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

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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 ground 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 at 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. Moras. Lips., 1775, 8vo.

3. Xenophontis Atheniensis Scripta, &c.  
   Ed. Weiske. Lips., 1799, 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 Expeditione Cyri.  
   Ed. Diudorf. Lips., 1825, 8vo.

8. Ξενόφωντος Κύρου 'Ανάβασις. (Latin notes.)  
   Ed. Krüger. Hal., 1826, 8vo.

9. Xenophontis Expeditione Cyri.  
10. Ζενοφώντος Κύρον 'Ανάβασις.
   Ed. Long.                Lond., 1837, 8vo.
11. Ζενοφώντος Κύρον 'Ανάβασις.
   Ed. Graff.               Lips., 1842, 8vo.
12. Ζενοφώντος Κύρον 'Ανάβασις. (German notes.)
14. Xenophon's Anabasis (Books I. and II.).
   Ed. Hickie.             Lond., 1839, 12mo

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

22. Krüger, De Authentia et Integritate Anabaseos Xenophontee. Halle, 1824, 8vo.
27. Arundel's Visit to the Seven Churches of Asia. Lond., 1828, 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.
33. Hamilton's Researches in Asia Minor, Pontus, &c. (2 vols.) Lond., 1842, 8vo.

34. Fraser's Mesopotamia and Assyria. Edin., 1842, 12mo.


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 to 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 this 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 here 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 Caystrus 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.

Xenophon (Ἐ̂νοφών), the son of Gryllus, an Athenian citizen, was a native of the Attic demus Ercheia. 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 Ε̂νοφών, the best MSS. read Θεσπομπώς, 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 year 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 Quæstiones Criticae, Halle, 1822)."

“According to Laertius, 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 Boeotia, but there is no other evidence as to the fact of his having fallen into the hands of the Boeotians. In the fable of the Choice of Hercules (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. Athenæus (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 ‘Hierò,’ 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 Lacedemonians 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 Caicus, 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 parasangs, 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 "
34,650 "

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 must mean 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 Leuctra. Letronne 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 Dio- 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. Letronne 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 Ol. 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.' Stesicleides, quoted by Diogenes, places the death of Xenophon in B.C. 359; 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 'Cyropaedia,' which is not, however, strictly historical; and also the 'Life of Agesilaus.'—2. *Didactic*: the 'Hipparcicus,' '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.' There are also extant certain letters attributed to Xenophon, but, like many other ancient productions of the same class, they are not genuine."

"The 'Anabasis' (Ἀνάβασις), 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 Thucydides, 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. 399, 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 records. 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.)
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MAP

to illustrate the

EXPEDITION OF CYRUS,
and the Retreat of the

TEN THOUSAND GREEKS.
Compiled from authentic Documents,

By

W. FRANCIS AINSWORTH.
MAP

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ANABASIS.
EXPLANATION.

Cy.—Cyrus, at the head of the 600 horse.
Ari.—Aratus, commanding the left wing of Cyrus.
Ba.—Barbarian troops in the army of Cyrus.
Pa.—Paphlagonian cavalry, on the right wing of Cyrus.

II.—Greek targeteers, who opened to allow Tissaphernes and his cavalry to pass through.
Cl.—Clear house. Behind these leaders are the Greek heavy-armed troops; Charachus generals on their right, and Memnon on their left.

A.—Artaxerxes at the head of the 6000 horse, forming the king’s body-guard.
Art.—Artaxerxes.
Tis.—Tissaphernes and his cavalry, arrayed in line of order.
Po.—Infantry of Artaxerxes, armed with Persian bucklers.
As.—Egyptian infantry, armed with large shields reaching to the feet.
Ca.—Cavalry of Artaxerxes, on the right wing.

The line of Artaxerxes is composed of solid columns, each containing the men of the same nation.
The large points . . . . . . indicate the chariots armed with scythes, which were stationed before each army, Cyrus having 20 of these, and Artaxerxes 130.
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 manoeuvres of the army of Artaxerxes, and the second charge of the Greeks, are not given.

PLAN OF THE BATTLE OF CUNAXA, 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. Δαρείου καὶ Παρνασάτιδος γίγνονται παῖδες δύο, πρεσβυτερος μὲν Ἀρταξέρξης, νεώτερος δὲ Κύρος. Ἐπεὶ δὲ ἱσθένει Δαρείος καὶ ὑπώπτευε τελευτήν τοῦ βίου, ἐβοῦλετο τῷ παίδε ἄμφοτέρω παρεῖναι. 2. Ὁ μὲν οὖν πρεσβυτερος παρὸν ἐτύγχανε· Κύρον δὲ μεταπέμπτεται ἀπὸ τῆς ἄρχης, ὡς αὐτὸν σατράπην ἐποίησε, καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε πάντων, ὥσπερ εἰς Καστωλοῦ πεδίον ἀδροίζονται. 'Αναβαίνει οὖν ὁ Κύρος λαβὼν Τισασάφερνην ὡς φίλον, καὶ τῶν Ἕλληνων δὲ ἔχων ὀπλίτας ἀνέθη τριακοσιῶν, ἀρχοῦτα δὲ αὐτῶν Ἑνείαν Παρράσιον.

3. Ἐπεὶ δὲ ἐτελεύτησε Δαρείος καὶ κατέστη εἰς τὴν βασιλείαν Ἕλληνης, Τισασάφερνης διαβάλλει τὸν Κύρον πρὸς τὸν ἀδελφόν, ὡς ἐπιδοθείον αὐτῶ. Ὁ δὲ πείθεται τε καὶ συλλαμβάνει Κύρον ὡς ἀποκτενῶν· ἢ δὲ μήτηρ ἔξαιτησιμένη αὐτὸν, ἀποπέμπει πάλιν ἐπὶ τὴν ἄρχην. 4. Ὁ δ' ὡς ἀπῆλθε, κινδυνεύσας καὶ ἀτιμασθεῖς, βουλεύεται δπός μήποτε ἐτί ἔσται ἐπὶ τῷ ἀδελφῷ, ἀλλ' ἢν δύνηται βασιλεύσει αὐτ' ἐκεῖνω. Παρύσατις μὲν δὴ ἢ μήτηρ ὑπῆρχε τῷ Κύρῳ, φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρταξέρξην. 5. 'Οστίς δ' ἀφικνεῖτο τῶν παρὰ βασιλέως πρὸς αὐτῶν, πάντας οὔτω διαπεθεὶς ἀπεπέμπτεν ὡς τε αὐτῷ.
μᾶλλον φίλους εἶναι ἡ βασιλεία. Καὶ τῶν παρ’ ἑαυτῷ δὲ βαρβάρων ἐπεμελεῖτο, ὡς πολεμεῖν τε ἱκανοὶ εἴησαν καὶ εὐνοικῶς ἔχοιεν αὐτῶ. 6. Τὴν δὲ Ἐλληνικὴν δύναμιν ἔδωκεν ἡδονὴ ἐγκρυπτώμενος, ὅπως ὁτι ἀπαρακτοῦντος λάβοι βασιλεά. Ἡδὲ οὖν ἐποιεῖτο τὴν συλλογὴν. Ὅποσασ εἰχὲ φιλικάς ἐν ταῖς πόλεσι, παρήγαγεν τοῖς φρονύρχοις ἐκάστους λαμβάνειν ἄνδρας Πελοποννησίους ὑπὸ τοὺς πλείστους καὶ βελτίστους, ὡς ἐπιβουλεύοντος Τισσαφέρνους ταῖς πόλεσι. Καὶ γὰρ ἤσαν αἱ Ἰωνικὲς πόλεις Τισσαφέρνους τὸ ἀρχαῖον, ἐκ βασιλέως δεδομένα, τότε δ’ ἀφεστήκεσαν πρὸς Κύρον πᾶσαι πλὴν Μιλήτου. 7. Ἔν Μιλήτῳ δὲ Τισσαφέρνης προαισθόμενος τὰ αὐτὰ ταύτα βουλευομένους, ἀποστήνη πρὸς Κύρον, τοὺς μὲν αὐτῶν ἀπέκτεινε, τοὺς δ’ ἐξέβαλεν. Ὁ δὲ Κύρος ὑπολαθὼν τοὺς φεύγοντας, συλλέξας στράτευμα ἐπολιορκεῖ Μιλήτον καὶ κατὰ γῆν καὶ κατὰ θάλασσαν, καὶ ἐπειράτο κατάγειν τοὺς ἐκπεπτωκότας. Καὶ αὕτη αὐτῇ ἄλλῃ πρόφασις ἦν αὐτῷ τοῦ ἀθροίζειν στράτευμα. 8. Πρὸς δὲ βασιλέα πέμπτων ἡγίσιον, ἀδελφὸς ἄν αὐτοῦ, δοθήναι οἱ ταύταις τὰς πόλεις μᾶλλον ἡ Τισσαφέρνης ἁρχεῖν αὐτῶν, καὶ ἡ μάχη συνεπραττεὶν αὐτῷ ταῦτα· ὡστε βασιλεὺς τῆς μὲν πρὸς ἑαυτὸν ἐπιθυμήσει οὔκ ἠθάνετο, Τισσαφέρνει δὲ ἐνόμιζε πολεμοῦντα αὐτὸν ἀμφι τὰ στρατεύματα δαπανᾶν· ὡστε οὐδὲν ἠκέθετο αὐτῶν πολεμοῦντων. Καὶ γὰρ ὁ Κύρος ἀπέπεμπε τοὺς γιγνομένους δασμοὺς βασιλεῖ ἐκ τῶν πόλεων, ὧν Τισσαφέρνης ἑτὸγχανεν ἔχοιν. 9. Ἡ Ἀλλο δὲ στράτευμα αὐτῷ συνελέγετο ἐν Χερρώνησι, τῇ καταντίπερας Ἀβύδου, τόνδε τὸν τρόπον. Κλέαρχος Λακεδαιμόνιος φυγάς ἦν· τοῦτῳ συγγενώμενος ὁ Κύρος ἡγάσθη τε αὐτῶν καὶ δίδωσιν αὐτῷ μυρίους δαρεικοῦσα. Ὁ δὲ λαβὼν τὸ χρυσὸν στράτευμα συνελέξεν ἀπὸ τοὺτων τῶν χρημάτων, καὶ ἐπολεμεῖ, ἐκ Χερρώνησον ὄρμωμένοις, τοῖς Ὀραξί τοῖς ὑπὲρ Ἐλληστοντον οἰκουσί, καὶ ὠφέλει τοὺς Ἐλληνας· ὡστε καὶ χρήματα συνεβάλλοντο αὐτῷ εἰς τὴν τροφὴν τῶν στρατιωτῶν αἱ Ἐλληστοντιακαὶ πόλεις ἑκου-
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. 'Επει δ' ἐδόκει ἡδη πορεύεσθαι αὐτῷ ἀνω, τὴν μὲν πρόφασιν ἐποιεῖτο ὡς Πισίδας βουλόμενος ἐκβαλεῖν πανταπασιν ἐκ τῆς χώρας· καὶ ἀθροίζει ὡς ἐπὶ τούτους τὸ τε βαρβαρικὸν καὶ τὸ Ἑλληνικὸν ἐνταῦθα στρατεύμα, καὶ παραγγέλλει τῷ τὸ Κλεάρχῳ λαβόντι ἤκειν βασιν ἡν ἄυτῳ στρατεύμα, καὶ τῷ Ἀριστάππῳ, συναλλαγέντι πρὸς τοὺς οἶκους, ἀποπεμφαὶ πρὸς ἑαυτὸν ὁ εἰχε στρατεύμα· καὶ Ξενία τῷ Ἀρκάδῳ, ὡς αὐτῷ προστήκηκε τοῦ ἐν ταῖς πόλεις ξενικοῦ, ἤκειν παραγγέλλει λαβόντα τοὺς ἄνδρας, πλὴρ ὁπόσοι ἠκανοὶ ἦσαν τὰς ἀκροπόλεις φυλάττευν· 2. 'Εκάλεσε δὲ καὶ
τοὺς Μίλητον πολιορκοῦντας, καὶ τοὺς φυγάδας ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι, ὑποσχόμενος αὐτοῖς, εἰ καλῶς καταπράξειν ἔφη ὁ ἐστρατεύωτος, μὴ πρόσθεν παύσασθαι πρὶν αὐτοῖς καταγαγὼν οἶκαδε. Οἱ δὲ ἠδὲος ἐπείθοντο· (ἐπὶ-
στενον γὰρ αὐτῷ) καὶ λαβόντες τὰ ὅπλα παρῆσαν εἰς Σάρ-
δεις. 3. Ἐσείας μὲν δὴ τοὺς ἐκ τῶν πόλεων λαβῶν παρ-
egένετο εἰς Σάρδεις, ὡπλίτας εἰς τετρακιςχιλίους. Πρόξενος δὲ παρῆ ἔχων ὡπλίτας μὲν εἰς πεντακοσίους καὶ χιλίους, γυμνήτας δὲ πεντακοσίους. Σοφαίνετος δὲ ὁ Στυμφάλιος ὡπλίτας ἔχων χιλίους· Σωκράτης δὲ ὁ Ἀχαῖος ὡπλίτας ἔχων ὡς πεντακοσίους. Πασίων δὲ ὁ Μεγαρεῖς εἰς ἐπτακο-
σίους ἔχων ἀνδράς παρεγένετο· ἣν δὲ καὶ ὀὕτος καὶ ὁ Σω-
kράτης τῶν ἁμφί Μίλητον στρατευμονέν. 4. Οὐτοί μὲν εἰς Σάρδεις αὐτῷ ἄφικοντο. Τισσαφέρνης δὲ, κατανοῆσας ταύτα, καὶ μείζονα ἡγησάμενος εἶναι ἢ ὡς ἐπὶ Πισίδας τὴν παρασκεύην, πορεύεται ὡς βασιλέα, ἣ ἐδύνατο τάχιστα, ἑπ-
τέας ἔχων ὡς πεντακοσίους. 5. Καὶ βασιλεὺς μὲν δὴ, ἐπεὶ ἤκουσε παρὰ Τισσαφέρνους τὸν Κύρου στόλον, ἀντιπαρε-
σκευάζετο.

Κύρος δὲ, ἔχων οὖς εἰρηκα, ὁρμᾶτο ἀπὸ Σάρδεων· καὶ ἐξελαύνει διὰ τῆς Λυδίας σταθμοὺς τρεῖς, παρασάγγας εἰ-
kοσι καὶ δύο ἐπὶ τὸν Μαίανδρον ποταμόν. Τούτου τὸ εὐ-
ρος σὺν πλέθρα· γέφυρα δὲ ἐπὶ ἐξενυγμένη πλοῦς ἐπὶ τά.
6. Τούτων διαλαβὸς ἐξελαύνει διὰ Φρυγίας σταθμὸν ἕνα πα-
ρασάγγας ὅκτω εἰς Κολοσσάς, πόλιν οἰκουμένην, ευδαίμονα καὶ μεγάλην. Ἐνταύθα ἐμείνειν ἡμέρας ἐπτά· καὶ ἤκε-

Μένων ὁ Θεταλός, ὡπλίτας ἔχων χιλίους καὶ πελταστῶς πεντακοσίους, Δόλοπας καὶ Δινιάνας καὶ Ὀλυνθίους. 7. Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς, παρασάγγας εἰκοσι, εἰς Κελαίνας, τῆς Φρυγίας πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. Ἐνταύθα Κύρῳ βασίλεια ἦν καὶ παράδεισος μέγας, ἀγρίων ὑθρίων πλήρης, ἢ ἐκείνου ἐθήρεν ἀπὸ Ἰπ-
pου, ὅποτε γυμνάσαε βούλλου ἑαυτῶν τε καὶ τοὺς ἐπτώς. Διὰ μέσου δὲ τοῦ παραδείσου ῥεῖ ὁ Μαίανδρος ποταμὸς· αἱ δὲ πηγαὶ αὐτοῦ εἰσαι ἐκ τῶν βασιλείων· ῥεῖ δὲ καὶ διὰ
τῆς Κελαιναίδος πόλεως. 8. Ἐστὶ δὲ καὶ μεγάλου βασιλέως βασιλεία ἐν Κελαιναιᾷ ἐρυμνά, ἐπὶ ταῖς πηγαῖς τοῦ Μαρσύου ποταμοῦ, ὑπὸ τῆς ἀκρόπολεος. οἱ δὲ καὶ ὦντος διὰ τῆς πόλεως, καὶ ἐμβάλλει εἰς τὸν Μαιανδρόν. τού δὲ Μαρσύου τὸ ἐνυρὸς ἑστὶν εἰκοσι καὶ πέντε ποδῶν. Ἐνταῦθα λέγεται Ἀπόλλων ἐκδείραι Μαρσύαν, νικήσας ἐρίζοντα οἱ περὶ σοφίας, καὶ τὸ δέρμα κρεμάσαν εἰς τῷ ἀντρῷ ὀδὲν αἱ πηγαὶ· διὰ δὲ τούτῳ ὁ ποταμὸς καλεῖται Μαρσύας. 9. Ἐνταῦθα Σέρφης, ὅτε ἐκ τῆς Ἑλλάδος ἦττηθεις τῇ μάχῃ ἀπεχώρει, λέγεται οἰκοδομήσαι ταῦτά τε τὰ βασιλεύα καὶ τὴν Κελαιναίδος ἀκρόπολιν. Ἐνταῦθα ἐμείνει Κύρος ἡμέρας τριάκοντα· καὶ ἦκε Κλέαρχος, ὁ Δακεδαιμόνιος φυγᾶς, ἔχων ὀπλίτας χιλίους, καὶ πελταστὰς Ὀρίκες ὄκτακοσίους, καὶ τοξότας Κρήτης διακοσίους. ἢμα δὲ καὶ Σωκράτης παρῆν ὁ ἴωροκόσιος, ἔχων ὀπλίτας τριακόσιους, καὶ Σοφαίνετος ὁ Ἀρκάς, ἔχων ὀπλίτας χιλίους. Καὶ ἐνταῦθα Κύρος ἔξετασιν καὶ ἄριθμὸν τῶν Ἐλλήνων ἐποίησεν ἐν τῷ παραδέισῳ, καὶ ἐγένοντο οἱ σύμπαντες, ὀπλίται μὲν μύριοι καὶ χίλιοι, πελτασταὶ δὲ ἀμφὶ τοὺς δισχίλιους.

10. Ἐντεύθεν ἐξελάνυε σταθμοῦς ὅψ, παρασάγγας δέκα, εἰς Πέλτας, πόλιν οἰκομένην. Ἐνταῦθι ἐμείνεν ἡμέρας τρεῖς· ἐν αἷς Ζενίας ὁ Ἀρκάς τὰ Δύκαια ἔθουσε καὶ ἀγώνα ἔθηκε· τὰ δὲ ἄθλα ἔστε τοὺς στεγαγίδες χρυσαί. ἔθεωρε δὲ τὸν ἀγώνα καὶ Κύρος. Ἐντεύθεν ἐξελάνυε σταθμοῦς ὅψ, παρασάγγας μέσακα, εἰς Κεραμίων ἀγοράν, πόλιν οἰκομένην, ἔσχάτην πρὸς τὴν Μυσία χώρα. 11. Ἐντεύθεν ἐξελάνυε σταθμοῦς τρεῖς, παρασάγγας τριάκοντα, εἰς Κάινομον πεδίον, πόλιν οἰκομένην. Ἐνταῦθι ἐμείνεν ἡμέρας πέντε· καὶ τοῖς στρατιώταις ὦφείλετο μοῦθος πλέον ἡ τριῶν μηρῶν, καὶ πολλάκις ἑνήκες ἐπὶ τῶν θύρας ἀπήτουν. Ὁ δὲ ἐλπίδας λέγον διήγη, καὶ δήλος ἦν ἀνιώμενος· οὐ γὰρ ἦν πρὸς τὸν Κύρον πρόσφορον ἔχοντα μὴ ἀποδιδόναι.

12. Ἐνταῦθα ἀφικνεῖται Ἑπτάζης, ἡ Συνενέσσιος γυνὴ, τοῦ Κιλίκων βασιλέως, παρὰ Κύρον· καὶ ἐλέγετο Κύρῳ δοῦναι χρήματα πολλὰ. Τῇ δ' οὖν στρατίᾳ τότε ἀπέδωκε
Κύρος μισθόν τεττάρων μηνών. Εἰξε δὲ ἡ Κιλίσσα καὶ φύλακας περὶ αὐτῆς Κίλικας καὶ Ἀπευθεν.· ἐλέγετο δὲ καὶ συγγενεσθαί Κύρον τῇ Κιλίσσῃ. 13. Ἑντεῦθεν δὲ ἐξελαύνει σταθμοὺς δύο, παρασάγγας δέκα, εἰς Θύμβριον, πόλιν οἰκουμένην. Ἐνταῦθα ἦν παρὰ τῷ ὄδων κρήνῃ ἡ Μίδου καλουμένη, τοῦ Φρυγῶν βασιλέως, ἐφ᾽ ἦ λέγεται Μίδας τὸν Σάτυρον θηρεύσαι, οὕνει κεράσας αὐτήν. 14. Ἑντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγας δέκα, εἰς Τυραίον, πόλιν οἰκουμένην. Ἐνταῦθα ἔμεινε ἡμέρας τρεῖς· καὶ λέγεται δεηθῆναι ἡ Κιλίσσα Κύρον ἐπιδείξει τὸ στρατεύμα αὐτῆς. Βουλόμενος οὖν ἐπιδείξει, ἐξέταινον ποιεῖται ἐν τῷ πεδίῳ τῶν Ἑλλήνων καὶ τῶν βαρβάρων. 15. Ἐκέλευσε δὲ τούς Ἑλληνας, ὡς νόμος αὐτοῖς εἰς μάχην, οὕτω ταχθῆναι καὶ στῆριν, συντάξα τίς ἐκαστὸν τοὺς ἑαυτοὺς. Ἐπάχθησαν οὖν ἐπὶ τεττάρων· εἰς δὲ τὸ μὲν δεξιόν Μένων καὶ οἱ σὺν αὐτῷ, τὸ δὲ εὐώνυμον Κλέαρχος καὶ οἱ ἑκείνου, τὸ δὲ μέσον οἱ ἄλλοι στρατηγοί. 16. Ἐθεώρει οὖν ὁ Κύρος πρῶτον μὲν τοὺς βαρβάρους (οἱ δὲ παρῆλαν- νον τεταγμένοι κατὰ ἱλας καὶ κατὰ τάξεις), εἶτα δὲ τοὺς Ἑλληνας, παρελαύνων ἐφ᾽ ἀρματος καὶ ἡ Κιλίσσα ἐφ᾽ ἀρ- μαμάξης. Εἶχον δὲ πάντες κράνη χαλκά, καὶ χιτώνας φοι- νικοὺς, καὶ κνημίδας, καὶ τὰς ἀσπίδας ἐκκεκαλυμμένας. 17. Ἐπειδή δὲ πάντας παρῆλασε, στῆσας τὸ ἁρμα πρὸ τῆς φα- λαγγος, σέμφασις Πήγητα τὸν ἐρμυνέα παρὰ τοὺς στρατη- γοὺς τῶν Ἑλλήνων ἐκέλευσε προβαλέσθαι τὰ ὀπλα, καὶ ἐπιχωρῆσαι ὅλην τὴν φάλαγγα. Οἱ δὲ ταύτα προείπον τοῖς στρατιώταις· καὶ εἶπε ἐσάλπιγγε, προβαλλόμενοι τὰ ὀπλα, ἐπῆσαν. Ἐκ δὲ τούτου θάσσου προϊόντων σῦν κραν- γῆ, ἀπὸ τοῦ αὐτομάτου δρόμος ἐγένετο τοῖς στρατιώταις ἐπί τὰς σκηνὰς. 18. Τῶν δὲ βαρβάρων φόβος πολὺς καὶ ἄλλους, καὶ ἡ τε Κιλίσσα ἔφυγεν ἐκ τῆς ἀρμαμάξης, καὶ οἱ ἐκ τῆς ἄγορᾶς, καταλιπόντες τὰ ωμα, ἔφυγον· οἱ δὲ Ἑλ- ληνες σὺν γέλωτι ἐπὶ τὰς σκηνὰς ἠλθον. Ἡ δὲ Κιλίσσα, ἰδοὺς τὴν λαμπρότητα καὶ τὴν τάξιν τοῦ στρατεύματος, ἐθαύμασε. Κύρος δὲ ἦσθη, τὸν ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρβάρους φόβον ἰδὼν.
19. Ἐνετέθεν εξελάυνει σταθμοὺς τρεῖς, παρασάγγας εἰκοσιν, εἰς Ἰκόνιον, τῆς Φρυγίας πόλιν ἐσχάτην. Ἐνταῦθα ἔμεινε τρεῖς ἡμέρας. Ἐνετέθεν εξελάυνει διὰ τῆς ἄνακοινίας σταθμοὺς πέντε, παρασάγγας τριάκοντα. Ταύτην τήν χώραν ἐπέτρεψε διαρτάσας τοῖς Ἐλλησπόνην, ὡς πολεμίαν οὖσαν. 20. Ἐνετέθεν Κύρος τῇν Κιλισσάν εἰς τῇν Κιλικίαν ἀποπέμπει τῇν παραχήθην ὁδὸν· καὶ συνέτεμφεν αὐτῇ στρατιῶτας, οὐς Μένων εἶχε, καὶ αὐτόν. Κύρος δὲ μετὰ τῶν ἄλλων εξελάυνει διὰ Καππαδοκίας σταθμοὺς τέταρτα, παρασάγγας εἰκοσικαι πέντε, πρὸς Δάναον, πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· ἐν ὧν Κύρος ἀπέκτεινεν ἄνδρα Πέρσην, Μεγαφέρρην, φοινικιστὴν βασίλειον, καὶ ἐτεράν τινα τῶν ὑπάρχων δυνάτην, αἰτιασάμενος ἐπιδούλευσιν αὐτῷ. 21. Ἐνετέθεν ἐπειρώντο εἰςβάλλειν εἰς τῇν Κιλικίαν· ἦ δὲ εἰςβολή ἣν ὁδὸν ἀμαξίτος, ὀρθία ἰσχυρῶς, καὶ ἀμήχανος εἰςέλθειν στρατεύματι, εἰ τις ἐκώλυνεν. Ἐλέγετο δὲ καὶ Συέννεσις εἶναι ἐπὶ τῶν ἀκρῶν, φυλάττων τῇν εἰςβολήν· διὸ ἦ ἐμείναν ἡμέραν ἐν τῷ πεδίῳ. Τῇ δ’ υστεραία ἦκεν ἀγγέλος λέγων, ὅτι λελοπώς ἐν Συέννεσις τὰ ἄκρα, ἔπει ἡγήθη ὅτι τὸ Μένωνος στρατεύμα ἢδη ἐν Κιλικίᾳ ἦν, εἰςω τῶν ὀρέων, καὶ ὅτι τρήρεις ἦκονεν περιπλεούσας ἀπ’ Ἰωνίας εἰς Κιλικίαν, Ταμών ἔχοντα, τὰς Δακεδαιμονίας καὶ αὐτὸν Κύρον. 22. Κύρος δ’ οὖν ἀνέβη ἐπὶ τὰ ὅρη, οὐδὲνς κωλύσοντος, καὶ εἰξε τὰς σκηνάς, οὐ οἱ Κίλικες ἐφύλαττον. Ἐνετέθεν δὲ κατέβαινεν εἰς πεδίον μέγα καὶ καλὸν, ἐπίρρυντον, καὶ δένδρων παντοδαπῶν ἐμπλεὼν καὶ ἀμπέλων· πολὺ δὲ καὶ σήσιμον καὶ μελίνην καὶ κέγχρον καὶ πυρὸς καὶ κριθᾶς φέρει. Ὁρος δ’ αὐτὸ περιέχει ὁχυρὸν καὶ ψηλὸν πάντη ἐκ θαλάττης εἰς θάλατταν. 23. Καταβὰς δὲ διὰ τοῦτον τοῦ πεδίου ἡλασε σταθμοὺς τέταρτας, παρασάγγας πέντε καὶ εἰκοσιν, εἰς Ταρσοὺς, τῆς Κιλικίας πόλιν μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα ἦσαν τὰ Συεννέσιος βασίλεια, τοῦ Κιλικοῦ βασιλέως· διὰ μέσης δὲ τῆς πόλεως ἤτο ποταμός, Κόδυνος ὄνομα, εὔρος δύο πλέθ-
CHAPTER III.

The Greek soldiers suspect the real object of the expedition, and Clearchus, 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 ἐμείνει Κύρος καὶ ἡ στρατιὰ ἡμέρας εἰκόσιοι ὁι γὰρ στρατιώται οὐκ ἐφάσαν λέναι τοῦ πρόσω. Ἡ πώπετεν γὰρ ἦδη ἐπὶ βασιλεία λέναι. μισθωθήναι δὲ οὐκ ἐπὶ
Πρῶτος δὲ Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἑδιαζέτοι εἶναι· οἱ δὲ αὐτῶν τε ἐβαλλον καὶ τὰ ὑποζύγια τὰ ἑκεῖνον, ἐπεὶ ἦρξατο προϊέναι. 2. Κλέαρχος δὲ τότε μὲν μικρὸν ἔξεφυγε τὸ μὴ καταπτερωθήναι· ύστερον δὲ, ἐπεὶ ἐγνὼ ὅτι οὐ δυνήσεται βιάσασθαι, συνήγαγεν ἐκκλησίαν τῶν αὐτοῦ στρατιωτῶν. Καὶ πρῶτον μὲν ἔδακρυν πολὺν χρόνον ἑστῶς· (οἱ δὲ ὀρῶντες ἑθαύμαζον καὶ ἐσιώπων) εἴτα δὲ ἐλεύξε τοιάδε.

3. Ἀνδρές στρατιώται, μὴ θαναμάζετε ὅτι χαλεπός φέρω τοῖς παροῦσι πράγμασιν. Ἡμοὶ γὰρ Κῦρος ξένος ἐγένετο, καὶ με, φεύγοντα ἐκ τῆς πατρίδος, τὰ τὲ ἄλλα ἔτιμησε, καὶ μυρίους ἔδωκε δαρειούς· οὖς ἐγὼ λαβὼν, οὐκ εἰς τὸ ἴδιον κατεθύμην ἐμοὶ, ἀλλ᾽ οὕτω καθηρυτάθησα, ἀλλ᾽ εἰς ύμᾶς ἐδαπάνων. 4. Καὶ πρῶτον μὲν πρὸς τοὺς Θράκας ἐπολέμησα, καὶ ὑπὲρ τῆς Ἑλλάδος ἐτιμωροῦμην μεθ᾽ ύμῶν, ἐκ τῆς Χερσονήσου αὐτοὺς ἐξελάυνων, βουλομένους ἀφαιρεῖσθαι τοὺς ἑνοικοῦντας ᾿Ελλήνας τῆς γῆς. Ἡπειδὴ δὲ Κῦρος ἐκάλεσε, λαβὼν ύμᾶς ἑπορεύομην, ἵνα, εἰ τι δέοιτο, φιλοι ἀυτὸν ἀνθ᾽ ὃν ἐν ἑπαθον ὑπ᾽ ἐκεῖνον. 5. Ἡπεί δὲ ύμείς οὐ βούλεσθε συμπορεύεσθαι, ἀνάγκη δὴ μοι, ἡ ύμᾶς προδότα μὴ Κῦρον φιλία χρῆσθαι, ἡ πρὸς ἐκεῖνον ψευδαμενον μεθ᾽ ύμῶν εἶναι. Εἰ μὲν δὴ δίκαια ποιήσω οὐκ οἶδα, αἱρήσομαι δ᾽ οὖν ύμᾶς, καὶ σὺν ύμῖν ὁ τι ἄν δέχεσθαι καὶ πρῶτον τὴν Κῦρον φιλία χρῆσθαι, ἡ πρὸς ἐκεῖνον ψευδαμενον μεθ᾽ ύμῶν εἶναι. Εἰ μὲν δὴ δίκαια ποιήσω οὐκ οἶδα, αἱρήσομαι δ᾽ οὖν ύμᾶς, καὶ σὺν ύμῖν ὁ τι ἄν δέχεσθαι καὶ πρῶτον τὴν Κῦρον φιλία χρῆσθαι, ἡ πρὸς ἐκεῖνον ψευδαμενον μεθ᾽ ύμῶν εἶναι. Εἰ μὲν δὴ δίκαια ποιήσω οὐκ οἶδα, αἱρήσομαι δ᾽ οὖν ύμᾶς, καὶ σὺν ύμῖν ὁ τι ἄν δέχεσθαι καὶ πρῶτον τὴν Κῦρον φιλία χρῆσθαι, ἡ πρὸς ἐκεῖνον ψευδαμενον μεθ᾽ ύμῶν εἶναι. Εἰ μὲν δὴ δίκαια ποιήσω οὐκ οἶδα, αἱρήσομαι δ᾽ οὖν ύμᾶς, καὶ σὺν ύμῖν ὁ τι ἄν δέχεσθαι καὶ πρῶτον τὴν Κῦρον φιλία χρῆσθαι, ἡ πρὸς ἐκεῖνον ψευδαμενον μεθ᾽ ύμῶν εἶναι. Εἰ μὲν δὴ δίκαια ποιήσω οὐκ οἶδα, αἱρήσομαι δ᾽ οὖν ύμᾶς, καὶ σὺν ύμῖν ὁ τι ἄν δέχεσθαι καὶ πρῶτον τὴν Κῦρον φιλία χρῆσθαι, ἡ πρὸς ἐκεῖνον ψευδαμενον μεθ᾽ ύμῶν εἶναι. Εἰ μὲν δὴ δίκαια ποιήσω οὐκ οἶδα, αἱρήσομαι δ᾽ οὖν ύμᾶς, καὶ σὺν ύμῖν ὁ τι ἄν δέχεσθαι καὶ πρῶτον τὴν Κῦρον φιλία χρῆσθαι, ἡ πρὸς ἐκεῖνον ψευδαμενον μεθ᾽ ύμῶν εἶναι. Εἰ μὲν δὴ δίκαια ποιήσω οὐκ οἶδα, αἱρήσομαι δ᾽ οὖν ύμᾶς, καὶ σὺν ύμῖν ὁ τι ἄν δέχεσθαι καὶ πρῶτον τὴν Κῦρον φιλία χρῆσθαι, ἡ πρὸς ἐκεῖνον ψευδαμενον μεθ᾽ ύμῶν εἶναι. Εἰ μὲν δὴ δίκαια ποιήσω οὐκ οἶδα, αἱρήσομαι δ᾽ οὖν ύμᾶς, καὶ σὺν ύμῖν ὁ τι ἄν δέχεσθαι καὶ πρῶτον τὴν Κῦρον φιλία χρῆσθαι, ἡ πρὸς ἐκεῖνον ψευδαμενον μεθ᾽ ύμῶν εἶναι.
ANABASIS. [III. 8–14.

ωνος πλείους ἢ διεχίλλοι, λαδόντες τὰ ὄπλα καὶ τὰ σκευο-
φόρα, ἐστρατοπεδεύσαντο παρὰ Κλεάρχως. 8. Κύρος δὲ,
τούτως ἀπορῶν τε καὶ λυπούμενος, μετεπέμπτο τὸν Κλέ-
αρχον· ὃ δὲ ίέναι μὲν οὐκ ἦθελε, λάθρα δὲ τῶν στρατιώ-
των πέμπων αὐτῷ ἄγγελον, ἐλεγε διάρρειν, ὡς καταστησο-
έων τούτων εἰς τὸ δέον· μεταπέμπεσθαι δὲ ἐκέλευν αὐ-
τὸν· αὐτὸς δ᾽ οὐκ ἔφη ίέναι. 9. Μετὰ δὲ ταῦτα, συναγα-
γὼν τοὺς 3' ἐκατοῦ στρατιῶτας, καὶ τοὺς προσελθόντας
αὐτῷ, καὶ τῶν ἄλλων τὸν βουλόμενον, ἔλεξε τοιάδε.

"Ανδρές στρατιῶτα, τὰ μὲν δὴ Κύρον δήλον ὅτι οὕτως
ἐχεῖ πρὸς ἡμᾶς, ὡσπερ τὰ ἡμέτερα πρὸς ἐκεῖνον· οὔτε γὰρ
ἡμεῖς ἐκεῖνον ἐτί στρατιῶται, ἐπεὶ γε οὐ συνεπομεθα αὐτῷ,
οὔτε ἐκεῖνος ἐτί ἡμῖν μαθοδότης. 10."Οτί μενοῦ ἀδικεῖ-
σθαι νομίζει ύφ᾽ ἡμῶν οἶδα· ὡστε καὶ μεταπεμπομένου αὐ-
tοῦ οὐκ ἔθελο ἐλθεῖν, τὸ μὲν μέγιστον, αἰσχρονμενος, οὐτὶ
σύνοια ἐμαυτῷ πάντα ἐφευσμένου αὐτόν, ἐπειτα δὲ καὶ
dεινώς, μὴ, λαδῶν με, δίκην ἐπιθῆ, ὅν νομίζει ὑπ᾽ ἐμοῦ ἡμι-
kήσαι. 11."Εμοί οὖν δοκεῖ οὐχ ὄρα εἰναι ἡμῖν καθεύδειν,
οὐδ᾽ ἀμελεῖν ἡμῶν αὐτῶν, ἀλλὰ βουλεύσοι μοι τι χρῆ ποι-
eῖν ἐκ τούτων. Καὶ ἔως γε μένοιν αὐτὸν, σκεπτέοι μοι
δοκεῖ εἶναι, ὅπως ἀσφαλέστατα μενοῦμεν, εἰ τε ἡδὴ δοκεῖ
ἀπείναι, ὅπως ἀσφαλέστατα ἀπίμην, καὶ ὅπως τὰ ἐπιτήδεια
ἐξομεν· ἀνευ γὰρ τούτων οὔτε στρατηγοῦ οὔτε ἰδιῶτων
ὀφελος οὐδέν. 12. 'Ο δὲ ἀνήρ πολλοῦ μὲν ἄξιος φίλος, ὃ
ἀν φίλος ἡ, χαλεπώτατος δὲ ἐχθρός, ὃ ἂν πολέμοι ἡ· ἔχει
δὲ δύναμιν καὶ πεζὸν καὶ ἰππικήν καὶ ναυτικήν, ἢν πάντες
ἀρμοίως ὄρωμεν τε καὶ ἐπιστάμεθα· καὶ γὰρ οὐδὲ πόρρω
δοκοῦμεν μοι αὐτοῦ καθῆσαι· ὡστε ἄρα λέγειν, ὅ τι τις
γεγυνώσκει ἄριστον εἶναι. Ταῦτα εἰπὼν ἐπαύσατο.

13. 'Εκ δὲ τούτων ἀνίσταντο οἱ μὲν ἐκ τοῦ αὐτομάτου,
λέξοντες δὲ ἐγίγνωσκον, οἱ δὲ καὶ ὑπ᾽ ἐκείνου ἐγκέλευντο,
ἐπιδεικνύντες οίδα εἰη ἡ ἀπορία ἀνευ τῆς Κύρου γνώμης καὶ
μένειν καὶ ἀπείναι. 14. Εἰς δὲ δὴ εἰπε, προσποιούμενος
σπεύδειν ὡς τάχιστα πορεύεσθαι εἰς τὴν Ἑλλάδα, στρατη-
γοῦς μὲν ἐλέσθαι ἄλλους ὡς τάχιστα, εἰ μὴ βουλεύεται Κλέ-
III. 15-19.

BOO K I.

αρχος ἀπάγειν· τὰ δ᾿ ἐπιτήδεια ἀγοράζεσθαι (ἡ δ᾿ ἀγορὰ ἄν ἐν τῷ βαρβαρικῷ στρατεύματι), καὶ συσκευάζεσθαι· ἐλ-
θόντας δὲ Κύρον αἰτείν πλοία, ὡς ἀποπλέοιεσ· ἕαν δὲ μὴ διδῶ ταῦτα, ἡγεμόνα αἰτείν Κύρον, ὡς διὰ φιλίας τῆς
χώρας ἀπάγει. 'Εὰν δὲ μηδὲ ἡγεμόνα διδῷ, συντάπεσθαι τῷ ταχίστῃ, πέμψαι δὲ καὶ προκαταληψόμενος τὰ ἄκρα,
ὅπως μὴ φθάσωσι μῆτε Κύρος μῆτε οἱ Κύλικες καταλαβο-
tες, ὅν πολλὰς καὶ πολλὰ χρήματα ἐχομεν ἀνηρπακότες. Ὅυτος μὲν δὴ τοιαῦτα ἐπε· μετὰ δὲ τούτων Ἐλεάρχος ἐπε τοσοῦτον.

15. Ἡμὲς μὲν στρατηγήσοντα ἐμὲ ταῦτὴν τὴν στρατηγίαν
μηδεὶς ὡμῶν λεγέτω· πολλὰ γὰρ ἐνορό, δὲ ἂ ἐμοὶ τοῦτο
οὐ ποιητέον· ὡς δὲ τῷ ἄνδρε, ὃ ἄν ἐλησθε, πεῖσομαι ἦ
δυνατὸν μάλιστα, ἴνα εἰδῆτε ὅτι καὶ ἄρχεσθαι ἐπίσταμαι ὡς
τις καὶ ἄλλος μάλιστα ἄνθρωπον. 16. Μετὰ τοῦτον ἄλ-
λος ἀνέστη, ἐπιδεικνύς μὲν τὴν εὐνόησιν τοῦ τὰ πλοῖα αἰ-
tείν κελεύοντος, ὥσπερ πάλιν τὸν στόλον Κύρον μὴ ποιο-
μένον, ἐπιδεικνύς δὲ ως εὐθεῖς εἰπ ηγεμόνα αἰτεὶν παρὰ
tοῦτον, ὃ λυμαινόμεθα τῇ πρᾶξιν. Εἶ δὲ καὶ τῷ ἡγεμόνι
πιστεύσομεν, ὃ ἀν Κύρος διδῷ, τί κωλύει καὶ τὰ ἄκρα ἡμῖν
κελεύειν Κύρον προκαταλαβάνειν; 17. Ἡγὼ γὰρ ὁκνοῦ-
νη μὲν ἄν εἰς τὰ πλοῖα ἐμβαίνειν, ὃ ἡμῖν δοίη, μὴ ἡμᾶς
αὐταῖς ταῖς τριήρεσι καταδύσῃ· φοβοίμην δ᾿ ἄν τῷ ἡγεμόνι,
ὃ δοίη, ἐπεσάκη, μὴ ἡμᾶς ἄγαγα θεὸν σὺν οἷον τε ἐσταὶ
ἐξελθεῖν· βουλοίμην δ᾿ ἂν, ἀκοινοῦσα ἀπὸδιν Κύρον, λαθεῖν
αὐτὸν ἀπελθῶν· ὃ οὐ δυνατὸν ἐστιν. 18. ἈΛῇ ἐγὼ φημὶ
tαῦτα μὲν φιλαρία εἰς οἰ. ὁκεῖ δὲ μοι, ἄνδρας ἐλθόντας
πρὸς Κύρον, οὕτως ἐπιτήδειοι, σὺν Κλεάρχῳ, ἑρωτῶν ἐκεῖ-
νον τό βούλεται ἡμῖν χρῆσθαι· καὶ ἕαν μὲν ἡ πρᾶξις ἡ παρ-
απλησία οἶλαπερ καὶ πρόσθεν ἐχρῆτο τοῖς ἔξονοις, ἐπεσᾶκη
καὶ ἡμῶς, καὶ μὴ κακιόνς εἰσαι τῶν πρόσθεν τοῦτῷ συνα-
ναβάντων. 19. Ἐὰν δὲ μεῖζον ἡ πρᾶξις τῆς πρόσθεν φαί-
nηται, καὶ ἐπιπονωτέρα, καὶ ἐπικαυδονστέρα, ἄξιον ὃ πεῖσ-
αυτά ἡμᾶς ἄγεν, ἥ πεισθέντα πρὸς φιλίαις ἀφιέναι· οὔτω
gὰρ καὶ ἐπομενοι ἄν φιλοι αὐτῷ καὶ πρόθυμοι ἐποίμεθα,
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. 'Εντεύθεν ἔξελαύνει σταθμοὺς δύο, παρασάγγας δέκα, ἐπὶ τὸν Ψάρον ποταμὸν, οὗ ἡν τὸ εὔρος τρία πλέοντα. 'Εντεύθεν ἔξελαύνει σταθμὸν ἕνα, παρασάγγας πέντε, ἐπὶ τὸν Πύραμον ποταμὸν, οὗ τὸ εὔρος στάδιον. 'Εντεύθεν ἔξελαύνει σταθμοὺς δύο, παρασάγγας πεντεκαίδεκα, εἰς Ἰσσοῦς, τῆς Κιλικίας ἐσχάτην πόλιν, ἐπὶ τῇ θαλάσσῃ, οἰκομένην, μεγάλην καὶ εὐθαμίμονα. 2. 'Ενταύθα ἐμείναν ἡμέρας τρεῖς καὶ Κῦρῳ παρέσαν αἱ ἐκ Πελοποννήσου νῆς τριάκοντα καὶ πέντε, καὶ ἐπὶ αὐτῶν ναύαρχος Πυθαγόρας Λακεδαιμόνιος. Ἡγεῖτο δ' αὐτῶν Ταμώς Αἰγύπτιος ἐξ Ἑφέσου, ἐχὼν ναῦς ἐτέρας Κῦρον πέντε καὶ εἰκοσιν, αἰς ἐπολ-
ἐνδείκνυε Μίλητον, ὅτε Τισσαφέρνει φίλη ἤν, καὶ συνεπολέμει Κύρω πρὸς αὐτόν. 3. Παρῆν δὲ καὶ Χειρίσοφος ὁ Λακεδαιμόνιος ἐπὶ τῶν νεῶν, μετάπεμπτος ὑπὸ Κύρου, ἐπτακοσίους ἔξων ὁπλίτας, ὅν ἐστράτηγες παρὰ Κύρῳ. Αἱ δὲ νῆσες ὦμοιον κατὰ τὴν Κύρου σκηνήν. 'Ἐνταῦθα καὶ οἱ παρ' Ἀθροκόμα μισθοφόροι 'Ελλήνες ἀποστάντες ἤλθον παρὰ Κύρου, τετρακόσιοι ὁπλίται, καὶ συνεστρατεύοντο ἐπὶ βασιλέα. 4. 'Εντεῦθεν ἐξελαύνει σταθμὸν ἔνα, παρασάγγας πέντε, ἐπὶ πύλας τῆς Κιλίκίας καὶ τῆς Συρίας. Ἡσαν δ' ἐνταῦθα δόυ τείχη, καὶ τὸ μὲν ἔσωθεν πρὸ τῆς Κιλίκιας Συνέννεσις εἴχε καὶ Κιλίκων φυλακή· τὸ δὲ ἔξω, τὸ πρὸ τῆς Συρίας, βασιλέως ἔλεγετο φυλακὴ φυλάττειν. Διὰ μέσον δὲ ἐπὶ τούτων ποταμὸς Κάρσος ὄνομα, εὔφρος πλέθρον. Ἀπαν δὲ τὸ μέσον τῶν τειχῶν ἦσαν στάδιοι τρεῖς· καὶ παρελθοῦν οὐκ ἦν βία· ἦν γὰρ ἡ πάροδος στενὴ καὶ τὰ τείχη εἰς τὴν θάλασσαν καθήκοντα, ὑπερθέν δὲ ἦσαν πέτρα χλίβατοι· ἐπὶ δὲ τοὺς τείχεσιν ἀμφότερος ἐφειστήκεσαν πύλαι. 5. Ταύτης ἔνεκα τῆς παρόδου Κῦρος τᾶς νάυς μετεπέμψατο, ὅπως ὁπλίται ἀποδιάβαιειν εἰσὼν καὶ ἔξω τῶν πυλῶν, καὶ βιασάμενοι τοὺς πολεμίους παρέλθοιεν, εἰ φυλάττοιεν ἐπὶ ταῖς Συρίαις πύλαις, ὑπερ ὅσον ποιήσειν ο Κύρος τὸν 'Ἀθροκόμαν, ἔχοντα πολὺ στρατεύμα. 'Ἀθροκόμας δὲ οὗ τοῦτ' ἐποίησεν, ἀλλ', ἐπεὶ ἦκουσε Κύρον ἐν Κιλίκίᾳ οὖντα, ἀναστρέφας ἐκ Φοινίκης παρὰ βασιλέα ἀπῆλαμνεν, ἔχον, ὡς ἐλέγετο, τριάκοντα μυριάδας στρατιάς. 6. 'Ἐντεῦθεν ἐξελαύνει διὰ Συρίας σταθμὸν ἕνα, παρασάγγας πέντε, εἰς Μυριάνδρον, πῶλιν οἰκουμένην ὑπὸ Φοινίκων ἐπὶ τῇ θαλάττῃ. 'Εμπόριον δ' ἦν τὸ χωρίον, καὶ ὄρμουν αὐτόθι ὀλκάδες πολλαί. 7. 'Ἐνταῦθ' ἐμείναν ἡμέρας ἐπτά· καὶ ξενίας, ὁ 'Αρκάς στρατηγός, καὶ Πασίων ὁ Μεγαρέως, ἐμβάντες εἰς πλοῖον, καὶ τὰ πλείστου ἄξια ἐνθέμενοι, ἀπέπλευσαν, ὡς μὲν τοῖς πλείστοις ἐδόκουν φιλοτιμηθέντες, ὡς τοὺς στρατιῶτας αὐτῶν, τοὺς παρὰ Κλέαρχον ἀπελθόντας, ὡς ἀπιόντας εἰς τὴν Ἑλλάδα πῶλιν καὶ οὐ
πρὸς βασιλέα, εἶλα Κύρος τὸν Κλέαρχον ἔχειν. Ἐπει δ' ἦσαν ἀφανεῖς, διήλθε λόγος ὅτι διώκοι αὐτοὺς Κύρος τρήρει· καὶ οἱ μὲν εὗχοντο ὡς δολίους ὑντας αὐτοὺς ληφθῆναι, οἱ δ' ἤκιτειρον εἰ ἀλώσοιντο. 8. Κύρος δὲ, συγκαλέσας τοὺς στρατηγοὺς, εἶπεν· Ἀπολελοίπασιν ἡμᾶς Ξενίας καὶ Πασίων· ἀλλ' εὖ γε μέντοι ἐπιστάσθωσαν, ὅτι οὔτε ἀποδεδράκασιν, (οἴδα γὰρ ὅπῃ ὦξιόνται,) οὔτε ἀποπεφύγασιν, ἔχω γὰρ τρῆρεις ὡστε ἔλειν τὸ ἑκεῖνων πλοῖον. Ἀλλά, μὰ τοὺς θεοὺς, οὐκ ἔγυγκε αὐτοὺς διώξω· οὐδ' ἐρεί οὔδεῖς, ὡς ἐγώ, ἐως μὲν ἄν παρη τις, χρώμαι, ἐπειδὰν δὲ ἀπιέναι βούληται, συλλαβῶν καὶ αὐτοὺς κακῶς πουῖ καὶ τὰ χρήματα ἀποσυλλά. Ἀλλὰ ἱόντων, εἰδότες ὅτι κακίους εἰσὶ περὶ ἡμᾶς ἡ ἡμείς περὶ ἑκείνους. Καὶ τοῖς ἔχω γε αὐτῶν καὶ τέκνα καὶ γυναῖκας ἐν Τράλλεαι φρουρούμεναν· ἀλλ' οὔδε τούτων στερῆσονται, ἀλλ' ἀπολήφοιται τῆς πρόσθεν ἕνεκα περὶ ἐμὲ ἁρετής. 9. Καὶ ὁ μὲν ταῦτα εἰπεν· οἱ δὲ Ἔλληνες, εἰ τις καὶ ἀθυμότερος ἢν πρὸς τὴν ἀνάβασιν, ἀκούντες τὴν Κύρου ἁρετήν, ἢδιον καὶ προθυμότερον συνεπορεύοντο.

Μετὰ ταῦτα Κύρος ἐξελαύνει σταθμοὺς τέτταρας, παρασάγγας εἰκοσιν, ἐπὶ τὸν Χάλουν ποταμόν, ὄντα τὸ εὔρος πλέθρου, πλήρη δ' ἱχθύων μεγάλων καὶ πραεών, οὕς οἱ Σύρου Θεοὺς ἐνόμιζον, καὶ ἀδικεῖν οὐκ εἰών, οὐδὲ τὰς περιστέρας. Δι' ἰό σώμα, ἐν αἷς ἔκακήνυν, Παρνασσίδος ἦσαν, εἰς ζωνον δεδομέναι. 10. Ἐντεύθεν ἐξελαύνει σταθμοὺς πέντε, παρασάγγας τριάκοντα, ἐπὶ τὰς πηγὰς τοῦ Δάρδητος ποταμοῦ, οὐ τὸ εὔρος πλέθρου. Ἐντεύθη ἦσαν τὰ Βελέσους βασίλεια, τοῦ Συρίας ἅρταντος, καὶ παράδεισους πάνυ μέγας καὶ καλός, ἔχον πάντα δοὰς ὁρᾶει φόνους. Κύρος δ' αὐτῶν ἐξέκοψε καὶ τὰ βασίλεια κατέκαυσεν.

11. Ἐντεύθεν ἐξελαύνει σταθμοὺς τρεῖς, παρασάγγας πεντεκαίδεκα, ἐπὶ τὸν Εὔφρατην ποταμόν, ὄντα τὸ εὔρος τεττάρων σταδίων· καὶ πόλες αὐτοὺς ἥκεστο μεγάλη καὶ εὐδαίμων, Ὄψισκος ὀνόματι. Ἐντεύθη ἐμείναν ἡμέρας πέντε· καὶ Κύρος, μεταπεμψάμενος τοὺς στρατηγοὺς τῶν·
‘Ελλήνων, ἐλεγεν, διτε ὡς ἐσοιτο πρὸς βασιλέα μέγαν εἰς Βαβυλῶνα· καὶ κελεύει αὐτοὺς λέγειν ταῦτα τοῖς στρατιῶταις, καὶ ἀναπείθειν ἐπεσθαί. 12. Οἱ δὲ ποιήσαν·

tες ἐκκλησάν ἀπήγγελλον ταῦτα· οἱ δὲ στρατιῶται ἐχάλ·

tέπαινον τοῖς στρατηγοῖς, καὶ ἔφασαν αὐτοὺς, πάλαι ταῦτ’

eiοτάς, κρύπτειν· καὶ οὐκ ἔφασαν λέναι, εάν μὴ τις αὐ·

tοῖς χρήματα διδό, ὡςπερ καὶ τοῖς προτέρους μετὰ Κύρου
ἀναβάσα παρὰ τὸν πατέρα τοῦ Κύρου, καὶ ταῦτα οὐκ ἐπὶ
μάχην λύντων, ἄλλα καλοῦντος τοῦ πατρὸς Κύρου.
13. Ταῦτα οἱ στρατηγοὶ Κύρῳ ἀπήγγελλον· ὁ δ’ ὑπέσχετο ἀνδρὶ ἐκάστῳ δώσειν πέντε ἄργυρίου μινάς, ἔπαν εἰς Βαβυ·
λῶνα ἦκασι, καὶ τὸν μισθὸν ἑντελῆ, μέχρι ἂν καταστήσῃ
tοὺς 'Ελλήνας εἰς Ἰωάνιαν πάλιν. Τὸ μὲν δὴ πολὺ τοῦ
'Ελληνικοῦ οὕτως ἐπείσθη.

Μένων δὲ, πρὶν δῆλον εἶναι τί ποιήσουσιν οἱ ἄλλοι στρατ·

ιῶται, πότερον ἔφονται Κύρῳ ἢ οὐ, συνέλεξε τὸ αὐτὸν
στράτευμα χωρίς τῶν ἄλλων, καὶ ἔλεξε τάδε. 14. Ἀνδρὲς, ἐὰν μοι πεισθῆτε, οὐτε κινδυνεύσαντες, οὐτε ποιήσαντες,
tῶν ἄλλων πλέον προτιμήσεσθε στρατιῶτων ὑπὸ Κύρου.
Τὰ οὖν κελεύν ποιῆσαι; Νῦν δεῖται Κύρος ἐπεσθαί τοὺς
'Ελλήνας ἐπὶ βασιλέα· ἐγὼ οὖν φημὶ ύμᾶς χρήnative διαβη·

ναὶ τὸν Εὐφράτην ποταμὸν, πρὶν δῆλον εἶναι, ὃ τι οἱ ἄλλοι
'Ελλήνες ἀποκρινοῦνται Κύρῳ. 15. Ἡ μὲν γὰρ ψηφί·

σωνται ἐπεσθαί, ύμεῖς δέξετε αὐτοῖς εἶναι, ἀρξάντες τοῖς
διαβαίνειν, καὶ ως προβηγματάς οὐσιν ύμῖν χάριν εἰσεῖται
Κύρος, καὶ ἀποδώσει· (ἐπίσταται δ’ εἰ τις καὶ ἄλλος θ.;) ἢν
δ’ ἀποψηφίσωσιν οἱ ἄλλοι, ἀπιμεν μὲν ἀπαντες εἰς τοὺς
παλιν· ύμῖν δέ, ως μόνοις πειθομένοις, πιστοτάτος χρή·

εται καὶ εἰς φρούρια καὶ εἰς λοχαγίας, καὶ ἄλλου οὕτως
δὲν δέχεθε, οὐδα ὡς τίς ψέφοι τεῦξεσθε Κύρου. 16. Ἀκού·

σαντες ταῦτα, ἐπείθουντο, καὶ διέθησαν πρὶν τοὺς ἄλλους
ἀποκρινασθαι. Κύρος δ’ ἐπει ξιθετο διαβεβηκότας, ἠσθη
tε, καὶ τῷ στρατεύματι πέμψας Γλούν, εἶπεν, Ἐγὼ μὲν, δ’
ἀνδρὲς, ἢδη ύμᾶς ἐπαινῶ· ὡς δὲ καὶ ύμεῖς ἐμὲ ἐπαινέ·

νετο ἐμοί μελήσει, ἦ μηκέτι με Κύρον νομίζετε. 17. Ὁ 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. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Ἀραβίας, τὸν Ἑιφράτην ποταμὸν ἐν δεξίῳ ἐχων, σταθμοὺς ἐρήμους πέντε, παρασάγγας τριάκοντα καὶ πέντε. Ἐν τούτῳ δὲ τῷ τόπῳ ἦν μὲν ἡ γῆ πεδίων, ἀπαν ὁμαλῶν ὄρατε ἃλαττα, ἀψινθίων δὲ πληρές· ἐν δὲ τι καὶ ἄλλο ἐνὴν ἔλης ἡ καλάμου, ἀπαντα ἦσαν εὐώδη ὄραμα· δένδρον δ᾽ οὐδὲν ἐνήν. 2. Θηρία δὲ παντοῖα, πλεῖστοι μὲν ὄνοι ἄγριοι, πολλοὶ δὲ στροφοὶ οἱ μεγάλοι· ἐνῆσαν δὲ καὶ ὡτίδες καὶ δορκάδες· ταῦτα δὲ τὰ θηρία οἱ ἱππεῖς ἐνίοτε ἑδίωκον. Καὶ οἱ μὲν οὖν ἐπεὶ τις διώκοι, προδραμοῦντες ἔσπασαν· (πολὺ γὰρ τῶν ἱππῶν ἔτρεχον θάπτον·) καὶ πάλιν, ἐπεὶ πλησιάζοικεν οἱ ἱπποί, ταῦτα ἐποίουν· καὶ οὐκ ἦν λαβεῖν, εἰ μὴ διαστάντες οἱ ἱππεῖς θηρῶν διαδεχόμενοι τοῖς ἱπποῖς. Τὰ δὲ
κρεά τῶν ἀλισκομένων ἦν παραπλήσια τοῖς ἐλαφείοις, ἀπαλότερα δὲ. 3. Στροφὴν δὲ συνδεῖς ἐλαβεῖ· οἱ δὲ διώξαντες τῶν ἱππέων ταχὺ ἐπαύωντο· πολὺ γὰρ ἀπεσπάτο φεύγουσα, τοῖς μὲν ποσὶ δρόμῳ, ταῖς δὲ πτέρυξιν αἴρουσα, ὡςπερ ἰστιό χρωμένη. Τάς δὲ ὠπίδας ἀν τις ταχὺ ἀνιστῇ, ἐστὶ λαμβάνειν· πέτονται γὰρ βραχὺ, ὡςπερ πέρδικες, καὶ ταχὺ ἀπαγορεύουσι. Τὰ δὲ κρέα αὐτῶν ἢδιστα ἦν.

4. Πορευόμενοι δὲ διὰ ταύτης τῆς χώρας ἀφικνοῦνται ἐπὶ τὸν Μάσκαν ποταμὸν, τὸ εὐρὸς πλεθριαίον. 'Ενταῦθα ἦν πόλις ἐρήμη, μεγάλη, ὅπως δ' αὐτῇ Κορασωτῇ· περιεφρέιτο δ' αὐτὴ ὑπὸ τοῦ Μάσκα κύκλω. 'Ενταῦθ' ἐμείναν ἡμέρας τρεῖς καὶ ἐπεστίσαντο. 5. 'Εντεύθεν ἐξελαύνει σταθμοὺς ἐρήμους τρεῖς καὶ δέκα, παρασάγγας ἐνενήκοντα, τὸν Εὐφράτην ποταμὸν ἐν δεξίᾳ ἑξω, καὶ ἀφίκνεται ἐπὶ Πύλας. 'Εν τούτοις τοῖς σταθμοῖς πολλὰ τῶν ὑποζυγίων ἀπόλετο ὑπὸ λιμοῦ· οὐ γὰρ ἦν χόρτος οὐδὲ ἄλλο οὐδὲν δένδρον, ἀλλὰ ψιλὴ ἦν ἁπάσα ἡ χώρα. οἱ δὲ ἐνοικοῦντες, ὅπως ἀλέτας παρὰ τὸν ποταμὸν ὀρύττοντες καὶ ποιοῦντες, εἰς Βαβυλῶνα ἤγον καὶ ἐπάλων, καὶ ἀνταγοράζοντες αὐτὸν ἑξών. 6. Τὸ δὲ στράτευμα ὁ σῖτός ἐπέλιπε, καὶ πρίασθαι οὐκ ἦν εἰ μὴ ἐν τῇ Λυδίᾳ ἀγορᾷ, ἐν τῷ Κύρου βαρβαρικῷ, τῇ καπίθην ἀλεύρῳ ἢ ἀλφίτῳ τεττάρων σίγλων. 'Ο δὲ σίγλος δύναται ἐπὶ τὰ ὀβολοὺς καὶ ἡμιοβολοὺς 'Απτικοῦ· ἢ δὲ καπίθην δύο χοινικὰς 'Απτικάς ἐχώρει. Κρέα οὐν ἐσθίοντες οἱ στρατιῶται διεγίγνυντο· 7. 'Ην δὲ τούτων τῶν σταθμῶν, οὕς πάντως μακρῶς ἠλαίνεν, ὡπότε ἢ πρὸς ὅπως βούλιοτο διατελέσαι ἢ πρὸς χείλιν. Καὶ δὴ ποτὲ στενωχώριας καὶ πηλοῦ φανέντος ταῖς ἀμάξαις δυσπορεύτου, ἐπέστη ὁ Κύρος σὺν τοῖς περὶ αὐτὸν ἀρίστοις καὶ εὐδαιμονεστάτοις, καὶ ἔταξε Γλούν καὶ Πληγήτα, λαβόντας τοῦ βαρβαρικοῦ στρατοῦ, συνεκβιβάζειν τὰς ἀμάξας. 8. 'Επεὶ δ' ἐδοκίμων αὐτῷ σχολαίως ποιεῖν, ὡςπερ ὅργῃ ἐκέλευεν τοὺς περὶ αὐτὸν Πέρσας τοὺς κρατίστους συνεπιστεύεις τὰς ἀμάξας. 'Ενθα δὴ μέρος τι τῆς εὐταξίας ἦν θεώσασθαι. 'Ρίψαντες γὰρ τοὺς πορφυροὺς κάνδυς, ὅπου ἔτυχεν ἔκασ-

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10. Πέραν δὲ τοῦ Εὐφράτου ποταμοῦ, κατὰ τοὺς ἐρήμους σταθμοὺς, ἦν πόλις εὐδαίμονα καὶ μεγάλη, ὄνομα δὲ Χαρμάνδη. Ἐκ ταύτης οἱ στρατιώται ἤγοραζον τὰ ἐπιτήθεια, σχεδίασας διαβαίνοντες ὅδε· διήθρας, ὡς εἰχον στεγάζοντα, ἐπίμπλασαν χόρτον κοῦφον, εἶτα συνήγον καὶ συνέσπων, ὡς μὴ ἀπεσθαι τῆς κάρφης τὸ ὕδωρ· ἐπὶ τούτων διέβαινον, καὶ ἐλάμβανον τὰ ἐπιτήθεια, οἷον τὸ ἐκ τῆς βαλάνου πεποημένων, τῆς ἀπὸ τοῦ φοινικοῦ, καὶ σίτων μελίνης· τοῦτο γὰρ ἦν ἐν τῇ χώρᾳ πλείστον.

11. Ἀμφιλεξάντου δὲ τι ἐνταῦθα τῶν τε τοῦ Μένωνος στρατιωτῶν καὶ τῶν τοῦ Κλέαρχου, ὁ Κλέαρχος, κρινὼς ἄδικεν τὸν τοῦ Μένωνος, πληγάς ἐνεβάλεν· ὁ δὲ ἐλθὼν πρὸς τὸ ἐαυτοῦ στράτευμα ἐλεγεν· ἀκούσαντες δὲ οἱ στρατιῶται ἐχαλέπαινον, καὶ ἀργίζοντο λαχύρως τῷ Κλέαρχῳ.

12. Τῇ δὲ αὐτῇ ἡμέρᾳ Κλέαρχος, ἐλθὼν ἐπὶ τὴν διάβασιν τοῦ ποταμοῦ, καὶ ἐκεί κατασκεφάλμενος τὴν ἁγορᾶν, ἀφιπτέει ἐπὶ τὴν ἐαυτοῦ σκηνήν διὰ τοῦ Μένωνος στρατεύματος, σὺν ὀλίγοις τοῖς περὶ αὐτῶν· (Κύρος δὲ ὄπω ἦκεν, ἀλλ’ ἐτὶ προσήλαυνε) τῶν δὲ Μένωνος στρατιωτῶν ξύλα.
σχίζων τις, ώς εἰς τὸν Κλέαρχον διελαύνοντα, ἦσι τῇ ἀζίνῃ· καὶ οὗτος μὲν αὐτοῦ ἠμαρτεν· ἄλλος δὲ λίθω, καὶ ἄλλος, εἰτὰ πολλοῖ, κρανγῆς γενομένης. 13. 'Ὁ δὲ καταφεύγει εἰς τὸ ἑαυτοῦ στρατεύμα, καὶ εὐθὺς παραγγέλλει εἰς τὰ ὑπλα· καὶ τοὺς μὲν ὀπλίτας αὐτοῦ ἐκέλευσε μείναι, τὰς ἀσπίδας πρὸς τὰ γόνατα σέντας· αὐτὸς δὲ, λαβὼν τοὺς Θράκας καὶ τοὺς ἵππεας, οἱ ἦσαν αὐτῷ ἐν τῷ στρατεύματι πλείους ἡ τετταράκοντα, (τούτων δὲ οἱ πλεῖστοι Θράκες,) ἠλαυνεν ἐπὶ τοὺς Μένωνος, ὡς' ἐκεῖνον ἐκπλήρξαι καὶ αὐτὸν Μένωνα, καὶ τρέχειν ἐπὶ τὰ ὑπλα. Οἱ δὲ καὶ ἑστασαν ἀποροῦντες τῷ πράγματι. 14. 'Ὁ δὲ Πρόξενος, (ἐντυχε γὰρ ὡστερος προσώπων, καὶ τάξις αὐτῷ ἐπομένη τῶν ὀπλιτῶν,) εὐθὺς οὖν εἶς τὸ μέσον ἀμφοτέρων ἄγων, ἔθετο τὰ ὑπλα, καὶ ἐδείπτῳ τοῦ Κλεάρχου μὴ ποιεῖν ταῦτα. 'Ο δὲ ἐχαλέπαινεν, ὅτι, αὐτοῦ ὀλγοῦν δεήσαντος καταλευσθήναι, πρῶς λέγων τὸ αὐτοῦ πάθος, ἐκέλευε τε αὐτὸν ἐκ τοῦ μέσου ἑξίστασθαι. 15. Ἕν τούτῳ δὲ ἐπῆει καὶ Κύρος, καὶ ἐπύθετο τὸ πράγμα· εὐθὺς δ’ ἔλαβε τὰ παλτὰ εἰς τὰς χείρας, καὶ σὺν τοῖς παροῦσι τῶν πιστῶν, ἤκειν ἑλαύνων εἰς τὸ μέσον, καὶ λέγει τάδε. 16. Κλέαρχε καὶ Πρόξενε, καὶ οἱ ἄλλοι οἱ παρόντες Ἑλληνες, οὐκ ἔστε δ’ τι ποιεῖτε. Εἰ γὰρ τινα ἀλλήλους μάχην συνάψετε, νομίζετε ἐν τῇ δὲ τῇ ἡμέρᾳ ἐμὲ τε κατακεκύψασθαι, καὶ ὡς οὐ πολὺ ἐμὸν ὡστερον· κακῶς γὰρ τῶν ἡμετέρων ἐχόντων, πάντες οὗτοι, οὕς ὡράτε, βάρβαροι πολεμιωτέροι ἤμιν ἔσονται τῶν παρὰ βασιλεῖ ὦντων. 17. Ἀκούσας ταῦτα ὁ Κλέαρχος ἐν ἑαυτῷ ἐγένετο· καὶ πανσώμενοι ἀμφότεροι κατὰ χώραν ἔθεντο τὰ ὑπλα.
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. 'Ενετεύθην προϊόντων, ἐφαίνετο ἵχνια ἔππων καὶ κόπρος· εἰκάζετο δ’ εἶναι ὁ στίβος ὡς δισχελίων ἔππων. Οὗτοι προϊόντες ἔκαινοι καὶ χιλίοι καὶ εἰ τι ἄλλο χρήσιμον ἦν. Ὁρόντης δέ, Πέρσης ἁνήρ, γένεις τε προφήκων βασιλεῖς, καὶ τὰ πολέμια λεγόμενοι ἐν τοῖς ἀρίστοις Περσῶν, ἐπιβουλεύει Κύρῳ, καὶ πρόθεσθαι πολεμήσας, καταλαγεῖς δέ. 2. Οὗτος Κύρῳ εἶπεν, εἰ αὐτῷ δοῦν ἵππεας χαλίνους, ὅτι τοὺς προκατακαλοῦντας ἵππεας ἢ κατακάναι ἄν ἐνεδρεύσας, ἢ ζώντας πολλοὺς αὐτῶν ἐλοί, καὶ κωλύσει τούτοις καὶ εἵπόνταις, καὶ ποιήσειν, ὡστε μῆποτε δύνασθαι αὐτούς, ἰδόντας τὸ Κύρου στράτευμα, βασιλεῖς διαγγείλαι. Τῷ δὲ Κύρῳ ἀκούσατε ταύτα ἐδόκει ὑφέλιμα εἶναι, καὶ ἐκέλευσεν αὐτόν λαμβάνειν μέρος παρ’ ἐκάστος τῶν ἡγεμόνων. 3. 'Ο δ’ Ὁρόντης, νομίσας ἐτοίμους εἶναι αὐτῷ τούς ἱππέας, γράφει ἐπιστολὴν παρὰ βασιλέα, ὅτε ἤζου ἑχὼν ἱππέας ὡς ἄν δύνηται πλείστους· ἄλλα φράσα τοὺς ἑαυτὸν ἐπειδὸν ἐκέλευσεν ὡς φίλον αὐτὸν ὑποδέχεσθαι. Ἐνείην δὲ ἐν τῇ ἐπιστολῇ καὶ τῇς πρόσθεν φιλίας ὑπομνήματα καὶ πίστεως. Ταῦτην τὴν ἐπιστολὴν διόθισε πιστῶ ἄνδρι, ὡς ἵνα τοῖς δὲ λαβὼν Κύρῳ δίδωσιν. 4. Ἀναγνώσεις δὲ αὐτῆς ὁ Κύρος συλλαμβάνει Ὁρόντην, καὶ συγκαλεῖ εἰς τὴν ἑαυτοῦ σκηνὴν Περσῶν τοὺς ἀρίστους τῶν περὶ αὐτὸν ἐπτά· καὶ τοὺς τῶν Ἑλλήνων στρατηγοὺς ἐκέλευσαν ὀπλίτας ἀγαγεῖν, τούτους δὲ θέσαι τὰ ὅπλα περὶ τὴν αὐτὸν σκηνήν. Ὁ δὲ ταύτα ἐποίησεν, ἀγαγώντες ὡς τρισχελίους ὀπλίτας. 5. Κλέαρχον δὲ καὶ εἰσω παρεκάλεσε δύσμοιλον, ὡς γε καὶ αὐτῷ καὶ τοῖς ἄλλοις ἐδόκει προτιμηθῶν οἱ μάλιστα τῶν Ἑλλήνων. Ἐπει δ’ ἐξῆλθεν, ἐξῆγγειλε τοὺς
VI. 6-10.

6. Παρεκάλεσα ύμας, άνδρες φίλοι, ὅπως σὺν ύμιν βουλεύομενος, ὃ τι δίκαιον ἔστι καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων, τὸ τοῦτο πράξω περὶ Ὄροντος τούτοις. Τοῦτον γὰρ πρῶτον μὲν ὁ ἐμὸς πατὴρ ἔδωκεν ὑπήκοον εἶναι ἐμοί. Ἐπειδή δὲ ταχθεῖς, ὡς ἐφή αὐτὸς, ὅπο τὸν ἐμοῦ ἀδελφοῦ, ὅτους ἐπολέμησεν ἐμοί, ἔχων τὴν ἐν Σάρδεαις ἀκρόπολιν, καὶ ἐγὼ αὐτὸν προσπολεμῶν ἐποίησα, ὡστε δόξαι τοῦτο τοῦ πρὸς ἐμὲ πολέμου παῦσασθαι, καὶ δεξιῶν ἐλαβον καὶ ἔδωκα. 7. Μετὰ ταῦτα ἔφη, ὃ Ὅροντα, ἔστιν δὲ τι σε ἡδικεῖσα; Ἀπεκρίνατο ὅτι οὐ. Πάλιν δὲ ὁ Κύρος ἠρώτα. Οὐκοῦν ἄστερον, ὡς αὐτὸς σὺ ὁμολογεῖς, οὐδὲν ὑπ’ ἐμὸν ἀδικοῦμενος, ἀποστάσης εἰς Μυσοὺς, κακώς ἐποίητος τὴν ἐμὴν χώραν, ὃ τε ἔδωκεν; Ἐφή ὁ Ὅροντης. Οὐκοῦν, ἔφη ὁ Κύρος, ὅπως ἀν ἔγνως τὴν σεαυτὸν δύναμιν, ἔλθων ἐπὶ τὸν τῆς Ἀρτέμιδος βωμὸν, μεταμέλειν τε σοι ἔφησα, καὶ, πείσας ἐμὲ, πιστὰ πάλιν ἔδωκάς μοι, καὶ ἐλαβες παρ’ ἐμοῦ; Καὶ ταῦθ’ ὁμολογείς ὁ Ὅροντης. 8. Τι σὺν, ἔφη ὁ Κύρος, ἀδικηθείς υπ’ ἐμοῖ, νῦν τὸ τρίτον ἐπιθυμεῖ βουλεύοντο μοι φανερὸς γέγονας; Ἐλπίνοντος δὲ τοῦ Ὅροντου, ὃτι οὐδὲν ἀδικηθείς, ἠρώτησαν ὁ Κύρος αὑτὸν· Ὀμολογεῖς ὡς περὶ ἐμὲ ἀδικος γεγενήθης; Ἡ γὰρ ἀνάγκη, ἔφη ὁ Ὅροντης. Ἐκ τούτου πάλιν ἠρώτησαν ὁ Κύρος· Ἐτι οὐν ἂν γένοι τὸ ἐμὸν ἀδελφῶν πολέμοιος, ἐμοὶ δὲ φίλος καὶ πιστὸς; Ὁ δὲ ἀπεκρίνατο ὅτι σὺν εἰ γενοίμην, ὁ Κύρος, σοί γ’ ἂν ποτὲ ἔτι δόξαμι. Πρὸς ταῦτα Κύρος εἰπε τοῖς παροῦσιν· 9. Ὁ μὲν ἀνήρ τοιαῦτα μὲν πεποίηκε, τοιαῦτα δὲ λέγει· ὑμῶν δὲ σὺ πρῶτος, ὁ Κλέαρχε, ἀπόφημαι γνώμην, ὃ τι σοι δοκει. Κλέαρχος δὲ εἰπε τάδε· Συμβουλεύων ἐγὼ τὸν ἄνθροπον τοῦτον ἐκποιῶν ποιεῖσθαι ὡς τάχιστα, ὡς μικράς δὲ τοῦτον φιλάντροποι, ἀλλὰ σχόλη ἢ ἠμῖν, τὸ κατὰ τοῦτον εἶναι, τοὺς ἐθελοντάς φίλους τούτους εὑ ποιεῖν. 10. Ταύτη τῇ γνώμῃ ἔφη καὶ τοὺς ἄλλους προσθέεσθαι. Μετὰ ταῦτα, κελεύοντος Κύρου, ἐλαβον τῆς ζώνης τὸν Ὅροντην
CHAPTER VII.

Cyrus enters Babylonia, and reviews his troops. He promises them 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. 'Εντενθένε  ἐξελάνυε διὰ τῆς Βαβυλωνίας σταθμὸς τρεῖς, παρασάγγας δώδεκα. 'Εν δὲ τῷ τρίτῳ σταθμῷ Κύρος ἐξέτασιν ποιεῖται τῶν Ἑλλήνων καὶ τῶν Βαρβάρων ἐν τῷ πεδίῳ περὶ μέσας νύκτας· (ἐδόκει γὰρ εἰς τὴν ἐπιούσαν ἢ ἢ ἢ ἢ βασιλεία σὺν τῷ στρατεύματι μαχοῦμενον·) καὶ ἐκέλευε Κλέαρχον μὲν τοῦ δεξιοῦ κέρως ἤγείσθαι, Μένονα δὲ τὸν Θεταλόν τοῦ εὐσυνόμου· αὐτὸς δὲ τοὺς ἑαυτοῦ διήταξε. 2. Μετὰ δὲ τὴν ἐξέτασιν, ἀμὰ τῇ ἐπιούσῃ ἡμέρᾳ, ἤκοντες αὐτόμολα παρὰ μεγάλου βασιλέως ἀπῆγγελλον Κύρων περὶ τῆς βασιλείας στρατιάς. Κύρος δὲ, συγκαλέσας τοὺς στρατηγοὺς καὶ λοχαγοὺς τῶν Ἑλλήνων, συνεδριαν· λευκότο τε, πῶς ἂν τὴν μάχην ποιοῦτο, καὶ αὐτός παρῆκεν διαφάνους τοιάδε. 3. Ὡ πάντων Ἐλλήνων, οὐκ ἀνθρώπων ἀπορῶν βαρβάρων συμμάχους ὑμᾶς ἀγω, ἄλλα νομίζων ἰμείνονας καὶ κρείττους πολλῶν βαρβάρων ὑμᾶς εἰναι, διὰ τούτο προσέλαβαν. Ὅπως οὖν ἔσσεσθε ἀνδρεῖς ἄξιοι τῆς ἐλευθερίας, ἡς κεκτησθε, καὶ ὑπὲρ ἡς ὑμᾶς ἐγώ εὐδαιμονίζω. Εὖ γὰρ ἢστε, ὅτι τὴν ἐλευθερίαν ἑλοίμην ἄν ἄντι ὁν ἐχώ πάντων καὶ ἄλλου πολλαπλασίων. 4. Ὅπως δὲ καὶ
εἰδήτε, εἰς οἶνον ἐρχεσθε ἀγώνα, ἐγώ ὑμᾶς εἰδῶς διδάξω. Τὸ μὲν γὰρ πλῆθος πολύ, καὶ κρανγῇ πολλῇ ἐπίασιν· ἂν δὲ ταῦτα ἀνάσχησθε, τὰ ἄλλα καὶ αἰσχύνεσθαι μοι δοκῶ, οἷον ἤμιν γνῶσοσθε τούς ἐν τῷ χώρᾳ ὡς τάς ἀνθρώπους. 'Ὑμῶν δὲ ἄνθρω ποντῶν, καὶ εὐτύλμων γενομένων, ἐγώ ὑμῶν τὸν μὲν οἰκέα βουλόμενον ἀπίεναι τοῖς οἶκοι ξηλωτόν ποιήσω ἀπελθεῖν· πολλοὺς δὲ οἴμαι ποιήσειν τὰ παρ' ἐμοί ἐλέσθαι ἀντὶ τῶν οἰκοι. 

5. Ἐνταῦθα Γαυλλίτης παρῶν, φυγάς Σάμιος, πιστὸς δὲ Κύρω, εἶπε· Καὶ μὴν, ὡς Κύρω, λέγονσί τινες, ὅτι πολλὰ ὑπηρεσίαν νῦν, διὰ τὸ ἐν τούτῳ εἶναι τοῦ κινδύνου προς ἱερῶν, ἂν δὲ εὐ γένηται τι, οὐ μεμνήσθαι σε φασίν· ἐνιοί δὲ, οὐδ' εἰ μέμνυοι τε καὶ βούλουο, δύνασθαι ἂν ἀποδοθεῖν οὐσα ὑπηρεσίαν. 6. Ἀκούσας ταῦτα ἐλέφην ὁ Κύρως. 'Ἀλλ' ἔστη μὲν ἦμιν, ὡς ἄνδρες, ἡ ἄρχη ἡ πατρία, πρὸς μὲν μεσομήριαν, μέχρι οὗ διὰ καίμα οὐ δύναντα οἰκεῖοι ἀνθρωποί, πρὸς δὲ ἄρμαν, μέχρι οὗ διὰ χειμῶνα· τὰ δ' ἐν μέσῳ τού· των πάντα σατραπεύονσιν οἱ τοῦ ἐμοῦ ἄδελφου φίλοι. 7. 'Ἡν δ' ἡμείς νικήσωμεν, ἡμᾶς δεῖ τοὺς ἠμέτρους φίλους τούτων ἐγκρατεῖς ποιήσαι. Ὡςτε οὐ τοῦτο δέδουκα, μή οὐκ ἔχω, ὃ τι δῶ ἐκάστῳ τῶν φίλων, ἂν εὐ γένηται, ἅλα, μή οὐκ ἔχω ἰκανοὺς, οἷς δῶ. 'Ὑμῶν δὲ τῶν Ἑλλήνων καὶ στέφανον ἐκάστῳ χρυσοῦν ὄνο. 8. Οἱ δὲ, ταῦτα ἀκούσαντες, αὐτοὶ τε ἢσαν πολὺ προθυμότεροι, καὶ τοῖς ἀλλοίς ἐξήγγελλον. Εἰσῆσαν δὲ παρ' αὐτόν καὶ τῶν ἄλλων Ἑλλήνων τινές, ἀξίοστιες εἰδέναι τί σφισιν ἐσται, εάν κρατήσωσιν. Ὁ δὲ, ἐμπιπλάς ἀπάντων τὴν γνώμην, ἀπέπεμπε. 9. Παρεκελεύοντο δὲ αὐτῷ πάντες, ὅσοιπερ διέλεγοντο, μή μάχεσθαι, ἀλλ' ὀπίσθεν ἑαυτῶν τάττεσθαι. Ἐν δὲ τῷ καρφὶ τούτῳ Κλέαρχος ὃδε πως ἤρετο Κύρων· Οἶει γὰρ σοι μαχεῖσθαι, ὡς Κύρω, τὸν ἄδειφον; Ἡ Δι', ἐφ' ὁ Κύρως, εἰπὲ γε Δαρείου καὶ Παρυσάτιδος ἔστι παῖς, ἐμὸς δὲ ἄδειφος, οὐκ ἁμαχεῖ ταῦτ' ἐγὼ λήφομαι. 10. Ἐνταῦθα δή, ἐν τῇ ἐξοπλισίᾳ, ἄριθμὸς ἐγένετο τῶν μὲν Ἑλλήνων ἄστις μυρία καὶ τετρακοσία, πελταστὰ δὲ
δισχίλιοι καὶ πεντακόσιοι, τῶν δὲ μετὰ Κῦρον βαρβάρων δέκα μυριάδες, καὶ ἀρματα δρεπανηφόρα ἁμφὶ τὰ εἰκοσὶ. 11. Τὸν δὲ πολεμίων ἐλέγοντο εἵναι ἐκατὸν καὶ εἰκοσὶ μυριάδες, καὶ ἀρματα δρεπανηφόρα διακόσια. Ἀλλοι δὲ ἦσαν ἑξακισχίλιοι ἱππεῖς, ὡν Ἀρταγέρσης ἤρχεν· οὕτω δὲ πρὸ αὐτοῦ βασιλέως τεταγμένοι ἦσαν. 12. Τοῦ δὲ βασιλέως στρατεύματος ἦσαν ἁρχοντες καὶ στρατηγοὶ καὶ ἠγεμόνες τέταρτες, τριάκοντα μυριάδων ἕκαστος, Ἀπροκόμας, Τισσαφέρνης, Γωβρύας, Ἀρβάκης. Τούτων δὲ παρεγένοντο ἐν τῇ μάχῃ ἑνενήκοντα μυριάδες, καὶ ἀρματα δρεπανηφόρα ἐκατὸν καὶ πεντήκοντα· Ἀπροκόμας γὰρ ὑστέρησε τῆς μάχης ἁμέρας πέντε, ἐκ Φοινίκης ἑλαννῶν. 13. Ταύτα δὲ ἤγγελλον πρὸς Κῦρον οἱ αὐτομολήσαντες ἐκ τῶν πολεμίων παρὰ μεγάλον βασιλέως πρὸ τῆς μάχης· καὶ, μετὰ τὴν μάχην, οἱ ὑστερον ἐλήφθησαν τῶν πολεμίων, ταύτα ἤγγελλον.

14. Ἑντευθέν δὲ Κῦρος ἐξελαύνει σταθμὸν ἕνα, παρασάγγας τρεῖς, συντεταγμένω τῷ στρατεύματι παντί, καὶ τῷ Ἐλληνικῷ καὶ τῷ ἐπὶ καλβαρικῷ· ἔστο γὰρ ταύτῃ τῇ ἡμέρᾳ μαχεῖσθαι βασιλέα· κατὰ γὰρ μέσον τὸν σταθμὸν τοῦτον τάφρος ἦν ὀρυκτή, βαθεία, τὸ μὲν εὐρὸς ὄργυαι πέντε, τὸ δὲ βάθος ὄργυαι τρεῖς. 15. Παρετέτατο δὲ ἡ τάφρος ἄνω διὰ τοῦ πεδίου ἐπὶ δώδεκα παρασάγγας, μέχρι τοῦ Μηδίας τείχους. (Ἐνθα δὴ εἰσίν αἱ διώρυχες, ἀπὸ τοῦ Τίγρητος ποταμοῦ ῥέουσαι· εἰσὶ δὲ τέταρτες, τὸ μὲν εὐρὸς πλεθριαίας, βαθεῖαι δὲ ἰσχυρῶς, καὶ πλοῖα πλεῖ ἐν αὐτάς σταγωγά· εἰς ἄλλους δὲ εἰς τὸν Ἑφράτην, διαλείπουσι δὲ ἐκάστη παρασάγγην, γέφυραν δὲ ἐπείσιν.) Ἡν δὲ παρὰ τὸν Ἑφράτην πάροδος στενή, μεταξὺ τοῦ ποταμοῦ καὶ τῆς τάφρου, ὡς εἰκοσὶ ποδῶν τὸ εὐρὸς. 16. Ταύτην δὲ τὴν τάφρον βασιλεὺς μέγας ποιεῖ ἀντὶ ἐρύματος, ἐμπεδὴ πυρεθάνεται Κῦρον προσελαύνοντα. Ταύτην δὴ τὴν πάροδον Κῦρος τε καὶ ἡ στρατιὰ παρῆλθε, καὶ ἐγένοντο εἰσός τῆς τάφρου. 17. Ταύτη μὲν οὖν τῇ ἡμέρᾳ οὐκ ἐμαχέσατο βασιλεὺς, ἀλλὰ ὑποχωροῦντων φανερὰ ἦσαν καὶ ἐπίτων καὶ
All 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. Καὶ ἥδη τε ἦν ἀμφὶ ἀγορὰν πληθοῦσαν, καὶ πλησίον ἦν ὁ σταθμὸς, ἔνθα ἔμελλε καταλύειν, ἡνίκα Παταγύας, ἀνὴρ Πέρσης, τῶν ἀμφὶ Κύρων πιστῶν, προφαίνεται ἐλαύνων ἀνὰ κράτος ἱδρύοντι τῷ ἱππῷ καὶ εὐθὺς πᾶσιν, οἷς ἐνετύγχανεν, ἐδόα καὶ βαρβαρικῶς καὶ Ἐλληνικῶς, ὅτι βασιλεὺς σὺν στρατεύματι πολλῷ προσέχεται, ὡς εἰς μάχην παρεκκενασμένος. 2. Ἐνθα δὴ πολὺς τάραχος ἐγένετο· αὐτίκα γὰρ ἐδόκων οἱ Ἐλληνες, καὶ πάντες δὲ, ἀπὸ τοῦ σφίσιν ἐπιπεσεῖσθαι. 3. Κύρως τε, καταπηδῆσας ἀπὸ τοῦ ἅρματος, τὸν θάρακα ἐνέδυν, καὶ ἀναβὰς ἐπὶ τὸν ἱππόν, τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε, τοῖς τε ἄλλοις πάσι παρῆγ-
κελλεν εξοπλίζεσθαι, καὶ καθίστασθαι εἰς τὴν ἑαυτοῦ τάξιν ἐκαστον. 4. Ἔνθα δὲ σὺν πολλῇ σπουδῇ καθίστατο, Κλέαρχος μὲν τὰ δεξιὰ τοῦ κέρατος ἔχων, πρὸς τῷ Εὐφράτῃ ποταμῷ, Πρόξενος δὲ ἐχόμενος, οἱ δ‘ ἀλλοι μετὰ τοῦτον· Μένον δὲ τὸ εὐώνυμον κέρας ἐσχε τῷ Ἑλληνικῷ. 5. Τοῦ δὲ βαρβαρικοῦ ἰππείς μὲν Παφλαγόνες εἰς χιλίους παρὰ Κλέαρχον ἐστησαν ἐν τῷ δεξιῷ καὶ τὸ Ἑλληνικὸν πελταστικῶν· ἐν δὲ τῷ εὐώνυμῳ Ἀραιάδος τε, οὔ Κύρου ὑπαρχος, καὶ τὸ ἄλλο βαρβαρικόν. 6. Κύρος δὲ καὶ ἰππείς μετ’ αὐτὸν ὄσον ἐξακόσιοι κατὰ τὸ μέσον, ὠπλισμένοι θώραξι μεγάλοι καὶ παραμυρίδιοι, καὶ κράνεσε πάντες πλῆν Κύρου· Κύρος δὲ ψυλὴν ἔχουν τὴν κεφαλὴν εἰς τὴν μάχην καθίστατο· (Δέγεται δὲ καὶ τοὺς ἄλλους Πέρσας ψιλάς ταῖς κεφαλαίς ἐν τῷ πολέμῳ διακινδυνεύειν.) 7. Οἱ δ‘ ἵπποι πάντες, οἱ μετὰ Κύρου, εἶχον καὶ προμετωπίδια καὶ προστερνίδια· εἶχον δὲ καὶ μαχαίρας οἱ ἰππείς Ἑλληνικάς.

S. Καὶ ἢδη τε ἦν μέσον ἡμέρας, καὶ οὕτω καταφανεῖς ἦσαν οἱ πολέμιοι· ἤνικα δὲ δεξία ἐγίγνετο, ἐφάνη κοινοτός, ὥσπερ νεφέλη λευκή, χρόνῳ δὲ οὐ συχνῷ ύστερον ὡσπερ μελανία τις ἐν τῷ πεδίῳ ἑπὶ πολὺ. "Ὅτε δὲ ἐγγύτερον ἐγίγνυντο, τάχα δὴ καὶ χαλκός τις ἔστραπτε, καὶ αἱ λόγχαι καὶ αἱ τάξεις καταφανεῖς ἐγίγνυντο. 9. Καὶ ἦσαν ἰππείς μὲν λευκοθώρακες ἐπὶ τοῦ εὐώνυμον τῶν πολεμίων· (Τισσαφέρνης ἐλέγετο τοῦτων ἄρχειν·) ἐχόμενοι δὲ τούτων γερροφόραι· ἐχόμενοι δὲ ὀπλίται σὺν ποδήρεσι ξυλίναις ἀσπίσιν· (Ἀγυπτίως δ‘ οὕτω ἐλέγοντο εἶναι·) ἄλλοι δ‘ ἰππείς, ἄλλοι τοξόται. Πάντες οὕτω κατὰ ἔθνη, ἐν πλαμασίῳ πλήρει ἀνθρώπων ἐκαστον τὸ ἔθνος ἐπορεύετο. 10. Πρὸ δὲ αὐτῶν ἄρματα διαλείποντα συχνῶν ἀπ‘ ἄλληλων, τὰ δὴ δρεπανοφόρα καλούμενα· εἶχον δὲ τὰ δρέπανα ἐκ τῶν ἄξων κεὶ πλάγιον ἀποτεταμένα, καὶ ὑπὸ τοῖς δίφρους εἰς γῆν βλέποντα, ὡς διακόπτειν, ὦτῳ ἐνυγχάνοιν. Ἡ δὲ γυνώµη ἦν ὡς εἰς τὰς τάξεις τῶν Ἑλληνῶν ἐλώντων καὶ διακούστων. 11. "Ο μέντοι Κύρος εἶπεν,
12. Καὶ ἐν τούτῳ Κύρος, παρελαύνων αὐτὸς σὺν Πίγρητι, τῷ ἑρμηνευτῷ, καὶ ἀλλοις τρισίν ἢ τέτερας, τῷ Κλέαρχῳ ἔδα παρέκτετο κατὰ μέσον τὸ τῶν πολεμίων, ὅτι ἐκεί βασιλεὺς εἰς· κἂν τοῦτο, ἐφή, νικῶμεν, πάντω ἢμιν πεποίηται. 13. Ὄρων δὲ ὁ Κλέαρχος τὸ μέσον στήσας, καὶ ἀκούων Κύρου ἔξω δύνα τοῦ Ἐλληνικοῦ εὐώνυμου βασιλέα, (τοσοῦτον γὰρ πλῆθει περιῂ βασιλεύς, ὡς τέ μέσον τὸ ἐαυτοῦ ἔχων τοῦ Κύρου εὐωνύμου ἔξω ἢμιν,) ἀλλ' ἄμως ο))); Κλέαρχος εἰκὸν ήθελεν ἀποστάσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξίον κέρας, φοβοῦμεν τὴν κυκλωθεὶς ἐκατέρωθεν, τῷ δὲ Κύρῳ ἀπεκρίνατο, ὅτι αὐτῷ μέλοι ὡς καλῶς ἔξε. 14. Καὶ ἐν τούτῳ τῷ καιρῷ τῷ μὲν βαρβαρικῶν στρατευμα ὁμαλῶς προῆκε, τῷ δὲ Ἐλληνικῷ, ἔτι ὧ τοῦ αὐτῷ μένουν, συνετάττετο ἐκ τῶν ἔτι προσιόντων. Καί ὁ Κύρος, παρελαύνων οὐ πάντων πρὸς αὐτῷ τῷ στρατεύματι, κατεθενατο ἐκατέρωσε ἀποβλήτως, εἷς τοῖς πολεμίοις καὶ τοὺς φίλους. 15. Ἰδὼν δὲ αὐτὸν ἀπὸ τοῦ Ἐλληνικοῦ Ἑνοφῶν Ἄρηναῖος, ὑπελάσας ὡς συναντήσαι, ἤρετο, εἰ τι παραγόμενον· ὁ δὲ ἐπιστήμησαι εἴπε, καὶ λέγειν ἐκέλευε πᾶσιν, ὅτι καὶ τὰ ἱερὰ καὶ τὰ σφαγία καλά. 16. Ταῦτα δὲ λέγων, θορύβου ἠκούσει διὰ τῶν τάξεων ὀνόμας, καὶ ἤρετο τις ὁ θόρυβος εἰς. 'Ὁ δὲ Ἑνοφῶν εἶπεν, ὅτι τὸ σύνθημα παρέρχεται δεύτερον ἠδὴ. Καὶ δὲ ἐθαύμαα τῆς παράγγελλε, καὶ ἤρετο ὁ τι εἰς τὸ σύνθημα. 'Ὁ δὲ ἀπεκρίνατο, ὅτι ΣΕΥΣ ΣΩΤΗΡ ΚΑΙ ΝΙΚΗ. 17. 'Ὁ δὲ Κύρος ἀκούσας, Ἀλλὰ δέχομαι τε, ἐφή, καὶ τοῦτο ἔστω. 'Ταῦτα δὲ εἰπὼν, εἰς τὴν ἐαυτοῦ χώραν ἀπῆλθαν· καὶ οὐκέτι τρία ἤ τέτευρα στάδια διεισέρχετο τῷ φάλαγγε ἀπ' ἀλλήλων, ἤνικα ἐπαϊνόμενον τοῖς Ἐλληνες, καὶ ἥρχοντο ἁντίοι λέναι τοὺς πολεμίους. 18. Ως δὲ πορευομένων ἐξεκόμισε τὴς φάλαγγος, τῷ ἐπηλειπόμενον ἤξιοτο δρόμῳ θεῖο· καὶ ἀμα ἐφθέγξαντο πάντες, οἴονπερ τῷ Ἐνναλάϊῳ ἐκελεῖσθαι, καὶ

πάντες δὲ ἑθεον. Λέγουσι δὲ τινες, ώς καὶ ταῖς ἀσπίοι πρὸς τὰ δόρατα ἐδούπησαν, φόβον ποιοῦντες τοὺς ἱπποὺς. 19. Πρὶν δὲ τόξεα ἐξίσκευσαν, ἐκκλίνοντοι οἱ βάρβαροι, καὶ φεύγουσι. Καὶ ἐνταῦθα δὴ ἐδιώκων μὲν κατὰ κράτος οἱ Ἑλληνες, ἐδὼν δὲ ἀλλήλους μὴ θεῖν δρόμω, ἀλλ' ἐν τάξει ἐπέσθαι. 20. Τὰ δ' ἀρματα ἐφφεύγον τὰ μὲν δι' αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ διὰ τῶν Ἑλλήνων, κενὰ ἠμιχών. Οἱ δὲ, ἐπεὶ προάδειον, διοίσταντο· ἔστι δ' ὅστις καὶ κατελήφθη, ὡςπερ ἐν ἱπποδρόμῳ, ἐκπλαγεῖς· καὶ οὐδὲν μέντοι οὐδὲ τούτον παθεῖν ἔφασαν· οὐδ' ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδεὶς οὐδέν, πλὴν ἐπὶ τῷ εὐνοῦμῳ τοξευθῆναι τις ἐλέγετο. 21. Κύρος δὲ, ὅρων τοὺς Ἑλλήνας νικῶντας τὸ καθ' αὐτοῦς καὶ διώκοντας, ἠδομένος καὶ προεικνυούμενος ἤδη ως βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτῶν, οὐδ' δὲς εἰξηκὴ διώκειν, ἀλλὰ συνεσπεραμένην ἔχων τὴν τῶν συν ἀντων ἐξακοσίων ἱππέων τάξιν, ἐπεμελεῖτο τ' τι ποιήσῃ βασιλεύς· καὶ γὰρ ἦδει αὐτὸν, ὅτι μέσον ἔχοι τοῦ Πειραικοῦ στρατεύματος. 22. Καὶ πάντες δ' οἱ τῶν βαρβάρων ἄρχοντες μέσαν ἔχοντες τὸ αὐτῶν ἠγούντο, νομίζοντες οὕτω καὶ ἐν ἀσφαλεστάτῳ εἶναι, ἥν ἦ ἡ ἰσχὺς αὐτῶν ἐκατέρωθεν, καὶ, εἰ τ' παραγγείλαι χρῆσοι, ἡμῖσει ἄν χρόνῳ αἰσθάνεσθαι τὸ στρατεύμα. 23. Καὶ βασιλεὺς δ' ὅτε, μέσον ἔχουν τῆς αὐτοῦ στρατιάς, ὅμως ἔξω ἐγένετο τοῦ Κύρου εὐνοῦμοι κέρατος. Ἐπεὶ δὲ οὐδεὶς αὐτῷ ἐμάχετο ἐκ τοῦ ἀντων οὐδὲ τοῖς αὐτῶν τηταγμένοις ἐμπρόσθεν, ἑπέκαμπτεν ὡς εἰς κύκλωσιν. 24. Ἐνθα δὴ Κύρος, δεῖσας μὴ ὅπισθεν γενόμενος κατακόψη τὸ Ἑλληνικὸν, ἐλαύνεις ἀντίος· καὶ ἐμβαλὼν σὺν τοῖς ἐξακοσίοις, νικᾷ τοὺς πρὸ βασιλέως τηταγμένους, καὶ εἰς φυγὴν ἔτρεψε τοὺς ἐξακισχιλίους, καὶ ἀποκτείνα λέγεται αὐτὸς τῇ ἑαυτῶν χειρὶ Ἀρταγέρσῳ τὸν ἄρχοντα αὐτῶν. 25. Ὡς δὲ ἡ τροπὴ ἐγένετο, διασπείρονται καὶ ὁ Κύρος ἐξακοσίου, εἰς τὸ δίωκειν ὄρμησαντες· πλὴν πάνω ὁλίγοι ἀμφ' αὐτῶν κατελείφθησαν, σχεδὸν οἱ ὄμοστραπέζεοι καλοῦμενοί. 26. Σύν τούτοις δὲ ὅπως, καθορῆ βασιλέα 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 Aриaeus, who is the first to run away.

1. Κύρος μὲν οὖν οὕτως ἐτελεύτησεν, ἀνὴρ ὁν Περσῶν, τῶν μετὰ Κύρου τὸν ἀρχαῖον γενομένων, βασιλικῶτατός τε καὶ ἀρχεῖαν ἀξίωτατος, ὡς παρὰ πάντων ὁμολογεῖται τῶν Κύρου δοκοῦντων ἐν πείρα γενέσθαι. 2. Πρῶτον μὲν γάρ, ἐτὶ παῖς ὄν, ὅτε ἐπαιδεύτω καὶ σὺν τῷ ἀδελφῷ καὶ σὺν τοῖς ἄλλοις παισί, πάντων πάντα κράτιστος ἐνομίζετο. 3. Πάντες γὰρ οἱ τῶν ἀρίστων Περσῶν παίδες ἐπὶ ταῖς βασιλικῶς θύραις παιδεύονται· ἔνθα πολλὴν μὲν σωφροσύνην καταμάθοι ἀν τις, ἀισχρὸν δ’ οὐδὲν οὕτ’ ἀκούσαν οὐτ’ ἴδειν ἔστι. 4. Θεῶνται δ’ οἱ παίδες καὶ τοὺς τιμωμένους ύπὸ
βασιλέως καὶ ἀκούοντι, καὶ ἄλλους ἀτμιαζωμένους· ὡς τε εἰθὺς παιδές ὑντες μανθάνονσιν ἁρχεῖν τε καὶ ἁρχεῖσθαι.

5. Ἐνθά Κύρος αἰθημονέστατος μὲν πρῶτον τῶν ἠλικιωτῶν ἐδόκει εἶναι, τοῖς τε πρεσβυτέροις καὶ τῶν ἐαυτοῦ ὑποδεεστέρων μάλλον πείθεσθαι· ἐπείτα δὲ φιλαππότατος, καὶ τοῖς ἵπποις ἁρίστα χρήσθαι· Ἐκρυνον δ' αὐτὸν καὶ τῶν εἰς τὸν πόλεμον ἔργων, τοξικῆς τε καὶ ἀκοντίσεως, φιλομαθέστατον εἶναι καὶ μελετηρότατον.

6. Ἐπεί δὲ τῇ ἡλικίᾳ ἔπρεπε, καὶ φιλοθηρότατος ἦν, καὶ πρὸς τὰ θηρία μέντοι φιλοκινδυνότατος. Καὶ ἀρκτὸν ποτὲ ἐπιφερομένην ὅπι ἐτρεσέν, ἀλλὰ συμπεσὼν κατεσπάσθη ἀπὸ τοῦ ἱπποῦ, καὶ τὰ μὲν ἔπαινεν, ὡν καὶ τὰς ὦτειλὰς φανερὰς εἰχε, τέλος δὲ κατέκανε, καὶ τὸν πρῶτον μέντοι βοηθῆσαντα πολλοῖς μακαριστόν ἐποίησεν.

7. Ἐπεί δὲ κατετέμφθη ὑπὸ τοῦ πατρὸς σατράπης Δανίας τε καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδοκίας, στρατηγὸς δὲ καὶ πάντων ἀπεδείχθη, ὃς καθήκει εἰς Καστωλοῦ πεδίον ἀθροίζεσθαι, πρῶτον μὲν ἐπέδειξεν αὐτὸν, ὡτι περὶ πλείστον ποιότο, εἰ τῷ σπείσατο καὶ εἰ τῷ σύνθετο καὶ εἰ τῷ ὑπόσχοτο τι, μηδὲν φεύγεσθαι. 8. Καὶ γὰρ ὅν ἐπίστευον μὲν αὐτῷ αἶ πόλεις ἐπιτρεπόμεναι, ἐπίστευον δ' οἶ ανδρές· καὶ εἰ τις πολέμιος ἐγένετο, σπευσαμένου Κύρου ἐπίστευε μηδὲν ἀν πάρα τὰς σπονδάς παθεῖν. 9. Τοιαροῖν ἐπεὶ Τισσαφέρνει ἐπολέμησε, πᾶσαι αἱ πόλεις ἐκούον Κύρον ἐλλοντο ἄντι Τισσαφέρνους, πλὴν Μιλησίων· αὐτοῖ δὲ, ὅτι οὐκ ἦθελε τοὺς φεύγοντας προέσαθαι, ἐφοδούντο αὐτόν. 10. Καὶ γὰρ ἔργῳ ἐπεδείκνυτο, καὶ ἐλέγεν, ὅτι οὐκ ἂν ποτε πρόωτο, ἐπεὶ ἀπαξ φίλος αὐτοῖς ἐγένετο, οὐδ' εἰ ἐτί μὲν μείονς γένοιτο, ἐτί δὲ κάκιον πράξειν. 11. Φανερὸς δ' ἦν, καὶ εἰ τές τι ἀγαθὰν ἦ ἥκαν ποιῆσεον αὐτῶν, νικάν πειρόμενος· καὶ εὐχὴν δ' τινας αὐτοῦ ἐξέφερον, ὡς εὐχαίτο τοσοῦτον χρόνον κηρίν, ἔστε νυκώς καὶ τοὺς εἶ καὶ τοὺς κακοὺς ποιοῦντας ἀλεξάμενος. 12. Καὶ γὰρ ὅν πλείστοι δὴ αὐτῷ, ἐνὶ γε ἀνδρὶ τῶν ἔφι ἡμῶν, ἐπεθύμησαν καὶ χρήσαται καὶ πόλεις καὶ τὰ ἐαυτῶν σώματα προεσθαί.
13. Οὐ μὲν δὴ οὐδὲ τοῦτ' ἂν τις εἴποι, ὡς τοὺς κακούργους καὶ ἀδίκους εἰς καταγελάν, ἀλλ' ἀφειδέστατα πάντων ἐπτιμωρεῖτο. Πολλάκις δ' ἦν ιδεῖν, παρὰ τὰς στειθομένας ὁδούς, καὶ ποδῶν καὶ χειρῶν καὶ ὀφθαλμῶν στερομένους ἀνθρώπους, ὡστε ἐν τῇ Κύρου ἀρχῇ ἐγένετο καὶ Ἐλληνικαὶ καὶ βαρβάραι, μηδὲν ἀδικοῦντι, ἀδεώς πορεύεσθαι, ὅποι τις ἤδελθεν, ἐχοῦντι οἱ προχωροῦν. 14. Τοὺς γε μέντοι ἀγαθούς εἰς πόλεμον ὁμολόγητο διαφερόντως τιμᾶν. Καὶ πρῶτον μὲν ἦν αὐτῷ πόλεμος πρὸς Πισίδας καὶ Μυσοῦς· στρατευόμενος οὖν καὶ αὐτὸς εἰς ταύτας τὰς χώρας, οὐς ἔωρα ἐθέλοντας κινδυνεύειν, τούτους καὶ ἄρχοντας ἐποίει ἣς κατεστρέφοντο χώρας, ἔπειτα δὲ καὶ ἄλλη δῶρος ἔτιμα. 15. Ὡστε φαίνεσθαι τοὺς μὲν ἄγαθοὺς εὐδαμονεστάτους, τοὺς δὲ κακοὺς δούλους τούτων ἀξίοιν εἶναι. Τοιγαροῦν πολλή ἦν ἀφθονία αὐτῷ τῶν θελόντων κινδυνεύειν, ὅποι τις οὐσία Κύρου αἰσθήσεσθαι.

16. Εἰς γε μὴν δικαιοσύνην, εἰ τις αὐτῷ φανερὸς γένοστο ἐπιδεικνυσθάι βουλόμενος, περὶ παντὸς ἐπιείκετο τούτους πλουσιωτέρους ποιεῖν τῶν ἐκ τοῦ ἀδίκου φιλοκερδοῦντων. 17. Καὶ γὰρ οὐν ἀλλὰ τε πολλὰ δικαίως αὐτῷ διεχειρίζετο, καὶ στρατεύματι ἀληθινῷ ἔχρηστο. Καὶ γὰρ στρατηγοὶ καὶ λοχαγοὶ οὐ χρημάτων ἕνεκα πρὸς ἐκεῖνον ἔπελευσαν, ἀλλ' ἐπεὶ ἐγνωσαν κερδαλεώτερον εἶναι Κύρῳ καλῶς πειθαρχεῖν ἣ τὸ κατὰ μήνα κέρδος. 18. Ἀλλὰ μὴν εἰ τίς γε τι αὐτῷ προστάζαντι καλῶς ὑπηρετήσειν, οὐδενὶ πόστοτε ἀχάριστον εἶσαι τὴν προθυμίαν. Τοιγαροῦν κράτιστοι δὴ ὑπηρέται παντὸς ἔργου Κύρῳ ἑλέχθησαν γενέσθαι. 19. Εἰ δὲ τινα ὀργή δεινῆν ὑμναίνα οἰκονόμοιν ἐκ τοῦ δικαίου, καὶ κατασκευάσαντά τε, ἢς ἄρχοι χώρας, καὶ προσόδους ποιοῦντα, οὐδένα ἂν πόστοτε ἀφείλετο, ἀλλ' ἀεὶ πλεῖῶν προσείδουν· ὡστε καὶ ἦδεως ἐπόνοιν, καὶ δαρβαλέως ἐκτόντο, καὶ ἐπέπαυσαν αὐτὶς ἡ κύρια Κύρον ἐκρυπτεῖν· οὐ γὰρ φθονῶν τοῖς φανερῷς πλουτοῦσιν ἐφαίνετο, ἀλλὰ πειρώμενος χρήσθαι τοῖς τῶν ἀποκρυπτομένων χρήμασι. 20. Φίλους γε μὴν ὅσους ποιῆσαι, καὶ
εύνους γνοίη ὃντας, καὶ ἰκανοὺς κρίνειε συνεργοὺς εἶναι, ὁ τι τυγχάνοι βουλόμενος κατεργάζεσθαι, ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι δεραπεύειν. 21. Καὶ γὰρ αὐτὸ τοῦτο, οὕπερ αὐτὸς ἔνεκα φίλων ἥπετο δεισθαί, ὡς συνεργοὺς ἔχω, καὶ αὐτὸς ἐπειράτο συνεργὸς τοῖς φίλοις κράτιστος εἶναι τοῦτον, ὅτον ἐκαστὸν αἰσθάνοιτο ἐπιθυμοῦντα.

22. Δῶρα δὲ πλείστα μὲν, οἶμαι, εἰς γε ὄν ἄνηρ, ἐλάμβανε διὰ πολλά· ταῦτα δὲ πάντων δὴ μάλιστα τοῖς φίλοις διεδίδον, πρὸς τοὺς τρόπους ἐκάστον σκοτῶν, καὶ ὅτον μάλιστα ὀργῇ ἐκαστὸν δεομένον. 23. Καὶ ὥσπερ τῷ σώματι αὐτοῦ κόσμουν πέμποι τις, ἢ ὡς εἰς πόλεμον, ἢ ὡς εἰς καλλωπισμόν, καὶ περὶ τοὺτων λέγειν αὐτὸν ἔφασαν, διὸ τὸ μὲν ἑαυτοῦ σῶμα οὐκ ἂν δύνατο τοῦτο πᾶσιν κοσμηθῆναι, φίλους δὲ καλῶς κεκοσμημένους μέγιστον κόσμον ἀνδρὶ νομίζει. 24. Καὶ τὸ μὲν τὰ μεγάλα νικᾶν τῶν φίλων εὗ ποιοῦντα οὐδὲν ἑαυτοῦ, ἐπειδὴ γε καὶ δυνατῶτερος ἦν· τὸ δὲ τῇ ἐπιμελείᾳ περείναι τῶν φίλων καὶ τῷ προθυμεῖσθαι χαρίζεσθαι, ταῦτα ἐμοίη πάλλον δοκεῖ ἄγαστα εἶναι. 25. Κύρος γὰρ ἐπεμπέ βίοις οἴνου ἢμιδεεῖς πολλάκις, ὅποτε πάνυ ἢδὸν λάβου, λέγων, διὸ οὕπερ δὴ πολλοὶ χρόνον τοῦτον ἡδίον οἴνῳ ἑπιτύχων· τοῦτον οὖν σοὶ ἐπεμψε, καὶ δεῖται σοῦ τίμερον τοῦτον ἐκπιεῖν σὺν οἷς μάλιστα φιλεῖς. 26. Πολλάκις δὲ χήμας ἢμιδρώτων ἐπεμπε, καὶ ἅρτων ἢμίσεα, καὶ ἄλλα τοιαύτα, ἐπιλέγειν κελεύνων τὸν φέροντα· Τούτους ἤσθη Κύρος· βούλεται οὖν καὶ σὲ τοῦτον γεύσασθαι. 27. Ὀποιον δὲ χιλὸς σπάνιος πάνυ εἰη, αὐτὸς δ’ ἐδύνατο παρασκευάσασθαι διὰ τὸ πολλοὺς ἔχειν ὑπηρέτας καὶ διὰ τὴν ἐπιμελείαν, διαπέμπων ἐκέλευεν τοὺς φίλους τοῖς τα ἑαυτῶν σώματα ἄγουσιν ἵπποις ἐμβάλλειν τοῦτον τὸν ἄγων, ὡς μὴ πεινώτες τοὺς ἑαυτοῦ φίλους ἄγωσιν. 28. Εἰ δὲ δὴ ποτὲ πορεύοιτο, καὶ πλείστοι μέλλοιεν ὄψεσθαι, προκαλῶν τοὺς φίλους ἐκπονδαιμολογεῖτο, ὡς δηλοῦσθ, οὕς τιμᾷ· Ὄστε ἐγώγε, ἐξ ὃν ἦκοιν, οὐδένα κρίνω ὑπὸ πλειόνων πεφιλησθαί οὕτε Ἐλλήνων οὕτε Βαρ-
CHAPTER X.

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

1. 'Ενταθά δὴ Κύρον ἀποτέμνεται ἡ κεφαλὴ καὶ χειρ ἡ δεξία. Βασιλεὺς δὲ, καὶ οἱ σὺν αὐτῷ, διώκουν εἰς τὸ Κυρεῖον στρατόπεδον καὶ οἱ μὲν μετὰ Ἀριαίον οὐκ ἐτί ἵσταντοι, ἀλλὰ φεύγοντι διὰ τοῦ αὐτῶν στρατοπέδου εἰς τὸν σταθμὸν ἔθεν ὄρμυντο: (τέταρτος δ' ἐλέγοντο παρασάγγει εἰναι τῆς ὀδοῦ.) 2. Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ τά τε ἄλλα πολλὰ διαρπάζοντι, καὶ τὴν Φωκαίδα, τὴν Κύρου παλλακίδα, τὴν σοφὴν καὶ καλὴν λεγομένην εἰναι, λαμβάνει. 3. 'Ἡ δὲ Μιλησία, ἡ νεωτέρα, ἀληθεύει υπὸ τῶν ἀμφὶ βασιλέα ἑκφεύγει γυμνὴ πρὸς τῶν Ἑλλήνων, οἳ ἔτυχον ἐν τοῖς σκευοφόροις ὑπλα ἔχοντες καὶ αὐτοταχθέντες πολλοὺς μὲν τῶν ἀρπαξόντων ἀπέκτειναν, οἳ δὲ καὶ αὐτῶν ἀπέθανον· οὐ μὴν ἐφυγόν γε, ἄλλα καὶ
ταύτην ἐσωσαν, καὶ ἀλλὰ, ὅποσα ἐντὸς αὐτῶν καὶ χρήματα καὶ ἀνθρώπου ἐγένοντο, πάντα ἐσωσαν. 4. Ἐνταῦθα διέσχον ἀλλήλων βασιλεὺς τε καὶ οἱ Ἐλληνες ὡς τριάκοντα στάδια, οἱ μὲν διώκοντες τοὺς καθ’ αὐτοὺς, ὡς πάντας νικῶντες, οἱ δὲ ἀρπάζοντες, ὡς ἦδη πάντες νικῶντες. 5. Ἐπεὶ δ’ ἦσθοντο οἱ μὲν Ἐλληνες, ὅτι βασιλεὺς σὺν τῷ στρατεύματι ἐν τοῖς σκευοφόροις εἶν, βασιλεὺς δὲ αὐτοῦς, καὶ εἰς τὸ πρόσθεν οἰχοντα διώκοντες, ἐνταῦθα δὴ βασιλεὺς μὲν ἀθροίζει τε τοὺς ἑαυτὸν, καὶ συντάττεται· ὅ δὲ Κλεάρχος ἐβουλεύετο, Προξένου καλέσας, (πλησιαίτατος γὰρ ἥν,) εἶ τέμποιέν τινας, ἣ πάντες οὐκέν ἐπὶ τὸ στρατόπεδον ἀργήσοντες. 6. Ἐν τούτῳ καὶ βασιλεὺς δήλος ἦν προσώπων πάλιν, ως ἐδόκει, ὁπισθεν. Καὶ οἱ μὲν Ἐλληνες στραφέντες παρεσκευάζοντο, ὡς ταύτῃ προσιόντος καὶ δεξιόμενοι· ὅ δὲ βασιλεὺς ταύτῃ μὲν οὐκ ἦγεν, ὡς δὲ παρῆλθεν ἐξὶ τῶν εὐωνύμων κέρατος, ταύτῃ καὶ ἀπήγαγεν, ἀναλαθῶν καὶ τοὺς ἐν τῇ μάχῃ κατὰ τοὺς Ἐλλήνας αὐτομολῆσαντας, καὶ Τισσαφέρνην, καὶ τοὺς σὺν αὐτῷ. 7. Ὁ γὰρ Τισσαφέρνης ἐν τῇ πρώτῃ συνόδῳ οὐκ ἐφυγεν, ἀλλὰ δήλασε παρὰ τὸν ποταμὸν κατὰ τοὺς Ἐλλήνας πελταστὰς· διελαύνων δὲ κατέκαυε μὲν οὐδένα, διαστάντες δ’ οἱ Ἐλλήνες ἔπαιον καὶ ἰκόντιζον αὐτούς· Ἐπισθενὸς δὲ Ἀμφιπολίτης ἤρχεται τῶν πελταστῶν, καὶ ἐλέγετο φρόνιμος γενέσθαι. 8. Ὁ δ’ οὖν Τισσαφέρνης, ώς μείον ἔχων ἀπηλλάγη, πάλιν μὲν οὐκ ἀναστρέφει, εἰς δὲ τὸ στρατόπεδον ἄφικόμενος τῶν Ἐλλήνων, ἐκεῖ συντυγχάνει βασιλεῖ, καὶ ὁμοῦ δὴ πάλιν συνταξιόμενο ἐπορεύοντο. 9. Ἐπεὶ δ’ ἦσαν κατὰ τὸ εὐώνυμον τῶν Ἐλλήνων κέρας, ἔδεισαν οἱ Ἐλληνες, μὴ προςαγοῦν πρὸς τὸ κέρας, καὶ περιπτύζαντες ἀμφοτέρωθεν αὐτοὺς κατακόψειαν· καὶ ἐδόκει αὐτοῖς ἀναπτύσσειν τὸ κέρας, καὶ πούρσασθαι ὁπισθεν τῶν ποταμῶν. 10. Ἐν ὧν δὲ ταύτα ἐβουλεύοντο, καὶ δὴ βασιλεὺς παραμειψάμενος εἰς τὸ αὐτὸ σχῆμα κατέστησεν ἀντίαν τὴν φάλαγγα, ὡς περὶ τὸ πρῶτον μαχούμενος συνήθει. Ὡς δὲ εἶδον οἱ Ἐλληνες ἐγγύς τε
δυτας καὶ παρατεταγμένους, αὕθις παιανίσαντες ἐπήσαν πολὺ ἐν τροθυμότερον ἢ τὸ πρόσθεν. 11. Οἱ δὲ αὐθ. βάρ-
θαροι οὐκ ἐδέχοντο, ἀλλ' ἐκ πλέονος ἢ τὸ πρόσθεν ἔφευ-
γον· οἱ δ' ἐπεδιώκοιν μέχρι κόμης τινός· ἐνταῦθα δ' ἐστη-
σαν οἱ Ἕλληνες· 12. Ἡπερ γὰρ τῆς κόμης γῆλοφος ἢν, ἔφι
οὐ ἀνεστράφησαν οἱ ἀμφὶ βασιλέα, πεζοὶ μὲν οὐκέτι, 
tῶν δὲ ἱππέων ὁ λόφος ἐνεπλήσθη, ὦστε τὸ ποιούμενον μὴ
γυγώσκειν. Καὶ τὸ βασίλειον σημείον ὀρᾶν ἐφάσαν, ἀκτὸν
τινα χρυσοῦν ἐπὶ πέλτης ἀνατεταμένων. 13. Ἐπει δὲ καὶ
ἐνταῦθ' ἐχώρων οἱ Ἕλληνες, λείποντι δὴ καὶ τὸν λόφον οἱ ἱπ-
πείς, οὐ μὴν ἔτι ἄθροιο, ἀλλ' ἀλλοὶ ἀλλοθεν, ἐψιλού-
το δ' ὁ λόφος τῶν ἱππέων· τέλος δὲ καὶ πάντες ἀπεχώ-
ρησαν. 14. Ὁ οὖν Κλέαρχος οὐκ ἀνεβίαξεν ἐπὶ τὸν λόφον,
ἀλλ' ὑπὸ αὐτὸν στόρας τὸ στράτευμα πέμπτε Δόκιον τὸν
Συρακούσιον καὶ ἀλλὸν ἐπὶ τὸν λόφον, καὶ κελεύει κατιδόν-
τας τὰ ύπερ τοῦ λόφου τί ἐστιν ἀπαγγείλαν. 15. Καὶ ὁ
Λύκιος ἥλασε τε καὶ ἰδῶν ἀπαγγέλλει ὅτι φεύγουσιν ἄνα
κράτος. Σχεδὸν δ' ὃτε ταῦτα ἤν καὶ Ἦλιος· ἐδύντο. 16.
'Ἐνταῦθα δ' ἐστησαν οἱ Ἕλληνες, καὶ θέμενοι τὰ ὁπλα
ἀνεπαύσωτο· καὶ ἅμα μὲν ἑθαύμαζον ὅτι οὐδαμὸν Κύρος
φαίνοιτο οὐδ' ἄλλος ἀπ' αὐτὸν οὐδεὶς παρείη. Οὐ γὰρ
ἡδεσαν αὐτὸν τεθυμκότα, ἀλλ' εἰκαζόν ἢ διώκοντα οἴχες-
θαι ἢ καταληψόμενοι τι προεληκλάκεναι. 17. Καὶ αὐτοὶ
ἔδουλεύοντο, εἰ αὐτῶν μείναντες τὰ σκευοφόρα ἐνταῦθα
ἀγνοῦ, ἢ ἀπίοιεν ἐπὶ τὸ στρατόπεδον· ἐδοξέν οὖν αὐτοῖς
ἀπιέναι· καὶ ἀφικνυόνται ἀμφὶ δόρπηστον ἐπὶ τὰς σκηνὰς.
18. Ταύτης μὲν ἡ ἁμέρας τοῦτο τὸ τέλος ἐγένετο. Κα-
ταλμάδανοι δὲ τῶν τε ἄλλων χρημάτων τὰ πλείστα διηρ-
pασμένα, καὶ εἰ τι σιτίον ἢ ποτὸν ἢν· καὶ τὰς ἁμάζας
μεστὰς ἄλευρον καὶ οἶνον, ὡς παρεσκευάσατο Κύρος, ἔνα, εἰ
ποτὲ σφοδρά τὸ στράτευμα λάβοι ἐνδεία, διαδοθοὶ τοῖς Ἕλ-
λησσον, (ὅσαν δ' αὐτοὶ τετράκωσιν ὡς ἐλέγοντο ἄμαζαν,) καὶ
ταύτας τότε οἱ σὺν βασιλεῖ διήρπασαν. 19. Ὡστε ἄδεια-
νοι ἦσαν οἱ πλείστοι τῶν Ἕλλήνων· ἦσαν δὲ καὶ ἀνάρτω-
τοι· πρὸς γὰρ δὴ καταλύσαι τὸ στράτευμα πρὸς ἀριστόν βασ-
ιλεῖος ἐφαύνη. Ταύτης μὲν οὖν τὴν νύκτα οὕτω διεγένετο

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On their return to the camp, the Greeks are surprised to hear of the death of Cyrus. Ariæus 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 ἡδροίσθη Κύρω τῷ Ἐλληνικῷν, ὑπὲ ἐπὶ τῶν ἀδελφῶν Ἀρταξέρξην ἑστρατεύετο, καὶ ὁσα ἐν τῇ ἁνὸ-δῷ ἔπραξθη, καὶ ὡς ἡ μάχη ἐγένετο, καὶ ὡς Κύρος ἐπελευ-τήσε, καὶ ὡς ἐπὶ τὸ στρατόπεδον ἐλθόντες οἱ Ἑλλήνες ἐκοιμήθησαν, οἴόμενοι τὰ πάντα νικάν, καὶ Κύρων ᾦν, ἐν τῷ πρόσθεν λόγῳ δεδήλωται. 2. Ἀμια δὲ τῇ ἡμέρᾳ συν- ελθόντες οἱ στρατηγοὶ ἔθαυμαζον, ὅτι Κύρος οὔτε ἄλλον πέμποι σημανοῦντα δὲ τῷ χρῆ ποιεῖν, οὔτε αὐτὸς φαίνοιτο. Ἑνδοξὲν οὖν αὐτοῖς, συνεκενασμένοις ἐν εἴχον, καὶ ἐξοπλισμὲνοις, προϊέναι εἰς τὸ πρόσθεν ἔως Κύρῳ συμμιξείαν. 3. Ἡδὴ δὴ ἐν ὁμὴν ὄντων, ἀμία ἡλίῳ ἀνύσχοντι ἡλθεν Προ- κλῆς, ὁ Τευθρανίας ἄρχων, γεγονὼς ἀπὸ Δημαράτου τοῦ Λάκωνος, καὶ Γλούς ὁ Ταμίω. Ὁσιοί ἔλεγον, ὅτι Κύρος τέληκεν, Ἀρμαῖος δὲ πεφευγὼς ἐν τῷ σταθμῷ εἶη μετὰ τῶν ἄλλων βαρβάρων θεῖν τῇ προτεραιᾷ ὁρμῶντο, καὶ λέ- γοι, ὅτι ταῦτην μὲν τὴν ἡμέραν περιμείνειεν ἀν αὐτούς, εἰ μέλλοιεν ἰκεῖν, τῇ δὲ ἄλλη ἀπιέναι φαίη ἐπὶ Ἰωνίας, δὴν-περ ἠλθε. 4. Ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ οἱ ἄλ- λοι Ἑλλήνες πυθανόμενοι βαρέως ἐφερον. Κλεάρχος δὲ τάδε εἶπεν. Ἀλλʼ ὁφελὲ μὲν Κύρος ᾦν. ἐπεὶ δὲ τετε- λεύθηκεν, ἀπαγγέλλεσε Ἀρμαῖῳ, ὅτι ἡμεῖς νικῶμεν τε βασι- λεά, καὶ, ὡς ὁρᾶτε, οὐδεὶς ἐτί ἡμῖν μάχεται, καὶ εἰ μὴ ὑμεῖς
5. Ταῦτ' εἰπὼν ἀποστέλλει τοὺς ἀγγέλους, καὶ σὺν αὐτοῖς Χερίσσοφον τὸν Δάκωνα καὶ Μένωνα τὸν Θεσπαλὸν· καὶ γὰρ αὐτὸς Μένων ἐδούλετο· ἦν γὰρ φίλος καὶ ξένος Ἀριαίον. Οἱ μὲν φίλοι, Κλέαρχος δὲ περιέμενε. 6. Τὸ δὲ στράτευμα ἐπορίζετο σῖτον ὅπως ἔδυνατο, ἐκ τῶν ὑποζυγίων, κοπτοντες τοὺς βοῦς καὶ ὄνοις· ξύλοις δὲ ἔχρωντο μικρὸν προϊόντες ἀπὸ τῆς φάλαγγος, οὐ ἦν μάχη ἐγένετο, τοὺς οἱ στόχοις, πολλοὶ οὖν, οὕς ἡμάγκαζον οἱ Ἕλληνες ἐκβάλλειν τοὺς αὐτομολούντας παρὰ βασιλέως, καὶ τοῖς γέρροις, καὶ ταῖς ἀσπίσι ταῖς ξυλίναις ταῖς Ἀιγυπτίαις. Πολλαὶ δὲ καὶ πέλται καὶ ἀμάζει ἤσαν φέρευμαι ἔρημοι· οἷς πάσι χρώμενοι, κρέα ἐφώντες ῥήθηκον ἐκεῖνην τὴν ἤμεραν.

7. Καὶ ἦδη τε ἦν περὶ πλῆθουςαν ἁγοράν, καὶ ἔρχονται παρὰ βασιλέως καὶ Τισαφέρνους κήρυκες, οἱ μὲν ἄλλοι, βάρβαροι, ἦν δὲ αὐτῶν Φαλίνος εἰς Ἕλλην, δς ἐτύγχανε παρὰ Τισαφέρνει ὁ, καὶ ἐντίμως ἔχον· καὶ γὰρ προσεποιεῖτο ἐπιστήμων εἰναι τῶν ἀμφὶ τάξεως τε καὶ ὕπολομαχῶν. 8. Οὐτοὶ δὲ προσελθόντες, καὶ καλέσαντες τοὺς τῶν Ἕλληνων ἄρχοντας, λέγουσιν ὅτι βασιλεὺς κελεύει τοὺς Ἕλληνες, ἐπεὶ νικῶν τυγχάνει, καὶ Κύρον ἀπέκτωσε, παραδόντας τὰ ὁπλα, ἱόντας ἐπὶ τὰς βασιλέως θύρας, εὑρίσκεαν ἃν τι διάχοιρον ἐγαθόν. 9. Ταῦτα μὲν εἰπὼν οἱ βασιλεὼς κήρυκες· οἱ δὲ Ἕλληνες βαρέως μὲν ἤκουσαν, ὅμως οἱ Κλέαρχος τοσοῦτον εἰπεν, ὅτι οὐ τῶν νικῶντων εἰν τὰ ὁπλα παραδίδοναι· ἀλλ', ἐφ' ὑμεῖς μὲν, ὃ ἀνδρεῖς στρατηγοί, τούτοις ἀποκρίνασθε ὅ τι κάλλιστον τε καὶ ἀριστον ἔχετε· ἐγὼ δὲ αὐτίκα ἡξω. (Ἐκάλεσε γὰρ τις αὐτῶν τῶν ὑπηρετῶν, ὅπως ἦν τὰ ἱερὰ ἐξηρήμενα· ἔτυχε γὰρ ὕπνομενος.) 10. Ἐνθά δὴ ἀπεκρίνατο Κλέαρχος μὲν ὁ Δρκάς, πρεσβύτατος ὃν, ὅτι πρόσθεν ἀν ἀποθάνονει ἦ τὰ ὁπλα παραδοίησαι. Πρόζενος δὲ ὁ Ὠθβαῖος, 'ΔΛΛ' ἐγώ, ἐφ' ὑμῖν.
12. Μετὰ τούτων Θεόπομπος Ἀθηναίος εἶπεν, Ὡς Φαλίνε, νῦν, ὡς σὺ ὅρας, ἤμιν οὖν ἐστὶν ἀγαθῶν ἄλλο, εἰ μὴ ὅπλα καὶ ἄρετή. "Ὅπλα μὲν οὖν ἔχοντες, οἰόμεθα δὲν καὶ τῇ ἄρετῇ χρήσαται, παραδόντες δὴ ἄν ταῦτα, καὶ τῶν σωμάτων στερηθήσαι. Μὴ οὖν οἶον τὰ μόνα ἀγαθὰ ἤμιν οὖν ἐστὶν παραδώσεις: ἄλλα σὺν τούτοις καὶ περὶ τῶν ἔμετέρων ἀγ- αθῶν μαχούμεθα. 13. Ἀκούσας δὲ ταῦτα ὁ Φαλίνος ἐγέλασε, καὶ εἶπεν· Ἀλλὰ φιλοσόφῳ μὲν ἔοικα, ὡς νεανίσκε, καὶ λέγεις οὐκ ἄχαριστα· ὅθεν μέντοι ἄνόητος ὦ, εἰ οἶει τὴν ἕμετέραν ἄρετὴν περγενέσθαι ἂν τῆς βασιλείας δυνάμεως. 14. Ἀλλούς δὲ τίνας ἔφασαν λέγειν ὑπομαλακίζομενος, ὡς καὶ Κύρῳ πιστοὶ ἐγένοντο, καὶ βασιλεῖ ἂν πολ- λοῦ ἄξιοι γένοντο, εἰ βουλιοῦσί φίλος γενέσθαι· καὶ εἰπε ἄλλο τε θέλου χρήσαται, εἴτε ἐπὶ Λέγουπτον στρατεύειν, συγκαταστρέφαται ἂν αὐτῷ. 15. Ἐν τούτῳ Κλέαρχος ἦμε, καὶ ἠρώτησεν εἰ ἤδη ἀποκεκριμένοι εἰεν. Φαλίνος δὲ ὑπο- λαβὼν εἶπεν· Οὕτως μὲν, ὃς Κλέαρχε, ἄλλος ἄλλα λέγει· οὖ δὲ ἤμιν εἶπε, τί λέγεις. 16. Ὅ δ' εἶπεν, Ἑγώ σε, ὃς Φαλίνε, ἄσμενος ἑώρακα, οίμαι δὲ καὶ οἱ ἄλλοι πάντες· σὺ τε γὰρ Ἐλλήν εἶ, καὶ ἤμεις, τοιούτῳ ὄντες, ὅσοι εἰς ὅρας· ἐν τοιούτοις δὲ ὄντες πράγμασι, συμβούλευσά σοι, τί χρὴ ποιεῖν περὶ ὧν λέγεις. 17. Σὺ οὖν, ὁ πρὸς θεῶν, συμ- βούλευσόν ἦμιν ὃ τε σοι δοκεῖ κάλλιστον καὶ ἄριστον εἶναι, καὶ ὃ σοι τιμῆν οἶσει εἰς τὸν ἐπείτα χρόνον ἀναλεγόμεθα.
ὅτι Φαλίνος ποτε πεμφθεὶς παρὰ βασιλέως, κελεύσων τοὺς Ἐλληνας τὰ δόπλα παραδοῦναι, ξυμβουλευομένους ξυνευό-
λευσεν αὐτοῖς τάδε. Οἶσθα δὲ, ὅτι ἀνάγκη λέγεσθαι ἐν τῇ Ἐλλάδι, ἢ ἂν συμβουλεύσῃς. 18. 'Ο δὲ Κλέαρχος
ταύτα ὑπήγετο, βουλόμενος καὶ αὐτὸν, τὸν παρὰ βασιλέως
πρεσβεύοντα, ξυμβουλεύμην µὴ παραδοῦναι τὰ δόπλα, ὅπως
ἐνελπίσεις µᾶλλον εἶεν οἱ Ἐλληνες. Φαλίνος δὲ ὑποστρέψ-
ας παρὰ τὴν δόξαν αὐτοῦ εἶπεν. 19. 'Εγὼ, εἰ µὲν τῶν
μυρίων ἐλπίδων µίας τις ὑµῖν ἔστι σωθῆναι πολεµοῦντας
βασιλεῖ, συµβουλεύω µὴ παραδοῦναι τὰ δόπλα· εἰ δὲ τοι
µηδεµία σωτηρίας ἐστὶν ἐλπὶς ἀκούστως βασιλέως, συµβου-
λεύω σώζεσθαι ὑµῖν ἢ πὴ δυνατὸν. 20. Κλέαρχος δὲ πρὸς
ταύτα εἶπεν· 'Αλλὰ ταύτα µὲν δὴ σὺ λέγεις· παρ’ ἧµιν
δὲ ἀπάγγελλε τάδε, ὅτι ἡµεῖς οἴοµεθα, εἰ µὲν δέοι βασιλεῖ
φίλους εἶναι, πλείονος ἂν ἄξιοι εἶναι φίλοι, ἔχοντες τὰ
δόπλα, ἢ παραδόντες ἅλλως· εἰ δὲ δέοι πολεµεῖν, ἁµεινὸν
ἂν πολεµεῖν, ἔχοντες τὰ δόπλα, ἢ ἅλλως παραδόντες. 21.
'Ο δὲ Φαλίνος εἶπε, Ταύτα µὲν δὴ ἀπαγγελούµεν· ἅλλα
καὶ τάδε ὑµῖν εἰπεῖν ἐκέλευσε βασιλεύς, ὅτι µένονσι µὲν
αὐτοῦ σπουδαῖ εἰήσαι, προῖονος δὲ καὶ ἀπίουσι πόλεµος.
Εἶπατε οὖν καὶ περὶ τούτων, πότερα µενεῖτε καὶ σπουδαί
εἰσίν, ἢ ὡς πολέµοι ὑντος παρ’ ἧµιν ἀπαγγελώ. 22. Κλέ-
αρχος δ’ ἔλεγεν· Ἀπάγγελλε τοῖνυν καὶ περὶ τούτων, ὅτι
καὶ ἧµιν ταύτα δοκεῖ, ἄπερ καὶ βασιλεῖ. Τι οὖν ταύτα
ἐστίν; ἔφη ο Φαλίνος. 'Απεκρίνατο ο Κλέαρχος· Ἡν
µὲν µένῳσαι, σπουδαί, ἀπίουσι δὲ καὶ προῖοναι πόλεµος.
23. 'Ο δὲ πάλιν ἡρώτησε· Σπουδαῖ ἢ πόλεµον ἀπαγγελώ; Κλέαρχος δὲ ταύτα πάλιν ἀπεκρίνατο· Σπουδαῖ
µὲν µέ-
νονσι, ἀπίουσι δὲ ἢ προῖοσι πόλεµος. 'Ο τι δὲ ποιήσοι
οὐ διεσήµηνε.
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 ὃχετο, καὶ οἱ σὺν αὐτῷ. Οἱ δὲ παρὰ Ἀριαίου ἦκον, Προκλῆς καὶ Χειρίσσοφος. (Μένων δὲ αὐτοῦ ἔμενε παρὰ Ἀριαίῳ) οὕτω δὲ ἔλεγον, δὴ τολλοῦσα φαίη Ἀριαῖος εἶναι Πέρσας ἑαυτοῦ βελτίως, οὗς οὐκ ἄν ἀνασχέσαι αὐτοῦ βασιλεύνοντος· ἀλλ᾽ εἰ βούλεσθε συναπτεῖτε, ἢκεῖν ἢδη κελεύει τῆς νυκτὸς· εἰ δὲ μῆ, αὐτὸς πρῳ ἀπιέναι φησίν. 2. 'Ο δὲ Κλέαρχος εἶπεν· 'Ἀλλ᾽ οὕτω χρή ποιεῖν· εὰν μὲν ἢκωμεν, ὡςπερ λέγετε· εἰ δὲ μῆ, πράττετε ὅποιον ἄν τι ύμῖν οἴησθε μάλιστα συμφέρειν. 'Ο τι δὲ ποιήσωσιν, οὐδὲ τούτος εἰπε. 3. Μετὰ δὲ ταῦτα, ἤδη ἤλιον ὄντος, συγκαλέσας τοὺς στρατηγοὺς καὶ λοχαγοὺς ἐξεξε τοιάδε· Ἐμοί, ὁ ἀνδρεῖς, θυμόμενοι λέναι ἐπὶ βασιλέα οὐκ ἐγίγνετο τὰ ἱερά. Καὶ εἰκότως ἄρα οὐκ ἐγίγνετο· ὡς γὰρ ἐγὼ νῦν πυνθάνομαι, ἐν μέσῳ ἡμῶν καὶ βασιλέως ὁ Τίγρης ποταμός ἐστὶ ναυσίπορος, δὴ οὐκ ἂν δυναύθεθα ἁνεν πλοίων διαδῆναι· πλοία δὲ ἴμηις οὐκ ἔχομεν. Οὐ μὲν δὴ αὐτοῦ γε μένειν οἶον τε· τὰ γὰρ ἐπιτήδεια οὐκ ἔστιν ἔχειν· λέναι δὲ παρὰ τούς Κύρου φίλους πάνω καλὰ ἡμῖν τὰ ἱερὰ ἦν. 4. Ὡδὲ οὖν χρή ποιεῖν, ἀπιόντας δειπνεῖν ὁ τι τις ἔχει. Ἐπειδὰν δὲ σημῆνα τῷ κέρατι ως ἀναπαύεσθαι, συνακενάζοντες· ἐπειδὰν δὲ τὸ δεύτερον, ἀνατίθησθε ἐπὶ τὰ υποζύγια· ἐπὶ δὲ τῷ τρίτῳ, ἐπεσθε τῷ ἤργῃδεν, τὰ μὲν υποζύγια ἔχουντες πρὸς τοῦ ποταμοῦ, τὰ δὲ ὅπλα ἔξω. 5. Ταῦτα ἀκούσαντες καὶ στρατηγοὶ καὶ λοχαγοὶ ἀπῆλθον καὶ ἐποίουν οὕτως. Καὶ τὸ λοιπὸν ὁ μὲν ἤρχεν, οἱ δὲ ἐπείδθουν, οὐχ ἐλόμενοι, ἀλλὰ ἄρόντες ὅτι μόνος ἔφρονεν οἶα ἔδει τὸν ἄρχοντα, οἱ δ᾽ ἄλλοι ἀπείροι ἤσαν. 6. Ἀριθμὸς δὲ τῆς ὁδοῦ, ἴν ἢλθον ἐξ Εφέσου τῆς Ἰωνίας μέχρι τῆς μάχης, σταθμοὶ τρεῖς καὶ ἐνενήκοντα, παρασάγγῃ πέντε καὶ τριάκοντα καὶ πεντακόσιοι, στάδιοι πεντήκοντα καὶ ἐξακις-
χίλιοι καὶ μύριοι: ἀπὸ δὲ τῆς μάχης ἐλέγοντο εἰναι εἰς Βαβυλώνα στάδιοι ἐξήκοντα καὶ τριακόσιον.

7. Ἐντεύθεν, ἔπει σκότος ἐγένετο, Μιλτοκύθης μὲν ὁ Θράξ, ἔχων τοὺς τε ἵππες τοὺς μεθ’ ἐκατοντὶ εἰς τεταράκοντα καὶ τῶν πεζῶν Θρακῶν ὡς τριακόσιοι, ὑποτομὴς πρὸς βασιλέα. 8. Κλέαρχος δὲ τοὺς ἄλλους ἥγειτο κατὰ τὰ παρηγγελμένα, οἱ δ’ εἶποντο· καὶ ἀφίκονται εἰς τὸν πρῶτον σταθμὸν, παρὰ Ἀριαῖον καὶ τὴν ἐκείνην στρατιάν, ἀμφὶ μέσας νύκτας· καὶ εἰς τάξεις θέμενοι τὰ ὁπλα, ξυνῆλθον οἱ στρατηγοὶ καὶ λοχαγοὶ τῶν Ἐλλήνων παρὰ Ἀριαῖον καὶ ὁμοσαν οἱ τε "Ἐλλήνες καὶ Ἀριαῖος, καὶ τῶν συν αὐτῷ οἱ κράτιστοι, μήτε προδόσειν ἀλλήλους, σύμμαχοι τε ἔσθε· οἱ δὲ βάρβαροι προσώμοισαν καὶ ἤγησθαι ἀδόλως. 9. Ταῦτα δ’ ὁμοσαν, σφαξαντες ταύρον, καὶ λύκον, καὶ κάπρον, καὶ κριόν, εἰς ἀσπίδα, οἱ μὲν "Ελλήνες βάπτοντες ξίφος, οἱ δὲ βάρβαροι λόγχην. 10. Ἐπεὶ δὲ τὰ πιστὰ ἐγένετο, εἶπεν ὁ Κλέαρχος· Ἀγε δή, ὁ Ἀριαῖε, ἕπειτα πρὸς αὐτός ὑμιν στόλος ἐστί καὶ ἡμῖν, εἰπὲ τίνα γνώμην ἔχεις περὶ τῆς πορείας· πότερον ἀπίπειν, ἥνπερ ἡλθομεν, ἡ ἀλλήλη τινὰ ἐννενοπέκεια δοκεῖς ὧδον κρεῖττω; 11. Ὁ δ’ εἶπεν· "Ὑν μὲν ἡλθομεν ἀπιόντες, παντελῶς ἂν ὑπὸ λυμοῦ ἀπολοίμεθα· ὑπάρχει γὰρ νῦν ἡμῖν οὐδὲν τῶν ἐπιτηδείων. "Επετακαίδεκα γὰρ σταθμῶν τῶν ἐγγυτάτων υἱὸν δεύτερον ἱόντες εκ τῆς χώρας οὐδὲν εἰχομεν λαμβάνειν. "Ἐνθα δ’ εἶτι ἡ, ἡμεῖς διαπορευόμενοι κατεδαπανήσαμεν. Νῦν δ’ ἐπισυνούμεν πορεύεσθαι μακροτέραν μὲν, τῶν δ’ ἐπιτηθείων οὐκ ἀπορήσομεν. 12. Πορευόμεν ὁ δ’ ἡμῖν τοὺς πρῶτους σταθμούς ὡς ἂν δυνώμεθα μακροτάτους, ἴνα ὡς πλείοντον ἀποσταθῶμεν τοῦ βασιλικοῦ στρατεύματος· ἢ γὰρ ἄπαξ δύο ἢ τριῶν ἠμερῶν ὁδὸν ἀπόσχομεν, οὐκετί μὴ δύνηται βασιλεὺς ἡμᾶς καταλαβεῖν. Ὁλίγῳ μὲν γὰρ στρατεύματι οὐ τολμῆσε ἐφέπεσθαι. Πολὺν δ’ ἔχων στόλων, οὐ δυνῆσεται ταχέως πορεύεσθαι· ὅσος δὲ καὶ τῶν ἐπιτηθείων σπανεί. Ταῦτην, ἐφη, τὴν γνώμην ἔχω ἔγωγε. 13. Ἡν δὲ αὕτη ἡ στρατηγία ἐνδέχεται ἀλλὸ δυναμένη, ἡ
Αποδράναι ἡ ἀποφυγεῖν ὁ δὲ τύχη ἐστρατήγησε κάλλιον. Ἡ Ἐπεὶ γὰρ ἡμέρα ἐγένετο, ἐπορεύόμενο, ἐν δεξιᾷ ἔχουσί τὸν ἥλιον, λογιζόμενοι ἦσειν ἀμα ἥλιο δύνοντε εἰς κώμας τῆς Βαβυλωνίας χώρας καὶ τούτῳ μὲν ὁ σύς ἐφεύσθησαν. 14. Ἡ Ἐπεὶ δὲ ἀμφὶ δείλῃ ἐδοξάζει πολεμίους ὡρᾶν ἰππεάς καὶ τῶν τε Ἑλλήνων ὁ μὴ ἔτυχον ἐν ταῖς τάξεσιν δύνης, εἰς τὰς τάξεις ἔθεον, καὶ Ἀραίος, (Εὐγνάνθει γὰρ ἐφ᾽ ἀμάξες πορευόμενος, διότι ἐτέρτωτο,) καταβας ἐθωρακίζετο, καὶ οἱ σὺν αὐτῷ. 15. Ἔν ὁ δὲ ἀπλίζωσα, ἦκον λέγουσε οἱ προ- πεφθέντες σκοποί, ὅτι σὺν ἰππεῖς εἰςιν ἀλλ᾽ ὑποξύγια νέμουντο. Καὶ εὐθὺς ἐγνώσαν πάντες, ὅτι ἐγγύς ποὺ ἐστρατοπεδεύτως βασιλεὺς καὶ γὰρ καπνὸς ἐφαίνετο ἐν κώμας οὐ πρόσως. 16. Κλεάρχος δὲ ἐπὶ μὲν τοὺς πολεμί- ους οὐκ ἤγεν· (Петер γὰρ ἀπειρηκότας τοὺς στρατιώτας καὶ ἀσίτους δύνας ἠγεν· ἠγεν δὲ καὶ ὑπὲ ἦν;) οὐ μέντοι οὐδὲ ἀπέκλινε, φυλαττόμενος μὴ δοκοὶ φεύγειν, ἀλλ᾽ εὐθύρωρον ἄγων, ἀμα τῷ ἡλίῳ δυνόμενος εἰς τὰς ἐγγυτάτως κώμας τοὺς πρώτους ἄγων κατεσκήνωσεν, ἕξ ὁν διήρπαστο ὑπὸ τοῦ βασιλικοῦ στρατεύματος καὶ αὐτὰ τὰ ἀπὸ τῶν οἰκίων ξύλα. 17. Οἱ μὲν οὖν πρῶτοι ὅμως τρόπῳ τοῖς ἐστρατοπεδεύσαντο, οἱ δὲ ἦστεροι, σκοταίοι προσώπες, ὡς ἐτύγχανον ἐκαστός ἑγαλίζοντο, καὶ κραυγὴν πολλὴν ἐποίον καλωνύτες ἀλληλοῦν, ὡςτε καὶ τοὺς πολεμίους ἀκούειν· ὡςτε οἱ μεν ἐγγύ- τατα τῶν πολεμίων καὶ ἐφυγόν ἐκ τῶν σκηνωμάτων. 18. Δήλου δὲ τούτῳ τῇ ύστεραι ἐγένετο· οὔτε γὰρ ὑποζύγων ἔτε συνε ἐφάνη, οὔτε στρατόπεδον, οὔτε καπνὸς οὐδαμοῦ πλησίον. Ἐξεπλάγη δὲ, ὡς οὐκε, καὶ βασιλεὺς τῇ ἐφόδῳ τοῦ στρατεύματος. Ἐδήλωσε δὲ τούτῳ οἷς τῇ ύστεραι ἐπράττε. 19. Προϊούσης μέντοι τῆς νυκτὸς τάυτης καὶ τοῖς Ἑλληνισμοὶ φόδος ἐμπέθετε, καὶ θόρυβός καὶ δοῦπος ἦν οἶνον εἰκὸς φόδον ἐμπεσόντως γίγνεσθαι. 20. Κλεάρχος δὲ Τολμίδην Ἡλείοιν, ὃν ἐτύγχανεν ἔχουν παρ᾽ ἑαυτῷ, κήρυκα ἀριστον τῶν τότε, τούτου ἄνευες ἐκέλευε, συγγένεας κατα- κηρύξαντα, ὅτι προαγορεύονσιν οἱ ἀρχοῦσες, ὡς ἂν τὸν ἀφέντα τῶν ὄνων εἰς τὰ ὅπλα μυριός, 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. 'O de δή ἔγγραψα, ὅτι βασιλεὺς ἐξεπλάγη τῇ ἐφόδῳ, τῶδε δῆλον ἦν. Τῇ μὲν γὰρ πρόσθεν ἤμερα πέμπτων, τὰ ὅπλα παραδιδόναι ἐκέλευε, τότε δὲ ἀμα ἥλιον ἀνατέλλοντι κῆρυκας ἔστεψε περὶ σπουδῶν. 2. Οὐ δὲ ἔπει ἤλθον πρὸς τοὺς προφυλακας, ἐξήτονυ τοὺς ἀρχουτας. Ἑπείδη δὲ ἀπῄγγελλον οἱ προφυλακες, Κλέαρχος, τυχὼν τότε τὰς τάξεις ἐπισκοπῶν, εἶπε τοῖς προφυλαξι κελεύειν τοὺς κηρυκας περιμένειν ἄχρη ἀν σχολάση. 3. Ἐπεί δὲ κατέστησε τὸ στράτευμα ὡςτε καλῶς ἔχειν ὁράσθαι πάντη φάλαγγα πυκνήν, τῶν δὲ ἀόραλον μηδένα καταφανή εἶναι, ἐκάλεσε τοὺς ἀγγέλους, καὶ αὐτός τε προῆλθε, τοὺς τε εὐπλοτάτους ἔχων καὶ εὐεξιοτάτους τῶν αὐτοῦ στρατιωτῶν, καὶ τοῖς ἀλλοις στρατηγοῖς ταῦτα ἐφρασεν. 4. Ἐπεί δὲ ἦν πρὸς τοῖς ἀγγέλους, ἀνυπότα τὶ βούλοιντο. Οἱ δὲ ἔλεγον, ὅτι περὶ σπουδῶν ἦκοιεν ἄνδρες, οὕτως ἦκοιεν ἔσονται τά τε παρὰ βασιλεύς τοῖς Ἐλλησιν ἀπαγγείλαι καὶ τὰ παρὰ τῶν Ἐλλήνων βασιλεῖ. 5. Ὁ δὲ ἀπεκρίνατο Ἀπαγγέλλησαι τοῖς αὐτῷ, ὅτι μάχης δεῖ πρῶτον, ἄριστον γὰρ οὐκ ἔστιν, οὐδὲ ὁ τολμήσων περί σπουδῶν λέγειν τοῖς Ἐλλησι μὴ πορίσασι ἄριστον. 6. Ταῦτα ἀκούσαντες οἱ ἀγγέλοι ἀπήλανον, καὶ ἦκον ταχὺ ὃ καὶ δῆλον ἦν ὅτι ἐγγὺς ποὺ βασιλεύς ἦ, ἡ ἀλλος τις, ὃ ἐπετέκτακτο ταῦτα πράττειν ἔλεγον δὲ ὅτι εἰκότα δοκοίεν λέγειν βασιλεῖ, καὶ ἦκοιεν.
Ἀναβάσις. 7. Ὅ δὲ ἣρωτα, εἰ αὐτοὺς τοῖς ἀνδράσι σπένδοντο ἱότι καὶ ἀπιούντι, ἥ καὶ τοῖς ἄλλοις ἐσοντο σπονδαῖ. Οἱ δὲ "Ἀπασιν ἐφασαν, μέχρι ἄν βασιλεῖ τὰ παρ᾽ ὕμων διαγγελθῇ. 8. 'Επεὶ δὲ ταῦτα εἶπον, μεταστησάμενος αὐτοὺς ὁ Κλέαρχος ἐσούλευετο. Καὶ ἐδόκει τὰς σπονδὰς ποιεῖσθαι ταχὺ, καὶ καθ᾽ ἱσυχίαν ἐλθεῖν τε ἐπὶ τὰ ἐπιτήδεια καὶ λαβεῖν. 9. Ὅ δὲ Κλέαρχος εἶπεν. Δοκεὶ μὲν κάμοι ταῦτα· οὐ μέντοι ταχύ γε ἀπαγγελῶ, ἀλλὰ διατρίψῃ ἐστίν ἃν ὀκνήσοσιν οἱ ἄγγελοι, μὴ ἀποδοξή ἤμιν τὰς σπονδὰς ποιῆσασθαι· οἵμαι γε μέντοι, ἐκή, καὶ τοῖς ἤμετέροις στρατιώταις τὸν αὐτὸν φόβον παρέσευσαν. Ἐπεὶ δὲ ἐδόκει καιρὸς εἶναι, ἀπήγγελλεν ὅτι σπένδοτο, καὶ εὐθὺς ἤγεισθαι ἐκέλευεν πρὸς τάπιτηδεία. 10. Καὶ οἱ μὲν ἤγοντο· Κλέαρχος μὲντοι ἐπορεύετο τὰς μὲν σπονδὰς ποιησόμενος, τὸ δὲ στράτευμα ἔχων ἐν τάξει, καὶ αὐτὸς ὑπισθοφυλάκε. Καὶ ἐνετύγχανον τάφροις καὶ αὐλώσιν ὕδατος πλήρεσαν ὡς μὴ δύνασθαι διαβαίνειν ἄνεν γεφυρῶν· ἄλλα ἐποιοῦντο διαβάσεις ἐκ τῶν φοινίκων οἱ ἦσαν ἐκπεπτωκότες, τοὺς δὲ καὶ ἐξέκοπτον. 11. Καὶ ἑν ταῦθα ἦν Κλέαρχον καταμαθεῖν ὡς ἑπεστάτει, ἐν μὲν τῇ ἀρίστερᾳ χειρὶ τὸ δόρυ ἔχων, ἐν δὲ τῇ δεξιᾷ βακτηρίαν· καὶ εἶ τις αὐτῷ δοκοίη τῶν πρὸς τοῦτο τεταγμένων βλακεύειν, ἐκλεγόμενος τὸν ἐπιτήδειον ἐπαισὲν ἃν, καὶ ἀμα αὐτὸς προσελάμβανεν εἰς τὸν πηλόν ἐμβαίνων· ὦστε πᾶσιν αἰσχύνην εἶναι μὴ οὐ συσπονδάζειν. 12. Καὶ ἐτάχθησαν μὲν πρὸς αὐτοὺς ὁι τριάκοντα ἐτη γεγονότες· ἐπεὶ δὲ καὶ Κλέαρχος ἑώρων σπονδάζοντα, προσελάμβανον καὶ οἱ πρεσβύτεροι. 13. Πολὺ δὲ μᾶλλον ὁ Κλέαρχος ἐσπευδειν, ὑποπτεύων μὴ ἀεὶ οὕτω πλῆρεις εἶναι τὰς τάφρους ὕδατος· (οὐ γὰρ ἢν ὄρα οἰα τὸ πεδίον ἀρείεν·) ἄλλα· ἦνα ὡδὴ πολλὰ προφαίνοντο τοῖς Ἐλληνες δεινὰ ἐν τῷ πεδίῳ, τοῦτον ἐνεκα βασιλεά ὑπώπτευεν ἐπὶ τὸ πεδίον τῷ ὕδωρ ἀφεικένα. 14. Πορεύομενοι δὲ ἀφίκοντο εἰς κώμας, δὴν ἀπέδειξαν οἰ ἤγεισθαιν λαμβάνειν τὰ ἐπιτήδεια. 'Ενδὴ δὲ σίτος πολὺς,
καὶ ὁνόμας φοινικῶν, καὶ δόξος ἔφητον ἀπὸ τῶν αὐτῶν. 15. Αὐταὶ δὲ αἱ βάλανοι τῶν φοινικῶν, οίας μὲν ἐν τοῖς Ἐλληνσι ἔστιν ἱδεῖν, τοῖς οἰκεταῖς ἀπέκειντο, αἱ δὲ τοῖς θεσπόταις ἀποκείμεναι ἦσαν ἀπόλεκτοι, θαυμάσαι τὸ κάλλος καὶ τὸ μέγεθος, ἢ δὲ ὄψις ἠλέκτρον οὐδὲν διέφερε. Τὰς δὲ τινὰς ἥξηρανοντες τραγῆματα ἀπετίθεσαν. Καὶ ἢν καὶ παρὰ πότον ἦδυ μὲν, κεφαλαλγές δὲ. 16. Ἐνταῦθα καὶ τὸν ἐγκέφαλον τοῦ φοινικὸς πρῶτον ἔφαγον οἱ στρατιώται, καὶ οἱ πολλοὶ ἠθαύμασαν τὸ τε εἴδος καὶ τὴν ἰδιότητα τῆς ἱδρύης. Ἡν δὲ σφόδρα καὶ τούτῳ κεφαλαλγές. Ὁ δὲ φοινίξ ὀθεν ἐξαιρεθεὶ τὸ ἐγκέφαλος ὅλος αὐαίνετο.

17. Ἐνταῦθα ἤμειναν ἡμέρας τρεῖς· καὶ παρὰ μεγαλῶν βασιλέως ἢκε Τισαφέρνης, καὶ ὁ τῆς βασιλείας γυναικὸς ἀδελφός, καὶ ἂλλοι Πέρσαι τρεῖς· δύολοι δὲ πολλοὶ εἴποντο. Ἔπει δὲ ἀπῆντησαν αὐτοῖς οἱ τῶν Ἐλληνῶν στρατηγοί, ἔλεγεν πρῶτος Τισαφέρνης δὲ ἐμμηνέως τοιάδε. 18. Ἐγώ, ὁ ἄνδρας Ἐλληνες, γείτων οἰκώ τῇ Ἐλλάδα, καὶ ἐπεί ύμας εἴδον εἰς πολλὰ κακά καὶ ἀμηχανα ἐμπεπτωκότας, εὐρήμα ἐποιησάμην, ἐλ πως δυναῖμεν παρὰ βασιλέως αἰτήσασθαι, δοῦναι ἐμοί ἀποσώσαι ύμὰς εἰς τὴν Ἐλλάδα. Ὄλαι γὰρ ἂν ὦν ἄχαριστος μοι ἔξειν ὀὔτε πρὸς ύμῶν, ὀὔτε πρὸς τῆς πάσης Ἐλλάδος. 19. Ταῦτα δὲ γνοὺς, ἡτοίμην βασιλέα, λέγων αὐτῷ, ὅτι δικαίως ἂν μοι χαριζοίτο, ὅτι αὐτῷ Κύρων τε ἐπιστρατεύοντα πρῶτος ἤγγειλα, καὶ βοήθειν εἶχαν ἅμα τῇ ἄγγελίᾳ ἀφικόμην, καὶ μόνος τῶν κατὰ τοὺς Ἐλληνας τεταγμένον συν ἐφυγον, ἀλλὰ διήλασα, καὶ συνεῖμιξα βασιλεῖ ἐν τῷ ὑμετέρῳ στρατοπέδῳ, ἐνθα βασιλεύς ἄφικεν ἐπει Κύρων ἀπέκτεινε, καὶ τοὺς ἐς Κύρῳ βαρβάρους ἑδίωξε σὺν τοις τοῖς παροῦσι νῦν μετ᾽ ἐμοῦ, ὀτέρ αὐτῷ εἴσι πιστότατοι. 20. Καὶ περὶ μὲν τούτων ὑπέσχετο μοι βουλεύεσθαι, ἔρεσα δὲ μὲ ύμᾶς ἐκέλευσεν ἔλθοντα, τίνος ἐνεκεν ἐστρατεύσατε ἐπὶ αὐτῶν. Καὶ συμβουλεύω ὑμῖν μετρίως ἀποκρίνασθαι, ἔνα μοι εὑπρακτότερον ἢ ἐὰν τι δύνωμαι ἁγαθῶν ύμῶν παρ’ αὐτοῦ διαπράξασθαι.

21. Πρὸς ταῦτα μεταστάντες οἱ Ἐλληνες ἠδοκιμεύσαντο:
καὶ ἀπεκρίναντο, Κλέαρχος δ' ἔλεγεν  Ἡμεῖς οὖν τε συνήλθο
ομεν ὡς βασιλεῖ πολεμήσοντες, οὔτ' ἐπορεύόμεθα ἐπὶ βασι
λέα, ἀλλὰ πολλάς προφάσεις Κύρος εὑρίσκεν, ὡς καὶ σὺ
eὰν οἶσθα, ἵνα ὡμᾶς τε ἀπαρασκευάστως λάβοι, καὶ ὡμᾶς
ἐνθάδε ἀναγάγω. 22. 'Επεὶ μέντοι ἦδη αὐτῶν ἔωρῳ
ἐν δεινῷ ὄντα, ἰσχυόθημεν καὶ θεοὺς καὶ ἀνθρώπους προ-
δοῦναι αὐτῶν, ἐν τῷ πρόσθεν χρόνῳ παρέχοντες ὡμᾶς αὐ-
τοὺς εὖ ποιεῖν. 23. 'Επεὶ δὲ Κύρος τέθηκεν, οὗτε βασι-
λεῖ ἀντιποιούμεθα τῆς ἀρχῆς, οὔτ' ἔστιν ὅτιν ένεκα βου-
λοίμεθα ἂν τὴν βασιλέως χώραν κακῶς ποιεῖν, οὔδ' αὐτῶν
ἀποκτεῖναι ἂν ἐθέλομεν, πορευόμεθα δ' ἂν οἰκάδε, εἰ τὰς
ὁμᾶς μὴ λυποῦσθαι ἀδικοῦντα μέντοι πειρασμέθα σὺν τοῖς
θεοῖς ἀμύνοσθαι ἂν μέντοι τῆς ὡμᾶς καὶ εὖ ποιῶν ὑπάρ-
χῃ, καὶ τοῦτον εἰς γε δύναμιν οὐχ ἤττησόμεθα εὖ ποιοῦ-
τες. Ἡ μὲν οὖτος εἶπεν.

24. Ἀκοῦσας δὲ ὁ Τισσαφέρνης ἔφη· Ταῦτα ἐγὼ ἀπαγ-
γελὼ βασιλεῖ, καὶ ὡμῖν πάλιν τὰ παρ' ἐκείνουν μέχρι δ' ἄν
ἐγὼ ἥκω αἱ σπονδαὶ μενόντων ἀγοράν δέ ὡμείς παρέξ-
ομεν. 25. Καὶ εἰς μὲν τὴν ὥστεραν οὐκ ἤκεν ὅτι οἱ ἐλλη-
νες ἐφρόντιζον. Τῇ δὲ τρίτῃ ἥκων ἔλεγεν, ὅτι δια-
πετραγμένος ἥκοι παρὰ βασιλέως δοθήκει δι'σωζειν,
τοὺς ἐλληνας, καὶ περὶ πάνω πειλῶν ἀντιλεγόντων, ὡς
οὐκ ἅξιον εἰς βασιλεῖ ἀφεῖναι τοὺς ἐφ' ἐαυτόν στρατευσόμ-
ένους. 26. Τέλος δὲ εἶπε· Καίνι ἐγὼ ζητῆσιν ὡμῖν πιστὰ
λαβέιν παρ' ἥμων, ἢ μὴν φιλίαν παρέξεσθαι ὡμῖν τὴν χώραν,
καὶ ἄδολως ἀπάξειν εἰς τὴν Ἔλλαδα, ἀγοράν παρέχοντας ὅ-
ποιον δ' ἂν μὴ ἣν πρίασθαι, λαμβάνειν ὡμᾶς ἐκ τῆς χώρας
ἐάσομεν τὰ ἐπιτήδεια. 27. Χριστὸς δ' αὐτ' ἥμων δεήσει ὁμοσι,
ἡ μὴν πορεύεσθαι ὡς διὰ φιλίας ἀσινώς, σίτα καὶ ποτὰ λαμ-
βάνωντας, ὁπόταν μὴ ἀγοράν παρέχωμεν ἢν δὲ παρέχομεν
ἀγοράν, ὄνυμικον ἐξεῖν τὰ ἐπιτήδεια. 28. Ταῦτα ἐδοξεῖ,
καὶ ὁμοσιι καὶ δεξιὰς ἐδόσαν Τισσαφέρνης καὶ ὁ τῆς βασι-
λέως γυναίκος ἀδελφὸς τοῖς τῶν Ἔλληνων στρατηγοῖς
καὶ λοχαγοῖς, καὶ ἠλάθον παρὰ τῶν Ἔλληνων. 29. Μετὰ
δὲ ταῦτα Τισσαφέρνης εἶπε· Νῦν μὲν δὴ ἆπειμι ὡς βασι-
CHAPTER IV.

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

1. Metà ταύτα περεύμενον Τισσαφέρνην οÏ€ τε Ἑλλήνες καὶ Ἀριαῖος, ἐγγύς ἀλλήλων ἐστρατοπεδευμένοι ἤμερας πλείους ἦ ἐκίσσιν. Ἐν δὲ ταύταις ἀφοίνυνται πρὸς Ἀριαῖον καὶ οἱ ἄδελφοι καὶ οἱ ἄλλοι ἀναγκαίοι, καὶ πρὸς τοὺς σῦν ἐκεῖνοι Περσῶν τινες, παρεθάρσυνον τε, καὶ δεξιάς ἐνίως παρὰ βασιλέως έφερον, μὴ μνησικακήσειν βασιλέα αὐτοῦ τής σὺν Κύρῳ ἐπιστρατείας, μηδὲ ἄλλον μηδενός τῶν παραχθέντων. 2. Τούτων δὲ γιγνομένων ἐνδήλου ἤσαν οἱ περὶ Ἀριαῖον ἤππον προσέχοντες τοῖς Ἑλλήσι τῶν νοῦν· ὡστε καὶ διὰ τούτο τοῖς μὲν πολλοῖς τῶν Ἑλλήνων οὐκ ἤρεσκον, ἀλλὰ προσιόντες τῷ Κλεάρχῳ ἐλεγον καὶ τοῖς ἄλλοις στρατηγοῖς. 3. Τῇ μένομεν; ἡ οὖν ἐπιστάμεθα, ὅτι βασιλεὺς ἡμᾶς ἀπολέσαι ἀν περὶ παυτὸς ποιήσατο, ἵνα καὶ τοῖς ἄλλοις Ἑλλησί πόθος εἶν ἐπὶ βασιλέα μέγαν στρατεύειν; καὶ νῦν μὲν ἡμᾶς ὑπάγεται μένειν, διὰ τὸ διεσπάρθαν αὐτῷ τὸ στράτευμα. ἐπὶν δὲ πάλιν ἀλλοθῆ αὐτῷ ἡ στρατιά, οὐκ ἔστιν ὅπως οὐκ ἐπιθύμεται ἡμῖν. 4. Ἡμῶν δὲ ποῖς ἡ ἀποσκάπτει τι, ἡ ἀποτείχεις, ως ἀπόρος ἢ ἡ ὀδός. Οὐ γὰρ ποτὲ ἐκών γε βουλήσεται ἡμᾶς ἐλθόντας εἰς τὴν Ἑλλάδα ἀπαγγείλαυ, ως ἡμεῖς, τοσοῦτον ὑπερε, ἐνικώμεν τοῖς βασιλεῖς ἐπὶ ταῖς ὕφαινος αὐτοῦ, καὶ καταγελάσασθες ἀπήλθομεν. 5. Κλεάρχος δὲ ἀπεκρίνατο τοῖς ταύτα λέγοντι. Ἡγὼ ἐνθυμοῦμαι μὲν καὶ ταύτα πάντα· ἐννοῶ δέ, οὕτω, εἰ νῦν ἀπιμέν, δόξομεν ἐπὶ πολέμῳ ἀπιέναι, καὶ παρὰ τὰς σπονδαῖς ποιεῖν. Ἡπείτα πρῶτον μὲν ἀγορὰν οὐδεὶς παρέξει ἡμῖν,
ουδ' ὃθεν ἐπιστικοῦμεθα· αὖθις δὲ ὁ ἡγησὸμενος οὐδεὶς ἔσται· καὶ ἀμα ταῦτα ποιοῦντων ἡμών εὐθὺς Ἄραιος ἀφεστήξει· ὃςτε φίλος ἡμῖν οὐδεὶς λελείψεται, ἀλλὰ καὶ οἱ πρόσθεν ὄντες πολέμιοι ἡμῖν ἔσονται. 6. Ποταμὸς δ' εἶ μὲν τις καὶ ἀλλὸς ᾠρὰ ἡμῖν ἐστὶ διαβατέος, οὐκ οίδα· τὸν δ' οὖν Ἐυφράτην οἴδαμεν ὅτι ἄδυνατον διαβῆναι, κω- λύντων πολεμίων. Οὐ μὲν δὴ, ἂν μάχεσθαι γε δέῃ, ἵππεις εἰσίν ἡμῖν ξύμμαχοι· τῶν δὲ πολεμίων ἵππεις εἰσίν οἱ πλείστοι καὶ πλείστον ἄξιοι· ὃςτε νοκῶντες μὲν τίνα ἁν ἀποκτείναμεν; ἡπτωμένων δὲ οὐδένα οὖν τε σωθῆναι. 7. Ἔγω μὲν οὖν βασιλέα, ὃ οὐτὸ πολλά ἐστι τὰ σύμμαχα, εἶπερ προθυμεῖται ἡμᾶς ἀπολέσαι, οὐκ οίδα· ὃ τε δεὶ αὐτὸν ὁμόσαι, καὶ δεξιὰν δοῦναι, καὶ θεοὺς ἔπορκίσαι, καὶ τὰ ἐαυτοῦ πιστὰ ἀπίστα ποιήσαι. Ἐλλησί τε καὶ βαρβάρους. Τοιαῦτα πολλὰ ἔλεγεν.

8. Ἐν δὲ τοῦτῳ ἦκε Τισσαφέρνης, ἐχὼν τήν ἑαυτοῦ δύναμιν, ὡς εἰς οἴκον ἄπιον, καὶ Ὁρόντας τήν ἑαυτοῦ δύ- ναμιν· ἤγε δὲ καὶ τὴν θυγατέρα τήν βασιλέως ἐπὶ γάμω. 9. Ἐνετέθεν δὲ ἦδη, Τισσαφέρνους ἡγομένου καὶ ἄγοραν παρέχοντος, ἐπορεύοντο· ἐπορεύετο δὲ καὶ Ἄραιος, τὸ Κύ- ρον βαρβαρικόν ἔχων στράτευμα, ἡμα Τισσαφέρνης καὶ Ὁρόν- τα, καὶ ἐγνεστρατοπεδεύετο σὺν ἑκεῖνοις. 10. Οἱ δὲ Ἐλ- ληνες, ψφορώντες τούτους, αὐτοὶ ἐφ' ἑαυτῶν ἐξώρουν, ἤγεμ- όνας ἔχοντες. Ἐστρατοπεδεύοντο δὲ ἐκάστοτε ἀπέχοντες ἀλλήλων παρασάγγην καὶ μείον. Ἐφυλάσσαντο δὲ ἀμφό- τεροι ὃςπερ πολεμίως ἀλλήλους, καὶ εὐθὺς τοῦτο ὑποφίαν παρείχεν. 11. Ἐνιότε δὲ καὶ ἤνειζόμενοι ἐκ τοῦ αὐτοῦ, καὶ χόρτων καὶ ἀλλὰ τοιαῦτα ἔξλεγοντες, πληγὰς ἐνε- τεινον ἀλλήλους· ὃςτε καὶ τοῦτο ἔχθραν παρείχε. 12. Διελθόντες δὲ τρεῖς σταθμοὺς, ἀφίκοντο πρὸς τὸ Μήδιας καλούμενον τείχος, καὶ παρῆλθον εἰσὶν αὐτοῦ. Ἦν δὲ ὕκοδομημένου πλήθους ὀπταῖς, ἐν ἀσφαλτῳ κειμέναις, εὐρος εἰκοσὶ ποδῶν, ὑψὸς δὲ ἐκατὸν· μήκος δ' ἐλέγετο εἰ- ναι εἰκοσὶ παρασάγγων· ἀπέχει δὲ Βαβυλῶνος οὐ πολύ. 13. Ἐνετέθεν δ' ἐπορεύθησαν σταθμοὺς δύο, παρασάγγας
οδικώς καὶ διέθησαν διώρυχας δύο, τήν μὲν ἐπὶ γεφύρας, τήν δὲ ἐξεγερμένην πλοίως ἔπτα· (αὐταὶ δὲ ἤσαν ἀπὸ τοῦ Τίγ- ρητος ποταμοῦ· κατετήμην δὲ ἐξ αὐτῶν καὶ τάφροι ἐπὶ τήν χώραν, αἱ μὲν πρῶτα μεγάλαι, ἐπείτα δὲ ἐλάττους, τέλος δὲ καὶ μικροὶ ὅχετοι ὦσπερ ἐν τῇ Ἑλλάδι ἐπὶ τὰς μελίνας·) καὶ ἀφίκωνται ἐπὶ τὸν Τίγρητα ποταμὸν· πρὸς φόλης ἡ μεγάλη καὶ πολυάνθρωπος, ἡ ὄνομα Σιππάκη, ἀπέχουσα τοῦ ποταμοῦ σταδίους πεντεκαίδεκα. 14. Οἱ μὲν οὖν Ἐλληνες παρ᾽ αὐτὴν ἐςκήνησαν, ἐγγύς παραδείσους μεγάλου καὶ καλοῦ καὶ δασεός παντοίων δένδρων, οἱ δὲ βάρβαροι, διαβηθηκότες τὸν Τίγρητα· οὐ μέντοι καταφάνεις ἦσαν.

15. Μετὰ δὲ τὸ δεῖπνον ἐπτυχον ἐν περιπάτῳ ὄντες πρὸ τῶν ὑπλῶν Πρόξενος καὶ Ξενοφῶνος· καὶ προσελθὼν ἀνθρώ- πός τις ἣρωτησα τοὺς προφύλακας, ποῦ ἄν ἰδοι Πρόξενον ή Κλέαρχον· Μένωνα δὲ ουκ ἐξῆκε, καὶ ταῦτα παρ᾽ Ἀρμαῖοι ἄν, τοῦ Μενωνοὺς ἔσωσο. 16. Ἐπεί δὲ Πρόξενος εἶπεν, ὅτι αὐτὸς εἰμι, οὐκ ἐξῆκε, εἶπεν δὲ ἀνθρώπος τάδε. 'Επεμψὲ ὁ Ἀρμαῖος ὡς Ἀρτάκος, πιστοὶ ὄντες Κύρων, καὶ υμῖν εὖνοι, καὶ κελεύοντας φυλάττεσθαι, μὴ υμῖν ἐπιθύνεται τῆς νυκτὸς οἱ βάρβαροι· ἔστι γὰρ στρατεύμα πολὺ ἐν τῷ πλησίον παρα- δείσῳ. 17. Καὶ ἐπὶ τὴν γέφυραν τοῦ Τίγρητος ποταμοῦ πέμψα κελεύοντο σφετερίνη, ὡς διανοεῖται αὐτὴν λῦσαι Τισ- σαφέρνης τῆς νυκτὸς, ἐν αὐτῷ δύνηται, ὡς μὴ διαβήτητε, ἄλλο ἐν μέσῳ ἀποληφθῆτε τοῦ ποταμοῦ καὶ τῆς διώρυχος. 18. Ἀκούσαντες ταῦτα ἠγούσιν αὐτὸν παρὰ τὸν Κλέαρχον, καὶ φράζοσιν, ἡ λέγει. 'Ο δὲ Κλέαρχος ἀκούσας ἐταράχθη σφόδρα, καὶ ἐφοβείτο. 19. Νεανίςκος δὲ τις τῶν παρόντων ἐννοήσας εἶπεν, ὡς οὐκ ἀκόλουθα εἰη τὸ τε ἐπιθήσεσθαι καὶ τὸ λύσει τὴν γέφυραν. Δῆλον γὰρ ὃτι ἐπιτιθεμένους ἢ νικάν δεῆσε ἢ ἤττᾶσθαι. 'Εὰν μὲν οὖν νικῶντι, τὰ δὲ αὐτοῦς λύει τὴν γέφυραν; οὐδὲ γὰρ, ἄν πολλαὶ γέφυραι ὡσιν, ἔχομεν ἃν ὅποι φυγῶντες ἡμεῖς σωθείμεν. 20. 'Εὰν δὲ ἡμεῖς νικώμενεν, λεληµένης τῆς γεφύρας οὐχ ἔξουσιν Ε
21. 'Ακούσας δὲ ταῦτα ὁ Κλέαρχος ἤρετο τὸν ἄγγελον, πόση τις εἰς χώρα ἢ ἐν μέσῳ τοῦ Τίγρητος καὶ τῆς διώρυ-
χος. 'Ο δὲ εἶπεν, ὅτι πολλῆς καὶ κάμιαν ἔνεισε καὶ πόλεις ποιλαὶ καὶ μεγάλαι. 22. Τότε δὴ καὶ ἐγνώσθη, ὅτι ὁ βάρθρας τὸν ἄνθρωπον ὑποπέμψαεν, ὁκνοῦντες, μὴ ὁί
'Ελλήνες, διελόντες τὴν γέφυραν, μένοιν ἐν τῇ νήσῳ, ἐρύματα ἔχουσες ἐνθὲν μὲν τὸν Τίγρητα, ἐνθὲν δὲ τὴν
διώρυχα, τὰ δὲ ἐπιτίθεναι ἔχουσιν ἐκ τῆς ἐν μέσῳ χώρας, πολλῆς καὶ ἀγαθῆς οἴους, καὶ τῶν ἐργασομένων ἐνόντων·
εἰτα δὲ καὶ ἀποστροφὴ γένοιτο, εἰς τὰ βούλιοτο βασιλέα κακῶς ποιεῖν. 23. Μετὰ ταῦτα ἀνεπαύνοτον ἐπὶ μέντοι
tὴν γέφυραν ὅμως φυλακήν ἐπεμψαν· καὶ οὐτὲ ἐπέθετο οὐδεὶς οὐδαμόθεν, οὐτὲ πρὸς τὴν γέφυραν οὐδεὶς ἦλθε τῶν
πολεμιῶν, ὡς οἱ φυλάττοντες ἀπήγγελλον. 24. Ἐπειδὴ
dὲ ἐγένετο, διεδαίνον τὴν γέφυραν, ἐξεγυμνῆν πλοίοις
τριάκοντα καὶ ἑπτά, ὡς ἂν τὸ μάλλιστα πεφυλαγμένος·
ἐξήγγελλον γὰρ τινες τῶν παρὰ Τισσαφέρνου 'Ελλήνων,
ὡς διαβαινόντων μέλλουσιν ἐπιθῆσασθαι. Ἐπαντα μὲν
ἀπεδιδῆ ἤ retractó ἐπανωθέντων μέντοι ὁ Γλοῦς αὐτοῖς ἐπεφάνη
μετ’ ἄλλων, σκοτών εἰ διαβαινοῦν τὸν ποταμὸν· ἐπειδὴ
dὲ εἶδον, ὅχετο ἀπελαύνων.
25. 'Επὶ δὲ τοῦ Τίγρητος ἐπορεύθησαν σταθμοῦς τέτ-
tαρας, παρασάγγας εἰκοσι, ἐπὶ τὸν Φύσκον ποταμὸν, τὸ
εὐρός πλέθρον· ἐπὶ δὲ γέφυρα. Καὶ ἐνταῦθα ἄκοσμο
πόλις μεγάλη, ἥ ὁνομα 'Ωτις· πρὸς ἦν ἀπήντησε τοῖς 'Ελ-
λήσιν ὁ Κύριος καὶ 'Αρταξέρξου νόοθος ἀδελφός, ἀπὸ Σοῦ-
ςων καὶ 'Εκβαθῶν στρατιῶν πολλῆν ἄγων, ὡς βοηθῆσων
βασιλεῖ· καὶ ἐπιστήμης τοῦ ἑαυτοῦ στράτευμα, παρεκρυμέν-
ους τοὺς 'Ελλήνας ἐδεώρει. 26. Ὁ δὲ Κλέαρχος ἤγειτο
μὲν εἰς δύο, ἐπορεύσατο δὲ ἄλλοτε καὶ ἄλλοτε ἐφιστάμενος.
'Οσον δὲ χρόνον τὸ ἤγοιμένον τοῦ στρατεύματος ἐπιστή-
σεις, τοσοῦτον ἦν ἀνάγκη χρόνον δὲ ὅλου τοῦ στρατεύματος
gέγυνθαι τὴν ἐπιστάσιν· ὃτε τὸ στράτευμα καὶ αὐτοῖς
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 a surrender of their arms. Cleanor returns a spirited answer.

1. Μετὰ ταῦτα ἀφικνοῦνται ἐπὶ τὸν Ζάπαταν ποταμὸν, τὸ εὔρος τεττάρων πλέθρων. Καὶ ἐνταῦθα ἐμειναν ἡμέρας τρεῖς· ἐν δὲ ταῦτας ὑποψίαια μὲν ἦσαν, φανερὰ δὲ ὀνδεμία ἐφαίνετο ἐπιθυμίᾳ. 2. Ἐδοξέν οὖν τῷ Κλεάρχῳ ξυγγενέσθαι τῷ Τισσαφέρνει, καὶ, εἰ πώς δύνατο, παῦσαι τὰς ὑποψίας, πρὶν εἰς αὐτῶν πόλεμον γενέσθαι· καὶ ἐπεμψε τυνα ἑροῦντα, ὅτι ξυγγενέσθαι αὐτῷ χρῆσε. Ὁ δὲ ἐτοίμως ἐκέλευεν ἤκειν. 3. Ἐπειδὴ δὲ ἐξυήλθον, λέγει ὁ Κλέαρχος τάδε. Ἐγώ, ὁ Τισσαφέρνη, οἶδα μὲν ἢμῖν ὄρκους γεγενημένους, καὶ δεξιὰς δεδομένας, μὴ ὁδικήσειν ἀλλήλους.
φυλαττόμενον δὲ σὲ τε ὅρῷ ὡς πολεμίους ἡμᾶς, καὶ ἥμεις, ὁρῶντες ταῦτα, ἀντιφυλαττόμεθα. 4. Ἐσπεὶ δὲ σκοπῶν ὁ δύναμαι οὖτε σὲ αἰσθαναί πειρώμενον ἡμᾶς κακῶς ποιεῖν, ἐγὼ τε σαφῶς οἶδα ὅτι ἥμεις γε οὐδ’ ἐπινοοῦμεν τοιοῦτον οὖδέν, ἐδοξέ μοι εἰς λόγους σοι ἔλθειν, ὡπος, εἰ δυναίμεθα, ἐξέλομεν ἅλληλων τὴν ἀπίστιαν. 5. Καὶ γὰρ οἶδα ἀνθρώπους ἥδη, τοὺς μὲν ἐκ διαβολῆς, τοὺς δὲ καὶ ἐξ ὑποφίας, οἱ φοβηθέντες ἅλληλους, φθάσαι βουλόμενοι πρὸς παθεῖν, ἐποίησαν ἀνήκεστα κακὰ τοὺς οὖτε μέλλοντας οὔτ’ αὐ βουλομένους τοιοῦτον οὖδέν. 6. Τὰς οὖν τοιαύτας ἀγνωσιούνας νομίζων συνοσιαίας μάλιστα ἄν παύεσθαι, ἦκὼ, καὶ διδάσκειν σε βουλόμαι, ὡς οὖν ἦμιν οὐκ ὀρθῶς ἀπιστεῖς. 7. Πρῶτον μὲν γὰρ καὶ μέγιστον, οἱ θεῶν ἡμᾶς ὅρκοι κωλύουσι πολεμίους εἶναι ἅλληλοις· ὡς τε τούτων σύνοιδεν αὐτῷ παρημεληκὼς, τούτων ἐγὼ οὖπτ’ ἂν εὐδαιμονίσαμι. Τὸν γὰρ θεῶν πόλεμον οὐκ οἶδα οὔτ’ ἀπὸ ποιῶν ἄν τάχους οὖτε ὅποι ἄν τις φεύγων ἀποφύγοι, οὔτ’ εἰς ποιῶν ἄν σκότος ἁπατραίη, οὔθ’ ὅποις ἃν εἰς ἐχυρὸν χωρίον ἀποσταίη. Πάντη γὰρ πάντα τοῖς θεοῖς ὑποχα, καὶ πανταχῆ πάντων ἦσον οἱ θεοὶ κρατοῦσι. 8. Περὶ μὲν δὴ τῶν θεῶν τε καὶ τῶν ὅρκων οὕτω γιγνώσκω, παρ’ οίς ἥμεις τὴν φιλίαν συνθέμενοι κατεθέμεθα· τῶν δ’ ἀνθρωπῶν οὐκ ἐγὼ ἐν τῷ παρόντι νομίζω μέγιστον εἶναι ἦμιν ἄγαθόν. 9. Σὺν μὲν γὰρ σοὶ πᾶσα μὲν ὁδὸς εὐπορος, πᾶς δὲ ποταμὸς διαβασίς, τῶν τε ἐπιτηθείων οὐκ ἀπορία· ἄνευ δὲ σοῦ πᾶσα μὲν διὰ σκότους ἡ ὁδὸς, (οὐδὲν γὰρ αὐτῆς ἐπιστάμεθα,) πᾶς δὲ ποταμὸς δύσπορος, πᾶς δὲ ὄχλος φοβερός, φοβερώτατον δ’ ἐρημία· μεστῇ γὰρ πολλῆς ἀπορίας ἐστών. 10. Εἴ δὲ δὴ καὶ μανέντες σε κατακτεῖναιμεν, ἄλλο τι ἄν ἢ τὸν ἐνεργεῖτον κατακτείναντες πρὸς Βασιλέα τοῦ μέγιστον ἐφεδρὸν ἀγωνιζόμεθα; ὡςών δὲ δὴ καὶ ὅτων ἀν ἐλπίδων ἐμαντὸν στερησαμι, εἰ σὲ τι κακὸν ἐπιχειρήσαμι ποιεῖν, ταῦτα λέξω. 11. Ἐγὼ γὰρ Κύρου ἐπεθύμησα μοι φίλον γενέσθαι, νομίζων τῶν τότε ἱκανότατον εἶναι εὗ ποιεῖν ὅν βούλομαι· σὲ δὲ νῦν ὅρῳ τῆν τε Κύρου δύναμιν καὶ χώραν ἔχουντα, καὶ
v. 12-18.]

Τὴν σεαυτὸν ἄρχην σῶζοντα, τὴν δὲ βασιλέως δύναμιν, ἦ Κύρος πολεμία ἔχρητο, σοι ταῦτην ἐξύμαχον οὖσαν. 12. Τούτων δὲ τοιούτων ὄντων, τίς οὕτω μαίνεται, ὅτις οὐ βούλεται σοι φίλος εἶναι; 'Ἀλλὰ μὴν (ἐρῶ γὰρ καὶ ταῦτα, ἐξ ὧν ἔχω ἐλπίδας καὶ σε βουλήσεσθαι φίλον ἦμιν εἰναι;) οἶδα δὲ καὶ Πιείδας. ἀκοῦω δὲ καὶ ἄλλα ἔθνη πολλὰ τοιαύτα εἶναι, ὃ οἴμαι ὅτι παῦσαι ἐνοχλοῦντα ἀεὶ τῇ ἑμετέρᾳ εὐθαμία. Αὐγυπτίους δὲ, οἷς μάλιστα ὑμᾶς νῦν γιγανώσκω τεθυμωμένους, οὓς ὀρῷ ποίᾳ δυνάμει συμμάχῳ χρησάμενοι μᾶλλον ἂν κολάσῃ τῆς νῦν σὺν ἐμοὶ υἱόσι. 14. Ἀλλὰ μὴν ἐν γε τοῖς πέριξ ὅλουσί σοι, εἰ μὲν βούλοι τῷ φίλῳ εἶναι, ὡς μέγιστος ἂν εἰης· εἰ δὲ τίς σε λυποῖ, ὡς δεσπότης ἀναστρέφοι, ἔχων ἴμας ὑπηρέτας, οὐ σοὶ οὐκ ἂν τοῦ μισθοῦ ἐνεκα μόνον ὑπηρετοῦμεν, ἀλλὰ καὶ τῆς χάριτος, ἡς, σωθέντες ὑπὸ σοῦ, σοὶ ἂν ἔχοιμεν δικαίως. 15. Ἐμοὶ μὲν δὴ ταῦτα πάντα ἐνθυμομένῳ ὡτὶ δοκεῖ θαυμαστόν εἶναι τὸ σὲ ἡμῖν ἀπιστεῖν, ὡςτε καὶ ἢδος· ἂν ἀκούσαμι τὸ ὄνομα, τίς οὕτως ἐστὶ δεινῶς λέγειν, ὡςτε σε πείδαι λέγων, ὡς ἴμεις σοι ἐπὶ βουλεύομεν. Κλέαρχος μὲν ὅπω τοσαῦτα εἰπε· Τίσσαφέρνης δὲ ὅδε ἀπημείφθη. 16. Ἀλλ’ ἦδομαι μὲν, ὃ Κλέαρχε, ἀκούων σου φρονίμους λόγους· ταῦτα γὰρ γιγανώσκων, εἰ τι ἐμοὶ κακὸν βουλεύως, ἁμα ἂν μοι δοκεῖς καὶ σαυτῷ κακόνος εἴναι. 'Ὡς θ’ ἂν μάθης, ὅτι οὖν’ ἂν ὑμεῖς δικαίως οὐτε βασιλεῖ οὐτ’ ἐμοὶ ἀπιστοίητε, ἀντάκουσον. 17. Εἰ γὰρ ὑμᾶς ἐδούλωμέθα ἀπολέσαι, πότερά σοι δοκοῦμεν ἢπείνων πλήθους ἄπορειν, ἢ πεζών, ἢ ἠπλίσεως, ἢ ἢ ὑμᾶς μὲν βλάπτειν ἰκανοί εἰημεν ἂν, ἀντιπάσχειν δε οὐδεὶς κίνδυνος; 18. Ἀλλὰ χωρίων, ἐπιτηδείων ὑμῖν ἐπιτίθεσθαι, ἄπορειν ἂν σοι δοκοῦμεν; οὐ τοσαῦτα μὲν πεδία ἂ ὑμεῖς φίλια οὕτα σὺν πολλῷ πόνῳ διαπορεύεσθε, τοσαῦτα δὲ ὅρη ὑμῖν ὀράτε ὄντα πορευτέα, ἂ ἡμῖν ἐξεστὶ προκαταλαβοῦσιν ἄπορα ὑμῖν παρέχειν, τοσοῦτοι ὃ εἰςοτι ποταμόι, ἐφ’ ὅν ἐξεστιν ὑμῖν ταμεύεσθαι, ὤπο-
σους ἂν ὑμῶν βουλώμεθα μάχεσθαι; εἰσὶ δ' αὐτῶν οὗς οὖν ἂν παντάπασι διαβαίητε, εἰ μὴ ἡμείς υἱὰς διαπορεύομεν. 19. Εἰ δ' ἐν πάσι τοῦτων ἤττώμεθα, ἀλλὰ τὸ γέ τοι πῦρ κρείττον τοῦ καρποῦ ἔστων· ὅν ἡμείς δυναίμεθα ἂν κατακαύσαντες λιμῶν ὑμῖν ἀντιτάξαι, ὡς υἱοὶ εἰ πάνω ἄγαθοι εἶχητε, μάχεσθαι ἂν δύνασθε. 20. Πῶς ἂν οὖν, ἔχοντες τοσούτων πόρους πρὸς τὸ ὑμῖν πολεμεῖν, καὶ τούτων μηδένα ἡμῖν ἐπικίνδυνον, ἔπειτα ἐκ τούτων πάνω τούτων ἂν τὸν πρόπον ἐξελοίμεθα, δς μόνος μὲν πρὸς θεῶν ἀσεβῆς, μόνος δὲ πρὸς ἀνθρώπων αἰλόχρος; 21. Παντάπασι δὲ ἀπόρων ἔστι καὶ ἀμηχάνων καὶ ἀνάγκη ἐχομένων, καὶ τούτων πυνηρῶν, οὕτινες ἐθέλουσι δὲ ἐπιορκίας τε πρὸς θεοὺς, καὶ ἀπιστίας πρὸς ἀνθρώπους, πράπτειν τι. Οὐχ οὗτως ἡμεῖς, ὁ Κλέαρχε, οὕτε ἀλόγιστοι οὗτε ἠλίθιοι ἔσμεν. 22. 'Αλλὰ τί δὴ, υἱὰς ἔξον ἀπολέσαι, οὐκ ἐπὶ τούτῳ ἠλθόμεν; εὗ ἠθι, ὅτι ὁ έμίς ἐρως τούτου αἰτεῖς, τὸ τοῖς Ἐλλησίων ἐμὲ πιστὸν γενέσθαι, καὶ ὃ Κύρος ἀνέθη ξενικῶ διὰ μεσοδοσίας πιστεύων, τούτῳ ἐμὲ καταβηνία δὲ εὐεργεσίας ἑσχυρόν. 23. "Οσα δὲ μοι υἱοὶς χρήσιμοι ἔστε, τὰ μὲν καὶ σὺ εἶπας, τὸ δὲ μέγιστον ἐγὼ οἶδα· τὴν μὲν γὰρ ἐπὶ τῇ κεφαλῇ τιάραν βασιλεῖ μόνῳ ἔξεσιν ὄρθῳν ἔχειν, τὴν δ' ἐπὶ τῇ καρδίᾳ ἔσως ἂν ὑμῶν παρόντων καὶ ἔτερος εὐπτωτὸς ἔχοι. 24. Ταῦτα εἰπών ἔδοξε τῷ Κλεάρχῳ ἀληθῆ λέγειν· καὶ εἶπεν· Οὐκ οὖν, ἐφ', οὕτινες, τοιούτων ἡμῖν εἰς φιλίαν ὑπαρχῶντων, πειρώναι διαβάλλετε ποιῆσαι πολεμίους ἡμᾶς, ἀξίοι εἰς τὰ ἐσχατα παθεῖν; 25. Καὶ ἐγὼ μὲν γε, ἐφ' ὁ Τισσαφέρνης, εἰ βούλεσθέ μοι οὗ τε στρατηγοῖ καὶ οἱ λοχαγοὶ ἐλθεῖν εὖ τῷ ἐμφανεί, λέξω τοὺς πρὸς ἐμὲ λέγοντας, ὡς τ᾽ ἐμοὶ ἐπιδοξείεσθε καὶ τῇ σὺν ἐμοὶ στρατιᾷ. 26. Ἐγὼ δὲ, ἐφ' ὁ Κλεάρχος, ἄξιον πάντας, καὶ σοι αὐ ἄθλῳ, δὴν εὖ ἔγω περὶ σοῦ ἀκούω. 27. 'Εκ τούτων δὴ τῶν λόγων ὁ Τισσαφέρνης φιλοφρονούμενος τότε μὲν μένειν τε αὐτὸν ἐκέλευε, καὶ σύνεσιν ἐποίησατο. Τῇ δὲ υστεραίᾳ ὁ Κλεάρχος, ἐλθὼν ἐπὶ τὸ στρατόπεδον, δῆλος τ' ἢν πάνω
31. Ἐπεὶ δὲ ἦσαν ἐπὶ ταῖς ὑφαῖς ταῖς Τισσαφέρνους, οἱ μὲν στρατηγοὶ παρεκλήθησαν εἰςω, Πρόξενος Βοιώτιος, Μένων Θετταλός, Ἀγίας Ἀρκάς, Κλεάρχος Λάκων, Σωκράτης Ἀχαίος· οἱ δὲ λοχαγοὶ ἐπὶ ταῖς ὑφαῖς ἔμενον. 32. Οὐ πολλῷ δὲ ὠστερον, ἀπὸ τοῦ αὐτοῦ σημείου, ὅτι τ᾽ ἐνδόν ἐξελαμβάνοντο καὶ οἱ ἔξω κατεκόπησαν. Μετὰ δὲ ταῦτα τῶν βαρβάρων τινές ἅπερ εἰς τοῦ πεδίου ἐλαύνοντες, ὕπτιν ἐντυγχάνοντες Ἐλληνικόν, ἢ δουλῷ ἢ ἐλευθέρῳ, πάντας ἔκτενον. 33. Οἱ δὲ Ἐλληνες τὴν τε ἱππασίαν αὐτῶν ἑθαύμαζον, ἐκ τοῦ στρατοπέδου ὀρῶντες, καὶ τοῖς ἐπιστρέφοντες ἀπὸ τοῦν, καὶ τὰ πνεύματα τοῦ ἔθελον εἰς τὴν γαστήρα, καὶ τὰ ἐντερα ἐν ταῖς χερσίν ἔχουν, καὶ εἰς τὰ πάντα τὰ γεγενημένα. 34. Ἐκ τούτου δὴ οἱ Ἐλληνες ἔθεσεν ἐπὶ τὰ ὅπλα πάντες ἐκπεληγμένοι, καὶ νομίζοντες αὐτίκα ἥξειν αὐτοὺς ἐπὶ τὸ στρατόπεδον. 35. Οἱ δὲ πάντες μὲν οὐκ ἦλθον, Ἀριαῖος δὲ καὶ Ἀρτάοχος καὶ Μιθραδάτης, οἱ ἦσαν Κύρων πιστότατοι· δὲ τῶν Ἐλλήνων ἐρμηνεύει ἐφή καὶ τῶν Τισσαφέρνους ἀδελφόν σῶν αὐτοῖς ὅραν καὶ γιγνώσκειν· ἐνηκολούθουσι δὲ καὶ ἄλλοι Περσῶν·
36. Οὕτω, ἐπεὶ ἐγγὺς ἦσαν, προελθεῖσιν ἐκέλευον, εἰ τις εἰς τῶν Ἐλλήνων ἡ στρατηγὸς ἡ λοχαγός, ἔνα ἀπαγγείλωσι τὰ παρὰ βασιλέως. 37. Μετὰ ταύτα ἐξήλθον φυλαττόμενοι τῶν Ἐλλήνων στρατηγοῦ μὲν Κλεάνωρ Ὀρχομένιος καὶ Σοφαίνετος Στυμφάλιος, ἐξίν αὐτοῖς δὲ Ἑυνοφῶν Ἀθηναίος, ὡς μᾶθαι τὰ περὶ Προξένου (Χειρόσοφος δ’ ἐτύγχανεν ἀπὸν ἐν κόμῃ τινὶ ἔξιν ἄλλοις, ἐπισιτιζόμενος.) 38. Ἐπεὶ δὲ ἐστησαν εἰς ἐπήκοον, ἐπεὶ Ἀριαίος τάδε. Κλέαρχος μὲν, ὥ ἄνδρες Ἐλληνες, ἐπεὶ ἐπιορκῶν τε ἐφάνη καὶ τὰς σπονδάς λύων, ἐχει τὴν δίκην καὶ τὴννῃ. Προξένου δὲ καὶ Μένων, ὅτε κατηγγειλαν αὐτοῦ τὴν ἐπισιτήριαν, ἐν μεγάλῃ τιμῇ εἰσίν. Ἰμαῖς δὲ ὁ βασιλεὺς τὰ ὅπλα ἀπαίτει· αὐτοῦ γὰρ εἰναι φήσιν, ἐπείπερ Κύρου ἦσαν τὸν ἐκείνου δούλου. 39. Πρὸς ταύτα ἀπεκρίναντο οἱ Ἐλληνες, (ἔλεγε δὲ Κλεάνωρ ὁ Ὀρχομένιος ὁ) Ὡ κάκιστε ἀνθρώπων, Ἀριαίε, καὶ οἱ ἄλλοι, ὅσοι ἦτε Κύρου φίλοι, οὐκ αἰσχύνεσθε οὔτε θεοὺς οὔτ’ ἀνθρώπους, οἴτινες, ὁμόσαντες ἢμῖν τοὺς αὐτούς φίλους καὶ ἕχοντας νομεῖν, προδόντες ἡμᾶς σὺν Τισαφέρνει, τῷ ἀθεωτάτῳ τε καὶ πανοργοτάτῳ, τοὺς τε ἄνδρας αὐτούς, οἰς ὅμισυ, ἀπολογεῖσθε, καὶ, τοὺς ἄλλους ἡμᾶς προδεικτότες, ἐξίν τοῖς πολεμίοις ἐφ’ ἡμᾶς ἔρχεσθε; 40. Ο δὲ Ἀριαίος εἶπε· Κλέαρχος γὰρ πρόσθεν ἐπιβουλεύων φανερὸς ἐγένετο Τισαφέρνει τε καὶ Ὀρώντα, καὶ πᾶσιν ἡμῖν τοῖς ἔξιν τούτοις. 41. Ἔπι τούτων Ἑυνοφῶν τάδε εἶπε. Κλέαρχος μὲν τοῖς ἐπείπερ εἰς ἑαυτὸν των οἱδίκαιν τὼν ἀνθρώπων, ἡμῶν τῶν ἀνθρώπων, τῷ δικαίῳ ἐχει· (ἀδικων γάρ ἀπόλλυσαν τοὺς ἐπιορκοῦντας) Προξένου δὲ καὶ Μένων ἐπείπερ εἰς ἑαυτὸν ἣμετεροῖ τέκνας ἐνεργεῖται, ἡμετεροῖ δὲ στρατηγοῦ, πέμψατε αὐτοῖς δῶρο· δῆλον γάρ, ὅτι, φίλοι γε ὅσοις ἄμφοτέρου, πειράσονται καὶ ἡμῖν καὶ ἡμῖν τὰ βέλτιστα ἐξελεφθέντες. 42. Πρὸς ταύτα οἱ βάρβαροι πολὺν χρόνον διαλεχθέντες ἀλλήλους 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 ληφθέντες, ἀνήχθησαν ὡς βασιλεὰ, καὶ ἀποτιμηθέντες τὰς κεφαλὰς ἐπελεύθησαν, εἰς μὲν αὐτῶν Κλέαρχος ὁμολογούμενως ἐκ πάντων τῶν ἐμπείρως αὐτοῦ ἐχόντων, δόξας γενέσθαι ἀνὴρ καὶ πολεμικὸς καὶ φιλοπόλεμος ἑσχάτως. 2. Καὶ γὰρ δὴ, ἐκ δὲ μὲν πόλεμος ἦν τοῖς Δακεδαμινοῦσι πρὸς τοὺς Ἀθηναίους, παρέμενεν. 'Επεί δὲ εἱρήνη ἐγένετο, πείσας τὴν αὐτοῦ πόλιν ὡς οἱ Θράκες ἄδικοι τοὺς Ἐλληνας, καὶ διαπραζαμένος ὡς ἐδύνατο παρὰ τῶν Ἑφόρων, εξεπλεί, ὡς πολεμήσαν τοῖς ὑπὲρ Χερρόνησον καὶ Περίνθου Θραξίν. 3. 'Επεὶ δὲ μεταγνώντες πως οἱ Ἐφοροί, ἢδη ἔξω ὄντος αὐτοῦ, ἀποστρέφειν αὐτὸν ἐπειρώντο εἰς Ἰσθμὸν, ἐνταῦθα οὐκέτι πείθεται, ἀλλ' ἄχετο πλέων εἰς Ἐλλησποντον. 4. 'Εκ τούτου καὶ ἐθανάτωθη ὑπὸ τῶν ἐν τῇ Σπάρτῃ τελῶν, ὡς ἀπεθάνων. Ἡδὴ δὲ φυγάς ὄν, ἔρχομαι πρὸς Κύρον, καὶ ὁποίος μὲν λόγους ἐπείσε Κύρον ἄλλη γέγραπται· δίδωσι δὲ αὐτῷ Κύρος μυρίους δαρεικοῦς. 5. 'Ὁ δὲ λαβὼν οὖν ἑπὶ ῥαθυμιάν ἐτραπέτο, ἄλλ' ἀπὸ τούτων τῶν χρημάτων συλλέξας στράτευμα, ἐπολέμηκε τοῖς Θραξίν, καὶ μᾶχῃ ἐν τηκίσε, καὶ ἀπὸ τούτου δὴ ἑφέρε καὶ ἤγε τούτους, καὶ πολεμῶν διεγένετο, μέχρι Κύρος ἐδεήθη τοῦ στρατεύματος· τότε δὲ ἀπήλθεν ὡς ἐξω κείμενος αὐτοπολεμήσαν.

6. Ταῦτα όνην φιλοπόλεμον μοι δοκεὶ ἄνδρος ἑργα εἶναι, ὡς τις, ἔξων μὲν εἱρήνην ἔχειν ἀνευ αἰσχύνης καὶ βλάβης, αἱρεῖται πολεμεῖν, ἔξων δὲ ῥαθυμεῖν, βούλεται πονεῖν ὡς τοῦ πολεμεῖν, ἔξων δὲ χρήματα ἔχειν ἕκκληνως, αἱρεῖται πολεμῶν μείονα ταῦτα ποιεῖν. Ἕκείνος δὲ, ὡςπερ εἰς παιδικά
ή εἰς ἀλλήλην τινὰ ἡδονήν, ἢθελε δαπανᾶν εἰς πόλεμον· ὅτῳ μὲν φιλοπόλεμος ἦν. 7. Πολεμικός δὲ αὐ τάτη ἐδόκει εἶναι, ὅτι φιλοκινδύνως τε ἦν, καὶ ἰμέρας καὶ νυκτὸς ἄγων ἐπὶ τοὺς πολεμίους, καὶ ἐν τοῖς δεινοῖς φρόνιμος, ὡς οἱ παρόντες πανταχὼ πάντες ὁμολόγουν. 8. Καὶ ἀρχικός δ' ἐλέγετο εἶναι, ὡς δύνατον ἐκ τοῦ τοιοῦτον τρόπου, οἷον κάκεινος εἶχεν. Ἰκανὸς μὲν γάρ, ὡς τις καὶ ἄλλος, φροντίζειν ἦν, ὅπως ἐξεῖ η ἑ στρατιά αὐτὸ τὰ ἐπιτήδεια, καὶ παρασκευάζειν ταῦτα· ἱκανὸς δὲ καὶ ἐμποίησας τοῖς παρούσιν, ὡς πειστέον εἰη Κλεάρχῳ. 9. Τούτῳ δ' ἐποίει ἐκ τοῦ χαλέπτος εἶναι· καὶ γὰρ ὄραν στυγνός ἦν, καὶ τῇ φωνῇ τραχύς· ἐκόλαξε τε ἄει ἰσχυρῶς, καὶ ἄργῃ ἐνίστε, ὡς καὶ αὐτῷ μεταμείλεσθαι ἐσθ' ὄτε. Καὶ γνώμῃ δὲ ἐκόλαξεν· ἀκολάστου γὰρ στρατεύματος οὐδὲν ἥγετο ὁφελός εἶναι. 10. Ἀλλὰ καὶ λέγειν αὐτὸν ἐφασαν, ὡς δέοι τὸν στρατιώτην φοβεῖσθαι μᾶλλον τὸν ἀρχοντα ἡ τοὺς πολεμίους, εἰ μέλλοι ἢ φυλακᾶς φυλάξειν, ἢ φίλων ἀφέξεσθαι, ἢ ἀπροφασίστως ἴναι πρὸς τοὺς πολεμίους. 11. Ἐν μὲν οὖν τοῖς δεινοῖς ἄθελον αὐτὸν ἀκούειν σφόδρα, καὶ οὐκ ἄλλον ἱροῦντο ὁ στρατιώτα· καὶ γὰρ τὸ στυγνὸν τότε φαιδρὸν αὐτὸν ἐν τοῖς προφότοις ἐφασαν φαινεσθαι, καὶ τὸ χαλέπτων ἐφρωμένον πρὸς τοὺς πολεμίους ἐδόκει εἶναι· ὡςτε σωτήριον, καὶ οὕκετι χαλέπτων, ἑφαίνετο· 12. Ὁτε δ' ἐξώ τοῦ δεινοῦ γένοιτο, καὶ ἐξείη πρὸς ἄλλους ἄρχομένους ἀπιέναι, πολλοὶ αὐτῶν ἀπέλειπον· τὸ γὰρ ἐπίχαρι οὐκ εἰχεν, άλλ' ἂει χαλέπτος ἦν καὶ ωμός· ὧςτε διέκειντο πρὸς αὐτὸν οἱ στρατιώται ὡσπερ παίδες πρὸς διδάσκαλον. 13. Καὶ γὰρ οὖν φιλία μὲν καὶ εὐνοία ἑπομένους οὐδέποτε εἰχεν· οἵτινες δὲ ἡ ὑπὸ πόλεως τεταγμένοι, ἡ ὑπὸ τοῦ δείσθαι, ἡ ἄλλη τινὶ ἀνάγκη κατεχόμενοι, παρείσθαν αὐτῶ, σφόδρα πειθομένως ἐχρήτο. 14. Ἐπεὶ δὲ ἢρξαντο νικαν ξύν αὐτῷ τοὺς πολεμίους, ἢδη μεγάλα ἦν τὰ χρησίμους ποιοῦντα εἶναι τοὺς σὺν αὐτῷ στρατιώτας· τὸ τε γὰρ πρὸς τοὺς πολεμίους χαραλέως ἐχειν παρῆν, καὶ τὸ τὴν παρ' ἑκείνου τιμωρίαν φοβεύοντα αὐτοῦς εὐτάκτους ἐποίει.
15. Τοιούτος μὲν δὴ ἄρχων ἦν· ἀρχεσθαί δὲ ὑπὸ ἄλλων οὐ μάλα ἔθελεν ἐλέγετο. Ἡν δέ, ὅτε ἐπελεύτα, ἀμφὶ τὰ πεντήκοντα ἐτη.

16. Πρὸς εἶναι δὲ ὁ Βοώτιος εὐθὺς μὲν, μειράκιον οὖν, ἐπεθύμει γενέσθαι ἀνήρ τὰ μεγάλα πράττειν ἰκανός· καὶ διὰ παῦσην τὴν ἐπιθυμίαν ἐδώκε Γοργία ἀργύριον τῷ Δεοντίῳ. 17. Ἐπεὶ δὲ συνεγένετο ἐκεῖνο, ἰκανὸς ἦνος νομίσας εἶναι καὶ ἀρχεῖν, καὶ, φίλος ὡς τοὺς πρῶτοις, μὴ ἢττᾶσθαι εὐρέγετον, ἠλθεν εἰς ταύτας τὰς σὺν Κύρῳ πράξεις· καὶ φησι κτῆσθαι ἐκ τούτων ὄνομα μέγα, καὶ δύναμιν μεγάλην, καὶ χρῆμα πολλὰ. 18. Τοσοῦτον δ’ ἐπιθυμῶν, σφόδρα ἐνδηλών αὐτό καὶ τοῦτο εἶχεν, ὅτι τούτων οὐδὲν ἦν θέλοι κτάσθαι μετὰ ἀδικίας, ἀλλὰ σὺν τῷ δικαίῳ καὶ καλῷ φησι δεῖν τούτων τυγχάνειν, ἀνεύ δὲ τούτων μῆ. 19. 'Ἀρχεῖν δὲ καλῶν μὲν καὶ ἀγαθῶν δυνατὸς ἦν· οὐ μέντοι οὐτ’ αἰτῶ τοῖς στρατιώταις ἑαυτὸν οὔτε φόδον ἰκανὸς ἐμ-ποίησα, ἀλλὰ καὶ ἤρωυντο μᾶλλον τοὺς στρατιώτας, ἢ οἱ ἀρχήμενοι ἐκεῖνοι· καὶ φοβούμενος μᾶλλον ἦν φανερὸς τὸ ἀπεχθάνεσθαι τοῖς στρατιώταις, ἢ οἱ στρατιῶται τὸ ἀπιστεῖν ἐκεῖνο. 20. Ὡμετο δὲ ἀρκεῖν πρὸς τὸ ἀρχικὸν εἶναι καὶ δοκεῖν, τὸν μὲν καλῶς ποιοῦντα ἐπαίνειν, τὸν δὲ ἀδικοῦντα μὴ ἐπαίνειν. Τοιγαροῦν αὐτῷ οἱ μὲν καλοὶ τε κάγαθοι τῶν συνόντων εὑροὶ ἤσαν, οἱ δὲ ἀδικοὶ ἐπέθεολεν ὡς εὐμεταχειρίστῳ ὄντι. Ὅτε δὲ ἀπέθνησεν ἦν ἔτων ὡς τριάκοντα.

21. Μένον δὲ ὁ Θεσπαλὸς δήλος ἦν ἐπιθυμῶν μὲν πλου-τειν ἵσχυρός, ἐπιθυμῶν δὲ ἄρχειν ὅπως πλεῖο λαμβάνοι, ἐπιθυμῶν δὲ τιμᾶσθαι ἐνα πλεῖω κερδαίνοι· φίλος τε ἐδού-λετο εἶναι τῶν μέγιστα δυναμένοις, ἐνα ἰδικῶν μὴ διδοῖν ὅλην. 22. Ἐπὶ δὲ τὸ κατεργάζεσθαι, ὃν ἐπιθυμοὶ, συν-τομοτάτην φησι ὅθεν εἶναι διὰ τῶν ἐπιορκεῖν τε, καὶ φειδοθεῖαι, καὶ ἔκαστάν· τὸ δ’ ἀπλοῦν καὶ τὸ ἀληθὲς ἐνόμισε τὸ αὐτὸ τῷ ἦλθει εἶναι. 23. Στέργιον δὲ φανερὸς μὲν ἦν οὐδένα, ὥστε δὲ φαῖν φίλος εἶναι, τούτῳ ἐνδήλος ἐγέγνετο ἐπιθεολευόν. Καὶ πολεμὸν μὲν οὐδενὸς κατεγέλα, τῶν
αναβάση.


δὲ συνόντων πάντων ὡς καταγελών ἂει διελέγετο. 24. Καὶ τοῖς μὲν τῶν πολεμίων κτήμασιν οὐκ ἐπεδούλευν· (χαλεπῶν γὰρ φετο εἶναι τὰ τῶν φυλαττομένων λαμβάνειν·) τὰ δὲ τῶν φίλων μόνον φετο εἶδεναι ῥόστον ὅν ἁφυλακτα λαμβάνειν. 25. Καὶ ὅσοι μὲν αἰσθάνοιτο ἐπιόρκους καὶ ἀδίκους, ὡς εὐ ὠπλισμένους ἐφοβεῖτο, τοῖς δ’ ὀσίοις καὶ ἀλήθειαν ἀσκοῦσιν ὡς ἄνανδροις ἑπειράτο χρήσαται. 26. Ὡσπερ δὲ τις ἀγάλλεται ὑπὶ θεοσθεία, καὶ ἀληθεία, καὶ δικαίωσεν, οὕτω Μένων ἡγάλλετο τῷ ἕξαπατάν δύνασθαι, τῷ πλάσασθαι ψευδῆ, τῷ φίλους διαγελάν· τὸν δὲ μὴ πανοῦργον τῶν ἀπαδεύτων αἰεὶ ενόμιζεν εἶναι. Καὶ παρ’ ὅις μὲν ἐπεχείρη πρωτεύειν φιλία, διαβάλλων τοὺς πρώτους, τούτους φετο δὲν κτήσασθαι. 27. Τὸ δὲ πειθομένους τοὺς στρατιώτας παρέχεσθαι ἐκ τοῦ συναδείκνυτοι αὐτος ἐμμηχανότα. Τιμᾶσθαι δὲ καὶ θεραπεύεσθαι ἥξιον, ἐπιδεικνύμενος ὅτι πλείστα δύνατο καὶ θέλειν ἄν ἀδικεῖν. Εὐργεσίαν δὲ κατέλεγεν, ὅποτε τις αὐτοῦ ἀφίστατο, ὅτι χρώμενος αὐτῷ οὐκ ἀπώλεσεν αὐτόν. 28. Καὶ τὰ μὲν δὴ ἀφανῆ ἔξεστι περὶ αὐτοῦ ψεῦδοςθαι, δ’ δὲ πάντες ἵσασι τάδ’ ἐστί. Παρὰ’ Ἀριστίππῳ μὲν, ἔτι ὁραῖος οὖν, στρατηγεῖν διεπράζεστο τῶν ἤξων· Ἀριαίω δὲ, βαρβάρῳ ὄντι, ὅτι μειρακίως καλοὶς ήδετο, οἰκεῖότατος ἔτι ὁραῖος οὖν ἐγένετο· αὐτὸς δὲ παιδικα ἐγε Θαρύσιον, ἀγένειος οὖν γενειαντα. 29. Ἀποθνησκόντων δὲ τῶν συστρατηγῶν, ὅτι ἐστράτευσαν ἐπὶ βασιλέα ἤξον Κύρο, ταύτα πεποιηκώς οὐκ ἀπέθανεν· μετὰ δὲ τῶν ἄλλων στρατηγὸν στρατηγῶν τιμωρθείς ὑπὸ βασιλέως ἀπέθανεν, οὐχ Ὁσπερ Κλέαρχος καὶ οἱ ἄλλοι στρατηγοὶ ἀποτυμηθέντες τὰς κεφαλὰς, (Ὁσπερ τάχιστος θάνατος δοκεῖ εἶναι,) ἀλλὰ ζῶν αἰνισθείς ἐνιαυτῶν, ὡς πονηρὸς, λέγεται τῆς τελευτῆς τυχεῖν.

30. Ἀγίας δὲ ὁ Ἀρκάς, καὶ Σωκράτης ὁ Ἀχαῖος, καὶ τοῦτο ἄπεθανέτην. Τοῦτων δὲ οὗθ’ ὡς ἐν πολέμω κακῶν οὐδείς κατεγέλα, οὐτ’ εἰς φιλίαν αὐτοὺς ἐμέμφετο. Ἡστην δὲ ἀμφιώ ἀμφι τὰ πέντε καὶ τριάκοντα ἄτη ἀπὸ γενεᾶς.
The dejected state of the Greeks. Xenophon, an Athenian, attempts to rouse 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 δὴ, ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου, οἱ Ἑλλήνες ἐπραξαν μέχρι τῆς μάχης, καὶ δόσα, ἐπεὶ Κύρος ἐτελευτησεν, ἕγενετο, ἀπώτων τῶν Ἑλλήνων σὺν Τισσαφέρνει, ἐν ταῖς σπονδαῖς, ἐν τῷ πρόσθεν λόγῳ δεδηλωται. 2. Ἐπεὶ δὲ οἱ τε στρατηγοὶ συνειλημένοι ἦσαν, καὶ τῶν λοχαγῶν καὶ τῶν στρατιωτῶν οἱ συνεπόμενοι ἀπολώλεσαν, ἐν πολλῇ δὴ ἀπορίᾳ ἦσαν οἱ Ἑλλήνες, ἐννοούμενοι μὲν, ὅτι ἐπὶ ταῖς βασιλείως θύραις ἦσαν, κύκλῳ δὲ αὐτῶν πάντῃ πολλῇ καὶ ἔθνῃ καὶ πόλεις πολέμαι ἦσαν, ἀγορῶν δὲ οὐδεὶς ἐτι παρέξεν ἐμελλεν, ἀπείχον δὲ τῆς Ἑλλάδος οὐ μεῖον ἡ μύρια στάδια, ἡγεμῶν δὲ οὐδεὶς τῆς ὦδοῦ ἦν, ποταμοὶ δὲ διείργον ἀδιάβατοι ἐν μέσῳ τῆς οἰκαδε ὦδος, προδεδωκέσαν δὲ αὐτοῖς καὶ οἱ σὺν Κύρῳ ἀναβάτες βάρβαροι, μόνοι δὲ καταλειμμένοι ἦσαν, οὐδὲ ἱππεά οὐδένα σύμμαχον ἔχοντες· ὡστε εὐδηλὸν ἦν, ὅτι νικῶτες μὲν οὐδένα ἄν κατακάνοιες, ἤπηθέντων δὲ αὐτῶν οὐδεὶς ἄν λειφθείη. 3. Ταῦτα ἐννοούμενοι, καὶ ἄθυμος ἔχοντες, ὀλίγοι μὲν αὐτῶν εἰς τὴν ἐσπέραν σίτου ἑγεύσαντο, ὀλίγοι δὲ πῦρ ἄνεκανσαν, ἐπὶ δὲ τὰ ὅτα πολλοὶ οὐκ ἠλθον ταύτην τὴν νύκτα, ἀνεπάνοτο δὲ ὅταν ἐπτύχανεν ἐκαστός, οὐ δυνάμενοι καθευδεῖν ὑπὸ λύπης καὶ πόθου πατρίδων, γονέων, γυναικῶν.
ANABASIS. [i. 4–10.

παύδων, οὖς οὕτω 'ένωμιζ' έτι ὄψεθαι. Οὔτω μὲν δὴ διακείμενοι πάντες ἀνεπαίστων.

4. Ἡν δὲ τις ἐν τῇ στρατιᾷ Ξενοφῶν Ἀθηναίος, δι' οὗτε στρατηγός, οὗτε λοχαγός, οὗτε στρατιώτης ὃν, συνηκολούθει, ἄλλα Πρόξενος αὐτὸν μετεπέμψατο οἰκοθείν, ξένος ὃν ἀρχαῖος ὑποσχείτο δὲ αὐτῷ, εἰ ἐλθοῦ, φίλον αὐτὸν Κύρον ποίησεν, ὃν αὐτὸς ἐφ' ἑκέτω ἐαυτῷ νομίζειν τῆς πατρίδος. 5. Ὅ μεντόι Ξενοφῶν, ἀναγγέλων τὴν ἐπιστολὴν, ἀνακοινούται Σωκράτει τῷ Ἀθηναίῳ περὶ τῆς πορείας. Καὶ οἱ Σωκράτης, ὑποπτεύσασα μὴ τι πρὸς τῆς πόλεως οἱ ἐπαίτην εἰς Κύρῳ φίλον γενέσθαι, δὴ ἐδόκει ὁ Κύρος προθύμως τοῖς Δακεδαιμονίοις ἐπὶ τάς Ἀθῆνας συμπολεμήσαι, συμβουλεύει τῷ Ξενοφῶντι, ἐλθόντα εἰς Δελφοὺς ἀνακοινώσαι τῷ θεῷ περὶ τῆς πορείας. 6. Ἐλθὼν δὲ ὁ Ξενοφῶν ἐπηρέτο τὸν Ἀπόλλων, τίνι ἂν θεῶν θύσιν καὶ εὐχόμενος κάλλιστα καὶ ἄριστο ἔλθοι τὴν ὄδον, ἣν ἐπινοεῖ, καὶ καλὸς πράξας σωθεῖ. Καὶ ἀνείλειν αὐτῷ ὁ Ἀπόλλων θεοὶ ὡς ἔδει θύειν. 7. Ἐπεὶ δὲ πάλιν ἠλθε, λέγει τὴν μαντείαν τῷ Σωκράτε. Ὅ δ' ἀκούσας ἤτιατο αὐτόν, δὴ οὐ τοῦτο πρῶτον ἦράτο, πότερον λίγον εἰς αὐτῶ πορευέσθαι ἢ μέειν, ἀλλ', αὐτὸς κρίνας ἵτέον εἶναι, τούτ' ἐπινυθάνετο, ὅπως ἂν κάλλιστα πορευθεί. Ἐπεὶ μέντοι οὕτως ἦρον, ταῦτ', ἐφ' ἥμη ποιεῖν ὡς ὁ θεός ἐκέλευσεν. 8. Ὅ μὲν δὲ Ξενοφῶν οὕτω, θυαόμενος οἷς ἀνείλειν ὁ θεός, ἐξέπλει, καὶ καταλαμβάνει ἐν Σάρδεσι Πρόξενον καὶ Κύρων, μέλλοντας ὡς οὐράνιον τὴν ἄνω ὄδον, καὶ συνεστάθη Κύρω. 9. Προθυμομένου δὲ τοῦ Πρόξενου, καὶ οὗ Κύρος συμπροδοθεῖτο μείναι αὐτόν. Ἐπεὶ δὲ δὴ, ἐπειδἀν τάχιστα ἢ στρατεία λήξῃ, εὐθὺς ἀποπέμψει αὐτόν. Ἐλεγετο δὲ ὁ στόλος εἶναι εἰς Πισίδας.

10. Ὅστατεύετο μὲν δὴ οὕτως ἐξαπατηθεῖσι· οὖς ὑπὸ Πρόξενου, (οὐ γὰρ ἤδει τὴν ἐπὶ βασιλεία ὅρμην, οὐδὲ ἄλλος οὕτως τῶν Ἐλλήνων πλὴν Κλέαρχον) ἐπεὶ μέντοι εἰς Κιλικίαν ἦλθον, σφῆς πᾶσιν ἢδη εὐδοκεῖ εἶναι ὅτι ὁ στόλος εἰς ἐπὶ βασιλεία. Φοβοῦμενοι δὲ τὴν ὄδον, καὶ ἀκούτες
ομώς οἱ πολλοὶ δὲ αἰσχύνην καὶ ἀλλήλων καὶ Κύρου συνή-
κολούθησαν· ὧν εἰς καὶ Ξενοφών ἦν. 11. Ἐπεὶ δὲ ἀπορία
ἡν, ἐλπιστεῖ κἂν σὺν τοῖς ἄλλοις, καὶ οὐκ ἐδύνατο καθε
δεῖν· μικρὸν δ᾿ ὑπνον λαχών εἶδεν ὄναρ. Ἐδοξεν αὐτῷ,
βροντῆς γενομένης, σκηπτός πεσεῖν εἰς τὴν πατρίων οἰκίαν,
καὶ ἐκ τούτου λάμπεσθαι πᾶσαν. 12. Περίφοδος δ᾿ εὐθὺς
ἀνηγέρθη, καὶ τὸ ὄναρ πῆ μὲν ἐκρίνεν ἀγαθὸν, (ὅτι, ἐν
πόνοις ὃν καὶ κινδύνως, φῶς μέγα ἐκ Διὸς ἰδεῖν ἔδοξε·) πῆ
δὲ καὶ ἐφοδεῖτο, (ὅτι ἀπὸ Διὸς μὲν βασιλέως τὸ ὄναρ
ἐδόκει αὐτῷ εἶναι, κύκλω δὲ ἐδόκει λάμπεσθαι τὸ πῦρ,) μὴ
οὗ δύνατο εκ τῆς χώρας ἐξελθεῖν τῆς βασιλείας, ἀλλὰ εἰρ-
γοτοὶ πάντοθεν ὑπὸ τινῶν ἀποριῶν.

13. ὁποτὶ τοῦ μέντοι ἔστι τὸ τοιοῦτον ὄναρ ἰδεῖν, ἔξεστι
σκοπεῖν εκ τῶν συμβάντων μετὰ τὸ ὄναρ. Γίγνεται γὰρ
τάδε. Εὐθὺς ἐπειδὴ ἀνηγέρθη, πρῶτον μὲν ἐννοια αὐτῷ
ἐμπίπτει· τὶ κατάκειμα; ἢ δὲ νῦς προβάινει· ἄμα δὲ τῇ
ἡμέρᾳ εἰκὸς τοὺς πολεμίους ἥξειν. Εἰ δὲ γεννησόμεθα ἐπὶ
βασιλεί, τί ἐμποδῶν μὴ ὦχι πάντα μὲν τὰ χαλεπώτατα
ἐπιδύνατα, πάντα δὲ τὰ δεινότατα παθῶντας, ὑδριζομένους
ἀποθανεῖν; 14. "Ὅπος δ᾿ ἀμυνούμεθα οὐδεὶς παρασκευ-
άζεται οὐδὲ ἐπιμελεῖται, ἀλλὰ κατακέειμεθα ὄστερ ἐξὸν
ὁσεῖχαν ἄγειν. Ἐγὼ οὖν τὸν ἐκ ποιᾷ πόλεως στρατηγὸν
προσδοκῶ πάντα πράξεων· ποιαν δ᾿ ἡλίκιαν ἐμαντῶ ἐλθεῖν
ἀναμένοι· οὐ γὰρ ἔγου· ἐπὶ πρεσβύτερος ἔσομαι, εάν
τὴν μεροῦ προδό ἐμαντὸν τοῖς πολεμίους. 15. Ἐκ τούτου
ἀνίσταται καὶ συγκαλεῖ τοὺς Προζένου πρῶτον λοχαγοὺς.
Ἐπεὶ δὲ συνήλθον, ἔλεξεν, Ἐγὼ, ὦ ἀνδρές λοχαγοί, οὐτε
καθεύδειν ὄναμαι, (ὅστερ οἶμαι οὐδ᾿ ὑμεῖς,) οὐτε κατα-
κεῖσθαι ἐτί, ὀρῶν ἐν οἴος ἐσμέν. 16. Οἱ μὲν γὰρ πολέμου
δήλων ὅτι οὐ πρὸτερον πρὸς ἡμᾶς τὸν πόλεμον ἐξέφηναν,
πρὶν ἐνόμισαν καλῶς τὰ ἑαυτῶν παρασκευάζονται· ἥμων
d᾿ οὐδεὶς οὐδὲν ἀντεπιμελεῖται, ὅπως ὡς κάλλιστα ἀγω-
νούμεθα. 17. Καὶ μὴν εἰ ψηφόμεθα, καὶ ἐπὶ βασιλεί
gεννησόμεθα, τι οἴομεθα πείσεσθαι; ὅς καὶ τοῦ ὁμομητρίου
καὶ ὁμοπατρίῳ ἀλεξίθυμοι, καὶ τεθυκότος ἡδη, ἀποτελοῦν τὴν
κεφαλήν καὶ τὴν χεῖρα ἀνεσταύρωσεν· ἡμᾶς δὲ, ὡς κηδεμόνιον ὑδατεῖς πάρεστιν, ἐστρατεύσαμεν δὲ ἐπ' αὐτὸν, ὡς δούλων ἀντὶ βασιλέως ποίησοντες, καὶ ἀποκτενοῦντες, εἰ δυναίμεθα, τί ἂν οἴομεθα παθεῖν; 18. 'Αρ' οὖν ἄν ἐπὶ πάν ἐλθοι, ὡς, ἡμᾶς τὰ ἔσχατα αἰκισάμενος, πάσιν ἀνθρωποῖς φόβον παράσχοι τοῖς στρατεύσαι ποτὲ ἐπὶ αὐτόν; 'Αλλ' ὅπως τοι μὴ ἐπ' ἐκείνῳ γενησόμεθα πάντα ποιήσετεν. 19. 'Εγὼ μὲν οὖν, ἔστε μὲν αἱ σπονδαὶ ἱσαν, οὕτοτε ἐπανόμην ἡμᾶς μὲν οἰκτείρων, βασιλέα δὲ καὶ τοὺς σὺν αὐτῷ μακαρίζων, διαθεώμενος αὐτῶν ὁσὶν μὲν χώραν καὶ οἷὰν ἔσχεν, ὡς δὲ ἄφθονα τὰ ἐπιτήδεια, ὅσοις δὲ θεράποντας, ὡς δὲ κτίνη, χρυσοῦν δὲ, ἔσθητα δὲ. 20. Τὰ δ' αὐ τῶν στρατιωτῶν ὁπότε ἐνθυμοῖν, ὅτι τῶν μὲν ἀγαθῶν πάντων οὐδενὸς ἡμῖν μετείη, εἰ μή πραιμεθα, ὅτου δ' ὀνησόμεθα ἥδειν ἐπὶ ὁλίγους ἔχοντας, ἄλλως δὲ πῶς πορίζεσθαι τὰ ἐπιτήδεια ἡ ὀνουμένους ὄρκους ἡδῆ κατέχοντας ἡμᾶς· ταῦτ' οὖν λογιζόμενος, ἐνίοτε τὰς σπονδὰς μᾶλλον ἐφοβοῦμην ἡ νῦν τὸν πόλεμον. 21. 'Επεί μέντοι ἐκείνοι ἔλυσαν τὰς σπονδὰς, λελύσθαι μοι δοκεῖ καὶ ἡ ἐκείνων θυρίς καὶ ἡ ἡμετέρα ὑποψία. Ἔν μέσῳ γὰρ ἡδῆ θεῖται ταῦτα τὰ ἀγαθά, ἀδλα, ὅπτεροι ἂν ἡμῖν ἄνδρες ἀμείνονες ὡςιν· ἀγωνιότατοι δ' οἱ θεοὶ εἰσίν, οἱ σὺν ἡμῖν, ὡς τὸ εἰκός, ἐσονται. 22. Οὕτως μὲν γὰρ αὐτοὺς ἐπιωρκήσατο· ἡμεῖς δὲ, πολλὰ ὀρώντες ἀγαθά, στερῆσθοι αὐτῶν ἀπειχόμεθα, διὰ τοὺς τῶν θεῶν ὄρκους· ὡςτε ἐξεινάι μοι δοκεῖ ἴσχος ἐπὶ τόν ἀγῶνα πολὺ σὺν φρονήματι μείζονι ἡ τούτοις. 23. Ἔτι δ' ἔχομεν σῶματα ἰκανώτερα τούτων καὶ ψυχὰς, καὶ θάλητρ, καὶ πόνους φέρειν· ἔχομεν δὲ καὶ ψυχὰς σὺν τοῖς θεοῖς ἀμείνονας· οἱ δὲ ἄνδρες καὶ πρωτοὶ καὶ θυντοὶ μᾶλλον ἡμῖν, ἢν οἱ θεοὶ, ὡςτε τὸ πρόσθεν, νίκην ἡμῖν δίδωσιν. 24. 'Αλλ', ἵσως γὰρ καὶ ἄλλοι ταῦτα ἐνθυμοῦνται, πρὸς τῶν θεῶν μὴ ἀναμένωμεν ἄλλους ἡφ' ἡμᾶς ἐλθεῖν, παρακαλούντας ἐπὶ τὰ κάλλιστα ἔργα, ἀλλ' ἡμεῖς ἀρξόμεν τοῦ ἐξορμήσαι καὶ τοὺς ἄλλους ἐπὶ τῇ ἀρετῇ. Φάνητε τῶν λογισμῶν ἅριστοι καὶ τῶν στρατηγῶν ἀξιοστρατηγότεροι. 25. Κάγω δὲ, εἰ μὲν
26. 'Ο μὲν ταῦτ' ἔλεξεν· οἱ δὲ λοχαγοί, ἄκουσάντες ταῦτα, ἡγεῖσθαι ἐκέλευον πάντες· πλῆν Ἀπολλωνίδης τις ἦν, Βουωτιάζων τῇ φωνῇ· οὕτως δ' εἶπεν, ὅτι φλαναρήθῃ ὥστις λέγει ἅλλως πως σωτηρίας ἢν τυχεῖν, ἢ βασιλεά πείσας, εἰ δύναιτο· καὶ ἁμᾶ ἦρχετο λέγειν τὰς ἀπορίας. 27. 'Ο μέντοι Ξενοφῶν, μεταξὺ ὑπολαβῶν, ἔλεξεν οὗτε. 'Ω θαναμασίωτατε ἀνθρώπε, οὐ δὲ γε οὐδὲ ὄρων γεγυνωσκείς, οὐδὲ ἀκούνων μέριμνησα. 28. 'Επεὶ δὲ ἡμεῖς οὐ παραδόντες, ἀλλ' ἐξοπλισάμεθεν, πρόθυνος παρασκευηθῆςαι αὐτῷ, τι οὐκ ἐποίησεν, πρεσβείας πέμπων, καὶ σπουδὰς αἴτησαν, καὶ παρέχων τὰ ἐπιτήδεια, ἔτεσε σπονδῶν ἔτυχεν· 29. 'Επεὶ δ' αὐτὸς εὐσχετικοὶ καὶ λοχαγοὶ, ωσπερ δὴ τῇ κελεύσει εἰς λόγους αὐτοῖς ἐπεν ὄπλων ἠλθον, πιστεύσαντες ταῖς σπονδαῖς, οὐ νῦν ἐκεῖνοι παῖδεροι, κεντούμενοι, ύβριζόμενοι, οὐδὲ ἀποθανεῖν οἱ τλῆμονες δύνανται, καὶ μᾶλ' ὁμαί τερώντες τοῦτον; "Α σὺ πάντα εἰ δώς τοὺς μὲν ἀμύνασθαι κελεύνοντας φλαναρῆς φής, πεῖδεν δὲ πάλιν κελεύεις ἱόντας; 30. 'Εμοὶ δὲ, ὃ ἀνδρεσί, δοκεῖ ὁ τὸν ἄνθρωπον τοῦτον μήτε προσέσθαι εἰς ταῦτα ἢμῖν αὐτοῖς, ἀφελομένους τε τὴν λαχαγίαν, σκεῦη ἀναθένας, ως τοιούτῳ χρῆσασθαι. Οὕτως γὰρ καὶ τὴν πατρίδα κατασχύνει, καὶ πᾶσαν τὴν Ἑλλάδα, ὅτι, Ἑλλήν ὁμ, τοιοῦτος ἑστιν. 31. 'Εντεῦθεν ὑπολαβῶν Ἀγασίας Στυμφάλιος εἶπεν· Ἀλλά τοῦτῳ γε οὔτε τῆς Βουωτίας προσῆκεν οὐδέν, οὔτε τῆς Ἑλλάδος παντάπασιν, ἐπεὶ ἐγὼ αὐτῶν εἶδον, ὡσπερ Λυδῶν, ἀμφότερα τὰ ὡτα τετρυπημένουν. Καὶ εἶχεν οὕτως. 32. Τοῦτον μὲν οὖν ἀπήλασαν· οἱ δὲ ἄλλοι, παρὰ τὰς τάξιν εἰς ἱόντες, ὅπου μὲν στρατηγὸς σώος εἴη, τὸν στρατηγὸν παρεκάλουν· ὅποθεν δὲ οἴχοιτο, τὸν ὑποστρατηγὸν· ὅπου

F 2
δ' αὖ λοχαγὸς σώκος εἶπ, τόν λοχαγόν. 33. 'Επεὶ δὲ πάντες συνήλθον, εἰς τὸ πρόσθεν τῶν ὅπλων ἐκαθέξοντο· καὶ ἐγένοντο οἱ συνελθόντες στρατηγοὶ καὶ λοχαγοὶ ἀμφὶ τοὺς ἐκατόν. "Ὅτε δὲ ταῦτα ἦν σχεδὸν μέσαι ἦσαν νυκτες. 34. Ἐνταῦθα Ἰερώνυμος Ἡλείος, προσβύτατος ὑμὶν τῶν Προξένων λοχαγῶν, ἵρχετο λέγειν ὅδε. 'Ημῖν, ὦ ἄνδρες στρατηγοὶ καὶ λοχαγοὶ, ὅρωσι τὰ παρόντα ἐδοξε καὶ αὐτοῖς συνελθεῖν, καὶ ὑμᾶς παρακάλεσαί τε ἐνυμαρτονήσεως ὑμῶν τῆς συνελθεῖσας καὶ ὑμᾶς παρακάλεσαί τε καὶ πρὸς ἥμας.

35. Ἐκ τούτου λέγει τάδε Ξενοφῶν. Ἀλλὰ ταῦτα μὲν δὴ πάντες ἐπιστάμεθα, ὧτι βασιλεὺς καὶ Τισσαφέρνης, οὗς μὲν ἐδυνάμησαν, συνελήφασιν ἡμῶν· τοῖς δ' ἄλλοις δῆλον ὅτι ἐπεδουλεύονσιν, ὡς, ἢν δύνονται, ἀπολέσωσιν. 'Ημῖν δὲ γε οἴμαι πάντα ποιητέα, ὡς μήποτ' ἐπὶ τοῖς βαρβάροις γενώμεθα, ἀλλὰ μᾶλλον, ἢν δυνώμεθα, ἑκείνοι ἐφ' ἥμιν. 36. Ἐν τοῖς πάντων ἐπιστασθε, ὧτι ύμεῖς, τοσοῦτο οὖντες ὤσι γυνὸν συνεληθύθατε, μέγιστον ἔχετε καιρόν. Οἱ γὰρ στρατιώται οὕτω πάντες πρὸς ύμᾶς βλέπονσιν, κἂν μὲν ύμᾶς ὀρώσιν ἄθυμους, πάντες κακοὶ ἐσούνται. Εἰ δὲ ύμεῖς αὐτοὶ τε παρασκευαζόμενοι φανεροὶ ἦτε ἐπὶ τοὺς πολεμίους, καὶ τοὺς ἄλλους παρακαλεῖτε, εἰ ἢστε, ὃτι ἐβάφωσιν ύμῖν, καὶ πιεράσονται μιμεῖσθαι. 37. Ἰσος δὲ τοι καὶ δίκαιον ἐστιν ύμᾶς διαφέρειν τι τούτων. 'Ὑμεῖς γὰρ ἔστε στρατηγοὶ, ύμεῖς ταξίαρχοι καὶ λοχαγοί. Καὶ, ὡτε εἰρήνη ἦν, ύμεῖς καὶ χρήμασι καὶ τιμαῖς τούτων ἐπελευκείτε· καὶ νῦν τοῖς, ἐπεὶ πόλεμὸς ἐστιν, ἄξιον δὲ ύμᾶς αὐτοὺς ἀμείνους τε τοῦ πλῆθους εἰναι, καὶ προδουλεύειν τούτων καὶ προπονεῖν, ἢν πον δέσι. 38. Καὶ νῦν πρῶτον μὲν οἴκομαι ἃν ύμᾶς μέγα δύνασι τὸ στράτευμα, εἰ ἐπιμεληθείητε, ὃτις ἀντὶ τῶν ἀπολωλότων ὡς τάχιστα στρατηγοὶ καὶ λοχαγοὶ ἀντικαταστάσθωσι. "Ἀνευ γὰρ ἀρχόντων οὐδὲν ἃν οὔτε πολυς οὔτε ἄγαθον γένοιτο, ὡς μὲν συνελθόντες εἰπεῖν, οὐδ' ἀριθμοῦ, ἐν δὲ δὴ τοῖς πολεμικοῖς παντάπασιν. 'Η μὲν γὰρ εὐταξία σώζειν δοκεῖ, ὡς ἅταξία πολλοὺς ἢδη ἀπολὼλεκεν.
39. 'Επειδὴ δὲ καταστήσησθε τοὺς ἅρχοντας, ὅσους δει, ἵνα καὶ τοὺς ἄλλους στρατιώτας συννέφητε καὶ παραθαρ-σύνητε, οἶμαι ἂν ὑμᾶς πάνω ἐν καιρῷ ποιῆσαι. 40. Νῦν μὲν γὰρ ἵνα καὶ ὑμεῖς αἰσθάνεσθε, ὡς ἀθήνας μὲν ἤλθον ἐπὶ τὰ ὁπλα, ἀθήνας δὲ πρὸς τὰς φυλακὰς ὅστε, οὕτω γέχοντων, οὐκ οἶδα ὅ τι ἂν τις χρήσαιτο αὐτοῖς, εἶτε νυκτὸς δέοι τι ἐπέτει καὶ ἡμέρας. 41. Ἡν δὲ τις αὐτῶν τρέψῃ τὰς γνώμας, ὡς μὴ τούτῳ μόνῳ ἐννοοῦται, τι πείσονται, ἀλλὰ καὶ τί ποιήσουσιν, πολὺ εὐθυμότεροι ἔσονται. 42. Ἐπιστασθε γὰρ ὅτι οὕτε πλήθος ἐστιν οὕτε ἱσχὺς ἢ ἐν τῷ πολέμῳ τὰς νίκας ποιοῦσα· ἀλλ' ὁπότεροι ἄν, σὺν τοῖς θεοῖς, ταῖς ψυχαῖς ἐμφανενέστεροι ἦσαν ἐπὶ τοὺς πολεμιῶν, τούτους ὡς ἐπέτει τὸ πολὺ οἱ ἄντιοι οὐ δέχονται. 43. 'Εντευθύμησαι δὲ ἐγώγε, ὡς ἄνδρες, καὶ τούτῳ, ὅτι, ὡς ὁ πόλεμος μὲν μαστεύσας ζῆν ἐκ παντὸς τρόπου ἐν τοῖς πολεμικοῖς, οὕτως οὐκ ἐν κακῷς τε καὶ ἄσχρος ὡς ἐπί τὸ πολὺ ἀπολυνωσκούσιν· ὡς οὖσοι δὲ τὸν μὲν θάνατον ἐγνώκασι πᾶσι κοινὸν εἶναι καὶ ἀναγκαῖοι ἀνθρώποις, περὶ δὲ τοῦ καλῶς ἀποθνῄσκειν ἀγωνίζονται, τούτους ὡς ἐπέτει τὸ πολὺ ὧν ἔντεικνυόμενους, καὶ, ἐὰν ἦν ζῶσιν, εὐδαιμονέστερον διάγωνος. 44. Ἄ καὶ ἡμᾶς δεὶ νῦν καταμαθόντας, (ἐν τοιούτῳ γὰρ καιρῷ ἐσμὲν,) αὐτούς τε ἄνδρας ἀγαθοὺς εἶναι, καὶ τοὺς ἄλλους παρακαλεῖν. Ὡ μὲν ταῦτ' εἰπὼν ἐπέσωστο. 45. Μετὰ δὲ τούτων εἰπὲ Χειρίσοφος· Ἄλλα πρόσθεν μὲν, ὥς Ξενοφῶν, τοσοῦτον μόνον σε ἐγγύνωσκον, ὅσον ἤκουσον 'Αθηναίον εἶναι· νῦν δὲ καὶ ἐπαινῶ σε ἐφ' ἀλλ' λέγεις τε καὶ πράπτεις, καὶ βουλοὶ χμήν ἄν ὅτι πλεῖστοις εἶναι τοιοῦτος· κοινὸν γὰρ ἂν εἰη τὸ ἀγαθὸν. 46. Καὶ νῦν, ἔφη, μὴ μέλλωμεν, ὡς ἄνδρες, ἀλλ' ἀπελθόντες ἦδη αἰρέιθε, οἱ δέομενοι ἄρχοντας, καὶ ἐλάμβανον ἥκετε εἰς τὸ μέσον τοῦ στρατοτέδους, καὶ τοὺς αἱρεθέντας ἀγατε· ἐπεῖτα ἐκεί συγκαλοῦμεν τοὺς ἄλλους στρατιώτας. Παρέστω δ' ἦμῖν, ἔφη, καὶ Τολμίδης ὁ κῆρος. 47. Καὶ ἂμα ταῦτ' εἰπὼν ἀνέστη, ὡς μὴ μέλλοις, ἀλλὰ περαιάνοις τὰ δέοντα. Ἐκ 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. Ἐπεὶ δὲ ἐγρηγτο, ἡμέρα τε σχεδὸν ὑπέφαινε, καὶ εἰς τὸ μέσον ἦκον οἱ ἄρχοντες, καὶ ἔδωξεν αὐτοῖς, προφύλακας καταστήσαντας, συγκαλεῖν τοὺς στρατιώτας. Ἐπεὶ δὲ καὶ οἱ ἄλλοι στρατιῶται συνήλθοιν, ἀνέστη πρῶτον μὲν Χειρίσοφος ὁ Δακεδαιμόνιος, καὶ ἔλεξεν ὡδε. 2. Ὡ ἄνδρες στρατιῶται, χαλεπά μὲν τὰ παρόντα, ὅποτε ἄνδρῶν στρατηγῶν τοιούτων στερόμεθα, καὶ λοχαγῶν, καὶ στρατιωτῶν· πρὸς δ’ ἐτι καὶ οἱ ἀμφι ὁ Αραίον, οἱ πρόσθεν σύμμαχοι ὑντες, προδεδώκασιν ἡμᾶς. 3. Ὁμώς δὲ δεὶ ἐκ τῶν παρόντων ἄνδρας ἀγαθούς τε ἐλθεῖν, καὶ μὴ υψίσθαι, ἄλλα περάσθαι ὡς, ἦν μὲν δυνώμεθα, καλῶς νικῶντες σωζόμεθα· εἰ δὲ μὴ, ἄλλα καλῶς γε ἀποθυνήσκωμεν, ὑποχείριοι δὲ μηδέποτε γενώμεθα ὑπότες τοὺς πολεμίους. Οὕτως γὰρ ἂν ἡμᾶς τοιαῦτα παθεῖν, οὐ τοὺς ἔχορους οἱ θεοὶ ποιήσειν. 4. Ἐπὶ τούτῳ Κλεάνωρ ὁ Ὁρχομένιος ἀνέστη καὶ ἔλεξεν ὡδε· ἀλλ’ ὅρατε μὲν, ὅ ἄνδρες, τὴν βασιλείαν ἐπιορκιάν καὶ ἀσέθειαν, ὅρατε δὲ τὴν Τισσαφέρνους ἀπιστίαν, ὃς τε, λέγων ὡς γείτων τε έτι της Ἐλλάδος, καὶ περὶ πλείστον ἄν ποιήσατο σῶσαι ἡμᾶς, καὶ ἐπὶ τούτως αὐτὸς ὄμοις ἡμῖν, ἄυτὸς δεξιὰς δοῦν, αὐτὸς ἐξαπατήσας συνελάβα τοὺς στρατηγοὺς, καὶ οὕδε Δία έξενον θέσοθι, ἀλλὰ, Κλεάρχῳ καὶ ὀμοτράπεζος γενόμενος, αὐτοῖς τούτοις ἐξαπατήσας τοὺς ἄνδρας ἀπολόλεκεν. 5. Αραίος δὲ, ὃν ἡμεῖς ἠθέλομεν βασιλέα καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστὰ μὴ προδώσειν ἄλλην, καὶ οὕτος, οὕτε τοὺς θεοὺς δείσας,
οὔτε Κύρον τεθνηκότα αἰδεσθείς, τιμώμενος μάλιστα ὑπὸ Κύρον ζῶντος, νῦν πρὸς τούς ἐκείνουν ἐχθρίστους ἀποστάς, ἡμᾶς τοὺς Κύρον φίλους κακῶς ποιεῖν πιερᾶται. 6. Ἀλλὰ τούτους μὲν οἱ θεοὶ ἀποτίσαις ἢμᾶς δὲ δει, ταῦτα ὀρώντας, μὴποτε ἐξαπατηθῆναι ἐτι ὑπὸ τούτων, ἀλλὰ, μαχομένους ὡς ἂν δυνώμεθα κράσιτο, τοῦτο δὲ τι ἂν δοκῇ τοῖς θεοῖς πάσχειν.

7. Ἐκ τούτου Ξενοφῶν ἀνύσταται, ἐσταλμένος ἐπὶ πόλεμον ὡς ἐδύνατο κάλλιστα, νομίζων, ἐτε νίκην διδοῖεν οἱ θεοὶ, τὸν κάλλιστον κόσμον τῷ νικῶν πρόειν, ἐτε τελευ- τάν δέος, ὀρθός ἔχειν, τῶν καλλιστῶν ἔαυτὸν ἀξίωσαντα, ἐν τούτοις τῆς τελευτῆς τυγχάνειν· τοῦ λόγου δὲ ἦρχετο ὡδε. 8. Τὴν μὲν τῶν βαρβάρων ἐπιορκίαν τε καὶ ἀπιστίαν λέγει μὲν Κλεάνωρ, ἐπίστασθε δὲ καὶ ὑμεῖς, οἴμαι. Εἰ μὲν οὐν βουλευόμεθα πάλιν αὐτοῖς διὰ φιλίας λέναι, ἀνάγκη ἡμᾶς πολλῆν ἀθυμίαν ἔχειν, ὀρώντας καὶ τοὺς στρατηγοὺς, οὐ διὰ πίστεως αὐτοῖς ἐαυτοὺς ἐνεχείρισαν, οἰα πεπόνθασιν· εἰ μέντοι διανοοῦμεθα σὺν τοῖς ὀπλως ὅν τε πεποίηκασι δίκην ἐπιθεῖναι αὐτοῖς, καὶ τὸ λοιπὸν διὰ παντός πολέμου αὐτοῖς λέναι, σὺν τοῖς θεοῖς πολλαὶ ἡμῖν καὶ καλαὶ ἐλπίδες εἰαι σωτηρίας. 9. Τοῦτο δὲ λέγοντος αὐτοῦ, πτάρνυται τις· ἀκούσαντες δ’ οἱ στρατιῶται πάντες μιᾷ ὀρμῇ προσε- κύνησαν τὸν θεόν· καὶ Ξενοφῶν εἰπε· Δοκεῖ μοι, ὦ ἄνδρες, ἐπεί, περὶ σωτηρίας ἡμῶν λέγοντων, οἰωνῶς του Διὸς τοῦ Σωτῆρος ἐσάνη, εὐξάσθαι τῷ θεῷ τοῦτῳ θύσειν σωτηρία, ὅπον ἂν πρῶτον εἰς φιλίαν χώραν ἀφικώμεθα, συνεπεύξ- ασθαι δὲ καὶ τοῖς ἄλλοις θεοῖς θύσειν κατὰ δύναμιν. Καὶ ὅτω δοκεῖ ταῦτ’ ἔφη, ἀνατεναντώ τὴν χείρα. Καὶ ἀνέ- τειναν ἀπαντες. Ἐκ τούτου εὐξάντω καὶ ἐπαιμένισαν. Ἐπεὶ δὲ τὰ τῶν θεῶν καλῶς εἰχεν, ἦρχετο πάλιν ὡδε.

10. Ἐτυγχανον λέγων ὅτι πολλαὶ καὶ καλὰ ἐλπίδες ἡμῖν εἰς σωτηρίας. Πρῶτον μὲν γὰρ ἡμεῖς μὲν ἐμπεδοῦμεν τοὺς τῶν θεῶν ὄρκους, οἱ δὲ πολέμοι ἐπιφρήκασιν τε, καὶ τὰς σπονδάς καὶ τοὺς ὄρκους λελύκασιν. Οὕτω δ’ ἐχόντων, εἰκὼς τοῖς μὲν πολεμίοις ἐναντίοις εἶναι τοὺς θεοὺς, ἡμῖν
ANABASIS.

[π. 11-17.

dè συμμάχους, οὕτε ἰκανοὶ εἰσὶ καὶ τοὺς μεγάλους ταχὺ μικροὺς ποιεῖν, καὶ τοὺς μικροὺς, κἂν ἐν δεινοῖς ὤςι, σώζειν εὐπετῶς, ὅταν βούλωνται. 11. Ἔπειτα δὲ, (ἀναμνήσω γὰρ ὑμᾶς καὶ τοὺς τῶν προγόνων τῶν ἡμετέρων κινδύνους, ἕνα εἰδήτε ὡς ἀγαθοῖς τε ὑμῖν προσήκει εὖνα, σώζονται τε σὺν τοῖς θεοῖς καὶ ἐκ πάντων δεινῶν οἱ ἀγαθοὶ) ἐλὸντων μὲν γὰρ Περσῶν καὶ τῶν σὺν αὐτῶι παμπληθεί στόλῳ, ὃς ἀφαινοῦντων αὐτὰς τὰς Ἀθήνας, ὑποστήναι αὐτοῖς Ἀθηναίοι τολμήσαντες ἐνίκησαν αὐτοὺς. 12. Καὶ εὐδαιμ.ενοι τῇ Ἀρτέμιδί, ὅποιοις ἄν κατακάνουσι τῶν πολεμίων, τοσαυτὰς χαμαίρας καταθύσειν τῇ θεῷ, ἐπεὶ ὄνε εἶχον ἰκανὰς εὐρεῖν, ἔδοξεν αὐτοῖς κατ’ ἐνιαυτὸν πεντακοσίας θύειν· καὶ ἔτι καὶ νῦν ἀποθάνουσιν. 13. Ἔπειτα ὅτε Ἐξέρχησε ὑστερον, ἀγείρας τὴν ἀναρίθμητον στρατιάν, ἠλθεν ἐπὶ τὴν Ἑλλάδα, καὶ τότε ἐνίκων οἱ ἡμετέροι πρόγονοι τοὺς τούτων προγόνων καὶ κατὰ γῆν καὶ κατὰ θάλατταν· ὃν έστι μὲν τεκμήρια ὅραν τὰ τρόπαια, μέγιστον δὲ μαρτύριον ἡ ἐλευθερία τῶν πόλεων, ἐν αἷς ὑμεῖς ἐγένεσθε καὶ ἐτράφητε· οὐδένα γὰρ ἁνθρώπουν δεσποτήν, ἀλλὰ τοὺς θεοὺς προσκυνεῖτε. Τοιούτων μὲν ἐστε προγόνων. 14. Οὐ μὲν δὴ τοῦτο γε ἐρῶ, ὡς ὑμεῖς κατασχύνετε αὐτοὺς· Ἀλλὰ ὅπως πολλαὶ ἡμέραι, ἂφ’ ὅ ἀντιταξάμενοι τοὺς τοῖς ἐκείνων ἑγκόνων, πολλαπλασίοις ὑμῶν αὐτῶν ἐνικάτε σὺν τοῖς θεοῖς. 15. Καὶ τότε μὲν δὴ περὶ τῆς Κύρου βασιλείας ἀνδρείας ἢτε ἀγαθοὶ· νῦν δὲ, ὅποτε περὶ τῆς ἡμετέρας σωτηρίας ὁ ἁγών ἐστι, πολὺ δὴμος ὑμῶν προσήκει καὶ ἀμείνοις καὶ προθυμοτέρους εἰναι. 16. Ἀλλὰ μὴν καὶ ἡθοπλαστικὸς νῦν πρέπει εἶναι πρὸς τοὺς πολεμίους. Τότε μὲν γὰρ ἀπερι οἱντες αὐτών, τὸ τε πλῆθος ἀμετρον ὀρῶντες, ὁμικροὶ ἑπολμήσατε σὺν τῷ πατρίῳ φρονήματι ένεαν εἰς αὐτοὺς· νῦν δὲ, ὅποτε καὶ πείραν ἡδὴ ἔχετε αὐτῶν, ὁτι θέλουσι, καὶ πολλαπλάσιοι οἱντες, μὴ δέχεσθαι ὑμᾶς, τέ ἐτι ὑμῖν προσήκει τοῦτος φοβεῖσθαι; 17. Μηδὲ μὲν τούτῳ τούτῳ μείον δόχετε ἕχειν, εἰ οἱ Κυρεῖοι, πρόσθεν σὺν ἡμῖν τατ. τόμενοι, νῦν ἀφεστήκασιν. Ἡ έτι γὰρ οὗτοι κακίωνες εἰσι
τῶν υφί ήμῶν ἡττημένων. Ἐφευγον γοῦν πρὸς ἐκείνους καταλιπόντες ἡμᾶς. Τοὺς δὲ θέλοντας φυγῆς ἄρχειν πολὺ κρείττον ὄν ἰσοπολείοι πολλοὶ παρέεισιν, ἥ ἐν τῇ ἡμετέρᾳ τάξει, ὀρῶν. 18. Εἰ δὲ τὰς ύμῶν ἀνυμεί, ὅτι ἡμῖν μὲν οὐκ εἰσίν ἵππεις, τοὺς δὲ πολεμίους πολλοὶ παρέεισιν, ἐνθυμήθητε, ὅτι οἱ μύριοι ἵππεις οὐδὲν ἄλλο ἡ μύριοι εἰσίν ἀνθρώποι ὑπὸ μὲν γὰρ ἤππου ἐν μάχῃ οὐδεὶς πόσποτε οὔτε δήμηται οὔτε λακτισθεὶς ἀπέθανεν, οἱ δὲ ἄνδρες εἰσίν οἱ ποιοῦντες ὁ τι ἐν ταῖς μάχαις γίγνεται. 19. Οὐκ οὖν τῶν γε ἵππων ἵμεις ἐπὶ ἀσφαλεστέρου δήματός ἔσμεν; οἱ μὲν γὰρ ἐφῆ ἤππου κρέμαντο, φοβοῦμενοι οὐχ ἡμᾶς μόνον ἀλλὰ καὶ τὸ καταπεσόνν, ἤμεις δ’ ἐπὶ γῆς βεβηκότες πολὺ μὲν ἰσχυρότερον παίσομεν ἢ τις προσίητ, πολὺ δὲ μᾶλλον ὅτου ἄντυν οὐκολόμεθα τενξόμεθα. Ἐνε δὲ μονῷ προέχουσιν οἱ ἱππεῖς ἡμᾶς. φεύγειν αὐτοῖς ἀσφαλέστερον ἔστιν ἢ ἡμῖν. 20. Εἰ δὲ ὅτι τὰς μὲν μάχας ἀπέσπευσε, ὅτι δὲ οὐκέτι ὑπὸν Τισσαφέρνης ἠγήσται, οὐδὲ βασιλεὺς ἄγορᾶν παρέξει, τούτῳ ἄχρεσθε, σκέφθαςε πότερον κρείττον Τισσαφέρνην ἠγεμόνα ἔχειν, ὃς ἐπιτουλεύων ἠμῶν φανερὸς ἔστιν, ἡ οὐς ἃν ἡμεῖς ἄνδρας λαβόντες ἠγεισθαί κελεύωμεν, οὐ εἰσούταν διὸ, ἢν τι περὶ ἡμᾶς ἀμαρτάνουσι, περὶ τὰς ἐκαυτῶν ψυχὰς καὶ σώματα ἀμαρτάνουσι. 21. Τὰ δὲ ἐπιτήδεια πότερον ὄνεισθαι κρείττον ἐκ τῆς ἄγορᾶς, ἢς οὔτοι παρέχοιξαι, μικρὰ μέτρα πολλοῦ ἄγρυπνοι, μηδὲ τούτῳ ἐτὶ ἤχοντας, ἢ αὐτοὺς λαμβάνεις, ἤπτερ κρατόμενες, μετρὸ χρωμένους ὁπόσῳ ἡν ἐκαύστος βούληταί. 22. Εἰ δὲ ταῦτα μὲν γεγυνόσκετε ὅτι κρέηττον, τοὺς δὲ ποταμίους ἄπορον νομίζετε εἶναι, καὶ μεγάλος ἠγεισθε ἐξαπατηθήμενι διαβάντες, σκέφθαςε εἰ ἄρα τούτο καὶ μορότατον πεποιήκασιν οἱ βάρβαροι. Πάντες μὲν γὰρ οἱ ποταμοὶ, εἰ καὶ πρόσω τῶν πηγῶν ἄποροι ὡσί, προϊόντα πρὸς τὰς πηγὰς διαβατοὶ γίγνονται, οὐδὲ τὸ γόνον βρέχοντες. 23. Εἰ δὲ μὴθι οἱ ποταμοὶ διοίσθαιν, ἢγεμῶν τε μηδεὶς ἡμῖν φανεῖται, οὐδ’ ὡς ἡμῖν γε ἀθυμητέον. Ἐπιστάμεθα γὰρ Μυσοῦς, οὐς οὐκ ἃν ἡμῶν φαίμεμεν βελτίως εἶναι, οἱ, βασιλέως ἄκουσας, ἐν τῇ βασιλέως χώρᾳ
πολλάς τε καὶ εὐδαίμονας καὶ μεγάλας πόλεις οἰκοῦσιν· ἐπιστάμεθα δὲ Πισίδας ὡς αὐτῶς. Αὐκάνονας δὲ καὶ αὐτοῖς εἰδομεν, ὅτι ἐν τοῖς πεδίοις τὰ ἐρυμνὰ καταλαβόντες τῇν τούτῳ χώραν κατοικοῦται. 24. Καὶ ἡμᾶς δ’, ἄν ἔφην ἔγωγε χρήναι μῆπω φανερῶς εἶναι οἰκίς ὤρμημένους, ἀλλὰ κατασκευάζεσθαι ώς αὐτοῦ πον οἰκήσουντας. Οἶδα γὰρ ὅτι καὶ Ἔμεισίς βασιλεὺς πολλοὺς μὲν ἡγεμόνας ἂν δοίη, πολλοὺς δ’, ἂν ὁμήρους τοῦ ἄδολος ἐκπέμψειν, καὶ ὄδοποιήσεις γ’ ἄν αὐτοῖς καὶ εἰ νῦν τεθρίππους βουλοῦντο ἀπέναι. Καὶ ἡμῖν γ’ ἂν οἰδ’ ὅτι τριςάμενος ταῦτ’ ἐποίει, εἰ ἔωρα ἡμᾶς μένειν παρασκευαζόμενος. 25. ’Αλλὰ γὰρ δέδοικα, μῆ, ἂν ἀπαξ μάθωμεν ἄργοι καί ἂν ἀφθόνους βιοτεύειν, καὶ Μήδων δὲ καὶ Πειρσῶν καλαίς καὶ μεγάλαις γυναιξὶ καὶ παρθένοις ὁμιλεῖν, μῆ, ὡςπερ οἱ λωτοφάγοι, ἐπιλαβώμεθα τῆς οἰκίας ὁδόν. 26. Δοκεῖ οὖν μοι εἰκὸς καὶ δίκαιον εἶναι, πρῶτον εἰς τὴν ’Ελλάδα καὶ πρὸς τοὺς οἰκείους πειράσθαι ἄφικνεῖσθαι, καὶ ἐπιδειξεῖ τοὺς ’Ελλησιῶν ὅτι εἰκόνες πένουνται, ἐξόν αὐτοῖς τοὺς ὁδοῖς οἰκίας σκληρῶς ἐκεὶ πολιτευόντας ἔνθαδε κομισμένους πλούσιους ὀράν. ’Αλλὰ γὰρ, ὥ ἀνδρεῖς, πάντα ταῦτα τάγαθα δήλου ὅτι τῶν κρατοῦντων ἐστὶ. 27. Τοῦτο δὴ δεῖ λέγειν, πῶς ἂν προνοόμεθα τε ὡς ἀσφαλέστατα, καὶ, εἰ μάχομαι δέοι, ὡς κράτιστα μαχούμεθα. Πρῶτον μὲν τοίνυν, ἐφ’ ὅσ’ δοκεῖ μοι κατακαίσαι τὰς ἀμάξας, ὡς ἔχομεν, ἐνα μὴ τὰ ἐσύγ γ’ ἡμῶν στρατηγῆ, ἀλλὰ πορεύωμεθα ὅτι ἂν τῇ στρατιᾷ συμβῆρ’ ἐπείται καὶ τὰς σκηνὰς συγκατακαίσαι. Λυταῖ γὰρ αὖ ὅχλοι μὲν παρέχουσιν ἄγειν, συνωφελοῦσι δ’ οὖν ὃντε εἰς τὸ μάχεσθαι οὖτ’ εἰς τὸ τὰ ἐπιτήδεια ἔχειν. 28. ’Ετε δὲ καὶ τῶν ἀλλων σκευῶν τὰ περιττὰ ἀπαλλάξωμεν, πλὴν ὅσα πολέμοι ἐνεκεν, ἡ σῖτων, ἡ ποτῶν ἔχομεν, ἐνα ὡς πλείοντο μὲν ἡμῶν ἐν τοῖς ὀπλοῖς ὃσιν, ὡς ἐλάχιστοι δὲ σκευοφόρῳ. Κρατουμένων μὲν γὰρ ἐπίστασθε ὅτι πάντα ἀλλότρια: ἢ δὲ κρατῶμεν, καὶ τοὺς πολεμίους δεὶ σκευοφόρους ἰμετέρους νομίζειν. 29. Δοιπότ’ μοι εἰπεῖν ὅπερ καὶ μέγιστον νομίζω εἶναι. Ὄρατε γὰρ καὶ τοὺς πολεμί-
ούς, ὅτι οἱ πρόσθεν ἐξενεγκεῖν ἐπόλυμησαν πρὸς ἡμᾶς πόλεμον, πρὶν τοὺς στρατηγοὺς ἡμῶν συνέλαβον, νομίζουσι, ὡς τῶν ἄρχοντων, καὶ ἡμῶν πειθομένων, ἰκανοῦς εἶναι ἡμᾶς περιγενέσθαι τῷ πολέμῳ· λαβόντες δὲ τοὺς ἄρχοντας ἀνάρχηκαν ἄν καὶ ἀταξία ἐνόμιζον ἡμᾶς ἀπολέσθαι. 30. Δει οὖν πολὺ μὲν τοὺς ἄρχοντας ἐπιμελεστέρως γενέθη τοὺς νῦν τῶν πρόσθεν, πολὺ δὲ τοὺς ἄρχομένους εὐτακτοτέρως καὶ πειθομένους μᾶλλον τοὺς ἄρχουσι νῦν ἢ πρόσθεν. 31. "Ἡν δέ τις ἀπειθή, ἤν ψηφίσσησθε τὸν ἄει ἡμῶν ἐνυγχάνοντα σοῦ τῷ ἄρχοντι κολάζειν, οὕτως οἱ πολέμιοι πλείστον ἐφευμενένι ἐσονται· τῆδε γάρ τῇ ἡμέρᾳ μυρίους ὄφονται ἄνθ' ἐνὸς Κλεάρχους, τοὺς οὐδένι ἐπιτρέφοντας κακῶς εἶναι. 32. Ἀλλὰ γὰρ καὶ περαιώνειν ἡδῆ ἄρα· ἵσως γὰρ οἱ πολέμιοι αὐτίκα παρέσονται. Ὅτῳ οὖν ταῦτα δοκεῖ καλῶς ἔχειν, ἐπικυρωσάτω ὡς τάχιστα, ἐνα ἐργῷ περαιώνηται. Εἰ δὲ τι ἅλλο βέλτιον ἢ ταύτῃ, τολμάτω καὶ ὁ ἱδιώτης διδάσκειν· πάντες γὰρ κοινῆς σωτηρίας δεόμεθα. 33. Μετὰ ταῦτα Χειρίσοφος εἶπεν· Ἀλλ' εἰ μὲν τινος ἄλλου δεῖ πρὸς τούτοις, οἷς λέγει Ξενοφῶν, καὶ αὐτίκα εξ- ἐσται ποιεῖν· ἢ δὲ νῦν εἴρηκε, δοκεῖ μοι ὡς τάχιστα ψηφί- σσαθαι ἄριστον εἶναι· καὶ ὅτι δοκεῖ ταύτα, ἀνατενάτω τὴν χείρα. Ἀνέστειαν ἀπαντεσ. 34. Ἀναστάς δὲ πάλιν εἶπε Ξενοφῶν, Ὡ άνδρες, ἀκούσατε ὅν προσδεί δοκεῖ μοι. Δῆλον δὲ πορεύεσθαι ἡμᾶς δεὶ ὅπως ἔξομεν τὰ ἐπιτήδεια- ἀκούοι δὲ κόμας εἶναι καλάς, οὐ πλείον εἰκοσι σταδίων ἀπεχοῦσαν. 35. Οὐκ ἃν ὅν θαναμάζομι, εἰ οἱ πολέμιοι, ἐντερ οἱ δειλοὶ κύνες τοὺς μὲν παρίστατα διώκουσι τε καὶ δάκνουσιν, ἢν ὄνυνται, τοὺς δὲ διώκοντας φεύγουσιν, εἰ καὶ αὐτοὶ ἡμῖν ἀποδοῦσιν ἐπακολούθοιεν. 36. Ἡμοὶ οὖν ἅσφαλεστέρων ἡμῖν πορεύεσθαι πλαίσιον ποιησαμένους τῶν ὀπλών, ἵνα τὰ σκευηφόρα καὶ οἱ πολὺς ἤχλος ἐν ἅσφαλεστέρῳ εἴη. Εἰ οὖν νῦν ἀποδειχθεῖ, τίνα χρή ἥγεισθαι τοῦ πλαι- σίου, καὶ τὰ πρόσθεν κοσμεῖν, καὶ τίνας ἐπὶ τῶν πλευρῶν ἐκατέρων εἶναι, τίνας δ' ὀπισθοφυλακεῖν, οὐκ ἂν, ὅποτε οἱ
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 κατέκαυσαν τὰς ἀμάξας καὶ τὰς σκηνὰς· τῶν δὲ περιττῶν, ὅτου μὲν δέοιτο τις, μετεδίδοσαν ἀλλήλους, τὰ δὲ ἄλλα εἰς τὸ πῦρ ἐρρίπτουν. Ταῦτα ποιήσαντες ἤριστοποιοῦντο. Ἀριστοποιομένων δὲ αὐτῶν ἔρχεται Μιθραδάτης σὺν ἵππεσιν ὡς τριάκοντα, καὶ καλεσάμενος τοὺς στρατηγοὺς εἰς ἐπήκοον λέγει ὃδε. 2. 'Εγώ, ὃ άνδρες Ἐλληνες, καὶ
Κύρῳ πιστὸς ἦν, ὡς ὑμεῖς ἐπίστασθε, καὶ νῦν ὑμῖν εὐνοῦσι· καὶ ἐνθάδε εἰμὶ σὺν πολλῷ φόβῳ διάγον. Εἰ ὦν ὄρθων ὑμᾶς σωτηρίον τι βούλευμόνοις, ἔθομι ἀν πρὸς ὑμᾶς, καὶ τοὺς θεράποντας πάντας ἔχων. Αὐξατε ὦν πρὸς με τι ἐν νῦ ἔχετε, ὡς φίλον τε καὶ εὐνοον καὶ βουλόμενον κοινῇ σὺν ὑμῖν τὸν στόλον ποιεῖσθαι. 3. Βούλευμένοις τοῖς στρατηγοῖς ἐδοξην ἀποκρίνασθαι τάδε· καὶ ἔλεγε Χειρίσο- φος· ἦμιν δοκεῖ, εἰ μὲν τις ἡ ὑμᾶς ἀπίεσθαι δια- πορεύσαθαι τὴν χώραν ὡς ἂν δυνώμεθα ἀσινεστάτα, ἢ ἦν δὲ τις ὑμᾶς τής ὁδὸν ἀποκωλύη, διαπολεμεῖν τοῦτο ὡς ἂν δυνὼμεθα κράσιστα. 4. Ἐκ τούτου ἐπειράτο Μιθραδάτης διδάσκειν, ὡς ἀπορον εἰη, βασιλεῖς ἀκοντος, σωθῆι. Ἔνθα δὴ ἐγγυνώσκετο ὅτι ὑπόπεμπτος εἰη· καὶ γὰρ τῶν Τισαφέρνοις τῆς οἰκείων παρηκολούθης πίστεως ἔνεκα. 5. Καὶ ἐκ τούτου ἐδοκεῖ τοῖς στρατηγοῖς βέλτιον εἶναι δόγμα ποιῆσαια, τὸν πόλεμον ἀκήρυκτον εἶναι ἐξ' ἐν τῇ πολ- εμίᾳ εἰην. Διεφθειρον γὰρ προσίόντες τοὺς στρατιῶτας, καὶ ἑνα γε λοχαγὸν διέφθειραν, Νίκαρχον Ἀρκάδα· καὶ ἠχετο ἀπίων νυκτὸς σὺν ἀνθρώποις ὡς εἰκοσι. 6. Μετά ταῦτα ἀριστήσαντες, καὶ διαδάντες τὸν Ζαπά- ταν ποταμόν, ἐπορεύοντο τεταγμένοι, τὰ ὑποζύγια καὶ τὸν ὄχλον ἐν μέσῳ ἐχοντες. Οὐ πολὺ δὲ προεληλυθότων αὐ- τῶν, ἐπιφαινεῖται πάλιν ὁ Μιθραδάτης ἰππεάς ἐχων ὡς διακοσίασθαι, καὶ τοξότας καὶ σφεννοντής ὡς τετρακοσίασθαι, μάλα ἐλαφροὺς καὶ ευζώνους· καὶ προσήκε μὲν ὡς φίλος ὁν πρὸς τοὺς 'Ελληνας. 7. 'Επει δ' ἐγγύς ἐγένοντο, ἐξαπίνησι οἱ μὲν αὐτῶν ἐτόξευν, καὶ ἰππεῖς καὶ πεζοί, οἱ δ' ἐσφενδόνως, καὶ ἐπίτρωσκον. Οἱ δὲ ὀπισθοφύλακες τῶν 'Ελλήνων ἔπασχον μὲν κακῶς, ἀντεποίον οἱ δ' οὐδέν. Οἱ τε γὰρ Κρῆτες βραχύτερα τῶν Περσῶν ἐτόξευν, καὶ ἀμα ψυλοὶ ὄντες ἐσώ τῶν ὅπλων κατεκέκλειντο· οἱ τε ἀκον- τισται βραχύτερα ἢκοντισθαν ἡ ὡς ἐξικνείαται τῶν σφεν- δόντων. 8. Ἐκ τούτου Ξενοφόντι ἐδόκει διωκτέον εἶναι· καὶ ἐδιώκων τῶν ὅπλων καὶ πελταστῶν, οἱ ἐτυχὼν σὺν αὐτῷ ὀπισθοφύλακοντες· διώκοντες δὲ οὐδένα κατελάμ-
9. Ὅτε γὰρ ἵππεις ἦσαν τοῖς Ἐλληνσι, οὕτω εἰς τοὺς πεζοὺς ἐκ πολλοῦ φεύγοντας ἑδύναντο καταλαμβάνειν ἐν ὅλῳ γραφῇ. Πολὺ γὰρ οὐχ οἶχος ὁ ἔνας τὸν ἄπο τῶν ἅλλον στρατεύματος διώκειν. 10. Οἱ δὲ βάρβαροι ἵππεις καὶ φεύγοντες ἀμα ἐπίτρωσαν, εἰς τοῦ πιθανοῦ τοξεύνοντες ἀπὸ τῶν ἰππῶν ὅποσον δὲ προδίωξειν οἱ Ἔλληνες, τοσοῦτον πάλιν ἐπαναχωρεῖν μαχομένους ἔδει. 11. Ὡστε τῆς ἡμέρας ὅλης δήλον ὁ πλευρὸν πέντε καὶ εἰκοσι σταδίων, ἀλλὰ δέιλης ἀφίκοντο εἰς τὰς κώμας. Ἐνθα δὴ πάλιν ἄθυμα ἦν. Καὶ Χειρίσοφος καὶ οἱ προσβάτατοι τῶν στρατηγῶν Ξενοφῶντα ἤταντο, ὅτι ἐδιώκειν ἀπὸ τῆς φάλαγγος, καὶ αὐτὸς τὸ κεκυνίσθη καὶ τοὺς πολεμίους οὐδὲν μᾶλλον ἑδύνατο βλάπτειν. 12. Ἀκούσας δὲ Ξενοφῶν ἐλεγείν ὅτι ὅρθος ἤταντο, καὶ αὐτὸ τὸ ἔργον αὐτοῦς μαρτυροῦσι. Ἀλλʼ ἐγὼ, ἐφή, ἀναγκάσθην διώκειν, ἐπειδὴ ἐὼρν ἡμᾶς ἐν τῷ μένειν κακῶς μὲν πάσχοντας, ἀντιτοιχεῖν δὲ οὐ δυνάμενος. 13. Ἐπειδὴ δὲ ἐδιώκομεν, ἀληθῆ, ἐφή, ὅμοις λέγετε: κακῶς μὲν γὰρ ποιεῖν οὐδὲν μᾶλλον ἑδυνάμεθα τοὺς πολεμίους, ἀνεχώροιμεν δὲ πάνω χαλέπως. 14. Τοῖς οὖν θεοῖς χάρις ὅτι οὐ σὺν πολλῇ ῥώμῃ ἀλλὰ σὺν ὅλῳ ἢλθον, ὡς τε βλάψαι μὲν μὴ μεγάλα, δηλώσας δὲ οὐν δεόμεθα. 15. Νῦν γὰρ οἱ μὲν πολέμιοι τοξεύουσαι καὶ σφενδονώσωσιν, ὅσον οὕτως οἱ Κρήτες ἀντιτοξεύειν δύνανται, οὕτω οἰκείος βάλλοντες ἐξεκινεῖτο, ὅταν δὲ αὐτοῦς διώκωμεν, πολὺ μὲν οὐχ οἶχον τὸ χρώμαν ἀπὸ τοῦ στρατεύματος διώκειν, ἐν ὅλῳ δὲ οὐδὲ ταχὺς εἰς τελείας, ἐν τῷ τόξῳ ἡμῖν. 16. Ἡμεῖς οὖν εἰ μέλλομεν τοῦτοις εἰργεῖν, ὡς τε ἀνυπασθούμενοι βλάπτετεν ἡμᾶς πορευομένους, σφενδονυμένως, τὴν ταχύστην δεῖ καὶ ἵππων. Ἀκούσας δὲ εἶναι ἐν τῷ στρατεύματι ἡμῶν Ὁδίους, ὅν τοὺς πολλοὺς φασίν ἐπίστασθαι σφενδονύμως, καὶ τὸ βέλος αὐτῶν καὶ διπλάσιον φέρεσθαι τῶν Περσικῶν σφενδονύμως. 17. Ἕκειναν γὰρ, διὰ τὸ χειροτέρησε τοὺς λίθους σφενδονύμως, ἐπὶ βραχύ ἐξικνοῦντο τοιοῦτος μολυβδίσσην ἐπίστασθαι χρήσθαι.
CHAPTER IV.

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 ἡμέραν, τῇ ἄλλῃ ἐπορεύοντο προϊαίτερον ἀναστάντες· χαράδραν γὰρ αὐτοὺς ἐδει διαβῆναι, ἐφ’ ἐφοδούντο μὴ ἐπιθύμηντο αὐτοῖς διαβαινοῦσιν οἱ πολέμιοι. 2. Διαβεβηκόσα δὲ αὐτοῖς πάλιν φαίνεται ὁ Μιθραδάτης, ἔχων ἰππέας χιλίους, τοῦτας δὲ καὶ σφενδόνιας ἐτησπρακείσχλιαν· τοσοῦτοις γὰρ ἦτησε Τισσαφέρνην, καὶ ἔλαβεν, ὑποσχόμενος, ἵνα τούτους λάθη, παράδώσει αὐτῷ τοὺς Ἑλλήνας, καταφρονήσας, ὥτε, ἐν τῇ πρόσθεν προσβολῇ ὀλέγους ἔχων, ἐπαλεῖ μὲν οὐδὲν, πολλὰ δὲ κακὰ ἐνόμιζε ποιῆσαι. 3. Ἐπεὶ δὲ οἱ Ἑλληνες διαβε-
ηθικότες ἀπείχον τῆς χαράδρας ὅσον ὅκτω σταδίους, διέβαινε καὶ ὁ Μιθραδάτης ἔχων τὴν δύναμιν. Παρῆγγελτο δὲ, τῶν τε πελταστῶν οὓς ἔδει διώκειν, καὶ τῶν ὁπλιτῶν, καὶ τοῖς ἰππεύσιν εἰρήτω θαρρύσοι διώκειν, ὡς ἐφεφομένης ἰκανῆς δυνάμεως. 4. Ἠπεὶ δὲ ὁ Μιθραδάτης κατειλήφη, καὶ ἤδη σφενδόναι καὶ τοξεύματα ἐξεικνύοντο, ἐσήμην τοῖς Ἐλλησι τῇ σάλπιγγι, καὶ εὔθυς ἔθεον ὁμόσε, οἷς εἰρήτω, καὶ οἱ ἰππεῖς ἠλαυνοῦν· οἱ δὲ οὐκ ἐδέξαντο, ἀλλ' ἐφευγον ἐπὶ τὴν χαράδραν. 5. Ἐν ταύτῃ τῇ διώξει τοῖς βαρβάροις τῶν τε πεζῶν ἀπέθανον πολλοί, καὶ τῶν ἰππεών ἐν τῇ χαράδρᾳ ζωοὶ ἐλήφθησαν εἰς ὀκτωκαίδεκα. Τοὺς δὲ ἀποθανόντας αὐτοκέλευστοι οἱ Ἐλληνες ἱκίσαντο, ὡς ὅτι φοβερῶτατον τοῖς πολεμίοις εἴη ὀράν.

6. Καὶ οἱ μὲν πολέμιοι οὐτω πράξαντες ἀπῆλθον· οἱ δὲ Ἐλληνες ἀσφαλῶς παρενόμουν τὸ λοιπὸν τῆς ἡμέρας, ἀφικνοῦσι ἐπὶ τῶν Τίγρητα ποταμῶν. 7. Ἐνταῦθα πόλεις ἦν ἑρήμη, μεγάλη, ὅνομα δ' αὐτῇ ἦν Δαρίσσα· ὀκουν δ' αὐτῇ τὸ παλαιὸν Μήδου. Τοῦ δὲ τείχους ἦν αὐτῆς τὸ εὐρός πέντε καὶ εἰκοσι πόδες, ύψος δ' ἐκατόν· τοῦ δὲ κύκλου ἡ περίοδος δύο παρασάγγαι· ὁκοδόμητο δὲ πλίνθοις κεραμίαις· κρηπίς δ' ὑπῆν λιθών τὸ ύψος εἰκοσι ποδῶν. 8. Ταύτην βασιλεὺς ὁ Περσὸς, διὸ παρὰ Μῆδων τῆν ἀρχὴν ἐλάμβανον Πέρσαι, πολιορκῶν, οὕτως τρόπω εὐδύνατο ἐλεῖν· ἦλιον δὲ νεφέλη προκαλύφθηκεν ἡφάντεσα, μέχρι ἐξελεύσιον οἱ ἀνθρώποι, καὶ οὕτως ἐάλω. 9. Παρὰ ταύτην τὴν πόλιν ἦν πυραμίδες λιθών, τὸ μὲν εὐρὸς ἐνὸς πλέθρον τοῦ δὲ ύψος δύο πλέθρων. Ἐπὶ ταύτης πολλοὶ τῶν βαρβάρων ἦσαν, ἐκ τῶν πλησίων κωμῶν ἀποπεφυγότες. 10. Ἐντεῦθεν ἐπορεύθησαν σταθμὸν ἕνα, παρασάγγας ἐξ, πρὸς τείχος ἐρήμων, μέγα, πρὸς τέ πόλει κείμενον· ὅνομα δὲ ἦν τῇ πόλει Μέσπιλα· Μῆδοι δ' αὐτήν ποτὲ ὄκουν. Ἦν δὲ ἡ μὲν κρηπής λίθον ἐξατοῦ κοχυλίατόν, τὸ εὐρός πεντήκοντα ποδῶν, καὶ τὸ ύψος πεντήκοντα. 11. Ἐπὶ δὲ ταύτῃ ἐπωκοδόμητο πλέθυνον τείχος, τὸ μὲν εὐρός πεντήκοντα ποδῶν, τὸ δὲ ύψος ἐκατόν· τοῦ δὲ κύκλου ἡ περίοδος ἐξ παρασάγ-
12. Ταύτην δὲ τὴν πόλιν πολιορκῶν ὁ Περσῶν βασιλεύς, οὐκ ἔδυνατο οὕτε χρόνῳ ἐλείν, οὐτὲ βία. Ζεῦς δὲ ἐμβροντήτους ποιεῖ τοὺς ἐνοικοῦντας, καὶ οὗτως ἑάλω.

13. Ἐνετεύθεν δὲ ἐπορεύθησαν σταθμὸν ἐνα, παρασάγγας τέτταρας. Εἰς τούτον δὲ τὸν σταθμὸν Τισσαφέρνης ἐπεφάνη, οὕς τε αὐτὸς ἱππεὰς ἠλθὲν ἔχων, καὶ τὴν Ὄροντον δύναμιν τοῦ τῆς βασιλέως θυγατέρα ἔχοντος, καὶ οὕς Κύ-ρος ἔχων ἄνθετη βαρβάρους, καὶ οὕς ὁ βασιλέως ἀδελφὸς ἔχων βασιλεῖ ἐδοθεῖ, καὶ, πρὸς τούτοις, ὅσους βασιλεὺς ἔδωκεν αὐτῷ, ὡςτε τὸ στράτευμα σάμπολον ἐφάνη. 14. Ἐπεὶ δὲ ἐγγύς ἐγένετο, τὰς μὲν τῶν τάξεων εἴχεν ὁπισθεν καταστήσας, τὰς δὲ εἰς τὰ πλάγια παραγαγὼς ἐμβάλλειν μὲν οὐκ ἔτολμησαν, οὐδὲ ἔδουλετο διακινδυνεύειν· σφεν-δοναὶ δὲ παρῆγγειλε καὶ τοξέευεν. 15. Ἐπεὶ δὲ διαταχ-θέντες οἱ Ῥόδιοι ἐσφενδόνησαν, καὶ οἱ Σκυθοτοξόται ἐτόξευσαν καὶ οὐδεὶς ἡμάρτανεν ἄνδρός, (οὐδὲ γὰρ, εἰ πάνω προθυμοῖο, ῥάδιον ἦν,) καὶ οἱ Τισσαφέρνης μᾶλλον ταχέως ἔξω βελῶν ἀπεκόρει, καὶ αἱ ἀλλαὶ τάξεις ἀπεχώρησαν. 16. Καὶ τὸ λοιπὸν τῆς ἡμέρας οἱ μὲν ἐπορεύοντο, οἱ δὲ ἐπένυντο· καὶ οὐκέτι ἐσίνοιτο οἱ βάρβαροι τῇ τότε ἀκροβολίσει· μα-κρότερον γὰρ οἱ Ῥόδιοι τῶν Περσῶν ἐσφενδόνων καὶ τῶν πλείστων τοξότων. 17. Μεγάλα δὲ καὶ τὰ τόξα τὰ Περ-σικὰ ἑστιν· ὡς θράσιμα ἦν, ὅτόσα ἀλάκοντο τῶν τοξευ-μάτων, τοῖς Κρησί· καὶ διετέλον χρώμενοί τοῖς τῶν πολι-εμῶν τοξεύμασι, καὶ ἐμελετῶν τοξεύειν ἄνω ἅντες μακράν. Εὐρίσκετο δὲ καὶ νεύρα πολλά ἐν ταῖς κώμαις καὶ μόλυβ-δος, ὡς θράσιμα εἰς τὰς σφενδόνας.

18. Καὶ ταύτη μὲν τῇ ἡμέρᾳ, ἐπεὶ κατεστρατοπεδεύοντο οἱ Ἐλληνες κώμαις ἐπιτυχόντες, ἀπήλθον οἱ βάρβαροι, μείον ἔχοντες ἐν τῇ τότε ἀκροβολίσει· τῷ δὲ ἐπούσαν ἡμέραν ἔμειναν οἱ Ἐλληνες, καὶ ἐπεστίσαντο· ἦν γὰρ πολὺς σῖτος ἐν ταῖς κώμαις. Τῇ δὲ ὑπεραιή ἐπορεύοντο διὰ τοῦ πεδίου, καὶ Τισσαφέρνης εἰπετο ἀκροβολίζουμενος.
19. Ἔνθα ηῇ οἱ Ἕλληνες ἐγνώσαν, ὅτι πλαίσιον ἱσόπλευρον πονηρὰ τάξις εἶη, πολεμίων ἐπομένων. Ἀνάγκη γὰρ ἐστιν, ἣν μὲν συγκύπτῃ τὰ κέρατα τοῦ πλαίσιον, ἢ ὁδὸν στενωτέρας οὐσίας, ἢ ὄρεων ἀναγκαζόντων, ἢ γεφύρας, ἐκθλίβεσθαι τοὺς ὀπλάτας, καὶ πορεύσθαι πονήρως, ἀμα μὲν πιεζόμενος, ἀμα δὲ καὶ παραπομένους. ὦστε δυσχρήστους εἰναι ἀνάγκη, ἀτάκτους ὄντας. 20. Ὅταν οὖ ἀν διασχίζῃ τὰ κέρατα, ἀνάγκη διαστάσθαι τοὺς τότε ἐκθλιβομένους, καὶ κενὸν γίγνεσθαι τὸ μέσον τῶν κεράτων, καὶ ἀθυμεῖν τοὺς τάυτα πάσχοντας, τῶν πολεμίων ἐπομένων. Καὶ ὁπότε δέοι γέφυραν διαβαίνειν ἢ ἄλλην τινὰ διάβασιν, ἐσπευδὴν ἐκαστός, βουλόμενος φθάσαι πρῶτος· καὶ εὐεργετήσετον ἢν ἐνταῦθα τοῖς πολεμίοις. 21. Ἐπεὶ δὲ ταῦτα ἐγνώσαν οἱ στρατηγοὶ, ἐποίησαν ἐξ λόχων ἀνὰ ἐκατὸν ἄνδρας, καὶ λοχαγοὺς ἐπέστησαν, καὶ ἄλλους πεντηκοστῆρας, καὶ ἄλλους ἐνωμοτάρχας. Οὕτω δὲ πορευόμενοι λοχαγοί, ὁπότε μὲν συγκύπτου τὰ κέρατα, ὑπέμεινον ὕστεροι, ὡστε μὴ ἑνοχλεῖν τοὺς κέρασιν, τότε δὲ παρῆγγελμὶ ἐξώθην τῶν κεράτων. 22. Ὅποτε δὲ διάσχισεν αἱ πλευραὶ τοῦ πλαίσιον, τὸ μέσον ἀνεξέπιπλασαν, εἰ μὲν στενώτερον εἰη τὸ δίεχον, κατὰ λόχους· εἰ δὲ πλατύτερον, κατὰ πεντηκοστὺς· εἰ δὲ πάνω πλατὺ, κατ’ ἐνωμοτιὰς· ὡστε ἀεὶ ἐκπλεον εἰναι τὸ μέσον. 23. Εἰ δὲ καὶ διαβάσθαι τινὰ δέοι διάβασιν ἢ γέφυραν, οὐκ ἐταραγότοντο, ἀλλ’ ἐν τῷ μέρει οἱ λοχαγοὶ διεβαίνον· καὶ εἰ ποὺ τοῦτο τῆς φάλαγγος, ἐπιπαρῆσαν οὐτοι. Τοῦτῳ τὸ τρόπῳ ἐπορεύθησαν σταθμοὺς τέταρας. 24. Ἡνίκα δὲ τὸν πέμπτον ἐπορεύντο, εἶδον βασιλείον τι, καὶ περὶ αὐτὸ κόμας πολλάς, τὴν δὲ ὁδὸν πρὸς τὸ χώριον τοῦτο διὰ γηλόφων υψηλῶν γιγνομένην, οἱ καθῆκαν ἀπὸ ὄρους ὕψιν ἢ καὶ κόμη. Καὶ εἶδον μὲν τοὺς γηλόφους ἄσημους οἱ Ἕλληνες, ὡς εἰκός, τῶν πολεμίων ὄντων ἐππέων· 25. Ἐπεὶ δὲ πορευόμενοι ἐκ τοῦ πεδίου ἀνέβησαν ἐπὶ τὸν πρώτον γῆλοφον, κατέβαινον ὡς ἐπὶ τὸν ἔτερον ἀναβάινειν. Ἐνταῦθα ἐπιγίγνυται οἱ βάρβαροι, καὶ ἀπὸ τοῦ υψηλοῦ εἰς τὸ πρανές ἕθαλλον, ἑσφενδόνων, ἔτοξενον ὑπὸ μαστίγων.
26. Καὶ πολλοὺς ἐτίπτρωσκόν καὶ ἐκράτησαν τῶν Ἑλλήνων γυνήσιων, καὶ κατέκλεισαν αὐτοὺς εἰς οἴκος τῶν ὀπλῶν· ὥστε παντάπασι ταύτην τὴν ἡμέραν ἄχρηστοι ἦσαν, ἐν τῷ ὀχλῷ ὄντες, καὶ οἱ σφενδονύται καὶ οἱ τοξόται. 27. Ἐπεὶ δὲ πιεζόμενοι οἱ Ἑλληνες ἐπεχείρησαν διώκειν, σχολὴ μὲν ἐπὶ τὸ ἄκρον ἀφικνοῦνται, ὀπλιταὶ ὄντες, οἱ δὲ πολέμιοι ταχὺ ἀπεπήδων. 28. Πάλιν δὲ, ὅποτε ἀπίστευκεν πρὸς τὸ ἄλλο στράτευμα, ταύτα ἔπασχον· καὶ ἐπὶ τοῦ δευτέρου γηλόφου ταύτα ἐγίγνετο· ὥστε ἀπὸ τοῦ τρίτου γηλόφου ἐδοξεν αὐτοὺς μὴ κινεῖν τοὺς στρατιώτας, πρὶν ἀπὸ τῆς δεξιάς πλευρᾶς τοῦ πλασίου ἀνήγαγον πελταστὰς πρὸς τὸ ὀρος. 29. Ἐπεὶ δ’ οὕτων ἐγένοντο ὑπὲρ τῶν ἐπομένων πολεμίων, οὐκέτι ἐπετίθεντο οἱ πολέμιοι τοῖς καταβαίνοντος, δεδοκίτες μὴ ἀποτιθηκέσαι, καὶ ἀμφιτέρωθεν αὐτῶν γένοντο οἱ πολέμιοι. 30. Οὐτω τὸ λοιπὸν τῆς ἡμέρας προευμένου, οἱ μὲν τῇ ὀδῷ κατὰ τοὺς γηλόφους, οἱ δὲ κατὰ τὸ ὄρος ἐπιπαριόντες, ἀφίκοντο εἰς τὰς κώμας, καὶ ιατροὺς κατεστήσαν ὅπως· πολλοὶ γὰρ ἦσαν οἱ πετρωμένοι.
31. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς, καὶ τῶν πετρωμένων ἔνεκα, καὶ ἀμα ἐπιτήδεια πολλὰ εἰχόν, ἀλευρα, οἶνον, καὶ κρυθὰ ἔποιος συμβεβλημένας πολλὰς. Ταύτα δὲ συνεννέγμενα ἦν τῷ σατραπεύοντι τῆς χώρας. Τετάρτῃ δ’ ἡμέρα καταβαίνοντοι εἰς τὸ πεδίον. 32. Ἐπεὶ δὲ κατέλαβαν αὐτοὺς Τισαφέρνης σὺν τῇ ὑναμεί, ἐδίδαξεν αὐτοὺς ἢ ἀνάγκη κατασκηνύσαι οὐ πρῶτον εἰδὼν κόμην, καὶ μὴ πορεύσατε ἐτί μαχομένους· πολλοὶ γὰρ ἦσαν ἀπόμαχοι, οἱ πετρωμένοι, καὶ οἱ ἐκείνοις φέροντες καὶ οἱ τῶν φερόντων τὰ ὀπλὰ δεξαμένοι. 33. Ἐπεὶ δὲ κατεσκήνησαν, καὶ ἐπεχειρήσαν αὐτοῖς ἀκροβολιζέσθαι οἱ βάρβαροι πρὸς τὴν κόμην προσίοντες, πολὺ περίῆσαν οἱ Ἑλληνες· πολὺ γὰρ διέφερεν ἐκ χώρας ὀρμῶντας ἀλέξασθαι· πορευόμενος ἐπιοῦσα τοῖς πολέμιοις μάχεσθαι. 34. Ἡνίκα δ’ ἦν ἡ ἡδύ δείλη, ὡρα ἦν ἀπείναι τοῖς πολεμίοις· οὕτως γὰρ μείον ἀπεστράτοπεδεύσατο οἱ βάρβαροι τοῦ Ἑλληνικοῦ ἐξήκοντα σταδίων, φοβούμενοι μὴ τῆς νυκτὸς οἱ Ἑλληνες ἐπιθωνύμεναι αὐτοῖς.
35. Πονηρόν γὰρ νυκτὸς ἦστι στρατεύμα Περσικῶν· οἱ τε γὰρ ἔπποι αὐτοῖς δέδενται, καὶ ως ἐπὶ τὸ πολὺ πεποδισμένοι εἰσί, τοῦ μὴ φεύγειν ἕνεκα εἰ λυθεῖσαν· εὰν τὲ τις ἑορτοῦσι γίγνηται, δεῖ ἐπισάζῃ τὸν ἔπαινον Πέρον ἀνδρὶ, καὶ χαλινώσαι δεῖ, καὶ θωρακισθέντα αναβῆναι ἐπὶ τὸν ἔπαινον. Ταῦτα δὲ πάντα χαλεπὰ ποιεῖν νῦκτορ καὶ ὀφθοῦν ὄντος· Τοῦτον ἕνεκα πόρρῳ ἀπεσκήνων τῶν Ἑλλήνων.

36. Ἡ ἐπεὶ δὲ ἐγίγνωσκον αὐτοὺς οἱ Ἑλληνες θυματικοὶ ἀπίεσαν καὶ διαγγέλλοντες, ἐκήρυξε τοῖς Ἑλλησταῖς συσκευαζόντες, ἀκονώντων τῶν πολεμίων. Καὶ χρόνον μὲν τινα ἐπέσχον τῆς πορείας οἱ βάρβαροι· ἐπειδὴ δὲ ὡφε ἐγίγνετο, ἀπῆσαν. Οὐ γὰρ ἐδόκειν λυστείλειν αὐτοῖς νυκτὸς πορεύεσθαι, καὶ κατάγεσθαι ἐπὶ τὸ στρατόπεδον. 37. Ἡ ἐπειδὴ δὲ σαφῶς ἀπίστων ήδη ἔωρων οἱ Ἑλληνες, ἐπορεύοντο καὶ αὐτοὶ ἀναζεύσαντες, καὶ διήλθον δοὺς ἐξήκοντα σταδίους. Καὶ γίγνεται τοσοῦτον μεταξὺ τῶν στρατευμάτων, ὡστε τῇ ὑπεραίρῃ οὐκ ἐφάνησαν οἱ πολέμιοι, οὐδὲ τῇ τρίτῃ· τῇ δὲ τετάρτῃ, νυκτὸς προελθόντες, καταλαμβάνοντο χωρίον ὑπερδέξον οἱ βάρβαροι, ἣ ἐμελλὸν οἱ Ἑλληνες παριέναι, ἀκρωνυχίαν ὅρους, ψφ' ἃν ἡ κατάβασις ἢν εἰς τὸ πεδίον. 38. Ἡ ἐπειδὴ δὲ ἐώρα Χειρίσοφος προκατελημένης τῆς ἀκρωνυχίας, καλεὶ Ξενοφῶντα ἀπὸ τῆς οὐφρᾶς, καὶ κελεύει λαβόντα τοὺς πελταστὰς παραγενέσθαι εἰς τὸ πρόσθεν. 39. Ὁ δὲ Ξενοφῶν τοὺς μὲν πελταστὰς οὐκ ἤγεν, (ἐπιφαινόμενον γὰρ ἐώρα Τισαφέρνῃ καὶ τὸ στρατεύμα πάν,) αὐτοὺς δὲ προσελάσας ἡρώτα· Τί καλεῖς; ὁ δὲ λέγει αὐτῷ, Ἐξεστίν ὅραν· προκατείληπται γὰρ ἦμιν ὁ ὑπὲρ τῆς καταβάσεως λόφος, καὶ οὐκ ἐστί παρελθεῖν, εἰ μὴ τούτους ἀποκόψωμεν. 40. Ἀλλὰ τί οὐκ ἦγες τοὺς πελταστὰς; ὁ δὲ λέγει, ὅτι οὐκ ἐδόκει αὐτῷ ἐρῆμα καταλαμπεῖν τὰ ὁπισθὲν, πολεμίων ἐπιφαινομένων. Ἀλλὰ μὴν ὅρα γ', ἐφη, θυματικεῖς πῶς τις τοὺς ἄνδρας ἀπέλα ἀπὸ τοῦ λόφου. 41. Ἐνταῦθα Ξενοφῶν ὡρὰ τοῦ ὄρους τῆς κορυφῆς ὑπὲρ τοῦ ἑαυτῶν στρατεύματος οὐδαμὴ, καὶ ἀπὸ ταύτης ἐφοδιόν ἐπὶ τὸν λόφον, ἐνθα ἤσαν οἱ πολέμιοι, καὶ λέγει·
Kράτιστον, ὃ Χειρίσοφε, ἦμῖν ἔσθαι ὡς τάχιστα ἐπὶ τὸ ἄκρον· ἦν γὰρ τούτῳ λάβωμεν, οὐ δυνήσονται μὲνεν οἱ ὑπὲρ τῆς ὀδοῦ. Ἀλλὰ, εἰ βούλει, μὲνε ἐπὶ τῷ στρατεύματι, ἐγὼ δὲ ἔθελο πορεύεσθαι· εἰ δὲ χρῆξεν, πορεύον ἐπὶ τὸ ὅρος, ἐγὼ δὲ μενὸν αὐτοῦ. 42. Ἀλλὰ δίδωμι σοι, ἐφε ο Χειρίσοφος, ὅποτερν βούλει ἐλέσθαι. Εἶπὼν ὁ Ξενοφῶν ὅτι νεώτερος ἐστίν, αἴρεται πορεύεσθαι, κελεύει δὲ οἱ συμπέμψαι ἀπὸ τοῦ στόματος ἄνδρας· μακρὸν γὰρ ἦν ἀπὸ τῆς ὄρμης λαβεῖν. 43. Καὶ ὁ Χειρίσοφος συμπέμπει τοὺς ἀπὸ τοῦ στόματος πελταστάς· ἔλαβε δὲ τοὺς κατὰ μέσον τοῦ πλαίσιον. Συννέσθαι δὲ ἐκέλευσαν αὐτῷ καὶ τοὺς τρικοσίους, οὗς αὐτὸς εἰχε τῶν ἐπιλεκτῶν ἐπὶ τῷ στόματι τοῦ πλαίσιον.

44. 'Ἐντεῦθεν ἐπορεύοντο ὡς ἐδύναντο τάχιστα. Οἱ δὲ ἐπὶ τοῦ λόφου πολέμιοι, ὡς ἐνόησαν αὐτῶν τὴν πορείαν ἐπὶ τὸ ἄκρον, εὐθὺς καὶ αὐτοὶ δώρησαν ἀμιλλάσθαι ἐπὶ τὸ ἄκρον. 45. Καὶ ἐνταῦθα πολλὴ μὲν κραυγὴ ἦν τοῦ Ἕλληνικοῦ στρατεύματος, διακελευομένων τοῖς ἑαυτῶς, πολλὴ δὲ κραυγὴ τῶν αἱμὴς Τισαφέρην, τοῖς ἑαυτῶν διακελευομένων. 46. Ξενοφῶν δὲ παρελαύνων ἐπὶ τοῦ ἱπποῦ, παρεκελεύετο· 'Ἄνδρες, νῦν ἐπί τὴν Ἕλλαδα νομίζετε ἀμιλλάσθαι, νῦν πρὸς τοὺς παῖδας καὶ τὰς γυναίκας, νῦν ὅλην πονησάντες, ἀμαχεῖ τὴν λαυτὴν πορευόμεθα. Σωτηρίδης δὲ ὁ Σικυώνος εἶπεν· Ὄνικ εὖ ἔσον, ὁ Ξενοφῶν, ἐσμέν. 47. Ὁ μὲν γὰρ ἐφ' ἱππὸν ὄχι, ἐγὼ δὲ χαλεπῶς κάμινω, τὴν ἀσπίδα φέρων. 48. Καὶ δὲς, ἀκούσας ταῦτα, καταπρήσας ἀπὸ τοῦ ἱπποῦ, ὀθεῖται αὐτὸν ἐκ τῆς τάξεως, καὶ τὴν ἀσπίδα ἀφελόμενος, ὡς ἐδύνατο τάχιστα ἐχὼν ἐπορεύετο. 'Επώγχανε δὲ καὶ θώρακα ἔχων τὸν ἱππικὸν· ἔστε ἐπιεῖξε-το. Καὶ τοῖς μὲν ἐμπροσθεν ὑπάγειν παρεκελεύετο, τοῖς δὲ ὑπίσθεν, παριεῖν, μόλις ἐπομένους. 49. Οἱ δ' ἀλλοι στρατιῶται παίνοντο, καὶ βάλλοντο, καὶ λιοδροῦσι τὸν Σω-τηρίδην, ἔστε ἡνάγκαισαν λαβόντα τὴν ἀσπίδα πορεύεσθαι. 'Ο δὲ ἀναβάς, ἔως μὲν βάσιμα ἦν ἐπὶ τοῦ ἱπποῦ ἦγεν, ἔπει δὲ ἑβατα ἦν, καταλιπὼν τὸν ἱππὸν ἐσπευδὲ πεζῆ. Καὶ φθάνουσαν ἐπὶ τῷ ἄκρῳ γενόμενοι τοὺς πολεμίους.
CHAPTER V.

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

1. ἔνθα δὴ ὦι μὲν βάρβαροι στραφέντες ἐφευγον, ἥ ἐκαστὸς ἐδύνατο, οἱ δ' Ὠλλήνες εἰχον τὸ ἄκρον. ὦι δὲ ἀμφὶ Τισσαφέρνη καὶ Λραίαν ἀποτραπόμενοι ἄλλην ὄδον ὄρχοντο. οἱ δὲ ἀμφὶ Χειρίσοφον καταβάντες ἐστρατοπεδεύσαντο ἐν κόμη μεστῇ πολλῶν ἀγαθῶν. ἣςαν δὲ καὶ ἄλλα κόμαι πολλαί, πλῆρες πολλῶν ἀγαθῶν, ἐν τούτῳ τῷ πεδίῳ παρὰ τὸν Τίγρητα ποταμὸν. 2. ἢνίκα δ' ἤν δείλη, ἐξαπίνης οἱ πολέμιοι ἐπιφαίνονται ἐν τῷ πεδίῳ, καὶ τῶν Ὠλλήνων κατεκοψάν τινας τῶν ἐσκεδασμένων ἐν τῷ πεδίῳ καθ' ἄρπαγήν· καὶ γὰρ νομαὶ πολλαὶ βοσκήματι, διαθεματίζομεν εἰς τὸ πέραν τοῦ ποταμοῦ, κατελήφθησαν. 3. ἐνταῦθα Τισσαφέρνης καὶ οἱ σὺν αὐτῷ καὶ καίειν ἐπεχείρησαν τὰς κώμας. Καὶ τῶν Ὠλλήνων μάλα ἡθύμησαν τινές, ἐννοούμενοι μὴ τὰ ἐπιτήδεια, εἰ καίειν, οὐκ ἔχοιεν ὁπόθεν λαμβάνοιεν. 4. Καὶ οἱ μὲν ἀμφὶ Χειρίσοφον ἀπῆσαν εκ τῆς βοθείας· ὦ δὲ Ξενοφῶν, ἐπεὶ κατέθη, παρελαύνον τὰς τάξεις, ἢνίκα ἀπὸ τῆς βοθείας ἀπήτυποι οἱ Ὠλλήνες, ἐλεγεν· 5. ὁ ράτη, ὦ ἄνδρες Ὠλλήνες, ψυίεντας τὴν χώραν ἡδὴ ἡμετέραν εἶναι; ἡ γάρ, ὅτε ἐσπένυστο, διεπράττοντο, μὴ καίειν τὴν βασιλέως χώραν, νῦν αὐτοὶ καίονσιν ὡς ἄλλοτριοι. ἡ ἀλλ' ἐὰν ποιν καταλίπησε γε αὐτοῖς τὰ ἐπιτήδεια, ὁμοῦται καὶ ἡμᾶς ἐνταῦθα πορευόμενους. 6. ἡ ἀλλ', ὦ Χειρίσοφε, ἐφή, δοκεῖ μοι βοθεῖν ἐπὶ τοὺς καίοντας, ὡς ὑπὲρ τῆς ἡμετέρας. ὦ δὲ Χειρίσοφος εἶπεν· οὐκ οὖν ἔμοιγε δοκεῖ· ἡ ἀλλ' καὶ ἡμεῖς, ἐφή, καίομεν, καὶ οὖτω θάττου παύσωμαι. 7. ἐπεί δὲ ἔπι τὰς σκηνὰς ἀπῆλθον, οἱ μὲν ἄλλοι περὶ τὰ ἐπιτήδεια ἦσαν, στρατηγοὶ δὲ καὶ λοχαγοὶ συνῆλθον. Καὶ ἐνταῦθα πολλὴ ἀπορία ἦν. ἐνθεῖν μὲν γὰρ ὡρὴ ἦν
υπέρυψιλα, ἐνθεν δὲ ὁ ποταμὸς τοσσοῦτος τὸ βάθος, ως μηδὲ τὰ δόρατα ὑπερέχειν πειρομένους τοῦ βάθους. 8. 'Ἀπορομένους δ᾽ αὐτοῖς προσελθὼν τις ἀνήρ Ρόδιος εἶπεν Ἔγω θέλω, ὁ ἄνδρες, διακαθάσας ύμᾶς κατὰ τετρακισχιλίους ὀπλίτας, ἂν ἔμοι ὃν δέομαι ὑπηρετήσῃ, καὶ τάλαντον μισθὸν πορίσῃ. 9. Ἑρωτώμενος δὲ ὃτιν ἁείτο, Ἀσκών, ἐφή, διεχιλίων δεήσομαι: πολλὰ δ᾽ ὄρω πρὸβατα καὶ ἀλύγας καὶ βους καὶ ὀνοὺς, ἀ, ἀποδαρέντα καὶ φυσηθέντα, ῥαδίως ἀν παρέχῃ τὴν διάβασιν. 10. Δεήσομαι δὲ καὶ τῶν δείσων, οἷς χρήσθη περὶ τὰ ὑποζύγια τούτως ζεῦξας τοὺς ἀσκόης πρὸς ἀλλήλους, ὁμίσας ἐκαστὸν ἁσκόν λίθους ἀρτήσας καὶ ἀφεῖς ὃπερ ἀγκύρας εἰς τὸ ὕδωρ, διαγαγὼν καὶ ἀμφοτέρως δήσας ἐπιβαλὼ ὕλην, καὶ γῆν ἐπιφορήσας. 11. ὃτι μὲν οὖν οὐ καταδύσεσθε, αὐτικὰ μάλα εἴσεσθε: τὰς γὰρ ἁσκός δύο ἄνδρας ἔξει τοῦ μὴ καταδύναι· ὡστε δὲ μὴ ὀλυσθάνειν, ἡ ὑλή καὶ ἡ γῆ σχῆσε. 12. Ἀκούσας ταῦτα τοῖς στρατηγοῖς τὸ μὲν ἐνθύμημα χάριμεν ἐδόκει εἶναι, τὸ δ᾽ ἐργόν ἀδύνατον ἦσαν γὰρ οἱ καλύσοντες πέραν πολλοὶ ἐπίπεις, οἱ εὐθὺς τοῖς πρῶτοι οὐδὲν ἀν ἐπέτρεπον τούτων ποιεῖν. 13. Ἐνταῦθα τὴν μὲν ὑστεραίαν ὑπανεχώρων εἰς τοῦμαλιν, τῇ πρὸς Βαβυλώνα, εἰς τὰς ἀκαύστους κώμας, κατακαύσαντες ἔθνες ἐξήσαν· ὡστε οἱ πολέμοι οὐ προσή- λαυνοῦν, ἀλλὰ ἐθέωντο, καὶ ὅμοιοι ἦσαν θαναμάζειν ὅποι ποτὲ τρέφονται τοι Ἔλληνες, καὶ τι ἐν νῷ ἔχοιεν. 14. Ἐνταῦθα οἱ μὲν ἄλλοι στρατῖται ἄμφι τὰ ἐπιτήδεια ἦσαν· οὶ δὲ στρατηγοὶ καὶ οἱ λοχαγοὶ πάλιν συνήλθον, καὶ συν- αγαγόντες τοὺς ἐαλωκότας, ἠλεγχον τὴν κύκλω πάσαν χώραν, τις ἕκαστη εἰ. 15. Οἱ δ᾽ ἐλεγον, ὅτι τὰ μὲν πρὸς μεσημβρίαν τῆς ἐπὶ Βαβυλώνα εἴη καὶ Μηδίαν, δὲ ἥσπερ ἤκοιεν· ἡ δὲ πρὸς ἑω ἐπὶ Σοῦσα τε καὶ Ἐκβάτανα φέροι, ἐνθαθερίζειν καὶ εἰρίζειν λέγεται βασιλεὺς· ἡ δὲ διαβαίνει τὸν ποταμὸν πρὸς ἐστέραν ἐπὶ Λυδίαν καὶ Ἰωνίαν φέροι· ἡ δὲ διὰ τῶν ὄρεων καὶ πρὸς ἄρκτον τετραμμένη ὅτι εἰς Καρδούχους ἄγοι. 16. Τούτων δὲ ἐφασαν οἰκεῖοι ἀνὰ τὰ ύψη, καὶ πολεμικοὺς εἶναι, καὶ βασιλέως οὐκ ἄκούειν· ἀλλὰ
καὶ ἐμβαλείν ποτὲ εἰς αὐτοὺς βασιλικὴν στρατιάν, δώδεκα μυριάδας· τούτων δὲ οὐδένα ἀπονοστῆσαι διὰ τὴν δυσχωρίαν. Ὅποτε μέντοι πρὸς τὸν σατράπην τὸν ἐν τῷ πεδίῳ σπείσαντο, καὶ ἐπιμεγνύναι σφῶν τε πρὸς ἐκείνους καὶ ἐκείνων πρὸς ἑαυτοὺς.

17. Ἀκούσαντες ταῦτα οἱ στρατηγοὶ ἐκάθισαν χωρὶς τοὺς ἐκασταχόσε φάσκοντας εἰδέναι, οὐδὲν δήλου ποιήσαντες ὅποι πορεύεσθαι ἔμελλον. Ἐδόκει δὲ τοῖς στρατηγοῖς ἀναγκαῖον εἶναι διὰ τῶν ὀρέων εἰς Καρδούχους ἐμβάλλειν· τούτους γὰρ διελθόντας ἐφασαν εἰς Ἀρμενίαν ἥξειν, ἢς Ὀρόντας ἥρχε, πολλὰς καὶ εὐδαίμονας. Ἐντεῦθεν δὲ εὐπορόν ἐφασαν εἶναι ὅποι τις ἔθελοι πορεύεσθαι. 18. Ἐπὶ τούτως ἐθύσαντο, ὡς ὀπηνίκα καὶ δοκοῖ τῆς ὁρᾶς τὴν πορείαν ποιοῖντο (τὴν γὰρ ὑπερβόλην τῶν ὀρέων ἐδεδοικεσαν μὴ προκαταληφθεὶς·) καὶ παρῆγγειλαν, ἑπειδὴ δειπνήσαμεν, συνεσκευάσανος πάντας ἀναπαύεσθαι, καὶ ἐπεσθαί ἑνὼς ἀν τις παραγγεῖλη.
Having entered the Carduchian territory, the Greeks suffer severely from the wind and cold, and also from the barbarians, by whom they are shut up in a valley which seems to have no outlet.

1. "Оσι μὲν δὴ ἐν τῇ ἀναβάσει ἐγένετο μέχρι τῆς μάχης, καὶ ὡσα μετὰ τὴν μάχην ἐν ταῖς σπονδαῖς, ὡς βασιλεῖς καὶ οἱ σὺν Κύρῳ ἀναβάντες Ἐλλήνες ἐποίησαντο, καὶ ὡσα, παραβάντος τὰς σπονδὰς βασιλέως καὶ Τισσαφέρνους, ἐπολυμένη πρὸς τοὺς Ἐλλήνας, ἐπακολουθοῦντος τοῦ Περσικοῦ στρατεύματος, ἐν τῷ πρόσθεν λόγῳ δεδήλωται.

2. Ἐπεὶ δὲ ἀφίκοντο, ἑνθα ὡ μὲν Τίγρης ποταμὸς παντάπασιν ἀποροφ ἦν διὰ τὸ βάθος καὶ μέγεθος, πάροδος δὲ οὐκ ἦν, ἀλλὰ τὰ Καρδούχια ὄρη ἀπότομα ὑπὲρ αὐτοῦ τοῦ ποταμοῦ ἐκρέματο, ἐδόκει δὴ τοὺς στρατηγοὺς διὰ τῶν ὄρεων πορευέντων εἶναι. 3. Ἡκούουν γὰρ τῶν ἀλισκομένων, ὅτι, εἰ διέλθουσιν τὰ Καρδούχια ὄρη, ἐν τῇ Ἁρμενίᾳ τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ, ἦν μὲν βούλωνται, διαθήσονται, ἦν δὲ μὴ βούλωνται, περιάσει. Καὶ τοῦ Εὐφράτου τε τὰς πηγὰς ἐλέγετο οὐ πρόσω τοῦ Τίγρητος εἶναι, καὶ ἐστιν σύντος ἔχον. 4. Τὴν δ' εἰς τοὺς Καρδούχους ἐμβολὴν ὡδε ποιοῦνται, ἀμα μὲν λαθεῖν πειρώμενοι, ἀμα δὲ φθάσαι, πρὶν τοὺς πολεμίους καταλαβεῖν τὰ ἀκρα. 5. Ἐπεὶ δ' ἦν ἀμφὶ τὴν τελευταίαν φυλακὴν, καὶ ἐλείπετο τῆς νυκτὸς ὅσον σκοταίους διελθεῖν τὸ πεδίον, τῆμικαίτα ἀναστάντες, ἀπὸ παραγγέλσεως πορευόμενοι ἀφικοῦνται ἀμα τῇ ἦμερᾳ πρὸς τὸ ὄρος. 6. Ἐνθα δὴ Χειρίσοφος μὲν ἤγειτο τοῦ στρατεύματος,
λαβὼν τὸ ἀμφ' αὐτὸν καὶ τοὺς γυμνήτας πάντας. Ξενοφῶν δὲ σὺν τοῖς ὀπισθοφύλαξιν ὀπλίτας εἶπετο, οὐδένα ἔχον γυμνήτα. οὖνεις γὰρ κίνδυνος ἐδόκει εἶναι, μῆ τις ἂνω πορευομένων ἐκ τοῦ ὀπίσθεν ἐπίσποτο. 7. Καὶ ἐπὶ μὲν τὸ ἄκρον ἀναβαίνει Χερήσσοφος, πρὶν τινα αἰσθέσθαι τῶν πολεμίων· ἔπειτα δ' ὑψηγεῖτο· ἐφείπητο δὲ ἀεὶ τὸ ὑπερβάλλον τοῦ στρατεύματος εἰς τὰς κώμας τὰς ἐν τοῖς ἀγκεσί τε καὶ μυχοῖς τῶν ὀρέων.

8. Ἐνθα δὴ οἱ μὲν Καρδούχοι, ἐκλιπόντες τὰς οἰκίας, ἔχοντες καὶ γυναικές καὶ παιδὰς, ἔφευγον ἔπι τὰ ὅρη. Τὰ δὲ ἐπιτήδεια πολλὰ ἦν λαμβάνειν· ἔσαν δὲ καὶ χαλκώμασι παμπόλλοις κατεκανευσμένα οἱ οἰκία, ὅπως ἐσχέρων οἱ "Ελληνες, οὐδὲ τοὺς ἀνθρώπους ἐδίωκον, ὑποτεθέμενοι, εἰ πως ἐθελήσειν οἱ Καρδούχοι διέμεναν αὐτοὺς ὡς διὰ φιλίας τῆς χώρας, ἐπείπερ βασίλεια πολέμου ἔσαν· 9. Τὰ μέντοι ἐπιτήδεια, ὅτι τις ἐπιτυγχάνατο, ἐλάμβανον· ἀνάγκη γὰρ ἦν. Οὐ δὲ Καρδούχοι οὔτε καλούσων ὑπήκουσαν, οὔτε ἄλλο φιλικὸν οὐδέν ἐποίουν. 10. Ἔτει δὲ οἱ τελευταίοι τῶν 'Ελλήνων κατέβαινον εἰς τὰς κώμας ἀπὸ τοῦ ἄκρου ἥδη σκοταίοι, (ὅπως τὸ στενὴν εἶναι τὴν ὀδὸν ὅλην τὴν ἡμέραν ἡ ἀνάβασις αὐτοῖς ἐγένετο καὶ κατάβασις εἰς τὰς κώμας,) τὸτε δὴ συνλεγόντες τινὲς τῶν Καρδούχων τοῖς τελευταίοις ἐπέθεντο, καὶ ἀπέκτειναν τινας, καὶ λίθοις καὶ τοξεύμασι κατέτρωσαν, ὄλγοι ὄντες, εἰς ἀπροσδόκητον γὰρ αὐτοῖς ἐπέπεσε τὸ 'Ελληνικόν. 11. Εἰ μέντοι τότε πλεῖστος διαφελόμενος συνελέγησαν, ἐκινδύνευσαν ἀν διαφθαρῆναι πολὺ τοῦ στρατεύματος. Καὶ ταύτην μὲν τὴν νύκτα οὕτως ἐν ταῖς κώμαις ἠνέλισθησαν· οἱ δὲ Καρδούχοι τυρὰ πολλὰ ἔκαψον κίβλω ἐπὶ τῶν ὀρέων, καὶ συνεώρων ἀλλήλους. 12. Ἄμια δὲ τῇ ἡμέρᾳ συνελθοῦσί τοῖς στρατηγοῖς καὶ λοχαγοῖς τῶν 'Ελλήνων ἔδοξε, τῶν τε ὑποζυγίων τὰ ἀναγκαῖα καὶ δυνατότατα πορεύεσθαι ἔχοντας, καταλιπόντας τὰλλα, καὶ ὅποσα ἦν νεωστὶ αἰχμάλωτα ἀνδράποδα ἐν τῇ στρατιᾷ πάντα ἀφείναι. 13. Σχολαίαν γὰρ ἐποίουν τὴν πορείαν πολλὰ οὖντα τὰ ὑποζύγια καὶ τὰ αἰχμάλωτα· πολλοὶ δὲ οἱ
ἐπὶ τούτοις ὄντες ἀπόμαχοι ἦσαν, διπλάσια τε ἐπιτήδεια ἔδει πορίζεσθαι καὶ φέρεσθαι, πολλῶν τῶν ἀνθρώπων ὄντων. Δόξαν δὲ ταῦτα, ἐκήρυξαν οὕτω ποιεῖν.

14. 'Επει δὲ ἀριστήσαντες ἐπορεύοντο, ὑποστάντες ἐν τῷ στένῳ οἱ στρατηγοὶ, εἰ τι εὐρίσκοιεν τῶν εἰρημένων μὴ ἀφειμένων, ἀφφορνυτό· οἱ δὲ ἐπείδιοντο, πλὴν εἰ τίς τι ἐκλεφεν, οἷον ἦ παιδὸς ἐπιθυμήσας ἢ γυναικὸς τῶν εὐπρεπῶν. Καὶ ταῦτην μὲν τὴν ἦμεραν οὕτως ἐπορεύθησαν, τὰ μὲν τι μαχόμενοι, τὰ δὲ καὶ ἀναπαυόμενοι. 15. Εἰς δὲ τὴν ὑστεραίαν γίγνεται χειμών πολὺς, ἀναγκαῖον δ' ἦν πορεύεσθαι· οὗ γὰρ ἦν ἱκανά τὰ ἐπιτήδεια. Καὶ ἤγειτο μὲν Χειρίσοφος, ὅπισθοφυλάκι τε Ξενοφῶν. 16. Καὶ οἱ πολέμιοι ἱσχυρῶς ἐπετίθησαν, καὶ, στενῶν ὄντων τῶν χωριῶν, ἐγγὺς προςώπιντες ἐτόξευσαν καὶ ἐσφενδόνων· ὡςτε ἤναγκάζοντο οἱ Ἐλληνες, ἐπιδιώκοντες καὶ πάλιν ἀναχάζοντες, σχολὴ πορεύεσθαι· καὶ θαμινὰ παρήγγελλεν ὁ Ξενοφῶν ὑπομένειν, οτὲ οἱ πολέμιοι ἱσχυρῶς ἐπικέδωσαν. 17. Ἐνταῦθα οἱ Χειρίσοφος, ἄλλοτε μὲν, ὡς παρεγγυῶτο, ὑπέμενε, τότε δὲ οὐχ ὑπέμενεν, ἀλλ' ἦγε ταχέως, καὶ παρηγγύα ἔπεσαν· ὡςτε δὴλον ἦν ὃτι πράγμα τι εἰ ἦμεν· σχολὴ δ' οὐκ ἦν ἰδεῖν παρελθόντες το αὐτίν τῆς σπουδῆς· ὡςτε ἦ πορεία ὁμοία φυγῇ ἐγίγνετο τοῖς ὅπισθοφύλαξι. 18. Καὶ ἐνταῦθα ἀποθνῄσκει ἀνήρ ἀγάθος Λακωνικὸς Κλεάννυμος, τοξευθεὶς διὰ τῆς ἀσπίδος καὶ τῆς στολάδος εἰς τὰς πλευρὰς, καὶ Βασίας Ἀρκάς, διαμπερὲς τὴν κεφαλὴν. 19. Ἐπει δὲ ἀφίκοντο ἐπὶ σταθμὸν, εἰςθὺς ὥσπερ εἰχέν οἶνος Ξενοφῶν ἐλθὼν πρὸς τὸν Χειρίσοφον, ἦτιατο αὐτόν, ὅτι οὐχ ὑπέμεινεν, ἀλλ' ἤναγκάζοντο φεύγοντες ἀμα μάχεσθαι. Καὶ νῦν δὴν καλὸς τε κάγαθῳ ἀνδρείς ἐθνατον, καὶ οὕτω ἀνέλέσθωσ᾽ οὕτε ὥσφαι ἐδυνάμεθα. 20. Ἀποκρίνεται ὁ Χειρίσοφος· Βλέψον, ἔφη, πρὸς τὸ ὅρη, καὶ ἤδε ὡς ἄβατα πάντα ἔστι· μία δὲ αὐτῇ ὀδός, ἢν ὀρὶς, ὀρθία, καὶ ἐπὶ ταῦτῃ ἄνθρωπων ὥραν ἐξεστὶ σου ὄχλον τοσοῦτον, οἱ κατειληφότες φυλάττονσι τὴν ἐκβασιν. 21. Ταῦτ᾽ ἐγὼ ἔσπευδον, καὶ διὰ τοῦτο σε οὖν ὑπέμενον, εἰ πως δυναίμην φθάσαι πρὶν κατειλήφθαι
τὴν ὑπερβολὴν· οἱ δὲ ἡγεμόνες, οὓς ἔχομεν, οὗ φασιν εἶναι ἄλλην ὅδὸν. 22. Ὁ δὲ Ξενοφῶν λέγει, Ἀλλ' ἔγω ἔχω δύο ἄνδρας. Ἐπει γὰρ ἦμιν πράγματα παρείχον, ἐνηδρεύσαμεν, (ὅπερ ἡμᾶς καὶ ἀναπνεύσας ἐποίησε,) καὶ ἀπεκτείναμεν τινὰς αὐτῶν, καὶ ἵνω τούτων ἔνεκεν ὅπως ἡγεμόσιν εἰδόθη τὴν χώραν χρησαίμεθα. 23. Καὶ εὐθὺς ἄγαγόντες τούς ἀνθρώπους, ἥλεγχον διαλαβόντες, εἴ τινα εἰδείειν ἄλλην ὅδὸν ἦ τὴν φανερὰν. Ὁ μὲν οὖν ἐτερος οὐκ ἔφη, καὶ μάλα πολλών φόδων προσαγομένων· ἔπει δὲ οὐδὲν ὠφέλιμον ἔλεγεν, ὅρωντος τοῦ ἐτέρου κατεσφάγη. 24. Ὁ δὲ λοιπὸς ἔλεξεν ὅτι οὗτος μὲν οὐ φαίη διὰ ταῦτα εἰδέναι, ὅτι αὐτῷ τυγχάναι θυγάτηρ ἐκεῖ παρ’ ἄνδρι ἐκδεδομένη· αὐτὸς δ’ ἔφη ἡγήσεσθαι δυνατήν καὶ ὑποξύγιοις πορεύεσθαι ὅδὸν. 25. Ἐρωτώμενος δ’, εἴ εἰη τι ἐν αὐτῇ δυσπάρετον χωρίον, ἔφη εἶναι ἄκρον, ὃ εἴ μή τις προκαταλήψωτο, ἀδύνατον ἔσεσθαι παρελθεῖν. 26. Ἐνταῦθα ἔδοκει, συγκαλέσαντας λοχαγοὺς καὶ πελταστὰς καὶ τῶν ὁπλιτῶν, λέγειν τε τὰ παρόντα, καὶ ἐρωτᾶν εἴ τις αὐτῶν ἔστιν, δυστις ἄνηρ ἀγαθὸς ἐθέλου ἐν γενέσθαι, καὶ ὑποστὰς ἐθελοντής πορεύεσθαι. 27. Ὁφίσταται τῶν μὲν ὁπλιτῶν Ἀριστώνυμος Μεθυδρεὺς Ἀρκάς, καὶ Ἀγασίως Στυμφάλιος Ἀρκάς· ἀντιστασίαζόν δὲ αὐτοῖς Καλλίμαχος Παρράσιος. Ἀρκάς καὶ οὗτος ἔφη ἐθέλειν πορεύεσθαι προς- λαβών ἐθελοντάς ἐκ παντός τοῦ στρατεύματος· ἐγὼ γάρ, ἔφη, οἴδα ὅτι ἐβούνται πολλοὶ τῶν νέων ἐμοῦ ἡγουμένουν. 28. Ἔκ τούτων ἐρωτῶν, εἴ τις καὶ τῶν γυμνητῶν ταξι- αρχῶν ἐθέλου συμπορεύεσθαι. Ὁφίσταται Ἀριστέας Χῖος, ὡς πολλαχοῦ πολλοῦ ἄξιος τῷ στρατῷ εἰς τὰ τοιαῦτα ἐγένετο.
CHAPTER II.

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

1. Kai ἢν μὲν δείλη Ἦδη, οἱ δ’ ἐκέλευον αὐτοὺς ἐμφαγόντας πορεύεσθαι. Καὶ τὸν ἡγεμόνα δῆσαντες παραδόσαι αὐτοῖς, καὶ συντίθενται τὴν μὲν νύκτα, ἢν λάθους τὸ ἄκρον, τὸ χωρίον φυλάττειν, ἀμα δὲ τῇ ἥμερᾳ τῇ σάλπιγγι σημαίνειν· καὶ τοὺς μὲν ἀνω ὃντας θέναι ἐπὶ τοὺς κατέχοντας τὴν φανερὰν ἐκβαίνειν, αὐτοὶ δὲ συμβοηθήσειν ἐκβιάζοντες ὡς ἂν δύνωνται τάχιστα. 2. Ταυτα συνθέμενοι, οἱ μὲν ἐπορεύοντο πλῆθος ὡς διεχίλιοι· καὶ ὃδε πολὺ ἢν ἐξ οὐρανοῦ· Ξενοφόντες δὲ, ἐξῄων τοὺς ὀπίσθοφύλακας, ἡγεῖτο πρὸς τὴν φανερὰν ἐκβαίνειν, ὅπως ταυτὴ τῇ ὅδῷ οἱ πολέμιοι προσέχοιειν τὸν νοῦν, καὶ ὡς μάλιστα λάθοειν τὸν περίμοντες. 3. Ἐπεὶ δὲ ἦσαν ἐπὶ χαράδρα οἱ ὀπίσθοφύλακες, ἢν ἔδει διαβάντας πρὸς τὸ ὄρθον ἐκβιάνειν, τηροῦντα ἐκκυλίνδοι τοὺς βάρβαρους ὀλοτρόχους ἀμαζιαίους καὶ μείζους καὶ ξανάσοντας, οἱ φερόμενοι πρὸς τὰς πέτρας πταιόντες διεσφενδονώντο· καὶ παντάπαινοι οὔποι τὸν νοῦν, καὶ ὡς κατωτάτα λάθουειν τὸν περίμοντες. 4. Εἰπει δὲ τῶν λοχαγῶν, εἰ μὴ ταυτὴ τὸν ὅσινιον, ἀλλὰ ἐπειρώντο· καὶ ταὐτα ἐποίουσιν μέχρι σκότος ἐγένετο· ἐπεὶ δὲ ἐντὸ ἀφανεῖς εἶναι ἀπιόντες, τότε ἀπῆλθον ἐπὶ τὸ δεῖπνον· ἐτύγχανον δὲ καὶ ἀνάριστοι δύνες ἄνωτον οἱ ὀπίσθοφυλακήσαντες. Οἱ μέντοι πολέμιοι, φοβοῦμενοι δηλονότε, οὔθεν ἐπαύσαντο ἐὰν ὑδρα τῆς νυκτὸς κυλινδούντες τοὺς λίθους· τεκμαίρεσθαι δ’ ἦν τῷ φόσῳ. 5. Οἱ δ’ ἑχοντες τὸν ἡγεμόνα, κύκλῳ περιόντες, καταλαμβάνοι τοὺς φύλακας ἀμφὶ πῦρ καθημένους· καὶ τοὺς μὲν κατακανοῦντες, τοὺς δὲ καταδιώκοντες, αὐτοὶ ἐνταῦθ’ ἔμενον ὡς τὸ ἄκρον κατέχοντες. 6. Οἱ δ’ οὐ κατείχον, ἀλλὰ μαστὸς ἦν ὑπὲρ αὐτῶν, παρ’ ὑν ἦν ἡ στενὴ αὐτῇ ὀδός, ἐφ’ ἦ ἐκάθητο νοὶ φύλακες. Ἐφοδος μέντοι αὐτὸθεν ἐπὶ τοὺς πολεμίους ἦν, οὐ ἐπὶ τῇ φανερῇ ὅδῷ ἐκάθητον.
7. Καὶ τὴν μὲν νῦκτα ἐνταῦθα διήγαγον ἐπεὶ δὴ ἡμέρα ὑπέφαινεν, ἐπορεύοντο συγή συντεταγμένοι ἐπὶ τοὺς πολεμίους καὶ γὰρ ὁμίχλῃ ἐγένετο, ὡστε ἐλαθοῦν ἐγγὺς προσελθόντες. Ἐπεὶ δὲ εἴδον ἀλλήλους, καὶ ἦ τε σάλπιγξ ἐπεφθέγξατο, καὶ ἀλαλάζαντες οἱ Ἔλληνες ἔστο ἐπὶ τοὺς ἀνθρώπους, οἱ δὲ οὐκ ἐδέξαντο, ἀλλὰ λιπόντες τὴν ὠδὸν, φεύγοντες ὁλίγοι ἀπέθυνοσκόν· εὐξύνων γὰρ ἤσαν. 8. Οἱ δὲ ἀμφὶ Χειρίσοφον, ἀκούσαντες τῆς σάλπιγγος, εὐθὺς ἔστω ἀν κατὰ τὴν φανερὰν ὠδὸν· ἄλλοι δὲ τῶν στρατηγῶν κατὰ ἀτριβεῖς ὠδοὺς ἐπορεύοντο, ἢ ἐτυχοῦν ἐκαστοῖς ὁμώς καὶ ἀναβάντες ὡς ἐδύναντο, ἀνίμων ἀλλήλους τοῖς δόρασι. 9. Καὶ οὕτως πρῶτοι συνέμειξαν τοῖς προκαταλα-βοῦσι τὸ χωρίον. Ξενοφῶν δὲ, ἔχων τῶν ὀπίσιοθυφυλάκων τοὺς ὁμίλες, ἐπορεύετο ἢ οἱ τὸν ἤγειμόνα ἐχοντες· (εὐδω- τάτῃ γὰρ ἦν τοῖς ὑποξύγιοις·) τοὺς δὲ ὁμίλες ὁπίσθεν τῶν ὑποξύγιων ἔταξε. 10. Πορευόμενοι δ' ἐντυχευόμενοι λόφῳ ὑπὲρ τῆς ὠδοῦ, κατειλημμένως ὑπὸ τῶν πολεμίων, οὐς ἦν· ἀποκόψαται ἦν ἀνάγκη ἢ διεξεύχθαι ἀπὸ τῶν ἄλλων Ἐλλή-νων. Καὶ αὐτοὶ μὲν ἂν ἐπορεύθησαν ἢ οἱ ἄλλοι, τὰ δὲ ὑποξύγια οὐκ ἦν ἄλλη ἢ ταύτη ἔκβηναι. 11. Ἔνθα δὴ παρακελεύσαμεν ἀλλήλους, προσβάλλουσι πρὸς τὸν λόφον ὅρθιος τοῖς λόχοις, οὐ κύκλῳ, ἀλλὰ καταλιπόντες ἀφοδοῦ τοῖς πολεμίοις, εἰ βούλωντο φεύγειν. 12. Καὶ τέως μὲν αὐτοὺς ἀναδαιόντας, ὑπὲρ ἐδύναντο ἐκαστὸς, οἱ βάρβαροι ἐτόξευνον καὶ ἑβαλλον, ἐγγὺς δ' οὐ προσέπετο, ἀλλὰ φυγῇ λείπουσι τὸ χωρίον. Καὶ τούτον τε παρεληλύθεσαν οἱ Ἐλλήνες, καὶ ἔτερον ὀρὸσιν ἐμπροσθεν λόφον κατεχόμενον. Ἐπὶ τούτον αὐθίς ἐδόκει πορεύεσθαι. 13. Ἐννοήσας δ' ὁ Ξενοφῶν μή, εἰ ἔρημοι καταλείποντι τὸν ἥλιοκότα λόφον, καὶ πάλιν λαβόντες οἱ πολέμιοι ἐπιθοίντο τοῖς ὑποξύγιοις παριστάνειν, (ἐπὶ πολὺ δ' ἦν τὰ ὑπο-ξύγια ἀτε δια στενῆς τῆς ὠδοῦ πορευόμενα,) καταλείπει ἐπὶ τοῦ λόφου λοχαγοὺς Κηφισόδωρον Κηφισοφῶτος Ἀθηναίον, καὶ Ἀμφικράτην Ἀμφιδήμου Διόνυσον καὶ Ἀρχαγ-όραν Ἀργείον φυγάδα· αὐτὸς δὲ σὺν τοῖς λοιποῖς ἐπο-
14. Ἡπιὸν δ' αὐτοῖς τρίτος μαστὸς λουπὸς ἦν, πολὺ ὀρθωτάτος, ὁ ὑπέρ τῆς ἐπὶ τῷ πυρὶ καταληφθεῖσας φυλακῆς τῆς νυκτὸς ὑπὸ τῶν ἐθελοῦντων. 15. Ἐπεὶ δ' ἐγγύς ἐγένοντο οἱ Ἐλληνες, λείπουσιν οἱ βάρβαροι ἀμάχητοι τὸν μαστὸν, ὡς τῇ θαυμαστῷ πᾶσι γενέσθαι, καὶ ὑπώπτευον, δείσαντες αὐτοὺς, μὴ κυκλῳδέντες πολιορκοῦντο, ἀπολιπεῖν. Οἱ δ' ἄρα ἀπὸ τοῦ ἄκρου καθωρώντες τὰ ὁπίσθεν γιγνόμενα, πάντες ἐπὶ τοὺς ὀπισθοφυλάκας ἔχορον.

16. Καὶ Ξενοφῶν μὲν οὖν τοῖς νεωτάτοις ἀνέβαινεν ἐπὶ τὸ ἄκρον, τοὺς δὲ ἄλλους ἐκέλευσαν ὑπάγειν, ὡς οἱ τελευταίοι λόχοι προσμίζειαν· καὶ προελθόντας κατὰ τὴν ὄδον ἐν τῷ ὄμαλῷ θέσθαι τὰ ὑπλα εἶπε. 17. Καὶ ἐν τούτῳ τῷ χρόνῳ ἦλθεν Ἀρχαγόρας ὁ Ἀργεῖος πεφεύγως, καὶ λέγει ὃς ἀπεκόπησαν ἀπὸ τοῦ πρώτου λόφου, καὶ ὁτι τεθνάσα Κηφισόδωρος καὶ Ἄμφικράτης, καὶ ἄλλοι ὅσοι μὴ ἄλλομενοι κατὰ τῆς πέτρας πρὸς τοὺς ὀπισθοφυλάκας ἀφίκοντο. 18. Ταύτα δὲ διαπραξάμενοι οἱ βάρβαροι ἦκον ἐπὶ ἀντίπορον λόφον τῷ μαστῷ· καὶ Ξενοφῶν διελέγετο αὐτοῖς δὲ ἐρμηνεύως περὶ σπονδῶν, καὶ τοὺς νεκροὺς ἀπῆτει. 19. Οἱ δὲ ἐφασαν ἀποδώσειν ἑπ' ὃ μὴ καίειν τὰς κώμας. Συννομλόγηε ταύτα ὁ Ξενοφῶν. Ἐν ὃ δὲ τῷ μὲν ἄλλο στρατευμα παρῆε, οἱ δὲ ταύτα διελέγοντο, πάντες τις ἐκ τούτου τοῦ τόπου συνερήσαν. 20. Ἐνταῦθα ἵσταντο οἱ πολέμοι· καὶ ἐπεὶ ἤρξαντο καταβαίνειν ἀπὸ τοῦ μαστοῦ πρὸς τοὺς ἄλλους, ἔνθα τὰ ὑπλα ἐκεῖνο, ἐνετὸς δὴ οἱ πολέμοι πολλῷ πληθεῖ καὶ θυρώβω· καὶ ἐπεὶ ἐγένοντο ἐπὶ τῆς κορυφῆς τοῦ μαστοῦ, ἀφ' οὗ Ξενοφῶν κατεβαίνειν, ἐκυλίσσον πέτρας· καὶ ἐνὸς μὲν κατέξαν τὸ σκέλος, Ξενοφῶντα δὲ ὁ ὄπασπιστής, ἐχὼν τὴν ἀσπίδα, ἀπέλειπεν. 21. Εὐρύλοχος δὲ Λουσιέως Ἀρκάς προσέδραμεν αὐτῷ ὀπλίτης, καὶ πρὸ ἄμφοτ' προβεβλημένος ἀπεχώρηε, καὶ οἱ ἄλλοι πρὸς τοὺς συντεταγμένους ἀπῆλθον.

22. Ἐκ δὲ τοῦτον πάν ὅμοι ἐγένετο τὸ Ἐλληνικόν, καὶ
εσκήνησαν αυτοῖς ἐν πολλαίς καὶ καλαίς οἰκίαις καὶ ἐπίτη-
δείους δαψιλέσιν· καὶ γὰρ οίνος πολὺς ἦν, ὡστε ἐν λάκκοις
κοινατοῖς εἰχον. 23. Ξενοφῶν δὲ καὶ Χειρίσοφος διεπράζ-
αντο, ὡστε λαβόντες τοὺς νεκροὺς ἀπέδοσαν τὸν ἡγεμόνα·
καὶ πάντα ἐποίησαν τοῖς ἀποθανοῦσιν ἐκ τῶν δυνατῶν,
ὡσπερ νομίζεται ἀνδράσιν ἀγαθοῖς. 24. Τῇ δὲ ὑστεραίᾳ
ἀνεν ἡγεμόνος ἐπορεύοντο· μαχόμενοι δὲ οἱ πολέμιοι, καὶ
ὅπη εἰς στενοῦ χωρίου προκαταλαμβάνοντες, ἐκώλυσαν τὰς
παρόδους. 25. Ὁπότε μὲν οὖν τοὺς πρώτους κωλύσαν,
Ξενοφῶν, ὁπισθεν ἐκβαινὼν πρὸς τὰ ὄρη, ἐλυε τὴν ἀπόφραξιν
τῆς παρόδου τοῖς πρώτοις, ἀνωτέρω πειρώμενος γίγνεσθαι
tῶν κωλυόντων. 26. Ὁπότε δὲ τοὺς ὁπισθεν ἐπιθύμων,
Χειρίσοφος ἐκβαινὼν, καὶ πειρώμενος ἀνωτέρω γίγνεσθαι
tῶν κωλυόντων, ἐλυε τὴν ἀπόφραξιν τῆς παρόδου τοῖς
ὁπισθεν· καὶ ἀεὶ οὕτως ἐβοήθεις ἀλλήλους, καὶ ἰσχυρός
ἀλλήλων ἐπεμέλεσα. 27. Ἡν δὲ καὶ ὁπότε αὐτοῖς τοῖς
ἀναβαί τοὺς πολλὰ πράγματα παρεῖχον οἱ βάρβαροι πάλιν κατα-
βαινοῦσιν· ἐλαφροὶ γὰρ ἦσαν ὡστε καὶ ἐγγυθέν τοῖς
ἀποφεύγειν· οὐδὲν γὰρ εἶχον ἄλλο ἢ τόξα καὶ σφενδόνας.
28. Ἀριστοὶ δὲ καὶ τοξόται ἦσαν· εἶχον δὲ τόξα ἐγγὺς
τριπήχη, τὰ δὲ τοξεύματα πλέον ἢ διπήχη· εἰλοκὸν δὲ τὰς
νευρὰς, ὁπότε τοξέυοιες, πρὸς τὸ κάτω τοῦ τοξοῦ τῷ ἀρισ-
tερῷ ποδὶ προβαίνοιτες. Τὰ δὲ τοξεύματα ἐχώρει διὰ τῶν
ἀσπίδων καὶ διὰ τῶν θωράκων. Ἡχὼντο δὲ αὐτοῖς οἱ
"Ελληνες, ἐπεὶ λάβοιες, ἀκοντίσως, ἐναγκυλώντες. Ἔν
τούτοις τοῖς χωρίοις οἱ Κρῆτες χρησιμώτατοι ἐγένοντο.
Ἡρχε δὲ αὐτῶν Στρατοκλῆς Κρῆς.
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' αὐτῇ τῆν ἡμέραν ἡνισθῆσαν ἐν ταῖς κώμαις ταῖς ὑπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρίτην ποταμόν, εὔρος ὡς δῖπλεθρον, δὲ όριζε τὴν Ἀρμενίαν καὶ τὴν τῶν Καρδούχων χώραν. Καὶ οἱ Ἑλληνες ἐνταῦθα ἀνεπάυσαντο ἄσμενοι ἰδόντες πεδίον· ἀπεἶξε δὲ τῶν ὅρεων ὁ ποταμὸς έξ ᾧ ἐπτὰ στάδια τῶν Καρδούχων. 2. Τότε μὲν οὖν ἡνισθήσαν μάλα ἠδέως, καὶ τάπιτήδεια έχοντες καὶ πολλὰ τῶν παρεληθυθῶν πῶνων μνημονεύοντες. Ἐπτὰ γὰρ ἡμέρας, διαστερεύσαντο διὰ τῶν Καρδούχων, πάσας μαχόμενοι διετέλεσαν, καὶ ἔπαθον κακά, ὅσα οὔδε τὰ σύμπαντα ὑπὸ βασιλέως καὶ Τισσαφέρνους. Ἡμεῖς οὖν ἀπηλλαγμένοι τούτων ἠδέως ἐκοιμήθησαν.

3. Ἀμα δὲ τῇ ἡμέρᾳ ὀρόσαν ἰππέας που πέραν τοῦ ποταμοῦ ἐξωπλισμένους, ὡς κωλύσοντας διαβαίνειν, πεζοὺς δ' ἐπὶ ταῖς ὄχθαις παρατεταγμένους ἀνω τῶν ἱππέων, ὡς κωλύσοντας εἰς τὴν Ἀρμενίαν ἐκβαίνειν. 4. Ἡσαν δ' οὖν τοι. Ὀρόποντο καὶ Ἀρτούχον, Ἀρμενίου καὶ Μάρδου καὶ Χαλδαίου μισθοφόρου. Ἐλέγοντο δὲ οἱ Χαλδαῖοι ἐλεύθεροι τε καὶ ἄλκιμοι εἰναι· ὅπλα δ' εἶχον γῆρρα μακρὰ καὶ λόγχας. 5. Λι δὲ ὅχθαι αὐτοί, ἐφ' ὅν παρατεταγμένους οὕτως ἦσαν, τρία ἡ τέτταρα πλέθρα ἀπὸ τοῦ ποταμοῦ ἀπείχον· ὄδος δὲ μία ἡ ὀρωμένη ἡ ἁγουσα ἀνω, ὃστερ χειροποιήτος· ταύτη ἐπειρώντο διαβαίνειν οἱ Ἑλληνες. 6. Ἐπεί δὲ πειρομένους τοῦ τε ὑδρῷ ὑπὲρ τῶν μαστῶν ἐφαίνετο, καὶ τραχύς ὁ ποταμὸς μεγάλοις λύθῳς καὶ ὄλισθηροις, καὶ οὕτ' ἐν τῷ ὑδατι τὰ ὅπλα ἦν ἐχειν· εἰ δὲ μῆ, ἦρπαξεν ὁ ποταμὸς· ἐπὶ τῇ κεφαλῇ τὰ ὅπλα εἰ τὶς φέροι, γυμνοὶ ἐγίγνοντο πρὸς τὰ τοξεύματα καὶ τὰλλα βέλη· ἀνεχώρησαν οὖν, καὶ
αυτοὶ ἐστρατοπεδεύσαντο παρὰ τὸν ποταμὸν. 7. Ἔνθα δὲ αὐτοὶ τὴν πρὸσθεν νῦκτα ἦσαν, ἐπὶ τοῦ ὅρους, ἕως ὑμᾶς τοὺς Καρδούχους πολλοὺς συνελεγμένους ἐν τοῖς ὅπλοις. Ἕνταῦθα δὴ πολλή ἀνθιμία ἦν τοῖς Ἐξέλλησιν, ὡρίζει μὲν τοῦ ποταμοῦ τὴν δυσπορίαν, ὡρίσω δὲ τοὺς διαβαίνειν κωλύσοντας, ὡρίζει δὲ τοῖς διαβαίνονσιν ἐπικειμένους τοὺς Καρδούχους ὑπισθεν. 8. Ταύτην μὲν οὖν τὴν ἡμέραν καὶ τὴν νῦκτα ἐμείναν ἐν πολλῇ ἀπορίᾳ ὄντες. Ξενοφών δὲ ὤν ἐδείκτηκεν ἐν πέδαις δεδέσθαι, αὐτὴ δὲ αὐτῷ αὐτόματα περιφρύνηαι, ὡςτε λυθήναι, καὶ διαβαίνειν, ὁπόσον ἐθούλετο. Ἐπεὶ δὲ ὅρθρος ἦν, ἐρχεῖται πρὸς τὸν Χείρισόφον, καὶ λέγει, ὅτι ἐλπίδας ἔχει καλῶς ἔσσεθαι, καὶ διηγεῖται αὐτῷ τὸ ὄναρ. 9. Ο δὲ ἤδετο τε, καὶ, ἡς τάχιστα ἑως ὑπεφαινεν, ἐθύνοντο πάντες παρόντες οἱ στρατηγοὶ καὶ τὰ ἱερὰ καλὰ ἦν εὐθὺς ἀπὸ τοῦ πρῶτον. Καὶ ἀπόντες ἀπὸ τῶν ἱερῶν οἱ στρατηγοὶ καὶ λοχαγοὶ παρῆγγελλον τῇ στρατιᾷ ἀριστοτοιχίᾳ. 10. Καὶ ἀριστῶντι τῷ Ξενοφῶνι προσέτρεχον δόο νεανίσκων ὄθεσαν γὰρ πάντες ὅτι ἐξείπτωτος καὶ ἀριστῶντι καὶ δειπνοῦντι προσελθεῖν, καὶ, εἰ καθεύδου, ἐπεγείραντα εἰπεῖν, εἰ τις τί ἔχοι τῶν πρὸς τὸν πόλεμον. 11. Καὶ τότε ἐλεγον, ὅτι τυγχάνουσαν φρύγανα συλλέγοντες ὡς ἐπὶ πῦρ, κάπετα κατίδοιον ἐν τῷ πέραν ἐν πέτραις καθηκούσαις ἐπὶ αὐτῶν τοῦ ποταμοῦ γέροντα τε καὶ γυναίκας καὶ παιδίσκας, ὡς περὶ μαρσίπους ἰματίων καταστεθημένους ἐν πέτρᾳ ἀντρώπει. 12. Ἐδούιν οὐδὲ το δοξεῖ ἀσφαλεῖ εἴναι διαβήναι· οὐδὲ γὰρ τοῖς πολεμεῖσι  ἵππευσι πρὸςβατον εἶναι κατὰ τοῦτο. Ἐκδύντες δὲ ἔφασαν ἠχούσα τὰ ἐγχειρίδια γνυμοὶ ὡς νευσούμενοι διαβαίνειν, περενόμενοι δὲ πρὸσθεν διαβήναι πρὶν βρέξαι τὰ αἰλοία, καὶ διαβάνει καὶ λαβόντες τὰ ἰμάτια πάλιν ἤκειν. 13. Εὐθὺς οὖν ὁ Ἐξελλήσις ἄνδρος τὸ ἐσπευδη καὶ τοῖς νεανίσκοις ἐγχείν ἐκέλευε, καὶ εὐχεσθαι τοῖς φίλαις θεοῖς τά τε οὐνείρατα καὶ τῶν πόρων, καὶ τὰ λοιπά ἀγαθὰ ἐπιτελέσαι. Σπείρας δ’ εὐθὺς ἦγε τοὺς νεανίσκους παρὰ τὸν Χείρισόφον, καὶ διηγοῦνται ταῦτα. 14. Ἀκούσας δὲ καὶ ὁ
Χειρίσοφος σπονδάς ἐποίει. Σπείσαντες δὲ, τοὺς μὲν ἄλλους παρήγγελλον συσκευάζοντο, αὕτου δὲ συγκαλέσαντες τοὺς στρατηγοὺς ἐθουλεύοντο ὅπως ἄν κάλλιστα διαβαίην, καὶ τοὺς τε ἔμπροσθεν νικέων ἐκ ὑπὸ τῶν ὄψισθεν μηδὲν πάσχοιει κακῶν. 15. Καὶ ἔδοξεν αὐτοῖς Χειρίσοφον μὲν ἱγεῖσαί, καὶ διαβαίνεις ἤχοντα τὸ ἥμισυ τοῦ στρατεύματος, τὸ δ᾿ ἥμισυ ἐτὶ ὑπομένειν σὺν Ξενοφόντι, τὰ δὲ ὑποζύγια καὶ τὸν ὄχλον ἐν μέσῳ τούτων διαβαίνειν.

16. Ἡσθὲ δὲ καλῶς ταῦτα εἰ σχεν, ἐπορεύοντο· ἱγοῦντο δ᾿ ὁ νεανίσκοι, ἐν ἀριστερά ἤχοντες τὸν ποταμὸν· ὅδε δὲ ἦν ἐπὶ τὴν διάβασιν ὡς τέτταρες στάδιοι. 17. Πορευομένων δ᾿ αὐτῶν, ἀντιπαρήσαν αἱ τάξεις τῶν ἰππέων. Ἡσθὲ δὴ ἦσαν κατὰ τὴν διάβασιν καὶ τὰς ὄχθας τοῦ ποταμοῦ, ἔθεντο τὰ ὅπλα, καὶ αὐτῶς πρῶτος Χειρίσοφος στεφανωσάμενος καὶ ἀποδός ἐλάμβανε τὰ ὅπλα, καὶ τοὺς ἄλλους πάσιν παρήγγελλε· καὶ τοὺς λοχαγούς ἐκέλευεν ἄγειν τοὺς λόχους ὀρθῶς, τοὺς μὲν ἐν ἀριστερᾷ, τοὺς δὲ ἐν δεξιᾷ ἑαυτῶν. 18. Καὶ οἱ μὲν μάντεις ἐσφαγμάζοντο εἰς τὸν ποταμὸν· οἱ δὲ πολέμων ἐτόξευεν τε καὶ ἐσφενδάνους ἀλλὰ οὕπω ἐξικνοῦντο· 19. Ἡσθὲ δὲ καλὰ ἦν τὰ σφάγια, ἐπιμαίνεσθαι τῶν πάντων οἱ στρατιώται καὶ ἀνηλάλαξον, συνωλόλυζον δὲ καὶ αἱ γυναικὲς ἀπασᾶ. Πολλαὶ γὰρ ἦσαν ἐταῖραι ἐν τῷ στρατεύματι. 20. Καὶ Χειρίσοφος μὲν ἐνέβαινε καὶ οἱ σὺν ἐκείνῳ· ὁ δὲ Ξενοφῶν, τῶν ὅσισθοφυλάκων λαβὼν τοὺς εὐξιονότατος, ἔθει ἀνὰ κράτος πάλιν ἐπὶ τὸν πόρον τὸν κατὰ τὴν ἐκβαίνει τὴν εἰς τὰ τῶν Ἀρμενίων ὄρη, προσποιούμενος ταύτη διαβὸς ἀποκλείσειν τοὺς παρὰ τὸν ποταμὸν ἰππεῖς. 21. Οἱ δὲ πολέμων ὄρωντες μὲν τοὺς ἀμφὶ Χειρίσοφον εὑπετῶς τὸ ὄντος περῴλατας, ὄρωντες δὲ τοὺς ἀμφὶ Ξενοφῶν θέοντας εἰς τοῦμπαλιν, δείσαντες μὴ ἀποκλεισθεῖσαν, φεύγουσιν ἀνὰ κράτος ὡς πρὸς τὴν ἀπὸ τοῦ ποταμοῦ ἄνω ἐκβαίνει. 22. οὐπεῖ δὲ κατὰ τὴν ὄδον εὐενόντο, ἐτεινύον ἄνω πρὸς τὸ ὄρος. 22. Λύκιος δὲ, ὁ τὴν τάξιν ἔχον τῶν ἰππέων, καὶ Αἰσχίνης, ὁ τὴν τάξιν ἔχων τῶν πελταστῶν τῶν ἀμφὶ Χειρίσοφοιν, ἐπει ἐώρων ἀνὰ κράτος.
Φεύγοντας εἶποντο· οἱ δὲ στρατιώται ἐδών μὴ ἀπολείπεσθαι, ἀλλὰ συνεκβαίνειν ἐπὶ τὸ ὄρος. 23. Χειρίσοφος δ' αὐ, ἑπεὶ διέθη, τοὺς μὲν ἒππεὰς σὺν ἐδίωκεν, εὔθες δὲ κατὰ τὰς προσηκούσας ὀχθὰς ἐπὶ τὸν ποταμὸν ἐξεδάινεν ἐπὶ τοὺς ἀνὸς πολεμίους. Οἱ δὲ ἄνω, ὅρωντες μὲν τοὺς ἐαυτῶν ἒππεὰς φεύγοντας, ὅρωντες δ' ὅπλατας σφίσαν ἐπιώντας, ἐκλείποντο τὰ ύπέρ τοῦ ποταμοῦ ἀκρα.

24. Ξενοφῶν δὲ, ἑπεὶ τὰ πέραν ἑώρα καλῶς γιγνόμενα, ἀπεχώρη εἰς τὴν ταχιστὴν πρὸς τὸ διαβαίνον στράτευμα· (καὶ γὰρ οἱ Καρδοῦχοι φανεροὶ ἦδη ἦσαν εἰς τὸ πεδίον καταβαίνοντες ὡς ἐπιθρόσυνεν τοὺς τελευταίοις.) 25. Καὶ Χειρίσοφος μὲν τὰ ἄνω κατείχε, Δύσιος δὲ, σὺν ὅλγοις ἐπιχειρήσας ἐπιδιώξει, ἔλαβε τῶν σκευοφόρων τὰ ύπολειπόμενα, καὶ μετὰ τούτων ἐσπῆτα το χαλῆν καὶ ἐκπώματα. 26. Καὶ τὰ μὲν σκευοφόρα τῶν Ἐλλήνων καὶ ὁ ὄχλος ἀκμὴν διέβαινεν, Ξενοφῶν δὲ, στρέφας πρὸς τοὺς Καρδοῦχους, ἀντία τὰ ὅπλα ἔθετο· καὶ παρῆγγειλε τοὺς λοχαγοὺς, κατ' ἐνωμοτίας ποιῆσασθαι ἐκαστὸν τὸν ἑαυτὸν λόχον, παρ' ἀσπίδας παραγαγόντας τὴν ἐνωμοτίαν ἐπὶ φάλαγγος· καὶ τοὺς μὲν λοχαγοὺς καὶ τοὺς ἐνωμοτάρχας πρὸς τῶν Καρδοῦχων ἠνέκα, οὐραγοὺς δὲ καταστήσασθαι πρὸς τοῦ ποταμοῦ. 27. Οἱ δὲ Καρδοῦχοι, ὡς ἑώρων τοὺς ὀπισθοφύλακας τοῦ ὄχλου φιλομενούς, καὶ ὅλγοις ἐδήμεμοντος τῶν δικτίων ἐπῆσαν, φίλος τις ἄδοντες. Ὁ δὲ Χειρίσοφος, ἑπεὶ τὰ παρ' αὐτῷ ἀσφαλῶς εἶχε, πέμπει παρὰ Ξενοφῶντα τοὺς πελταστὰς καὶ σφενδυόντας καὶ τοξότας, καὶ κελεύει ποιεῖν ὑπ' ὅ τι αὐτὸν παραγιγέλλη. 28. Ἦδων δὲ αὐτοῦ διαβαίνοντας ὁ Ξενοφῶν, πέμψας ἄγγελον κελεύει αὐτὸν μεῖναι ἐπὶ τοῦ ποταμοῦ, μὴ διαβαίνας. Ὁταν δ' ἄρξοντας αὐτοὶ διαβαίνειν, ἐναντίονς ἔνθεν καὶ ἐνθεν σφῶν ἐμβαίνειν ὡς διαβροσμῆνος, δηηγκυλωμένους τοὺς ἀκοντιστάς, καὶ ἐπιβεθημένους τοὺς τοξότας· μὴ πρὸς δὲ τοῦ ποταμοῦ προβαινεῖν. 29. Τοὺς δὲ παρ' ἐαυτῷ παρηγγείλειν, ἑπειδὰν σφενδόνῃ ἐξεκνήται, καὶ ἀσπὶς ψοφῆ, παλαιόσαντας θεῖν εἰς τοὺς πολεμίους· ἑπειδὰν 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 διέβησαν, συνταξάμενοι ἀμφὶ μέσον ἡμέρας ἐπορεύθησαν διὰ τῆς Ἁρμενίας πεδίον ἀπαν καὶ λείους γη-λόφους ὅπειρον ἢ πέντε παρασάγγας· οὐ γὰρ ἦσαν ἔγγυς τοῦ ποταμοῦ κῶραι διὰ τῶν πολέμων τῶν πρὸς τοὺς Καρ-δούχους. 2. Εἰς δὲ ἦν ἁφίκοντο κῶμην, μεγάλη τῇ ἡμέρᾳ, καὶ βασίλειον εἶχε τὸ σατράπη, καὶ ἔπι ταῖς πλείσταις οἰκίαις τόρσεις ἐπῆσαν· ἐπιτήδεια δὲ ἦν δαψιλή. 3. 'Εντεῦθεν δ'
ตอนที่ 4–11.

'เอียนเทียน' δ’ ἐπορεύθησαν σταθμοὺς δύο, παρασάγγας δέκα, μέχρι ὑπερήλθον τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ. 'Εντεύθεν δ’ ἐπορεύθησαν σταθμοὺς τρεῖς, παρασάγγας πεντεκαίδεκα, ἐπὶ τὸν Τηλεβώνα ποταμὸν. Οὔτος δ’ ἦν καλὸς μὲν, μέγας δ’ οὖν· κἂν μὴ δὲ πολλαὶ περὶ τὸν ποταμὸν ἦσαν. 4. Ὁ δὲ τόπος οὕτως 'Αρμενία ἐκαλεῖτο ἢ πρὸς ἐσπέραν. 'Ὑπαρχος δ’ ἦν αὐτῆς Τηρίβαξος, ὁ καὶ βασιλεὲς φίλος γενόμενος, (καὶ ὅποτε παρεῖ τι, οὐδὲις ἄλλος βασιλέα ἐπὶ τὸν ἵππον ἀνέβαλ-λεν.) 5. Οὔτος προσήλασεν ἵππεας ἔχον, καὶ προπέμπεις ἐρυμνεά εἴπεν, ὅτι βοῦλοι διαλεξῆναι τοὺς ἄρχουσι. Τοῖς δὲ στρατηγοῖς ἔδοξεν ἀκοῦσαι. Καὶ προσελθόντες εἰς ἐπίθηκον ἠρώτησαν τὸ ἰδέλοι. 6. Ὁ δὲ εἴπεν, ὅτι στειρασθαι βοῦλοιτο, ἐφ’ ὃ μήτε αὐτὸς τός Ἐλληνας ἄδικεῖν, μήτε ἐκεῖνος καίειν τὰς οἰκίας, λαμβάνειν τα ἐπιτήδεια ὁσῶν δέουντο. 'Εδοξε ταῦτα τοῖς στρατηγοῖς, καὶ ἐσπειράσατο ἐπὶ τούτοις.

7. 'Εντεύθεν δ’ ἐπορεύθησαν σταθμοὺς τρεῖς διὰ πεδίουν, παρασάγγας πεντεκαίδεκα· καὶ Τηρίβαξος παρηκολούθει, ἔχων τὴν ἐαυτοῦ δύναμιν, ἀπέχων ὡς δέκα σταδίους· καὶ ἀφίκοντο εἰς βασίλεια, καὶ κώμας πέριξ πολλάς, πολλῶν τῶν ἐπιτηδείων μεσάς. 8. Στρατοπεδευμένων δ’ αὐτῶν γίγνεται τῆς νυκτὸς χιῶν πολλή· καὶ ἐωθεῖν ἔδοξε διασκηνύσαι τὰς τάξεις καὶ τοὺς στρατηγοὺς κατὰ τὰς κώμας· οὐ γὰρ ἔωρον πολέμιον οὐδένα, καὶ ἀσφαλεῖς ἔδοξε εἶναι διὰ τὸ πλῆθος τῆς χιῶνος. 9. 'Ενταῦθα εἶχον τὰ ἐπιτήδεια ὅσα ἐστίν ἀγαθά, ἱερεία, σῖτον, ὀσύνος παλαιοῦς εὐώδεις, ἀσταφίδας, ὁσπερία παντοδαπά. Τῶν δὲ ἀποκεδαννυμένων τινῶν ἀπὸ τοῦ στρατοπέδου ἔλεγον, ὅτε κατίδουσιν στράτευμα, καὶ νῦκτωρ πολλὰ πυρὰ φαίνοιτο. 10. 'Εδοξε δὴ τοῖς στρατηγοῖς οὐκ ἀσφαλεῖς ἐνδεχοντο εἶναι, ἀλλὰ συναγαγεῖν τὸ στράτευμα πάλιν. 'Εντεύθεν συνηλθον· καὶ γὰρ ἐδόχει συναιθραξεῖν. 11. Νυκτερευόντων δ’ αὐτῶν ἐνταῦθα ἐπιτίππητι χιῶν ἀπλετός, ὡστε ἀπέκρυφε καὶ τὰ ὄπλα καὶ τοὺς ἀνθρώπους κατακεκμένους· καὶ τὰ ὑποξύγια συνεπόδισεν ἡ χιῶν· καὶ πολὺς ὄκνος ἦν ἀνίστασθαι.
κατακειμένων γὰρ ἀλειεινόν ἢν ἢ χίων ἐπιπεπτωκνία, ὅτω μὴ παραρρήνει. 12. Ἐπει δὲ ξενοφών ἐτόλμησε γυμνὸς ἀναστὰς σχῖζειν ἔξωλα, τάχ’ ἃν ἀναστὰς τις καὶ ἄλλος ἐκεῖνον ἀφελώμενος ἔσχηζεν. Ἐκ δὲ τούτον καὶ οἱ ἄλλοι ἀναστάντες πῦρ ἔκαιον καὶ ἔχριστο. 13. Πολὺ γὰρ ἔνταῦθα εὐρίσκετο χρίσμα, ὣς ἐχρυσὸν ἀντ’ ἑλαίου, σύνειον, καὶ σηράμινον, καὶ ἀμυγδάλινον ἐκ τῶν πικρῶν, καὶ τερεβίνθιον. Ἐκ δὲ τῶν αὐτῶν τούτων καὶ μῦρον εὐρίσκετο. 14. Μετὰ ταῦτα ἐδόκει πάλιν διασκηνητέον εἶναι εἰς τὰς κώμας εἰς στέγας. Ἐνθα δὴ οἱ στρατιώται σὺν πολλῇ κρανῇ καὶ ἱδονῇ ἤσαν ἐπὶ τὰς στέγας καὶ τὰ ἐπιτήδεια: ὥσοι δὲ, ὅτε πρότερον ἀπῆσαν, τὰς οἰκίας ἐνέπρησαν ὑπὸ ἀτασθαλίας, δίκην ἐδίδοσαν κακῶς σκηνοῦντες. 15. Ἐν-πεθεῖν ἐπεμψάν γυντὸς Δημοκράτην Τεμενίτην, ἄνδρας δόντες, ἐπὶ τὰ ὅρη, ἐνθά ἐφασαν οἱ ἀποσκευασμένοι καθο-ραν τὰ πυρά· οὗτος γὰρ ἐδοκεί καὶ πρότερον πολλὰ ἤδη ἄληθεσαν τοιαύτα, τὰ ὅντα τε ὑπὸ ὅντα, καὶ τὰ μὴ ὅντα ὡς οὐκ ὅντα. 16. Πορευθεὶς δὲ, τὰ μὲν πυρά οὐκ ἔφη ἰδεῖν, ἄνδρα δὲ συλλαβῶν ἤκεν ἄγων, ἔχοντα τὸξον Περσικόν, καὶ φαρέτραν, καὶ σάγαριν, οἱ αυτῶν αἱ Ἀμαζόνες ἔχουσιν. 17. Ἐρωτώμενος δὲ ποθαπός εἶ, Πέρσης μὲν ἔφη εἶναι, πορεύεσθαι δ' ἀπὸ τοῦ Τηριβάζου στρατεύματος, ὅπως ἐπι-τήδεια λάβοι: οἱ δ' ἥρωτοι αὐτὸν, τὸ στρατεύμα ὅποιον τε εἰ, καὶ ἐπὶ τίνι συνειλεγμένοι. 18. O δὲ εἶπεν, ὅτι Τηρι-βάζος εἶχε ἔχων τήν τε ἐαυτοῦ δύναμιν καὶ μυθοφόρους χάλυβας καὶ Ταόχους· παρεσκεύασθαι δὲ αὐτὸν ἔφη, ὡς ἐπὶ τὴν ὑπερβολὴν τοῦ ὅρους, ἐν τοῖς στενοῖς, ἣπερ μοναχὴν εἶχε πορεία, ἐνταῦθα ἐπιθυμομενον τοῖς Ἐλλησιν. 19. Ἀκούσας τοὺς στρατηγοὺς ταῦτα ἐδοξε τὸ στρατεύμα συν- αγαγεῖν· καὶ εὐθὺς φύλακας καταλιπόντες, καὶ στρατηγῶν ἐπὶ τοὺς μένουσι Σοφαίνετον Στυμφάλιον, ἐπορεύοντο ἔχον- τες ἑγεμόνα τὸν ἅλοντα ἄθρωπον. 20. Ἐπειδὴ δὲ ὑπερ- ἔβαλλον τὰ ὅρη, οἱ πελτασταὶ προϊόντες καὶ κατιδόντες τὸ στρατόπεδον ὅνκ ἐμειναν τοὺς ὀπλίτας, ἀλλ’ ἀνακραγόντες ἔθεον ἐπὶ τὸ στρατόπεδον. 21. Οἱ δὲ βάρβαροι, ἀκούσαντες
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 ἐδόκει πορευτέον εἶναι, ὅπῃ δύναντο τάχιστα, πρὶν ἢ συλλεγήναι τὸ σπάτευμα πάλιν, καὶ καταλαβέων τὰ στενὰ. Συσκευασαμένοι δ' εὐθὺς, ἐπορεύοντο διὰ χιόνου πολλῆς, ἠγεμόνας ἔχοντες πολλοὺς· καὶ αὐθημερὸν ὑπερβαλόντες τὸ ἀκρόν, ἐφ' ὡς ἐμελλον ἐπιτίθεσθαι θηρίαζος, κατεστρατοπεδεύσαντο. 2. Ἐνετεῦθεν ἐπορεύθησαν σταθμῶς ἐρήμους τρεῖς, παρασάγγας πεντεκαίδεκα, ἐπὶ τὸν Ἐυφράτην ποταμόν, καὶ διέδαυνον αὐτὸν βρεχόμενον πρὸς τὸν ὄμφαλον. Ἐλέγοντο δὲ αὐτὸν αἱ πηγαί οὐ πρόσω εἶναι. 3. Ἐνετεῦθεν ἐπορεύοντο διὰ χιόνος πολλῆς καὶ πεδίων σταθμῶς τρεῖς, παρασάγγας πεντεκαίδεκα. 'Ο δὲ τρίτος ἐγένετο χαλεπός, καὶ ἀνεμος βορρᾶς ἐναντίος ἐπενε, παντάπασιν ἄποκαλον πάντα, καὶ πηγής τοὺς ἀνθρώπους. 4. 'Ενθα δὴ τῶν μάντεων τις εἶπε σφαγίασασθαί τὸ ἀνέμω, καὶ σφαγίαζεται· καὶ πάσι δὴ περιφανῶς ἐδοξε λήξαι τὸ χαλεπὸν τοῦ πνεύματος. 'Ἡν δὲ τῆς χιόνος τὸ βάθος ὀργυῖα· ὡςτε καὶ τῶν ὑποζυγίων καὶ τῶν ἀνθραπόδων πολλὰ ἀπώλετο, καὶ τῶν στρατιωτῶν ὡς τριάκοντα. 5. Διεγένοντο δὲ τὴν νύκτα πῦρ καίνοντες· ἐξύλα δ' ἢν ἐν τῷ
v. 6–13.] BOOK IV. 103

σταθμῷ πολλά· οἱ δὲ ὁψὶ προσιόντες ἐξύλα οὐκ εἰχον. Οἱ οὖν πάλαι ἠκούτες καὶ τὸ πῦρ καίοντες οὐ προσέσαν πρὸς τὸ πῦρ τοὺς ὑψίζοντας, εἰ μὴ μεταδοίην αὐτοῖς πυροῦς, ἢ ἄλλο τι, εἰτὶ ἔχοιεν βρωτὸν. 6. Ἐνθα δὴ μετεδύσασιν ἀλλήλους ὅν εἰχον ἐκαστοι. Ἐνθα δὲ τὸ πῦρ ἑκαίετο, διατηκομένης τῆς χιόνος, βόθροι ἐγίγνυντο μεγάλοι ἐστε ἐπὶ τὸ δάπεδον· οὐ δὴ παρὴν μετείχεν τὸ βάθος τῆς χιόνος.

7. Ἐντεῦθεν δὲ τὴν ἐπισύκαν ἠμεράν ὅλην ἐπορεύοντο διὰ χιόνος, καὶ πολλοὶ τῶν ἀνθρώπων ἐβουλιμίᾳ. Ξενοφών δ' ὁ πεισθοφυλακῶν, καὶ καταλαμβάνων τοὺς πίπτοντας τῶν ἀνθρώπων, ἤγνοει, ὅ τι τὸ πάθος εἰπ. 8. Ἐπειδὴ δὲ εἶπε τις αὐτῷ τῶν ἔμπειρῶν ὃτι σαφῶς βουλιμόσι, καῖν τι φάγωσιν ἀναστήσονται, περιωδὲ περὶ τὰ ὑπόξυγα, εἰ ποὺ τῷ ὁρῶν βρωτῷ ἢ ποτόν, διεδίδοι καὶ διέστι τινὰς ὑδραμένους παρατρέχει τοῖς βουλιμῶσι. Ἐπειδὴ δὲ τὶς ἐμφάγουει, ἀνίσταντο καὶ ἐπορεύοντο. 9. Πορευόμενοι δὲ, Χειρίσοφος μὲν ἀμφὶ κενὰς πρὸς κόμην ἀφικνεῖται, καὶ ὑδροφοροῦσας ἐκ τῆς κόμης πρὸς τῇ κρήνῃ γυναικᾶς καὶ κόρας καταλαμβάνει ἑμπροσθεν τοῦ ἐρύματος. Αὐτὰ ἤρωτον αὐτοῖς τίνες εἶεν. 10. 'Ὁ δ' ἔρμυνεις εἰπε Περσιστὶ, ὅτι παρὰ βασιλέως περεύονται πρὸς τὸν σατράπην. Αἱ δὲ ἀπεκρίναντο, ὅτι οὐκ ἐνταῦθα εἰη, ἀλλ' ἀπέχει ὅσον παρασάγγην. Οἱ δ', εἶπε ὁψὴ ἢν, πρὸς τὸν κυμάρχην συνεσέχυται εἰς τὸ ἐρύμα σὺν ταῖς ὑδροφόροις. 11. Χειρίσοφος μὲν οὖν καὶ δοὺς ἐδυνήθησαν τοῦ στρατεύματος ἐνταῦθα ἑστρατοποιεῦσαν· τῶν δ' ἀλλών στρατιῶτῶν οἱ μὴ δυνάμενοι διατελέσαν τὴν ὁδὸν ἐνυκτέρευσαν ἄσιται καὶ ἀνευν πυρός· καὶ ἐνταῦθα τίνες ἀπώλοντο τῶν στρατιῶτῶν. 12. Ἐφείποντο δὲ τῶν πολεμίων συνελεγμένοι τινές, καὶ τὰ μὴ δυνάμενα τῶν ὑποξυγών ἠρπαξαν, καὶ ἀλλὴλοις ἔμαχοντο περὶ αὐτῶν. Ἐλείποντο δὲ καὶ τῶν στρατιῶτῶν οἱ τε διεφθαρμένοι ὑπὸ τῆς χιόνος τοὺς ὀφθαλμοὺς, οἱ τε ὑπὸ τοῦ ψύχου τοὺς δακτύλους τῶν ποδῶν ἀποσειϕότες. 13. Ἡν δὲ τοῖς μὲν ὀφθαλμοῖς ἐπικούρημα τῆς χιόνος, εἰ τις μέλαν τι ἔχουν πρὸ τῶν ὀφθαλμῶν πορεύοντο, τῶν δὲ
καὶ ἑτέρως ἔχοιν, καὶ μηδέποτε ἤσυχίαν ἔχοι, καὶ εἴ τινην νῦκτα ὑπολύωντο. 14. Ὅσοι δὲ ὑποδεδεμένοι ἐκοιμώτο, εἰς ὑποτύπῳ οἱ ιμάντες, καὶ οἱ ὑποδήματα περιπετήγυντο. καὶ γὰρ ἦσαν, ἐπειδή ἐπέλιπη τὰ ἄρχαία ὑποδήματα, καρδάτινας πεποιημένοι ἐκ τῶν νεοδάρτων βωδ. 15. Διὰ τὰς τοιαύτας οὖν ἀνάγκας ὑπελείποντό τινες τῶν στρατιώτων· καὶ ἱδόντες μὲλαν τι χωρίων, διὰ τὸ ἐκελεοπέναι αὐτόθι τὴν χιώνα, εἰκαζόν τετηκέναι καὶ ἔτετήκει διὰ κρήνην τινὰ, ἡ πληρισόν ἢν ἄτμιζόσα ἐν νάπῃ. Ἐνταῦθ’ ἐκτραπόμενοι ἐκάθηντο, καὶ οὐκ ἔφασαν πορευεσθαι. 16. Ὁ δὲ Ξενοφῶν, ἔχον ὀπισθοφύλακας, ὡς ἤσθετο, ἐδέιγο τοὺς πάσης τέχνης καὶ μηχανῆς μὴ ἀπολείποντο, λέγων, ὅτι ἐποται πολλοὶ πολέμιοι συνειλεγμένοι· καὶ τελευτῶν ἐχαλάσανεν. Οἱ δὲ σφαῖρεν ἐκέλευσαν· οὐ γὰρ ἂν δύνασθαι πορευθῆναι. 17. Ἐνταῦθα ἔδοξε κράτιστα τοῖς ἐπομενούσις πολεμίων φοβῆσας, εἰ τις δύνατο, μὴ ἐπιπέσοιες τοῖς κάμνουσι. Καὶ ἂν μὲν σκότος ἦδη, οἱ δὲ προςέσαν πολλῷ θορῆνω, ἀμφὶ ἦν εἰχόν διαφερόμενοι. 18. Ἐνθα δὴ οἱ μὲν ὀπισθοφύλακες, ἄτε ὑγαινόντες, ἐξ-ἀναστάντες ἐδραμον εἰς τοὺς πολεμίους· οἱ δὲ κάμνοντες, ἀνακραγόντες ὅσον ἠδύναντο μέγιστον, τὰς ἀσπίδας πρὸς τὰ δόρατα ἐκρούσαν. Οἱ δὲ πολέμιοι δείσαντες, ἦκαν ἑαυ-τοὺς κατὰ τῆς χιόνος εἰς τὴν νάπην, καὶ οὐδεὶς ἐτί οὐδα-μοῦ ἐφθέγξατο. 19. Καὶ Ξενοφῶν μὲν καὶ οἱ σὺν αὐτῶ, εἰπόντες τοῖς ἀσθενοῦσιν, ὅτι τῇ ὑπεσταῖρᾳ ἦσοντες τινες ἐπ’ αὐτούς, πορευόμενοι, πρὶν τέταρτα στάδια διελθεῖν ἐνυχχάνονσαν ἐν τῇ ὀδῷ ἀναπαυμένοις ἐπὶ τῆς χιόνος τοῖς στρατιώταις ἐγκεκαλυμμένοις, καὶ οὐδὲ φυλακῇ οὐδεμίᾳ καθεστήκει· καὶ ἀνίστασαν αὐτοὺς. 20. Οἱ δ’ ἔλεγαν ὅτι οἱ ᾠμπροθέν οὐχ ὑποχωροῦσιν. Ὁ δὲ παριῶν, καὶ παραπεμπόν τῶν πελταστῶν τοὺς ἱσχυρότατος, ἐκέλευε σκέψασθαι τὶ εἰη τὸ κωλὺν. Οἱ δὲ ἀπήγγελλον, ὅτι ἤλον οὕτως ἀναπαύοντο τὸ στράτευμα. 21. Ἐνταῦθα καὶ οἱ ἀμφὶ Ξενοφῶντα ἡνελίθησαν αὐτοῦ ἄνευ πυρὸς καὶ ἀδειπνοι, φυλακὰς οἷς
v. 22–28.]

BOOK IV.

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ηδύναντο καταστησάμενοι. Ἐπεὶ δὲ πρὸς ἠμέραν ἤν, ὁ μὲν Ἑξενοφῶν, πέμψας πρὸς τοὺς ἀσθενοῦντας τοὺς νεωτά- τους, ἀναστήσαντας ἐκέλευεν ἀναγκάζειν προϊέναι. 22. Ἐν δὲ τούτῳ Χειρίσοφος πέμπει τῶν ἐκ τῆς κώμης σκέψο- μένους πῶς ἔχοιεν οἱ τελευταίοι. Οἱ δὲ, ἄσμενοι ἰδόντες, τοὺς μὲν ἀσθενοῦντας τούτους παρέδοσαν κομίζειν ἐπὶ τὸ στρατόπεδον, αὐτοὶ δὲ ἐπορεύοντο, καὶ πρὶν εἰκοσι στάδια διεληλυθέναι ἦσαν πρὸς τῇ κώμῃ ἑνθα Χειρίσοφος ἡνιξέτο. 23. Ἐπεὶ δὲ συνεγένοντο ἀλλήλοις, ἐδοξεῖ κατὰ τὰς κώμας ἀσφαλὲς εἶναι τὰς τάξεις σκηνῶν. Καὶ Χειρίσοφος μὲν αὐτοῦ ἔμενεν, οἱ δὲ ἄλλοι, διαλαχόντες ἃς ἐώρων κώμας, ἐπορεύοντο, ἐκαστὸς τοὺς ἐαυτῶν ἔχοντες.

24. Ἐνθα δὴ Πολυβώτης Ἀθηναῖος λοχαγὸς, ἐκέλευσεν ἄφεναι ἑαυτόν· καὶ λαβὼν τοὺς εὐζώνους, θέων ἐπὶ τὴν κώμην, ἦν εἰλήξη Χειρίσοφον, καταλαμβάνει πάντας ἐνδον τοὺς κωμήτας, καὶ τῶν κομάρχην, καὶ πώλους εἰς δαμιόν βασιλεὶ τρεφομένους ἑπτακαίδεκα, καὶ τὴν θυγατέρα τοῦ κωμάρχου ἑνάτην ἠμέραν γεγαμημένην· ὦ δὲ ἄνηρ αὐτῆς λαγώς ἑκέτο ἡθάζον, καὶ οὕχ ὤλο ἐν ταῖς κώμαις. 25. Αἱ δ' οἰκίαι ἦσαν κατάγαιοι, τὸ μὲν στόμα ὡς περ φρέατος, κἀτω δ' εὐρείαι. Αἱ δὲ εἰσόδοι τοῖς μὲν ὑποζυγίως ὄρνυκαί, οἱ δὲ ἀνθρωποὶ κατέβαινον ἐπὶ κλίμακος. Ἐν δὲ ταῖς οἰ- κίαις ἦσαν αἰγες, οἰες, βοες, ὄρνιθες, καὶ τὰ ἐγγυα τούτων· τὰ δὲ κτήμα πάντα χιλιὸ ἐνδον ἐτέρφοντο. 26. Ἡσαν δὲ καὶ πυροί, καὶ κρυθα, καὶ ὀστρακα, καὶ οἶνος κρίθων ἐν κρατήριοιν· ἐνήσαν δὲ καὶ αὐταὶ αἱ κρυθα ἱσοχειλεῖς, καὶ κάλαμοι ἐνέκειντο, οἱ μὲν μείζονς οἱ δὲ ἐλάττων, γόνατα οὐκ ἔχοντες. 27. Τούτους δ' ἔδει ὅπωτε τις δείψῃ λαβών- τα εἰς τὸ στόμα μὺζεςν. Καὶ πάνω ἄκρατος ἤν, εἰ μὴ τις ὑδρ ἐπιχεῖ οὐκ καὶ πάνω ἦδυ συμπαθῶν τὸ σῶμα ἤν. 28. Ὁ δὲ Ξενοφῶν τὸν ἄρχοντα τῆς κώμης ταύτης σύν- δειπνου ἐποιήσατο, καὶ ἔθαρρεν αὐτοῦν ἐκέλευε, λέγων, ὅτι οὔτε τῶν τέκνων στερήσουτο, τὴν τε οἰκίαν αὐτοῦ ἀντεμ- πλήσαντες τῶν ἐπιτηδείων ἀπίσαιν, ἦν ἄγαθον τῷ τῷ στρατεύματι ἐξηγησάμενος φαίνεται, ἐστ' ὁν ἐν ἀλλῷ ἔθνει. 

Ε 2
γένωνται. 29. ὃ δὲ ταῦτα ὑπισχνεῖτο, καὶ, φιλοφρονοῦ-
μενός, ὁίνον ἐφφασεν ἐνθα ἦν κατωργυμένος. Ταύτῃν μὲν
οὖν τὴν νῦκτα, διασκηνήσαντες οὔτως, ἐκομίθησαν ἐν πά-
σιν ἀφθόνοις πάντες οἱ στρατιώται, ἐν φυλακῇ ἤχοντες τὸν
κωμάρχην, καὶ τὰ τέκνα αὐτοῦ ὁμοῦ ἐν ὀφθαλμοῖς. 30. Τῇ δὲ ἐπιούσῃ ἦμέρᾳ Ξενοφῶν, λαβὼν τὸν κωμάρχην, πρὸς
Χειρίσοφον ἐπορεύετο· ὅπου δὲ παρίοι κόμην, ἐτρέπτετο
πρὸς τοὺς ἐν ταῖς κώμαις, καὶ κατελάμβανε πανταχοῦ εὐώ-
χουμένους καὶ εὐθυμουμένους, καὶ οὐδαμόθεν ἀφίσασαν πρὶν
παραθείναι αὐτοῖς ἀριστοῦ. 31. Ὁυκ ἦν δὲ ὅπου οἱ παρε-
tίθεσαν ἐπὶ τὴν αὐτὴν τράπεζαν κρέα ἄρνεα, ἐρίφεια, χοϊρεία, μόσχεια, ἀρνίθεα, σὺν πολλοῖς ἄρτοις, τοῖς μὲν
πυρίνοις, τοῖς δὲ κριθίνοις. 32. Ὄποτε δὲ τις φιλοφρο-
νοῦν τῷ βοῦλακτῳ προπειν, εἶλκεν ἐπὶ τὸν κρατήρα, ἐνθὲν
ἐπικύψαντα ἔδει ῥοφοῦντα πίνειν ὦστερ βοῦν. Καὶ τῷ
κωμάρχῃ ἐδίδοσαν λαμβάνειν ὁ τι βοῦλακτο. Ὁ δὲ ἄλλο
μὲν οὐδὲν ἐδέχετο, ὅπου δὲ τινὰ τῶν συγγενῶν ἵδοι, πρὸς
ἐαυτὸν ἄει ἐλάμβανεν. 33. Ἐπει δ' ἦλθον πρὸς Χειρίσοφον, κατελάμβα
κάκείνους σκηνοῦντας, ἐστεφανωμένους τοῦ ἤηροῦ χιλοῦ
στεφάνους, καὶ διακονοῦντας Ἀρµενίους παιδὰς σὺν ταῖς
βαρθαρικαῖς στολαῖς. Τοὺς δὲ παιοῖν ἐδείκνυσαν, ὦστερ
ἐνεδίκει, δὲ τὶ δεόι ποιεῖν. 34. Ἐπει δ' ἀλλήλους ἐφιλοφρο-
νήσαντο Χειρίσοφος καὶ Ξενοφῶν, κοινῇ δὴ ἀνήρων τῶν
κωμάρχην, διὰ τοῦ περισσοῦτος ἐρμηνέως, τὸς ἐνὶ ἡ χώρα.
Ὁ δ' ἐλεγεν ὅτι Ἀρµενία. Καὶ πάλιν ἦρωτον τίνι οἱ ἦπ-
pοι τρέφοντο. Ὁ δ' ἐλεγεν ὅτι βασιλεῖ δασμὸς· τὴν δὲ
πλῆσιν χώραν ἐφή εἰναι Χάλυβας, καὶ τὴν ὄδον ἐφραξεν,
ἢ ἐν. 35. Καὶ αὐτὸν τότε μὲν ἡχετο ἄγων Ξενοφῶν πρὸς
τοὺς ἐαυτὸν οἰκέτας, καὶ ἦποι ὅν εἶλήθη, παλαίτερον,
δίδωσι τῷ κωμάρχῃ ἀναθρέψαντι καταθύσει, ὅτι ἤκουσεν
αὐτὸν ἵερον εἰναι τοῦ Ἡλίου, δεδωκέ μὴ ἀποθάνῃ· ἐκεκά-
kωτο γὰρ ὑπὸ τῆς πορείας· αὐτὸς δὲ τῶν πώλων λαμβάνει,
καὶ τῶν ἄλλων στρατηγῶν καὶ λοχαγῶν ἐδώκειν ἐκάστῳ
πώλον. 36. Ἡσαν δ' οἱ ταύτῃ ἦποι μείονες μὲν τῶν Περ-
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 ὄγδος, τὸν μὲν ἡγεμόνα παραδίδωσι Χειρίσσοφο, τοὺς δ' οἰκέτας καταλείπει τῷ κωμάρχῃ, πλὴν τοῦ νῦν τοῦ ἄρτη ἡβάσκοντος· τοῦτον δ' Ἐπισθένει Ἀμ-φιπολίτην παραδίδωσι φυλάττειν, ὡς, εἰ καλῶς ἠγήσσοιτο, ἐχὼν καὶ τοῦτον ἁπίοι. Καὶ εἰς τὴν οἰκίαν αὐτῶν εἰσ-φόρησαν ὡς εἶδοντο πλείστα, καὶ ἀναζεύζαντες ἐπορεύ-οντο. 2. Ἡγεῖτο δ' αὐτός ὁ κωμάρχης λελυμένος διὰ χιόνος· καὶ ἦδη τε ἦν ἐν τῷ τρίτῳ σταθμῷ, καὶ Χειρίσσοφος αὐτὸ τῷ ἐχαλεπάνθη ὅτι οὐκ εἰς κόμας ἦγεν. 'Ο δ' ἔλεγεν ὅτι οὐκ εἶν γὰρ ἐν τῷ τόπῳ τούτῳ. 'Ο δὲ Χειρίσσοφος αὐτὸν ἐπαισε μὲν, ἐδῆσε δ' οὐ. 3. Ἐκ δὲ τοῦτον ἐκείνος τῆς νυκτὸς ἀποδράσας ἥχετο, καταλιπτὼν τοῦ νῦν. Τόδε δὴ Χε-ιρίσσοφο καὶ Ξενοφῶντι μόνον διάφορον ἐν τῇ πορείᾳ ἐγέν-ετο, ἢ τοῦ ἡγεμόνος κάκωσις καὶ ἀμέλεια. 'Επισθένης δὲ ἤρωθη· τε τοῦ παιδός, καὶ οἶκαδε κομίσας πιστοτάτῳ ἔχρητο. 4. Μετὰ τοῦτο ἐπορεύθησαν ἐπτὰ σταθμοὺς, ἀνὰ πέντε παρασάγγας τῆς ἡμέρας, παρὰ τὸν Φάσιν ποταμόν, εὐρὸς πλευραίων. 5. 'Ενετείθεν ἐπορεύθησαν σταθμοὺς δύο, παρασάγγας δέκα· ἐπὶ δὲ τῇ εἰς τὸ πεδίον ὑπερβολή ἀπήντησαν αὐτοῖς Χάλυβες καὶ Ταόχου καὶ Φασιανοί. 6. Χειρίσσοφος δὲ, ἐπεὶ κατείδε τοὺς πολεμίους ἐπὶ τῇ ὑπερβολῇ, ἐπαισάτο πορευόμενος, ἀπέχων εἰς τριάκοντα σταδίους, ἐνα μῆ κατὰ κέρας ἄγων πλησίασθη τοῖς πολεμίοις· παρῆγγειλε
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dε καὶ τοῖς ἄλλοις παράγειν τοὺς λόχους, ὡς ἔπι φάλαγγος γένοιτο τὸ στράτευμα. 7. Ἐστὶ δὲ ἣλθον οἱ ὅπισθοθύλακες, συνεκάλεσε τοὺς στρατηγοὺς καὶ λοχαγοὺς, καὶ ἐξεβόλεν ὡδε. Οἱ μὲν πολέμιοι, ὡς ὀράτε, κατέχοντο τὰς ὑπερβολὰς τοῦ ὄρους, ὡρα δὲ βουλεύεσθαι, ὡπος ὡς κάλλιστα ἀγωνιούμεθα. 8. Ἐμοὶ μὲν οὖν δοκεῖ παραγγεῖλαι μὲν ἀριστοποιεῖσθαι τοὺς στρατιῶτας, ἡμᾶς δὲ βουλεύεσθαι, εἴτε τήμερον, εἴτε αὔριον δοκεῖ ὑπερβάλλειν τὸ ὄρος. 9. Ἐμοὶ δὲ γε, ἐφη ὁ Κλεάνωρ, δοκεῖ, ἐπὰν τάχιστα ἀριστήσωμεν, ἐξοπλισμένους ὡς τάχιστα ἴναι ἐπὶ τοὺς ἄνδρας. Εἶ γὰρ διατρίψομεν τὴν τήμερον ἡμέραν, οὐ τε νῦν ἡμᾶς ὀρῶντες πολέμιοι θαρραλεώτεροι ἐσονται, καὶ ἄλλους εἰκός, τούτων θαρροῦντων, πλείους προσγενέσθαι.

10. Μετὰ τούτων Ξενοφῶν εἶπεν ἢ Ἑγώ δ' οὖν γενώσκω ἐμὲ μὲν ἀνάγκη ἐστὶ μάχεσθαι, τοῦτο δὲ παρασκευάσασθαι, ὡς κράτιστα μαχοῦμεθα. Εἰ δὲ βουληθεῖται ὡς ῥᾶστα ὑπερβάλλειν, τοῦτο μοι δοκεῖ σκέπτεσθαι εἰναι, ὡς εἰλαχιστα μὲν τραύματα λάβωμεν, ὡς ἐλάχιστα δὲ σώματα ἄνδρῶν ἀποδάλωμεν. 11. Τὸ μὲν οὖν ὄρος ἐστὶ τὸ ὀρῷμενον πλέον ἢ ἐφ' ἐξήκοντα στάδια, ἄνδρες δ' οὐδαμοὶ φυλαττοῦντες ἡμᾶς φανεροὶ εἰσίν, ἀλλ' ἡ κατ' αὐτὴν τὴν ὁδὸν πολὺ οὖν κρείττον, τοῦ ἐρήμου ὄρους καὶ κλέψαι τῇ πειράσθαι λαθόντας, καὶ ἀρπάσαι φθάσαντας, εἰ δυναῖ- meθα, μᾶλλον ἢ πρὸς ἱσχυρὰ χωρία καὶ ἄνδρας παρεκκεφαλ- ἔνσυνυ μάχεσθαι. 12. Πολὺ γὰρ ἰᾶν, ὄρθιν ἁμαχία ἑναι, ἡ ὄμαλες, ἐνθεὶ καὶ ἐνθεὶ πολεμίων ὄντων καὶ νύκτωρ ἁμαχί μᾶλλον ἦν τὰ πρὸ ποδῶν ὄργῃ τῆς, ἡ μεθ' ἡμέραν μαχόμενος καὶ ἡ τραχεία τοῖς ποιν ἁμαχί ἵναι εὑρεστέρα, ἡ ὅμαλή τὰς κεφαλὰς βαλλομένως. 13. Καὶ κλέψαι οὐκ ἄδυνατον μοι δοκεῖ εἰναι, ἐξὸν μὲν νυκτὸς ἑναι ὡς μὴ ὀρᾶσθαι, ἐξὸν δὲ ἀπελθεῖν τοσοῦτον ὡς μὴ αἴσθησιν παρέχειν. Δοκούμεν δ' ἂν μοι, ταῦτ' προσποιούμενοι προσβάλλειν, ἐρημιστέρων ἄν τῷ ἄλλῳ ὅρει χρῆσθαι μένοιεν γὰρ αὐτὸν μᾶλλον ἀθρόοι οἱ πολέμιοι. 14. Ἀτὰρ τέ ἐγώ περὶ κλοπῆς συμβάλλομαι; ὑμᾶς γὰρ ἐγωγε, ὡ Χειρίσοφε,
άκων, τοὺς Δακεδαμονίους, ὅσοι ἐστὲ τῶν ὁμοίων, εὐθύς ἢκ παῖδων κλέπτειν μελετᾶν, καὶ οὐκ αἰσχρὸν εἶναι, ἀλλὰ καλὸν κλέπτειν, ὅσα μὴ κωλύει νόμος. 15. Ὁπως δὲ ώς κράτιστα κλέπτητε, καὶ πειράσθε λανθάνειν, νόμιμον ἄρα ύμῖν ἐστιν ἐὰν ληφθῆτε κλέπτοντες μαστιγοῦσθαι. Νῦν όμων μάλα σοι καιρὸς ἐστιν ἐπιδείξασθαι τὴν παιδείαν, καὶ φυλάξασθαι μέντοι, μὴ ληφθῶμεν κλέπτοντες τοῦ ὄρους, ὡς μὴ πληγᾶς λάβωμεν. 16. Ἀλλὰ μέντοι, ἐφη ὁ Χειρίσοφος, καγώ ύμᾶς, τοὺς Ἀθηναίοις, ἀκοῦν δεινοὶ εἰναι κλέπτειν τὰ ὁμόσια, καὶ μάλα ὅτις δεινοῦ τοῦ κινδύνου τὸ κλέπτοντε, καὶ τοὺς κρατίστους μέντοι μάλιστα, εἰπὲρ ύμῖν οἱ κράτιστοι ἄρχειν ἠξιοῦνται· ὡστε ὦρα καὶ σοὶ ἐπι- δείκνυσθαι τὴν παιδείαν. 17. Ἔγγο μὲν τοῖνυν, ἐφῆ ὁ Ἑσοφόν, ἔτοιμός εἰμι, τοὺς ὀπισθοφύλακας ἔχων, ἐπειδὰν δειπνήσωμεν, ἕναν καταληψόμενον τὸ ὄρος. Ἐχω δὲ καὶ ἠγεμόνας· οἱ γὰρ γυμνῆτες τῶν ἐφεσσομένων ἡμῖν κλωπῶν ἐλαβόν τινας ἐνεδρέασαντες· καὶ τούτων πυθάνομαι, ὅτι οὐκ ἄβατόν ἐστὶ τὸ ὄρος, ἀλλὰ νέμεται αἰξὶ καὶ βουσὶν· ὡστε, ἐάνπερ ἀπαξ λάβωμεν τι τοῦ ὄρους, βατᾶ καὶ τοῖς ὑποζυγίοις ἐσται. 18. Ἐλπίζω δὲ οὐδε τοὺς πολεμίους μενεῖν ἐτί, ἐπειδὰν ἱδὼν ἡμᾶς ἐν τῷ ὁμοίῳ ἐτί τῶν ἄκρων. Οὐδὲ γὰρ νῦν ἐθέλομαι καταβάεσθαι εἰς τὸ ἱσον ἡμῖν. 19. Ὁ δὲ Χειρίσοφος εἰπε· Καὶ τί δεὶ σὲ ἱέναι, καὶ λιπεῖν τὴν ὀπισθοφυλακίαν; ἀλλὰ ἄλλους πέμψων, ἣν μὴ τινὲς ἐθελοῦσι φαίνωμεν. 20. Ἔκ τοῦτον Ἀριστούνιος Μεθυ- δρεῖς ἐρχεται, ὀπλέτας ἔχων, καὶ Ἀριστέας Χίος, γυμνή- τας, καὶ Νικόμαχος Οἰταῖος, γυμνήτας· καὶ σύνθημα ἐποιήσαντο, ὅποτε ἔχοιεν τὰ ἄκρα, πυρᾶ καίειν πολλά. 21. Ταῦτα συνθέμενοι ἥριστοι· ἐκ δὲ τοῦ ἀρίστου προῆγαγεν ὁ Χειρίσοφος τὸ στρατεύμα πάν ὡς δέκα σταδίους πρὸς τοὺς πολεμίους, ὡς ἡ μάλιστα δοκοίη ταύτῃ προσάρξειν. 22. Ἐπειδὴ δὲ ἐδείπνησαν, καὶ νῦς ἐγένετο, οἱ μὲν ταχθέντες ἵχνοντο, καὶ καταλαμβάνοντο τὸ ὄρος· οἱ δὲ ἅλ- λοι αὐτοῦ ἀνεπαίνοντο. Οἱ δὲ πολέμιοι, ὡς ἰσθοντο ἐχό- μενον τὸ ὄρος, ἔγγραφον καὶ ἐκαίον πυρὰ πολλὰ δια
The Greeks enter the country of the Taochi, who had retired to their forts, 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 Ταξιχοὺς σταθμοὺς πέντε, παρασάγγας τριάκοντα· καὶ τὰ ἐπιτήδεια ἐπέλιπτε· χωρία γὰρ ὄκουν ἵσχυρα οἱ Ταξιχοὶ, ἐν οἷς καὶ τὰ ἐπιτήδεια πάντα εἴχον ἀνακεκομισμένοι. 2. 'Επει δὲ ἀφίκοντο εἰς χωρίον, δὲ πόλιν μὲν οὐκ εἶχεν οὐδ' οἰκίας, συνεληνικότες δὲ ἦσαν αὐτόσε καὶ ἄνδρες καὶ γυναῖκες καὶ κτήνη πολλά, Χειρίσοφος μὲν πρὸς τούτο προσέβαλλεν εὐθὺς ἤκων· ἐπειδὴ δὲ ἡ πρώτη τάξις ἀπέκαμψε, ἄλλη προσήη καὶ αὕτης ἄλλη· Οὐ γὰρ ἦν ἄθροις περιστήνηα, ἄλλα ποταμὸς ἦν κύκλῳ. 3. 'Επειδὴ δὲ Ξενοφῶν ἦλθε σὺν τοῖς ὀπισθοφύ.
VII. 4-10.

BOOK IV.

Xai-i Kal TreXraaralg Kal bnX'iTaig, evravda oV Xkyu Xeipi-oocpog IZlg KaXbv r}K£T£ 'to yap xuplov alperiov * ry yap orparia ovk eoti rd emTrjdeia, el fir) Xrjipdfieda to x^plov.

4. 'Ενταίθα δὴ κοινὴ ἐθουλεύοντο καὶ τοῦ Ξενοφόντος ἑρωτώντος, τὸ τὸ κωλὸν εἰῆ εἰςελθεὶν, εἶπεν ὁ Χειρίσοφος ὁ. Ἀλλὰ μία αὕτη πάροδος ἐστὶν, ἢν ὅρας ὅταν δὲ τὶς ταύτη πειράται παριέναι, κυλινδοῦσι λίθους ὑπὲρ ταύτης τῆς ὑπερεχοῦσης πέτρας δὲ δ’ ἀν καταληφθῇ, οὕτω διατιθέται. Ἀμα δ’ ἐδειξε συντετριμμένους ἀνθρώπους καὶ σκέλη καὶ πλευράς. 5. ’Ἡν δὲ τοὺς λίθους ἀναλώσωσιν, ἐφῆ ὁ Ξενοφῶν, ἀλλ’ τι ἢ οὐδὲν κωλύει παριέναι; οὐ γὰρ δὴ ἐκ τοῦ ἑναντίου ὀρέμει, εἰ μὴ ὀλίγους τοὺς τὸν ἀνθρώπους, καὶ τοῦτων δύο ἢ τρεῖς ὀπλισμένους. 6. Τὸ δὲ χωρίον, ὡς καὶ σὺ ὅρας, σχεδὸν τρία ἡμίπλεθρά ἐστιν, ὃ δεῖ βαλλόμενους διελθεῖν. Τούτον δὲ ὅσον πλέθον δασὸν πέτναι διαλειποῦσαι μεγάλαις, ἀνθ’ ὄν εὐσκηκτήσεις ἄνδρες τι ἀν πάσχοιε ἢ ὑπὸ τῶν φερομένων λίθων ἢ ὑπὸ τῶν κυλινδουμένων; τὸ λοιπὸν οὖν ὡς γίγνεται ὡς ἡμίπλεθρον, δ ὅ, ὅταν λωφήσωσιν οἱ λίθοι, παραδραμεῖν. 7. Ἀλλὰ εὖθυς, ἐφῆ ὁ Χειρίσοφος, ἐπειδὲν ἄρξόμεθα εἰς τὸ δασὸν προσεῖναι, φέρονται οἱ λίθοι πολλοί. Αὐτὸ ἀν, ἐφῆ, τὸ δέον εἰη θάττον γὰρ ἀναλώσουσι τοὺς λίθους. Ἀλλὰ πορευόμεθα, ἐνδείκτι ἤμιν μικρὸν τι παραδραμεῖν ἔσται, ἢν ὑνωμέθα, καὶ ἀπελθεῖν ὑμῖν, ἢν Βουλομέθα.

8. ’Εντεύθεν ἐπορεύοντο Χειρίσοφος καὶ Ξενοφῶν, καὶ Καλλίμαχος Παρράσιος λοχαγὸς· (τοῦτον γὰρ ἢ ἤγερον ἢ πάντων ὁπισθοφυλάκων λοχαγῶν ἱκείνη τῇ ἡμέρᾳ:) οἱ δὲ ἄλλοι λοχαγοὶ ἐμευνῶν ἐν τῷ ἀσφαλεῖ. Μετὰ τοῦτο οὖν ἀπῆλθον ὑπὸ τά δενδρά ἄνθρωποι ὡς ἐβδομήκοντα, οὐκ ἀδροῖ, ἄλλα καθ’ ἑνα, ἔκαστος φυλαττόμενος ὡς ἐδύνατο. 9. Ἁγασίας δὲ ὁ Στυμφάλιος καὶ Αριστώνυμος Μεθυδρευός, καὶ οὗτοι τῶν ὁπισθοφυλάκων λοχαγοὶ ὄντες, καὶ ἄλλοι δέ, ἐφέστασαν ἐξὸν τῶν δενδρῶν· οὐ γὰρ ἢ ἀσφαλές ἐν τοῖς δενδροῖς ἐστάναι πλείον ἢ τὸν ἔνα λόχον. 10. Ἔνθα δὴ Καλλίμαχος μηχανᾶται τι προέτρεχεν ἀπὸ τοῦ δεν-
δρον, ὑφ' ὧν αὐτός, δύο ἢ τρία βῆματα· ἐπεὶ δὲ οἱ λίθοι φέροντο, ἀνεχάζετο εὐπετῶς· ἐφ' ἐκάστης δὲ προδρομῆς πλέον ἢ δέκα ἁμαξία πετρῶν ἀνηλίκαστο. 11. Ὁ δὲ Ἀγασίας, ὡς ὧρᾷ τὸν Καλλίμαχον, ἢ ἔποιει, καὶ τὸ στράτευμα πάν θεώμενον, δείσας μὴ ὅν πρῶτος παραδόμιοι εἰς τὸ χωρίον, οὐδὲ τὸν Ἀριστώνυμον πλησίον ὄντα παρακαλέσας, οὐδὲ Εὐρύλοχον τὸν Λουσία, ἐταίρους ὄντας, οὐδὲ ἄλλον οὐδένα, χορεῖ αὐτός, καὶ παρέρχεται πάντας. 12. Ὁ δὲ Καλλίμαχος, ὡς ἑώρα αὐτὸν παριόντα, ἐπιλαμβάνεται αὐτοῦ τῆς ἔντος· ἐν δὲ τούτῳ παρέθει αὐτοῦς Ἀριστώνυμος Μεθύδρεως, καὶ μετὰ τούτον Εὐρύλοχος Λουσίας. Πάντες γὰρ οὐτοὶ ἀντεποιοῦντο ἀρετῆς, καὶ διηγοῦντο πρὸς ἀλλήλους· καὶ οὐτως ἔριξοντες αἴροντο τὸ χωρίον. Ὡς γὰρ ἀπαξ εἰσέδραμον, οὐδεὶς πέτρος ἀνώθεν ἥνεχθη. 13. Ἔνταύθα δὴ δεινὸν ἦν θέαμα. Αἱ γὰρ γυναῖκες, ῥίπτουσι τὰ παιδία, εἰτα καὶ ἑαυτὰς ἐπικατερρύστην, καὶ οἱ ἀνδρὲς ὄσαυτως. Ἔνδα δὴ καὶ Αἰνείας Στυμφάλιος, λοχαγός, ἱδὼν τινα θέοντα ὡς ρίψοντα ἑαυτὸν, στολῆν ἔχοντα καλῆν, ἐπιλαμβάνεται ὡς κωλύσων. 14. Ὁ δὲ αὐτὸν ἐπισπάται, καὶ ἀμφότεροι ἄχοντο κατὰ τῶν πετρῶν φερόμενοι, καὶ ἀπέθανον. Ἔντευθεν ἀνθρώπῳ μὲν πάνυ ὄλγοι ἐλλήφθησαν, βοῶς δὲ καὶ ὄνοι πολλοὶ καὶ πρόβατα. 15. Ἔντευθεν ἐπορεύθησαν διὰ Χαλίθουν σταθμοὺς ἐπτά, παρασάγγας πεντήκοντα. Οὕτως ἦσαν ὅν διηλθὸν ἄλκιμώτατοι καὶ εἰς χειρὰς ἤσαν. Εἴχον δὲ θώρακας λινοὺς μέχρι τοῦ ἢτρου, ἀντὶ δὲ τῶν πτερύγων σπάρτα πυκνά ἐστραμμένα. 16. Εἴχον δὲ καὶ κυνηγίδας, καὶ κράνη, καὶ παρὰ τὴν ζωῆς μαχαίριον, ὃς ἔληφη Λακωνικήν, ὃς ἐφαττον, ὃν κρατεὶ δυνάντο καὶ ἀποτέμνοντες ἄν τὰς κεφαλάς ἔχοντες ἐπορεύνοντο· καὶ ἤδου, καὶ ἐχόρευον, ὅπως οἱ πολέμιοι αὐτοῦς ὄψεσαι ἔμελλον. Εἴχον δὲ καὶ δόριν ὡς πεντεκαίδεκα πηχῶν, μίας λόγχης ἔχον. 17. Οὕτως ἐνέμενον ἐν τοῖς πολέσμαιν. Ἒτεὶ δὲ παρέλθοιν οἱ Ἑλληνες, ἐπότοι ἄει μαχόμενοι. Ὁμικον δὲ ἐν τοῖς ὀχυροῖς, καὶ τὰ ἐπιτήδεια ἐν τούτωι ἀνακεκομισμένοι
vii. 18–25.] BOOK IV.

113 ἁσαν, ὡς τε μηδὲν λαμβάνειν αὐτὸθεν τοὺς Ἔλληνας, ἀλλὰ διετράφησαν τοὺς κτήνεσιν, ὡς ἐκ τῶν Ταῦχων ἔλαβον. 18. Ἐκ τούτου οἱ Ἔλληνες ἁφίκοντο ἐπὶ τὸν Ἀρπασοῦ ποταμὸν, εὐρός τεττάρων πλείθρων. Ἐνευθέν ἐπορεύθησαν διὰ Σκυθινῶν σταθμοὺς τέτταρας, παρασάγγας εἰκόσι, διὰ πεδίων, εἰς κώμας, ἐν αἰσ ἐμείναν ἡμέρας τρεῖς, καὶ ἐπεσιτίσαντο. 19. Ἐνευθέν ἐδὲ ἡλθον σταθμοὺς τέτταρας, παρασάγγας εἰκόσι, πρὸς πόλιν μεγάλην καὶ εὐναύμονα καὶ οἰκομένην, ἡ ἐκαλεῖτο Ῥυμνίας. Ἐκ ταύτης ἡ τῆς χώρας ἄρχων τοὺς Ἔλληναν ἡγεμόνα πέμπει, ὅπως διὰ τῆς ἐαυτῶν πολεμίας χώρας ἅγιον αὐτούς. 20. Ἐλθὼν δὲ εκεῖνος λέγει, ὅτι ἄξει αὐτῶς πέντε ἡμέρας εἰς χωρίον, ὅθεν ὄφονται θάλατταν· εἰ δὲ μή, τεθνάναι ἐπηγγέλλετο. Καὶ ἡγούμενος ἐπειδῆ ἐνέβαλεν εἰς τὴν ἐαυτοῖς πολεμίαν, παρεκελεύνετο ἀξίες καὶ φθείρεις τὴν χώραν· ὅ καὶ ὅλον ἐγένετο ὅτι τούτον ἐνεκα ἔλαθοι, οὐ τῆς τῶν Ἔλληνῶν εὐνοίας. 21. Καὶ ἀφικνοῦνται ἐπὶ τὸ ὅρος τῇ πέμπτῃ ἡμέρᾳ· δὸνομα δὲ τῷ ὅρει ἦν Θήρχης. Ἐπειδὴ δὲ οἱ πρῶτοι ἐγένοντο ἐπὶ τοῦ ὅρους, καὶ κατείδον τὴν θάλατταν, κραυγὴ πολλῆς ἐγένετο. 22. Ἀκούσας δὲ ὁ Ξενοφῶν καὶ οἱ ὀπισθοφύλακες, φήθησαν ἄλλους ἐμπροσθέν ἐπιτίθεσθαι πολεμίους· εἰπόντο γὰρ ὅπισθεν ἐκ τῆς καυμένης χώρας, καὶ αὐτῶν οἱ ὀπισθοφύλακες ἀπέκτειναν τὸ τινάς καὶ ἐξώγησαν, ἐνέδραν ποιησάμενοι· καὶ γέρρᾳ ἔλαβον δασεῖ- ὡν βοῶν ὁμοβοεία ἀμφὶ τὰ εἰκόσιν. 23. Ἐπειδὴ δὲ ἡ βοὴ πλείων τε ἐγέγνετο καὶ ἐγγύτερον, καὶ οἱ ἀεὶ ἐπιώντες ἔθεον δρόμω ἐπὶ τοὺς ἀεὶ βωῶντας, καὶ πολλῷ μεῖζὼν ἐγέγνετο ἡ βοὴ, ὅσῳ δὴ πλείους ἐγέγνυτο, ἐδοκεῖ δὴ μείζον τε εἶναι τῷ Ξενοφῶντι· 24. Καὶ ἀναβὰς ἐφ' ἵππον, καὶ Λύκιον καὶ τοὺς ἵππεας ἁναλαβόν, παρεθύησε· καὶ τάχα δὴ ἀκούσαντι βωῶντων τῶν στρατιωτῶν, Θάλαττα! Θάλαττα! καὶ παρεγγυώντων. Ἐνθὰ δὴ ἔθεον ἅπαντες καὶ οἱ ὀπισθοφύλακες, καὶ τὰ ὑποζύγια ἠλαύνετο καὶ οἱ ἱπποί. 25. Ἐπεὶ δὲ ἁφίκοντο πάντες ἐπὶ τὸ ἄκρον, ἐνταῦθα δὴ περιέβαλλον ἀλλήλους καὶ στρατηγοὺς καὶ
 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. 'Εντεύθεν δ’ ἐπορεύθησαν οἱ Ἑλληνες διὰ Μακρώνων σταθμοὺς τρεῖς, παρασάγγας δέκα. Τῇ πρώτῃ δὲ ἤμερᾳ ἀφίκοντο ἐπὶ τὸν ποταμὸν, δς ὤριζε τὴν τῶν Μακρώνων καὶ τὴν τῶν Σκυθίων. 2. Εἶχον δ’ ὑπερδέξιον χωρίον οἰον χαλεπώτατον, καὶ εξ ἀριστερᾶς ἄλλον ποταμόν, εἰς δὲν ἐνέβαλλεν ὁ ὁρίζων, δι’ οὐ ἔδει διαβῆναι. ' ἢν δὲ αὐτὸς δασὺς δένδρων παχέσαι μὲν οὐ, πυκνοῖς δὲ. Ταῦτα, ἐπεὶ προσήλθον οἱ Ἑλληνες, ἐκόπτον, σπεύδοντες ἐκ τοῦ χωρίον ὡς τάχιστα ἐξελθεῖν. 3. Οἱ δὲ Μάκρωνες, ἠχοντες γέφρα καὶ λόγχας καὶ πριξίνους χετώνας, καταντιπέρας τῆς διαθάσεως παρατεταγμένοι ἤσαν, καὶ ἀλλήλους διεκελεύοντο, καὶ λίθους εἰς τὸν ποταμὸν ἐβρίπτουν, ἐξίκνυοντο δὲ οὐ, οὕτ’ ἐβλαπτον οὐδένα. 4. 'Ενθα δὴ προσέρχεται τῷ Ζενοφώντι τῶν πελταστῶν...
τις ἀνήρ, Ἡθύνησε φάσκον δεδουλευκέναι, λέγων, ὅτι γυγνώσκοι τήν φωνήν τῶν ἀνθρώπων· καὶ οἴμαι, ἔφη, ἐμήν ταύτην πατρίδα εἶναι· καὶ, εἰ μή τι κωλύει, ἔθελον αὐτοῖς διαλεγθῆναι. 5. Ἀλλ' οὐδὲν κωλύει, ἔφη· ἀλλὰ διαλέγων, καὶ μάθε πρῶτον τίνες εἰσίν. Οἱ δ' εἶπον, ἐρωτήσαντος, ὅτι Μάκρωνες. Ἐρώτα τοίς νυν, ἔφη, αὐτούς, τί ἀντιτάχαται, καὶ χρῆσον ἢμῖν πολέμιοι εἶναι. 6. Οἱ δ' ἀπεκρίναντο· ὅτι καὶ ύμεῖς ἐπὶ τήν ἡμετέραν χώραν ἔρχεσθε. Λέγειν ἐκέλευνοι οἱ στρατηγοὶ, ὅτι οὐ κακῶς γε ποιήσοντες, ἀλλὰ βασιλεῖ πολεμήσαντες, ἀπερχόμεθα εἰς τήν Ἑλλάδα, καὶ ἐπὶ Θάλατταν βουλόμεθα ἀφικέσθαι. 7. Ἡρώτων ἐκείνων, εἰ δοῦν ἡν τοῦτων τὰ πιστὰ. Οἱ δ' ἐφασαν καὶ δούναι καὶ λαβεῖν ἐθέλειν. Ὁ Ἑντεῦθεν διδάσκαν οἱ Μάκρωνες βαρβαρικὴν λόγχην τοῖς Ἑλλησίοις, οἱ δὲ Ἑλληνικὸς ἐκείνως Ἑλληνικήν· ταύτα γὰρ ἐφασαν πιστὰ εἶναι· θεοῦς δὲ ἐπεμαρτύραντο ἀμφότεροι. 8. Μετὰ τὸ τὰ πιστὰ εὐθὺς οἱ Μάκρωνες τὰ δένδρα συνεξέκοπτον, τὴν τε ὀδὸν ὦδοσυνοίων, ὡς διαβιβάζοντες, εἰς μέσοις ἀναμεμιγμένου τοῖς Ἑλλησίοις· καὶ ἀγοράν οἶαν ἐδούναν παρείχον· καὶ παρῆγαγον ἐν τρισὶν ἡμέραις ἐως ἐπὶ τὰ Κόλχων ὀρία κατέστησαν τοὺς Ἑλλήνας. 9. Ἡ Ἑντεῦθα ἢν ὅρος μέγα, προσβατὸν δέ· καὶ ἐπὶ τούτων οἱ Κόλχωι παρατεταγμένοι ἦσαν. Καὶ τὸ μὲν πρῶτον οἱ Ἑλληνικοὶ ἀντιπαρετάζαντο κατὰ φάλαγγα, ὡς οὖτως ἂξοντες πρὸς τὸ ὄρος· ἔπειτα δὲ ἐδοξεῖ τοὺς στρατηγοὺς βουλεύσασθαι συνλεγεῖσαι ὅπως ὡς κάλλιστα ἀγωνισθήναι. 10. Ἡ Ἑλληνικὸς οὖν Ἑνορθέων, ὅτι δοκεῖ, παῦσατος τὴν φάλαγγα, λόχους ὀρθίους ποιῆσαι· ἢ μὲν γὰρ φάλαγξ διασπασθῇ εὐθύς· τῇ μὲν γὰρ ἄνωθυ, τῇ δὲ εὐθῦν, εἰρήσωμεν τὸ ὄρος· καὶ εὐθὺς τοῦτο ἀθυμίαν ποιήσει, ὅταν, τεταγμένοι εἰς φάλαγγα, ταύτην διεσπασμένην ὄρωσιν. 11. Ἡ Ἑπείτα, ἢν μὲν ἐπὶ πολλοὺς τεταγμένοι προσάγωμεν, περιπεφυσούμεν ἢμῶν οἱ πολέμιοι, καὶ τοῖς περιπτοὺς χρῆσονται, ὅ τι ἂν βούλωνται. 'Εὰν δὲ ἐπὶ ὀλίγους τεταγμένους λωμεν, οὐδὲν ἂν εἰς ἡθεμαστῶν, εἰ διακοπεῖ ἢμῶν ἡ φάλαγξ ὑπὸ ἀθρόων καὶ

βελών καὶ ἀνθρώπων πολλῶν ἐμπεσόντων· εἰ δὲ πη τούτο ἔσται, τῇ ὄλῃ φάλαγγι κακὸν ἔσται. 12. Ἀλλά μοι δοκεῖ, ὥρθίοις τοὺς λόχους ποιησάμενους, τοσοῦτον χωρίον κατασχεῖν διαλιπόντας τοῖς λόχοις, δόσον ἔξω τοὺς ἐσχάτους λόχους γενέσθαι τῶν πολεμίων κεράτων. Καὶ οὗτος ἐσώ-μεθα τῆς τε τῶν πολεμίων φάλαγγος ἔξω οἱ ἐσχάτοι λόχοι, καὶ ὥρθίοις ἄγοντες οἱ κράτιστοι ἦμων πρῶτον προσίσησιν, ἢ τε ἂν εὐθὺν ἦ, ταύτῃ ἐκαστος ἁξεὶ ὁ λόχος. 13. Καὶ εἰς της διαλέιπον οὐ ράδιον ἔσται τοῖς πολεμίως εἰσέλθειν, ἐνθὲν καὶ ἐνθὲν λόχων ὄντων, διακόψει τε οὐ ράδιον ἔσται λόχον ὥρθιον προσίσηται. 'Εάν τάς πιέζωται τῶν λόχων, ὁ πληρίσιον βοηθήσει. 'Ἰν τε εἰς της δυνηθῆ τῶν λόχων ἐπὶ τὸ ἀκρον ἀναβῆναι, οὐδεὶς μηκέτι μείνῃ τῶν πολεμίων. 14. Ταύτα ἐδοξε, καὶ ἐποίουν ὥρθίοις τοὺς λόχους. Ξενοφών δὲ ἀπώλει ἐπὶ τὸ εὐώνυμον ἄπτω τοῦ δεξίου, ἔλεγε τοὺς στρατιώτας· Ἀνδρεσ, οὕτω εἰσιν, οὗς ὥρατε, μόνοι ἐπὶ ἡμῖν ἐμποδῶν τὸ μή ἡδή εἶναι, ἐνθα πάλαι ἐσπεύδομεν· τούτους, ἂν πς δυνώμεθα, καὶ ὡμούσε δεῖ καταφαγεῖν.

15. Ἐπεὶ δὲ ἐν ταῖς χώραις ἐκαστοι ἐγένοντο, καὶ τοὺς λόχους ὥρθίοις ἐποίησαντο, ἐγένοντο μὲν λόχοι τῶν ὅπλων ἀμφὶ τοὺς ὑγιοδικοντα, δὲ λόχος ἐκαστος σχεδὸν εἰς τοὺς ἐκατόν· τοὺς δὲ πελταστας καὶ τοὺς τοξότας τρική ἐποίησαντο, τοὺς μὲν τοῦ εὐώνυμον ἔξω, τοὺς δὲ τοῦ δεξίου, τοὺς δὲ κατὰ μέσον, σχεδὸν ἐξακοσίους ἐκάστους. 16. Ἐκ τούτου παρηγγύησαν οἱ στρατηγοὶ εὐχθεῖν· εὐξάμενοι δὲ καὶ παιανίσαντες ἐπορεύοντο. Καὶ Χειρίσοφος μὲν καὶ Ξενοφῶν καὶ οἱ σὺν αὐτοῖς πελτασταὶ, τῆς τῶν πολεμίων φάλαγγος ἔξω γενόμενοι, ἐπορεύοντο· 17. Οἱ δὲ πολέμιοι, ὡς εἰδον αὐτοὺς, ἀντιπαραθέουντες, οἱ μὲν ἔπι τὸ δεξίον, οἱ δὲ ἐπὶ τὸ εὐώνυμον, διεστάτησαν, καὶ πολὺ τῆς εὐωνίας φάλαγγος ἐν τῷ μέσῳ κενὸν ἐποίησαν. 18. Ἔδοντες δὲ αὐτοὺς διαχάζοντας οἱ κατὰ τὸ Ἀρκαδικὸν πελτασταὶ, ἢν ἠρχέν Αἰσχίνης ὁ Ἀκρανός, νομίσαντες φεύγειν, ἀνακραγόντες ἔθεον· καὶ οὕτω πρῶτοι ἐπὶ τὸ ὄρος ἀναβαίνοντι· συνεφείπτετο δὲ αὐτοὶ καὶ τὸ Ἀρκαδικὸν ὄπλιτικόν, ἢν


19. Οἱ δὲ πολέμοι, ὡς ἔργαντο θεῖν, οὐκέτι ἔστησαν, ἀλλὰ φυγῇ ἄλλος ἄλλῃ ἑτέρατο πετοῦντο ἐν πολλαῖς κόμαις καὶ τάπιθήδεα πολλα ἐχοῦσας. 20. Καὶ τὰ μὲν ἄλλα οὐδὲν ἦν, δὲ τι καὶ ἐδαύσασαν· τὰ δὲ σμήνη πολλὰ ἦν αὐτῶθι, καὶ τῶν κηρών δος ἐφαγον τῶν στρατιωτῶν, πάντες ἀφρονεῖς τε ἐγέγυνοντο, καὶ ἔμοι, καὶ κάτω διεχώρει αὐτοῖς, καὶ ὁρθὸς οὐδεὶς ἤδυνατο ἑστασθαι, ἀλλ’ οἱ μὲν διδόγον ἐδηδοκότες σφόδρα μεθύουσιν ἐώκεσαν, οἱ δὲ πολὺ, μανιμομένοι, οἱ δὲ καὶ ἀποθνήσκουσιν. 21. Ἐκεῖνο δὲ οὕτω πολλοῖς, ὥσπερ τροπῆς γεγενημένης, καὶ πολλῇ ἦν ἡ ἀθύμια. Τῇ δ’ ὑστεραίᾳ ἀπέθανε μὲν οὐδεὶς, ἀμφὶ δὲ τὴν αὐτὴν που ὄραν ἀνεφρόνουν· τρίτῃ δὲ καὶ τετάρτῃ ἄνισταντο, ὥσπερ ἐκ φαρμακοποιίας.

22. Ἐντεύθεν δ’ ἐπορεύθησαν δύο σταθμοὺς, παρασάγγας ἐπτά, καὶ ἤλθον ἐπὶ θάλατταν εἰς Τραπεζοῦντα, πόλιν Ἐλληνίδα, οἰκουμένην, ἐν τῷ Εὐξεῖνῳ Πόντῳ, Συνωπέων ἀποκιαν, ἐν τῇ Κόλχῳ χώρᾳ. Ἐνταύθα ἔμειναν ἠμέρας ἀμφὶ τὰς τριάκοντα ἐν ταῖς τῶν Κόλχων κώμαις. 23. Καντεύθεν οἱρμωμένοι ἔληξοντο τῇν Κολχίδα. Ἀγορὰν δὲ παρείχον τῷ στρατοπέδῳ Τραπεζοῦντιοι, καὶ ἐδέξαντο τε τοὺς Ἐλλήνας, καὶ ξένια ἔδοσαν, βοῶς καὶ ἀλφάτα καὶ οἶνον. 24. Συνδεπράπτοντο δὲ καὶ ὑπὲρ τῶν πλησίον Κόλχων, τῶν ἐν τῷ πεδίῳ μᾶλλον ὀκίουντων· καὶ ξένια καὶ παρ’ ἐκείνων ἤλθον βόες. 25. Μετὰ δὲ τοῦτο τὴν θυσίαν, ὅν εὐξαντο, παρασκευάζοντο· ἤλθον δ’ αὐτοῖς ἱκανοὶ βόες ἀποθύσαται τῷ Διῷ τῷ σωτηρί, καὶ τῷ Ἡρακλεί ἡγεμόσιν, καὶ τοῖς ἄλλοις θεοῖς ἡ εὐξαντο. Ἐποίησαν δὲ καὶ ἀγώνας γυμνικοῦν ἐν τῷ ὁρεῖ, ἐνθαπερ ἐσκήνων. Ἐλλοῦντο δὲ Δρακόντιον Σπαρτάτσιν, (δ’ ἐφυγε παῖς ὅν οἶκοθεν, παῖδα ἄκων κατακανών, ξυνῆλη πατάξας,) δρόμον τ’ ἐπιμεληθήναι, καὶ τοῦ ἄγωνος προστατῆσαι. 26. Ἐπειδὴ δὲ ἡ θυσία ἐγένετο, τὰ δέρματα παρέδοσαν τῷ Δρακόντιῳ, καὶ ἤγεισθαι ἐκέλευον, ὅπως τὸν δρόμον πεποιηκὼς εἶη. Ὅ δὲ, δείξω, οὕτπερ ἐστηκότες ἐτύγχανον, Οὔτος δ’ λόφος,
έφη, κάλλιστος τρέχειν, ὅπου ἂν τις βούληται. Πῶς οὖν, ἔφασαν, δυνήσονται παλαίειν ἐν σκληρῷ καὶ δασεὶ οὕτως; ὁ δ' εἶπε· Μᾶλλόν τι ἀνιάσεται ὁ καταπεσὼν. 27. Ἡγωνιζόντο δὲ παιδες μὲν στάδιον τῶν αἰχμαλώτων οἱ πλείστοι, δόλιχον δὲ Κρήτες πλείους ἢ ἔξηκοντα ἔθεον, πάλην δὲ καὶ πυγμήν καὶ παγκράτιον ἔτεροι. Καὶ καλὴ θέα ἐγένετο· πολλοὶ γὰρ κατέβησαν, καὶ, ἀτε θεωμένων τῶν ἐταίρων, πολλὴ φιλονεικία ἐγίγνετο. 28. Ἐθεον δὲ καὶ ἔποιε· καὶ ἔδει αὐτοὺς, κατὰ τοῦ πρανοῦς ἑλάσαντας, ἐν τῇ θαλάττῃ ἀναστρέψαντας πάλιν ἄνω πρὸς τὸν βωμὸν ἄγειν. Καὶ κάτω μὲν οἱ πολλοὶ ἐκυλλυνδοῦντο· ἄνω δὲ πρὸς τὸ ἱσχυρὸς ὥρθιον μόλις βάδην ἐπορεύοντο οἱ ἔποιε· ἐνθα πολλὴ κραυγή, καὶ γέλως, καὶ παρακέλευσις ἐγίγνετο αὐτῶν.
CHEIRISOPHUS 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. Deæippus, 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. Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρον ἔπραξαν οἱ Ἑλληνες, καὶ ὅσα ἐν τῇ πορείᾳ τῇ μέχρι ἐπὶ θάλατταν τὴν ἐν τῷ Εὐξεῖνῳ Πόντῳ, καὶ ως εἰς Τραπεζοῦντα πόλιν Ἑλληνίδα ἄφικοντο, καὶ ως ἀπέθυσαν, ἃ εὐξαντο οὐσίᾳ νῦσει, ἐνθά πρῶτον εἰς φιλίαν γῆν ἄφικοντο, ἐν τῷ πρόσθεν λόγῳ δεδήλωται.

2. Ἔκ δὲ τούτων ἐξενελθόντες ἐδουλεύοντο περὶ τῆς λοιπῆς πορείας· ἀνέστη δὲ πρῶτος Ἀντιλέων Θσύρος, καὶ ἔλεξεν ὅδε. Ἔγὼ μὲν τούνων, ἔφη, ὁ ἀνδρὲς, ἀπειρηκα ἡδο ἐξουσιαζόμενος, καὶ βαδίζων, καὶ τρέχον, καὶ τὰ ὀρεί ψερόν, καὶ ἐν τάξει ἱών, καὶ φυλακάς φυλάττων, καὶ μαχόμενος· ἐπιθυμῶ δὲ ἡδῆ, πανομόσευσος τούτων τῶν πόλων, ἐπεὶ ἐλατταν ἔχομεν, πλεῖν τὸ λοιπόν, καὶ ἐκταθεῖς, ὡς περ Ὁδύσσευς καθεύδων ἄφικέσθαι εἰς τὴν Ἑλλάδα. 3. Ταῦτα ἀκούσαντες οἱ στρατιῶται ἀνεδορύθησαν ως εὖ λέγοι· καὶ ἄλλος ταῦτα ἔλεγε, καὶ πάντες οἱ παρόντες. Ἑπεὶ δὲ Χειρίσσοφος ἀνέστη καὶ εἶπεν ὅδε. 4. Φίλος μοί ἔστιν, ὁ ἀνδρὲς, Ἀναξιέιδως, νααρχῶν δὲ καὶ τυγχάνει. Ἡν οὖν πέμψητε με, οἰονικ ἐν ἅλθείν καὶ τρίήρεις ἔχων.
καὶ πλοῖα τὰ ἡμᾶς ἄξοντα· ὑμεῖς δὲ, εἰπὲ πλεῖν βούλεσθε, περιμένετε, ἐστὶν ἐγὼ ἐλθὼν· ἦσω δὲ ταχέως. 'Ακούσαντες ταῦτα οἱ στρατιώται ἡσθησάν τε καὶ ἐψηφίζαντο πλεῖν αὐτὸν ὡς τάχιστα.

5. Μετὰ τούτον Ξενοφῶν ἀνέστη καὶ ἔλεγεν ὅδε. Χειρίσοφος μὲν δὴ ἐπὶ πλοῖα στέλλεται, ἡμεῖς δὲ ἀναμενοῦμεν. "Οσα μοι οὖν δοκεῖ καιρὸς εἶναι ποιεῖν ἐν τῇ μονῇ, ταῦτα ἐρῶ. 6. Πρῶτον μὲν τὰ ἐπιτήδεια δεῖ πορίζεσθαι ἐκ τῆς πολεμίας· οὔτε γὰρ ἄγορα ἔστιν ικανή, οὔτε ὅτον ὑνησόμεθα εὐπορία, εἰ μὴ ὅλιγος τισίν· ἡ δὲ χώρα πολεμία· κίνδυνος οὖν πολλοῦς ἀπόλλυσθαι, ἢν ἀμέλως τε καὶ ἀφυλάκτως πορεύσθησε ἐπὶ τὰ ἐπιτήδεια. 7. 'Αλλὰ μοι δοκεῖ σὺν προνομαῖς λαμβάνειν τὰ ἐπιτήδεια, ἄλλως δὲ μὴ πλανάσθαι, ὡς σῶζησθε, ἡμᾶς δὲ τούτων ἐπιμελεῖσθαι. "Εδοξε ταῦτα. 8. 'Ετοι τοίνυν ἀκούσατε καὶ τάδε. 'Επὶ λείαν γὰρ ὑμῶν ἐκπορεύσουσται τινες· οἴομαι οὖν βελτίστον εἶναι, ήμῖν εἰπεῖν τὸν μέλλοντα ἐξίναι, φράζειν δὲ καὶ ὅποι, ἵνα καὶ τὸ πλῆθος εἰδώμεν τῶν ἔξοντων καὶ τῶν μενόντων, καὶ ξυμπαρασκευάζωμεν εάν τι δέχῃ, κἂν βοηθήσαι τις καιρὸς ἢ, εἰδώμεν ὅποι δεῖσαι βοηθεῖν, καὶ εάν τις τῶν ἀπειροτέρων ἐγχειρῇ ποι, ξυμβουλεύωμεν, πειρώμενοι εἰδέναι τὴν δύναμιν ἐφ' οὗς ἄν ἱσοί. "Εδοξε καὶ ταῦτα. 9. 'Ενυπείτε δὲ καὶ τάδε, ἐφη. Σχολὴ τοῖς πολεμίοις λημέσθαι, καὶ ὁμαιώς ἡμῖν ἐπιδοκεύουσίν τινι, ἔχομεν γὰρ τὰ ἑκεῖνων· ὑπερκαθάρισα δὴ ἥμων. Φύλακας δὴ μοι δοκεῖ δεῖν περὶ τὸ στρατόπεδον εἶναι· εάν οὖν κατὰ μέρος μερισθέντες φυλάττωμεν καὶ σκοπώμεν, ἦττον ἐν δύναμιν ἡμᾶς ὑπῆραν ὁι πολέμιοι. 10. 'Ετοι τοίνυν τάδε ὄρατε. Εἰ μὲν ἦπιστάμεθα σαφῶς, δτι ἤξει πλοία Χειρίσοφος ἀγὼν ἱκανόν, οὐδὲν ἢ ἐδει ἄν μέλλω λέγειν· νῦν δὲ, ἐπεὶ τούτῳ ἄδηλον, δοκεῖ μοι πειρᾶσθαι πλοία συμπαρασκευάζειν καὶ αὐτόθεν. "Ην μὲν γὰρ ἐλθὼν ὑπαρχόντων ἐνθάδε, ἐν ἀφθονωτέροις πλευραύопθες· 11. 'Εναν δὲ μὴ ἄγη, τοῖς ἐνθάδε χρησίμεθα. Ὁρῶ δὲ ἐγὼ πλοία πολλάκις παραπλέοντα· εἰ οὖν αἰτησάμενοι παρὰ Τραπεζούντιοι μακρὰ πλοία, κατάγομεν καὶ
14. Ἐνταῦθα δὲ ἀνέκραγον, ὡς οὐ δέοι ὀδοπορεῖν. Ὁ δὲ, ὡς ἔγνω τὴν ἀφροσύνην αὐτῶν, ἐπεψῆφισε μὲν οὐδὲν, τὰς δὲ πόλεις ἐκούσας ἐπέσειον ὀδοποιεῖν, λέγων, ὅτι θάτ- 
τον ἀπαλλάξονται, ἢν εὐποροῖ γένωνται αἱ ὁδοί. 15. Ἐλαβον δὲ καὶ πεντηκόντορον παρὰ τῶν Τραπεζοντιῶν, 
ἡ ἐπεστήσασα Δέξιππον Δάκωνα περίοικον. Οὕτος, ἀμελή-
σας τοῦ ἐξυλλέγειν πλοία, ἀποδρᾶς ἤχετο ἔξω τοῦ Πόντου, ἔχων τὴν ναῦν. Οὕτος μὲν οὖν δίκαια ἔπαθεν ὑστερον· 
ἐν Θρᾴκῃ γάρ, παρὰ Σεβήθη, πολυπραγμονῶν τι, ἀπέθανεν ὑπὸ Νικάνδρου τοῦ Δάκωνος. 16. Ἐλαβον δὲ καὶ τρια-
kόντορον, ἡ ἐπεστάθη Πολυκράτης Ἀθηναίος, διὸ ὁπόσα 
λαμβάνοι πλοία, κατήγεν εἰπὶ τὸ στρατόπεδον. Καὶ τὰ μὲν 
ἀγώνιμα, εἰ τι ἤγον, ἐξαιρούμενοι, φύλακας καθίστασαν 
ὡς σώα εἰ, τοῖς δὲ πλοίοις χρῆσαντο εἰς παραγωγήν. 17. Ἐν ὦ 
δὲ ταῦτα ἤν, εἰπὶ λείαν ἐξῆσαν οἱ Ἐλληνες· καὶ οἱ μὲν ἑλάμβανον, οἱ δὲ καὶ οὐ. Κλεαίνετος δὲ ἐξαγα-
gών καὶ τὸν ἑαυτὸν καὶ ἄλλον λόχον πρὸς χωρίον χαλεπῶν, 
αὐτὸς τε ἀπέθανε καὶ ἄλλου πολλοὶ 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. Ἐπεὶ δὲ τὰ ἐπιτήθεια οὐκέτι ἦν λαμβάνειν, ὡστε ἀπανθημερίζειν ἐπὶ τὸ στρατόπεδον, ἐκ τούτων λαβών Ἑλληνοφῶν ἡγεμόνας, τῶν Τραπεζουντών, ἐξάγει εἰς Δρίλας τὸ ἴμιον τοῦ στρατεύματος, τὸ δὲ ἴμιον κατέλιπε φυλάττειν τὸ στρατόπεδον· οἱ γὰρ Κόλχοι, ἀτε ἐκπεπτωκότες τῶν οἰκίων, πολλοὶ ἤσαν ἄθροοι καὶ ὑπερεκάθητο ἐπὶ τῶν ἀκρων. 2. Οἱ δὲ Τραπεζουντῖοι, ὡστε μὲν τὰ ἐπιτήθεια ῥάδιον ἦν λαβεῖν οὐκ ἤγον· φίλοι γὰρ αὐτοῖς ἤσαν· εἰς τοὺς Δρίλας δὲ προθύμως ἤγον, ὦφ· ὦν κακός ἔπασχον, εἰς χωρία τε ὄρεινα καὶ δύσβατα καὶ ἀνθρώπους πολεμικοτάτους τῶν ἐν τῷ Πόντῳ.

3. Ἐπεὶ δὲ ἤσαν ἐν τῇ ἄνω χώρᾳ οἱ Ἑλληνες, ὡστε τῶν χωρίων τοῖς Δρίλαις ἀλώσιμα ἐναι εδοκεί, ἐμπιπτάντες ἀπῆσαν· καὶ οὐδὲν ἦν λαμβάνειν, εἰ μὴ ὅς, ἢ βοῦς, ἢ ἄλλο τι κτήνος τὸ πῦρ διαπεφυγός. "Ἐν δὲ ἦν χωρίον μυτρόπολις αὐτῶν· εἰς τούτῳ πάντες ξυνηρρύθησαν. Περὶ δὲ τούτου ἦν χαράδρα ἱσχυρῶς βαθεία, καὶ πρόσοδοι χαλεπαί πρὸς τὸ χωρίον. 4. Οἱ δὲ πελτασταί, προδραμώντες στάδια πέντε ἢ ἐξ τῶν ὀπλιτῶν, διαβάντες τὴν χαράδραν, ὀρῶντες πρόβατα πολλὰ καὶ ἄλλα χρήματα, προσέβαλλον πρὸς τὸ χωρίον· ξυνείποντο δὲ καὶ δορυφόροι πολλοὶ, οἱ ἐπὶ τὰ ἐπιτήθεια ἐξωρμημένοι· ὡστε ἐγένοντο οἱ διαβάντες πλείους ἢ εἰς δισχίλιους ἀνθρώπους. 5. Ἐπεὶ δὲ μαχόμενοι οὐκ ἔδυναν λαβεῖν τὸ χωρίον, καὶ γὰρ τάφρος ἦν περὶ αὐτὸ εὐφεία ἀναβαθμίζει, καὶ σκόλοπες ἐπὶ τῆς ἀναβολῆς, καὶ τύρσεις πυκναί ξύλιναι πεποιημέναι, ἀπίεναι δὴ ἐπεχείρουν· οἱ δὲ ἐπέκειντο αὐτοῖς. 6. Ὡς δὲ οὐκ ἔδυναντο
αποτρέψειν, (ήν γάρ ἑφ' ἐνός ἡ κατάβασις ἐκ τοῦ χώριον εἰς τὴν χαράδραν,) πέμψοι πρὸς ξενοφώντα, ὡς ἤγείτο τοῖς ὀπλίταις· 7. Ὁ δ' ἐλθὼν λέγει, ὅτι ἔστι χωρίον χρη-μάτων πολλῶν μεστόν· τοῦτο οὔτε λαβεῖν δυνάμεθα· ἵσχυρόν γάρ ἔστιν· οὔτε ἀπελθεῖν ράδιον· μάχονται γὰρ ἐπεξεληνυθότες, καὶ ἡ ἄφοδος χαλεπὴ.

8. Ἀκούσας ταῦτα ὁ ξενοφών, προσαγαγὼν πρὸς τὴν χαράδραν, τοὺς μὲν ὀπλίτας θέσαι ἐκέλευσε τὰ ὅπλα· αὐτὸς δὲ, διαβὰς σὺν τοῖς λοχαγοῖς, ἐσκοπεῖτο, πότερον εἰς κρείττον ἀπάγειν καὶ τοὺς διαθεθηκότας, ἢ καὶ τοὺς ὀπλί-τας διαδιαδέατον, ὡς ἄλωντος ἄν τοῦ χωρίον. 9. Ἐθόκει γάρ τὸ μὲν ἀπάγειν οὐκ εἶναι ἄνευ πολλῶν νεκρῶν, ἐλείν δ' ἄν φοντο καὶ οἱ λοχαγοὶ τὸ χωρίον. Καὶ ὁ ξενοφών ξυνεχάρησε, τοῖς ἱεροῖς πιστεύσας· οἱ γὰρ μάντεις ἀποδε-δειγμένοι ἦσαν, ὅτι μάχη μὲν ἔσται, τὸ δὲ τέλος καλὸν τῆς ἐξόδου. 10. Καὶ τοὺς μὲν λοχαγοὺς ἐπεμπε διαδιδάσοντας τοὺς ὀπλίτας, αὐτὸς δ' ἐμενεν ἀναχωρίας ἀπαντᾷ τοὺς πελταστὰς, καὶ οὔνεδα εἴα ἀκροβολίζεσθαι. 11. Ἐπεὶ δ' ἦκον οἱ ὀπλῖται, ἐκέλευσε τὸν λόχον ἐκαστὸν ποιῆσαι τῶν λοχαγῶν, ὡς ἄν κράτιστα σύνεται ἀγωνιεῖσθαι· ἦσαν γὰρ οἱ λοχαγοὶ πλησίον ἄλληλων, οὐ πάντα τὸν χρόνον ἄλλη-λοις περὶ ἀνδραγαθίας ἀντεποιοῦντο. 12. Καὶ οἱ μὲν ταῦτα ἐποίον· ὁ δὲ τοῖς πελτασταῖς πᾶσι παρηγγείλε διηγευλωμένους ἵνα, ὡς, ὅπόταν σημῆνη, ἀκοντίζειν δε-ήσον, καὶ τοὺς τοξοῦς ἐπιβεβλήσθαι ἐπὶ ταῖς νειραῖς, ὡς, ὅπόταν σημῆνη, τοξεῦειν δεήσον, καὶ τοὺς γυμνῆτας λέθων ἔχειν μεστὰς τὰς διφθέρας· καὶ τοὺς ἐπιτηδεύσεις ἐπέμψε τούτων ἐπιμεληθῆναι. 13. Ἐπεὶ δὲ πάντα παρεσκεύαστο, καὶ οἱ λοχαγοὶ καὶ οἱ υπολοχαγοὶ, καὶ οἱ ἁξιοῦντες τούτων μῆ χείρους εἶναι, πάντες παρατεταγμένοι ἦσαν, καὶ ἀλλή-λοις μὲν ἡ πεινεύρων· (μηνοειδής γὰρ διὰ τὸ χωρίον ἡ τάξις ἦν·) 14. Ἐπεὶ δ' ἐπανάνισαν, καὶ η σάλπιγξ ἐφθέγ-ξατο, ἀμα τε τῷ Ἐνναλίῳ ἡλάλαξαν, καὶ ἔθεον όρθως οἱ ὀπλῖται· καὶ τὰ βέλη ὤμοι ἐφέρετο, λόγχαι, τοξεύματα, σφηνόναι, πλείοστοι δ' ἐκ τῶν χειρῶν λίθοι· ἦσαν δὲ οἰ
καὶ πῦρ προσέφερον. 15. Ἡπὸ δὲ τοῦ πλῆθους τῶν βελῶν ἔλιπον οἱ πολέμιοι τά τε σταυρώματα καὶ τὰς τύρσεις· ὡστε Ἀγασίας Στυμφαλίος καὶ Φιλόζενος Πελληνεύς, καταθέμενοι τά ὅπλα, ἐν χιτῶνι μόνον ἀνεβῆσαν, καὶ ἀλλος ἄλλον εἶλκε, καὶ ἀλλος ἀναθέθηκει, καὶ ἥλωκε τὸ χωρίον, ὡς ἐδόκει. 16. Καὶ οἱ μὲν πελτασταὶ καὶ οἱ ψιλοὶ εἰθραμώντες ἠρπαζον, ὁ τε ἐκαστὸς ἐδύνατο· ὃ δὲ Ξενοφῶν, στὰς κατὰ τὰς πύλας, ὁπόσους ἐδύνατο κατεκόμπει τῶν ὅπλων ἐξο· πολέμιοι γὰρ ἐφαίνοντο ἄλλοι ἐπ ἀκρος τισιν ἱσχυροῖς. 17. Οὐ πολλοῦ δὲ χρόνου μεταξὺ γενομένου, κραυγῇ τε ἐγίγνετο ἔνδον, καὶ ἐφευγον οἱ μὲν καὶ ἔχοντες ὁ ἐλαβον, τάχα δέ τις καὶ πετρωμένος· καὶ πολὺς ἦν ὀθισιός ἀμφι τὰ θύρετρα. Καὶ ἐρωτώμενοι οἱ ἐκπί- πτοντες ἔλεγον, ὅτι ἄκρα τέ ἐστιν ἔνδον, καὶ οἱ πολέμιοι πολλοὶ, οἱ παίουσιν ἐκδιδραμηκότες τοὺς ἔνδον ἀνθρώπως. 18. Ἐνετεύθεν ἄνειπεῖν ἐκέλευσε Τολμίδην τὸν κήρυκα, ἵναι εἰσώ τὸν βουλόμενον τι λαμβάνειν. Καὶ ἔσται πολ- λοὶ εἰσώ, καὶ νικώσι τοὺς ἐκπίπτοντας οἱ εἰσώ ὠδούμενοι, καὶ κατακλείουσι τοὺς πολεμίους πάλιν εἰς τὴν ἄκραν. 19. Καὶ τὰ μὲν ἐξω τῆς ἄκρας πάντα διηρτάσθη, καὶ ἐξεκοιμασαντο οἱ „Ελληνες· οἱ δὲ ὅπλιται ἔθεντο τά ὅπλα, οἱ μὲν περὶ τά σταυρώματα, οἱ δὲ κατὰ τὴν ὄδον τὴν ἐπὶ τὴν ἄκραν φέρονταν. 20. Ὡ δὲ Ξενοφῶν καὶ οἱ λοχαγοὶ ἐσκό- πουν, εἰ οἶον τε εἰς τὴν ἄκραν λαβεῖν· ἢν γὰρ οὕτω σω- τηρία ἀσφαλῆς· ἄλλως δὲ πάνιν χαλεπὸν ἐδόκει εἶναι ἀπελθεῖν· σκοπούμενοις δὲ αὐτοῖς ἐδοξε παντάπαν ἀνα- λωτὸν εἶναι τὸ χωρίον. 21. Ἐνεταύθα παρεσκευάζοντο τὴν ἄφοδον, καὶ τοὺς μὲν σταυροὺς ἐκαστοὶ τοὺς καθ’ αὐτοὺς διήροντο, καὶ τοὺς ἀχρείους καὶ φορτία ἔχοντας ἔξε- πέμποντο καὶ τῶν ὅπλων τὸ πλῆθος· κατέλαπον δὲ οἱ λοχαγοί, οῖς ἐκαστὸς ἐπίστευεν. 22. Ἐπεὶ δὲ ἢραντο ἀποχωρεῖν, ἐπεζήθεον ἐνδόθεν πολλοὶ, γέρρα καὶ λόγχας ἔχοντες, καὶ κνημίδας, καὶ κράνη Παφλαγονικὰ· καὶ ἄλλοι ἐπὶ τὰς οἰκίας ἀνέβαινον τὰς ἐνθέν καὶ ἐνθέν τής εἰς τὴν ἄκραν φεροῦσης ὀδόν· 23. "Ως εὖ διώκειν ἀσφαλές
II. 24-32.]

ΒΟΟΚ V.

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ήν κατά τὰς πῦλας τὰς εἰς τὴν ἀκραν φεροῦσας. Καὶ γὰρ ξύλα μεγάλα ἐπερρίπτουν ἀνώθεν, ὡστε χαλέπτον ἦν καὶ μένεν καὶ ἀπέναι· καὶ ἡ νῦξ φοθερὰ ἦν ἐπιοῦσα. 24. Μαχομένων δὲ αὐτῶν καὶ ἀπορουμένων, θεὸν τις αὐτοῖς μηχανὴν σωτηρίας δίδωσιν. Ἐξαπίνης γὰρ ἀνέλαμψεν οἰκία τῶν ἐν δεξίᾳ, ὅτου δὴ ἐνάπαιντος. 'Ὡς δὲ αὐτῇ ξυνέππετεν, ἐφέγγον οἱ ἁπὸ τῶν ἐν δεξιᾷ οἰκίων. 25. 'Ὡς δὲ ἐραθεὶς ὁ Ξενοφῶν τοῦτο παρὰ τῆς τύχης, εὐνάπτειν ἐκέλευ καὶ τὰς ἐν ἀριστερά οἰκίας, αἰ δὲ ξύλων ἦσαν, ὡστε καὶ ταχὺ ἐκαίνητο. Ἐφέγγον οὖν καὶ οἱ ἁπὸ τούτων τῶν οἰκίων. 26. Οἱ δὲ κατὰ τὸ στόμα δὴ ἔτι μόνοι ἔλυτον, καὶ δῆλοι ἦσαν ὅτι ἐπικείσονται ἐν τῇ ἐξόδῳ τε καὶ καταβάσει. Ἐνταῦθα παραγγέλλεις φέρειν ξύλα, ὥσπερ ἐτύχον ἐξω ὄντες τῶν βελῶν, εἰς τὸ μέσον ἑαυτῶν καὶ τῶν πολεμίων. Ἐπεὶ δὲ ἰκανὰ ἤδη ἦν ἐνήψαν· ἐνήψαν δὲ καὶ τὰς παρ' αὐτὸ πρόκειται οἰκίας, ὅπως οἱ πολέμιοι ἀμφὶ ταῦτα ἔχοιεν. 27. Οὔτω μόλις ἀπῆλθον ἁπὸ τοῦ χωρίου, πῦρ ἐν μέσῳ ἑαυτῶν καὶ τῶν πολεμίων ποιησάμενοι. Καὶ κατεκαύθη πᾶσα ἡ πόλις, καὶ αἱ οἰκίαι, καὶ αἱ τύρσεις, καὶ τὰ σταυρώματα, καὶ τὰλλα δάκτα, πλῆν τῆς ἀκρας.

28. Τῇ δὲ ἀστεραίᾳ ἀπῆραν οἱ Ἐλληνες, ἔχοντες τὰ ἐπιτήδεια. Ἐπεὶ δὲ τὴν κατάβασιν ἐφοβοῦντο τὴν εἰς Τραπεζοῦντα, (πραγμάτεια γὰρ ἦν καὶ στενῆ,) ψευδενδέραν ἐπαισάντο. 29. Καὶ ἀνὴρ Μυσὸς τὸ γένος, καὶ τοῦνιμα τοῦτο ἔχον, τῶν Κρητῶν λαθὼν δέκα, ἔμενεν ἐν λασίῳ χωρίῳ, καὶ προσεπείτο τοὺς πολεμίους πειρᾶσθαι λανθάνειν· αἱ δὲ πέλται αὐτῶν ἄλλοτε καὶ ἄλλοτε διεμφαίνοντο, χαλκαὶ ὄσια. 30. Οἱ μὲν οὖν πολέμιοι ταῦτα διορώντες ἐφοβοῦντο ως ἐνέδραν ὄσιαν· ἢ δὲ στρατιὰ ἐν τούτῳ κατέβαινεν. Ἐπεὶ δὲ ἐδῶκει ἤδη ἰκανὸν ὑπεληλθόντει τῷ Μυσῷ, ἐσήμηνε φεύγειν ἀνὰ κράτος· καὶ δὲ ἐξαναστάσεις φεύγει, καὶ οἱ σὺν αὐτῶ. 31. Καὶ οἱ μὲν ἄλλοι Κρήτες, (ἀλλοσκόπαν γὰρ ἔφασαν τῷ δρόμῳ,) ἐκπεσάντες ἐκ τῆς ὁδοῦ, εἰς ὕλην κατὰ τὰς νάπας κυλινδούμενοι ἐσώθησαν.

32. Ὁ Μυσὸς δὲ, κατὰ τὴν ὁδὸν φεύγων, ἐβόα 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 οὔτε Χειρίσοφος ἦκεν, οὔτε πλοία ἰκανὰ ἦν, οὔτε τὰ ἐπιτήδεια ἦν λαμβάνειν ἐτι, ἐδόκει ἀπίτεον εἶναι. Καὶ εἰς μὲν τὰ πλοία τοὺς τε ἀσθενοῦντας ἐνεβίβασαν, καὶ τοὺς ύπὲρ τετταράκοντα ἑτη, καὶ παίδας καὶ γυναῖκας, καὶ τῶν σκευῶν δοὺς μὴ ἀνάγκη ἦν ἐχεῖν· καὶ Φιλήσιον καὶ Σοφαίνετον τοὺς πρεσβυτάτους τῶν στρατηγῶν εἰσθείσαντες, τούτων ἐκέλευον ἐπιμελεῖσθαι· οἱ δὲ ἄλλοι ἐπορεύοντο· ἡ δὲ ὄδης ὅδοπεποιημένη ἦν. 2. Καὶ ἀφικνοῦνται πορευόμενοι εἰς Κερασοῦντα τριταῖον, πόλιν Ἐλληνίδα, ἐπὶ θαλάττῃ, Σιωπόσεων ἀποικόν, ἐν τῇ Κολχίδι χώρᾳ. 3. 'Ενταῦθα ἐμείναν ἡμέρας δέκα· καὶ ἐξέτασις ἐν τοῖς ὅπλοις ἐγίγνετο καὶ ἀρμόθης, καὶ ἐγένοτο ὠκτακίσχιλιον καὶ ἐξακόσιον. Οὐτοὶ ἐσώθησαν έκ τῶν ἄμφι τοὺς μυρίους· οἱ δὲ ἄλλοι ἀπώλοντο ὑπὸ τε τῶν πολεμίων, καὶ χίονος, καὶ εἴτε νόσῳ.

4. 'Ενταῦθα καὶ διαλαμβάνονσι τὸ ἀπὸ τῶν αἰχμαλώτων ἀργύριον γενόμενον. Καὶ τὴν ἰδικάτην, ἦν τῷ Ἀπόλλωνι ἐξείλον καὶ τῇ Ἐφεσίᾳ Ἀρτέμιδι, διέλαβον οἱ στρατηγοί, τὸ μέρος ἐκαστός, φυλάττεν τοῖς θεοῖς· ἀντὶ δὲ Χειρίσοφον Νέων ὁ Ἀσιναῖος ἔλαβε. 5. Ξενοφῶν οὖν, τὸ μὲν τοῦ Ἀπόλλωνος ἀνάθημα ποιησμένος, ἀνατίθησιν εἰς τὸν ἐν Δελφοῖς τῶν Ἀθηναίων θησαυρόν, καὶ ἐπέγραψε τὸ τε αὐ-
του ὅνομα καὶ τὸ Προξένου, δὲ σὺν Κλεάρχῳ ἀπέθανεν· ἐξενός γὰρ ἦν αὐτὸς. 6. Τὸ δὲ τῆς Ἀρτέμιδος τῆς Ἐφεσίας, ὥστε ἀπῆλθε σὺν 'Ἄγησελάω ἐκ τῆς Ἀσίας τὴν εἰς Βωωτοῦς ὄδον, καταλείπει παρὰ Μεγαλότζῳ τῷ τῆς Ἀρτέμιδος νεωκόρῳ, ὅτι αὐτὸς κινδυνεύσως ἔδοκε Ἰέναι· καὶ ἐπεστείλεν, ἂν μὲν αὐτὸς σωθῇ, αὐτῷ ἀποδοῦναι· ἢν δὲ τὶ πάθη, ἀναθεὶν, ποιησάμενον τῇ Ἀρτέμιδι, ὅ τι οἴοιτο χαριεῖσθαι τῇ θεῷ. 7. Ἔστει δ' ἐφευγεν ὁ Ξενοφῶν, κατοικοῦντος ἦδη αὐτοῦ ἐν Σκιλλοῦντι, ὅποι τῶν Δακεδαιμονίων οἰκισθέντος παρὰ τὴν Ὁλυμπίαν, ἀφικνεῖται Μεγαλότζῳ εἰς Ὁλυμπίαν θεωρῆσαι, καὶ ἀποδίδοσι τῇ παρακαταθήκῃ αὐτῷ. Ξενοφῶν δὲ, λαβὼν, χωρίον ὤνεῖται τῇ θεῷ, ὅπου ἀνεῖλεν ὁ θεός. 8. Ἐστυχε δὲ διὰ μέσοιν ἑών του χωρίου ποταμὸς Σελινοῦς. Καὶ ἐν Ἕφεσῳ δὲ παρὰ τὸν τῆς Ἀρτέμιδος νεῶν Σελινοῦς ποταμὸς παραβῆκαί, καὶ ἠχότες δὲ ἐν ἀμφότεροις ἐνείσαι καὶ κόγχαι· ἐν δὲ τῷ ἐν Σκιλλοῦντι χωρῷ καὶ θῆραι πάντων, ὅποια ἐστὶν ἀγρευόμενα θηρία. 9. Ἐποίησε δὲ καὶ βωμὸν καὶ ναὸν ἀπὸ τοῦ ἱεροῦ ἄργυρον, καὶ τὸ λοιπὸν δὲ ἀεὶ δεκατεῦν τὰ ἐκ τοῦ ἱεροῦ ἁραία, ὠνύσιν ἐποίει τῇ θεῷ· καὶ πάντες οἱ πολίται καὶ οἱ προσ- χωροὶ ἀνδρεῖς καὶ γυναικεῖς μετείχον τῇς ἱερῇς. Παρείχε δὲ ἡ θεός τοῖς σκηνώσει ἄλφιτα, ἄρτους, ὀἶνου, τρυγήματα, καὶ τῶν θυμομένων ἀπὸ τῆς ἱερᾶς νομῆς λάχος, καὶ τῶν θερευμένων δὲ. 10. Καὶ γὰρ θήραν ἐποίησεν εἰς τὴν ἱερήν οἱ τε Ξενοφώντος παῖδες καὶ οἱ τῶν ἄλλων πολιτῶν· οἱ δὲ Βαυλόμενοι καὶ ἀνδρεῖς ξυνεθηρόντες· καὶ ἡλίκετο τὰ μὲν εἰς αὐτοῦ τοῦ ἱεροῦ χώρου, τὰ δὲ καὶ ἐκ τῆς Φολώγης, σὺς καὶ δορκάδες καὶ ἐλαφοὶ. 11. Ἐστὶ δὲ ἡ χώρα, ἢ ἐκ Δακεδαιμονίων εἰς Ὁλυμπίαν παρευνταῖ, ώς εἶκοσι στάδιοι ἀπὸ τοῦ ἐν Ὁλυμπία Δίῳ ἱεροῦ. Ἐν καὶ δ' ἐν τῷ ἱερῷ χώρῳ καὶ λειμών καὶ ἄλση καὶ ὀργή δένδρων μεστά, ἱκανά καὶ σὺς καὶ αἰγάς καὶ βοῦς τρέφειν καὶ ἔπους, ὡς καὶ τὰ τῶν εἰς τὴν ἱερήν ἱόντων ὑποζύγια εὐωχεῖσθαι. 12. Περὶ δὲ αὐτῶν τοῦ ναὸν ἅλσος ἡμέρων δένδρων ἐφυτεύθη, ὡς ἐστὶ τρωκτὰ ἁραία. Ὅ δὲ ναός, ός μικρὸς μεγάλω, τῷ ἐν Ὁφέ-
CHAPTER IV.

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

1. 'Ek Kerasoúntos dè katà thálattan mèn ékomiûnto ouper kai prósbev, ói dè álloi katà gîn époreúnto. 2. 'Epèi dè ἤσαν ἐπὶ τοῖς Μοσσυνοίκων ὄριοις, πέμπουσιν εἰς αὐτοὺς Τιμησίθεον τὸν Τραπεζούντιον, πρόξενον ὄντα τῶν Μοσσυνοίκων, ερωτώντες, πότερον ὡς διὰ φείλας, ἡ ὡς διὰ πολεμίας, πορεύσονται τῆς χώρας. Οἱ dè eîpòn ὅτι οὐ διησομεν· ἐπίστευον γὰρ τοῖς χωρίοις. 3. 'Εντεύθεν λέγει ὁ Τιμησίθεος, ὅτι πολέμιοι εἶσαν αὐτοῖς οἱ ἐκ τοῦ ἐπέκεινα. Καὶ ἐδόκει καλέσαι ἐκεῖνοὺς, εἰ βούλοιντο ξυμμαχίαν ποιήσαθαι· καὶ πεμφθείς ὁ Τιμησίθεος ἤκεν ἄγων τοὺς ἀρχοντας. 4. 'Επεὶ ὁ ἀφίκοντο, συνήλθον οἱ τε τῶν Μοσσυνοίκων ἀρχοντές καὶ οἱ στρατηγοὶ τῶν Ἐλλήνων· καὶ ἔλεξε μὲν Ξενοφῶν, ἡμίμνηνε τῇ Τιμησίθεος·

5. 'Ω ἄνδρες Μοσσύνοικοι, ἡμεῖς βουλόμεθα διασωθῆναι πρὸς τὴν Ἑλλάδα πέξῃ· πλοία γὰρ οὐκ ἔχομεν· κωλύσοι δὲ οὕτω ἡμᾶς, οὕς ἀκούομεν ὑμῖν πολεμίους εἶναι. 6. Εἰ οὖν βούλεσθε, ἐξεστὶν ὑμῖν ἡμᾶς λαβεῖν ξυμμάχους, καὶ τιμωρήσαθαι, εἰ τί ποτε ἡμᾶς οὕτω ἡδοκήσατε, καὶ τὸ λοιπὸν ὑμῶν ὑπηκόους εἶναι τούτους. 7. Εἰ δὲ ἡμᾶς ἀφήσετε, σκέψασθε πόθεν αὕτης ἃν τοσάττην δύναμιν λάβοιτε ξύμμαχον. 8. Πρὸς ταύτα ἀπεκρίνατο ὁ ἄρχων τῶν Μοσσύνοικων, ὅτι καὶ βούλοιντο ταύτα, καὶ δέχοιντο τὴν ξυμ-
9. Ἀγετε δή, ἐφη δ Ἑνοφῶν, τί ὡμῶν δεήσεσθε χρῆσασθαι, ἂν ξύμμαχοι ὡμῶν γενώμεθα; καὶ υμεῖς τί οἴοι τε ἔσσησθε ὡμῶν ξυμπράξας περὶ τῆς διόδου; 10. Οἱ δὲ εἶ- πον, ὅτι ικανοὶ ἐσμεν εἰς τήν χώραν εἰςβάλλειν ἐκ τοῦ ἐπὶ διάτερα τήν τῶν υἱῶν τε καὶ ἡμῖν πολεμίων, καὶ δεύρῳ ὡμῶν πέμπτηλα ναῦς τε καὶ ἄνδρας, ὀλίνες ὡμῶν ξυμμαχοῦνταί τε καὶ τήν ὁδὸν ἡγήσονται.

11. Ἔπι τούτως πιστὰ δόντες καὶ λαβόντες, ξύχοντο. Καὶ ἦκον τῇ ύστεραιά ἁγοντες τριακόσια πλοῖα μονόξυλα καὶ ἐν ἐκάστῳ τρεῖς ἄνδρας, ὥν οἱ μὲν δύο, ἐκβάντες, εἰς τάξιν ἔθεντο τὰ ὑπα, ὁ δὲ εἰς ἐμεν. 12. Καὶ οἱ μὲν, λα- βόντες τὰ πλοῖα, ἀπέπλευσαν· οἱ δὲ μένοντες ἐξετάζαντο ὡδε. Ἡστησαν ἀνὰ ἐκατὸν μάλιστα, ὥσπερ χοροῖ, ἀντι- στοιχοῦντες ἀλλήλους, ἡχοντες γέρρα πάντες λευκών βοῶν διάσεω, εἰκασμένα κιττοῦ πετάλω, ἐν δὲ τῇ δεξιᾷ παλτὸν ὡς ἐξάπτχιν, ἐμπροσθεν μὲν λόγχην ἤχον, ὑπισθεν δὲ αὐτοῦ τοῦ ἕξυλον σφαιροειδές. 13. Χτωνίσκους δὲ ἐνεδεόκεσαν ύπερ γονάτων, πάχος ὡς λινοῦ στρωματόδεαμον· ἐπὶ τῇ κεφαλῇ δὲ κράνη σκύτινα, οἰαπερ τὰ Παφλαγονικά, κρῶμον, ἤχοντα κατὰ μέσον, ἐγγύτατα τιαρειδή· εἶχον δὲ καὶ σαγάρες σιδηρᾶς. 14. Ἐντεῦθεν ἔξηρχε μὲν αὐτῶν εἰς, οἱ δὲ ἄλλοι πάντες ἐπορεύοντο ἄδοντες ἐν ρυθμῷ, καὶ διελ- θόντες διὰ τῶν τάξεων καὶ διὰ τῶν ὅπλων τῶν Ἐλλήνων, ἐπορεύοντο εὔθυς πρὸς τοὺς πολεμίους, ἐπὶ χωρίων, ὁ ἐδοκεῖ ἐπιμαχῶτατον εἶναι. 15. Ὡμείτε ὁ τοῦτο πρὸ τῆς πόλε- ως, τῆς μητροπόλεως καλομενῆς αὐτοῖς, καὶ ἐχούσης τοῦ ἀκρότατον τῶν Μοσαυνοίκων. Καὶ περὶ τοῦτον ὁ πόλεμος ἦν· οἱ γὰρ ἀεὶ τούτ’ ἡχοντες ἐδόκουν ἐγκρατεῖς εἶναι καὶ πάντων Μοσαυνοίκων, καὶ ἐφάσαν τούτους τοῦ δικαίως ἔχεων τοῦτο, ἀλλὰ κοινὸν ὑπὸ καταλαβοῦτας πλεονεκτεῖν.

16. Ἐποντο δ’ αὐτοῖς καὶ τῶν Ἐλλήνων τινές, οὐ ταχθέντες ὑπὸ τῶν στρατηγῶν, ἀλλὰ ἀρπαγῆς ἔνεκεν. Οἱ δὲ πολέμοι, προσιόντων, τέως μὲν ἡσύχαζον· ἐπεὶ δ’ ἐγγὺς ἐγένοντο τοῦ χωρίου, ἐκδραμόντες τρέπονται αὐτούς, καὶ ἀπέκτειναν συνχοίς τῶν βαρβάρων, καὶ τῶν ἐναναβαντῶν
Ε'Ελλήνων τινάς, καὶ ἐδίωκον, μέχρι οὗ εἶδον τοὺς Ἔλληνας βοηθοῦντας. 17. Εἶτα δὲ ἀποτραπόμενοι ἄχωντο καὶ ἀποτεμόντες τὰς κεφαλὰς τῶν νεκρῶν, ἐπεδείκνυσαν τοὺς τῇ Ἐλλησι καὶ τοῖς ἑαυτῶι πολεμίοις, καὶ ἀμα ἐχορευόμενον νόμῳ τινὶ ἄδοντες. 18. Οἳ δὲ Ἔλληνες μάλα ἤχθον-το, ὅτι τοὺς τοι πολεμίους ἐπεποίηκεσαν ὑθραυτέρους, καὶ ὅτι οἱ ἐξελθόντες Ἔλληνες σὺν αὐτοῖς ἐπεφεύγεσαν, μάλα ὄντες συνοι. 19. Ξενοφῶν δὲ, ξυγκαλέσας τοὺς Ἔλληνας, ἐπέν. Ἀνδρές στρατιώται, μηδὲν ἀθυμήσητε ένεκα τῶν γεγενημένων· ἵστε γάρ, ὅτι καὶ ἄγαθον οὐ μειον τοῦ κακοῦ γεγένηται. 20. Πρῶτον μὲν γὰρ ἐπίστασθε, ὅτι οἱ μέλλοντες ἤμιν ἤγεισθαί τῷ ὄντι πολέμιοι εἰσίν οὐκέπερ καὶ ἤμιας ἀνάγκη· ἐπείτα δὲ καὶ τῶν Ἔλλήνων οἱ ἀφροντισθάντες τῆς ἤμιν τάξεως, καὶ ίκανοί ἡγησάμενοι εἰναι ἱδιὰν τοῖς βαρβάροις ταῦτα πράττειν, ἄπερ ἤμιν ἤμιν, δίκην δεδώκασιν· ὅστε αὐθίς ἤπτον τῆς ἡμετέρας τάξεως ἀπολεύσονται. 21. Ἀλλ' ἤμιας δεὶ παρασκευαζέσθαι, ὅπως καὶ τοῖς φίλοις ὑσσεῖ τῶν βαρβάρων δόξητε κρείττον αὐτῶν εἰναι, καὶ τοῖς πολεμίοις δηλώσητε, ὅτι οὐκ ὄριοις ἀνδράσι παραχράνται νῦν τε καὶ ὅτε τοῖς ἀτάκτοις ἐμάχοντο. 22. Ταύτην μὲν οὖν τὴν ἡμέραν οὕτως ἔμειναι· τῇ δ' ὑπεραία θύσαντες, ἐπεὶ ἐκἀλληληρήσαντο, ἀριστήσαντες, ὁρθίους τοὺς λόγους ποιήσαμενοι, καὶ τοὺς βαρβάρους ἐπὶ τὸ εὐώνυμον κατὰ ταῦτα ταξάμενοι, ἐπεροῦντο, τοὺς τοξ-ότας μεταξὺ τῶν λόγων ἔχοντες, ὑπολειπομένους δὲ μικρὸν τοῦ στόματος τῶν ὑπλιτῶν. 23. Ἡσαν γὰρ τῶν πολεμιῶν οἱ εὐξώνου κατατρέχοντες τοῖς λίθοις ἐβαλλον· τούτους ἀνέστελλον οἱ τοξόται καὶ πελτασταί. Οἱ δ' ἄλλοι βάδην ἐπερεύνωτο, πρῶτον μὲν ἐπὶ τὸ χωρίον, ἀφ' οὗ τῇ προτε-ραία οἱ βαρβαροὶ ἐπεφθόθαν καὶ οἱ ξύν αὐτοῖς· ἐνταῦθα γὰρ οἱ πολεμίωι ἤσαν ἀντιτεταγμένοι. 24. Τοὺς μὲν οὖν πελταστὰς ἐδέξαντο οἱ βαρβαροί, καὶ ἐμάχοντο· ἐπειδὴ δὲ ἐγγὺς ἤσαν οἱ ὅπλιται ἐτράπτοντο. Καὶ οἱ μὲν πελτασταὶ εὐθὺς εἴποντο, διώκοντες ἀνω πρὸς τὴν μητρόπολιν, οἱ δὲ
οπλίται ἐν τάξει εἴποντο. 25. Ἐπεὶ δὲ ἂν ἦσαν πρὸς ταῖς τῆς μητροπόλεως οἰκίας, ἔνταυθά δὴ οἱ πολέμιοι ὁμοῦ δὴ πάντες γενόμενοι ἐμάχοντο, καὶ ἐχθροῦσιν τοῖς παλ- τοῖς· καὶ ἄλλα δόρατα ἔχοντες παχέα, μακρά, οὐσι ἄν ἄν ἄν φέροι μόλις, τούτους ἐπειρώντω ἀμύνεσθαι ἐκ χειρός. 26. Ἐπεὶ δὲ οὐχ ὑφίστητο οἱ Ἐλληνες, ἀλλὰ ὑμόσε ἔχωρον, ἐφευγον οἱ βάρβαροι, καὶ ἐντεῦθεν ἔλιπον ἀπαντεῖς τὸ χωρ- ἴον. Ὁ δὲ βασιλεὺς αὐτῶν, ὁ ἐν τῷ μόσσων τῷ ἔπι ἀκρον ἡκοδομημένῳ, ὑπὸ τρέφοντι πάντες κοινὴ αὐτοῦ μένοντα καὶ φυλάττοντι, οὐκ ἔθελεν ἔξελθεῖν, οὔδε οἱ ἐν τῷ πρώτερον ἀρετεῖντι χωρίῳ, ἀλλὰ αὐτοῦ σὺν τοῖς μοσσύνοις κατεκαύ- θησαν. 27. Οἱ δὲ Ἐλληνες, διαρπάζοντες τὰ χωρία, εὐ- ρισκόν θησαυροὺς ἐν ταῖς οἰκίαις ἄρτων νευμημένων πατρί- ους, ὡς ἐφασαν οἱ Μοσσύνοικοι, τὸν δὲ νέον σίτον ἦν τῇ καλάμῃ ἀποκείμενον· ἦσαν δὲ ξειαὶ αἱ πλείσται. 28. Καὶ δελφίνων τεμαχὴ ἐν ἀμφορείον εὐρύσκετο τεταρχευμένα, καὶ στέαρ ἐν τεύχεισι τῶν δελφίνων, ὃ ἐχρώνυο τοίς Μοσσύ- νοικοι, καθάπερ οἱ Ἐλληνες τῷ ἔλαιῳ. 29. Κάρυνα δὲ ἐπὶ τῶν ἀναγαίων ἦν πολλὰ τὰ πλατέα, οὔκ ἔχοντα διαφύτη εὐδεμίαν. Τούτῳ καὶ πλείστῳ σίτῳ ἐχρώνυο, ἔφοντες καὶ ἄρτος ὑπετῶντες. Οἶνος δὲ ἡμίσκετο, ὅς, ἀκρατοὶ μὲν, ὄξεις ἐφαίνετο εἶναι ύπὸ τῆς αὐστηρότητος, κερασθεὶς δὲ, εὐώδης τε καὶ ἡδύς. 30. Οἱ μὲν δὴ Ἐλληνες, ἀριστήσαντες ἔνταυθα, ἐπορεύ- οντο εἰς τὸ πρόσω, παραδόντες τὰ χωρίαν τοῖς ἐξημαχήσα- τοῖς Μοσσύνοικοι. Ὀπόσα δὲ καὶ ἄλλα παρῆσαν χωρία τῶν ἐκ τοῖς πολεμίαις ὅντων, τὰ εὐπροσοδώτατα οἱ μὲν ἔλειον, οἱ δὲ ἐκόντες προσεχώρων. 31. Τὰ δὲ πλείστα τοιάδε ἦν τῶν χωρίων. Ἀπείχον αἱ πόλεις ἅπτ' ἀλλήλων στάδια ὑγιότμοντα, αἱ δὲ πλείον, αἱ δὲ μείον· ἀναβώσαντων δὲ ἀλλήλων ἐξημίκονοι εἰς τὴν ἔτεραν θέτα τῆς ἐτέρας πόλ- εως· ὀὔτως ὑψηλῇ τε καὶ κοίλῃ ἡ χώρα ἦν. 32. Ἐπεὶ δὲ πορεύομενοι ἐν τοῖς φίλοις ἦσαν, ἐπεδείκνυσαν αὐτοῖς παῖ- δας τῶν εὐδαμομάνων σιτεύτων, τεθραμμένους καρυός ἐφ- θόις, ἀπαλοὺς καὶ λευκοὺς σφόδρα, καὶ οὐ πολλοῦ δέοντας
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. Dia ταύτης τῆς χώρας οἱ Ἑλληνες, διὰ τῆς πολεμίας καὶ τῆς φιλίας, ἐπορεύθησαν ὡς ἱσταμοῦσι, καὶ ἀφικνύταται εἰς Χάλυβας. Οὗτοι ὁλόγοι ἦσαν καὶ ὑπῆκουν τῶν Μοσσυνοίκων, καὶ οὗβιος ἦν τοῖς πλείστοις αὐτῶν ἀπὸ σιδηρείας. Ἔντευθεν ἀφικνύταται εἰς Τιβαρηνοὺς. 2. Ἡ δὲ τῶν Τιβαρηνῶν χώρα πολὺ ἦν πεδινωτέρα, καὶ χώρια εἰχεν ἐπὶ θαλάττη ἦπτον ἐρμυνά. Καὶ οἱ στρατηγοὶ ἔχρηζον πρὸς τὰ χωρία προςβάλλειν, καὶ τὴν στρατιὰν ὑνηθήναι τε. καὶ τὰ ξένια ᾧ ἤκε παρὰ Τιβαρηνῶν οὐκ ἐδέχοντο, ἀλλ' ἐπιμείναι κελεύσαντες, ἔστε βουλεύσαμεν, ἐθύνοντο. 3. Καὶ πολλὰ καταθυσάντων, τέλος ἀπεδείξατο οἱ μάντες πάντες γνώμην, ὅτι οὐδαμῇ προσέχοντο οἱ θεοὶ τῶν πόλεων. Ἔντευθεν δὲ τὰ ξένια ἐδέχαντο, καὶ, ὡς δὲ φιλίας πορευόμενοι δύο ἡμέρας, ἀφίκοντο εἰς Κοτύωρα, πόλιν
Ἐλληνίδα, Σινωπέων ἀποίκοις, ὄντας δ’ ἐν τῇ Τιβαρηνῷ χώρᾳ.

4. Μέχρι ἐνταῦθα ἐπέζευσεν ἡ στρατιά. Πλῆθος τῆς καταδίσεως τῆς ὀδοῦ ἀπὸ τῆς ἐν Βαβυλῶνι μάχης ἄρχει εἰς Κοτώφρα, σταθμοὶ ἐκατὸν εἰκοσὶ δύο, παρασαγγαί ἐξακόσιοι καὶ εἴκοσι, στάδιοι μύριοι καὶ ὀκτακισχίλιοι καὶ ἐξακόσιοι· χρόνον πλῆθος ὡκτώ μῆνες. 5. Ἐνταῦθα ἔμειναν ἡμέρας τεταράκοντα πέντε. Ἐν δὲ ταύταις πρώτον μὲν τοῖς θεοῖς ἔθυσαν, καὶ πομπᾶς ἐποίησαν κατὰ ἔθνος ἐκαστοῖς τῶν Ἕλληνων, καὶ ἄγωνας γυμνικοὺς. 6. Τὰ δ’ ἐπιτήδειον ἐλάμβανον, τὰ μὲν ἐκ τῆς Παφλαγονίας, τὰ δ’ ἐκ τῶν χωρίων τῶν Κοτωριτῶν· οὐ γὰρ παρεῖχον ἄγορὰν, οὐδ’ εἰς τὸ τείχος τοῦς ἁσθενοῦντας ἐδέχοντο.

7. Ἐν τούτῳ ἔρχονται ἕκ Σινωπῆς πρέσβεις, φοβοῦμενοι περὶ τῶν Κοτωριτῶν τῆς τε πόλεως, (ὁ γὰρ ἔκεινων καὶ φόροις ἔκεινως ἐφερον,) καὶ περὶ τῆς χώρας, ὅτι ἦκονον ἀμφοτέρων. Καὶ ἐλθόντες εἰς τὸ στρατόπεδον, ἔλεγον· (προηγόρει δὲ Ἐκατώνυμος, δεινὸς νομιζόμενος εἶναι λέγειν.) 8. Ἐπεμψεν ἡμᾶς, ὃ ἀνδρεῖς στρατιῶται, ἥ τῶν Σινωπέων πόλεις, ἐπαινέσοντάς τε ὑμᾶς, ὅτι νικᾶτε Ἐλληνες ὄντες βαρβάρους, ἐπειτα δὲ καὶ ξυνηθησομένους, ὅτι διὰ πολλῶν τε καὶ δεινῶν, ὡς ἡμεῖς ἀκούσατε, πραγμάτων σεσωσμένοι πάρεστε. 9. Ἀξιοῦμεν δὲ, Ἐλληνες ὄντες καὶ αὐτοὶ, υφὶ ὑμῶν, ὄντων Ἐλληνῶν, ἀγαθὸν μὲν τι πάσχειν, κακὸν δὲ μηδὲν· οὐδὲ γὰρ ἡμεῖς ὑμᾶς οὐδὲν πῶς ὑπήρξαμεν κακῶς ποιοῦντες. 10. Κοτωρίται δὲ οὗτοι εἰσὶ μὲν ἡμέτεροι ἀποικοί, καὶ τὴν χώραν ἡμεῖς αὐτοῖς ταύτῃν παραδεδώκαμεν, βαρβάρους ἀφελόμενοι· διὸ καὶ δασμὸν ἡμῖν φέρουσιν οὕτω τεταγμένον, καὶ Κερασούντιοι καὶ Τραπεζούντιοι ὁφαντώς· ὡστε δ’ τι ἀν τούτους κακὸν ποιήσητε, ἡ Σινωπέων πόλις νομίζει πάσχειν. 11. Νῦν δὲ ἀκούσαμεν ὑμᾶς, εἰς τε τὴν πόλιν βία παρεληλυθότας, ἐνίους σκηνοῦν ἐν ταῖς οἰκίαις, καὶ ἐκ τῶν χωρίων βία λαμβάνειν, ὅπως ἀν δέχησθε, οὐ πείθουτας. 12. Ταῦτ’ οὖν οὐκ ἀξιοῦμεν· εἰ δὲ ταύτα μὴ ποιήσετε, ἀνάγκη ἦμιν καὶ Κορύλαν καὶ
13. Πρὸς ταῦτα ἀναστὰς Ξενοφόν ὑπέρ τῶν στρατιωτῶν εἶπεν· Ἡμεῖς δὲ, ὦ ἄνδρες Σινουπεῖς, ἢκομεν ἀγαπώντες, ὅτι τὰ σώματα διεσωσάμεθα καὶ τὰ δύπλα· οὐ γὰρ ἦν δυνατὸν ἄμα τε χρήματα ἄγειν καὶ φέρειν, καὶ τοὺς πολεμίους μάχεσθαι. 14. Καὶ νῦν, ἐπεί εἰς τὰς Ἑλληνίδας πόλεις ἠλθομεν, ἐν Τραπεζοῦντι μὲν, (παρεῖχον γὰρ ἢμῖν ἀγορὰν,) ὠνούμενοι εἴχομεν τὰ ἐπιτήδεια, καὶ ἀνθ' ὄν ἐτίμησαν ἦμᾶς, καὶ ξένια ἐδώκαν τῇ στρατιᾷ, ἀντετιμῶμεν αὐτούς, καὶ εἰ τις αὐτοῖς φίλος ἦν τῶν βαρβάρων, τούτων ἀπειχόμεθα· τοὺς δὲ πολεμίους αὐτῶν, ἐφ' οὖς αὐτοὶ ἡγοίτο, κακῶς ἐποιοῦμεν, ὅσον ἐνδύματα. 15. Ἐρρῶτατε δὲ αὐτούς, ὅπως τινῶν ἦμῶν ἐτυχον· πάρεισι γὰρ εὐνάδε, οὐς ἦμῖν ἡγεμόνας διὰ φιλίαν ἡ πόλις ἤνεπερμεν. 16. Ὁποιοὶ δ' ἀν ἐλθόντες ἀγορὰν μὴ ἔχωμεν, ἀν τε εἰς βαρβάρων γῆν ἀν τε εἰς Ἑλληνίδα, οὐχ ὑδρεύ, ἀλλὰ ἀνάγκη λαμβάνομεν τὰ ἐπιτήδεια. 17. Καὶ Καρδούχους, καὶ Ταόχους, καὶ Χαλδαίους, καίπερ βασιλέως οὐχ ὑπηκόους ὄντας, ὅμως, καὶ μάλα φοβεροὺς ὄντας, πολεμίους ἐκτησάμεθα, διὰ τὸ ἀνάγκην εἶναι λαμβάνειν τὰ ἐπιτήδεια, ἑπεὶ ἀγορὰν οὐ παρεῖχον. 18. Μάκρωνας δὲ, καίπερ βαρβάρους ὄντας, ἐπεὶ ἀγορὰν, οἱ ἐδύναντο, παρεῖχον, φίλους τε ἐνομίζομεν εἶναι, καὶ βία οὐδὲν ἐλαμβάνομεν τῶν ἑκείνων. 19. Κοτυωρίτας δὲ, οὗς ὑμετέρους φατε εἶναι, εἰ τι αὐτῶν εἰλήφαμεν, αὐτοὶ αἰτίοι εἰσίν· οὐ γὰρ ὥς φίλοι προσεφερόντο ἡμῖν, ἀλλὰ κλείσαντες τὰς πύλας, οὔτε εἰσώ ἐδέχοντο, οὔτε ἔξω ἀγοράν ἔπεμπον· ἦτιώτῳ δὲ τῶν παρ' ὑμῶν ἁρμοστὴν τούτων αἰτίον εἶναι. 20. Ὁ δὲ λέγεις, βία παρελθόντας σκηνοῦν, ἡμεῖς ἠξίωμεν, τοὺς κάμνοντας εἰς τὰς στέγας δέξασθαι· ἐπεὶ δὲ οὐκ ἀνέψοξον τὰς πύλας, ἦ ἡμᾶς ἐδέχετο αὐτὸ τὸ χωρίον, ταύτη εἰσελθόντες, ἀλλ' μὲν οὐδὲν βιαίον ἐποιήσαμεν· σκηνοῦσι δ' ἐν ταῖς στέγαις οἱ κάμνοντες, τά ἐαυτῶν δαπανώντες· καὶ τὰς πύλας φρουροῦμεν, ὅπως μὴ ἑπὶ τῷ ὑμετέρῳ ἁρμοστῇ ὅσιν οἱ κάμνοντες ἦμῶν, 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. Ταύτῃ μὲν τῇ ἡμέρᾳ τοῦτο τὸ τέλος ἐγένετο. Τῇ δὲ ὑστεραίᾳ ξυνέλεξαν οἱ στρατηγοὶ τοὺς στρατιώτας, καὶ ἔδωκεν αὐτοῖς περὶ τῆς λοιπῆς πορείας παρακαλέσαντας τοὺς Σινωπέας βουλεύεσθαι. Εἶτε γὰρ πεζῇ δέοι πορεύεσθαι, χρήσιμοι ὃν ἔδοκον εἶναι οἱ Σινωπεῖς· ἐμπειροὶ γὰρ ἦσαν τῆς Παφλαγονίας· εἶτε κατὰ θάλασσαν, προσδειν
ἐδόκει Σινωπέων· μόνοι γὰρ ἄν ἐδόκουν ἰκανοὶ εἶναι πλοῖα παρασχεῖν ἀρκεῦντα τῇ στρατίᾳ. 2. Καλέσαντες οὖν τοὺς πρέσβεις ἔννεπολεύοντο, καὶ ἤσιόν, Ἐλληνας ὄντας Ἐλληνας τοῦτῳ πρῶτον καλώς δέχεσθαι τῷ εὐνοῦς τε εἰναι καὶ τὰ κάλλιστα ἐξυμβουλεύειν.

3. Ἀναστάς δὲ Ἐκατώνυμος, πρῶτον μὲν ἀπελογήσατο περὶ οὐ εἶπεν, ός τὸν Παφλαγόνα φίλον ποιῆσοντο, ὅτι οὐχ, ός τοῖς Ἐλληνοι πολεμησόντων σφῶν, εἰποι, ἀλλὰ ὅτι, ἔδοξον τοῖς βαρβάροις φίλους εἶναι, τοὺς Ἐλλήνας αἰρήσονται. Ἐπει δὲ ἐξυμβουλεύειν ἐκέλευσεν, ἐπενεξάμενος ὦδε εἶπεν. 4. Εἰ μὲν ἐξυμβουλεύσωμι, ἃ βέλτιστά μοι δοκεῖ εἶναι, πολλά μοι κάγαθα γένοιτο· εἰ δὲ μὴ, τᾶναντία. Αὕτη γὰρ ἢ ἵππα ἕξμοιλη λεγόμενη εἶναι δοκεῖ μοι παρεῖναι· νῦν μὲν γὰρ δὴ, ἄν μὲν εὑ ἐξυμβουλεύσας φανῶ, πολλοὶ ἐσσεθει οἱ ἐπαινοῦντες με· ἄν δὲ κακῶς, πολλοὶ ἐσσεθει οἱ καταρώμενοι. 5. Πράγματα μὲν οὖν οἶδ᾽ ὦτι πολὺ πλεῖον ἐξουσίαν ἕχομεν, ἐὰν κατὰ ἀθάλατταν κομίζῃσθε· ήμας γὰρ δέσαι τὰ πλοῖα πορίζειν· ἢν δὲ κατὰ γῆν στέλλησθε, ήμᾶς δέσαι τοὺς μαχομένους εἰναι. 6. Ὄμως δὲ λειτέα ὦ γιγνώσκω· ἐμπεροὶ γὰρ εἰμὶ καὶ τῆς χώρας τῶν Παφλαγόνων καὶ τῆς δυνάμεως. Ἐχει γὰρ ἀμφότερα, καὶ πεδία κάλλιστα καὶ ὅρη ψηλότατα. 7. Καὶ πρῶτον μὲν οἶδα εὐθὺς, ὡς τὴν ἐισβολὴν ἀνάγκη ποιεῖσθαι· οὐ γὰρ ἔστιν ἄλλα, ἡ δὲ τὰ κέρατα τοῦ ὄρους τῆς ὄδου καθ᾽ ἑκάτερα ἐστὶν ψηφιλα, ἡ κρατεῖν κατέχουντες καὶ πάνιν ὅλγοι δύνανται· ἄν τούτων δὲ κατεχομένων, οὐδ᾽ ἄν οἱ πάντες ἀνθρώπων δύναντ᾽ ἄν διελθεῖν. Ταῦτα δὲ καὶ δείξαμι ἂν, εἰ μοι τίνα βούλουσθε ἐξυμπέμψαι. 8. Ἐπειτὰ δὲ οἶδα καὶ πεδία ὅντα, καὶ ἐπιπείπαν, ἣν αὐτοὶ οἱ βάρβαροι νομίζουσι κρείττω εἰναι ἀπάσης τῆς βασιλείας ἐπιπείας. Καὶ νῦν οὖτοι οὐ παρεγένοντο βασιλεῖ καλοῦντι, ἀλλὰ μείζον φρονει ο ἄρχων αὐτῶν. 9. Εἰ δὲ καὶ δυννθεῖτε τὰ τε ὅρη κλέψαι, ἢ φθάσαι λαβόντες, καὶ ἐν τῷ πεδίῳ κρατήσαι μαχόμενοι τοὺς τε ἐπιπείς τοῦτων καὶ πεζῶν μυριάδας πλείον ἡ δώδεκα, ἤξετε ἐπὶ τοὺς ποταμοὺς, πρῶτον μὲν τὸν Θερμώδοντα, εὐρός τριῶν πλε—
ξρον, ὁν χαλεπόν οὕτα διαβαίνειν, ἄλλῳς τε καὶ πολεμίων 
πολλῶν μὲν ἐξπροσθεν ὄντων, πολλῶν δὲ ὑπαιθεν ἐπομένων· 
δεύτερον δ’ Ἰρεν, τρίτπλεθρον ὄσαυτως· τρίτον δ’ Ἀλν, ὃν 
μεῖον δύον σταδίου, ὃν οὐκ ἂν δύνασθε ἀνευ 
πλοίων διαβάνειν· πλοία δὲ τίς ἔσται ὁ παρέχων; ὡς δ’ 
αὐτῶς καὶ ὁ Παρθένους ἀδατός, ἐφ’ ᾧ ἔλθοτε ἄν, εἰ τὸν 
Ἀλν διαβαίνει. 10. Ἔγώ μὲν ὃν ὁν χαλεπὴν ὕμιν εἰ 
ναυ νομίζω τὴν πορείαν, ἀλλὰ παντάπασιν ἀδύνατον. Ἀν 
δὲ πλένητε, ἐστιν ἐνθέντε μὲν εἰς Σισσώπην παραπλεῦσαι, ἐκ 
Σισσώπης δὲ εἰς Ἡράκλειαν· εῖς Ἡράκλειας δὲ οὕτε πεζῇ, 
οὔτε κατὰ θάλατταν ἀπορία· πολλὰ γὰρ καὶ πλοία ἐστίν 
ἐν Ἡράκλεια.

11. Ἐπεί δὲ ταῦτα ἐλέξεν, οἱ μὲν ὑπόπτευον φιλίας ἔνεκα 
τῆς Κορύλα λέγειν, (καὶ γὰρ ἦν πράξενος αὐτῷ,) οἱ 
δὲ καὶ ὥς δόρα ληφθόμενοι διὰ τὴν ἕξμβολήν ταύτην· οἱ 
δὲ υπόπτευον καὶ τούτων ἐνεκα λέγειν, ὡς μὴ πεζῇ ἑντε 
τὴν Σισσώπεον τι χώραν κακὸν ἐργαζόμενο. Οἱ δ’ οὖν Ἕλ 
ληρες ἐφηφίσαντο κατὰ θάλατταν τὴν πορείαν ποιεῖται.

12. Μετὰ ταῦτα Ἑνοφόν ἐπεν· Ὄ Σισσωπεῖς, οἱ μὲν ἀν 
δρες ἤρθηται πορείαν, ἣν ὑμεῖς ἕξμβουλεύετε· οὔτω δὲ 
ἐχει· εἰ μὲν πλοία ἔσεσθαι μέλλει ἰκανα ἄριθμο, ὡς ἕνα 
μὴ καταλείπεσθαι ἐνθάδε, ἡμεῖς ἂν πλέωμεν· εἰ δὲ μέλ 
λουμεν οἱ μὲν καταλείψεσθαι, οἱ δὲ πλεύσεσθαι, οὐκ ἂν ἐμ 
βαίνημεν εἰς τὰ πλοῖα. 13. Γεγυνόσκομεν γὰρ, ὅτι, ὅτι 
οποιόν οὐκ κρατώμεν, συναιμεθ’ ἂν καὶ σώζεσθαι, καὶ τὰ ἐπιτή 
δεία ἐχειν· εἰ δὲ που ἦττους τῶν πολεμίων ληφθηθῆμεθα, 
ἐνδηλουν δὴ, ὅτι ἐν ἀνδραπόδων χώρα ἐσόμεθα. 14. Ἀκού 
σαντε ταῦτα οἱ πρόσεις ἐκέλευον πέμπτεν πρόσεις. Καὶ 
πέμπτου Καλλιμαχον Ἀρκάδα, καὶ Ἀριστώνα Ἀθηναῖον, 
καὶ Σωμόλαν Ἀχαιὸν. Καὶ οἱ μὲν ὄχοντο.

15. Ἔν δὲ τούτῳ τῷ χρόνῳ Ἑνοφώντι, ὄρωντε 
μὲν ὁπλῖτας πολλοὺς τῶν Ἑλλήνων, ὄρωντε δὲ καὶ πελταστάς 
πολλοὺς, καὶ τοξότας καὶ σφενδονήτας, καὶ ἵππες δὲ, καὶ 
μάλα ἦδη διὰ τὴν τριβήν ἠκανούς, ὄντας δ’ ἐν τῷ Πόντῳ, 
ἐνθα οὐκ ἂν ἀπ’ ὀλίγων χρημάτων τοσαύτη ὄνυμις παρε-
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σκευάσθη, καλὸν αὐτῷ ἐδόκει εἶναι καὶ χώραν καὶ δύναμιν τῇ Ἑλλάδι προσκέπτησασθαί τόλμων κατοικίσαντας. 16. Καὶ γενέσθαι ἃν αὐτῷ ἐδόκει μεγάλη, καταλογιζομένω τό τε αὐτῶν πλῆθος καὶ τοὺς περιοικοῦντας τὸν Πόντον. Καὶ ἐπὶ τούτως ἐθύετο, πρὶν τίνι εἰπεῖν τῶν στρατιωτῶν, Σιλανὸν καλέσας, τὸν Κύρον μάντιν γενόμενον, τὸν Ἀμβρακιώτην. 17. Ὁ δὲ Σιλανὸς, δεδώς μὴ γένεται ταῦτα, καὶ καταμείνη ποῦ ἡ στρατιά, ἐκφέρει εἰς τὸ στράτευμα λόγον, ὡς Ξενοφῶν βούλεται καταμείναι τῇ στρατιᾷ, καὶ πόλιν οἰκίσαι, καὶ ἕαυτῷ ὄνομα καὶ δύναμιν περιοικοῦσασθαί. 18. Αὐτὸς δ’ ὁ Σιλανὸς ἐδούλευσε διὸ τάχιστα εἰς τὴν Ἑλλάδα ἀφικέσθαι· οὗς γὰρ παρὰ Κύρον ἔλαθε τρισχείλους δαρεικούς, ὧτε τὰς δέκα ἡμέρας ἠλθενεσσα τὸν Κύρον, διεσώκει. 19. Τῶν δὲ στρατιωτῶν, ἐπεὶ ἦκουσαν, τοῖς μὲν ἐδόκει βελτιστών εἶναι καταμείναι, τοῖς δὲ πολλοῖς οὖ. Τιμασίων δὲ ὁ Δαρδανεὺς καὶ Θωράξ ὁ Βοιώτιος πρὸς ἐμπόρους τινὰς παρόντας τῶν Ἡρακλεωτῶν καὶ Σινωπέων λέγοντιν, ὅτι, ἐι μὴ ἔκποροιοι τῇ στρατιᾷ μισθόν, ὡστε ἔχειν τὰ ἐπιτήδεια εκπλέοντας, ὅτι κυδογνεύσει μείναι τοσαύτη δύναμις εἰς τῷ Πόντῳ, βουλεύεται γὰρ Ξενοφῶν, καὶ ἡμᾶς παρακάλει, ἐπειδὰν ἔλθῃ τὰ πλοία, τότε εἰπεῖν ἐξάφυςη τῇ στρατιᾷ. 20. Ἀνδρεῖς, νῦν μὲν ὀρῶμεν ὑμᾶς ἀπόρους οὖντας καὶ ἐν τῷ ἀπόπλω ἔχειν τὰ ἐπιτήδεια, καὶ ὡς οἰκαί ἀπελθόντας νῦν ταῖς τούτους οἰκοῖς· ἐι δὲ βούλεσθε τῆς κύκλῳ χώρας περὶ τοῦ Πόντου οἰκουμένης ἐκλεξάμενοι, ὅτι ἂν βούλησθε, κατασχεῖν, καὶ τοῦ μὲν ἐθέλοντα, ἀπεινάει οἰκαί, τὸν δὲ ἐθέλοντα, μένειν αὐτοῦ, πλοία δ’ ὑμῖν πάρ- εστιν, ὡστε, ὅτι ἂν βούλησθε, ἐξαφύσης ἂν ἐπιτετέοιται. 21. Ἀκούσατε ταῦτα οἱ ἐμποροὶ ἀπῆγγελλον ταῖς πόλεσι· ἐξέπεμψε δ’ αὐτοῖς Τιμασίων ὁ Δαρδανεὺς Εὐρυ- μαχὸν τε τὸν Δαρδανέα καὶ Θωράκα τὸν Βοιώτον, τὰ αὐτὰ ταῦτα ἐροῦντας. Σινωπεῖς δὲ καὶ Ἡρακλεῖται ταῦτα ἀκούσατε πέμποντο πρὸς τὸν Τιμασίωνα, καὶ κελεύουσι προστατεύσαι, λαβόντα χρήματα, ὡς ἐκπλευσοῦ ἡ στρατιά. 22. Ὁ δὲ, ἄσμενος ἀκούσας, ἐν ἐξυλλόγῳ τῶν στρατιωτῶν
οντων, λέγει τάδε. Οὐ δεῖ προσέχειν τῇ μονῇ, ὡς ἄνδρες, οὐδὲ τῇ Ἑλλάδος οὖθεν περὶ πλείονος ποιεῖσθαι. Ἀκούω δὲ τινας θύσεθαι ἐπί τούτῳ, οὐδ’ ὑμῖν λέγοντας. 23. Ἡπισχνοῦμαι δὲ ὑμῖν, ἂν ἐκπλήγητε, ἀπὸ νομηρίας μισθο- φορῶν παρέξειν κυζικην ἐκάστῳ τοῦ μηνὸς· καὶ ἄξω ὑμᾶς εἰς τὴν Τρῳάδα, ἐνθὲν καὶ εἰμὶ φυγάς, καὶ ὑπάρχει ὑμῖν ἢ ἐμὴ πόλις· ἐκόντες γάρ με δέξονται. 24. Ἡγήσομαι δὲ αὐτὸς ἑγὼ, ἐνθὲν πολλὰ χρήματα λήφθην. Ἡμειροσ δὲ εἰμὶ τῆς Διολίδος, καὶ τῆς Φρυγίας, καὶ τῆς Τρῳάδος, καὶ τῆς Φαρναβάζου ἀρχῆς πάσης, τὰ μὲν διὰ τὸ ἐκείθεν εἰναι, τὰ δὲ διὰ τὸ ἐννεστρατεύθησαι ἐν αὐτῇ σὺν Κλεάρχῳ τε καὶ Δερκυλλίδα.

25. Ἀναστάς δὲ αὐτὸς Θωράξ ὁ Βουώτιος, δὲ ἀεὶ περὶ στρατηγίας ξενοφώντες ἐμάχετο, ἡφη, εἰ ἐξέλθοιεν ἐκ τοῦ Πόντου, ἐσεσθαί αὐτοῖς Χερρόνησον, χῶραν καλήν καὶ εὐ- δαίμονα, ὡς τῇ βουλομένῳ ἐνοικείν, τῷ δὲ μὴ βουλο- μένῳ, ἀπείναι σίκαδε. Τελείον δὲ εἶναι, ἐν τῇ Ἑλλάδα οὐσίας χώρας πολλῆς καὶ ἀφθόνου, ἐν τῇ βαρβάρω μαστεύ- ειν. 26. Ἑστε δ’ ἀν, ἡφη, ἐκεῖ γένησθε, κάγω, καθάπερ Τιμάσιων, ὑπισχνοῦμαι ὑμῖν τὴν μισθοφορίαν. Ταύτα δὲ ἠλεγεν, εἰδὼς ὁ Τιμάσιων οἱ Ἡρακλεῖται καὶ οἱ Σινωπεῖς ὑπισχνοῦντο, ὡς ἐκπλείς.

27. Ὁ δὲ ξενοφῶν ἐν τούτῳ ἔσιγα. Ἀναστάς δὲ Φιλήσιος καὶ Δέκων οἱ Ἀχαιοὶ ἠλε- γοῦν, ὡς δεινῶν εἰς ἴδια μὲν ξενοφῶντα πείθειν τε καταμέ- νειν, καὶ θέσθαι ὑπὲρ τῆς μονῆς, μὴ κοινοῦμενον τῇ στρα- τίᾳ, εἰς δὲ τὸ κοινὸν μηδὲν ἀγορεύειν περὶ τούτων. Ὡςτε ἤναγκασθή σὺν ξενοφῶν ἀναστήναι καὶ εἰπεῖν τάδε. 28. Ἔγω, ὡς ἄνδρες, θύμοιμα μὲν, ὡς ὁράτε, ὡπόσα δύναμαι, καὶ ὑπὲρ ὑμῶν καὶ ὑπὲρ ἔμαυτον, ὅπως ταῦτα τυγχὰνω καὶ λέγων καὶ νοῦν καὶ πράττων, ὅποια μέλλει ὑμῖν τε κάλ- λιστα καὶ ἀριστά ἐσεσθαί καὶ ἐμοί. Καὶ νῦν ἐθνόμην περὶ αὐτοῦ τούτου, εἰ ἀμείνων εἰς ἠρχεσθαι λέγειν εἰς ὑμᾶς καὶ πράττειν περὶ τούτων, ἢ παντάπασι μηδὲ ἀπεσθαῖν σὺν τῷ πράγματε. 29. Σιλανὸς δὲ μοι ὁ μάντις ἀπεκρίνατο, τὸ μὲν μέγιστον, τὰ ἱερὰ καλὰ εἶναι. (ὃδει γὰρ καὶ ἐμὲ οὐκ
ANABASIS. [vi. 30–36.

140 ἀπειρον ὄντα, διὰ τὸ ἀεὶ παρεῖναι τοὺς ἱεροῖς †) ἐλεγεὶ δέ, ὅτι ἐν τοῖς ἱεροῖς φαίνοιτο τις δόλος καὶ ἐπιθουλὴ ἐμοί, ὡς ἄρα γεγνώσκων, ὅτι αὐτὸς ἐπεθυμεύει διαδάλλασσε με πρὸς ύμᾶς. Ἔζηξενεικε γὰρ τὸν λόγον, ὡς ἔγγρα πράττειν ταῦτα διανοούμην ἣδη, οὐ πείσας ύμᾶς. 30. Ἔγω δέ, εἰ μὲν ἐώρων ἀποροῦντας ύμᾶς, τοῦτ' ἂν ἐσκόπουν, ἀφ' οὗ ὁ γενοῦτο, ὡςτε λαβόντας ύμᾶς πόλιν, τὸν μὲν βουλόμενον, ἀποτελέιν ἥδη, τὸν δὲ μὴ βουλόμενον, ἐπεὶ κτήσατο ἱκανά, ὡςτε καὶ τοὺς ἑαυτοῦ οἰκείους ὀψελήσασί τι. 31. 'Επεὶ δὲ ὅριν ύμῖν καὶ τὰ πλοία περίποντας Ἡρακλεώτας καὶ Σινωπεῖς, ὡςτε ἐκπλείει, καὶ μισθὸν ὑπαναγομένους ύμῖν ἀνδρὰς ἀπὸ νουμηνίας, καλὸν μοι δοκεῖ εἶναι, σωξομένους, ἑνθά βουλόμεθα, μισθὸν τῆς πορείας λαμβάνειν καὶ αὐτὸς τε πάνοιμαι ἐκείνης τῆς διανοίας, καὶ ὅποιοι πρὸς ἐμὲ προσέχασαν, λέγοντες, ὡς χρῆ ταῦτα πράττειν, ἀναπαύσασθαι φημὶ χρῆναι. 32. Οὐτὸς γὰρ γεγνώσκω ὡμῶν μὲν ὄντες πολλοί, ὧσπερ νυνὶ, δοκεῖτε ἂν μοι καὶ ἑντιμοὶ εἶναι, καὶ ἔχειν τὰ ἐπιτήθεια. (ἐν γὰρ τῷ κρατεῖν ἐστὶ καὶ τὸ λαμβάνειν τὰ τῶν ἡπτόνων †) διασπασθέντες δ' ἄν, καὶ κατὰ μικρὰ γενομένης τῆς δυνάμεως, οὐτ' ἂν τροφὴν δύνασθε λαμβάνειν, οὔτε χαιρόντες ἂν ἀπαλλάξαιτε. 33. Δοκεὶ οὖν μοι, ἀπέρ ύμῖν, ἐκπορεύεσθαι εἰς τὴν Ἑλλάδα, καὶ ἓν τις μείνῃ, ἣ ἀπολιπτῶν τινα ληθὴ, πρὶν ἐν Ἀφαλεῖ εἶναι πάν τὸ στράτευμα, κρίνεσθαι αὐτὸν ὡς ἀδικοῦντα. Καὶ οὕτω δοκεῖ, ἐφή, ταῦτα, ἀράτω τῇ χειρᾳ. 'Ανέτειναν ἅπαντες. 34. 'Ο δὲ Σιλανὸς εἶδο, καὶ ἐπεχείρησε λέγειν, ὡς δικαιον εἰς ἀπιέναι τὸν βουλόμενον. Οἱ δὲ στρατιῶται οὐκ ἤνεχοντο, ἀλλ' ἤπειλον αὐτῶ, ὅτι εἰ λήψονται ἀποδιδρασκοῦντα, τὴν δίκην ἐπιθύμοιεν. 35. 'Ενετεύθεν, ἐπεὶ ἔγνωσαν οἱ Ἡρακλεώτα, ὅτι ἐκπλείει δεδογμένου εἰς, καὶ Ξενοφὼν αὐτὸς ἐπηρήμικώς εἰς, τὰ μὲν πλοία πέμπουσιν, τὰ δὲ χρῆματα, ἀ ὑπέσχοντο Τιμασίων καὶ Θώρακε, ἐφευσμένοι Ἰσαν τῆς μισθοφορίας. 36. 'Ενταῦθα δὲ ἐκπεπληγμένου Ἰσαν καὶ ἐδεδοίκεσαν τὴν στρατιὰν οἱ τῆν μισθοφορίαν ὑπεσχήμενοι. Παραλαβόντες οὖν οὕτω καὶ τοὺς ἄλλους
CHAPTER VII.

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. Ταύτα οὖν οἱ στρατιώται ἀνεπόθοντο πραττόμενα. Καὶ ὁ Νέων λέγει, ὡς Ξενοφῶν, ἀναπεπεικός τοὺς ἄλλους στρατηγοὺς, διανοεῖται ἄγειν τοὺς στρατιώτας ἐξαπατήσας πάλιν εἰς Φάσιν. 2. Ἀκούσαντες δ’ οἱ στρατιώται χαλεπῶς ἐφερον· καὶ ξύλλογοι ἑγίγνοντο, καὶ κύκλοι ξυνίσταντο, καὶ μάλα φοβεροί ἦσαν, μὴ ποιήσαντι, οἷα καὶ τῶν Κόλχων κήρυκας ἐποίησαν καὶ τοὺς ἀγορανόμους· ὃς γὰρ μὴ εἰς τὴν θάλασσαν κατέφυγον, κατελεύσθησαν. 3. Ἐπεὶ δὲ ἦσαντο Ξενοφῶν, ἔδοξεν αὐτῷ ὡς τάχιστα ξυναγαγεῖν αὐτῶν ἀγοράν, καὶ μὴ ἐᾶσαι ξυλλεγήσαι αὐτούς· καὶ ἐκέλευσε τὸν κήρυκα ξυλλέγειν ἀγοράν. 4. Οἱ δ’, ἔπει τοῦ κήρυκος ἦκοσαν, ξυνέδραμον καὶ μάλα ἐτοίμως. Ἐνταῦθα Ξενοφῶν τῶν μὲν στρατηγῶν οὐ κατηγόρει, ὅτι ἦλθον πρὸς αὐτόν, λέγει δὲ ὃδε. 5. Ἀκούσω τινὰ διαβάλλειν, ὥς ἀνδρεῖς, ἐμὲ, ὡς ἐγώ ἂρα ἐξαπατήσας ύμᾶς μέλλω ἄγειν εἰς Φάσιν. Ἀκούσατε οὖν μοι, πρὸς θεῶν· καὶ ἐὰν μὲν ἐγὼ φαινωμαι ἀδικεῖν, οὐ
Άναβασις. [vii. 6–12.]

χρή με ἐνθένδε ἀπελθεῖν, πρὶν ἂν ὁδὸν δίκην· ἂν δὲ ὑμῖν φαίνωνται ἄδικειν οἱ ἐμὲ διαβάλλοντες, οὕτως αὐτοῖς χρησθεῖ, ὥσπερ ἄξιον. 6. Ὑμεῖς δ', ἔφη, ἵστε δήπου, ὥσπερ ἦλιος ἀνίσχει, καὶ ὅπου δύεται, καὶ ὅτι, εὰν μὲν τις εἰς τὴν Ἑλλάδα μέλλῃ λέναι, πρὸς ἐσπέραν δεδομένος πᾶρεισχεῖ· ἣν δὲ τις βούληται εἰς τοὺς βαρβάρους, τοῦμπαλαιν πρὸς ἐω. Ἑστίν οὖν, ὡς τοῦτο ἄν δύνατο ὑμᾶς ἐξαπατῆσαι, ὡς ἦλιος, ἔνδει ὅτι ἀνίσχει, δύεται δὲ ἐνταῦθα, ἐνθά δὲ δύεται, ἀνίσχει δ' ἐντεῦθεν; 7. Ἀλλὰ μὴν καὶ τοῦτο γε ἐπισταθείς, ὡς νομές ἄλλον Πόντον εἰς τὴν Ἑλλάδα φέρει, νότος δὲ εἰσὶν εἰς Φάσιν, καὶ λέγετε, ὅταν βορράς πνεῦ, ὡς καλὸν πλοῖο εἰσὶν εἰς τὴν Ἑλλάδα. Τοῦτο οὖν ἔστιν ὅπως τις ἄν ὑμᾶς ἐξαπατῆσαι, ὡςτε ἐμβαίνεις, ὅταν νότος πνεῦ· 8. Ἀλλὰ γὰρ, ὅποταν, γαλήνη ἢ ἐμβαίνω. Οὐκ οὖν ἐγὼ μὲν ἐν ἐν πλοῖο πλεύσομαι, ὑμεῖς δὲ τούλαχιστον ἐν ἐκατόν; πῶς ἂν οὖν ἐγὼ ἢ βιασάμην ὑμᾶς ἐν ἐγὼ πλεῖν, μὴ βουλομένους, ἢ ἐξαπατήσας ἄγομι; 9. Ποῦ δ' ὑμᾶς ἐξαπατηθέντας καὶ καταγονθευθέντας ὑπ' ἐμοῦ ἤκειν εἰς Φάσιν· καὶ δὴ ἀποδιάμοιν εἰς τὴν χώραν· γνώσεθε δήπου, ὅτι οὖν ἐν τῇ Ἑλλάδι ἐστέ· καὶ ἐγὼ μὲν ἐσομαι ὁ ἐξεπατητικός εἰς, ὑμεῖς δὲ οἱ ἐξεπατητημένοι ἐγγύς μισρίων, ἐχοντες ὅπλα. Πῶς ἂν οὖν εἰς ἀνὴρ μᾶλλον δοῖ θύμος, ἢ οὖτω περὶ αὐτοῦ τε καὶ ὑμῶν βουλευόμενος; 10. Ἀλλ' οὕτω ἐσαι οἱ λόγοι άνδρῶν καὶ θηλών, κάμοι φθο- νούντων, ὅτι ἐγὼ ὑφ' ὑμῶν τιμῶμαι. Καίτοι οὐ δικαίως ἢ τις καὶ μοι φθονοίζειν· τίνα γὰρ αὐτῶν ἐγὼ κωλώς ἢ λέγειν, εἰ τίς τι ἵνα τοιαύτην ἐν ὑμῖν, ἢ μάχεσθαι, εἰ τίς ἐδέλει, υπὲρ ὑμῶν τε καὶ ἐαυτοῦ, ἢ ἐγρηγορεῖν περὶ τῆς ὑμετέρας ἀσφαλείας ἐπιμελομένου; τί γὰρ, ἀρχοντας αἰρομένων ὑμῶν, ἐγὼ τινὶ ἐμπεδων εἰμί; παρέμει, ἀρχέτω· μόνον ἄγαθον τι ποιῶν ὑμᾶς φαίνεσθοι. 11. Ἀλλ' γὰρ ἐμοὶ καὶ ἄρκει περὶ τούτων τὰ εἰρημένα· εἰ δὲ τις ὑμῶν ἢ αὐτὸς ἐξαπατηθῆναι ἄν οἴεται ταῦτα, ἢ ἄλλον ἐξαπατῆσαι ταῦτα, λέγων διδασκέτω. 12. Ὅταν δὲ τούτων ἄλλα ἔχητε, μὴ ἀπέλθητε, πρὶν ἂν ἀκούσητε οἴον ὅρῳ ἐν τῇ στρατιᾷ ἀρχό-
13. Ἀκούσαντες δὲ ταῦτα οἱ στρατιῶται ἐξαίφνησαν τὸ τι εἶχαν, καὶ λέγειν ἐκέλευον. Ἐκ τοῦτον ἀρχεῖαι πάλιν. Ἐπίστασθε πον, ὅτι χωρία ἦν ἐν τοῖς ὑπὲρ ἰμῶν αὐτῶν, μὴ κάκιστοι τε καὶ αἰσχροταὶ ἄνδρες ἀποφαινόμεθα καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων καὶ φίλων καὶ πολεμίων. 14. Ἀκούσαντες δὲ ταῦτα οἱ στρατιῶται ἐξαίφνησαν τὸ τι εἶ, καὶ λέγειν ἐκέλευον. 'Εκ τοῦτον ἀρχεῖαι πάλιν. Ἐπίστασθε πον, ὅτι χωρία ἦν ἐν τοῖς ὑπὲρ ἰμῶν αὐτῶν, μὴ κάκιστοι τε καὶ αἰσχροταὶ ἄνδρες ἀποφαινόμεθα καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων καὶ φίλων καὶ πολεμίων. 15. Τούτου καταμαθῶν Κλεάρετος ὁ λοχαγὸς, ὅτι καὶ μικρὸν εἶχαν καὶ ἀφόλακτον, ἵνα τὸ φίλιον νομίζειν εἶναι, ἔρχεται ἐπ' αὐτοῦς τῆς νυκτὸς ὡς πορθήσων, οὐδενὶ ἰμῶν εἰπὼν. 16. Διενενώθη δὲ, εἰ λάβοι τόδε τὸ χωρίον, εἰς μὲν τὸ στράτευμα μικρότερον ἐλθεῖν, εἰςβάς δὲ εἰς πλοῖον, ἐν ὧν ἐντύγχανον οἱ ξύσκηροι αὐτῶν παραπλεόντες, καὶ εὐθέμενος, εἰ τά λάβοι, ἀποπλέων οἱχεθασα ξείῳ τοῦ Πόντου. Καὶ ταῦτα ξυνωμολόγησαν αὐτῷ οἱ ἐκ τοῦ πλοίου σύκονοι, ὡς ἐγὼ νῦν αἰσθάνομαι. 17. 'Αλευρον ἐτοι ἐπειδήθη, ἤην ἐπὶ τὸ χωρίον. Πορευόμενον δ' αὐτῶν φθάνει ημέρα γενομένη, καὶ ξυστάντες οἱ ἀνθρωποί, ἀπὸ ἱσχυρῶν τῶν βάλλοντες καὶ παίτεροι, τῶν τε Κλεάρετον ἀποκτείνοντο καὶ τῶν ἄλλων συχνοῦσι οἱ δὲ τίνες καὶ εἰς Κερασοῦντα αὐτῶν ἄποχωροῦσι. 18. Ταῦτα δὴ ἦν ἐν τῇ ἡμέρᾳ, ἢ ἡμεῖς δεδομότα εξωρμόμενοι πεζῷ τῶν δὲ πλεόντων ἔτη τίνες ἦσαν ἐν Κερασοῦντι, οὕτω ἀνηγμένοι. Μετὰ τοῦτο, ὡς οἱ Κερασοῦντοι λέγοντες, ἀφίκονται τῶν ἐκ τοῦ χωρίου τρεῖς ἄνδρες τῶν γεραιτέρων, πρὸς τὸ κοίνον τὸ ἡμέτερον χρὴς τόν έλθειν. 19. 'Επει δ' ἦμας οὐ κατέλαβον, πρὸς τοὺς Κερασοῦντος ἔλεγον, ὅτι ἐαναρκήσων, τί ἦμιν δόξειν ἐλθεῖν ἐπ' αὐτοῦς. 'Επει μέντοι σφεῖς λέγειν, ἐφασαν, ὅτι οὐκ ἀπὸ κοινοῦ γένοιτο τὸ πράγμα, ἦδεσθαι τε αὐτούς καὶ μέλλειν εὐθάδε πλεῖν, ὡς ἦμιν λέγα τὰ γενόμενα, καὶ τοὺς νεκροὺς κελεῦειν αὐτῶν θάπτειν λαβόντας τοὺς τοῦτον δεσμένους. 19. Τῶν δ' ἀποφυγόν-
των τινές Ἐλλήνων ἐτυχον ἢτι ὄντες ἐν Κερασοῦντι·
αἰσθήμενοι δὲ τοὺς βαρβάρους, ὡσπερ εἶνε, αὐτοὶ τε ἐπόλιη-
σαν βάλλειν τοῖς λίθοις, καὶ τοῖς ἄλλοις παρεκελέυντο. Καὶ ὁ ἄνδρες ἀποθνῄσκουσιν, τρεῖς ὄντες ὁ πρέσβεις, κατα-
λευκάσεντες. 20. Ἡπεί δὲ τούτο ἐγένετο, ἠχονται πρὸς ἡμᾶς οἱ Κερασοῦντιοι, καὶ λέγουσι τῷ πράγμα· καὶ ἡμεῖς ὁι στρατηγοὶ ἀκούσαντες ἡχόμεθα τε τοῖς γεγενημένοις, καὶ ἐδοξολογοῦμεθα εὖν τοῖς Κερασοῦντιοις, ὅπως ἂν ταφεῖ-
ησαν οἱ τῶν Ἐλλήνων νεκροί. 21. Συγκαθήμενοι δ' ἐξω-
θεν τῶν ὑπλων, ἐξαίφνης ἀκούομεν θορύβου πολλοῦ. Παίε
παίε, βάλλει βάλλε· καὶ τάχα δὴ ὅρωμεν πόλλους προς-
θέουντας, λίθους ἠχοντας ἐν ταῖς χερσί, τοὺς δὲ καὶ ἀναπ-
ουμένους. 22. Καὶ οἱ μὲν Κερασοῦντιοι ὡς ἂν καὶ ἐωρα-
κότες τῷ παρ' εαυτοὶς πράγμα, δεῖσαντες ἀποχωροῦσι πρὸς τὰ πλοῖα. Ἡςαν δὲ, νὴ Δία καὶ ἡμῶν οἱ ἐδείσαν. 23. Ἐγγε}(μὴ ἦλθον πρὸς αὐτοὺς, καὶ ἡρώτων, ὅ τι ἐστὶ το πράγμα. Τῶν δὲ ἦσαν μὲν οἱ οὐδέν ἠδείσαν, ὅμως δὲ λίθους εἶχον ἐν ταῖς χερσίν. Ἡπεί δὲ εἰδότι τινὶ ἐπέτυχον, λέγει
μοι ὅτι οἱ ἀγορανόμουι δεινότατα ποιοῦσι τὸ στρατεύμα. 24. Ἐν τούτῳ τις ὡρὰ τὸν ἀγορανόμον Ζήλαρχον πρὸς τὴν
θάλατταν ἀποχωροῦντα, καὶ ἀνέκραγεν· οἱ δὲ, ὡς ἦκουσαν,
ὡς περ ἡ σύν ἄγριον ἢ ἐλάφον φανέντων, ἔνταν ἐπ' αὐτοῦ.
25. Οἱ δ' αὐ Κερασοῦντιοι, ὡς εἶδον ὅρμωνας καθ' αὐτούς,
σαφῶς νομίζοντες ἐπὶ σφάς ἔσσαι, φεύγοντο ὅρμω, καὶ
ἐμπέπτοσιν εἰς τὴν θάλατταν. Ξυνισέπεσον δὲ καὶ ἡμῶν
αὐτῶν τινες, καὶ ἐπνίγετο, ὡστὶς νεῖν μὴ ἐτύγχανεν ἐπι-
οτάμενος. 26. Καὶ τούτους τι δοκεῖτε; ἡδίκουν μὲν οὐδὲν,
ἐδείσαν δὲ μὴ λύττα τις ὡς περ κυσὶν ἡμῖν ἐμπεπτώκω. Εἰ
οὖν ταῦτα τοιαῦτα ἔσται, θεάσασθε, οὐὰ ἡ κατάστασις ἡμῖ
ἔσται τῆς στρατηγῆς. 27. Ἡμεῖς μὲν οἱ πάντες οὐκ ἔσσεθε
κύριοι οὔτε ἀνελέοισαν πόλεμον ὡς ἂν βούλησθε, οὔτε κατα-
λύσας· ίδια δὲ ὁ βουλόμενος ἄξει στρατεύμα, ἐφ' ὦ τι ἂν
θέλῃ. Κἂν τινες πρὸς ὑμᾶς ἴωσι πρέσβεις, ἡ εἰρήνης δει-
μενοι, ἡ ἄλλος τινὸς, κατακταίναντες τούτοις οἱ βουλό-
μενοι ποιήσουσιν ὑμᾶς τῶν λόγων μὴ ἀκούσαί τῶν πρὸς
28. Ἐπειτα δὲ, οὔς μὲν ἂν ὑμεῖς ἀπαντήσεις ἔλησθε ἄρχοντας, ἐν οὐδεμιᾷ χώρᾳ ἔσονται· ὅστις δ' ἂν έκαστον ἔλησε τοῖς στρατηγοῖς, καὶ θελήθη λέγειν, Βάλλε βάλλε, οὖτος ἦς ικανὸς καὶ ἄρχοντας κατακανεῖν, καὶ ἰδιώτην, ὃν ἂν ὑμῶν θελήθη, ἄκριτον, ἢν δ' αὐτοὶ οἱ πεισόμενοι αὐτῷ, ἄσπερ καὶ νῦν ἐγένετο. 29. Οἶα δὲ ὑμῖν καὶ διαπεράσατε οὐν αὐθαίρετοι οὐτοὶ στρατηγοὶ, σκέψασθε. Ζηλαρχος μὲν γὰρ ὁ ἀγορανόμος, εἰ μὲν ἄδικε ὑμᾶς, οἰχεῖται ἀποπλέων, οὐ δοῦν ὑμῖν δίκην· εἰ δὲ μὴ ἄδικε, φεύγει ἐκ τοῦ στρατεύματος, δείσας, μὴ ἄδικος ἄκριτος ἀποθάνῃ. 30. Οἱ δὲ καταλεύσατε τοὺς πρόσδεις, διεπράζοντο ὑμῖν μόνοις μὲν τῶν Ἑλληνῶν εἰς Κερασοῦντα μὴ ἁσφαλές εἶναι, ἣν μὴ σὺν ἢσχύ, ἀφικνεῖσθαι· τοὺς δὲ νεκροὺς, οὓς πρόσθεν αὐτοὶ οἱ κατακανόντες ἐκέλευον θάπτειν, τούτους διεπράζοντο μηδὲ ξίνην κηρυκίῳ ἔτι ἁσφαλές εἶναι ἀνελέσθαι. Τὸ γὰρ ἐθέλησεν κῆρυς ἰέναι, κήρυκας ἀπεκτόνως; ἀλλ' ἡμεῖς Κερασοῦντίς θάφαι αὐτοῖς ἐδεχθημεν. 31. Εἰ μὲν οὖν ταύτα καλῶς ἔχει, δοξάτω ὑμῖν, ἵνα, ὡς τοιούτων ἐσομένων, καὶ φυλακήν ἵδια ποιήσῃ τις, καὶ τὰ ἐρμίνα υπερδέξια πειρατά ἐχων σκηνοῦν. 32. Εἰ μέντοι ὑμῖν δοκεῖ θηρίων, ἀλλὰ μὴ ἀνθρώπων, εἶναι τὰ τοιαύτα ἔργα, σκόπειτε παυλάν τινα αὐτῶν· εἰ δὲ μὴ, πρὸς Διὸς, πῶς ἢ θεοῦς θύσομεν ἥδεως, ποιοῦντες ἕργα ἀσεβῆ, ἢ πολεμίους πῶς μαχοῦμεν, ἢ ἂν ἀλλήλους κατακαλώμενεν; 33. Πόλεις δὲ φιλία τῖς ἡμᾶς δεξεῖται, ήτις ἂν ὁρᾷ τοσαύτην ἄνομιαν ἐν ἡμῖν; ἀγοραν δὲ τίς ἀξίζει θαρρῶν, ἢν περί τὰ μέγιστα τοιαύτα ἐξαμαρτάνοντες φαινώμεθα; οὐ δὲ ἢ πάντων οἰόμεθα τεῦξεσθαι ἐπαινοῦν, τίς ἂν ἡμᾶς τοιούτως ὄντας ἐπαινεῖσθαι; ἡμεῖς μὲν γὰρ οἶδ' ὅτι πονηροὺς ὄν φαίμεν εἶναι τοὺς τὰ τοιαύτα ποιοῦντας. 34. Ἐκ τούτου άνιστάμενοι πάντες ἔλεγον τοὺς μὲν τούτων ἄρξαντας δοῦναι δίκην, τοῦ δὲ λοιποῦ μηκέτι ἐξείναι ἀνομίας ἄρξαι· ἐὰν δὲ τὶς ἄρξη, ἀγεσθαι αὐτοῦς ἐπὶ διανάγω· τοὺς δὲ στρατηγοὺς εἰς δίκας πάντας καταστήσασι· εἶναι δὲ δίκας, καὶ εἰ τὶ ἀλλό τις ἡδίκητο, ἐξ οὐ 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. 'Εδοξέ δὲ καὶ τοὺς στρατηγοὺς δίκην ὑποσχεῖν τοῦ παρεληλυθότος χρόνου. Καὶ διδόντων, Φιλήσιος μὲν ὄφλε καὶ Ξανθικῆς τῆς φυλακῆς τῶν γαυλικῶν χρημάτων τὸ μείωμα, ἕκοσι μνάς, Σοφάινετος δὲ, διὶ ἄρχων αἱρεθεὶς κατημέλει, δέκα μνάς. Ξενοφῶντος δὲ κατηγορήσαν τινες, φάσκοντες παίεσθαι ὑπ’ αὐτοῦ, καὶ ὡς ὑβρίζοντος τὴν κατηγορίαν ἐπιούντο. 2. Καὶ ὁ Ξενοφῶν ἀναστὰς ἐκέλευσεν εἰπεῖν τὸν πρῶτον λέγαντα, ποῦ καὶ ἐπλήγη. 'Ο δὲ ἀποκρίνεται: Ὑπον καὶ τῷ βίγει ἀπωλλύμεθα, καὶ χιών πλείον. 3. 'Ο δὲ εἶπεν: 'Ἀλλὰ μὴ καὶ χειμωνίς γε ὅντος οὗν λέγεις, σίτου δὲ ἐπιελεούσατος, οὗν δὲ μηδ' ὀσφραίνεσθαι παράν, ὑπὸ δὲ πόνων πολλῶν ἀπαγορευόντων, πολεμίων δὲ ἐπομενῶν, εἰ ἐν τοιοῦτῳ καρῶ ὑβρίζον, ὁμολογῷ καὶ τῶν ὄνων ὑβριστότερος εἰναι, οἷς φασίν ὑπὸ τῆς ὑβρεως κόσον οὐκ ἐγγίγνεσθαι. 4. Ὁμοις δὲ καὶ λέγειν, ἐφ᾿ ἐκ τινός ἐπλήγησι. Πότερον ἦτον σὲ τι, καὶ, ἐπεὶ μοι οὐκ ἐδίδως, ἐπισον; ἀλλ’ ἀπῆτον; ἀλλὰ περὶ παιδικῶν μαχόμενος, ἀλλὰ μεθύνει ἐπαράνοια. 5. Ἐπεὶ δὲ τούτων οὐδὲν ἐφήσειν, ἐπῆρετο αὐτῶν, εἰ ὀπλιτεῖνοι. Οὐκ ἐφη. Πάλιν, εἰ πελτάζοι. Οὐδέ τούτ’ ἐφη, ἀλλ’ ἤμισον ἐλαύνειν ταχθείς ὑπὸ τῶν συσκήνων, ἐλεύθερος ὄν. 6. Ἐνταῦθα δὴ ἀναγιγνώσκει αὐτόν, καὶ ἤρετο: 'Ἡ σὺ εἰ ὃ τῶν κάμνοντα ἀπάγων; Ναι μὰ Δ’, ἐφη· σοῦ γὰρ ἴνα γαζε· τὰ δὲ τῶν ἐμῶν συσκήνων σκεύη διέμυρασ. 7.
'Αλλ' ή μὲν διάρρηψις, ἔφη ὁ Ξενοφῶν, τοιαύτη τις ἐγένετο. Διέδωκα άλλοις ἄγειν, καὶ ἐκέλευσα πρὸς ἐμὲ ἀπαγαγεῖν· καὶ ἀπολαβόν ἀπαντὰ σῶα, ἀπέδωκά σοι, ἐπεῖ καὶ σὺ ἐμοὶ ἀπέδειξας τὸν ἄνδρα. Οἶνον δὲ τὸ πράγμα ἐγένετο, ἀκούσατε, ἔφη· καὶ γάρ ἄξιον.

8. Ἀνήρ κατελέπετο, διὰ τὸ μηκέτι δύνασθαι πορεύεσθαι. Καὶ ἐγὼ τὸν μὲν ἄνδρα τοσοῦτον ἐγίγνωσκόν, ότι εἰς ἦμῶν εἰή· ἡνάγκασα δὲ σὲ τοῦτον ἄγειν, ως μὴ ἀπόλοιπο· καὶ γάρ, ως ἐγὼ οἶμαι, πολέμιοι ἦμῖν ἐφείποντο. Συνέφη τούτο ὁ ἀνθρώπος· 9. Οὐκ οὖν, ἔφη ὁ Ξενοφῶν, ἐπεὶ προοπερφάσα σε, καταλαμβάνω αὐτός, σὺν τοῖς ὑποσθοφύλαξι προσώπων, βόθρον ὀρύττουντα, ως κατορύξοντα τὸν ἀνθρώπον· καὶ ἐπίστις ἐπῆφον· 10. Ἐπεὶ δὲ παρεστηκότων ἦμῶν συνεκαμψε τὸ σκέλος ὁ ἀνήρ, ἀνέκραγον οἱ παρόντες, ὦτι εὖ ὁ ἀνήρ· σον δ' εἴπας· Ὀπόσα γας βούλεται· ως ἐγώ χαίτων οὐκ ἄξω· Ἑνταύθα ἐπαισά σε· ἀληθὴ λέγεις· ἐδοξάς γάρ μοι εἰδότε ἐσκέψαι, ὦτι εὖ. 11. Τί οὖν; ἔφη, ἢττον τι ἄπέθανεν, ἐπεὶ ἐγὼ σοι ἀπέδειξα αὐτὸν· Καὶ γάρ ἢμεὶς, ἔφη ὁ Ξενοφῶν, πάντες ἀποθανοῦμεθα· τοῦτο οὖν ἔνεκα ἥμιστας ἦμᾶς δεὶ κατορυχθῆναι· 12. Τούτου μὲν ἀνέκραγον πάντες ως ὀλίγας παίσειν· ἄλλους δ' ἐκέλευε λέγειν, διὰ τί ἐκαστὸς ἐπλήγη. Ἐπεὶ δὲ οὐκ ἀνίσατον, αὐτὸς ἐλεγεν· 13. Ἐγὼ, ὁ ἄνδρες, ὑμολογοῦ παίσαι δὴ ἄνδρας ἐνεκέν ἀταξίας, δόσωσι σώζεσθαι μὲν ἦρκει δ' ἦμας, ἐν τάξει τε ἐντὸν καὶ μαχομένων, ὅπως δέοι, αὐτοὶ δὲ λεπτότες τὰς τάξεις, προθέσατε ἀράπαξ πολεμίους ἦθελον, καὶ ἦμων πλεονεκτεῖν. Εἰ δὲ τοῦτο πάντες ἐποιοῦμεν, ἀπαντῆσαν ἄν ἀπολομέθα. 14. Ἡθή δὲ καὶ μαλακιζόμενον τινα, καὶ οὖν θέλοντα ἀνίσατον, ἀλλὰ προϊόμενον αὐτὸν τοῖς πολεμίοις, καὶ ἐπαισά, καὶ ἐβιασάμην πορεύεσθαι. Ἐν γάρ τῷ ἱσχυρῷ κειμένῳ καὶ αὐτὸς ποτὲ ἀναμένων τινὰς συσκευαζόμενοις, καθεζόμενος συχνὸν χρόνον, κατέμαθον ἀναστάς μόλις καὶ ἀνάκειν ἐκτεῖνας. 15. Ἐν ἑμναυτῷ οὖν πείραν λαβὼν, ἐκ τούτου καὶ ἄλλον, ὅπως ἐδομι καθήμενον καὶ βλακεύοντα, ἡλαλλοῦν· τὸ γάρ κινείσθαι καὶ
ανδρίζεσθαι παρείχε θερμασιὰν τινὰ καὶ ύγρότητα· τὸ δὲ καθήσαται καὶ ἤνυχίαν ἔχειν ἐώρων ὑπονυργὸν ὅν τῷ τε ἀποπήγνυσθαι τὸ αἷμα, καὶ τῷ ἀποσήπθεσθαι τοὺς τῶν ποδῶν δακτύλους· ἀπερ πολλοὺς καὶ ύμείς ἵστε παθόντας. 16. Ἔλλον δὲ γε ἐσως ὑπολειπόμενον ποι διὰ ῥαστώνην, καὶ κωλύοντα καὶ ὑμᾶς τοὺς πρόσθεν καὶ ἡμᾶς τοὺς ὑπισθὲν πορεύεσθαι, ἐπαίσα μπύς, ὡς μὴ λόγχι ὑπὸ τῶν πολεμίων παῖστο. 17. Καὶ γὰρ οὖν νῦν ἐξεστίν αὐτοῖς σωθεῖσιν, εἰ τι ὑπ’ ἐμοὺ ἐπαθὼν παρὰ τὸ δίκαιον, δίκην λαβεῖν. Ἐλ δ’ ἐπὶ τοῖς πολεμίως ἔγενοντο, τί μέγα ἀν ὄντως ἐπαθόν, ὅτου δίκην ἄν ἥξιον λαμβάνειν; ἀπλοὺς μοι, ἐφή, ὁ λόγος 18. Ἐλ μὲν ἐπ’ ἀγαθῶ ἐκόλασα τινὰ, ἀξίω ὑπέχειν δίκην, οῖαν καὶ γονεῖς νίοις καὶ διδάσκαλοι παισῖ. Καὶ γὰρ οἱ ἱατροὶ καίονσι καὶ τέμνονσιν ἐπ’ ἀγαθῶ. 19. Ἐλ δὲ ὑδρεῖ νομίζετε με τάντα πράττειν, ἐνυμήθητε, ὃτι νῦν ἐγὼ θαρ- σῶ σὺν τοῖς θεοίς μᾶλλον ἥ τότε, καὶ ἡθαυτόρεις ἐμι νῦν ἥ τότε, καὶ οὖν πλεῖον πίνω· ἀλλ’ ὁμοὶ οὐδένα παϊώ. Ἐν εὐθίᾳ γὰρ ὅρῳ ὑμᾶς. 20. Ἐν ἐεὶ ὅταν δὲ χειμών ἡ, καὶ θα- λαττα μεγάλη ἐπιφέρηται, οὐχ ὅρατε ὅτι καὶ νεύματος μόνον ἕνεκα χαλεπαῖνε μὲν προφεῦς τοῖς ἐν πρῷφα, χαλε- παῖνε δὲ καὶ κυθερνήτης τοῖς ἐν πρ之內容; ἵκανα γὰρ ἐν τῷ τοιούτῳ καὶ μικρὰ ἀμαρτηθέντα πάντα συνεπιτρήψαι. 21. Ἐτ’ ὅταν δὲ δικαίως ἐπαινὸν αὐτοῖς, καὶ ὑμεῖς κατεδικάσατε· ἔχοντες ξίφη, οὐ ψήφους, παρέστητε, καὶ ἐξῆν ὑμῖν ἐπικου- ρεῖν αὐτοῖς, εἰ ἐβούλεσθε· ἀλλ’ μὰ Δία οἴτε τοῦτος ἐπε- κουρεῖτε, οὕτε σὺν ἐμοὶ τῶν ἄτακτοντα ἐπαισίτη. 22. Τοιγαροῦν ἐξονοιάν ἐποιήσατε τοῖς κακοῖς αὐτῶν, ὑδρίζειν ἐώτες αὐτοῖς. Ὅμως γὰρ, εἰ ἐθέλετε σκοπεῖν, τοὺς αὐ- τοὺς εὑρίσκετε καὶ τότε κακίστους, καὶ νῦν ὑθριστοτάτους. 23. Βοίσκος γοῦν ὁ πύκτης ὁ Θησαλός τότε μὲν διεμάχετο, ὡς κάμινων, ἀστίδα μὴ φέρειν, νῦν δ’, ὡς ἄκου, Κοτυρι- τῶν πολλοὺς ἥδη ἀποδεδυκεν. 24. Ἡν οὖν σωφρονῆτε, τοὔτῳ τάναντι ποίησετε, ἡ τοὺς κὺνας ποιουσί· τοὺς μὲν γὰρ κὺνας τοὺς χαλεποὺς τὰς μὲν ἡμέρας διδέα, τὰς δὲ νύκτας ἀφιάση· τούτων δὲ, ἤν σωφρονισθε, τὴν νύκτα μὲν
δήσετε, τὴν δὲ ἡμέραν ἀφήσετε. 25. Ἀλλὰ γὰρ, ἔφη, ἤθυμαῖς, ὅτι, εἰ μὲν τινὶ υἱῷ ἀπηχθήμην, μέμνησθε, καὶ οὐ σιωπᾶτε, εἰ δὲ τῷ ἥ χειμῶν ἐπεκούρησα, ἢ πολέμιον ἀπήρυξα, ἢ ἀσθενοῦντες ἢ ἀποροῦντες συνεξεσπάρισά τι, τούτων οὐδεὶς μέμνηται· οὐδ' εἰ τινα καλῶς τι ποιοῦντα ἐπήνεσα, οὐδ' εἰ τιν' ἄνδρα δυτά ἄγαθόν ἐτίμησα, ὡς ἐδυνάμην, οὐδὲ τούτων μέμνησθε. 26. Ἀλλὰ μὴν καλὸν τε καὶ δίκαιον, καὶ δίκαιον καὶ ἴδιον, τὸν ἄγαθὸν μᾶλλον ἢ τῶν κακῶν μεμνήσθαι.

Ἐκ τούτου μὲν δὴ ἀνίσταντο καὶ ἀνεμίμησκον. Καὶ περιεγένετο ὡστε καλῶς ἔχειν.
Ambassadors 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. Ἐκ τοῦτον δὲ ἐν τῇ διατριβῇ οἱ μὲν ἀπὸ τῆς ἁγορᾶς ἔζων, οἱ δὲ καὶ ληστῶνοι οἱ τῆς Παφλαγονίας. Ἐκλώ-\πευνον δὲ καὶ οἱ Παφλαγόνες εὖ μάλα τοὺς ἀποσκεδασμορ εὐ-\νοος, καὶ τῆς νυκτὸς τοὺς πρόσω σκηνοῦντας ἐπειρώντο κακουργεῖν καὶ πολεμικῶτατα πρὸς ἀλλήλους εἴχον ἐκ τούτων. 2. Ὁ δὲ Κορύλας, δς ἐτύγχανε τότε Παφλαγονίας ἀρχων, πέμπει παρά τοὺς Ἑλλήνας πρόσεις, ἔχοντας ἱπποὺς καὶ στολὰς καλὰς, λέγοντας, ὅτι Κορύλας ἐτοιμὸς εἶν τοὺς Ἑλλήνας μὲτὲ ἀδικεῖν μὲτὲ ἀδικεῖσθαι. 3. Οἱ δὲ στρατηγοὶ ἀπεκρίναντο, ὅτι περὶ μὲν τοῦτων σὺν τῇ στρα-\τιᾷ βουλεύσωντο, ἐπὶ ἔξειλα δὲ ἐδέχοντο αὐτούς· παρεκάλ-\έσαν δὲ καὶ τῶν ἄλλων ἀνδρῶν οὖς ἔδοκον δικαιοτάτους εἶναι. 4. Θύσαντες δὲ βοῶς τῶν αἰχμαλώτων καὶ ἄλλα ἱερεῖα, εὐσχίαν μὲν ἁρκουον παρεῖχον, κατακείμενοι δὲ ἐν σκίμποσιν ἐδείπνον, καὶ ἐπινόν ἐκ κερατίνων ποτηρίων, οἷς ἐνετύγχανον ἐν τῇ ἡώρᾳ. 5. Ἐπεὶ δὲ σπονδαὶ τ᾽ ἐγένοντο καὶ ἐπαινίσαν, ἀνέστη-\σαν πρῶτον μὲν Θρᾴκες, καὶ πρὸς αὐλὸν ἁρχήσαντο σὺν τοῖς ὄπλοις, καὶ ἥλιον ὑψηλά τε καὶ κούφως, καὶ ταῖς μαχαίραις ἔχρωντο· τέλος δὲ ὁ ἔτερος τὸν ἔτερον παίει, ὡς πᾶσιν ἔδοκε πεπληγέναι τὸν ἀνδρα· ὁ δὲ ἔπεσε τεχνικῶς.
πως. 6. Καὶ ἀνέκραγον οἱ Παφλαγόνες. Καὶ ὁ μὲν, σκυλεύσας τὰ ὀπλα τοῦ ἐτέρου, ἐξεῖη ἄδων τὸν Σιτάλκαν· ἀλλοὶ δὲ τῶν Ὀρακῶν τὸν ἐτέρον ἐξέφερον ὡς τεθυνήκοτα· ἤν δὲ οὐδὲν πεποινώθως. 7. Μετὰ τοῦτο Λιμνάεις καὶ Μάγνητες ἀνέστησαν, οἳ ὠρχούντο τὴν καρπαίαν καλομενήν ἐν τοῖς ὀπλαῖς. 8. Ὁ δὲ τρόπος τῆς ὀρχήσεως ἦν δὲ· ὁ μὲν, παραθέμενος τὰ ὀπλα, σπείρει καὶ ζευγγιλατεῖ, πυκνά μεταστρεφόμενος, ὡς φοβούμενος· λῃστής δὲ προσέρχεται· ὁ δ', ἐπειδὰν προϊδητα, ἀπαντᾷ ἁρπάσας τὰ ὀπλα, καὶ μάχεται πρὸ τοῦ ζεύγους· (καὶ οὗτοι ταῦτ' ἐποίουν ἐν ρυθμῷ πρὸς τὸν αὐλόν·) καὶ τέλος ὁ λῃστής, δῆσας τὸν ἀνδρα καὶ τὸ ζεύγος ἀπάγει· ἐνίστε δὲ καὶ ὁ ζευγγιλατής τοῦ λῃστήν· εἰτα παρὰ τοὺς βοῦς ζεύξας, ὡπίσω τῷ χείρε δεδεμένου ἔλαινεν. 9. Μετὰ τοῦτο Μυσὸς εἰςήλθεν, ἐν ἑκατέρα τῇ χειρὶ ἔχων πέλτην· καὶ τοτε μὲν ὡς δύο ἀντιτατ- τομένων μιμούμενος ὀρχεῖτο, τοτε δ' ὡς πρὸς ἕνα ἐχρήτο ταῖς πέλταις, τοτε δ' ἐδείνειτο καὶ ἐξεκυβίστα, ἔχων τὰς πέλτας, ὦστε ὄφιν καλὴν φαίνεσθαι. 10. Τέλος δὲ τὸ Περσικὸν ὀρχεῖτο, κρούων τὰς πέλτας· καὶ ὀκλάζε, καὶ ἐξανιστάτω καὶ ταῦτα πάντα ἐν ῥυθμῷ ἐποίει πρὸς τὸν αὐλόν. 11. Ἔπι δὲ τούτω ἐπείστε οἱ Μαντινεῖς, καὶ ἄλλοι τινὲς τῶν Ἀρκάδων ἀναστάντες, ἐξοπλισάμενοι ὡς ἐδύναυτο κάλλιστα, ἦσαν τε ἐν ῥυθμῷ, πρὸς τὸν ἐνόπλιον ρυθμὸν αὐλόμενοι, καὶ ἐπαινίσαν καὶ ὄρχησαντο, ὃστε ἐν ταῖς πρὸς τοὺς θεοὺς προσόδους. Ὁρῶντες δὲ οἱ Παφ- λαγόνες, δεινὰ ἐποιοῦντο πάσας τὰς ὀρχήσεις ἐν ὀπλαῖς εἶναι. 12. Ἐπὶ τούτους ὅρων ὁ Μυσὸς ἐκπεπληγμένους αὐτοὺς, πείσας τῶν Ἀρκάδων τινα, πεπαιμένον ὀρχηστρίδα, εἰςαγεῖ, σκευίσας ὡς ἐδύναυτο κάλλιστα καὶ ἁσπίδα δοὺς κούφην αὐτῇ. Ἡ δ' ὄρχησατο πυρρήχην ἑλαφρῶς. 13. Ἐνταῦθα κράτος ἦν πολὺς· καὶ οἱ Παφλαγόνες ἤρωντο, εἰς γυναικὲς συνεμαχοῦντο αὐτοῖς. Οἱ δ' ἔλεγον, ὅτι αὐταὶ καὶ αἱ τρεφόμεναι εἰεν βασιλέα ἐκ τοῦ στρατοπέδου. 'Εγὼ μὲν οὖν νυκτὶ ταύτῃ τούτῳ τὸ τέλος ἐγένετο. 14. Τῇ δὲ ὅστεραιμ προσήγον αὐτούς εἰς τὸ στράτευμα·
καὶ ἐδοξέ τοῖς στρατιώταις μῆτε ἀδικεῖν Παφλαγόνας μῆτε ἀδικεῖσθαι. Μετὰ τοῦτο οἱ μὲν πρέσβεις ξύχοντο· οἱ δὲ Ἐλληνες, ἐπειδὴ πλοῖα ἰκανὰ ἐδόκει παρεῖναι, ἀναβάντες ἐπέλεον ἥμέραν καὶ νύκτα πνεύματι καλῶς, ἐν ἀριστερὰ ἐχοντες τὴν Παφλαγονίαν. 15. Τῇ δὲ ἀλλῇ ἀφικνοῦνται εἰς Σινώπην, καὶ ὁρμήσαντο εἰς 'Αρμήνην τῆς Σινώπης. Συνώπεις δὲ οἰκοῦσι μὲν ἐν τῇ Παφλαγονίκῃ, Μιλησίων δὲ ᾠποικὸι εἰσίν. Οὕτω δὲ ξένια πέμπουσι τοῖς Ἐλληνισι ἄλφιτων μὲν μεδίμνους τριχελίους, οὕνω δὲ κεράμια χίλια καὶ πεντάκοσια. Καὶ Χειρίσσοφος ἐνταῦθα ἥλθε τριήρη ἔχων. 16. Καὶ οἱ μὲν στρατιώται προσεδόκων ἅγουτα τι σφοιν ἤκειν· ὁ δὲ ἦγε μὲν οὐδὲν, ἀπήγγελλε δὲ, ὅτι ἐπανοίη αὐτοῦς καὶ Ἀναξίδιος ὁ ναὸρχης καὶ οἱ ἄλλοι, καὶ ὅτι ὑποσχεῖτο Ἀναξίδιος, εἰ ἀφικνοῦτο ἕξῳ τοῦ Πώντου, μυσθοφορίαν αὐτοῖς ἔσεσθαι.

17. Καὶ ἐν ταύτῃ τῇ Ἀρμήνῃ ἔμειναι οἱ στρατιώται ἡμέρας πέντε. Ὡς δὲ τῆς Ἐλλάδος ἐδόκων ἐγγύς γίγνεσθαι, ἤδη μᾶλλον ἢ πρόσθεν εἰς ἁγίαις ὁποῖς ἂν καὶ ἐχοντες τι οἰκαδε ἀφικνοῦσα. 18. Ἡγῆσαντο οὖν, εἰ ἐνα ἑλοῦντο ἄρχοντα, μᾶλλον ἄν, ἡ πολυκράτες οὐσίας, δίνονται τόν ἐνα χρῆσαι τῷ στρατεύματι καὶ νυκτὸς καὶ ἡμέρας, καὶ εἰ τι δει ιανθάνειν, μᾶλλον ἄν κρύπτεσθαι, καὶ εἰ τι αὐτ δει φθάνειν, ἦττον ἂν υστερίζειν· οὐ γὰρ ἂν Λόγῳς δεῖν πρὸς ἀλλήλους, ἀλλὰ τὸ δοζὰν τῷ ἐνι παραινεῖαι ἂν· τόν δὲ ἐμπροσθεν χρόνον ἐκ τῆς νυκτὸς ἔπραττον πάντα οἱ στρατηγοὶ. 19. Ὡς δὲ ταύτα διεννοοῦσα, ἐτράποντο ἐπὶ τὸν Ξενοφώντα· καὶ οἱ λοχαγοὶ ἔλεγον, προσιόντες αὐτῷ, ὅτι ἡ στρατιὰ ὤτως γεγνώσκει· καὶ εὐνοοικάν ἐνδει κινήμενος ἐκκαστὸς ἐπειδὴν αὐτὸν ὑποστῆμα τὴν ἀρχὴν. 20. Ὅ δὲ Ξενοφῶν πη μὲν ἐδούλετο ταύτα, νομίζως καὶ τὴν τιμὴν μεῖξο οὕτως εαυτῷ γίγνεσθαι πρὸς τοὺς φίλους, καὶ εἰς τὴν πόλιν τούνομα μειὼν ἀφίξεσθαι αὐτοῦ, τυχὸν δὲ καὶ ἀγαθὸν τινὸς ἂν αἰτίος τῇ στρατιᾷ γενέσθαι. 21. Τὰ μὲν δὴ τοιαύτα ἐνθυμήματα ἐπήρευεν αὐτὸν ἐπιθυμεῖν αὐτοκράτορα γενέσθαι ἄρχοντα. Ὅποτε δ' αὐτ ἐνθυμητο,
οτε ἀδηλον μὲν παντὶ ἀνθρώπως, ὅπη τὸ μέλλον ἐξει, διὰ τούτο δὲ καὶ κινδύνος εἶναι ἐν κατηγορίαν ἂν ἀποθαλείν, ἢπορεῖτο. 22. Διαπορομένω δὲ αὐτῷ διακρίνει ἐδόξης κράτιστον εἶναι τοὺς θεοὺς ἀνακοινώσασθαι καὶ παραστασάμενος δύο ἱερεῖα, ἑὖντεσ τῷ Διῷ τῷ βασιλεῖ, ὃς περ ἀπὸν μαντευτὸς ἤν ἢκ Δελφῶν καὶ τὸ ὅναρ δὴ ἀπὸ τοῦ τούτον τοῦ θεοῦ ἐνόμιζεν ἑωράκειν, ὅ εἰδεν, ὅτε ἤρχετο ἐπὶ τὸ συνπεμελεῖσθαι τῆς στρατιάς καθίστασθαι. 23. Καὶ ὅτε ὑ. Ἐφέσων ὁρμᾶτο, Κύρῳ συνταθησόμενος, ἀετὸν ἀνεμομνήσκετο ἀετῷ δεξιῶν φθιγγόμενον, καθῆμενον μέντοι, ὅστερ ὁ μάντις προπέμπων αὐτὸν ἔλεγεν, ὅτι μέγας μὲν οἰωνὸς εἶναι γὰρ, καὶ οὐκ ἰδιωτικός, καὶ ἐνδοξος, ἐπίπονος μέντοις γὰρ ὅρνεα μάλιστα ἐπιτίθεομαι τῷ ἀετῷ καθημένῳ· ὃς μέντοις χρηματιστικῶς εἶναι τὸν οἰωνόν τὸν γάρ ἀετὸν πετόμενον μᾶλλον λαμβάνειν τὰ ἐπιτίθεια. 24. Οὗτῳ δὴ οὕνεμέναν αὐτῷ διαφανῶς ὁ θεός σημαίνει μήτε προσδείπθαι τῆς ἁρχῆς, μήτε, εἰ αἱρόντα, ἀποδέχεσθαι. 25. Τούτῳ μὲν δὴ οὕτως ἐγένετο. Ἡ δὲ στρατιὰ συνήλθε, καὶ πάντες ἔλεγον ἕνα αἰρείσθαι καὶ ἐπεὶ τοῦτο ἐδόξης, προεβάλλοντο αὐτῶν. Ἥπει δὲ ἐδόκει δῆλον εἶναι, ὅτι αἰρήσουσιν αὐτόν, εἰ τὶς ἐπιψυφίζοι, ἀνέστη καὶ ἔλεξε τάδε. 26. Ἐγὼ, δὴ ἀνδρεῖς, ἥδομαι μὲν ὑπὸ ὑμῶν τιμῶμενος, εἰπέρ ἀνθρωπὸς εἰμί καὶ χάριν ἔχω, καὶ εὐχόμαι δοῦναι μοι τοὺς θεοὺς αὐτῶν τῖνος ὑμῖν ἀγαθὸν γενέσθαι· τὸ μέντοι ἐμὲ προκριθήναι ὑπὸ ὑμῶν ἄρχοντα, Δακεδαμιονίου ἀνδρὸς παρόντος, οὐτέ ὑμῖν μοι δοκεῖ συμφέρον εἶναι, ἀλλὰ ἤττον δὲν διὰ τοῦτο τυχάνειν, εἰ τι δέοισθε, παρ’ αὐτῶν, ἐμοὶ τε αὐτὸ πάντα τις νομίζῃ ἀφθαλές εἶναι τούτῳ. 27. Ὄρῳ γὰρ ὅτι καὶ τῇ πατρίδι μου οὐ πρόσθεν ἐπαύσαντο πολεμοῦντες, πρὶν ἐποίησαν πάσαν τὴν πόλιν ὁμολογεῖν Δακεδαμιονίους καὶ αὐτῶν ἄγεμόνας εἶναι. 28. Ἡπείδη δὲ τούτῳ ὁμολόγησαν, εὐθὺς ἐπαύσαντο πολεμοῦντες, καὶ οὐκέτι πέρα ἐπολι- ὅρκησαν τὴν πόλιν. Εἰ οὖν, ταύτα ὅρων, ἐγὼ δοκοῦν ὅτι δυναίμην ἐνταῦθα ἄκουν ποιεῖν τὸ ἕκειν ἀξίωμα, ἐκεῖνο ἐννοῶ, μὴ λίαν ἐν ταχὺ σωφρονισθείν. 29. 'Ο
30. 'Επει ταύτα εἰπε, πολὺ πλείονες ἐξανίσταντο, λέγοντες, ὡς δέοι αὐτῶν ἁρχεῖν. 'Αγασίας δὲ Στυμφάλιος εἶπεν, ὅτι γελοιοῖν εἶη, εἴ ὦτως ἔχει· ὡς ὄργιοκύντα Δακεδαμόνιοι, καὶ ἔκειν συνδειπνοὶ συνελθόντες μὴ Δακεδαμόνιον συμποσίαρχον αἱρώνται. 'Επει εἰ ὦτω γε τούτῳ ἔχει, ἐφι, οὐδὲ λοχαγεῖν ἤμιν ἔξεστιν, ὡς οὐκεῖν, ὅτι Ἀρκάδες ἔσμέν. Ἐνταῦθα δὴ, ὡς εἴ ἐλπίντος τοῦ 'Αγασίου, ἀνθρούπησαν. 31. Καὶ ὁ Ἑκονφών, ἐπει ἐώρα πλείονος ἐνδέον, παρελθὼν εἶπεν· 'Αλλ', ὃ ἀνδρεῖς, ἐφι, ὡς πάνω εἰςῃ, ὄμων ὦμεν θεοῦς πάντας καὶ πᾶσας, ἢ μην ἔγω, ἐπει τὴν ἑμετέραν γνώμην ἁθανάσθη, ἐθνῦμην, εἰ βέλτιον εἰη ὦμιν τε, ἐμοὶ ἑπτρέψα αὐτήν τὴν ἁρχήν, καὶ ἐμοὶ, ὑποστήμην· καὶ μοι οἱ θεοὶ οὔτως ἐν τοῖς ιεροῖς ἑσήμην, ὡςτε καὶ ἰδιώτην ἄν γνώναι, ὅτι θῆς μυστηρίας ἀπεχεσθαι με δει. 32. Οὕτω δὴ Χειρίσοφον αἱρώνται. Χειρίσοφος δ' ἐπεί ᾧρῆθη, παρελθὼν εἶπεν· 'Αλλ', ὃ ἀνδρεῖς, τοῦτο μὲν ἐστε, ὅτι ὄνν' ἄν ἐγγὺς ἐστασίαζον, εἴ ᾧτον εἰήθεσθε· Ξενοφῶντα μέντοι, ἐφι, ὄνυσατε ὦμῃ ἔλομενοι· ὡς καὶ νῦν, Δέξιππος ἢ δὲ ἔδεαλλεν αὐτῶν πρὸς Ἀναξίβου, ὃ τε ἐδόνυντο καὶ μᾶλλο ἐμοῦ αὐτῶν σγάζοντος. Ὁ δ' ἐφι νομίζειν, αὐτῶν Τιμασώι μᾶλλον συνάρχειν ἰδεῖται, Δαρδανεῖ δυντι, τοῦ Κλαέρχου στατεύματος, ἡ ἦν αὐτῷ Δάκων δυντι. 33. 'Επει δὲντοι ἐμε εἰήθεσθε, ἐφι, καὶ ἐγὼ πειράζομαι, ὅ τι ἄν δύνωμαι, ὦμὲς ἀγαθὸν ποιεῖν. Καὶ ὦμεις οὕτω παρασκευάσεθε, ὡς αὐρίον, ἐὰν πλοῦς ἢ, ἀναξίμενοι· ὃ ἰ ἐκεῖ ἐσται εἰς Ἡράκλειαν· ἀπαντάς οὖν δὲι ἐκείς πειράσθαι κατασχεῖν· τά δ' ἄλλα, ἑπειδὲ δ' ἐκείς ἐξωμεν, βουλευ-σὸμεθα.
CHAPTER II.

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

1. Ἐνετεύθεν τῇ ὑστεραίᾳ ἀναγόμενοι, πνεύματι ἔπλεον καλῶς ἡμέρας δύο παρὰ γῆν. Καὶ [παραπλέοντες ἔθεωρον τὴν τε Ἰασωνίαν ἄκτην, ἔνθα ἦ Ἀργῶ λέγεται ὀρμίσσαθαι, καὶ τῶν ποταμῶν τὰ στόματα, πρῶτον μὲν τοῦ Θερμώδοντος, ἐπείτα δὲ τοῦ Ἰρίος, ἐπείτα δὲ τοῦ Ἀλνος, μετὰ δὲ τούτων τοῦ Παρθενίου· τούτοις ἐπιτρέπεται, ἀφίκοντο εἰς Ἡράκλειαν, πόλιν Ἑλληνίδα, Μεγαρέων ἀποικόν, υόναν δὲ ἐν τῇ Μαρανδυνῶν χώρῃ. 2. Καὶ ὀρμίσαντο παρὰ τῇ Ἀχεροουσίαδι Χερρόνησῳ, ἔνθα λέγεται ὁ Ἡρακλῆς ἐπὶ τὸν Κέρβερον κόνα καταβάναι, ὡς τὰ σημεῖα δεικνύσῃ τῆς καταβάσεως, τὸ βάθος πλεόν ἢ ἐπὶ δύο στάδια. 3. Ἐνεταύθα τοῖς Ἑλλησιν οἱ Ἡρακλεώται ξένιαν πέμπουσιν, ἀλφίτους μεδίμνους τρισχιλίους, καὶ οἶνον κεράμια δισχίλια, καὶ βοὸς εἰκοσι, καὶ δις ἐκατόν. 4. Ἐνεταύθα διὰ τοῦ πεδίου ἡπὶ ποταμὸς, Λύκος ὄνομα, εὔρος ὡς δύο πλέθρων.

4. Οἱ δὲ στρατιῶται συνλεγέντες ἐβουλεύσαντο τῇ λοιπῇ πορείᾳ, πόσερον κατὰ γῆν ἢ κατὰ θάλασσαν χρῆ πορευθῆναι ἐκ τοῦ Πούντου. Ἀναστὰς δὲ Λύκων Ἀχαιός, εἶπε· Θαυμάζω μὲν, ὃ ἀνδρεῖς, τῶν στρατηγῶν, ὅτι οὐ̂ πειρώνται ἡμῖν ἐκτορίζειν στηρέσιον· τᾷ μὲν γάρ ἔξων οὐ μὴ γένηται τῇ στρατιᾷ τριῶν ἠμερῶν σίτα· ὅποθεν δὲ ἐπισυναίμενοι πορευόμεθα οὐκ ἔστιν, ἐφη. Ἔμοι οὖν δοκεῖν αἰτεῖν τοὺς Ἡρακλεώτας μὴ ἐλαττῶν ἢ τρισχιλίους κυζικῆνοι: 5. ᾿Αλλος δὲ εἶπε, μὴ ἐλαττῶν ἢ μνηίνους· καὶ Ἐλομένους πρέσβεις αὐτίκα μάλα, ἡμῶν καθημένων, πέμπειν πρὸς τὴν πόλιν, καὶ εἰδέναι δὲ τι ἂν ἀπαγγέλλωσι, καὶ πρὸς ταῦτα βουλεύσαται. 6. Ἐνετεύθεν προνύμους πρέσβεις, πρῶτον μὲν Χειρίσοφον, ὅτι ἄρχων ἢρητο. ἔστι δὲ οἱ καὶ Ξενοφόντα. Οἱ δὲ Ἰαχυρῶς ἀπεμάχουντο ἀμφοῖν γὰρ ταῦτα.
ANABASIS.  

7. 'Επει δ' ούτω εδόκουν ἀπρόθυμοι εἶναι, πέμπουσι Δύκωνα Ἀχαίον, καὶ Καλλιμαχον Παρράσιον, καὶ Ἀγασίαν Στυμφαλίον. Οὔτω εἶλθόντες ἔλεγον τὰ δεδομένα. Τὸν δὲ Δύκωνα ἔφασαν καὶ ἐπηεύλειν, εἰ μὴ ποιήσοιε ταῦτα. 8. Ἀκούσαντες δ' οἱ Ἡρακλεώται βουλεύσεθαι ἔφασαν· καὶ εὐθὺς τὰ τε χρήματα ἐκ τῶν ἀγρῶν συνήγον, καὶ τὴν ἄγορὰν εἰσώ ἀνεσκεύασαν, καὶ αἱ πύλαι ἐκέκλειντο, καὶ ἐπὶ τῶν τειχῶν ὅπλα ἐφαίνετο.

9. 'Εκ τούτον οἱ παράξαντες ταῦτα τοὺς στρατηγοὺς ἢτιώντο διαφθείρειν τὴν πράξιν. Καὶ συνίσταντο οἱ Ἀρκάδες καὶ οἱ Ἀχαιοὶ· προειστήκει δὲ μάλιστα αὐτῶν Καλλιμαχός τε ὁ Παρράσιος καὶ Δύκων ὁ Ἀχαῖος. 10. Οἱ δὲ λόγοι ἦσαν αὐτοίς, ως αἰσχρόν εἰη ἄρχειν Ἀθηναίον Πελοποννησίων καὶ Δακεδαιμονίων, μηδεμίαν δύναμιν παρεχόμενον εἰς τὴν στρατιάν, καὶ τοὺς μὲν πόνους σφαῖρας ἔχειν, τὰ δὲ κέρδη ἄλλους, καὶ ταῦτα, τὴν σωτηρίαν σφῶν κατειργασμένων· εἶναι γὰρ τοὺς κατειργασμένους 'Ἀρκάδας καὶ Ἀχαίοὺς, τὸ δ' ἀλλο στράτευμα οὐδὲν εἶναι· (καὶ ἢν δὲ τὴν ἀληθεία ὑπὲρ ἤμουν τοῦ ὅλου στρατεύματος Ἀρκάδες καὶ Ἀχαιοὶ.) 11. Εἰ οὖν σωφρονοῦν, αὐτοὶ συστάντες, καὶ στρατηγοὺς ἑλόμενοι ἑαυτῶν, καθ' ἑαυτοὺς ἀν τὴν πορείαν ποιοῦντο, καὶ πειρύνον ἄγαθον τὰ λαμβάνειν. 12. Ταῦτ' ἔδοξε· καὶ ἀπολυπόντες Χειρίσοφον, εἰ τινες ἦσαν παρ' αὐτῷ Ἀρκάδες ἢ 'Ἀχαιοί, καὶ Ξενοφώντα, συνεστήσαν· καὶ στρατηγοὺς αἱροῦνται ἑαυτῶν δέκα· τούτους δὲ ἐψηφίσαντο ἐκ τῆς νικώσης ὁ τι δοκοῦ τοῦτο ποιεῖν. 'Ἡ μὲν οὖν τοῦ παντὸς ἀρχὴ Χειρίσοφω ἐνταῦθα κατελύθη ἡμέρα ἐκτῇ ἢ ἐβδόμη ἄφ' ἢς ἀρέωθ. 13. 'Ξενοφῶν μὲντοι ἐδούλευο τοιοῦτοι κοινῆ μετ' αὐτῶν τὴν πορείαν ποιεῖσθαι, νομίζως οὕτως ἀσφαλεστέραν εἶναι, ἢ ἵδια ἔκαστον στέλλεσθαι· ἀλλὰ Νέων ἐπειθέν αὐτῶν καθ' αὐτῶν πορεύεσθαι, ἀκούσας τοῦ Χειρίσοφου, ὃ τε Κλέανδρος ὁ ἐν Βυζαντίῳ ἀρμοστής φαιν τριήρεις ἐχὼν ἥξειν εἰς Κάλπης λιμένα. 14. Ὅπως οὖν μηδεῖς μετάσχοι, ἀλλ' αὐτοὶ καὶ
CHAPTER III.

On reaching the port of Calpe, the Arcadians disembark, 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. ["Ον μὲν τὸν τρόπον ἢ τε Χειρίσοφον ἄρχη τοῦ παντοκρατώρα, καὶ τῶν Ἐλλήνων τὸ στράτευμα ἐσχίσθη, ἐν τοῖς ἐπάνω εἰρηται.] 2. "Ἡπραξαν δ' αὐτῶν ἔκαστοι...

π. 15.—III. 2. ] Book VI. 157
τάδε. Οἱ μὲν Ἀρκάδες, ὡς ἀπέθησαν νυκτὸς εἰς Κάλλης λιμένα, περεύονται εἰς τὰς πρώτας κόμας, στάδια ἀπὸ ἡα-
λάττης ὡς τριάκοντα. Ἡ τεῖ δὲ φῶς ἐγένετο, ἤγεν ἐκαστὸς στρατηγὸς τὸν ἑαυτὸν λόχον ἐπὶ κώμην, ὡποία δὲ μεῖζων
ἐδόκει εἶναι, σύνων λόχους ἤγον οἱ στρατηγοί. 3. Συνε-
βάλοντο δὲ καὶ λόφον, εἰς ὅν δέοι πάντας ἀλίζεσθαι· καὶ,
ἀτε ἐξαιρήσει ἐπιπεσόντες, ἀνδράποδα τὰ πολλὰ ἔλαβον, καὶ πρόβατα πολλὰ περιεβάλοντο.

4. Οἱ δὲ Θράκες ἠθροίζοντο οἱ διαφεύγοντες· πολλοὶ δὲ
dιέφευγον, πελτασταὶ ὄντες, ὀπλίταις, ἐξ αὐτῶν τῶν χειρῶν.
Ἑπεὶ δὲ συνελέγησαν, πρῶτον μὲν τῷ Σμίκρητος λόχῳ,
ἐνὸς τῶν Ἀρκάδων στρατηγῶν, ἀπιόντι ἤγεν εἰς τὸ συγκε-
μενον, καὶ πολλὰ χρήματα ἄγουν, ἐπιτίθενται. 5. Καὶ
tέως μὲν ἐμάχοντο ἡμα πορευόμενοι οἱ Ἑλλήνες. Ἡ Ἑπὶ δὲ
dιαβάσα χαράδρας τρέπονται αὐτοίς, καὶ αὐτὸν τὸ τῶν
Σμίκρητα ἀποκτιννασί, καὶ τοὺς ἄλλους πάντας· ἄλλου
dὲ λόχον τῶν δέκα στρατηγῶν, τοῦ Ὑγησάνθρου, ὅκτῳ μό-
νους κατέλιπον· καὶ αὐτὸς Ὑγησάνθρος ἐσώθη. 6. Καὶ
οἱ ἄλλοι δὲ λοχαγοὶ συνήλθουν, οἱ μὲν σὺν πράγμασιν, οἱ
δὲ ἄνευ πραγμάτων· οἱ δὲ Θράκες, ἐπεὶ εὐτύχησαν τούτο
tὸ εὐτύχημα, συνεβόθων τὲ ἄλληλοις, καὶ συνελέγοντο
ἐφρώμενως τῆς νυκτὸς. Καὶ ἡμα ἡμέρα κύκλῳ περὶ τῶν
λόφων, ἐνθα οἱ Ἑλλήνες ἐστρατοπεδεύοντο, ἐτάττουν καὶ
ἵππεις πολλοὶ καὶ πελτασταὶ, καὶ ἄει πλείονες συνέρρεον·
7. Καὶ προσέβαλλον πρὸς τοὺς ὀπλίτας ἀσφαλῶς· οἱ μὲν
gὰρ Ἑλλήνες οὔτε τοξότην εἶχον, οὔτε ἀκοντιστήν, οὔτε
ἵππεα. Οἱ δὲ προσθέοντες καὶ προσελάυνοντες ἡκοντίζον·
ὅπως δὲ αὐτοῖς ἐπίσειν, ῥαδίως ἀπέφευγον. Ἀλλοί δὲ
ἄλλη ἐπετίθεντο. 8. Καὶ τῶν μὲν πολλοὶ ἐτιτρόσκοντο,
tῶν δὲ οὔδείς· ὡστε κενηρηθῆναι οὐκ ἐδύνατο ἐκ τοῦ χωρ-
ίου, ἄλλα τελευτώντες καὶ ἀπὸ τοῦ ὕδατος ἔργον αὐτοὺς
οἱ Θράκες. 9. Ἡ Ἑπεὶ δὲ ἀπορία πολλὴ ἦν, διελέγοντο περὶ
σπουδῶν· καὶ τὰ μὲν ἄλλα ὤμολόγητο αὐτοῖς, ὤμηροις δὲ
οὐκ ἐδίδοσαν οἱ Θράκες αἰτοῦντο τῶν Ἑλλήνων, ἄλλ᾽ ἐν
tούτῳ ἠσχετο· τὰ μὲν δὴ τῶν Ἀρκάδων οὔτως εἶχε.
10. Χειρίσοφος δέ, ἀσφαλῶς πορευόμενος παρὰ θάλατ- 
ταν, ἀφικνεῖται εἰς Κάλπης λιμένα. Ξενοφώντι δέ, διὰ 
τῆς μεσογαίας πορευομένως, οἱ ἵππεις προκαταθέουντες ἐν-
τυγχάνοντο πρεσβύταις πορευόμενοι ποι. Καὶ ἔπει ἣχο-
σαν παρὰ Ξενοφώντα, ἔρωτὰ αὐτῶς εἰ ποῦ ἦσθηταί ἄλ-
λον στρατεύματος ὄντος Ἐλληνικοῦ. 11. Οἱ δὲ ἔλεγον 
πάντα τὰ γεγενημένα, καὶ νῦν ὅτι πολιορκοῦνται ἐπὶ 
λόφου, οἱ δὲ Ὁρῆκες πάντες περικεκλωμένοι εἰεν αὐτοῦς.
'Ενταῦθα τοὺς μὲν ἀνθρώπους τούτους ἐφύλαττεν ἱσχυρῶς,
ὅπως ἡγεμόνες εἰεν ὅπου δέοι· σκοποὺς δὲ καταστῆσας,
συνέλεξε τοὺς στρατιώτας καὶ ἔλεγεν· 12. Ἀνδρὲς στρατ-
ιώται, τῶν Ἁρκάδων οἱ μὲν τεθνάσιν, οἱ δὲ λοιποὶ ἐπὶ 
λόφου τινὸς πολιορκοῦνται. Νομίζω δ' ἔγγυσκε, εἰ ἔκεινοι 
ἀπολοῦνται, οὐδ' ἡμῖν εἰναι οὐδεμίαν σωτηρίαν, οὕτω 
μὲν πολλῶν ὄντων πολεμίων, οὐτως δὲ τεθαρρηκότων. 13.
Κράτιστον οὖν ἡμῖν ὡς τάχιστα βοηθεῖν τοῖς ἀνδράσιν,
ὅπως, εἰ ἔτι εἰς ὅσοι, σὺν ἔκεινοις μαχώμεθα, καὶ μῆ, 
μόνοι λειψθέντες, μόνοι καὶ κινδυνεύομεν. 14. Νῦν 
μὲν οὖν στρατοπεδευόμεθα, προελθόντες, δοσον ἄν δοκῆ 
καιρὸς εἶναι εἰς τὸ δειπνοποιεῖσθαι· ἔως δ' ἄν πορευόμεθα, 
Τιμασίων, ἔχων τούς ἵππεις, προελαυνέτω εἰρόρων ἡμᾶς,
καὶ σκοπεῖτο τὰ ἐμπροσθὲν, ὡς μηδέν ἡμᾶς λάθη. 15. (Παράπεμψε 
δὲ καὶ τῶν γυμνῆτος ἀνθρώπους εὐξάνονυς εἰς τὰ πλάγια 
καὶ εἰς τὰ ἄκρα, ὅπως, εἰ ποῦ τὶ ποθὲν καθορίζῃ, σημαίνοιεν· 
ἔκελενος δὲ καίειν ἀπαντᾶν, ὅτῳ ἐντυγχάνοιεν καναῖμων.) 
16. Ἡμεῖς γὰρ ἀποδραίημεν ἃν οὐδαμοῦ ἐνηθέντε· πολλῆ 
μὲν γάρ, ἐφε, εἰς Ἡράκλειαν πάλιν ἀπίεναι, πολλῇ δὲ 
εἰς Ἐρυσόπολιν διελθείν· οἱ δὲ πολέμῳ πληραίον· εἰς Κάλπης 
δὲ λιμένα, ἐνθα Χειρίσοφον εἰκάζομεν εἰναι, εἰ σέσωσται,
ἐλαχιστή ὁδός. 'Αλλὰ δὴ ἐκεὶ μὲν οὐτε πλοῖα ἔστιν, οἷς 
ἀποπλευσοῦμεθα, μένουσα τε αὐτοῦ οὐδὲ μᾶς ἡμέρας ἔστι 
tὰ ἐπιτήδεια. 17. Τῶν δὲ πολιορκουμένων ἀπολομένων,
σύν τοῖς Χειρίσοφοι μόνοις κάκιον ἐστὶ διακινδυνεῖν, ἢ 
tοῦδε σωθέντων, πάντας εἰς ταύταν ἐλθόντας, κοινῇ 
τῆς σωτηρίας ἔχεσθαι. 'Αλλὰ χρῆ παρασκευασμένους τὴν
ΑΝΑΒΑΣΙΣ. [III. 18–24.

gνώμην πορεύεσθαι, ὥς νῦν ἣ ἐυκλεώς τελευτήσας ἐστὶν, ἢ κάλλιστον ἐργον ἐργάσασθαι. Ἔλληνας τοσοῦτον σώσαντας. 18. Καὶ ὁ θεὸς ἔσως ἀγεῖ οὖτως, δὲ τοὺς μεγαληγορήσαντας, ὡς πλέον φρονοῦντας, ταπεινώσας βουλεῖται, ἡμᾶς δὲ, τοὺς ἀπὸ δεδων ἀρχιμενοὺς, ἐντιμοτέρους ἐκείνων καταστήσα. Ἀλλ᾽ ἐπέσθαι χρή, καὶ προσέχει τὸν νῦν, ὡς ἂν τὸ παραγγελλόμενον δύνησθε ποιεῖν.

19. Ταύτ᾽ εἶπόν ἥγετό. ὁ δ᾽ ἵππεις, διασπειρόμενοι ἐφ᾽ ὅσον καλῶς εἶχεν, ἔκαιον, ἢ ἐβάδιζον, καὶ οἱ πελτασταὶ, ἐπιπαριόντες κατὰ τὰ άκρα, ἔκαιον πάντα ὅσα καύσιμα ἔωρων, καὶ ἢ στρατιὰ δὲ, εἰ τινὶ παραλειπομένῳ ἐντυγχάνοιες· ὡστε πάσα ἡ χώρα αἴθεσθαι εἴδοκε, καὶ τὸ στράτευμα πολὺ εἶναι. 20. Ἐπεὶ δὲ ὠρα ἦν, κατεστρατοπεδεύσαντο ἐπὶ λόφον ἐκβάντες, καὶ τά τε τῶν πολεμίων πυρὰ ἔωρων, (ἀπείχον δὲ ὡς τετταράκοντα σταδίους,) καὶ αὐτοὶ ὡς ἐδύναντο πλείστα πυρὰ ἔκαιον. 21. Ἐπεὶ δὲ ἐδείπνησαν τάχιστα, παρηγγέλθη τὰ πυρὰ κατασβεννύναι πάντα. Καὶ τὴν μὲν νῦκτα φυλακὰς ποιησάμενοι ἐκάθευδον ἢ ἢμέρα προευθαμοῦσαν τοὺς θεοῖς, καὶ συνταξάμενοι ὡς εἰς μάχην, ἐπορεύοντο ἢ ἐδύναντο τάχιστα. 22. Τιμασίων δὲ καὶ οἱ ἱππεῖς, ἔχοντες τοὺς ἠγεμόνας, καὶ προελαύνοντες, ἐλάνθανον αὐτοὺς ἐπὶ τῷ λόφῳ γενόμενοι, ἔνθα ἐπολιορκοῦντο οἱ Ἔλληνες. Καὶ υἱῷ ὀρῶσιν οὔτε φίλιον στρατευμα, οὔτε πολέμιον, (καὶ ταύτα ἀπαγγέλλουσι πρὸς τὸν Ἑσοφόντα καὶ τὸ στράτευμα,) γραίδαι δὲ καὶ γερόντια καὶ πρόβατα ὅλιγα καὶ βοῦς καταλελειμμένους. 23. Καὶ τὸ μὲν πρῶτον θάυμα ἦν, τί εἰς τὸ γεγενημένον ἐπείτα τὰ καὶ τῶν καταλελειμμένων ἐπινθάνοντο, οἵτι οἱ μὲν Ὑπάκες εὐθὺς ἢφ᾽ ἐσπέρας ὕσχοντο ἀπιόντες· ἐωθὲν δὲ καὶ τοὺς Ἔλληνας ἔφασαν οἰχεσθαι· οὔπον δὲ οὐκ εἰδέναι.

24. Ταύτα ἀκούσαντες οἱ ἀμφὶ Ἑσοφόντα, ἐπεὶ ἤριστησαν, συνεκευασάμενοι ἐπορεύοντο, βουλόμενοι ὡς τάχιστα συμμείζαν τοῖς ἄλλοις εἰς Κάλπης λιμένα. Καὶ πορευόμενοι ἐὼρων τὸν στίβον τῶν Ἀρκάδων καὶ Ἀχαίων κατὰ τὴν ἐπὶ Ἐλληνας ὅδον. Ἐπεὶ δὲ ἀφίκοντο εἰς τὸ αὐτό, ἀσμενοι τε
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. Ταύτην μὲν οὖν τήν ἡμέραν αὐτοῦ ὑψίζοντο ἐπὶ τοῦ αἰγαιαλοῦ πρὸς τῷ λιμένι. Τὸ δὲ χωρίον τοῦτο, ὃ καλεῖται Κάλπης λαμήν, ἔστι μὲν ἐν τῇ Θράκῃ τῇ ἐν τῇ Ἀσίᾳ· ἀρξαμένη δὲ ἡ Θράκη αὐτῇ ἔστιν ἀπὸ τοῦ στόματος τοῦ Πόντου μέχρι 'Ἡρακλείας, ἐπὶ δεξιὰ εἰς τὸν Πόντον εἰσπλέοντι. 2. Καὶ τριήρει μὲν ἔστιν εἰς 'Ἡράκλειαν ἐκ Βυζαντίου κόπας ἡμέρας μᾶλλα μακρὰς πλοῦς· ἐν δὲ τῷ μέσῳ ἀλλὰ μὲν πόλει οὐδεμία οὔτε φιλία οὔτε Ἑλληνίς, ἀλλὰ Ὁράκες Βιδνοῦ· καὶ οὕς ἄν λάβωσιν τῶν Ἑλλήνων ἐκπίπτοντας, ἢ ἀλλὰς πος, δεινὰ υἱρίζειν λέγονται. 3. Ὁ δὲ Κάλπης λαμήν ἐν μέσῳ μὲν κεῖται ἐκατέρωθεν πλεύστων ἐξ 'Ἡρακλείας καὶ Βυζαντίου· ἔστι δ' ἐν τῇ θαλάττῃ προκειμένου χωρίον, τὸ μὲν εἰς τὴν θάλατταν καθήκον αὐτοῦ, πέτρα ἀπορρύζως, ζύφος, ὃ τῇ ἐλάχιστον, οὖ μείον εἰκοσίν όργυδῶν· ὃ δὲ αὐχήν, ο ἐκ τῆς γῆς ἀνήκων τοῦ χωρίου, μάλιστα τεττάρων πλέοντω τὸ εὐρος· τὸ δ' ἐντὸς τοῦ
αἰχένος χωρίον ἰκανὸν μνημός ἀνθρωπος οἰκήσαι. 4. Διμήν ὅ’ ὑπ’ αὐτῇ τῇ πέτρᾳ, τὸ πρὸς ἐσπέραν αἰγιαλὸν ἔχων. Κρήνη δὲ ἥδεος ὕδατος καὶ ἄφθονος ρέουσα ἐπ’ αὐτῇ τῇ θαλάττῃ, ὑπὸ τῇ ἐπικρατείᾳ τοῦ χωρίου. Ξύλα δὲ πολλὰ μὲν καὶ ἄλλα, πάντες δὲ πολλὰ καὶ καλὰ ναυπηγήσιμα ἐπ’ αὐτῇ τῇ θαλάττῃ. 5. Τὸ δὲ ὄρος εἰς μεσόγαιαν μὲν ἀνήκει ὄσον ἐπὶ εἰκοσι σταδίους, καὶ τοῦτο γεωδες καὶ ἄλθουν· τὸ δὲ παρὰ θάλατταν, πλέον ἡ ἐπὶ εἰκοσι σταδίους, δασὸν πολλοῖς καὶ παντοδαποῖς καὶ μεγάλως ξύλοις. 6. Ἡ δὲ ἀλλή χώρα καλὴ καὶ πολλή· καὶ κῶμαι ἐν αὐτῇ εἰς τοὺς πολλὰς καὶ οἰκούμενα· φέρει γὰρ ἡ γῆ καὶ κρίσσα, καὶ πυροῦς, καὶ ὀσπρα πάντα, καὶ μελίνας, καὶ σήσαμα, καὶ σόκα ἀρκοῦντα, καὶ ἀμπέλους πολλὰς καὶ ἡδυνοῦνς, καὶ τάλλα πάντα πλὴν ἔλατων. Ἡ μὲν χώρα ἦν τοιαύτη. 7. Ἐςκήνουν δὲ ἐν τῷ αἰγιαλῷ πρὸς τῇ θαλάττῃ· εἰς δὲ τὸ πόλισμα ἂν γενόμενον οὐκ ἑξοῦλοντο στρατοπεδεύεσθαι, ἀλλὰ ἐδόκει καὶ τὸ ἐλθεῖν ἑνταῦθα ἑξ’ ἐπιθυμηλίας εἶναι, βουλομένων τινῶν κατοικίσας πόλιν. 8. Τῶν γὰρ στρατιωτῶν οἱ πλείστοι ἦσαν οὐ σπάνει βίον ἐκπεπλευκότες ἐπὶ ταύτῃ τῇ μυθοφοράν, ἀλλὰ τὴν Κύρου ἀρετὴν ἀκούντες, οἱ μὲν καὶ ἀνδρὰς ἄγουντες, οἱ δὲ καὶ προσαναλοκότες χρήματα, καὶ τούτων ἔτερου ἀποδεδρακότες πατέρας καὶ μητέρας, οἱ δὲ καὶ τέκνα καταλιπόντες, ὡς, χρήματ’ αὐτοὺς κηραμένου, ἠξόντες πάλιν, ἀκούντες καὶ τοὺς ἄλλους τοὺς παρὰ Κύρῳ πολλὰ καὶ ἀγαθὰ πράττεν. Τοιοῦτοι δυντες ἐπόθουν εἰς τὴν Ἑλλάδα σώζεσθαι. 9. Ἐπειδὴ δὲ ὑστέρα ἡμέρα ἐγένετο τῆς εἰς ταύταν συνόδου, ἐπ’ εξόδῳ ἐδέστη Ἐσενοφών· ἀνάγκη γὰρ ἢν ἐπὶ τὰ ἐπιτήδεια εξάγειν. Ἐπενεῦς δὲ καὶ τοὺς νεκροὺς θάπτειν. Ἐπεὶ δὲ τὰ λεπτὰ ἐγένετο, εἴποντα καὶ οἱ Ἀρκάδες, καὶ τοὺς μὲν νεκροὺς τοὺς πλείστους, ἐνθαπερ ἐπέσον, ἐκάστους ἔθαψαν· (ἡ δὲ γὰρ ἦσαν πεμπταῖοι, καὶ οὐχ οἷον τὸ ἀναρεῖν ἐπὶ ἦν;) ἐνίους δὲ τοὺς ἐκ τῶν ὅδων συνενεγκόντες, ἔθαψαν ἐκ τῶν ὑπαρχόντων ὡς ἐδώναντο κάλλιστα· οὖς δὲ μὴ εὔρισκον, κενοτάφιον αὐτοῖς ἐποίησαν μέγα, καὶ στεφάνους
épóthean. 10. Ταύτα δὲ ποιήσαντες ἀνεχώρησαν ἐπὶ τὸ στρατόπεδον. Καὶ τότε μὲν δευτυπήσαντες ἐκομήθησαν. Τῇ δὲ ύστεραιά συνήλθον οἱ στρατιῶται πάντες· (συνήγε δὲ μάλιστα Ἀγασίας τε Στυμφάλιος λοχαγός, καὶ Ἰερόνυμος Ὠλείος λοχαγός, καὶ οἱ ἄλλοι οἱ πρεσβύτατοι τῶν Ἀρκάδων.) 11. Καὶ δόγμα ἐποιήσαντο, ἕαν τις τοῦ λοιποῦ μνησθῇ δίχα τὸ στράτευμα ποιεῖν, θανάτῳ αὐτῶν ζημιοῦσαί, καὶ κατὰ χώραν ἄπιεναι, ἵππες πρόσθεν εἰχε, τὸ στράτευμα, καὶ ἀρχεῖν τοὺς πρόσθεν στρατηγοὺς. Καὶ Χειρίσσοφος μὲν Ἰδὴ τετελευτήκει, φάρμακον πιῶν, πυρέτων· τὰ δὲ ἐκεῖνον Νέων Ἀσιναῖος παρέλαβε.

12. Μετὰ δὲ ταύτα ἀναστάς εἰπε Ξενοφών· Ὡν ἀνδρεὶς στρατιώται, τὴν μὲν πορείαν, ὡς οὐκε, δῆλον ὅτι πεζῇ ποιητέων· οὐ γὰρ ἔστι πλοία· ἀνάγκη δὲ πορεύεσθαι ἤδη· οὐ γὰρ ἔστι μένουσα τὰ ἐπιτήδεια. Ἦμεις μὲν οὖν, ἐφη, ὑψόμεθα· ὡς δὲ δεὶ παρασκευάζοσθαι ὡς μαχουμένους, εἰ ποτὲ καὶ ἄλλοτε· οἱ γὰρ πολέμιοι ἀνατεθηρίκασιν. 13. 'Εκ τούτου ἐθύνοντο οἱ στρατηγοί, μάντις δὲ παρῆν Ἀρχιξίων Ἀρκάς· ο ὥς Σιλανός ὁ Ἀμβρακιώτης ἤδη ἀποδεδράκει, πλοίον μισθωσάμενος ἐξ Ἠρακλείας. Θυμομένους δὲ ἐπὶ τῇ ἀφόδῳ οὐκ ἐγίγνετο τὰ ἱερά. 14. Ταύτην μὲν οὖν τὴν ἴμερὰν ἐπαύσαντο. Καὶ τινες ἐτὸλμων λέγειν, ὡς ὁ Ξενοφών, βουλόμεμος τὸ χάριν οἰκίσαι, πέπεικε τὸν μάντιν λέγειν ὡς τὰ ἱερὰ οὐ γίγνεται ἐπὶ ἀφόδῳ. 15. 'Εντεῦθεν κηρύξας τῇ αὐριον παρεῖναι ἐπὶ τὴν θυσίαν τὸν βουλόμενον, καὶ μάντις εἰ τις εἰς, παραγγείλας παρεῖναι, ὡς συνθεσάμενον τὰ ἱερά, ἐθνε· καὶ εὐναῦθα παρῆσαν πολλοί. 16. Θυμομένων δὲ πάλιν εἰς τρὶς ἐπὶ τῇ ἀφόδῳ, οὐκ ἐγίγνετο τὰ ἱερά. Ἐκ τούτου χαλεπῶς εἰχον οἱ στρατιῶται· καὶ γὰρ τὰ ἐπιτήδεια ἐπέλιπεν, ἐξούσιες ἠλθοῦν, καὶ ἀγορὰ οὐδεμία παρῆν.

17. 'Εκ τούτου ἐξηνελθόντων, εἰπε πάλιν Ξενοφών· Ὡν ἀνδρεῖς, ἐπὶ μὲν τῇ πορείᾳ, ὡς ὄρατε, τὰ ἱερὰ οὐκ ἐγίγνεται· τῶν δὲ ἐπιτηδείων ὧρᾳ ὡμᾶς δεομένους· ἀνάγκη οὖν μοι δοκεῖ εἰναί θύεσθαι περὶ αὐτοῦ τοῦτον. 18. Ἀναστάς δὲ

tis εἰπε. Καὶ εἰκότως ἀρα ἦμιν οὐ γίγνεται τὰ ιερά· καὶ γὰρ ἔγω, ἀπὸ τοῦ αὐτομάτου χθες ἱκοντος πλοίων, ἱκουσί των, ὅτι Κλέανδρος ὁ ἐκ Βυζαντίου ἄρμοστῆς μέλλει ἥξειν, πλοία καὶ τρῆρεις ἔχων. 19. Ἐκ τούτων δὲ ἀναμένειν μὲν πᾶσιν ἐδῶκει· ἐπὶ δὲ τὰ ἐπιτήδεια ἀνάγκῃ ἦν ἐξί-έναι. Καὶ ἐπὶ τούτῳ πάλιν ἐθύετο εἰς τρίς, καὶ οὐκ ἔγιγνετο τὰ ιερά. Καὶ ἦδη καὶ ἐπὶ σκηνῆν ἱόντες τὴν Ξενοφόντος, ἔλεγον δὲ οὐκ ἔχοιεν τὰ ἐπιτήδεια. 'Ο δ' οὐκ ἂν ἔφη ἐγαγείη, μη γιγνομένων τῶν ιερῶν.

20. Καὶ πάλιν τῇ ὑστεραίᾳ ἑθύετο, καὶ σχεδὸν τι πάσα ἡ στρατιά, διὰ τὸ μέλειν ἀπάσιν, ἐκκλοῦντο περὶ τὰ ιερά· τὰ δὲ θύματα ἐπιλελοίπει. Οἱ δὲ στρατηγοὶ ἐξήγηκαν μὲν οὐ, συνεκάλεσαν δὲ. 21. Εἶπεν οὖν Ξενοφῶν· 'Ἰσως οἱ πολέμιοι συνειλεγμένοι εἰσί, καὶ ἀνάγκη μάχεσθαι· εἰ οὖν, καταλιπτόντες τὰ σκεύη ἐν τῷ ἐρυμνῷ χαρίῳ, ὡς εἰς μάχην παρεσκευασμένοι ίσομεν, Ἰσως οὖν τὰ ιερὰ προχωροῦν ἦμιν. 22. 'Ακούσαντες δ' οἱ στρατιώται ἀνέκραγον ὡς οὔδεν δέοι εἰς τὸ χαρίον ἄγειν, ἄλλα θυσίας ὡς τάχιστα. Καὶ πρό- βατα μὲν οὐκέτι ἦν, βοῦς δὲ ὑπὸ ἀμάξης πριάμων ἑθύνοντο· καὶ Ξενοφῶν Κλέανφορος ἐδεήθη τοῦ 'Ἀρκάδος προθυμεῖσθαι, εἰ τι ἐν τούτῳ εἰη. Ἀλλ' οὖδ' ὡς ἐγένετο.

23. Νέων δὲ ἦν μὲν στρατηγὸς κατὰ τὸ Χειρισόφου μέρος· ἐπει δὲ ἐώρα τοὺς ἀνδρῶπους, ὡς εἰχον δεινῶς τῇ ἐνδείᾳ, βουλόμενος αὐτοῖς χαρίσεως, εὑρόν τινα ἄνδρω- πον Ἡρακλεώτην, ὡς ἐφι κώμας ἐγγὺς εἰδέναι, θεὸν εἰ δὲ λαβεῖν τὰ ἐπιτήδεια, ἐκήρυξε, τὸν βουλόμενον λέναι ἐπὶ τὰ ἐπιτήδεια, ὡς ἢγεμόνος ἐσομένου. Ἐξέρχονται δὴ σὺν δορ- ατίως, καὶ ἀσκοῖς, καὶ θυλάκοις, καὶ ἀλλοις ἀγείοις, εἰς διχυλίους ἀνδρῶπους. 24. Ἐπειδὴ δὲ ἦσαν ἐν ταῖς κῶ- μαις, καὶ διεσπείροντο ὡς ἐπὶ τὸ λαμβάνειν, ἐπίσπευσαν αὐτοῖς οἱ Φαρναβάζου ἱππεῖς πρῶτοι, (Βεβοηθηκότες γὰρ ἦσαν τοῖς Βιθυνοῖς) βουλόμενοι σὺν τοῖς Βιθυνοῖς, εἰ δῦ- ναντι, ἀποκωλύσα τοὺς 'Ἐλληνας μὴ ἐλθεῖν εἰς τὴν Φρυγίαν· οὖν τοὺς ἱππεῖς ἀποκτείνουσι τῶν ἀνδρῶν οὐ μείον πεντακοσίους· οἱ δὲ λοιποὶ ἐπὶ τὸ ὄρος ἀνέφυγον.
CHAPTER V.

The day following, Xenophon leads out the troops with better omens; after burying those who fell the day before, he sees the enemy on a hill. 1. The day following, Xenophon leads out the troops with better omens; after burying those who fell the day before, he sees the enemy on a hill.

2. He brings the troops to a plain, telling them to be prepared for battle. He orders the soldiers to form into three lines and march out to meet the enemy. 2. On the next day, Xenophon leads the troops out with good omens; he orders the soldiers to form into three lines and march out to meet the enemy.

3. While the troops are forming, he notices that the enemy is retreating. He orders the soldiers to follow the enemy and continue the pursuit. 3. While the troops are forming, he notices that the enemy is retreating. He orders the soldiers to follow the enemy and continue the pursuit.

4. As they continue to pursue the enemy, Xenophon sees that the enemy is using smoke to confuse their pursuers. He orders the soldiers to throw back the smoke and continue the pursuit. 4. As they continue to pursue the enemy, Xenophon sees that the enemy is using smoke to confuse their pursuers. He orders the soldiers to throw back the smoke and continue the pursuit.

5. After several hours of pursuit, the enemy begins to fall back, leaving supplies behind. Xenophon orders the soldiers to seize the supplies and continue the pursuit. 5. After several hours of pursuit, the enemy begins to fall back, leaving supplies behind. Xenophon orders the soldiers to seize the supplies and continue the pursuit.

6. As they approach the enemy, Xenophon sees that they are using smoke again to confuse his pursuers. He orders the soldiers to throw back the smoke and continue the pursuit. 6. As they approach the enemy, Xenophon sees that they are using smoke again to confuse his pursuers. He orders the soldiers to throw back the smoke and continue the pursuit.

7. After several more hours of pursuit, the enemy begins to retreat in larger numbers. Xenophon orders the soldiers to form into a square and attack the enemy. 7. After several more hours of pursuit, the enemy begins to retreat in larger numbers. Xenophon orders the soldiers to form into a square and attack the enemy.

8. As the battle commences, Xenophon sees that the enemy is using smoke to confuse his pursuers again. He orders the soldiers to throw back the smoke and continue the pursuit. 8. As the battle commences, Xenophon sees that the enemy is using smoke to confuse his pursuers again. He orders the soldiers to throw back the smoke and continue the pursuit.

9. After several more hours of pursuit, the enemy begins to retreat in even larger numbers. Xenophon orders the soldiers to form into a square and attack the enemy. 9. After several more hours of pursuit, the enemy begins to retreat in even larger numbers. Xenophon orders the soldiers to form into a square and attack the enemy.
τον εἶναι, τοῦτον φύλακα καταλιπεῖν τῶν ἐπὶ τοῦ στρατο-
πέδου. Ἡ Ἑπεὶ δ’ οἱ λοχαγοὶ καὶ οἱ στρατιῶται ἀπέλιπον
αὐτούς, αἰσχυνόμενοι μὴ ἐφέπεσθαι, τῶν ἄλλων ἐξίοντων,
κατέλιπον αὐτὸν τοὺς ὑπὲρ πέντε καὶ τεταράκοντα ἑτη.
Καὶ οὕτωι μὲν ἔμενον, οἱ δ’ ἄλλοι ἐπορεύοντο. 5. Πρὶν δὲ
πεντεκαίδεκα στάδια διεληλυθέναι ἐνέτυχον ἡδή νεκροὺς·
καὶ τὴν ὦραν τοῦ κέρατος ποιησάμενοι κατὰ τοὺς πρώτους
φανέντας νεκροὺς, ἔθαπτον πάντας, ὅποιος ἐπελάμβανε
τὸ κέρας. 6. Ἡ Ἐπεὶ δὲ τοὺς πρώτους ἔθαφαν, προαγαγό-
ντες, καὶ τὴν ὦραν αὖθις ποιησάμενοι κατὰ τοὺς πρώτους
τῶν ἀτάφων, ἔθαπτον τὸν αὐτοῦ τρόπον, ὅποιος ἐπελάμ-
βανεν ἡ στρατιά. Ἡ Ἑπεὶ δὲ εἰς τὴν ὄδον ἦκον τὴν ἐκ τῶν
κωμῶν, ἔνθα δὲ ἔκειντο ἄθροις, συνενεγκόντες αὐτοὺς
ἔθαφαν.

7. Ἡ δὲ πέρα μεσοῦσας τῆς ἡμέρας προαγαγόντες τὸ
στράτευμα ἐξω τῶν κωμῶν, ἔλαμβανον τὰ ἐπιτήδεια, δ’ τ’
tις τῆς ὀρφής, ἐντὸς τῆς φάλαγγος. Καὶ εἰςαύφης ὁ ὅρώις τοὺς
πολεμίους ὑπερβάλλοντας κατὰ λόφους τινάς ἐκ τοῦ ἐναν-
tίου, τεταγμένοις ἐπὶ φάλαγγος, ἱππέας τε πολλοὺς καὶ
πεζοὺς· καὶ γὰρ Σπυθριδάτης καὶ Ῥαθίνης ἦκον παρὰ
Φαρναβάζου ἐχοντες τὴν δύναμιν. 8. Ἡ Ἑπεὶ δὲ κατείδον
tοὺς Ἑλλήνας οἱ πολέμιοι, ἔστησαν ἀπέχοντες αὐτῶν
ὅσον πεντεκαίδεκα σταδίους. Ἡ Ἐκ τούτου εὐθὺς Ἀρηξίων
ὁ μάντις τῶν Ἑλλήνων σφαγιάζεται, καὶ ἑγένετο ἐπὶ τοῦ
πρώτου καλὰ τὰ σφάγια. 9. Ἡ Ἐνθὰ δὴ Ξενοφῶν λέγει·
Δοκεῖ μοι, ὃ ἀνδρες στρατηγοὶ, ἐπιτάξασθαι τῇ φάλαγγι
λόχως φύλακας, ἵνα, ἀν που δέχθηκαν οἱ ἐπιβοηθήσοντες
τῇ φάλαγγι, καὶ οἱ πολέμιοι τεταραγμένοι ἐμπίπτωσιν εἰς
tεταγμένους καὶ ἀκραίους. 10. Συνεδόκει ταῦτα πάσης,
Ὑμεῖς μὲν τοῖς, ἐφη, προηγεῖσθε τὴν πρὸς τοὺς ἐναντῖ-
ους, ὡς μή ἐστήκησιν, ἔπει ὡδῆμεν καὶ εἴδομεν τοὺς πολε-
μίους· ἐγὼ δὲ ἦξω, τοὺς τελευταίους λόχους καταχωρίσας,
ἡπερ ὑμῖν δοκεῖ.

11. Ἡ Ἐκ τούτου οἱ μὲν ἠνυχοὶ προῆγον· ὃ δὲ, τρεῖς ἀφε-
lῶν τὰς τελευταίας τάξεις, ἀνὰ διακοσίους ἄνδρας, τὴν
μὲν ἐπὶ τὸ δεξιόν ἐπέτρεπεν ἐφέπεσθαι, ἀπολειπόντας ὡς πλέθρον. Σαμολάς Ἀρχαιὸς ταύτης ἢρχε τῆς τάξεως. τὴν ὅ’ ἐπὶ τῷ μέσῳ ἐχώρισεν ἐπέσθαι. Πυρόβιας Ἀρκάς ταύτης ἢρχε. τὴν δὲ μιὰν ἐπὶ τῷ εὐνυμῷ. Φρασίας Ἀθηναίος ταύτη ἐφεστήκει. 12. Προϊόντες δὲ, ἐπεὶ ἐγένοντο οἱ ἤγοομένοι ἐπὶ νάπει μεγάλῳ καὶ δυστόρῳ, ἔστησαν, ἀγνοοῦντες εἰ διαβατέον εἰη τὸ νάπος. Καὶ παρεγγυῶν στρατηγοὺς καὶ λοχαγοὺς παρέναι ἐπὶ τὸ ἦγοομένον. 13. Καὶ ὁ ξενοφῶν, θαυμάσας ὁ τι τὸ ἵσχον εἰη τὴν πορείαν, καὶ ταχὺ ἀκοῦων τὴν παρεγγυμὴν, ἐλαύνει ὡ ἐδύνατο τάχιστα. Ἐπεὶ δὲ συνῆλθεν, λέγει Σοφαίνετος, πρεσβύτατος ὁ δὲ τῶν στρατηγῶν, ὅτι βουλῆς οὐκ ἄξιον εἰη, εἰ διαβατέον ἐστὶ τοιοῦτον ὁ δὲ νάπος. 14. Καὶ ὁ ξενοφῶν σπουδῇ ὑπολαβὼν ἔλεγεν: Ὁ άλλ’ ἐστε μὲν με, ὥ ἀνδρείας, οὐδένα πω κινδυνοῦν προξενήσαντα ύμῖν ἐθελούσιον· οὐ γὰρ δόξης ὁρῶ δεομένους ύμᾶς εἰς ἀνδρείατητα, ἀλλὰ σωτηρίας. 15. Ἡν δὲ οὕτως ἔχει· ἀμαχὶ μὲν ἐνθέντες οὐκ ἔστην ἀπελθεῖν· ἢν γὰρ μὴ ἴμεις ἰώμεν ἐπὶ τοὺς πολεμίους, οὕτως ύμῖν, ὁπόταν ἀπώμεν, ἐψωνται καὶ ἐπιπεσοῦνται. 16. Ὁράτε δὴ, πότερον κρείττον λέναι ἐπὶ τοὺς ἀνδρας, προβαλλομένους τὰ ὑπλα, ἢ μεταβαλλομένους, ὁπισθέν ἴμων ἐπιώντας τοὺς πολεμίους θεάσασθαι. 17. Ἡστε μέντοι θι τὸ μὲν ἀπίεναι ἀπὸ πολεμίων οὐδένι καλῶ έοικε, τὸ δὲ ἐφέπεσθαι καὶ τοῖς κακίσις θάρσους ἐμποεί. Ἐγευμ’ οὖν ἴδιον ἦν τὸν ἴμιεσος ἐποίημι, ἢ σὺν διπλασίους ἀποχωροῦμι. Καὶ τούτους οὐδ’ ὅτι, ἐπιὼντων μὲν ήμῶν, οὐδ’ ύμείς ἐλπίζετε αὕτως δέξασθαι ἴμας· ἀπιώντων δὲ, πάντες ἐπιστάμεθα ὅτι τολμήσουν ἐφέπεσθαι. 18. Τὸ δὲ διαβάντας ὁπισθέν νάπος χαλεπὸν πούσασθαι, μέλλοντας μάχεσθαι, ἅρ’ οὕχι καὶ ἀρπάσαι ἄξιον; τοῖς μὲν γὰρ πολεμίως ἔγω βουλομένην ἦν εὐπορα πάντα φαίνεσθαι, ὡςτε ἀποχωρεῖν· ἴμας δὲ καὶ ἀπὸ τοῦ χωρίου δεὶ διδάσκεσθαι, ὅτι οὐκ ἐστί μὴ νικώσι οὐσωρία. 19. Θαυμάζω δ’ ἐγώγω, καὶ τὸ νάπος τοῦτο εἰ τις μάλλον φοβέρων νομίζει εἴναι τῶν ἅλλων ὑν διαπεπορεύμεθα χωρίων. Πώς μὲν
γάρ διαβατόν τὸ πεδίον, εἰ μὴ νικήσωμεν τοὺς ἵππεας; πῶς
de ἂ διεληλύθαμεν ὅρη, ἧν πελτασταί τοσοίδε ἐφέπωνται;
20. Ἡν δὲ δὴ καὶ σωθῶμεν ἐπὶ θάλατταν, πόσον τι νάπος
ὁ Πόντος; ἔνθα οὔτε πλοία ἔστι τὰ ἀπάξοντα, οὔτε σίτος,
ὑ θρεψόμεθα μένοντες· ὠδηγεῖ δὲ, ἦν θάττον ἔκει γενώ-
μεθα, θάττον πάλιν ἔξεναι ἐπὶ τὰ ἐπιτήδεια. 21. Οὐκ
οὖν νῦν κρείττον ἱστοηκότας μάχεσθαι, ἡ αὐθρον ἀναρίσ-
tους; ἀνδρεῖς, τὰ τε ἵερα ἡμῖν καλὰ, οἴ τε οἰωνοὶ αἰαῖοι,
tὰ τε σφάγια κάλλιστα· ἱώμεν ἐπὶ τοὺς ἀνδρας. Οὐ δὲ
ἐτὶ τοῦτοις, ἐπεὶ ἡμᾶς πάντως εἰδὼν, ἡδέως δειπνήσαι, οὐδὲ
ὅπων ἀν θέλωσι σκηνήσαι. 22. Ἠντεῦθεν οἱ λοχαγοὶ ἠγείσθαι ἐκέλευνον, καὶ οὐδεὶς
ἀντέλεγε. Καὶ δὲ ἠγείτο, παραγγείλας διαβαίνειν, ὡς
ἐκαστὸς ἐτύγχανε τοῦ νάποτος ὃ· θάττον γὰρ ἄθροῖν
hesive ἃν οὔτω πέραν γενέσθαι τὸ στρατεύμα, ἢ εἰ κατὰ
τὴν γέφυραν, ἢ ἐπὶ τὸ νάπαε ἦν ἐξεμπρύσωτο. 23. Ἐπεὶ
δὲ διεύθυναν, παρὰ παρὰ τὴν φάλαγγα ἐλεγεν· Ἀνδρεῖς,
ἀναμμηνήσκεσθε, ὡς ὅτι μάχας σὺν τοῖς θεοῖς ὀμόσε ὀντες
νευκήκατε, καὶ οἷα πάσχουσιν οἱ πολεμίων φεύγουσες· καὶ
τοῦτο ἐννοήσατε, ὅτι ἐπὶ ταῖς θύραις τῆς Ἑλλάδος ἐσμέν.
24. Ἀλλ' ἐπεσθε ἠγεμόνι τῷ Ἡρακλεί, καὶ ἀλλήλους παρα-
καλεῖτε ὀνομαστὶ. Ἡδύ τοι, ἀνδρεῖον τι καὶ καλὸν νῦν
εἰπόντα καὶ ποιήσαντα, μνήμην ἐν οἷς ἐθέλει παρέχειν ἑαυ-
tοῦ. 25. Ταῦτα παρελαύνων ἐλεγε, καὶ ἀμα ὑφηγεῖτο ἐπὶ
φάλαγγος, καὶ τοὺς πελταστὰς ἐκατέρωθεν τοιχαῖοι
ἐπερεύνωτο ἐπὶ τοὺς πολεμίους. Παρρηγέλλετο δὲ, τὰ μὲν
δόρατα ἐπὶ τὸν δεξιὸν ὄμιον ἔχειν, ἔως σημαινόν τῇ σάλ-
pιγυ, ἐπεῖ δὲ ἐς προδολὴν καθέντας ἐπεσθαί βάϑον,
kai μηδένα δρόμῳ διώκειν. Ἐκ τοῦτον σύνθημα παρήκει
ΖΕΥΣ ΣΩΤΗΡ, ΗΡΑΚΛΗΣ ΗΓΕΜΩΝ. Οἱ δὲ πολέμιοι
ὑπέμενον, νομίζουσιν καλὸν ἔχειν τὸ χωρίον. 26. Ἐπεὶ δ' ἐπιθράσσαν, ἀλαλάξαντες οἱ Ἐλληνες πελτασταὶ ἔθεον ἐπὶ
to τοὺς πολεμίους, πρὶν τινα κελεύειν· οἱ δὲ πολέμιοι ἀντίοι
ἄρμησαν, οἱ δ' ἱππεῖς καὶ τὸ στίφος τῶν Βιθυνῶν· καὶ
τρέπονται τοὺς πελταστὰς. 27. Ἀλλ' ἐπεὶ ὑπητίαξεν ἡ
v. 28–32.]

BOOK VI.

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φάλαγξ τῶν ὀπλιτῶν ταχὺ πορευομένη, καὶ ἀμα ἡ σάλπιγξ ἐφθέγξατο καὶ ἐπαινίζον, καὶ μετὰ ταύτα ἠλάλαξον, καὶ ἀμα τὰ δόρατα καθίσαν, ἐνταῦθα οὐκέτι ἐδέξαντο οἱ πολέμιοι, ἀλλὰ ἐφευγον. 28. Καὶ Τημασίων μὲν ἔχων τοὺς ἱππείς ἐφείπετο, καὶ ἀπεκτίνησαν, ὃσοςπερ ἦθύναντο, ὡς ὁλίγοι ὄντες. Τὸν δὲ πολεμίον τὸ μὲν εὐώνυμον εὐθὺς διεσπάρη, καθ’ οἱ "Ελληνες ἱππεῖς ἦσαν, τὸ δὲ δεξίου, ἀτε οὐ σφόδρα διωκόμενον, ἐπὶ λόφον συνεστη. 29. Ἐπεὶ δὲ εἶδον οἱ "Ελληνες ὑπομένοντας αὐτοὺς, ἔδόκει ἤριζότων τε καὶ ἀκινδυνότατον εἶναι ἕναι ἐπὶ αὐτοὺς. Παιανίσαντες οὖν εὐθὺς ἐπέκειντο· οἱ δ’ οὐχ ὑπέμειναν. Καὶ ἑνταῦθα οἱ πελτασταὶ ἔδιώκων, μέχρι τὸ δεξίον διεσπάρη· ἀπέθανον δὲ ὁλίγοι· τὸ γὰρ ἱππικὸν φόβον παρείχε τὸ τῶν πολέμων πολὺ ὄν. 30. Ἐπεὶ δὲ εἶδον οἱ "Ελληνες τὸ τε Φαρναβάζου ἱππικὸν ἐτί συνεστηκός, καὶ τοὺς Βιβυνοὺς ἱππέας πρὸς τοῦτο συναθροιζομένους, καὶ ἀπὸ λόφου τινὸς καταθωμένους τὰ γεγυμένα, ἀπειρήκεσαν μὲν, ὃμως δὲ ἔδόκει καὶ ἐπὶ τούτους ἱέον εἶναι ὄυτως, ὡπὼς δύναιντο, ὡς μὴ τεθαρρηκότες ἀναπαύσαντο. Συνταξάμενοι δὴ πορεύονται. 31. Ἐντεύθεν οἱ πολέμιοι ἱππεῖς φεύγοντο κατὰ τοῦ πρανοῦς, ὡμοίως ὦσπερ οἱ ύπὸ ἱππέων διωκόμενοι· νάπος γὰρ αὐτοὺς ύπεδέχετο, δ’ οὐκ ἤδεσαν οἱ "Ελληνες, ἀλλὰ προαπετράποντο διώκοντες· ὧψ γὰρ ἦν. 32. Ἐπανελθόντες δὲ, ἔνθα ἡ πρώτη συμβολὴ ἐγένετο, στηρίσκοντο τρόπαιον ἀπήγαγαν ἐπὶ θάλασσαν περὶ ἡλίου δυσμᾶς· στά-διοι δ’ ἦσαν ως ἐξήκοντα ἐπὶ τὸ στρατόπεδον.
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. 'Εντεύθεν οἱ μὲν πολέμιοι εἶχον ἀμφὶ τὰ ἑαυτῶν, καὶ ἀπήγοντο καὶ τοὺς ὀικέτας καὶ τὰ χρήματα, ὅποι ἐδύναντο προσωτάτῳ· οἱ δὲ Ἑλληνες προσέφειν μὲν Κλέανδρον, καὶ τὰς τριήρεις, καὶ τὰ πλοῖα, ὡς ἤξοντα· εξίοντες δ’ ἐκάστης ἥμερας σὺν τοῖς ὑποζυγίοις καὶ τοῖς ἄνδραπόδοις, ἐφέροντο ἀδεῶς πυρούς, κριθάς, οἴνον, ὄστρια, μελίνας, σῦκα· ἀπαντά γὰρ ἀγάθα εἶχεν ἡ χώρα πλῆν ἐλαίου.

2. Καὶ ὅποτε μὲν καταμένοι τὸ στράτευμα ἀναπαύομεν, εξῆν ἐπὶ λείαν ἱέναι, καὶ ἐλάμβανον εξίοντες· ὅποτε δὲ εξίοι πάν τὸ στράτευμα, εἰ τις χωρίς ἀπελθὼν λάβοι τι, δημόσιον ἔδοξεν εἶναι. 3. Ἡδὴ δὲ ἦν πάντων ἀφθονία· καὶ γὰρ ἀγοραί πάντοθεν ἄφικνοντο ἐκ τῶν Ἑλληνιδῶν πόλεων, καὶ οἱ παραπλέοντες ἄσμενοι κατήγον, ἀκούοντες, ὡς οἰκίζοιτο πόλις, καὶ λιμήν εἰη. 4. Ἡσεμπον δὲ καὶ οἱ πολέμιοι ἦδη, οἱ πλησίον ὄκουν, πρὸς Ξενοφόντα, ἀκούοντες, ὅτι οὗτος πολίζῃ τὸ χωρίον, ἐρωτώντες, ὅ τι δέοι ποιοῦντας φίλους εἶναι. 'Ὁ δ’ ἐπεδείκνυεν αὐτοὺς τοῖς στρατιώταις.

5. Καὶ ἐν τούτῳ Κλέανδρος ἄφικνεται, δύο τριήρεις ἔχων, πλοῖον δ’ οὐδέν. Ἐτύχχανε δὲ τὸ στράτευμα ἔξω ὅν, ὅτε ἄφικετο, καὶ ἐπὶ λειάν τινὲς οἰχόμενοι ἄλλοι ἄλλη εἰς τὸ δόρος, καὶ εἰλήφαν πρόβατα πολλὰ· ὁκνοῦντες δὲ μὴ ἀφαιρεθεὶν, τῷ Ἑξίππῳ λέγονσιν, δς ἀπέδρα τὴν πεντηκόνταρα ἔχων ἐκ Τραπεζοῦντος, καὶ κελεύσανε διασώσαντα αὐτοῖς τὰ πρόβατα, τὰ μὲν αὐτὸν λαβεῖν, τὰ δὲ φίλοις ἀποδοῦναι. 6. Εὐθύς δ’ ἐκεῖνοι ἀπελαύνει τοὺς περιστῶτας τῶν στρατιωτῶν, καὶ λέγουν ὅτι δημόσια
δη, καὶ τῷ Κλεάνδρῳ ἐλθὼν λέγει, ὅτι ἄρπάζειν ἐπιχειρ- 7-13. οὐδὲν λαβὼν ἤγετιν πάντως ἐπισταταὶ ἄγειν πρὸς αὐτόν. 7. Καὶ οἱ μὲν λαβὼν ἔχετο τοῖς περιτυχών δὲ 'Αγασίας ἄφαιρ- είται· καὶ γὰρ ἦν αὐτῷ ὁ ἀγόρισμος λαχήτης. Οἱ δὲ· ἀλλοι τῶν παρόντων τῶν στρατιωτῶν ἐπιχειροῦσι βάλλειν τὸν Δέξ- ἱππον, ἀνακαλοῦντες τὸν προδότην. 'Ἐδείσαν δὲ καὶ τῶν τριπτικῶν πολέμων, καὶ ἐφευγόν ἐκ τῆς θαλάσσας, καὶ Κλέ- ανδρος δὲ ἐφευγε. 8. Ξενοφῶν δὲ καὶ οἱ ἀλλοί στρατηγοὶ κατεκώλυσεν τε, καὶ τῷ Κλεάνδρῳ ἔλεγεν ἃ; ὦ σωτήρ, ἐφ' ἡ τοῦ στρατεύματος ταύτα γενέσθαι. 9. Ὁ δὲ Κλεάνδρος, ὑπὸ τοῦ Δέξιππον τοῖς ἀνερ- ευδομένοις, καὶ αὐτὸς ἀχθεθεῖς, ὃ δὲ ἀπολλευ- σείθαι ἐφ' ἐκ, καὶ κηρύξαν ἰδιομείαν πόλιν δέχεσθαι αὐτούς, ὡς πολεμίους. Ἡρχον δὲ τότε πάντων τῶν Ἐλλήνων οἱ Λακεδαιμόνιοι. 10. Ἐνταῦθα ονηρόν τὸ πράγμα ἐδόκει εἶναι τοῖς Ἐλληνικοῖς, καὶ ἐδέοντο μῆς ποιεῖν ταύτα. ὃ δ' ὦν καὶ ἀλλως ἐφ' ἡ γενέσθαι, εἰ μῆς εκδώσει τὸν ἄρξαντα βάλλειν καὶ τὸν ἀφελόμενον. 11. Ἡν δὲ, δν ἐξῆτε, Ἐλληνι- σίας, διὰ τέλους φίλος τῷ Ξενοφώτῳ· ἐξού καὶ διέβαλεν αὐτοῦν ὁ Δέξιππος. Καὶ ἐντεῦθεν ἐπειδῆ ἀπορία ἦν, συνή- γαγον τὸ στράτευμα οἱ ἀρχοντες· καὶ ἐνοι μὲν αὐτῶν παρ' ὅλογον ἐποιοῦντο τὸν Κλέανδρον, τῷ δὲ Ξενοφῶντι οὐκ ἐδόκει φαύλον εἶναι τὸ πράγμα, ἀλλ' ἀναστὰς ἔλεγεν· 12. Ὁ άνδρες στρατιῶται, ἐμοὶ δὲ οὐ φαύλον δοκεῖ εἶναι τὸ πράγμα, εἰ ἤμων οὔτως ἔχων τὴν γνώμην Κλεάνδρος ἀπέσαν, ὦςπερ λέγει. Εἰςὶ μὲν γὰρ ἐγγὺς αὐτ' Ἐλληνιδέ σπόλεις· τῆς δὲ Ἐλλάδος Λακεδαιμόνων προστήκασιν· λεινοῦ δὲ εἶναι καὶ εἰς ἐκαστὸς Λακεδαιμόνων ἐν ταῖς πόλε- σιν ὁ τι βούλοντα διαπράττεσθαι. 13. Εἶ οὖν οὗτος πρῶ- τον μὲν ἡμᾶς Βυζαντίου ἀποκλείει, ἐπείτα δὲ τοῖς ἄλλοις ἀρμοσταῖς παραγγελεί, εἰς τὰς πόλεις μὴ δέχεσθαι, ἡς ἀπιστοῦντας Λακεδαιμονίως καὶ ἀνόμοις ὄντας, ἔτι δὲ πρὸς Ἰδανεύδων τὸν ναῦαρχον οὗτος ὁ λόγος περί ἠμῶν ἤξει, χαλεπὸν ἔσται καὶ μὲνει καὶ ἀποπλεῖν· καὶ γὰρ ἐν τῇ γῇ ἄρχοντι Λακεδαιμόνιοι καὶ ἐν τῇ θαλάσσῃ τὸν νῦν χρόνον.
14. Οὐκ οὖν δει, οὔτε ἐνὸς ἄνδρὸς ἕνεκα οὔτε δυνόν, ἡμᾶς τοὺς ἄλλους τῆς Ἑλλάδος ἀπέχεσθαι, ἀλλὰ πειστέον, ὅ τι ἂν κελεύσαι· καὶ γὰρ αἱ πόλεις ἡμῶν, θεὸν ἐσεῖν, πείθονται αὐτοῖς. 15. 'Εγὼ μὲν οὖν, (καὶ γὰρ ἀκοῦν Δέξιππον λέγειν πρὸς Κλέανδρον, ὡς οὖν ἂν ἐποίησεν 'Αγασίας ταύτα, εἰ μὴ ἐγὼ αὐτῶν ἐκέλευσα,) ἐγὼ μὲν οὖν ἀπολύω καὶ ὡμάς τῆς αἵτιας, καὶ Λασίαν, ἂν αὐτὸς 'Αγασίας φήσῃ ἑμῖ τι τούτων αἰτῖον εἶναι, καὶ καταδικάζω ἐμαυτοῦ, εἰ ἐγὼ πετροβολίας ἢ ἄλλου πιὸς βιαίου ἐξάρχον τῆς ἐσχάτης δίκης ἄξιος εἶναι, καὶ ύφέξω τὴν δίκην. 16. θημὶ δὲ, καὶ εἰ τινὰ ἄλλον αἰτίατα, χρῆναι ἐαντὸν παρασχεῖν Κλέανδρῳ κρίναι· οὕτω γὰρ ἂν ύμεῖς ἀπολελυμένου τῆς αἵτιας εἰητε. Ὡς δὲ νῦν ἔχει, χαλεπὸν, εἰ, οἷόμενον οὖν τῇ 'Ελλάδι καὶ ἐπαίνον καὶ τιμῆς τείχεσθαι, ἀντὶ δὲ τούτων οὕτω ὄντοι τοὺς ἄλλοις ἐσόμεθα, ἀλλ' εἰρζόμεθα ἐκ τῶν 'Ελληνικῶν πόλεων.

17. Μετὰ ταύτα ἀναστάσει εἶπεν 'Αγασίας· 'Εγὼ, ό ἄνδρες, οἰμνυμι θεοὺς καὶ θεάς, ἢ μὴν μήτε με Ξενοφόντα κελεῦσαι ἄφελέσθαι τὸν ἄνδρα, μήτε ἄλλον ὑμῶν μηδένα· ἵνα δὲ μοι ἄνδρα ἄγαθον ἀγόμενον τῶν ἐμῶν λοχιτῶν ὑπὸ Δέξιππου, ὃν ὑμεῖς ἐπίστασθε ὑμᾶς προδότα, δεινῶν ἐδοξεῖν εἶναι· καὶ ἀφελόμεν, ὑμολογῶ. 18. Καὶ ἡμεῖς μὲν μὴ ἐκδώτε με· ἐγὼ δὲ ἐμαυτόν, ὅσπερ Ξενοφόνων λέγει, παρασχῆνω κρίναντι Κλέανδρῷ, ό τι ἂν βουλήται ποιῆσαι· τούτων ἕνεκα μήτε πολεμεῖτε Δακεδαιμονίας, σώζοσθε το ἀφαλῶς, ὅπως θέλει ἐκάστος. Συμπέμψατε μέντοι μοι ὑμῶν αὐτῶν ἐλόμενοι πρὸς Κλέανδρον, οὕτως, ὃν τι ἐγὼ παραλείπω, καὶ λέξοσθε ὑπὲρ ἔμου καὶ πράξοσθε. 19. 'Εκ τούτων ἐδωκεν ἡ στρατιά, οὕτως ἢ ἄνθρωπος, προσελόμενον ἱέναι. 'Ο δὲ προσεῖλετο τοὺς στρατηγοὺς. Μετὰ ταύτα ἐπορεύοντο πρὸς Κλέανδρον 'Αγασίας καὶ οἱ στρατηγοὶ, καὶ ὁ ἀφαρεθείς ἄνθρωπος ὑπὸ 'Αγασίαν. Καὶ ἔλεγον οἱ στρατηγοὶ.

20. Ἐπεμψεν ἡμᾶς ἡ στρατιὰ πρὸς σέ, ὥς Κλέανδρε, καὶ ἐκέλευσέ σε, εἰτε πάντας αἵτια, κρίναντα σεαυτὸν χρῆσθαι,
ο τι ἂν βούλῃ, εἴτε ἕνα τινά, ἢ δύο, ἢ καὶ πλείους αἰτίᾳ, τούτους ἄξιον τις παρασκεύασιν οὐκ έκαστος εἰς κρίσιν. Εἴτε οὖν ἡμῶν τινα αἰτίᾳ, πάρεσμέν οὐκ ἡμεῖς· εἴτε καὶ ἄλλον τινά, φράσον· οὐδεὶς γὰρ ἀπέσται, ὡς τίς ἂν ἡμῖν ἐθέλη πείθεσθαι. 21. Μετά ταῦτα παρελθὼν ὁ Ἀγασίας εἶπεν· Ἐγώ εἰμι, ὁ Κλέανδρος, ὁ ἀφελόμενος Δέξιππον ἀγοντος τούτον τὸν ἄνδρα, καὶ παίειν κελεύσας Δέξιππον. 22. Τούτων μὲν γὰρ ὁδὰ ἄνδρα ἀγαθὸν ὄντα· Δέξιππον δὲ οἶδα αἴρεθέντα ὑπὸ τῆς στρατιῶς ἁρχείων τῆς πενηκοντάρου, ἢς ἡττάσαμεθα παρὰ Τραπεζονντίων, ἐφ᾽ ὃτε πλοία συλλέγεν, ὡς σωζόμεθα, καὶ ἀποδράντα Δέξιππον, καὶ προδότα τους στρατιῶτας, μεθ᾽ ἀν ἐσώθη. 23. Καὶ τοὺς τε Τραπεζονντίους ἀπεστήρηκαμεν τὴν πενηκοντάρουν, καὶ κακοὶ δοκοῦμεν εἶναι διὰ τούτου· αὐτοὶ τε τὸ τῇ τοῦτο ἀπολῶλαμεν. Ἡκονε γὰρ, ὡςπερ ἡμεῖς, ὡς ἀπορον εἰς, πεζᾷ ἀπίστας τοὺς ποταμοὺς τε διαβῆναι, καὶ σωθήμεν εἰς τὴν Ἐλλάδα. Τούτων οὖν τοιούτων ὄντα ἀφελόμενιν. 24. Εἰ δὲ σὺ ἢγες, ἢ ἄλλος τις τῶν παρὰ σοῦ, καὶ μὴ τῶν παρ᾽ ἡμῖν ἀποδράντων, εὔ ἵσθι ὅτι οὐδὲν ἂν τούτων ἐποίησα. Νόμιζε δ᾽, ἐὰν ἐμὲ νῦν ἀποκτείνης, δεῖ ἄνδρα δειλῶν τε καὶ πονηρῶν, ἄνδρα ἀγαθὸν ἀποκτεῖνων. 25. Ἀκούσας ταῦτα ὁ Κλέανδρος εἶπεν ὅτι Δέξιππον μὲν οὐκ ἐπαινοῖ, εἰ ταῦτα πεποιηκὼς εἰς· οὐ μὲντοι ἐφὶ νομίζειν, οὐδ᾽ εἰ παμπόνηρος ἢν Δέξιππος, βίαιν χρήναι πάσχειν αὐτόν, ἄλλα κριθέντα, (ὡς περι καὶ ἡμεῖς νῦν ἄξιοντε, τῆς δίκης τυχεῖν. 26. Νῦν μὲν οὖν ὁπῆτε, καταλπόντες τόνδε τοῦ ἄνδρα· ὅταν δ᾽ ἐγὼ κελεύσω, πάρεστε πρὸς τὴν κρίσιν. Αἵτιοι δὲ οὐτε τὴν στρατιῶν, οὔτε ἄλλον οὐδένα ἔτι, ἐπει οὕτως αὐτοῖς ὀμολογεῖ ἀφελόσθαι τοῦ ἄνδρα. 27. Ὁ δὲ ἀφαιρεθεὶς εἰπεν· Ἐγώ, ὁ Κλέανδρος εἰς στρατιῶν, καὶ ό λοι μὲν ἄδικοντας τι ἄγεθαι, οὔτε ἔπαινον οὐδένα, οὔτε ἔβαλλον, ἀλλ᾽ εἶπον ὅτι δημόσια εἰς τὰ πρόβατα· ἣν γὰρ τῶν στρατιωτῶν δόγμα, εἴ τις, ὅποτε ἡ στρατια ἔξιοι, ἰδίᾳ λήξειότο, δημόσια εἶναι τὰ ληφθέντα. 28. Ταῦτα εἶπον· καὶ ἐκ τούτου με λαθὼν οὕτως ἦγεν, ἵνα μὴ φθέγ-
γοντὸ μηδείς ἂλλ᾽ αὐτὸς λαβὼν τὸ μέρος, διασώσει τοῖς λησταῖς παρὰ τὴν ῥήτραν τὰ χρήματα. Πρὸς τάυτα ὁ Κλέανδρος εἶπεν. Ἐπεὶ τοῖνυν τοιοῦτος εἶ, κατἀμενε, ἵνα καὶ περὶ σοῦ βουλευσόμεθα.

29. Ἐκ τοῦτον ὁ μὲν ἄμφι Κλέανδρον ἡρίστων· τὴν δὲ στρατιὰν συνήγαγε Ξενοφῶν, καὶ συνεδροῦλεν πέμψας ἄνδρας πρὸς Κλέανδρον παρατηρησομένους περὶ τῶν ἄνδρῶν. 30. Ἐκ τοῦτον ἔδοξεν αὐτοῖς, πέμψαντας στρατηγοὺς καὶ λοχαγοὺς καὶ Δρακόντιον τὸν Σπαρτιάτην, καὶ τῶν ἄλλων ὁ ἐδόκον ἐπιτήδειοι εἶναι, δεῖσθαι Κλέανδρον κατὰ πάντα τρόπον ἀφείναι τῷ ἄνδρε. 31. Ἐλθὼν οὖν ὁ Ξενοφῶν λέγει. Ἐχεις μὲν, ὁ Κλέανδρε, τοὺς ἄνδρας· καὶ ἡ στρατιὰ σοι ὑφείτο, δι' τι ἐδούλου ποιῆσαι καὶ περὶ τοῦτον καὶ περὶ ἑαυτῶν ἀπάντων· νῦν δὲ σε αἰτοῦντα καὶ δεύοντα δοῦναι φόβι τῷ ἄνδρε, καὶ μὴ κατακαίνειν· πολλὰ γὰρ ἐν τῷ ἐμπροσθεὶς χρόνῳ περὶ τὴν στρατιὰν ἐμφυγώσατ᾽.

32. Τάυτα δὲ σοι τυχόντες, ὑπεισχύνεται σοι ἀντὶ τοῦτων, ἂν βούλῃ ἤγεισθαι αὐτῶν, καὶ ἂν οἱ θεοὶ ἰλευ ὅσιν, ἐπιτείχεω σου, καὶ ὡς κάσμιοι εἰςι, καὶ ὡς ἴκανοι, τῷ ἀρχοντὶ πειθόμενοι, τοὺς πολέμιους σὺν τοῖς θεοῖς μὴ φοβεῖσθαι. 33. Δέονται δὲ σοι καὶ τοῦτο, παραγενόμενον καὶ ἀράνταν ἑαυτῶν, πείραν λαβεῖν καὶ Δεξίππου καὶ σφῶν τῶν ἄλλων, οἶχος ἐκαστὸς ἐστι, καὶ τὴν ἀξίαν ἐκάστοις νεῖμαι. 34. Ἀκούσας τάυτα ὁ Κλέανδρος Ἀλλὰ ναι τῷ σιώ, ἐφὶ, ταχύ τοι ὑμῖν ἀποκρινοῦμαι. Καὶ τῷ τῷ ἄνδρε υἱὸν δίδωμι, καὶ αὐτὸς παρέσωμαι· καὶ ἂν οἱ θεοὶ παραδιδοῦσι, ἐξηγήσομαι εἰς τὴν Ἑλλάδα. Καὶ πολὺ οἱ λόγοι οὗτοι ἀντίοι εἰσίν, ἡ οὔς ἐγὼ περὶ υἱῶν ἐκείνων ἥκουν, ὡς τὸ στρατεύμα ἀφίστατε ἀπὸ δακεδαιμονίων.

35. Ἐκ τοῦτον οἱ μὲν ἐπαινοῦντες ἀπῆλθον, ἑχοντες τῷ ἄνδρε· Κλέανδρος δὲ ἔθετο ἐπὶ τῇ πορείᾳ, καὶ ξυνὴν Ξενοφῶν τοῖς ἑολίκωσι, καὶ ἐξείλαν ἐξεβαλόντο. Ἐπεὶ δὲ καὶ ἔωρα αὐτοὺς τὸ παραγγελόμενον εὐτάκτως ποιοῦντας, καὶ μᾶλλον ἐπὶ ἐπεθύμει ὑγείων γενέθαι αὐτῶν. 36. Ἐπεὶ μὲντοι θυμομένῳ αὐτῷ ἐπὶ τρεῖς ἡμέρας οὐκ ἐγίγνετο τὰ
Περ., συγκαλέσας τούς στρατηγούς εἶπεν, 'Εμοί μὲν οὐκ ἐτελέσθη τὰ ίερὰ ἐξάγειν· ὑμεῖς μὲντοι μὴ ἀδυμεῖτε τούτον ἕνεκα· ὑμῖν γάρ, ὡς ἐσθή, δέδοται ἐκκομίσαι τοὺς ἄνδρας· ἀλλὰ πορεύεσθε, ὑμεῖς δὲ ὑμᾶς, ἐπειδὰν ἐκεῖσε ἥκιστε, δεξίωμεθα ὡς ἂν δυνάμεθα κάλλιστα.

37. Ἐκ τούτου ἐδοξεῖ τοῖς στρατιώταις δοῦναι αὐτῷ τὰ ὁμόσια πρόβατα· ὡ δὲ, δεξάμενος, πάλιν αὐτοῖς ἀπέδωκε. Καὶ οὗτος μὲν ἀπέπλει. Οἱ δὲ στρατιώται, διαθέμενοι τὸν σίτον, δυν ἦσαν συνκομισμένοι, καὶ ταλά, ἡ εἰλήφεσαν, εξεπορεύοντο διὰ τῶν Βιθυνῶν. 38. Ἐπεὶ δὲ οὕδεν ἐνέτυχον, πορευόμενοι τὴν ὁρθὴν ὀδὸν, ὡστε ἑχοντές τι εἰς τὴν φελίαν ἐλθεῖν, ἐδοξεῖν αὐτοῖς, τοῦμπαλιν ὑποστρέφαντας ἐλθεῖν μίαν ἡμέραν καὶ νύκτα. Τοῦτο δὲ ποιήσαντες, ἔλαβον πολλὰ καὶ ἀνάραποδα καὶ πρόβατα· καὶ ἀφίκοντο ἐκταῖοι εἷς Χρυσόπολιν τῆς Καλχηδονίας, καὶ ἐκεῖ ἔμειναν ἡμέρας ἐπτά λαφυρόπωλοντες.
Pharnabazus, being anxious to get the Greeks out of his territory, persuades Anaxibius to invite them to Byzantium: Anaxibius gives them hopes 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 are at length pacified by Xenophon. They now accept as leader Ceratades, 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 ἐπραξαν οἱ Ἐλληνες μέχρι τῆς μάχης, καὶ ὅσα, ἐπεὶ Κύρος ἐπελεύστησεν, ἐν τῇ πορείᾳ, μέχρι εἰς τὸν Πόντον ἀφίκοντο, καὶ ὅσα ἐκ τοῦ Πόντου πεζῇ ἐξιόντες καὶ ἐκπλέοντες ἐποίουν, μέχρι ἐξίω τοῦ στόματος ἐγένοντο ἐν Χρυσοπόλει τῆς Ἀσίας, ἐν τῷ πρόσθεν λόγῳ δεδήλωται. 2. Ἐκ τούτου δὲ Φαρνάβαζος, φοβούμενος τὸ στρατεύμα, μὴ ἐπὶ τὴν αὐτοῦ χώραν στρατεύσαι, πέμψας πρὸς Ἀναξίδιον τὸν ναύαρχον, (ὁ δ' ἐνυχθὲν ἐν Βυζαντίῳ ὄν,) ἐδείτο διαδιδάσαι τὸ στρατεύμα ἐκ τῆς Ἀσίας, καὶ ύπισχνεῖτο πάντα ποιῆσει αὐτῷ, ὅσα δέοι. 3. Καὶ Ἀναξίδιος μετεπέμψατο τοὺς στρατηγοὺς καὶ λοχαγοὺς τῶν στρατιωτῶν εἰς Βυζαντίον, καὶ ύπισχνεῖτο, εἰ διαδαίη, μυθοφορίαν ἔσεσθαι τοῖς στρατιῶταις. 4. Οἱ μὲν δὴ ἅλλοι ἐφασαν βουλευσάμενοι ἀπαγελεῖν, Ἐννοφῶν δὲ εἰπεν αὐτῷ, ὅτι ἀπαλλάξων ἢ ἂν ἀπὸ τῆς στρατιᾶς, καὶ βούλοιτο ἀποπλεῖν. 'Ο δὲ Ἀναξίδιος ἐκέλευσεν αὐτὸν, συνδιαφάνει, ἐπειτὰ οὕτως ἀπαλλάττεσθαι. "Εφη ὁν ταῦτα ποιήσειν.
5. Σεύθης δὲ ὁ Θραξίς πέμπει Μηδοσάδην, καὶ κελεύει Ξενοφώντα συμπροθυμεῖσθαι ὅπως διαβῇ τὸ στράτευμα, καὶ ἐφὶ αὐτῷ ταῦτα συμπροθυμηθέντες ὅτι οὐ μεταμελήσης. 6. Ὁ δὲ εἶπεν· Ἀλλὰ τὸ μὲν στράτευμα διαβῆσαι· τοῦτον ἐνεκα μηδὲν τελεῖτω μήτε ἐμοί, μήτε ἄλλω μηδενεί· ἔπειδὰν δὲ διαβῇ, ἐγὼ μὲν ἀπαλλάξομαι, πρὸς δὲ τοὺς διαμενούντας καὶ ἐπικαιρίους ὅντας προσφερέσθω, ὡς ἂν αὐτῷ δοκῇ ἄσφαλες.

7. Ἐκ τούτου διαβαίνονοι πάντες εἰς τὸ Βυζάντιον οἱ στρατιώται. Καὶ μισθὸν μὲν οὐκ ἐδίδον ὁ Ἀναξίδιος, ἐκήρυξε δὲ λαβόντας τὰ ὁπλα καὶ τὰ σκεύη τοὺς στρατιώτας ἐξιέναι, ὡς ἀποπέμψων τα ἁμα καὶ ἀριθμὸν ποιῆσων. Ἐπεταύθα οἱ στρατιώται ἤχθοντο, ὅτι οὐκ εἶχον ἄργυρον ἔπιστικεύσασθαι εἰς τὴν πορείαν, καὶ ἀκνηρῶς συνεσκευάζοντο. 8. Καὶ ὁ Ξενοφῶν, Κλεάνθῳ τῷ ἀρμοστῇ ἦνος γεγεννημένος, προσελθὼν ἦσπάζετο αὐτὸν, ὡς ἀποπλευσοῦμενος ἤδη. Ὁ δὲ αὐτῷ λέγει· Μὴ ποιήσῃς ταῦτα· εἰ δὲ μῆ, ἐφῇ, αἰτίαν ἔξεις, ἐπεῖ καὶ νῦν τινος ἤδη σὲ αἰτιώντας, ὅτι οὐ ταχὺ ἐξέρπετο τὸ στράτευμα. 9. Ὁ δὲ εἶπεν· Ἀλλ’ αὕτως μὲν ἐγὼ γενειαίοις εἰμὶ τούτοις, οἱ δὲ στρατιώται αὐτοὶ, ἐπιστημοῦν δεόμενοι, διὰ τοῦτο ἀθυμοῦσι πρὸς τὴν ἔξοδον. 10. Ἀλλ’ ὅμως, ἐφῇ, ἐγὼ σοι συμβουλεύω ἐξελθεῖν μὲν ὡς περισσεύμουν, ἐπειδὰν ὁ ἔξω γένηται τὸ στράτευμα, τότε ἀπαλλάττεσθαι. ῎ Ταῦτα τοῖνοι, ἐφῇ ὁ Ξενοφῶν, ἐθάντες πρὸς Ἀναξίδιον διαπραγμάτευσα. Ὁ οὕτως ἐθάντες ἐλέγον ταῦτα. 11. Ὁ δὲ ἐκέλευσεν οὕτως ποιεῖν, καὶ ἐξεινεῖ τὴν ταχύστην συνεσκευασμένους, καὶ προσανεπεί, δς ἂν μὴ παρῇ εἰς τὴν ἔξτασιν καὶ εἰς τὸν ἀριθμόν, ὅτι αὐτὸς αὐτῶν αἰτιώτατος. 12. Ἐνετεύθην ἐξῆσαν οἱ τε στρατηγοὶ πρῶτοι, καὶ οἱ ἄλλοι. Καὶ ἄρθιν πάντες πλῆθ ὄλιγων ἔξω ὤσι, καὶ Ἐπεδώκος εἰσῆλθε καὶ τὰ πόλεις, ὡς, ὅτότε ἔξω γένοντο πάντες, συγκλείεστοι τὰς πόλεις, καὶ τὸν μοχλὸν ἐμβαλὼν. 13. Ὁ δὲ Ἀναξίδιος, συγκαλέσας τοὺς στρατηγοὺς καὶ τοὺς λοχαγοὺς, ἐλέει· Τὰ μὲν ἐπιτήδεια, ἐφῇ, λαμβάνετε ἐκ τῶν Ῥωμαίων κωμῶν· (εἰσὶ δὲ αὐτῶθι

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14. Ἐπακούσαντες δὲ τινές τῶν στρατιωτῶν ταῦτα, ἢ καὶ τῶν λοχαγῶν τις, διαγγέλλει εἰς τὸ στράτευμα. Καὶ οἱ μὲν στρατηγοὶ ἐπινιόδανυντο περὶ τοῦ Σεύθου, πότερα πολέμιος εἰή ἢ φίλος, καὶ πότερα διὰ τοῦ ἱεροῦ ὅρους δέοι πορεῦεσθαι, ἢ κύκλῳ διὰ μέσης τῆς Θράκης. 15. Ἐν ὦ δὲ ταῦτα διειλέγοντο, οἱ στρατιώται ἀναρρίσσαντες τὰ ὅπλα θέουσι δρόμῳ πρὸς τὰς πύλας, ὡς πάλιν εἰς τὸ τείχος εἰςμόντες. Ὁ δὲ 'Επεόνικος καὶ οἱ σὺν αὐτῷ, ὡς εἶδον προσθέοντας τοὺς ὀπλίτας, συγκλείουσι τὰς πύλας καὶ τὸν μοχλὸν ἐμβάλλονσι. 16. Οἱ δὲ στρατιῶται ἐκοπτοῦν τε τὰς πύλας, καὶ ἔλεγον, ὅτι ἀδικώτατα πάσχοιες ἐκβαλλόμενου εἰς τοὺς πολεμίους· καὶ κατασχίσαντας τὰς πύλας ἔφασαν, εἰ μὴ ἐκόντες ἀνοίξουσιν. 17. Ἀλλοι δὲ ἔθεσον ἐπὶ θάλατταν, καὶ παρὰ τὴν χελήν τοῦ τείχους ὑπερβαίνουσιν εἰς τὴν πόλιν· ἄλλοι δὲ, οἱ ἐτύγχανον ἐνδοῦν ὄντες, τῶν στρατιωτῶν, ὡς ὅρωσι τὰ ἐπὶ ταῖς πύλαις πράγματα, διακόπτοντες ταῖς ἀξίναις τὰ κλείθρα, ἀναπηαυνύσι τὰς πύλας· οἱ δὲ εἰςπίπτουσιν.

18. Ὁ δὲ Ἑξεφώπων, ὡς εἰδε τὰ γιγνόμενα, δείσας, μὴ ἔργαπαγήν τράποιτο τὸ στράτευμα, καὶ ἀνήκεστα κακὰ γένοιτο τῇ πόλει, καὶ έαυτῷ, καὶ τοῖς στρατιώταις, ἔθεσι, καὶ συνεισπίπτει εἰςων τῶν πυλῶν σὺν τῷ δρύλῳ. 19. Οἱ δὲ Βυζάντιοι, ὡς εἶδον τὸ στράτευμα βία εἰςπίπτουν, φεύγουσιν ἐκ τῆς ἀγορᾶς, οἱ μὲν εἰς τὰ πλοία, οἱ δὲ οἰκαδε· δοσοὶ δὲ ἐνδοῦν ἐτύγχανον ὄντες εξῷ ἔθεον, οἱ δὲ καθεῖλκον τὰς τριήρεις, ὡς ἐν ταῖς τρίήρεισι σωζοῦντο· πάντες δὲ φοντο ἀπολλείναι, ὡς ἐαλωκυίας τῆς πόλεως. 20. Ὁ δὲ 'Επεόνικος εἰς τὴν ἄκραν ἀποφεύγει. Ὁ δὲ Ἀναξίδιος, καταδραμὼν ἐπὶ θάλατταν, ἐν ἀλευτικῷ πλοῖῳ περιέπλει εἰς τὴν ἀκρόπολιν, καὶ εὐθὺς μεταπέμπεται ἐκ Καλχηδόνος φρουροῦς· οὐ γὰρ ἴκανοι ἐδόκουν εἶναι οἱ ἐν τῇ ἀκρόπολει σχεῖν τοὺς ἀνδρὰς. 21. Οἱ δὲ στρατιῶται, ὡς εἶδον τὸν Ἑξεφώπωντα, προσπίπτουσιν αὐτῷ πολλοί, καὶ λέγουσι, 'Νῦν σοι ἔξεστιν,
♂ Ξενοφῶν, ἄνδρι γενέσθαι. Ἡχεις πόλιν, ἡχεις τριήρεις, ἡχεις χρῆματα, ἡχεις ἄνδρας τοσοῦτος. Νῦν ἂν, εἰ βού- λοι, σὺ τε ἡμᾶς ὄνησαι, καὶ ἠμεῖς σὲ μέγαν πούσαμεν. 22. Ὁ δὲ ἀπεκρίνατο. Ἀλλὰ εὖ τε λέγετε, καὶ ποιήσῃς ταῦτα· εἰ δὲ τούτων ἐπιθυμεῖτε, θέσθε τὰ ὑπ' ἐν τάξει ὡς τάχιστα· βουλόμενος αὐτοῦς κατηρμεῖσαι· καὶ αὐτὸς τε παρεγγύα ταῦτα, καὶ τοὺς ἀλλοὺς ἐκέλευεν παρεγγύαν τίθεσθαι τὰ ὑπλα. 23. Οἱ δὲ, αὐτοὶ ύψ' ἐαυτῶν ταττό- μενοι, οἱ τε ὑπλίται εὖ ὁλίγῳ χρόνῳ εἰς ὅκτω ἐγένοντο, καὶ οἱ πελτασταὶ ἐπὶ τὸ κέρας ἐκάτερον πυραδεδραμῆκεσαν. 24. Τὸ δὲ χαρίσιν οἶνον κάλλιστον ἐκτάξασθαι ἔστι, τὸ Θράκικον καλούμενον, ἔρημον οἰκίων καὶ πεδίων. Ἐπεὶ δὲ ἐκεῖτο τὰ ὑπλα, καὶ κατηρμεῖσθησαν, συγκαλεῖ Ξενοφῶν τὴν στρατιάν, καὶ λέγει τάδε.

25. Ὅτι μὲν ὄργίζεσθε, ὁ ἄνδρες στρατιῶται, καὶ νομί- ξετε δεινά πάσχειν ἐξαπατώμενοι, οὐ θαναμάζω. Ἡν δὲ τῷ θυμῷ χαριζόμεθα, καὶ Λακεδαιμονίους τε τοὺς παρόντας τῆς ἐξαπάτης τιμωρησόμεθα, καὶ τὴν πόλιν τὴν οὐδέν σι- τιάν διαρπάσωμεν, ἐνθυμεῖσθε δὲ ἑσταὶ ἐντεῦθεν. 26. Πολ- έμοι μὲν ἐσόμεθα ἀποδεδειγμένοι Λακεδαιμονίους καὶ τοῖς συμμάχοις. Οἶος δ' ὁ πόλεμος ἄν γένοιτο, εἰκάζεις δὴ πάρ- εστιν, ἐωρακότας καὶ ἀναμνησθέντας τὰ νῦν ἢδη γεγενημένα. 27. Ἡμεῖς γὰρ οἱ Ἀθηναῖοι ἠλθόμενε εἰς τὸν πόλεμον τὸν πρὸς τούς Λακεδαιμονίους καὶ τοὺς συμμάχους, ἔχοντες τριήρεις, τὰς μὲν ἐν θαλάττῃ, τὰς δ' ἐν τοῖς νεωρίοις, οὐκ ἐλάττουσι τριακοσίων, ὑπαρχόντων δὲ πολλῶν χρημάτων ἐν τῇ πόλει, καὶ προζόδου ὑπ' ὑπ' ἐναυτοῦ ἀπὸ τοῖς ἐνδήμων καὶ ἐκ τῆς ὑπερορίας οὐ μεῖοι χιλίων ταλαντῶν· ἄρχοντες δὲ τῶν νήσων ἁπασῶν, καὶ ἐν τῇ Ἀσίᾳ πολλὰς ἔχοντες πόλεις, καὶ ἐν τῇ Εὐρώπῃ ἄλλας τε πολλὰς, καὶ αὐτὸ τοῦτο τὸ Βυζάντιον, ὅπου νῦν ἔσμεν, ἔχοντες, κατε- πολεμήθημεν οὐτῶς, ως πάντες ὑμεῖς ἐπιστασθε. 28. Νῦν δὲ δὴ τὶ ἂν οἴμεθα παθεῖν, Λακεδαιμονίους μὲν καὶ τῶν Ἀχαιῶν συμμάχων ὑπαρχόντων, Ἀθηναίων δὲ, καὶ ὅσοι ἐκεῖνοι τότε ἤσαν σύμμαχοι, πάντων ἐπιστασθένει.
Τισσαφέρνους δὲ καὶ τῶν ἐπὶ θαλάττη ἀλλων βαρβάρων πάντων πολεμίων ἦμιν ὄντων, πολεμωτάτον δὲ αυτὸν τὸν ἀνω βασιλέως; ἂν ἦλθομεν ὀφαρησθομενοι τε τὴν ἄρχην, καὶ ἀποκτενοῦντες εἰ δυναίμεθα. Τούτων δὴ πάντων ὁμοῦ ὄντων, ἐστὶ τις σύτως ἀφρόν, δότις οἶτε τὰν ἡμᾶς περιγενέσθαι; 29. Μὴ, πρὸς θεῶν, μανιώμεθα, μηδὲ αἰσχρῶς ἀπολώμεθα, πολέμου ὄντες καὶ ταῖς πατρίσι, καὶ τοῖς ἱμετέροις αὐτῶν φίλοις τε καὶ οἰκείοις. 'Ἐν γὰρ ταῖς πόλεσιν εἰσὶ πάντες ταῖς ἑφ' ἡμᾶς στρατευμονέμενας, καὶ δικαίως, εἰ βάρβαρον μὲν τοῖσιν εὐχομαι, πρὶν ταῦτα ἐπιδείξῃ ψφ' ὑμῶν γενόμενα, μυρίας ἐμὲ γε κατὰ γῆς ὁργιας γενέσθαι. Καὶ ὑμῖν δὲ συμβουλεύω, Ἔλληνας ὄντας, τοίς τῶν Ἕλλήνων προετοιμοῦσθαι πειθομένους πειρασθαι τῶν δικαίων τυχάνειν. 'Εάν δὲ μὴ δύνησθε ταῦτα, ἡμᾶς δεὶ ἀδικουμένους τῆς γοῦν Ἔλλαδος μὴ στέρεσθαι. 31. Καὶ νῦν μοι δοκεῖ, πέμψαντας Ἀναξιδίῳ εἰπεῖν, ὅτι ἡμεῖς οὐδὲν βίαινον ποιήσοντες παρελθόντας, εἰς τὴν πόλιν, ἀλλὰ ἂν μὲν δυναίμεθα παρ' ὑμῶν ἁγαδὸν τι εὐφρίσκεσθαι· εἰ δὲ μὴ, ἀλλὰ δηλώσοντες, ὅτι οὐκ ἔξαπατώμενοι, ἀλλὰ πειθόμενοι ἐξερχόμεθα.

32. Ταῦτα ἔδοξε· καὶ πέμπτον γένοιν Ἱερώνυμον τε Ἡλείον, ἐροῦντα ταῦτα, καὶ Εὐφύλοχον Ἀρκάδα, καὶ Φιλῆσιον Ἀχαιόν. Οἱ μὲν ταῦτα ἄρχοντο ἐροῦντες.

33. Ἡτὶ δὲ καθημένων τῶν στρατιωτῶν, προσέρχεται Κοιρατάδης Ἐθβαίος, δς οὐ φεύγων τὴν Ἕλλαδα περιήγι, ἀλλὰ στρατηγῶν, καὶ ἐπαγγελλόμενος, εἰ τις ἡ πόλες ἡ ἔθνους στρατηγοῦ δέοιτο· καὶ τότε προσελθὼν ἔλεγεν, ὅτι ἐστιν εἰς ἂν ἦγεῖσαν αὐτοῖς ἐς τὸ Δέλτα καλομένον τῆς Θράκης· ἐνθα πολλὰ καὶ ἁγαθὰ λήψοιτο· ἔστε δ' ἂν ἐκεῖνοι εἰς τὸν ἔλεγγον ἐκείνου, ἐπὶ ἀθανασίας παρέχειν ἐφ' ὁς καὶ σέτο καὶ ποτὰ. 34. Ἀκούνοι ταῦτα οἱ στρατιώται καὶ τὰ παρὰ Ἀναξιδίου ἀμα ἐπαγγελλόμενα· ἀπεκρίνατο γὰρ, ὅτι πειθομένος αὐτοῖς οὐ μεταμελήσει, ἀλλὰ τοὺς τε οἷοι τέλεσι ταῦτα
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'Εκ τοῦτον οἱ στρατιώται τὸν τε Κουρατάδην δέχονται στρατηγὸν, καὶ ἐξὸ τοῦ τείχους ἀπῆλθον. Ὁ δὲ Κουρατάδης συννίθεται αὐτοῖς εἰς τὴν ύστεραῖαν παρέσεθαι ἐπὶ τὸ στράτευμα, ἔχον καὶ ἱερεία καὶ μάντιν, καὶ σίτα καὶ ποτὰ τῇ στρατιᾷ. 36. Ἐπεὶ δὲ εἶχόλθον, ὁ Ἀναζίθιος ἔκλεισε τὰς πύλας καὶ ἐκήρυξεν δὲ ἀν ἀλίῳ ἔνδον ὡν τῶν στρατιωτῶν, ὡτι τεπράσεται. 37. Τῇ δὲ υστεραίᾳ ὁ Κουρατάδης μὲν ἔχων τὰ ἱερεία καὶ τὸν μάντιν ἥκε, καὶ ἀλφίτα φέρουτες εἴποντο αὐτῷ εἶκοσιν ἁνρές, καὶ οἰνον ἄλλου εἶκοσι, καὶ ἐλαιῶν τρεῖς καὶ σκορόδων εἰς ἀνήρ ὦσιν ἐνδόντα μέγιστον φορτίῳ, καὶ ἄλλος κρομμών. Ταῦτα δὲ καταδεήμενος ὡς ἐπὶ δάσμεναιν, ἐθύετο. 38. Ξενοφῶν δὲ, μεταπεμφάμενος Κλέανδρον, ἐκέλευν οἱ διαπρᾶξαι, ὡπώς εἰς τὸ τείχος τῷ εἰσέλθου, καὶ ἀποπλεῖναι ἐκ Βυζαντίου. 39. Ἐλθὼν δὲ ὁ Κλέανδρος, Μάλα μόλις, ἐφη, διαπραξάμενος ἥκω· λέγειν γάρ Ἀναζίθιον, ὅτι οὐκ ἐπιτήθειν εἰς θαυμάσιον ἔναν τοῦ τείχους Ξενοφώντα δε ἐνδόν· τοὺς Ἰεραντίους δὲ στασάζειν καὶ πονηροὺς εἶναι πρὸς ἀλλήλους· ὅμως δὲ εἰσιέσαιν, ἐφη, ἐκέλευνε, εἰ μέλλοις σὺν αὐτῷ ἐκπλεῖν. 40. Ὁ μὲν δὴ Ἐνοφῶν, ἀσπασάμενος τοὺς στρατιῶτας, εἰσῴ τὸν τείχος ἀπήγει σὺν Κλεάνδρῳ. Ὁ δὲ Κουρατάδης τῇ μὲν πρώτῃ ἡμέρᾳ οὐκ ἐκαλλιερέα, οὐδὲ διεμέτρησεν οὖν δὲν τοῖς στρατιώταις. Τῇ δὲ υστεραίᾳ τὰ μὲν ἱερεία εἰσῆκεν παρά τὸν βωμὸν, καὶ Κουρατάδης, ἐστεφανωμένος, ὡς θύσην· προσελθὼν δὲ Τιμασίων ὁ Δαρδανεύς, καὶ Νέων ὁ Ἀσιναῖος, καὶ Κλεάνδρῳ ὁ Ὀρχομένος, ἔλεγον Κουρατάδη, μὴ θύσειν, ὡς οὖν ἠγγυόμενον τῇ στρατιᾷ, εἰ μὴ δῶσει τὰ ἐπιτήθεια. Ὁ δὲ κελεύει διαμετρεῖσθαι. 41. Ἐπεὶ δὲ πολλῶν ἐνεδεί αὐτῷ, ὡς ἡ ἡμέρας σῖτον ἐκάστῳ γενέσθαι τῶν στρατιωτῶν, ἀναλαβὼν τὰ ἱερεῖα ἀπήγει, καὶ τὴν στρατηγίαν ἀπειπών.
CHAPTER II.

It being now determined in what manner to proceed, many of the soldiers 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 Ἀσιναῖος, καὶ Φυλήσιος ὁ Ἀχαιός, καὶ Φυλήσιος ὁ Ἀχαιός, καὶ Ζανθικλῆς ὁ Ἀχαιός καὶ Τιμασίων ὁ Δαρδανεύς ἔπεμενον ἐπὶ τῇ στρατιᾷ, καὶ εἰς κόμας τῶν Θρακῶν προελθόντες τὰς κατὰ Βυζάντιον, ἔστρατοπεδεύοντο. 2. Καὶ οἱ στρατηγοὶ ἐστάσιάζον, Κλεάνωρ μὲν καὶ Φυλήσιος πρὸς Σεὐθὴν βουλόμενοι ἀγεῖν · (ἐπευθεῖ γὰρ αὐτοῖς, καὶ ἐδώκε τῷ μὲν Ἰππον, τῷ δὲ γυναῖκα.) Νέων δὲ εἰς Χερρόνησον, οἴομενος, εἰ ὑπὸ Λακεδαιμονίους γένοντο, παντὸς ἄν προεστάναι τοῦ στρατεύματος. Τιμασίων δὲ προθυμεῖτο πέραν εἰς τὴν Ἀσίαν πάλιν διαβῆναι, οἴομενος ἄν οἰκάδε κατελθεῖν. Καὶ οἱ στρατιώται ταῦτα ἐβούλοντο. 3. Διατριβομένου δὲ τοῦ χρόνου, πολλοὶ τῶν στρατιωτῶν, οἱ μὲν, τὰ ὅπλα ἀποδιδόμενοι κατὰ τοὺς χῶρους, ἀπέπλεον ὡς ἐδύναντο· οἱ δὲ καὶ εἰς τὰς πόλεις κατεμγυνύοντο. 4. Ἀναξιδίως δὲ ἔχαρε ταῦτα ἄκοψων διαφθειρόμενον τὸ στράτευμα· τούτων γὰρ γεγονόμων, ἕτε μάλιστα χαρίζεσθαι Φαρναβαζίῳ.

5. Ἀποπλέουντε δὲ Ἀναξιδίῳ ἐκ Βυζάντιον συναντᾶν Ἀρίσταρχος ἐν Κυζίκῳ, διάδοχος Κλαύανδρος, Βυζάντιον ἄρμοστής· ἐλέγετο δὲ, ὅτι καὶ ναύαρχος διάδοχος Πώλος ὂδοι οὗ παρεῖν ἤδη εἰς Ἐλλησταντον. 6. Καὶ Ἀναξιδίος τῷ μὲν Ἀριστάρχῳ ἐπιστέλλει, ὅποιος ἄν εὑροῦ ἐν Βυζάντιῳ τῶν Κύρου στρατιωτῶν ὑπολειμμένους, ἀποδόσθαι. Ὁ δὲ Κλεάνδρος οὐδένα ἐπιπράκει, ἀλλὰ καὶ τοὺς κάμνοντας ἐσθράπενεν, ὁπτείρον, καὶ ἀναγκάζων οἰκία δέχεσθαι· Ἀρίσταρχος δὲ ἐπεὶ ἦλθε τάχιστα, οὐκ ἐλάττους τετρακοσί-
οιν ἀπέδοτο. 7. Ἄναξίβιος δὲ, παραπλεύσας εἰς Πάριον, πέμπει παρὰ Φαρνάβαζον κατὰ τὰ συγκείμενα. Ὁ δὲ ἐπεὶ ὄγοθετο Ἀρίσταρχόν τε ἦκοντα εἰς Βυζάντιον ἀρμοστήν, καὶ Ἄναξίβιον οὐκέτι ναναρχοῦντα, Ἀναξίβιον μὲν ἰήμελησε, πρὸς Ἀρίσταρχον δὲ διεπράττετο τὰ αὐτὰ περὶ τοῦ Κυρείου στρατεύματος, ἀπέρ καὶ πρὸς Ἀναξίβιον.

8. Ἐκ τούτου δ' Ἄναξίβιος, καλέσας Ξενοφώντα, κελεύει πᾶσιν τέχνῃ καὶ μηχανῇ πλεύσας ἐπὶ τὸ στρατεύμα ὡς τάχιστα, καὶ συνεχεῖ τε αὐτό, καὶ συναθροίζειν τῶν διεσ-παρμένων ὡς ἀν ἐπλεύστους δύνηται, καὶ παραγογόντα εἰς τὴν Περινθίαν, διαδιαδαζέαν εἰς τὴν Ἀσίαν ὅτι τάχιστα· καὶ δίδωσιν αὐτῷ τριακόντορον καὶ ἑπιστολήν, καὶ ἀνδρα συμ-πέμπει, κελεύοντα τοὺς Περινθίους ὡς τάχιστα Ξενοφών-τα προτέμψαι τοῖς ἵπποις ἐπὶ τὸ στρατεύμα. 9. Καὶ ὁ μὲν Ξενοφῶν διαπλεύσας ἀφικνεῖται ἐπὶ τὸ στρατεύμα· οἱ δὲ στρατιώται ἐδέξαντο ἤδεως, καὶ εὐθὺς ἑπτούτῳ ἀσμενοί, ὡς διαφημόμενοι ἐκ τῆς Ὀρᾶχης εἰς τὴν Ἀσίαν.

10. Ὁ δὲ Σεύθης, ἀκούσας ἦκοντα πάλιν, πέμψας πρὸς αὐτόν κατὰ θάλασσαν Μηδοσάδην, ἐδείτο τὴν στρατιάν ἄγειν πρὸς έαυτοῦν, ὑπισχυμοῦμενος αὐτῷ, ὃ τι ὑπετο λέγων πείσειν. Ὁ δ' ἀπεκρίνατο αὐτῷ, ὅτι οὐδὲν οἷόν τε εἰς τούτων γενέσθαι. 11. Καὶ ὁ μὲν ταῦτα ἀκούσας ὅχετο. Οἱ δὲ Ἐλληνες ἐπεὶ ἀφίκοντο εἰς Περινθίαν, Νέων μὲν ἀποστάσας, ἐστρατοπέδευσατο χωρίς, ἔχων ὡς ὀκτακόσιοις ἄνθρώπους· τὸ δ' ἄλλο στράτευμα πᾶν ἐν τῷ αὐτῷ παρὰ τὸ τείχος τὸ περιβύον ἤν.

12. Ἐν τούτῳ ταῦτα Ξενοφῶν μὲν ἐπραττεί περὶ πλοίων, ὅπως ὅτι τάχιστα διαβαίειν. Ἐν δὲ τούτῳ ἀφικόμενος Ἀρ-ίσταρχος, ὁ ἐκ Βυζάντιον ἀρμοστής, ἔχων δύο τριήρεις, πεπεισμένος ὑπὸ Φαρναβάζου, τοὺς τε ναυκλήρους ἀπείπε μὴ διάγειν, ἐλθὼν τε ἐπὶ τὸ στρατεύμα, τοῖς στρατιῶταις εἰπὲ μὴ περαιοῦσαι εἰς τὴν Ἀσίαν. 13. Ὁ δὲ Ξενοφῶν ἐλευθερίαν ἔδωκεν, ὅτι Ἄναξίβιος ἐκέλευσε, καὶ ἔμε πρὸς τούτο ἐπεμψεν ἐν ἐνδού. Πάλιν δ' Ἀρίσταρχος ἐλεύθερεν· Ἄναξίβιος μὲν τοῖς παρὰ οὐκέτι ναναρχοῖς, ἐγὼ δὲ τῇδε ἀρμοστής· εἰ δὲ τινα

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14. Ταῦτ' ἔπαιν Ἰχέτο εἰς τὸ τείχος. Τῇ δ' ὑστεραίᾳ μεταπέμπεται τοὺς στρατηγοὺς καὶ λοχαγοὺς τοῦ στρατεύματος. Ἡδή δὲ ὄντων πρὸς τῷ τείχει, ἔξχεγγέλλῃ τις τῷ Ἑσαυφώντι, ὅτι, εἰ εἰσείη, συλληφθήσεται, καὶ ἡ αὐτῶν τι πείσεται, ἡ καὶ Φαρναβάζῳ παραδοθήσεται. 'Ὁ δὲ, ἀκούσας ταῦτα, τοὺς μὲν προπέμπεται, αὐτῶς δὲ εἶπεν, ὅτι θύσαι τι βούλοστο. 15. Καὶ ἀπελθὼν ἔθυσε, εἰ παραίην αὐτῷ ὁ θεὸς πειράσθαι πρὸς Σεῦθην ἄγειν τὸ στράτευμα. Ἔώρα γὰρ οὔτε διαβάίνειν ἀσφαλές ὲν, τρήρεις ἔχοντος τοῦ κολυσοντός, οὔτ' ἐπὶ Χερρόνησον ἐλθὼν κατακλευούσθηναι ἐσούλητο, καὶ τὸ στράτευμα ἐν πολλῇ σπάνει πάντων γενόσθαι, ἐνάπειθθοι μὲν ἀνάγκῃ τῷ ἑκεῖ ἁρμόστῃ, τῶν δὲ ἐπιτη- δείων οὐδὲν ἐμελλεν ἑξειν τὸ στράτευμα.

16. Καὶ ὁ μὲν ἀμφὶ ταῦτ' εἰχεν· οἱ δὲ στρατηγοὶ καὶ λοχαγοὶ ἤκοντες παρὰ τοῦ 'Ἀριστάρχου ἀπήγγελλον, ὅτι νῦν μὲν ἀπείησαν σφάς κελεύει, τῆς δὲ ἑλθης δὲ ἰκεϊν ἐπείθα καὶ δήλη μᾶλλον ἐδόκει ἡ ἐπιβουλή. 17. Ὁ οὖν Ἑσαυφὼν, ἐπεὶ ἐδόκει τὰ λερὰ καλὰ εἶναι αὐτῷ καὶ τῷ στρατεύματι, ἀσφαλῶς πρὸς Σεῦθην ἴναι, παραλαβὼν Πολυκράτην τοῦ 'Αθηναίον, λοχαγόν, καὶ παρὰ τῶν στρατηγῶν ἐκάστον ἄνδρα, (πλήν παρὰ 'Νέωνος,) ὁ ἐκαστὸς ἐπίστευεν, ἢχετο τῆς νυκτὸς ἐπὶ τὸ Σεῦθον στράτευμα ἐξήκοντα στάδια. 18. Ἐπεὶ δ' ἐγγύς ἤσαν αὐτοῦ, ἐπιτυγχάνει πυροῦ ἐρήμοι. Καὶ τὸ μὲν πρῶτον ὢντο μετακεχωρικέναι ποὺ τῶν Σεῦθην· ἐπεὶ δὲ δορύθων τε ἠθετο, καὶ, σημαινώντων ἀλλήλους τῶν περὶ Σεῦθην, κατέμαχεν ὅτι τοῦτον ἑνεκα τὰ πυρὰ κεκαμένα εἰθ τῷ Σεῦθῃ πρὸ τῶν νυκτοφυλάκων, ὡπως οἱ μὲν φύλακες μὴ ὄρντον, ἐν τῷ σκότει δυνεῖς, μήτε ὑπόσοι μήτε ὅποιον εἰκν, οἱ δὲ προσίνεται μὴ λανθάνονεν, ἀλλὰ διὰ τὸ φῶς καταφανείς εἰνε. 19. Ἐπεὶ δὲ ἠθετο, προσέμετε τὸν ἑρμηνείαν ὡν ἐτύχχανεν ἑχον, καὶ εἰπεῖν κελεύει Σεῦθη, ὅποι Ἑσαυφὼν πάρεστι βουλόμενος συγγενεῖ- σθαι αὐτῷ. Οἱ δὲ ἠρνοῦτο, εἰ δ' Ἀθηναῖος, ὁ ἀπὸ τοῦ στρατ- εύματος. 20. Ἐπειδὴ δὲ ἐφη οὔτος εἶναι, ἀναπηδήσαντες
21. 'Ο δ' ὤν ἐν τῷ σεῖρι ἁπλῷ φυλαττόμενος, καὶ ἵπποι περὶ αὐτὴν κύκλῳ ἐγκεχαλινομένοι· διὰ γὰρ τὸν φόβον τὰς μὲν ἡμέρας ἐχίλου τοὺς ἱπποὺς, τὰς δὲ νύκτας ἐγκεχαλινομένων ἐφυλάττετο. 22. Ἐλέγετο γὰρ καὶ πρόσθεν Τήρης, ὁ τούτων πρόγονος, ἐν ταύτῃ τῇ χώρᾳ πολὺ ἔχων στράτευμα, ὑπὸ τούτων τῶν ἀνδρῶν πολλοῖς ἀπολέσαι, καὶ τὰ σκευοφόρα ἀφαιρεθήναι· ἦσαν δ' οὕτως θυννοὶ, πάντων λεγόμενοι εἶναι μάλιστα νυκτὸς πολλομεκώτατοι.

23. Ἐπεὶ δ' ἐγγύς ἦσαν, ἐκέλευσον εἰςελθεῖν Ἑξενοφῶντα, ἔχοντα δύο, οὕς βούλιοιτο. Ἐπειδὴ δὲ ἐνδόν ἦσαν, ἥσπαζον μὲν πρῶτον ἀλλήλους, καὶ κατὰ τὸν Θράκιον νόμον κέρατα οὖν προσπίνον· (παρῆν δὲ καὶ Μηθοσάδης τῷ Σεύθῃ, δόστε ἐπρέσδευεν αὐτῷ πάντοσε.) 24. Ἐπειτα δὲ Ἑξενοφῶν ἦρχετο λέγειν· Ἐπεμψας πρὸς ἐμέ, ὦ Σεύθῃ, εἰς Καλχηδόνα πρῶτον Μηθοσάδην τουτόνι, δεόμενός μου συμπροσνηθήναι διαβῆναι τὸ στράτευμα ἐκ τῆς Ἀσίας, καὶ ὑποσχοῦμενός μοι, εἰ ταῦτα πράξαιμι, εὗ ποιήσεωι, ὡς ἤφη Μηθοσάδης οὕτωσι. 25. Ταῦτα εἰπὼν, ἐπήρετο τὸν Μηθοσάδην, εἰ ἀληθῆ ταύτ' εἶη. Ὁ δ' ἤφη. Αὕτως ἦλθε Μηθοσάδης οὕτως, ἐπεὶ ἐγὼ διέθην πάλιν ἐπὶ τὸ στράτευμα ἐκ Παρίου, ὑποσχοῦμενος εἰς, ἀγοῦμ τὸ στράτευμα πρὸς σέ, τάλλα τε σε φίλος μοι χρήσεσαι καὶ ἀδελφό, καὶ τὰ παρὰ διαλάττη μοι χωρία, ὃν σὺ κρατεῖς, ἐσεσθαι παρὰ σοῦ. 26. Ἐπί τούτων πάλιν ἐπήρετο τὸν Μηθοσάδην, εἶ ἔλεγε ταῦτα. Ὁ δ' συνέφη καὶ ταῦτα. Ἰδε νῦν, ἤφη, ἀφήγησαι τούτω, τί σοι ἀπεκρινάμην ἐν Καλχηδόνῳ πρῶτων. 27. Ἀπεκρίνω, ὅτι τὸ στράτευμα διαβήσοιτο εἰς Βυζάντιον, καὶ οὐδὲν τούτων ἔνεκα δεόν τελεῖν οὔτε σοὶ οὔτε ἄλλων· αὐτὸς δὲ, ἐπεὶ διαβαίνεις, ἀπίεναι ἤφησά· καὶ ἐγένετο οὕτως, ὡς· περ ὑπέλεγες. 28. Τί γὰρ ἔλεγον, ἤφη, ὡτε κατὰ Σηλυβρίαν ἀφίκου; Οὐκ ἤφησά σοίν τε εἶναι, ἀλλ' εἰς Πέρινθον ἔλθόντας διαβαίνειν εἰς τὴν Ἀσίαν. 29. Νῦν τούτων, ἤφη
ο Ζενοφών, πάρειμι καὶ ἐγὼ καὶ οὗτος Φρυνίσκος, εἰς τῶν στρατηγῶν, καὶ Πολυκράτης οὗτος, εἰς τῶν λοχαγῶν, καὶ ἐξω εἰσίν ἀπὸ τῶν στρατηγῶν ὁ πιστότατος ἐκάστῳ, πλὴν Νέωνος τοῦ Δακονικοῦ. 30. Εἴ οὖν βούλει πιστοτέραν εἶναι τὴν πράξειν, καὶ ἐκείνους κάλεσαι. Τὰ δὲ ὅπλα σὺ ἐλθὼν εἰπέ, ὦ Πολύκρατες, ὅτι ἐγὼ κελεύω καταλιπεῖν καὶ αὐτὸς ἐκεῖ καταλιπῶν τὴν μάχαιραν εἰσιθί. 31. Ἀκούσας ταῦτα ο Σέυθης εἶπεν, ὅτι οὐδενὶ ἀπιστησείς τὸν Ἀθηναίων καὶ γὰρ ὅτι συγγενεῖς εἰς εἰνιδέαι, καὶ φίλους εἴνους ἔφη νομίζειν. Μετὰ ταῦτα δὲ ἐπεὶ εἰςηλθον, οὕς ἐδει, πρῶτον μὲν Ζενοφών ἐπήρετο Σέυθην, ὁ τι δέοιτο χρῆσαι τῇ στρατιᾷ. 32. Ὡ δὲ εἰπεν ὅδε. Μαυσάδης ἦν πατὴρ μου, ἐκείνου δὲ ἦν ἄρχη Μελανδῖται, καὶ Θνοῦ, καὶ Τρανίφαι. Ἐκ ταύτης οὖν τής χώρας, ἔπει τὰ Ὀδυσσῶν πράγματα ἐνόσησεν, ἐκπεσὼν ὁ πατήρ, αὐτὸς μὲν ἀποθνησκει νόσῳ ἐγὼ δὲ ἐξετάφην ὁρφανὸς παρὰ Μηδόκῳ τῷ νῦν βασιλεί. 33. Ἐπεὶ δὲ νεανίσκος ἐγενόμην, οὐκ ἐνναμήν ζήν, εἰς ἀλλοτριάν τράπεζαν ἀποβλέπων καὶ ἐκαθεξίμην ἐνδύσασο αὐτῷ ἰκέτης, δοῦναι μοι, ὑπόσχοις δυνάτος εἰς ἄνδρας, ὅπως καὶ τοὺς ἐκβαλόντας ἡμᾶς, εἰ τι δυναίμην, κακὸν ποιοῖν, καὶ ζῶν, μὴ εἰς τὴν ἐκείνου τράπεζαν ἀποβλέπων ὥσπερ κόνων. 34. Ἐκ τούτων μοι διδώσει τοὺς ἄνδρας καὶ τοὺς ἵππους, οὐς ὡς μικρὰς ὑφέσθη, ἐπειδὰν ἡμέρα γέννηται. Καὶ νῦν ἐγὼ ζώ τούτους ἐχων, λαξίζομενος τὴν ἐμαυτοῦ πατρίδα χώραν. Ἐλ δὲ μοι ὡς μικρὰς παραγενομμένοις, οἴμαι ἃν σὺν τοῖς θεοῖς ἐμφανῶς ἀπολαβέων τὴν ἄρχην. Ταῦτʼ ἐστίν, ἃ ἐγὼ ὑμῖν δέομαι. 35. Τί ἂν οὖν, ἐφη ο Ζενοφών, σὺ ὅπλοις, εἰ ἔλθομεν, τῇ τε στρατιᾷ διδόναι καὶ τοῖς λοχαγοῖς καὶ τοῖς στρατηγοῖς; λέξον, ἵνα οὕτωι ἀπαγγέλλωσιν. 36. Ὡ δ’ ὑπέσχετο τῷ μὲν στρατιώτῃ κυζικῆν, τῷ δὲ λοχαγῷ δημοιρίαν, τῷ δὲ στρατηγῷ τετραμοιρίαν, καὶ γῆν, ὡς φῆσαι ἄν βούλωνται, καὶ ζέυγη, καὶ χωρίον ἐπὶ δαλάττῃ τετείχισμένον. 37. Ἐαν δὲ, ἐφη ο Ζενοφών, ταῦτα περιώμενοι, μὴ διαπράξωμεν, ἀλλά τις φόβος ἀπὸ Δακεδαμινών ἂ, δέξῃ εἰς τὴν σεαυτοῦ,
CHAPTER III.

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

1. 'Ακούσαντες ταύτα, καὶ δεξιὰς δόντες καὶ λαβόντες ἀπῆλαυνον· καὶ πρὸ ἡμέρας ἐγένοντο ἐπὶ τῷ στρατοπέδῳ, καὶ ἄπηγγελαν ἐκαστοι τοῖς πέμψασιν. 2. 'Επει δὲ ἡμέρα ἐγένετο, ὁ μὲν Ἀρισταρχος πάλιν ἐκάλει τοὺς στρατηγοὺς καὶ λοχαγοὺς· τοῖς δὲ ἐδοξε τὴν μὲν πρὸς Ἀρισταρχον ὄνον ἔσασι, τὸ δὲ στρατεύμα συγκαλέσατο. Καὶ συνήλθον πάντες, πλὴν οἱ Νέωνοι· οὔτοι δὲ ἀπείχοι τὸς δέκα στάδια. 3. 'Επει δὲ συνήλθον, ἀναστὰς Ἑυνοφόν εἶπε τάδε. Ἀν. δρες, διαπλέον μὲν, ἐνθα βουλόμεθα, Ἀρισταρχος τρήρεις ἔχων κωλύει, ὡστε εἰς πλοῖα ὡκ ἀσφαλές ἐμβαίνειν· οὔτος δὲ αὐτὸς κελεύει εἰς Χερρόνησον βία διὰ τοῦ ἱεροῦ ὄρους παρεύσαταί· ἢν δὲ, κρατήσαντες τοῦτον, ἐκεῖα ἔλθομεν, οὐτε πωλήσειν ἐτί ύμᾶς φησιν, ὡσπερ ἐν Βυζαντίῳ, οὕτε ἐξαπατήσασθαι ἐτί ύμᾶς, ἀλλὰ λήψεσθαι μισθόν, οὕτε περι-όψεσθαι ἐτί, ὡσπερ νυνὶ, δεομένους τῶν ἐπιτηδείων. 4. Οὔτος μὲν ταύτα λέγει· Σεῦθης δὲ φησιν, ἂν πρὸς ἐκείνον ἤτε, εὐ ποιήσειν ύμᾶς. Νῦν οὖν σκέψασθε, πότερον ἐνθάδε μένοντες τοῦτο βουλεύσοσθε, ἢ εἰς τὰ ἐπιτήδεα ἐπανελθόντες. 5. Ἐμοὶ μὲν οὖν δοκεῖ, ἐπεὶ ἐνθάδε οὔτε ἄργυρον ἔχομεν, ὡστε ἀγοράζειν, οὔτε ἄνευ ἄργυρον ἐσσι λαμβάνειν τὰ ἐπιτήδεα, ἐπανελθόντας εἰς τὰς κόμας, ὃθεν ἦς ηὗτος ἐώςι λαμβάνειν, ἐκεῖ ἔχοντας τὰ ἐπιτήδεα, ἀκούοντας, ῃ τι τῶν ύμῶν δείται, αἱρεῖσθαι ὃ τι ἄν ύμῖν δοκῇ κράτιστον.
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eίναι. 6. Καὶ ὅτω, ἕφη, ταῦτα δοκεῖ, ἀράτω τήν χεῖρα. 'Ανέτειναν ἄπαντες. 'Απιῶντες τοῖνυν, ἕφη, συσκευάζεσθε, καὶ ἐπειδὴν παραγγέλλῃ τις, ἐπεσθε τῷ ἡγουμένῳ.

7. Μετὰ ταῦτα Ξενοφών μὲν ἤγειτο, οἱ δ' εἶποντο. Νέων δὲ καὶ παρ' Ἀριστάρχου ἄλλους ἐπειθοῦν ἀποστρέφεσθαι. οἱ δ' ούχ ὑπήκοον. Ἐπεὶ δ' ὅσον τριάκοντα σταδίους προεληλύθεσαν, ἄλαντα Ξεύθης. Καὶ ὁ Ξενοφών, ἰδῶν αὐτὸν, προσέλαμε ἐκέλευσεν, ὅπως ὅτι πλείστων ἄκοντων εἶποι αὐτῷ, ἃ ἐδόκει συμφέρειν. 8. 'Επεὶ δὲ προσήλθεν, εἶπε Ξενοφών: 'Ἡμεῖς πορευόμεθα, ὅπου μὲλλει ἔξειν τὸ στράτευμα τροφὴν· ἐκεῖ δ' ἄκοντων καὶ σοῦ καὶ τῶν τοῦ Δακωνικοῦ, αἰρήσομεθα, ὅ ἂν κράτιστα δοκῇ εἴην. Ὅν οὖν ἤμων ἡγήσῃ, ὅπου πλείστα ἐστίν ἐπιτήδεια, ὅποι σοῦ νομίζομεν ἐξεισέσχας. 9. Καὶ ὁ Ξεύθης ἐφη: Ἀλλὰ οἴδα κόμας πολλὰς ἀθρόας, καὶ πάντα ἐχούσας τὰ ἐπιτήδεια, ἀπεχούσας ἡμῶν ὅσον διελθόντες ἄν ἡδέως ἀριστεύῃ. Ἡγοῦ τοῖνυν, ἕφη ὁ Ξενοφών. 10. 'Επεὶ δ' ἀφίκοντο εἰς αὐτάς τῆς δελίας, συνῆλθον οἱ στρατιῶται, καὶ εἶπε Ξεύθης τοιάδε. 'Εγώ, ὃ ἄνδρες, δέομαι ἕμων στρατεύεσθαι σὺν ἐμοί· καὶ ὑποσχοῦμαι ἕμιν δώσων τοῖς στρατιῶταις κυζίκην, λοχαγοῖς δὲ καὶ στρατηγοῖς τὰ νομίζόμενα· ἔξω δὲ τούτων, τὸν ἁξίον τιμῆσαι. Σίτα καὶ ποτά, ὀξυρί καὶ νῦν, ἐκ τῆς χώρας λαμβάνοντες έξετε. Ὁπόσα δ' ἂν ἀλλισκηταί, ἀξιώσω αὐτὸς ἔχειν, ἴνα ταῦτα διατιθέμενος ἔχων τὸν μισθὸν ποιήσω. 11. Καὶ τὰ μὲν φεύγοντα καὶ ἀποδιδάσκοντα ἥμεις ἱκανοὶ ἐσομέθα διόκειν καὶ μαστεύειν. Ἀν δὲ τις ἀνδιστήτητα, σύν ἔμιν πειρασόμεθα χειροῦσθαι. 12. 'Επήρετο ὁ Ξενοφών· Πόσον δὲ ἀπὸ θαλάττης ἁξίωσει συνέπεσθαί σοι τὸ στράτευμα; ὃ δ' ἀπεκρίνατο· Οὐδαμῇ πλείον ἔππα ἡμερῶν, μείον δὲ πολλαχῇ.

13. Μετὰ ταῦτα ἐδίδοτο λέγειν τῷ βουλομένῳ· καὶ ἔλεγον πολλοὶ κατὰ ταῦτα, ὅτι παντὸς ἀξία λέγοι Ξεύθης· χειμῶν γὰρ εἶ, καὶ οὐτέ οἰκία ἀποπλεῖν τῷ τοῦτο βουλομένῳ δυνατόν ἐη, διαγενέσθαι τε ἐν φιλίᾳ οὖς οἶδον τ' εἶη, εἰ δέα ἰδομένους ζην· ἐν δὲ τῇ πολεμίᾳ διατρίβειν
καὶ τρέφεσθαι ἀσφαλέστερον μετὰ Σενθήν, ἢ μόνους, οὐντῶν ἁγαθῶν τοσοῦτων· εἰ δὲ μισθὸν προσλήψοντο, εὐρήμα ἑδόκει εἶναι. 14. Ἕπι τούτοις ἐπεὶ Ξενοφῶν. Ἔλ τις ἄντιλέγει, λεγέτω· εἰ δὲ μὴ, ἐπιφημίζετο ταῦτα. Ἕπει δὲ οὐδεὶς ἀντέλεγεν, ἐπεφήμισε, καὶ ἐδοξε ταῦτα. Ἐθύθς δὲ Σενθή ἐπεὶ ταῦτα, ὃτι συντρατεύσοντο αὐτῷ.

15. Μετὰ τούτο οἱ μὲν ἄλλοι κατὰ τάξεις ἐσκήνησαν, στρατηγοῦς δὲ καὶ λοχαγοὺς ἐπὶ δείπνον Σενθῆς ἐκάλεσεν, πλῆσιον κώμην ἔχων. 16. Ἕπει δ’ ἐπὶ θύρας ἦσαν, ὡς ἐπὶ δείπνον παρώντες, ἣν τις Ἰρακλείδης Μαρωνείτης· οὕτως προσώκον ἐνί ἐκάστῳ, οὐστίνας ἄτετο ἔχειν τι δοῦναι Σενθή, πρῶτον μὲν πρὸς Παριανοῦς τίνας, οἱ παρήσαν φιλιῶν διαπραξόμενοι πρὸς Μήδοκον, τοῦ Ὀδρυοῦν βασιλέα, καὶ δόρα ἄγουσές αὐτῷ τε καὶ τῇ γυναικί, ἔλεγεν, ὅτι Μήδοκος μὲν ἄνω εἴη δώδεκα ἡμερῶν ἀπὸ θαλάττης ὅδον, Σενθῆς δέ, ἐπεὶ τὸ στράτευμα τούτῳ εἰλήφεν, ἁρχῶν ἑσοῦν ἐπὶ θαλάττη. 17. Γείτων οὖν ὄν, ἰκανότατος ἔσται υμᾶς καὶ εὖ καὶ κακῶς ποιεῖν. Ἡν οὖν σωφρονύτε, τούτῳ δώσετε, ὅ τι ἄν αἰτήται, καὶ ἄμεινον υμῖν διακεῖσται, ἣ ἐάν Μήδοκός τῷ πρόσω οἰκονύντι δῶτε. 18. Τούτων μὲν οὕτως ἐπείδειν. Λύθης δὲ Τιμασίων τῷ Δαρδανεὶ προσελθὼν, ἐπεὶ ἤκουσεν αὐτῷ εἶναι καὶ ἐκπώματα καὶ ταπιδάς βαρθαρικάς, ἔλεγεν, ὅτι νομίζοιτο, ὅποτε ἐπὶ δείπνον καλέσαιτο Σενθῆς, δωρεῖσθαι αὐτῷ τούς κληθέντας. Οὕτως δ’ ἦν μέγας ἐνθάδε γένηται, ἰκανός ἔσται, σα καὶ οἰκιδε καταγαγείν, καὶ ἐνθάδε πλούσιον ποιήσαι. Τοιάῦτα προσφυμάτο, ἐκάστῳ προσώκοι. 19. Προσελθὼν δὲ καὶ Ξενοφῶντι ἔλεγεν· Ἐδ καὶ πόλεως μεγίστης εἰ, καὶ παρὰ Σενθῆ τοῦ σὸν ὄνομα μέγιστὸν ἔστι, καὶ ἐν τῇ ἡ ἐν τῇ χόρα ἑσς ἄξιώσεις καὶ τείχη λαμβάνειν, ὠςπερ καὶ ἄλλοι τῶν ὑμετέρων ἔλαβον, καὶ χώραν· ἄξιον οὖν σοι καὶ μεγαλοπρεπόστατα τιμήσαι Σενθῆν. 20. Εὖν οὖν δὲ σοι ὁ παραίνω· εὖ οἶδαι γάρ, ὅτι, ὅσον ἂν μείζον τούτων δωρήσῃ, τοσοῦτον μείζω ὑπὸ τούτου ἁγαθὴ πείσῃ. Ἀκούσεις ταῦτα Ξενοφῶν ἢπόρει· οὖ γὰρ δὴ διαδεήκει ἔχων ἐκ Παρίων, εἰ μὴ παῖδα καὶ ὅσον ἐφόδιον.
21. 'Επει δὲ εἰςήλθον ἐπὶ τὸ δείπνον τῶν τε Ῥωμαίων οἱ κράτιστοι τῶν παρόντων, καὶ οἱ στρατηγοὶ καὶ οἱ λοχαγοὶ τῶν Ἐλλήνων, καὶ εἶ τις πρεσβεῖα παρῆν ἀπὸ πόλεως, τὸ δείπνον μὲν ἦν καθημένοις κόκλω· ἐπειτὰ δὲ τρίποδες εἰς-
ηνέχθησαν πᾶσιν· οὕτῳ δὲ ἤσαν κρεών μεστοὶ νενεμημέν-
ων, καὶ ἀρτοῖς ζυμῖται μεγάλου προσπεπερομένου ἦσαν πρὸς τοὺς κρέασι. 22. Μάλιστα δ’ αἱ τράπεζαι κατὰ τοὺς ἡτόνος οἰκεῖ ἐπὶ τείχεντο· νόμος γὰρ ἦν. Καὶ πρῶτος τοῦτο ἐποίησε Σεῦθης· ἀνελόμενος τοὺς ἑαυτῷ παρακειμένους ἄρ-
τος, διέκλα κατὰ μικρόν, καὶ διερήπτετο, οἷς αὐτῷ ἐδόκει· καὶ τὰ κρέα ὡραύτως, δοσὺν μόνον γεύσασθαι ἑαυτῷ κατα-
λιπῶν. 23. Καὶ οἱ άλλοι δὲ κατὰ ταῦτα ἐποίησαν, καθ’ οὓς αἰ τράπεζαι ἐκείνη. 'Αρκας δὲ τις, 'Άροῦστας ὁδόμα, φα-
γεῖν δεινός, τὸ μὲν διαφρίπτειν εἰς χαίρειν, λαβὼν δὲ εἰς τὴν χεῖρα δοσὺν τριχώτικον ἄρτον, καὶ κρέα δέμενος ἐπὶ τὰ γόνατα, ἐδείπνευ. 24. Κέρατα δὲ οἴνου περιέφερον, καὶ πάντες ἐδέχοντο. 'Ο δὲ 'Άροῦστας, ἐπεί παρ’ αὐτὸν φέρον τὸ κέρας ὁ οἴνοχός ἦκεν, εἶπεν, ἱδὼν τὸν Ἐξενοφῶντα οὐ-
κέτε διεπνοῦντα, Ἐκείνης, ἐφή, δός· σχολάζει γὰρ ἡδη, ἐγώ δὲ οὐδέπω. 25. 'Ακούσας Σεῦθης τὴν φωνὴν ἡρώτα τὸν οἴνοχόν τι λέγει. 'Ο δὲ οἴνοχός εἶπεν· ἐλληνίζεις γὰρ ἡπίστατο. 'Ενταῦθα μὲν δὴ γέλως ἐγένετο.
26. 'Επειδὴ δὲ προῆξορεί ὁ πότος, εἰςήλθον ἀνήρ Ὀράξ, Ἰππον ἔχουν λευκὸν· καὶ λαβὼν κέρας μεστὸν εἶπε· Προ-
πίνω σοι, ὩΣ Σεῦθης, καὶ τὸν Ἰππὸν τοῦτον δωροῦμαι, ἐφ’ οὐ καὶ διώκων, ἵνα ἂν θέλης, αἰρῆσεις, καὶ ἀποχωρών οὐ μὴ δεῖσης τὸν πολέμιον. 27. "Αλλος, παῖδα εἰςαγαγὼν, οὐ-
τός εἰςφρήσατο προπίνων, καὶ ἄλλος ἤματι τῇ γυναικί. Καὶ Τικασίων προπίνων ἐδωρήσατο φίλαθλη τὰ ἀγγυράν καὶ ταπίδα ἄξιαν δέκα μνῶν. 28. Γνήσιππος δὲ τις Ἀδηναῖος ἀναστὰς εἶπεν, ὅτι ἀρχαῖος εἰς νόμος κάλλιστος, τοὺς μὲν ἐγουντας διδόναι τῷ βασιλεί τιμῆς ἑνεκα, τοῖς δὲ μὴ ἐχουντο διδόναι τὸν βασιλέα. Ἰνα καὶ ἐγώ, ἐφη, ἔχω σοι δωρεάναι καὶ τιμῶν. 29. 'Ο δὲ Ἐξενοφῶν ἦπορείτο, ὃ τι ποιήσσοι· καὶ γὰρ ἐτύγχανεν, ὡς τιμῶμενος, ἐν τῷ πλησιαστάτῳ
διάφως Σεύθη καθήμενος. ὁ δὲ Ἡρακλείδης ἐκέλευεν αὐτῷ τὸ κέρας ὁρέξαι τῶν οὐνοχῶν. ὁ δὲ Ἐυνοφῶν, (ἡδὴ γὰρ ὑποπεπωκός ἐτύγχανεν,) ἀνέστη, θαρράλεως δεξάμενος τὸ κέρας, καὶ εἶπεν: 30. Ἐγώ δὲ σοι, ὁ Σεύθη, ὀδώμη ἐμαυτὸν καὶ τοὺς ἐμοὺς τούτους ἐταίρους, φίλους εἶναι πιστούς, καὶ οὐδένα ἄκοντα, ἀλλὰ πάντας μᾶλλον ἔτι ἐμὸν σοι βουλομένους φίλους εἶναι. 31. Καὶ νῦν πάρεισαι οὖδέν σε προσαίτοντες, ἀλλὰ καὶ προϊέμενοι, καὶ ποιεῖν ὑπὲρ σοῦ καὶ προκινδυνεύειν ἔθελοντες· μεθ' ὑπ' ὁδὸν, ὅπερ οἱ θεοὶ θέλωσι, πολλὴν χώραν τὴν μὲν ἀπολήψῃς, πατρίδαν οὖν, τὴν δὲ κτήσῃ· πολλοῖς δὲ ἔπους, πολλοῖς δὲ ἀνδράς, καὶ γυναῖκας καλὰς κτήσῃς, οὕς οὐ ληέξεσθαι δήσῃς, ἀλλ' αὐτοὶ φέροντες παρέσουν πρὸς σε δῶρα. 32. Ἀναστὰς δ' ὁ Σεύθης συνεξέπει, καὶ συγκατεσκεδάσατο μετὰ τοῦτο τὸ κέρας. Μετὰ ταῦτα εἰςῆλθον κέρασί τε, οἶνος σημαίνοσαν, αὐ- λούντες καὶ σάλπιγγαν ὀμοθυμαίοις, ῥυθμοὺς τε καὶ ὀινὸν μαγάδι σαλπίζοντες. 33. Καὶ αὐτὸς Σεύθης ἀναστὰς ἀνέ- κραγές τε πολεμικόν, καὶ ἕξηλατο, ὡσπερ βέλος φυλαττό- μενος, μάλα ἐλαφρῶς. Εἰςῆςαν δὲ καὶ γελοῦτοποιοί. 34. 'Ως δ' ἦν ἥλιος ἐπὶ δυσμαίς, ἀνέστησαν οἱ Ἐλληνες, καὶ εἶπον, ὅτι ὁρὰ νυκτοφύλακας καθίσταναι, καὶ σύνθημα παραδιδόναι. Καὶ Σεύθην ἐκέλευον παραγγείλαι, ὡς εἰς τὰ Ἐλληνικὰ στρατόπεδα μηδείς τῶν Ὠρακῶν εἰςεισὶ νυκτὸς· οἱ τε γὰρ πολέμου Θράκες ύμίν, καὶ ἢμῖν οἱ φίλοι. 35. 'Ως δ' εἰςῆςαν, συνανέστη ὁ Σεύθης, οὐδὲν ἔτι μεθύ- ρντι ἑοίκως. 'Εξελθὼν δ' εἶπεν, αὐτοῖς τοὺς στρατηγοὺς ἀποκαλέσας, ὦ ἄνδρες, οἱ πολέμου ἵμων οὐκ ἴσασι πώ τιν ὑμετέραν συμμαχίαν· ἢν οὖν ἔλθωμεν ἐπ' αὐτοῖς, πρὸν φυλάξασθαι, ὡςτε μὴ ληφθῆναι, ἢ παρασκευάσασθαι, ὡςτε ἀμύνασθαι, μᾶλιστα ἄν λάβομεν καὶ ἀνθρώπους καὶ χρή- ματα. 36. Συνεπήνυν ταῦτα οἱ στρατηγοῖ, καὶ ἤγείσαθαι ἐκέλευον. Ὁ δ' εἶπε· Παρασκευασάμενοι ἀναμένετε· ἐγώ δὲ ὅπωταν καιρὸς ἢ, ἢξω πρὸς ύμᾶς, καὶ τοὺς πελταστὰς καὶ ύμᾶς ἀναλαβὼν ἡγήσομαι σὺν τοῖς θεοῖς. 37. Καὶ ὁ Ἐυνοφῶν εἶπε· Σκέψαι τοίνυν, εἶπερ νυκτὸς πορευόμεθα,
ei ὁ Ἑλληνικὸς νόμος κάλλιον ἔχει. μεθ᾽ ἤμεραν μὲν γάρ, ἐν ταῖς πορείαις, ἥγειται τοῦ στρατεύματος ὁποίον ἂν ἄει πρὸς τὴν χώραν συμφέρῃ, εάν τα ὅπληστικάν, εάν τα πελταστικάν, εάν τα ἵππικόν· νῦκτωρ δὲ νόμος τοῖς Ἑλλησίων ἥγεισθαι ἐστὶ τὸ βραδύτατον. 38. Όὕτω γὰρ ἤκιστα διασπάται τὰ στρατεύματα, καὶ ἤκιστα λανθάνουσιν ἀποδιδράσκοντες ἀλλήλους· οἱ δὲ διαστασθέντες πολλάκις καὶ περιπέπτοσιν ἀλλήλως, καὶ ἀγνοοῦντες κακῶς ποιοῦσι καὶ πάσχουσιν. 39. Εἰπεν οὖν Σεύθης· ὁρθῶς τε λέγεται, καὶ ἐγώ τῷ νόμῳ τῷ ὑμετέρῳ πείσομαι. Καὶ ὑμῖν μὲν ἅγεμόνας δῶσω, τῶν πρεσβυτάτων τοὺς ἐμπειροτάτους τῆς χώρας, αὐτῶς δ᾽ ἐφέσωμαι τελευτάίος, τοὺς ἵππους ἐχών· ταχύ γὰρ πρῶτος, ἀν δὲ, παρέσωμαι. Σύνθημα δὲ εἶπον Ἀθηναίαν κατὰ τὴν συγγένειαν. Ταῦτ᾽ εἰπόντες ἀνεπαύσωντο.

40. Ἦνικα δ᾽ ἦν ἀμφὶ μέσας νύκτας, παρῆν Σεύθης, ἔχων τοὺς ἵππεας τεθωρακισμένους, καὶ τοὺς πελταστὰς σὺν τοῖς ὕπλοις. Καὶ ἐπεὶ παρέδωκε τοὺς ἅγεμόνας, οἱ μὲν ὅπλιται ἠγούντο, οἱ δὲ πελτασταὶ εἶποντο, οἱ δ᾽ ἱππεῖς ὑποσθοφυλάκουν. 41. Ἐπεί δ᾽ ἡμέρα ἦν, ὁ Σεύθης παρῆλαυνεν εἰς τὸ πρόσθεν, καὶ ἐπῆρεσε τὸν Ἑλληνικὸν νόμον· πολλάκις γὰρ ἐφ᾽ ἴντου αὐτῶς, καὶ σὺν ὀλίγοις πορευόμενος, ἀποσπασθῆναι σὺν τοῖς ἤπποις ἀπὸ τῶν πεζῶν· νῦν δὲ, ὡσπερ δεῖ, ἀθρόοι πάντες ἀμα τῇ ἡμέρᾳ φαινόμεθα. Ἀλλά ὑμεῖς μὲν περιμένετε αὐτούς, καὶ ἀναπαύσεσθε, ἐγώ δὲ σκεφθάμενος τῷ ἥζω. 42. Ταῦτ᾽ εἰπὼν ἤλαυνε δ᾽ ὄρους, ὅδον τινα λαβὼν. Ἐπεὶ δ᾽ ἀφίκετο εἰς χόνα πολλήν, ἐσκέφατο εἰς ἤχην ἀνθρώπων ἡ πρόσω ὁργούμενα ἡ ἐναντία. Ἐπεὶ δὲ ἀτριβή ἑώρα τὴν ὀδόν, ἤκει ταχύ πάλιν καὶ ἐλεγεν. 43. Ἄνδρες, καλὸς ἔσται, ἢν θεὸς θέλῃ· τοὺς γὰρ ἀνθρώπους λήσουμεν ἐπιπεσόντες. Ἀλλ᾽ ἐγὼ μὲν ἅγε- σομαι τοῖς ἤπποις, ὅπως, ἄν τινα ἐδώμεν, μὴ διαφυγὼν συν- μήνῃ τοῖς πολεμίοις· ύμεῖς δ᾽ ἐπεσθε· κἂν λειψθήτε, τῷ στίβῳ τῶν ἤππων ἐπεσθέ. Ἐπερβάντες δὲ τὰ δρῆ ἤξομεν εἰς κόμας πολλάς τε καὶ εὐδαίμονας.
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 δὲ ὀστεραίᾳ κατακαύσας ὁ Σεῦθης τὰς κώμας παντελῶς, καὶ οἰκίαν οὐδεμίαν λιπών, ὅπως φόδον ἐνθείη καὶ
τούς ἄλλους, οία πείσονται, διν μὴ πείθωνται, ἀπήκε πάλευν.
2. Καὶ τὴν μὲν λείαν ἀπέπεμψε διατίθεσθαι Ἡρακλείδην εἰς Πέρυνθον, ὡπός ἂν μαθὼς γένηται τοῖς στρατιώτασις· 
αὐτὸς δὲ καὶ οἱ Ἐλληνες ἑστρατοπεδεύοντο ἀνὰ τὸ Θυνῶν 
πεδίον. Οἱ δ’ ἐκλεπτόντες ἐφευγοῖ εἰς τὰ ὄρη. 3. Ἡν δὲ 
χιῶν πολλή, καὶ ψύχος οὕτως, ὡστε τὸ ὤδορ, ὁ ἐφέροντο 
ἐπὶ δεῖπνουν, ἐπήγγευσο, καὶ ο ὁινὸς ἐν τοῖς ἀγγείοις, καὶ 
τῶν Ἐλλήνων πολλῶν καὶ βίνες ἀπεκαίνοντο καὶ ὅτα.
4. Καὶ τότε δὴλον ἐγένετο, οὐ ἔνεκα οἱ Ἐρήμεικες 
τὰς ἀλωπεκίδας ἐπὶ ταῖς κεφαλαίς φοροῦσι καὶ τοῖς ὅσι, καὶ 
χιτῶνας οὐ μόνον περὶ τοῖς στέρνοις, ἀλλὰ καὶ περὶ τοῖς 
μηροῖς, καὶ ἔσερας μέχρι τῶν ποδῶν ἐπὶ τῶν ἱππῶν 
ἐχουσίν, ἀλλ’ οὐ χλαμύδας. 5. Ἀφείς δὲ τῶν αἰχμαλώτων ὁ 
Σεύθης εἰς τὰ ὄρη, ἔλεγεν, ὅτι εἰ μὴ καταβησκοῦνται καὶ 
πείσονται, ὅτι κατακαύσει, καὶ τοῦτων τὰς κώμας καὶ 
τὸν σῖτον, καὶ ἀπολοῦνται τῷ ψυγῷ. ‘Εκ τούτου κατέβαινον καὶ 
γυναίκες καὶ παιδες καὶ οἱ πρεσβυτέροι· ὁ δὲ νεότερον ἐν 
ταῖς ὑπὸ τὸ ὄρος κώμας ἤγιζοντο. 6. Καὶ ὁ 
Σεύθης καταμαθών, ἐκέλευσε τὸν Ἐνοφῶντα τῶν ὀπλιτῶν 
τοὺς νεωτάτους λα- 
βῶντα συνεπιστέσθαι. Καὶ ἀναστάντες τῆς νυκτὸς, ἀμία 
τῇ ἡμέρᾳ πάρησαν εἰς τὰς κώμας. Καὶ οἱ μὲν 
πλεῖστοι εξέφυγον· (πλησίον γὰρ ἦν τὸ ὄρος) δόσου δὲ ἐλαθε 
κατηκούττεσαν ἀφειδῶς 
Σεύθης.
7. Ἐπισθένης δ’ ἦν τῆς Ὀλύνθους παιδεραστῆς, δὲ ἴδων 
παίδα καλὸν ἠβάσκοντα ἄρτι, πέλτην ἔχοντα, μέλλοντα 
ἀποδηνήσειν, προφόραμον Ἐνοφῶντα ἱκέτευσε βοηθῆσαι 
παιδὶ καλῷ. 8. Καὶ ὁς προσελθὼν τῷ 
Σεύθη, δεῖται μὴ 
ἀποκτείναι τὸν παίδα· καὶ τοῦ Ἐπισθένους διηγεῖται τὸν 
τρόπον, καὶ ὁ λόχον ποτὲ συνελέξατο, σκοπῶν οὔδεν 
ἀλλο, ἤ ἐτὶ τινες εἶνεν καλοὶ, καὶ μετὰ τοῦτον ἦν ἀνήρ ἀγα 
θός. 9. Ὁ δὲ 
Σεύθης ἱρέτω. Ἡ καὶ θέλους ἄν, ἦν Ἔπι 
σθένες, ὑπὸ τοῦτον ἄπολανεν; ὁ δ’ εἰπεν ἀνατείνᾳς τοῦ ἕρηθον, 
Pαῖς, ἐφη, εἰ κελεύει ὁ παῖς, καὶ μέλλει χάριν 
εἰδέναι. 10. Ἐπιρέτω ὁ 
Σεύθης τὸν παίδα, εἰ παύσειεν 
αὐτὸν ἀντ’ ἐκεῖνον. Ὁυν εἴ αὐτὸς, ἀλλ’ ἱκέτευε μηδέ-
τερον κατακαίειν. Ἐνταῦθα ὁ Ἐπισθένης, περιλαβών τὸν παίδα, εἶπεν, Ἡρα σοι, ὁ Σεύθης, περὶ τούτως μου διαμάχησθαι· ὢν γὰρ μεθήσω τὸν παίδα. 11. Ὅ δὲ Σεύθης γελών, τάντα μὲν εἰα· ἐδοξε δὲ αὐτῷ αὐτὸν αὐλισθήραι, ἵνα μὴ ἐκ τούτων τῶν κωμῶν οἱ ἐπὶ τοῦ ὄρους τρέφοντο. Καὶ αὐτὸς μὲν ἐν τῷ πεδίῳ ὑποκαταβάς ἐσκήνων· Ὅ δὲ Ξενοφῶν, ἔχων τοὺς ἐπιλέκτους, ἐν τῇ ὑπὸ τὸ ὄρος ἀνωτάτῳ κόμη, καὶ οἱ ἄλλοι Ἑλληνες ἐν τοῖς ὀρείνοις καλονεμόντες Θραξὶ πλησίον κατεσκήνωσαν.

12. Ἡκ τούτων ἡμέραι οὐ πολλαὶ διετρίβοντο, καὶ οἱ ἐκ τοῦ ὄρους Θράκες, καταβαίνοντες πρὸς τὸν Σεύθην, περὶ σπουδῶν καὶ ὀμήρους διεπράτατον. Καὶ Ὅ Ξενοφῶν ἐλθὼν ἔλεγε τῷ Σεύθη, ὅτι ἐν ποιηρίας τόπως σκηνών, καὶ πλησίων εἰνὲι οἱ πολέμοι· ἢδίον τ' ἀν ἐξω αὐλισθείςα ἐφ' ἐν ἐςφροὶς χωρίους μᾶλλον ἡ ἐν τοῖς στεγνοῖς ὡστε ἀπολέσθαι. 13. Ὅ δὲ θαρρεῖν ἐκέλευεν, καὶ ἐδειξεν ὀμῆρον παρόντας αὐτῷ. Ἡδόντο δὲ καὶ τοῦ Ξενοφῶντος καταβαίνοντες τινες τῶν ἐκ τοῦ ὄρους συμπρᾶζαν σφισι τάς σπουδάς. Ὅ δ' ὄμολογε, καὶ θαρρεῖν ἐκέλευν, καὶ ἤγγυτο μηδὲν αὐτὸς κακὸν πεισέσθαι πειθομένους Σεύθη. Οἱ δ' ἄρα ταῦτ' ἔλεγον κατεσκήνης ἑνεκα.

14. Ταῦτα μὲν τῆς ἡμέρας ἐγένετο· εἰς δὲ τὴν ἐπισεῖσαν νῦκτα ἐπιτίθεντα ἐλθόντες ἐκ τοῦ ὄρους οἱ θυνοι. Καὶ ἠγεμόνων μὲν ἢν ὁ δεσπότης ἐκάστης τῆς ὀικίας· χαλεπὸν γαρ ἦν ἄλλως τὰς ὀικίας σκότους ὄντος ἀνειρίσκεν ἐν ταῖς κώμαις· καὶ γὰρ αἱ ὀικίαι κύκλῳ περισταύρωντο μεγάλοις σταυροῖς τῶν προβάτων ἑνεκα. 15. Ἐπεὶ δὲ ἐγένοντο κατὰ τὰς θύρας ἐκάστον τὸν οἰκήματος, οἱ μὲν εἰς ἐκείνοις, οἱ δὲ τοὺς σκυτάλοις ἔβαλλον, ἃ ἐχεῖν ἐφασαν ὡς ἀποκόψοντες τῶν ὀρφατῶν τὰς λόγχας, οἱ δ' ἐνεπιμπροσαν· καὶ Ξενοφῶντα ὀνομαστὶ καλοῦντες, ἐξίσοντα ἐκέλευον ἀποθνῄσκειν, ἥ αὐτοῦ ἐφασαν κατακαυθήσεσθαι αὐτῶν. 16. Καὶ ἦδη τε διὰ τοῦ ὄροφον ἐφαίνετο πῦρ, καὶ ἐντεθωρακισμένοι οἱ περὶ Ξενοφῶντα ἐνδόν ἦσαν, ἀσπίδας καὶ μαχαίρας καὶ κράνη ἔχοντες, καὶ Ξιλανὸς Μακίστιος, ἐτῶν ἦδη ὡς
δικτωκαίδεκα ὄν, σημαίνει τῇ σάλπιγγι· καὶ ἐυθὺς ἐκπτηδώσαι ἐσπασμένοι τὰ ζύφη καὶ οἱ ἐκ τῶν ἄλλων σκηνωμάτων. 17. Οὐ δὲ Θράκες φεύγουσιν, ὡστερ δὴ τρόπος ἦν αὐτοῖς, ὅπωσθεν περιβαλλόμενοι τὰς πέλτας· καὶ αὐτῶν ὑπεραλλομένων τοὺς σταυροὺς ἐλήφθησαν τινὲς κρεμασθέντες, ἐνεχομένων τῶν πελτῶν τοῖς σταυροῖς. Οὐ δὲ καὶ ἀπέθανον, διαμαρτύτοντες τῶν ἐξόδων· οὐ δὲ 'Ελληνες ἐδίωκον ἐξω τῆς κώμης. 18. Τῶν δὲ θυνών ὑποστραφέντες τινὲς ἐν τῷ σκότει, τοὺς παρατρέχοντας παρ' οἷκιαν καιομένην ἤκοντιζον εἰς τὸ φῶς ἐκ τοῦ σκότους· καὶ ἔτρωσαν 'Ιερώνυμον τε καὶ Εὐδοδέα λοχαγόν, καὶ Θεογέννην Λοκρόν λοχαγόν· ἀπέθανε δὲ οὐδεὶς· κατεκαύθη μέντοι καὶ ἐσθής τινών καὶ σκεύη. 19. Σεύθης δὲ ἦκε βοηθήσων σὺν ἐπτά ἱππεύοι τοῖς πρώτως, καὶ τὸν σαλπιγκητὴν ἔχον τὸν Θράκιον. Καὶ ἐπείπερ ἔστεθο, ὅσπερ χρόνων ἐδοθεὶ, τοσοῦτον καὶ τὸ κέρας ἐβράγγευτο αὐτῷ· ὡστε καὶ τοῦτο φόβον συμπαρέσχε τοῖς πολεμίοις. Ἐπεί δ' ἦλθεν, ἐδεξιοῦτο τε καὶ ἔλεγεν, ὅτι οίκοι τεθνεώτας πολλοὺς εὐρήσειν.

20. Ἐκ τούτον ὁ Ξενοφῶν δεῖται τοὺς ὅμηρους τε αὐτῷ παραδοῦναι, καὶ ἐπὶ τὸ ὄρος, εἰ βοῦλεται, συντραπεύσεσθαι· εἰ δὲ μή, αὐτὸν ἔσασι. 21. Τῇ οὖν ὑστεραίᾳ παραδίδωσιν ὁ Σεύθης τοὺς ὅμηρους, προσβυτέρους ἀνδρᾶς ἡθη, τοὺς κρατίστους, ως ἔφασαν, τῶν ὤρεινών· καὶ αὐτὸς ἔρχεται σὸν τῇ δυνάμει. Ἡδὴ δὲ εἰχε καὶ τριπλασιάν δύναμιν ὁ Σεύθης· ἐκ γάρ τὸν Ὁδρυσόν, ἀκούντες δὲ πράττοι ὁ Σεύθης, πολλοὶ κατέβαινον συντραπεύσομένου. 22. Οἱ δὲ θυνοὶ, ἔτει εἴδον ἀπὸ τῶν ὄρων πολλοὺς μὲν ὀπλιστὰς, πολλοὺς δὲ πελταστάς, πολλοὺς δὲ ἱππεῖς, καταβάντες ἦκεςεν σπείσασθαι· καὶ πάντα ὠμολόγουν ποιήσειν, καὶ τὰ πιστὰ λαμβάνειν ἐκέλευον. 23. Οὐ δὲ Σεύθης, καλέσας τὸν Ξενοφῶντα, ἐπεδείκνυεν ὑ λέγοιεν, καὶ οὐκ ἔφη σπείσασθαι, εἰ Ξενοφῶν βουλευτό τιμωρήσασθαι αὐτοὺς τῆς ἐπιθέσεως. 24. Ὁ δ' εἶπεν· Ἀλλ' ἐγὼ ἔγνω τινὰ τιμῆσαι καὶ νῦν δίκην ἔχειν, εἰ οὖντο δοῦλοι ἔσονται ἀντ' ἐλευθέρων. Συμβουλεύειν μέντοι ἐφή αὐτῷ, τὸ λοιπὸν ὁμήρους λαμβάνειν τούς.
CHAPTER V.

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

1. 'Ὑπερβάλλουσι δὲ πρὸς τοὺς ύπὲρ Βυζαντίου Θράκας εἰς τὸ Δέλτα καλούμενον· αὕτη δ' ἦν οὐκέτι ἀρχῇ Μαυσάδου, ἀλλὰ Τήρους τοῦ Ὀδρύσου, ἀρχαίον τινός. 2. Καὶ ὁ Ἡρακλείδης ἐνταῦθα ἔχουν τὴν τιμὴν τῆς λείας παρῆν. Καὶ Σεύθης, ἐξαγαγὼν ζεύγην ἡμιονικά τρία, (όν γὰρ ἦν πλεῖω,) τὰ δὲ ἄλλα βοικά, καλέσας Ξενοφώντα ἐκέλευε λαβεῖν, τὰ δὲ ἄλλα διανείμα τοῖς στρατηγοῖς καὶ λοχαγοῖς. 3. Ξενοφόνον δὲ εἰπεν· Ἐμοὶ μὲν τούντιν ἁρκεῖ καὶ αὐθίς λαβεῖν· τοῦτοι δὲ τοῖς στρατηγοῖς δωροῦν, οἱ σὺν ἐμοὶ ἡκολούθησαν, καὶ λοχαγοῖς. 4. Καὶ τῶν ζευγών λαμβάνει ἐν μὲν Τιμασίων ὁ Δαρδανεύς, ἐν δὲ Κλεάνωρ ὁ Ὀρχομένιος, ἐν δὲ Φρυνίσκος ὁ Ἀχαίος· τὰ δὲ βοικὰ ζεύγη τοῖς λοχαγοῖς κατεμερίσθη. Τὸν δὲ μισθὸν ἀποδίδοσιν, ἐξεληκυθήσοτος ἣδη τοῦ μηνός, εἰκοσι μόνον ἡμερῶν· ὁ γὰρ ὁ Ἡρακλείδης ἔλεγεν ὅτι οὐ πλεῖον ἐμπολήσαι. 5. Ὁ οὖν Ξενοφόν ἀρχεθεῖσι εἰπεν ἐπομόσια, Δοκεῖς μοι, ὁ Ἡρακλείδης, οὐχ ὡς δὲ κήδεσα Σεύθου· εἰ γὰρ ἐκήδου, ἤκες ἄν φέρων πλήρη τὸν μισθὸν, καὶ προσδανεισάμενος, εἰ μὴ ἄλλως ἔδων, καὶ ἀποδόμενος τὰ σαυτοῦ ἰμάτια.

6. Ἐνευθεύειν ὁ Ἡρακλείδης ἡχόθεθη τε, καὶ ἐδεισε, μὴ ἐκ τῆς Σεύθου φιλίας ἐκληθείη· καὶ, ὁ τι ἐδύνατο ἀπὸ ταύτης τῆς ἡμέρας Ξενοφώντα διέβαλλε πρὸς Σεύθην. 7. Οἱ μὲν δὲ στρατιῶται Ξενοφόντι ἐνεκάλουν, ὅτι οὐκ εἰχον τὸν μισθὸν· Σεύθης δὲ ἡχότοι αὐτῷ, ὅτι ἐντόνως τοῖς στρατιώταις ἀπῆτε τὸν μισθὸν. 8. Καὶ τέως μὲν ἀεὶ ἐμέμνητο, ὡς, ἑπειδὴ ἐπὶ θάλατταν ἀπέλθη, παραδώσει αὐτῷ Βισάνθην, καὶ Γάνων, καὶ Νέον τείχος· ἀπὸ δὲ τού-
του τοῦ χρόνου οὐδενός ἐτι τούτων ἐμέμνητο. Ὁ γὰρ Ἡρακλείδης καὶ τοῦτο διεθελήκη, ὡς οὐκ ἄσφαλὲς εἰη τείχη παραδιδόναι ἀνδρὶ δύναμιν ἔχοντι.

9. Ἡ Ἐκ τούτου ὁ μὲν Ξενοφῶν ἐδουλεύετο, τὶ χρῆ ποιεῖν περὶ τοῦ ἔτι ἀνω στρατεύεσθαι· ὁ δὲ Ἡρακλείδης, εἰςαγα-γών τοὺς ἄλλους στρατηγοὺς πρὸς Σεῦθην, λέγειν τε ἐκέλευεν αὐτούς, ὅτι οὐδὲν ἂν ἦτοι σφαῖραι ἀγάγιοι τὴν στρατιάν, ἢ Ξενοφῶν, τὸν τε μισθὸν ὑπεσχέντα αὐτοῖς ὁλέγοιν ἡμερῶν ἐκπλεὼν παρέσεσθαι δυὸν μηνιόν, καὶ συστρατεύεσθαι ἐκέλευε. 10. Καὶ ὁ Τιμιάσιος εἶπεν· Ἔγω μὲν τοῖνυν οὐδ', ἂν πέντε μηνῶν μισθός μέλλῃ εἶναι, στρατευσαίμην ἂν ἄνευ Ξενοφῶντος. Καὶ ὁ Φρυνίσκος καὶ ὁ Κλεάνωρ συνωμολόγησό τοι τοῖς Τιμιάσιοιν.

11. Ἠντεύθεν ὁ Σεῦθης ἐλοιδόρει τὸν Ἡρακλείδην, ὅτι οὐ παρεκάλει καὶ Ξενοφῶντα. Ἡ Ἐκ δὲ τούτου παρακαλοῦν-σιν αὐτὸν μόνον. Ὁ δὲ, γυνὸς τοῦ Ἡρακλείδου τὴν παν-ουργίαν, ῶτι βούλευτο αὐτὸν διαβάλλειν πρὸς τοὺς ἄλλους στρατηγοὺς, παρέρχεται λαβῶν τοὺς τε στρατηγοὺς πάντας καὶ τοὺς λοχαγοὺς. 12. Καὶ ἐπεὶ πάντες ἐπείσθησαν, συνεστρατεύσωτο, καὶ ἀφικνοῦνται, εν δεξίαι ἔχοντες τὸν Πόντον, διὰ τῶν Μελινοφάγων καλομένων Ὀρθῶν εἰς τὸν Σαλμυδησόν· ἔνθα τῶν εἰς τὸν Πόντον πλεοῦσών νεών πολλαὶ ὅκελλουσι καὶ ἐκπίπτουσι· τέναγος γὰρ ἑστιν ἐπὶ πάμπολο τῆς χαλάττης. 13. Καὶ οἱ Ὄρθιαι οἱ κατὰ ταύτα οἰκοῦντες, στήλαις ὁρισάμενοι, τὰ καθ' αὐτοὺς ἐκπίπτοντα ἐκαστοῦ λήξονται· τέως δὲ ἔλεγον, πρὶν ὁρίσασθαι, ἀρπάζοντας πολλοὺς ὑπ' ἀλλήλων ἀποθήκης. 14. Ἠντεύθεν ταῦτα καταστρεφάμενοι, ἀπῆσαν πάλιν. 15. Ἐνθα δὴ Σεῦθης εἰχε στράτευμα ἥδη πλέον τοῦ Ἐλληνικοῦ· Ἡ Ἐκ τε γὰρ Ὀδρυσῶν πολὺ ἐτὶ πλεῖον καταβεβήκεσαν, καὶ οἱ ἀεὶ πει-θόμενοι συνεστρατεύσωτο. Κατηρλείθησαν δ' ἐν τῷ πεδίῳ ὑπὲρ Σηλυφρίας, δεσον τριάκοντα σταδίους ἀπέχοντες τῆς
v. 16.—VI. 5.]  

**BOOK VII.**

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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 ἰδη δύο μηνῶν δυτικόν, ἀφικνοῦνται Χαρμίνος τε ὁ Λάκων καὶ Πολύνικος παρὰ Θίβρωνος, καὶ λέγουσιν, ὅτι Λακεδαίμονιοις δοκεῖ στρατευ- εσθαι ἐπὶ Τισσαφέρνην, καὶ Θίβρων ἐκπέπλευκεν ὡς πολε- μήσων, καὶ δεῖται ταύτης τῆς στρατιάς, καὶ λέγει, ὅτι δραεικός ἐκάστῳ ἔσται μισθὸς τοῦ μηνὸς, καὶ τοῖς λοχαγοῖς διμοιρία, τοῖς δὲ στρατηγοῖς τετραμοιρία. 2. Ἐπεί δ’ ἦλθον οἱ Λακεδαίμονιοι, εὐθὺς ὁ Ἡρακλείδης, πυθόμενος ὅτι ἐπὶ τὸ στράτευμα ἤκουσιν, λέγει τῷ Σεῦθῃ, ὅτι κάλλισ- τον γεγένηται· οἱ μὲν γὰρ Λακεδαίμονιοι δέονται τοῦ στρατεύματος, ὥς ὃς οὐκέτι δέγη ἀποδιδοῦσί δὲ τὸ στρατ- ευμα χαριεῖ αὐτοῖς, ὃς δὲ οὐκέτι ἀπαιτήσουσιν τὸν μισθὸν, ἀλλὰ ἀπαλλάξονται ἐκ τῆς χώρας. 3. Ἀκούσας ταύτα ὁ Σεῦθης κελεύει παράγειν· καὶ ἐπεί εἶπον, ὅτι ἐπὶ τὸ στρατε- εῦμα ἤκουσιν, ἤλεγεν, ὅτι τὸ στράτευμα ἀποδίδωσι, φίλος τε καὶ σύμμαχος εἶναι βούλεται· καλεῖ τε αὐτοὺς ἐπὶ ξενία, καὶ ἐξενίζει μεγαλοπρεπῶς. Ξενοφώντα δὲ οὐκ ἐκά- λει, οὐδὲ τῶν ἄλλων στρατηγῶν οὐδένα. 4. Ἐρωτῶντων δὲ τῶν Λακεδαίμονίων, τίς ἀνήρ εἶθε Ξενοφών, ἀπεκρίνατο, ὅτι τὰ μὲν ἄλλα εἶθ ὁυ κακός, φιλοστρατιώτης δὲ· καὶ διὰ τοῦτο χείριν ἐστίν αὐτῶ. Καὶ οἱ εἶπον· Ἀλλ’ ἡ ὅμως ὑψωτείνῃ ὁ ἄνηρ τούς ἄνδρας· καὶ ὁ Ἡρακλείδης, Πάνω μὲν οὖν, ἐφη. 5. Ἄρ’ οὖν, ἔφασαν, μή καὶ ἢμῖν ἐναντιώσεται.
περὶ τῆς ἀπαγωγῆς; Ἐλλ. ἦν ὑμείς, ἐφή ὁ Ἡρακλείδης, συλλέξαντες αὐτούς ὑποσχῆσθε τὸν μισθὸν, ὀλίγον ἐκείνῳ προσχῶντες ἀποδραμοῦνται σὺν ύμιν. 6. Πῶς οὖν ἄν, ἐφασαν, ἡμῖν συλλεγεῖν; Ἀδύρων ύμᾶς, ἐφή ὁ Ἡρακλείδης, πρωὶ ἄξομεν πρὸς αὐτοὺς· καὶ οἶδα, ἐφή, ὅτι ἐπειδὰν ύμᾶς ἱδοσιν, ἀσμενοὶ συνδραμοῦνται. Αὕτη μὲν ἡ ἡμέρα οὕτως ἐλήξε.

7. Τῇ δ’ ὑστεραίᾳ ἁγούσιν ἐπὶ τὸ στράτευμα τοὺς Δάκωνας Σεῦθης τε καὶ Ἡρακλείδης, καὶ συλλέγεται ἡ στρατιά. Τῷ δὲ Δάκων ἔλεγέτην, ὅτι Δακεδαμονίους δοκεῖ πολεμεῖν Τισσαφέρνει, τῷ ύμᾶς ὑδικήσαντι· ἦν οὖν ὑπετε σὺν ἡμῖν, τὸν τε ἐχθρὸν τιμωρήσασθε, καὶ δαρείκον ἐκάστος ὦσεῖ τοῦ μηρὸς ύμῶν, λοχαγός δὲ τὸ διπλοῦν, στρατηγὸς δὲ τὸ τετραπλοῦν. 8. Καὶ οἱ στρατιῶται ἁσμενοὶ τε ἦκουσαν, καὶ εὐθὺς ἀνίσταται τις τῶν Ἀρκάδων, τοῦ Ἑξοφώντος κατηγοροῦσα. Παρῆν δὲ καὶ Σεῦθης, βουλόμενος εἰδέναι τί πραξθῆσαται· καὶ ἐν ἐπηκόων εἰστήκει, ἔχων ἐρμηνείαν· ξύνει δὲ καὶ αὐτὸς ἐλληνιστὶ τὰ πλείστα. 9. Ὁ ἔνθα δὴ λέγει ὁ Ἀρκάς· Ἐλλ. ἡμεῖς μὲν, ὁ Δακεδαμόνιος, καὶ πάλαι ἂν ἦμεν παρ’ ύμῖν, εἰ μὴ Ἑξοφών καὶ άδεη πείσας ἀπήγαγεν, ἔνθα δὴ ἡμεῖς μὲν τὸν δεινὸν χειμῶνα στρατευόμενοι καὶ νῦκτα καὶ ἡμέραν οὐδὲν πεπαύμεθα· δὲ τοὺς ἡμετέρους πόνους ἔχει· καὶ Σεῦθης ἐκείνον μὲν ἴδια πεπλούτικεν, ἡμᾶς δὲ ἀποστερεῖ τὸν μισθὸν. 10. Ὡτὲ ὅ γε πρῶτος λέγων ἐγὼ μὲν, εἰ τούτων ἰδοίμα καταλευσθέντα, καὶ δόντα δίκην ἃν ἡμᾶς περιείληκε, καὶ τὸν μισθὸν ἃν μοι δοκῶ ἔχειν, καὶ οὐδὲν ἐπὶ τοῖς πεπονημένοις ἀχθεσθαί. Μετὰ τούτων ἄλλος ἀνέστη ομοίως καὶ ἄλλος. Ἐκ δὲ τούτων Ἑξοφών ἔλεξεν ὦδε.

11. Ἐλλ. πάντα μὲν ἄρα ἀνθρωπὸν οὗτα προσδοκῶν δει, ὅτι τε γε καὶ νῦν υφὶ ύμῶν αἰτίας ἔχω, ἐν δὲ πλείστην προθυμίαν ἐμαυτῷ γε δοκῶ συνειδέται περὶ ὑμᾶς παρεσχημένος. Ἀπετραπόμην μὲν γε ἢδη οἴκαδε ὁμηροῖνος, οὐ μὰ τὸν Δία οὕτως πυθανόμενος ὑμᾶς εὖ πράττειν, ἄλλα μᾶλλον ἄκούων ἐν ἀπόροις εἶναι, ὡς ὥφελησον εἰ τε δυναῖμην.
12. Ἐπεὶ δὲ ἦλθον, Σεῦθον τούτοις πολλοὺς ἀγγέλους ποῦς ἐμὲ πέμπτοντος, καὶ πολλὰ ύπισχυνουμένου μοι, εἰ πει- σαμί ὑμᾶς πρὸς αὐτόν ἐλθεῖν, τοῦτο μὲν οὐκ ἔπεχείρησα ποιεῖν, ὡς αὐτοὶ ύμείς ἐπίστασθε. ἦγον δὲ θείου φώμην τάχιστον ἢν ύμᾶς εἰς τὴν Ἀσίαν διαβήναι. Καὶ ταῦτα γὰρ καὶ βέλτιστα ἐνόμιζον ύμῖν εἶναι, καὶ ύμᾶς ἦδειν βουλουμένους.

13. Ἐπεὶ δ’ Ἀριστάρχος, ἐξόνῳ σὸν τρήρήσειν, ἐκὼλε διαπλεῖν ἡμᾶς, ἐπὶ τοῦτο, ὅπερ εἰκὸς δῆτον ἦν, συνελέξα ὑμᾶς, ὡς ὅπως βουλευσαίμεθα δ’ τι χρῆ ποιεῖν. 14. Οὐκ οὖν ὑμεῖς, ἀκούσαντες μὲν Ἀριστάρχου ἐπιτάττοντος ύμῖν εἰς Χερσόνησον πορεύεσθαι, ἀκούσαντες δὲ Σεῦθου πείθοντος ἐκατὼ τυ συστατεύεσθαι, πάντες μὲν ἐλέγετε σὺν Σεῦθη ἐλεύναι, πάντες δὲ ἐφηρίσασθε ταῦτα; τὰ οὖν ἐγὼ ἑνταῦθα ἤδικπερα, ἀγαγὼν ύμᾶς ἐνθά πᾶσιν ύμῖν εδόκει; 15. Ἐπεὶ γέ μὴν ψεύδεσθαι ἢξατο Σεῦθης περὶ τοῦ μυσθοῦ, εἰ μὲν ἠπαίνω αὐτὸν, δικαίως ἂν με καὶ αἰτιώθηση καὶ μαοίτη· εἰ δὲ, πρόσθεν αὐτῷ πάντων μάλιστα φίλος ὄν, νῦν πάντων διαφορώτατός εἰμί, πῶς ἄν ἔτι δικαίως, ύμᾶς αἰρούμενος ἀντὶ Σεῦθου, ὑ’ ύμῶν αἵτινες ἔχομι, περὶ ὅν πρὸς τοῦτον διαφέρομαι; 16. Ἀλλὰ εἴποτε ἁν, ὅτι ἐξέστη καὶ τὰ ὑμέτερα ἐχοῦτα παρὰ Σεῦθον τεχνάζειν. Οὐκ οὖν δῆλον τοῦτό γε, ὅτι, εἴπερ ἐμοὶ ἐτέλει τι Σεῦθης, οὐχ οὕτως ἐτέ- λει δήπον, ὡς ὅν τε ἐμοὶ δοκῇ στεροῦτο, καὶ ἄλλα ύμῖν ἀποτίσειεν; Ἀλλ’ οἴμαι, εἰ ἐδίδον, ἐπὶ τοῦτο ἄν ἐδίδον, ὡς, ἐμοὶ δοῦς μείον, μὴ ἀποδοθῇ ύμῖν τὸ πλεῖον. 17. Ἐπὶ τούτων οὕτως ἔχειν οἴεσθε, ἐξεστὶν ύμῖν αὐτέκα μάλα ματαιάν ταύτην τὴν πράξειν ἄμφοτέροις ἦμῖν ποιῆσαι, εὰν πράτ- τητε ἀὐτὸν τὰ χρήματα. Δῆλον γὰρ, ὅτι Σεῦθης, εἰ ἔχω τε παρ’ αὐτοῦ, ἀπαίτησε με, καὶ ἀπαίτησε μέντοι δικαίως, εὰν μὴ βεβαιῶ τὴν πράξειν αὐτῷ, ἐφ’ ἦ ἐδωροδόκουν. 18. Ἀλλὰ πολλοῦ μοι δοκῶ δεῖν τὰ υμέτερα ἔχειν· ὡμοίῳ γὰρ ὑμῖν θεοῖς ἀπαντᾶς καὶ πάσας, μηδὲ, ἐμοὶ ἴδια ὑπέαχετο Σεῦθης, ἔχειν· πάρεστι δὲ καὶ αὐτῶς, καὶ, ἀκούσαν σύνοιδε μοι, εἰ ἐπιορκῶ. 19. Ἰνα δὲ μᾶλλον θαυμάσῃ, συνε- πόμνυμι, μηδὲ, ὧν ἄλλοι στρατηγοὶ ἔλαβον, εἰληφέναι, μὴ
αναβασις. [vi. 20–27.]

tοίνυν μηδὲ ὑσα τῶν λοχαγῶν ἐνοι. 20. Καὶ τί δὴ ταύτ' ἐποίουν; ὃμην, ὃ ἄνδρες, ὅσῳ μᾶλλον συμφέρομε τούτῳ τῆς τότε πενίαν, τοσοῦτο μᾶλλον αὐτῶν φίλον ποιῆσον; οὔτε ἀνυσαθείη. 'Εγὼ δὲ ἀμα τε αὐτῶν ὅρῳ εἰ πράπτουντα, καὶ γιγνώσκω δὴ αὐτοῦ τῆς γνώμην. 21. Εἰποί δὴ τις ἃν· οὐκ οὖν αἰσχύνῃ οὗτῳ μωρῷς ἐξαπατώμενος; ναὶ μᾶ Δία ἰχθυνόμην μέντοι, εἰ ὑπὸ πολεμίου γε ὄντως ἐξηπατήθην· φίλῳ δὲ ὄντε ἐξαπατάταν αἰσχύνον μον δοκεῖ εἶναι ἡ ἐξαπατᾶσθαι. 22. 'Εσπεὶ, εἰ γε πρὸς φίλους ἔστι φυλακή, πᾶσαν εἶδα ὡσι φυλαξάμενος, ὡς μὴ παρασχεῖ τούτῳ πρόφασιν δικαίων, μὴ ἀποδιδόναι ύμίν, ἡ ὑπέσχετο· οὔτε γὰρ ἤδικόσαμεν τούτων οὐδέν, οὔτε κατεβλακεύσαμεν τὰ τούτου, οὔτε μὴν κατεδειλιάσαμεν οὐδέν, ἐφ' ὃ τι ἡμᾶς οὕτος παρεκάλεσεν. 23. 'Αλλὰ, φαίνετε ὅν, ἔδει τὰ ἐνέχυρα τότε λαβεῖν, ὡς μηδὲ, εἰ εὐθύλετο, ἐδύνατο ἐξαπατᾶν. Πρὸς ταῦτα δὲ ἀκούσατε, ἡ ἐγὼ οὖν ἂν ποτε εἰπὼν τοῦτον ἐναντίον, εἰ μὴ μοι παντάπασιν ἀγνώσμονες ἐδοκεῖτε εἶναι, ἢ λίαν εἰς ἐμὲ ἀρχάριστον. 24. 'Αναμνήσθητε γὰρ, ἐν ποιίς τισὶ πράγμασιν ὅπες ἑτυγχάνετε, εἰ ύμῖν ὑμᾶς ἐγὼ ἀνήγαγον πρὸς Σεῦθην. Οὔκ εἰς μὲν Πέρινθον πρόσχετε πόλειν, Ἀρίσταρχος δ' ὑμᾶς ὁ Δακεδαιμόνιος οὐκ εἰς εἰς εἰςεῖναι, ἀποκλείσας τὰς πύλας; ὑπαίθριοι δ' ἐξω ἐστρατοπεδεύετε; μέσος δὲ χείμων ἦν; ἀγορὰ δὲ ἐχρῆσθε, σπάνια μὲν ὅριν τες τὰ ὅνια, σπάνια δ' ἔχουσιν ὅτιν ὁνήσαθε; 25. 'Ανάγκη δὲ ἢ μὲνειν ἔπε Θράκης· (τριήρεις γὰρ ἐφορμοῦσα ἐκώλυν διαπλεῖν·) εἰ δὲ μένοι τις, ἐν πολεμίῳ εἶναι, ἐνθα πολλοὶ μὲν ἵππεις ἰσαν ἐναντίον, πολλοὶ δὲ πελτασταί. 26. Ἡμῖν δὲ ὅπλιτικον μὲν ἢν, ὃ, ἄθροι μὲν ὅπλες ἐπὶ τὰς κόμας, ἵσως ὅλον ἐδύναμεθα σίτον λαμβάνειν οὐδὲν τι ἄφθονον· ὅτῳ δὲ ὅπλοις ἅν ἢ ἀνθρόποδα ἢ πρόβατα κατελαμβάνομεν, ὡκ ἢν ἢμῖν. Οὔτε γὰρ ἴππικον οὔτε πελταστικὸν ἐτὶ ἐγὼ συνεστήκης κατέλαβον παρ' ὑμῖν. 27. Εἰ οὖν, ἐν τοιαύτῃ ἀνάγκῃ ὅντων ὑμών, μηδ' ὄντυναον μισθόν προσαιτήσας, Σεῦθην σύμμαχον ὑμῶν προσέλαβον, ἔχοντα καὶ ἱππεὰς καὶ πελταστάς, ὅν ὑμῖν προσεδείσθε, ἢ
30. Ἐλ δὲ δὴ ὁ συμπαρέχων ὄμην ταύτην τὴν ἀσφάλειαν μὴ πάνυ πολύν μισθὸν προσετέλει τῆς ἀσφαλείας, τούτο δὴ τὸ σχέτικον πάθημα; καὶ διὰ τούτο οὐδαμὴ οἶκεσθε χρὴ
ναι ζῶντα ἐμὲ ἀνείναι; 31. Νῦν δὲ δὴ πῶς ἀπέρχεσθε; οὐ διασχειλάσαντες μὲν ἐν ἀφθόνωσι τοῖς ἐπιτηδείοις, περιτόν 6' ἐχοντες τούτο, εἰ τι ἐλάβετε παρὰ Σεύθου; τὰ γάρ
τῶν πολεμίων ἐδαπανάτε. Καὶ ταύτα πράττοντες, οὔτε ἄνδρας ἐπείδετε ὑμῶν αὐτῶν ἀποθανόντας, οὔτε ζῶντας ἀπεβάλετε. 32. Ἐλ δὲ τοῦ καλὸν πρὸς τοὺς ἐν τῇ Ἁδία μὲν ὑμῖν, οὐ καὶ ἐκεῖνο σῶν ἔχετε, καὶ πρὸς ἐκεῖνοις νῦν ἄλλην εὔκλειαν προσειλήψατε, καὶ τοὺς ἐν τῇ Εὐρώτηθε Θράκας, ἐφ' οὕς ἐστρατεύσασθε, κρατήσαντες; ἐγὼ μὲν ὄμης φημὶ δικαίως ἅν, ὅν ἐμοὶ χαλεπαίνετε, τούτων τοῖς θεοῖς χάριν εἰλέναι, ὡς ἀγαθῶν. 33. Καὶ τὰ μὲν δὴ ὑμέτερα τοιαύτα. Ὁ λέγετε δὲ, πρὸς θεοῦ, καὶ τὰ ἐμὰ σκέψασθε ὡς ἔχει. Ὁ εὐγ γάρ, ὅτε μὲν πρότερον ἀπῆνα οἱ-
καδε, ἔχον μὲν ἐπαίνον πολὺν πρὸς ύμῶν ἀπεπερευόμην, ἔχον δὲ δὴ ύμᾶς καὶ ὑπὸ τῶν ἄλλων Ἐλλήνων εὐκλείαν. Ἐπιστευόμην δὲ ὑπὸ Δακεδαιμονίων· οὐ γὰρ ἂν μὲ ἐπεμ-
πον πάλιν πρὸς ύμᾶς. 34. Νῦν δὲ ἀπέρχομαι, πρὸς μὲν Δακεδαιμονίους ύφ' ύμῶν διαβεβλημένος, Σευθῆ δὲ ἀπηχθη-
μένος υπὲρ ύμῶν, ὅν ἠλπίζον εὐ ποιήσας μεθ' ύμῶν, ἀπο-
στροφὴν καὶ ἐμοὶ καλὸν καὶ παισίν, εἰ γένοιτο, καταθῆ-
σεσθαι. 35. Ὅμεις δ' ὑπὲρ ὅν ἐγὼ ἀπῆχθημαι τε πλείότα, καὶ ταύτα πολὺ κρείττοσιν ἐμαυτὸς, πραγματευόμενός τε ὑπὸ νῦν πιὸ πέπαιναι ὁ τι δύναμαι ἀγαθὸν ύμῖν, τοιαύτην
.removeEventListener
CHAPTER VII.

A Thracian, named Medosades, to whom Seuthes had given the villages in which the Greeks were encamped, complains of the injury done him. 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. 'Ενετεύθεν Σεύθης μὲν ἀπεστρατοπεδεύσατο προσωτέρω· οἱ δὲ Ἕλληνες ἐσκήνησαν εἰς κώμας, οἴθεν ἔμελλον πλείστα ἐπιστησάμενοι ἐπὶ θάλασσαν ἥξειν. Αἱ δὲ κώμαι αὐταὶ ἑσαν δεδομέναι ὑπὸ Σεύθου Μηδοσάδη. 2. Ὄρων

A Thracian, named Medosades, to whom Seuthes had given the villages in which the Greeks were encamped, complains of the injury done him. 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.

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οὖν ὁ Μηθοδοσάδης δαπανώμενα τὰ ἑαυτοῦ ἐν ταῖς κόμαις ὑπὸ τῶν Ἐλλήνων, χαλεπῶς ἐφερε· καὶ λαβὼν ἄνδρα ὁδρύσην, δυνατῶτατον τῶν ἀνώθεν καταθεθηκότων, καὶ ἰππέας ὦσον τριάκοντα, ἔχρηται, καὶ προκαλεῖται Ξενοφῶντα ἐκ τοῦ Ἐλληνικοῦ στρατεύματος. Καὶ δὲς, λαβὼν τινάς τῶν λοχαγῶν καὶ ἁλλούς τῶν ἐπιτηδείων, προσέρχεται.

3. Ἐνθά δὴ λέγει Μηθοδοσάδης· Ἀδικείτε, ὦ Ξενοφών, τὰς ἡμετέρας κόμαις πορθοῦντες. Προλέγομεν ὦν μὴν, εγὼ τε ὑπὲρ Σεῦθου, καὶ ὅδε ὁ ἄνδρα, παρὰ Μηθόκου ἤκοι τοῦ ἀνω βασιλέως, ἀπιέναι ἐκ τῆς χώρας· εἰ δὲ μὴ, οὐκ ἐπιτρέψομεν ὦν μὴν, ἀλλ', ἐὰν ποιήτε κακῶς τὴν ἡμετέραν χώραν, ἡς πολεμίους ἀλεξόμεθα.

4. Ὅ δὲ Ξενοφῶν ἀκούσας ταῦτα εἶπεν· Ἀλλὰ σοὶ μὲν τοιαύτα λέγοντι καὶ ἀποκρίνασθαι χαλεπῶν· τούδε δὴ ἔνεκα τοῦ νεανίσκου λέξω, ἵνα εἰδή, οἶοι τε ὑμεῖς ἐστε, καὶ οίοι ὑμεῖς. 5. Ἡμεῖς μὲν γὰρ, ἑφθη, πρὶν ὦν μὴν φιλοι γενέσαι, ἐπορεύμεθα διὰ ταύτης τῆς χώρας, ὅποι έδουλύμεθα, ἢν μὲν ἐθέλοιμεν πορθοῦντες, ἢν δὲ ἐθέλοιμεν καίνωτες· 6. Καὶ σύ, ὅποτε πρὸς ἡμὰς ἐλθοὺς προσδεύων, ἡλίηζον παρ' ἡμῖν, οὐδένα φοβούμενος τῶν πολεμίων· ὑμεῖς δὲ οὐκ ἦτε εἰς τὴν τῆς χώραν, ἢ, εἰ ποτὲ ἐλθοῦτε, ὡς ἐν κρείττων χώρᾳ ἡλίηζεσθε ἐγκεκαλυμμένοις τοῖς ἐπίποι. 7. Ἐπει δὲ ἡμῖν φίλου ἐγένεσθε, καὶ δὲ τὴν σοῦ θεοῦ ἔχετε τὴν τῆς χώραν, νῦν δὴ ἐξελαύνετε ἡμᾶς ἐκ τῆς τῆς χώρας, ἢν παρ' ἡμῶν ἐχόντων κατὰ κράτος παρελάβετε· ὡς γὰρ αὐτὸς ὁδόθη, οἱ πολέμιοι οὐχ ἵκανοι ἰσαν ἡμᾶς ἐξελαύνειν. 8. Καὶ οὕν ὡς δώρα δόντι καὶ εὖ ποιήσας, ἀνθ' ὡν εὖ ἐπαθές, ἀξίον ἡμᾶς ἀποπεμφόμεθα, ἀλλ' ἀποπορευομένους ἡμᾶς οὐδὲ ἐναυλιασθήτω, ὡσον δύναισα, ἐπιτρέπετες. 9. Καὶ ταῦτα λέγων, οὔτε θεοὺς αἰσχύναι, οὔτε τόνδε τὸν ἄνδρα, δς νῦν μὲν σε ὅρα πλουτοῦντα, πρὶν δὲ ἡμῖν φίλων γενέσαι, ἀπὸ λαρσείας τῶν βιῶν ἐχοῦντα, ὡς αὐτὸς ἐφήσα. 10. Ἀτάρ τί καὶ πρὸς ἐμὲ λέγεις ταῦτα; ἑφθη· οὐ γὰρ ἐγωγ' ἐτί ἄρχω, ἀλλὰ Δακεδαμίνου, οἷς ὑμεῖς παρεδώκατε τὸ στράτευμα ἀπαγαγεῖν, οὐδὲν ἐμὲ παρακαλέσαντες, ὡ
11. Ἐπει ταῦτα ἦκονσεν ὁ Ὀδρύς, εἶπεν. Ἐγὼ μὲν, ὁ Μηδόσαδης, κατὰ τῆς γῆς καταδύσας ὑπὸ τῆς ἀληθύνης, ἀκούων ταῦτα. Καὶ εἰ μὲν πρόσθεν ἤπιστάμην, οὗτός ἐστιν καὶ ἱεροσαίμην νῦν ἀποδοθεῦσιν.
12. Ταῦτ' εἰπὼν, ἀναβὰς ἐπὶ τὸν ἱππόν ἀπήλαυνε, καὶ σὺν αὐτῷ ἦλθον ἵππεις, πλὴν τεττάρων ἡ πέντε. Ὁ δὲ Μηδόσαδης, (ἐλύπει γὰρ αὐτὸν ἡ χώρα πορθομένη, ἐκέλευεν τὸν Ξενοφῶνα καλέσαι τῷ Δακεδαμωνίῳ. 13. Καὶ ὃς, λαβὼν τοὺς ἐπίτηδεσιότατος, προσήλθε τῷ Χαρμίνῳ καὶ Πολυνικῷ, καὶ ἐλέεσθε, ὅτι καλεῖ αὐτοῦς Μηδόσαδῆς, προε- ῥῶν ἄποτε αὐτῷ, ἀπίνει ἐκ τῆς χώρας. 14. Οἴμαι αὖν ὡς, ἔφη, ὡς ἀπολαβεῖ τῇ στρατιᾷ τὸν ὀφειλόμενον μισθὸν, εἰ εἴποιτε, ὅτι δεδέχεται ὡμῶν ἡ στρατιὰ συναναπράξαι τὸν μισθὸν ἢ παρ' ἓκοντος ἢ παρ' ἄκοντος Σεὐθὸν, καὶ ὅτι τοῦτων τυχόντες προθύμως ἂν συνέπτεσθαί ὡμῖν φασί, καὶ ὅτι δίκαια ὡμῖν δοκοῦσι λέγειν, καὶ ὅτι ὑπέσχεθε αὐτοῖς τότε ἀπίνει, ὅταν τὰ δίκαια ἔχωσιν οἱ στρατιώται. 15. Ἀκου- σαντες οἱ Δάκωνες ταῦτα, ἐφασαν ἐρείν, καὶ ἀλλὰ, ὅτι ἂν δύνην τετράστοι: καὶ εὐθὺς ἐπορεύνοτο ἐχοντες πάντας τοὺς ἐπικαρίους. 'Ελθὼν δὲ ἐλέεσε Χαρμίνος. Εἶ μὲν σὺ τὶ ἔχεις, ὁ Μηδόσαδης, πρὸς ἡμᾶς λέγειν· εἰ δὲ μῆ, ἡμεῖς πρὸς σὲ ἔχομεν. 16. Ὁ δὲ Μηδόσαδῆς μᾶλα δὴ υφεμένως, Ἀλλ' ἐγὼ μὲν λέγω, ἔφη, καὶ Σεῦθος τὰ αὐτά, ὅτι αἰξοῦμεν τοὺς φίλους ἡμῖν γεγενημένους μὴ κακῶς πᾶσχειν ὑπ' ὡμῶν· τὶ τι γὰρ αὖν τοῦτοις κακῶς ποιήτε, ἡμᾶς ἢ ἢ ποιεῖτε· ἥμετεροι γὰρ εἰσίν. 17. Ἡμεῖς τοῖνυν, ἐφασαν οἱ Δάκωνες, ἀποιμεν ἂν, ὅποτε τὸν μισθὸν ἐχοιν oἱ ταῦτα ὡμῖν καταπράξαστες· εἰ δὲ μῆ, ἐρχόμεθα μὲν καὶ νῦν βοηθήσουτες τοὺς, καὶ τιμωρημένου ἄνδρας, οἱ τοῦτοις παρὰ τοὺς ὀρκους ἥδικεσθαι. Ἡν δὲ δὴ καὶ ὡς ἠεῖς τοιοῦτοι ἦτε, ἐνθένδε ἄρξόμεθα τὰ δίκαια λαμβάνειν. 18. Ὁ δὲ Ξενοφῶν εἶπεν. Ἐθέλοιτε δ' ἂν τοῦτοις, ὁ Μηδόσα-
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deis, ἐπιτρέψαι, (ἔπειθة φίλους ἐφατε εἰναι ὑμῖν,) ἐν ὧν τῇ χώρᾳ ἐσμέν, ὅποτερα ἂν ψηφίσωνται, εἴθ' ὑμᾶς προσήκεν ἐκ τῆς χώρας ἀπίναι, εἴτε ἡμᾶς; 19. Ὁ δὲ ταῦτα μὲν οὖν ἐφή· ἐκέλευε δὲ μάλιστα μὲν αὐτῷ τῷ Δάκονε ἔλθειν παρὰ Σεύθην περὶ τοῦ μισθοῦ, καὶ οἶσθαι ἄν Σεύθην πεῖσαι· εἰ δὲ μῆ, Ἑνοφῶντα σὺν αὐτῷ πέμπειν, καὶ συμπράξειν ὑπισχεῖτο. 'Εδείτο δὲ τὰς κώμας μὴ καίειν.

20. Ἐντεύθεν πέμποντι Σεύνωντα, καὶ σὺν αὐτῷ οἱ ἐδόκοιν ἐπιτηδεύτατοι εἰναι. Ὁ δὲ ἐλθὼν λέγει πρὸς Σεύθην: 21. Οὐδὲν ἀπαίτήσων, ὡς Σεύθη, πάρειμι, ἀλλὰ διδάξων, ἦν δύνωμαι, ὡς ὁ δικαίως μοι ἤχθεότης, ὃτι ύπὲρ τῶν στρατιωτῶν ἀπῆτον σε προθύμως, ὡς ὑπέσχον αὐτοῖς· σοί γὰρ ἔγωγε οὗ ἠττον ἐνώμιζων συμφέρον εἰναι ἀποδοῦναι, ἡ ἐκείνους ἀπολαβείν. 22. Πρῶτον μὲν γὰρ οἶδα μετὰ τοὺς θεοὺς εἰς τὸ φανερὸν σε τούτους καταστήσαντας, ἐπεὶ γε βασιλέα σε ἐποίησαν πολλῆς χώρας καὶ πολλῶν ἀνθρώ- πων· ὡςτε οὖν οἷον τέ σοι λανθάνειν, οὔτε ἦν τι καλῶν, οὔτε ἦν τι αἰσχρόν ποιήσας. 23. Τοιοῦτος δὲ οὐτὶ ἄνδρι μέγα μὲν μοι ἐδόκει εἰναι μὴ δοκεῖν ἀχαρίστως ἀποπέμψα- σθαι ἄνδρας ενεργήτας, μέγα δὲ, εἰς ἀκούειν ὕπ' ἐξακεκτη- ἱών ἀνθρώπων· τὸ δὲ μέγιστον, μηδαμίως ἀπίστοι σαυτὸν καταστήσας, ὡς τὶ λέγοις. 24. Ὄρῳ γὰρ τῶν μὲν ἀπίστων ματαιοὺς καὶ ἀδυνάτους καὶ ἀτίμους τοὺς λόγους πλανω- μένους· οἳ δ' ἂν φανεροὶ όμιλοι ἄλλειων ἀσκούντες, τοῦτοι οἱ λόγοι, ἦν τι δέωνται, οὐδὲν μειὸν δύνανται ἀνύσασθαι, ἡ ἄλλων ἡ βία· ἦν τὲ πινας σωφρονίζειν βούλωνται, γι- γνώσκαν τὰς τούτων ἀπειλάς οὐχ ἠττον σωφρονιζόσας, ἡ ἄλλως τὰς ἄδη κολάσεις· ἦν τὲ τῷ τῇ υπισχνύνται οἱ τοιοῦτοι ἄνδρες, οὐδὲν μεῖον διαπράττονται, ἡ ἄλλοι παρα- χρῆμα διδόντες. 25. Ἀναμνησθητὶ δὲ καὶ εὖ, τί προτελέ- σας ἡμῖν συμμάχους ἡμᾶς ἔλαβες. Οἶδ' ὡς τι οὐδέν· ἄλλα πιστεύσεις ἀληθεύσειν, ἡ Ἐλεγές, ἐπιθρας τοσοῦτοις ἀνθρώ- πους συναρτασμοῖς τε, καὶ συγκαταγγέσσεσι σοι ἑρχό- Ἰν, οὗ τρίακοντα μόνον άξιάν ταλάντων, ὃσα οἴονται δεῖν οὔτοι νῦν ἀπολαβεῖν, ἄλλα πολλαπλασίων. 26. Οὐκ οὖν
...
εἰ αὐτοὶ οἱ στρατιῶται, ἀπολαβόντες ἡ ἐγκαλούντων, εἰρήνην καταλιπόντες οἰχοῦντο, καὶ εἰ οὕτω περιβό ζελείας τούτων ἔχων ἀντιστρατοπεδεύεταί, δεομένοις τῶν ἐπιτρεπόντων; 34. Ἀργύριον δὲ ποτέν ψόν ἐπείδην ἀνακαλεῖσθαι, εἰ τούτῳ τὸ ὁφειλόμενον ἀποδοθεῖν, εἰ ταῦτα τὸ ὁφειλόμενον, ἀλλὰς τε κρείττονας τούτων δέει σε μισθοῦσαι; 35. Ἀλλὰ γὰρ Ἡρακλείδης, ὡς πρὸς ἐμὲ ἔδηλον, πάμπολον δοκεῖ τούτῳ τὸ ἀργύριον εἶναι. Ἦ μὴν πολὺ γέ ἐστιν ἐξαπτῶν ὑνὶ σοι καὶ λαβεῖν τούτῳ καὶ ἀποδοῦναι, σὺ, πρὶν ἥμας ἐλθεῖν πρὸς σε, δέκατον τούτων μέρος. 36. Οὖ γὰρ ἄρρημος ἐστίν ὁ ὁρίζων τὸ πολὺ καὶ τὸ ὀλίγων, ἀλλὰ ἡ δύναμις τοῦ τὸ ἀποδιδόντος καὶ τοῦ λαμβάνοντος. Σοὶ δὲ νῦν ἡ κατ' ἐναυστὸν πρόοδον πλείων ἐσται, ἡ ἐμπροσθεν τὰ πάντα ἀ ἐκέκτησι. 37. Ἐγὼ μὲν, θεός Σεβύθη, ταῦτα ὡς φίλου δυντὸς σοι προεννοοῦμην, ὡς σὺ τῇ ἄξιος δοκοῖς εἰναι ὃν οἱ θεοὶ σοι ἔδοκαν ἀγαθῶν, ἐγὼ τῇ μὴ διαφαρμεῖν ἐν τῇ στρατιᾷ. 38. Εὖ γὰρ ἂνθι, ὅτι νῦν ἐγὼ ὦτ' ἂν ἔχοντο βουλόμενος κακῶς ποιῆσαι δυνηθεῖν σὺν ταύτῃ τῇ στρατιᾷ, οὔτ' ἄν, εἰ σοὶ πάλιν βουλοῦμην βοηθῆσαι, ἰκανὸς ἄν γενοῦμην. Οὕτω γὰρ πρὸς ἐμὲ ἡ στρατιὰ διάκειται. 39. Καίτοι αὐτῶν σε μάρτυρα σὺν θεοῖς εἰδόσι ποιοῦμαι, ὅτι οὔτε ἔχω παρὰ σοῦ ἐπὶ τοῖς στρατιῶταις οὐδέν, οὔτε ἃ τησα πῶς ὁ εἰς τὸ ἵδιον τὰ ἐκείνων, οὔτε ἃ ὑπέσχομαι μοι ἀπήγγειλα. 40. Ὄμνυμι δὲ σοι, ἂδικοὶ ἀποδιδόντος δέχασθαι ἄν, εἰ μή καὶ τὰς στρατιῶτας ἐμελλον τὰ ἐαυτῶν συναπολαμβάνεις. Αἰσχρὸν γὰρ ἂν τὰ μὲν ἐμὰ διαπεπράξθην, τὰ δ' ἐκείνων περιεδείν ἐμὲ κακῶς ἔχοντα, ἄλλως τε καὶ τιμῶμεν ὑπ' ἐκείνων. 41. Καίτοι Ἡρακλείδης γε λῆρος πάντα δοκεῖ εἶναι πρὸς τὸ ἀργύριον ἐχεῖν ἐκ παντὸς τρόπου. Ἐγὼ δὲ, θεός Σεβύθης, οὐδὲν νομίζω ἀνδρὶ ἄλλως τε καὶ ἄρχοντι, κάλλιον εἶναι κτῆμα, οὐδὲ λαμπρότερον, ἁρετὴς δὲ καὶ δικαιοσύνης καὶ γενναιότητας. 42. Ο γὰρ ταῦτα ἔχων πλούτεοι μὲν ὄντων φίλων πολλῶν, πλούτεοι δὲ καὶ ἄλλων βουλομένων γενέσθαι καὶ εὖ μὲν πράττων ἔχει τοὺς συνηθησθησόμενος, ἓν
43. Ἄλλα γὰρ εἰ μὴ τὸν ἐμὸν ἑργὼν κατέμαθες, οτι σοι ἐκ τῆς ψυχῆς φίλος ἐστί, μὴ τὸν ἐμὸν λόγων δύνασαι τοῦτο γνωρίσαι, ἀλλὰ τοὺς τῶν στρατιωτῶν λόγους πάντως κατανόησον· παρῆσα τά γάρ, καὶ ἴκονες, ἂν ἠλεγοῦν οἱ ψέγειν ἐμὲ βουλόμενοι. 44. Κατηγόρουν γὰρ μοι πρὸς Δακεδαμονίους, ὡς σὲ περὶ πλείονος ποιοίμην ἢ Δακεδαμονίους· αὐτοῖ δ’ ἐνεκάλουν ἐμοί, ὡς μάλλον μέλοι μοι, ὡς τὰ σὰ καλῶς ἐχοῦ, ἢ ὅπως τὰ ἐαυτῶν· ἐφασαν δὲ με καὶ δώρα ἔχειν παρὰ σοῦ. 45. Καίτοι τὰ δώρα ταῦτα πότερον οἶει αὐτοὺς, κακονοῦν τινα ἐνυδάντας μοι πρὸς σὲ, αἰτίασάν με ἔχειν παρὰ σοῦ, ἢ προθυμίαν πολλὴν περὶ σε κατανόησαντας; 46. 'Εγὼ μὲν οὖν πάντας ἀνθρώπους νομίζειν, εὔνοιαι δέν ἀποκείθαι τούτῳ, παρ’ οὖν ἄν δῶρα τις λαμβάνῃ. Συ δὲ, πρὶν μὲν ὑπηρετήσαι τι σοι ἐμὲ, ἐδέξω ἣδεως καὶ ὁμμαςι καὶ φώνη καὶ ξένιας, καὶ ὁσα ἐςοιτο ὑπευθυνύμενοι οὐκ ἐνεπιμπλάσο· ἐπεὶ δὲ κατέπραξας ἡ ἐθούλουν, καὶ γεγενησα, ὅσον ἐγὼ ἐδύναμην, μέγιστος, νῦν οὐτὸς με ἄτιμου ὑπτα ἐν τοῖς στρατιώταις τολμᾶς περιφορᾶν; 47. Ἄλλα μὴν, ὅτι σοι δόξει ἄποδοναι, πιστεύω, καὶ τὸν χρόνον διδάξειν σε, καὶ αὐτὸν γέ σε σοι ἀνέξεσθαι τοὺς σοι προεμένους εὐεργεσίαν ὁρῶντα σοι ἑγκαλοῦντας. Δέομαι οὖν σοῦ, ὅταν ἀποδιδός, προθυμεῖσθαι ἐμὲ παρὰ τοῖς στρατιώταις τοιοῦτον ποίησαι, ὀλοντρ καὶ παρέλαβες. 48. Ἀκούσας ταῦτα ὁ Σεύθης κατηράσατο τῷ αἰτίῳ τοῦ μῆ πάλαι ἀποδεόθαι τὸν μισθὸν· (καὶ πάντες Ἱρακλείδην τοῦτον ὑπόπτευσαν εἶναι·) ἐγὼ γὰρ, ἔφη, οὔτε διενοθήσατο πῦ posto ἀποστερήσαι, ἀποδώσω τε. 49. Ἐντεύθεν πάλιν εἶπεν ὁ Ξενοφῶν· Ἐπεὶ τοῖς διανοῇ ἀποδοθοῦν, νῦν ἐγὼ σοι δέομαι δι’ ἐμοῦ ἀποδοθοῦναι, καὶ μὴ περιδείν με διὰ σὲ ἀνομοίως ἐχοντα ἐν τῇ στρατιᾷ νῦν τε, καὶ ὅτε πρὸς σὲ ἀφικόμεθα. 50. Ὁ δ’ εἶπεν· Ἄλλα οὔτε τοῖς στρατιώταις ἐσῃ δι’ ἐμὲ ἀτιμώτερος, ἂν τε μένης παρ’ ἐμοὶ χαλίους μόνους ὑπλήτας ἐχον, ἐγὼ σοι τὰ τε χωρία ἀποδώσω καὶ τάλλα ἡ ὑπεσχόμην. 51. Ὁ δὲ πάλιν εἶπεν·
52. ὁ δὲ πάλιν εἶπεν· Ἀλλὰ τὴν μὲν σὴν πρόνοιαν ἐπανώ. Ἐμοὶ δὲ μένειν ὅιχ ὄιόν τε· ὁπότεμπε δὲ ἤμας. Καὶ μὴν, ἐφη ὁ Σεῦθης, καὶ ἀσφαλέστερον γέ σοι οἶδα ὅν παρ’ ἐμοὶ μένειν ἢ ἀπέιναι. 53. Εντεῦθεν λέγει Σεῦθης· Ἀργυρίου μὲν ὅιχ ἐξω, ἀλλ’ ἢ μικρὸν τι, καὶ τοῦτο σοὶ δίδωμι, τάλαντον· βοῦς δὲ ἐξαικοσίους, καὶ πρόβατα εἰς τετρακεχλια, καὶ ἀνδράποδα εἰς εἶκοσι καὶ ἑκατόν. Ταῦτα λαβών, καὶ τοὺς τῶν ἀδικησάντων σε ὁμήρους προσλαβὼν ἀπιθ. 54. Γελάσας ὁ Ξενοφῶν εἶπεν· Ἡν οὖν μὴ ἐξικνήται ταῦτα εἰς τὸν μισθόν, τίνος τάλαντον φῆσον ἕχειν; ἀρ’ οὖν, ἐπειδὴ καὶ ἐπικίνδυνον μοι ἔστιν, ἀπιστάντα γε ἢμενον φυλάττεσθαι πέτρους; ἥκους δὲ τὰς ἀπειλὰς. Τότε μὲν δὴ αὐτοῦ ἔμεινε. 55. Τῇ δ’ ὑστεραίᾳ ἀπέδωκε τε αὐτοῖς, ἃ ὑπέσχετο, καὶ τοὺς ταῦτα ἑλάσοντας συνεπεμψε. Οἱ δὲ στρατιῶται τέως μὲν ἔλεγον, ὡς Ξενοφῶν οἶχοτο ὡς Σεῦθην οἰκήσων, καὶ ἃ ὑπέσχετο αὐτῷ ἀποληφόμενος. Ὁσπίε δὲ αὐτόν ἦκοντα εἰδον ἡθησάν τε καὶ προσέθεν. 56. Ξενοφῶν δ’, ἐπεὶ εἰδε Χαρμίνδον τε καὶ Πολύνικου, Ταῦτα, ἐφη, καὶ σέσωσται δι’ ὕμας τῇ στρατιᾷ, καὶ παραδίδωμι αὐτὰ ἐγὼ ὑμῖν· ὑμεῖς δὲ διαθέμενοι διάδοτε τῇ στρατιᾷ. Οἱ μὲν οὖν, παραλαβόντες καὶ λαφυρώλας καταστήσαντες, ἐπώλουν, καὶ πολλὴν εἶχον αἰτιάν. 57. Ξενοφῶν δὲ οὐ προσήμει, ἀλλὰ φανερὸς ἢν οἴκαδε παρασκευαζόμενος· οὐ γάρ πως ψήφος αὐτῷ ἐπήκε π. Αὐθήνησι περὶ φυγής. Προσελθόντες δὲ αὐτῷ οἱ ἐπιτήθειοι ἐν τῷ στρατοπέδῳ ἐδένουτο μὴ ἀπελθεῖν, πρὶν ἄπαγάγου τὸ στράτευμα, καὶ Θιδρών παραδοθῆ.
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. 'Εν τούτῳ ἐνεπλευσαν εἰς Λάμψακον· καὶ ἀπαντᾷ τῷ Ἑνοφόρωτι Εὐκλείδης, μάντις Φιλάσιος, ὁ Κλεαγόρου νιός, τοῦ τὰ ἐνύπνια ἐν Λυκείῳ γεγραφότος. Οὗτος συνή- δετο τῷ Ἑνοφόρωτι, ὅτι ἐσέλθοντο, καὶ ἤρωτα αὐτὸν πόσον χρυσίου ἔχει. 2. 'Ὁ δ' αὐτῷ ἐπομόσας εἴπεν, ἢ μὴν ἔσεσθαι μηδὲ ἐφόδιον ἴκανον οἴκαδε ἀπιόντε, εἰ μὴ ἀπόδοτο τὸν ἱππόν, καὶ ἢ ἀμφ' αὐτὸν εἴχε. 'Ὁ δ' αὐτῷ οὐκ ἐπίστευνεν. 3. 'Επεὶ δ' ἐπεμφανισεν Δαμψάκην ξένην τῷ Ἑνοφόρωτι, καὶ ἔθνε τῷ 'Απόλλωνι, παρεστήσατο τὸν Ἐυκλείδην· ἰδὼν δὲ τὰ ἱερεία ὁ Ἐυκλείδης εἴπεν, ὅτι πείθοιτο αὐτῷ μὴ εἶναι χρήματα. 'Αλλὰ οἶδα, ἔφη, ὅτι κἂν μέλλῃ ποτὲ ἔσεσθαι, φαίνεται τι ἐμπόδιον, εὰν μηδὲν ἄλλο, σὺ σαντᾷ. Συννο- μολόγει ταῦτα ὁ Ἑνοφόρων. 4. 'Ὁ δ' εἴπεν, Ἐμπόδιον γάρ σοι ὁ Ζεὺς ὁ Μειλίχιος ἔστι· καὶ ἐπήρετο, εἰ ἡδὲ ποτὲ θύ- σενεν, ὡσπερ οἶκοι, ἔφη, εἰσέθενεν ἐγώ ὡμ' θύσεσθαι, καὶ ὀλο- καυτεῖν. 'Ὁ δ' οὐκ ἔφη, εἰς ὅτι ἄπειδήμησαι, τεθνέκανον τούτῳ τῷ θεῷ. Συνεδούλευσαν οὖν αὐτῷ ἔθεερα καθὰ εἰσέθενε, καὶ ἔφη συνοίσειν ἐπὶ τῷ βέλτιον. 5. Τῇ δὲ ὑστε- ραίᾳ ὁ Ἑνοφόρων προελθὼν εἰς Ὄφρυνον ἔθετο, καὶ ὀλο- καυσε τούς φιλούς τῷ πατρίῳ νόμῳ, καὶ ἐκαλλιέρει. 6. Καὶ ταῦτῇ τῇ ἡμέρᾳ ἀφικνεῖται Βίτων καὶ ἀμα Ἑνκλείδης, χρῆ- ματα δόσοντες τῷ στρατεύματι· καὶ ἐξονυνται τε τῷ Ἑν- οφόρωντι, καὶ ἱππόν, ὅτι ἐν Δαμψάκῳ ἀπόδοτο πεντηκοντάς δαρεικῶν, ὑποπτεύοντες αὐτὸν δι' ἐνδείαν πεπρακέναι, ὅτι ἠκούν αὐτὸν ἠδεύα τῷ ἱππῷ, λυσάμενοι ἀπέδοσαν, καὶ τὴν τιμὴν οὐκ ἠθελον ἀπολαβεῖν.
7. Ἐνετεύθεν ἔπορεύοντο διὰ τῆς Τρῳάδος, καὶ ὑπερβάντες τὴν Ἴδην, εἰς δ' Ἀυτανδρόν ἄφικνονται πρῶτον· εἶτα παρὰ ἑαυτῶν παρενόμουν, τῆς Λυδίας εἰς ὁδής πεδίων.

8. Ἐνετεύθεν δὲ Ἀτραμντίου καὶ Κερτωνοῦ ὀδεύσαντες, παρ᾽ Ἀταρνέα εἰς Καίκου πεδίον ἐλθόντες, Πέργαμον καταλαμβάνουσι τῆς Μυσίας.

Ἐνταύθα δὴ ἤξενοῦται Ξενοφῶν παρ᾽ Ἑλλάδι, τῇ Γογγύλου τοῦ Ἐρετριέως γυναικὶ καὶ Γογγύλωνος καὶ Γογγύλου μητρί. 9. Αὕτη δ’ αὐτῷ φράξει, ὅτι Ἀσιδάτης ἐστίν ἐν τῷ πεδίῳ, ἀνὴρ Πέρσης· τούτον ἐφή αὐτόν, εἰ ἔλθοι τῆς νυκτὸς σὺν τριακοσίων ἀνδρῶν, λαβεῖν ἂν καὶ αὐτόν, καὶ γυναῖκα, καὶ παῖδας, καὶ τὰ χρήματα· εἶναι δὲ πολλά. Ταύτα δὲ καθηγησομένους ἔπεμψε τόν τε αὐτῆς ἄνευς καὶ Δαφναγόραν, ὃν περὶ πλείστου ἐποίειτο. 10. Ἐξών οὖν ὁ Ξενοφῶν τούτους παρ᾽ ἐαυτῷ ἐθύετο. Καὶ Βασίας ὁ Ἡλείος, μάντις, παρὼν εἶπεν, ὅτι κάλλιστα εἰῇ τα ἱερὰ αὐτῷ καὶ ὁ ἀνήρ ἀλώσιμος εἰῇ. 11. Δειπνήσας οὖν ἐπορεύετο, τοὺς τε λοχαγοὺς τοὺς μάλιστα φίλους λαβῶν καὶ πιστοὺς γεγενημένους διὰ παντός, δπως εὖ πουήςαν αὐτοὺς. Συνεξέρχονται δὲ αὐτῷ καὶ ἄλλοι βιασάμενοι εἰς ἐξακοσίους· οἱ δὲ λοχαγοὶ ἀπῆλαννον, ἢν μὴ μεταδοθεῖν τὸ μέρος ὡς ἐτοίμως δὴ χρημάτων.

12. Ἐπεὶ δὲ ἄφικοντο περὶ μέσας νύκτας, τὰ μὲν πέριξ ὄντα ἀνδράποδα τῆς τύρσιος καὶ χρήματα τὰ πλείστα ἀπέδρα αὐτοῖς, παραμελοῦντας ως τὸν Ἀσιδάτην αὐτὸν λάβοιεν καὶ τὰ ἐκείνου. 13. Πυργομαχοῦντες δὲ ἐπεί οὐκ ἐδύναντο λαβεῖν τὴν τύρσιν, (ὕψηλῃ γὰρ ἦν, καὶ μεγάλῃ, καὶ προμαχεώνας καὶ ἀνδρᾶς πολλοὺς καὶ μαχίμους ἔχουσα,) δισφύτειον ἐπεχείρησαν τὸν πύργον. Ὁ δὲ τοίχος ἦν ἐπὶ ὅκτω πλείνων γηνίων τὸ εὐρος. 14. Ἀμα δὲ τῇ ἡμέρᾳ διωρόυκτο καὶ ως τὸ πρῶτον διεφανῆ, ἐπάταξεν ἐνδοθεὶς βουτόρω τις ὀδελείσκω διαμπερές τῶν μηρῶν τοῦ ἐγγυντάτω· τὸ δὲ λοιπὸν ἐκτοξευόντες ἐποίοιν μηδὲ παριέναι ἐπὶ ἀσφαλὲς εἶναι. 15. Κεκραγότων δὲ αὐτῶν καὶ πυρευσόντων, ἐκβοήθουσιν Ἡταμβέλεσις μὲν ἔχων τὴν ἕαυτος δύναμιν, ἐκ


16. Ἐνταῦθα δὴ ὥρα ἦν σκοπεῖν, πῶς ἦσσαί ἡ ἀφοδὸς· καὶ λαβόντες, ὅσοι ἦσαν βόες καὶ πρόβατα, ἤλανυν, καὶ ἀνδράποδα, ἐντὸς πλαισίου ποιησάμενοι· οὐ τοῖς χρήμασιν οὐτώ προσέχοντες τὸν νοῦν, ἄλλα μὴ φυγῇ εἰς ἡ ἀφοδος, εἶ καταλιπόντες τὰ χρήματα ἀπίστως καὶ ὂς τε πολέμωι θραυσύτεροι εἶνεν, καὶ οἱ στρατιῶται θνυμότεροι· νῦν δὲ ἀπῆσαν ὡς περὶ τῶν χρημάτων μαχούμενοι. 17. Ἔστει δὲ ἑώρα Γογγύλος ὄλγον μὲν τούς Ἑλληνας, πολλοὺς δὲ τοὺς ἑπικεμένους, ἐξέρχεται καὶ αὐτὸς βία τῆς μητρὸς, ἠχόν τὴν ἑαυτοῦ δύναμιν, βουλόμενος συμμετασχεῖν τοῦ ἔργου· συνιεθοῦσε δὲ καὶ Προκλῆς, ἐξ Ἰλισάρνης καὶ Θευθρανίας, ὁ ἀπὸ Δαμαράτου. 18. Οἱ δὲ περὶ Ξενοφώντα, ἐστεί πάνω ἤδη ἐπιεξόμενο ὑπὸ τῶν τοξευμάτων καὶ σφενδοννόν, πορευόμενον κύκλῳ, ὡς τὰ ὅπλα ἔχουσιν πρὸ τῶν τοξευμάτων, μόλις διαβαίνονσι τὸν Καίκον ποταμὸν, τετρωμένου ἐγγὺς οἱ ἡμίσεις. 19. Ἐνταῦθα καὶ Ἀγασίας Στυμφάλιος λοχαγὸς τιτρόσκεται, τὸν πάντα χρόνον μαχομένος πρὸς τοὺς πολεμίους καὶ διασώζονται, ἀνδράποδα ὡς διακόσια ἑχοῦσιν καὶ πρόβατα ὄσον ἀδύματα.

20. Τῇ δὲ ὑστεραίᾳ θυσάμενος ὁ Ξενοφών, ἐξάγει νύκτωρ πάν τὸ στράτευμα, ὅπως ὅτι μακροτάτην ἔλθοι τῆς Λυδίας, εἰς τὸ μῆ διὰ τὸ ἐγγὺς εἶναι φοβεῖσθαι, ἀλλʼ ἀφυλακτεῖν. 21. Ὁ δὲ Ἀσιδάτης, ἀκούσας, ὅτι πάλιν ἐν αὐτῶν τεθυμένοις εἰς Ξενοφόνν, καὶ παντὶ τῷ στρατεύματι ἤξοι, ἐξανλίζεται εἰς κόμας ὑπὸ τὸ Παρθένον πόλισμα ἑχύσας. 22. Ἐνταῦθα οἱ περὶ Ξενοφώντα συντυχάνουσιν αὐτῷ, καὶ λαμβάνουσιν αὐτῶν, καὶ γυναῖκας, καὶ παιδάς, καὶ τοὺς ἱππους, καὶ πάντα τὰ ὄντα· καὶ ὅτι τὸ πρώτερα Ἰερὰ ἀπέβη. 23. Ἐσπειτὰ πάλιν ἀφικνοῦνται εἰς Πέργαμον. Ἐνταῦθα τὸν θεὸν ὁμ ἦττασατο ὁ Ξενοφών· συνέπραττον γὰρ καὶ
οι Δάκωνες, καὶ οἱ λοχαγοί, καὶ οἱ ἄλλοι στρατηγοί, καὶ οἱ στρατιώται, ὡς' ἐξαίρετα λαμβάνειν καὶ ἔποιους, καὶ ζεῦγη, καὶ τάλλα· ὡς τε ἴκανον εἶναι καὶ ἄλλον ἥδη εὐ ποιεῖν.

24. Ἐν τούτῳ Ὁλίρων παραγενόμενος παρέλαβε τὸ στρατεύμα, καὶ, συμμίξας τῷ ἄλλῳ Ἑλληνικῷ, ἐπολέμει πρὸς Τισσαφέρνην καὶ Φαρνάβαζον.

25. ["Ἀρχοντες δὲ οίδε τῆς βασιλείως χώρας, ὅσην ἐπήλθο-μεν. Λυδίας Ἀρτέμιας, Φρυγίας Ἀρτακάμας, Δυσαθονίας καὶ Καππαδοκίας Μιθριδάτης, Κιλικίας Συνέννεςις, Φοινικῆς καὶ Ἀραβίας Δέρνης, Συρίας καὶ Ἀσσυρίας Βέλεσυς, Βαβυλόνιος Ῥωσάρας, Μηδίας Ἀρβάκας, Φασιανῶν καὶ Ἐσ-περιτῶν Τηρίβαζος· (Καρδουχοὶ δὲ καὶ Χάλυβες καὶ Χαλ-δαῖοι καὶ Μάκρωνες καὶ Κόλχοι καὶ Μοσσύνοικοι καὶ Τιβα-ρηνοί αὐτόνομοι·) Παφλαγονίας Κορύλας, Βιθυνῶν Φαρ-νάβαζος, τῶν ἐν Εὔρωπῃ Ῥαμκῶν Σεῦθης. 26. Ἀρθρομὸς δὲ συμπάθης τῆς ὅδου τῆς ἀναβάσεως καὶ καταβάσεως σταθμοῦ διακόσιοι δικαπέντε, παρασάγγαι χίλιοι ἐκατόν πεντήκοντα πέντε, στάδια τρισμύρια τετρακισχίλια ἕξακό- σια πεντήκοντα. Χρόνου πλήθος τῆς ἀναβάσεως καὶ κατα-βάσεως ἐνιαυτός καὶ τρεῖς μῆνες.]
NOTES.
NOTES.

Ξενοφώντος Κύρον Ἀνάβασις. "Xenophon's Expedition of Cyrus into Upper Asia." By the term Ἀνάβασις is literally meant "a going up." It is here applied to the expedition made by Cyrus the Younger against his brother Artaxerxes Mnemon, 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 march 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 Cæsar, 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 34,650 stadia; about 3465 geographical miles. The time employed was a year and three months. (Penny Cyclopedia, vol. xxvii., p. 623.—Dict. of Gr. and Rom. Biogr., &c., p. 924.)

BOOK I.

CHAPTER I.

§ 1. 

Δαρείου καὶ Παρυσάτιδος, 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 ('Ωχος); 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 Nothus (Δαρείος 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.—Παρυσάτιδος. 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.)

παιδες ὄνο. 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., I. c.)—'Αρταξέρξης. Another, but probably less correct form of this name is 'Αρτοξέρξης. (Bähr, ad Ctes., p. 186.) The Artaxerxes here meant is the one whom the Greeks distinguished by the epithet of Mnemon (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.
παρῶν ἐπιτύγχανε. "Happened to be present." In Latin, forte aderat. 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 τύγχανον, λανθάνον, &c. So here we may either say, "happened to be present," or, adverbialey, "by chance was present."—μεταπέμπεται. "He sends for." Observe the force of the middle: "He sends for Cyrus to come unto him;" or, more literally, "He sends after Cyrus for himself."

αὐτό τῆς ἀρχῆς, κ. τ. λ. "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.—ἀρχῆς. The government or satrapy of the younger Cyrus comprehended Lydia, the greater Phrygia, and Cappadocia. He obtained this appointment B.C. 407.—σατράπης. 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 ὅποσ ἄντον ἔπεδειξε. "And he had appointed him commander 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 οἵ μόνον . . . ἀλλὰ καὶ. 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.)
eis Καστωλοῦ τεδίου ἄθροιζοντα. "Muster in the plain of Castolus;" i. e., are accustomed to march into the plain of Castolus and muster there. Observe the employment of eis 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, Ideen, vol. i., p. 505.) According to Stephanus Byzantinus, the plain of Castolus 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 Lacedæmonians 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.

λαδὼν Τισαφέρνυν ως φίλον. Tissaphernes was at this time satrap 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 kai . . . 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 Greek mercenaries into his service.

ὀπλίτας. The heavy-armed soldiers were called hoplites (ὀπλίται), because the term hopla (ὀπλα) more especially denoted the defensive kind of armor, namely, the shield and corselet. By wearing these they were distinguished from the light-armed (ψιλοὶ, ἄνοπλοι, γυμνή-ται, γυμνήτες), who, instead of being defended by the shield and corselet, had a much slighter covering, consisting sometimes of skins, and sometimes of leather or cloth; and, instead of the lance or sword, they commonly fought with darts, stones, bows and arrows, or slings.—Παρράσιον. "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 εἰς τὴν βασιλείαν. "Was established in the kingdom." Observe here, again, the employment of eis with the accusative, after a verb denoting rest in a place. It is the same, therefore, as
saying, "had succeeded to the kingdom and established himself therein."—βασιλείαν. 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 his 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 Arscacas, 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.)

διαβάλλειν. "Accuses."—ὡς ἐπιθυμεῖν 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 Pasargade, 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 ἀποκτενών. "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. Jelf.)—ἐξειμησαμένη 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 undissembled predilection for her younger son, exercised a strong ascendency over him.
§ 4.

ὅς ἀπῆλθε. "When he had departed," i. e., had returned to his government.—Βούλευται δῶς μὴποτε, κ. τ. λ. "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 ἐπὶ here with the dative, as denoting subordination to authority, or dependence upon another.—ἀντ' ἐκείνου. "In his stead."—Παρύσατις μὲν δῆ, κ. τ. λ. "Now Parysatis, indeed, the mother (of the two), was for Cyrus," i. e., favored the views of Cyrus. The verb ὑπάρχειν 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, § 23, and Xen., Hist. Gr., vii., 5, 5.)

§ 5.

"Οὔτις δ' ἀφικνεῖτο, κ. τ. λ. "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.—πάντας. Observe here that the antecedent is in the plural, although the relative, ὁὐτίς 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, § 819, 2, β, ed. Jelf.)—οὖτω διατηθεῖ. "So disposing them in feeling."—Καὶ τῶν παρ' ἔκατω, κ. τ. λ. "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, Καὶ ἐπεμελεῖτο δὲ ὃς οἱ βάρβαροι, κ. τ. λ.—Καὶ εὐνοικῶς ἔχοιεν αὐτῷ. "And might be well disposed toward him." Adverbs are often put with the verb ἔχοιεν in the same sense as the adjectives corresponding to those adverbs, with the verb εἶναι. Thus, εὐνοικῶς ἔχοιεν is here the same as εὐνοικοὶ εἶσαν. The more literal translation, however, is "might have themselves well disposed." Supply ἔκατοις.

§ 6.

Τὴν Ἐλληνικὴν δύναμιν. "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.—ως μάλιστα ἐδονατο ἐπικριτικόμενος. “Concealing (this movement) as much as he was able,” i. e., doing this as secretly as possible. The particle ως is often employed to strengthen superlatives, but chiefly, as in the present instance, in the case of adverbs.—δτι ἀπαρασκευάστατον. “As unprepared as possible.” Observe that δτι, like the Latin quam, strengthens all superlatives, both adjectives and adverbs. Compare note on ως, immediately preceding.

όδε οὖν ἐποιήτο, 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”—ὑπόσας εἶχε φυλακὰς, 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: παρῆγγειλε ἐκάστους τοῖς φροντιστήριοις (τῶν φυλακῶν), ὑπόσας φυλακὰς εἶχεν ἐν ταῖς πόλεσι, κ. τ. λ.—ἀνόδος Πελοποννησίων. “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, Elians, Messenians, Laconians, Arcadians, and Argives. Of these, the most conspicuous, in a military point of view, were the Laconians and Arcadians.

ως ἐπιθυμεύοντος, κ. τ. λ. “As though Tissaphernes were plotting against these cities.” More freely, “because, as he alleged, Tissaphernes was plotting,” &c. The particle ως 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 γὰρ. “And (this appeared the more plausible), for.” Analogous to the Latin etenim.—ἡσαν τὸ ἄρχαῖον. “Formerly belonged,” i. e., in the first instance, as regarded Tissaphernes and Cyrus.

αἱ Ἰωνικαὶ πόλεις. The Greek cities of Ionia are meant. The district of Ionia extended from the River Hermus, along the shores of the Αἰγεαν, 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-
Having $8.

having, preceding. It intended a temporary hand (certain persons) planning these same things." Supply αὐτῷ.—ἀποστῆναι πρὸς Κύρον. "(Namely), to revolt unto Cyrus." This is intended as an explanation of the words τὰ αὐτὰ 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.—τὸς φεύγοντας. "The fugitives." The participle with the article has here the force of a noun. Literally, "those who were fleeing."—κατάγειν τοὺς ἐκπέπτωκότας. "To restore those who had been driven out." The verb ἐκπίπτω 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 patriā.—πρόφασις τοῦ ἀθροίζειν. "Pretence for collecting,"

§ 8.

ἡξίου. "He requested."—ἀδελφὸς ὁν αὐτοῦ. "Since he was a brother of his." We have here a species of attraction, by which ἀδελφὸς ὁν are put in the nominative, after that implied in ἡξίου. The regular construction would be as follows: ἡξίου ταῦτα τὰς πόλεις δοθήναι οἱ ἀδελφῷ ὡστι αὐτοῦ.—δοθήναι οί. "Might be given unto him," i. e., placed under his authority.—συνεπάρτην αὐτῷ ταῦτα. "Cooperated with him in these things." Literally, "did these things along with him."—τῆς ἐπιθυμήσεως. "The plot."—Τισσαφέρνει δὲ ἐνόμιζε, κ. τ. λ. "But thought that he was incurring expense about his forces because engaged in war with Tissaphernes."—ὅτε οὐδὲν ἥχθε, 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 γάρ. "And (the more especially) since."—τοὺς γεγνομένους δασμοὺς. "The accruing tribute," i. e., the tribute arising from the imposts established by the Persian government.—πόλεων ὃν. Attraction, for πόλεων, ὃν.—ἐτύγχανεν ἔχων. "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 ἔτυγχανεν as having a pluperfect force. (Balfour, ad loc.)

§ 9.

ἐν Χερσόνησῳ τῇ καταντιπέρᾳ, κ. τ. λ. "In the Chersonesus, which lies over against Abydos." With τῇ supply κειμένη, or else the simple οὐσί. The term χερσόνησος (in Attic, χεφφόνησος) 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.—Ἀβύδος. 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.—Κλέαρχος. A more detailed account of this individual is given in book ii., 6, 1.—τοῦτο οὐγγενόμενον. "Having become acquainted with this man."—ἡγάσθη τε 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.—μυρίους Δαρεῖους. "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, or 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 χρυσίον is applied to any thing made of gold, such as gold coin, gold utensils, &c.—απὸ τοῦ τῶν χρυσάτων. “From these resources.” Observe the employment of απὸ here to denote the means or instruments for effecting an end. (Kühner, θ 620, f.)—ἐπολέμει τοῖς Θραξί. “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 Thasian. 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 Pactya. (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?

συνεδάλλουσ. “Contributed.” Observe the force of the middle. They did this for their own advantage.—τοῦτο δ’ αὐτοῦ, 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 ἐτύγχανε, i., 1, 2.

§ 10.

Θεσσαλός. Thessaly lay to the south of Macedonia, and extended from the range of Mount Pindus on the west, to the shores of the Ægean on the east.—ξένος δὲν ἐτύγχανεν αὐτῷ. “Happened to be connected with him by the ties of hospitality.” By the term ξένος, 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 Zεῖς ξένως, or Jove, the god of hospitality. In this sense, indeed, both parties are properly ξένοι, the one to the
other.—τῶν ἀντιστασιωτῶν. "Those of the opposite faction."—καὶ αἰτεῖ αὐτῶν εἰς διεχιλίους, κ. τ. λ. "And asks of him pay for two thousand mercenaries, and for three months." The construction is μισθὸν εἰς διεχιλίους 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, 'Ο δὲ Κύρος δίδωσιν αὐτῷ εἰς τετρακεχιλίους καὶ εἴς μηνῶν μισθὸν. 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 Pedag., vol. xl., 2, p. 205.)

ξένους. 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 hirpling." 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 invidious μισθωτός, or μισθοφόρος.—ὁς οὖτω περιγενόμενος ἄν.—"As in this way likely to prove superior." More freely, "Since in this way, as he assured him, he would in all likelihood prove superior." Compare note on ὡς ἐπιδουλεύσωτος, i., 1, 6.—εἰς τετρακεχιλίους, κ. τ. λ. Construe as above, μισθοῦ εἰς τετρακεχιλίους καὶ εἴς μηνῶν.—καταλύσαι. "Τε end the war." Supply τῶν πόλεμον, and compare book v., 7, 27. οὖτ' ἀνελεῦθαι πόλεμον . . . οὔτε καταλύσαι.—πρόσθεν . . . πρίν. "Before that." Compare the analogous Latin usage in the case of prius . . . quam.
NOTES TO BOOK I.—CHAPTER II.

§ 11.

Βοιώτιον. Bœotia was a country of Greece Proper, or Greece without the Isthmus of Corinth, and lay to the northwest of Attica.

—ὡς εἰς Πισίδας, κ. τ. λ. "As if wishing to lead an army among the Pisidians." Compare note on ὡς ἐπιδοθέντος, i., 1, 6. The ordinary text has ἐπὶ, "against," but the true reading is εἰς, and εἰς Πισίδας is only a more concise way of expressing εἰς τὴν χώραν τῶν Πισιδών.—Πισίδας. The true Greek form of the name of this people is Πισίδαι, not Πισίδαι. 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 πράγματα παρεχόντων, κ. τ. λ. "As though the Pisidians were affording trouble," &c., i. e., under the pretense that the Pisidians were affording, &c. The allusion is to marauding inroads into his satrapy.

Σοφαίνετον. The Sophenetus 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 Τάοχοι.—Στυμφάλιον. Stymphalus was a town of Arcadia, to the northeast of Orchomenus, and near the confines of Achaia.—Ἀχαίων. 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. e., pretending that he was on the eve of a war.

CHAPTER II.

§ 1.

'Eπει δὲ ἐδόκει ἡδη, κ. τ. λ. "And when now it seemed good to him to march upward," i. e., 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 ἐποιεῖτο. "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' ἅλθεια ἐπὶ τὸν βασιλέα ὁ στόλος ἦν. (Krüg., ad loc.) As regards the middle, ἐποιεῖτο, compare
Note on ὃς οὖν ἐποιεῖτο, κ. τ. λ., chap. i., 7.—ὡς Πισίδας βουλόμενος, κ. τ. λ. His pretended object was to drive the Pisidians entirely out of their own country, and thus rid himself of troublesome neighbors; and to accomplish this a larger force than ordinary would be required.

καὶ ἀθροίζετι ὃς ἐπὶ τούτων, κ. τ. λ. "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 "illuc," and as referring to the quarter where the Pisidians were; but then the form ἐκείσε 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 "illic, 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, ὃς ἐπὶ τούτων, τὸ τέσσαρακόν καὶ τὸ Ἑλληνικόν. Ἐνταῦθα παραγγέλλει τῷ τε Κλεάρχῳ, κ. τ. λ.

λαβόντι ἥκειν. Attraction for ἥκειν λαβόντα, which latter form occurs lower down in speaking of Xenias.—συναλλαγέντι πρὸς, κ. τ. λ. "To come to terms with those at home and send away," &c.—ὁ εἶχε 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, ἀποσέμψας τὸ στράτευμα ὁ εἶχε. Aristippus did not come in person with the troops, but sent Menon as their commander. Compare § 6.—ὡς αὐτῷ προεστήκει. "Who had been commanding for him."—τοῦ ξενικοῦ. Supply στρατεύματος.—ικανοί
The indicative is here employed, because the writer speaks in his own person. The optative, εἰπός, which some editions exhibit, would be spoken in the person of Cyrus, as giving his directions.

§ 2.

τὸς Μιλητον πολιορκοῦντας. Compare i., 1, 7.—ἐκέλευς. "He urged." Observe that κελεύω 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 Halbkart, "Er munterte die Vertriebenen auf."—εἰ καλὸς καταπράξετεν, κ. τ. λ. "If he should successfully accomplish the purposes for which he was going on the expedition." Supply τα πράγματα.—μή 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. Jelf.)—παρῆσαν εἰς Σάρδεις. " Came to Sardis." Observe here the peculiar employment of πάρεμι, 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 situated 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 Σάρδες and Σάρδεις; the Attic form is Σάρδεις. The Latin writers use Sardis in the singular, or, more frequently, in the plural, Sardes.

§ 3.

Ξενίας μὲν ὅ. "Xenias accordingly."—τοὺς ἐκ τῶν πόλεων. "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 τετρακισχίλιον. "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."—γυμνήτας. "Light-armed." Consult note on ὀπλῖταις, i., 1, 2.
—ός πεντακοσίον. "About five hundred." The particle ὃς, when joined with numerals, marks that they are to be taken as a round number, and is to be translated "about," or "nearly."—δ Μεγαρέων. "The Megarean." Megaris was a small country of Greece Proper, lying to the west and northwest of Attica.

eίς ἑπτακοσίον ἔξων ἄνδρας. We have given here the ordinary reading, with Krüger, Bornemann, Lion, Halbkart, and others, making Pasion 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 ἑπτακοσίον. Still, however, by adopting this reading, and also τριακοσίον 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 eίς τριακοσίον μὲν ὀπλίτας, τριακοσίον δὲ πελταστάς ἔχων; but this will be found to clash with Xenophon's estimate of the entire force, as already alluded to. Consult note on ἐγένετο οἱ σύμπαντες, i. 2, 9.—τῶν ἦμφι Μιλησίων στρατευμένων. "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.

Οὕτω μὲν είς 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 § 6 and § 9.)—Τισαφέρνης 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.)

μείζων ἡ ὃς ἐπι. "Greater than as if against," i. e., on too large a scale to be intended for. When the comparative refers to a rela-
tion or proportion, it is followed by ἡ πρῶς or ἡ κατά, or by ἡ ὁποτε or ἡ ὥς. After ἡ ὁποτε the infinitive is found, and after ἡ ὥς most commonly the optative, with ἄν. Here, however, ἡ ὥς is employed without any following verb. (Kühner, § 783, Obs., ed. Jelf.)—ὁς βασιλέα. "To the king." Observe here the employment of ὥς as a sort of preposition with the accusative. Usage has, for the most part, limited this ὥς to cases where the object is a person, not a place or thing; whereas ὥς, when joined with a preposition (πρῶς, εἰς, ἐπί), is usually employed of things rather than persons.—ἡ ἐδώνατο τάξιςτα.—"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 ὁδῷ ἢ ἐδώνατο τάξιςτα πορεύσθαι.

§ 5.

τὸν στόλον. "The armament."—ἀντιπαρεσκεναζέτο. "Began to prepare himself in turn." Observe the force of the middle.—οὺς εἰρηκα. Full form, τοὺς οὐς εἰρηκα.—ὁμάτο. "Began his march." Observe that ὁμαίω, 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 Σάρδων. Cyrus's march from Sardis took place, as is commonly supposed, about the 6th of March, B.C. 401.

ἐξελάνει. "He advances." Xenophon uses ἐξελάνω here, and 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 τὸν στρατὸν 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 σταθμοῖς, 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 ferseng, which has been changed in Arabic into farsakh. 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.)

Μαέανδρον ποταμόν. The Maeander rose near Celænæ, in Phrygia, 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 εὔρος. Supply ἕν.—δύο πλεῖθρα. “Των πλεῖθρων, 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 ἑπῆν, 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 διαβὰς. The army appear to have crossed the Maeander above, or north of the junction of the Lycus. (Ainsworth, p. 13.)—Κολοσσός. 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.—πόλεις οἰκουμένην, κ. τ. λ. “An inhabited city, flourishing and large.” The expression πόλεις οἰκουμένη is employed in contradistinction to desert cities, afterward met with on the march.—καὶ ἥκε 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.

πελταστῶς. “Targeteers.” The πελτασταῖ were an intermediate class of troops between the heavy-armed (ὅπλιται) and the light-armed (ψιλοί, or γυμνῆτες). They were armed nearly in the same manner as the hoplites, but their corselets were of linen, instead of bronze or iron; their spears were short, and they carried small, round bucklers or targes, called pelta (πέλται), whence their name of πελτασταῖ.—Δὸλοπάς, καὶ Αἰνιάνας, κ. τ. λ. “Dolopians, and Αἰνιάνιας, and Olynthians.” The Dolopians and Αἰνιάνιας were Thes-
salian tribes. The former dwelt in that southeastern angle of Thessaly formed by the chain of Mount Pindus, or rather Tymphres-tus, on one side, and Mount Othrys, branching out of it, on the other. The Ænianians occupied the upper valley of the Sperchius, and were separated from the Dolopians by Mount Othrys. The Olynthians were inhabitants of Olyanthus, a powerful city of Macedo-nia, in the district of Chaldicidice, at the head of the Sinus Toro-naicus.

§ 7.

Κέλαινας. " Κέλαινα." A city of Phrygia, in the southwest, near the sources of the Maeander.—ἐνταῦθα Κύρω βασιλεία ἤν. Cyrus had a palace, or viceregal residence, in this city. But Ainsworth (p. 18) is in error when he calls Κέλαινας, 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 sur-rounded 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 Κέλαινας; 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. (Dict. 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 Per-sians. It occurs in Hebrew, under the form paredēs, as early as the time of Solomon (Eccles., ii. 5.—Cant., iv., 13); and is also found in Arabic (jirdaus) and in Armenian (pardes). Consult Dict. Ant., s. v.

tθέρενεν ἀπὸ ἵππου. " Used to hunt on horseback." Observe here the employment of ἀπὸ with the genitive to indicate the direction of an action from one quarter to another.—ἀπότε γηγυνάσαι βοῦλοιτο. "Whenever he wished to exercise." The optative is here used in stead 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.—εἴ δὲ πηγαί, κ. τ. λ. "And its springs flow from the palace." Observe here the em-
ployment of the substantive verb with a preposition, indicating motion from out of a place. It is the same, in fact, as saying, ai de πηγαί εἰσιν ἐν τοῖς βασιλείοις καὶ ἐκ τοῦτων ῥέουσι. Livy speaks of the Maeander as flowing "ex arce summā Celenarum" (xxxviii., 13); but he probably confounds the Maeander with the Marsyas. Consult note on ἐπὶ ταῖς πηγαίς, § 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.—kręmá. "Well fortified." The structure referred to would be what we should term a castle.—ἐπὶ ταῖς πηγαίς. "At the sources." From Arrian (i., 29) and Quintus Curtius (iii., 1) we learn, that the citadel of Celaenae 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 Κατάφθακτης, or, as he gives it in the Ionic form, Κατάφθικτης. Strabo, again, states that a lake on the mountain above Celaenae was the reputed source of both the Marsyas and the Maeander. (Strab., xii., p. 578.)—κυβάλλει. "Emptying." Literally, "throws (itself)." Supply καυτόν, and compare note on ἔξελανει, § 7.

ἐκδείραι Μαρούνα. "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 temerity, 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 reference.—ὅθεν ai πηγαί. Supply ἔστι.

§ 9.

ἠττθεὶς τῇ μάχῃ. "After having been defeated in the (memorable) fight." Observe the force of the article. The reference is to the battle of Salamis.—ημέρας τριάκοντα. This long delay was occasioned by his waiting for the troops of Clearchus, as well as other re-enforcements.—τοξότας 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 Σωσίας. Dindorf, on the other hand, prefers Σώσις, as a more Sicilian form, following the authority of Burmann (ad Doreil. Sic., p. 504, 553). Σωκράτης, however, rests on good MS. authority. Schneider retains the reading here of the common text, namely, ἔξτασις δείκτας χείλιος, 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 πριακοσίως, with Dindorf and others.—Σοφαίνετος ὁ Ἀρκάς. Not to be confounded with the Stymphalian of the same name. Krüger, however, thinks that we ought here to read Κλεάνωρ (de Authent., p. 40).

εξέτασις καὶ ἄριμον. “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.—ἐγέρνοτο οἱ σύμπαντες. “There were in all.” Observe that the article joined to πάντες, ἄπαντες, or σύμπαντες, gives these adjectives, when connected with numerals, the force of “all together,” or “in all.” (Matth., § 266.)—δείκται μὲν μύριοι 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 (ἄμφι τοῦς διςχίλιονς); 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 Celænae will be as follows: namely, there were with
### Xenias
Xenias was assigned 4000 drachmae.

### Proxenus
Proxenus was assigned 1500 drachmae.

### Sophanetus the Stymphalian
Sophanetus the Stymphalian was assigned 1000 drachmae.

### Socrates the Achaian
Socrates the Achaian was assigned 500 drachmae.

### Pasion
Pasion was assigned 700 drachmae.

### Menon
Menon was assigned 1000 drachmae.

### Clearchus
Clearchus was assigned 1000 drachmae.

### Socrates the Syracusan
Socrates the Syracusan was assigned 300 drachmae.

### Sophanetus the Arcadian
Sophanetus the Arcadian was assigned 1000 drachmae.

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Yet Schneider exclaims, in the same note, "Miror equidem inter- pretes, qui sedere ad rationes noluerint." (Thirlwall's Greece, iv., p. 289, n.)

§ 10.

Πέλται. 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 Celenæ 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 Λύκαια ἔθνε. "Solemnized the Lycean rites," i. e., celebrated the festival of Lycean Jove. Observe that ὑω has here the meaning of "to celebrate with sacrifices or offerings," and that with τὰ Λύκαια we must supply ἱερά. The Λύκαια was a festival with contests, celebrated by the Arcadians in honor of Jupiter, surnamed Λυκαῖος.
Plutarch informs us, that its celebration resembled in some degree that of the Roman Lupercalia. (Vit. Cas., c. 61.)—καί ἄγωνα θηνε. "And instituted a contest," i. e., games, or trials of skill in gymnastic exercises. The term ἄγων is here employed in a generic sense, as comprehending several species of gymnastic encounters.

στλεγγίδες χρυσαὶ. "Golden flesh-scrappers." The στλεγγίς (rarely στμλγίς or στμλγίς) 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 palestra, 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 στλεγγίδες, 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 (kammähnlich), and worn around the head by women, and by θηνοὶ sent to an oracle or a solemn festival. They were secured behind by bands, and hence are sometimes called ταυνίδια. (Staatshaush. der Athener, Bd. ii., p. 330, seq.) Böckh refers to Schweighäuser (ad. Athen., xiii., p. 605, b), who describes it as "bracteum qua caput redimunt mulieres." 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, Στλεγγίς ἠ ξύστρων, κ. τ. λ.

Κεραμῶν ἄγωραν. "The market of the Ceramians." The term ἄγωρα, as here employed, is evidently meant to indicate a place of considerable traffic, but the particular site is altogether unknown. Rennell seeks to identify it with Kutáhibie, and Hamilton with Ushák. Ainsworth, however, as will appear from his map, differs.
from both.—εσχάτην πρὸς τῇ Μυσίᾳ χώρα. "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 Ushák is separated from Ghiediz by a mountainous and uninhabited district, and therefore, as above stated, makes Ushák correspond to the market of the Ceramians.

§ 11.

Καῦστρου πεδίον. "The plain of Caýstrus," i. e., the plain in which stood the city of Caýstrus. (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 Caýstrus at the present site of Ishákli; 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 Caýstrus to correspond to Chaí-kői, a village on the south side of the marshy plain of Bulárádžir. 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 (καύω) 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 Caýster, to the south of Mount Timolus, an idea altogether irreconcilable with the statements and distances given by Xenophon. (Ainsworth, p. 28.) And, finally, Mannert conjectures the true reading to be Κίστρου 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.)

μισθος πλέον ἤ τριῶν μηνῶν. "More than three months' pay." The comparatives "more," "less," πλέον, μειων, &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 ἄξει οὖ μεῖον L.
NOTES TO BOOK I.—CHAPTER II.

διευρίσκων; and again, 6: ἵππεας μὲν ἦμιν εἶναι μείον ἡ τὸ τρίτον μέρος. (Matthiae, § 437, Obs. 2.)—ἐπὶ τὰς ύφαρας. "Unto his gates," i. e., unto his quarters.—δὲ ἐπίλιδας λέγων διήγε. "He, however, kept giving them hopes," i. e., of soon receiving their pay. Observe that διώγω, διατελέω, &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, "he, however, passed the time speaking hopes."—καὶ δῆλος ἦν ἀντιόμενος. "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 τρόπου. "In conformity with Cyrus's turn of character." Literally, "from Cyrus's turn," i. e., emanating from it as a natural quality.—ἐχόντα μὴ ἀποδιδόναι. Supply αὐτόν before ἀποδιδόναι, and with which ἐχόντα agrees.

§ 12.

'Ενταῦθα ἄφικνεται, κ. τ. ἦ. 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 Paroreius, 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.)—Συνενέσσετο. The name Syennesis appears to have been common to the native princes of Cilicia, both before their subjugation by the Persians, and after they had become tributary to them. (Bühler ad Herod., i., 74.) It has been supposed by some that Syennessis, 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 to intimate, that she was attracted by the personal qualities of the prince.—τὸν Κιλίκων. Cilicia was a country of Asia Minor, on the sea-coast, south of Cappadocia and Lycaonia, and to the east of Pamphylia.—Ἀσπενδίων. Aspendus was a city of Pamphylia, lying for the most part on a rocky precipice, on the banks of the River Erymmedon.—συγγενέσθαι. "Was intimate with."

§ 13.

Θυμβριόν. Hamilton and Ainsworth agree in making the ancient Thymbrium correspond to the modern Isháklí, situate at the foot
of a mountain called the Sultan Tâgh. — παρὰ τὴν ὄδόν. "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 Olon Bounar Debrent ("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 considerable stream. (Researches, vol. ii., p. 184.) — ἦ Μίδον καλουμένη. "Called Midas's." Literally, "called that of Midas." Supply κρύνη for the government of Μίδον. For an account of the different legends respecting Midas, consult Class. Dict., s. v. — ἐφ' ἦ. "At which." The preposition ἐπὶ here with the dative expresses proximity, (Matth. § 586.) — τὸν Σάτυρον ἡρεσσαί, 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.

Τυραιὸν. Some editions give the name as Τυριαῖον. Tyraeum, or Tyrieum, was a city of Phrygia, near the borders of Lycaonia. Hamilton identifies it with Ilgâñû. Mannert, less correctly, seeks to make it correspond to Akshehr.—ἐξέτασιν 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 as 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 ταχθήναι 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 ἀυτοῖς, and none after μάχην.—συντάξαι δὲ ἐκαστὸν, κ. τ. λ. "And each (general) form his own men." With ἐκαστὸν supply στρατηγὸν. — ἐπὶ τεττάρῳν. "Four deep," i. e., resting on four files or ranks. This arrangement
would give a more extended front, and would cause the Grecian 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 παλαιόν; on the other hand, when it advanced in column, or on a front narrower than its depth, it was called πλέον δεξίον. "The right wing." Supply κέφας. — τὸ μέσον. "The centre." Observe that τὸ μέσον is here used substantively.

§ 16.

ἐθεώρη. "Reviewed."—παρήλαυν. "Marched past him."—κατὰ ἱλας καὶ κατὰ τάξεις. "In troops and in companies," i. e., in troops of horse and companies of foot. By ἱλη 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 Cyropolæia (ii., 1, 4), makes it consist of 100 men. Here, again, the term is employed in a general sense.—Ἐλλήνας. Depending on ἐθεώρη, supposed to be understood.—παρελαύνων. "Riding by them."—ἔφ' ἄρμαμαζης. "In a covered carriage." By ἄρμαμαζα 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. (Dict. Antiq., p. 487, a.)

χιτώνας φόνικον. "Scarlet tunics." Scarlet or crimson appears to have been the general color of the Greek uniform, at least in the days of Xenophon.—κνημίδας. "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 Dict. Ant., s. v. Ocreea.)—καὶ τὰς ύπόπδας 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 ἐκκεκαθαρμένας, "burnished,"
not perceiving that this very idea is implied in the reading of the ordinary text, ἐκκεκαλυμμένας. Observe, moreover, that ὀπίδας 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 acies, to denote a body of men drawn up in battle array.—ἐκέλευσε προβάλεσθαι τὰ ὅπλα, κ. τ. 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 ὅπλα, which is more in accordance with the usual manner of Xenophon. By ὅπλα 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 couch 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 προβάλεσθαι, "to thrust or put forward in front of themselves." As regards the particular meaning of ὅπλα here, consult Sturz., Lex. Xen., s. v.—ἐπιχωρήσαν ὅλην τὴν φάλαγγα. The object of the order was to represent a movement upon an enemy in sham fight.

ταῦτα προείπον. "Notified these things."—ἐπεὶ ἐσάλπιγξε. "When the trumpet sounded." Literally, "when (the trumpeter) sounded the trumpet," so that, in fact, ὁ σαλπιγκης is understood. The word denoting the subject is commonly omitted, when the verb itself expresses the customary action of the subject.—ἐκ δὲ τοῦτον ὑάσσον προιόντων. "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 ὑάσσον.—ἀπὸ τοῦ αὐτομάτου. "Of their own accord."—δρόμος ἐγένετο, κ. τ. τ. 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. Zeune very strangely takes ἐπὶ τῶς σκῆνας 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 τῶς σκῆνας ἔλθον in the next section. Had Xenophon intended to have conveyed Zeune’s meaning (absurd enough in itself), he would have written, in this last-mentioned section, ἐπὶ τῶς ἔκατων σκηνῶν ἔπηλθον.
§ 18.

τῶν δὲ βαρβάρων, κ. τ. λ. "Thereupon there was much fear both unto 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 depend on φόβος, and regards αἶλλος as a nearer definition of the former. This, however, is extremely harsh. With φόβος supply ἐγένετο.—ἐκ τῆς ἄρμαμάξης. Zeune, Weiske, and Krüger regard ἐκ here as equivalent to ἐπὶ. This, however, has been successfully refuted by Bornemann (ad loc.) and Sintenis (Jahrb. für Philol. und Päd., Bd. xlvi., p. 152). Lion’s explanation (adopted by Bornemann and Poppo) appears to be the true one; namely, that the queen’s har-mamaxa 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 ἐκ τῆς 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 ἐκ τῆς ἄγορᾶς . . . . ἐφύγον. Compare the note on τῶν ἐκ τῶν πόλεων λαβόν, 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.

—ἐκ τῶν Ἐλλήνων εἰς τοὺς βαρβάρους. "Struck by the Greeks into the barbarians." More literally, "(proceeding) from out of the Greeks into the barbarians."

§ 19.

Ἰκόνιον. 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 Κόνιγκ.—Δυνανιακ. 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 ὀδηγ. "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.

τὴν Κιλισσαν ἐς 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 Pompeipolis, the modern Mezelli, 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 λόχων of Menon’s force, as subsequently mentioned.—καὶ συνεπέμψεν αὐτῷ 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 Méwova.

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 Dana. The modern name of Tyana is Κιζ Ηισσάρ. 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 Syennesis to quit the Cilician gates. Hence, too, we may account for the length of time, three days, that Cyrus remained at Tyana.—ἐν ὅ. “During which time.” Supply χρόνῳ.—φοινικιστήν βασίλειον. “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 παραλογυρεῖς, 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 φοινικιστής. There are other, but inferior modes of interpreting it. Thus, in the Lexicon of Zonaras, it is made equivalent to βασείς, and hence some translate φοινικιστήν βασίλειον, “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 φοινικιστήν by “a bearer of the red standard,” deriving it at once from φωινικίς.—καὶ ἑτερόν τινα τῶν υπάρχων ὑπνύστην. “And a certain other powerful individual of the chief officers,” i. e., a person high in
command in the barbarian army. By ῥυάρχος 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, Ἀριαῖος is called ὅ Κύρων ῥυάρχος further on. (i., 8, 5.—Compare Poppo, Ind. Græc. ad Xen., Anab., s. v.)

§ 21.

ἐντεθεὶς ἐπειρώντο εἰςβάλλειν, κ. τ. λ. “Thence they endeavored to penetrate into Cilicia.” Literally, “to throw (their army) into Cilicia.” Supply τὸν στρατὸν, or, what is equivalent, ἔαυτοὺς. The army marched from Tyana to the Cilician gates, with the view of entering Cilicia by means of this pass.—γὰ δὲ εἰσβολή, 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, Ρύλα Κιλικίας), and by the Turks at the present day, Gölek 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.)—Ἀμῆχανος εἰσελθεῖν στρατεύματι. “Impracticable 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: ἡν ἀμῆχανος ἡν εἰσελθεῖν. (Krüg., ad loc.)

κλεοπτώς εἰπ. “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 κτήσιουλεύω αὐτῷ, i., 1, 3. —ἐτεὶ ἦσθετο ὅτι, κ. τ. λ. We have adopted here the reading of Dindorf. The common text has ἐτεὶ ἦσθετο τὸ τε Μένωνος στράτευμα,
The authority of the MSS. is decidedly in favor of 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 Lacedæmonians was coming round from Ionia to Cilicia, under the orders of Tamos.—έλοι τῶν ὄρων. *Within the mountains,* i.e., this side of Mount Taurus, having crossed the range and got into Cilicia.

καὶ διὶ τριήρεις ἡκουε, κ. τ. λ. According to Krüger, the construction is as follows: καὶ διὶ ἡκοὺε Ταμῷν ἔχοντα τριήρεις, τὰς Λακεδαίμονιν καὶ αὐτῶν Κύρου περιπλεούσας ἀπὸ Ἰωνίας εἰς Κιλίκιαν. The objection, however, to this arrangement is, as Poppo correctly remarks, 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 *confusio locutionum*, and refers to a parallel passage in Thucydidides (iii., 26); but his own explanation is not more satisfactory than Krüger's. Weiske, again, is of opinion, that the words from Ταμῷν to Κύρον, both inclusive, are a mere interpolation, 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 Ἐρμηνείας*, § 198, p. 80. The best, and certainly the most natural way, is to regard Ταμῷν ἔχοντα as a parenthetical clause, depending on ἡκοὺε 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 commanding them, which were those of the Lacedæmonians and of Cyrus himself.”* Tamos, who is here spoken of, was an Egyptian, a native 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 his children, by King Psammitichus.

§ 22.

καὶ εἶδε τὰς σκηνὰς, κ. τ. λ. *“And saw the tents where the Cilicians were guarding.”* We have retained εἶδε, the reading of the ordinary 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 εἴδε, therefore, Muretus conjectures εἴλε, "took possession of," and he is followed by Weiske, Schneider, and others, some of whom, moreover, as, for example, Weiske, give the imperfect ἐφύλαττον 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 ἐφύλαττον, "used to guard," but if a permanent guard were kept here, a fortress, or at least more substantial dwellings, would be required; and, besides, what need of a permanent guard in time of peace?

πεδίον μέγα καὶ καλὸν. 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. —ἐπὶφρυνον. "Well-watered." Literally, "flowed upon," and taken here in a passive sense. Cilicia Campestris was watered by the Cydnus, Sarus, and Pyramus, already mentioned.—ἐμπλεων. "Full." Accusative singular neuter of ἐμπλέως, ων, Attic form for ἐμπλέος, α, ον, and agreeing with πεδίον.—σώσομαι, καὶ μελίνην, καὶ κέγχρον. "Sesame, and panic, and millet." By σώσομαι 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.—κέγχρον. 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.)
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’ αὖτα περιέχει ὄχυρον, κ. τ. λ. “Moreover, a strongly-defended and lofty mountain range surrounds it on all sides from sea to sea.” By δρος ὄχυρον is meant a mountain range defended by both nature and art. Under the description here given of the μέγα πεδίον, 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 ὑάλάττης εἰς ὑάλατταν. 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 Rhozus.

§ 23.

Ταρσοῦς. “Tarsus.” We have given here the plural form for consistency’ sake, since we have τοῦς Ταρσοῦς in § 26. It is adopted, also, by Dindorf, Bornemann, and many others. Several good MSS., it is true, have the singular here; but this form would rather seem to have been employed by writers of a later date. So Xenophon, in § 24, has Ἰσσοῦς, where other and later writers use the singular. Tarsus was a city of Cilicia Campestris, on the River Cydnus, not far from its mouth.—ἐνταῦθα ἦσαν τὰ Συννέσιος βασιλείαι. “Here was the palace of Syennesis.” Observe the employment of the neuter plural with a plural verb, although inanimate objects are referred to. This 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 Syennesis 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 Syennesis.” (Kühner, § 385, b.—Jahrb. für Philol. und Päd., Bd. xxxix., p. 26.) Compare i., 7, 17.

Κύδνος ὅνομα. The Cydnus rose in the chain of Mount Taurus, and fell into the sea a little below Tarsus. It is now the Tersoos.—ἐὕρος δέο πλέθρων. “Of two plethra in breadth.” Observe that ἐὕρος, like ὅνομα preceding it, is the accusative of nearer definition, and that πλέθρων depends not on ἐὕρος, but on ποταμός.—πλέθρων. Consult note on i., 2, 5.

§ 24.

eἰς χωρίον ὄχυρον. “For a strong-hold.” Observe the construction of ἐξέλιπτον 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 φυγόντες in the text after ὁγγέον, nor, as Stephens thinks, ἐλθόντες or καταπέφυγότες.—πλὴν οἱ τὰ καπηλεία 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 καπηλεία ἔχοντες οὐκ ἐξέλιπον; so that the literal meaning of the clause is as follows: "save that those did not leave who kept the public houses."—ἐν Σόλως καὶ ἐν Ἰσσοῖς. "In Soli and in Issus." Soli, or Soloë, 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 Σολοικισμός (solecism), to denote any violation of the idiom of a language. The ruins of this place exist near the site now called Mezzetti, on the coast. As regards the Latin form of the ancient name, it may be remarked, that, though Mannert pronounces Soli incorrect, yet the books vary between this form and Soloë, and the former is more in accordance with analogy than the latter. (Consult Tzschucke, 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 Aiiasse corresponds to the site of the ancient town.

§ 25.

πρωτέρα Κάρων, 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 ἡπερβολῇ, κ. τ. λ. "In the passage, however, over the mountains that reach downward 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 τὸ πεδίον, which would certainly give a clearer mean-
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ing. With τῶν, after ὄρων, supply καθηκόντων.—ὅνο λόγοι. "Two companies." The numbers of the λόγος appear to have differed in different states, owing, probably, to the different divisions of regiments among them. Most usually, however, a λόγος contained about 100 men, and corresponds in this way to the Roman centuria. Hence λοχαγὸς is the same as centurio; and by λοχιτίς ἐκκλησία is meant the Roman comitia centuriata. On the present occasion, the λόγος, 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 ἐκατὸν ἐκαστὸς ὀπλίται. (Krüg., de Authent., p. 41.)

υρπαξὸντας τί. "While plundering something," i. e., while engaged in some marauding affair.—ὑπολειπθέντας. "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. —εἰτα πλανομένων ὑπολέσθαι. "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 οὖτως, or ἔπειτα, or, also, εἰτα, is inserted between, or else appended to the two. (Buttmann, § 144, 6.)—ἐκατὸν ὀπλίται. Krüger, as already remarked, proposes to read ἐκατὸν ἐκαστὸς ὀπλίται. Compare iv., 8, 15, and Matthiae, § 301, Obs.

§ 26.

καὶ τὰ βασιλεία τὰ ἐν αὐτῇ. With the second τὰ supply ὄντα.—μετεπέμπτο τὸν Συνέννεσιν, κ. τ. λ. "Sent for Syennessis to come unto him," i. e., summoned Syennessis 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’ ὄντε πρῶτερον, 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 Κύρω supply εἰς χείρας. The phrase εἰς χείρας ἐλθεῖν, ἔναι, συνίεινα τινι, 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, ὄντε ἥδελε, where we would expect the infinitive.—πρῶν ἡ γυνὴ αὐτὸν ἐπείπε. The adverb πρῶς 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. Jelf.)
§ 27.

ἐπεί συνεγένοντο ἀλλήλοις. "When they met one another."—εἰς τὴν στρατιὰν. "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. Syennessis even 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."—χρυσοχάλινον. "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 χρυσοχάλινος, however, usually applies to Persian customs.—στρεπτῶν χρυσῶν. "A twisted collar of gold." The term στρεπτός is properly an adjective, and in its present signification has κόκλος, 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 torques or torquis. The following wood-cut, taken from an antique, will give a correct idea of one.
NOTES TO BOOK I.—CHAPTER III.

υκινάκης χρυσοῦν. "A golden short-sword." The term υκινάκης (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 ἄφαρτάζεσθαι. "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 ἑρπασμένα, κ. τ. λ. "And to receive back," &c., i. e., and that he himself and his subjects should receive back.—ἵνα ποι ἐντυγχάνωσιν. "If they meet with them anywhere," i. e., wherever they, the Cilicians, may meet with them. Some, less correctly, make ἀνδράσας the subject of ἐντυγχάνωσιν. Consult Bornemann, ad loc.

CHAPTER III.

§ 1.

οὐκ ἔφασαν ἰέναι τοῦ πρώσω. "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 ἔφασαν be-
comes equivalent here to the Latin negabant. So ὡκ ἐώ, "I forbid;" ὡκ ύπισχυόμαι, "I refuse;" ὡκ ύποδέχομαι, "I decline." (Buttmann, § 148, note 2.—Matthiae, § 608, 1.)—τοῦ πρόσω. Every adjunct 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 έναι τοῦ πρόσω will mean, in fact, "to go a part of the farther way," i. e., to go any part. (Buttmann, § 132, 4, c, note.)—ἐπὶ βασιλέα έναι. "That they were going against the king."—μαυθόρναι δὲ ὡκ ἐπὶ τοῦτῳ ἕφασαν. "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 juxtaposition.

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

§ 2.

μικρῶν ἐξέφυγε, κ. τ. λ. "Narrowly escaped being stoned to death." Observe that πετρωθήναι is simply "to be stoned;" but καταπετρωθήναι, "to be stoned to death." Hence, Poppo correctly renders the present clause by vic effugit quin lapidibus interfeceretur." 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 another, 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 accusative, with Dindorf, in place of the genitive, τοῦ καταπετρωθήναι, of the common text. The expression ἐκφεύγειν τινός means "to escape out of a thing," effugere ex aliqua re; whereas ἐκφεύγειν τι is "to escape a thing," effugere rem. Now, if we retain the genitive
in the text, καταπετρωθήναι 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.)

διὰ οὗ δυνῆσεται. In oblique discourses, διὰ and ὡς 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 δυνῆσεται, therefore, is here employed to show that Clearchus now knew for certain that he would not be able to succeed by force.—ἔδωκον. Observe the continuance of action indicated here by the imperfect. So, again, ἔδοικας οὖν and ἔσιότων which follow.—ἔθαψας οὖν. The soldiers might well wonder at seeing tears shed by so stern and imperious a man as Clearchus.

§ 3.

ἄνδρες στρατιώται. "Soldiers." Many personal nouns which express a station or profession are used as adjectives, and the word ἄνδρος 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, ἄνδρες 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.)—διὰ 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 dative 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 ἥ τῶν Δακεδαμονίων πόλεις φέροντα ἐπὶ τῇ πολιορκίᾳ. (Xen., Hell., vii., 4, 21.)

tά ς τέ ἅλλα. "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 intransitive force of καὶ is particularly seen when it connects the general and particular. Thus, we have τά τέ ἅλλα 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 ἅλλως τέ καὶ, which is to be simply rendered "especially." (Kühner, § 758, 3, ed.)
NOTES TO BOOK I.—CHAPTER III.

(Jelf.)—οὐκ έἰς τὸ ίδιον κατεδέχετο ἐμοί. "Laid not up for myself for my own use."—ἀλλ' οὖδὲ καθήκουσα, 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' οὖδὲ. 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 ὑμῖς. 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 στρατιὰν, chap. ii., § 27.

§ 4.

καὶ ύπὲρ τῆς Ἑλλάδος ετιμωρούμην, 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 averted is in the dative, but the person on whom vengeance is taken is in the accusative. Thus, τιμωρεῖν τινι τοῦ παιδὸς τὸν φονεά, "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 τιμωρεῖσθαι τίνι, "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."

εκ τῆς Χερσονήσου αὐτοῦ εξελαύνων. 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 ύπὲρ Ἑλλησπόντου, i., 1, 9.—ὡφαίρεσθαι τοῖς ἐνοικιόντας, κ. τ. λ. "To take away their land from the Greeks who dwelt 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 ὡφαίρεω is more frequent than the active.—ὡνθ' ὡν εὗ ἔπαθον υπ' ἐκείνου.
"In return for the benefits I had received from him." Literally, "in return for (the things) with reference to which I had been well off through him." Observe that ἀνήθ' ὅν is here equivalent to ἀντὶ τοῦ τῶν ἥ, the genitive ὅν being an instance of the ordinary Attic attraction.

§ 5.

ἐπεί δέ. "Since, however."—συμπορεύεσθαι. "To go along with me." Supply μοί.—προδόντα. We would expect here προδόντα, but προδόντα is used instead, agreeing with ἐμέ understood, and which is to be supplied as an accusative before χρῆσθαι.—πρὸς ἐκεῖνον ψευδόμενον. "Having proved false to him," i. e., having broken my word to him.—μεθ' ὑμῶν εἶναι. "To side with you." Porson conjectured here εἶναι, "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 μετά τινος is very frequently employed in the sense of "to act with one," "to side with one." Compare Xen., Cyrop., ii, 4, 6: μετὰ τοῦ ἡδικημένον ἑσθαι; and consult Poppo's remarks on the present passage.—εἰ μὲν ὗν δίκαια ποιήσω. "Whether, indeed, I shall be doing just things," i. e., acting a just part. The particle εἰ, 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.

αἰρήσομαι δ' ὅν ὑμᾶς. "Still, however, I will prefer you."—καὶ νῦντε ἐρεῖ νῦνεις. "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. (Matthiae, § 609.)—εἰς τοὺς βαρβάρους. "Among the barbarians," i. e., into the land of the barbarians. Compare note on εἰς Πισίδας, i., 1, 11.

§ 6.

σὺν ὑμῖν ἔφομαι. Since the idea of direction lies at the foundation of the use of the dative, the verbs that signify "to follow" take this same case. But inasmuch as these verbs also express companionship, they are often construed with σὺν, ὑμα, &c. (Matthiae, § 403.)—καὶ σὺν ὑμῖν μὲν ἅν, κ. τ. λ. "And I think that with you I
shall, in all likelihood, be honored wherever I may chance to be." The future infinitive ἔσοσθαι would express, if here employed, something that is certain to happen; whereas ὃν ἐλευθερωποιν refers merely to what is probable, and likely to occur under certain circumstances. (Kühner, § 429, 3, Obs. 2, ed. Jelf.)—τέλειος. When the same person is both the subject and object of the verb, the nominative stands with the infinitive, not the accusative.—οὐτ' ἄν φίλον ὕπερπελήσαι, κ. τ. λ. "Either to assist a friend or defend myself against an enemy." In the preceding clause we had the present infinitive ἔλθω, 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 ἄν. 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.)

ὡς τευχόν ὅλον ἄντον, 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 ὡς occurs with the verbs εἰδέναι, ἐπιστασάσθαι, νοεῖν, ἔχειν 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 οὖνω. (Kühner, § 702, ed. Jelf.)

§ 7.

καὶ οἱ ἄλλοι. "As well as the rest," i. e., those under the command of the other generals.—ὅτι οὐ φαίνη, κ. τ. λ. "Because he refused to march toward the king." Consult note on οὗκ ἔφεσαν, § 1. Observe, moreover, that παρένεσθαι 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 οὗ φαίνη, the latter being taken as a combined idea.—παρὰ βασιλέα. Observe that ἐπὶ βασιλέα would convey the idea of advancing against in order to attack; but that παρὰ βασιλέα implies merely a
going toward, or an approaching. Thus we have, ii., 2, 3, ἦναι ἔπι βασιλέα, and again, ii., 2, 4, ἦναι παρὰ τοῦς Κύρον φίλους.—παρὰ Ξενίου καὶ Παισίους. "From Xenias and Pasion," i. e., having left those commanders. Some supply here ἀπελθόντες, but this is quite unnecessary, the idea being sufficiently conveyed by the preposition παρά.—καὶ τὰ σκενοφόρα. "And their baggage." Literally, "and the beasts of burden that carried their baggage." Supply κτήνη. These were mules, asses, and oxen, and are expressly distinguished from horses in another part of the work (iii., 3, 19). Some supply the ellipsis more fully by κτήνη τε καὶ ὁχήματα, from Herodian (viii., 1), but this is not required. Compare Bos, Ellips. Gr., s. v. κτήνη, and Schaefer, ad loc.

§ 8.

τούτοις ἀπορῶν τε, κ. τ. λ. "Being both perplexed and grieved at these things." Weiske, following Zeune, reads τούτον here in place of τούτοις. But ἀπορεῖν τενος is "to be in want of any thing," whereas ἀπορεῖν των 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 πράγματι. He ought merely to have said that the construction with the dative is comparatively rare.—δὲ ἦναι μὲν οὐκ ἤθελε. "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 ὡς with the genitive absolute, as expressing the opinion or assertion of another; and compare note on ὡς ἐπιβουλεύοντος, 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 αὐτός δ' οὐκ ἔφη ἦναι, the meaning of which has been often mistaken, compare the German version of Becker: "Dies geschah: allein Klearchos wollte auch jetzt nicht zu ihm gehn," and also the Latin one of Amaseus: "quo facto ille iterum se venturum negavit."

§ 9.

τοῖς προελθόντας αὐτῷ. "Those who had come to him." The ref-
erence is to those who had left Xenias and Pasion.—"Ανδρές στρατιώται. Krüger remarks, that this speech belongs to the class which the Latin rhetoricians termed "orationes figuratae," and the Greek, λόγοι ἑσχηματισμένοι. This mode of addressing an audience is employed, when the speaker does not wish to express himself fully on 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.—Τὰ μὲν δὴ Κύρου, 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 ἐξει supply ἑαντά, and with τὰ ἡμέτερα supply ἐξει ἑαντά.—ἐπεὶ γε οὐ συνεπόμεθα αὐτῷ. 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.—οὐτε ἐκεῖνος ἐτί ἴμιν μισθοδότης. A most artful remark, and well calculated to produce uneasy feelings in his auditors.

§ 10.

οὕτι μὲντοι ἄδεικενθαι, κ. τ. λ. "That he thinks, indeed, he is wrong-fully dealt with by us, I am well aware."—ἐλθεῖν. "To come unto him."—τὸ μὲν μέγιστον. "Chiefly." Literally, "what is greatest." Observe that τὸ μέγιστον is here in apposition with what follows, and is equivalent, when resolved, to δ μέγιστον ἑστί. (Matthiae, vol. ii., p. 710.)—οὕτι σύνοιτα ἑμαυτῷ, κ. τ. λ. "Because I am conscious unto myself of having proved false to him in all things." In verbs which have with them a reflexive pronoun, as σύνοιτα ἑμαυτῷ, 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 σύνοιτα ἑμαυτῷ ἐφευσμένοις, or σύνοιτα ἑμαυτῷ ἐφευσμένῳ. (Matthiae, § 548, 2.)—δίκην ἐπείθη ὤν. "He may inflict punishment for the things in which." Literally, "with regard to which." Observe that ὄν is here, by attraction, for ἄ; the full construction being δίκην τῶν ὄν, i. e., ἄ.
§ 11.

ἐμοὶ οὖν. "Unto me, then, I confess." Observe the force of the emphatic ἐμοὶ.—καθενέων. "To be slumbering," i. e., to be wasting the time in inaction.—ἐκ τοῦτων. "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. (Kühlmer, § 621, ed. Jell.)—καὶ ἐως ὡς μένωμεν ἀντιοῦ. "And so long, at least, as we remain here." When the thing is uncertain, ἐως is joined with the subjunctive or optative; but when certain, with the indicative. Thus ἐως ἄν μένωμεν, "until we may remain;" but ἐως μένωμεν, "while we are actually remaining." (Buttmann, § 146, 3.)—σκεπτέον εἶναι. "To be a thing necessary to be considered (by us)," i. e., that we must consider. Verbals in τέων are used in Greek in the same way as the Latin gerund in dum, to express necessity.—ἡδὴ ἀπίέναι. "To depart at once."—ἀπίημεν. The present in a future sense. Observe that εἰμι, "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.—δρέλος οὖδέν. "There is no advantage (to be derived)." Supply ἐστί.

§ 12.

ὁ δὲ ἄνηρ πολλοῦ μέν, κ. τ. λ. "Now the man is a valuable friend." Literally, "a friend worthy of much." The expression ὁ ἄνηρ 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. —ἐχει δὲ δύναμιν. A much better reading than ἔτει δὲ δύναμιν ἐχει, which some editions give. The meaning of ἔτει 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 ἔτει, belongs, in fact, to δέ.—καὶ γὰρ οὖν δὲ πόθῳ, κ. τ. λ. "And (no wonder,) since we appear to me to be encamped here at no great distance indeed (from him)." The verb δοκῶ 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 courteous reserve.—δοκα. Supply ἐστὶ.—δό τι τις γεγονόσκει, κ. τ. λ. "What any one thinks to be best."
§ 13.

εκ δὲ τούτου. "Upon this, then." Observe that εκ τούτου is here equivalent to μετὰ τοῦτο, and consult Poppo, Ind. Graec., s. v. εκ.—εκ τοῦ αὐτοματον. "Of their own accord."—λέξουσας ἄ εγγυωσκον. "For the purpose of stating what they thought." Observe here the employment of the future participle to express a purpose. (Buttmann, § 144, 3.)—καὶ ἐντεν ἐκείνον ἐγκέλευσοι. "Even (secretly) directed by him (so to do)." Weiske thinks that the idea of secrecy is conveyed by ἐγκέλευσοι, but it is rather to be inferred from the whole context.—ἡ ἀπορία. "The utter impossibility." Observe that ἀπορία here implies a total want of means or resources.—ἀνεὶ τῆς γνώμης. "Without the consent."

§ 14.

eἰς δὲ δὴ εἰπε. "And then one (of the latter) recommended," i. e., one of the ἐγκέλευσοι. The combination δὲ δὴ is often used to connect sentences, δὴ referring to what has gone before. (Kühner, § 721, 1, ed. Jelf.)—προσποιώμενος σπεύδειν. "Pretending to be desirous."—στρατηγοῦς μὲν ἐλέσθαι ἄλλους. "That they choose other generals." Observe that ἐλέσθαι depends, in construction, on εἰπε that precedes. Some supply δεῖν before ἐλέσθαι; but if we give εἰπε 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.—εἰ 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 στρατηγήσοντα, κ. τ. λ. (Hickie, ad loc.)—ἡ δ' ἀγορὰ ἤν, 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." (Krüg., ad loc.)—καὶ συσκευάζεσθαι. "And that they pack up their baggage."
CHAPTER

"And that (some of their number) having gone (unto), ask Cyrus for vessels." Observe the double accusative with a verb of asking. With ἐλθόντας, moreover, supply τῶν, the reference being to a delegation to be sent for this purpose. Schaefer is wrong in supposing that ἐλθόντας is here redundant. (ad Soph., Aj., 1183.)—ἡγεμόνα. "A guide."—διὰ φιλίας τῆς χώρας. "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 διὰ 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.)

συντάσσεται τῆν ταχύστην. "That they marshal themselves instantly." With ταχύστην supply ὅδον, and observe the employment of the accusative in an adverbial sense.—πέμψας δὲ καὶ. Supply ἄνδρας or τινὰς.—προκαταληψαμένους. "To preoccupy." The future participle again employed to denote a purpose or aim.—ὅπως μὴ φθάσωσιν, 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 ἀνηπακότες. "We have in our possession, having obtained (them) by plundering." The verb ἔχω 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 pertractatum habere." (Kühner, § 692, ed. Jelf.)—τοιοῦτον. "Thus much (merely)." Supply μόνον. (Krüg., ad loc.)

§ 15.

ὡς μὲν στρατηγήσοντα ἐμὲ, κ. τ. λ. "Let no one of you say that
intend to take upon myself this office of commander; for I see many 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 (Ὅς ἐμὸν ὑπὸ ἱδὼν ὑποτε), where we should have expected the accusative with the infinitive. We have here a similar usage with the accusative absolute. (Matthia, § 569.)—στρατηγήσουτα...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.)—Ὅς δὲ τῷ ἄνδρι, κ. τ. λ. Observe here in ὧς the attraction for ὑποτε. As regards, moreover, the future πείσωμαι, it is to be remarked that we would here expect πείσομαινον, which would be the proper construction after στρατηγήσουτα; 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 μᾶλλον. (Poppo, ad loc.)—καὶ ἄφροσθαυ. "(How) to submit to authority also." Literally, "to be commanded," i. e., not only how to command, but also how to obey.—Ὅς τις καὶ ἄλλος, κ. τ. λ. "Even as much as any one else of men." Literally, "as even any one else of men especially (knows)." So that μᾶλλον belongs, in fact, to εἰπάσταται understood.

§ 16.

ἄλλος ἄνέστη. Halbkart thinks that this speaker was Xenophon 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 Krüger opposes it.—ἐπιδεικνύσ τὴν εὐθείαν, 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 κελεύοντος. "Of him that recommended," i. e., of the previous speaker, mentioned in § 14.—Ὅς περ πάλιν τὸν στόλον, 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.—ποιομένου. Not, as some say, the present participle with a future meaning, but an actual future participle, and an Attic contraction for ποιομένου. (Compare the remarks of Buttmann, Ausf. Gr. Sprachl., vol. i., p. 403, Anm. 16.)—φιλήμανώμεθα τὴν πρᾶξιν. "Whose undertaking we are marring," i. e., by our refusal to accompany him any further. Literally, "for whom we are marring the undertaking."

§ 17.

тив γὰρ ὅκνοις, κ. τ. λ. "For I should hesitate." Observe that γὰρ here refers back to ἐπιδεικνύοις μὲν τὴν εὔνοιαν, κ. τ. λ.—ἀυταῖς ταῖς τριήρεις. "Together with the galleys." The pronoun αὐτὸς 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 ὅκνοις precedes. But the MSS. give ἀγάγη in the succeeding clause, not ἀγάγει, 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. Jelf.)—μὴ ἡμᾶς ἀγάγη, κ. τ. λ. "Lest he lead us (into some place) whence it will not be possible to escape." Observe
that for δεν the full construction would be ἐκεῖεν δεν.—λαθεῖν αὐτόν ἀπελθών. "To depart without his knowledge." Literally, "to have escaped his observation in having gone away." The verb λαθάω with a participle has, like τυγχάνω, &c., a kind of adverbal force.

§ 18.

ταῦτα μὲν φιλαρίας εἰναι. "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.)—οἵτινες ἐπιτήδειοι. "Who are proper for the purpose." Supply εἰσί.—ἐρωτάν. There is no need whatever here of any ellipsis of δείν, 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, 6.)—καί εἶν μὲν ἣ πράξεως, κ. τ. λ. "And if the undertaking be like (that) in which he also before this employed hired troops." The reference 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.—παραπλησία οἰαπερ. By the law of attraction, οἰαπερ must necessarily be for τοιαύτη οἰαπερ. But although we can say τί χρώματι αὐτῷ, and οὐκ ἔχω δ τι χρώματι, and so with other neuter pronouns (and also adjectives), as remarked above, we can not in like manner say χρώματι αὐτῷ τὴν πράξεν. There would seem to be something wrong, therefore, in the reading of the text (οἰαπερ), though given by all the MSS. Some propose to substitute οἰαπερ, in the acc. plur. neut., but the feminine singular appears certainly preferable to this. (Poppo, ad loc.)—κακίους. "Inferior to," i. e., in point of fidelity.

§ 19.

τῆς πρῶσθεν. "Than the former one." Supply πράξεως. Observe the adverb between the article and the understood noun, supplying the place of an adjective.—ἀξιοῦν ἣ πείσαντα, 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 φιλίαν 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.—πρὸς φιλίαν. Zeune, Weisske, Krüger, and others make this equiv-
alent to φιλικός, but without any propriety, since this idea is already implied in πειθάντα.—ἐπόμενοι ἄν. The particle ἄν here belongs not to ἐπόμενοι, but to ἐπόμενα coming after. The position of ἄν 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.)—φιλοί αὐτῷ καὶ πρόθυμοι. "As (men) friendly unto him and zealous (in his cause)."—πρὸς ταύτα. "With reference to these things," i. e., these inquiries on our part.—πρὸς ταύτα βουλεύονται.

"Deliberate upon these matters," i. e., deliberate further on what Cyrus may say.

§ 20.

ἐδοξε. "Appeared good," i. e., were approved of.—οἱ ἥρωτων Κύρων, κ. ῥ. λ. "Who asked Cyrus respecting the things that had 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.—ὅτι ἠκούει. 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 ἄνδρα. "A foe of his." A private foe is meant, as opposed to a public one (πολέμιος). 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 Ἐνφράτη 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.—δύσεικα σταθμοὺς. The real distance was nineteen σταθμοὶ; but Cyrus purposely mentions a lesser number, in order that the troops may not be deterred by the length of the intended route. (Lion, ad loc.)—πρὸς τούτον ἔκλειν. "To go against this one."—τὴν δίκην ἐπιθίναι. "To inflict the punishment (that he merited)," i. e., for his previous conduct. Observe the force of the article.
† 21.

οι αἰτητοὶ. “The persons selected,” i. e., the delegates from the Grecian army.—ὁτί ἔγει. “That he is leading them.” Observe, again, the sudden change to the direct mode of speaking. In the indirect, the optative would be employed, as in † 21.—προσακτοῦν ἐδὲ μισθὸν. “And unto them asking additional pay.” Observe the force of πρὸς in composition. Literally, “unto them asking pay in addition,” i. e., in addition to what they already received.—ἡμιόλλον ὅπροτέρων ἐφερον. “Half as much more as they were previously accustomed to receive.” Literally, “a whole and half (of that pay), which they were previously,” &c., i. e., ἡμιόλλον ἐκείνον τοῦ μισθοῦ ὅπροτέρων ἐφερον. Observe that ἡμιόλλον here indicates the ratio of $\frac{3}{2}$ to 1.—ἀντὶ δαρεικοῦ, κ. τ. λ. This would be in our currency about $\$5.25$, instead of about $\$3.50$, their previous pay; the half Daric being about $\$1.75$. Consult note on μνῆρος δαρεικοῦς, i. 1, 9.—τοῦ μηνός. “The month,” i. e., each month. When the time is in the genitive, it is considered as the cause or antecedent condition of the action, from which that action arises; whereas when the accusative is employed there is always a notion of a space of time over or during which the action extends, as coincident and coextensive with it.—ἐν γε τῷ φαινεῖν. “At least openly.”

CHAPTER IV.

§ 1.

Φύρον. 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 Seihín. In giving the ancient name of this river, we have followed the best MSS., with Dindorf. The common text has Ψάρων, for which Hutchinson and others substitute Σάρων, on the authority of the ancient geographical writers; but this latter form appears to be a corruption from Ψάρων, or, at least, a softer mode of expression (like στατικός for ψιττακός), and Ψάρων would seem to mark the transition state from the more correct form to the other.—Πάραμον. The Pyramus, now the Geihín, rose in the mountains of Cataonia, bordering on Commagene, forced its way through the barrier of Taurus, traversed Cilicia, and fell into the Sinus Issicus. Ainsworth thinks that the army of Cyrus crossed this river in the lower part, as being
there most fordable, in consequence of its being divided into several streams on arriving at its delta.—στάδιον. The stadium was 600 Greek, or 606\frac{1}{2} English feet, that is, about one eighth of a Roman mile.—Ἰσσοῦς. Consult note on i., 2, 24.—ἐπὶ τῇ ἑλάττη. We have placed a comma after ἑλάττη, thus affording a much better sense than the ordinary text. The term ὀἰκονυμένην will then be rendered by itself, "inhabited," as opposed to the idea of a deserted city.

§ 2.

تكون لεκ Πελοποννήσου νῆς, κ. τ. ι. 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 Checkrisophus, 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 ἐπὶ αὐταῖς ναύαρχος. "And, as admiral over them." Observe that ἐπὶ αὐταῖς is not equivalent here to in iis, which would be ἐπὶ αὐτῶν, but to iis prefectus.—ἡγεῖτο δ' αὐτῶν Τα-μῶς, κ. τ. ι. "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 ἡγεῖτο αὐτῶν, with Lion, "conducted them," i. e., vix dux erat. 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 ἡγεῖται, 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.)—Κύρον. "Belonging to Cyrus," i. e., distinct from the Peloponnesian squadron.—ὅτε. A much better reading than ὅτι, as given in the common text; and hence both ἐπολιώρκει and συνεπολέμει refer to Tamos, while by αὐτῶν Tissaphernes is meant. (Krüg., ad loc.)

§ 3.

ἐπὶ τῶν νεῶν. "In the ships." Compare note on ἐπὶ αὐταῖς, in
the preceding section.—ἐκτακοσίους. Diodorus (xiv., 19, 21) gives
the number as 800 (ὄκτακοσίους), and he also states that they were
actually sent by the Spartan Ephori. Compare note on αἱ ἐκ Πελο-
ποννήσου νῆς, at the commencement of the preceding section.—ὅν
ἐκστρατήγει. "Which he (now) commanded."—δρομον κατὰ τὴν Κύρου
σκηνὴν. "Were moored opposite the tent of Cyrus." We have given
κατὰ here, with Schneider, Poppo, Krüger, and others, as far preferable
to παρά, the reading of some of the MSS. The meaning of
παρὰ σκηνὴν will be "near the tent," i. e., by the side of it.—παρ' Ἀβρο-
κόμα, i. e., from Abrocomas. (De Authent., p. 41.)

§ 4.

ἐπὶ πύλας τῆς Κιλικίας, 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 Ἀμανικαὶ), the upper and more in-
land of the two, through the defiles of Mount Amanus; the other,
the lower one, and close to the sea, called the Syrian pass (Πύλη
Συρίας).—αἱ πύλαι αἱ Ἀσσύριαι, i. e., Σύριαι. The latter of the two,
as above remarked, is here meant. (Compare Cic., ad Fam., xv.,
4.—Arrian, Exp. Al., ii., 7, 1; ii., 6, 1.)

ТЬεν ὀ ἑνταῦθα, κ. τ. λ. "And there were here two walls." The
common text has ἔταν δὲ ταῦτα, for which Weiske conjectures ἔταν
ἀ ἑνταῦθα, 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 τεύχη
and πύλαι may easily be employed here as synonymous, a most un-
fortunate conjecture. The τεύχη 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.

τὸ μὲν ἐσωθεν, κ. τ. λ. "The inner wall, in front of Cilicia," i. e.,
faceing Cilicia, or on the frontier of this country. Supply τεύχος.—
Συνένεσις εἶχε, κ. τ. λ. Since the treaty concluded with Syennesis,
no resistance was to be feared on this side.—τὸ δὲ ἐξω, 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 πρό 
τῆς Κυρίκης.—βασιλέως ἔλεγετο φυλακή φυλασσεῖν. Abrocomas had 
been sent down to Phœnicia apparently for this very purpose.—διὰ 
μέσον τούτον. "Between these (two)." The stream intersected the 
pass midway.—Κάροςς. This is the reading of the best MSS. The 
common text has Κέροςς. The modern name of this river is the 
Merkes-su.—εὐρὸς πλέθρων. Consult note on εὐρὸς δόν πλέθρων, i., 
2, 23.

ἀπάν 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 ἤσαν, 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, § 305.)—οὐκ ἦν. "It 
was not possible."—καὶ τὰ τεῖχα εἰς τὴν θάλατταν καθίκουτα. Ac-


cording to Ainsworth (p. 59), traces of walls are still to be seen in 
this quarter.—ἡλιθατος. "Impassable." The term ἠλιθατος must 
not be derived from ἥλιος and βάινω, as if signifying "traversed only 
by the sun," i. e., lofty, steep, &c.; but it must be regarded as a shortened 
form from ἠλιθιβατος, "step-missing," "hardly to be trodden," 
and so, impassable, steep and sheer, &c. (Consult Buttmann, Lexil., 
s. v.)—ἐπὶ δὲ τοῖς τεῖχεσι, 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 πῦλας, as 
some do, merely gates or openings in the two walls, since the exist-


ece of such would be implied as a matter of course. Xenophon 
tends 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, ἤσαν δ' ἑνταῦθα. As regards, more-


over, the employment of ἑφειστήκεσαν, 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 ὑκοδομημένας, as applied to the same by Diodorus 
Siculus. (xiv., 20.)

§ 5.

ὅπως ὁπλίτας ἀποθεάτειν, κ. τ. λ. "In order that he might disem-
bark heavy-armed men within and without the gates." By εἶσο τῶν 
πῦλων is meant the space between the two walls, and by ἐξα τῶν 
πῦλων the country of Syria. Cyrus intended, therefore, if he found
Abrocomas in possession of the wall at the other end of the pass, and fronting on Syria, to attack him at once in front and rear.—

\( \text{βιασώμενος}, \) "Having dislodged."—\( \text{ῄξοντα, \ "Since he had."—Κύρον \ δύνα.} \) "Of Cyrus's being," i. e., that Cyrus was.—\( \text{αναστρέφας, \ "Having turned back."—\( \text{απήλαυνεν, \ "He marched away."—τριάκοντα \ μυριάδας \ στρατιῶτας, \ "Three hundred thousand men."} \) Literally, "thirty ten-thousands of an army."

§ 6.

\( \text{Μυριανδρον,} \) Myriandrus is here placed by Xenophon in Syria, beyond the Pylæ Ciliciæ; but Seylax 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 Alexandria ad Issum. Its site has not been positively determined. (Ainsworth, p. 59.)—\( \text{ἐμπόρον, \ "A mart-town," i. e., an entrepôt of merchandise, such as were often made by the Phœncians and Carthaginians.—\( \text{ἄλκαδες, \ "Merchantmen."} \) 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 rowers, yet the chief means by which they were propelled were their sails.

§ 7.

\( \text{ἐκταῖθ \ ἐμεινα \ ἕμερας \ ἐπτά.} \) 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.)—\( \text{τὰ \ πλείστου \ ἀξία. \ "Their most valuable effects."—\( \text{φιλοτιμηθέντες, \ "Influenced by feelings of jealousy."—\( \text{δι} \ τούς \ στρατιῶτας \ ἀυτῶν, \ k. τ. l. \ "Because Cyrus allowed Clearchus to retain their soldiers," \&c. \ Compare chapter iii., § 7.} \) \( \text{ως} \ \text{ἀπίόντας \ πάλιν. \ "As intending to go back again."} \) We have already had instances of \( \text{ως} \) with absolute cases of the participle, and now we have it with the simple participle itself in regular construc-
tion. 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 πρὸς βασιλέα. "And not to proceed against the king." Supply ἵναντας after ὦς, as suggested by ἀπίστως that precedes.—ἀφανείς. "Out of sight."—καὶ οἱ μὲν εὐχοῦντο, κ. τ. λ. "And some prayed that they might be taken, as being perfidious men." The verb εὐχοῦμαι, 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.—εἰ ἐλώσουτο. "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 ἐλώθησουτο. (Hickie, ad loc.)

§ 8.

ἄλλα εὖ γε μέντοι εἰπιστάσθωσαν. "But let them well know (this), at least," i. e., let them rest assured of this, if of nothing else. Observe that ἐπιστάσθωσαν is the imperative of ἐπισταμαι.—ἀτι οὖτε ἀποδεδράκασιν, κ. τ. λ. "That they have neither fled into concealment...nor have they escaped beyond my reach." The difference between ἀποδεδράκω and ἀποφεύγω 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.—μὰ τῶν ἄνδρων. "By the gods." The particle μά 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, οὐ, &c., or in Attic merely by the context. In the present instance it is only seemingly negative, the negation being really in the οὐκ which follows.—οὐδ' ἐρεῖ οὖδείς. "Nor shall any one say." Observe the double negative strengthening the negation.—χρώμαι. "Make use of him."—καὶ αὐτοῦς κακῶς ποιῶ. "I both ill treat them." Observe that αὐτοῖς here refers to τίς that precedes, and is expressed in the plural because τίς implies a plurality. (Matthiae, § 434, 2, b.)

ἲλλον ἵνανταν. "Let them then go." Observe that ἵνανταν is for ἵνα τωσαν. The common text has ἵνα των ϊν, but the best editions reject ϊν, because this particle cannot be joined with the imperative, since the notion of immediate command excludes that of a condition. In the present instance, ἵνα probably arose from the various reading ἵνατωσαν. (Schneider, ad loc.—Kühner, § 424, e.)—δι κακίους εἰσὶ περὶ ἵμας. "That they are acting a worse part toward us." Lil-
erally, "are worse toward us."—Καὶ τοι ἐξω γε. "Although I have, 'tis true." The ἀλλὰ which follows, and serves as an opposition to this, must be rendered "still." (Hartung, vol. i., p. 404, 411.)—καὶ τέκνα καὶ γυναῖκας. The absence of the article is customary in such cases.—ἐν Τράλλεσι 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.—τῆς προσέθεν περὶ ἐμὲ ἄρετῆς. "Their former gallant behavior toward me," i.e., in my service.

§ 9.

καὶ ἀθυμώτερος ᾧν. "Was even rather backward."—τῆν ἄρετὴν. "The magnanimity," i.e., in not seeking to punish the two Greek commanders for their ungenerous desertion.—γένοι καὶ προθυμότερον. "More cheerfully and readily."—Χάλου ποταμῶν. The Chalus has been generally, and now that the distances have been more accurately determined, we can say correctly, identified with the Chálīb or Κωβέικ, the river of Aleppo. It abounds in fish even at the present day, according to Ainsworth (p. 63).—πρατω. "Tame."—θεοὺς εἰνόμιζον. "Regarded as gods." Lucian, in his treatise on the Syrian goddess (xiv., vol. ix., p. 91, ed. Lehm.), 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 ἀμείεν ὁ νεὶ ἐλων. "And did not allow (any one) to injure them." Observe that ἐλων is the imperfect of ἔων, being contracted from ἔλων.

Παρυσώτιδος ἡσαν, κ. τ. λ. "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., Alcib., c. 40, &c.) The old reading was eis ζώην, "for her support," for which Hutchinson first substituted the present lection, the conjecture of Muretus and Jungermann.

§ 10.

επὶ τὰς πηγὰς, κ. τ. λ. "To the sources of the River Dardes." We have given Δάρδητος, with Dindorf, on good MS. authority. The common text has Δαράδακος. Rennell thinks that the river here meant is the same with the modern Fay fountain; but he is opposed by Reichard, who declares for the Sedsjor or Sedschur. (Lion, ad loc.)—ήσαν τὰ Βελύσσος βασιλεία. Consult note on ἐνταῦθα ἦσαν τῷ Συνεννέοισι βασιλεία, i., 2, 23.—τοῦ Συρίας ἄρξαντος. "Who had been satrap 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.—διὰ ώραι φύοντα. "As many as the seasons produce," i. e., whatsoever they produce.—ἀυτὸν. Referring to the παράδεισος.

§ 11.

επὶ τὸν Εὐφράτην ποταμὸν. 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.—Θάψακος. Thapsacus was a city and famous ford on the Euphrates. The city was situate on the western bank of the river, nearly opposite to the modern Racca. Rennell and D'Anville are wrong in removing the site to Ul-Decr. (Williams, Geogr. of Asia, p. 129, seqq.—Ainsworth, p. 69, seqq.)—ὅτι ἡ ὁδὸς ἐσοφτ. "That the route 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.—βασιλέα μέγαν. Consult note on chapter ii., § 8.—eis Βαβυλῶνα. Consult note on chapter i., § 2.

§ 12.

ἐχάλεπαιων 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-
ed 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 ὅτι ἐκρυπτον. (Matthia, § 499. Compare Kühner, § 395, Obs. 2.) — οὐκ ἐφασαν. Consult note on chapter iii., § 1. — καὶ μὴ τις αὐτοῖς, κ. τ. λ. "Unless some one give them a donative," i. e., a largess, or present, in addition to their usual pay.— ὃς περ καὶ τοῖς προσέρχεις, κ. τ. λ. "Even as (they said had been given) to the former (troops) that had gone up," &c. Supply ἐφασαν δοθήναι after ὃς περ. 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 ἐκτείνησαν μάχην ιόντων. "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 σοιέω understood. It is much neater, however, to regard it as an absolute case.

§ 13.

πέντε ἀργυρίον μνᾶς. "Five minas of silver." The mina was not a coin, but merely a certain sum of money, and equivalent to 100 drachmae, which would make in our currency about $1760. The donative, therefore, which Cyrus promised to each soldier would be about $88.— καὶ τὸν μισθὸν ἐντελῆ. "And their full pay." This, of course, would be independent of the donative.— μέχρι ἃν καταστήσῃς, 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 εἰς with the accusative to denote motion into a certain quarter, and compare note on παρῆσαν εἰς Σάρδεις, chapter ii., § 2. — τὸ μὲν πολὺ. "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 Ἑλληνικοῦ. "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. — πούσουσιν. Observe the change to the recta oratio.—χωρίς τῶν ἄλλων. "Apart from the rest."
§ 14.

πλέον προτιμήσετε. "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 πλέον. The truth, however, is, that the employment here of πλέον with προτιμήσετε is intended to subserve the purposes of emphasis. There is, properly speaking, no such thing as pleonasm, either in a logical or grammatical point of view.—κελεύω ποιήσαι. "Do I recommend you to do."—δείται. "Wants."

§ 15.

ἤν μὲν γὰρ ψφισόντων. "For if they shall decide." The active ψφίζω 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."—ѧτιοι. "The authors of the step."—χάριν εἰσέσται. Observe that χάριν εἰδέναι is "to entertain a grateful feeling," but χάριν ὑποδίδοναι, "to return a favor;" and that χάριν ἔχειν, γεγονόσειν, or ἐπίστασθαι, is the same as χάριν εἰδέναι.—καὶ ὑποδόσει. "And will return (the favor)." Supply χάριν, and consult previous note.—ἐπίσταται δ' εἰ τις καὶ ἄλλος. "For he knows (how to do this), if even any one else (knows)," i. e., he knows how to return a kindness, &c. With ἐπίσταται supply οὖν τως ποιεῖν, or else the simple ὑποδίδοναι, and with τις ἄλλος supply ἐπίσταται.—ἤν δ' ὑποψφίσωνταί οἱ ἄλλοι κ. τ. ἐ. "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.—ἀπίστευεν. The present in a future sense.—καὶ εἰς φρούρια καὶ εἰς λοχαγίας. "Both for garrisons and for captaincies."—καὶ ἄλλοιν οὖτινος ἄν δέσπει, κ. τ. ἐ. "And whatever else you may want, I know that you will obtain (it) as friends from Cyrus." The regular form of expression would be ἄλλοι, οὖτινος ἄν δέσπει, κ. τ. ἐ., making ἄλλο depend on τεῦξεσθε. Here, however, we have ἄλλοιν in the same case with the following relative, while τεῦξεσθε will govern τοῦτο understood.—φιλοι. Some MSS. and editions give φίλου, agreeing with Κύρον.

§ 16.

ἥσθετο 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 becomes 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. (Matthiae, § 530, 2.)—Τολοῦν. Glus was the son of Tamos, the commander of Cyrus's combined fleet. (1., 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 movements of the Grecian army, when, in the course of their retreat, they were crossing the bridge over the Tigris. (ii., 4, 24.)

ὅπως δὲ καὶ ύμεῖς ἕμε ς ἐπαινέσατε. The subjunctive, the reading of the common text, is here to be preferred. Dindorf, Lion, and others give ἐπαινέσατε, the future, on the authority of some MSS., but ἐπαινέσαμαι is more usual in good Attic than ἐπαινέω, and if the future is here to be preferred, we ought to read ἐπαινέσασθε. (Compare Buttman, § 113, note 7.)—ὥ μηκέτι με Κῦρον νομίζετε. "Or no longer think me Cyrus," i. e., or else regard me as having altogether forfeited my previous character.

§ 17.

ἐυχοντο αὐτῶν εὐνυχήσατι. "Prayed for him to succeed."—μεγαλοπρεπῶς. "On a splendid scale." One of the MSS. gives μεγαλοπρεπη, 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.

διὰβατὸς γένοιτο πεζῷ. "Had been passable on foot," i. e., capable of being forded on foot. Ainsworth says that the steamers Nimrod and Nitocris 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.—εὶ μὴ τότε. "Except
then."—άλλα πλοίοις. "But only in boats."—προῖον. "Marching on before."—ιδόκει δὴ θείων εἶναι. "It appeared, accordingly, to be a divine intervention." Literally, "a divine thing."—σαφῶς υποχωρήσαι. "Had clearly given way."—ώς βασιλεύσωντι. "As to its future king." Literally, "as to one about to reign over it."

§ 19.

διὰ τῆς Συρίας. Xenophon here uses the term Syria as applicable to a portion of Mesopotamia, either through inadvertence, or as being the seat of villages and cultivated land, and thus distinguished from that part of Mesopotamia which is beyond the Araxes, and which, being almost solely tenanted by nomadic tribes, is by the same writer called Arabia. The latter, probably, is the true reason, and hence we find Strabo also, with Pliny, regarding the country lying between Thapsacus and the Scenite Arabians as Syria. (Ainsworth, p. 74.)—Αράξην ποταμόν. The river here called the Araxes by Xenophon is the Chaboras, a Mesopotamian stream, now the Chabur, and which fell into the Euphrates near the town of Circesium. The name Araxes appears to have been an appellative term, since we find it applied to many other rivers of antiquity, especially the great Armenian one, with which the Araxes of Xenophon must not be confounded.—καὶ ἐπεσιτίσαντο. "And procured for themselves provisions." This was preparatory to the march through the desert country.

CHAPTER V.

§ 1.

Ἄραβιας. What Xenophon here calls Arabia, Strabo designates as the country of the Scenite Arabs (Σκηνιται), or such as live in tents (σκηναῖς). They are represented at the present day by the Shammar tribe, roving in almost uncontrolled possession of the wide plains of Mesopotamia. (Ainsworth, p. 76.)—πεδίον. "One continued plain."—ἀπαν ὀμαλὸν ὀξεῖρ πάλαιτα. 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.)—ἐφινθίον δὲ πληρεῖς. "But full of wormwood," i. e., covered with it. The ἄφινθιον (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 καὶ ἄλλο, κ. τ. λ. "And if there was any thing else in it of underwood or of reed, they were all odoriferous," &c.

§ 2.

ἡπία δὲ παντοῖα. "There were in it, however, wild animals of all kinds." Supply ἦνιν, from the previous section.—οὐ ν ἄρμων. Xenophon here describes the wild asses 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 Equus Khur, or the E. hemionus of naturalists. (Ainsworth, p. 77.)—πολλοὶ δὲ στροβοί οἱ μεγάλοι. "And many ostriches." Literally, "and many στροβοί, the large kind." The term στροβοῦς is applied generally to any small bird, but especially one of the sparrow kind. On the other hand, by ὁ μέγας στροβός is meant the ostrich, for which Αelian gives the feminine στροβός ἥ μεγάλη. (H. A., ii., 27.) Various other appellations are given to the ostrich by the Greek writers, but in all of them the term στροβοῦς serves as a basis. Thus they are called στροβοῦ οι κατάγαιοι, i. e., birds that run along the ground, but do not fly; and later, also, στροβοῦ χερσαῖοι. Sometimes this bird is simply called ἥ στροβός, and again a common name for it is στροβοκυμίλης, from its camel-like neck. What principle of analogy the Greeks found in the term στροβοῦς, 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 vocality, or salacious habits, or possibly, as Beney thinks, to the cry, since he finds an analogy between the root of στροβό-δς and the Latin strid-, &c. (Wurzel-Lex., vol. i., p. 677.—Compare Bochart, Hieroz., ii., 14, p. 221, seqq.)
CHAPTER 28

“Bustards.” The name ὄτις comes from ὄυς, “the ear,” and denotes a kind of bustard with long ear-feathers, probably our great bustard, or the French out-arde.—δορκύδες. “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 δέρκωμαι, with which compare the Sanscrit drie.—ἐπεὶ τις διώκοι. “Whenever any one pursued,” &c. Observe that ἐπεὶ here, with the optative, denotes the repetition of an action.—προ-

δραμόντες ἔστασαν. “Having run ahead, stood still.” The common text introduces the particle ἄν, 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 ἄν ἔστασαν would denote that they usually did so, but not always. (Compare Poppo, ad loc.)—ἔστασαν, 3 plur. syncopated form of the pluperfect active of ἔστημι, and not to be confounded with ἔστασαν, 3 plur. 1 aor. indic. act. of the same verb, and shortened for ἔστη-

σαν, “they set, or placed.”—ταῦτον. “The same thing.” They repeated the operation of running ahead, and then stopping.—οὐκ ἦν λαβεῖν. “It was not possible to catch them.” Supply αὐτοῖς.—εἰ μὴ διαστάντες οἱ ἐπείς, κ. τ. λ. “Unless the horsemen, having stationed themselves at intervals, pursued the chase, succeeding one another with their horses,” i. e., pursued the chase in succession with fresh horses. The horsemen divided themselves into relays, and succeeded one another in the chase.—τοῖς ἐλαφείοις. “To that of stags.” Supply κρέασι.

§ 3.

πολὺ γὰρ ἀπεσπῆτο φεύγονσα. “For it withdrew itself to a great distance in making its escape.” The common text has ἀπέπτα, a barbarous form, for which ἀπέπτη or ἀπέπτατο 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.
—τοῖς μὲν ποιεὶ δρόμως, κ. τ. λ. “Using its feet in running, and its wings, raising (them) on high, as a sail.” We have given αἰροῦσα with the best editions, as suitting the context better than the common reading ἄρασα, and have placed a comma after πτέρυξιν, so that αἰροῦσα will govern αὐτὰς understood. The common text has no stop after πτέρυξιν, and αἰροῦσα is thus made to govern ἐκατήν understood. This, however, is clearly erroneous, since the ostrich
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.)

ον τις ταχῶν ἀνισότη. "If one rouse them on a sudden." The reference is to the springing of game.—βραχώ. "A short distance."—ηδίστα. "Very delicious."

§ 4.

Μᾶσκαν πηγαμών. According to Ainsworth (p. 78), the Mascas 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. —Κορσωτῆ. 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 Pylæ Babyloniae are meant, leading from Mesopotamia into Babylonia. This pass is spoken of by Stephanus Byzantinus, s. v. Χαρμάνις, who quotes the Anabasis of Sophanetos : ἐπι δὲ ταῖς Βαβυλωνίαις πύλαις, πέραν τοῦ Εὐφράτου, πόλεις ὕκιστο, ἄνομα Χαρμάνις. Ainsworth makes it to have been fourteen miles to the north of the modern Felûjah, corresponding precisely with the district in which the hilly country ceases, and the low alluvial plains of Babylonia commence.—οὐ γάρ ἦν χόρτος, κ. τ. ῥ. "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.)—ψίη. "Bare of vegetation."—ὀνος ἄλετας. "Mill-stones." Observe that ἄλετας is the accusative of ἄλετης, ov, ὅ,
“a grinder,” which, on being joined to ὅνος, performs the functions of an adjective.—ποιοῦντες. “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 Anah, 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 a 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.)—ἀνταγοράζοντες. “Buying in return.”

6.

τὸ δὲ στράτευμα ὧ σῖτος ἐπέλιπε. “Corn thereupon failed the army.” Observe that ἐπελεῖπω is here analogous to the Latin deficiö.—οὐκ ἦν. “It was not possible.”—ἐν τῇ Εὐδίᾳ ὑγορά. “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. (Herod., i., 155, seqq.—Larcher, ad loc.) Hence the expression Λυδός κατηλεύει, “the Lydian keeps shop,” became proverbial. (Compare Erasmus, Adag., Chil. ii., cent. 6, 96.)—βαρβαρικῶ. Supply στρατεύματι.—τὴν κατιθν ἀλεύρων ἢ ἀλφίτων, κ. τ. λ. “The capithe of wheat flour or barley flour for four sigli.” Muretius, 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 ἀλεύρων ἢ from the text, regarding them as the interpolations of some one who considered ἀλευρα and ἀλφιτα to be synonymous terms. (Var., Lect. xv., 16.) The emendation, however, is quite unnecessary. We have merely to suppose that the supply of ἀλευρα considerably exceeded that of ἀλφιτα, 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.)—τεττάρων σῖγλων. The genitive of price.

ὁ δὲ σῖγλος δύναται, κ. τ. λ. “And the siglus is worth seven Attic oboli and a half.” The obulus 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 σῖγλος, 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-
cabees (1 Macc., 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 διδραχμον, or two drachmas.—δύο χοινικας ΑΤΤΙΚΑς εξωρεί. "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 (Metrol. Untersuch., 11, 9); the latter by Hussey (Weights and Measures, &c., 13, 4).—κρέα οὖν εσθίοντες, κ. τ. λ. This was in consequence of the high price of flour.

§ 7.

ἡν 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 πάνω μακρούς may be regarded as equivalent, in fact, to ἄστε πάνω μακροὺς εἶναι. With regard to ἡν τούτων τῶν σταθμῶν, it may be observed, that though the construction ἐστιν αὐτής, ἐστίν ὅν, &c., is common enough, yet the employment of the imperfect ἦν is much less frequent. The full form of expression will be ἦν τινες τούτων τῶν σταθμῶν οὖς, κ. τ. λ., and the verb in the singular (ἡν) will agree with its nominative in the plural (τινες), by what grammarians term σχῆμα Βοιωτικόν, or Πινδαρικόν, a construction, it may be remarked, which is limited in Attic writers to ἐστι and ἦν placed at the beginning of a sentence. (Kühner, § 386, 1.—Id., § 517, Obs. 2.)—ὅπωτε ἢ πρὸς úδωρ, 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 διατελέσαυσι supply τὴν ὀδόν. —στενοχώριας. "A narrow road." Literally, "a narrowness of space."—ἐπέστη. "Stopped."—σῶν τοίς 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 ἁμάζας. "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 σῶν and ἐκ in composition.

§ 8.

ἄστερ θρήν. Dindorf and Lion refer these words to the previous clause, as if the interpreters or the troops had shown anger on this
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 ποτείν and places it after ὅργ. 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.”—συνεπισπέδωσαν. „To aid in urging forward.”—ἐκθα δὴ μέρος, κ. τ. λ. “There, then, might one have seen some portion of their ready obedience.” More literally, “it was possible to have held some portion of their well-ordered disposition.”—τοὺς πορφυροὺς κάνωνες. „Their purple robes.” The κάνωνες 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.

λεντο. „They made a rush.” Literally, „they sent or threw themselves.” We have not hesitated to adopt λεντο (the imperfect middle of ἔμη), as both more graphic, and more correct also in a grammatical point of view, than λεντο, which is the reading of almost all the editions. The idea expressed by λεντο is more in keeping with the whole picture, whereas λεντο wants spirit; and, besides, the middle forms assigned to εἰμι, „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 έμαι, ένται, &c.—περί νίκης. „For victory,” i. e., at the public games.—καὶ μᾶλα κατὰ πρανοῦς γνήσιον. „And that too, indeed, down a steep hill.” The form καὶ μᾶλα is often used in Attic Greek, in strong assertions; and in such cases καὶ may be rendered by the Latin idque.—τούτως τε τοὺς πολυτελείς χιτώνας, κ.
τ. λ. “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 οὗτος 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. (Matthew, § 470, 4.)—ποικίλας ἀναξύριδες. The epithet ποικίλας seems here to denote either striped, or else ornamented with a woof of various colors; probably the former. The articles of dress called here ἀναξύριδες 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 braccae, coming from the Gallic “brakes,” and which last remains in the Scottish “breeks” and English “breeches.” The proper braccae 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 braccae.

στρεπτοῦς. Consult note on στρεπτόν χρυσόν, i., 2, 27.—θάττον ἣ δὲ τις, κ. τ. λ. "More quickly than one could have thought (it possible).” Observe that ἣ δὲ (literally, "than as") after comparatives is usually followed by the infinitive; here, however, we have the optative with ἄν.—μετέωρος. "Lifted up.” They actually, in their zeal to execute the orders of Cyrus, lifted the wagons quite out of the mire.

§ 9.

tὸ δὲ σύμταν. "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. (Mathiae, § 283.)—δὴ λος ἦν Κύρος σπεύδων, κ. τ. λ. Consult note on δὴ λος ἦν ἄνωμενος, i, 2, 10.—οὐ διατρίβων. "Not delaying." Literally, "not wearing away (i. e., wasting) time." Supply χρόνον. —δπον μη ἐκαθέζετο. "Where he did not halt," i. e., except where he halted.—νομιζόν. Dawes (Misc. Crit., p. 79) conjectured νομίζην ἄν, of which Porson approved. We have preferred, however, retaining the common lection. In the next clause, where the common text has ὅσῳ μὲν ἄν θάττων ἐλθοι, we have rejected the ἄν as not required in the oratio obliqua.—ποιοῦτω ἄπαξσκεναστοτέρω, 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 συνιδεῖν δ᾽ ἦν τῷ προφέχουτι, κ. τ. λ. "And 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 συνιδεῖν properly means here "to take a comprehensive glance."—πλήθει μὲν χάρας καὶ ἀνθρώπων. "In extent of territory and number of men." Observe the zeugma in πλήθει.—τῷ διεστάσατα τὰς δυνάμεις. "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 ἱρῆμοις σταθμοῦς. "Over against their marches through the desert country."—Χαρμάνδην. This is one of the few instances where Xenophon has omitted giving distances, so that the site of Charmante 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 bitumen fountains, and in Xenophon no mention is made of the existence of this remarkable mineral product.—σχεδίας. "On floats." The term σχεδία is properly the feminine of σχέδος (ναός being understood), and denotes any thing knocked up off-hand, and only for immediate use.—στεγάσματα. "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 στεγάσμα one that serves as a shelter against the sun, rain, &c. By στεγάσματα, therefore, are here meant the skins which the soldiers used to stretch over their tent poles, in forming their tents. (Krüg., ad loc.)

χώρτον κούφων. "With hay." Literally, "light grass," i. e., dried up by the heat of the sun, and thus rendered light and buoyant.—συνήγον καὶ συνέσπων. "They united (the edges) and stitched them together," i. e., joined and stitched them close together.—τῆς κάρφου. "The hay."—ἐπὶ τοῦτων διέθατον. This mode of crossing rivers was anciently much in use. As the soldiers’ tents were generally made of skins instead of canvass, 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.)—οἶνον τε ἐκ τῆς βαλάνου, 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.—σῖτον μελίνης. "Grain of panic." Consult note on μελίνης, i., 2, 22.—τοῦτο. Referring to μελίνης, the form τὸ σῖτον 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 a thing or matter. (Matthiae, § 439.)

§ 11.

ἀμφιλεξίων τι. "Having disputed about something."—κρίνας ἀδικείν, 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 τὸν here by the English "one," as if equivalent to τινά, which is never
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"But inflected 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.)—έλεγεν. "Mentioned it," i. e., what had befallen him. Kräger supplies τὸ αὐτὸν πᾶδος.

§ 12.

ἐπὶ τὴν διάβασιν. "To the crossing."—κατασκεψάμενος τὴν ἁγοράν. "Having taken a view of the market," i. e., the traffic carried on with the people of Charmande.—ὑφιστατέει. "Rides away."—σὺν ὀλίγοις 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 ὄριστοις, k. τ. λ., § 7.—ήκεν. Observe that έκκω in the present has the force of a perfect, and in the imperfect, as here, the force of a pluperfect.—ἐπι τροφῆλανε. "Was still coming up." Literally, "was still advancing (i. e., was still on the march) thither."—διελάφνυντα. "Riding through," i. e., ἐλαύνοντα τὸν ἱππὸν διὰ τοῦ στρατεύματος.—ήσει τῇ ἱππίῳ. "Throws (at him) with his axe."—αὐτῶν ἡμαρτεν. 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.)—ἄλλος δὲ λίθος, k. τ. λ. "But another throws at him) with a stone, and another." With each ἄλλος supply ηνι, and with πολλοί the 3. plur. ἵσσων.

§ 13.

καταφεύγει. "Flees for protection." Observe here the force of κατά in composition—παραγγέλλει εἰς τὰ δίπλα. "Summons to arms."—τὰς 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: "Obnixo genu scuto, projectaque hastae, impetum excipere hostium." Clearchus intended to make an onset upon the soldiers of Menon with the Thracians and the troop of horse, and, in case he were repulsed, to fall back upon his heavy-armed men, who would be ready to receive his pursuers.—τούτων. Referring to the horsemen.—ἐκπεπλήχθαι. "Were struck with astonishment."—οἱ δὲ καὶ ἑτασαν, k. τ. λ. "Some of them, however, even stood still, being quite at a loss (what to do), by reason of the affair."
§ 14.

ετυχέ γὰρ ὅστερος προσών. "For he happened to be coming up later (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.—ἐνθισ ὅν. Observe here the employment of ὅν after a parenthesis, for the purpose of resuming an interrupted discourse. (Matthiae, § 625.)—

§ 15.

ἐν τούτῳ. "During this time." Supply χρόνῳ.—ἐπήει καὶ Κύρος. "Cyrus also came to the spot." We have given ἐπήει, with Lion, Dindorf, Poppo, and others, as decidedly preferable to the reading of the common text, ἐπεὶ ἤκε. —ἔλαβε τὰ παλτὰ εἰς τὰς χειρὰς. "Took his javelins into his hands." Each Persian horseman carried two javelins. Compare Cyrop., iv., 3, 9.—ὁ άὐς τῶν παροῦσι 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 Προζένε. 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 ἱστε 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.)—κακός γὰρ τῶν ἡμετέρων ἐχόντων. "For our affairs proving adverse." More literally, "having themselves badly." Supply πραγμάτων after ἡμετέρων, and ἔκαντα after ἐχόντων.
§ 17.

ἀκούσας ταύτα, κ. τ. λ. “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 χῶραν ἔθεντο τὰ ὅπλα. “Laid up their arms in their accustomed places.” Compare the explanation of Schneider: “Regressus uterque ad castra, cum in locum ubi antea posita fuerant armis depositis conquirevit.” Weiske’s version is not correct: “involutos clypeos 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.

ἐντεῦθεν προὶόντων. “As they advanced from this quarter.” Supply αὐτῶν.—ἕφαινε. Agreeing with ἰχνια, the nearer and more important noun.—εἰκάζετο δ’ εἶναι, κ. τ. λ. “And the track was conjectured to be (one) of about two thousand horse.”—οὗτοι. Referring to ἵππεις, which is to be implied from ἰππῶν that precedes.—προήκων. “Related.”—καὶ τὰ πολέμια λεγόμενος, κ. τ. λ. “And in warlike affairs reputed among the bravest of the Persians.” Observe that τὰ πολέμια (literally, “as regarded the things appertaining to war”) is the accusative of nearer definition.—καὶ πρόθεν πολεμήσας, κ. τ. λ. “Having even before this been at war with, but having become reconciled unto him.” The common text places a full stop after πολεμήσας, and makes καταλλαγεὶς δὲ begin the next section. Our arrangement, which is far neater, is that of Dindorf, Poppo, Krüger, and others.

§ 2.

ὁτι τοὺς προκατακαίνοντας ἵππεῖς, κ. τ. λ. “That he would either, having lain in ambush, cut to pieces the horsemen that were burning all before him.” Observe the force of the prepositions in composition, and especially the strengthening power of κατὰ.—κατακάνων ἄν. The common text has κατακαίνων 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 ἄν expressed with the optative. This is owing to the circumstance of a condition being expressed in the protasis. (Matthiae, § 529.)—καὶ καλύσει τοῦ καῖειν ἐπιόντας. “And would hinder them from going against and burning up (every thing).” The full form of
expression would be, καὶ καλὸς εἰς αὐτοὺς ἀπὸ τοῦ καίειν ἐπιώντας.—
καὶ ποιῆσεν, ὥστε. "And would bring matters to such a pass, that." More freely, "would bring it to pass that."—διαγγέλειν. "To give any account of it," i. e., to announce its coming and its strength.—ώφελιμα. "Advantageous."

§ 3.

ὅτι ἦξοι. "(Acquainting him) that he intended to come."—ἄλλα
φράσα τοῖς ἑαυτοῖς, κ. τ. λ. "He requested him, therefore, to give directions to his own cavalry," &c. Observe that ἄλλα has here the force of proinde or igitur, and consult Hartung, vol. ii., p. 35.—τῆς
πρόσθεν φίλιας, 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 δίδωσι, with Dindorf, Poppo, and others, on the authority of the best MSS.

§ 4.

ἀναγνώρις αὐτήν. "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 Mosaischen Cultus, i., p. 193.)—θέσαι τὰ δίπλα. Compare note on έθετο τὰ δίπλα, chapter v., § 14.

§ 5.

Κλέαρχον δὲ καὶ εἶσο παρεκάλεσε. "Clearchus, however, he also called within."—δε 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 αὐτός, and have thus been enabled to assign to προτιμηθήναι its natural signification. Almost every editor,
however, reads ἀφτο, which must then be referred to Cyrus, and τοῖς ἄλλοις will then mean the rest of his Persian followers; while ἐπιμηθήναι must be taken in the sense of “dignitate antecellere,” as Struz, Poppo, and others render it. But how the verb can have this meaning is difficult to perceive.—τὴν κρίσιν τοῦ Ὄροντου, 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 Ὄροντου 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 ὑμᾶς. “I called you unto me.” Observe here the force of παρὰ in composition.—καὶ πρὸς θεῶν, κ. τ. λ. “In the eyes of both gods and men.”—περὶ Ὄροντος τοῦτου. “In the case of this Orontes here.” Demonstrative words assume among the Attics the demonstrative η, 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.)—ἐπηκοον εἶναι μοι. “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.—ταχθεῖς. “Having been ordered.” Larcher suggests κελευθεῖς here in the place of ταχθεῖς, but it is deservedly rejected by Zeune as a mere gloss.—ἐποίησα ὡς. “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, ποιήσεις, ὡς μὴ ποτε ὅνασθαι, 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.—δεξίων. 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 δεξιῶν ἔδωκε Θεταλίωνε. ἔστι δὲ ἡ πίστις αὕτη βεβαιωτάτη παρὰ τοῖς Πέρσαις.

§ 7.

ἔστιν ὃ τι σε 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 ἔστιν ὃ τι is to be regarded as forming but one word, and its idiomatic nature is shown very clear-
ly by such forms as ἐστιν ὠπίνες, ἐστιν ὡπίστινας, &c. As regards
the government here of the double accusative, observe, that, accord-
ing to the analogy of τοιεῖν τῶν κακά, the verbs ὑφελεῖν, βλάπτεῖν,
ὑδικεῖν, and others in which the idea of doing is implied, take, be-
sides the accusative of the person, another accusative neuter of an
adjective or adjective pronoun. (Matthew, § 415, Obs. 3.)—ὑπεκρι-
νατο ὅτι οὖ. “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 οὖ has here the
accent, not merely because it is the last word in the clause, but also
on account of its being emphatic in meaning.

οἰκοῦν ὦστερον. Belonging, in construction, to κακώς ἐποίεις.
“Did you not then afterward, though in no respect wronged by me, as
you yourself confess, having revolted to the Mysians, keep injuring my
territory,” &c. Observe that the clause ὡς αὐτός σὺ ὡμολογεῖς refers
to the confession which Orontes has just made, and belongs, there-
fore, to οὐδὲν ὑπ’ ἐμαύ ὑδικοῦμενος.—ἔφη. “Confessed i.t.” Equiva-

tent to ὡμολογεῖ.—ὅποτ’ αὖ ἐγώς τῆς σεαυτοῦ ὅνωμαν. “When again
you became aware of your (real) ability,” i.e., to cope with me.—ἐπὶ
tὸν 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.)
—πιστ. “Pledges of friendship.”

§ 8.

τί οὖν. “In what, then.”—νῦν τὸ τρίτον ἐπιθυμεῖν, κ. τ. λ.
“Have 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 ἄνωμον, i., 2.
11.—ἐπιφύντος ὄπο τοῦ 'Orontov, ὅτι οὐδὲν ὑδικηθείς. “And Oron-
tes having answered that (he had done so), though in no respect wrong-
ed (by him).” After ὅτι οὐδὲν ὑδικηθείς supply ἐπιθυμεῖν φανερῶς
γέγονε.—περὶ ἔμε. “Toward me.” Literally, “round about me,”
i.e., with reference to me. (Kühner, § 632, 3.)—ἡ γὰρ ἀνάγκη. “(I
confess it), for there is, indeed, a necessity (that I should).” Supply
ὁμολογῶ, to which γὰρ refers.—ἔτι οὖν ἂν γένοιτο. “Would you, then,
yet be,” i.e., would you yet, after all that has happened.—ὅτι οὖν ἐι
γενόμην, 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 reli-
ance upon him again. Observe that ὅτι is here, again, equivalent
merely to our inverted commas.—πρὸς ταῦτα. "Upon this." Properly, "looking to this," i. e., in these circumstances; hereupon.

(Kühner, § 638, 3.)

§ 9.

ὑμῶν δὲ σὺ πρὸτος, 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 observe the force of the middle, ἡπόφημαi being the 1 aor. mid. of the imperative, and not, as some maintain, the 1 aor. inf. act.—τὸν ἄνδρα τοῦτον ἐκποδῶν ποιεῖσθαι. "That this man be put out of the way."—δέη. The common text has δέοι, and, a little after, ἔη. But the subjunctive is required in both cases, on account of the present συμβολευόν which precedes.—τοῦτον φυλάττεσθαι. "To be guarding against this one," i. e., to be all the while guarding against his acts of treachery.—τὸ κατὰ τοῦτον εἶναι. "As far as regards this man." The article frequently stands in the neuter accusative with prepositions accompanied by their cases in an adverbial sense, and sometimes, as in the present instance, with an infinitive following. (Matthia, § 283.)—τὸνς ἐθελοντάς φίλους τοῦτοις, κ. τ. λ. "To do good unto these our willing friends." The common text has ἐθέλοντας, which is the reading of most MSS. But the participle will not answer here, and we have, therefore, adopted, with Dindorf, Poppo, and others, the conjecture of Muretus, namely, ἐθελοντάς, in which observe the difference of accentuation. The form ἐθέλοντας is from ἐθελοντής, οὖ, used adjectively.

§ 10.

έφη. Referring to Clearchus, as communicating this information to the Greeks.—προφέθασι. "Assented to." Literally, "added themselves unto."—ἐλαβον τῆς ζώνης τὸν Ὅροντην. "Took Orontes by the girdle." Observe that the accusative Ὅροντην implies that he was wholly in their power, whereas the genitive ζώνης has reference merely to the part of his person which they actually took hold of. Consult note on λαβόντας τοῦ βαραβρικοῦ στρατοῦ, i. 5, 7.—ἐπὶ θανάτῳ. "For death," i. e., to show that he was condemned to death.—καὶ οἱ συγγενεῖς. "Even his relations."—οἱ προσετάχθη. "They to whom the order had been given," i. e., they to whom the execution had been intrusted.—προσεκόνων. "Were accustomed to render him obeisance." The allusion here is to the Oriental custom of prostrating one's self before kings and superiors generally.—καὶ

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

§ 11.

τῶν Κύρου 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 σκηντούχως about his person, as a claimant of the throne.—οὗδες 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.—εἶκαιον δὲ ἄλλοι ἄλλως. "But some conjectured in one way, others in another."

CHAPTER VII.

§ 1.

Βαβυλωνίας. 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.—ἐν δὲ τῷ τρίτῳ σταθμῷ. "And at the third station," i. e., at the end of the third day's march.—περὶ μέσας νύκτας. "About midnight." The temporal meaning of περὶ is post-Homeric. It denotes an indefinite period, like ἀμφὶ.—εἰς τὴν ἐπιούσιαν ἔως. "On the following morning." Literally, "toward the following morning." (Kühner, § 625.)—μαχοῦμενον. "To give battle." Observe, again, the employment of the future participle to denote a purpose or intent.—τοῦ δεξιοῦ κέρως. "The right wing (of the Greeks)."—τοῦ εὐωνύμου. The Greeks are again meant.—τοὺς ἐαυτοῦ. "His own men," i. e., the barbarian forces.

§ 2.

ὁμα 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.—ἀπῆγγελλον Κύρῳ, 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.—συνεβολευέτο τε, πῶς, κ. τ. λ.
"Both consulted with them in what way he should make the battle," i.e., how he should arrange the fight.—παρέαι διϊφόνων τοιάδε. "Addressed them, animating them by words such as these."

§ 3.

ἀπορῶν. "Because in want of."—ἀλλὰ 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 distinetion 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 λῶν καὶ ἀμείνον, vi., 2, 15, &c.—προσέλαβον. "Have I taken you in addition (to my other forces)." Observe the force of πρός in composition.—δειπνός όν ἐκεῖθε. "(See), then, that ye be." Observe that δειπνός frequently stands with the future indicative, as in the present instance, or with the subjunctive, to express a warning (as here) or desire, δῶρα or δῶρε (the latter in the present ease) being readily supplied by the mind. The literal meaning here will be, "(See), then, in what way ye shall be." (Kühner, § 812, 2.)

ἡς κέκτησε. "Which you possess." Observe that ἡς is by attracation for ἡν. The verb κτάομαι 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."—ὑμᾶς ἐγὼ εὐδαιμονίζω. "I esteem you fortunate," i.e., I congratulate you.—εἰ γὰρ ἴστε, ὦτι, 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.—ἡν 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 ὁδύλος.—ἀντὶ ὄν εὖ πάντων. Attraction, for ἀντὶ πάντων τῶν ὃν ἕχω.

§ 4.

ὄπως δὲ καὶ εἰδῆτε. "In order, however, that you may even know."—εἰδῶς. "Who am acquainted with it." Literally, "knowing."—τὸ μὲν γὰρ πλῆθος πολύ. "The number, namely, is large." Supply ἕστι. Observe here the employment of γάρ as an explanatory particle,
serving to introduce the more full detail of what has just been al-

duced to in general terms. It is equivalent in such cases to the

Latin scilicet or nempe. (Hartung, i., p. 469.)—ἐπὶ σαυν. “They come

on.”—τὰ αὐλα παί. Referring to the sight of their overwhelming

numbers, and their loud cry as they advance to the fight.—τὰ αὐλα καὶ

αισχύνεσθαι, κ. τ. λ. “In other respects methinks I am even ashamed

(when I think) what kind of persons for our purposes you will discover

the 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 οἴονς. Some connect it in construction with

χώρα, but its position in the sentence forbids this. Compare Butt-

mann, § 133, note 2.—As regards οἴονς here, it may be remarked,

that grammarians generally explain its meaning by making it equivalent

to δτι τοιοῦτονς. It is far more natural, however, to supply in

mind λογικόμενον, or something equivalent, before the clause con-

taining οἴονς, the idea of reflecting or calling to mind being imme-

diately suggested by the context. Compare Krüg., ad loc.

ἀνόρων. “True men,” i. e., men of true and manly spirit. Ob-

serve that ἀνόρων here stands opposed, in fact, to ἀνθρώπους, which

precedes. The Persians are termed ἀνθρώποι, a mere number, con-

spicuous for nothing that makes the true man; whereas the Greeks

are designated by the complimentary epithet of ἀνδρεῖς.—καὶ εὐτόλμων

γενομένων. “And having conducted yourselves with spirit.” Liter-

ally, “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 ὄν-

tον, as not harmonizing with γενομένων, and his proposed emenda-

tion of ὄντως is not needed in the least.—τοῖς οἴκοις ἔμπλοτον. “En-

vied by those at home,” i. e., made enviable unto them on account

of what he shall have received from the generosity of the prince.—

ἐλέσθαι. “To prefer without any hesitation.”

§ 5.

φυγὼν Σάμοις. “A Samian exile.” Samos was an island of the

Ἀγεάν, lying off the lower part of the coast of Ionia. Schneider

thinks that the individual here mentioned was the same with the

Γαυλείτης of whom Thucydides speaks (viii., 85) as having been at

one time in the service of Tissaphernes. But the person to whom

Thucydides refers was a Carian (Κάρα διγλώσσου), as that writer him-

self informs us.—καὶ μήν, ὁ Κύρης, κ. τ. λ. “And yet, to be candid, O

Cyrus, some say,” &c. Observe the employment of καὶ μήν, in
NOTES TO BOOK I.—CHAPTER VII.

frankly expressing an objection to something that has gone before. Literally, "and in very truth."—διὰ τὸ ἐν τοιούτῳ 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. (Matthiae, § 320, 3.)—οὐ μεμνημονίς 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.—οὖδε εἰ μέμνοι τε. "Not even if you should both remember." Observe that the perfect (μεμνημεναι) of the deponent μμνημοναίας has always in Attic a present signification, like the Latin meminii, and that μεμνονοι is the 2 sing. perf. opt. Another form, as given in some editions, is μεμνω, which is also Attic; but all the MSS. here give μεμνοι.

§ 6.

ἀλλα ἕστι μὲν ἡμᾶς, 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.—μέχρι οὖ. "Unto where." For μέχρι ἐκείνου τοῦ τόπου οὖ. (Matthiae, § 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.)—διὰ καθαρά. The ancients believed the torrid zone to be uninhabitable on account of the heat.—τὰ δ' ἐν μέσῳ τοῦ ´τοῦ, κ. τ. λ. "Now all the parts between these (extremes) the friends of my brother are governors over." More literally, "govern as satraps."

§ 7.

ἥν δ' ἡμεῖς νικήσωμεν. Cyrus here speaks merely of himself, and so in ἡμᾶς immediately after, the plural being employed for the singular as indicative of the rank of the speaker.—ἡμᾶς δεὶ τοὺς ἡμετέρους φίλους, κ. τ. λ. "It behooves us to make our own friends masters of these." The old editions prior to that of Zeune have ἡμᾶς 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.—ἰκανοῖς. "Enough (friends)." Supply
Moreover, unto each of you Greeks I will also give a golden crown." The presence of καὶ marks this, of course, as an additional reward. The generals and other officers were to have their crowns in addition to the more solid recompense of governments, commands, &c.; and the Grecian private soldiers were to receive theirs in addition to the donative already promised them on their arrival at Babylon. Gold crowns were often given among the Greeks, also, as rewards of civil and military merit.

§ 8.

εἰς ἑσαυ δε παρ' αὐτῷ, κ. τ. λ. The ordinary text has after αὐτῶν the words οἱ τε στρατηγοὶ, 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 τινὲς. These were officers under the rank of λοχαγοὶ, and private soldiers.—ἀξιόντες εἰδέναι. "Requesting to know."—ἐμπιπλὰς ἀπὸντον τὴν γνώμην. "Satisfying the minds of all."—ἀπέτευμπε. Observe the force of the imperfect. He kept sending them away one after another, after he had satisfied the expectations of each.

§ 9.

παρεκελεύνοντο 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 διελέγοντο.—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.—ἄλλα ὀπισθέν εαυτῶν 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.)—ὡς τοὺς ἡρετο Κύρων. "Interrogated Cyrus somehow thus," i. e., put somewhat such a question as this unto Cyrus, or, a question in nearly the following terms.—δόει γάρ; "Do you think, then?" (Compare Hoogeweegen, ed. Seager, p. 29, seq.)—νὴ Δί'. "Yes, indeed." Literally, "Yes, by Jupiter!" Observe that νὴ is a particle of strong affirmation, followed by an accusative of the deity invoked.—εἶπερ γε Δαρείου, κ. τ. λ. Cyrus means, if his brother is of the true blood-royal, and of the same stock with himself.
\section*{Notes to Book I.—Chapter VII.}

\section*{§ 10.}

\textit{ἐν τῷ ἔξοπλισιᾷ.} "As they stood under arms." Literally, "in the being under arms." Compare the explanation of Poppo: "\textit{quum exercitus armatus castris educitus esset.}" Observe, moreover, that \textit{ἔξοπλισις} is "a getting under arms," but \textit{ἔξοπλισία}, "a being under arms."—\textit{άσπις μυρία καὶ τετρακοσία.} "Ten thousand four hundred heavy-armed men." We have here what grammarians term the abstract for the concrete, namely, \textit{άσπις} for \textit{άσπιδον θορόν}, \textit{i.e.}, \textit{διπλήται}. 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 \textit{Æsch.}, Pers., 320, in \textit{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), Cheirisophus 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 \textit{καὶ χιλία} may have dropped from the text after \textit{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 \textit{ἐν τῷ ἔξοπλισιᾷ} 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 Halbkart, p. 39, note, where the whole subject is fully discussed.)—\textit{πελτασταί δὲ δεισχίλιοι καὶ πεντακόσιοι.} The increase of number in the case of the targeteers has been attempted to be accounted for at the close of the previous note.—\textit{καὶ ἄρματα δρεπανηφόρα, κ. τ. λ.} "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 notion of the whole. (Kühner, § 455, 1.)
§ 11.

ἐκατὸν καὶ εἴκοσι μηνιάδες. Ctesias, as quoted by Plutarch (Vit. Artax., 13), makes the king to have led into the field only τεσσαράκοντα μηνιάδας, or four hundred thousand men; and Ephorus, whom 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.—ἀλλοι δὲ ἦσαν. "There were besides." Compare note on οὔδε ἄλλο οὔδεν δενδρον (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 βασιλέως, are often used on other occasions without an article. (Poppo, Ind. ad Xen., Anab., s. v. αὐτός.)

§ 12.

ἦσαν ἄρχοντες καὶ στρατηγοὶ, 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 ἄρχοντες to be in some respect equivalent to σατράπαι, this will serve to explain the presence of στρατηγοῖ, since the office of satrap was, strictly speaking, a civil one, and, when military powers were added, the title was σατράπης καὶ στρατηγῶς, while, as regards ἡγεμόνες, it may be remarked, that we find ἡγεμόνων and στρατηγῶς united also in another part of Xenophon's writings. Cyrop., vi., 2, 9.—ὑστέρησε τῆς μάχης, κ. τ. λ. "Came 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 remotest 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
scarcely have been mistaken, though he has left it wholly unexplained. 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.

ἡγεμόν πρὸς Κῦρον. Hutchinson denies that ἡγεμόν can be construed here with πρὸς Κῦρον, since it prefers the dative of the person, and he therefore joins the words in question with οἱ αὐτομολίσαντες. Pippo and Schneider, however, in their respective Indexes to the Anabasis, recognize the construction ἡγεμόν πρὸς τινα, without expressing any doubts as to its correctness, and, besides this, we have ἡγεμόν joined to εἰς with the accusative in Plutarch, ἡγεμόν εἰς τὴν πόλιν τὴν νῆπιον (vol. vii., p. 219, Reiske), so that there seems no good reason why πρὸς with the accusative may not be similarly employed.—οἱ αὐτομολίσαντες ἐκ τῶν πολεμίων. “Those who deserted from the enemy.” The more usual construction is αὐτομολίσαν παρά τίνος; 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 feindlich-en Lager.”—οἱ δασερὸν ἑλήφθησαν τῶν πολεμίων. Here τῶν πολεμίων is to be construed with οἱ.—ταῦτα ἡγεμόν. “Gave the same account.”

§ 14.

ἐντεῦθεν. From the field of review, which, according to Xenophon’s account, was about thirty-six geographical miles beyond the Pyla Babylonia, 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.)—συνεταγμένω τῷ στρατεύματι παντί. “With his whole army in battle array.” The words στράτευμα, στρατός, στρατιώται, and the different classes of soldiers, as πεζοί, ἵππεις, ὁπλίται, ψυλοί, πελτασταί, also νῆς, &c., are generally accompanied by the dative only, without σὺν, when they constitute an accompaniment. (Matthiae, § 404, note 2.)—κατὰ γάρ μέσον τὸν στρατικὸν, κ. τ. λ. “For in the middle of this day’s march there was a dug trench.” The expression τῶφρον ὄρηκτὴν occurs, also, in Homer. (Il., viii., 179.)—ὁργιαί πέντε. “Five fathoms.” The ὀργιαί was equal to four πῆχείς, 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-stretched
arms.” Plutarch and Diodorus Siculus both differ from Xenophon and from one another as regards the dimensions of this trench.

§ 15.

παρετέτατο. “Was extended.” The pluperfect in an imperfect sense.—ἐπὶ δώδεκα 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 Khu là 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 Siféirah, near the modern Félujah. 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 καλοτύμενον τείχος, ii., 4, 12.—ἐνθα δὲ εἶσαι αὐτὶ διώρυχες. 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.—βαθείας δὲ ἄχρωμος. “And very deep.”

dιαλείπουσι δ’ ἐκάστῃ 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 Abulfeda 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 Abulfeda, there were also four canals, but at the distance of from six to seven miles from each other.

παρὰ τῶν 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 παρὰ τὴν ὁδὸν, i., 2, 13.—πάροδος στενὴ. 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.

ἀντὶ ἐρύματος. "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 δὴ 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 ἤμαχεσατο 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 ἤσαν, κ. τ. λ.
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 ἐνταῦθα ἦσαν τὰ Συνενέσιος βασίλεια, i., 2, 23.)

§ 18.

tὸν 'Ἀμβρακίωτην. "The Ambracian," i. e., a native of Ambracia, a city of Epirus, and the capital of the country. It was situate 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 'Ἀμβρακιώτην 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., AMBPAKLI, AMBPAKΙΟΤΑΝ, &c. (Consult Rasche, Lex. Rei Numeria, vol. i., col. 512.)—δὲ 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 αὐτῶ refers to Cyrus.—Θυμόμενος. This is the conjectural emendation of Leunclavius. The reading of the MSS. is πυθόμενος. —δὲ. Equivalent merely, as before remarked, to our inverted commas.—δέκα ἡμερῶν. 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.)—οὐκ ἄρα ἔτη μαχεῖται. "He will not, then, fight thereafter."—δέκα 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.

ἐπεί 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)."—ἀπεγκωκεῖαι τοῦ μάχεσθαι. "To have given up all thoughts of fighting." The verb ἀπογυγνώσκει 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 μάχεσθαι, which we have adopted after Dindorf. The common text has μάχεσθαι, which is sought to be defended by Schaefer. (ad Soph., i., p. 251.)—ἡμελημένως μᾶλλον. "More carelessly." We have given ἡμελημένως, with Poppo and Dindorf. The common text has ἡμελη-
μένος, 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.

tοῦ ἀρματος. His traveling chariot is of course meant.—τὴν πορείαν ἐποιεῖτο. "He was prosecuting his march."—ἐν τάξει. "In military array," i. e., in their ranks.—τὸ δὲ πολὺ αὐτῷ, κ. τ. ἔ. "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 διπλῶν τοὺς στρατιώτας, κ. τ. ἔ. "And many of their arms were getting carried for the soldiers," &c.

CHAPTER VIII.

§ 1.

ἀμφὶ ἀγορὰν πλήθουσαν. "About the time of full market," i. e., about the time of day when the market-place is usually crowded. The expression ἀγορὰ πλήθουσα was used to signify the time from about nine to twelve o'clock. The earlier part of the morning, previous to the ἀγορὰ πλήθουσα, was termed πρωί, or πρῶ τῆς ἡμέρας. After the ἀγορὰ πλήθουσα came the μεσημβρία, μέσον ἡμέρας, or μέση ἡμέρα, called by Homer μέσον ἡμαρ. The two parts of the afternoon were called δείλη πρωί, or πρωί, and δείλη νύκτα, or νύκτα. —καταλύειν. "To halt." Literally, "to unloose," "to unyoke," scil. τοῦ ἵππου; hence, to halt as here for the time.—τῶν ἀμφὶ Κύρων πιστῶν. "One of the faithful adherents of Cyrus."—προφαίνεται. "Comes in sight." Literally, "appears in front."—ἀνὰ κράτος. "At full speed." More literally, "with all his might." Observe here the force of ἀνὰ, and compare the English expression, "at the top of one's speed."—δρονύμι 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 βαρβαρικὸς καὶ Ἑλληνικὸς. "In both the barbarian tongue and in the Greek," i. e., in both Persian and Greek.—ὡς εἰς μάχην παρεσκευασμένος. "Prepared as if for battle," i. e., to all appearance prepared for battle.

2.

πολὺς τάραχος εἴγενε. "Much tumult ensued."—καὶ πάντες δὲ. "And, in fact, all."—ἀπάκτοις σφίσιν ἐπιπεσείσθαι. "That he will fall upon them in their disordered state." The reference is to the king.
§ 3.

καταπηθήσας. Observe the beautiful effect produced by the aorist in καταπηθήσας, ἐνέδω, ἀναβάς, and ἔλαβε, all denoting rapid action; and then, again, the continuance of action expressed by the imperfect παρῆγγελλεν, 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 ἔξω in composition. It will be remembered that the troops, anticipating no attack, were moving onward only partially armed. Compare chapter vii., § 20.—καὶ καθίσασθαι, 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.”

tὰ δεξιὰ τὸν κέρατον ἔξω. “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 δεξιὰ supply μέρη.—πρὸς τῷ Ἑὐφράτῃ 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 δέ. After these words the common text has καὶ τὸ στρατευμα, which clause, as being deficient 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 εὐώνυμον κέρας ἔσχε, 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.

τοῦ 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.—ἵππεις μὲν Παψλαγόνες. 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 Paphlagonic horse are spoken of as superior to any in the service of the Great King.—πελταστικὸν. "Targeteer force." Supply στράτευμα.—ο Κύρον ἔπαρχος. "The lieutenant-general of Cyrus."

§ 6.

καὶ ἵππεις μετ’ αὐτοῦ. We have retained the reading of the common text. Dindorf inserts οἱ before ἵππεις on the authority of a single MS., and for μετ’ αὐτοῦ gives, with several editors, τούτον, which appears far inferior.—κατὰ τὸ μέσον. "(Stood) in the centre." Supply ἔστησαν. 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, Λύτος δὲ Κῦρος ἐτέτακτο κατὰ μέσην τὴν φύλαγγα, τοὺς, κ. τ. λ. And a little after, in speaking of Artaxerxes, he says, κατὰ δὲ τὸ μέσον αὐτὸς ἔτάχθη; and a little further on, referring to both the competitors for the empire, he observes, κατὰ δὲ μέσην τὴν τάξιν ἐτυχε μὲν ἀμφιτέρους τοὺς περὶ βασιλείας ἀγωνιζομένους 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 μεγάλως. We have given μεγάλως, with Krüger and others, on good MS. authority, as far superior to the common reading μὲν αὐτοῖ.—παραμνηρίδοις. "Cuisses," i. e., armor for the thighs. Observe that παραμνηρίδος is an adjective, and has ὀπλῶς understood.

Κῦρος δὲ ψιλῆν ἔχων, 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 τιαρά of Cyrus fell from his head: ἄποπλέτει δὲ τῆς κεφαλῆς ἡ τιάρα τοῦ Κῦρου.—λέγεται δὲ καὶ τούς ἄλλους, κ. τ. λ. "It is said, moreover, that the other Persians encounter 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 ἔγεται in the text. (Krüg., de Authent., 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 (πίλους ἄπαγέας), 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 (μετεξήτεροι αὐτών) 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. Wytenbach, however, regards the whole passage from ἔγεται to διακινόνειν as a mere interpolation, or else thinks that some error lurks in ἄλλους; while Jacobs, improving upon the hint, conjectures παλαιός for ἄλλος, and Lion actually receives this emendation into the text. But, then, a serious difficulty occurs in διακινόνειν, 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 from them by their Macedonian conquerors. The Greeks called such troops κατάφρακτοι.—μαχαίρας Ἑλληνικάς. "Grecian sabres." The sabre would, of course, be more effectual in the hand of a horseman, for hewing down an opponent, than the ἔφος, or straight sword, could prove.

§ 8.

ἡνία δὲ δείλη ἐγένετο. "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 δείλη πρωί, or πρωία, 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 συχνό, the conjecture of Leunclavius, and required by the context, since χρόνῳ συχνῷ can only mean "in a long time."—ἐγίγνοντο. "They began to come."—τάχα δὴ 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. Antiq., s. v. Ἀς.)—καταφα νείς. "Plainly visible."

§ 9.

λευκόθωρακες. "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 ὑφάρακας λινόντις. 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 λευκόθωρης, applied to two light-armed warriors in the Iliad, and opposed to χαλκοχιτων, 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.

ἐχώμενοι 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.—σῶν σοδήρεσι ξυλίναις ἡμισιν. "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 γέφυρα, 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 arches. The latter, probably, are here meant by Xenophon. Both kinds were usually covered with bull's hide, having the hair outward.—Ἀλγόπτιον. 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.)— ἀλλοι δ’ ἵππεις, ἄλλοι 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 ἔθνη. “(Marched) by nations.” Supply ἐπορεύντο. ἐν πλαίσιω πλήρει ἄθροών. “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 ἰσόπλευρον is added, and then only does it mean a square. On the other hand, the term πλευθιον, which he also uses, denotes, not an oblong body, but a regular square; so that πλευθιον is the same as πλαίσιον ἰσόπλευρον, but very different from πλαίσιον alone. (Compare Arrian Tact., p. 69.)

§ 10.

πρὸ δὲ αὐτῶν ἄρματα. “And in front of them moved chariots.” Supply ἐπορεύτο, from the preceding section.—διάλειποντα συχνὸν ὑπ’ ἀλλήλων. “At considerable distances from one another.” Literally, “leaving between a considerable distance from one another.” The writers on ellipsis supply διάστημα after συχνόν, unnecessarily however.—ἐκ τῶν ἄξονων ἐλε πλάγιον ἀποτελέμενα, 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, or 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 ἐις 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 τοῦτον τῶν ἀρμάτων. As regards the future partici-
ples ἐλώντων (Attic for ἐλασόντων) and διακόψωντων, with the par-
ticle 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 ἐλώντα and διακόψαντα, but the lection we
have adopted appears the more natural one.

§ 11.

δ μέντοι Κύρος εἶπεν. "As regarded, however, what Cyrus said." Compare chap. vii., 4.— ἐψεύσθη τοῦτο. "In this he was deceived." Literally, "with respect to this." We commonly say ψεύδεσθαι 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 ἄννιστον. "As far as possible." Literally, "as far as (was) to be accomplished." Supply ἦν.— ἐν ἵσῳ καὶ βραδέως. "With an even step, and slowly," i. e., in even line, and with slow step. The writ-
ers on ellipsis supply βῆματι here with ἵσῳ. (Bos, s. v. βῆμα.)

§ 12.

ἐν ταύτῃ. Supply τῷ καρπῷ.— ἐβόα. "Kept calling aloud."— κατὰ μέσον. "Against the centre."— ὅτι ἐκεῖ βασιλεῖς 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 ἄν εἰη.—πάνθ' ἡμῖν πεποίηται.
"Everything has been done by us," i. e., our work is done.

§ 13.

τὸ μέσον στῆφος. "The centre body," i. e., the crowd of troops in
the centre.— καὶ ἀκούσων 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 περίην. "Was so far superior."
—έχων. "Though occupying."—τοῦ Κύρου ἐφωνήμου. The king's centre was not only beyond the left of the Grecian army, but even beyond the left of Cyrus's own force.—ἀλλ' ὁμισθὸς ὁ Κλέαρχος, κ. τ. λ. "But Clearchus, nevertheless, was not willing to draw off," &c. In strictness, the words ὁμισθὸς οὗκ ἤθελεν ἀποσπᾶσαι would be sufficient here. The particle ἀλλὰ, however, is added, because the continuity of the sentence has been broken by the parenthesis, and for the same reason ὁ Κλέαρχος is also introduced a second time.—μὴ κυκλοθείη 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.

ὅτι 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. (Thirleall, iv., p. 305.) Modern military critics, however, are more direct in their censure. 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 προήει. "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 outeries and in disorderly array. As regards the place where the battle was fought, consult note on μέχρι κώμης τενός, i. 10, 10.—ἐν τῷ αὐτῷ. Supply τόπῳ. The reference here is to the spot on which the head of the Grecian column of march halted when the enemy came in sight, and where they began to
form the line of battle.—συνετάττετο ἐκ τῶν ἔτι προειόντων. “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.—οὖ πιὰν πρὸς. “Not very near,” i. e., at some distance from. Compare the explanation of Weiske, “Satis longinquo a suis intervallo.”—κατεθεάτο ἔκατέρωσε ἀποθέλησων. “Kept surveying (the scene), looking toward each side.” The common text has κατεθεάτο ἔκατέρων ἀπωθην, τοὺς τε πολεμίους ἀποθέλησων, τοὺς τε φιλίους.

§ 15.

Σενοφόσ 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 ἵππον after υπελάσας. Hutchinson makes ὑπελαύνω here signify “equum nonnihil incitare.” This, however, is not correct. The true idea is given by Schneider (ad Xen., Hell., 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.”—ἐι τι παραγγέλλω. “If he had any command to give.” Observe that the optative is here employed because the preceding verb, ἤρετο, 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.—ὁ δ’ ἐπιστήσας εἶπε. “He thereupon, having checked his steed, made answer.” Αὐτὸ ἐπιστήσας supply τὸν ἵππον.—ὀτι καὶ τὰ ἵππα, κ. τ. ὅ. “That both the sacrifices and the victims were propitious.” By ἵππα 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 editions supply καλὰ after ἵππα, while others conclude the sentence with εἰπ. Both, however, are mere interpolations, and εἰπ can be easily supplied by the mind.

§ 16.

ἀφόρον ἐκοψε, κ. τ. ὅ. “He heard a noise going through the ranks.” This was the “word,” or tessera militaris, called by the Greeks σύνηδμα, 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 ὁρίζων on the present occasion, namely, a low, murmuring sound, proceeding from a large multitude. Compare Lipsius, de Mil. Rom., iv., Dial. 12.—δὲ Ἐνοφῶν εἰπεν. We have retained here the common reading as decidedly the more natural one. Some MSS. give Κλέαρχος for Ἐνοφῶν, 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.—δὲ τὸ σύνθημα παρέχεται, 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 δὲς. “And he.” Observe here the employment of δὲς as a pronoun of the third person; a usage, however, much more limited in the Attic writers than in Homer. (Matthie, § 484.)—εἰπεν ὁ μάσε. 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 παραγγέλλει. “Who gives it.” Literally, “who orders it.”

§ 17.

ἄλλα δέχομαι τε, κ. τ. λ. “Well, then, I both accept it, and let it be this.” Observe here the elliptical employment of ἄλλα in commencing a clause. Literally, “(I have no objection), but both accept it,” &c. Weiske prefers supplying τὸν οἶκον αὐτόν 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.—διεισέχθην. “Were apart.”—ἐπαινείζον τε. “Both struck up the hymn of battle.” There were two kinds of martial paeans, one sung before battle, and called παῖαν ἐμβαθρίως, the other after the battle was ended, and called παῖαν νικηθήριος. The scholiast on Thucydides (i., 50) says, that the pæan sung before battle was sacred to Mars, and the one sung after to Apollo. But there are strong reasons for believing that the pæan, as a battle song, was in later times not particularly connected with the worship of Apollo.
§ 18.  

δὲ δὲ 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 πορευομένων supply αὐτῶν, and after τι and ἐπιλειπόμενον respectively understand μέρος. 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 ἐξεκύμανε. ἑκλαγας. Observe that ἑκλαγε is here equivalent to the Latin aces. — οἰὸντερ τῷ Ἐνγαλίῳ ἐπελείζονσι. "Even as they raise the battle-cry to Enyalious." The verb ἐπελείζω means, properly, "to raise the cry ἐπελείω," for which ἀλαλάω is also employed, "to raise the cry ἀλαλά." After the pean had been sung, the Greek soldiers were accustomed to raise the cry of ἐπελείω or ἀλαλά, in a kind of regular cadence, as they advanced against the foe. (Suid., s. v. ἐπελείω) Ἐνγαλίω. The term Ἐνγαλίως is thought to mean "warlike," and is, in Homer, an epithet of the god Mars. In later writers, however, as in Aristophanes (Pac., 456; Schol., ad loc.), Enyalius and Mars are thought to be different. — ἐδούπησαν. "They made a noise." A poetic verb. — ποιοῦντες. "In order to cause." Contracted future participle. Compare note on ποτευμένων, chap. iii., § 16.

§ 19.  

πρὶν δὲ τόξευμα ἐξικνεῖσθαι. "But before a bow-shot reached them." This must not be confounded with the phrase εἰς τόξευμα ἐξικνεῖσθαι, "to come within bow-shot." — ἐκκλίνονσιν. "Wheel away." — κατὰ κράτος. "With all their might." — εὖ τάξει. "In order," i. e., preserving their ranks.

§ 20.  

τὰ δὲ άρματα ἠφέροντο, κ. τ. λ. "The chariots, too, were borne along, some through the enemy themselves," &c.—κενὰ ἤνιοχων. "Void of charioteers." — οἱ δὲ ἐπεὶ πρόδοται, 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," i. e., there was an instance, however, of one who was run down as in a race-course, having been taken off his guard. — ἐστὶ δὲ ὡς τίς. Idiomatic, for "there was one who," ἤν δὲ τις ὥς. This form became so firmly established in the language, that neither the number of the relative has any influence on the verb ἐστι, nor is the tense changed, though the time spoken of be past or future. — ἐπιφόρομαι. By ἐπι- πόρομος is meant a race-course for horses or chariots. — καὶ οὖν ἔδει μέντοι, κ. τ. λ. Observe the force of the double negative in strength-
ening a negation.—οὐδ’ ἄλλος δὲ . . . οὐδεὶς. “Nor did any other one, in fact.” Observe the force of δὲ.—ἐπὶ τῷ εὐωνύμῳ. Supply κέρατι.

§ 21.


—ηδόμενος. “Though delighted.”—οὐδ’ ὡς ἐξήρθη διώκεν. “Was not even thus led away to join in the pursuit,” i. e., was not even in this posture of his affairs induced to pursue along with the Greeks.—συνεσπεραμένην ἔχων. “Keeping in close array.”—ἐπεμελείτο δι’ τοι ποιῆσει βασιλεύς. “He kept carefully observing what the king will do.”—καὶ γὰρ ἤδει αὐτόν, κ. τ. λ. A common Attic idiom for καί γὰρ ἤδει δι’ αὐτός μέσον ἔχωι, κ. τ. λ. Compare note on ἐξήγγειλε τοῖς φίλοις τὴν κρίσιν, κ. τ. λ., chap. vi., § 5.

§ 22.

καὶ πάντες δὲ. “And, in fact, all.”—μέσον ἔχοντες τὸ αὐτῶν ἡγοῦντο. “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 read ἡγοῦντα, as given by one of the MSS. All the others, however, have ἡγοῦντο.—νομίζοντες οὕτω, κ. τ. λ. “Thinking that thus they are both in the safest situation.” Supply τόπῳ.—ἵµατε ἄν 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 βασιλεύς δὴ τότε. “And the king, accordingly, at that time.”—ἔχων. “Though occupying.”—αὐτῷ ἐμάχετο ἐκ τοῦ ἀντίον. “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.—οὖδὲ τοῖς αὐτοῦ, κ. τ. λ. The reference is to the six thousand horse forming his body-guard. Observe that αὐτοῦ is here separated from its governing adverb ἐμπροσθεν; a construction of which we elsewhere find occasional instances. Thus, Isocrates (42, 74), ὀρῶ τὰς πράξεις τὰς ἐξω λεγομένας τῶν ὑποθέσεων οὐκ ἐπαινομένας.—ἐπέκαμπτε νῦς εἰς κύκλωσον. “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.
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§ 24. 

μὴ ἀπιάθεν γενόμενος, 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 τοίς ἑξακοσίοις. “And having charged with the six hundred (horse),” i. e., with his own immediate body-guard. Compare § 6.—τοὺς ἑξακισθῆλιους. Compare chap. vii., § 11.

§ 25.

ἡ τροπή. “The route.”—διασπέργονται 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 διέγοι. “Only a very few.”—σχεδὸν οἱ ὄμορπατζοι καλοῦμενοι. “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.

καὶ τὸ ἀμφὶ ἐκείνον στέφος. “And the troop around him.” These appear to have been the more immediate guards of his person, together with, probably, his own ὄμορπατζοι.—οίκ ἕνεχτε. “He did not contain himself,” i. e., he lost all self-command. Observe the force of the middle.—ἰτε. “He rushed.” Literally, “he sent himself.” Compare note on ἴντεο, chap. v., § 8. The common text has ἴτεο.—παίει κατὰ τὸ στέρνων. 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 Mmnon, 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.

παῖοντα. "While striking (the king)."—ἀκοντίζει τις παλτῷ. 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 Mithradas, 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 ἐνταῦθα 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’ ἐκείνου γύρῳ ἤν. He was physician to the king, as already stated.—ἐκείνῳ. "Lay dead." Compare the Latin jaceo. So Sophocles, Antig., 1174: καὶ τίς φωνεῖε; τίς δ’ ὦ κείμενος; λέγε.

§ 28.


§ 29.

ἐπισφάζαι αὐτὸν Κύρῳ. "To slay him upon Cyrus," i. e., as he lay upon the corpse of Cyrus.—ἐκατὸν ἐπισφάζασθαι. The common text
has ἐαντὸν ἐπισφάζαι; but Dindorf gives ἐαντὸν ἐπισφάξασθαι on good MS. authority. The reflexive pronoun is sometimes added to the middle verb to strengthen the meaning. (Kühner, § 363, 2, ed. Jelf.)—τὸν ἄκινακνυ. Compare note on chap. ii., § 27.—στρεπτῶν. Compare note on chap. ii., § 27.—καὶ τᾶλα, κ. τ. λ. “And the other (ornaments), even as the noblest of the Persians (are accustomed to wear).” After ἀριστοὶ Περσῶν supply φοροῦσι.—εὔνοιαν. “Affection.”

CHAPTER IX.

§ 1.

Κύρος μὲν ὄνον ὅσως ἔτελευτήσεν. “In this way, then, did Cyrus end (his existence).” Supply τὸν βίον. The full expression is given in Euripides (Hecub., 419), ποί τελευτήσιον βίον; — τὸν μετὰ Κύρον τὸν ἀρχαῖον γενομένων. “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.—ὤς παρὰ πάντων ὁμολογεῖται, κ. τ. λ. “As is acknowledged by all who appear to have been in habits of intimacy with Cyrus.” Literally, “who appear to have been in trial (or proof) of Cyrus.” With regard to the employment of δοκέω here, consult note on chapter iii., § 12.

§ 2.

πρῶτον μὲν γάρ. The apodosis is in § 6, ἐπεί δὲ, κ. τ. λ.—ἐπὶ παῖς ὃν. “Being yet a boy,” i. e., while yet a boy.—τῷ ἀδελφῷ. Afterward Artaxerxes Mnemon.—πάνων πάντα κράτιστος ἐνομίζετο. “He was esteemed the best of all in all things.” Observe the alliteration in πάνων πάντα. This is what the Greek rhetoricians call παρανομασία or παράχχεις; the Latin, adnominatio. (Quintil., ix., 3, 66.—Krüg., ad loc.)

§ 3.

ἐπὶ ταῖς βασιλείως 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.”—πολλῆν μὲν σωφροσύνην, κ. τ. λ. “One may learn thoroughly much self-control.” By σωφροσύνη 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 adversantem libidini, moderatam in omni re servare constantiam,” and that,
also, of Plato (Phædon, c. 13): τὸ περὶ τὰς ἐπιθυμίας μὴ ἐπτοῆσθαι, ἀλλὰ ὀλγώρως ἔχειν καὶ κοσμῆσαι.

§ 4.
καὶ ἀκόουσι. "And hear (of them)." Supply αὐτῶν.—ὡστε εἴθης παιδεῖς οὔτες. "So that straightforward, while boys." More freely, "so that from their very boyhood."—ἀρχεῖν τε καὶ ἀρχεσθαι. "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.
αἰώνιονέστατος τῶν ἠλκιωτῶν. "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."—ἐπείτα δὲ φιλιππότατος. Supply ἑδοκεὶ εἶναι.—καὶ τοῖς ἑπόποις ἁριστα κρῆσθαι. "And to manage his steeds the best," i. e., the most skillfully. Observe that ἁριστα, the accusative plural neuter, is here taken adverbially.—ἐκριννὸν δ' αὐτόν, κ. τ. λ. "Men judged him also to be," &c. With ἐκριννον supply ἄνθρωποι.—μελετηρότατον. "Most indefatigable in practicing." Literally, "a most diligent practicer."

§ 6.
ἐπεὶ δὲ τῇ ἠλκιίῳ ἐπρεπε. "But when it became his age," i. e., when it suited his years.—καὶ ἁρκτὸν ποτὲ, 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 ἐπαθέν, κ. τ. λ. "And he suffered some hurts, the scars of which he even had visible (on his person)." Concininity would require in the subsequent clause, in opposition to τὰ μὲν ἐπαθέν, 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 poetical aorist κατέκανε, which is received into the common text, and followed by Bornemann.—καὶ τὸν πρῶτον μέντοι βοσῆσαντα, κ. τ. λ. "And he made the one, indeed, who first lent aid," &c.

§ 7.
ἐπεὶ δὲ κατεπέμψθη. "When, however, he was sent down," i. e., from the capital to the sea-coast.—αἷς καθῆκει. "On whom it is incum-bent." More freely, "whose duty it is."— eius Καστωλόυ πεδίου ἀδρολ—
ζεσθαι. Compare note on chap. i., § 2.—ἐπέδειξεν αὐτὸν ὁτι. An Atticism, as already remarked, for ἐπέδειξεν ὅτι αὐτὸς.—ὅτι περὶ πλεί-
στου ποιοῦτο. "That he deemed it of the utmost importance to himself." Literally, "that he made it for himself (a thing) above very much." Observe here the force of the middle; and that περὶ, moreover, indicates superiority, a usage derived from the Homeric language.—ἐς τῷ σπεισαίτο, κ. τ. ῥ.—"If he had made a treaty with any
person, and if he had made an agreement with any person, and if he had promised any thing to any one, in no respect to prove false." Observe that τῷ is Attic for τινί.—σύνθειτο. Attic formation for συνθέτο. We have altered the accentuation in accordance with the direction of Poppo. Compare Buttmann, § 107, iii., 4.

§ 8.
καὶ γὰρ οὖν. "And therefore, then," i. e., on which account, therefore.—αἱ πόλεις ἐπιτρεπόμεναι. "The cities that intrusted themselves to his care." Observe the force of the middle, and compare Poppo, Ind. ad Anab., s. n. ἐπιτρέπον.—οἱ ἄνδρες. Supply ἐπιτρεπόμενοι, and observe that private individuals are here meant, as opposed to entire cities, πόλεις.—σπεισαμένον Κύρου. "On Cyrus's having made a treaty (with him)."—παρὰ τὰς σπονδὰς. "Contrary to that treaty." Observe that σπονδαί (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.
τοιγαροῖν. "On this account, then," i. e., accordingly, therefore.—αἱ πόλεις. The Ionian cities are meant. Compare chap. i., § 6.—ἐἰλοῦντο. "Chose for themselves," i. e., to be their protector.—ὑπὸ οὗ. 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 πρό in composition.—ἐφοδοῦντο αὐτῶν. 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 ἔργῳ, κ. τ. ῥ.—"For he both showed it in deed, and actually said," i. e., he showed both in deed and in word. In place of καὶ ἔλεγεν, the more regular form of expression would have been καὶ λόγῳ ἀπεφάνετο.—προϊόντο. Supply αὐτοῖς, and consult, as to form and accentuation, the note on σύνθετο, § 7. The common but erroneous accentuation is προϊόντο.—ἐπεὶ ἀπαξ ἔγενετο. "After he had
once become."—ἐτὶ μὲν μείον. "Still less in number," i. e., reduced still further in number by various casualties, and especially by war.
—ἐτὶ δὲ κάκιον πράξειαν. "And should prove still more unfortunate."

§ 11.

φανερὸς δ’ ἦν . . . πειρώμενος. Consult note on δὴλος ἦν ἀνιῶμενος, chap. ii., § 11.—καὶ εἰ τίς τι ἄγαθὼν, κ. τ. λ. "If one had even done him any good or evil turn." Observe the difference between καὶ εἰ and εἰ καὶ; the former leaving it uncertain whether the thing assumed really exists or not, whereas with the latter the thing is supposed as existing.—ἐξέφερον. "Reported."—ἐστε νικῶν. "Until he might outdo."—ἀλεξόμενος. "By making them a suitable return." The verb ἀλέξω, 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.)—αὐτῷ, εὐὶ 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 καντῶν 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.

οὐ μὲν δὴ οὔδὲ 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.—καταγελάω. "To deride (his authority)." Supply έκαντον. Literally, "to laugh at (him)."—ἀλλ’ ἀφειδεσάτατα πάντων ἐτιμωρείτο. "But he punished them the most unspARINGLY of all."—ἵνα ἱδεῖν. "There was to see," i. e., it was allowed one to see.—παρὰ τὰς στειβομένας ὁδοὺς. "Along the traveled roads." Literally, "the trodden roads," i. e., those trodden by numbers.—στεπομένους ἀνθρώπους. 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 Ἐλληνικ. κ. τ. λ. "It was allowed both Greek and barbarian, being guilty of no wrongdoing, to travel fearlessly whithersoever one pleased, having with him
what ever might suit his convenience.” Schneider's explanation of the latter part of this sentence is, “if he had a good reason for proceeding on the journey.” This is approved of by Krüger, but very properly condemned by Sintenis. (Jahrh., vol. xlvii., p. 153.)

§ 14.

τούς γε μέντοι, κ. τ. λ. “Those in particular, however, who were good for war.”—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 ón d kai 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.—οὖς ἔόρα. “Whomsoever he saw.” The relative clause is placed first here for emphasis' sake, and must be so translated.—τούτον καὶ ἐποίει. “These he both made.”—ὅς κατεστρέφετο χώρας. Attraction, for τῆς χώρας ἦν κατεστρέφετο.

§ 15.

ὅστε 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 ἀξιοῦσθαι, which will make the meaning to be, “and that the cowardly were deemed worthy of being the slaves,” &c. The best MSS., however, give ἀξιοῦνv, which is followed by Lion, Dindorf, Pippo, 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: . . . ἄφθονια Κύρω τῶν δελόντων . . . οὗτοι αὐτὸν αἰσθήσεσθαι. But this is quite unnecessary, for, Κύρον following, αὐτῷ becomes beautifully emphatic.

§ 16.

eἰς γε μὴν δικαίοσύνην. “As regarded, in truth, the strict practice of justice.” The peculiar force of the combination γέ μὴν is well explained by Hartung. It is distinguished from the simple μὴν merely by this circumstance, namely, that the word which precedes γέ is to have, in translating, a particular emphasis, and hence the force which the preposition eἰς 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 ἐπιδεῖκνυσθαι here have the force of "se ostentare."—περὶ πάντος ἐποιεῖτο. "He deemed it all-important." Consult note on περὶ πλείστων ποιοῦτο, § 7.—ἐκ τοῦ ἀδίκου. "By the practice of injustice." Literally, "out of what was unjust."

§ 17.

dikaios autò diexερίζετο. "Were administered for him in accordance with justice." Observe that autò 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 στρατεύματι ἀληθινῷ ἔχρησατο. "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 στρατηγοί. The καὶ here is opposed to the καὶ before ἔργας. ἀλλ' ἐπεί ἐγνωσάω, 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.—οὐδὲν πάστοτε, κ. τ. λ. "He never allowed his alacrity to go unrewarded to any one (who acted thus)."—κράτιστοι δὴ ὑπηρέται παντὸς ἔργου. "Confessedly the best assistants in every work." The particle δὴ is frequently joined with adjectives to strengthen their force.

§ 19.

ei ὃς ὁρη. "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 κατασκευάζοντα, κ. τ. λ. "And both furnishing (with all things requisite) the country which he was governing, and producing revenues," i. e., improving the
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revenues. The reference in κατασκευάζοντα is especially to the implements and operations of agriculture. (Compare Poppo, Ind. ad Anab., s. v. κατασκευάζειν.)—καὶ ἄρχοι χώρας. Attraction, for τὴν χώραν ἢς ἄρχοι.—οὐδένα ἄν πώποτε ἀφείλετο. "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 ἄν 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.)—ἡδεῖς. "Cheerfully."—δαρβαλέως ἐκτῶντο. "Acquired with confidence."—ἐπέπαυ. "Had become possessed of."—αὐ. "Moreover." Jacobs, without any necessity, conjectures ἐκ.—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 εἰναι, "he appears to be;" but φαίνεται ἄν, "he manifestly is." (Kühner, § 684, Obs. 2, c.)—τῶν ἄποκρυπτομένων. "Of those who concealed (them from him)."

§ 20.

φίλους γε μῆν, κ. τ. λ. "The friends, in truth, as many as he from time to time made for himself." Consult note on εἰς γε μὴν ἀκοισοῦν, § 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 ὁτι τυγχάνοι, 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 τούτου.—κράτιστος δή θεραπέειν. "Most skillful, certainly, in cherishing." Observe the force of δή after an adjective, as already remarked. Observe, also, that θεραπέειν governs, in fact, τόσους understood at the commencement of the clause, as if the arrangement had been ὠμολογεῖται . . . κράτιστος δή γενέσθαι θεραπέειν τόσους ὡς τούτοις φίλους.

§ 21.

καὶ γὰρ αὐτὸ 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 of whatsoever he perceived each one desirous." Observe that αὐτὸ
τοῦτο is in the accusative, depending on διά understood, and compare Elmsley, ad Soph., OEd. R., 1005.

§ 22.

eἰς γε ὄν ἀνήρ. "Of any one man, at least." Literally, "at least, being one man."—διὰ πολλά. "On many accounts." Supply αἰτία. —πάντων δὴ μάλιστα. "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 τρόπον, 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."—πέμπτη. "Sent him from time to time."—ἥ ὡς εἰς 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.—οὐκ ὄν ὄνωπα κοσμηθήναι. "Could not very well be adorned." In the oratio obliqua the optative after δὴ is regularly put without ὄν, 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 ἀνδρὶ. "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 μεγάλος.—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 ταύτα here takes the place of τὸ περετίναι, κ. τ. λ., so that this last becomes a species of nominative absolute. With regard to ταύτα 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.

ἐπεμε. "Was accustomed to send."—βίκους. "Jars." The
3ικός 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.

—ἄποτε λάβοι. "Whenever he had received."—δτι ὁ ὅπω 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 οὐπω.—πολλοῦ χρόνον. Consult note on δέκα ἡμέρων, i., 7, 18.—τούτων. Alluding to the portion of wine that was sent. There is no need, therefore, of our reading τούτων with Wytenbach.

—σοι ἐπεμψε. Observe the sudden and beautiful introduction of the second person, σοι, and the air of animation which it imparts.—τούτων ἐκπειν εἰν οἷς, 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 σἰν τούτοις οἷς μᾶλιστα φιλεῖς. (Matthiae, § 473, 1.)

§ 26.

ἄρτων ἡμίσεα. "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.; vilia torum, Hor.; and in post-Augustan prose. (Kühner, § 442, Obs.)—ἐπιλέγειν. "To say upon delivering them." Observe the force of ἐπὶ in composition.—τούτων γεύσασθαι. "To taste of these." Verbs of tasting take, of course, the genitive of part.

§ 27.

ἐδύνατο. 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 ἔχειν, κ. τ. λ. "On account of his having many persons under him."—διὰ τὴν ἑπίμελειν. "On account of the care (which he exercised)."—διατέμπων. "Sending it about."—ὡς μὴ πεινώντες, 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.

εἴ δὲ δῆ ποτε πορευόμενοι, κ. τ. λ. "If, moreover, he were at any time going (any where), and very many were likely to see him."—ἐσπονδά-
"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.—διουληθεν σεις τιμαθει ουτοι "That he might make (those) apparent whom he honors." Observe the change from the oblique construction (διουληθεν) to the direct (τιμαθει), and the air of animation which it imparts.—εξ φωναυκωνων. "From what I am accustomed to hear." Observe here the peculiar force of αυκωνων, 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 αυκωνω here, with Krüger and others, equivalent to the perfect αυκηκωνα. Observe, moreover, that εξ φωναυνων is put here, by attraction, for εκ τοιτων αυνοι. Consult note on σεις αυνοι μαλιστα φιλεις, § 26.

§ 29.
και τωδε. Supply ιστη.—δουλον ουτος. "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 δουλοι, and considered as such. Cyrus himself, in his speech to the Greeks (chap. vii., § 3), regards himself in this same light.—πληθοροφυτας επεχειρησε. "Only Orontes attempted it."—και ουντος δη δυν, κ. τ. λ. "And yet this very same one soon found him whom he thought to be faithful to himself, more friendly to Cyrus," &c. The pronoun ουντος (observe the force which δη imparts to it) refers to Orontes; and δυν ουτος, κ. τ. λ., to the person unto whom Orontes confided his letter to the king, but which this individual showed to Cyrus. Compare chap. vii., § 3.—και ουντοι μεντοι. "And these, indeed."—υπ' αυτον. Referring to the king.—παρα Κυρων ωντες αγαθοι. "That if they were brave with Cyrus."—αξιωτερας. "More in accordance with their deserts." Literally, "worthier."

§ 30.
μεγα δε τεκμιριναν, κ. τ. λ. "What happened to him, also, in the end of his life, is a strong proof that," &c.—κρινειν. "To distinguish." βεβαιους. "Constant in their attachment."

§ 31.
ποντες οι παρ' αυτων, κ. τ. λ. "All the friends and table-companions by his side, died fighting for Cyrus," &c. Schneider conjectures here οι περι αυτων, which is very likely to be the true meaning, since otherwise Xenophon would have employed παρ' αυτω. Bornemann, indeed, seeks to defend παρ' αυτων, by connecting it, in construc-
tion, with ἀπέθανον, "fell by his side;" but the position of παρ' αὐτὸν in the sentence forbids this, and shows that the words in question are to be taken in immediate connection with φίλοι and συντράπεζοι. As regards the term συντράπεζοι itself, consult note on ὄμορτάπεζοι, chap. viii., § 25.

CHAPTER X.

§ 1.

ἐνταῦθα δὴ. "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.— ἀποτέμνεται, κ. τ. λ. 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.)—διώκων εἰςπίπτει, κ. τ. λ. "While pursuing, break into the camp of Cyrus." The more usual form of expression would have been διώκοντες εἰςπίπτονσι, 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.

Κυρεῖὸν 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.—ἴστανται. "Make a stand."—ἐνθεν ὄρμηντο. "Whence they had started (in the morning.)"

§ 2.

τα τε ἄλλα πολλά διάρρηξασι. "Both plunder the other things (that were) many in number." Observe that πολλά is here the predicate, and that the clause is equivalent, in effect, to τὰ ἄλλα ἀναφέρμαζον πολλά ἡν.—καὶ τὴν Φωκαίδα, κ. τ. λ. "And in particular he takes the Phoccean female, the concubine of Cyrus." This female, a native of Phocaea, in Asia Minor, was first called Μίλτο (Μιλτώ), a name derived from μίλτος, "vermilion," and given her on account of her brilliant complexion. Cyrus, however, changed it to Λα-
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.—Ælian, V. H., xii., 1.—Athenæus, i., 13, p. 576.)

§ 3.

ἡ δὲ Μιλησία, ἡ νεώτερα ἤν. "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 au-
thority whatever, call this one also by the name of Aspasia. We
have adopted in the text the conjectural reading of Bornemann,
namely, ἡ νεώτερα ἤν. The common text has ἡ νεώτερα merely,
which Dindorf retains. Some MSS. give ἡ νεώτερα, ἡ, κ. τ. λ.—
ἐκφεύγει γυμνῆ. "Escapes out of their hands, in her under-garment
merely," i. e., having on merely the χιτῶν, or tunic, without the
ἱμάτιον, 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 ᾿Ελλήνων depend apparently on the clause ὀἱ
ἐκτυχον, κ. τ. λ., but, in reality, on τούτοις understood.—ἄντιταχθέν-
tες. "Having drawn themselves up against them." The passive in
a middle sense.—οἱ δὲ καὶ αὐτῶν ἄπεθανον. "Some, however, of their
own number also fell."—καὶ ἄλλα, ὁπόσα, κ. τ. λ. "And other things
also, as many as were within their lines, both effects and persons, all
they saved."

§ 4.

dιέσχον ἄλληλοι. "Were distant from one another." Literally,
"held themselves apart from one another."—ὡς τριάκοντα στάδια.
This would be between three and four miles, the stadium being
606½ 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 βασιλέως.

§ 5.

ἐπεὶ δ’ ἦσοντο οἱ μὲν ᾿Ελλήνες, κ. τ. λ. The reference is still, as
in the preceding section, to the main army of the Greeks.—βασιλεῖς
δ’ αὐτή ἤκουσε, 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’ αὐτοῖς
supply μέρος.—ἀντιλήτει. “Collects together.”—συντάπτεται. “Draws them up.”—εἰ περιστοιέν τενάς. “Whether they should send 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 ἀν, but with the subjunctive in present or future actions, with ἀν. (Matthiae, § 526.)—ἀρήζοντες. “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 τοῦτῳ supply χρόνῳ, and observe that ὡς ἔδόκει refers to ὁπισθεν. 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.—στραφέντες. “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.—παρεσκευάζοντα, ὡς ταύτῃ προσίστος, κ. τ. λ. “Prepared, thinking that he was advancing in this direction, even to receive him.” We have adopted ὡς ταύτῃ προσίστος, with Dindorf, instead of the more common reading ὡς ταύτῃ προσίστος. Schneider and others retain the latter, giving προσίστος a future meaning, and connecting it at once with δεξίον, “prepared to advance in this direction and receive him.” This, however, Dindorf justly pronounces absurd.—ὡς προσίστος. Consult note on ὡς ἐπισυνεκάνοντο, chap. i., § 6.

ἡ δὲ παρῆλθεν ἔξω, κ. τ. λ. “But by what way he had passed beyond their left wing, by this same way, also, he led (his forces) back.”—ἔξω τοῦ ἐνωνύμου κέρατος. Compare chap. viii., § 23.—ἀυτομολησαντας. 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 Τισσαφέρνης, 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 no disposition to turn upon them, but continued his way by the river side until he reached the camp.—δεήσαε παρὰ τὸν ποταμὸν, κ. τ. λ.
"But charged along the river against the Grecian targeteers." Literally, "drove through," i. e., through the intervening space.—κατέκανε. Compare i., 9, 6.—διαστάνετος. "Dividing," i. e., making a passage for him. Literally, "standing apart."—ἐπαύον καὶ ἕκοντιζον αὐτοῖς. "Struck them with their swords and hurled their javelins at them." Observe that αὐτοῖς refers to the cavalry of Tissaphernes.—Ἀμφιπολίτης. "An Amphipolitan," i. e., a native of Amphipolis, a city of Thrace, afterward of Macedonia, near the mouth of the River Strymon.—φρόνιμος. "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.

ὡς μεῖν έξων ἀπηλλάγη. "Since he came off with disadvantage," i. e., had the worst of it. Literally, "having less," i. e., than the Greeks.—πάλιν οὐκ ἀναστρέφει. "Does not turn back again."—συντρίχανει. "Meets with."—συνταξάμενοι. "Having marshaled their (respective) forces."—ὁμοί πάλιν. "Back again together."

§ 9.

ἐπεὶ δ' ἦσαν κατά. "But when they were over against." The narrative now returns to where it was broken off, at the end of § 6.—τὸ εὐωνύμων 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 répliser. 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 ποιμᾶσθαι ὁπισθεν τὸν ποιμόν. "And put the river in their rear." This would be effected by facing about, and then wheeling to the right.
§ 10.

ἐν φι.  “While.” Supply χρόνῳ.—καὶ ὁ 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 ὁ, answering to the German schon, and compare Hartung, i., p. 253; Herm., 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.—πανάπισαντες. Compare chapter viii., § 17.

§ 11.

αὐ. “Again,” i. e., again, as before.—οὐκ ἐδέχοντο. “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.—κόμης τινὸς. Probably Cunaxa. Bar- pie, 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.

ὑπὲρ τῆς κόμης. “Above the village,” i. e., the village was at its are.—γῆλοφος. Ainsworth thinks that the eminence here alluded to was one of the numerous artificial mounds, or tels, 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 here are no hills whatever in Babylonia below Felujah. (p. 186.)—νεστρόφησαν. “Stood faced about.” Equivalent, as Weiske correctly remarks, to the Latin conversi steterunt, the verb conveying he blended idea of facing about and remaining in a place. (Poppa, a loc.)—πεζοὶ μὲν οὐκέτι. “Infantry no longer,” i. e., no longer, indeed, composed in part of infantry. The cavalry alone remained, the infantry having fled.—ἀς τὸ ποιούμενον μὴ γνωρίσκειν. “So hat 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 βασιλείου σημείῳ. “The royal standard.”—ἀετὸν τινα χρυσοῦν, κ. τ. λ. “A kind of golden eagle elevated upon a buckler,” i. e., something resembling
a golden eagle with outspread wings on an erect buckler, at the end of a long shaft or pole. Observe the force of πινά, as indicating that the view of this object was rendered somewhat indistinct by the intervening distance; and compare note on χαλλός πές, chap. viii., § 9.

ἐπὶ πέλτης. In the Cyropædia (vii., 1, 4), the royal standard of Persia is described as ἀέτος χρυσοῦ, ἐπὶ δόρατος μακροῦ ἀνατεταμένος; and hence some have not hesitated, relying on the authority of Suidas and Hesychius, to give πέλτη here the meaning of "a spear" or "spear-shaft." The uniform practice of Xenophon, however, is directly opposed to this, in whom πέλτη always means "a targe" or "buckler." The common text, on the other hand, has ἐπὶ ξύλον after πέλτης, but this, though retained by Dindorf, has been regarded as a mere explanation of ἐπὶ πέλτης by Dorville, Larcher, and Toup, and is accordingly rejected by Schneider, while Hutchinson has, by an ingenious emendation, altered it to ἐπὶ ξυστού. Amid this conflict of opinions, we have deemed it most advisable to give πέλτη here its ordinay meaning, and, regarding ἐπὶ ξύλον as a mere interpolation, to consider the idea of a handle or shaft for the standard as sufficiently implied in the participle ἀνατεταμένον.

§ 13.

Καὶ ἐνταῦθα. "To this quarter also."—τὸν λόφον. "The hill."—ἀθρόω. "In a body."—ἐψυλοῦτο. "Began to be cleared."—τέλος δὲ καὶ, κ. τ. λ. "And at last even all had departed."

§ 14.

οὐκ ἀνεβίδαξεν ἐπὶ τὸν λόφον. "Did not march (his men) up on the hill,"—πὸ αὐτῶν. "At its foot."—στήσας.—"Having halted." καὶ κελεύει κατιδόντας, 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."—κατιδόντας. Observe the peculiar propriety of this term; literally, "having looked down upon," i. e., from the crest or summit of the hill.

§ 15.

ἡλασε. "Rode forward."—ιδόν. "Having taken a view."—ἀνὰ κράτος. Consult note on chap. viii., § 1.—σχεδόν δ’ ὅτε ταῦτα ἤν, κ. τ. λ. "And nearly at the time when these things were, the sun began also to set."

§ 16.

ἐστησάν. "Halted."—καὶ δέμενοι τὰ ὅπλα ἄνεπαθόντο. "And rested on their arms." Literally, "having put (down) their arms,
NOTES TO BOOK I.—CHAPTER X.

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 (ἐθέτο τὰ ὄπλα), where the reference is to a halting under arms, and where the soldiers stand ready to engage. — ἐθαύμαζον. Compare ii., 1, 2.—παρεῖη. 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 παρέθη, but the indicative can not stand here.—αὐτόν τεθνηκότα. "That he was dead." Observe that the verb "to know," here as elsewhere, takes the participle instead of the infinitive. (Matthews, § 548, 2.)—άλλα ἔλθαζον, κ. τ. λ. "But they conjectured that he was either gone in pursuit, or had pushed on before to seize upon some post."

§ 17.

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

§ 18.

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

§ 19.

ἀδελπνοι. "Supperless." Among the Attic writers the term ἀδελπνοι indicates the chief meal, answering to the Latin coena, begun toward evening, and often prolonged until night. On the other hand, the ὑμιστόν, 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.—καταλύσαν πρὸς ὑμιστόν. "Halted for dinner." More literally, "for lunch." Consult note on καταλύειν, chap. viii., § 1.
BOOK II.

CHAPTER I.

§ 1.

'Ως μὲν οὖν ἡδοίσθη, 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 Κύρως is "for Cyrus," not, as Krüger maintains, "by Cyrus."—ἐν τῷ ἀνόδῳ. "On the route upward." Observe that ἀνόδος is equivalent here to ἀναβάσει.—ἐλθόντες. "Having returned." Equivalent here to ἀνελθόντες, just as venire is sometimes employed in Latin. Compare v., 1, 4.—εἰκοµήθησαν. "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 πρῶτῳ 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."—οὔτε ἄλλων 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 παρείη, i., 10, 16.—συνκενασαµένος ἐκείνην. "Having packed up what things they had," i. e., what baggage they still had left.—ἐώς Κύρως συµµηχαν. "Until they should unite with Cyrus." Observe that ἐώς is employed here without ἀν. 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 ὀρῇ. "On the start," i. e., just preparing to set out.—ἀμα ἡλιῶν ἄνισχοντι. "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.—
CHAPTER 4.

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"Sprung from Demaratus." Observe that the article appended to Λάκκανος, 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 Xerxes.—Γλοὺς ὁ Ταμώ. Consult note on i., 4, 10.—τέθηκεν. "Is dead." Observe here the change to the oratio recta, and the resumption of the oratio obliqua in ei. The direct mode of speaking is expressly employed in τέθηκεν, in order to express more forcibly the important nature of the communication.—ἄθεν τῇ προτεραίᾳ ὀρμῆσθαι. Schneider conjectures here ὀρμῆσθαι, 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 Αριάους.—εἰ μέλλοντες ἤκειν. "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 ἀπείναι, the present infinitive of ἀπεμεθε, in a future sense. (Κήννερ, § 397.)

§ 4.

πυθαγόμενοι. We have retained this, with Dindorf and Poppo, although it savors of an interpolation, and although we might have expected πυθαγμένοι at least in its place. We have placed a comma after στρατηγοῖ, and another after πυθαγόμενοι, making this last refer merely to οἱ ἄλλοι Ἑλληνες.—βαρέως ἔφερον. "Bore them heavily."—Ἀλλ' ὥσπερ οἱ Κύριος ἦν. "O would, then, that Cyrus were living." Observe here the employment of ἄλλα to indicate, not any opposition between this clause and what precedes, but rather an abrupt break in the sentence, and a transition to some sudden thought. (Hartung, ii., p. 35).—ὡφελεῖ. The aorist of ὑφεῖλω is usually employed to express a wish that a thing had happened which has really not happened. The literal meaning of the clause here will be, "Cyrus, then, ought to be living."—νικῶμεν τε βασίλεα. "Are both victorious over the king."—καὶ εἰ μὴ ὑμεῖς ἥδετε, κ. τ. λ. "And that if you had not come, we would have marched against the king." When the condition and consequence are both past actions, whose relation to each other shows, that any action would have taken place if another had happened, the indicative of past time is used twice, in the protasis with εἰ alone, and in the apodosis with ἄν, where, in Latin, the pluperfect subjunctive is employed in both cases. (Matthiae, § 508, b.)—εἰς τὸν ὑπόνον τὸν βασίλειον, κ. τ. λ. "That
we will set him on the royal throne; for it is the part of those who conquer in battle to govern too.” We have given μᾶχη, with Dindorf, on the authority of good MSS., as decidedly superior to μάχην, the reading of the common text.

§ 5.

τούς ἀγγέλους. Procles and Glus are meant.—Χειρίσθενος. Compare i., 4, 3.—καὶ γὰρ ἀντός Μένων ἔσωλετο. “And (the more readily), since Menon himself wished it,” i. e., wished to be sent, as if ἀποστέλλεσθαι were understood.—φίλος καὶ ξένος. “A friend and guest,” i. e., connected by the ties of friendship and hospitality.—περιέμενε. “Waited for them.”

§ 6.

ἐπορίζετο αἰτίων, κ. τ. λ. “Supplied itself with food as it was able.”—κόπτοντες. “Slaughtering.” Observe that κόπτοντες is here plural, because στρατεύμα, to which it refers, is taken collectively.—ζύλιος. “For fire-wood.”—άπό τῆς φύλαγγος. “From the main body.”—οῦ. “In the place where.” For ἐνταύθα οὐ.—οὕς ἡνάγκαζον, 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 remarked (i., 10, 6), appear after this to have been sent to the στρατόπεδον, or camp. Spellman translates ἐκβάλλεν, “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 γέρροις. Compare note on γερβοφόρου, i., 8, 9.—ταῖς ἀσπίσις ταῖς ξυλίναις. Compare i., 8, 9.—πολλαὶ δὲ καὶ πέλται, 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 refers 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. Muretus 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: οὐδὲ πη ἀσπίς ἔην, οὐδὲ ἡλκιμὼν ἕχος ἔλεσθαι.—κρέα ἐς ψωμίνες. “Cooking flesh.” They had no grain to make up into bread.
§ 7.

περὶ πλήθουσαν ἡγομέν. Compare i., 8, 1.—ἡν δ' αὐτῶν, κ. τ. λ. "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, εἰς δ' αὐτῶν ἦν Φαλίνος, Ἑλλην. The proper name here given is variously written. Schneider, following some of the MSS., has Φαλίνος. In Plutarch, on the other hand (Artax., 13), the individual referred to is called Φάυλλος; and in Diodorus Siculus (xiv., 25), Φάληνος.—καὶ ἐντύμως ἔχων. "And to be held in honor (by him)." Compare note on εὐνοικῶς ἔχομεν αὐτῷ, i., 1, 5.—καὶ γὰρ προεποιεῖτο, 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 προεποιεῖτο, "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.

οὕτω 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.—ιόντας ἐπὶ τὰς βασιλέως θύρας, 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, εὐρίσκοισθαί τι ἄγαθόν, ἢν τι δύνωνται ἄγαθόν εὐρίσκοισθαί. Observe the force of the middle in εὐρίσκοισθαί; and, with regard to the expression τὰς βασιλέως θύρας, compare i., 9, 3.

§ 9.

βαρέως μὲν ἠκουσαν. "Heard (them) with pain." Literally, "heard (them) heavily," i. e., with a heavy and painful feeling.—τοσοῦτον εἶπεν. Compare i., 3, 14.—οὗ τῶν νυκώντων, κ. τ. λ. "That it was not the part of those who conquer to give up their arms."—ἐφ᾽. "Continued he."—τοῦτος 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 ἱερὰ ἐξθημένα. "The entrails that had been taken out," i. e., from a victim that had just been sacrificed.—ἐτυχεῖ γὰρ ἃνόμενος. "For he happened to have a victim slain in order to take the auspices." Observe the force of
the middle in ἑυόμενος. The active ἔσω is simply "to offer," "to sacrifice;" but the middle ἑυόμαι, "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 behoof or advantage."

§ 10.

πρεσβύτατος ὑν. "Being the eldest (of those then present)." He was not the eldest of all the generals, since Sophænotus is expressly called so elsewhere (vi., 3, 13). Neither was he next eldest even to Sophænotus, 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 ἃν ἀποθάνουν, κ. τ. λ. "That they would sooner die than deliver up their arms."—ἄλλῳ ἐγώ, ὁ Φαλίνε, ἑαυ-μάζω. "Why, for my part, O Phælius, I wonder."—ὅς κρατῶν. "As conqueror."—ἡ ὃς διὰ φιλίαν δῶρα. "Or as presents through friendship," i. e., presents from us to him, on account of the friendly relations existing between us. Ironical.—καὶ οὐ λαβεῖν ἑλθόντα. "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 ἔσται τοῖς στρατιώταις. "What will there be (left) unto the soldiers?"

§ 11.

νικᾶν ἥγειται. "Considers himself to be conqueror."—ἀπέκτωνε. The true tense here is the perfect, not ἀπέκτωνε the aorist, as given in some MSS. and editions.—τίς γὰρ αὐτῷ ἐστιν, κ. τ. λ. "For whom has he, that disputes the empire (with him)?" We have placed a comma after ἐστιν, and referred αὐτῷ to this verb, as far more natural than making the pronoun depend on ἄντιποιεῖται. 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 ἄντιποιεῖται in the regular course of the sentence.—ὑμᾶς ἐαυτὸν εἶναι. "That you belong to him," i. e., are now so completely in his power, that he can do with you what he pleases.—ἔχων. "Since he has (you)."—καὶ ποταμῶν ἐντὸς ἀνδραστῶν. "And within impassable rivers," i. e., shut out by them from your native land. The reference is in particular to the Tigris and Eu-
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phrases.—ὅσον οὖν ἐπὶ παρέχει, 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 ὅσον. 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.
Θεότομπος. The old reading here was Ξενοφών, 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.—οὐδὲν ἄγαθὸν ἄλλο, κ. τ. λ. "No other thing of value except arms and courage."—ὅπλα 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 χρῆσθαι, and in the second with στερεθῆναι; and with regard to the position of the ἄν after παράδοτες, it may be remarked that, if the participle contain a condition, ἄν is placed closely after it. (Poppo, ad loc.)—μὴ οὖν οἶον . . . παράδοσεν. "Do not imagine, then, that we are going to deliver up." The reference here, and in σὶν τοῦτος immediately following, is, of course, to their arms.—καὶ περὶ τῶν ἵματέρων ἄγαθῶν μαχοίμεθα. 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.
ἀλλὰ φιλοσόφῳ μὲν ἑοικας, 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.—νεανίσκε. 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 νεανίσκε in the present passage, is now rendered quite nugatory, by the reading Θεότομπος in § 12, instead of Ξενοφών.—ισθι μὲντοι ἀνόητος 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 or condition being regarded as coincident with the perception. (Kük-P 2
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νερ, § 683, 1, Jelf.)—περιγενέσθαι ἀν. "Is likely to prove superior to." Observe the force of ἀν.

§ 14.

ἐφασαν. "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 obtained his information from others who were present. Hence, as Krüger correctly observes, ἐφασαν is to be explained by "qui (mihi scriptori) rem narrabat."—ὑπομαλακιζομένους. "Growing gradually timid." Literally, "growing gradually soft," i. e., as to their previous resolution to struggle manfully with difficulties.—καὶ βασιλεῖ ἄν πολλοῦ ἄξιοι 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 accusative of nearer definition, and that αὐτοῖς is to be supplied after χρήσθαι. —σπαρτεύειν. "To march."—ἀνακαταστρέψαντι 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.

εἰ ἡδὲ ἀποκεκριμένοι εἶναι. "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. (Matthia, § 493, d.)—ὑπολαβόν. "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 Κλέαρχε, 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 ὦντοι. The full and regular construction would be, ὦντοι λέγουσι, ἄλλος ἄλλα λέγει.—τί λέγεις. "What you have to say," i. e., what your individual answer is to the king's proposition.

§ 16.

ἐγώ σε, ὁ Φαλίνε, κ. τ. λ. "Phalinus, I am glad to see you, and all 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, ἀσμενοὶ σε ἐωράκασι. It is by no means correct, however, to regard ἀσμενος here as merely supplying the place of ἀσμένως, 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 Εὐληπτές ἐσμεν.—ἐν τοιούτως δὲ ὑπετε πράγμασι, κ. τ. λ. “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 ὁν. For περὶ τούτων ἦ.

§ 17. πρὸς θεῶν. “By the gods,” i. e., in the name of Heaven.—συμβουλεύον ἡμῖν. “Give us your advice.” Consult remarks on συμβουλεύον in the notes on the preceding section.—καλλίστον καὶ ὑράστον. “Most honorable and advantageous.”—καὶ διὸ σιν τιμήν οἴσει, κ. τ. λ. “And which will bring honor unto you for the time to come, when re-counted, (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 ἃν τὴν Ἑλλάδα λεγόμενον, while for χρόνον ἀναλεγόμενον Morus suggests χρόνον ἀπαντα λεγόμενον. No emendation, however, is at all needed.—συμβουλευομένοις συνεβούλευσέν αὐτοῖς 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 πρεσβευόντα. “Who was an envoy.”—ἐνέλπιδες μᾶλλον. “More filled with favorable hopes,” i. e., inspired with the greater confidence.—ὑποστήρισας παρά τὴν ὀδόν, κ. τ. λ. “Contrary to his expectation, artfully eroded the appeal, and said.” According to Julius Pollux (ix., 33), ἀπατῶν ἐν ὑποστήρισθαι are synonymous, the leading idea in both being “to elude.” Larcher translates the passage, “Mais Phalinus detourna adroitement le coup.” (Hickie, ad loc.)

§ 19. ei μὲν τῶν μυρίων ἐπιτίδων, κ. τ. λ. “If of ten thousand hopeful chances 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.—συμβουλεῖν μὴ παραδούναι. Observe here the employment of the present infinitive with the present συμβουλεῖν, the beginning of the action only being considered. In the previous section we had the aorist παραδούναι, another aorist preceding.—μαθε-μία ἐστὶν ἐλπίς. "You have no hope." Supply ὑμῖν.—σῴζεσθαι δὴν ἀνιψαί. "To save yourselves in what way you can," i. e., in the only way in which it is possible.

§ 20.

ἀλλὰ ταῦτα μὲν ὅδε, κ. τ. λ. "Well, these things, then, you utter (as 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 δέοι βασιλεῖ, κ. τ. λ. "That, if it should behoove us to be friends unto the king, we would be more valuable friends."—πολεμεῖν. "To wage war (with him)."

§ 21.

ὅτι μένονσι 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.—ἐπισκευάζεται. The optative here has no reference to uncertainty, but is necessarily employed in the oratio obliqua, the leading verb (ἰκέτευσε) being in an historic tense. (Kühner, § 885, 2.)—περὶ τοῦτον. Referring to this last-mentioned declaration of the king's.—καὶ ὅποιον εἴη. The present is here employed, since the future μενεῖτε (not an historic tense) precedes.—ὅτι ὡς πολεμοῦ 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 ὡς with the genitive absolute, to which we have already before this referred, and which may generally be resolved by νομίζων, διανοοῦμενος, or the like, and the accusative with the infinitive. (Matthia, § 568.)

§ 22.

ὅτι 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.—ἀποινοῦσι δὲ καὶ προὶσον. Supply ἥμιν.

§ 23.

ταῦτα. "The same things (as before)."—ἀποινοῦσι δὲ ἡ προϊόνσι. Observe here the substitution of ἡ for καὶ, as previously employed. —ὁ τι δὲ ποιήσοι οὐ διεσήμην. "What he intended to do, however, he did not distinctly signify."

CHAPTER II.

§ 1.

οἱ σὺν αὐτῷ. These have been already mentioned in the previous chapter, § 7.—οἱ δὲ παρὰ 'Αριαίου ἠκον. "And those from Ariæus were come." Observe the employment of the imperfect ἠκον in the sense of the Latin aderant, just as ἠκο answers to veni or adsum. The individuals referred to were the delegation sent to Ariaeus by the Greeks, with an offer of the Persian throne. Consult ii., 1, 4, seq.—Μένων δὲ αὐτοῦ ἔμενε, κ. τ. ῥ. Menon was, as has already been stated (ii., 1, 5), on terms of intimacy with Ariaeus.—ἐκατον βελτίων. "Superior to himself." He means both in dignity and merit.—οὖς οὐκ ἔν ἀνασκέπασθαι, κ. τ. ῥ. "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.)—αὐτοῦ βασιλεύοντος. Observe here the construction of ἐνέχεονται 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 αὐτοῦ βασιλεύοντος will be equivalent here to αὐτοῦ βασιλειαν. (Rost, p. 533.)—ἡκεῖν ἡδὸν τῆς νυκτὸς. "To be present this very night."—αὐτὸς ἀπείνα. "That he himself is going to depart." Observe the construction of the nominative with the infinitive.

§ 2.

ἀλλὰ οὗτος χρῆ ποιεῖν, κ. τ. ῥ. "Well, so we must do, if we shall have come (thither), even as you mention," i. e., if we come unto Ariaeus, we must even do what you mention, namely, depart with
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him 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."—ὄποιον τι. "Whatsoever."

§ 3.

ἐμοί, ὃ ἀνδρες, ὑνομένῳ λέναι, κ. τ. λ. "Unto me, O men, when inspecting 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 ὑνομένῳ, with Buttman (§ 140, 2), rather than follow Schaefer (ad Greg., Cor., p. 459), who places a comma after ὑνομένῳ, and connects λέναι with οὐκ ἐγγύνετο τὰ λεπά, ("were not favorable for a marching," &c.) This arrangement, however, is decidedly the less natural one of the two.—οὐκ ἐγγύνετο τὰ λεπά. 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."—ὁ Τίγρης ποταμὸς, κ. τ. λ. "Is the navigable river Ti-gris."—οὐκ ἄν διναλμεθα. "We should hardly be able," i. e., the chances would be strongly against us. Observe the employment of the optative with ἄν, in conjunction with a negative, to express what is highly improbable. (Matth. § 514.)—λέναι δὲ παρά, 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 λέναι δὲ, κ. τ. λ., is here meant to be emphatic, and, of course, comes before, not after, καλὰ τὰ λεπά ἢν.

§ 4.

ἀποίντας δειπνεῦιν, κ. τ. λ. "To go away and sup on whatever each one has." Literally, "that, going away, you sup," &c.—ἐπειδῶν δὲ σημῆνη, 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 σημῆνη is used here impersonally; although in such constructions many prefer supplying ὅ σαλπιγκτῆς.—κέρατα. The earliest trumpets were usually made of bulls' horns, until the Tyrrhenian invention of the metal trumpet came into general use. Even after this, however, the term κέρας was often employed to denote a trumpet, though the material was changed; with this difference, however, that the σαλπιγξ was straight, but the κέρας more or less curved.—ἐπειδῶν δὲ τὸ δεύτερον. Supply σημῆνη.—ἐπί δὲ τῷ τρίτῳ. "And at the third," i. e., at the third signal, as given by the trumpet. There
is no need at all, however, of supplying σημεῖω, as Schneider does. —πρῶς τοῦ 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 ὄπλα ἔξω. "But the heavy-armed men on the outside," i. e., in order to protect the baggage. Observe that τὰ ὄπλα is here put for τῶν ὀπλίτας, the abstract for the concrete.

§ 5.
καὶ τὸ λαυσὸν, 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 conviction of his superior discernment and skill, acknowledged Clearchus as their chief.—ὁχὶ ἐλόμενοι. "Not having actually chosen him (as their leader)." The idea of "leader" is derived naturally from ἥρχειν which precedes.—ὁτι μόνος ἐφρόνει, κ. τ. λ. "That he alone thought of (such things) as it behooved the commander (of an army to think of), and that the rest were without experience." After ἐδει τὸν ἄρχοντα supply φρονεῖν.

§ 6.
ἀριθμὸς δὲ τῆς ὀδοῦ, κ. τ. λ. "Now the extent of the distance which the Greeks came," &c. Observe the construction of ἔρχομαι 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 τόπου. The place where the battle was fought was, it will be remembered, near Cunaxa.—σταθμοὶ τρεῖς καὶ ἑνενήκοντα, 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.) —ἀπὸ δὲ τῆς μάχης. For ἀπὸ τοῦ τῆς μάχης τόπου.—στάδιοι ἐξήκοντα καὶ τριακόσιοι. Plutarch makes the distance 500 stadia. (Consult Halbkart's note, l. c.)—τριακόσιοι. This is Zeune's correction, on good MS. authority, for the common reading τριεχίλιοι, which is ridiculously large.

§ 7.
ἐξων τῶν τε ἐπιπέδων, 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 subject-
ated them afterward to serious inconvenience in the course of their
retreat, until the evil was partially remedied by Xenophon.

§ 8.

τοίς 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 ἡγεῖ-
ται takes the dative, though generally construed with the accusa-
tive. It takes the dative in the sense of "to show the way," "to
precede," since this implies something done for the benefit of oth-
ers; 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 τῇ ἡμέρᾳ ἐπὶ στρατήγαρυ. "And having halt-
ed under arms in battle-array." Compare note on i., 14.—ξυνῆλ-
θον παρὰ. "Went in a body unto."—μὴτε προσόδωσει ἄλληλοι, κ. τ.
λ. "That they will both not betray one another, and will be allies.
In constructions like the present, when οὔτε or μὴτε in the first
clause is followed by τέ in the second, the clause with τέ is nega-
tive, when both clauses have a verb in common; if, however, as
in the present instance, the second clause has its own verb, τέ has
an affirmative signification. (Matthia, § 609, p. 1080, ed. Kénr.)—
προσόδωσαν καὶ ἡγήσασθαι ἄνωτος. "Swore, besides, that they will also
lead the way without any treachery," i. e., will act as sure and faith-
ful guides to the Greeks on the road homeward.

§ 9.

σφάξαντες ταῦταν, 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
cought in the hollow. Some of the commentators make a diffi-
culty 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 κατρος 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 pass-
age 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, ὀφάζοντες εἰς ὑσπίδα, compare Aesch., Sept. c. Thelb., 43, ταυροφαγοῦντες εἰς μελάνδετον σάκος.—βάπτουσες ξίφος, 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 Bühr, ad Herod., iv., 70; and Tzschucke, ad Pomp. Mel., p. 56, vol. iii., pt. 2.

§ 10.

ἐπει δὲ τὰ πιστὰ ἐγένετο. "But when these pledgings of fidelity had taken place." More freely, "when these pledges of fidelity had been made."—ἀγε ὑῇ. "Come, then." The particle ὅ 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.)—ὁ αὐτὸς στόλος. "The same route."—ἐἰπὲ τίνα γνώμην, κ. τ. λ. "Say what plan you have in view respecting our march."—ἀπίμεν. The present, as before remarked, in a future sense.—ἡνπερ ἡλθομεν. "By the way by which we even came." Supply ὁδὸν with ἡνπερ. Compare note on ἤν ἡλθον, § 5.—ἡ ἐννεοπηκέναι δοκεῖς. "Or do you think you have devised."

§ 11.

ἦν μὲν ἡλθομεν ἀπιόντες. "Going back the way that we came," i. c., if we go back, &c. Compare note on ἡνπερ ἡλθομεν, § 10.—ὑπάρχει ἥμιν. "We have."—ἐπτακαίδεκα γὰρ σταθμῶν, 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 ὁτῶν after ἐγγυτάτω. Observe that σταθμῶν is here in the genitive because embracing the idea of time; and as regards the genitive of a space of time, consult note on ὑεκα ἡμέρων, i., 7, 18.—ἐνθα δ' εἴτι ἧν, κ. τ. λ. "Or if there was any thing in it, we consumed it as we marched through." Observe that ἑνθα is here equivalent to ἐν τῇ χώρᾳ.—ἵππονοῦμεν πορεύεσθαι. "We think of going," i. c., I and those with me.—μακροτέρων. Supply ὁδὸν.

§ 12.

πορευέτον δ' ἥμιν, κ. τ. λ. "We must go, however, along our first days' marches as far as we may be able." Compare note on ἤν δὲ τούτων τῶν σταθμῶν, κ. τ. λ., i., 5, 7.—ὡς πλείστων. "As much as
possible."—ἀπόσχυομεν. "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 Kähner, § 748, 2. Dawes has restricted this employment of ὁδι 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 ὁδι μὴ with the future is a very different thing, and has the force of an imperative.—πολίν ὅ ἔχων στόλον. "While, on the other hand, if he has a numerous array."—σπανιεῖ. "He will experience a scarcity." Attic contracted future, for σπανίσει.

§ 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 ἀποδράναι and ἀποφεύγειν, the former meaning "to escape by not being found," the latter "by not being caught." Observe, moreover, that ἰδεύμενη is equivalent here to ἐδόνατο, the participle with ἐστι, εἰσί, γίγνεται, and similar verbs being frequently employed for the finite verb. (Matth., § 559.)—ἀποδράναι. 2. aor. inf. act. of ἀποδιδράσκω.—ἡ δὲ τύχη ἐκστρατήγησε κάλλιον. "Fortune, however, led the army more honorably," i. e., chance, however, proved a more glorious conductor.—ἐν δεξιά ἐχοντες τὸν ἥλιον. "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 τοῦτο μὲν ὦν ἐφευσθήσαν. "And in this they were not deceived."

§ 14.

ἔτε δὲ ἥμων 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 προώ, "early afternoon," and δείλη ὕπη, "late afternoon." The former is here meant, as appears from the expression ἰδον δὲ καὶ ὄψιν ἦν, in § 16, and, therefore, with δείλην we must here supply προών. Compare note on i., 8. 8.—ἐν ταῖς τάξεσιν. "In their ranks."—ἐθωρακίζοντο. "Began to put on his corselet." 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 ἐθωρακίζοντο.
§ 15.

ἐν φι δὲ ὑπλίζοντο. “But while they were arming themselves.”
Supply χρόνῳ after ἐν. — ἀλλα ὑποτυγία νέμοντο. “But that beasts of burden were pasturing.”
Supply δὴ from the previous clause. Observe the change from εἰσίν to νέμοντο, and compare ii., 1, 3. —
δή ἐγγύς ποιν, 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 καπνὸς, κ. τ. λ.
“And (rightly enough), for smoke also appeared in some villages not far off.”

§ 16.

ἡγεν. Supply τῶν στρατῶν.— ἥδει 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. (Matth., § 548, 2.)—ἀπειρηκότας. Perf. part. act. assigned to ἀπειτοῦ, no such form as ἀπορρέω, though assumed by the Lexicons, occurring in Greek.—δψε ἴτην. “It was getting late,” i. e., evening was coming on. Consult note on ἑτὶ δὲ ἁμφὶ δείλην, § 14.—οὐ μέντοι οὐ δὲ ἀπέκλινε. “Still, however, he did not turn away.”—φυλαττόμενος.
“Taking care.” Observe the force of the middle.—ἐνθὺφορον.
“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 ἐγγυνατῶ 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 αὐτὰ 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.

οὶ μὲν οὖν πρῶτοι, κ. τ. λ. “The van-guard thereupon, (although
everything had been plundered), encamped, nevertheless, with some kind of regularity.” Observe here the force of ὅμως, which is the
reading adopted now by the best editors, in place of the common lection ὁμωίω. Zeune, it is true, attempts to explain the reading of
the common text by "eodem fere modo, scil. en tavis κώμας," but then the arrangement of the Greek would have been ὤμοιρ τοις τρόποις. (Krug., ad loc.)—οκτάοιοι. "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 ἑτύχανον ἐκαστοι ἤνιζοντο. "Quartered themselves as they severally chanced (to find quarters)," i. e., in no certain order, but in such manner and place as each was able. After ἑτύχανον supply αὐθιζόμενοι.—ωςτε οἱ μὲν ἐγγύτατα, κ. τ. λ. "So that those of the enemy who were nearest even fled from their quarters." Observe that σκήνωμα is a general term for soldiers' quarters, and is not to be restricted to the mere idea of tents. —ἐφυγον. The indicative is used with ὦςτε 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.
δήλον δὲ τούτο, κ. τ. λ. "And this became manifest on the following day." The reference is to the flight of the enemy. Supply ἡμέρα with ὑστεραία.—ἐτι. "Any longer."—οὐδαμῶς 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.—οἷς ἐπράττε. "By what he did." Attraction, for τούτος ἄ ἐπράττε.

§ 19.
προϊόσθης μέντοι τῆς νυκτὸς ταύτης. "However, as this night advanced," i. e., in the course of this night.—καὶ τοῖς Ἑλλησὶ. "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 or
other.—καὶ θόρυβος καὶ δοῦσος ἕν, κ. τ. λ. "And there was a tumult and a loud noise, as is likely to arise when terror has suddenly fallen upon (a host).” Compare Thucydides, viii., 80: φιλεῖ καὶ πάσι στρατοπέδωι, μάλιστα δὲ τοὺς μεγίστους, φόβοι καὶ δείματα ἐγγίζονται, ἄλλως τε και ἐν νυκτί τε καὶ διὰ πολέμιας καὶ ἀπὸ πολεμίων οὐ πολύ ἀπεχόντων ὦσιν.

§ 20.

Τολμῆσιν Ἡλείων. An independent accusative, the place of which is afterward supplied by τοῦτον. Compare note on καὶ τὰς ἀμάξας, κ. τ. λ., i., 10, 18.—Ἡλείων. "An Elean," 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 crier, 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 ἀνειπέν ἐκήλεσε. "Ordered this one to declare, in a loud tone of voice.” Observe the force of ἄνα in composition.—ὁτί προαγορεύοναν οἱ ἄρχοντες, 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 ὀπλα 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 ἄργυρίων. The ordinary silver talent was equivalent in our currency to about $1056. Compare note on δέκα τάλαντα, i., 7, 18.

§ 21.

ὅτι κενὸς ὁ φόβος εἶη. "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 practised by Iphirates, in a case similar to this.—καὶ οἱ ἄρχοντες σῶοι. This they inferred, of course,
from the very words of the crier's announcement, προαγωρεύοντας οἱ ἀρχοντες.—εἰς τάξειν τὰ ὑπλα 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 ἑαυτοῦς with εἰχον.

CHAPTER III.

§ 1.

ὅ δέ ὑ ἔγραψα. "Now what I wrote a moment ago." Observe the force of the aorist.—τῶδε δὴλον ἦν. Compare note on ἐξεπλάγη δέ, ὡς ἔοικε, κ. τ. λ., i., 2, 18.—ἐκέλευς. Observe the difference here between the imperfect ἐκέλευς and the aorist ἐπείμησε 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.—κήρυκας. "Heralds."

§ 2.

πρὸς τοὺς προφύλακας. "Unto the outposts." Compare Halbkart, "Die Vorposten."—ἐξήτον τοῖς ἀρχοντας. "They inquired for the commanders."—ἀπήγγειλον. "Reported this."—τυχῶν τότε τῶς τάξεως ἐπισκοπῶν. "Having chanced at the time to be inspecting the ranks."—ἐιπε τοῖς προφύλαξι, 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 άχρι ἐν σχολάσῃ. "To remain where they were until he shall have leisure."

§ 3.

ἐπεὶ δὲ κατέστησε 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 ἐκεῖν supply ἐκατοτό. 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 πάκκωσις. The latter of these arrangements is here meant. (Compare Aelian, Tact., c. 11, and the
note of Viscount Dillon, ad loc.)—τῶν δὲ ἄντιλων μηδένα, κ. τ. λ. 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.—ἐκκάλεσε τοὺς ἀγγέλους. “He summoned (unto him) the messengers,” i. e., the Persian envoys, or κήρυκες.—καὶ αὐτός τε προῆλθε. “And he both came forward himself.”—καὶ τοῖς ἀλλοις στρατηγοῖς, 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 ταῦτα.

§ 4.

πρὸς τοῖς ἀγγέλους. “Near the messengers.”—ἀνηρώτα. “He inquired in a loud tone of voice.” This, of course, was done for effect. —ὅτι περὶ σπονδῶν, 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 ἄνφορες. A similar usage occurs in Thucydides (iv., 60): ἑπαγόμεθα αὐτοὺς, ἄνφορας οἱ καὶ αὗτοι ἐπιστρατεύοναι.

§ 5.

ὅτι μάχης δεῖ πρῶτον. “That there is need of a battle first.” The verb δεῖ, denoting want, takes the genitive of the thing wanted. (Κühner, § 529, 1.)—ἀριστον γὰρ οὐκ ἔστιν. “For we have no breakfast.” The term ἀριστὸν here is generally rendered “dinner;” but the time of day when the words in question were uttered forbids this. Hence Sturz prefers translating ἀριστὸν in the present passage by the general term “cibus;” and Halbkart, also, in his German version, explains it by “nichts zuessen,” or “nothing to eat.” It can not be denied that the ἀριστὸν 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.—οἶδὲ ὁ τολμήσων, 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 τολμήσων we must repeat ἔστιν 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.

ὁ καὶ ἰδίλλον ἤν. “From which it was even apparent.”—ὁ ἐπετέτακτο
ravα τα πραττεν. “Unto whom it had been given in charge to transact these matters.”—δει εικότα δοκοίεν, κ. τ. λ. “That they appeared to the king to say reasonable things,” i. e., to make a very reasonable demand.—ηγεμόνας. “Guides.”—άυτοις ἄξονας ἐνθεν. “Will lead them (to that quarter) whence.” Observe that ἐνθεν is here for ἐκεῖσε ἐνθεν. Compare i., 3, 17.

§ 7.

ει αύτοίς τοις ἀνδράσι, 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 τοις ἀνδράσι to the Persian envoys, and σπένδοιτο to Clearchus, the meaning will be plain enough. (Compare Krüg., ad loc.)—ἀπασεν. Referring to all the Persians.—τά παρ' υμών. “Your final proposals.” Literally, “the things from you.”

§ 8.

μεταστησόμενος αύτοις. “Having caused them to withdraw.” Observe the force of the middle voice.—καὶ ἐδόκει τάς σπονδάς, κ. τ. λ. “And it appeared good (to the council) to make the truce speedily.”—καθ' ἡσυχίαν. “Quietly.”

§ 9.

κάμοι. “Unto me, also.”—άλλα διατρήσα, 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, ἐφ, 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 στρατευμα ἔχων ἐν τάξει. “But nevertheless keeping his army in battle array.” Observe the force here of δέ in the apodosis. The object of Clearchus, of course, was to guard against surprise.—ἀβ-λώσιν. “Canals.”—ἀλλ' ἐποιοῦντο διαβάσεις. “They made cross-
nings, however, for themselves.” Observe the force of the middle. By διαβάσεις are here meant temporary bridges. Phavorinus gives both meanings of the term: διαβάσεις· πορεία, γέφυρα. Compare, also, Thucydides (iv., 103): ἀπέχει δὲ ἣν τὸ πόλισμα πλέον τῆς διαβάσεως, where the scholiast explains τῆς διαβάσεως by τῆς γεφύρας. (Hutch., ad loc.)—τοὺς δὲ. For ἀλλούς 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: ὅρατε ἵππος δοσιν ἡμῖν πάρεσιν, οἱ δὲ προσάγωντα.

§ 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 ὡς Κλέαρχος ἔπεστιν.—βακτριάν. “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 soldiery, though in general they were merely badges of authority.—τῶν πρὸς τὸ τοῦτο πεταγμένων. “Of those appointed to this service,” i. e., to construct crossings or bridges.—βλακεύειν. “To loiter,” i. e., to be remiss, or to give himself up to indolence.—ἐκλεγόμενος τὸν ἐπιτήδειον, κ. τ. λ. “Selecting (from the loiterers) him that was a fit object (for punishment), he would strike him (with his staff),” i. e., selecting the one whose indolence was most conspicuous. Observe the construction of ἐν with the aorist to denote the repetition of an action, so that ἐπαισεν ἦν is equivalent, as Porson remarks, to “verberare solebat.” Compare note on οἶδεν ἦν πάντοτε ἄφελετο, i., 9, 19.—αὐτὸς προσ- ἐλώματεν. “Took part (in the work).”—ὡς πᾶσιν αἰσχύνην εἶναι, κ. τ. λ. “So that all were ashamed not to aid in expediting (matters).” Observe that the combination μὴ ὁ, 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 ἐκάθησαν μὲν πρὸς αὐτῶν, κ. τ. λ. “Now those who were thirty
years of age had been assigned by him (unto the work): when, however, they (who were older) saw Clearchus, also, urging it on, they also took part in it.” With ἐώρων supply οἱ πρεσβύτεροι, and render the οἱ πρεσβύτεροι 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 confesses his inability to understand, and therefore conjectures πρότερον in place of it. Those, however, who retain the common reading explain it by apud ipsum, a signification quite at variance with the context, as Schneider correctly remarks. We have, therefore, adopted πρὸς αὐτῶν, the conjectural emendation of the latter scholar.

§ 13.

πολὺ δὲ μᾶλλον 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 ὥρα, 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 τοία before ὥρα, as the correlative of οὕτα. 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.)

ὥν. “Even now,” i. e., even in the outset of their return home.—πολλὰ δὲνᾶ. “Many difficulties.”—τὸ ὄδωρ ἀφεικταῖ. “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, p. 31.)
\( \frac{1}{14} \)

\[ \text{\textit{Διέθεσε} λαμβάνειν. \textit{"Directed them to take."} Literally, "pointed out to them to take."—οἶνος φοινικῶν. \textit{"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 δέος ἑψητον ὑπὸ τῶν αὐτῶν. "And an acidulous drink obtained from the same by boiling." More literally, "boiled from the same."}

\( \frac{1}{15} \)

\[ \text{αὐταὶ δὲ βάλανοι, κ. τ. λ.. \textit{"Those same dates of the palms, however, such as one may see among the Greeks, were put aside for the domesties; but those that were laid by for the masters were picked ones." We have retained \text{"αὐταί"}, the reading of the common text, as preferable to \text{"αὐτα"}, the conjectural emendation of Larcher, and which has been adopted by Dindorf and Poppo. According to Salmassius, the dates accustomed to be imported into Greece at this time were the smaller or common ones, called \text{"δάκτυλοι"}; the \text{"αὐτόλεκτοι"}, on the other hand, appear to have been the same with those termed subsequently \text{"καρυώτιδες"}, and which were large of size and shaped like a walnut. (Salmas., \textit{Exercit. Plin.}, p. 1321.)—ἡ δὲ ὑπὲρ ἡλεκτρον ωθέν διεφερε. "And their appearance differed in nothing from electrum." By \text{"ἡλεκτρον"} is here meant, not \text{"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 expressly \text{"χρυσοβάλανος"}, or "the gold-date."

τὰς δὲ τινας. \textit{"Some of these, however."—τραγήματα ἀπετίθεσαν. \textit{"They put by for sweetmeats."} By \text{"τραγήμα"} 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 \text{*bellaria*}, and the French \text{*dragées.*—καὶ ἢν καὶ παρὰ πότων, κ. τ. λ. \textit{"And it was a pleasant article, also, during drinking,"} i. e., this con-}
fection was very palatable, when eaten as a dessert over their wine. Observe the change of number in ἥν ἥδω from the plural to the singular, i. e., τοῦτο (scil. ταυτα τα τραγήματα) ἥν ἥδω. 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. (Matthia, § 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 ἰδίωτα τῆς ἥδονῆς. "The peculiarity of its sweetness," i. e., its peculiarly sweet taste.—δὸλος αναίνετο. "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 ἀδελφός. The queen of Artaxerxes was Statira, the daughter of the satrap Hydarnes, called by Ctesias Idermes. 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.)—δι' ἐρμηνέως. "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 ἔπει. "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 the English and . . . too. (Matthia, § 620, d.)—ἐφημα ἐπιστοσάμην. "I considered it a piece of good luck." Observe the force of the middle. The term ἐφημα is employed to signify "any thing found accidentally," "a prize," &c.—εὶ πος δυνάμην. "If in any way I might be able."—δοῦναι ἐμοὶ ἀποσώβαι, 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.—οὐκ ἀν ἀχαρίστως μοι ἔξειν, κ. τ. λ. “That there will, in all likelihood, be 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 ἀν with the future infinitive, having the same signification which the optative with ἄν would have in the resolution by means of the finite verb. (Matth. § 597, 1, a.) We have given οὖκ ἄν, with Poppo, instead of ἄν οὖκ, as Dindorf and others have it. The collocation ἄν οὖκ appears just as objectionable as if one were to say τοῦτο γὰρ ἄν οὐ ποιοῖς, instead of τοῦτο γὰρ οὖκ ἄν ποιοῖς. (Poppo, ad loc.)

§ 19.

ὅτι δικαίως ἄν μοι χαρίζω. “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.—συνέμιξα. “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.)—ἐρεσθαί ὑμᾶς, . . . τίνος ἐνεκεν. “To ask you, why.”—μετριος. “In a moderate spirit.”—ίνα μοι εὐπρακτότερον ἦ, 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 δ’ 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 πολεμήσωμεν. “In order to make war upon.” Compare note on ὡς ἀποκτενών, i., 1, 3.—οὖν ἐπορευόμεθα 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.—εὑρισκεν. "Kept inventing."

§ 22.

ἐπεὶ μέντοι ἤδη. "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.—γιαχύν-θηνεν καὶ θεοῖς καὶ ἀγαθῶπους, 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 αὐτοὺς εὗ 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.

ἐπεὶ δὲ Κύρος τέθυκεν, κ. τ. λ. "Since, however, Cyrus is dead, we neither contend with the king for his kingdom, nor is there anything on account of which we should feel inclined," &c.—σὺν τοῖς θεοῖς ἀμφι-νασθαί. "With the help of the gods, to punish."—ἐὰν 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 δὲ ἀν ἐγὼ ἤκω, κ. τ. λ. "But until I shall have come (again), let the truce continue." Observe that μενόντων is the 3 plur. pres. imperative act. for μενότωσαι. 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 furn-ished a market," i. e., will bring you provisions which you can purchase

§ 25.

eἰς μὲν τὴν ύστεραλαυ. "For the next day."—ἐφρόντιζον. "Began
to be anxious." More literally, "began to ponder (upon the matter)."—ὅτι διαπετραγμένος ἦκοι, k. 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.—ὡς οὖν ἄξιον εἶν βασιλεῖ, k. 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, Plaut., Poen., i., 2, 46, "dignum diem Veneri."

§ 26.

τέλος δὲ εἶπε. "In conclusion, however, he said."—ἡ μὴν φίλιαν παρέξειν, k. 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.—ὅπον ὅ ἢν μὴ ἡ πρίασθαι. "But wherever it may not be possible (for you) to purchase (them)," i. e., wherever we may not be able to supply you with a market.

§ 27.

ἡ μὴν πορεύσεσθαι, k. 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 πορεύσεσθαι, in which Dindorf also concurs, but there is no necessity whatever for the change.—ἀνομένους ἔξειν τὰ ἐπιτήδεια. "That you will get your provisions by purchase." More literally, "that you will have your provisions, purchasing them."

§ 28.

ταῦτα ἔδωκε. "These conditions were agreed upon." Literally, "these things appeared good."—δεξίως ἔδωκαν. Compare i., 6, 6; ii., 4, 1.—ἔλαβον. "Received (theirs)."

§ 29.

ἀπεμι ὡς βασιλέα. "I will go back to the king." Observe the employment of the present in a future sense, to which we have already often referred.—ἀ δέομαι. "What I want (to accomplish)." Supply ὑπαράξεσθαι, on which ἂ depends.—ἡ ἂν συνεκασάμενος. "I will come with my baggage packed up." Literally, "after having packed up my baggage."—ὡς ἄπαξεν ὑμῖν, k. 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.—ἀπειδ. The present participle of ἀπεμι used as a future one. (Buttmann, p. 236, ed. Rob.)
CHAPTER IV.

§ 1.

περιέμενον Τισσαφέρνην. "Waited where they were for Tissaphernes."—ἡμέρας πλέιους ἡ εἰκοσιν. 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 capital, he bestowed the highest rewards of all, and gave him his daughter 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 Arius, 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 kinsfolk.—Περσῶν. Depending on τινες, not on τοῖς.—παρεθάρσων τοι. "And encouraged them." We have given παρεθάρσων and ἐφέρον, with Dindorf and Poppo, as resting on the authority of the best MSS., and far superior to the common reading παραθαρθάνοντες τοι...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 μυστικάκησειν αὐτοῖς, κ. τ. λ. "Will harbor no grudge against them, for," &c. Observe the construction of this verb with the dative of the person and the genitive of the thing.—τῶν παρωχημένων. "Of the things that were past." Literally, "that were gone by."

§ 2.

τούτων δὲ γεγονομένων, κ. τ. λ. "Now while these things were being done, Arius 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 ἦν Κίρος στείδων, i., 5, 9.—οἱ περὶ Ἀριαῖον. The phrase οἱ περὶ or οἱ ἄμφι, 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
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 μένομεν; "Why do we stay (here)?"—ἡμᾶς ὑπολέοσαι ἃν περὶ παντὸς ποιήσαυτο. "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 πλείστου ποιήσαυτο, i., 9, 7.—στρατεύειν. "Of serving."—ἡμᾶς ὑπάγεται, κ. τ. λ.. "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 ὅπως, κ. τ. λ. "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 ὅπως, "it is not, (can not) be that;" and οὐκ ἔστιν ὅπως οὗ, "it can not but be that," like the Latin, non fieri potest quin."

§ 4.

ἴσως δὲ ποι, κ. τ. λ.. "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.—τοσοίδε. "So many, (merely)," i.e., so few. When τόσος 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 tantus; and in English, also, we say, "so great, and no greater;" "so many, and no more."—ἐπὶ ταῖς θύραις αὐτοῦ. "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.—καταγελῶσαντες. "Having laughed him to scorn." Literally, "having laughed at him," "having laughed in his face."

§ 5.

καὶ ταύτα πάντα. "All these things, too," i.e., not only other things, but these too.—ἐννοῶ δὲ. "I think, however."—ἀπιμεν. Present, as before, in a future sense.—ἐπὶ πολέμῳ. "For war," i.e., with the view of recommencing warlike operations. The Q 2
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."—ούδε ὅθεν ἑπιστικῶς. "Nor
a place from which we shall procure provisions for ourselves." Ob-
serve that παρέξει extends its government into this clause, and that
the full expression would be, ούδε παρέξει χῶραν ὅθεν ἑπιστικῶς.
—ἀνθις δέ. "And, in the second place."—ὁ ἡγησόμενος. "Who will
guide us."—καὶ ὁμα ταῦτα ποιοῦντων ἡμῶν, κ. τ. λ. "Moreover, the
moment we begin to do these things, Ariasus will stand aloof." The
time is accustomed to be more accurately expressed in Greek, by
the addition of the temporal adverbs, ἀμα, αὐτίκα, &c., to the geni-
tive absolute. (Kühner, § 696, Obs. 5.)—ἀφεστήξει. Observe that
ἀφεστήξα 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,
ὕπηκοα, κλάζω. (Kühner, § 238, 4.)—λελείψται. "Will straight-
way be left." Sometimes, as in the present instance, the third fu-
ture is used for the simple future, to express more vividly the im-
mediate occurrence of some future action. It is this meaning that
has given to the tense in question the erroneous name of paulo-post-
futurum. (Kühner, § 407, 2.)—δύνεται. Supply φῖλοι.

§ 6.
δ' ει μέν. "Whether, too."—δ' οὖν οἴδαμεν. "But, then, we do
know." Observe here the force of οὖν, when united with the ad-
versative 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.—οὖ μὲν δή. "Nor yet, indeed.
—ὑπείς εἰσιν ἡμῖν ἔν δίκαιοι. "Have we any cavalry to fight along
with us," i. e., to aid us. Their small body of horse, it will be re-
membered, had deserted to the king. Compare ii., 2, 7.—δέ.
"Whereas."—παλαιόν ἀξιόλ. "Very efficient." Literally, "worth
very much."—τίνα ἁν ἀποκτείναμεν. "Whom should we kill?" i. e.,
since we would have no horse to pursue the flying foe.—οἶν ὑπερ.
"It would be possible." Supply ἂν εἰπ.

§ 7.
ἐγὼ μὲν οὖν βασιλέα, κ. τ. λ... "I, for my part, then, do not know
what need the king has, unto whom 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 βασιλέα, which, when the writer commenced the sentence, was intended to be the accusative before ὁμόσαι, but which, in consequence of the increase of intervening matter, is superseded, for greater perspicuity's sake, by the pronoun αὐτόν. We have endeavored to imitate this construction in our rendering of the passage.—δεξιάν. Literally, "a right hand." Supply χεῖρα, and consult note on δεξιάς, § 1.—Θεόν ἐπιορκῆσαι. Verbs of swearing, perjuring, &c., take the accusative of the deity, &c., by whom one swears. (Matth., § 413.—Kühner, § 566, 2.)

§ 8.

ἐχων τὴν ἐαυτοῦ δόναμιν. Compare the account given from Diodorus Siculus in the note on ἡμέρας πλεούς ἤ εἰκοσιν, § 1.—ὡς εἰς οἶκον ἀπιών. "As if intending to return home."—καὶ Ὀρῶντας. Supply ἔκειν 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.)—ἠγε θὲ καὶ τὴν ἄνγατέρα, κ. τ. λ. "The latter was also leading (with him) the king's daughter, upon marriage." Observe that the reference in ἥγε 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. Arlax., c. 27) to have been Rhodogune (Ῥοδογοῦνη). 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 βασιλέως ἄνγατέρα 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.—ἀμα Τισσαφέρνει καὶ Ὀρῶντα. This, as well as the circumstance of his en-
camping with them, shows that Ariæus had been successfully tampered with. Ainsworth strangely confounds the Orontas of whom 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 son of the person executed for treachery by 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 τούτους. "Suspecting these." Compare § 2.—ἀυτοὶ ἑφ' ἑαυτῶν ἐχώρον. "Went by themselves." Literally, "went themselves by themselves," i. e., alone by themselves. Observe here the peculiar force of ἑπί, properly, "resting or depending on themselves." (Kühner, § 633, 3, e.)—ἐκώστοτε. "Each time," i. e., always.—ἀπέχοντες ἄλληλον. "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 ἁμόθεροι, 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.

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

§ 12.

πρὸς τὸ Μηδίας καλοῦμενον 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 Μηδίας 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.)

kish parH[Delta]foun eisw a[omega]n. "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.)—πλήθως οπταίς, 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 britteness, 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.)—εὐρός εἰκοσι παρ[lambda]. Consult note on εὐρός δύo πλήθρων, i., 2, 23.—εἰκοσι παρασαγγών. 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' ἐξενεγμένην πλοίοις ἐπτά. "And the other connected by seven boats," i.e., having its banks joined by seven boats or pontoons.—κατετέμπτοι δὲ ἐξ αὐτῶν, κ. τ. λ. "Ditches, also, were cut from them over the face of the country."—μεγάλαι. "Broad."—ἐλαττών. "Narrower ones."—δχετοι. "Water-courses."—διστη ἐν τῇ Ἑλλάδι, κ. τ. λ. "Just as (they are cut) in Greece, over the fields of panic." Lit-
eraly, "upon or over the panic." Supply κατατέθημηνται.—μελίνας. Consult note on μελίνην, i., 2, 22.—πρός ψ. "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. —Συμμέτοχη. Ainsworth seeks to identify Sittace with Akbara, 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 Diyalah River. Vincent and D'Anville sought for Sittace at Baghdad, without many probabilities being in their favor. (Ainsworth, p. 112.)

§ 14.

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

§ 15.

ἐντυχὼν ἐν περιπάτῳ δύνες, κ. τ. ἔ. "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 ἦν ἱδολ. "Where he could see," i.e., see and speak with.—Μένονα δὲ οὐκ ἔξητει, κ. τ. ἔ. "For Menon, however, he inquired not, and that, too, although he was from Ariæus," &c. This made his visit the more suspicious, since, had there been any danger to be really apprehended, Menon, the friend of Ariæus, ought to have been apprised of it first of all.
§ 16.

ὅτι αὐτὸς εἰμι. "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.—ἐπεμψὲ με 'Ἄριαῖος, κ. τ. λ. Observe that ἐπεμψὲ here agrees with 'Ἄριαῖος, 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 φιλάπττεσθαι. "And exhort you to be on your guard."—εἰσε. "For there is."

§ 17.

ἐπὶ τὴν γέφυραν τοῦ Τίγρητος ποταμοῦ. This is the bridge mentioned afterward in § 24.—ὡς διανοεῖται Τισσαφέρνης. "Inasmuch as Tissaphernes intends."—τῆς νυκτὸς. "This night."—ὡς μὴ διαθῆτη, 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 δὲ 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.—ἐννοῆσας. "Having reflected for a moment." Observe the force of the aorist.—ὡς οὐκ ἀκόλουθα εἴη, 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.—ἐπιστιθημένους δῆσεις. "It will be necessary for them, in case they attack us."—οὕδε γὰρ, ἐν πολλαῖ γέφυραι ὡσιν, 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 ἔξωσιν ὅποι, 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 useful 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 ὅντων πέραν.
"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., Ed. 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 εἰσὶν 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.—δὴ πολλή. "That it is of great extent." Supply ἐστὶ. Literally, "that there is much of it."

§ 22.

ἐγνώσθη. "It was immediately perceived." Observe the force of the aorist.—ὑποπέμψαν. "Had insidiously sent." Observe the force of ὑπó in composition. The verb ὑποπέμπω is, properly, "to send under," and hence "to send as a spy," "to send in a false character." Compare the Latin submittere, subornare.—διελώντες τὴν γέφυραν. "Having taken to pieces the bridge." The common text has διελθόντες, "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 διελθόντες, 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.

ἐφύματα. "As defenses."—ἐνθεν μὲν . . . . ἐνθεν δὲ. "On the one side . . . . on the other." More literally, "from on this side
From on that."—ἐκ τῆς ἐν μέσῳ χώρας. "From the intermediate region," i. e., from the island itself.—καὶ τῶν ἐργασομένων ἐνότων.

"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.—Ţţo-στροφῆ. "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 whichThemistocles was said to have hurried Xerxes away from Greece. (Thirlwall, vol. iv., p. 319.)

§ 23.

ἀνεπάπνυτο. "They went to rest."—καὶ οὖν ἐπέθετο, κ. τ. λ. "And neither did any one attack them from any quarter."

§ 24.

ἐξενυγμένην πλοίους τριάκοντα καὶ ἑπτά. "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.)—τὰς οἰόν τὲ μάλιστα πεφυλαγμένως. "As cautiously as possible."

—τινὲς τῶν παρὰ Τισσαφέρνους Ἑλλήνων. "Some of the Greeks with Tissaphernes." Attraction for τινὲς τῶν παρὰ Τισσαφέρνει Ἑλλήνων, the local relation where being changed into that of whence. (Consult Buttman, § 150, 1, 8.)—ὡς διαβαίνοντων μελλοιεν ἐπιθήσεσθαι. "That the enemy intended to attack (them) as they were crossing." With μελλοιεν supply οἱ πολέμιοι, and αὐτοὶς with ἐπιθήσεσθαι, and observe that διαβαίνοντων is the genitive absolute.—ψεῦδη. An adjective, from the nominative ψεῦδος. Observe the accentuation: the noun would be ψεῦδη.—διαβαίνοντων. Genitive absolute again.—ὁ Γλοῦς. 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.—ἀκοπῶν εἰ διαβαίνοιεν. "Observing whether they crossed."—φερετο ἀπελαύνων. "He rode off immediately." Tho verb οἴχωμαι, when construed with a participle, carries with it the idea of something rapidly done. Literally, "riding away, he was gone." Compare note on παρῶν ἐπίγχανε, i., 1, 2.
§ 25.

Φύσκον. The Physcus 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 Odorneh. —ὁκεῖτο. Compare i., 4, 11.—Ωηπιες. 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 any thing 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.)—πρὸς ἡν ἄπηντησε, κ. τ. λ. "Near which a natural brother of Cyrus and Artaxerxes met the Greeks." Observe here the idea of nearness expressed by πρὸς with the accusative. In this construction, however, a motion toward is always supposed, and therefore πρὸς ἡν actually means "as they were drawing near unto which place." (Kühner, § 638, 1.)

Σοῦσων. Susa was a celebrated city of Susiana, in Persis, on the eastern side of the Eulcus or Choaspe. It was the residence of the Persian monarchs during the spring months. Compare note on παρείναι, i., 1. —£κβατάνων. 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.—ὦς βοηθήσων. "To lend aid."—ἐθεώρει. "He surveyed."

§ 26.

eίς δόο. "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 stoppings.—Ἁλλοτε καὶ Ἀλλοτε ἑκστάμενος. "Hailing from time to time."—ὅσον δὲ χρόνον τὸ ἡγούμενον, κ. τ. λ. "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 Πέρσην. The natural brother of the king, already mentioned.

§ 27.

eίς τὰς Παρυσάτιδος κώμας. The villages...were so called because
he 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 Gelos in the second.—Кύρφ ἐπεγγελὼν. “Insulting Cyrus,”
I. e., as an insult to the memory of Cyrus.—πλὴν ἀνθρακόδων.
“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 belong-
ing 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.—ἐκνῦ δέ. “There were in them,
however.” Observe the force of δέ: 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.

ἐν δὲ τῷ πρώτῳ σταθμῷ. “But at the first station,” I. e., at the end
of the first day’s march.—Καλάλα. A long march from Tel Kunus
would have brought the Greeks to a point where Cænæ would have
been opposite to them, supposing that place to be represented by
the existing mounds and ruins called Senn, over against the junc-
tion of the Upper Zab with the Tigris. Ainsworth, Mannert, Haken,
and Rennell all agree in favor of Senn. Kinneir, however, seeks
to identify Cænæ with Tekrit, but this place is only between 50 and
60 miles above the A’dhem, 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.)—σχεδίας ἀις
δφθερπνας. “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. Blanchard), calls σχεδίας δεφματινας
ἐκ ὁσκών. 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 Kelek 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
it. (Ainsworth, p. 119.)
CHAPTER V.

§ 1.

Zápatan. This form of the name is sanctioned by good MS. authority. Dindorf also adopts it, but with the accent on the penult. The common text has Zábatov. 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 Lycus (Ἄυκος), or “the Wolf,” by some of the Greek geographers. It is surprising that Xenophon makes no mention of the Lower Zab, now the Zab Asfāl, or Altun-sou, and which the Greeks must have crossed in their march before coming to the villages of Parysatis. (Ainsworth, p. 119.)—φανερὰ δὲ οίνοθεία, 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.

έδοξεν οὖν τῷ Κλεώρῳ, κ. τ. λ. “It seemed good, therefore, unto Clearchus to have a conference with Tissaphernes.”—παντὰς τὰς ὑποψίας. “To cause the (existing) suspicions to cease.” Observe the force of the active.—καὶ ἔπεμψε, κ. τ. λ. “And he sent (accordingly) a person to say.”—ὁ δὲ ετοίμως ἐκέλευεν ἤκειν. “He thereupon readily bade him come.”

§ 3.

οίδα μὲν ἡμῖν ὀρκοὺς γεγενημένους. “Know that there have been oaths between us.”—μὴ ἀδικήσειν ἀλλήλους. “That we will not injure one another.”—φιλαπτόμενοι δὲ σε, κ. τ. λ. “I both see you, however, on your guard against us as if we were enemies.”—Ἀντιφιλαπτόμεθα. Supply ἡμᾶς.

§ 4.

ἐπεὶ δὲ σκοπῶν. “But since, upon careful observation.” Literally, “observing.”—ἐγὼ τε σαφὸς οίδα. “And (since) I clearly knew.” Supply ἐπεὶ from the previous clause.—ὅτι ἤμεις γε οὖν ἐπινοοῦμεν. “That we, at least, do not intend.”—εἰς λόγους σοι. “To a conference with you.”—ἐξελομεν ἀλλήλων τὴν ἁπιστίαν. “We might remove the distrust of one another,” i. e., the distrust that appears to influence both parties.

§ 5.

tοὺς μὲν ἐκ διαβολῆς. “Some, in consequence of a charge actually
preferred,” i. e., a direct accusation. Observe that διαβολή here answers not to the Latin “calumnia,” as some explain it, but to “criminatio,” and is directly opposed to ὑποφία, or mere suspicion. —οἱ φοβηθέντες. We would here naturally expect φοβηθέντας . . . βουλόμενος . . . ποίησαντας; but, as this accumulation of particles would have a harsh effect on the ear, the construction is changed, and a new one commences, instead of a continuation of the former. (Krug., ad loc.—Compare Matthia, § 633.)—φθάσαι βουλόμενοι πρὶν παθεῖν. “Wishing to anticipate (the opposite party) before suffering an injury (from them),” i. e., wishing to be beforehand in inflicting an injury.—ἐποίησαν. Observe the double accusative with this verb.—ἀνήκεστα κακά. “Irremediable evils.”—τοὺς ὀστὲς μέλλουσιν, κ. τ. λ. “Unto those who neither intended, nor, moreover, even wished any such thing.” Observe here the force of ἀν, answering to the Latin porro.

§ 6.

tὰς ὀν ὑποάτας ἀγνωμοσύνας, κ. τ. λ. “Thinking, then, that such misunderstandings as these may be made to cease most of all by meetings (of the parties).” Observe that πανέσθαι is here in the passive voice.—ὅς ὡς ἡμὶν ὀν ὀρθῶς ἀπιστεῖς. “That you distrust us without cause.” Literally, “not rightfully.”

§ 7.

τρῶτον μὲν γὰρ καὶ μέγιστον. “For, first and chiefly.”—οἳ θέων ὅρκοι. “The oaths (taken by both parties) unto the gods,” i. e., in the name of the gods. By ὅρκοι θέων 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. (Matthia, § 367.)—ἡμᾶς. Both Greeks and Persians are of course meant.—δέτις δὲ τοῦτων σύνοιδεν αὐτῷ παρημεληκώς, κ. τ. λ. “And whoever is conscious unto himself of having disregarded these, this one I, for my part, would never esteem happy.” Verbs signifying 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 θέων πόλεμον. “The hostility of the gods.” Literally, “the war of the gods,” i. e., proceeding from them. ἀπὸ ποιῶν ἀν τάχους, κ. τ. λ. “With what degree of speed, or whither fleeing.” Observe throughout the whole sentence the frequent recurrence of the particle ἀν, and how strongly the idea of uncertainty or improbability is expressed by this in conjunction with the re-
spective optatives.—ἀποφύγοι. Consult, as regards the distinction between ἀποφεύγω and ἀποδιδόμω, the note on i., 4, 8.—οὖθ᾽ ὅπως ἄν εἰς ἐξινυφόν, 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 ὅπως belong to ἐξινυφόν, and the meaning to be quomodo munitum, an idea adopted also by Krüger. This, however, is both a harsh and unnecessary construction.—ἐποχα. "Are subject." Supply ἐστι.—καὶ πανταχῆ πάντων ἵσον, κ. τ. λ. "And every where 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 νεκύεσαι, in Od., xi., 485. (Kühner, § 518, Obs. 1.)

§ 8.

οὖτω γιγνώσκω. "Thus do I think," i. e., these are my sentiments. —παρ᾽ οἷς ἡμιεσ τὴν 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, &c. We have not hesitated to adopt παρ᾽ οἷς, the conjectural emendation of Muretus, sanctioned, subsequently, by one of the best MSS. All the other MSS. have παρ᾽ οὐς, which makes a very inferior reading. If, however, παρ᾽ οἷς 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, παρὰ would supply the place of a verb of motion.—τῶν δ᾽ ἀνθρωπίνων, 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 ὀδὸς εὐποροφ. "Every road is easy to travel."—οὖκ ἀπορία. "There is no want:"—πᾶσα μὲν διὰ σκότους ἡ ὀδὸς. "The whole route (to our homes) is through darkness," i. e., is like so much groping in the dark.—πᾶς δὲ ὄχλος φοβερός, κ. τ. λ. "And every multitude a source of alarm; but solitude the most alarming (thing)" With φοβερότατον supply χρόνα. 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.
CHAPTER 383

Clearchus

"But if, then, having even become insane, we should kill you," i. e., if we should be even so mad as to kill you.—

āllō τι ἄν ἦ, κ. τ. λ. "Would we not, after having slain our benefactor, be contending with a king the most powerful avenger?" The expression āllō τι ἦ is an elliptical compound question for āllō τι γένονταί 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, e.)—έφεδρον. This is the reading of the best editions, although MS. authority appears to be in favor of ἐφορον, the common lection. By ἐφεδρος is meant "a third combatant, who sits by (ἐπὶ 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 Asch., Choeph., 853, in Gloss.) If, however, we read ἐφορον, the meaning will be, "with a king the most powerful watcher (of his foes)."—ἐλ σὲ τι κακὸν, κ. τ. λ. Observe the double accusative with ποιεῖν.

§ 11.

ἐγὼ 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.—νομίζων τῶν τότε ἱκανώτατον, κ. τ. λ. "Thinking that, of the men of that time, he was most able to do good unto whomsoever he would." The full construction would be, εὖ ποιεῖν ἐκεῖνον ἄν βοῆλοτο εὖ ποιεῖν.—σὲ δὲ νῦν ὅρω, κ. τ. λ. Consult note on ἡμέρας πλείους ἡ εἰκοσις, ii., 4, 1. Tissaphernes had been invested by Artaxerxes with all the power (δύναμις) which Cyrus had formerly possessed, as well as with the territory (χώραν) over which that prince had been satrap. Some make δύναμιν refer here merely to the army of Ariæus, but this is altogether too limited a meaning; it answers rather to the Latin opes, or potentiam.—τὴν σεαυτοῦ ἀρχὴν 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 ρῶν βασιλέα, κ. τ. λ., ii., 4, 7.
§ 12.

τούτων δὲ τοιούτων δινων. "These things now being such," i. e., affairs being now in such a situation.—δει τι οὐ βούλεται. Observe here the employment of the relative δει with the finite verb, after δινων in the previous clause, instead of δει with the infinitive. (Matthias, § 479, Obs. 1.)—ἀλλὰ μὴν ἂρα 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 ἀλλὰ μὴν ἢρα 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, ἀλλὰ μὴν καὶ ἡμεῖς πολλὰ ὑμᾶς ὠφελεῖν δυνησόμεθα, "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.

Μυσοῦς. Compare i., 6, 7.—σὺν τῇ παρούσῃ δυνάμει. "With my present force." Here δυνάμει 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- αῦτα. "Such as they," i. e., resembling the Mysians and Pisidians in their want of submission to your authority.—αὐτοὶ ὅμως καὶ παύσαι, 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).—Ἀγνωστοῦς. Compare ii., 1, 14.—τευχωμένους. "Incensed."—οὐχ ὅρω πολὺ δυνάμει, κ. τ. λ. "I do not see, what auxiliary force having employed, you will be likely to chastise, rather than that which is now with me." The regular construction here, in place of τῆς νῦν σῶν ἵμοι ὁσσης, would be ἦ τῆς νῦν σῶν ἵμοι οὕση (χρησώμενοι), "rather than having employed that which," &c. But in Greek the genitive is even used after a comparative, when in the resolution with ἦ a different case would be employed. (Matthias, § 454.)—ἀν κολάσεσθε. Compare ii., 3, 18.

§ 14.

ἀλλὰ μὴν ἔν 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.—τρ. Attic for τευ. —ός μέγαστος ἂν εἴης. “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 ἡμᾶς υπηρέτας. —ός δεσπότης ἐναστρέφω. “You might act, (in his case), as a master,” i. e., you might treat him as a master would his slave. Observe that ἂν is to be supplied before ἐναστρέφω, from the previous clause. The verb ἐναστρέφω 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.”—ὑπηρέτας. “As assistants.”—ἀν ὑπηρετοῖμεν. “Would serve.”—ἀλλὰ 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 ἂς is by attraction for ἂν, and that χάριν ἔχειν τινι τινος is “to feel gratitude toward one for a thing.”

§ 15.

οὕτω δοκεῖ θαναμαστὸν εἶναι, κ. τ. λ. “Your distrusting us appears to be so wonderful.” Observe that τὸ σὲ ἡμῖν ἀπιστεῖν is the subject of δοκεῖ.—ώστε καὶ ἤδηστ' ἂν ἀκούσαμι, 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, ἀκούειν τίς . . . , and ἀκούειν τὸ ὄνομα τούτου ὄστις.—λέγων. “By what he says.”—ἀπημειὸθη. “Answered.” The verb ἀπαμειδομαί 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 ἂν, because an actual fact is referred to (οἷκ ἀποροφύμεν), whereas, in the next section, we have ἀπορεῖν joined with ἂν, because there the reference is merely to a possible case (οἷκ ἂν ἀποροφύμεν).—ἀπλήσεως. “Of warlike equipments.” Analogous to the Latin arma-
 CHAPTER V.

Some take ὀπλιστῶς here for ὀπλιτῶν, and πεζῶν for ψιλῶν, erroneously, however.—ἐν ἡ. "By means of which." (Sturz, Lex. Xen., s. v. ἐν, 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. (Kühner, § 622.)—ἀντιπάσχειν δὲ ὁδεῖς κίνδυνος. "While there would be no danger of receiving any harm in turn." After κίνδυνος supply ἄν εἰπή.

§ 18.

ἄλλα χωρίων, ἐπιτηδείων, κ. τ. λ. "Well, then, do we seem to you likely to want places suitable for attacking you." Observe the force of ἄν, and compare note on ἀπορεῖν, in the preceding paragraph.—οὐ τοσαύτα μὲν πεδία, κ. τ. λ. In the common text ἄ ὑμεῖς are wanting. We have inserted them, with Dindorf, on good MS. authority. —ὑμῶν ὧν σαίνετα. "That are to be crossed by you."—ἐὰ ἡμῖν ἔξεστι προκαταλαβούσιν, 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 ταιμεῖν, and, as a deponent middle, ταιμενομαι, means, properly, "to be a ταιμάς," "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 οἷς οὐδ' ἄν, 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 ταινεῖ, and observe that the negative οὐ, in the earlier part of the paragraph, is to be repeated throughout.

§ 19.

ἡττομεθα. We have given the optative here, with Dindorf and others, as far more correct than the indicative ἡττομεθα, the common reading.—ἄλλα τὸ 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).—λυμὸν ύμῖν ἀντιτάξαι. “To set famine in array against you.”

§ 20.

τοσοῦτοις πόροις πρός τὸ ύμιν πολέμειν. “So many means for waging war with you.”—ἡμῖν ἐπικύδουνον. “Attended with danger to us.”—ἐπείτα ἐκ τούτων πάντων, κ. τ. λ. “Should we thereupon choose out of all of these the very way,” &c. Observe here the repetition of ἃν. This, as already remarked, is usually done when the sentence is broken by other sentences, or when a good many words precede the verb to which ἃν belongs. (Kühner, § 432.)—πρὸς θεῶν . . . πρὸς ἀνθρώπων. “In the sight of gods . . . . . in the sight of men.”

§ 21.

παντάπασι δὲ ἀπόρων, κ. τ. λ. “Now it is altogether the part of men involved in utter perplexity, and destitute of means, and held down by necessity, and these wicked, in their very natures.”—οἵτινες ἔθελονσι, κ. τ. λ. The regular construction here would be ἔθελεν τοις alone; but οἵτινες ἔθελονσι is employed in its place, just as if ἀπὸροί εἰσι, &c., preceded. A similar blending of constructions occurs in ii., 6, 6. Compare Thucydides, iv., 18: σωφρόνων ἄνδρων οἵτινες τἀγαθά εἰς ἀμφίβολον ἄσφαλῶς ἔθεντο.—ἀλόγιστοι. “Inconsiderate.”

§ 22.

ἐξὼν. “It being in our power.” Supply ἡμῖν. Impersonal verbs, when construed as participles, are not put in the genitive, but in the nominative absolute. (Matthiae, § 564.—Hermann, ad Vig., p. 769.)—οὐκ ἐπὶ τοῦτο ἢλθομεν. “Did we not come to this?” i. e., did we not attempt it?—ἐν ἰσθι δὲ τί ὡς 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 τοῦτον is here equivalent to τοῦ μὴ ἐπὶ τοῦτο ἢλθείν. The common text has, in the succeeding clause, τὸ . . . . γενέσθαι, for which we have substituted the far more elegant reading τὸ . . . . γενέσθαι, 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, ἐγώ αὐτίως τὸ σὲ ἀποκρίνασθαι (Lach., 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.

δόσι δε μοι ύμείς, 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 μέγιστον. "But the principal one."—τὴν μὲν γὰρ ἐπὶ τὴν κεφαλὴν, 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 κυρβασία or τιάρα. According to Mœris, κυρβασία was the Attic term, τιάρα meaning the same thing in common Greek. Strabo calls the Persian cap πηλημα πυργωτὸν, "felt in the shape of a tower" (xiv., 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.
NOTE TO BOOK II.—CHAPTER V.

§ 24.

ταύτα εἰπὼν ἔδοξε 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.—ἔδοξε. A usual pleonasm, when εἰπὲ has neither τῦδε nor ὅδε added to it. (Krug., ad loc.)—ἐδοξε. "They, who."—τοιούτων ἦμιν εἰς φιλίαν υπαρχόντων. "When such inducements to friendship exist for us," i. e., when such circumstances concur to make us friends.—διαβάλλωντες. "By bringing (secret) charges against."—τὰ ἐσχάτα. "The extremity of punishment." Literally, "the uttermost," or "last things."

§ 25.

ἐν τῷ ἐμφανεῖ. "In a public manner." Krüger suspects that εἰς λόγον has fallen from the text after λογαγοῖ. Its presence would certainly improve the construction.—λέξω τοῖς πρὸς ἐμὲ λέγοντας. "I will mention those who tell me."—ἐμοὶ ἐπισουλεύεις, κ. τ. λ. The common text has ἐπισουλεύεις ἐμοὶ τε καὶ τῇ, κ. τ. λ.

§ 27.

ἐκ τούτων δὴ τῶν λόγων. "After these speeches." Observe the employment here of ἐκ, to denote an immediate succession in time. The particle δὴ is often connected with pronouns, to mark the person or thing more strongly.—φιλοφορούμενος. "Displaying a friendly manner."—σύνθεσιν ἑποίησατο. "Made him his companion at table."—δήλος τ' ἦν πάνω φιλικῶς, 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 Τισσαφέρων, in place of the common reading, τῷ Τισσαφέρει. 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.)—χρῆμα ἴέναι παρὰ Τισσαφέρων, κ. τ. λ. "That those ought to go to Tissaphernes, whom the latter had bid come." These were the στρατηγοῖ and λογαγοῖ spoken of in § 25.—οἱ ἄν ἐλεγχθῶσι διαβάλλουντες τῶν Ἐλλήνων. "Whosoever of the Greeks shall have been convicted of uttering charges (against their countrymen)."
§ 28.

εἶναι τὸν διαβάλλοντα Μένωνα. "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 Ariæus 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. (Thirlwall, iv., p. 322.)—αὐτὸν καὶ συγγεγενημένον, κ. τ. ς. "That he had both, along with Ariæus, had a conference with Tissaphernes, and was forming a party against him, and intriguing," &c. Observe that αὐτῷ refers to Clearchus.

§ 29.

ἀπαν τὸ στράτευμα, κ. τ. ς. "That the whole army should have their thoughts directed toward himself," i. e., should think of him alone as their head.—τοῖς παραλυποῦντας. "Those who annoyed him."—ἀντέλεγον αὐτῷ, κ. τ. ς. "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.

ἰσχυρῶς κατέτεινεν, κ. τ. ς. "Contended vehemently, until he brought it about that five generals should go."—ὡς εἰς ἁγορὰν. "As to market," i. e., as if going to procure provisions, and, consequently, unarmed. Compare Diodorus Siculus (xiv., 26): καὶ στρατιωτῶν δὲ πρὸς ἁγορᾶν ἐλθεῖν βουλομένων ἥκολουθήσαν ως 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 θύραις. Compare ἐπὶ ταῖς θύραις, i., 2, 11.—εἰσω. For this Diodorus has εἰς τὴν σκηνήν. (xiv., 26.)—Πρὸς Βοιώτιος, κ. τ. ς. The names of the five generals are now given. One of the five, it will be perceived, is Clearchus himself.—ἐπὶ ταῖς θύραις ἔμενον. Diodorus has πρὸς ταῖς θύραις διέτριβον. (xiv., 26.)

§ 32.

ἀπὸ τοῦ αὐτοῦ σημείου. "At the same signal." Literally, "from
(i. e., by reason of) the same signal.” Observe that ὀπό 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’ ὀλέγον ἐκ τῆς Τισσαφέρους-σκηνῆς ἀφείσας φωνικίδος, κ. τ. λ. (xiv., 26.)—οἱ ἔξω. Referring to both the λοχαγοὶ and the common soldiers without. Compare Diod. Sic., l. c.—ὅτινες ἐντυγχάνοντες 'Ἐλληνικά, 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.—ἐκτείνον. Observe the force of the imperfect, as denoting a succession of acts.

§ 33.

τὴν ἰππασίαν αὐτῶν. “Their riding up and down.”—καὶ δὲ τι ἐποίησαν ἡμοίουν. “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 τοῦτον δή. “Upon this, then.” Compare note on ἐκ τοῦτων τῶν λόγων, § 27.—ἐκπετριμένοι. “Struck (with consternation).” —καὶ νομίζοντες, κ. τ. λ. “And thinking that they will straightway come against the camp.” Observe that αὐτῶν 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 Ἦσαν. “Who used to be.”—τεθωρακισμένοι. “ Armed with corselets.”

§ 36.

προσελθεῖν. “To come unto them,” i. e., to come forth.—εἰ τις εἶν τῶν '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.—ινα ἄπαγγειλωσι. 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. ἔ. "There went forth, with proper precautions, Cleanor an Orchomenian, and Sophænetus a Stymphalian, generals of the Greeks." Observe the force of the middle in φιλαττόμενοι, literally, "guarding themselves," or "being on their guard." —Ὀρχομένως. 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 Beotia, to the northwest of the Lake Copais.—κτύχανεν ἀπὸν. "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.

ἐπεὶ δὲ ἔστησαν εἰς ἐκήκοσν. "But when they stood within hearing." More literally, "within hearing distance," τότεν being understood.—ἐπεὶ ἐπιορκῶν τε ἐφάνη, κ. τ. ἔ. "Since he appeared both to be committing perjury," &c., i. e., since he was discovered to be guilty of perjury, &c.—ἐξεὶ τὴν ὀικὴν καὶ τέθησε. "Has his punishment and is dead," i. e., has death as the punishment which he merited.—ὅτι καθήγειται αὐτοῦ τὴν ἐπιβολὴν. "Because they denounced his intrigue."—ἐμᾶς τὰ δύσλα ἀπαίτει. "Demands of you your arms."—τοῦ ἐκείνου δούλου. Compare note on δούλου δυτος, 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 ἵμεις.—οὐκ αἰσχύνεσθε, κ. τ. ἔ. 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 Τισσαφέρνει. "In concert with Tissaphernes."—ἀπολωλέκατε. All the MSS. but one insert ὡς before ἀπολωλέκατε. 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
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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 \( \omega \) here by quam, i.e., quam turpiter! quam impie!

\[ \text{\$40. K\ell\acute{a}r\chi\vars\o\gamma}\varrho. \] Observe here, what very often happens, that the sentence whereof \( \gamma\varrho \) 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.—\( 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with regard to him."—δόξας γενέσθαι. "Having appeared to be," i. e., having shown himself to be. Equivalent, in reality, to γενέσθαι, the Attics often adding some part of δοκέω even to clauses plainly indicative of certainty. This is said to be done "per Atticam urbanitatem." (Poppo, Ind. Græc., s. v.)

§ 3.

καὶ γὰρ δὴ. "And (no wonder), for accordingly."—παρέμευεν. "He remained with them," i. e., he remained with his countrymen, the Lacedemonians, 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 Chalcedon 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 hermest. When the town was besieged by the Athenians, B.C. 408, Clearchus reserved all the provisions, when they became scarce, for the Lacedemonian 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 Pharmabazus, 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. Alc., 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, ἐπεὶ δὲ εἰρήνη
€γένετο, κ. τ. λ. (Smith’s Dict. of Gr. and Rom. Biography, &c., s. v.)

καὶ δὲ εἰρήνη €γένετο. The time referred to is the close of the Peloponnesian war.—τὴν αὐτῶν πόλιν. Sparta.—καὶ διαπραξόμενος, κ. τ. λ. “And having obtained, as well as he was able, (the requisite means) from the Ephori.” Weiske explains οὗ ἔδωσα by “maximá dedita operá;” but the Greek for this would be οὗ ἔδωσα μάλιστα. Xenophon appears to hint, by the phrase, that Clearchus had practiced some deception upon the Ephori.—Εφόρωι. Magistrates, called Ἐφόροι, were common to many Dorian constitutions in times of remote antiquity. The Spartan Ephori were five in number, who, by gradual encroachments on the royal authority, made themselves virtually supreme in the state. They became, in fact, the executive of Sparta.—ὡς πολεμήσων. “In order to make war”—ὑπὲρ Χερσονήσου. Consult notes on i., 2, 9.—Περινήσου. Perinthus was a city of Thrace, on the coast of the Propontis, to the west of Byzantium.

§ 3.

μεταγγύνοντες πως. “Having for some reason or other changed their minds.”—ἐξο. “Abroad.” Literally, “without,” i. e., without their immediate jurisdiction.—ἀποστρέφειν αὐτὸν ἐπειρώντο, κ. τ. λ. “Endeavored 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 φιχετο πλέων εἰς Ἑλλήσποντον show very plainly can not be meant.—φιχετο πλέων. “Sailed quickly away.” Compare note on φιχετο ἄπελαθων, ii., 4, 24.

§ 4.

καὶ ἑθανατώθη, κ. τ. λ. “He was even condemned to death by the magistrates in Sparta,” i. e., by the Ephori, already mentioned.—τελῶν. Magistrates are called τελη in Greek, because filling the highest or last station (τέλος) in civil life.—ἡδὲ δὲ φευγὼς ὄν, 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 defeat-
ed, and besieged, but effected his escape by night, and, passing over to Asia, proceeded to the court of Cyrus. (Smith, Dict., s. v.) ἐπέεισε Κῦρον. Not to make war upon his brother, as Weiske thinks; on the contrary, ἐπέεισε refers to what comes after, namely, διὰ διὸ αὐτῷ Κῦρος, κ. τ. λ.—ἀλλὰ γέγραπται. "Has been written elsewhere." This can only refer to i., 1, 9, where it is merely said ὁ Κῦρος ἡγάσθη τε αὐτῶν, but no arguments on the part of Clearchus are at all stated. Krüger thinks that Xenophon here forgets what he had previously written in the early part of the work; a very clumsy explanation at best.—μυρίων δαρειοῦ. Consult note on δαρειοῦ ὀμιλίοις, i., 8, 18.

§ 5.

οὐκ ἐπὶ ῥαθυμίαν ἐτράπετο. "Did not turn his thoughts to indolence." Observe the force of the middle.—ἐπολέμει τοῖς Θρᾷσι. Compare i., 3, 4.—καί ἀπὸ τοῦτον δὴ, κ. τ. λ. "And from this time now kept sweeping their country of all its plunder." In the phrase ἄγεν καὶ φέρεν, when thus employed, φέρεν strictly refers to things, and ἄγεν to men and cattle. Compare the Latin, "agere et ferre." (Liv. xxii., 3, &c.)—διεγένετο. "Continued."—μέχρι Κῦρος ἐδέθη, κ. τ. λ. "Until Cyrus wanted his army." We have given μέχρι here, with Dindorf, Poppo, and others, in place of the common reading μέχρις οὖν.

§ 6.

ἐργα. "The actions."—ἐξὸν. Consult note on chap. v., § 22.—ἀλητεῖαι πολεμεῖν. "Prefers to war." Literally, "chooses for himself," &c.—ῥαβδοῖς. "To lead a life of indolence."—διὰ πολεμεῖν. "So as to be engaged in war," i. e., so that it be for war.—χρήσιμα ἔχειν. "To possess riches."—πολεμῶν μείωνα ταύτα ποιεῖν. "To make these less by carrying on war," i. e., to diminish these by going to war.—διὰπερ εἰς παύδια. "Just as (he might have done) upon a favorite."—διαπανών εἰς πόλεμον. "To spend (his resources) upon war."—οὕτω μὲν φιλοπόλεμος ἡν. "So fond of war was he."

§ 7.

πολεμικὸς δὲ αὐτῷ, 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 δῆος.—καὶ ἄγων ἐπὶ τοῖς πολεμίοις. "And (was) leading against the enemy." Supply τὸ στράτευμα, for a fuller translation. Observe here the employment of ἡν ἄγων for ἡγε. The verbal form is resolved into the participle with εἶναι, when emphasis is sought to be given to the
predicate. (Kühner, § 375, 4.) This, however, is rather a poetic than a prose construction.—καὶ ἐν τοῖς δείνοις φρόνιμος. “And (was) prudent in dangers.”—ὡς οἱ παρόντες πανταχόν, κ. τ. λ. “As they who were present with him every where, all confessed.”

§ 8.

ἀρχικός. “Fitted for command.”—ὡς δυνατὸν ἐκ τοῦ τοιούτου τρόπου, 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 (ἐξ) designat id unde vim agendi sumas,” &c.—ικανός. “As capable.”—φορτίζειν. “Of devising.”—ἐξελ. We have given the future here as the more regular construction after δισω. (Matthiae, § 519, 7.—Buttmann, § 139, 4.) Poppo reads ἐξελει, with Dindorf and others; but this, though found in many good MSS., is a much less usual construction. Compare i., 8, 13.—ἐμποίησαι τοῖς παρόντες, 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 εἶναι Κλεάρχῳ. Supply αὐτοῖς with πειστέων. Literally, “that they must obey Clearchus.” These verbals in τέων, 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.—ὁρὰν στυγνός, κ. τ. λ. “Gloomy of look, and harsh in his tone of voice.” Literally, “gloomy to behold.” The term στυγνός here denotes what is gloomy and repulsive, and stands opposed to φαινομένος, in § 11.—ισχυρῶς. “Severely.”—ὡς καὶ αὐτῷ μεταμέλειν, κ. τ. λ. “So that he even sometimes repented (of what he had thus done).” With ἐσθ’ ὅτε compare the analogous Latin expression, est ubi.—γνώμη. “From principle,” i. e., in accordance with regular system. Compare the explanation of Weiske, “cum ratione:” “naeh Grund- sätzen.”

§ 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 ὅπως, to denote the opinion of the individual himself.—εἰ μέλλοι η φυλακὰς φυλάξειν, κ. τ. λ. “If he would either keep guard well, or refrain from friends, or advance without hesitation.
against the enemy.” The expression φυλακὸς φυλάττειν (literally, “to watch watches”) is much stronger than φυλακὸς ἔχειν, 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 τοῖς 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 στυγνὸν τὸτε φαιδρόν, κ. τ. ἦ. “That what was gloomy in his looks then appeared beaming with animation.” Literally, “then appeared bright,” or “beaming.” Observe here the opposition between στυγνὸν and φαιδρόν, and compare note on ὁ ὅσον στυγνὸς, § 9.—καὶ τὸ χαλέπιν, κ. τ. ἦ. “And his severity of manner seemed to be strength of courage against the foe.” Literally, “seemed to be what was strong,” &c.—ἀιτε σωτήριον, καὶ οὐκέτι, κ. τ. ἦ. “So that it appeared something calculated to save, and no longer what was severe.”

§ 12.

ὅτε δ’ ἐξω τοῦ δεινοῦ γένοιτο, κ. τ. ἦ. “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 ἄρξομένους, the conjecture of Schaefer. Some, again, translate the word in question by “the soldiers;” this, however, would be τοὺς ἄρχομένους. All the MSS. give ἄρχομένους. The dative ἄρχομένως is a bad conjecture of Stephens’, though adopted by Hutchinson and Poppo. Dindorf suggests ἄρχοντας.—τὸ γὰρ ἐπιχαρὶ ὁ ἐξε ἐβελκ. “For he had no pleasantness of manner.” Literally, “he had not that which was pleasing” or “agreeable.” — ὁμός. “Unfeeling.”—διέκειτο πρὸς αὐτὸν. “Were affected toward him.”

§ 13.

καὶ γὰρ οὖν. Compare i., 9, 8.—ἐπιμένος. “Any persons following him.”—ἡ τεταγμένοι. “Either having been ordered (so to do),” i. e., to follow him, or be present with him.—ἡ ὑπὸ τοῦ δεῖσθαι, κ. τ. ἦ. “Or being compelled by want, or any other necessity.”—σφόδρα πειθομένως ἐχρῆτο. “He rendered implicitly obedient.” Literally, “he made use of as extremely obedient.”
§ 14.

"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.—τό περί τους πολεμίους, k. 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’ ἐκεῖνου, k. τ. λ. "And their fearing punishment from him made them well observant 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.

οὐ μᾶλα ἐθέλειν. "Not to like much."—ἀμβρὶ τα πεντήκοντα ἕτη. 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.

εὖθες μὲν, μειράκιον ὄν. "From his very boyhood." More literally, "straightway, being (as yet) a mere boy." Compare note on εὖθες παῖδες δύνεσ, i., 9, 4.—ἔδωκε Τοργία ἀργύριον, k. 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 elocution soon passed into a proverb among the ancients. (Penny Cyclop., vol. xi., p. 312.)

§ 17.

συνεγένετο. "He had been with."—ικανός ἡδη νομίσας εἶναι. "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 ὧν 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 ἡττάσαθι εὐεργετῶν. "Not to be outdone in conferring favors." Literally, "not to be overcome," "not to be inferior."—ἡλθεν εἰς ταύτας τὰς σῦν Κύρῳ πράξεις. "He engaged in this enterprise with Cyrus." Literally, "these doings with Cyrus."

§ 18.

σφόδρα ἐνθάλου ἀεὶ, 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 ὀικαίῳ 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 ὀικαίῳ is than μετὰ ἀδικίας.—ἀνεν δὲ τούτων μή. "But without these not at all," i. e., in no supposable case; and hence the employment here of μή, not οὐ.

§ 19.

ὑρξεῖν 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, ὁ τελείως σπουδάιος, or, in other words, the perfection of moral rectitude. Compare the explanation of Sturz (Lex. Xcn., s. v. καλῶς, 20): καλῶς καὶ ἀγαθῶς proprie dicitur sic, ut ἀγαθῶς ad animi virtutem et probitatem, pertinet, καλῶς autem ad aec- tiones externas.—οὐτ' αἱδόν ἔκαντον οὕτε φόβον. "Either respect for him-
CHAPTER and

Plato, "But he even stood more in awe of his soldiers, than those under his command of him."

Compare, as regards the meaning of ἄρχόμενοι here, the note on ὅτε ἔξω τοῦ δεινοῦ, k. t. λ., § 12.—τὸ ἀπεχθάνεσθαι τοῖς στρατιώταις. "The being hated by his soldiers."—τὸ ἀπιστεῖν ἑκεῖνο. "The disobeying him."

§ 20.

ὁ ὅτε ἀπεκείν, k. t. λ. "He thought it, moreover, to be sufficient for the being and seeming (to be) fitted for command, to praise him that acted well," &c.—τῶν συνόντων. "Of those who were with him," i. e., of his followers.—ὡς εἴμεταχειρίστω ὄντι. "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 Θεταλὸς. 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 ὅ Ἐνών λοιόρεται, τῷ Πλάτωνος ἑταῖροῖ, διὰ τῶν πρὸς Πλάτωνα γόλιον.) 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.)

δήλος ἦν ἐπιθυμῶν μὲν, k. t. λ. "Was evidently very desirous of being rich." Literally, "was evident desiring strongly," &c.—ὅπως πλείω 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. λαμβάνειν, 4.—ίνα πλείω κερδαίνοι. "That he might gain more," i. e., in the shape of gifts from those by whom he might be honored. The common text has κερδαίνοι, which Porson very correctly changed into κερδαίνοι.—ίνα ύδικών μή διδοῖν δίκην. "In order that, when guilty of injustice, he might not suffer punishment."

§ 22.

ἐπὶ 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 πάντα ὄν ἐπιθυμοῖν, and that ὄν is not an instance of attraction, but the regular government of the verb.—τὸ ὅ' ἐπλοῦν καὶ τὸ ἄλληθες, 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 ὑνομίζετο αὐτῷ. The reading which we have given, however, is far preferable, and is adopted by the best editors.

§ 23.

τὸῦτο ἐνδήλος ἐγίγνετο ἐπιθυμεῖν. "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 πᾶι τοῖς συνόναιν ὡς καταγελῶν. We have followed, therefore, the explanation of Wytenbach: "ita de familiaribus ipse suis loqui solebat, ut qui eos contemneret."

§ 24.

οὐκ ἐπεθυμεῖν. "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 ἦςτο, 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 ὅτι βράστον, and omits ὄν. It has already been remarked that verbs of sensual or mental perception take the participle, instead of the infinitive, when the action or state referred
to is either antecedent to, or coincident with the perception. (Kühner, § 683, 1).

§ 25.

ὁσοις μὲν αἰσθανόντο. The common text has ἄν before αἰσθανόντο. But the omission of the particle is more correct here. (Matthiae, § 527, Obs. 2.)—ὡς εὖ ὡπλισμένους ἐφοβεῖτο. "He feared as well armed."—τοῖς ὀσίοις. "The pious."—χρῆται. "To make use of," i. e., to work upon for his own purposes.

§ 26.

ἀγάλλεται ἐπὶ θεοσεβεία. "Prides himself upon piety."—δικαιότητι. "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 δικαιοσύνη. (Hickie, ad loc.—Compare Poppo, ad Cyrop., l. e.)—τῷ πλάσσοντας ψευδῆ. "On fabricating falsehoods." Porson prefers πλάσσαι here, from Suidas, and compares Soph., Aj., 148, and Demosth., Phil., i., 16. 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 φίλονς 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.—τῶν δὲ μὴ πανοίργον, 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 πανοίργος means, strictly, "ready to do any thing," and hence is almost always taken in a bad sense. Observe that ὑπαιεῖτον is the partitive genitive, and that there is no need of supplying any ellipsis here. (Compare Hermann, de Ellipsi, &c., vii., and the note on τῶν στρατευόμενων, i., 2, 3.)—καὶ παρ' ὅλης μὲν ἐπεχείρει, 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 διαδίδαλων 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 πειθομένους τοὺς στρατιώτας, κ. τ. λ. "He contrived, more-
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."—ἢςιον. "He claimed." More freely, "he expected."—ἐπιδεικνύμενος ὅτι πλείστα, 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.—ἐνεργεσίαν δὲ κατέλεγεν. "He used, moreover, to call it an act of kindness (on his own part)."—ὅτι χρώμενος αὐτῷ. "That while using his services."

§ 28.

καὶ τὰ μὲν δὴ ἀφανῆ, 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 ὁραίος ὤν. "While still in the bloom of youth."—στρατηγεῖν διεπράξατο 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 ὄντι. "Although a barbarian."—οἰκεώτατος. "Very intimate."—ἀγένεος ὃν γενεώτατα. "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.

tαύτα πεποιηκὼς. "Although he had done the same things."—τιμωρθεῖτο. "Having been punished."—ὑλὰ τῷ αἰκισθείς ἐνιαυτόν, κ. τ. λ. "But having been tortured alive a whole year, as a malefactor,
he 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.

'Αγίας δὲ ὁ Ἀρκάς, κ. τ. λ. Observe that 'Αγίας and Σωκράτης are here nominatives absolute, since τούτῳ, the nominative dual, intervenes between them and the verb.—καὶ τούτῳ ἀπεθανέτην. "These two, also, lost their lives." Literally, "died."—εἴς 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.
BOOK III.
CHAPTER I.

§ 1.

ἐν τῇ ἀναβάσει τῇ μετὰ Κῦρον. "In the march upward that (had been made) along with Cyrus." With the second τῇ supply γενομένη.—ἐγένετο, ἀπίστων τῶν Ἑλλήνων, κ. τ. λ. "Took place during the truce, when the Greeks were departing with Tissaphernes." Morus places a comma after Ἀσσάφέρνης, as we have done since ἐν ταῖς στοιχείωσις is to be construed with ἐγένετο. (Weiske, ad loc.)

§ 2.

συνείλημμένοι ἤσαν. "Had been seized."—ἀπολύλασαν. 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 δὴ ἄπορίᾳ. "In great perplexity, indeed." Observe the strengthening power which δὴ imparts to the adjective.—ἐπὶ ταῖς βασιλείων ἀπόριας. 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.).—παρέξειν ἐμελλέων. "Was going to furnish."—οὐ μείον ἡ μύρια στάδια. We have followed here the reading of some of the best MSS., as adopted by Dindorf, Popko, 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 μείον. 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 ἁδάβατον, κ. τ. λ. "And unfordable rivers, intervening in their route homeward, shut them out (from a return)," i. e., out them off from returning. Sturz well explains ἐν μέσῳ τῆς ὁδοῦ by "interjacentes inter viam."—προφοδεύκεσαν αὐτοῖς. "Had abandoned them."—μόνοι δὲ καταλείποντες ἤσαν. "And they were left completely alone."—ἱππέα οὐδένα. "A single horseman."—οὐδένα ἐν κατακάνονεν. Owing to the want of cavalry to pursue.—οὐδείς. "No one (of their own number)."
§ 3.

ὁθύμως ἔχοντες. "Being disheartened."—εἰς τὴν ἐσπέραν. "For that evening."—ἐπὶ τὰ ὀπλὰ. "To the quarter where the arms were deposited," i. e., to the ordinary resting-place near their arms. (Thirlwall, iv., p. 327.) Compare note on πρὸ τῶν ὀπλῶν, ii., 4, 15.—ὅπως ἐτύγχανεν ἐκάστος. "Where each happened to be." Observe here the absence of the participle ὄν. The verb τυγχάνω is not unfrequently thus employed without the participle of the verb εἶμι. Compare v., 4, 34.—διακελμενοι. "Disposed," i. e., affected in mind.

§ 4.

τις Ξενόφων Ἀθηναῖος. "A certain Xenophon, an Athenian." Observe the modest air with which the writer introduces the mention of himself.—συνηκολούθη. Xenophon had accompanied the expedition as a private adventurer, without any military rank.—μετέπειψατο οἴκοθεν. 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. (Thirlwall, iv., p. 327.)—ἐίνος ὄν ἄρχαιος. "Being an old friend of his." More literally, "being connected with him by the ties of hospitality from old." Compare the explanation of Sturz (Lex. Xen., s. v. ἄρχαιος): "inde ab antiquo, inde a multo tempore."—ὅν αὐτὸς ἔφη κρείττω, κ. τ. 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.

ἀνακοινώται 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 adventurous spirit, even if he was strongly attached to his native city. To Xenophon, however, the most tempting part, perhaps, of the prospect 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. (Thirlwall, iv., p. 327.)—ὑποπτεύσας μὴ τι πρὸς τῆς πύλεως, κ. τ. λ. "Having feared lest it might in any way be a ground of blame against him, from his government, to have become a friend unto Cyrus." Literally, "having suspected," &c. As ὑποπτεύω, however, involves the idea of fear-
ing, it may often be rendered freely by "timere." Compare Sturz (Lex. Xen., s. v.). Socrates was immediately struck with the effect which such a step was likely to produce on the minds of the Athenians, who could not, without some feelings of jealousy, see one of their citizens seeking his fortune in the patronage of the man who had shown himself their implacable enemy, and had been the chief author of their late calamities and degradation. (Thirlwall, l. c.)—συμπολεμήσαν. This alludes to the pecuniary aid which Cyrus afforded to the Lacedaemonians in the course of the Peloponnesian war, through the agency and address of Lysander.—Δελφοίς. Delphi was in Phocis, on the southern side of Mount Parnassus, and was celebrated as the seat of the oracle of Apollo.—τῷ ὣδῷ. Apollo is meant. The authority of the oracle might either put an end to the project, or give a better color to the proceedings.

§ 6.

ἐπίρητο τῶν 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.)—τῶν ἄν ὧδὼν ὀδῶν, 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 καλώς 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 meditates may be brought to a happy issue.—ἀνείλεν αὕτῳ ὥδεις οἷς. "Told him, in reply, (the gods) unto whom." Observe that ὥδεις οἷς is, by attraction, for ὥδεις οἷς.

§ 7.

ἐπεὶ δὲ πάλιν ἠλθε. "And when he came back," i. e., to Athens from Delphi.—τὴν μαντείαν. "The oracle," i. e., the response of Apollo.—ἕταμα αὐτῶν. Socrates blamed his disciple for having shown more concern about the success of the enterprise than about its expediency or fitness.—ἄλλ', αὕτως κρίνας, κ. τ. λ. "But (because) having himself decided that it was requisite to go."—ἐπεί μέντοι οὖν ἵπτεν. "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.

ὢνυσάμενος οἷς ἀνείλεν ὁ θεός. "Having sacrificed to whom the god told (him) in his reply (to sacrifice)." With ἀνείλεν supply ἁνείλεται. Observe that in ἔνυσάμενος here the idea of consulting the entrails is also implied, in accordance with the peculiar meaning of the middle voice. — καταλαμβάνει. "Finds." — μελλοντας ἓδη ὀρμᾶν, κ. τ. λ. "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 συνίστημι gets the meaning of presenting from that of bringing persons together as friends; literally, of placing or setting together.

§ 9.

προθυμομένου δὲ τοῦ Προξένου, κ. τ. λ. "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 τάχιστα ἡ στρατεία λήξῃ. "As soon as the expedition shall have ceased." Observe that ἐπειδὰν τάχιστα is equivalent to the Latin simul ac or quum primum.—ὁ στόλος. "The destination." The term στόλος here indicates the cause or motive of the intended march. Compare Soph., Phil., 244; Ed. R., 359; and Ellendt, Lex. Soph., s. v.—Πισίδας. Compare i., 1, 11.

§ 10.

ἐστρατεύετο μὲν ὡς, οὕτως ἐξαιπατηθεῖς. 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 ἤδει τὴν ἐπὶ βασιλεία ὀρμῆν. "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 βασιλεία τὴν ὀρμῆν οὕσαν.—τὴν ὡδόν. "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.—ὑ' αἰσχύνην 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 ἀπορία ἦν. "But when (all now) was utter perplexity."—μικρὸν δ' ὑπνον λαχῶν. "At length, however, having got a little sleep." As λαχών means, properly, "to obtain by lot," &c., the idea intended to be conveyed here would seem to be, in strictness, "having been so lucky as to get," &c.—ἐδοξείν αὐτῷ, βραντῆς 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 ἐδοξεῖν, 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.

εὐθὺς ἦν ἄνγειρθη. "He immediately awoke." Observe that ἄνγειρθη is here equivalent to ἄνγειρετο, or, in other words, it is the passive in a middle sense. (Poppo, ad loc.)—πὴ μὲν ἄγαθὸν. "In part favorable."—ἴδειν ἐδοξεῖ. "He seemed to have seen."—πὴ δὲ καὶ ἐφοβεῖτο. "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 Cyropaedia (i., 6, 1), Ζέως πατρόδος. Compare Kleuker, ad Zend-Avest., vol ii., p. 3, who thinks that by this expression Ormuzd is meant.—κόκκινο. "All around." Another evil feature, indicating that they were encompassed on every side by evil.—μὴ ὦ δύνατο. "Lest he should not be able." In such constructions as this, ἐν performs the functions of a conjunction, while ὦ belongs to the clause depending on that conjunction. (Kühner, § 750, 1.)—ὑπὸ τινῶν ἀπορίαν. "By some inextricable difficulties (or other)."

§ 13.

ὅποιον τι μέντοι ἔστι, 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
14. *οπως ἀμνοομέθα. "How we shall defend ourselves." — ὀπερ ἐξὸν ἡσυχιάν ἀγείν. "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. τοὺς Προξενοὺς λοχαγοὺς. 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.—ὅπερ οἶμαι οὖν ὑπεις. "Even as I think you neither are," i. e., able to sleep. Supply, for a full version, καθεύθειν δύνασθε.—ἐν οἷος ἐσμέν. "In what circumstances we are."

16. δῆλον. Supply ἔστι.—οὐ πρὸς ἡμᾶς τὸν πόλεμον ἐξέφηναν. "Did not openly make hostile demonstrations against us." Literally, "did not show forth the war against us."—καλῶς τὰ ἑαυτῶν παρασκευά—
σαθαί. "That they had made all their arrangements properly." More literally, "that they had prepared their own affairs well."—οὐδὲν ἀντεπιμελεῖται. "Takes any heed in turn," i. e., on our side.—ὡς κάλλιστα. "In the best manner possible!"

§ 17.

eί ύποσώμεθα. "If we shall prove remiss."—δς. "For he." The relative serves, as in Latin, to connect propositions, and is here equivalent to the demonstrative ἐκεῖνος, with γάρ. (Matthiae, § 477, d.)—ἀδέλφοι. Cyrus.—καὶ τεθυγκάτος ἤδη. "And that, too, when now dead," i. e., even after he was dead. Observe that καὶ is here equivalent to καὶ παῦτα.—ἀνεσαύρωσεν. "Fixed them up on a stake." Compare i., 10, 1.—ἡμᾶς δὲ. "As regards us, however." Lobeck (ad Phryn., 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 οἴσιμεθα. 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 Kriger, regard the sentence as an anacoluthon, or render ἡμᾶς, as we have done, by itself, and throw the emphasis upon this.
oις κηδεμῶν μὲν οὐδεὶς 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.—ἐστρατεύσαμεν δὲ. "And who marched."—ὡς ποιήσωντες. "With the intention of making (him)."—τί ἄν οἴσει παθεῖν; "What do we think that we would be likely to suffer?"

§ 18.

dρ' οὐκ ἄν ἐπὶ πᾶν ἔλθοι. "Would he not have recourse to every expedient?" i. e., would he not try every means in his power?—ἡμᾶς τὰ ἑσχατα αἰκισάμενος. "Having punished us with the last degree of severity." Observe that τὰ ἑσχατα is here the accusative of nearer definition.—τοῦ στρατεύσαι ποτε. "Of ever marching."

§ 19.

ἐγὼ μέν. The participle μέν here stands opposed to μέντοι in § 21. —κατε. "As long as."—μακαρίζων. "Regarding as happy." Ever
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.)—διαλέγομενος αὐτῶν. "Seeing every where 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 every where this of them, or as regards them," as if the Greek had been τόδε αὐτῶν. The idea this, however, need never be expressed when the thing itself follows. (Buttmann, § 132, note 7. Compare Matthiae, § 317; Kühner, § 485.)

§ 20.

τὰ δ' αὖ τῶν σπαραξιωτῶν, 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.—δὲ τῶν μὲν ἀγαθῶν πάντων, κ. τ. λ. "That there was no share for us of any one of these good things."—δὲν οὖν ἑαυτοῦ κ. τ. λ. "And (when) I knew that few (of us) any longer had wherewith we shall purchase," i. e., had that with which, &c. Observe that δὲν is the genitive of price. We have given δὲν, the conjecture of Stephens, and which Hutchinson found in the Eton MS., instead of the common reading δὲ. This last can only be defended by an awkward confusio locutionum.—Ἀλλὰς δὲ πως πορίζεσθαι, κ. τ. λ. "And that our oaths now restrained us from procuring provisions for ourselves in any other way than buying."

§ 21.

καλύσθαι. "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 openly contend. Hence ἐν μέσῳ often gets the signification of "before
all," "openly," &c. Compare the Latin in medio ponere.—ἄθλα, ὀπόστερον ἄν ἡμῶν, κ. τ. λ. "As prizes for whichever of us may prove the better men." After ἄθλα, for a literal translation, supply τοὺς, "as prizes of those, whichever of us," &c.—ἀγωνοθέται. "Judges of the contest." A metaphor borrowed from the public games of Greece. The term ἀγωνοθέτης properly denotes "a president in the games," and then, in a general sense, "a judge."

§ 22.

οὐτοί μὲν γὰρ αὐτοὺς ἐπιωρκήκασιν. "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.—ὁρῶντες. "Although seeing."—στερρῶς. "Firmly."—ὡστε ἐξειναὶ μοι ὅκει, κ. τ. λ. "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 ἐξειναὶ supply ἡμῖν. Observe, moreover, that πολύ is to be construed with μεῖζον, and compare Thucyd., vi., 86: πολὺ δὲ ἔπὶ ἀληθεστέραν γε σωτηρίαν.

§ 23.

ἐτὶ δ'. "And, besides."—ψύχῃ καὶ θάλψῃ. 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.—ψυχὰς ὁν τοῖς θεοῖς ἀμείνονας. "Minds, through the favor of the gods, actuated by better principles," i. e., far more observant of right, and far more influenced by conscientious motives.—οἴ δὲ ἄνδρες. Referring to the Persians.—καὶ τρωτοί καὶ θυντοί μᾶλλον. "Are more exposed to both wounds and death." Literally, "are both more vulnerable and mortal." He refers to the circumstance of the Grecian armor being so superior to that of the Persians.

§ 24.

ἄλλῳ, ἵσως γὰρ καὶ ἄλλως, κ. τ. λ. The particle ἄλλῳ here belongs to πρὸς τῶν θεῶν μὴ ἀναμένομεν, and we have, therefore, placed a comma after it. Lion, following Schneider and others, puts a full stop after ἐνθυμοῦνται, which is decidedly erroneous. (Krug., de Authent., p. 61.—Schaefer, Mel. Crit., p. 75.)—πρὸς τῶν θεῶν. Wyttenbach conjectures πρὸς σῶν θεῶν, of which Schneider approves; but it is very deservedly condemned by Bornemann.—ἄλλοις ἐφ' ἡμᾶς ἐλθεῖν. Xenophon exhorts the officers of Proxenus not to wait until they were called upon by others, but to take the lead and
aspire to a glorious pre-eminence among their fellows. — παρα-
καλοῦντας. Attic contracted future participle, for παρακαλέοντας.
Consult note on ὄφειρ πάλιν τὸν στόλον, κ. τ. λ., i., 3, 16.—άλλ' ἡμεῖς ἥρξομεν τοῦ ἔξορμήσαι, κ. τ. λ. "But let us begin the instigating
the others, also, to valor," i. e., to arouse our comrades to an exhibition
of valiant deeds.—φῶντε. "Show yourselves." The full construc-
tion would be φῶντε ὑμεῖς, "Show yourselves to be."—τῶν στρα-
τηγῶν ἀξιοστρατηγότεροι. "More worthy of command than those
who are at present commanders.

§ 25.

ἔξορμὰν ἐπὶ ταῦτα. "To give the impulse toward these things,"
i. e., to be the prime movers in this affair.—οὗδὲν προφασίζομαι τὴν
ήλικιαν, 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 his-
torian 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 Mit-
ford's opinion, though with some reservation. (Philol. Museum,
vol. i., p. 507, seqq.)

§ 26.

πλὴν Ἄπολλωνίδης τις ἤν. "Only there was a certain Apollonides."
The common form of expression would have been πλὴν Ἄπολ-
λωνίδου τινὸς, "except a certain Apollonides." Instead of this, πλὴν
is used in the text as an adverb.—Βοιωτιάζων τῇ φωνῇ. "Resembling
a Boetian in his manner of speaking," i. e., employing not only the
broad, rough dialect of Boeotia, but also speaking with the thick-
ness of tone for which that nation were remarkable. Compare the
explanation of Morus: "rustico vocis sono, pleno gutture loquens;"
and that of Krüger: "Boetorum 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.).—ὅτι φλαναροῖ. "That that person talked nonsense."—
ὥσιλεα πείσας. "Than by having persuaded the king (to consent
to such a course)." He said it was idle to talk of saving them-
selees, otherwise than by the king's good pleasure.—λέγειν τὰς
μεταξύ ύπολαβών. "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 μεταξύ, ἀμα, αὐτικα, &c., in definitions of time. (Matthiae, § 565, Obs. 2.)—οὐ δὲ ἐγερθέντο αὐτὸς ἐνθρωπε. "O most wonderful man!" Ironical. —οὐδὲ ὅρων γεγονός εἰς, κ. τ. λ. "Neither, on seeing, understand; nor, on hearing, remember." Observe that we have here not οὔτε repeated, but οὐδὲ, the first οὐδὲ being equivalent to ne quidem, and the second to neque.—εἰς τάυτα γε μέντοι ἠσθα τοῦτοι. "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 αὐτός, ὁμοίος, ἴσος, &c., govern the dative. (Matthiae, § 385, 1.)—μέγα φρονήσας ἐπὶ τούτῳ. "In high spirits at this," i. e., the defeat and death of his brother.—πέμπων ἐκεῖνε παραδίδοναί, κ. τ. λ. Compare ii., 1, 8.

§ 28.

ἐξοπλισάμενοι. Schneider insists on the reading ἐξωπλισμένοι being adopted, unless we write καὶ ἐλθόντες immediately after. But the whole difficulty may be obviated by placing a comma after ἐξοπλισάμενοι, and pronouncing ἐλθόντες with only a slight emphasis. (Poppo, ad loc.)—τί οὖν ἐποίησε; "What did he not do?" i. e., to get rid of us.—ἐπεὶ σπονδών ἐτυχεῖν. "Until he obtained a truce."

§ 29.

ἐπεὶ δ’ οὖ. "But when, on the other hand."—εἰς λόγον αὐτοῖς. "To a conference with them."—οὐ νῦν ἐκεῖνοι παιδεύοντο, 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 Aelian, V. H., ix., 8, where a horrid instance of this mode of punishment is mentioned, by the inserting of needles under the finger nails.—τοῦς μὲν ἄμυνασθαι κελεύοντας φλασαίνειν. "That those who urge us to defend ourselves talk nonsense."—πεθέειν δὲ πάλιν κελεύεις ἰόντας; "And do you bid us go again and try persuasion?" i. e., try to persuade the king to save us.
§ 30.

ton Ínhrovov to òtov mvte, k. t. l. "That we neither admit this man into the same (place) with ourselves.'— légelumévovs. The middle here implies that this would be done for their own interests; whereas the active Ínvthetaç, immediately after, refers to what is done for another, i. e., for the punishment of another.—skeûv. "Articles of baggage."—úc toioútv. "In that capacity." Literally, "as such," i. e., as a sêneúforeo, or baggage-carrier.—toioútvos éstov. "He is such a person (as this)," i. e., such a cowardly wretch.

§ 31.

úpolabion. "Having taken up the discourse."—úllâ to òtov ye ouve tâs Bowrtâs, k. t. l. "But to this man, at least, nothing appertains either of Bœotia or of Greece at all," i. e., this man has nothing to do with either Bœotia or any other part of Greece.— légóterov tà òc tetruphmeûvov. "Having both his ears bored." Zeune thinks that this is meant to indicate his being of servile origin, and cites Bartholomus (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.—kai eîxen ouîwos. "And it was so," i. e., and this was actually found to be the case. Literally, "it had itself so."

§ 32.

ápílasan. "They drove away," i. e., they expelled from their number.—pàrâ tâs tâxeis. "Unto the (different) ranks," i. e., unto the different quarters of the camp where the troops were arranged under their respective leaders.—ópôth ev de oîxovto. "But from whatever quarter he was gone," i. e., wherever the general was cut off. Observe that oîxovto is here equivalent to periisset.—tov úposstathgov. "The under-general." The úposstathgov discharged the duties of the stathgov 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.

eîc to prósothen tòv dçlavn. Consult note on pro tòv dçlavn, ii., 4, 15.— légí tovos ékato. "About a hundred in all." The article, as already remarked, stands with cardinal numerals, to give the notion
of the whole. (Kühner, § 455, 1.)—μέσαι νύκτες. "Midnight." The plural appears to be here employed, because the night was divided into several parts or watches. (Graff, ad loc.)

§ 34.
όρωσι. "On seeing."—καὶ αὐτοῖς συνελθεῖν. "Both to come together ourselves."—διτον βούλευσαίμεθα, 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."—ἀπερ καὶ πρὸς ἡμᾶς. "What things you even (said) unto us." Supply ἔλεγας.

§ 35.
oδὲ μὲν ἐδυνάθησαν, κ. τ. λ. "Have seized upon (those) of us whom they could." Supply τούτους before ἡμῶν.—ὁτι ἐπιθυμεύουσαν. "That they are now laying snares for." Literally, "that they are now plotting against."—ἐκεῖνοι. Supply γένωσται.

§ 36.
eὖ τοῖνυν ἐπιστασθε, 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. Toup explains μέγιστον ἔχετε καίρον, by "maximum momentum habitis." (Emend. in Swid. et Hesych.) Schneider, on the other hand, makes these words refer to the ἐπικαίρως, mentioned in Cyrop., iii., 3, 12; but this opinion seems, as Thirlwall remarks, to the last degree improbable.—οὐ γὰρ στρατιῶτα ὁμοι, 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.—κακοί. "Cowards."—καὶ τοὺς ἀλλοὺς παρακαλεῖτε. "And exhort the rest (to do the same)," i. e., to prepare themselves against the foe.

§ 37.
Ἰσος δὲ τοι καὶ δίκαιων ἔστιν, 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.—ταξιαρχοι. "Taxiarchs." Zeune supposes a ταξιαρχός
to be the same with a ὑποστρατηγὸς. Krüger, on the other hand, thinks that a τάξις consisted of two λόχοι, and that the senior of the two λοχαγοὶ was the taxarch. The language of the text, where we have ὑμεῖς ταξιαρχοὶ καὶ λοχαγοὶ, not ὑμεῖς ταξιαρχοὶ, ὑμεῖς λοχαγοὶ, appears to favor this latter opinion, as well as the circumstance of στρατηγοῦ and λοχαγοῦ being elsewhere most commonly united in the same clause.—ὑμεῖς καὶ χρήσαι καὶ τιμαῖς, 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.—ἀξιοῦν δεῖ ὑμᾶς αὑτοῦς, 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.

ὁλίμαν ὅν ὑμᾶς μέγα ὑνῆσαι τὸ στράτευμα. "I am persuaded that you would greatly benefit the army." Some editions give ὅλιμα, 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 ἀπολωλότων. "In the place of those who have perished."—οὐδὲν ὅν οὔτε καλὸν οὔτε ἀγαθόν, 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 συνελύσει 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 συνελύσει, the literal translation being "to speak in comprehensive language." (Kähner, § 864, 1.—Bos, Ellips., p. 148, ed. Schaeff.)—σώζειν δοκεῖ. "Appears to preserve (armies)." The meaning, in fact, is, "preserves (armies)," but δοκεῖν is often added, by a species of Attic urbidity and reserve, even where the idea intended to be conveyed is strictly certain. Compare τῶν Κύρου δοκοῦντων ἐν πεύκα γενέσθαι, i., 9, 1.

§ 39.

δοσοὺς δεῖ. Supply καταστήσατι.—ἲν καὶ τῶν ἄλλων στρατιώτας, κ. τ. λ. "I think that, if you also assemble and encourage the other sol-
...diers, you will have acted very much in season." Observe here the peculiar construction, by which οἱμαὶ ἄν ύμας, k. t. l., becomes, in fact, the leading clause or protasis.

§ 40.
καὶ ὑμεῖς. "You also."—ὡς ἀθύμως μὲν ἥλθον ἐπὶ τὰ δὲπλα. "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 ἐπὶ τῶν δὲπλαν, ii., 4, 15.—οὕτω γ' ἐχόντων. "While they are in this frame of mind, at least." Literally, "while they have themselves thus, at least."—ὁ τι. "For what."—ἐἶτε δὲοι τι. "Whether any thing might be needed."

§ 41.
ἐν δὲ τις αὐτῶν τρέψῃ τὰς γνώμας. "But if some one turn their thoughts."—ὡς μὴ ἐννοῶνται. We would rather expect here ὡς μὴ ἐννοεῖσθαι. (Matthie, § 545.)—τι ποίησοντο. "What they shall do."—πολὺ εὐθυμότεροι. "Much more inspired."

§ 42.
οὕτοι ὁμεθὸς ἐστὶν, οὕτο εἰσχύς, 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.—ἐρρωμενόστεροι. "More resolute."—ὡς ἐπὶ τὸ πολὺ. "For the most part," i. e., in general.

§ 43.
ἐνεθυμημαι δ' ἔγωγε, δ 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 ἐνθυμεῖσθαι properly denotes, "to lay to heart," and hence "to consider well," "to ponder," &c.—μαστεύσουσι ἵν 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 poetic word, and akin to μάσσο.—ἐγνώκασι. "Are sensible."—περὶ δὲ τοῦ καλῶς ὑποθνήσκειν ἀγωνίζονται. "And contend about the dying honorably," i. e., strive to die honorably.—μάλλον πως εἰς τὸ γῆρας ἀφικνουμένους. "Somehow rather arriving at old age." Observe here the peculiar force of πως in connection with the comparative.—διάγοντας. "Passing their time." Supply τῶν χρόνων.

§ 44.
καταμαθόντας. "Having understood."—αὐτοὺς τε ἄνδρας ἀγαθοὺς
elvai, κ. τ. λ. "Both to be ourselves brave men, and to exhort the rest (to be so)."

§ 45.

Χειρισώφος. Compare i., 4, 3, and ii., 1, 5.—άλλα πρόσθεν μέν, ὃ ξενοφῶν, κ. τ. λ. "Well, heretofore, indeed, O Xenophon, 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.—κ' ὀλ. "For what." Attraction for ἐπὶ τοῖς ἀ.—δτι πλείστους εἶναι τοιοῦτος. "That there were as many as possible such (as you are)."

§ 46.

μὴ μέλλωμεν. "Let us not procrastinate."—ἡδη αἱρεῖσθε οἱ δεόμενοι ἀρχοντας. "Do you who want (them) immediately choose commanders." Observe the force of ἡδη. With δεόμενοι supply αὐτῶν, i. e., ἀρχόντων.—συγκαλοῦμεν. Attic contracted future for συγκαλέσομεν. Compare note on ποιομένου, i., 3, 16.

§ 47.

ὡς μὴ μέλλοιτο, κ. τ. λ. "That the necessary measures might not be delayed, but be carried into execution." The verb μέλλω is also used passively by Thucydides (v., 111), ύμων τὰ μὲν ἵσχυρότατα ἐλπιζόμενα μέλλεται, and by Demosthenes (Phil., i., p. 50, ed. Steph.), εἰτ' ἐν δόρῳ τάστα μέλλεται, κ. τ. λ., where Reiske, less correctly, gives μελλετε, but Bekker and Rüdiger μελλεται. (Schaef., ad loc.)—Δαρδανεὺς. "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.)—'Αγίου. The common text has Ἀρκάδος after Ἀγίου, 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.—ἄνυρι δὲ Προξένου. Xenophon was elected to supply the place of his friend Proxenus.
camp)." Supply τού ἀπρατοπέδου. The full expression has just occurred in chapter i., § 46.—καὶ ἐδοξεῖν αὑτοῖς. We have given καὶ, with Dindorf, on MS. authority. It is usually omitted. Krüger suggests ἐδοξεῖ δ’ αὑτοῖς.—καταστήσαντας. Observe here the accusative agreeing with αὑτοῖς understood, where the plain construction would have been the dative of the participle.—πρῶτον μὲν. To this ἐπὶ τούτῳ answers in § 4.

§ 2.
χαλεπά μὲν τὰ παρόντα. "Our present circumstances are fraught with difficulty; it is true." Observe the force of μὲν.—ὁπότε. "Since."—πρὸς δ’ ἐτι καὶ. "And, besides, also."—προδεδώκασιν ἡμᾶς. Compare ii., 4, § 2, 9.

§ 3.
ὅμως 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 dext (or rather, ut viris fortibus) nobis emergendum est." (Krüg., ad loc.)—καὶ μὴ υφίσθαι. "And not to give up," i. e., to lose courage.—σωζόμεθα. "We may save ourselves."—ἀλλὰ καλῶς γε ἀποδυνάσκωμεν. "Yet, at least, let us die honorably." Krüger supplies ὅπως, from the preceding clause, but this appears less natural.—ζωντες. "While we live."—οἴμοι γὰρ ἃν ὡμᾶς τοιαύτα 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 (ποιήσειν) in the latter clause, being without ἃν, is expressive of a wish. Compare the version of Weiske: "quae utinam dix in Persarum capita vertant.

§ 4.
ἐπὶ τούτῳ. "After this one." Not equivalent, as Krüger remarks, to μετὰ τούτον, but a much stronger expression, since it means, in fact, "immediately after this one." Compare Matthiae, § 586.—ἀλλ’ ὁράτε μὲν. "You see, then."—λέγων ὡς γείτων τε εἶν, κ. τ. λ. Compare ii., 3, 18.—καὶ περὶ πλείστον ἃν ποιήσαιτο, 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 ἃν; here, however, that particle is added to ποιήσαιτο, because σῶσαι is equivalent in sense to εἶ σώσει, "if he could save." (Thiersch, § 334, 3, 9.—Poppo, ad loc.)—καὶ ἐπὶ τούτων αὐτὸς ὃμοσας. "And having himself sworn to these things." Compare the German form of expression, "auf etwas
schwören."—αὐτὸς ἐξαπατήσας ἀνελαβε. "Did himself deceive (us) and seize our leaders." Observe the force which the repetition of αὐτὸς imparts to the whole sentence, forming what grammarians term the figure anaphora.—ζέινον. "The god of hospitality," i. e., who presides over and protects the rights of hospitality. Compare Herodotus, i, 44.—άλλα, Κλεάρχῳ καὶ οὕτωσις γενόμενος, κ. τ. λ. "But, after having become a companion at table unto Cleaarchus, has by these very means deceived and destroyed the men," 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.
'Ariados dé. "Arius, too." Observe that Ἀριάδνος here is a nominative absolute, its place being supplied, for purposes of emphasis, by οὖν, further on in the sentence.—βασιλέα καθιστάναι. Compare ii, 1, 4.—καὶ ἐδώκαμεν καὶ ἐλάβομεν, κ. τ. λ. "And gave and received pledges," &c., i. e., and to whom we gave, and from whom we received pledges. The full form of expression would be, καὶ ὃ ἐδώκαμεν, καὶ ἀφ’ οὗ ἐλάβομεν.—καὶ οὖν. "Even this one."—αἴδευσε. "Having respected," i. e., having shown respect to his memory.—τιμώμενος μάλιστα. "Although honored in the highest degree."—πρὸς τοὺς ἐκείνου ἔχθιστους. "Unto his bitterest enemies." The more ordinary idiom would require the dative with ἔχθιστος. Here, however, it is to be taken more as a substantive. (Compare Kühner, § 520.)

§ 6.
ἀλλὰ τούτοις μὲν οἱ θεοὶ ὑποτίασαντο. "May the gods, however, pay these men back." Observe, again, the employment of the optative without οὖν to denote a wish. The middle voice, too, is peculiarly emphatic: literally, "pay these back for themselves," i. e., avenge themselves on these for their impiety, &c.—μὴ ποτὲ ἔτι. "Never any more."—ὅτι οὖν δοκῇ τοῖς θεοῖς. "Whatsoever may seem good to the gods."

§ 7.
ἐκσταλμένος ἐπὶ πόλεμον, κ. τ. λ. "Equipped for war as handsomely as he was able." Compare Aelian, V. H., iii., 24.—τὸν κάλλιστον κόσμον, κ. τ. λ. "That the fairest array became victory," i. e., the conquering.—ἐν τούτοις τῆς τελευτής τυχάνειν. "To meet his end in these."—τοῦ λόγου δὲ ἥρχετο ὄνε. "His speech, however, he began as follows." We have given τοῦ λόγου δὲ, with the best editors; tho
common reading, τοῦ δὲ λόγου, does not mark the opposition sufficiently.

§ 8.

λέγει μὲν Κλεάνωρ. "Cleanor tells you of," i.e., has just told you of.—εἰ μὲν οὖν βουλευόμεθα 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 ἵναι, ἔρχεσθαι, εἰναι, &c. In the present case, διὰ φιλίας ἵναι is the same as φιλοι εἰναι. (Matth., § 579, 2, c.)—ὁρόντας καὶ τοὺς στρατηγοὺς ὁλα πεπόνθασιν. For ὁρόντες ὁλα καὶ οἱ στρατηγοὶ πεπόνθασιν.—οἱ διὰ πίστεως αὐτοῖς, κ. τ. λ. "Who through confidence (in them) placed themselves in their hands."—εἰ μέντοι διανοοῦμεθα. "If, however, we design."—ἄν πεποίηκασι δίκην. "Punishment for the things which they have done." Observe that ὁν is by attraction for τοῦτων ἃ.—διὰ παντὸς πολέμου αὐτοῖς ἵναι. "To engage in every kind of warfare with them." Compare note on διὰ φιλίας ἵναι 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. (de Authent., p. 45.)

§ 9.

πτύρνται 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, twinkling of the eyes, tinkling of the ears, &c. ([Dict. Ant.], s. v. Divinatio.)—μεῖ ὀρμῇ προσεκύνησαν τὸν θεόν. "With one impulse worshiped the god (who had sent the propitious sound)."—οἰνονὸς τοῦ Δίος, 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.)—ἐδύξασαι 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 ὕματα. Observe, moreover, that ὅπου is here a particle of time.—συνεπεύξασθαι δέ. "And that we vow at the same time."—ἐκ τοῦτον ἐξαιτο καὶ ἐπαιώνισαν. "Upon this they made their vows and
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sang a paean.” Consult note on ἐπαινίζον, i., 8, 17, and, as regards the form of the verb, compare Blomf. ad Æsch., Sept. c. Theb., 254. —ἐπεὶ δὲ τὰ τῶν θεῶν καλὸς εἶχεν. “And when the rites of the gods were duly celebrated.” Literally, “and when the things of the gods had themselves well.”

§ 10.

ἔτυγχανον λέγων. “I happened to be remarking,” i. e., at the time when this favorable interruption took place.—ἡμείς μὲν ἐμπεδοῦμεν. “We, indeed, firmly observe.”—καὶ τοὺς ὥρκους. This is either the interpolation of some copyist, as it makes an awkward pleonasm, or else we ought to read παρὰ τοὺς ὥρκους, the preposition παρὰ being interlined for καὶ in one of the MSS., and appearing in the margin of another.—οὔτω δὲ ἐχόντων. “Things, then, being thus.” Supply πραγμάτων.—κἂν ἐν δεινοῖς ὦσι. “Even though they be in the midst of dangers.”

§ 11.

ἐπειτα 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.)—ἀναμνήσω. “I will remind.” — ὡς ἄγαθος τε ὑμῖν προσήκει εἶναι, κ. τ. λ. “That it both belongs to you to be brave, and that the brave are saved,” &c.—ἐλθόντων 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 σιν ἀντίκει. Referring to the various nations composing the Persian host on this occasion.—παμπληθεὶς στόλῳ. “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, ii., 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 ἀφανιόντων is the Attic contracted future participle for ἀφανισμένων. This construction of ὡς 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.)—αὐτὰς τὰς 'Αθήνας. Some of the best MSS. have αὐθίς τὰς 'Αθήνας, and they are followed by Dindorf, Bornemann, &c. Other editors omit αὐθίς, and read merely τὰς 'Αθήνας. The presence of αὐθίς 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 Spohn (Lect. Theocr., i., p. 33), as cited by Bornemann: ὡς αὐθίς ἀφανῶς ποιήσοντες τὰς 'Αθήνας, "in eum statum redacturi urbem, quo Athenae nondum extractae erant." Since, however, the true reading is so very uncertain, we have ventured to give, on conjecture, αὐτὰς, which appears, moreover, to harmonize well with the article before 'Αθήνας.

'Αθήναις. The battle of Marathon was won, in fact, by the Athenians and Plataeans. 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 Plataeans at Marathon is not mentioned by Herodotus. Justin and Nepos make it amount to a thousand. (Thirlwall, ii., p. 242.)

καὶ εἰζήμενοι 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 Agrae, 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,
the scholiast on Aristophanes (Eq., 657) relates, that the Athenians, by their polemarch Callimachus, vowed, in the first instance, to offer up as many heifers (τοσαύτας βοῖς) as there should be enemies slain, but that too large a number of these animals being required, she-goats were substituted.—τῇ δὲ Ἐνδ. "Unto the goddess."—οὐκ ἔλεον ἰκανῶς εὐρεῖν. "They were not able to find enough."—καὶ εἰτὶ καὶ νῦν ἀποθνῄσκων. 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 Ηροδότου κακοθ., 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. 

ἐπείτα δὲ Ἑρέξης ἕστερον. 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 ἴωρίθμητον στρατιάν. "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 θάλασσαν. The defeats by sea were at Artemisium and Salamis; those by land, at Plateae 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 Plateae.—ὦν ἔστι μὲν τεκμήρια ὀρῶν τὰ τρόπαια. "Of which things the trophies (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.—μὲν.
CHAPTER III.

"But the strongest testimony (is)." — οὐδένα γὰρ ἄνθρωπον δεσπότην, κ. τ. λ. "For you worship no man as master, but (only) the gods." Supply μόνον after ἑσώς. The allusion in προσκυνεῖτε is to the Persian mode of rendering obeisance to their superiors. Consult note on προσκυνοῦν, i., 7, 10.

§ 14.

οὐ μὲν δὴ τοῦτό γε ἐρῶ, 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.— ὅψ οὖν.

"Since." Supply χρόνον.—πολλαπλασίονος ὑμῶν αὑτῶν. "Many times as many as yourselves." Positive adjectives, which imply a comparative notion, as, for example, the numeral multiples in ἀσιος, take the genitive. (Kühner, § 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.

eἰναι. Krüger quite unnecessarily conjectures εἰναι.—τὸ πλήθος ἰμετρον. "Their immense multitude." — σὺν τῷ πατρῷ φρονήματι. "With the spirit of your fathers." Some of the MSS. give πατρῷ, 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 πάτρως, 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. πατρὼς.—δόποτε καὶ πείραν ἥδη 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.

μηδὲ μέντοι τούτῳ μείον δόξητε ἔχειν. "Nor think, indeed, that you have the disadvantage in this." Literally, "that you have this less (than your opponents)." — οἱ Κυρεῖοι. "The followers of Cyrus," i. e., the Persian troops of Cyrus.—νῦν ὑφεστηκασιν. "Have now deserted us."—ἐτει κακίονες. "Still more cowardly."—παττομένους. "Ranked." — ἢ ἐν τῷ ἡμεστέρᾳ τάξει. "Than in our array," i. e., on our side, in our ranks.
§ 18.

ὅτι οἱ μύριοι ἵππεῖς, κ. τ. λ. “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 μύριοi is here meant, in fact, to indicate any large number, so that there is no need whatever of reading, with Krüger, μυρίως, with the acute on the penult, in the sense of “countless,” or “innumerable.” Observe, moreover, the peculiarly idiomatic force of οἱ before μύριοι, and which appears precisely analogous to our unemphatic your in English, when used to indicate persons or things in an indeterminate sense.—δηχθεῖς. “On having been bitten.” From δάκνω.

§ 19.

οὖν οὖν τῶν γε ἰππέων, 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.—ἕξ ἰππών κρέμασαι. “Hang upon horses,” i. e., are suspended, as it were, on high upon horses.—ἐπὶ γῆς βεβηκότες. “Moving on the ground.”—πολὺ μὲν συνυρότερον. “Far more powerfully,” i. e., a far more powerful blow.—πολὺ δὲ μᾶλλον ὅτου ἄν, κ. τ. λ. “And shall much more hit whatever we may wish (to hit).” The full expression would be, πολὺ δὲ μᾶλλον τοῦτον τενξώμεθα ὅτον ἄν τυγχάνει βουλώμεθα.—ἐνὶ δὲ μόνῳ προέχουσιν, κ. τ. λ. Priscian (vol. ii., p. 248, ed. Krehl), in citing this passage, reads ἐν μόνῳ; but his single authority is insufficient to outweigh the common reading. With regard to the accusative ἡμᾶς, it may be remarked that προέχω is very rarely thus construed. Its ordinary government is the genitive. (Compare Poppo, ad loc.)

§ 20.

τὰς μὲν μάχας διὰφέρετε. “You are confident for battles.” Verbs expressing hope, confidence, &c., take an accusative of the feeling, or that wherein it consists. (Kühner, § 550.)—οὐκέτα ἥμιν ἡγήσεται. “Will no longer lead the way for you.” Consult note on τοῖς ἄλλοις ἡγεῖτα, ii., 2, 8.—τοῦτο ἀχθεῖθε. Valekenaer, in his annotations on Lennep's Phalaris (p. xx.), thinks that Xenophon here wrote τοῦτω. But consult Dindorf, and also Kühner, § 549, c.—πότερον κρείττων. “Whether it be better.”—ἡ οὖς ἄν ἡμεῖς ἀνδρὰς λαβώντες, κ. τ. λ. “Or whatever persons we, having seized, may order to guide (us).” The full expression would be, ἡ τούτων τοὺς ἀνδρὰς ἡγεμόνας ἔχειν, οὔς ἄν ἡμεῖς λαβώντες, κ. τ. λ.—εὐσυνα. “Will know.”—ὑν τι περὶ ἡμᾶς ἀμαρτάνωσι, 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: "ψυχάς, ne interficiantur; σώματα, ne virgis cædantur." We have rejected the article before σώματα, as given by the ordinary text, since the one expressed before ψυχάς is sufficient, though the two nouns be of different genders. (Consult Poppo, ad loc.)

§ 21.

τῆς ἄγορᾶς, ᾦς, κ. τ. λ. Attraction, for τῆς ἄγορᾶς, ἤν, κ. τ. λ.—μίκρα μέτρα πολλοῦ ἄργυρον. "Small measures for much money." Observe that μέτρα is in apposition with τὰ ἐπιτήδεια, and that ἄργυρον is the genitive of price.—μηδὲ τούτο ἔτι 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 τούτο refers back to ἄργυρον. Compare the explanation of Zeune: "Presertim cum ne hoc quidem (argentum) posthac (mortuo Cyro) possimus accipere;" and also that of Larcher: "ce que (scil. l'argent) nous ne sommes plus en état de faire."—ἥ αὐτοῖς λαμβάνειν ἡ ἄντερ κρατῶμεν, κ. τ. λ. "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, αὐτοῖς λαμβάνειν ἡ ἄντερ κρατῶμεν, κ. τ. λ. 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 lec tion, punctuates and explains as follows: μηδὲ, τούτο ἔτι ἔχοντας, αὐτοῖς λαμβάνειν, "neque nos ipsos sumere (commeatum ex agris) ubi pecunia adhuc suppetit."

§ 22.

eἰ δὲ ταῦτα μὲν γιγνώσκετε, κ. τ. λ. "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 ἔστι. The common text has ὅτι οὕτω κρείττονα, but οὕτω is already implied in ταῦτα, and probably arose from some earlier reading, ὅτι κρείττονα οὕτω. (Bornemann, ad loc.)—ἀπορον εἰναι. "To be a thing impassable." Supply χρίμα.—μεγάλως ἐξαπατηθῆναι διαβαίνεις. "That you were greatly misled when you crossed them." The rivers referred to, it
will be remembered, were the Euphrates and Tigris.—εἰ ἥρα τοῦτο καὶ μωρότατον, κ. τ. λ. "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 σκοτῶ, οὐκ οἶδα, τίς οἶδεν, &c., use the particle εἰ alone, where in English we have to add the negative. (Krüg., ad loc.)—εἰ καί. "Even though."—προϊόντα πρὸς τὰς πηγὰς, κ. τ. λ. As they advanced toward their sources, they would find these rivers dwindle to mere brooks, which they might ford without wetting their knees.

§ 23.

εἰ δὲ μὴν οἱ πόλεμοι διώσονσιν. "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 erit discrimen; quodsi nec procul a fontibus, nec prope fontes transiri flumina poterunt." The common text has δύσοσιν, "shall let us pass," "shall allow us to cross," but the best MSS. give διώσονσιν, which has been adopted by Bornemann, Dindorf, and others.—οὐδὲ ὁς. "Not even thus," i. e., not even though this be the case. Observe that ὁς, as an oxyton, is here for ὠντως.—ἐπιστάμεθα γὰρ Μυσοῦς, κ. τ. λ. 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.—οὗς οὐκ ἄν ἡμῶν φαίνειν, κ. τ. λ. "Whom we should not affirm to be braver than ourselves."—Observe the construction of the relative with the infinitive, and consult Matthiae, § 638.—οἱ βασιλέως ἁκοντος, κ. τ. λ. Schneider, in order to do away with the repetition of βασιλέως in the same sentence, conjectures the true reading to be οἱ ἐν τῇ βασιλεῶς χώρᾳ ἁκοντος πολλὰς τε, κ. τ. λ., being guided to this conjecture by the Eton MS., which has οἱ βασιλεῶς χώρᾳ ἁκοντος. 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 βασιλεῶς ἁκοντος, as they stand in the common lection, and which appear to him to be a mere gloss. His opinion is probably the true one.—Πισίδας. Compare i., 1, 11.—Ἀκώνας. They had passed through a part of Lycaonia in their march upward with Cyrus (i., 2, 19), and hence the expression καὶ αὐτοὶ εἰδομεν.—δὲ ἐν τοῖς πεδίοις τὰ ἐρμινὰ, κ. τ. λ. "That, having seized upon the strong-
holds 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 Wyttlenbach, Weiske, and Krüger. Dindorf, Bornemann, Poppo, and others read τοῦτων, 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 hereabouts." All the MSS. have ἔφην, for which Stephens, after Castellio, conjectured φαίην, and this conjecture has been adopted by almost all subsequent editors. The old reading is, nevertheless, the true one; for ἄν φαίην is the Latin dixerim, and would only be employed by Xenophon if he were in any doubt, or if he actually mentioned what he mentioned. On the other hand, ἄν ἔφην is dicerem, so that the clause would be the same as dicerem . . . . nisi metuerem ne, &c., i. e., eî μη καθεδοίκειν μη, κ. τ. λ.; but instead of this last, Xenophon has, after a long intervening space, ἀλλὰ γὰρ δέδοικα μη. Compare a similar construction in Juvenal, iii., 315: "His alias poteram et plures subnectere causas; sed . . . . sol inclinat," &c. (Krüg., ad loc.)—ἄν δοίην. "Would give, no doubt."—τολλοῦς δ' ἄν ὅμηρους τοῦ ὕδολος 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 δοσολοίησει γ' 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.—βιωτενείν. "To pass our days."—μεγάλας. A full development of frame formed one of the essential attributes of beauty among the ancients
Compare Od., xv., 418; Xen., Mem., ii., 1, 22; Id., Econ., x., 2; Lucian, Tox., xliv.; Id., pro Imag., iv.; Quintil., xii., 10, 5.—ὁμιλεῖν. "To hold converse with."—οἱ λωτοφάγοι. "The lotus-eaters." The Lotophagi, properly speaking, were a people on the coast of Africa, near the Syrtes, 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: οἰκείοι οἱ καὶ ἐπιγαμλαν ἀλλήλους προσκοντες, καὶ ἴδιοι, καὶ καὶ οἰκίαν πώντες.—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 αὑτοῖς τοὺς νῦν οἴκοι, 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 ἀκλήρωνς πολιτεύοντας, "are living as unportioned citizens," i. e., without any property or means.—κομισαμένους. 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, ὥ ἄνδρες, κ. τ. λ. "But (why dwell any further on this subject), O 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 κράτιστα. "To the greatest possible advantage."—δοκεῖ μοι. "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 mouvemens de l'armée."—ζεύγη. Compare the explanation of Sturz (Lex. Xen., s. v.): "equi et boves jugales, omninoque jumenta oneribus echendis
§ 28.

τῶν ἄλλων σκεύων τὰ περιττὰ ύπαλλάξωμεν. "Let us get rid of the superfluous articles of our other furniture."—σκευοφόρωσι. "May be carrying baggage."—Χρατομεμένων μὲν γάρ, κ. τ. λ. "For you know that all things belonging to conquered persons become the property of others."—σκευοφόρον ήμετέρους. Supply εἶναι.

§ 29.

ὁράτε γάρ, κ. τ. λ. "You see, namely, even the enemy, that they did not dare openly to commence war," &c. More freely, "you see, namely, that the enemy did not even dare," &c. Observe the explanatory force of γάρ, as answering to the Latin nempe or scilicet.—εξενεγκείν. Literally, "to bring out into view," and hence "to begin openly." Compare the explanation of Krüger: "offen und thätlich anfängen."—δυντων 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.—ὡν ἡμᾶς ἦπολέσθαι. "That we would perish."

§ 30.

πολὺ. To be construed with κατιελεστέρους.—τοὺς ἄρχοντας τοὺς νῦν. "Our present commanders."—τοὺς πρόσθεν. "Than our former ones." Alluding to those who were entrapped by Tissaphernes.—πολὺ δὲ τοὺς ἄρχομένους, 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 ἄρχονται, and then we would also have had, in the following clause, ἡ τοῖς πρόσθεν.

§ 31.

ἡν 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, ἡν δὲ ψυχοίσησθε, ἡν τις ἀπειθῇ, κ. τ. λ. The repetition here of ἡν need not
offend. We have an instance precisely similar in vii., 7, 31, ἐὰν οἱ μὲν στρατιῶται, κ. τ. λ. On the frequent repetition, moreover, of εἰ in Greek, consult the remarks of Bornemann, ad Xen., Symp., iv., 55.—τὸν ὑπὸ ἐννυχύνοντα. The adverb ὑπὸ, 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 Valeck., ad Adonias., p. 197, C; Ellendt, Lex. Soph., s. v. ὑπὸ; Schweigh., Lex. Herod., s. v. αἰεὶ; Monk, ad Eurip., Alcest., 716; and Major, ad Eurip., Hec., 1164. Cicero has imitated this Graecism: “Omnes Siciliae semper pretores.” (In Verr., v., 12.)—οὕτως. “In this way,” i. e., as the result of such a course.—ἐνευμένοι 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.)—τὸς οὖδεν ἐπιτρέψωντα κακῷ εἶναι. “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 Buttmann, § 142, 2.

§ 32.

Ἀλλὰ γὰρ καὶ περαίνειν, κ. τ. λ. Consult note on ἀλλὰ γὰρ, ὅ ἀνόρες, § 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.)—περαίνειν. “To finish.” Observe, again, the infinitive used with a noun (ὤρα) for the purpose of defining the operation of the notion contained therein. (Kühner, § 667, B.) With περαίνειν we may supply τὸν λόγον.—ἐπικυρωσάω ὡς τάχιστα. “Let him ratify (them by his vote) as quickly as possible.” The common text has ἐπικυρωσάω, a clumsy reading, for which we have not hesitated to give ἐπικυρωσάω, with the best editors.—ἰνα ἐργῷ περαίνηται. “That they may be accomplished in very deed,” i. e., not merely talked of, but actually performed. The common text has περαίνητε, “that ye may accomplish them,” &c.—εἰ δὲ τι ἄλλο βέλτιον ἢ ταύτη. The full expression would be, εἰ δὲ τι ἄλλο δοκεῖ αὐτῷ βέλτιον ἢ χεῖν ἢ ταύτη ὁδῷ ταῦτα ἔχει. We would have expected here ἄλλα for ἄλλο, or else
tautē for tautη, but compare Thucydides, v., 80: ὅποσα ἄλληλων πολέμῳ ἢ εἰ τι ἄλλο εἶχον.—τολμάτω καὶ ὁ ἰδιώτης διδάσκειν. "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 instruct us on this head.

§ 33.

ἀλλ' εἰ μέν τινος ἄλλον 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 οἷς is, by attraction, for ὧν.—δοκεῖ μοι ὡς τάχιστα ψηφίσασθαι, κ. τ. λ. "It appears to me right to vote, as quickly as possible, to be the best thing (we can do)."—ἀνέτειναν ἀπάντες. Observe the force which the asyndeton imparts to the clause, and, for similar instances, compare v., 6, 33; and vii., 3, 6.

§ 34.

ἀναστάς δὲ πάλιν εἶπε Ζενοφῶν. 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.—ζων προσδείν δοκεῖ μοι. "Of what there appears to me to be need in addition." The MSS. have προσδοκάν, which remained the acknowledged reading until Wyttenbach conjectured προσδείν. His emendation has been subsequently adopted by the best editors. Wyttenbach thinks that προσδοκάν 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.)—δοσω. "To that quarter where." For ἕκείσαι δοσω.

§ 35.

Θανάτουμι. Lion reads θανάτουμεν, 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 πολέμῳ. Observe that πολέμῳ here, by a species of anacoluthon, becomes a nominative absolute, a new nominative, αὐτοὶ, taking its place, after the long intervening clause, for purposes both of perspicuity and strength.
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τοὺς μὲν παριόντας. “Those who pass by them,” i. e., who seek to avoid them.—εἰ καὶ αὐτοί, κ. τ. λ. “(I say, I should not wonder) if they themselves, also, should follow close upon us when going away.” We have given αὐτοί, on good MS. authority, in place of the common reading οὖντο.

§ 36.

πλαῖσιον ποιησαμένον τῶν ὀπλών. “Having formed a square of the heavy-armed troops.” The πλαῖσιον here meant is what was technically termed πλαῖσιον ἑσπλήγνων. Consult note on ἐν πλαισίω πλήρει ἄνθρωπων, i., 8, 9.—τὰ σκενόφορα καὶ ὁ πολὺς ὀχλος. “The baggage-animals and the numerous multitude.” By ὀχλος are meant the whole body of camp followers, &c.—ἐν ἀσφαλεστέρῳ εἶη. Observe here the employment of the optative, although we have a future (ἔσται) 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.)—ἀποδειχθεῖν. “It should be determined.” Literally, “should be shown forth.” Compare the explanation of Sturz (Lex. Xen., s. v.), “suffragiis constitueretur.”—ἡγείσθαι τοῦ πλαἰσιον. “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.”—οὐκ ἄν, ὅπως τι πολέμιοι ἐλθοῦν, 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.

Βελτίων. “A better course (than what I am going to recommend).” —Δακεδαμόνος. 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, ἡγείσθω, in the previous clause, and ἐπιμελείσθων here, form the true readings. The common text has ἡγοῖτο and ἐπιμελοίσθην, 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 sanctioned, 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, 1, 6, 9.

§ 38.

τὸ δὲ λοιπὸν, κ. τ. λ. “Hereafter, however, on making trial of this arrangement,” i. e., this mode of march.—ἀει. “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.—ἐδοξέ ταῦτα. Consult note on ἀνέτειναν ἀπαντεῖς, § 33.

§ 39.

τὰ δεδογμένα. “The things that have been determined upon.” Literally, “the things that have appeared good.”—οὐ γὰρ ἐστιν 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. λ. “For of the victorious killing, of the vanquished dying is the lot.”—καὶ τὰ ἑαυτῶν σώζειν. “Both to preserve the things that belong to themselves.” Observe here the employment of the infinitive without the article.

CHAPTER III.

§ 1.

κατέκαιον. “They set about burning.” Observe the force of the imperfect. (Balfour, ad loc.)—τῶν δὲ περιττῶν, κ. τ. λ. “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.—ἱριστοποιοῦντο. “They began to take their morning meal.” Compare note on ἀριστον γὰρ οὐκ ἐστιν, ii., 3, 5.—εἰς ἑπόκου. “To a place within hearing.” Supply τόπον, and compare ii., 5, 38.

§ 2.

καὶ νῦν ὑμῖν εὖνοὺς. Supply εἰμί, from the ἦν which precedes.—καὶ ἐνθάδε εἰμὶ σὺν πολλῷ φόβῳ διάγων. “And I am here, living in much fear.” With διάγων supply βίον.—σωτηρίων τι βουλευομένους. “Concerting any thing salutary,” i. e., any thing calculated to deliver
you from your present difficulties.”—τί ἐν νῦν ἔχετε. “What you have in mind.”—ὡς φίλον. “As to a friend.” Supply πρὸς, which some editions express in the text.

§ 3.

βουλευομένους. “On their consulting together.”—καὶ ἔλεγε Χειρισόφος. Cheirisophus speaks for the rest, as senior commander.—ὡς ἀν δυνάμεθα ἴσινεσταν. “As harmlessly as we may be able.”—ἂν δὲ τίς ἡμᾶς τῆς ὤδος ἰποκωλύῃ. “But if any one attempt to debar us from our route,” i. e., to hinder our return.

§ 4.

ὡς ἀπορον εἶη. “How utterly impossible it was.”—ἐνθα δὴ ἐγγύησκετο, κ. τ. λ. “Hereupon, accordingly, it began to be perceived that he was insidiously sent.” The common reading is ὅποπτος, for which Weiske restored ὅποπτος from the Eton MS. Compare ii., 4, 22: τότε δὴ καὶ ἐγγύησθη, διὶ εἰ βαρβαροι τὸν ὄνθρωπον ὑποτέμψαεν. —πιστεῶς ἔνεκα. “To insure his fidelity,” i. e., to see that he did not play him false. Literally, “for the sake of fidelity.”

§ 5.

dόγμα 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, upon δόγμα.—ἐν τῇ πολέμῳ. Supply χάρα. —διέφθειρον γὰρ προσίόντες, κ. τ. λ. “For, by coming unto (them), they began to corrupt the soldiers, and they had actually corrupted,” &c.—Νικαρχὸν 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.)—ἀκηρυκτον ὑπ᾽ ἰῶν νυκτός. “He went off suddenly by night.”

§ 6.

διαδώντες τὸν Ζαπάταν ποταμόν. 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 Κελέκ Γοπάρ, and this is only available at certain seasons. (Ains-
worth, p. 134.) 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 acracy. (Thirlwall, iv., p. 336.)

§ 7.

εγένητο. The common text has εγένετο, but MS. authority is in favor of the plural.—και ετίτρωσκον. "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 ετόξενον. "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., v., 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 ἧμα φιλοι δυνεσ, 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.)—κατεκέκλειντο. We have adopted here the conjecture of Abresch (Dilucid. Th., p. 393) and Larcher. The previous reading was κατεκέκλειντο.—διπλων. For ὀπλιτῶν. The abstract for the concrete, as usual.—οἱ τε ἀκοντισταὶ βραχύτερα ἥκοντινον, κ. τ. λ. "And the javelin-men hurled their javelins shorter than so as to reach the slingers." Observe the construction of ἥ ὡς 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. (Matthia, § 448, 1, b.)

§ 8.

καὶ ἐδίωκον τῶν ὀπλιτῶν, κ. τ. λ. “And those of the heavy-armed and targeteers set out in pursuit, who happened to be with him guarding the rear.” Supply ἐκεῖνοι with ἐδίωκον. — κατελάμβανον. “They overtook.”

§ 9.

οὕτε γὰρ ἵππεις ἤσαν τοῖς Ἑλλησιν. 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 part 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 ὅλιγῳ 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 ἢμα εἰτρωσκόν. “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 ἢμα, μέτα, αὕτικα, &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): ύπέθεν γὰρ ἢμα βαλλόντες οἱ Πάρθοι.—εἰς τὸν παραλίαν. “Backward.” Crasis for τὸ ὀπίσθεν. Supply μέρος.—ὁπόδος δὲ προδίωξεν 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.

διήλθον. “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 πάλιν ἦν τὸ
Here, again, as might be expected, there was despondency. Observe the force of ὅ—οὖν μᾶλλον ἐδύνατο. "Was able none the more."

§ 12. ἀκοῦσας δὲ Ξενοφόν, 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 μαρτυροῖν. "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 salving forth therefrom against the foe.

§ 13. ἐπειδὴ δὲ ἐδώκομεν, 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 ἐδώκομεν ἐγένετο ἀπερ ὑμεῖς, ἅληθῆ λέγοντες, αἰτιᾶσθε.

§ 14. τοῖς οὖν ὑπὸς 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 ἔστω.

§ 15. ὅσον οὖτε οἱ Κρήτες ἀντιτοξεῦειν 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 χειρὸς βάλλοντες are meant the ἀκοῦσται, or javelin-men; and hence, after βάλλοντες we may supply ἀκοῦστα. Compare § 7.—ἐξικείσθαι. This verb is often thus employed without any defined object.—πολὺ μὲν χαρίον. "Any great distance." Literally, "for much space."—ἐν ὀλίγῳ δὲ οὖν εἰ ταχὺς, 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. ἥμεις οὖν εἰ μέλλομεν, κ. τ. λ. "If, then, we intend to keep off these men." Lion reads μέλλομεν, from two of the MSS. But the indic-
ative is required here, not the optative; for the meaning is, “if we intend, (and we certainly do so intend).”—πορευομένους. “On our march.”—ἵνα ταξιστήν ἔτη. “We need as quickly as possible.” Supply ἡμιν with ἔτη, and ὄνων with ταξιστήν.—Ῥόδων. The Rhodians excelled in the service of light troops, particularly as darters and slingers. Compare Thucydides, vi., 43.—καὶ τὸ βέλος αὐτῶν, κ. τ. λ. “And that their weapon carries even double the distance of the Persian slings.” Observe that βέλος is here employed in a general sense as a weapon of attack, and is, therefore, equivalent, in fact, to σφενδόν. Compare Sturz, Lex. Xen., s. v.

§ 17.

ἐκεῖναι γάρ, κ. τ. λ. “For these, on account of (the Persians) slinging with stones that fill the hand,” i. e., stones as large as can be held in the hand. Observe that ἐκεῖναι refers to the Πέρσηκαλ ἠφενδόναι.—μολυβδίσσων. “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, Mct., ii., 727; Sil. Ital., ix., 233; Virg., Æn., ix., 588, &c.

§ 18.

ἡν οὖν αὐτῶν, κ. τ. λ. “If, then, we see who of them possess slings, and give money for them unto this one,” i. e., unto him who shall be found possessing any. Observe that αὐτῶν here is the genitive, not of price, but of exchange or barter, and consult Kühner, § 516. The reading of the present passage is very uncertain. We have given that of Dindorf.—ἀλλας πλέκειν. “To plat others.”—καὶ τῷ σφενδόνῳ 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 ἅτελεια is meant immunity from standing guard, keeping watch, &c. As regards the expression ἐν τῷ τεταγμένῳ, compare the explanation of Poppo: ἐν τῷ τεταγμένῳ προ ἐν τῷ τεταγμένῳ pro in loco constituto, assignato.”

§ 19.

τῶν δὲ τῷ Κλεάρχῳ καταλελειμένους. “And others left by Clearchus.”—αἰχμαλώτους. “Taken from the enemy.”—σκευοφόρα μὲν ἄντιστοιμεν. “We give ordinary baggage animals in their stead.”—τοὺς δὲ ἵππους εἰς ἵππεας κατασκευάσωμεν. “And accouter the horses for cavalry.” Observe here what is termed by grammarians the causal
signification of eίς, namely, as denoting the intention, purpose, &c (Kühner, § 625). Compare, also, the version of Poppo: "die Pferde für Reiter xustutzen." (Ind. Grec. ad Anab., s. v. κατασκευάζω.)—τι ἀνιάσουν. "Will prove some annoyance."

§ 20.

σφενδονύται μὲν eίς διακοσίων ἐγένοντο. "As many as two hundred became slingers." Observe, as before, the force of eίς with a numeral.—ἰδοκιμάσθησαν. "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. Pors.), δερμάτων ἐφαπτόδες, πρὸς τὰς ἐν πολέμῳ μᾶχας χρήσαμον. The word itself appears to have come into Attic Greek from the Αἰολic and Doric dialects. A various reading gives σπολάς as another form for it. (Schaef., ad Greg. Cor., p. 364. Compare Ahrens, de Dialect. Αἰολ., p. 40, seq.)

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CHAPTER IV.

§ 1.

μέλαντες δὲ ταῦτα 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.)—πρωιαίτερον. "Earlier than usual." Thomas Magister prefers the form πρωιτερον, though not found in good Attic writers; for in Thucydides (viii., 101), Bekker writes πρωιατερον.—χαράδραν διαβήνατι. "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 Nicephorus 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.)
§ 2. 

διαδεχθηκόσι. "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 ὑποχόμενος. "And had received (them from him) on having promised."—ἐξων. "Although he had (with him)."—ἐνώμιζε ποιήσαι. "Thought he had inflicted."

§ 3. 

ὄκτω σταδίωνυς. Nearly a mile.—ἐξων τὴν ὄναμυν. "Having (with him) the force above mentioned." Observe the force of the article.—παρὴγγελτο ἐς τῶν τε πελταστῶν, κ. τ. λ. "Now 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 τοῖς τῶν πελταστῶν οἷς, κ. τ. λ. In reality, however, the genitive is put partitively. (Matthiae, § 321, 5.)—θαρροῦσι. "With boldness."—ὁς ἐφεσμένης. "Since a sufficient force was going to follow them."

§ 4. 


§ 5. 

τοῖς βαρβάροις. The dative of disadvantage.—τοὺς δὲ ἀποθανόντας, 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.—ὁς ἄντι φοβερώτατον, κ. τ. λ. "That it might be as frightful a thing as possible for the enemy to behold."

§ 6. 

οὖτω πράξαντες. "Having fared thus."—ἀσφαλῶς. "Securely," i. e., secure from any further annoyance or attack.—ἐπὶ τῶν Τίγρητα τοσμῶν. 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. (Ainsworth, p. 137.)

§ 7.

Λάριςσα. 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 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 locali-
ties of Larissa, first advanced the supposition that this Assyrian
city was the same as the Resen of the Sacred Writings, and that the
Greeks, having asked its name, were answered Al Resen, the arti-
cle being prefixed, from which they made Larissa, by an easy trans-
position. Fraser, and all modern writers on the subject, prefer this
etymology to any identification, founded upon the analogy of sound,
between Resen and Ras-ul A’in, which has an Arabic meaning, “the
head-spring,” a town in Northern Mesopotamia, transformed into
Ressaina by the Romans. The identity is further supported by the
fact of the ruins of Nimrud being those of an Assyrian city of great
antiquity; by their being placed between Nineveh and Calah (Gen-
esis, x., 12), and determined by Major Rawlinson to be at the ruins
of Sar Puli Zohab; by the traditional name Nimrud, which is still
given to them; and by the remains of the pyramid existing there.
(Ainsworth, p. 137.)

ϕοκον δ’ αὐτῆν τὸ παλαιὸν Μήδου. This remark, if correct, must,
of course, refer to the period subsequent to the overthrow of the
Assyrian Empire. 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 Cyaxares I. After this the Median power enjoyed the
ascendancy, until it was reduced in turn by the conquests of Cyrus
the Great.—τοῦ τείχους αὐτῆς. “Of its wall.”—τοῦ δὲ κύκλου ἡ περί-
οδος, κ. τ. λ. “And the circuit of the enclosure two parasangs.”
Reckoning the parasang, with Herodotus, at thirty stadia, this
would make the circuit of the walls very nearly seven English
miles.—πλίνθους κεραμίας. “Of bricks made of clay.” Burned
bricks, of course, are meant. Compare Popo : “κεράμιος, fictilis, ex
argilla coctus.” (Ind. Grac. ad Anab., s. v.) The unburned brick is
called, in Greek, ἢ ὄμη πλίνθος. (Siebelis, ad Pausan., viii., 8, 5.)—
κρηπίς δ’ ὑπῆρ λιθίνη, κ. τ. λ. “But there was under it a stone foun-
dation,” &c. Ainsworth informs us that he ascertained, on exami-
nation, that the walls of 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.

βασιλεὺς ὁ Περσῶν. Probably Cyrus the Great.—δὲ τὴν ἄρχην ἐλύμβανον Πέρσαι. "When the Persians were wrestling the empire."—ηλιον δὲ νεφέλη, κ. τ. λ. "A cloud, however, having covered the sun, caused it to disappear." The MSS., with two exceptions only, read here ἦλιος δὲ νεφέλην προκαλύψας. Of the other two MSS., one has νεφέλη, a final ν having been erased, and the other νεφέλη. Larcher conjectures ἦλιος δὲ ὡς νεφέλη προκαλύψας (scil. 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 Brodæus and Muretus. The reference appears to be to an eclipse of the sun.

§ 9.

πυραμίς λιθίνη. "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.)—ἐπὶ ταύτης. "Upon this." Ainsworth makes a strange mistake here, rendering the words ἐπὶ ταύτης, "in this," and then remarks, naturally enough, that he "can not understand how the peasants could convey themselves into the pyramid."

§ 10.

παρασάγγας ἕξ. Very nearly twenty-one English miles.—πρὸς τεῖχος ἔρημου, 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 Yarum-jah, 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.—Ren- nell, p. 147.)

\[\text{To be } \hat{\eta} \nu \text{ \varepsilon} \mu \nu \text{ \kappa} \rho \eta \pi \iota \varepsilon \varsigma, \text{ k. t. l.} \]

"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 \(\lambda \iota \delta \o\) \(\kappa \o\gamma \chi \nu \lambda \iota \varsigma \varsigma\) of Xenophon is the same with the \(\kappa \o\gamma \chi \nu \lambda \iota \varsigma \varsigma\) of Julius Pollux, which he describes as \(\lambda \iota \delta \o\) \(\sigma \kappa \lambda \eta \rho \omicron\), \(\varepsilon \chi \omega \omicron \nu \varepsilon \nu \text{ \epsilon} \omega \nu \text{ \epsilon} \omega \nu \text{ \kappa} \o\gamma \chi \nu \lambda \iota \rho \overset{\omicron}{\omicron} \nu \text{ \tau} \omicron \omicron \omicron \omicron \upsilon \nu \text{ \tau} \omicron \omicron \omicron \omicron \upsilon \nu\), and also with the \(\lambda \iota \delta \o\) \(\kappa \o\gamma \chi \nu \lambda \iota \varsigma \varsigma\) 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 \(\lambda \iota \delta \o\) \(\kappa \o\gamma \chi \iota \tau \omicron \sigma\) 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.)

\[\text{§ 11.} \]

\(\pi \lambda \iota \nu \iota \nu \nu \nu \nu \nu \tau \iota \varsigma \varsigma \varsigma \varsigma\). "A brick wall."—\(\varepsilon \varsigma \) \(\text{\pi} \rho \alpha \varsigma \zeta \alpha \gamma \gamma \alpha \varsigma\). 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.)—\(\text{\Mr} \delta \iota \alpha \text{\gamma} \nu \nu \text{\beta} \alpha \varsigma \iota \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigm
confesses that Μηδεία is a regular derivative from Μηδος.—οτε ἀπολεσαν τὴν ἄρχην, k. t. 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 ἀφρέθησαν τὴν ἄρχην ὑπὸ Περσῶν. (Poppo, Ind. Graec. ad Anaib., s. v. ὑπό. Compare Matthiae, § 496, 3.)

§ 12.

ὁ Περσῶν βασιλεὺς. Cyrus the Great. Compare the remarks of Krüger. (de Authent., p. 15.)—Ζεὺς δ' ἐμβρόνητος ποιεῖ, k. t. 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 ἐμβρόνητος, like the Latin 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.

παρασύγγας τέτταρας. This would have carried the Greeks to villages, which are now represented by the small town of the Chaldaans called Tel Keif, a site of much interest on the plain of Adiabene, and evidently of great antiquity. (Ainsworth, p. 141.)—εἰς τούτον τῶν σταθμῶν. "In the midst of this day's march."—οὖς τε αὐτὸς ἵππες Ἧλθεν ἔχων. "Having with him both the cavalry which he himself came with." Literally, "came, having." The full construction will be, ἐκείνως τε ἔχων ἵππες οὖς αὐτὸς ἥλθεν ἔχων, for which, however, the present abbreviated form of expression is substituted. The horsemen referred to are the 500 mentioned in 1., 2, 4.—τὴν ὄναμιν. "The force."—τοῦ ἔχοντος. "Who had with him (in marriage)." Consult note on εἰς γάμῳ, ii., 4, 8.—ὁ βασιλέως ἀδελφός. Compare ii., 4, 25.

§ 14.

tὰς μὲν τῶν τάξεων εἴχεν, κ. 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 εἴχε with the participle, and, moreover, that παραγαγόνως is not for εἴχε παραγαγ. Halbkart gives the following diagram as illustrating the arrangement made by Tissaphernes:
NOTES TO BOOK III.—CHAPTER IV.

The Greeks.

\[ A \quad B \]

\[ C \quad D \]

The Persians.

§ 15.

diαταχθέντες. "Having been dispersed among the ranks."—οἱ Σκυθοτοξόται. "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.—οὔδε γάρ, εἴ πάντα προθυμοῖτο, ἡδύον 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 slinger and archer could not but take effect.

§ 16.

καὶ οὐκέτι ὑπόνυτο, 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 ἑπίνυτο the common text has ἑπίκεντο, which also gives a good meaning, and by no means deserves the epithet of "lectio ineptissima," which some critics bestow upon it. The verb σήνομαι is properly a poetic one, and rarely occurs in Attic prose.—οἱ Ρόδιων. The common text has οἱ τε 'Ρόδιων. But we have rejected τε as inadmissible here. If admitted into the text, it can only be placed between τῶν and Περσῶν, as Weiske correctly remarks.

§ 17.

μεγάλα δὲ καὶ τὰ τόξα, 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
bow: thus he remarks, "kaif, auch die Persischen, wie die der Rhodier." —χρήσιμα. This is explained immediately after.—ἀπόσα ἀλήσκοιτo τῶν τοξευμάτων. "As many of the arrows as were taken," i. e., as were gathered up.—καὶ ἔμελέτων τοξεύων ἣντες 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 "bows." 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, ἄμα ἱόντες, "while on the march," in place of ἄμα ἱέντες. (de Authent., p. 46.)

§ 18.

ἐπιτυχόντες. "Having fallen in with."—μεῖον ἐχοντες. Consult note on μεῖον ἔχων, i., 10, 8.—ἡν γὰρ πολὺς σίτος ἐν ταῖς κώμαις. According to Ainsworth (p. 142), the country around is still, to the present day, one of the most productive granaries of Assyria.—ἀκροβολιζόμενος. "Shooting at them from afar," i. e., hovering on their rear, and trying to harass them from a distance.

§ 19.

ἐγνωσαν. "Discovered."—ὅτι πλαύσιον ἱσόπλευρον, κ. τ. 1. "That a square was a bad arrangement, when the enemy were following." As regards the literal meaning of πλαύσιον, consult note on ἐν πλαύσιον πλῆρει ἁνθρώπων, i., 8, 9.—ἡν μὲν συγκύπτῃ τὰ κέρατα τοῦ πλαύσιον. "In case the points of the square close together," i. e., in case the two wings be brought close together.—ἐκθλίβεσθαι τοὺς ὅπλιτας. "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.—ἀμα μὲν πιεζομένους. “Being both pressed upon.” — ὡστε δυσχρήστους εἶναι ἀνάγκη, 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 ἐστὶ, the indicative being here employed because an actual fact is stated.

§ 20.

ὅταν δ' αὖ διασχῇ τὰ κέρατα, κ. τ. λ. “And when, again, the points 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 διαβαίνειν ἢ ἄλλη τινὰ διάβασιν. “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 εὐπλῆθον ἢν ἑνταῦθα τοῖς πολεμίσις. “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): ταύτῃ εὑρύτατον ἐστὶ πάσης τῆς χώρης ταύτης. (Krüg., ad loc.)

§ 21.

ἐποίησαν ἕξ 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 ἄλλους πεντηκοντάρχας, κ. τ. λ. “And other officers commanding fifty, and others five-and-twenty.” By ἐνωμοτάρχης is meant the leader of an ἐνωμοία; and by an ἐνωμοία, taking the present passage for our guide, a body of twenty-five men. The term ἐνωμοία properly means any band of sworn soldiers (ἐνόμοιοι, ἐν and ἰμνωμι), but especially a division of the Spartan army, first mentioned by Herodotus (i., 65), but without explanation. In Thucydides (v., 68), it denotes a subdivision of the λόχος, which, he says, contained four πεντηκοστοίς, and each πεντηκοστός four ἐνωμοίαι, and an ἐνωμοία (on the average) thirty-two men. Others, as in the present instance, assign twenty-five
men to it, so that two ἐνωμοσίαι make a πεντηκοστύς. (Schneid., ad Xen., Hell., vi., 4, 12.—Dict. Antiq., p. 98, 100, Am. ed.)—ὑπέμενον ὄστεροι. "Stayed a little behind." Observe the force of ὑπό in composition.—τότε δὲ παρῆγον, κ. τ. λ. "And then they led on either side without the points," i. e., they then defiled by the flanks, and thus regained their former position.

§ 22.

τὸ μέσον ἀνεξεπιμπλασαν. "They filled up the centre again." Krüger doubts the existence of such a verb as ἀνεκπιμπλημι, and ingeniously suggests ἀν ἔξεπιμπλασαν. (de Authent., profr., p. iii.)—ἐι μὲν στενώτερον εἶ ὑπὸ 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 λόχος is when the λόχοι are drawn up side by side, and the four ἐνωμοσίαι 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 πεντηκοστύς is when the half λόχοι are drawn up side by side, for each λόχος; so that, giving each πεντηκοστύς 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’ ἐνωμοσίαις is when the four ἐνωμοσίαι of each λόχος are similarly stationed. This will produce a line of twenty-four ἐνωμοσίαι, and, giving each ἐνωμοσία 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, not.)

§ 23.

ἐν τῷ μέρει. "In succession," i. e., one λόχος after the other, and no longer abreast.—καὶ εἰ ποῦ δέοι τί 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.

NOTES TO BOOK III.—CHAPTER IV.

i.e., a palace-like structure.—διὰ γῆλόφων ὑψηλῶν γεγυμένην. “Lying 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 Karducha constitute a double range, designated Cha Spi by the Kurds, and Jebel Abyad by the Arabs, both signifying “White Hills;” and immediately beyond them is Zakhû, 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 καθήκοι ὕπὸ δρόφος, 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 Cha 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 Zakhû 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.

κατέβαινον ὡς ἐπὶ, κ. τ. λ. “They commenced descending, that they might climb up on the next.” Stephens conjectured καὶ κατέβαινον, from the version of Amaseus, but καὶ is absent from the MSS.—ἐπιγίγνονται. “Come upon them.”—ὑπὸ τοῦ ψηφλῶν, κ. τ. λ. “From the high ground to the place below.” Literally, “from the height to the steep.” The term πραυής is properly analogous to our English expression “down-hill,” and is opposed to ὅρθως, “up-hill”—ὑπὸ μαστίγων. “Under lashes.” This was a part of Persian discipline, to which Herodotus alludes in his account of the battle of Thermop-
NOTES TO BOOK III.—CHAPTER IV.

γενόντο ύπέρ. "Had got above."—καὶ ἀμφοτέρωθεν αὐτῶν, κ. τ. λ. By οἱ πολέμιοι in this clause are meant the Greeks, and by αὐτῶν the Persians.—οἶ μὲν τῇ ὄρῳ 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 οἶ μὲν the main body of the Greeks is meant, and by οἶ δὲ the targeteers.—εἰς τὰς κώμας. "Unto the villages (already mentioned)." Compare § 24.—λατροῦς. 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 ἀμμα. The second reason for their stay is here expressed without ὅτι, which would be the more natural arrangement.—συνεννυηγ-μένα ἵν, κ. τ. λ. "Had been collected for the one who was satrap of the country." Literally, "had been brought together," from συμφύρω.
Each satrap had to provide subsistence for the royal forces, if any, that might be employed by him in his government. Hence the abundant store of provisions here mentioned.—πόλλοι γὰρ ἠσαν ἀπόμαχοι. “For there were many out of action,” i.e., prevented by various causes from taking part in the fight. These causes are mentioned immediately after, namely, wounds, attendance on the wounded, &c.

§ 33, 34.

ἐπεχείρησαν αυτοῖς ἀκροβολίζεσθαι. “Attempted to skirmish with them.”—τὴν κόμην. The village in which they might have taken up their quarters for the time being.—πολὺ περιήγασαν. “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 διαφέρειν is with the genitive; here, however, it is followed by the particle ὅ. (Compare Stallbaum, ad Plat., Phaedon, p. 85, B., and Kühner, § 503, Obs. 2.) We have followed the ordinary reading. Dindorf, however, has διέφερον . . . ὀρμώντες . . . πορευόμενοι, where μάχεσθαι 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.—ὅρα ἦν ὑπείναι τοῖς πολεμίοις. “It was time for the enemy to depart.”—ἐξήκοντα σταδίων. Nearly seven English miles.

§ 35.

πονηρὸν ἔστι. “Is a wretched thing.”—δεῦτε ταίς πολὺ πεποδισμένοι ἐστι, κ. τ. λ. “And for the most part are fettered, for the sake of their not running away in case they should be united.” 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 . . . Πέρσην 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 ἀναβόναι, we have the compound cognate notion of arming and mounting. (Kühner, § 674.)—νύκτωρ καὶ θορύβον ὄντος. “By night, and when an alarm 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.—ἐκήρυξεν. "Proclamation was made." A species of impersonal usage, where some, however, supply ὁ κύριος, and translate "the herald proclaimed."—ἀκοουότων τῶν πολεμίων. 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," ἐαυτοῦ being, in fact, understood after ἐπέσχον.—ἐγίγνετο. "It was becoming."—οὐ γὰρ ἔδοκεν λυστελεῖν αὐτοῖς, κ. τ. ὁ. "For it did not seem to be expedient for them to march and arrive at their camp in the night." By στρατόπεδον is here meant, in fact, the place where they intended to encamp.

§ 37, 38.

σαφῶς ἀπιόντας. "Fairly departing."—ἀναξέψαντες. "Having decamped." Properly, "having re-yoked (their cattle)," but to be taken here in a general sense, as analogous to the castra move of the Latins, since the Greeks had burned all their baggage-wagons.—καὶ δύδηθον ὅσον ἐξῆκοντα σταδίους. 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.)—νυκτὸς προελθόντος. "Having gone on before during the night." Tissaphernes now adroitly steals a march upon the Greeks.—καταλαμβάνονται χωρίον, κ. τ. ὁ. "Occupy a position high above on the right."—ἀκρωνυχίαν ὄρους. "A mountain'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 Jezireh. (Ainsworth, p. 146.)—προκατειλημένην. "Preoccupied."—παραγενόθαυ εἰς τὸ πρὸςθεν. "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 ἡγεῖν. Because he did not like to leave the rear exposed.—ἐπιφανήμενον. "In full view."—αὐτὸς δὲ προεκλάδασα. "But riding up alone." Literally, "by himself."—ὁ ύπὲρ τῆς καταβάσεως λόφος.
“The high ground above the descent,” i.e., which commands the descent to the plain.—εἰ μὴ τούτους ἀποκόψομεν. “Unless we shall cut these off.”—ὅ δὲ λέγει. Xenophon is meant.—τὰ ὅπισθεν ἔρημα. “The rear in a defenseless state.”—ἐφη. “Continued he.” Xenophon is still the speaker.—ἀπελάσει. Attic contracted future for ἀπελάσεται.

§ 41.

ὀρῷ τοῦ ὄρους 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.—ἐφόδουν. “An approach.”—ἐπὶ τὸ ἄκρον. By ἄκρον is here, again, meant the summit of the mountain.—οἱ ὑπὲρ τῆς ὀδοῦ. “Those above the road,” i.e., who now occupy the heights commanding the road.—ἐθέλω πορεύεσθαι. “Am willing to go.”—εἴ δὲ χρῆσεις. “Or, if you want (so to do).”

§ 42, 43.

ἄλλα δὲ δίδομι 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 συμπέρφαι, κ. τ. λ. “And he desires (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 ἡ ὡστε; thus, μακρότερον γὰρ ἣν ἡ ὡστε ἀπὸ τῆς οὐρὰς λαβεῖν, “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.”—τοῖς τριγκοσίοις. Krüger thinks that the one half of the six λόγοι 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.)—οἰς αὐτὸς εἰχε τῶν ἑπιλέκτων. “Whom he himself had (with him) of the picked men (of the army).”

§ 44, 45.

ἔντειθεν 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 ἄκρον. The summit of the mountain is again meant.
—ὤμησαν ἀμιλλάσθαι ἐπὶ τὸ ἄκρον. "Rushed forward to contend for the summit." The great point was which of the two parties should get there first.—πολλὴ κραυγὴ. "Much shouting."—διακελευομένων τοῖς ἑαυτῶν. "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.—πολλὴ δὲ κραυγὴ τῶν ἀμφὶ Τισσαφέρνην. In anaphora of this kind it is not usual for the substantive to be repeated, and Krüger, therefore, thinks that the second κραυγὴ 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.

ἐπὶ τὴν 'Ελλάδα. "For Greece," i. e., with Greece and restoration to your homes as the object. Compare Halbkart, "als wäre Griechenland das Ziel."—νῦν πρὸς τοὺς παιδὰς, κ. τ. λ. As illustrative of the emphatic repetition of νῦν in this sentence, Krüger refers to Sophocles, ጀ Ed. R., 596. Νῦν πᾶσι χαίρω, νῦν με πάς ύσταται, | νῦν οἱ σέθεν χρήζοντες ἐκκαλοῦσι με.—τὴν λοιπὴν. "The rest of the way." Supply ὅδων.—ἐξ ἱσον. "Upon an equality."—ὅχει. "Are carried."—χαλεπῶς καίνω, τὴν ὑσπίδα φέρων. "Labor hard, carrying this shield," i. e., have hard work to carry this shield.

§ 48.

καὶ ὅσ. Compare 1, 8, 16.—ὡθεῖται. More animated than ὡθεῖτο, and therefore preferred by Porson.—ὡς ἐδύνατο τάχιστα ἐκὼν ἐπορεύετο. "He began to proceed with it as quickly as he could." Observe here the peculiar employment of the participle ἐκὼν, which is by no means pleonastic, as some suppose. In such cases, where we use "with" in English, the Greeks employ ἐκὼν, ἄγων, φέρων, λαβῶν. Of animate or inanimate things or possessions ἐκὼν and λαβῶν are used; of animate, ἄγων; of inanimate, φέρων. (Kühner, § 698, Obs. 2. Compare Erfurti, ad Soph., ጀ Ed. R., 733, ed. min. 1811.)—θῶρακα 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 ἵππικῳ θῶρακὶ καὶ σκεῦη βαρύτερα.—ὅστε ἐπιέζετο. "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.—ὑπάγεων. "To lead gently," i. e., in order that those in the rear might be able to keep up with them. Compare Poppo (Ind.
CHAPTER V.

§ 1, 2.

ἐνθα δὴ. "Then, as might be expected." Observe the strengthening force of δὴ.—ἡ ἔκαστος ἐδόνατο. "What way each one could." Supply ὁδὸ.—ἐξοροῦ. "Held."—ἀποτραπάμενοι ἄλλην ὁδὸν ὄχουτο. "Having turned aside, went off another way." Observe that ὁδὸν 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 Bezabe of the Romans, and Zozarta of the Chaldeans. (Ainsworth, p. 148.)—τὸν ἵσκεδασμένον ἐν τῷ πεδίῳ καθ’ ἄρπαγνυ. "Who were dispersed in the plain for pillage."—καὶ γὰρ νομιᾷ 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 incautiously over the plain. Buttman conjectures κατελείφθησαν, "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 im-
plied, therefore, that some remained on the bank, and were there secured.

§ 3, 4.

μάλα ἥθιμησαν. "Were much disheartened."—ἐννοοῦμενοι μή. "Being apprehensive lest."—τὰ ἐπιτήδεια. Governed by λάμβανονεν.—εἰ καὶ οὐκ. Supply αὐτῶς, referring to the villages.—ἀπήρεσαν 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 ὥ δὲ Ξενοφῶν, κ. τ. λ., as spurious; while others, as Krüger, think that something relative to this lending of aid has fallen out of the text before καὶ οἱ μὲν ἄροι Χειρίσσοφον, 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 Poppe, ad loc.)—ἡνίκα ἀπὸ τῆς βοηθείας, κ. τ. λ. Schneider here reads ἡνίκα οἱ ἄροι Χειρίσσοφον ἀπήρεσαν 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.

ὁράτε, ὥ ἀνδρεῖς Ἑλληνες, κ. τ. λ. "You see them, O Greeks, conceding that the country is already ours."—ὑ γάρ, διε ἐσπένδοντο, διε-πάττοντο, 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 καίονσιν ως ἀλλοτριάν, the regular form of expression would have been νῦν αὐτοὶ ποιοῦσιν, καίοντες ως ἀλλοτριάν. We have endeavored to indicate this in our translation, or, more correctly speaking, paraphrase.—ὡς ὑπὲρ τῆς ἡμετέρας. "As in behalf of our own territory."—καὶ ἡμεῖς καίωμεν. "Let us, also, burn."

§ 7.

ἐπὶ τὰς σκηνάς. "To their quarters." As their tents had been burned (iii., 3, 1), we must, of course, take σκηνάς here in a general sense, as indicating, according to Rennell (p. 168), 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. c.) —οἱ μὲν ἄλλοι περὶ τὰ ἐπιτήδεια ἡσαν. "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 πολλὴ ἀπορία 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, ως 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 ὑπερέχειν supply τοῦ ὕδατος.

§ 8, 9.

ἐγὼ θέλω, ὃ ἀνήρες, διαπιστῶσιν 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 τέτρακασχιλίων ὀπλιτῶς. Observe the distributive force of κατὰ. (Kühner, § 629.)—ἀσκών διασχιλίων. "Two thousand skin-bags," i.e., bags formed of inflated hides.—ἀ, ἀποδαρέντα καὶ φυσηθέντα, 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.
\[\text{NOTES TO BOOK III—CHAPTER V.}\]

\[\text{§ 10, 11.}\]

τον δεσμον, οις χρησθε, κ. τ. λ... “The bands which you use about the baggage cattle.”—τούτως τεσσερας τών χυκοσ προς 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 ἀρμόσας, for which we have substituted ὄρμόσας, with Schneider and the best editors. The idea implied in ὄρμόσας 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 διαγαγὼν in construction with ὑφεὶς ὄσπερ ὑγκύρας εἰς τὸ ἐδώρ, producing a harsh, if not entirely erroneous meaning, namely, “diese wie Anker nach entgegengesetzten Seiten hin (διαγαγών) herabsenke,” &c. This, of course, will require the removal of the comma after ἐδώρ.—δύο ἀνδρὰς ἔξει τοῦ μη κατάδοναι. “Will keep two men from sinking.” Observe that μη increases the negation implied in ἔξει.—ὡστε δὲ μη ὀλισθάνειν, κ. τ. λ. “While the wood and earth will keep (them) so as not to slip.”

\[\text{§ 12, 13.}\]

tο μὲν ἐνθύμημα χάριτεν ἐδόκει εἶναι. “The contrivance appeared to be a clever one, but the execution of it an impossibility.”—τοις πρώτοις. “The foremost,” i. e., those who were to convey the bags across, and secure them on the opposite bank.—τὴν μὲν ὑπεραίαν ὑπανεψόρων, 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 ἦ πρὸς Βαβυλῶνα, so that τὸῦμπαλῶν ἦ πρὸς 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 ἦ from the text, or must read τῇ 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.—κατακαύσαντες ἐνθεν ἐξῆραν. “Having burned down those whence they went out.”—ϊδεσώτα. “Kept observing them.”—καὶ ὄμοιοι ἴσαν ἑαυτὰς, κ. τ. λ. “And were like wondering, whither,” &c., i. e., and appeared to be wondering, &c.
Observe that ὤμοιοι ἥσαν is equivalent here to ἑκέσαν, and, therefore, takes the infinitive. The common text has ἑαυτῶντες, which is retained in some of the best editions. But we have preferred following Dindorf. If ἑαυτῶντες be read, it is to be explained on the principle that ἑοικέναι, “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.) Porson conjectures καὶ οὓς ἥσαν ἑαυτῶντες, “et mirari videbantur.”

§ 14, 15, 16.

ἡλεγχον τὴν κύκλῳ πᾶσαν, κ. τ. λ. “Questioned (them) about the whole country around, what each (district) was.” With ἡλεγχον supply αὐτῶν, the verb being construed with a double accusative; and after ἐκάστη 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 ὅδοι.—ἡ δὲ πρὸς ἔκα. “And that the road toward the east.” Supply ὅτι from the previous clause, and also ὅδος after ἥ.—Συνόσα τε καὶ Ἑκβάτανα. Compare ii., 4, 25.—ἐνθά δερεῖται καὶ καρίζειν, κ. τ. λ. Compare note on ἀναβαίνει σύν ὅ Κύρος, i., 1, 2.—εἰς Καρδούχονς. The Carduchi of antiquity are the progenitors of the modern Kurds, a hardy mountaineer race, remarkable for their fierce and independent spirit.—ἀνὰ τὰ ὄρη. “Through the mountains,” i. e., scattered in every direction through them. Compare Poppo, Ind. Grac., s. v. ἀνὰ.—καὶ βασιλέως σύν ὄκονειν. The verbs of hearing take the genitive in the sense of “to obey.” (Kühner, § 487, 4.)—καὶ ποτε. “And that, on one occasion;”—ὡς τὴν ὄναχράν. “On account of the roughness of the country.”—ὄποτε μὲντοι πρὸς τὸν σατράπην τὸν 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 ἐκείνους and ἐκείνων the Carduchi are meant, and by σφῶν and ἐκατοντάς, the inhabitants of the plain.—σφῶν . . . . ἐκείνων. Partitive genitives.

§ 17, 18.

ἐκάθισαν χωρίς τοὺς ἐκαταστράφασε, 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 ἄναγκαιον 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 Καρδοῦχους ἐμβάλλειν. "To penetrate among the Carduchi."—τούτων γὰρ διελθόντας ἔφασαν, κ. τ. λ. "For they said that they (the Greeks), after having passed through these,"&c.—ἐπὶ τούτων ἔθύσαντο, 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 ὑπηνίκα with ὄρας, the genitive being governed by the adverb of time. (Matth., § 324.)—τὴν ὑπενθολὴν τῶν ὀρέων. "The passage over the mountains."—συνεκενασμένους. Having packed up their baggage." The early editions have συσκευασμένους, but the perf. part. is here taken in a middle sense. —παραγείλη. "May pass the word."
BOOK IV.

CHAPTER I.

§ 1, 2.

ἐποιήσαντο. The common text has ἐσπείσαντο.—παραβάντος. "Having broken." In a transitive sense, and agreeing with βασιλέως as the more important noun.—ἐπολεμήση. "Were done in open war."—ἐπεὶ δὲ ἄφικοντο, κ. τ. λ. From these words to καταλαβεῖν τὰ ἁκρα 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.—ἀπότομα ἱκρέματο. "Hung steep."

§ 3, 4.

τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ. Compare chap. iii., § 12.—περιίασι. "Will go around." Present in a future sense.—οὐ πρῶσ τοῦ Τίγρητος. We ought to read, probably, τόν τοῦ Τίγρητος.—καὶ ἔστιν οὕτως ἔχον. "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."—φθάσαι, πρὶν τοὺς πολεμίους, κ. τ. λ. "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 τελευταῖαν φυλακήν. The Greeks divided the night into three watches, the Romans into four. (Eustath., ad II., x., 252.)—καὶ ἐλείπετο τῆς νυκτὸς δοσιν, κ. τ. λ. "And there was left of the night as much as to pass through the plain in the dark." Equivalent to ἐλείπετο τῆς νυκτὸς τοσοῦτον ὡστε διειλθεῖν.—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. (Budaens, 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 ὕψος αὐτῶν. Sup-
ply strátewn. —mê tis áno poréveoménov, k. t. l. “Lest any one should pursue from behind as they ascended.” Observe that poréveoménov is the genitive absolute, and being understood.

§ 7.

ὑφηγεῖτο. “He led slowly onward,” i. e., he relaxed the rapidity of his movements to enable the rest to come up.—ἐφείσετο δὲ ἀεὶ τὰ υπερβάλλον, k. t. l. “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 ἀεὶ, and consult note on τὸν ἀεὶ ὑμῶν ἐντυχύνοντα, iii., 2, 31.—ἐν τοῖς ἀγκεὶ τε, k. t. l. “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 Pe-nik, surrounded by extensive ruins and luxuriant gardens, and representing, apparently, the Phœnica of Ammianus Marcellinus. (xx., 7, § 1.)

§ 8, 9.

χαλκώμασι παμπόλλοις 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, k. t. l. “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, σκοτῶν, &c.), of a future event yet to be investigated. (Matthia, § 526.)—ὄτω τις. The emendation of Stephens, followed by the best editors, in place of the common reading ὃ τι τις.—οὔτε καλούντων ὑπίκοινον. “Neither hearkened when they called.” Observe that καλούντων is here the genitive absolute, since ὑπακούω in this sense properly governs the dative.

§ 10, 11.

ἥδη σκοταίοι. “Being now in the dark.”—οἶλην τὴν ἡμέραν ἐγένετο. “Was the whole day performing.” Literally, “had been during the
whole day."—δῆλοι ὄντες. "Being (only) a few in number." Some MSS. and editions read δῆλοι τῶν ὄντες, "being some few."—ἐξ ἀπροδοκῆτον. "Unexpectedly."—τὸ Ἑλληνικόν. Supply στράτευμα.—ἐί μέντοι τότε πλείος 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 ἐκαύον. "Burned many fires."—καὶ συνεόρησαν ἄλληλοις. "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 Krüger: "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.

τὸν τε ὑποξυγίῳν τὰ ἀναγκαία, κ. τ. λ. "Both to march, having of the baggage-animals (merely) those that were necessary and most able."—ἀφείναι. "To set at liberty."—σχολαίαν γὰρ ἐποίουν, κ. τ. λ. "For the baggage-animals and the slaves, being many, made the march a tardy one," i. e., retarded the march.—ἐπὶ τοῦτοις. "Over these."—ἀπὸ-μαχοῦ ἦσαν. "Were withdrawn from the ranks."—πορίζεσθαι καὶ φέρεσθαι. "To be procured and carried."—δόζαν δὲ ταύτα. "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 Kaehler, § 700, 2, a.)

§ 14, 15.

ὑποστάντες ἐν τῷ στενῷ. "Standing secretly in a narrow part (of the road)." One of the MSS. has ἐπιστῆσαντες, whence Poppos conjectures ἐπιστάντες quite unnecessarily.—μὴ ἄφειμένον. "Not laid aside."—τὸν εὐπρεπῶν. "Of the handsome ones," i. e., remarkable for beauty.—τὸ μὲν τὶ μαχόμενοι. "Partly fighting a little."—χειμῶν πολύς. "A great storm."

§ 16, 17.

στενῶν δυτῶν τῶν χωρίων. 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.—ἀναχαίζοντες. A poetic verb, and rarely occurring as an active; most commonly a depo-
nent.—θαμινα παρήγγελλεν ύπομένειν. “Frequently passed the word to wait a little.” Observe that θαμινα is another poetic form.—ένταθα δ Χειρίσαφος, ἄλλοτε μὲν, κ. τ. λ. “Here Cherisophus, 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.”—ότι πράγμα τι εἰπ. “That there was something to do.” Literally, “that there was some affair (on hand).” σχολή δ’ οὖν ἦν ἰδεῖν, 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.

σοπλάδος. Consult note on σοπλάδες, iii., 3, 20.—διαμπερές τήν 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.)—ἐπεί δὲ ὑφίκοντο ἐπὶ σταθμῶν, 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.)—ἀπέρει εἶχέν. “Just as he was.”—academic αὔτόν. “Began to blame him.”—φεύγοντες ἀμα μάχεσθαι. “To flee and fight at the same time.” Literally, “to fight, at the same time fleeing.”—καλὸν τὲ κἀγαθὸν. Consult note on οἴ μὲν καλὸι τὲ κἀγαθοί, ii., 6, 20.—τέθνατον. “Are lying dead.” Abbreviated form of the perfect of θνῄσκω. Observe the idea of continuance implied by the tense.

§ 20, 21.

πρὸς τὰ ὄρη. “At those mountains.” Observe the demonstrative force of τά.—μια δὲ αὐτὴ ὄδος, 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.—φιλάττωσι τήν ἑκάσιν. “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 ἑκάσις here. Compare Krüger: ἑκάσις, “in sofern der Zugang ein Ausgang aus Thäler und Schluchten war.”—ταῦτ' ἔγω ἐσπευδόν. “On these accounts I hastened.”
Observe that ταῦτα is here equivalent to διὰ ταῦτα.—πρὶν κατελήφθαι τὴν ὑπερβολὴν. "Before the passage over the mountains was occupied." —οὐ φασιν εἶναι. "Deny that there is." Consult note on οὐκ ἔφασαν ἑναί, i., 3, 1.

§ 22, 23.
κεπεί γάρ ἡμῖν πράγματα παρείξον. "For when they gave us annoyance." —διήρημας καὶ ἀναπνεύσαι ἐποίησε. "Which afforded us, also, time to breathe." Literally, "which made us, also, to breathe again." —προτιθυμήσας. "We were eager." —αὐτοῦ τούτου ἐνεκεν. "On this very account." —χρησάμεθα. The common text has χρησάμεθα. —ἡλέχων διαλαδόντες. "They questioned (them), having taken (them) separately," i. e., they questioned them apart.—τῇ τῶν φανερών. "Than the one openly before the view." —ὁ μὲν ὁπερος οὐκ ἔφη. "One of the two denied (that he did)." Supply εἶδέναι.—καὶ μᾶλλα πολλών φόβων 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.
δὲν αὐτῷ 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." —δυνατὴν καὶ ὑποζυγίους, 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 πορεύεσθαι depends, in fact, on δυνατήν.—τι δυνατον χωρίον. "Any spot of ground difficult to pass by." —δε εἰ μή τις προκαταλήψιον, κ. τ. λ. Observe that δὲ depends on προκαταλήψιον, and that παρελθεῖν governs αὐτῷ understood.

§ 26, 27, 28.
συγκαλέσαντος λοχαγοῦς, 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 λοχαγοῦς. Compare γεμιότων ταξίδορων in § 28.—λέγειν τε τὰ πάροντα. "Both to tell them the present circumstances." —καὶ ὑποτάσσεις ἐθελοντῆς πορεύεσθαι. "And, having engaged himself to go (upon this service) as a volunteer." Literally, "having placed himself under (an engagement)." —Μεθυδρεύσ. "The Methydrian." So called from Methydrion, an Arcadian town, 170 stadia distant from Megalopolis.—ἀντιστασίας αὐτοῖς. "Contesting the point with them." We have followed Krüger's reading and
punctuation in this sentence, by which Καλλίμαχος becomes a nominative absolute, its place being subsequently supplied by οὗτος.—τῶν γυμνάτων ταξιάρχων. “Of the light-armed taziarchs,” i. e., the taziarchs of the light-armed troops. We have given ταξιάρχων here as the gen. pl. of ταξιάρχος. The common but inferior reading is ταξί-αρχών, as a participle.—δος πολλαχοῦ πολλοῦ ἢξιος, 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 δ’ ἐκέλευον. The reference is to Cheirisophus and Xenophon, as Krüger remarks.—ἐμφαγόντας. “After having eaten something.” 2 aor. part., the present in use being ἐσθιόν.—καὶ συντίθενται, 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.—τούς μὲν ἄνω 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.—πλὴν. Accusative of nearer definition.—καὶ ἄδωρ πολλ ἦν εἰς οὐρανοῦ. “And there was a heavy rain.” So Thucydides (ii., 5), ἄδωρ γίνεται.—οἱ περιώντες. 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 χαράδρα. Compare iii., 4, 1.—πρὸς τὸ ὄρθιον ἐκβαίνειν. “To come out upon the declivity.” They had to pass the ravine in order to climb the ascent.—ὁλοιτρόχος ἀμαξιάιος, 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 λίθοις in both clauses. By ὀλοιτρόχος (scil. λίθος) is meant “a rolling stone,” or “round stone,” such as besieged people rolled down upon their assailants. It is derived, probably, from ὁλος and τρέχω, 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.”—τῷ εἰσόδῳ. “The entrance,” i. e., of the pass. The scene of this occurrence was, according to Ainsworth, the en-
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.

eί μή ταύτη δύναντο. "In case they could not this way," i. e., as often as they could not, &c. Observe here the employment of el with the optative, as indicating an oft-repeated action.—όλη επερώτη. Supply ἐπερώτα.—ἀφανείς. "Unobserved."—φοβούμενοι δηλονότε. "Being evidently in fear." These words are, without sufficient reason, regarded by some editors as an interpolation.—τεκμαίρεσθαι δ' ἢν τῷ ψόφῳ. "For it was (easy) to guess (this) from the noise."

§ 5, 6.

κύκλῳ περιμόντες. "Having gone around by a circuitous route."—τοῖς φύλακας. The Carduchian guard.—κατακανόντες. The common text has ἀποκτείναντες.—ὡς τὸ ὦκρον 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 ἢ στενή αὐτή ὄδος. "By which lay that same narrow road."—φοδος μέντοι αὐτόθεν, κ. τ. λ. "There was an approach, however, from this quarter (where they at present were), unto the enemy."

§ 7, 8.

ὑπέφαινεν. "Was just beginning to appear." Literally, "was gradually appearing." Observe, again, the force of ὑπό.—ὡς ἔλαθον ἐγγὺς προελθόντες. "So that they came close to them before they were perceived." Literally, "so that they escaped observation, having come near."—ἐπερθέγξατο. "Sounded the onset." Compare Krüger, "ad aggreidiendum sonuit." We have given this form, with Bornemann and Dindorf. The common text has ἐφθέγξατο, but the compound (in which observe the force of ἐπι) is far more spirited.—ἐβίζων. "Active of movement." Literally, "well-girt." Hence they easily made their escape.—ἐνέτω ἄνα. "Rushed up." The common text has ἐνέτω.—κατὰ ὑπρεβείς ὄδος. "By unbeaten paths."—ἀνίμων ἀλλήλους τοῖς δόρασι. "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 (ἱμάς), and then to draw up generally.
§ 9, 10.

και οὕτωι. Those last referred to.—τῶν ὑπισθοφυλάκων τοὺς 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 τὸ ἡμισίον. (Matthia, § 442).—ἡ οἰ τῶν ἡγεμόνα ἐχοντες. "(By the road) along which those who had the guide (had proceeded)." Supply τῗ ὀδῷ before ἤ.—εὐδωκάτην. "The most practicable."—τοὺς ἡμίσεις. "The (other) half."—ἡ διεξεν'dha. "Or to be separated." Literally, "to be disjoined."—καὶ αὐτοὶ μὲν ἀν ἐπορεύθησαν, 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 λόφον, 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 ὁρθοὶ λόχοι of the Greek tacticians were the same with the recti or- dines of the Romans, and referred to troops arranged in column or file. Thus, ὁρθίως τοὺς λόχους ποιεῖσθαι, "to throw the λόχους into column" (Xen., Cyrop., iii., 2, 6); and, again, ὁρθίως τοὺς λόχους ἄγειν, "to bring the λόχους up in column." (Anab., iv., 3, 17.) Compare Luzerne, vol. ii., p. 21, note.—οὐ κύκλῳ. "Not all round it."—τέως μέν. "For a while." To be taken absolutely, and not in construction with the participle. Compare Krüger, "eine Zeit lang."—ὁ ἐδώσαντο 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. (Matthia, § 302.)—ἐγγύς δ' οὐ προσεντρ. "They did not, however, let them come near," i. e., did not admit them to close quarters.—κατεχόμενον. "Held (by the enemy)."

§ 13, 14.

ἐννοήσας. "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
presence of καὶ in this clause.—ἐκλ πολὺ δ’ ἦν τὰ ὑποξύγια. “For the beasts of burden were upon a long space of ground,” i. e., went in a long train.—Κηφίσοσφόντος. “Son of Cephiophon.” Supply viός.—ἐτὶ δ’. “Still, however.”—πολὺ ὀρθωτάτος. “Much the steepest.”—ὁ ὑπὲρ τῆς ἐπὶ τῷ πυρί, κ. τ. λ. Compare § 6.

§ 15, 16. ἐγένοντο. The common text has ἤγον.—καὶ ὑπάπτευον. “And all suspected.” Supply πάντες.—οὶ δ’ ἄρα ἀπὸ τοῦ ἄκρου καθορώντες, 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.—ὑπάγειν. “To lead on gently.” Compare iii., 4, 48.—προσμιξείαν. “ Might join them.”—καὶ προελβόντας κατὰ τὴν ὄδον, 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. πεδευγός. “Having escaped (from the enemy).” Compare the English phrase, “came fleeing.”—ὡς ἀπεκόπησαν ἀπὸ τοῦ πρῶτου λόφου. “How they had been cut off from the first hill,” i. e., driven with great slaughter from it.—τεθυάι. “Lie dead.”—κατὰ τῆς πέτρας. “Down the rock.”—ἀφίκοντο. “Made their way.”—ἤκον ἐτ’ ἀντίτορον λόφου τῷ μάστῳ. “Came upon a hill opposite to the knoll.” Weiske thinks that the hill here meant was the second and middle one, but the absence of the article from λόφου seems to militate against this. —ἐφ’ ὃ μὴ καῖεν τὰς κώμας. “On condition of (their) not setting fire to the villages.” Observe the employment of ἐκ’ 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 ὃ δέ. “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 τότου συνειρρόησαν. “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 τότου συνειρρόησαν, ἐνταῦθα ἵσταντο οἱ πολέμιοι. Compare Krüger, de Authent., p. 63.

§ 20, 21. ἡρξαντο. This, as Schneider remarks, refers to the Greeks with
Xenophon.—πρὸς τοὺς ὄλλους, ενήθα τὰ δοπλα ἐκείνωτο. "Unto the others, 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 meaning of ἐκείνωτο; 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 δοπλα ἐκείνωτο in this passage by "armati stabant omnes;" and so κείσθαι often has the same force as if it were the perfect infin. pass. of τίθεναι. (Poppo, Ind. Anat., s. v.) It is on this same principle that Eustathius (ad II., xxxii., 273, p. 1300) remarks, μὸ το ἱεταί συστοιχόν ἐστι τῷ τίθεται. Observe, moreover, the employment of the plural in ἐκείνωτο, showing that persons, not things, are meant by δοπλα.—κατάβαν. Αοριστ of κατάγωμι.—ὁ ὑπασπιστής. "His shield-bearer." A species of esquire.—Λουσιές. "Of Lusia." Lusia was a small town of Arcadia, to the northwest of Claros. According to Stephanus Byzantinus (who calls the place Λουσοί), the Gentile apppellative was Λου-σιω, or Λουσέω, or Λουσίάτης. Xenophon uses the form Λουσιές thrice, and once he writes it Λουσίατης. (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 ὄλλους, § 20.

§ 22, 23.

ὁμοί ἐγένετο. "Got together," i. e., a junction was made between the forces of Cheirisophus and those of Xenophon.—καὶ ἐπιτηδεύως δαφέλεσθαι. "And amid abundant provisions."—ὅστε ἐν λάκκοις κοινα-τοῖς εἶχον. "So that they kept it in plastered cisterns." The description here given by Xenophon of the mode in which the Carduchi 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 sepulchres, 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.)—δειπνάζοντο. "Effected it."—καὶ πάντα ἐποίησαν τοῖς ὑποδαιμονεῖς, κ. τ. ἔ. "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.
§ 24, 25, 26.

δπη εἰη στενῶν χωρίον. "Wherever there was a narrow place." Ainsworth describes the whole of the road as hilly.—ἐκώλνων τῶς παρόδους. "Obstructed the passes."—καλόνες. "They impeded."—δπισθεν ἐκβαίνων πρός τὰ δρῆ, 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.—ὑπωτέρω γέγονεσθαι. "To get above." Literally, "higher than," i. e., to take possession of some high ground which commanded their position.—καὶ ἵσχυρῶς ἀλλήλων ἐπεμέλειν. "And take care of each other strenuously."

§ 27, 28.

Ὑν δὲ καὶ ὁπότε. "There were times, also, when." Compare note on ἔσθ' ὅτε, ii., 6, 9.—πάλιν καταβαίνονσιν. "As they again descended."—ὡς καὶ ἐγγύτεροι φεύγωντες 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.)—Ἀἱρέσως. "Very expert." —ἐγγὺς τριπήχυ. "Nearly three cubits in length."—εἰλικὼν δὲ τῶς νευρῶς ὁπότε τοξεύοιεν, 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 προεβαίνοντες (the conjecture of Wesseling, ad Diod. 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 Carduchi had actually used it, he would certainly have given it
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a more particular mention. The common text, therefore, ought not
to have been altered, in defiance of the MSS., on mere conjecture.

ἐξώρει διὰ. "Went through."—ἀκοντίοις. "For javelins." ἐναγ-
kυλῶντες. "Fitting rests to them." The verb ἐναγκυλῶν means "to
fit an ἄγκυλη to a javelin," and by an ἄγκυλη is meant a bent poise
or rest, fitted to the middle of a javelin, by which it was hurled, and
differing from the Latin amentum, which was merely a strap. (Dict.
Ant., s. v. Ansa).

CHAPTER III.

§ 1.

ταῖς 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 Ἑλληνες ἐνταῦθα ἑπεταύσαντο, 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.—ἀπείχε
ὅτε τῶν ὑπέρων, κ. τ. λ. In construing, join τῶν ὑπέρων τῶν Καρδούχων,
which, as Zeune, Weiske, and Schneider remark, the writer has
separated in order to prevent an unpleasant sound by too great a
similarity of termination.

§ 2.

μᾶλα ἡδέως. "Very agreeably."—πολλὰ τῶν παρεληλυθότων, 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.—ἐπὶ τὰ 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 κακὰ, ὡς οὖν, κ. τ. λ. "And suffered evils, as
many as were not even all (those) taken together (which they had suf-
f ered) from the king and Tissaphernes," i. e., and suffered evils as
were not equaled by even the whole of what they had endured from
the king and Tissaphernes. The full construction will be ὅσα οἴδε τὰ σῶματα ἤν ἡ ὑπὸ βασιλέως καὶ Τισσαφέρνους ἔπαθον. 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.

ὁρῶν λεπίδας 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.—ἐξιπλομένους. "Completely armed." These were, probably, the same with what were called Cataphracti, being both themselves and their horses covered with defensive armor.—ἐπὶ ταῖς ὄχθαις. "On the high banks." The ground rose upward from the river, and on this, in the rear of the cavalry, the infantry were stationed.—Ὀρόντον. 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.—Χάλδαιοι. It is remarkable, observes Ainsworth, that there still exist, to the present day, several villages of Chaldaëans in this neighborhood.

§ 5, 6.

αὐταὶ κ. τ. λ. The River Centrites is not fordable below Janiminiyah, 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.—ὁδὸς δὲ μία ἡ ὄρομένη, 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 τραχύς ἦν ὁ ποταμός, κ. τ. λ. "And the river was rough with large and slippery stones."—εἷ δὲ μῆ, ἐρυθάζεν ὁ ποταμός. "Or else the river carried them away."—γνμνοι ἑγίγνοντο. "They became exposed."
§ 7, 8.

ένθα δὲ αὐτοί, κ. τ. λ. "But where they themselves had been the previous night."—πολλοῖς. "In large numbers."—ἐν τοῖς ὀπίσις. "In arms." This is one of the very frequent instances where ἐν approximates to the force of σύν. Consult Bornemann, ad loc.—ἐδοξᾶν ἐν πέδαις δεδεσθαι, κ. τ. λ. "He seemed to be bound in fetters, 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 ἐδοξᾶν after αὐταί, and observe the force of the aorist περιμφώναι 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 ὑπόσον ἐβούλετο. "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.

καὶ, ὡς τάχιστα ἑως ὑπέφανεν. "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.—ἀπὸ τοῦ πρώτον. "From the first." Supply, for a literal translation, ἑρείου. Schneider, unnecessarily, changes ἀπὸ to ἐπὶ, in opposition to all the MSS.—προσέτρεχον. "Ran up."—ὅτι ἔξει ἀυτῷ καὶ ἀμιστῶτι, κ. τ. λ. "That it was allowed to approach him both when taking his morning-meal," &c.—εἶ τίς τί ἐχοί τῶν πρὸς τὸν πόλεμον. "In case any one had any thing (to say to him) of the matters that appertained to the war."

§ 11, 12.

φρύγανα. "Fagots."—καθηκούσας ἐπ' αὐτῶν τὸν ποταμόν. "That reached down to the very river."—ὡς τερ παραπόλος ἀματίων, κ. τ. λ. "Apparently laying down bags of clothes in a cavernous rock." Literally, "as if laying down," &c.—ιδοῦσι δὲ σφιά δόζαι, 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."—ἐκόμνεσ. "Having stripped."—γυμνοὶ ὡς νευσόμενοι 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 ὡς with the future participle, and compare the explanation of Krüger, "natandum fore rati."—πάλιν ἤκειν. "They came back again."
§ 13, 14, 15.

ἐσπενδε. "Made a libation." Supply, for a literal translation, οἶνον or οἶνῳ.—ἐγχειν. "To pour in," i. e., to pour wine into cups, for the purpose of making libations themselves.—καὶ ἐνχεισθαὶ τοῖς φήμαι 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.—σπουδᾶς ἐποίει. "Made libations."—τοὺς ἐμπροσθεν. Compare § 4.—τὸν ὄπισθεν. The Carduchi.—ἐτὶ ὑπομένειν. "Should still remain." The common text omits ὑπε.—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 εἰχεν. "Were in good order."—ἐπὶ τὴν διάβασιν. "To the crossing-place."—ἀνυπαρθέσαν 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 Centrizes.—κατὰ τὴν διάβασιν. "Over against the crossing-place."—στεφανωσάμενος. "Having crowned himself." This was a Lacedaemonian custom. Compare Xen., de Rep. Lac., xiii., 8; Hell., ἐν., 2, 12; and Plutarch, Vit. Lyc., 22.—ἀποδύς. "Having stripped."—καὶ τοῖς ἄλλοις πάσι παρήγγελλε. "And gave orders to all the rest (to do the same)," i. e., to strip and take up their arms.—τοὺς λόχους ὅρθιον. Consult note on ὅρθιος τοῖς λόχοις, iv., 2, 11.—ἐσφαγμάζοντο 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 σφάζαντες εἰς ἀσπίδα, ii., 2, 9.—ἄλλ' ὁπ' ἐξικνύντο. "But they did not yet reach."

§ 19, 20, 21.

ἀνηλάλαζον. "Raised the battle-cry." More literally, "raised shouts of alala."—συνωλάλοισι. "Uttered loud cries along with them." The verb ὀλολύω is especially used of the loud cries of women.—ἐνέβαινε. "Entered (the stream)." Supply τὸν ποταμὸν.—πύλη 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.—ὑποκλείσαντες τοὺς παρὰ τὸν ποταμὸν ἰππεῖν. "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 Cheirisophon's troops.
unobstructed.—δέοντας εἰς τοῦμπαλιν. “Running back.”—ώς πρός τὴν ἀπὸ τοῦ ποταμοῦ, 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.—ἐτείνου ἄνω. “They stretched upward.”

§ 22, 23.

Αὔκιος δέ. This was Lycius the Athenian, who was mentioned at iii., 3, 20. There was another of the same name, a Syracusan, spoken of at i., 10, 14.—τὴν τάξιν τῶν ἱππέων. “The troop of horse.”—τὴν τάξιν τῶν πελταστῶν. “The body of targeteers.”—ἐδών 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); sie riefen, sie (die Peltasten) sollten nicht zurückbleiben, nicht ablassen.” The reference in στρατιώται is to the targeteers.—ἐδώς δέ κατὰ τὰς προσ- ποκοῦσας ὀχθας, 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.

ta πέραν καλῶς γεγυμένα. “Affairs on the other side going on well.”—τὴν ταχίστην. “By the shortest route,” i. e., very speedily. Supply ὀδὸν.—καὶ γύρῳ. “And (there was good reason for so doing), for.—ὡς ἐπιθρόφουσον τοῖς τελευταίοις. “As if with the intention of attacking the hindmost.”—ἐπιχειρήσας ἐπιδίωξε. “Having taken in hand to pursue.”—τῶν σκευοφόρων τὰ ύπολειπόμενα. “The portions of their baggage left behind (by the enemy).”

§ 26.

ἀκμὴν δέδωκεν. “Were yet passing.” Xenophon uses ἀκμήν 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 ἔθεσο. “Halted under arms over against them.”—κατ’ ἐννομοσίας ποιόσασθαι ἐκαστὸν τῶν ἑαυτὸν λόχον, κ. τ. λ. “To

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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 ἐνωμοσίαι, and then, the front ἐνωμοσία 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 ἐπὶ δόρυν, the spear being held in the right hand. We must not, however, confound this with παρ’ ἀσπίδα στήναι, “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 ἐνωμοσία 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.

τοὺς ὀπισθοφόλακας τοῦ ὀχλου ψιλουμένους. “The rear-guard of the crowd 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. —φῶλας 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.—αὐτολ. Referring to Xenophon and his soldiers, as distinguished from the ὀχλος.—ἐναντίον ἐνθὲν καὶ ἐνθὲν σφόν, κτ.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 διηγκυλασμένους, which Jacobs (ad Achill. Tat., p. 587) prefers; but MS. authority is in favor of the other reading. Observe that both διηγκυλασμένους and ἐπιβεβλημένους are to be taken in a middle sense. (Poppo, ad loc.) Consult, also, note on ἐναγκυλόντες, chap. ii., § 28.—μη πρόσω δὲ τοῦ ποταμοῦ προβαίνειν. “But not to advance far into the river.” Compare Sturz., Lex. Xen., s. v. πρόσω: “Non longe in fluminis transitu progredi.”

§ 29, 30.

ἐπειδὰν σφενδόνῃ ἐξικνήται, κ.τ.λ. “Whenever a sling shall reach
NOTES TO BOOK IV.—CHAPTER IV. 483

(them) and a shield clatter (beneath the blow of a missile),” i. e., whenever the Carduchi 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 ἀσπίς ψοφῆ. 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 σημείων.—ἀναστρέφαντας ἐπὶ δόρφον. “Having turned to the right about.”—ἡ ἐκαστος τὴν 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.”—διὰ οὖντος ἀριστος ἐς οἴκον. “Because that one would be the best man,” i. e., adding, that he would be, &c.—ὁλίγως ἥδη τοὺς λοιποὺς. This refers back to § 27.—τῶν μένειν τεταγμένων. “Of those who had been ordered to remain,” i. e., of the ὄπασοφόλακης.—ἐνταῦθα δὴ. Employed after a parenthesis, as if ἐπεὶ κώρων had preceded it, not ὀρώντες.

§ 31-34.

ὡς μὲν ἐν τοῖς ὑπεσιν. “As in their mountains,” i. e., for mountain warfare merely. When they came down into the plain they were soon put to flight.—ἰκανός. “Well enough.”—ἐν τούτῳ. “At this moment.” Supply τῷ καυῤῥ.—τὰ ἀναντία στρέφαντες. “Having turned the contrary way.”—καὶ πέραν ὀντων 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 targeteers, slingers, and archers sent by Cheirisophus. Compare § 27.

CHAPTER IV.

§ 1, 2.

συνταξάμενοι. “Having drawn up in order.”—διὰ τῆς Ἀρμενίας πεδίων ἀπαν, 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, πορεύονται διὰ γῆς, and πορεύονται ὠδόν. (Krüg., ad loc.)—εἰς δὲ ἦν ἄρισκοντο κώμην, κ. τ. λ. “The village, however, to which they came at length, was both larger,” &c. Observe here the attraction of the relative. The full form of expression would be, ἦ δὲ κώμη, εἰς ἦν ἄρισκοντο κώμην, μεγάλη τε ἦν, and the regular one, ἦ δὲ κώμη, εἰς ἦν ἄρισκοντο,
μεγάλη τε ἥν. — τῷ σατράπῃ. The satrap of Armenia was Orontas (iii., 5, 17). Teribazus, who is named in § 4, was merely an ὑπαρχός, or lieutenant-governor of a part of the province. The village mentioned here would correspond, by the distances given, to the position of Se'rt, which, like Zakhu, preserves to the present day the character of a large village with a palace in it. If, however, the course of the Greeks was more westerly, it would answer to a position on the Kharzen-su. (Ainsworth, p. 171.)

§ 3-4.

μέχρι ὑπερήθλιου τὰς πηγὰς, κ. τ. λ. 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 Τηλεβάν ποταμον. Rennell, incorrectly, makes the Teleboas the same with the Arsanias. 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.)—ὑπαρχός. "Lieutenant-governor."—βασιλέα ἐπὶ τὸν ἅπαν ἀνέβαλλεν. "Lifted the king upon his horse." Compare Livy, xxxi., 37: "Regem in equum subjicit."

§ 5, 6.

προφήλασεν. " Came forward."—εἰς ἐπίκοον. Compare ii., 5, 38. —Θέλει. One of the MSS. has θέλει, which is probably the true reading.—κφφ μήτε αὐτός, 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 μήτε, for the purpose of joining a positive to a negative clause. (Kühner, § 775, 3.)
§ 7, 8.

παρηκολούθει. "Followed by their side."—ὡς δέκα σταδίους. A little over a mile. The plain through which the Greeks were now marching was the ancient Moxoehe, 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 Murad-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 Nazuk, and in which fertile district the palace and village described by Xenophon appear to have existed. (Ainsworth, p. 173.)

—διασκηνήσαι τῶν τάξεως, κ. τ. λ. "To quarter the (different) corps and generals throughoult the villages."

§ 9, 10.

τὰ ἑπιτήδεια δόσα ἐστίν ὕγαθα. "Those provisions as many as are good," i. e., all kinds of good provisions.—λεπέια. "Victims." As the Greeks never killed any animal without burning a portion of it in honor of some divinity, the term λεπεία came to signify any animal used for food. (Hutch., ad Xen., Cyrop., i., 4, 17.)—δύσπρα παντοθαπά. "Pulse of all kinds."—τῶν ἀποσκεδασμένων ἀπὸ τοῦ στρατοπέδου. "Of those who strayed to a distance from the camp." Literally, "who scattered themselves."—διασκηρύνων. "To quarter apart."—συναθρωμένων. "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, συναθρωμένων is a much better reading than διασκηρωμένων, though Dindorf adopts the latter.

§ 11.

χιῶν ἄπλετος. "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,
amongst the plain of Mush, by my own barometrical observations, to 4200 feet above the sea; at Khanus, to 5200 feet; at Erz-Roum, 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 ὀκνὸς 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 whomsoever it had not (melted and) run down his sides." Literally, "the snow having fallen was a warm thing."

§ 12, 13.

κτόλμησε γυμνὸς, κ. τ. λ. "Had the courage to rise, though thinly attired, and cut wood." It can hardly be that γυμνὸς is here to be taken in the sense of absolute nakedness. It means, more probably, having merely a tunic, or χιτῶν, thrown around him. Compare note on γυμνή, i., 10, 3, and consult the commentators on Virgil, Georg., 1, 299.—ἐκεῖνον ἀφελόμενος ἐκχίζειν. "Having taken (the axe) from him, began to cut." Supply τὴν ᾠδίνην after ἀφελόμενος, the idea of it being implied in σχίζειν going before.—ἐχρισόντο. "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 athletes merely.—σύνειον, καὶ σησάμινον, κ. τ. λ. "Made of hog’s lard, and of sesame, and of almonds of the bitter kind, and of turpentine." After πικρῶν supply ὑμνυδαλῶν. As regards the sesame, compare Pliny, N. H., xviii., 22: "Sesama ab Indis venit, ex ea et oleum faciunt;" and Quintus Curtius, vii., 4, 23: "Succo ex sesama expresso haud secus quam oleo artus perungebant."—ἐκ δὲ τῶν αὐτῶν τοῦτων, κ. τ. λ. "Of these same substances, also, a perfume was found." Krüger supplies τερεβίνθων after τοῦτων; incorrectly, however, since the reference is a general one.

§ 14, 15, 16.

πάλιν διασκεπήτειν εἶναι, κ. τ. λ. "That they must again quarter up and down in the villages, in places of shelter." More freely, "under roofs."—ὑπὸ ἀτασθαλίας. "Through blind folly."—δικὴν ἐδόσαν, κακῶς ἀκρούντες. "Suffered punishment by wretchedly bivouacking."—Τεμενίτην. "A Temenite." Stephanus Byzantinus calls Temenus a place in Sicily. Goller seeks to identify it with that part of Syracuse which was afterward called Neapolis; but, then, Xenophon
would have called Democrites a Syracusan.—\(\text{αὐνόρας}\). “Some troops.”—\(\text{οὗτος γὰρ ἐδόκει καὶ πρῶτερον, κ. τ. l.}\) “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.”—\(\text{σύγωρων}\). “\(\text{A sageris}\).” This was a weapon used by the Scythians, Persians, Amazons, Mosynœci, &c. According to Hesychius, it was single-edged, and it is, therefore, joined by Xenophon with \(\text{κοπις}\). (Cyrop., i, 2, 9.) Herodotus, however, explains it by \(\text{ἀξινη}\). (vii., 64.) Probably it was much like the old English bill. The word is said to be Persian for a sword.—\(\text{ἐχοῦσαι}\). “\(\text{Have},\) i. e., are represented in works of art as having.

§ 17, 18.

\(\text{ποδαπός}\). “\(\text{Of what country}.\)” Answering to the Latin \(\text{cujas}\).—\(\text{οπως ἐπιτήθεσα λάβοι}\). “\(\text{That he might procure provisions}.\)” He was, according to his own account, a messenger sent to procure a supply of provisions for the army.—\(\text{καὶ ἐπὶ τίνι συνειεγεμένων}\). “\(\text{And with what view collected}.\)”—\(\text{ἐλῃ ἕχων}\). “\(\text{Was having with him}.\)” To give emphasis to the predicate, the verbal form is sometimes resolved into the participle with \(\text{ἐλευ}.\) This is rather poetical, though it is found also in prose, especially in Herodotus. (Kühner, § 375, 4.)—\(\text{Χάλνβας}\). Compare vii., 8, 25.—\(\text{Ταόχονς}\). Compare iv., 7, 1.—\(\text{παρεσκευάσθαι δὲ αὐτόν ἔφη, κ. τ. l.}\). “\(\text{And he said that he was prepared, on the crossing of the mountain, in the narrow parts, by which way only there was a passage, there to fall upon the Greeks}.\)” Observe that \(\text{ὡς before ἐπὶ belongs, in construction, to ἐπιθησόμενον}.\)—\(\text{μομαχη}.\) We have written this as an adverb, though strictly the dative feminine of \(\text{μομαχος}\).

§ 19, 20.

\(\text{Σόφαίνετον Στυμφάλειον}\). Sophænetus and Philesius 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.—\(\text{καὶ κατιδόντες τὸ στρατόπεδον}\). “\(\text{And having seen the camp below them}.\)”

§ 21, 22.

\(\text{ἡλωσαν}\). “\(\text{Were taken}.\)” Observe that we have here \(\text{ἡλωσαν}\) with the regular augment, and, a little further on, \(\text{ἔαλω}\). This last is properly the Attic form. In the perfect the case is reversed. There \(\text{ἡλωκα} is a strict Atticism, and \(\text{ἔαλωκα} is the common form. \(\text{(Buttmann, Irreg. Verbs, p. 17.)—καὶ \text{οἱ ἀρτοκόποι, καὶ \text{οἱ σινοχοί φίλου-\)}}\)
CHAPTER V.

§ 1, 2.

δη δύναντο τάξιστα. "In what way they could most speedily." — τὸ στρατεύμα. The army of the enemy is meant. — ἐμελλέν ἐπιθεσθαι. "Intended to attack them." — κατεστρατοπεδέσαντο. 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 exceed ed five or six miles. — ἐπὶ τὸν Ἑφράτην ποταμὸν. The eastern branch of the Euphrates is meant, the modern Murad-su. — καὶ δυ- βαίνον 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." — παρασάγγας 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 παρα- σάγγας 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 ἐπει. "Blew full in their faces." — παντάπασιν ἄποκαίων 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 uro, torreo, &c., by the Latins to denote the parching and withering effect of a cold northern wind. Compare Horace, Sat., i., 5, 78, "Quos torret Atabulus." — εἰπέ σφαγαίσασθαι τῷ ἀνέμῳ. "Directed them to offer a victim unto the wind." — τῷ χαλεπὸν τοῦ πνεύματος. "The violence of the blast."

§ 5, 6.

ἐν τῷ σταθμῷ. "In the place where they had halted." — οὗ προζέσαν
NOTES TO BOOK IV.—CHAPTER V. 489

πρὸς τὸ πῦρ, κ. τ. λ. "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 μεταδόναι with the accusative. Otherwise the verb takes the genitive case, as we find immediately after.—ὁν εἰχον. The full form would be ἐκεῖνον ὅν εἶχον, and ὅν is, by attraction, for ὅ.—ἐστε ἐπὶ τὸ δάπεδον. "Even unto the ground."—οὐ δὴ παρῆν μετρεῖν, κ. τ. λ. "Where, accordingly, there was an opportunity to measure the depth of the snow."

§ 7.

ἐδουλώμασαν. "Were seized with the bulimy." By "the bulimy" (βολιμία) is meant a sudden faintness from great hunger, which was removed, however, by a mere mouthful of food.—καταλαμβάνων τῶς πίπτοντας, κ. τ. λ. "Finding in his way the falling men, was ignorant what the affection was."—τῶν ἐμπείρων. "Of those acquainted with it.”—καὶ διέμειπε ὀδύνατας, 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 ὑδροφορόντως ἐκ τῆς κώμης, κ. τ. λ. "And finds at the spring, in front of the rampart, some women and girls from the village carrying water."—ἀλλ’ ἀπέχει δοσον παρασάγγην. This position of the satrap’s residence corresponds perfectly, according to Ainsworth (p. 176), with the position of Khanus Kalehsi, in the Khanus district. This wild castle, in the midst of the Armenian uplands, is situated upon the Kaleh-su, a branch of the Bingol-su, and about three miles from the nearest village of Aruz, 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 ὑπὲ ἄν, 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. 178.)

§ 11, 12, 13.

καὶ ὑνηθῆςαν. "Were able (to move forward).”—διατελέσατι τὴν ὀδόν. "To complete the route," i. e., to get over the road.—συνείλεγ-μένου. "Who had been drawn together.”—καὶ τὰ μή δωνάμενα τῶν ὑποζυγίων ἤρπαξον. "And seized those of the cattle which were unable to proceed.” Supply διατελέσατι τὴν ὀδόν.—ἐλείποντο δὲ καὶ τῶν στρατιωτῶν, κ. τ. λ. "There were left behind, also, of the soldiers both those

X 2
who had their eyes ruined by the snow, and those who had their toes rotted off by the cold.” Literally, “both those ruined as to their eyes,” &c.—ϊν δὲ τοῖς μὲν ὄφθαλμοῖς, κ. τ. λ. “But it was a defense to the eyes from the snow.”—τῶν δὲ ποδῶν. “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 ποδῶν supply ἐπικούρημα.—καὶ ἐι τὴν νύκτα υπολύσατο. “And if he unshod them for the night,” i. e., loosed or took off his sandals from his feet.

§ 14, 15.

ὑποδεδεμένοι. “With their sandals on.” Observe that ὅσοι in this clause is supposed to have τόσαν understood before it, and that this τόσαν is dependent upon τοὺς πόδας.—ἐλεσθόντο εἰς. “Entered into,” i. e., worked into, chafed.—περιετήγγυντο. “Froze about them.”—καὶ γὰρ ἡσαν, ἐπειδὴ ἐπέλεπε, κ. τ. λ. “And (no wonder), for, when their old sandals failed them, they had made for themselves shoes of un-tanned leather out of the newly-skinned oxen.” The common text has καρβάτων πεποιημέναν. Schneider inserts αὐτοῖς after καρβάτων from Suidas alone; but the reading which we have given, and which is the elegant conjecture of Wytenbach, appears decidedly preferable. Observe that πεποιημένοι ἡσαν is to be taken in a middle sense.—διὰ τὰς τοιαύτας οὖν ἀνάγκας. “Through such necessities, then, as these.”—διὰ τὸ ἐκλελουπέναι, κ. τ. λ. “On account of the snow’s having disappeared there.”—καὶ ἐκτείνει. “And it had (in fact) melted.”—ἡ πλησίον ἦν ἀπρίχονα ἐν νάψῃ. “Which was smoking near in a woody vale.”—ἐκτραπόμενοι. “Having turned aside.”—καὶ οὖν ἐφασαν πορεύεσθαι. Compare i., 3, 7.

§ 16, 17.

ἐδέιτο αὐτῶν πάση τέχνη, κ. τ. λ. “Begged of them, by every art and device, not to be left behind.”—συνειληγέμενοι. “Collected in a mass.”—τελευτῶν ἐχαλέπαινεν. “At length he began to grow angry.” Literally, “ending, he began to grow angry.”—οὐ γὰρ ἦν ὄνασθαι πορευθῆναι. “For (they said) that they could not go on.” Supply ἐλεγον.—φοβῆσαι. “To scare off.”—μὴ ἐπιπέσων τοῖς κάμνουσιν. “Lest they should fall upon the weary.”—οὐ δὲ προσέσεαν. Referring to the enemy.—ἀμφὶ ὄν εἶχον διαφέρομενοι. “Disputing with one another about the plunder which they had.” Attraction for ἀμφὶ τῶν ὃ εἶχον. Observe, moreover, the force of the middle in διαφέρομενοι.

§ 18, 19.

ἐτε ὑγιαίνοντες. “As being in good condition,” i. e., still strong
and healthy. — ἑνακραγόντες δόσον ἦδοναντο μέγιστον. "Having shouted out as loud as they could." — ἦκαν ἑαυτοὺς κατὰ τῆς χίνος. "Threw themselves down the snow." — ἐφόδευσα. "Raised a sound." — τοῖς ἀσθενούσιν. "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 oi κάμνουτες mentioned previously. — ἐπι αὐτοὺς. "Unto them," i. e., with aid. — ἐγκεκαλυμένους. "Covered up," i. e., with the snow. They had heaped it about them for the purpose of warmth. — καθεστήκει. "Had been set." — καὶ ἄνιστασαν αὐτούς. "And they tried to rouse them up." Observe the force of the imperfect.

§ 20—23.

οἱς ὑποχωροῦσιν. "Did not make way." — παριών. "Going past." — ὡστός ἀναπάντευτο. "Rested so." — ηὐλίσθησαν αὐτοῦ. "Took up their quarters there," i. e., on the snow. — φυλακῶς οίς ἦδοναντο. "Such guards as they were able," i. e., τολάς φυλακῶς οίας — πρὸς ἡμέραν. "Toward day." — τέμπει τῶν ἐκ τῆς κόμης, 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 τινὰς τῶν. — ἔχουν. Literally, "might be having themselves." — οἱ δὲ, ἀσμένου ἤδοντες. "The young men, glad to see them," i. e., the νεωτάτοι sent by Xenophon, glad to see those who came from Cheirisoplius, — αὐτοὶ δὲ ἐπορεύοντο. "And themselves set forward." — πρὸς τῇ κόμῃ. "At the village." — κατὰ τὰς κόμας τὰς τάξεις αἰκνοῦν. "To quarter the troops up and down the villages." — διαλαχόντες. "Having divided by lot." The reference is to the other Grecian commanders. — τοὺς ἑαυτῶν. Supply στρατιώτας.

§ 24.

Πολυβάτης. The common text has Πολυκράτης, which Dindorf and others retain. — ἐκλέλυσεν ἄφεναι ἑαυτῶν. "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." — ποιόνος εἰς διαμονὰς, κ. τ. Λ. Strabo says that the satrap of Armenia sent every year 20,000 horses to the Persian king. (xi., p. 365.) — ἐπτακαίδεκα. 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 ΙΖ. (de Authent., p. 47, seq.) — ἐνάτην ἡμέραν γεγαμμαχένην. "The ninth day, married."
\section*{NOTES TO BOOK IV.—CHAPTER V.}

\textbf{§ 25.}

\begin{quote}
κατάγατοι. "Under ground."—τῷ μὲν στόμα ὄψερ 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 ἐξοσαι here. It is more neat to regard στόμα as a kind of absolute nominative, or, if we are to supply any thing, to let the verb understood be ἔπο,—αὐτὲς εἰσοδοὶ τοῖς μὲν, κ. τ. λ. "The entrances for the animals were dug."—ἐπὶ κλίμακος. "Upon a ladder," i. e., by means of a ladder.—ὁρνίδες. "Fowls."—καλόν. "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.)
\end{quote}

\textbf{§ 26, 27.}

οἷνος κρηθινὸς. The summer, according to Ainsworth, is occupied in these inhospective uplands, in laying in stores of fuel and provender 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 κρατήρισιν. "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.—ἴσοχειλεῖς. "On a level with the brim."—καὶ κάλαμοι ἐνέκειντο. "And there lay in them reeds."—γόνατα. "Joints."—λαβόντα εἰς τὸ στόμα μύξειν. "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 πᾶν ἡδῶν συμμαθῶντι τὸ πόμα ἐνν. "And the drink was a very palatable one to a person accustomed to it."

\textbf{§ 28, 29.}

συνδειπνον. "His guest at supper."—τὴν τε οἴκλαν αὐτοῦ, κ. τ. λ. "And that they will go away, having, in requital, filled his dwelling with the good things of life." Observe the force of ἀντὶ in composi-
πρὸς Χειρίσοφον ἐπορεύετο. “Set out for Cheirisophus.”—ὅπου δὲ παρίο κώμην, 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.”—ἐνθυμομένους. “Enjoying themselves.”—ὡφίσαν. “They let them go,” i. e., allowed them to depart.—οὐκ ἦν δ᾽ ὅπου οἱ παρετέθεαν. “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.—ὅποτε δὲ τὶς φιλοφρονόμενος, 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 προσίνω 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 προ-πειν τῷ, in the present passage, will be “to drink before for any one.”—ἐίλκεν. “He drew him.”—φοφοῦτα πίνειν ὡς ἀπερ βοῦν. “To drink, sucking up like an ox.” Observe that φοφοῦτα is purposely employed here to express the gurgling sound of the fluid as it entered and passed through the reed.—ϐόξεχετο. “Accepted.”

κάκεινος σκηνοῦντας. “These, also, in quarters.”—τοῦ ξηροῦ χιλοῦ. “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 woolen 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.—διακονοῦτας. “Waiting upon them.”—ὡς ἐπερ ἐνεῖς. “As if deaf and dumb.”—ἀλλήλους ἐφιλοφρονήσαντο. “Having greeted one another,” i. e., having paid the dues of friendship to each other.—περαίζοντος. “Speaking the Per-
sian language."—καὶ τὴν ὀδὸν ἔφραξεν, κ. τ. λ. "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 not, as some do, regard this as the only form of the comparative of παλαίος, since παλαίότερος also occurs in Attic. (Poppo, ad loc.—Kühner, § 132, 5.)—ἀναθρέψαντι καταθύσας. "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 Cyropædia. (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 πόλων λαμβάνει. "And he himself takes some of the colts." Observe the force of the partitive genitive. Some, incorrectly, render τῶν πόλων, "one of the colts."—οἱ ταύτη ἵπποι. "The horses in this country." Supply χῶρα, as referring to the region of Armenia.—θυμοειδέστερον. "More spirited."—σακία περειλείν. "To wrap little bags."—κατεδύνοντο μέχρι. "They sunk up to."

CHAPTER VI.

§ 1, 2.

tοῦ ἄρτι ἡδύσκοντος. "Who was just entering on the years of puberty." By ἡδυς is here meant the period from about 14 to 20 years of age.—εἰ καλῶς ἡγήσοντο. "If he (the father) should lead fairly."—ἐχων καὶ τούτων. "Having this one, also," i. e., in addition to his domestics, who had been left behind for him.—δέ ἐσόμεθα πλεῖστα. "As many things as they could."—καὶ ἡδυς τε ἦν ἐν τῷ τρίτῳ σταδιῳ. "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.

ἀποδράς ὄχετο. "Ran off."—τοῦ δή. "This you must know." Observe the force of δή.—μόνον διάφορον. "The only subject of dis-
"pute." More literally, "the only cause of difference."—η τοῦ Ἑγε-
μάνου κύκώσις, κ. τ. λ. "(Namely), the ill treatment and neglect of the
Literally, "made use of him as."—μετὰ τὸντο ἐπορεύθησαν ἐπὶ τὰ σταθ-
μοὺς, κ. τ. λ. "After this, they proceeded seven days' march, at the
rate of five parasangs a day." Observe the distributive force of ἀρετά.
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-chai. (Ainsworth, p. 179.)

§ 5, 6.
ἐπὶ δὲ τῇ εἰς τὸ πεδίον ὑπερβολῇ. Having crossed the Phasis, or
Aras, north of Mount Ararat, the Greeks would have before them
the redoubtable chain called the Kapān 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 Pha-
shians posted upon the passage which led over the chain.—ἀπέχων
eἰς 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 ἄγειν κατὰ κέρας is, properly, "to lead by a
wing," whether right or left, and hence, to lead or advance "in col-
umn." 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 duce."—παράγειν τοὺς
λόχους, 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 λόχος forming its head remained firm, and
the other λόχοι 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.,
ote.)
§ 7–9.
Επει η ἥλθον οἱ ὀπίσθοφίλακες. "And when the rear guard had come up," i. e., when the rear companies had come up, and all were now formed into line.—όπος ἄγωννομεθα. "In what way we shall contend."—ήμας δὲ βουλεύομαι. "And that we, meanwhile, deliberate together."—τάχιστα. "With all haste."—ἐξοπλισμένοις. "Having fully armed ourselves."—εἰ γὰρ διατρίψαμεν τὴν τήμερον ἡμέραν. "For, if we shall waste the present day." Observe the adjective force given to τήμερον by its position between the article and noun.—πλείους προσγενέσαμεν. "Will join them in greater numbers." The aorist here takes the place of an instantaneous future. (Kühner, § 403, 2.)

§ 10, 11.
μετὰ τούτου Ξενοφόντος εἶπεν. 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 γεγυνώσκω. "Am of the following opinion."—ὀποφε κλάξιστα μὲν τραβάματα, 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 οὖν ὄρος ἐστὶ τὸ ὄρομενον, 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 ὄρομενον is what grammarians term the accusative absolute, where writers on ellipsis used to supply κατὰ. (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."—ἄλλη ὑ κατ' αὐτήν τὴν ὀδόν. "Except along the road itself," i. e., the direct path that crosses it.—τοῦ ἐρήμου ὄρων καὶ κλέφαι, 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 κλέφαι τι ἡ μάχεσθαι, and ἀγαθὸν κλέφαι τι μᾶλλον ἡ μάχεσθαι. (Krug., ad loc.)
NOTES TO BOOK IV.—CHAPTER VI.

§ 12, 13.

οὖθαν ὤμαχοι λέγαν, "To go over steep ground without fighting." Supply χάφοιν with οὖθαν, and observe in this the accusative of motion along or over a surface. (Kühner, § 558.)—καὶ νύκτωρ ὤμαχοι μᾶλλον, 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.

κλέφαι. "To steal a post."—ἐξον μὲν νυκτὸς λέγαν, κ. τ. λ. "It 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."—ταύτῃ προσποιούμενοι προσβάλλειν. "By pretending to attack in this way."—αὐτοῦ. "Here," i. e., where they at present are.

§ 14, 15.

τί ἐγὼ περὶ κλότης συμβάλλομαι. "Why do I talk about secret acquisition?"—δοῦν ἐστε τῶν ὁμοίων. "As many as are of the class of equals." In the Greek aristocratic states, the ὁμοίων 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. (Xer., Lac., 13, 1, and 7. Compare Aristotle, Polit., 5, 7, 3.)—κλέπτειν μελετῶν. This singular Spartan usage will be found fully explained in Plutarch's Life of Lycurgus.—οἰς ἐν τῷ κρατίστῳ κλέπτῃ, 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 μᾶλα σου καυρὸς ἐστιν, 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.

δεινοῦς εἶναι κλέπτειν τὰ δημόσια. "Are clever at stealing the public property." More freely, "the public moneys."—καὶ μᾶλα ὅτους δεινοῦ τοῦ κυνόθυμου, 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 ἀτιμία until this was done.—καὶ τῶς κρατίστος μέντοι 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 ἐμῖν here what ap-
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 κλωτῶν. "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."—βατὰ καὶ τοῖς ὑποζυγίοις ἕσται. "There will be places passable, also, to the beasts of burden."

§ 18–21.

ἐν τῷ ὑμοίῳ. "On a level with them." Compare Luzerne, "de niveau avec eux."—εἰς τὸ ἵσον ἡμῖν. "To equal terms with us."—ἀλλὰ ἄλλοις πέμψων, 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 Αἰγαῖον, between Lesbos and Samos, on the coast of Asia Minor.—Οἰδαῖος. "An Οἰδαῖος," i. e., an inhabitant of the chain of Οἰδα, in Thessaly.—σύνθεσις. "An agreement."—ὅπως ὃς 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."—καταλαμβάνοντι. "Take possession of."—αὐτοὺς ἀνεπαύντο. "Reposed where they were." Literally, "there," i. e., on the very spot.—ἐχόμενον. "Occupied."—ἐγγρήγορεσαν. "Kept watch." From ἐγείρω.—οἱ δὲ τὸ ὄρος καταλαμβάνετε, κ. τ. λ. "And they who had gained possession of the mountain marched upon (the enemy) along the heights."—ἀπῆνα τοῖς κατὰ τὰ ἄκρα. "Went to meet the troops along the heights."—πρὶν δὲ ὡμοῦ εἶναι τοὺς πολλούς, 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 πολλούς as indicating the majority on either side, or, in other words, the main bodies.

§ 25, 26.

ἐν τοῖς. "At this moment."—βάδην ταχυ 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 (ταχυ).—οἱ ἐπὶ τῇ ὁδῷ. These were the main body of the enemy, described in § 24 as remaining ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους.—τὸ ὄνω. "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 αὐτῶν ἀπῆνα τοῖς κατὰ τὰ ἄκρα.—καὶ ἀπέθανον μὲν οὐ πολλοί αὐτῶν.
Some MSS. have οἱ πολλοὶ, which remained the common reading until the good sense of the editors changed οἱ to οὐ. The opposition between οὗ πολλοὶ and γέρρα δὲ πάμπολλα is a sufficient argument of itself in favor of the alteration. (Krüg., ad loc.)—Θύσαντες. 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.

εἷς Ταόχους. 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 κτητήδεια 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.

συνελήφθησεν ἦσαν αὐτῶσε. "Had flocked thither."—πρὸς τοῦτο προσέβαλλεν εὐθὺς ἤκων. "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 περιστήναι. "For it was not possible for them to stand around it in a body." After ἦν supply αὐτῶς, with which ἀθρόος agrees.—ἀλλὰ πατομός ἦν κύκλῳ. "But there was a river around it." The river, however, did not completely encircle it, but where it interrupted 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
Krüger, “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.

εἰς καλὸν ἕκατε. “You have come in good season.” Thus, Suidas explains εἰς καλὸν by εὐκαλῶρας.—ἀιρετῶν. “Must be taken.” Supply ἄστι.—τὸ καλὸν εἰς εἰκελθεῖν. “What the thing was that hindered from entering.”—ἄλλα μία αὐτὴ 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.”—οὕτω διαστήματι. “Is thus disposed of.” Observe that οὕτω is explained immediately after.—ἄμα δ’ ἔδειξε συντετριμμένος, 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.—ἐν γὰρ ἀναλώσασιν. “But, if they shall expend,” i. e., throw away at last all.—ἄλλο τι ἕν ὀνδὲν, κ. τ. λ. “Is there nothing that hinders our advancing?” As before remarked, ἄλλο τι ἕν forms an elliptic compound question for ἄλλο τι γένοιτ’ ἄν ἕν, 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 ὅτι ἐκ τοῦ εναντίον ὤρωμεν. “For we do not, indeed, see any on the opposite side.”

§ 6, 7.

tὸ χωρίον. “The space.”—ό δὲ βαλλομένους διελθεῖν. “Through which it is necessary to pass, being thrown at.”—τούτων δὲ δοσων 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.”—ἀνθ’ ὄν ἐστηκότες ἀνδρές, 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’ ὄν. Thus, Weiske explains it by “quibus oppositi,” and makes it equivalent, in fact, to υφ’ ὄν, “post quas pinus, hinter welchen, i. e., “behind which.” So, again, Toup: “Quibus ex adverso si consistant milites.” (Emend. in Suid., p. ii., p. 80, ed. Oxon.)—ὅταν λωφόσωαν οἱ λίθοι παραδομένην. “To run past when the stones shall have ceased.”—εἰς τὸ δασὸν. “Into the part thick with trees.”—φέρονται πολλοί. “Fly in great numbers.” Literally, “are borne along,” &c.—αὐτὸ ὄν τὸ δέον εἰπ. “It would be the very thing we want.”—ἀπελθεῖν. “To come back.”
NOTES TO BOOK IV.—CHAPTER VII.

§ 8, 9.

ἡ ἱγμονία τῶν ὀπισθοφυλάκων λοχαγῶν. "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.—ἐν τῷ ὑπάλλελῳ. "In safety."—ἀπήλθον ὑπὸ τὰ δέντρα. "There went under the trees."—καθ’ ἕνα. "One by one."—φυλαττόμενος. "Guarding himself."—ἐφέστασαν ἐξω τῶν δέντρων. "Stood close behind, without the trees." We have adopted ἐφέστασαν, with Schneider, Dindorf, and others, as far preferable to ὑφίστασαν, which is given by some editors.—οὗ γὰρ ἦν ὑπάλλελος. We have given ὑπάλλελος here, with Poppo, Schneider, Dindorf, and others. Some MSS. have ὑπάλλελος. If this latter reading be adopted, the adverb must then be construed with ἐστάναι, and ἦν must have the force of ἐνήν or παρῆν.

§ 10, 11.

προέτρεψεν. Observe the asyndeton.—ἐπεὶ δὲ οἱ λίθοι φέροιτο, κ. τ. λ. "And whenever the stones flew, he retired expeditiously."—ἐφ’ ἐκώστης δὲ προδρομῆς. "And at each run forward."—μη ὁ πρῶτος παραδόροι. "Lest he should not be the first to run by." The reference is to Agasias. Observe that in such constructions as the present, μή performs the functions of a conjunction, "lest," or "whether," while ὁ belongs to the clause depending on that conjunction.—ἐταίροις ὄντας. "Who were comrades of his."—αὐτός. "By himself."

§ 12-14.

ἐπιλαμβάνεται αὐτοῦ τῆς ἱππος. "Seizes the border of his shield." The term ἱππος means, properly, the edge or rim of any round body, and hence, the outer edge of a shield, the felly of a wheel, &c. Observe that ἱππος here is the genitive of part.—ἀντεποιοῦντο ὑπήρατος, κ. τ. λ. "Laid claim to valor, and used to contend with one another (respecting it)," i. e., they were rivals in valor.—ἀιρούσι. "They take."—ὡς γὰρ ἀπαξ εἰσέδραμον. "For, when once they had run in," i. e., to close quarters.—βιοτόουσι. "Flinging (down the rocks)."—καὶ ἑαυτὸς εἰκατερήσατο. "Threw themselves, also, down upon them."—ὡς ἐφισταντα ἑαυτόν. "To fling himself off."—ὡς κωλύσαν. "To prevent him."—αὐτὸν ἐπιστάται. "Drags him after him." Observe the force of the middle.—ἀφοντο κατὰ τῶν πετρῶν φερόμενοι. "Went tumbling down the rocks." Literally, "carried down."
§ 15.
διὰ Χαλύβων. 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 Mosynœcians, 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 Kalch, 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 Mosynœcians 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.)

ὅν διήλθον. "Of those whom they passed through." Attraction for ἐκείνων ὑπὸ διήλθουν. (Sturz, Lex. Xen., s. v. διέρχεσθαι.)—καὶ εἰς χείρας ἔσαν. "And they came to close quarters." Literally, "to hands."—θάρακας λινοῦς. 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 Phenicians, and, as here mentioned, the Chalybes. Iphicrates 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 πτερύγων σπάρτα πυκνὰ ἵστραμμένα. "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 ἄβωνον μαχαίριον, κ. τ. λ. "And a knife at the girdle, as large as a Laconian sickle-shaped dagger." The term ἄβων seems to have been one of Laconian origin. —ὁ ἵσφατον ὅν κρατεῖν δύναιντο, κ. τ. λ. "With which they cut the throats of whomsoever they could master; and, cutting off their heads, they would march away carrying them." Observe that ἄν here, though immediately following the participle, is to be construed with ἔπορευ-οντο, and, moreover, that this particle is here employed with the imperfect indicative to express the repetition of an action. (Matthiae, § 599, 2, a.)—διήλθα εἰμέλλον. "Were likely to see them."—μίαν λόγχυν ἔχον. "Having a single spike." The Grecian spear, besides its iron head, had also the bottom enclosed in a pointed cap.
of 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. (Dict. Ant., s. v. Hasta.)

§ 17, 18.

ἐνέμενον ἐν τοῖς πολίσμασιν. "Stayed in their towns."—ἐν τοῖς ὀχυ-ροῖς. "In strong-holds."—διετράφησαν. Passive in a middle sense. —ἐπὶ τὸν Ἀρπα-χαίνον 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 necessities 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.)

ἐντείθεν 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 Scythini. (Ainsworth, p. 184.)—διὰ Σκυθίων. The country of the Scythini 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 κύμας. 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 Tagh, to reach the city of Gymnias. (Ainsworth, p. 185.)

§ 19, 20.

Γαμνίας. 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 correct in making it correspond to the modern Erz-Rum, though we can not arrive at any direct certainty on this head. (Ainsworth, p. 186.)—ικ ταύτης ὁ τῶν χώρας ὄρχων. We have given this reading, with Schneider, Bornemann, Poppe, and Dindorf, from a comparison with Diod. Sic., xiv., 29, ἐκ δὲ ταύτης τῆς χώρας ὁ ὄρχων, κ. τ. λ. The common text has ἐκ ταύτης τῆς χώρας ὁ ὄρχων, κ. τ. λ.—διὰ τῆς ἑαυτῶν πολεμίας χώρας. “Through their own enemy’s country.”—πέντε ημέρων. “In five days.” Compare note on βασιλεὺς οὗ μαχεῖται δέκα ημέρων, i., 7, 18.—τεθνάναι ἐπηγγέλλετο. “He professed himself willing to die.”—ἐπὶ τὴν ἑαυτοῖς πολεμίαν. Supply χώραν.

§ 21.

Θήχης. Mount Theches evidently belongs to the chain of Κόρ Ταγη, 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 subsequent marches, through the country of the Macrones, is given us, and amounts to about ten miles per day. If the Greeks only marched 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 Baiburt, 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 journey to gain the river.” (Ainsworth, p. 188.)

§ 22, 23.

ὡθήσαν ἀλλούς, κ. τ. λ. “Thought that other enemies in front were assailing them.”—αὐτῶν. Depending on τινὰς.—καὶ γέρβα ἔλαβον, κ. τ. λ. “And they took about twenty targets covered with raw hides of thick-coated oxen.”—καὶ οἱ ἄει 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 ἄει in this construction, and compare iv., 1, 7.—διε χι πλείους ἐγίγνοντο. “By how much now they were becoming more numerous.” More freely, “the more numerous they became.”—μεῖζον τι εἶναι. “To be something of greater moment (than usual).”
§ 24, 25.

παρεθείβει. "He rode up to lend aid."—Θάλατα! 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. 345.)—καὶ παρεγγυώνων. "And cheering on (those who were in the rear)."—ἡλαύνετο. "Were put to the gallop."—περιέβαλλον ἄλληλους. "They threw their arms around one another."—δὲν δὴ παρεγγυήσαντος. "Whoever it was that induced them."—κολωνὸν μέγαν. "A large mount." "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.

ἀνεβίδεσαν. "They put up," i. e., on the pile of stones.—βακτηρίας. "Staves."—κατέσμευε τὰ γέρφα. "Cut to pieces the osier bucklers." This was done, as Krüger remarks, to make them useless, and to prevent their being carried off by the adjacent inhabitants.—ἀπὸ κοινοῦ. "From the common stock."—δαρεικοῦσ' δέκα. Compare i., 1, 9.—τοὺς δακτυλίους. "Their finger-rings."

CHAPTER VIII.

§ 1, 2.

διὰ Μακρώνων. "Through the Macronians." According to Herodotus (ii., 104), the Macronians were of the same origin as the Colehians. Mr. Hamilton thinks that he discovered in Trebizond, and the neighboring mountains, some of the descendants of this race. (Researches, vol. i., p. 240.)—εἶχον δὲ ὑπερδέξον 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 olov to strengthen the superlative. The sentence, however, is, in fact, an elliptical one, the full form of expression being as follows:

V
NOTES TO BOOK IV.—CHAPTER VIII.

χωρίον τοίον οίνον χαλεπώτατον ἤν. (Kühner, § 870, Obs. 4.)—ἄλλον ποταμόν. 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 ἄλλον ποταμόν to be a branch of the Tchoruk-su, flowing to the east of Baiburt, from the Kop Tagh. (p. 189.)—δασών δέννρος παχέα μὲν οὖ, κ. τ. λ. “Closely edged with trees, not, indeed, large, but thick set.”—ταῦτα, 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 χτιτῶνας. “Tunics made of hair.” Goats’ hair, in all probability. (Consult Yates, Textrium Antiquorum, p. 140.)—καὶ λίθους εἰς τὸν ποταμὸν ἐβρήστην, 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 εξηκνοῦντο δὲ οὐδὲ οὕτως, 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 ἄνθρωπων. “The language of the men.”—ταῦταν πατρίδα εἶναι. The common text inserts τὴν after ταῦταν, which we have rejected with Dindorf.

§ 5–7.

τι ἀντιτετάχαται. “Why they are drawn up against us.” The form ἀντιτετάχαται is Ionic for ἀντιτεταγμένοι εἶσοι. 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 ἥμετέραν, 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 χρήζετε πολέμοι εἶναι, ἐπὶ τὴν ἥμετέραν ἑχούσων.—οὐ κακῶς γε ποιήσομεν. “Not with the intention of injuring you, at least”—εἰ δόειν αὖ τούτων τὰ πιστά. “If they (the Greeks) would give pledges of these things,” i. e., of their intention not to injure, &c.—θεοὺς δὲ ἐπεμαρτύραντο ἴμφοτεροι. “And both parties called the gods to witness.”

§ 8, 9.

τὰ δένδρα συνεξεκοπτοῦν. “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 ὄδὸν ὄδοποιον, ὡς διαβιβάσοντες. “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.—παρίγγαγον. “They led them along.”—ἐκεῖς ἐπὶ τὰ Κόλχων ὅρια, κ. τ. λ. “Until they set the Greeks down upon the borders 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 ἢν ὄρος 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 Kapan, or Kohat Tagh.—ἀντιπαρετάξαντο κατὰ φάλαγγα. “Drew themselves up against them in full line.” Literally, “in phalanx,” i. e., with a greater front than depth.—ἀξονεῖς. “About to 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.—λόχοις ὀρθίοις. Compare chap. ii., § 11.—διασπασθῆσαι εὐθὺς. “Will immediately be drawn asunder,” i. e., be separated and broken.—τῇ μὲν ἄνωδον, τῇ δὲ εὐθὸν. “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.”—περιτεύσονται 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 περιτοῖς. “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.—πτὺ ὀλίγων. “Few deep,” i. e., few in file.—ὑπὸ ἄθροῶν καὶ βελῶν, κ. τ. λ. “By both collected missiles, and men falling upon it in great numbers.” We have omitted τῇ after ἄθροῶν, with Dindorf. We have differed, however, from the same editor in retaining πολλῶν, which is well defended by Poppo. Compare κώμαι πολλαὶ ἄθροι, vii., 3, 9.
§ 12, 13.

ὁρθίων τοὺς λόχους ποιησαμένους, κ. τ. λ. "That, having formed columns of companies, we keep these (columns) so far apart from each other, as that the last companies (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, διαλειπόντας τοὺς λόχους is the same as διαλείποντας ἀλλήλους. The common text has τοὺς λόχους.—καὶ οὗτως 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 λοχαγοί.—ἐῖς τὸ διαλείπουν. "Into the vacant space," i. e., between each λόχος, or column.—ἐνθὲν καὶ ἐνθὲν λόχων ὄντων. If the enemy attempt to enter the vacant spaces, both their flanks will be exposed to attack from the λόχων ἐνθὲν καὶ ἐνθὲν ὄντες.—οὐ ράδιον. On account of the depth of the advancing column.—πεῖζεται. "Be hard pressed."—ἐῖς τὴν λόχων. "Any one of the companies any where."

§ 14, 15.

eἰσὶ μόνοι ἔτι ἡμῖν ἐμποδῶν, 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 ἐμποδῶν τοῦ μῆ, κ. τ. λ. We have given το, however, with Dindorf and Poppo. Compare Kühner, § 670, and note on ii., 5, 22.—καὶ ὅμως δὲι καταφαγεῖν. "We must even devour alive!" literally, "raw." An idea borrowed from the Homeric ὥμοι βεβρόθοις Πρίαμων Πριάμοιο τε παίδας (Ii., iv., 35), and intended as a hyperbolical one for "we must utterly destroy." (Weiske, ad loc.)—ἐν ταῖς χώραις. "In their places."—σχεδὸν εἰς τοὺς ἐκατόν. "Amounting nearly to a hundred men."—τριχῆ. "In three divisions." Literally, "in a three-fold manner."

§ 16–18.

παρηγγύσαν εὐχεθαί. "Exhorted them to offer up vows," i. e., for a successful termination of the present affair. These vows they pay in § 25.—τῆς τῶν πολεμιῶν φάλαγγος ἕξω γενόμενοι ἐπορεύοντο. "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—ὑπερπαραθέοντες. "Running off to either side to oppose them." Observe the force of παρά.—Διεστάθησαν. "Were drawn asunder."—διαχάζοντας. "Making an opening (in their line)." This is the only instance where διαχάζω occurs as an active; it is elsewhere a deponent.—οἱ κατὰ τὸ Ἀρκαδικὸν πελτασταί. "The targeteers in the Arcadian division." Supply στράτευμα or μέρος. They belonged to the division stationed κατὰ μέσον. Compare § 15.—ὁ Ἀκαρνάν. "The Aacarnanian." Acarnania was a country of Greece, between Epirus and Ætolia.

§ 19–21.

Ὡς ἤρξαντο θείν. "The moment they (the targeteers) began to advance on a run."—τὰ μὲν ἄλλα. "With regard to other things," i. e., in other respects.—τὰ δὲ σμήνη πολλὰ ἦν αὐτόθι, 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 downward," &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 ὀλίγοι ἐδηνικότες, 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."—ἄπερ τροπῆς γεγενημένης. "As though a rout had taken place."—ἀμφὶ δὲ τὴν αὐτὴν ποὺ ὄραν ἰνεφόνον. "But somewhere about the same hour (with that of their seizure on the previous day) they recovered their senses."—ἀπερ ἐκ φαρμακοσθείας. "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., xxi., 44, § 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 Αγολεθρόν, or goats'-bane; the second by a species of rhododendron. Dioscorides, 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 Azalea Pontica, as also on the Rhododendron Ponticum, pos-
noted 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 (Apocynaceae) 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.)
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.—δόλιχον. "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 πυγμὴν καὶ παγκράτιον ἔτερον. Supply ἥγωνιζοντο. The pancratium 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 πάν 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 gymnasium.—κατέβησαν. "Entered the lists." Literally, "went down (into the contest)." Supply εἰς τὸν ἀγώνα.

§ 28.

κατὰ τὸν πρανοῦς ἐλάσαντας, κ. τ. λ. "Having galloped down the steep, to turn in the sea, and come back up to the altar."—ἀνω δὲ πρὸς τὸ ἱεροῦ, κ. τ. λ. "But upward, against the exceedingly steep ground, the horses went at scarcely a walking pace."—παρακέλευσις. "Cheering."
BOOK V

CHAPTER I.

§ 1-3.

καὶ ὡς ἀπέθαναν, κ. τ. λ. "And how they performed the sacrifices for their safety, which they had vowed they would offer up."—Θόφρος. "A Thurian," i. e., a native of Thurii, a city of Lucania, in Italy, on the Sinus Tarentinus, and founded by a colony of Athenians near the site of the earlier Sybaris.—ἀπείρηκα ἡδή ἑσκεναζόμενος. "Am, by this time, tired with packing up."—ἐκτατείς. "Stretched at full length."—ἀστρεὶ Ὀδύσσεις, κ. τ. λ. Compare Odyssey, xiii., 75, seqq.—ἀνέθορυμπὴσαν ὡς εὐ λέγοι. "Signified by their noise that he spoke well."—καὶ πάντες οἱ παρώνες. "And, in fact, all who were present." Observe the force of καὶ in this collocation.

§ 4-6.

Ἀναξίβιος. Anaxibius was the Spartan admiral in this quarter, and was stationed at this time in Byzantium. Compare vii., 1, 3.—οἶμαι ἄν ἔλθείν. "I think that I will, in all likelihood, come," i. e., back to you here.—τὰ ἡμᾶς ἀξίοντα. "To carry us away."—ἐν τῇ μονῇ. "During our stay."—οὔτε ὅσον ὑνησόμεθα, κ. τ. λ. "Nor have we, except some few, a supply of the means with which we shall purchase." Literally, "a supply (of that) with which," &c. Observe that ὅσον is the genitive of price.—ἐπὶ τὰ ἐπιστήδεια. "In quest of provisions."

§ 7-8.

σὺν προνομαίς. "With foraging parties," i. e., by means of foraging parties regularly marshaled.—ἄλλως δὲ μὴ πλανᾶσθαι. "And not to wander about at random."—ἡμᾶς δὲ τούτων ἐπιμελεῖσθαι. The reference is to himself and the other generals.—ἐπὶ τοίνυν. "Still further, then."—ἡμῖν εἰπέιν τὸν μέλλοντα ἔξεινα, κ. τ. λ. "That the person intending to go out should tell us, and also inform us to what place," i. e., he may intend to go.—ἐνμπαρασκευάζωμεν. "May prepare ourselves in concert."—κἂν καίρος ἣ. "And if there be occasion."—καὶ ἐὰν τῶν ἀπειροτέρων, κ. τ. λ. "And that, in case any one of the more inexperienced undertake to do any thing in any direction."

§ 9-11.

ληιζόμεναι. "To rob us." Supply ἡμᾶς.—τὰ ἐκείνων. "Their
property.”—ἐὰν οὖν κατὰ μέρος μερισθέντες, κ. τ. λ. “If, therefore, being divided into portions, we guard and keep a look-out in turn, our enemies may be less able to make us their prey.” More literally, “to hunt us down.”—οὖδὲν ὃν ἐδει ὑν μέλλω λέγειν. “There would be no need of the things which I am going to say.” Observe that ὅν is by attraction for τῶν ἀ.—δοκεῖ μοι πειράσασθαι, κ. τ. λ. “It seems to me proper that we try to get together ships from this quarter also.”—ὅν μὲν γὰρ ἔλθη. Supply πλοία ἔχων.—ὑπαρχόντων ἐνθάδε. “There being ships also here,” i. e., of our own collecting. Supply πλοίων.—ἐν ὠσθονωτέροις. “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 bottom, and although they were not without rowers, yet the chief means by which they were propelled were their sails. (Dict. Ant., s. v.)—κατάγομεν καὶ φυλάττομεν αὐτά. “We should bring them in and guard them.”—παραλύομεν. “Loosening,” i. e., unshipping.—κο-μιδῆς οίας δέομεθα. “Conveyance such as we are in need of.”

§ 12, 13.

ei εἰκός. “Whether it be (not) right.”—καὶ ναῦλον ἔνθεσθαι. “And to come to an agreement with them about the passage-money.”—ὡστε ἄρκειν πλοία. “(Namely), so that ships be sufficiently numerous.”—ἐνετίλησθαι. “That we enjoin upon.”—ὁδοποιεῖν. “To repair.”—πείσονται γὰρ. “For they will obey.”—ἡμῶν ἀπαλλαγῆναι. “To rid themselves of us.”

§ 14, 15.

ὡς οὖ δέοι ὀδοπορεῖν. “That they ought not to travel by land,” i. e., that there must be no traveling by land.—ἐπεψήφισε μὲν οὖδὲν. “Put nothing to vote.”—ἐκούσας ὀδοποιεῖν. “To repair the roads of their own free will.”—δάπτων ἀπαλλάξεται. “They will the sooner be delivered (from them).”—πεντηκόντορον. “A fifty-oared galley.” The πεντηκόντοροι belonged to the class of long-war-ships (νῆς μα-κραί), and had fifty rowers, twenty-five on each side of the ship, who sat in one τοῦ.Διάκωνα 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.)—ἐξώ τοῦ Πόντου. “Out of the Euxine.”—δίκαια. “A just retribution.” Literally, “just things.”—παρὰ Σεῦθη. “At the court of Seuthes.” Compare vii., 1, 5.—πολυπραγμονῖ τε. “Meddling with something.”

V 2
NOTES TO BOOK V.—CHAPTER II.

§ 16, 17.

Τριακόντορον. "A thirty-oared galley."—καὶ τὰ μὲν ἅγεψωμα, κ. τ. λ. "And taking out the cargoes, in case they carried any thing."—εἰς παραγωγὴν. "For their own conveyance." This does not refer to their conveyance homeward, but along the shores in their present neighborhood, for purposes of plunder. Hence the employment here of παρὰ in composition. (Krüger, ad loc.)—ἐπὶ λείαν. "In quest of plunder."

CHAPTER II.

§ 1, 2.

οἴκετι ἤν. "It was no longer possible."—ἀπανθημερίζειν. "To return the same day."—Δρίλας. The Drilæ are unknown in history except in the pages of Xenophon. Arrian advances a supposition that they were Sanni, which would make them the same as the Macrones, and Ainsworth coincides in this opinion, thinking it probable that they had learned the art of war in defending themselves against the Colchians, and the Greek colonists of Trebizond. (Arrian, Peripl. P. E., p. 123, ed Blanc.—Ainsworth, p. 198.) Mannert, however, opposes this view. (vi., 2, p. 425.) D'Anville, as quoted by Larcher, makes the Drilæ to have occupied the tract of country now called Keldir (Tschaldir ?)—ἀπο ἐκπεπτωκότες. "As having been driven out."—πολλοὶ ἦσαν ἄθροοι. "Were collected together in great numbers."—ὀπόθεν. "To those quarters whence." Supply ἐναῦθα.—ὡφ ὑν κακῶς ἔπασαν. "From whom they were accustomed to receive injuries," i. e., by whom their territory was infested.

§ 3, 4.

ὅποια τῶν χωρίων τοῖς Δρίλαις, κ. τ. λ. "The Drilæ retired, after setting fire to whatsoever ones of the places appeared to them liable to be taken." In adapting this to our idiom, supply οἱ Δρίλαι with ἄρχεσαν, and render τοῖς Δριλίαις as if equivalent to αὐτοῖς.—ὡς. Accusative plural. So, also, βοῦς.—κτήνος. "Animal."—πάντες ξυνερφυκέσαν. "They had all flocked together."—προδραμόντες τῶν ὀπλιτῶν. "Having run ahead of the heavy-armed."—δορυφόροι. "Spear-men." There is no reference here to any particular kind of troops, but merely to the foragers, who were accustomed to go forth with long spears, both for the purpose of defending themselves, and also of carrying off by means of them the booty which they might obtain. Compare vi., 2, 23, and Halbkart, p. 192.
\textsection{5-7.} 

μαχαίρειν. "By fighting."—καὶ γὰρ τάφρος ἦν περὶ αὐτό, 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 ἄναβολή, or mound. Observe the peculiar employment here of the verb ἄναβαλλω, and compare the remarks of Duker, ad Thucyd., iv., 90.—ἐπὶ τῆς ἄναβολῆς. "Upon the earth thus thrown up," i. e., upon the mound thus formed.—οἱ δὲ ἐπέκειντο αὐτοῖς. The Drile attack the Greeks. —ἦν ἐφ' ἐνός. "Was for only one at a time." (Matthiae, § 584, a. θ.) —ὁ δ' ἐλθὼν. "And the messenger having come." Observe that ὁ refers to ἄγγελος, which is implied in πέμπονταi that precedes.—ἐπεξεληκυθήσετε. "Having sallied out upon us," i. e., upon our rear.—ἡ ἀφόδος. "The way from it."

\textsection{8, 9.} 

τὸ θάλασσα τὰ ὅπλα. "To halt under arms (on its edge)."—ἀπάγειν. "To lead back."—ὡς ἀλώνιος 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 Krüger: "In aß Hoffnung dass erobert werden könne."—οὐκ εἶναι. "Not to be possible."—ἐλείν ὁ ἄν ὕποται, κ. τ. λ. "Whereas, even the captains thought that they should take the place."—ξυνεχώρησε. "Yielded."—ἀποθεομενοί ἠσαν. "Had shown."—τὸ δὲ τέλος καλὸν τῆς ἐξοδο. "But that the issue of the excursion will be favorable."

\textsection{10-12.} 

dιαβιβάσονται. "To bring over."—ἀναχωρίσας. "Having drawn back."—τὸν λόγον ἐκαστῶν ποιήσαι τῶν λοχαγῶν. "Each of the captains to form his company."—οἱ λοχαγοί. "Those captains." Observe here the demonstrative force of οἱ.—ἀντεποίησεν. "Used to be rivals."—διηγκυλουμένους. Compare iv., 3, 28.—ὡς δεήσον. "Since it will be incumbent on them." Observe, again, the construction of ὡς with an absolute case, which is here the accusative.—διαβεβλήσαι ἐπὶ ταῖς νευραῖς. Compare iv., 3, 28.—τὰς διφθέρας. "Their pouches." These, as the term imports, were made of hide or leather.—τοῖς ἐπιτηδείους. "Suitable persons." More literally, "those who were fit."

\textsection{13, 14.} 

ὑπολοχαγοί. "Lieutenants."—καὶ οἱ ἀξιούντες τούτων, κ. τ. λ. "And
they who claimed to be not inferior to these.” Halbkart considers these to be the πεντηκοντηρες and ἐνωμοτάρχαι. Compare iii., 4, 21.—καὶ ἄλληλοις μὲν ὁδοὺς ἔξωστορον. “And, of course, beheld one another.”—μυνοειδῆς. “In the form of a half moon.” The common reading is εὐειδῆς, which Luzerne explains as follows: “on appercevoit d’un coup d’œil toute la ligne.” We have given, however, Buttmann’s conjecture, μυνοειδῆς (for which some of the MSS. afford a hint in reading μυνοειδῆς), as decidedly preferable. If εὐειδῆς means any thing here, it must be “fair to the view,” which does not at all suit the context.—Ἐνναλίῳ ἡλάλαζαν. Compare i., 8, 18.—τὰ βέλη. “The missiles.”—ἥσαν δὲ οἱ καὶ πῦρ προσεφερον. “There were, also, some who even threw fire at (the place).”

§ 15–17.

τὰ τε σταυρώματα. “Both the palisades.”—Πελληνεὺς. “A Pellenian,” i. e., a native of Pellene, in Achaia, near Siacyon. The common text has Πελληνεὺς.—καταθίμενη τὰ ὀπλα. “Having put down their arms,” i. e., having laid them aside.—καὶ ἄλλος ἄλλον εἶλκε, κ. τ. λ. “And one drew up another, and another (again) climbed up (of himself).”—ὡς ἔδοκε. “As it appeared.” But it was not so, in reality.—κατὰ τὰς πύλας. “At the gates,” i. e., in the gateway.—κατακόλων ἔξω. “Kept out.”—ἐπ' ἄκροις τυσίν ἱσχυρόις. “Upon certain strong heights.”—οἱ μὲν καὶ ἔχοντες ἀ ἐλαβον, 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 ἐκπίπτοντες. “Those who rushed out.”—ἀκρα. “A citadel.”

§ 18, 19.

ἀνειπεῖν. “To proclaim aloud.”—ἐνταλ. The common text has the feebler ενταλ.—καὶ νικώσι τοὺς ἐκπίπτοντας, 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.

§ 20-22.

εκάστον. "Began to consider."—ἡν γὰρ οὕτω σωτηρία ἀσφαλῆς. "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 ἀνάλωτον εἶναι. "To be altogether impregnable."—καὶ τοὺς μὲν σταυροὺς ἐκαστοι, κ. τ. λ. "And they each pulled up the stakes that were near them."—καὶ τῶν ὀπλιτῶν τὸ πλήθος. "And the crowd of the heavy-armed."—οἱς ἐκαστοι ἐκπίστευεν. "(Those) in whom each trusted." A trusty band was alone retained, to cover the rear of the retreating Greeks.—ἐνόδθεν. "From within (the citadel)."—κράνη Παφλαγονίκα. These are said, in chapter iv., § 13, to have been made of leather. Herodotus (vii., 72) calls them κράνεα περιπλεγμένα. So that, probably, they were formed of platted thongs of leather or hide.—τὰς ἔθνεν καὶ ἔθνεν 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 τὰς πύλας. "By the gates."—ξύλα μέγαλα. "Large logs of wood."—καὶ ἡ νῦε φοβερὰ, κ. τ. λ. "And the night coming on was frightful," i. e., fraught with every thing calculated to alarm.—μηχανῶν σωτηρίας δίδωσιν. "Imparts unto them the means of safety."—δοτὸν δὴ ἐνάψαντος. "Whosoever, then, it was that had set fire to it," i. e., some one or other having done it, it was not known who.—ἐνέπετεν. "Fell in."—καὶ οὗτο τούτο παρὰ τῆς τύχης. "Learned this from fortune." Fortune had given him a hint, and of this he proceeds to avail himself.

§ 26, 27.

οἱ 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.—ἀδηλοὶ ἡσαν δτι, κ. τ. λ. The ordinary idiom for ἀδηλον ἢν δτι, κ. τ. λ.—διοι. For πάντας διοι.—εἰς τὸ μέσον. "Into
NOTES TO BOOK V.—CHAPTER II.

the space between."—παρ' αὐτῷ τὸ χαράκωμα. "Close to the very palisading."—ἀντὶ ταύτα ἔχονεν. "Might be busy about these things," i. e., might have their attention diverted by these things.—アップ τοῦ χωρίου. A stratagem somewhat similar to this was practiced against Cæsar by the Bellovaci. (B. G., viii., 15.)

§ 28, 29.

πραγμάς γὰρ ἦν καὶ στενή. Xenophon is supposed by some to mean here what is termed Boz 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 τούνομα τοῦτο ἔχουν. "A Mysian by birth, and having this same name (Mysus)." Compare Lucian (Tox., 28): οἰκέτης αὐτοῦ Σέρος καὶ τούνομα καὶ τὴν πατρίδα.—ἐν λασίω χωρὶς. "In a bushy place." The adjective λάσιος seems to differ from δαίνος (δίσος) only in dialect, λ and δ being often exchanged.—καὶ προσεποιήτω τοὺς πολέμιους, κ. τ. λ. "And affected to be endeavoring to escape the enemy's notice."—διεφαίνοντο. "Shone through (the bushes)." Literally, "appeared through."

§ 30.

ἐφοβοῦντο ὡς ἐνέδραν ὑσσαν. "Feared it as if it were an actual ambush."—ικανόν ὑπεληλυθέναι. "To have advanced sufficiently far." The reference in ὑπεληλυθέναι 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.—ἐσήμενε. "He gave the signal (to those with him)," i. e., he, the Mysian, gave.—ἄλησκεσθαι γὰρ ἐφασαν 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 ἄλησκεσθαι γὰρ ἐφασαν equivalent, as Portus supposes, to ἄλησκεσθαι γὰρ ἐν δοντί, nor is ἐν omitted, as Krüger thinks. The true doctrine, governing such cases as the present, is laid down by Hermann, ad Soph., Aj., 1061.—ἐπὶ πόδα ἀνεχώρουν 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 carries with it the idea of a slow and leisurely retreat.
CHAPTER III.

§ 1-3.
καὶ εἰς μὲν τὰ πλοῖα, κ. τ. λ. “And they put on board the vessels both the sick,” &c.—οἱ δὲ ἄλλοι. These stand opposed, by a slight anacoluthon, to those mentioned in the clause, καὶ εἰς μὲν τὰ πλοῖα, κ. τ. λ.—ἐπορεύοντο. “Proceeded by land.” Supply κατὰ γῆν, or else πεζῷ.—ὡδοπεποιημένη ἤν. “Was a ready-prepared one.” Compare chapter i., § 4.—καὶ ἀφικνοῦνται πορευόμενοι, κ. τ. λ. “And, marching along, they came on the third day to Cerasus.” The ancient Cerasus is commonly supposed to have corresponded to the modern Kerassu. But this has been recently shown to be an error, and Kerassu to have been the ancient Pharmacia. 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 Kerassu Dereh-su. (Ainsworth, p. 199, seqq.)—Συνωπέων ἄποικον. “A colony of the Siropians.” Observe that ἄποικον is here strictly an adjective, and has πόλιν understood.—καὶ ἔξετασε ἐν τοῖς ὀπλοῖς, κ. τ. λ. “And there was a review (of them) in arms, and an enumeration”—ἐκ τῶν ἀμφὶ τῶν μυριῶν. “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.—τὴν δεκάτην. Supply μερίδα.—ἡν ἐξεῖλον. “Which they had taken out,” i. e., set apart.—διέλαβον οἱ στρατηγοὶ, κ. τ. λ. “The generals took among them, each his portion, to keep it for these deities.”—τὸ μὲν τοῦ Ἀπόλλωνος ἀνάθημα ποιησόμενος. “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 ποιησόμενος.—ὑσίασαρόν. Each nation and prince had a separate chapel or treasury at Delphi for the reception of their offerings. (Strab., ix., p. 420.)
§ 6.

τὸ δὲ τῆς Ἀρτέμιδος τῆς Ἑφεσίας. "But the share of the Ephesian Diana." With τὸ supply μέρος, and not ἄνωθεν. It was to be converted into an ἄνωθεν, in case Xenophon perished.—ὅτε ἀπήγει σὺν Ἀγραλάῳ, κ. τ. λ. Consult Life of Xenophon at the commencement of the volume.—τῷ τῆς Ἀρτέμιδος νεοκόρῳ. "The warden of the Temple of Diana." By νεοκόρος is meant one having charge of a temple generally, answering to the Latin aditusus, or aditummnus.—κινδυνεύσων ἐδοκεῖ λέναι. "Appeared to be going (with Agesilaus), about to encounter danger," i. e., to be about to encounter danger by going with him.—ἐπέστειλεν. "He enjoined upon him." Compare, as regards ἐπιστῆλλω in this sense, the remarks of Griffiths, ad Æsch., Prom. Vinct., 3.—ἀυτῷ ἅπαθόνων. "To restore it to him."—ἀναθεῖται, ποιησάμενον, κ. τ. λ. "To dedicate it, having caused to be made (with it) for Diana, whatever he might think would gratify the goddess."

§ 7.

ἐπεί δὲ ἐφευγεν ὁ Ζευςφών. "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 Lacedæmonians aid in their recent wars against Athens, but also for having, at the close of the expedition, put troops into the hands of the Lacedæmonians, to act against the Persian king.—κατοικοῦντος ἥν αὐτῷ ἐν Σκιλλούντι, κ. τ. λ. "He now dwelling in Scillus, having been settled there, near Olympia, by the Lacedæmonians." All the MSS. give οἰκισθέντος. The reading οἰκισθέντι, though adopted by Dindorf and others, is decidedly inferior, since, as Krüger remarks (De Vit. Xen., Quast. Crit., p. 24), it can not be proved that any colony was ever led to Scillus by the Lacedæmonians. Scillus was in Elis, near Olympia, and Xenophon settled there, on a spot which the Lacedæmonians gave him.—θεωρήσων. "To be a spectator at the games." The Olympic games are meant.—τῷ θεῷ. "For the goddess."—δοπον ἀνείλεν ὁ θεός. "Where the god had directed him, by a response, (so to do)." Literally, "had given him a response," &c.

§ 8–10.

ποταμὸς Σελήνους. The name of this stream is less correctly written Σελενοῦς. Consult Schneider, ad loc., and Siebelis, ad Pausan., v., 6, 3.—καὶ θήραι πάντων, ὀπόσα, κ. τ. λ. "There are hunts, 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 δὲ
§ 11-13.

† 

“On the road by which they go.” Supply τῇ ὀδῷ before ἤ.—εἰν. For ἐνεστῇ—ἱκανὰ τρέφειν. “Sufficient to feed.” More freely, “affording sufficient pasture for.”—ἐώσχισθαι. “Are well supplied with food.”—ἐκεῖ ὁμέρων δέντρων. “Of domesticated trees,” i.e., of orchard trees, &c.—δόσα ἐστὶ τρωκτὰ ὑπραία. “Of as many fruits as are eatable 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 ἈΕλ., V. H., i., 31: “τρωκτὰ ὑπραία, ἡ ἑ., ἑνὸμα σε weren fructus, qui crudi in secundam mensam apponi solet.” Krüger explains the construction in this sentence by supplying τοῦτον or πάντων before δόσα.—ὡς μικρὸς μεγάλῳ. “As far as a small (may be) to a large one.”—εἰκασταί. “Is built similar to.” Literally, “is assimilated to.”—ὡς κυπαρίσσινον χρυσῷ ὄντι. “As far as a cypress one (can) one that is of gold.”—γράφωματα. “Written characters,” i.e., the following 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. (Grüfenhan, Gesch. der Class. Phil., i., p. 43.)

Ο ΧΙΡΟΣ, supply ΕὑΤΙ.—ΤΟΝ ΔΕ ΕΧΟΝΤΑ, Κ. Τ. Α. “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 residue."—ΕΠΙΣΚΕΥΑΖΕΙΝ. "Refit."—ΠΟΙΗΣ. In the cur- sive character, πού. So ΘΗ ΔΕΩΙ for τγ̣ θεω. In uncial writing the i is adscribed.—ΘΗ ΔΕΩΙ ΜΕΑΛΣΕΙ. "Will be a care to the goddess," i. e., will be noticed and punished by her.

CHAPTER IV.

§ 1, 2.

οῖπερ καὶ πρόσθεν. Compare chapter iii., § 1.—Μοσσυνοίκων. "Of the Mossynaei." The Mossynaei 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 οἰκέω, from their living in wooden houses or towers. According to Ainsworth, the country of the Mossynaei 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.)—πρόζενον. "The public friend and entertainer." When two states established public hospitality, a proxenus was generally ap- pointed in each, whose duty it was to entertain and assist the en- embassadors 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.—δι᾽ αὐτόσων. "That they would not allow them to pass through." Literally, "would not send them through." The common text has ὅ διδοσειν ("it would make no difference"), the reading of the MSS. This, however, is justly pronounced by Poppo a barbarous form, and we have, there- fore, substituted for it, with Dindorf, Lion, and others, the conjectural emendation of Jacobs (ad Athen., p. 265), namely, δεῖσονεν, the future optative of διήμι.—τοῖς χωρίοις. "Their strong-holds."

§ 3, 4.

ἐντεῦθεν. "Upon this."—δι᾽ πολέμωι εἰσιν αὑτοῖς, κ. τ. λ. "That those of the territory beyond them are enemies unto them," i. e., that those Mossynaeceans who live further beyond were enemies unto this branch of the tribe that had just refused the Greeks a passage
through. With ἐκ τοῦ supply χωρίον.—ἐκείνους. Referring to the more distant Mossynoeic.—τοὺς ἄρχοντας. "Their chiefs."

§ 5-7.

διασωθήναι πρὸς τὴν 'Ελλάδα πεζῶς. "To pass safely on foot to Greece." Literally, "to save ourselves through (the intervening regions) unto Greece."—ὑπηκόους έλινα τοίνους. In place of εἶναι we would expect ἔχειν here; but with εἶναι we may supply διαπράξεθε, or something similar, from ἔχεσθω, which precedes. (Krüg., ad loc.)—εἰ δὲ ἡμᾶς ἀφήσετε. "But if you shall send us away," i. e., shall allow us to depart, without availing yourselves of our services against your enemies.

§ 8-10.

ὁ ἄρχων. "The head chief."—τί ἡμῶν δεήσεσθε χρήσασθαι. "In what will you want to employ us?" We have here a blending of constructions, namely, τί ἡμῶν δεήσεσθε and τί δεήσεσθε ἡμῶν χρήσασθαι.—εἰμπράζαι. "To co-operate."—οἱ δὲ εἴπον ὅτι. Observe that ὅτι here answers merely to our inverted commas, or marks of quotation. Compare note on ὁ δὲ ἀπεκρίνατο, ὅτι οὐ, i., 6, 6.—ἐκ τοῦ ἐπὶ θάτερα. "From the farther side."

§ 11-13.

ἐπὶ τούτους. "Upon these things," i. e., hereupon.—πλοῖα μονόξυλα. "Boats made from a solid trunk," i. e., made of trunks of trees hollowed out.—εἰς τάξειν ἐθέντο τὰ ὀπλα. "Halted under arms in line."—οἱ μὲν. Referring to those who remained in the boats, one, namely, in each.—ἐστησαν ἀνά ἐκατόν μάλιστα, κ. τ. λ. "They stood nearly one hundred in each line, like troops of dancers, fronting one another." All the MSS. have ὄσπερ, for which Stephens gives οῖον, in which he is followed by Dindorf.—λευκῶν βοῶν δαστα. "Thickly covered with white ox-hides," i. e., all thick or shaggy to the view with coverings of white ox-hides.—ἐμπροσθεν. "At the top."—αὐτοῦ τοῦ ξύλου σφαιροειδές. "A ball-like rounding of the wood itself." Compare Krüger: "eine kugelförmige Rundung aus dem Holze-selbst."—χιτωνίακων. "Short tunics."—πάχος ὡς λινοῦ 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.—κρώβυλον 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 crest. We must be careful not to understand κρώβυλον as meaning the hair on the heads of the Mossynoeic them-
NOTES TO BOOK V.—CHAPTER IV.

selves, but merely a decoration for the helmet.—σαγάρεις. Compare iv., 4, 16.

§ 14, 15.

ἀδοντες ἐν ῥυθμῷ. "Singing in regular cadence."—διὰ τῶν τάξεων, κ. τ. λ. "Through the lines and heavy-armed men of the Greeks."—ἐπιμαχώτατον. "Most assailable."—ὤμκεῖτο, i. e., ὄκεῖτο. The common reading is ὄκεῖτο, which is, probably, a mere interpretation of ὄκεῖτο.—τῆς μυτροπόλεως. "Their metropolis," i. e., capital.—τὸ ἱκρώτατον τῶν Μοσσυνοίκων. "The highest point of the country of the Mossynaci."—οἱ ἂν τοὺς ἐχοντες. "They who, at any time in possession of this."—ἔφασαν τούτους. Observe that ἔφασαν refers to the Mossynecci with the Greeks, and τούτους to their opponents.—ἄλλα κοινὸν ὅν καταλαβόντες πλεονεκτείν. "But that, having seized it, being common property, they enjoyed an advantage over themselves."

§ 16-19.

προςίωντον, τέως μὲν ἡσύχασον. "While they were advancing, so long kept quiet."—πρέπονται αὐτούς. "Put them to the rout."—τοὺς έαντῶν πολέμων. Those of their own countrymen are meant who were with the Greeks.—νόμῳ τινὶ ἀδοντες. "Singing to a kind of tune," i. e., in a kind of regular cadence.—θραυστέρους. "Bolder."—ἐν τῇ στρατείᾳ. "During the whole expedition."—ὅτι καὶ ἀγαθὸν οὐ μείον, κ. τ. λ. "That a good has even resulted of no less magnitude than the evil."

§ 20, 21.

τῷ δόντι πολέμωι εἰσίν, κ. τ. λ. "Are, in reality, enemies to those to whom there is a necessity that we also (should be)."—τῶν Ἑλλήνων οἱ ἀφροντιστήςαντες, κ. τ. λ. "Those of the Greeks who were heedless of the order (that prevails) with us," i. e., of our rules of discipline.—ὑπὲρ ξίνην ἡμῶν. "As with us," i. e., as they are wont to do when acting along with us, and following our rules.—κραίττους ἀντίτων. "More valiant than they," i. e., than those Greeks who were just now defeated along with them.—καὶ δὲ τοῖς ἀτάκτους ἐμῆχοντο. "As when they fought with the undisciplined."

§ 22, 23.

ἐπεὶ ἐκαλλιερήσαντο. "When they had obtained favorable omens," i. e., when they found the entrails favorable. The common text has ἐκαλλιέρησαν, but the middle is more emphatic here, and is sanctioned by good MSS. (Compare Schneider, ad loc.)—κατὰ ταῦτα. "In the same way."—μεταξὺ τῶν λόχων. They were stationed in the intervals between the columns of companies.—ἀπὸλεπτομένους δὲ μικρόν,
CHAPTER IV.

"Though receding a little from the front of the heavy-armed," i. e., though not fully in line with them.—ήσαν γὰρ τῶν πολεμίων, κ. τ. λ. "For there were some of the enemy who, being active in their movements, ran down and flung at them with stones."—ἀνέσελλον. "Kept in check."—οἱ βάρβαροι. The Mossyneeci on the side of the Greeks.


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.—ἐτράπωντο. "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."—ἐξεκόντισον. "Darted."—ἀμύνεσθαι ἐκ χειρός. "To defend themselves hand to hand."—οὐχ ψιειντο. "Did not remit."—δὲν τρέφονσι πάντες κοινῆ, κ. τ. λ. "Whom, abiding there, they all in common maintain and guard." The common text has φιλάττοντα, for which we have, with the best editors, substituted φιλάττουσι, 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 Mossyneecians treated their king: "reges suffragio deligunt, vinculisque et arctissima custodia tenent; atque ubi culpae prave quid imperando meruere, inedia diei totius afficiunt." § 27.

eὑμισκον ὅθεσαυροις ἐν 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 περυσιῶν ("from the last year") after πατρίως; but this savors of a gloss, and is not found, besides, in nine of the MSS. Luzerne, however, retaining the common reading, thinks that a kind of biscuit is meant. With regard to the peculiar meaning of ὅθεσαυροις here, compare the explanation of Kröger and Zeune, "apothecas, receptacula, cellas."—ξὶν τῇ καλάμῃ ἀποκείμενον. "Laid up with the straw," i. e., in the straw.—δελφίνων τεμάχιν. "Slices of dolphins."—ἐν τεύχεαι. "In vessels."—κάρυα δὲ ἐπὶ τῶν ἀνωγαίων, 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 Salmassius has clearly shown (Exercit. Plin., p. 603, c); and, according to the same scholar, since κάρυον means, in general, any kind of nut, Xenophon adds a particular description, in order that the chestnut may not be confounded here with the al-
mond. It would appear, also, from Xenophon’s language, that he was unacquainted with any definite appellation for the chestnut. It was subsequently called κάρυνον Εὐθοϊκόν and κάστανα.—τούτῳ καὶ πλείστῳ σίτῳ ἐχρόντῳ. “This they used even most as food.” Leunclavius conjectured τούτῳς and πλείστον ὡς σίτῳ; but τούτῳ stands, as Krüger remarks, by a kind of attraction with σίτῳ, instead of referring back to κάρυα, and the absence of ὡς is well defended by Person, on the ground of Attic usage.—ἐφοντες καὶ ὅρτους ὑπτώντες. “Boiling (them), and baking loaves.” Ainsworth says that chestnuts still abound along this coast.

§ 30–32.

εἰν τοῖς πολεμίοις. “On the side of the enemy.”—οἱ μὲν. “Some (of the enemy therein).”—προσεχῶρων. “Surrendered.”—τὰ δὲ πλείστα, κ. τ. λ. The order is τὰ δὲ πλείστα τῶν χωρίων ἦν τούδε.—ἀναβοῶντων δὲ 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 ψηλῆ τε καὶ κοιλή ἡ χώρα ἦν.—παῖδας τῶν εὐδαιμόων σιτευτοῦς, 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 angehörten,” 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 οἱ 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 ὅχλῳ. “Amid a large concourse.”—ἐν ἐρημίᾳ. “In private.”—ἄλλως δὲ οὐκ ἄν τολμῶεν. “And (what) they would not dare to do in any other situation.”—ἐς ἑαυτοῖς. “At themselves.”—καὶ ὄρχοιντο ἐφίσταμενοι,
CHAPTER V.

§ 1-3.

Χάλυβας. These were a branch of the nation already described. Compare iv., 7, 15, seqq.—καὶ ὁ βιός ἦν τοῖς πλείστοις, κ. τ. λ. “And their living was, for the most of them, from working in iron,” i. e., from mining and forging.—Τιβαρνιών. Apollonius and Dionysius Periegetes designate the Tibareni as “rich in flocks,” or πολύφρονες (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. Τιβαρνια.—Compare Wagner, ad Ammian. Marcell., xxii., 8, 21.)—πολύ πεδονωτέρα. “Much more level,” i. e., than that of the Mossynæci.—ἐχρηζον προσβάλλειν. “Wanted to make an attack.” They were disposed, in other words, to repeat the uncalled-for attack made upon the Drile.—τὰ ξένα. “The gifts of hospitality.”—ἀπεδεξαντο γνώμην. The priests happily prevented this plundering of a peaceful people.—οὐδαμὴ προσίοντο. “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 Pharmaces, who carried off the greater part of its population to inhabit the new city (Strab., xii., p. 261), it was in Arrian’s time scarcely more than a village. (Peripl., p. 17.) The site is supposed to correspond to the modern Per-shenbat. (Ainsworth, p. 204.—Hamilton, i., p. 267.)—Σίνωπεών ἀποίκους. Observe that ἀποίκους is in apposition with πολίτας, as contained in πόλεως. (Schneider, ad loc.)

§ 4-6.

ἐπέζεσαν. “Had proceeded by land.” Aorist of πεζέω.—πλῆθος τῆς καταβάσεως τῆς ὁδοῦ. “The full amount of the descent, along the route.” The march from Upper Asia down to the coast of the Εἰγεαν is termed κατάβασις, just as the march upward was styled ἀνάβασις. ἐν Βαβυλωνί. “In the Babylonian territory.” Literally, “in Babylon.” The name of the city embraces that of the adjacent territory.—πομπάς. “Processions.”—κατὰ ἔθνος. “According to his na-
tion."—τὰ μὲν ἐκ τῆς Παφλαγονίας. Xenophon considered the country of the Tibareni to end at Cotyora, and to be succeeded by Paphlagonia. But compare note on Τιβαρηνούς, § 1.—εἰς τὸ τεχν. "Within the city-wall."

§ 7–9.

περὶ τῶν Κοτυριτῶν, κ. τ. λ. "For both the city of the Cotyorites."—καὶ φόρους ἐκείνος ἔφερον. "And they (the Cotyorites) paid tribute unto them." Observe here the change from the city to its inhabitants. By φόρος is strictly meant "that which is brought," or "brought in," and so usually "tribute."—προφορές. "Spoke for them," i. e., as their foreman or head.—δεινός. "Able," i. e., clever, powerful.—ξυνησθησομένου. "To congratulate you." Supply όμιν.—πολλάν τε καὶ δεινόν. In forms of this kind it is most usual to employ καὶ alone, so that τέ is added here for emphasis' sake.—ἀζεσομέν δέ. "We think, moreover, that we are entitled." More literally, "we think it worthy," "we claim."

§ 10–12.

βαρβάρους ὑφελάμενοι. "Having taken it from barbarians."—διὸ καὶ δασιῶν ὑμῖν φέροντιν, κ. τ. λ. "Wherefore, also, these men pay unto us an appointed tribute, and the Cerasuntians and Trapezuntians in like manner."—ένιος σκηνόν. "Are, some (of you), lodging." Observe that όμι in, the whole, is here put in the same case as its part (ένιος.) In construing, however, it is neater to take them separately, in accordance with our own idiom; "that you . . . . . are, some of you," &c. (Matthia, § 319.)—οὐ πελθοντας. "Without the consent of the owners." Literally, "not persuading."—οὐκ ἀζεσομέν. "We do not think becoming."—Κορύλαν. Corylas was the present ruler of Paphlagonia. A vassal, originally, of the Persian throne, he subsequently threw off his allegiance to Artaxerxes Mnemon, and entered into an alliance with Sparta through Agesilaus. He is also called Cotys. (Smith, Dict. Gr. and Rom. Biogr., s. v. Cotys.)—φίλον ποιεῖσθαι. Observe the force of the middle, implying to make friendly unto one's self.

§ 13–16.

ἄγαπώντες. "Content." More literally, "well pleased."—ἀμα τε χρήματα ἄγειν καὶ φέρειν. "At one and the same time, both to drive and carry off things," i. e., "both to bring away valuable booty." Compare note on ἐφερε καὶ ἦγε, ii., 6, 5.—ἐν Τραπεζούντι μὲν. Opposed to Κοτυριτάς δέ, § 19.—ἀνοίμενοι. "By purchasing them."—καὶ ἀνθ' ὠν ἐτίμησαν, κ. τ. λ. "And, in return for the things in which they
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honored us," &c. Attraction for ἀντὶ τῶν ἀ.—ὄποιων τινῶν ήμῶν ἔτυχον. "What sort of persons they found us!"—πάρεισι γὰρ ἐνθάδε. "For those are here present."—ἡ πόλις. "That city."—ἀν τε εἰς βάρ- 
βαρον γῆν, κ. τ. ὁ. "Whether (we may have come) to either a barba-
rian territory or a Grecian one." Supply ἔλθωμεν. In antithetical
sentences, τε... τε approaches in sense to ἡ... ἡ, vel... vel.

§ 17-19.

Χαλδαίους. The Chaldaei here mentioned are generally suppo-
ded to have been the same with the Chalybes, and a strong argu-
ment in favor of this opinion is drawn from the language of Strabo (xii., p.
549): οἱ δὲ νῦν Χαλδαίοι Χάλυβες τὸ παλαιὸν ἤνωμαζοντο. Xenophon
has before this spoken only once of the Χαλδαῖον, namely, in iv., 3,
4, where he speaks of Χαλδαῖοι μισθοφόροι in the army of Orontas
and Artuchus. 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.—μάλα φοβερώς. "Very formidable."—
πολεμίους ἐκτησώμεθα. "We made our enemies."—τῶν ἐκείνων. "Of
the things belonging to that people." Observe that ἐκείνων does not
agree with, but is governed by, τῶν.—Κοτυρίταις δ’. "As regards,
however, the Cotyorites." A species of accusative absolute, intended
to subserve the purposes of emphasis.—ὑπετέρους εἶλαν. "Are
yours," i.e., your tributaries and dependents.—οὐ γὰρ ὡς φίλοι προ- 
τέρουν ἡμῖν. "For they did not carry themselves as friends toward
us."—ντ’ ἑνώτερον δὲ τῶν παρ’ ὑμῶν ἄρμοστὴν, κ. τ. ὁ. "And they alleged
that the governor from you was the author of these things." More
literally, "they assigned as the cause (αἰτία) of their so doing." The
term ἄρμοστής 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.

ὁ δὲ λέγεις. "As to what you say, however."—ἡμεῖς ἡξιοῦμεν. "We
(merely) required (them)," i.e., thought that we had a good right
to ask.—ἡ ἡμῖς ἐδέχετο αὐτῷ τὸ χωρίον, κ. τ. ὁ. "After what fashion
the place itself received us, after this fashion having entered." Liter-
ally, "after what way." Supply ὀδὸ. The common text spoils the
meaning by inserting a negative before ἐδέχετο. The passage is an
ironical one, and the idea intended to be conveyed is simply this:
"as the Cotyorites did not give us leave to enter, we entered with-
out any longer asking their leave.—τὰ ἐαυτὸν δαπανῶντες. “Spending their own money,” i.e., supporting themselves.—μὴ ἐπὶ τῷ ὕμετρῳ ἀρμοστὴ ὅσιν, κ. τ. λ. “May not be in the power of your governor, but that it may rest with us to carry them away,” &c.—ἐν τῇ τάξει. “In the usual order.”

§ 22, 23.

ἡμεῖς δὲ. “We, on our part.”—πολλαπλασίοις ὑμόν. “Many times more numerous than you.”—ἡμῖν καὶ φίλον ποιήσομεν, κ. τ. λ. Zeune and others make a difficulty here, by following the common punctuation, which places a comma after ἡμῖν, and thus connects the pronoun with δοκῆ; for they maintain that Xenophon would have used the middle voice instead of the active ποιήσομεν. Krüger, accordingly, reads ποιούμεθα, the Attic contracted future middle. But there is no need of any alteration, since we have merely to regard ἡμῖν ποιήσομεν as purposely employed to express a still stronger emphasis than the middle voice alone would have done. Compare Kühner, § 363, 4, ed. Jelf.—τὸν Παφλάγιον. Corylas.—πειρασόμεθα οὖν, κ. τ. λ. This remark alone would prove an effectual one with the Sinopians.

§ 24, 25.

ὅτι φίλον εἰσί. Observe the change of mood from ἕκοιν to εἰσί, and the animated air which the indicative imparts.—τοὺς ἐνθάδε. The Cotyorites.—πολλά τε καὶ φιλικά διελέγοντο. “They conversed about both many and friendly things,” i.e., they had a long and friendly conversation. The best MSS. prefer φιλικά here. Some, however, give εὐπτῆσεως, “they conversed about both many things, and such as concerned both parties.” Compare Luzerne, “ce qui concerneit les uns et les autres.”—τὰ τε ἄλλα καὶ περὶ τῆς λουπῆς, κ. τ. λ. “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 τὰ τε ἄλλα καὶ, k. τ. λ., 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. páракαλέσαντας. "Having called in."—χρήσαντο ἅν ἐδόκοιν εἶναι, κ. τ. λ. "The Sinopians appeared likely to prove useful."—προσέδειν ἐδόκει Συνοπτέων. "There seemed, also, to be a need of the Sinopians."—καὶ ἥξιον, Ἐλλήνας ὄντας Ἐλληνι, 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 Ἐλλήνας ὄντας Ἐλληνι the explanation of Stephens, "ut Graecos se Graecis exhibentes," which appears to be the only true one. Hutchinson, on the contrary, makes Ἐλληνι depend on εἰνοὺς, in which he is followed by Schneider, Bornemann, Buttmann, and others.

§ 3, 4. ἀπελογήσατο περὶ ὅν εἶπεν, κ. τ. λ. "Alleged in his own defense, respecting what he had said, (namely), that they would make the Paphlagonian 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."—ἐπενδύμενος. "Having uttered an imprecation (on his own head)."—πολλά μοι κάγαθα γένοιτο. "May many and good things befall me." Observe the employment of the optative without ἔν, to denote a wish.—αὕτη γὰρ ἦ ἱερὰ ζυμβολῆ, 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 εἶναι.) 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."—ἵνα κομίζησθε. "If you are conveyed."—ἵνα δὲ στέλλησθε. "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.—ἵμας δείησι τοὺς μαχομένους εἶναι. "It will behoove you to be the fighters," i. e., all the trouble will fall upon you.—λεκτέα ἵ γιγνώσκω. "The things which I know must be spoken."—πεδία κάλλιστα. Especially the plains of Themiscyra and Gadilionitis. (Strab., xii., p. 546, 548.)—ὅρη ὑψηλότατα. In particular, Mount Olgasys and Mount Cytorus. (Strab., xii., p. 592.—Plin., H. N., vi., 2.)—οὖ γὰρ ἐστὶν ἄλλη, ἤ ἤ τὰ κέρατα, κ. τ. λ. "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.—κατέχοντες κατέχοντες, κ. τ. λ. "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 Kinneir succeeded in crossing. (Ainsworth, p. 205.)

§ 8.

ιππείαν. "Cavalry." Paphlagonia was a country well adapted for cavalry, and was consequently famed for this species of force.—καὶ νῦν οὕτω οὗ παρεγέννητο, κ. τ. λ. "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 Agisilaus. 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, ἤ φθάσαι λαβόντες. "To gain the mountains secretly, or to anticipate (the enemy) in taking possession of them."—Θερμῶδοντα. 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 Themiscyra in Paphlagonia, then turns to the north, and emptied into the Sinus Amisenus.—Ἰρύν. The Iris also rises in Pontus, and emptied into the Euxine near Amisus. It is called by the Turks Tokatu, but near its mouth it is more usually styled Yeshil Irmak, or the Green River.—"Ἀλν. The Halys rises on the confines of Pontus and Armenia Minor, and enters the Euxine
some distance to the northwest of Amisus. It is now the Kizil Irmak, or Red River.—ως δ’ αὐτως καὶ ὁ Παρθένιος, 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 Amastris. It is now the Bartan, as the modern Greeks term it. The Turkish name, according to Ainsworth, is Su-ehati.

§ 10, 11.
χαλεπην. “Difficult only.”—ἐστιν ἐνθένδε μὲν, κ. τ. λ. “It is in your power to coast along from this quarter to Sinope.”—οὗτο πεζῇ, οὕτε κατὰ θάλασσαν ὑπορία. “There is no want of a passage either by land or by sea.”—φιλίας ἕνεκα τῆς Κορύλα λέγειν. “That he said them through friendship which he had for Corylas.”—πρόξενος. Compare v., 4, 2.

§ 12, 13.
ἡρμηται πορείαν, κ. τ. λ. “Have chosen the mode of prosecuting their route, which you advise.”—οὕτω δὲ ἔχει. “And now the affair stands thus,” i. e., and now the terms on which we will sail away are the following.—ὡς ἕνα μὴ καταλείπῃσθαι ἐνθάδε. “So that not a single one (of us) be left behind here.”—οὕτ, ὦσον μὲν ἄν κρατῶμεν. “That, wherever we may be strongest.”—Ἀποκθενόμεθα. “We shall be caught,” i. e., we shall be found to be.—ἐν ἄνθρωπον χώρα. “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 μάλα ήδη διὰ τὴν τριβὴν Ικανοῦς. “And now, through exercise very efficient.”—ἐνθάδε οὐκ ἄν ὀπτ’ 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 ἄν αὐτῷ ἔδοκεν. “It seemed to him likely to become.”—τοὺς περιοικοῦντας. These being neither brave nor skilled in war.—καὶ ἐπὶ τοῦτοις ἔδυτο. “And, with this view, he inspected the entrails,” i. e., of a victim which he caused to be sacrificed for this purpose.—Σωλάνων καλέσας. Compare i., 7, 18.—καταμείνῃ πον. “May settle somewhere (away from home).”—καταμεῖναι. “To remain (where it now is).”
\section*{Chapter VI.}

\section*{§ 18-20.}

οὖς ἔλαβε δαρεικοῦς. For τοὺς δαρεικοῦς οὖς ἔλαβε.—ὅτε 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.—Δαρδανέως. Compare iii., 1, 47.—εἰ μὴ ἐκποροοῦσι, κ. τ. λ. "Unless they shall supply pay to the army, so that they have provisions when sailing out."—ὅτι κινδυνεύει 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 ὅτι. When ὅτι or ὥς 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 ἀπόστλῳ ἤχειν τὰ ἐπιτήδεια. "Both how to have provisions in our sail homeward."—τοὺς οἶκοι. Referring to those who composed their families.—τῆς κύκλω 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.—πλοῦτα δ' ὑμῖν πώμεστιν. "Ships are thereupon ready for you," i. e., here are ships ready for you. The particle δέ, which marks the apodosis here, is extremely awkward. Leunclavius conjectures ὅτι, which Hutchinson adopts.

\section*{§ 21-24.}

τὰ αὖτὰ ταῦτα ἐροῦντα. "To tell these same things," i. e., to confirm the account of the merchants.—προστατεύσας. "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.—οὖ δὲι προσέχειν τῷ μονῆ. "We ought not to think of staying here." Supply τὸν νοῦν after προσέχειν, and compare Sturz, Lex. Xen., s. v.—τῆς Ἑλλάδος περὶ πλείωνος. "Of more value than Greece."—ἀπὸ νομισμάτων μαθοφορών, 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 νομισμάτων, connecting it with ἐκπλήσσε; but compare § 31.—Κυζικηνόν. Supply στατήρα. The Cyzicene, or Cyzicenian satyr, was a gold coin, so called from the city of Cyzicus. Its value was twenty-eight Attic drachmae, or somewhat over $4.75.—ὑπάρξει ύμίν. "Will be at your service." Compare Krüger, "Wird zu Diensten sein."—ἐμπευρος. "Familiar with."—τῆς Φαρναβάζου ἀρχης. The satrapy of Dascylis, compre-
heeding the provinces just named, together with Bithynia.—τὰ μέν . . . τὰ δέ. "Partly . . . partly."—Δερκυλίδης. When Dercyllidas was the Spartan harmost at Abydus.

§ 25-27.

περὶ στρατηγίας. "About the command of the army."—Χερρόνησον. The Thracian Chersonese is meant, the peninsula of Thrace between the Sinus Melas and the Hellespont, a tract of country remarkable for its fertility.—ὁστε τῷ βοολόμενῳ ἐνοικεῖν. "So that it will be in the power of him wishing it to dwell therein." Supply ἐσεσθαί from the previous clause. (Weiske, ad loc.)—μαστεύειν. "To seek for it," i. e., for this land.—ξετε δ' ἄν, ἔφη, ἐκεῖ γένησθαι. "But until, added he, you may get there."—ὁστε ἐκπλεῖν. "So that they sailed," i. e., provided they sailed.—ἐν τούτῳ. "Meanwhile."—ὡς δεινὸν εἴη ἴδια, 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 those things which," &c. Observe the construction of τυγχάνω with the participle.—ἀρχεσθαί λέγειν. "To begin to speak."—τό μὲν μέγιστον. "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.—ἐπισυναλι. "Plotting."—ὡς ὁρα γιγνώσκων. "As knowing, forsooth."—ἐξῆνεγε καὶ τῶν λόγων. "For he circulated the report." Literally, "he brought out (i. e., published) the report."—τοῦτ' ἄν ἐκκόπουν, 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 νομιμια. Compare § 23.—σωζόμενοι, ἐνθα βουλόμεθα. "That we, being safely conveyed (to that quarter) where we wish (to be)." Supply ἐπτάδα after σωζόμενος.—πορείας. A much neater reading than ὀπτηρίας, though the latter is preferred by Dindorf.—ἐκείνης τῆς διανοίας. "From that idea of mine," i. e., of remaining and settling here.—ταῦτα πράττειν. Referring to his plan of settling.—ἀναπάθεσθαι χρήναι. Several editors object to ἀναπάθεσθαι here, on the ground that ἀναπάθομαι is never employed for the simple παύομαι,
and they therefore read παίδεσθαι. As regards the tense, however, the aorist is certainly preferable, since the reference is to an instantaneous action. With regard to ἀναπαύομαι itself, it may be remarked, that Xenophon probably means it to be more emphatic here than the simple verb would have been.—οἷον μὲν ὄντες πολλοὶ. “Being many together.”—ἀν εἶναι. “Likely to be.”—ἐν γὰρ τῷ κράτειν, κ. τ. λ. “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 μικρὰ γενομένης τῆς ὀνύματος. “And your force having been made into small portions,” i. e., broken up into small parties.—οὕτε χαίροντες ἀν ἀπαλλάξασθε. “Nor would you be likely to depart with impunity,” i. e., uninjured. Literally, “rejoicing.” Compare Krüg., ad loc.—δοκεῖ ὃν μοι, ἄπερ ὑμῖν. “(The same things), then, seem good to me which (do to) you.”—ἡ ἀπολύτων τίνα ληφθῇ. “Or be caught leaving any one behind.”—κρίνεσθαι αὐτὸν, κ. τ. λ. Xenophon evidently seeks to retaliate here on Silanus and his other adversaries. (Haken, ii., p. 168.)

§ 34, 35.

ἐπεχείρει λέγειν. “Attempted to show.”—οὐκ ἤνείχοντο. “Did not endure it.”—καὶ Ξενοφόν αὐτός, κ. τ. λ. “And that Xenophon himself had put it to vote.”—τὰ δὲ χρήματα, κ. τ. λ. “But the money of the pay, which they had promised to Timasion and Thorax, they had proved false about.” The common text has μισθοφορᾶς. 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.”—οἷς ἀνεκοινοῦστο, κ. τ. λ. “Unto whom they used to communicate what they were before this attempting to bring about.” The editions generally give ἀνακεκοίνων; but the imperfect, the reading of one of the best MSS., seems decidedly preferable.—δὲ Χειρισόφω ὑπεστρατήγει. “Who commanded under Cheirisophus.”—εἰς Φάσιν. Compare iv., 6, 4.—Αἴτητον νικοῦσιν. “A grandson of Ἑκέτες.” Strabo says, that the name Ἑκέτες was a common one for the monarchs of Colchis (ἐπιχώριον 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.

ηαυτα ἄνεπυθοντο πραττόμενα. "Heard that these things were doing." —λέγει. "They tell them." —καὶ εἰδὼλοι εἰγίνοντο, κ. τ. λ. "And gatherings began to take place, and rings to be formed." Literally, "and rings to stand together." —καὶ μάλα φθεροὶ ἔσαν 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.) —ἀγορανόμους. These ἀγορανόμους 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 soldiers,—ἐγιαγεῖν αὐτῶν ἄγορά. "To convene an assembly of them." This is the only instance in Xenophon where ἄγορα occurs in the sense of ἐκκλησία. This signification is much more frequent in Epic than in Attic Greek.—τῶν μὲν στρατηγῶν οὗ κατηγόρει, 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.

οὗτως αὐτοῖς χρήσθη, ὃς ερ ἄξιον. "So treat them even as is fitting." —ἐφη. "Continued he." —τοῦται λείπει χρόνῳ. "(He must go) the contrary direction, toward the east." Supply δεῖ πορεύεσθαι.—ὡς ἡλιος, ἐνθεν μὲν ἄνίσχει, 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 ἄνίσχει, δύται μὲν ἐντάθα, ἐνθα δὲ δύται, ἄνίσχει δ' ἐντεύθεν. (Melet. Crit., p. 111.) Weiske, also, has a different lection, namely, ἐνθα μὲν ἄνίσχει, δύται δ' ἐντάθα: ἐνθεν δὲ δύται, ἄνίσχει δ' ἐντεύθεν; and he supposes that
the speaker called in gesture to make his meaning clearer.—διὶ βο-
ρεάς μὲν ἐξ ὥ, κ. τ. λ. Compare Polybius (ii., 44, 10): εἰσάγει μὲν ἐκς
τοῦ Πόντου Νότος, ἐξάγει δὲ Βορέας.—ὡς καλοὶ πλοῖοι εἰσίν, κ. τ. λ.
“That it is fair sailing for Greece.” Literally, “that there are fair
sailings,” &c.—εἰςων ὅπως τις. “Is it possible that any one.” (Com-
pare Kühner, § 817, Obs. 4.)—ώστε ἐμβαίνειν. Supply εἰς τὰ πλοῖα.

§ 8-10.

ἀλλὰ γάρ, 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 there
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 ἐμβιβάω.—ποῖω
δ’ ύμιες ἔξαπατηθέντας, 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 ἀποβαίνομεν. “And, as a
matter of course, we land.” Observe the force of δή.—ῄσομαι εἰς.
“Will be only a single individual.”—πώς οὖν. “On what grounds,
then.”—ἡ οὖτω περί αὐτοῦ, κ. τ. λ. “Than for planning thus concern-
ing both himself and you.”—εἰ τίς τι ἁγαθὸν δύναται. Supply λέγειν.
—ἡ ἐγραφορέναι περὶ τῆς ύμετέρας, κ. τ. λ. “Or from watching for
your safety, if caring (for it).”—ἐγὼ τινὶ ἐμποδοῦν εἰμὶ; “Am I a hin-
derance to any one?” i. e., do I stand in any one’s way?—παρίσι, ἄρ-
χέω. “I yield to him; let him command.” Compare Halbkart: “Ich
mache ihm Platz.”

§ 11-13.

ἀλλὰ γάρ. Compare iii., 2, 25.—αὐτὸς ἐξαπατηθῆναι ἂν 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 ἂν is to be repeated with ἐξ-
απατῆσαι.—ὅταν δὲ τούτων ἄλλας ἔχετε. “And when you shall have
enough of these things,” i. e., shall have been satisfied on this head.—
ὁλον ὀρῶ 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
ὑποδεικνύων, as referring to something that shows itself by little and
little, that is, in the present instance, by various indications through-
out the army. (Krüg., ad loc.)—λέγειν. "To say on."—οτί χωρίς ἤν ἐν τοῖς ὀρεσί, κ. τ. λ. "That there were places in the mountains belonging to the barbarians."—αλλα ἐν εἰχὼν. Attraction, for ἀλλα τῶν ἢ εἰχὼν.—αὐτέῳ τούτῳ. The common text has ἀείθες. Dindorf reads ἀπήλθον, from some of the MSS. The lection which we have adopted is the conjecture of Lion. We might endure ἀπήλθον if δοκεί preceded.

§ 14–16.

τοῦτο καταμαθὼν ὅτε εἶη. For καταμαθὼν ὅτε τοῦτο εἶη.—διὰ τὸ φιλίων νομίζειν είναι. "Through its thinking that it was on friendly terms with us."—ἐν ζ ἑτύχανον οἱ ξύσκηνοι, κ. τ. λ. "In which his com-

rades happened to be sailing past."—ξυνωμολόγησαν. "Had concerted."—πορεύομενον δ' αὐτῶν φθάνει, 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.—ξυστάντες. "Having come together."—ἀπὸ ἵσχυ-

ῥῶν τῶν. "From their strong-holds."

§ 17, 18.

ἐν τῇ ἡμέρᾳ, ἦ. "On the day on which." Supply ἐν with ἦ, 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 Schaeft., ad Ed. Col., 749.)—τῶν πλεόντων. Referring to those who, in chap. iv., 1, are said ἐκ Κερασοῦντος κατὰ ἡδάλατταν κοιμίζεσθαι.—οὕτω ἀνηγμένοι. "Not having yet weighed anchor." Supply τῶν ἀγκώρας.—πρῶς τὸ κοινὸν τὸ ἡμέτερον. "To our public council," i. e., to the council of the Grecian commanders. Compare Sturz, Lex. Xcn., "ad nostrum consilium publicum."—τῷ ἡμῖν δόξειν. "Why it had appeared good unto us."—ἐπεὶ μὲν τοι σφείς λέγειν, ἐφάσαν, κ. τ. λ. "They (the Cerasuntians) said that when they told them, however, that the thing had not proceeded from," &c. Ob-

serve that σφείς and ἐφάσαν both refer to the inhabitants of Cerasus, and therefore the nominative is employed with the infinitive. The common text has σφαίς, for which Schaefer conjectured σφείς. 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 also in the protasis."—καὶ τοῦς νεκροὺς κελεύειν αὐτῶν, κ. τ. λ. "And that they invited those who desired this to take and bury their dead."
§ 19-22.

τόν δ’ ἀποφυγόντων τινές, κ. τ. λ. Referring to the party that had gone out with Clearetus.—ἀισθόμενοι δὲ τῶν βαρβάρων. A change to the recta oratio. Why the writer did not say αἰσθομένους δὲ . . . τολμήσατι, the accusative βαρβάρους sufficiently indicates.—οἱ τῶν Ἑλλήνων νεκροί. Those who had fallen in the affray between Clearetus and the barbarians.—ἐξωθεὶν τῶν ὀπλῶν Compare note on πρὸ τῶν ὀπλῶν, ii., 4, 15.—παίε, παίε, βάλλε, βάλλε. “Hit, hit, fling, fling.” Compare Aristophanes, Acharn., 269, seq.—ός ὁν καὶ ἔωρακότες, κ. τ. λ. “As having, also, seen the affair at home.” Literally, “with them.” From the frequent use of the formula ὁν καὶ in Greek, it lost its proper force, and assumed, as here, an adverbial meaning, quasi. In strictness, however, ἄποστοροίεν is understood. (Kühner, § 430.—Krüg., ad loc.)


dεινότατα ποιούσι τὸ στράτευμα. “Treat the army most dreadfully.” Compare, as regards the term ἄγορανώμος, the note on § 2.—ἐνερταί. We have here, as well as in εἰσθαί further on, given the stronger form of expression. The common text has ἐνερταί and ἐσθαί. —καὶ τούτων ἵνα δοκείτε; “And what think you of these persons?” i. e., what think you of their flight? Compare the explanation of Krüger: “Was meint ihr von diesen? i. e., quid de eorum fugā censetis?”—ἐδείσαν δὲ μὴ λύτα, κ. τ. λ. “They feared, however, lest some madness had fallen upon us, as (is wont to do) upon dogs.”—εἰ οὖν ταύτα τοιαύτα ἑσταί, 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.

§ 27-29.

ὑμεῖς 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 οὐδεμίᾳ χώρᾳ. “In no estimation.” Compare note on ἐν ἀνδραπόδων χώρᾳ, chap. vi., § 5.—ἀκριτον. “Untried.”—ἡν ὣς 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.—οἷς δὲ ψίνι καὶ διαπεράχασι, 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.

"Have brought it about that, for you alone of the Greeks, it is not safe to go to Cerasus, unless with a strong force."—κελέλον δάπτειν. "Bade you bury," i. e., gave you permission to bury.—ξιν κηρυκία. "With a herald's wand," i. e., through the agency of a herald; or, though a herald be sent. The κηρύκιαν was the staff or mace carried by heralds and ambassadors in time of war. (Pollux, Onom., viii., 138.)—άλλ' ἡμεῖς Κερασοντίων, κ. τ. λ. "(No one, indeed, appeared to us likely to do this, but we ourselves entreated the Cerasuntians to bury them." Compare the explanation of Krüger: "Ante hæc tale quid subaudiemund: nos quidem hanc legationem neminem obiturum putabamus, sed," &c.—δοξάτω ὑμῖν. "Let them be sanctioned by you." Literally, "let them appear good to you."—καὶ φυλακὴν ἓδη ποίησα τις, κ. τ. λ. "One may both set a guard in private (for himself), and may endeavor to lodge, having the strong places over his right." Bornemann takes the meaning to be, "occupying strong and lofty places," but it is more probable that Krüger's opinion is correct, namely, that either ἐργανά or else ὑπερθέξια must be removed from the text. (de Authent., p. 38.)

§ 32, 33.

σκοπεῖτε παῦλον τινα αὐτῶν. "Meditate some cessation of them." Literally, "look out for," &c.—ἢδεως. "With cheerfulness," i. e., with the cheerful certainty of propitiating them by the act.—ἀνομίαν. "Lawlessness."—ἣν περὶ τὰ μέγιστα τοιαῦτα, &c. "If we appear trespassing in regard to such matters (that are) of the greatest importance." Krüger explains τὰ μέγιστα by "jus 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 ἀγορανόμοι is also alluded to.—ὁ δὲ ὁ πάντων οἴμωθα, κ. τ. λ. "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 ἐνρατῆθα before ὦ, and refer this last to the land of Greece. Lion, by a harsher construction, refers ὦ, which he makes a relative pronoun, to ἐπαίνον, and construes as follows: τις ἤν ἡμᾶς . . . . . . ἐπανέσει (τῶν ἐπαίνων) ὦ ἐπαίνον πάντων οἴμωθα τεῦξεσθαι; Krüger sides with Lion; but Dindorf, Bornemann, and Poppo are in favor of the first explanation.

§ 34, 35.

toῖς μὲν τούτων ἄρξαντας, κ. τ. λ. "That the persons who began
these things should suffer punishment."—ἀνομίας ἀρέται. "To begin any lawlessness (of the kind)."—ἐπὶ θανάτῳ. Compare i., 6, 10.—ἑκ δίκας πάντας καταστήσας. "Should bring all to trial."—ἐίναι δὲ δίκαις. "And that there should be a trial."—καθήραι τὸ αστράτευμα. The ancient Greeks and Romans employed purification for many purposes, but chiefly to remove the pollution of human blood. (Balfour, ad loc.)

CHAPTER VIII.

§ 1, 2.

δίκην ὑποσχεῖν. "Should undergo a trial," i. e., should undertake to give a satisfactory account.—καὶ διδόντων. "And they giving (an account of their conduct)." Supply δίκην.—ἄφλε 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 minae." Verbs of accusing, criminating, condemning, fining, &c., take a genitive of the offense, and hence we have φυλακῆς here after ὄφλε. (Matthiae, § 369. Kühner, § 501.) The term γαυλικός means, "of, or belonging to a γαυλός," and γαυλός, in this sense, denotes, properly, "a round-built, Phænician 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 ἀγώγιμα. 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 embezzlement of part of these effects to take place. (Spelman, ad loc.)—εἰκοστὶ μνᾶς. Twenty minae would amount to §352, the mina being equivalent to §17 60.—κατημέλει. "He neglected his duty."—καὶ ὃς ὑθρίζοντος τὴν κατηγορίαν ἐποιούντο. "And they brought an impeachment against him as acting insolently."—δοσον καὶ τῷ ῥίγει ἀπόλλυμεθα. "Where we were even perishing with the cold."

§ 3, 4.

οἷον λέγεις. Attraction for οἷον λέγεις.—οἷον δὲ μηδ’ ὁφραίνεσθαι παρόν. "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.—ἀπαγορεύοντων. Supply ἡμῶν.—οἷς φασίν ὑπὸ τῆς ὑδρεώς, 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
an inbred viciousness that no fatigue can subdue it. Xenophon, therefore, means, that he must have been more vicious even than the ass, if he could at such a time as this have been insolent toward any one.—ἐκ τίνος. "In consequence of what."—ἀλλ' ἀπήτουν, κ. τ. λ. "Well, then, did I reclaim something; or (did I strike you) while quarreling," &c. Supply ἐπαίνον before μαχόμενος. Observe here the employment of ἀλλὰ in rapid interrogations, where all after the first ἀλλὰ may be rendered by "or," and compare Hartung, ii., 38, 43.—ἀλλὰ μεθύων ἐπαράμηνα. "Or did I, being in liquor, act turbulently toward you?"

§ 5-7.

ei ὀπλιτεύον. "Whether he served as a heavy-armed man."—ἐκλαύνειν. Depending on ἔφη understood. The common text has ἠλαυνὼν, which is less elegant.—ταχθεὶς ὑπὸ τῶν συνκόρων. "Having been appointed (so to do) by his comrades."—ὁ τῶν κάμνοντα ἀπάγων. "That carried away the sick man."—διέφρυα. "You threw away."—τοιαύτη τις ἐγένετο. "Was somewhat as follows."—διέδοξα ἄλλοις ἄγειν. "I distributed it among others to carry."—ἐπει. "When."—καὶ γὰρ ἄξιον. "For it is even worth your while."

§ 8-11.

κατελείπετο. "Was getting left behind."—τοσοῦτον. "So far (only)." Equivalent to τοσοῦτον μόνον.—ἐπεὶ προβαλμεφᾶ σε. "After I had sent you forward." Observe that προβαλμεφᾶ is, by Attic construction, for προβαλμεφα.—ὡς κατορζουντα. "As about to inter."—συννεκαψε τὸ σκέλος. "Drew up his leg." Literally, "bent together his leg."—ὁπόσα γε βούλεται, κ. τ. λ. "As much as he pleases, since I, at least, shall not carry him." Compare the explanation of Muretus: "Vivat sane quantum vult; nam ego quidem eum hinc non aveham." For this brutal speech Xenophon struck him.—ἐδοξάζα 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.—ἡττῶν τι ἀπέθανεν, ἐπεὶ ἔγώ, κ. τ. λ. "Did he die any the less, after I showed him to you again," i.e., did 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 ἑνεκα. "On this account."

§ 12, 13.

tοῦτον μὲν ἀνέκραγον πάντες, κ. τ. λ. "All cried out that he had struck this fellow (too) few (blows)," Supply πληγάς after ὀλέγας.—ἀμαζίας. "Disorderly behavior."—ὅσοις σώζεσθαι μὲν ἤρκει δι' ἡμᾶς, κ. τ. λ. "As many as were content to be saved by us, we both marching
in 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 ἰόντων καὶ μαχομένων (supply ἡμῶν), where we would expect the accusative, agreeing with ἡμᾶς. 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, Minerv., vol. i., p. 234, ed. Lips.

§ 14-16.


§ 17-19.

eἰ δὲ ἐπὶ τοῖς πολεμίωσι, κ. τ. λ. “But if they had got into the power of the enemy, what harm could they have endured of such magnitude, for which they could have claimed to obtain satisfaction?” i. e., having suffered even the greatest injuries, they would have been unable to obtain redress.—ἀπλοῦς. “Is a frank one,” i. e., I attempt no disguise, and the case needs none.—ἀξιὼ ὑπέχειν δίκην, κ. τ. λ. “I claim to undergo punishment, such as parents render to sons,” &c. Supply ὑπέχουσι διὸδοσι. The remark is ironical, of course.—καὶ οίνον πλεῖον πίνω. “And drink more wine.”—ἐν εὐδίᾳ γὰρ ὅρῳ ὑμᾶς. “For now I see you in a calm,” i. e., enjoying calm weather, all tempests having passed away.

§ 20-22.

καὶ θάλαττα μεγάλὴ ἐπιφέρηται. “And a towering 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 νεύματος μόνον ἐνεκα. “Even for a mere nod,” i. e., even for the merest slip, the slightest
deviation from orders.—πρωρεύς. “The officer stationed forward.”
By πρωρεύς 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.)—κυβέρνητης. “The steersman.”
He had an elevated seat on the stern. (Dict. Ant., l. c.)—ικανά γὰρ ἐν τῷ τοιοῦτῳ, κ. τ. λ. “For, at such a juncture, even small things err’d in are sufficient to ruin all.”—ἐξοντες ξίφη, οὐ ψήφους, 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.—ἐξονσίαν ἐποίησατο τοῖς κακοῖς αὐτῶν. “You gave license to the bad among them.” Observe that αὐτῶν is here equivalent to τῶν ἀτακτοῦντων, since τῶν ἀτακτοῦντα, which precedes, is to be taken collectively.—ἐκώντες. “By permitting,” i. e., by not aiding me in punishing them.

§ 23, 24.

διεμάχετο, ώς κάμνων, κ. τ. λ. “Struggled hard not to carry his shield, as being a sick man,” i. e., alleging that he was sick.—ἀποδέδυκεν. “He has stripped,” i. e., he has shown life and activity enough in stripping them of their effects.—τοῦτῳ τῶν αναντία 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 τοῦτῳ the remoter object in the dative, but the accusative immediately after in κόνας.
This joining of different constructions offends some of the commentators, and they adopt τοῦτον 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, ed. 2), where many similar instances are given.—διδέασι. “They tie up.” The common reading is δεσμευόμαι, which Porson altered to διδέασι, 3d plur. pres. indic. of δίδημοι, 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; Διδέασι. δεσμευόμαι. Observe that διδέασι, from δίδημοι, follows the analogy of τίθεασι, 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 poetic and Doric forms; a remark which Carmichael (p. 74), by a singular oversight, ascribes to Porson himself.

§ 25.

ιλλὰ γάρ. Compare iii., 2, 26.—εἰ μὲν τίνι ἵμων ἀπηχθόμην. “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.—χειμῶνα. "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 συνεξεπόρησα, which Wells, Hutchinson, Zeune, and Weiske, following Stephens, changed into συνεξεπόρισα. Porson, however, condemns this last as decidedly barbarous, and gives συνεξεπόρισα 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.—ἀνεμίσυνησκον. "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 περιεγένετο ὡς τε καλὸς 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 evasit, ut pulchre se haberent omnia."
BOOK VI.

CHAPTER I.

§ 1. *ἐκ τούτου δὲ ἐν 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, interrupts the narrative, and is omitted in four of the better class of MSS.; and, in the next, we find Athenaeus (xi., p. 476, c.) 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.—ἐκλότευν. "Intercepted by stealth," i. e., stole them away and sold them as slaves. The common text has ἐκλότευν, for which we have given ἐκλότευν on Porson's authority, from Suidas and two of the MSS.—τοὺς πρόσω σκηνούντας. "Those who lodged far off."

§ 2-4. ἐξοντας ἔπους, κ. τ. λ. These were intended as presents for the Greeks.—ἐπὶ ἡξενία. "At a hospitable table." Supply τραπέζι. —δικαιότατος. The common text has ἔδοκεν δικαιότατον. Xenophon very probably wrote ἐπιτρέψεως. —τῶν αἰχμαλώτων. "Of those that had been captured." Supply βοῶν. The common text has ὰνδεικτες δὲ τῶν αἰχμαλώτων βοῶν.—κατακείμενοι εἰν σκίμπωσιν. "Reclining on couches."—κερατίνων ποτηρίων. "Horn cups," i. e., cups made out of the horns of animals.

§ 5. ἐπεὶ δὲ σπονδαὶ τ' ἐγένοντο, κ. τ. λ. "But when the libations had been performed, and they had sung a pean." 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" (άγαθοι δαίμονες), and was usually accompanied with the singing of the παιαν and the playing of pipes. After this libation, mixed wine was brought in, and with their first cup the guests drank to Δός Σωτήρος. (Dict. Ant., p. 345. Compare Becker's Charicles, p. 251.)—πρὸς αὐλόν. "To a pipe." The term αὐλός 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 ἀνδρα. "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. Buttmann conjectures, therefore, πεπλήχθαι, but without any necessity. (Irreg. Verbs, p. 215, ed. Fish.—Compare Poppo, ad loc.)—τεχνικὸς πως. "In an artificial sort of way," i. e., displaying a sort of artistic skill, as acting a part.

§ 6-8.

ὅ μεν. The victor.—δῶν τὸν 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.—Αἰναῖνες. Compare i., 2, 6.—Μάγνητες. "Magnesians." Natives of Magnesia, a territory of Thessaly, on the eastern coast, between the chain of Ossa and the sea.—τὴν καρπαίαν. "The dance called Carpean." Supply ὀρχήσων. The Carpea was a dance of the mimic class, and peculiar to the Thessalians, in which a husbandman (γεωργός) scuffles with a robber (λῃστής), both parties being armed. It is described by Maximus Tyrius, Diss. xii., p. 128, ed. Davies, though less in detail than by Xenophon.—ἐν ῥυθμῷ πρὸς τὸν αὐλόν. "Keeping time to the pipe."—δῆσας τὸν ἀνδρα, κ. τ. λ. The same as δῆσας τὸν ἀνδρα, αὐτὸν τε καὶ τὸ ζεῦγος ἀπάγει.—τὸν λῃστήν. Supply νικά.—παρὰ τοὺς βοῦς ζεῦγας. "Having yoked him by the side of his oxen."

§ 9.

tοτὲ μεν .... τοτὲ δὲ .... τοτὲ δ'. "At one time .... at another, .... and then again."—ὡς δός ἀντιτατομένων μιμοῦνος. "Mimicking as if two were engaged against him."—καὶ ξεκυμβίστα. "He whirled around, and (then) throw summersets," i. e., threw him-
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self heels over head. Xenophon, in another part of his writings (Conviv., iii., 11), speaks of tumbling performed over swords placed upright, and he says that the dancer εἰς ταύτα ἐκνβίστα τε καὶ ἐξεκνβίστα ύπερ αὐτῶν. The first of these movements (ἐκνβίστα), 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-

εκνβίστα) consisted in the performer’s throwing himself back again upon his feet, and resuming the upright posture. If this be so, Krüger’s suggestion may be a correct one, that the words ἐκνβίστα τε καὶ may have been dropped from the present passage of the Anabasis.

§ 10, 11.

τὸ Περσικὸν. “The Persian dance.” Supply ὄρχημα. 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 ὄκλασμα that was given to it commonly, from ὄκλαξω, “to crouch down on bended knee.” A description of it is given by Heliodorus, iv., 17. Compare Jul. Poll., iv., 100.—ὄκλαξε. “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.—ὁσῶν 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-
pare, as regards the ἐνόπλιος ὑθμός, the scholiast on Aristophanes (Nub., 651), who describes it as εἶδος ὑθμοῦ πρὸς ὅν ὄρχουντο σείωντες τὰ διπλα, 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 πρὸς τοὺς θεοὺς προφόδους. “In the processions to the gods.” By πρόσοδος is here meant a solemn procession to a temple, accompanied by singing and music.—δεινὰ ἐποιοῦντο πάσας τὰς ὄρχησεις, 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 ἴγείσθαι, or putare. (Krüger, ad loc.)

§ 12, 13.

πεπαμένον ὄρχηστρίδα. “Who possessed a female dancer.”—σκευ-ώσας. “Having equipped her.”—πρυφίκην. “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 (ω-), which must be connected with this dance; and from the same source came also the Proceleusmatic (ω-ω-ω), 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.)—συνεμάχοντο αὐτοῖς. “Fought along with them,” i. e., in their company.—ὅτι αὐταί καὶ αἱ τρεφόμεναι, κ. τ. λ. “That these were even they who had repulsed the king from the camp.” Compare the remark of Krüger: “Jocose exagerat qua, i., 10, 3, narrata sunt.”

§ 15.

Σινώπην. Sinope was a city of Paphlagonia, on 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 Sinub. (Ainsworth, p. 211, seq.—Hamilton, i., p. 307.)—'Αρμένην 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, Periél., p. 127; Marcian., p. 72.) It was a place of so little note or traffic, that it gave rise to the proverb "Ος ἐργον ὅπως εἶχε 'Αρμένην τεῖχισεν. The modern Ak-Liman corresponds to the ancient site. (Mannert, vi., 3, p. 16.)—Παφλαγονίκη. Supply χώρ. — μεδίμνον. 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.

προεδροκών. "Expected."—'Αναξίθιος. Compare v., 1, 4.—μισθοφορίαν. "Pay."—ὡς ἐδόκουν. "As they seemed."—εἰς οὗτος. "It occurred to them."—ἡ πολυμορφίας οὖσης. "Than if a command vested in many existed."—χρήσατη τὸ στρατεύματι. "To use the army to some purpose."—ἡπτον ἀν ύστεριζειν. "There would be less coming late," i. e., less delay.—ἐκ τῆς νικώσης. "In accordance with the opinion that prevailed," i. e., the opinion which had the greater number of votes in its favor.—ἐτράποντο. "They turned their eyes." Literally, "they turned themselves."—οὗτο γεγόνασθε. "Is of this opinion."—ἐπειθὲν αὐτὸν υποστήσας τὴν ἥρχην. "Endeavored to persuade him to undertake the command."—πῇ μὲν. "On the one hand." This, instead of being followed by τῇ δὲ, has ὡστέ δὲ corresponding to it in § 21.—πρὸς τοὺς φίλους. "Before his friends."—τυχών. "Perhaps." Commonly regarded as an adverb, but strictly the accus. neut. of 2d. aor. part. act. of τυχάνω, used absolutely like ἔξων, παρόν, &c.

§ 21-23.

αὐτοκράτορα γενέσθαι ἄρχοντα. "To become commander in chief."—δὴ τὸ μέλλον ἐξει. "How the future will hold."—τὴν προεργασμένην δόξαν. "His fore-earned reputation," i. e., that which he had acquired in the previous part of the expedition.—διαπορομένω διακρίναι. "Being at a loss how to decide."—παραστησάμενος. "Having placed by the altar."—ἐθύνον. "He sacrificed." The middle voice is here employed, because an inspection of enthrails was connected with this sacrifice.—πέπερ αὐτῷ μαντευτός ἦν 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 ὡπερ (ὅτεν)
aevtq mautevtoy yv ek Delefwv.—tò ònarp. Compare iii., 1, 11.—òte hrêteto épi, k. t. ë. "When he began to set himself to take charge, with others, of the army."—nvstthetomenvos. "In order to meet." Compare iii., 1, 8.—tavnò deziw vheugyémonw. "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.—òtseper. Hutchinson conjectures òntper. The anacoluthon, however, ought not to be interfered with. The writer begins the sentence as if he were going to subjoin mégan mèn oïwvn, k. t. ë., but, as this would be somewhat harsh, he adapts what follows, not to òtseper, but to the nearer èlgev. (Krug., ad loc.)

ovk lôiwtikos. "Not appertaining to the fortunes of a private individual." Compare Krüger: "Non privati hominis fortunam portendens." This the priest inferred from its being the bird of Jove.—éptiponos. "Toilsome," i. e., portending toil.—mállasta épurtwthwai. "Mostly set upon," i. e., are most accustomed to attack.—hrmatwtnikov. "Indicative of wealth," i. e., portending gain.—tòv ýwv ùetov petómenon, k. t. ë. "For that the eagle, flying about, rather obtained its sustenance (merely)."

§ 24, 25.

Ov'to ò. Observe that the particle ò here resumes the narrative interrupted at § 23.—prosdéisthai. "To desire."—ou'tws ýgéneto. "Thus fell out."—aipresthai. "Should be chosen."—proébállointo. "They proposed."—dipýpsidzov. "Should put it to the vote.

§ 26-28.

kai xáryn éxw. "And bear gratitude," i. e., and thank you.—aítion. "The author."—tò mènto év prokethvai. "My being preferred, however."—állì õptov õn õia toùtò, k. t. ë. "But (it rather seems) that you will, on this account, the less obtain it," &c.—òv péavn tì ãsphalèz. "Not at all safe." Literally, "not in any respect very safe." In such formulas tì is to be connected with the negative.—òv próðehn epaú̂santpò pemofúntes, k. t. ë. Alluding to the Peloponnesian war, and its disastrous termination for Athens.—ýgyemònas eínai. The condition of peace, imposed at the end of the Peloponnesian war, is thus expressed by Xenophon (Hist. Gr., ii., 2, 20); ("Athetaioi) tòn autòv (Lakédaimonious) éxthront kan filon vofikoùntas Lakédaimonious épeithai kai katà yéw kai katà òhalattan õpov õn òglyw. —óvkti péra. "No longer beyond this." The employment of péra to indicate time, is comparatively rare.—dókoithi õpov õnavaîmen, k. t. ë. "Should seem, where I might be able, there to make their dignity null, I am apprehensive of this, lest I should quickly be sobered." Porson
thinks that ἀν ought to be thrown out of the text here, as having arisen from a repetition of the final syllable of Λιαν, it being unusual for ἀν to be construed with μή and the optative. But consult Bornemann, ad loc.

§ 29—31.

στασιώζοντα. "Exciting faction."—τίνα. He appears, as Krüger remarks, to mean Cheirisophus, whom, in order not to offend him, he speaks of, not as στασιώζοντα, but ἥχθωμεν.—ἀυτόν. Meaning Xenophon.—εἰ ὅντως ἔχει. "If the matter stands thus," i. e., for the case to be thus.—ὡς ὁργιόνται Λακεδαμόνοι, κ. τ. λ. "Since (thus) the Lacedaemonians will be in a rage, even if persons having met to sup together do not choose a Lacedemonian as president of the banquet," i. e., as toast-master.—λοχαγείν. "To lead companies," i. e., to be λοχαγοί.—πλείονος ἐνόσων. "That there was need of more speaking," i. e., of other arguments besides those which he had employed.—θεοὺς πάντας καὶ πάσας. "By all the gods and goddesses." Compare Kühner, § 566, 2.—ὡςτε καὶ ιδιώτην ἂν γνώναι. "That even a private individual might know it," i. e., a person who was not a priest or professional soothsayer.—τὴς 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.—δ' ἐφ. The reference is to Dexippus.—αὐτόν. Referring to Xenophon.—καὶ ἐγὼ πειράσομαι. "I also will try."—ἐκὼ πλοῖος ὤ. "If there be a sailing," i. e., if there be sailing weather.—ἐκείσε κατασχέιν. "To arrive at that place."

CHAPTER II.

§ 1.

τὴν Ἰασονίαν ὑκτὴν. "The Jasonian shore." Larcher conjectures ἀκρίν, 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 Parthenius, 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 παρατέλεωτες, and to extend to τοῦτον δὲ inclusive, and we have so marked it in our text. (Compare Bornemann, and Schneider, ad loc.; Halbkart, p. 243, note; and Ainsworth, p. 213.)—Ἡρακλεά. This is the celebrated Heraclea 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 Ereklī, but the present town occupies only the southwest corner of the space covered by the ancient city. (Ainsworth, p. 214.)

§ 2, 3.

παρὰ τῇ Ἀχερουσιαίδι 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 τοῦ Κέρβερον κόνα. "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 Træzene to Eurystheus, and when he had shown the monster, took him back to the lower world.—ἤ νῦν τὰ σημεῖα δεκακύκλου, 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.)—Λύκος. This river derived its name of Λύκος, or "Wolf," from its sudden inundations and overpowering floods. At present it is denominated the Kijil-su, or Sword River, an epithet expressive of the same peculiarity. Lion errs in making the Lycus the same with the Kulay Hisar, or Kouli Hisar 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, ἵπτει σε τὴν εὐνοίαν: 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 instance, by an explanatory sentence. (Kühner, § 495.)—στιγμέσανον. "Money for provisions." The payment of troops among the Greeks was made under two different names; one being the wages (μισθὸς) 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 (στιγμέσανον, στιγμέσανα, στιγμός), they being seldom furnished in kind. (Boeckh, Pub. Econ. of Athens, vol. i., p. 363.)—οὐ μὴ γένναται, κ. τ. λ. "Will not prove three days' food for the army." The particles οὐ μὴ, when joined with the subjunctive, have the force of the future. (Kühner, § 748, 1. Compare ii., 2, 12.)—δύος δ' ἐπιστισάμενοι, 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 ἐπιστισάμεθα, ii., 4, 5.—Κύρικηνος. Compare v., 6, 23.—ἄλλος δ' ἐπε. Supply aίτειν. So that εἰπέναι aίτειν is the same, in fact, as ἐκέλευεν aίτειν. —αὐτικὰ μάλα. "On the very spot." More literally, "quite directly."—καθημέρων. Usually applied to assemblies in session, since in these they commonly were seated. Compare iii., 1, 33; vii., i., 33.

§ 6–8.

προβάλλοντο. "They proposed."—ἀπεμάχοντο. "Fought off."—ἀγανακτεῖν. Schneider supplies διδόναι, but τοῦτο is better, i. e., ἀγανακτεῖν (τοῦτο) . . . δ' τι μὴ αὐτοί, κ. τ. λ.—ἐπαπειλεῖν. "Threatened (them) besides."—τὰ χρήματα. "Their effects."—καὶ τὴν ἀγορὰν εἰς ἀνεσκέφασαν. "And packed up (and carried) within the articles composing the market," i. e., the provisions, &c. Observe that the idea of motion implied in εἰς gives ἀνεσκέφασαν the additional meaning of carrying away.

§ 9, 10.

οἱ ταραξάντες ταύτα, κ. τ. λ. "They who had stirred up these troubles accused the generals of spoiling the affair."—συνισταντο. "Clubbèd together."—προειστήκει μάλιστα αὐτῶν. "Stood most at their head," i. e., exercised the principal influence over them.—Ἀθρανὼν. Xenophon is meant, whom they charged, not by name indeed, but in reality, with secretly exercising the chief authority.—καὶ ταύτα, τὴν
σωθηρίαν, κ. τ. λ. "And that, too, when they themselves had worked out the common safety."—τοὺς κατειργασμένους. "That the men who had accomplished this."

§ 11, 12.

συντάντες. "Having united."—καθ' εαυτούς. "By themselves."—ἐκ τῆς νικώσεως, κ. τ. λ. "Should do whatever might be decided by the casting vote."

§ 13, 14.

οὕτως ἀσφαλεστέραν 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 στέλλεσθαι, "to send one's self," i. e., "to go."—ἐπειδὴν 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 λεμένα. Compare vi., 4, 3.—αὐτοί. Neon and Cheirisophus.—συνεβούλευε. "He advised him."—τοῖς γεγενημένοις. The breaking up of his command.—αὐτῷ. Referring to Xenophon, as Hutchinson, Zeune, Halbkart, and Bornemann correctly maintain, and not to the army, as Schneider thinks. Consult Halbkart, p. 245, note.

§ 15.

ἐτὶ μὲν. "For some time." Equivalent to τέως μὲν. Compare Plato, Protag., 310, c.: ἐτὶ μὲν ἐπεξείρησε εὐθὺς πρὸς σὲ ἑαυτὸν ἐπετάμων λιαν πόρῳ ἐδοξε τῶν νυκτῶν εἶναι.—ἀπαλλαγεῖς τῆς στρατιῶς. "Having parted from the army."—τῷ ἴδιῳ Ἡρακλεί. "To Hercules, the leader."—κοινομένως. "Communicating (with him)," i. e., consulting him.—ἀρBuying καὶ ἀμείνον. "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 τριχεὶ. "Is formed into three parts." Observe here the employment of an adverb in the predicate, which we have to render as if an adjective, and compare Matthia, § 309.—Βιδνοῖς. 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 Teuci and Mysi. Hence Xenophon calls the country occupied by this people by the name of Thrace, making this Thrace commence after Heraclea. (Compare chapter iv., 1.) At a later period, the whole
country was called Bithynia as far as the Parthenius, including the
Mariandyni, who were also a part of the great Thracian stock.
(Cramer, Asia Minor, vol. i., p. 200.)

κατὰ μέσον πως τῆς Θράκης. "Somewhere about the middle of
Thrace." Asiatic Thrace is meant, which is said, in chapter iv., § 1, to have extended from Byzantium to Heraclea. (Compare pre-
vious note.)—διὰ τῆς χώρας. "Through their territory," i. e., that of
the Heracleans, which appears to have reached some distance from
Heraclea, before Asiatic Thrace commenced, although not, as Ren-
nell thinks, to the River Sangarius. (p. 264, note.)—ἀποβαίνει ἐπὶ τὰ
δρόμα, κ. τ. λ. This would also seem to confirm the remark just
made, that Asiatic Thrace did not extend quite up to Heraclea.

CHAPTER III.

§ 1-3.

ὅν μὲν οὖν τρόπον, 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 proceed-
ed from some grammarian, who, finding in his MS. no regular com-
menecement 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.)—Δρκάδες. Compare chap. ii., §
12 and 17.—ἐκαστὸς στρατηγὸς. Ten new commanders had been
chosen by this division of the army. (Chap. ii., § 12.)—σύνδονο λόχ-
ους. "Two companies together."—ἡγοῦ. Supply εἰς ταύτην.—συνε-
βάλοντο 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 fugi-
entes."—διέφευγον. The reading of four MSS. Dindorf, Born-
emann, and Krüger, following Weiske and Schneider, give διέφυγον,
which is decidedly inferior, and rejected by Poppo.—ἐξ αὐτῶν τῶ
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 ἐτε μὲν, chap. ii., §
15, and also iv., 2, 12.—τρέπονται αὐτοῖς. "They (the Thracians)
put them to the rout."—ἀποκτενώσατι. 3 plur. pres. ind. act. of ἀπό-
κτινωμα, a sister form in Attic prose (for the present and imperfect)
of ἀποκτείνω. (Buttmann, Irreg. Verbs, p. 159, ed. Fishl.) The original ending of the 3 plur., in verbs in με, was -ντι, which is found only in Doric. This -ντι was weakened to -νσι, and the ν then changed to a, which commonly coalesced with the preceding radical vowel: thus, ἀποκτιννύσι, commonly ἀποκτιννψι. (Kühner, § 268.)

§ 6-9.

καὶ οἱ ἄλλοι δὲ λοχαγοὶ. Observe here the force of καὶ, implying that Hegesander was not the only one that escaped, but that the other captains also came together.—πρόγμασιν. “Effects,” i. e., plunder. —ἐπεὶ εὐτύχισαν τοῦτο τὸ εὐτύχισμα. “Since they had luckily met with this piece of good fortune.”—εὐρμοῦνες. “Strongly,” i. e., in great strength.—συνέβησον. “Kept flocking together.”—οἱ δὲ προσβέντες. Referring to the Thracians.—ὁπότε δὲ αὐτοῖς ἐπίουειν. “And whenever they (the Greeks) advanced against them.”—τὸν μὲν . . . τὸν δὲ. The first refers to the Greeks, the second to the Thracians.—τελευτῶντες. Compare vi, 1, 8.—ἀπορία πολλή. “Much distress.”—τὰ μὲν ἄλλα ὄμολόγητο 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, checked itself.” Observe the force of the middle.

§ 10-12.

Ξενοφώντι δὲ πορευομένῳ. “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.)—πορευομένους τοι. “Going some whither,” i. e., going on some journey.—εἰ ποι ἦσαθηναι, κ. τ. Ἀ. “If they have any where heard of another army, being Grecian.” Sin- tenis (ad Plut., Vit. Pericl., p. 261) connects δύτος here with τοι, but the distance of the latter from the former opposes this.—καὶ νῦν ὅτι πολιορκοῦνται. Observe that νῦν is merely placed here before ὅτι for the sake of euphony, and belongs, in fact, to πολιορκοῦνται.—εἰ εκεῖνοι ὄπολοῦνται. Schneider reads εἰ καὶ εκεῖνοι from one of the MSS., but this is very properly condemned by Bornemann and others.


λειφθέντες. Two MSS. give λιφθέντες. But these forms are often confounded.—κινδυνεύσωμεν. The common text has κινδυνεύσωμεν, but the present is preferable as denoting an action about to continue.—νῦν μὲν οἶν. He begins here as if about to add some such
expression as this, αὐτοιν δὲ ἦμεν εἰπὶ τῶν πολεμίων, and then omits this by a kind of negligence not unusual in this narrative. (Krüg., ad loc.)—ὅσον ἂν δοκῇ καἰρὸς 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 Abendbrodt durch einen tüchtigen Tagesmarsch werden verdient haben."

§ 16-17. ἀποδράλημεν ἄν. "Could escape." Compare note on ὅτι οὗτο ἕποδεδρίκασιν, i., 4, 8.—πολλή. "It is a long way." Supply ὁδὸς ἔστι.—Χρυσόπολιν. Chrysopolis was a town and harbor opposite Byzantium, on the Asiatic shore. From its position with regard to Byzantium and Constantinople, 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 μὲν. Referring to Calpe. We must supply in mind after ἀπόπλευσοῦμεθα 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.)—μένουσι. Supply ἡμῖν.—τῶν δὲ πολιορκομένων ἄπολομένων, 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 Cherisophus.—πάντας εἰς ταὐτὸν 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 ὀμηρίες, and compare Matthia, § 330.—παρασκευασμένοις τὴν γνώμην. "Having made up our mind."

§ 18. ἄγει ὁὕτως. "Is leading the affair thus," i. e., is guiding matters to so happy a termination.—δος τοὺς μεγαληγορήσαντας, κ. τ. λ. "Who
wishes to humble those that spoke haughtily, as if being superior to us in wisdom." The allusion is to the Arcadians and Achaeans, 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 θεῶν ἄρχομένους. "Who begin everything with the gods," i.e., who do nothing without first consulting them.

§ 19-23. 

diασπειρόμενοι ἐφ' ὄσον καλῶς εἶχεν. "Spreading themselves over as much space as was fitting."—ἐπισαριῶντες κατὰ τὰ ἄκρα. "Moving along abreast of them on the heights."—παραλειπομένως. "Left (unburned)." Supply here, in mind, "burned this also," ἐκαίνων καὶ τοῦτο.—ἐπὶ λόφον ἐκβάντες. "Having gone out (of the plain) upon a hill."—παρηγγέλθη. "An order was passed."—τοὺς ἥγεμόνας. The old men that had been taken. Compare § 10.—ἐλάνθανον αὐτοὺς, κ. τ. ὃ. "Got, without knowing it, upon the hill where the Greeks were besieged." Literally, "escaped their own observation in having got," &c. Observe that ἐπολιορκοῦντο 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 γερόντια. "But some little old women and men?"—εὐθὺς ὢφ' ἐσπέρας. "Immediately at nightfall." Literally, "immediately from (or after) evening." Observe that ἀπὸ here denotes departure from a point of time, i.e., after.—δπὸν δὲ. Supply οἴχεσθαι.

§ 24-26. 

συμμίζαι τοῖς ἄλλοις, κ. τ. ὃ. "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 αὐτὸ. "Unto the same spot," i.e., together.—ἐπειδὴ οὐχ ἐκρώμεν. "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 τῇ Θρᾴκῃ τῇ ἐν τῇ Ἁσίᾳ. 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 δὲκὼ εἰς τὸν Πόντον εἰςπλέουντι.
“On the right to a person sailing into the Euxine,” i. e., on your right as you sail in.—καὶ τριήρης μὲν ἵστιν, 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.—Θράκες Βιθυνοὶ. Consult note on Βιθυνοί, chap. ii., § 15.—ἐκπίπτοντας. “Cast ashore.” Compare Krüger: “durch Schiffbruch aus Land geworfen.”—δεινὰ υδρίζειν. “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 neater construction than to make, as some do, πλεοντῶν a genitive absolute.—ἐκτι ὑπ’ 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.—δὲ αὐχίνη, ὥ eis τὴν γῆν, κ. τ. λ. “But the neck, that (part) of the place which reaches up to the land.”—Διμύν ῥ’ ὑπ’ αὐτῆς τῇ πέτρᾳ, 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 Kirpé Laman, and between it and the second is a promontory, which, being sometimes mistaken by sailors for the real Kirpé, or Kefken Adasi, is called Ilandji Kefken, or the lying or deceitful Kefken.—ἐπ’ αὐτῆς τῇ θαλάσσῃ. “Close to the sea.” Literally, “upon or at the sea itself.”—ζύλα δὲ πολλά, 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 Denizi, or “sea of trees.”

§ 5-7.

tό δὲ ὄρος, κ. τ. λ. Ainsworth gives the modern name of this mountain as Kefken Taglı.—γεώδες καὶ ἄμμον. “Earthly and clear of stones.”—τό δὲ παρὰ θάλασσαν. “But that (part which extends) along the sea.” The neater and more regular form of expression in Greek would have been, παρὰ θάλασσαν δὲ (παράκει) πλέον ἣ ἐπὶ εἶκοσι σταδίων.—σύκα ἄρκοντα. “Figs in sufficiency.”—ἐσκήνων ὑπ’ ἐν τῷ άγιαλῷ. Supply oi Ἑλληνες. Luzerne, on the supposition that the Greeks were still without tents, makes this refer to a going into barracks.—eis δὲ τό πάλισμα ἢν γενόμενον, κ. τ. λ. “Into the little city, however, that might have been, they were unwilling to (march, and
there) encamp.” Compare the explanation of Zeune and Weiske, of which Bornemann and others approve: “In loco, qui facile futurus fuisset oppidum, sive, in loco urbi condenda apto.” Xenophon’s narrative of transactions during the period of the army’s stay at Calpe is, as Thirlwall remarks, very mysterious. “It is clear, from his description of Calpe, that he thought the situation admirably adapted for a colony. It was generally believed in the army that he wished to found one there; and the men were unwilling, on this account, to encamp in a strong position which might have served as the citadel of a new town; and when at last they were compelled to do so, through fear of the Bithynians and Pharnabazus, this encampment was universally regarded as the beginning of a settlement.” (Thirlwall, iv., p. 352.) Xenophon, however, does not inform us how far this opinion was well grounded, but only seems anxious to guard himself from the suspicion of collusion with the soothsayers; a suspicion which it is, nevertheless, very difficult to suppress, when we find the sacrifices by which the movements of the army were regulated, uniformly tending toward the object which he was supposed to have had in view.—(Thirlwall, l. c.)

§ 8, 9.

\( \text{\textit{ηςαν οὐ σπάνει βίου ἐκπεπλευκότες, κ. τ. λ.}} \) “Had sailed from home upon this service, not through any scantiness of subsistence.”—καὶ ἂν-δρας ἄγοντες. Observe the force of καὶ here: not only coming themselves, but even bringing men with them. —προσανηλωκότες χρήματα. “Having besides expended money (in the cause).”—ἀκούοντες 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. Græc., s. v.: “Multa bona sibi acquirere.”—ἐπειδὴ δὲ ὑστέρα ἡμέρα ἑγένετο, κ. τ. λ. “But when the day after their meeting together came,” i. e., the morrow of their meeting. Observe that ὑστέρα governs the genitive συνόδον from the idea of comparison implied in it.—ἐπὶ ἕξοδο. “For an expedition.”—τοὺς νεκροὺς. The dead bodies of those who had fallen in battle with the Bithynians.—\( \text{\textit{ἡδη γὰρ ἦσαν πεμπταῖοι.}} \) “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.
§ 10, 11.

συνῆγε. “Brought them together.” — μνησθῇ δίχα τὸ 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 ἀπείναε, 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 Achæans took place, and thus Xenophon, for example, get his own soldiers again. (Compare v., 10, 12.)—ὑπερ πρόσθεν εἰσε. The full expression would be, ὑπερ χώρα πρόσθεν εἰσε ἐκατότ.—φάρμακον πτών, πυρέττων. “Having taken physic, being in a fever.” He died from the effects of a medicine which he had taken for a fever.—τὰ ἐκεῖνον παρέλαβε. “Received his command.” Literally, “the things of that (commander).”

§ 12, 13.

δῆλον δὲτ. Krüger, quite unnecessarily, regards this as interpolated, and a mere explanation of ὡς ἐσκε.—ἀνάγκη δὲ παρεῖνας ἤδη. “And there is a necessity for our setting out forthwith.”—ημείς μὲν οὖν. “We (the generals) then.” Compare § 13.—εἰ ποτε καὶ ἄλλοτε. “If you ever even at any other time (did so),” i. e., so prepared yourselves. Supply οὕτως ἐποίησατε.—ἀνατεθαρρήκασιν. “Have regained their courage.”—δὲ Σιλανός. The article here prefixed to the proper name, marks the individual as already well known. (Consult Krüger, de Authent., p. 61, note.)—οὐκ ἐγίγνετο τὰ ἱερὰ. Consult note on ii., 2, 3.

§ 14–16.

πέτεικε τῶν μάντεων, κ. τ. λ. Compare note on εἰς δὲ τὸ πόλεμον ἀν γεγόμενον, κ. τ. λ., § 7.—τῇ αὔριον παρεῖναι. “Should be present on the morrow.” Supply ἡμέρα.—ὡς συνθεσομένου. “To inspect along with him.”—εἰς τρὶς. “For three times.” Literally, “up to thrice.” (Kühner, § 625.) Compare Appian, Mithr., 78, εἰς δῖς.—
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καὶ γὰρ τὰ ἐπιτήδεια ἐπέλεπτον, κ. τ. λ. "And (no wonder), for the provisions had failed which they had when they came."

§ 17–19.

ἐκ τούτων ἔννεπθοντων. "They having assembled in consequence." Supply αὐτῶν.—εἰκότας ἄρα. "With good reason, forsooth."—καὶ γὰρ ἐγὼ. The editions have all ὧς γὰρ ἐγὼ, which the commentators in vain endeavor to explain satisfactorily, and for which we have adopted Schaefer's emendation. (Melet. Crit., p. 73, note.) Some editors have recourse to the usual remedy of a blending of constructions (Krüg. et Born., ad loc.); others write ὧς (i. e., ὡς τοῦ), as, for example, Zeune; while Matthiae seeks to explain the passage by giving ὧς γὰρ ἐγὼ ἦκουσα a kind of parenthetical force, and making δὲ depend on this parenthesis, and be connected with ἦκουσα, the verb of the parenthesis. (Matthiae, § 539, 2. Compare Hermann, ad Vig., p. 744, note 156.)—ἀπὸ τοῦ αὐτοματοῦ χθές ἦκουσα πλοίου. "A vessel having of itself come (hither) yesterday." The allusion is to an accidental arrival.—οὐκ ἔφη. Compare i., 3, 1.—μὴ γιγνομένων τῶν ιερῶν. "If the victims were not propitious." Observe the force of μή. If we substitute οὐ, the meaning will be, "since the victims were not propitious." Compare Hermann, ad Vig., p. 802.

§ 20–22.

σχεδὸν τι πᾶσα ἡ στρατιά. "Nearly in some sort the whole army." Observe here what is meant the limiting power of τι, making the meaning of σχεδὸν less precise and determinate. (Buttmann, p. 434.)—ἐκυκλοῦντο. "Were formed in a circle."—ἐξῆγον μὲν οὖ, κ. τ. λ. "Led them out not, but called them together."—καταλείποντες τὰ σκεύη, κ. τ. λ. This suggestion would seem to confirm Bishop Thirlwall's view of the whole matter. (Consult notes on § 7.)—τῶς ἄν προχωροῖ. "Might perhaps prove propitious."—βοῦς δὲ ὑπὸ ἁμάξης. 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.—Κλεάνορος ἐδέθη τοῦ Ἀρκάδος, κ. τ. λ. "Besought Cleanor, the Arcadian, to prepare himself with all zeal (for marching forth) in case there should be anything (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 Luzerne:

"Xenophon recommanda à Cléanor Areadien, de tout préparer avec
NOTES TO BOOK VI.—CHAPTER IV. 565

 zale, afin que rien ne retardât la marche, si les Dieux l’approvoient;”
and also Halbkart: “Xenophon ersuchte den Arcadien Kleanor, sich
mit Eifer zu einer Unternehmung anzuschicken, wenn etwan dieses
Opfer günstig wäre.”

§ 23, 24.

κατὰ τὸ μέρος. “In the place.” (Sturz, Lex. Xen., s. v. μέρος, c.)
—ός εἰχον δεινὸς τῇ ἐνδείξῃ. “How dreadfully they were circumstanced
through want.”—ἐκήρυξε, τῶν βουλόμενων, κ. τ. λ. “He proclaimed by
a herald, that he who wished (so to do) might go in quest of provisions,
as there was about to be a guide.” Literally, “he proclaimed, &c.,
for him that wished (so to do) to go,” &c.—εξέρχονται. This is the
reading of some of the best MSS. Others have επεξέρχονται, where
ἐπὶ can have no other meaning than “thereupon,” a meaning that
can easily be dispensed with here.—οὖν δορατίως, καὶ ἄσκος, κ. τ. λ.
“With small spears, and leather bags, and sacks.” The δορατία an-
swered the purpose of both spears for defence and poles for carry-
ning away booty.—Φαρναβάζου. Pharnabazus was satrap of Phrygia
Minor. The satrap of Phrygia Major was Artacamias. (Hist. Gr.,
i., 1, 1.—Krüg., de Authent., p. 7, note.)—πρώτοι. In contradis-
tinction to the attack by the Bithynians subsequently mentioned,
§ 26.—μὴ ἔθειν εἰς τὴν Φρυγίαν. Observe the employment of μὴ to
strengthen the negation, after a verb embracing a negative idea.—
οὐ μείον πεντακοσίων. With the neuter words, μείον, ἐλλαστὸν,
πλέον, &c., if followed by a numeral, ἦ is often omitted without any change in the case following. So in Latin, after plus and amplius;
as, decem amplius homines. (Kühner, § 780, Obs. 1.)

§ 25.

ἀπαγάγειλε τις ταῦτα, κ. τ. λ. “A certain one of those who had
escaped reports these things unto the camp.” The common text has
ἀποπεφευγότων, but several of the MSS. ἀποφευγότων. We have
adopted the aorist, on the suggestion of Dindorf.—μέχρι τριάκοντα
ἐτών. The common text has πεντήκοντα, for which we have sub-
stituted τριάκοντα, on good MS. authority, with Bornemann, Poppo,
and Dindorf. Xenophon needed on the present occasion, as Bornem-
man remarks, the more active and spirited portion of the soldiery
(velocioribus et animosioribus militibus). Besides, in vii., 3, 46, on
an occasion where haste was also required, as in the present in-
stance, we have, from the best MSS., τοὺς εἰς τριάκοντα ἐτη.—τοὺς
λοιποὺς ἄνδρας. The men who had escaped— the slaughter.—διὰ τῶν λασίων.
“Through the thickets.” More literally, “the bushy
places." Supply χωρίων.—δασεά ἥν. "Were thickly overgrown." The common text has λάσια, but the best editors now give δασεά, on good MS. authority. Xenophon, in all probability, employed this latter form in order to vary the phraseology, since λασίων has just preceded. (Schneider, ad loc.)—ικανοὶ φύλαξι. The common text has μύχεσθαι after φύλαξι, 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 ἑρυμένου χώριον. Compare chap. iv., § 7.—Ἀπετάφρεσαν. "They had trenches off."—καὶ ἀπεταφρώσαν ἦναν. "And had fenced off the whole place with a palisade."—ἡκεν. "Had (now) come."—εἴσητο ἑπεξόδια. "Offered up a sacrifice preparatory to a march." Supply ἵερα. By ἑπεξόδια ἵερα is meant a sacrifice, and an inspection of entrenchments, before the march of an army.—ἐτὶ τοῦ πρώτου ἱερείου. "At the first victim."—Ἀυτὸν αἰσιον. "A lucky eagle," i. e., an eagle flying on the right.—τὰ δῆλα τίθενται. "They halt under arms."—Ἀριστήσαντας ἐξείναι, 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.—τὸν ἐπὶ τοῦ στρατοπέδου. "Of the things in the camp."—ἐπεὶ δὲ οἱ λαχαγοί, κ. 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 λαχαγοὶ 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 αὐτοίς into αὐτόν, as some do, or of referring αὐτοῖς, as Lion most strangely does, to the ὄχλον and ἀνδρόμοδα.—ἐνέτυχον ἥδη. "They already met with."—καὶ τὴν οὐρὰν τοῦ κέρατος, κ. τ. λ. "And
CHAPTER V.

"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 manœuvre 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 manœuvre was repeated. Krüger is altogether wrong in making κέρας denote here a long column of march, and ὁμόν 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 τοὺς πρῶτους τῶν ἀνάφων. 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, περὰ is more rarely employed of time.—ἐξα τῶν κωμῶν. "Beyond the villages." We have here the same manœuvre 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, whatever any one saw, under cover of the line." Literally, "within the line." (Luzerne, l. c.)—ὑπερβάλλοντας κατὰ λόφους τινῶς. "Passing over and down certain hills."—ἐπὶ φάλαγγος. "In line." Observe that φάλαγξ has here its usual meaning of a line, the length of which considerably exceeds its depth.—τὴν δύναμιν. "The force which they brought with them." Supply ἦν εἶχον.
§ 8–10.

ἐπὶ τοῦ πρώτου. Supply lescope. — ἐπιτάξεσθαι τῇ φάλαγγι, κ. τ. λ. "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, κ. τ. λ. "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.— ὡς μὴ ἔστηκωμεν, κ. τ. λ. "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.) — τοὺς τελευταίους λόχους καταχωρίσας. "Having stationed these hindmost companies." These are the same with the λόχοι φύλακες mentioned above.

§ 11–13.

τρεῖς ἄφελῶν τὰς τελευταίας τάξεις. "Having taken apart the three hindmost ranks," i. e., having detached them from the rest of the line. — ἀνὰ διακόσιοις 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.— ἀπολλούτας. Consult note on κόπτοντες, ii., 1, 6.— καὶ παρεγγύωσι στρατηγοῦς, κ. τ. λ. "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.— ὅ τι τὸ ἦσον εἰς τὴν πορείαν. "What it was that stopped the march."— ἐλαύνει. "Rides up." Supply τὸν ἑπόν.— ὅτι βούλης οὐκ ἄξιον εἰν, κ. τ. λ. "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 βούλης, which is given, however, by some of the best MSS.

§ 14, 15.

οὐδένα πω κίνδυνον, κ. τ. λ. "Have never as yet voluntarily brought danger upon you." Observe that προζένω is employed here in a figurative sense. The chain of meanings is as follows: 1. To be any one's πρόζενος; to offer him hospitality in the name of the state, &c. 2. To introduce a stranger, as his πρόζενος, 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: "προε-νάσαντα, adduxisse; sicuti πρόξενος ignotum aliquem commendatorius alcuī adduceit."—ἐθελοῦσιν. Weiske maintains, but with very little propriety, that this epithet must be connected not with μὲ, but with κίνδυνον, in the sense of "sponte susceptum, non necessarium." But both the usual signification of ἐθελοῦσις, as well as its position in the present sentence, are against him. (Krüger, ad loc.)—οὐ γὰρ δόξης ὑπὲρ δεομένους, κ. τ. λ. "For I do not see you in want of reputation for valor, but of safety." Observe that eἰc is here employed to denote the aim or ultimate object.—νῦν δὲ οὕτως ἔχει. "Now, however, the case stands thus."

§ 16-18.

προβαλλόμενοις τὰ ὅπλα. Consult note on ἐκέλευσε προβάλλοσθαι τὰ ὅπλα, i., 2, 17.—ἡ μεταβαλλόμενος. "Or, turning them away," i. e., retreating, and, of course, facing away from the enemy.—οὐδένι καλῷ ἔοικε. "Looks like nothing honorable," i. e., in no respect wears a becoming appearance.—καὶ τοῦτος οἴδ᾿ ὃτι, κ. τ. λ. "So with regard to these men, I know that," &c.—οὐδ᾿ ύμεῖς ἐλπίζετε. "Not even you expect."—τὸ δὲ διαβάντας ὅπιδθεν, 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.—εὐπόρα. "Easy to pass through."—ὡςτε ὑποχωρεῖν. "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 οὗ and the conditional μή.

§ 19-21.

diαβατὸν. Supply ἔσται.—πῦς δὲ. Supply διαβατὰ ἔσται.—ὡ ὅρη. For τὰ ὅρη ἃ.—ὦν δὲ δὴ καὶ σουδώμεν ἐπὶ θάλασσαν. "But if, indeed, we shall have also arrived in safety at the sea."—τὰ ὑπάξοντα. "That will convey us away," i. e., to convey us away.—ὦν θᾶττον ἐκεῖ γενώμεθα. "The sooner we get there." Literally, "if we get there sooner."—ἡμοστήκοτας μάχεσθαι. "To fight, now that we have taken our morning meal." Compare § 3.—οἱ τε οἶνοι αἴσιοι. "And the omens are propitious." Compare § 2.—τὰ στάγνα. Compare i., 8, 15.—ὑδέως δειπνήσαι. "To sup with comfort."

§ 22-24.

ἡγείσαθι ἐκέλευν. "Bade him lead on."—ἤ ἐκαστος ἐτύγχανε, κ.
t. λ. "In what part of the valley each happened to be." Observe that νάπος is the genitive of position after the adverbial ἣ. (Kühner, § 527.)—ἀθρόον. "All together."—ἡ εἰ κατὰ τὴν γέφυραν, κ. τ. λ. "Then if they defiled along the bridge which was over the valley." Krüger, who makes the νάπος to have been the same with a χαράδρα, 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.—παρὰν παρὰ τὴν φάλαγγα. "Going along the main line."—οὕτως οὖντες. "Engaging closely with the foe." More literally, "coming to close quarters."—ἐπὶ ταῖς θύραις τῆς Εἰλλάδος. Compare ii., 2, 4.—μνήμην ἐν οἷς ἑθέλει, 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 τὸς ἑθέλει παρέχειν μνήμην ἕαυτον.

§ 25, 26.

ἐπὶ φάλαγγας. "In line."—ποιησάμενοι. Supply οἱ στρατηγοὶ.—εἰς προβολὴν καθέντας. "Having brought them down to a charge," i. e., having couched them.—δρόμως διώκειν. "To advance on a run." Compare Krüger, "εἰλεν."—σύνημα. As this has no article, it is to be taken as the predicate, and hence we have removed the comma after παρῆε.—καλὸν ἔχειν τὸ χωρίον. "That they occupied a fine position." More literally, "that they had in the place a fine one."—οἱ Ἐλληνες πελτάσται. Compare iii., 4, 26.

§ 27—29.

ὑπεντρίαζον. "Came up." Compare note on ὑπελάσας, i., 8, 15.—ὡς ὀλίγοι οὖντες. "As being but few."—καθό δ. "Over against which."—συνέστη. "Stood collected."—ἀπέθανον 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.

ἀπειρήκεσαν μὲν. "They were tired, indeed." In place of ἀπειρήκεσαν μὲν, ὡμως δὲ, the regular form of expression would have been, καὶ περ ἀπειρηκότες, ὡμως. Compare Thucyd., vi., 91: Ἀικελίωται ἀπειρότεροι μὲν εἰσίν, ὡμως δ' ἂν καὶ νῦν ἔτι περιγένεοντο.—συνταξάμενοι. "Having drawn themselves up in close order." They had become somewhat scattered in the pursuit.—νάπος. "A valley." Not to be confounded with the one already mentioned.—προπετράποντο διώκοντες. "They turned back (from) pursuing."—στάδιοι ὡς ἐξήκοντα. Very nearly seven miles.
CHAPTER VI.

§ 1-4.


§ 5-8.


§ 9-11.

ἀνερεθιζόμενος. "Instigated." — ἀχθεσθείς, δτι ἐφοβήθη. "Vexed that he had been frightened." — ὡς πολεμίους. "As being public enemies." — ἡρξον 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. — οὐκ ἂν ἀλλὰς γενέσθαι. "That it could not be otherwise." — τὸν ἀρξαντα βάλλειν. "The man who began to throw," i. e., who com-
mented the attack on Dexippus.—διὰ τέλους φίλος. "A constant friend." Literally, "a friend throughout." Hesychius explains it by διὰ παντός. Compare Ἀςχ., Prom. V., 273, and Griffiths, ad loc. —ἐς οὐ καὶ. "In consequence of which also."—παρ' ὀλίγον ἐποιεύντω τὸν Κλέανδρον. "Made Cleander a matter of little importance unto themselves," i. c., expressed very little concern about Cleander and his threat.—φαύλον. "A trifling one."

§ 12-14.

ἡμῖν οὕτως ἐχων τὴν γνώμην. "Having his mind thus disposed toward us."—εἰς καὶ εἰς ἐκαστὸς. Plural verb with a collective subject.—Βυζάντιον ἀποκλείεσθι. Cleander was, it will be remembered, the harmostes, or Spartan governor, of Byzantium. Compare chap. iv., § 18.—ἀπιστοῦντας. "Disobeying."—ἀνόμους. "Subject to no law."—οὕτος ὁ λόγος περὶ ἡμῶν. "This same report concerning us."—ἀπέξεσθαι. "To be held back," i. c., to be debarred from returning to it.—πειστέον. "We must obey." Supply ἐστίν ἡμῖν.

§ 15, 16.

ἐγὼ μὲν οὖν ἀπολύω. Observe the repetition of ἐγὼ μὲν οὖν, in consequence of the intervening parenthesis.—καταδικάζω ἔμαντο. "I pass sentence against myself."—εἰ ἐγὼ ἐξάρχω. "If I am the beginner."—τῆς ἐκχάρτης δίκης ἄξιος είναι. "That I am worthy of the last degree of punishment," i. c., the severest that can be inflicted, namely, death.—Κλεανδρῷ κρίνατα. "Unto Cleander, to try him."—καί ἑπαίνου καὶ τιμῆς τευξέσθαι. In consequence of their successful retreat.—ἀντὶ δὲ τοῦτων, κ. Τ. 2. On this apparently redundant usage of δὲ after a participle, consult the remarks of Buttmann, ad Demosth., Mid., p. 149.

§ 17-19.


§ 20-22.

ἐκέλευσε. We have given this reading, with Dindorf and others,
on good MS. authority. The common text has κελεύοναι.—εἰτε πάντας αἰτίω, 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 αὐτόν, as an instance of the repetition of the personal pronoun after a parenthetical clause.—τοῦτος ἄξιωσα. "They require these." Observe the change from the singular number, in ἐπεμψεν and ἐκέλευε, to the plural in ἄξιοῦσα, which in the case of a collective noun need excite no surprise.—Δέξιππον ἄγοντος. Genitive absolute.—αἱρεθέντα. "As having been chosen."—ἠφ’ ὡτε πλοῖα 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 ἅπαξάντα Δέξιππον, 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 τὸ ἐπὶ τούτω 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.—ἀδερφὴ ἡμεῖς. "Even as we did." Supply ἡκοῦμεν.—τοῦτον ὅν τοιοῦτον οὕτα ἁφειλόμεν. "From this one, then, being such a person, I rescued (the man)."—εἰ δὲ σὺ ἥγες. "If, however, you had been leading him away." The imperfect in our idiom has here the force of a pluperfect.—νομίζει ἁπακτείνω. "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.—βλαν χρῆμα τάσσειν αὐτόν. "That he ought to have suffered any violence."—τῆς δίκης τύχειν. "To have met with his deserts."

§ 26-28.
τὸν τὸν ἄνδρα. Agasias is meant.—πάρεστε πρὸς τὴν κρίσιν. "Come to the trial."—εἰ καὶ οἷς με ἀδικοῦντα τι ἄγεσθαι. "If you even think that I was led away because doing something wrong."—τὰ ληφθέντα. Supply αὐτῷ.— 아마 μὴ φθέγγοι μυθὲς. "That no one might utter a syllable."—τὸ μέρος. "His share."—τοῖς λησταῖς. 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.—περὶ τῶν ἄνδρῶν. Agasias and the man whom he had rescued.—Δρακόντιον. Compare iv., 8, 25.—κατὰ
πάντα τρόπον. "By all means." Literally, "in every way."—τῷ ἀνδρῷ. The dual is here employed by way of variety.—σοι ψηφίτο. "Put it in your power."—ἱμαχησάτην. "They both labored."—ἀντὶ τούτων. "In return for these things."—ὡς κόσμῳ εἰς. "How orderly they are," i. e., how observant of good discipline.

§ 33, 34.

παραγγελόμενον καὶ ἀρξαντα ἑαυτῶν. "That you, having come and taken command of them."—καὶ σφῶν τῶν ἄλλων. The common text has καὶ before τῶν ἄλλων, which we have omitted, with Dindorf and others, on good MS. authority.—οἷος ἔκαστος ἔστι. "What sort of person each is."—ἴην ἔξιαν. "His deserts."—ἄλλα ναὶ τῷ σῷ. "Well, by the two gods!" An affirmative oath, as indicated by ναὶ. The common text adds μᾶ after ναὶ; but this, though more in accordance with the Attic dialect, is not required by the Doric. Observe that σιῶ is Doric for σε, the accusative dual, the Dorians being accustomed to employ σ for ο and also ν for ἐ. (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 Pax of Aristophanes, ν., 214: Οὕτω τοὺς Διοσκόρους οἱ Λακεδαμόνιοι. . . . ἔλεγον.—καὶ ἤν οἱ θεοὶ παραδόθωσι. "And if the gods grant."—ἐξηγησομαι. Supply ὑμᾶς.—καὶ πολὺ οἱ λόγοι οὕτοι, 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 ἀντίλοι ἐκείνοις οὖς. Compare Kühner, § 779, Obs. 3.

§ 35, 36.

ξενίαν ξυνεθάλοντο. "They joined intimacy," i. e., contracted a bond of hospitality.—τῷ παραγγελόμενον εὐτάκτως ποιοῦντας. "Doing in good order the thing commanded."—καὶ μᾶλλον. "Even more than ever."—οὐ κετελέσθη τὰ ιερὰ ἔξαγεν. "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: διὰν δὲ τελεσθῇ τὰ ιερὰ, ὦ βασιλεῖς προσκαλέσας πάντας παραγγέλλει τὰ ποιητέα. —ὑμῖν γάρ, ὦ ξοίη, 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 ἀπὸ τῶν θεῶν δέδοται. Compare Hist. Gr., vii., 1, 5.—ἐκείνε. "To yonder quarter." Byzantium is meant, and hence this word is
accompanied by a gesture.—διαιδέμνοι. "Having disposed of." Observe that the middle voice διαιδέμνας is here equivalent, as D'Orville remarks, to "venum exponere et vendere." (ad Charit., p. 269.)—οὐδὲν. "With nothing (in the shape of plunder)."—δείτε ἔχοντες τι, κ. τ. λ. "They resolved, in order that they might come into the friendly territory having something." Compare vi., 1, 17.—ἐκταῖοι. "On the sixth day."—Καλχηδονίας. "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 Καλχηδόν, others Χαλκηδόν. The former, however, is much more frequent, and is confirmed by the existing coins, the epigraph of which is invariably ΚΑΛΧΑΔΟΝΙΩΝ, according to the Doric form. (Eckhel, Doct. Num. Vet., pt. i., vol. i., p. 410.) The Attics generally preferred the latter form, Χαλκηδόν. (Götting, ad Aristot., Polit., p. 323.) The modern name of Calchedon is Kadi Keuy.
BOOK VII.

CHAPTER I.

§ 1-4.

ἐξο τοῦ στόματος. Gyllius (de Bosp. Thrac., i., 2, p. 23) thinks that we ought to read here εἰσω or ἐσω, but without any necessity, for, as Krüger remarks, the controlling idea is in ἐκ τοῦ Πόντου, which precedes.—δόσα δέοι. Supply ποιεῖν Φαρνάβαζον.—τῶν στρατιωτῶν. This appears almost superfluous, and is omitted in some MSS.—οτί ὀπαλλάξατο ἡδη. "That he would depart at once."—συνδιάδωντα. "After having (first) crossed over with the rest."—οὕτως. "Upon this." Equivalent to the Latin hoc facto.

§ 5-7.

Σεύθης. 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.—Μηδοσάδον. A Thracian.—συμπροσδιείσθαι. "To unite zealously with him in the endeavor."—τελείτω. "Let him pay."—προσφέρεσθω. "Let him address himself."—ὡς ἀσφαλές. "Not calculated to fail," i. e., likely to prove successful.—ὡς ἀποτελείως τε ἀμα, 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)."—ὁκνηρῶς. "Reluctantly."

§ 8-11.

eὶ δὲ μὴ. "For otherwise," i. e., but if you do not obey my advice.—ὅτι οὐ ταχὺ ἐξέστη στὸ στράτευμα. "Because the army is creeping out slowly."—οἱ δὲ στρατιώται αὐτοῖ. "But the soldiers themselves (are the cause)." Supply αὐτῶι εἰσι.—ὡς πορευομένον. "As intending to march."—διαπραξόμεθα. "We will settle."—καὶ προσανείτειν. "And to mention publicly."—αὐτὸν ἀνασεται. "Will have reason to blame himself," i. e., in case he should incur some heavy punishment.

§ 12.

πρῶτοι. Equivalent here to "hi quidem primi." (Krüg., ad loc.)
—ἀρδὴν πάντες. "Entirely all."—καὶ τὸν μυχλὸν ἐμβαλὼν. "And to let fall the bar into (its socket)." The main instrument of security, in the case of an ancient city-gate, was the μυχλός, 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 βάλανος, a 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 βάλανύγα, something like a pair of pincers, by which it was drawn out. (Bloomf., ad Thueyd., ii., 4.)


Χερρόνησον. Compare i., 1, 9.—Κυνίσκος. Zeune supposes this Cyniseus to have been a Spartan commander who was engaged at that time in war with the Thracians.—διὰ τοῦ ἱεροῦ ὅρους. "Through the sacred mountain." This mountain is mentioned by the scholiast on Apollonius Rhodius (ii., 1017), who remarks, ἐστὶ καὶ ἄλλο ἱερὸν ὅρος Ὀράκης. Demosthenes makes mention of a castle of this name, situate 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. (Æschin., De Fals. Leg., 25.) Bremi says it was a mountain extending from Thrace into the Chersonese. (ad Æsch., l. c., vol. i., p. 187.)—Θέους ὁρόω. "Run at full speed."—εἰςιόντες. "About to enter." Present participle in a future sense.

§ 16, 17.

ἐκοπτόν τε τὰς πύλας. Observe that κόπτειν τὰς πύλας is to knock or beat upon a gate to obtain entrance, whereas ψοφεῖν τὴν θύραν, or τὰς 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 were opened outward.—εἰς τοὺς πολεμίους. "Among the enemy."—κατασχίσειν. "That they will cut down."—παρὰ τὴν χιλίαν τοῦ πείχου. "Along the pier of the wall." Accord-
ing 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 ἐνακέναι χηλή βοῶς. “The bottom of the sea-wall in the ancient sea-port towns was strengthened by a sort of break-water 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.)—ὑπερθαίνουσι εἰς τὴν πόλιν. “‘Get by escalade into the city.’” Literally, “pass over (i. e., the walls) into the city.’”—τὰ πράγματα. “‘The doings.’”—ἀναπετανύσα. “‘Throw wide open.”

§ 18-20.

κατῳ. The common text has αὐτῳ.—ἐνδον ἐκτύχανον ὄντες. “Happened to be within doors.” Compare Krüger, “in ihren Woh- nungen.”—καθείλκον. The ancient ships, when not used, were generally drawn on shore; hence καθέλκειν, “to draw down or launch.”—Καλχηδόνος. The city of Calchedon, or Chalcedon, has already been referred to. (vi., 6, 38.).—σχείν τοὺς ἀνδρας. “To restrain the men.”

§ 21-24.

προσπίπτουσιν αὐτῷ πολλοῖ. “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 γενέσθαι. “To become a distin- guished man.” Compare Krüger, “ein angesehener Mann.”—ἐχεὶς πόλιν, ἔχεις τριήρεις, κ. τ. λ. Observe the effect of the asyndeton.—οὐ τε ἡμᾶς ὁνόμασ. “You might both profit us.”—θέσθε τὰ ὁπλα, 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 ταίτα. “Gave this order.”—παρεγγύων. “To pass on the word.”—εἰς ὅκτω. “Eight deep.” Compare Krüger: “acht Mann hoch.” The com- mon 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 nu- meral letters (N’ and H’). Consult Krüger, de Authent., p. 48, and Schneider, ad Opusc. Pol., vol. vi., p. 61.—τὸ δὲ χωρῖον ὅλον κάλλισ- τον, 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., being
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 passage from Xenophon's Grecian History (i., 3, 20): ἀνοίξαντες τὰς πύλας τὰς ἐπὶ τὸ Ἐρήμιον καλομένας. (Compare Dio Cassius, lxxiv., 14.)—ἐπεὶ δὲ ἐκείνο τὰ ὀπλα. Compare iv., 2, 13.

§ 25.

ὁν δὲ τῷ ὑμῷ χαριζόμεθα, κ. τ. λ. "But if we gratify our resentment, and both punish the Lacedæmonians, who are present, for the deceit, and plunder the city, which is in no respect to blame, consider what consequences will result therefrom."—πολέμοι ἀποδεδειγμένοι. "Declared enemies."—.bunifuαικότας. Agreeing with ἡμικ. understood before εἰκάζειν.—νῦν ἡδη. "But just now," i. e., in the Peloponnesian war.

§ 27.

τὸν πολέμον τὸν πρὸς Λακεδαιμανίους. The Peloponnesian war is meant.—οὖκ ἐλάττους τριακοσίων. Thucydides also states (ii., 13) that the Athenians, at the beginning of the war, had τρεῖρες τὰς πλωίμος τριακοσίας. The reading of the common text, τετρακοσίων, is, therefore, wrong, and Zeune is also in error when he supposes that the words of Diodorus Siculus (xii., 40), namely, τριήρες τὰς παροῦσας τριακοσίας, refer merely to the triremes afloat, and do not include those in the dock-yards. (Poppo, ad loc.)—ἐν τῇ πόλει. "In the Acropolis." The term πόλις 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 παλαιὰν ταύτη κατοίκησιν καὶ ἡ ἄκροπολις μέχρι τοῦτο ἐπὶ τῶν Ἀθηναίων πόλις. This same writer makes the amount in the Athenian treasury at the beginning of the war to have been 6000 talents. (Consult 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 ἐκ τῆς ὑπεροπίας. "Both from the customs at home and from our territory abroad." With ὑπεροπίας supply γῆς. Under the latter head are particularly meant the tributes, or φόροι, 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 Third Book, generally, of Böckh's elaborate work.)
\section*{NOTES TO BOOK VII.—CHAPTER I.}

\§ 28, 29.

\'Αχαϊῶν. According to Thucydides (ii., 9), the Pellenians alone of the Achæans at first took part in the war, as allies to the Lacedaemonians; but afterward all the rest.—πάντων προσγεγενημένων. "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.—ὁμοίον ὄντων. "Being combined."—μανιώμεθα . . . . ἀπολόμεθα. Observe the employment of the present to denote a continued action, in which the beginning only is specially considered, and the aorist a transient or instantaneous one. (Matthie, § 501.)—τοῖς ἡμετέροις αὐτῶν. Observe that αὐτῶν is in apposition with the personal pronoun (ἡμῶν) implied in ἡμετέροις. So in Latin, mea ipsius culpa, tua ipsius gratia. (Matthie, § 466, 1.)—έν γὰρ 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 ὅπως supply στρατευμοσύναις.—καὶ ταῦτα 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.)—ἐξαλαπάζομεν. A poetic word.

\§ 30.


\§ 32, 33.

οὐ μὲν. Observe the asyndeton, and compare ii., 1, 6, οὐ μὲν ἄχωντο.—ἐς δὲ καθημένων τῶν στρατιωτῶν. "And the soldiers being yet scanted," i. e., the assembly being still convened. Compare v., 10, 5.—Κοιρατάδης. 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, and which in its ludicrous extravagance bears the stamp of the national calamities." (iv., p. 354.)—περείπτει. "Went about."—στρατηγιῶν. "Wishing to be a general." Observe that στρατηγιῶν is a desiderative verb.—ἐπαγγελλόμενος. "Offering his services." Literally,
“announcing himself.” This Coeratades 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 Coeratades, 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, Coeratades 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. Biog., &c., s. v.)—τὸ Δέλτα. Consult notes on chapter v., § 1.

§ 34-37.

τὰ ἀπαγγελλόμενα. “The things brought back as a message.”—τοῖς τέλεσι. Compare ii., 6, 4.—βουλεύσωσότο. “Would plan.”—εἰς τὴν οὐστεραίαν. Compare i., 7, 1.—άλῳ. From ἀλίσκομαι: 3 sing. 2 aor. ind.—καὶ ἔλαιων τρεῖς καὶ σκορόδων, 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 τρεῖς we may supply, mentally, φέροντες δὸνον μέγιστον ἐδύναντο φόρτιον.—ὡς ἐπὶ δάμησαν. “As if for distribution.”

§ 38-41.

οἱ διαπρᾶγμα. “To obtain (permission) for him.”—μάλα μόλις. “With very great difficulty.”—στασιώζειν καὶ πονηροῦ εἴναι. “Were factious and quarrelsome.”—μέλλουσι. Krüger’s conjecture for the common μέλλου. Observe the change to the recta oratio, and the animation which it imparts to the close of the sentence.—ὡςπασώμενος. “Having embraced,” i. e., having taken leave of.—οὐκ ἐκαλ-λιέροι, κ. τ. λ. “Did not make favorable sacrifices, nor measure out any thing to the soldiers.”—ἐπεὶ 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 ἅπειπὼν. “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 τῇ στρατιᾷ. “Remained with
NOTES TO BOOK VII.—CHAPTER II.

the army."—ἐστασίαζον. "Formed parties."—ἀγείν. Supply τοὺς στρατιωτάς.—eis Χερρόνησον. Supply βουλόμενος ἀγείν.—παντὸς ἀν προεστῶν τοῦ στρατεύματος. "That he would stand at the head of the whole army."—τὰ ὅπλα ἄποδοίμων, κ. τ. λ. "Selling their arms up and down the places."—ὡς ἐδόναντο. "As they could," i. e., as opportunity offered.—eis τὰς πόλεις κατεμεγώνυντο. "Mingled themselves into (the population of) the cities," i. e., with the inhabitants, by intermarriages, &c.—διαφθειρόμενον. "Was getting broken up."

§ 5-7.

Κυζίκεω. 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 Bül Kiz, which have been minutely described by Hamilton. (Researches, vol. ii., p. 100, seqq.—Ainsworth, p. 227.)—δοὺν οὖ παρείπ ἡδ. "Was all but already come." Literally, "was present as much as (was) not already," i. e., was expected every instant.—ἐπιστέλλει. "Enjoins upon."—ὁ δὲ Κλέανδρος οὐδένα ἐπετράκει. "Now Cleander had not sold one."—ἀναγκάζων. "Compelling (the inhabitants)."—Πάριου. 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 συγκείμενα. "According to the terms agreed upon."—διεπράττετο. "Began to negotiate."

§ 8, 9.

συνέχειν αὐτό. "To keep it together."—Πέρινθου. Perinthus 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 τἀχιστα Ξενοφώντα, κ. τ. λ. "To forward Xenophon as quickly as possible on horseback."—ἀφικνεῖται ἐπὶ τὸ στρατεύμα. The army, as appears from § 28, was at this time in the neighborhood of Selybria.—διαπλέψας. "Having sailed across."
§ 10, 11.

ἐκοντα πάλιν. The common text adds Ἐννοφώντα.—ὑπισχυόμενος αὐτῷ, κ. τ. λ. "Promising unto him (that) by mentioning which he thought he would persuade him."—ὁτι οὐδὲν οἶλον τε εἰπ, κ. τ. λ. "That it was impossible for any one of these things to take place."—καὶ ὁ μὲν ταῦτα ἄκοιμας. Referring to Medosades.—ἀποσπάσας. "Having drawn off (his own troops)." Supply τοὺς καυτοῦ from ὀκτακοσίων, which follows.—ἐν τῷ αὐτῷ. Supply τόπῳ.

§ 12, 13.

ἐπραττε περὶ πλοίων. "Was employed in bargaining for ships."—ὁ ἐκ Βυζαντίου ἄρμοστής. The article is added here on Schaefer's conjecture. (Melet. Crit., p. 73.)—τοὺς τε ναυκλήρους ἀπείπε, κ. τ. λ. "Both forbade the masters of the ships to transport them across." Observe, as before, that μή, after a verb implying a negative, increases the force of the negation, and compare Herodatus, viii., 116: ἀπηγόρευε μὴ στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα.—καὶ ἐμὲ πρὸς τοῦτο, κ. τ. λ. Observe the effect produced by the sudden change to the oratio recta.—Ἀναξιβίος μὲν τοῖνν. "Now Anaxibius, for the matter of that." Observe here the employment of τοῖνν, 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.)—ἡγῷ δὲ τῷδε ἄρμοστής. From this it would appear that Aristarchus was harmost of Perinthus also. Compare chapter vi., § 24.—ἐν τῷ θαλάττῳ καταδύω. "I will sink him in the sea."

§ 14, 15.

πρὸς τῷ τείχει. "Near the wall."—αὐτοῦ τι πείσεται. "Will suffer something on the spot."—τοὺς μὲν προσέμπεται. "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 προσέμπεται; literally, "sends on before himself." The employment of τοὺς μὲν for τούτος μὲν is somewhat unusual. (Matthiae, § 236.)—παρεῖναι αὐτῷ. "Permitted him."—τρίβρεις ἔχοντος, κ. τ. λ. "He who intended to hinder them, having galleys." The reference is to Aristarchus.—κατακλεισθῆναι. "To be shut in there."

§ 16-19.

νῦν μὲν. "For the present, indeed."—ἐνδα. "Whereby."—άσφαλῶς πρὸς Σεόθην ἤλεναι. "For going safely to Seuthes."—ἐπιτυγχάνει πυρὸς ἐρήμως. "He falls in with watch-fires without guards." Com-
pare the explanation of H. Stephens, Thes. L. G.: "circa quos nulli erant custodes."—μετακεχωρηκέναι ποι. "Had just then departed somewhither," i. e., and had left the watch fires burning.—σημαινούντων. "Making signals."—κεκαυμένα εἶν τῷ Σεύθῃ, κ. τ. λ. "Had been kindled by Seuthes in front of his night-watches."—ὅπως οἱ μὲν φῦλακες μὴ ὅρβωτο, κ. τ. λ. We find the same thing done by Iphicrates. (Xen., Hist. Gr., vi., 2, 29.)—μήτε ὤποσοι μήτε δοῦν εἶν. This is Dindorf's reading. The common text has merely μήδε δοῦν εἶν, which is not only a solecism, but absurd in point of meaning.—καὶ εἴπειν κελεύει Σεύθη. "And directs (the guards) to tell Seuthes." Compare Krüger: "custodes nuntiare jübet."—ei 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 praest exercitui." The preposition ἀπό, on the contrary, embraces here the idea of coming.

§ 20-22.

ὁστός εἶναι. "That it was that same one."—ἀναπηδήσαντες ἐδώκων. "Having leaped up (on their horses), they hastened away," i. e., to give information to Seuthes. Observe here the peculiar meaning of ἐδὼκον, and compare, in further explanation of it, the remarks of Phavorinus, διώκειν εὐνοτε τῷ ἀπλώς κατὰ σπονδήν ἐλαύνει. With ἀναπηδήσαντες supply ἐπὶ τοῦς ἔππονας.—μᾶλα φυλαττόμενος. "Carefully guarded."—ἐγκεκαλυμμένοι. "Ready bridled."—τὰς δὲ νύκτας ἐγκεκαλυμμένων ἐφυλαττετο. "But during the night he was on his guard, with (his horses) ready bridled." Observe that ἐγκεκαλυμμένων is the genitive absolute, τῶν ἔππων 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 Thucydidès (ii., 29), laid the foundation of the powerful kingdom of the Odrysians—τοῦτων τῶν ἄνδρων. The reference is to the native tribes in this quarter, who are subsequently styled Thyni.—μᾶλιστα νυκτὸς. "Especially at night."


κέρατα οἶνου προῦπινον. "They pledged one another in horns of wine."—πάντοσα. "To all quarters."—συμπροσβηθήναι διαβήναι τὸ στράτευμα. "Zealously to co-operate with you, in order that the army cross over." Supply ἄτε.—ὁ δ’ ἐφι. "He said (that they were)."—ἀδελφῷ. A term frequently employed to indicate intimate friendship. Compare § 38.—καὶ τὰ παρὰ ἃλατταρ, κ. τ. λ. "And that the
places along the sea, of which you are master, will be (a present) from you to me."—ό δὲ συνέφη καὶ ταῦτα. "He thereupon confessed (that he had said) these things also." Literally, "agreed with him."—ϕήγησα. "Relate."

§ 27–30.

καὶ οὖν ὁ τούτον ἔνεκα, 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 σοὶ refers to Seuthes, and the speaker is supposed to indicate this by a gesture.—τί γὰρ ἔλεγον. "What, pray, did I tell you."—κατὰ Σηλυβρίαν. "To the neighborhood of Selybria," i. e., into the territory of Selybria. Compare Krüger: κατά, "in die Gegend von." Selybria, or Selymbria, was a city of Thrace on the Propontis. The modern name is Selivia. The common text has ᾿Σηλυβρίαν, but the best MSS. give the other form, which we have adopted.—οὐκ ἔφησα οἶνον τε εἰναί, 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 πρᾶξιν. "That the transaction be more trustworthy," i. e., more worthy of your reliance.—κάλεσαί. "Call in."—εκεῖ. "There," i. e., without.

§ 31, 32.

καὶ γὰρ ὅτι συγγενεῖς εἶεν εἰδέναι. "For that he both knew that they were kinsmen (of his)." Valckenaer (ad Herod., iv., 80) thinks that this refers to the circumstance of Sadocus, 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 πολείτα. It is more than probable that we must look for the origin of this affinity, such as it was, in the old legends respecting Proene (the daughter of Pandion, king of Athens), who was wedded to Tereus, king of Thrace. Consult Krüger, de Authent., p. 33.—ὁ τι. "In what."—Μελανόται. Stephanus Byzantinus makes Μελανόται to have been a region of Sithonia.—Τραυλόται. Krüger writes the name Θραυλόται. Larcher (ad Herod., viii., p. 371) conjectures Νεμαίοι.—ἐνόησεν. "Had declined." The verb νοεῖω is often employed with reference to public disasters, especially such as arise from tumults and dissensions. (Krüger, ad loc.)—ἐκπεσόν. "Having been driven out."—τῷ νῦν βασιλεῖ. Supply τῷ Ὀδρυσόν.

§ 33, 34.

eἰς ἀλλοτριαν τράπεζαν ἀποθέτον. "Looking (for support) to a
stranger's table." Compare Krüger: "Inde victum exspectans."—
καθεξώμην ενδίπριος αὐτῷ ἱκέτης. "And I sat on the same seat with
him as a suppliant." The meaning of ἐνδίπριος 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 ὀμοτράπεζας, or table-companion.
Compare Krüger, ad loc., and Poppo, Ind. Gr., s. v.—δοῖναι μοι.
"(Entreat him) to give me."—τούτους ἔχων. "Having these un-
der my command."—μοι παραγένωσέ. "Should join me."

§ 35.

ὑπαγείλωσιν. The common text has ὑπαγείλωσιν.—κυζικήνων.
Compare v., 6, 23.—δημωρίαν. "Twice as much."—ζεύγη. "Catt-
le," i. e., for cultivating the land.—ταῦτα περιώμενοι. Supply δια-
πράττεσθαι. The allusion is to the causing of the whole army to
come.—εἰς τὴν σεαυτόν. "Into your country."—ἐνδίπριος. "Sitters
on the same seat," i. e., table-companions. Compare § 33.—ὁνήσουμι
Θρακίων νόμω. "I will purchase her, in accordance with Thracian cus-
tom," 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. Bisanthē was a city on the
Propontis, northwest of Perinthus. Its later name was Rhædestus.
It is now Rodosto, or Tejur-Daghi.

CHAPTER III.

§ 1-3.

ἐγένοντο ἐπὶ τῷ στρατοπέδῳ. "They were at the camp."—ὑπή-
γείλαν. "Reported."—τὴν μὲν πρὸς Ἀρίσταρχον, κ. τ. λ. "To let
alone the way to Aristarchus," i. e., to omit going to him.—ἐνθα
βουλόμεθα. Supply ἐκεῖσε before ἐνθα, and compare iv., 1, 2.—οὖτος
αὑτὸς. "This man of his own authority." A more forcible reading
than οὖτος ὁ αὐτός, "this same man." The latter, however, is pre-
ferred by Schneider, Bornemann, Dindorf, and Poppo.—ὡςπερ ἐν
Βυζαντίῳ. "Even as (he has done) in Byzantium." Compare
chapter ii., § 6.—ἐξαπατήσεσθαι. Used here in a passive sense, as
in Plato, Phædr., 262, Λ.—λήψεσθαι. We have omitted μᾶλλον
after λήψεσθαι, with Dindorf, on good MS. authority.
NOTES TO BOOK VII.—CHAPTER III. 587

§ 4-6.

ἄν πρὸς ἐκεῖνον ἔπειτε. The pronoun ἐκεῖνος is often made to refer, as a mere pronoun of the third person, to an individual who has just been mentioned. (Matthie, § 471.)—τούτῳ βουλεύσετε. “You will consult about this,” i. e., whether to obey Aristarchus or go to Seuthes.—έσσι. “Do they suffer us.” The reference is to the Lacedaemonians.—εἰς τὰς κώμας. Compare chapter ii., § 1.—οἱ ἄντιοις. “Our inferiors,” i. e., the inhabitants of the villages, who are not able to cope with us.—ἀκούοντας. The conjunction καί 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.)—ὁ τι τῆς ὑμῶν δεῖται. “What any person asks of you.” The indefinite τις refers here as well to Seuthes as to Aristarchus.—ἀνέτειναν ἄπαντες. Compare iii., 2, 33.—τῷ ἥγουμένῳ. Compare ii., 2, 4.

§ 7-9.

ἐπειθεὶς ἀποτρέπεσθαι. “Tried to persuade them to turn back.”—προσελάσαι. “To ride up.”—ἐποιεῖν αὐτῷ. “He (Seuthes) might say to him (Xenophon).”—ἐσαύν. For ἐκείσας ἐσαύν.—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 τὸν. (Krüger, ad loc.)—ὑπὸ σοῦ νομισάμεν ξενίζεσθαι. “We will think that we are liberally provided for by you.”—ἀδρόας. “Lying together.”—ἀπεχούσας 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.

δέομαι ὑμῶν στρατεύεσθαι σὺν ἐμοί. “Want you to serve in arms along with me.”—τὰ νομιζόμενα. “The accustomed pay,” namely, twice as much to the captain, and four times as much to the general. Compare chapter ii., § 36.—τῶν ἄξιων τιμῆσω. “I will honor the meritorious one.”—ἀξιόσων αὐτῶν ἔχειν. “I shall claim to have myself.”—διατιθέμενος. “By selling.”—καὶ ἀποδιδόσκοιτα. “And hide themselves.”—μαστέυειν. “To seek out.”—τὸν δὲ ἀπὸ ἀνάλατος τῆς, 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.

καθιστο. “(Leave) was granted.”—κατὰ ταυτά. “In the same ter-
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ror."—παντος ἀξια. "Worthy of all esteem." Supply λόγου.—χειμών γὰρ εἶτ. "For (that) it was winter." Sometimes, as in the present instance, δὲι is omitted before the optative in the oratio obliqua. (Matthia, ζ 529, 3.)—ἄνωμένους ζην. "To live by purchasing."—μετὰ Σέυθου. "In company with Seuthes."—ἀγαθῶν. Krüger conjectures ἐχθρῶν.—εἰρήμα. "An unlooked-for piece of good fortune."—ἀντιλέγει. Equivalent to ἀντιλέγειν ἐξει.

§ 15-17.

κατὰ τὰς τάξεις. "According to their ranks."—ὡς παρισόντες. "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 Marogna.—Παρισάνος. "Inhabitants of Parium." Compare chapter ii., § 16.—δώρα ἄγοντες, 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 discretable 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 ἕσοστο ἐπὶ δαλάττη. "Would be governor upon the sea-coast."—ἀμένον ὑμῖν διακείσται. "It will turn out more for your advantage." Equivalent, in fact, to ἀμένον ὑμῖν ἐξει τὰ πράγματα. Observe that διακείμαι gets its meaning in the present instance from its more literal one of "to be settled, fixed, or ordered."

§ 18-20.

ταπίδας βαρθαρικός. "Barbaric carpets." (Compare, as regards the accent, § 26.)—δὲι νομίζωστο. "That it was the custom."—δωρείσθαι αὐτῷ. "To make presents unto him."—τοιαῦτα πρωτόματο. "In such a manner did he keep suing (for Seuthes)." Observe that πρωτόματο is for πρωτόματο, from πρωτόμαμαι.—οὐ καὶ πόλεως μεγίστης εἰ. Compare Plato, Ἀρολ., 29, Ε: Ἀθηναίος οὖν, πόλεως τῆς μεγίστης.—ἀξίωσες λαμβάνειν. "You will claim to receive."—άλλου τῶν ὑπετέρων. Zeune thinks that among these Alcibiades is particularly meant, and refers to Cornelius Nepos, Vit. Alc., viii., 4; to which Krüger adds Xen., Hist. Gr., ii., 1, 25, and Plut., Vit. Alc., c., 36.—μεγαλοπρεπέστατα. "In the most splendid manner."—πείει. "Will you be the object of."—ἡπόρει. "Was in great perplexity."—ἔχων. "Having any thing."—δοσὶν ἐφόδιον. "As much means as were required for the journey." Supply ἱργήριον.
§ 21, 22.

οι κράτιστοι. "The most considerable." Compare i., 5, 8.— Override καθημένοις. "Took place for them as they sat." Supply autóioi. The Thracians, as already remarked, were accustomed to sit, not recline, at their meals.—τασίων. Not one for each guest, but several for the whole company. The common text adds after τασίων the words οὐτοί δ' ὡς εἴκοσι. But consult Schneider and Dindorf, ad loc.—κρεών μεστοί νεκρωμενών. "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.—προσπερονημένοι. "Skewered." Compare Luzerne (vol. ii., p. 375): "Ces pains étoient enfilés avec les viandes, probablement au moyen d'une brochette."—μάλιστα δ' αἱ 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. —διερθριπτεν. "Threw them about."—δοσον 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 διαφόρπτεν εἰς χαίρειν. "Bade the distribution good-bye," i. e., suffered it to pass unnoticed by him.—δοσον τριχοϊνικον ἀρτον. "As much as a three-chaniix loaf," i. e., a large loaf containing as much as three chœnices. As regards the χοῖνιξ, compare i., 5, 6.—περιέφερον. Referring to the attendants.—τὴν φωνήν. "The voice."—ἐλληνικείν. "How to speak Greek."

§ 26—30.

προύχωρεί. "Was going on."—αἱρήσεις. "You will take him."—οὕτως ἐδωρόσατο. "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 ἑνεκα. "To do him honor."—καὶ ἐγώ. "I also," i. e., as well as the rest.—ὡς τιμώμενος. "As a person honored."—ἡ δ' γὰρ ὑποπεπωκὼς ἔτυχανεν. "For he happened, by this time, to be rather tipsy." Observe the force of ὑπὸ in composition.—καὶ ὠφελέα ἂκοντα, κ. τ. λ. "And not one (of them) unwilling, but all even more than myself wishing," &c.

§ 31, 32.

οὐδὲν σε προσαίτιστες, "Asking nothing else of you."—προ疠μενοι.
“Giving themselves up (to you).” This is the reading of some of the best MSS. The rest give προσέμενοι, which the common text adopts.—πολλήν χώραν τήν 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.”—ληξεσθαι. “To obtain by plundering.”—συνεξέπιε, καὶ συγκατασκεδάσατο 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. κατασκεδάζειν), it appears to have been a Thracian custom, for the parties at a carnival, 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 poculî) in se effudit.” Dindorf and Krüger object, however, to the presence of σῶν here in composition, and read (the latter in his edition of 1845) κατασκεδάζατο, but this is against the authority of the best MSS.—μετὰ τοῦτο εἰς ἡλθον κέρασι τε, κ. τ. λ. “After this persons entered playing on both horns, such as they make signals with, and on trumpets made of raw hides, 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 πολέμικών, κ. τ. λ. “Both raised a warlike shout, and leaped away, as if guarding against a shot.”—γελωτοποιοῖ. “Buffoons.”—ἐκέλευον παραγγελλαί, 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 ἄρχοντι παραγγέλλει ὁ θεὸς, ὅπως μυθεύνω ὅτω φύλακες ἡγαθοὶ ἔσονται, μηδ’ ὅτω σφόδρα φυλάζουσι μηδὲν ὡς τοὺς ἑγγόνουσ.—οἱ τε γὰρ πολέμιοι Θράκης ἴπτευλ, 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.—ἀντίθεσς τοὺς στρατηγοὺς ἀποκαλέσας. “Having called back the generals by themselves” Ob-
serve that ἀυτοῖς here has the force of μόνος. —οὕτε μὴ λαμβάναι. "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.—ηγεῖται τοῦ στρατεύματος. "That part of the army leads."—καὶ ἥκιστα λαμβάνοντες ἀποδιδόσκοντες ἀλλήλους. "And they least straggle away unperceived from one another."—περιπίπτοναι. "Fall foul of."—σύνθημα δ' εἶπον Ἀθηναίαιν, 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 Ἀθηναίαι, 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 Ἀθηναίαι or Ἀθηναίαν, may at first view appear somewhat too poetic, but we find Ἀθηναίαν employed by Aristophanes (Av., 829), and Ἀθηναίαί 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.

tοὺς ἡγεμόνας. "The guides."—καὶ σὺν ὀλίγοις. "Even with a few men."—ἀδρόι πάντες ἄμα τῇ ἡμέρᾳ φαινόμεθα. "We all appear in a body at the break of day."—σκεψάμενοι τι. "After having made a reconnoissance." (Luzerne, ad loc.)—πρόσω ἡγούμενα. The common reading is προηγούμενα.—ἀγριδῆ. "Untrodden."—τοὺς γὰρ ἀνθρώπους ἱσσομεν ἐπιτετούντες. "For we shall fall upon the men unexpected."—ἥγησομαι τοῖς ἵπποις. "Will lead the way with the cavalry."—εἰς κώμας. Villages occupied by the enemy are here meant.

§ 44-46.

ζῆδε τε ἦν ἐπὶ τοὺς ἀκροὺς. "He was both already upon the heights."—ἀφῆσο ἥδη καταλεῖν, κ. τ. λ. "I will now send off the horse to run down into the plain."—ἐὰν τις ὀφιστῆται. "If any one withstand
NOTES TO BOOK VII.—CHAPTER IV.

§ 1-3.

\( \text{oia pei\sigma\omega\tauai.} \) "(Considering) what they will suffer." Supply \( \lambda o\gamma u\zeta\omicron\mu\nu\omicron\upsilon\zeta\) or something equivalent, before this clause, and compare i., 7, 4.—\( \text{H}r\alpha k\kappa l\epsilon\iota\delta\eta. \) The common text has \( \text{H}r\alpha k\kappa l\epsilon\iota\delta\eta, \) which is wrong, since Heraclides was still with the army.—\( \text{avv} \) \( \text{to} \) \( \text{\theta} \nu\nu\nu\nu \) \( \pi\epsilon\delta\iota\nu. \) "Up and down the plain of the Thynians." Compare, as regards the Thracian Thyni, chapter ii., § 22.—\( \text{\upsilon} \pi\epsilon\kappa\alpha\iota\nu\nu. \) "Were frozen off." Observe that \( \text{\upsilon} \pi\kappa\alpha\kappa\iota\nu, \) which properly means "to burn off," is here applied to the analogous effects of intense cold. Compare the Latin, "frigore adurere."
§ 4-6.

οῦ ἐνεκά οἱ Θρακὲς, κ. τ. λ. "Why the Thracians wear their fox-skin caps," &c.—καὶ ζευράς μέχρι τῶν ποδῶν, κ. τ. λ. “And on horseback they have wide upper garments reaching down to their feet, but not cloaks.” The ζευρά appears to have been a wide upper garment, girded about the loins, and hanging to the feet, used especially by the Arabians (Herod., vii., 69) and the Thracians (ib., 75). It was distinguished from the χλαμύς, as covering the feet of the rider. The ζευρά can not be understood of trousers, as, according to Herodotus, the wearer threw it around him.—ἀφεὶς τῶν αἰχμαλώτων. “Letting go some of the captives.” Observe the genitive of part.—εἰ μὴ καταβῆσονται καὶ πείνανται. “Unless they shall come down and obey,” i. e., come down to inhabit their dwellings and acknowledge his authority.—συνεπισπέσθαι. “To follow along with him against them.” —ἀφεῖδως. The common text has ἀπαντᾷς.

§ 7-11.

Επισθένης. 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.—Ολόνθιος. Compare i., 2, 6.—τὸν τρόπον. “The character.” —ἀνατείνας. “Having stretched out.”—καὶ μελλει χάριν εἰδέναι. “And is likely to esteem it a favor.”—μηδέτερον. Krüger gives μηδὲ ἔτερον, as a stronger form, but without any necessity.—διαμάχεσθαι. “To fight it out.”—ταῦτα μὲν εἰα. “Left this matter alone,” i. e., spared the boy’s life.—πρέφοιντο. “Might support themselves.”—ὑποκαταβάς. “Having gone down a little way.” —ἐν τοῖς ὄρειν θραξί, κ. τ. λ. “Among those called the highland Thracians.”

§ 12, 13.

dieterßovno, kai. The conjunction here has in our idiom the force of “when.” Compare Soph., Ὀιδ. Τ., 717.—ἡδίον τ’ ἐν ἔξω αὐλίζεσθαι ἔφη, 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,” i. e., than in the dwellings, where they ran a chance of being destroyed. Compare the explanation of Krüger: “in die Wohnungen, um darin umzukommen, d. h. die Verderben bringen könnten.” We have given στεγνοῖς, with the best editions, in place of the common στενοῖς.—συμπραξαὶ σφαί τὰς σπονδὰς. “To aid them in effecting the truce.”—ἥγγατο. “Engaged.”—ἀρὰ. “In fact.”—κατασκοπῆς ἐνεκα. “For the sake of spying,” i. e., of reconnoitering the Grecian encampment.
§ 14–16.
eis δὲ τὴν ἐπιούσαν νῦκτα. Compare i., 2, 3.—AlertDialog. "In any other way," i. e., than by having such guides as these.—περιεστάουσαντο. "Were palisaded around."—τοῖς σκυτάλωις ἑβαλλον. "Threw with their clubs."—ὡς ἀποκόψοντες. "For the purpose of knocking off."—κατακατηθήσεσθαι. "Shall be burned to ashes."—Μακίστιος. "A Macistian." Macistus was an ancient town in the Triphylian district of Elis, somewhat to the northeast of Lepræum. Its site is occupied by the modern Moskitza. We have given Μακίστιος as decidedly more correct than Μακέστιος, which latter, however, appears in all the editions. The true name of the place was Μάκιστος not Μάκεστος, although the latter, according to Stephanus Byzantinus, also occurs. Compare Xen., Hist. Gr., iii., 2, 25; Strabo, vi., 1, p. 10, and x., 1, p. 324.—ἐτῶν ἡδη ὡς ὀκτωκαίδεκα ὄν. Schneider thinks that Xenophon mentions 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 rather 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.
ἐνεχωμένων τοῖς σταυροῖς. "Holding fast in the stakes."—τῶν ἐξόδων. "The outlets."—τούς παρατρέχοντας παρ' οἰκίαν, 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 τοὺς παρατρέχοντας, and ἡκόντιζον εἰς τὸ φῶς ἐκ τοῦ σκότους.—ἐχθι ἐπιεῖσα τοῖς πρώτοις. "With seven horse, the first (mustered)." Compare Krüger: "qui primi signo dato se expedieravent, sive potius, qui primi sequabantur, cum reliqui adhuc remotores essent."—καὶ ἐπείπερ ἡσθετο, κ. τ. λ. "And 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."—ἐδεξιοῦτο τε. "He both shook hands with them."

§ 20–24.
αὐτῶν ἑκατ. "To permit him (to march)." Supply στρατεύεσθαι. —προεσπευτέρους ἀνδρας ἡδη. The common text omits ἡδη.—τριτελασιαν δύναμιν. "A three-fold force," i. e., three times as large a force as when the Greeks first came. Compare the explanation of Krüger: "drei Mal so gross als vor Ankunft der Hellenen."—σπείσασθαι. Porson's correction for the previous reading σπείσασθαι.—
CHAPTER V.

§ 1–3.

ὑπερβάλλοντι. "They pass over." Krüger very strangely makes this the dative of the participle, depending on παρῇ.—τὸ Δέλτα καλοῦμενον. 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, "Deveton cum stagno, quod nunc Deultum vocatur.") Gyllius makes the modern name Dercon, and speaks of the place as being a town ("id oppidum est"), and 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 Dercon. 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. 268.)—ἄρχαίον τιμών. "Some ancient king."—τὴν τιμὴν. "The price."—ξεύγη ἡμιονικὰ τρία. "Three pair of mules."—τά τε ἄλλα βοίκα. "And the rest of oxen."—καὶ ἀδύθες λαβεῖν. "Even to receive something the next opportunity."—δωροῦ. "Make a present."

§ 4, 5.

tὸν ζευγῶν. Krüger conjectures τὸν μὲν ἡμιονικῶν ζευγῶν.—ἐξελευθέρως ἥδη τοῦ μνήμος. "Although the month was already elapsed,"—ὅτι οὐ πλεῖον ἐμπολύσαι. "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 mamalias venderes non potuisse," the Greek for this would have been οὐ πλεῖον ἐμπολύσαι.—κάδεσθαι Σεθθόν. "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 Scuthès."—καὶ προσδανεισώμενος. "Having even borrowed an additional sum," i. e., a
sum sufficient to make up the full pay of the troops.—εἰ μὴ ἄλλως ἐδύνω. "If you could not do otherwise."

§ 6-8.

δ τι ἐδύνατο. "In whatever he could."—ἐνεκάλονν. "Blamed."—ἐντόνως. "Strenuously."—καὶ τέως μὲν ἀεὶ ἐμέμνητο. "And until then he had continually mentioned." Literally, "had always borne in mind."—Βισάνθην. Compare vii., 2, 38.—Τάνον. "Ganos." This was a city of Thrace, on the Propontis, to the south of Bisanthe. According to Kruse, the modern name is Kanos, or Ganos.—Νέον τεῖχος. "Neontichus," a town and harbor of Thrace, in the vicinity of Galus, and between it and Selybria. (Scylax, Peripl., p. 28, ed. Huds.)—καὶ τοῦτο διαβεβήκει. "Had insinuated this also."

§ 9-11.

περὶ τοῦ ἑτὶ ἰνώ. Weiske conjectures ἰνωτέρω, but probably without any necessity, since ἑτὶ may be rendered "still further."—λέγειν τε ἐκεῖλενεν αὐτοῦς. "And both desired them to say (to him)."—σφείς. "They themselves."—τὸν τε μισθὸν ὑπισχεντο, κ. τ. λ. "And promised that the full pay of two months should be in their hands within a few days."—οὐδ', ἃν μέλῃ εἶναι. "Not even if there may be going to be."—ἄν ἀνευ. For a defence of this collocation, consult Schaefer, Melet. Crit., p. 123.—ἐλοιδόρει. "Chid."—τὴν πανουργίαν. "The knavery."

§ 12, 13.

diὰ τῶν Μελινοφάγων, κ. τ. λ. "Through the Thracians called Melinophāgī," i. e., millet-eaters. The Melinophagi dwelt in the eastern part of the modern Kutchék Balkān, in the Sanjak of Visa. (Ainsworth, p. 228.)—Σαλμυνθησόν. Salmydessus, or, as the later Greek and Latin writers give the name, Ἀλμυνθησός (Halmydessus), 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 Δξενός, 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.)—δύλλουσι καὶ ἐκπίπτοσι. "Strike, and are cast ashore."—τέναγος. "A shoal."—στῆλας ὄρισάμενοι. "Having set up pillars for limits."—τὰ καθ' αὐτοὺς ἐκπίπτοντα: "The effects cast ashore on their own ground."—
τέως δὲ ἐλεγον, πρίν ὀρίσασθαι, κ. τ. λ. “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 τέως δὲ ἐλεγοντο . . . ἀρπάζοντες πολλοί, which Bornemann and Krüger adopt.

§ 14–16.

κιβώτια. “Chests.”—βιβλιοὶ 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 βιβλιοί 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 βυνλία πολλά, explaining βυνλία by “cords,” “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 ἵνι λίνοις τεύχεσι. “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 ἀεὶ πευθόμενοι. “Those successively obeying,” i. e., those obeying for the time being.—παχαλέπως εἰχον. “Were extremely angry.”—οἴκειως διέκειτο. “Was familiarly disposed,” i. e., treated him familiarly.—ἀσχολία. “Occupations.”

CHAPTER VI.

§ 1–3.

Θέβρωνος. The forms Θεβρωνος and Θεβρων are given by the better MSS. On the other hand, Θήβρωνος and Θηβρων are merely euphonic varieties.—ὅτι κάλλιστον γεγένηται. “That a very fine thing has happened.”—χαριεῖ αὐτοῖς. “You will be doing a favor unto them.” Observe that χαριεῖ is by Attic contraction for χαρίσει.—παράγεν. “To bring them to him,” i. e., the Lacedaemonians from Thibron.—φίλον τε καὶ σύμμαχος. Observe that τε here merely connects the present clause with what goes before, and has the

§ 4-6.

τίς ἄνηρ. "What kind of a man."—οὐ κακὸς. "No bad sort of person."—χειρὸν ἐστίν 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.—ἀλλὰ ἡ δημαγωγεῖ ὁ ἄνηρ τοῦς ἄνδρας. "Does the man then strive to curry favor with the soldiers?" Observe that ἀλλὰ ἡ is not for ἀλλὰ ἡ, but for ἀλλὰ ἡ (though the accent seems to refer it to ἀλλὰ), and may be regarded as equivalent to the Latin an ergo. (Consult Elmsley, ad Eurip., Heracl., 426, p. 82.)—ἀρ' ὄν, ἔφασαν, μή καὶ ἡμιν, 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, ἄρ' ὄν is employed when we expect an affirmative answer, but ἄρα μή when a negative one, and when, at the same time, we are somewhat apprehensive ourselves about the result. Thus, ἄρ' ὄν ἐστίν ἄδειαν; "Is he not sick?" (nonne agrotat?) The answer we expect to this is, "He is sick." But ἄρα μή ἐστίν ἄδειαν; on the other hand, is numnam agrotat? "He is not, perhaps, sick?" or, "He is not sick, is he?" In an interrogation, the particle μή expresses anxiety, and hence prepares one for a negative answer, and μή is distinguished from ἄρα μή only in that the question is less pointed and emphatic. (Kühner, § 873, 4.) —τὸν μισθὸν. "The pay (you spoke of)." Compare § 1.—ὀλίγον ἐκείνῳ προσχόντες. "They having paid little attention to him." Supply τὸν νοῦν.—αὐτή μὲν ἡ ἥμερα. Compare ii., 1, 6.

§ 7-10.

τῶν Λάκων. Observe the change, for variety's sake, from the plural to the dual.—ἐν ἐπηκόω. Compare ii., 5, 38.—ἐξειν δὲ καὶ αὐτῶς, κ. τ. λ. "And he himself also understood most things in Greek." —ἀλλ' ἡμεῖς μὲν. The opposition to this lies in εἰ μὴ ξενοφῶν.—καὶ πάλαι. "Even long ago."—πεπαύμεθα. Stephens gives πεπαύμεθα from some MSS., and he is followed by Schneider, Bornemann, and Krüger. Dindorf doubts the existence of the MSS. to which Stephens refers.—τοὺς ἡμετέρον τῶν ἐξει. "Has (the fruit of) our labors."—ἀστε δὲ γε πρῶτος λέγων, κ. τ. λ. "So that I, the first speaker, at least."—ὁν ἡμᾶς περιέλκε. "(For the things) in which he has dragged us about." We ought probably to read here περιέλκει. 
Observe that ὣν is by attraction for ἃ.—ἀν δοκῶ ἐχειν. “Would think that I had.”

§ 11-13.

πάντα προσδοκᾶν. “To expect any kind of fate.” Compare Krüger: “jede Art von Schicksal,” i. e., not to be surprised at any thing.—ἐν ὧν. “In the very thing in which.”—παρασχημένος. “Of having shewn.”—ἀπετραπόμην. “I turned back.”—ὡς ὀφελόςσων. “With the intention of aiding you.”—ἡγοῦν δὲ ὥθεν. Observe that ὥθεν is for ἔκεισα ὥθεν. As regards the fact itself here stated, consult chapter ii., § 10, seq.—διπέρ εἰκὸς δῆπον ἥν. This refers to what follows.

§ 14-16.

σὺν Σευθῆς ἐγαί. “That you were going with Seuthes,” i. e., that you would go with him.—ἐπεί γε μὴν ἵππατο Σευθῆς. “Since, however, Seuthes has begun.”—διαφορώτατος. “The most at variance.”—περὶ ὥν πρὸς τοῦτον διαφέρομαι. “(Of those things) about which I differ from him,” i. e., am at variance with him. Observe that περὶ ὥν is for τούτων περὶ ὥν, not for περὶ ἔκεινων, περὶ ὥν. (Krüger, ad loc.)—ὅτι ἔξεστι καὶ τὰ ὑμετέρα ἑξουσία, κ. t. λ. “That it is possible that I, even having your money from Seuthes, am practicing artifice.” With ἑξουσία supply ἐμέ.—ὅτι, εἰπέρ ἐμοὶ ἐτέλει τι Σευθῆς, κ. t. λ. “That, if Seuthes paid any thing to me, he did not surely pay it with this view, that he might be deprived of what he gave me, and repay other moneys to you.”—ἐπὶ τούτῳ. “On this principle.”

§ 17-19.

ματαιὰν ταύτην τὴν πράξεν ποιήσαι. “To make this transaction an unavailing one.”—ἐὰν πράττησεν αὐτὸν τὰ χρήματα. “If you exact from him the money.”—ἀπαίτησε με. “Will demand it back from me.”—ἐὰν μὴ βεβαιῶ τὴν πράξεν, κ. τ. λ. “If I do not confirm the transaction to him, on account of which I received gifts,” i. e., if I do not fulfil my part of the pretended bargain.—πολλὸν δὲίν τὰ ὑμετέρα ἐχειν. “To want much of having your money,” i. e., to be far enough from having it.—ιδία. “On my own account.”—καὶ ἰκοῦν ςῦνοιδέ μοι. “And hearing, knows with me,” i. e., knows as well as I do.—μὴ τοίνυν μηδὲ δῶσα, κ. τ. λ. “Nay, what is more, not even as much as some of the captains.” The particle τοίνυν is frequently employed in Attic prose to continue a speech, and has then the force of “moreover,” “what is more,” &c.

§ 20-22.

ὁσὶν μᾶλλον συμφέρομαι τούτῳ, κ. τ. λ. “That, by how much the more I endured with this man his poverty at that time.”—καὶ γεγυνώσκω
NOTES TO BOOK VII.—CHAPTER VI.

δὴ αὐτῶ τὴν γνώμην. "And know now his real sentiments," i. e., how ungrateful he is, and false to all his promises.—谐χυνόμην μέντοι. "I would have been ashamed indeed."—εἰ γε πρὸς φίλους ἐκι φιλακή. "If there is, at least, (such a thing as) being on our guard against friends."—οὗτε κατεθλακεύσαμεν τὰ τοῦτον. "Nor did we attend slothfully to his affairs."

§ 23, 24.

εδει τὰ ἐκέχυμα τότε λαβεῖν. "I ought to have taken pledges at that time."—ὡς μηδὲ, εἰ ἐδούλευο, ἐδύνατο ἐξαπατᾶν. "So that, not even if he wished, would he have been able to deceive." The Eton MS. has ἐδύνασθαν ἄν 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 ἄν, as may be seen from the examples cited by Matthiae, § 508, Obs. 2.—ἀγνώμονες. "Devoid of ordinary intelligence."—ἐν ποιόις τίσι πράγμασι. "In what kind of circumstances."—ἀνήγαγον. "Led you up the country."—πρόσθετε. For προσέχειτε, 2 plur. imperf. ind. of προσέμει, "to go to," "to go," &c. The common text has εἰ προσήτε τῇ πόλει. Matthiae (§ 525, d.) conjectures εἰ προσέτω, which Dindorf adopts. Bornemann has προσήτε τὴν πόλιν, and Poppo the same, omitting the article.—μέσος χειμῶν. "Mid-winter."—τὰ ὀνόματα. "The saleable commodities."—ὁτων ὄνησεθε. We have given ὀτῶν with Dindorf, a form of rare occurrence, it is true, in prose, but far better than ὀτων, which, though a manifest solecism, is defended by Porson, from Abresch. in Esch., 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 πολεμίᾳ εἶναι. Supply ἀνάγκη ἦν from the previous clause.—ὀπλιτικὸν. "A heavily-armed corps."—ὑπὸ δὲ δυϊκοντες. Observe that ὑπὸ refers to a τι implied in οὐκ ἦν.—ἐπὶ ἐγὼ συνεστηκός, κ. τ. λ. "Did I find any longer holding together among you."—μηδὲ ὄντιναιοῦν μισθὸν προσαίτησας, 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 targetees, 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 ὑμῶν of being a mere interpretation of ὑμῖν, which last he makes to depend in construction on βεβουλεύσατε.
§ 28, 29.

τούτων κοινωνήσαντες. "Having shared in these advantages," i. e., the advantages resulting from these species of troops. Compare Krüger: "des von diesen Truppengattungen zu ziehenden Nutzens 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.—τῶς δὲ. "Whereas up to that time."—κατ' ὀλίγους ἀποσκε-δανυμένους. "By being scattered in small parties."

§ 30-32.

ὁ συμπαράγων, κ. τ. λ. Seuthes.—μὴ πάνω πολὺν 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.—τοῦτο δὲ τὸ σχέτλιον πάθημα; "Is this, pray, the shocking suffering (of which you have to complain)?"—ζοντα τῇ ἅνειναι. "To send me away alive," i. e., to let me escape with life. One MS., of the best class, has εἶναι, no bad reading.—οὐ διαχειμάσαντες. "(Do you) not (go away) after having passed the winter." Supply ἀπέρχεσθε.—περίττον. "Over and above."—ἐδαπανάτε. "You consumed."—ταῦτα πράττοντες. "Faring thus."—οὐ καί ἱκεῖνο σὸν 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!—ὁν ἐμοὶ χαλεπαίνετε. "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 ψιτερα. Compare i., 3, 9.—ἀπῆρα. We have followed here the early editions, and some of the best MSS. Others read ἀπῆρα, from ἀπαίρω, "to sail away."—ἀπεπορεύμην. "Went away."—οὐ γὰρ ἄν. The conditional proposition is suppressed, εἰ γὰρ οὐκ ἐπι-στευον, οὐκ ἄν, κ. τ. λ.—ἀποστροφὴν καὶ ἔμοι 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 παιδε is to be supplied by the mind.—πραγματευόμενος τε οὐδὲ νῦν, κ. τ. λ. "And have not yet ceased even now striving to effect whatever good I am able for you."
§ 36.

ὅτι ἀνθρώπων ἀνακαλοῦντες ἔσαθε. "That you will have put to death a 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 κατακεκαλοῦντες. But the perfect of καίνω is unknown, and, besides this, κέκανα as a perfect would violate analogy, which requires κέκαγα, just as φαίνω makes πέφαγα, and μιαίνω makes μεμίαγα. The reading κατακεκαλοῦντες, 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."—πᾶν δόσον ἐγὼ ἐδοξάμην, κ. τ. λ. "Having exerted myself strenuously for you in every thing as far as I was able." Observe the sudden change of person in ἐγὼ ἐδοξάμην, where we would have expected ἔδόξασο.

§ 37, 38.

καὶ γὰρ οὖν. Compare i., 9, 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 εἰναι, but as the sentence advances he changes the construction to νῦν δὴ καιρὸς ὑμῶν, κ. τ. λ.—οὐ μὴν δέ, κ. τ. λ. Supply οὕτως ἐκδόκει υἱῶν after μὴν.—τούτως. "Unto these," i. e., in their eyes.

§ 39-41.

ἐχω αὐτῷ μαρτυρήσας, κ. τ. λ. "Can bear witness unto him," i. e., in his favor.—ὁδὸ καὶ κείρον αὐτῷ εἶναι, κ. τ. λ. Compare § 4.—πρὸς ἡμῶν τε τῶν Λακεδαιμονίων. "With both us the Lacedaemonians and with him." More literally, "from both the Lacedaemonians."—Δανιής. Compare iv., 21.—τοῦτο ὑμᾶς πρῶτον ἡμῶν στρατηγῆσαι. "That you should be our generals first in this!"—τὰ χρήματα ἢ ἡμεῖς ἐπονύσαμεν. "The effects which we earned by our exertions," i. e., the booty we obtained.—τὰ γυγώμενα. "The proceeds."—ἐξόμεθα αὐτῶν. "We will lay hold of him."

§ 42-44.

μᾶλλον ἐξεπλάγη. "Was more alarmed (than before)," i. e., than he had been by what he had previously heard. (Bornemann, ad loc.)—ἀπιμέν. Present, as before, in a future sense.—ἐκ τῆς τούτων ἐπικρατείας. "Out of the power of these men!"—καὶ ἐν ἀποφθέγμα ποιησάμενος. "And having made (the communication) as a secret."—ἐπέστειλε τοῦτα. "Sent this information."—εὖ ὁ Σεβύθης λέγει.
CHAPTER VII.

§ 1-3.

ἐσκήνησαν εἰς κώμας. “Went into quarters in villages.”—ἐμελλον “They intended.”—ἀναθεν. “From the upper country.”—προκαλεῖται. “Calls out.” The common text has προκαλεῖται.—προλέγουμεν οὐν ὑμῖν. “We warn you, therefore.”—εἰ δὲ μή. “But if you do not,” i. e., depart. Supply ἀπίστη.—οὐκ ἐπιτρέψουμεν υἱῶν. “We will not permit you (to go on in this way).” Supply ταῦτα ποιεῖν.

§ 4-6.

ἀλλὰ σοὶ μὲν τοιαύτα 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.”—ἐλθοῦς. The common text has ἥλθες, 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 ἤτε. “Did not use to come.” Observe that ἤτε is for ἤετε, 2. plur. imperf. ind. of εἴμι, “to go.”—κρειστῶνων. “Belonging to persons more powerful than yourselves.”

§ 7-10.

νῦν δὲ ἔξελαύνετε. We have given νῦν δι', the conjectural emendation of Leunclavius, instead of the common reading νῦν δὲ.—ἡν παρ' ἡμῶν ἐχοντων, κ. τ. λ. “Which you received from us, holding it as our own by force of arms.” The common text has ἐκόντων, an inferior reading.—καὶ οἷς ὅπως δῶρα δοῦς, κ. τ. λ. “And you think fit to send us away, not only not having bestowed gifts, and done us kindnesses, 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 οἷς ὅπως, the explanation of Krüger: “nicht nur nicht.”—τὸν βιον ἐχοντα. “(Saw you) supporting your existence.” Supply ἑωρα, from ὑπέρ, which precedes.—ἐφ'. “Continued he.”—ὅπως, ὡς κατὰ ἀπιχθανόμενον αὐτοῖς, κ. τ. λ. “In order that, as I was hated by them, when I brought it to you, so, also, now I might gratify them by restoring it.”
NOTES TO BOOK VII.—CHAPTER VII.

§ 11–14.

κατὰ τὴς γῆς καταδύομαι. "Feel myself sinking beneath the earth." Observe the peculiar force of the middle.—ἡ χώρα παρθονεύη. "The country being ravaged," i. e., the ravaging of the country.—τῶν ἐπιτηδειοτάτων. "The most suitable persons."—προερῶν ἀπερ αὐτῷ. "To warn them as he had done him."—ὑμᾶς ἀν ἀπόλαβειν. "That you would obtain."—δεδείχται ὑμῶν. "Has entreated of you."—ὅταν τὰ δίκαια ἐχοσιν οἱ στρατιώται. "Whenever the soldiers have their just demands.

§ 15–17.

ἐρείν. "That they will say it."—καὶ ἄλλα, ὅποια, κ. τ. λ. "And (such) other things as they may be able to urge with the greatest effect." πάντας τῶν ἐπικαιρίων. "All the proper persons." Compare the remark of Sturz on the present passage: οἱ ἐπικαιρίων sunt electi legatorum comites, ut cum Seutha agant.—πρὸς ἡμᾶς λέγειν. Supply the apodosis, λέγει δή.—ἡμεῖς πρὸς σὲ ἔχομεν. "We have something to say to you." After ἔχομεν supply λέγειν.—μάλα δὴ υφεμένως. "Very submissively, you may be sure." Observe the force of δή.—καὶ Σεῦθης. "And Seuthes also (says)." Supply λέγει.—ἔρχομεθα μὲν 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 καὶ.—ἐνθένδε. "From here," i. e., from you. Equivalent to ὧφ' ὑμῶν.

§ 18–20.

tούτοις ἐπιτρέψαι. "To leave it to these men."—εἶτε προσήκεν. "Whether it were fit."—καὶ οἷς θεώι ἄν Σεῦθην πείσαι. "And (said) that he thought they would persuade Seuthes." Supply ἐφ', which lurks in ἐκέλευσεν.—πέμυεσ. "(He desired them) to send." Supply ἐκέλευσε.—Σεῦθην ἄν. This name, and Σεῦθην, further on in the clause, have the article in the common text.

§ 21–23.

οὔδεν ἀπατήσων. "Not with the intention of demanding any thing of you."—μετὰ τῶν θεών. "After the gods," i. e., next to the gods. —ὡς τε οἷς οἶλον τε σοι λανθάνειν. "So that it is not possible (for you) to escape notice."—μέγα μὲν εἶναι. "To be a thing of great importance."—ἐν ἄκοινεν. "To be well spoken of."—ἄπιστον. "Unworthy of belief."

§ 24, 25.

ὑρῶ γὰρ τῶν μὲν ἄπιστον, κ. τ. λ. "For I see the words of those
that are unworthy of belief wandering about vain, and powerless, and dishonored." Observe that πλανωμένους is here, in fact, the same as "missing their way," "not reaching their proper point of destination."—τινὰς σωφρονίζειν. "To bring any persons to reason."—οὐχ ἦττον σωφρονίζοσας. "Are no less corrective."—τὰς ἡδῆ κολάσεις. "The ready chastisements."—ἢν τέ τω. Observe that τω is here for τινι.—οὐδὲν μείον διαπράττονται, κ. τ. λ. "They accomplish no less (by their promises) than others do by giving at the instant."—τι προτελέσας ἡμῖν. "What having previously paid us."—πιστεύεις Ἴηθεύσεις, α ἐλέγες. "Having been trusted that you would prove true in what you said."—συγκατεργάσασθαί σοι. "To aid you in conquering."—τριάκοντα. The common text has πεντάκοντα, but the true reading is τριάκοντα, as appears very clearly from the calculation made by Krüger (de Authent., p. 49).

§ 26-28.

τὸ πιστεύεσθαί σε, τὸ 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.—πῶς μέγα ἡγοῦ τότε, κ. τ. λ. "How important you then deemed it to accomplish those things, which having subjugated you now possess."—σοί καταπρόχθηναι. "Should be accomplished for you."—τὸ ταύτα νῦν μὴ κατασχεῖν. "The not maintaining these things at present."—ἡ ἀρχὴν μὴ πλουτησάσα. "Then 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.

ἐπίστασαι μὲν. This is here expressed as if we had following it, ἐπίστασαι δὲ ὡς ἐπισχειροῦσίν ὑμ. A similar construction occurs in Sophocles, Philoct., 1056, πάρεστι μὲν Τεύκρος . . . ἐγὼ τε.—φιλίρ α ἡ σῇ. "Through friendship toward thee." Observe here the employment of the possessive pronoun in an objective sense, and compare Matthia, § 466, 2.—καὶ σωφρονεῖν 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.—διακειμένους. "Disposed."—μένοντας ὑμ. "Likely to remain."—αὖ χειρὶ ἐλθόντας. "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 τούτως are meant the Greeks, and by αὐτοῖς the subjects of Seuthes, recently acquired by conquest.

§ 31, 32.

ὑπείξαν σοι. “They have submitted to you.”—προστατῶν. “Of leaders.”—καὶ τοῦτο κινήνοις. “This also is a danger.”—μὴ λάθωσιν προστάτας αὐτῶν. “Lest they take as their leaders.”—ἀδικεῖσθαι. By having their just dues withheld.—ἀν γὰρ παρὰ σοῦ νῦν ἀναπράξασιν. “If they now exact the money (due to them) from you.”—ουκοινότατοι αὐτοῖς ταῦτα. “Shall agree with them as to these things.”—οἱ νῦν ὑπὸ σοι Ὑπάκες γενόμενοι. “The Thracians who are now come under you.”

§ 33.

προνοεῖσθαι. “To provide for.”—ἀπολαβώντες ἂ γυκαλούσιν. “Having received from you what they claim.”—σὺ τε ἅλλοις πειρώθο, 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 εἰ ταῦτα τε ὑπείλειοντο, κ. τ. λ. “Or if both this money were due, and it were necessary to hire others stronger in force than they.”

§ 35, 36.

ἀλλὰ γὰρ Ἡρακλείδην, 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 ἐστιν ἐλαττον 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.—οὐ γὰρ ἀριθμὸς ἐστίν ὁ ὀρίζων, κ. τ. λ. “For it is not number that defines the much and the little, but the ability of both him that pays and him that receives.”—οὐ οἱ δὲ νῦν ἡ καρτερὸν ἐνιαυτῶν πρόσοδος, 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.

ταῦτα ὡς φίλου ὅντος σοι προσενοώντω, “Have been considering these things for your interest as being a friend.”—μὴ διαφθαρέῃς ἐν τῇ στρατίᾳ. “Might not be ruined in (the eyes of) the army,” i. e., might not lose all claim to honor and distinction in their eyes.—βουλόμενος. “If wishing (so to do).”—σὺν θεοῖς. More commonly written with the article.—ἐπὶ τοῖς στρατιώταις. “On account
of the soldiers,” i. e., that I might induce them to aid you.—εἰς τὸ ἱδον. “For my private benefit.”—ἀποδιώκοντος. “Though offering to pay.”—αἰσχρὸν γὰρ ἤν. “For it were disgraceful.” i. e., would be. Observe here the omission of ἂν, and consult Kühner, § 858, 1. 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 intervened.—τὰ δ’ ἐκεῖνων περιμένειν, κ. τ. λ. “And that I should overlook theirs, being in a bad situation.”

§ 41–43.
πρὸς τὸ ἄργυριον ἐχειν ἐκ παντὸς τρόπον. “Compared with the having money by whatever means.”—ὄντων φίλων πολλῶν. “There being many who are his friends,” i. e., he is rich in the numerous friends that he has.—καὶ εὖ μὲν πρᾶττων, κ. τ. λ. “And when doing well, he has those who will rejoice with him.”—εἰ δὲ τι σφάλη. “While, if he stumble in aught,” i. e., experience any reverse of fortune.—ἄλλα γὰρ. “But (I have said enough) for.”—ἄλλα πάντως κατανόησον. “Yet at least consider by all means.” Some MSS. give πάντας, others πάντων. Schaefer, however (Melet. Crit., p. 130), conjectures πάντως, which is now adopted in the best editions.

§ 44–47.
ὡς σὲ περὶ πλείονος ποιοίμην. “That I esteemed you of more value.” Compare i., 9, 7.—ὡς μᾶλλον μέλοι μοι. “That it was more a care unto me,” i. e., that I cared more.—τὰ δόρα ταῦτα. Depending in construction on ἐχειν.—ἰνιδόντας μοι. “Having seen in me.” δειν ἀποκείσθαι τούτῳ. “Ought to be laid up for that one.”—πρὶν μὲν ὑπρητεύσαε τί σοι ἔκει. “Before I had done you any service.”—ξενίους. “Gifts of hospitality.” Compare Suidas: ξένιον ἄρον παρὰ ξένων ὑδόμενον.—καὶ δόσα ἐσούτο ύποχνούμενος, κ. τ. λ. “And did not satisfy yourself with promising how many (rewards) should be mine.” Literally, “were not filled up.” Compare Weiske: “Nec satiatus es pollicendo (et demonstrando) quot (premia) mihi futura essent.”—νῦν οὖτω με ἄτιμον ὄντα, κ. τ. λ. “Have you now the heart to overlook me, being thus disgraced among the soldiers?”—ὅτι σοι δοξήν. We would expect here ὅτι χρή. The writer commences, however, as if ὧν τοῦ χρόνον δοδαχθέντα were to follow in the course of the sentence.—καὶ αὐτόν γέ σε οὐχὶ ἄνεξέσθαι, κ. τ. λ. “And that you, of yourself, will not endure to see those who freely bestowed their good offices upon you, loading you with reproaches.” The phrase προιέσθαι εὐεργεσίαν τινι 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, c): “Ultro 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 ενεργεσίαν προέσθαι so far forth as, after receiving part of their pay, they did not appropriate any portion of the plunder immediately unto themselves, trusting that Seuthes would pay the remainder on the close of the expedition. (Krüger, ad loc.)

§ 48–50.

κατηράσατο τῷ αἵτις, 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.—διενοθῆναι. “Intended.”—δὲ ἐμοῦ. “Through me.”—καὶ μὴ περιπεδεῖν με διὰ σὲ ἀνθρώπων 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. “And if you remain.”—τὰ χωρία. Compare chapter ii., § 38.

§ 51–54.

ταῦτα μὲν ἔχειν οὕτως. “That these should be so,” i. e., that I should agree to this arrangement. Compare Krüger: “darauf kann ich nicht eingehen.”—καὶ μὴν. “And yet in very truth.”—ἀλλά τὴν μὲν σὴν πρόνοιαν ἐπιστῆ. “Well, I praise your foresight.”—ἀλλὰ ἦ. “Except.” Literally, “other than.” Observe that ἀλλὰ ἦ, as before remarked, is for ἀλλὰ ἦ.—τάλαντον. Compare note on δέκα τάλαντα, i., 7, 18.—δῆμοις. Compare chap. iv., § 14 and 21.—μὴ ἔξικνυται. “Do not come up to,” i. e., do not amount to.—τίνος τάλαντον φῆσον 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 reichliche Griechen soll ich es (das Talent) vertheilen, da ihrer so viele sind?”—ἄρ’ οίκι, ἐπειδὴ καὶ ἐπικινδυνόν ἐστω, 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 φυλάττεσθαι 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 ἑπειδὴ μοι καὶ ἐπικειόμενον ἐστιν ἀπίστω, ἄμειν, κ. τ. λ.

§ 55-57.

ἀ ντέσχετο. "(The animals) which he had promised." Literally, "what things he had promised."—τέως μὲν ἔλεγον. "Up to this time were accustomed to say."—δὲ ἐμᾶς. "Through your means."—διώ-δοτε. "Distribute (the proceeds)."—λαφυροπώλας. "Booty-sellers."—καὶ πολλὴν εἶχον αἰτίαν. "And got much blame."—οὐ προεῖμεν. "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 mis-management. Consult Krüger, ad loc.—οὐ γὰρ ψῆφος αὐτῶ, κ. τ. λ. "For sentence of banishment had not yet been proposed against him at Athens." Observe here the peculiar form of expression ἐπάγεν ψῆφον τινί, "to propose a vote or decree against any one," and, in the passive, ψῆφος ἐπήκτη 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.

Δάμψακον. Lampsacus was a city of Mysia, in Asia Minor, situate on the Hellespont, where it begins to open into the Propontis, and northeast of Abydos. It was founded by the Phocæans. The modern Lamsaki answers to the ancient site.—Φιλάσιος. "A Phliasian," i. e., native of Phlius, a city of Sicyonia in the Peloponnesus.—τὸν τὰ ἐνύπτα ἐν Δυκείῳ γεγραφότος. "Who wrote the (work entitled) dreams in the Lyceum." There is great doubt here about the true reading, some of the MSS. giving ἐνοίκια ἐν οἰκίω, and one ἐν οἰκία ἐν οἰκίω, while Toup (Epist. Crit., p. 48) conjectures ἐνώπια. Zeune adopts Toup's emendation, by which the latter understands "partes adium antiores," 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

C c 2
Toup, Zeune, and Larcher, by a reference to painting: "quipinixit 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 libres de somniis in Lyceo." The Lyceum was a sacred enclosure at Athens, dedicated to Apollo, where the pole-march 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."—παρεσθήσατο τὸν Εὐκλείδην.

"He placed beside him this Euclides," i. e., during the celebration of the sacrifice.—κἀν μέλλῃ ποτὲ ἔσσεθαι. "Even though (money) be about to be (yours) at some time or other."—σὺ σαυτῷ. Alluding to Xenophon's disinterestedness.—Ζεὺς 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 Phytalidæ, 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.)—מסורת οἴκων, ἔφη, εἰώθειν, κ. ῥ. ἡ. 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.—έξ ὅνων ἀπεδόμησε. "Since he left home."—συνοίσειν ἐπὶ τὸ βέλτιον. "That it will contribute for the better.'

§ 5-8.

Οφρόνιον. Ophrynum was a place near Dardanus, which last was 70 stadia from Abydus.—χοῖρονς. Larcher thinks that these
were cakes made 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.—ἐκαλλιέρει. “He found the entrails favorable.”—καὶ ἔξωνυται τε τῷ Ἑξενοφώντι. “And they are both hospitably entertained by Xenophon.” The expression ἔξωνυσθαί 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 τιμὴν. “The price.”—Ἀυτανόδρον. Antandrus was a city of Troas, on the northern side of the Gulf of Adramyttium.—τῆς Ἀνδρίας εἰς Ὁμήρος πεδίον. “To the plain of Thebe in Lydia.” There is probably some corruption here in the text, and for Ἀνδρίας we ought to read Μυσίας. Thebe, sur- named Hypopolacia, was in Mysia, and was situate at the foot of Mount Placos, 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.—Ἀτραμύττιον. 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.—Κέρτωνοβ. The reading here is very doubtful. The best MSS. have Κέρτωνοβ, others, however, Κέρτωνιον. What place is meant is hard to say. Stephanus Byzantinus speaks of a Mysian town named Κυτώνιον, between Lydia and Mysia (πολίν μεταξὸς Λυδίας καὶ Μυσίας). Some conjecture Καρίνης in our text, since the position of Kertonum or Kertonium agrees very well with that of Carine. But the MSS. do not favor such an alteration. (Cramer, Asia Minor, i., p. 132.) Ἀταρνία. 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 Elea, about 30 stadia to the southeast of the town of Pitane. (Cramer, Asia Minor, i., p. 135.)—Πέργαμον καταλαμβάνονσι. “They reach Perga- mus.” Pergamus was the most important city in Mysia, and the capital afterward of the kingdom of Pergamus. It was situate in the southern part of the country, in a plain watered by two small
rivers, the Selinus and Cetius, which afterward joined the Caucus. The modern name is Bergamah, or Bergmá.

ξενοῦται ξενοφόν παρ 'Ελλάδι, 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.

toίτον ἐφι αὐτῶν. Observe that αὐτῶν here refers to Xenophon, but that καὶ αὐτῶν, further on, applies to Asidates.—καθηγητόμενος. "To point out the way."—Basiaē. The reading of some of the best MSS. The common text has ἀγαοίας.—ὅς ἐν ποιήσαι αὐτῶν. By giving them, namely, a share of the expected plunder.—βιοσάμενοι. "Having forced themselves upon him."—ἀπῆλαννοι. "Drove them back." Observe the force of the imperfect: they drove them back as often as they attempted to follow.—ἴνα μὴ μεταδοῖεν 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 ἔτοιμων.

§ 12-15.

tὰ μὲν πέριες. Observe that πέριες, especially with the genitive, is of rare occurrence in Attic prose.—ἀπέδρα αὐτῶν, κ. τ. λ. "Escaped them, since they neglected (them) in order that they might take," &c.—προμαχεώνας. "Battlements."—ὁ δὲ τοίχος ἦν ἐπὶ ὀκτὼ πέλλων, κ. τ. λ. "And the wall was eight earthen bricks in breadth." (Consult Schneider, ad loc.)—ἐπιταταξαν ἐνθοῦς, κ. τ. λ. "Some one from within struck the thigh of the nearest man with a very large spit, so as to pierce it through and through." Literally, "with an ox-piercing
"spit," i. e., a spit large enough to spit a whole ox.—πυρσευόντων. "Making signals by torches."—Κομανίας. Comania appears to have been either a castle, or an obscure town not far from Pergamus. This is the only passage of an ancient writer in which it is mentioned.—'Ασσόριοι καὶ Ὠρκάνιοι ἵππεις. Zeune thinks that the Hyrcanian horse here mentioned came from the Hyrcanian Campus in Lydia, a plain watered by the Hyllus or Phrygus. 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.—Παρθενιόν. Parthenium was a town of Mysia near Pergamus.—Ἀπολλωνίας. Apollonia, also a town of Mysia, was to the east of Pergamus, on the way to Sardes. (Strabo, xiii, p. 625.)

§ 16-19.

"ορα ἦν σκοπεῖν. "It was time to consider."—ἐντὸς πλασίου ποιημένου. This probably refers to the ὄνδρασον merely.—οὐ οὖν. "Not so much."—φυγῇ εἰς. "Might be (in appearance) a flight."—ὡς μάχωμενοι. "As if resolved to fight."—βία τῇς μυτρώς. "In despite of his mother." Though well disposed toward the Greeks, she was probably afraid lest the Persians might retaliate for this.—Ἀλισάρνης. Alisarne was also a town near Pergamus. Pliny writes the name Haliserne. (v. 32.)—Τευδρανίας. Consult ii., 1, 3.—ὅπως τὰ ὅπλα ἔχοιεν πρὸ τῶν τοξευμάτων. "That they might have their shields as a defense against the arrows." Consult, as regards the peculiar force of πρό in this passage, Kühner, § 619, 3.—διασώζονται. "They get safe through."—δόσον θύματα. "(In such quantity) 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 ὃτι μακροτάτην ἔλθοι τῆς Δυσίας. "That he might go the longest way possible through Lydia." Supply ὄδόν.—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 τὸν Πέρσην as the subject of φοβεῖσθαι. Some conjecture here ὥστε in place of εἰς τὸ, but compare Xen., Mem., iii., 6, 2: εἰς τὸ ἐθελήσαι ἄκοινες τοιάδε λέξας.—ἐπὶ αὐτῶν. "On the subject of marching against him." The full expression would be ἐπὶ τῷ ἰέναι (or περὶ τοῦ ἰέναι) ἐπὶ αὐτῶν.—ἐξανιλίζεται εἰς κόμας, κ. τ. λ. "Goes out to lodge in villages lying close under the town of Parthenium." Literally, "having themselves"—
αὐτῶν. Krüger thinks that τέ has here been dropped from the text.

—τὸν ὑεόν. Either Jupiter Meilichius, or else the deity generally. The latter is the more probable. (Weiske, ad loc.)—ἐξαίρετα. “Selected portions.”

§ 25, 26.

ἄρχοντες 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.)—ἐπιστροφεῖν. 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.—Ἀνδριάς . . . . 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.—Βέλεσας. Syria and Assyria never were governed by the same satrap. Another argument against the text. —Ἐσπεριτῶν. Weiske thinks that the western Armenians are meant. Teribazus certainly commanded the latter. (iv., 4, 4.)—Χάλυπτες καὶ Χαλδαιῶν. Consult v., 5, 17.—καὶ Τιμαρηνοὶ αὐτόνομοι. The common text has, before these words, καὶ Κοῖται, 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 Ταόχοι.—τὸν ἐν Εὐρώπῃ Ὑπακών Σεῦθης. It is ridiculous to name Seuthes here among the ἄρχοντες τῆς βασιλείας ἱδρας.—ἄριθμος. 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 28° 59' 2" of east longitude. The whole coast of the Euxine is north of this parallel, but only at one point (Injeh Bûrmû), "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>Arabic</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 Anamûr 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 devi- ous navigation of 490 G. miles, would carry Byzantium three de- grees 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 Atropatenian 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 approxi- mation 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.

<table>
<thead>
<tr>
<th>Location</th>
<th>Latitude</th>
<th>Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gibraltar</td>
<td>36° 6' 30&quot;</td>
<td>Smith.</td>
</tr>
<tr>
<td>Rhodes (mole)</td>
<td>36 26 15</td>
<td>Beaufort.</td>
</tr>
<tr>
<td>Iskenderún (Gulf of Issus)</td>
<td>36 35 19</td>
<td>Murphy.</td>
</tr>
<tr>
<td>Rakkah (near Thapsacus)</td>
<td>35 55 35</td>
<td>do.</td>
</tr>
<tr>
<td>Mósul (near Nineveh)</td>
<td>36 21 0</td>
<td>Ainsworth.</td>
</tr>
<tr>
<td>Takhtí Suleimán (Ecbatana)</td>
<td>36 27 0</td>
<td>Rawlinson.</td>
</tr>
</tbody>
</table>

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 Lieu- tenant 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 $40^\circ$ and $43^\circ$ 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>Location</th>
<th>N. Lat.</th>
<th>E. Long.</th>
<th>Observers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chonos</td>
<td>37° 48' 0&quot;</td>
<td></td>
<td>W. J. Hamilton.</td>
</tr>
<tr>
<td>Deenaîr</td>
<td>38 3 0</td>
<td></td>
<td>do.</td>
</tr>
<tr>
<td>'Ishákilí.</td>
<td>38 17 45</td>
<td></td>
<td>do.</td>
</tr>
<tr>
<td>Kóniyah</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></td>
<td>36 46 30</td>
<td>34° 46' 45&quot;</td>
<td>Gauttier.</td>
</tr>
<tr>
<td>Iskenderún</td>
<td>36 35 19</td>
<td>36 7 45</td>
<td>Murphy.</td>
</tr>
<tr>
<td>Port William</td>
<td>36 35 27</td>
<td>36 10 0</td>
<td>Conn. des Tems.</td>
</tr>
<tr>
<td>(near Bîreh jîk)</td>
<td>37 0 38</td>
<td>37 58 15</td>
<td>Murphy.</td>
</tr>
<tr>
<td>Ba'llis</td>
<td>36 1 21</td>
<td>38 7 10</td>
<td>do.</td>
</tr>
<tr>
<td>Rakkah</td>
<td>35 55 35</td>
<td>39 3 58</td>
<td>do.</td>
</tr>
<tr>
<td>Deîr.</td>
<td>35 20 7</td>
<td>40 11 30</td>
<td>do.</td>
</tr>
<tr>
<td>Werdi or Irzah.</td>
<td>34 29 4</td>
<td>40 59 15</td>
<td>do.</td>
</tr>
<tr>
<td>'Anáh</td>
<td>34 27 27</td>
<td>41 58 46</td>
<td>do.</td>
</tr>
<tr>
<td>Haddisa</td>
<td>34 7 40</td>
<td>42 26 28</td>
<td>do.</td>
</tr>
<tr>
<td>Jubbah</td>
<td>33 54 37</td>
<td>42 34 18</td>
<td>do.</td>
</tr>
<tr>
<td>Hit</td>
<td>33 38 8</td>
<td>42 52 15</td>
<td>do.</td>
</tr>
<tr>
<td>Felújah</td>
<td>33 21 9</td>
<td>43 48 22</td>
<td>do.</td>
</tr>
<tr>
<td>Hillah</td>
<td>32 28 35</td>
<td>44 48 40</td>
<td>do.</td>
</tr>
<tr>
<td>Baghdád</td>
<td>33 19 40</td>
<td>44 45 45</td>
<td>Rich.</td>
</tr>
<tr>
<td>'Adhem</td>
<td>34 0 38</td>
<td></td>
<td>Lynch.</td>
</tr>
<tr>
<td>Sidd Nimrúd.</td>
<td>34 3 30</td>
<td></td>
<td>do.</td>
</tr>
<tr>
<td>Móșul</td>
<td>36 19 30</td>
<td>43 10 0</td>
<td>do.</td>
</tr>
<tr>
<td></td>
<td>36 21 0</td>
<td>43 12 45</td>
<td>Jaubert.</td>
</tr>
<tr>
<td></td>
<td>36 21 0</td>
<td></td>
<td>Ainsworth.</td>
</tr>
<tr>
<td>Súlub</td>
<td>36 52 5</td>
<td></td>
<td>do.</td>
</tr>
<tr>
<td>Tel Kóbbin</td>
<td>37 14 10</td>
<td></td>
<td>do.</td>
</tr>
<tr>
<td>Fénik</td>
<td>37 27 35</td>
<td></td>
<td>do.</td>
</tr>
<tr>
<td>Chelék</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>
<tr>
<td>Place</td>
<td>N. Lat.</td>
<td>E. Long.</td>
<td>Observers</td>
</tr>
<tr>
<td>------------------</td>
<td>-----------</td>
<td>-----------</td>
<td>-----------</td>
</tr>
<tr>
<td>Betlis</td>
<td>38° 24' 5&quot;</td>
<td></td>
<td>Ainsworth</td>
</tr>
<tr>
<td>Mūsh</td>
<td>38 46 30</td>
<td>41° 29' 30&quot;</td>
<td>Glascott</td>
</tr>
<tr>
<td>'Arūz (Khanūs)</td>
<td>39 17 40</td>
<td></td>
<td>do.</td>
</tr>
<tr>
<td>Khanūs</td>
<td>39 21 42</td>
<td></td>
<td>Glascott</td>
</tr>
<tr>
<td>Bingöl-šú</td>
<td>39 37 30</td>
<td></td>
<td>Ainsworth</td>
</tr>
<tr>
<td>Upland</td>
<td>39 44 50</td>
<td></td>
<td>do.</td>
</tr>
<tr>
<td>Tsarskie (Taochir)</td>
<td>41 27 57.7</td>
<td></td>
<td>Struve.</td>
</tr>
<tr>
<td>Tiflis</td>
<td>41 41 4.0</td>
<td>44 50 39</td>
<td>do.</td>
</tr>
<tr>
<td>Gumri</td>
<td>40 46 57.6</td>
<td>43 46 54</td>
<td>do.</td>
</tr>
<tr>
<td>Kars</td>
<td>40 37 1.7</td>
<td>43 9 2</td>
<td>do.</td>
</tr>
<tr>
<td>Hasan Kal'eh</td>
<td>39 58 47.4</td>
<td></td>
<td>do.</td>
</tr>
<tr>
<td>Erz-Rûm</td>
<td>39 55 16.1</td>
<td>41 18 31</td>
<td>do.</td>
</tr>
<tr>
<td>(Vice-consulate)</td>
<td>39 55 20</td>
<td>41 18 30</td>
<td>Glascott</td>
</tr>
<tr>
<td>Baibūrt</td>
<td>40 15 36.5</td>
<td>40 8 48</td>
<td>Struve.</td>
</tr>
<tr>
<td>Gūmîsh Kháná</td>
<td>40 25 30</td>
<td></td>
<td>W. J. Hamilton</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 Khábūr 174</td>
<td>Thapsacus to Araxes 150</td>
</tr>
<tr>
<td>Khábūr to Irzah 110</td>
<td>Araxes to Corsote 105</td>
</tr>
<tr>
<td>Irzah to Hit. 194</td>
<td>Corsote to Pylæ 270</td>
</tr>
<tr>
<td>Hit to Felûjah 84</td>
<td>Pylæ to Cunaxa 72</td>
</tr>
<tr>
<td>Felûjah to Babylon 94</td>
<td>Cunaxa to Babylon 36</td>
</tr>
<tr>
<td></td>
<td>656</td>
</tr>
<tr>
<td></td>
<td>633</td>
</tr>
</tbody>
</table>
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 Khábúr 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.
No. II.

**TABULAR VIEW OF THE DATES OF THE PRINCIPAL TRANSACTIONS.**

*From Major Rennell.*

<table>
<thead>
<tr>
<th>Halts, Days</th>
<th>Dates</th>
</tr>
</thead>
<tbody>
<tr>
<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>Left Sardis about</td>
<td>6 March.</td>
</tr>
<tr>
<td>20. Arrive at Celaenae</td>
<td>20 May.</td>
</tr>
<tr>
<td>5. ——— Caÿstrus</td>
<td>1 May.</td>
</tr>
<tr>
<td>20. ——— Tarsus</td>
<td>6 June.</td>
</tr>
<tr>
<td>7. ——— Myriandrus</td>
<td>6 July.</td>
</tr>
<tr>
<td>5. Ford the Euphrates at Thapsacus</td>
<td>5 August.</td>
</tr>
<tr>
<td>At the Pylæ</td>
<td>1 September.</td>
</tr>
<tr>
<td>Battle of Cunaxa</td>
<td>7 November.</td>
</tr>
<tr>
<td>26. Arrive at the Truce villages</td>
<td>10 November.</td>
</tr>
<tr>
<td>At Sitace</td>
<td>11 October.</td>
</tr>
<tr>
<td>3. Massacre at the Zapatas</td>
<td>29 November.</td>
</tr>
<tr>
<td>Ascend the Carduchian Mountains</td>
<td>20 November.</td>
</tr>
<tr>
<td>First snow in Armenia</td>
<td>6 December.</td>
</tr>
<tr>
<td>Crossed the Eastern Euphrates</td>
<td>13 December.</td>
</tr>
<tr>
<td>8. Arrive at the villages of refreshment</td>
<td>18 January, B.C. 400.</td>
</tr>
<tr>
<td>——— the Harpasus River</td>
<td>19 Jan., B.C. 400.</td>
</tr>
<tr>
<td>30. ——— Trebizond</td>
<td>13 February.</td>
</tr>
<tr>
<td>45. ——— Cotyora</td>
<td>13 April.</td>
</tr>
<tr>
<td>——— Heraclea</td>
<td>1 July.</td>
</tr>
<tr>
<td>——— Chrysopolis</td>
<td>7 August.</td>
</tr>
<tr>
<td>Join Seuthes</td>
<td>5 December.</td>
</tr>
<tr>
<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.

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<tr>
<th>Places</th>
<th>Identifications</th>
<th>Mares.</th>
<th>Marath.</th>
<th>Passages</th>
<th>Geo. Miles</th>
<th>References and Authorities</th>
</tr>
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<tbody>
<tr>
<td>Places</td>
<td>Identifications</td>
<td>Marches</td>
<td>Parallels</td>
<td>Geo. Miles</td>
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<tr>
<td>Keramôn Agora</td>
<td>Market of the Ceramians</td>
<td></td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Plain of Caystrus</td>
<td>Sûrmeneh</td>
<td>3 30</td>
<td>90</td>
<td></td>
<td></td>
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<tr>
<td>Thymbrium</td>
<td>'Ishâkîî.</td>
<td>2 10</td>
<td>30</td>
<td></td>
<td></td>
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<tr>
<td>Tyriûm</td>
<td>'Arkût Khân.</td>
<td>2 10</td>
<td>30</td>
<td></td>
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<tr>
<td>Iconium</td>
<td>Kônîyah</td>
<td>3 20</td>
<td>60</td>
<td></td>
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<tr>
<td>Lower pass through</td>
<td>Pass of 'Alân Bûtûk.</td>
<td>5 30</td>
<td>90</td>
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<td></td>
</tr>
<tr>
<td>Taurus</td>
<td>Kîz Hisâr.</td>
<td>4 25</td>
<td>75</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cilician Gates.</td>
<td>Göîêk Bûghûz.</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Tarsus</td>
<td>Tarsûs.</td>
<td>4 25</td>
<td>75</td>
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</table>

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<table>
<thead>
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<th>Places</th>
<th>Identifications</th>
<th>Marches</th>
<th>Parallels</th>
<th>Geogr. Notes</th>
<th>References and Authorities</th>
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<td>-------------</td>
<td>-----------------------------</td>
</tr>
<tr>
<td>Corsote.</td>
<td>Irzah, Erzi, or Werdi.</td>
<td>5 35 105</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plyše.</td>
<td>4 miles N.W. of Sifeira.</td>
<td>13 90 270</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Places</td>
<td>Identifications</td>
<td>Marches.</td>
<td>Farsanga.</td>
<td>Roman Miles.</td>
<td>References and Authorities</td>
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<td>----------</td>
<td>-----------</td>
<td>--------------</td>
<td>-------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Trench</td>
<td>Nahr Melik</td>
<td>4/3</td>
<td>14</td>
<td>44</td>
<td>Ammianus Marcellinus, lib. 24, c. 2.</td>
</tr>
<tr>
<td></td>
<td>&quot;Royal River.&quot;</td>
<td></td>
<td></td>
<td></td>
<td>(Grut., c. 5); lib. 24, c. 5 (Vales., c. 2); lib. 24, c. 21 (Vales., c. 6).</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Travels in the Track, &amp;c., p. 88.</td>
</tr>
<tr>
<td>Cunaxa</td>
<td>'Imséy'ab,</td>
<td>3</td>
<td>9</td>
<td>27</td>
<td>Travels in the Track, &amp;c., p. 97.</td>
</tr>
<tr>
<td>To Village and Tel.</td>
<td>Plain of Babylonia.</td>
<td>1</td>
<td>2</td>
<td>6</td>
<td>Travels in the Track, &amp;c., p. 103.</td>
</tr>
<tr>
<td>Return to Camp.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Travels in the Track, &amp;c., p. 104.</td>
</tr>
<tr>
<td>By river to camp of Ariaus.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Travels in the Track, &amp;c., p. 105.</td>
</tr>
<tr>
<td>First Villages</td>
<td>On the Nahr Melik.</td>
<td>1</td>
<td>5</td>
<td>15</td>
<td>D'Anville, Euphrate et Tigre, p. 99, 100.</td>
</tr>
<tr>
<td>Second Villages</td>
<td>Plain of Babylonia.</td>
<td>1</td>
<td>5</td>
<td>15</td>
<td>Ainsworth, Researches, &amp;c., p. 113, 173.</td>
</tr>
<tr>
<td>Places</td>
<td>Identifications</td>
<td>Marches</td>
<td>Parsecs</td>
<td>Geo. Miles</td>
<td>References and Authorities</td>
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<td>------------------------------------------------</td>
</tr>
<tr>
<td>Ford on the Zion.</td>
<td>Kélék Gópar.</td>
<td>5</td>
<td></td>
<td></td>
<td>Lynch’s Map (ut ante). Travels in the Track, &amp;c., p. 119, 134.</td>
</tr>
<tr>
<td>Villages.</td>
<td>Tel Keif, or Kif.</td>
<td>1</td>
<td>4</td>
<td>12</td>
<td>Strabo, p. 745 (Capital of the Sacopedes ?). Rennell, p. 151.</td>
</tr>
<tr>
<td>---------</td>
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<td>-----------------------------</td>
</tr>
<tr>
<td>March on plain to village.</td>
<td>Tel Kobbin.</td>
<td>1</td>
<td>6</td>
<td>Ainsworth, Researches, p. 265; Travels, &amp;c., ii., 339. Travels in the Track, &amp;c., p. 143, 144.</td>
<td></td>
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<tr>
<td>March of 60 stadia at night.</td>
<td>Plain of the Khâbâr. Field of the Romans of Procopius.</td>
<td>2</td>
<td>18</td>
<td>D'Anville, p. 87. Ainsworth, Travels, &amp;c., p. 342. Travels in the Track, &amp;c., p. 146.</td>
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<tr>
<td>Places</td>
<td>Identifications</td>
<td>Marches</td>
<td>Passages</td>
<td>Geo. Miles</td>
<td>References and Authorities</td>
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<tr>
<td>Pass in Mountains.</td>
<td>Malasgherd on Murād-sū (Mauro-castrum)</td>
<td>{3}</td>
<td>{15}</td>
<td>{45}</td>
<td></td>
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<tr>
<td>Ford of Euphrates.</td>
<td>Khan′s Kal′eh-ši</td>
<td>{1}</td>
<td>{4}</td>
<td>{12}</td>
<td></td>
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<tr>
<td>Palace 3 miles off.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Travels in the Track, &amp;c., p. 179.</td>
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<tr>
<td>Places</td>
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<td>Parasangs</td>
<td>Gen. Miles</td>
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<tr>
<td>Villages in country of Scythians, or Scythianians</td>
<td>Village head of Kára River.</td>
<td>4</td>
<td>20</td>
<td>60</td>
<td>Cellarius, p. 884. Rennell, p. 243. Travels in the Track, &amp;c., p. 185.</td>
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<td>Byzantium</td>
<td>Stámâbîl</td>
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<td></td>
<td></td>
<td>Rennell, Geogr. of West Asia, ii., 115. Ainsworth, Travels, &amp;c., i., 38. Travels in the Track, &amp;c., p. 213.</td>
</tr>
<tr>
<td>Selimbria</td>
<td>Sîhvrî.</td>
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<td>Travels in the Track, &amp;c., p. 216.</td>
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<tr>
<td>Troas</td>
<td>Valley of the</td>
<td></td>
<td></td>
<td></td>
<td>Rennell, p. 266. Travels in the Track, &amp;c., p. 227.</td>
</tr>
<tr>
<td>Certonum</td>
<td>Ruins at</td>
<td></td>
<td></td>
<td></td>
<td>Atarnev of Strabo, and Atarne of Pliny, as quoted by Cellarius, p. 46. Trav. in the Track, &amp;c., p. 230.</td>
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