ὡς πάντων μηνημικώ-τατοι· ἀλλὰ καὶ πατέρα ἐμὲ ἐκολείπετε, καὶ ἀεὶ ὡς ἑνεργῇσαν μεμνήσατα ὑποσχείσθη. Οὐ μὲντοι ἄγνωμονες οὐδὲ οὐτοὶ εἰσιν, οἳ νῦν ἢκοντες ἐφ' ὑμᾶς· ὡστε, ὡς ἑγὼ οἵμαι, οὐδὲ τούτοις δοκεῖτε βελτίωνες εἰναι, τοιοῦτοι οὗτος περὶ ἐμὲ ταῦτ' εἰπὼν ἐρείσατο.

39. Χαρμίνος δὲ ὁ Λακεδαιμόνιος ἀναστάς εἶπεν. Ἂλλ' εὐτωσίν ἐμοὶ μέντοι, ὡς ἄνδρες, οὐ δικαίως δοκεῖτε ὑπὸ ἄνδρα τοῦτο χαλεπάνειν· ἤχω γὰρ καὶ αὐτὸς αὐτῷ μαρτυρῆσαι Σεῦθης γάρ, ἐρωτώντως ἐμοῦ καὶ Πολυνίκου περὶ Ξενο-φῶντος, τις ἄνήρ εἰς, ἀλλὰ μὲν οὐδὲ εἰσὶν εἰς μέμφασθαι, ἄγαν δὲ φιλοσοφατώτην ἐφῄ αὐτὸν εἶναι· διὸ καὶ χείρον αὐτῷ εἰναι πρὸς ὑμῶν τε τῶν Λακεδαιμονίων, καὶ πρὸς αὐ- τόν. 40. Ἀναστάς ἐπὶ τοῦτο εὐφύλοχος Λουσίατῆς Ἀρ-κάς εἶπε· Καὶ δοκεῖ γε μοι, ἄνδρες Λακεδαιμόνιοι, τοῦτο ὑμᾶς πρὸτον ἡμῶν στρατηγῆσαι, παρὰ Σεῦθον ἡμῖν τὸν ἐμοῖν ἀναπράξαι ἐκόντος, ἡ ἀκούσας, καὶ μὴ πρὸτερον ἡμᾶς ἀπαγαγεῖν. 41. Πολυκράτης δὲ Ἀδριαῖος εἶπεν ἀναστὰς ὑπὲρ Ξενοφῶντος· Ὄριῳ γε μὴν, ἐφῄ, ὡς ἄνδρες καὶ Ἡπακλείδην ἐνταῦθα παρόντα, δις παραλαβὼν τὰ χρή·
CHAPTER VII.

A THracian, named Medosades, to whom Seuthes had given the villages in which the Greeks were encamped, complains of the injury done them. Xenophon shows the absurdity of this charge; and the two Lacedaemonians refuse to lead the army away till Seuthes has paid them. Xenophon is sent to Seuthes, from whom he at last obtains payment of the arrears, which he hands over to the Lacedaemonians to be given to the army.

1. 'Eνετεύθεν Σέιώθης μὲν ἀπεστρατοπεδεύσατο προσωτέρω· οἱ δὲ Ἔλληνες ἐσκήνησαν εἰς κώμας, δὴν ἐμελλὼν πλείστα ἐπιστισχόμενοι ἐπὶ θάλατταν ἤξειν. Αἱ δὲ κώμαι αὐτὰ ήσαν διδομέναι ὑπὸ Σέιῶθου Μηδοσάδη. 2 Ὅρων

VI. 42.—VII. 2.] BOOK VII.
οὖν ὁ Μηδεσάδης δαπανώμενα τα ἔαυτον τοις κώμασι ὑπὸ τῶν Ἐλλήνων, χαλεπῶς ἔφερε· καὶ λαβὼν ἄνδρα Ὀδρύσην, δυνατώτατον τῶν ἀνωθεν καταβεθηκότων, καὶ ἵππας δοσὺ τριάκοντα, ἔρχεται, καὶ προκαλεῖται Ξενοφόντα ἐκ τοῦ Ἐλληνικοῦ στρατεύματος. Καὶ δὲ, λαβὼν τίνας τῶν λοχαγῶν καὶ ἄλλους τῶν ἐπιτηδείων, προσέρχεται. 3. Ἔνθα δὴ λέγει Μηδεσάδης· Ἀδικείτε, ὁ Ξενοφῶν, τὰς ἱμητέρας κώμας πορθοῦντες. Προλέγομεν οὖν ὡς, ἐγὼ τε ὑπὲρ Σεῦθου, καὶ δὴ ὁ ἀνήρ, παρὰ Μηδόκου ἡμῶν τοῦ ἄνω βασιλέως, ἀπείρα τῆς χώρας· εἰ δὲ μὴ, οὐκ ἐπιτρέψομεν ὑμῖν, ἀλλ', ἐὰν ποιῆτε κακῶς τὴν ἱμητέραν χώραν, ὡς πολεμίους ἀλέξομεθα.

4. Ὅ δὲ Ξενοφῶν ἀκούσας ταῦτα εἴπεν· Ἀλλὰ σοὶ μὲν τοιαῦτα λέγοντι καὶ ἀποκρίνοντι χαλεπῶς· τούτε ἂν ἐνεκα τοῦ νεανισκοῦ λέξω, ἐν εἴδη, οἷοι τε ὑμεῖς ἔστε, καὶ οἱ ὑμεῖς. 5. Ἡμεῖς μὲν γὰρ, ἔφη, πρὶν ὑμῖν φίλοι γενέσθαι, ἐπορεύόμεθα διὰ ταύτης τῆς χώρας, ὡς ἐθολύμεθα, ἦν μὲν εὐθελομεν πορθοῦντες, ἦν δ' ἑκεῖοι καῖντες· 6. Καὶ σὺν, ὅποτε πρὸς ἡμᾶς ἐλθοῦτο πρεσβευόντων, ἡντίλιξον παρ ὑμῖν, οὐδένα φοβοῦμενος τῶν πολεμίων· ὑμεῖς δὲ οὐκ ἐμὲ τήνδε τήν χώραν, ἢ εἰ ποτὲ ἐλθόντε, ως ἐν κρεπτόνω χώρα ἡντίλιξοθε ἐγκεκαλινωμένος τοῖς ἦπῃσι. 7. Ἐπει δὲ ὑμῖν φίλοι ἐγένοτεθη, καὶ δι' ὑμᾶς σὺν θεοῖς ἔχετε ἐνδὲ τὴν χώραν, τὸν δ' ἐξελάνυτε ἡμᾶς ἐκ τῆς τῆς χώρας, ἦν παρ' ἡμᾶς ἐχόντων κατα κράτος παρελάβετε· ως γὰρ αὐτὸς οἴοθα, οἱ πολεμίοι οὐχ ἰκανοὶ ἦσαν ἡμᾶς ἐξελανυνειν. 8. Καὶ οὐχ ὅπως δώρα δοὺς καὶ εὐ ποίησας, ἀνθ' ὧν εἰ ἐπαθεῖς, ἀξιοῖς ἡμᾶς ἀποπεμφθαι, ἀλλ' ἀποπορευμένοις ἡμᾶς οὐδ' ἐνανυληθήναι, οὐσιν ὑπασας, ἐπιτρέπεις. 9. Καὶ ταῦτα λέγων, οὕτε θεοῖς Αλκάνήθη, οὕτε ποτὲ τὸν ἄνδρα ὦν μὲν σὲ ὧρα πλουτοῦντα, πρὶν δὲ ἡμῖν φίλον γενεσθαι, ἀπὸ ληστείας τὸν βίον ἐχοντα, ως αὐτὸς ἔφησθα. 10. Ἀτάρ τι καὶ πρὸς ἐμὲ λέγεις ταῦτα; ἔφη· οὐ γὰρ ἔγω' ἐπὶ ἄρχω, ἀλλὰ Λακεδαιμονίων, οἷς ὑμεῖς παρεδώκατε τοῦ στράτευμα ἀταγαγέτων, οὐδὲν ἐμὲ παρακάλεσαντες.
11. Ἐπεὶ ταῦτα ἦκονσεν ὁ 'Οδρύσης, εἶπεν Ἔγὼ μὲν, ὦ Μηδόσαδες, κατὰ τῆς γῆς καταδύομαι ύπὸ τῆς αἰσχύνης, ἀκούων ταῦτα. Καὶ εἰ μὲν πρόσθεν ἦπιστάμην, οὐδ' ἂν συνημιόθησα σοι· καὶ νῦν ἄπειμι. Οὔδε γὰρ ἂν Μήδο-κός με τὸ βασιλείας ἐπαινοῖ, εἰ ἐξελαύνομι τοὺς εὐεργέτας·
12. Ταῦτ' εἰπών, ἀναβας ἐπὶ τὸν ἱππόν ἀπήλαυνε, καὶ σὺν αὐτῷ οἱ ἄλλοι ἐπιεῖς, πλὴν τεττάρων ἦ πέντε. Ὁ δὲ Μη-δόσαδῆς, (ἐλύπει γὰρ αὐτὸν ἡ χώρα πορθομένην,) ἐκέλευεν τὸν Ξενοφῶντα καλέσαι τῷ Δακεδαιμονίῳ. 13. Καὶ διὸς, λαβὼν τοὺς ἐπιτηδειοτάτους, προσῆλθε τῷ Χαρμίνῳ καὶ Πολυνίκῳ, καὶ ἔλεξεν, ὅτι καλεὶ αὐτοὺς Μηδόσαδῆς, προε-ρων ἀπ' αὐτῷ, ἀπέναι ἐκ τῆς χώρας. 14. Οἶμαι οὖν, εφ' ὑμᾶς ἀπόλαβε τῇ στρατίᾳ τὸν ὀφειλόμενον μισθόν, ει ἐποίητε, ὅτι δεδεῖτας ὑμῶν ἡ στρατιὰ συναναπράζαι τῷ μισθῷ ἡ παρ' ἀκόντος ἢ παρ' ἀκόντος Σεύθου, καὶ ὅτι τοι-τῶν τυχόντες προθυμως ἄν συνέπεσθαν ὑμῖν φασὶ, καὶ ὅτι δίκαια ὑμῖν δοκοῦσι λέγειν, καὶ ὅτι ὑπέσχεσθε αὐτοῖς τότε ἀπεναι, ὅταν τὰ δίκαια ἔχωσιν οἱ στρατιώται. 15. Ἀκού-σαντες οἱ Λάκωνες ταῦτα, ἔφασαν ἐρεῖν, καὶ ἄλλα, ὅποια ἄν δύνανται κράτιστα· καὶ εὖθες ἐπορεύοντο ἐχώντες πάν-τας τοὺς ἐπικαρίους. Ἑλθών δὲ ἔλεγε Χαρμίνος· Εἰ μὲν σὺ τι ἔχεις, ὦ Μηδόσαδες, πρὸς ἡμᾶς λέγειν· ει δὲ μή, ἡμεῖς πρὸς σὲ ἔχομεν. 16. Ὁ δὲ Μηδόσαδῆς μάλα δὴ ὑφειμένος, Ἀλλ' ἐγὼ μὲν λέγω, ἐφή, καὶ Σεύθης τὰ α' τά, διὸ ἀξιοῦμεν τοὺς φίλους ἡμῖν γεγενημένους μὴ κακῶς πάσχειν υφ' υμῶν· δὲ τι γὰρ ἄν τούτους κακῶς ποιήτη, ἡμᾶς ἢδὴ ποιεῖτε· ἢμέτεροι γὰρ εἰσιν. 17. Ἡμεῖς τούς, ἔφασαν οἱ Λάκωνες, ἀπίστως ἄν, ὅτι τὸν μισθὸν ἔχουσιν οἱ ταῦτα ὑμῖν καταπράξαντες· εἰ δὲ μή, ἐρχόμεθα μὲν καὶ νῦν βοηθήσοντες τούτους, καὶ τιμωρησόμενοι ἄνδρας, οἱ τούτους παρὰ τοὺς ὁρκους ἑδίκησαν. Ἡν δὲ δὴ καὶ ἡμεῖς τοιοῦτος ἦτε, ἐνθεύνε ἀρξόμεθα τὰ δίκαια λαμβάνειν. 18. Ὁ δὲ Ξενοφῶν εἶπεν Ἐθέλοιτε δ' ἂν τὰ ἐνεικτείς, ὦ Μηδόσα-
δές, επιτρέψαι. (ἐπειδὴ φίλους ἔφατε εἶναι ὡμίν,) ἐν ὠν ὅ ἡ χώρα ἐσμέν, ὁπότερα ἄν ψηφίσωνται, εἰδ' ὡμίς προσήκειν ἐκ τῆς χώρας ἀπιέναι, εἰτε ἡμάς; 19. ὁ δὲ ταῦτα μὲν οὐκ ἔφη· ἐκέλευε δὲ μάλιστα μὲν αὐτῷ τῷ Δάκονει ἐλθεῖν παρὰ Σεβύθην περὶ τοῦ μισθοῦ, καὶ οἰεσθαί ἄν Σεβύθην πείσαι· εἰ δὲ μή, Ξενοφώντα σὺν αὐτῷ πέμπειν, καὶ συμποτεῖν ύπειρχεῖτο. Ἐδείτο δὲ τὰς κόμας μὴ καίειν.

20. Ἐνεπέθειν πέμπουσι Ξενοφώντα, καὶ σὺν αὐτῷ οἱ ἐδόκουν ἐπιτηδεύσατοι εἶναι. ὁ δὲ ἐλθὼν λέγει πρὸς Σεβύθην· 21. Οὐδὲν ἀπαίτησιν, ὥς Σεβύθην, πάρειμι, ἄλλο διδάξων, ἢ· δύνομαι, ὡς τοῦ δύκαιος μοι ἄχρησθής, ὅτε ὑπέρ τῶν στρατιωτῶν ἀπῆτον σε προθύμως, ἄτυπάν οὐ τούτοι σοι γὰρ ἔγγυς οὐκ ἦττον ἐνόμιζον συμφέρον εἶναι ἀποθενανεῖν, ἢ ἐκείνους ἀπολαβεῖν. 22. Πρῶτον μὲν γὰρ οἶδα μετὰ τοῦς θεοὺς εἰς τὸ φανερὸν σε τοῦτον καταστήσασας, ἐπει γε ταστίλεια σε ἐποίησαν πολλὰς χώρας καὶ πολλῶν ἀνθρώπων· ὡςτε οὐχ οὐν τέ σοι λανθάνειν, οὐτε ἢν τι καλὸν, οὐτε ἢν τι αἰσχρόν ποιῆσης. 23. Τοιοῦτον δὲ ὅτι ἀνδοὶ μέγα μὲν μοι ἐδόκει εἶναι μὴ δοκεῖν ἄχριστος ἀποτέμφασθαι ἄνδρας εὐεργέτας, μέγα δὲ, εὖ ἀκουεῖν ὑπὸ ἐξακεχιλιών ἀνθρώπων· τὸ δὲ κρίσιμον, μηδεμῶς ἀπιστον σαυτῶν καταστήσαι, ὃ τι λέγοις. 24. Ὁρὼ γὰρ τῶν μὲν ἀπίστων ἰαταιούς καὶ ἅδυνάτους καὶ ἀτίμους τοὺς λόγους πλανῶν μένους· οἱ δ' ἃν διετούρον ὡς εἱλθήμεν ἀκούνετε τούτους οἱ λόγοι, ἢ· τι δέωνται, οὐδὲν μείον δύνανται ἄνυσσαι. ἡ ἄλλων ἡ βία· ἢ· τε τίνας σωφρονίζειν βούλουνται, γυνώσκω τὰς τούτων ἀπειλὰς οὐχ ἢττον σωφρονιζοῦσας, ἢ ἄλλων τὰς ἢδη κολάσεις· ἢ· τε τού τι τῷ νύπησχυνταί οἱ τούτου ἄνδρες, οὐδὲν μείον διαπράττονται, ἢ· ἄλλοι παραχρήμα διδόντες. 25. Ἀναμνήσθητι δὲ καὶ σὺ, τί προτελείσας ἢμιν συμμάχους ἡμᾶς ἔλαβες. Οἶδ' ὅτι οὐδέν· ἀλλὰ πιστεύθηκεν ἀληθεύσειν, ἢ· ἐλεγες, ἐπήρας τοσοῦτος ἄνδρον ποὺς συστάτεσθαι τε, καὶ συγκατεργάσσασαι σοι ἁρχι以人为, οὐ τρίακοντα μόνον ἄξιον ταλάντων, ὡσα ὀλονταί δεῖ δοῦναι νῦν ἀπολαβεῖν, ἀλλὰ πολλαπλασιοῦ· 96. Οὐκ οὖν
τώτο μὲν πρῶτον, τὸ συστείεσθαι σε, τὸ καὶ τὴν βασιλείαν
σοι κατεργασάμενον, τούτων τῶν χρημάτων ὑπὸ σου πιπρά-
σκεται; 27. "Θα δή, ἀναμνήσθητι, τῶς μέγα ἢγου τότε
cαταπράξασθαι, ἡ νῦν καταστρεφόμενος ἑχεις. 'Εγὼ μὲν
εὐ οἶδ', ὅτι εὐξώ ἂν τὰ νῦν πεπραγμένα μᾶλλον σοι κατα-
πραχθῆναι, ἡ πολλαπλάσια τούτων τῶν χρημάτων γενέ-
σαί. 28. 'Εμοί τούτων μείζον βλάβος καὶ αἰσχρον δόκει
εἶναι τὸ ταῦτα νῦν μή κατασχεῖν, ἢ τότε μὴ λαβεῖν, ὡσ-
περ χαλεπώτερον ἐκ πλουσίου πέντα γενέσθαι, ἡ ἀρχή
μη πλουτῆσαι, καὶ δόσω λυπηρότερον ἐκ βασιλείως ἰδιώτην
φανῆται, ἡ ἀρχὴν μὴ βασιλεύσαι. 29. Οὐκ οὖν ἐπίστασαί
μεν, ὅτι οἱ νῦν σοι ὑπῆκοις γενόμενοι οὐ φιλίᾳ τῇ σῇ
ἐπείσθησαν ὑπὸ σου ἀρχεσθαι, ἀλλὰ ἀνάγκη, καὶ ὅτι ἐπι-
χειροῖς ἂν πάλιν ἐλεύθερα γίγνεσθαι, εἰ μὴ τις αὐτῶν
φόδος κατέχῃ; 30. Ποτέρως οὖν οἱεὶ μᾶλλον ἂν φοβεί-
σθαι τε αὐτοὺς, καὶ σοφοφορεῖν τὰ πρὸς σὲ, εἰ ὅρφεν σου
-οὖς στρατιώτας οὗτω διακειμένους, ὡς νῦν τε μένοντας
ἂν, εἰ σοὶ κελεύεις, αὐθὸς τ’ ἂν ταχὺ ἐλθόντι σε, εἰ δέοι, ἀλ-
λος τε τούτων περὶ σοῦ ἀκούντας πολλὰ ἀγαθὰ, ταχύ
ἂν σοι, ὅποτε βούλωσι, παραγενέσθαι· ἢ εἰ καταδοξάσειαν
μήτ’ ἂν ἄλλοις σοι ἔλθειν δὲ ἀπιστίαν ἐκ  ὅν νῦν γεγενή-
μένον, τούτους τε αὐτοῖς εὐνοστέρους εἶναι ἢ σοί; 31.
Ἀλλὰ μὴν, οὐδὲ πλήθεις, οὐ πολλοὶ λειφθέντες ὑπεϊζόν σοι,
Ἀλλὰ προστατῶν ἀπορία. Οὐκ οὖν νῦν καὶ τούτῳ κίνδυν
νος, μὴ λάβωσι προστάτας αὐτῶν τινας τούτων, οἳ νομί-
ζον τοῖς ὑπὸ σου ἱδίοις ἐπικείσονται, ἢ καὶ τούτων κράτιτων τοὺς
Δακεδαμονίους, ἂν οἱ μὲν στρατιώτα ὑποχνύντων προ-
θυμότερον αὐτοῖς συστρατεύσεθαι, ἂν τὰ παρὰ σοῦ νῦν
ἀναπράξωσιν, οἳ δὲ Δακεδαμιότινι, διὰ τὸ δεῖσαν τῆς
στοατίας, συναινέσωσιν αὐτοῖς ταῦτα; 32. "Ὅτι γε μὴ
οἱ νῦν ὑπὸ σοι Ὑπάκουες γενομένοι πολὺ ἂν προθυμότερον
λοιπόν ἐπί σε ἢ σὺν σοί, οὐκ ἄδηλον· σοῦ μὲν γὰρ κράτον-
τος, σοφεία ὑπάρχει αὐτοῖς, κρατούμενον δὲ σοῦ, ἐλευθερία
33. Εἴ δὲ καὶ τῆς χώρας προνοεῖσθαι ἢδη τι δεῖ, ὡς σῆς
οὖσησ, ποτέρως, ἂν οἰεὶ ὑπασθῇ κακῶν μᾶλλον αὐτῆν εἶναι.
41: Καίτοι Ἡρακλείδης γε λήρος πάντα δοκεῖ εἶναι ρόδος τῷ ἀργύρῳν ἔχειν ἐκ παντὸς τρόπου. 
42. Ἔγὼ δὲ, ὁ Σεύθης, οὐδὲν γιγνώσκω ἄνδρι ἄλλος ταῦτα, πρὸς τῷ ἀργύριον ἔχειν ἐκ παντὸς τρόπου.
δὲ τι σφαλή, οὐ σπανίζει τῶν βοηθησάτων. 43. Ἀλλὰ νὰρ εἰ μήποτε ἐκ τῶν ἐμῶν ἐργῶν κατέμαθες, ὅτι σοι ἐκ τῆς φυχῆς φίλος ἢ, μήποτε ἐκ τῶν ἐμῶν λόγων δύνασαι τοῦτο γνώναι, ἀλλὰ τοὺς τῶν στρατιώτων λόγους πάντως κατα- νύσον· παρῆθα δάρα, καὶ ἤκουσε, ὁ ἔλεγον οἱ φέγγειν ἐμὲ βοηλόμενοι. 44. Κατηγόροιν γάρ μου πρὸς Δακεδαμονί- ύους, ὡς σὲ περὶ πλείονος ποιοίνην ἢ Δακεδαμονίους· αὐτοῖ δὲ ἐνεκάλουν ἐμοί, ὡς μᾶλλον μέλοι μοι, ὅπως τὰ σὰ καλῶς ἔχοι, ἡ δόπως τὰ ἐαυτῶν ἐφασαν δὲ με καὶ δώρα ἔχειν παρὰ σοῦ. 45. Καίτοι τὰ δώρα ταύτα ποτέρναν οὗτε αὐτοῖς, κακονοιάν τινα ἐνδόντας μου πρὸς σὲ, αἰτιασάδα με ἔχειν παρὰ σοῦ, ἡ προφυμιᾶν πολλὴν περὶ σὲ κατανοῆσαντας. 46. 'Εγὼ μὲν οὐ λείπον πάντας ἀνθρώπους νομίζειν, εὐνοοιαν δεῖν ἀποκείσασα τοῦτο, παρ' οὗ ἀν δώρας τις λαμβάνῃ. Σὺ δὲ, πρὶν μὲν ὑπηρετήσαι τί σοι ἔμε, ἐδέξατ' ἵδεως καὶ ὁμισά, καὶ φωνῆ καὶ ξενίας, καὶ δὸς ἐσοτερ υπηρενυμένως οὐκ ἐντειμπλάσο· ἐπεὶ δὲ κατεπραξας ἃ ἐσούλου, καὶ γεγένη σαι, δοὺς ἐγὼ ἐδυνάμην, μέγιστος, νῦν οὔτως με ἄτημοι ὑπὰ ἐν τοῖς στρατιώταις τολμᾶς περιορᾶν; 47. Ἀλλὰ μὴν ἃτι σοι δόξει ἀποδοῦναι, πιστεύω, καὶ τὸν χρόνον διδάξεω τε, καὶ αὐτῶν γέ σε οὐξὶ ἀνεξασθαῖ τοὺς σοι προμεῦνος, εὐρεγεσίαν ὀρὺντα σοι ἐγκαλοῦντας. Δέομαι οὖν σοῦ ἢν αὐτῶν ἀποδιδῆς, προθυμεῖσθαι ἐμὲ παρὰ τοῖς στρατιώταις τοιοῦτον ποίησαι, οἷοντερ καὶ παρέλαβες.

48. Ἀκούσας ταύτα ὁ Σεύθης κατηράσατο τῷ αἰτῶ τῷ μη πάλαι ἀποδεδόθαι τὸν μισθὸν· (καὶ πάντες Ἡρακλεί- δῆν τοῦτον ὑπόπτευσαν εἶναι·) ἐγὼ γάρ, ἐφι, οὔτε διενο- ήθην πῶς ποτὲ ἀποστερῆσαί, ἀποδόσω τε. 49. Ἐντεῦθεν πάλιν εἶπεν ο Ξενοφόν.· 'Εστὶ ποιῶν διανοῆ ἀποδιδόναι, νῦν ἐγὼ σοι δέομαι δι' ἠμῶν ἀποδιδόναι, καὶ μὴ περιμεθένει με διὰ σὲ ἀνομοίως ἔχοντα ἐν τῇ στρατιᾷ νῦν τε, καὶ ὅτε πρὸς σὲ ἀφωκόμεθα. 50. 'Ο δ' εἶπεν· 'Ἀλλ' οὔτε τοῖς στρατιώταις ἐσθι δι' ἐμὲ ἀτιμότερος, ἂν τε μένης παρ' ἐμοὶ χελίους μόνους ὡπλίτας ἔχων, ἐγὼ σοι τὰ τε χωρία ἀπο- δόσω καὶ τὰλὰ δ ὑπεσχόμην. 51. 'Ο δ' πάλιν εἶπε
Ταυτά μέ τ' ἔχειν οὕτως οὐχ οὗν τε· ἀι.όπεμπε δὲ ἕμας. Καί μὴν, ἐφη ὁ Σεῦθης, καὶ ἀσφαλέστερον γέ σοι οἴδα δι' παρ' ἔσοι μένεν ἢ ἀπεναι. 55. Ἡ δὲ πάλιν εἴπεν· Ἀλλὰ τὴν μὲν σή πρόοναν ἐπαινῶ. Ἐμοὶ δὲ μένεν οὐχ οὗν τε· "Ὅτων δ' ἄν ἐγὼ ἐντιμότερος ὦ, νόμιζε καὶ σοι· τούτε ἀγαθὸν ἔσσαθαι. 53. Ἐνετεύθεν λέγει Σεῦθης· "Αργυρών μὲν οὐκ ἔχω, ἀλλ' ἡ μικρόν τι, καὶ τοῦτό σοι δίδωμι, τάλαντον· βούς δὲ ἐξακοσίους, καὶ πρόβατα εἰς τετρακρισία· λα, καὶ ἀνθρώποι ἐς εἰκοσι καὶ ἑκατόν. Ταύτα λαβὼν, καὶ τοὺς τῶν ἀδικησάντων σε ὁμήρους προσλαβὼν ἀπίθη. 54. Γελάσας ὁ Ἐξενοφὼν εἴπεν· "Ἡν οὖν μὴ ἐξεικνύται ταῦτα εἰς τὸν μισθὸν, τίνος τάλαντον φήσω ἔχειν; ἀρ' οὐκ, ἐπειδή καί ἐπίκινδυνόν μοι ἔστω, ἀπιόντα γε ἀμεινὸν φυλάττεσθαι πέτρους; ἡκονες δὲ τὰς ἀπειλὰς. Τότε μὲν δὴ αὐτοῦ ἔμεινε.

55. Τῇ δ' ύστεραιά ἀπέδωκε τε αὐτοῖς, ἡ ὑπέσχετο, καὶ οὖς ταῦτα ἐλάσσοντας συνεπέμφεν. Ὅι δὲ στρετεύτωσιν τέως μὲν ἔλεγον, ὡς Ἐξενοφῶν οἶχοιτο ὡς Σεῦθην οἰκήσων, καὶ ἡ ὑπέσχετο αὐτῷ ἀποληψόμενος· Ἡσεί δὲ αὐτὸν ἦκοντα εἶδον ἱσθησάν τε καὶ προσέθεν. 56. Ἐξενοφῶν δ', ἐπεὶ εἰδε Χαρμίνων τε καὶ Πολύνικον, Ταύτα, ἐφη, καὶ σέσωσται δι' ὑμᾶς τῇ στρατίῳ, καὶ παραδίδωμι αὐτὰ ἐγὼ ὑμῖν· ἡμεὶς δὲ διαθέμενοι διάδοτε τῇ στρατίῳ. Οἱ μὲν οὖν, παραβαδόντες καὶ λαφυροπόλας καταστήσαντες, ἐπώλουν, καὶ παλλὰς εἰχον αὐτίαν. 57. Ἐξενοφῶν δὲ οὐ προσήκει, ἀλλὰ φανέρος ἤν οἴκαδε παρασκευαζόμενος· οὐ γὰρ πῶς ψήφος αὐτῷ ἐπήκτε Ἀθήνης περὶ φυγῆς. Προσελθόντες δὲ αὐτῷ οἱ ἐπιτήδειοι ἐν τῷ στρατοπέδῳ ἐδέσοντο μὴ ἀπελθησίν, ποίν ἀπαγάγοι τὸ στράτευμα, καὶ Θέσων παραδώῃ.
CHAPTER VIII.

Xenophon himself receives no pay. On crossing with the army to Lampsacus, he is obliged to sell his horse, which is redeemed for him by some friends. At Pergamus he is hospitably received by Hellas, the wife of Gongylus, by whose advice he attacks the castle of Asidates, a wealthy Persian, but without success. On the following day, however, he makes Asidates prisoner, and seizes all his property. Thibron, the Lacedaemonian commander, arrives, and incorporates the army with the forces already levied against Tissaphernes.

1. 'Eπενδύθην διέπλευσαν εἰς Λάμψακον· καὶ ἀπαντᾷ τῷ Ζευσφόρῳ Εὐκλείδης, μάντις Φιλιάσιος, ὁ Κλεαγόρου νιός, τοῦ τα ἐνύπνια ἐν Λυκείῳ γεγραφότος. Οὗτος συνή- δετο τῷ Ζευσφόρῳ, ὅτι ἐσέσωστο, καὶ ἠρώτα αὐτὸν πόσοι χρυσίοι ἔχει. 2. 'Ο δ' αὐτῷ ἐπομόσας εἶπεν, ἥ μὴν ἐσεσθαί ὑπὲρ ἐφόδιον ἰκανόν οἰκάδε ἀπίωντι, εἰ μὴ ἀπόδοτο τὸν ἵππον, καὶ ἀ μφ' αὐτὸν εἶχεν. 'Ο δ' αὐτῷ οὐκ ἐπίστευεν. 3. 'Επεί δ' ἐπεμψάν Λαμψάκηνοι ζένια τῷ Ζευσφόρῳν, καὶ ἔθεν τῷ Ἀπόλλωνι, παρεστήσατο τὸν Εὐκλείδην· ἱδὼν δὲ τὰ ἱερεῖα ὁ Εὐκλείδης εἶπεν, ὅτι πείθοτο αὐτῷ μὴ εἶναι χρήματα. Ἀλλ' οἶδα, ἐφη, ὅτι κἂν μέλλῃ ποτὲ ἐσεσθαί φαίνεται τι ἐμπόδιον, εὰν μηδὲν ἄλλο, σὺ σαυτῷ. Συνὼν ἤλογης ταῦτα τὸ Ζευσφόρον. 4. 'Ο δὲ εἶπεν, 'Εμπύοδιον γὰρ σοι ὁ Ζευς ὁ Μειλίχιος ἔστι· καὶ ἐπήρετο, εἰ ἤδη ποτὲ θυ- σειν, ὁπερ οἶκοι, ἐφ' ἐισεῖν ἐγώ ὑμῖν θύεσθαι, καὶ ὀλο- καυτεῖν. 'Ο δ' οὐκ ἐφη, εἰς οὗτον ἀπεδήμησε, τεθυκέναι τοῦτῳ τῷ θεῷ. Συνεβούλευσεν οὖν αὐτῷ θύεσθαι καθὰ εἰσῆλθεν, καὶ ἐφη συνοίσειν ἐπὶ τὸ βέλτιον. 5. Τῇ δὲ ὑστε- ραίᾳ ὁ Ζευσφόρον προελθὼν εἰς Ὁφρύνον ἐδύνετο, καὶ ὀλο- καυτεῖ θαυμάσιος τῷ πατρίῳ νόμῳ, καὶ ἐκαλλιέρει. 6. Καὶ ταῦτῃ τῇ ἡμέρᾳ ἀφίκνειται Βίτων καὶ ἀμα Εὐκλείδης, χρή- ματα δώσοντες τῷ στρατεύματι· καὶ ἔσονται τε τῷ Ζευ- σφόρῳν, καὶ ἵππον, διὰ ἐν Λαμψάκῳ ἀπέδοτο πεντηκοντο- δαρείκων, ὑποπτεύοντες αὐτὸν δι' ἐνδεικνυτι πεπρακεναι, ὅτι ἰκουν αὐτὸν ἴδεσθαι τῷ ἱππῷ, λυσάμενοι ἀπέδοσαν, καὶ τὴν τιμὴν οὐκ ἴδελον ἀπολαβείν.
7. 'Εντεύθεν ἐπορεύοντο διὰ τῆς Τροφάδος, καὶ ὑπερβάν
tες τὴν Ἰόνην, εἰς Ἀντανόρον ἀφικονύμενοι πρῶτον: εἶτα
παρα ἁλατταν πορευόμενοι, τῆς Λυδίας εἰς Ὁθής πεζόν.
8. 'Εντεύθεν δὲ 'Ατραμνττίον καὶ Κερτωνοῦ ὅδευσαντες,
παρ' 'Ατάρνεα εἰς Καίκου πεδίον ἐλθόντες, Πέργαμον κατα
λαμβάνοντι τῆς Μυσίας.

'Ενταῦθα δὴ ἐξενύται Ξενοφόνον παρ' Ἑλλάδι, τῇ Γογγ
λού τοῦ Ἐρετρίεως γυναικί καὶ Γογγύλου μητρί. 9. Αὐτὴ δ' αὐτῷ φράζει, ὅτι Ἀσιδάτης ἐστίν ἐν
tῶ πεδίῳ, ἀνὴρ Πέρας· τοῦτον ἐφή αὐτὸν, εἰ ἐλθοὺ τῆς
νυκτὸς σὺν τριακοσίᾳ ἀνδράσι, λαβεῖν ἃν καὶ αὐτόν, καὶ
gυναίκα, καὶ παιδάς, καὶ τὰ χρήματα: εἰνοὶ δὲ πολλά
Ταῦτα δὲ καθηγησομένους ἐπεμψε τὸν τα αὐτῆς ἀνεψία
καὶ Δαφναγόραν, ὃν περὶ πλεῖστον ἐποιεῖτο. 10. Ἐχὼν
οὖν ὁ Ξενοφόν τούτων παρ' ἑαυτῷ ἐθύνετο. Καὶ Βασίας ὁ
Ηλείος, μάντης, παρὼν εἶπεν, ὅτι κάλλιστα εἰς τῇ ἱερὰ
αὐτῷ καὶ ὁ ἀνὴρ ἀλώσιμος εἶν.

11. Δειπνήσας οὖν ἐποιεύ
ετο, τοὺς το λοχαγοὺς τοὺς μάλιστα φίλους λαβών κα
πιστοὺς γεγενημένους διὰ παντὸς, ὅπως εὐ ποίησα αὐτοὺς
Συνεξέρχονται δὲ αὐτῷ καὶ ἄλλοι βιασάμενοι εἰς ἔξακοσι
ους: οἱ δὲ λοχαγοὶ ἀπῆλανων, ἕνα μη μεταδοθὲν τὸ μέρος
ὡς ἑτοίμων δὲ χρήματῶν.

12. 'Επεὶ δὲ ἀφίκοντο περὶ μέσας νύκτας τὰ μὲν πέρι
οντα ἀνδράποδα τῆς τύρσιος καὶ χρήματα τὰ πλείστα ἀπέ
ἵρᾳ αὐτοὺς, παραμελοῦντας ὡς τὸν 'Ασιδάτην αὐτὸν λὰ
βοεῖν καὶ τὰ ἐκείνων. 13. Πυργομαχοῦντες δὲ ἐπεὶ οὖν
ἐδύναντο λαβεῖν τὴν τύρσιν, (ὐψηλῇ γὰρ ἢν, καὶ μεγάλῃ
καὶ προμαχεώνας καὶ ἀνδρὰς πολλοὺς καὶ μαχίμους ἔχουσα,)
dιορύσσευν ἐπεχείρησαν τὸν πύργον. 'Ο δὲ στόιχος ἢν ἔπ
ὀκτὼ πλάνθων γῆς χών τὸ εὑρος. 14. Ἀμα δὲ τῇ ἡμέρᾳ
dιωρόρυκτο· καὶ ὡς τὸ πρῶτον διεφάνη, ἐπάταξεν ἐνδοθε
βουπόρω τῆς ὀδελίσκῳ διαμπερεῖς τὸν μηρὸν τὸ ἐγγυτάτω
τὸ δὲ λαυτὸν ἐπιτεύσουντες ἐποίουν μηδὲ παρέμενα ἐτὶ ἁς
φαλές εἶναι. 15. Κεκραγότων δὲ αὐτῶν καὶ πυρευνόντων,
ἐκβοηθοῦσιν Ἰταμβέλεσις μὲν ἔχων τὴν ἑαυτῷ δύνασιν, ἔκ
Κομανιάς δὲ ὁπλίται Ασσύριοι καὶ Ῥωκάνιοι ἱππεῖς, καὶ οὕτωι βασιλέως μισθοφόροι, ὡς ὅγδοθέντα, καὶ ἄλλοι πελτασταὶ εἰς ὁπτακοσίουν· ἄλλοι δὲ ἐκ Παρθενίων, ἄλλοι δὲ Ἐπολλωνίας καὶ εἰς τῶν πλησίων χωρίων καὶ ἱππεῖς.

16. Ἐνταῦθα δὴ ὡρα ἦν ὁκοπείν, πῶς ἦσται ἡ ἀφοδος καὶ ἱαθόντες, δοῦλοι ἦσαν βόσκες καὶ πρόβατα, ἰλαννοῦν, καὶ ἀνδράποδα, ἐντὸς πλασίου ποιησόμενοι· οὐ τοὺς χρήματαν οὕτω προσέχοντες τὸν νῦν, ἄλλα μὴ φυγῇ ἐκ ἡ ἀφοδος, εἰ καταλατύντες τὰ χρήματα ἀπέων, καὶ οἱ τε πολέμιοι θρασύτεροι εἰεν, καὶ οἱ στρατιωταὶ ἀθυμότεροι· τούτῳ δὲ ἀπή- έενων ὡς περὶ τῶν χρημάτων μαχομένουν. 17. Ἐπεὶ δὲ ἐσάρα Γογγύλος ὀλίγους μὲν τοὺς Ἐλληνας, πολλοὺς δὲ τοὺς ἐπίκειμένους, ἐξῆρχεται καὶ αὐτὸς βία τῆς μητρός. ἔχων τὴν ἐαντού δύναμιν, βουλόμενος συμμετασχεῖν τοῖς ἔργοις· συνεδόθη δὲ καὶ Προκλῆς, ἐξ Ἀλισάρης καὶ Τενθρανίων, ὁ ἀπὸ Δαμαράτου. 18. Οἱ δὲ περὶ Ξενοφῶντα, ἔπει πάνω ἦδη ἐπιεζοντο ὑπὸ τῶν τοξευμάτων καὶ σφενδά- νων, πορευόμενοι κύκλῳ, ὅπως τὰ ὅπλα ἑχοιν πρὶ τῷ τοξευμάτων, μόλις διαδιάνουσιν τὸν Κάικον ποταμόν, τετρω- μενον ἐγγὺς οἱ ἡμίσεις. 19. Ἐνταῦθα καὶ Ἀγασίας Στυμφάλιος λοχαγὸς τιτρώσκεται, τὸν πάντα χρόνου μαχομένου πρὸς τοὺς πολεμίους. Καὶ διασωζόνται, ἀνδράποδα ὡς διακοσία ἑχοντες καὶ πρόβατα δοῦλο θύματα.

20. Τῇ δὲ ὑστεραΐα ὑθυσάμενος ὁ Ξενοφῶν, ἐξάγει νῦκταρ τῶν ταῦτα οὖν, ὅπως ὅτι μακροτάτην ἔλθοι τῆς Ἀδειας εἰς τὸ μῆ διὰ τὸ ἐγγὺς εἶναι φοβεῖσθαι, ἀλλ᾽ ἀφυλακτικίν.

21. 'Ὁ δὲ Ἀσιδάτης, ἀκούσας, ὅτι πάλιν ἐπ᾽ αὐτόν τεθυμένος εἰς Ξενοφῶν, καὶ παντὶ τῷ στρατεύματι ἤξοι, ἔσον λίζεται εἰς κόμας ὑπὸ τὸ Παρθενίων πόλισσα ἐχοῦσας.

22. Ἐνταῦθα οἱ περὶ Ξενοφῶντα συντυχχάνουσιν αὐτῷ, κα. λαμβάνουσιν αὐτὸν, καὶ γυναικάς, καὶ παιδας, καὶ τοὺς ἱπ- πους, καὶ πάντα τὰ ὄντα· καὶ οὐτω τὰ πρῶτα ἱερὰ ἀπέβη.

23. 'Ἐπειτα πάλιν ἀφικνοῦνται εἰς Πέσγαμον. Ἐνταῦθα τὸν θεόν οἰκ. ἦτε ἁπάσατο ὁ Ξενοφῶν· τα νέμαστον γάρ καὶ
οἱ Δακωνες, καὶ ἵ λοχαγοὶ, καὶ οἱ ἄλλοι στρατηγοὶ, καὶ οἱ στρατιῶται, ὡς δὲ εξαίρετα λαμβάνειν καὶ ἔππονυ, καὶ ζεύγη, καὶ τάλλα· ὡςτε μανὸν εἶναι καὶ ἄλλου ἡδη εὔ ποιεῖν.

24. Ἐν τούτω Θιδρών παραγενόμενος παρέλαβε τὸ στρατεύμα, καὶ, συμμίξας τῷ ἄλλῳ Ἐλληνικῷ, ἔπολεμε πρὸς Τισσαφέρνην καὶ Φαρνάβαζον.

25. Ἡ Ἀρχοντες δὲ οίδε τῆς βασιλείας χώρας, ὡς τὴν ἐπήλθον. Ἀναίας Ἀρτίμας, Φρυγίας Ἀρτακάμας, Ἀνκοσίας καὶ Καππαδοκίας Μιθριδάτης, Κιλικίας Συνέννεσις, Φοίνικης καὶ Ἀραβίας Δέρνης, Συρίας καὶ Ἀσσυρίας Βέλεσιν, Βαβυλώνιος Ῥωσάρας, Μηδίας Ἀρδάκας, Φασιανών καὶ Ἐσπεριτῶν Τηρίβαζος· (Καρδοῦχοι δὲ καὶ Χάλυβες καὶ Χαλδαῖοι καὶ Μάκρωνες καὶ Κόλχοι καὶ Μοσσύνοικοι καὶ Τιβαρηνοὶ αὐτόνοι.) Παφλαγονίας Κορύλας, Βιθυνῶν Φορνάβαζος, τῶν ἐν Εὐρώπῃ Θρακῶν Σευθῆς. 26. Ἀρμυρὸς δὲ συμπάσχης τῆς ὁδοῦ τῆς ἀναβάσεως καὶ καταβάσεως στρατημοῦ διακόσιοι δεκαπέντε, παρασάγγαρ κήλου ἐκατόν πεντήκοντα πέντε, στάδια τριμύρια τετρακισχίλια ἕξακοκαὶ πεντήκοντα. Χρόνου πλήθος τῆς ἀναβάσεως καὶ καταβάσεως ἐνιαυτὸς καὶ τρεῖς μῆνες.
NOTES.
NOTES.

A. The word ἀνάβασις is literally meant "a going up." It is here applied to the expedition made by Cyrus the Younger against his brother Artaxerxes Mæmon, king of Persia, up from the sea-coast, toward Central Asia, and which was arrested by the defeat at Cunaxa, a short distance this side of Babylon. The present work gives an account not only of the advance upward, and the death of Cyrus, who fell in the conflict, but also of the retreat of the Greeks who had accompanied him. The first book contains the march of Cyrus from Sardis, the ancient capital of Lydia, to the neighborhood of Babylon, and ends with his death at the battle of Cunaxa. The six remaining books describe the retreat of the "Ten thousand," as the Greek army is often called. The work is written in an easy, agreeable style, and is full of interest, as being a minute detail, by an eye-witness, of the hazards and adventures of the army in their difficult march through an unknown and hostile country. The impression which it makes is favorable to the writer's veracity and his practical good sense; but, as a history of military operations, it is much inferior to the only work of antiquity with which it can be compared, the "Commentaries" of Caesar, as the writer himself falls short of the lofty genius of the great Roman commander.

The expedition here narrated is remarkable as being the first long march of which we possess a detailed account, and also the oldest extant document that gave to Europeans any tolerably precise notions of the countries watered by the Upper Tigris and Euphrates. This attempt, moreover, of an ambitious young prince to usurp his brother's throne, led ultimately to the greatest results, for by it the path into the centre of the Persian Empire was laid open to the Greeks, and the way was prepared for the conquests of Alexander. The character of Cyrus is drawn by Xenophon in the brightest colors. It is enough to say, that his ambition was gilded by all those brilliant qualities which win men's hearts.

Xenophon at first held no military command among the Greek mercenaries who accompanied Cyrus; he went apparently as a
mere spectator, and only took command after the death of most of the generals, these having been entrapped and cut off by Tissaphernes. The whole distance traveled, both on the Expedition and the Retreat, comprised 215 days' march, of 1155 parasangs, or 14,650 stadia; about 3465 geographical miles. The time employed was a year and three months. (Penny Cyclopaedia, vol. xxvii., p 623.—Dict. of Gr. and Rom. Biogr., &c., p. 924.)

BOOK I.
CHAPTER I.

§ 1. Δαρείου καὶ Παρσαύτιδος, κ. τ. λ. "Of Darius and Parysatis are born two sons." Observe here the employment of the present tense for the past. In order to give animation to a narrative, past events are spoken of as present, and thus brought more vividly before the mind. The tense thus employed is called the historical present.—Δαρείου. The Darius here meant was the second of the name, and ascended the Persian throne B.C. 424-423. His original name, in its Greek form, was Ochus (Οχὺς); in Persian, probably, Ochi, or Achi, which he changed, on his accession, into Darius, thus becoming Darius II. The Greek writers generally give him the surname of Ναθος (Δαρεῖος ὁ Νόθος), in allusion to his illegitimacy, he having been a natural son of Artaxerxes Longimanus, who made him satrap of Hyrcania, and gave him Parysatis, his own (Artaxerxes') sister, in marriage.—Παρσαύτιδος. Parysatis was daughter of Xerxes I., and sister of Artaxerxes Longimanus, as just stated. She is represented as a woman of cruel and vindictive spirit, and as exercising a powerful control over her husband (Ctes., Pers., 49.)

παῖδες δύο. Xenophon, having occasion to mention only the two rivals, speaks here as if Darius had no other children by Parysatis. There were, however, two younger brothers, Ostanes and Oxathres, and also two daughters, Amistris and Artosta, or Atossa. (Plut. Vit. Artax., 1.—Ctes., l. c.)—Ἀρταξέρξης. Another, but probably less correct form of this name is Ἀρταξέρξης. (Bähr, ad Ctes., p 186.) The Artaxerxes here meant is the one whom the Greeks distinguished by the epithet of Μέγας (Μνήμων), on account of his strong memory.—Κύρος. The Cyrus here meant is generally called "the Younger," to distinguish him from the more ancient Cyrus, the founder of the Persian monarchy.
\( \text{2,3.} \)

παρών ετύχανε. "Happened to be present." In Latin, forté aetera. Observe that the Greeks sometimes put as a participle that which, according to the sense, would be the principal verb, and then make this depend on another verb, which, in this way, often supplies the place of an adverb. Such verbs are τύχανον, λαυθάνω, &c. So here we may either say, "happened to be present," or, adverbially, "by chance was present."—μεταπέμπεται. "He sends for." Observe the force of the middle: "He sends for Cyrus to come.ui. him;" or, more literally, "He sends after Cyrus for himself."

καὶ ἀντὶ τις ἄρχις, κ. ῥ. Β. "From the government of which he had made him satrap." Observe here the employment of the aorist in a pluperfect sense. The pluperfect itself would have expressed a more exact reference to past time than the narrative required, and therefore the indefinite tense is substituted.—ἀρχις. The government or satrapy of the younger Cyrus comprehended Lydia, the greater Phrygia, and Cappadocia. He obtained this appointment B.C. 407.—σατραπίας. By a satrap is meant the governor of a province of the Persian Empire. The word is of Persian origin; but its original form and its etymology are altogether uncertain. (Consult Pott Etymol. Forsch., i., p. 67, seq.)

Καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε. "And he had appointed him command, also." The aorist again for the pluperfect. Observe, also, the employment of καὶ ... δὲ, to introduce a new particular into the narrative, enlarging on what precedes, and equivalent, in effect, to on μόνον ... ἄλλα καί. The new particular here brought in is the investing of Cyrus with military authority; for the office of satrap was, strictly speaking, a civil one; the governors of garrisons and commanders of troops being independent of his authority, and responsible to the king alone. In later times, however, it became customary to appoint the satraps to the command of the forces also, especially if they were members of the royal family, and if their provinces were frontier ones. (Compare Heeren, Ideen, vol i., p. 504.)
εἷς Καστωλοῦ πεδίων ἀδρολόζονται. "Muster in the plain of Castulus, . . . are accustomed to march into the plain of Castulus and muster there. Observe the employment of εἷς with the accusative to denote motion into a place previously to the assembling in that place. In each of the Persian provinces there appears to have been a general gathering-place, usually a large plain, in which the troops of the province were wont to muster, either for stated inspection, or in case of any sudden invasion or alarm. (Heeren, Ideeen, vol. i., p. 65.) According to Stephanus Byzantinus, the plain of Castulus was in Lydia. The military command, therefore, of Cyrus would seem to have been over the forces of Lydia, and especially over the sea-coast of that province with its Grecian cities. The object of his parent in investing him with this command was to enable him to lend aid more effectually to the Lacedaemoneans in their war against the Athenians. Cyrus himself, however, appears to have regarded the appointment as an actual step to the throne, and such no doubt, was the view, also, of his mother, Parysatis.

Τισσαφέρνης was at this time a trap of Caria. As he was secretly hostile to Cyrus, the latter seems to have taken him along with him under color of friendship, but in reality fearing to leave him behind, and not aware that he might prove a dangerous companion.—Καὶ τῶν Ἑλλήνων δὲ, κ. τ. λ. "And he went up, having also three hundred heavy-armed men of the Greeks." Observe here, again, the employment of καὶ . . . δὲ. Cyrus seems to have taken with him this small Grecian force, less with a view to his immediate security, than to the effect which the report of the treatment they experienced might have in attracting other Grecian mercenaries into his service.

ὅπλιτας. The heavy-armed soldiers were called hoplites (ὅπλιται) because the term hopla (ὅπλα) more especially denoted the defensive kind of armor, namely, the shield and corselet. By wearing these they were distinguished from the light-armed (φύλος, ἄνοπλος, γυμνός, ρατ, γυμνήτες), who, instead of being defended by the shield and corselet, had a much lighter covering, consisting sometimes of skin and sometimes of leather or cloth; and, instead of the lance or sword, they commonly fought with darts, stones, bows and arrows, or slings.—Παρθασιον. "A Parrhasian," i. e., an Arcadian. The Parrhasi were a people of Arcadia, whose towns, as mentioned by Pausanias, all lay to the west and northwest of Megalopolis.

κατέστη εἷς τὴν βασιλείαν. "Was established in the kingdom." Observe here, again, the employment of εἷς with the accusative, after a verb denoting rest in a place. It is the same, therefore, as
NOTES TO BOOK I.—CHAPTER I. 223

saying, "had succeeded to the kingdom and established himself therein." —βασιλεῖαν. Parysatis had exerted all her influence to induce Darius to name Cyrus as his successor, and had urged, in behalf of her favorite son, the specious plea, which Xerxes, by the advice of Demaratus, had formerly employed, namely, that Artaxerxes was born while her husband was yet a subject, but Cyrus when he was a king. Darius, notwithstanding, appointed his eldest son his successor, who, on coming to the throne, changed his name, which had been previously Arsacas, or Arsicas, to Artaxerxes. There appears to be no foundation for Bahr's assertion (Creuzer, Meletem., iii., p. 13), that the order of succession adopted in the case of Xerxes was the law of the monarchy. (Thirlwall's Greece, vol. iv., p. 281, n.)

διαβάλλει. "Accuses." — ὃς ἐπιθυμεῖν οὐ αὐτῷ. "How that he is plotting against him." The optative is here employed, like the subjunctive in Latin, to indicate merely the assertion or sentiments of the speaker, without their being vouched for by the writer himself, although they may be at the same time strictly true. It is, therefore, the same as saying, "is plotting against him, as he, Tissaphernes, asserts." Cyrus, it seems, accompanied Artaxerxes to Persia, where the Persian kings went through certain mystic ceremonies of inauguration; and Tissaphernes took this opportunity of charging him with a design against his brother's life. It would appear, from Plutarch's account, that one of the officiating priests was suborned to support the charge, though it is by no means certain that it was unfounded. (Thirlwall, iv., p. 283.)

ὡς ἀποτευκέων. "With the intention of putting him to death." The participle of the future is here employed, as often elsewhere, to mark a purpose or intent, while the particle ὡς is appended to it to show that the action itself of the participle does not yet exist. Kühner, § 690, Obs. 2, ed. Jell.) — έξαιμησαμένη αὐτῶν. "Having begged him off." More literally, "having begged him off for herself." Observe here the force of the middle. This voice is purposely employed, in the present instance, to show that the pardon of Cyrus was granted merely for his mother's sake. Plutarch relates, that Parysatis, on this occasion, clasped Cyrus in her arms, bound the tresses of her hair around him, held his neck to her own, and by her tears and passionate entreaties succeeded at length in procuring his forgiveness. The character of Artaxerxes, though weak and timid, seems not to have been naturally unamiable; and his mother, notwithstanding her undisguised predilection for her younger son, exercised a strong ascendancy over him.
\(\text{\\small \text{NOTES TO BOOK I.}}-\text{\textsc{Chapter I}}\)

\(\text{\textsection 4.}\)

\(\text{ὁς} \; \alpha\nu\pi\nu\lambda\theta\epsilon. \) "When he had departed," i.e., had returned to his government.—\(\text{βουλευεται} \; \delta\pi\omegaς \mu\iota\piοτε, \; \kappa. \; \tau. \; \lambda.\) "Deliberates how he shall never any longer be dependent upon his brother," i.e., shall never any more be subject to his authority. Observe the force of \(\epsilon\iota\lambda\) here with the dative, as denoting subordination to authority, or dependence upon another.—\(\text{ἄντε} \; \iota\kappa\epsilon\iota\nu\nu. \) "In his stead."—\(\text{Παρύσατις} \; \mu\iota\phi, \; \kappa. \; \tau. \; \lambda.\) "Now Parsatis, indeed, the mother (of the two), was for Cyrus," i.e., favored the views of Cyrus. The verb \(\upsilon\iota\nu\chi\iota\nu\nu\) is sometimes used of states that stand by and lend aid to others. It is here employed in an analogous sense of individuals. (Compare B. v., 6, \(\text{\textsection 23}, \) and Xen., Hist. Gr., vii., 5, 5.)

\(\text{\textsection 5.}\)

\(\text{ὅστις} \; \delta' \; \upsilon\iota\kappa\nu\eta\iota\tauο. \; \kappa. \; \tau. \; \lambda.\) "Moreover, whosoever used to come unto him of those (sent) from the king." The reference is to all who passed between the court of Artaxerxes and his own. These Cyrus endeavored to corrupt by his affability and by presents.—\(\text{παντας}. \) Observe here that the antecedent is in the plural, although the relative, \(\text{ὅστις}\) is in the singular number. The reason of this is, that the relative is used in an indefinite sense, without any particular designation of individuals. (Kühner, \(\text{\textsection 819}, \) 2, \(\beta, \) ed. Jelf.)—\(\text{ο\upsilon\tauω} \; \deltaια\tau\iota\kappa\chi\epsilon\iota\zeta.\) "So disposing them in feeling."—\(\text{Κα\i} \; \tau\o\nu \; \pi\alpha\rho \; \epsilon\alpha\nu\tau\iota\kappa\kappa, \; \kappa. \; \tau. \; \lambda. \) "And he took care also of the barbarians with him, that they should be," &c. The reference here is to the Asiatics about his own person, or, in other words, attached to his own service. Observe here the peculiar construction, the subject being, by a species of attraction, construed with the verb of the preceding proposition. The regular form of expression would have been, \(\text{Κα\i} \; \epsilon\iota\mu\iota\mu\epsilon\iota\tau\alpha\tauο \; \delta\epsilon \; \omega\iota\iota \; \beta\alpha\rho\beta\alpha\rho\alpha\iota, \; \kappa. \; \tau. \; \lambda.\) —\(\text{Κα\i} \; \epsilon\iota\nu\iota\kappa\iota\kappa\kappa \; \epsilon\iota\sigma\iota\nu \; \alpha\upsilon\phi. \) "And might he well disposed toward him." Adverbs are often put with the verb \(\epsilon\alpha\nu\tau\iota\nu\) in the same sense as the adjectives corresponding to those adverbs with the verb \(\epsilon\iota\nu\tau\iota\nu.\) Thus, \(\epsilon\iota\nu\iota\kappa\kappa \; \epsilon\iota\sigma\iota\nu\) is here the same as \(\epsilon\nu\; \nu\iota\kappa\iota\kappa \; \epsilon\iota\sigma\iota\nu.\) The more literal translation, however, is "\textit{might have themselves well disposed.}" Supply \(\epsilon\alpha\nu\tau\iota\nu\kappa\kappa.\)

\(\text{\textsection 6.}\)

\(\text{Την} \; \text{Ελληνικήν} \; \delta\circ\nu\alpha\mu\iota\nu. \) "His Grecian force." Cyrus's main object was to raise as strong a body of Greek troops as he could; for it was only with such aid that he could hope to overpower an adversary, who had the whole force of the empire at his command and he knew enough of the Greeks to believe that their superiority
over his own countrymen, in skill and courage, was sufficient to compensate for almost any inequality of numbers.—ος μάλησα ἔδινα ἑαυτῷ ἐπικρυπτόμενος. "Concealing (this movement) as much as he was able," i. e., doing this as secretly as possible. The particle ὅς is often employed to strengthen superlatives, but chiefly, as in the present instance, in the case of adverbs.—οτι ὑπαρκεσκενότατον "As unprepared as possible." Observe that ὅτα, like the Latin quam strengthens all superlatives, both adjectives and adverbs. Compare note on ὅς, immediately preceding.

ὁς οὖν ἐποιεῖτο, κ. τ. λ. "In this way, then, did he make his levy." Observe the force of the middle: literally, "in this way, then, did he make the levy for himself."—ὀπόσας εἴξε φυλακᾶς, κ. τ. λ. "As many garrisons as he had in the cities, he gave directions to each of the commanders (of these)," &c. The strict grammatical construction, however, will be as follows: παρήγγειλε εὐκάστοις τοῖς φρουράρχοις (τῶν φυλακῶν), ὀπόσας φυλακᾶς εἶχεν ἐν ταῖς πόλεσι, κ. τ. λ.—Ἀνδρός Πελοποννησίως. "Peloponnesian men." The Greeks of the Peloponnesus enjoyed at this time a high reputation for valor and military skill. The nations or communities occupying the Peloponnesus were the Achaeans, Eleans, Messenians, Laconians, Arcadians, and Argives. Of these, the most conspicuous was, in a military point of view, the Laconians and Arcadians.

Ὡς ἐπιθουλεύοντος, κ. τ. λ. "As though Tissaphernes were plotting against these cities." More freely, "because, as he alleged, Tissaphernes was plotting." &c. The particle ὅς is joined to the simple participle, or with the genitive and accusative absolute, when the reference is not so much to any action really going on, as to the opinion, allegation, or assertion of another, with regard to the probability of such action. Cyrus made this alleged plotting, on the part of Tissaphernes, a mere pretense for procuring Grecian troops.—καὶ γάρ. "And (this appeared the more plausible), for." Analogous to the Latin etenim.—ήσαν τὸ ἀρχαῖον. "Formerly belonged," i. e., in the first instance, as regarded Tissaphernes and Cyrus.

αἱ ἵπποι καὶ πόλεις. The Greek cities of Ionia are meant. The district of Ionia extended from the River Hermus, along the shores of the Igean, to and including the city of Miletus. It took in, therefore, the whole sea-coast of Lydia, except a small portion north of the Hermus. Hence the feud between Tissaphernes (who claimed the government of these cities by virtue of the grant mentioned in the text) and Cyrus, who contended, probably, that they had been subjected to his authority by the general terms of his father's appointment, which constituted him, in fact, the governor of the sea.
coast. — ἀφεστήκεσαν πᾶσι. "They had all revolted." — Miletus was the most celebrated of the cities of Ionia, and was situated on the southern shore of the bay into which the River Latmus emptied, on the northwestern coast of Caria.

§ 7.

προαιρθόμενος τῷ αὐτῷ ταῦτα, κ. τ. λ. "Having perceived beforehand (certain persons) planning these same things." Supply τινάς.—αποστήνας πρὸς Κίρον. "(Namely), to revolt unto Cyrus." This is intended as an explanation of the words τῷ αὐτῷ ταῦτα, immediately preceding. Some editors mark the clause with brackets, regarding it as a superfluous addition. The simplicity of Xenophon's style, however, would seem to be in its favor.—τοὺς φεύγοντας. "The fugitives." The participle with the article has here the force of a noun. Literally, "those who were fleeing."—κατάγειν τοὺς ἐκπτωτούς. "To restore those who had been driven out." The verb ἐκπτωτεῖν denotes, properly, "to fall out or from a thing," i. e., to lose, to be deprived of, and hence, in particular, with an apparently passive force, "to be banished or driven out from one's country." Compare the Latin excidere patriæ.—πρόφασις τοῦ ἄνθρωπος. "Pretense for collecting."

§ 8.

ἡσίον. "He requested."—ἀδελφὸς ὦν αὐτῷ "Since he was a brother of his." We have here a species of attraction, by which ἀδελφὸς ὦν are put in the nominative, after that implied in ἡσίον. The regular construction would be as follows: ἡσίον ταῦτας τῷ πόλεις δοθη-ναί οἱ ἀδελφοὶ ὄντες αὐτοῦ.—δοθη-ναί οἱ. "Might be given unto him," i. e., placed under his authority.—συνέτραπτεν αὐτῷ ταῦτα. "Co-operated with him in these things." Literally, "did these things along with him."—τῆς ἐπιβουλῆς. "The plot."—Tissaphernes δὲ ἐνόμιζε, κ. τ. λ. "But thought that he was incurring expense about his forces because engaged in war with Tissaphernes."—ὡς εὖθεν ἡχθεῖο, κ. τ. λ. "So that he was in no respect disquieted at their being engaged in war." Artaxerxes was too well pleased with the quarrel, and with the expense in which it involved Cyrus, to interfere for the purpose of ending it, especially as his brother regularly transmitted the tribute due from the cities which he held to the royal treasury.

καὶ γὰρ. "And (the more especially) since."—τοὺς γιγνομένους δασμοὺς. "The accruing tribute," i. e., the tribute arising from the imposts established by the Persian government.—πόλεων ὃν. Attraction, for πόλεων ὃν.—ἐνυχανεν ἐκ�ον. "Happened to have
These cities, though wrested from Tissaphernes, were still nominally supposed to be held by him, as having been given him by the king. Hence the employment of the imperfect here as denoting continuance of action. Zeune is, therefore, in error here when he regards ετύγχανεν as having a pluperfect force. (Balfour, ad loc.)

§ 9.

ἔν Χερσονήσῳ τῇ καταντιπέρας, κ. τ. λ. "In the Chersonesus, wields over against Abydos." With τῇ supply κειμένη, or else the simple οὗτη. The term χερσόνησος (in Attic, χερφόνησος) means properly, "a land-island," i. e., a peninsula. At Athens, and among the Attic writers particularly, the long strip of Thrace that runs along the Hellespont was especially called the Chersonese, or Peninsula, and was celebrated as a grain country, whence the Athenians drew their chief supply of this article of subsistence.—Ἀβύδων. Abydos was situate directly on the Asiatic shore of the Hellespont, in nearly the narrowest part of the strait. Its ruins are still to be seen on a projection of low land, called Nagara Bornou.—Κλεάρχος. A more detailed account of this individual is given in book ii., 6, 1.—τούτῳ ευγγενόμενος. "Having become acquainted with this man."—ἡγάθε ἐπὶ αὐτῶν. Cyrus, an excellent judge of character and abilities, soon discerned the value of the military talents of Clearchus, and his fearless and enterprising, though stern and imperious spirit.—μυριονὶ Δαρείκον. "Ten thousand Darics." A little over $35,000 of our currency. The Daric was a Persian coin of pure gold, stamped on one side with the figure of an archer, crowned and kneeling on one knee, and on the other side with a sort of quadrata incusa, a deep cleft, as in the following wood-cut. It is supposed to have derived its name from the first Darius, king of Persia and father of Xerxes, and was equal to about $3 51.
The term χρυσίων is applied to any thing made of gold, such as gold coin, gold utensils, &c.—άπο τοῦ τῶν χρημάτων. "From these resources." Observe the employment of ἀπό here to denote the means or instruments for effecting an end. (Kühner, § 220, f.)—ἐπολέμει τοῖς ὤραξι. "Began to wage war upon the Thracians." The dative of disadvantage.—ὑπὲρ Ἑλλησπόντου. "Above the Hellespont," i.e., to the north of the Hellespont and Chersonese. The ordinary text has ὑπὲρ Ἑλλησπόντου, which Matthiae renders "on the Hellespont," and Kühner "on the other side of the Hellespont." But the accusative, and these modes of explaining it here, are equally incorrect; and the text requires the genitive, with ὑπὲρ, as denoting rest in a place. Xenophon refers to the Thracian tribes, and particularly to the Apsynthii, who dwelt to the north, or above the Hellespont. It was to restrain the incursions of these barbarous communities that Miltiades had erected a wall across the neck of the Chersonese, from Cardia to Paezeya. (Herod., vi., 36.) This was subsequently restored by Pericles (Plut., Vit. Per., 19); but, at the period mentioned in the text, it would seem, from the language of Xenophon in his Grecian History (iii., 2, 10), to have been again in ruins. The aid, therefore, which was lent by Clearchus at this juncture, must have proved of great importance to the Grecian settlers in the Chersonese, in protecting them against the inroads of the Thracians to the north. If Clearchus marched out of (ἐκ) the Chersonese, as the text informs us, for the purpose of attacking these Thracians, how could they be dwelling either on the Hellespont, or on the other side of it, when the waters of the Hellespont washed merely the shores of the Chersonese?

νυνεδάλλοντο. "Contributed." Observe the force of the middle. They did this for their own advantage.—τοῦτῳ δ' ἀν οὕτω, κ. τ. λ. "And in this way this army, too, was secretly maintained for him," i.e., was maintained in such a way as to leave the king in ignorance of its true destination. Compare note on πάρων ἐτύγχαπε, i., 1, 2.

§ 10

Θεττάλος. Thessaly lay to the south of Macedonia, and extended from the range of Mount Pindus on the west, to the shores of the Ἐγέας on the east.—ξείνος ὣν ἐτύγχανεν αὐτῷ. "Happened to be connected with him by the ties of hospitality." By the term ξείνος, as here employed, is meant a friend, with whom one has a league of hospitality, for one's self and heirs, confirmed by mutual presents, and by an appeal to Ζεὺς ξείνος, or Jove, the god of hospitality. In this sense, indeed both parties are properly ξείνοι, the one to the
Section 1. — τῶν ἄντιστασιωτών. "Those of the opposite faction." -καί, εἶτε αὐτὸν εἰς δεσπιλίους, κ. τ. ἦν. "And asks of him pay for two thousand mercenaries, and for three months." The construction is μισθῶν εἰς δεσπιλίους ξένους καὶ τρίων μηνῶν, and εἰς is employed with the accusative to denote the aim, object, or purpose. (Kühner, § 625, 3, ed. Jelf.) The ordinary mode of rendering this passage is, "and asks of him to the number of 2000 mercenaries, and three months' pay." This, however, cannot be correct, as plainly appears from what follows, namely, Ὅ δὲ Κῦρος δίδωσιν αὐτῷ εἰς τετρακεισχήλιος καὶ ξένων μισθῶν. It is utterly incredible that Cyrus, whose great aim was to collect as many Grecian troops around him as possible, should have given Aristippus, on this occasion, the men themselves, and not merely the means of procuring them. Why, too, would he give double the number asked! And why would he send troops of so much value to himself on an expedition in which he was not at all interested, and where he ran the risk of losing some part, at least, if not all of their number? Every thing becomes plain, however, if we suppose that Cyrus merely gave Aristippus the means of raising troops, as he had already done in the case of Clearchus; and we perceive, also, why 4000 men and six months are substituted by Cyrus for 2000 men and three months; his object being to procure as many Greek troops as possible for his service, without exciting suspicion, and to make the time of service a long one, with reference to his intended expedition into Upper Asia. (Compare Jahrbüch. für. Philol. und Pädag., vol. xl., 2, p. 205.)

ξένως. Because the ξένος, or stranger, only became such by leaving his own home, the name was early given to one who left the house he was born in, and attached himself to another, usually for pay. It thus came to denote "a hireling." In Attic writers, however, ξένος meant, regularly, "a soldier who entered foreign service for pay," or, in other words, "a mercenary." The term is in fact, therefore, a euphemism, for the more inidious μισθωτός, or μισθοφόρος.—ὡς οὕτω περιγεναμένος ἄν.—"As in this way likely to prove superior." More freely, "Since in this way, as he assures him, he would in all likelihood prove superior." Compare note οἱ ἑπιθυμεῖντος, 1, 1, 6.—εἰς τετρακεισχήλιος, κ. τ. λ. Construct as above, μισθῶν εἰς τετρακεισχήλιος καὶ ξένων μισθῶν.—καταλέπαι. "The end of the year." Supply τὸν πέλεμον, and compare book ν., 7, 27 ὑπ’ ἀνελέσας πόλεμον . . . οὔτε καταλέπαι.—πρόσθην . . . τῶν "Before that." Compare the analogous Latin usage in the case of quis . . . quam.
Boiotia. Boeotia was a country of Greece Proper, or Greece without the Isthmus of Corinth, and lay to the northwest of Attica.

As eis Πισίδας, κ. τ. λ. "As if wishing to lead an army among the Pisidians." Compare note on ὡς ἐπιθουλευντος, i., 1, 6. The ordinary text has ἐπι, "against," but the true reading is εἰς, and εἰς Πισίδας is only a more concise way of expressing εἰς τὴν χώραν τῶν Πισιδῶν.—Πισίδας. The true Greek form of the name of this people is Πισίδαι, not Πεισίδαι. The common text erroneously adopts the latter. Pisidia was a country of Asia Minor, bounded on the west and north by Phrygia, on the east by Isauria, and on the south by Pamphylia. It was a mountainous country, and occupied by a rugged and marauding race, hostile to the Persian monarchs, and whom it was frequently found necessary to curb by force of arms. Hence the pretext of Cyrus on the present occasion.—ὡς πρύγματα παρε-χόντων, κ. τ. λ. "As though the Pisidians were affording trouble," &c., i., c., under the pretense that the Pisidians were affording, &c. The allusion is to marauding inroads into his satrapy.

Σοφαϊνετον. The Sophaecus here mentioned is thought to have been the same with the one who also wrote a narrative of this same expedition, or an Ἀνάβασις Κύρου, and who is referred to by Stephanus Byzantinus, s. v. Καρδοῦχοι and Τάυχοι.—Στρυμόλιον. Stymphalus was a town of Arcadia, to the northeast of Orchomenus, and near the confines of Achaia.—Ἀχαιόν. Achaia was a country of the Peloponnesus, lying along the Sinus Corinthiacus, to the north of Elis and Arcadia.—ὡς πολεμήσων. "As though about to go to war." i. c., pretending that he was on the eve of a war.

CHAPTER II.

§ 1. ἔπει δὲ ἐδόκει ἧδη, κ. τ. λ. "And when now it seemed good to him to march upward," i. c., when now all his arrangements had been made for his expedition into Upper Asia, against his brother, and it appeared to be a fitting time to commence his march. More than a year had been spent in preparations before Cyrus actually set out.

—τὴν μὲν πρόφασιν ἔτοιεῖτο. "He made his pretext, indeed (for so doing)." Observe that μὲν here stands without any thing opposed to it in the rest of the sentence, but still having an apodosis plainly implied in what follows, namely, τῇ δ' ὀληθείᾳ ἐπι τὸν βασιλέα ὁ στρα-λος ἤν. (Κρυγ., ad loc.) As regards the middle, ἔτοιεῖτο, compare...
Notes to Book I.—Chapter II. 231

It and to A. 6. /I. Who Aristippus is qualifies. equivalent and has His and, elx^ very and Kal eZj^-did ment and

"And he assembles there (in his own satrapy) as if against these, both his barbarian and Grecian army." The construction of ἐνταῦθα in this passage has given rise to much difference of opinion among commentators. Zeune considers it equivalent in meaning to "illee," and as referring to the quarter where the Pisidians were; but then the form ἐκεῖος ought to have been employed in the text, not ἐνταῦθα. Schneider makes it a particle of time, and having the force of tum. Weiske explains it by "illee, in sua ditione," and refers it to the troops which Cyrus had already in his satrapy, and which he was now drawing more closely together. If this, however, had been the meaning intended to be expressed, Xenophon would have written τὸ ἐνταῦθα. Dindorf, it is true, actually adopts this reading, τὸ ἐνταῦθα, in the text of his larger edition, on Schneider's conjecture, but the MSS. furnish no authority whatever for the insertion of the article; and, besides this even τὸ ἐνταῦθα itself is open to very serious objection. The meaning which we ourselves have given to ἐνταῦθα here, although apparently a very natural one, is yet by no means safe from attack. In the first place, it is exposed to the charge of abruptness, since nothing, in fact, precedes to which it can plainly refer; and in the next place, its position in the Greek text is extremely awkward, on account of the distance between it and the verb which it qualifies. The truth is, the text here appears to be corrupt; and since one of the Vatican MSS. omits both στράτευμα and καὶ, it has been well conjectured by Bornemann and others that Xenophon wrote as follows: Καὶ ἀθροίζει, ὡς ἐπὶ τούτοις, τὸ τε βασιλείας καὶ τὸ Ἑλληνικὸν Ἐνταῦθα παραγγέλλει τῷ τε Κλεάρχῳ, κ. τ. λ. λαβόντα ἡκείν. Attraction for ἡκείν λαβόντα, which latter form occurs lower down in speaking of Xenias: —συναλλαγέντι πρῶς, κ. τ. λ. "To come to terms with those at home and send away," &c.—ὁ εἰχὲ στράτευμα. "What force he had." The antecedent is very often omitted in its own clause, and is then subjoined to the other clause, and put in the same case with the relative. The ordinary arrangement would have been, ἀποστέψας τὸ στράτευμα ὅ εἰχε. Aristippus did not come in person with the troops, but sent Menon as their commander. Compare § 6.—ὁς αὐτὸ προεστήκει. "Who had been commanding for him."—τοῦ ξενικοῦ Supply στρατεύματος.—ικανο
PROPHECY. The indicative is here employed, because the writer speaks in his own person. The optative, εἴησαν, which some editions exhibit, would be spoken in the person of Cyrus, as giving his directions.

§ 2.

τοὺς Μιλήτους πολεορκοῦντας. Compare i., 1, 7.—ιέκλεθεν. "He urged." Observe that κέλευς has here its softer meaning, "to urge or exhort," not that of "to order," which would be clearly out of place. Compare the German version of Halbhart, "Er muterte die Vertriebenen auf."—εἰ καλῶς καταπράξετεν, κ. τ. λ. "If he should successfully accomplish the purposes for which he was going on the expedition." Supply τὰ πράγματα.—μὴ παύσασθαι. "Not to cease." Verbs of promising, hoping, and the like, whose object may be conceived of as future, take the infinitive of either the present, future, or aorist, according as the speaker regards the action, either as simply continuing, or continuing in future time, or has no regard either to its continuance or its time, but only to its completion. The aorist, therefore, is the true reading here, and not the future, as some give. (Kühner, § 405, Obs. 2, ed. Jel.)—παρῆσαν εἰς Σάρδεις. "Came to Sardis." Observe here the peculiar employment of πάρειμι, with a clause denoting motion to a place. It is in fact, however, a concise form of expression for "were present, having come unto Sardis." This city, the ancient capital of Lydia, and the residence at this time of Cyrus, as satrap, was situate at the foot of the northern slope of Mount Tmolus, on the River Pactolus, which ran through the place. The ruins of Sardis are now called Sart. The Ionic forms of the ancient name are αἱ Σάρδης and Σάρδεις; the Attic form is Σάρδεις. The Latin writers use Sardis in the singular, or, more frequently, in the plural, Sardes.

§ 3.

Ζενίας ὑπὸ ὁμ. "Xenias accordingly."—τοὺς ἐκ τῶν πολεων. "The forces from the cities." We would naturally expect here τοὺς ἐν ταῖς πόλεσι; but frequently, where ἐν ought regularly to be employed, the principal verb of the proposition is referred to by a species of attraction, and ἐκ and ἀπὸ are used when it admits of the construction with these prepositions. The full and regular form of expression would be, τοὺς ἐν ταῖς πόλεσιν ἐκ τῶν πόλεων λαβῶν.—παρεγένετο. "Came."—εἰς τετρακεχίλιος. "To the number of four thousand." Observe that εἰς with numerals has not, as is commonly stated, the signification of "about," but "up to," i.e., "as many as."—γυανύτες. "Light-armed." Consult note on ὄπλιτας, i., 2.
The particle ὥς, when coined with numerals, marks that they are to be taken as a round number, and is to be translated "about," or "nearly." — ὩΣ Μεγαρεύς. "The Megarean." Megaris was a small country of Greece Proper lying to the west and northwest of Attica.

eἰς ἐπτακόσιον ἔχον ἄνδρας. We have given here the ordinary reading, with Kräger, Bornemann, Lion, Halbkart, and others, making Πασίων to have brought 700 men, and supposing these to have been heavy-armed. It is not, it must be confessed, Xenophon's usual mode of speaking, since he generally specifies the description of troops that are brought, and it might, therefore, be improved by the omission of ἄνδρας, since ὀπλίτας could then be inferred from the previous clause as understood after ἐπτακόσιον. Still, however, by adopting this reading, and also τριακόσιον in § 9, when speaking of Socrates (or Sosias) the Syracusan, the sum total will be found to agree in a remarkable manner with that given by Xenophon. Schneider, Dindorf, and others, following certain MSS., give εἰς τριακόσιον μὲν ὀπλίτας, τριακόσιον δὲ πελταστῶν ἔχον; but this will be found to clash with Xenophon's estimate of the entire force, as already alluded to. Consult note on ἐγένοντο οἱ σύμπαντες, i., 2, 9 —τῶν ἄμφω Μιλησίων στρατευόμενων. "Of the number of those who were serving around Miletus," i. e., who were engaged in the investment of Miletus. Observe that τῶν is here the genitive of part.

§ 4.

Οὕτων μὲν εἰς Σάρδεις, κ. τ. λ. The troops thus far enumerated formed the whole of the Grecian force that came to Sardis, and with which Cyrus began his march from that city. Other bodies of Greeks, however, subsequently joined him. (Compare i 6 and § 9.)—Τισαφέρως δὲ. According to Ephorus, as quoted by Diodorus Siculus (xiv., 11), Alcibiades first discovered the real design of Cyrus, and imparted the information to the satrap Pharnabazus. But the latter, wishing to appropriate to himself the benefit to be derived from communicating this intelligence to the king, put Alcibiades to death, and sent trusty persons to court with the news about Cyrus. But compare book ii., 3, 19, of the present work, where Tissaphernes expressly states that he first announced the movement of Cyrus. Consult, also, the remarks of Thirlwall on the death of Alcibiades, and on the manly and open character of Pharnabazus. (Hist. of Greece, iv., p. 197.)

μεῖζον ἡ ὡς ἐπὶ. "Greater than as if against," i. e., on too large a scale to be intended for. When the comparative refers to a rela
ion or proportion, it is followed by ἔπος or ἐκατό, or by ἔμετα ὑ. ὑ ὑφ. After ὑ ὑμετα the infinitive is found, and after ὑ ὑμετα most commonly the optative, with ὑν. Here, however, ὑ ὑμετα is employed without any following verb. (Kühner, § 783, Obs., ed. Jelf.)—ός ἄκατολα. "To the king." Observe here the employment of ὑμετα as a sort of preposition with the accusative. Usage has, for the most part, limited this ὑμετα to cases where the object is a person, not a place or thing; whereas ὑμετα, when joined with a preposition (πρός, εἰς, ἐπί), is usually employed of things rather than persons.—ἡ ἐκο ὑποτάξησα.—"By the route along which he could (go) most quickly," i.e., the quickest way he could. The full form of expression would be τῇ ὑδῷ Ἡ ἐκο ὑποτάξησα πορεύεσθαι.

§ 5.

τοῦ στόλου. "The armament."—ἀντιπαρεσκευάζετο. "Began to prepare himself in turn." Observe the force of the middle. —οὐ εἰσηκα. Full form, τοῦ ὀπίς εἰσηκα. —ἀρμάτα. "Began his march." Observe that ὁρμάω, in the active, is "to set another in motion," "to urge on another," in the middle, "to set one's self in motion," "to advance." There is no reference here, however, to any hurried movement on the part of Cyrus, which would be quite at variance with the previous part of the narrative, but simply to an active demonstration after a period of comparative repose. When once the march had commenced, however, then the movements of the prince were as rapid as circumstances would admit. For it must be borne in mind that, previously to his taking the direct route toward Babylon, his marches must be supposed to have been directed partly with a view to deceive the king, in respect of the Pisidian expedition, but more to collect his detachments of troops, since upward of 5000 of his Grecian auxiliaries joined him after he had crossed the Maeander into Phrygia. (Rennell, Geogr. Anab., p. 20. —ἀπὸ Σάρδεων. Cyrus's march from Sardis took place, as is commonly supposed, about the 6th of March, B.C. 401.

ἐξελαύνει. "He advances." Xenophon uses εξελαύνω here, as elsewhere in the Anabasis, in an absolute sense, as if it were an intransitive verb. Strictly speaking, however, the verb is a transitive one, and τοῦ στρατοῦ is here understood, so that the literal meaning is, "he leads forth his army."—σταθμοῖς τρεῖς, κ. τ. λ. "Three days' march twenty-two parasangs." Literally, "three stations." The term σταθμὸς, as here employed, means, properly, "a station," "a halting-place," for travelers or soldiers. Hence, in the Anabasis, every time the army halts for the night, or for a longer
stay, the preceding march is reckoned a station.—"παρασάγγας. The parasang was a Persian measure of length, frequently mentioned by the Greek writers. It is still used by the Persians, who call it farsang, which has been changed in Arabic into furuskh. According to Herodotus, the parasang was equal to thirty Greek stadia. Modern English travelers estimate it variously at from three and a half to four English miles, which nearly agrees with the calculation of Herodotus. Some writers, however, insist that Xenophon's parasangs were only the Oriental hours, varying in length according to the difficulties or facilities of the way. (Williams, Essay on the Geography of the Anabasis, p. 82.)

Μαλανδρον ποταμό. The Maeander rose near Celænae, in Phrygian, and, after forming the common boundary between Lydia and Caria, fell into the Egean below the promontory of Mycale. It was remarkable for its winding course. The modern name is Minder.—τό εύρος. Supply ἡμ.—δύο πλέθρα. "Two plethra." The πλέθρα, as a measure of length, was 100 Greek, or 101 English feet. The term is also employed, not, however, in the Anabasis, to indicate a square measure, containing 10,000 square feet.—γέφυρα δὲ ἐπὶ, κ. τ. λ. "And there was a bridge over it, connected together by seven boats," i. e., formed of seven boats connected together.

§ 6.

τοῦτον διαβῶς. The army appear to have crossed the Maeander above, or north of the junction of the Lycus. (Ainsworth, p. 13.)—Κολοσσώς. Colossæ was a large and flourishing city of Phrygia, in an angle formed by the rivers Lycus and Maeander. Its ruins are to be seen near the modern village of Chorros.—τόλν οἰκομένην, κ. τ. λ. "An inhabited city, flourishing and large." The expression τόλις οἰκομένη is employed in contradistinction to desert cities, afterward met with on the march.—καὶ ἦκε Μένων, κ. τ. λ. Menon was sent by Aristippus, who, it would seem, could only spare a portion of the force he had with him; for Cyrus supplied him with the means of raising 4000 men, and he sent only 1700 by Menon.

πελταστώς. "Targeteers." The πελτασταὶ were an intermediate class of troops between the heavy-armed (ὀπληταὶ) and the light armed (ψιλοὶ, or γυμνήτας). They were armed nearly in the same manner as the hoplite, but their corselets were of linen, instead of bronze or iron; their spears were short, and they carried small round bucklers or targes, called pelte (πελταὶ), whence their name of πελτασταῖ.—Δυσλωπαῖς, καὶ Αἰνιαῖας, κ. τ. λ. "Dolopians, and Αἰνιάριας, and Olynthians." The Dolopians and Αἰνιάριας were These
§ 7.

Kελαινάς. "Celene." A city of Phrygia, in the southwest, near the sources of the Maeander.—ιντείνα Κύρω βασίλεια ἡ. Cyrus had a palace, or viceregal residence, in this city. But Ainsworth (p. 18) is in error when he calls Celaeæ, from this circumstance, the capital of his government. That capital was Sardis, because nearer the sea.—παράδεισος μέγας. "A large park." The Greeks gave the name of παράδεισος to the parks or pleasure-grounds which surrounded the country residences of the Persian kings and satraps. They were generally stocked with animals for the chase, were full of all kinds of trees, watered by numerous streams, and enclosed with walls. These parks were frequently of great extent: thus Cyrus, on the present occasion, reviewed the Greek army in this one at Celaeæ; and on another occasion, as we will see in the course of the narrative (ii., 4, 16), the Greeks were alarmed by a report that there was a great army in a neighboring παράδεισος. (Diet. Ant., p. 729, Am. ed.) Pollux says that παράδεισος was a Persian word, and there can be no doubt that the Greeks obtained it from the Persians; the word, however, seems to have been used by other Eastern nations, and not to have been peculiar to the Persians. It occurs in Hebrew, under the form παρὰδεσ, as early as the time of Solomon (Eccles., ii., 5.—Cant., iv., 13); and is also found in Arabic (firdaus) and in Armenian (pardes). Consult Dict. Ant., s. v.

ἐθάρρειν ὧν ἵππον. "Used to hunt on horseback." Observe here the employment of ὧν with the genitive to indicate the direction of an action from one quarter to another.—ὀπότε γυμνώσας βούλοιτο. "Whenever he wished to exercise." The optative is here used instead of the indicative, to express what took place from time to time, or customarily. The idea of uncertainty connected with this mood serves, in such instances, merely to prevent them from being understood as referring to particular definite cases.—καί δὲ πηγαί, κ. r λ. "And its springs flow from the palace." Observe here the en
ployment of the substantive verb with a preposition, indicating motion from out of a place. It is the same, in fact, as saying, αἱ ὑπ᾽ 
πηγαῖ ἐσον ἐν τοῖς βασιλείοις καὶ ἐκ τούτων ἡδονα. Livy speaks of 
the Mæander as flowing "ex arce summâ Celanarum" (xxxviii., 13); 
but he probably confounds the Mæander with the Marsyas. Con-
sult note on ἐπὶ ταῖς πηγαῖς, § 8.

§ 8.

μεγάλου βασιλέως. "Of the great king." The King of Persia 
was called μέγας βασιλεὺς by the Greek historians, both on account 
of the vast extent of his dominions, and the number of other kings 
who were subject to him.—ἐρημώ. "Well fortified." The struct-
ure referred to would be what we should term a castle.—ἐπὶ ταῖς 
πηγαῖς. "At the sources." From Arrian (i., 29) and Quintus Curt-
tius (iii., 1) we learn, that the citadel of Celænae was upon a lofty, 
precipitous hill, and that the Marsyas fell from its fountains over 
the rocks with a great noise. From Herodotus (vii., 26) it appears 
that the same river was from this circumstance called Καταφρύκτης, 
or, as he gives it in the Ionic form, Καταφρύκτης. Strabo, again, 
states that a lake on the mountain above Celænae was the reputed 
source of both the Marsyas and the Mæander. (Strab. xii., p. 578.) 
—ὑμβάλλετ. "Empty." Literally, "throws (itself)." Supply τῶν, 
and compare note on ἐξελαίνει, § 7.

ἐκδείρας Μαραύαν. "To have flayed Marsyas!" The reference is 
to the well-known story of Apollo and the satyr Marsyas, and their 
contest for the palm in musical skill. Apollo performed on the 
lyre, accompanying it with his voice; and Marsyas on the newly 
invented pipe. The Muses were the umpires. After three trials 
Marsyas was declared the loser, and Apollo flayed him for his te-
merity, and hung up his skin in the cave whence flow the springs 
of the river hence called after the name of the satyr.—περὶ σοφίας. 
"Respecting musical skill." Observe that σοφία, properly speaking, 
is a general term for skill in any art or employment. The context 
will always, as in the present instance, determine the special refer-
ence.—οὖν αἱ πηγαῖ. Supply τῶν.

§ 9.

ἡστηθεῖς τῷ μάχῃ. "After having been defeated in the (memorable 
fight." Observe the force of the article. The reference is to the 
battle of Salamis.—ἡμέρας τριάκοντα. Tais long delay was occa-
sioned by his waiting for the troops of Clearchus, as well as other 
re-enforcements.—τοξικάς Κρήτας. The Cretan soldiers were held
in great estimation as light troops, and especially archers, and readily offered their services for hire to such states, whether Greek or barbarian, as needed them.—ἀμα δὲ καὶ Σωκράτης παρῆν. "At the same time, also, arrived Socrates." The editions differ here as to the form of the proper name. The common text has Σωκράτης. Dindorf, on the other hand, prefers Σωίς, as a more Sicilian form, following the authority of Burmann (ad Doriil. Sic., p. 504, 553). Σωκράτης, however, rests on good MS. authority. Schneider retains the reading here of the common text, naming ἵνα, εἰσιν ὀπλίταις χίλιοι, making Socrates to have brought 1000 heavy-armed men. This, however, will clash with the final enumeration, and we have not hesitated, therefore, to adopt τρισκακοσίων, with Dindorf and others.—Σοφαίητος ὁ Ἀρκάς. Not to be confounded with the Sympathian of the same name. Krüger, however, thinks that we ought here to read Κλεώνωρ (de Authent., p. 40).

ἐξέτασιν καὶ ἀριθμοῖν. "A review and enumeration." By εξέτασις is meant, in fact, a military inspection of the condition, equipments, &c., of the troops. Compare Pollux, i., 176.—εἰσιν οὖν οἱ σύμπαντες. "There were in all." Observe that the article joined to πάντες, ἀπαντες, or σύμπαντες, gives these adjectives, when connected with numerals, the force of "all together," or "in all." (Matth., § 266.)—ὁπλίται μὲν μέριοι καὶ χίλιοι, κ. τ. λ. Schneider has devoted one of his long and elaborate notes to a computation and critical examination of the numbers which compose the sum mentioned here; with what success and profit to his readers may be inferred from the fact, that he has altogether omitted to take into the account the 1000 heavy infantry and 500 targeteers commanded by Menon. According to the readings which he himself adopts in his text for the numbers assigned to Pasion and Socrates, there would be an excess of 300 over the 11,000, and of 100 over the 2000. This would, perhaps, agree very well with Xenophon's expression as to the latter number (ἀμφὶ τοὺς δισεκατόροις); but it is not probable that he would have stated the other number without any such qualifying proposition, if he had been aware that it was short by 300 of the precise amount. But in his list Schneider adopts the readings which he has rejected in his text, giving 700 men to Pasion, and 300 to Socrates, and thus makes the whole amount of the heavy infantry to be 10,000, which, with the addition of Menon's 1000, is exactly Xenophon's number. And, according to the same readings, if the Cretan bowmen are included among the targeteers, their sum will likewise be just 2000. The computation, therefore, of the Greek force present at Celaena will be as follows: namely, there were 4th
Xenias  
Proxenus  
Sophœnetus the Stympalian  
Socrates the Achaian  
Pasion  
Menon  
Clearchus  
Socrates the Syracusan  
Sophœnetus the Arcadian  

4000 πελαται.

1500 "

1000 "

500 "

700 "

1000 "

1000 "

300 "

1000 "

11,000 ὀπλαται.

500 πελαταιμ.  

500 "  

1000 "

2000 πελαται.

"Miror equidem inter pretes, qui sedere ad rationes noluerint." (Thirlwall's Greece, iv., p. 289, n.)

§ 10.

Πελτα. Peltæ was a city of Phrygia, southeast of Cotyæum. We must look for its site to the north of the Maeander, and probably in the valley and plain formed by the western branch of that river, now called Askli-tchai, but formerly Glaucus. There are few early notices respecting this place. It appears, however, to have preserved a certain degree of importance after the Christian era, and we find it mentioned as an episcopate. The march of Cyrus, as will appear from an inspection of the map, becomes retrograde from Celænae to Peltæ, and then takes a wide circuit from this last city to the market of the Ceramians, the next place in his route. This was done, most probably, as Rennell and others suppose, for the purpose of increasing his numbers, and laying the richer towns under contribution. He may be said to have commenced his undeviating route toward his brother's capital only at the market of the Ceramians, for the road by Peltæ and the market of the Ceramians was the high-road to the Hellespont and Thrace.—τὰ Άυκαια θυας. "Solemnized the Lycēan rites," i. e., celebrated the festival of Lycean Jove. Observe that θυας has here the meaning of "to celebrate with sacrifices or offerings," and that with τὰ Άυκαια we must supply λεπά. The Άυκαια was a festival with contests, celebrated by the Arcadians in honor of Jupiter, surnamed Arcario.
Plutarch informs us, that its celebration resembled in some degree that of the Roman Lupercalia. (Vit. Caes., v. 61.)—καὶ ἀγῶνα ἐθνεῖς.

"And instituted a contest," i.e., games, or trials of skill in gymnastic exercises. The term ἀγών is here employed in a generic sense, as comprehending several species of gymnastic encounters.

στλεγγίδες χρυσάι. "Golden flesh-scrappers." The στλεγγίς (rarely στεγγίς or στελεγγίς) was a sort of scraper, answering to the Latin strigil, and used to remove the oil and dirt from the skin in the bath, or after the exercises of the palaestra, much in the same way as we are accustomed to scrape the sweat off a horse, with a piece of iron hoop, after he has run a heat, or comes in from violent exercise. Some specimens of these instruments may be seen in the wood-cut at the end of this note. Schneider understands by στιέγγ-γίδες, in this passage, a species of ornament for the head, which Böckh explains as formed of a thin metal plate (probably tiara-shaped), lined with leather, fashioned like a comb (καμμάհαλίκιον), and worn around the head by women, and by χειρωτί sent to an oracle or a solemn festival. They were secured behind by bands, and hence are sometimes called ταυίδια. (Staatshauk. der Athener, Bd. ii, p. 330, seq.) Böckh refers to Schweighäuser (ad. Athen, xiii, p. 605, b), who describes it as "bracteam qua caput sediment multieres." But how, it may well be asked, would such appendages be of any value in the eyes of hardy soldiers? whereas bath-scrappers would be in direct accordance with their national habits. A scholium, moreover, in one of the Vatican MSS., favors the interpretation we have given, namely, Στελεγγίς ἤ γιόστον, κ. τ. λ.

Κεραμών ἄγοραίν. "The market of the Ceramians." The term ἄγορα, as here employed, is evidently meant to indicate a place of considerable traffic, but the particular site is altogether unknown. Pennell seeks to identify it with Kūláhiye, and Hamilton with Üshik. Ainsworth, however, as will appear from his map, differs...
NOTES TO BOOK I.—CHAPTER II. 241

The last (in the province, and) immediately adjacent to the Mysian territory.” This is well explained by Hamilton as “the last town on the road to Mysia, before reaching the frontiers.” (Researches in Asia Minor, vol. ii., p. 204.) Strabo tells us that, according to some writers, Mysia extended as far as Cadi, the modern Ghiediz (Strab., xii., p. 576), so that the market of the Ceramians would be the last place before arriving at the city of Cadi. Hamilton states that Uşhâk is separated from Ghiediz by a mountainous and uninhabited district, and therefore, as above stated, makes Uşhâk correspond to the market of the Ceramians.

§ 11.

Καῦστρον πεδίον. “The plain of Caystrus,” i. e., the plain in which stood the city of Caystrus. (Rennell, p. 31.) The name and position of this place are both very obscure, it being very singular to call a city by the term πεδίον. Rennell places Caystrus at the present site of Ishâki; but this has been shown by Hamilton and Ainsworth to be the position of Thymbrium, mentioned further on. Hamilton, by his system of admeasurements, causes Caystrus to correspond to Cha‘i-kâ‘î, a village on the south side of the marshy plain of Bidâvâdîr. Ainsworth, on the contrary, is in favor of the plain of Surmeneh, a high and arid upland, and thinks, not unreasonably, that the ancient name has some reference to the burned (ναίω) and barren appearance of the locality. Leake, led astray by the ancient name, thought that it must be the same plain as that watered by the River Cayster, to the south of Mount Tmolus, an idea altogether irreconcilable with the statements and distances given by Xenophon. (Ainsworth, p. 28.) And, finally, Mannert conjectures the true reading to be Κίστρον πεδίον, which would make the place in question the same with Sagalassus, in Pisidia, situate on the River Cestrus. But (not to speak of the improbability of its being so described) if Cyrus had really invaded Pisidia, which was the avowed object of his hostility, Xenophon could scarcely have failed to make at least some such remark as he does afterward about Lycaonia. (Thirlwall’s Greece, iv., p. 290, n.)

μισθὸς πλείων ἢ τριῶν μηνῶν. “More than three months’ pay.” The comparatives “more,” “less,” πλείων, μείων, &c., are often put as epithets with substantives of the masculine and feminine gender and plural number, in the neuter singular or plural, and in the accusative, although the substantive be in the nominative, genitive, or dative. Compare Xen., Cyrop., ii., 1, 5: ἵππους μὲν ἄξιν οὐ μείω.
CHAPTER II.

Observe "and according, 6: ἵππες μὲν ἡμᾶς εἶλαν μεῖον ἣ τῷ πεῖν ὕπερ. (Matthias, 6 437, Obs. 2.)—ἐπὶ χῶς ὑφρας. "Πιθοί χίου γάλαθος," i. e. unto his quarters.—οὶ δὲ ἐπίδαιροι λέγουν διήγε. "He, however, kept giving them hopes," i. e., of soon receiving their pay. Observe that διάγω, δ.ατελεω, &c., are often used with the participle, in the sense of "to continue, to go on doing." The writers on ellipsis supply τὸν χρόνον here, so that the literal meaning will be, "ne, however, passed the time speaking hopes."—καὶ δῆλος ἡν ἀνωτέρων.

And was evidently distressed." Literally, "and was evident being distressed." Such adjectives as δῆλος, φανερός, &c., by a species of attraction, take after them the succeeding verb as a participle—πρὸς τοῦ Κύρου τρόπον. "In conformity with Cyrus's turn of character." Literally, "from Cyrus's turn," i. e., emanating from it a natural quality.—ἐγώνα μὴ ὑποδύωναι. Supply αὐτόν before ὑπο δύοναι, and with which ἔγωνα agrees.

§ 12.

Εὐναύθα ὑφικνεῖται, κ. τ. χ. The visit of Epyaxa, the Cilician queen, to Cyrus in this quarter, is satisfactorily explained, as far as locality is concerned, if we bear in mind that the Persian prince had now entered Phrygia Parorchis, and was approaching the borders of Lycaonia, and that he was consequently reaching that part of Asia Minor which, by means of numerous passes, easily communicated with Cilicia and the country about Aspendus. (Hamilton, vol. ii., p. 204.)—Συνενέστως. The name Syenness appears to have been common to the native princes of Cilia, both before their subjugation by the Persians, and after they had become tributary to them. (Bähr ad Herod., i., 7a ) It has been supposed by some that Syenness, on the present occasion, having divined the real intention of Cyrus, and being desirous of remaining neutral, sent his wife on a secret mission to the latter. It is more probable, however, as Xenophon appears ἀν intimate, that she was attracted by the personal qualities of the prince.—τῶν Κιλίκων. Ciliaia was a country of Asia Minor, on the s.w. coast, south of Cappadocia and Lycaonia, and to the east of Pamphylia.—Ἄσπενδους. Aspendus was a city of Pamphylia, lying for the most part on a rocky precipice, on the banks of the River Eurymedon.—συγγενέστατι. "Was intimate with."

§ 13.

Θύμβοιοι Hamilton and Ainsworth agree in making the ancient Thynumnium correspond to the modern Λάλγα situat at the fou


of a mountain called the Sultan Tagh.—παρὰ τὴν ὁδόν. "Flowing along the road-side." Observe that παρὰ has here, as usual, with the accusative, the accompanying idea of motion. The dative, on the other hand, would imply rest. The reference appears to be to a fountain near the road-side, the waters of which flow for some distance parallel with the line of the road. Hamilton thinks that he has discovered the fountain to which Xenophon alludes, at Olor Bownar Debrunt ("the pass of the great fountain"), which he describes as a copious spring of cold and sparkling water, gushing up from under the rocks close to the road, and at once forming a copious considerable stream. (Researches, vol. ii., p. 181.)—ἡ Μίδον καλουμένη "Called Midas's." Literally, "called that of Midas." Supply κρήνη for the government of Μίδον. For an account of the different legends respecting Midas, consult Class. Diet., s. v.—ἐφʹ ῦ. "At which." The preposition ἐφʹ here with the dative expresses proximity, (Matth. § 586.)—ἂν Σάτυρον δηρεύσαι, κ. τ. λ. "To have caught the Satyr, having mixed it with wine," i. e., having poured wine into it. The Satyr here alluded to was Silenus, who became intoxicated on drinking of the fountain, and was thus captured. Midas, when he had him in his power, and sobriety had returned put various questions to him respecting the origin of things and the events of the past.

§ 14.

Τυραίον. Some editions give the name as Τυριαίον. Týraum, or Týriaum, was a city of Phrygia, near the borders of Lycaonia. Hamilton identifies it with Ilghüri. Mannert, less correctly, seeks to make it correspond to Akshehr.—ἐξέτασαν ποιεῖται. "He makes a review." Compare note on § 9. Observe the force of the middle in ποιεῖται, as indicating the natural feeling of pride which Cyrus sought to gratify by this exhibition of his forces.

§ 15.

ὡς νόμος αὐτοῖς εἰς μάχην, κ. τ. λ. "So to arrange themselves a was their custom (to be arranged) for battle, and to stand (in this order)," i. e., to stand drawn up in battle array. Supply ἦν after νόμος, and ταχθῆναι after μάχην. We have placed a comma after μάχην, with Weise and Bornemann, thus materially improving the sense. The common text has a comma after αὐτοῖς, and none after μάχην.—συντάξατε δὲ ἐκαστον, κ. τ. λ. "And that each (general) form his own men." With ἐκαστον supply στρατηγὸν.—ἐπὶ τετράμοιον "Four deep," i. e., resting on four files or ranks. This arrangement,
would give a more extended front, and would cause the Greek army to present a more imposing appearance. When, as in the present instance, the phalanx was drawn up so that its front exceeded its depth, it had the name of πλυνθόν; on the other hand, when it advanced in column, or on a front narrower than its depth, it was called τύφρος.—τὸ μὲν δεξίον. "The right wing." Supply κέρας.—τὸ μέσον. "The centre." Observe that τὸ μέσον is here used substantively.

§ 16.

ἐθεώρον. "Reviewed."—παρῆλαλονον. "Marched past him."—κατα θλας καὶ κατὰ τάξεις. "In troops and in companies," i. e., in troops of horse and companies of foot. By ἰἄη is meant a troop of horse, consisting strictly of 64 men, though here, and also elsewhere, employed in a general sense, without any definite reference to number. The τάξεις, on the other hand, is a body of infantry, usually 128 men; Xenophon, however, in the Cyropaedia (ii., 1, 4), makes it consist of 100 men. Here, again, the term is employed in a general sense.—Ελλήνας. Depending on ἐθεώρον, supposed to be understood.—παρελαλονον. "Riding by them."—ἐφ' ὁμομαρίης. "In a covered carriage." By ὁμομαρία is meant a sort of Eastern carriage, with a cover, intended especially for women and children. It was, in its construction, very like the Roman carpentum, being covered over head and inclosed with curtains, so as to be used at night as well as by day. As persons might lie in it at length, and it was made as commodious as possible, it was used also by the kings of Persia, and by men of high rank, in traveling by night, or in any other circumstances when they wished to consult their ease and pleasure. (Diet. Antiq., p. 487, a.)

χιτώνας φοινικοίς. "Scarlet tunics." Scarlet or crimson appears to have been the general color of the Greek uniform, at least in the days of Xenophon.—κυμαίας. "Greaves." The greave covered the leg in front, from the knee to the ankle. They were made of bronze, brass, tin, silver, or gold, with a lining probably of leather, felt, or cloth. (Consult Diet. Ant., s. v. Ocrea.)—καὶ τὰς ὑσσίδας ἐκκεκαλυμμένας. "And their shields uncovered," i. e., taken from their cases and appearing bright to the view. The Greek and Roman soldiers kept their shields in leather cases until they were required for use, in order that their lustre might not be tarnished. On the present occasion, these coverings, which had been worn during the previous march, are removed, for the purpose of making a brilliant display. Some editors read ἐκκεκαθαμεύας, "burnished,"
not perceiving that this very idea is implied in the reading of the ordinary text, ἐκκεκαλυμμένας. Observe, moreover, that ὅσπίδας alone has here the article connected with it, the shields being the most important part of the equipments of the soldiers, and calculated to make the most striking appearance on an occasion like the present.

§ 17.

πρὸ τῆς φάλαγγος. "In front of the line." The term φάλαγξ is here employed in the sense of the Latin æcies, to denote a body of men drawn up in battle array.—ἐκέλευε προβαλέσθαι τὰ ὀπλα, κ. τ. λ. "He gave orders (for the soldiers) to bring their arms to the front, and the whole line to advance." We have adopted here the punctuation of Poppo, namely, a comma after ὀπλα, which is more in accordance with the usual manner of Xenophon. By ὀπλα are meant here both the shield and spear, not the former merely; and the meaning of the order given by Cyrus was this, namely, to erect or level their spears, and at the same time cover themselves with their shields, preparatory to a charge. Hence the peculiar force of the middle in προβαλέσθαι, "to thrust or put forward in front of themselves." As regards the particular meaning of ὀπλα here, consult Sturz., Lex. Xen., s. v.—ἐπιχωρῆσαι ὀλην τὴν φάλαγγα. The object of the order was to represent a movement upon an enemy in sham fight.

tαύτα προείπον. "Notified these things."—ἐπὶ ἐσούλπιγζε. "When the trumpet sounded." Literally, "when (the trumpeter) sounded the trumpet;" so that, in fact, ὁ σαλπιγγικός is understood. The word denoting the subject is commonly omitted, when the verb itself expresses the customary action of the subject.—ἐκ δὲ τούτων θάσσων προείπον. "And upon this, as they kept moving onward more and more quickly." Genitive absolute, αὐτῶν being understood. Observe, moreover, the peculiar force of the comparative in θάσσων.—ἀπὸ τοῦ αὐτομάτου. "Of their own accord."—ὁρόμοι ἐγένετο, κ. τ. λ. The advancing line, actuated by a sportive spirit, broke at last into a run, and the Greeks returned, laughing, to their quarters, as is stated in the next section. Zune very strangely takes ἐπὶ τὰς σκηνὰς to refer to the Persian tents. But the tents of the Greeks themselves are meant, as Krüger correctly remarks, and as appears most plainly from ἐπὶ τὰς σκηνὰς ἥλθον in the next section. Had Xenophon intended to have conveyed Zune’s meaning (absurd enough in itself), he would have written, in his last-mentioned section, ἐπὶ τὰς θαυτῶν σκηνὰς ὑπῆλθον.
CHAPTER XII.

18. τῶν δὲ βαρβάρων, κ. τ. λ. "Thereupon there was much fear both into others of the barbarians, and, in particular, the Cilician queen fled out of her covered carriage." We have followed here what appears to be the most natural construction. Krüger makes βαρβάρων deixped on φόδος, and regards ἥλλοις as a nearer definition of the former. This, however, is extremely harsh. With φόδος supply ἐγένετο.—ικ τής ἄρμαμαίζης. Zeune, Weiske, and Krüger regard ἵν here as equivalent to Ἰπι. This, however, has been successfully refuted by Bornemann (ad loc.) and Sintenis (Jahrb. für Philol. und Päd., Bd. xlvi., p. 152). Liou's explanation (adopted by Bornemann and Poppo) appears to be the true one; namely, that the queen's harem was probably drawn by oxen and mules, and its movements, therefore, on the present occasion, appeared to her to be too slow; so that, in her alarm, she leaped out of the vehicle, in order to make a more rapid escape.

καὶ οἱ ἵν τής ἄγορᾶς, κ. τ. λ. "The people, also, (in the market), having left behind them the things exposed to sale, fled out of it." The reference is to the victualers and others, who had, as usual, established a market near the camp of Cyrus for the supply of the soldiers. The full form of expression here is οἱ ἐν τῇ ἄγορᾷ ἵν τής ἄγορᾶς . . . ἔφυγον. Compare the note on τοὺς ἵν τῶν πόλεων λαβῶν, i., 2, 3.—τὴν λαμπρότητα καὶ τὴν τάξιν. "The brilliant appearance and the discipline."—ἡσθη. Cyrus was delighted at what took place, since it afforded him a convincing proof of the superiority of his Greek auxiliaries over the barbarians, and gave him a cheering presage of success in the approaching encounter with his brother. .—ἱκ τῶν Ἑλλήνων εἰς τοὺς βαρβάρους. "Struck by the Greeks into the barbarians." More literally, "(proceeding) from out of the Greeks into the barbarians."

19. Κόνιον. Iconium was a very ancient city of Asia Minor, and during the Persian dominion the easternmost city of Phrygia. At a later period, however, it became and continued the capital of Lycaonia. It answers to the modern Κόνια. Lycaonia formed, in fact, the southeastern quarter of Phrygia. Toward the east it bordered on Cappadocia, from which it was separated by the River Halys; while on the south it was bounded by Pamphylia and Cilicia. Cyrus gave up the whole country to be plundered, and thus won favor with his army.—ὡς πολεμίαν οὖσαν. "As being that of an enemy." Like the Pisidians, the Lycaonians were a hardy
mountain race, who owned no subjection to the Persian king, but lived by plunder and foray.

§ 20.

tην Κίλισαν εἰς Κιλικίαν, κ. τ. λ. According to Ainsworth, as will appear from an inspection of his map, Cyrus, on leaving Iconium, conducted the queen as far as the entrance of the central pass in Taurus, whence he forwarded her with an escort across the mountains into Cilicia. The pass in question led to Soli or Pompeiopolis, the modern Messelli, and to Tarsus. It is the shortest and most direct of the three passes through Taurus, but presents great difficulties to an army; and hence, probably, the loss of the two λόχαι of Menon’s force, as subsequently mentioned.—καὶ συνέπεμψεν αὐτῇ στρατιώτας, κ. τ. λ. This detachment, besides guarding the queen, was intended, also, to march to Tarsus, the capital of the Cilician king, so as to effect a diversion in Cyrus’s favor, the king being occupied in putting the Cilician gates into a state of defense.—καὶ αὐτόν. “And Menon himself.” Supply Μένωνα.

Κύρος δὲ μετὰ τῶν ἄλλων, κ. τ. λ. The route of Cyrus’s army, as will be perceived from the map, now turns off again from the chain of Mount Taurus, and is directed toward Tyana, which Hamilton, Ainsworth, and Rennell make to be identical with Xenophon’s Oana. The modern name of Tyana is Κίς Ηισσαρ. The march to Tyana was probably made with the view of allowing time for the troops under Menon to arrive at Tarsus, and thus compel Syenness to quit the Cilician gates. Hence, too, we may account for the length of time, three days, that Cyrus remained at Tyana.—ἐν ὑπεν ἔνδικῃ·

“During which time.” Supply χρόνῳ.—φαυνικιστὴν βασιλείον. “A royal purple-wearer,” i.e., a wearer of royal purple. By this expression is meant a nobleman of the highest rank. With the Persians “a wearer of purple” meant the same as an individual of the highest rank; whereas the παραδουργεῖς, who were of lower rank, wore only facings of purple. We have here given what appears to be the best explanation of the disputed term φαυνικιστῆς. There are other, but inferior modes of interpreting it. Thus, in the Lexicon of Zonaras, it is made equivalent to βασεῦς, and hence some translate φαυνικιστὴν βασιλείον, “a royal dyer of purple,” i.e., a king’s dyer, supposing that there was a certain degree of authority connected with such an office. Larcher, on the other hand, interprets φαυνικιστὴν by “aearer of the red standard,” deriving it at once from φαυνίκεις.—καὶ ἐτέρον των τῶν ὑπάρχων ὑπάστην. “And a certain other powerful individual of the chief officers,” i.e., a person high in
command in the barbarian army. By ἐπαρχος is meant a subordinate officer of the highest class; one who is not, indeed, a satrap himself, but who governs some part of a province, or holds some important command under a satrap. Thus, Ariæus is called ὁ Κύρος ἐπαρχος further on. (i., 8, 5.—Compare Poppo, Ind. Graec. ad Xen., Anab., s. v.)

§ 21.

ἐντεύθεν ἐπεισῳδέος ἐπεισᾶλλειν, κ. τ. λ. "Thence they endeavored to penetrate into Cilicia." Literally, "to throw (their army) into Cilicia." Supply τὸν στρατὸν, or, what is equivalent, ἐκτοιχίζοντο. The army marched from Tyana to the Cilician gates, with the view of entering Cilicia by means of this pass.—ἡ δὲ εἰσβολὴ, κ. τ. λ. "But the entrance was a wagon-road," i. e., just broad enough for a single wagon to pass. Xenophon is now describing the famous pass through Mount Taurus into Cilicia, called by the ancients "the Cilician gates" (Πύλαι τῆς Κιλικίας, Pyla Ciliciae), and by the Turks at the present day, Göbek Böğház. It is decidedly the most remarkable of the three passes through Taurus in these regions, the other two leading, one to Seleucia, in Pisidia, and the other (Menon's route) to Tarsus, by the way of Pompeiopolis. According to Ainsworth, the Cilician gates are at first wide enough to permit the passage of three chariots; but the narrowest and most difficult portion of the road, which is the point to which Xenophon's description applies, is a deep gorge or fissure, in a lofty ridge of limestone rocks, just broad enough for a chariot to pass, and that with great difficulty. This part of the road bears evident marks of ancient chiseling, and must have been widened and repaired by various successive invaders; but large masses of rock have fallen down into the stony bed of the waters, and the road is perhaps less feasible, at the present day, than it was in the time of Xenophon or Alexander. (Ainsworth, p. 45.)—ἀμίχανος εἰσέλθειν στρατεύματι. "In practicable to enter for an army." This construction falls under the general head of attraction. According to the regular form of expression, the adjective would be in the neuter, and the clause would be as follows: ἦν ἀμίχανον ἥν εἰσέλθειν. (Krug., ad loc.)

λελογῶς ἦν. "Had left." Observe here the employment of the optative, like the subjunctive in Latin, to show that the writer does not speak in his own person, but in that of the messenger who brought the tidings. Compare note on ὡς ἐπιθυμεῖν αὐτῷ, i., 2, 3. —ἐπεὶ ὦσθετο ὅτι, κ. τ. λ. We have adopted here the reading of Dindorf. The common text has ἐπεὶ ὦσθετο τὸ τε Μένωνος στράτευμα.
CHAPTER and Cilicia, confusio parallel to, but not the former. Cyrus's stratagem, it may be here remarked, had completely succeeded; for Syennesis quitted the heights as soon as he learned that Menon's detachment had entered Cilicia and were about to manoeuvre in his rear, and also that the combined naval force of Cyrus and the Lacedaemonians was coming round from Ionia to Cilicia, under the orders of Tamos.—εἰςο τῶν ὄρων. 'Within the mountains,' i. e., this side of Mount Taurus, having crossed the range and got into Cilicia.

καὶ δὲ τριήρεις ἡκονέ., κ. τ. λ. According to Krüger, the construc-
tion is as follows: καὶ δὲ ἡκόνε Ταμών ἔχοντα τριήρεις, τὰς Λακεδαί-
ονίων καὶ αὐτοῦ Κύρου περιπλεύσας ὑπὸ Ἰωνίας εἰς Κιλικίαν. The
objection, however, to this arrangement is, as Poppo correctly re-
marks, that Syennesis did not abandon the heights because he heard
that Tamos had the vessels under his command, but because the
vessels themselves were actually sailing around. Poppo thinks
that we have here a confusion locutionum, and refers to a parallel
passage in Thucydides (iii., 26); but his own explanation is not
more satisfactory than Krüger's. Weiske, again, is of opinion, that
the words from Ταμών to Κύρον, both inclusive, are a mere inter-
polation, and ought to be thrown out; an opinion which Schneider
also favors; and yet the words in question were certainly in the
text in the time of Demetrius Phalereus, since he actually cites
them in his treatise περὶ Ἑρμηνείας, § 198, p. 80. The best, and
certainly the most natural way, is to regard Ταμών ἔχοντα as a pa-
renthetical clause, depending on ἡκόνε in common with τριήρεις,
&c., and therefore to place a comma both before and after these
words. The meaning will then be as follows: "and because he
heard of triremes sailing around from Ionia to Cilicia, of Tamos com-
manding them, which were those of the Lacedaemonians and of Cy-
rus himself." Tamos, who is here spoken of, was an Egyptian, a na-
tive of Memphis, and had previously held a command under Tissa-
phernes in Ionia. (Thucyd., viii., 31, 87.) According to Diodorus
Siculus, he fled to Egypt with his fleet, after the death of Cyrus,
but was there put to death, together with l is children, by King
Psammitichus.

§ 22.

καὶ εἰδὲ τὰς σκηνὰς, κ. τ. λ. "And saw the tents where the Cilici-
nians were guarding." We have retained εἰδὲ, the reading of the ordi-
nary text, with Poppo, Bornemann, and Dindorf. Muretus, however,
objects to it as conveying a superfluous meaning, since Cyrus must
as he remarks, have seen the Cilician encampment as a matter of course, unless he closed his eyes. In place of ἐδὲ, therefore, Muretus conjectures εἰς, “took possession of,” and he is followed by Weiske, Schneider, and others, some of whom, moreover, as, for example, Weiske, give the imperfect ἐφιλαττον the force of a pluperfect, “had been guarding.” No change, however, of any kind is required in the text, and the explanation of Lion is sufficiently satisfactory. He supposes that Syennesis had retired only to a short distance, and had merely left that part of the mountains unobstructed along which Cyrus would have to ascend, in order that he might avoid any actual collision with him. Cyrus, therefore, as he passed along, beheld not far off the tents of the Cilicians, where they were still keeping up an appearance of guarding. (Compare, also, Larcher, ad loc.) Some commentators render ἐφιλαττεν, “used to guard;” but if a permanent guard were kept here, a fortress, or at least tuore substantial dwellings, would be required; and, besides, what need of a permanent guard in time of peace?

πεδίων μέγα καὶ καλῶν. The plain of Cilicia Campestris, according to Ainsworth, is still almost every where remarkable for its fertility and beauty, but especially in the valleys of the rivers Cydnus (the route of Cyrus on the present occasion), Sarus, and Pyramus.—ἐπιθρυνον. “Well-watered.” Literally, “flowed upon,” and taken here in a passive sense. Cilicia Campestris was watered by the Cydnus, Sarus, and Pyramus, already mentioned.— ἤμπλεων. “Full.” Accusative singular neuter of ἠμπλέως, ὁν, Attic form for ἠμπλεος, α, αν, and agreeing with πεδίων.—σήσαμον, καὶ μελίνην, καὶ κέχυρον. “Sesame, and panic, and millet.” By σήσαμον is meant an Eastern leguminous annual plant, known from a very ancient period, and very interesting on account of the economical purposes to which it is applied. The seeds are boiled and eaten like rice; and, besides this, they yield an oil not unlike or inferior to oil of almonds, which in Japan, China, and Cochin China, where they have no butter, is employed as a substitute for it in cookery, and is also applied elsewhere to many useful purposes.—μελίνην. A plant of the genus panicum. It is at present cultivated in some parts of Europe for bread. The grain resembles millet.—κέχυρον. Millet is a plant of the genus millium, of which there are several species. That cultivated for food is called panicum italicum. It yields an abundance of small grains, set around a compact spike at the top of the stalk. In the East, millet is used as food for men; but in Europe, though it is sometimes made into loaves and cakes, and frequently into puddings, it is mostly used for feeding poultry and domestic animals (Penny Cyclop., s. v.)
NOTES TO BOOK I.—CHAPTER II.

§ 23.

Ainsworth says that the various productions mentioned here by Xenophon are still yielded at the present day, but that to them is added a considerable cultivation of cotton, rice, and sugar.—δρος δ' αυτό περιέχει όγχρον, κ. τ. ἀ. "Moreover, a strongly-defended and lofty mountain range surrounds it on all sides from sea to sea."

By ὄρος ὄγχρον is meant a mountain range defended by both nature and art. Under the description here given of the μέγα παρδίων, we have, in fact, one of Cilicia Campestris in general, which is inclosed on all sides by the sea and the mountain belts of Taurus and Amanus.—ἐκ θαλάσσης εἰς θάλασσαν. The reference here is to the two points on the coast where the mountains meet the sea, namely, the range of Taurus toward the west, and that of Amanus toward the east, at the mouth of the Sinus Issicus, or the promontory of Rhoeus.

§ 24.

Παρθενικά. "Tarsus." We have given here the plural form for consistency' sake, since we have τοῖς Ταρσοῖς in § 26. It is adopted, also, by Dindorf, Brnnemann, and many others. Several good MSS., it is true, have τας singular here; but this form would rather seem to have been employed by writers of a later date. So Xenophon, in § 24, has ἱστοίς, where other and later writers use the singular. Tarsus was a city of Cilicia Campestris, on the River Cydnus, not far from its mouth.—ἐπιστράθη ἡ θάλασσα τὰ Συνενσίους βασιλείαν. "Here was the palace of Syenness." Observe the employment of the neuter plural with a plural verb, although inanimate objects are referred to. θαλάσσα is regularly takes place when the individuality or the plurality of the parts is to be signified. The plural verb, therefore, is here intended to be very graphic, and the palace of Syenness to be depicted to the view as quite an extensive one, and consisting of several buildings. The meaning of the clause, therefore, is, in fact, as follows: "Here were the buildings forming the palace of Syenehσιτέ." (Kühner, § 385, b.—Jahrb. für Philol. and Pat. Bd. xxxix., p. 26.) Compare i., 7, 17.

Κύδνος ὀμον. The Cydnus rose in the chain of Mount Taurus and fell into the sea a little below Tarsus. It is now the Tersos—ἐπιρός ἐπὶ τῆς θάλασσας. "Of two plethra in breadth." Observe that ἐπιρός, like ὄρος preceding it, is the accusative of nearer definition and that τῆς θάλασσα depends not on ἐπιρός, but on ποσομένος.—ποσομένος Contra note on i., 2, 5.

§ 24.

eἰς όγχρον ὄγχρον. "For a strong-hold." Observe the construction of ἐξέδραν with the preposition eἰς. Frequently a verb, which
of itself signifies only removal from a place, has the preposition εἰς connected with it in construction, in order to express the accompanying idea of motion to a place. In the present instance, therefore, we may freely render εἰς, "in order to go to," but we are not to suppose any actual ellipsis of a verb; neither are we, with Leunclavius, to supply φυγότες in the text after ὄχρων, nor, as Stephens thinks, ἐλθόντες or καταπεφυγότες.—πλὴν οἱ τὰ καπηλεῖα ἔχοντες "Except those that kept the public houses." These, of course, would remain behind for the sake of gain. The full construction is πλὴν οἱ τὰ καπηλεῖα ἔχοντες οὐκ ἔξελιπον; so that the literal meaning of the clause is as follows: "save that those did not leave who kept the public houses."—ἐν Σόλοις καὶ ἐν Ἰσσοῖς: "In Soli and in Issus." Soli, or Solôë, was a city of Cilicia Campestris, near the mouth of the River Lamus. It was founded, according to one account, by an Argive and Rhodian colony; according to another, by a colony of Athenians. By intermingling with the rude Cilicians, the inhabitants so far corrupted their own dialect as to give rise to the term Σολοίκισμος (solecism), to denote any violation of the idiom of a language. The ruins of this place exist near the site now called Mezelti, on the coast. As regards the Latin form of the ancient name, it may be remarked, that, though Mannert pronounces Solis incorrect, yet the books vary between this form and Solôë, and the former is more in accordance with analogy than the latter. (Con- sult Tzschuèke, ad Pomp. Mel., i., 13, 2.)—Ἰσσοῖς. Xenophon here uses the plural; but the singular is much more common. (Compare note on Ταρσοῖς, § 23.) Issus lay at the foot of the main chain of Amanus, and nearly at the centre of the head of the gulf to which it gave name, Issicus Sinus. It was famous, at a later day, for the victory gained here by Alexander over Darius. The modern Aiasse corresponds to the site of the ancient town.

§ 25.

προτέρα Κύρου, κ. τ. λ. The Cilician queen, it will be remembered, had been sent on before to Cilicia, by the shortest route across the mountains, under the charge of Menon.—ἐν δὲ τῇ ὑπερβολῇ, κ. τ. λ. "In the passage, however, over the mountains that reach downwards to the plain," i. e., while descending the mountains into Cilicia. The troops referred to in the text were lost on the Cilician side of the mountains, and hence the retaliation inflicted by their comrades on the capital of the country, as is stated immediately after. An anonymous critic in the Acta Eruditorum, Lips., 1749, p. 417, conjectures τῇ εἰς τὰ περίκεν, which would certainly give a clearer mean-
ing. With τῶν, after ὄρων, supply καθηκόντων.—όω λόχοι. "The companies." The numbers of the λόχος appear to have differed in different states, owing, probably, to the different divisions of regiments among them. Most usually, however, a λόχος contained about 100 men, and corresponds in this way to the Roman centuria. Hence λόχαγος is the same as centurio; and by λοχίτες εκκλησία is meant the Roman comitia centuriata. On the present occasion, the λόχος, as will be perceived, contains only fifty men; and hence Krüger conjectures that ἐκαστός has been dropped from the text, and that we ought to read ἐκατόν ἐκαστός ὀπλίται. (Krüg., de Authent., p. 41.)

ὑπάγουσι τι. "While plundering something," i. e., while engaged in some marauding affair.—ὑπολειφθέντας. "Having been left behind," i. e., having lagged behind. Often said of stragglers from an army, who lag behind unperceived by their comrades, and hence the employment of ὑπό with the verb.—ἐλθε πλανωμένοις ὑπολεύσαι "Thereupon, wandering about, they perished," i. e., in this way perished while wandering about. Sometimes, for the sake of emphasis, when the participle is placed before the other verb on which it depends, the particle ὑπόν, or ἐπείτα, or, also, ἐλθε, is inserted between, or else appended to the two. (Buttmann, § 144, 6.)—ἐκατόν ὀπλίται. Krüger, as already remarked, proposes to read ἐκατόν ἐκαστός ὀπλίται. Compare iv., 8, 15, and Matthia, § 301, Obs

§ 26.

καὶ τὰ βασιλεία τὰ ἐν αὐτῇ. With the second τὰ supply ὅντα. 

ἐπεπέμπτο τὸν Συνεννεσίν, κ. τ. λ. "Sent for Syennesis to come unto him," i. e., summoned Syennesis into his presence. Observe that the middle verb is strengthened here by the addition of the reflexive pronoun with εἰς. This serves to impart more precision to the sentence, and to render it more graphic.—ὁ δ' ὄστε πρότερον, κ. τ. λ. "He, however, answered, that he had neither ever as yet before this, come into the hands of any person superior to himself, nor was he, on this occasion, willing to come into those of Cyrus," i. e., had never put himself into the power of any person, &c. With Κύρος supply εἰς χείρας. The phrase εἰς χείρας ἐλθείν, ἐλθαί, ανυνθαί τωι, is more commonly employed of close fight: "to come to blows with one." (Xen., Cyrop., viii., 8, 22. — Thucyd., iv., 33, 72.) Observe the change of construction in the latter clause of this sentence, ὅστε Ἰδελε, where we would expect the infinitive.—πρὶν ἡ γενή αὐτῶν ἐπιστε. The adverb πρὶν is used with the indicative, when the action which is defined and the event which limits it are both past and are represented as past facts. (Kühner § 848, p. 462, ed. Igel.)
§ 27

εἶπεν ἔννοιο ἄλληλοις. "When they met one another."—εἰς τοῦ στρατίου. "For his army." The preposition εἰς is here employed to mark the direct object or intent, and as indicative of apparent frankness and sincerity on the part of the giver. Syennessius ever added, as Diodorus Siculus informs us, a large body of troops, under the command of one of his sons, to the army of Cyrus. His movements, however, were altogether insincere, and were dictated merely by a regard for his own interests, since, as Diodorus likewise states, being anxious to stand well with both sides, he sent another of his sons secretly to the king, with information respecting the amount of Cyrus's forces, adding, that he had joined the latter only through necessity, and was desirous of returning to his former allegiance. (Diod. Sic., xiv., 20.)

παρὰ βασιλεῖ τίμια. "Of value in the eyes of a king." Literally, "with a king."—χρυσοξύλινον. "With gold-studded bridle." Those who took delight in horsemanship bestowed the highest degree of splendor and elegance upon every part of the bridle. The ἵππος χρυσοξύλινος, however, usually applies to Persian customs.—στρεφτὼν χρυσοῦν. "A twisted collar of gold." The term στρεφτός is properly an adjective, and in its present signification has κύκλος, in fact, understood. It denotes here an ornament, usually of gold, twisted spirally, and bent into a circular form, which was worn round the neck by men of distinction, among the Persians, the Gauls, and other Asiatic and northern nations. It answers to the Latin toques or torquis. The following wood-cut, taken from an antique, will give a correct idea of one.
NOTES TO BOOK I.—CHAPTER III. 255

αικιάνχ χρυσὸν. "A golden short-sword." The term ἰκιάκης (in Latin, acinaces) is of Persian origin, and denotes a short and straight sword, used by that nation. It was worn on the right side of the body, whereas the Greeks and Romans usually had their swords suspended on the left side. The form of the acinaces, with the mode of wearing it, is illustrated by the following Persepolitan figures.

καὶ τὴν χώραν μηκέτι ἄφαρπάζοσθαι. "And that the country should no longer be plundered," i. e., and he granted, also, to the country of Cilicia, an exemption from any further plundering at the hands of the Greeks. The latter, it will be remembered, had just plundered Tarsus.—τὰ δὲ ἡρπασμένα, κ. τ. ἡ. "And to receive back," &c., i. e. and that he himself and his subjects should receive back — ἤν τὸν ἐνυγχάνωσιν. "If they meet with them anywhere," i. e., wherever they, the Cilicians, may meet with them. Some, less correctly, make ἄνφραποδα the subject of ἐνυγχάνωσιν. Consult Bornemann, ad loc.

CHAPTER III.

§ 1.

οὐκ ἢφασαν λέναι τοῦ πρόσω. "Refused to go onward." The particle οὐ has with some words the power not merely of rendering them negative, but of giving them the directly contrary sense; that is, the negative and the word with which it is joined adhere so closely as to form together only one idea. Thus, οὐκ ἢφασαν be-
comes equivalent here to the Latin negabant. So οὐκ ἐώ, "I for
bid;" οὐχ ὑπερανύμω, "I refuse;" οὐχ ὑποδέχομαι, "I decline." (Buttmann, § 148, note 2.—Mattthia, § 608, 1.)—τοῦ πρόσω. Every
adjectur in itself indeclinable can be rendered declinable by the aid
of the article. Hence adverbs are, without further change, converted
into adjectives by simply prefixing the article. (Buttmann, §
125, 6.) As regards the case here employed, it is decidedly the
simplest and best plan to view it as the genitive of part. Hence
ἐναι τοῦ πρόσω will mean, in fact, "to go a part of the farther way,"
i. e., to go any part. (Buttmann, § 132, 4, e, note.)—ἐπὶ βασιλεά ἐναι
"That they were going against the king."—μισθωβίναι ἐν οὐκ ἐπὶ τοῦτο ἐφασσαν. "And they said that they had not been hired for this purpose.
"The remark made at the beginning of this section respecting the
force of the negative does not apply here, but only where the
negative and the word with which it is joined are in close juxta-
position.

ἐπιαζέτο. "Endeavored to force." Since the imperfect always
implies duration or continuance, that is, an action more or less in
complete, it is frequently employed to denote a mere endeavor to
do a thing, as in the present instance.—αὐτὸν τε ἐβαλλον. "Began
to throw stones at both him." More literally, "began to pelt both
him." Supply λίθοις. Hence βάλλειν τινα λίθοις, "to throw stones
at one," or, more literally, "to kit or pelt one with stones." Compare
v., 7, 19, where the ellipsis is supplied.

§ 2.

μικρὸν ἐξέφυγε, κ. τ. 7. "Narrowly escaped being stoned to death.
"Observe that πετρωθήναι is simply "to be stoned," but καταπετρωθή-
ναι, "to be stoned to death." Hence, Poppo correctly renders the
present clause by vix effugit quin lapidibus intersecuritur." Observe,
moreover, the employment of the negative μὴ with καταπετρωθήναι,
and which Sturz (Lex. Xen., s. v. ἐκφεύγειν, 3) erroneously regards
as redundant here. Its presence is to be explained on the general
principle of strengthening a negation. The Greeks were in general
so accustomed to the rule that one negative only strengthens an-
other, that frequently a verb like ἐξέφυγε, which in itself implies a
negative, is still construed with another negative. (Buttmann, §
148, n. 9.)—τὸ μὴ καταπετρωθήναι. We have given here the accu-
sative, with Dindorf, in place of the genitive, τοῦ καταπετρωθήναι,
of the common text. The expression ἐκφεύγειν τινίς means "to
escape out of a thing," effugere ex aliqua re; whereas ἐκφεύγειν τε is
"to escape a thing" effugere rem. Now, if we retain the genitive
Notes to Book I.—Chapter III.

In the text, καταπετρωθησαι can have no other meaning than "to be attacked with stones." But the presence of the negative μὴ directly opposes such a version, and shows that the verb means "to be stoned to death." The accusative, therefore, is alone correct (Poppo, ad loc.)

οτί οὐ δρνήσεται. In oblique discourses, οτί and οὐ are usually followed by the optative; but even here the indicative enters when the reference is to something certain and positive, and about which there can be no doubt. The indicative δρνήσεται, therefore, is here employed to show that Clearchus now knew for certain that he would not be able to succeed by force.—ἐδίκρυν. Observe the continuation of action indicated here by the imperfect. So, again, in ἑθαµαξον and ἑσιώτων which follow.—ἐθαµαξον. The soldiers might well wonder at seeing tears shed by so stern and imperious a man as Clearchus.

§ 3.

ἀνδρες στρατιώται. "Soldiers." Many personal nouns which express a station or profession are used as adjectives, and the word ἀνήρ is added to them when the person is viewed as belonging to such a state or profession, or omitted when he is regarded as only performing the functions of such a state or profession. Thus, ἀνδρες στρατιώται properly means "men who are by profession soldiers," and has, therefore, a kind of conciliating or complimentary force; whereas στρατιώται alone would be "men who are acting as soldiers." (Compare Kühner, § 439, 1, ed. Jelf.)—οτι χαλεπῶς φέρω, κ. τ. λ. "That I am deeply grieved at the present state of affairs." Observe that χαλεπῶς φέρω has here an intransitive force. The active is put, moreover, with many passives and neuters, where it expresses the cause, occasion, &c., of the action. (Matthiae, § 399, c.) Elsewhere, however, we find χαλεπῶς φέρω accompanied by ἐπί, as χαλεπῶς ἡ τῶν Λακεδαιμονίων πόλεως φέροντα ἐπὶ τῇ πολιορκίᾳ. (Xen., Hell., vii., 4, 21.)

τὰ τε ἀλλα. "Both in other respects."—καὶ ἐδώκε. "And, in particular, gave me." When we have τέ in the first clause and καὶ in the second, καὶ implies the greater emphasis of its own clause. This inessive force of καὶ is particularly seen when it connects the general and particular. Thus, we have τὰ τε ἀλλα in the previous clause followed here by καὶ ἐδώκε, κ. τ. λ.; and καὶ, in consequence, takes the meaning of "and in particular," or "and especially." In this way, moreover, has arisen the expression ἀλλας τε καὶ which is to be simply rendered "especially." (Kühner, § 758, 3, ed.
NOTES TO BOOK 1.—CHAPTER III.

Sel.-—οὐκ εἰς τὴν ἐπεθέμην ἐμοί. "Laid not up for myself for my own use."—ἀλλ' οὐδὲ καθευδόθη, κ. τ. λ. "Nay, nor did I squander them in a life of luxury and pleasure, but I expended them on you." Observe here the elegant and forcible use of ἀλλά in ἀλλ' οὐδέ. A sudden thought suggests itself to the speaker, that, since many squander on luxury and pleasure money given them for other purposes, the same charge might be brought against himself, and he therefore abruptly anticipates this objection by ἀλλά. (Weiske, de Pleonasm. Gr., p. 174, ed. Oxon., p. 111.—Compare Hartung, Lehre von den Partikeln, ii., p. 37, 4.)—εἰς ἕμας. Observe the force of εἰς here as referring to an express and direct object, and therefore equivalent, in fact, to "directly upon." Compare note on εἰς τὴν στρατιάν, chap. ii., § 27.

§ 4.

καὶ ὑπὲρ τῆς Ἑλλάδος ἑτίμωροψην, κ. τ. λ. "And with your assistance I sought vengeance in behalf of Greece," i. e., I sought to inflict punishment upon them, &c. The verb τιμωρεῖν, in the active voice, means properly, "to help, aid, or succor," and is followed by the dative of the person to whom aid is lent. Hence arises the meaning "to avenge;" and in full construction the person avenged is the dative, but the person on whom vengeance is taken is in the accusative. Thus, τιμωρεῖν τιν υἱὸν τῶν σιδηρωμένον, "to avenge one on the murderer of his son." (Xen., Cyrop., iv., 6, 8.) In the middle voice, on the other hand, this same verb signifies "to help one's self against one," i. e., to avenge one's self upon him, and hence "to punish or chastise," and always with the accusative of the person punished; as τιμωρείσθαι την, "to take vengeance on one." The thing for which punishment is inflicted is expressed by the genitive or accusative, but more frequently the latter. Sometimes the verb occurs absolutely, as in the present instance, "to avenge one's self;" "to seek vengeance."

ἐκ τῆς Χερσονήσου αὐτώς ἐξελαύνων. He means, in fact, checking their incursions into the Chersonesus, and driving them out whenever they had succeeded in making an inroad. Compare note on ὑπὲρ Ἑλλησπόντου, i., 1, 9.—ὑπερφηρεῖσθαι τοὺς ἐνοικοῦντας, κ. τ. λ. "To take away their land from the Greeks who dwell therein," i. e., to deprive the Grecian colonists of their settlements in the Chersonese. Verbs which signify "to take away" are construed with two accusatives, one of the person and another of the thing taken away. Observe that from Homer downward the middle voice of ἑτίμωρεῖν more frequent than the active.—ὑνθ' ὅν εὗ ἵπαθον ὑπ' ἵκειν.
"In situ a for the benefit I had received from him." Literally, "in return for (the things) with reference to which I had been well off through him." Observe that ἄνεφος ὄν is here equivalent to ἄνεφος τοῦ ὥν ἂ, the genitive ὄν being an instance of the ordinary Attic attraction

§ 5.

τιπεῖ δὲ. "Since, however."—συμπαρέσεθαί "To go along with one." Supply μοι.—προδόντα. We would expect here προδόντα, but προδόντα is used instead, agreeing with ἦμε understood, and which is to be supplied as an accusative before χρήσαται.—πρὸς ἐκεῖνον ψευδάμενον. "Having proved false to him," i. e., having broken my word to him.—μεθ' ὑμῶν εἶναι. "To side with you." Porson conjectured here ἔναι, "to go," in place of εἶναι, and his conjecture has been adopted by Schneider, Dindorf, and others. The emendation, however, is quite unnecessary, since εἶναι μετὰ πινὸς is very frequently employed in the sense of "to act with one," "to side with one." Compare Xεν., Συγγ., ii, 4, 6: μετὰ τοῦ ἡδικημένου ἐσθασαί; and consult Poppo's remarks on the present passage.—ei μὲν ὅν δίκαια ποιήσω. "Whether, indeed, I shall be doing just things," i. e., acting a just part. The particle ei, when it signifies "whether," is used in indirect questions with either the subjunctive, the optative, or the indicative. With the subjunctive, when the question is asked what any one should do; with the optative, in speaking of an action that is past; and with the future when any thing is represented as real. So the question here is not what Clearchus is to do, but whether the course which he is determined actually to pursue will be a just one or not.

ἀλήθομαι: ὥς ὄν ὑμᾶς. "Still, however, I will prefer you."—καὶ φύπτει ἑρεῖ οὐδείς. "And never shall any one say." In a negative proposition, all such general terms as "any one," "at any time," "any where," &c., are expressed by compound negatives, on the principle that an accumulation of negatives strengthens the negation. (Matthiæ, § 609)—εἰς τοῖς βαρβάροις. "Among the barbarians," i. e., into the land of the barbarians. Compare note on εἰς Πισίδας, i, 1, 11.

§ 6.

σὺν ὑμῖν ἐφομαί. Since the idea of direction lies at the foundation of the use of the dative, the verbs that signify "to follow" take nis same case. But inasmuch as these verbs also express connection, they are often construed with σὺν, ἡμα, &c. (Matthiæ, § 403.)—καὶ σὺν ὑμῖν μὲν ἄν, κ. τ. ἦ. "And I think that with you I
shall, in all likelihood, be honored wherever I may chance to be.” The future infinitive εἰσέδωκα would express, if here employed, something that is certain to happen; whereas ἄν εἶναι refers merely to what is probable, and likely to occur under certain circumstances. (Kühner, § 429, 3, Obs. 2, ed. Jelf.)—τίμιος. When the same person is both the subject and object of the verb, the nominative stands with the infinitive, not the accusative.—οὔτ’ ἄν φίλον ὑψεῖναι, κ. τ. λ. “Either to assist a friend or defend myself against an enemy.” In the preceding clause we had the present infinitive εἶναι, because the reference was to a continued and frequently-repeated action, or one in which the beginning only was considered; here, however, the aorist is employed to designate merely a transient action, and one considered independently in its completion. (Matthiae, § 501.) Observe here, moreover, the repetition of the particle οὔ. It often occurs thus, being first employed with the finite verb at the beginning to denote the conditional nature of the whole sentence, and again with the part or parts of the sentence in which the conditional idea is carried out. In cases like the present, this is done for the sake of emphasis; in others, for that of perspicuity. (Kühner, § 432, ed. Jelf.) άξιον οὖν ἰόντος, κ. τ. λ. “That I am going, then, whithersoever you (may) even (be going;) so hold to the opinion,” i. e., think of me, then, as determined upon going whithersoever, &c. A singular use of the genitive absolute with άξιον occurs with the verbs εἰδέναι, ἐπίστασθαι, νοεῖν, ξείν γνώμην, and the like, where we should expect to find the accusative with the infinitive. The genitive signifies that the action of the participle is the cause of the state or action expressed by the verb. This relation is marked even in the position, as the genitive absolute almost always precedes the verb. The connection of the verb (as a consequence) with the genitive absolute is also generally marked by the addition of οὖντα. (Kühner, § 702, ed. Jelf.)

§ 7.

καὶ οἱ ἀδελφοί. “As well as the rest,” i. e., those under the command of the other generals.—οὔτ’ οὖ φαίνῃ, κ. τ. λ. “Because he refused to march toward the king.” Consult note on οὔκ ἔρασον, § 1. Observe, moreover, that πορεύεσθαι is here neither the present, with the force of a future, as some maintain; nor the present aorist, as Krüger very strangely insists. but the simple infinitive present after οὖ φαίνῃ, the latter being taken as a combined idea.—παρὰ βασιλέα. Observe that ἵππα βασιλέα would convey the idea of advancing against in order to attack; but that παρὰ βασιλέα implies merely a
NOTES TO BOCK I.—CHAPTER III.

§ 8.

τούτοις ἀποροῦν τε, κ. τ. λ. "Being both perplexed and grieved at these things." Weiske, following Zeune, reads τούτων here in place of τούτοις. But ἀπορεῖν τινός is "to be in want of any thing," whereas ἀπορεῖν τινὶ is "to be perplexed at any thing." Zeune maintains, moreover, that ἀπορεῖν is never joined with the dative. In this, however, he is contradicted by Xenophon himself, i., 5, 14, where we have ἀποροῦντες τῷ πρῶγματι. He ought merely to have said that the construction with the dative is comparatively rare.—οὗ δὲ έναι μὲν οὐκ ήθελε. "He, however, would not go."—ὡς καταστησομένων, κ. τ. λ. "Since these things would turn out favorably." Literally, "since these things would arrange themselves according to what was right." Observe here the employment of ὤς with the genitive absolute, as expressing the opinion or assertion of another; and compare note on ὡς ἐπιδουλεύοντος, i., 1, 6.—καταστησομένων Not the middle in a passive sense, as some insist, but the regular future participle of the middle voice, with a middle signification. -μεταπέμπεσθαι δ' ἐκέλευεν, κ. τ. λ. "And he desired (Cyrus) to send for him; but (when this had been done) he himself refused to go," i. e., he himself, the very person who had desired Cyrus to send for him. This, of course, was all intended to keep up appearances. As regards the clause αὐτὸς δ' οὐκ ἔφη ένει, the meaning of which has been often mistaken, compare the German version of Becker: "Dies geschah: allein Klearchos wollte auch jetzt nicht zu ihm gehen," and also the Latin one of Amasæus: "quo facto ille iterum se venturum negavit."

§ 9.

οὗς προσελθὼν ὑπὲρ αὐτῷ. "Those who had come to him." The ref
crence is to those who had left Xenias and Pasion. — Ἀνφίες εἰς στρατιῶτα. Krüger remarks, that this speech belongs to the class which the Latin rhetoricians termed "orationes figuratae," and the Greek, έν λόγοις ἐκφηματισμένοι. This mode of addressing an audience is employed, when the speaker does not wish to express himself fully or certain points, but leaves these to the penetration of his hearers. So, on the present occasion, Clearchus does not tell his hearers, in so many words, that they are in a situation beset with difficulties but he artfully expresses himself in such a way as to let them draw this conclusion of themselves. Compare Quintilian, ix., 2, 62, and Ernesti, Lex. Technol. Gr. Rhet., s. v. σχηματιζειν.—τα μὲν ὅλη Κέρων, κ. τ. λ. "It is evident that the affairs of Cyrus now are in the same position with regard to us, that ours are with regard to him," i. e., all obligation has ceased on both sides. Literally, "it is evident that the affairs of Cyrus have themselves so toward us as ours have themselves toward him." With ἤχει supply ἑαντά, and with τα ἡμέτερα supply ἤχει ἑαντά.—ἐπεὶ γε οὖ συνεπόμενα αὐτό. The meaning is this: since at least we are so far not his soldiers that we do not any longer march with him against the king, though in other respects we are still nominally his troops. Observe here the limiting power of γε.—οὕτε ἐκείνος ἐπι ἡμῖν μισθοδότης. A most artful remark, and well calculated to produce uneasy feelings in his auditors.

§ 10.

ὅτι μέντοι ἄδικεσθαι, κ. τ. λ. "That he thinks, indeed, he is wrong fully dealt with by us, I am well aware."—ἐπέθυν. "To come unto him."—το μὲν μέγαστον. "Chiefly." Literally, "what is greatest." Observe that το μέγαστον is here in apposition with what follows, and is equivalent, when resolved, to δ μέγαστον ἐστι. (Matthia, vol. ii., p. 710.)—ὅτι σύνοιδα ἵματρο, κ. τ. λ. "Because I am conscious unto myself of having proceeded false to him in all things." In verbs which have with them a reflexive pronoun, as σύνοιδα ἵματρο, the participle that follows can stand in either of the two cases connected with the verb; that is, either in the nominative (as in the present instance), because the same subject is contained in the person of the verb; or in the dative, as referring to the dative of the accompanying reflexive pronoun. Thus, we can say either σύνοιδα ἵματρο ἐφευρεμένος, or σύνοιδα ἵματρο ἐφευρεμένο. (Matthia, δ 548, 2.)—δίκην ἐπίθη ὄν. "He may inflict punishment for the things in which." Literally, "with regard to which." Observe that ὄν is here, by attraction, for ὁ; the full construction being δίκην τῶν ὄν.
§ 11.

ἐνοί ὁσὶ. "Unto me, then, I confess." Observe the force of the emphatic ἐνοί.—καθευδῶν. "To be slumbering," i. e., to be wasting the time in inaction.—ἐκ τούτων. "Next." Equivalent to μετὰ ταῦτα, i. e., "after these things." The preposition ἐκ is especially used of the immediate development of one thing from another; of the immediate succession in time, so that there is an unbroken connection between them. (Kühner, § 621, ed. Jelf.)—καί ἐνος γε μένομεν αὐτῶν. "And so long, at least, as we remain here." When the thing is uncertain, ἐνος is joined with the subjunctive or optative; but when certain, with the indicative. Thus ἐνος ἐν μένομεν, "until we may remain;" but ἐνος μένομεν, "while we are actually remaining." (Buttmann, § 146, 3.)—σκέπτεσκον εἶναι. "To be a thing necessary to be considered (by us)," i. e., that we must consider.

Verbal in τέον are used in Greek in the same way as the Latin gerund in ὀμι, to express necessity.—ἡ ἡ ἐπιτέλεια. "To depart at once."—ἵπτεμεν. The present in a future sense. Observe that ἐμι, "to go," and its compounds, are almost always used in Attic, in the present tense, as regular futures, and only in later writers, as Pausanias and Plutarch, return to a present signification.—δίπλος οὖδὲν. "There is no advantage (to be derived)." Supply ἐστί.

§ 12.

ὁ δε ἡνηρ πολλοῦ μέν, κ. τ. λ. "Now the man is a valuable friend." Literally, "a friend worthy of much." The expression ὁ ἡνηρ refers to Cyrus, and is a careless mode of designating him, purposely adopted here to mislead his hearers, as if implying that there was no longer any great cordiality between the prince and the speaker. ἔχει δὲ δύναμιν. A much better reading than ἔτι δὲ δύναμιν ἔχει, which some editions give. The meaning of ἔτι has been strangely overlooked by some of those who prefer this latter lection. The clause will mean, "he still has, moreover," i. e., although we have left him. The signification "moreover," assigned here commonly to ἔτι, belongs, in fact to δε.—καί γὰρ οὖνδὲ πόρφω, κ. τ. λ. "And (no wonder,) since we appear to me to be encamped here at no great distance indeed (from him)." The ve-b δοκέω is often, by an elegant Atticism, added to sentences where no uncertainty whatever is intended to be expressed, but where the speaker merely wishes to invest what he says with a garb of moderation and courtesy. Supply ἐστί.—δρα. "Whu ην one thinks to be best."
§ 13.

*ik de tov tov. "Upon this, then." Observe that *ik tov ou is here equivalent to metà tov to, and consult Poppo, *Ind. Græc.*, s. v. *ik.—
i. de tov autou*.

"Of their own accord."—λέξουτες ί ἐγκλεισκον. "For the purpose of stating what they thought." Observe here the employment of the future participle to express a purpose. (Buttmann, § 144, 3.)—καὶ υπ’ ἐκλέινον ἐγκλειστοι. "Even (secretly) directed by him (so to do)." Weiske thinks that the idea of secrecy is conveyed by ἐγκλειστοι, but it is rather to be inferred from the whole context.—ἡ ἄπορία. "The utter impossibility." Observe that ἄπορία here implies a total want of means or resources.—ἀνει τῆς γνώμης. "Without the consent."

§ 14.

eic de de elpe. "And then one (of the latter) recommended," i. e., one of the ἐγκλειστοι. The combination de de is often used to connect sentences, de referring to what has gone before. (Kühner, § 721, 1, ed. Jelf.)—προσποιομένος σπεών. "Pretending to be desirous."—ἀπατηγοὶς μὲν ἐλέσθαι ἥλιους. "That they choose other generals." Observe that ἐλεσθαι depends, in construction, on elpe that precedes. Some supply de before ἐλεσθαι; but if we give elpe the meaning of "recommended," this awkward ellipsis may easily be rejected. Weiske makes this whole speech an ironical one. Not so by any means. It is, on the contrary, an artful attempt to depict in strong colors the difficulties by which they are surrounded, while proposing, with apparent sincerity, certain modes of escaping from these.—ei μὴ βούλεται Κλέαρχος, κ. τ. λ. The Greeks often quote the words of another narratively, and yet suddenly change into the oratio recta, as if the person himself were speaking. Observe, moreover, that we have here the indicative (βούλεται), because the speaker has a strong persuasion, bordering on certainty, that Clearchus will be willing to lead them on their proposed return home. And hence the remark of Clearchus in reply to this (§ 15), ὡς μὲν στρατηγὴς οὗτα, κ. τ. λ. (Hickie, ad loc.)—ἡ δ’ ἄγορα ἡν, κ. τ. λ. "Now the market (for procuring these) was," &c. This clause is inserted parenthetically by Xenophon himself, for the purpose of showing how futile such an arrangement as the one here recommended must necessarily prove under existing circumstances. The speaker himself, too, knows this very well, but his object in proposing such a course is, in reality, as already remarked, to let the Greeks see how completely dependent they are upon the very prince whom they refuse any longer to serve." (Kriig, ad loc.)—καὶ πράξεως ἱνα ἀπεκανώσεσθαι. "And that they may not their baggage..."
Let 15. With a,—Thus 2G5 t. "A guide."—diw φιλίας τῆς κύρας. "Through the country (thus made) friendly toward them." The guide, he takes it for granted, will procure for them a friendly reception along the route which they may pursue on their return. Another artful remark; the fallacy of which his hearers would not be long in perceiving; but which would nevertheless remind them that they were now in the heart of an enemy's country, so that returning was as dangerous as advancing. The common text has ως before diw φιλίας, which we have rejected with Dindorf and others —τῆς χώρας. Observe here the peculiar employment of the article. When, as in the present case, an adjective without the article stands in connection with a substantive which has the article, but not between the two, the object designated is thereby distinguished, not from other objects, but from itself in other circumstances. (Buttmann, § 125, n. 3.)

συντάπτεσθαι την ταχίστην. "That they marshal themselves instantly." With ταχίστην supply ὄδον, and observe the employment of the accusative in an adverbial sense.—τέμψαι δὲ καί. Supply ἀνθρακις με τινας.—προκαταληφομένους. "To preoccupy." The future participle again employed to denote a purpose or aim.—διως μὴ φθισωσί, κ. τ. λ. "In order that neither Cyrus nor the Cilicians may anticipate us by having seized upon them." The verb φθάνω is joined with a participle of another verb, in the same manner as τυγχάνω, &c. Here, again, it is indirectly shown to the Greeks how easy it would be for Cyrus or the Cilicians to cut off their retreat by seizing upon the mountain passes in the range of Taurus.—χρήματα. "Effects."—ἐχομεν ἀναπακότες. "We have in our possession, having obtained (them) by plundering." The verb ἐχω is often joined with a participle agreeing with the subject. This is not, as some suppose, a mere circumlocution for the simple verb, but is purposely employed to denote the continuance of the action or its effects. So, in Latin, we have habere, with a passive participle in the accusative; as, "rem aliquam pertractatam habere." (Kühner, § 692, ed. Jelf.)—τοσοῦτον "Thus much (merely)." Supply μὸνον. (Krüg., ad loc.)

§ 15.

ὅκ μὲν στρατηγήσοντα ἵπτε, κ. τ. λ. "Let no one of you say that i
intend to take upon myself this office of commander; for things in it on account of which this must not be done by me; but (say rather) that I will obey the man whom you may have chosen (for that purpose), as much as is possible." In § 6 we have ὧς construed with the genitive absolute (ὡς ἐμὸν ὤν ἰῶτος), where we should have expected the accusative with the infinitive. We have here a similar usage with the accusative absolute. (Matthias, § 569.)—στρατηγῆ σοντα ... στρατηγίαν. Observe here the accusative of the cognate noun, which is so much more frequent in Greek than in English and by which the Greek language avoids the enfeebling accumulation of such words as our make, do, have, &c. (Buttmann, § 131, 3.)—ὡς δὲ τῷ ἄνδρι, κ. τ. λ. Observe here in ὃ the attraction for ὦν. As regards, moreover, the future πείσωμαι, it is to be remarked that we would here expect πείσωμεν, which would be the proper construction after στρατηγῆσοντα; but the form of the sentence is purposely varied in order to imitate the carelessness of familiar discourse. (Jacobs, ad Achill. Tat., p. 704, seqq.) Observe, also, that before ὧς δὲ τῷ ἄνδρι, κ. τ. λ., we must supply λέγετε, or λέγετε μάλλον. (Poppo, ad loc.)—καὶ ἄρχεσθαι. "(How) to submit to authority also." Literally, "to be commanded," i. e., not only how to command, but also how to obey.—ὡς τις καὶ ἄλλοις, κ. τ. λ. "Even as much as any one else of men." Literally, "as even any one else of men especially (knows)." So that πάλιστα belongs, in fact, to ἵππισται understood.

§ 16.

ἄλλος ἑνέστη. Halbkart thinks that this speaker was Xenophoh himself. He finds a strong argument in favor of this opinion in the Socratic tone pervading the discourse; and remarks also, not unaptly, that had the same judicious advice been given by any other one of the Greeks, Xenophon would certainly not have forgotten to mention his name. Bornemann inclines to the opinion of Halbkart, but Kräger opposes it.—ἐπιθετικῶς τὴν εὐθέθειαν, κ. τ. λ. It will be perceived that we have here a grave refutation of the previous speech, which would not have been the case had that speech been, as some suppose, merely an ironical one. The object of both speakers is the same, namely, to work upon the feelings of the soldiers.—τοῦ κελεύωντος. "Of him that recommended," i. e., of the previous speaker, mentioned in § 14.—ὡς πέρι πάλιν τῶν στόλων, κ. τ. λ. "Just as if Cyrus were not going to make the same expedition again (at some future day)," i. e., just as if Cyrus, whose expedition we are now marring by our refusal to proceed, will not at some fu
ture day prosecute it again with more obedient auxiliaries, and need, in that event, the very ships which it is proposed that he now give unto us. The meaning of this passage has been misunderstood by many.—ποιομένον. Not, as some say, the present participle with a future meaning, but an actual future participle, and an Attic contraction for ποιησωμένον. (Compare the remarks of Buttmann, Ausf Gr. Sprachl., vol. i., p. 403, Ann. 16.)—οὐ λυμανώμεθα τὴν πράξιν "Whose undertaking we are marring," i. e., by our refusal to accompany him any further. Literally, "for whom we are marring the undertaking."

ὁ ἴν Κύρος διδᾷ. Observe that ὁ is here, by attraction, for ὅν.—τὶ κολλέτι καὶ τῷ ἄκρα, κ. τ. λ. "What prevents our even requesting Cyrus to preoccupy the heights for us?" i. e., the heights command ing the pass or entrance into Cilicia, by which we are to return. The speaker here shows, with all possible gravity, the utter absurdity of the plan which he is opposing. The train of ideas, therefore, is as follows: If, even though we are marring his plans by our intended departure, Cyrus, nevertheless, is so well disposed toward us as to be willing to give us a guide on whom we may rely with perfect confidence, why not go a step further, and request him to send a detachment of his troops on before to the pass of Cilicia, in order to hold this for us, and thus enable us to march through in safety to our homes!

§ 17.

ἐγὼ γὰρ ὅκνοιν, κ. τ. λ. "For I should hesitate." Observe that ὅρο here refers back to ἐπιδεικνύτω μὲν τὴν εὐνόησιν, κ. τ. λ.—ἀντιαίς ταῖς τράπεσι. "Together with the galleys." The pronoun αὐτός in the dative case, with a substantive, denotes accompaniment. Sometimes the preposition σὺν is expressed; in Attic Greek, however, it is most commonly omitted. (Matthiae, § 405, Obs. 3.)—καταδύσῃ. Poppo (Miscell. Crit., vol. i., p. 52) conjectures καταδύσαι, in the optative, because the optative ὅκνοιν precedes. But the MSS. give ἄγαγη in the succeeding clause, not ἄγαγα, and, besides this, the subjunctive here is correct enough. It is true, that when the principal verb is in the optative with or without ἄν, the dependent verb is generally in the optative, if the aim, &c., proposed is merely a supposition, without any notion of its realization; but if this notion does come in (as in the present case, where the spirit of the argument clearly requires it), the subjunctive is employed (Kühner, § 808, ed. Jeffs.)—μὴ ἵμας ἄγαγη, κ. τ. λ. "Lest he lead us into some place) where it will not be possible to escape." Observe
that for ὃθεν the full construction would be ἵκεισε ὃθεν.—λαθεῖν αὐτῶν ἀπερχόμεν. "To depart without his knowledge." Literally, "to have escaped his observation in having gone away." The verb ἀπερχόμεν with a participle, like τυγχάνω, &c., a kind of adverbial force.

§ 18.

ταῦτα μὲν φλωρίας εἶναι. "That these things are mere fooleries." The demonstrative pronoun, forming the subject of a proposition, is often put in the neuter gender, with the force of a substantive, and followed by a masculine or feminine noun in the predicate. This construction occurs especially in the poets. (Matthiae, § 440, 7.)—οὕτως ἐπιτήδειος. "Who are proper for the purpose." Supply εἰσι.—ἰσωτὰν. There is no need whatever here of any ellipsis of ἄθεν, as some maintain.—τί. "For what." Observe that τί is here equivalent to εἰς τί. This construction, however, only prevails with the accusative of neuter pronouns or adjectives. (Matthiae, § 409, 7.)—καὶ έάν μὲν ἡ πράξεις, κ. τ. λ. "And if the undertaking be like that) in which he also before this employed hired troops." The refer- ence is to the journey which Cyrus made into Upper Asia, when sent for by his father, who lay sick at Babylon; on which occasion the young prince took with him three hundred Greek mercenaries, under the command of Xenias. Compare i., 1, 2.—παραπλὴσθα αἰφνίς. By the law of attraction, αἰφνίς must necessarily be for ναυαύγος ναυαύγος. But although we can say τί χρώμα αὐτῶ, and οὖκ ἐκ τοῦ τί χρώματι, and so with other neuter pronouns (and also adjectives), as remarked above, we can not in like manner say χρώμα αὐτῶ τήν πράξεν. There would seem to be something wrong, therefore, in the reading of the text (αἰφνίς), though given by all the MSS. Some propose to substitute αἰφνίς, in the aee. plur. neut., but the feminine singular appears certainly preferable to this 'Poppo, ad loc. —κακίους. "Inferior to," i. e., in point of fidelity.

§ 19.

τής πρώτην: "Than the former one." Supply πράξεως. Observe the adverb between the article and the understood noun, supplying the place of an adjective.—ἀξιοῦν ἡ πελασατα, κ. τ. λ. "(Then) that we ask (of him) either that (he), having persuaded us (to the step), lead (us along with him), or, having been persuaded (by us), send (us) away to a friendly country." With φίλιαν supply χώραν. The other ellipses can easily be supplied by the student. Observe that the infinitive ἀξιοῦν refers back to δοκεῖ μοι in the previous section.—πιθεῖν φίλιαν. Zeune, Weiske, Kruger, and others make this equiv
alent to φιλικῶς, but without any propriety, since this idea is already implied in πεισθέντα.—ἐπόμενοι ἂν. The particle ἂν here belongs not to ἐπόμενοι, but to ἐποίησα coming after. The position of ἂν in a sentence depends, as Buttmann remarks (§ 139, note 4), either on euphony, or on the need of making the uncertainty expressed by it earlier or later perceptible. In the present case it is placed early in the sentence, to make the uncertainty early apparent. (Krüger, ad loc.)—φήλω αὐτῷ καὶ πρόθυμοι. "As (men) friendly unto ἡρά anω zealous (in his cause)."—πρὸς ταῦτα. "With reference to these things," i.e., these inquiries on our part.—πρὸς ταῦτα βουλευεσθαι. "Deliberate upon these matters," i.e., deliberate further on what Cyrus may say.

§ 20.

ἐποίησε. "Appeared good," i.e., were approved of.—οἱ ἡρώτων Κυροῦν, k. ἀλ. "Who asked Cyrus respecting the things that has appeared good to the army," i.e., who asked Cyrus the questions agreed upon by the army. Observe the double accusative with a verb of asking.—ὁτα ἄκοντε. Observe the sudden change to the direct mode of speaking.—Ἄβροκόμαν. Abrocomas (or, as some write the name, Acrocomas) was one of the satraps of Artaxerxes, and had an army of 300,000 men under his command.—ἐχθρὸν ἄνφρα. "A foe of his." A private foe is meant, as opposed to a public one (πολέμως). It is difficult, however, to believe that the Greeks were ignorant of the true state of the case, namely, that Abrocomas was an actual commander of part of the king's forces; or that, after this last declaration of Cyrus's, they felt any doubt that he was leading them against the king; though Xenophon only says that they suspected it. But Clearchus seems to have succeeded in convincing them that there was as much danger in stopping as in going forward; and the promise of an addition of one half to their pay (as mentioned in the succeeding section) fixed their determination of continuing their march. (Thirlwall, vol. iv., p. 294.)

ἐπὶ τῷ Ἑὔφρατῃ ποταμῷ. "At the River Euphrates." i.e., on or near its banks. The Euphrates was a celebrated river of Asia, rising in Armenia, and emptying in the Persian Gulf.—ἀποκεῖται σταθών. The real distance was nineteen σταθῶν; but Cyrus purposely mentions a less number, in order that the troops may not be deterred by the length of the intended route. (Lion, ad loc.)—ποδές τοῦτον ἑλθέντω. "To go against this one."—τὴν δίκην ἐπιθεσθαι. "To inflict the punishment (that he merited)," i.e., for his previous condign. Observe the force of the article.
\section*{Chapter IV.}

\section*{§ 1.}

\textit{Ψάρον}. The Psarus, a large and rapid stream, rose in the mountains of Cataonia, passed through the rocky barrier of the central chain of Taurus, and pouring its waters along the Cilician plain, emptied into the Mediterranean. It is now called the Seihún. In giving the ancient name of this river, we have followed the best MSS., with Dindorf. The common text has \textit{Φάρον}, for which Hutchinson and others substitute \textit{Σάρον}, on the authority of the ancient geographical writers; but this latter form appears to be a corruption from \textit{Ψάρον}, or, at least, a softer mode of expression (like \textit{σιτακός} for \textit{ψιτακός}), and \textit{Φάρον} would seem to mark the transition state from the more correct form to the other.—\textit{Πύραμεν}. The Pyramus, now the Geihún, rose in the mountains of Cataonia, bordering on Commagene, forced its way through the barrier of Taurus, traversed Cilicia, and fell into the Sinus Issiens. Ainsworth thinks that the army of Cyrus crossed this river in the lower part, as being
the most fortable, in consequence of its being divided into several streams on arriving at its delta.—στάδιον. The stadium was 600 Greek, or 606½ English feet, that is, about one eighth of a Roman mile.—Ἱσαῦ. Consult note on i., 2, 24.—ἐν τῇ ἐλαύτῃ. We have placed a comma after ἐλαύτῃ, thus affording a much better sense than the ordinary text. The term ὀικογένεια will then be rendered by itself, “inhabited,” as opposed to the idea of a deserted city.

§ 2.

ἀδ Πελοποννήσου νῆς, κ. τ. λ. We have given the article here, with Schneider, on the authority of some of the MSS., because these vessels have already been referred to in chapter ii., § 21. Diodorus, who mentions only twenty-five ships, says that the Spartan government wished to preserve the appearance of neutrality between Cyrus and his brother, and therefore affected to consider the troops of Cheirisophus, who came in the fleet, as is mentioned in the next section, in the light merely of volunteers. (Diod. Sic., xiv., 21.) This would imply that the designs of Cyrus were well known at Sparta. But the co-operation of the Spartan admiral could not easily have been reconciled with professions of neutrality. (Thirlwall, vol. iv., p. 294, note.)—καὶ ἐπ' αὐταῖς ναύαρχος. “And, as admiral over them.” Observe that ἐπ' αὐταῖς is not equivalent here to in iis, which would be ἐπ' αὐτῶν, but to iis prefectus.—ἠγείτο δ' αὐτῶν Ταμω, κ. τ. λ. “Tamos, however, an Egyptian, commanded them after leaving Ephesus.” There is nothing in this clause inconsistent with the one that immediately precedes. Pythagoras was admiral over the thirty-five Peloponnesian ships, but Tamos, the immediate adherent of Cyrus, was commander of the combined fleet of sixty vessels. There is no need whatever, therefore, of our translating ἠγείτο αὐτῶν with Lion, “conducted them,” i. e., τις δυξ ευρ. Had this been the meaning of Xenophon, he would have written αὐταῖς, not αὐτῶν (Krüg., ad loc.); for it is a well-established principle of the Greek language, that ἠγείσθαι, in the sense of “to precede,” or “show the way,” takes the dative; but “to rule,” or “command,” the genitive. (Kühner, § 518, Obs. 3, ed. Jelf.)—Κύρου “Belonging to Cyrus,” i. e., distinct from the Peloponnesian squadron.—δὲ. A much better reading than δὲ, as given in the common text; and hence both ἐπολεόρκει and συνεπολέμει refer to Ta-νίος, while by αὐτῶν Tissaphernes is meant. (Krüg., ad loc.)

§ 3.

ὡ τοῦ νεών. “In the ships.” Compare note on ἐπ' αὐταῖς, i. e.
the preceding section.—ἐκτακοσίους. Diodorus (xiv., 14. 21) gives the number as 800 (ἐκτακοσίες), and he also states that they were actually sent by the Spartan Ephori. Compare note on ai ἐκ Πέλοποννήσου νῆς, at the commencement of the preceding section.—οἱ ἐστρατιγκεῖ. "Which he (now) commanded."—δρμοὺν κατὰ τὴν Κύροι σκηνῆν. "Were moored opposite the tent of Cyrus." We have given κατα here, with Schneider, Poppo, Krüger, and others, as far prefer able to παρά, the reading of some of the MSS. The meaning of παρά σκηνῆν will be "near the tent," i.e., by the side of it.—παρ' Ἀβροκόμα. "With Abrocomes." Krüger prefers the genitive Ἀβρο κόμα, i.e., from Abrocomes. (de Authent, p. 41.)

§ 4.

ἐπὶ πύλας τῆς Κηλίκιας, κ. τ. λ. "To the gates of Cilicia and Syria." Zeune says that Xenophon here means the Amanic straits or pass. Sturz (Lex. Xen., s. v. πύλαι) falls into the same mistake. Hutchinson, more correctly, understands the maritime or lower pass. There were two entrances or passes from Cilicia into Syria: one called the Amanic pass (πύλαι Ἀμανίκαι), the upper and more in land of the two, through the defiles of Mount Amamus; the other, the lower one, and close to the sea, called the Syrian pass (Πύλη Συρίας)—αι πύλαι αἱ ὁμοφωνίαι, i.e., Σύριαι. The latter of the two, as above remarked, is here meant. (Compare Cic., ad Fam., xv., 1.—Arrian, Exp. Al., ii., 7, 1; ii., 6, 1.)

ἣναν δ' ἐνταῦθα, κ. τ. λ. "And there were here two walls." The common text has ἡγαν δὲ ταῦτα, for which Weiske conjectures ἡγαν δ' ἐνταῦθα, which we have not hesitated to adopt; for it was not the fortifications that were called πύλαι, but the narrow pass between the mountains and the sea, and the two walls stretched across this, extending on either side from the mountains down into the sea itself. Krüger, who retains the common reading, thinks that τεῖχη and πύλαι may easily be employed here as synonymous, a most unfortunate conjecture. The τεῖχη appear to have been, to adopt the expression of Rennell, two fortified lines; not, as Halbkart and Krüger think, merely two long fortresses or castles.

tὸ μὲν ἔσωθεν, κ. τ. λ. "The inner wall, in front of Cilicia," i.e., facing Cilicia, or on the frontier of this country. Supply τεῖχος.—Συνέννεσεν εἰς, κ. τ. λ. Since the treaty concluded with Syennesis, no resistance was to be feared on this side.—τὸ δὲ ἔξω, κ. τ. λ. "But the outer one, which was in front of Syria," i.e., on the Syrian frontier. Observe that the article is prefixed to πρὸ τῆς Συρίας, because this was the more important wall of the two as far as the
present movements of Cyrus were concerned. Poppo, therefore, unnecessarily suspects that the article has been dropped before προ τῆς Κιλικίας.—βασιλέως ἠλέγετο φυλακῇ φυλάττειν. Abrocomas had been sent down to Phœnicia apparently for this very purpose.—αὐτὶ μέσον τούτων. "Between these (two)." The stream intersected the pass midway.—Κύρος. This is the reading of the best MSS. The common text has Κέρσος. The modern name of this river is the Merkez-su.—εὕρος πλέθρων. Consult note on εὕρος δέω πλέθρων, 1. 2, 23.

ἀπαν δὲ τὸ μέσον, κ. τ. λ. "And the whole space between the walls was three stadia." Observe that the article here with μέσον gives it the force of a substantive. Observe, moreover, the peculiar construction of ἡσαν, which is made to agree, not with τὸ μέσον, but with στάδιον. Sometimes the verb is governed in its number, not by the subject, but by the substantive which stands with the verb as predicate, if this is the nearest. (Matthiae, § 363.)—οὖκ ἤν. "It was not possible."—καὶ τὰ τείχη εἰς τὴν άθαναν καθήκοντα. According to Ainsworth (p. 55), traces of walls are still to be seen in this quarter.—ἡλίθαιον. "Impassable." The term ἡλίθαιος must not be derived from ἡλίος and βαίνω, as if signifying "traversed only by the sun," i. e., lofty, steep, &c.; but it must be regarded as a shortened form from ἡλιτυθαιος, "step-missing," "hardly to be trodden," and so, impassable, steep and sheer, &c. (Consult Buttmann, Lexil., s. v.)—ἐπὶ δὲ τοῖς τείχεσιν, κ. τ. λ. "And by both the walls stood the pass (in question)," i. e., and from one wall to the other was the pass. We must be careful not to understand here by πύλαι, as some do, merely gates or openings in the two walls, since the existence of such would be implied as a matter of course. Xenophon intends by the words of the text to designate the position of the pass itself, and they contain, therefore, a very strong argument in favor of Weiske's conjecture, ἡσαν δ' ἐνταῦθα. As regards, moreover, the employment of ἐφευσάσθαι, it may be observed that, since the pass was fortified by both nature and art, especially the latter, it may well be said to "stand" upon the view. Compare the expression ἱκανόμενται, as applied to the same by Diodorus Siculus. (xiv, 20.)

§ 5.

ἡπας ὑπελατς ἅποθυβαταίειν, κ. τ. λ. "In order that he might disembark heavy-armed men within and without the gates." By εἶσω τῶι πύλαιν is meant the space between the two walls, and by εἶσω τῶι πύλαιν the country of Syra. Cyrus intended, therefore, if he found...

§ 6.

Μυριανδρός. Myriandrus is here placed by Xenophon in Syria, beyond the Pylae Ciliciae; but Scylax includes it within the limits of Cilicia (p. 40), as well as Strabo, who says that Seleucia of Pieria, near the mouth of the Orontes, was the first Syrian town beyond the Gulf of Issus. Myriandrus was a place of considerable trade in the time of the Persian dominion, but declined at a later period, in consequence of its vicinity to the more flourishing city of Alexan drea ad Issum. Its site has not been positively determined. (Ainsworth, p. 59. — ἐμπόροιον. "A mart-town," i. e., an entrepôt of merchandise, such as were often made by the Phenicians and Carthaginians. — ὀλκάδες. "Merchantmen." Ships of this class were not calculated for quick movement or rapid sailing, but to carry the greatest possible quantity of goods. Hence their structure was bulky, their bottom round, and, although they were not without oars, yet the chief means by which they were propelled were their sails.

§ 7.

ἐνταῦθ' ἐμείναν ἡμέρας ἐπὶ. As Cyrus was now to take his final leave of the sea-coast, he would of course unload the stores and provisions from on board his fleet. Hence the long stay which he made at this place. And from what Xenophon says at the end of the first book, that the European auxiliaries of Cyrus received many indulgences and comforts that were of course denied to the bulk of the army, and which employed so great a number of carriages, it may be supposed that those necessaries formed a considerable part of the lading of the fleet. (Rennell, ad loc.)—τὰ πλείστων θεώσ. "Their most valuable effects." — φιλοσεσυστεύετες. "Influenced by feelings of jealousy."—διὰ τῶν στρατιωτῶν αὐτῶν, κ. τ. λ. "Because Cyrus allowed Clearchus to retain their soldiers," &c. Compare chapter iii., § 7.— ὡς ἀπίσταντας πάλιν. "As intending to go back again." We have already had instances of ὡς with absolute cases of the participle, and now we have it with the simple participle itself in regular construc-
The idea, however, is still the same, the reference being not to an action really existing, but to one that is thought of, or intended to be performed, &c. Compare note on i., 1, 10.—καὶ οὐ πρῶς ἑπιστάων ἔσθιεν. "And not to proceed against the king." Supply ἵνατος after ὥς, as suggested by ἡπιώτας that precedes —ὑψαίς. "Out of sight."—καὶ οἱ μὲν ἐγνώσατε, κ. τ. λ. "And some prayed that they might be taken, as being perfidious men." The verb ἐγνώσατε, as Krüger remarks, never has the augment in the Anabasis, while elsewhere in Xenophon, and also in Thucydides, traces of the augment are so rare, that these writers seem to have refrained from it altogether in this verb.—ἐι ἤλώσασιντο. "In case they should be captured." Observe here the middle in a passive sense. (Matthiae, § 496, 8.) According to D'Orville (ad Charit., p. 692), it should be ἢλῳθίσασιντο. (Hickie, ad loc.)

§ 8.

ἀλλ' εὖ γε μέντοι ἐπιστάωσαν. "But let them well know (this), a. east," i. e., let them rest assured of this, if of nothing else. Observe that ἐπιστάωσαν is the imperative of ἐπιστάμαι.—ὅτι οὐδὲ ὑπὸ δεδράκασαν, κ. τ. λ. "That they have neither fled into concealment . . . . . . nor have they escaped beyond my reach." The difference between ἄποδιδράκῳ and ἄποθετομῷ is well pointed out by this passage. The former signifies to run away secretly, so that the fugitive's place of retreat is unknown; the latter, to flee away, so as to escape being taken.—μὴ τοὺς θεοὺς. "By the gods." The particle μή is used in strong protestations and oaths, followed by the accusative of the deity or thing appealed to. In itself it is neither affirmative nor negative, but is made so by some word added, as ναὶ, οὖ, &c., or in Attic merely by the context. In the present instance it is only seemingly negative, the negation being really in the οἶκ which follows.—οὐδ' ἐρεὶ οὐδεῖς. "Nor shall any one say." Observe the double negative strengthening the negation.—χρώμαι. "Make use of him."—καὶ αὐτοὺς κακῶς ποιῶ. "I both ill treat them." Observe that αὐτοῖς here refers to τις that precedes, and is expressed in the plural because τις implies a plurality. (Matthiae, § 434, 2, b.)

ἀλλ' ἵνατον. "Let them then go." Observe that ἵνατον is for ἵπτοτον. The common text has ἵπτοτον ἤν, but the best editions reject ἤν, because this particle cannot be joined with the imperative, since the notion of immediate command excludes that of a condition. In the present instance, ἤν probably arose from the various reading ἱπτοτον. (Schneider, ad loc.—Kühner, § 424, e.)—ὅτι κακῶς εἰσὶν προὶ ἡμᾶς. "That they are acting a worse part toward us."
eraly, “are worse toward us.”—Καίτοι ἵχω γε. “Although I hate 'tis true.” The ἐλλά which follows, and serves as an opposition to this, must be rendered "still." (Hartung, vol. i, p. 404, 411—καί τέκνα καὶ γυναῖκας. The absence of the article is customary in such cases.—ἐν Τρälleσι φρονούμενα. "Guarded in Tralles," i. e., under the protection of my garrison there. Tralles was a town of Lydia, a short distance north of Magnesia ad Maeandrum. The ruins lie upon the table-land that advances from Mount Messogis, and reaches down to the modern town of Aidin. (Ainsworth, p. 61.)—στερήσονται. "Shall they deprive themselves," i. e., by their misconduct. The middle here retains its full force, and is not to be taken for the passive.—τὰς πρόσθεν περὶ ἑμὲ ἄρετῆς. “Their former gallant behavior toward me,” i. e., in my service.

§ 9.

καὶ ἄδυντερος ᾗν. “Was even rather backward.”—τὴν ἄρεταν “The magnanimity," i. e., in not seeking to punish the two Greek commanders for their ungenerous desertion.—ἡδιον καὶ προβυπότερον. “More cheerfully and readily.”—Χάλαιν ποταμῶν. The Chalus has been generally, and now that the distances have been more accurately determined, we can say correctly, identified with the Chális or Koweik, the river of Aleppo. It abounds in fish even at the present day, according to Ainsworth (p. 63).—παλαιον. “Tame.”—θεοῖς εἰνόμιζον. "Regarded as gods." Lucian, in his treatise on the Syrian goddess (xiv., vol. ix., p. 91, ed. Lehnn.), has a passage that will explain this of Xenophon: "They consider fishes to be a sacred thing, and never touch them. They eat, moreover, all other birds except the pigeon. With them this is sacred. These usages seem to themselves to have been introduced in honor of Derceto and Semiramis; in the first place, because Derceto bore the form of a fish; and secondly, because Semiramis was at last metamorphosed into a pigeon.” (Hickie, ad loc.) Derceto was the mother of Semiramis, according to the ordinary legend, and, having thrown herself into the sea, became partially transformed into a fish. According to Diodorus Siculus (ii., 4), and also Lucian, her statues represented her as half woman, half fish, the female part being from the head to the loins.—καὶ ὕδιεται οἶκ εἶων. “And did not allow (any one) to injure them.” Observe that εἶων is the imperfect of εἶω, being contracted from εἶαν.

Παρυσάτιδος ἦσαν, κ. τ. ἡ. “Belonged to Parysatis, having been given her for a girdle,” i. e., to keep her supplied with girdles, the revenues of the villages being appropriated for this purpose. It was
customary with the kings of Persia to assign certain cities, &c., to their queens and the other female inmates of their palace, from the revenues of which they provided themselves with the several ornaments of dress, &c. (Compare Cic., in Verr., iii., 23.—Herod., ii, 98.—Plat., Alcid., c. 40, &c.) The old reading was εἰς ζώνην, "for her support," for which Hutchinson first substituted the present lection, the conjecture of Muretus and Jungermann.

§ 10

ἐπὶ τὰς πηγὰς, κ ὁ λ. "To the sources of the River Dardes." We have given Δάρδυτος, with Dindorf, on good MS. authority. The common text has Δαρύδακος. Rennell thinks that the river here meant is the same with the modern Fay fountain; but he is opposed by Richard, who declares for the Sedgur or Seltscher (Lion, ad loc.)—ησαν τὰ Βελέσιον βασιλεία. Consult note on ἐνταῦθα ἦσαν τὰ Σωσίνειον βασιλεία, i., 2, 23.—τὸν Σωρίαν ὡρίζουσα. "Who had been sputap of Syria," i. e., up to the time of the arrival of Cyrus in this quarter, but whose authority, of course, had now virtually ceased. (Krüg., ad loc.)—παράδεισος. Consult note on i., 2, 7.—δορα νουσα. "As many as the seasons produce," i. e., whatsoever they produce.—αὐτὸν Referring to the παράδεισος.

§ 11.

ἐπὶ τὸν Εὐφράτην ποταμόν. In chapter iii., § 20, the Euphrates was said to be twelve stations distant, but in the notes the true number was given as nineteen. This latter number will be found to be the correct one, if we compute up to the time when the army reached Thapsacus, where they crossed over the Euphrates.—Οὔψα κος. Thapsacus was a city and famous ford on the Euphrates. The city was situated on the western bank of the river, nearly opposite to the modern Racea. Rennell and D'Anville are wrong in removing it to Ul-Deer. (Williams, Geogr. of Asia, p. 129 seqq.—Ainsworth, p. 69, seqq.)—ὁτι ἡ ὀδὸς ἔστη. "That the rout would be," i. e., the line of march. As it was here that Cyrus meant to cross into Mesopotamia, it was no longer possible for him to conceal his purpose.—βασιλεία μέγαν. Consult note on chapter ii., § 8.

—εἰς Βασυλίων Consult note on chapter i., § 2.

§ 12.

ἐξαλέπεσον τοῖς στρατηγοῖς. "Were angry at the generals." It is probable, however, that no very vehement indignation was felt on this occasion; and it would rather seem that the soldiers affect-
NOTES TO BOOK I.—CHAPTER IV.

That which they expressed, in order to raise the price of their services. (Thirlwall, iv., p. 296.)—κρύπτειν. "Kept concealing them." The present infinitive is often used to express the continuance of the accompanying circumstances of an action, and hence answers to the imperfect indicative in the oratio recta. Thus, κρύπτειν is here equivalent, in effect, to ὅποι ἐκρυβότον. (Matthiae, § 499. Compare Kühner, § 395, Obs. 2.)—οὐκ ἔφασαν. Consult note on chapter iii., § 1.—ἐὰν μὴ τίς αὐτῶ, κ. τ. λ. "Unless some one give them a donative," i. e., a largess, or present, in addition to their usual pay.—δώσει καὶ τοις προτέρους, κ. τ. λ. "Even as (they said had been given) to the former (troops) that had gone up," &c. Supply ἔφασαν δοθήναι after δώσει. The reference is to the three hundred hired troops that had gone up under the command of Xenias, as an escort to Cyrus. Compare chapter i., § 2.—καὶ ταῦτα οὐκ ἐπὶ μάχην λόγον. "And that, too, when they were not going to battle." Limitation is often expressed in Greek by the addition of καὶ ταῦτα to the participle. In this construction, the writers on ellipsis usually make ταῦτα depend on some part of ποιεῖν understood. It is much neater, however, to regard it as an absolute case.

§ 13.

τέντε ὀργυρίου μνᾶς. "Five minas of silver." The mina was not a coin, but merely a certain sum of money, and equivalent to 100 arachmes, which would make in our currency about $17 60. The donative, therefore, which Cyrus promised to each soldier would be about $88.—καὶ τὸν μισθὸν ἐτελῆ. "And their full pay." This, of course, would be independent of the donative—μέχρι ὧν καταστησόν, κ. τ. λ. "Until he shall have set the Greeks down again in Ionia," i. e., shall have placed them in, or restored them to the quarter where the expedition commenced. Observe the employment of τις with the accusative to denote motion into a certain quarter, and compare note on παρῆσαν τις Σάρδησ, chapter ii., § 2.—τὸ μὲν πολύ. "The greater part." The article often changes the signification of ἄλλος, πολύς, &c. Thus, πολύ, "much," but τὸ πολύ, "the greater part," &c. The writers on ellipsis supply μέρος.—τοῦ Ελληνικοῦ "Of the Grecian army." Supply στρατεύματος.—Μένων δὲ. Menon is elsewhere represented by Xenophon as an unprincipled man, and entirely influenced by motives of self-interest. (ii., 6, § 21, seqq.) His movements and speech on the present occasion are fully in unison with this character.—ποιήσωσιν. Observe the change to the recta oratic.—Χρισ τῶν ἄλλω. "Apart from the rest."
πλέου ντομήσεσθε. "You will be much more highly honored." Observe here the employment of the middle in a passive sense. Commentators generally regard the preposition πρό as redundant here in composition, on account of the presence of πλέου. The truth, however, is, that the employment here of πλέου with προτομήσεσθε is intended to subserve the purposes of emphasis. There is, properly speaking, no such thing as plenonasm, either in a logical or grammatical point of view.—κελέω ποιήσαι. "Do I recommend you to do."—δείται. "Wants."

§ 15.

ην μὲν γὰρ ψηφίσωνται. "For if they shall decide." The active ψηφίζω is not much in use. The verb occurs more frequently as a deponent. It means, strictly, "to give one's vote with a pebble," which was thrown into the voting urn, as in the Athenian law courts. And hence it gets the general signification "to vote," "to decide."—αιτιο. "The authors of the step."—χάριν εἴσαγαι. Observe that χάριν εἴδεναι is "to entertain a grateful feeling;" but χάριν ἀποδίδοναι, "to return a favor;" and that χάριν ἵχνων, γιγνώσκειν, or εἴποσασθαι, is the same as χάριν εἴδεναι.—καὶ ἀποδίδει. "And will return (the favor)." Supply χάριν, and consult previous note.—εἴποσασθαί δ' εἰ τίς καὶ ἄλλος. "For he knows (how to do this), if even any one else (knows)," i. e., he knows how to return a kind ness, &c. With εἴποσασθαί supply οὕτως ποιεῖν, or else the simple ἀποδίδοναι, and with τίς ἄλλος supply εἴποσασθαί.—ην δ' ἀποψηφίσωσιν—ταί οἱ ἄλλοι, κ. τ. λ. "But if the rest shall decide otherwise, we will all go back together." Observe here the peculiar force of ἀπό in composition, literally, "shall decide away from (this)," i. e., shall decide not to follow Cyrus any further.—ἀπιμεν. The present in a future sense.—καί εἰς φρονίμα καί εἰς λοχαγίας. "Both for garrisons and for captaincies."—καὶ ἄλλοι οὕτως ἄν δέηση, κ. τ. λ. "And whatever else you may want, I know that you will obtain (it) as friends from Cyrus." The regular form of expression would be ἄλλο, οὕτως ἄν δέηση, κ. τ. λ., making ἄλλο depend on τεῦξεσθαι. Here, however, we have ἄλλοι in the same case with the following relative, while τεῦξεσθαι will govern τοῦτο understood. —φ.ίλοι. Some MSS. and editions give φίλου, agreeing with Κέραν.

§ 16.

ἥσετο διαβεβηκότας. "Perceived that they had crossed over." When a verb of incomplete meaning (that is, a verb which has in
itself no complete idea, but which expresses an action that only be
comes complete by the addition of its reference) is accompanied by
another which marks merely the object of the former, the latter is
put in the participle. (Mattiae, § 530, 2.) — Глων. Glus was the
son of Tamos, the commander of Cyrus's combined fleet. (i., 4, 2.)
After the death of Cyrus, Tamos fled into Egypt, where he was put
to death by Psammitichus (Diod. Sic., xiv., 35); while Glus, on an
amnesty being proclaimed by Artaxerxes, abandoned the Greeks,
and went over to the king, with whom he soon stood high in favor.
He is mentioned in the present work as one of those who, after the
battle of Cunaxa, announced to the Greeks the death of Cyrus (ii.,
1, 3), and he is also spoken of by Xenophon as watching the move-
ments of the Grecian army, when, in the course of their retreat,
they were crossing the bridge over the Tigris. (ii., 4, 24.)

Δοτας δὲ καὶ υψιεὶς ἐμὲ ἐπαινεῖσθε. The subjunctive, the reading of
the common text, is here to be preferred. Dindorf, Lion, and others
give ἐπαινεῖσθε, the future, on the authority of some MSS., but
ἐπαινεῖσθαι is more usual in good Attic than ἐπαινέσω, and if the
future is here to be preferred, we ought to read ἐπαινέσσεθα. (Com-
pare Buttman, § 113, note 7.)—γῆ μηκέτι με Κέρυον νοµίζετε. "Or no
longer think me Cyrus," i. e., or else regard me as having altoget-
ther forfeited my previous character.

§ 17.

εἴχοντο αὐτὸν εὐτυχίαςαι. "Prayed for him to succeed."—μεγάλο
πρεπῶς. "On a splendid scale." One of the MSS. gives μεγάλο
πρεπήν, an inferior reading, which is inconsiderately followed by
Schneider.—διέβαινε. "He began to cross." The reference, of
course, is to Cyrus.—ἀνωτέρω τῶν μαστῶν. "Higher than the
breasts." The distinction laid down by the grammarians, namely,
that μαζός is the man's breast, and μαστός the woman's, will apply
only to late authors. We have given, it will be observed, in the
text the form μαστῶν, instead of the more usual μασθῶν, which last
is properly a Doric form.

§ 18.

διαβατός γένοιτο πεζῷ. "Had been passable on foot," i. e., capab-
of being forded on foot. Ainsworth says that the steamers Nimrod
and Nitoeris struck on this ford, when the depth of water was only
twenty inches, from the months of October, 1841, till February of
the ensuing year. In May, 1836, however, the steamers Euphrates
and Tigris passed over it without difficulty.—ἐι ὑπ' τιές "Exit.
NOTES TO BOOK I.—CHAPTER V.

CHAPTER V.

Φ 1.

'Αραβίας. What Xenophon here calls Arabia, Strabo designates as the country of the Scenite Arabs (Σκνιται). or such as live in tents (σκηναίς). They are represented at the present day by the Shammár tribe, roving in almost uncontrolled possession of the wide plains of Mesopotamia. (Ainsworth, p. 76.)—πεδίον. "One continued plain."—ἀπαν ὢμαλῶν ὀσπερ θάλαττα. The description given by Xenophon of this country is so geographically correct, according to Ainsworth, and so illustrative of the appearance of the uncultivated tracts, generally, of the southern and middle portions of Western Asia, that no traveler has published an account of his journeyings in these countries without quoting it, but always as applicable to some other tract of country, and none to the district in...
question. "Having personally examined," he adds, "the country to the south of the Chabur, I can vouch to the customary accuracy of the historian, only to a person of a hypercritical turn of mind the expression 'all as level as a sea' would appear a license; for the country, although very level and monotonous, still undulates considerably, and differs in this respect very much from the truly level, alluvial plains of Babylonia." (P. 76, seqq.)—ἀψινθίων δὲ πλήρεις. "But full of wormwood," i. e., covered with it. The ἀψινθίων (absinthium) is a plant of which Dioscorides describes three species. The first of these, the Artemisia absinthium, or common wormwood, is the one here meant. (Compare Sibthorp, *Flora Graeca*, vol. ii., p. 167, seq.)—εἰ δὲ τι καί ἥλιο, κ. τ. λ. "And if there was any thing else in it of underwood or of reed, they were all odoriferous," &c.

§ 2.

Θηρία δὲ παντοῖα. "There were in it, however, wild animals of all kinds." Supply ἐνι, from the previous section.—ὁνοὶ ἄγρων. Xenophon here describes the wildasses as the most numerous. At present, however, they are extremely rare in this quarter. It was with the greatest difficulty, and after long and frequent demands, that Colonel Chesney was able to obtain a skin of one of these animals, and which was believed to be that of the Ἐρυμ Ἀχ, or the E. hemionus of naturalists. (Ainsworth, p. 77.)—παλλοί δὲ στροβοθίοι οἱ μεγάλοι. "And many ostriches." Literally, "and many στροβοθίοι, the large kind." The term στροβοθίος is applied generally to any small bird, but especially one of the sparrow kind. On the other hand, by ὁ μέγας στροβοθός is meant the ostrich, for which Pliny gives the feminine στροβοθῇς ἡ μεγάλη. (H. A., ii., 27.) Various other appellations are given to the ostrich by the Greek writers, but in all of them the term στροβοθός serves as a basis. Thus they are called στροβοθοὶ κατάγαμοι, i. e., birds that run along the ground, but do not fly; and later, also, στροβοθοὶ χέρσαι. Sometimes this bird is simply called ἡ στροβοθός, and again a common name for it is στροβοθοκύμηλος, from its camel-like neck. What principle of analogy the Greeks found in the term στροβοθός, so as to apply it as well to the sparrow as the ostrich (birds of entirely distinct genera), is hard for us to say. It may have reference to voracity, or salacious habits, or possibly, as Benfey thinks, to the cry, since he finds an analogy between the root of στροβοθός and the Latin strid., &c. (Wurzel-Lex., vol. i., p 677.—Compare Bochart, *Hieroz.* v., 14, p. 221 seqq.)
NOTES TO BOOK I.—CHAPTER .

\( \text{ο} \) **idec. “Bustards.” The name \( \text{ο} \) **ic comes from \( \text{ο} \) **, “the ear,” and denotes a kind of bustard with long ear-feathers, probably our great bustard, or the French out-arde.—δορκάδες. “Antelopes.” Otherwise called gazelles. The antelope is an animal of the deer kind, and its Greek name has reference to its large bright eyes, the root being δόρκοιατ. with which compare the Sanscrit \( \text{ε} \) **—ετει \( \gamma \) **δε διώκειν. “Whenever any one pursued,” &c. Observe that \( \text{ε} \) **τει here, with the optative, denotes the repetition of an action.—προ-

\( \text{δορκάδες} \) **ετασαν. “Having run ahead, stood still.” The common text introduces the particle \( \text{α} \) **ν, which we have omitted with Dindorf, on the authority of the best MSS. The absence of the particle makes the clause far more graphic, and implies that the animal always did this, as a matter of fixed habit when pursued; whereas \( \text{α} \) **ν \( \text{ε} \) **τασαν would denote that they usually did so, but not always. (Compare Poppo, ad loc.)—\( \text{ε} \) **τασαν, 3 plur. syncopated form of the pluperfect active of \( \text{ε} \) **τασα, and not to be confused with \( \text{ε} \) **τασαν, 3 plur. 1 aor. indic. act. of the same verb, and shortened for \( \text{ε} \) **τη σαν, “they set, or placed.”—ταίνων. “The same thing.” They repeated the operation of running ahead, and then stopping.—ο\( \text{υ} \) **ι \( \text{ε} \) **αείν. “It was not possible to catch them.” Supply \( \text{α} \) **τούς.—\( \text{ει} \) **με ιδασάντες \( \text{α} \) **τε \( \text{ιππείς}, \) **κ. τ. \( \lambda. \) “Unless the horsemen, having stationed themselves at intervals, pursued the chase, succeeding one another with their horses,” i. c., pursued the chase in succession with fresh horses. The horsemen divided themselves into relays, and succeeded one another in the chase.—\( \text{τοίς} \) **δαφείοις. “To that of stags.” Supply \( \text{κρέασι}. \)

\( \text{§ 3.} \)

\( \text{νο\( \text{l} \) γ\( \text{ω} \) υπεσπά\( \text{τω} \) φε\( \text{νυσσα.} \) “For it withdrew itself to a great distance in making its escape.” The common text has \( \text{υπετπα}, \) a barbarous form, for which \( \text{υπετπη} \) or \( \text{υπετπατω} \) ought, at least, to have been employed, although even then the meaning would have been an erroneous one, since it is idle to talk of the flight of a bird that was never intended by nature to fly. We have given, therefore, in the text the conjecture of Buttmann as adopted by Dindorf. —\( \text{τοίς} \) μ\( \text{εν} \) π\( \text{ο\( \text{ι} \) \text{δρόμωπ}, \) **κ. τ. \( \lambda. \) “Using its feet in running, and its wings, raising (them) on high, as a sail.” We have given \( \text{αιρο\( \text{σσα} \) with the best editions, as suiting the context better than the common reading \( \text{ύπα\( \text{σα}, \) and have placed a comma after \( \text{περε\( \text{νει\( \text{ν, so that \( \text{αιρο\( \text{σσα} will govern \( \text{αυ\( \text{τώς understood. The common text has no stop after \( \text{πε\( \text{νει\( \text{ν, and \( \text{αιρο\( \text{σσα is thus made to govern \( \text{κα\( \text{ντής understood. This, however, is clearly erroneous, since the ostrich} \end{verbatim}
never raises itself by its wings, the latter being altogether unfit for that purpose. Indeed, the contexture of the feathers, which renders them improper for flight, would seem equally to prevent their being of much service in accelerating the course of the bird. But though their assistance in this way, by striking the air, may be futile, yet it is not improbable that they serve as a balance to keep the body in equilibrium, and perhaps may alter its specific gravity (Griffith's Cuvier, vol. viii, p. 435.)

If one rouse them on a sudden.” The reference is to the springing of game.—βραχύ. “A short distance.”—ἡδίστα. “Very delicious.”

§ 4.

Μάσκαν ποταμόν. According to Ainsworth (p. 78), the Maseca of Xenophon is a mere channel of the Euphrates, which is at the present day full of water, and, being drawn from the river at a northerly point, empties itself by three different embouchures to the south. In this way the site of Corsote was cut off from the main-land, and the city, as stated by Xenophon immediately after, was surrounded by water. Mannert's opinion coincides with this. —Κορσωτή. The site of this ancient city appears to correspond, at the present day, to a spot where are the ruins of a large place named Irzah. Ainsworth thinks, on no very good grounds, however, that Corsote was a colony of captive Israelites.

§ 5.

ἐπὶ Πύλας. “To a pass.” The Pylae Babyloniae are meant, leading from Mesopotamia into Babylonia. This pass is spoken of by Stephanus Byzantinus, s. v. Χαρμάνδη, who quotes the Anabasis of Sophænecus: ἐπὶ δὲ ταῖς Βαβυλονίαις πύλαις, πέραν τοῦ Εὐφράτου, πόλις ὅκιστο, ὄνομα Χαρμάνδη. Ainsworth makes it to have been fourteen miles to the north of the modern Felújah, corresponding precisely with the district in which the hilly country ceases, and the low alluvial plains of Babylonia commence.—οὖ γὰρ ἦν χόρτος, κ. τ. λ. “For there was no grass, nor was there, besides, a single tree.” Observe here the peculiar construction of ἄλλος. It is often used thus in enumerations, and at first view appears to be redundant, but may be rendered by “besides,” “also,” or something equivalent. In such cases the substantive appears to have a kind of epexegetical force. (Compare Herm., ad Soph., Phil., 38.—Heind., ad Plat., Gorg., 473, D.)—φιλή. “Bare of vegetation.”—ὅνευ ἄλε-ας "Mill-stones.” Observe that ἄλε-ας is the accusative of ἄλλης, οὖ, ὁ,
NOTES TO BOOK I.—CHAPTER V. 283

*a grinder,* which, on being joined to ὄνος, performs the functions of an adjective.—πουοῖντες. "Forming." With respect to Xenophon's observations regarding the employment of the natives, in these rude and rocky districts, in cutting mill-stones, Ainsworth remarks, that it is not till we have got south of Azinah, and in the country bordering on Haddisa, that we find a gritty silicious rock, alternating with iron stone, and intercalated among the marls, gypsum, and limestones of the country, capable of being used as mill-stone. The existence of this rock in this tract of country is a further illustration of the minute accuracy of the historian. (P. 82.)

"Buying in return."

§ 6.

τὸ δὲ στρατεύμα ὁ σίτος ἐπέλιπε. "Corn the eponym failed the army." Observe that ἐπιλείπω is here analogous to the Latin dehisce.—οὐκ ἦν. "It was not possible."—ἐν τῇ Λυδίᾳ ἕγορφ. "In the Lydian market," i. e., among the Lydian sutlers. The Lydians, remarks Hickie, after their reduction by Cyrus the Elder, were compelled by that monarch, as one means of breaking down their war-like spirit, to practice the arts of traffic, &c. (Heron., i., 155, seopp —Larcher, ad loc.) Hence the expression Ἀλιδος κατηλεκεί, "The Lydian keeps shop," became proverbial. (Compare Erasmus, Adag., Chil. ii., cent. 6, 96.)—βαρβαρικῶ. Supply στρατεύματε.—τὴν κατιθην ἄλευρων ἡ ἄλειφῶν, κ. τ. λ. "The epitahe of wheat flour or barley flour for four sigli." Murectus, imagining that there must be some error here, since it is not credible, as he thinks, that these two very different kinds of flour should both have been sold at the same price, proposes to strike out the words ἄλευρων ἡ from the text, regarding them as the interpolations of some one who considered ἄλευρα and ἄλειφα to be synonymous terms. (Var., Lect. xv., 16.) The emendation, however, is quite unnecessary. We have merely to suppose that the supply of ἄλευρα considerably exceeded that of ἄλειφα, a circumstance that would easily bring up the latter or inferior article to a level, in point of value, with the former. (Krüg., ad loc.)—τεταράνων σίγλων. The genitive of price.

ὁ δὲ σιγλὸς δίναται, κ. τ. λ. "And the siglus is worth seven Attic oboli and a half." The obolus was equal to two cents and 9-3 mills, and the drachma (which was equivalent to six oboli) to seventeen cents and 5-9 mills. The σιγλὸς, or σίκλος, was an ancient Asiatic coin, which some make the same with the Hebrew shekel. It certainly resembled the latter in name, but in value and weight it was as certainly less. The silver coins struck in the time of the Mac
NOTES TO BOOK I.—CHAPTER V.

rabees (1 Mac., xv., 6), of the weight of a shekel, contained, according to Josephus (Ant., iii., 8, § 2), four Attic drachmas, while on the other hand, the LXX. often render shekel by δίδραχμον, or two drachmas.—δύο χόινικας Ἀττικῶς ἔγραφε. “Contained two Attic chœnices.” The chœnix contained about a quart, English dry measure, according to some; while others make it about one and a half pints English. The former of these computations is adopted by Böckh (Metro. Untersuch., 11, 9); the latter by Hussey (Weights and Measures, &c., 13, 4).—κρέα όν ἐσθιόντες, κ. τ. λ. This was in consequence of the high price of flour.

§ 7.

ὑν δὲ τούτων τῶν σταθμῶν, κ. τ. λ. “Now there were some of these days’ marches which he pushed very far.” Literally, “very long,” i.e., so as to be very long; and hence πᾶν μακροῦς may be regarded as equivalent, in fact, to ὅστε πᾶν μακροῦς εἶναι. With regard to ὑν τούτων τῶν σταθμῶν, it may be observed, that though the construction εὐσίν οὖ, εὐσίν ὄν, &c., is common enough, yet the employment of the imperfect ὑν is much less frequent. The full form of expression will be ἕν πῖνες τούτων τῶν σταθμῶν οὖς, κ. τ. λ., and the verb in the singular (ἡν) will agree with its nominative in the plural (πῖνες), by what grammarians term σχῆμα Βοιωτικόν, or Πινδαρικόν, a construction, it may be remarked, which is limited in Attic writers to εὐσί and ὑν placed at the beginning of a sentence. (Kühner, § 386, 1.—Id., § 517, Obs. 2) ὅποτε ἢ πρὸς ὑδαί, κ. τ. λ. “Whenever he wished to go on, either to water or to forage.” More literally, “to complete his route, either up to water or,” &c. With ὄπισθεν supply τὴν ὄδον.—στενοχώριας. “A narrow road.” Literally, “a narrowness of space.”—ἐπέτη. “Stopped.”—ἀν τοῖς περὶ αὐτῶν κ. τ. λ. “With those about him of the highest worth and most prosperous fortune.” The reference is to his immediate followers, or those accustomed to be around his person.—τοῦ βαρβαρικοῦ στρατοῦ. “A part of the barbarian army.” The genitive is used with verbs of all kinds, even with those which govern the accusative, when the action refers merely to a part.—συνεκβιβάζειν τὰς ἀμάξας. “To assist in drawing out the wagons.” Literally, “along with (those already employed) to cause the wagons to go out (of the mire).” Observe the force of σὺν and ἐκ in composition.

§ 8.

Ὅστερ ὄργῃ. Dindorff and Lion refer these words to the previous clause, as if the interpreters or the troops had shown anger on the
occasion at being thus employed, and therefore executed the work slowly. This is very improbable, and yet Poppo is of the same way of thinking, and, accordingly, with Dindorf and Lion, removes the comma after ποιεῖν and places it after ὑπλ. The ordinary punctuation, however, and the meaning which it yields, are far preferable. Cyrus affected to be angry at the delay, in order, probably, to try the spirit and attachment of his followers.—τοὺς κρατίστους "The noblest."—συνεπισπευσαί. "To aid in urging forward."—ἐνθα δὴ μέρος, κ. τ. λ. "There, then, might one have seen some portion of their ready obedience." More literally, "it was possible to have beheld some portion of their well-ordered disposition."—τοὺς πορφυροῖς κάνδνες. "Their purple robes." The κάνδνες was a gown worn by the Medes and Persians over their trowsers and other garments. It had wide sleeves, and was made of woollen cloth, which was either purple, or of some other splendid color. In the Persepolitan sculptures nearly all the principal personages are clothed in it. The three here shown are taken from Sir R. K. Porter's Travels.

ἔντο. "They made a rush." Literally, "they sent or threw themselves." We have not hesitated to adopt ἔντο (the imperfect middle of ἔμει), as both more graphic, and more correct also in a grammatical point of view, than ἔντο, which is the reading of almost all the editions. The idea expressed by ἔντο is more in keeping with the whole picture, whereas ἔντο wants spirit; and, besides, the middle forms assigned ὅ εἴμι, "to go," though usually given in the grammars, are rejected by some critics, as, for example, Elmsley (ad Soph., O. T., 1242) and L. Dindorf (ad Eur., Suppl., 699), who write ἐσμεί, ἔνται, &c.—περὶ νίκης. "For victory," i. e., at the public games.—καὶ μάλα κατὰ πραούς γυλόφων. "And that too, indeed, down a steep hill." The form καὶ μάλα is often used in Attic Greek, in strong assertions; and in such cases καὶ may be rendered by the Latin igitur.—τούτοις τε τοῖς τολμηλεῖς χιτῶνας κ.
r. 7. "Both those same costly tunics and those variegated trousers of theirs," i. e., which the Persian nobility are accustomed to wear. Observe that the demonstrative ὅτιος is frequently employed to denote, not a really present or just mentioned person or thing, but what is known and obvious to all, or circumstances common to all. (Matthiae, § 470, 4.)—ποικίλος ἀναξιρίδας. The epithet ποικίλος seems here to denote either striped, or else ornamented with a woof of various colors; probably the former. The articles of dress called here ἀναξιρίδες were common to all the nations which encircled the Greek and Roman population, extending from the Indian to the Atlantic Ocean. The Latin term is braccæ, coming from the Gallic "brakes," and which last remains in the Scottish "breeks" and English "breeches." The proper braccæ of the Eastern and Northern nations were loose, like those worn by the Orientals at the present day. The following cut, taken from Trajan's Column, represents a group of Sarmatians habited in braccæ.

στρεπτοῖς. Consult note on στρεπτῶν χρυσῶν, i, 2, 27.—ὁπίσω ἕδω τις, κ. τ. λ. "More quickly than one could have thought (it possible)." Observe that ἕδω (literally, "than as") after comparatives is usually followed by the infinitive; here, however, we have the optative with ἅν.—μετέρωσονς. "Lifted up." They actually, in their zeal to execute the orders of Cyrus, lifted the wagons quite out of the mire.

§ 9.

tὸ ἐν σώματι. "Upon the whole, then," i. e., as regarded the general character of the enterprise. The article is often put in the neuter with adjectives, and converts the phrase into an adverbial
one. (Matthiae, § 283.)—δήλος ἦν Κύρος σπεύδων, κ. τ. λ. Consult note on δήλος ἦν ἄνωγον, i., 2, 10.—οὗ διατρίμων. "Not delaying." Literally, "not wearing away (i. e., wasting) time." Supply χρόνον. —ὅπως μὴ ἐκαβέζετο. "Where he did not halt," i. e., except where he halted.—νομίζων. Dawes (Misc. Crit., p. 79) conjectured νομίζων ἄν, of which Porson approved. We have preferred, however, retaining the common lectio. In the next clause, where the common text has ὅσο μὲν ἄν θάττου ἔλθοι, we have rejected the ἄν as not required in the oratio obliqua.—τοσοῦτο ἀπαρακταστέροφ, κ. τ. λ. "He will fight with the king by so much the more unprepared," i. e., the more unprepared will he have the king to fight with. The reason here assigned by Xenophon could hardly have been the true one. Cyrus knew very well that the Grecian force which he had with him was more than a match for any number of barbarians that might be brought against it. He hoped, probably, that his brother might not so clearly perceive this, and might be induced, for the sake of increasing his army, to fall back before him upon the upper provinces; a step which would, perhaps, have given the empire to Cyrus without a battle, and which, according to Plutarch, had been already agitated in the royal council. By a rapid march he would either drive the king to this retreat, or find him, in his own opinion, unprepared. (Thirlwall, vol. iv., p. 297.)

καὶ συνιδείν δ' ἦν τῷ προεχόντι, κ. τ. λ. "Ana for one directing his attention to it, there was to see the empire of the king, as being powerful," &c., i. e., any one who turned his attention to it might see that the empire of the king was powerful, &c. Observe that συνιδείν properly means here "to take a comprehensive glance."—πλήθει μὲν χώρας καὶ ἐνθρόπων. "In extent of territory and number of men." Observe the zeugma in πλήθει.—τῷ δεσπόσθα τὰς ὀνυμάς. "In the separation of its forces."—διὰ ταχέων. "Quickly," i. e., by rapid movements. The remark which Xenophon makes, observes Thirlwall, that the Persian Empire was weak on account of the time required to collect its forces, sounds oddly, when we reflect that Artaxerxes, though taken by surprise, had, according to the historian's own statement, already raised 1,200,000 men.

§ 10.

κατὰ τοὺς ἐρήμους σταθμοὺς. "Over against their marches through the desert country."—Χαρμάνδος. This is one of the few instances where Xenophon has omitted giving distances, so that the site of Charmande can not be positively determined. Rennell inclines to identify it with the modern Hit, and Ainsworth agrees with him.
The only objection to this is that Hit is celebrated for its bitumer fountains, and in Xenophon no mention is made of the existence of this remarkable mineral product.—σχεδίαις. "On floats." The term σχεδία is properly the feminine of σχέδος (ναυς being understood), and denotes any thing knocked up off-hand, and only for immediate use.—στεγώσματα. "As coverings for their tents." Schneider adopts σκεπάσματα, an erroneous reading. The true distinction appears to be this: σκέπασμα denotes a covering in which one clothes or wraps himself as a protection against the cold; but στέγασμα one that serves as a shelter against the sun, rain, &c. By στεγώσματα, therefore, are here meant the skins which the soldiers used to stretch over their tent poles, in forming their tents. (Krüg., ad loc.)

χόρτον κούφου. "With hay." Literally, "light grass," i.e., dried up by the heat of the sun, and thus rendered light and buoyant.—συνήγον καὶ συνέσσαν. "They united (the edges) and stitched them together," i.e., joined and stitched them close together.—τῆς κύρφης. "The hay."—ἐπὶ τῶν διεθανῶν. This mode of crossing rivers was anciently much in use. As the soldiers' tents were generally made of skins instead of canvas, they had always great numbers of them at hand. The tents of the Romans were also made of skins. Alexander, in his victorious march through Asia, crossed several rivers in this manner, particularly the Oxus, the passage of which is described by Arrian (iii., 29, 8) in such a manner, that it is very apparent he had this description of Xenophon before him. (Spelman, ad loc.)—οἷῶν τι βυλάνον, κ. τ. λ. "Both wine made from the fruit of the palm-tree," i.e., the date. At the present day, the fermented sap of the palm forms one of the intoxicating liquors of warm countries.—σῖτου μελίνης. "Grain of panion." Consult note on μελίνην, i., 2, 22,—τούτο. Referring to μελίνης, the form το σῖτου not occurring in Greek. Observe the employment of the neuter gender. Demonstrative pronouns are often not in the gender of the substantive to which they refer, but in the neuter, provided the idea of the substantive in the abstract be considered generally as thing or matter. (Matthie, § 439.)

§ 11.

ἀμφίλεξαντῶν τι. "Having disputed about something."—κρίνας ἀδὶ καίν, κ. τ. λ. "Having decided that Menon's soldier was in the wrong." Referring to one of the two between whom the quarrel originally commenced: We must be careful, therefore, not to translate τον here by the English "one," as if equivalent to τινά, which is ever
the case.—πληγὰς ἐνεβαλεν. "Inflicted blows (upon him)." It is probable that Clearchus, according to the Spartan custom, of which we find so many instances, administered this discipline on the spot with his own truncheon. (Thirlwall, iv., p. 298, note.)—ἐλεγεν. "Mentioned it," i. e., what had befallen him. Krüger supplies τὰ αὐτὸν πάθος.

§ 12.

ἐπὶ τὴν διώβασιν. "To the crossing."—κατασκεψάμενος τὴν ἄγοραν. "Having taken a view of the market," i. e., the traffic carried on with the people of Charmande.—ἀφιππεύει. "Rides away."—σὺν ἀλίγοις τοῖς περὶ αὐτῶν. "With a few of those (accustomed to be) around him;" i. e., a few of his staff, or military family. Observe here the force of the article, and compare note on σὺν τοῖς περὶ αὐτῶν ἄριστοις, κ. τ. λ., § 7.—ἰκεν. Observe that ἔκω in the present has the force of a perfect, and in the imperfect, as here, the force of a pluperfect.—ἐτι προσῆλθανε. "Was still coming up." Literally, "was still advancing (i. e., was still on the march) thither."—διελάβοντα. "Riding through," i. e., ἐλάβοντα τὸν ἵππον διὸ τῶν στρατεύματος.—ἰσα τῇ ἀξίνῃ. "Throws (at him) with his axe."—αὐτὸν ἠμαρτεν. Verbs expressing the notion of missing, which imply an antecedent notion of an object aimed at, take the genitive of the person or thing missed. (Kühner, § 511.)—ἀλλος δὲ λίθος, κ. τ. λ. "But another (throws at him) with a stone, and another." With each ἄλλος supply ἵσει, and with πολλοὶ the 3. plur. ἔσειν.

§ 13.

καταφέυγε. "Flees for protection." Observe here the force of κατὰ in composition—παραγείλει εἰς τὰ ὅπλα. "Summons to arms."—τῶς ἀσπίδας πρὸς τὰ γόνατα θέντας. "Having placed their shields against their knees" The reference is to the posture of troops who await an attack, having the shield firmly planted against the left knee, which is bent for that purpose, and the spear leveled. Compare the language of Nepos, in his life of Chabrias (i., 2), where the same position is described: "Obnixò genu sento, projectâque hastâ, impetum excipere hostium." Clearchus intended to make at onset upon the soldiers of Menon with the Thracians and the troops of horse, and, in case he were repulsed, to fall back upon his heavy armed men, who would be ready to receive his pursuers.—τοῦτων Referring to the horsemen.—ἐκπεπλῆξαν. "We were struck with astonishment."—οἱ δὲ καὶ ἔστασαν, κ. τ. λ. "Some of them, however even stood still being quite at a loss (what to do), by reason of the.
§ 14. ἔτιλε γὰρ ὑπερος ἱροκωμ. "For he happened to be coming up late (than the rest)," i. e., of the Greeks. His division formed the rear of the Grecian column of march, and he came up late, therefore, to the spot where the others were already encamped.—εἰδικοὶ οὖν Observe here the employment of οὖν after a parenthesis, for the purpose of resuming an interrupted discourse. (Matthias, § 625.)—ύπερ τα ὀπλα. "Hailed under arms," i. e., in armed array. Compare the explanation of Poppo, "acee instructá constiitit."—ὁτι, αὐτοῦ ὑλίγου δεσπαντος, κ. τ. η. "That, when he had wanted little of being stoned to death, (the other) should speak in light terms of what he had endured," i. e., that when he, Clearchus, had narrowly escaped being stoned to death, Proxenus should allude in light terms to what had thus befallen him.—ἐκ τοῦ μέσου ἐξιστάσαται. "To retire from between them," i. e., from between the troops of Clearchus and those of Menon. Observe the force of the middle in ἐξιστάσαται, literally, "to place himself out of."

§ 15. ἦν τούτῳ. "During this time." Supply χρόνῳ —ἐπήκει καὶ Κυρος. "Cyrus also came to the spot." We have given ἐπήκει, with Lion, Dindorf, Poppo, and others, as decidedly preferable to the reading of the common text, ἐπει ἤκε.—ἐλαβε τὰ παλτὰ εἰς τᾶς χειρας. "Took his javelins into his hands." Each Persian horseman carried two javelins. Compare Cyrop., iv., 3, 9.—οῖν τοῖς παροῦν τῶν πιστῶν. "With those of his faithful followers that were present." The reference is to his immediate and most intimate friends.—ἐλαύνων. "Riding," i. e., at full gallop.

§ 16. Κλέαρχε καὶ Προξενε. Cyrus here addresses these two commanders, because he sees them with their respective forces in battle array, and concludes at the instant that they are both equally in fault.—οὐκ ὅτε ὅ τι ποιεῖτε. "You know not what you are doing."—νομίζετε. "Rest assured."—κατακεκόψεσθαι. "Will be instantly cut to pieces." Sometimes, as in the present instance, the third future is employed to express the immediate occurrence of some future action; and it is from passages such as these that its less correct name of Paulo-post Future seems to have been derived. (Kühner, § 407, 2, ed. Jelf.)—κε καὶ γὰρ τῶν ἡμετέρων ἔχοντων. "For our affairs proving adverse." More literally, "having themselves badly Supply πραγμάτων ἦν ἡμετέρων, and κατα after ἔχοντων.
NOTES TO BOOK I.—CHAPTER VI.  244

§ 17.

\[\acute{a}kou\nu\varsigma\;\tau\alpha\upiota,\;k.\;t.\;\lambda.\;\] "The moment Clearchus heard these words, he became himself again," i. e., he came to himself. Literally, "he became in himself." Observe the force of the aorists here in denoting instantaneous action.—κατὰ\;\chi\'\rhoαν\;\thetaεντo\;\tau\alpha\;\upsilon\alpha.\;"Laid up their arms in their accustomed places." Compare the explanation of Schneider: "Regressus uterque ad castra, eum in locum ubi antea posita fuerant armis depositis conquievit." Weiske's version is not correct: "involutos elyceos rejecerunt in dorsum, gladios considerunt in vagina." Xenophon means that the troops returned to their respective stations, and put away their arms.

CHAPTER VI.

§ 1.

\[\iota\upsilon\epsilon\iota\delta\epsilon\upsilon\;\pi\rho\iota\iota\omicron\upsilon\tau\omicron\upsilon\nu\nu.\;"\;As they advanced from this quarter." Supply \[\alpha\upsilon\tau\omicron\upsilon\nu\nu.\;\]—\[\epsilon\phi\alpha\nu\epsilon\tau\omicron\upsilon\upsilon\tau\omicron\upsilon.\;\] Agreeing with \[\iota\gamma\nu\iota\upsilon\], the nearer and more important noun.—\[\epsilon\iota\kappa\iota\delta\epsilon\upsilon\sigma\nu\;\delta\;\epsilon\iota\nu\iota\upsilon,\;k.\;t.\;\lambda.\;"\;And the track was conjectured to be (one) of about two thousand horse."—\[\alpha\upsilon\tau\omicron\upsilon\nu\nu.\;\] Referring to \[\iota\pi\pi\epsilon\iota\iota\epsilon\iota\iota,\;\] which is to be implied from \[\iota\pi\pi\nu\nu\] that precedes.—\[\pi\rho\iota\gamma\kappa\iota\nu.\;\] "Related."—\[\kai\;\tau\alpha\;\pi\omicron\lambda\epsilon\mu\iota\mu\alpha\;\lambda\gamma\epsilon\omicron\mu\nu\varsigma\nu,\;k.\;t.\;\lambda.\;"\;And in war-like affairs reputed among the bravest of the Persians." Observe that \[\tau\alpha\;\pi\omicron\lambda\epsilon\mu\iota\mu\alpha\;\] (literally, "as regarded the things appertaining to war") is the accusative of nearer definition.—\[\kai\;\pi\omicron\delta\alpha\theta\epsilon\nu\;\pi\omicron\lambda\epsilon\mu\iota\varsigma\sigma\varsigma,\;k.\;t.\;\lambda.\;"\;Having even before this been at war with, but having become recon-\] iled unto him." The common text places a full stop after \[\pi\omicron\lambda\epsilon\mu\iota\varsigma\sigma\varsigma,\;\] and makes \[\kappa\alpha\alpha\lambda\lambda\alpha\gamma\epsilon\iota\iota\epsilon\iota\iota\epsilon\iota\iota\epsilon\iota,\;\] which precedes, the next section. Our arrangement, which is far neater, is that of Dindorf, Poppo, Krüger, and others.

§ 2.

\[\delta\tilde{\iota}i\;\tau\omicron\upsilon\upsilon\;\pi\rho\kappa\alpha\tau\alpha\kappa\alpha\iota\omicron\nu\tau\upsilon\varsigma,\;k.\;t.\;\lambda.\;"\;That he would either,\] having lain in ambush, cut to pieces the horsemen that were burning at, before him." Observe the force of the prepositions in composition, and especially the strengthening power of κατὰ.—\[\kappa\alpha\tau\alpha\kappa\alpha\iota\nu\iota\;\epsilon\iota,\] and makes \[\kappa\alpha\alpha\lambda\lambda\alpha\gamma\epsilon\iota\iota\epsilon\iota\iota\epsilon\iota,\;\] which precedes, the present, but the aorist is preferable as indicating rapidity of execution. Observe, moreover, that though we have here the oratio obliqua, still we have the particle ε\nu expressed with the optative. This is owing to the circumstance of a condition being expressed in the protasis. (Matthew, \& 529.)—\[\kai\;\kappa\omega\lambda\omicron\sigma\iota\epsilon\iota\;\tau\omicron\upsilon\;\kai\epsilon\nu\;\epsilon\pi\omicron\lambda\omicron\nu\upsilon\tau\omicron\upsilon\upsilon\varsigma.\;"\;And would hinder them\] from going against and burning up (every thing)". The full form of
NOTES TO BOOK I.—CHAPTER VI.

expression would be, καὶ κωλύσειε αυτὸς ἵππο τοῦ καὶ καὶ εἰπόντως, καὶ πονηροίς, ὀστε. "And would bring matters to such a pass, that.

More freely, "would bring it to pass that."—διαγγελόντως. "To give any account of it," i.e., to announce its coming and its strength.—ἀντλίμα. "Advantageous."

§ 3.

ὁπί ήχει. "(Acquainting him) that he intended to come."—καὶ ἀλλα φώσασι τοὺς ἑαυτοῖς, κ. τ. λ. "He requested him, therefore, to give directions to his own cavalry," &c. Observe that ἀλλὰ has here the force of prōinde origitur, and consult Hartung, vol. ii., p. 35.—θῆς πρῶτος εἰκόνας, κ. τ. λ. "Memorials of his former friendship and fidelity," i.e., to Artaxerxes. The letter contained allusions to past occurrences that would serve to remind the king how friendly and faithful he had formerly been to him.—δίδωσι. The common text has δείκνυσι, for which we have given διδόσι, with Dindorf, Poppo, and others, on the authority of the best MSS.

§ 4.

ἀναγνώσεις αὐτῷ. "Having read it."—Περσῶν τοὺς ἀριστούς, κ. τ. λ. "The seven noblest of the Persians that were (accustomed to be) around him," i.e., the seven noblest Persians among his intimate followers. The number seven was held sacred by the ancient Persians, as well as other nations. Thus, Ormuzd was believed to rule the heavens by means of seven chief ministers or amshaspands, and, in imitation of this, the empire of Persia was divided into seven great satrapies, and by means of his seven great officers unto whom these governments were entrusted, the king ruled on earth like Ormuzd in the skies. In imitation, therefore, of this, Cyrus, who assumed to be monarch, called around him a council of seven. (Compare Von Hammer, Fundgr. des Orients, i., p. 3.—Bähr, Symbolik des Mosäischen Cultus, i., p. 193.)—δέκα εἰς τὰ ὄντα. Compare note on ἐθέτο τὰ ὄντα, chapter v., § 14.

§ 5.

Κλέαρχον δὲ καὶ εἰς ὄπλα παρεκάλλεσε. "Clearchus, however, he also called within."—ἀς γε καὶ αὐτῷ, κ. τ. λ. "Who, indeed, appeared, both to himself and to the rest, to be the most highly honored (by Cyrus) of the Greeks," i.e., who was, as Clearchus himself believed, and as every one else could easily perceive, held in much higher estimation by Cyrus than any other of his countrymen. We have given αὐτῷ in the text in place of αὐτῷ, and have thus been enabled to assign to προτιμηθήναι its natural signification. Almost every edid-
however, reads αὐ-ᾱ, which must then be referred to Cyrus, and τοῖς ἄλλοις will then mean the rest of his Persian followers; while προτιμήθηναι must be taken in the sense of "dignitate antecellere," as Sturz, Poppo, and others render it. But how the verb can have this meaning is difficult to perceive.—τὴν κρίσιν τοῦ Ὁρόντου, ὡς ἐγένετο. "The trial of Orontes, how it was," i. e., how the trial of Orontes was. The natural construction would be, ὡς ἡ κρίσις τοῦ Ὁρόντου ἐγένετο. The Greeks, however, were fond of the arrangement given in the text, by which the subject of the following verb is made to precede as an object in the accusative.

§ 6.

παρεκάλεσα ἐμός. "I called you unto me." Observe here the force of παρά in composition.—καὶ πρός θεῶν, κ. τ. λ. "In the eyes of both gods and men."—περὶ Ὁρόντου τοιοῦτοι. "In the case of this Orontes here." Demonstrative words assume among the Attics the demonstrative τοι, upon all their forms, in order to strengthen their demonstrative power. This, however, is only done in the language and tone of social intercourse. (Buttmann, § 80, 2.)—ὑπῆκον εἰπαλ ωί. "To be subject unto me." He was placed under the orders of Cyrus, in his government of the western provinces already mentioned, and was made amenable to him as his political superior.—παρέθηκας. "Having been ordered." Larcher suggests κελευεθείς here in the place of παρέθηκας, but it is deservedly rejected by Zeune as a mere gloss.—ἐπιηθά ὀστε. "Brought matters to such a pass, that.' Kruger thinks that the construction here partakes of the character of an anacoluthon, and is purposely intended to show the excited feelings of Cyrus. Not so by any means. We have a construction very similar to it in § 2, namely, ποιησεῖν, ὀστε μὴποτε δύνασθαι, κ. τ. λ., where no excitement whatever is to be in any way supposed. Indeed, throughout the whole trial, as here detailed by Clearchus, the language of Cyrus would appear to indicate great calmness and self-possession.—δεξιῶν. To give the right hand was esteemed, by the Persians in particular, one of the most inviolable of pledges. Hence Diodorus Siculus remarks (xvi., 43), τὴν δὲ δεξιὰν ἔδωκε Θετ- ναλώνιοι. ἐστι δὲ ἡ πίστις αὗτη βεβαιοτάτη παρὰ τοῖς Πέρσαις.

§ 7.

ἐστιν ὁ τι αἰ ἡδίκησα; "Did I ever wrong you in any thing!" Literally, "is there any thing in which I ever wronged you?" In strictness, however, the expression ἐστιν ὁ τι is to be regarded as forming but one word and its idiomatic nature is shown very clear
... by such forms as ἓστιν ὀνίνοις, ἓστιν ὑδευτινας, &c. As regards the government here of the double accusative, observe, that, according to the analogy of ποιεῖν τινα κακά, the verbs ὑφελεῖν, βδάπεσε, ὑδευτινας, and others in which the idea of doing is implied, take, besides the accusative of the person, another accusative neuter of an adjective or adjective pronoun. (Matthiae, § 415, Obs. 3.)—ἀπεκρίνατο ὅτι οὐ. "He answered, 'No.'" The particle ὅτι is frequently employed even when the words of another are introduced, in which cases it answers merely to our marks of quotation, and is not to be translated. (Kühner, § 802, Obs. 5.) Observe that οὐ nas here the accent, not merely because it is the last word in the clause, but also on account of its being emphatic in meaning.

οὐδὲν ἑστερον. Belonging, in construction, to κακός ἐποίεις "Did you not then afterward, though in no respect wronged by me, as you yourself confess, having revolled to the Mysians, keep injuring my territory," &c. Observe that the clause ὡς αὐτός σὺ ὲμολογεῖς refers to the confusion which Orontes has just made, and belongs, therefore, to οὐδὲν ὅτι ἐμόν ὑδευτινας.—ἐφ. "Confessed it." Equivalent to ὲμολογεῖ.—ὅτι τοῦ ἐγών τῷ σεαυτῷ δύναμιν. "When again you became aware of your (real) ability," i. e., to cope with me.—ἐπὶ τοῦ τῆς Ἀρτέμιδος βωμῶν. The reference appears to be to the altar in the Temple of Diana at Ephesus, which is said to have been an asylum for fugitives. (Strab., xiv., p. 176.—Cic., in Verr., i., 2, 33.

—τιπτά. "Pledges of friendship."

§ 8.

τί οὖν. "In what, then."—νῦν τὸ τρίτον ἐπιθυμεύων, κ. τ. λ. "Hare you now, for the third time, been openly plotting against me." Observe that φανερὸς here, in this participial construction, has the force of an adverb, φανερῶς, and consult note on δῆλος ἂν ἄνωθεν, i., 2, 11.—ἐπιλύντος δὲ τοῦ Ὀρόντου, ὅτι οὐδὲν ὑδευτινας. "And Orontes having answered that (he had done so), though in no respect wronged (by him)." After ὅτι οὐδὲν ὑδευτινας supply ἐπιθυμεύων φανερὸς ἑγονε.—περὶ ἐμέ. "Towards me." Literally, "round about me," t. c., with reference to me. (Kühner, § 632, 3.)—ἡ γὰρ ἄναγκη. "I confess it, for there is, indeed, a necessity (that I should)." Supply ὲμολογοῦ, to which γὰρ refers.—ἐτί οὖν ἂν γένοιο. "Would you, then, yet be," i. e., would you yet, after all that has happened.—ὁτι οὐδέρ εἰ γενοίην, κ. τ. λ. "Not even if I should become so, O Cyrus, would I ever hereafter appear such unto you at least." Orontes here confesses that his conduct had been too faithless for Cyrus ever to place reliance upon him again. Observe that ὅτι is here, again, equivalent...
NOTES TO BOOK II. CHAPTER VI.

497

nerely to our inverted commas.—πρός ταῦτα. "Upon this" properly, "looking to this," i. e., in these circumstances; her-^upon (Kühner, § 638, 3.)

§ 9

υμών δὲ σὺ πρῶτος, κ. τ. λ. "Of you, then, (here present), do thou first, O Clearchus, declare thy opinion, whatever seems good unto thee," i. e., state frankly thy opinion, whatever it may be. Literally "show forth for thyself an opinion, whatever," &c., in which obser\ve the force of the middle, ἅποφη 

But the subjunctive is required in both cases, on account of the present subjunctive which precedes. τοῦτον φιλαττέσθαι. "To be guarding against this one," i. e., to be all the while guarding against his acts of treachery. τὸ κατὰ τοῦτον εῦθα. "As far as regards this man." The article frequently stands in the neuter accusative with prepositions accompanied by their cases in an adjectival sense, and sometimes, as in the present instance, with an infinitive following. (Matthie, § 283.) τοὺς ἐθελοντάς φίλους τοῦτον, κ. τ. λ. "To de good unto these our willing friends." The common text has ἐθελοντάς, which is the reading of most MSS. But the participle will not answer here, and we have, therefore, adopted, with Din dorf, Poppo, and others, the conjecture of Muretus, namely, ἐθελον τάς, in which observe the difference of accentuation. The forr打交道ς is from ἐθελοντής, οὖ, used adjectively.

§ 10.

ἐφ. Referring to Clearchus, as communicating this information to the Greeks.—προφέσθαι. "Assented to," Literally, "added themselves unto." ἑλασθ' τις τοῖς τοὺς Ὀρῶντην. "Took Orontes by the girdle." Observe that the accusative Ὀρῶντην implies that he was wholly in their power, whereas the genitive τοῖς τον has reference merely to the part of his person which they actually took hold of. Consult note on λαβόντας τοῦ βαρβαρικοῦ στρατοῦ, i. 5, 7. ἐκ προσφ. "For death," i. e., to show that he was condemned to death. καὶ οἱ συγγενεῖς. "Even his relations."—οἱς προσετάχθη. "They to whom the order had been given," i. e., to whom the execution had been intrusted.—προσεκύνουν. "Were accustomed to render him obeisance." The allusion here is to the Oriental custom of prostrating one's self before kings and superiors generally.

N 2
tōte. "Even then."—ὅτι ἐπὶ θάνατον ἀγωνο. "That he was getting led unto death." Some read here ἐπὶ θανάτῳ, but this suits better above.

§ 11.

τῶν Κύρον σκηντούχων. "Of the wand-bearers of Cyrus." The office of σκηντούχως was a high one at the Persian court, somewhat like that of the English gold or silver stick, black rod, &c., and was always held by an eunuch. Cyrus had σκηντούχοι about his person, as a claimant of the throne.—οὐδεὶς εἶδος ἔλεγεν. "Did any one, who knew, tell!" Herodotus states (vii., 114) that it was a Persian custom to bury culprits alive, and hence it has been conjectured that Orontes was buried alive in the tent of Artapatas.—εἰκαζὼν δὲ 'Ἀλοι ἀλλος. "But some conjectured in one way, others in another"

CHAPTER VII.

§ 1.

Βαβυλονίας. Babylonia was a large province of Asia Minor, of which Babylon was the capital. It was bounded on the north by Mesopotamia and Assyria; on the west by Arabia Deserta; on the south by the Sinus Persicus, and on the east by the Tigris. It forms a dry steppe or table-land, but enjoys a delightful climate.—ιν δὲ τῷ τρίτῳ σταθμῷ. "And at the third station," i.e., at the end of the third day's march.—περὶ μέσας νῆκτας. "About midnight." The temporal meaning of περὶ is post-Homeric. It denotes an indefinite period, like ἀμφί.—εἰς τὴν ἐπιούσαν ἑω. "On the following morning." Literally, "toward the following morning." (Kühner, § 623.)—μαχούμενον. "To give battle." Observe, again, the employment of the future participle to denote a purpose or intent.—τοῦ δεξιοῦ κόρως. "The right wing (of the Greeks)."—τοῦ ἔωσφυόν. The Greeks are again meant.—τῶν ἑαυτῶν "His own men," i.e., the barbarian forces.

§ 2.

ἅμα τῇ ἐπιούσῃ ἡμέρᾳ. "Just at the dawn of the following day." According to Thomas Magister, it is more Attic to employ ἐπιούσῃ alone, and understand ἡμέρᾳ. Xenophon, however, often disregards such niceties.—ἀπήγγελλον Κύρον, κ. τ. λ. "Brought intelligence to Cyrus respecting the army of the king." Observe the force of the imperfect here; the deserters brought intelligence one after the other, as they successively came in.—συνελεύσετο τος, πώς, κ. τ. λ.
Both consulted with them; in what way he should make the battle;” i. e., now he should arrange the fight.—παρήγει τιθηύνον τούτο. “Addressed them, animating them by words such as these.”

§ 3.

ządων. “Because in want of.”—ώλλα νομίζων, κ. τ. λ. “But thinking you to be better and braver than many barbarians.” There is no need of our making any very subtle distinction in meaning here between ἀμείνονας and κρείττονας. These two comparatives, so nearly resembling one another in signification, are merely intended, after all, by the writer, to subserve the purposes of emphasis, and may be taken together and freely rendered by our phrase “far better.” Compare λῖον καὶ ἁμείνονι, vi., 2, 15, &c.—προξέλαβον. “Have I taken you in addition (to my other forces).” Observe the force of πρῶς in composition.—ὅπως οὖν ἔσεσθε. “(See), then, that ye be. Observe that ὅπως frequently stands with the future indicative, a in the present instance, or with the subjunctive, to express a warning (as here) or desire, ὅρα or ὅρατε (the latter in the present case being readily supplied by the mind. The literal meaning here will be, “(See), then, in what way ye shall be.” (Kühner, § 812, 2.)

γς κέκτησθε. “Which you possess.” Observe that ἦς is by attraction for ἤν. The verb κτάμαι means in the present, “I acquire for myself;” but in the perfect, κέκτησα, “I have acquired, and continue to hold the acquisition,” i. e., “I possess.”—ὑμάς έγώ εύδαιμον νίξω. “I esteem you fortunate,” i. e., I congratulate you.—εὖ γὰρ ἑστή, ὅτι, κ. τ. λ. “For know well, that I would, without a moment’s hesitation, choose for myself that freedom in exchange for all the things that I possess, and many times as many more,” i. e., that I would prefer your freedom to all the things, &c. Observe not only the force of the middle in ἐλοίμην, “to choose for one’s self,” but also that of the aorist in denoting an instantaneous action.—τὴν ἐλευθερίαν. Among the Persians, in the true spirit of despotism, all, not even excepting the princes of the blood-royal and the satraps, were regarded as the slaves of the reigning monarch. Hence Cyrus himself, though the brother of the king, is elsewhere (i., 9, 29) called δοῦλος.—αὐτὶ ὦ ἰχω πάντων. Attraction, for αὐτὶ πάντων τῶν ὃ ἰχω

§ 4.

ὅπως δὲ καὶ εἰδήσ. “In order, however, that you may even know.”—εἰδώς. “Who am acquainted with it.” Literally, “knowing.”—τί οὖν γὰρ πλῆθος πολύ. “The number, namely, is large.” Supply ἵστι. Observe here the employment of γὰρ as an explanatory particle
serving to introduce the more full detail of what has just been alluded to in general terms. It is equivalent in such cases to the Latin seilicet or nempe. (Hartung, i., p. 469.)—κάπισιν. "They come on"—ραύρα. Referring to the sight of their overwhelming numbers, and their loud cry as they advance to the fight.—τά ἄλλα καὶ αἰσχύνεθαι, κ. τ. λ. "In other respects methinks I am even ashamed (when I think) what kind of persons for our purposes you will discover he men that are in this land to be." Observe that ἡμῖν here (literally, for us") is an instance of the less direct dative of advantage, and to be construed with ὅντος. Some connect it in construction with χώρα, but its position in the sentence forbids this. Compare Butt- mann, § 133, note 2.—As regards ὅντος here, it may be remarked, that grammarians generally explain its meaning by making it equivalent to ὅτι τοιούτων. It is far more natural, however, to supply in mind λογιζόμενος, or something equivalent, before the clause containing ὅντος, the idea of reflecting or calling to mind being immediately suggested by the context. Compare Krüg., ad loc.

ἀνόρων. "True men," i. e., men of true and manly spirit. Observe that ἀνόρων here stands opposed, in fact, to ἀνθρώπων, which precedes. The Persians are termed ἄνθρωπαι, a mere number, conspicuous for nothing that makes the true man; whereas the Greeks are designated by the complimentary epithet of ἀνδρεῖς.—καὶ εἰσόμενοι γενομένων. "And having conducted yourselves with spirit." Literally, "having been spirited," i. e., in the approaching conflict. The meaning of the whole clause is this: "If you, however, who are men of true courage, shall have displayed that same courage in the approaching fight." Weiske is wrong, therefore, in objecting to ὄντως, as not harmonizing with γενομένων, and his proposed emendation of ὄντως is not needed in the least.—τοῖς ὅλοις ζηλωτῶν. "Enviied by those at home," i. e., made enviable unto them on account of what he shall have received from the generosity of the prince—ἐλέος. "To prefer without any hesitation."

§ 5.

φιγοὺς Σάμιος. "A Samian exile." Samos was an island of the Ἀθηναῖοι, lying off the lower part of the coast of Ionia. Schneider thinks that the individual here mentioned was the same with the Θανεῖτης of whom Thucydides speaks (vi., 85) as having been at one time in the service of Tissaphernes. But the person to whom Thucydides refers was a Carian (Κάρα διγλωσσον), as that writer him self informs us.—καὶ μὴν, ὁ Κάρης, κ. τ. λ. "And yet, to be candid, οἰσμαι, some say," &c. Observe the employment of καὶ μὴν, is
Honestly expressing an objection to something that has gone before.

Literally, "and in very truth."—διὰ τὸ ἐν τοιαύτῳ εἶναι, κ. τ. λ. "On account of your being in such a situation of approaching danger." Literally, "in such a part of the danger that approaches." When a substantive is joined with an adjective or pronoun, where both should be in the same case, the Greeks often consider the substantive as the whole, and the adjective as a part of it, and put the former in the genitive. (Matthew, § 320, 3.)—οὐ μεμνησθαί σε. "That you do not remember it." In place of the future infinitive we have here the perfect with a present meaning, which serves to render the narrative more animated, and to bring the future at once before the view.—οὐδ' εἰ μένυοι τε. "Not even if you should both remember." Observe that the perfect (μέμνησθαι) of the deponent μμνήσκομαι has always in Attic a present signification, like the Latin memini, and that μένυο is the 2 sing. perf. opt. Another form, as given in some edition, is μένυο, which is also Attic; but all the MSS. here give μένυοι.

§ 6.

οἵλλ' ἐστι μὲν ἡμῖν, κ. τ. λ. "But, my friends, there is for us the empire that was my father's," i. e., I have awaiting me the vast empire of my father, with which, if victorious, to falsify these predictions.—μέχρις οὗ. "Unto where." For μέχρι ἐκείνου τοῦ τότου οὗ (Matthew, § 480.) We have written μέχρι here with the best editors. The rule that μέχρι must become μέχρις before a vowel, only applies to poets. In Attic prose, μέχρι before a vowel is so frequent, that the Atticists thought μέχρις not Attic. (Thom. Mag., 135. Compare Lobeck, ad Phryn., 14, seq.)—οὐκ αἰ̱νὰμα. The ancients believed the torrid zone to be uninhabitable on account of the heat.—τὰ δ' ἐν μέγῳ τοῦτον, κ. τ. λ. "Now all the parts between these (extremes) the friends of my brother are governors over." More literally, "govern as satraps."

§ 7.

ἂν δ' ἡμεῖς νικήσωμεν. Cyrus here speaks merely of himself, and so in ἡμαίς immediately after, the plural being employed for the singular as indicative of the rank of the speaker.—ἡμᾶς δεῖ τοὺς ἡμετέρας ἀλώνιοις, κ. τ. λ. "It behooves us to make our own friends masters of these." The old editions prior to that of Zeune have ἡμαίς instead of ἡμᾶς, making the meaning of the clause to be, "It behooves (us) to make you, our friends, masters," &c. This, however, is inferior in neatness and precision.—ἰκανοὺς. "E'tough (friends)." Supply
NOTES TO BOOK I.—CHAPTER VII.

§ 8.

εις ἑσαυ δὲ παρ’ αὐτῶν, κ. τ. λ. The ordinary text has after αὐτῶν the words οἵ τε στρατηγοί, which throw the whole sentence into confusion, since the generals were mentioned in § 2 as already present, having been summoned, along with the captains, to attend the council of war. There can be no doubt that the words in question are the clumsy interpolation of some copyist, and we have therefore removed them from the text.—τῶν ἄλλων Ἑλλήνων τινές. These were officers under the rank of λοχαγοί, and private soldiers.

§ 9.

παρεκελεύοντο αὐτῷ. “Exhorted him.” Observe, again, the continued action indicated by the imperfect. They kept exhorting him one after the other as often as they conversed with him. The same remark will apply to ὀπελέγοντο.—μὴ μάχεσθαι. “Not to fight himself,” i. e., not to take any personal part in the fight. Had this advice been followed, Cyrus would have been king.—ἀλλ’ ὀπελεύην ιαυτῶν τάττεσθαι. “But to station himself behind them,” i. e., behind their line Plutarch attributes this advice to Clearchus, and makes Cyrus to have replied, “What advice is this, Clearchus? Would you have me, at the very time when I am aiming at a crown, show myself unworthy of one?” (Vit. Artax. 8.)—ὡδὲ πας ἥρετο Κῦρον. “Interrogated Cyrus somehow thus,” i. e., put somewhat such a question as this unto Cyrus, or, a question in nearly the following terms. —οἰει γάρ; “Do you think, then?” (Compare Hoogeree, ed. Seager p. 29, seq.)—νῇ Δί’. “Yes, indeed.” Literally, “Yes, by Jupiter!” Observe that νῇ is a particle of strong affirmation, followed by an accusative of the deity invoked.—εἰπερ γε Δαιείου, κ. τ. λ. Cyrus means, if his brother is of the true blood-royal, and of the same stock with himself.
CHAPTER VII.

\section*{\S 10}

\textit{In iō ἐξοπλισία.} "As they stood under arms." Literally, "in the dressing under arms." Compare the explanation of Poppo: "quum exercitus armatus castris educus esset." Observe, moreover, that ἐξοπλισία is "a getting under arms," but ἐξοπλισία, "a being under arms."—ἀσπίς μυρία καὶ τετρακοσία. "Ten thousand four hundred heavy-armed men." We have here what grammarians term the abstract for the concrete, namely, ἀσπίς for ἀσπίδιον ἰδρόμον, i. e., ὀπλίται. The student will also note the employment of the singular, where the plural would naturally have been expected. The singular in Greek is often joined in this way with a cardinal number, if the latter exceed a hundred. (Compare Buttmann, § 70, 4.) So, in English, we say, "a thousand horse," "a thousand foot," &c. (Compare Blomfield, ad Æsch., Pers., 320, in Gloss.) A difficulty, however, exists with regard to the number itself. In a previous part of his narrative (i., 2, 9), the heavy-armed men were given by Xenophon as amounting to eleven thousand. Subsequently to this (i., 4, 3), Cheirisophos brought seven hundred heavy-armed men, while four hundred of the same species of troops came over from Abrocomas. This makes in all a deficiency of seventeen hundred men. Zeune thinks that possibly the words καὶ χιλία may have dropped from the text after μυρία. This, however, would still leave seven hundred men to be accounted for. The other suggestion of Zeune is more probable, namely, that Xenophon does not enumerate here the heavy-armed men who guarded the baggage, for the words ἐν τῇ ἐξοπλισίᾳ would seem to refer merely to those who stood in arms ready for engaging. Add to this, that one hundred men were cut off by the Cilicians (i., 2, 25), that some must also have lost their lives in the plundering of Lycaonia and Tarsus, that some must have departed with Xenias and Pasion (i., 4, 7), and, finally, some may have left the heavy-armed corps and been enrolled among the light-armed troops, for the number of these last we find to be increased by five hundred men. These circumstances combined may, perhaps, have occasioned the discrepancy between the former number and the present one. (Compare Halbhart, p. 39 note, where the whole subject is fully discussed.)—πέλτασται δὲ δεξιάλιοι καὶ πετακώσιοι. The increase of number in the case of the targeteers has been attempted to be accounted for at the close of the previous note.—καὶ ἄρματα δρεπανηφόρα, κ. τ. ἓ. "And scythe-bearing chariots about twenty in all." Observe here the force of the article appended to the cardinal number and giving, as it were, the action of the whole. (Kühner, § 455. 11
§ 11.

έκατὸν καὶ εἰκοσι μυρίς 5ερ. Ctesias, as quoted by Plutarch (Vit Artax., 13), makes the king to have led into the field only τεσσαρων κοντα μυριάδας, or four hundred thousand men; and Ephorus, whose Diodorus Siculus cites (xiv., 22), says that the force was not less than this. Dinon, however, as Plutarch remarks, makes the number to have been much larger, and probably his account agreed with that of Xenophon.—"άλλοι δὲ ἡσαν. "There were besides." Compare note on οὐδὲ ἄλλο οὐδὲν δένδρον (i., 5, 5).—πρὸ αὐτοῦ βασιλέως. "Before the king himself." Weiske thinks that we ought to read here πρὸ αὐτοῦ τοῦ βασιλέως, but this is unnecessary; for, though, when a noun follows αὐτός, the article ought, as a general rule, to be added, yet its presence may be dispensed with before proper names, and those words which, like βασιλείως, are often used on other occasions without an article. (Poppo, Ind. ad Xen., Arab., s. v. αὐτός.)

§ 12.

ἡσαν ὀρχοντες καὶ στρατηγοί, κ. τ. λ. "There were four commanders, and generals, and leaders." Weiske thinks that the words καὶ στρατηγοὶ καὶ ἡγεμόνες are a mere interpolation on the part of some copyist, and several editors agree with him. It is more than probable, however, that the text is correct, and that Xenophon merely intends, by this accumulation of terms, to designate more fully the ample nature of the command held by each of the four officers whom he mentions. If we suppose ὀρχοντες to be in some respect equivalent to σατράπαι, this will serve to explain the presence of στρατηγοί, since the office of satrap was, strictly speaking, a civil one, and, when military powers were added, the title was σατράπης καὶ στρατηγὸς; while, as regards ἡγεμόνες, it may be remarked, that we find ἡγεμών and στρατηγὸς united also in another part of Xenophon's writings. Cyrop., vi., 2, 9.—ὑπέρηπε ός μάχης, κ. τ. λ. "Come five days after the battle." Besides the army of three hundred thousand commanded by Abrocomas, which was absent from the fight, there was also a large force from Susa and Ecbatana, under an illegitimate brother of Artaxerxes, with which the Greeks subsequently met. (ii., 4, 25.) With regard to Abrocomas, it will be remembered that he had been sent down to the coast to check the progress of Cyrus, and so allow the king more time for receiving the re-enforcements which he still expected from the remoter provinces of the empire. But though he had retreated before the invader, and had recrossed the Euphrates at Thapsacus, it seems that he had not yet rejoined the king. As to this fact, Xenophon can
NOTES TO BOOK I.—CHAPTER VII. 305

scarcely have been mistaken, though he has left it wholly unexamined. Lion undertakes to clear up the difficulty by supposing that Abrocomas took a circuitous route, while Cyrus marched directly through the desert country. Krüger, however, does not hesitate to charge Abrocomas with treachery. (De Authent., p. iv., n. 13.)

§ 13.

ἡγγέλλων πρὸς Κύρον. Hutchinson denies that ἡγγέλλω can be construed here with πρὸς Κύρον, since it presumes the dative of the person, and he therefore joins the words in question with οἱ αὐτομολύσαντες. Poppo and Schneider, however, in their respective Indexes to the Anabasis, recognize the construction ἡγγέλλειν πρὸς τινα, without expressing any doubts as to its correctness, and, besides this, we have ἡγγέλλω joined to εἰς with the accusative in Plutarch, ἡγγέλλειν εἰς τὴν πόλιν τὴν νίκην (vol. vii., p. 219, Reiske) so that there seems no good reason why πρὸς with the accusative may not be similarly employed.—οἱ αὐτομολύσαντες ἐκ τῶν πολεμίων

Those who deserted from the enemy.” The more usual construction is αὐτομολύσειν παρά τινος; here, however, the employment of ἐκ gives more precision to the clause, and is meant to indicate those who had come out from the midst of the enemy’s encampment. So Krüger explains ἐκ τῶν πολεμίων by “aus dem feindlichen Lager.”—οἱ ιστερον ἔληφθησαν τῶν πολεμίων. Here τῶν πολεμίων is to be construed with οἱ.—ταῦτα ἡγγέλλον. “Gave the same account.”

§ 14.

ἐνεπεθεν. From the field of review, which, according to Xenophon’s account, was about thirty-six geographical miles beyond the Pylæ Babyloniae, and, from the other data, thirty-two miles south of the wall of Media, thirty-six miles north of Cunaxa, and seventy-two miles north of Babylon. (Ainsworth, p. 87.)—συντεταγμένω τῷ στρατεύματι παντί. “With his whole army in-battle array.” The words στρατεύμα, στρατός, στρατιώτας, and the different classes of soldiers, as πετοί, ἵπποι, ὀπλίται, ψυλλοί, πέλπασται, also νῆς, &c., are generally accompanied by the dative only, without σῦν, when they constitute an accompaniment. (Matthews, § 404, note 2)—κατὰ γὰρ μέσον τὸν σταθμὸν, κ. τ. λ. “For in the middle of this day’s march there was a dug trench.” The expression τάφρον ὄρντην occurs, also, in Homer. (Il., viii., 179.)—ὁργαί πεῦτε. “Five fathoms.” The ὄργανια was equal to four τόξεοι, or six feet one inch, a little over our fathom, though, for convenience’ sake, it is translated by the latter term. It strictly means “the length of the out-stretch of
arms." Plutarch and Diodorus Siculus both differ from Xenophon and from one another as regards the dimensions of this trench.

§ 15.

παρατείτατο. "Was extended." The pluperfect in an imperfect sense—ἐπὶ δῶδεκα παρασάγγας. "As far as twelve parasangs." Observe the force of ἐπὶ with numerals.—μέχρι τοῦ Μηδίας τείχους. The wall of Media is now called the Kbalu or Sidd Nimrud, i. e., "the Wall" or "Embankment of Nimrod." It appears to have stretched across the narrow isthmus between the Tigris and Euphrates; terminating, on the former, a little above the site of the ancient Opis, and, on the latter, at the Sipphara of Ptolemy, the ruins of which are still called Sifeirah, near the modern Felujah. It was erected to protect the lower and most fruitful part of Mesopotamia from the attacks of the Medes, or, according to the Arab tradition, was built by Nimrod, to keep off the Assyrians of Nineveh.

For more particulars respecting it, consult note on πρὸς τὸ Μηδίας καλούμενον τείχος, ii., 4, 12.—τιθα δὴ εἰσιν ἀλ ὅρυφες. The point at which Cyrus arrived at the trench corresponds, according to Ainsworth, with the Nahr Melik, or royal canal, and it is at this point that Xenophon describes the four canals mentioned in the text. There is, however, a serious difficulty here. All ancient authorities anterior to, or who came after, Xenophon, differ from him as to the fact of these canals being derived from the Tigris. Herodotus, Diodorus, Arrian, Pliny, Strabo, and Ammianus are unanimous in evidencing the reverse, and make them to have been derived from the Euphrates, and to have flowed into the Tigris.

Ainsworth's solution of the difficulty appears the most satisfactory. According to this writer (p. 89), the difference in the levels of the two rivers is so slight, that to the south of Babylon, at the present day, there exist canals, which are derived from the Tigris and flow into the Euphrates; and it is probable that, by merely altering the diagonal direction of a canal, the waters could be made to flow either way; certainly so at certain seasons—παθείαν δὲ ἵσχυρος. "And very deep."

diaλειποντι δ' ἐκώστη παρασάγγην. "And they are distant from each other a parasang." Literally, "and they leave each a parasang between (it and the next)." Rennell (p. 80) has very properly remarked upon the improbability of the distances here given by Xenophon, and that four canals, of each one hundred feet in width, could, without totally draining it, be derived from the River Euphrates (which is here not more than 450 feet wide), within a dis-
tance of twelve geographical miles. It is remarkable, however, that the Athenian historian coincides with all other authorities in fixing the number at four; and the distances of these from one another in the time of Abufleda are recorded as equal to two fersaks, or six geographical miles. It is barely possible, according to Ainsworth (p. 91), that in the days of Artaxerxes four canals existed in the relations pointed out by Xenophon; and that, in the time of Abufleda, there were also four canals, but at the distance of from six to seven miles from each other.

παρά τὸν Εὐφράτην. "By the side of the Euphrates." As the narrow passage ran alongside of the river, we see the propriety of employing here the preposition παρά with the accusative, a combination in which motion is always implied. Compare note on παρά τὴν ὄδον, i., 2, 13.—πάροδος στενή. Rennell thinks that the trench could not be finished in time, and accounts in this way for the narrow passage having been left. Krüger, with more probability, conjectures that the passage was purposely left, in order to prevent the water of the river from running into the trench, which would have occasioned too great a waste.

§ 16.

ὁπί παράπαλος. "Instead of a fortification," i. e., to serve as a barrier or defense. Artaxerxes had formed this trench either as a barrier to be disputed, or, according to an Oriental custom, to protect his camp from surprise. The latter would seem to have been his object, from a comparison of Cyrop., iii., 3, 26. But Xenophon appears here to indicate the former. His description of the trench, moreover, can not be reconciled with the account of Diodorus (xiv., 22), who speaks of a rampart of wagons placed round the ditch, within which Artaxerxes left his baggage when he advanced to meet Cyrus. (Thirlwall, iv., p. 302)—ταύτην δὲ τὴν πάροδον, κ. τ. λ. "Through this passage, then, both Cyrus and his army marched, and came on the inside of the trench," i. e., came to the south side.

§ 17.

οὐκ ἐμαχέσατο βασιλεὺς. It has been thought by some that Cyrus was allowed to pass the trench in order to throw him off his guard. This, however, is far from probable. Plutarch's account is more likely to be true, namely, that the king continued to waver almost to the last between the alternatives of fighting or retreating, and was only diverted from adopting the latter by the energetic remonstrances of Tiribazus. (Thirlwall, iv., p. 304)—φανερὰ ἡσαύ, κ. τ. ι.
Observe here the neuter plural with a plural verb. In the present case, the tracks must be supposed to have been scattered about over a wide surface. (Compare note on εν τὰ Ἑλλάδας ἦσαν τὰ Στεφάνια Βασιλεία, i, 2, 23.)

§ 18.

τῶν Ἀμπρακίωτην. "The Ambracian," i. e., a native of Ambracia, a city of Epirus, and the capital of the country. It was situated on the banks of the Arachthus, or Arethon, a short distance from the waters of the Ambracian Gulf. We have changed the pointing in this clause, by removing the comma which the ordinary text has after καλέσας, and placing one after 'Ἀμβρακίωτην, which gives a much neater meaning. With regard to the form 'Ἀμβρακίωτην itself, it may be remarked, that several good MSS. give Ἀμπρακίωτην, which Wasse and Poppo defend, and consider to be the more ancient and true one. All the medals of the place, however, seem to have AMB., AMBP., AMBPAK.I., AMBPAKIΩTAN, &c. (Consult Rasehe, Lex. Rei Numaria, vol. i., col. 512.)—ὅτι τῇ ἐνδεκάτῃ, κ. τ. λ. "Because previously, on the eleventh day from that day, when inspecting the entrails, he told him, 'the king will not fight for ten days.'" Literally, "on the eleventh day from that day previously" Observe that αὐτῷ refers to Cyrus.—θνόμενος. This is the conjectura emendation of Leunclavius. The reading of the MSS. is πυθόμενος. —ὅτι. Equivalent merely, as before remarked, to our inverted commas.—δέκα ἡμέρων. A space of time is sometimes considered as the necessary condition of the notion of the verb, and is therefore put in the genitive. (Kühner, § 523.)—οίκ. ἄρα ἐτι μαχεῖται. "He will not, then, fight thereafter."—δικὰ τάλαντα. The Attic talent was worth about $1056 60, and the Daric, as before remarked, about $3 50; so that ten talents and three thousand Darics would be nearly the same amount.

§ 19.

ἐπει δὲ ἐπὶ τῇ τάφρῳ, κ. τ. λ. "But since at the trench the king did not try to prevent the army of Cyrus from marching through (the passage)."—ἀπεγκοκέιαν τοῦ μαχεῖσθαι. "I to have given up all thoughts of fighting." The verb ἄπογκοκέκαω signifies properly, "to depart from a judgment," and hence, "to give up a design or intention of doing a thing." Schneider, following some of the MSS., gives μαχεῖσθαι, which we have adopted after Dindorf. The common ext has μαχεῖσθαι, which is sought to be defended by Schaefer. (ad Soph., ii., p. 251.)—ἡμελημένως ἀμάλλον. "More carelessly." We have given ἡμελημένως, with Poppo and Dindorf. The common text has ἡμὶ Ἁη
muécoc, in the sense of "negligent," i. e., negligently; but ἡμελημένος can not well signify any thing except "neglected," or "overlooked" (neglectus), as Poppo correctly remarks.

§ 20.

τοῦ ἄρματος. His traveling chariot is of course meant.— τὴν παράδον ἐποιεῖτο. "He was prosecuting his march."—ἐν τάξει. "In military array," i. e., in their ranks.—τὸ δὲ πολὺ αὐτῷ, κ. τ. λ. "But the greater part were proceeding for him in great disorder." Observe that αὐτῷ here falls properly under the head of the dative of disadvantage.—καὶ τῶν ὀπλῶν τοῖς στρατιῶταις, κ. τ. λ. "And many of their arms were getting carried for the soldiers," &c.

CHAPTER VIII.

§ 1.

μὴ ἂγορὰν πλῆθουσαν. "About the time of full market," i. e., about the time of day when the market-place is usually crowded. The expression ἄγορὰ πλῆθουσα was used to signify the time from about nine to twelve o'clock. The earlier part of the morning, previous to the ἄγορα πλῆθουσα, was termed πρωί, or πρὸ τῆς ἡμέρας. After the ἄγορα πλῆθουσα came the μεσημβρία, μέσον ἡμέρας, or μέση ἡμέρα, called by Homer μέσον ἡμαρ. The two parts of the afternoon were called δείλη πρωί, or πρωία, and δείλη ὀψή, or ὀψία.—καταλύειν. "To halt." Literally, "to unloose," "to unyoke," scil. τοὺς ἵππους; hence, to halt as here for the time.—τῶν ἀμφί Κῦρον πιστῶν. "One of the faithful adherents of Cyrus."—προφαίνεται. "Comes in sight." Literally, "appears in front."—ἀυτῷ κράτας. "At full speed." More literally, "with all his might." Observe here the force of ἀυτῷ and compare the English expression, "at the top of one's speed."—ιδροῦντι τῷ ἵππῳ. Matthiae (§ 396) calls this the dative of the means or instrument. It would be more correct to term it the dative of the manner.—καὶ βαρβαρικῶς καὶ Ελληνικῶς. "In both the barbarian tongue and in the Greek," i. e., in both Persian and Greek.—ὡς εἰς μάχην παρασκευασμένος. "Prepared as if for battle," i. e., to all appearance prepared for battle.

2.

πολῖς τάραξος ἐγένετο. "Much tumult ensued."—καὶ πάντες δὲ. "And, in fact, all."—ἀτύχκτος φίλου ἐπιπεσεῖσθαι. "That he will fall upon them in their disordered state" The reference is to the king.


§ 3.

καταπηδόσας. Observe the beautiful effect produced by the aorists in καταπηδόσας, ἐνέω, ἀναβάς, and ἐλαθε, all denoting rapid action, and then, again, the continuance of action expressed by the imperfect παρήγγελτεν, where Cyrus is described as giving orders to one after another of his followers.—ἀναβάς ἐπὶ τὸν ἵππον. According to Plutarch (Vit. Artax., 9), the name of Cyrus's steed was Pasacas. He describes him as a horse of great spirit, but headstrong and unruly.—τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε. Consult note on i., 5, 15.—ἐξοπλίζεσθαι. "To array themselves in full armor." Observe the force of ἐξ in composition. It will be remembered that the troops, anticipating no attack, were moving onward only partially armed. Compare chapter vii., § 20.—καὶ καθίστασθαι, κ. τ. λ. "And to station themselves each in his proper place." Observe here the reference to motion indicated by the preposition εἰς, so that the clause strictly means "to go into their proper places, and station themselves there."

τὰ δεξία τοῦ κέρατος ἔχων. "Occupying the right of the wing (on which he stood)." The Grecian army formed the right wing of Cyrus's combined force, and the forces of Clearchus were posted on the right of this same wing. With δεξία supply μέρη.—πρὸς τῷ Ἐβρατῇ ποταμῷ. "Near the River Euphrates." The right leaned upon the river, and was supported, as is afterward stated, by the Paphlagonian cavalry and the Grecian light-troops.—ἐχόμενος. "Next." Observe that ἐχόμενος is the present participle middle of ἔχω, and that the idea implied in it is, strictly, "holding to or by one," "being closely connected with one," and hence, "coming next or nearest."

—Μένων δὲ. After these words the common text has καὶ τὸ στρατεύμα, which clause, as being efficient in spirit, has been very justly suspected by Wytenbach as an interpolation, and bracketed by Poppo. We have not hesitated, therefore, to remove it from the sentence.—τὸ εἰώνυμον κέρας ἔχε, κ. τ. λ. The Grecian army, as we have just remarked, formed the right wing of Cyrus's force, and the right of this wing was occupied by Clearchus. In like manner, the left of the Grecian army was held by Menon. This last-mentioned commander, therefore, was on the right wing as regarded the whole army of Cyrus, but at the same time occupied the extreme left of his own countrymen.

§ 5.

tοῦ δὲ βαρβαρικοῦ. "But of the barbarian army (of Cyrus)." Having spoken of the position of Cyrus's Grecian followers, the historian now turns to the barbarian portion of his forces. These
formed his centre and left wing.—ιππεῖς μὲν Παφλαγόνες. Paphlagonia lay on the coast of the Euxine, to the north of Galatia, and east of Bithynia. A description of this country is given by Xenophon in the fifth book of the present narrative (chap. vi., § 6), where the Paphlagonian horse are spoken of as superior to any in the service of the Great King.—πελάταικῶν. “Targetteer force.” Supply στράτευμα.—ο Κύρου ἑπαρχὸς. “The lieutenant-general of Cyrus.”

§ 6.

καὶ ιππεῖς μετ’ αὐτοῦ. We have retained the reading of the common text. Dindorf inserts oi before ιππεῖς on the authority of a single MS., and for μετ’ αὐτοῦ gives, with several editors, τοῦτον, which appears far inferior.—κατὰ τὸ μέσον. “(Stood) in the centre.” Supply ἐστησαν. We have supplied κατὰ τὸ μέσον, with Hutchinson and others, as evidently required by the sense. Leunclavius first proposed them as a conjecture, having been guided by the old French version of De Candole, which is said to be one of remarkable fidelity. An additional argument in favor of their reception may be drawn from the language of Diodorus Siculus (xiv., 22), who, in describing the arrangements of this same battle, remarks. Λῇγος δὲ Κύρου ἑτέρακτο κατὰ μέσην τὴν φάλαγγα τοῦς, κ. τ. λ. And a little after, in speaking of Artaxerxes, he says, κατὰ δὲ τὸ μέσον αὐτοῦ ἑτάχθη; and a little further on, referring to both the competitors for the empire, he observes, κατὰ δὲ μέσην τὴν τάξιν ἔτυχε μὲν ἀμφιστροφούντοις περὶ βασιλείας ὑγωνιζόμενους ταχθήναι. Some editors, however, in opposition to this view of the subject, make Cyrus to have stationed himself in the left wing, an assertion without a shadow of proof, and arising from an erroneous idea of the movements of the battle.—Θώραξι μεγάλοις. We have given μεγάλοις, with Krüger and others, on good MS. authority, as far superior to the common reading μὲν αὐτοῖς.—παραμηρίδιος. “Cuisses,” i. e., armor for the thighs. Observe that παραμηρίδιος is an adjective, and has δὴλοι understood. Κύρος δὲ ψιλὴν ἕξω, κ. τ. λ. “Cyrus, however, stationed himself for the fight, having his head unprotected (by a helmet)” Literally, “having his head bare.” He wore a tiara instead of a helmet, and Ctesias, as quoted by Plutarch (Vit. Artax., c. 11), says that, in the conflict, the tiara of Cyrus fell from his head: ἀπετίθετο δὲ τίς κεφαλῆς τῇ τιάρᾳ τοῦ Κύρου.—λέγεται δὲ καὶ τεῖς ἀδέσμενας, κ. τ. λ. “It is said, moreover, that the other Persians encountered danger in war with their heads unprotected (by helmets).” Xenophon speaks throughout the Anabasis as if he himself were not the author of the work, but as if it were written by some other person, who had obtained his
information only through hearsay or the oral accounts of the actors themselves. Hence the use of ἐγέται in the text. (Krüg., de Autheut., p. 6.) Herodotus, in his account of the forces of Xerxes, and their different equipments, speaks of the Persian infantry as wearing on their heads light and flexible caps of felt (πίλοις ἄπαγέσι), called tiaras (vii., 61); and afterward (vii., 84), in describing the cavalry of the same nation, he makes them to have had the same equipments with the foot, except that some of them (μετεξέτεροι τοιούτων) had brazen and iron helmets. This appears to be a sufficient confirmation of the language of our text; for if it be objected that the six hundred horse with Cyrus were all armed with helmets, still there is nothing to show that they were Persian cavalry: nay, the probability is the other way. Wyttenbach, however, regards the whole passage from ἐγέται to διακυνδευέων as a mere interpolation, or else thinks that some error lurks in ἄλλοις; while Jacobs improving upon the hint, conjectures παλαιοίς for ἄλλοις, and Lion actually receives this emendation into the text. But, then, a serious difficulty occurs in διακυνδευέων, whether we regard it as a present or imperfect. For although instances may be found where the present of the infinitive is used in the oratio obliqua for the aorist, yet this is quite foreign to the style of Xenophon; and the imperfect would be equally improper, since there is no contemporaneous action indicated by the context.

§ 7.

προμετωπίδια. “Frontlets,” i. e., armor or coverings for the forehead.—προστερνίδια. “Breast-plates.” The armor of the horses here described consisted of plates of metal; on other occasions scale armor was also employed. Heavy-armed cavalry, that is, where both rider and horse were defended by armor, was common among the Persians from the earliest times, and was adopted by them by their Macedonian conquerors. The Greeks called such troops κατώφρακτοι.—μαχαίρας Ἑλληνικός. “Grecian sabres.” The sabre would, of course, be more effectual in the hand of a horseman, for he would know down an opponent, than the ξίφος, or straight sword, could prove.

§ 8.

ἱερικὰ δὲ δεῖλη ἐγίγνετο. “But, when afternoon began.” Observe here the force of the imperfect in denoting the commencement of a period. The tense, therefore, shows that the time meant is the beginning of the δεῖλη πρωΐ, or πρωτία, or what we would call the early part of the afternoon; the latter portion of the same being.
And, in no long time after, a sort of blackness as it were,” i.e., a dark kind of mass. Observe the spirited nature of the description. As the army of the enemy comes in sight over the wide-extended plain, it resembles a dark, undefined mass moving along the edge of the horizon. We have inserted the negative before συνηφώ, the conjecture of Leunclavius, and required by the context, since χρόνω συνηφώ can only mean “in a long time.”—Γιγγυνοντο. “They began to come.”—ταύα δή καὶ χαλκός, κ. τ. λ. “Quickly thereupon both something resembling brass began to emit gleams of light.” Literally, “a certain brass,” or “a kind of brass.” We have rendered χαλκός here by the term “brass,” merely in accordance with general usage. Strictly speaking, however, χαλκός means “bronze,” or a mixture of copper and tin, in which state it is harder and more fusible, and was the chief metal used by the ancients in the arts; whereas our brass, a mixture of copper and zinc, is said to have been quite unknown to them. (Dict. Antig., s. v. Αρσ.)—καταφανείς. “Plainly visible.”

§ 9.

λευκοθώρακες. “In white corselets.” The reference here is to what were termed linen corselets, and which are mentioned in the fourth book of this narrative (chap. vii., § 15), where it is said of the Chalybes that they had θώρακας λινοῦς. The mode of making these corselets is said to have been as follows: the flax was steeped in vinegar or harsh wine, to which salt had been added, and was then worked by a process resembling felting, until the mass attained the thickness of linen eight, ten, or even many more times doubled. From this the corselets in question were made, and afforded a lighter, though much less effectual defense than a cuirass of metal. The epithet λινοθώρηξ, applied to two light-armed warriors in the Iliad, and opposed to χαλκοχίτων, the common epithet of the Grecian soldiers, indicates the early use of the linen cuirass. It continued to be worn to much later times among the Asiatics, especially the Persians, the Phœnicians, and the Chalybes; and also by the Egyptians. Iphicrates endeavored to restore the use of it among the Greeks, and it was occasionally adopted by the Romans. ἐχόμενοι δὲ τούτων γεφροφόροι. “And, next to these, wicker-shield bearers.” The γέφρον was an oblong shield of wicker-work, covered with ox-hide, and was used by the Persian soldiers. It was, in fact, a large, but light, buckler.—συν πούρεια ἔξιλινας ἱππισών “With wooden shields reaching to their feet.” Compare Cyrop., vii., 1 33, where the long Egyptian shields are said to be a far better
protection for the person than either corselets or γέρρα, and very serviceable in pushing against a foe, with the shoulder pressed against them. According to Wilkinson (vol. i., p. 298), the ordinary shield of the Egyptian soldier was equal to about half his height, and generally double its own breadth. Some, however, he remarks were of extraordinary dimensions, and varied in form from those commonly used, being pointed at the summit not unlike some Gothic reches. The latter, probably, are here meant by Xenophon. Both sides were usually covered with bull's hide, having the hair outward.—Αἰγύπτιοι. It has been supposed by some that these were the descendants of those Egyptians whom Cyrus the Elder is said to have received under his protection, and to whom he assigned towns in which to dwell; for the Egyptians at home had at this time revolted from the Persians. (Compare Cyrop., vii., 1, 45.)—<ulloς δὲ ἵππεῖς, ἄλλος τοξόται. "And then others, horsemen, others, bowmen," i. e., and then came the rest of the army, consisting partly of cavalry, partly of archers.

κατὰ Ὑμν. "(Marched) by nations." Supply ἐπορεύωντο.—ἐν πλαίσιον πλήρει ὑμνρώπων. "In solid column." Literally, "in an oblong full of men." Compare the explanation of Luzerne, "en colonne pleine." Xenophon frequently employs the term πλαίσιον in speaking of the arrangement of troops, but always in the sense of an oblong body of men, except when the epithet ἱσόπλευρον is added, and then only does it mean a square. On the other hand, the term πλαισίων, which he also uses, denotes, not an oblong body, but a regular square; so that πλαισίων is the same as πλαίσιον ἱσόπλευρον, but very different from πλαίσιον alone. (Compare Arrian Tact., p. 69.)

§ 10.

πρὸ δὲ αὐτῶν ὁματα. "And in front of them moved chariots." Supply ἐπορεύστο, from the preceding section.—διαλείποντα συχνὸς ἀπ' ἀλλήλων. "At considerable distances from one another." Literally, "leaving between a considerable distance from one another." The writers on ellipsis supply διάστημα after συχνὸς, unnecessarily, however.—ἐκ τῶν ἄξωνων εἰς πλαίσιον ὑποτεταμένα, κ. τ. λ. "Extended from the axle-trees in a slanting direction, and (others) pointing toward the ground from under the bodies of the chariots." Literally "looking toward the ground." Two sets of scythes are referred to as appended to each chariot. First we have them attached to the extremity of the axle-tree on either side, and slanting outward at a considerable angle; and then we have another pair under the body of the chariot itself, and turned downward toward the ground. The
object of the first pair was to cut through the opposite ranks, of any standing foes; while the second pair were intended for wounding and lacerating those who might have been overthrown or trampled down by the steeds which drew the car.—ἡ δὲ γνώμη ἦν ὡς εἰς τὰς τάξεις, κ. τ. λ. "And the design (of these chariots) was to drive into and cut to pieces, the ranks of the Greeks." After γνώμη supply αὐτῶν. equivalent to τοῖς τῶν ἄρματων. As regards the future participles ἐλόντων (Attic for ἐλασόντων) and διακοφόντων, with the participle ὡς, it will be remembered that by such constructions intention is marked. There is no need, however, of making these participles in the present instance genitives absolute, but to refer them at once to αὐτῶν understood after γνώμη. Dindorf, on the authority of some of the MSS., reads ἐλόντα and διακόφοντα, but the lection we have adopted appears the more natural one.

§ 11.

ο μέντοι Κύρος ἐπευ. "As regarded, however, what Cyrus said." Compare chap. vii., 4.—ἰψεύσθη τοῦτο. "In this he was deceived." Literally, "with respect to this." We commonly say ἰψεύδεσθαι τινος (Matthiae, § 338), but it must be observed that those verbs that are regularly connected with another case, take, nevertheless, the accusative, when a pronoun or some other general expression supplies the place of a specific definition. (Rost, § 104, 8.)—ὡς ἄνωστοι. "As far as possible." Literally, "as far as (was) to be accomplished." Supply ἦν.—ἐν ἵσω καὶ βραδέως. "With an even step, and slowly," i. e., in even line, and with slow step. The writers on ellipsis supply βῆματι here with ἵσω. (Bos, s. v. βῆμα.)

§ 12.

ἐν τούτῳ. Supply τῷ καρπῷ.—ἐδόε. "Kept calling aloud."—κατὰ αὐσόν. "Against the centre."—ὅτι ἐκεί βασιλεύεις εἶη. "Because the king was there," i. e., was there as he said. The optative, therefore, here is analogous to the Latin subjunctive. - "Because the king would be there" would be expressed by ἀν εἶη.—πᾶνθ' ἥμιν πεποίηται "Every thing has been done by us," i. e., our work is done.

§ 13.

tο μέσον στίρος. "The centre body," i. e., the crowd of troops in the centre.—καὶ ἄκουον Κύρον, κ. τ. λ. "And hearing from Cyrus of the king’s being beyond the Grecian left," i. e., that the centre, where the king was posted, with his body-guard of 6000 horse, was beyond the Grecian left.—τοσοῦτον περί ην. "Was so far superior."
NOTES TO BOOK I.—CHAPTER VIII.

—ἐξον. "Though occupying."—τοῦ Κυροῦ εἰσωνύμου. The king’s centre was not only beyond the left of the Grecian army, but even beyond the left of Cyrus’s own force.—ἀπεικόνισεν ὁ Κλέαρχος, κ. τ. λ. "But Clearchus, nevertheless, was not willing to draw off," &c. In strictness, the words ὁμός ὁ Ἰππολίτης ὑπενεχαίος would be sufficient here. The particle ἀλλά, however, is added, because the continuance of the sentence has been broken by the parenthesis, and for the same reason ὁ Κλέαρχος is also introduced a second time.—μὴ κυριεῖν ἐκατέρωθεν. If he drew off his right, from the river, and advanced against the king’s centre, he would have to advance in an oblique direction, and, consequently, expose both his flanks.

ὁτι αὐτῷ μέλοι, κ. τ. λ. "That he would take care that all shall go well." Literally, "that it would be a care unto him, that it shall have itself well." Clearchus, it will be perceived from this, treated the orders of Cyrus, on the present occasion, as a suggestion, which he might adopt or reject at his discretion. Xenophon, while he does full justice to the motives of the Grecian commander, seems to intimate, though with great reserve, that, in his own opinion, he would have acted more wisely if he had obeyed Cyrus. (Thirlwall, iv., p. 305.) Modern military critics, however, are more direct in their ensure. According to Rennell, Cyrus fell a martyr to Clearchus’s punctilios of European discipline, and want of knowledge of Oriental warfare. Had he combated with a superior force of his own countrymen, he would have acted wisely in keeping his flank covered; but the sequel proves that the Great King would not venture to engage with the Greeks alone, even after the native army of Cyrus had left the field. We may infer, therefore, that, had Clearchus followed the advice of Cyrus at the beginning of the action, and brought his forces against the king’s centre, the event would have been totally different. No one can doubt but that victory would have attended the steps of the Greeks; and a victory in the centre would either have placed the king in the power of Cyrus, or have driven him from the field. (Rennell, Illustrations, &c., p 115.)

§ 14.

ὁμαλῶς προῆλ. "Kept coming on in even order." The royal army advanced in good order, and not, as the Greeks had been led to expect, with loud outcries and in disorderly array. As regards the place where the battle was fought, consult note on μέχρι κύμης τροχοῦ, i, 10, 10.—ἐν τῷ αὐτῷ. Supply τοπ. The reference here is to the spot on which the head of the Grecian column of march baited when the enemy came in sight, and where they began to
from the line of battle.—Συνεπάγετο ἐκ τῶν ἐτῶν προσώπων "Was forming into line from those that were still coming up." The column kept deploying into line as fast as the troops came up from the march.—οὗ πάννον πρός. "Not very near," i.e., at some distance from. Compare the explanation of Weiske. "Satis longinquos suis intervallos."—κατεθάτο ἐκατέρωσε ἀποβλέπων. "Kept surveying the scene), looking toward each side." The common text has κατ' θεάτο ἐκατέρωσον ἀπωθεν, τοὺς τε πολεμίους ἀποβλέπων, τοὺς τε φιλίως.

§ 15.

Σπυράων Ἀθηναῖος. As Xenophon was not at this time a regular member of the Grecian army, but merely a kind of volunteer, we may, in this way, account for his coming forth from the Grecian line to address the prince.—ὑπελάσας ὡς συναντήσαι. "Having rode up to meet him." Supply τὸν ἱππόν after ὑπελάσας. Hutchinson makes ὑπελάσαν here signify "equum nonnihil initare." This, however, is not correct. The true idea is given by Schneider (ad Xen., Helv., vii., 1, 29), where he refers it to a moving up to meet one, and which is well expressed by our phrase "to ride up to one." —εἷς τε παραγγέλλω. "If he had any command to give." Observe that the optative is here employed because the preceding verb, ἡρέτο, is in a past tense, since what is in Latin the sequence of tenses is in Greek the sequence of moods; and where in Latin, after conjunctions, the imperfect should be put, in Greek the optative is employed.—δ' ἐπιστῆσας εἶπε. "He thereupon, having checked his steed, made answer." After ἐπιστῆσας supply τῶν ἱππών.—ὁτι αἱ τὰ ἱερὰ, κ. τ. λ. "That both the sacrifices and the victims were propitious." By ἱερὰ are here meant the sacred rites that had just been performed, and during which no circumstance of an unlucky nature had occurred to mar their effect; by σφάγια, on the other hand, is meant the inspection of the entrails of the victims, which had proved equally propitious, and gave a fair presage of victory. Some editors supply καλὰ after ἱερὰ, while others conclude the sentence with εἶ. Both, however, are mere interpolations, and εἶ can be easily supplied by the mind.

§ 16.

Φοροῦσα ἱκνοσα, κ. τ. λ. "He heard a noise going through the anks." This was the "word," or tessera militaris, called by the Greeks σύνθημα, which was given out before joining battle, and passed from rank to rank. It was adopted as a method by which the soldiers might be able to distinguish friends from foes, and was
usually something of an animating character. It was passed along from man to man in an under tone of voice, which will serve to show the true force of ὄρθον on the present occasion, namely, a low, murmuring sound, proceeding from a large multitude. Compare Lipsius, de Mil. Rom., iv., Dial. 12.—ο δὲ Ξενοφῶν εἶπεν. We have retained here the common reading as decidedly the more natural one. Some MSS. give Κλέαρχος for Ξενοφῶν, which has been preferred by Dindorf and others, on the ground that this commander, seeing Cyrus in his immediate vicinity, must of course have rode forth, also, to meet him. But Xenophon is silent respecting any such meeting, and would certainly have mentioned it had it taken place; and besides this, the words ταῦτα λέγων would seem to indicate a conversation with one and the same person throughout.—δι τὸ σύνθημα παρείχεται, κ. τ. λ. "That the word is passing along now for a second time." According to military usage, the word first passed down the front ranks, along the whole extent of the line, and then came back again up the rear ranks to the quarter where it first commenced. It is to this, its second progress, that Xenophon here alludes.—καὶ ὄς. "And he." Observe here the employment of ὄς as a pronoun of the third person; a usage, however, much more limited in the Attic writers than in Homer. (Matthiae, 9 484.)—εἰδαίμονε. Cyrus, from his imperfect acquaintance with the military usages of the Greeks, was not aware that the word had been given. Hence the surprise which he manifested.—τίς ἐγγεβλεί. "Who gives it." Literally, "who orders it."

§ 17.

ἀλλὰ δέχομαι τε, κ. τ. λ. "Well, then, I both accept it, and let it be this." Observe here the elliptical employment of ἀλλὰ in commencing a clause. Literally, "(I have no objection), but both accept it," &c. Weiske prefers supplying τὸν ὀλὼν ὁμών after δέχομαι, "I both accept the omen, and let the word be this." Our explanation, however, seems far more natural.—εἰς τὴν ἑαυτοῦ χώραν. "To his own post." This was in front of the centre.—διεισέλθην. "Were apart."—εὐπαιόντες. "Both struck up the hymn of battle." There were two kinds of martial paean, one sung before battle, and called παιών ἐυβατήριος, the other after the battle was ended, and called παιών νικητήριος. The scholiast on Thucydides (i., 50) says, that the paean sung before battle was sacred to Mars, and the one sung after to Apollo. But there are strong reasons for believing that the paean, as a battle song, was in later times not particularly connected with the worship of Apollo.
\[\text{§ 18.}\]

\(\delta\) \(\delta\) \(\text{πορευομένων, κ. τ. λ.}\). "But when, as they moved along, a certain part of the line swelled forth like a wave, the portion thereupon left behind began to run with speed." With \(\text{πορευομένων}\) supply \(\alpha\ιτων\), and after \(\tau\) and \(\text{ἐπιλειπόμενον}\) respectively understand \(\muέρος\). In the eagerness of advancing, one part of the line outstripped the rest, and the portion thus left behind began to run at full speed in order to overtake it. Observe the graphic force of the verb \(\text{ἐξεκύμανε}.\) Observe that \(\text{φαλαγγός}\) is here equivalent to the Latin \(\text{acies}_.\)—\(\text{οἴοντερ} \tau\) \(\text{Ἐνναλίω} \text{ἐλελίζονσι}_.\) "Even as they raise the battle-cry to \(\text{Ἐνναλίου}_.\)" The verb \(\text{ἐλελίζω}\) means, properly, "to raise the cry \(\text{ἐλελεῦ},\)" for which \(\text{ἀλαλάζω}\) is also employed, "to raise the cry \(\text{ἀλαλάδω}.\)" After the pean had been sung, the Greek soldiers were accustomed to raise the cry of \(\text{ἐλελεῦ\ or ἀλαλάδω,\ in a kind of regular cadence, as they advanced against the foe.} \ (\text{Suid., s. v. ἐλελεῦ}.) \text{Ἐνναλίω.} \) The term \(\text{Ἐνναλίος}\) is thought to mean "warlike," and is, in Homer, an epithet of the god Mars. In later writers, however, as in Aristophanes \(\text{(Pae., 456; Schol., ad loc.)}, \text{Ennalius and Mars are thought to be different}.\)—\(\text{ἐδούνησαν.} \) "They made a noise." A poetic verb.—\(\text{ποιοῦντες.} \) "In order to cause." Contracted future participle. Compare note on \(\text{ποιομένων, chap. iii.}, \text{§ 16.}\)

\[\text{§ 19.}\]

\(\text{πρὶν \(\delta\) \(\text{τόξευμα} \text{ἐξικνεῖσθαι}\).} \ "But before a bow-shot reached them." This must not be confounded with the phrase \(\text{εἰς τόξευμα} \text{ἐξικνεῖσθαι}, \ "to come within bow-shot,"—\(\text{ἐκκλίνονται.} \) "Wheel away."—\(\text{kαρά κράτος.} \) "With all their might."—\(\text{ἐν τάξει.} \) "In order," \(\text{i. e.},\) preserving their ranks.

\[\text{§ 20.}\]

\(\text{τὰ \(\delta\) \(\text{ἀρματα} \text{ἐφέροντο, κ. τ. λ.}\).} \ "The chariots, too, were borne along, some through the enemy themselves," &c.—\(\text{κενά} \text{ὕπνοχων.} \) "Void of charioteers."—\(\text{οἱ \(\delta\) \(\text{ἐπεὶ} \text{προίδοιεν, κ. τ. λ.}\).} \ "But whenever the latter saw them (coming) from afar, they stood apart: one person, however, was even caught as in a hippodrome, having been taken by surprise;" \(\text{i. e.},\) there was an instance, however, of one who was run down as in a race-course, having been taken off his guard.—\(\text{ἐστι} \(\delta\) \(\text{δείκτες.} \) Idiomatic, for "there was one who," \(\text{酽} \delta\) \(\text{τῆς} \(\text{δε.} \) This form became so firmly established in the language, that neither the number of the relative has any influence on the verb \(\text{ἐστι},\) nor is the tense changed, though the time spoken of be past or future. —\(\text{ἐπιδρόμῳω.} \) By \(\text{ίπτ. πόδρεμος}\) is meant a race-course for horses or chariots.—\(\text{καὶ εἰς} \) \(\text{έν οί \(\text{κ τ.} \) Observe the force of the double negative in strength} \)


...ening a negation.—οὐδ’ ἠλλαξε δὲ ... οὐδεῖς. “Nor did any other one in fact.” Observe the force of δὲ.—ἐπὶ τῷ εὐανύμῳ. Supply κερατ.

§ 21.

tὸ καθ’ αὐτῶν. “The part opposed to themselves.” Supply μέρος—ἡδόμενος. “Though delighted.”—οὐδ’ ὡς ἐξῆχθη δεῖκειν. “Was not even thus led away to join in the pursuit,” i. e., was not even in his posture of his affairs induced to pursue along with the Greeks.—νεστειραμένην ἔχον. “Keeping in close array.”—ἐπεμελεῖτο δτὴνοίησε βασιλέως. “He kept carefully observing what the king will do.”—καὶ γὰρ ἦδει αὐτῶν, κ. τ. λ. A common Attic idiom for καὶ γὰρ ἦδε δὴ αὐτῶν μέσον ἔχοι, κ. τ. λ. Compare note on ἐξῆγγειλος τοῖς φίλοις τὴν κρασίν, κ. τ. λ., chap. vi, § 5.

§ 22.

καὶ πάντες δὲ. “And, in fact, all.”—μέσον ἔχοντες τὸ αὐτῶν ἡγούντο. “Occupying the centre of their own forces, were accustomed (in this way) to lead them into action.” Observe the force of the imperfect. Dindorf and Poppo ήγούνται, as given by one of the MSS. All the others, however, have ἡγούντο.—νομίζοντες οὕτω, κ. τ. λ. “Thinking that thus they are both in the safest situation.” Supply τόπω.—εὑρεῖ δὲν χρόνῳ, κ. τ. λ. “That their army would learn it in half the time,” i. e., in half the time that any other arrangement would require.

§ 23.

καὶ βασιλείας δὴ τότε. “And the king, accordingly, at that time.”—ἔχον. “Though occupying.”—αὐτῷ ἐμάχετο ἐκ τοῦ ἀντίου. “Fought with him from the opposite side,” i. e., joined battle with him, &c.—This, of course, was natural enough, since the king’s centre was beyond the left wing of Cyrus, and there were, in fact, therefore, no troops stationed over against him on the opposite side.—οὕτω τοῖς αὐτῶν, κ. τ. λ. The reference is to the six thousand horse forming his body-guard. Observe that αὐτῶς is here separated from its governing adverb ἐμπροσθεν; a construction of which we elsewhere find occasional instances. Thus, Isocrates (42, 74), ὥρῳ τὰς πράξεις τὰς ἐξο λεγομένας τῶν ὑποθέσεων οὐκ ἐπαινομένας.—ἐπεκαμπτεν ὡς εἰς κύκλωσιν. “He began, thereupon, to wheel around, as if for the purpose of encompassing (his opponents),” i. e., as if to take the troops of Cyrus in the rear, and in this way surround them. This wheeling was to the left, and was made by the king’s right wing, as will appear from the plan of the battle which we have given
§ 24.

μὴ ὑποθεν γενόμενον, κ. τ. λ. "Lest, having got in the rear, he may cut to pieces the Grecian army," i. e., lest, having surrounded the barbarian army of Cyrus, and thus completely severed all communication between them and the Greeks, he may then attack the latter and cut them to pieces, when returning from the pursuit.—κατακόψῃ Since δεῖσας precedes, we would here naturally expect the optative κατακόψεις; but the subjunctive is often used, although the preceding verb, as in the present instance, refers to time past, when the depending verb denotes an action which is continued to the present time. (Matthiae, § 518, 1.)—καὶ ἐμβαλὼν σὺν τοῖς ἐξακοσίοις. "And having charged with the six hundred (horse)," i. e., with his own immediate body-guard. Compare § 6.—τοῖς ἔξακιςχιλίοις. Compare chap. vii., § 11.

§ 25.

η τροπῆ. "The route."—διασπειροντας καὶ, κ. τ. λ. "The six hundred, also, of Cyrus are scattered, having rushed on to the pursuit." The six thousand were scattered in flight, and the six hundred were equally scattered in pursuing them.—πλὴν πάνω όλιγοι. "Only a very few."—σχεδόν οἱ ὄμοστραπέζοι καλοφύνειν. "Mostly those who were called his table-companions." The reference is to those who were accustomed to eat at the same table with the prince, or, in other words, certain of the chief courtiers and intimate friends of Cyrus. Compare chap. ix., § 31.

§ 26.

cαὶ τὸ ὑμῖν ἐκείνον στέφος. "And the troop around him." These appear to have been the more immediate guards of his person, together with, probably, his own ὄμοστράπεζοι.—οίκ ἴνα σχέσει. "He did not contain himself," i. e., he lost all self-command. Observe the force of the middle.—ἐστο. "He rushed." Literally, "he sent himself." Compare note on ἐστο, chap. v., § 8. The common text has ἔστο.—πάει κατὰ τὸ στέφον. According to the account of Ctesias, as quoted by Plutarch, the king first threw his javelin at Cyrus, but missed him. Cyrus then, in his turn, pierced the king's cuirass with his javelin, and, going two fingers' deep into his breast, brought him from his horse. Of the last-mentioned circumstance Xenophon, however, says nothing.—Κτησίας. Ctesias was a native of Cnidus, in Caria, and lived a number of years in Persia, at the court of Artaxerxes Mnemon, as private physician to the king. Among other works, he wrote one on the history of Persia, entitled Περσικά with the view of giving his countrymen a more accurate
knowledge of that empire than they possessed. He has been charged by some with willfully falsifying history, but there appears to be no positive evidence for so serious an accusation.

§ 27.

παίσσα. "While striking (the king)."—ἀκοντίζει τις παλτός. According to Ctesias, Cyrus was carried away by his horse, after he had wounded his brother, to a great distance from the scene of the combat, through the midst of the enemy, who would not have recognized him, as it was by this time dusk (though, according to Xenophon, it could not yet have been so late), if he had not discovered himself by his exulting shouts. It was now that Mithradates, a young Persian, without knowing who he was, seeing his tiara fall off, rode up and wounded him in the temple. Cyrus fell off his horse, almost stunned by the blow, but was taken up by some of his attendants, who were carrying him away, when they were recognized by some Caunians, followers of the royal camp, one of whom wounded him from behind. Yet even this blow might not have proved mortal; but it brought him to the ground, and he struck his wounded temple against a stone. So, observes Plutarch, Ctesias at length makes an end of him, as with a blunt sword. Dinon's narrative nearly agreed, on the other hand, with Xenophon's (Thirlwall, iv., p. 307, note.)

καὶ εὐταέθα μαχόμενοι, κ. τ. λ. "And there, while both the king and Cyrus were fighting, and their respective attendants in behalf of each." Observe here the employment of the nominative absolute in place of the genitive. The regular form of expression would have been, μαχόμενοι καὶ βασιλέως καὶ Κύρου, καὶ τῶν, κ. τ. λ.—παρ' ἐκείνῳ γύριν. He was physician to the king, as already stated.—ἐκείνῳ "Lay dead." Compare the Latin iaceo. So Sophocles, Antig., 1174: καὶ τίς φωνεῖ; τίς δ' ὁ κείμενος; λέγε.

§ 28.


§ 29.

ἐπισφάζει αὐτὸν Κύρο. "To slay him upon Cyrus," i. e., as he lay upon the corpse of Cyrus.—κατ' ὅν ἐπισφάζασθαι. 'The common text
CHAPTER IX.

§ 1.

Kύρος μὲν οὖν οὗτος ἐτελεύτησεν. "In this way, then, did Cyrus end (his existence)." Supply τὸν βίον. The full expression is given in Euripides (Hecub., 419), ποιεῖ τελευτήσω βίον; — τῶν μετὰ Κύρον τὸν ἄφαιτον γενόμενον. "That have existed since Cyrus the ancient." Commonly called Cyrus the Elder, for distinction’s sake from Cyrus the Younger, the subject, thus far, of the present narrative.—ὡς παρὰ πάντων ὁμολογεῖται, κ. τ. λ. "As is acknowledged by all who appear to have been in nau of intimacy with Cyrus." Literally. "who appear to have been in trial (or proof) of Cyrus." With regard to the employment of ὅσκεω here, consult note on chapter iii., § 12.

§ 2.

πρὸτον μὲν γὰρ. The apodosis is in § 6, ἐπεὶ δὲ, κ. τ. λ.—ἐτὶ παῖς ὤν. "Being yet a boy," i. e., while yet a boy.—τῷ ἀδελφῷ. Afterward Artaxerxes Mnenon.—πάντων πάντα κράτιστος ἐνομιζετο. "He was esteemed the best of all in all things." Observe the alliteration in πάντων πάντα. This is what the Greek rhetoricians call παρενομασία or παρόχησις; the Latin, adnominatio. (Quintil., ix., 3. 66.—Krüg., ad loc.)

§ 3.

ἐπὶ ταῖς βασιλέως θύραις. "At the king’s gates." This expression, which is adopted from the Persian, is equivalent to the Latin phrase, "in aula regis," or, "at the king’s court."—πολλὴν μὲν σοφοσύνην, κ. τ. λ. "One may learn thoroughly much self-control." By σοφοσύνη is here meant the due regulation of our passions and desires, and the moderation of deportment that arises from this. Compare the definition of Cicero (Tusc., iii., 8): "Ea virtus, cujus proprium est motus animi appetentis regere et sedare, semperque adversarum libitini, moderatam in omni re servare constantiam" and that.
also, of Plato (Phadon, c. 13): τὸ περὶ τῶς ἐπιθυμίας μὴ ἐν τῆς ἀλλ' ὀλγωρῶς ἔχει καὶ κοσμώς.

§ 4.

καὶ ἦκονοςκεν. "And hear (of them)." Supply αὐτῶν.—ἐδει δὲ θηυς καὶδες ὑπερε. "So that straightway, while boys." More freely, "so that from their very boyhood."—ἄρχειν τε καὶ ἄρχωπακα. "Both to rule and to be ruled," i. e., both to govern and obey. The monarch's example taught them how to rule, and that of those around him how to obey.

§ 5.

αἰδημονεστάτος τῶν ἡλικιωτῶν. "The most modest of his equals in age."—τοῖς τε πρεσβυτέροις, κ. τ. λ. "And to obey his elders more, even than those who were inferior to himself in rank."—ἐπιτα δὲ φιλέ-πότατος. Supply ἐδόκει εἰναι.—καὶ τοῖς ἵπποις ἄριστα χρήσαται "And to manage his steeds the best," i. e., the most skillfully. Οὐ serve that ἄριστα, the accusative plural neuter, is here taken ad verbially.—ἐκρίων δ' αὐτῶν, κ. τ. λ. "Men judged him also to be; &c. With ἐκρίων supply ἀνθρωποι.—μελετήροτατον. "Most indefatigable in practicing." Literally, "a most diligent practicer."

§ 6.

ἐπεὶ δὲ τῷ ἡλικίᾳ ἐπαντε. "But when it became his age," i. e., when it suited his years.—καὶ ἄριστον ποτέ, κ. τ. λ. "And on one occasion he shrunk not from a she-bear rushing upon him." Literally, "he trembled not at a she-bear, &c.—καὶ τὰ μὲν ἔπαθεν, κ. τ. λ. "And he suffered some hurts, the scars of which he even had visible (on his person)." Concinnity would require in the subsequent clause, in opposition to τὰ μὲν ἔπαθεν, some such expression as τὰ δὲ ἐποίησεν, but the construction is changed for the sake of the sense, and τέλος δὲ κατέκανε is substituted. Zeune and others err in making τὰ here equivalent to ταῦτα, or τοιαῦτα.—κατέκανε. This is the reading of Suidas, and is adopted by Schneider, Dindorf, and others. The MSS. give the poetic aorist κατέκανε, which is received into the common text, and followed by Bornemann.—καὶ τὸν πρῶτον μέντοι βοηθήσατα, κ. τ. λ. "And he made the one, indeed, who first lent aid," &c.

§ 7.

ἐπεὶ δὲ κατέπεμψη. "When, however, he was sent down," i. e., from the capital to the sea-coast.—ἐλις καθηκελ. "On whom it is incumbent." More freely, "whose duty it is."—ἐλις Καστωλού πεδίων ὕσπολ
NOTES TO BOOK 1.—CHAPTER IX. 325

§ 8.

καὶ γὰρ οὖν. "And therefore, then," i. e., on which account, therefore.—ai πόλεις επιτρεπόμεναι. "The cities that intrusted themselves to his care." Observe the force of the middle, and compare Poppo, Ind. ad Anab., s. v. επιτρέπω.—οἱ ἄνδρες. Supply επιτρεπόμενοι, and observe that private individuals are here meant, as opposed to entire cities, πόλεις.—σπεισαμένου Κύρου. "On Cyrus's having made a treaty (with him)."—παρὰ τάς σπονδάς. "Contrary to that treaty." Observe that σπονδαῖ (literally, "libations") gets its meaning of a solemn treaty or truce from the drink-offerings made by both the contracting parties in concluding a treaty of peace.

§ 9.

tοιγαροῦν. "On this account, then," i. e., accordingly, therefore. —ai πόλεις. The Ionian cities are meant. Compare chap. i., § 6. —εἴλοντο. "Chose for themselves," i. e., to be their protector.—αὐτοῦ δὲ. Compare chap. i., § 7.—προεσθαί. "To abandon." Literally, "to send forth (i. e., away) from himself." Observe the force of the middle, and also of τρό in composition.—ἔφοδοντο αὐτόν. From his remaining true to these exiles, the Milesians had reason to expect no very gentle treatment at his hands in case he restored them to their homes.

§ 10.

καὶ γὰρ ἔγραψεν, κ. τ. λ. "For he both showed it in deed, and actually said," i. e., he showed both in deed and in word. In place of καὶ ἔγραψεν, the more regular form of expression would have been καὶ λόγῳ ἀπεφάνετο.—πρόσεθο. Supply αὐτός, and consult, as to form and accentuation, the note on σὺνθανοῦ, § 7. The common but erroneous accentuation is προεῦθο. —ίππει ἀπαξ ἔγένετο "After he had
NOTES TO BOOK I.—CHAPTER 1A.

once become."—έτι μὲν μείνεις. “Still less in number,” i. e., reduced still further in number by various casualties, and especially by war—έτι δὲ κάκιον πράξεων. “And should prove still more unfortunate.”

§ 11.

φανερός δ' ἦν . . . πειρώμενος. Consult note on ὁδὸς ἦν ὑπώμενος, chap. ii., § 11.—καὶ εἶ τίς τι ἄγαθὸν, κ. τ. λ. “If one had even done him any good or evil turn.” Observe the difference between καὶ εἶ and εἶ καί; the former leaving it uncertain whether the thing assumed really exists or not, whereas the latter the thing is supposed as existing.—ἐξέφερον. “Reported.”—ἐπτε νικών. “Until he might outdo.”—ἀλέξζομενος. “By making them a suitable return.” The verb ἀλέξζω, in the active, is “to ward or keep off,” and in the middle, “to ward or keep off from one’s self;” hence, “to defend one’s self,” and thus “to retaliate,” “to return like for like,” “to requite,” &c.

§ 12.

πλείστοι δὴ. “Most persons by far.” Observe here the employment of δὴ to heighten the power of the adjective. In all such cases it is to be translated so as to express this heightened force according to the meaning of the word. (Kühner, § 723, 1, ed. Jelf.)—αὐτῶ, εἰν γε ἄνδρι, κ. τ. λ. “To give up unto him, the only one man at least of those of our time,” i. e., unto him more than to any other one man in our own days.—καὶ τὰ ἐαυτῶν σώματα. “And their own persons.” The reference is not, as some suppose, to the performing of personal services, but to the intrusting of their persons, &c., to his honor and protection.

§ 13.

οὗ μὲν δὴ οὐδὲ τοῦτ', κ. τ. λ. “Nor could any one, indeed, of a truth say this.” Observe the employment of δὴ in strengthening the force of μὲν.—καταγελῶν. “To deride (his authority).” Supply ἐαυτῶ. Literally, “to laugh at (him).”—ἀλλ' ἀφείδεστα πάντων ἐπιμωρεῖτο. “But he punished them the most unsparingly of all.”—ἡν ἰδεῖν. “There was to see,” i. e., it was allowed one to see.—παρὰ ταῖς σπειρομέναις ὁδοῖς. “Along the traveled roads.” Literally, “the trodden roads,” i. e., those trodden by numbers.—σπειρομένους ἄνθρωπους. The cruel mode of punishment here referred to was common among the Persians. Compare Quint. Curt., v., 5, 6; Diod Sic., xvii., 69; Justin, xi., 14, &c.—ἐγένετο καὶ Ἑλληνικ, κ. τ. λ. “It was allowed both Greek and barbarian, being guilty of no wrong doing, to travel fearlessly whithersoever one pleased, having with him
NOTES TO BOOK I.—CHAPTER IX.

§ 14.

τούς γε αὐτούς, κ. τ. λ. "Those in particular, however, who were good for wai"—διαφερόντως. "In a distinguished degree." Literally, "differently," i. e., differently from the way in which he honored others.—Πισίδας. Consult note on chapter i., § 11.—στρατευόμενος οὖν καὶ αὐτός. "Marching, therefore, even in person," i. e., not merely sending an army, but even going with it himself. Krüger objects here to καί, but without any necessity.—αὖς εἶφα. "Whomsoever he saw." The relative clause is placed first here for emphasis' sake, and must be so translated.—τούτοις καὶ ιππίεις. "These he both made."—ἡ κατεστρέφετο χώρας. Attraction, for τῆς χώρας ἢ κατεστρέφετο.

§ 15.

ὁς φαίνεσθαι, κ. τ. λ. "So that it was evident that the brave were most fortunate, and that he thought the cowardly worthy (only) of being the slaves of these." The common text has ἀξιούσθαι, which will make the meaning to be, "and that the cowardly were deemed worthy of being the slaves," &c. The best MSS., however, give ἀξιοῦν, which is followed by Lion, Dindorf, Poppo, and others. The last-mentioned editor, however, is certainly wrong in translating the clause by "ut ignavi fortium servi esse vellent, vel, se servos esse putarent."—αὐτῷ. Weiske omits this pronoun, because he thinks that if it be retained the sentence ought rather to run as follows . . . ὧδε νῦν Κύρω τῶν θεσθάνων . . . δούοι αὐτῶν αἰσθήσεσθαι. But this is quite unnecessary, for, Κύρων following, αὐτῷ becomes beautifully emphatic.

§ 16.

eἰς γε μὴν δικαιοσύνην. "As regarded, in truth, the strict practice of justice." The peculiar force of the combination γε μὴν is well explained by Hartung. It is distinguished from the simple μὴν merely by this circumstance, namely, that the word which precedes γε is to have, in translating, a particular emphasis, and hence the force which the preposition εἰς has, in the present case, in referring to the strict performance of a certain course of duty. (Hartung, ii., p. 383, 387.)—εἰ τις αὐτῷ φανερὸς, κ. τ. λ. "If any one became manifest unto him as wishing to show it in his conduct." Literally, "to show it for himself," in which observe the force of the middle-
Krüger is decidedly wrong in making ἐπιδείκνυσθαι here have the force of "se ostentare."—περὶ πάντος ἐποιεῖτο. "He deemed it all-important." Consult note on περὶ πλείστων ποιοῖτο, § 7. —ἐκ τοῦ ἀδίκου. "By the practice of injustice." Literally, "out of what was unjust."

§ 17.

οὐκαίως αὐτῷ διεξερίζετο. "Were administered for him in accordance with justice." Observe that αὐτῷ here is not "by him," but "for him." Xenophon does not refer to the conduct of Cyrus himself, but to that of those under him in authority, and who, having been selected for their just deportment, would of course display that same justice while acting in the several stations to which the prince had appointed them.—καὶ στρατευματ ἀληθινῷ ἐχρήσατο. "And, in particular, he employed a true army," i. e., an army that really deserved the name of one. Observe here what is called the increasing use of καὶ, and which is of common occurrence in prose. The reference in ἀληθινῷ appears to be to an army on which he could rely with the utmost certainty, both for action and for obedience, consisting, as it did, not of mere mercenaries, but of men who were faithful and attached to him.—καὶ γὰρ στρατηγοῖ. The καὶ here is opposed to the καὶ before λοχαγοῖ.—ἀλλ' ἐπεὶ ἤγνωσαν, κ. τ. λ. "But because they knew that to obey Cyrus well was more profitable than their (mere) monthly gain," i. e., their monthly pay

§ 18.

ἀλλὰ µὴν, κ. τ. λ. "(Nor this alone), but in very truth, if any one yielded fair service unto him, having commanded any thing." Observe the employment of ἀλλὰ µὴν to introduce a more general remark than what preceded.—οὐδενὶ πώποτε, κ. τ. λ. "He never allowed his alacrity to go unrewarded to any one (who acted thus)."—κράτιστοι δὴ υπηρέται πάντος ἔργου. "Confessedly the best assistants in every work." The particle δὴ is frequently joined with adjectives to strengthen their force.

§ 19.

eὶ δὲ ὄργα. "If, moreover, he saw," i. e., moreover, whenever he saw.—δεινὸν οἰκονόμον ἐκ τοῦ δικαίου. "A clever manager consistently with what was just." Observe that οἰκονόμος properly means "a manager of a household." Here, however, it is taken in a general sense for any manager of public business.—καὶ κατασκευάζουτα, κ. τ. λ. "And both furnishing (with all things requisite) the country which he was governing, and producing revenues," i. e., improving the
revenues. The reference in κατασκευάζοντα is especially to the implements and operations of agriculture. (Compare Poppe, Ind. ad Anab., s. v. κατασκευάζειν).—ής άρχον χόρος. Attraction, for τινι γώραν ής άρχον.—οὖδένα αυ τόποτε ὑφειλέτο. "He would never take away from any (such) person." If any thing is to be here supplied, we may understand τι with Krüger, although this, in fact, is quite unnecessary. Observe here the employment of άν with the aorist, to denote the repetition of an action or habit. And observe, moreover, that the aorist is here used because the repeated action is to be regarded as completed in a single point of time. (Matthiae, § 599, a.)—ϊδεώς. "Cheerfully."—ἐφαρμάλως ἐκτόντο. "Acquired with confidence."—ἐπέπατο. "Had become possessed of."—αὐ. "Moreover." Jacobs, without any necessity, conjectures ἀεὶ.—οὐ φθονῶν ἐφάνετο. "Was manifest not envying," i. e., manifestly did not envy. Observe that, in Herodotus and the Attic writers, φαίνομαι with the infinitive denotes what appears or is likely, but with the participle what is apparent or manifest. Thus, φαίνεται εἶναι, "he appears to be," but φαίνεται άν, "he manifestly is." (Kühner, § 684, Obs. 2, c.)—τόν ἀποκρυπτημένων. "Of those who concealed (them from him)."

§ 20.

φίλους γε μήν, κ. τ. λ. "The friends, in truth, as many as he from time to time made for himself." Consult note on εἰς γε μήν δικαίον οὖν, § 16, and observe, moreover, the use of the optative in the protasis (instead of the indicative of past time), to denote what took place from time to time, or customarily.—ικανοὺς συνεργοὺς δτι τυγχάνον, κ. τ. λ. "Fit co-operators in whatsoever he happened to be desirous of executing." Literally, "fit fellow-workers (of that) which he happened," &c. Hence, after συνεργοὺς supply τούτων.—κράτιστος δή θεραπεύειν. "Most skillful, certainly, in cherishing." Observe the force of δή after an adjective, as already remarked. Observe, also, that θεραπεύειν governs, in fact, τόσον understood at the commencement of the clause, as if the arrangement had been ὤμολογεῖται . . . κράτιστος δή γενέσθαι θεραπεύειν τόσον δόσως τούτωσιν φίλοις.

§ 21.

καὶ γὰρ αὕτῳ τοῦτο, κ. τ. λ. "And (no wonder), since for the very same reason, on account of which he himself thought that he stood in need of friends, (namely), that he might have fellow-laborers, he endeavored, also, himself to be the ablest assistant to his friends in that if whatsoever he perceived each one desired." Observe that αὑτῖ
NOTES TO BOOK I.—CHAPTER IX

τοῦτο is in the accusative, depending on διὰ understood, and compare Elmsley, ad S.iph., Æd. R., 1005.

§ 22.

eἷς γε ὑν ἀνήρ. 'Of any one man, at least.' Literally, 'at least being one man.'—διὰ πολλά. 'On many accounts.' Supply αἱτία—πάντων δὴ μᾶλλα. 'Of all men certainly the most.' Observe, again, the force of δὴ after an adjective.—πρὸς τοὺς τρόπους, κ. τ. λ. 'Looking to the disposition of each, and to that of which he saw each one most in need,' i. e., keeping in view the particular disposition and wants of each. The employment of τρόπους here, where we might expect τρόπων, appears to be more of a poetic than a prose idiom. In other respects there seems to be no actual distinction between them. Compare Lobeck, ad Phryn., p. 365.

§ 23.

κόσμον. 'As an ornament.'—πέμποι. "Sent him from time to time."—ἡ ὡς εἷς πόλεμον, κ. τ. λ. "Either as if for war, or as if for mere adornment." In the former case arms and armor are meant; in the latter, articles of dress, ornaments, &c.—οἰκ ἄν δύνατο κοσμῆναι. "Could not very well be adorned." In the oratio obliqua the optative after ὡς is regularly put without ἄν, and, therefore, according to some commentators, it appears to be redundant here. (Poppo, ad loc.) It is more than probable, however, that it is here purposely employed, for the sake of covert pleasantry, and we have translated it accordingly.—μέγιστον κόσμον ὕψοι. "A man's greatest ornament."

§ 24.

καὶ τὸ μὲν τὰ μεγάλα, κ. τ. λ. "And, indeed, his greatly surpassing his friends in conferring favors is nothing surprising." Observe that τὰ μεγάλα is here, from its position in the sentence, to be taken adverbially, and as equivalent to μεγάλως.—τὸ δὲ τῇ ἐπιμελείᾳ, κ. τ. λ. "But his excelling his friends in kind attention, and in being eager to oblige, these things," &c. Observe that ταῦτα here takes the place of τὸ περιείναι, κ. τ. λ., so that this last becomes a species of nominative absolute. With regard to ταῦτα itself, it may be remarked, that we would naturally expect here the singular τοῦτο, but the plural is preferred by the writer, on account of the double idea that precedes.

§ 25.

πέμπε "Was accustomed to send."—βίκους. "Jars." The
δικος was an earthen jar with handles, in common use among the Greeks. It was employed not only for holding wine, but also salted meat and fish. The name is probably akin to the German Becher.

—ώπότε λάβοι. "Whenever he had received."—διὰ οὕτως δῆ, κ. τ. λ. "That he had not, he could assure him, for a long time as yet met with," &c. Observe the peculiar force of δῆ, in adding increased explicitness to οὕτως.—πολλοῦ χρόνου. Consult note on δέκα ἡμέρων i., 7, 18.—τοῦτον. Alluding to the portion of wine that was sent. There is no need, therefore, of our reading τοῦτον with Wyttenbach—σοὶ ἐπεμψε. Observe the sudden and beautiful introduction of the second person, σοὶ, and the air of animation which it imparts.—τοῦτον εἰκοίν σῶν οὗτ, κ. τ. λ. "To drink this up with those whom you love most." If the word to which the relative refers be a demonstrative pronoun, this pronoun is generally omitted, and the relative takes its case. The plain form of expression would be σῶν τοῦτοις οὐ, μάλιστα φιλεῖς. (Matthiae, § 473, 1.)

§ 26.

ἀρτών ἡμίστα. "Halves of loaves." Observe here the genitive accompanied by the adjective in the neuter plural. This occurs sometimes in poetry, but very rarely indeed in prose. It is more common in Latin verse, such as strata viarum, Virg.; villia rerum, Hor.; and in post-Augustan prose. (Kühner, § 442, Obs.)—ἐπιλέγετον "To say upon delivering them." Observe the force of ἐπι in composition.—τοῦτον γείσασθαι. "To taste of these." Verbs of tasting take, of course, the genitive of part.

§ 27.

εἴδονατο. The indicative and optative are often intermixed in this way, the former mood bringing the action directly before the reader as actually occurring, and thereby producing an animated change in the narration. (Matthiae, § 529, 5.)—διὰ τὸ πολλοῦς ἡμέρας, κ. τ. λ. "On account of his having many persons under him."—διὰ τὴν ἐπιμέλειαν. "On account of the care (which he exercised)."—διασέματον. "Sending it about."—ὡς μὴ θεινόντες, κ. τ. λ. "That they may not, while in a starving state, carry friends of his," i. e., that starving animals may not carry friends of his. Observe the change to the oratio recta, the subjunctive, and not the optative, being employed.

§ 28.

εἰ δὲ δῆ ποτε πορεύομαι, κ. τ. λ. "If, moreover, he were at any time going (any where), and very many were likely to see him."—ἐσπονδάη.
NOTES TO BOOK I.—CHAPTER IX.

"He engaged in earnest conversation with them." The object of this was, of course, to call public attention to those whom he thus singled out and deemed worthy of serious and earnest converse.—ὅσι δηλοιήν οὖς τιμᾷ "That he might make (those) apparent whom he honors." Observe the change from the oblique construction (δηλοιή) to the direct (τιμᾷ), and the air of animation which it imparts.—ἐξ ὧν ἥκον ὦ. "From what I am accustomed to hear." Observe here the peculiar force of ἥκον, as referring to what one is in the habit of hearing relative to some subject of general interest, and which is made a theme of frequent conversation. There is no need, therefore, of making ἥκον here, with Krüger and others, equivalent to the perfect ἥκηκα. Observe, moreover, that ἐξ ὧν is put here, by attraction, for ἐκ τοῦτων ἀ. Consult note on συν οἷς μάλιστα φιλεῖς, § 26.

§ 29.

καὶ τῷ. Supply ἐστι.—δοῦλοι ἄντοι. "Though a subject." Literally, "being a slave," i. e., to his brother, the reigning monarch. All persons subject to the kings of Persia were called δοῦλοι, and considered as such. Cyrus himself, in his speech to the Greeks (chap vii., § 3), regards himself in this same light.—πλήν Ὀρόντας ἵππεφίησε. "Only Orontes attempted it."—καὶ οὗτος ὄντι, κ. τ. ἐ. And yet this very same one soon found him whom he thought to be faithful to himself, more friendly to Cyrus," &c. The pronoun οὗτος (observe the force which ὄν imparts to it) refers to Orontes; and ὄν ὄντος, κ. τ. ἐ., to the person unto whom Orontes confided his letter to the king, but which this individual showed to Cyrus. Compare chap. vi., § 3.—καὶ οὗτοι μέντοι. "And these, indeed."—ὑπ' αὑτῶν. Referring to the king.—παρὰ Κύρῳ οὗτος ἄγαθόν. "That if they were brave with Cyrus."—ἀξιωτέρος. "More in accordance with their deserts." Literally, "worthier."

§ 30.

μεγάλετε τε τεκμηριον, κ. τ. ἐ. "What happened to him, also, in the end of his life, is a strong proof that," &c.—κρίνειν. "To distinguish." ἰδιαίος. "Constant in their attachment."

§ 31.

πάντες οἱ παρ' αὑτῶν, κ. τ. ἐ. "All the friends and table-companions by his side, died fighting for Cyrus," &c. Schneider conjectures here ὁ παρ' αὑτῶν, which is very likely to be the true meaning, since otherwise Xenophon would have employed παρ' αὐτῷ. Bornemann indeed, seeks to defend παρ' αὑτῶν, by connecting it, in construc
NOTES TO BOOK I.—CHAPTER X.

§ 1.

ἐνταῦθα δή: "There, then," i. e., there, on the very spot where he had fallen. The narrative is now resumed from chapter viii., having been interrupted by the sketch of the character of Cyrus.—ἀποτίμησαν, k. t. l. According to the Persian custom of treating rebels, the head and right hand of Cyrus were cut off. Ctesias says that this was done in the present instance by Artaxerxes himself; Plutarch, however, states that the head and hand were brought to the king, who thereupon held the former up by the hair, as a proof of his victory, to the surrounding crowd. (Compare Ctes., c. 58.—Plut., Vit. Artax., c. 13.)—διόκοις εἰσίπτωσιν, k. t. l. "While pursuing, break into the camp of Cyrus." The more usual form of expression would have been διόκοις εἰσίπτωσι, and we must translate as if this were actually employed; the singular number, however, is here used as referring to the king, the principal subject of the proposition.

Κυρέαν στρατόπεδον. Adjectives formed from proper names are often used instead of the genitive of such proper names. This, however, is of more frequent occurrence in the poets than in the prose writers. (Matthiae, § 446, 10.) Observe, moreover, that the camp here spoken of was merely the spot where the baggage had been deposited. Compare § 17.—Ἰστανται. "Make a stand." ἐκδει τοιναντο. "Whence they had started (in the morning.)"

§ 2.

ta te ἀλλα πολλα διαρπάζουσι. "Both plunder the other things (that were) many in number." Observe that πολλα is here the predicate, and that the clause is equivalent, in effect, to τα ἄλλα τοιναντο πολλα ἡν.—καὶ τὴν Φοκαίδα, k. t. l. "And in particular he takes the Phocesan female, the concubine of Cyrus." This female, a native of Phocaea, in Asia Minor, was first called Milto (Μιλτώ), a name derived from μιλτός, "vermilion," and given her on account of her brilliant complexion. Cyrus, however, changed it to As-
pasia, calling her after the celebrated mistress of Pericles, whom she resembled in beauty and in intellect. After the death of Cyrus she became through necessity, the concubine of Artaxerxes. (Plut., Vit. Artax., c. 26, seq.—Elian. V. H., xii., 1.—Athenaeus, i., 13, p. 576.)

§ 3.

ἡ δὲ Μιλησία, ἡ νεώτερα ἢν. "But the Milesian female, who was younger." The reference is to a second concubine, a native of Miletus, whose real name is not known. Some, without any authority whatever, call this one also by the name of Aspasia. We have adopted in the text the conjectural reading of Bornemann, namely, ἡ νεώτερα ἢν. The common text has ἡ νεώτερα merely, which Dindorf retains. Some MSS. give ἢν νεώτερα, ἡ, κ. τ. λ. — ἵκφευγε γυμνή. "Escapes out of their hands, in her under-garments merely," i. e., having on merely the χιτών, or tunic, without the ἰμάτιον, or mantle.—πρὸς τῶν Ἑλλήνων, κ. τ. λ. "Unto those of the Greeks who happened to be under arms among the baggage." The simplest mode of resolving this much-contested construction is to make the genitive Ἑλλήνων depend apparently on the clause οἱ ἱππιζον, κ. τ. λ., but, in reality, on τοὺς understood.—ἀντιπαλεῖται. "Having drawn themselves up against them." The passive in a middle sense.—οἱ δὲ καὶ αὐτῶν ἅπιθανον. "Some, however, of their men number also fell."—καὶ ἄλλα, ὀπόσα, κ. τ. λ. "And other things also, as many as were within their lines, both effects and persons, all they saved."

§ 4

ὁίσχον Ἑλλήνων. "Were distant from one another." Literally "held themselves apart from one another."—ὅς τριάκοντα στάδια. This would be between three and four miles, the stadium being 606¾ English feet.—οἱ μὲν διώκοντες, κ. τ. λ. "The latter pursuing those over against them, as if they were conquering all, and the former plundering as if they were now all conquering." Observe that οἱ μὲν refers to the Greeks, and οἱ δὲ to the king and his followers, the idea of οἱ σὺν αὐτῶ being naturally involved in that of βασιλεὺς.

§ 5.

ἐπεὶ δ' ἡσθον οἱ μὲν Ἑλλήνες, κ. τ. λ. The reference is still, as in the preceding section, to the main army of the Greeks.—βασιλεὺς, δ' αὐὴ ἦκκουσα, κ. τ. λ. "And (when) the king, on the other hand, heard from Tissaphernes that the Greeks were victorious over the part opposed to them, and are going forward in the pursuit." With τὸ καθ' αὐτῶ
Observe, as Tissaphernes (if he) "Whether they collect some (of their number)," i.e., a detachment from the main body. Observe that εἰ, "whether," is put with the optative, in past actions, without ἕως, but with the subjunctive in present or future actions, with ἕως. (Matthew, § 526.) "To lend aid."

§ 6.

ἐν τούτῳ καὶ βασιλεὺς, κ. τ. λ. "During this time the king, also, was evidently again marching upon them, from, as it appeared, behind." With τούτῳ supply χρόνῳ, and observe that ὡς ἐδόκει refers to ὅπισθεν. Observe, moreover, the force of καὶ, implying that, while the Greeks were about to march against the king, the king, also, was, on his side, advancing against them.—στρατεύοντες. "Having faced about." The common text has συστραφέντες, but συστρέφω conveys merely the idea of forming into a solid or compact body (a state in which the Greeks already were), not of wheeling or facing about.—παρεσκευάζοντο, ὡς ταύτη προσώπος, κ. τ. λ. "Prepared, thinking that he was advancing in this direction, even to receive him." We have adopted ὡς ταύτη προσώπος, with Dindorf, instead of the more common reading ὡς ταύτη προσείρεντος. Schneider and others retain the latter, giving προσείρεντος a future meaning, and connecting it at once with δὲξιομενοι, "prepared to advance in this direction and receive him." This, however, Dindorf justly pronounces absurd. —ὡς προσώπος. Consult note on ὡς ἐπιθυμεύοντος, chap. i., § 6.

ἡ δὲ παρὰθεν ἐξω, κ. τ. λ. "But by what way had he passed beyond their left wing, by this same way, also, he led (his forces) back."—ἐξω τοῦ εὐωδίου κέφαλον. Compare chap. viii., § 23.—αὐτομολύσαντας. These had been compelled by the Greeks to throw away their arms, probably on account of their great numbers, and appear, after this, to have been sent to the στρατόπεδον, or camp.

§ 7.

ὁ γὰρ Τισαφέρης, κ. τ. λ. Tissaphernes alone, with his cavalry, of all the forces in the left wing of the royal army, had not been put to flight by the Greeks; and he seems to have been stationed in this quarter purposely, as being that one of the king’s officers who was best acquainted with the Grecian mode of fighting. He had charged their light-troops, which opened a passage for him, and, as he passed through, galled his flanks so severely, that he felt to disposition to turn upon them, but continued his way by the river side until he reached the camp.—ἀνελασε παρὰ τῶν ποταμῶν, κ. τ. λ.
"But changed along the river against the Grecian targeteers" Literally, "dove through," i. e., through the intervening space.—κατικαν. Compare i, 9, 6—διαστάνετες. "Dividing," i. e., making a passage for him. Literally, "standing apart."—ἐπαυον καὶ ἐκοντίζον αὐτοίς. "Struck them with their swords and hurled their javelins at them." Observe that αὐτοῖς refers to the cavalry of Tissaphernes. —Ἀμφικολίτης. "An Amphitolian," i. e., a native of Amphipolis, a city of Thrace, afterward of Macedonia, near the mouth of the River Strymon.—φρονίμος. "A prudent commander." He displayed this quality on the present occasion, by yielding to those whom he could not effectually resist, and yet by yielding in such a way as to lose none of his own men, while many of the enemy were wounded.

§ 8.

ως μείων ἔδων ἀκραλάγη. "Since he came off with disadvantage," i. e., had the worst of it. Literally, "having less," i. e., than the Greeks.—πάλιν οὐκ ἀναστέφει. "Does not turn back again."—ἀνταγχανεί. "Meets with."—ἀνταχάμενοι. "Having marshaled their (respective) forces."—ὁμοί πάλιν. "Back again together."

§ 9.

eπεὶ δ’ ἦσαν κατὰ. "But when they were over against." The narrative now returns to where it was broken off, at the end of § 6.—τὸ εὐωνύμου τῶν Ἑλλήνων κέρας. It would have been more correct to have called this the right wing, since the Greeks had faced about, and the left wing had consequently become the right. It is here, however, still called the left, with reference to the previous position of the force.—ἀναπτύσσειν τὸ κέρας, κ. τ. λ. "To fold back the wing:" i. e., to draw in the left wing and form it behind the centre and the other wing, thus increasing the depth of the line at the expense of its length. The movement referred to is analogous to what the French indicate by the term replier. Some give ἀναπτύσσειν here the meaning of "to extend," or, more literally, "to unfold," i. e., to deploy. This, however, is altogether wrong. The object of the Greeks was to form themselves in a more compact and manageable body, and then by a wheel to place the river, parallel hitherto to their line of march, directly in their rear. To have extended the wing would have been to lengthen out and, consequently, weaken their line, the very thing against which they wished to guard.—καὶ ποιήσασθαι οὔπεθεν τῶν ποταμῶν. "And put the river in their rear." This would be effected by facing about, and then wheeling to the right.
Notes to Book I.—Chapter X.

§ 10.

έρ ψ. "While." Supply χρόνις.—καὶ δὴ βασιλεὺς, κ. τ. λ. "The king, having already passed by, stationed his army opposite, in the same form as he first closed with them in order to fight." Observe here the peculiar force of καὶ δὴ, answering to the German schon, and compare Hartung, i., p. 253; Hcrm., ad Vig., p. 827.—εἰς τὸ αὐτὸ σχῆμα, κ. τ. λ. Observe that εἰς is here equivalent, in fact, to a verb of motion, so that we might say more freely, "brought his army into the same form, and stationed it," &c.—παίανίσαντες. Compare chapter viii., § 17

§ 11.

αὐ. "Again," i. e., again, as before.—οὐκ ἰδέχοντο. "Did not wait to receive them."—ἐκ πλείονος. "From a greater distance," i. e., sooner. They began to flee while the distance between them and the Greeks was still greater than on the previous occasion. After πλείονος supply διαστήματος.—κώμης τινός. Probably Cunaxa. Barrie, as quoted by Lion, makes the battle to have been fought between the canals Nahr-Isu and Sarsar, not far from the city of Piri-Saboras (Aubar), of which mention is made in the expedition of Julian. (Compare Kinneir, p. 476.) Ainsworth, on the other hand, identifies Cunaxa with Imsey'ab, thirty-six miles north of Babylon. (p. 244.)

§ 12.

υπὲρ τῆς κώμης. "Above the village," i. e., the village was at its base.—γῆλοφος. Ainsworth thinks that the eminence here alluded to was one of the numerous artificial mounds, or тελς, spread over the Babylonian plain (p. 97), and he consequently rejects the opinion of Fraser, who thinks that the battle must have been fought to the north of the Median wall, somewhere above Felujah, because there are no hills whatever in Babylonia below Felujah. (p. 186.)—ἀνεστράφησαν. "Stood faced about." Equivalent, as Weiske correctly remarks, to the Latin conversi steterunt, the verb conveying the blended idea of facing about and remaining in a place. (Poppe, ad loc.)—πεζοὶ μὲν οὐκετί: "Infantry no longer," i. e., no longer, indeed, composed in part of infantry. The cavalry alone remained, the infantry having fled.—ὁστὲ τὸ ποιοῦμενον μὴ γεγυνώσκειν. "So that they did not know what was being done." The reference is to the Greeks, who did not know what the infantry were doing behind the hill, or why the cavalry alone were upon it.—τὸ βασιλεῖον σημεῖον. "The royal standard."—ἀστὸν τινὰ χρυσοῦν, κ. τ. λ. "A kind of golden eagle elevated upon a buckler," i. e., something resembling...
NOTES TO BOOK I.—CHAPTER Y.

§ 13.
Kai ἐνταῦθα. "To this quarter also."—τον λόφον. "The hill." ἀθρόοι. "In a body."—ἐψιλοῦτο. "Began to be cleared."—τέλος δὲ καὶ, κ. τ. λ. "And at last even all had departed."

§ 14.
oùκ ἀνεβίαζεν ἐπὶ τὸν λόφον. "Did not march (his men) up on the hill."—πὸ αὐτῶν. "At its foot."—στήσας.—"Having halted." καὶ κελεύει κατιδώντας, κ. τ. λ. "And orders them, having observed the things (doing) beyond the hill, to bring back word what there is (there)."

More freely, "to observe, &c., and bring back word."—κατιδώντας

Observe the peculiar propriety of this term; literally, "having looked down upon," i. e., from the crest or summit of the hill.

§ 15.
ἦλασε. "Rode forward."—ιδὼν. "Having taken a view."—ἀν κράτος. Consult note on chap. viii., § 1.—σχεδὸν ὅτε ταῦτα ἦν, κ. τ. λ. "And nearly at the time when these things were, the sun began also to set."

§ 16.
ἤστραγ. "Halted."—καὶ θέμεναι τὰ ὀπλα ἔνεπαντον. "And rested on their arms." Literally, "having put (down) their arms,
rested." Their shields were put down by their sides, so as to enable them to lean upon these; and, in like manner, their spears were brought down from a charge, and rested on the ground, so as to afford an additional support. This posture, however, must not be confounded with that mentioned in chapter vi., § 15 (ιθέτω τὰ όπλα), where the reference is to a halting under arms, and where the soldiers stand ready to engage. — ἐθαύμαζον. Compare ii., 1, 2. — παρείη. We have given the optative, with Schneider, of the verb πάρεμι, "to be present," the same mood being employed in the kindred passage, ii., 1, 2. The common text has παρήει, but the indicative can not stand here. — αὐτῶν τεθνηκότα. "That he was dead." Observe that the verb "to know," here as elsewhere, takes the participle instead of the infinitive. (Matthia, § 548, 2.)—αλλά εἰκάζον, κ. τ. λ. "But they conjectured that he was either gone in pursuit, or had pushed on before to seize upon some post."

§ 17.

ὑπολεύοντο. "Consulted together."—αὐτοῦ. "There," i.e., where they then were.—ἐντάθα. "To that quarter."—ἀμφὶ δόρπηστον. "About supper-time." Observe that δόρπηστος is also written δόρπιστος and δόρπιστός. According to some grammarians, δόρπιστος or δόρπηστός is the supper-time; but δόρπιστος or δόρπηστος, the supper itself.

§ 18.

τῶν ἄλλων χρημάτων. "Of their other effects."—καὶ τε ἄμμάζας, κ. τ. λ. "And the wagons that were full, &c. . . . these, also, at that time, the forces with the king plundered." Observe that ἄμμαζας stands here as a kind of independent accusative, the pronoun ταῦτας taking its place, for perspicuity's sake, after the clauses that intervene. Observe, moreover, that μεστός, as it stands here without the article, is equivalent to μεστάς ὀὖνας.—σφοδρὰ λάβοι. "Sho ! &c. seized visit" Literally, "seize upon."

§ 19.

ἄδειπνοι. "Supperless." Among the Attic writers the term δείπνοι indicates the chief meal, answering to the Latin cena, begun toward evening, and often prolonged until night. On the other hand, the ἄριστον, which originally meant the morning meal, became, in later days, the term for the mid-day meal, or lunch.—ἀνάριστον. "Dinnerless." The more correct version, probably, would be "without luncheon." Compare previous note.—ατα ἄνδαν πρὸς ἄριστον. "Halted for dinner." More literally "for lunch." Consult note on καταλύειν, chap. viii., § 1
BOOK II.

CHAPTER I.

§ 1.

"Ος μὲν οὖν ἥδροιζη, κ. τ. λ. "In what way, then, his Grecian force was assembled for Cyrus, when he was preparing the expedition against," &c. Some MSS. omit οὖν, but it seems naturally required in such a recapitulation as that with which the present book opens. Observe that Κῦρῳ is "for Cyrus," not, as Krüger maintains, "by Cyrus."—ἐν τῷ ἀνόδῳ. "On the route upward." Observe that ἀνόδῳ is equivalent here to ἀναβάσει. "Having returned." Equivalent here to ἀνελθόντες, just as venire is sometimes employed in Latin. Compare v., 1, 4.—ἐκομίζοντες. "Rested there for the night."—τὰ πάντα νικάν. "That they were completely victorious." Literally, "that they were victorious in all things." Observe here the accusative with νικάν. Verbs of conquering, &c., take an accusative of that wherein the conquest, &c., consists. (Kühner, § 564.)—ἐν τῷ πρῶσθεν λόγῳ. "In the preceding narrative," i. e., in the previous book.

§ 2.

ἀμα δὲ τῇ ἡμέρᾳ. "But at break of day." Literally, "but at the same time with the day."—οὕτε ἄλλον πέμποι, κ. τ. λ. "Neither sent another to signify," &c. We have given πέμποι, with Dindorf and Poppo, as preferable to πέμπει, which appears in some MSS. and editions. Compare note on παρείπ., i., 10, 16.—συσκευασθέναι ὕ εἰχον. "Having packed up what things they had," i. e., what baggage they still had left.—ἐώς Κῦρῳ συμμετέχων. "Until they should unite with Cyrus." Observe that ἐώς is employed here without ἄν. The presence of this particle would have added to the uncertainty of the event, by making the conjunction more indefinite, "until, whenever it might be," and would be at variance with the context, since the generals expected soon to meet Cyrus. (Kühner, § 846, 3.)

§ 3.

ἐν ὀρμῇ. "On the start," i. e., just preparing to set out.—ἀμα ἡλίῳ ἀνισχοντι. "With the rising sun."—Τευθρανίας. Teuthrania was the name of a town as well as district in Mysia, distant about seventy stadia from Elaea. Pitane, Atarneus, and Pergamus.—
γεγονός ὑπὸ Δημαράτου. "Sprung from Demaratus." Observe that the article appended to Δάκωνος, which follows in the text, indicates that he was well known in history. Demaratus, having been deposed from the throne of Sparta by the intrigues of Cleomenes, crossed over into Asia, to Darius Hystaspis, who received him honorably, and presented him with lands and cities. He was also held in high estimation by Xenocrates.—Γλώσσα δ' Ταμώ. Consult note on 1., 4, 16.—τάνηκεν. "Is dead." Observe here the change to the oratio recta, and the resumption of the oratio obliqua in είη. The direct mode of speaking is expressly employed in τάνηκεν, in order to express more forcibly the important nature of the communication.—όθεν τῇ προτεραία ὄρμωντο. Schneider conjectures here ὄρμηντο, and it is more than probable that his conjecture is correct, since the sense requires the pluperfect rather than the imperfect.—καὶ λέγοι. The reference is to Ariaeus.—εἰ μὲλλοντες ἦκεν. "In case they intended to come."—τῇ δὲ ἄλλῃ, κ. τ. λ. "But he said that on the next day he will depart for Ionia." Observe here the employment of ἀπείνας, the present infinitive of ἀπείμη, in a future sense (Κähner, § 397)
we will seat him on the royal throne; for it is the part of those who con-
quer in battle to govern too.” We have given μάχη, with Dindorf, on
the authority of good MSS., as decidedly superior to μάχην, the read-
ing of the common text.

§ 5

tοὺς ἵγγελοὺς. Procles and Glus are meant.—Χειρίσαιφων. Compare
i.e., 4, 3.—καὶ γὰρ αὐτῶς Μένων ἐδούλευε. “And (the more
readily), since Μένων himself wished it,” i.e., wished to be sent, as if
υποστέλλεσθαι were understood.—φίλος καὶ ξένος. “A friend and
guest,” i.e., connected by the ties of friendship and hospitality.—
περέμενε. “Waited for them.”

§ 6.

ἐπορίζετο σῖτον, κ. τ. λ. “Supplied itself with food as it was able.”—
kοπτοντες “Slaughtering.” Observe that κόπτοντες is here plural,
because στράτευμα, to which it refers, is taken collectively.—ξύλως.
“For fire-wood.”—ἀπὸ τῆς φίλαγγος. “From the main body.”—οὐ.
“In the place where.” For ἐνταῦθα οὐ.—οὐς ἱνάγαζον, κ. τ. λ.
“Which the Greeks compelled those who deserted from the king to throw
away.” The deserters here alluded to, who had come over to Cyrus
during the battle, when victory seemed to be declaring for him, had
been compelled by the Greeks to throw away their arms, probably
on account of their great numbers, and, as we have already re-
marked (i., 10, 6), appear after this to have been sent to the στρα-
τόπεδον, or camp. Spellman translates ἐκβάλλειν, “to pull out of the
ground,” a singularly erroneous version, since the deserters were
no longer in the camp of the Greeks, but had been recovered by the
king. (Compare i., 10, 6.)

tοῖς γεύροις. Compare note on γεύροφόροι, i., 8, 9 —ταῖς ύπσίσι:
tαῖς ξυλίναις. Compare i., 8, 9.—πολλαὶ ἐδὲ καὶ πίλται, κ. τ. λ.
“There were, also, many targets, and wagons to be carried off emptied
of their contents,” i.e., as having been plundered of their contents by
the king’s followers. (Compare i., 10, 8 ) The verb φέρεσθαι re-
fers to their being carried off for fuel, which, of course, was easy
to be done by the soldiers in consequence of their being completely
empty. Murcotus suggests the propriety of omitting φέρεσθαι in the
present sentence, and Schneider, being equally disinclined toward
its reception, incloses it in brackets. The objection, however, is
a groundless one. As regards this employment of the infinitive,
compare Od., xxii., 25: οἶδὲ πν ἀσπίς ἐγν, οὖν ἀλκίμον ἔχος ἐλέ
σθαι.—κρᾶτο ἐφοντες. ‘Cooking flesh.’ They had no grain to make
up into bread.
NOTES TO BOOK II.—CHAPTER I.

§ 7.

ἐρπι πλῆθοσαν ἴγοραν. Compare i., 8, 1.—ἡν δ' αὐτῶν, κ. τ. ἂν.

"But of them Phalinus was one, a Greek," i. e., but one of their number was a Greek named Phalinus. The ordinary form of expression would be, εἷς δ' αὐτῶν ἦν Φαλίνος. Plutarch, following, some of the MSS., has Φαλίνος. In Plutarch, on the other hand (Artax., 13), the individual referred to is called Φάλλλος; and in Diodorus Siculus (xiv., 25), Φαλίνος.—καὶ κεντίμως ἔχων. "And to be held in honor (by him)." Compare note on εὐνοῖκος ἔχοιεν αὐτῷ, i., 1, 5.—καὶ γὰρ προσεποιεῖτο, κ. τ. λ. "And (no wonder), for he pretended to be versed in the things relating to both tactics and the fighting with heavy arms," i.e., in military evolutions, and in the exercises adapted for the training of heavy-armed troops. Observe the force of the middle in προσεποιεῖτο, "he made for himself;" "he took to or claimed for himself;" and then, with the collateral notion of taking or laying claim to other people's property, "he pretended;" "he claimed to be," &c.

§ 8.

ὑότοι δὲ. Plutarch refutes the falsehood of Ctesias, who stated in his Persian History that he himself was sent on this occasion as ambassador to the Greeks, in conjunction with Phayllus.—ἐντατές ἐπὶ τὰς βασιλείας ὄφρας, κ. τ. λ. "To go to the king's gates, and strive to obtain for themselves something favorable, if they may be able (to obtain) any thing." The full form of expression would be, εὐφρίσκεθαι τι ύγαθον, ἢν τι δύναται ύγαθον εὐφρίσκεθαι. Observe the force of the middle in εὐφρίσκεθαι; and, with regard to the expression τὰς βασιλείας ὄφρας, compare i., 3, 3.

§ 9.

βαρέως μὲν ἤκοιον. "Heard (them) with pain." Literally, "heard (them) heavily," i.e., with a heavy and painful feeling.—τοσοῦτον εἶτεν. Compare i., 3, 14.—ὅτι οὗ τῶν νικῶντων, κ. τ. λ. "That it was not the part of those who conquer to give up their arms."—ἐφι.

"Continued he."—τούτως ἀποκρίνασθε, κ. τ. λ. "Tell unto these men in reply, whatever you have both most becoming and best (to answer)," i.e., give them the best and most becoming answer which it is in your power to give.—αὐτίκα. "Presently."—τὰ ἰερὰ ἐξηρημένα. "The entrails that had been taken out," i.e., from a victim that had just been sacrificed.—τρυχε γὰρ ὄφοιμενος. "For he happened to have a victim slain in order to take the auspices." Observe the force of
the middle in ὑπόμενος. The active ἵνα is simply "to offer," "to sacrifice;" but the middle ὑδομαί, "to cause to be offered," "to have a victim slain in order to take the auspices;" and so, "to take the auspices," "to inspect the entrails." The meaning of the middle turns, it will be perceived, upon the idea of sacrificing "for one's self," that is, to ascertain the future as far as one's own interests are involved, or, in other words, "to sacrifice for one's own hoof or advantage."

§ 10.

πρεσβύτατος ἦν. "Being the eldest (of those then present)." He was not the eldest of all the generals, since Sophaenetus is expressly called so elsewhere (vi., 3, 13). Neither was he next eldest even to Sophaenetus, since Philesius, who is mentioned at v., 3, 1, appears to have been so. We must suppose, therefore, that both these commanders were absent on the present occasion. (Compare Krüg., ad loc.)—ὅτι πρόσθεν ἦν ἄποθάνοιεν, k. t. l. "That they would sooner die than deliver up their arms."—ἐλλ᾽ ἔγω, ὦ Φαλίνε, θαν-μίζω. "Why, for my part, O Phalinius, I wonder."—ὡς κρατῶν. "As conqueror."—ἡ ὦς ὄτα φιλιάν ἔδωκα. "Or as presents through friendship," i. e., presents from us to him, on account of the friendly relations existing between us. Ironical.—καὶ οὐ λαθεῖν ἐλθόντα. "And not rather come and take them." The argument of Proxenus is this: If the king claim our arms by the title of the strongest, why not come and take them? if as a favor, what have soldiers left when they have parted with their arms?—τί ἐστιν τοῖς στρατιώταις ὅταν ἂν ἢγεῖται. "What will there be (left) unto the soldiers?"

§ 11.

νεκὰν ἢγεῖται. "Considers himself to be conqueror."—απέκτων. The true tense here is the perfect, not ἀπέκτεινε the aorist, as given in some MSS. and editions.—τίς γὰρ αὐτῷ ἔστιν, k. t. l. "For whom has he, that disputes the empire (with him)?" We have placed a comma after ἔστιν, and referred αὐτῷ to this verb, as far more natural than making the pronoun depend on ἀντιποιεῖται. This latter construction makes an awkward kind of hyperbaton. In ii., 3, 23, the natural arrangement is given, and we may here, therefore, supply the pronoun with ἀντιποιεῖται in the regular course of the sentence.—ὁμίς ἐαυτῷ εἶναι. "That you belong to him," i. e., are now so completely in his power, that he can do with you what he pleases.—εἰχόν. "Since he has (you)."—καὶ πολλὰς ἐννοικος ὁδιαβάτων. "And within impassable rivers," i. e., shut out by them from your native land. The reference is in particular to the Tigris and Eu
phrases.—δοσον ουδ' ει παρέξαι, κ. τ. λ. “(So great) that not even if he should afford them unto you (for that purpose) would you be able to slaughter them.” More literally, “(so great) as great as,” &c. Supply τόσον before δοσον. The meaning is, that the Greeks would be tired out, even if they had nothing else to do but to slaughter the hosts which the king could bring against them.

§ 12.

Θεόπομπός. The old reading here was Ξενοφῶν, as given by some MSS. But the meeting consisted of the Grecian generals, as appears from § 5; and Xenophon, therefore, who was as yet a mere volunteer, could not, of course, have been present.—οὕδεν ἦγαθων ὄλλα, κ. τ. λ. “No other thing of value except arms and courage.”—όπλα μὲν οὖν ἔχοντες, κ. τ. λ. “Having arms, then, we think that we could make use of our courage also; but that, having delivered these up, we would be deprived also of our very bodies.” Observe that ἄν in the first clause is to be construed with χρήσθαι, and in the second with στερηθῆναι; and with regard to the position of the ἄν after παραδόντες, it may be remarked that, if the participle contain a condition, ἄν is placed closely after it. (Poppo, ad loc.)—μὴ οὖν οἶου . . . παράδοσεν. “Do not imagine, then, that we are going to deliver up.” The reference here, and in σον τοῦτως immediately following, is, of course, to their arms.—καὶ περὶ τῶν ἄμετέρων ἥγαθῶν μαχοῦμεθα. He means that the Greeks, if they retained their arms, would be both able and willing to contend with the barbarians for their own good things.

§ 13.

ἄλλα φιλοσόφῳ μὲν ξοικάς, κ. τ. λ. “Why, young man, you appear like a philosopher, and you say things not unpleasant,” i. e., and you speak right pleasantly. This, of course, is uttered with a sneer. By “a philosopher” he means here a mere visionary theorist, and a person utterly inexperienced in the practical affairs of life.—νεανίσκος. The term νεανίσκος may be applied to a man between twenty-three and forty-one years of age. The argument respecting the age of Xenophon at the time of joining the expedition, which Zeune and others have sought to draw from the employment of the term νεανίσκος in the present passage, is now rendered quite nugatory, by the reading Θεόπομπος in § 12, instead of Ξενοφῶν.—ἰσθι μὲντοι ἄνωθεν ἄν. “Know, however, that you are a simpleton.” Observe here the employment of the participle instead of the infinitive, a construction of common occurrence with verbs of mental perception, the state of condition being regarded as coincident with the perception. (Küb
ner, § 683, 1, Jelfr.)—περιγενέσθαι ἄν. "Is likely to prove εὑρέσω
τά." Observe the force of ἄν.

§ 14.

φασαν. "They reported." Xenophon, as already remarked, does
not, in the history of this expedition, speak in his own person, as if
an actual witness of the events which he describes, but as if he ob-
tained his information from others who were present. Hence, as
Kräger correctly observes, ἐφασαν is to be explained by "qui (mihi
scriptor) rem narrabant."—ἐπομαλακιζουμένους. "Growing gradually
timid." Literally, "growing gradually soft," i. e., as to their pre-
vious resolution to struggle manfully with difficulties.—καὶ βασιλεῖ
ἄν πολλοῦ ἡμίοι γένοιτο. "And might prove of great service to the
king." Compare note on i., 3, 12.—ἄλλο τι χρήσθαι. "To employ
(them) for any other purpose." Observe that ἄλλο τι is here the ac-
cusative of nearer definition, and that αὐτοῖς is to be supplied after
χρήσθαι.—στρατεύειν. "To march."—συγκαταστρέψαντι' ἄν αὐτῷ
"They would aid him in reducing it." Egypt had revolted from the
Persian sway, and was now ruled over by Psammetichus. (Diod.
Sic., xiv., 35.)

§ 15.

eἰ ἡδή ἄποκεκριμένοι εἰεν. "Whether they had by this time given an
answer." Observe here the employment of the passive in a middle
sense. The perfect passive is used as a perfect middle in verbs
which do not occur merely in the middle form, but have in this
form only the sense required for the occasion. (Matthiae, § 493, d.)
—ὑπολαβών. "Having taken up the discourse." The question was
addressed to the other commanders; but, before they can reply,
Phalinus, with cool effrontery, takes up the discourse and answers
for them.—οὗτοι μὲν, ὁ Κλέαρχος, κ. τ. λ. "These, O Clearchus, say,
one one thing, another another." Observe that the verb here follows
in the singular, referring to ἄλλος, though, strictly speaking, it
should be in the plural, and agree with οὗτοι. The full and regular
construction would be, οὗτοι λέγουσιν, ἄλλος ἄλλα λέγει.—τι λέγεις.
"What you have to say," i. e., what your individual answer is to the
king's proposition.

§ 16.

ἐγὼ σε, ὁ Φαλίνε, κ. τ. λ. "Phalinus, I am glad to see you, and al.
these others, I think, are so likewise." Literally, "I, well pleased
(thereat), have seen you, and all these others, also, (well pleased
thereat, have seen you)." With οἱ ἄλλοι πάντες, therefore, we
must supply, for a literal translation, ἁμενοὶ σε ἔωράκασι. It is by no means correct, however, to regard ἁμενος here as merely supplying the place of ἁμένως, since it is employed with much more energy of expression, the attributive of the verb being converted into the attributive of the subject. (Kühner, § 714, c.)—καὶ ἡμεῖς.

“And we, also, (are Greeks).” Supply "Ελληνες ἁμεν.—ἐν τοιούτῳ δὲ ὑπετε πρόγυμασι, κ. τ. ὅ. “Being then in such circumstances (of danger), we consult with you for our own welfare,” i. e., we ask your advice. Observe that συμβουλεύομαι, in the middle, is to seek advice for one’s self, to consult with another respecting one’s own interests.—περὶ ὑμ. For περὶ τούτων ὑμ.

§ 17.

πρὸς θεῶν. “By the gods,” i. e., in the name of Heaven.—συμβου λευσιν ἥμεῖς. “Give us your advice.” Consult remarks on συμβου λευσιν in the notes on the preceding section.—κάλλιστον καὶ ἁμετον. “Most honorable and advantageous.”—καὶ ὅσι τιμὴν οἶσει, κ. τ. ὅ. “And which will bring honor unto you for the time to come, when recounted, (namely,) how that Phalinus,” &c. It is surprising that any difficulty should be found by commentators in so plain a sentence as this; and yet, for ἀναλεγόμενον, Schneider reads ἃν λεγόμενον, and Weiske even goes so far as to conjecture ἁν τὴν Ἕλληνδα λεγόμενον, while for χρόνον ἀναλεγόμενον Morus suggests χρόνον ἀπαντά λεγόμενον. No emendation, however, is at all needed.—συμβουλεύομενοις συνειδούλευσεν αὐτοίς τάδε. “Gave such and such advice unto them when consulting with him.” Observe here the peculiar force of τάδε.

§ 18.

ταῦτα ὑπήγετο. “Threw out these things so as to lead the other on.” More literally, “kept covertly urging these things.” Observe the force of the middle, as indicating the real views of Clearchus.—τὸν πρεσβεύοντα. “Who was an envoy.”—ἐνελπίζεις μᾶλλον. “More filled with favorable hopes,” i. e., inspired with the greater confidence—ὑποστρέφας παρὰ τὴν ὁδῶν, κ. τ. ὅ. “Contrary to his expectation, artfully eroded the appeal, and said.” According to Julius Pollux (ix., 33), ὁπατὰν and ὑποστρέφεσθαι are synonymous, the leading idea in both being “to elude.” Larcher translates the passage, “Mais Phalinus detourna adroitement le coup.” (Hickie, ad loc.)

§ 19.

εἰ μὲν τῶν μυριῶν ἐκπίθων, κ. τ. ὅ. “If of ten thousand hopes,you have any single one of saving yourselves by engaging in
war with the king,'" i. e., if there is one hopeful chance to you in a thousand, &c.—συμβολεύω μὴ παραδοῦναι. Observe here the employment of the present infinitive with the present συμβολεύω, the beginning of the action only being considered. In the previous section we had the aorist παραδοῦναι, another aorist preceding.—μήδειν ἵστιν ἣλπις. "You have no hope." Supply ὑμῖν.—σώζεσθαι ὧν ἐννατόν. "To save yourselves in what way you can," i. e., in the only way in which it is possible.

§ 20.

ἀλλὰ ταῦτα μὲν δή, κ. τ. λ. "Well, these things, then, you utter (are your sentiments)," i. e., this, then, is the advice which you, a Greek, give to your own countrymen. Observe the employment of ἀλλὰ here at the beginning of a sentence, to indicate, by its abruptness, the determined manner of the speaker.—εἰ μὲν δεότι βασιλεῖ, κ. τ. λ. "That, if it should behoove us to be friends unto the king, we would be more valuable friends."—πολέμειν. "To wage war (with him)."

§ 21.

ὅτι μένονοι μὲν αὐτοῦ, κ. τ. λ. "That unto you remaining here there would be a truce, but advancing or retreating, war." Supply ὑμῖν. More literally, "advancing and going away." The meaning is, that so long as the Greeks remained in their present position, the king would consider them as enjoying the benefit of an armistice, but would treat any change of place as a declaration of hostilities.—εἰσαυν. The optative here has no reference to uncertainty, but is necessarily employed in the oratio obliqua, the leading verb (ἐκείλευτε) being in an historic tense. (Kühner, § 885, 2.)—περὶ τούτου. Referring to this last-mentioned declaration of the king's.—καὶ σπονδάι εἰσιν. The present is here employed, since the future μενεῖτε (not an historical tense) precedes.—ὥς πολέμοι ὄντος, κ. τ. λ. "Or (whether) I, having concluded that war is now existing, shall bring back intelligence (to this effect) from you." Observe here the construction of ὥς with the genitive absolute, to which we have already before this referred, and which may generally be resolved by νομίζων, διανοούμενος, or the like, and the accusative with the infinitive. (Matthiae, § 568.)

§ 22.

εἰτε καὶ ἡμῖν ταῦτα δόκει, κ. τ. λ. "That we are of the same opinion with the king." More literally, "that the same things appear good unto us which even (appear good) unto the king." The meaning
of Clearchus is simply this, that they adopted the king's terms. And hence the subsequent question of Phalinus is the same as asking what terms he meant.—ἀποφεύγε δὲ καὶ προσδιορίσα. Supply ἡμῖν.

§ 23

tαῦτα. "The same things (as before) —ἀποφεύγε δὲ ἡ προσδιορίσα. Observe here the substitution of ἡ for καὶ, as previously employed.

§ 2

CHAPTER II.

§ 1.

υπὸν αὐτῷ. These have been already mentioned in the previous chapter, § 7.—οἱ δὲ παρὰ Ἀριάου ἰκον. "And those from Ariæus were come." Observe the employment of the imperfect ἰκον in the sense of the Latin aderant, just as ἰκω answers to veni or adsum. The individuals referred to were the delegation sent to Ariæus by the Greeks, with an offer of the Persian throne. Consult ii., 1, 4, seq.—Μένων δὲ αὐτῶν ἔμενε, κ. τ. λ. Menon was, as has already been stated (ii., 1, 5), on terms of intimacy with Ariæus.—βασιλεῖ συνέπαθο. "Superior to himself." He means both in dignity and merit.—οὐς οὐκ ἄν ἄνασχέσθαι, κ. τ. λ. "Who would not endure his being king." Observe here the accusative with the infinitive in the construction with the relative in the oratio obliqua. So in Latin we would have quos non laturos esse. (Matthiae, § 538.)—αὐτῶν βασιλεῖν κατέληκτος. Observe here the construction of ἄνασχεσθαι with the genitive. The more common government is that of the accusative and the genitive is usually employed only when a participle is joined with the noun. The participle may then be regarded as supplying the place of another noun in the accusative, on which the genitive of the person may be considered to depend. Hence αὐτῶν βασιλείοντος will be equivalent here to αὐτῶν βασιλεῖαν. (Rost, p. 633.)—ἡκεῖν ἥδη τῆς νυκτὸς. "To be present this very night."—αὐτὸς ἀπέτειναι. "That he himself is going to depart." Observe the construction of the nominative with the infinitive.

§ 2.

ἀλλ' οὕτω χρῆ ποιεῖν, κ. τ. λ. "Well, so we must do, if we shall have come (thither), even as you mention," i. e., if we come unto Ariæus, we must even do what you mention, namely, depart with
im early in the morning. The answer of Clearchus is, it will be perceived, purposely ambiguous, and amounts to this: "if we come, let it be as you say; if not, do as you think fit."—δοτο全面发展 "Whatsoever"

§ 3.

ταφέ, ὁ ὄρθος, ὄρθον ἦν, κ. τ. λ. "Unto me, O men, when in sacrificing the entrails with the view of marching against the king, the sacrifices did not prove favorable." Literally, "for a marching against," &c. The infinitive is here employed like the Latin ad with the gerund, to denote an object or purpose; and we have made it depend on ὄρθον, with Buttmann (§ 140, 2), rather than follow Schaefer (ad Greg., Cor., p. 459), who places a comma after ὄρθον, and connects ἦν with οὐκ ἐγιγνετο τὰ ἵππα, ("were not favorable for a marching," &c.) This arrangement, however, is decidedly the less natural one of the two.—οὐκ ἐγιγνετο τὰ ἵππα. Supply καλά, which Xenophon usually omits in this combination.—καὶ εἰκότως ἄρα, κ. τ. λ. "And with much reason, then, did they not prove so."—οὐκ Τίγρης ποτομᾶς, κ. τ. λ. "Is the navigable river Tigris."—οὐκ ὄν ὄνωμεν. "We should hardly be able," i. e., the chances would be strongly against us. Observe the employment of the optative with ὄν, in conjunction with a negative, to express what is highly improbable. (Matthia, § 514.)—ἐναι δὲ παρὰ, κ. τ. λ. "For going, however, unto the friends of Cyrus, the sacrifices were altogether favorable unto us." No argument can be drawn from this clause in favor of Schaefer’s construction mentioned above, since ἦν δὲ, κ. τ. λ., is here meant to be emphatic, and, of course, comes before, not after, καλὰ τὰ ἵππα ἄν.

§ 4.

ἀπιόντας δειπνεῖν, κ. τ. λ. "To go away and sup on whatever each one has." Literally, "that, going away, you sup," &c.—ἐπειδῶν δὲ σημύνη, κ. τ. λ. "And whenever there shall be a signal with the trumpet as if for retiring to rest, pack up your baggage." Observe that σημύνη is used here impersonally; although in such constructions many prefer supplying ὁ σαλπιγγητής.—κέρατο. The earliest trumpets were usually made of bulls’ horns, until the Tyrrenian invention of the metal trumpet came into general use. Even after this, however, the term κέρατος was often employed to denote a trumpet, though the material was changed; with this difference, however, that the σαλπιγγητής was straight, but the κέρατος more or less curved.—ἐπειδῶν δὲ τὸ δεύτερον. Supply σημύνη.—ἐπὶ δὲ τῷ τρίτῳ. "And at the third," i. e., at the third signal, as given by the trumpet. This
is no road at all, however, of supplying σημείω, as Schneider does —πρὸς τὸν ποταμοῦ. "Near the river." More literally, "from the side of the river," the river being the point whence the motion is supposed to begin in continued succession, and that motion, therefore, being kept up along its side. (Kühner, § 638, 1.)—τὰ δὲ ὑπὸ θᾶλα ἔξω. "But the heavy-armed men on the outside," i. e., in order to protect the baggage. Observe that τὰ ὑπὸ ἐστὶ here put for τὰ ὑπὸ ἅπλίτας, the abstract for the concrete.

§ 5.

καὶ τὰ λοιπῶν, κ. τ. Λ. "And henceforward he commanded and they obeyed." Literally, "and for the rest (of the time)." The other commanders now, by tacit consent, the result of their superior discernment and skill, acknowledged Clearchus as their chief.—οὗτοι ἐλέμενοι. "Not having actually chosen him (as their leader)." The idea of "leader" is derived naturally from ἱργεντ' which precedes.—οὖτι μόνος ἑρώτευε, κ. τ. Λ. "That he alone thought of (such things) as it behoved the commander (of an army to think of), and that the rest were without experience." After ἔδει τὸν ἱργεντ' ἐπὶ τὸν ὄπλον τοῦ προσφέρειν.

§ 6.

ἀριθμῶς δὲ τῆς ὄρου, κ. τ. Λ. "Now the extent of the distance when the Greeks came," &c. Observe the construction of ἱργεντ' with the accusative, as indicating motion along a certain line of direction, or, in other words, motion on or upon a continued space. (Kühner, § 558.)—μέχρι τῆς μάχης. For μέχρι τοῦ τῆς μάχης τῶν. The place where the battle was fought was, it will be remembered, near Cunaxa.—σταθμοὶ τρεῖς καὶ ἑνδεκακόσια, κ. τ. Λ. Zeune remarks, that Xenophon, in the previous book, enumerates only 84 stations and 517 parasangs, which last make but 15,510 stadia. He is of opinion, therefore, that 9 stations, 18 parasangs are here added, either as forming the route from Ephesus to Sardis, or else as lurking in some way in the description of the march from Sardis. (Schneider, ad loc.—Compare Halbkart, p. 45, and Rennell, p. 93.)—ἐπὶ δὲ τῆς μάχης. For ἐπὶ τοῦ τῆς μάχης τῶν.—στάδιοι ἑξήκοντα καὶ τριακόσια. Plutarch makes the distance 500 stadia. (Consult Halbkart's note, l. c.)—τριακόσια. This is Zeune's correction, on good MS. authority, for the common reading τριεκτιλιοῦ, which is ridiculously large.

§ 7.

ἐξειρεῖ τοὺς τε ἐπίπεδας, κ. τ. Λ. This was a loss which, at this juncture...
ture, was deeply felt, since the forty horsemen formed the whole of the Grecian cavalry, and the want of this species of force subjected them afterward to serious inconvenience in the course of their retreat, until the evil was partially remedied by Xenophon.

§ 8.

τοῖς ἄλλοις ἡγεῖτο, κ. τ. λ. "Led the way for the rest, in accordance with the instructions previously given." Literally, "with the things which had been directed." (Consult § 4.) Observe here that ἡγέσεις takes the dative, though generally construed with the accusative. It takes the dative in the sense of "to show the way," "to precede," since this implies something done for the benefit of others; but the genitive when it signifies "to rule," "to command," &c. (Kühner, § 518, Obs. 3.)—εἰς τὸν πρῶτον σταθμὸν. This is the station already alluded to in i., 10, 1, as being that from which the army of Cyrus had started on the day when the battle took place. Compare ii., 1, 3.—καὶ ἐν ταξιν θέμενοι τὰ δῆλα. "And having halted under arms in battle-array." Compare note on i., 5, 14.—ξυνήλθον παρά. "Went in a body unto."—μὴτε προδόσειν ἄλληλους, κ. τ. λ. "That they will both not betray one another, and will be allies." In constructions like the present, when ὅπερ or μὴτε in the first clause is followed by τε in the second, the clause with τε is negative, when both clauses have a verb in common; if, however, as in the present instance, the second clause has its own verb, τε has an affirmative signification. (Matthiae, § 609, p. 1080, ed. Kenr.)—προεύμοσαν καὶ ἡγῆσεθαί ὁδόλας. "Swore, besides, that they will also lead the way without any treachery," i. e., will act as sure and faithful guides to the Greeks on the road homeward.

§ 9.

σφάζαντες ταῦρον, κ. τ. λ. "Having sacrificed a bull, and a wolf, and a boar, and a ram, (and having received the blood) into a shield." The shield was of course inverted for this purpose, and the blood caught in the hollow. Some of the commentators make a difficulty here as to the boar and the wolf, not perceiving clearly, as they remark, whence wild animals of this kind could be procured at so short a notice. But καπρος does not necessarily imply a wild creature, while the wolf, on the other hand, would appear, as far as barbarian customs were concerned, to have been an essential part of the sacrifice, though not required by Grecian usages, for the passage in Demosthenes (p. 642) cited by Zeune makes mention only of a boar, ram, and bull. (Compare Leips. Zeit., 1821, p. 1421, and
Kleuker, ad Zendavest, p. 78, seqq.) As regards the form of expression, φαζαντες εις ύπσιδα, compare Ἀσχ., Sept. c. Theb., 43, ταυσοσαφουντες εις υελινδετον αικον.—βαπτοντες ξυφος, κ. τ. λ. The meaning of the rite here described appears to have been this, that they would make common cause together, and would display in each other's defense the stubborn and courageous qualities of the animals that had been sacrificed. For remarks on customs more or less similar among other nations of antiquity, consult Bähr, ad Herod., iv., 70; and Tzschucke, ad Pomp. Mel., p. 56, vol. iii., pt. 2.

§ 10.

επει δε τα πιστα έγένετο. "But when these pledges of fidelity had taken place." More freely, "when these pledges of fidelity had been made."—ουθε δι. "Come, then." The particle δι is here employed with a peculiar force, having the collateral notion of excluding every thing else, and seeking to confine the attention of the person addressed to the particular matter in hand. (Kühner, § 721, 2.)—δι αυτος στολος. "The same route."—επει τινα γνωμην, κ. τ. λ. "Say what plan you have in view respecting our march."—νηπεως. The present, as before remarked, in a future sense.—νηπερ ήλθομεν "By the way by which we even came." Supply οδον with νηπερ. Compare note on ην ήλθον, § 5.—εανενοκεναι δοκεις. "Or do you think you have devised."

§ 11.

ην μεν ήλθομεν υπιοντες. "Going back the way that we came," i. e., if we go back, &c. Compare note on νηπερ ήλθομεν, § 10.—υπαρχει ημιν. "We have."—επτακαιδεκα γαρ σταθμων, κ. τ. λ. "For during the last seventeen marches, while coming hither, we were not even able to procure any thing from the country." Literally, "during seventeen marches of those that were nearest." Supply οντων after εγγυτατω. Observe that σταθμων is here in the genitive because embracing the idea of time; and as regards the genitive of a space of time, consult note on δεκα ημιφων, i., 7, 18.—ενδα δε ειτι ην, κ. τ. λ. "Or if there was any thing in it, we consumed it as we marched through." Observe that ενδα is here equivalent to εν τη χωρα.—επινοουμεν πορεις εσθαι. "We think of going," i. e., I and those with me.—αικροτε παν. Supply οδον.

§ 12.

πορευτον δ' ημιν, κ. τ. λ. "We must go, however, along our first days' marches as far as we may be able." Compare note on ην δι τοτων των σταθμων, κ. τ. λ., i., 5, 7.—ως πλειστον "As much as
possible." — ἀπόσχισμεν. "We be distant." — οὐκέτι μὴ δύνηται, κ. τ. λ. "The king will no longer be able to overtake us." For explanations of this construction, consult Kühner, § 748, 2. Dawes has restricted this employment of οὐ μὴ with the subjunctive to the second aorist only, but without reason, since there are many instances to the contrary, and the present one among the rest. Equally erroneous is it to suppose, as some do, that δύνηται is here put for δυνήσεται, since οὐ μὴ with the future is a very different thing, and has the force of an imperative.—πολὺ δ' ἔχων στόλον. "While, on the other hand, if he has a numerous array." — σπανεῖ. "He will experience a scarcity." Attic contracted future, for σπάνιαι.

§ 13.

ἡν δὲ αὐτὴ ἡ στρατηγία, κ. τ. λ. "Now this mode of conducting an army was equivalent to nothing else but slipping away or fleeing out of reach," i. e., to nothing else but concealment or open flight. Observe here the distinction between ἀποφράνει and ἀποφέγγειν, the former meaning "to escape by not being found," the latter "by not being caught." Observe, moreover, that ἡν δυναμένη is equivalent here to ἐδώνατο, the participle with ἐστι, εἰσί, γέγενται, and similar verbs being frequently employed for the finite verb. (Matth., § 559.)— ἀποφράνα. 2. aor. inf. act. of ἀποδιοράσκω.—ἡ δὲ τίχῃ ἐστρατήγησε κύλλιον. "Fortune, however, led the army more honorably," i. e., chance, however, proved a more glorious conductor.—ἐν δεξίᾳ ἔχοντες τὸν ἡλιον. "Having the sun on their right." They marched, therefore, toward the north (consult map), and not, as Thirlwall remarks, in a southeasterly direction, for, in this latter case, they would have had the sun on their left.—καὶ τούτῳ μὲν ὀν ἐσεῖθησαν

And in this they were not deceived."

§ 14.

εἰς δὲ ὧμιὸν δείλην, κ. τ. λ. "For, while it was yet about the early part of the afternoon, they thought they espied some horse belonging to the enemy." The term δείλη, as has already been remarked, is used by the Greek writers in a double sense, namely, δείλη πρωτὰ, "early afternoon," and δείλη ὄψια, "late afternoon." The former is here meant, as appears from the expression ἦν δὲ καὶ ὡς ἦν, in § 16, and, therefore, with δείλην we must here supply πρωτὰν. Compare note on i., 8, 8.—ἐν ταῖς τάξεωσι. "In their ranks."—εἴθωρακίζετο. "Began to put on his armor." Observe the force of the imperfect, and also of the middle voice.—καὶ οἱ σὺν αὐτῷ. "And those with him began to do the same thing." Supply εἴθωρακίζοντο.
§ 15.

ἐν ϕ δὲ ὀπλίζοντο. "But while they were arming themselves." Supply χρόνῳ after ἐν ϕ.—ἀλλὰ ὑποχώρει νέμοντο. "But that beasts of burden were pasturing." Supply ὅτι from the previous clause. Observe the change from εἰσεῖν to νέμοντο, and compare ii., 1, 3.— ὅτι ἐγγὺς ποὺ, κ. τ. λ. "That the king was encamped somewhere in the neighborhood." The presence of so large a number of beasts of burden indicated the proximity of an armed force, and that armed force must of course belong to the king, while the circumstance of these animals being turned loose to graze showed that the troops in question had halted for the day.—καὶ γὰρ καὶ κατάφες, κ. τ. λ. "And (rightly enough), for smoke also appeared in some villages not far off."

§ 16.

ἡγεν. Supply τὸν στρατόν.—ὑδει γὰρ καὶ ἀπειρηκότας, κ. τ. λ. "For he knew that the soldiers were both tired and hungry." Literally, "without food," "fasting." Observe that the verb "to know," here as elsewhere, takes the participle for the infinitive. (Matt., § 548, 2.)—ἀπειρηκότας. Perf. part. act. assigned to ἀπειπον, no such form as ἀποθέον., though assumed by the Lexicons, occurring in Greek.—ὁψε ἤν. "It was getting late," i. e., evening was coming on. Consult note on ἐκ δὲ ἀρφι δείλην, § 14.—οὐ μέντοι οὐ ὅ ὅ ἀπέκλειν. "Still, however, he did not turn away."—φιλαττόμενος. "Taking care." Observe the force of the middle.—ἐυθύωρον. "Right oneward," i. e., in a direct line, without swerving either to the right or left. A word probably of Ionic origin. (Consult Greg Cor., p. 564.)—εἰς τὰς ἐγγυτάτως κόμας, κ. τ. λ. "Leading the foremost, he went into quarters in the nearest villages," i. e., he went into the nearest villages, and quartered there. Observe the employment of εἰς with the accusative in connection with a verb of rest, and compare note on κατέστη εἰς τὴν βασιλείαν, i., 1, 3.—καὶ αὕτα τὰ, κ. τ. λ. "Even the very wood-work from the houses." Observe that ξύλα is here employed in the sense of ξύλωσις, and compare Thucyd., ii., 14.

§ 17.

οἱ μὲν οὖν πρώτοι, κ. τ. λ. "The van-guard thereupon, (although every thing had been plundered), encamped, nevertheless, with some kind of regularity." Observe here the force of ὄνω, which is the reading adopted now by the best editors, in place of the commonction ὄμοιον. Zeune "it is true, attempts to explain the reading ὄι
the common text by "codem fere modo, scil. ën tâi kowaiç," but then the arrangement of the Greek would have been ômôw twî trôsfw. (Krûg., ad loc.)—σκοταίοι. "In the dark." Adjectives marking a time, and derived from substantives or adverbs, are used in place of adverbs, and agree with the subject of the proposition. (Kühner, § 714, Obs. 2, b.)—ὡς ἐτύγχανον ἐκαστοι ηὐλίζοντο "Quartered themselves as they severally chanced (to find quarters)," e., in no certain order, but in such manner and place as each was able. After ἐτύγχανον supply αὐλαζόμενοι.—δοῦτε οἱ μὲν ἐγγύτατα, κ. τ. λ. "So that those of the enemy who were nearest even fled from their quarters." Observe that σκίνωμα is a general term for soldiers' quarters, and is not to restricted to the mere idea of tents. —ξονυγον. The indicative is used with δοῦτε when the result or effect is to be represented as a fact; the infinitive, when it is to be represented, not as an actual fact, but as something supposed to follow from the principal clause directly and of necessity. (Kühner § 863.)

§ 18.

δῆλον δὲ τοῦτο, κ. τ. λ. "And this became manifest on the following day." The reference is to the flight of the enemy. Supply ἡμέρα with ὑστεραία.—ἐτ. "Any longer."—οὐδαμὸν πλησίον. "Any where near."—ἐξεπλάγη δὲ, ὡς ἐοικε, κ. τ. λ. "And even the king, as it seemed, was startled at the approach of the army." The judiciousness of the bold measure pursued by Clearchus, in pushing on his march toward the king's forces, became soon evident. For on the following day, as will presently be seen, persons came in the king's name, not, as on the preceding day, demanding the surrender of arms, but proposing negotiation on equal terms.—οίς ἐπραττε. "By what he did." Attraction, for τοῦτος ὑ ἐπραττε.

§ 19.

προϊόδσης μεντοι τῆς νυκτὸς ταύτης. "However, as this night advanced," i. e., in the course of this night.—καὶ τοῖς Ἕλλησι. "On the Greeks also." Observe the force of καὶ. The Greeks, in their turn, had an alarm; one of those disturbances which the ancients termed Panic terrors, when a sudden fright pervaded a host without any visible cause. These were ascribed to, and named after Pan, who, according to Herodotus, assisted the Athenians at Marathon, by striking such a terror into the Persians. On the present occasion, as Mitford remarks, the Greeks, worn with fatigue, want, and disappointment, were prepared for an alarm of some sort;
§ 20.

ToLmíðhoV Ἠλεῖον. An independent accusative, the place of which is afterward supplied by τοῦτον. Compare note on καὶ τὰς ἑμάζας, κ. τ. λ., i., 10, 18.—Ḥλεῖον. "An Ἐλέαν," i. e., a native of Elis, in the Peloponnesus. Elis was a district of the Peloponnesus, lying to the west of Arcadia.—κήρυκα ἄριστον τῶν τότε. "A wrier, the best of those that then existed," i. e., the best crier of his time. Supply ὄντων after τῶν τότε. The term ἄριστον refers, of course, to the singularly loud voice of Tolmides.—τοῦτον ἀνειπεῖν ἐκεῖνος. "Ordered this one to declare, in a loud tone of voice." Observe the force of ἀνα in composition.—ὅτε προαγορεύουσιν οἱ ἄρχον τεί, κ. τ. λ. "That the commanders publicly announce, that whoever shall point out the person who has let the ass loose among the arms, shall receive a talent of silver." By τὰ ἐπίλα is here meant, not the quarters of the heavy-armed men, as some translate it, but the part of the camp where the arms were accustomed to be piled. There was always a place in the Grecian camp where the arms were collected. The large shields and long spears of the Greeks would occupy much more room than our firelocks, and an ass let loose among them in the night, whether sentries or a guard were or were not set over them, might be likely enough to give origin to tumult and alarm. Hence the shrewd contrivance of Clearchus to appease the consternation and alarm that prevailed, by feigning that an ass had been allowed to escape from among the baggage animals, and get into this quarter of the camp.—τάλαντον ἄργυρων. The ordinary silver talent was equivalent in our currency to about $1056. Compare note on δέκα τάλαντα, i., 7, 18.

§ 21.

ὅτε κενὸς ὁ φόβος εἶχ. "That their alarm was without foundation," i. e., was not occasioned by the enemy. Literally, "was an empty one." The soldiers, deceived by the stratagem of Clearchus, believed what the herald said to be true. According to Polyænus (iii., 9, 4), a like stratagem was practiced by Iphicrates, in a case similar to this.—καὶ οἱ ἄρχοντες σῶν. This they inferred, of course,
from the very words of the crier’s announcement, προφυλάκας οἱ ἵρχονται — εἰς τάξιν τὰ ὅρμα τίθεσθαι, κ. τ. λ. “To station themselves under arms in the order in which they were when the battle was.” Literally, “in which they had themselves.” Supply ἐαυτοὺς with ἰνον.

CHAPTER III.

§ 1.

ὁ δὲ ἔγραψα. “Now what I wrote a moment ago.” Observe the force of the aorist.—τῶδε δήλου ἦν. Compare note on ἐξεπλάγη δὲ, ὡς ἐοικε, κ. τ. λ., 1, 2, 18.—ἐκέλευεν. Observe the difference here between the imperfect ἐκέλευεν and the aorist ἐπέρχετε in the succeeding clause. The demand for their arms, as made by Phalinus, was sought to be enforced by various arguments, and might, therefore, be called a prolonged one; but now the offer of a truce was prompt and immediate.—κύρυκας. “Heralds.”

§ 2.

πρὸς τοὺς προφυλάκας. “Unto the outposts.” Compare Halbkart, “Die Vorposten.”—ἐξῆτον τοὺς ἵρχοντας. “They inquired for the commanders.”—ἀπῆγγέλλον. “Reported this.”—τυχὼν τὸτε τὰς τάξεις ἐπισκόπων. “Having chanced at the time to be inspecting the ranks.”—ἐπε τοὺς προφυλακτὶς, κ. τ. λ. Clearchus, well acquainted with the Asiatic character, kept the Persian envoys waiting till he had drawn up his forces so as to present the most imposing aspect, and then came up to give them audience, accompanied by his colleagues, in the midst of a guard composed of the handsomest and best equipped soldiers in the army.—περιμένειν ἄχρι ἄν σχολάσῃ. “To remain where they were until he shall have leisure.”

§ 3.

ἐπὶ δὲ κατεστησε τὸ στράτευμα, κ. τ. λ. “When, however, he had stationed the army so that a close phalanx was beautifully disposed to view on all sides,” i. e., so that it presented on all sides to the view a phalanx beautifully drawn up in close array. Literally, “had itself beautifully to be seen.” With ἐξεῖν supply ἐαυτό. When the phalanx was in open order, each soldier was allowed a space equal to four cubits (five and a half or six feet) each way; but when a charge was to be made, the space was reduced to two cubits each way, and this order was called πάρκωσις. The latter of these arrangements is here meant. (Compare Λ'ian, Tact c. 11, and the
The unarmed were thrown into the centre of the phalanx, and were thus concealed from view; while they served, at the same time, to make the body of the phalanx appear larger.—ἐκάλεσε τοὺς ἀγγέλους. “He summoned (unto him) the messengers,” i. e., the Persian envoys. οἱ κῆρυκες.—καὶ αὐτὸς τε προῆλθε. “And he both came forward himself.”—καὶ τοῖς ἄλλοις στοάτηγοις, κ. τ. λ. “And gave the same directions to the other generals,” i. e., directed the other generals to do the same thing, namely, to come forward with the best-equipped and best-looking men of their respective commands. We have given ταῦτα, Zeune’s conjecture, in place of the common reading ταύτα.

§ 4. πρὸς τοὺς ἀγγέλους. “Near the messengers.”—ἀνηρώτα. “He inquired in a loud tone of voice.” This, of course, was done for effect. ὅτε περὶ σπονδών, κ. τ. λ. “That they had come on the subject of a truce, as persons who will be fully qualified to announce unto the Greeks the messages from the king, and to the king those from the Greeks.” Observe here the peculiar employment of ἄνδρες. A similar usage occurs in Thucydides (iv., 60): ἐπαγόμεθα αὐτοῖς, ἄνδρας οἱ καὶ αὐτοὶ ἰπιστατεύοντας.

§ 5. ὅτε μάχης δεῖ πρῶτον. “That there is need of a battle first.” The verb δεῖ, denoting want, takes the genitive of the thing wanted. (Kühner, § 529, 1.)—ἀριστον γὰρ οίκ ἐστίν. “For we have no breakfast.” The term ἀριστον here is generally rendered “dinner;” but the time of day when the words in question were uttered forbids this. Hence Sturz prefers translating ἀριστον in the present passage by the general term “cibus;” and Halbkart, also, in his German version, explains it by “nichts zu essen,” or “nothing to eat.” It can not be denied that the ἀριστον would appear to have been, strictly speaking, a meal taken about the middle of the day, and answering to the Roman prandium; but such an explanation is here, as just remarked, entirely out of the question.—οὐδὲ ὁ τομήσων, κ. τ. λ. “Nor is there any one who will dare to speak to the Greeks about a truce, without having (first) supplied a morning meal.” Literally, “not having supplied,” &c. Observe that with ὁ τομήσων we must repeat ἐστίν from the previous clause. Clearchus’s blunt speech, so characteristic of a Spartan, would answer a double purpose, namely, to encourage his own men and intimidate the foe.

§ 6. οὐ καὶ δίηλιον ἤν. “From which it was even apparent.”—ὁ ἐπιείκετας
Unto whom it had been given in charge to transact these matters."—§7. "That they appeared to the king to say reasonable things," i.e., to make a very reasonable demand.—ἀψινονάς. "Guides."—αυτοὺς ἄξοναν ἐνθεν. "Will lead them (to that quarter) whence." Observe that ἐνθεν is here for ἐκεῖς ἐνθεν. Compare ', 3, 17.

§ 7.

ei αἱρεῖς τοῖς ἀνδρῶι, κ. τ. λ. "Whether he (Clearchus) was to make a truce with the men themselves (merely), while going to and returning (from the king), or whether there should be a truce for the others also." A great deal of unnecessary trouble has been taken about this passage by some of the commentators. If we refer τοῖς ἀνδρῶι to the Persian envoys, and σπένδουτο to Clearchus, the meaning will be plain enough. (Compare Ktíg., ad loc.)—ἀπασιν. Refer ring to all the Persians.—τὰ παρ’ υμῶν. "Your final proposals." Literally, "the things from you."

§ 8.

μεταστησάμενος αὐτοὺς. "Having caused them to withdraw." Observe the force of the middle voice.—καὶ ἐδόκει τῖς σπονδᾶς, κ. τ. λ. "And it appeared good (to the council) to make the truce speedily."—καθ’ ἱσοχίαν. "Quietly."

§ 9.

κυμοί. "Unto me, also."—ἀλλὰ διατρίψω, κ. τ. λ. "But I will keep delaying until the messengers shall dread lest it may have appeared to us unadvisable to conclude the truce."—οἷμαι γε μέντοι, ἔφι, κ. τ. λ. "I think, indeed, added he, that the same fear will be present even to our own soldiers." Krüger thinks that something has here fallen from the text, and that Clearchus, in the omitted part, requested the other commanders to explain to their troops the true cause of his delay, lest they might become discouraged at this, and might betray their despondency to the Persian envoys. (De Authent., p. 34.) The suggestion is ingenious, but unnecessary. Clearchus merely means, that he will carry on the deception so far, and so adroitly, as even to impose upon the Grecian troops themselves.

§ 10.

tο δὲ στράτευμα ἔχων ἐν τάξει. "But nevertheless keeping his army in battle array." Observe the force here of ὃ δὲ in the apodosis. The object of Clearchus, of course, was to guard against surprise.—ἀράκειν "Canals."—ἀλλ’ ἐπικαύτο τοιαύτας. "They made cross-
CHAPTER III.

ngs, however, for themselves." Observe the force of the middle. By διαβάσεις are here meant temporary bridges. Phavorinus gives both meanings of the term: δίαβασις: πόρεια, γέφυρα. Compare, also, Thucydides (iv., 103): ἀπέχει δὲ τὸ πόλισμα πλέον τῆς διαβάσεως, where the scholiast explains τῆς διαβάσεως by τῆς γέφυρας. (Hutch., ad loc.)—τοὺς δὲ. For ἄλλους δὲ, Observe the omission of μὲν in the protasis. Indeed, with regard to μὲν and δὲ, it may be remarked that one of these particles is often omitted. Compare Cyrop., iv., 5, 46: ὁρᾷ τι ποιεῖ δοσι δὴν πάρειναι, οἱ δὲ προάγονται.

§ 11.

καὶ ἐνταῦθα ἦν Κλέαρχος, κ. τ. λ. "And here was an opportunity to observe Clearchus how he exercised command." The ordinary Greek idiom for ἦν καταμαθεῖν ώς Κλέαρχος ἐπεστάτει.—βακτηρίαν. "A truncheon," i.e., a general’s baton. (Dict. Antiq., s.v. Baculus.) This was in accordance with the Spartan custom. From the well-known anecdote of Eurybiades and Themistocles, and from what Hudson has collected in his annotations on Thucydides (viii., 84), it appears that the Lacedaemonian commanders bore truncheons or batons, with which they sometimes corrected their soldiers, though in general they were merely badges of authority—τῶν πρὸς τοὺς τεταγμένους. "Of those appointed to this service," i.e., to construct crossings or bridges.—βλακένειν. "To loiter," i.e., to be remiss, or to give himself up to indolence.—ἐκλεγόμενος ἄν ἐπιτίθειν, κ. τ. λ. "Selecting (from the loiterers) him that was a man object (for punishment), he would strike him (with his staff)," i.e., selecting the one whose indolence was most conspicuous. Observe the construction of ἄν with the aorist to denote the repetition of an action, so that ἐπιτίθειν ἄν is equivalent, as Porson remarks, to "viderere sollicit." Compare note on οὐδένα ἄν πώποτε ὅπελετο, i., 9, 19.—οὗτος πρὸς ἐλάμβανεν. "Took part (in the work)."—ὁστε πῶσιν αἰσχύνην εἶναι, κ. τ. λ. "So that all were ashamed not to aid in expediting (matters)." Observe that the combination μὴ οὐ, besides its other constructions, is joined with the infinitive after all words or phrases implying a negative, as, for example, those expressing shame, fear, &c., in the sense of the Latin quominus, quin, &c. The full force of the two negatives here will be rendered clearer by a paraphrase: "so that each one had not the assurance not to aid in expediting." (Compare Kühner, § 750, 2.)

§ 12.

καὶ ἐπίχθησαν μὲν πῶς αὐτοῖ, κ. τ. λ. "Note those who were thirty.
years of age had been assigned by him (unto the work): when, how-  ever, they (who were older) saw Clearchus, also, urging it on, they also took part in it." With ἑώρων supply oi ἀπεσώμενοι, and render the oi ἀπεσώμενοι expressed as if a mere personal pronoun. There is great doubt about the true reading in the first part of this sentence. The common text has πρὸς αὐτῶν, the meaning of which Buttman affirm his inability to understand, and therefore conjectures πρὸτερον in place of it. Those, however, who retain the common reading explain it by apud ipsum, a signification quite a variance with the context, as Schneider correctly remarks. We have, therefore, adopted πρὸς αὐτῶθ, the conjectural emendation of the latter scholar.

§ 13.

πάλιν δὲ μάλλον ὁ Κλέαρχος, κ. τ. λ. "Now Clearchus kept urging the matter, much more (on this account) because he suspected," &c. There is every reason to believe, as Ainsworth remarks, that the Greeks were led, on this occasion, into the interior of Babylonia. The plain of Babylonia, he adds, appears to have been in the time of Artaxerxes very much what it is at the present day, intersected by numerous canals of derivation and irrigation, and every village having its grove of date-trees.—οὐ γὰρ ἦν ὁρα, κ. τ. λ. "For it was not a proper season to water the plain." Literally, "it was not (such) a season as for watering," &c. Supply τοῖς before ὁρα, as the correlative of ὁρα. The suspicions of Clearchus were apparently well grounded. The battle of Cunaxa was fought, according to Rennell and others, on the 7th of September, whereas the season of irrigation was during the intense heats of the summer months. In Lower Mesopotamia and Babylonia, productiveness has ever depended on the industry and judgment with which the inhabitants dispense the ample supplies afforded by the Tigris and Euphrates. (Fraser's Mesopotamia and Assyria, p. 26.)

ὥστ' "Even now," i. e., even in the outset of their return home.—πᾶλλα δεινά. "Many difficulties."—τὸ ἐδώρ ὑφεκέναι. "Had let in the water." More literally, "had let loose." According to modern travelers, the ancient canals of Babylonia, instead of having been sunk in the earth, like those of the present day, were entirely constructed on the surface. By what means the water was raised to fill these conduits does not in every case appear. It may either have been done by dikes thrown across the river, or by depressing its bed at the point of derivation. (Fraser 2. 31.)
§ 14.

ἀπέδειξεν λαμβάνειν. "Directed them to take." Literally, "point ed out to them to take."—όνος φανίκων. "Wine of dates," i. e., date-wine, wine made of the fruit of the date-palm. According to Ainsworth, wine is not made of the fruit of this tree, at the present day, in the same country, but a spirit is distilled from it. Palm wine is now made from the trunk of the tree. For this purpose, the leaves are cut off, and a circular incision is made a little below the summit of the tree; then a deep vertical fissure is cut, and a vase is placed below to receive the juice, which is protected from evaporation.—καὶ ὁμοίως ἐντητον ἀπὸ τῶν αὐτῶν. "And an acidulous drink obtained from the same by boiling." More literally, "boiled from the same."

§ 15.

αὐταὶ δὲ βύλανοι, κ. τ. λ. "Those same dates of the palms, however, such as one may see among the Greeks, were put aside for the domestics; but those that were laid by for the masters were picked ones." We have retained αὐταί, the reading of the common text, as preferable to αὐταὶ, the conjectural emendation of Larcher, and which has been adopted by Dindorf and Poppo. According to Salmasius, the dates accustomed to be imported into Greece at this time were the smaller or common ones, called δὐκτυλοί; the ἀπόλεκτον, on the other hand, appear to have been the same with those termed subsequently καρνώτιδες, and which were large of size and shaped like a walnut. (Salmasius, Exercit. Plin., p. 1321.)—γὰρ ὁμοίως ἡλεκτρον υδέν διέφερε. "And their appearance differed in nothing from electrum." By ἡλεκτρον is here meant, not amber, as many suppose, but a metallic substance, well known in those days, compounded of four parts of gold and one of silver, and having a bright yellow color like that of amber. But whether the latter substance took its Greek name from the metal, or the metal from it, is quite uncertain. Most probably the former was the case. At all events, the metal electrum was much more generally known in Xenophon's time than amber, and hence it is most likely to be here meant. Galen, besides, when making mention of this same kind of date, calls it expressī χονσοβύλανος, or "the gold-date."

τὰς δὲ τινὰς. "Some of these, however."—τραγύματα ἀπετίθεσα. "They put by for sweetmeats." By τραγύμα is meant, strictly, "that which is eaten for eating's sake," and hence, in the plural, "sweetmeats, confectionery, dessert," and the like. Compare the Latin bellaria, and the French dragées.—καὶ ἡν καὶ πορὰ ποτον, κ. τ. λ. "And it was a pleasant article, also, during drinking." i. e., this com-
section was very palatable, when eaten as a dessert over their wine. Observe the change of number in ἕν ἡδύ from the plural to the singular, i. e., τοῦτο (scil. τὰ τραγύματα) ἕν ἡδύ. The adjective, as a predicate (not as an epithet) of things and persons, often stands in the neuter singular, although the subject is in the plural (Matthiae, § 437.)

§ 16.

τὸν ἐγκέφαλον. "The pith." Literally, "the brain." This is a large terminal bud on the top of the palm-tree, and by which it exclusively grows. In the species of palm termed the Areca, it is called its cabbage. It is composed, says Sir Joseph Banks, of the rudiments of the future leaves of the palm-tree, enveloped in the bases, or foot-stalks, of the actual leaves; which inclose them as a tight box or trunk would do. It is eaten as a delicacy when boiled Ainsworth, however, remarks, that he never saw the Arabs eat the pith.—τὴν ἱδότητα τῆς ἡδονῆς. "The peculiarity of its sweetness," i. e., its peculiarly sweet taste.—δῶς αὐθαίνετο. "Withered entirely." This is confirmed by modern accounts, and would, of course, be expected from the nature of the ἐγκέφαλος, as above described

§ 17.

ὁ τῆς βασιλέως γυναικὸς ὀδελφός. The queen of Artaxerxes was Statira, the daughter of the satrap Hydarnes, called by Ctesias Iternes. But who her "brother" was, as Xenophon styles him, is hard to say, since, according to Ctesias, the whole family had been put to death, with the single exception of Statira, by Parysatis during the reign of Darius Ochus. (Ctes., 53, seqq.)—ὅε ἐρμηνεύως. "Through an interpreter." Observe the employment of διά to denote the agent through whom one acts, and compare iv., 2, 18, and v., 34

§ 18.

καὶ ἐπεί "And when."—εἰς πολλὰ κακὰ καὶ ἀμήχανα. "Into many evils, and inextricable ones too." Observe here the strengthening force of καὶ. It is often employed in this way when something stronger is subjoined to what has just preceded, and answers to he English and . . . . too. (Matthiae, § 620, d.)—ἐὑρημα ἐποιεϊομεν. "I considered it a piece of good luck." Observe the force of the middle. The term ἐὑρημα is employed to signify "any thing found accidentally," "a prize," &c.—εἰ πῶς ὑπναίην. "If in any way I might be able."—δοῦναι ἵμωι ὑποσώσαι, κ. τ. λ. "To grant unto me to save you from (your present dangers) and restore you to Greece." Observe here the same construction to which we have more than.
Once alluded, the preposition εἰς supplying the place of a verb of motion, and to be rendered as if one were expressed with it.—οὐν ἐν ἀγαπητῷ μου ἔξειν, κ. τ. λ. "That there will, in all likelihood, he no want of gratitude toward me, either from you, or," &c. More literally, "that it will have itself not ungratefully for me." Observe here the employment of ὅν with the future infinitive, having the same signification which the optative with ὅν would have in the resolution by means of the finite verb. (Matthie, § 597, 1, a.) We have given οὐκ ὅν, with Poppos, instead of ὅν οὐκ, as Dindorf and others have it. The collocation ὅν οὐκ appears just as objectionable as if one were to say τοῦτο γὰρ ὅν οὐ ποιήσῃ, instead of τοῦτο γὰρ οὐκ ἔν ποιήσῃ. (Poppos, ad loc.)

§ 19.

ὅτι δικαίως ὅν μοι ἀγαπήσω. "That he would gratify me (in this) on just grounds," i. e., that he would bestow this favor upon me, if he should feel inclined so to do, as a just return for what I had done in his cause.—ὅτι αὐτῷ Κῦρον τε, κ. τ. λ. Consult i., 2, 4.—καὶ μόνος τῶν κατὰ τοὺς Ἑλλήνας, κ. τ. λ. Consult i., 10, 4, seqq —συνήμενα. "Joined."—ἐπεὶ Κῦρον ἀπέκτεινε. "After he had slain Cyrus." According to Plutarch (Vit. Artax., 14), Artaxerxes claimed to have slain Cyrus with his own hand—αὐτῷ. Referring to the king.

§ 20.

καὶ περὶ μὲν τοῦτων, κ. τ. λ. "And he promised me to deliberate about these things." Observe that the aorist infinitive is here employed, because there is no reference either to the continuance or the time of the action, but simply to its completion. (Kühner, § 405, Obs. 2.)—ἔρεσθαι ὑμῖν, . . . τίνος ἐνεκεν. "To ask you, why."—μετριός. "In a moderate spirit."—ινα μοι εὐπρακτότερον ἂν, κ. τ. λ. "In order that it may be more easy to be effected by me, in case I shall be able to work out any good for you from him," i. e., in order that if I shall obtain from him any favorable terms for you, I may obtain them with the less difficulty.

§ 21.

μεταστάντες. "Having gone apart."—Κλέαρχος δὲ ἔλεγεν. "But Clearchus spoke (for them)."—συνήλθομεν. "Came together," i. e., from the different quarters where we previously were. He alludes to the assembling of the Grecian army.—ὡς πολεμήσωντες. "In order to make war upon." Compare note on ὡς ἀποκτενῶν, i., 1, 3. —οὖτ' ἐπορεύομεθα ἐπὶ βασιλέα. "Nor did we begin our march against the king," i. e., nor did we march, in the first instance, against him.
Observe the force of the imperfect. What Clearchus says here appears to have been true enough as regarded the main body of the Greeks. But he himself, and very probably others of the commanders, would seem to have been well aware of the ultimate designs of Cyrus, from the very first.—έφρωσεν. "Kept inventing."

§ 22.

κατά μέντοι ζωή. "But when now."—ἐν δεινῷ ὄντα. "Involved in danger," i. e., having cast the die, and involved himself in danger by openly declaring himself a competitor for the throne. The more usual expression is ἐν τοῖς δεινοῖς, i. e., ἐν τοῖς κινδύνοις.—ὁσοινθηκεν καὶ θεοῦς καὶ ἀνθρώποις, κ. τ. λ. "We had respect for both gods and men, so as not to abandon him," i. e., we were ashamed, before both gods and men, to abandon him. Observe that the verbs αἰσχύνεσθαι and αἰδεῖσθαι take the infinitive, when the feelings prevent the person from acting; but the participle, when the person has done something which causes them. (Kühner, § 685, Obs.)—παρέχοντες ἡμᾶς αὐτούς εὖ ποιεῖν. "Affording ourselves (unto him) to bestow favors (upon us)," i. e., allowing him to bestow favors upon us. It would be base, therefore, in them, after sharing his prosperity, to have abandoned him in the hour of danger.

§ 23.

ἐνει δὲ Κύρος τεθνήκεν, κ. τ. λ. "Since, however, Cyrus is dead, we neither contend with the king for his kingdom, nor is there any thing on account of which we should feel inclined," &c.—σιν τοῖς θεοῖς ἀμφοτέρας. "With the help of the gods, to punish."—ἰᾶν μέντοι τις ἡμᾶς, κ. τ. λ. "But if any one shall even begin to do good, unto this one, also, to the utmost of our power at least. we will not prove inferior in doing good."

§ 24.

μέχρι δ' ἄν ἔγω ἓκω, κ. τ. λ. "But until I shall have come (again), let the truce continue." Observe that μενόντως is the 3 plur. pres. imperative act. for μενέωσαν. In its origin this form belongs to the old Homeric language, but as it is especially, and almost exclusively, adopted by the older Attic writers, it is called the Attic imperative; though it is frequently found in the other dialects. (Kühner, § 196, 3.)—ἀγορὰν δὲ ἡμεῖς παρέξομεν. "We will also furnish a market," i. e., will bring you provisions which you can purchase

§ 25.

eικ. μὲν τὴν ὅπεραίζων. "For the next day."—ἐφρόντεῖς. "I
"be anxious." More literally, "began to ponder (upon the matter)."—ὅτι διαπεραγμένος ἤκοι, κ. τ. λ. "That he had come, having obtained from the king that it be allowed him to save the Greeks," i. e., permission to save.—ὦς οὖν ἄξιον εἰς βασίλει, κ. τ. λ. "That it was not becoming for the king to allow those to depart (unpunished) who had served against him." More literally, "to let those go." Observe that ἄξιος, when it denotes what is becoming or fitting, is construed with the dative. The same usage occurs in Latin, in the case of the adjective dignus. Thus, Plant., Poen., i., 2, 46, "dignum diem Veneri."

§ 26.

τέλος δὲ εἶπε. "In conclusion, however, he said."—ἡ μὴν φιλίαν παρέξειν, κ. τ. λ. "That we will, in very truth, make the country (through which you may pass) friendly unto you." More literally, "will afford the country friendly," &c.—ὅτου δ' ἄν μὴν ἡ πρίσοσαι. "But wherever it may not be possible (for you) to purchase (them)," &c., wherever we may not be able to supply you with a market.

§ 27.

ἡ δὲν πορεύοσαι, κ. τ. λ. "In very truth, to march as through a friendly country, without doing any harm," i. e., faithfully to march, &c., without plundering. Lion follows Stephens and Schneider in giving the future πορεύοσαι, in which Dindorf also concurs, but there is no necessity whatever for the change.—ὦνομένον ἔξειν τὰ ἐπιθέσεια. "That you will get your provisions by purchase." More literally, "that you will have your provisions, purchasing them."

§ 28.

ταῦτα ἐδοξέ. "These conditions were agreed upon." Literally "these things appeared good."—δεξιάς ἔδοσαν. Compare i., 6, 6; ii., 4, 1.—ἐλαβον. "Received (theirs)."

§ 29.

ἀπεμι ως βασιλεά. "I will go back to the king." Observe the employment of the present in a future sense, to which we have already often referred.—ἄ διομαί. "What I want (to accomplish)." Supply διαπράξεσαι, on which ἄ depends.—ἡς συνεκκασάμενος. "I will come with my baggage packed up." Literally, "after having packed up my baggage."—ὅς ἄπεξιον υμᾶς, κ. τ. λ. "In order to lead you away into Greece, and to go back myself to my own government." Observe here the employment of ὡς with the future participle, to mark an intention.—ἀπίλων. The present participle of ἄπειρα used as a future one. (Burmann, p. 236, ed. Rob.)
CHAPTER IV.

§ 1.

'Αρετέμενον Τισσαφέρνην. "Waited where they were for Tissa-
phernes."—ἡμέρας πλείους ἐλκοσίν. During this interval the king
returned to Babylon with his army, and there distributed rewards
among all who had distinguished themselves in the recent contest.
On Tissaphernes, however, who had accompanied him to the cap-
tal, he bestowed the highest rewards of all, and gave him his daugh-
ter in marriage, together with the government over which Cyrus
had presided. Tissaphernes thereupon promised the king, that if an
army were intrusted to him, and he could effect a reconciliation
with Ariaeus, he would destroy for him the whole Grecian army.
The monarch accordingly allowed him to take as large a force as
he pleased, and to select for this purpose the bravest men from the
whole army. Such is the account given by Diodorus Siculus, xiv.
26.—ἀναγκαίοι. "Near relations." By ἀναγκαίοι are meant those
connected by necessary or natural ties, i. e., blood relations or kins-
folk.—Περσαί. Depending on τινες, not on τοῖς.—παρέθαρσον τε
And encouraged them." We have given παρεθάρσον and ἔφερον
with Dindorf and Poppo, as resting on the authority of the bes
MSS., and far superior to the common reading παραδαθήσοντε: 
re .. . φέροντες.—δεξιάς. "Assurances." Literally, "right hands."
That is, they offered their right hand, in the name of the king, as a
pledge that what they promised would be fulfilled; which was
viewed in the same light as if the king himself had given his right
hand, and not merely these, his authorized agents, had given theirs
Compare Appian, Bell. Civ., ii., 84.—μὴ μνησικακήσειν αὐτοῖς, κ. τ. λ
"Will harbor no grudge against them, for," &c. Observe the con-
struction of this verb with the dative of the person and the genitive
of the thing.—τῶν παρφροχμένων. "Of the things that were past.
Literally, "that were gone by."

§ 2.

τοῦτων δὲ γιγνομένων, κ. τ. λ. "Now while these things were be-
ing done, Ariaeus and his followers were evidently less attentive to the
Greeks." Literally, "were evident as applying their minds less to the
Greeks." Compare note on δῆλος ὑπ Κύρος σπείδων, i., 5, 9.—
oi περὶ Αριαίων. The phrase οἱ περὶ οἱ ἀμφὶ, with the accusative
is used in three different senses: 1. As designating a person and
his followers, of whatever sort, which is its meaning in the present
NOTES TO BOOK II.—CHAPTER IV.

instance: 2. The followers alone, without the person named. This is of less frequent occurrence: 3. The principal person named alone, without his followers, i. e., his essence, the properties which constitute him. But this last usage commences with the Attic dialect (Kühner, § 436, d.)—καὶ διὰ τοῦτο. "On this account, also."

§ 3.
τί μένονεν; "Why do we stay (here)?"—ἡμᾶς ὑπολέσατι ἄν περὶ παντὸς πελάσατο. "Would deem it of the highest importance unto himself to destroy us." Literally, "would make it above every thing unto himself to destroy us." Observe the force of the middle voice. Compare, also, note on ὅτι περὶ πλείστων ποιοῦτο, i., 9, 7.—στρατεύειν. "Of serving,"—ἡμᾶς ὑπάγεται, k. t. l. "He is deceitfully leading us on to stay (here), because his army is scattered about," i. e., on account of the dispersion of his army.—οὐκ ἔστιν ὀπως, k. t. l. "It can not but be that he will attack us." Literally, "there is no how that he will not attack us." Observe the distinction between οὐκ ἔστιν ὀπως, "it is not, (can not) be that," and οὐκ ἔστιν ὀπως οὐ, "it can not but be that," like the Latin, non fieri potest quin."

§ 4.
ἰσὸς ὃς ποιν, k. t. l. "Perhaps, too, he is either cutting us off somewhere by some trench, or by some wall, in order that the road may be impassable."—ἐκὼν γε. "Willingly, at least," i. e., at least, if he can possibly help it.—τοσοῦδε. "So many, (merely)," i. e., so few. When τὸς ὁς refers to a well-known magnitude, which is either great or small, according to the context, it carries with it the idea either of a great or a small number, as the case may require. A similar usage prevails with the Latin taurus; and in English, also, we say, "so great, and no greater;" "so many, and no more."—ἐπί ταῖς δύραις αὐτοῖ. "At his very gates." A species of hyperbolical expression, as Weiske remarks; for "in his very territories, not far from his very capital and palace-gates." The battle-field of Cunaxa, it will be remembered, was not far from Babylon.—καταγελᾶσαντες "Having laughed him to scorn." Literally, "having laughed a grim," "having laughed in his face."

§ 5.
καὶ ταῦτα πάντα. "All these things, too," i. e., not only other things, but these too.—ἐννοοῦ δέ. "I think, however."—ἄπιστεν. Present, as before, in a future sense.—ἐπὶ πολέμω "For war," i. e., with the view of recommencing warlike operations. The
preposition has here its causal sense, denoting the object or aim of an action considered as the motive or foundation thereof. (Kühner, § 634, 3.)—ποιεῖν. "To be acting."—οὖδὲ οὖν ἐπιστημονέα. "No place from which we shall procure provisions for ourselves." Of serve that παοεῖτί extends its government into this clause, and that the full expression would be, οὖδὲ παρέξει χώραν οὖν ἐπιστημονέα. —αὐτίς ἐδ. "And, in the second place."—ὁ ἥγησόμενος. "Who will guide us."—καὶ ἣμα ταῦτα ποιοῦντων ἡμῶν, κ. τ. λ. "Moreover, the moment we begin to do these things, Arius will stand aloof." The time is accustomed to be more accurately expressed in Greek, by the addition of the temporal adverbs, ὃμω, αὐτίκα, &c., to the genitive absolute. (Kühner, § 696, Obs. 5.)—ἀφεστήζει. Observe that ἀφεστήζω is a future formed from the perfect ἀφέστηκα, "I stand aloof," in order to suit this present meaning of the perfect. This peculiarity of formation, however, only takes place in those verbs whose perfects active have a present sense; as, for example, ἵστημι, ἄνησκω, κλάζω. (Kühner, § 238, 4.)—λέγεισται. "Will straight way be left." Sometimes, as in the present instance, the third future is used for the simple future, to express more vividly the immediate occurrence of some future action. It is this meaning that has given to the tense in question the erroronous name of paulo-post-futurum. (Kühner, § 407, 2.)—δύνετο. Supply φείλοι.

§ 6.

folio μέν. "Whether, too!"—δ' οὖν οἶδαμεν. "But, then, we do know." Observe here the force of οὖν, when united with the adversative particle, and compare Hartung, vol. ii., p. 12, § 5.—κωλυόντων πολεμίων. "If enemies strive to prevent." There is no need of inserting the article here before πολεμίων, as Schaefer has done. The allusion is a general one to any enemies whatsoever, and is, therefore, the more forcible.—οὐ μὲν δή. "Nor yet, indeed."—ιππεῖς εἰσίν ἤμων ξίμμαχοι. "Have we any cavalry to fight among with us," i. e., to aid us. Their small body of horse, it will be remembered, had deserted to the king. Compare ii., 2, 7.—δέ. "Whereas."—πλείστων άξιοι. "Very efficient." Literally, "worth very much."—τίνα άν ἀποκτείναιμεν. "Whom should we kill?" i. e., since we would have no horse to pursue the flying foe—οὖν τε "It would be possible." Supply άν είη.

§ 7.

εἰδό μέν οὖν βασιλέα κ. τ. 1c. "I, for my part, then, do not know what need the king h.'s, unless there are so many things which aid
for the fight (I say, I do not know what need) he has, if, indeed, he desires to destroy us, of taking an oath, and giving an assurance of good faith, and then of committing perjury before the gods, and making his own pledges faithless ones unto both Greeks and barbarians." Observe here the peculiar construction of βασιλεία, which, when the writer commenced the sentence, was intended to be the accusative before δημοσία, but which, in consequence of the increase of intervening matter, is superseded, for greater perspicuity's sake, by the pronoun αυτόν. We have endeavored to imitate this construction in our rendering of the passage.—δεξίων. Literally, "a right hand." Supply χείρα, and consult note on δεξίας, § 1.—δεινός ἐπιρρήσας Verbs of swearing, perjuring, &c., take the accusative of the deity, &c., by whom one swears. (Matth., § 413.—Kühner, § 566, 2.)

§ 8.

ἐχον τὴν ἑαυτῷ δύναμιν. Compare the account given from Diodorus Siculus in the note on ἡμέρας πλεον ἦ ἐκκοινον, § 1.—ὡς εἰς φίλκον ἀπείων. "As if intending to return home."—καὶ ὴρόντας. Supply ἥκιν ἐχον. The Orontas here mentioned appears to have been the same with the one who is subsequently called satrap of Armenia. (iii., 5, 17. Compare iv., 3, 4.)—ἡγε δὲ καὶ τὴν Ἑβαγετέρα, κ. τ. λ. "The latter was also leading (with him) the king's daughter, upon marriage." Observe that the reference in ἡγε is not to Tissaphernes, but to Orontas, as plainly appears from iii., 4, 13. The name of the daughter of Artaxerxes here meant, appears from Plutarch (Vit. Artax., c. 27) to have been Rhodogune (Ῥοδογούνη). Compare the account already given from Diodorus Siculus, where Artaxerxes is said to have given his daughter to Tissaphernes, and consult the remarks of Wesseling, ad loc.—ἐπὶ γάμῳ. We have given to this phrase here its strict and literal signification. What, however, Xenophon actually means by it is not so easy to say. In all probability, Krüger is correct, who thinks that the idea intended to be conveyed is not "in order to wed her," but "in order to live with her in wedlock;" the marriage having already, as he supposes, been solemnized at Babylon. The strongest argument, however, in favor of this opinion may be drawn from the language employed at iii., 4, 13, τὴν βασιλείας Ἑβαγετέρα ἐχοντος, which could not well be said of any other than a marriage-state already existing.

§ 9.

ἡδη. "Now at length," i. e., after all this long delay.—ἠμα Τισαφόνευτι καὶ Ὀ ὅνεα. This, as well as the circumstance of his en-
camping with them, shows that Ariaeus had been successfully tamed with. Ainsworth strangely confounds the Orontas of wao. Xenophon speaks in the present chapter, with the one whose trial and condemnation are mentioned in book i. (6, 1, seqq.), and who, he supposes, was not put to death by Cyrus! (Travels, &c., p. 107.) Mitford's conjecture is a much happier one, namely, that Orontas may have been the person of the family executed for treason to Cyrus, and that the satrapy of Armenia, and the king's daughter, may have been the recompense for the sufferings of the family.

§ 10.

ὑφορώντες τοῦτος. "Suspecting these." Compare § 2.—αὐτῶς ἐφ ἐκαύτῳ ἐξώομεν. "Went by themselves." Literally, "went themselves by themselves," i. e., alone by themselves. Observe here the peculiar force of ἐπί, properly, "resting or depending on themselves." (Kühner, § 633, 3, e.)—ἐκάυστος. "Each time," i. e., always.—απέχοντες ἡλιθίοις. "Being distant from one another," i. e., at the distance from one another of.—καὶ μείον. "Or less," i. e., or nearly so.—ἐφυλάττοντο δὲ ἄμφότεροι, κ. τ. λ. "Both parties, moreover, were on their guard against one another, as against enemies." Observe the force of the middle. More literally, "guarded themselves against one another." A new transitive notion, in fact, arises, deduced from or implied in the reflexive notion, and hence the accusative follows. (Kühner, § 362, 8.)

§ 11.

ξυλιζόμενοι ἐκ τοῦ αὐτοῦ. "While procuring wood from the same quarter." After αὐτῶς supply τόπου. Observe that ξυλιζόμεναι is the same with the Latin lignari.—πληγύς ἐνέτεινον ἡλιθίοις. "They threatened one another with blows." Literally, "they stretched out blows at one another." Compare the Latin, "plagas intendere." Some erroneously render πληγύς ἐνέτεινον "they inflicted blows," an idea adopted even by Sturz (Lex. Xen., s. v. ἐνετείνει), on the authority of Hesychius, and in more than one Index Graecitatis to the Anabasis. But "to inflict; blows" is πληγύς ἐμύθυλλειν, as may be plainly seen from i., 5, 11.

§ 12.

πρὸς τὸ Μῆδιας καλούμενον τείχος. "To what was called the wall of Media." This wall has already been alluded to, and its direction given, in the note on μεχρὶ τοῦ Μῆδιας τείχους, i., 7, 15. A few additional particulars may here be given. The traces of this cele
brated wall appear to have been first discovered in modern times by Mr. Ross, surgeon to the residency at Bagdad. It was afterward visited by the officers of the Euphrates expedition, and has since been more carefully examined by Captain Lynch and his party. The ruins indicate a construction similar to what is described by Xenophon. It is wide enough for two persons to ride abreast, and is still in many places thirty to forty feet in height. Its position appears to have been precisely such as would have been chosen for a wall of this nature, since its direction marks very nearly the line of limitation of the alluvial plain of Babylonia, from where it is succeeded, to the north, by low, hilly, infertile, and rocky districts (Ainsworth, p. 108.)

καὶ παριθθων εἶσο του. "And passed within it." Ainsworth thinks that this going through the Median wall was done to mislead the Greeks. He supposes that Tissaphernes led the Greeks three days' march, or about thirty-six miles, by Sifeirah, at which point he turned round, and conducted them through the wall into Sittacene, thus leaving them in perplexity with regard to the relations of that rich and fertile province to the city of Babylon. (Travels, &c., p. 108, seq.)—πλαίνθαι οπταις, κ. τ. λ. "With burned bricks, laid in bitumen." Literally, "lying in bitumen." The substance here meant is the compact bitumen or asphaltum. According to Rich (Narrative, &c., p. 100), the bitumen, to deprive it of its brittleness, and render it capable of being applied to the brick, must be boiled with a certain proportion of oil. It is then applied in its hot state, and, on cooling, forms a good cement, but, in the opinion of Rich, one far inferior to the lime cement, which, according to him, the Babylonians most generally employed. There are two places in the pashalic of Bagdad where bitumen is found: the first is near Kerkouk; the second at Hect, the Is of Herodotus, whence the Babylonians drew their supplies. (Rich, p. 101.)—εύρος εἰκοσι πωδῶν. Consult note on εύρος δύο πλεθρων, i., 2, 23.—εἰκοσι παρασαγγὼν. Reckoning the parasang at three and a half miles, or thereabouts, the length of the wall would be about seventy English miles.

§ 13.

τὴν δ' ἐξεγερμένην πλοίοις ἐπτά. "And the other connected by seven boats," i. e., having its banks joined by seven boats or pontoons.—κατετήμητο δὲ ἐξ αὐτῶν, κ. τ. λ. "Ditches, also, were cut from them over the face of the country."—μεγάλαι. "Broad."—ἐλάττων. "Narrower ones."—ὁρεοῖ. "Water-courses."—ἀνέπρ εν τῇ Ἐλλάδι, κ. τ. λ. "Just as (they are cut) in Greece, &c.; the fields of panic." Lit
erally, "upon or over the panic." Supply κατατέμνεται.—μελίνης Consult note on μελίνην, i., 2, 22.—πρὸς ὃν. "Near which." The intervening distance between the city and the river is given immediately after as fifteen stadia, or somewhat over a mile and a half—Σίττάκη. Ainsworth seeks to identify Sittace with Akhara, on the old bed of the Tigris. Ross, on the other hand, sought for it at Sheriat el Beitha, or the White River, where are very extensive ruins. The calculation of distances appears to be in favor of the former opinion. Rennell, cramped in his inquiries by the paucity of geographical materials existing in his time, placed Sittace as low down on the river as he could, without having to make the Greeks cross an additional river; that is to say, immediately above the Diyala River. Vincent and D'Anville sought for Sittace at Bagdad, without many probabilities being in their favor. (Ainsworth, p. 112.)

§ 14.

παρ' αὐτήν. "Alongside of it."—παραδείσου. Consult note on παραδέησος, i., 2, 7.—δασός παντοίων δέντρων. "Thick with trees of every kind." The adjective δασός takes the genitive here, as denoting fullness. Sometimes, however, it is construed with the in strumental dative. (Kühner, § 539, 2.)—οὐ δὲ βάρβαροι. Supply ἵκινησαν We have adopted here the punctuation of Krüger, namely, a comma after δέντρων, and a colon after Τίγρητα. The ordinary pointing is decidedly inferior, which places a colon after δέντρων and a comma after Τίγρητα. According to this last, βάρβαροι becomes the nominative to ἦσαν.—οὐ μέντοι καταφανεὶς ἦσαν "They were not, however, visible." The reference is to the barbarians, who had, as usual, encamped at a distance from the Greeks.

§ 15.

ἐτυχον ἐν περιπάτῳ ὄντες, κ. τ. λ. "Happened to be walking up and down in front of the place of arms." This, among the Greeks, was the place where the arms were piled, and was at the head of the camp, and always strongly guarded. Consult note on ii., 2, 20, and compare the version of Count de la Luzerne; "a la tête du camp, en avant des armes."—ποῦ ἂν ἰδοὺ. "Where he could see," i. e. see and speak with.—Μένωνα δὲ οὐκ ἔχητε, κ. τ. λ. "For Menon however, he inquired not, and that, too, although he was from Arius;" &c. This made his visit the more suspicious, since, had there been any danger to be really apprehended, Menon, the friend of Arius, ought to have been apprised of it first of all.
§ 16.

ὅτι αὐτός εἶμι. "I am he." Observe that ὅτι, in Greek, is often followed by the very words of a speech, and in this case the conjunction is not translated, but its place is supplied by inverted commas.—ἐπεμψε μὲ Ἀριάδνης, κ. τ. λ. Observe that ἐπεμψε here agrees with Ἀριάδνης, as the more important personage of the two, and one best known to the Greeks. In κελεύουσι, however, the number changes, and the plural is employed as expressing a joint recommendation.—καὶ κελεύουσι φυλάττεσθαι. "And exhort you to be on your guard."—ἔστι δέ. "For there is."

§ 17.

ἐπὶ τὴν γέφυραν τοῦ Τίγρητος ποταμοῦ. This is the bridge mentioned afterward in § 24.—ὡς διανοεῖ Τισσαφέρνης. "Inasmuch as Tissaphernes intends."—τῆς νυκτός. "This night."—ὡς μὴ δια-βῆτε, κ. τ. λ. "That you may not cross over, but may be intercepted between the river and the canal." The canal here meant is the one over which they had passed on seven boats. Compare § 13.

§ 19.

νεανίσκος δέ τις, κ. τ. λ. Zeune thinks that perhaps Xenophon means himself here. Such a supposition, however, is not very probable, since Xenophon, when speaking of himself on similar occasions, always mentions his own name.—ἐννοῆσαι. "Having reflected for a moment." Observe the force of the aorist.—ὡς οὐκ ἴκολοφθα εἰπή, κ. τ. λ. "That the design of making an attack, and that of breaking down the bridge, were inconsistent." Observe the force of the future infinitive to indicate intention or design.—ἐπιτεθεμένως δέησε. "It will be necessary for them, in case they attack us."—οὖν δὲ γὰρ, ὅτι πολλαὶ γέφυραι ὤσιν, κ. τ. λ. "For not even if there be many bridges, should we have whither to flee, and be saved." More literally, "should we have (any place), on having fled whither we might be saved."

§ 20.

λελυμένης τῆς γεφύρας. "The bridge having been (previously) broken down (by them)."—οὐχ ἔξονσιν δποί, κ. τ. λ. The young man's argument is briefly this: If Tissaphernes meant to attack them, he would not destroy the bridge, which would be useless to him if he should be defeated, and could be of no service to them should he prove victorious. This remark opened the eyes of Clearchus to the enemy's real object—πολλὰν ὄντων τέων
NOTES TO BOOK II.—CHAPTER IV.

"Though many be on the further side," i.e., many of the Persians, prevented from lending aid in consequence of the bridge having been destroyed, should such a thing be done by Tissaphernes.—πέραν. The difference between πέραν and πέρα is laid down by Hermann (ad Soph., Æd. Col., 889) to be, that πέραν means beyond in a place, without reference to motion, and is never used metaphorically; whereas πέρα means beyond with a sense of motion, and is most commonly used metaphorically, beyond or exceeding measure. Buttmann (Lexil., s. v.) compares πέρα to the Latin ultra, and πέραν to trans, and draws out the distinction to great length.

§ 21.

πόση τις εἰσι χώρα, κ. τ. λ. "How large a kind of region might be this one between the Tigris and the canal." Observe here the peculiar employment of τις. When appended to adjectives of any kind it serves to make them less precise. So that πόση τις means here, in fact, "of what extent," or "of what kind of size," whether large or small. Clearchus, it will be perceived, is inquiring about the region in which the Greeks are at present encamped, and which was formed into an island by the Tigris and the canal.—ὁτε πολλήν. "That it is of great extent." Supply ἐστί. Literally, "that there is much of it."

§ 22.

ἐγνώσθη. "It was immediately perceived." Observe the force of the aorist.—ὑποστέφασεν. "Had insidiously sent." Observe the force of ὑπό in composition. The verb ὑποστέφασιν is, properly, "to send under," and hence "to send as a spy," "to send in a false character." Compare the Latin submittere, subornare.—διελόντες τὴν γέφυραν. "Having taken to pieces the bridge." The common text has διελόντες, "having crossed," which can not possibly be correct, for if the Greeks crossed the Bridge over the Tigris, which is the one here meant they would, as a matter of course, be no longer remaining in the island. In order, therefore, to remedy the common lection, Larcher recommends the insertion of the negative οὐ before διελόντες, which Zeune actually adopts. But it seems a much less violent change to adopt, with the best editors, the conjecture of Holtzmann, namely, διελόντες, by merely dropping a single letter, especially since διελόντες accords precisely with the idea of taking to pieces a bridge of boats, as was the one over the Tigris.

ἐπίφαρα "As defenses."—ἐνθεν μὲν . . . . ἐνθεν δὲ. "On the one side . . . . on the other." More literally, "from on this side
... from on that."—ικ τῆς ἐν μέσῳ χώρας. "From the intermediate region," i. e., from the island itself.—καὶ τῶν ἐργασούντων ἐνώπιον. "And with those in it who would cultivate it," i. e., there would be no want of laborers to cultivate the soil, since the population, which was numerous, would be compelled to perform that service.—ἀποστροφῆς. "A place of retreat." The island would prove, in other words, a fit base of operations against the king, from which they could sally forth, and into which retreat, at pleasure. From all that had passed, it became evident enough that Tissaphernes was apprehensive lest the Greeks, attracted by the advantages which the island offered, should choose to remain and settle there, and had, therefore, endeavored to scare them away from it, by a stratagem similar to that by which Themistocles was said to have hurried Xerxes away from Greece. (Thirlwall, vol. iv., p. 319.)

§ 23.

ἄνεπαύοντο. "They went to rest." — καὶ οὔτε ἐπίθετο, κ. τ. λ. "And neither did any one attack them from any quarter."

§ 24.

ιενυγμένη πλοῖας τρίακοντα καὶ ἐπτά. "Connected by means of thirty-seven boats," i. e., formed of thirty-seven boats connected together. This would form a long bridge. Ainsworth, however, remarks, that in June, 1836, he found the bridge at Bagdad, lower down the river, to be two hundred and fifty-three paces in length, and supported by thirty-five boats acting as pontoons. (Travels, p. 114.)—ὡς οἴον τε μάλιστα πεφυλαγμένος. "As cautiously as possible."—τινές τῶν παρὰ Τισσαφέρνου Ἐλλήνων. "Some of the Greeks with Tissaphernes." Attraction for τινές τῶν παρὰ Τισσαφέρνου Ἐλλήνων, the local relation where being changed into that of whence. (Consult Buttmann, § 150, 1, 8.)—ὡς διαβαινόντων μέλλοιεν ἐπιθήσεσθαι. "That the enemy intended to attack (them) as they were crossing." With μέλλοιεν supply οἱ πολέμου, and αὐτοῖς with ἐπιθήσεσθαι, and observe that διαβαινόντων is the genitive absolute.—ψευδό. An adjective, from the nominative ψευδός. Observe the accentuation: the noun would be ψευδό.—διαβαινόντων. Genitive absolute again.—ὁ Γλαύς. The article here deserves notice, as a case of renewed mention. Glus is now found on the Persian side. Consult note on i., 4, 16.—σκοποῦν εἰ διαβαινοῦν. "Observing whether they crossed." —ὁχετο ὑπελαύων. "He rode off immediately." The verb οἰχομαί, when construed with a participle, carries with it the idea of something rapidly done. Literally, "riding away, he was gone." Compare note on ταρών ἐπεγχανῦ. i., 1, 2
§ 25.

Φύσεων. The Phryseus is supposed to be the modern A'dhem Ainsworth, p. 115.) Mannert and Ritter, with whom Reichard agrees, mean the same river when they call it the Odoan or Odornch.

—Ωκείτο. Compare i., 4, 11.—'Ωπις. The ruins of a city, situated upon the A'dhem, and identified with Opis, were first visited by Mr. Ross, and subsequently by Captain Lynch and his party. They are said to be extensive, but consist chiefly of mounds and fragments, without anything architectural. Opis, says Dr. Vincent, appears to have risen into eminence upon the decline of the Assyrian cities on the Tigris, several of which Xenophon found deserted, and it seems to have decayed in its turn, as Seleucia and Apamea became conspicuous. It was only a village in the time of Strabo. (Ainsworth, p. 115.)—πρός ἦν ἀπήντησε, κ. τ. 2. "Near which a natural brother of Cyrus and Artaxerxes met the Greeks." Observe here the idea of nearness expressed by πρός with the accusative. In this construction, however, a motion toward is always supposed, and therefore πρός ἦν actually means "as they were drawing near unto which place." (Kühner, § 638, 1.)

Σουσών. Susa was a celebrated city of Susiana, in Persis, on the eastern side of the Eulæus or Choaspes. It was the residence of the Persian monarchs during the spring months. Compare note on παρείναι, i., 1. 1.—Ἐκβατάνων. Ecbatana was the ancient capital of Media, and the residence of the Persian kings during the two hottest summer months. The modern Hammedan answers to the ancient site.—ὡς βοηθήσων. "To lend aid."—ἐθεώρει. "He surveyed."

§ 26.

’ς δύο. "Two by two." Clearchus, in order to produce the greatest effect on the barbarian spectators, made the Greeks defile in a column, two abreast, and lengthened the time of their march by frequent stoppages.—ἄλλοτε καὶ ἄλλοτε ἐφιστώμενος. "Halting from time to time."—ἀδιόν δὲ χρόνον τὸ ἡγούμενον, κ. τ. 2. "And during as long a time as he halted the van of the army, during so long a time was it necessary for the halt to take place throughout the whole force." Observe that τὸ ἡγούμενον τοῦ στρατεύματος means, literally, "the leading portion of the army," where we may supply μέρος.

—τὸν Ἡρωσὶν The natural brother of the king, already mentioned.

§ 27.

κέ τοὺς Παρουσίτενος κόμες. The villages were so called because...
the revenue that accrued from them was given to the queen mother toward her support. Their situation, according to the distance stated in the text, would, both in Lynch's and in Rich's maps, fall pretty nearly at the position marked as Tel Kunus in the first, and Tel Gelees in the second.—Kύρω ἐπεγγέλων. "Insulting Cyrus," e., as an insult to the memory of Cyrus. —πλὴν ἀνδραπόδων. "Excepting slaves." Among the booty to be obtained here, no slaves were to be included; but whether this means that none of the inhabitants were to be made slaves, or that no slaves belonging to the inhabitants were to be carried off, is quite uncertain Krüger is in favor of the former opinion, which appears the more natural one. Had the latter meaning been intended, the article would probably have been added.—εἰπὼ δὲ. "There were in them, however." Observe the force of δὲ: though they were not allowed to make any slaves, the most valuable kind of plunder, yet they had, as some compensation for this, abundance of other booty.

§ 28.

εἰπὼ δὲ τῷ πρῶτῳ σταθμῷ. "But at the first station," i. e., at the end of the first day's march.—Kaiwai. A long march from Tel Kunus would have brought the Greeks to a point where Cænae would have been opposite to them, supposing that place to be represented by the existing mounds and ruins called Senn, over against the junction of the Upper Zab with the Tigris. Ainsworth, Mannert, Haken, and Rennell all agree in favor of Senn. Kinneir, however, seeks to identify Cænae with Tekrit, but this place is only between 50 and 60 miles above the Adhem, instead of 120 at least, as indicated by Xenophon's account. Tekrit answers rather to the Scenæ of Strabo, the chief city of the Scenite Arabs, and situated in the southern and desert part of Mesopotamia. (Ainsworth, p. 118.)—σχεδίαις διφθερίαις. "Floats made of skins." Compare i., 5, 10. These appear to have been the same with what Arrian, in his Periplus of the Erythrean Sea (p. 157, ed. Blancard), calls σχεδίαι δεμαρίαι ἐξ ὁσῶν. The actual ferry over the river at the present day is about 30 miles from the junction of the Zab with the Tigris, at a place called Kelk Izedi, or the ferry of the Izedis, from the village opposite to it being occupied by that curious sect of Kurds. The crossing is performed by means of rafts supported on inflated skins, somewhat after the ancient manner probably, if not identical with 't. (Ainsworth, p. 119.)
CHAPTER V.

§ 1.

Ζάπαραν. This form of the name is sanctified by good MS. authority.' Dindorf also adopts it, but with the accent on the penult. The common text has Ζάραν. The river here mentioned appears to have been the same with the Upper or Greater Zab, called by Rich and others the Zab A'la. It was also termed Lyces (Λύκος), or 'the Wolf,' by some of the Greek geographers. It is surprising that Xenophon makes no mention of the Lower Zab, now the Zab Asfal, or Altun-sou, and which the Greeks must have crossed in their march before coming to the villages of Parysatis. (Ainsworth, p. 119.) — φανερώ δὲ οἰδεμία, κ. τ. λ. "But no plot appeared evident," i. e., no signs of any treacherous intent were apparent on the part of the Persians.

§ 2.

είδοξεν οὖν τῷ Κλεάρχῳ, κ. τ. λ. "It seemed good, therefore, unto Clearchus to have a conference with Tissaphernes."—παύσαι τὰς ὑποψίας. "To cause the (existing) suspicions to cease." Observe the force of the active.—καὶ ἐπεμψε, κ. τ. λ. "And he sent (accordingly) a person to say."—ὁ δὲ ἐτοίμως ἐκέλευεν ἥκειν. "He there readily bade him come."

§ 3.

οἶδα μὲν ἡμῖν ὅρκονς γεγενημένους. "Know that there have been oaths between us."—ωῆ ἀδικήσειν ἄλληλον. "That we will not injure one another."—φυλαττόμενον δὲ σε, κ. τ. λ. "I both see you, however, on your guard against us as if we were enemies."—ἀντεφυλαττόμεθα. Supply ὑμᾶς.

§ 4.

ἐπεί δὲ σκοπῶν. "But since, upon careful observation." Literally, "observing."—ἐγὼ τε σαφῶς οἶδα. "And (since) I clearly know." Supply ἐπεὶ from the previous clause.—ὅτι ἣμεῖς γε οὕδ' ἐπινοοῦμεν "That we, at least, do not intend."—εῖς λόγους σου. "To a conference with you."—ἐξελομένειν ἄλληλον τὴν ἀπίστια τ. "We might remove the distrust of one another," i. e., the distrust that appears to influence both parties.

§ 5.

τῶς μὲν ἐκ διαβολῆς. "Some, in consequence of a charge actualb
NOTES TO BOOK II.—CHAPTER V. 381

referred," i. e., a direct accusation. Observe that διαβολὴ here an-
swers not to the Latin "calumnia," as some explain it, but to
"criminatio," and is directly opposed to ὑποφία, or mere suspi-
cion. —οἱ φοβηθέντες. We would here naturally expect φοβηθένται .
Ως. Would we. . . . τοιχόσυνας; but, as this accumulation of partic-
les would have a harsh effect on the ear, the construction is
changed, and a new one commences, instead of a continuation
of the former. (Krüg., ad loc.—Compare Matthiae, § 633.)—φθάσαι
βουλόμενοι πρὶν παθεῖν. "Wishing to anticipate (the opposite party)
before suffering an injury (from them)," i. e., wishing to be before-
hand in inflicting an injury.—ὑποίησαν. Observe the double accu-
sative with this verb.—ἀνήκεστα κακά. "Irremediable evils."—τοὺς
αὐτὲς μέλλοντας, k. t. l. "Unto those who neither intended, nor, more-
over, even wished any such thing." Observe here the force of αὖ, an-
swering to the Latin porro.

§ 6.

τας σὸν τουαῖτας ἀγνωσίας, κ. τ. λ. "Thinking, then, that such
misunderstandings as these may be made to cease most of all by meet-
ings (of the parties)." Observe that πανέσται is here in the passive
voice.—ως σὺ ἡμίν οἰκ ὥρθος ἀπιστεῖς. "That you distrust us without
cause." Literally, "not rightfully."

§ 7.

πρῶτον μὲν γὰρ καὶ μέγιστον. "For, first and chiefly."—οἱ θεῶν
δρκοί. "The oaths (taken by both parties) unto the gods," i. e., in the
name of the gods. By δρκοί θεῶν are meant, in fact, oaths deriving
all their binding influence from the gods, and hence the genitive is
here used objectively, a relation which, in English, is expressed by
a preposition. (Matthiae, § 367.)—ἡμῖν. Both Greeks and Persians
are of course meant.—ὁς δὲ τούτων σύνοιδεν αὐτῷ παρημεληκὼς, k.
t. l. "And whoever is conscious unto himself of having disregarded
these, this one I, for my part, would never esteem happy." Verbs sig-
nifying to concern one's self about a thing, to disregard, to neglect
&c., are followed by a genitive, since they necessarily imply an
antecedent notion of the cause (person or thing) whence the case
arises. (Kühner, § 496.)—τὸν θεῶν πόλεμον. "The hostility of the
gods." Literally, "the war of the gods," i. e., proceeding from them.
ἀπὸ ποιοῦ ἄν τάχους, k. t. l. "With what degree of speed, or whither
fleeing." Observe throughout the whole sentence the frequent re-
currence of the particle ἄν, and how strongly the idea of uncertainty
or improbability is expressed by this in conjunction with the re-
спектive optatives.—άποφέγοι. Consult, as regards the distinction between ἀποφέγω and ἀποδιδόμενος, the note on i., 4, 8.—οἰδ᾽ δὲν ἐν εἰς ἐξυρόν, κ. τ. λ. "Nor how he might go into any strong-hold, and there keep aloof (from their power)." Observe here, as before, the preposition εἰς supplying the place of a verb of motion. Weiske makes ὡς belong to ἐξυρόν, and the meaning to be quomodo muniment, an idea adopted also by Krüger. This, however, is both a harsh and unnecessary construction.—ὕπογα. "Are subject." Supply ἐστι.—καὶ πανταχῆ πάντων ἰσον, κ. τ. λ. "And everywhere the gods are equally masters over all." The verb κρατέω, "to be superior to," or "to govern," has the genitive, from the relative notion, κράτος, "power." But when it means "to conquer," it has an accusative, from the positive notion, κράτος, "strength." It is sometimes, though rarely, construed with a local dative, as νεκύεσσειρ, in Od., xi., 485. (Kühner, § 518, Obs. 1.)

§ 8.

οὖν γεγυνώσκω. "Thus do I think," i. e., these are my sentiments.—παρ᾽ αἷς ἥμεν τήν φιλίαν, κ. τ. λ. "With whom we, having made a compact with one another, have deposited our friendship," i. e., in whose custody, by mutual agreement, we have deposited, καὶ. We have not hesitated to adopt παρ᾽ αἷς, the conjectural emendation of Muretus, sanctioned, subsequently, by one of the best MSS. All the other MSS. have παρ᾽ αὐτός, which makes a very inferior reading. If, however, παρ᾽ αὐτός be preferred, the meaning will then be, "unto whom, by mutual agreement, we drew near, and with whom we deposited our friendship." In this case, παρά would supply the place of a verb of motion.—τῶν δὲ ἄνθρωπινων, κ. τ. λ. "While, of human things, I consider you to be, at the present moment, our greatest good," i. e., to be our chief source of good among earthly things.

§ 9.

πᾶσα μὲν ὁδὸς εἴπορος. "Every road is easy to travel"—οὖκ ὑποστά. "There is no want."—πᾶσα μὲν διὰ σκῦτον ἣ ὁδὸς. "The whole route (to our homes) is through darkness," i. e., is like so much grooping in the dark.—πᾶς δὲ ἄγιος φοβερός, κ. τ. λ. "And every multitude a source of alarm; but solitude the most alarming (thing)." With φοβερῶτατον supply χρῆμα. The general idea is this: while wandering about, as it were, in the dark, every body of men which they might chance to meet would be more or less a source of alarm; while, on the other hand, their being left entirely to themselves, and to their own resources, would be by far the most alarming thing of all since want would then stare them in the face.
§ 10.

ei de óv, κ. τ. . "But if, then, having even become tissaphernes, we should kill you," i. e., if we should be even so mad as to kill you.—άλλο τι αν ἦ, κ. τ. λ. . "Would we not, after having slain our benefactor, be contending with a king the most powerful avenger?" The expression άλλο τι ἦ is an elliptical compound question for άλλο τι γένοιτ' ἄν ἦ, "would any thing else happen than," &c. ; but, from its frequent use, it became a mere adverbial form, and equivalent, as in the present instance, to nonne. (Kühner, § 875, c.) — ἔφεδρον.

This is the reading of the best editions, although MS. authority appears to be in favor of ἔφορον, the common lection. By ἔφεδρος is meant "a third combatant, who sits by (ἐκτι and ἔδρα) while two are contending, in order to engage with the conqueror," and hence, in general, "one who waits to take another's place," i. e., "a successor," or, as here, "an avenger." (Wesseling, ad Diod. Sic., iv., 50.—Lobeck, ad Soph., Aj., 610.—Blomf., ad Aesch., Choëph., 853, in Gloss.) If, however, we read ἔφορον, the meaning will be, "with a king the most powerful watcher (of his foes)."—ei σε τι κακὸν, κ. τ. λ. Observe the double genitive with ποιεῖν.

§ 11.

εὖ γὰρ Κύρον, κ. τ. λ. Clearchus now goes on, in further explanation, to observe, that all his hopes of fortune depended on the favor of Tissaphernes, who was able to gratify all the desires by which he had been drawn into the service of Cyrus.—νομίζον τῷ τότε ἰκανώτατον, κ. τ. λ. . "Thinking that, of the men of that time, he was most able to do good unto whoever he would." The full construction would be, εὖ ποιεῖν ἐκείνον ὑμῖν βούλειτο εὖ ποιεῖν.—αὐτὸς ὑμᾶς ὑπὲρ, κ. τ. λ. Consult note on ἡμέρας πλεῖον ἦ εἰκόσιν, ii., 4, 1 Tissaphernes had been invested by Artaxerxes with all the powers (δύναμις) which Cyrus had formerly possessed, as well as with the territory (χώραν) over which that prince had been satrap. Some make δύναμις refer here merely to the army of Arius, but this is altogether too limited a meaning; it answers rather to the Latin opes, or potentiam.—τὴν σεαυτῶν ἁρχὴν σῶζοντα. "Retaining your own government," i. e., retaining your own satrapy in addition to that of Cyrus. Observe here the peculiar force of σῶζοντα.—τὴν δὲ βασιλέως δύναμιν, κ. τ. λ. . "And the army of the king, which Cyrus experienced as hostile, this being an ally unto you." We must not regard ταύτην here as at all pleonastic; on the contrary, it is brought in with great emphasis, and, as such, takes the place of δύναμιν, the regular accusative which precedes. Compare note on ἐγὼ μὲν αὐτῷ ζασιλέα, κ. τ. λ., ii., 4, 7.
§ 12

ὀντων ἐκ τοιούτων ὄντων. "These things now being such," i. e., affairs being now in such a situation.—&τι, ou βούλεται. Observe here the employment of the relative ὅστις with the finite verb, after ὄντω in the previous clause, instead of ὅτε with the infinitive. 

(1. Matthiae; § 479, Obs. 1.)—ἄλλα μὴν (ἐρώ γὰρ, κ. τ. λ. "But in very truth, (for I will mention, also, those things from which I have hopes that you, likewise, will wish to be a friend to us): For I know, indeed, that the Mysians are troublesome to you," &c. Leunclavius conjectures ἄλλα μὴν ἐρώ γε. But if the text be correct, we have here an anacoluthon very similar to that in iii., 2, 11. Xenophon was going to say, ἄλλα μὴν καὶ ἡμεῖς πολλὰ ύποκέιν ὑπηρεσία, "But the truth is, we will even be able to aid you in many respects." This, however, was broken off by the parenthesis, at the close of which a new construction is brought in, and the particle γὰρ is employed as an index of what has been thus suppressed. (Krüg., ad loc.)

§ 13.

Μυσοῖς. Compare i., 6, 7.—σιν τῇ παρούσῃ δύναμει. "With my present force." Here δύναμει refers to the Grecian army, since in this the whole power of Clearchus, such as it is, at present consists—ταπεινοῖς. "Submissive."—Πισίδας. Compare i., 1, 11.—τοι οὖσα. "Such as they," i. e., resembling the Mysians and Pisidians in their want of submission to your authority.—ἄν οἵματι ἄν παίσαι, κ. τ. λ. "Which I think I could cause to cease from always disturbing your happiness," i. e., from disturbing more or less, by their continual turbulence and inroads, the prosperity and repose of the Persian Empire. Among the nations here referred to by Clearchus may be mentioned the Lycaones (iii., 2, 23) and the Carduchi (iii., 5, 16).—Ἀγυπτίων. Compare ii., 1, 14.—τεθυμωμένους. "Incensed."—οὐχ ἄρα ποία δύναμει, κ. τ. λ. "I do not see, what auxiliary force having employed, you will be likely to fail, rather than that which is now with me." The regular construction here, in place of τῆς νῦν εἰς ἐμοὶ οὕσης, would be ἡ τῇ νῦν σιν ἐμοὶ οὕση (χρησάμενοι), "rather than having employed that which," &c. But in Greek the genitive is even used after a comparative, when in the resolution with ἥ a different case would be employed. (Matthiae, § 454.)—ἄν κολάσεσθε Compare ii., 3, 18.

§ 14.

ἄλλα μὴν ἐν γε, κ. τ. λ. "In very truth, moreover, among those, at least, that dwell around." &c., i. e., I do assure you, moreover, that
among the neighboring communities, at least. — τώ. Attic for τιν — ως μέγιστος ἄν εἰς. "You might become as great a one as possible," i. e., one of the most valuable of friends. He means, of course, with the aid of the Greeks, which is expressed immediately after, in the succeeding clause, by the words ἔχων ἴματις ὑπηρέτας — ως δεσπότης ἀναστρέφω. "You might act, (in his case), as a master," i. e., you might treat him as a master would his slave. Observe that ἄν is to be supplied before ἀναστρέφω, from the previous clause. The verb ἀναστρέφω in the middle means, properly, "to turn one's self about in a place," and hence, in a more general sense, "to comport one's self," "to act." — υπηρέτας. "As assistants." — ἄν ὑπηρετοῖμεν. "Would serve." — ἄλλα καὶ τῆς χάριτος, κ. τ. λ. "But also on account of the gratitude which, having been saved by you, we should justly entertain toward you." Observe that ἔς is by attraction for ὑν, and that χάριν ἔχειν τινι τινος is "to feel gratitude toward one for a thing."

§ 15.

οὕτω δοκεῖ θαυμαστον εἶναι, κ. τ. λ. "Your distrusting us appears to be so wonderful!" Observe that το σε ἴματι ὑπαστείν is the subject of δοκεῖ — ὠκετε καὶ ἡδιστ' ἄν ὑκόσαμι, κ. τ. λ. "That I would most gladly hear the name (of the individual) who is so clever at speaking," &c. We have here a blending of two constructions, namely, ἄκονσιν τις . . . , and ἄκονσι τὸ ὅνομα τούτον ὄσις — ἀγών. "By what he says." — ὑπημελήθη. "Answered." The verb ἀπαμείβωμαι is properly a poetical one, being employed by Homer. The Homeric usage, however, is always to add a second more definite verb. The aorist passive is here employed in a middle sense.

§ 16.


§ 17.

ἀπορεῖν. Observe that the infinitive is here employed without ἄν, because an actual fact is referred to (οὐκ ἄποροιμεν), whereas, in the next section, we have ἀπορεῖν joined with ἄν, because there the reference is merely to a possible case (οὐκ ἄν ἄποροιμεν). — ἐπιλέγως. "Of warlike equipments." Analogous to the Latin armā-
Some take ὀπλίσεως here for ὀπλίτων, and πεζῶν for τις ὄν erroneously, however.—ἐν ὑ. “By means of which.” (Sturtz, Iex Xen., s. v. ev, 2.) The preposition ἐν is sometimes employed in a causal sense, to denote the means and instrument, when an object may be considered as received into, contained, held, existing in the means. This mode of expression is frequently employed by the poets, since it brings the means more fairly before the eyes than the mere instrumental dative. (Külner, § 622.)—ἀντιπάσχεν δὲ οὐδεὶς κίνδυνος. “While there would be no danger of receiving any harm in turn.” After κίνδυνος supply ἕν εἰ. 

§ 18.

ἀλλὰ χωρίων, ἐπιτηδείων, κ. τ. λ. “Well, then, do we seem to you likely to want places suitable for attacking you.” Observe the force of ἕν, and compare note on ἄπορειν, in the preceding paragraph.—οὐ τοσοῦτα μὲν πεδία, κ. τ. λ. In the common text ἕνεις are wanting. We have inserted them, with Dindorf, on good MS. authority. —ἵμιν ὑπὲρ πορευέτα. “That are to be crossed by you.”—ἀ ἤμιν ἐξετάσατο προκαταλαβώσαν, κ. τ. λ. “Which it is in our power, by having previously seized upon, to render impassable to you.”—τοσοῦτοι δὲ εἰσὶ ποταμοί, κ. τ. λ. “And are there not so many rivers, at which we have it in our power to determine with how many of you we may choose to engage.” The verb ταμιεύω, and, as a deponent middle, ταμιεύομαι means, properly, “to be a ταμίας,” “to be a housekeeper or manager.” Hence, in a general sense, it signifies “to regulate,” “to manage;” and thus, “to control,” “to determine at one’s pleasure,” &c. Tissaphernes means, that they had the Greeks so completely in their power as to be able to choose just such a number to engage with, on crossing any river, as they might feel inclined to select. In other words, to carve out for themselves just as large a body of opponents as they pleased. Compare Thucydides, vi., 18, and Poppo, ad loc.—εἰσὶ δ’ αὐτῶν ὅς ὅς ὅν, κ. τ. λ. “And are there not some of them which you could not even cross at all, if we did not help you over them?” Literally, “if we did not cause you to cross them.” With εἰσὶ supply τινές, and observe that the negative ὅ is in the earlier part of the paragraph, is to be repeated throughout.

§ 19.

ἡττώμεθα. We have given the optative here, with Dindorf and others, as far more correct than the indicative ἡττώμεθα, the common reading.—ἀλλὰ τό γέ τοι, κ. τ. λ. “Yet at least, however, fire is more powerful than the produce of the earth,” i. e., enjoys the mas
tery over it whenever the two come in contact. Observe here the force of γέ τοι, and compare the explanation of Hermann (ad Vig. p. 297).—λιμὸν ὅμων ἀντιτάξασθαι. "To set famine in array against you."

§ 20.
πανταπασὶ δὲ ἀπόρων, κ. τ. λ. "Now it is altogether the part of men involved in utter perplexity, and destitute of means, and held ἐκείνην by necessity, and these wicked in their very natures."—οίτινες ἔθελονσαι, κ. τ. λ. The regular construction here would be ἔθελεν alone; but οίτινες ἔθελονσαι is employed in its place, just as if ἄποροι εἶσα, &c., preceded. A similar blending of constructions occurs in ii., 6, 6 Compare Thucydides, iv., 18: σωφρόνων ἄνδρων οίτινες τύγαθα εἰν ἀμφίβολον ἀσφαλῶς ἔθεντο.—ἀλογιστοι. "Inconsiderate."

§ 22.
ἐξὸν. "It being in our power." Supply ἡμῖν. Impersonal verbs when construed as participles, are not put in the genitive, but in the nominative absolute. (Matthias, § 564.—Hermann, ad Vig., p 769.)—οὐκ ἐπὶ τοῦτο ἐλθομεν. "Did we not come to this?" i. e., did we not attempt it?—εὖ ἔσθι δέ τι ὅ ἐμὸς ἔρως, κ. τ. λ. "Know well that the cause of this was my desire, as regarded my becoming a faithful (friend) unto the Greeks, and my going down strengthened on account of kindness (shown to them) by that foreign force, with which Cyrus went up by reason of the giving of pay." Observe that τοῦτο is here equivalent to τοῦ μὴ ἐπὶ τοῦτο ἐλθεῖν. The common text has, in the succeeding clause, τοῦ ... γειέσθαι, for which we have substituted the far more elegant reading τοῦ ... γειέσθαι, sanctioned by good MS. authority, and received by Dindorf and Bornemann. The infinitive is often put with the accusative of the article, where the genitive might have been expected. Compare Plato ἵγω αἵτιος τὸ σε ἀποκρίνασθαι (Lael., p. 190, E.), and the numerous
other examples cited by Matthiae (§ 543, Obs. 3) and Kühner (§ 670), the latter of whom cites also the present one from Xenophon, as an instance of the accusative even when τοῦτον has preceded.

§ 23.

ὅσα δὲ μοι ἰσείς, κ. τ. λ. "As to how many things you are useful to me in," i. e., with regard to as many things as you are useful, &c.—τὸ δὲ μεγίστον. "But the principal one."—τῷ μὲν γὰρ ἐπὶ τῷ κεφαλῇ, κ. τ. λ. "For it is lawful for the king alone to wear his tiara upright on his head, but that upon the heart, perhaps, if you are present (to assist), even another may easily wear so." The meaning of Tissaphernes is simply this, that, with such a body of auxiliaries as the Greeks, any one might easily enjoy a spirit as erect as the king's tiara. The King of Persia wore an erect tiara, while those of his subjects were soft and flexible, falling on one side. The cap worn by the Persians is called by Greek authors κυρδαία or τιάρα. According to Moris, κυρδαία was the Attic term, τιάρα meaning the same thing in common Greek. Strabo calls the Persian cap πιλημα πυργωτόν, "felt in the shape of a tower" (xv., p. 231). The king was also distinguished by the splendid colors of his tiara, and by a diadema which encircled it, and which was variegated by white spots upon a blue ground. The following wood-cut shows the tiara as worn by a sovereign of Armenia.
NOTES TO BOOK I.—CHAPTER V 388

§ 24.
-ἀυτά εἰπὼν ἔδωκε τῷ Κλεάρχῳ, κ. τ. λ. These arguments convinced Clearchus; for they were not only extremely specious, but, as the wily Persian perhaps knew, they were his own.—ἐφε. A usual pleonasm, when εἰπε has neither τῶν nor ὅς added to it. (Krug., ad loc.)—οἵτινες. "They, who."—τοιούτων ἦμιν εἰς φιλίαν ὑπαρχόντων. "When such inducements to friendship exist for us," i. e., when such circumstances concur to make us friends.—διαβαλλόντες. "By bringing (secret) charges against."—τὰ ἕσχατα. "The extremity of punishment." Literally, "the uttermost," or "last things."

§ 25.
ἐν τῷ ἐμφανεὶ. "In a public manner." Krüger suspects that εἰς λόγονς has fallen from the text after λογαγοῖ. Its presence would certainly improve the construction.—λέξῳ τῶν πρῶς ἐμὲ λέγοντας. "I will mention those who tell me."—ἱμοὶ ἐπιθυμεῖσις, κ. τ. λ. The common text has ἐπιθυμεῖσις ἰμοὶ τε καὶ τῇ, κ. τ. λ.

§ 27.
ἐκ τούτων ἄν τῶν λόγων. "After these speeches." Observe the employment here of ἐκ, to denote an immediate succession in time. The particle ἄν is often connected with pronouns, to mark the person or thing more strongly.—φιλοφρονοῦμενος. "Displaying a friendly manner."—συνθειπνοῦ ἐποίησατο. "Made him his companion at table."—δῆλος τῇ ἄν πάντων φιλικός, κ. τ. λ. "Both evidently appeared to think that Tissaphernes was very kindly affected (toward him)." i. e., it was evident that he had the most agreeable impressions of the satrap's disposition toward him. Literally, "was both evident as thinking," &c. We have adopted here, without any hesitation, the conjecture of Schneider, namely, τῶν Τισσαφέρνην, in place of the common reading, τῷ Τισσαφέρνῃ. If we retain the latter, the meaning can only be, "that he was very kindly disposed toward Tissaphernes." Clearchus, however, was not thinking of his own feelings toward the Persian satrap, but of those which the latter appeared to entertain toward him. (Compare Poppo, ad loc.)—χρῆναι ἔλεην παρὰ Τισσαφέρνην, κ. τ. λ. "That those ought to go to Tissaphernes, whom the latter had bid come." These were the στρατηγοὶ and λαχαγοὶ spoken of in § 25.—οἱ ἐν ἐλεγχῶσι διαβάλλοντες τῶν Ἑλλήνων. "Whosoever of the Greeks shall have been convicted of uttering charges (against their countrymen)."
§ 28.

elvai tov diábabállonta Ménova. "That Menon was the one who uttered these charges." Clearchus had persuaded himself that Menon, whom he believed to be his enemy and his rival, was the person who had traduced him to Arión and Tissaphernes, for the purpose of supplanting him. He hoped to witness the shame and punishment of his adversary, and to establish himself in the undivided command of the army; and he therefore disregarded all the remonstrances of his disinterested counselors. (Thirleall, iv., p 322.)—αὐτῶν καὶ συγγεγενημένων, κ. τ. λ. "That he had both, along with Arión, had a conference with Tissaphernes, and was forming a party against him, and intriguing," &c. Observe that αὐτῷ refers to Clearchus.

§ 29.

ἀπαν τῷ στράτευμα, κ. τ. λ. "That the whole army should have their thoughts directed toward himself," i. e., should think of him alone as their head.—τοὺς παραλυποῦντας. "Those who annoyed him."—αὐτέλεγον αὐτῷ, κ. τ. λ. "Spoke in opposition to him; that all the captains and generals should not go," &c. More literally, "for all the captains and generals not to go."

§ 30.

ισχυρῶς κατέτεινεν, κ. τ. λ. "Contended vehemently, until he brought it about that five generals should go."—ὡς εἰς ἄγορᾶν. "As to market," i. e., as if going to procure provisions, and, consequently, unarmed. Compare Diodorus Siculus (xiv., 26): καὶ στρατιωτῶν δὲ πρὸς ἄγορᾶν ἐδεικνύουσαν ἠκολούθησαν ὡς διακόσιοι. The soldiers who followed under color of going to market, would seem, of course, to have been partly induced by Clearchus himself to go, in order to render the visit of the generals a more public one, as Tissaphernes had requested (§ 25), and partly to have been attracted by curiosity.

§ 31.

ἐπὶ ταῖς ὑφασίς. Compare ἐπὶ τὰς ὑφασίς, i., 2, 11.—ἐλεω. For this Diodorus has εἰς τὴν σκηνήν. (xiv., 26.)—Πρὸς τοὺς Βουώτιος, κ. τ. λ. The names of the five generals are now given. One of the five, it will be perceived, is Clearchus himself.—ἐπὶ ταῖς ὑφασίς διέτριβον. Diodorus has πρὸς ταῖς ὑφασίς διέτριβον. (xiv., 26.)

§ 32.

αὐτῷ τεῦ αὐτοῦ σημείαν 'At the same signal." Literally, "from
NOTES TO BOOK II.—CHAPTER V. 394

1. c., by reason of) the same signal.” Observe that ἄπο is here causal. The signal referred to in the text was a crimson banner, raised on a sudden above the tent of Tissaphernes. Thus, Diodorus remarks, καὶ μετ’ ὀλίγον ἐκ τῆς Τισσαφέρνους σκηνῆς ὑρθείσης φανακίδος, κ. τ. λ. (xiv., 26.)—οἱ ἔξω. Referring to both the λοχαγοὶ and the common soldiers without. Compare Diod. Sic., l. c.—φίνι ἐντυγχάνειν Ἐλλῆνι, κ. τ. λ. “With whatsoever Greek they chanced to meet, whether slave or freeman, slew all.” As regards the plural πάντας, consult note on i., 1, 5.—έκτεινον. Observe the force of the imperfect, as denoting a succession of acts.

§ 33.

τὴν ἱππασίαν αὐτῶν. “Their riding up and down.”—καὶ ὅ τι εποιεῖν ἡμιφωνῶν. “And were in doubt as to what they were doing.”—πρὶν. “Until.” The particle πρὶν is put with the indicative when referring to past facts. (Kühner, § 848.)

§ 34.

ἐκ τούτων ὅ. “Upon this, then.” Compare note on ἐκ τουτων τῶν λόγων, § 27.—ἐκπεταληγμένου. “Struck (with consternation)” —καὶ νομίζοντες, κ. τ. λ. “And thinking that they will straightway come against the camp.” Observe that αὐτοῖς here refers to the Persians. Rennell correctly remarks, that the Persians did not take “such advantages as the occasion offered. Had they kept the main body of their cavalry ready to attack the Grecian camp at the instant of the massacre, instead of sending a detachment only, to scour the plain, and cut off stragglers, irreparable mischief might have been done.” (Illustrations, &c., p. 135.)

§ 35.

Μιθραδάτης We have given here the more correct form of this name, and the one that occurs on coins and in inscriptions. It appears to have been formed from Mithra, or Mitra, the Persian name for the sun, and the root da, signifying “to give,” which occurs in most of the Indo-European languages. The common mode of writing the name is Μιθριδάτης.—οἱ ἥσαν. “Who used to be.”—τεθω α-κισείνου. “Armed with corselets.”

§ 36.

ποιομέθειν. “To come unto them,” i. e., to come forth.—εἰ ἐσθ οὖν Ἐλλήνων, κ. τ. λ. “If there was either any general or captain of the Greeks,” i. e., whatever general or captain of the Greeks might
be at the time in the camp.—ίνα ἅπαγγέλωσι. Observe the employment of the subjunctive here, where the optative might have been expected, and the air of animation and reality which this change produces in the sentence.

§ 37.
ἐξῆλθον φιλαττόμενοι, κ. τ. λ. "There went forth, with proper precautions, Cleanor an Orchomenian, and Sophanetus a Stymphalian, enemis of the Greeks." Observe the force of the middle in φιλαττόμενοι, literally, "guarding themselves," or "being on their guard."

—Ὅρχομένιος. The Orchomenus of which Cleanor was a native, was the Arcadian city of that name, situate some distance to the northwest of Mantinea. It must not be confounded with the Orchomenus of Bœotia, to the northwest of the Lake Copais.—ἐτέγχανεν ἄπων. "Happened to be away." Had he been present, he would, as a commander, have gone forth with the other officers. Compare i., 4, 3.

§ 38.
ἐπεί δὲ ἔστησαν εἰς ἐπήκοον. "But when they stood within hearing." More literally, "within hearing distance," τόπον being understood—ἐπεί ἐπιορκῶν τε ἐφάνη, κ. τ. λ. "Since he appeared both to be committing perjury," &c., i. e., since he was discovered to be guilty of perjury, &c.—ἐξελεί τὴν δίκην καὶ τέθυρε. "Has his punishment and is dead," i. e., has death as the punishment which he merited.—ὁτι κατήγγειλαν αὐτὸν τὴν ἐπιδολὴν. "Because they denounced his intrigue."—ὑμᾶς τὰ δῆλα ἀπαίτει. "Demands of you your arms."—τοῦ ἵκεινον δοῦλον. Compare note on δοῦλον ὅντος, i., 9, 29.

§ 39.
Κλεάνωρ. Cleanor, says Mitford, an honest old soldier, and no politician, without at all considering what the pressing interests of the moment required, uselessly vented his just indignation.—καὶ οἱ ἄλλοι. "And ye others." Supply ὅμειρος. —οὐκ αἰσχύνεσθε, κ. τ. λ. Compare chapter iii., § 22.—τοὺς αὐτοὺς φίλους καὶ ἐχθροὺς νομεῖν. "That you will regard the same persons as friends and enemies, (that we may)." Observe that νομεῖν is the Attic future for νομίσειν.—σὺν Τισαφέρνει. "In concert with Tissaphernes."—ἀπολολέκατε All the MSS. but one insert ὡς before ἀπολολέκατε. Larcher, on the other hand, finding this particle omitted in one MS., removes it, accordingly, from the text, with the approbation of Porson and Schneider. We have followed the authority of these scholars. If ὡς be retained, we must either suppose, with Dindorf, that the
speaker, more intent on accumulating reproaches than on any elegance or clearness of arrangement, forgets the construction which had preceded, and in his excitement brings in a new one; or else we must adopt the ingenious conjecture of Jacobs, who explains ὡς here by quam, i. e., quam turpiter! quam impie!

§ 40.

Κλέαρχος γάρ. Observe here, what very often happens, that the sentence whereof γάρ gives the premise is suppressed, and must be supplied by the mind. (Kühner, § 786, Obs. 1.) It is the same, therefore, as saying here, "(Yes! and rightly have we acted), for Clearchus," &c.—πρῶσθεν. "First."—τοὺς ἔν τούτοις. "That are with these."

§ 41.

Ένοφῶν τάδε εἰπε. Xenophon's speech is very cogent, and to the purpose. If Clearchus was guilty of the offenses imputed to him, he had no doubt suffered justly. But since Proxenus and Menon had conferred an obligation on the Persians, it was reasonable that they should be restored to their troops; for, as they had shown themselves the friends of both parties, both might expect benefit from their counsels. (Thirlwall, iv., p. 324.)

CHAPTER VI.

§ 1.

ἀνηκθησαν ὡς βασιλέα. "Were carried up to the king." As regnum ὡς with the accusative, compare note on i., 2, 4. The generals were carried up to Babylon in chains, according to Ctesias (c. 60) and Diodorus Siculus (xiv., 27). For some remarks on their treatment there previous to execution, consult the concluding note to this chapter.—ἀποτιμηθέντες τὰς κεφαλὰς. "Having had their heads cut off." When the operation of the verb is more exactly defined by stating the very part or parts where it operated, this is put in the accusative, as being merely another way of expressing, by a sort of apposition, the operation of the verb. So κεφαλὰς is here in the accusative, as being the part really cut off. (Kühner, § 515, 5.)—τὸς μὲν. Observe that μὲν here stands opposed to ὃς, in the expression Πράξενος ὃς, § 16.—ἀμολογομένως ἐκ πάντων, κ. τ. ἡ. "As was confessed by all who had experience of his character." Literally, "confessedly by all who had (themselves in a state of) experience.
with regard to him."—δόσας γενέσθαι. "Having appeared to be," i.e., having shown himself to be. Equivalent, in reality, to γενόμενος the Attics often adding some part of ὄνοκεω even to clauses plainly indicative of certainty. This is said to be done "per Atticam urbanitatem." (Poppo, Ind. Græc., s. v.)

καὶ γὰρ ὅ. "And (no wonder), for accordingly."—παρέμενεν

"He remained with them," i.e., he remained with his countrymen the Lacedaemonians, fighting on their side. The period alluded to here was that of the Peloponnesian war, during which Clearchus played no unimportant part. In the congress which the Spartans held at Corinth, in B.C. 412, it was determined to employ him as commander in the Hellespont, after Chios and Lesbos should be gained from the Athenians; and in the same year, the eleven commissioners, who were sent out from Sparta to take cognizance of the conduct of Astyochus, were intrusted with the discretionary power of dispatching a force to the Hellespont under Clearchus (Thucyd., viii., 8, 39.) In B.C. 410, he was present at the battle of Cyzicus, under Mindarus, who appointed him to lead that part of the force which was specially opposed to Thrasybulus. (Diod. Sic., xiii., 51.—Xen., Hist. Gr., i., 1, 16, &c.) In the same year, on the proposal of Agis, he was sent to Chalcidion and Byzantium, with the latter of which states he had a connection of hospitality, to endeavor to cut off the Athenian supplies of corn in that quarter, and he accordingly fixed his residence at Byzantium as harmost. When the town was besieged by the Athenians, B.C. 408, Clearchus reserved all the provisions, when they became scarce, for the Lacedaemonian soldiers; and the consequent sufferings of the inhabitants, as well as the general tyranny of his rule, led some parties within the place to surrender it to the enemy, and served afterward to justify them even in the eyes of Spartan judges, when they were brought to trial for the alleged treachery. At the time of the surrender, Clearchus had crossed over to Asia to obtain money from Pharnabazus, and to collect a force sufficient to raise the siege. He was afterward tried for the loss of the town, and fined. (Xen., Hist. Gr., i., 1, 35.—Id. ib., 3, 15, &c.—Diod. Sic., xiii., 67.—Plut., Vit. Alec., 31.) In B.C. 406, he was present at the battle of Arginusæ, and was named by Callicratidas as the man most fit to act as commander, should he himself be slain. (Diod. Sic., xiii., 98.) This brings us to the end of the Peloponnesian war. Xenophon then proceeds to detail his subsequent movements, ἵτει δὲ εἰρήνε.
CHAPTER VI.

AND, someελπίνη εγένετο. The time referred to is the close of the Peloponnesian war.—τὴν αὐτῶν πόλιν. Sparta.—καὶ διεπραξάμενος, κ. τ. λ. "And having obtained, as well as he was able, (the requisite means) from the Ephori." Weiske explains ὡς ἐδῦνατο by "maxi má dedítá operá," but the Greek for this would be ὡς ἐδῦνατο μάλιστα. Xenophon appears to hint, by the phrase, that Clearchus had practiced some deception upon the Ephori.—'Εφοροι. Magistrates, called 'Εφοροι, were common to many Dorian constitutions in times of remote antiquity. The Spartan Ephori were five in number, who, by gradua. encroachments on the royal authority, made themselves virtually supreme in the state. They became, in fact, the executive of Sparta.—ὡς πολεμίσων. "In order to make war."—ὑπὲρ Χέρσονήσου. Consult notes on i., 2, 9.—Περίπτωσιν. Perinthus was a city of Thrace, on the coast of the Propontis, to the west of Byzantium.

§ 3.

μεταγγύνετε πως. "Having for some reason or other changed their minds."—ἐξω. "Abroad." Literally, "without," i. e., without their immediate jurisdiction.—ἀπουτρέφειν αὐτὸν ἑπειρώντο, κ. τ. λ. "En-
deavored to recall him from the Isthmus." Literally, "to turn him away (i. e., back) from." The Isthmus here meant is the Corinthian one. Some erroneously refer the term to the Thracian Chersonese, which the words ψέκτο πλέων εἰς 'Ἐλλησπόντου show very plainly can not be meant.—ψέκτο πλέων. "Sailed quickly away." Compare note on ψέκτο ὑπελαύνων, ii., 4, 24.

§ 4.

καὶ ἐδανατώθη, κ. τ. λ. "He was even condemned to death by the magistrates in Sparta," i. e., by the Ephori, already mentioned.—τελὼν. Magistrates are called τέλη in Greek, because filling the highest or last station (τέλος) in civil life.—ἦν δὲ φυγάς ὦν, κ. τ. λ. After reaching the Hellespont, on this occasion, he took up his residence at Byzantium. Here he behaved with great cruelty, and, having put to death many of the chief citizens and seized their property, he raised a body of mercenaries with the money, and made himself master of the place. The Spartans, according to Diodorus, having remonstrated with him to no purpose, sent a force against him under Panthoides, and Clearchus, thinking it no longer safe to remain in Byzantium, withdrew to Selymbria. Here he was defat...
ed, and besieged, but effected his escape by night, and, passing over to Asia, proceeded to the court of Cyrus. (Smith, Dict., s. v., Ïπεισε Κέρων. Not to make war upon his brother, as Weiske thinks; on the contrary, ἐπείσε refers to what comes after, namely, ἄδωσε ὅ αὐτῷ Κέρων, κ. τ. λ.—Ἀλλὰ γέγραπται. "Has been written elsewhere." This can only refer to 1., 1, 9, where it is merely said ὁ Κέρων ἧγεσθα τε αὐτῶν, but no arguments on the part of Clearchus re at all stated. Krüger thinks that Xenophon here forgets what e had previously written in the early part of the work; a very clumsy explanation at best.—μὴριον δαρεικοῦς. Consult note on δαρεικοῦς τριμελίους, 1, § 18.

§ 6.

ἐργα. "The actions."—ἐξόν. Consult note on chap. v., § 22.—ἀλρεῖται πολεμεῖν. "Prefers to war." Literally, "chooses for himself," &c.—φαθμεῖν. "To lead a life of indolence."—ἐότε πολεμεῖν. "So as to be engaged in war," i. e., so that it be for war.—χρήματα ἐξεν. "To possess riches."—πολεμῶν μείων παθεία ποιεῖν. "To make these less by carrying on war," i. e., to diminish these by going to war.—Δυσπέρ εἰς παιδικά. "Just as (he might have done) upon a favorite." —δαπανῶν εἰς πόλεμον. "To spend (his resources) upon war."—οὕτω μὲν φίλοπολέμος ἤν. "So fond of war was he."

§ 7.

πολεμικὸς δὲ αὐ, κ. τ. λ. "And again he appeared in this way to be a man fitted for war, in that he was," &c., i. e., he showed himself, moreover, to be not only fond of war, but actually well fitted for it, by this, namely, in that he was, &c. With ταύτη supply ὅδρ.—καὶ ἄγον ἐπὶ τοὺς πολεμικοὺς. "And (was) leading against the enemy." Supply τὸ στρατεύμα, for a fuller translation. Observe here the employment of ἦν ἄγον for ἦν. The verbal form is resolved into the participle with εἶναι, when emphasis is sought to be given to the
medicate. (Kühner, § 375, 4.) This, however, is rather a poetical than a prose construction.—καὶ ἐν τοῖς δεινοῖς φρίνυμοι. "And (was prudent in dangers.)—ὡς οἱ παρόντες πανταχοῦ, κ. τ. λ. "As they who were present with him every where, all confessed."

§ 8.

ἀρχικὸς. "Fitted for command."—ὡς δυνατον ἐκ τοῦ τοιοῦτον τρω- του, κ. τ. λ. "As far as was possible from such a disposition as he even possessed." Observe here the causal force of ἐκ, as denoting origin, and compare the language of Buttmann (ad Philoct., 91). "In omnibus his dictionibus ἐκ (εἰ) designat idUser unde viri agendi su- mas," &c.—Ικανός. "As capable."—φροντιζεῖν. "Of devising."—εἰς. We have given the future here as the more regular construction after ὅπως. (Matthiae, § 519, 7.—Buttmann, § 139, 4.) Poppo reads ἔχει, with Dindorf and others; but this, though found in many good MSS., is a much less usual construction. Compare i, 8, 13.—εἰμποίεισαι τοῖς παρόνσιν, κ. τ. λ. "Of producing in those who were present the conviction that Clearchus must be obeyed," i. e., those who were present with him and under his command.—ὡς πειστέων εἰς Κλεάρχο. Supply αὐτοῖς with πειστέον. Literally, "that they must obey Clearchus." These verbals in τέον, it will be remembered, govern the dative of the pronoun, together with the case of their own verb.

§ 9.

ἐκ τοῦ χαλεπὸς εἶναι. "From his being severe of manner." Observe here the nominative with the infinitive, the reference being to the same person that is indicated by the subject of the verb.—δρᾶν στυγνος, κ. τ. λ. "Gloomy of look, and harsh in his tone of voice." Literally, "gloomy to behold." The term στυγνὸς here denotes what is gloomy and repulsive, and stands opposed to φαϊρός, in § 11. —ἰσχυρός. "Severely."—ὡς καὶ αὐτῶ μετομέλειν, κ. τ. λ. "So that he even sometimes repented (of what he had thus done)." With ἓσθον ὅτε compare the analogous Latin expression, est ubi. — γνώμῃ. "From principle," i. e., in accordance with regular system. Compare the explanation of Weiske, "cum ratione;" "nach Grund- sitzen."

§ 10.

ἄλλα καὶ λέγειν, κ. τ. λ. "Nay, they even reported that he said, that the soldier ought, in his opinion," &c. Observe the employment of the optative in διὸν to denote the opinion of the individual himself.—εἰ μέλλω ἡ φυλακὴς φυλάζειν, κ. τ. λ. "If he would either keep guard well, or refrain from friends, or advance without hesitation
against the enemy. The expression φυλάκις φυλάττειν (literally "to watch watches") is much stronger than φυλάκις εξειν, and implies the discharging of this duty in a proper and soldier-like manner. This idea we have expressed here by the adverb "well."— ἀπροφασίστως. Literally, "without pretext" or "excuse."

§ 11.

ἐν μὲν τοις δεινοῖς. Compare § 7.—ἡθελον αὐτοῦ ἀκούειν σφόδρα "Were exceedingly willing to obey him." More literally, "to give ear unto him," "to hearken unto him." The verb ἀκούω in this sense takes the genitive, the person who is hearkened unto being considered as the source whence the obligation is derived. (Kühner, § 487, 4.)—τὸ συνηγόν τότε φαιδρον, κ. τ. λ. "That what was gloomy in his looks then appeared beaming with animation." Literally, "then appeared bright," or "beaming." Observe here the opposition between συνηγόν and φαιδρόν, and compare note on ὁρᾶν συνηγόν, § 9.—καὶ τὸ χαλέπον, κ. τ. λ. "And his severity of manner seemed to be strength of courage against the foe." Literally, "seemed to be what was strong," &c. — ὁστε σωτηριον, καὶ οὐκέτι, κ. τ. λ. "So that it appeared something calculated to save, and no longer what was severe."

§ 12.

/octet ἐξο τοῦ δεινοῦ γένοιτο, κ. τ. λ. "But whenever they were out of their danger, and it was allowed them to go as soldiers unto others." Observe that ἄρχομένους is here the passive participle, and means literally, "as persons commanded," i. e., accustomed to the orders of others. Dunbar renders ἄρχομένους, "to be commanded;" but this suits rather ἄρχομένους, the conjecture of Schaefer. Some, again, translate the word in question by "the soldiers;" this, however, would be τοῖς ἄρχομένους. All the MSS. give ἄρχομένους. The dative ἄρχομένους is a bad conjecture of Stephens', though adopted by Hutchinson and Poppo. Dindorf suggests ἄρχοντας.—τὸ γὰρ ἐπὶ χαρι ὕπκ εἶχεν. "For he had no pleasantness of manner." Literally, "he had not that which was pleasing" or "agreeable." — ὧμος "Unfeeling."—διέκειτο πρὸς αὐτόν. "Were affected toward him."

§ 13

καὶ γὰρ οὖν. Compare i., 9, 8.—ἑπομένοις. "Any persons following him."—ἡ τεταγμέναι. "Either having been ordered (so to do)," i. e., to follow him, or be present with him.—ἡ ἐπὶ τοῦ δείσαμα, κ. τ. λ. "Or being compelled by want, or any other necessity"—σφόδρα πεθομένοις εχρητο. "He rendered implicitly obedient." Literally, "he made use of as extremely obedient"
§ 14.

'ξὴρας ἤμετάλα ἕν, κ. τ. λ. "Now were the inducements great, that made the soldiers with him to be good ones." Literally, "useful." Schneider objects to this whole section as not being at all connected with what precedes. But, as Dindorf correctly remarks, no connection of the kind is intended; on the contrary, the narrative now returns to where it was interrupted, at the end of § 8, by an account of the manners and habits of Clearchus.—τὸ τε γὰρ πρῶς τοὺς πολεμίους, κ. τ. λ. "For both the feeling confident against the enemy was present (unto them)," i. e., they both had a feeling of confidence against the enemy. Literally, "the having themselves confidently (i. e., in a confident state) against the enemy."—καὶ τὸ τὴν παρ' ἰκείνου, κ. τ. λ. "And their fearing punishment from him made them well observer of order," i. e., well disciplined and orderly. Observe that φοβεῖσθαι belongs to that class of middle verbs which have assumed a new transitive notion, deduced from or implied in the reflexive notion; and, moreover, that verbs expressing fear, hope, confidence, &c., take an accusative of the feeling, or that wherein it consists. (Kühner. § 362, 8; § 550.)

§ 15.

ου μιᾶ ἐθέλειν. "Not to like much."—ἀμφε τα πεντήκοντα ἑττ The article stands with cardinal numerals when the number is to be decidedly marked. For some remarks on the death of Clearchus, consult note on § 29.

§ 16.

ἐὐθὺς μὲν, μειράκις ὄν. "From his very boyhood." More literally, "straightway, being (as yet) a mere boy." Compare note on εὐθὺς παιδεὶς ὄντες, i. 9, 4.—ἐδωκε Γοργία ὑγρότος, κ. τ. λ. "He gave a sum of money to Gorgias the Leontinian," i. e., the native of Leontini, a town of Sicily to the south of Catana. Gorgias was celebrated among his contemporaries as a statesman, sophist, and orator, as well as a teacher of rhetoric. At an advanced age, in B.C. 427, he was sent by his fellow-citizens as ambassador to Athens, for the purpose of soliciting aid against the threatening power of Syracuse. His showy eloquence so captivated the Athenians as to procure for him a successful termination of his mission. He seems to have returned to Leontini only for a short time, and to have spent the remaining years of his vigorous old age in the towns of Greece proper, especially at Athens and the Thessalian Larissa. His professional labors as a teacher of rhetoric appear to have been attended with great profit, and his charges to have been by no means
moderate. According to Cicero (de Orat., i., 22; iii., 32), he was the first who engaged to deliver impromptu a public address upon any given subject. These oratorical displays were characterized by the poetical ornament and elegance of the language, and the antithetical structure of the sentence, rather than by the depth and vigor of the thought; and the coldness of his eloquence soon passed into a proverb among the ancients. (Penny Cyclop., vol. xi., p. 312.)

§ 17.

συνεγένετο. "He had been with."—ἰκανὸς ἦν νομίσας εἰναι. "Having thought that he was now able," i. e., having considered himself now well qualified. Observe the nominative with the infinitive, the reference being to the same person to whom νομίσας refers.—φίλος ὄν τοῖς πρώτοις. "If he were on a friendly footing with the great." Literally, "being a friend unto the first (men.)" His friendly relations with these would supply him with means and opportunities—μὴ ἥττασθαι εὐφρατῶν. "Not to be outdone in conferring favors." Literally, "not to be overcome," "not to be inferior."—ἡλθεν εἰς ταύτας τὰς σὺν Κύρῳ πράξεις. "He engaged in this enterprise with Cyrus." Literally, "these doings with Cyrus."

§ 18.

σφόδρα ἐνδήλου αὐ, κ. τ. λ. "He, on the other hand, had this, also, very manifest (in his conduct)."—τούτων. We ought, probably, to read τοιοῦτων, as conjectured by Krüger.—μετὰ ἀδικίας. "With injustice," i. e., by unjust means.—σὺν τῷ δικαίῳ καὶ καλῷ. "In close connection with what was just and honorable," i. e., by just and honorable means. Observe here how much stronger σὺν τῷ δικαίῳ is than μετὰ ἀδικίας.—ἀνεν δὲ τούτων μὴ. "But without these not at all," i. e., in no supposable case; and hence the employment here of ὥς, not οὖ.

§ 19.

ἄρχειν καλῶν καὶ ἀγαθῶν. "To command honorable and good men!" In the expression καλῶς καὶ ἀγαθῶς, the term ἀγαθῶς properly refers to internal qualities, and καλῶς to external movements; and hence the two combined are employed to express a perfect man, or a man as he should be, ὃ τελείως σπονδαίος, or, in other words the perfection of moral rectitude. Compare the explanation of Sturz (Lex. Xen., s. v. καλός, 20): καλῶς καὶ ἀγαθῶς propriè dicitur sic, ut ἀγαθός ad animi virtutem et probitatem, pertinea; καλῶς autem ad actiones externas.—οὔτ' αἰδῶ ἐαντὸν οὔτε φόβον. "Either respect for him—
self or fear."—ἀλλὰ καὶ ἃθρόνετο μᾶλλον, κ. τ. λ. "But he even stood more in awe of his soldiers, than those under his command of him."

Compare, as regards the meaning of ἀρχόμενοι here, the note on ὃτε δ' ἐξω τοῦ δεινοῦ, κ. τ. λ., § 12.—το υπερθύμεσας τοῖς στρατίωταῖς. "The being hated by his soldiers."—το υπιστέιν ἐκείνῳ. "The disobeying him."

§ 20.

Εὐτερο δὲ ἀρκεῖν, κ. τ. λ. "He thought it, moreover, to be sufficient for the being and seeming (to be) fitted for command, to praise him that act ed well," &c.—τῶν συνόντων. "Of those who were with him," i. e., of his followers.—ὡς εἰμεταχειρίστην ὅντι. "As being (a man) easily managed," i. e., easy to be imposed upon. Xenophon draws the character of Proxenus with all the frankness of a true friend. As regards the intimacy between them, compare iii., 1, 7, seqq.

§ 21.

Μένων ὁ Θεσσαλὸς. Menon was a Thessalian adventurer, and a favorite of Aristippus of Larissa (§ 28), who, it will be remembered, placed him in command of the forces which he sent to Cyrus Xenophon's account of the man is supposed by some to owe much of its high coloring to private animosity, as Diogenes Laertius expressly asserts (2, 50). But that Menon was a most worthless man, there can be no doubt; and Xenophon's statement, from the numerous opportunities which he had of observing his movements, must have had a good foundation on which to rest. (Compare Becker's German version, p. 107, note.) Menon's name, in fact, passed subsequently into a proverb, and became indicative of every thing base and treacherous. (Larcher, ad loc.—D'Orville, ad Charit. p. 90.) Plato's dialogue, entitled "Menon," relates to this same individual; and some have thought, that the manner in which that writer speaks of him is another proof that Xenophon's portrait is overcharged, or else that he seeks to vilify him through private pique toward Plato (Aul. Gell., xiv., 3.—Marcellin., Vit. Thucyd. Ξενοφόν ὁ δὲ Μένων οὐδορείται, τῷ Πλάτωνος ἐταίρῳ, διὰ τῶν πρὸς Πλάτωνα ἐξελον.) This charge, however, is a very unjust one, since Plato represents Menon as still a young man, whereas Xenophon depicts his character in more advanced life. (Compare Cousin, ad Plat., Men.—Œuvres de Platon, tom. vi., p. 137, note.)

δῆλος ἦν ἐπιθύμων μὲν, κ. τ. λ. "Was evidently very desirous of be ing rich." Literally, "was evident desiring strongly," &c.—ὑπὸς πληίων λαμβάνοι. "That he might take more." Observe that λαμβάνοι here refers to the taking forcibly what belongs to another and
which his station as commander would the more easily enable him to do. Compare Sturz, Lex. Xen. s. v. λειμβάνειν, 4.—ίνα πλέον κερδᾶναι. "That he might gain more," i. e., in the shape of gifts from those by whom he might be honored. The common text has κερδᾶναι, which Porson very correctly changed into κερδᾶναι.—ίνα ἕδικὼν μὴ ὑδοῇ δίκην. "In order that, when guilty of injustice, he might not suffer punishment."

§ 22.

επὶ δὲ τὸ κατεργάζεσθαι, κ. τ. λ. "Toward the accomplishing, moreover, of (the things) which he might desire, he thought that the shortest way was through perjury, and falsehood, and deceit."

Literally, "through swearing falsely, and lying and deceiving." Observe that ὄν ἐπιθυμοῖν is for ταῦτα ὄν ἐπιθυμοῖν, and that ὄν is not an instance of attraction, but the regular government of the verb.—τὸ δʼ ἀπλόον καὶ τὸ ἀληθεῖς, κ. τ. λ. "But sincerity and truth he considered to be the same thing with folly."

Literally, "but what was simple and true he considered," &c. The early editions and several of the MSS. have ἐνομίζετο αὐτῷ. The reading which we have given, however, is far preferable, and is adopted by the best editors.

§ 23.

τοῦτο ἔνδηξος ἔγιγνετο ἐπιθυμεῖνων. "Against this one he was manifestly designing mischief."—τῶν δὲ συνόντων πάντων, κ. τ. λ. "But he always conversed (about them in such a way) as if ridiculing all those who associated with him." Most commentators render this as follows: "But he always conversed with those who associated with him (in such a way) as if he were ridiculing them." This, however, would require the Greek to be διελέγετο σὺν τοῖς συνοῦσιν ὡς καταγελῶν. We have followed, therefore, the explanation of Wytenbach: "ita de familiaribus ipse suis loqui solebat, ut qui eos contemneret."

§ 24.

οίκ ἐπεβούλευε. "He formed no designs against."—τὰ τῶν φυλαττομένων. "The property of those who were on their guard." Observe the force of the middle in φυλαττομένων.—τὰ δὲ τῶν φίλων μόνος ἄντο, κ. τ. λ. "But he imagined that he alone knew that it was very easy to seize the unguarded possessions of friends." The common text has ὃτι ὅστον, and omits ὄν. It has already been remarked that verbs of sensual or mental perception take the particle, instead of the infinitive, when the action or state referred
NOTES TO BOOK II.—CHAPTER VI. 403

§ 25.

ὅσους μὲν αἰσθάνοιτο. The common text has ὅν before αἰσθάνοιτο. But the omission of the particle is more correct here. (Matthia, § 527, Obs. 2.)—ὡς εὖ ὑπλιημένους ἱσφοβεῖτο. “He feared as well armed.”—τοῖς ύσίοις. “The pious.”—χρῆβαι. “To make use of; c., to work upon for his own purposes.

§ 26.

αγάλλεται ἐπὶ θέουσεβάς. “Prides himself upon piety.”—δικαιότης. “Just dealing.” The word δικαιότης is found only in Xenophon, Cyrop., viii., 8, 13; Cyneget., i., 1; and the present passage. It is suspected by Fischer. Other writers, as well as Xenophon himself elsewhere, use δικαίωσιν. (Hickie, ad loc.—Compare Poppo, ad Cyrop., i. c.)—τῷ πλάσσεσθαι ψευδῆ. “On fabricating falsehoods.” Porson prefers πλάσσει here, from Suidas, and compares Soph., Aj., 148, and Demosth., Phil., i., 15. But Demosthenes also employs the middle elsewhere, and this voice seems to be required in the present passage, for greater emphasis’ sake, since the reference is to falsehoods coined expressly for one’s own advantage.—τῷ φίλους διαγελάν. “On sneering at friends.” Observe that διαγελάω has a more diminished meaning than καταγελάω, and conveys here the idea of smiling contemptuously or sneering at one. On the general force of the verb, consult Stephens, Thes. G. L., p. 1123, ed. Hase.—τὸν δὲ μὴ πανοῦργον, κ. τ. λ. “And him, who was not master of every act of villainy, he always considered to be of the number of the untaught,” i. e., to be an ignorant and untaught man. The term πανοῦργος means, strictly, “ready to do anything,” and hence is almost always taken in a bad sense. Observe that ἀπαιδεύτων is the partitive genitive, and that there is no need of supplying any ellipsis here. (Compare Hermann, de Ellipsis, &c., vii., and the note on τῶν στρατευόμενων, i., 2, 3.)—καὶ παρ’ οἷς μὲν ἐπεχεῖρει, κ. τ. λ. “And with whomsoever he strove to occupy the first place in friendship, these he thought he ought to gain over by bringing charges against those who already were foremost there,” i. e., already foremost, or occupying the first place in their esteem. Observe that διαδάλλαξι here refers, of course, to calumnies and false charges, as is plainly to be inferred from the nature of the one who makes them.

§ 27.

tὸ δὲ πιθευόμενον τοῦ = πιτιώτας, κ. τ. λ. He contrived, mon.
over, to make his soldiers obedient by co-operating with them in the commission of wrong," i.e., by being an associate with them in wrong-doing, and, therefore, keeping them obedient, as well by the prospect of future plunder as by the dread of exposure for past misdeeds. Literally, "he contrived the rendering of his soldiers obedient from the being-a wrong-doer along with them."—ἡξιοῦ. "He claimed." More freely, "he expected."—ἐπιδεικνύμενος δὲ πλείονα, κ. τ. λ. "By showing that he could and would injure most extensively," i.e., that he had both the power and the will to be a wrong-doer on the most extensive scale.—ἐφεργεσίαν δὲ κατέλεγεν. "He used, moreover, to call it an act of kindness (on his own part)."—ὁτι χρώμενοι αὐτῷ. "That while using his services."

§ 28.

καὶ τὰ μὲν ὅθε ὄψαν, κ. τ. λ. "And as regards his private character, one, it is true, may speak falsely concerning him." Literally, "as regards the things (relating to him) that were not open to observation." Xenophon passes now to his more public character, where his actions would speak for themselves; observing that while, in depicting his private character, there might be room for misrepresentation, and some parts of the portrait might be overcharged, there could be no such mistake made with regard to those parts of his conduct which were notorious to all, and which he forthwith proceeds to state. The inference, therefore, which he wishes the reader to draw is this, not that he himself is conscious of any intentional misrepresentation, but that, making all due allowance for exaggeration in the accounts which he has received from others respecting Menon's private character, he must still be pronounced a bad man, because his public conduct was bad.

ἐτὶ ωραῖος ὄν. "While still in the bloom of youth."—στρατηγεῦν διεπράζατο τῶν ξένων. "He managed to obtain the command of the foreign troops," i.e., the mercenaries, or hired troops. Literally, "he worked it out to command," &c.—βαρβάρω δυντί. "Although a barbarian."—οἰκεῖοταροκ. "Very intimate."—Ἀγένειος ὃν γενειῶνα. "Though beardless, (having) one that had already a beard," i.e., though quite young himself, having nevertheless for a favorite a much older person.

§ 29.

ταύτα πεποιηκώς. "Although he had done the same. "κινούμενα."—ις ὑπηρετεῖ. "Having been punished."—ἀλλὰ τῶν αἰκισθῆτε ἐνιαυτῶν κ. τ. λ. "But having been tortured alive a whole year, as a malefactor.
"is said (at length) to have met with his end." The following remarks from Bishop Thirlwall may not be inappropriate here: "Xenophon adds but very few particulars as to the fate of Clearchus and his fellow-prisoners. The anecdotes related by Plutarch, from Ctesias and other writers, are of doubtful credit. But it seems certain that neither Clearchus nor any of his companions were immediately put to death, but were carried to court, and that they were kept for some time in custody. During this interval Parysatis, who regarded them with good-will as friends of her best beloved son, is said to have exerted all her influence to save their lives. But her efforts were counteracted by her rival Statira, the favorite queen of Artaxerxes, whose suit, as it happened to be more in accordance with his own inclination, was on this occasion preferred; and all the generals, except Menon, lost their heads. Xenophon, who describes Menon’s character in a strain of satirical invective, mentions the exception made in his favor, apparently to confirm a suspicion, which he elsewhere insinuates, that Menon was privy to the treachery of Tissaphernes. Ctesias distinctly charged him with this baseness; and we may easily believe, if he was such a man as Xenophon represents, that he was quite capable of it. It is not so clear in what way he could have promoted the success of the stratagem; and there is no reason for supposing that he suggested it; the credit of the invention is unquestionably due to Tissaphernes alone. Menon, however, was spared—whatever may have been the motive—only to be reserved for a death of lingering torture, such as we scarcely hear of any where but in the court chronicles of ancient Persia; for it lasted a whole year. This refinement of cruelty seems to indicate the intervention of Parysatis; and it is not improbable that she obtained permission to wreak her vengeance upon him, as a compensation for the disappointment she had suffered in her contest with Statira." (Thirlwall’s Greece, vol. iv., p. 324.)

§ 30.
Aγίας δὲ ὧν Ἀρκάς, κ. τ. λ. Observe that Ἀγίας and Σωκράτης are here nominatives absolute, since τούτω, the nominative dual, intervenes between them and the verb.—καὶ τούτῳ ἀπεθανέτην. "These two, also, lost their lives." Literally, "died."—εἰς φίλίαν. "In regard to friendship," i. e., in matters where their friends were concerned; since they treated them as friends ought to be treated, and not after the manner of Menon.
CHAPTER 1

§ 1.

ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου. "In the march upward that (has been made) along with Cyrus." With the second τῇ supply γενομένη.—ἐγένετο, ἀποίνων τῶν Ἑλλήνων, κ. τ. λ. "Took place during the truce, when the Greeks were departing with Tissaphernes." Morus places a comma after Τἰσσαφέρνης, as we have done since ἐν ταῖς σπονδαῖς is to be construed with ἐγένετο. (Weiske, ad loc.)

§ 2.

οὐσελημένοι ἦσαν. "Had been seized."—ἀπολύωσαν. They had been cut to pieces, it will be remembered, while without the tent of Tissaphernes, or while scattered over the plain. (ii., 5, 31.)—ἐν πολλῇ δή ἀπορίᾳ. "In great perplexity, indeed." Observe the strengthening power which δή imparts to the adjective.—ἐπὶ ταῖς βασιλέως θύρεῖς. Compare ii., 4, 4.—κύκλῳ δὲ αὐτοῖς πάντη. "And every where round about for them." The Eton MS. omits πάντη, but we find it supplied in Arrian also. (i., 28.)—παρίζειν ἔμελλεν. "Was going to furnish."—οὐ μεῖν ἡ μέρα στάδια. We have followed here the reading of some of the best MSS., as adopted by Dindorf, Poppe, Bornemann, Lion, &c. The common text has πλέον, which Schneider and Krüger (ed. 1826) both give; but the latter, in his edition of 1845, restores οὐ μεῖν. The distance in a direct line from Ephesus (for by Greece in the text Ionia is meant) would agree very nearly with the number of stadia given. The Greeks, it is true, had traversed 16,000 stadia, but in doing this they had not only made a wide circuit, but had frequently deviated from the direct route. (Compare Rennell, p. 137, note, and Haken, i., p. 315.) Ten thousand stadia would make, in round numbers, about 1150 English miles.

ποταμοὶ δὲ διείργον ὑδάτας, κ. τ. λ. "And unfordable rivers, intervening in their route homeward, shut them out (from a return)," i. e., cut them off from returning. Sturz well explains ἐν μέσῳ τῆς ὕδατος by "interjacentes inter viam."—παντεδώκεσαν αὐτοῖς. "Had abandoned them."—μόνοι δὲ κατελήλυ τῷ ἑσαν. "And they were left completely alone."—ἰππέα εὐδέα. "A single horseman."—οὐδένα ἐν κατακώντοις. Owing to the want of cavalry to pursue.—οὔδεις "No one (of their own number)."
CHAPTER 1

§ 3.

ἀδύνατος ἠμορτεῖ. "Being disheartened."—ἐλεῖ τὴν ἐστέραν. "For
hat evening."—εἰπὶ τὰ δρᾶλα. "To the quarter where the arms were de-
posited," i. e., to the ordinary resting-place near their arms. (Thirl-
call, iv., p. 327.) Compare note on πρὸ τῶν ὑπλῶν, ii., 4, 15.—ἔπον ἐ
τῶν καλοὺν ἐκατοσ. "Where each happened to be." Observe here the
absence of the participle ἦν. The verb τυχαίων is not unfrequency
thus employed without the participle of the verb εἶμι. Compare v
4, 34.—μικρεύοντι "Disposed," i. e., affected in mind.

§ 4.

tίς Ἑνοφῶν Ἀθηναῖος. "A certain Xenophon, an Athenian." On
serve the modest air with which the writer introduces the mention
of himself.—συνηρκολούθει. Xenophon had accompanied the expe-
dition as a private adventurer, without any military rank.—μετα-
πέρφαστο ὁ οἶκοθεν. Xenophon had spent a great part of his youth at
Athens, in familiar and habitual intercourse with Socrates, who,
struck, it is said, by his promising physiognomy, had drawn him, by
a gentle-constraint, into his society. It was probably at Athens,
also, that he had formed his intimacy with Proxenus. (Thirlcall,
iv., p. 327.)—ζεύνος ὡν ἀρχαιός. "Being an old friend of his." More
literally, "being connected with him by the ties of hospitality from
of old." Compare the explanation of Sturz (Lex. Xen., s. v. ἀρχα-
οσ): "indo ab antiquo, inde a mucho tempore."—ὅν αὐτὸς ἐφι κρείττω, k.
t. λ. "Whom he himself said he esteemed of greater value to himself
than his own country," i. e., whose favor he said he himself valued
above any thing that his country had to offer.

§ 5.

ἀνακοινούσας Σωκράτει, κ. τ. λ. "Communicates with Socrates, the
Athenian, concerning the journey." Such an invitation as was that
of Proxenus would have had powerful attractions for a man of ad-
venturous spirit, even if he was strongly attached to his native city
To Xenophon, however, the most tempting part, perhaps, of the pros-
pect was a long absence from Athens, or a permanent settlement
in a foreign land. He seems, though it may be unconsciously, to
have determined on accepting the proposal of Proxenus, when he
communicated it to Socrates, as if for his advice. (Thirlcall, iv., p.
327.)—ὑποστενᾶς μὴ τι πρὸς τῆς πόλεως, κ. τ. λ. "Having feared
lest it might in any way be a ground of blame against him, from his gov-
ernment, to have become a friend unto Cyrus." Literally, "having
suspected," &c. As ὑποστενω, however, involves the idea of fear
\(\text{6.} \)

\(\text{ἐπήρεο τὸν Ἀπόλλων} \) Observe here the abbreviated form of the accusative Ἀπόλλων. It is only used in Attic prose, and generally with the article prefixed. (Kühner, § 95, Obs. 13.)—τὸν ἐν θεων ἄνω, κ. τ. λ. “On sacrificing and praying to what one of the gods, he should most honorably and successfully perform the journey which he intends, and, having come off well, return in safety.” Literally, “should be saved.” Observe the force of καλῶς πράττειν, “to accomplish one’s object,” “to succeed in an undertaking,” &c. Xenophon, it will be perceived, does not, as directed by Socrates, submit his plan to the decision of the oracle, but only inquires about the religious ceremonies by which the adventure which he mediates may be brought to a happy issue.—ἀνειλένοις αὐτῷ θεοῖς ὄλος. “Told him, in reply, (the gods) unto whom.” Observe that θεοῖς ὄλος is, by attraction, for θεοῖς ὄλος.

\(\text{7.} \)

\(\text{ἐπεὶ δὲ πάλιν ἦλθε.} \) “And when he came back,” i. e., to Athens from Delphi.—τὴν μνείαν. “The oracle,” i. e., the response of Apollo.—ἡταῖρο αὐτῶν. Socrates blamed his disciple for having shown more concern about the success of the enterprise than about its expediency or fitness.—Ἀλλ’, αὐτὸς κρῖνας, κ. τ. λ. “But (because) having himself decided that it was requisite to go.”—ἐπεὶ μὲντοι ὅπως ἤρων. “Since, however, you put the question in this way.” Socrates now opposed no further hinderance, and Xenophon, having observed the rites which the oracle had prescribed, embarked for Asia.
§ 8.

After sacrificing to whom the god told (him) in his reply (to sacrifice)." With ἄνειλεν supply ἄνεισθαι. Observe that in ἄνεσάμενος here the idea of consulting the entrails is also implied, in accordance with the peculiar meaning of the middle voice. — καταλαμβάνει. "Finds."—μὲλλοντας ἢ ὄρμαν, k. t. l. "On the point, now, of starting on their way upward," i. e., of commencing the expedition into Upper Asia. Observe the accusative after a verb indicating motion along. The notion of going implies, as coincident with it, the notion of a space along which the motion takes place. (Kühner, § 557, 1.)—καὶ συνεστάθη Κύρω. "And he was presented to Cyrus." The verb συνιστήμεν ὃ gets the meaning of presenting from that of bringing persons together as friends; literally, of placing or setting together.

§ 9.

προθυμομένου δὲ τοῦ Προξένου, k. t. l. "Now, Proxenus being strongly desirous, Cyrus also joined in the same strong desire that he should remain." Literally, "Cyrus, also, was strongly desirous along with (him)."—ἐπειδὰν τάξιστα ἡ στρατεία λίξη. "As soon as the expedition shall have ceased." Observe that ἐπειδὰν τάξιστα is equivalent to the Latin simul ac or quum primum.—δ στόλος. "The destination." The term στόλος here indicates the cause or motive of the intended march. Compare Soph., Phil., 244; Oed. R., 339; and Ellendt, Lex. Soph., s. v.—Πισίδας. Compare i., 1, 11

§ 10.

ἐστρατεύετο μὲν ὤ, ὦτως ἔξαπατηθεῖς. We must believe that Xenophon was deceived by the professions of Cyrus, since he here asserts it himself. He does not inform us when the truth, which had from the beginning been evident to Tissaphernes, first dawned upon his mind. On the arrival of the army in Cilicia, when no further doubt could remain as to the prince's intentions, he was, according to his own account, one of those whom a sense of honor induced reluctantly to proceed. (Thirlwall, iv., p. 328.)—οὐ γὰρ ἦδεν τίν ἐπὶ βασιλέα ὄρμην. "For he knew not of the movement against the king," i. e., that the movement was against the king; as if the Greek had been ἐπὶ βασιλέα τίν ὄρμην ὀφθαλν.—τίν ὦδόν. "The distance."—οἱ πολλοὶ. "The most (of them)." Equivalent here to the Latin plerique. (Kühner, § 454, 3.) Besides Xenias and Pasion, a few others had left.—οἱ αἰσχύνοντας καὶ ἀλλήλων καὶ Κύρον. "Through a sense of shame as regarded both each other and Cyrus," i. e., lest
they should appear both cowards in each other's eyes, and ungrateful in those of Cyrus (Krüg., ad loc.)

§ 11.

ἐπεὶ δὲ ἡπορία ἦν. "But when (all now) was utter perplexity." — ἀμφότεροι δ' ὑπνοῦ θαυμάζων. "At length, however, having got a little sleep." As ἡπορία means, properly, "to obtain by lot," &c., the idea intended to be conveyed here would seem to be, in strictness, "having seen so lucky as to get," &c.—τοῦτον αὐτῷ, βροντῆς γενομένης, κ. τ. λ. "A bolt appeared to him, there having been thunder, to have fallen upon his father's house, and that thereupon it was all lighted up," i. e. was all in a light blaze. Observe here the employment of πᾶσαν in the accusative, where we would naturally expect πᾶσα in the nominative; the verb τοῦτον, in the sense of "it appeared," having to be supplied by the mind from the previous clause. The dream here related was, as Thirlwall remarks, just such a one as might naturally occur to a Greek, who, like Xenophon, was deeply conversant with the interpretation of omens.

§ 12.

evθῆς ἀνηγέρθη. "He immediately awoke." Observe that ἀνηγέρθη is here equivalent to ἀνηγέρθην, or, in other words, it is the passive in a middle sense. (Poppo, ad loc.)—πῆ μὲν ἄγαθον. "In part favorable." — ἰδεῖν ἐδοξε. "He seemed to have seen." — πῆ δὲ καὶ ἱσοδείτο "In part, however, he was even alarmed." — ἀπὸ Διὸς μὲν βασιλέως "From regal Jove," i. e., from Jove, monarch of the skies. This feature of the dream appeared unfavorable, because Jove, as king of heaven, would naturally have earthly kings under his protecting care, and would therefore prove a source of aid, rather than otherwise, to the Persian monarch; and, besides, Jove was regarded as the founder of the royal line of Persia, whence he is called in the Cyropædia (i., 6, 1), Ζεὺς πατρόφος. Compare Kleuker ad Zend-Avest., vol. ii., p. 3, who thinks that by this expression Ormuzd is meant.—κόλλω. "Around." Another evil feature indicating that they were encompassed on every side by evil.—μη οὗ δύνατον. "Lest he should not be able." In such constructions as this, μη performs the functions of a conjunction, while οὗ belongs to the clause depending on that conjunction. (Kühner, § 750, 1.) -τοῦ τινα ἡπορίαν "By some inextricable difficulties (or other)."

§ 13.

ἀποίην τι μέντοι ἑστι, κ. τ. λ. "What sort of a thing, indeed, it is to see such a dream as this." More freely, "what it is to see such a
dream." &c., i. e., what a dream of this kind means.—"ξεω. ἐκ σκοπείν ἐκ τῶν ανυπάντων, κ. τ. λ. Xenophon means, that the events which followed furnished the best solution of the dream. Compare the German version of Becker: "Was aber der Traum wirklich bedeutete, wird man aus den folgenden Erwägungen seln."—έννοια αὐτῷ ἰμπιτπεῖ. "The thought occurs to him."—τί κατάκειμαι; "Why am I lying down?"—εἰ δὲ γεννήμεθα ἐπὶ βασιλεί, κ. τ. λ. "And if we shall fall into the power of the king, what prevents our dying with ignominy, after having beheld all the most grievous things, and suffered all the most dreadful ones." Literally, "our dying insulted." Observe the employment here of πρὸ ὄν, after a word denoting hinderance, with the infinitive mood, and in the sense of the Latin quin. Thus, in Latin, we would have here, "quid impedit quin moriamur?" (Kühner, § 750, 2.)

§ 14.

ὅπως ἄμυνούμεθα. "How we shall defend ourselves."—δισπερ ἤσων ἡμῖν ἄγειν. "As if it were permitted us to live in quiet," i. e., to enjoy security from every foe.—ἐγὼ οὖν τὸν ἐκ ποιας πόλεως, κ. τ. λ. "The general from what city do I, then, expect will do these things?" i. e., from what city do I, then, expect that there will be a general who will do these things. Xenophon's meaning in this and what immediately succeeds is simply as follows: "if I wait for another more experienced general to step forward, the season for action will have passed by." (Thirlwall, iv., p. 329.)—οὐ γὰρ ἔγωγ ἐτι πρεσβύτερος ἐσομαι, κ. τ. λ. "For I, at least, will not be yet older, if I shall abandon myself this day to the enemy," i. e., will never be any older. He alludes merely to the certainty of losing his life, in common with the other Greeks, in case he should fall into the hands of the enemy.

§ 15.

κοῖς Προξένον λαχαγοὺς. With these he was most intimate, on account of the friendship which had subsisted between himself and Proxenus, and because his quarters were with the forces of this commander.—δισπερ οἴμαι οὐδ' ἐμεῖς. "Even as I think you neither are," i. e., able to sleep. Supply, for a full version, καθεύδων σύνησθε ἐν οἷς ἑσμέν. "In what circumstances we are."

§ 16.

δῆλον. Supply ἐστί.—οὐ πρὸς ἡμᾶς τὸν πόλεμον ἐξέφημα. "Do not openly make hostile demonstrations against us." I. terally, "did not show forth the war against us."—καλῶς τὰ ἑαυτῶν παρασκενά.
"That they had made all their arrangements properly." More literally, "that they had prepared their own affairs well."—οὐδὲ εἰσαρτεψιμελεῖται. "Takes any heed in turn," i. e., on our side.—κάλλιστα. "In the best manner possible."

§ 17.

εἰ ὀφήσωμεθα. "If we shall prove remiss."—ὁς. "For he." The relative serves, as in Latin, to connect propositions, and is here equivalent to the demonstrative ἐκεῖνος, with γάρ. (Matthiae, § 477, d.)—ἀδελφοὶ. Cyrus.—καὶ τεθηκότος ἤδη. "And that, two, when now dead," i. e., even after he was dead. Observe that καὶ is here equivalent to καὶ ταῦτα.—ἀνεστάθωσαν. "Fixed them up on a stake." Compare i., 10, i.—ἡμᾶς δέ. "As regards us, however." Lobeck (ad Pryn., p. 751) and Schaefer (ad Bos. Ellips., p. 224) both regard ἡμᾶς here as the accusative before παθεῖν. Schneider, however, thinks that such a construction would require ἡμεῖς, the reference being to the same persons that form the subject of οἴσαμεθα. But to this it may be replied, that the accusative in such a case would be correct enough, since an emphasis is to be given to the subject of the infinitive. (Matthiae, § 536, Obs.) The true objection to our connecting ἡμᾶς with παθεῖν lies in the position of the two words, and the long interval between them. We must either, therefore, with Krüger, regard the sentence as an anacoluthon, or render ἡμᾶς, as we have done, by itself, and throw the emphasis upon this.

οἷς κραθεὶν μὲν οὐδὲς πάρεστιν. "Unto whom no one is present as a supporter." This, as Weiske remarks, alludes to the circumstance of Cyrus's having had a supporter and source of protection in his mother Parysatis, whereas the Greeks have no one to aid them.—στρατεύσαμεν δέ. "And who marched."—ὡς πονησοῦτες. "With the intention of making (him)."—τί ἣν οἴσεμεθα παθεῖν; "What do we think that we would be likely to suffer?"

§ 18.

ἀρ' οὖν ἄν ἐπὶ πὼν ἐλθοι. "Would he not have recourse to every expedient?" i. e., would he not try every means in his power?—ἡμᾶς τὰ ἔχασα αἰκισόμενος. "Having punished us with the last degree of severity." Observe that τὰ ἔχασα is here the accusative of nearer definition.—τοῦ στρατεύσαι τοτε. "Of ever marching."

§ 19.

ἐγὼ μέν. The participle οὖν here stands opposed to μέντοι in § 21. "As long as."—μακαρίζων "Regarding as happy." Evet
since they had concluded the truce with Tissaphernes, he had observed with envy and regret the rich possessions of the barbarians, and had lamented that his comrades had subjected themselves to the obligation of abstaining from the good things which they constantly saw within their reach, except so far as they were able to purchase or taste of them, at an expense which he had feared would soon exhaust their scanty means. (Thirlwall, iv., p. 329.)—διαθέωκρινής τῶν αὐτῶν. "Seeing everywhere as regards them," i. e., in their case. Observe here the peculiar employment of αὐτῶν. To explain this genitive more exactly, the clause would run thus, "Seeing everywhere this of them, or as regards them," as if the Greek had been τὰς τῶν αὐτῶν. The idea this, however, need never be expressed when the thing itself follows. (Buttmann, § 132, note 1. Compare Matthiae, § 317; Kühner, § 485.)

§ 20.

τὰ δ' αὐ τῶν στρατιωτῶν, κ. τ. λ. "But, on the other hand, when I reflected on the circumstances of our soldiers," i. e., the condition in which they were, as contrasted with that of the enemy.—ὅτι τῶν αἴνων ὅγαθῶν πάντων, κ. τ. λ. "That there was no share for us of any one of all these good things."—ὅτων δ' ὤνησώμεθα ἱδεῖν, κ. τ. λ. "And (when) I knew that few (of us) any longer had where with we shall purchase," i. e., had that with which, &c. Observe that ὤνων is the genitive of price. We have given ἔτη, the conjecture of Stephens, and which Hutchinson found in the Eton MS., instead of the common reading ὅτι. This last can only be defended by an awkward confusion locutionum.—ἀλλάζω δὲ παρὰ πορίζομαι, κ. τ. λ. "And that our oaths now restrained us from procuring provisions for ourselves in any other way than buying."

§ 21.

λευσθαί. "To be (likewise) broken," i. e., brought to an end. The insolence of the enemy was now to be met and put down by open force; and the suspicions of the Greeks, as to the intentions of those with whom they had thus far been acting, were now to be converted into actual certainty, so that they were now to be released from the restraint which they had hitherto imposed upon themselves; and the good things which they had coveted, but had scrupulously forborne to touch, would henceforth, as he goes on to remark, be the fair prizes of their valor.—ἐν μέσῳ. "In the middle," i. e., between us and the foe, and for which we may now open... contenders. Hence ἐν μέσῳ often gets the signification of "before
all," "openly," &c. Compare the Latin in *meio ponere.*—*ullae opsteroi an hymow,* k. t. l. "As prizes for whichever of us may prove the better men." After *udhia,* for a literal translation, supply *toujov,* "as prizes of those, whichever of us," &c.—*ugwvotetai.* "Judges of the contest." A metaphor borrowed from the public games of Greece. The term *ugwvotetai* properly denotes "a president in the games," and then, in a general sense, "a judge."

§ 22.

ουτοι μεν γιρ αυτοις επιωρκήκασιν. "For these have committed perjury against them." The enemy had provoked the gods by their perjury, and the latter, therefore, would naturally be disposed to side with the Greeks.—*drwvteis,* "Although seeing."—*petrophous.* "Firmly."—οιτε εξειναι μοι δοκεί, k. t. l. "So that it appears to me to be allowed (us) to go to the contest with much greater confidence than (it is allowed) these." After εξειναι supply *hymov.* Observe, moreover, that *polow* is to be construed with *meizoi,* and compare *Theucyd.,* vi., 86: *pold ov epi ulywvostevan ge swthriav.

§ 23.

ετι δ' "And, besides."—*psiwy kai thalpyn.* Observe here the employment of these terms in the plural, where we have to render them by the singular. The same usage occurs in *Cyrop.* i., 2, 10; *Mem.,* i., 4, 13; *Ec.,* v., 4, &c.—*psiwhs oiv tois theois umevonan.* "Minds, through the favor of the gods, actuated by better principles," r. e., far more observant of right, and far more influenced by conscientious motives.—οι δε *uwpres.* Referring to the Persians—και twroioi kai theprtoi mullou. "Are more exposed to both wounds and death." Literally, "are both more vulnerable and mortal." He refers to the circumstnce of the Grecian armor being so superior to that of the Persians.

§ 24.

*ullw, isos gyp kai allwv,* k. t. l. The particle *ullw* here belongs to *pros tov thewv mi umawwv,* and we have, therefore, placed a comma after it. Lion, following Schneider and others, puts a full stop after *etwvovntai,* which is decidedly erroneous. (*Krugh., de Authent.,* p. 61.—*Schaefcr, Mel. Crit.,* p. 75.)—*pros tov thewv.* Wytenbach conjectures *pros oiv thew,* of which Schneider approves; but it is very deservedly condemned by Bornemann.—*ullwv ephi hymas elthein.* Xenophon exhorts the officers of Proxenus not to wait until they were called upon by others, but to take the lead and
§ 25.

ἐξορμᾶν ἐτὶ ταῦτα. "To give the impulse toward these things," i. e., to be the prime movers in this affair.—όνδὲν προφασιζομαι τὴν ὀλιγίαν, κ. τ. λ. "I, in no respect, seek to make my age an excuse (for shrinking from this), but think that I am even in the full vigor of it to repel injuries from myself." This passage plays an important part in the discussion respecting the age of Xenophon at the time of the Anabasis, or expedition into Upper Asia. Spelman makes the historian to have been then near fifty; a computation which Clinton justly calls extravagant. Mitford successfully combats Spelman, and supposes Xenophon to have been between twenty-five and thirty. Clinton thinks that he might have been about forty-two. (Fast. Hellen., vol. ii., p. 89.) Bishop Thirlwall inclines to Mitford's opinion, though with some reservation. (Philol. Museum, vol. i., p. 507, seqq.)

§ 26.

πλὴν Ἀττικὸν λατινός τις ἄρ. "Only there was a certain Apollonides."
The common form of expression would have been πλὴν Ἀττικὸν λατινόν τινός, "except a certain Apollonides." Instead of this, πλὴν is used in the text as an adverb.—Βοιωτιάζων τὴν φωνὴν. "Resembling a Boeotian in his manner of speaking," i. e., employing not only the broad, rough dialect of Boeotia, but also speaking with the thickness of tone for which that nation were remarkable. Compare the explanation of Mousai: "rustico vocis sono, pleno guttate loquens, and that of Krüger: "Boeotorum dialecto et vocis sono utens." That the Boeotian dialect had a barbarous sound to Attic ears we learn from Eustathius (p. 304, 2.—Compare Ahrens, de Gr. Ling. Dialect., p. 216, seq.).—ὁτι φωναροῖ. "That that person talked nonsense."—ἡ βασιλεία πείσας. "Than by having persuaded the king (to consent to such a course)." He said it was idle to talk of saving themselves, otherwise than by the king's good pleasure.—κέριν τὰ
NOTES TO BOOK III.—CHAPTER I.

416

úpóriás "To talk of the inextricable difficulties (by which they were encompassed)."

§ 27.

μεταξὺ υπολαβών. "Having taken him up in the midst of his speech."

The full and more ordinary form of expression would be μεταξὺ λέγοντα, the participle being usually joined with μεταξὺ, ἂν, αὕτη, &c., in definitions of time. (Matthiae, § 565, Obs. 2.)—ὡς θαυμασίωτας ἄνθρωπε. • "O most wonderful man!" Ironical.—οὖδὲ ὁρῶ γιγνώσκεις, κ. τ. λ. "Neither, on seeing, understand; nor, on hearing remember." Observe that we have here not oètè repeated, but οὖδὲ, the first οὖδὲ being equivalent to ne quidem, and the second to neque.—ἐν ταύτῳ γε μέντοι ἠσθα τούτοις. "Yet you were certainly in the same place with these," i. e., with these other lochagi who are now present. The words which signify equality, suitableness, resemblance, or the contrary, as ὁ αὐτὸς, ὁμοίος, ἴσος, &c., govern the dative. (Matthiae, § 335, 1.)—μέγα φρονήσας ἐπὶ τούτω. "In high spirits at this," i. e., the defeat and death of his brother.—πέμπων ἐκλέγει παραδίδοναι, κ. τ. λ. Compare ii., 1, 8.

§ 28.

ἐξοπλισάμενοι. Schneider insists on the reading ἐξωπλισάμενο being adopted, unless we write καὶ ἐλθόντες immediately after. But the whole difficulty may be obviated by placing a comma after ἐξο πλισάμενο, and pronouncing ἐλθόντες with only a slight emphasis (Poppo, ad loc.)—τί οὐκ ἐποίησε; "What did he not do?" i. e., to get rid of us.—ἐξεῖ σπονδῶν ἐπικρέναν. "Until he obtained a truce."

§ 29.

ἐπεὶ δὲ αὐ. "But when, on the other hand."—εἰς λόγους αὐτοὺς "To a conference with them."—οὐ νῦν ἐκείνοι παῖσάμενοι, κ. τ. λ. "Are not they now being beaten, goaded, insulted, unable, the wretched men! even to die, although, I think, greatly desirous of this." The participle κεντούμενοι here refers, not, as some suppose, to scourging with a lash armed with iron stimuli, but rather to a species of torturing by piercing with sharp instruments. Compare the remarks of D'Orville, ad Charit., p. 637, and consult Elian, V. H., ix., 8, where a horrid instance of this mode of punishment is mentioned, by the inserting of needles under the finger nails.—τοῖς μὲν ἀμύνασθαι κελεύοντες φλεκαρεῖν. "That those who urge us to defend ourselves talk nonsense."—πείθειν δὲ πᾶλιν κελεύεις λόγονας; "And do you bid us go again and try persuasion?" i. e., try to persuade the king to save us
30. ὅλων ἀνδρωπον τούτον μύτε, κ. τ. λ. "That we neither admit this man to be the same (place) with ourselves."—ἀφελομένους. The middle here implies that this would be done for their own interests, whereas the active ἀναβέντας, immediately after, refers to what is done for another, i. e., for the punishment of another.—σκέψη. "Articles of baggage."—ὡς τοιοῦτω. "In that capacity." Literally, "as such," i. e., as a σκευοφόρος, or baggage-carrier.—τοιοῦτος ἕστιν. "He is such a person (as this)," i. e., such a cowardly wretch.

31. ὑπόλαβων. "Having taken up the discourse."—ὑλλὰ τούτω γε οὐνε τῆς Βοιωτίας, κ. τ. λ. "But to this man, at least, nothing appertains either of Boeotia or of Greece at all," i. e., this man has nothing to do with either Boeotia or any other part of Greece.—ἀμφότερα τὰ ὅτα τετραπηνέμον. "Having both his ears bored." Zeune thinks that this is meant to indicate his being of servile origin, and cites Bartholim (De Inauribus, p. 114) and the commentators on Petronius (c. 102), to show that slaves in the East were accustomed to have their ears bored and rings inserted. But, as Weiske more correctly remarks, earrings were worn also by free persons among the Eastern nations, and by both sexes too. The reference in the text, therefore, is a general one to the Oriental and unhellenic origin of Apollonides, not to his having been a slave at any time.—καὶ εἶχεν ὅντως. "And it was so," i. e., and this was actually found to be the case. Literally, "it had itself so."

32. ὑπῆλασαν. "They drove away," i. e., they expelled from their number.—παρὰ τῶς τάξεις. "Unto the (different) ranks," i. e., unto the different quarters of the camp where the troops were arranged under their respective leaders.—ὁπόθεν δὲ οἶχοτο. "But from whatever quarter he was gone," i. e., wherever the general was cut off. Observe that οἶχοτο is here equivalent to περισσεῖ,—τὸν ὑποστρατηγόν. "The under-general." The ὑποστρατηγός discharged the duties of the στρατηγός when the latter was absent, or succeeded to his office when he was slain. Compare v., 9, 36, and vi., 2, 11, as also § 37 of the present chapter.

33. εἶς ἃ πρόσθεν τῶν δύσων. Consult note on πρὸ τῶν δύσων, ii., 4, 15—ἀμφὶ τῶς ἐκατόν. "About a hundred in all." The article, as already remarked, stands with cardinal numerals, to give the notion.
of the who.e. (Kühner, § 455, 1.)—μήσαι νύκτες. "Midnight." The plural appears to be here employed, because the night was divided into several parts or watches. (Graff, ad loc.)

§ 34

δρωσ. "On seeing."—καὶ ἀυτοῖς συνέλθειν. "Both to come together ourselves."—ὅπως βουλευσαίμεθα, κ. τ. λ. "In order that we might, if possible, determine among ourselves upon some advantageous plan." Literally, "in order that we might determine upon, among ourselves, if we should be able (to determine upon) something advantageous."—ἄρεπ καὶ πρὸς ἡμᾶς. "What things you even (said) unto us." Supply ἔλεγας.

§ 35.

οὗς μὲν ἐδυνὴθησαν, κ. τ. λ. "Have seized upon (those) of us whom they could." Supply τούτους before ἡμῖν.—ὅτι ἐπισκυλεύσαν. "That they are now laying snares for." Literally, "that they are now plotting against."—ἐκείνοι. Supply γένονται.

§ 36.

εὖ τοῖνυ ἐπίστασθε, κ. τ. λ. "Know well, then, that you, being so many as you have now come together, have a most important responsibility (resting upon you)." Literally, "have a most important opportunity," i. e., either for good or for evil. Toupl explains μέγιστον ἔχετε καὶ ἄρον, by "maximum momentum habetis." (Emend. in Suid. et Hesych.) Schneider, on the other hand, makes these words refer to the ἐπικαῖροι, mentioned in Cyrop., iii, 3, 12; but this opinion seems, as Thirlwall remarks, to the last degree improbable.—οἱ γὰρ στρατιῶται οὕτω, κ. τ. λ. The eyes of the common soldiers, says Xenophon, are fixed upon you; the influence of your example will be felt throughout the ranks, to infuse either despondency or courage into every bosom.—κακοὶ. "Cowards."—καὶ τοὺς ἄλλους παρακαλεῖτε. "And exhort the rest (to do the same)," i. e., to prepare themselves against the foe.

§ 37.

Ἰσως δὲ τοι καὶ δεκαίων ἵστιν, κ. τ. λ. "Perhaps, too, it is even right that you should differ in some respect from these," i. e., that there should be some difference between you and the common soldiers. Xenophon here proceeds to remark, that their superior station, as it conferred peculiar advantages, imposed more arduous duties, and obliged them to watch and labor in behalf of those who were placed under them.—ταξιαρχο. "Taxiarchs." Zeune supposes a ταξιαρχο.
to be the same with a υποστρατηγός. Krüger, on the other hand, thinks that a τάξις consisted of two λόχου, and that the senior of the two λοχαγοί was the taxiarcho. The language of the text, where we have ὁμις ταξιαρχοὶ καὶ λοχαγοὶ, not ὁμις ταξιαρχοὶ, ὁμις λοχαγοὶ, appears to favor this latter opinion, as well as the circumstance of στρατηγός and λοχαγοὶ being elsewhere most commonly united in the same clause.—ὑμεῖς καὶ χρήσασθαι τίμαις, κ. τ. λ. “You had the advantage of these both in high pay and in honors.” Literally, “you had more than these both in riches and in honors.” Observe that the genitive τοῦτων is here required by the idea of comparison implied in the verb.—ἀξίον δεῖ ὁμις αὐτοῦς, κ. τ. λ. “You yourselves ought both to claim to be superior to the soldiery at large, and to take the lead of these in devising and in laboring, if it be any where needed.” Literally, “to devise before these and labor before (them).” His meaning is, that their superior station, as it conferred peculiar advantages, imposed more arduous duties, and obliged them to watch and labor in behalf of those who were placed under them

§ 38.

οἶμαι ἃν ὁμις μέγα ὁνήσαι τὸ στράτευμα. “I am persuaded that you would greatly benefit the army.” Some editions give οἶμαι, but this form is only to be employed when a less positive tone is required, just as in English we use the expression “I believe.” (Compare Buttmann, Irreg. Verbs, p. 184, ed. Fishl.)—ἀντὶ τῶν ἀπολογίων. “In the place of those who have perished.”—οὔδεν ἃν ὁστὲ καλὸν ὤστε ἀγαθῶν, κ. τ. λ. “Nothing either glorious or good can happen, to speak briefly, any where, but assuredly in warlike affairs (nothing such) at all,” i. e., but certainly nothing of the kind can at all happen in warlike operations.—ὡς συνελόντες εἰπεῖν. We frequently find a seemingly independent parenthesis introduced by ὡς with the infinitive. The force of such a sentence is generally restrictive. In the present case we must supply λόγῳ with συνελόντες, the literal translation being “to speak in comprehensive language.” (Kühner, s 861, 1.—Bos, Ellips., p. 148, ed. Schauf.)—οὔδεν δοκεῖ. “Appears to preserve (armies).” The meaning, in fact, is, “preserves (armies),” but δοκεῖ is often added, by a species of Attic urbanity and reserve, even where the idea intended to be conveyed is strictly certain. Compare τῶν Κέραν δοκοῦντων ἐν πείρα γενέσθαι, i., 9, 1

§ 39.

δοσὶ δεῖ. Supply καταστήσαι.—ἡν καὶ τοὺς ἅλλος στρατιώτας, κ. τ. λ. “I think that if you also assemble and encourage the other sol
Note: The text is a continuation of a discussion, focusing on the peculiar construction of Greek sentences. The author is examining the use of certain grammatical structures and their implications in the context of the text.

Chapter I.

... you will have acted very much in season." Observe here the peculiar construction, by which ὁμας ἐν ἑμᾶς, κ. τ. λ., becomes, in fact, the leading clause or protasis.

§ 40.
καὶ ἵμας. "You also."—ὡς ἄθιμος μὲν ἦλθον ἐπὶ τὰ ὀπλα. "How dispiritedly they came to the place of arms," i. e., to the quarter where their arms were to be deposited for the night. Compare note on τρόπο τῶν ὀπλων, ii., 4, 15.—οὕτω γέχόντων. "While they are in this frame of mind, at least." Literally, "while they have themselves thus, at least."—ὁ τε. "For what."—εἶτε δέοι τε. "Whether any thing might be needed."

§ 41.
ἡν δὲ τις αὐτῶν τρέψῃ τὰς γυνάς. "But if some one turn their thoughts."—ὡς μὴ ἐννοοῦνται. We would rather expect here ὡς μὴ ἐννοεῖται. (Matthiae, § 545.)—τί ποιήσονται. "What they shall do."—πολὺ εὐθυμότεροι. "Much more inspired."

§ 42.
ὅτι οὕτε πλῆθός ἐστιν, οὕτε ἰσχὺς, κ. τ. λ. That it is neither multitude nor strength that produces victories in war, but whichever party," &c. Observe that the participle is here made to agree with the nearer and more important noun.—ἐφθαμενέστεροι. "More resolute."—ὡς ἐπὶ τὸ πολὺ. "For the most part," i. e., in general.

§ 43.
ἐντεῦθενμας δὲ ἔγωγε, ὥς ἄνδρες, κ. τ. λ. "For my own part, O men I have noticed this also." More literally, "have revolved in mind," and hence, "I have remarked, as the result of frequent reflection." The verb ἐνθυμεῖται properly denotes, "to lay to heart," and hence "to consider well," "to ponder," &c.—μαστεύουσι ζην ἐκ παντὸς τρόπον. "Desire to live at any rate," i. e., to prolong existence in any way. Observe that μαστεύω, though here employed by Xenophon, is, in fact, an old poetiz word, and akin to μᾶσσω.—ἐγνώκασι. "Are sensible."—περὶ δὲ τοῦ καλὸς ἀποθνῄσκειν ἀγωνίζονται. "And contend about the dying honorably," i. e., strive to die honorably.—μᾶλλον πως εἰς τὸ γῆρας ἄφικνουμένους. "Somehow rather arriving at old age." Observe here the peculiar force of πως in connection with the comparative.—διάγονται. "Passing their time." Supply τὸν χρόνον.

§ 44.
καταμαθοῦντας. "Having understood."—αὐτοὺς τε ἄνδρας ἔγαγον.
NOTES TO BOOK III—CHAPTER II. 421

eina, k. t. l. "Both to be ourselves brave men, and to exhort the rest (to be so)."

§ 45.
Χιρισσόφος. Compare i., 4, 3, and ii., 1, 5.—άλλα πρόσθεν μέν, ω Ζευσφόν, k. t. l. "Well, heretofore, indeed, O Χιρισσόφων I knew only so much of you, as far as I heard that you were an Athenian." More freely, "I knew you only so far, that I heard you were an Athenian," i. e., all my knowledge of you was founded on the reports of others, and this knowledge merely amounted to the circumstance of your being a native of Athens.—εφ' οἷς. "For what." Attraction for ἐπί τοὺς άνδρείστων εἶναι τοιούτων. "That there were as many as possible such (as you are)."

§ 46.
μή μέλλωμεν "Let us not procrastinate."—ηδὴ αἰρεῖσθε οἱ δεόμενοι ἀρχοντας. "Do you who want (them) immediately choose commanders." Observe the force of ηδὴ. With δεόμενοι supply αὐτῶν, i. e., ἀρχόντων.—συγκαλοῦμεν. Attic contracted future for συγκαλέσομεν. Compare note on ποιομένον, i., 3, 16.

§ 47.
ὅς μὴ μέλλοιτο, k. t. l. "That the necessary measures might not be delayed, but be carried into execution." The verb μέλλω is also used passively by Thucydides (v., 111), ἵμων τῷ μὲν ἱσχυρότατα ἑλπιζόμενα μέλλεται, and by Demosthenes (Phil., i., p. 50, ed. Steph.), εἰτ' ἐν δοσι λατα μέλλεται, k. t. l., where Reiske, less correctly, gives μέλλετε, but Bekker and Rüdiger μέλλεται. (Schaef., ad loc.)—Δαρδάνεις. "A Dardanian," i. e., a native of Dardanus, a city of Troas, in Asia Minor, to the south of Abydus, and distant from it 70 stadia. (Strab., xiii., p. 102.)—'Αγιόν. The common text has 'Αρκάδος after 'Αγιόν, which we have omitted on good MS. authority. It is certainly not needed, since the names of the other lost commanders are given without any such designation.—UNCT δὲ Προξένου. Xενοφόν was elected to supply the place of his friend Proxenus.

CHAPTER II.

§ 1.
ημέρα τε σχεδὸν ὑπέφαινε. "Both day was nearly dawning." Observe the peculiar force of υπό here, in composition, as referring to the gradual breaking of day.—μὲν τὸ μέσον. "Into the centre (of the
422 Notes to Book III.—Chapter II.

camp)" Supply του στριτοπέδου. The full expression has just occurred in chapter i., § 46.—καὶ ἐδοξέων αὐτοῖς. We have given καὶ, with Diadorg, on MS. authority. It is usually omitted Krüger suggests ἐδοξεὶ δ᾽ αὐτοῖς.—καταστήσαντας. Observe here the accusative agreeing with αὐτοῖς understood, where the plain construction would have been the dative of the participle.—πρῶτον μὲν. To this εἰ ὦτῳ answers in § 4.

§ 2.
χαλεπῶ μὲν τὰ παρόντα. "Our present circumstances are fraught with difficulty, it is true." Observe the force of μὲν.—ὅποτε "Since."—πρὸς δ᾽ ἐπὶ καί. "And, besides, also."—προδεόμεθαν ἦμως. Compare ii., 4, § 2, 9.

§ 3.
όμοις δὲ δεῖ ἐκ τῶν παρόντων, κ. τ. λ. "Still, however, it behooves us both to come out of our present troubles as brave men." Compare the version of Leunclavius: "E presentibus hisce malis ut viros fortes deect (or rather, ut viris fortibus) nobis emergendum est." Krüg., ad loc.)—καὶ μὴ ψίθεεται. "And not to give up," i. e., to lose courage.—σωζόμεθα. "We may save ourselves."—ἀλλὰ καλῶς γε ἀποβοηθόκως. "Yet, at least, let us die honorably." Krüger supplies ὅτως, from the preceding clause, but this appears less natural—ζώντες. "While we live."—οὖμαι γὰρ ἂν ὑμᾶς τοιαῦτα παθεῖν, κ. τ. λ. "For I think that we in that event would suffer such things as may the gods do unto our foes." Observe that the optative (παθεῖναι) in the latter clause, being without ἂν, is expressive of a wish. Compare the version of Weiske: "qua utinam dii in Persarum cupita viriant."}

§ 4.
ἐπὶ τοῦτο. "After this one." Not equivalent, as Krüger remarks, to μετὰ τοῦτον, but a much stronger expression, since it means, in fact, "immediately after this one." Compare Matthia, § 586.—ἀλλὰ φράτε μὲν. "You see, then."—λέγων ὡς γείτων τε εἰν, κ. τ. λ. Compare ii., 3, 18.—καὶ περὶ πλείστων ἂν παύσατο, κ. τ. λ. "And would esteem it the highest privilege to save us." Literally, "would make it a thing above very much for himself." The optative in the oratio obliqua is properly employed without ἂν; here, however, that particle is added to παύσατο, because σῶσαι is equivalent in sense to εἰ πάωτε, "if he could save." (Thiersch, § 334, 3, 9.—ὁποπο, ad loc.1 —καί ἐπὶ τοῦτοις αὐτοῖς ὑμῶς. "And having himself sworn to these kings." Compare the German form of expression, "auf ewa
\textit{schol.}—αὐτὸς ἔξαπατήσας αὐστέλαβε “Did himself deceive (us) and seize our leaders.” Observe the force which the repetition of \textit{αὐτὸς} imparts to the whole sentence, forming what grammarians term the figure anaphora.—ξένιον. “The god of hospitality,” \textit{i. e.}, who presides over and protects the rights of hospitality. Compare Herodotus, \textit{i.}, 44.—\textit{όλλα}, Κλεάρχω καὶ ὁμοστράτεψος γενόμενος, κ. τ. \textit{λ.}

“But, after having become a companion at table unto Clearchus, has by these very means deceived and destroyed the men,” \textit{i. e.}, after having received Clearchus at his board, has by all these means, namely, his oaths and pledges of friendship, \&c., deceived and destroyed those who trusted to him.

§ 5.

\'Αριαῦς δὲ. “\textit{Arius, too.” Observe that \textit{\'Αριαῦς} here is a nominative absolute, its place being supplied, for purposes of emphasis, by \textit{οὗτος}, further on in the sentence.—βασιλέα καθιστάναι. Compare \textit{ii.}, 1, 4.—καὶ ἔδοκαμεν καὶ ἐλάβομεν, κ. τ. \textit{λ.} “And gave and received pledges,” \&c., \textit{i. e.}, and to whom we gave, and from whom we received pledges. The full form of expression would be, καὶ ὁ ἔδοκαμεν, καὶ δῷ οὔ ἐλάβομεν.—καὶ οὗτος. “Even this one”—αὐθεντεῖς. “Having respected,” \textit{i. e.}, having shown respect to his memory.—τιμῶμενος μόλιστα. “Although honored in the highest degree.” —πρὸς τοὺς ἐκείνους ἐχθρίστους. “Unto his bitterest enemies.” The more ordinary idiom would require the dative with \textit{ἐχθρίστους}. Here, however, it is to be taken more as a substantive. (Compare \textit{Kühner, § 520})

§ 6.

\textit{όλλα} τούτων μὲν οἱ θεοὶ ἀποτίσαιντο. “May the gods, however, pay these men back.” Observe, again, the employment of the optative without \textit{ἄν} to denote a wish. The middle voice, too, is peculiarly emphatic: literally, “pay these back for themselves,” \textit{i. e.}, avenge themselves on these for their impiety, \&c.—μὴ ποτε ἐτί. “Never any more.”—ὅτε ἂν δοκῇ τοῖς θεοῖς. “Whatsoever may seem good to the gods.”

§ 7.

καταλιμένος ἐπὶ πόλεμον, κ. τ. \textit{λ.} “Equipped for war as hansome as he was able.” Compare \textit{Alex.}, \textit{V. H.}, \textit{iii.}, 24.—τὸν κύριλλοταν κόμον, κ. τ. \textit{λ.} “That the fairest array became victory,” \textit{i. e.}, the conquerer.—ἐν τούτων τῆς τελευτής τυχάνεν. “To meet his end in these.” —οὐ λόγον ὃς ἧρχετο ὅδε. “His speech, however, he began as follows.” We have given τὸν λόγον ὃς, with the best editors; the
common reading, τοῦ ὀνόματος, does not mark the opposition sufficiently.

§ 8.

λέγει μὲν Κλεάνθρ. "Cleanor tells you of," i. e., has just told you ότι μὲν οὖν βουλεύωμεθα πάλιν αὐτοῖς, κ. τ. λ. "If, then, we make up our minds to be again on a friendly footing with them." Literally "to go through friendship with them." The preposition διὰ forms various periphrases, founded on the literal sense of "through" with λέγει, ἔρχεσθαι, εἰκόναι, &c. In the present case, διὰ φίλίας λέγει is the same as φίλος εἰκόναι. (Matth., § 579, 2, c.)—ὄρωντας καὶ τοῖς στρατηγοῖς οἱ πεπόθθισιν. For ὀρώντες οί καὶ οἱ στρατηγοὶ τεῦξιθασιν.—οἱ δὲ πίστεως αὐτοῖς, κ. τ. λ. "Who through confidence (i.e. them) placed themselves in their hands."—εἰ μέν των διανοούμεθα. "If, however, we design."—ὅσον πεποιηκασι δίκην. "Punishment for the things which they have done." Observe that ὅσον is by attraction for τούτων δ.—διὰ παντὸς πολέμου αὐτοῖς λέγει. "To engage in every kind of warfare with them." Compare note on διὰ φίλιας λέγει above. Krüger very unnecessarily attempts an emendation here, and, regarding διὰ παντὸς as equivalent to "perpetuo," suggests as a reading, διὰ παντὸς διὰ πολέμου, than which nothing can be clumsier (Le Autenth., p. 45.)

§ 9.

πτώρνυται τις. "Some one sneezes." Xenophon's harangue was interrupted at this point by an omen, which a modern historian can scarcely mention with gravity, but which, ever since the time of Homer, had been regarded by all religious Greeks as an intimation of the divine blessing. Things apparently of no importance in common life, were thought by the ancients, when occurring at a critical moment, to be signs sent from the gods respecting the future. Among these common occurrences we may mention sneezing, twinkle of the eyes, tinkling of the ears, &c. (Dict. Ant., s. v. Divinatio)—μεθ' ὀρμῇ προσεκόψασαν τὸν θεόν. "With one impulse worshiped the god (who had sent the propitious sound)."—οἱ δὲ τοῦ Διὸς, κ. τ. λ. "An omen of Jupiter, the preserver, appeared." The omen befell at the word σωτηρίας, and therefore Xenophon presumed that it came from Ζεὺς Σωτήρ. (Balfour, ad loc.)—εὐδαίμων τῷ θεῷ τοῦτῳ, κ. τ. λ. "That we vow that we will offer up to this same god thank-offerings for our deliverance; when," &c. With σωτηρία supply ἀγαθα. Observe, moreover, that ὅπως is here a particle of time.—συνεπεσέυσαν δὲ. "And that we vow at the same time."—ἐκ τούτου εὐδαιμον καὶ ἑπατίνησαν. "Upon this they made their vows and
CHAPTER II.

"ang a pean?" Consult note on ἔπαινος, i., 8, 17, and, as regards the form of the verb, compare Blomf. ad Æsch., Sept. v. Theb., 254.—ἔτει δὲ τὰ τῶν θεῶν καλῶς εἶχεν. "And when the rites of the gods were duly celebrated." Literally, "and when the things of the gods had themselves well."

§ 10.

ἔτειγχανον λέγων. "I happened to be remarking," i.e., at the time when this favorable interruption took place.—ἡμεῖς μὲν ἐμπεδοθέμεν. "We, indeed, firmly observe."—καὶ τοῖς ὀρκοῦσ. This is either the interpolation of some copyist, as it makes an awkward pleonasm, or else we ought to read παρὰ τοῖς ὀρκοῦσ, the preposition παρὰ being interlined for καὶ in one of the MSS., and appearing in the margin of another.—οὗτοι δὲ ἐχόντων. "Things, then, being thus." Supply πραγμάτων.—κἂν ἐν δεινοὶς ὅσι. "Even though they be in the midst of dangers."

§ 11.

ἔπειτα δὲ. "In the next place." In the previous section he had said, that the hopes of which he had spoken rested mainly on their assurance of the divine favor, which the enemy had forfeited by their impious treachery. And now, in the next place, they rest on the trophies which their forefathers had raised over the countless hosts of their barbarian invaders, and of which they had already shown themselves worthy, when they encountered and defeated the multitudes which Artaxerxes arrayed against them at Cunaxa. (Thirlwall, iv., p. 333.)—ἄναμνήσω. "I will remind."—ὡς ἄγαθοῖς τε ὑμῖν προῴκει εἰναι, κ. τ. λ. "That it both belongs to you to be brave, and that the brave are saved," &c.—ἐλθοῦτων μὲν γὰρ Περσῶν, κ. τ. λ. The allusion is to the invasion of Greece by Datis and Artaphernes, in the reign of Darius Hystaspis, and which was terminated by the victory at Marathon.—καὶ τῶν σῦν αὐτοῖς. Referring to the various nations composing the Persian host on this occasion.—παμπληθεί στόλων. "In a most numerous host." It is difficult to give with any degree of exactness the numbers of the Persian army in this battle. Cornelius Nepos (Vit. Milt., 5) makes the infantry to have been 100,000, and the cavalry 10,000. As the whole invading army, according to Herodotus, was conveyed over the sea in 600 ships, this, on the footing which he fixes elsewhere, of 200 men to each trireme, would give 120,000, which accords nearly with the statement of Nepos, and which we ought, probably, to consider as the utmost limit to which the numbers of the invaders can be reasonably carried. (Thirlwall, i. p. 242)
"In order to annihilate Athens itself." Literally, "in order to make Athens itself unseen," i.e., to disappear from the view. Observe that ὑπανόστων is the Attic contracted future participle for ὑπανισόστων. This construction of ὰ with the genitive absolute has already been referred to, as intended to indicate, in fact, something supposed or thought of, &c., and hence the true meaning of the clause will be, "in order to annihilate, as they thought," &c., or "thinking that they were going to annihilate," &c. (Kühner, § 701.)—αὐτῶς τᾶς Ἀθήνας. Some of the best MSS. have αὐθὶς τᾶς Ἀθήνας, and they are followed by Dindorf, Bornemann, &c. Other editors omit αὐθὶς, and read merely τᾶς Ἀθήνας. The presence of αὐθὶς certainly makes a difficulty, since, in its ordinary sense of "again," it could only refer to the subsequent invasion of Xerxes. Various attempts, therefore, have been made to explain it, but all more or less unsatisfactorily. The best is that of Spohm (Lect. Theocr., i, p. 33), as cited by Bornemann: ὡς αὐθὶς ὑπανώς ποιήσοντες τᾶς Ἀθήνας, "in eum statum redacturi urblem, quo Athenae nondum extrecta erant." Since, however, the true reading is so very uncertain, we have ventured to give, on conjecture, αὐτῶς, which appears, moreover, to harmonize well with the article before Ἀθήνας.

Ἀθήναι. The battle of Marathon was won, in fact, by the Athenians and Plateans. The numbers of the Athenians are uniformly rated at about 10,000. It is possible that the number of the tribes had some share in grounding this tradition; it probably falls short of the truth, and certainly does not take the slaves into account, who served most likely as light-armed troops. When all these allowances are made, the numerical inequality will be reduced to a proportion of five to one. The number of Plateans at Marathon is not mentioned by Herodotus. Justin and Nepos make it amount to a thousand. (Thirlwall, ii., p. 242.)

§ 12.

καὶ εὐξάμενοι τῇ Ἀρτέμιδι. Previous to the battle's being fought, the protection of Artemis (Diana) was invoked against the arrows of the barbarians by an extraordinary vow. For every slain enemy a she-goat was to be led in solemn procession every year to her altar at Agræ, on the banks of the Ilissus, where, according to the legend of the temple, the goddess had first drawn her bow when she came over from her native island. (Pausan., i., 19, 6.) The remainder of the story is given in our text. Some authorities, however, state certain parts of the narrative rather differently. Thus,
CHAPTER 42

of Aristophanes (Ep., 657) relates, that the Athenians, by their polemarch Callimachus, vowed, in the first instance, to offer up as many heifers (τοσαίτας βοῶν) as there should be enemies slain, but that too large a number of these animals being required, she-goats were substituted.—τῇ θεῷ. "Unto the goddess."—όφι ιδιον ἰκανὸς εἴρειν. "They were not able to find enough."—καὶ τὴν και νῦν ἅπασθώσαν. Herodotus fixes the number of the Persian dead at 6400, so that, at the rate of 500 she-goats annually, thirteen years would have sufficed for the fulfillment of the vow in question. As, however, we find the Athenians still offering up this sacrifice at the date of the present speech (B.C. 400), about 90 years after the battle had been fought, and as the same sacrifice existed in Plutarch's time (περὶ Προδότου κακονθ., 26), about 600 years after the same event, it is evident that the Athenians, from motives of national vanity, greatly exaggerated the numbers of the slain, and hence, no doubt, arose the statement of Justin (ii., 9), that the Persians lost 200,000 men in the fight.

§ 13.

ἐπειτα ὅτε Σέργης ἔστερον. The battle of Marathon was fought B.C. 490. The expedition of Xerxes took place ten years after this. (Clinton, F. H., vol. ii., p. 26)—τὴν ἄναριθμητὸν στρατιὰν. "That innumerable army." According to the result of the inspection or calculation made by Xerxes in the plain of Doriscus, the armed part of the multitude that followed him over the Hellespont amounted to 1,700,000 foot, and 80,000 horse. The fleet consisted of 1207 ships of war, and, besides the native crews, each was manned with thirty marines, Persians, or Medes, or Sacians. But, as they proceeded southward, both the army and the fleet received an addition from the inland tribes, and from the sea-ports of Thrace and Macedonia, and the neighboring islands, which Herodotus computes at 300,000 infantry and 120 triremes. (Thirlwall, ii., p. 256.)—καὶ κατὰ γῆν καὶ κατὰ χάλαταν. The defeats by sea were at Artemisium and Salamis; those by land, at Plataea and Mycale, the last having been, in fact, both a land and sea fight, and having been gained on the same day with that at Plataea.—ὡν ἵστη μὲν τεκμήρια ὀρᾶν τὰ τρόπαια. "Of which things the trophys (erected) are proofs to behold," i.e., the proofs of all which one may see in the trophies that were then erected. A trophy was a monument of the enemy's having been defeated and put to the rout (τροπή). It consisted usually of shields, helmets &c., taken from the enemy, hung on trees or (more commonly) fixed on upright posts or frames—μέ
CHAPTER II.

The allusion in προσκυνέτε is to the Persian mode of rendering obeisance to their superiors. Consult note on προσκυνουν, i., 7, 10.

§ 14.

οὐ μὲν δὴ τοῦτό γε ἐρώ, κ. τ. λ. "I will not, however, say this, at least, that you reflect disgrace upon them." Observe the force of γε. Whatever else I may say of you, this, at least, I will not say, but will readily admit that you are worthy of your ancestors.—ὡς ὁμ. "Since." Supply χρόνον.—πολλαπλασιος ὑμῶν αὐτῶν. "Many times as many as yourselves." Positive adjectives, which imply a comparative notion, as, for example, the numeral multiples in ἀσίος, take the genitive. (Kuhner, § 502, 3.)

§ 15.

περὶ τῆς Κύρου βασιλείας. "(When contending) about the elevation of Cyrus to the throne." Literally, "about the sovereignty of Cyrus." Supply μαχόμενοι.—πολὺ δὴπον ὑμᾶς προσήκει. "Much, assuredly does it become you."

§ 16.

eιναι. Krüger quite unnecessarily conjectures έιναι.—τὸ πλῆθος ἀμέτρον. "Their immense multitude."—οὐν τὸ πατρῷο φρονήματι "With the spirit of your fathers." Some of the MSS. give πατρῷω, but the distinction between the two forms, though there are occasional exceptions, appears, in general, to be this: πατρῷος means descending from father to son, as property, fortune; but πατρῷος, that handed down from one's forefathers, as manners, customs, institutions, &c. Hermann lays down another distinction, but one not so satisfactory. Consult his note on Elms. Med., 420 (Opusc., vol. iii., p. 195), and Ellendt, Lex. Soph., s. v. πατρῷος.—δόποτε καὶ τει παν ἐξη ἔχετε αὐτῶν, κ. τ. λ. "When you now even have experience of them, that they are inclined," &c., i. e., when you now even know by actual trial that they are inclined, &c.

§ 17.

μὴ δὲ μέντοι τοῦτο μεῖον δόξητε ἐξειν. "Nor think, indeed, that you have the disadvantage in this." Literally, "that you have this less (than your opponents)."—οἱ Κυρείοί. "The followers of Cyrus," i. e., the Persian troops of Cyrus.—νῦν ὑφεστῆκασιν. "Have now deserted us."—ἐξὶ κακίονες. "Still more cowardly."—ταττομένους. "Ranked."—ἡ ἐν τῷ οὐμετέρᾳ τάξεί. "Than in our array," i. e., on our side. In our ranks.
That your ten thousand horse are nothing else than ten thousand men," i. e., any large body of horse about which you may choose to alarm yourselves. Observe that μῦροι is here meant, in fact, to indicate any large number, so that there is no need whatever of reading, with Krüger, μύρων, with the acute on the penult, in the sense of "countless," or "innumerable." Observe, moreover, the peculiarly idiomatic force of όι before μῦροι, and which appears precisely analogous to our emphatic your in English, when used to indicate persons or things in an indeterminate sense.—δηχθείς. "On having been bitten." From ὄνκων.

§ 19.

οὐκ ὄνω τῶν ἐπτέων, κ. τ. λ. "Are we not, then, upon a much safer vehicle than their horsemen at least?" i. e., upon a much safer support. The reference is to the ground on which they move to and fro.—ιοφ' ἵππων κρέμανται. "Hang upon horses," i. e., are suspended, as it were, on high upon horses.—ἐπὶ γῆς βεβηκότες. "Mounting on the ground."—πολὺ μὲν ἵσχυρότερον. "Far more powerfully," i. e., a far more powerful blow.—πολὺ δὲ μᾶλλον ὄτων ὄπως, κ. τ. λ. "And shall much more hit whatever we may wish (to hit)." The full expression would be, πολὺ δὲ μᾶλλον τούτων τενζώμεθα ὄτων ὄπως ἱμάτων ὄρθωμεθα. —ἐνὶ δὲ μύων προέρχοναι, κ. τ. λ. Priscian (vol. ii., p. 248, ed. Krehl), in citing this passage, reads ἐν μύων; but his single authority is insufficient to outweigh the common reading. With regard to the accusative ἤμως, it may be remarked that προέρχομαι is very rarely thus construed. Its ordinary government is the genitive. (Compare Poppo, ad loc.)

§ 20.

tὰς μὲν μάχας ἡμῖν ἐξάσκειτε. "You are confident for battles." Verbs expressing hope, confidence, &c., take an accusative of the feeling, or that wherein it consists. (Kühner, § 550.)—οὐκέτα δὲ μὴν ἡγήσασθαι. "Will no longer lead the way for you." Consult note on τοῖς ἀλλοις ἤγετα, ii., 2. 8.—τοῦτον ἀχθεῖσθαι. Valckenier, in his annotations on Lennep's Phalaris (p. xx.), thinks that Xenophon here wrote τούτω. But consult Dindorf, and also Kühner, § 549, e. —ποτέρον κρείττον. "Whether it be better."—ἡ οὖς ὄν ἡμείς ἄνδρας λαβόντες, κ. τ. λ. "Or whatever persons we, having seized, may order to guide (us)" The full expression would be, η τούτων τοῖς ἄνδρας ἡγεμόνας ἔχειν, οὓς ὄν ἡμείς λαβόντες, κ. τ. λ.—εἰσονται. "Will know."—ἡν τι περὶ ἡμῶς ἐμαυτούμεσι, κ. τ. λ. "If they sin in any thing concerning us, they sin
concerning their own lives and persons," i.e., if they violate their faith and purposely lead us into any difficulties, they will either lose their lives at our hands, or suffer for it in the punishment of their persons. Compare the explanation of Zeune: "ψυχὰς, ne interfectantur; sōmata, ne virgis cadantur." We have rejected the article before σώματα, as given by the ordinary text, since the one expressed before ψυχὰς is sufficient, though the two nouns be of different genders. (Consult Poppo, ad loc.)

§ 21.

τῆς ἄγορᾶς, ἦς, k. τ. l. Attraction, for τῆς ἄγορᾶς, ἦν, k. τ. l.--μετρὰ μέτρα πόλλοι ὄργυριον. "Small measures for much money." Observe that μέτρα is in position with τὰ ἐπιτήδεια, and that ὄργυριον is the genitive of price.—μηδὲ τοῦτο ἐτί ἔχοντας. "And no longer even having this (money to expend)" i.e., and being no longer even in a condition to give money for provisions, since the death of Cyrus has cut us off from all further receipt of pay. Observe that τοῦτο refers back to ὄργυριον. Compare the explanation of Zeune: "Præsertim cum ne hoc quidem (argentum) posthaec (mortuo Cyro) possimus accipere;" and also that of Larcher: "ce que (scil. l'argent) nous ne sommes plus en etat de faire."—ἡ αὐτοὺς λαμβάνειν, ἤπειρ, k. τ. l. "Or to take them ourselves, if we be victorious, using a measure of what size each one may wish (to use)." The common reading used to be, αὐτοὺς λαμβάνειν ἢ ἤπειρ κρατῶμεν, k. τ. l. The text, however, as we now give it, appears in the best recent editions, and is corrected from the Eton MS. Weiske, retaining the common lection, punctuates and explains as follows: μηδὲ, τοῦτο ἐτὶ ἔχοντας, αὐτοῖς λαμβάνειν, "συνε τοὺς ἰπρος συμερε (commentum ex agris: ubi pecunia adhuc suppetit."

§ 22.

εἰ δὲ ταῦτα μὲν γιγνώσκετε, k. τ. l. "If, however, you know that these things are better (for you)," i.e., if you are convinced, that the situation in which you at present are placed, as regards the procuring of guides and provisions, is better for you than the other in which you previously were. Literally, "if, however, you know these things that (they are) better." Supply ἐστί. The common text has ὅτι ὅτω κρέιττονα, but ὅτω is already implied in ταῦτα, and probably arose from some earlier reading, ὅτι κρέιττονα ὅτω. (Bornemann, ad loc.)—Ὑπορον εἶναι. "To be a thing impassable." Supply χρῆμα.—μεγάλως ἐξαπατήθηναι διαβάντες. "That you were really misled when you crossed them." The rivers referred to, if
will be remembered, were the Euphrates and Tigris.—*ei ἄρα τοῦτο καταφέροντο, k. t. l. * "Whether the barbarians have not done in this even a most foolish thing." The Greeks often, in cases like the present, where a negation is not positively made, but where verbs and expressions implying more or less of doubt are employed, such as ὁποῖα, οἷς ὄντα, τις ὅποιο, &c., use the particle * alone, where in English we have to add the negative. (Krug., ad loc.)—*i καί "Even though."—προϊούσι πρός τὸς πηγάς, k. t. l. As they advanced toward their sources, they would find these rivers dwindle to mere brooks, which they might ford without wetting their knees.

§ 23

*e ὥστ' οἵ ποταμοὶ διαφορασαίν. "But if neither the rivers shall present any difference (in any part of their courses)," i. e., if they shall be even as broad at their fountain-heads as at a distance from them. Compare the explanation of Bornemann: "quodsi in fluminibus nullum est discrimen; quodsi nec procul a fontibus, nec prope fontes transiri flumina poterunt." The common text has διαφορασαίν, "shall let us pass," "shall allow us to cross;" but the best MSS. give διαφοροσαίν, which has been adopted by Bornemann, Dindorf, and others. —οὐδ' ὃς. "Not even thus," i. e., not even though this be the case. Observe that ὃς, as an oxyton, is here for ὅτως.—ἐπιστάμεθα γὰρ Μυσοῦς, k. t. l. They knew how many independent nations, like the Mysians, the Pisidians, and the Lycaonians, whose country they had themselves traversed, maintained themselves within the king's dominions, in defiance of his authority, and in the possession of many fair cities.—Μυσοῦς. Compare i, 6, 7.—οὐς οὐκ ἐν ἡμῶν φαίνεται, k. t. l. "Whom we should not affirm to be braver than ourselves." Observe the construction of the relative with the infinitive, and consult Mattia, § 638.—οἱ βασιλεῖς ἀκοντος, k. t. l. Schneider, in order to do away with the repetition of βασιλεῖς in the same sentence, conjectures the true reading to be *i ἐν τῇ βασιλείᾳ χώρᾳ ἀκοντος πόλις τε, k. t. l., being guided to this conjecture by the Eton MS., which has οἱ βασιλεῖς χώρα ἀκοντος. He retains, however, the common reading in his text. Dindorf thinks, that, if any change is to be made, it should consist in the rejection of the words βασιλεῖς ἀκοντος, as they stand in the common lection, and which appear to him to be a mere gloss. His opinion is probably the true one.—Πιαῦδας. Compare i, 1, 11.—Ἀκάνονες. They had passed through a part of Lycaonia in their march upward with Cyrus (i. 2, 19), and hence the expression καὶ αὐτοί εἶδομεν.—οτι δὲ οἷς περάσετε τα ἐργανα, k. t. l. "That, having seized upon the strong
whats in the plains, they reap the fruit of this man's country." We have retained τοῦτον, the common reading, as referring to the king with Wyttenbach, Weiske, and Krüger. Dindorf, Bornemann, Poppo, and others read τούτων, from some of the MSS., as referring to the Persians.

§ 24.

καὶ ἡμᾶς δ' ἄν ἔφην, κ. τ. λ. "For my own part, too, I would have said that we ought not, as yet, to be openly starting for home, but to be getting ourselves ready as if about to take up our abodes somewhere hercabouts." All the MSS. have ἔφην, for which Stephens, after Castellio, conjectured φαίνειν, and this conjecture has been adopted by almost all subsequent editors. The old reading is, nevertheless, the true one; for ἄν φαίνειν is the Latin dixerim, and would only be employed by Xenophon if he were in any doubt, or if he actually advised what he mentioned. On the other hand, ἄν ἔφην is dicerem, so that the clause would be the same as dicerem . . . . nisi metucerem ne, &c., i. e., εἰ μὴ ἐδείκτειν μὴ, κ. τ. λ.; but instead of this last, Xenophon has, after a long intervening space, ἀλλὰ γὰρ δέδοικα μὴ. Compare a similar construction in Juv. serval, iii., 315: "His alias vote ran et plurum suavem et quatuor causas; sed . . . . . sol inclinat," &c. (Krzg. ad loc.)—ἄν δοιη. "Would give, no doubt."—πολλοῦς δ' ἄν ομηροῦς τοῦ ἄδολας ἐκπέμψειν. "And (would give) many hostages, too, of his intention to send them away without treachery." Observe the employment of the future ἐκπέμψειν to mark an intention or purpose.—καὶ ὀδοποιήσει ἃ' ἄν αὐτοῖς. "And would make a road for them." The reference is, as appears from what follows, to a road broad enough even for a four-horse chariot. Compare on this whole passage the paraphrase of Bishop Thirlwall: "If any of those tribes, as the Mysians, with whom a Greek would not think it honorable to be compared, were willing to quit the king's territory, he would, no doubt, gladly furnish them with guides, pave a highway for their retreat, and give them hostages for their safety. And he would assuredly be overjoyed to do as much for the Greeks, if, instead of betraying their anxiety to return home, they intimated an inclination to stay and settle in his empire." (Thirlwall, iv., p. 334.)

§ 25.

ἀλλὰ γὰρ δέδοικα, μή. "But (this I do not say), for I am afraid lest." Consult note on καὶ ἡμᾶς δ' ἄν ἔφην, κ. τ. λ., § 24.—βιστείνων. "To pass our days."—μεγάλαις. A full development of frame formed one of the essential attributes of beauty among the ancients.
\textbf{NOTES \& BOOK III.---CHAPTER II.} 435

Compare Od., xv., 418; Xen., Mem., ii., 1, 22; Id., Oecon., x., 2; Lucian, Tox., xli.; Id., pro Imag., iv.; Quintil., xii., 10, 5.—ἡμιλειν. "To hold converse with."—οἱ λοτοφάγοι. "The lotus-eaters." The Lotophagi, properly speaking, were a people on the coast of Africa, near the Syrties, who received this name from their living principally upon the lotus. The reference in the text, however, is to the Homeric legend respecting the strangers who might come to this quarter and eat the fruit of the lotus, which was so delicious that all who tasted of it forgot their homes and wished to remain in that country. (Od., ix., 80.) The lotus here meant is the jujube, and is still prized at Tunis and Tripoli.

§ 26.

καὶ πρὸς τοὺς οἰκείους. "And to the members of our families." Compare Hesychius: οἰκεῖοι: οἱ κατ’ ἐπίγαμμαν ἀλλήλοις προσήκοντες καὶ ἱδίοι, καὶ κατ’ οἰκίαν πάντες.—ὅτι ἐκόντες πέννονται. "That they labor under poverty of their own free will," i. e., that if they are poor, it is the result of their own choice, for he goes on to remark, that all who were struggling with poverty at home might here find ample room, and abundant means of subsistence.—ἐξὸν αὐτοῖς τοῖς νῦν οἰκοῖ, κ. τ. λ. "When it is in their power to see those rich, on having come hither, who now at home are there living with difficulty." More freely, "are leading hard lives there." The true reading is quite uncertain here. The one which we have given appears to have the greatest weight of MS. authority in its favor. The majority of editions, however, read ἀκλήρονς πολιτεύοντας, "are living as unportioned citizens," i. e., without any property or means.—κοινὰ αένων. Observe the force of the middle. Literally, "on having conveyed or brought themselves." Halbkart thinks the allusion is to military colonies, "bewaffnete Ansiedelungen."—ἀλλὰ γὰρ, ὃ ἀνυάφρες, κ. τ. λ. "But (why dwell any further on this subject, J. men, since it is manifest," &c. Compare the explanation of Graff: "doch, wozu noch weiter davon reden, denn es ist ja offenbar, dass," &c.

§ 27.

ὡς κοινίστα "To the greatest possible advantage."—δοξεὶ ου. "It seems to me right."—ίνα μὴ τὰ ζεύγη, κ. τ. λ. "That our cattle may not govern our march," i. e., that the care of the baggage may not decide the movements of the army. Compare the explanation of Luzerne: "afin que les voitures ne décident pas les mouvements de l'armée."—ζεύγη. Compare the explanation of Sturz (Lex. Xen., s c.) "qui et boves jugulares, omninoque jumenta oribus vehendi.
NOTES TO BOOK III.—CHAPTER .:

§ 28.

τῶν ἄλλων σκευῶν τὰ περιττὰ ὑπαλλάξωμεν. “Let us get rid of the superfluous articles of our other furniture.”—σκευοφορῶσι. “May be carrying baggage.”—Κρατομένων μὲν γάρ, κ. τ. λ. “For you know that all things belonging to conquerors become the property of others.”—σκευοφόρους ἥμετέρους. Supply elvai.

§ 29.

ὡς εἰσεύρηκεν. Literally, “to bring out into view,” and hence “to begin openly.” Compare the explanation of Krüger: “offen und thätlich anfangen.”—ὅτων μὲν τῶν ἄρχοντων, κ. τ. λ. “That as long as our commanders existed and we obeyed (them).”—τῷ πολέμῳ. We should read, in all probability, ἐν τῷ πολέμῳ.—ἀν ἡμᾶς ἀπολέσθαι “That we would perish.”

§ 30.

νόμῳ. To be construed with ἐπιμελεστέρους.—τοῖς ἄρχοντας τοῖς νῦν. “Our present commanders.”—τῶν πρόσθεν. “Than our former ones.” Alluding to those who were entrapped by Tissaphernes.—πολλὰ δὲ τοῖς ἄρχομένοις, κ. τ. λ. “And those who are commanded to be far more orderly and more obedient to their commanders now than they formerly were.” Observe that νῦν is not to be construed with ἄρχοντας, in the sense of “our present commanders.” Had this been the meaning of Xenophon, he would have written τοῖς νῦν ἄρχοντας, and then we would also have had, in the following clause, ἡ τοῖς πρόσθεν.

§ 31.

ἂν δὲ τις ἀπειθῇ, κ. τ. λ. “In case, however, any one prove disobedient, if you shall have (previously) decreed that he of you who at any time meets with (such a one) is to aid the commander in punishing him.” The more logical arrangement would have been, ἂν δὲ ψυχίσῃς, ἂν τις ἀπειθῇ, κ. τ. λ. The repetition here of ἂν need not
offend. We have an instance precisely similar in vii. 7, 31, ἵνα αὐτὸν στρατιῶται, κ. τ. λ. On the frequent repetition, moreover of ei in Greek, consult the remarks of Bornemann, ad Xen., Symp., iv., 55.—τὸν ἑαυτὸν ἐνυπανώντα. The adverb ἑαυτός, when preceded by the article, has a peculiar force, answering to our English phrases, “at the time,” “for the time being,” &c. When it has this meaning, it is generally situated between the article and a participle, perhaps always so in prose writers. The poets, however, do not confine themselves to this order. Compare Valck., ad Adonies, p. 197, C; Ellendt, Lex. Soph., s. τ. ἑαυτός; Schweigh., Lex. Herod., s. τ. ἑαυτός; Monk, ad Eurip., Alest., 716; and Major, ad Eurip., Hec., 1164. Cicero has imitated this Graecism: “Omnes Sicilia semper pratores.” (In Verr., v., 12.)— ntohs. “In this way,” i. e., as the result of such a course.—ἐφευμένου ἔσονται. The enemy, who had hoped, by depriving them of their generals, to introduce disorder into their camp, will be deceived in their expectations, and will find that, in the room of one Clearchus who had perished, there were ten thousand always on the watch to repress any breach of discipline. (Thirlwall, iv., p. 334.)—τοὺς οὔσιν ἐπιτρέψοντας κακῷ είναι. “Who will permit no man to be bad,” i. e., to disobey his commanders. Observe in κακῷ what is called the attraction of the infinitive, the predicate of the infinitive being put in the same case with the object that precedes. Compare Butt mann, § 142, 2.

§ 32.

ἀλλὰ γὰρ καὶ περαινεῖν, κ. τ. λ. Consult note on ἀλλὰ γὰρ, ω ἄνθρες, § 26. Observe the presence of γὰρ, moreover, in the clause immediately following, a species of repetition not uncommon in the Greek writers. Compare iv., 7, 3; Lys. c. Agor., p. 453; and Bornemann, ad Xen., Symp., iv., 55. (Krug., ad loc.)—περαινεῖν. “To finish.” Observe, again, the infinitive used with a noun (όρα for the purpose of defining the operation of the notion contained therein. (Kühner, § 667, B.) With περαινεῖν we may supply τὸν λόγον.—ἐπικυρωσίαν ὡς τάχιστα. “Let him ratify (them by his vote as quickly as possible.” The common text has ἐπικυρωσίαν, a clumsier reading, for which we have not hesitated to give ἐπικυρωσίας, with the best editors.—ίνα ἐργῷ περαινήται. “That they may be accomplished in very deed,” i. e., not merely talked of, but actually performed. The common text has περαινήτε, “that ye may accomplish them,” &c.—εἰ δὲ τι ἄλλο βέλτιον ἡ ταύτη. The full expression would be, εἰ δὲ τι ἄλλο δικαίον αὐτῷ βέλτιον ἐχει ἡ ταύτη ὑπο ταύτα ἐχει. We would have expected here ἀλλὰ for ἄλλο, or else
NOTES TO BOOK III.—CHAPTER II.

ταῦτα for ταύτη, but compare Thucydides, v., 80: ὁπόσα ἄλληλον πολέμω ἢ εἰ τι ἄλλο εἰχον.—τολμᾶτα καὶ ὁ ἰδιώτης διόδικευ. “Let even the private soldier be bold enough to instruct us,” i. e., let him, even though he may be a private soldier, come forth boldly and in-struct us on this head.

§ 33.

ἀλλ᾽ εἰ μὲν τινος ἄλλου δεῖ, κ. τ. λ. “Well, if there be need of any thing else in addition to these things which Xenophon says, it will be in our power to do it, also, presently.” Cheirisophus proposes, in this and what follows, that they adopt Xenophon’s suggestions without delay, remarking that all other minor details can be readily attended to after the main point shall have been accomplished. Observe that ὅς is, by attraction, for ὅ.—δοκεῖ μοι ὃς τἀχιστα ψηφίσσομαι, κ. τ. λ. “It appears to me right to vote, as quickly as possible, to be the best thing (we can do).”—ἀνέπεναι ἄπαντες. Observe the force which the asyndeton imparts to the clause, and, for similar instances, compare v., 6, 33; and vii, 3, 6.

§ 34.

ἀναστύς δὲ πάλιν εἰπε Ξενοφών. Xenophon’s next proposal is for regulating the order of march. He suggests that they should move in four divisions, so as to inclose the baggage in a hollow square. The honor of leading the van he proposes to confer on Cheirisophus, as a Spartan; the command of the two flank divisions, on the two eldest generals; the rear, as the post of danger, he claimed for Timasion and himself, as the youngest.—ὁν προσδείν δοκεῖ μοι. “Of what there appears to me to be need in addition.” The MSS. have προσδοκῶν, which remained the acknowledged reading until Wyttenbach conjectured προσδείν. His emendation has been subsequently adopted by the best editors. Wyttenbach thinks that προσδοκῶν arose in the MSS. from the error of some copyist, who was misled by the similitude of the word δοκεῖ which follows. (Eclog. Hist., p. 389.—Id. ib., p. 356.)—ὅπως. “To that quarter where .” ὅρ εἴκεισ ὅπως.

§ 35.

ὦψμύζουμι. Lion reads ὦψμύζομεν, which is decidedly inferior, since the reference here is to the opinion of Xenophon himself merely, not to that of the soldiers at large.—εἰ οἱ πολέμιοι. Observe that πολέμιοι here, by a species of anacoluthon, becomes a nominative absolute, a new nominative, αὐτοί, taking its place, after the long intervening clause, for purposes both of perspicuity and strength.
NOTES TO BOOK III.—CHAPTER II. 43i

τού, μὲν παριώντας. "Those who pass by them," i. e., who seek to avoid them.—εἰ καὶ αὐτοὶ, κ. τ. λ. "(I say, I should not wonder) if they themselves, also, should follow close upon us when going away." We have given αὐτεί, on good MS. authority, in place of the common reading οὖτοι.

§ 36.

πλαίσιον ποιησαμένος τῶν ὃπλων. "Having formed a square of the heavy-armed troops." The πλαίσιον here meant is what was technically termed πλαίσιον ἴσοπλευρον. Consult note on ἐν πλαίσισ ἑλπίστην ἐνθρώπων, i. e., 8, 9.—τὰ σκενώφορα καὶ ὁ πολύς ὀχλός. "The baggage-animals and the numerous multitude." By ὀχλός are meant the whole body of camp followers, &c.—ἐν ἄσφαλεστέρῳ εἰθ. Observe here the employment of the optative, although we have a future (ἐσταί) preceding and understood in the commencement of the section. It is one of the three cases where an optative follows a principal tense, namely, when the writer or speaker introduces the aim of another person, not as existing in his own mind, but in the mind of that person, so that the sentence partakes of the character of the oratio obliqua. (Kühner, § 807, b.)—ἀποδειχθείη. "It should be determined." Literally, "should be shown forth." Compare the explanation of Sturz (Lex. Xen., s. v.), "suffragiis constitueretur."—ἡγεῖσθαι τὸ πλαίσιον. "To lead the square."—καὶ τὰ πρόσθεν κοσμεῖν. "And to arrange the van," i. e., to regulate the movements of the leading division, or the front of the square.—ἐπὶ τῶν πλευρῶν ἐκατέρων. "Upon each of the flanks."—οὖκ ἄν, ὡπώτεροι πολέμου ἐλθοὺν, κ. τ. λ. "It would not, whenever the enemy might come, be necessary for us to deliberate, but we would immediately make use of our plans (already) arranged." Literally, "but we would immediately make use of the things that had been arranged."

§ 37.

Βέλτιον. "A better course (than what I am going to recommend)."—Ἀκεδαμαίμων. The Lacedæmonians at this time held the sway over Greece. Compare vi., 1, 26, and 6, 12.—ἐπιμελείσθων. There can be no doubt but that the imperatives, ἡγεῖσθω, in the previous clause, and ἐπιμελείσθων here, form the true readings. The common text has ἡγοῖτο and ἐπιμελείσθην, but the optative, as indicating a wish, is entirely unsuitable to the passage; while, if a softer and more subdued form of expression than the imperative were intended to be employed, the particle ἄν would have been inserted with the optative forms. The imperative is precisely the mood to be
employed here, and is sanct oned, moreover, by good MS. authority. It is adopted, besides, by the best editors, such as Bornemann, Poppo, Dindorf, Krüger, &c. (Compare Poppo, ad loc.—Schaef., ad Greg. Cor., p. 173.)—τὸ νῦν εἶναι. "For the present." Consult note on τὸ κατὰ τοῦτον εἶναι, i., 6, 9.

§ 38.

τὸ δὲ λοιπὸν, κ. τ. ὅ. "Hereafter, however, on making trial of this arrangement," i. e., this mode of march.—ιττῖ. "At any time," i. e., as any particular circumstances may occur, that would seem to require a change of this order.—δοκῇ. "The conjectural emendation of Dindorf. The common reading is δοκοῖ.—λέγει τάτα. Con suit note on ἀνέτειναν ἀπαντεῖς, § 33.

§ 39.

τὰ δεδομένα. "The things that have been determined upon." Literally, "the things that have appeared good."—οὐ γὰρ ἔστιν ἄλλος τοῦτον τυχεῖν. "For it is not possible to obtain this in any other way," i. e., to see again your homes and families.—τῶν μὲν γὰρ νικῶντων, κ. τ. ὅ. "For of the victorious killing, of the vanquished dying is the lot."—καὶ τὰ ἐν τῶν σώζειν. "Both to preserve the things that belong to themselves." Observe here the employment of the infinitive without the article.

CHAPTER III.

§ 1.

καὶ καῖναιν. "Thus sit about burning." Observe the force of the imperfect. (Balfour, ad loc.)—τῶν δὲ περιττῶν, κ. τ. ὅ. "And their superfluous things, whatever one of them any person wanted, they distributed among one another." Observe the government of μεταδίδωμι, namely, the dative of the person and genitive of the thing.—ἡμετεροποιοῦντο. "They began to take their morning meal." Compare note on ἡμετέρων γὰρ οὐκ ἔστιν, ii., 3, 5.—εἰς ἐπήκοον. "To a place within hearing." Supply τῶν·, and compare ii., 5, 38.

§ 2.

καὶ νῦν ὑμῖν εἶνον. Supply εἰμί, from the ὑν which precedes.—καὶ ἐνδέξατε εἰμί σοι πολλῷ φόβῳ διάγων. "And I am here, living in much fear." With διάγων supply βίον.—σωτηρίων τι βουλευομένοις. Concerning anything salutary," i. e., any thing calculated to dete
you from your present difficulties."—τί ἐν νῦν ἔχετε. "What you have in mind."—ὡς φίλον. "As to a friend." Supply ἐπίθετος, which some editions express in the text.

§ 3.

βευλενομένοις. "On their consulting together."—καὶ ἔλεγε Χειρίτ σοφός. Cheirisophus speaks for the rest, as senior commander.—ὡς ὁν ὀνείρεσθαι ἡσυχαστάτα. "As harmlessly as we may be able."—ἡν δὲ τὴς ἡμᾶς τῆς ὁδοῦ ἀποκλωλύη. "But if any one attempt to debar us from our route," i. e., to hinder our return.

§ 4.

ὡς ἔπορον εἶναι "How utterly impossible it was."—ἐνθα δὴ ἐγγυνείσκετο, κ. τ. λ. "Hereupon, accordingly, it began to be perceived that he was insidiously sent." The common reading is ὑποπτός, for which Weiske restored ὑπόπτημπτος from the Eton MS. Compare ii., 4, 22: τότε δὴ καὶ ἐγγυνθη, ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ὑποπτήμπται. —πίστεως ἑνεκα. "To insure his fidelity," i. e., to see that he did not play him false. Literally, "for the sake of fidelity."

§ 5.

δόγμα ποιήσασθαι. "To make a decree."—ἀκήρυκτον εἰναι. "Was to be one in which no heralds should be admitted," i. e., one in which they would listen to no overtures. Observe that the infinitive εἰναι depends, in fact, ἐπὶ δόγμα.—ἐν τῷ πολεμίῳ. Supply χώρα. —διεφθείρω τὸ προεισώτες, κ. τ. λ. "For, by coming unto (them), they began to corrupt the soldiers, and they had actually corrupted," &c.—Νίκαρχον Ἀρκάδα. This is generally supposed to have been the same with the Nicarchus who came wounded to the Grecian camp after the seizure of the generals, and brought the first intelligence of their fate. But Becker, in his German version, thinks this scarcely credible, and that there must have been another Arcadian of the same name in the Grecian camp. (p. 132, not.)—ὄχετο αἵτιν υπετός. "He went off suddenly by night."

§ 6.

dιαδόντες τὸν Ζαπάραν ποταμοῦν. The historian does not say whether the army crossed this river by ferry or by ford; but from the rapid manner in which the passage was effected, it is to be presumed that it was by ford; and there is no ford lower down the river than immediately above the actual ferry, near the spot called Κελεκ Γόπαρ, and this is only available at certain seasons. (Ains
NOTES TO BOOK III.—CHAPTER III.

The retreat which began from this point was the most memorable and brilliant period in Xenophon's life. The ability which he displayed in his command is the more remarkable, if, as we have reason to believe, it was the first he had ever held, and before this expedition he had enjoyed few opportunities of acquiring any military experience. But the qualities which this occasion drew forth were less those of the soldier and the general, than such as had been cultivated by his intercourse with Socrates. The kind of practical philosophy which he had extracted from his master's discourses was now called into constant exercise, and appears in its most advantageous light. To his presence of mind, his courage, patience, firmness, mildness, and evenness of temper, the army was mainly indebted for its safety. In the hour of danger and the place of difficulty, he was always foremost, ready to share the hardships and toils of the soldiers, and to cheer them by the example of his never-failing alacrity. (Thirlwall, iv., p. 336.)

§ 7.

ἔγενοτο. The common text has ἔγενοτο, but MS. authority is in favor of the plural. —καὶ ἐκτείρωσκον. "And they began to inflict wounds." We have placed a comma before these words, so as to make them refer to both the archers and slingers. The common text has no comma, so that the words in question are thus made to apply to the slingers merely. —βραχύτερα τῶν Περσῶν ἔτοξενον "Shot shorter than the Persians." The Cretans were famed for their skill in archery, and, according to the legend, Apollo invented the bow among them, and taught them archery himself. (Diod. Sic., ν., 74.) The Persians, however, also enjoyed a high reputation in this respect, and on the present occasion, moreover, the greater length of their bows (compare chap. iv., § 17) gave them a decided advantage. (Compare Brisson, de regno Pers., p. 268, 277.) —καὶ ὑμα ψιλοι ὄντες, κ. τ. λ. "And at the same time, being lightly armed, they had taken shelter within the heavy-armed men." Literally, "they had shut themselves in." The passive in a middle sense. As light-armed troops they would be unprotected by either shield or corselet. It will be remembered that Clearchus had brought with him two hundred Cretans. (i., 2, 9.) —κατεξέκλειντο. We have adopted here the conjecture of Abresch (Dilucid. Th., p. 393) and Larcher. The previous reading was κατεξέκλιντο.—δπλων. For ὄπλιτῶν. The abstract for the concrete, as usual.—οἱ τε ἀκοντισταὶ βραχύτερα πνίων τις, κ. τ. λ. "And the javelin-men hurled their javelins shorter than so as to reach the slingers." Observe the construction cf ἐὰν ἔχων and
the infinitive after a comparative degree. This occurs when the comparative expresses that a quality exists in too high or low a degree to allow something mentioned to follow. (Matthiae, § 148, 1, b.)

§ 8.

καί ἐδώκον τῶν ὀπλιτῶν, κ. τ. λ. "And those of the heavy-armed and targeteers set out in pursuit, who happened to be with him guarding he rear." Supply ἐκεῖνοι with ἐδώκον. — κατελάμβανον. "They overtook."

§ 9.

οὕτε γὰρ ἵππεῖς ἦσαν τοῖς Ἑλλησίων. Cyrus's Greek levies for the expedition had consisted entirely of infantry, his cavalry being either Asiatic or Thracian. The Thracian horse, who were not many in number, had already deserted, and the Asiatic cavalry had parted company with the Greeks, and gone over to Tissaphernes soon after the battle. The Greeks at home do not appear to have attended much to cavalry, until the times of Epaminondas, Philip, and Alexander. (Lion, ad loc.)—ἐκ πολλῶν φεύγοντας. "Fleeing from afar." Supply διαστήματος.—ἐν ὀλίγῳ χωρίῳ. "Within a small space." The movements of the infantry, in the pursuit, were limited, as a matter of course, to a much more circumscribed space than those of cavalry would have been.—πολὺ. "Far."—ἀπὸ τοῦ ἄλλου στρατεύματος. "From the rest of the army."

§ 10.

καὶ φεύγοντες ἄμα ἔτηρωσκον. "Even at the same time while fleeing inflicted wounds." The time of the participle is often more accurately expressed by the addition of the temporal adverbs ἄμα, μεταξὺ, αὐτίκα, &c. (Kühner, § 696, Obs. 5.) The movements of the Persian cavalry, as described here and further on, remind us of the Parthians of a later age. Compare Plutarch (Vit. Crass., c. 24): ἐπέφευγον γὰρ ἄμα βάλλοντες οἱ Πάρθοι.—εἰς τὸ ψαλέθιν. "Backward." Crasis for τὸ ὄπισθεν. Supply μέρος.—ὁπόσον δὲ προδιώχειν οἱ Ἑλληνες, κ. τ. λ. "And as far as the Greeks advanced in pursuit, so far was it necessary for them to retreat again, fighting (all the way)." Observe the employment here of the optative, indicating, in fact, that as often as this was done a certain result necessarily followed.

§ 11.

ἄδηλον. "They traversed."—πέντε καὶ εἴκοσι σταδίων. Twenty-five stadia make very nearly three English miles. The progress of the army, therefore, on this day was slow indeed—ἐνθα δὴ τάλαιν.
Here, again, as might be expected, there was despondency. Observe the force of ὅθ.—οὖδὲν μᾶλλον ἑδύνατο. "Was able none the more."

§ 12.

ἀκούσας δὲ Ἑνοφῶν, κ. τ. λ. Xenophon here does not so much endeavor to vindicate his own conduct, as to urge the necessity which had been so clearly manifested by the events of the day, of immediately forming a body of cavalry and slingers capable of repelling the enemy's assaults.—καὶ αὐτὸ τὸ ἔργον αὐτοῖς μαρτυροῖ. "And that the issue itself bore witness for them." Literally, "the thing done itself."—ἐν τῷ μένειν. "While remaining at our posts," i. e., keeping our appointed places in the line of march, and not sailing forth therefrom against the foe.

§ 13.

ἐπειδὴ δὲ ἐδιώκομεν, κ. τ. λ. "When, however, we pursued, you say true things." More freely, "the truth is as you say." A brief form of expression, in place of the following: ἐπειδὴ δὲ ἐδιώκομεν ἔγένετο ἄπερ ἱμεῖς, ἄληθῆ λέγοντες, αἰτιάσθε.

§ 14.

τοὺς οὖν θεοῖς χάρις, κ. τ. λ. "Thanks, then, to the gods, that they came not with much force, but with few men, so as not to do us any great harm, and yet to show of what we are in need." After χάρις supply ἐστώ.

§ 15.

ὁσον οὖν οἱ Κρῖτες ἀντιτοξεύειν δύνανται, κ. τ. λ. "As far as neither the Cretans can shoot back, nor they who throw from the hand can reach." By οἱ ἐκ χειρῶν βαλλόντες are meant the ἰκοντισται, or javelin-men; and hence, after βαλλόντες we may supply ἒκοντα. Compare § 7.—ἐξικνεῖσθαι. This verb is often thus employed without any defined object.—πολὺ μὲν χωρίον. "Any great distance." Literally, "for much space."—ἐν ὀλίγῳ δὲ οὐδ' εἰ ταχύς, κ. τ. λ. "Whereas, in a small space, not even if a foot-soldier were swift, could he overtake a foot-soldier, if pursuing him from the distance of a bow-shot." Literally, "from the drawing of a bow," i. e., if the latter have a bow-shot start of him. The Greeks could not venture to pursue them far, and hence the expression ἐν ὀλίγῳ.

§ 16.

ἡμεῖς οὖν εἰ μᾶλλονεν, κ. τ. λ. "If, then, we intend to keep off these men" Licon reads μᾶλλονεν, from two of the MSS. But the indie
Notes to Book III.—Chapter III.

τάτε is required here, not the optative; for the meaning is, "If we intend, and we certainly do so intend."—πορευομένους. "On our march."—τὴν ταχίστην δεῖ. "We need as quickly as possible." Supply ἡμῖν with δεῖ, and ὃδον with ταχίστην,—Ῥοδίους. The Rhodians excelled in the service of light troops, particularly as darters and slingers. Compare Thucydides, vi., 43.—καὶ τὸ βῆλος αὐτῶν, κ. τ. λ. "And that their weapon carries even double the distance of the Persian slings." Observe that βῆλος is here employed in a general sense as a weapon of attack, and is, therefore, equivalent, in fact, to σφενδόνιον. Compare Sturz, Lex. Xen., s. v.

§ 17.

ιν ὁν ἀυτῶν, κ. τ. λ. "For these, on account of (the Persians) sling-ing τὰ ἱθ ὀστάλλατα κατὰ τὸν ἐκεῖνον, τὰ κατὰ τὸν ὄμολον. "Leaden bullets." Frequent mention is made of this kind of missiles by the ancient writers as employed by slingers. They were used, in particular, by the inhabitants of the Balearic islands; and, according to some, were thrown occasionally with so much force as to melt in the air! Ovid, Met., ii., 727; Sil. Ital., ix., 233; Virg., Aen., ix., 588, &c.

§ 18.

ἳν ὁν ἀυτῶν, κ. τ. λ. "If, then, we see who of them possess slings, and give money for them unto this one," i. e., stones as large as can be held in the hand. Observe that εἰςκεῖνος refers to the Περσακαὶ σφενδόνια. —μολυβδόνω "Leaden bullets." Thus, for the present passage is very uncertain. We have given that of Dindorf.—ἀλλὰς πλεκέναι. "To platt others."—καὶ τῷ σφενδόνιον ἐν τῷ τεταγμένῳ, κ. τ. λ. "And if we find some other immunity for him who is willing to serve as a slinger in the place assigned him," i. e., in whatever quarter we shall see fit to station him. By ἀτέλεια meant immunity from standing guard, keeping watch, &c. As regards the expression ἐν τῷ τεταγμένῳ, compare the explanation of ἐποπος ἐν τῷ τεταγμένῳ προ ἐν τῷ τεταγμένῳ pro in loco constituto, assignato."

§ 19.

tοὺς δὲ τῷ Κλεάρχῳ κατατέλειμένους. "And others left by Cæsar."—τιγμαλίαστας. "Taken from the enemy."—σκονοφόρα μὲν ἄντικεἈν. "We give ordinary baggage animals in their stead."—τοὺς ἐπίπους εἰς ἐπιθῆς κατασκευάσωμεν. "And accoutr the horses for cavalry." Observe here what is termed by grammarians the causal
signification of *eis*, namely, as denoting the intention, purpose, &c (Kühner, § 625). Compare, also, the version of Poppo: "die Pferd für Reiter zusutzen." (Ind. Grac. ad Anab., s. v. κατασκευαζω.)—τι ανιάσοναι. "Will prove some annoyance."

§ 20. οφειόδονταί μὲν εἰς διακοσίους ἐγένοντο. "As many as two hundred became slingers." Observe, as before, the force of *eis* with a numeral.—δοκιμάσθηκαν. "Were judged fit for service," i. e., upon actual examination having been made, such being the true force of δοκιμάζω.—σπολάδες. "Leathern jackets." By σπολάς is meant a kind of jerkin or overcoat, made of leather or skin, and serving as a protection for the person. Its lightness would render it well adapted for the slingers. Hesychius defines it, ὁ βύρσινος θώραξ; and Photius (Lex., p. 531, ed. Pars.), δερμάτιον ἐφαπτόδες, πρὸς τις ἐν πολέμῳ μάχας χρύσιμον. The word itself appears to have come into Attic Greek from the Ξολικ and Doric dialects. A various reading gives σπολάς as another form for it. (Schaef., ad Greg. Cor., p 361. Compare Ahrens, de Dialect. Ξολ., p. 40, seq.)

CHAPTER IV.

§ 1. μείναντες δὲ ταύτην τὴν ἡμέραν. The villages where they were stopping lay, according to Ainsworth, between the ferry, near which they had crossed, and the River Khazir or Gomar-sou. (p. 135.)—πρωίατερον. "Earlier than usual." Thomas Magister prefers the form πρωίτερον, though not found in good Attic writers; for in Thucydides (viii., 101), Bekker writes πρωίατερον.—χαιρόμεθα διαλύναι. "To cross over a ravine formed by a mountain-torrent." Ainsworth thinks that the torrent here alluded to was evidently the Khazir or Gomar-sou, a small river which has its sources in the mountainous districts of Kurdistan, to the west of the central chain, and where its principal branch is called the Gomar-sou; but after its arrival on the fertile plains of Adiabene, where it flows past the eastern part of the Mons Nicephorius of Alexander, and is joined by the river of Akra, it is more generally known by the name of Khazir-sou. It is the Bumadus of Quintus Curtius and of the historians of Alexander; and the adjacent plain became on the first of October, seventy years afterward, the scene of the final overthrow of the Persian dynasty (Ainsworth, p. 136.)
\textsection{2.}

\textit{διωθετήκωσι.} "Having just crossed over." An example, remarks Balfour, of a definite tense, whereby the precise point of time is marked; "at the very moment they had crossed over."—καὶ ἔλαβεν ὑποσχόμενος. "And had received (them from him) on having promised."—\textit{ἐξωμίζε ποιήσω.} "Although he had (with him)."—\textit{Thought he had inflicted.}"

\textsection{3.}

\textit{ὑκτὼ σταδίους.} Nearly a mile.—\textit{ἐξων τὴν ὁδόμην.} "Having (with him) the force above mentioned." Observe the force of the article.—\textit{παρῆγγελτο δὲ τῶν τε πελταστῶν, κ. τ. λ.} "New instructions had been given to both those of the targeteers, and of the heavy-armed men whom it behooved to pursue." We translate here as if the full expression were \textit{τοῖς τῶν πελταστῶν ὑσι, κ. τ. λ.} In reality, however, the genitive is put partitively. (Mattie, § 321, 5.)—\textit{Θάβροισι "With boldness."—Ὡς ἐθεψομένης. "Since a sufficient force was going to follow them."}

\textsection{4.}

\textit{κατελήφηε.} "Had overtaken them."—\textit{ἐξεκνοῦντο.} "Began to reach."—\textit{κατάμηνε.} Consult note on \textit{σημήνυ, ii., 2, 4}—καὶ εὐθὺς ἔθεσεν ὑμόσε. "And those straightway ran to meet (the foe)."—οἱ δὲ οἷς ἐδέξαντο. "The enemy, however, did not wait to receive them."—\textit{ἵλαννων.} "Charged." Supply, for a literal translation, \textit{τοῖς ἵπποις}

\textsection{5.}

\textit{τοὺς βαρβάρους.} The dative of disadvantage.—\textit{τοὺς δὲ ὑποθαλανύντας, κ. τ. λ.} "The Greeks thereupon, at their own instigation, mutilated the slain," i. e., without having received any orders to that effect. The Greeks, knowing the character of the enemy whom they had to deal with, did this in order to heighten the dread of their valor by a false show of cruelty.—\textit{Ὡς ὅτι φοβερώσατον, κ. τ. λ.} "That it might be as frightful a thing as possible for the enemy to behold."}

\textsection{6.}

\textit{οὖν πράξαντες.} "Having fared thus."—\textit{ἄσφαλὼς.} "Securely," i. e., secure from any further annoyance or attack.—\textit{ἐπὶ τῶν Τίγρητα ποταμῶν.} The distance marched by the Greeks on this occasion is not given by Xenophon. But the Bumadus nowhere approaches the Tigris to within less than twelve miles, and it would have been ten to the great Assyrian ruins, now called Nimrud, and which are
supposed to correspond to the ancient Larissa, mentioned in the next section. \(\text{Ainsworth}, \text{p. 137.}\)

§ 7.

\text{Lárissa.} The city here meant is now generally supposed to have been the same with the one indicated at the present day by the great Assyrian ruins called \text{Nimrud}, after the name of the mighty hunter mentioned in Scripture. It is worthy of remark, that the learned Bochart, without being acquainted with the localities of Larissa, first advanced the supposition that this Assyrian city was the same as the \text{Resen} of the Sacred Writings, and that the Greeks, having asked its name, were answered \text{Al Resen}, the article being prefixed, from which they made \text{Larissa}, by an easy transposition. \text{Fraser}, and all modern writers on the subject, prefer this etymology to any identification, founded upon the analogy of sound, between \text{Resen} and \text{Rasul' Ain}, which has an Arabic meaning, "the head-spring," a town in Northern Mesopotamia, transformed into \text{Rasainai} by the Romans. The identity is further supported by the fact of the ruins of \text{Nimrud} being those of an Assyrian city of great antiquity; by their being placed between Nineveh and Calah (\text{Genes.}, x., 12), and determined by Major Rawlinson to be at the ruins of \text{Sar Puli Zohab}; by the traditional name \text{Nimrud}, which is still given to them; and by the remains of the pyramid existing there \(\text{Ainsworth}, \text{p. 137.}\)

\text{φύκου δ' αυτήν το παλαιόν Μήδοι.} This remark, if correct, must, of course, refer to the period subsequent to the overthrow of the Assyrian Empire. \text{Resen} is said, in the Sacred Writings, to have been founded by Ashur, and to have been a great city, and we know that the Assyrian Empire was not overthrown until the capture of Nineveh by \text{Cyaxares I.} After this the Median power enjoyed the ascendency, until it was reduced in turn by the conquests of \text{Cyrus the Great.—τοῦ τείχους αὐτῆς.} "Of its wall."—\text{τὸ δὲ κύκλου ἡ περιοδὸς, κ. τ. λ.} "And the circuit of the enclosure two parasangs." Reckoning the parasang, with \text{Herodotus, at thirty stadia, this} would make the circuit of the walls very nearly seven \text{English miles.—πλίνθους κεραμίας.} "Of bricks made of clay." Burned bricks, of course, are meant. Compare \text{Poppo: "κεράμιος, fictilis, eωεργίλλα coccus." (\text{Ind. Grac. ad Anab.}, s. v.)} The unburned brick is called, in Greek, \(\text{ἡ ὀψὶς πλίνθος. (Siebelis, ada Pausan.}, \text{viii.}, 8, 5.—κηπητὶς δ' ὑπὴν λθίνη, κ. τ. λ.} "But there was under it a stone foundation," &c. \text{Ainsworth} informs us that he ascertained, on examination, that the walls of \text{Resen} were in most parts based on a rude
and hard conglomerate rock, giving to them all the solidity and characteristics of being built of stone. (p. 139.)

§ 8.

Βασιλεύς ὁ Πέρσας. Probably Cyrus the Great.—ὅτε τὴν ἀρχὴν ἐκάμψαν Πέρσαι. “When the Persians were wrestling the empire.”—ἡλιον δὲ νεφέλην, κ. τ. λ. “A cloud, however, having covered the sun, caused it to disappear.” The MSS., with two exceptions only, read here ἥλιος δὲ νεφέλην προκαλύψας. Of the other two MSS., one has νεφέλη, a final ν having been erased, and the other νεφέλη. Larche conjectures ἥλιος δὲ ὡς νεφέλη προκαλύψας (σειλ. έαυτόν), and translates as follows: “mais le soleil ayant disparu comme s’il fut enveloppé d’un nuage.” We have preferred giving, however, with the best editors, the conjectural emendation of Brodaeus and Muretus. The reference appears to be to an eclipse of the sun.

§ 9.

πυραμίς λαδίνη. “A stone pyramid.” What remains of the ruins of Nimrud at the present day consists chiefly of long mounds of earth, as at Nineveh, marking the former extent and area of the wall of the city, and a hill, or mound, of a pointed shape, one hundred and forty-four feet in height. Ainsworth thinks that this hill was undoubtedly riveted with stone mason-work, vestiges of which still remain at the western base, and he seeks, therefore, to identify this with Xenophon’s stone pyramid. He describes the pyramidal hill as steep, and the top very small; but its base measured upward of 700 feet in circumference. Fragments of bricks, with cuneiform inscriptions, thicker than those of Babylon, are scattered about. This spot is also called Al Athur, or Asshur, by the natives. (p. 138.)—ἐνὶ ταύτης. “Upon this.” Ainsworth makes a strange mistake here, rendering the words ἐνὶ ταύτης, “in this,” and then remarks, naturally enough, that he “can not understand how the peasants could convey themselves into the pyramid.”

§ 10.

παρασάγγας ἐξ. Very nearly twenty-one English miles.—πρὸς τείχος ἱρμον, κ. τ. λ. “To an unoccupied fortress, large of size and lying near a city.” The common text has πρὸς τῇ πόλει; but the article is not required here, and we have, therefore, adopted Schaefer’s emendation, πρὸς τε πόλει. —Μέσπιλα. The distance given in the text would carry the Greeks from Nimrud to the modern village of Yαυμ-γαρ, built upon a mound of ruins, which may thus, from
Xenophon's evidence, be determined to have belonged to a fortress or castle, and situated on a bend of the river at a short distance from the ruins of Nineveh. The mound is 1150 feet long, by 42 in perpendicular height. As for Mespila itself, there appears to be but little doubt that it is the same as the Nineveh of antiquity. Such a conclusion appears warranted by distances, and by the circumstance that there are no other ruins of extent sufficient, excepting these, to answer the description of Xenophon. (Ainsworth, p. 140.—Renell, p. 147.)

ἡν δὲ ἡ μὲν κρητικὸς κ. τ. λ. "The foundation, moreover, was of polished stone full of shells." As a strongly corroborative proof that Mespila and Nineveh were identical, Ainsworth mentions the curious fact, that the common building-stone of Mosul (which place lies opposite the site of Nineveh) is highly fossiliferous, and, indeed, replete with shells, characteristic of a tertiary or supra-cretaceous deposit; and the same limestone does not occur far to the north or to the south of Mosul, being succeeded by wastes of gypsum. Leunclavius argued that the shells mentioned here by Xenophon were sculptured on the walls! others have treated the whole subject as unworthy of attention; but it has served, like any other correct observation, to illustrate a question of identity in the most satisfactory manner. (Ainsworth, p. 140.) The λίθος κογχυλιάτης of Xenophon is the same with the κογχυλίας of Julius Pollux, which he describes as λίθος σκληρός, ξένων ἐν ἔως τοῦ κογχυλίους τέπους, and also with the λίθους κογχυλιώδεις spoken of by Strabo (i., p. 132, ed. Siebenk.), as found by Xanthus the Lydian in Armenia, in the country of the Mattieni, and in Lower Phrygia. The editors of the French Strabo render the expression by "de moules pétrifiées." The λίθος κογχιτις of Pausanias (i., 44, 9) also appears to be identical, which Clavier renders "marbre a coquille," and Goldhagen "Muschelmarmor." This last is found near Megara. (Reinganum, Das alte Megaris, p. 40.)

§ 11.

πλινθίων τείχος. "A brick wall."—ἔτει παρασύγγαλ. The extent here given by Xenophon to the wall far exceeds what remains in the present day, and contributes toward multiplying the doubts which have existed among historians as to the magnitude of ancient Nineveh. (Ainsworth, p. 140.)—Μηδία γυνὴ βασιλέως. "Media, the king's consort." We have preferred here the common reading Μηδία. Dindorf and others give Μήδεια. On the form of the name, consult the remarks of Buttmann (Abhandl. der hist. phil. Klasse der König. Preuss., Akad., 1818, p. 233) who, though in favor of Μήδεια.
confesses that Ἔδεια is a regular derivative from Ἔδεις.—οὗτος ὀπώ-λεσαν τὴν ὄρην, k. τ. λ. "When the Medes lost their empire through the Persians." Observe that the preposition ὑπὸ here employed with the transitive ἀπολλύναι converts it, in fact, into a kind of passive, as if the Greek had been ἄφρεθασιν τὴν ὄρην ὑπὸ Περσῶν. (Poippo, Ιnd Grac. ad Anab., s. v. ὑπό. Compare Matthiae, § 496, 3.)

§ 12.

ὁ Περσῶν βασιλείας. Cyrus the Great. Compare the remarks of Krüger. (de Authent., p. 15.)—Ζεὺς δ' ἐμπροντήσων ποιεῖ, k. τ. λ. "But Jupiter makes the inhabitants thunderstruck." The allusion appears to be to some violent tempest accompanied with thunder, which so much alarmed the inhabitants that they surrendered the place. Becker translates in accordance with this idea: "Endlich setzte Zeus die Einwohner durch ein heftiges Gewitter in Furcht, und sie ergaben sich." Observe that the term ἐμπροντήσων, like the Latir. attonitus, refers properly to one's having been stupefied, or deprived of all judgment, by the loud din of thunder near at hand. Compare the English "Dunder-head," in which the same idea lies at the basis

§ 13.

παρασυγαγας τέταρας. This would have carried the Greeks to villages, which are now represented by the small town of the Chaldeans called Tel Keif, a site of much interest on the plain of Adian, and evidently of great antiquity. (Ainsworth, p. 141.)—εἰς τοῦτον τὸν σταυμὸν. "In the midst of this day's march."—οὗς τε αὐ-τὸς ἵππεας ἥλθεν ἔχον. "Having with him both the cavalry which he himself came with." Literally, "came, having." The full construction would be, ἐκεῖνος τις ἐχὼν ἰππέας οὗς αὐτὸς ἥλθεν ἔχων, for which, however, the present abbreviated form of expression is substituted. The horsemen referred to are the 500 mentioned in i., 2, 4.—τῶν δύναμιν. "The force."—τοῦ ἔχουσος. "Who had with him (in marriage)." Consult note on ἐπὶ γάμῳ, ii., 4, 8.—ὁ βασιλείας ὀδελφός Compare ii., 4, 25.

§ 14.

τὰς μὲν τῶν τάξεων ἔχεν, k. τ. λ. "He placed some of his ranks in the rear (of the Greeks), and leading others in an oblique direction against the flanks." Literally, "having placed some of his ranks in the rear, he kept them (in this position), and having led others," &c. Observe the force of ἔχε with the participle, and, moreover, that παραγαγὼν is not for ἐχεῖ παραγαγ. Halbkart gives the following diagram as illustrating the arrangement made by Tissaphernes:
NOTES TO BOOK III.—CHAPTER IV.

The Greeks.

A

B

The Persians.

§ 15.

dιασαζόμενος. "Having been dispersed among the ranks."—ο. Σκυθοτοξότας. "The archers imitating the Scythian fashion." Literally, "the Scytho-bowmen." The Grecian archers had hitherto fought on foot; now, however, at the suggestion of Xenophon, they were mounted on horses, and hence, from their resemblance to the Scythian bowmen, who also fought from on horseback, they are called in the text Σκυθοτοξόται. Zeune refers the term to their imitating the Scythians in the mode of discharging the arrow; but this is too special. The imitation consisted merely in their being mounted archers.—οὐδὲ γὰρ, εἰ πάντα προθυμοῖτο, ὧδειν ἤν. "For neither, if he greatly desired it, was it easy." This was owing to the great numbers of the enemy, so that every shot from sling and archer could not but take effect.

§ 16.

καὶ οὐκέτι ἑσινυτο, κ. τ. λ. "And the barbarians no longer harassed them by their accustomed skirmishing." Literally, "the then skirmishing." Observe the adjectival force given to the adverb by its position between the article and noun. In place of ἑσινυτό the common text has ἑπέκεντο, which also gives a good meaning, and by no means deserves the epithet of "lectio ineptissima," which some critics bestow upon it. The verb σινομαί is properly a poetic one, and rarely occurs in Attic prose.—οἱ Ἄρδαιοι. The common text has οἱ τε Ἄρδαιοι. But we have rejected τε as inadmissible here. If admitted into the text, it can only be placed between τῶν and Πεσοῦν, as Weiske correctly remarks.

§ 17.

μεγάλα δὲ καὶ τὰ τοξά, κ. τ. λ. Herodotus also makes mention of the large size of the Persian bows. (vii., 61.) The conjunction καὶ does not seem required here, and might, perhaps, be more correctly omitted. Krüger makes a strange mistake in attempting to explain its force and confounds the Rhodian sling with the Persian
thus he remarks, "καὶ, auch die Persischen, wie die der Rhodier."—χρήσιμα. This is explained immediately after.—ότισα ἄλεσκόντο τῶν τοξευμάτων. "As many of the arrows as were taken," i. e., as were gathered up.—καὶ ἤμελετων τοξευεῖν ἀνω ἑντες μακράν. "And they practiced shooting them to a great distance, by sending them up into the air." This serves to explain χρήσιμα which precedes. The long arrows were useful to the Cretan archers in their being made to come down upon the foe with a greater momentum by being shot upward to a great height. For it must be borne in mind that the ancient archers did not always discharge their arrows point blank, but frequently gave them an inclination upward, so that they described an arc in descending. Thus, Xenophon, in describing the arrangement of the troops of Cyrus the Great, preparatory to his battle with Croesus, makes that monarch station his archers behind the infantry, with directions to shoot over the heads of the former (Xen., Cyrop., vi., 3, 24.) Thirlwall quite mistakes the meaning of the present passage, and the main source of the error consists in his translating the term τοξευμάτων by "botes." The learned bishop thinks that Sir Walter Raleigh misconceives the meaning of Xenophon, when he says (Hist. of the World, iii., 10, 8) that the latter "trained his archers to shoot compass, who had been accustomed to the point blank." But Raleigh is right, and his critic is in error. (Compare Luzerne, t. i., p. 436, not., and Schneider and Poppo, ad loc.) Krüger, moreover, from a similar misconception of the passage under consideration, conjectures, without any necessity, ἅμα ἑντες, "while on the march," in place of ἅμα ἑντες. (de Authent., p. 46.)

§ 18.

ἐπιτυχόντες. "Having fallen in with."—μείον ἔχοντες. Consult note on μείον ἔχων, i., 10, 8.—ἡν γὰρ πολὺ σῖτος ἐν ταῖς κόμαις. According to Ainsworth (p. 142), the country around is still, to the present day, one of the most productive granaries of Assyria.—ἀκροβολίζομενος. "Shooting at them from afar," i. e., hovering or their rear, and trying to harass them from a distance.

§ 19.

ἐγνωσαν. "Discovered."—ὅτι πλαίσιον ἴσοπλευρον, κ. τ. λ. "That a square was a bad arrangement, when the enemy were following." As regards the literal meaning of πλαίσιον, consult note on ἐν πλαίσιον πληρεῖ ἀνθρώπων, i., 8, 9.—ἡν μὲν συγκυττή τὰ κέρατα τοῦ πλαίσιον. "In case the points of the square close together," i. e., in case the two wings be brought close together.—ἐκθλίβεσθαι τοὺς ὀπλίτας. "That
the heavy-armed troops (in the centre) be pushed out of their places. i. e., by the pressure of the light troops from either wing.—ήμα μῖς πιεζόμενος. "Being both. pressed upon." — ἢστε δυναρίς ποινανάγκη, κ. τ. λ. "So that it is necessary for them to be nearly useless being in a state of confusion." Literally, "to be hard to be used.' After ἀνάγκη supply ἐστί, the indicative being here employed because an actual fact is stated.

§ 20.

ὅταν δ’ αὖ διασχῆ τὰ κέρατα, κ. τ. λ. "And when, again, the pon diverge, it is necessary that those who, in the former case, were pushed out of their places, be (now) drawn asunder, and that the middle between the two wings become empty," i. e., when the narrow way, &c., are passed, and the square begins to open out again.—γέφυραν διασκινων ἡ ἄλλη τινὰ διώκων. "To go over a bridge, or perform any other crossing," i. e., or to go through any narrow road, or mountain defile, or cross any torrent, &c.—φθάσαι πρῶτος. "To get in advance first," i. e., so as to be first.—καὶ εὐπηχθεὶν ἢν ἐνανθὰ τοῖς πολεμίοις. "And there was here for the enemy a fine opportunity of attack." We must be careful not to understand τὸ πλαίσιον here, with Zeune. The neuter, on the contrary, is placed absolutely. Compare iv., 8, 12, and Herodotus (vii., 199): ταύτη εὑρίσκατον ἐστὶ πάσης τῆς χώρης ταύτης. (Krug., ad loc.)

§ 21.

ἐπαίρησαν ἐξ λόχους, κ. τ. λ. "They formed six companies of one hundred men each." The generals, it will be perceived, do not substitute any other form for the square, in which they had hitherto been moving, but only create these six companies, detached from the main body, and placed under separate officers, to serve as any emergency might arise, to remedy the irregularity which the various accidents of the road produced, from time to time, in the flanks of the column. (Thirlwall, iv., p. 338.)—καὶ ἅλλους πεντηκοστάρας, κ. τ. λ. "And other officers commanding fifty, and others five-and-twenty." By ἐνομοτάρχης is meant the leader of an ἐνομοτία; and by an ἐνομοτία, taking the present passage for our guide, a body of twenty-five men. The term ἐνομοτία properly means any band of sworn soldiers (ἐνόμοσι, ἐν and ὄμοιο), but especially a division of the Spartan army, first mentioned by Herodotus (i., 65), but without explanation. In Thucydides (v., 63), it denotes a subdivision of the λόχος, which, he says, contained four πεντηκοστάς, and each πεντηκοστάς four ἐνομοτίαι, and an ἐνομοτία (on the average) thirty-two men. Others, as in the present instance, assign twenty-five
men to it, so that two ἐνωμοστίας make a πεντηκοστής. (Schneid., ad Xen., Hell., vi., 4, 12.—Dict. Antiq., p. 98, 100, Am. ed.)—ὑπέμενον ὑστεροῖ. "Stayed a little behind.' Observe the force of ὑπό in composition.—τοῦ δὲ παρῆγον, κ. τ. λ. "And then they led on either side without the points," i. c., they then defiled by the flanks, and thus regained their former position.

§ 22.

τὸ μέσον ὶνεξεπίμπλασαι. "They filled up the centre again.' Kräger doubts the existence of such a verb as ἀνεκπλυμαμι, and ingeniously suggests ὣν ἐξεπίμπλασαι. (de Authent., pr. p. iiii.)—εἰ μὲν στενώτερον εἰτὶ τὸ διέχον, κ. τ. λ. "If the interval was rather narrow, by companies; but, if rather wide, by fifties, and, if very wide, by five-and-twenties." Spellman, Rennell, and many others, find great difficulty here, and consider the text as corrupt, or else as requiring transposition; but every thing will become clear, if we adopt the simple explanation of Halbkart. According to this writer, the arrangement κατὰ λόχοις is when the λόχοι are drawn up side by side, and the four ἐνωμοστίαι of each λόχος are placed one behind the other. If, now, we give each λόχος a front line of five men with a depth of twenty, six of these λόχοι, side by side, will present a combined front of only thirty men, and will be well suited to fill up merely a narrow interval. Again, the arrangement κατὰ πεντηκοστής is when the half λόχοι are drawn up side by side, for each λόχος; so that, giving each πεντηκοστής a front line of five men with a depth of ten, and having twelve of these half λόχοι arranged side by side, we will have a combined front of sixty men, a number well suited to fill up a rather broad interval. And, finally, the arrangement κατ' ἐνωμοστίας is when the four ἐνωμοστίαι of each λόχος are similarly stationed. This will produce a line of twenty-four ἐνωμοστίαι, and, giving each ἐνωμοστία a front of five men and a depth of the same number, we will have a combined front of 120 men, a number well adapted for a very wide interval. (Halbkart, p. 124.)

§ 23.

ἐν τῷ μέρει. "In succession," i. c., one λόχος after the other, and no longer abreast.—καὶ εἰ ποῦ δέοι τῇ τῆς φάλαγγος. "And if any thing was needed in any part of the main body, these were at hand." Observe that ποῦ is to be construed with φάλαγγος, under the rule of adverbs of place taking the genitive. (Kühner, § 527.)

§ 24.

451 NOTES TO BOOK III.—CHAPTER IV.

i.e., a palace-like structure.—διὰ γηλόφων ὑψηλῶν γιγνομένων "Lyng over high hills." Ainsworth thinks, from the language of the text, that the Greeks could not have seen the palace till the hills were surmounted. The first hills that are met with in proceeding northward from Adiabene to Karduchia constitute a double range, designated 'Chá Spi' by the Kurds, and 'Jebel Abyādh' by the Arabs, both signifying "White Hills," and immediately beyond them is Zakhū, at a distance of about fifty miles, by map, from Tel Keif, but about sixty by the road, giving an average of nearly four parasangs, or over twelve miles each day. (Ainsworth, p. 143.)—οἱ καθῆκοι ἀπὸ ὄρους, κ. τ. λ. "Which reached down from a mountain, at the base of which the village was," i. e., which formed the prolongation of a mountain. According to Ainsworth, the White Hills, as described by Xenophon, are a prolongation of the loftier mountains of Kurdistan, and are divided, at the point of passage, into three parts. The first, or southerly range, is the highest and most difficult. The second, in the interior, is woody and hilly at the same time; and the third is constituted of a range of rocks, which, in the westerly prolongation of the Chá Spi, unite with the main chain. The enemy attacked the Greeks on passing the first range, and successively on each different height. The appearance of Zakhū at the present day coincides, in a remarkable manner, with what it is described to have been in the time of Xenophon; a palace amid villages, constituting, in fact, a good picture of what we can imagine a baronial castle to have been in feudal times, surrounded by the cottages of serfs and retainers. As the stranger approaches, he is struck with its bold and isolated appearance. Built on an island of rocky conglomerate, it rises out of the blue waters of the Khabur, a pile of ruins belonging to different ages, with abutments and foundations of solid hewn stones, possibly of Persian origin, and walls of more recent, but still ancient construction. (Ainsworth, p. 144.)

§ 25.

κατέβασαν τῷ ἑτί, κ. τ. λ. "They commenced descending, that they might climb up on the next." Stephens conjectured καὶ κατέβασαν from the version of Amasæus, but καὶ is absent from the MSS.—ἐπιγιγύνονταί. "Come upon them."—ἀπὸ τοῦ ὑψηλοῦ, κ. τ. λ. "From the high ground to the place below." Literally, "from the height to the steep." The term παρῆς is properly analogous to our English expression "down-hill," and is opposed to ὁρθὸς, "up-hill."—ὑπὲρ χαρτίγων. "Under lashes." This was a part of Persian discipline, to which Herodotus alludes in his account of the battle of Thermop
CHAPTER IV.

\*26. Observe that πελλοῦς is governed by ἐστίν, and γυμνῶτων by ἐκράτησαν.—κατέκλεισαν εἰςω τῶν ὄπλων. "Shut them up within the heavy-armed men," i. e., compelled them to retire within the body of the heavy-armed.—ἐν τῷ δρόμῳ ὄντες. "Being amid the crowd (of camp followers)," i. e., being mixed up with those who were with the baggage.

\*27, 28. ἐπὶ τὸ ἄκρον. The summit over which they had just passed is here meant, not the one before them.—ὑπεπήδων. "Leaped down."—διότε ὑπίσκεψε. "When they went back," i. e., to rejoin the main body that was moving on in advance. The heavy-armed men who drove the barbarians back formed part of the Grecian rear.—ὡς ἐπὶ τοῦ τρίτου γῆλοφον, κ. τ. λ. When the Greeks had reached the top of the third ridge, it was thought advisable to halt, until they had sent a body of targeteers to occupy the higher ground on their right.—πρὶν ἀπὸ τῆς δεξιᾶς, κ. τ. λ. "Until they had led up a body of targeteers, from the right flank, of the square, unto the mountain." The mountain, it will be remembered, formed the higher ground, and the hills were merely a prolongation of it. Compare \*24.

\*29, 30. ἐγένοντο υπέρ. "Had got above."—καὶ ἀμφιτερωθέν αὑτῶν, κ. τ. λ. By οἱ πολέμιοι in this clause are meant the Greeks, and by αὐτῶν the Persians.—οἱ μὲν τῷ ὄδῷ κατὰ τοὺς γηλόφους, κ. τ. λ. "Some along the route over the hills, and others marching, also, abreast of them over the mountain." Observe that by οἱ μὲν the main body of the Greeks is meant, and by οἱ δὲ the targeteers.—εἰς τὰς κώμας. "Unto the villages (already mentioned)." Compare \*24.—παραβάζεται. These were not, of course, what we would term professional men, but merely some of the soldiers, whom long experience had made rather skillful in the treatment of wounds.

\*31, 32. καὶ ἄμα. The second reason for their stay is here expressed without ὄτι, which would be the more natural arrangement.—συνεισφέρων ἦν, κ. τ. λ. "Had been collected for the one who was setrap of the country." Literally, "had been brought together," from συνέφερω.
§ 33, 34.

ἐπεχύρησαν αύτοῖς ἀκροβολίζεσθαι. "Attempted to skirmish with escort."—τὴν κόμην. The village in which they might have taken up their quarters for the time being.—πολὺ περίφημον. "Proved much superior."—πολὺ γὰρ διέφερεν, κ. τ. λ. "For it was a very different thing, that they, rushing from ground (where they had been previously stationed), should repel an attack, rather than, while marching along, should fight with the enemy coming upon them," i. e., should fight, as they marched, with the enemy assailing them. The more usual construction of διέφερεν is with the genitive; here, however, it is followed by the particle ἕ. (Compare Stallbaum, ad Plat., Phaedon, p. 85, B., and Kühner, § 503, Obs. 2.) We have followed the ordinary reading. Dindorf, however, has διέφερον . . . ὀρμώνεις . . . πορευόμενοι, where μίχεσθαι comes in very awkwardly after πορευόμενοι; for, as Poppo remarks, the Greeks did not march in order to fight, but fought while on the march.—ὁρα ἕν ἀπέτειαν τοῖς πολεμίωσις. "It was time for the enemy to depart."—ἐξήκοντα σταδίων. Nearly seven English miles.

§ 35.

πονηρὸν ἐστὶ. "Is a wretched thing."—δέδεται. "Are tied up."—καὶ ὡς ἐπὶ τὸ πολὺ πεπονίσματι εἰσι, κ. τ. λ. "And for the most part are fettered, for the sake of their not running away in case they should be untied." The Greeks pursued this same custom of fettering their horses, but not in camp, nor in time of warfare, and this is the point of difference to which Xenophon wishes to call the attention of the reader. (Compare Hom., II., xiii., 36.)—δεῖ . . . Πέροι ἄνθρωποι, κ. τ. λ. In this sentence we have δεῖ taking both a dative and an accusative (θωρακισθέντα) in construction with the infinitive. The distinction in such cases appears to be this. When the dative is used, it is considered as the personal object of the verb; whereas the accusative coalesces with the infinitive, so that together they make up one compound notion. So here, in θωρακισθέντα ἄνθρωποι, we have the compound cognate notion of arm ing and mounting. (Kühner, § 674.)—νυκτὸρ καὶ νομίζον ὄντος. "By night, and when an evil prevails."
36. "Announcing it among themselves throughout the ranks." The reference appears to be to orders passing from the officers to the soldiers, and uttered in a loud tone of voice.—ἐκήρυξε. "Proclamation was made." A species of impersonal usage, where some, however, supply ὁ κήρυξ, and translate "the herald proclaimed." —ἐκκυκλώτων τῶν πολεμιῶν. The Greeks caused the announcement to be made aloud, in order to show their own courage and confidence, as well as their contempt for their opponents. (Weiske, ad loc.)—ἐπέσχον τῆς πορείας. "Stayed their march." Literally, "checked themselves in respect of their march," ἐκτοίητα being, in fact, understood after ἐπέσχον.—ἐγίγνετο. "It was becoming."—οὐ γὰρ ἔδει κεῖναι λυσιτελεῖν αὐτοῖς, κ. τ. λ. "For it did not seem to be expedient for them to march and arrive at their camp in the night." By στρατόπεδον here meant, in fact, the place where they intended to encamp.

37, 38. σαφῶς ἀπώλοτος. "Fairly departing." —ἀνατείχατες. "Having decamped." Properly, "having re-yoked (their cattle)," but to be taken here in a general sense, as analogous to the castra movere of the Latins, since the Greeks had burned all their baggage-wagons. —καὶ διήλθον διὸν ἑξήκοντα σταδίων. If we add as much as this for the march of the following day, the Greeks would then reach the ancient mound called Tel Kobbin, now surmounted by a village of Chaldeans. (Ainsworth, p. 146.)—προκτὸς προελθόντες. "Having gone on before during the night." Tissaphernes now adroitly steals a march upon the Greeks.—καταλαμβάνουσι χωρίον, κ. τ. λ. "Occupy a position high above on the right."—ἀκρωνυχίαν δρον. "A mount ain’s brow." From a careful study of the adjacent country, and allowing a march of nine geographical miles each day, Ainsworth thinks that this eminence would appear to be the last of the series, of which the first, or more southerly, is occupied by the ruins of the castle of Rabahi, overlooking a fertile tract with villages, which extends thence along the Tigris, south of Jezirch. (Ainsworth, p. 146.)—προκατελημμέναν. "Preoccupied." —παραγενεσθαι εἰς τὸ πρό στεν. "To advance, by a flank movement, to the front," i. e., to bring his targeteers from the rear to the front by moving along the right flank of the square.

39, 40. οὐκ ἤγεν. Because he did not like to leave the rear exposed.—ἐπιφανομένους. "In full view."—αὐτὸς δὲ προσελώσας. "But riding alone. Literally, "by himself."—ὁ ἐπὶ τῆς καταβάσεως λόφος.
CHAPTER IV.

"The high ground above the descent," i. e., which commands the descent to the plain.—εἰ μὴ τούτως ὑποκόψαμεν. "Unless we shall cut these off."—ὁ δὲ λέγει. Xenophon is meant.—τὰ διπέθεν ἔργα. "The rear in a defenseless state."—ἐφη. "Continued he." Xenophon is still the speaker.—ἀπελάθη. Attic contracted future for ἀπελάθη.

§ 41.

ὁρᾷ τοῦ ὅρον τὴν κορυφὴν, κ. τ. λ. "Sees the summit of the mountain, how it was above their own army." Literally, "being above. The barbarians committed a capital error in not seizing upon this summit also, since it completely commanded the height on which they had taken post. The Grecian army had by this time reached the base of the mountain, so that it was comparatively easy for the troops to ascend it.—ηφοδον. "An approach."—ἐπὶ τὸ ἄκρον. Ὁ ἄκρον is here, again, meant the summit of the mountain.—οἱ ἑπάντερ τῷ ὀδόν. "Those above the road," i. e., who now occupy the height commanding the road.—ἴδελαν πορεύεσθαι. "Am willing to go."—σὺ δὲ χρῆσαις. "Or, if you want (so to do)."

§ 42, 43.

ἀλλά διδώμι σοι ἐλέσθαι. "Well, then, I permit you to choose."—εἰπὼν ὁ Ξενοφῶν. Observe the asyndeton, and compare iv., 1, 20 iv., 8, 6, &c.—κελεύει δὲ οἱ συμπέμψαι, κ. τ. λ. "And he desire (Cheirisophus) to send along with him some men from the front; for it was a long way to take them from the rear." Literally, "it was long to take (them)." The more usual construction would have been with the comparative and ἦ ὡστε; thus, μακρότερον γὰρ ἦν ἤ ὡςτε ἀπὸ τῆς οὐρας λαδεῖν, "for it was too long to take them," &c. But the positive is very frequently employed thus in its stead. (Matthiae, 448, b.)—κατὰ μέσον τοῦ πλαίσιον. "About the middle of the square."—τῶν τριακοσίων. Krüger thinks that the one half of the six λόχια mentioned in § 21 are here meant. The reference, however, appears to be rather to a separate body of 300 men, whom Cheirisophus had continually about him as a sort of body-guard, in imitation of the Spartan monarchs. (Compare Thucyd., v., 12, and consult Larcher, ad loc.)—οὗς αὐτὸς εἴχε τῶν ἑπιλέκτων. "Whom he himself had (with him) of the picked men (of the army)."

§ 44, 45.

ἐκτείθειν ἐπορεύοντο, κ. τ. λ. Referring to Xenophon and his detachment.—οἱ δ᾽ ἐπὶ τοῦ λόφου πολέμου. The enemy posted on the high ground commanding the road are meant.—αὐτῶν. Xenophon's
party.—ἐπὶ τὸ ἦκρον. The summit of the mountain is again meant. ὁμοιασαν ὑμιλλύσθαι ἐπὶ τὸ ἦκρον. "Rushed forward to contend for the summit." The great point was which of the two parties should get there first.—πολλῇ κρανῇ. "Much shouting." —διακελευομένων τεις ἔαντών. "Cheering on their own men." Literally, "uttering exhortations unto their own men." Observe here the construction of διακελευομένων after στρατεύματος, and in apposition with it, and compare note on κόπτοντες, ii. 1, 6.—πολλῇ δὲ κρανῇ τῶν ὑμᾶς Τισσαφέρνη. In anaphora of this kind it is not usual for the substantive to be repeated, and Krüger, therefore, thinks that the second κρανῇ ought to be struck out of the text. But Xenophon would seem to have inserted it purposely, in order to make the sentence more graphic.

§ 46, 47.


§ 48.

καὶ ὃς. Compare 1, 8, 16.—ὁθετάτωλ. More animated than ὅθετο, and therefore preferred by Porson.—ὡς ἐδόθη ὁ τάχεστα ἕχων ἐπορεύετο. "He began to proceed with it as quickly as he could." Observe here the peculiar employment of the participle ἔχων, which is by no means pleonastic, as some suppose. In such cases, where we use "with" in English, the Greeks employ ἔχων, ἔγων, φέρων, ἑπορεύετο. Of animate or inanimate things or possessions ἔχων and ἑπορεύετο are used; of animate, ἔγων; of inanimate, φέρων. (Kühner, § 698, Obs. 2. Compare Erfurdt, ad Soph., OEd. R., 733, ed. min. 1811.) —θώρακα τῶν ἵππικών. "A corselet of the cavalry kind," i. e., a horseman's corselet. The cavalry corselet was much heavier than that worn by the infantry. Compare Plutarch (Vit. Philop., 9): πεζὸς ἐν ἶππικῳ θώρακι καὶ σκεύῃ βαρυτέρα.—ὡςτε ἐπορεύετο. "So that he was borne down (by the weight)," i. e., began to be distressed by both his own heavy armor and the shield which he had taken from Soteridas.—ὑπάγετω. "To lead gently," i. e., in order that those in the rear might be able to keep up with them. Compare Poppo (Iad
NOTES TO BOOK III.—CHAPTER V.

Giace, s. v.), 'procedere pedetentim,' and particularly iv., 2, 16, τω θ' ἄλλους ἐκέλευσεν ύπάγειν, ὁποίος οἱ τελευταῖοι λοχεύοι προσμιέον.—παριέναι. "To come forward," i. e., not to lag. Opposed to ύπάγειν that precedes.

§ 49.

ξάλλονσι. "Throw at."—ο δὲ ἄναβας. "Xenophon, thereupon, leaving mounted (his horse)," i. e., after the soldiers had compelled Soteridas to take his shield again. With ἄναβας supply ἐπὶ τῶν ἵπτον.—ἐξος μὲν βάσιμα ἤν, κ. τ. λ. "As long as the way was passable (for a steed), led on horseback." Literally, "as long as it was passable."

When an adjective is put with an auxiliary verb, as predicate, without referring to a proper subject, consisting of one word, it is properly in the neuter singular. The Greeks, however, often put (as in the present instance) the neuter plural. (Matthiae, § 443, 1.) With βάσιμα we may supply τῷ ἵπτῳ.—καὶ φθάνονσι ἐπὶ τῷ ἀκρόφ., κ. τ. λ. "And they get before the enemy on the top of the mountain." Literally, "and they are beforehand with the enemy in having got upon the top."

CHAPTER V.

§ 1, 2.

ἐνθα δὴ. "Then, as might be expected." Observe the strengthening force of δὴ.—ἡ ἑκατὸς ἀδύνατο. "What way each one could."

Supply ὅδον.—εἰχον. "Held."—ὑποτραπομένου ἅλλην ὅδον ἰχώντω. "Having turned aside, went off another way." Observe that ὅδον is the accusative after a verb of moving along. The notion of going implies, as coincident with it, the notion of a space along which the motion takes place. (Kühner, § 557, 1, a.)—ἐν τούτῳ τῷ πεδίῳ. The plain here alluded to is evidently the district around the modern Jezireh ibn Omar, the Bezabde of the Romans, and Zozarta of the Chaldeans. (Ainsworth, p 148.)—τῶν ἠκεδασμένων ἐν τῷ πεδίῳ καθ' ἀρπαγὴν. "Who were dispersed in the plain for pillage."—καὶ γὰρ νομαὶ πολλαὶ βοσκημάτων, κ. τ. λ. "And (no wonder they were so dispersed), for many herds of cattle, in the act of being passed to the further bank of the river, had been seized." The temptation offered by this booty had caused many of the Greeks to scatter themselves incausiously over the plain. Buttmann conjectures κατελεκφθησαν, "had been left behind," but this is quite unnecessary. The meaning is, that the Greeks seized upon a portion of the animals before they could all be conveyed across the stream. It is naturally in
pled, therefore, that some remained on the bank, and were there secured

§ 3, 4.

ωάλα ήδύμησαν. " Were much disheartened."—ἐννοούμενοι μή. " Be-
ing apprehensive lest."—τὰ ἐπιτήδεια. Governed by λάμβανον.—εἰ καῖοιεν. Supply αὐτάς, referring to the villages.—ἀπῆσαν ἐκ τῆς βοηθείας. " Were returning from the relief (which they had lent to the Greeks in the plain)." The abruptness of this announcement, no previous mention having been made of the sending of such relief, has led some critics, Schneider, for instance, to reject all of this section that precedes ὅ ὁ Ἱενοῦχων, κ. τ. λ., as spurious; while oth-
ers, as Krüger, think that something relative to this lending of aid has fallen out of the text before καὶ οἱ μὲν ἀμφὶ Ἑκείρισοφον, κ. τ. λ. Both parties appear to be in error, and the present arrangement to be merely a specimen of the more concise mode of speaking. (Compare Po-ppo, ad loc.)—ἐνίκα ἀπὸ τῆς βοηθείας, κ. τ. λ. Schneider here reads ἐνίκα οἱ ἀμφὶ Ἑκείρισοφον ἀπῆντησαν ἐκ τῆς βοηθείας, which he had rejected from the beginning of the section. But this is taking an unwarrantable liberty with an author's text.

§ 5, 6.

ὁρᾶτε, ὥ ἄνδρες Ἑλληνες, κ. τ. λ. " You see them, O Greeks, con-
ceding that the country is already ours."—αὶ γάρ, ὅτε ἐσπένδωντο, διε-
πράττοντο, κ. τ. λ. " For what, when they were making the truce, they negotiated, (namely,) that we should not burn the king's country, (this) they themselves now (do, and) burn it as no longer theirs." We have here, as Krüger remarks, an evident confusion locutionum, and, in place of νῦν αὐτοὶ καῖοιεν ὡς ἄλλοτριαν, the regular form of expression would have been νῦν αὐτοὶ ποιοῦσι, καῖοντες ὡς ἄλλοτριαν. We have endeavored to indicate this in our translation, or, more cor-
rectly speaking, paraphrase.—ὡς ὑπὲρ τῆς ἡμετέρας. " As in behalf of our own territory."—καὶ ἡμεῖς καῖομεν. " Let us, also, burn."

§ 7.

ἐπὶ τῶν σκηνῶν. " To their quarters." As their tents had been burned (iii., 3, 1), we must, of course, take σκηνῶς here in a general sense, as indicating, according to Rennell (p. 163), merely their quarters or stations in the camp. Luzerne, however, translates literally, and thinks that the Grecian generals had preserved some tents for themselves. Larcher, again, supposes that they merely burned their superfluous tents. But he is sufficiently refuted by
Rennell, who is of opinion that the Greeks had now adopted the plan of bivouacking. Had they possessed tents at the present time, he thinks that the Rhodian mentioned in the next section would rather have made use of these, than have hazarded the chance of being able to catch two thousand animals, and incur the certain labor of flaying them. For at Charmande (i. 5, 10) the soldiers did actually use the skins of which their tents were made, for the purpose of constructing floats to cross the Euphrates. (Rennell, l. e.)—οἱ μὲν ἄλλοι περὶ τὰ ἐπιτήδεια ἡσαυ. "The rest (of the army) were busied about their provisions." Observe that οἱ μὲν ἄλλοι stand here opposed to στρατηγοὶ δὲ καὶ λοχαγοὶ, and denote, therefore, the soldiers at large.

καὶ ἐνταῦθα πολλῇ ἡπορίᾳ ἦν. "And here there was much perplexity," i. e., among the officers assembled on this occasion. This perplexity arose not merely from the natural difficulties by which they were surrounded, but likewise from the new mode of attack, by fire, which had been before threatened by Tissaphernes (ii., 5, 19), but which he seems to have reserved, as a last expedient, for the time when the Greeks should be enclosed, as they now were, between the mountains and the river; for at the north end of the plain precipitous cliffs, descending into the bed of the Tigris, stopped their passage, while the stream itself was unfordable. It became necessary, therefore, to change their line of march. (Thirlwall, iv., p. 340.)—τοσοῦτος τὸ βάθος, ὡς μηδὲ, κ. τ. λ. "So great in depth, that not even their spears were above (the water) to those making trial of its depth," i. e., could reach above the water. With ἐπερέχειν supply νοῦ ὀδατος.

§ 8, 9.

ἐγὼ θέλω, ὃς ἄνδρες, διαβιώσαι ὑμᾶς, κ. τ. λ. "I will convey you across, O men, by four thousand heavy-armed men at a time, if you shall supply me with the things which I want (for that purpose)," &c. Observe here the employment of θέλω with the infinitive, merely to give it a future signification, like our will or shall, as a sign of the future tense, and consult, on this idiom, Wesseling, ad Herod., vii., 49, and Stallbaum, ad Plat. Rep., 370, B.—κατὰ τετρακασχιλίων ὑπλί τας. Observe the distributive force of κατὰ. (Kühner, § 629.)—ὑσκῶν δισχιλίων. "Two thousand skin-bags," i. e., bags formed of inflated hides.—ἂ, ἀποδαρέντα καὶ φουθέντα, κ. τ. λ. "Which, having been skinned and blown up, would easily furnish the means of crossing." Observe that, for brevity's sake, what is applicable only to the hides, is here said of the animals themselves.
§ 10, 11.

\[\text{νὸν δεσμῶν, ὡς χρύσθε, κ. τ. λ.} \]

"The bands which you use about the baggage cattle."—τούτοις ᾠσυσεῖς τούς ἰσσοὺς πρῶς ἀλλήλους, κ. τ. λ.

"With these having joined the bags to one another, having given each bag stability by attaching stones to it, and by letting these down like anchors into the water, having (then) extended them across (the stream), and having secured them to both banks, I will place wood upon them, and upon this (wood) will strew earth." We have here given, from Halbkart, what appears to be the most natural version of this much-disputed passage. The common text has ὄρματας, for which we have substituted ὅρματας, with Schneider and the best editors. The idea implied in ὅρματας is that of mooring, or, in other words, of keeping the bag from swaying too much toward either side through the force of the current. Krüger joins διαγαγών in construction with ὅφεις ὀντερ ἀγκύρας εἰς τὸ ὕδωρ, producing a harsh, if not entirely erroneous meaning, namely, "diese wie Anker nach entgegengesetzten Seiten hin (διαγαγών) herabsenken," &c. This, of course, will require the removal of the comma after ὕδωρ.—ὁδὸν ἄνδρας ἔξει τοῦ μὴ καταδύναι. "Will keep two men from sinking." Observe that μὴ increases the negation implied in ἔξει.—ἐγείρε μὴ ὀλισθώνειν, κ. τ. λ.

"While the wood and earth will keep (them) so as not to slip"

§ 12, 13.

tο μὲν ἐνθύμησα χάριν ἐδόκει εἶναι. "The contrivance appeared to me a clever one, but the execution of it an impossibility."—τοῖς πρῶτοις.

"The foremost," i. e., those who were to convey the bags across, and secure them on the opposite bank.—τῶν μὲν ὑπερηφάνων ὑπανεύροντον κ. τ. λ. "During the following day they began gradually to withdraw in a retrograde direction, along the road leading to Babylon." The common text has ἤ πρῶς Βαβυλῶνα, so that τοῦπολέμων ἢ πρῶς Βαβυλῶνα will mean "the contrary way from that toward Babylon." This, however, can not be correct, for the simple reason that the Greeks had been pursuing this very route for a long time previous, for they had been constantly receding from Babylon in their retreat. We must either, therefore, reject ἤ from the text, or must read τῷ in its place, from the conjecture of Holzmann. We have pursued the latter course. That the Greeks should make, on this occasion, a retrograde march is not at all surprising, since they were driven to it by the necessity of the case.—κατακαῦσαντες ἐνθευ εξείσαιν.

"Having burned down those whence they went out."—θεότος. "Kept oberring them."—καὶ ὅπως ἦσαν διαμάζειν, κ. τ. λ. "And were like dering, whither," &c., i. e., and appeared to be wondering &c.
Observe that ὤμοιος ἡσαν is equivalent here to ἐώκεσαν, and therefore, takes the infinitive. The common text has θαυμάζοντες, which is retained in some of the best editions. But we have preferred following Dindorf. If θαυμάζοντες be read, it is to be explained on the principle that ἔωκαν, "to appear," takes not only the infinitive, but the participle, and the participle, too, not merely in the dative, but sometimes, also, in the nominative. (Matth., § 555, Obs. 2.) Cornes conjectures καὶ οὖν ἡσαν θαυμάζειν, "et mirari videhantur."

§ 14, 15, 16.

ὃλεγχον τῆν κύκλω πᾶσαν, κ. τ. λ. "Questioned (them) about the whole country around, what each (district) was." With ὤλεγχον supply αὐτοὺς, the verb being construed with a double accusative; and after ἐκάστῃ supply χώρα.—ὅτι τὰ μὲν πρὸς μεσημβρίαν, κ. τ. λ. "That the parts toward the south were upon the road to Babylon and Media." Literally, "belonged to the road," &c. With τῆς supply ὅσον.—ἡ δὲ πρὸς ἑαυτοῦ. "And that the road toward the east." Supply ὅτι from the previous clause, and also ὅσον after ἡ.—Σοῦσά τε καὶ Ἐκάτανα. Compare ii., 4, 25.—ἐκαθα θεριζέων καὶ ἐριζέων, κ. τ. λ. Compare note on ἀναβάσεις ἐν ὧν Ὁμήρος, i., 1, 2.—εἰς Καρδουχοῦς. The Carduchi of antiquity are the progenitors of the modern Kurds, a hardy mountaineer race, remarkable for their fierce and independent spirit.—ἀνά τὰ ὄρη. "Through the mountains," i. e., scattered in every direction through them. Compare Poppo, Ind. Græc., s. v. ἀνά.—καὶ βασιλέως ὅτι ἄκονειν. The verbs of hearing take the genitive in the sense of "to obey." (Kühner, § 487, 4.)—καὶ ποτε. "And that, on one occasion."—ὅτι τὴν δυσχωρίαν. "On account of the roughness of the country."—ὅποτε μέντοι πρὸς τὸν στρατηγὸν τῶν ἐν τῷ πεδίῳ, κ. τ. λ. "That when, however, they entered into a treaty with the satrap who resided in the plain, both some of them had intercourse with those (mountaineers), and some of those with them." Observe that by ἐκεῖνος and ἐκεῖνων the Carduchi are meant, and by τῷ and ἐκατοντάς, the inhabitants of the plain.—σφῶν . . . . . ἐκεῖνων. Partitive genitives.

§ 17, 18.

ἐκάθισαν χωρίς τῶν ἐκασταχάσος, κ. τ. λ. "Placed apart those who said that they knew the road each way," i. e., in each of the directions mentioned. Literally, "who said they knew in each direction."—ἐδόκει δὲ τοῖς στρατηγοῖς ἄναγκαίον εἶναι, κ. τ. λ. To continue their march northward, without crossing the Tigris, it became necessary to enter the mountainous region on their right, which was
inhabited by the fierce Carduchi.—εἰς Καρδούχους ἐμβάλλειν. "To penetrate among the Carduchi."—τούτοις γὰρ διελθόντας ἔφασον, κ. τ. λ. "For they said that they (the Greeks), after having passed through these,"&c.—ἐπὶ τούτοις ἔθεσαντο, κ. τ. λ. "With reference to these (movements), they inspected the entrails, in order that, whenever it should seem to be time, they might begin to make the march." For a more literal translation, we must construe ὡπηνίκα with ὅρας, the genitive being governed by the adverb of time. (Mattk., § 321.)—τὴν ὑπεο-ζωλὴν τῶν ὄρεων. "The passage over the mountains."—ἐννεακενασμένος. Having packed up their baggage." The early editions have τυσκενασαμένος but the perf. part. is here taken in a middle senso—παραγγείλῃ. "May pass the word."
CHAPTER I.

§ 1, 2.

ἐπούσαντε. The common text has ἐσπείσαντο. — παραβάντος. "Having broken." In a transitive sense, and agreeing with βασιλέως as the more important noun.—ἐπολεμήθη. "Were done in open war." — ἐπεὶ δὲ ὑφίκαντο, κ. т. л. From these words to καταλαβεῖν τὰ ἥκρα in § 4, inclusive, is regarded by some critics as a mere interpolation, from its containing only a frigid repetition of what has already been mentioned; and it is omitted, moreover, in some of the MSS. Schneider, Halbkart, Dindorf, and others, however, are in favor of its authenticity.—ἀπόρροια ἐκρήματο. "Hung steep."

§ 3, 4.

τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ. Compare chap. iii., § 12.—περιτασσ. "Will go around." Present in a future sense.—οὐ πρόσω τοῦ Τίγρητος. We ought to read, probably, τῶν τοῦ Τίγρητος.—καὶ ἔστιν οὕτως ἔχων. "And it is actually so." This is the conjectural emendation of Abresch. The common text has καὶ ἔστιν οὕτω στενῶν, for which Stephens conjectured καὶ ἔστιν οὐ τὸ στενῶν, "and it is where the narrow pass is." Dindorf retains the common reading.—τὴν ἐμβολὴν. "The irruption."—λαθεῖν. "To escape observation."—φθόασαι, πρὶν τούς πολεμίους, κ. т. л. "To get the start (of them), before the enemy have seized upon the high grounds," i. e., to get the start of the enemy in seizing upon the high grounds; to seize upon the high grounds before them, and in this way make their passage more secure.

§ 5, 6.

τὴν τελευταίαν φυλακὴν. The Greeks divided the night into three watches, the Romans into four. (Eustath., ad II., x., 252.)—καὶ ἐλείπετο τῆς νυκτὸς δεσον, κ. т. л. "And there was left of the night as much as to pass through the plain in the dark." Equivalent to ἐλείπετο τῆς νυκτὸς τασσότον ὄτε διελθεῖν.—ἀπὸ παραγγέλσεως. "At the word of command." This expression refers to an order given by word of mouth, not by the trumpet, and which travels in this way through the whole army. (Budæus, Comm. Ling. Gr., p. 606) It was adopted on the present occasion, as Krüger remarks, in order to conceal their movements from the enemy.—τὸ ὅμως αὐτῶν. Sup-
ply οστύνεμα.—μή τίς ἄνω πορευμένων, κ. τ. λ.  “Lest any one should pursue from behind as they ascended.” Observe that πορευμένων is the genitive absolute, αὐτῶν being understood

§ 7

ὑφηγεῖτο.  “He led slowly onward,” i. e., he relaxed the rapidity of his movements to enable the rest to come up.—ἐφειστε δὲ ὅτι ὑπερβάλλαν, κ. τ. λ.  “And the part of the army that gained the height from time to time kept following,” i. e., and each portion of the army, as it successively gained the height, followed on. Observe here the force of ὅτι, and consult note on τῶν ὅτι ὑμῶν ἐννυχύωντα, iii., 2, 31.—ἐν τοῖς ἁγκεσί τε, κ. τ. λ.  “In both the dells and nooks of the mountains.” According to Ainsworth (p. 153), the Greeks here made their entrance into Kurdistan, through one of the most defensible passes which they were destined to meet. This is the point where the lofty mountain chain, now designated as Jebel Judi, comes down to the very flood of the Tigris, which it encloses in an almost impassable barrier of rock. There can be very little doubt that the Greeks thus gained what are the first Kurd villages in the pass of the Tigris to the present day, in the centre of which is Феник, surrounded by extensive ruins and luxuriant gardens, and representing, apparently, the Phœnica of Ammianus Marcellinus. (xx. 7, § 1.)

§ 8, 9.

χαλκώμαι πομπόλλων κατεσκευασμέναι.  “Supplied with very many brazen utensils.” As already remarked, “bronze” would be a more correct version, but we have followed general usage. Ainsworth remarks, that the Kurds at the present day take great pride in their copper utensils.—ὑποφειδόμενοι, εἰ πῶς, κ. τ. λ.  “Sparing them somewhat, (in order to try) whether the Carduchi would by any means let them pass as through a friendly country.” The optative is often thus used elliptically with εἰ (with the omission of πειρώμενος, σκοπῶν, &c.), of a future event yet to be investigated. (Matthia, § 526.)—δώρ τις. The emendation of Stephens, followed by the best editors, in place of the common reading δ τίς.—ὅστε καλοῦντων ὑπῆκονον.  “Neither hearkened when they called.” Observe that καλοῦσαν is here the genitive absolute, since ἦπακοῦο in this sense properly governs the dative.

§ 10, 11.

ἡξε σκοταίοι.  “Being now in the dark.”—ὡλην τήν ἡμέραν ἐγένετο “Was the whole day performing.”  Literally, “had been during the
whole day."—όλγου ὄντες. "Being (only) a few in number. Some MSS. and editions read ὄλγου τινές ὄντες, "being some few."—ι; ὀπροδόκητον. "Unexpectedly."—τὸ Ἑλληνικὸν. Supply στράτευμα. —εἰ μὲντοι τότε πλείως συνελέγησαν, κ. τ. λ. "If, however, they had on this occasion been collected in greater numbers, a large part of the army would, have run the risk of being destroyed."—νυλίσθησαν. "Lodged"—πυρὰ πολλὰ ἑκατὸν. "Burned many fires."—καὶ συνεχῶς ἀλλήλους. "And kept giving signals to one another." Literally, "and together kept an eye on one another," i.e., in order to see that all were on the alert. These signals, of course, were made with fire. Compare Kräger: "und gaben sich durch Feuer signale einander;" and also Becker: "und gaben sich auf die Art einander signale." Spellman and others erroneously refer the words in question to both the Greeks and Carduchi: "and both had their eyes upon one another."

§ 12, 13.

τῶν τε ύποτυγίων τὰ αναγκαῖα, κ. τ. λ. "Both to march, having of the baggage-animals (merely) those that were necessary and most able.'—ἀφεῖναι. "To set at liberty."—σχολαίαν γίορ ἑποίοις, κ. τ. λ. "For the baggage-animals and the slaves, being many, made the march a tardy one," i.e., retarded the march.—ἐπὶ τούτων. "Over these."—ἀπό μαχού ἤσαν. "Were withdrawn from the ranks."—πορίζεσθαι καὶ φέρεσθαι. "To be procured and carried."—δόξαν δὲ ταῦτα. "And these things having been resolved upon." A peculiar construction. According to Matthiae (§ 437, Obs. 3), the predicate in the singular seems to be joined to the neuter plural; just in the same way as the neuter plural regularly takes the verb in the singular. (Compare Kühner, § 700, 2, a.)

§ 14, 15.

ὑποστάντες εν τῷ στενῷ. "Standing secretly in a narrow part (of the road)." One of the MSS. has ἐπιστήσαντες, whence Poppo conjectures ἐπιστάντες quite unnecessarily.—μὴ ὧφειμένον. "Not laid aside."—τῶν εὔπρεπῶν. "Of the handsome ones," i.e., remarkable for beauty.—τὰ μὲν τὶ μαχόμενοι. "Partly fighting a little."—χειμῶν πολὺς. "A great storm"

§ 16, 17.

στενῶν ὄντων τῶν χαριῶν. Beyond the castle of Konakti, and the ascent of the hills, the road, according to Ainsworth, leads through narrow rocky ravines, which sometimes terminate abruptly over precipices of great perpendicular height.—ἀναχάζοντες. A poetic verb, and rarely occurring as an active; most commonly a depo
NOTES TO BOOK IV.—CHAPTER 1.

469

That little, — θημινα παρήγγελλεν υπομένειν. "Frequently passed the word to wait a little." Observe that θημινα is another poetic form — ἔν ταίθα ὁ Χειρίσαφος, ἄλλοτε μέν, κ. τ. λ. "Here Chersiphus, at other times, when the order was passed, waited a little, but on this occasion he did not wait." Observe the force of τότε δέ, and compare the explanation of Krüger, "eo de quo dicturus sum tempore." — ὅτι πρῶμι ῥι ἐστι. "That there was something to do." Literally, "that there was some affair (on hand)." σχολὴ δ' οὐκ ἦν ίδειν, κ. τ. λ. "But there was no leisure for a person, having moved along (the line of march), to ascertain the cause of the haste," i. e., having moved along to the van of the column.

§ 18, 19.

σοφόλαδες. Consult note on σοφόλαδες, iii., 3, 20.—διαμπερές τὴν κεφαλήν. "Quite through the head." Literally, "quite through as to the head." The term διαμπερές is, strictly speaking, an Epic one, though occurring also in prose. We have also, in prose, διαμπερέως. (Ruhmk., ad Tim., Lex. Plat., s. v.) — ἢτει δὲ ὀφίκουτο ἐπὶ σταθμὸν, κ. τ. λ. "But when they had come to a place for encamping," &c. The place here meant appears to have been when they had passed the hills of Finduk, and had gained the slope where are the Syrian villages of Kuwarro and Baravan, and which exposed to their view the valley of the Tigris, shut up in its upper part by the almost impenetrable pass of Chelek. (Ainsworth, p. 158.) — ὥσπερ εἶχεν. "Just as he was." — ἤτιατο αὐτόν. "Began to blame him." — φευγοντες ἀμα μάχεσθαι. "To flee and fight at the same time." Literally, "to fight, at the same time fleeing." — καλὸ τε καύσαθ. Consult note on οἱ καί καλῶ τε καύσαθ, ii., 6, 20.—τὴν ὑποτιο. "Are lying dead." Abbreviated form of the perfect of ὄνσκο. Observe the idea of continuance implied by the tense.

§ 20, 21.

πρὸς τὰ ὅρη. "At those mountains." Observe the demonstrative force of τὰ.—μία δὲ αὐτὴ ὀδός, κ. τ. λ. "This only road, too, which you see, is a steep one," i. e., the only road, too, here is, as you see, a steep one.—φυλάττοναι τὴν έκβασιν. "Are guarding the outlet." The outlet from the valley of the Tigris formed, in fact, the commencement of the pass of Chelek, so that it was, in one sense, an outlet, and in another an approach to the summit of the mountain. This explanation will serve to reconcile the conflicting opinions of commentators respecting the meaning of έκβασις here. Compare Krüger: έκβασις, "in sofern der Zugang ein Ausgang aus Thälern und Schluchten war." — ταύτ' ἐγὼ ἐσπερῆν. "On these accounts I hastened"
Observe that ταύτα is here equivalent to διὰ ταύτα.—πρὶν κατειλήθησαν
ὅρα ὑπερβολήν. 'Before the passage over the mountains was occupied.'
so φασίν εἶναι. "Deny that there is." Consult note on οὐκ ἐφασαν ἔναι, i., 3. 1.

§ 22, 23.

τοῖς γὰρ ἡμῖν πρώγματα παρείχον. "For when they gave us annoy-
knes."—διὰπερ ἡμᾶς καὶ ἀναπευθεῖα ἐποίησε. "Which afforded us, also, time to breathe." Literally, "which made us, also, to breathe again."—προφθυμήθησαν. "We were eager."—αὐτῶν τοῦτον ἔνεκεν. "On this very account."—χρησιμεθα. The common text has χρησιμεθα. —ἡλεχον διαλαβόντες. "They questioned (them), having taken (them) separately," i. e., they questioned them apart.—ἡ τὴν φανέραν.
"Than the one openly before the view."—ὁ μὲν οὖν ἕτερος οὖν ἐγώ.
One of the two denied (that he did)." Supply εἰδέναι.—καὶ μάλα τολλῶν φόδων προσαγομένων. "And that, too, although very many causes of fear were brought to bear upon him," i. e., although very many fearful threats were uttered against him.

§ 24, 25.

οὗτο τοῦτο τυγχάνει θυγάτηρ, κ. τ. λ. "Because he happens to have a
daughter there given in marriage to a man." Literally, "to have a
daughter there with a man, having been given unto him."—δυνάτην καὶ ὑποκατέχον, κ. τ. λ. "By a road possible even for beasts of burden 'to travel on.'" More literally, "possible to travel upon even for beasts of burden;" so that παρεύσεθαι depends, in fact, on δυνατήν.—τῇ δυσ-
πάριτον χαρίν. "Any spot of ground difficult to pass by."—ὁ εἷς μή τις προκαταλήψατο, κ. τ. λ. Observe that ὁ depends on προκατ-
λήψατο, and that παρελθεῖν governs αὐτό understood.

§ 26, 27, 28.

συγκαλέσαντας λοχαγοὺς, κ. τ. λ. "Having called together some
captains, as well targeteers as of the heavy-armed troops." Many doubts
have been raised respecting the present reading, but all difficulty
will disappear if, with Krüger, we regard πελταστάς merely as
an attributive, and connect it with λοχαγός. Compare γυμνῆτων
tαξιάρχων in § 28.—λέγειν τε τῷ παρόντα. "Both to tell them the pres-
ent circumstances."—καὶ ὑποστὰς ἑθελοντὶς παρεύσεθαι. "And, having
engaged himself to go (upon this service) as a volunteer." Literally,
"having placed himself under (an engagement)."—Μεθυδρεὺς.
"The Methydrian." So called from Methydrion, an Areadian town,
70 stadia distant from Megalopolis.—ἀντιστασίας αὐτοῖς. "Cons-
sting the point with them." We have followed Krüger's reading and
NOTES TO BOOK IV.—CHAPTER II. 471

Punctuation in this sentence, by which ἀλλάζωνας becomes a nominative absolute, its place being subsequently supplied by ὀφθαλμός. Τῶν γυμνῶν ἡμῶν διαφωνοῦσαν. "Of the light-armed taziarchs," i. e., the taziarchs of the light-armed troops. We have given ταξιάρχων here as the gen. pl. of ταξιάρχως. The common but inferior reading is ταξιάρχους, as a participle.—δὲ πολλαχοὶ πολλοὶ ὑζίοις, κ. τ. λ. "Who, in many situations, had proved of great value to the army for such services as these!"

CHAPTER II.

§ 1, 2.

οἱ ἐκέλευον. The reference is to Cheirisophus and Xenophon, as Krüger remarks.—ἐμφαγόντας. "After having eaten something." 2 aor. part., the present in use being ἐσθιοῦ. —καὶ συντ ὄντας, κ. τ. λ. "And they settle with them, that, if they take the summit, they are to guard the place during the night." Cheirisophus and Xenophon make these arrangements with the commanders of the party.—τοὺς μὲν ὄνω ὄντας. Referring to the party sent, after they should have succeeded in gaining the summit.—αὐτοὶ δὲ συμβοηθήσειν, κ. τ. λ. Referring to themselves, namely, Cheirisophus and Xenophon, together with the other commanders.—πλήθος. Accusative of nearer definition.—καὶ ὄδωρ πολὺ ἐν ἓς ὄμφανον. "And there was a heavy rain." So Thucydides (ii., 5), ὄδωρ γίνεται.—οἱ περιοίκες. They took a circuitous route, observes Ainsworth, to gain the first summit, whose base is washed by a small but rapid tributary to the Tigris, and whose precipitous face is, at the present day, defended by a ruined castle.

§ 3.

ἐπὶ χαρώδρα. Compare iii., 4, 1.—πρὸς τὸ ὄρθιον ἐκβαίνειν. "To come out under the declivity." They had to pass the ravine in order to climb the ascent.—ὁλοτρόχων ἐμαξιαίους, κ. τ. λ. "Round stones, large enough to load each a wagon, and (others, also), great and small." Literally, "and greater and smaller ones." Supply λίθους in both clauses. By ὁλοτρόχος (scil. λίθος) is meant "a rolling stone," or "round stone," such as besieged people rolled down upon their assailants. It is derived, probably, from ὄλος and πρέχω, indicating that which is "quite round."—οἱ φερόμενοι πρὸς τὰς πέτρας πταιόντες, κ. τ. λ. "Which, as they were borne along, striking against the rocks, flew into pieces as if hurled by a sling." Literally, "were slung in different directions."—τῇ εἰσόδῳ. "The entrance," i. e., of the pass. The scene of this occurrence was according to Ainsworth, the ρω
trance of the pass of Chelek, where a rivulet of very clear water flows into the Tigris by a narrow ravine, hemmed in, as the Tigris is also, from this point northward, by perpendicular rocks.

§ 4.

εἰ μὴ ταύτη δόναυτο. "In case they could not this way," i. e., as often as they could not, &c. Observe here the employment of εἰ with the optative, as indicating an oft-repeated action.—ἄλλη ἑπειρώτῳ. Supply πελάσαι.—ἀφανεῖς. "Unobserved."—φοβούμενοι δὴλοντι. "Being evidently in fear." These words are, without sufficient reason, regarded by some editors as an interpolation.—τεκμαίρεσθαι ἃ' ἥν τῷ ψόφῳ. "For it was (easy) to guess (this) from the noise."

§ 5, 6.

κύκλῳ περιόντες. "Having gone around by a circuitous route."—τοὺς φύλακας. The Carduchian guard.—κατακανόντες. The common text has ἀποκτείναντες.—ὡς τὸ ἄκρον κατέχοντες. "As if occupying the summit," i. e., thinking that they had made themselves masters of the summit.—μαστός. "A knoll." This term is applied by the Greek writers to any round, breast-shaped object, especially a round hill, or knoll.—παρ' ὅν ἥ στενῇ αὐτή ὄδος. "By which lay that same narrow road."—ἐφοδὸς μὲντοι αὐτόθεν, κ. τ. λ. "There was an approach, however, from this quarter (where they at present were), unto the enemy."

§ 7, 8.

ὑπέφαυσεν. "Was just beginning to appear." Literally, "was gradually appearing." Observe, again, the force of ὑπό.—ὡς τε ἐλαθον ἐγγὺς προελθόντες. "So that they came close to them before they were perceived." Literally, "so that they escaped observation, having come near."—ἐπεθέγατο. "Sounded the onset." Compare Krüger, "ad aggredicendum sonuit." We have given this form, with Bornemann and Dindorf. The common text has ἐφθέγατο, but the compound (in which observe the force of ἐπὶ) is far more spirited.—τοίχων. "Active of movement." Literally, "well-girt." Hence they easily made their escape.—κένττο ἄνα. "Rushed up." The common text has κένττο.—κατὰ ἀπριβεῖς ὄδοις. "By unbeaten paths."—ἀνίμων ἅλληδους τοὺς δὸρας. "They drew up one another with their spears." The person below, clinging to the spear, was in this way drawn up by those above. The verb ἀνιμᾶω properly means to draw up, as water, by a leather strap (ημας), and then to draw up generally
§ 9, 10.

κάθετοι. Those last referred to,—τῶν ὑπισθοφυλάκων τῷς ἡμίσεις. "The half of the rear guard." Observe here the partitive adjective agreeing in gender with the word denoting the whole. The common construction would have been τῶν ὑπισθοφυλάκων τῷ ἡμίσιν (Matthiae, § 442).—ἡ οἰ τὸν ἡγεμόνα ἔχοντες. "(By the road) along which those who had the guide (had proceeded)." Supply τῷ ὅδῷ before ἔκειστον. "The most practicable."—τοὺς ἡμίσεις. "The (other) half."—ἡ διεξεύχθαι. "Or to be separated." Literally, "to be disjoined."—καὶ αὐτοὶ μὲν ἐν ἑπιστρέφονταυ, κ. τ. λ. "And they themselves, indeed, might have gone (along the same road) by which the rest (had proceeded), but it was not possible for the beasts of burden to make their egress (from the valley) by any other way than this," i. e., it is true, Xenophon and his party might have gone the same way as the main body of the army, but the baggage-animals could not, &c

§ 11, 12.

προσβάλλοντι πρὸς τὸν λόχον, κ. τ. λ. "They charge upon the hill in columns of companies," i. e., each λόχος was thrown into column, and the charge was made on different sides of the hill, in order to distract the attention of the enemy, room being, at the same time, afforded the enemy for escaping, if they felt inclined. The δρ-θιοι λόχοι of the Greek tacticians were the same with the recti or diners of the Romans, and referred to troops arranged in column or file. Thus, ὁρθίους τοὺς λόχους ποιεῖται, "to throw the λόχοι into column" (Xen., Cyrop., iii, 2, 6); and, again, ὁρθίους τοὺς λόχους ἔγειν, "to bring the λόχοι up in column." (Anab., iv, 3, 17.) Compare Lu-cerne, vol. ii., p. 21, note.—οὐ κύκλῳ. "Not all round it."—τέως μὲν. "For a while." To be taken absolutely, and not in construction with the participle. Compare Krüger, "eine Zeit lang."—δῆ πορείνοντο ἐκαστος. "Where they each could." Observe here the employment of ἐκαστος with a plural verb. With words of number in the singular the verb is very often put in the plural, because in such words the idea of several subjects is always included. (Matthiae, § 302.)—ἐγγὺς δ' οὖ προσελθόντο. "They did not, however, let them come near," i. e., did not admit them to close quarters.—κατεχόμενεν. "Held (by the enemy)."

§ 13, 14.

ἐννοίας. "Having apprehended."—ἐρημον. "Bare of troops." καὶ πάλιν λαβόντες, κ. τ. λ. "The enemy having seized upon it, might even again attack," &c Schneider unnecessarily objects to the
NOTES TO BOOK IV.—CHAPTER II.

presence of kai in this clause.—ἐπὶ πολὺ δὲ ὑπὸ τὰ ὑποξύλα. "For the beasts of burden were upon a long space of ground," i.e., went in a long train.—Κριστοφωντος. "Son of Cephalisphon." Supply νῦσ.—ἐν δὲ. "Still, however."—πολὺ ὑθείκαστος. "Much the steepest."—ὁ ὑπὸ τῆς ἐπὶ τῷ πυρι, κ. τ. λ. Compare § 6.

§ 15, 16.

εἰγένοτο. The common text has ἤγετο.—καὶ ὑπωπτεύων. "Ακα all suspected." Supply πάντες.—οἱ δὲ ἥπερ ἦπὶ τῶν ἱκρόν καθορίζετε, κ. τ. λ. "But they, in truth, seeing down from the height the things that were doing behind, went all against the rear-guard." The Cardu-chi hastened away from the hill, with the design of falling upon the Grecian rear.—ὑπάγετων. "To lead on gently." Compare iii., 4, 48 —προσμίζειν. "Might join them."—καὶ προελθόντας κατὰ τὴν ὁδόν, κ. τ. λ. "And he directed them to advance along the road, and halt under arms on even ground," i.e., to advance until they found a level piece of ground, and there to draw themselves up in arms.

§ 17, 18, 19.

τεθένως. "Having escaped (from the enemy)." Compare the English phrase, "came fleeing."—ὡς ἀπεκόπησαν ἀπὸ τῶν πρῶτον λό- φον. "How they had been cut off from the first hill," i.e., driven with great slaughter from it.—τεθυσαί. "Lie dead."—κατὰ τῆς πέτρας. "Down the rock."—ὑφίκοντο. "Made their way."—ηκον ἐπὶ ὄντιπορον λόφον τῷ μάστῳ. "Came upon a hill opposite to the knoll." Weiskel thinks that the hill here meant was the second and middle one, but the absence of the article from λόφον seems to militate against this. —ἐν τῷ μῆ κάλεω τὰς κώμας. "On condition of (their) not setting fire to the villages." Observe the employment of ἐπὶ with the dative to denote the terms or condition of an arrangement; the terms being considered as the foundation on which the whole rests. (Kühner, § 634.)—ἐν ῥ ὅδε. "But while."—τὸ μὲν ἄλλο στράτευμα. This refers to the remaining half of the rear-guard, who had been stationed behind the baggage-animals, and formed the extreme rear. Compare § 9.—πάντες οἱ ἐκ τοῦτον τοῦ τόπου συνεφόδησαν. "All the enemy from this part of the country had flocked together," i.e., upon the hill opposite the knoll. We have followed here the punctuation of Poppo and Krüger, by which ἐνταῦθα is made the commencement of a new section. The common text has πάντες, οἱ ἐκ τοῦτον τοῦ τόπου συνεφόδησαν, ἐνταῦθα ἵσταντο οἱ πολέμιοι. Compare Krüger, de Authent., p. 63.

§ 20, 21.

ῥυπαντο This, as Scnjcider remarks, refers to the Greeks with
Xenophon.—γρᾶ τοις ἅλλῳ πυρὶ ἔνθα τὰ ὄπλα ἐκεῖνο. "Unto the other, where the heavy-armed men were in position." The reference is to those mentioned in § 16, who were directed to halt under arms as soon as they came to level ground. Observe here, therefore, the peculiar mea sing of ἐκεῖνο; the verb not indicating any actual lying or reclining, as it were, but simply signifying "to be in a position," "to stand," &c. Hence Poppo explains τὰ ὄπλα ἐκεῖνο in this passage by "armati stabant omnes;" and so κείσθαι often has the same force as if it were the perfect infin. pass. of τίδεναι. (Poppo, Ind. Anab., s. v.) It is on this same principle that Eustathius (a. l. II., xxiii., p. 1300) remarks, τὸ κεῖται σύστοιχον ἵστη τῷ τίθεται. Observe, moreover, the employment of the plural in ἐκεῖνο, showing that persons, not things, are meant by ὄπλα.—κατέαζαν. Aorist of κατάγαμαι.—ὁ ὑπασπιστὴς. "His shield-bearer." A species of esquire.—Λουσιώς. "Of Lusia." Lusia was a small town of Aradia, to the northwest of Clitór. According to Stephanus Byzan tinus (who calls the place Λουσοί), the Gentile appellative was Λούσιος, or Λουσίως, or Λουσιώτης. Xenophon uses the form Λουσιώς thrice, and once he writes it Λουσιώτης. (Lion, ad iv., 7, 12)—πρὸς τοὺς συντεταγμένους. "Unto those who were drawn up (to support them)." These were the same with those referred to in πρὸς τοὺς ἄλλους, § 20.

§ 22, 23.

ὁμοί ἐγένετο. "Got together," i. e., a junction was made between the forces of Cheirisophus and those of Xenophon.—καὶ ἐπιτηθείος δαψιλέα. "And amid abundant provisions."—δεστε ἐν λάκκοις κονια-τοῖς εἶχον. "So that they kept it in plastered cisterns." The description here given by Xenophon of the mode in which the Carducbi preserved their wine, assists in clearing up a question, as Ainsworth remarks, which has created much discussion among travelers, as to the use, namely, of the numerous plastered cisterns which are so frequent in Kurdistan, Armenia, and Northern Syria, and which, being in the form of a pear, and the mouth often closed by a single great stone, have been looked upon sometimes as sepul- chres, and, at others, as granaries and reservoirs for water; but which were, no doubt, used for the storing of wine, when that luxury was more abundant in those countries. (Class. Mus., ii., p. 312.)—διεπρῦσαντο. "Effected it."—καὶ πῶντα ἐποίησαν τοῖς ἀποδανοῦσιν, κ. τ. λ. "And they performed all things for the deceased, according to their ability, as is wont (to be done) to brave men," i. e., and they bestowed upon them, as far as their present means allowed, all those funeral honors that are accustomed to be rendered unto brave men.
Wherever there was a narrow place, Ainsworth describes the whole of the road as hilly. - ἵκαλον τὰς παράδονας. "Obstructed the passes." - καλόνον. "They impeded." - δίπεσθεν ἵκαλον πρὸς τὰ ὄρη, κ. τ. λ. "Going off to the mountains from behind, broke the obstruction of the pass for the van," i. e., dislodged the enemy, who were obstructing the pass. - ἀνωτέρω γίγνεσθαι. "To get above." Literally, "higher than," i. e., to take possession of some high ground which commanded their position. - καὶ ἔχωμας ἄλληλων ἑπεμβάλλοντο. "And took care of each other strenuously."

There were times, also, when. Compare note on ἔσθ' ὅτε, ii., 6, 9. - πάλη παταλομνουσιν. "As they again descended." - ὅτε καὶ ἐγγύθεν φεύγοντες ἀποφεύγειν. "So as to escape even beginning their flight from near at hand." The barbarians were so light of foot that they could approach securely within a short distance. (Thirlwall, iv., p. 342.) - ἀριστοτ. "Very expert." - ἐγγυτος τριπήχη. "Nearly three cubits in length." - ἐλλκόν ὅτε τὰς νευρὰς, ὅποτε τοξεύοντες, κ. τ. λ. "And they drew the strings, whenever they shot, stepping forward with the left foot against the lower part of the bow." They held the bow in a vertical position, with one end resting on the ground, and the left hand grasping the centre. The left foot was then advanced and brought in contact with the lower part of the bow between the hand and the ground. This gave the archer the appearance of one stepping forth, as it were (προβαίνων), and its object was to aid in bending the bow by the pressure of the foot. When the bow was fully bent, it was kept in that condition by the muscular strength of the arms, was then raised, and the arrow discharged. This explanation is based upon the ordinary text, and is, we conceive, a plain and natural one. The commentators, however, make strong objections to the common reading, and, professing not to understand it, give προβαίνοντες (the conjecture of Wesseling, ad Dion. Sic., iii., 8), in place of προβαίνοντες, while some of them regard the words τοῦ τόξου as an interpolation, and others, following Schneider, make Xenophon refer here to a cross-bow, bent by the pressure of the foot upon that part of the bow which was nearest the stock. But, in the first place, all the MSS., without a single exception, have προβαίνοντες; and, in the next place, the cross-bow appears to have been unknown in Xenophon’s time; while, if the Carduchii had actually used it, he would certainly have given u
CHAPTER III.

§ 1.

ταῖρ ὑπὲρ τοῦ πεδίου, κ. τ. λ. "That are above the plain which lies along the River Centrites." The Greeks had thus accomplished a distance of from nine to ten miles on this day's march. There can be no question, according to Ainsworth (p. 166), as to the identity of Xenophon's Centrites with the Buhtan-chai of the present day. The width given by him answers to that of the last-mentioned stream, and distinguishes it from the Tigris. It constitutes, moreover, at the present day, a kind of natural barrier between Kurdistan and Armenia, and it is the only river of the size mentioned that occurs upon this line of march.—καὶ οἱ Εὐλήνες ἐνταῦθα ἀνεπαφαντο, κ. τ. λ. "And the Greeks here rested, beholding with gladness a plain." In a plain they would have little to fear from the Carduchi.—ἀπείξα δὲ τῶν ὀρέων, κ. τ. λ. In construing, join τῶν ὀρέων τῶν Καρπουχων, which, as Zeuxis, Weiske, and Schneider remark, the writer has separated in order to prevent an unpleasant sound by too great a similarity of termination.

§ 2.

μάλα ἡδέως. "Very agreeably."—πολλὰ τῶν παρελημνότων, κ. τ. λ. "Reflecting much upon their past labors," i. e., recalling to mind many incidents connected with them. Observe that πολλὰ is to be taken adverbially here.—ἐπτὰ γὰρ ἡμέρας, κ. τ. λ. Rennell says that he can not make out more than five marches and two halts (p. 194); but Krüger thinks that what Xenophon relates in chapter ii., § 24-27, is meant to embrace, also, the events of the two following days, and that the writer, through negligence, has omitted to mention this.—καὶ ἐπαθὼν κακά, ὡς οὖδε, κ. τ. λ. "And suffered evils, as many as were not even all (those) taken together (which they had suffered) from the king and Tissaphernes," i. e., and suffered evils as were not equalled by even the whole of what they had endured from...
the king and Tissaphernes. The full construction will be ἵσα νεάντο τὰ σύμφωνα ἢν ὁ ἄντο βασιλέως καὶ Τισσαφέρνους ἐπαθοῦν. It is curious to reflect that this very march, so full of evils, through the mountainous region of the Carduchi, was actually the means of saving the Greeks from ruin. "Had they known," remarks Rennell, "that the Tigris was fordable under the Zakhu hills, and passed into Mesopotamia, they would still have been followed by the Persians: they would, also, have had the Euphrates to cross; a yet more difficult river, in the line which they must have pursued. Therefore, according to our limited view of things, it appears that nothing less than such a barrier as these mountains of the Carduchi presented, could have saved the Greeks from eventual destruction from the hands of the Persians." (Rennell, p. 174.)

§ 3, 4.

ὅρων ἵππεάς ποι. "They see horsemen, by some chance," i. e., they are surprised to see horsemen. The particle ποι is added here by Schneider from the Eton MS.—ἐξωτικομένοις. "Completely armed." These were, probably, the same with what were called Cataphracti, being both themselves and their horses covered with defensive armor.—ἐπὶ ταῖς ὀχθαίς. "On the high banks." The ground rose upward from the river, and on this, in the rear of the cavalry, the infantry were stationed.—Οἵρων. Orontas was the satrap of Armenia. (Consult iii., 5, 17.) Of Artuchus nothing is known. He was probably the commander of the Mardi, a people of Asia, near the northern frontier of Media, or, rather, of Matiene, which formed part of Media.—Χαλδαῖος. It is remarkable, observes Ainsworth, that there still exist, to the present day, several villages of Chaldeans in this neighborhood.

§ 5, 6.

αἰ δὲ οἶχθαί αὐταὶ, κ. τ. λ. The River Centrites is not fordable below Janiminiah, where it is hemmed in between hills; and this spot coincides also, as Ainsworth thinks, with the description given of the high grounds occupied by the enemy on the opposite side.—ὅδος δὲ μιὰ ἡ ὀρμομένη, κ. τ. λ. "And there was only one road visible leading up from it, apparently made by hands." More literally, "only one road that was seen leading up, as if made by hands."—καὶ τρεχὼς ἢν ὁ ποταμός, κ. τ. ? "And the river was rough with large and slippery stones."—εἰ δὲ μὲ ἡπταζέν ὁ ποταμός. "Or else the river carried them away."—γνωντι τῆς γύρωντο. "They became exposed."
7, 8.

εὐθα δὲ αὐτοῖς, κ. τ. λ. “But where they themselves had been the previous night.”—πόλλοίς. “In large numbers.”—ἐν τοῖς ἐπίλοις. “In arms.” This is one of the very frequent instances where ἐν approximates to the force of σύν. Consult Bornemann, ed loc.—ἰδοὺ τοις πέδας ἐδεδέσθαι, κ. τ. λ. “He seemed to be bouna in jottors, and these of their own accord (appeared) to have on a sudden fallen from around him,” i.e., to have slipped off from his person, and fallen to the ground. Supply ἵδος αὐτῶν after αὐτῶν, and observe the force of the aorist περιβρύνναῖ in denoting an instantaneous action, as well as the peculiar meaning of the verb itself, indicating, literally, “a flowing away from around one,” or a motion as easy and gentle as that of water flowing off.—καὶ διαβαίνειν ὕπόσον ἐδούλευο. “And strode about as much as he pleased.” The verb διαβαίνω, as Weiske and others remark, refers here to one making a stride, or moving with the legs wide apart.—καλῶς ἔσεσθαι. “That all will be well.” Literally, “that it will be well.”

9, 10.

καί, ὡς τάχιστα ἔως υπέφαινεν. “And, the very instant the dawn began to appear.” We have followed here the punctuation recommended by Porson. The common text erroneously places a comma after τάχιστα.—ὑπὸ τοῦ πρῶτον. “From the first.” Supply, for a literal translation, ἵππειν. Schneider, unnecessarily, changes ὑπὸ to ἐπὶ, in opposition to all the MSS—προσέτρεχον. “Ran up.”—ὅτι ἐξεῖν αὐτῷ καὶ ἁματοὖντι, κ. τ. λ. “That it was allowed to approach him both when taking his morning-meal,” &c.—ἐὶ τίς τι ἔχω τῶν πρός τῶν πόλεμον. “In case any one had any thing (to say to him) of the matters that appertained to the war.”

11, 12.

φρῦγαναι. “Fagots.”—καθηκοῦσας ἐπ’ αὐτῶν τῶν ποταμῶν. ‘That reached down to the very river.”—δὲσπερ μαρσίποις ἱματίων, κ. τ. λ. “Apparently laying down bags of clothes in a cavernous rock.” Literally, “as if laying down,” &c.—ἰδοὺ ὁ σφίς ὁδεύα, κ. τ. λ. “That it appeared to them, on seeing (this), to be safe to cross, for that there was no access in this quarter even for the enemy’s horse.”—ἐκδύνυσε. “Having stripped.”—γυμνοὶ ὡς νεανικεῖνοι διαβαίνειν. “They began to cross over naked, as about to swim.” i.e., taking it for granted that they would have to swim. Observe the force of ὠς with the future participle, and compare the explanation of Krüger, “nutandum for rati.”—πάλιν ἥκειν. “They came back again.”
CHAPTER III

§ 13, 14, 15.

ἔστει δὲ. "Made a libation." Supply, for a literal translation οἴνον or οἰνῷ.—ἐγχεῖν. "To pour in," i. e., to pour wine into cups for the purpose of making libations themselves.—καὶ ἐνερχόμενι τοῖς φύταις θεοῖς, κ. τ. λ. "And to pray unto the gods who had shown both the dream and the passage, to consummate the benefits that remained," i. e., to crown with success what remained to be accomplished.—ἀπονήσις ἐποίησε. "Made libations"—τοίς ἔμπροσθεν. Compare § 4.—τῶν ἔπεσθεν. The Carduchi.—ἐπὶ ὑπομένειν. "Should still remain." The common text omits ἔπι.—ἐν μέσῳ τοῦτον. "Between these," i. e., should cross after the division of Cheirisophus had passed over and be followed by Xenophon's troops.

§ 16, 17, 18.

καλῶς εἰςεῖν. "Were in good order."—ἐπὶ τὴν διώβασιν. "To the crossing-place."—ἀντεπαρθέσαν αἱ τάξεις τῶν ἱππῶν. "The lines of the cavalry advanced along with them on the opposite bank," i. e., moved on parallel with them, upon the opposite side of the Centrites.—κατὰ τὴν διώβασιν. "Over against the crossing-place."—στρατιωτικὸς "Having crowned himself." This was a Lacedaemonian custom. Compare Xen., de Rep. Lac., xiii, 8; Hell., iv., 2, 12; and Plutarch, Vit. Lyc., 22.—ἀποδέξας. "Having stripped."—καὶ τοῖς ἄλλοις πᾶσιν ταράθυγγελέ. "And gave orders to all the rest (to do the same)," i. e., ω strip and take up their arms.—τοῖς λόχοις ὀρθίοις. Consult note on ὀρθίοις τοῖς λόχοις, iv., 2, 11.—ἐσφαγμένω εἰς τὸν ποταμὸν. "Slew victims, letting the blood flow into the stream," i. e., so that the blood flowed into the river to propitiate the deity of the stream. Compare note on ἀφάγαντες εἰς ἄσπίδα, ii., 2, 9.—ἀλλ' οὖπω ἐξικνοῦστο ἧν, but they did not yet reach."

§ 19, 20, 21.

ἀνηλάλαξον. "Raised the battle-cry." More literally, "raised shouts of alala." The verb ἀλαλάξο is especially used of the loud cries of women.—κεράσανε. "Entered (the stream)." Supply τὸν ποταμὸν.—πάλιν ἐπὶ τὸν πόρον, κ. τ. λ. "Back to the ford that was over against the outlet which led into the mountains of the Armenians." Mention was made of this πόρος in § 5.—ἀποκλείσειν τοὺς παρὰ τὸν ποταμὸν ἵππεις. "He will cut off the horse that were along the river," i. e., the cavalry that had marched up along the river to prevent the Greeks from crossing above. The object of this manœuvre was to compel the cavalry of the enemy to return, and thus leave the passage of Cheirisophus


NOTES TO BOOK IV.—CHAPTER III. 48

Acostinctea.—Θ'οντας εἰς τοὐματαλίν. "Running back."—ὡς πρὸ; τὴν ἀπὸ τοῦ πηγαμοῦ, κ. τ. λ. "As if to the outlet from the river upward." i. e., as returning to the road which led from the river up into the country.—ἐτείνειν ἀνω. "They stretched upward."

§ 22, 23.

Αὐκίος ὤ. This was Lycur the Athenian, who was mentioned at i., 10, 14. There was another of the same name, a Syracusan, spoken of at i., 10, 14.—τὴν τάξιν τῶν ἱππεῶν. "The troop of horse." —τὴν τάξιν τῶν πελταστῶν. "The body of targeteers."—ἐδῶν μὴ ἀπολείπεσθαι, κ. τ. λ. "Called out (to one another) not to be left behind, but to go along with them upon the mountains," i. e., kept encouraging one another with loud cries to keep on, and to go along with the pursuing cavalry, after the enemy, on the mountains. The meaning of this passage is misunderstood by Weiske, Larcher, Becker, Halbkart, and others. The true explanation is given by Poppo: "Clamabant ne remanerent (pone hostes); sic riefen, sic (die Peltasten) sollten nicht zurückbleiben, nicht ablass." The reference in στρατιωτάς is to the targeteers.—ἐνδέες ὡς κατὰ τὰς προς ἤκουσας ἀχθας, κ. τ. λ. "But immediately issued out upon the enemy above, along the banks reaching down to the river." He marched against the enemy's infantry, mentioned in § 3, as being stationed on the higher ground in the rear of the horse.

§ 24, 25.

τὰ πέραν κάλξς γιγνόμενα. "Affairs on the other side going on well." —τὴν ταξίσθην "By the shortest route," i. e., very speedily. Supply ὑστόν.—καὶ γάρ. "And (there was good reason for so doing), for.—ὡς ἐπιθρόμενοι τοῖς τεκενταίοις. "As if with the intention of attacking the hindmost."—ἐπιχειρήσας ἐπιδιώξας. "Having taken in hand to pursue."—τῶν σκευοφόρων τὰ υπολειπόμενα. "The portions of their baggage left behind (by the enemy)."

§ 26.

ὕκρην διέβαινε. "Were yet passing." Xenophon uses ὕκρην here in the sense of ἔτη, which Mœris and Phrynichus condemn as an un-Attic usage. According to Lobeck (ad Phryn., p. 123), this word had two significations: one, the older, implying "at this very instant," "in a moment," &c., the other equivalent to ἔτη and used by later writers, such as Strabo, Plutarch, and Theocritus. (Poppo, ad loc.)—ἀντία τὰ ὅπλα ἔθετο. "Halted under arms over against them."—καὶ ἐνωμοσίας ποιήσασθαι ἐκαστὸν τῶν ἑκατὸν ἱππῶν, κ. τ. λ. "Τὰ
form each his company into divisions of five-and-twenty men, having led each division, by a flank movement to the left, into line." The object of this movement was to form a close and continuous line (φάλαγξ) against the Carduchi. Each λόχος, therefore, was first formed into a column of four ενωμοτιαί, and then, the front ενωμοτια remaining stationary in each λόχος, the remaining three faced to the left, filed out, and when they had advanced sufficiently far, faced again to the front, and moved forward into line.—παρ’ ἀσπίδας The Greek military phrase for "to the left" was παρ’ ἀσπίδα, or ἀσπίδας, because the shield was held with the left hand; and "to the right," παρὰ δόρυν or ἑτε δόρυν, the spear being held in the right hand. We must not, however, confound this with παρ’ ἀσπίδα στῆναι, "to stand in battle array."—καταστήσασθαι πρὸς τοῦ ποταμοῦ. "To halt upon the river." More literally, "near the river." Xenophon does not state what the depth of his φάλαγξ was; but, as each ενωμοτία composing it had a front of five men by a depth of five, this is easily supplied by the reader. As regards the expression πρὸς τοῦ ποταμοῦ, compare note on ii., 2, 4.

§ 27, 28.

toûς ὀπισθοφύλακας τοῦ ὁχλον ψιλομενους. "The rear-guard of the crowded getting diminished in number," i. e., those who were stationed in the rear of the baggage followers. Xenophon repeats this in § 30, where the causes of this weakening of the rear-guard are mentioned. —φόνας τινας. "Certain songs," i. e., a species of rude, barbarian war-songs.—διαβαίνοντας. "Beginning to cross." The common reading is καταβαίνοντας, which gives an inferior meaning.—αὐτοῖς. Referring to Xenophon and his soldiers, as distinguished from the ὁχλος.—ἐναντίον ἑνθὲν καὶ ἑνθὲν σφόν, κ. τ. λ. "They should enter the river opposite, on this side of them and on that, as if intending to cross, the javelin-men holding the javelin by its poise (ready to throw), and the archers having placed the arrow on its string." The common text has διηγκυλωμένους, which Jacobs (ad Achill. Tai., p. 587) prefers; but MS. authority is in favor of the other reading. Observe that both διηγκυλωμένους and ἐπιβεβλημένους are to be taken in a middle sense. (Poppo, ad loc.) Consult, also, note on ἐναγκυλῶντες, chap. ii., § 28.—μὴ πρόσω δὲ τοῦ ποταμοῦ προβαίνειν. "But not to advance far into the river." Compare Sturz., Lex. Xen., s. v πρόσω: "Non longe in fluminis transitus progredi."

§ 29, 30.

ἐπείδαν σφείνων ἐξινεῖται, κ. τ. λ. "Whenever a sling shall reach
them) and a shield clatter (beneath the blow of a missile)," i. e., whenever the Carduchii are so near that the missiles cast by them strike the Greeks. We have given here the meaning assigned by the best editors to the expression ἄσπις φορᾷ. Hutchinson, Weiske, and Zeune, less correctly, refer it to a clashing of their shields on the part of the Greeks, preparatory to an onset.—τὸ πολεμικὸν. "The signal of attack." Compare our English expression, "the charge." Supply σημεῖον.—ἀναστρέφωντας ἐπὶ δόρῳ. "Having turned to the right about."—ἔκαστος τὸν τάξιν εἶχεν. "Where each one had his file." More freely, "which way each was directed by his file." Compare Luzerne: "chaque file marchant droit devant elle."—ὅτι οὖτος ἀριστος ἐσοτε. "Because that one would be the best man," i. e., adding, that he would be, &c.—ὅλιγος ἥδη τοὺς λοιπούς. This refers back to § 27.—τῶν μίνεων τεταγμένων. "Of those who had been ordered to remain," i. e., of the ὑπισθοφύλακες.—ἐνταῦθα δὴ. Employed after a parenthesis, as if ἐπεὶ ἔδραν had preceded it, not ὀρῶντες.

§ 31–34

ὅς ὤν ἐν τοῖς ὀρεσιν. "As in their mountains," i. e., for mountain warfare merely. When they came down into the plain they were soon put to flight.—ικάνως. "Well enough."—ἐν τούτῳ. "At this moment." Supply τῷ καιρῷ.—τάναντια στρέφαντες. "Having turned the contrary way."—καὶ πέραν ὄντων τῶν Ἑλλήνων, κ. τ. λ. "Even when the Greeks were across the river, were still seen running away."—οἱ δὲ ὑπαντήσαντες, κ. τ. λ. "The troops, however, who had come to meet them, piquing themselves on their valor, and advancing further (in the river) than was occasion," &c. The reference is to the targets, slingers, and archers sent by Cheirisophus. Compare § 27.

CHAPTER IV.

§ 1, 2.

οὐνταξῆμενοι. "Having drawn up in order."—διὰ τῆς Ἀρμενίας πεδίου ἄπαν, κ. τ. λ. "Through Armenia, all a plain and hills of easy ascent, for not less than," &c. Observe here the singular apposition arising from a blending of two forms of expression, namely, πορευόμενοι διὰ γῆς, and πορεύομενοι ὁδῶν. (Krug., ad loc.)—εἰς δὲ ἦν ἐφεκοντε κώμην, κ. τ. λ. "The village, however, to which they came at length, was both large," &c. Observe here the attraction of the relative. The full form of expression would be, ἦ δὲ κώμη, εἰς ἦν ἐφικοντε κώμην, μεγάλη τε ἦ, and the regular one, ἦ δὲ κώμη, εἰς ἦν ἐφικοντε.
§ 3-4.

Had the Greeks marched by the great road from Se'rt to Betlis, the distances here given by Xenophon would not have carried them as far as to the head waters of the Tigris, which are at Bash Khan, not far from Lake Van. They must, therefore, have ascended directly toward the great chain of 'Ali Tāgh, corresponding to the ancient Niphates; by which proceeding, a journey of thirty miles would have carried them beyond the head waters of the tributaries of the Tigris, and another forty-five miles would have taken them to the valley of the Kara-su, the Teleboas of our author. (Ainsworth, p. 171.)—τὸν Τηλεβόαν ποταμὸς. Rennell, incorrectly, makes the Teleboas the same with the Arسانias. This last-mentioned river, as we learn from Plutarch, in his life of Lucullus (c. 31), lay between Tigranocerta and Artaxata, and is, therefore, the same with the Kharzen-su. (Ainsworth, p. 172, note.)—Ἀρμενία ἡ πρὸς ἐσπέραν. "Armenia to the west," i.e., Western Armenia. Xenophon's Western Armenia was included in Armenia Major, of which it formed the western part, and extended as far as the Euphrates. On the other, or western, side of this river Armenia Minor commenced. (Rennell, p. 205.)—ὑπαρχος. "Lieutenant-governor."—βασιλέα ἐπὶ τῶν ἰππῶν ἀνεβάλλεν. "Lifted the king upon his horse." Compare Livy, xxxi., 37: "Regem in equum subiecit."

§ 5, 6.

προσήλασεν. "came forward."—εἰς ἑπίκοον. Compare ili., 5, 38. —θέλει. One of the MSS. has θέλει, which is probably the true reading.—ἐφ' ἀφ' μίντε αὐτῶς, κ. τ. λ. "On the condition that he was neither to injure the Greeks, nor were they to burn the dwellings, and that they were, also, to take provisions, of whatever quantity they might stand in need." Observe the employment of τέ after the second μίντε, for the purpose of joining a positive to a negative clause (Kühner § 775. 3.)
NOTES TO BOOK IV.—CHAPTER IV.

§ 7. 8.

ταρηκολεύθει. "Followed by their side."—ώς δέκα σταδίων. A little over a mile. The plain through which the Greeks were now marching was the ancient Moxoene, the modern Mush. The direction followed by them after reaching the Kara-su is determined by the time which it took them to arrive at the Euphrates, which they are described as passing over not far from its sources. Had they pursued a northerly course, they would have arrived at the Marad-su, or Eastern Euphrates, in a day's march or less; but at that point it would not have been fordable; and it must have been for the purpose of arriving above its junction with the river of Khanus, called Bin-gol-su, that they followed a northeastern direction, up the plain of Mush, and toward the sites of Perak or Lis, north of Lake Nazûk, and in which fertile district the palace and village described by Xenophon appear to have existed. (Ainsworth, p. 173.)

—διασκινήσαι τὰς τάξεις, κ. τ. λ. "To quarter the (different) corps and generals throughout the villages."

§ 9. 10.

τὰ ἐπιτήδεια δοσά τοσίν ὕγιαθά. "Those provisions as many as are good," i. e., all kinds of good provisions.—ἰερεία. "Victims." As the Greeks never killed any animal without burning a portion of it in honor of some divinity, the term ἱερεῖον came to signify any animal used for food. (Hutch., ad Xcn., Cyrop., i., 4, 17.)—δοσποία παντοδαπά. "Pulse of all kinds."—τῶν ἀποσκεδασμένων ἀπὸ τοῦ στρατοπεδίου. "Of those who strayed to a distance from the camp." Literally, "who scattered themselves."—διασκένον. "To quarter apart."—συναπθραίζειν. "To bivouac in a body in the open air." There is considerable doubt as regards the meaning of this verb here. Some render it, "to be clearing up at the same time;" but the former signification seems to suit the context better. At all events, however, συναπθραίζειν is a much better reading than διασκένον, though Dindorf adopts the latter.

§ 11.

χιών ἀπλετος. "The cold experienced by the Greeks in the Armenian uplands has been the subject of much controversy, and Tournefort, the celebrated botanist, was so much struck with it, as to suppose it was owing to so unnatural a cause as the impregnation of the soil with sal ammoniac. The knowledge which we now possess of the comparative elevation of these uplands renders all such far-fetched hypotheses quite needless. A positive elevation
amounting on the plain of Mush, by my own barometrical observations, to 1200 feet above the sea; at Khanus, to 5200 feet; at Era-Roun, to 5500 feet; and preserving, if not surpassing, the same elevation, in all the intervening country; and in which the immediate results of a lower temperature, induced by elevation, are increased by the openness of the country and the long continuity of high and elevated tracts of land, appear quite sufficient to account for this otherwise curious phenomenon.” (Ainsworth, p. 174.)—καὶ πολὺς ἰχνος ἦν ἀνίστασθαι, κ. τ. λ. “And there was much sluggishness to arise, for as they lay, the snow fallen upon them, served to keep them warm, for whomssoever it had not (melted and) run down his sides.” Literally, “the snow having fallen was a warm thing.”

§ 12, 13.

ἔτολμησε γυμνός, κ. τ. λ. “Had the courage to rise, though thinly attired, and cut wood.” It can hardly be that γυμνός is here to be taken in the sense of absolute nakedness. It means, more probably, having merely a tunic, or χιτών, thrown around him. Compare note on γυμνή, i., 10, 3, and consult the commentators on Virgil, Georg., 1, 290.—ἐκείνων ὑφέλομενος ἕχοις. “Having taken (the axe) from him, began to cut.” Supply τὴν ὑξίνην after ὑφέλομενος, the idea of it being implied in ἕχοις going before.—ἐχρυοντο. “Began to anoint themselves,” i. e., began to rub their limbs with unguents, to restore a full circulation. Anointing was a common practice among the Greeks, and not confined to the athlete merely.—σύνων, καὶ σησάμινον, κ. τ. λ. “Made of hog’s lard, and of sesame, and of almonds of the bitter kind, and of turpentine.” After πικρών supply ὑμυγδαλῶν. As regards the sesame, compare Pliny, N. H., xvii., 22: “Sesama ab Indis venit, ex ca et uticum faciunt;” and Quintus Curtius, vii., 4, 23: “Succo ex sesama expresso hanc secus quam oleo artus perungucent.”—ἐκ δὲ τῶν αὐτῶν τούτων κ. τ. λ. “Of these same substances, also, a perfume was found.” Krüger supplies τερεβίμβων after τούτων; in correctly, however, since the reference is a general one.

§ 14, 15, 16.

πάλαν διασκηνητέων ὅλις, κ. τ. λ. “That they must again quarter up and down in the villages, in places of shelter.” More freely, “under roofs.”—ὑπὸ ἀτασπαλίας. “Through blind folly.”—δίκην ἐδίδοσαν, κακῶς ἀκριμωτάτος. “Suffered punishment by wretchedly bivouacking.”—Τευχευτερ. “A Temenites.” Stephanus Byzantinus calls Temenus a place in Sicily. Göller seeks to identify it with that part of Sye isous which was afterward called Neapolis; but, then, Xenophon
should have called Democrats a Syracusan. — ἀνδρακ. "Some troops."—οὗτος γὰρ ἐδοκεῖ καὶ πρότερον, κ. τ. λ. "For this man seemed even already before to have reported truly many such things, both things existing as existing, and those not existing as not existing."—σὺγαριν. "A sagaris." This was a weapon used by the Scythisans, Persians, Amazons, Mæsyneci, &c. According to Hesychius, it was single-edged, and it is, therefore, joined by Xenophon with κοτίς. (Cyrop., i., 2, 9.) Herodotus, however, explains it by ἀξίνη. (vii., 61.) Probably it was much like the old English bill. The word is said to be Persian for a sword.—ἔχοντων. "Have," i. e., are represented in works of art as having.

§ 17, 18.

πολαπός "Of what country." Answering to the Latin cujas. ὅπως ἐπιτηθείει λάβω. "That he might procure provisions." He was, according to his own account, a messenger sent to procure a supply of provisions for the army.—καὶ ἐπὶ τινι συνειλεγμένων. "And with what εἰκώ collected."—ἐλι ἔχων. "Was having with him." To give emphasis to the predicate, the verbal form is sometimes resolved into the participle with εἶμι. This is rather poetical, though it is found also in prose, especially in Herodotus. (Kühner, § 375, 4.)—Χάλινας. Compare vii., 8, 25.—Ταῦχονς. Compare iv., 7, 1.—παρακεννώσατε δὲ αὐτὸν ἕφη, κ. τ. λ.. "And he said that he was prepared, on the crossing of the mountain, in the narrow parts, by which way only there was a passage, there to fall upon the Greeks." Observe that ὃς before ἐπὶ belongs, in construction, to ἐπιθησόμενον.—μοναχή. We have written this as an adverb, though strictly the dative feminine of μοναχός.

§ 19, 20.

Σοφαίνετον Στυμφάλιον. Sophænetus and Philæius were the two eldest of the generals. (v., 3, 1.) Hence, probably, as Krüger remarks, the selection of the former as commander of the camp on the present occasion. The same editor thinks that the troops left with him were the older ones of the soldiers.—καὶ κατιδόντες τῷ πτατόπεδου. "And having seen the camp below them."

§ 21, 22.

 addAction(
Had we here ἡλωσαν with the regular augment, and, a little further on, ἐλάξα. This last is properly the Attic form. In the perfect the case is reversed. There ἡλωσα is a strict Atticism, and ἐλάξα is the common form. (Bullmann, Intr. Verbs, p. 17.) —καὶ οἱ ἅρτοκόποι, καὶ οἱ οἰνοῦχοι φύσκον—"
NOTES TO BOOK IV.—CHAPTER V.

458. "And they who said that they were bread-cutters and wine-pourers." The Persian satraps imitated, even in their encampments the luxury of kings.—ἀπέναι τὴν ταχιστὴν ἐπὶ τὸ στρατόπεδον. Their own camp is meant.—ἐπίθεσις. "Attack."—ἀνακαλεσόμενοι. "Having recalled (the troops)."

CHAPTER V.

§ 1, 2.

διὰ δύναντο τάχιστα. "In what way they could most speedily."—τὸ στρατεύμα. The army of the enemy is meant.—ἐμέλλειν ἐπίθεσθαι. "Intended to attack them."—κατεστρατοπεδεύσαντο. The distance of this day's march is not given, and, therefore, it is probable that they only encompassed the pass, which may not have exceeded five or six miles.—ἐπὶ τὸν Εὐφράτην ποταμόν. The eastern branch of the Euphrates is meant, the modern Murad-su.—καὶ διάθαινον αὐτὸν. The point where the Greeks forded the river would, by the distances given, have been at or near the present town of Melaz-ghird, the first ford which presents itself above the junction of the Bin-gol-su. (Ainsworth, p. 176.)

§ 3, 4.

καὶ πεδίον. "And a level country."—παρασύγγας πεντεκαίδεκα. This seems rapid marching through deep snow, and Rennell, therefore, thinks there must be an error in the text. (p. 214.) Kinneir is of the same opinion. (p. 485.) Krüger conjectures that παρασύγγας πεντεκαίδεκα may have crept in here from § 2. The Greeks, however, appear to have wished to regain a more direct course to the sea, and this may have urged them on to more rapid marches than ordinary, even in the midst of the snow.—ἐναντίος ἐπιπε. "Blow full in their faces."—παντάπασιν ἅποκαίων πάντα, κ. τ. λ. " Completely parching up every thing, and freezing the men." The drying effect of the northern wind is here expressed by a term properly applicable only to the agency of fire. A withering effect, however, would be produced in either case. Hence the employment of wro, torreo, &c., by the Latins to denote the parching and withering effect of a cold northern wind. Compare Horace, Sat., i., 5, 78, "Quos torræt Atalulus."—ἐπε σφαγίσασθαι τῷ ὄντι. "Directed them to offer a victim unto the wind."—τὸ χαλεπότο τοῦ πνεύματος. "The violence of the blast."

§ 5, 6.

ἐν τῷ σταθμῷ. "In the place where they had halted."—οὐ προσέτου
CHAPTER V.

"Did not admit unto the fire those who came late unless they shared with them wheat, or any thing else, in case they had any thing eatable." Observe here the construction of μεταδίδοναι with the accusative. Otherwise the verb takes the genitive case, as we find immediately after.—οἱ εἶχον. The full form would be ἵκεινων ὑπὲρ, and ὑπὲρ is, by attraction, for ἀ.—εἰσε ἐπὶ τὸ δάπεδον. "Even unto the ground."—οὗ δὴ παρὴν μετρεῖν, κ. τ. λ. "Where, accordingly, there was an opportunity to measure the depth of the snow."

§ 7.

ἔθουλμασαν. "Were seized with the bulimy." By "the bulimy" (βουλιμία) is meant a sudden faintness from great hunger, which was removed, however, by a mere mouthful of food.—καταλαμβάνων τῶν πίπτοντας, κ. τ. λ. "Finding in his way the fasting men, was ignorant what the affection was."—τῶν ἵματοιρων. "Of those acquainted with it."—καὶ διερμπεπε διδόντας, κ. τ. λ. "And he sent about those who were able to run along the ranks to give it to those afflicted with the bulimy."

§ 9, 10.

καὶ ὑδροφοροῦσας ἐκ τῆς κόμης, κ. τ. λ. "And finds at the spring, in front of the rampart, some women and girls from the village carrying water."—ὦλλ' ἀπίχει ὅσον παρασάγγην. This position of the satrap's residence corresponds perfectly, according to Ainsworth (p. 176), with the position of Khanus Kalchsi, in the Khanus district. This wild castle, in the midst of the Armenian uplands, is situated upon the Kaleh-su, a branch of the Bingöl-su, and about three miles from the nearest village of Arnz, beyond which is the fertile portion of the district, containing at the present day eighteen Armenian villages. The separation of the castle from the villages is a remarkably distinctive fact.—οἱ δ' ἐπεὶ ὕψι ἦν, κ. τ. λ. "The Greeks thereupon, as it was late, enter with the water-carriers into the fort, unto the head-man of the village." The custom of having a head to each village in the East, appears thus to date from a remote antiquity (Ainsworth, p. 78.)

§ 11, 12, 13.

δινάθησαν. "Were able (to move forward)."—διαστέλεσαι τῆς ὄδος. "To complete the route," i.e., to get over the road.—συνειλημένου. "Who had been drawn together."—καὶ τὰ μη δυνάμενα τῶν ὑποτηθιῶν ὑποτεθεῖν. "And seized those of the cattle which were unable to proceed." Supply διαστέλεσαι τὴν ὄδον.—ἐλείποντα δὲ καὶ τῶν στρατευτῶν, κ. τ. λ. "There were left behind, also, of the soldiers both those.
who had their eyes ruined by the snow, and those who had their toes chilled off by the cold." Literally, "both those ruined as to their eyes," ῥέν ἐς τοῖς μὲν ὀφθαλμοῖς, κ. τ. λ. "But it was a defense to the eyes from the snow."—τὼν δὲ πόδων. "And (a defense) in the case of the feet." In illustration of the change of construction here, from the dative to the genitive, Zeune refers to Abresch (Dilucid. Thucyd. p. 119.) With πόδων supply ἐπικούρημα.—καὶ εἰ τὴν νύκτα ὑπολύνοντο "And if he washed them for the night," i. e., loosed or took off his sandals from his feet.

§ 14, 15.

ὑποδέσωσαν. "With their sandals on." Observe that ὅσοι in this clause is supposed to have τῶσον understood before it, and that this τῶσον is dependent upon τῶν πόδας.—εἰσεδόνοντο εἰς. "Entered into," i. e., worked into, chafed.—περιπετώσαντο. "Froze about them."—καὶ γὰρ ἦσαν, ἐπετείθη ἐπέλειπε, κ. τ. λ. "And (no wonder), for, when their old sandals failed them, they had made for themselves shoes of untanned leather out of the newly-skinned oxen." The common text has καρβύνων πεποιημένων. Schneider inserts αὐτοῖς after καρβύνων from Suidas alone; but the reading which we have given, and which is the elegant conjecture of Wytenbach, appears decidedly preferable. Observe that πεποιημένων ἦσαν is to be taken in a middle sense.—διὰ τὰς τοιαύτας οὖν ἀνάγκας. "Through such necessities, then, as these."—διὰ τὸ ἐκλειπόναι, κ. τ. λ. "On account of the snow's having disappeared there."—καὶ ἐπετήκει. "And it had (in fact) melted."—ἡ πλασίων ἦν ἀτμούσα ἐν νύσσῃ. "Which was smoking near in a woody vale."—ἐκτραπώμενοι. "Having turned aside."—κοί ὁικ ἐφασαν πορεύεσθαι. Compare i., 3, 7.

§ 16, 17.

ἐδέστι αὐτῶν πάση τέξυν, κ. τ. λ. "Begged of them, by every art and device, not to be left behind."—συνειλεγμένοι. "Collected in a mass."—τελευτῶν ἐξαλέγανεν. "At length he began to grow angry." Literally, "ending, he began to grow angry."—οὗ γὰρ ἦν δύνασθαι πορεύνηαι. "For (they said) that they could not go on." Supply ἄλεγον. "To scare off."—μὴ ἐκπέποντο τοῖς κάμνονι. "Lest they should fall upon the weary."—οἱ δὲ προφέσαν. Referring to the enemy.—ἀμφοὶ ἦν εἰχον διαφέρομενοι. "Disputing with one another about the plunder which they had." Attraction for ἀμφοὶ τῶν ἐκείνων. Observe, moreover, the force of the middle in διαφέρομενοι.

§ 18, 19.

ἄτε ὑγιαίνοντες. "As being in good condition," i. e., still strong
and healthy.—ἀνακραγώντες όσον ἦλθαντο μέγιστον. "Having shouted out as loud as they could."—ἤκαν ἐαυτοὺς κατὰ τῆς θείαν. "They themselves down the snow."—ἐφθέγξατο. "Raised a sound."—τοῖς ὑσθενῶσιν. "Unto the sick," i. e., unto those who were ailing in any way from the cold and from fatigue. These are the same with the οἱ κάμνοντες mentioned previously.—ἐπὶ αὐτοὺς. "Unto them," i. e., with aid.—ἀγκαλισμένοις. "Covered up," i. e., with the snow. They had heaped it about them for the purpose of warmth.—καθεστήκει. "Had been set."—καὶ ἀνίστασαν αὐτοὺς. "And they tried to rouse them up." Observe the force of the imperfect.

§ 20—23.

οὖχ ὑποχωροῖεν. "Did not make way."—παριῶν. "Going past."—οὕτως ἀναπάυσατο. "Rested so."—ὑπὸλύθησαν αὐτοῦ. "Took up their quarters there," i. e., on the snow.—φυλακάς οἰκός ἦλθαντο. "Such guards as they were able," i. e., τολάς φυλακάς οἰκός —πρὸς ἑκέραν. "Toward day."—πέμπει τῶν ἐκ τῆς κώμης, κ. τ. λ. "Sends some of those from the village to see how the hindmost were faring." Observe that τῶν is the partitive genitive, and equivalent to τοῖς τῶν.—ἐχοεν. Literally, "might be having themselves."—οἱ δὲ, ἔσμενοι ἵδοντες. "The young men, glad to see them," i. e., the νεῶτας sent by Xenophon, glad to see those who came from Cherisophus.—αὐτοὶ δὲ ἐπορεύοντο. "And themselves set forward."—πρὸς τῇ κώμῃ. "At the village."—κατὰ τὰς κώμας τὰς τάξεις σκηνοῦν. "To quarter the troops up and down the villages."—διάλαξάντες. "Having divided by lot." The reference is to the other Grecian commanders.—τῶν ἐαυτῶν. Supply στρατιώτας.

§ 24.

Πολυβώτης. The common text has Πολυκράτης, which Dindorf and others retain.—ἐκελευσεν ὑφέναι ἐαυτόν. "Desired them to let him go his own way." More literally, "to let him loose," "to leave him free," i. e., to go where he pleases.—καταλαμβάνει. "He surprises."—πῶλους εἰς δασμόν, κ. τ. λ. Strabo says that the satrap of Armenia sent every year 20,000 horses to the Persian king. (xi., p. 365.)—ἐπτακκίδεκα. Weiske thinks this number too small, for we find Xenophon, not long afterward (§ 35), taking some of these horses for himself, and also giving one to each of the other generals and captains. He thinks that the true number was over 100, and that there is some corruption in the text. Krüger, who likewise considers the number too small, suggests that Xenophon may have, in stating the number of horses, written Σ in place of 12. (de Authent. p 47. seq.)—ἐναύτην ἥμεραν γεγαμημένην. "The ninth day, married."
NOTES TO BOOK IV.—CHAPTER V.

§ 25. *Αρταγαζω.* "Under ground."—τὸ μὲν στόμα ὄσπερ φρέατος. "The mouth like that of a well," i. e., having an entrance like the mouth of a well. The writers on ellipsis would supply ἔχονσα. Here. It is neater to regard στόμα as a kind of absolute nominative, or, if we are to supply any thing, to let the verb understood be ὅν.—αὶ δὲ εἰςοδοὺ τοῖς μὲν, κ. τ. λ. "The entrances for the animals were dug."—ἐπὶ κλίμακος. "Upon a ladder," i. e., by means of a ladder.—ὄρνιθες. "Fowls."—χιλ. "Upon hay." "This description of a village on the Armenian uplands applies itself," remarks Ainsworth, "to many that I visited at the present day. The descent by wells is now rare, but still is to be met with; but in exposed situations the houses are uniformly semi-subterraneous, and entered by as small an aperture as possible, to prevent the cold getting in. Whatever is the kind of cottage used, cows, sheep, goats, and fowls participate with the family in the warmth and protection thereof." (Ainsworth, p. 178.)

§ 26, 27. ὁίνος κρίθινος. The summer, according to Ainsworth, is occupied in these inhospitable uplands, in laying in stores of fuel and proven der for the winter, and corn and vegetables are found in these dwellings in abundance; but he says that "barley-wine" he never met with.—ἐν κρατίρισιν. "In large bowls." Xenophon employs here a term which in his own country meant a large vessel for mixing, and in which the wine for a meal was mixed with water. From this the cups were filled. On the present occasion, however, he means merely a large bowl containing the undiluted liquid, and from which each one helped himself.—ἰσοχείλες. "On a level with the brim."—καὶ κάλαμοι ἐνέκειαν. "And there lay in them reeds."—γόνατα. "Knees."—λαβόντα εἰς τὸ στόμα μύζειν. "To take into his mouth and suck." The reeds were used, as Krüger remarks, in order that none of the floating barley might be sucked up, since they were inserted into the liquor below. According to the traveler Niebuhr, the same mode of drinking existed in his day in Armenia.—ἀκρατος. "Strong."—καὶ πάνυ ἦδον συμμαθώντι τὸ σῶμα ἣν. "And the drink was a very palatable one to a person accustomed to it."

§ 28, 29. Ἀνθείππων. "His guest at supper."—τὴν τε οἰκίαν αὐτον, κ. τ. λ. "And that they will go away, having, in requital, filled his dwelling with he good things of life." Observe the force of ἀρτί in composi-
CHAI'TKll

11ion.—€ζηγησόμενος. "To have been the author of." More literally, "to have pointed out."—ἐστι οἱ γένωνται. "Until they shall be," i.e., shall have come.—φιλοφρονώμενος. "Being kindly disposed."—οἶνον ἐφρασεν ἐνα ἑν κατωρχυμίνος. "Told them of wine, where it was buried," i.e., told them where wine was buried. Allusion has frequently been made to this idiom.—διασκηνήσαντες οὖν τοι. "Having quartered thus here and there."—ἐν φυλάκη. "In safe-keeping."—καὶ τὰν ἐν ὑφαλμοῖς. "(Collected) together within sight."

§ 30-32.

πρὸς Χειρίσοφον ἐπορεύετο. "Set out for Cheirisophus."—ὅπον ὁ παρύοι κόμην, κ. τ. Λ. "But wherever he passed a village, he turned aside unto those in the villages." More freely, "he turned aside to visit those in it."—ἐνδυμαμένων. "Enjoying themselves."—ἀφίεσαν "They let them go," i.e., allowed them to depart.—οὐκ ἦν ὁ ὅπον οἱ παρετίθεσαν. "And there was no place where they did not serve up." Observe here that the two negatives belong to different verbs, and are, therefore, each to be separately rendered.—ὑπὸτε ἐς τὶς φιλοφρονώμενος, κ. τ. Λ. "And whenever any person, disposed to friendship, was desirous of drinking with any one," i.e., of drinking health with another. The verb προπίνω properly means, "to drink before one," and hence, "to drink to a person's health," because the Greek custom was to drink first one's self, and then pass the cup to the person whom one pledged. The strict meaning, therefore, of προπίνω τῷ, in the present passage, will be "to drink before for any one."—εἰλκεν. "He drew him."—βοφοῦντα πίνειν ὡςπέρ βοῦν. "To drink, sucking up like an ox." Observe that βοφοῦντα is purposely employed here to express the gurgling sound of the fluid as it entered and passed through the reed.—εἴδεξαν. "Accepted."

§ 33, 34.

κάκεινος σκηνοῦντας. "These, also, in quarters."—τοῦ ξηροῦ χιλῳ. "Of the dry grass," i.e., of hay. Being unable to procure any of the more ordinary materials, such as flowers, &c., they substituted hay. The use of chaplets at festive entertainments owed its origin to the practice of tying a wooden fillet tight around the head, for the purpose of mitigating the effects of intoxication. But, as luxury increased, crowns were made of various flowers or shrubs, such as were supposed to prevent intoxication.—διακοσμοῦντας. "Waiting upon them."—ὡςπέρ ἐνεοίς. "As if deaf and dumb."—ἀλληλοῦν ἐφιλοφρόνησαντα. "Having greeted one another," i.e., having paid the dues of friendship to each other.—περαιξοντος. "Speaking the Per
And he told them the road, which way it was," i. e., in what direction the road lay.

§ 35, 36

παλαίτερον. "Rather old." We must note, as some do, regard this as the only form of the comparative of παλαιός, since παλαιότερος also occurs in Attic. (Poppo, ad loc.—Kühner, § 132, 5.)—ναθρηφάντες καταθύρσον. "To fatten, and offer in sacrifice."—αὐτὸν ἵππον εἶναι τοῦ Ἡλίου. "That it was a victim of the Sun," i. e., that the horse was an animal accustomed to be offered up in sacrifice to the sun. Xenophon, of course, does not mean that the particular animal which was given to the comarch was a sacred one, but merely that it belonged to a class of animals accustomed to be sacrificed to the God of Day. The Persian custom of immolating horses to the sun is alluded to by Xenophon in the Cyropaedia. (viii., 3, 12.) As regards the prevalence among the Eastern nations, in former days, of the worship of that luminary, consult the remarks of Ritter, Vorhalle, &c., p. 85, seqq.—αὐτὸς δὲ τῶν πῶλων λαμβάνει. "And he himself takes some of the colts." Observe the force of the partitive genitive. Some, incorrectly, render τῶν πῶλων, "one of the colts."—οἱ παύτη ἱπποι. "The horses in this country." Supply χώρα, as referring to the region of Armenia.—θυμοειδέστεροι. "More spirited."—σακία περιελείν. "To wrap little bags."—κατεδόντο μέχοι. "They sunk up to."

CHAPTER VI.

§ 1, 2.

τὸ δὲ ἄρτι ἡβάσκοντος. "Who was just entering on the years of puberty." ἡδη is here meant the period from about 14 to 20 years of age.—εἰ καλῶς ἡγήσετο. "If he (the father) should lead fairly."—ἐξών καὶ τοῦτον. "Having this one, also," i. e., in addition to his domestics, who had been left behind for him.—ὡς ἐδόθαντο πλείστα. "As many things as they could."—λελυμένος. "Unbound."—καὶ ἦν τε ἦν ἐν τῷ τόπῳ σταθμῷ. "And it was now during the third day's march." Observe here the impersonal employment of ἦν to indicate time, and compare i., 8, 1.—ἐν τῷ τόπῳ τούτῳ. "In this region."

§ 3, 4.

ἀποδρᾶς ὕπερ. "Ran off."—τοῦ δὲ ἦν. "This you must know." Observe the force of δὴ.—μόνι διώφον. "The only subject of dis-
More literally, "the only cause of difference."—*$ τευ ήρε μόνος κάκοςις, κ. τ. λ. "(Namely), the ill treatment and neglect of the guide."—*ποιόθη τε. "Both became fond of."—*ξοητο. "Found him." Literally, "made use of him as."—μετά τούτο ἐπορεύθηςαυν ἐπτά σταθμούς, κ. τ. λ. "After this, they proceeded seven days' march, at the rate of five parasangs a day." Observe the distributive force of ὑμᾶ. The distance here given would carry the Greeks over the mountains, to the River Aras, north of Mount Ararat. In applying the name of Phasis, given by the Argonauts, and, after them, by Strabo, Pliny, Mela, and many other authorities, to the Colchian River, now called Rhion, to the River Aras, or Araxes, Xenophon appears to have followed a tradition belonging to earlier times than the imagined discovery of the Phison or Phasis, as a tributary of the Euxine; and to have identified the Aras with the Phison of the Scriptures, which sprang from the same locality as the Euphrates, and the Hid-dekel or Tigris. Rennell, Delisle, and others have advocated this identity; and it is remarkable that the upper part of the Aras is still called Pāsin-chāi. (Ainsworth, p. 179.)

§ 5, 6.

ἐπὶ δὲ τῇ εἰς τὸ πεδίον ὑπερβολῆ. Having crossed the Phasis, or Aras, north of Mount Ararat, the Greeks would have before them the redoubtable chain called the Kapan Tāgh, the Coraxii of Pliny, and which, according to Xenophon, they reached in two marches. Here they found a mixed army of Chalybes, Taochians, and Phasisans posted upon the passage which led over the chain.—ἀπέχων εἰς τριάκοντα σταδίων. "Holding off about thirty stadia."—κατὰ κέρας. "In column." The term κέρας has here literally its meaning of the "wing of an army," and ἁγγειν κατὰ κέρας is, properly, "to lead by a wing," whether right or left, and hence, to lead or advance "in column." This must not be confounded, however, with προσβάλλειν κατὰ κέρας, "to attack in flank." Compare Luzerne, vol. ii., p. 76., and the Latin expression, "agmine longo dueere."—παραγεῖν τόν τόξον, κ. τ. λ. "To bring their companies alongside, in order that the army might be formed on a full line to the front," i. e., in a full front line. The manœuvre here indicated was as follows: when the column halted, the τόξο forming its head remained firm, and the other τόξο marched by a flank movement into line with this, and stationed themselves side by side, thus forming an extended front, technically called here a φάλαγξ. (Compare Luzerne, l. c., note.)
NOTES TO BOOK IV.—CHAPTER VI.

§ 7–9.

κπει δὲ ἡλθον οἱ ὀπισθοφόρακες. "And when the rear γωνία ἐπε εἰλονε ὑποκείμενον ἡμών, i.e., when the rear companies had come up, and all were now formed into line.—όπως ἀργονομίζεται. "In what way we shall contend."—ἡμᾶς δὲ βουλέυεσθαι. "And that we, meanwhile, deliberate together."—τίχαστα. "With all haste."—ἐξοπλισμόνος. "Having fully armed ourselves."—εἰ γὰρ διατρήσουμεν τὴν τίμερον ἡμέραν. "For, if we shall waste the present day." Observe the adjective force given to τίμερον by its position between the article and noun.—πλείους προσγενέσθαι. "Will join them in greater numbers." The aorist here takes the place of an instantaneous future. (Kühner, § 403, 2.)

§ 10, 11.

μετὰ τοῦτον Ξενοφῶν εἴπεν. The discussion which here takes place between Xenophon and Cheirisophus appears to be characterized in some parts by a partial want of that good feeling which had hitherto attended their councils. It may be traced, probably, to the dispute respecting the treatment of the guide.—οὕτω γιγνόσκω. "Am of the following opinion."—ὄπως ἐλάχιστα μὲν τραύματα, κ. τ. λ. "How we may receive fewest wounds, and lose as few bodies of men as possible." Observe that σώματα ἄνδρῶν is not a mere circumlocution for ἄνδρας, but the expression is purposely employed to call attention to the idea of physical aid implied in σώματα.—τὸ μὲν ὁν ὀργὸς ἐκτὶ τὸ ὀργόμενον, κ. τ. λ. "The mountain, then, as far as we may judge by the eye, is more than for sixty stadia," i.e., reaches above sixty stadia in length. Observe that τὸ ὀργόμενον is what grammarians term the accusative absolute, where writers on ellipsis used to supply κατά. (Kühner, § 581.) The literal meaning will be, "as far as regards what is seen (of it)." Some, less correctly, make it the nominative, agreeing with ὄρος, and make it signify "which lies before our view," "which is seen (by us)."—φυλάττοντες ἡμᾶς. "Watching us."—ἄλλα ἡ κατ' αὐτὴν τὴν ὀδόν. "Except along the road itself," i.e., the direct path that crosses it.—τοῦ ἐρήμου ὀρῶς καὶ κλέψαι, κ. τ. λ. "Both to try to seize, unobserved, some part of the desert mountain, and to take possession of it by anticipation," i.e., and to take possession of it before the foe.—μᾶλλον ἡ. "Rather than." Where μᾶλλον thus follows a comparative, it may be explained on the principle of a blending of two constructions, namely, κρείττον κλέψαι τι ἡ μάχ' εστι, and ἡ δὲν κλέψαι τι μᾶλλον ἡ μιχεσθαι (Krüg., ad loc.).
12, 13.

ὁρθὸν ὡμαχὲ λέναι. “To go over steep ground without fighting." Supply ἀργὸν with ὀρθὸν, and observe in this the accusative of motion along or over a surface. (Kühner, § 558.)—καὶ νύκτορ ὡμαχὶ αὐτὸν, κ. τ. λ. “And one may see the things before his feet, more by night without fighting, than by day fighting.”—καὶ ἡ τραχεία, κ. τ. λ. “And the rough road is more pleasing for the feet, unto those marching without a battle." Literally, “is kinder.”—βαλλομένοις. “Unto them getting struck.” The reference is to missiles getting hurled at them.

—κλέψατ. “To steal a post.”—ιξον μὲν νυκτὸς λέναι, κ. τ. λ. “Is being in our power to go by night, so as not to be seen; and it being also in our power to go so far away as not to afford any chance of being heard.” More literally, “as not to afford a being heard.”—ταύτης προσποιούμενοι προεβάλλειν. “By pretending to attack in this way."—αὐτῶς. “Here," i.e., where they at present are.

14, 15.

τί ἐγὼ περὶ κλοπῆς συμβάλλομαι. “Why do I talk about secret acquisition?”—δοσι ἐστε τῶν ὅρσων. “As many as are of the class of equals.” In the Greek aristocratic states, the ὅροιοι were all those citizens who had equal right to hold state offices (as the whole people, on the other hand, had in a democracy). This was especially the case at Sparta. (Xen., Læc., 13, 1, and 7. Compare Aristotle, Politi., 5, 7, 3.)—κλέπτειν μελετάν. This singular Spartan usage will be found fully explained in Plutarch’s Life of Lycurgus.—δισος δὲ ως κράτιστα κλέπτητε, κ. τ. λ. “But, in order that you may steal as cleverly as possible, and may, (at the same time), try to escape notice,” &c.—νῦν οὖν μίλα σοι καιρός ἔστιν, κ. τ. λ. “Now, then, it is the very time for you to show your education.”—κλέπτοντες τοῦ ὄρους. “While stealing a part of the mountain.”

16, 17.

δεινοὶς εἶναι κλέπτειν τὰ δῆμωσια. “Are clever at stealing the public property.” More freely, “the public moneys."—καὶ μίλα ὡντο φινων του κυνδῦνου, κ. τ. λ. “And that, too, although the risk is very formidable unto him that steals.” Any citizen of Athens who was guilty of peculation in any shape was compelled to restore two-fold the amount taken, and was held in a state of total ἀτύμια until this was done.—καὶ τοὺς κρατιστοὺς μεντοι μάλιστα, κ. τ. λ. “And, indeed, the worthiest the most, if, at least, the worthiest are deemed worthy by you of ruling," i.e., of filling public offices, and thus having the charge of the public property.” We have given ὡνίν he1: what a—
pears to be its most natural meaning. Jacobs (in Att., xxii., 24; thinks that the meaning is rather "among you," but this seems less satisfactory. (Krüg., ad loc.)—τῶν κλωπῶν. "Of the marauders." The reference is to the plunderers from the enemy who hung upon the skirts of the Greek army.—νέμεται. "Is grazed upon."—βατά καὶ τοῖς ὑπούγιοις ἔσται. "There will be places passable, also, to the bearers of burden."

§ 19-21.

ἐν τῷ ὅμοιῳ. "On a level with them." Compare Luzerne, "de niveau avec eux."—εἰς τὸ ἵππον ὁμίν. "To equal terms with us."—ἀλλὰ ἄλλους πέμψον, κ. τ. λ. "But do send others, unless some volunteers present themselves."—Χῖος. "A Chian," i. e., a native of the island of Chios, in the Ægean, between Lesbos and Samos, on the coast of Asia Minor.—Οἰταῖος. "An Ætean," i. e., an inhabitant of the chain of Æta, in Thessaly.—σύνθημα. "An agreement."—ὁπως ὡς μάλιστα δοκοῖ, κ. τ. λ. "That he might seem as much as possible to be about to lead against them in this direction."

§ 22-24.

οἱ μὲν ταχθέντες. "Those appointed to the service."—καταλαμβανοῦσι. "Take possession of."—ἀυτὸδ ἁνεπαύοντο. "Reposed where they were." Literally, "there," i. e., on the very spot.—τρόμενων "Occupied."—γεγηραγέμενοι. "Kept watch." From ἔγαιροι.—οἱ δὲ τῶν ὄρων καταλαμβάνοντες, κ. τ. λ. "And they who had gained possession of the mountain marched upon (the enemy) along the heights."—Ἀπήντα τοῖς κατὰ τὰ ἄκρα. "Went to meet the troops along the heights."—πρὶν δὲ ὄμοι εἶναι τοὺς πολλοὺς, κ. τ. λ. "Before, however, the main body on each side met, those upon the heights close with one another," &c. Observe the force of τοὺς πολλοὺς as indicating the majority on either side, or, in other words, the main bodies.

§ 25, 26.

ἐν τούτῳ. "At this moment."—βάδην ταχὺ ἐφείπετο. "Followed with a quick step." Literally, "step by step, quickly." The others ran, but they themselves went along "step by step" (βάδην), though still, however, at a "quick" rate (ταχύ).—οἱ ἐπὶ τῆς ὕδατι. These were the main body of the enemy, described in § 24 as remaining ἐπὶ τῆς ὑπερβολῆς τοῦ ὄρους.—τὸ ἄνω. "The party above." Supply μέρος. These are also mentioned in § 24, as the part of the enemy that went to meet the Grecian troops along the heights, μέρος δὲ ὑπὲρα τείς κατὰ τὰ ἄκρα.—καὶ ἄπέθανον ὦς οὐ τολὶ ὦν ὑπέρα

NOTES TO BOOK IV.—CHAPTER VI.
Some MSS. have ὀλ πολλοί, which remained the common reading until the good sense of the editors changed ὀλ to ὄλ. The opposition between ὄλ πολλοί and γείρεν δὲ πάμπολλα is a sufficient argument of itself in favor of the alteration. (Krug., ad loc.)—οὐσαντες. The active voice is now employed, and not the middle, as in § 23, because it is now an offering after a result has been achieved, not one connected with an inspection of the entrails for the purpose of ascertaining whether a particular thing is to be performed or not.

CHAPTER VII.

§ 1.

εἰς Ταῦχως. The name of the country of the Taochians is still preserved, according to Delisle, in that of Taochir, a district of Georgia. The country of this race occupied that part of Georgia which extends between the Aras and the Kur, or Cyrus. The Greeks, as will be seen, were five days in marching through it. The Taochians, inhabiting mountains and fortresses, may probably have derived their name, as Ainsworth thinks, from this very circumstance. For taok, in Turkish, the original language of the Georgians and Tatars of the Kur, signifies "a fowl" or "bird," the inhabitants living, in their mountain fastnesses, like the fowls of the air. (p. 181.)—ἐν οἷς καὶ τὰ ἐπιγῆδεαι πάντα, κ. τ. λ. "In which they had, also, all their provisions, having carried them up," i. e., into which they had carried up all their provisions. Observe the middle meaning of ἀνακεκομισμένοι.

§ 2.

ἀνεληλυθότες ἦσαν αὐτοῖς. "Had flocked thither."—πρὸς τοῦτο προσέβαλλεν εὐθὺς ἦκων. "Immediately on his arrival, made an attack upon it." Literally, "directly having come." (Kühner, § 696, Obs. 5.)—ἡ πρώτη τάξις. "The first band," i. e., the band first led against it.—ἀπέκαμεν. "Began to grow weary."—οὐ γὰρ ἦν ἀθρόος περιστῆναι. "For it was not possible for them to stand around it in a body." After ἦν supply αὐτοῖς, with which ἀθρόος agrees.—ἀλλὰ ποταμὸς ἦν κύκλω. "But there was a river around it." The river, however, did not completely encircle it, but where it internverted was the πάροδος, or passage, which the Taochians defended with stones. The common text has ἀπότομος, which Leunclavius altered, on conjecture, to ἀπότομον, and which conjecture has been adopted by Wells, Hutchinson, Zeune, and Weiske. But "why," asks.
Kräger, "could they not stand around a place rising abruptly on all sides, in a body?" The true reading, therefore, appears to be the one which we have given in the text, and which is sanctioned by three of the best MSS.

§ 3-5.

eis kalōn ἔκετε. "You have come in good season." Thus, Sunhā explains eis kalōn by εὐκαίρως.—αἰρέτων. "Must be taken." Supply εἰς τό κωλόν εἰς εἰσέλθειν. "What the thing was that hindered from entering."—ἀλλὰ μία αὕτη πάροδος, κ. τ. λ. "Why, this is the only passage, which you see (before you)."—ὑπὲρ ταύτης τῆς ὑπερ-χούσης πέτρας. "Over this impending rock."—αὕτω διατίθεται. "Is thus disposed of." Observe that αὕτω is explained immediately after. —ἅμα δ' ἔδειξε συντετριμμένης, κ. τ. λ. "And, at the same time, he showed him men crushed both in legs and ribs," i. e., and while thus speaking, he showed him, &c.—ἤν δὲ ἀναλώσωσιν. "But, if they shall expend," i. e., throw away at last all.—ἀλλο τι ἢ οὖδέν, κ. τ. λ. "Is there nothing that hinders our advancing?" As before remarked, ἀλλο τι ἢ forms an elliptic compound question for ἀλλο τι γένοιτ' ἢν ἢν, and is used in the simple sense of nonne. From its frequent use, this expression became a mere adverb. (Kühner, § 875, e.—Compare note on ii., 5, 10.)—οὐ γὰρ δὴ ἢ τοῦ ἑναντίων ὄρομεν. "For we do not, indeed, see any on the opposite side."

§ 6, 7.

τό χώριον. "The space."—δ' δεί βαλλομένης διελθέιν. "Through which it is necessary to pass, being thrown at."—τοῦτον δὲ ὅσον πλέθρον, κ. τ. λ. "And of this, as much as a plethrum is thick with large pine-trees at intervals." Literally, "pine-trees, leaving (room) between them."—ὑνθ' ἢν ἐστηκότες ἄνθραces, κ. τ. λ. "Against which standing what would men suffer, either from the flying stones or from the rolling ones?" Observe here the peculiar meaning to be assigned to the expression ἀνθ' ἢν. Thus, Weiske explains it by "quibus oppositi," and makes it equivalent, in fact, to ὅτι ἢν, "post guas pinus," hinter wecheln, i. e., "behind which." So, again, Toup: "Quibus ex adverso si'consistant milites." (Emend. in Suid., p. ii., p. 80, ed. Oxon.)—ὅταν λωφήσωσιν οἱ ἄθικοι παραδρομεῖν. "To run past when the stones shall have ceased."—εἰς τό δασό. "Into the part thick with trees."—φέουναι πόλλοι. "I'ly in great numbers." Literally, "are gone along," &c.—αὐτὸ ἢν τὸ ὄδειν εἰς. "It would be the very thing to want."—νειλθέιν. "To come back."
8, 9. The lead of the captains of the rear-guard. His λόχος was the leading one among the rear-guard for that day. As this post was always accompanied with more or less of danger, the captains took it by turns each day. - in τῷ ἀσφαλεῖ. "In safety." — ἀπήλθον ὑπὸ τὰ δέντρα. "There went under the trees." — καθ' ἑαυτόν. "One by one." — φυλαττόμενος. "Guarding himself." — ἔρμησασαν ἔξω τῶν δέντρων. "Stood close behind, without the trees." We have adopted ἔρμησασαν, with Schneider, Dindorf, and others, as far preferable to ψφίσασαν, which is given by some editors.—οὐ γὰρ ἦν ἀσφαλές. We have given ἀσφαλές here, with Poppo, Schneider, Dindorf, and others. Some MSS. have ἀσφαλῶς. If this latter reading be adopted, the adverb must then be construed with ἐστάναι, and ἦν must have the force of ἐνὴν or παρὴν.

10, 11. προετριχευ. Observe the asyndeton.—ἐπεί δὲ οἱ λίθοι φερόντω, κ. τ. λ. "And whenever the stones flew, he retired expeditiously."—εἰς ἐκάστης δὲ προδρομῆς. "And at each run forward." — μὴ οὐ πρῶτον παραδρύμω. "Lest he should not be the first to run by." The reference is to Agasias. Observe that in such constructions as the present, μὴ performs the functions of a conjunction, "lest," or "whether," while οὐ belongs to the clause depending on that conjunction.—ἐστάροντο ὑπατ. "Who were comrades of his." — αὐτὸς. "By himself."

12-14. ἐπιλαμβάνεται αὐτὸν τῆς ἱππος. "Seizes the border of his shield." The term ἵππος means, properly, the edge or rim of any round body, and hence, the outer edge of a shield, the sally of a wheel, &c. Observe that ἱππος here is the genitive of part.—ἀντεπουμένῳ ἱππεῖς, κ. τ. λ. "Laid claim to valor, and used to contend with one another (respecting it)," i. e., they were rivals in valor.—ἀἱροῦσα. "They take." — ως γὰρ ἄπαξ εἰςφορὰ. "For, when once they had run in," i. e., to close quarters.—διπυροῦσα. "Flinging (down the rocks)." — καὶ εἰσνψε ἐπικατερρήστενον. "Threw themselves, also, down upon them." — ως ἰσοφοροῦνε ἑαυτὸν. "To sling himself off." — ως καλοῦναι. "To prevent him." — αὐτὸν ἐπισπᾶεται. "Drags him after him." Observe the force of the middle.— γένος κατὰ τῶν πετρῶν φερόμενον. "Went tumbling down the rocks." Literally, "carried down."
§ 15.

διὰ Χαλυβών. The Chalybes, or Chalybians, were a nation extensively distributed in the mountainous regions of Armenia, Pontus, and Paphlagonia. Xenophon describes them here as occupying that part of Georgia which is immediately east of the Harpasus; and he afterward notices a few of the same nation as living subject to the Mosynecians, and subsisting by the manufacture of iron. Mr. Hamilton has shown that the iron in which they trafficked occurs in the mountains immediately south of Uniyeh Kaleh, where the natives are, to the present day, occupied in its extraction by scraping it out of the soil. This serves, then, to give an idea as to where, in Xenophon's time, the Mosynecians were succeeded by the Tibareni, since that author places them between these two nations, and the Tibareni occupied the district of Cotyora. (Ainsworth, p. 184.—Hamilton's Researches, vol. i., p. 276.)

Ἠ τέχνη του ἀνθρώπου. "Of those whom they passed through." Attraction του ἵκεινων ὅς διήθησαν. (Sturz, Lex. Xen., s. v. διήθησαν.)—καὶ εἰς τοὺς περιφέρεις ἔσον. "And they came to close quarters." Literally, "to lands."—θώρακας λίνονς. The early use of the linen cuirass is indicated by its being mentioned in the Iliad. It continued to be worn to much later times among the Asiatics, especially the Persians, the Egyptians, the Phœnicians, and, as here mentioned, the Chalybes. Phicrates endeavored to restore the use of it among the Greeks, and it was occasionally adopted among the Romans, though considered a much less effectual defense than a cuirass of metal. (Dict. Ant., s. v. Lorica.)—ἀντὶ δὲ τῶν πτερυγῶν στῶρα πυκνὰ ἐστραμμένα. "And, instead of skirts, thick cords twisted." By πτέρυγες are here meant the flaps or skirts at the bottom of a coat of armor.

§ 16.

κνημίδας. Compare i., 2, 16.—καὶ παρὰ τὴν ζώνην μαχαίριον, κ. τ. λ. "And a knife at the girdle, as large as a Laconian sickle-shaped dagger." The term ζυήλη seems to have been one of Laconian origin—ὁ ἐσφαγτὸς ἦν κρατεῖν ὁνταίντο, κ. τ. λ. "With which they cut the throats of whomssoever they could master; and, cutting off their heads, they would march away carrying them." Observe that ἦν here, though immediately following the participle, is to be construed with ἐπορευόντο, and, moreover, that this particle is here employed with the imperfect indicative to express the repetition of an action. (Matthæ, ὥδε 599, 2, a.)—δῆλον ἃμελλον. "Were likely to see them."—μὲν λόγγην ἠγοῦν. "Having a single spike." The Grecian spear besides its iron head, had also the bottom enclosed in a pointed ἀγοῦν.
metal, by forcing which into the ground, the spear was fixed erect. It had, therefore, in fact, two spikes, namely, the head, and the pointed cap at the bottom. The Chalybian spear, on the contrary, had merely a head of metal, or one spike. (Dic. Ant., s. v Hasta.)

§ 17, 18.  


—ἐπὶ τὸν Ἀρπασον ποταμόν. The Harpasus is now the Arpa-chai, being the northern branch of the Aras, or ancient Araxes. (Rennell, p. 225.) "How the Greeks, after advancing ninety miles into Georgia, were led to change their direction, and return the same distance, and that quantity added to it, which would make the difference between where they entered the country from the Aras, and issued from it by the Arpa-chai, or, in all, one hundred and fifty miles through the country of the Chalybians, does not appear, but it is connected with the capture of the fort of the Taochians, toward which they may have moved out of their way in search of the positive necessaries of life, or it was at it that they obtained information calculated to mislead them with regard to their direct road to the sea. Be this as it may, it is the only practical way of viewing the subject, for the distance traveled from the Phasis to the fort of the Taochians, and the distance traveled after that from the fort to the Harpasus, will admit of scarcely any other interpretation." (Ainsworth, p. 183.)  

ἐνετέιλθεν ἐπορεύθησαν, κ. τ. λ. The Greeks must necessarily have crossed the Harpasus low down in its course, from the account given of its width; and also from east to west, for, crossing it, they came into the country of the Seythini. (Ainsworth, p. 184.)—διὰ Σκεθθωνῶν. The country of the Seythini was westward of that of the Chalybes, and westward of the Harpasus, as it extended to the country of the Macronians, which was followed by that of the Colchians, which latter commenced at fifty miles from the sea, and extended to within twenty-one miles of it. (Ainsworth, p. 185.)—εἰς οἰκίας. The distance given from the lower part of the Arpa-chai to these villages, would have led the Greeks to the village at the head waters of the river of Kars, a tributary to the Arpa-chai, and from this point they would have to pass the Soghanli Tugh, to reach the city of Gymnias. (Ainsworth, p. 185.)

§ 19, 20.  

Γυμνίας. Rennell, erroneously, seeks to identify this place with
the modern Comasour, called by some Coumbas and Kumakie, a
town or large village on the northern bank of the Aras, about thirty-
five miles below its source. (p. 236.) But Ainsworth is more cor-
rect in making it correspond to the modern Erz-Rum, though we
cannot arrive at any direct certainty on this head. (Ainsworth, p.
186.) — ἐκ ταύτης ὁ τῆς χώρας ἄρχων. We have given this reading,
with Schneider, Bornemann, Poppo, and Dindorf, from a compar-
ison with Dio. Sic., xiv., 29, ἐκ δὲ ταύτης ὁ τῶν τόπων τούτων ἄφη-
γούμενος, κ. τ. λ. The common text has ἐκ ταύτῃ τῆς χώρας ὁ ἄρχων,
k. τ. λ.— διὰ τῆς εἰαυτών πολεμίας χώρας. "Through their own ene-
my's country."—πέντε ἥμερῶν. "In five days." Compare note on
Basil. i. 7, 18.—τεθνάναι ἐπηγγελλέτο "He professed himself willing to die."—ἐπὶ τὴν εἰαυτός πολεμίαν
Supply χώραν.

§ 21.

Οχύρες. Mount Theches evidently belongs to the chain of Kop
Tagh, which separates the Kara-su from the Tchoruk-su. "Five
marches," remarks Ainsworth, "certainly appear considerable to
have been required to arrive at this distance from Erz-Rum, and
the length of the marches is not given; but that of the three subse-
quent marches, through the country of the Macrones, is given us,
and amounts to about ten miles per day. If the Greeks only march-
ad at the same rate from Gymnias to Theches, the five marches
would be at once explained, for, by the road I traveled, there were
sixty-seven miles from Erz-Rum to Balturt, on the Tchoruk-su;
and that they were on the northern side of the chain, or that which
is above the Tchoruk-su, when they first distinguished the sea, is
evidenced by the fact that there only remained part of a day's jour-
ney to gain the river." (Ainsworth, p. 183.)

§ 22, 23.

ὁδῆςαν ἄλλως, κ. τ. λ. "Thought that other enemies in front were
assailing them."—ἀντῶν. Depending on τιμίως. — καὶ γέφορα ἐλαθον, κ.
t. λ. "And they took about twenty larges covered with raw hides of
thick-coated oxen."— καὶ οἱ ἀεὶ ἐπιώντες, κ. τ. λ. "And those who
came up from time to time, kept running at full speed to join those who
were continually shouting," i. e., those who successively came up
kept running, &c. Observe the force of ἀεὶ in this construction,
and compare iv., 1, 7.—δόσῳ δὴ πλεῖος ἐγγύνοντο. "By how much
now they were becoming more numerous." More freely, "the more
numerous they became."—μείζον τε ἐδω. "To be something of
greater moment than usual."
$24, 25.

παρεδώθη. "He rode up to lend aid."—Θάλαττα! This striking scene is well depicted. The thoughts of home, wives, children, friends, came crowding upon their minds. For the Euxine spread its waters before them; waters which rolled on to the shores of Greece, and which washed the walls of many Greek cities on the nearest coast of Asia. (Thirlwall, iv., p. 315.)—καὶ παρεγγυνόντων. "And cheering on (those who were in the rear)."—ἐλαύνετο "Wee put to the gallop."—περιβαλλόν ἄλληλους. "They threw their arms on one another."—όπως δὴ παρεγγυνόσαντος. "Whenever it was that induced them."—κολωνίν μέγαν. "A large mound." Misled by a remote, but no real connection of names," observes Ainsworth, "some have sought for the monument left by the Greeks, at a place called Tekkiyeh, the monastery;' others have sought for it at Kara Kapan, where there is a positive pile of stones; but Colonel Chesney assures me of his being acquainted with the position of the actual monument, under circumstances the geographical relations of which are, I believe, similar to what are contained in this memoir" (Ainsworth, p. 188.)

$26, 27.

ἀνετίθεσαν. "They put up," i. e., on the pile of stones.—βακτηρίας. "Staves."—κατέτημε τὰ γέφυρα. "Cut to pieces the osier bucklers" This was done, as Kruger remarks, to make them useless, and to prevent their being carried off by the adjacent inhabitants.—ὑπὲ κοινῶν. "From the common stock."—δαρεικοὶς δέκα. Compare i., 1 9—τοῖς δακτυλίοις. "Their finger-rings."

CHAPTER VIII.

$1, 2.

dιὰ Μακρώνων. "Through the Macronians." According to Herodotus (ii., 104), the Macronians were of the same origin as the I. o. chians. Mr. Hamilton thinks that he discovered in Trebizond, and the neighboring mountains, some of the descendants of this race. (Researches, vol. i., p. 240.)—έλχον δὲ ὑπερδέξιον χωρίον, κ. τ. λ. "And they had over their right a spot (of such a nature) as (to be) most difficult of access," i. e., the Greeks had on their right an eminence very difficult of approach. Observe here the employment of ἵνα to strengthen the superlative. The sentence, however, is, in fact, an elliptical one, the full form of expression being as follows:
NOTES TO BOOK IV.—CHAPTER VIII.

γυρίνω τοῖον οὖν χαλεπῶτατον ἥν. (Kühner, § 870, Obs. 4.)—Ἅλλοι ποταμῶν. Reichard (p. xxxii.) makes both this and the other river first mentioned to be branches of the Acampsis. (Compare Mannert, vi., p. 405.) Ainsworth makes the river designated in the text as Ἅλλοι ποταμῶν to be a branch of the Tchoruk-su, flowing to the east of Baiburt, from the Köp Tagh. (p. 189.)—δασείς δέντρων παχέοι úνν σοῦ, κ. τ. λ. "Closely edged with trees, not, indeed, large, but thick set."—ταύτα, ἐπεὶ προσήλθον, κ. τ. λ. The Greeks cut down the trees which grew on the river banks, to prepare a way for their passage, by casting them into the stream, and thus forming a kind of bridge.

§ 3, 4.

τριχίνους χιτώνας. "Tunics made of hair." Goats' hair, in all probability. (Consult Yates, Textrinum Antiquorum, p. 140.)—καὶ λίθους εἰς τὸν ποταμὸν ἔβρυπτον, κ. τ. λ. We have here followed Dindorf, and some other of the best editors, making the text refer merely to a hurling of stones at the Greeks while in the stream attempting to cross. The common text has ἔξικνοιντο δὲ οἶδε οὖντος, which is retained by Krüger and others, who explain it by making the barbarians to have thrown stones into the river, on which to stand, in order to discharge their javelins at the Greeks from these as a nearer point of approach. This, however, is extremely far-fetched. —τὴν φωνὴν τῶν ἀνθρώπων. "The language of the men."—ταύτην πατρίδα εἶναι. The common text inserts τὴν after ταύτην, which we have rejected with Dindorf.

§ 5-7.

τί ἀντιτεθάται. "Why they are drawn up against us." The form ἀντιτεθαίναι is Ionic for ἀντιτεθαμένων εἰσίν. It is here employed by Xenophon, an Attic writer, and elsewhere, also, by other Attic prose writers. (Buttmann, § 103, iv., 3.)—ὅτι καὶ ὑμεῖς ἐπὶ τὴν ἡμετέραν, κ. τ. λ. "Because you, also, are coming against our country." The force of καὶ is well explained here by Krüger, who gives the full form of expression as follows: ὅτι καὶ ὑμεῖς ἡμῖν χρῆσετε πολλοίμοι εἶναι, ἐπὶ τὴν ἡμετέραν ἐρχόμενοι.—οὐ κακῶς γε ποιούσςτε. "Not with the intention of injuring you, at least."—εἰ δοεν ἰν τοῦτων τὰ πιστά. "If they (the Greeks) would give pledges of these things," i. e., of their intention not to injure, &c.—θεοὺς δὲ ἐπεμαρτήραντο ἀμφότεροι. "And both parties called the gods to witness."

§ 8, 9.

τὰ δενδρὰ συνεξόκοστον 'Aided them in cutting away the trees.
The Macrones now aided the Greeks, after the latter had crossed, in cutting away the trees on their side of the river, in order to open a passage for the Greeks.—τὴν τε ὀδὸν ὄδοποιον, ὡς οἰαδὶδίσοντες
"And they made a path, as about to pass them through," i. e., and they opened a path for them through the woody and rugged country, with a view of affording them the means of a more rapid passage through their territory.—παρῆγαν. "They led them along."—ἐκεί ἐπὶ τὰ Κόλχων ὅρια, κ. τ. ἕ. "Until they set the Greeks down upon the border of the Colchians." More freely, "placed the Greeks upon," &c. The Colchians, according to Strabo and Ptolemy, occupied that part of the coast of the Euxine which extended from Trapezus to the Phasis. Some MSS. and editions give ἐπὶ τὰ ὅρη τῶν Κόλχων. This, however, is a much inferior reading, as plainly appears from what immediately follows, viz., ἐνταῦθα ἤν ὅρος μέγα.—ὅρος μέγα. This mountain formed, according to Ainsworth, one of the maritime chain, called by geographers the Colchian range, and by others that of Kara Karan, or Kohat Tagh.—ἀντιπαρετάθαι ὑπὸ Κόλχων. "Drew themselves up against them in full line." Literally, "in phalanx," i. e., with a greater front than depth.—ἀρχαίς. "About i. lead," i. e., to advance.

§ 10, 11.
παύσαντας τὴν φάλαγγα. "Having discontinued the full-line arrangement," i. e., having left off their present phalanx-form.—λόχους ὄρθιους. Compare chap. ii., § 11.—διασπασθῆσαι εὐθεῖς. "Will immediately be drawn asunder," i. e., be separated and broken.—τῇ μὲν ὄνομαν, τῇ δὲ εὐθέων. "In one part impassable, in another having a good road."—ἐπὶ πολλοὺς τεταγμένοι. "Drawn up many deep," i. e., many in file. Compare Luzerne: "sur un ordre profond."—πε- αυτεύσουσιν ἡμῶν. "Will be more extensive than we," i. e., will have a more extended front. Observe that the genitive is here employed on account of the idea of comparison implied in the verb.—τοῖς πε- ριτοῖς. "Their superfluous men," i. e., those portions of their line which they will have extending beyond our own right and left. There will be a danger, then, of the Greeks being attacked on both flanks also.—ἐπὶ ὀλίγῳν. "Few deep," i. e., few in file.—ὑπὸ ὑδρῶν καὶ βελῶν, κ. τ. ἕ. "By both collected missiles, and men falling upon it in great numbers." We have omitted τῇ after ὑδρῶν, with Dindorf. We have differed, however, from the same editor in retaining πολλοῦν, which is well defended by Poppo. Compare κώμαι πολλὴ ἱθρῶαι, vii., 3, 9.
§ 12, 13.  
ὁρίονυ τοὺς λόχους πυρηναμένους, κ. τ. λ.  "That, having formed columns of companies, we keep these (columns) so far apart from each other, as that the last columns (in the line) be without the enemy's wings." Each λόχος is to be thrown into column, and a line is to be formed of these columns, reaching beyond the enemy's right and left; and, in order to affect this lengthening of the Grecian line, the several columns, or λόχοι, are to leave intervals between one another. Hence, διαλπόντας τοῖς λόχοις is the same as διαλπόντας ὀλλήλων. The common text has τοὺς λόχους.—καὶ οὖτως ἐσόμεθα, κ. τ. λ.  "And thus we, the extreme companies, will both be beyond the line of the enemy, and, leading in column, the best of us will advance first, and, wherever it may be easy to pass, this way will each company guide its march."  
By οἱ κράτιστοι are meant the λοχαγοὶ.—εἰς τὸ διαλείπον.  "Into the vacant space," i.e., between each λόχος, or column.—ἐνθέν καὶ ἐνθὲν λόχων ὄντων. If the enemy attempt to enter the vacant spaces, both their flanks will be exposed to attack from the λόχοι ἐνθέν καὶ ἐνθέν ὄντες.—οὐ λάθουν. On account of the depth of the advancing column.  
—πείζηται.  "Be hard pressed."—εἰς τῇ λόχων.  "Any one of the companies any where."

§ 14, 15.  
eἰσὶ μόνοι ἔτι ἡμῖν ἐμπόδον, κ. τ. λ.  "Are the only men yet in our way (to hinder us) from presently being where we have long been hastening to be." Literally, "are alone still a hinderance unto us, as regards the not presently being," &c. The more usual construction is ἐμπόδον τοῦ μη, κ. τ. λ. We have given το, however, with Dindorf and Poppo. Compare Kühner, § 670, and note on ii., 5, 22.—καὶ ὡμὸς δεὶ καταφαγέων.  "We must even devour alive!" literally, "an raw." An idea borrowed from the Homeric ὡμὸν βεβρῶθος Πριάμων Πριμίου τε παῖς (II., iv., 35), and intended as a hyperbolical one for "we must utterly destroy." (Weiske, ad loc.)—ἐν ταῖς γώμαις.  "In their places."—σχέδον εἰς τοὺς ἐκατόν.  "Amounting nearly to a hundred men."—τριχῇ.  "In three divisions." Literally, "in a three-fold manner."

§ 16-13.  
παρηγγυήσαν εὐχέσθαι.  "Exhorted them to offer up vows," i.e., for a successful termination of the present affair. These vows they pay in § 25.—τῆς τῶν πολεμίων φύλαγγος ἔξω γενόμενου ἐπομενοντο.  "Being without the enemy's line, pushed on." The two extremities of the Grecian line, the right commanded by Cheirisophus and the
left by Xenophon, having no one to oppose them, push on toward the summit of the mountain, and, of course, the rear of the enemy—ἀντιπαραθέσεις. "Running off to either side to oppose them." Observe the force of παρὰ.—διεσπάσθησαν. "Were drawn asunder."—

διαψάφοντος. "Making an opening (in their line)." This is the only instance where διαψάφω occurs as an active; it is elsewhere a deponent.—οἱ κατὰ τὸ Ἀρκαδίκον πελτασταί. "The targeteers in the Arcadian division." Supply στρίτεσαν or μέρος. They belonged to the division stationed κατὰ μέτοχον. Compare § 15.—οἱ Ἀκαρναῖοι. "The Aecarnanians." Aecarnania was a country of Greece, between Epirus and Λητολία.

§ 19–21.

δε ἦρξατο υἱόν. "The moment they (the targeteers) began to advance on a run."—τά μὲν ἄλλα. "With regard to other things," i. e., in other respects.—τὰ δὲ σάφει τοιαύτα ἵνα αὐτότι, κ. τ. λ. "But the bee-hives were numerous there, and as many of the soldiers as ate of the combs both all lost their senses, and vomited, and it passed through them leniently," &c. They lost their senses, and were seized with vomiting and purging, and none of them were able to stand upon their legs.—ἄλλα οἱ μὲν ὄλγοι ἵδιωκότες, κ. τ. λ. "Now those who had eaten only a little strongly resembled drunken persons; but those (who had eaten) much, madmen, and some even dying persons."—ὁσπερ τροπῆς γεγενημένης. "As though a rout had taken place."—ὁμοι δὲ τὴν αὐτήν ποὺ ὄμαν ἐνεργόνων. "But somewhere about the same hour (with that of their seizure on the previous day) they recovered their senses."—ὁσπερ ἐκ φαρμακοποσίας. "As if from taking physic."

"This fact," observes Ainsworth, "of the honey of Asia Minor being in certain places, and at certain seasons, of a poisonous nature was known to all antiquity, and is very common at the present day; so much so, that I have known the peasants inquire if we would prefer the bitter or the sweet honey; for the honey so qualified has a slight, but not unpleasant, bitterness, and is preferred by many, from producing, when taken in moderate quantities, the effect of slight intoxication. Pliny notices two kinds of honey (H. N., xxii., 14, § 13): one found at Heraclea, in Pontus, and another among the Sanni, or Macrones. The first he supposed to be produced by a plant called Ἀγολεθρόν, or goats'-bane; the second by a species of rhododendron. Dioseorides, Diodorus Siculus, and Aristotle all notice the honey of Heraclea Pontica. The celebrated botanist, Tournefort, ascertained on the spot that the honey of bees feeding on the Ἀταλην Ποντία, as also on the Rhododendron Ponticus, wa
sessed mischievous properties. But, as the bitter and intoxicating honey is met with in many parts of Asia Minor, where these plants do not flower, it is also extremely probable that these peculiar properties are further derived from the flower of the *Nerium oleander*, or common rose-laurel, the leaves of which are known to be acrid and poisonous. The natural family to which the rose-laurel belongs (*Apoeyna*) is distinguished by plants endowed with dangerous and fatal properties, and these juices act on the nerves so as to produce stupefaction. The Rhodoraceae also possess narcotic properties, but in a less marked degree." (Ainsworth, p. 191.)

§ 22–24.

Τραπεζόντα. "Τραπεζος," the modern Trebizond (Ταταβίζον.) Trepezus was a Greek city, on the northeastern coast of Pontus, founded by a colony from Sipnous. Its ancient name was derived from the form in which the city was laid out, resembling a table (τράπεζα). It lay in the territory of the Colchians.—Συγκεκριμένης ἀποκαλλικιάν. Compare v., 9, 15.—καὶ ἑδέξαντο τε τῶν Ἑλλήνων. Supply ἐξ ἑρμῶν—ἐξένει. "Gifts of hospitality and friendship." These are specified immediately after, and consisted of articles of food and drink. (Weiske, ad loc.)—συμπεράτων δὲ καὶ ὑπέρ, κ. τ. λ. "They negotiated with them, also, in behalf of the neighboring Colchians, those especially who dwelt in the plain," i. e., that the Greeks should refrain from plundering the Colchian territory.

§ 25, 26.

ἡν ἑδέξαντο. Compare § 16—ἱκανοὶ βῶς. "Sufficient oxen."—ἡγεμόνεια. "Sacrifices due for safe conduct (vouchsafed them)." Supply ἑρμῶν or ἑδέξατα.—ἀγώνα γυμνικών. "A gymnastic contest," i. e., gymnastic games.—δὲ ἔφυγε παῖς ὦ οἰκοθεν. "Who was banished from home while yet a boy."—ξύλη. Compare chap. vii., § 16.—ὁρόμοι τ' ἐνιμελθόντας, κ. τ. λ. "Both to provide for a race, and to preside over the games."—τὰ δέρματα. The skins of the victims were to be prizes for the victors.—ἡγεῖσθαι. "To lead to the place." Supply ἐνταῦθα.—τὸν ὄρομον. "The course."—δείξας. "Having pointed to the spot." Supply τὸν τόπον.—ἐν σκληρῷ καὶ δασεὶ οὐτῶς. "On so hard and rough a spot."—μᾶλλον τι ἄνωίσεται. "Will feel it somewhat more distress." Literally, "will be somewhat more distressed."

§ 27.

ἡγωνίζοντο δὲ παῖδες, κ. τ. λ. "Boys, the most of them from among the prisoners, contended in the stadium race." The term στάδιον was
applied to the simple foot-race, from the starting-place to the goal, over a stadium or space of six hundred Greek feet, or six hundred and six feet nine inches English. This was commonly run by boys; and, as there were few free Greek boys, probably, in the army, the soldiers appear to have waived the point, and, rather than lose their sport, to have allowed captive boys to run.—δόλιχων. "The long race." The δόλιχος, according to some, consisted of twenty (not twenty-four) stadia, run both ways twelve times, and so near thirty English miles. Others, however, make it only seven stadia run seven times, or about five and a half English miles. The length, indeed, of the δόλιχος depended, in a great degree, on time, place, and circumstance; and on the present occasion, therefore, the shorter computation just given comes, in all probability, nearer the truth. —πάλην δὲ καὶ πνυμῆν καὶ παγκράτιον ἐτεροῦ. Supply ἡγούνιζοντο. The paneratum consisted of boxing and wrestling, and indicated an athletic game in which all the powers of the fighter were called into action. Hence the derivation of the name from τῷν and κράτος. It was reckoned one of the heavy or hard exercises, on account of the violent exertions it required, and for this reason was not much practiced in the gymnasia.—κατέβησαν. "Entered the lists." Literally "went down (into the contest)." Supply εἰς τὸν ἄγανα.

§ 28. κατὰ τοῦ πρανοῦς ἐλισαντας, κ. τ. λ. "Having galloped down the steep, to turn in the sea, and come back up to the altar."—ἄνω δὲ πρῶς τὸ ἱσχυρῶς, κ. τ. λ. "But upward, against the exceedingly steep ground, the hordes went at scarcely a walking pace."—περακέλευσις. "Chase.
BOOK V

CHAPTER I

[1-4.]

... and now they petitioned for latitude of their master, since they had caused them suffer after us. —Cicero. *A

ANCIENT.*

[3-4.]

Aeolos: Aeneas was the Trojan admiral in this maritime and was stationed at this time in Byzantium. Compare vi., 11 —


on umbro. *To carry in arms. —in to now. —During our stay. —in = a possessor. i. e. *Not have we,

except some few a master of the means with which we shall proceed. Litrally: a supply of that with which. en. Observe that here

is the quantity of price. —ex = in terminis. *In quest of provisions.*

[7-8.]

...with raging parties. *In means in host

ing parties regularly maritime. —under it in that time. *And

ne — master sum us sumus —nulla in —were in Timarum. The

reference is to a master and the other general. —in —under *Still

further back.* —are created —with us Taurus. i. e. *That the

person standing to ye mi should all us, and also informed as to what

place, i.e. he may mean it ye —superintendent. *May pre

have mentioned in context. *the quantity. *And of these in occasion.

—ex = in the extension i. e. *And that we were any one

of we were superintend and take to in any thing to any direction.*
property."—ίαν οὖν κατὰ μίρον μερισθέντες, κ. τ. λ. "If, therefore, being divided into portions, we guard and keep a lock-out in turn, our enemies may be less able to make us their prey." More literally, "to hunt us down."—οὐδὲν ἦν ἐδει ὑν μέλλω λέγειν. "There would be no need of the things which I am going to say." Observe that ὑν is by attraction for τῶν ὑ.—δοκεῖ μοι πειρᾶσθαι, κ. τ. λ. "It seems to me proper that we try to get together ships from this quarter also."—ἡν μὲν γὰρ ἐλθῃ. Supply πλοία ἵχων.—ὑπαρχόντων ἐνώδε. "There being ships also here," i. e., of our own collecting. Supply πλοίον.—ἐν ἠφθονωτέρος. "In greater plenty of them."—μακρὰ πλοία. "Some long ships," i. e., vessels of war. Ships of war, among the ancients, were long and sharp, and well adapted for rapid progress. Ships of burden, on the other hand, were bulky, with round bottoms, and although they were not without rowers, yet the chief means by which they were propelled were their sails. (Dict. Ant., s. v.)—κατάγωμεν καὶ φυλάττομεν αὐτά. "We should bring them in and guard them."—παραλόφομεν. "Loosening," i. e., unshipping.—καὶ ὑδὸς οίς δεόμεθα. "Conveyance such as we are in need of."

§ 12, 13.

ei εἰκός. "Whether it be (not) right."—καὶ ναῦλων ξυνθέσαι "And to come to an agreement with them about the passage-money."—ἀφετέ ἀρκεῖν πλοία. "(Namely), so that ships be sufficiently numerous."—ἐντελεῖσθαι. "That we enjoin upon."—ὁδοποιεῖν. "To repair."—πείσονται γάρ. "For they will obey."—ἡμῶν ἄπαλλαγόνται. "I'll rid themselves of us."

§ 14, 15.

ὁς οὖ δέοι ὁδοποιεῖν. "That they ought not to travel by land," i. e., that there must be no traveling by land.—ἐπεψήφισε μὲν οὖν ἑδεν "Put nothing to vote."—ἐκούσας ὁδοποιεῖν. "To repair the roads of their own free will."—θάττον ἄπαλλάξωνται. "They will the sooner be delivered (from them)."—πεντηκόντορον. "A fifty-oared galley." The πεντηκόντορον belonged to the class of long war-ships (μῆκος ἄρχας), and had fifty rowers, twenty-five on each side of the ship, who sat in one row.—Λύκωνα περίοικον. "A Lacedaemonian provincial." The περίοικοι were in Laconia the free inhabitants of the towns, except Sparta itself; the provincials, who enjoyed civil, but not political liberty, being opposed, on the one hand, to the Spartans, and, on the other, to the Helots and Neodamodes. (Dict. Ant., s. v)—έξο τοῦ Πόντου. "Out of the Euxine"—δίκαία. "A just revolution." Literally, "just things."—παρὰ Σεβύθ. "At the court of Seuthes." Compare vii., 1, 5.—πολυτραγμονὶ τ. "Muddling with something."
The Drieks retired after
returning to their region, and Apollonius, in his narrations of Trebius, advises the forgers to go forth with long sieves to collect and render service to Apollonius as if equivalent to Arabia. A descriptive passage in the narrative, however, marks the Drieks as being driven by necessity to collect on loan. Supplying the Drieks with goods is not the only means by which they might obtain. Compare the forgers' actions with the forgers' narrative of the forgers' collection. 

§ 3. 4.
'The Drieks retired after the return of the same day,' The Drieks are unknown in history except in the places of Xenophon. Artaxerxes advances a supposition that they were Sami, which would make the Drieks have been driven out of their territory with some other purpose in mind. Hence the employment here of the term 'forgers.'
§ 5-7.

"By fighting."—καὶ γὰρ τάφρος ἦν τερπικότο, κ. τ. λ. "And (no wonder), for there was a wide trench around it, (the earth out of which had been) thrown up." Literally, "a wide trench around it thrown up." The earth thus thrown out formed the ἀναβολή, or mound. Observe the peculiar employment here of the verb ἀναβάλλω, and compare the remarks of Duker, ad Thucyd., iv., 90.—ἐπὶ τῆς ἀναβολῆς. "Upon the earth thus thrown up," i. e., upon the mound thus formed.—οἱ δὲ ἐπέκειντο αὐτοῖς. The Driles attack the Greeks.—ἔν έφ' ἐνός. "Was for only one at a time." (Matthias, § 584, a. δ.)—ὁ δ' ἐλθὼν. "And the messenger having come." Observe that ὁ refers to ἄγγελος, which is implied in πέμποντι that precedes.—ἐπεξεληφθότες. "Having sallied out upon us," i. e., upon our rear.—ἡ ἀφοδία. "The way from it".

§ 8, 9.

Θέσατι τὰ ὑπάλα. "To halt under arms (on its edge)."—ἀπάγεων "To lead back."—ὡς ἀπόντος ἄν τοῦ χωρίου. "In the hope that the place might be taken." Observe here the peculiar construction of ὡς with the genitive absolute, to which we have often already alluded, and compare the explanation of Kräuger: "In aσρ Hoffnung dass erobert werden könne."—οὐκ εἶναι. "Not to be possible."—ἐλεῖν ὦ ἄν φοντο, κ. τ. λ. "Whereas, even the captains thought that they should take the place."—ξυνέχωρησε. "Yielded."—ἀποθέσεσθαι ἰσαν. "Had shown."—τὸ δὲ τέλος καλὸν τῆς ἱκώδους "But that of issue of the excursion will be favorable."

§ 10-12.

διαβιδάσασθαι. "To bring over."—ἀνακαρίας. "Having assuming back."—τὸν λόχον ἑκατὸν ποιῆσαι τῶν λοχαγῶν. "Each of the captains to form his company."—οἱ λοχαγοὶ. "Those captains." Observe here the demonstrative force of οἱ.—Ἀντεποιήθη. "Used to be rivals."—διηγκυκλωμένους. Compare iv., 3, 28.—ὡς ὤδησσον. "Since it will be incumbent on them." Observe, again, the construction of ὡς with an absolute case, which is here the accusative.—ἀνεφελθάται ἐπὶ ταῖς νευραῖς. Compare iv., 3, 28.—τὰς διψάρας "Their pouches." These, as the term imports, were made of hide or leather.—τοῖς ἐπιπέδειονς. "Suitable persons." More literally, "those who were fit."

§ 12, 14.

ἐπολοχαγοι. "Lieutenants."—καὶ οἱ ἀξιοῦντες τευτόνων, κ. τ. λ. "And
they who claimed to be not inferior to these.” Halbkart considers these to be the πεντηκοντήρες and ἐκατοντάρχαι. Compare iii., 4, 21 —καὶ ἄλληλους μὲν ὃς ξυνεώρων. “And, of course, beheld one another.” —μνησεοιδὴς. “In the form of a half moon.” The common reading is εὐειδὴς, which Luzerne explains as follows: “on appercevait d’un coup d’œil toute la ligne.” We have given, however, Buttmann’s conjecture, μνησεοιδῆς (for which some of the MSS. afford a hint in reading μνησεοιδῆς), as decidedly preferable. If εὐειδῆς means any hing here, it must be “fair to the view,” which does not at all suit the context.—Ἐνυπαλίῳ ἥλαναζαν. Compare i., 8, 18.—τὰ βελην. “The missiles.”—ἡσαν δὲ οἱ καὶ πῶρ προσέφερον. “There were, also, some who even threw fire at (the place).”

§ 15-17.

τὰ τε σταυρώματα. “Both the palisades.”—Πελληνεῖς. “A Pelle- nian,” i. e., a native of Pellenæ, in Achaia, near Sicyon. The common text has Πελληνεῖς.—καταδήμην τὰ θυλα. “Having put down their arms,” i. e., having laid them aside.—καὶ ὄλλοι ὄλλοι εἰλκε, κ. τ. λ. “And one drew up another, and another (again) climbed up (of himself).”—ὡς ἔδοκεν. “As it appeared.” But it was not so, in reality.—καὶ τὰς πύλας. “At the gates,” i. e., in the gateway.—καὶ ἐκκάλυεν ἥμω. “Kept out.”—ἐπ᾽ άκροις τισίν ἰσχυροῖς. “Upon certain strong heights.”—οἱ μὲν καὶ ἔχοντες ἢ ἱλαοῦν, κ. τ. λ. “Some even having what they had taken; presently, however, some also wounded.” Literally, “one also wounded,” but the reference is, in fact, to more than one. We have given τὰχα here a meaning which appears to suit the context much better than the ordinary one of “perhaps,” though this latter is sanctioned by Sturz. (Lex. Xen., s. v. 4.)—οἱ ἵππηπτουτες. “Those who rushed out.”—ἵκρα. “A citadel.”

§ 18, 19.

ἀνειπείν. “To proclaim aloud.”—ἐνταύ. The common text has the feebler ἐνταύ.—καὶ νικῶς τοῖς ἐκπολεμούσις, κ. τ. λ. “And those who pushed in get the better of those who were rushing out, and shut up the enemy again,” &c. The Greeks, who now pushed their way into the gates, met there with the crowd of their own countrymen rushing out, pursued by the Drilæ. A struggle, which is nothing more than a mere contest of strength, takes place between the two parties of Greeks, until, at length, those who are crowding in succeed in pushing back (νικῶσι) those who are endeavoring to escape from the place, and then, when once within, proceed against and drive the foe into the citadel. Compare the explanation of Stephens.
Notes to Book V.—Chapter II

517

"Quis extra crumere conabatur, coacti fuerunt retrogressi ei corum qui ingredi volebant." Krüger, however, places a comma after eisov, and another after อะθούσενοι, and explains as follows: "qui intus erant (ol ένδον ανθρωποι), propulsis ab his qui, eisov ένετο," and makes ἐκπίπτοντας refer to the Drike. Dindorf reads εἰσώδοψενοι.—ἐξεκομίσαντο. "Carried them out."

§ 20—22.

εἰσάπτουν. "Began to consider."—Δ᾽ γὰρ εἶτω σωτηρία ὑσφῆλις. "For thus safety was sure," i. e., for if this were done, their retreat would be a safe and sure one. The reference is to the taking of the citadel.—παντάπασιν ἄναλώτων εἶναι. "To be altogether i npregnable."—καὶ τοὺς μὲν σταυροὺς ἔκαστοι, κ. τ. λ. "And they each pulled up the stakes that were near them."—καὶ τῶν ὀπιλίτων τὸ πλῆθος. "And the crowd of the heavy-armed."—οἱ ἔκαστος ἐπιστενεῖν. "(Those) in whom each trusted." A trusty band was alone retained, to cover the rear of the retreating Greeks.—ἐνδοθέν. "From within (the citadel)."—κράνη Ποιολαγωνίκα. These are said, in chapter iv., § 13, to have been made of leather. Herodotus (vii., 72) calls them κράνεα πεπλεγμένα. So that, probably, they were formed of platted thongs of eather or hide.—τῶς ἐνθέν καὶ ἐνθέν τῆς, κ. τ. λ. "That were on this side and on that of the road which led to the citadel," i. e., on each side of it.

§ 23—25.

κατὰ τῶς πύλας. "By the gates."—ξύλα μέγαλα. "Large logs of wood."—καὶ ἡ τῆς φοινικά, κ. τ. λ. "And the night coming on was frightful," i. e., fraught with every thing calculated to alarm.—μυχανὸν σωτηρίας δίδωσιν. "Imparts unto them the means of safety."—ὅτων δὲ ἐνώψαντος. "Whosoever, then, it was that had set fire to it," i. e., some one or other having done it, it was not known who.—ἐνείπετεν. "Fell in."—ἐμαθέν τούτο παρὰ τῆς τύχης. "Learned this from fortune." Fortune had given him a hint, and of this he proceeds to avail himself.

§ 26, 27.

οὶ δὲ κατὰ τὸ στόμα, κ. τ. λ. "They who were (pressing on) directly against them, alone, of course, gave any longer annoyance." The reference is to those of the enemy who were pressing on directly in their rear; that is, not on the right hand nor on the left (for the enemy there had been put to flight), but full against them (κατὰ τὸ στόμα) from behind.—δῆλοι ἡσαν ὅτι, κ. τ. λ. "The ordinary idiom for ἡλιόν ἐν ὅτι κ. τ. λ.—ὅσοι. For τάνταρ ὅσοι—εἰς τὸ μίσον.
NOTES TO BOOK V — CHAPTER II.

the space be, u een."—παρ' αυτὸ τὸ χαράκωμα. "Close to the very maw reading."—ἀμφι ταῦτα ἐξοεν. "Might be busy about these things," i. e. might have their attention diverted by these things.—ἀπὸ τοῦ χωρίου. A stratagem somewhat similar to this was practiced against Cæsar by the Bellovaci. (B. G., viii., 15.)

§ 28, 29.

πρανής γὰρ ἦν καὶ στενή. Xenophon is supposed by some to mean here what is termed Bos Tepe, or the gray hill, a steep and almost insulated hill a little to the southeast of Trebizond. (Hamilton, vol i., p. 161.) This opinion, however, appears scarcely tenable.—Μυσός τὸ γένος, καὶ τοῦνομα τοῦτο ἔχων. "A Mysian by birth, and having this same name (Mysus)." Compare Lucian (Top., 28): οἰκέτης αὐτοῦ Σύρος καὶ τοῦνομα καὶ τὴν πατρίδα.—ἐν λασίῳ χωρίῳ. "In a bushy place." The adjective λάσιος seems to differ from δάσιος (δάσος) only in dialect, λ and δ being often exchanged.—καὶ προσποιεῖτο τοὺς πολεμίους, κ. τ. λ. "And affected to be endeavoring to escape the enemy's notice."—διεφαίωντο. "Shone through (the bushes)." Literally, "appeared through."

§ 30.

ἐφοβοῦντο ὡς ἐνέβραν οὐδαν. "Feared it as if it were an actual ambuscade."—ικανῶν ὑπεληλείθεαι. "To have advanced sufficiently far." The reference in ὑπεληλειθέασις is, properly, to a slow and gradual progress, as was that of the Greeks on the present occasion.—τῷ Μύσῳ. We have retained here the common punctuation, namely, a comma after Μύσῳ, and so connecting it with what goes before.—ἐσήμυνε. "He gave the signal (to those with him)," i. e., he, the Mysian, gave.—ὑλίσκεσθαι γὰρ ἔφασαν τῷ δρόμῳ. "For they said that they were getting caught in the race," i. e., they told their fellow-soldiers, on their return, that they were on the point of being taken in the race, and would actually have been caught had they continued to run. Commentators make a great deal of unnecessary difficulty here, and neither is ὑλίσκεσθαι γὰρ ἔφασαν equivalent, as Portus supposes, to ὑλίσκεσθαι γὰρ ἄν ὄντο, nor is ἄν omitted, as Krüger thinks. The true doctrine, governing such cases as the present, is laid down by Hermann, ad Soph., Aj., 1061.—ἐπὶ πόδα ἀνεκχώρουν βαλλόμενοι. "Retreated slowly backward, exposed to the missiles of the enemy." The expression ἐπὶ πόδα ἀναχωρεῖν means, properly, "to retreat step by step," facing at the same time the foe, and hence always came with it the idea of a slow and leisurely retreat.
CHAPTER iii.

§ 1-3.

καὶ εἰς ὑπὸ τὰ πλοῖα, κ. τ. λ. "And they put on board the vessels both the sick," &c.—οὐ δὲ ἄλλοι. These stand opposed, by a slight nacolotion, to those mentioned in the clause, καὶ εἰς μὲν τὰ πλοῖα, κ. τ. λ.—ἐπορεύοντο. "Proceeded by land." Supply κατὰ γῆν, or else εἰς,—ὑπὸπεποιημένη ἤν. "Was a ready-prepared one." Compare chapter i., § 4.—καὶ ἀφικνοῦντα πορεύομενοι, κ. τ. λ. "And, marching along, they come on the third day to Cerasus." The ancient Cerasus is commonly supposed to have corresponded to the modern Kerasun. But this has been recently shown to be an error, and Kerasun to have been the ancient Pharnacia. According to Hamilton, the site of Cerasus appears to have been upon a river flowing through a vale, which he discovered at about twenty miles by the air line from Trebizond, and which is called Kerasun Dereh-su (Ainsworth, p. 199, seqq.)—Συναπείνων ὄποικον. "A colony of the Sinopians." Observe that ὄποικον is here strictly an adjective, and has πόλις understood.—καὶ ἐξήτασας ἐν τοῖς ὑπόλοις, κ. τ. λ. "And there was a review (of them) in arms, and an enumeration."—ἐκ τῶν ἄμφι τῶν μιρίων. "Out of about ten thousand." Literally, "out of those about ten thousand."

§ 4, 5.

διαλαμβάνουσι τὸ ἀπὸ τῶν αἰχμαλώτων, κ. τ. λ. "They take each his share of the money that accrued from the captives," i.e., from their sale. Observe the force of διὰ in composition.—ἱν δεκάτην. Supply μερίδα.—ἡν ἐξελίνον. "Which they had taken out," i.e., set apart.—διέλαβον οἱ στρατηγοί, κ. τ. λ. "The generals took among them, each his portion, to keep it for these deities."—τὸ μὲν τοῦ Ἀπόλλωνος ἀνάθεμα ποιησάμενος. "Having caused the offering of Apollo to be made, deposits it in the treasury of the Athenians at Delphi," i.e., having caused an offering to be made out of a portion of the sum, which he, as one of the generals, held for that purpose. Diogenes Laertius says that he appropriated one half of the sum in question to this object, the other half having been left with Megabyzus for the Ephesian Diana. Observe the force of the middle in ποιησάμενος —ὑπερευς ὄν. Each nation and prince had a separate chapel or treasury at Delphi for the reception of their offerings. (Strab., ix., p 420.)
NOTES TO BOOK V.—CHAPTER III.

§ 6.

τὸ δὲ τῆς Ἀρτέμιδος τῆς Ἐφεσίας. "But the share of the Ἐφεσία Diana." With τὸ supply μέρος, and not ἀνάθημα. It was to be converted into an ἀνάθημα, in case Xenophon perished.—οὗτος ὁ ἅγιος ἡ Ἀγασίλαος, κ. τ. λ. Consult Life of Xenophon at the commencement of the volume.—τῷ τῆς Ἀρτέμιδος νεωκόρῳ. "The warden of the Temple of Diana." By νεωκόρος is meant one having charge of a temple generally, answering to the Latin editusus, or edittumnus.—κινενεύσων ἔδοκει ἑναί. "Appeared to be going (with Agesilaus). about to encounter danger," i. e., to be about to encounter danger by going with him.—ἐπεστείλεν. "He enjoined upon him." Compare, as regards ἐπιστῆλω in this sense, the remarks of Griffiths, ad Esch., Prom. Vinct., 3.—αὐτῷ ἀποδοίηκα. "To restore it to him."—ἀναθεῖται, ποιησάμενος, κ. τ. λ. "To dedicate it, having caused to be made (with it) for Diana, whatever he might think would gratify the goddess."

§ 7.

ἐπεὶ δὲ ἔφευγεν ὁ Ξενοφῶν. "But when Xenophon was banished." Xenophon was banished from Athens, not only for having engaged in an expedition against Artaxerxes, then a friendly power, in favor of Cyrus, who was supposed to have given the Lacedaemonians aid in their recent wars against Athens, but also for having, at the close of the expedition, put troops into the hands of the Lacedaemonians, to act against the Persian king—κατοικοῦντος ἡδη αὐτοῦ ἐν Σκιλ λαύντι, κ. τ. λ. "He now dwelling in Scillus, having been settled there near Olympia, by the Lacedaemonians." All the MSS. give οἰκισθέντων τοῖς. The reading οἰκισθήντων, though adopted by Dindorf and others is decided inferior, since, as Krüger remarks (De Vit. Xen., Quest Crit., p. 24), it can not be proved that any colony was ever led to Scillus by the Lacedaemonians. Scillus was in Elis, near Olympia, and Xenophon settled there, on a spot which the Lacedaemonians gave him.—เทศώρησον. "To be a spectator at the games." The Olympic games are meant.—τῇ ἑδώ. "For the goddess."—ὅποι ἀνείληκεν ὁ θεός. "Where the god had directed him, by a response, (so to do)." Literally, "had given him a response," &c.

§ 8–10.

ποταμὸς Σελίνος. The name of this stream is less correctly written Σελίνος. Consult Schneider, ad loc., and Siebelis, ad Pausan., v., 6, 3.—καὶ δὴραι πάντων, ὀπόσα. κ. τ. λ. "There are kourots, also, of all, as many as are wild beasts accustomed to be taken by hunting," i. e., as many as are beasts of chase.—καὶ τὸ λοιπὸν ἄν

ν
CHAPTER

"And, for the time to come, always reserving a tenth part of the seasons' products from the land,"—τῆς ἑορτῆς. The feast that followed the sacrifice.—τοῖς σκηνῶσιν. "To those encamped."—καὶ τῶν ὄνυμένων, κ. τ. ὃ. "And a share of the victims from the sacred pasture, and of the hunted beasts as well."—εἰς τῆς ἑορτῆς. "For the feast."—οἱ δὲ βουλόμεναι καὶ ἄνδρες ξυνεθήραν "And those men, also, who wished it hunted along with them."—ἐκ τῆς φολὸς. "From Pholoë." Pholoë was a woody mountain range between Arcadia and Elis. Cramer makes it the same with the modern Maura Bounti. (Anc. Greece, iii., p. 92.)

§ 11-13

ἡ πορεύονται. "On the road by which they go." Supply τὴ ὁδὸ before ἦ. ἐντ. For ἑνεστὶ.—ικανά τρέφειν. "Sufficient to feed." More freely, "affording sufficient pasture for."—εὐωξεῖοθαι. "Are well supplied with food."—ἡμέρων δὲνήρων. "Of domesticated trees," i. e., of orchard trees, &c.—δει εστὶ τρωκτὰ ὑραία. "As of many fruits as are calcable in the different seasons." The reference is to fruits, &c., that are eaten raw, especially at desserts, such as apples, pears, plums, figs, almonds, &c. Compare Perizonius, ad El., V. H., i., 31: "τρωκτὰ ὑραία, ἡ ἀρεά, πομα σευ fructus, qui crudi in secundam mensam apponi solebant." Krüger explains the construction in this sentence by supplying τουτων or τῶνων before δε. —ὡς μικρὸς μεγάλωρ; "As far as a small (may be) to a large one."—εἰκασταί. "Is built similar to." Literally, "is assimilated to."—ὡς κυπαρίττων χρυσὸ όντι. "As far as a cypress one (can) one that is of gold."—γράμματα. "Written characters," i. e., the following in inscription. This inscription is written in capitals, in conformity with ancient usage. The ancient Greeks used the capital and uncial letters in writings and inscriptions. The cursive character does not occur in MSS. before the eighth or ninth century, if we except the document found in Egypt, which is said to carry the employment of the cursive character as far back as B.C. 104 (Gräfenhau, Gesch. d. Rot Class. Phil., i., p. 43.)

Ο ΧΩΡΟΣ, supply ΕΣΤΙ.—ΤΟΝ ἈΕ ἙΧΟΝΤΑ, Κ. T. Ὠ. "And (it is hereby directed) that the person who occupies it, and gathers in its fruits, offer each year the tenth part (of these) in sacrifice." The inscription is couched in the form of an injunction from the original consecrator of the spot, and contains conditions that must always be observed by the future owner. The infinitive, therefore, though apparently an independent and absolute one, depends, in fact, on some such phrase as "I direct," or "it is hereby directed," in the
mind of the speaker. Compare Kühner, § 671.—ΤΟΥ ΠΕΡΙΤΤΟΥ "The resiáue."—ΕΠΙΣΚΕΥΑΖΕΙΝ. "Resit."—ΠΟΙΗ. In the cursive character, ποιη. So ΘΗ ὙΕΩΙ for τῇ ὙΕΩΙ. In uncial writing the τ is adscribed.—ΘΗ ὙΕΩΙ ΜΕΛΗΣΕΙ. "Will be a care to the goddess," i. e., will be noticed and punished by her.

CHAPTER IV. § 1, 2.

ὁπερ καὶ πρόσθεν. Compare chapter iii., § 1.—Μοσσυνοίκοιν. "Of the Mossynaci." The Mossyneci are called Mossyni by Pliny and Pomponius Mela, and Μόσσυνοι or Μόσσυνοι by some of the Greek writers. They are said to have derived their name of Μοσσύνοικοι from μόσσυν, "a wooden house or tower," and οἶκεω, from their living in wooden houses or towers. According to Ainsworth, the country of the Mossynæci must be considered as occupying a maritime tract equal in extent to about eighty or ninety miles, and stretching from beyond the hills down to Cape Kerelli or Coralla, as far as to the district of Kerasun, or Pharmacia, and including the considerable valley of the Gumisch Khana River, and the district of Tereboli. (Ainsworth, p. 202.)—πρόξενον. "The public friend and entertainer." When two states established public hospitality, a proxenus was generally appointed in each, whose duty it was to entertain and assist the envoys and citizens of the other state when they came to that in which he resided. The office of proxenus, therefore, bears great resemblance to that of a modern consul or minister-resident. (Dict Ant., s. v. Hospitium, p. 512.)—πότερον πορεύονται "Whether they shall go." The reference is to the Greeks. δεῖ οὖ διήσοιεν. "That they would not allow them to pass through." Literally, "would not send them through." The common text has οὐ διήσειεν ("it would make no difference"), the reading of the MSS. This, however, is justly pronounced by Poppo a barbarous form, and we have, therefore, substituted for it, with Dindorf, Lion, and others, the conjectural emendation of Jacobs (ad Athen., p. 265), namely, διήσοιεν, the future optative of διήνησι. ποίς χρώλοις "Their strong-holds."

§ 3, 4.

ἐντετείθεν. "Upon this."—δεῖς τολμημοί εἰσαι αὐτοῖς, κ. τ. λ. "Those of the territory beyond them are enemies unto them," i. e., that those Mossynæcians who live further beyond were enemies unto this νησίν of the tribe that had just refused the Greeks a passage.
though. With ἐκ τοῦ supply χωρίων.—ἐκεῖνος. Referring to the more distant Mossynei.—τῶν ᾧρχοντας. "Their chiefs."

§ 5-7.

διασωθήναι πρὸς τὴν Ἑλλάδα πεζῷ. "To pass safely on foot to Greece." Literally, "to save ourselves through (the intervening regions) unto Greece."—ὑπηκόων εἰναι τούτος. In place of εἰναι we would expect ἔχειν here; but with εἰναι we may supply διαπρᾶσθε, or something similar, from ἔχεσθαι, which precedes. (Krüg., ad loc.)—εἰ δὲ ἥμισυ ἀφήσετε. "But if you shall send us away," i. e., shall allow us to depart, without availing ourselves of our services against your enemies.

§ 8-10.

ὁ ᾧρχων. "The head chief."—τί ἥμων δεῖςασθε κρήσασθαι. "In what will you want to employ us?" We have here a blending of constructions, namely, τί ἥμων δεῖςασθε and τί δεῖςασθε ἥμων κρήσασθαι. "To co-operate."—οἱ δὲ εἴπον ὅτι. Observe that ὅτι here answers to our inverted commas, or marks of quotation. Compare note on ὁ δὲ ὑπεκρίνατο, ὅτι οὗ, i., 6, 6.—ἐκ τοῦ ἐπὶ θέτερα. "From the farther side."

§ 11-13.

ἐπὶ τοῦτοις. "Upon these things," i. e., hereupon.—πλοία μονόξυλα. "Boats made from a solid trunk," i. e., made of trunks of trees hollowed out.—εἰς τάξιν ἔθεντο τὰ ὀπλα. "Halted under arms in line."—οἱ μὲν. Referring to those who remained in the boats, one, namely, in each.—ἐστησάν ἀνὰ ἐκατόν μάλιστα, κ. τ. λ. "They stood very nearly one hundred in each line, like troops of dancers, fronting one another." All the MSS. have ἐστερ, for which Stephens gives οἰον, in which he is followed by Dindorf.—λευκῶν βοῶν δάσεα. "Thickly covered with white ox-hides," i. e., all thick or shaggy to the view with coverings of white ox-hides.—ἱμπροσθεν. "At the top."—αἱτοῦ τοῦ ἔνιον σφαιροειδές. "A ball-like rounding of the wood itself." Compare Krüger: "eine kugelförmige Rundung aus dem Holze-selbst."—χωτωνίσκους. "Short tunics."—πάχος ὧς λινόν στρωματοδέσμον. "Of the thickness of about a linen bed-sack." By στρωματόδεσμον is meant a leathern or linen sack, in which slaves had to put the bed-clothes (στρώματα), and tie them up therein.—κράβυλον ἔχοντα κατὰ μέσον, κ. τ. λ. "Having a bunch of hair in the middle, shaped very nearly like a tiara." This bunch of hair, very probably goats' or horses' hair, formed a sort of erest. We must be careful not to understand κράβυλον as meaning the hair on the heads of the Μοσσυνειοι them.
selves, but merely a decoration for the helmet.—σαγάρεις. Compare iv., 4, 16.

§ 14, 15.
θόντες ἐν μνήμαι "Singing in regular cadence."—διὰ τῶν τάξιων. κ. τ. λ. "Through the lines and heavy-armed men of the Greeks."—ἐπιμαχότατον. "Most assailable."—Ωικείτο, i. e., ὤκείτο. The common reading is ὦκείτο, which is, probably, a mere interpretation of ὦκείτο.—τῆς μητροπόλεως. "Their metropolis," i. e., capital.—τὸ ἅριότατον τῶν Μοσσυνοίκων. "The highest point of the country of the Μοσσυναξίων."—οἱ ἅμι τοῦτο ἔχοντες. "They who, at any time in possession of this."—ἔφασαν τούτοις. Observe that ἔφασαν refers to the Μοσσυναξὶ with the Greeks, and τούτοις to their opponents.—ἐλλάδα κοινόν ἐν καταλαβόντες πλεονεκτείν. "But that, having seized it, being common property, they enjoyed an advantage over themselves."

§ 16—19.
προσδόντων, τέως μὲν ἡπίαζον. "While they were advancing, so long kept quiet."—τρέπονται αὐτοῖς. "Put them to the rout."—τοῖς ἑαυτῶι πολέμιοι. Those of their own countrymen are meant who were with the Greeks.—νόμῳ τινὶ ἔφοδεσ. "Singing to a kind of tune," i. e., in a kind of regular cadence. —δραματέρους. "Bolder."—ἐν τῇ στρατείᾳ. "During the whole expedition."—ὕπατοι καὶ ἀγαθοὶ οὐ μεῖον, κ. τ. λ. "That a good has even resulted of no less magnitude than the evil."

§ 20, 21.
τῷ ὄντι πολέμιοι εἰςιν, κ. τ. λ. "Are, in reality, enemies to those to whom there is a necessity that i.e. also (should be)."—τῶν Ἐλλήνων οἱ φροντιστήσαντες, κ. τ. λ. "Those of the Greeks who were heedless of the order (that prevails) with us," i. e., of our rules of discipline.—ἀπερ ἐκεν ἕμιν. "As with us," i. e., as they are wont to do when acting along with us, and following our rules.—κρείττους αὐτῶν. "More valiant than they," i. e., than those Greeks who were just now defeated along with them.—καὶ ὡς τοῖς ὑπάκουσιν ἐμίχοντο "As when they fought with the undisciplined."

§ 22, 23.
ἐπεί ἐκαλλιερήσαντο. "When they had obtained favorable omens," i. e., when they found the entrails favorable. The common text has ἐκαλλιερήσαν, but the middle is more emphatic here, and is sanctioned by good MSS. (Compare Schneider, ad loc.)—κατὰ τάξιν. "In the same way."—μεταξὺ τῶν λόγων. They were stationed in the intervals between the columns of companies.—ὑπολειπομένοι δὲ ὑμῶν.
NOTES TO BOOK V. — CHAPTER IV. 525

§ 24-26.

ἐδέξαντο. Observe the employment of the aorist here, and throughout: the whole passage, to denote an instantaneous action, and of the imperfect, on the other hand, to denote a continuance of action.—ἐτράποντο. "They turned about."—πρὸς τὴν μητρόπολιν. According to Ainsworth, it is difficult to venture an opinion as to the site of this place, since Xenophon makes no mention of its name.—πρὸς ταῖς οἰκίαις "By the buildings."—ἐξεκόντιζον. "Darted."—ἀμύνεσθαι ἐκ χειρὸς. "To defend themselves hand to hand."—οἷς ψήντο. "Did not remit."—ἐν τρέφονσι πάντες κοινῆ, κ. τ. λ. "Whom, abiding there, they all in common maintain and guard." The common text has φυλάττοντα, for which we have, with the best editors, substituted φυλάττονσι, the conjectural emendation of Brunck (ad Apoll. Rhod., ii., 1030), and which is approved of by Porson. This emendation rests on the account given by Pomponius Mela (i., 19, 70) of the mode in which the Mossyneceian treated their king: "reges suffragio deligant, vinculisque et arctissima custodia tenent; atque ubi culpam præce quid imperando mercure, inedia diei totius afficiunt."

§ 27.

ἐνυμμοκον ἡθαυροῖς εἰν ταῖς οἰκίαις, κ. τ. λ. "Found in the dwellings, store-rooms of loaves heaped together, in accordance with hereditary usage," &c. The common text has περσινῶν ("from the last year") after πατρίων; but this savors of a gloss, and is not found, besides, in none of the MSS. Luzerne, however, retaining the common reading, thinks that a kind of biscuit is meant. With regard to the peculiar meaning of ἡθαυροῖς here, compare the explanation of Kruger and Zeune, "apotheeas, receptacula, cellas."—ἐν τῇ καλύμη ἐποκείμενον. "Laid up with the straw," i. e., in the straw.—ἐκλαφών τεμάχτ. "Slices of dolphins."—ἐν τευχεῖα. "In vessels."—κάρπα δὲ ἐπὶ τῶν ἄνωγαίων, κ. τ. λ. "There were also, in the upper rooms, many nuts that are broad and flat, not having any cleft." The chestnut is here meant, as Salmasius has clearly shown (Exercit. Plin., p. 603, c); and, according to the same scholar, since κάρπον means, in general, any kind of nut, Xenophon adds a particular description, in order that the chestnut may not be confounded here with the a'
mond. It would appear, also, from Xenophon’s language, that we was unacquainted with any definite appellation for the chestnut. It was subsequently called κάρπον Ἑνδοίκον and κάστανo.—τοῦτω καὶ πλεῖστω σίτῳ ἔχρωντο. “This they used even most as food.” Leun- clavius conjectured τοῦτος and πλεῖστον ως σίτω; but τοῦτω stands, as Krüger remarks, by a kind of attraction with σίτω, instead of re-ferring back to κάρπα, and the absence of ως is well defended by Por- son, on the ground of Attic usage.—ἐφιοντες καὶ ἄρτους ὀπτώντες. “Boiling (them), and baking loaves.” Ainsworth says that chestnuts still abound along this coast.

§ 30-32.

ζιν τοῖς πολεμίοις. “On the side of the enemy.”—οἱ μὲν. “Some (of the enemy therein).”—προσεχώρων. “Surrendered.”—τὰ ὑπὸ πλεῖστα, κ. τ. λ. The order is τὰ ὑπὸ πλεῖστα τῶν χορῶν ἤν τοιάδε.—ἀναθώντων ὑπὸ ἀλλήλων, κ. τ. λ. “And they heard one another crying aloud from the one city to the other.” This statement, at first, seems rather incredible. But probably the echoes among the mountains and in the valleys would tend materially to propagate the sound Hence the remark of Xenophon, οὕτως ὕψηλῃ τε καὶ κολῇ ἡ χῶρα ἤν.—παιδάς τῶν εἰσαμώνων σφηντούς, κ. τ. λ. “Boys belonging to the wealthy classes, fattened (by) being fed on boiled chestnuts, soft, and exceedingly white, and not wanting much of being equal in length and breadth, of various colors on their backs, and pricked with the shapes of flowers on all their fore parts.” These were the children of the wealthy (“Kinder, die reichen ältern angeschört,” as Halbkart renders), and not, as Ainsworth (who entirely mistakes the meaning of Xenophon) terms them, “certain reprobates in the nation.” The abundant feeding, and the tattooing, which distinguished them, was a mark of rank. For further remarks, compare Schneider, ad loc.

§ 33, 34.

λευκοὶ δὲ πάντες, κ. τ. λ. Their color would seem to indicate some affinity to the Leuco-Syri, or White Syrians, but the practice of tattooing militates, as Mannert remarks, against such an opinion.

—τούτους ἔλεγον οἵ στρατευόμενοι, κ. τ. λ. “They who served on this expedition used (afterward) to say that these were the most barbarous people they had passed through.” Literally, “said that they had passed through these men (as the most barbarous).”—ἐν ὀχλῷ. “Amid a large concourse.”—ἐν ἐρημίᾳ. “In private.”—ἀλλὰς δὲ οἵ ἐν τούμ. ἦν. “And (what) they would not dare to do in any other sit- uation”—ἐφ’ ἑαυτοῖς. “Al themselves.”—καὶ ἑρχοῦτο ἐφίσταμαι,
CHAPTER V.

§ 1-3.

Χάλμας. These were a branch of the nation already described Compare iv., 7, 15, seqq.—καὶ ὁ βίος ἦν τοῖς θείαιτοις, κ. τ. λ. "And their living was, for the most of them, from working in iron," i. e., from mining and forging.—Τιβαρηνοῖς. Apollonius and Dionysus Periegetes designate the Tibareni as "rich in flocks," or πολύ φρένες (Apoll. Rh., ii., 377.—Dionys. Per., 767); and their country, according to Eustathius (ad Dionys., l. c.), extended as far as Armenia Minor. Cotyora was situated in their territory. They appear to have been a very cheerful race, and to have made the chief good of life to consist in laughing and sportive amusements. (Pomp. Mel., i., 19 10.—Steph. Byz., s. v. Τιβαρνία.—Compare Wagner, ad Aminian. Marcell., xxii., 8, 21.)—πολύ πεδινοτέρα. "Much more level," i. e., than that of the Mossynæci.—ἐξρηγ' ου προσώπαλλευν. "Wanted to make an attack." They were disposed, in other words, to repeat the uncalled-for attack made upon the Drilæ.—τὰ ξένα. "The gifts of hospitality."—ἀπεδέξαντο γνώμην. The priests happily prevented this plundering of a peaceful people.—οὔδαμῇ προσέλθοντο. "In no wise permitted."—Κοτύωρα. Cotyora was at this time a rich and prosperous colonial town; but having been diminished in power by the building of Pharmacia, by King Pharnaces, who carried off the greater part of its population to inhabit the new city (Strab., xii., p 361), it was in Arrian's time scarcely more than a village. (Peripl. p 17.) The site is supposed to correspond to the modern Pereshbat. (Ainsworth, p. 204.—Hamilton, i., p 267.)—Σειωτέων ἀποίκους. Observe that ἀποίκους is in apposition with πολίτας, as contained in πόλιν. (Schneider, ad loc.)

§ 4-6.

ἐπέξεσαν. "Had proceeded by land." Aorist of πεζεῖσαι.—πλήθος, τῆς καταδίσεως τῆς ὁδοῦ. "The full amount of the descent, along the route." The march from Upper Asia down to the coast of the Άγεαι is termed κατάβασις, just as the march upward was styled ἀνάβασις—ἐν Βαβυλῶνι. "In the Babylonian territory." Literally, "in Babylon." The name of the city emfasses that of the adjacent terri

τορα.—πορεύεσθαι "Processions"—κα-δ ἰδος 'A, ōρείδι, to his na-
CHAPTER V.

For both the city of the Cotyorites.

And they (the Cotyorites) paid tribute unto them.” Observe here the change from the city to its inhabitants. By ὅρος is strictly meant “that which is brought,” or “brought in,” and so usually “tribute.”—προγόρει. “Spoke for them,” i. e., as their foreman or head.—δεινός. “Able,” i. e. clever, powerful.—ζυγαθσομένονς. “To congratulate you.” Supply ὅμων.—πολλῶν τε καὶ δεινῶν. In forms of this kind it is most usual to employ καὶ alone, so that τέ is added here for emphasis’ sake.—ἄξιον δὲ. “We think, moreover, that we are entitled.” More literally, “we think it worthy,” “we claim.”

§ 10–12.

Having taken it from barbarians.”—ὅπως καὶ δασμῶν ἥμων φέροντι, κ. τ. λ. “Wherefore, also, these men pay unto us an appointed tribute, and the Cerasuntians and Trapezuntians in like manner.”—ἔνων σκηνῶν. “Are, some (of you), lodging.” Observe that ἥμων, the whole, is here put in the same case as its part (ἔνων). In construing, however, it is nearer to take them separately, in accordance with our own idiom; “that you . . . are, some of you,” &c. (Matthew, § 319.)—οὖ πεῖδοντας. “Without the consent of the owners.” Literally, “not persuading.”—οὐκ ἄξιον δὲν. “We do not think becoming.”—Κορυλαύ. Corylas was the present ruler of Paphlagonia. A vassal, originally, of the Persian throne, he subsequently threw off his allegiance to Artaxerxes Mmnon, and entered into an alliance with Sparta through Agesilaus. He is also called Cotys. (Smith, Dict. Gr. and Rom. Biogr., s. v. Cotys.)—ἀξίων ποιείσαιν. Observe the force of the middle, implying to make friendly unto one's self.

§ 13–16.

Content.” More literally, “well pleased.”—ἀμα τε τοῖματα ἀγενω καὶ φέρετον. “At one and the same time, both to drive away off things,” i. e., “both to bring away valuable booty.” Compare note on ἔφερε καὶ ἱγε, ii., 6, 5.—ἐν Τραπεζοῦντι μὲν. Opposed to Κονιώπτας δὲ, § 19.—ἀπομενοι. “By purchasing them.”—καὶ ἐσθ᾽ ἐν ἰτίμησαν, κ. τ. λ. “And, in return for the things in which the
529

subserve an
For 17-19.

The Chalybes, and a strong argument in favor of this opinion is drawn from the language of Strabo (xii., p. 49): εἰ δὲ νῦν Χαλδαίων Χάλινας τὸ παλαιὸν ἔδειξαντο. Xenophon was before this spoken only once of the Χαλδαῖος, namely, in iv., 3, 4, where he speaks of Χαλδαιοῦ μικρὸφόρος in the army of Orontas and Artachas. They are mentioned again in vii., 8, 25, and there, indeed, separately from the Chalybes, but strong doubts have been entertained respecting the authenticity of that whole section as well as the one which follows it.—μίλα φοβοροφ. "Very formidable."—τολεμίον ἐκτεσάμεθα. "We made our enemies."—τῶν ἱκείων. "Of the things belonging to that people." Observe that ἱκείων does not agree with, but is governed by, τῶν.—Κοτυρίταις δὲ. "As regards however, the Cotyrites." A species of accusative absolute, intended to subserve the purposes of emphasis.—ὑπετέρους εἶναι. "Are yours," i. e., your tributaries and dependents.—οὐ γὰρ ἦς φίλον προεξάληθος ἕμιν. "For they did not carry themselves as friends around us."—ἐγίνοντο δὲ τῶν παρ' ἕμων ἀρμοστὶν, κ. τ. λ. "And they allege that the governor from you was the author of these things." More literally, "they assigned as the cause (ἀιτία) of their so doing." The term ἀρμοστὴς properly denotes a governor of the Greek islands and towns in Asia Minor, sent out by the Lacedaemonians during their supremacy. Here, however, it is used in a more general sense, as the governor of a dependent colony.

§ 20, 21.

ο δὲ λέγεις. "As to what you say, however."—ἡμεῖς ἤτακμεν. "We (merely) required (them)," i. e., thought that we had a good right to ask.—ἡ ἡμᾶς ἔδεχετο αὐτὸ τὸ χωρίον, κ. τ. λ. "After what fashion the place itself received us, after this fashion having entered." Literally, "after what way." Supply ὅδω. The common text spoils the meaning by inserting a negative before ἔδεχετο. The passage is an ironical one, and the idea intended to be conveyed is simply this, 'as the Cotyrites did not give us leave to enter, we entered with...
out any longer asking their leave.—\(\textit{t\'a \varepsilon\'a\tau\'o\nu\delta\sigma\tau\alpha\nu\nu\nu\tau\epsilon\nu}\). “Spending their own money,” i.e., supporting themselves.—\(\mu\eta\ \varepsilon\pi\tau\omega\ \nu\varepsilon\tau\epsilon\tau\rho\ \\dot{\alpha}\rho\mu\omicron\omicron\sigma\tau\nu\xi\nu\\), \(\kappa.\ \tau.\ \lambda.\) “May not be in the power of your governor, but that it may rest with us to carry them away,” &c.—\(\varepsilon\nu\ \tau\eta\ \tau\acute{a}\zeta\iota\). “Is the usual order.”

§ 22, 23.

\(\eta\mu\epsilon\varsigma\ \delta\epsilon.\) “We, on our part.”—\(\pi\omicron\lambda\lambda\alpha\pi\lambda\alpha\si\varsigma\varsigma\varsigma\ \iota\mu\iota\nu.\) “Many times more numerous than you.”—\(\iota\mu\iota\nu\ \kappa\iota\ \phi\iota\la\nu\ \pi\omicron\io\varsigma\omicron\sigma\omicron\nu\nu\nu\). Zeune and others make a difficulty here, by following the common punctuation, which places a comma after \(\iota\mu\iota\nu\), and thus connects the pronoun with \(\dot{\omega}\omicron\kappa\iota\); for they maintain that Xenophon would have used the middle voice instead of the active \(\pi\omicron\io\varsigma\omicron\sigma\omicron\nu\nu\nu\). Krüger, accordingly, reads \(\pi\omicron\io\omicron\omega\iota\varsigma\mu\eta\varsigma\), the Attic contracted future middle. But there is no need of any alteration, since we have merely to regard \(\iota\mu\iota\nu\ \pi\omicron\io\varsigma\omicron\sigma\omicron\nu\nu\nu\) as purposely employed to express a still stronger emphasis than the middle voice alone would have done. Compare Kühner, § 363, 4, ed. Jel./—\(\tau\omicron\nu\ \Pi\alpha\phi\lambda\acute{a}\gamma\omicron\nu\). Corylas.—\(\pi\epsilon\rarr\sigma\omicron\omega\mu\eta\varsigma\ \iota\nu\), \(\kappa.\ \tau.\ \lambda.\) This remark alone would prove an effectual one with the Sinopians.

§ 24, 25.

\(\delta\tau\iota\ \phi\iota\la\nu\ \epsilon\iota\varsigma\iota.\) Observe the change of mood from \(\eta\kappa\omicron\iota\nu\nu\nu\) to \(\epsilon\iota\varsigma\iota\), and the animated air which the indicative imparts.—\(\tau\oi\varsigma\ \dot{e}\nu\nu\acute{\delta}\acute{\epsilon}.\) The Cotyorites.—\(\pi\omicron\lambda\lambda\acute{\iota}\ \tau\epsilon\ \kappa\iota\ \phi\iota\la\kappa\acute{\iota}\ \dot{\omicron}\iota\ell\ell\gamma\omicron\nu\tau\omicron\nu.\) “They conversed about both many and friendly things,” i.e., they had a long and friendly conversation. The best MSS. prefer \(\phi\iota\la\kappa\acute{\iota}\) here. Some, however, give \(\dot{e}\pi\omicron\tau\omicron\iota\varsigma\varsigma\varsigma\iota\varsigma\varsigma\varsigma\), “they conversed about both many things, and such as concerned both parties.” Compare Luzerne, “\(\epsilon\epsilon\ \kappa\epsilon\iota\ \kappa\epsilon\iota\epsilon\nu\iota\nu\ \kappa\epsilon\iota\nu\ \ell\nu\ \ell\nu\ \kappa\epsilon\iota\nu\).”—\(\tau\acute{\iota} \ \dot{\iota}\lambda\lambda\ \kappa\iota\ \pi\epsilon\rarr\ \tau\eta\ \lambda\omicron\iota\pi\varsigma\varsigma\varsigma, \kappa.\ \tau.\ \lambda.\) “They asked also, particularly about the rest of their route, (such things) as each wanted (to know).” The Sinopians were anxious to ascertain the future movements of the Greeks, and the Greeks equally anxious to ascertain the best and most expeditious route homeward. The literal meaning of \(\tau\acute{\iota} \ \dot{\iota}\lambda\lambda\ \kappa\iota\), \(\kappa.\ \tau.\ \lambda.,\) is, “among other things, they also asked,” &c.; but, as we render prominent by this mode of expression only that which is distinguished, it ought always to be translated “particularly,” “especially,” &c. (Buttmann, § 150.)
CHAPTER VI.

§ 1, 2.

παρακαλέσαντας. "Having called in."—χρῆσαμε ὑν ἑδόκοιν εἰςαν, τ. τ. λ. "The Sinopians appeared likely to prove useful."—προσθεὶς ἑδόκει Σινώπις. "There seemed, also, to be a need of the Sinopians."—καὶ ἥσιον, Ἐλληνας ὄντας Ἐλλησι, κ. τ. λ. "And requested that, as Greeks toward Greeks, they would in this first receive them in a proper manner, both in being friendly of feeling unto them, and in advising them for the best," i. e., that they would act toward them with all the frankness that ought to characterize the intercourse of Greek with Greek, and, as the first proof of their sincerity, both show good feeling and give good advice. We have given to the words Ἐλληνας ὄντας Ἐλλησι the explanation of Stephens, "ut Graecos se Graecis exhibentes," which appears to be the only true one. Hutchinson, on the contrary, makes Ἐλλησι depend on εὑνονς, in which he is followed by Schneider, Bornemann, Buttmann, and others.

§ 3, 4.

ἀπελογήσατο περὶ οὖ εἰπεν, κ. τ. λ. "Alleged in his own defense, respecting what he had said, (namely), that they would make the Paph lagonian their friend, that he did not say it as if they were about to make war upon the Greeks, but (meaning), that though it was in their power to be friends with the barbarians, they shall prefer the Greeks."—ἐπενζόμενος. "Having uttered an imprecation (on his own head)."—τολλά μου κύαθα γένοιτο. "May many and good things befall me." Observe the employment of the optative without ἄν, to denote a wish.—αὐτὴ γὰρ ἦ ἕρα ἑμβολῆ, κ. τ. λ. "For that very consultation which is said to be sacred in its nature appears to me to be present here." An allusion to a common proverb of the Greeks, ἱερὸν ἡ συμβολὴ χρῆμα, "Consultation is a sacred thing." (Compare Plato, Theag., p. 122, B: λέγεται γε συμβολὴ ἱερὸν χρῆμα εἰναι.) Hence, the meaning of Hecatonymus is as follows: this is now, as appears to me the very time and place for applying in its full force the well-known proverb, that consultation is a sacred thing, and should not be profaned by falsehood or insincerity.

§ 5–7.

πράγματα. "Trouble."—καὶ κομίζοντε. "If you are convened,"—ὅν δὲ στελλήσατε. "But if you are sent." We have preferred here the ordinary meaning of the verb, the more especially as it implies
the idea of being guided on their way.—ιμάς δεῦσι τοῖς μαχομένων εἶναι. "It will behoove you to be the fighters," i.e., all the trouble will fall upon you.—λεκτά ἡ γιγνόσκω. "The things which I know must be spoken."—πεδία κάλλιστα. Especially the plains of Themisyea and Gadilonitis. (Strab., xii., p. 546, 548.)—ὁρη ψηφιδώτατα. In particular, Mount Olgasys and Mount Cytorus. (Strab., xii., p. 562.—Plin., H. N., vi., 2.)—οὐ γὰρ ἐστὶν ἄλλη, ἢ τὰ κέρατα, κ. τ. ῥ. "For it is not possible by any other than where the peaks of the mountains on each side of the road are high." The allusion is to a narrow pass, with lofty mountains towering on either side of it. By κέρας here is meant any projection or elevation of a mountain, e.g., a mountain peak, like the Swiss Schreckhorn, Finsteraarhorn, &c.—ἀ κρατεῖν κατέχοντες, κ. τ. ῥ. "By holding possession of which, even a very few would be able to prove superior (to you)." The pass here meant appears to be in the range of mountains which extends northward into the sea to form Cape Iasonium, now Yasun Burnu, and which Kin- nair succeeded in crossing. (Ainsworth, p. 205.)

8.

καπελλαν. "Cavalry." Paphlagonia was a country well adapted for cavalry, and was consequently famed for this species of force.—καὶ νῦν οὕτως οὔ παρεγένοντο, κ. τ. ῥ. "And but lately these men did not present themselves unto the king calling them; on the contrary, their ruler entertains loftier notions (of himself, than to obey such an order)." The allusion is to Corylas, who, at a subsequent period, sided openly with Agesilaus. On the occasion here alluded to, he had, when summoned to court, as a test probably of his loyalty, refused to obey. The Paphlagonian chiefs, indeed, at all times, knowing their strength and the peculiar resources of the country, considered themselves almost independent of the Persian satraps. (Cramer, Asia Minor, i., 218.)—τά τε ὅρη κλέψαι, ἢ φθάσαι λαβόντες."To gain the mountains secretly, or to anticipate (the enemy) in taking possession of them."—entifulου. The Thermodon is now the Thermeh Su. A little town on the left bank of the river is also called Thermeh. (Hamilton, i., 281.) This river rises in Pontus, in the mountains, on the confines of Armenia Minor, and pursuing a course nearly due west, until it reaches the plain of Themisyea in Paphlagonia, then turns to the north, and empties into the Sinus Amisenus.—ὁρη. The Iris also rises in Pontus, and empties into the Euxine near Amisus. It is called by the Turks Tokaldu, but near its mouth it is more usually styled Yeshil Irnak, or the Green River.—Ἀλν. The Halys rises on the confines of Pontus and Armenia Minor, and enters the Euxine.
same distance to the northwest of Amisus. It is now the Kizil Irmak, or Red River.—ος δ' αυτως και ο Παρθένος, κ. τ. λ. "In like manner, also, the Parthenius is impassable," i. e., without boats. The Parthenius formed the boundary between Paphlagonia and Bithynia, and fell into the Euxine to the southwest of Amasstris. It is now the Bortan, as the modern Greeks term it. The Turkish name, according to Ainsworth, is Su-chati.

§ 10, 11.

χαλεπώς. "Difficult only."—εστιν ἐνθέντε μέν, κ. τ. λ. "It is in your power to coast along from this quarter to Sinope"—οῦτε πεζύ. οὔτε κατὰ θάλασσαν ἄπορλα. "There is no want of a passage either by land or by sea."—φιλίας ἕνεκα τῆς Κορώνα λέγεω. "That he said them through friendship which he had for Corylas."—προζένος. Compare v., 4, 2.

§ 12, 13.

ἔργαται πόρελαν, κ. τ. λ. "Have chosen the mode of prosecuting their suite, which you advise."—οὔτω δὲ ἔξει. "And now the affair stands thus," i. e., and now the terms on which we will sail away are the following.—ος ενα μη καταλείπεσθαι ενθάδε. "So that not a single one (of us) be left behind here."—οτι, ὅποι μὲν ἀν κρατῶμεν. "That, wherever we may be strongest."—ημηδησόμεθα. "We shall be caught," i. e., we shall be found to be.—ἐν ἀνδραπόδων χώρᾳ. "In the situation of slaves." The term χώρα is frequently employed to indicate the place assigned to any one in life, one's post, station, office, &c. Compare the Latin locus.

§ 15—17.

καὶ μίλα ἤδη διά την τριβήν ικανοὺς. "And now, through exercise very efficient."—ενθάδε οὐκ ἀν ἀπ' ὄλγων χρημάτων, κ. τ. λ. "Where so large a force could not have been provided from small means," i. e., at a small expenditure.—κατοικίσαντας. "By their having founded." Xenophon alludes here to himself, in conjunction with the other Greeks composing the army. Haken thinks, from § 30, that Xenophon had in view the seizing and enlarging of Cotyora. (Hak., ii., p. 475.)—γενέσθαι ἀν αὐτῶ ἐθοκεί. "It seemed to him likely to become"—τοὺς πρωικοίς. These being neither brave nor skilled in war.—καὶ ἐπὶ τούτους ἐθοκεί. "And, with this view, he inspected the ent- trails," i. e., of a victim which he caused to be sacrificed for this purpose.—Σιλανόν καλέσας. Compare i., 7, 18.—καταμείνη ποιν "May settle somewhere (away from home)."—καταμείναι. "To re- main (where it now is)."
NOTES TO BOOK V. —CHAPTER VI.

§ 18-20.

οὐς ἠλαβε δαρεικοῦς. For τοὺς δαρεικοῦς οὐς ἠλαβε.—οὔτε τὰς δέκα ἡμέρας, κ. τ. λ. "When, on inspecting the entrails for Cyrus, he told the truth about the ten days." Compare i., 7, 18.—Δαρδανεύς. Compare iii., 1, 47.—ἐτὶ μὴ ἔκτοριοσά, κ. τ. λ. "Unless they shall supply pay to the army, so that they have provisions when sailing out."—οὔτε κινδυνεύοντες μείναι, κ. τ. λ. "That so large a force will be in danger of remaining in Pontus," i. e., there will be a danger of so large a force remaining. Observe here the repetition of οὔτε. When οὔτε or ός is separated from the clause to which it belongs by a parenthetical clause, the conjunction is sometimes repeated, either accidentally or for the sake of the clearness. (Kühner, § 804, 3.)—καὶ ἐν τῷ ἀπόσπασμα ἔχειν τὰ ἐπιτόξεα. "Both how to have provisions in our sail homeward."—οὖς αὐτοῦ. Referring to those who composed their families.—τῆς κύκλῳ χώρας περὶ τὸν Πόντον, κ. τ. λ. "Having selected (a spot) out of the country inhabited in a circle around the Euxine, wherever you may wish to take possession of it." Observe that τὸν Πόντον is here employed to designate the Pontus Euxinus. Compare v., 1, 9.—πλοῖα δ' ὑμῖν πάρεστιν. "Ships are thereupon ready for you," i. e., here are ships ready for you. The particle δε, which marks the apodosis here, is extremely awkward. Leunclavius conjectures δη, which Hutchinson adopts.

§ 21-24.

tαύτα ταύτα ἵπποντας. "To tell these same things," i. e., to confirm the account of the merchants.—προστατεύονται. "To bring it about by his influence." This verb properly means, "to stand at the head of," "to be a ruler over," &c., and hence, to take the lead in an affair, to bring about certain results by the influence which such a situation gives.—οὖτε δέι προσέχειν τῇ μονῇ. "We ought not to think of staying here." Supply τὸν νοῦν after προσέχειν, and compare Sturz, Lex. Xen., s. v.—τῆς Ἑλλάδος περὶ πλείονος. "Of more value than Greece."—ἀπὸ νομοθήκης μισθοφόρων, κ. τ. λ. "That I will furnish, as pay, a Cyzicene to each per month, (computed) from the beginning of the month," i. e., from the beginning of the present month. The common text places a comma after νομοθήκης, connecting it with ἐκτελέστε; but compare § 31.—Κυζικιον. Supply στατήρα. The Cyzicene, or Cyzicenian stater, was a gold coin, so called from the city of Cyzicus. Its value was twenty-eight Attic drachmae, or somewhat over $4 75.—ὑπάρχει ὑμῖν. "Will be at your service." Compare Krüger, "Wird zu Diensten sein."—Ιμπερισ. "Familia with."—τῆς Φαρναβάζου ἀρξῆς. The satrapy of Dascylis, compare
ending the provinces just named, together with Bithynia.—τὰ μὲν ... τὰ δέ. "Partly ... partly."—Δερβυττίδα. When Derbylidas was the Spartan hardest at Abydus.

§ 25–27.

τοί στρατηγίας. "About the command of the army."—Χέγηνησσον. The Thracian Chersonese is meant, the peninsula of Thrace between the Sinus Melas and the Hellespont, a tract of country remarkable for its fertility.—ὡς τῷ βουλόμενῳ ενοίκειν. "So that it will be in the power of him wishing it to dwell therein." Supply ἔσσεθαι from the previous clause. (Weiske, ad loc.)—μαστεύειν. "To seek for it," i. e., for this land.—ἐπὶ δὲ ἄν, ἣν, ἄκη γενοθε. "But until, added he, you may get there."—ὡς εἰκπλεῖν. "So that they sailed," i. e., provided they sailed.—ἐν τούτῳ. "Meanwhile."—ὡς δεινόν εἰπὶ λόγῳ, κ. τ. λ. "That it was a thing not to be endured, that Xenophon should both in private try to persuade (persons) to stay," &c. For this meaning of δεινόν, consult Sturz, Lex. Xen., s. v. 7.

§ 28–30.

ὅπως ταῦτα τυγχάνω, κ. τ. λ. "In order that I may say, and think, and do these things which," &c. Observe the construction of τυγχάνω with the participle.—Ἀρχεσθαι λέγειν. "To begin to speak."—τοῖς μὲν μεγαστοῖν. "The thing of the greatest importance." Observe here the force of the parenthetical accusative, which is in apposition, in fact, with the clause coming after. (Matthiae, § 432, 5.)—ἀπειρον. Supply τῶν ἱερῶν.—ἐπιθολή. "Plotting."—ὡς ἄρα γς γνώσκων. "As knowing, forsooth."—ἴσινεγκε γὰρ τῶν λόγων. "For he circulated the report." Literally, "he brought out (i. e., published) the report."—τοῦτον ἄν ἐκοπάσων, κ. τ. λ. "Would have looked out for that, from which it might have resulted that you, having taken a city, might, the one of you that pleased, sail away now," &c. Haken thinks that Xenophon alludes here to the city of Cotyora. Compare note on § 15.

§ 31–33.

ἀπὸ νομοπληθάς. Compare § 23.—σωζομένοις, ἔνθα βουλόμεθα. "That ce, being safely conveyed (to that quarter) where we wish (to be)." Supply ἐνταῦθα after σωζομένοις.—πορείας. A much neater reading than συντρίας, though the latter is preferred by Dindorf.—ἐκείνης τῆς διανοιας. "From that idea of mine," i. e., of remaining and settling here.—ταῦτα πράττειν. Referring to his plan of settling.—ἄναψασθαι: χρήμα. Several editors object to ἄναψασθαί here, on the ground that ἄναψασθαί is never employed for the simple παύμα,
and they therefore read παύεσθαι. As regards the tense, however, the aorist is certainly preferable, since the reference is to an instantaneous action. With regard to ἀναστάφωμαι itself, it may be remarked, that Xenophon probably means it to be more emphatic here than the simple verb would have been.—ὅμως μὲν ὄντες πολλοὶ. "Being many together."—ἀν εἰναι. "Likely to be."—ἰν γὰρ τῷ κρατ-
tiv, κ. τ. Ἀ. "For in the exertion of superior force is also the taking of the property of the weaker," i. e., it forms a part of it.—καὶ κατὰ
ικρα γενομένης τῆς δυνάμεως. "And your force having been made into small portions," i. e., broken up into small parties.—οὔτε χαίροντες ἄν ἀπαλλάξαντε. "Nor would you be likely to depart with impunity," i. e., uninjured. Literally, "rejoicing." Compare Krüg., ad loc.—δοκεῖ ὅνι μοι, ἀπερ ὑμῖν. "(The same things), then, seem good to me which (do) to you."—ἡ ἡπολπῶν τίνα λήψῃ. "Or be caught leaving any one behind."—κρίνεσθαι αὐτῶν, κ. τ. Ἀ. Xenophon evidently seeks to retaliate here on Silanus and his other adversaries. (Haken, ii. p. 168.)

§ 34, 35.

ἐπεξείρει λέγειν. "Attempted to show."—οὖν ἴνειχοντο. "Did not endure it."—καὶ Ξενοφῶν ἀυτὸς, κ. τ. Ἀ. "And that Xenophon himself had put it to vote."—τὰ δὲ χρήματα, κ. τ. Ἀ. "But the money of the pay, which they had promised to Timasion and Thorax, they have proved false about." The common text has μεσθοφορᾶς. The position of this word, whichever form we adopt, is extremely awkward here, and probably, as Krüger thinks, arose from a gloss.

§ 36, 37.

ἐκπεπληγμένοι ἦσαν. "Were astounded."—οἱ ἰνεκεκινώντο, κ. τ. Ἀ. "Unto whom they used to communicate what they were before this attempting to bring about." The editions generally give ἰνεκεκινώντο; but the imperfect, the reading of one of the best MSS., seems decidedly preferable.—δὲ Χειρισοφῶν ὑπεπετράτηγεν. "Who commanded under Cheirisophus."—εἰς φύσιν. Compare iv., 6, 4.—Αἰτήσθαν νῦνοις. "A grandson of Αἰτες." Strabo says, that the name Αἰτες was a common one for the monarchs of Colchis (Ἑπτάχωμον τοῦνομα). It is not very probable, however, that Xenophon would give here the name of the grandsire, without mentioning that of the ruling monarch himself; and it would seem, therefore, that he brings in the name of the fabulous parent of Medea, as being well known at that time throughout Greece, though, in point of legendary chronology far more remote than the present passage would imply.
CHAPTER VII.

§ 1-4.

ταῦτα ἀνεπόθυντο πραττόμενα. "Hear that these things were doing." —λέγει. "Tells them."—καὶ ξύλλοιοι ἐγίγνοντο, κ. τ. λ. "And asherings began to take place, and rings to be formed." Literally, "and rings to stand together."—καὶ μᾶλα φοβεροὶ ἦσαν μὴ, κ. τ. λ. "And they were much to be feared lest they should do what they had done to the heralds of the Colchians, and to the clerks of the market," i. e., it was greatly to be feared lest they should do, &c. No mention has been made before this of any such occurrence as is here referred to. The account is only given afterward in § 13. Krüger seeks to defend the writer for this arrangement, on the ground that, if he had mentioned the matter before, he would have been compelled to employ here an awkward repetition. (de Authent., p. 30.) —ἀγορανόμου. These ἀγορανόμου belonged to what we would call in modern parlance, the commissariat. They regulated the buying and selling in the market that was furnished to the soldiery.—ξυγαγαγεῖν αὐτῶν ἀγοράν. "To convene an assembly of them." This is the only instance in Xenophon where ἀγορᾶ occurs in the sense of ἰκκλησία. This signification is much more frequent in Epic than in Attic Greek.—τῶν μὲν στρατηγῶν οὐ κατηγορεῖ, κ. τ. λ. Xenophon does not divulge unto the troops that the generals had come unto him, and recommended the very step which had occasioned the commotion on the part of the soldiers, although such a statement would at once have fully exculpated himself.

§ 5-7.

οὐτως αὐτός χρησθε, ὑσπερ ἄδιον. "So treat them even as is fitting." —ἐφη. "Continued he."—τοῦπαλαν πρὶς ἐω. "(He must go) the contrary direction, toward the east." Supply δεί πορεύεσθαι.—ὡς ἡλιος ἐνθεν μὲν ἀνίσχει, κ. τ. λ. "That the sun, from what quarter it rises sets, moreover, in the same; and in what quarter it sets, rises, moreover, from the same." Observe here the peculiar employment of δὲ, not only in the apodosis of the first clause, but also in the protasis and apodosis of the second. Schaefer, dissatisfied with the present reading, however, proposes the following: ἐνθεν μὲν ἀνίσχει, δύστατον ἐντραθά, ἐνθεν δὲ δύστατα, ἀνίσχει δὲ ἐντραθάν. (Melet. Crit., p. 111.) Weiske, also, has a different lection, namely, ἐνθα μὲν ἀνίσχει, δύστατον ἐντραθά, ἀνίσχει δὲ ἐντραθάν; and he supposes that
the speaker called in gesture to make his meaning clearer.—τι τον
όρον μὲν ἐξώ, κ. τ. λ. Compare Polybius (ii., 44, 10): εἰσάγει μὲν εἰς
τὸν Πόντον Νότος, ἐξάγει δὲ Βορέας.—ὡς καλὸν πτὸς εἰσιν, κ. τ. λ.
"That it is fair sailing for Greece." Literally, "that there are fair
sailings," &c. — ισίαν ὅπως τις. "Is it possible that any one." (Com-
pare Kühner, § 817, Obs. 4.)—ἀπεί εἰμι αἰνεῖν. Supply εἰς τὰ πλοῖα.

§ 8–10.

ἀλλὰ γὰρ, ὅποταν, κ. τ. λ. "But (I will not, some one may say
thus openly impose upon you), for I will put you on board when ther
is a calm!" Xenophon here starts another objection on the part of
the soldiery, which he then proceeds to dispose of very summarily.
Observe that ἐμβιβῶ is the Attic contracted future for ἐμβιβᾶσο.—ποιῶ
ὁ' ἤμως ἐξαπατήθηντας, κ. τ. λ. "I will suppose, however, that, deceived
and tricked by me, you have come to the Phasis." Observe here the
peculiar employment of the indicative to indicate a supposition
Literally, "I make (i.e., suppose) that you, deceived, &c., have
come." (Matthiae, § 510, 7)—καὶ δὴ ὑποβαινομεν. "And, as a
matter of course, we land." Observe the force of δὴ.—ἔσομαι εἰ,
"Will be only a single individual."—πος οὖν. "On what grounds
then."—ἤ οὖν περὶ αὑτῶν, κ. τ. λ. "Than for planning thus concern-
ing both himself and you."—εἰ τις τι ἄγαθὸν δίναται. Supply λέγειν.
—ἤ ἐγρηγοροῦναι περὶ τῆς ὑμετέρας, κ. τ. λ. "Or from watching for
your safety, if caring (for it)."—ἐγὼ τινὶ ἐμποδῶν εἰμι; "Am I a hin-
derance to any one?" i.e., do I stand in any one's way?—παρίσημο, ὑπ
χέτο. "I yield to him; let him command." Compare Halbkart: "Ich
mache ihm Platz."

§ 11–13.

ἀλλὰ γὰρ. Compare iii., 2, 25.—αὐτὸς ἐξαπατήθηναι ἄν ταῦτα
"That he, of himself, could have been deceived in these things, or that
another could have deceived him," i.e., could, either through his own
error, or through the influence of another, have been so far misled
as to believe these charges against Xenophon, and that he actually
intended to convey the Greeks to the Phasis. Compare Bornemann
and Halbkart, ad loc., and observe that ἄν is to be repeated with ἐξ-
απατήσασαι.—ὅταν δὲ τοῖς ἄλλης ἐξήγη. "And when you shall have
enough of these things," i.e., shall have been satisfied on this head.—
ολον ὅρω ἐν τῇ στρατιᾷ, κ. τ. λ. "What state of things I see beginning
in the army; for if this shall go on, and shall be such as it is gradu-
ally showing itself (to be)," &c. Observe here the force of ὑπὸ in
ὑποδείκνυσιν, as referring to something that shows itself by little and
ittle, that is, in the present instance, by various indications through
CHAPTER XVII.

But the army. (Krüg., aν οσ.)—λέγειν. "To say on."—ότι χωρά ἤν ἐν τοῖς ὅρεσι; κ. τ. λ. "That there were places in the mountains belonging to the barbarians."—Ἀλλὰ ὧν εἶχον. Attraction, for Ἀλλὰ τῶν ὧν εἶχον.—ἀπελθεῖν. The common text has ἐλθεῖν. Dindorf reads ἀπῆλθον, from some of the MSS. The lection which we have adopted is the conjecture of Lion. We might endure ἀπῆλθον if δοκεῖ preceded.

§ 14-16.

tοῦτο καταμαθῶν ὅτι εἶη. For καταμαθῶν ὅτι τοῦτο εἶη.—διὰ τὸ φίλιον νομίζειν εἶναι. "Through its thinking that it was on friendly terms with us."—ἐν ὧν ἐτύγχανον οἱ ξύσκηνοι, κ. τ. λ. "In which his comrades happened to be sailing past."—ξυνωμολόγησαν. "Had concerted."—παρενόμενον δ' αὐτῶν θάνατι, κ. τ. λ. "But the day, having come on, gets before him on his march," i. e., daylight overtakes him before he reaches the place.—ξυνέτοις. "Having come together."—ὑπὸ ισχύ ὧν τόπων. "From their strong-holds."

§ 17, 18.

ἐν τῇ ἡμέρᾳ, ἡ. "On the day on which." Supply ἐν with ἡ, from the previous clause. When a relative refers to a noun or pronoun joined with a preposition, it is itself used without one. (Matthiae, § 595, 4. Compare Schaefer, ad Εἰδ. Col., 749.)—τῶν πλεῖόντων. Referring to those who, in chap. iv., 1, are said ἐκ Κερασοῦντος κατὰ δάλαταν κομίζεσθαι.—οὗ πό ἄνγκυραν. "Not having yet weighed anchor." Supply τὰς ἄγκυρας.—πρὸς τὸ κοινὸν τῷ ἡμέτερον. "To our public council," i. e., to the council of the Grecian commanders. Compare Sturz, Lex. Xen., "ad nostrum consilium publicum."—τι ἡμῖν δόζειν. "Why it had appeared good unto us."—ἐπεὶ μὲν τοι σφισὶς λέγειν, ἔφασαν, κ. τ. λ. "They (the Cerasuntians) said that when they told them, however, that the thing had not proceeded from," &c. Observe that σφις and ἔφασαν both refer to the inhabitants of Cerasus, and therefore the nominative is employed with the infinitive. The common text has σφις, for which Schaefer conjectured σφις. As regards the employment here of the infinitive itself, compare the remark of Buttman (§ 141, 3, n.). "In the use of the infinitive for quoting the language of another, or in any other dependent discourse, the Greeks go further than the Latins in this respect, namely, that they more frequently employ this construction with relatives, and else in the protasis."—καὶ τοὺς νεκροὺς κελεύειν αὐτῶν, κ. τ. λ. "And that they invited those who desired this to take and bury their dead."
\[ \Phi \, 19-22. \]

\( \tau \nu \, \delta \) ἀπορφυγόντων τινές, κ. τ. 2. Referring to the party that had gone out with Clearectus.—ἀισθόμενοι δὲ τῶν βαρβάρων. A change to the recta oratio. Why the writer did not say ἀισθόμενους δὲ . . . . τολούχαι, the accusative βαρβάρος sufficiently indicates.—οἱ τῶν Ἑλλήνων τεκροί. Those who had fallen in the affray between Clearectus and the barbarians.—ἐξωθεν τῶν ὀπλῶν Compare note on: πρὸ τῶν ὀπλῶν, ii., 4, 15.—παῖς, παῖς, βαύλλε, βάύλλε. "Hit, hit, fling, fling." Compare Aristophanes, Acharn., 269, seq.—ὡς ἄν καὶ ἑωρακότες, κ. τ. λ. "As having, also, seen the affair at home." Literally, "with them." From the frequent use of the formula ὡς ἄν in Greek, it lost its proper force, and assumed, as here, an adverbial meaning, quasi. In strictness, however, ἀποχωροῖεν is understood. (Kühner, § 430 — Krüger, ad loc.)

\[ \Phi \, 23-26. \]

δείνοσατα ποιοῦσι τὸ στράτευμα. "Treat the army most dreadfully. Compare, as regards the term ἀγορασμός, the note on § 2.—ἰενται We have here, as well as in ἰεσθαί further on, given the stronger form of expression. The common text has ἰενται and ἰεσθαί.—καὶ τούτων τί δοκεῖτε; "And what think you of these persons?" i. e., what think you of their flight? Compare the explanation of Krüger: "Was meine ihr von diesen? i. e., quid de corum fuga censetis?" — ἐδεισαν δὲ μὴ λόττα, κ. τ. λ. "They feared, however, lest some madness had fallen upon us, as (is wont to do) upon dogs."—εἰ ὄνν ταῦτα τοιαύτα ἦσται, κ. τ. λ. "If, then, these things are to be so, see of what sort the constitution of our army will be," i. e., if, then, such things as these are going to take place, &c.

\[ \Phi \, 27-29. \]

νμεῖς μὲν οἱ πάντες. "You, the whole army," i. e., you acting as a body.—ἀνελέσθαι. "To take up."—ἰδία. "In private," i. e., by private intrigue.—κατακτείναντες τούτων οἱ βουλόμενοι. "Those who wish it, having killed these."—τῶν λόγων. "The proposals."—ἐν οὐδέμια χώρᾳ. "In no estimation." Compare note on ἐν ἀνδραπόδοιον χώρα, chap. vi., § 5.—ἀκριτοῦ. "Untried."—ἤν ὅσιν οἱ πεισόμενοι αὐτῷ, κ. τ. λ. "If there shall be those who will obey him as it happened even now," i. e., in case he shall find a disorderly crowd ready and willing to obey such a mandate, &c.—ολα δὲ ἵμαν καὶ διαπετράχασαν, κ. τ. λ. "See, moreover, what sort of things these self-chosen generals have effected for you."—φεύγει ἐκ τοῦ στρατεύματος. "He is self-banished from the army."
\[30, 31.

\textit{Herald'' alone or, (de Supply e., c. /.. endeavor T. about." (No wand," e., nepl t. 34, "Bade you bury," i. e., gave you permission to bury.—\textit{With a herald's wand," i. e., through the agency of a herald; or, though a herald be sent. The \textit{guard was the staff or mace carried by heralds and embassadors in time of war. (Pollux, Onom., viii., 138)—\'\textit{\'dλλες ήμείς Κερασοντιών, k. t. l.} \textit{No one, indeed, appeared to us likely to do this, but we ourselves entertained the Cerasuntians to bury them." Compare the explanation of Krüger: \textit{Ante hae tale quid subaudiendo: nos quidem hanc legationem neminem obturum putabamus, sed,} \&c.–\textit{dοξάσας υμίν. \textit{Let them be sanctioned by you." Literally, \textit{let them appear good to you." —καὶ φυλακὴν ιδία ποίσιν τις, k. t. l. \textit{One may both set a guard in private (for himself), and would endeavor to lodge, having the strong places over his right." Bornemann takes the meaning to be, \textit{occupying strong and lofty places," but it is more probable that Krüger's opinion is correct, namely, that either \textit{ευνοούμε or else \textit{ύπερδέξια must be removed from the text. (de Authent., p. 38.)}

\[32, 33.

\textit{σκοπεῖτε παῦλου τίνα αὐτῶν. \textit{Meditate some cessation of them." Literally, \textit{look out for," \&c.—\textit{ηδέως. \textit{With cheerfulness," i. e. with the cheerful certainty of propitiating them by the act.—\textit{αὐθομίαν. \textit{Lawlessness."—\textit{ην περί τὰ μέγιστα τοιαῦτα,} \&c. \textit{If we appear trespassing in regard to such matters (that are) of the greatest importance." Krüger explains \textit{τὰ μέγιστα by \textit{just fasque," or, in other words, human and divine rights. The reference is, as Balfour remarks, principally to the murder of the heralds, involving not only a violation of the rights of nations, but also of the ordinances of religion. The ill treatment of the \textit{αὐγοραπάμι is also alluded to.—οὐ δὲ δὴ πάντων οἰόμεθα, k. t. l. \textit{And who would praise us, being such (in that very quarter) where we think now that we will meet with the praise of all." Supply \textit{ήνταθε before οὐ, and refer this last to the land of Greece. Lion, by a harsher construction, refers \textit{οὐ, which he makes a relative pronoun, to \textit{επαίνον, and construes as follows: τις ἢν ὑμᾶς . . . . ἐπαίνεσθε (τῶν ἐπαίνων) οὐ επαίνον πάντων οἰόμεθα τεύξεσθαι; Krüger sides with Lion; but Dindorf, Bornemann, and Poppe are in favor of the first explanation.

\[34, 35.

\textit{τεῖς μεῖτοτον ἦς ξηνταρ, k. t. l. \textit{That the persons who high}
CHAPTER VIII.

§ 1, 2.

δίκην νποσχείν. "Should undergo a trial," τ. e., should undertake to give a satisfactory account.—καὶ διδόντων. "And they giving (an account of their conduct)." Supply δίκην.—όφλε τῆς φυλακῆς, κ. τ. λ. "Were fined each, for their (careless) supervision of the cargoes of the merchant ships, the deficiency (which had accrued, namely,) twenty mina." Verbs of accusing, criminating, condemning, fining, &c., take a genitive of the offense, and hence we have φυλακῆς here after ὀφλε. (Matthiae, § 369. Kühner, § 501.) The term γαυλικός means, "of, or belonging to a γαυλός," and γαυλός, in this sense, denotes, properly, "a round-built, Phoenician vessel," and then "a merchant vessel" generally. The cargoes here referred to are those of the ships which the Greeks had taken, as mentioned in chapter i., § 16, and which are there called ἄγγώγμα. The Greeks, having taken these cargoes out of the ships in question, had appointed guards to take care of them, under the command, as would appear, of Philesius and Xanthicles, and these officers were now fined for having allowed an embezlement of part of these effects to take place. (Spelman, ad loc.)—εἰκοσι μνᾶς. Twenty mina would amount to §352, the mina being equivalent to §17 60 —κατμέλει. "He neglected his duty."—καὶ ὡς ύδριζοντος τὴν καταγοριάν ἐποιοῦντο. "And they brought an impeachment against him as acting insolently."—ὅπον καὶ τῷ ρέει ἄπωλλυμεθα. "Where we were even perishing with the cold'

§ 3, 4.

οἶνον λέγεις. Attraction for οἶνον λέγεις.—οἶνον ὅ ὡθε ό σφραίνεσθι παράν. "And it not being in our power even to get a smell of wine." The common text has παρόντος, "wine not being at hand even to smell at." But this is less elegant.—ὕπαγορεύοντων. Supply ἵψων—οἷς φαίην ὑπὸ τῆς ὑθρεώς, κ. τ. λ. "In which they say that, through their viciousness, fatigue is not engendered." Every one knows, remarks Spelman, that asses, and mules, their offspring, have such
In consequence of what."—ἀλλ' ἀπήγειν, κ. τ. λ. "Well, then, did I reclaim something, or (did I strike you) while quarreling," &c. Supply ἔπαινον before μαχόμενος. Observe here the employment of ἀλλα in rapid interrogations, where all after the first ἀλλα may be rendered by "or," and compare Hartung, ii., 38, 43.—ἀλλα μεθόνων ἐπαρφώνησα. "Or did I, being in liquorr, act turbulent ly toward you?"

§ 5-7
ει ὁπλιτευόμην. "Whethe: he served as a heavy-armed man."—ἐκανεν. Depending on ἕφι understood. The common text has ἤλαννον, which is less elegant.—ταχθείς ὑπὸ τῶν συνάψων. "Having been appointed (so to do) by his comrades."—ὁ τέν κύμνοντα ἀπῆγων "That carried away the sick man."—ἐξηρήσας. "You threw away."—τοιαύτη τις ἐγένετο. "Was somewhat as follows."—διεδώκα ἅλλοις άγεν. "I distributed it among others to carry."—ἐπει. "When."—καὶ γὰρ ἐξιον. "For it is even worth your while."

§ 8-11
κατελείπετο. "Was getting left behind."—τοσοῦτον. "So far (only)." Equivalent to τοσοῦτον μόνον.—ἐπει προύπεμφα ἐσε. "After I had sent you forward." Observe that προθημαφια is, by Attic contraction, for προθημεμφα.—ὡς κατοργύνοντα. "As about to inter."—συνέκαψε τὸ σκέλος. "Drew up his leg." Literally, "bent together his leg."—ὀπόσα γε βούλεται, κ. τ. λ. "As much as he pleases, since I, at least, shall not carry him." Compare the explanation of Muretus: "Viral sane quantum vult; nam ego guidem cum hine non aneham." For this brutal speech Xenophon struck him.—ἐδοξα γὰρ μοι, κ. τ. λ. "For you seemed to me to resemble a person who knew that he was alive," i. e., to have the air of one who knew.—ἡπτόν τι ἄπεθανεν, ἐπει ἑγω, κ. τ. λ. "Did he die any the less, after I showed him to you again," i. e., did all this care on your part save him eventually from dying, after I had brought him to you at the muster!—καὶ γὰρ ημεῖς Certainly not), for we also."—τοῦτον ἐνεκα. "On this account."

§ 12, 13
τοῦτον μὲν ἄνεκραγὼν πάντες, κ. τ. λ. "All cried out that he had struck this fellow (too) few (blows)." Supply πληγύς after ἀλγεσ.—σταίλα. "Disorderly behavior."—δος αὐξέθαι μὲν ἐρκει δι' ἡμᾶς, κ. τ. λ. "As many as were content to be saved by us, we both marching
rank and fighting wherever it might be necessary." Literally, "unto as many as it sufficed to be saved," &c. Observe here the peculiar employment of the genitive absolute in ἵματος καὶ μαχαίρων (supply ἵματος), where we would expect the accusative, agreeing with ἵματος. Examples of a similar construction are by no means uncommon in Greek, and, according to Thiersch, § 131 Anm., 2, are employed either for purposes of perspicuity or emphasis. The latter appears to be the case in the present instance. Poppo has collected many instances of the kind from Thucydides, in his edition of that author. (vol. i., p. 119, seqq.) For analogous examples in Latin which are also not unfrequent, consult Sanctius, Minerva, vol. i., p. 234, ed. Lips.

§ 14–16.


§ 17–19.

εἰ δ᾽ ἐπὶ τοῖς πολεμίωσι, κ. τ. ἐλ. "But if they had got into the power of the enemy, what harm could they have endured of such magnitude, or which they could have claimed to obtain satisfaction?" i. e., having suffered even the greatest injuries, they would have been unable to obtain redress.—ὑπλοῦς. "Is a frank one," i. e., I attempt no disguise, and the case needs none.—ἀξίω ὑπέχειν δίκην, κ. τ. ἐλ. "I claim to undergo punishment, such as parents render to sons," &c. Supply ὑπέχοντο διδόντος. The remark is ironical, of course.—καὶ οἷον πλείω πίσω. "And drink more wine."—ἐν εὔναι γὰρ ὄρο ῥάμας. "For now I see you in a calm," i. e., enjoying calm weather, all tempests having passed away.

§ 20–22.

cαι δάλαττα μεγάλη ἐπιφέρηται. "And a lowering sea rushes on." Literally, "and a great sea (i. e., a sea made great by blasts of wind may be bearing itself onward." Hutchinson compares with this the "magnum mare" of Lucretius, ii., 553.—καὶ νεόματος μονόν ἐνεκα "Even for a mere nod," i. e., even for the merest slip, the slightest-
deviation from orders.—προφευέται. "The officer stationed forward." By προφευέται is meant an officer who exercised command in the prow of a vessel. He seems to have been next in rank to the steersman, and to have had the care of the gear, and the superintendence of the rowers. (Dict. Ant., p. 392.)—κυβερνήτης. "The steersman." He had an elevated seat on the stern. (Dict. Ant., l. c.)—ἐκανά γὰς ἐν τῷ πολεμητῷ, κ. τ. λ. "For, at such a juncture, even small things err'd in are sufficient to ruin all."—ἐξοντες ξίφην, οὐ ψάφωνες, κ. τ. λ. Xenophon means that, as they stood by with arms in their hands, they would have punished him at once had they been convinced that he was in the wrong, and would not have waited to condemn him by their votes at some subsequent period.—ἐξοντίαν ἐποίησατε τοῖς κακοῖς αὐτῶν. "You gave license to the bad among them." Observe that αὐτῶν is here equivalent to τῶν ἀτάκτωντων, since τῶν ἀτακτώντων, which precedes, is to be taken collectively.—ἐξοντες. "By permitting," i. e., by not aiding me in punishing them.

§ 23, 24.

διπρόχεστο, ὡς κάμνων, κ. τ. λ. "Struggled hard not to carry his shield, as being a sick man," i. e., alleging that he was sick.—ἀπο δέδυκεν. "He has stripped," i. e., he has shown life and activity enough in stripping them of their effects.—τοῦτο τάναντια ποιήσατε κ. τ. λ. "You will do to this one the contrary to that which they do to dogs." In place of the accusative, we have in τοῦτο the remote object in the dative, but the accusative immediately after in κῦνας. This joining of different constructions offends some of the commentators, and they adopt τοῦτων in the first clause, the conjectural emendation of Stephens. But compare iii., 2, 24, and iv., 2, 23; and consult also the remarks of Lobeck, ad Soph., Aj., 716 (p. 332, cd 2), where many similar instances are given.—διάδεας. "They tie up." The common reading is δεσμεύονται, which Porson altered to διάδεας, 3d plur. pres. indic. of διδύμου, an Epic collateral form of δέω, on the authority of one of the MSS., and being led to adopt it, also, by the language of Hesychius; Διαδείασι. δεσμεύονται. Observe that διάδεας, from διδύμου, follows the analogy of τιθέαςι, from τίθημι. Porson, in his note on this reading, refers to the remark of Hemsterhuis (ad Thom. Mag., p. 26) on Xenophon's occasional fondness for poetical and Doric forms; a remark which Carmichael (p. 74), by a singular oversight, ascribes to Porson himself.

§ 25.

αλλὰ γὰρ. Compare iii., 2, 26.—εἰ μὲν τινὶ ἕμων ἀπηχθῶμην. "If I became hateful to any one of you," i. e., did any thing to incur your
hatred. The aorist is here purposely employed to leave the time undefined, the reference being to any and every period during the march alluded to.—χρ'ουονα. "Against a storm." The accusative after a verb of aiding (Compare Kühner, § 568; Matthiae, § 415, n. 3.)—συνεξεπόρισά τι. "Aided in procuring any thing." The earlier editions had συνεξεπτόρησα, which Wells, Hutchinson, Zeune, and Weiske, following Stephens, changed into συνεξεπτόρισα. Porson, however, condemns this last as decidedly barbarous, and gives συνιεπόσισα as the true reading, which Schneider, Poppo, Krüger, and Dindorf adopt. But consult, on the other side of the question, the remarks of Lobeck, ad Phryn., p. 595, seq.—ἀνεμίμηνηκον. "Recalled to each other's recollection (past events)." Observe here the force of the active, and compare the explanation of Schneider: "Commemorabant beneficia Xenophontis."—καὶ περιτεγίνετο ὑπὲρ καλῶς ἔχειν. "And every thing turned out right." Literally, "and it came round so as to have itself right." Various explanations have been given of this clause. We have adopted that of Brodæus, which Poppo considers the only true one: "Et hic ad ultimum res erasit, ut quicqure se haberent omnia."
BOOK VI.

CHAPTER I.

§ 1.

εκ τῶν οὐκ εἰν τῇ διατριβῇ, κ. τ. λ. Schneider, adopting the suggestion of Muretus, calls the present chapter the Ninth of the Fifth Book, and the succeeding chapter the Tenth of the same; and he begins the Sixth Book with the one which we have made the Third chapter. His reason for so doing is, because the present chapter wants the usual recapitulation with which Xenophon, except in this instance, commences each book, whereas the third chapter, according to him, has it. But, in the first place, the recapitulation to which he alludes, as commencing the last-mentioned chapter, in terrupts the narrative, and is omitted in four of the better class of MSS. ; and, in the next, we find Athenaeus (xi., p. 476, e.) actually quoting a part of § 4 of the present chapter, as belonging to the Sixth Book. We have retained, therefore, the common arrangement with the best editors. Either the usual recapitulation is lost for this book, or else Xenophon never wrote one.—ἐκλώπενον. "Intercepted by stealth," i. e., stole them away and sold them as slaves. The common text has ἐκλόπενον, for which we have given ἐκλωπενον or Porson's authority, from Suidas and two of the MSS.—τῶν πρόσω περνοντας. "Those who lodged far off."

§ 2-4.

ἐξοντας ἵππους, κ. τ. λ. These were intended as presents to the Greeks.—ἐπὶ ξενίᾳ. "At a hospitable table." Supply ὑπέτεξ—δικαιοτάτους. The common text has ἐδόκει δικαιοτάτους. Xenophon very probably wrote ἐπιτηδειοτάτους.—τῶν αἰχμαλώτων. "Of those that had been captured." Supply βοῶν. The common text has ὑπάντες δὲ τῶν αἰχμαλώτων βοῶν.—κατακείμενοι ἐν σκίμποσιν. "Reclining on couches."—κεπατίνων ποτηρίων. "Horn cups," i. e., cups made out of the horns of animals.

§ 5.

ἔπει δὲ σπουδαί τ' ἐγένοντο, κ. τ. λ. "But when the libations had been performed, and they had sung a psan." Among the Greeks, wine was not drunk until the first course was finished; but, as soon as the guests had washed their hands unmixed wine was introduced
in a large goblet, of which each drank a little, after pouring out a small quantity as a libation. This libation was said to be made to the “good genius” (ὕγαθον δαιμόνιον), and was usually accompanied with the singing of the pæan and the playing of pipes. After this libation, mixed wine was brought in, and with their first cup the guests drank to Δίως Σωτήρος. (Dict. Ant., p. 345. Compare Becker’s Charicles, p. 251.)—πρὸς αἰλῶν. “To a pipe.” The term αἰλῶ is commonly, but incorrectly, rendered by our term “flute.” The instrument in question was more like an oboe, as well from its having a mouthpiece, as from its fuller, deep tone.—πεπληγέναι τὸν ἄνδρα. “To have wounded the man.” We must be careful not to render πεπληγέναι here in a passive sense, a usage prevailing only in the later language, and never with the Attic writers. Buttman conjectures, therefore, πεπληγχθαι, but without any necessity. (Irreg. Verbs, p. 215, ed. Fish.—Compare Poppp, ad loc.)—τεχνικῶς πώς. “In an artificial sort of way,” i.e., displaying a sort of artistic skill, as acting a part.

§ 6–8.

ὁ μέν. The victor.—ἀδων τῶν Σιτάλκαν. “Singing the (song) Sitalcas” This appears to have been a Thracian song in praise of Sitalcas, a Thracian king, famed for his valor. It was, however, an early monarch of the name, and not the Sitalcas of whom Diodorus Siculus (xii., 50) makes mention, about Olym. 88, 1, or B.C. 428. Compare Herodotus, iv., 80, where an earlier Sitalcas is mentioned.—Αὐτῶν. Compare i., 2, 5.—Μάγνητης. “Magnesi-ans.” Natives of Magnesia, a territory of Thessaly, on the eastern coast, between the chain of Ossa and the sea.—τῶν καρπαίαν. “The dance called Carpean.” Supply ὄρχησιν. The Carpean was a dance of the mimic class, and peculiar to the Thessalians, in which a husbandman (γεωργὸς) scuffles with a robber (λῃστής), both parties being armed. It is described by Maximus Tyrius, Diss. xii., p. 123, ed Davies, though less in detail than by Xenophon.—ἐν πυθμῷ πρὸς τοῖς αἰλῶν. “Keeping time to the pipe.”—δῆσας τὸν ἄνδρα, κ. τ. λ. The same as δῆσας τὸν ἄνδρα, αὐτὸν τε καὶ τὸ χεῖνας ἀπόγειν.—τῶν λῃστῶν Supply νικ. —παρὰ τοὺς βοῖς χεῦξας. “Having yoked him by the side of his oxen.”

§ 9.

tοτὲ μὲν . . . τοτὲ δὲ . . . τοτὲ δ’. “At one time . . . at another, . . . and then again.”—ὡς δέον ὀντιταττομένων μιμούμενον. “Mimicking as if two were engaged against him.”—ἐδένειτο καὶ ἔκεικείστα. “He whirled around, and (then) threw summersets,” i.e., threw him
Xenophon, in another part of his writings (Conviv., ii., 11), speaks of tumbling performed over swords placed upright, and he says that the dancer εἰς ταῦτα ἐκβίστα τε καὶ ἐξεκβίστα ὑπὲρ αὐτῶν. The first of these movements (ἐκβίστα), according to Weiske, consisted in the tumbler's throwing himself head foremost upon his hands, with his legs bent over his head, and his face toward the ground, as in the following wood-cut from the Museo Borbonico (vol. vii., tav. 58); and the other movement ἐξ- 

το Περσικῶν. "The Persian dance." Supply ὄρχησα. This appears to have been a dance, in the course of which the performer sank on his knee from time to time, and which must, therefore, have been somewhat like the Mazurka. Hence the name ὅκλασμα that was given to it commonly, from ὅκλαζω, "to crouch down on bended knee." A description of it is given by Heliodorus, iv., 17. Compare Jul. Poll., iv., 100.—ὅκλαζε. "He sank on bended knee."—Μαντινεῖς. The Mantineans were the natives of Mantinea, a city of Arcadia, near the centre of the eastern frontier, at the foot of Mount Artemisius. It was in the battle fought in its vicinity that Epaminondas terminated his glorious career.—ἡσών τε ἐν ῥυθμῷ, κ. τ. λ. "And they moved along in measure, being accompanied by the music of the pipe for the war-tune," i. e., the accompanying music being the war-tune that is played when the armed dance is performed. Com
pore, as regards the ἐνόπλιος ὑβριστός, the scholiast on Aristophanes (Nub., 651), who describes it as εἶδος ὑβριστὸς ἐν ὑβριστῷ στίχοις τὰ ὀπίσθα, while another scholiast informs us that it consisted of a spondee, a pyrrhich, a trochee, and an iambus. Compare Hermann, Elem. Doctr. Metr., p. 351, seq.—ἐν ταῖς πρόσ τοὺς θεοὺς προσόδοις “In the processions to the gods.” By πρόσοδος is here meant a solemn procession to a temple, accompanied by singing and music—δεινὰ ἑποιοῦτο πᾶσας τὰς ὄρχησες, κ. τ. λ. “Made a wonderful thing of it, that all the dances were in arms.” Observe that, in such forms of expression as this, ποιεῖσθαι has a meaning bordering closely on ἡγεῖσθαι, or putare. (Krüger, ad loc.)

§ 12, 13.


ὕσας. “Having equipped her.”—πυρῆχυν. “A Pyrrhic dance.” Supply ὄρχησιν. The Pyrrhic dance was performed to the sound of the pipe, and its time was very quick and light, as is shown by the name of the Pyrrhic foot (σκεν.), which must be connected with this dance; and from the same source came also the Proceleusmatic (σκεν.,), or challenging foot. The Pyrrhic dance was performed in different ways at various times and in various countries, for it was by no means confined to Doric states. Plato describes it as representing, by rapid movements of the body, the way in which missiles and blows from weapons were avoided, and also the mode in which the enemy were attacked. (Leg., vii., p. 815.) In the non-Doric states it was probably not practiced as a training for war, but only as a mimetic dance. Thus, in the present instance, it was danced by a female to entertain a company. (Dict. Ant., p. 851.)—συνερχόμενον αὐτοῖς. “Fought along with them,” i. e., in their company.—δὴ ἄνταξι, ἵνα ἀλ πρεσάμεναι, κ. τ. λ. “That these were even they who had repulsed the king from the camp.” Compare the remark of Krüger: “Jocose exaggerat que, i., 10, 3, narrata sunt.”

§ 15.

Σινώπην. Sinope was a city of Paphlagonia, or the eastern coast, and a little below its northern extremity. It was the most important commercial place on the shores of the Euxine, and was founded by a Milesian colony at a very early period, even prior to the rise of the Persian empire. Among its own colonies were Cotyora, Cerasus, and Trapezus. Captured by Pharnaces, it became a royal seat of the Pontic kings, and Mithradates the Great was born and educated here. It was brought under Roman dominion by Lucullus.
and became a Roman colony. The modern name is Sinul. (Ainsworth, p. 211, seq.—Hamilton, i., p. 307.) Ἀρμήνην τῆς Σινώπης "Harmene, (a port) of Sinope." Harmene or Armene was a small town and port of the Sinopians, according to Strabo fifty stadia (over five miles) from Sinope, but according to Arrian, forty stadia (over four miles). Marcianus agrees with Strabo. (Strab., xii., p. 545; Arrian, Peripl., p. 127; Marcian., p. 72.) It was a place of so little note or traffic, that it gave rise to the proverb "Ος ἔρχετο ὁικ εἰς Ἀμμήνην ἔτειχισεν. The modern Ak-Liman corresponds to the ancient site. (Mannert, vi., 3, p. 16.)—Παθλαγουκη. Supply χώρα.—μεδίμνονς. The medimnus, or usual Attic corn-measure, contained very nearly twelve gallons English.—κεράμια. The κεράμιον contained about five gallons, seven pints, liquid measure.

§ 16-20. προσεδόκων. "Expected."—Αναξίδιος. Compare v., 1, 4.—μοι θυρωρίαν. "Pay."—ὡς ἱδόκων. "As they seemed."—εἰσῆλεν αὐτούς. "It occurred to them."—ἡ πολυαρχίας οὖσας. "Than if a command vested in many existed."—χρῆσατο τῷ στρατεύματι. "To use the army to some purpose."—ἤτον ὁ ἐπιτρέπειν. "There would be less coming late," i. e., less delay.—ἐκ τῆς νικώπες. "In accordance with the opinion that prevailed," i. e., the opinion which had the greater number of votes in its favor.—ἐπρώποντο. "They turned their eyes." Literally, "they turned themselves."—οὖν γιγνώσκει. "Is of this opinion."—ἐπείθεν αὐτὸν ὑποστήτα τὴν ἄρχην. "Endeavored to persuade him to undertake the command."—πὴ μὲν. "On the one hand." This, instead of being followed by πὴ δὲ, has ὅποτε δὲ corresponding to it in § 21.—πρὸς τοὺς φίλους. "Before his friends."—τυχόν. "Perhaps." Commonly regarded as an adverb, but strictly the accus. neut. of 2d aor. part. act. of τυχάνω, used absolutely like ἰδιω, παρὼν, &c.

§ 21-23. αὐτοκράτορα γενέσθαι ἄρχοντα. "To become commander in chief." —ἀπη τὸ μέλλον ἔξει. "How the future will hold."—τὴν προεργασιάν ἄρχει. "His fore-earned reputation," i. e., that which he had acquired in the previous part of the expedition.—διαποροιμενῷ δια-κριναί. "Being at a loss how to decide."—παραστησάμενος. "Having placed by the altar."—ἰδέα. "He sacrificed." The middle voice is here employed, because an inspection of entrails was connected with this sacrifice.—ὅσπερ αὐτῷ μαντευότι ἔν ἐκ Δελφῶν. "Who had been recommended to him by the oracle at Delphi." Compare iii., 1, 6. The more regular form of expression would have been ὁσπέρ (Ὅσεν).
aúτῷ μαίτευτον ἦν ἐκ Δέλφων.—τὸ ὄνομ. Compare iii., 1, 11.—ὁ ἤρχετο ἐπὶ, κ. τ. λ. "When he began to set himself to take charge, with others, of the army."—αυτάθισσόμενος. "In order to meet." Compare iii., 1, 8.—καυτῷ δὲξίων θέγγαμεν. "Crying on his right." Omens on the right were lucky. In the present instance, however, the lucky character of the omen was qualified by the eagle's being in a sitting posture.—ὡςπερ. Hutchinson conjectures ὅπερ. The ἐνακολουθόν, however, ought not to be inferred with. The writer begins the sentence as if he were going to subjoin μέγαν μὲν οἷῶν, κ. τ. λ., but, as this would be somewhat harsh, he adapts what follows, not to ὡςπερ, but to the nearer ἐλεγεν. (Kriiger., ad loc.)  

οὐκ ἰδιωτικός. "Not appertaining to the fortunes of a private individual." Compare Krieger: "Non privati hominis fortunam portendens." This the priest inferred from its being the bird of Jove.—ἐπίπονος. "Toilsome," i. e., portending toil.—μάλλον ἐπιτίθεσαι 'Mostly set upon," i. e., are most accustomed to attack.—χρηματιστικόν. "Indicative of wealth," i. e., portending gain.—τὸν γὰρ ἅτε τετόμενον, κ. τ. λ. "For that the eagle, flying about, rather obtained its sustenance (merely)."

§ 24, 25.

Οὗτω ὅ. Observe that the particle ὅ here resumes the narrative interrupted at § 23.—προσθίεσθαι. "To desire."—οὗτος ἐγένετο. "Thus fell out."—ἄρειεσθαι. "Should be chosen."—προσβάλλοντο 'They proposed."—ἐπινηφίζου. "Should put it to the vote."

§ 26—28.

καὶ χώριν ἔχω. "And bear gratitude," i. e., and thank you.—αὑτοῦ. The author."—τὸ μέντοι ἐμὲ προκρύβην. "My being preferred, however."—ὑλῇ ἤπτον ἄν ἐὰν τοῦτο, κ. τ. λ. "But (it rather seems) that you will, on this account, the less obtain it," &c.—οὗ πάντα τι ὅπαλεῖς. "Not at all safe." Literally, "not in any respect very safe." In such formulas τί is to be connected with the negative.—οὗ πρόσθεν ἐπαύσαντο πολεμοῦντες, κ. τ. λ. Alluding to the Peloponnesian war, and its disastrous termination for Athens.—ἐγεμόνας εἶναι. The condition of peace, imposed at the end of the Peloponnesian war, is thus expressed by Xenophon (Hist. Gr., ii., 2, 20); (Ἄθηναίους τὸν αὐτὸν (Ἀκαδαμινίου) ἔχθρων καὶ φίλων νοοῦσας Ἀκαδαμινίου ἔπεσαν καὶ κατὰ γῆν καὶ κατὰ θάλασσαν ὅπου ἦν ἥγωντο.—οὐκιν πέρα. "No longer beyond this." The employment of πέρα to indicate time, is comparatively rare.—ἐκκοίμην ὅπου δύναμιν, κ. τ. λ. "Should seem, where I might be able, there to make their dignity null, I am apprehensive of this; lest I should quickly be silenced." Porsena
thinks that ὅν ought to be thrown out of the text here, as having arisen from a repetition of the final syllable of λίαν, it being unusual for ὅν to be construed with μὴ and the optative. But consult Bormann, ad loc.

§ 29-31.

στασιάζοντα. "Exciting faction."—τῶν. He appears, as Krüger remarks, to mean Cheirisophus, whom, in order not to offend him, he speaks of, not as στασιάζοντα, but ἄχθωμενον.—αὐτὸν. Meaning Xenophon.—εἰ οὕτως ἔχει. "If the matter stands thus," i. e., for the case to be thus.—ὡς ὄργιοῦνται Λακεδαιμόνιοι, κ. τ. λ. "Since (thus) the Lacedæmonians will be in a rage, even if persons having met to sup together do not choose a Lacedæmonian as president of the banquet," i. e., as toast-master.—λοχαγεῖν. "To lead companies," i. e., to be λοχαγοὶ.—πλείονος ἐνδείκνυε. "That there was need of more speaking," i. e., of other arguments besides those which he had employed.—θεοὺς πάντας καὶ πάντας. "By all the gods and goddesses." Compare Kühner, § 566, 2.—διετε καὶ ιδίωτήν ἦν γνώναι. "That even a private individual might know it," i. e., a person who was not a priest or professional soothsayer.—τῆς μοναρχίας ἀπέχεσθαι. "To hold off from this single rule," i. e., to refrain from this office of sole commander.

§ 32, 33.

ὡς καὶ νῦν Δέξιππος, κ. τ. λ. "Since Dexippus has even just now been accusing him to Anaxibius, as much as he could, and that, too, although I tried hard to make him be silent." Compare, as regards Dexippus, v., 1, 15.—οἱ ἐφ. The reference is to Dexippus.—αὐτὸν. Referring to Xenophon.—καὶ ἔγω πειράσαμαι. "I also will try."—εἰδώ πλοῦς ὅ. "If there be a sailing," i. e., if there be sailing weather.—ἐκείσε κατασχεῖν. "To arrive at that place."

CHAPTER II.

§ 1.

τὴν ᾿Ιασονίαν ἀκτῆν. "The Jasoman shore." Larcher conjectures ἀκράν, and thinks the Jasonian promontory is meant, not far from Cotyora, remarking, at the same time, on the geographical error committed by the writer. That there is an error here, and a gross one too, appears very plainly a little after, where mention is made of the mouths of the Thermodon, Iris, Halys, and Parthenus, as passed by the Greeks in sailing along the coast from Sinope to Her-
aclea, when, in truth, all these rivers except the last empty into the Euxine to the east of Sinope, and could not have been seen on this coasting voyage at all. Buttmann and Halbkart, it is true, attempt to defend Xenophon from the charge of error here, but on very weak grounds; and the only way to save the credit of the historian seems to be by supposing that there is an interpolation here of notes made on the sea-voyage from Cerasus to Sinope. The interpolation may be supposed to commence with παραπλέοντες, and to extend to τοῦτον ὅε inclusive, and we have so marked it in our text. (Compare Bornemann, and Schneider, ad loc.; Halbkart, p. 243, note; and Ainsworth, p. 213.)—Ἡράκλεια. "Heraclia." This is the celebrated Heraclia Pontica, on the coast of Bithynia. It was famed for its naval power, and its consequence among the Greek cities of Asia. The modern name is Ereikli, but the present town occupies only the southwest corner of the space covered by the ancient city. (Ainsworth, p. 214.)

§ 2, 3.

παρὰ τῇ Ἀχερουσιάδι Χερονήσῳ. "Near the Acherusian Peninsula." On this peninsula was the famous Acherusian Cave, through which Hercules was fabled to have descended to the lower world.—ἐνθα "Where," i.e., through a cavern which.—ἐπὶ τὸν Κέρβερον κῦνο "In quest of the dog Cerberus." The twelfth and last task imposed by Eurystheus on Hercules was to bring Cerberus from the lower world. The hero, after seizing him, brought him through Trezene to Eurystheus, and when he had shown the monster, took him back to the lower world.—γῆν τὰ σημεῖα δείκνυσι, κ. τ. λ. "Where they now show the marks of his descent in depth more than for two stadia," i.e., they showed a deep cave in this quarter. (Compare Diod. Sic. xiv., c. 31.)—Δύκος. This river derived its name of Δύκος, or "Wolf," from its sudden inundations and overpowering floods. At present it is denominated the Kilijsu, or Sword River, an epithet expressive of the same peculiarity. Lion errs in making the Lycus the same with the Kulay Hissar, or Kouli Hissar Su, for this latter is a tributary of the Iris, and flows, therefore, between Cotyora and Amisus, so that it corresponds rather to the Lycus of Pontus. (Compare Kinneir, p. 310.)

§ 4, 5.

θαυμάζω τῶν στρατηγῶν. "I wonder at the generals." Verbs of wondering take a genitive of the cause whence the feeling arises and the construction here is two-fold: when the quality or action which excites the feeling is distinctly stated, it is in the genitive.
and the person who is the patient or object of the feeling, is in the accusative; as, ζηλω σε της ευτυχιας: but where the quality is not stated, but is only implied, and represented as being joined to or residing in the person, so that a consideration of the person himself: exercising the quality excites the feeling, the person is put in the genitive, and the patient or object of the feeling is supplied from the genitive by the mind, or else is expressed, as in the present in stance, by an explanatory sentence. (Kühner, § 495.)—συνηρέσειν

"Money for provisions." The payment of troops among the Greeks was made under two different names; one being the wages (μισθός) paid for actual service, which the soldiers, when the cost of their arms and clothes had been deducted, were able to lay by; and, secondly, the allowance for provisions (συνηρέσεων, συνηρκεων, σίτων), they being seldom furnished in kind. (Böckh, Pub. Econ. of Athens, vol. i., p. 363.)—ου μη γένηται, κ. τ. λ. "Will not prove three days' food for the army." The particles ου μη, when joined with the subjunctive, have the force of the future. (Kühner, § 748, 1. Compare ii., 2, 12.)—νποθεν η επιστησισμον, κ. τ. λ. "And there is no (place), added he, on having supplied ourselves with provisions from which, we shall proceed on our journey." Compare note on δεν επιστησιομεθα, ii., 4, 5.—Κυοικροφος. Compare v., 6, 23.—αλλος δ ειπε. Supply αιτεταιν. So that ειπεν αιτεταιν is the same, in fact, as οκελεσθαι αιτεταιν—αιτικα μιλα. "On the very spot." More literally, "quite directly."—καθηκενων. Usually applied to assemblies in session, since in these they commonly were seated. Compare iii., 1, 33; vii., i., 3:

§ 6–8.

προούθλοντο. "They proposed."—απεράχοντο. "Fought off."—άναγκαζειν. Schneider supplies αδονα, but τοιοτο is better, i. e., αναγκαζειν (τοιοτο). . . . δ τι μη αυτοι, κ. τ. λ.—επαπειλειν. "Threatened them) besides."—τι χρηματα. "Their effects."—και την αγοραν εισω ανεσκευαζαν. "And packed up (and carried) within the articles composing the market," i. e., the provisions, &c. Observe that the idea of motion implied in εισω gives ανεσκευαζαν the additional meaning of carrying away.

§ 9, 10.

οι ταραξαντες τατα, κ. τ. λ. "They who had stirred up these troubles accused the generals of spoiling the affair."—συνιστάντο "Clubs together."—προειστήκει μάλιστα αυτών. "Stood most at their head, i. e., exercised the principal influence over them."—Αθηναίοιν. Xenophon is meant, whom they charged, not by name indeed, but in reality, with secretly exercising the chief authority.—κατ τατα, την
NOTES TO BOOK VI.—CHAPTER II.

οὐστάντες, κ. τ. λ. "And that, too, when they themselves had worked on the common safety."—τοὺς κατεργασμένους. "That the men who had accomplished this."

§ 11, 12.

οὖστάντες. "Having united."—καθ’ εαυτούς. "By themselves."—ἐκ της νικώσης, κ. τ. λ. "Should do whatever might be decided by the casting vote."

§ 13, 14.

οὖτως ἀφαλεστέραν εἶναι, κ. τ. λ. "That it was a safer one thus, than that each should go his separate way." Observe the force of the middle in στέλλονται, "to send one’s self," i. e., "to go."—ἐπιθετικον αὐτῶν. " Tried to persuade him." It is rather singular that Xenophon should have listened for a moment to the suggestions of one whom he had known to be hostile to him. Perhaps, however, Neon explained to him that if each of the commanders went off separately, there would be a better chance to each of procuring provisions.—Κάλπης λιμένα. Compare vi., 4, 3.—αὐτοὶ. Neon and Cheirisophus.—συνεβοῦλεν. "He advised him."—τοῖς γεγενημένοις. The breaking up of his command.—αὐτῷ. Referring to Xenophon, as Hutchinson, Zeune, Halbkarl, and Bornemann correctly maintain, and not to the army, as Schneider thinks. Consult Halbkart, p. 245, note.

§ 15.

ἐτι μὲν. "For some time." Equivalent to τέως μὲν. Compare Plato, Προταγ., 310, c.: ἐτι μὲν ἐπεχείρησα εὑθὺς πρὸς σέ ἰδέας ἐπετείμυναι λιγά πόρφρω ἐδοξάζω τοῖς νυκτῶν εἶναι.—ἀπαλαγεῖς τῆς στρατιῶς. "Having parted from the army."—τῷ ἡγεμόνι 'Ἡρακλεί. "To Hercules, the leader."—κοινομενω. "Communicating (with him)," i. e., consulting him.—λῆμνον καὶ ἄμετρον. "More desirable and better." Compare i., 7, 3.—τοῖς παραμείναντας τῶν στρατιωτῶν. "Those of the soldiers that still remained with him." These are mentioned again at the close of the next section.—γίγνεται τριτή. "Is formed into three parts." Observe here the employment of an adverb in the predicate, which we have to render as an adjective, and compare Matthiax, § 309.—Βἡθνοῖς. The Bithyni were of Thracian origin, and, according to their own account, came from the banks of the Strymon, having been driven from their country by the Teucri and Mysi. Hence Xenophon calls the country occupied by these people by the name of Thrace, making this Thrace commence after Heraclea (Compare chapter iv, 1.) At a later period, the whole
NOTES TO BOOK VI.—CHAPTER III.

CHAPTER III.

§ 1-3.

ōn mēn oun prōton, κ. τ. λ. The whole of this section is a mere interpolation, and is wanting in four MSS. It forms, moreover, an awkward interruption of the narrative, and appears to have proceeded from some grammarian, who, finding in his MS. no regular commencement for the present Book, prefixed a short summary, by the aid of chapter ii., § 12, and made this the beginning of a new Book (Compare note on chap. i., § 1.)—Ἀρκάδες. Compare chap. ii., § 12 and 17.—εἴκαστος στρατηγός. Ten new commanders had been chosen by this division of the army. (Chap. ii., § 12.)—σὺνόνο λόχ ους. "Two companies together."—ἠγον. Supply eis ταύτην.—ονο ὅλωντο δὲ καὶ λόφον. "They agreed also upon a hill."—περιεβάλοντο "Encompassed”

§ 4-5.

διαφεύγοντες. This is the reading of all the MSS. Weiske conjectures διαφυγόντες, which Krüger adopts; but the common reading is well explained by Poppo: "fuga elapsi et adhuc fugientes."—διέφευγον. The reading of four MSS. Dindorf, Borne mann, and Krüger, following Weiske and Schneider, give διεφυγον, which is decidedly inferior, and rejected by Poppo.—εἰς αὐτῶν τῶν χειρῶν. "Out of their very hands," i. e., when almost taken by them.—εἰς τὸ συγκείμενον. "To the spot agreed upon." Supply χωρίον.—τέως μὲν. "For a while." Compare note on eti mēn, chap. ii., § 15, and also iv., 2, 12.—τριπτοι αὐτοῦς. "They (the Thracians put them to the rout."—ἀποκτηνώσαν. 3 plur. pres. ind. act. of αἴτο κτίνωσι, a s' ter form in Attic prose (for the present and imperfect
of ἀποκτείων. (Buttmann, Irreg. Verbs, p. 159 ed. Fisch.) The original ending of the 3 plur., in verbs in με, ὦτ, -ντι, which is found only in Doric. This -ντι was weakened to -ντι, and the ν then changed to α, which commonly coalesced with the preceding radical vowel: thus, ἀποκτεινόωσι, commonly ἀποκτεινόσι. (Kühner, §§ 268.)

§ 6-9.

καὶ οἱ ἄλλοι δὲ ἀλαχαγοὶ. Observe here the force of καὶ, implying that Hegesander was not the only one that escaped, but that the other captains also came together.—πράγματαν. "Effects," i. e., plunder.—ἐπεὶ εὐτύχισαν τοῦτο τὸ εὐτύχημα. "Since they had luckily met with this piece of good fortune."—ἐφρωμένως. "Strongly," i. e., in great strength.—σωφροσυνον. "Kept flocking together."—οἷς δὲ προσδιούντες. Referring to the Thracians.—ἄποτε δὲ αὐτοῖς ἐπιούειν. "And whenever (the Greeks) advanced against them."—τῶν μὲν . . . τῶν δὲ. The first refers to the Greeks, the second to the Thracians.—τελευτώντες. Compare vi., 1, 8.—ἀπορία πολλή. "Much distress."—τὰ μὲν ἄλλα ὁμολόγητο αὐτοῖς. "The other terms had been agreed upon by them."—ἄλλα ἐν τούτῳ ἱσχετο. "But here there was a stoppage." Literally, "but in this it (i. e., the affair) held itself in check itself." Observe the force of the middle.

§ 10-12.

Ξενοφώντι δὲ πορευομένη. "But while Xenophon was proceeding." The dative absolute, the subject of the participle being considered as that in reference to which the action of the verb takes place. (Matthiae, § 562, 2; Kühner, § 699.)—πορευομένως ποι. "Going some whither," i. e., going on some journey.—εἰ ποι ἔσθηται, κ. τ. λ. "If they have any where heard of another army, being Grecian." Sinentis (ad Plut., Vit. Pericl., p. 261) connects ὁντὸς here with ποι, but the distance of the latter from the former opposes this.—καὶ νῦν ὧτι πολιορκοῦνται. Observe that νῦν is merely placed here before ὧτι for the sake of euphony, and belongs, in fact, to πολιορκοῦνται.—εἰ ἐκεῖνον ἄπολοιγται. Schneider reads εἴ καὶ ἐκεῖνοι from one of the MSS., but this is very properly condemned by Bornemann and others.


λεισθέντες. Two MSS. give λησθέντες. But these forms are often confounded.—κινδυνεύομεν. The common text has κινδυνεύομεν but the present is preferable as denoting an action about to continue.—νῦν μὲν οὖν. He begins here as if about to add some such
expression as this, αὐθινὸν δὲ ἔσων ἐπὶ τοὺς πολεμίονς, and then omits this by a kind of negligence not unusual in this narrative. (Krüg., ad loc.)—ὅσον ἄν δοκῇ καρπός εἶναι, κ. τ. λ. “As far as may seem to be a suitable time for supping,” i. e., after we shall have earned our suppers by a good march. Compare Halbkart: “wenn wir uns das Abendbrot durch einen tüchtigen Tagesmarsch werden verdient haben.”

—ἐφορών ἡμᾶς. “Keeping us in view,” i. e., not losing sight of us.—πασέπτευμε δὲ, κ. τ. λ. A singular interruption of the speech by means of a narrative.—εἰς τὰ πλάγια. “To the sides,” i. e., to explore the country on either flank.—καίειν ἔσσετα, κ. τ. λ. “To burn all things, with whatever combustible matter they might meet.” This was done for the purpose of striking terror into the foe. Compare  § 19. (Krüg., ad loc.)

§ 16-17.

αποδραίημεν ἕν. “Could escape.” Compare note on ἄτι ὀντε ἀποδεδρίκασαν, i., 4, 8.—πολλή. “It is a long way.” Supply δόδος στε.—Χρυσόπολιν. Chrysopolis was a town and harbor opposite Byzantium, on the Asiatic shore. From its position with regard to Byzantium and Constantinopie, of which it may be considered as the Asiatic suburb, it has always been a place of importance. The modern name is Uskudar, or, as the Europeans call it, Scutari. (Ainsworth, p. 222.) Compare chap. vi., § 38.—ἐκεῖ μίν. Referring to Calpe. We must supply in mind after ἀποπλεύσασθαι some such idea as the following: “while unto Heraclea, where ships are to be found, we can not return on account of the distance.” (Krüg., ad loc.)—μένονσι. Supply ἡμῖν.—τῶν δὲ πολυρκομένων ἀπολομένων, κ. τ. λ. As there were no ships at Calpe, and it would be necessary for them to prosecute their route by land, that route would be a much safer one if they relieved the Arcadians from their present besieged state, and the whole Grecian force became united again, than if Xenophon’s troops left the Arcadians to their fate, and merely united their own force with that of Chрисosphus.—πάντας εἰς ταῖς ἐλθόντας, κ. τ. λ. “That all, having come to the same spot, busy themselves in common about our preservation.” More literally, “take hold, in common, of our preservation.” Observe the idea of part lurking in σωφρικας, and compare Matthiae, § 330.—παρασκευασμένοις τὴν γνώμην. “Having made up our mind.”

§ 18.

ἄγει ὁμώς. “Is leading the affair thus,” i. e., is guiding matters so happy a termination.—δὲ τοὺς μεγαληγορήσαντας, κ. τ. λ. “Wk.
wishes to humble those that spoke haughtily, as if being superior to us in wisdom." The allusion is to the Arcadians and Achæans, who had haughtily boasted of their own superiority to the rest of the army, and had in consequence seceded from them. (v., 10, 10, seq.) These were now to be humbled by being made to owe their deliverance to the very persons whom they had contemned. (Consult Dindorf, ad loc.)—τοὺς ἀπὸ τὴν ἁρχομένου. "Who begin every thing with the gods," i. e., who do nothing without first consulting hem.

§ 19–23.

diασπειρόμενοι ἑόροσ οὖν καλὸς εἶχεν. "Spreading themselves over as much space as was fitting."—ἐπιπαρμόντες κατὰ τὰ ἄκρα. "Moving along abreast of them on the heights."—παραλειπομένω. "Left (unburned)." Supply here, in mind, "burned this also," ἐκαίων καὶ τούτῳ.—ἐπὶ λόφον ἐκβάντες. "Having gone out (of the plain) upon a hill."—παρηγγέλθη. "An order was passed."—τοὺς ἡγεμόνας. The old men that had been taken. Compare § 10.—ἐκλάνθανον αὐτοῖς, κ. τ. λ. "Got, without knowing it, upon the hill where the Greeks were besieged." Literally, "escaped their own observation in having got," &c. Observe that ἐπολιορκοῦντα is not, as Krüger makes it, the imperfect in a pluperfect sense, but the regular imperfect itself, the reference being to an action which was still supposed to be going on.—γρατία δὲ καὶ γερωντία. "But some little old women and men."—εἰθὲς ὄφ' ἑσπέρας. "Immediately at nightfall." Literally, "immediately from (or after) evening." Observe that ἀπὸ here denotes departure from a point of time, i. e., after.—διον ἔτοι Supply ὀίχεσθαι.


συνμίζαι τοὺς ἄλλους, κ. τ. λ. "To come to the harbor of Calpe and join the rest." Observe the employment of εἰς in place of a verb of motion.—κατὰ τὴν ἐπὶ Κάλπης ὄδον. "Along the road to Calpe."—εἰς τὸ αὐτό. "Unto the same spot," i. e., together.—ἐπειδὴ οὐχ ἐσφάλμεν. "When we no longer saw."—ὁ δὲ χρόνος ἐξῆκεν. "And the time was out," i. e., the time during which you ought, as we imagined, to have come.

CHAPTER IV.

§ 1, 2.

ἐν τῷ Ὀρέᾳ τῷ ἐν τῇ Ἀσίᾳ. The reference is to what was termed Asiatic Thrace, and of which we have already made mention in the notes on § 15 of chapter ii.—ἐπὶ δεξιὰ εἰς τὸν Πόντον εἰσπλέκατι
"On the right to a person sailing into the Euxine," i. e., on your right as you sail in.—καὶ τρίζει μὲν ἴστιν, κ. τ. λ. "And for a galley with oars it is to Heraclea, from Byzantium, a very long day's passage." The reference is, of course, to a passage in calm weather, when no sails are employed, the equable motion of the oars being best calculated to give an idea of the distance.—Orāxeis Bithuōn. Consult note on Bithuōn, chap. ii., § 15.—εκπέπτωντας. "Cast ashore." Compare Krüger: "durch Schiffbruch aus Land geworfen." —δεινὰ ύπόπτειν "To insult them dreadfully."

§ 3, 4.

ἐν μέσῳ μὲν κεῖται, κ. τ. λ. "Lies midway in respect of persons sailing from each place," i. e., when persons sail, &c. This seems a nearer construction than to make, as some do, πλεοντων a genitive absolute.—ἐκ τῆς ἐν τῇ θαλάσσῃ, κ. τ. λ. "And there is in the sea (there) a piece of land jutting forward, that part of it which reaches down into the sea, being a craggy rock," &c. This promontory is now, according to Ainsworth, called Kirpé, or Kefken Adasi.—ὑμεῖς αὐχέν, ἵνα τῷ γῆν, κ. τ. λ. "But the neck, that (part) of the place which reaches up to the land."—Διὰ τῆς ὑπ' αὐτή τῇ θάλασσῃ, κ. τ. λ. "The port is under the very rock, having its beach toward the west." According to Ainsworth (p. 218), there are at the present day two bays and two promontories in this quarter. The first bay is called Kirpē Līman, and between it and the second is a promontory, which being sometimes mistaken by sailors for the real Kirpē, or Kefken Adasi, is called Islanđī Kefken, or the lying or deceitful Kefken.—ἐπ' αὐτῇ τῇ θαλάσσῃ. "Close to the sea." Literally, "upon or at the sea itself."—Σύνα δὲ πολλὰ, κ. τ. λ. According to Ainsworth, this is so much the case now, that the country around is designated by the Turks as the Aghaj Denizt, or "sea of trees."

§ 5-7.

τὸ δὲ ὄρος, κ. τ. λ. Ainsworth gives the modern name of this mountain as Kefken Tagh.—γεώδες καὶ ἀλιθὸν. "Earthly and clear of stones."—τὸ δὲ παρὰ θάλασσαν. "But that (part which extends) along the sea." The nearer and more regular form of expression in Greek would have been, παρὰ θάλασσαν δὲ (παρῆκαι) πλέον ἵν' ἐπ' εἰκος σταδίους.—σύκα ὑποκύτη. "Figs in sufficiency."—ἐσκίνουν δὲ ἐν τῷ αἰγιαλῷ. Supply οἱ Ελληνες. Luzerne, on the supposition that the Greeks were still without tents, makes this refer to a going into barracks.—εἰς δὲ τὸ πόλεισα ἦν γενόμενον, κ. τ. λ. "Into the little city, however, that might have been, they were unwriling to (march and
§ 8, 9.


ησαν ου σπανει βιον ἐκπεπλενκότες, κ. τ. λ. "Had sailed from home upon this service, not through any scantiness of subsistence."—καὶ ἄνθρακες ἄγοντες. Observe the force of καὶ here: not only coming themselves, but even bringing men with them.—προονηλωκότες μηματα. "Having besides expended money (in the cause)."—ἀκούντες καὶ τοὺς ἄλλους, κ. τ. λ. "Hearing that the others also who were with Cyrus were faring well, and on an extensive scale," i. e., were making large fortunes. Compare Poppo, Ind. Grac., s. v.: "Mulita bona sibi acquirere."—ἐπειδὴ δὲ ὑπέρ ἡμέρα ἐγένετο, κ. τ. λ. "But when the day after their meeting together came," i. e., the morrow of their meeting. Observe that ὑπέρα governs the genitive συνόδον from the idea of comparison implied in it.—ἐπὶ ἐξιδῷ. "For an expedition."—τοὺς νεκροὺς. The dead bodies of those who had fallen in battle with the Bithynians.—ἡδὴ γὰρ ἦσαν πειμαται. "For they were already five days gone." More literally, "for they were already five-day ones," i. e., five-day corpses. They had been lying five days unburied: the first day was that on which they had been slain (chap. i., § 5); the second, that during which the Arcadians were besieged by the Thracians (§ 6, seqq.); the third, that during which Xenophon was hastening to their assistance (§ 10, seqq.), the fourth, that on which he came up with the Arcadians at Calpe...
(§ 21-26); the fifth, that on which he set out to inter the dead bodies of the slain.—εἰπαν ἐκ τῶν ὑπαρχόντων, κ. τ. λ. "They buried very becomeingly, as far as they were able out of their existing means," i. e., as becomeingly as their existing means would allow.—κενοτάφιον. A cenotaph was an empty or honorary tomb, erected as a memorial of a person, whose body was either buried elsewhere, or not found for burial at all.—στεφάνονς. The material is not stated. In Greece, sepulchral garlands were commonly made of parsley.

§ 10, 11.

συνήγε. "Brought them together."—μνησθῇ δίς αὐτὸ στρατευμα ποιεῖν. "Shall (even) mention the dividing of the army," i. e., the breaking up of the army again into different divisions.—καὶ κατὰ χώραν ἀπείνας, κ. τ. λ. "And that the army should return to the same order in which it was before," i. e., that the soldiers should return to the different companies in which they were serving before the secession of the Arcadians and Achaeans took place, and thus Xenophon, for example, get his own soldiers again. (Compare v., 10, 12)—ὑπερ πρόσαθεν εἰς. The full expression would be, ὑπερ χώρα πρόσθεν εἰς ἑαυτό.—φαρμακον πιῶν, πυρέτων. "Having taken physic, being in a fever." He died from the effects of a medicine which he had taken for a fever.—τὰ ἐκείνον παρέλαβε. "Received his command." Literally, "the things of that (commander)."

§ 12, 13.

δηλον ὅτι. Krüger, quite unnecessarily, regards this as interpolated, and a mere explanation of ὡς έοικε.—Ἀνάγκη δὲ πορείεσθα ὄν. "And there is a necessity for our setting out forthwith."—ἡμεῖς ἥν οὖν. "We (the generals) then." Compare § 13.—εἰ τοι et: καὶ ἄλλοτε. "If you ever even at any other time (lid so)," i. e., so prepared yourselves. Supply οὕτως ἐποίησατε.—ἀνασταθηκάσαν "Have regained their courage."—ὁ δὲ Στιλανός. The article here prefixed to the proper name, marks the individual as already well known. (Consult Krüger, de Authent., p. 61, note.)—οὖκ ἵγιγνετο τὰ ἱερά. Consult note on ii., 2, 3.

§ 14-16.

If T. A. T. convey Calcanor. This
7.) CHAPTER
17-19. confirm
20-22. others
tOv, The editions have all ὣς γὰρ ἐγώ, which the commentators in
ain endeavor to explain satisfactorily, and for which we have
dopted Schaefer’s emendation. (Melet. Crit., p. 73, note.) Some
editors have recourse to the usual remedy of a blending of construc-
tions (Krug. et Born., ad loc.); others write ὣς (i.e., οὖντος), as, for
example, Zeune; while Matthiae seeks to explain the passage by
giving ὣς γὰρ ἐγώ ἢκοννα a kind of parenthetical force, and making
ὅτι depend on this parenthesis, and be connected with ἢκοννα, the
verb of the parenthesis. (Matthiae, § 539, 2. Compare Hermann,
ad Vig., p. 744, note 156.)—ἀπὸ τοῦ οὔτωντος χθες ἢκοντος πλοίου
“A vessel having of itself come (hither) yesterday.” The allusion is
to an accidental arrival.—οὖκ ἓνῃ. Compare i., 3, 1.—μὴ γιγνόμενον
tῶν ierῶν. “If the victims were not propitious.” Observe the force of
μὴ. If we substitute οὐ, the meaning will be, “since the victims
were not propitious.” Compare Hermann, ad Vig., p. 802.

§ 20-22.
schiedóν τι πᾶσα ἡ στρατιά. “Nearly in some sort the whole army.”
Observe here what is termed the limiting power of τι, making the
meaning of σchiedóν less precise and determinate. (Buttmann, p.
λ. “Led them out not, but called them together.”—καταληπτόντες τὰ
σκεύη, κ. τ. λ. This suggestion would seem to confirm Bishop
Thirlwall’s view of the whole matter. (Consult notes on §§ 7.)—
Ἰςος ἀν προχοροῖν. “Might perhaps prove propitious.”—βοῦς δὲ ἐπὶ
ἀμάζης. Schneider, on the strength of a passage in Arrian (Peripl.
Pont., p. 3, ed. Huds.), reads βοῦν in the singular, and makes the
words ἐν τούτῳ refer to this animal. Arrian, however, evidently
refers to § 25, and not to the present one, where all the MSS. have
the plural form as the best editions give it.—Κλέωνορος ἐδείη ὑπὸ
Ἀρκάδος, κ. τ. λ. “Besought Cleanor, the Arcadian, to prepare him-
self with all zeal (for marching forth) in case there should be any thing
(favorable) in this (sacrifice).” Among the various explanations
that have been given of this sentence, the one which we have here
adopted appears to convey the best sense. Compare Juzerne.
“Xenophon recommanda à Cléanor Arcadien, de tout préparer avec
\section{Chapter IV.}

\section{Notes to Book VI.}

`ele, afin que rien ne retardât la marche, si les Dieux l'approuvent;\footnote{Sturz, Lex. Xen., s. v. μέρος, s., —ός εἰχον δεινός τῇ ἐνδείκτῃ. \textit{How dreadfully they were circumstances through want.}}\footnote{Sturz, Lex. Xen., s. v. animosioribus} and also Halbkart: “Xenophon ersuchte den Ar~aden Kleanor, sich mit Eifer zu einer Unternehmung anzuschicken, wenn etwan dieses Opfer günstig wäre.”

\section{23. 24.}
\begin{quote}
κατὰ τὸ μέρος. \textit{In the place.}
\end{quote}

\section{25.}
\begin{quote}
άπαγγέλει τις ταῦτα, κ. τ. λ. \textit{A certain one of those who had escaped reports these things unto the camp.}
\end{quote}

The common text has \textit{apostēφεν,} but several of the MSS. \textit{αποφευγότων.} We have adopted the aorist, on the suggestion of Dindorf. —\textit{μέχρι τριάκοντα ἕτων.} The common text has \textit{πεντήκοντα,} for which we have substituted \textit{τριάκοντα,} on good MS. authority, with Bornemann, Poppo, and Dindorf. Xenophon needed on the present occasion, as Bornemann remarks, the more active and spirited portion of the soldiery (\textit{velocioribus et animosioribus militibus.}) Besides, in v i., 3, 46, on an occasion where haste was also required, as in the present instance, we have, from the best MSS., \textit{τοῖς εἰς τριάκοντα ἐτη.}—\textit{τοῖς λοιποῖς ἀνάφας.} The men who had escaped the slaughter.—\textit{ηδὲ τῶν λασίων \textit{Through the nickels.}} More literally \textit{the bushy
places." Supply χώριον — δασέα ἤν. "Were thickly overgrown." The common text has λάσια, but the best editors now give δασέα, on good MS. authority. Xenophon, in all probability, employed this latter form in order to vary the phraseology, since λασίως has just preceded. (Schneider, ad loc.) — ἱκάνοις φίλαξι. The common text has μάζεσθαι after φίλαξι, as given by some of the MSS. But the best MSS. omit it, and correctly too, as it savors of a mere explanation. The object of a strong guard would be, of course, to repel any sudden attack, or, at least, to keep the foe in check until the main army should be aroused.

CHAPTER V.

§ 1-3.

τὸ ἱέρμηνον χώριον. Compare chap. iv., § 7.— ὑπετάφρευσαν. "They had entrenched off."— καὶ ὑπεταφροσώσαν ἄπαν. "And had fenced off the whole place with a palisade."— ἥκεν. "Had (now) come."— ἐστιν εἰπεδόσα. "Offered up a sacrifice preparatory to a march." Supply ἵπερ. By εἰπεδόσα ἱερά is meant a sacrifice, and an inspection of entrenchments, before the march of an army.— ἐπὶ τοῦ πρῶτον ἱερείων. "At the first victim."— ἔστιν αἰείων. "A lucky eagle," i. e., an eagle flying on the right.— τὰ ὄπλα τίθενται. "They halt under arms."— ἄριστησαντας ἐξελναι, κ. τ. λ. Xenophon probably went out first with the younger portion of the soldiery, and then caused proclamation to be made that those who had not taken their morning meal should take it within the enclosure, and then join him without the entrenchment. (Luzerne, ad loc.)

§ 4, 5.

τοῦτον. Referring to Neon and his soldiers along with him.— τοὺς τι τοῦ στρατοπέδου. "Of the things in the camp."— ἐπεὶ δὲ οἱ λοχαγοί, τ. λ. "When, however, the captains and soldiers (of the rest of the army) had left them (i. e., Neon's men), they, becoming ashamed not to follow, when the others were going forth," &c. The meaning of this passage has been misunderstood by many commentators. The λοχαγοί and στρατιῶται here meant are not, as some suppose, those of Neon's force; on the contrary, Neon's men are referred to in αὐτοῖς. This view of the subject saves the necessity of either changing αὐτοὺς into αὐτόν, as some do, or of referring αὐτοὺς, as Lion most strangely does, to the ὄχλον and ἀνδράποδα.— ἐνετυχον ἥδη. "They already met with."— καὶ τὴν οἱ ἕν τοῦ κέδατος, κ. τ. λ. "And
Having brought the rear of the wing near the first dead bodies that were seen, they buried all, as many as the wing covered." The manoeuvre here described, although a very simple one, has been very generally misunderstood by commentators. The object of the Greeks was two-fold, to avoid trampling under foot the dead bodies of their countrymen, and to inter them without annoyance from the enemy. When they met, therefore, with the corpses of the slain, they marched by them and formed a line in front. Then, according as the bodies lay on their right or left, they faced in that direction, and executed a flank movement, passing sufficiently far to the right or the left to cover the corpses. Upon this a halt took place, the whole army faced again to the front, and the rear ranks of that wing, behind which the bodies lay, proceeded to inter them, the other troops guarding in front, and being ready to receive any foe that might come against them. When the bodies were interred, the men who had been employed in this work resumed their places, and the whole line moved on until they came to other corpses, when the manoeuvre was repeated. Krüger is altogether wrong in making κέρας denote here a long column of march, and ὀφρών the rear of that column. This arrangement is contradicted expressly by the term φάλαγξ, which is subsequently applied to the Grecian order. (Compare Luzerne, vol. ii., p. 285, note.)

§ 6, 7. κατὰ τὸνς πρῶτους τῶν ὑπάφων. Referring to the unburied corpses with which they again came in contact on resuming their march, and so on in succession.—περὰ τῆς μεσούσης ἡμέρας. "After midday." Literally, "beyond the day being at its meridian." As before remarked, περά is more rarely employed of time.—ἐξω τῶν ναμων. "Beyond the villages." We have here the same manoeuvre repeated as in the case of the interment of the slain, but with a different object in view, namely, the procuring of provisions. The army advances beyond the villages, the houses of which are scattered up and down, and remains halted in line, while the soldiers in the rear are occupied in collecting provisions, taking care, at the same time, to keep themselves well covered by the line.—ἐλάμβανον τὰ ἐπιτήδεια, κ. τ. λ. "They were occupied in taking provisions, wherever one saw, under cover of the line." Literally, "within the line." (Luzerne, l. e.)—ὑπερβάλλοντας κατὰ λόφους τινάς. "Passing over and down certain hills."—ἐπὶ φάλαγγας. "In line." Observe that φάλαγξ has here its usual meaning of a line, the length of which considerably exceeds its depth.—τὴν δὲ ἑκουσ. "The forces which they brought with them." Supp y ἧν εἴχου.
NOTES TO BOOK VI. —CHAPTER V.

§ 8–10.

επι τα ἄτομα. Supply Iereiou.—ἐπιτάξασθαι τῇ φάλαιγι. k. v.

"To station behind the main line companies to be on the alert," i. e. ready to lend aid in case the front line be any where hard pressed —καὶ οἱ πολέμιοι τεταραγμένοι, k. t. l. "And that the enemy, thrown into disorder, may fall in with men arranged in order and fresh." The enemy are here supposed to have broken through the Grecian line, and to be pushing on in more or less of disorder, occasioned by the eagerness of pursuit, when they unexpectedly come upon fresh troops drawn up to receive them.—δὲς μὴ ἐστήκομεν, k. t. l. "That we may not stand still, now that we have been seen, and have seen the enemy." To remain inactive now would appear to the enemy to be the result of fear, and would also have a discouraging effect on our own men. (Weiske, ad loc.)—τοῦς τελευταίους λόχους καταχωρίας. "Having stationed these hindmost companies." These are the same with the λόχου φύλακες mentioned above.

§ 11–13.

τρεῖς ἄρσελῶν τὰς τελευταίας τάξεις. "Having taken apart the three hindmost ranks," i. e., having detached them from the rest of the line.—ἀνὰ διακοσίων ἄνδρας. "Two hundred men each." Luzerne, supposing the whole force on this occasion to be four thousand men, and taking two hundred as the number in each rank, makes the whole depth of the line to have been twenty ranks. But this is little better than mere idle conjecture.—ἀπολιπόντας. Consult note on κόπτοντες, ii., 1, 6.—καὶ παρεγγυόντο στρατηγοὺς, k. t. l. "And they pass the word for the generals and captains to repair to the van." More literally, "to come forward to the leading (division)." Supply μέρος.—οἱ τα ἱσχύν ἐνή τὴν πορείαν. "What it was that stopped the march."—ἔλαυνε. "Rides up." Supply τὸν ἠπον.—ὁ τέ βοηθής οὐκ ἄξιον εἴη, k. t. l. "That it was not worth deliberating about, whether," &c., i. e., that the matter was too clear to need deliberating upon. The common text omits βοηθής, which is given, however, by some of the best MSS.

§ 14, 15.

οὐδένα πω κίνδυνον, k. t. l. "Have never as yet voluntarily brought danger upon you." Observe that προέβλησω is employed here in a figurative sense. The chain of meanings is as follows: 1. To be any one's προέβλησω; to offer him hospitality in the name of the state, &c. 2. To introduce a stranger, as his πρόξενος, to the notice or acquaintance of others. 3. To bring unto or upon in gen.
eral, whether it be a person or a thing. Compare Krüger "προσενήσατα, adduxisse; sicuti πρόσεανος ignotum aliquem commendaturus alciui adducit."—εὐθελόσιον. Weiske maintains, but with very little propriety, that this epithet must be connected not with μέ, but with κίνονον, in the sense of "sponte susceptum, non necessarium." But both the usual signification of εὐθελοσίον, as well as its position in the present sentence, are against him. (Krüger, ad loc.)—οὐ γὰρ διέξει ὁρὰ δοεμένοις, κ. τ. λ. "For I do not see you in want of reputation for valor, but of safety." Observe that ἐίς is here employed to denote the aim or ultimate object.—νῦν δὲ οὖντας ἔχει. "Now, however, the case stands thus."

§ 16-18.

προβάλλομένον τὰ ὀπλα. Consult note on ἐκέλευσε προβάλλεσθαι τὰ ὀπλα, i., 2, 17.—ἡ μεταβαλλομένος. "Or, turning them away," i. e., retreating, and, of course, facing away from the enemy.—οὐδὲν καλὸν εἶπε. "Looks like nothing honorable," i. e., in no respect wears a becoming appearance.—καὶ τούτους οὖν ὅτι, κ. τ. λ. "So with regard to these men, I know that," &c.—οὐδὲ ὑμεῖς ἔλπίζετε. "Not even you expect."—τὸ δὲ διαβάντος ὑπίδθεν, κ. τ. λ. "Moreover, is not the circumstance that we, having crossed it, should place a difficult valley in our rear when on the point of fighting, a thing worth even snatching at?" i. e., a thing at which we ought eagerly to catch.—εὔπορα. "Easy to pass through."—ἀστε ἀποκαρβιν. "So that they may retreat," i. e., so as to have it in their power to effect an easy retreat, and to be, therefore, the more readily inclined to do so.—μὴ νικῶσι. "(Unto us), if we do not conquer." Observe here the distinction between the absolute οὐ and the conditional μή.

§ 19-21.

οἰκατών. Supply ἐσται.—πώς δέ. Supply διαβατά ἐσται.—ἀ ὄρη. For τὰ ὄρη ἄ.—ἡν δὲ δὴ καὶ σωθόμεν ἐπὶ θάλατταν. "But if, indeed, we shall have also arrived in safety at the sea."—τὰ ἀπάξοντα. "That will convey us away," i. e., to convey us away.—ἡν Ἐάττον ἐκεὶ γενώμεθα. "The sooner we get there." Literally, "if we get there sooner."—ἡμιστηκότας μάχεσθαι. "To fight, now that we have taken our morning meal." Compare § 3.—οἶ τε οἴονοι αἰτοῦ. "And the omens are propitious." Compare § 2.—τὰ στάγια. Compare i., § 15.—ἵδεως δεπινῆσαι. "To sup with comfort."

§ 22-24.

ὅγεισθαι ἐκέλευν. "Bade him lead on."—ἀ ἐκαστος ἐτέχναι, 1
"In what part of the valley each happened to be." Observe that νάπος is the genitive of position after the adverbal ἓχα. (Kühner, § 527.)—ἀπόθεν. "All together."—ἡ ἐὰν κατὰ τὴν γέφυραν, κ. τ. λ. "Than if they defiled along the bridge which was over the valley." Krüger, who makes the νάπος to have been the same with a χαρά, or bed of a mountain torrent, supposes that the bridge was constructed to afford a passage when the valley or ravine was inundated by the winter rains.—παρών παρὰ τὴν φάλαγγα. "Going along the main line."—ὁμος εἰς τοις. "Engaging closely with the foe." More literally, "coming to close quarters."—ἐπὶ ταῖς ὑδάαις τῆς Εὐλάδος. Compare ii., 2, 4.—μνήμην ἐν οἷς ἦθελει, κ. τ. λ. "To furnish a remembrance of himself (among those) among whom he wishes (so to do)." The full expression would be, ἐν τούτοις ἐν οἷς τις ἦθελε παρέχειν μνήμην ἐαυτοῦ.

§ 25, 26.

ἐπὶ φάλαγγας. "In line."—ποιησάμενοι. Supply οἱ στρατηγοὶ.—ι Initializing τροφοθήν καθιέντας. "Having brought them down to a charge," i. e., having crouched them.—δρόμῳ διώκειν. "To advance on a run." Compare Krüger, "cilen."—σύνθημα. As this has no article, it is to be taken as the predicate, and hence we have removed the comma after παρῆν.—καὶ τὸν ἔχειν τὸ χωρίον. "That they occupied a fine position." More literally, "that they had in the place a fine one."—οἱ Ἑλλήνες πελτασταί. Compare iii., 4, 26.

§ 27—29.

ὑπηρτίαζον. " Came up." Compare note on ὑπελάσας, i., 8, 13.—ἐς ὀλίγοις ὅντες. "As being but few."—καθ' ὅ. "Over against which."—συνήστη. "Stood collected."—ὑπέθανον δὲ ὀλίγοι. This has relation, of course, to the enemy, and the reason is given immediately after. The numerous cavalry of the foe deterred the Greeks from pursuing to any distance.

§ 30—32.

ἀπεισόμεθαν μὲν. "They were tired, indeed." In place of ὑπειρηκασαν μὲν, ὡς δὲ, the regular form of expression would have been, καὶ περ ὑπειρηκότες, ὡς. Compare Thucyd., vi., 91: Σικελιώται ὑπειρήτεροι μὲν εἰσεν, ὡς δ' ἐν καὶ νῦν ἐτι περιγεννύτο.—συντάξαμενοι. "Having drawn themselves up in close order." They had become somewhat scattered in the pursuit.—νάπες. "A valley." Not to be confounded with the one already mentioned.—τραπετρώτατος διώκωντες. "They turned back (from) pursuing."—στάδιον ὡς ἕξικοντα. Very nearly seven miles.
CHAPTER VI.

§ 1-4.

εἰχέν ἴμφι τὰ ἐαυτῶν. "Were busy about their own affairs." —δυνάμενο προσωπῶν. "As far off as they could." —ὅς ἦσσαντα. "As about to come." —ἐξήν ἐπὶ λείαιν λέναι. "There was leave to go in quest of private plunder." —δημόσιον ἐδοθέν εἶναι. "It was adjudged to be public property." —ἀγοραὶ. "Markets," i. e., sellers with provisions. —κατάγον. "Put in." —πολλοῖς τὸ χωρίον. "Is forming the place into a city." The expression χωρίον πολλοῖς is to colonize a place by building a city.—ὁ τι δέος ποιοῦντας φίλους εἶναι. "What it behooved them to do in order to be friends." Literally, "what it be-hooved them doing to be friends."

§ 5-8.

πλοῖον δ' οὖν ὑπέρ. "But no transport," i. e., not a single transport. —πινὲς οἰκήματι. Supply ἐκύρων.—τὰ συν ἄλλης ἐς τὸ ὄρος. This is Dinarius' reading, who adds ἄλλης after ἄλλοι, following Schneider: it is not in the MSS.—ὑπνοῦντες. "Fearing." —ὑποδοῦναι. "To return." —ὑπελεύνει. "Drives off." —περιγυνὼν δ' Ἀγασίας ἀφαίρεῖται. "But Agasias, having met him, takes away the man," i. e., rescues him.—λοχτίς. "A private of his company." —βάλλειν. "To stone." Supply λίθους.—άνακαλούντες τὸν προδότην. "Calling him, again and again, the traitor." Observe the force of ὄν ὁτι in composition, and the emphatic usage of the article.—τῶν τριμετρῶν. "Of the galley-men."—κατεκώλυον. "Endeavored to put a stop to these proceedings." —διὶ οὖν εἰς πρᾶγμα. "That nothing was the matter." —τὸ δόγμα αἰτίου εἰς τὸν στρατεύματος, κ. τ. λ. "That the decree of the army was the cause of these things having happened." This decree is mentioned under § 2.

§ 9-11.

ἀνερεβίζομενος. "Instigated." —ἀθεοθεῖς, διὶ ἐφοβόθην. "Vexed that he had been frightened." —ὡς πολεμίους. "As being public enemies." —ὑρχὼν δὲ τὸτε πάντων, κ. τ. λ. The power of Sparta was at this time so formidable, that Xenophon, as we afterward see, dreaded the worst consequences from his resentment, and persuaded the army to appease it by the most respectful submission to his pleasure.—οὖκ ἂν ἄλλως γενέσθαι. "That it could not be otherwise." —τὸν ἀξιαντα βάλλειν. "The man who began to throw," i. e., who com
menced the attack on Dexippus.—διὰ τέλους φίλος. "A constant friend." Literally, "a friend throughout." Hesychius explains it by διὰ παντός. Compare Aesch., Prom. V., 273, and Griffiths, ad loc. —εἰς οὖ καί. "In consequence of which also."—παρ' ὀλίγον ἐποιώντες τόν Κλέανδρον. "Made Cleander a matter of little importance unto themselves," i. e., expressed very little concern about Cleander an. his threat.—φαίλον. "A trifling one."

§ 12–14.

ἡμῖν οὕτως ἔχων τὴν νύμφην. "Having his mind thus disposed to ward us."—εἰς καὶ εἰς ἔκαστος. Plural verb with a collective subject.—Βυζαντίων ἀποκλείσας. Cleander was, it will be remembered, the harmostes, or Spartan governor, of Byzantium. Compare chap. iv., § 18.—ἀποστούντας. "Disobeying."—ἀνόρους. "Subject to no law."—οὗτος ὁ λόγος περὶ ἤμων. "This same report concerning us."—ὑπέξεσθαι. "To be held back," i. e., to be debarred from return ing to it.—πειστέων. "We must ɾέπευ." Supply εἵστιν ἡμῖν.

§ 15, 16.

εἰγὼ μὲν οὖν ἀπολῶν. Observe the repetition of εἰγὼ μὲν οὖν, in consequence of the intervening parenthesis.—καταδικάζω ἐμαυτοῦ. "I pass sentence against myself."—εἰ εἰγὼ ξέρω. "If I am the be-ginner."—τῆς ἐσχάτης δίκης ἡς εἶναι. "That I am worthy of the last degree of punishment," i. e., the severest that can be inflicted, namely, death.—Κλέανδροι κρίναν. "Unto Cleander, to try him."—καὶ ἐπάνω καὶ τιμῆς τεύχεσθαι. In consequence of their successful retreat.—ἀκρὶ δὲ τούτων, κ. τ. ἦ. On this apparently, redundant usage of δέ after a participle, consult the remarks of Buttmann, ad Demosth., Mid., p. 149.

§ 17–19.


§ 20–22.

ἐκλεισε. We have given this reading, with Dindorf.
on good MS. authority. The common text has κελεύονται.—εἰτε πάνινας αἴτια, κ. τ. λ. "If either you blame all, to try them yourself, and treat them in whatever manner you may wish." Krüger, unnecessarily, reads σε αὐτῶν, as an instance of the repetition of the personal pronoun after a parenthetic clause.—τούτων ἢτοῦσα. "They require these." Observe the change from the singular number, in ἐπεμφεν and κέλευσε, to the plural in ἢτοῦσα, which in the case of a collective noun need excite no surprise.—Δεξιππον ὡγοντός. Genitive absolute.—αιρεθέντα. "As having been chosen."—εφ' ὑπε πλοία συλλέγειν. "For the purpose of collecting vessels." More literally, "upon condition of (our) collecting vessels (with it)," i. e., it was given with this express view, and no other.—καὶ ἀποθάντα Δεξιππον, κ. τ. λ. "And (I know) Dexippus as having absconded," &c.

§ 23–25.
καὶ κακοὶ δοκοῦμεν εἶναι, κ. τ. λ. "And appear to be bad men through this fellow," i. e., in consequence of his running off with the vessel.—αὐτοὶ τε τό ἐπὶ τοῦτο ἀπολύσαμεν. "And, as far as depended upon this one, we are ruined," i. e., this man was the cause, as far as it lay in his power, of the ruin of all our hopes for the time being—ὡςτε ἢμεῖς. "Even as we did." Supply ἴκοιμον.—τοῦτον οὖν τοιούτον ὡντα ἀφείλομεν. "From this one, then, being such a person, I rescued (the man)."—εἰ δὲ σὺ ἤγες. "If, however, you had been leading him away." The imperfect in our idiom has here the force of a pluperfect.—νόμιζε ἀποκατέινων. "Make up your mind that you are putting to death." Observe that νομίζω with the participle is of rare occurrence; its more usual construction is with the infinitive.—βίαν χρῆναι πᾶσειν αὐτόν. "That he ought to have suffered any violence."—τῆς δίκης τυχεῖν. "To have met with his deserts."

§ 26–28.
τόνδε τὸν ἄνδρα. Agasias is meant.—πάρεστε πρὸς τὴν κρίσιν. "Come to the trial."—εἰ καὶ οἷεὶ μὲ ὀλικοῦντα τι ἄγεσθαι. "If you even think that I was led away because doing something wrong."—τὰ ληφθέντα. Supply αὐτῷ.—ίνα μὴ φθέγγοιτο μηδεὶς. "That no one might utter a syllable."—τὸ μέρος. "His share."—τοῖς ἀνοιταῖς. The plundering party mentioned in § 5.—τὰ χρήματα. "Their booty."

§ 29–32.
συνήγαγε. The common text has συνήγαγε, but the aorist is here the more correct tense.—τερή τῶν ἄνδρῶν. Agasias and the man whom he had rescued.—Δρακόντων. Compare iv., 8, 25.—κατὰ
πάντα τρόπον. "By all means." Literally, "in every way."—ην ἄνφρε. The dual is here employed by way of variety.—σοι ὑπέτι. "Put it in your power."—ἐμαχηθῆσατεν. "They both labored."—ἀντι- τούτων. "In return for these things."—ός κόσμοι εἰςα. "How order by they are," i. e., how observant of good discipline.

§ 33, 34.

παραγενώμενον καὶ ἀρξαντά ἐαυτῶν. "That you, having come and taken command of them."—καὶ σφών τῶν ἄλλων. The common text has καὶ before τῶν ἄλλων, which we have omitted, with Dindorf and others, on good MS. authority.—οἷς ἐκαστὸς ἐστι. "What sort of person each is."—τὴν ὁξιν. "His deserts."—ἄλλα ναὶ τῷ σώ. "Well, by the two gods." An affirmative oath, as indicated by ναι.

The common text adds μα after ναι; but this, though more in accordance with the Attic dialect, is not required by the Doric. Observe that σιω is Doric for θεώ, the accusative dual, the Dorians being accustomed to employ σ for ὦ, and also ἐς for ε. (Ahrens, p. 66, 121.) As regards the Spartan oath here employed, compare Aristophanes, Lys., 81, cum Schol. The two gods meant are Castor and Pollux, and hence the scholiast remarks, on the Παξ of Aristophanes v., 214: Οὗτω τοῖς Διοσκούροις οἱ Λακεδαιμόνιοι . . . ἔλεγον.—καὶ ἴν οἱ θεοὶ παραδίδοσι. "And if the gods grant."—ἐξηγήσομαι. Supply ἵμας.—καὶ πολὺ οἱ λόγοι οὕτως, κ. τ. λ. "And much are these words (of yours) different from those which I heard concerning some of you, that you seek to draw off the army from the Lacedaemonians." Literally, "opposite than those," an unusual construction, the regular form of expression in place of which would have been ἄντιοι ἐκείνοις ὁμ. Compare Kühner, § 779, Obs. 3.

§ 35, 36.

ξενλαν ξυνεμαίλουτο. "They joined intimacy," i. e., contracted a bond of hospitality.—τὸ παραγεγελόμενον εὐτάκτως ποιοῦντας. "Doing in good order the thing commanded."—καὶ μᾶλλον. "Even more than ever."—οὐκ ἐπέλεσθη τὰ ἱερὰ ἐξάγειν. "The sacrifices were not favorable for leading you away (home)." Literally, "were not brought to a close (so as) to lead you forth." Compare Xen., de Repub. Laced., xiii., 5: ὡταν δὲ τελεσθῇ τὰ ἱερὰ, ὥ βασιλεὺς προσκαλέσας πάντας παραγεγέλει τὰ ποιητεὰ.—ὡς γάρ, ὡς θοίκε, δέδοται, κ. τ. λ. "For to you, as it seems, is it given to carry home the men," i. e., the gods will grant this unto you. So that δέδοται is here equivalent to ὑπὸ τῶν θεῶν δέδοται. Compare Hist. Gr., vii., 1, 5—ἐκείνε "To yonder quarter." Byzantium is meant. and hence this word is
accompained by a gesture.—διαθέμενοι. "Having disposed of." Observe that the middle voice διαθέσαται is here equivalent, as D'Orville remarks, to "venum expouere et vendere." (ad Charit., p. 819) —οὐδεν. "With nothing (in the shape of plunder)."—ἐκταίον ἔχετε τι, κ. τ. λ. "They resolved, in order that they might come into the friendly territory having something." Compare vi., 1, 17.—ἐκταιον. "On the sixth day."—Καλχηδονιας. "Of the Calchedonian territory." This was the territory around the city of Calchedon, or Chalcedon, which place was situate in Bithynia, at the southern extremity of the Thracian Bosporus, and nearly opposite to Byzantium. In writing the name of this city ancient authors have not been uniform, some giving Καλχηδών, others Χαλκηδών. The former, however, is much more frequent, and is confirmed by the existing coins, the epigraph of which is invariably ΚΑΛΧΗΔΟΝΙΩΝ, according to the Doric form. (Eckhel, Doct. Num. Vet., pt. i., vol., i., p. 410.) The Attics generally preferred the latter form, Χαλκηδών. (Götting, ai Aristot., Polit., p. 223.) The modern name of Calchedon is Καλχηδών.
BOOK VII.

CHAPTER I.

§ 1-4.

εξω των στόμιτων. Gyllius (de Bosp. Thrac., i., 2, p. 23) thinks that we ought to read here εἰσω or εἰσω, but without any necessity, for, as Krüger remarks, the controlling idea is in εκ του Πόντου, which precedes.—οςα δειο. Supply τοιείν Φαρνάβαζον.—των στρατιωτῶν. This appears almost superfluous, and is omitted in some MSS.—οτι ἀπαλαλέγων ἥδη. "That he would depart at once."—σον- διαβάλλει. "After having (first) crossed over with the rest."—οὕτως "Upon this." Equivalent to the Latin hoc facto.

§ 5-7.

Σεόθης. An Odrysian prince, who had inherited a part of the great monarchy of Sitalcas, including some of its maritime regions. He had been expelled from his dominions, and was now striving to recover them with a body of troops which had been sent to his assistance by Medocus, who was now reigning over the more inland tribes still subject to the Odrysian Empire.—Μηδιοσάδην. A Thracian.—συμπροδυμείσθαι. "To unite zealously with him in the endeavor."—τελείτω. "Let him pay."—προσφέρετω. "Let him address himself."—άφαλές. "Not calculated to fail," i. e., likely to prove successful.—δς ὑποτέμψων τε ἁμα, κ. τ. λ. "As if intending both to send them away (home), and at the same time to take their number." Literally, "to make a numbering (of them)"—δικνηρῶς. "Reluctantly."—§ 8-11.

εἰ δὲ μη. "For otherwise," i. e., but if you do not obey my advice—οτι ου ταχυ εξέρπει το στρατεύμα. "Because the army is creeping out slowly."—οι δε στρατιώται αὐτοί. "But the soldiers themselves (are the cause)." Supply αἴτιον εἰσι—δς πορευόμενον. "As intending to march."—διαπραξόμεθα. "We will settle."—καὶ προκαλεσεῖν. "And to mention publicly."—αὐτῶν ἀνυάσκεται. "Will have reason to blame himself," i. e., in case he should incur some heavy punishment.

§ 12.

tωντοι. Equivalent here to "si quidem primi." (Krüg., ad loc.)
-όρον πάντες. "Entirely all."—καὶ τῶν μοχλῶν ἐμβαλὼν. "And o let fall the bar into (its socket)." The main instrument of security, in the case of an ancient city-gate, was the μοχλός, or bar, and the great object was to keep this firmly in its place. One end of this bar (which was of massy wood, plated with iron) was firmly fastened to a strong staple driven into one of the door-posts. It was then raised and drawn across the door, and let into the other post by a groove or socket, made to receive the end of it. Then, from the other side of the post, and exactly opposite to it, was drilled an orifice which extended to the body of the bar. Through this orifice was introduced the βάλακτος, or peg or bolt, which extended to the end of the orifice, and also ran into the end of the bar, which had a hole drilled into it, for the purpose of receiving it. Thus the bar was secured in its place by this bolt, which, moreover, was so deeply let into the orifice, that it could not be drawn out by the fingers, but required a certain instrument called the βαλανύγρα, something like a pair of pincers, by which it was drawn out (Bloomf., ad Thucyd., ii., 4.)


Χανιώνοντον. Compare i., 1, 9.—Κυνίσκος. Zeune supposes this Cynicus to have been a Spartan commander who was engaged at that time in war with the Thracians.—διὰ τοῦ ἱεροῦ ὄρον. "Through the sacred mountain." This mountain is mentioned by the scholiast on Apollonius Rhodius (ii., 1017), who remarks, ἐστὶ καὶ ἀλλο ἱερόν ὄρος ἀφικής. Demostenes makes mention of a castle of this name, suate probably on the mountain (de Hal., p. 85), and Philip is said to have seized upon this sacred mountain when he made himself master of the kingdom of Cersobleptes. (Eschin., De Fals. Leg., 25.) Bremi says it was a mountain extending from Thrace into the Chersonese. (ad Esch., l. c., vol. i., p. 187.)—θέουναὶ ὄρομω. "Run at full speed."—εἰς ἱόντες. "About to en'str." Present participle in a future sense.

§ 16, 17.

ἐκοπτὸν τε τῆς πύλας. Observe that κόπτειν τῆς πύλας is to knock or beat upon a gate to obtain entrance, whereas ψωφεῖν τήν θύραν, or τῷ θύρας, is to knock at a door inside when one is coming out, to give warning, according to the Greek custom, to those on the outside, as the Grecian doors opened outward.—εἰς τοῦς πολεμίους. "Among the enemy."—κατασχίσειν. "That they will cut down."—τεκνὰ τῶν κηρίων · τείχοις. "Along the pier of the wall." Accord B.4
\*\*NOTES TO BOOK VII.—CHAPTER 1.\*\*

ng to the scholiast on Thucydides (i., 63) the χηλή was a projecting piece of rough stone-work built to protect the wall from the waves, and he says that it was called χηλή because it resembled an ox's hoof; παρὰ τὸ εὐκέναι χηλῆ βοῶς. "The bottom of the sea-wall in the ancient sea-port towns was strengthened by a sort of breakwater of large stones, which at last left the line of the wall, and was continued as a mole to narrow the harbor at its entrance." (Arnold, ad Thucyd., i., 63.)—ώπερβαίνουσι εἰς τὴν πόλιν. "Get by escalade into the city." Literally, "pass over (i.e., the walls) into the city."—τὰ πράγματα. "The doings."—ἀναπετανυόσι. "Throw wide open."

§ 18-20.

εαντρό. The common text has αὐτῷ.—ἔνδον ἑτύχανον ὄντες. "Happened to be within doors." Compare Krüger, "in ihren Woh-
nungen."—καθεῖλκον. The ancient ships, when not used, were generally drawn up on shore; hence καθεῖλκεν, "to draw down or launch."—Καλγχόνος. The city of Calchedon, or Chalcedon, has already been referred to. (vi., 6, 38.)—σχείν τοὺς ἄνδρας. "To restrain the men."

§ 21-24.

προσπίπτουσιν αὐτῷ πόλλαι. "Rush up to him in great numbers."—νῦν. This has reference to his previous wish for founding a city, as mentioned in v., 6, 15.—ἀνδρὶ γενόσαν. "To become a distin-
guished man." Compare Krüger, "ein angesehener Mann."—ἐξεις πόλιν, ἔχεις τρέχεις, κ. τ. λ. Observe the effect of the asyndeton—σῦ τε ἡμῖς ὑπὸςας. "You might both profit us."—θέσθη τὰ ὑπάλ. κ. τ. λ. "Take your stations under arms in line as quickly as possi-
ble." Observe the address of Xenophon in bringing back the ex-
cited crowd to something like regular order.—παρηγγύα ταῦτα "Gave this order."—παρεγγύνων. "To pass on the word."—εἰς ὄρκου "Eight deep." Compare Krüger: "acht Mann hoch." The common text has εἰς πεντήκοντα, "fifty deep;" but this arrangement would only be required in a narrow and confined place, whereas the spot where they assembled on this occasion is described as κάλλιστον ἐκτάξασθαι. It is more than probable, therefore, that a confusion has arisen in the MSS. from the similarity of the num-
eral letters (N' and H'). Consult Krüger, de Authent., p. 48, and Schneider, ad Opusc. Pol., vol. vi., p. 61.—τὸ δὲ χαρίτων οἶνον κάλλισ-
tον, κ. τ. λ. "But the place is such as is most beautiful (for an army) to marshal themselves in, being called the Thracian," &c., i.e., ἰνή,
what we would term, in modern parlance, the Thracian square
Larcher thinks that this was a part of the city near the Thracian
gates, and, in confirmation of this opinion, cites the following pass-
age from Xenophon's Grecian History (i., 3, 20): ἰνοίξαντες τὰς
πύλας τὰς ἐπὶ τὸ Θράκιον καλομένας. (Compare Dio Cassius, lxxiv.,

§ 25.

ἡν δὲ τῷ ἑνῷ χαριζόμεθα, κ. τ. λ. "But if we gratify our resent-
ment, and both punish the Laccademonians, who are present, for the deceit,
and plunder the city, which is in no respect to blame, consider what con-
sequences will result therefrom."—πολέμιοι ἀποδεδειγμένοι. "Declared
enemies."—λαμπράς. Agreeing with ἡμᾶς understood before ἐκά
ζειν.—νῦν ἤδη. "But just now," i. e. in the Peloponnesian war.

§ 27.

τὸν πόλεμον τὸν πρὸς Δακεδαμανίους. The Peloponnesian war is
meant.—οὐκ ἐλάπτους τριακόσιων. Thucydides also states (ii., 13)
that the Athenians, at the beginning of the war, had τρεῖρες τῶν
πλωίων τριακόσιας. The reading of the common text, τετρακόσιων,
is, therefore, wrong, and Zeune is also in error when he supposes
that the words of Diodorus Siculus (xii., 40), namely, τρεῖρες τῶν
παρόνσας τριακόσιας, refer merely to the triremes afloat, and do not
include those in the dock-yards. (Poppo, ad loc.)—ἐν τῷ πόλει. "In
the Acropolis." The term πόλες is here employed, according to a
peculiar Athenian usage, to denote the citadel or Acropolis, that is
the old city. Compare Thucydides (ii., 15): καλεῖται διὰ τὴν πολιαίνα
ταύτη κατακλίσειν καὶ ἡ ἀκρότολος μέχρι τοῦτο ἐτι ὑπὸ τῶν Ἀθηναίων
πόλες. This same writer makes the amount in the Athenian trea-
sury at the beginning of the war to have been 6000 talents. (Con-
sult Böckh, Pub. Econ. of Athens, vol. ii., p. 194, Eng. trans., and
vol. i., p. 474 of the German work.)—ὑπὸ τε τῶν ἐνδήμων καὶ ἵκ τῆς
ὑπεροπίας. "Both from the customs at home and from our territory
abroad." With ὑπεροπίας supply γῆς. Under the latter head a
particularly meant the tributes, or φόραι, paid by the allies, and
which formed by far the most productive source of revenue. At
the commencement of the war they amounted to 600 talents
(Thucyd., ii., 13), and after the peace of Nicias to more than 1200
(Böckh, Pub. Econ., &c., vol. ii., p. 132.—On the whole subject of
the Athenian revenue, consult the Thir Book, generally, of Böckh's
elaborate work.)
NOTES TO BOOK VII.—CHAPTER I.

§.23, 29.

Ἀχαϊῶν. According to Thucydides (ii. 9), the Pellenians along
of the Achæans at first took part in the war, as allies to the Lacedæmonians; but afterward all the rest.—πάντων προσγεγενμένων. "Having become all joined unto them."—αὐτῶν τοῦ ἄνω βασιλέως. "The king himself up the country," i. e., in Upper Asia, as opposed to the sea-coast, where his satraps govern for him.—δομὸ οὕτων "Being combined."—μανωμέθα .... ἀπολομέθα. Observe the em-
ployment of the present to denote a continued action, in which the
beginning only is specially considered, and the aorist a transient or
instantaneous one. (Matthia, § 501.)—τοῖς ἴμιτρόσις αὐτῶν. Ob-
serve that αὐτῶν is in apposition with the personal pronoun (ήμων)
implied in ἴμτρόσις. So in Latin, mea ipsius culpa, tua ipsius gratia.
(Matthia, § 466, 1.)—ἐν γάρ ταῖς πόλεσιν, κ. τ. λ. "For they are all
in the cities that will march against us, and (that will march against
us) justly too." After δικαιώς supply στρατευομένως.—καὶ ταύτα κρατοῦντες. "And that, too, being superior in force."—πρῶτην. A
specimen of oratorical exaggeration, since Trapezus, Sinope, and
Heraclea were also Grecian cities. (Lion, ad loc.)—ἐξαλαπάζουν. A poetic word.

§ 30.

μυριάς ἐμὲ γε κατὰ γῆς, κ. τ. λ. "I, at least, may be ten thousand
fathoms under ground." A poetic image. Compare Hom, Il., iv.,
182, and Virg., Æn., iv., 24.—τοῖς τῶν Ἑλλήνων προσετηκός, κ. τ. λ.
"To endeavor to obtain your just (demands) by yielding obedience
unto those who stand at the head of the Greeks." The Lacedæmonians,
of course, are meant.—ὑδίκουμένους. "Though wronged."—μὴ στέρέ
τσαλ. "Not to deprive ourselves," i. e., by any rash conduct on our
part.—ἄλλα ὕπλωσοντες. "Yet, at any rate, to shrive."—πειθόμενοι.
Supply ὑμῖν.

§ 32, 33.

οἰ μὲν. Observe the asyndeton, and compare ii., 1, 6, οἱ μὲν
μοντο.—ἐτι δὲ καθημένων τῶν στρατιωτῶν. "And the soldiers being
yet seated," i. e., the assembly being still convened. Compare v.,
10, 5.—Κοιναράδης. The army was deceived for a day or two by
the absurd pretensions of this adventurer, "a character which could
not have appeared," remarks Thirlwall, "at an earlier period, a.J
which in its ludicrous extravagance bears the stamp of the national
"Wishing to be a general." Observe that στρατηγιῶν is a desidera-
utive verb.—ἐπαγγελλόμενος "Offering his services." Literally
"announcing himself." This Cœratades had commanded some Boeotian forces under Clearchus, the Spartan harmost at Byzantium, when that place was besieged by the Athenians in B.C. 408. When Clearchus crossed over to Asia to obtain money from Pharnabazus, and to collect forces, he left the command to Helixus, a Megarian, and Cœratades, who were soon after compelled to surrender themselves as prisoners, when certain parties within the town had opened the gates to Alcibiades. They were sent to Athens, but, during the disembarkation at the Piræus, Cœratades contrived to escape in the crowd, and made his way in safety to Deceleia. We now find him, B.C. 400, in search of employment as a general. (Smith, Dict. Bioj., &c., s. v.)—τῷ Δῆλῳ. Consult notes on chapter v., § 1.

§ 34-37.

τὰ ἀπαγγελλόμενα. "The things brought back as a message."—τοῖς τέλεσι. Compare ii., 6, 4.—Βονλέψωσιτο. "Would plan."—εἰς τὴν ἕστεραν. Compare i., 7, 1.—ἀλφ. From ἀλλάσκομαι: 3 sing. 2 aor. ind.—καὶ ἐλαῖον πρεῖς καὶ ἀκορόδων, κ. τ. λ. "And three (as large a load as they could) of olives, and one man as large a load as he could of garlic, and another of onions." After πρεῖς we may supply, mentally, φέροντες ὅσον μέγιστον ἔδυναντο φορτίον.—ὡς ἐπὶ δίσμεναν. "As if for distribution."

§ 38-11.

ὦ διαπράξαι. "To obtain (permission) for him."—μάλα μόλις. "With very great difficulty."—στασιάζειν καὶ σονηρωθεῖ εἶναι. "Were fictions and quarrelsome.—μέλλοις. Krüger's conjecture for the common μέλλοι. Observe the change to the recta oratio, and the animation which it imparts to the close of the sentence.—ὑπασά-μενος. "Having embraced," i. e., having taken leave of.—οὐκ ἐκαλ- λιέρει, κ. τ. λ. "Did not make favorable sacrifices, nor measure out any thing to the soldiers."—ἐτει δὲ πολλῶν ἐνέδει αὐτῷ, κ. τ. λ. "But as there was a deficiency unto him of many things, so that there should be a day's food to each of the soldiers."—καὶ ἀπειτῶν. "Having even renounced."

CHAPTER II.

§ 1-4.

Φρυνίσκος. He held the office of a general, as we learn from § 29. But when he was chosen to fill this station Xenophon has neglected to inform us.—ἐπέμενον ἐπὶ τῷ στρατῷ. "Remained with
Notes to Book VII.—Chapter II.

Chapter II.


Күзик. The city of Cyzicus was situate on an island of the same name off the northern coast of Mysia, and which was connected with the main land by bridges. This city, of so much celebrity in ancient history, is now represented by the ruins of Bāl Kīz, which have been minutely described by Hamilton. (Researches, vol. ii., p. 100, seqq.—Ainsworth, p. 227.)—δεσον ὑπ' ἀραβής ἱδην. "Was all but already come." Literally, "was present as much as (was) not already," i. e., was expected every instant.—ἐπιστέλλειν. "Enjoins upon."—ὁ δὲ Κλέανθος ὑμνεῖ ἐπεμφάνει. "Now Cleander had not sold one."—ἀναγκαζον. "Compelling (the inhabitants)."—Πάριον. Parium was a town upon the Propontis, between Cyzicus and the Hellespont. It was founded by the inhabitants of the island of Paros, in conjunction with the Milesians. Under the Romans it became Colonia Julia Pariana. The ruins are now called Camariss, according to Kruse; but, according to others, Pario.—κατὰ τὰ συγ- εἴμενα. "According to the terms agreed upon."—διεπράττετο. "Began to negotiate." § 8, 9.

συνέχειν αὐτό. "To keep it together."—Πέριβολον. Perinthos was a city of Thrace, on the coast of the Propontis, west of Byzantium. It was originally colonized by the Samians. It was an important place, and all the main roads to Byzantium from Italy and Greece met here. The name gradually changed to Heraclea, and with the writers of the fourth century this is the more usual appellation. There is a town occupying the same site at the present day, and called Harakli, or Eregli. (Ainsworth, p. 227.)—ὡς τὰ ἄλγεσσα Ξενοφώντα, κ. τ. λ. "To forward Xenophon as quickly as possible on horseback."—ὑψικιτάται ἐπὶ τὸ στράτευμα. The army, as appears from § 28, was at this time in the neighborhood of Selymbria.—διαπλεῖσας "Having sailed across."
§ 10, 11.

ὅρησαν πᾶλιν. The common text adds ξενοφώντα.—ὑπίσχυομενος εἶτο, κ. τ. λ. “Promising unto him (that) by mentioning which he thought he would persuade him.”—οὖτε οὐδέν οὐδὲ τε εἶπ, κ. τ. λ. “That it was impossible for any one of these things to take place.”—καὶ ὁ μὲν αὐτὰ ἄκοινος. Referring to Medosades.—ἀποστάσας. “Having stayed off (his own troops).” Supply τῶς ἐναυῷ from ὀκτακοσίων which follows.—ἐν τῷ αὐτῷ. Supply τόπῳ.

§ 12, 13.

ἔπραττε πρὶν πλοίων. “Was employed in bargaining for ships.”—ι δὲ Βυζαντίου ἄρμαστής. The article is added here on Schaefer’s conjecture. (Meek. Crit., p. 73.)—τοῖς τε ναυκλήροις ἀπείπηκε, κ. τ. λ. “Both forbade the masters of the ships to transmit them across.” Observe, as before, that μὴ, after a verb implying a negative, increases the force of the negation, and compare Herodotus, viii., 116: ὑπηγόρευε μὴ στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα.—καὶ ἐμὲ πρὸς τοῦτο, κ. τ. λ. Observe the effect produced by the sudden change to the oratio recta.—Ἀναξίβιος μὲν τόινν. “Now Anaxibius, for the matter of that.” Observe here the employment of τόινν, at the commencement of an address, to make a transition, when a person takes up another quickly, and replies to him decidedly. (Kühner, § 790, 2.—Hartung, ii., p. 349.)—ἔγω δὲ τῆς ἀρμοστῆς. From this it would appear that Aristarchus was foremost of Perinthus also. Compare chapter vi., § 24.—ἐν τῷ Ἀλάτίᾳ καταδύσα. “I will sink him in the sea.”

§ 14, 15.

πρὸς τῷ τείχει. “Near the wall.”—αὐτῷ τί πείσεται. “Will suffer something on the spot.”—τοὺς μὲν προσέµεταί. “Bids these go on before,” i. e., to Perinthus. The reference is to the other commanders and lochagi. Observe the force of the middle in προσέµεταί; literally, “sends on before himself.” The employment of τοὺς μὲν for τούτων μὲν is somewhat unusual. (Matthiae, § 286.)—παρεῖται αὐτῷ. “Permitted him.”—τριήρεις ἅρματος, κ. τ. λ. “He who intended to hinder them, having galleys.” The reference is to Aristarchus.—κατακλεισθῆναι. “To be shut in there.”

§ 16-19.

pare the explanation of H. Stephens, *Thes. L. G.*: "circa quos *mali* erant custodes."—*metakephorēkēnai* tou. "Had just then departed somewhat," *i. e.*, and had left the watch-fires burning.—*σηματών-των.* "*Making signals.*"—*kekaimένα eιν τῷ Σεύθῃ, κ. τ. λ.* "Had been kindled by Seuthes in front of his night-watches."—*δόπωσι οἱ μὲν φίλακες μὴ ὄρθωσι, κ. τ. λ.* We find the same thing done by Iphicrates. (Xen., *Hist., Gr.*, vi., 2, 29.)—μὴτε ὁπόσου μὴτε ὁπου εἶνε. This is Dindorf's reading. The common text has merely μηθ' ὁπου εἶνε, which is not only a solecism, but absurd in point of meaning.—καὶ εἰπεὶν κελεύει Σεύθῃ. "And directs (the guards) to tell Seuthes." Compare Krüger: "*custodes nuntiare jubet.*"—εἰ ὁ Ἀθηναῖος, κ. τ. λ. "*If* it was the Athenian, the one from the army." Zeune is wrong in rendering ὁ ἀπὸ τοῦ στρατεύματος "qui praeset exercitui." The preposition ἀπὸ, on the contrary, embraces the idea of coming.

§ 20-22.

οὖτος εἶναι. "That it was that same one."—*ἀναπηθόσαντες ἑδόκωκον.* "*Having leaped up (on their horses), they hastened away,*" *i. e.*, to give information to Seuthes. Observe here the peculiar meaning of ἑδόκωκον, and compare, in further explanation of it, the remarks of Phavorinus, δώκεν ἐνίοτε τὸ ἀπλῶς κατὰ σπούδην ἐλαύνειν. With *ἀναπηθόσαντες* supply ἐπὶ τοὺς ἰπποὺς.—μάλα φιλατότεροι. "Carefully guarded."—*ἐγκεχαλινωμένοι.* "Ready bridled."—τὰς δὲ νῦκτας ἐγκεχαλινωμένων ἐφιλάπτετο. "But during the night he was on his guard, with (his horses) ready bridled." Observe that ἐγκεχαλινωμένων is the genitive absolute, τῶν ἰππῶν or αὐτῶν being understood. We have adopted here Bornemann's reading. Dindorf and others prefer the dative of the participle, according to Voigtlaender's conjecture. The common text omits the participle altogether.—*Τῆρης.* Hutchinson thinks that Teres, the father of Sitalcas, is meant, who, according to Thucydides (ii., 29), laid the foundation of the powerful kingdom of the Odrysae.—τοῦτων τῶν ἄνδρων. The reference is to the native tribes in this quarter, who are subsequently styled Thyni.—*μάλιστα νεκτός.* "Especially at night."


κέρατα όινον προβίπωσιν. "They pledged one another in horns of wine."—πάντοσε. "To all quarters."—συμπροβθηρηθῆναι ἑδαπήναι τὸ στράτευμα. "Zealously to co-operate with you, in order that the army cross over." Supply ὡστε.—ὁ δ' ἔρη. "He said (that they were)."—ἀδελφός. A term frequently employed to indicate intimate friendship. Compare § 38.—καὶ τὰ παρὰ θαλάττῃ, κ. τ. λ. "And that the
places along the sea, of which you are master, will be (a present) from you to me."—οι δὲ συνέφη καὶ ταῦτα. "He thereupon confessed (that he had said) these things also." Literally, "agreed with him."—ἀφήγησαν. "Relate."

§ 27-30.

καὶ οὖν τοῦτον ἑνεκα, κ. τ. λ. "And that there would be no need either for you or any one else to pay any thing on this account." Observe that σοί refers to Scuthes, and the speaker is supposed to indicate this by a gesture.—τί γὰρ ἐλέγειν. "What, pray, did I tell you."—κατά Σηλυβρίαν. "To the neighborhood of Selybria," i. e., into the territory of Selymbria. Compare Krüger: κατά, "in die Gegend von." Selybria, or Selymbria, was a city of Thrace on the Propontis. The modern name is Selieria. The common text has Σηλυβρίαν, but the best MSS. give the other form, which we have adopted.—οὐκ ἔσθησα οἷον τε εἶναι, κ. τ. λ. "You said that it was not possible, but that, having come to Perinthus, you were to pass over into Asia."—πλὴν Νέωνος. For πλὴν παρὰ Νέωνος.—πιστοτέραν εἶναι τὴν πράξειν. "That the transaction be more trustworthy," i. e., more worthy of your reliance.—κύλεσαν. "Call in."—ἐκεῖ. "There," i. e., without.

§ 31, 32.

καὶ γὰρ ὅτι συγγενεῖς εἶνε εἰδέναι. "For that he both knew that they were kinsmen (of his)." Valckenaeer (ad Herod., iv., 80) thinks that this refers to the circumstance of S dadoxus, the son of Sitalcas, having received the rights of citizenship from the Athenians (Thucyd., ii., 29.—Schol. ad Aristoph., Acharn., 145), and Lion concurs in the opinion. This, however, is confounding συγγένεια and πολιτεία. It is more than probable that we must look for the origin of this affinity, such as it was, in the old legends respecting Procne (the daughter of Pandion, king of Athens), who was wedded to Terens, king of Thrace. Consult Krüger, de Authent., p. 33.—δ τε. "In what."—Μελανδίται. Stephanus Byzantinus makes Μελανδία to have been a region of Sithonia.—Τραύψατα. Krüger writes the name Θραύψατα. Larcher (ad Herod., viii., p. 371) conjectures Νέσαιον.—ἐνόπλων. "Had declined." The verb νοσέω is often employed with reference to public disasters, especially such as arise from tumults and dissensions. (Krüger, ad loc.)—ἐκπεσών. "Having been driven out."—τῷ νῦν βασιλεί. Supply τῶν Ὀθρυνσῶν.

§ 33, 34.

εἰς ἀλλοτριὰν τράπεζαν ἄπολβης τῶν. "Looking (for support) to a
stranger’s table.” Compare Krüger: “Inde victum exspectans.”—ικαθεξόμην ἐνδίφρος αὐτῷ ἵκετης. “And I sat on the same seat with him as a suppliant.” The meaning of ἐνδίφρος here is altogether uncertain. From the circumstance of the Thracians sitting at table and not reclining, and from the allusion to the table immediately before this, the word has been generally supposed to have a force somewhat similar to the term ὄμοτράπεζος, or table-companion. Compare Krüger, ad loc., and Poppo, Ind. Gr., s. v.—δοῦναι μοι. “(Entreating him) to give me.”—τοῦτος ἵκων. “Having these under my command.”—μοι παραγένομεθα. “Should join me.”

§ 35.

ἀπαγγέλλων. The common text has ἀπαγγέλλων.—κυζίκηνον Compare v., 6, 23.—διμοιρίαν. “Twice as much.”—ζείγη. “Cattle,” i. e., for cultivating the land.—αἰτέστε περιόμενοι. Supply ὡς πράττεσθαι. The allusion is to the causing of the whole army to come.—εἰς τὴν σεαυτὸν. “Into your country.”—ἐνδίφρος. “Sitters on the same seat,” i. e., table-companions. Compare § 33.—ὡνίσομαι Θρακίων νόμῳ. “I will purchase her, in accordance with Thracian custom,” i. e., I will make her my wife. The Thracians, as Herodotus informs us (v., 6), purchased their wives by the payment of a large sum of money to the parents. Weiske refers to Aristotle (Polit., ii., 5, 14), to show that the same custom prevailed in early times among the Greeks also.—Βισάνθην. Bisanthe was a city on the Propontis, northwest of Perinthus. Its later name was Rhædestus. It is now Rodosto, or Tejur-Dagh.

CHAPTER III.

§ 1–3.

ἐγένοντο ἐπὶ τῷ στρατοπέδῳ. “They were at the camp.”—ἀπαγγέλλων. “Reported.”—τὴν μὲν πρὸς Ἀρίσταρχον, κ. τ. λ. “To let alone the way to Aristarchus,” i. e., to omit going to him.—ἐμβα θυλόμεθα. Supply ἐκείτε before ἐμβα, and compare iv., 1, 2.—οὗτος αὐτός. “This man of his own authority.” A more forcible reading than οὗτος ὁ αὐτός, “this same man.” The latter, however, is preferred by Schneider, Borsemann, Dindorf, and Poppo.—Ἀρισταρχος ἐν Βυζάντιῳ. “Even as (he has done) in Byzantium.” Compare chapter ii., § 6.—ἐξαπατήσεσθαι. Used here in a passive sense, as in Plato, Phadr., 262, A.—λήψεσθαι. We have omitted μέλλον after λήψεσθαι, with Din lorf, on good MS. authority.
§ 4-6.

*ἐν πρὸς εἰκεῖνον ἦτε.* The pronoun *ἐκεῖνος* is often made to refer, as a mere pronoun of the third person, to an individual who has just been mentioned. (Matthæus, § 471.)—*τοῦτο βουλεύεσθε.* "You will consult about this," i. e., whether to obey Aristarchus or go to Seuthes.—*ἴδις.* "Do they suffer us." The reference is to the Lacedemonians.—εἰς τις κώμας. Compare chapter ii., § 1.—οἱ ὑπὸνος. "Our inferiors," i. e., the inhabitants of the villages, who are not able to cope with us.—*ἀκούοντας.* The conjunction καὶ is prefixed in the common text; but, if the writer had wished to employ this, he would have inserted it before *ἐκεῖ.* (Krüger, ad loc.)—οὐ τις ὑμῶν δεῖται. "What any person asks of you." The indefinite *τις* refers here as well to Seuthes as to Aristarchus.—*ἀνέτειναν ἀπαντεῖς.* Compare iii., 2, 33.—*τῷ ἥγουμένῳ.* Compare ii., 2, 4.

§ 7-9.

*ἐπείθον ὑποτρέπεσθαι.* "Tried to persuade them to turn back."—προσελήσατο. "To ride up."—εἰπόν αὐτῷ. "He (Seuthes) might say to him (Xenophon)."—ὁπον. For *ἐκεῖσε ὁπον.*—τῶν τοῦ Λακωνικοῦ. "The propositions of the Laconian," i. e., Aristarchus. Observe that τῶν is here in the neuter. Had it been in the masculine, we would have had τῶν παρὰ τοῦ. (Krüger, ad loc.)—*ὑπὸ σοῦ νομισάμεν ἔμεινεν.* "We will think that we are liberally provided for by you."—ἀδρόας. "Lying together."—*ἀπεχώσας ἡμῶν ὅσον, κ. τ. λ.* "Distant from us (only as much ground) as, having passed over, you may dine with a good appetite."

§ 10-12.

*δεόμαι ἡμῶν στρατεύεσθαι σὺν ἐμοὶ.* "Want you to serve in arms along with me."—τὰ νομίζόμενα. "The accustomed pay," namely, twice as much to the captain, and four times as much to the general. Compare chapter ii., § 36.—τῶν ἄξιον τιμήσω. "I will honor the meritorious one."—*ἄξιόσω αὐτῶς ἔχειν.* "I shall claim to have myself."—διαστιθέμενος. "By selling."—καὶ ἀποδιδόσκομα. "And hide themselves."—μαστεύειν. "To seek out."—*πόσον δὲ ἀπὸ ἃλλαττής, κ. τ. λ.* This question is well put by Xenophon. The Greeks, tired out by long marches through inland countries, wished now to keep near the sea-coast, in order to be able to return by sea to their native land. (Weiske, ad loc.)

§ 13, 14.

*λόγοτο.* "(Leave) was granted."—κατὰ ταύτα. "In the same ter-
tor."—παντὸς ἄξια. "Worthy of all esteem." Supply λόγον.—χειμῶν γάρ εἶπ. "For (that) it was winter." Sometimes, as in the present instance, ὅτι is omitted before the optative in the oratio obliqua. (Matthiae, § 529, 3.)—ἀνουμένους ἔριν. "To live by purchasing."—μετὰ Σεῦδον. "In company with Seuthes."—ἀγαθῶν. Krüger conjectures εὐθρών.—εὐρήμα. "An unlooked-for piece of good fortune."—ἀντιλέγει. Equivalent to ἀντιλέγειν ἔχει.

§ 15-17.

κατὰ τὰς τάξεις. "According to their ranks."—ὡς παρόντες. "As going."—Μαρωνείτης. "A native of Maronea." Maronea was a city of Thrace, on the coast, between Abdera and Doriscus. Its ruins are still called Maropa.—Παριανοὺς. "Inhabitants of Parium." Compare chapter ii., § 16.—δῶρα ἀγοντες, κ. τ. λ. Compare the remark of Thucydides (ii., 97): "The Odrysians have established a custom, which is, indeed, prevalent also among the other Thracians, namely, to receive rather than to give; contrary to that which subsists at the court of Persia; it being there more discréditable not to give, when asked, than to ask and be denied. Nay, in proportion to their power, they the more acted upon this maxim; for without presents it was impossible to get any thing done."—ἀρχῶν ἐστιν ἐπὶ θαλάττη. "Would be governor upon the sea-coast."—ἀμενον ὑπὶ διακείεσται. "It will turn out more for your advantage." Equivalent, in fact, to ἀμενον ἵνα εἴη τὰ πράγματα. Observe that διάκειμαι gets its meaning in the present instance from its more literal one of "to be settled, fixed, or ordered."

§ 18-20.

ταπίδας βαρβαρικὰς. "Barbaric carpets." (Compare, as regards the accent, § 26.)—ὅτι ναιζέοντο. "That it was the custom."—δορείσθαι αὐτῷ. "To make presents unto him."—τοιαύτα προμνάτο. "In such a manner did he keep swing (for Seuthes)." Observe that προμνάτο is for προμνάτο, from προμνώμαι.—σὺ καὶ πόλεως μεγίστης εἶ. Compare Plato, Ἀρολ., 29, E.: 'Ἄθηναις ὡν, πόλεως τῆς μεγίστης.—ἀξιώσεις λαμβάνεις. "You will claim to receive."—ἄλλοι τῶν ὑμετέρων. Zeune thinks that among these Alcibiades is particularly meant, and refers to Cornelius Nepos, Vit. Abc., vii., 4; to which Krüger adds Xen., Hist. Gr., ii., 1, 25, and Plut., Vit. Abc., ε. 36.—μεγαλοπρεπέστατα. "In the most splendid manner."—πείσῃ. "Will you be the object of?"—ἡπότε. "Was in great perplexity."—ἔχων. "Having any thing."—ὅσον ἐφόδιον. "As much means as were required for the journey." Supply ἀργίριον.
§ 21, 22.

"The most considerable." Compare i., 5, 6.— theano kathemenois. "Took place for them as they sat." Supply autous. The Thracians, as already remarked, were accustomed to sit, not recline, at their meals.—πασιν. Not one for each guest, but several for the whole company. The common text adds after πασιν the words αυτοι δ' όσον εικοσι. But consult Schneider and Diadorf, ad loc.—κρεών μεσοτον νευμημένων. "Full of pieces of meat heaped up." Observe that by a tripod is here meant a three-legged table with a flat top, not the tripod containing a depression in the center.—προσπετερονηβένων. "Skewered." Compare Luzerne (vol. ii., p. 375): "Ces pains étoient enfilées avec les viandes, probablement au moyen d’une brochette."—μάλιστα δ’ αι τράπεζαι, κ. τ. λ. "And the tables were always placed in preference by the guests." The τράπεζαι were four-footed tables, and are not to be confounded with the τρίποδες. The latter were of a large size, and from them the smaller τράπεζαι were filled, and then placed nearest the guests.—δέρματεν. "Threw them about."—οσον μόνον γεύσασθαι. "Only as much as to taste," i. e., only as much as served for a taste.

§ 23-25.

κατὰ ταύτα. "In the same way."—φαγεῖν δεινός. "A terrible eater."—τὸ μὲν διαφύστευν εἰα χαρέων. "Bade the distribution good-by," i. e., suffered it to pass unnoticed by him.—όσον τριχώνικον ἄρτον. "As much as a three-chanix loaf," i. e., a large loaf containing as much as three chœnicas. As regards the χαρέων, compare i., 5, 6.—περιέφερον. Referring to the attendants.—τὴν φωνήν. "The voice."—ἐλληνιζέων. "How to speak Greek."

§ 26-30.

προὐξάωρει. "Was going on."—αἰρήσεις. "You will take him."—οὕτως ἐδωρήσατο. "Presented him in the same manner."—ταπίδα. The true accentuation is ταπίδα, not τάπιδα, as many give it, and the nominative is ταπίς, not τάπις, for then the accusative would be τάπιν.—τιμής ένεκα. "To do him honor."—καὶ ἔγω. "I also," i. e., as well as the rest.—ὡς τιμωμένος. "As a person honored."—ἴδη γὰρ ύποπτοποκώς ἑτύχανεν. "For he happened, by this time, to be rather tipsy." Observe the force of ὁδι. in composition.—καὶ οἰδένα ἄκοντα, κ. τ. λ. "And not one (of them) unwilling, but all even more than myself wishing," &c.

§ 31, 32.

οἰδέν σε προσαχτοῦντες "Asking nothing else of you."—προϊέμενοι.
“Giving themselves up (to you).” This is the reading of some of the best MSS. The rest give προσέμενοι, which the common text adopts.—πολλὴν χώραν τὴν μὲν ἀπολήψῃ, κ. τ. λ. “You will retake much territory on the one hand, being your father’s, while on the other you will acquire.”—ληξεόμεν. “To obtain by plundering.”—συνεξείπτε, καὶ συγκατασκεύασατο μετὰ τοῦτο τὸ κέρας. “Drank out of (the same horn) with him, and, after this, along with him, poured (the remaining contents of) the horn upon himself; i. e., he poured part upon his own person, and Xenophon, in like manner, poured part upon himself also. According to Suidas (s. v. κατασκευάζειν), it appears to have been a Thracian custom for the parties at a carousel, when they had drunk enough, to pour the rest of the wine upon their garments. Compare, also, Plato, Leg., i, 1, p. 31, ed. Bip. Hence the explanation of Poppo, which we have followed in our version: “et una deinde cornu (reliquum poculi) in se effudit.” Dindorf and Krüger object, however, to the presence of αὐν here in composition, and read (the latter in his edition of 1845) κατασκευάσατο, but this is against the authority of the best MSS.—μετὰ τούτα εἰσχύλθον κέρας τε, κ. τ. λ. “After this persons entered playing on both horns, such as they make signals with, and on trumpets made of raw hide, blowing both regular tunes, and, as it were, with the magadis.” The magadis was a three-cornered instrument like a harp, with twenty strings arranged in octaves. (Compare Böckh, Comment. Metr. in Pind., p. 261, seqq.) There appears to be some allusion here, indeed, to the playing by octaves, and hence Halbkart renders the clause as follows: “mit Trompeten den Takt und gleichsam die Oktave angaben” (p. 297).

§ 33-36.

ἀνέκραγε τε πολεμικῶν, κ. τ. λ. “Both raised a warlike shout, and leaped away, as if guarding against a shot.”—γελωτοποιώ. “Buffyons.”—ἐκέλευον παραγγέλλαι, ὅπως, κ. τ. λ. The construction with ὅπως is sometimes found after verbs of ordering, &c., although usually the infinitive follows. Compare Plato, Repub., 415, B.—τοῖς ἁρχοντι παραγγέλλει ὁ θεός, ὅπως μηδένῳ ὅστιν φύλακες ἡγαθοὶ ἐσονται, μηδὲ ὡστι σφόδρα φυλάξωσι μηδὲ ὡς τοῦς ἱκνόνους.—οῖ τε γὰρ πολέμιοι Ὀράκες ὡμῖν, κ. τ. λ. “For both those that are enemies to you are Thracians, and those that are friends to us,” i. e., your enemies are Thracians, and you our friends are also Thracians, and there is a risk, therefore, of our confounding friend and foe in the darkness. Compare Bornemann, ad loc.—αὐτοὺς τοὺς στρατηγοὺς ἀποκάλεσα. “Having called back the generals by themselves.” Ob-
serve that αὐτοῦ here has the force of μόνος.—δεῦτε μὴ ληφθῆναι. “So as not to be taken,” i.e., to prevent being taken.—ἀναμένετε. The reading of some of the best MSS. Some editions have ἀναμενεῖτε, the future employed as a softened imperative.

§ 37–39.

ei ὁ Ἑλληνικὸς νόμος κάλλιον ἔχει. “Whether the Grecian custom be not better.” Compare, as regards the negative required here by our idiom, iii., 2, 22.—ἡγεῖται τοῦ στρατεύματος. “That part of the army leads.”—καὶ ἡκίστα λαυθάνουσιν ἀποδυνάμωστος ἄλληλους. “And they least straggle away unperceived from one another.”—περιπλέουσιν. “Fall foul of.”—σύνθημα δ' εἴπον Ἀθηναίαν, κ. τ. λ. “And they agreed upon ‘Minerva’ as the word, on account of their affinity (to one another),” i.e., the Grecian commanders and Seuthes agreed together upon the word, and selected for that purpose the name of the goddess Minerva, as a token of the affinity existing between them, Minerva being the tutelary deity of Athens. (Krüger, de Authent., p. 33.) Dindorf, following Schaefer (ad Greg. Cor., p. 394), reads Ἀθηναία, in the nominative, taken materially, as the grammarians term it, or as a quotation. The accusative, however, is preferable, and has the sanction of good MSS. Porson also adopts it. The form itself, whether we adopt Ἀθηναία or Ἀθηναίαν, may at first view appear somewhat too poetical, but we find Ἀθηναίαν employed by Aristophanes (Av., 829), and Ἀθηναία ought to be restored to Plato (Euthydem., p. 82, 12, ed. Oxon.), from Eustathius, ad Od., iii., p. 1456, 50. (Porson, ad loc.) The common text has in the present passage Ἀθηναίοι.

§ 40–43.

τοὺς ἡγεμόνας. “The guides.”—καὶ σὺν ὀλίγοις. “Even with a few men.”—ὕδροι πάντες ἄμα τῷ ἡμέρᾳ φανόμεθα. “We all appear in a body at the break of day.”—σθεψάμενος τι. “After having made a reconnoissance.” (Luzerne, ad loc.)—πρόσω ἡγούμενα. The common reading is προσωγογεῖται.—ὕπτιδη. “Untrodden.”—τοὺς γὰρ ἄνθρωπον ἠλπόμεν ἐπιπεσόντες. “For we shall fall upon the men unawares.”—ἠγγύσαμαι τοῖς ἵπποις. “Will lead the way with the cavalry.”—εἰς κώμας. Villages occupied by the enemy are here meant.

§ 44–46.

ἥδη τε ἦν ἐπὶ τοῖς ὕκροις. “He was both already upon the heights.”—ἀφεῖσο ἥδη καταθεῖν, κ. τ. λ. “I will now send off the horse to run down into the plain.”—ἐὰν τις ἱσοτιθηται. “If any one withstand
"I know," replied (Xenophon), "that you do not want me only," i. e., you want the men also whom I command, and these will follow better if I lead on foot.—παρείμαι. "To proceed in advance."—ιτρόχαζε. "Run quickly." The verb τροχάζω does not seem to have been pleasing to Attic ears when used off the stage. Hence we have in Bekker, Anecd. Gr., p. 114 (Antiatt.), τροχάζειν ὑφίστανται ὃν ἂν δειν λέγειν, ἄλλα τρέχειν. Xenophon, indeed, employs it more than once, but his authority in this does not appear to be much regarded by the Atticists. His example, however, is followed by many of the later writers; as, Theophrast., Charact., xiv.; Polyb., x., 20; Plut., Symp., ii., 5, 2. (Lobeck, ad Phryn., p. 582, seq.)

§ 47, 48.

τάδε δή, ὡς ξενοφόων, κ. τ. λ. "The very things now, Xenophon, which you told us, (are taking place)." Supply ἔστι or γίγνεται. Zeune and Larcher refer this to § 38, where Xenophon speaks of the danger of troops being separated from one another. This, however, can not be correct, for there the allusion is to a march by night, whereas here operations are carried on in open day. It is more than probable that Xenophon here refers to something not mentioned before, in order to avoid a repetition on the present occasion. (Halbkart, ad loc.)—ἐχονταί οἱ ἀνθρώπαι. "The inhabitants are held prisoners."—ἄλλα γὰρ. Observe that ἄλλα belongs in thought to δέδοικα.—συστάντες ἀθρόοι που. "Having collected somewhere in a body."—ἐν οἷς ἔχω. Attraction, for ἐν τοῖς οἷς ἔχω.—παρατεῖναι τὴν φάλαγγα. "To stretch his line."—συνήλωσθήσαν. "Were collected together."

CHAPTER IV.

§ 1-3.

οἷα πείσονται. "(Considering) what they will suffer." Supply λογιζομένων, or something equivalent, before this clause, and compare i., 7, 4.—Ὑπακελίδος. The common text has Ὑπακελίδος, which is wrong, since Heraclides was still with the army.—又好又 τὸ ὀνύων πεδίων. "Up and down the plain of the Thynians." Compare, as regards the Thracian Thyui, chapter ii., § 22.—ἀποκαίοντα. "Were frozen off." Observe that ἀποκαίω, which properly means "to burn off," is here applied to the analogous effects of intense cold. Compare the Latin, "frigore adurere."
\section*{\S 4-6.}

The Thracians appear to have been a wide upper garment, girded about the loins, and hanging to the feet, used especially by the Arabians (\textit{Herod.}, vii., 69) and the Thracians (\textit{ib.}, 75). It was distinguished from the \textit{χλαμύς}, as covering the feet of the rider. The \textit{ξειρά} cannot be understood of trowsers, as, according to Herodotus, the wearer threw it around him.——\textit{όψεις τῶν αἴγιμαλώτων.} "\textit{Letting go some of the captives.}"\footnote{Compare \textit{ἐι κατασβάονται καὶ πεσονται.} "	extit{Unless they shall come down and obey,}" \textit{i. e.}, come down to inhabit their dwellings and acknowledge his authority.——\textit{συνεπισπέσθαι.} "	extit{To follow along with him against them.}"——\textit{ἀφείδωσι.} The common text has \textit{ἀπανταῖς.}}

\section*{\S 7-11.}

Hutchinson thinks that this is the same with the Episthenes mentioned in i., 10, 7, as commander of the targeteers, and also in iv., 6, 1. He is refuted, however, by Schneider——\textit{奥林βίος.} Compare i., 2, 6.—\textit{τὸν πρόπον.} "The character."——\textit{ἀνατείνας.} "Having stretched out."——\textit{καὶ μέλλει χάριν ειδέναι.} "And is likely to esteem it a favor."——\textit{μηδέτερον.} Krüger gives \textit{μηδέτερον}, as a stronger form, but without any necessity.——\textit{διαμάχεσθαι.} "To fight it out."——\textit{ταῦτα μὲν εἰα.} "Left this matter alone," \textit{i. e.}, spared the boy's life.——\textit{τρέφοντα.} "Might support themselves."——\textit{ἀποκαταβάς.} "Having gone down a little way."——\textit{ἐν τοῖς ὅρεινοις Οραζὶ, κ. τ. λ.} "Among those called the highland Thracians."\footnote{Compare \textit{Soph.}, \textit{Æd. T.}, 717.—\textit{ἡδίων τ' ἄν ἔξω αὐλίειςθαι ἑρι, κ. τ. λ.} "And he said that they would more gladly be quartered in strong (but open) situations, than in sheltered ones, so as to perish," \textit{i. e.}, than in the dwellings, where they ran a chance of being destroyed. Compare the explanation of Krüger: "\textit{in die Wohnungen, um darin unzukommen, d. h. die Verderben bringen konnten.}" We have given \textit{στεγνοῖς}, with the best editions, in place of the common \textit{στενοῖς}.——\textit{συμπρωζεί σφίας τὰς σπουδὰς.} "To aid them in effecting the truce."——\textit{ἐγγυτό.} "Engaged."——\textit{ἄρα.} "In fact."——\textit{κατασκοπίς ἑνεκα.} "For the sake of spyings," \textit{i. e.}, of reconnoitering the Grecian encampment.}
§ 14-16.

εἶς δὲ τὴν ἐπιτίθεσαν νῖκτα. Compare i., 2, 3.—Ἀλλὰς. "In any other way," i. e., that by having such guides as these.—περισσαυρωντο. "Were palisa loed around."—τοῖς σκυτάλαις ἔθαλλον. "Three with their clubs."—ὡς ἀποκόψωντες. "For the purpose of knocking off."—κατακαυθόσεθαι. "Shall be burned to ashes."—Μακίστοις. "A Macistian." Macistus was an ancient town in the Triphylian district of Elis, somewhat to the northeast of Lepraum. Its site is occupied by the modern Məskitza. We have given Μακίστοις as decidedly more correct than Μακέστοις, which latter, however, appears in all the editions. The true name of the place was Μάκιστος not Μάκεστος, although the latter, according to Stephanus Byzanti nus, also occurs. Compare Xen., Hist. Gr., iii., 2, 25; Strabo, vi., i, p. 10, and x., 1, p. 324.— ἵτων ἡν ὡς ὀκτοκάδεκα ὄν. Schneider thinks that Xenophon meant the age of Silanus because it properly required a grown-up person to inflate a trumpet fully. A better reason, however, is assigned by Halbkart (though opposed on rathe weak grounds by Krüger), namely, that Xenophon wished to indicate the presence of mind possessed by so mere a youth, and which proved of so much service to the Greeks on this occasion.

§ 17-19.

ἐνεχομένων τοῖς σταυροῖς. "Holding fast in the stakes."—των ἐξόδων. "The outlets."—τοῖς παρατρέχοντας παρ᾽ οίκιαν, κ. τ. λ. "Hurled their javelins into the light, out of the dark, at those running by a house on fire." Observe that we have here a blending of two constructions, namely, ἡκόντιζον τοῖς παρατρέχοντας, and ἡκόντιζον τίς τῷ φῶς ἐκ τοῦ σκότους.—ἀυτὸ ἐπὶ τάπευσα τοῖς πρώτοις. "With seven horse, the first (mustered)." Compare Krüger: "qui primi signo dato se expedirenant, sive potius, qui primi sequabantur, cum reliqui adhuc remotores essent."—καὶ ἐπείπερ ἦσθετο, κ. τ. λ. "Ana when he perceived (the affair), as long as he was on the march to their assistance, so long also did the horn sound for him."—ἐνδεξιότη τε "He both shook hands with them."

§ 20-24.

αὐτὴ τάσσαι. "To permit him (to march)." Supply στρατευεθαι.—πρεσβυτέρους ἀνδρὰς ἥγη. The common text omits ἥγη.—τριπλα εἰς ὅπειραν. "A three-fold force," i. e., three times as large a force as when the Greeks first came. Compare the explanation of Krüger: "düre Mal so gross als vor Ankuft der Heiden."—σπείσαθαι. Parson' correction for the previous reading σπείσεσθαι:
CHAPTER V.

§ 1-3.

ὑπερβάλλουσιν. "They pass over." Krüger very strangely makes this the dative of the participle, depending on παρῆν.—τῷ Δέλτα καλούμενον. Gyllius (de Bosporo Thracio, p. 153) speaks of his traveling on foot from the Bosporus to Salmydessus, and, in the middle of the route, seeing the spot which Xenophon here calls the Delta, but which other writers, according to him, denominate Delcon, or Deleconis. (Pliny, iv., 18, says, "Descelton eum stango, quod nunc Deultum vocatur.") Gyllius makes the modern name Dr. ναν and speaks of the place as being a town ("id oppidum est"), an one day's journey on foot from Byzantium. He describes it, moreover, as shut in on three sides by a lake of fresh water. D'Anville also refers the Thracian Delta to the triangular point of Derkon.

Rennell, on the other hand, makes it the triangular space between the Euxine, the Propontis, and the Bosporus, and which has Byzantium at the lower extremity. (p. 263.)—ἀρχαίον τινός. "Some ancient king."—τῇ τιμίῳ. "The price."—ζεῦγος ἡμουνικὰ τρία. "Three pair of mules."—ταῖ τε ἥλια βοίκα. "And the rest of oxen."—καὶ αὖθις λαβέσθαι. "Even to receive something the next opportunity." δαροὶ. "Make a present."

§ 4, 5.

τῶν ἧμινων. Krüger conjectures τῶν μὲν ἡμιωνικῶν ἥμινων.—εἰς ληλυθότος ἤδη τοῦ μηνὸς. "Although the month was already elapsed."—ὅτε ὁ πλεῖον ἑμπολῆσαι. "That he had not sold any more," i. e., any more of the booty than merely sufficed for twenty days' pay.

Leunclavius erroneously renders this, "pluris se manubias vendere non potuisse:" the Greek for this would have been ὃν πλεῖον ἑμπολῆσαι.—κύδερθαι Σεῦθων. "To care for Scuthes," i. e., to be promoting his interests. Compare Luzerne: "vous me paroissez ne pas prendre, comme vous le devriez, les intérêts de Scuthes."—καὶ προς ἀλλεσάμενος. "Having even borrowed an additional sum," i. e., UNUSED_LINE

NOTES TO BOOK VII.—CHAPTER V. 595

δικήν. "Sufficient satisfaction." Compare Herodotus (i. 45), ἐξω παρὰ σε δίπασαν τὴν δικήν. Had the term δικήν meant punishment in the present passage of Xenophon, τούτοις would have been added, or else οὕτως would have been away.—οἱ μὲν ὁν τοῦτῳ, κ. τ. λ. "The inhabitants thereupon in this country all now submitted to him."
sum sufficient to make up the full pay of the troops.—εἰ μὴ ἄλλα, ἐδώνω. "If you could not do otherwise."

§ 6-8.

ο τε ἐδώνατο. "In whatever he could."—ἐνεκάλονν. "Blamed."—ἐντόνως. "Strenuously."—καλ τέως μὲν ἄει ἐμέμνητο. "And until then he had continually mentioned." Literally, "had always borne in mind."—Βεβάυθην. Compare vii., 2, 38.—Γάννω. "Ganus." This was a city of Thrace on the Propontis, to the south of Bisanthe. According to Kruse, the modern name is Kanos, or Ganos.—Νέων πείχος. "Neontichus," a town and harbor of Thrace, in the vicinity of Ganus, and between it and Selybria. (Scylax, Peripl., p. 28, ed. Huds.)—καὶ τοῦτο διαβεβλήκει. "Had insinuated this also."

§ 9-11.

περὶ τοῦ ἔτι ἄνω. Weiske conjectures ἀνωτέρω, but probably without any necessity, since ἔτι may be rendered "still further."—λέγειν τε ἐκέλευν αὐτοῖς. "And both desired them to say (to him)."—σοφής. "They themselves."—τὸν τε μισθὸν ὑπισχνείτο, κ. τ. λ. "And promised that the full pay of two months should be in their hands within a few days."—οὐδ' ἂν μέλλῃ εἶναι. "Not even if there may be going to be."—ἀν ἄνων. For a defence of this collocation, consult Schaefer, Melet. Crit., p. 123.—εἶλοιδῷτε. "Chid."—τὴν πανουργίαν. "The knavery."

§ 12, 13.

διὰ τῶν Μελινοφάγων, κ. τ. λ. "Through the Thracians called Melinophagi," i. e., millet-eaters. The Melinophagi dwelt in the eastern part of the modern Kutchuck Balkán, in the Sanjak of Visa. (Ainsworth, p. 228.)—Σαλμυδῆσσων. Salmydessus, or, as the later Greek and Latin writers give the name, Ἀλμυδῆσσὸς (Salmydessus), was a city of Thrace, on the coast of the Euxine, below the promontory of Thynias. The name properly belonged to the entire range of coast from the Thynian promontory to the mouth of the Bosporus. And it was this portion of the coast in particular that obtained for the Euxine its earlier name of Axenos, or inhospitable. The shore was rendered dangerous by shallows and marshes, and when wrecks occurred, the Thracian inhabitants poured down, plundered the vessels, and made slaves of the crews. The modern Midiyah answers to the ancient city. (Mannert, vol. vii., p. 149.)—ικέλλοντι καὶ ἐκπίπτουσι. "Strike, and are cast ashore."—τίναγος. "A shoal."—στῆλας ὀρισάμεναι. "Having set up pillars for limits."—τὰ καθ' αὐτοῖς ἐκπίπτοντα. "The effects cast ashore on their own ground."—
And they said that during the period before they established boundaries, they fell in great numbers," &c., i. e., and they, the followers of Seuthes, said this to the Greeks respecting the natives near Salmydessus. Some MSS. read τίως δὲ ἐλεγον ... ἀρπαζοντες πολλοί, which Bornemann and Krüger adopt.

§ 14–16.

κιβότια. "Chests."—βιβλοι γεγραμμέναι. "Written books," i. e., manuscripts, or simply books. This expression has occasioned the commentators considerable difficulty, many of them thinking that the traffic in books at this period was too limited, especially in this quarter, to warrant the language of the text. Some, therefore, omit γεγραμμέναι, and suppose that blank volumes alone are meant. (Consult Böckh, Pub. Econ. of Athens, vol. i., p. 67.) Others make βιβλοι mean here rolls of fine bark, not volumes; Zeune and Weiske think that paper merely is referred to; and Larcher even goes so far as to conjecture ἐπιχιαττονία, explaining ἐπιχιαττονία by "cordage," "cables," &c. Some of the best MSS., however, give γεγραμμέναι; nor is it at all surprising that trade in books should exist even in this quarter, since the Greek cities on the Euxine and Propontis would naturally be desirous of possessing the works of their distinguished countrymen at home.—ἐν ἔλινοις πεύχεσι. "In wooden receptacles," i. e., in wooden boxes. These, in case of shipwreck, would not sink, but float ashore. (Krüger, ad loc.)—ταῦτα. "These regions."—οἱ δὲ πειθόμενοι. "Those successively obeying," i. e., those obeying for the time being.—παγχαλέπως εἶχον. "Were extremely angry."—οἴκετος διεκέτει. "Was familiarly disposed," i. e., treated him familiarly.—ὑσχολίαι. "Occupations."

CHAPTER VI

§ 1–3.

Θιόφωνος The forms Θιόφωνος and Θιόφων are given by the better MSS. On the other hand, Θυμβρωνος and Θυμβρών are merely euphonic varieties.—ὅτι κάλλιστον γεγένηται. "That a very fine thing has happened."—χαριεί αὐτοῖς. "You will be doing a favor unto them." Observe that χαριεί is by Attic contraction for χαριστεῖ.—παράγιν. "To bring them to him," i. e., the Lacedaemonians from Thibron.—φίλος τε καὶ σύμμαχος. Observe that τε here merely connects the present clause with what goes before, and has the
NOTES TO BOOK VII.—CHAPTER VI.

vrce of "and," not of "both." Compare Thucydides (ii., 4): "οἵλον χρομένων, λίθοις τε καὶ κεράμω βαλλόντων.—ἐπὶ ξενίᾳ. 'On term. of hospitality." Compare vi., 1, 2.

§ 4–6.

tίς ἁνήρ. "What kind of a man."—όν κακός. "No bad sort of man."—χειρόν ἔστιν αὐτῷ. "It is worse for him," i. e., than it otherwise would be. Compare Krüger: "es steht für ihn schlechter als es sonst der Fall sein würde." Consult § 39.—Ἀλλ' ἢ ημαγωγεί ὁ ἀνήρ τοὺς ἄνδρας. "Does the man then strive to curry favor with the soldiers?" Observe that ἄλλ' ἢ is not for ἄλλα ἢ, but for ἄλλο ἢ (though the accent seems to refer it to ἄλλα), and may be regarded as equivalent to the Latin an ergo. (Consult Eimsley, ad Eurip., Herad., 426, p. 82.)—ἀρ' οὖν, ἔφασαν, μὴ καὶ ἡμῖν, κ. τ. λ. "Is there, then," said they, "(any risk) that he will oppose us also concerning the leading away (of the army)?" i. e., you do not think that he will oppose us also, do you? In Greek, ἀρ' οὖ is employed when we expect an affirmative answer, but ἄρα μὴ when a negative one, and when, at the same time, we are somewhat apprehensive ourselves about the result. Thus, ἀρ' οὖκ ἔστιν ἄθετής; "Is he not sick?" (nonne agratot?) The answer we expect to this is, "He is sick." But ἄρα μὴ ἔστιν ἄθετής; on the other hand, is nonnam agratot? "He is not, perhaps, sick?" or, "He is not sick, is he?" In an interrogation, the particle μὴ expresses anxiety, and hence prepares one for a negative answer, and μὴ is distinguished from ἄρα μὴ only in that the question is less pointed and emphatic. (Kühner, § 873, 4.)—τὸν μοσθόν. "The pay (you spoke of)." Compare § 1.—δλιγό ἐκεῖνω προσχόντες. "They having paid little attention to him." Supply τὸν νοσ. —αἰτῇ μὲν ἡ ἡμέρα. Compare ii., 1, 6.

§ 7–10.

τῷ Δάκων. Observe the change, for variety's sake, from the plural to the dual.—ἐν ἐπίκοφ. Compare ii., 5, 38.—ξυνιεῖ δὲ καὶ συνίεις, κ. τ. λ. "And he himself also understood most things in Greek."—Ἀλλ' ἡμεῖς μὲν. The opposition to this lies in ei μὴ ξενοφόν.—κοινάλα. "Even long ago."—πεπαθήσατε. Stephens gives πεπαθηθεῖσα from some MSS., and he is followed by Schneider, Bornemann, and Krüger. Dindorf ζωβίσει the existence of the MSS. to which Stephens refers.—τοῖς ἡμετέροις πόνοις ἔχει. "Has (the fruit of) our labors."—διότε ὃ γε πρῶτος λέγων, κ. τ. λ. "So that I, the first speaker, at least."—όν ἡμῖν περιεῖλκε. "(For the things) in which he has dragged us about." We ought probably to read here περιεῖλκα
Observe that ὧν is by attraction for ὧν—ὡν δοκόω ἐχειν. "Would think that I had."

§ 11-13
πάντα προσδοκῶν. "To expect any kind of fate." Compare Krüger, "jede Art von Schicksal," i. e., not to be surprised at any thing.—ἐπι
ἔι ὧν. "In the very thing in which."—παρασχυμένος. "Of having shown."—ἀπετραπόμην. "I turned back."—ὡς ὀφελόσων. "With the intention of aiding you."—ἡγον ὑμὶν. Observe that ὑμὶν is for ἐκεῖνο ὑμὶν. As regards the fact itself here stated, consult chapter II., § 10, seq.—ὀπέρ εἰκὼς ὁδίποτε ἤν. This refers to what follows.

§ 14-16
οὖν Σεϋθῆς ἤνωσ. "That you were going with Seuthes," i. e., that you would go with him.—ἐπιει γε μεν ἠρρατο Σεϋθῆς. "Since, however, Seuthes has begun."—διαφορώτατος. "The most at variance."—περὶ ὧν πρὸς τοῦτον διαφέρομαι. "(Of those things) about which I differ from him," i. e., am at variance with him. Observe that περὶ ὧν is for τοὺς περὶ ὧν, not for περὶ ἐκείνων, περὶ ὧν. (Krüger, ad loc.)—ὅτι ἔξετει καὶ τὰ τιμέτερα ἔχοντα, κ. τ. λ. "That it is possible that I, even having your money from Seuthes, am practicing artifice." With ἔχοντα supply ἐμὲ.—ὅτι, εἰπὲν ἐμοὶ ἐτέλει τι Σεϋθῆς, κ. τ. λ. "That, if Seuthes paid any thing to me, he did not surely pay it with this view, that he might both be deprived of what he gave me, and repay other moneys to you."—ἐπι τοῦτο. "On this principle."

§ 17-19
ματάων τούτην τὴν πράξιν παίρνωσι. "To make this transactioin an unavailing one."—ἐναν πρόττετε αὐτὸν τὰ χρήματα. "If you exact from him the money."—ἀπαιτήσει με. "Will demand it back from me."—ἐὰν μὴ βεβαιῶ τὴν πράξιν, κ. τ. λ. "If I do not confirm the transactioin to him, on account of which I received gifts," i. e., if I do not fulfill my part of the pretended bargain.—παλλόντι δεῖν τὰ ὑμετέρα ἔχειν "To want much of having your money," i. e., to be far enough from having it.—ἴδια. "On my own account."—καὶ ὧκονον σύνοικοι μοι "And hearing, knows with me," i. e., knows as well as I do.—μὴ τοῖνυ νυδὲ ὅσα, κ. τ. λ. "Nay, what is more, not even as much as some of the captains." The particle τοῖνυ is frequently employed in Attic. prose to continue a speech, and has then the force of "moreover," "what is more," &c.

§ 20-22
ὥσῳ μᾶλλον συμφέρομι τοῦτο, κ. τ. λ. "That, by how much the worse I endured with this man his poverty at that time."—καὶ γιγνώσκ
§ 23, 24.

"I ought to have taken pledges at that time."—ὡς μηδὲ, εἰ ἐσωθετω, ἐδώνατο ἐξαπατᾶν. "So that, not even if he wished, would he have been able to deceive." The Eton MS. has ἐδώνατο ἰν ταῦτα ἐξαπατᾶν, which Schneider, Bornemann, and Krüger adopt, but which Dindorf and others reject. There is no need in such constructions of the presence of ἰν, as may be seen from the examples cited by Matthiae, § 508, Obs. 2.—ἀγνώμονες. "Devoid of ordinary intelligence."—ἐν ποιοῖς τις πράγμασι. "In what kind of circumstances."—ἀνήγαγον. "Led you up the country."—πρόσετε. For προσείτε, 2 plur. imperf. ind. of πρόσεμι, "to go to," "to go," &c. The common text has εἰ προσήπτη τῇ πόλει. Matthiae: (§ 525, d.) conjectures εἰ προσοῦτε, which Dindorf adopts. Bornemann has προσήπτη τὴν πόλιν, and Poppo the same, omitting the article.—μέσος χειμῶν. "Mid-winter."—τῇ ἀναι. "The saleable commodities."—δοτῶν ὀνήσεσθε. We have given δοτῶν with Dindorf, a form of rare occurrence, it is true, in prose, but far better than δοτῶν, which, though a manifest solecism, is defended by Porson, from Abresch, in Αἰσχ., i., p. 186.

§ 25-27.

ἐπὶ Θράκης. "On the borders of Thrace."—ἐφορμοῦσαι. "Lying at anchor on the coast," i. e., blockading the coast.—ἐν πολεμία εἶναι. Supply ἀνάγκη ἢν from the previous clause.—διαλειτούν. "A heavy-armed corps."—δοτῶ δὲ διάκοντες. Observe that δοτῶ refers to a τι implied in οὐκ ἢν.—ἐτι ἐγὼ αὐτεστηκός, κ. τ. λ. "Did I find any longer holding together among you."—μηδὲ ὀντιναοῦν μεθανὸς προσαιτήσας, κ. τ. λ. "I, having not even asked any thing additional whatsoever, in the shape of pay, had acquired Seuthes as an ally for you, possessing as he did both horsemen and targeteers, of which you were in want, would I have appeared to you to have consulted ill for your interests?" i. e., would not such an alliance, even if unaccompanied by pay, have been fraught with advantage to you? Krüger, without any necessity, suspects πρὸ ἴμων of being a mere interpretation of ἴμων, which last he makes to depend in construction on οἰκονομεῖν.
§ 28, 29.

τούων κοινωνησαντες. "Having shared in these advantages," i. e., the advantages resulting from these species of troops. Compare Krüger: "des von diesen Truppengattungen zu ziehenden Nutzen, theilhaftig geworden."—κατὰ σπουδὴν μᾶλλον. "More in haste," i.e., than they would have done if such species of troops had not been brought against them.—μᾶλλον μετέσχετε. "You shared more," i.e., you obtained a larger share than would otherwise have been the case.—τεως δέ. "Whereas up to that time."—κατ' ὀλίγος ἀποσκε δανυμένους. "By being scattered in small parties."

§ 30–32.

ὁ συμπαρέχων, κ. τ. λ. Seuthes.—μὴ πάνω πολύν μισθὸν, κ. τ. λ. "Did not pay you, in addition, any very great pay for your security," i.e., in addition to rendering your situation a more secure one, did not give you any very abundant pay.—τούτο δέ το σχέσιμον πάθημα; "Is this, pray, the shocking suffering (of which you have to complain)"

—ζωντα ἢμε ἀνείναι. "To send me away alive," i.e., to let me escape with life. One MS. of the best class, has ἐκὼ εἰναι, no bad reading.

—οὐ διαχειμάσαντε. "(Do you) not (go away) after having passed the winter." Supply ἀπερχόμεθα.—περιττός. "Over and above."—ἐδαπανάτε. "You consumed."—ῥοῖον ποιότοτες. "Faring thus."—οὐ καὶ ἐκεῖνο σὺν ἔχετε. "Have you not that also safe?" i.e., is not the glory thus acquired your own, and not to be taken from you by any one?—ὡν ἐμοὶ χαλεπάπινετε. "On account of which you are angry with me." The genitive, among its other meanings, expresses the object, and also the cause of a feeling; in which case it is to be rendered by "on account of." (Matthiae, § 368.)

§ 33–35.

τὰ ἵμετρα. Compare i., 3, 9.—ἀπῆγα. We have followed here the early editions, and some of the best MSS. Others read ἀπῆρα, from ἀπαίρω, "to sail away."—ἀπεπορεύόμην. "Went away."—οὐ γὰρ ἄν. The conditional proposition is suppressed, εἰ γὰρ οὐκ ἐπι- στευον, οὐκ ἄν, κ. τ. λ.—ἀποστροφῆν καὶ ἐμοὶ καλῆν, κ. τ. λ. "That I would establish as an honorable refuge both for myself and my children, if there should be (any unto me)," i.e., if I should ever have any. The true reading here is γένοιτο, not γένοιτο, as some have it, for παιδει is to be supplied by the mind.—ποιγαρευόμενος τέ οὐδὲ νῦν, κ. τ. λ. "And have not yet ceased even now striving to effect whatever good I am able for you."
§ 36. "That you will have put to death man." In this periphrastic form of the future, it is much more usual for the participle of the perfect to be employed, than that of the aorist. (Matthews, § 498.) And, therefore, Dindorf and others read κατακανόντες. But the perfect of καίνω is unknown, and, besides this, κέκανα as a perfect would violate analogy, which requires κέκαγκα, just as φαίνω makes πέφαγκα, and μαίνω makes μεμίγκα. The reading κατακανόντες, therefore, can not possibly be correct. (Consult Poppo, ad loc.)—καὶ ἐν τῷ μέρει, κ. τ. λ. "Both in his share, and beside his share."—πῶν δόσω εἰγώ ἐδνύμην, κ. τ. λ. "Having excited myself strenuously for you in every thing as far as I was able." Observe the sudden change of person in ἐγώ ἐδνύμην, where we would have expected ἐδύνατο.

§ 37, 38. καὶ γὰρ ὅπιν. Compare i., 2, 8.—ἀνεπιλήπτως. "Blamelessly," i. e., without exposing yourselves to any censure.—ὑμεῖς δὲ. The nominative here stands absolutely. The writer was going to employ after it καίρων νομίζετε ἔλναι, but as the sentence advances he changes the construction to ἔν δὴ καιρὸς ὑμῖν, κ. τ. λ.—οὐ μὴν ὅτε, κ. τ. λ. Supply οὗτως ἔδοκεν ὑμῖν after μὴν.—τούτοις. "Unto these." i. e., in their eyes.

§ 39-41. ἔχω αὐτῶ μαρτυρήσαι, κ. τ. λ. "Can bear witness unto him," i. e., in his favor.—ὅδ' καὶ χεῖρον αὐτῶ ἔλναι, κ. τ. λ. Compare § 4.—πρὸς ἕμων τε τῶν Λακεδαιμονίων. "With both us the Lacedaemonians and with him." More literally, "from both the Lacedaemonians."—Δον- σιάτης. Compare iv., 2, 21.—τοῦτο ἕμας πρὸτον ἕμων στρατηγὸς. "That you should be our generals first in this."—τὰ χρήματα ὑμεῖς ἐπονήσαμεν. "The effects which we earned by our exertions," i. e., the proceeds. Supply δόκησεν ὑμῖν after ἔλναι.—τὰ γινόμενα. "The proceeds."—ἐξομβέθα αὐτῶν "We will lay hold of him."

§ 42-14. μᾶλλον ἐξεπλάγη. "Was more alarmed (than before)," i. e., than he had been by what he had previously heard. (Bornemann, ad loc.)—ἀπειμεν. Present, as before, in a future sense.—ἐκ τῆς τούτων ἐπικρατείας. "Out of the power of these men."—καὶ ἐν ᾧ ἀπορρήτῳ ποιωσάμενος. "And having made (the communication) as a secret."—ἐπέστειλον ταῦτα. "Sent this information."—ἤφ' οἷς Σείθης λέγει
CHAPTER VII.

§ 1-3.

εικηνησαν εις κώμας. "Went into quarters in villages."—ἐμελλον 

"They intended."—ἀνωθεν. "From the upper country."—προκαλείται 

"Calls out." The common text has προκαλείται.—προλέγομεν οὐ 

ὑμῖν. "We warn you, therefore."—εἴ δὲ μή. "But if you do not," i. 

e., depart. Supply ὑπότε.—οὐκ ἐπιτρέψομεν ὑμῖν. "We will not per 

mit you (to go on in this way)." Supply ταύτα τοιεῖν.

§ 4-6.

ἀλλὰ σοι μὲν τοιαῦτα λέγοντι, κ. τ. λ. "Why, even to answer you 

saying such things is painful."—καίοντες. The common text has 

κατακαίοντες, but the simple verb is more usual in such cases. So 

the Latins say, "agros urere," not "comburere."—ἐλθοις. The 

common text has ἔλθες, and they who adopt this reading maintain that 

Medosades had only come once to the Greeks. But compare chapter 

i., § 5, and chapter ii., § 10.—οὐκ ἦτε. "Did not use to come." Ob 

serve that ἦτε is for ἦστε, 2 plur. imperf. ind. of εἶμι, "to go."— 

κοιντόνων. "Belonging to persons more powerful than yourselves."

§ 7-10.

νῦν δὴ ἔσελαυνετε. We have given νῦν δή, the conjectural eme 

ration of Leunclavius, instead of the common reading νῦν δέ.—ἡ 

παρ’ ἡμῶν ἔχοντων, κ. τ. λ. "Which you received from us, holding it 

as our own by force of arms." The common text has ἔκοντον, an in 

ferior reading.—ναί ὅχι δόσω δῶρα δοῦς, κ. τ. λ. "And you think fit 

to send us away, not only not having bestowed gifts, and done us kind 

nesses, in return for the things in which you received benefits from us, 

but you do not even permit us," &c. Compare, as regards the force 

of ὅχι δόσω, the explanation of Krüger: "nicht nur nicht."—τὸν βίον 

ἔχοντα. "(Saw you) supporting your existence." Supply δῶρα, from 

δόσαι, which precedes.—εἴπῃ. "Continued he."—δόσως, ἐπερ ἀπηχανό 

ὺν αὐτοῖς, κ. τ. λ. "In order that, as I was hated by them, when 

brought it to you, so, also, now I might gratify them by restoring it."
CHAPTER VII.

11-14.

κατὰ τῆς γῆς καταδύομαι. "Feel myself sinking beneath the earth. Observe the peculiar force of the middle.—η χώρα πορθομένη. "The country being ravaged," i. e., the ravaging of the country.—τοῖς ἐπιτηδειστάτοις. "The most suitable person."—προερών ἀπερ αὐτῷ. "To warn them as he had done him."—ὕμας ἄν ὀπολαβέων. "Then you would obtain."—δεδέχαται ὑμῶν. "Has entreated of you."—ὦτα δίκαια ἔχομεν οἰ στρατιώται. "Whenever the soldiers have their just demands."

15-17.

ἐρείν. "That they will say it."—καὶ ὅλλα, ὅποια, κ. τ. λ. "And such other things as they may be able to urge with the greatest effect." τάντας τοὺς ἐπικαρίωνς. "All the proper persons." Compare the remark of Sturz on the present passage: οἱ ἐπικαρίων sunt electi legatorum comites, ut cum Seutha agant.—πρὸς ἤμας λέγειν. Supply the apodosis, λέγε δή.—ὕμεις πρὸς σὲ ἔχομεν. "We have something to say to you." After ἔχομεν supply λέγειν.—μάλα δὴ φιεμέως "Very submissively, you may be sure." Observe the force of δή.—καὶ Σεῦθης. "And Seuthes also (says)." Supply λέγει.—ἐρχομέθα εὖ καὶ νῦν. "We come even now," i. e., even after what you have said. Schneider errs in making the natural order here to be νῦν τα.—ἐνθέντε. "From here," i. e., from you. Equivalent to ὅσε ὑμῖν.

18-20.

tούτοις ἐπιτρέψαι. "To leave it to these men."—ἐτε προσήκειν. "Whether it were fit."—καὶ οἰκεθαί αὐτὸν Σεῦθην πείςα. "And (said) hat he thought they would persuade Seuthes." Supply ἔφη, which turks in ἐκέλευσεν.—πάμειν. "(He desired them) to send." Supply ἐκέλευσε.—Σεῦθης ὑπερτρα. This name, and Σεῦθης, further on in the clause, have the article in the common text.

21-23.

οὐδὲν ἀπατήσων. "Not with the intention of demanding any thing of you."—μετὰ τοὺς θεοὺς. "After the gods," i. e., next to the gods. —ὅτε ἐν χῇ ὀλὸν τὸ σοι λανθάνειν. "So that it is not possible (for you) to escape notice."—μέγα ἑνν εἰναι. "To be a thing of great importance."—ἐν ἀκοινίν. "To be well spoken of."—ἄπιστον. "Unworthy of belief."

24, 25.

ὅμως γὰρ τῶν μὲν ἀπ' στών, κ. τ. λ. "For I see the words of these
that are unworthy of belief wandering about vain, and powerless, and dishonored." Observe that πλανωμένοις is here, in fact, the same as "missing their way," "not reaching their proper point of destination."—τινάς σωφρονίζειν. "To bring any persons to reason."—οὐχ ἦτον σωφρονιζόσας. "Are no less corrective."—τὰς ἥδη κολάσεις.

"The ready chastisements."—ἤν τε τῷ. Observe that τῷ is here for τινί.—οὐδὲν μείον διαπράττονται, κ. τ. λ. "They accomplish no less by their promises) than others do by giving at the instant,?"—τι προ- ελέσας ἤμιν. "What having previously paid us."—πιστευθεὶς ἥλιη- θείσει, ἢ ἐλεγές. "Having been trusted that you would prove true in what you said."—συγκατεργάσασθαί σοι. "To aid you in conquering."—τριμύκοντα. The common text has πεντήκοντα, but the true reading is τριμύκοντα, as appears very clearly from the calculation made by Krüger (de Authent., p. 49).

§ 26-28.

τῷ πιστεύσασθαι σε, τῷ καὶ τὴν βασιλείαν, κ. τ. λ. "(Namely), your being credited, the thing which even achieved for you your kingdom."—τούτων τῶν χρημάτων. The genitive of price.—πώς μέγα ἡ γοδί τότε, κ. τ. λ. "How important you then deemed it to accomplish those things, which having subjugated you now possess."—οὶ καταπραχ- θέναι. "Should be accomplished for you."—τῷ ταύτα νῦν μὴ κατασχέειν. "The not maintaining these things at present."—ἡ ἀρχὴν μὴ πλουτι- σαί. "Than not to have been rich at all." Observe here the force of ἀρχὴν, literally, "at first," i. e., from the first throughout, or simply "at all."

§ 29, 30.

ἐπιστάσαι μὲν. This is here expressed as if we had following it, ἐπιστάσαι δὲ ὅτι ἐπεισεροῖς ἦν. A similar construction occurs in Sophocles, Philoct., 1056, πάρεστι μὲν Τεύκρος . . . εἰς τε.—φιλία τῇ σῇ. "Through friendship toward thee." Observe here the employment of the possessive pronoun in an objective sense, and compare Matthias, § 466, 2.—καὶ σωφρονείν τὰ πρὸς σὲ. "And would conduct themselves (more) obediently in the things that concern your interests," i. e., would pay more attention to your interests. Supply μᾶλλον from the previous clause.—διακειμένοις. " Disposed."—μένουτας ἦν "Likely to remain."—αὖθις τ' ἦν ταχὺ ἐξεδόθην αὐτάς. "And likely to come quickly again."—τούτων. "From these."—ἡ εἰ καταδοξάσειαν, κ. τ. λ. "Than if they should form this opinion against you, namely, both that others would not come to you, through distrust, in consequence of the things which have now happened, and that these are better affected to
ward them than toward you?" By τοὺν Σευθης, the subjects of Seuthes, recently acquired by conquest.

§ 31, 32.

ὑπειξάν σοι. "They have submitted to you."—προστατῶν. "Of leaders."—καὶ τοῦτο κίνδυνος. "This also is a danger."—μὴ λάβωσιν 

§ 33.

προνοεῖσθαι. "To provide for."—ὑπολαβόντες ἦν ἐγκαλοῦσιν. "Having received from you what they claim."—οὗ τε ἄλλους πειρῶ, κ. τ. λ. "And you should endeavor, having other soldiers more numerous than these, to encamp over against them when in want of provisions," i. e., to march against them when rendered desperate by the pressure of want.—ἡ εἴ τάξει τε ὀφείλοντο, κ. τ. λ. "Or if both this money were due, and it were necessary to hire others stronger in force than they."

§ 35, 36.

ἄλλα γὰρ Ἡρακλείδη, κ. τ. λ. "But (on the other side of the question it may be alleged as follows) unto Heraclides, namely, as he declared to me, this money appears to be very much." Observe that γὰρ is here explanatory, and answers to the Latin nempe.—πολὺ γέ ἔστιν ἐλαστον νῦν σοι. "It is a much lighter thing now, at least, for you," i. e., since we have strengthened your hands and increased your resources by conquest.—οὗ γὰρ ἄριθμὸς ἔστιν δ ὀρίζων, κ. τ. λ. "For it is not number that defines the much, the little, but the ability of both him that pays and him that receives."—οὗ δὲ νῦν ἡ κατ' ἐνιαυτῷ φρονοδος, κ. τ. λ. In modern parlance this would be the same as saying that his present income was larger than his former capital.

§ 37-40.

tαῦται ὡς φίλου ὤντος σου προεννοοῦμην. "Have been considering these things for your interest as being a friend."—μὴ διαθαραίην ἐς τῇ στρατῷ. "Might not be ruined in (the eyes of) the army," i. e., might not lose all claim to honor and distinction in their eyes. —βουλῆμενος. "If wishing (so to do)."—οὗ ἥεις: More commonly written with the article.—ἵπτε τε στοιατίως·. "On account
of the soldiers," i. e., that I might induce them to aid you.—εἰς τὸ ἱὸν. "For my private benefit."—ἀπολιθίον. "Though offering to pay."—ἀλχρόν γὰρ ἤν. "For it were disgraceful," i. e., would be OQserve here the omission of ἄν, and consult Kühner, § 858, i. This mode of putting the actual in the place of the conditional realization is emphatic, and gives a notion of the certainty of the consequent, if the restriction contained in the apodosis had not inter- vened.—τὰ ὅ ἐκείνων περιθείν, κ. τ. λ. "And that I should overlook theirs, being in a bad situation."

§ 41-43.

πρὸς τὸ ἄργυριον ἐλευ ἐκ παντὸς τρόπου. "Compared with the hav- ing money by whatever means."—ὅντων φίλων πολλῶν. "There being many who are his friends," i. e., he is rich in the numerous friends that he has.—καὶ εὐ μὲν πράττων, κ. τ. λ. "And when doing well, he has those who will rejoice with him."—εἰ δὲ τι σφαλῇ. "While, if he stumble in aught," i. e., experience any reverse of fortune.—ἀλλὰ γὰρ. "But (I have said enough) for."—ἀλλὰ πάντως κατανόησον. Yet at least consider by all means." Some MSS. give πάντας, others πάντως. Schaefer, however (Melet. Crit., p. 130), con- ctures πάντως, which is now adopted in the best editions.

§ 44-47.

ὡς σὲ περὶ πλείονος ποιήμην. "That I esteemed you of more value." Compare i., 9, 7.—ὡς μάλλον μέλοι μοι. "That it was more a care unto me," i. e., that I cared more.—τὰ δόρα ταῦτα. Depending in construction on ἐγεῖν.—ἐνιδόντας μοι. "Having seen in me," ἔναν ἀποκείμενα τοῦτον. "Ought to be laid up for that one."—πρὶν μὲν ὑπερετήσατι τι σοι ἐμε. "Before I had done you any service."—ξενίσεις. "Gifts of hospitality." Compare Suidas: ἡνόνον· δόρον παρὰ ἡνόν σηδόμενον.—καὶ ὅσα ἐσοφτα ὑπισχνύομενος, κ. τ. λ. "And did not satisfy yourself with promising how many (rewards) should be mine." Literally, "were not filled up." Compare Weiske: "Nee satiatus es pollicendo (et demonstrando) quot (praemia) mihi futura essent."—νῦν οὖτω με ἀτυπον οὖτα, κ. τ. λ. "Have you now the heart to overlook me, being thus disgraced among the soldiers?"—ὁτι σοι δοξέω. We would expect here ὅτι χρή. The writer commences, however, as if ὡπο τὸν χρόνον διαλαβήντα were to follow in the course of the sen- tence.—καὶ αὐ-όν γε σε οὐχὶ ἄνεξεσθαί, κ. τ. λ. "And that you, of yourself, will not endure to see those who freely bestowed their good of- fices upon you, lodging you with reproaches." The phrase προεσθαὶ ἐνεργείαν τίνι means, properly, to bestow kind offices upon another
without stopping to inquire whether there be any prospect of a return or not. Compare Stallbaum (ad Plat., Gorg., 520, e): "Ultra beneficium deferre, non pacta mercede." In using the phrase, however, on the present occasion, Xenophon indulges somewhat in oratorical exaggeration. The Greeks had actually stipulated for pay (chap. ii., § 36), and could only be said ενεργεσιαν προσδωκα σοι far forth as, after receiving part of their pay, they did not appropriate any portion of the plunder immediately unto themselves, trusting hat Seuthes would pay the remainder on the close of the expedition. (Krüger, ad loc.)

§ 48-50.

κατηρόσαστο τῷ αἰτίῳ, κ. τ. λ. "Uttered imprecations against: the author of the pay's not having been discharged long before." Observe the dative after a verb of swearing, and consult Kühner, § 589, 1.—ψιενόθῇν. "Intended."—δι' ἐμοὶ. "Through me."—καὶ μὴ ηπειρίσθη ὑμᾶς διὰ δὲ ἀνομίας ἔχοντα, κ. τ. λ. "And not to neglect me, on your account, differently situated in the army at present, from what I was when we came to you." Literally, "having myself differently in the army both now and when we came to you."—Ἀν τε μένησ. "Ana if you remain."—τὰ χωρία. Compare chapter ii., § 38.

§ 51-54.

ῥαῦτα μὲν ἔξειν οὖτως. "That these should be so," i. e., that should agree to this arrangement. Compare Krüger: "darauf kann ich nicht eingehen."—καὶ μὴν. "And yet in very truth."—ἄλλα τὰ μὲν σὺν πρόσωπαν ἐπαινῶ. "Well, I praise your foresight."—ἄλλα ἤ. "Except." Literally, "other than." Observe that ἄλλα ἤ, as before remarked, is for ἄλλα ἤ.—τάλαντον. Compare note on οἴκα τάλαντα, i. 7, 18.—ὁμήρους. Compare chap. iv., § 14 and 21.—μὴ ἐξικνύται. "Do not come up to," i. e., do not amount to.—τίνος τάλαντον φήσω ἔχειν; "Whose talent shall I say that I have?" i. e., for whom shall I say that I received it? Xenophon pleasantly alludes to the very limited amount of money, a single talent, namely, which Seuthes promises to give, and he asks how he is to divide this among so large a number. Compare Halbkart: "unter welche Griechen soll ich es (das Talent) vertheilen, da ihrer so viele sind?" ἄρ' οὖν, ἐπιθύμη καὶ ἐπικινδυνών ἐστιν, κ. τ. λ. "Is it not better, since danger even threatens me, to guard against stones by departing at least (for my home)!" i. e., since, as you say, danger threatens me Compare § 51. In the expression φιλάπτεσθαι πέτρων, Xenophon alludes to the threat contained in chapter vi., § 10. We have given
here the reading of the best editions, and which alone appears to make good sense. The common text has ἐπείδή μοι καὶ ἐπικεφαλής ἦσιν ἀπεόντι, ὡμεινον, κ. τ. λ.

§ 55-57.

ἀὑπέσχετο. "(The animals) which he had promised." Literally, "what things he had promised."—τέως μὲν ἔλεγον. "Up to this time were accustomed to say."—οὗ ὑμᾶς. "Through your means."—διάδοτε. "Distribute (the proceeds)."—λαφυροπῶλας. "Booty-sellers."—καὶ τοι piè ἐχὼν αἰτίαν. "And got much blame."—ο springfoxχει. "Did not go near them," i. e., did not go near to Charminus and Polynicus, in order to avoid sharing with them the suspicion of mismanagement. Consult Krüger, ad loc.—οὖ γὰρ πω ψῇφως αὐτῷ, κ. τ. λ. "For sentence of banishment had not yet been proposed against him at Athens." Observe here the peculiar form of expression ἐπάγειν ψῆφων τινι, "to propose a vote or decree against any one," and, in the passive, ψῆφος ἐπικτό τινι, "a vote or decree against a man had been proposed." (Schömann, de Comit. Athen., p. 121.) The literal meaning of the verb is "to bring on," which Hobbes explains by referring it to the bringing in of the balloting urn and ballots. (Consult Poppo, ad Thucyd., i., 125.) As regards the sentence of banishment in Xenophon's case, consult the Life at the commencement of the volume.

CHAPTER VIII.

§ 1.

Ἀὑψακοῦν. Lampsacus was a city of Mysia, in Asia Minor, situated on the Hellespont, where it begins to open into the Propontis, and northeast of Abydos. It was founded by the Phocaeans. The modern Lamsaki answers to the ancient site.—Φλιάσιος. "A Phliasian," i. e., native of Phlius, a city of Sicyonia in the Peloponnesus.—τοῦ τὰ ἐνυπνια ἐν Λυκείῳ γεγραφότος. "Who wrote the (work entitled) dreams in the Lyceum." There is great doubt here about the true reading, some of the MSS. giving ἔνοικα ἐν οἰκίᾳ, and one ἐν οἰκίᾳ ἐν οἰκίᾳ, while Toup (Epist. Crit., p. 48) conjectures ἐνώπια. Zeune adopts Toup's emendation, by which the latter understands "partes adium anteriores," and Larcher "la façade du Lyceum," all of these scholars giving γεγραφότος, of course, the meaning "who painted." Hutchinson again, who gives the reading which we have followed, explains it, nevertheless, in a similar way with οὗ 2
Toup, Zeune, and Larcher, by a reference to painting: "qui pinxit somnia in Lyceo." Compare, also, Letronne, sur la peinture murale, p. 349. We have deemed it safer, however, to follow the common reading, and have therefore adopted the explanation of Brodæus, "qui scripsit libros de somniis in Lyceo." The Lyceum was a sacred enclosure at Athens, dedicated to Apollo, where the polemarch originally kept his court. It was decorated with fountains, plantations, and buildings, and became the usual place of exercise for the Athenian youth who devoted themselves to military pursuits. Nor was it less frequented by philosophers, and it was especially the favorite resort of Aristotle and his followers. (Cramer's Anc. Greece, ii., p. 340.)

§ 2-4.

εφόδιον. "Traveling expenses."—παρεστήσατο τὸν Εὐκλείδην. "He placed beside him this Euclides," i.e., during the celebration of the sacrifice.—καὶ μὲλὰν ποτὲ ἵσσαται. "Even though (money) be about to be (yours) at some time or other."—σὺ σαντώ. Alluding to Xenophon's disinterestedness.—Ξενὸς ὁ Μειλίχιος. "Meilichian Jove," i.e., Propitiatory Jove, or Jove the protector of those who invoked him with propitiatory offerings. This deity, in the cultus of the Attic gens Phytalidae, stood in combination with Demeter, or Ceres; which circumstance of itself carries one, according to Müller, to a Jupiter Chthonius, or Hades. With this accords the circumstance that in the Attic cultus of Meilichian Jove the victims sacrificed were swine, the animals devoted to the Earth-mother Demeter, and, moreover, as holocausts, just as was the practice in the service of infernal Jove. Hence we find Xenophon, in § 5, propitiating the god according to the rites of his country. (Müller, Eumenides, § 55, p. 147, Eng. transl.)—ὡς περ ὄικον, ἐφι, εἰσόθεν, κ.τ.λ. From this it would appear that Euclides was residing at Athens at the same time with Xenophon, and was accustomed to officiate in his sacrifices. Hence the intimacy between them. (Schneider, ad loc.) Krüger conjectures that he may have been also a disciple of Socrates, and refers to the Phædon of Plato, near the commencement, where allusion is made to citizens of Phlius.—ιξ ὃτον ἀπειόμης. "Since he left home."—συνοίσεων ἐπὶ τὸ βέλτιον. "That it will contribute for the better."

§ 5-8.

Ὀφρύνων. Ophrynium was a place near Dardanus, which last was 70 stadia from Abydus.—χώρων. Larcher thinks that these
were asked to resemble swine, not the actual creatures themselves. Halbkart is of the same opinion, and thinks that Xenophon was too poor to be able to offer up real swine.—ἐκαλλιέρετο. "He found the entrails favorable."—καὶ ξενοφώντας τε τῷ ξενοφώντο. "And they are both hospitably entertained by Xenophon." The expression ξενοφώντας τινι properly means, "to enter into a compact of hospitality with another," or "to become a guest friend to another." As, however, this relation already existed between the parties, we must give the verb here a more general meaning. (Krüger, ad loc.) Compare § 8.—λυσόμενοι. "Having redeemed."—τὴν τιμήν. "The price."—Ἀντανόρον. Antandrus was a city of Troas, on the northern side of the Gulf of Adramyttium.—τῆς Λυδίας εἰς Ὀρδης πεδίον. "To the plain of Thebe in Lydia." There is probably some corruption here in the text, and for Λυδίας we ought to read Μυσίας. Thebe, surnamed Hypoplacia, was in Mysia, and was situate at the foot of Mount Places, whence the epithet commonly given to it. After being destroyed by Achilles, it did not rise from its ruins, but the name remained throughout antiquity attached to the surrounding plains, famed for their fertility. (Cramer's Asia Minor, i., p. 129.) Zeune endeavors to defend the ordinary reading by referring to Strabo (xiii., p. 586), who states, that after the Trojan war the plain of Thebe was occupied by Lydians. Strabo, however, refers to more remote times, and his authority, therefore, in the present case, is of little, if any value.—Ἀτραμύτττον. Adramyttium was situate on the coast of Mysia, at the head of an extensive bay facing the island of Lesbos. The modern name is Adramyt.—Κερτωνόν. The reading here is very doubtful. The best MSS. have Κερτωνόν, others, however, Κερτωνιόν. What place is meant is hard to say. Stephanus Byzantinus speaks of a Mysian town named Κερτωνόν, between Lydia and Mysia (πόλιν μεταξὺ Λυδίας καὶ Μυσίας). Some conjecture Ἀργίνης in our text, since the position of Kertonium on Kertonium agrees very well with that of Carine. But the MSS. do not favor such an alteration. (Cramer, Asia Minor, i., p. 132.)

Ἀτάρνεα. Atarneus was a town of Mysia, opposite Lesbos.—Καίκου πεδίον. This was the plain watered by the River Caicus, the most considerable of the Mysian streams, and which discharged its waters into a bay, taking its name from the port of Eleea, about 30 stadia to the southeast of the town of Pitane. (Cramer, Asia Minor, i., p. 135.)—Πέργαμον καταλαμβάνοντος. "They reach Pergamus." Pergamus was the most important city in Mysia, and the capital afterward of the kingdom of Pergamum. It was situate on the southern part of the country, in a plain watered by two small
rivers, the Selinus and Cetius, which afterward joined a

The modern name is Bergamah, or Bergmā.

εἰκοσάταυ Ξενοφόν παρ Ἑλλάδι, κ. τ. λ. "Xenophon is hospitably entertained in the residence of Hellas, the wife of Gongylus the Eretrian." Literally, "with Hellas." Gongylus, of Eretria, in the island of Euboea, was the agent by whose means Pausanias entered into communication with Xerxes, B.C. 477, when he aimed at subjugating Greece to the Persian sway, and making himself its sovereign. To the charge of this individual Pausanias intrusted Byzantium after its recapture, and it was Gongylus who went to Xerxes with the remarkable letter in which Pausanias offered to put the Persian king in possession of Sparta and all Greece, in return for marriage with his daughter. (Thucyd., i., 129; Diod. Sic., xi., 44; Corn Nep., Paus., 2.) Xerxes, after the failure of this scheme, bestowed, according to the Persian custom, certain cities on Gongylus, to furnish him with the means of support, and it would seem from the present passage that Pergamus was one of these. (Compare Xen., Hist. Gr., iii., 1, 6.) Gongylus was dead when Xenophon visited this quarter.

§ 9-11.

τοῦτον ἐφ’ αὐτόν. Observe that αὐτόν here refers to Xenophon, but that κελ αὐτόν, further on, applies to Asidates.—καθηγησόμενος. "To point out the way."—Βασίας. The reading of some of the best MSS. The common text has Ἀγασίας.—δισκ ἐν ποιήσαι αὐτόν. By giving them, namely, a share of the expected plunder.—βιασάμενοι. "Having forced themselves upon him."—ὑπηλαυνον. "Drove them back." Observe the force of the imperfect: they drove them back as often as they attempted to follow.—ίνα μὴ μεταδοίην τὸ μέρος, κ. τ. λ. "That they might not (have to) give them their share as of plunder, that was, of course, ready (to be seized)." Observe the force of δῆ in connection with ἐτοίμων.

§ 12-15.

τὰ μὲν πέριξ. Observe that πέριξ, especially with the genitive, is of rare occurrence in Attic prose.—ἀπείδρα αὐτοῖς, κ. τ. λ. "Fscaped them, since they neglected (them) in order that they might take," &c.—πρὸμαχεώνας. "Battlements."—ὁ δὲ τοῖχος ἤν ἐπὶ ὄκτω πελεσθῶν, κ. τ. λ. "And the wall was eight earthen bricks in breadth." (Consult Schneider, ad loc.)—ἐπιταξεύειν ἐνδοθεν, κ. τ. λ. "Some one from within stuck the thigh of the nearest man with a very large spit, so as to pierce it through and through." Literally "with an ox-piercing
CHAPTER 619.

"Might make signals by torches."—

Koštiania. Comania appears to have been either a castle, or an obscure town not far from Pergamum. This is the only passage of an ancient writer in which it is mentioned.—'Λαστίροι καὶ Ἰρκάνινοι ἴππες. Zeune thinks that the Hyrcanian horse here mentioned came from the Hyrcanian Campus in Lydia, a plain watered by the Hyllus or Phrygius. The mention, however, of Assyrian forces also disproves this opinion very effectually. The Hyrcanians here meant were natives of Hyrcania in Upper Asia, to the south of the eastern part of the Caspian Sea.—'Παρθενίων. Parthenium was a town of Mysia near Pergamum.—Ἀπολλωνίας. Apollonia, also a town of Mysia, was to the east of Pergamum, on the way to Sardes. (Strabo, xiii., p. 625.)

§ 16—19.

"It was time to consider."—ιντός πλασιον ποιησα-μενοι. This probably refers to the ἀνθρώποι merely.—οὐ οὖν.

"Not so much."—φυγή εἰη. "Might be (in appearance) a flight."—ἀς μαχοῦμενοι. "As if resolved to fight."—βία τῆς μητρός. "In des-pite of his mother." Though well disposed toward the Greeks, she was probably afraid lest the Persians might retaliate for this.—' Ἀλισάρνης. Alisarnc was also a town nec. Pergamum. Pliny writes the name Haliscernc. (v. 32.)—Τενθρανίας. Consult ii., 1, 3.—ὅπας τὰ ὁπλα ἔχοιεν πρὸ τῶν τοξευμάτων. "That they might have their shields as a defense against the arrows." Consult, as regards the peculiar force of πρὸ in this passage, Kühner, § 619, 3.—διασώ-γονταί. "They get safe through."—ὕσιν θύματα. "(In such quan-tity) as (to supply the) sacrifices." Weiske thinks that the allusion is to sacrifices for their safe return. Bornemann, however, refers it to § 21.

§ 20—24.

ὅπως ὅτι μακροτάτην ἠλθοι τῆς Λυδίας. "That he might go the longest way possible through Lydia." Supply ὄδων.—εἰς τὸ μῆ διὰ τὸ ἐγγὺς, κ. τ. λ. "So that (the Persian) may not be alarmed by his being near, but be off his guard." Supply τῶν Πέρσων as the subject of φοβεῖσθαι. Some conjecture here ὡς ἐν place of εἰς τὸ, but com-pare Xen., Mem., iii., 6, 2: εἰς τὸ ἐθέλησαι ἀκούειν τοῦτο δέξατ.—ἐπὶ αὐτῶν. "On the subject of marching against him." The full ex-pression would be ἐπὶ τῷ λέναι (ἢ περὶ τοῦ λέναι) ἐπὶ αὐτῶν.—ἐξαιλι-ζεται εἰς κόμας, κ. τ. λ. "Goes out to lodge in villages lying close under the town of Parthenium." Literally, "having themselves"—
Küger thinks that τέ has here been dropped from the text —τὸν ὑπὸνυ. Either Jupiter Meilichius, or else the deity generally. The latter is the more probable. (Weiske, ad loc.)—ἐξαίρετα. "Selected portions."

§ 25, 26.

ἀρχοντές δὲ οἴδε, κ. τ. λ. Krüger has very satisfactorily shown that this entire section is a mere interpolation. (De Authent., p. 7, seqq.) The same opinion must be formed of the succeeding one. (Poppo, ad loc.)—ἔπηλθομεν. In the narrative, this is the only instance, throughout the entire work, where Xenophon employs the first person. This, of course, furnishes no weak argument against the authenticity of the whole section.—Λυβίας .... Φρυγίας. But Cyrus was satrap of these provinces before marching against his brother (i., 9, 7), and after his death Tissaphernes received them. We have here another argument against the authenticity of the text.—Ἀραβίας. As regards the Arabia here meant, consult i., 5, 1. It is utterly improbable, however, that this Arabia could form one satrapy with Phœnicia.—Βέλεστις. Syria and Assyria never were governed by the same satrap. Another argument against the text.—Εσπεριτῶν. Weiske thinks that the western Armenians are neant. Teribazus certainly commanded the latter. (iv., 4, 4.)—Χάλινες καὶ Χαλδαῖοι. Consult v., 5, 17.—καὶ Τιβαρηνοὶ αὐτόνομοι. The common text has, before these words, καὶ Κοίται, but as such a people are neither named in the present work, nor by any other ancient writer, we have rejected these words as spurious. Dindorf conjectures Ταὸχαι.—τὸν ἐν Εὐρώπῃ Ἐρρικῶν Σεῦθης. It is ridiculous to name Seuthes here among the ἀρχοντές τῆς βασιλείως γύρως.—ἀριθμός. Consult ii., 2, 6, and with regard to the distance traveled by the Greeks both in going and returning, consult Life of Xenophon at the beginning of the present volume.
APPENDICES.
APPENDICES.

No. I.

ON A FEW ASTRONOMICAL POINTS CONNECTED WITH THE EXPEDITION OF CYRUS.

The discrepancy which existed between the Arabian and Alexandrian geographers, in regard to the latitude of the northern parts of Asia Minor, led to long discussions among former commentators upon the Expedition of Cyrus, for which there is, happily, no longer occasion. The Arabians, it is well known, laid down Byzantium, and the northern parts of Asia Minor, in about 45° of north latitude, while Ptolemy placed them in about 43°. The Mosque of St. Sophia at Constantinople has been astronomically fixed in modern times by Gauttier, as being in north latitude 41° 0' 12", and 23° 59' 2" of east longitude. The whole coast of the Euxine is north of this parallel, but only at one point (Injeh Burnú), "narrow cape," extends beyond the parallel of 42°; Sinope being, according to Gauttier, in 42° 2' 30" north latitude. We have also the following further data upon this subject:

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<td>41° 15' 30&quot;</td>
<td>Ainsw. and Russell</td>
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<td>Sinope</td>
<td>42 2 30</td>
<td>Gauttier</td>
</tr>
<tr>
<td>Kümjas</td>
<td>41 28 30</td>
<td>W. J. Hamilton</td>
</tr>
<tr>
<td>Cape Yasín</td>
<td>41 7 35</td>
<td>do.</td>
</tr>
<tr>
<td>Kerasín</td>
<td>40 52 40</td>
<td>do.</td>
</tr>
<tr>
<td>Elehú</td>
<td>41 0 40</td>
<td>do.</td>
</tr>
<tr>
<td>Trebizond</td>
<td>41 1 0</td>
<td>Gauttier</td>
</tr>
<tr>
<td></td>
<td>40 59 0</td>
<td>W. J. Hamilton</td>
</tr>
</tbody>
</table>

The positive width of the Asiatic peninsula can thus be easily determined, as we have for the southern coast the accurate observations of the hydrographer, Captain Beaufort, and of Lieutenant Murphy, the astronomer of the Euphrates expedition; and which show, that at its most southerly point of Cape Anamúr the coast does not reach the parallel of 36°, although within a little more than a minute of it.

The questions as to whether the position of Massalia (Messina), given by Hipparchus, after Pytheas, in lat. 43°, and stated by
Strabo in a general manner to lie under the same parallel as Byzantium, was the cause of misleading the Alexandrian geographer; and whether the Arabians on their side increased the amount of error by mistaking 43° for 45°, remain in the present day simply as curiosities in the progress of historical geography. The result was, that Ptolemy, and a great number of geographers after him, made the Asiatic peninsula two degrees and a half broader than it is, and the Arabians extended this to four degrees and a half.

The reason for Strabo's placing Byzantium too far to the north has also been found in his allowing 4900 stadia due north, from Rhodes to Byzantium, the first of these two places being upon the celebrated imaginary parallel, called the Diaphragm of Rhodes, on which Eratosthenes proposed to mark off the longitudinal measurements of the known world, and which corresponded to the parallel of 26° 21'. It is obvious that this distance, which applies itself only to a devious navigation of 490 G. miles, would carry Byzantium three degrees more to the northward than it really is.

The subject of the Diaphragm of Rhodes permits me to make here an interesting remark regarding the positioning of Thapsacus. It is well known that the Pillars of Hercules, the City of Rhodes, the Gulf of Issus, Thapsacus on the Euphrates, the passage of the Tigris at Nineveh, the Mespila of Xenophon, and the Atropatencian Ecbatana, were among the chief points upon this arbitrary parallel; and Major Rawlinson has lately expressed his belief, relying on the judgment of antiquity, that they would not be found to vary many minutes from the said parallel. Although actual observation has not coincided within so small an amount of error, still the approximation has been sufficiently close to lend an interest to the inquiry, and in an indirect manner even to throw additional light upon a question of comparative geography.

Gibraltar . . . . . . . 36° 6' 30" N. Lat. Smith.
Rhodes (mole) . . . . . 36 26 15 Beaufort
Iskenderún (Gulf of Issus) . 36 35 19 Murphy.
Rakkah (near Thapsacus) . 35 55 35 do.
Móṣul (near Nineveh) . . 36 21 0 Ainsworth.
Takhtí Sulemán (Ecbatana) 36 27 0 Rawlinson.

The assumed Thapsacus, the ford of the Bedwins, is the point most removed from the parallel of Eratosthenes, but Deir, previous- ly generally admitted as the Thapsacus of the ancients, is by Lieutenant Murphy's observations in north latitude 35° 20' 7".

So late as in Spelman's time (note f. p. 167), we find Armenia
spoken of as lying between the parallels of 40° and 43° of north latitude, but it must be at once self-evident that no direct distances can ever be made to account for the distances traveled over by the Greeks in that country, and the adjacent country of the Taochians or Georgians.

The following are the chief points which have been used in the construction of the map, for the most important of which, the observations of the astronomer Murphy, I am, as before stated, obliged to the liberality of Colonel Chesney.

<table>
<thead>
<tr>
<th>Place</th>
<th>N. Lat.</th>
<th>E. Long.</th>
<th>Observers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chonos</td>
<td>37° 48' 0''</td>
<td></td>
<td>W. J. Hamilton.</td>
</tr>
<tr>
<td>Deenair</td>
<td>38 3 0</td>
<td></td>
<td>do.</td>
</tr>
<tr>
<td>'Ishakli</td>
<td>38 17 45</td>
<td></td>
<td>do.</td>
</tr>
<tr>
<td>Konyah</td>
<td>37 50 30</td>
<td></td>
<td>do.</td>
</tr>
<tr>
<td>Tarsus</td>
<td>36 54 5</td>
<td></td>
<td>Murphy.</td>
</tr>
<tr>
<td>Iskenderun</td>
<td>36 35 19</td>
<td>36 7 45</td>
<td>Murphy.</td>
</tr>
<tr>
<td>Port William</td>
<td>37 0 38</td>
<td>37 58 15</td>
<td>Murphy.</td>
</tr>
<tr>
<td>(near Bireh jik)</td>
<td>36 1 21</td>
<td>38 7 10</td>
<td>do.</td>
</tr>
<tr>
<td>Balis</td>
<td>35 55 35</td>
<td>39 3 58</td>
<td>do.</td>
</tr>
<tr>
<td>Rakkah</td>
<td>35 20 7</td>
<td>40 11 30</td>
<td>do.</td>
</tr>
<tr>
<td>Deir</td>
<td>34 29 4</td>
<td>40 59 15</td>
<td>do.</td>
</tr>
<tr>
<td>Werdi or Izrah</td>
<td>34 27 27</td>
<td>41 58 46</td>
<td>do.</td>
</tr>
<tr>
<td>'Anah</td>
<td>34 7 40</td>
<td>42 26 28</td>
<td>do.</td>
</tr>
<tr>
<td>Haddisa</td>
<td>33 54 37</td>
<td>42 34 18</td>
<td>do.</td>
</tr>
<tr>
<td>Jubbah</td>
<td>33 38 8</td>
<td>42 52 15</td>
<td>do.</td>
</tr>
<tr>
<td>Hit</td>
<td>33 21 9</td>
<td>43 48 22</td>
<td>do.</td>
</tr>
<tr>
<td>Fellugah</td>
<td>33 28 35</td>
<td>44 48 40</td>
<td>do.</td>
</tr>
<tr>
<td>Hillah</td>
<td>33 19 40</td>
<td>44 45 45</td>
<td>Rich.</td>
</tr>
<tr>
<td>Baghdad</td>
<td>34 0 38</td>
<td></td>
<td>Lynch.</td>
</tr>
<tr>
<td>*Adhem</td>
<td>34 3 30</td>
<td></td>
<td>do.</td>
</tr>
<tr>
<td>Sidd Nimrud</td>
<td>36 19 30</td>
<td>43 10 0</td>
<td>do.</td>
</tr>
<tr>
<td>Mosul</td>
<td>36 21 0</td>
<td>43 12 45</td>
<td>Jaubert.</td>
</tr>
<tr>
<td>Sulub</td>
<td>36 52 5</td>
<td></td>
<td>Ainsworth.</td>
</tr>
<tr>
<td>Tel Kobbin</td>
<td>37 14 10</td>
<td></td>
<td>do.</td>
</tr>
<tr>
<td>Fenik</td>
<td>37 27 35</td>
<td></td>
<td>do.</td>
</tr>
<tr>
<td>Chelok</td>
<td>37 41 5</td>
<td></td>
<td>do.</td>
</tr>
<tr>
<td>Se'rt</td>
<td>38 2 40</td>
<td>41 34 7</td>
<td>do.</td>
</tr>
<tr>
<td>Betlis</td>
<td>38 23 54</td>
<td>42 4 45</td>
<td>Glascott.</td>
</tr>
</tbody>
</table>
Strabo makes the distance between Thapsacus and Babylon, following the course of the River Euphrates, 4800 stadia, or 480 G miles. The distance, according to Xenophon, is equal to 633 G miles, and it is by the river itself, as ascertained by the course of the steamer Euphrates, 657 G miles. There is a considerable discrepancy here, which Forster has endeavored to do away with, by supposing that the distances on this part of the route, as given by Xenophon, were marked out by fancy, and impressed by fatigue and suffering; but as in other cases, the historian's statements are borne out by the experience of actual exploration, and the difference between his statement and that of the Amasean geographer depends upon the travelers in Strabo's time shortening the distance by following in part the great Palmyrean road, and the right bank of the river, by which they were enabled to make many abbreviations. The relations of the distances given by Xenophon, and those obtained by the Euphrates Expedition, are as follows:

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Ford of 'Anezeh to the Khābūr 174</td>
<td>Thapsacus to Araxes 150</td>
</tr>
<tr>
<td>Khābūr to Irzah 110</td>
<td>Araxes to Corsote 105</td>
</tr>
<tr>
<td>Irzah to Hit. 194</td>
<td>Corsote to Pylae 270</td>
</tr>
<tr>
<td>Hit to Felūjah 84</td>
<td>Pylae to Cunaxa 72</td>
</tr>
<tr>
<td>Felūjah to Babylon 94</td>
<td>Cunaxa to Babylon 36</td>
</tr>
</tbody>
</table>

656 633
making a difference of about 24 G. miles in favor of the land-route over the river-route. And the comparisons thus instituted would produce results slightly different from what we have admitted, but we have endeavored to appreciate the amount of error in each portion of the journey, in obtaining our comparisons, and not in the gross amount, which would bring all the errors to culminate upon one point, when it is evident that they must be distributed throughout the whole. The coincidence of distance between the Araxes and Corsote, and the Khábūr and Irzah, is remarkable; and if we take the distances given from Corsote to Pylæ, they would place the gates at 8 miles north of Felújah, leaving 102 miles (8 to Felújah + 94 to Babylon) to Babylon, while, according to the distances given by Xenophon, it would be 108 miles from the Pylæ to Babylon, a difference of only 6 miles upon upward of 100, but which we have entirely done away with by putting the error to the account of the journey from Corsote to Pylæ, which at fourteen miles north of Felújah would be by river 264 miles from Corsote, instead of 270, as given by Xenophon.
**TABULAR VIEW OF THE DATES OF THE PRINCIPAL TRANSACTIONS FROM MAJOR RENNEll.**

<table>
<thead>
<tr>
<th>No.</th>
<th>Event</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>As they left Ephesus seven months before the battle, their departure may be reckoned to be about the</td>
<td>7 Feb., B.C. 401</td>
</tr>
<tr>
<td>2.</td>
<td>Left Sardis about</td>
<td>6 March</td>
</tr>
<tr>
<td>3.</td>
<td>Arrive at Celaæ</td>
<td>20</td>
</tr>
<tr>
<td>4.</td>
<td>——— Caïstrus</td>
<td>1 May</td>
</tr>
<tr>
<td>5.</td>
<td>——— Tarsus</td>
<td>6 June</td>
</tr>
<tr>
<td>6.</td>
<td>——— Myriandrus</td>
<td>6 July</td>
</tr>
<tr>
<td>7.</td>
<td>Ford the Euphrates at Thapsacus</td>
<td>5 August</td>
</tr>
<tr>
<td>8.</td>
<td>At the Pylæ</td>
<td>1 September</td>
</tr>
<tr>
<td>9.</td>
<td>Battle of Cunaxa</td>
<td>7</td>
</tr>
<tr>
<td>10.</td>
<td>Arrive at the Truce villages</td>
<td>10</td>
</tr>
<tr>
<td>11.</td>
<td>At Sitace</td>
<td>11 October</td>
</tr>
<tr>
<td>12.</td>
<td>Massacre at the Zapatas</td>
<td>29</td>
</tr>
<tr>
<td>13.</td>
<td>Ascend the Carduchian Mountains</td>
<td>20 November</td>
</tr>
<tr>
<td>14.</td>
<td>First snow in Armenia</td>
<td>6 December</td>
</tr>
<tr>
<td>15.</td>
<td>Crossed the Eastern Euphrates</td>
<td>13</td>
</tr>
<tr>
<td>16.</td>
<td>Arrive at the villages of refreshment</td>
<td>18</td>
</tr>
<tr>
<td></td>
<td>——— the Harpasus River</td>
<td>19 Jan., B.C. 400</td>
</tr>
<tr>
<td>17.</td>
<td>Trebizond</td>
<td>13 February</td>
</tr>
<tr>
<td>18.</td>
<td>Cotyora</td>
<td>13 April</td>
</tr>
<tr>
<td>19.</td>
<td>Heraclea</td>
<td>1 July</td>
</tr>
<tr>
<td>20.</td>
<td>Chrysoiopolis</td>
<td>7 August</td>
</tr>
<tr>
<td>21.</td>
<td>Join Seuthes</td>
<td>5 December</td>
</tr>
<tr>
<td>22.</td>
<td>Thibron</td>
<td>5 Mar., B.C. 399</td>
</tr>
</tbody>
</table>
### INDEX AND COMPARATIVE TABLE

TO THE

EXPEDITION OF CYRUS,

AND THE

RETREAT OF THE TEN THOUSAND GREEKS.

<table>
<thead>
<tr>
<th>Places</th>
<th>Identifications</th>
<th>Marches</th>
<th>Parmen.</th>
<th>Geo. Minor.</th>
<th>References and Authorities</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sardis.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Cicero, de Senectute, c. 17. Livius, 37, c. 24. Horatius, i., Epist. 2.</td>
</tr>
<tr>
<td>Meander.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Remenn's Illustrations of the Expedition of Cyrus, &amp;c., p. 19. W.</td>
</tr>
<tr>
<td>Cæsanae</td>
<td>Deenair</td>
<td>3</td>
<td>20</td>
<td>60</td>
<td>Travels in the Track of the Ten Thousand, p. 8, &amp;c.</td>
</tr>
</tbody>
</table>


## APPENDIX.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Phymbrium.</td>
<td>Ishákit.</td>
<td></td>
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</tbody>
</table>
## APPENDIX

<table>
<thead>
<tr>
<th>Places</th>
<th>Identifications</th>
<th>Marshalls</th>
<th>Parry &amp; Co.</th>
<th>References and Authorities</th>
</tr>
</thead>
<tbody>
<tr>
<td>Place</td>
<td>Identifications</td>
<td>Marches.</td>
<td>Geo. Miles</td>
<td>References and Authorities</td>
</tr>
<tr>
<td>-----------</td>
<td>-----------------</td>
<td>----------</td>
<td>------------</td>
<td>---------------------------</td>
</tr>
</tbody>
</table>
Midnight Review. 36 miles S. of Pylec, 32 miles S. of Felújah, Nahr Melik, "Royal River."

36 12 44

References and Authorities.


4 1 44 27


Travels in the Track, &c., p. 97


4 1 4 12 10

Travels in the Track, &c., p. 103

Travels in the Track, &c., p. 105


Opta. Eski Baghdad, on the Katár, or Nahr-Wán. (f)

4 20 60
<table>
<thead>
<tr>
<th>Places</th>
<th>Identifications</th>
<th>Marches</th>
<th>Parvenues</th>
<th>Greek Miles</th>
</tr>
</thead>
<tbody>
<tr>
<td>Village of Parysatis</td>
<td>Neighborhood of Tel Kunus</td>
<td>6</td>
<td>30</td>
<td>90</td>
</tr>
<tr>
<td>Coosn</td>
<td>Senn</td>
<td>1</td>
<td>6</td>
<td>18</td>
</tr>
<tr>
<td>Zapata</td>
<td>Zab 'Ala</td>
<td>4</td>
<td>14</td>
<td>42</td>
</tr>
<tr>
<td>Ford on the Zapatias</td>
<td>Kélêk Gépar</td>
<td>5</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>Villages of Larissa</td>
<td>25 stadia.</td>
<td>10</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>Larissa</td>
<td>Ninurâd (Resen)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aetle</td>
<td>Yárumjah</td>
<td>2</td>
<td>6</td>
<td>18</td>
</tr>
<tr>
<td>Mespiâla</td>
<td>Mósul (Ninêveh)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Village of Tel Kelt</td>
<td>Tel Kelt or Kif</td>
<td>1</td>
<td>4</td>
<td>12</td>
</tr>
<tr>
<td>Palace</td>
<td>Zákha</td>
<td>5</td>
<td>60</td>
<td></td>
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</table>

References and Authorities:
- Fraser, p. 156, 157.
- Travel in the Track, &c., p. 118, 119.
- Rev. Mr. Southgate, Narrative of a Tour, &c., vol. ii., p. 223.
<table>
<thead>
<tr>
<th>Places</th>
<th>Identifications</th>
<th>Marches</th>
<th>Parishes</th>
<th>Geo. Notes</th>
<th>References and Authorities</th>
</tr>
</thead>
<tbody>
<tr>
<td>March on plain to village</td>
<td>Tel Kobbin</td>
<td>1</td>
<td></td>
<td></td>
<td>Ainsworth, Travels, &amp;c., p. 365; travels in the Track, &amp;c., p. 144.</td>
</tr>
<tr>
<td>March of 69 stadia at night</td>
<td>Plain of the Khábûr</td>
<td>2</td>
<td></td>
<td></td>
<td>Ainsworth, Travels, &amp;c., vol. ii, p. 343. Travels in the Track, &amp;c., p. 146.</td>
</tr>
<tr>
<td>March on plain</td>
<td>Field of the Romans</td>
<td></td>
<td></td>
<td></td>
<td>D'Anville, p. 87. Ainsworth, Travels, &amp;c., p. 342. Travels in the Track, &amp;c., p. 146.</td>
</tr>
<tr>
<td>Army turns eastward. Return by night</td>
<td>Vale of Mar Yuhannah</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>army to foot of mountain</td>
<td>Entrance to Pass of Fēnik.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Village of Karduchi, &amp;c.</td>
<td>Pass of Zāwīyah.</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pass where slaves were dismissed. March</td>
<td>Pass of Kēnsākti to between Fīndūk</td>
<td></td>
<td></td>
<td></td>
<td>Ainsworth, Travels, &amp;c., vol. ii, p. 347. Travels in the Track, &amp;c., p. 153, 156.</td>
</tr>
<tr>
<td>through defiles to encampment before Pass</td>
<td>and Kāvarro</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>of eminence. First Hill.</td>
<td>a now ruined fort</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Second Hill. Third Hill.</td>
<td>On approach to above by hills to the</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Villages.</td>
<td>right or eastward</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Villages above the Centrites.</td>
<td>Villages near the junction of the</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Descent to Bank of Centrites.</td>
<td>Buhtān Chai</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 stadia to Ford of Centrites.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
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</tbody>
</table>

References and Authorities

### APPENDIX

<table>
<thead>
<tr>
<th>Places</th>
<th>Identification(s)</th>
<th>Minutes</th>
<th>Seconds</th>
<th>Reference(s) and Authority(ies)</th>
</tr>
</thead>
<tbody>
<tr>
<td>---------</td>
<td>-----------------</td>
<td>---------</td>
<td>----------------------------</td>
<td></td>
</tr>
<tr>
<td>Cotyora.</td>
<td>Pershen bah</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ciepe.</td>
<td>Sînâb.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Places</td>
<td>Identifications</td>
<td>References and Authorities</td>
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<td></td>
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<tr>
<td>----------------</td>
<td>--------------------------</td>
<td>-------------------------------------------------------------------------------------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Certonum</td>
<td>Ruins at Kelles Lîmân</td>
<td>Atarneus of Strabo, and Atarne of Pliny, as quoted by Cellarius, p. 46. Trav. in the Track, &amp;c., p. 230.</td>
<td></td>
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