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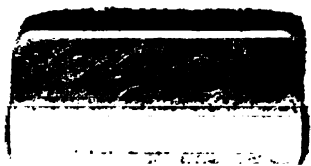
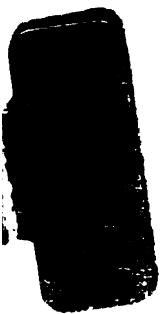
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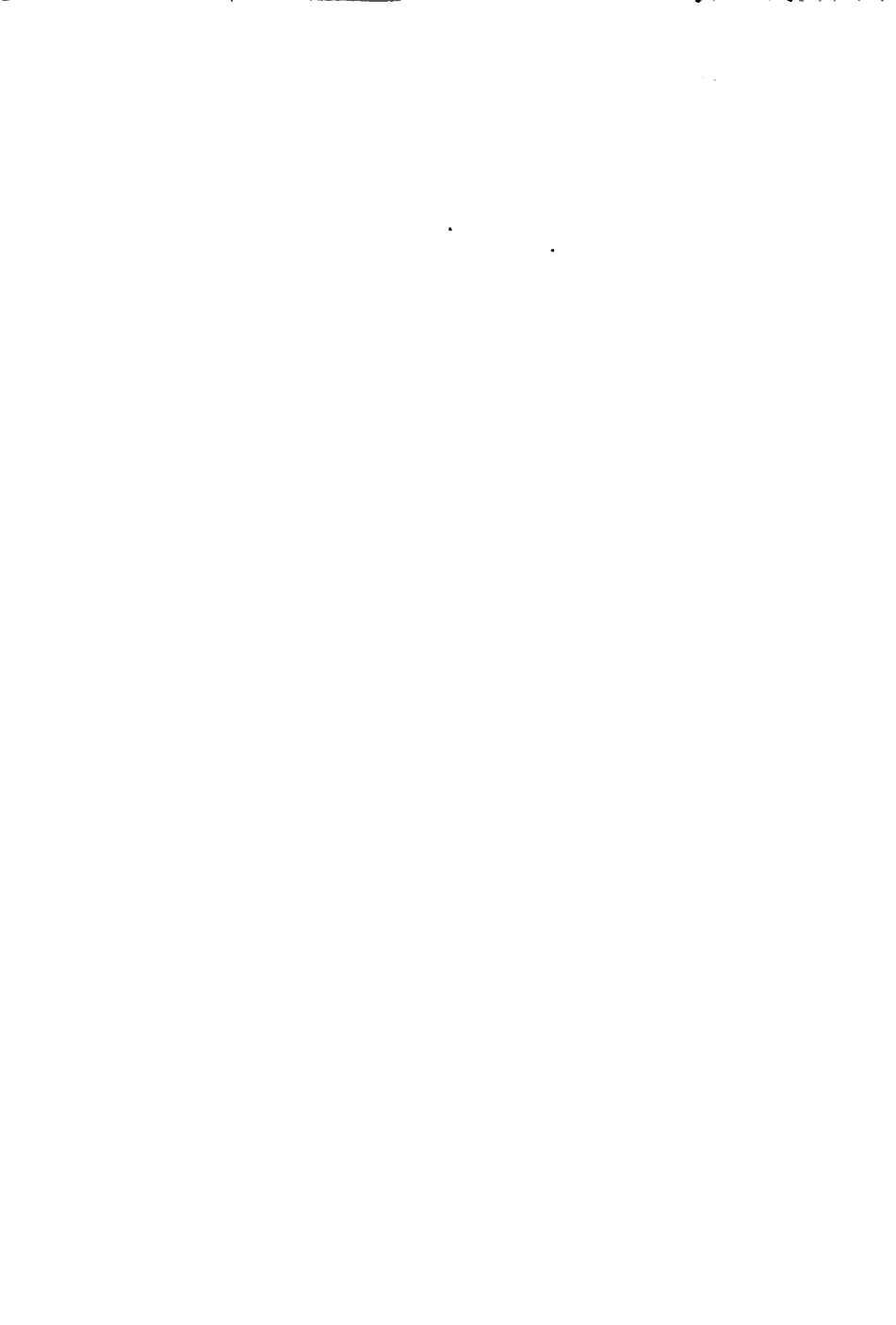
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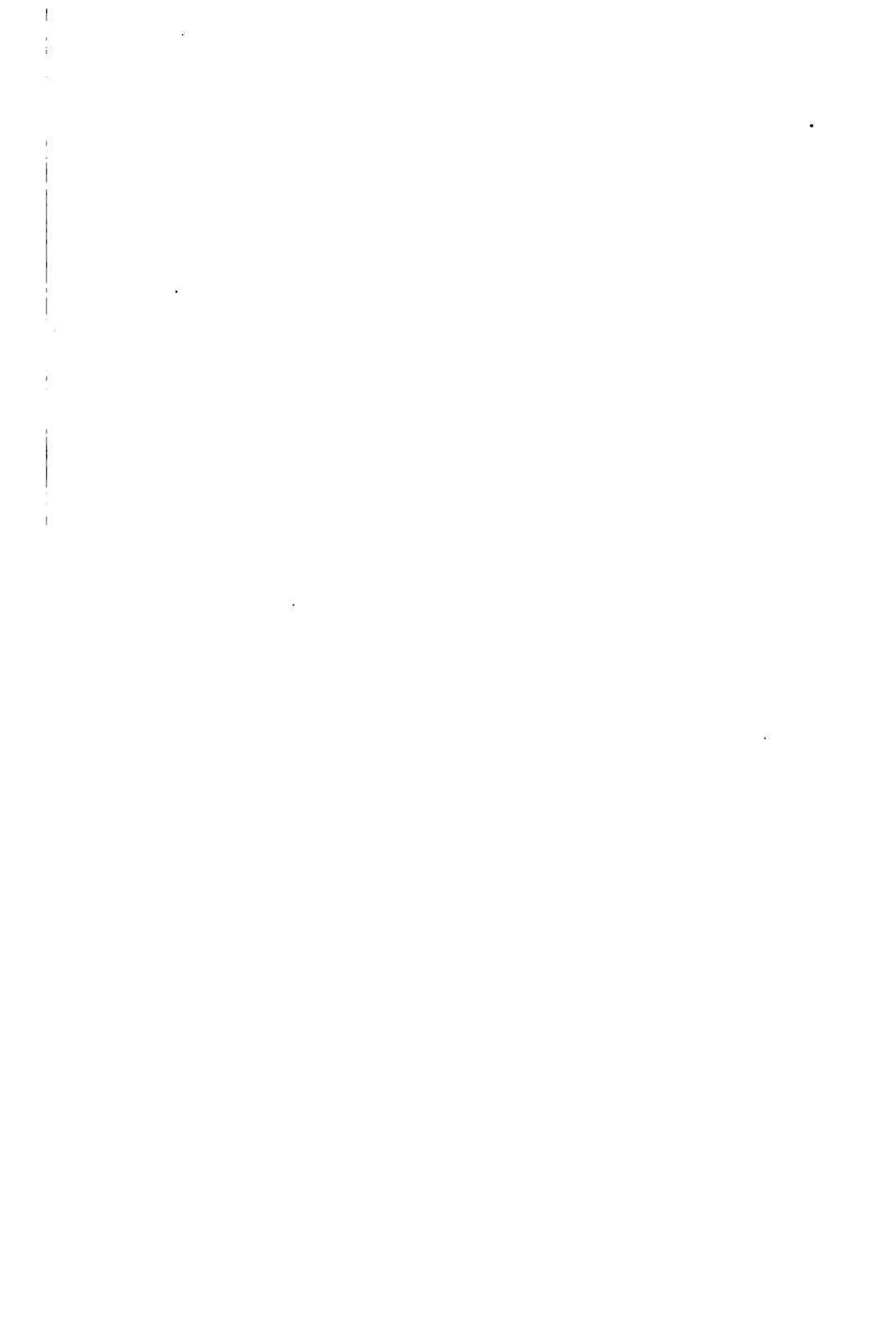
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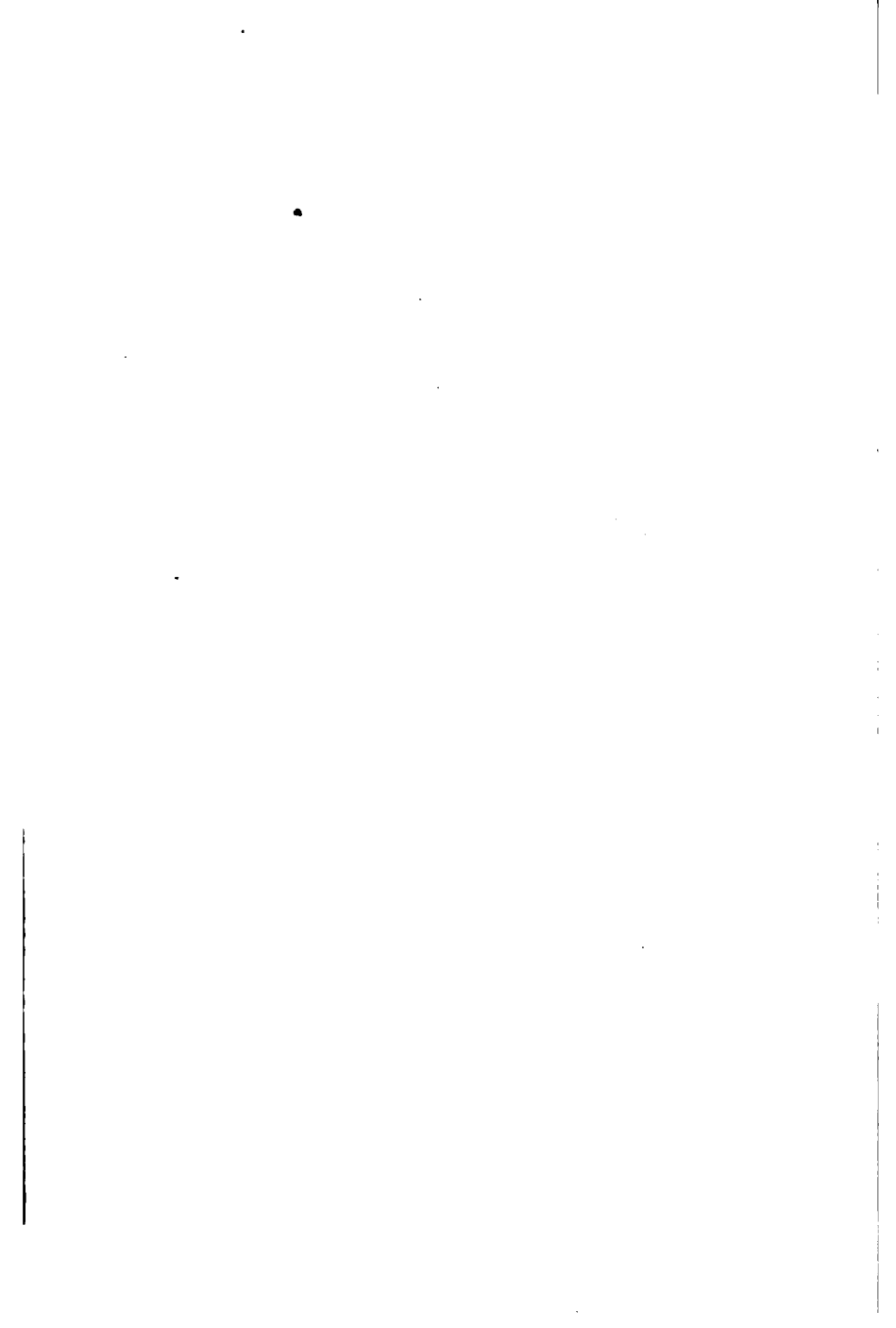
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GREEK HOPLITE
(From Gemoll's Wörterbuch zu Xenophon)

**THE
ANABASIS OF XENOPHON**

**EDITED WITH INTRODUCTION
AND COMMENTARY**

BY

AUGUSTUS TABER MURRAY, PH. D.

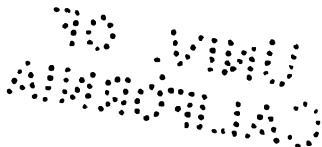
**Professor of Greek in the
Leland Stanford Junior University**

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PREFACE

This edition of the *Anabasis* was undertaken with no other end in view than the production of a book which might prove interesting and helpful to the student of Greek in the early stages of his study, and a useful manual for the teacher. The text given follows Gemoll more closely than any other editor, but by no means all of his readings have been accepted. In general no real revision of the text has been undertaken. A very few excisions have been made, but for the most part square brackets have been used to designate words or phrases of doubtful authenticity. In passages in which the true reading is uncertain the needs of those for whom the book is intended have naturally led the editor to give a readable text.

The text of the entire *Anabasis* (seven books), is given, although the commentary covers only the four books commonly read. The interesting narrative of the later books is therefore available for sight translation, and the vocabulary has been made to cover all seven books, not the first four merely.

The vocabulary itself is condensed, and is meant to supply only what the student of Xenophon needs and can use. This is particularly true in the matter of etymologies, where a scientific treatment seems quite beyond the reach of the average student of Xenophon, and it is true also in the matter of verb forms.

Military matters occupy much less space in Introduction and Commentary than is the case in many editions, although enough information is given to enable the student to understand Xenophon's narrative; and as regards the grammatical element, which may seem to have been unduly emphasized, the editor has been guided by the desire to meet the needs both of those who teach syntax from the grammars, and of those who, like himself, prefer to teach it by illustration.

Hence references to the standard grammars are given (G for Goodwin, H for Hadley-Allen, B for Babbitt), while at the same time much syntactical information is included in the Commentary itself. Cross-references naturally abound, and these have been repeatedly checked off to ensure accuracy. References to the text are to chapter and line, unless the section mark (§) is given. In the Vocabulary, however, references are uniformly to sections.

The author has endeavored not to allow the stress laid upon grammar to prevent the student from feeling the charm of the story, or from becoming interested in Xenophon as writer and as man

A. T. MURRAY.

Chappaqua, New York.

October, 1913.

TABLE OF CONTENTS

PAGE

PREFACE iii

LIST OF MAPS AND ILLUSTRATIONS..... vi

INTRODUCTION—

I. Xenophon, His Life, Character, and Writings..... vii

II. Persia to the Time of Cyrus the Younger..... xvii

III. Cyrus and His Expedition.....xxiii

IV. Miscellaneous xlv

TEXT AND COMMENTARY..... 1

VOCABULARY

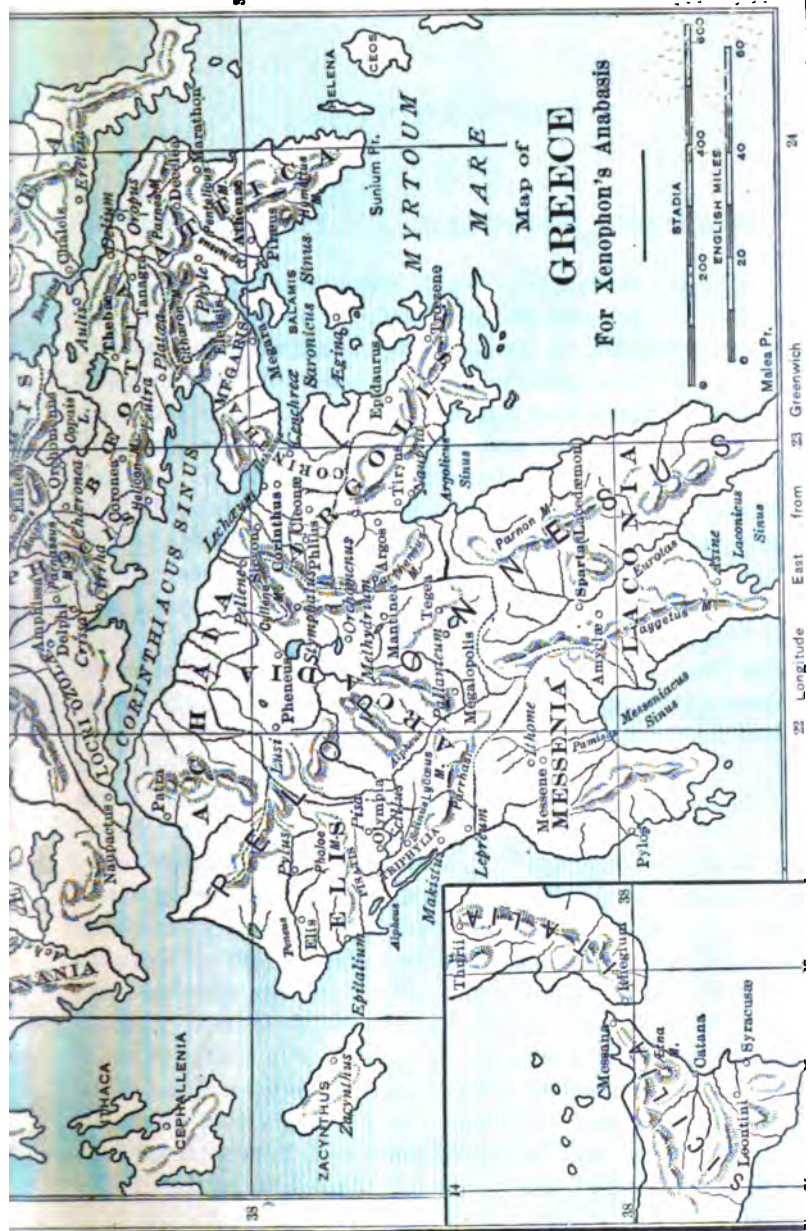
LIST OF MAPS AND ILLUSTRATIONS

	FACING
GREEK HOPLITE, from Gemoll's <i>Wörterbuch</i> <i>zu Xenophon</i>	<i>Frontispiece</i>
MAP OF GREECE	vii
MARSYAS, from Baumcister's <i>Denkmäler</i>	17
PLANS, ILLUSTRATING THE BATTLE OF CUNAXA	76
MAP, SHOWING RUINS OF MEDIAN WALL, from Dakyns' <i>Xenophon</i>	127
DELPHI, from Baumgarten-Poland-Wagner's <i>Die Hellenische Kultur</i>	153
PLANS, ILLUSTRATING III, 4, §§ 19-23	187
PLAN, ILLUSTRATING IV, 1, § 24—IV, 2, § 22	205
PLAN, ILLUSTRATING IV, 3, §§ 3-34	216
THE WRESTLERS, from a copy of a Greek work of the fourth century B. C. The original is now in the Uffizi Gallery, Florence, Italy	252
MAP, SHOWING THE MARCH OF THE TEN THOUSAND	<i>Vocabulary</i>

1999
2000
2001
2002
2003
2004
2005
2006
2007
2008
2009
2010
2011
2012
2013
2014
2015
2016
2017
2018
2019
2020
2021
2022
2023
2024
2025
2026
2027
2028
2029
2030

1999
2000
2001
2002
2003
2004
2005
2006
2007
2008
2009
2010
2011
2012
2013
2014
2015
2016
2017
2018
2019
2020
2021
2022
2023
2024
2025
2026
2027
2028
2029
2030





GREECE

For Xenophon's Anabasis

Map of



24

22 Longitude East from 23 Greenwich

38

35



INTRODUCTION

I

XENOPHON, HIS LIFE, CHARACTER, AND WRITINGS

1. DATE OF XENOPHON'S BIRTH.—Xenophon, the author of the *Anabasis*, was an Athenian, the son of Gryllus and Diodōra. His birthplace was the deme Erchia, on the eastern slopes of the Hymettus range, some twelve miles from Athens. As to the date of his birth there has been much dispute, but it seems most probable that he was born about 431 B. C., the year in which the Peloponnesian war broke out. Certainly he makes it clear that at the time of Cyrus' expedition he was a young man, possibly, though hardly probably, under thirty (see *Anabasis* III, 1, §§ 14 and 25; III, 2, § 37.) The older view, accepting as authentic the story told in Diog. Lært. II, 22 (cf. Strabo p. 403), to the effect that Socrates bore the wounded Xenophon from the field of Delium (B. C. 424), places his birth about B. C. 444. This story is however all but certainly an echo of that told by Alcibiades in Plato's *Symposium* (220 de; Plut. *Alc.* 7) of his being saved by Socrates at Potidaea (B. C. 432), and lacks all credibility.

2. BOYHOOD AND TRAINING.—Of Xenophon's boyhood and youth no record has come down to us, but certain things may safely be assumed. His fondness for out-of-door sports is attested by the fact that among his writings are tracts on horsemanship and on hunting, and this fondness dates presumably from his boyhood. He must also be assumed to have had the training in music, letters, and gymnastics, which a well-to-do Athenian, such as Gryllus undoubtedly was, would naturally give his son; and it must be remembered not only that the Athens of Xenophon's boyhood days was the mistress of an empire, and a city of wealth and power, but that the

crowning manifestations of the Attic spirit in Art and Literature would be among the most potent formative influences surrounding his early years. Moreover it was a time when his country was at war, and by the time Xenophon had reached his eighteenth year the Spartans had occupied Decelēa, in Attic territory, and Xenophon must have been among those who served in arms against the invaders. To these facts we must add that Xenophon was a man of deeply religious nature, and we note further that service in arms and in the popular assembly must have done much to develop in him that versatility which enabled him later on to deal so ably with the most baffling and disheartening situations.

3. FRIENDSHIP WITH SOCRATES.—As a boy, or at least as a very young man, Xenophon became a pupil of Socrates, and was profoundly influenced by the unique personality of the great teacher. Diogenes Laertius tells a pretty story of the boy's first meeting with the philosopher. Socrates, he says, met Xenophon, a comely and modest boy, in a narrow way, and, holding his staff so as to block the boy's passage, asked him where provisions could be bought. On the boy's answering the question, he asked again: "And where are men made noble and good (καλοὶ καγαθοί)?" To this Xenophon could give no answer; and Socrates continued, "Follow me, then, and learn."

Whether this story be truth or fiction, it is certain that Xenophon was for years a follower of Socrates, and conceived for the homely and unpopular philosopher a deep and abiding affection, to which his *Memorabilia* bears abundant witness.

4. JOINS THE EXPEDITION OF CYRUS.—In the *Anabasis* III, 1, Xenophon tells us how he came to join the expedition of Cyrus, which the *Anabasis* has made famous. In the spring of 401, having seen the downfall of Athens after a protracted struggle, marked not only by disasters to her arms, but by greed and party-strife within her walls, Xenophon was invited by a friend, Proxenus of Boeotia, to join an expedition under the young Persian prince, Cyrus. Various motives

may have prompted him to accept the invitation, love of adventure, ambition (for the wealth and munificence of Cyrus were well known), and, it may be, a feeling of discontent with conditions at Athens. He tells us, however, that he asked the advice of Socrates, who bade him consult the oracle at Delphi. This Xenophon did, but, having already decided to go, merely asked the oracle to what gods he should sacrifice, in order to ensure success in his project. Having followed the oracle's instructions in this regard, he set sail, and joined Proxenus in Sardis. The latter introduced him to Cyrus, and Xenophon joined the expedition unofficially, as it were, and without rank in the army.

5. PROMINENCE DURING THE RETREAT.—We hear practically nothing of him during the upward march from Sardis to Babylonia, but after the treacherous seizure of the Greek generals, when the plight of the army seemed desperate, Xenophon comes to the front with remarkable courage, wisdom, and military skill, and becomes the real leader of the retreat. This remains true even if we accept the view that he has so shaped the narrative as to bring himself into undue prominence and to thrust others into the background (see below, § 13). With all allowances, we must still recognize his courage, his resourcefulness, and his devotion to the common good.

6. FRIENDSHIP WITH AGESILÄUS.—Xenophon's story of the Ten Thousand closes with his handing over the remnant of the army to the Spartan general Thibron in Asia Minor in the spring of 399, and we have no sure knowledge of his own movements during the years immediately following. He may have remained in Asia and taken part in Thibron's campaign against Tissaphernes, or he may have revisited Greece; but three years later we find him in the service of Agesiläus, king of Sparta, who was continuing the war against Persia. Between Agesiläus and Xenophon a strong friendship grew up, and a laudatory sketch of the king appears among Xenophon's writings.

When Agesiläus returned through Thrace and Macedonia,

Xenophon accompanied him, and must therefore have been present at the battle of Coronæa in 394. Whether or not he actually fought against his countrymen, who were arrayed on the side of the Thebans against the Spartans, cannot be positively stated; but in any case the bonds connecting him with Athens were by this time weak, if they had not already been severed. He had left Athens seven years before, seeking, possibly, to escape from a situation, which may well have seemed helpless and hopeless; he had lived for years with Asiatic and Peloponnesian Greeks; he had made an important campaign which had conclusively shown the weakness of Persia, the ancestral foe of Hellas, and he had doubtless been fired with a vision of a larger patriotism which cherished pan-Hellenic ideals, and looked forward to the conquest of Persia by Greek armies; in which case Sparta would be the natural leader.

7. BANISHMENT FROM ATHENS.—Be all this as it may, Xenophon at some time (between 400 and 394) and for some cause was banished from Athens, whether because of his participation in the expedition of Cyrus (we recall the warning given him by Socrates, *Anabasis* III, 1, § 5), or because of his close association with Sparta; or yet again because of his presence in the enemy's lines at Coronæa. Sparta gave the expatriated man a welcome, and at Sparta he dwelt for some time with his wife, Philesia, whom he had wedded while in Asia, and his two sons. These sons, therefore, grew up under Spartan, not Athenian, training.

8. RESIDENCE AT SCILLUS.—A few years later Xenophon was presented by the Spartans with an estate at Scillus, near Olympia, and there he lived for years, busied with his writing, and with the out-of-door exercises, the love of which never left him. Of his life at Scillus he gives us a glimpse in *Anabasis* V, 3, §§ 7-13.

9. REMOVAL FROM SCILLUS.—After some sixteen or seventeen years of this quiet life, the defeat of the Spartans at Leuctra (371) led to the recovery by the Elæans of the lands taken from them by the Spartans, and Xenophon was driven

out of Scillus. He appears then to have removed to Corinth, and to have made this city his home until his death, although the decree of banishment against him was revoked at Athens. Just when this action was taken we cannot say, but one of his sons was killed while fighting on the Athenian side at the battle of Mantinēa (362).

10. DEATH.—The date of Xenophon's death cannot be given with certainty, but he lived to a great age, if we may trust tradition, and in any case his death must be put later than 359 (357 ?), the date of the assassination of Alexander of Pherae, to which event he refers in *Hellenica*, VI, 4, § 35ff.

11. PERSONAL TRAITS.—Xenophon's works, while not professedly autobiographical, are full of passages which throw a flood of light upon his own character. Certain points may be noted here in brief. He was at once something of a philosophical theorist and a man of action; or perhaps it is nearer the truth to say that he became through circumstances a man of action. Yet even so his native capacity and alertness reveal themselves. In the face of the most disheartening circumstances he never loses hope, and however baffling the problems before him his resourcefulness is boundless. He is careless of tradition and of theory in the varying situations of the retreat, but is quick to see what the situation calls for, and to act accordingly. Hence his military genius has been rated high, and the *Anabasis* abounds in illustrations of his tactical skill.*

Again he was ambitious and eager to win a name for himself. To this motive more than to any other we may perhaps ascribe his action in joining the expedition of Cyrus, and in the later books of the *Anabasis* many passages occur in which this side of his nature is, perhaps unconsciously, revealed; see the passages bearing upon his cherished idea of founding a colony (*e. g.* V, 6, §§ 15ff.), that expressing

* See the interesting remark of Cicero (*Ep. ad Q. Fratrem*, 1, 1, 8, 23), "Quos quidem libros (*i. e.* the *Cyropaedia*) non sine causa noster ille Africanus de manibus ponere non solebat: nullum est enim praetermissum in his officium diligentis et moderati imperii."

his satisfaction when the supreme command was offered him (VI, 1, § 20), and others.

Furthermore, although he spent years in active campaigning and must have been brought into contact with all the barbarities of warfare, his own instincts are genuinely humane and philanthropic. His kindly treatment of the village chief (IV, 5, §§ 28ff.) was based rather on humanity than on policy merely, and this same trait of his nature is revealed by his comment on the scene following upon the capture of the Taochian stronghold, *ἐνταῦθα δὴ δεινὸν ἦν θέαμα* (IV, 7, § 12).

Perhaps the most striking character of Xenophon was, however, his simple, childlike trust in the gods. This is constantly brought out in his narrative. He consults the oracle before he sets out, when invited by Proxenus to join Cyrus (III, 1, §§ 5ff.); he recalls the omen of the eagle which appeared to him when he left Ephesus on his way to Sardis (VI, 1, § 23); it was through a dream, sent, as he devoutly believed, by the gods, that he was led to action on the memorable night following the seizure of the generals (III, 1, §§ 11ff.); it was a dream again that pointed the way to a successful solution of their problems when the Centrites blocked their passage (IV, 3, § 8); and when the supreme command was offered to Xenophon, tempting as the offer was, he declined it because religious grounds deterred him from accepting (VI, 1, §§ 19ff.). It was doubtless from his reliance upon the gods and from his long experience in campaigning that he derived the stoic fortitude illustrated in a story told by Diogenes Laertius. According to this, Xenophon was engaged in offering sacrifice when the news of his son's death at Mantinēa (see § 9) was brought to him. On hearing the words, "Your son has fallen," he is said to have removed the chaplet from his brow, but when the messenger added, "Nobly," he replaced it, merely uttering the words, "I knew that my son was mortal."

In connection with these traits of character it is interesting to note the moral tone of the narrative. Reference need be made only to the stress laid upon the solemnity of the com-

fact with Ariæus, which so strikingly enhances our sense of moral indignation at the Persian's subsequent treachery (II, 2, §§ 8f.), and to Cleānor's vehement arraignment of both Ariaeus and Tissaphernes as godless breakers of faith (II, 5, § 39), a passage with which one inevitably contrasts the praise meted out to Cyrus in this regard (I, 9, § 7).

Lack of patriotism toward his native state is often made a reproach to Xenophon, who is sometimes spoken of as little better than an out-and-out traitor; but a larger view sees in this an evidence that what we may call pan-Hellenic patriotism, which in the case of Xenophon was a natural outgrowth from the circumstances of his life, became a larger thing than devotion to a single state, even though that state were Athens (cf. § 6). In this, as in his vision of a Hellenic conquest of Asia, he is the precursor of Alexander and his age.

Of Xenophon's honesty as an historian something is said in § 13.

12. XENOPHON AS A MAN OF LETTERS.—Xenophon was a productive writer, and the versatility of his genius is evidenced by the variety of subjects treated in his works. During the quiet of the years spent at Scillus (§ 8) we may well believe that his time was largely spent in writing, and a list of his works, compiled in antiquity, numbers forty books. With this our extant collection, if regard be had to its natural subdivisions, fairly well coincides, so that apparently all of the works ascribed to Xenophon have come down to us.

The list includes the following works :

1. *Ἑλληνικά*: a continuation of the history of Thucydides in seven books.
2. *Κύρου ἀνάβασις*: the present work; see the next section.
3. *Κύρου παιδεία*: a work in eight books, professedly an account of the training and career of Cyrus the Great, the founder of the Persian Empire, but really not so much a history as an historical romance, giving a sketch of an ideal ruler and of the writer's own political views.

4. Ἄγεσίλαος: a eulogistic sketch of the Spartan king, under whom Xenophon served in Asia Minor, and with whom he contracted a warm friendship.
5. Ἀπομνημονεύματα Σωκράτους: a collection in four books of the sayings of Socrates and of anecdotes regarding him, constituting a defence of the writer's beloved master and of his teachings regarded from their practical, rather than from their philosophical side.
6. Ἀπολογία Σωκράτους πρὸς τοὺς δικαστάς: a treatise, similar in scope to Plato's *Apology*, but of very dubious authenticity.
7. Συμπόσιον: a description of a symposium (drinking-party), with its accompaniment of music, dance, and philosophic discussion.
8. Οἰκονομικός: a Socratic dialogue, giving the author's views on the proper management of the household and farm.
9. Ἰέρων ἢ τυραννικός: a tract, contrasting the life of the tyrant with that of the private citizen.
10. Λακεδαιμονίων πολιτεία: an essay on the Spartan constitution, possibly spurious.
11. Ἀθηναίων πολιτεία: an essay on the Athenian constitution, certainly not by Xenophon.
12. Πόροι ἢ περὶ προσόδων: a tract on the Athenian revenues.
13. Κυνηγετικός: an interesting treatise on hunting and on the rearing of hunting dogs.
14. Περὶ ἵππικῆς: a tract on the choosing and the care of horses.
15. Ἴππαρχικός: a tract on the duties of a cavalry commander.

13. THE *Anabasis*, ITS PUBLICATION AND ITS CREDIBILITY. The *Anabasis* is full of a high interest, not only because of the stirring and important events which it describes, and of the author's skill as a narrator, but also because of the fact that the prominent part played by Xenophon in these events gives to the book the added charm of a personal narrative.

The title of the book, strictly speaking, fits only the first seven chapters of the first book, in which Cyrus' preparation, for his upward march (*ἀνάβασις*) and the march itself are

described. The bulk of the work is devoted to the narrative of the wonderful achievement of the Greek army in extricating itself from the perils menacing it after the death of Cyrus, and in particular after the seizure of its leaders. In this Xenophon played an important part, and the view has been held that the *Anabasis* was written by him for the purpose of glorifying himself, and that he distorts the true story of the events described in order to make himself more prominent. (See e.g. Gomperz, *Greek Thinkers*, II, 120ff., English Translation).

The fact that the *Anabasis* was published anonymously or under a pseudonym has been thought to lend support to this view, as though Xenophon felt that the portrait he draws of himself would be discredited if it were known to come from his own hand.

It is certainly true that in *Hellenica* III, 1, 2, Xenophon refers to the story of Cyrus' expedition as having been written by Themistogenes of Syracuse. Now of an historian of that name nothing whatever is known, and it is generally believed that Xenophon is here referring to his own work. Further, an *Anabasis* by Sophænetus of Stymphälus, one of Cyrus' Greek generals, often mentioned in the *Anabasis*, is four times cited by the geographer Stephanus of Byzantium, and it has been thought that Xenophon may have written his own work in order to represent himself in a more flattering light than Sophænetus had done. Again, the historians Ephorus and Ctesias, from whom Diodorus draws his account of the events narrated in the *Anabasis*, seem to have made little of Xenophon. Lastly, Xenophon besides using the third person throughout his work, speaks now and then as though his information had come to him at second hand (see e. g. I, 8, § 18; II, 1, § 14, with the note; and V, 4, § 34), which cannot have been the case if he were really as prominent in the retreat as he makes himself out to have been.

These are matters in which unity of opinion is hardly to be looked for. It should be said, however, that, if they predispose one to take an unfavorable view of Xenophon, it is

none the less true that his work does not lack counter evidences of fairness of mind even when the matters reported do not tend to represent him in a particularly favorable light. For example, he attributes to himself the suggestion that the hollow square should be adopted as the formation in beginning the retreat (III, 2, § 36); yet he frankly states that they found the formation a bad one, which had to be altered (III, 4, § 19). It is noteworthy, too, that the ingenious plan for meeting the difficulties due to this formation is attributed to "the generals," not to Xenophon himself (III, 4, § 21). So, too, he tells us frankly that his inability properly to deal with the problems of guarding the rear called down upon him the censure of Chirisophus and the older generals (III, 3, § 11). The whole portrayal of the relations between Chirisophus and Xenophon seems marked by a spirit of fair-mindedness. The writer takes pains to mention their friendly coöperation (IV, 2, § 26), his own deference to Chirisophus, as a Lacedaemonian (III, 2, § 37), their playful banter (IV, 6, §§ 14ff.), their single misunderstanding (IV, 6, § 3). It is of interest, too, to note that the writer is at pains to account for Chirisophus' absence at the time of the seizure of the generals (II, 5, § 37), and that in III, 3, § 27, it is Chirisophus who takes Clearchus' place as virtual commander in chief, and speaks for the whole body in the colloquy with Mithradates. We may also refer to the words of praise meted out to subordinates, to the group of brave Arcadian captains whose rivalry in valor adds so much to the interest of the account of the assault on the Taochian fort (IV, 7, §§ 8ff.; see especially § 12); to Episthenes, who with his peltasts bore the brunt of Tissaphernes' charge (I, 10, § 7); and to the scout Democrates (IV, 4, § 15). Contrast, too, the comment upon Polycrates' faithfulness in the matter of procuring ships with the judgment passed upon the renegade Dexippus (V, 1, § 15f.). Again it is plain that Xenophon's sympathies were wholly with Clearchus in his rivalry with Menon; but at the same time he tells us that Clearchus, too, wished to win for himself the supreme command, and to brush aside all rivals

(II, 5, § 29), and despite appearances he abstains from accusing Menon of treachery (II, 6, § 28).

We may surely see frankness again in the writer's statements regarding his own ambitions, his desire to found a colony, and his gratification when the supreme command was offered to him; and his bearing in the vexatious situations brought about by the greed, jealousy, and bad faith of those with whom he was brought into contact must provoke our admiration. His defence, when with the other generals he was put on trial (V, 8, §§ 1ff.), and his speech before the Spartan ambassadors, when the disaffected were clamoring for his death (VII, 6, §§ 11ff.), deserve careful reading. Certain is it that there is nowhere the slightest evidence that he ever sought to use his position for private advantage at the expense of the interests of the whole army. After all the opportunities for gain-getting which fortune had put in his way, he tells us that he was compelled to sell his horse on reaching Lampsacus in order to secure funds for his journey. This of itself goes far to justify the estimate put upon Xenophon by Seuthes, τὰ μὲν ἄλλα οὐ κακός, φιλοστρατιώτης δέ.

For some remarks upon the style of the *Anabasis* see § 39.

II

PERSIA TO THE TIME OF CYRUS THE YOUNGER

14. THE PERSIAN EMPIRE; CYRUS THE GREAT.—The Persian Empire was founded in the sixth century B. C. by Cyrus the Great (died 529 B. C.). From earliest times the fertile region watered by the Tigris and the Euphrates has been the seat of great empires, Chaldaeans, Assyrians, Babylonians, Medes, and Persians succeeding one another. At the time of the accession of Cyrus to the throne the Persians were subject to the Medes, while in the west lay the great kingdom of Lydia, and to the south that of Babylon. Under Cyrus the Persians, a tribe of hardy mountaineers, were freed from

Median control, and began an irresistible series of conquests. The Lydian monarchy was overthrown and its capital, Sardis, taken in 546. By this the domain of Persia was extended to the coasts of Asia Minor, and the Greek cities dotting these coasts fell under its sway. In 538 Babylon was overthrown. Thus the empire founded by the great monarch extended over virtually all the region from the Ægean to the Indus and from the Caspian Sea to the Persian Gulf. Within this vast area there were naturally many peoples whose subjugation was incomplete. Even in Xenophon's day the Cilicians were governed by their own rulers (*Anabasis*, I, 2, § 12), and the Pisidians (I, 1, § 11; I, 2, § 1; II, 5, § 13; III, 2, § 23), the Mysians (II, 5, § 13; III, 2, § 23), and the Lycaonians (III, 2, § 23) were at least rebellious, while the Cardūchi were practically independent.

Of Cyrus the Great, Xenophon has given a sketch, idealized and lacking in historic accuracy, in the *Cyropaedia*.

15. **CAMBŪSES.**—Cyrus was succeeded by his son, Cambyses (529-522), who extended his father's conquests by campaigns against Phoenicia, Egypt, and Libya. By the conquest of Phoenicia Persia became a maritime, as well as an inland power. Cambyses, on departing for Egypt, had murdered his younger brother, Bardiya (Bardes), or Smerdis, as the Greeks called him. Cambyses was of a jealous temperament, and was subject to fits of ungovernable passion. He was therefore both hated and feared by his subjects, while Bardiya was beloved. While Cambyses was absent on his campaign against Egypt, a Magian proclaimed himself Bardiya, whom he happened to resemble in appearance, and seized the throne. On hearing of this Cambyses, it appears, took his own life, although traditions differ. The false Bardiya, on his part, after a rule of only seven months, was assassinated by a band of conspirators led by Darius, son of Hystaspes, a Persian noble of a younger branch of the royal house (Achaemenidae), who thereupon became king.

16. **DARĪUS THE GREAT.**—Darius (521-485) during the first six years of his reign had to contend against opposition from

those who denied his right to rule, and to face rebellion in many parts of the empire, but by his energy, courage, and resourcefulness he finally triumphed over all his foes and established himself securely on the throne. He also extended the bounds of the empire by further conquests, and set himself to the colossal task of organizing and unifying his vast domain, which, it is estimated, included possibly as many as eighty millions of inhabitants, differing widely from one another in civilization, in government, in language, and in all the habits of life.

17. ORGANIZATION OF THE EMPIRE.—Darius divided the empire into twenty-three satrapies, or provinces, each governed by a viceroy (satrap) appointed by the king and subject to removal at his will. Save for this fact the satraps were largely independent. They maintained their own courts, with palaces and game preserves (*παράδεισοι*), and lived in regal state. They had supreme authority in all civil matters, levied and collected taxes, and controlled the local military forces, though the imperial troops and garrisons were under command of officers appointed by the king and responsible to him. Even these, however, were dependent upon the satrap for pay for their troops; but they formed a substantial check upon the satraps, and kept them from assuming real as well as virtual independence. So did likewise the royal secretary sent down to each province. This officer was the king's agent, and served as an independent channel through which the king could inform himself of what was going on. Moreover, inspectors (I, 1, § 5) were from time to time sent out by the king to the different provinces. Despite these checks upon their power, however, the satraps had by the time of Xenophon become practically independent sovereigns, and the king cared little about their doings, provided the tribute was regularly sent to him (I, 1, § 8). It was in this matter of collecting tribute that the system organized by Darius proved most successful. The tribute was paid in kind (IV, 5, § 24), and was levied upon all the subjects of the empire except the Persians. The total revenue must have been enormous.

Another means of solidifying the empire was the maintenance of royal roads connecting the provinces with the capital, and the establishment along these of stations where couriers with relays of horses were posted. By this means it was possible to despatch messengers to or from the capital with surprising speed. These roads must not be assumed to have been anything like the great military roads of the Romans, yet by facilitating rapid communication they did much to unify the empire. The most famous of these roads, following probably an old trade route, ran from Nineveh to Susa and thence westward to Ephesus. On his upward march Cyrus availed himself of this royal road for a part of the distance.

Lastly it should be stated that Darius sought to introduce a uniform system of gold and silver coinage, although from the nature of the case this attempt could not be wholly successful. The standard gold coin was, or came to be, called by the king's name, the daric (I, 1, § 9).

18. GREECE AND PERSIA.—A glance at the map shows how closely connected Greece and Asia Minor are, and how from the earliest times the intervening islands must have tended to promote intercourse. It was therefore but natural that, as successive migrations from the north into the Greek peninsula forced the already existing population to seek new homes, homes should be found first of all on the islands and on the neighboring coasts of Asia Minor. Thus the coasts of Asia Minor became studded with Greek cities, some of which, like Ephesus and Milētus, became rich and powerful. These cities during the seventh and sixth centuries before Christ were marked by a far more highly developed culture and civilization than were the cities of European Greece. These Ionian cities (for having been colonized by Ionians the district was called Ionia) fell under the sway of Lydia in the days of Lydian greatness, and when the empire of Croesus fell before the advance of Persia (§ 14) they, too, became subject to Persia.

19. THE IONIC REVOLT.—In 499 B. C. the Ionian cities

under the leadership of Aristagoras of Milētus expelled the tyrants whom the power of Persia had imposed upon them, and resolved to free themselves from Persian rule. Aristagoras went to Greece to seek help. He failed utterly at Sparta, but Athens and the little town of Eretria on the island of Euboea sent ships and men. Thanks to this assistance the Ionians were able to capture and burn Sardis, the capital of Lydia; but their success was short-lived. The Greeks were not united, nor was their leader a man of spirit. Milētus fell after a siege, and the revolt was crushed.

20. THE PERSIAN EXPEDITIONS AGAINST GREECE.—After the suppression of the revolt and the reorganization of Ionia, Darius in 492 sent forth an army and a fleet with the double purpose of re-establishing Persian supremacy in Thrace and Macedonia, and of proceeding against Greece in order to punish the states which had dared to take part in the war against the Great King. The first project was successfully carried out, though with heavy losses, but the fleet was wrecked in attempting to round the promontory of Athos, and the expedition against Greece was given up.

Darius, however, was not minded to allow Athens and Eretria to escape. In the picturesque story of Herodotus we are told that he commanded one of his slaves to say daily as dinner was served before him, "Master, remember the Athenians." Hence, two years later the second expedition was despatched. Eretria fell, but Athens was saved by the genius of Miltiades and the valor of her citizens and those of Plataea in the memorable battle of Marathon (490). Nothing daunted, Darius began preparations for a third expedition, but died before they were completed.

He was succeeded by his son Xerxes (485-465), who after a delay caused by the necessity of subjugating Egypt, which had revolted, led a vast host by land and sea against Greece. After he had triumphantly passed through Thrace, Macedonia, and Thessaly, and, aided by treachery, had forced the pass at Thermopylae, his fleet was crushed in the battle of Salamis (480), and the next year his army was defeated at

Plataea. Thus ended Persian attempts to subjugate European Greece, and Europe was not again to be menaced by an Oriental invasion for a full thousand years.

21. THE DECLINE OF PERSIA.—After this check put upon its career of conquest Persia rapidly declined. The very vastness of its power and wealth gave rise to luxury and decay. The court was maintained with great magnificence, but owing to the fact that it was made up of jealous and self-seeking men and women—slaves, eunuchs, and concubines, with hosts of greedy hangers-on—intrigue and strife abounded, and led only too often to the darkest crimes. Xerxes was murdered in 465 and was succeeded by his son, Artaxerxes I (Longimānus), who reigned until 425. He was followed by his son, Xerxes II., who after a reign of less than two months was murdered by his half-brother, Sogdianus, who in his turn suffered a like fate at the hands of his brother, Darius, who seized the throne for himself.

22. DARIUS II.—Darius II, called Nothus (bastard), since he was the son of one of the royal concubines, was the father of Cyrus and Artaxerxes, with whose quarrel we have to do in the *Anabasis*. He married his half-sister (some authorities say his aunt), Parysatis, a woman of a strong and unscrupulous nature, whose influence at court became paramount. The reign of Darius was marked by a series of insurrections and disorders in various parts of the empire, notably by the revolt of Egypt, which threw off Persian rule and maintained its independence, and by renewed activity on the part of the satraps of the western provinces in dealing with the Greek states (§ 26). These satraps were able and energetic men, Pharnabazus, who governed the northern provinces, and Tissaphernes, who was satrap of Caria on the south, though his dominion embraced Lydia as well. To these must be added Cyrus (§ 24), who was to become a dominant figure.

23. TISSAPHERNES.—Tissaphernes, as the story of the *Anabasis* makes all too clear, was a wily, unscrupulous Oriental. Instructed by the king to seek to regain control over the Greek cities, which had enjoyed virtual independence since

the failure of the Persian expeditions against Greece, he endeavored to carry out this purpose by aiding now Athens and now Sparta in their war against each other. By this means he hoped to weaken both, and thus secure for Persia a free hand. This policy was shrewdly planned, but was after a time interrupted by the energetic action of Cyrus, whose support of the cause of Sparta did much to secure her triumph, and to make the downfall of Athens inevitable.

III

CYRUS AND HIS EXPEDITION

24. CYRUS THE YOUNGER.—Cyrus, called the Younger to distinguish him from Cyrus the Great, was appointed by his father, Darius, in 407, satrap of Lydia, Phrygia (the greater), and Cappadocia, and commander in chief (κάρανος) of one-fourth of the royal army,—of the troops, *i.e.*, whose mustering-place was the plain of Castölus in western Asia (see Xenophon, *Hellenica*, I, 4, 3, and *Anabasis* I, 1, § 2). Cyrus was at this time a youth of seventeen, but he was ambitious and possessed of marked ability. The powers given to him were vast, and he was set over many older and more experienced men. Even Tissaphernes was reduced to a subordinate position, though he retained the satrapy of Caria and the control of the Greek cities on the coast, which were still under the power of Persia. Deeply incensed at being supplanted by a mere boy, Tissaphernes became the bitter enemy of Cyrus, and when the latter was summoned to Babylon on the occasion of his father's last illness (404) he found it wise to take Tissaphernes with him, ostensibly as his friend (I, 1, § 2), but we may well believe that the real ground was that he did not dare leave so dangerous a foe behind him.

Cyrus was the younger son (the family was large, but we are concerned merely with the two brothers, Cyrus and Artaxerxes), but was not without grounds for hoping that he

would be designated his father's successor. Artaxerxes had been born before Darius became king, and Cyrus was the eldest son "born in the purple." Moreover, he could count upon the support of the all-powerful queen mother, Parysatis. So strong was Cyrus' belief that he would succeed his father that he had already assumed the attitude of royalty, and had even, we are told, put to death two of his own first cousins, who had dared to come before him without assuming the posture which etiquette prescribed for those coming into the presence of the king.

25. **ARTAXERXES II (MNEMON).**—Cyrus came up to Babylon at his father's summons attended by a strong body-guard of Greek troops, but despite the support of Parysatis he failed in his ambitious purpose. Artaxerxes was named by Darius as his successor. Enraged at this disappointment it may well be true, as was believed in antiquity, that Cyrus sought to murder his brother at the time of his coronation. Some declared that a priest charged Cyrus with intending to hide himself in the temple at Pasargadae and murder the king when he came thither, as custom demanded, to put on the robe of Cyrus the Great; and others went so far as to say that Cyrus was actually found lurking in the temple (so Plutarch, who gives both versions). Others, as Xenophon, regard these charges as malicious slanders uttered by Tissaphernes, who sought thus to avenge himself on his rival. In any case, Cyrus was seized and would have been put to death had it not been for the intercession of Parysatis. She secured his release, and sent him back in safety to his province (I, 1, § 3; the story is also picturesquely told by Plutarch).

Deeply angered at the baffling of his hopes and at the indignity put upon him, Cyrus resolved to wrest the throne from his brother by force, and straightway set about making preparations.

26. **THE SITUATION AND THE RESOURCES OF CYRUS.**—In planning to carry out his purpose Cyrus had certain advantages upon which he could rely. In the first instance he had

a strong ally in his mother, whose influence at court was immense, and whose strong imperious nature, at once vindictive and unscrupulous, would stop at nothing in seeking to further her ends. Again Cyrus had come to see the marked superiority of Greek over Persian troops, and was in a position to secure such troops for himself. He determined to gain control over the Greek cities of Ionia, and to this end made open war on Tissaphernes. As a result all these cities came over to his side save Milētus, in which Tissaphernes had a strong castle and a garrison. Moreover, the state of Greece at this time was a distinct advantage to Cyrus. It was in the period immediately following upon the overthrow of Athens by Sparta. The latter state owed her final success largely to the aid furnished by Cyrus, and he could rightly look to her for support in his undertaking. Finally, it should be noted that well equipped and well disciplined troops could now readily be had for hire, and that Cyrus was in a position to secure them, having already come into contact with them and having won for himself a name as a liberal paymaster.

27. CYRUS MUSTERS TROOPS.—His war with Tissaphernes made it easy for Cyrus to muster a considerable body of troops without arousing suspicion as to his ulterior purpose. He laid siege to Milētus and strengthened the garrisons in the various Ionian cities; and the king was pleased, rather than otherwise, at the thought that his rival was thus wasting his resources, the more so as Cyrus took pains to remit to him the proper tribute not from his own province alone, but also from the cities which he had taken from Tissaphernes (I, 1, § 8).

In this way the nucleus of a strong Greek force was mustered, but Cyrus was not blind to the magnitude of the task before him, and did not stop here. He furnished funds to Clearchus (§ 38), who collected and maintained a strong army in the Chersonēsus; to Aristippus, who was struggling to hold his ground against rivals in Thessaly; and sent word to other Greek officers to come and take service under him, alleging as his reason his war against Tissaphernes and. fur-

ther, a desire to punish the Pisidians, a hardy tribe of mountaineers living to the south of his province, for their depredations committed on his territory. Furthermore, he entered into negotiations with Sparta, to which state he had rendered such signal service in the latter years of the Peloponnesian war; and although loath to enter openly upon war with the Great King the government acceded to his request, at least to the extent of sending a fleet with seven hundred hoplites under Chirisophus to the coast of Cilicia, where they joined the army of Cyrus on its upward march. Cyrus himself had, of course, in his official capacity control of the imperial troops in western Asia; but on these, as the sequel proved, little reliance could be placed.

28. THE ARMY OF CYRUS.—In the above-mentioned ways Cyrus gathered together a body of approximately thirteen thousand well-trained troops by the time he was ready to set out. These were drawn from all parts of the Greek world, but especially from central and northern Peloponnēsus (more than half of the whole army, Xenophon tells us, was made up of Arcadians or Achaeans, VI, 2, § 10). The Arcadians in particular were famous as fighting men, and are often singled out for special mention in Xenophon's narrative. The separate contingents with their commanders are given as follows:

Xenias, an Arcadian (I, 2, § 3), with 4000 hoplites.

Proxenus, a Boeotian (*ibid.*), with 1500 hoplites and 500 light-armed.

Sophaenetus, an Arcadian (*ibid.*), with 1000 hoplites.

Socrates, an Achaean (*ibid.*), with 500 hoplites.

Pasion, a Megarian (*ibid.*), with 300 hoplites and 300 peltasts.

Menon, a Thessalian (I, 2, § 6), with 1000 hoplites and 500 peltasts.

Clearchus, a Lacedaemonian (I, 2, § 9), with 1000 hoplites.

800 peltasts, 200 bowmen, and 40 horse.

Sosis, a Syracusan (*ibid.*), with 300 hoplites.

Agias (?), an Arcadian (*ibid.*), with 1000 hoplites.*

* See the note on I, 2, 56.

Chirisophus, a Lacedaemonian (I, 4, § 3), with 700 hoplites.

There is also mention of the troops which had been besieging Milētus (I, 2, § 2); these may, or may not, have been included in those brought by Pasion and Socrates, or by Xenias, since he was in general command of Cyrus' garrison troops; and lastly we are told of 400 deserters from the king's army (I, 4, § 3).

The number of troops is given in I, 2, § 9, after the review at Celaenae, as 11,000 hoplites and "about 2000" peltasts. Subsequent to this the 700 hoplites under Chirisophus joined the army; yet in I, 7, § 10, the number is given as 10,400 hoplites and 2500 peltasts. We have no means of explaining the discrepancy.

The heavy-armed soldier (*ὀπλίτης*; see the frontispiece) was equipped with helmet (*κράνος*), cuirass (*θώραξ*, or *σπολάς*), shield (*ἀσπίς*), and greaves (*κνημίδες*), and carried a spear (*δόρυ*) and a short, straight, double-edged sword (*ξίφος*). The light-armed troops embraced (1) peltasts (*πελτασταί*), who carried a target (*πέλιτη*) and spears; (2) javelin-throwers (*ἀκοντισταί*), who carried javelins alone;* (3) bowmen (*τοξόται*), whose equipment consisted of the bow (*τόξον*), quiver (*φαρέτρα*), and arrows (*τοξεύματα*, or *οιστοί*); and slingers (*σφενδονῆται*), who carried merely their slings (*σφενδόνας*) and stones or slugs for hurling. No force of slingers was, however, organized until during the retreat (III, 3, §§ 16ff.).

The army was virtually without cavalry. Clearchus brought with him forty Thracian horsemen, but these deserted (II, 2, § 7) after the battle. During the retreat a small body of horse was organized (III, 3, §§ 19f.), which rendered good service.

Naturally, being composed of contingents under separate commands, the army was not strictly unified. Indeed on one occasion (I, 5, §§ 13ff.) the divisions of Clearchus and of Menon almost came to out-and-out fighting, and in general

* For information as to the ancient javelin and the method of hurling it with a thong (*ἀγκύλη*), see Gardiner, *Greek Athletic Sports and Festivals*, pp. 338ff., with the cuts on pp. 341 and 344.

each commander regarded himself as in large measure independent. All the more striking, however, is the unity and good discipline which were manifested during the retreat, at least up to the time when safety seemed assured. Then bickerings and mutual distrust showed themselves, and make the story told in the last two books of the *Anabasis*, in particular, one of petty jealousies, of strife, and disunion.

The men, with the exception of the Lacedaemonian contingent under Clearchus, were paid by Cyrus. The rate was at first a daric per month per man, but after the mutiny at Tarsus this was increased to a daric and a half (I, 3, § 21). This was liberal treatment, especially as he promised them pay in full until he should bring them back to Ionia. Ordinarily mercenaries were discharged whenever their employer had no further need of their services, and were left to find their way home as best they could. Moreover, Cyrus promised liberal bounties to the men in the event of his success (I, 4, § 13; I, 7, § 7). A captain received twice as much, a general four times as much, as a private.

There was no regular commissariat. The soldiers procured supplies from a market (*ἀγορά*) set up in the army. This was in the barbarian contingent (I, 3, § 14), and was maintained by orientals, chiefly by Lydians. These sutlers accompanied the army with wagons and pack-animals bearing supplies of flour and wine, and when we add to these the wagons laden with the camp equipment and the soldiers' baggage, and the hordes of hangers-on and camp-followers, both men and women, it will be seen that the train was of considerable size and a great hindrance to rapid progress. On the retreat, after the Persians had treacherously broken the truce, the Greeks burned their tents and superfluous baggage, and got supplies as best they could by pillage.

The army marched as a rule in column, and owing to the baggage train the line must have been of great length. During the retreat the hollow square was at first adopted as the wisest formation, but it was found to be impracticable. The battle line was ordinarily drawn up eight deep, but for a charge on

rough or irregular ground the companies might be arranged in column, with open spaces between the columns (IV, 8, §§ 10ff.). The unit of organization was the enomoty (*ἐνωμοτία*), or company of twenty-four men with their commander (*ἐνωμοτάρχος*); four of these made up the *λόχος*, under command of a captain (*λοχαγός*). Each unit was drilled so that the shift from column to line of battle and vice versa was attended with no confusion, and the rear men in each file were trained to act as leaders, when the order, "About face," was given (IV, 3, §§ 26 and 29).

Of the organization of the barbarian army of Cyrus little can be said, and it plays no part of importance in Xenophon's narrative. It numbered, according to Xenophon, 100,000 men (I, 7, § 10). The Greek and barbarian armies encamped separately (I, 3, § 14, and II, 4, § 10).

As to the size of the king's army, accurate information is lacking. Xenophon's estimate is based upon the reports of deserters (I, 7, §§ 12ff.) and is doubtless greatly exaggerated. Plutarch *Artax.* 13 (quoting Ctesias, see § 30) sets the number at 400,000.

29. THE ANABASIS, OR UPWARD MARCH.—At the head of the forces enumerated above, Cyrus set out from Sardis in March, 401 B. C. His course led him through Lydia and Phrygia, the general direction being somewhat south of east (as though he were indeed moving against the Pisidians), until he reached the city of Celaenae. Here he made a halt of thirty days, as some of his troops had not yet joined him. From this point he turned back and proceeded in a north-westerly direction to Ceramon Agora, whence the eastern march was again resumed. By this otherwise surprising detour, Cyrus avoided passing through a rugged country, in which it might have been difficult to obtain supplies and where he might have been delayed by opposition on the part of the very mountaineers against whom his expedition was ostensibly directed. At the same time the change in direction would not of necessity tend to arouse suspicion as to his ultimate goal.

It is impossible to determine accurately the distances covered in each day's march, although Xenophon gives them in "parasangs." The parasang was a Persian measure of length, but seems not to have been of uniform value. Following Herodotus, editors generally assume the parasang to have been equal to thirty stadia, or about three and a half English miles; but on this basis some of the day's marches recorded by Xenophon—marches made in the heat of a Babylonian summer or through deep snow—are of incredible length.

From Ceramon Agora the army proceeded by stages of unequal length, due doubtless to differences in the character of the country traversed, to the famous pass over the Taurus range in southeastern Asia Minor, called the Cilician gates. Here his course might easily have been checked by the Cilician king, Syennesis, who must have been forewarned by Tissaphernes (I, 2, § 4) of Cyrus' treasonable preparations. Syennesis was however not disposed to make an enemy of so formidable a prince as Cyrus, and seems to have acted in collusion with him. He had already sent his queen, Epyaxa, with a supply of money to visit Cyrus, and appears to have resolved to do no more than make a show of resistance. Moreover Cyrus had despatched Menon with a considerable force to escort the queen back to Cilicia, and these troops had availed themselves of a more direct route, and were in a position to attack Syennesis in the rear, had he really sought to defend the pass. He deserted his position, however, at the approach of Cyrus, and the latter passed through without encountering any opposition. The pass itself is a narrow defile 3600 feet in elevation and flanked on either side by high mountains. So strong is the position that it would have been impossible to force it, had any serious resistance been made.

Thus the army reached Tarsus. Here, as it was plain that Cyrus had some other design than an expedition against the Pisidians, whose territory they had long since left behind them, the soldiers mutinied and refused to go further. They

suspected by this time that they were being led against the king, and such an expedition seemed to them a far more serious and dangerous undertaking than that for which they had been hired. The story of the clever stratagem by which Clearchus, who was in the confidence of Cyrus, won them back to their allegiance forms one of Xenophon's most interesting chapters. Finally, having become convinced that they were virtually in the power of Cyrus, and allured by the promise of a fifty per cent increase in pay, they were induced to accompany him at least as far as the Euphrates, where, he said, he wished to attack his foe Abrocomas. At that point he knew that they would find it impossible to desert.

Thus the march was resumed. Passing Issus they reached the so-called Gates of Syria and Cilicia, a narrow road between the cliffs and the coast, fortified by a wall at either end, where again opposition was to have been expected. To meet this contingency, Cyrus had ordered his fleet to meet him at this place in order that he might disembark troops within and without the walls and thus force a passage. Abrocomas, however, the commander of the king's forces, doubtless alarmed at the ease with which Cyrus had passed the Cilician Gates, made no resistance, but fled with the whole of his vast army (I, 4, §5).

From this point on no real opposition was met until the battle. At Thapsacus, where he purposed crossing the Euphrates, Cyrus was forced to reveal his purpose to the Greeks. They must have realized it before, but here, too, they made a show of indignation at the deceit practiced upon them. They were, however, helpless. Long marches through a desert country lay behind them, and they had no supplies. When Menon, therefore, urged his men to win the favor of Cyrus by prompt obedience they readily complied, and the whole army followed, crossing on foot, as Abrocomas had burned all the available boats.

From Thapsacus they proceeded along the left bank of the river until they reached the neighborhood of Babylonia (about September 1). The only events of importance, apart from the

hardships attending a march through the desert, were the clash between Clearchus and Menon, which might so easily have led to disaster (I, 5, §§ 11ff.), and the attempted treason of the Persian noble, Orontas, whose trial and condemnation are vividly described (I, 6). Finally when they reached a huge trench that had been dug from the river to the ruins of the old Median wall (see the note on I, 7, 71), leaving but a narrow passage along the river some twenty feet wide, and found this, too, undefended, it seemed clear that the king had given up all intention of making any resistance. The battle array, which must have been maintained in daily expectation of a battle, was given up, and discipline was relaxed, as though their cause were already won.

30. THE BATTLE OF CUNAXA.—At length, on the third (?) of September, while the army was proceeding in this disorderly fashion, word was suddenly brought that the king was approaching with a large army. In the midst of great confusion the battle line was formed, the Greeks holding a position on the right wing next to the river. Of the battle itself Xenophon gives a graphic and picturesque account. After sacrifice and the singing of the pæan, the Greeks charged the enemy who at once turned and fled, while the Greeks followed in pursuit. Tissaphernes alone with a body of horse rode through the Greek peltasts and advanced against the camp of Cyrus. On the other hand the barbarian troops of Cyrus, under Ariaeus, seem to have offered no real resistance to the king's army, but fled at the first attack, or at least when the fall of Cyrus became known. Cyrus himself, with a body-guard of six hundred picked men, charged the king's center, where he knew his brother would be stationed. He had previously bidden Clearchus to lead the Greek hoplites against the Persian center, but the cautious Spartan had refused to expose his right flank to the enemy, and had advanced straight on with his flank guarded by the river. Cyrus and his men routed the body-guard of the king, six thousand strong, and their cause seemed to be won; but, carried away by passion as he caught sight of his brother, Cyrus rushed upon him to slay

him, and was himself struck down by a blow from a javelin. His faithful followers were slain one after another, fighting desperately over his dead body. After this the king marched upon Cyrus' camp, where he joined Tissaphernes and his detachment, and then turned back in order to attack the Greeks. These were still advancing in pursuit of the Persians who had given way at their first attack; but when they learned that their camp was being pillaged and presently saw the king's army approaching, they wheeled about to offer battle. The barbarians, however, did not venture to engage the Greeks, but fled; and the Greeks marched back to their devastated camp.

Such, in brief, is Xenophon's story of the battle. Another account, varying in important particulars, may be read in Plutarch's life of Artaxerxes. This is based in part upon the narrative of Ctesias, a Greek, who was for years court physician to Artaxerxes, and who is known to have written a history of Persia in twenty-three books. This work is known to us from abridgements preserved by the Byzantine scholar Photius, and from the fact that it was used by Plutarch and by the historian Diodorus Siculus. Xenophon alludes to Ctesias (*Anabasis* I, 8, § 26) in a way which suggests that he was himself familiar with his narrative, and it may be that Xenophon's own story may be corrected here and there by information drawn from Ctesias. The latter's credibility as an historian is, however, far from being above question.

31. THE RETURN MARCH.—The victory of the Greeks demonstrated the superiority of Greek over Oriental troops, but all advantages which might have accrued to them from their triumph were nullified by the fact of Cyrus' death. They were now in the heart of the Persian empire, over a thousand miles from their starting point, and fully five hundred miles from the nearest Greek city. Moreover, their journey had brought them through a desert country, over which it was impossible for them to retrace their steps, without supplies, as they were. They had no resources and no guides; and all their hopes based upon Cyrus' promises had come to nothing.

Moreover, as they were soon to learn, they had to cope with the blackest treachery on the part of those claiming to be their friends.

All the greater must our admiration be for the courage and skill with which they met the difficulties surrounding them, and succeeded in fighting their way back to Greece. Whatever be our view as to the credibility of Xenophon's narrative, particularly as regards his own prominence (§ 13), we should not be blind to the really stupendous character of the achievement of this body of men, or withhold from Xenophon his due meed of praise. This little army proved conclusively that the Greek conquest of Persia was a possibility and only waited for an Alexander to become a fact. The reader of the *Anabasis* even feels ready to echo the words of a Greek writer of the fourth century of our era: ὁ γοῦν μέγας Ἀλέξανδρος οὐκ ἂν ἐγένετο μέγας, εἰ μὴ Ξενοφῶν.

32. NEGOTIATIONS.—On the day after the battle, when the news of Cyrus' death was brought to the Greeks by emissaries from Ariaeus, their reply was that they were victors, and that if Ariaeus would join them they would set him on the throne of Persia. Before his answer was received, however, heralds from the king came with the peremptory command that they should lay down their arms and throw themselves on the mercy of the king. In the face of this demand, and despite their really desperate situation, Clearchus put on a bold front, and the firm refusal to surrender led the envoys (one of whom was an expatriated Greek, and another, if we may trust his own statement, the court physician, Ctesias) to add the further message that the king promised a truce if they remained where they were, but that any change of position, whether in advance or retreat, would be construed as an act of war. To this Clearchus assented, though without stating what he would do.

The king's envoys then departed, and those sent to Ariaeus returned, bringing his answer declining their offer to set him on the throne, and declaring his intention to set out next morning for Ionia. At this the Greeks determined to throw

in their lot with his. Reaching his camp about midnight they entered into a solemn compact and alliance with him, while he swore that he would guide them in all good faith.

At daybreak they set out, and their advance made such an impression on the king that next day envoys came from him to propose a truce. Emboldened by this change of attitude on the part of their foes, Clearchus demanded first of all to be led to supplies. This demand was granted, a truce was made, and the Greeks were led to villages where provisions were abundant. There Tissaphernes entered into negotiations with them, laying stress upon his influence with the king, and declaring that it was due to this influence that the king was willing to allow them to depart in safety. The Greek generals, apparently placing entire confidence in the treacherous Persian, made a compact with him and with the king's brother-in-law. Tissaphernes then left them, stating that he had business at court, and did not return for some weeks, during which time Ariaeus and his officers, having received assurances of immunity for themselves, showed less friendliness toward the Greeks. This gave rise to suspicions in the minds of the Greek officers, but Clearchus would listen to no arguments, declaring that their only hope was to remain loyal to the compact they had made.

32. TREACHERY.—At length Tissaphernes returned, after having received high honors at court, and the march began, during which Ariaeus and his men marched and encamped with the troops of Tissaphernes, and held aloof from the Greeks. Their course led them eastward to the Tigris, across which the Persians had resolved to lead them, presumably in the fear that the Greeks might conceivably seize a district in the fertile area between the rivers and establish themselves there. The Greeks, however, had no thought of violating their oaths, and no wish save to return to their own land with what speed they could. They crossed the river, therefore, trusting in the good faith of the Persians, and proceeded with Tissaphernes and his army to the point where the Greater Zab (Zapatas) joins the Tigris.

Here they halted for three days, and Clearchus, hoping that the feelings of mutual distrust which had become more and more apparent, might be dispelled by a frank discussion, sought an interview with Tissaphernes. The latter met his overtures with a great show of friendliness, and promised that, if Clearchus would bring his generals and captains to a conference, he would disclose the names of those who were acting treasonably toward the Greeks, and seeking to promote ill-feeling.

To this Clearchus assented, feeling certain in his own mind that Menon was the slanderer, and eager that the strife for supremacy between Menon and himself should be brought to an end by the death of his rival. He seems to have entertained no thought of treachery, and on returning to the camp, after having spent the night as the guest of Tissaphernes, urged that all the generals and captains should go to the proposed conference. Many protested against this, and pointed out the imprudence of putting all the commanding officers in the power of Tissaphernes, but Clearchus was insistent, and at last won his point, at least to the extent that four generals besides himself—Proxenus, Menon, Agias, and Socrates—with twenty captains should accept the invitation of Tissaphernes.

They went, therefore, and about two hundred of the men followed out of curiosity and to visit the Persian market. The generals were at once invited within, where at a given signal they were seized, while those without were cut down. The prisoners were taken in chains to Babylon, and after a short imprisonment were beheaded,—all, that is, save Menon, who is believed to have sought to win favor for himself by claiming that it was due to him that the plan of entrapping the Greek generals had succeeded. Xenophon is silent as to this, though he tells us that Menon was not beheaded as the others were, but was kept alive for a miserable year and then died in disgrace and torture. Apparently his attempt to win favor succeeded only in winning for him the fierce hatred of Parysatis.

34. REORGANIZATION.—The plight of the Greeks after the seizure of their generals was desperate indeed. All the difficulties that had menaced them after the death of Cyrus menaced them now, magnified and intensified a thousand fold. It was plain by this time that no further dependence could be placed either on Ariaeus or on Tissaphernes, who had broken their most solemn oaths; and left to themselves, as they were, the Greeks had now not even leaders to whom they could look for direction and guidance.

Of the utter despair that possessed the army during the night that followed the seizure of the generals, Xenophon gives a vivid picture in the opening chapter of the third book of the *Anabasis*; and even if we feel forced to assume that he has laid undue stress on the part played by him in the events of that night, it remains clear that through energetic action on the part of the few who had not lost heart the whole army was roused to action. Of these few, Xenophon was certainly one; and we must remember that the situation called not for energy alone and a clear vision of what was needed, but also for the ability to rouse the men from their despair by presenting a line of action to them in convincing and persuasive words. Hence it is in itself entirely credible that it was Xenophon rather than, for instance, Chirisophus, who came forward at this crisis; and we may follow Grote in his verdict that it was well for the army that the inspiration "fell upon one in whom a full measure of soldierly strength and courage was combined with the education of an Athenian, a democrat, and a philosopher."

In any case the army was roused to action; the stragglers were recalled; new generals were chosen to take the places of those who had been seized; and the men were led to realize that their only hope of safety lay in good discipline and in devotion to the common weal. It was voted to burn all the superfluous baggage, that their march might not be impeded by the size of the baggage-train, and to adopt the hollow square as their formation, the train and the light-armed being in the center and the hoplites on all sides of them. Chiriso-

phus, as a Lacedaemonian, was to have the honor of leading the van, while Xenophon and Timasion, the two youngest of the generals, were to guard the rear.

35. FROM THE ZAB TO THE LAND OF THE CARDŪCHI.—Thus reorganized and inspired with fresh hope and courage, the army crossed the Zab, which was, according to Xenophon, four hundred feet wide, but at which Tissaphernes seems to have made no effort to check their progress. As they proceeded, however, a few hundred of the enemy's horse and light-armed assailed the Greeks in the rear and inflicted some damage. The Greek bowmen and javelin-throwers were unable to reach the foe, being a match for their adversaries neither in skill nor equipment, and being further compelled to shoot at longer range, since they were inside the hollow square. Xenophon attempted to charge the enemy with some of the hoplites who formed the rear of the square, but could accomplish nothing. He did no damage to the enemy and was himself compelled to bring his men back to the main body under fire. The first day was therefore a discouraging one; but that night a small body of fifty horse was equipped, and also a troop of slingers two hundred in number. Thereafter they met with better success in repelling the enemy, who continually hovered about their flanks, but even so they suffered considerably.

In particular the Greeks found that their formation (the hollow square) could not be maintained in passing over rough country or when rivers were to be crossed. Hence separate companies were formed, which were to fall behind when the way was narrow, and, on the other hand, were to fill up any gap that might be made in their line, adapting their formation to the space to be filled.

After fourteen days of marching, in the course of which they at times suffered severely and were compelled to halt frequently in order to procure supplies and to care for the wounded, the Greeks reached a point where farther progress seemed to be completely blocked. On the left was the Tigris, so deep that the soldiers could find no bottom with their

spears, while high mountains shut them in on the right, and in front lay the rugged and mountainous country of the Cardūchi, a race of bold mountaineers who defied the Great King. Nevertheless the Greeks resolved to fight their way through this inhospitable region, knowing that thus they would reach Armenia, whence, they were told, it would be easy for them to make their way whithersoever they wished.

36. THROUGH THE LAND OF THE CARDŪCHI AND ARMENIA TO TRAPEZUS.—Making their start, therefore, under cover of the darkness the Greeks reached the first of the passes through the Cardūchian mountains before any resistance was undertaken, but as the rear-guard was descending from the pass into the villages beyond, the mountaineers assailed them with vigor. Xenophon even declares that had their foes had time to collect in larger numbers the whole Greek army might well have been destroyed. This was, however, but a foretaste of what was to follow; and the seven days which the Greeks spent in passing through this rugged region, beset by their fierce and determined foes and forced by lack of supplies to march even through heavy snow, were fraught with hardships and dangers beyond all that they had suffered at the hands of Tissaphernes and the Persians. Finally they reached a plain where they found comfortable quarters in villages along the Centrītes river, but here again their further progress seemed completely blocked. The river was two hundred feet in width and above their breasts in depth; and, as a new danger not heretofore experienced, Armenian cavalry were seen on the opposite bank ready to thwart any attempt on their part to cross. The Cardūchi, moreover, were seen to be gathering in their rear; so that their situation was critical.

Here again, however, Greek readiness in device, aided, as Xenophon devoutly believed, by the favor of heaven, found a means of coping with their difficulties, and the river was crossed by a clever stratagem. Thus they reached the high and undulating table-land of Armenia, a region of bitter cold—for it was now December. Over this they marched without any serious fighting, although the satrap Tiribazus, despite the

fact that he had made an agreement with them that they would be allowed to pass through the country unmolested, if they did not burn the villages, followed closely after them, waiting for an opportunity for a treacherous attack. If, however, they had little fighting to do, they had to endure and many suffered from frozen extremities and from snow and the severity of the weather. Not only slaves and beasts of burden, but some also of the soldiers perished from cold, and many suffered from frozen extremities and from snow blindness; while at times the scarcity of provisions led to terrible sufferings and exhaustion. After all these hardships Xenophon records a week of feasting amid abundant supplies in Armenian villages, built half underground as at the present day.

Thence through various tribes, Taochi, Chalybes, Phasiāni, Scythēni, sometimes having to fight against stubborn opposition, they made their way by a route that can no longer be determined with certainty, until at length they reached a mountain which offered a view of the sea. In a striking word-picture, Xenophon brings vividly before us the scene as the soldiers pressed forward crying out *θάλαττα θάλαττα*, and embraced one another with tears. For they thought that the sight of the sea meant that their hardships and troubles were over and their safety assured. After six days more of marching through the land of the Macrōnes and Colchi, the latter of whom sought to oppose their progress, they reached the Greek city of Trapezus (Trebizond) on the shores of the Black Sea. Here with thanksgiving they offered to the gods the sacrifices they had vowed, and instituted games in truly Greek fashion.

37. FROM THE TRAPEZUS TO THE BOSPORUS.—At Trapezus the army remained thirty days for much-needed rest and in the hope that sufficient vessels might be collected to make it possible for them to proceed for the rest of the way by sea. Chirisophus was at his own suggestion despatched to Byzantium to seek to obtain transports from the Lacedaemonian admiral Anaxibius. Meanwhile passing merchantmen were

seized, and supplies were procured by pillaging expeditions into the territory of the Colchi and other neighboring tribes.

At length, in despair of obtaining more ships, they determined to set out, putting on board of the vessels they had the sick and wounded with the women and all the baggage, while the able-bodied proceeded by land. Thus a three-days' march brought them to Cerasus, where a halt of ten days was made, and after another journey of ten days they reached Cotyōra. Both of these were Greek cities, like Trapezus colonies of Sinōpe, a powerful city lying farther to the westward. At Cotyōra the governor would not admit them within the walls, and they had to resort to force to find shelter for their sick, although they abstained from further acts of violence. Their stay in this place was a long one (forty-five days), yet still Chirisophus did not appear. Envoys, however, came from Sinōpe, at which city they were promised a friendly welcome.

It was during their stay at Cotyōra that Xenophon seems to have conceived the idea of seizing some non-Greek city with the force now at his command, and of establishing a colony, which would have been certain to become rich and powerful. This plan was unfortunately divulged to the army by the soothsayer Silānus, and led to much bitterness against Xenophon, although he publicly renounced the project and successfully combatted the charges brought against him. It became more and more plain, however, that dissension was rife in the army and it required all of Xenophon's eloquence to restore good discipline. At this time the generals were individually brought to trial for their acts during their term of office.

Shortly after this, sufficient transports having been assembled from Sinōpe and from Heraclēa, a Greek city lying further to the west, the army set sail, and after a voyage of a day and a night reached Sinōpe. Here Chirisophus joined them, having failed utterly in his quest for ships; and here the army resolved to choose a single general in the place of those now in command. The supreme command was offered to Xenophon, but he declined out of deference to Chirisophus

as a Lacedaemonian, and because the omens were unfavorable. Chrisophus was then chosen leader and the army sailed under his command to Heraclēa.

At this point it became clear that the good discipline which had done so much to save them in their day of peril was breaking down, and that many were now actuated by motives of greed and self-interest rather than by loyalty to the common weal. Dissensions broke out in the army which led to a revolt on the part of the Arcadians and Achaeans (who formed more than half of the whole army). These chose commanders of their own, while of the rest about half remained loyal to Chrisophus, while the other half attached themselves to Xenophon. The Arcadian division set out alone, but in attempting to pillage the country of Bithynia, it was surrounded, and would probably have been entirely destroyed had it not been rescued by Xenophon and his men. After this the whole army came together again at Calpē,—a point midway between Heraclēa and Byzantium—and chose Neon as its commander, Chrisophus' command having lasted only a week.

The location of Calpē was so favorable for the foundation of a colony that the soldiers hesitated to take even the ordinary measures for making it defensible, lest Xenophon should seek to make their stay permanent. Finally, however, Cleander, the Lacedaemonian harmost (governor) of Byzantium, came to them, and although through the machinations of the renegade Dexippus serious trouble arose, and it looked for a time as though the Cyrēan troops would find themselves in open war with Sparta, the trouble was adjusted and Cleander was asked to assume the command of the army. Unfavorable omens, however, deterred him from acting as their leader, and he departed alone, promising that he would assist them when they reached Byzantium. The army then set out under its own commanders, and marched through Bithynia until it reached Chrysopolis, directly across the Bosphorus from Byzantium.

37. CONCLUSION.—Here, when they seemed to have passed through all the dangers and hardships that were to befall

them, they were destined to meet again with treachery, this time at the hands of an unworthy Greek.

The Lacedaemonian admiral Anaxibius had been bribed by the satrap Pharnabazus to persuade the Greeks to cross over to the European side of the strait, and brought this about by a false promise that he would provide pay for them. When they had crossed, however, and were within the walls of Byzantium, Anaxibius, instead of providing them with pay, beguiled them outside the walls and bade them get supplies from Thracian villages in the neighborhood. At this the army attempted to re-enter the city but found the gates shut and barred. Incensed at this the soldiers burst down the gates, rushed once more within, and were about to sack the city, when Xenophon in earnest and persuasive words showed them the odium they would bring upon themselves by such a deed, and the inevitable retribution that would be exacted by the all-powerful Spartans. Brought to their senses by this plea, the soldiers withdrew again without the walls, and accepted the offer of an adventurer, Coeratadas, to take them under his command. But the proposal came to nothing, as the resources of Coeratadas proved wholly inadequate.

Meanwhile Anaxibius, having in his turn been deceived by Pharnabazus in the matter of the reward promised him for leading the Greeks from Asia to Europe, sought to avenge himself on the Persian satrap by leading the Greeks back into Asia to make war upon him. But he was thwarted in this plan by the newly-appointed harmost, Aristarchus, who having no thought of allowing Anaxibius to make a private war on Persia, threatened to sink them if they tried to cross.

Thwarted thus again, the army took service under the Thracian prince Seuthes, who promised them liberal pay and in addition special grants to the generals. For two months the army served under him, only to be defrauded of the promised pay, and left once more destitute. At this crisis, however, fortunately for them, Sparta determined upon war with Persia, and had need of troops. The army was led across into Asia and handed over to the Spartan general Thibron,

and Xenophon's story ends with the account of a successful raid upon the estates of a wealthy Persian, whereby much booty was obtained.

IV

MISCELLANEOUS

38. **PROMINENT PERSONAGES.**—Space may be taken here for a few brief paragraphs regarding individuals prominent in the first four books of Xenophon's story, who, if mentioned, have received but a passing notice in the preceding sections.

(a) **CLEARCHUS:** Of Clearchus, the most prominent and the ablest (II, 2, § 5) of the Greek generals under Cyrus, Xenophon has himself given a sketch in II, 6, §§ 1-15, telling of his warlike character, his defiance of the Spartan ephors, and his banishment from Sparta. He was an experienced campaigner before he took service with Cyrus, and in Xenophon's story exhibits the traits of a typical Spartan. He was a severe disciplinarian (I, 5, § 11, n; II, 3, § 11; II, 6, §§ 9-10), and was feared rather than loved by his men.

During the battle of Cunaxa his undue caution led him to disregard Cyrus' command to charge the Persian center (I, 8, § 13, n.), and may be said to have been the indirect cause of Cyrus' death; while his credulity in trusting the promises of Tissaphernes led directly to the seizure of the Greek generals, himself included. At the same time he seems to have been an able commander, and his loss was a severe blow to the Greeks.

Of the strife between Clearchus and Menon, Xenophon says little (I, 5, §§ 11ff.; II, 5, § 28), and is apparently careful to be just, although his own sympathies are plainly on the side of Clearchus.

(b) **MENON:** Of Menon, too, Xenophon gives a sketch (II, 6, §§ 21-29), and one that is by no means flattering. He seems to have been an unprincipled adventurer, and we may well believe that after Cyrus' death he was ready to secure

advantage for himself by betraying his comrades, although Xenophon is careful not to make direct charges. After the generals were seized there is ground for thinking that he sought to win favor for himself by claiming to have been instrumental in bringing about the success of Tissaphernes' plan, but the result was merely that he was kept alive for a year, and died under torture instead of being beheaded at once as the other generals were (II, 6, § 29). In this scholars generally see the work of Parysatis, whose wrath Menon incurred as being a traitor to Cyrus' cause.

(c) PROXENUS: To Proxenus Xenophon devotes what is not merely a biographical sketch, but a tribute of personal affection (II, 6, §§ 16-20). He is in every way an attractive figure—generous, high-minded, and cultivated; he had even studied under the famous Gorgias (II, 6, § 16). It was at his invitation that Xenophon joined the expedition of Cyrus, and allusions to their friendship abound (II, 4, § 15; II, 5, § 37; III, 1, §§ 4, 8, 9; V, 3, § 5).

(d) CHRISOPHUS: Chirisophus, too, is an attractive figure. Sent by the Spartan ephors at the head of a body of seven hundred Lacedaemonian hoplites, he joined Cyrus at Issus (I, 4, § 3). After the seizure of the generals he becomes a central figure (he was himself absent at that time procuring supplies). As a Spartan he was a man of few words, and could not have played the part which Xenophon attributes to himself, and for which persuasive eloquence was indispensable, but he was given the post of honor, commanding the van, and conducted himself in a soldierly manner.

Between Chirisophus and Xenophon a cordial friendship grew up, and the latter defers to him, as to a more experienced commander, on more than one occasion.

From Trapezus, Chirisophus was at his own suggestion sent to Byzantium to endeavor to obtain ships from the Spartan admiral Anaxibius, but was unsuccessful.

When, at Sinôpe, the army determined to choose a single commander, and Xenophon positively declined the appointment, Chirisophus was chosen (VI, 1, § 32). His command

lasted only a week and, worn and disgusted with the dissensions rife in the army, he fell sick and died at Calpê (VI, 4, § 11).

(e) **XENIAS**: Xenias seems to have been a military adventurer. He was, as so many of the Cyrean Greeks, an Arcadian, and having taken service with Cyrus was made commander of the mercenary troops doing garrison duty in the Ionian cities (I, 2, § 1).

At Cyrus' summons he joined him at Sardis with a strong force of four thousand hoplites (I, 2, § 3)—the largest single contingent. At the same time Xenias is an insignificant figure. When the army mutinied at Tarsus and Clearchus declared his resolution to abide by the Greeks, rather than avail himself of the friendship of Cyrus, more than half of Xenias' troops went over to him, and Cyrus allowed Clearchus to retain them. This gave Clearchus a force larger than that of any other general, and when opportunity offered Xenias and another general, Pasion, deserted (I, 4, § 7).

(f) **SOPHAENETUS**: Sophænetus, of Stymphālus in Arcadia, one of the Greek generals under Cyrus, plays a somewhat prominent part in Xenophon's narrative. He joined Cyrus at Sardis (or at Celaenae; see the note on I, 2, 56), and as a veteran commander (he is twice called *πρεσβύτατος*, V, 3, § 1, and VI, 5, § 13) is often mentioned. It was he, with Cleānor, who went to meet Ariaeus and those with him when they came to the Greek camp after the seizure of the generals (II, 5, § 37), and he was left in command of the camp when the army set out for a night attack upon Tiribazus (IV, 4, § 19). As one of the older men he was among those who sailed from Trapezus, while the main body marched by land (V, 3, § 1). He was fined for neglect of duty (V, 8, § 1).

A history of Cyrus' expedition is attributed to Sophænetus (see § 13).

(g) **CLEĀNOR**: Cleānor of Orchomenus in Arcadia was chosen general in the place of Agias after the latter had been seized. He is mentioned as the "eldest" in II, 1, § 10 (see the note), and the speeches put into his mouth are marked by

a distinct character. It is he who expostulates with Ariaeus and the other Persians after the seizure of the generals, and expresses the utmost moral indignation (II, 5, § 39), and he enlarges similarly upon the enormity of the Persian treachery in III, 2, §§ 4ff.

(h) AGASIAS: Agasias, also of Stymphālus in Arcadia, was one of the Greek captains and was a close friend of Xenophon's (VI, 6, § 11). He is often singled out for special mention as a brave soldier (IV, 1, § 27; IV, 7, § 11; V, 2, § 15; VII, 8, § 19). It was he who urged the choice of Xenophon as commander in chief, declaring that it was absurd always to defer to Lacedaemonians (VI, 1, § 30).

For protecting a soldier of his company who had been unjustly seized by Dexippus, he was involved in serious trouble with the Spartan harmost Cleander, but was set free on the representations of Xenophon (VI, 6, §§ 7ff.).

(i) CALLIMACHUS, ARISTONYMUS, AND ARISTEAS: These may be mentioned as like Agasias representative of a group of brave soldiers, each seeking to outdo the others in valor (see IV, 1, §§ 27f.; and IV, 7, §§ 8ff.).

39. STYLE OF THE ANABASIS.—“The Anabasis,” says Dionysius of Halicarnassus, “what is it but a splendid hymn of praise in honor of the Hellenes who shared in the campaign.”*

In this judgment sympathetic readers of the *Anabasis* will concur, and that the work deserves this enthusiastic praise is due not only to the character of the events narrated but also in no small measure to the art of the narrator. Many, to be sure, think only of the barren records of the early chapters of the first book—records which make upon one the impression that Xenophon was merely transcribing entries made in his diary,—as though the recurring *ἐντεῦθεν ἐξελαύνει* were a fair sample of the writer's literary ability,—forgetting that nowhere else in the whole work does this annalistic style reappear. It has indeed become fashionable of recent years not

* Quoted in Dakyns' *Xenophon*, p. xxvi.

only to decry Xenophon as a falsifier in his narrative and as one whose sins against the laws of pure "Attic," both as regards vocabulary and syntax, are manifold, but also as one who can lay claim to no merit as a stylist. Very different was the judgment of the Greeks who came after him—they are never weary of sounding his praises—and very different is the judgment of the Greeks of today. He was called, says Diogenes Laertius, "the Attic Muse"; Plutarch praises the vividness of his description of the battle of Cunaxa as making us almost see the scene with our own eyes; and a similar tribute is paid to Xenophon by Lucian with reference to the Panthea episode in the *Cyropoedia*.

This vividness is perhaps the most noteworthy trait in Xenophon's style. Worthy to be put side by side with the description of the battle in I, 8, are such passages as III, 4, §§ 38ff.; IV, 7, §§ 22ff.; V, 2, §§ 13ff.; and many others.

To produce this effect of vividness, besides the writer's own power of realizing vividly the scenes which he describes, many elements contribute—the frequent use of the historical present, the further treatment of the past as present in the use of the subjunctive instead of the optative in dependent clauses after secondary tenses, the frequent use of deictic pronouns and of graphic phrases such as *ἔρθα δή*, the use of dialogue, the insertion of speeches (see the next section), and very strikingly the preference, common to most Greek writers, for direct rather than indirect discourse. This last often leads to sudden shifts from the third person to the second or third, and is very frequent. See *e. g.* I, 3, §§ 14 and 16; IV, 1, § 19; IV, 8, § 4; V, 5, § 24; V, 6, § 19.

Again, while the style of the *Anabasis* is in the main flowing and easy, and while Xenophon is sparing in his use of rhetorical devices and in the employment of metaphors and similes, it would be a mistake to regard him as a careless writer. His style abounds in evidences of conscious art, a few of which may be noticed here.

Very striking is his fondness for what is called *ποικιλία*, or variation of phrase. This is scarcely to be noticed in early

Greek, but in Xenophon it is common. We have *e. g.* βούλει, ἐθέλω, and χρήεις in immediate succession in III, 4, § 41 (*cf.* II, 3, § 23, and V, 7, § 27); in II, 3, §§ 2-9, we have ἄχρι, μέχρι, and ἕστε; in I, 9, § 19, ἐκτῶντο is immediately followed by ἐπέπατο, and in II, 6, § 21, λαμβάνοι by κερδαίνοι. Sometimes the variation is simply one of form, as when ἕξει is immediately followed by σχήσει in III, 5, § 11, in II, 6, § 9, ἐνίοτε by ἔσθ' ὅτε, and in III, 1, § 20, ἦδεν by ἦδη; or of syntax, as when ἀγάλλομαι is used first with ἐπί and the dat., and then with the simple dat. (II, 6, § 26).

This desire to vary a phrase already used may perhaps be the reason for the choice of an occasional poetic word (as in οὐ τελέθει τὰ ἱερά, VI, 6, § 36).

Again, Xenophon is very fond of the figure, anaphora, and frequently begins successive clauses with an identical phrase. Instances abound; *e. g.* ἐπιδεικνὺς μὲν . . . ἐπιδεικνὺς δέ (I, 3, § 16); ὀρῶσι μὲν . . . ὀρῶσι δέ, . . . ὀρῶσι δέ (IV, 3, § 7). Sometimes we have a combination of anaphora and varied phrase, as in ὀκνοίην μὲν . . . φοβοίμην δέ (I, 3, § 17), or in ἐπειδὴν δέ . . . ἐπειδὴν δέ . . . ἐπὶ δὲ τῷ τρίτῳ (II, 2, § 4).

Further, the chiasmic arrangement of words is often sought. Sometimes this is a natural arrangement, when regard is had to emphatic expression, as in II, 4, § 16, πιστοὶ ὄντες Κύρῳ καὶ ὑμῖν εὖνοι, but even so it is a conscious, rather than an unconscious, device, and instances occur in rhetorical passages—in the speeches and in the biographical chapter II, 6,, oftener than in the narrative itself. Sometimes, too, the chiasmic arrangement is more elaborate; see the notes on II, 6, 5, and III, 1, 93. One especially effective form is called palindromic; see I, 7, § 13 (with the note); I, 10, § 3; II, 4, § 20; II, 5, § 3; IV, 7, § 3.

Other instances of conscious art in the matter of word arrangement, in cases where emphasis is sought, or where reference is had to euphony, alliteration, or to assonance, might easily be cited. Occasionally, too, it is plain that cacophony has been purposely avoided. In III, 1, § 23, *e. g.* μὲν is omitted after ἔχομεν, because its use would have given

an ill-sounding phrase; and the same grounds may have led to the omission of *άν* before *ἀναστρέφοιο* in II, 5, § 14; similarly we have the infrequent *τὸ ποιούμενον* in I, 10, § 12, because the normal *τὸ γιγνόμενον* would have given an unpleasant assonance with the following *γιγνώσκειν*. Possibly the choice of the infrequent infinitive construction after *λέγει* in III, 1, § 26, is similarly to be accounted for.

The un-Attic features and the frequent poeticisms in Xenophon's style have often been commented on. They are of interest, when considered in connection with the facts of his life, as showing that he was as pan-Hellenic in his style as in his politics. It should not be forgotten that he lived for years among Asiatic and Peloponnesian Greeks, and that during the formative years of his early life there was no Attic prose literature upon which his style could have been modeled, while there is abundant evidence that he was strongly influenced by the poets, not one of whom wrote pure "Attic."

40. THE SPEECHES IN THE ANABASIS.—The incorporation of speeches in historical narrative was to the Greek not only an effective and dramatic method of vivifying the narrative itself, but was so entirely in accord with the actual political life with which he was acquainted that a history without speeches would have seemed to him at once a tame and lifeless thing and an unnatural thing. It has been left for our modern age to question the right of the historian to avail himself of this device, and to find something of dishonesty in the incorporation of speeches unless he is in possession of an authentic record of the words actually used by the speaker on the particular occasion in question.

The ancients felt far otherwise; and it is impossible rightly to appreciate the art of historical composition in antiquity, or even rightly to weigh the content of the historical narrative, unless we can in a measure approach the problem from the antique point of view.

The first and most essential thing is to realize the value that to the Greeks of old the spoken word possessed, as con-

trusted with the written word. We must allow its due weight to the constant use of oratory in ancient political life, and must remember that there were no journals, no daily papers, indeed scarcely any prose literature, and no reading public until toward the end of the fifth century B. C. It was customary not for poets and orators alone, but for literary artists generally, to publish their works by public readings or recitations, rather than in written form.

Remembering these facts we shall realize that the historian's gift of historic imagination found in the dramatic scenes which form the background of the speeches, and in the speeches themselves, a splendid field for its exercise; and we who read the narrative after the lapse of centuries find our ability to comprehend events and their causes greatly helped by such a method of vivifying the past. Nor must we forget that history-writing is an art; and it may be questioned whether the modern theory of the science of history has not entailed losses which in part offset its gains in scientific accuracy.

Xenophon makes free use of speeches in the *Anabasis*. Some are represented as having been delivered on occasions when he was presumably present, others when he certainly was not present, and under such circumstances that it must have been impossible for him to learn precisely what was said. All must be regarded as free compositions by Xenophon himself rather than as authentic records of what was actually said by the various speakers. At the same time it would be going too far to deny them all historic value. There is also an artistic fitness in the way in which some of the speeches are made to accord with the character of the speaker. Those of Chirisophus, for example, and of Cleānor have a distinct character of their own.

In point of style, the speeches are quite different from the narrative portions of the work, and are at times highly rhetorical (see, *e. g.*, II, 5, §§ 3ff., especially § 9; and IV, 6, §§ 10ff.).

Of especial interest are the speeches put in the mouth of Xenophon himself, as they so admirably illustrate the influ-

ence of his Athenian training and his masterly power in dealing with men. We may refer not only to the speeches in III, 1 and 2, but in particular to that by which Xenophon restrained the angry soldiers in Byzantium (VII, 1, §§ 25-31), and to his striking address to Seuthes (VII, 7, §§ 21-47).

ΞΕΝΟΦΩΝΤΟΣ
ΚΤΡΟΤ ΑΝΑΒΑΣΙΣ

BOOK I

- 1 I. Δαρείου καὶ Παρυσάτιδος γίγνονται παῖδες δύο, πρῶτος μὲν Ἀρταξέρξης, νεώτερος δὲ Κύρος· ἐπεὶ δὲ ἠσθένει Δαρεῖος καὶ ὑπόπτει τελευτῆν τοῦ βίου, ἐβούλετο τῶ παῖδε 2 ἀμφοτέρω παρῆναι. ὁ μὲν οὖν πρῶτος παρῶν ἐτύγχανε·

CHAPTER I

1 Δαρείου καὶ Παρυσάτιδος: gen. of source (G. 1130, 2; H. 750; B. 365). This was Darius Nothus (i. e. the illegitimate), who came to the throne in 425 B. C. See the Introd., § 22.

γίγνονται: histor. pres. (G. 1252; H. 828; B. 525). This is particularly common with vbs. of relationship (genealogical present).

παῖδες δύο: δύο more commonly takes the plural than the dual (below τῶ παῖδε, with stress on the idea of *both*, ἀμφοτέρω). There were thirteen children in all, but only two appear in Xenophon's narrative. The following proper names are in apposition with παῖδες (G. 911; H. 623; B. 317). The clauses are, as often, balanced by μὲν and δέ. The former may rarely be translated; the latter means *and* or *but*, as the context determines. Avoid cumbersome phrases such as *on the one hand—on the other*. Greek has a natural love

of balance; English has not. For a sketch of the characters of the two brothers, see the Introd., §§ 24 and 25. Remember this was not Cyrus the Great.

2 ἠσθένει: *lay sick*. The tense is durative (G. 1250, 2; H. 829; B. 526).

3 ἐπόπτει: G. 543; H. 362a; cf. B. 175. For the meaning, cf. Lat. *suspicio*

τελευτῆν τοῦ βίου: the word βίος is ordinarily avoided; so, too, τελευτῶν is the common vb. *to die* (ἀποθνήσκω denotes a violent death). In compound phrases like this the art. is regularly expressed only with the noun in the gen. Note the possessive force of the art., common in many languages.

4 ἀμφοτέρω: the predicate position is regular with pronouns. Here the postponement adds emphasis.

μὲν οὖν, *now*. μὲν simply paves the way for the following δέ.

παρῶν ἐτύγχανε, *happened to be*

- 5 Κύρον δὲ μεταπέμπεται ἀπὸ τῆς ἀρχῆς ἧς αὐτὸν σατράπην ἐποίησε· καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε πάντων ὄσοι εἰς Καστωλοῦ πεδίου ἀθροίζονται· ἀναβαίνει οὖν ὁ Κύρος λαβὼν Τιωσαφέρην ὡς φίλον καὶ τῶν Ἑλλήνων ἔχων ὀπλίτας ἀνέβη

there. The supplementary partic. contains the main idea (G. 1586; H. 984; B. 660 n.).

- 5 Κύρον: the obj. may be emphasized by being brought to the head of the sentence, the subj. by being postponed.

μεταπέμπεται: another histor. pres. For the voice, see G. 1242, 2; H. 813; B. 504.

ἀρχῆς, *province*; see the Introd., §§ 17 and 21.

σατράπην, *satrap*, a Persian word, familiar to the Greeks of Xenophon's day. Herodotus (about half a century earlier) uses *βασιλευς* as a Greek equivalent. In general, Greek was slow to borrow foreign words, and, as a rule, made borrowed words look like Greek formations. (Cf. *παράδεισος* and *παρασάγγης*, also Persian words.) For the pred. acc., see G. 1077; H. 726; B. 341.

6 ἐποίησε . . . ἀπέδειξε: translate as if plpfs. (H. 837; B. 519, note 1; 523, 1; G. M. T. 58). Greek is less exact than Eng. in the use of past tenses; in expressing future relations far more exact.

καὶ . . . δέ, *and . . . also*. δέ is connective, καὶ intensive. Cyrus was not only satrap, but a military officer as well, commanding one of the four divisions of the imperial army; see the Introd., § 24. This fact calls for emphatic expression, and is brought into stronger promi-

nence by the abandonment of the relative construction:

πάντων ὄσοι: ὄσοι is the normal form of the relative when the antecedent is πᾶς.

7 ἀθροίζονται: habit. pres.; the review occurred each year. The plain of Castolus was the mustering place for the troops of lower Asia.

ἀναβαίνει . . . ἀνέβη: histor. pres. and aor. side by side, as not infrequently. For the form ἀνέβη, see G. 798; 799; H. 489; B. 209; 211. Note the force of ἀνα.

ὁ Κύρος: the art. with proper names may serve (a) to mark the individual as famous; (b) to contrast him with someone else; or (c) it refers back to someone already mentioned.

λαβὼν . . . ἔχων: circumstantial participles. (G. 1563; H. 968b; B. 652). It is a mistake to assume that *with* suffices as a translation. Cyrus *took with him* (λαβὼν) Tissaphernes, and went up *at the head of* (ἔχων) his troops. Note the chiasmic order (ἀναβαίνει . . . λαβὼν . . . ἔχων . . . ἀνέβη), often a mere rhetorical device, although at times the most natural arrangement. See the Introd., § 39.

Τιωσαφέρην: see the Introd., § 23. Proper names in -ης, of the third decl., often form the acc. in -ην, as if of the first decl.

8 ὡς φίλον: Cyrus' rapid advance-

- 3 τριακοσίους, ἄρχοντα δὲ αὐτῶν Ξενίαν Παρράσιον. ἐπεὶ δὲ ἐτελεύτησε Δαρείος καὶ κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, 10 Τισσαφέρνης διαβάλλει τὸν Κύρον πρὸς τὸν ἀδελφὸν ὡς ἐπιβουλεύει αὐτῷ. ὁ δὲ πείθεται καὶ λαμβάνει Κύρον ὡς ἀποκτενῶν· ἡ δὲ μήτηρ ἐξαιτησαμένη αὐτὸν ἀποπέμπει πάλιν ἐπὶ τὴν ἀρχήν.
- 4 Ὁ δ' ὡς ἀπῆλθε κινδυνεύσας καὶ ἀτιμασθείς, βουλεύεται

ment had aroused the jealousy of Tissaphernes. Perhaps Cyrus saw this, and took him with him, because he dared not leave him behind—or was he himself deceived?

τῶν Ἑλλήνων: emphatic by position; three hundred Greek hoplites afforded greater protection than many times that number of Orientals. For the equipment of the hoplite, see the *Introd.*, § 28. The gen. τῶν Ἑλλήνων is partitive (G. 1088; H. 729e; B. 355).

9 Ξενίαν: see the *Introd.*, § 38. Of the Greeks deemed worthy of special mention in the *Anabasis* many are Arcadians (*cf.* VI, 2, § 10). Find Parrhasia on the map.

ἐπεὶ δὲ ἐτελεύτησε: ἐπεὶ, with the aor. may generally be rendered by the Eng. plpf.; in temporal clauses the Greek plpf. is exceptional.

10 κατέστη: with εἰς, because motion is implied.

11 διαβάλλει: *maligned, falsely accused*; yet it is possible that the charge was true; see the *Introd.*, § 25.

ὡς ἐπιβουλεύει, (*saying*) that he was plotting against him. The opt. is due to the indirect quotation; see G. 1487; H. 932, 2; B. 673. The histor. pres. is a secondary tense.

12 ὁ δὲ: in this phrase, regularly referring to a new subj., the older use of the art. as a demonstrative survives (G. 981; 983; H. 654e; B. 443, 1). In such cases it is best written with the accent.

ὡς ἀποκτενῶν: G. 1563, 4; 1574; H. 960c; 978; B. 653, 5; 656, 3; ὡς shows that this was the avowed or assumed purpose of Artaxerxes; ἄτε, with the partic., on the other hand, makes a statement for which the writer is responsible (*e. g.* IV, 2, § 13).

13 ἐξαιτησαμένη . . . ἀποπέμπει, *begged him off (as a favor to herself, mid.) and sent him back.* Greek often uses a partic. and vb., instead of two vbs. coupled by καὶ. It is rich in participles, while Eng. is not. The use of the aor. indicates that the action of the partic. is prior to that of the vb. For the character of Parysatis, see the *Introd.*, § 26.

14 ὁ δὲ, *i. e.*, Cyrus, another shift of subject.

ὡς: temporal; *cf.* Lat. *ut*.

βουλεύεται . . . ἄντ' ἐκείνου, *planned that he might never again be in the power of his brother, but, if possible, might be king in his place.* For the use of the fut. indic. in an obj. clause, see G. 1372; H. 885; B. 593. Such a clause must, of course, take as

- 15 ὅπως μήποτε ἔτι ἔσται ἐπὶ τῷ ἀδελφῷ, ἀλλά, ἦν δύνηται, βασιλεύσει αὐτ' ἐκείνου. Παρύσατις μὲν δὴ ἡ μήτηρ ὑπῆρχε τῷ Κύρῳ, φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρταξέρξην. ὅστις δ' ἀφικνεῖτο τῶν παρὰ βασιλέως πρὸς αὐτὸν πάντας οὕτω 5 διατιθεῖς ἀπεπέμπετο ὥστε αὐτῷ μᾶλλον φίλους εἶναι ἢ βασιλεῖ.
- 20 καὶ τῶν παρ' ἑαυτῷ δὲ βαρβάρων ἐπεμελείτο ὡς πολεμεῖν τε

its negative *μή*, not *οὐ*; see G. 1610; H. 1021; B. 431, 1 and 4.

15 ἦν δύνηται, strictly, *if he should be able*, a fut. condition (G. 1403; H. 898; B. 604). The subjv. is retained, although following a secondary tense (histor. pres.) in virtual indir. disc. (G. 1502; H. 937; B. 677).

16 μὲν: balanced by *δέ*, l. 18, serves to contrast the activity of Parysatis with that of Cyrus himself. Especially when coupled with *δέ*, as here, *μὲν* often marks the dismissal of one topic and the passing on to another.

ὑπῆρχε, *favoured, supported*. Observe the force of the prep., *he had her to count upon*.

17 βασιλεύοντα: the partic. is a virtual adj.

18 ὅστις ἀφικνεῖτο: when a rel. has a general or an indefinite antecedent, it regularly takes the constructions of the general conditional sentence (G. 1429; 1431, 1 and 2; H. 913; 914b; B. 620; 625). The opt. would, therefore, be normal here, but the past indic. (as in the Eng. idiom) is also found; see G. 1472; H. 918; 894c; G. M. T. 535. This is especially common with *ὅστις*, which is itself indefinite.

τῶν παρὰ βασιλέως: the prepositional phrase, with the art.,

serves as a substantive (G. 952, 1 and 2; H. 666a, 621; B. 451, 1). The phrase is a condensed one; the full form would be, *ὅστις δὲ τῶν παρὰ βασιλεῖ ἀφικνεῖτο παρὰ βασιλέως*; cf. I, 2, § 18, *οὐ ἐκ τῆς ἀγορᾶς*. This condensation is regular in Greek. *βασιλέως* normally omits the art., G. 957; H. 660c; B. 448, note.

πάντας: legitimately follows *ὅστις*, which implies a plural. The relative, after *πᾶς*, is usually *ὅσος*. Observe the emphasis falling on the antecedent, when the relative precedes. These men were probably inspectors, sent out from Babylon.

19 ὥστε . . . εἶναι: G. 1449, 1450; H. 953; B. 595. With the infin. (tendency) contrast the indic., *ἦσθάνετο*, below, l. 39 (actual result). *οὕτω* often leads up to *ὥστε*.

αὐτῷ: for the case, see G. 1174; H. 765; B. 376.

μᾶλλον φίλους: commoner than the comp. form of this adj., although we have *φιλαίτερον*, I, 9, § 29; cf. *μάλιστα φίλος*, VII, 6, § 15.

20 καὶ . . . δέ: see above, l. 6. *δέ* is not usually so far postponed; most frequently it is the second word in its clause. Here the postponement emphasizes the preceding words, and so marks

οἱ ἱκανοὶ εἶσαν καὶ εὐνοϊκῶς ἔχοιεν αὐτῷ. τὴν δὲ Ἑλληνικὴν δύναμιν ἤθροιζεν ὡς μάλιστα ἐδύνατο ἐπικρυπτόμενος, ὅπως ὅτι ἀπαρσκευότατον λάβοι βασιλέα.

Ἦδε οὖν ἐποιεῖτο τὴν συλλογὴν, ὅπως εἶχε φυλακὰς ἐν

the contrast, τῶν παρὰ βασιλέως . . . τῶν παρ' αὐτῷ.

τῶν βαρβάρων: for the case, see G. 1102; H. 742; B. 353. The subj. of a depend. clause is often brought forward and made the obj. of the main vb. (prolepsis; see H. 878; B. 717, 18). This arrangement, very common in Greek, is infrequent in English, although it occurs in poetry, and in the authorized translation of the New Testament the Greek idiom is sometimes kept (*I knew thee that thou art an hard man*, Matt. XXV: 24).

ὡς . . . εἶσαν . . . ἔχοιεν: for the ordinary syntax of such an obj. clause, cf. *ὅπως* . . . *ἔσται*, l. 15, and the note. The subjv. (after secondary tenses the opt.) is also permitted, as in pure final clauses (G. 1374, 1; H. 835b; B. 593, 1). Xenophon allows the use of *ὡς*, instead of *ὅπως* (G. M. T. 351, 1 and App. IV); for this there are but few parallels in other Attic authors. He stands alone also (among prose writers) in making free use of *ὡς*, instead of *ἵνα* or *ὅπως*, in final clauses.

πολεμεῖν: dependent on *ἱκανοί* (G. 1526; H. 952; B. 641).

21 εὐνοϊκῶς ἔχοιεν: *ἔχω*, with advs., expresses a state or condition, and is best rendered by our vb. *to be*, with an adj.

τὴν δὲ Ἑλληνικὴν δύναμιν: note again the emphatic position.

22 ἤθροιζεν: *he set about collecting*. Note the tense.

ὡς μάλιστα ἐδύνατο ἐπικρυπτόμενος, *with all possible secrecy*. How lit.?

ὅπως λάβοι: G. 1385; II. 881; B. 590. *ὅπως* is Xenophon's favorite final particle, although *ἵνα* is freely used, and also *ὡς* (c. 3. 69). See G. M. T. 312, 3 and App. III.

ὅτι ἀπαρσκευότατον: *ὅτι* and *ὡς* are frequently used to intensify the meaning of a superlative (cf., below, *ὅτι πλείστους*). With *ὡς*, not *ὅτι*, the vb. of ability is often expressed (above, l. 22).

24 ἔδε: as a rule, *ἔδε* looks forward, *οὕτως* back (G. 1005; H. 696; B. 482). The remainder of the chapter is taken up with the narrative of the various ways in which Cyrus sought to raise troops.

ἐποιεῖτο τὴν συλλογὴν: a frequent periphrasis. *ποιῶ* (in the passive, *γίγνομαι*), with the verbal noun, may take the place of almost any vb. Here the use of the mid. emphasizes the activity of the subj.

ὅπως εἶχε . . . λαμβάνειν, *to the commanders of all the garrisons which he had in the cities he gave orders that they should severally enlist*. More regularly the Greek would be, *φυλακῶν ὁπόσων εἶχε* (by attraction for *ὅπως εἶχε*, G. 1031; H. 994; B.

- 25 ταῖς πόλεσι παρήγγειλε τοῖς φρουράρχοις ἑκάστοις λαμβάνειν
 ἄνδρας Πελοποννησίους ὅτι πλείστους καὶ βελτίστους, ὡς ἐπι-
 βουλευόντος Τισσαφέρους ταῖς πόλεσι. καὶ γὰρ ἦσαν αἱ Ἰω-
 νικαὶ πόλεις Τισσαφέρους τὸ ἀρχαῖον ἐκ βασιλέως δεδομέναί,
 τότε δὲ ἀφειστήκεσαν πρὸς Κύρον πᾶσαι πλὴν Μιλήτου· ἐν Μι-
 30 λήτῳ δὲ Τισσαφέρους προαισθόμενος τὰ αὐτὰ ταῦτα βουλευομέ-
 νους, ἀποστήναι πρὸς Κύρον, τοὺς μὲν αὐτῶν ἀπέκτεινε τοὺς δ'

484). As it is, the antecedent is incorporated in the rel. clause (G. 1037; H. 995; B. 485). ὅσους implies the antecedent *all*; see the note on πάντας, l. 18. Distinguish between φυλακῆς (from φυλακή) and φύλακας (from φύλαξ).

25 ἑκάστοις: pred. posit.; see on ἀμφοτέρω, l. 4. When it designates individuals, not groups, ἕκαστος is regularly in the sing. Here its close association with φρουράρχοις justifies the pl.

26 Πελοποννησίους: confessedly the best soldiers among the Greeks; cf. the note on Ζεζλᾶρ, l. 9.

ὡς ἐπιβουλευόντος T., alleging that T. was plotting against their cities. See the note on ὡς ἀποκτενῶν, l. 12. For the gen. abs. see G. 1568; H. 970; B. 637.

27 καὶ γάρ, and (with the more plausibility) for; but the ellipsis is often hardly felt.

ἦσαν . . . Τισσαφέρους, had belonged to T. The impf. stands where English requires the plpf.; see the note on ἐποίησε, l. 6. When the impf. is thus used, the idea of duration is often prominent. For the pred. gen., see G. 1094, 1; H. 732a; B. 348, 1.

αἱ Ἰωνικαὶ πόλεις: see the Introd., § 26.

28 τὸ ἀρχαῖον: G. 1060; H. 719; B. 336.

ἐκ βασιλέως, by the king. ἐκ, common in Ionic Greek, may be used even in Attic of the agent, considered as the source; cf. ἀπό, l. 47.

29 ἀφειστήκεσαν: for the form, see G. 528; H. 359a; B. 172, 2.

πλὴν Μιλήτου: Tissaphernes kept the Milesians in check by a strong fortress which he had built.

30 προαισθόμενος . . . βουλευομένους, perceiving that some were forming this same plan (προ-, before their plan was ripe for execution). Observe that the aor. partic. denotes an action prior to that of the principal vb.

τὰ αὐτά (often written ταῦτά): to be distinguished from ταῦτα (G. 399; H. 679; B. 475, 1). The case is acc. of the inner obj. (G. 1054; H. 716b; B. 334). In such phrases the pl. is normal in Greek, although Eng. often requires the sing.

βουλευομένους: partic. in indir. disc. (G. 1588; H. 982; B. 661). The indef. subj. of the partic. is omitted.

31 ἀποστήναι: in appos. with τὰ αὐτά ταῦτα.

τοὺς μὲν . . . τοὺς δέ, some . . .

ἔξέβαλεν. ὁ δὲ Κύρος ὑπολαβὼν τοὺς φεύγοντας συλλέξας
στράτευμα ἐπολιόρκει Μίλητον καὶ κατὰ γῆν καὶ κατὰ θάλατταν
καὶ ἐπειρᾶτο κατάγειν τοὺς ἐκπεπωκότας. καὶ αὕτη αὐ ἄλλη
πρόφασις ἦν αὐτῷ τοῦ ἀθροίζειν στράτευμα. πρὸς δὲ βασιλέα 35
8 πέμπων ἡξίου ἀδελφὸς ὢν αὐτοῦ δοθῆναι οἱ ταύτας τὰς πόλεις
μᾶλλον ἢ Τισσαφέρην ἄρχειν αὐτῶν, καὶ ἡ μήτηρ συνέπραττεν
αὐτῷ ταῦτα· ὥστε βασιλεὺς τὴν μὲν πρὸς ἑαυτὸν ἐπιβουλήν οὐκ
ᾔσθάνετο, Τισσαφέρην δὲ ἐνόμιζε πολεμοῦντα αὐτὸν ἀμφὶ τὰ

others. For the art. as a demonstr. see on δ δέ, l. 12.

ἐπίκειται: aor. indic. (G. 672; H. 431; B. 204). This form might be impf., but ἐξέβαλεν shows that it is aor. For the latter form, see G. 675; H. 435; B. 207; 208.

32 ὑπολαβὼν . . . συλλέξας . . . ἐπολιόρκει, *having taken the exiles under his protection (ὑπο-), collected an army and laid siege to.* Observe that φεύγω supplies a passive to ἐκβάλλω; cf. ἐκπεπωκότας, below.

34 κατάγειν, *restore.* Observe the force of the prep.; cf. κατέρχομαι, *come back from banishment.*

ἐκπεπωκότας: ἐκπίπτω is the normal passive of ἐκβάλλω.

αὕτη: attracted to the gender of the pred. noun, a common construction (cf. Lat.). On the other hand the neut. is often kept. Since demonstr. pronouns regularly take the art., the absence of the art. shows that the noun is a part of the pred. and does not go directly with the pronoun.

35 αὐτῷ: dat. of possess. (G. 1173; H. 768; B. 379).

τοῦ ἀθροίζειν, *for collecting.* The infin. stands as a noun in the gen. (G. 1547; H. 939; B. 639).

Xen. is fond of the articular infin.

36 ἡξίου, *urged, asked as his right,* a durative tense.

ὢν, *inasmuch as he was.*

δοθῆναι οἱ: the infin. is the obj. of ἡξίου (G. 1518; H. 948; B. 638). οἱ is the indir. refl. (G. 987; H. 685; B. 471; 472); i. e., while occurring in a subord. clause, it refers back to the main subj. Though enclitic, it is accented when emphatic (G. 144, 1; H. 263; B. 71, 2).

37 ἄρχειν, *continue to rule.*

αὐτῶν: for the case, see G. 1109; H. 741; B. 356.

συνέπραττεν αὐτῷ: the dat. is due to the comp. vb. (G. 1179; H. 775; B. 394).

38 ὥστε: see the note on ὥστε εἶναι, l. 19.

τὴν πρὸς ἑαυτὸν ἐπιβουλήν: the prep. with its case has the value of an attrib. adj.; see the references cited in the note on τῶν παρὰ βασιλέως, l. 18. πρὸς is the most personal of the preps. governing the acc.; it may or may not denote hostility; ἐπι generally does.

39 Τισσαφέρην: emphatic, *thought it was against T. that he was warring, etc.* For the dat., see

40 στρατεύματα δαπανᾶν· ὥστε οὐδὲν ἤχθητο αὐτῶν πολεμούντων.
καὶ γὰρ ὁ Κύρος ἀπέπεμπε τοὺς γιγνομένους δασμοὺς βασιλεῖ
ἐκ τῶν πόλεων, ὧν Τισσαφέρους ἐτύγγαυεν ἔχων.

"Ἄλλο δὲ στρατεύμα αὐτῷ συνελέγετο ἐν Χερρονήσῳ τῇ ἡ
κατ' ἀντιπέρας Ἀβύδου τόνδε τὸν τρόπον. Κλέαρχος Λακεδαι-

G. 1177; H. 772; B. 392, 1, with the note. The partic. *πολεμούντα* is, of course, not due to indir. disc., but the emphasis is best brought out by some such rendering as that given above.

ἀμφί: more commonly *εἰς* is used in this phrase; e. g. c. 3. 15.

40 δαπανᾶν: infin. in indir. disc. (G. 1522, 1; H. 946; B. 646).

ὥστε . . . πολεμούντων, so that he did not at all (οὐδέ) object to their being at war. οὐδὲν is the acc. of the inner obj., here, as often, scarcely differing in force from an adv. See the references cited in the note on τὰ αὐτὰ ταῦτα, l. 30.

αὐτῶν πολεμούντων: causal gen. abs.; see on ὡς ἐπιβουλεύοντος, ll. 26 f.

41 καὶ γάρ, and (with more reason) for. See l. 27 and the note.

ἀπέπεμπε, continued to remit; observe the tense. ἀπο- does not merely indicate separation; the revenues belonged to the king; so ἀποδιδωμι, give back what is due, ἀπαιτῶ, ask what is due, etc. Cf. Lat. re-.

δασμοῦς: the tribute was paid not in money only, but in the products of the different provinces, cattle, horses, etc.

42 ἐκ τῶν πόλεων . . . ἔχων, from the cities belonging to T., which he (Cyrus) happened to hold. The

possess. gen. *Τισσαφέρους* is incorporated in the rel. clause; see the notes on *Τισσαφέρους ἦσαν*, ll. 27 f., and on *ὁπόσας εἶχε φυλακὰς*, l. 24. ὧν is attracted to the case of its antecedent (see the references cited in the note just referred to). For the partic. with *ἐτύγγαυεν*, see l. 4 and the note.

43 αὐτῷ: for such data. consult G. 1157; H. 766; B. 377, note 2.

Χερρονήσῳ: since *Χερρόνησος* strictly means *peninsula*, a further designation may be added, although the presumption always is that the Thracian Chersonesus is meant; see the map.

τῇ κατ' ἀντιπέρας Ἀβύδου: it was at Abydus that Xerxes crossed the Hellespont. For the gen., see G. 1148; H. 757; B. 360.

Note the third attrib. posit.; the epithet comes in as an afterthought. The student should observe that in all three positions the attrib. is immediately preceded by the art.; see G. 959, 1 and 2; H. 666; 687; 668; E. 452.

44 τόνδε τὸν τρόπον, in the following manner. See the note on ὅδε, l. 24. For the acc. as an adv., cf. τὸ ἀρχαῶν, l. 28, and the note. In the case of this word the dat. of manner and the adv. acc. are indistinguishable in meaning.

μόνος φυγάς ἦν· τούτῳ συγγενόμενος ὁ Κῦρος ἠγάσθη τε αὐτὸν 45
καὶ διδῶσιν αὐτῷ μυρίους δαρεικοῦς. ὁ δὲ λαβὼν τὸ χρυσίον
στράτευμα συνέλεξεν ἀπὸ τούτων τῶν χρημάτων καὶ ἐπολέμη ἐκ
Χερρονήσου ὀρμώμενος τοῖς Θραξὶ τοῖς ὑπὲρ Ἑλλησποντον οἰ-
κοῦσι καὶ ὠφέλει τοὺς Ἕλληνας. ὥστε καὶ χρήματα συνεβάλ-
λοντο αὐτῷ εἰς τὴν τροφήν τῶν στρατιωτῶν αἱ Ἑλλησποντιακαὶ 50
πόλεις ἐκούσαι. τοῦτο δ' αὖ οὕτω τρεφόμενον ἐλάνθανεν αὐτῷ
τὸ στράτευμα.

10 Ἀρίστιππος δὲ ὁ Θετταλὸς ξένος ὢν ἐτύγχανεν αὐτῷ, καὶ
πιεζόμενος ὑπὸ τῶν οἴκοι ἀντιστασιωτῶν ἔρχεται πρὸς τὸν Κῦρον

Κλωροχος: see the *Introd.*, § 33, and II, 6, §§ 1-16. *Asyndeton* (omission of the connective) is not felt when the sentence but explains a preceding phrase, as here, or when the clause begins with a rel. pron. Often, too, although not always, a demonstr. serves as a connective (*cf.* the next clause in the text). Elsewhere *asyndeton* is rare in Greek, which abounds in connecting particles, and is generally a mark of haste or passion; see H. 1039; B. 717, 3.

45 **τούτῳ:** the pron. regularly refers back (see on *ὅδε*, l. 24).

ἠγάσθη, took a liking to him, ingressive aor. (G. 1260; H. 841; B. 520).

46 **μυρίους δαρεικοῦς:** a large sum, about \$54,000.00; but Cyrus needed men and was willing to pay for them. The word *δαιρεικοῦς* suggests the French *Napoleon* and *Louis d'or* as names of coins; *cf.*, also, Eng. *sovereign*, so used.

47 **συνέλεξεν . . . ἐπολέμη:** note the change of tense.

ἀπὸ: of the means; *cf.* ἐκ of the agent, l. 28.

ἐκ Χερρονήσου: the natural base for operations against Thrace.

48 **τοῖς Θραξὶ τοῖς ὑπὲρ:** the formal attrib. posit.; see on τῇ κατ' ἀντιπέρας, Π. 43 f.

ὑπὲρ Ἑλλησποντον: the acc. is freely used in phrases where motion is implied, not expressed.

49 **ὥστε καί:** καί is intensive, not connective.

50 **εἰς:** when not of motion, commonly, as here, of direction or purpose.

51 **ἐκούσαι,** willingly (G. 926; H. 619a; B. 425).

τοῦτο: with τὸ στράτευμα, despite the separation.

τρεφόμενον ἐλάνθανεν, was secretly maintained (*cf.* παρὼν ἐτύγχανε, l. 4, and the note).

53 **Ἀρίστιππος:** an aristocratic name.

Θετταλός: consult the map, whenever geographical names occur. ξένος, guest-friend; but below, l. 55, ξένους, mercenaries; see the vocab.

54 **οἴκοι:** an attrib.; see on τῇ . . . ἐπιβουλήν, l. 38.

(ἀντιστασιωτῶν: Thessaly was con-

55 καὶ αἰτεῖ αὐτὸν εἰς δισχιλίους ξένους καὶ τριῶν μηνῶν μισθόν, ὡς οὕτως περιγεγόμενος ἂν τῶν ἀντιστασιωτῶν. ὁ δὲ Κῦρος δίδωσιν αὐτῷ εἰς τετρακισχιλίους καὶ ἕξ μηνῶν μισθόν, καὶ δεῖται αὐτοῦ μὴ πρόσθεν καταλύσαι πρὸς τοὺς ἀντιστασιώτας πρὶν ἂν αὐτῷ συμβουλευέσθαι. οὕτω δὲ αὐτὸ ἐν Θετταλίᾳ ἐλάμβανεν
60 αὐτῷ τρεφόμενον στρατεύμα.

Πρόξενον δὲ τὸν Βουώτιον ξένον ὄντα ἐκέλευσε λαβόντα ἄνδρας ὅτι πλείστους παραγενέσθαι, ὡς ἐς Πισίδας βουλόμενος

stantly disturbed by strife among the nobles.

55 αἰτεῖ αὐτὸν . . . μισθόν, asked him for pay (G. 1069; H. 724; B. 340).

εἰς δισχιλίους . . . μισθόν, pay for two thousand mercenaries and for three months. Both phrases qualify μισθόν. For the gen. μηνῶν, see G. 1085; 5; H. 729d; B. 352.

ὡς οὕτως περιγεγόμενος ἂν, stating that (ὡς) he should thus get the better of. See G. 1308, 1; H. 987a; B. 662 (direct, οὕτως περιγεγόμενος ἂν).

56 ἀντιστασιωτῶν: for the case, see G. 1120; H. 749; B. 364.

57 δεῖται αὐτοῦ μὴ, begged him not to. δέομαι, taking the gen. (as a vb. expressing want, G. 1112; H. 743; B. 356), may take also an acc. of the inner obj. (here the infin. καταλύσαι, G. 1114; H. 743a). Observe that the infin., unless in indir. disc., if negated, takes μὴ, not οὐ (G. 1611; H. 1023; B. 633).

58 πρόσθεν: merely leads up to πρὶν; it should not be translated. Cf. οὕτω . . . ὅσπερ, ll. 18 f.

καταλῦσαι πρὸς, come to terms with. The vb. means bring to an end, and may be used e. g./

both with πόλεμον and εἰρήνην; here the context makes clear which is to be supplied.

πρὶν ἂν . . . συμβουλευέσθαι, until he should have consulted with him (Cyrus). πρὶν (until) normally takes a finite mood; πρὶν (before) the infin. (G. 1470). For the subjv. with ἄν, see G. 1471, 2; H. 924, 921; B. 627, 623. Cf. ἦν δύνηται, l. 15, and the note.

61 Πρόξενον: see the Introd., § 38, and II, 6, §§ 16-21. It was Proxenos who induced Xenophon to join the expedition (III, 1, § 4). λαβόντα . . . παραγενέσθαι, to enlist and come; see on ἐξαιτησαμένῃ ἀποτέμει, l. 13.

62 ὅτι πλείστους: see on ὅτι ἀπαρκευότατον, ll. 22 f.

παραγενέσθαι: vbs. compounded with παρά very often imply motion; so even παρήσαν, c. 2. 14.

ὡς . . . βουλόμενος . . . ὡς . . . παρεχόντων: in both cases ὡς gives the reason alleged by Cyrus; see on ὡς ἀποκτενῶν, l. 12.

εἰς Πισίδας, into the country of the Pisidians, a common use; the name of the people is more often expressed than the name of the country. Because of its

στρατεύεσθαι, ὡς πράγματα παρεχόντων τῶν Πισιδῶν τῇ ἐπιτοῦ χώρα.

Σοφαίνεται δὲ τὸν Στυμφάλιον καὶ Σωκράτην τὸν Ἀχαιῶν, ὅς ξένους ὄντας καὶ τούτους, ἐκέλευσεν ἄνδρας λαβόντας ἐλθεῖν οἱ πλείστους, ὡς πολεμήσων Τισσαφέρνει σὺν τοῖς φυγάσι τοῖς Μιλησίων. καὶ ἐποίουν οὕτως οὗτοι.

- 1 II. Ἐπεὶ δ' ἐδόκει ἤδη πορεύεσθαι αὐτῷ ἄνω, τὴν μὲν πρόφασιν ἐποιεῖτο ὡς Πισιδας βουλόμενος ἐκβαλεῖν παντάπασιν ἐκ τῆς χώρας· καὶ ἀθροίζει ὡς ἐπὶ τούτους τὸ τε βαρβαρικὸν καὶ τὸ Ἑλληνικόν. ἐνταῦθα καὶ παραγγέλλει τῷ τε Κλεάρχῳ λαβόντι

meaning, *eis*, expressing the limit of motion, is not used with the sing. of persons. The Pisidians were a hardy tribe, inhabiting the mountainous district south of Cyrus' satrapy (see the map), and enjoyed virtual independence.

65 Στυμφάλιον . . . Ἀχαιῶν: find Stymphalus and Achaea on the map, and consult the note on *Zerlan*. l. 9.

66 ξένους ὄντας καὶ τούτους, *who were also guest-friends of his*.

CHAPTER II

1 ἐπεὶ δ' . . . ἄνω, *but when at length it seemed good to him to proceed inland*. Note the force of *ἄνω*, and cf. *ἀναβαλεῖν*, *ἀνάβασις* (the opposite is *κατα-*; see the vocab.). This was in the early part of 401 B.C.

τὴν μὲν πρόφασιν . . . ὡς . . . βουλόμενος, *he gave out that he wished*. Consult the notes on *ὡς βουλόμενος*, c. l. 62, and on *ἐποιεῖτο τὴν συλλογὴν*, c. l. 24. Observe that the use of *μὲν*, in this clause, leads one to expect a following clause with *δέ*, giving the real

ground. This was, however, unnecessary. Well knowing that the Greeks would shrink from the undertaking, if they knew he intended to lead them on so long and so dangerous a journey, Cyrus hides his purpose; but even so starts inland. To the Greeks long journeys by land were always distasteful; they ordinarily traveled by water. Cyrus did not disclose his real purpose until they reached the Euphrates (I, 4, §11), when to turn back was a virtual impossibility. Even as it was they suspected that Cyrus was deceiving them, and mutinied (I, 3, §1), but were induced to proceed by promises of higher pay. The course of the march should be carefully followed on the map.

3 τὸ βαρβαρικόν . . . τὸ Ἑλληνικόν: in such military phrases the neut. sing. is constantly used in a collective sense; no noun need be supplied.

4 ἐνταῦθα: *i. e.* to Sardis.

καὶ, *also*, not *and*.

παραγγέλλει: common in military writers; cf. *pass the word*.

- 5 ἦκειν ὅσον ἦν αὐτῷ στρατεύμα, καὶ τῷ Ἀριστίππῳ συναλλα-
γέντι πρὸς τοὺς οἴκοι ἀποπέμψαι πρὸς ἑαυτὸν ὃ εἶχε στρατεύμα·
καὶ Ξενία τῷ Ἀρκάδι, ὃς αὐτῷ προειστήκει τοῦ ἐν ταῖς πόλεσι
ξενικοῦ, ἦκειν παραγγέλλει λαβόντα πλὴν ὅσοι ἱκανοὶ ἦσαν
τὰς ἀκροπόλεις φυλάττειν. ἐκάλεσε δὲ καὶ τοὺς Μίλητον πολι- 2
10 ορκούντας, καὶ τοὺς φυγάδας ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι,
ὑποσχόμενος αὐτοῖς, εἰ καλῶς καταπράξειεν ἐφ' ἃ ἐστρατεύετο,

λαβόντι ἦκειν, *to come bringing.*

The partic. is in agreement with Κλέαρχῳ (*cf.* συναλλαγέντι) below. In such cases it should be noted that, while the vb. calls for a dat., the following infin. implies a subj. acc. The partic. varies in agreement. If it stands near the dat., as here, it may itself be dat.; but it is oftener acc., especially when it stands at a distance from the noun and in close proximity to the infin. See G. 928, 1; H. 941; B. 631, 1, and *cf.* λαβόντα, below, l. 8, after Ξενία.

5 ὅσον . . . στρατεύμα: the noun is incorporated in the rel. clause; see on ὅσους εἶχε, c. 1. 24.

Ἀριστίππῳ: Aristippus appears to have sent Menon in his place; see l. 34.

συναλλαγέντι: for the formation of the pres., see G. 580; H. 397; B. 195, 1.

6 τοὺς οἴκοι: no noun expressed; see on τῶν παρὰ βασιλέως, c. 1. 18.

7 Ξενία: he afterward proved a deserter (I, 4, § 7).

αὐτῷ, *under him (Cyrus)*. This dat. is often best rendered by the Eng. possess., *was in command of his mercenaries*.

τοὺ ξενικοῦ: see on τὸ βαρβαρικόν, l. 3.

8 πλὴν ὅσοι . . . φυλάττειν, *save as many as would suffice to defend the citadels*. The antecedent of the rel. is unexpressed, as often; if expressed, it would be *τοσοῦτων*. The ancient city regularly consisted of a fortified citadel and the lower town at its base; Mycenae, Corinth, and Athens are examples. Names of cities are often pl., *e. g.* Ἀθήναι.

9 φυλάττειν: *cf.* πολεμῆν, c. 1. 20, and the note.

δὲ καί, see on καὶ δέ, c. 1. 6.

ἐκάλεσε . . . ἐκέλευσε: note the chiasmic order; see on λαβὼν . . . ἔχων, c. 1. 7.

τοὺς Μίλητον πολιορκούντας: the partic. with the art., is often best rendered by a rel. clause.

11 ὑποσχόμενος . . . οἴκαδε: direct, *ἐὰν καλῶς καταπράξω ἐφ' ἃ στρατεύομαι, οὐ πρόσθεν πάσσομαι πρὶν ἢ ὑμᾶς καταγάω*. For ἐὰν καταπράξω, see on ἦν δύνηται, c. 1. 15; for πρὶν ἢν καταγάω, on πρὶν ἢν συμβουλευσῆται, c. 1. 58 f. The change to the opt. is due to the quotation after a secondary tense (G. 1487; H. 932, 2; B. 673). Similarly, *στρατεύομαι* might have been changed to *στρατεύοιτο*; but, in historical writers, a shift to the point of view of the narrator leads, not infrequently, to the

μη πρόσθεν παύσασθαι πρὶν αὐτοὺς καταγάγει οἰκαδε. οἱ δὲ
 3 ἠδέως ἐπέιθοντο· ἐπίστευον γὰρ αὐτῷ· καὶ λαβόντες τὰ ὄπλα
 παρήσαν εἰς Σάρδεις. Ξενίας μὲν δὴ τοὺς ἐκ τῶν πόλεων λα-
 βῶν παρεγένετο εἰς Σάρδεις ὀπλίτας εἰς τετρακισχιλίους, Πρό- 15
 ξενος δὲ παρήν ἔχων ὀπλίτας μὲν εἰς πεντακοσίους καὶ χιλίους,
 γυμνήτας δὲ πεντακοσίους, Σοφαίνετος δὲ ὁ Στυμφάλιος ὀπλί-
 τας ἔχων χιλίους, Σωκράτης δὲ ὁ Ἀχαιὸς ὀπλίτας ἔχων ὡς
 πεντακοσίους, Πασίων δὲ ὁ Μεγαρεὺς τριακοσίους μὲν ὀπλίτας,
 τριακοσίους δὲ πελταστὰς ἔχων παρεγένετο· ἦν δὲ καὶ οὗτος καὶ 20
 ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων. οὗτοι μὲν εἰς
 Σάρδεις αὐτῷ ἀφίκοντο.

substitution of the past indic. (G. 1501, 1489; H. 936; B. 676). This corresponds to the Eng. idiom. *παύσασθαι* is governed by the vb. of promising, regarded as a vb. of will; hence the infin. is timeless and the neg. is *μή*, not *οὐ* (see G. 1496; H. 1024, end; B. 549, note). With vbs. of this class the fut. infin. is commoner; see G. 1286; H. 948a; B. 549, 2, with the note.

ἐφ' ᾧ: the antecedent is omitted, as commonly when it is indef. (G. 1026; 1027; H. 996; B. 486); cf. *πλὴν ὅπως*, c. 1. 8. Trans., *the objects of his expedition*.

12 πρόσθεν . . . πρὶν: see c. 1. 58, and the note.

καταγάγει: cf. *κατάγει*, c. 1. 34, and the note.

14 παρήσαν εἰς: see on *παραγενέσθαι*, c. 1. 62. Sardis was the capital of Lydia; see the map.

τοὺς ἐκ τῶν πόλεων: see on *τῶν παρὰ βασιλέως*, c. 1. 18.

15 ὀπλίτας: see the Introd., § 28. *eis*, *about, to the number of*. It is still a prep., however, and governs the acc.; so does *ἀμφὶ*

(1. 59); *ὡς* (below, l. 18), and *ὅσον* (I, 8, § 6), on the other hand, are advs., and do not govern a case.

17 γυμνήτας: see the Introd., § 28.

19 Μεγαρεὺς: find Megara on the map.

20 πελταστὰς: see the Introd., § 28.

ἦν: the vb. agrees with the nearer of two subjs.; see G. 901; H. 607; B. 496, 1.

21 τῶν . . . στρατευομένων: the partic. is impf., not pres.; see G. 1289; H. 856a; B. 542, 1. Render by the Eng. plpf. For the pred. gen., cf. *Τισσαφέρους*, c. 1. 28 (there possess., here partit.).

οὗτοι μὲν: no connective is needed; see on *τούτω*, c. 1. 45. *μὲν* indicates that others came later (consult the note on *μὲν δὲ*, c. 1. 16). The total number of the troops thus far mentioned is 8,100, 7,300 of them hoplites.

22 αὐτῷ, *at his summons*. The translation of such dat. must vary in different connections; see the references given in the note on *αὐτῷ*, c. 1. 43.

Τισσαφέρους δὲ κατανοήσας ταῦτα, καὶ μείζονα ἡγησάμενος
 εἶναι ἢ ὡς ἐπὶ Πισίδας τὴν παρασκευὴν, πορεύεται ὡς βασιλέα
 25 ἢ ἐδύνατο τάχιστα ἰππέας ἔχων ὡς πεντακοσίους. καὶ βασιλεὺς
 μὲν δὴ ἐπεὶ ἤκουσε Τισσαφέρους τὸν Κύρου στόλον, ἀντιπαρεσ-
 κευάζετο.

Κῦρος δὲ ἔχων οὖς εἴρηκα ὠρμάτο ἀπὸ Σάρδεων· καὶ
 ἐξελαύνει διὰ τῆς Λυδίας σταθμούς τρεῖς παρασάγγας εἴκοσι
 30 καὶ δύο ἐπὶ τὸν Μαίανδρον ποταμόν. τούτου τὸ εὖρος δύο
 πλέθρα· γέφυρα δὲ ἐπὶ ἑπτὰ ἐξευγμένη πλοίοις. τούτων

23 μείζονα: brought to the head of the clause for emphasis, although belonging to the pred.

24 εἶναι: see the note on *δαπανᾶν*, c. 1. 40.

ἢ ὡς ἐπὶ, freely, *than would be needed against*.

ὡς βασιλέα: *ὡς*, as a prep., denoting the limit, is used only with the acc. of words denoting persons; *eis* may not be used in such cases; see on *ἐς Πισίδας*, c. 1. 62.

25 ἢ ἐδύνατο τάχιστα, *with all possible speed*; cf. *ὡς μάλιστα ἐδύνατο*, c. 1. 22, a..d Tissaphernes' own statement, II, 3, § 19.

26 μὲν δὴ: see on c. 1. 16.

ἤκουσεν: with gen., of the person (source), and acc., of the thing, as often; G. 1103; H. 742c; B. 365.

28 οὖς εἴρηκα, *the forces I have mentioned*.

ὠρμάτο: the date, according to accepted chronology, was Mar. 6th, 401 B.C.

29 σταθμούς: acc. of extent (G. 1002; H. 720; B. 338, with the note); so *παρασάγγας*, also.

παρασάγγας: a Persian word, made to look like Greek; see on *σατράπην*, c. 1. 5. For the length

of the parasang, see the *Intro.*, § 29.

εἴκοσι καὶ δύο: the *καὶ* might have been omitted; see G. 382, 1; H. 291b; B. 153.

30 Μαίανδρον: names of rivers stand regularly in the attrib. posit. The tortuous course of this stream has given us our word *meander*.

δύο πλέθρα: in expressions of measure we have either the pred. nom., as here; the gen. of measure (*e. g.* l. 47); or, less frequently, the adj. (*e. g.* *πλεθριαῖον* I, 5, § 4); again *εὖρος* may stand in the nom., as here, or in the acc. (acc. of specification, G. 1058; H. 718, B. 337). *ἐστὶ*, when a mere copula, is often omitted.

31 ἐπὶ ἑπτὰ ἐξευγμένη πλοίοις, *made of (lit. joined by) seven boats*. For the dat., see G. 1181; H. 776; B. 337. *ζευγνῶναι γέφυραν* and *ζευγνῶναι ποταμόν* are both legitimate phrases. Pontoon bridges were very common in antiquity, and are still much used in many countries. Note the force of the perf., expressing a state. For the form, see G. 523; H. 365; B. 178, 1.

διαβὰς ἐξελαύνει διὰ Φρυγίας σταθμὸν ^{εἰς} ἓνα παρασάγγας ὀκτὼ
 εἰς Κολοσσάς, πόλιν οἰκουμένην καὶ εὐδαίμονα καὶ μεγάλην.
 ἐνταῦθα ἔμεινεν ἡμέρας ἑπτὰ· καὶ ἦκε Μένων Ἰσθητῶν ὄπλιτας
 ἔχων χιλίους καὶ πελταστὰς πεντακοσίους, Δόλοπας καὶ Αἰν- 35
 7 ἄνας καὶ Ὀλυνθίους. ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρα-
 σάγγας εἴκοσιν εἰς Κελαινάς, τῆς Φρυγίας πόλιν οἰκουμένην,
 μεγάλην καὶ εὐδαίμονα. ἐνταῦθα Κύρῳ βασιλεία ἦν καὶ παρά-
 δεῖσος μέγας ἀγρίων θηρίων πλήρης, ἃ ἐκεῖνος ἐθήρευεν ἀπὸ

32 διαβὰς: for the tense, see on *ἐκαιτησαμένη*, c. 1. 13; for the form, G. 798; 799; H. 489; B. 209; 211.

33 Κολοσσάς: see the map; in Xenophon's time a place of some importance, and even in Christian times the seat of one of the churches of Asia (*cf.* Paul's epistle). In common with almost all the ancient cities of Asia Minor and Mesopotamia it is now desolate; Smyrna, still an important commercial center, is an isolated exception.

πόλιν οἰκουμένην: the addition of this phrase shows that even in Xenophon's time many of these cities were deserted; he himself mentions instances (*e.g.* I, 5, § 4).

εὐδαίμονα καὶ μεγάλην: a favorite phrase of Xenophon's.

34 ἡμέρας: acc. of duration; *cf.* the note on *σταθμούς*, l. 29.

Μένων: apparently sent by Aristippus; see on l. 5. For a sketch of his character, see II, 6, §§ 21-30, and the *Introd.*, § 38.

35 ἔχων: see on c. 1. 7. Cyrus' stay here was probably due to the fact that he was waiting for these troops.

36 ἐντεῦθεν: note the constant omission of the connective with

these demonstr. advs., and consult the note on *τούτω*, c. 1. 45. Regarding the style of this passage, see the *Introd.*, § 39.

38 Κύρῳ: see on *αὐτῷ*, c. 1. 35.

βασιλεία: distinct from *βασιλεία* (c. 1. 10). For the use of the *ῖ*, *cf.* *Lat. aedes*.

ἦν: sing. vb., with neut. pl. subj.; see G. 899, 2; H. 604; B. 498. To this rule Xenophon offers many exceptions, although most of them are easily explainable. For the agreement with the nearer of two subs., see on *ἦν*, l. 20.

παράδεισος: another Persian word; see on *σατράπην*, c. 1. 5. Hunting has always been a favorite pastime with royalty (*cf.* I, 9, § 6, of Cyrus himself), and the Persian nobles often had game preserves, or parks; *cf.* I, 4, § 10.

39 ἀγρίων θηρίων: gen. with an adj. expressing fulness (G. 1139; 1140; *cf.* 1112; H. 753c; 743; B. 357).

ἀπὸ ἵππου, *on horseback*. The prep. is justified, because, in hunting, the action is exerted from the horse. *ἐφ' ἵππου*, also a common phrase, merely denotes the position of the rider on his horse.

40 ἵππου, ὅποτε γυμνάσαι βούλοιο ἑαυτὸν τε καὶ τοὺς ἵππους.
διὰ μέσου δὲ τοῦ παραδείσου ρεῖ ὁ Μαίανδρος ποταμὸς· αἱ δὲ
πηγαὶ αὐτοῦ εἰσὶν ἐκ τῶν βασιλείων· ρεῖ δὲ καὶ διὰ τῆς Κελαι-
νῶν πόλεως. ἔστι δὲ καὶ μεγάλου βασιλέως βασιλεία ἐν 8
Κελαιναῖς ἐρυμνὰ ἐπὶ ταῖς πηγαῖς τοῦ Μαρσίου ποταμοῦ ὑπὸ
45 τῇ ἀκροπόλει· ρεῖ δὲ καὶ οὗτος διὰ τῆς πόλεως καὶ ἐμβάλλει
εἰς τὸν Μαίανδρον· τοῦ δὲ Μαρσίου τὸ εὐρὸς ἔστιν εἴκοσι καὶ
πέντε ποδῶν. ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι Μαρσίαν

40 ὅποτε . . . βούλοιο, *whenever he wished*; a general temporal sentence. See the note on ἀφικνεῖτο, c. 1. 18. Observe that here and in the indir. disc. use, the Greek opt. is regularly to be translated by the Eng. past indic., not by a form with *could* or *would*.

γυμνάσαι . . . ἑαυτὸν: the addition of the reflexive makes the act. vb. a virtual mid., and usually implies that the action in question is regarded as an unusual one; here, however, it is simply a means of including the two ideas, γυμνάσασθαι and γυμνάσαι τοὺς ἵππους, in one phrase.

41 διὰ μέσου . . . τοῦ παραδείσου, *through the middle of the park*. For the position of μέσου, see G. 978; H. 671; B. 454.

42 αὐτοῦ: for the position, see G. 977. 1; H. 673b; B. 457.

εἰσὶν ἐκ, *are (in and flow) out from*. With this condensed phrase cf. ὅθεν (= ἐξ οὗ) αἱ πηγαί, below, l. 49. See also the note on τῶν παρὰ βασιλέως, c. 1. 18.

43 ἔστι: for the accent, see G. 144, 5; H. 480, 2; B. 262, 1.

μεγάλου βασιλέως: no art.; see on c. 1. 18.

45 καὶ οὗτος, *this too* (as well as the Meander).

ἐμβάλλει, *empties into*. The vb. is properly trans., but, in this sense, is regularly used without an obj.

47 ποδῶν: pred. gen. of measure; see the note on δύο πλέθρα, ll. 30f.

λέγεται: the pers. construction in indir. disc. is decidedly preferred in Greek; see G. 1522, 1; H. 944; B. 634. In the pass. λέγω regularly takes the infn.; in the act. almost always ὡς or ὅτι, with a finite vb. (The infn. occurs, however, with the act., III, 1, § 26; V, 4, § 34; and VII, 5, § 13; and is regular when λέγω means *bid*, *move*, etc. The partic. also occurs, I, 3, § 15.)

Μαρσίαν: the story is as follows: Athene once, while playing the flute, chanced to catch sight of the reflection of her face in a pool of water, and, in disgust at her inflated cheeks and consequent disfigurement, flung the reed from her. The satyr Marsyas found it, and, puffed up with pride at the divine music he was able to produce upon it, dared to challenge Apollo to a contest. It was agreed by both that the victor might do what he would with the vanquished. Marsyas was defeated, the Muses

νικήσας ἐρίζοντά οἱ περὶ σοφίας, καὶ τὸ δέρμα κρεμάσαι ἐν τῷ ἄντρῳ ἔθεν αἰ πηγαί. διὰ δὲ τοῦτο ὁ ποταμὸς καλεῖται Μαρσύας. 50
 ἐνταῦθα Ξέρξης, ὅτε ἐκ τῆς Ἑλλάδος ἠττηθεὶς τῇ μάχῃ ἀπ-
 εχώρει, λέγεται οἰκοδομῆσαι ταῦτά τε τὰ βασίλεια καὶ τὴν
 Κελαινῶν ἀκρόπολιν. ἐνταῦθα ἔμεινε Κύρος ἡμέρας τριάντα,
 καὶ ἦκε Κλέαρχος ὁ Λακεδαιμόνιος φυγὰς ἔχων ὀπλίτας χιλίους
 καὶ πελταστὰς Θρᾶκας ὀκτακοσίους καὶ τοξότας Κρήτας διακο-
 σίους. ἅμα δὲ καὶ Σῶσις παρῆν ὁ Συρακόσιος ἔχων ὀπλίτας 55
 τριακοσίους, καὶ Σοφαίνετος Ἀρκάδας ἔχων ὀπλίτας χιλίους.

being judges, and, in punishment for his presumption, Apollo tied him to a tree and flayed him alive. Ovid, *Metamorphoses*, VI, 382-97, gives the story in brief. In Eng., see Matthew Arnold's *Empedocles on Etna* (the song of Charicles) and L. Morris's *Epic of Hades*. The legend furnished a favorite theme to ancient artists; the cut reproduces a statue in the Uffizi at Florence.

48 νικήσας ἐρίζοντά οἱ, *having conquered him in a contest; lit. contending with him (Apollo)*. For the indir. reflexive, see on αἰ, c. 1. 36. The clause well illustrates the advantage Greek has over Eng. in the matter of pronouns.

σοφίας, *skill*, especially, as here, *musical skill*.

ἔρμα for the suffix, see G. 837; H. 553, 1; B. 280.

49 ἔθεν: the use of an adv., instead of a prep., with the rel. is common also in Eng. For the omission of εἰσι, see 1. 101. Cf., also, the note on εἰσιν ἐκ τῶν βασιλείων, above, 1. 42.

50 Ξέρξης: see the *Introd.*, § 20.

τῆς Ἑλλάδος: Ἑλλάς, properly an adj., regularly has the art.

τῇ μάχῃ: i. e. the naval fight at Salamis. The use of the art. marks the battle as famous.

51 λέγεται οἰκοδομῆσαι: the pers. construction again; see on λέγεται ἐκδεῖραι, above, 1. 47.

52 ἡμέρας τριάντα: this was the longest halt made on the upward march: Cyrus is waiting for reinforcements.

53 Κλέαρχος: re-read § 9 of the preceding chapter.

54 Θρᾶκας . . . Κρήτας: both words are nouns, not adjs.; they are in appos. with πελταστὰς and τοξότας respectively. The Cretans were famous bowmen.

55 Σῶσις: utterly unknown, and not again mentioned.

56 Σοφαίνετος: doubtless an error. A Sophænetus had joined the army at Sardis with a thousand hoplites (above, 1. 17). It has been suggested that we should read Ἀγίας, who is mentioned among the generals treacherously seized (II, 5, § 31), and who was also an Arcadian. Others would read Κλεάνωρ, who is prominent in Book II, and who

καὶ ἐνταῦθα Κῦρος ἐξέτασιν καὶ ἀριθμὸν τῶν Ἑλλήνων ἐποίησεν ἐν τῷ παραδείσῳ, καὶ ἐγένοντο οἱ σύμπαντες ὑπλίται μὲν μύριοι 10 χίλιοι, πελτασταὶ δὲ ἀμφὶ τοὺς δισχιλίους.

60 Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας δέκα εἰς Πέλτας, πόλιν οἰκουμένην. ἐνταῦθ' ἔμεινεν ἡμέρας τρεῖς· ἐν αἷς Ξενίας ὁ Ἄρκας τὰ Λύκαια ἔθυσσε καὶ ἀγῶνα ἔδηκε· τὰ δὲ ἄλλα ἦσαν στλεγγίδες χρυσαῖ· ἐθεώρει δὲ τὸν ἀγῶνα καὶ Κῦρος. ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας δώδεκα εἰς Κερά-

took the place of Agias, after the latter was murdered (III, 1, §47). A third suggestion is that the name *Σοφάιματος* is in its proper place here, and should be omitted from the text in the previous passage, where it might easily have been interpolated.

57 ἐξέτασιν: other reviews are mentioned in §14 of this chapter, in I, 7, §1, and in V, 2, §3. For the use of *ποιῶ* with a verbal noun, cf. *ἐποιεῖτο τὴν συλλογὴν*, c. 1. 24.

58 ἐγένοντο οἱ σύμπαντες, *the whole number amounted to*.

μύριοι χίλιοι: note the Greek method of counting, not *ἑνδεκα χίλιοι*.

59 πελτασταί: the word here includes all light-armed troops.

ἀμφὶ, *about*; cf. *eis*, l. 15. Round numbers frequently have the art. (G. 948b; II. 664c), generally with a prep., as here. The actual totals, from the numbers given, are hoplites 10,000, light-armed 2,300.

60 ἐντεῦθεν: *i. e.* from Celaenae.

εἰς Πέλτας: Peltae was northwest of Celaenae; see the map. For a possible reason for this change in the direction of the march, see the *Introd.*, § 29.

62 τὰ Λύκαια ἔθυσσε, *celebrated (with sacrifice) the Lycaea, i. e. the festival of Ζεὺς Λύκαιος*; see the vocab. Find Mt. Lycaeus on the map. Xenias, though absent, remembers the annual rite. Primitive worship often centers about mountain-tops; cf. the "high places" of the Bible. τὰ Λύκαια is the inner obj. of the vb. (cognate acc.); see on τὰ ἀπὰ ταῦτα, c. 1. 30.

ἀγῶνα: athletic contests formed an important part of Greek festivals.

ἔδηκε: for the form, see G. 670; II. 432; B. 205.

63 ἦσαν: the vb. is attracted to the number of the pred.; see G. 904; H. 610; B. 501; the neut. pl. subj. normally takes a sing. vb.; see on *ἦν*, l. 38.

στλεγγίδες, *strigils*; see the vocab. After exercising, naked, or nearly so, in the dust of the palaestra, the Greek athlete must have needed something of this sort, especially as the body was rubbed with oil before the contest.

64 Κεράμων ἀγοράν: cf. *New-market*, as the name of a town.

μων ἀγοράν, πόλιν ρικουμένην, ἐσχάτην πρὸς τῇ Μυσίᾳ χώρα. 65
 11 ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας τριάκοντα εἰς
 Καύστρου πεδίον, πόλιν οἰκουμένην. ἐνταῦθ' ἔμεινεν ἡμέρας
 πέντε· καὶ τοῖς στρατιώταις ὀφείλετο μισθὸς πλεόν ἢ τριῶν
 μηνῶν, καὶ πολλάκις ἰόντες ἐπὶ τὰς θύρας ἀπήτουν. δ δὲ
 ἐλπίδας λέγων διήγε καὶ δῆλος ἦν ἀνώμενος· οὐ γὰρ ἦν πρὸς 70
 τοῦ Κύρου τρόπον ἔχοντα μὴ ἀποδιδόναι. ἐνταῦθα ἀφικνεῖται
 Ἐπίμαξα ἡ Συεννέσιος γυνὴ τοῦ Κιλικῶν βασιλέως παρὰ Κύρου·

65 ἐσχάτην πρὸς, *the last in the direction of.*

67 Καύστρου πεδίον: practically one word; cf. Eng. names of towns ending in *-field*.

68 πλεόν: here indeclinable, as often.

τριῶν μηνῶν: for the case, see c. 1. 55 and the note. Three months' pay for 12,000 men (they were receiving a daric a month, I, 3, § 21) would amount to nearly \$200,000, without allowing for the higher pay of the officers; see the *Introd.*, § 28.

69 ἐπὶ τὰς θύρας: more than *to the door of his tent*. In oriental countries the gate of the palace is often the place where the king dispenses justice and where suppliants throng; the phrase, *at βασιλέως θύραι*, therefore, often denotes *the king's court* (I, 9, § 3; II, I, § 8); cf. II Sam. XV: 2-6; Esther II: 19; and our modern phrase, *The Sublime Porte*, referring to the Turkish government. ἀπήτουν, *they kept demanding it*.

For the force of the prep., see on ἀπέπεμπε, c. 1. 41.

70 λέγων διήγε, *kept talking of*. For the suppl. partic., see on παρὼν ἐτύγχανε, c. 1. 4.

δῆλος ἦν ἀνώμενος, *was evidently distressed*; a form of indir. disc., with the personal construction; see G. 1589; H. 981; B. 661. Cf. the personal construction with ἐλέγετο, below, l. 73.

πρὸς . . . τρόπον, *in keeping with Cyrus' character*. τοῦ belongs to τρόπον, not to Κύρου.

71 ἔχοντα, *if able*; the acc., despite the preceding gen., Κύρου; see on λαβόντι, l. 4, adding to the references there given G. 928, 2; B. 631, 1.

μή: for the neg., see c. 1. 57, and the note.

72 Συεννέσιος: Ionic forms occur even in Attic in the case of proper names; see G. 255; H. 201d; B. 110, 2. The name, Syennesis, is Semitic, and was doubtless a title (cf. Pharaoh), but Xenophon uses it as an individual name. Cilicia was a dependency of Persia, but maintained its own court. Syennesis desired, apparently, to win favor both with Cyrus and with the king; he gives effectual aid to Cyrus, yet makes at least a show of obstructing his advance (cf. below, § 21).

τοῦ . . . βασιλέως: in appos. with

καὶ ἐλέγετο Κύρω δοῦναι χρήματα πολλά. τῇ δ' οὖν στρατιᾷ 12
 τότε ἀπέδωκε Κύρος μισθὸν τεττάρων μηνῶν. εἶχε δὲ ἡ Κίλισσα
 75 φυλακὴν περὶ αὐτὴν Κίλικας καὶ Ἀσπενδίους· ἐλέγετο δὲ καὶ
 συγγενέσθαι Κύρον τῇ Κιλίσῃ.

Ἐντεῦθεν δὲ ἐξελαύνει σταθμοὺς δύο παρασάγγας δέκα εἰς 13
 Θύμβριον, πόλιν οἰκουμένην. ἐνταῦθα ἦν παρὰ τὴν ὁδὸν κρήνη
 ἡ Μίδου καλουμένη τοῦ Φρυγῶν βασιλέως, ἐφ' ἣ λέγεται Μίδας
 80 τὸν Σάτυρον θηρεῦσαι οἴῳ κεράσας αὐτήν. ἐντεῦθεν ἐξελαύνει 14
 σταθμοὺς δύο παρασάγγας δέκα εἰς Τυριάειον, πόλιν οἰκουμένην.
 ἐνταῦθα ἔμεινεν ἡμέρας τρεῖς. καὶ λέγεται δεηθῆναι ἡ Κίλισσα
 Κύρου ἐπιδειξάει τὸ στράτευμα αὐτῆ· βουλόμενος οὖν ἐπιδειξάει

Συγγενέσις. It is only when designating the king of Persia that βασιλεύς omits the art.

75 ἐλέγετο . . . δοῦναι, it was rumored that she gave; but in the Greek the construction is personal; see on λέγεται, l. 47. Below, l. 75, we have ἐλέγετο, with the acc. and infin., a much rarer use.

8' οὖν, be that as it may, a regular formula in passing from rumor to fact; cf. below, § 22.

75 Ἀσπενδίους: consult the map.

78 Θύμβριον: Cyrus has resumed his eastern march; see the map.

ἦν . . . κρήνη . . . καλουμένη: retain the Greek order, and note the effect of the third attrib. position; see on τῇ κατ' ἀντιπέρας, c. l. 43 f. When a form of εἶμι precedes its subj., it is often best rendered by our English phrase, there is, there was, etc.

παρὰ τὴν ὁδόν: motion is implied; hence the acc.; see the note on ὑπὲρ Ἑλλησποντον, c. l. 48, and cf. εἰσιν ἐκ, l. 42.

80 τὸν Σάτυρον: i. e. Silenus.

οἴῳ κεράσας αὐτήν: οἴῳ is dat. of association, rather than dat. of means; see G. 1175; H. 772; B. 392. For the formation of the present, κεράσνυμι, see G. 608; 797, 1; H. 402e; B. 196, 5. Having thus caught Silenus, Midas did him no harm, but restored him to Dionysus, who, in return, allowed him to choose his own reward. Midas foolishly chose that whatever he touched might become gold. Of this plague he was finally healed by bathing in the river Pactolus, the sands of which were thereafter rich in gold. See Ovid, *Met.* XI, 90-145, and Saxe's poetical travesty, *The Choice of King Midas*.

81 Τυριάειον: of uncertain situation.

82 δεηθῆναι: with gen. and infin.; see on δέται, c. l. 57 f.

83 ἐπιδειξάει: Cyrus' object was not only to please the queen, but also to impress her with the splendor and strength of his Greek troops.

ἐξέτασιν ποιείται ἐν τῷ πεδίῳ τῶν Ἑλλήνων καὶ τῶν βαρβάρων.
 15 ἐκέλευσέ' δὲ τοὺς Ἑλληνας ὡς νόμος αὐτοῖς εἰς μάχην οὕτω 85
 ταχθῆναι καὶ στήναι, συντάξαι δ' ἕκαστον τοὺς ἑαυτοῦ. ἐτάχ-
 θησαν οὖν ἐπὶ τεττάρων· εἶχε δὲ τὸ μὲν δεξιὸν Μένων καὶ
 οἱ σὺν αὐτῷ, τὸ δὲ εὐώνυμον Κλέαρχος καὶ οἱ ἐκείνου, τὸ
 18 δὲ μέσον οἱ ἄλλοι στρατηγοί· ἐθεώρει οὖν ὁ Κύρος πρῶτον
 μὲν τοὺς βαρβάρους· οἱ δὲ παρήλαυνον τεταγμένοι κατὰ 90
 ἴλας καὶ κατὰ τάξεις· εἶτα δὲ τοὺς Ἑλληνας, παρελαύνων ἐφ'

84 τῶν Ἑλλήνων . . . τῶν βαρβάρων :

the repeated art. marks the two divisions as separate. How many barbarians Cyrus had at this time is not stated; in I, 7, § 10 they are said to number 100,000. Xenophon's interest, and ours, centers in the Greek troops.

85 οὕτω : resuming the ὡς-clause, may be omitted in translating; a demonstr. word is frequently so used after a rel.

86 στήναι : the ingressive force, common in the first aor. (G. 1260; H. 841; B. 529), is marked also in the second aors., ἔστην and ἔσχον.

ἕκαστον : sc. στρατηγόν.

τοὺς ἑαυτοῦ, his own men. For the omitted noun, cf. τῶν παρὰ βασιλέως, c. 1. 18.

87 ἐπὶ τεττάρων, four deep. Cyrus wishes the army to present as impressive an appearance as possible. Arranged in line of battle, four deep, 12,000 men (including the light-armed) would present a front nearly two miles long. Observe, also, that the barbarians march by Cyrus and the queen, but that the Greeks remain in battle array, while Cyrus and the queen drive past their front. On another occasion, when it

was desirable that the Greeks should make an impression by their numbers, Clearchus has them march by, two abreast and with frequent halts, ὥστε τὸ στράτευμα καὶ (εὐεν) αὐτοῖς τοῖς Ἑλλήσι δόξει πάμπολυ εἶναι (seemed to be of vast extent), καὶ τὸν Πέρσῃν ἐκπεπλήχθαι (was filled with amazement) θεωροῦντα.

εἶχε : for the agreement of the vb. with the nearer subj., see *ou ἦν*, l. 20.

τὸ . . . δεξιόν : no noun need be supplied; see the note on τό . . . βαρβαρικόν, l. 3.

88 οἱ σὺν αὐτῷ, his men; scarcely different from οἱ ἐκείνου, below. Xen. makes wider use of the prep. σὺν than is permitted in normal Attic prose.

τὸ . . . εὐώνυμον, the left; see the vocab. Antique superstition avoided mentioning what was ill-omened, and often substituted a euphemistic term. In soothsaying the left was the side of ill omen; hence the word ἀριστερός was ordinarily avoided. Xen. has it, however, e. g. II, 3, § 11; II, 4, § 28.

89 πρῶτον μὲν : balanced by εἶτα δέ, below, l. 91.

91 τοὺς Ἑλληνας : sc. ἐθεώρει.

ἄρματος καὶ ἡ Κίλισσα ἐφ' ἄρμαμάξης. εἶχον δὲ πάντες
 κράνη χαλκᾶ καὶ χιτῶνας φοινικοῦς καὶ κνημίδας καὶ τὰς
 ἀσπίδας ἐκκεκαλυμμένας. ἐπειδὴ δὲ πάντας παρήλασε, στήσας 17
 95 τὸ ἄρμα πρὸ τῆς φάλαγγος μέσης, πέμψας Πίγρητα τὸν ἔρ-
 μηνέα παρὰ τοὺς στρατηγοὺς τῶν Ἑλλήνων, ἐκέλευσε προ-
 βαλέσθαι τὰ ὄπλα καὶ ἐπιχωρῆσαι ὄλην τὴν φάλαγγα. οἱ δὲ
 ταῦτα προκείμενοι τοῖς στρατιώταις· καὶ ἐπεὶ ἐσάλπιγγε, προ-
 βαλόμενοι τὰ ὄπλα ἐπήσαν. ἐκ δὲ τούτου θάπτον προϊόντων
 100 σὺν κραυγῇ ἀπὸ τοῦ αὐτομάτου δρόμος ἐγένετο τοῖς στρατιώταις
 ἐπὶ τὰς σκηνάς, τῶν δὲ βαρβάρων φόβος πολὺς, καὶ ἦ τε 18

93 χαλκᾶ: for the form see G. 310; H. 223; B. 118. Bronze was far more widely used in antiquity than it is now; steel and iron far less widely.

φοινικοῦς: the color of the Spartan uniform, according to Xen., *Rep. Lac.*, 11. 3.

94 ἐκκεκαλυμμένας: note the pred. posit. The shields were ordinarily kept in leathern cases; now they are uncovered and, doubtless, burnished—another touch of the λαμπρότης that impressed Epyaxa.

παρήλασε: for the aor., where the English requires the plpf., see on ἐτελεύτησε, c. 1. 10.

στήσας: first aor., and so trans.; see the vocab.

95 μέσης: for the position, see on μέσου, l. 41.

96 προβαλέσθαι τὰ ὄπλα, to advance arms (in readiness for a charge).

97 ὄλην; for the posit., see G. 979; H. 672c; B. 455.

οἱ δὲ, and they. See the note on ἰδέ. c. 1. 12.

98 ἐσάλπιγγε: so-called impers. vbs. really contain their own sub-

jects, here ὁ σαλπικτής, which is expressed with the vb. σημαίνω, IV, 3, §§ 29 and 32. See G. 897, 4; H. 602c; B. 305.

99 ἐκ . . . τούτου, upon this. ἐκ often denotes immediate sequence.

θάπτον, faster and faster. For the form see G. 357, 1; H. 253 with 74b; B. 134.

προϊόντων: sc. αὐτῶν, gen. abs., despite the following dat. For the omitted subj., see G. 1568, fine print; H. 972a; B. 657, 1, note 1.

100 ἀπὸ τοῦ αὐτομάτου, of their own accord. A prep. with the neut. of an adj. often stands for an adv.; cf. ἐκ τοῦ αὐτομάτου, c. 3. 62.

δρόμος ἐγένετο: see on ἐποιεῖτο τὴν συλλογὴν, c. 1. 24.

101 τὰς σκηνάς, the camp, where were not only the quarters of the Greeks and the barbarians, (these were, however, separate), but the market, αγορά, of the sutlers as well. For the last, see the *Introd.*, § 28.

τῶν δὲ βαρβάρων: subjct. gen., G. 1094, 2; H. 729b; B. 349.

φόβος: forms of εἶμι, when it is a mere copula, may at any time be

Κίλισσα ἔφυγεν ἐπὶ τῆς ἀρμαμάξης καὶ οἱ ἐκ τῆς ἀγορᾶς καταλιπόντες τὰ ὄνια ἔφυγον. οἱ δὲ Ἕλληνες σὺν γέλωτι ἐπὶ τὰς σκηνὰς ἦλθον. ἡ δὲ Κίλισσα ἰδοῦσα τὴν λαμπρότητα καὶ τὴν τάξιν τοῦ στρατεύματος ἐθαύμασε. Κύρος δὲ ἦσθη τὸν ἐκ 105 τῶν Ἑλλήνων εἰς τοὺς βαρβάρους φόβον ἰδών.

- 19 Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας εἴκοσιν εἰς Ἴκόνιον, τῆς Φρυγίας πόλιν ἐσχάτην. ἐνταῦθα ἔμεινε τρεῖς ἡμέρας. ἐντεῦθεν ἐξελαύνει διὰ τῆς Λυκαονίας σταθμοὺς πέντε παρασάγγας τριάκοντα. ταύτην τὴν χώραν ἐπέτρεψε διαρπά- 110
20 σαι τοῖς Ἕλλησιν ὡς πολεμίαν οὖσαν, ἐντεῦθεν Κύρος πῶν Κίλισσαν εἰς τὴν Κιλικίαν ἀποπέμπει τὴν ταχίστην ὁδόν· καὶ συνέπεμψεν αὐτῇ στρατιώτας οὓς Μένων εἶχε καὶ αὐτόν. Κύρος δὲ μετὰ τῶν ἄλλων ἐξελαύνει διὰ Καππαδοκίας σταθμοὺς τέτ-

omitted, but such omissions are common only in the third person and are rare in other moods than the indic.

102 οἱ ἐκ τῆς ἀγορᾶς: see on τῶν παρὰ βασιλέως, c. 1. 18.

καταλιπόντες, *abandoning*, not simply *leaving*; the prep. is intransitive.

103 ἔφυγον: the repetition of the v. b. adds to the effect.

ἐπὶ τὰς σκηνὰς, *to their tents*; not, as above, *to the camp*.

105 τάξιν: even in their charge the Greeks had not broken ranks.

ἐθαύμασε, *was seized with wonder*. Observe the tense, and see the note on ἠγάσθη, c. 1. 45. So, too, ἦσθη, below.

τὸν . . . φόβον: all that intervenes between the art. and the noun serves as an attrib. of the noun: the terror literally proceeds *from* the Greeks *into* the hearts of the barbarians.

108 Ἴκόνιον: familiar from the Book of Acts, e. g. XIII:51.

ἐσχάτην: cf. l. 65, and see the map.

110 διαρπάσαι: infin. of purpos., G. 1532; H. 951; B. 592. Cyrus has now left his own province, and, furthermore, the Lycaonians were rebellious (III, 2, § 23).

111 ὡς: with οὖσαν; see on ὡς ἀποκτενῶν, c. 1. 12.

112 τὴν . . . ὁδόν, *by the shortest road*; a so-called adv. acc., here plainly a development from the inner obj. (cognate acc.).

113 καὶ αὐτόν, *and (Menon) himself*. This manoeuvre, by which a considerable force (Menon had 1,500 men, II. 34 f.) was unexpectedly sent into Cilicia, made Syennesis' preparations for defense futile (assuming that they were seriously meant); see, below, § 21, end. Cyrus himself, with the main army, made a wide detour; see the map. This short road was, presumably, impassable for the baggage train.

- 115 ταρας παρασάγγας εἴκοσι καὶ πέντε πρὸς Δάνα, πόλιν οἰκου-
 μέν, μεγάλην καὶ εὐδαίμονα. ἐνταῦθα ἔμειναν ἡμέρας τρεῖς·
 ἐν ᾧ Κύρος ἀπέκτεινεν ἄνδρα Πέρσῃν Μεγυφερνήν, φοινικιστὴν
 βασιλείου, καὶ ἕτερόν τινα τῶν ὑπάρχων δυνάστην, αἰτιασάμε-
 νος ἐπιβουλεύειν αὐτῷ.
- 120 Ἐντεῦθεν ἐπειρῶντο εἰσβάλλειν εἰς τὴν Κιλικίαν· ἡ δὲ εἰς- 21
 βόλῃ ἦν ὁδὸς ἀμαξιτὸς ὀρθία ἰσχυρῶς καὶ ἀμήχανος εἰσελθεῖν
 στρατεύματι, εἴ τις ἐκώλυνεν. ἐλέγετο δὲ καὶ Σύννεσις εἶναι
 ἐπὶ τῶν ἄκρων φυλάττων τὴν εἰσβολήν· διὸ ἔμειναν ἡμέραν ἐν
 τῷ πεδίῳ. ἧ δὲ ὑστεραία ἦκεν ἄγγελος λέγων ὅτι λελοιπῶς

115 Δάνα: see the map.

117 ἐν ᾧ: we should have expected
 ἐν αἰς; cf. 61 f. In this phrase
 and in the similar ἀφ' οὗ, since
 (III, 2, § 14), the proper form of
 χρόνος is ordinarily supplied (ἐν
 τούτῳ τῷ χρόνῳ is a common
 phrase); but the rel. is certainly
 neut. in eis δ, until.

φοινικιστὴν βασιλείου, either, wear-
 er of the royal purple, or, as
 a title, dyer of the purple, indi-
 cating one set in charge of the
 fisheries (the purple dye was ob-
 tained from a shell-fish) or the
 dye-houses of the king.

118 ἕτερον . . . δυνάστην, another
 man of rank among his sub-
 ordinates.

119 ἐπιβουλεύειν, of plotting; infin.
 in indir. disc., as αἰτιασάμενος im-
 plies saying. αὐτοῖς readily sup-
 plies itself; and, in general, what
 supplies itself may be omitted.

120 ἐπειρῶντο: durative tense of
 effort.

εἰσβάλλειν: intrans., as ἐμβάλλει,
 above, l. 45.

ἡ δὲ εἰσβολή: a narrow pass be-
 tween lofty mountains (7,000 to
 8,000 feet in elevation) of the

Taurus range, so completely
 commanding the approach to
 Asia Minor (Cilicia) from the
 S. E. that it was called Κιλικίας
 πύλαι.

121 ἀμαξιτός: the army was, of
 course, accompanied by an ex-
 tensive baggage train; see the
 Introd., § 28.

ἰσχυρῶς: often used to intensify
 the meaning of an adj. Note
 that here its postponement gives
 an added force.

ἀμήχανος εἰσελθεῖν στρατεύματι, dif-
 ficult for an army to enter.
 The adj. governs the dat. and
 the infin. as well, G. 1165; 1526;
 H. 767; 952; B. 378, 641.

122 εἰ τις ἐκώλυνεν, if anyone tried
 to prevent it. For the tense, see
 G. 1255; H. 832; B. 527.

ἐλέγετο: again the personal con-
 struction; see on λέγεται . . .
 ἐκδεῖραι, l. 47.

εἶναι . . . φυλάττων: not a mere
 equivalent of φυλάττειν; εἶναι
 is a full vb.; progressive vb. forms
 are relatively rare in Greek.
 Syennesis makes at least a show
 of resistance.

124 τῇ δ' ὑστεραία: ἡμέρα is regular-

εἷη Συέννεσις τὰ ἄκρα, ἐπεὶ ἦσθετο ὅτι τὸ Μένωνος στρατεύμα 125
 ἦδη ἐν Κιλικίᾳ ἦν εἰσῶ τῶν ὀρέων, καὶ ὅτι τριήρεις ἤκουε
 περιπλεύσας ἀπ' Ἰωνίας εἰς Κιλικίαν Ταμῶν ἔχοντα τὰς Λα-
 22 κεδαιμονίων καὶ αὐτοῦ Κύρου. Κύρος δ' οὖν ἀνέβη ἐπὶ τὰ ὄρη
 οὐδενὸς κωλύοντος, καὶ εἶδε τὰς σκηναὶς οὐ οἱ Κίλικες ἐφύλαττον.
 ἐντεῦθεν δὲ κατέβαινε εἰς πεδῖον μέγα καὶ καλόν, ἐπίρρυτον, 130
 καὶ δένδρων παντοδαπῶν σύμπλεων καὶ ἀμπέλων· πολὺ δὲ καὶ

ly omitted in this phrase. For the case, see G. 1192; H. 782; B. 385.

ἦκαν . . . λέγων: the remainder of the section is in indir. disc. after this secondary tense.

λελοιπὸς εἶη: direct *λελοιπε*. For the opt., see on *ἐπιβουλεύει*, c. 1. 11; for the form, see G. 733; H. 457; B. 221, 1.

125 ἦσθετο: past indicatives, in subordinate clauses, remain, as a rule, unchanged; so, below, *ἤκουε*; see G. 1499; 1482; H. 925bc; B. 675, 1 and 3. Observe that the clause, *ὅτι . . . τῶν ὀρέων*, is quoted after *ἦσθετο*, which is itself in indir. disc. This entails no difficulty.

126 καὶ ὅτι . . . ἤκουε: this clause is parallel with *εἶπε* *ἦσθετο*, and gives another reason for the action of Syennesis in abandoning the pass. What follows is quoted after *ἤκουε*, the principal vb. being *ἔχοντα*, despite the involved order (direct, *Ταμῶν ἔχει*). Trans.: *because he heard that Tamos was in charge of triremes belonging to the Lacedaemonians and to Cyrus himself which were sailing around from Ionia to Cilicia*. For the partic. in indir. disc., after *ἤκουε*, see G. 1588; H. 982; B. 661.

τριήρεις is brought to the head of the clause for emphasis: the possession of ships enabled Cyrus to disembark troops and attack the opposing force both in front and in the rear.

127 τὰς Λακ. . . καὶ αὐτοῦ Κέρου: for the order, see on *τῇ κατ' ἀντιπέρας*, c. 1. 44. For Cyrus' relations with the Lacedaemonians, see the *Introd.*, § 26.

128 δ' οὖν: cf. l. 73, and the note.

129 οὐδενὸς κωλύοντος, *without opposition*. See the note on *ἐπιβουλεύοντος Τιτσαφέρρου*, c. 1. 26 f. *τὰς σκηναίς*: cf. l. 101, and the note.

οὐ, where.

ἐφύλαττον, had been keeping guard.

In Greek the plpf. has no very wide range; here a durative tense was wanted; cf. *ἦσα*, c. 1. 27.

130 κατέβαινε: how different in force from the aor. *ἀνέβη*, above?

131 δένδρων . . . ἀμπέλων: gens. with an adj. of fulness; see on *θηρίων*, l. 39. *σύμπλεων* itself is not gen., but acc. sing., G. 305; 306; H. 227; B. 119; cf. 92.

πολλέ: agreeing only with the nearest noun, but to be taken, also, with the others, G. 923; H. 620a; B. 421.

σήσαμον καὶ μελίην καὶ κέγγρον καὶ πυροὺς καὶ κριθὰς φέρει.
 ὄρος δ' αὐτὸ περιείχεν ὄχυρόν καὶ ὑψηλὸν πάντη ἐκ θαλάττης
 εἰς θάλατταν. καταβάς δὲ διὰ τούτου τοῦ πεδίου ἤλασε σταθ- 23
 135 μούς τέτταρας παρασάγγας πέντε καὶ εἴκοσιν εἰς Ταρσοῦς, τῆς
 Κιλικίας πόλιν μεγάλην καὶ εὐδαίμονα, οὗ ἦν τὰ Συεννέσιος
 βασιλεία τοῦ Κιλικίων βασιλέως· διὰ μέσου δὲ τῆς πόλεως ρεῖ
 ποταμὸς Κύδνος ὄνομα, εὖρος δύο πλέθρων. } ταύτην τὴν πόλιν 24
 ἐξέλιπον οἱ ἐνοικοῦντες μετὰ Συεννέσιος εἰς χωρίον ὄχυρόν ἐπὶ
 140 τὰ ὄρη πλὴν οἱ τὰ καπήλεια ἔχοντες· ἔμειναν δὲ καὶ οἱ παρὰ
 τὴν θάλατταν οἰκοῦντες ἐν Σόλοις καὶ ἐν Ἴσσοις.

Ἐπύαξα δὲ ἡ Συεννέσιος γυνὴ προτέρα Κύρου πέντε ἡμέ- 25
 ραις εἰς Ταρσοῦς ἀφίκετο· ἐν δὲ τῇ ὑπερβολῇ τῶν ὁρῶν τῇ εἰς τὸ

132 φέρει: pres. of lasting truth;
cf. ἀθροίζονται, of habitual action,
 c. 1. 7.

πυροὺς καὶ κριθὰς: both words are
 regularly used in the pl.

133 αὐτό: *i. e.* τὸ πεδίον.

ἐκ θαλάττης εἰς θάλατταν: see the
 map.

134 ἤλασε: Xen. prefers the com-
 pound, ἐξελαύνω, as a rule.

135 Ταρσοῦς: familiar as the birth-
 place of St. Paul. Ancient
 cities often had plural names
 ('Αθήναι, Σάρδει, and, below, Σόλοι
 and Ἴσσοί), but, in this case,
 the sing., Ταρσός, is also found.
 Plural names may be due to the
 upper and lower city; *cf.* the
 note on ἀκροπόλεις, l. 9.

137 μέσου: used as a noun (G. 932.1;
 H. 621b; B. 424) with τῆς πόλεως
 depending on it, as a partit. gen.
 (gen. of the whole) (G. 1088; H.
 729e; B. 354, 355, last example).

138 ὄνομα . . . εὖρος: accs. of speci-
 fication (G. 1058; H. 718; B. 337).

εὖρος δύο πλέθρων: see the note on
 δύο πλέθρα, ll. 30 f. δύο is fre-
 quently treated as indeclinable.

139 ἐξέλιπον εἰς, had abandoned
 (and fled) to, a condensed phrase;
cf. εἰσιν ἐκ. l. 42.

οἱ ἐνοικοῦντες, the inhabitants. A
 partic. with the art. is often
 equivalent to a noun, G. 1560;
 H. 966; B. 650, 1.

140 πλὴν: here a conjunc. οὐκ
 ἐξέλιπον is, therefore, to be under-
 stood. As a prep. πλὴν governs
 the gen. (see c. 1. 29) although
 there the gen. (antecedent to a
 rel.) is omitted.

οἱ τὰ καπήλεια ἔχοντες: these men
 were willing to take chances,
 hoping for business.

παρὰ τὴν θάλατταν: for the acc. *cf.*
 ὑπὲρ Ἑλλησποντον, c. 1. 48. Find
 Soli and Issi on the map.

142 προτέρα . . . ἡμέραις, five days
 before Cyrus. For the adj.,
 where Eng. uses the adv., see
 G. 926; H. 619; B. 425; for the
 gen. Κύρου G. 1153; H. 755; B.
 363; and for the dat., ἡμέραις, G.
 1184; H. 781; B. 388.

143 τῇ ὑπερβολῇ . . . τῇ εἰς τὸ πεδίον:
 the formal attrib. position; see
 on τῇ κατ' ἀντιπέρασ, c. 1. 43 f. For

πεδίων δύο λόχοι τοῦ Μένωμος ατρατεύματος ἀπόλοντο· οἱ μὲν
 ἔφασαν ἀρπάζοντας τι κατακοπήναι ὑπὸ τῶν Κιλικίων, οἱ δὲ 145
 ὑπολειφθέντας καὶ οὐ δυναμένους εὐρεῖν τὸ ἄλλο στράτευμα
 οὐδὲ τὰς ὁδοὺς εἶτα πλανωμένους ἀπολέσθαι· ἦσαν δ' οὖν
 28 οὔτοι ἑκατὸν ὀπλίται. οἱ δ' ἄλλοι ἐπεὶ ἤκον, τήν τε πάλιν
 τοὺς Ταρσοὺς διήρπασαν, διὰ τὸν ὄλεθρον τῶν συστρατιωτῶν
 ὀργιζόμενοι, καὶ τὰ βασιλεια τὰ ἐν αὐτῇ. Κύρος δ' ἐπεὶ 150
 εἰσήλασεν εἰς τὴν πόλιν, μετεπέμπετο τὸν Σύννεσιν πρὸς
 ἑαυτὸν· ὃ δ' οὔτε πρότερον οὐδενί πω κρείττονι ἑαυτοῦ εἰς

the use of a prep. with its case as an attrib., see on πρὸς ἑαυτὸν, c. 1. 38.

144 οἱ μὲν . . . οἱ δέ: see on τοὺς μὲν . . . τοὺς δέ, c. 1. 31. No connective is needed, as the clause explains the preceding one; see on Κλέαρχος, c. 1. 44.

145 ἀρπάζοντας τι κατακοπήναι, *that, while engaged in some act of plunder, they had been cut to pieces.* τι is the inner obj. of ἀρπάζοντας; see on τὰ ἀτὰ ταῦτα, c. 1. 30. αὐτοῖς, subj. of κατακοπήναι, supplies itself; see on l. 119.

οἱ δέ: *sc.* ἔφασαν αὐτοῖς.

146 καὶ οὐ, *and not*, following a positive clause, but, below, οὐδέ, continuing the neg. οὐδέ, when there is no preceding neg., means *not even*.

τὸ ἄλλο στράτευμα, *the rest of the army*: see the vocab. So, below, οἱ ἄλλοι, *the rest, i. e.* of Menon's force.

147 εἶτα, *then*, resuming the particles; *cf.* οὐτω, resuming ὡς, l. 85.

δ' ὅτιν: *cf.* l. 73, and the note.

148 ἑκατὸν: ordinarily a single λόχος numbered 100 men (IV, 8, § 15).

οἱ δ' ἄλλοι: emphasized by being placed before ἐπεὶ; so Κύρος, l. 150.

πόλιν . . . Ταρσοῖς: apposition.

151 μετεπέμπετο: note the durative tense. For the voice, see on c. 1. 5.

Here the force of the vb. is strengthened by the addition of πρὸς ἑαυτὸν.

152 ὃ δ' . . . ἤθελε, *but he declared that he had never before come into the power of anyone mightier than himself, and now he refused to come into Cyrus' power.* Syennesis said οὐκ ἦλθον, which is thrown into the infin. after ἔφη (*cf.* ἐπιβουλεύειν, l. 119, and the note). In such cases the neg., which belongs properly with the principal vb., is expressed with the vb. of saying (οὐκ ἔφη εἰσεῖν, instead of ἔφη οὐκ εἰσεῖν: *cf.* Lat. *nego*). The neg. here is οὐτε, not οὐκ, because ἔφη is made parallel with ἤθελε, although the parallelism (*neither . . . nor*) should not be kept in translating. οὐδενί is used, not τινί, because it follows a neg.; see G. 1619; H. 1030; B. 433. For the dat., see G. 1175; 1177; H. 772a; B. 392; and *cf.* εἰς λόγους σοι εἰσεῖν, II, 5, § 4. ἐθέλω, with the neg., often means *refuse*. For the case of ἑαυτοῦ, see Κύρος, l. 142, and the note. With Κόρυ, εἰς χεῖρας is to be supplied.

χείρας ἔλθειν ἔφη οὔτε τότε Κύρω ἰέναι ἤθελε, πρὶν ἢ γυνῆ
 αὐτὸν ἔπεισε καὶ πίστει εἴλαβε. μετὰ δὲ ταῦτα ἐπεὶ συν- 27
 155 γέγοντο ἀλλήλοις, Σύνενοις μὲν ἔδωκε Κύρω χρήματα πολλὰ
 εἰς τὴν στρατιάν, Κύρος δὲ ἐκείνῳ δῶρα ἃ νομίζεται παρὰ
 βασιλεῖ τίμια, ἵππον χρυσοχάλινον καὶ στρεπτόν χρυσοῦν
 καὶ ψέλια καὶ ἀκινάκην χρυσοῦν καὶ στολὴν Περσικὴν, καὶ
 τὴν χώραν μηκέτι διαρπάζεσθαι· τὰ δὲ ἤρπασμένα ἀνδράποδα,
 160 ἣν ποὺ ἐντυγχάνωσιν ἀπολαμβάνειν.

III. Ἐνταῦθα ἔμεινεν ὁ Κύρος καὶ ἡ στρατιὰ ἡμέρας εἴκοσιν· 1
 οἱ γὰρ στρατιῶται οὐκ ἔφασαν ἰέναι τοῦ πρόσω· ὑπώπτευν γὰρ

153 πρὶν: see c. 1. 53, and the note.

All temporal partic., when refer-
 ring to definite past time, take,
 of course, the indic. For the
 subj., with πρὶν, see συμβουλευέ-
 σθαι, c. 1. 59, and the note; for
 the opt., καταγάγοι, l. 12. Ob-
 serve that πρὶν, *until*, regularly
 follows a neg.

154 ἔπεισε . . . ἔλαβε: a rapid shift
 of subj., common in Greek.

155 χρήματα πολλὰ: cf. l. 73.

156 εἰς: cf. c. 1. 50.

Κύρος δέ: sc. ἔδωκε.

παρὰ βασιλεῖ, *at court*. παρὰ,
 with the dat. of persons, regu-
 larly denotes, not nearness only,
 but characteristic locality—the
 place where the person in ques-
 tion properly is. Cyrus here
 usurps royal prerogatives; his
 gifts are such as the king alone
 could rightly bestow (Xen. *Cyropædia*, VIII, 2, 8).

157 χρυσοῦν: for the decl., see on
 χαλκᾶ, l. 93.

158 στολὴν: "traiement" formed no
 small item in the wealth of the
 Oriental; cf. III, 1, § 19 and
 Joshua, VII: 21.

159 τὴν χώραν . . . διαρπάζεσθαι, *that*
his country should no longer be

pillaged (διήρπασαν, above, l 149).

The clause supplies another obj.
 to ἔδωκε, as does also the fol-
 lowing infin. phrase, τὰ δὲ . . .
 ἀπολαμβάνειν. For the neg. μηκέτι,
 see on μὴ . . . καταλύσαι, c. 1. 58.

160 ἣν ποὺ ἐντυγχάνωσιν, *wherever*
they should find them. For the
 subjv., cf. ἦν δύνηται, c. 1. 15, and
 the note. The conditional with
 an indef. adv. is often tanta-
 mount to a rel.

ἀπολαμβάνειν: force of the prep.?
 See on ἀπέπεμπε, c. 1. 41.

CHAPTER III

1 εἴκοσιν: a long stay, due to the
 mutiny.

2 οὐκ ἔφασαν ἰέναι, *declared they*
would not go. They said, οὐκ
 ἔμεν (εἶμι is a fut., G. 1257; H.
 477a; B. 524 note), but, in the
 infin. phrase, the neg. is ex-
 pressed with the vb of saying, see
 on οὐτε ἔφη, c. 2. 152. The pron.
 subj. of the infin., is regularly
 omitted when it is the same as
 the subj. of the vb. upon which
 the infin. depends (G. 895, 2; H.
 940; B. 630); cf. μισθωθῆναι, below.
 τοῦ πρόσω, *forward*, a local gen.
 (partit.); see G. 1138· H. 760a;
 B. 358.

ἦδη ἐπὶ βασιλέα ἰέναι· μισθωθῆναι δὲ οὐκ ἐπὶ τούτῳ ἔφασαν.
 πρῶτος δὲ Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο ἰέναι· οἱ
 δ' αὐτόν τε ἔβαλλον καὶ τὰ ὑποζύγια τὰ ἐκείνου, ἐπεὶ ἄρξαι- 5
 2 το προίεναι. Κλέαρχος δὲ τότε μὲν μικρὸν ἐξέφυγε μὴ καταπε-
 τρωθῆναι, ὕστερον δ' ἐπεὶ ἔγνω ὅτι οὐ δυνήσεται βιάσασθαι,
 συνήγαγεν ἐκκλησίαν τῶν αὐτοῦ στρατιωτῶν. καὶ πρῶτον μὲν
 ἐδάκρυε πολὺν χρόνον ἐστῶς· οἱ δὲ ὄρωντες ἐθαύμαζον καὶ ἐσι-
 ὴπων. εἶτα δὲ ἔλεξε τοιάδε. 10

ἰπύπτειον: see on ἰπύπτειν, c. 1. 3.
 ἰέναι is here a pres.

3 ἦδη, *by this time*. They were
 far past Pisidia (see the map),
 and had been three months on
 the march.

μισθωθῆναι: direct, οὐκ ἐμισθώθημεν.
 Note the order of the words.

ἐπὶ τούτῳ: *for this, on this basis*.
 ἐπὶ with the dat. is regular in
 contracts.

4 πρῶτος: adj., not adv.; *Clearchus*
was the first to. πρῶτον, the
 adv., would merely contrast
 ἐβιάζετο with some subsequent
 act on his part; see G. 926; H.
 619b; B. 425.

ἐβιάζετο: for the force of the tense,
cf. ἐκώλυεν, c. 2. 122, and the note.
 This act was characteristic of
 Clearchus; see the *Introd.*, § 38.

5 ἔβαλλον: βάλλω means *pelt*,
 rather than *throw*; the missile is
 oftener in the dat. (means) than
 in the acc. (direct obj.).

ἐπεὶ ἄρξαιτο: *cf. ὅποτε βούλοιο*,
 c. 2. 40, and the note.

3 μικρὸν, *bare'y*, an adv. acc.; see
 on τὸ ἀρχαῖον, c. 1. 28.

μή: to be omitted in translating.
 For its use with an infin., de-
 pending on a vb. which itself
 contains a neg. idea, see G. 1615;
 H. 1029; B. 434.

καταπετρωθῆναι: for the force of
 the prep., *cf. κατακοπήναι*, c. 2. 145.

7 ἔγνω, *saw, came to know*. For
 the form, see G. 799; H. 489, 15;
 B. 209; *cf.* 256.

ὅτι οὐ δυνήσεται, *that he would not*
be able. Eng. requires *would*, al-
 though in the Greek the direct
 form is retained (save for the ne-
 cessary change of person; direct,
 οὐ δυνήσομαι). The change to the
 opt., after a secondary tense (see
 on ἐπιβουλεύει, c. 1. 11), is never
 obligatory and is less common
 in the fut. than in other tenses.

8 συνήγαγεν: for the form, see G.
 536; H. 436; B. 208, 1.

πρῶτον μὲν . . . εἶτα δέ: *cf.* c. 2. 89-91.

9 ἐδάκρυε: the Greeks, like most
 southern peoples, were much
 more frank than we in emotional
 expression. These were, how-
 ever, "crocodile tears."

πολὺν χρόνον: see the note on
 ἡμέρας, c. 2. 34.

ἐστῶς: a perfect (G. 508; H. 336;
 B. 258). For its force, see on
 ἐξευγμένη, c. 2. 31. For the accent,
 see G. 117; H. 105; B. 65, 2.
 Trans., *stood and wept*. [tense.

ὄρωντες, *as they looked*; note the
 10 ἔλεξε: somewhat more formal
 than the commoner ἔλεγε.

τοιάδε, *about us follows*; *cf.* the

Ἄνδρες στρατιῶται, μὴ θαυμάζετε ὅτι χαλεπῶς φέρω τοῖς 3
 παροῦσι πράγμασιν. ἐμοὶ γὰρ ξένος Κῦρος ἐγένετο καὶ με φεύ-
 γοντα ἐκ τῆς πατρίδος τά τε ἄλλα ἐτίμησε καὶ μυρίους ἔδωκε
 δαρεικοῖς· οὐδ' ἐγὼ λαβὼν οὐκ εἰς τὸ ἴδιον κατεθέμην ἐμοὶ οὐδὲ
 15 καθηδυνάθησα, ἀλλ' εἰς ὑμᾶς ἔδαπάνων. καὶ πρῶτον μὲν πρὸς 4
 τοὺς Ἑρᾶκας ἐπολέμησα, καὶ ὑπὲρ τῆς Ἑλλάδος ἐτιμωρούμην
 μεθ' ὑμῶν, ἐκ τῆς Χερρονήσου αὐτοὺς ἐξελαύνων βουλομένους
 ἀφαιρεῖσθαι τοὺς ἐνοικοῦντας Ἑλληνας τὴν γῆν. ἐπειδὴ δὲ Κῦ-
 ρος ἐκάλει, λαβὼν ὑμᾶς ἐπορευόμην, ἵνα εἴ τι δέοιτο ὠφελοίην

note on ὦδε, c. 1. 24. Xen. may not have heard the speech himself, but he could hardly have failed to learn what was said. This is not, then, one of the cases in which, for the sake of dramatic effect, the antique historian has permitted the insertion of an imaginary speech. See the *Intro.*, § 40.

11 ἄνδρες στρατιῶται, *Fellow soldiers.* ἄνδρες is regularly added to such vocatives. In comedy we have even ἄνδρες ἰχθυες, and in Lucian, ἄνδρες θεοί. The familiar phrase in the Book of Acts, *Men and brethren*, is a mistranslation of ἄνδρες ἀδελφοί.

μὴ θαυμάζετε: for prohibitions, see G. 1346; H. 874; B. 584.

12 πράγμασιν: dat. of cause; see G. 1181; H. 776; 778; B. 391.

ξένος: cf. c. 1. 53, and the note.

ἐγένετο, *became*, not *was*.

φεύγοντα: see the *Intro.*, § 38, and c. 1. 45. Note the emphasis given to this word by its position.

13 τά τε ἄλλα . . . καὶ, *honored me in other things and (in particular).* Very commonly, after a form of ἄλλος with τε, καὶ introduce some fact singled out for

special mention. τά . . . ἄλλα is, of course, the inner obj.

ἔδωκε: cf. c. 1. 46.

14 οὐκ εἰς τὸ ἴδιον . . . ἐμοί, *did not store up for my own personal use.*

οὐδὲ, *nor*, when a neg. precedes; elsewhere *not even*.

15 καθηδυνάθησα: the prep. implies waste.

ἔδαπάνων: note the change to the durative tense in passing from the neg. to the positive statement. The neg. has a strong preference for the aor.

16 ἐτιμωρούμην: sc. αὐτοῖς.

17 ἐξελαύνων, here lit., *driving out*.

βουλομένους (with αὐτοῖς), *because they wished*.

18 ἀφαιρεῖσθαι . . . γῆν, *to rob the Greeks dwelling there of their land.* For the two accs., see G. 1069; H. 724; B. 340. This vb. may also take an acc. and a gen. (separation), as in IV, 4, 12; see G. 1118; H. 748a; B. 362 note.

19 ἵνα . . . ἵπ' ἐκείνου, *in order that, should he have any need of me, I might help him, in return for the good I had received at*

ε αὐτὸν ἀνθ' ὧν εὖ ἔπαθον ὑπ' ἐκείνου. ἐπεὶ δὲ ὑμεῖς οὐ βούλεσθε 20
 συμπορεύεσθαι, ἀνάγκη δὴ μοι ἢ ὑμᾶς προδόντα τῇ Κύρου
 φιλίᾳ χρῆσθαι ἢ πρὸς ἐκείνον ψευδόμενον μεθ' ὑμῶν εἶναι. εἰ
 μὲν δὴ δίκαια ποιήσω οὐκ οἶδα, αἰρήσομαι δ' οὖν ὑμᾶς καὶ σὺν
 ὑμῖν ὅ,τι ἂν δέη πείσομαι. καὶ οὐποτε ἐρεῖ οὐδεὶς ὡς ἐγὼ Ἑλ-
 ληνας ἀγαγὼν εἰς τοὺς βαρβάρους, προδοὺς τοὺς Ἑλληνας 25
 τὴν τῶν βαρβάρων φιλίαν εἰλόμην, ἀλλ' ἐπεὶ ὑμεῖς ἐμοὶ οὐ θέ-
 λετε πείθεσθαι, ἐγὼ σὺν ὑμῖν ἔψομαι καὶ ὅ,τι ἂν δέη πείσομαι.
 νομίζω γὰρ ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμα-
 χους, καὶ σὺν ὑμῖν μὲν ἂν οἶμαι εἶναι τίμιος ὅπου ἂν ὦ, ὑμῶν δὲ

his hands. For the final clause, see on *ὅπως λάβοι*, c. 1. 22 f.; for *εἴ τι δέοιτο*, representing *εἰάν τι δέηται*, after the opt. final clause, as though quoted after a secondary tense, see G. 1503; H. 937; B. 677; and, for the form *ἠφελόην*, G. 737; H. 374a, end; B. 199, 1. *ἀνθ' ὧν* stands for *ἀντι τούτων* &, the antecedent being omitted and the rel. attracted to the case it would have had, if expressed; see the notes on *ἐφ' ἃ*, c. 2. 11, and on *ὅπως εἶχε φυλακὰς*, c. 1. 24. *ὑπ' ἐκείνου* is used because *εὖ ἔπαθον* is a virtual passive; see G. 1241; H. 820; B. 513. *ἐκείνου* is more emphatic than *αὐτοῦ*.

20 *ὑμεῖς*: emphatic, as personal pronouns always are when expressed in the nom.; see G. 935; H. 677; B. 467. Observe this in what follows.

21 *ἀνάγκη . . . μοι, I must.* *ἐστὶ* is usually omitted in this phrase. For *μοι*, with the following acc., *προδόντα*, see the note on *λαβόντι ἦκειν*, c. 2. 4 f.

τὸ . . . *χρῆσθαι*, to enjoy the friendship of Cyrus. The dat., with *χρῶμαι*, is dat. of means; see G. 1183; H. 777; B. 387 note.

22 *εἴ*, whether, introducing an indir. ques.; see G. 165; H. 1016; B. 578.

23 *δ' οὖν*: cf. c. 2. 73.

σὺν: cf. c. 2. 88, and the note.

24 *ὅ,τι ἂν δέη*, whatever may be necessary. The rel. is conditional; hence the subj. with *ἄν*; see G. 1434; H. 916; B. 620; 623; cf. the note on *δοτις ἀφικνεῖτο*, c. 1. 18.

οὐποτε . . . οὐδεὶς, never shall anyone say. For the repeated neg., see on *οὐδενί*, c. 2. 152. In a neg. sentence indef. words regularly become neg.

ὡς . . . εἰλόμην: quoted, but, after the primary tense, there is no change of mood.

25 *εἰς*, into the country of; see the note on c. 1. 62.

26 *ἐμοί*: indir. obj. (G. 1159; 1160; H. 784, 2; B. 376).

27 *σὺν ὑμῖν ἔψομαι*: *ἔψομαι* usually takes the simple dat.

ὅ,τι ἂν δέη: see above. 1. 24.

28 *νομίζω*: with acc. and infin., in indir. disc.

29 *σὺν ὑμῖν . . . τίμιος*, with you, I think I should be held in honor. *οἶμαι* resumes *νομίζω*, and is expressed again in the next

- 30 ἔρημος ὧν οὐκ ἂν ἰκανὸς οἶμαι εἶναι οὗτ' ἂν φίλον ὠφελῆσαι οὗτ' ἂν ἐχθρὸν ἀλέξασθαι. ὡς ἐμοῦ οὖν ἰόντος ὅπῃ ἂν καὶ ὑμεῖς οὕτω τὴν γνώμην ἔχετε.

line. The direct form was *σὺν ὑμῖν τίμιος ἂν εἴην* (potential opt., for which see G. 1327 ff.; H. 872; B. 563). Here *σὺν ὑμῖν* supplies a virtual protasis; see G. 1413; H. 902; B. 614. For the change to the infin. with *ἄν*, see G. 1494; H. 964; B. 671. Observe that *ἄν*, like *οὐ* (see the note on *οὐτε* §φη, c. 2. 152), although belonging with the infin., is regularly expressed with the vb. of saying. This often causes *ἄν* to stand at the head of the sentence or clause, and so prepares the hearer or reader for the potential idea which is to follow. *ἄν* may then be repeated later on in the sentence (see below). By remembering that *ἄν* may not be used with the pres. indic. the student will be prevented from construing it with the vb. of saying.

ἔπου ἂν ᾧ, *wherever I may be*, another condit. rel. clause; see on *δ,τι ἄν δέη*, l. 24. The subjv. is retained, although the opt. (by assimilation to *ἄν . . . εἴην*, implied in *ἄν εἶναι*) would be more regular. See the note on *ἄ δόλη*, below, § 17, and compare the retention of the subjv. after a secondary tense (see on *ἦν δύνηται*, c. 1. 15).

ὑμῶν δὲ ἔρημος, *but bereft of you* (G. 1140; H. 753c; B. 362, 2). This like *σὺν ὑμῖν*, above, supplies a protasis for the following potential clause.

30 οὐκ ἂν . . . εἶναι: direct, οὐκ ἂν . . . εἴην, as above.

οὗτ' ἂν . . . ἀλέξασθαι, *either to . . . or to*. We have *οὐτε . . . οὐτε*, because a neg. precedes (see the note on *οὐδενί*, c. 2. 152). *ἄν*, repeated with both infins., belongs only with *εἶναι*. These infins. are governed by *ἰκανός* (see the note on c. 1. 20). *ἀλέξασθαι* is a poetic vb.; see the *Intro.*, § 39.

31 ἐχθρόν, a *personal foe*, not merely a man with whom one happens to be at war (*πολέμιος*).

ὡς ἐμοῦ . . . ὑμεῖς, *that, therefore, I shall go wherever you go* (*ἔγχε* is to be supplied with *ὑμεῖς*, another condit. rel. clause). *καὶ* marks the parallelism between *ἐμοῦ* and *ὑμεῖς*. It should not be translated, but the pronouns should be strongly emphasized. The gen. abs., with *ὡς* (see the note on *ὡς ἐπιβουλεύοντος*, c. 1. 26 f.), is here a virtual form of indir. disc. See G. 1593, 2; B. 661, note 4; G. M. T. 918.

32 οὕτω . . . ἔχετε, *be of this opinion*. *οὕτω* merely resumes the preceding *ὡς*-clause; see the note on *οὕτω ταχθῆναι*, c. 2. 85. In Eng. it is more natural to reverse the order of the clauses, and to translate, simply, *be of this opinion, then, that I, etc.* *τὴν γνώμην ἔχετε* is tantamount to *γινώσσκετε*; see the note on *ἐποιεῖτο τὴν συλλογῆς*, c. 1. 24.

7 Ταῦτα εἶπεν· οἱ δὲ στρατιῶται οἳ τε αὐτοῦ ἐκείνου καὶ οἱ
 ἄλλοι ταῦτα ἀκούσαντες ὅτι οὐ φαίη παρὰ βασιλέα πορεύεσθαι
 ἐπήνεσαν· παρὰ δε Ξενίου καὶ Πασίωνος πλείους ἢ δισχίλιοι 35
 8 λαβόντες τὰ ὄπλα καὶ τὰ σκευοφόρα ἐστρατοπέδευσαντο παρὰ
 Κλεάρχῳ. Κῦρος δὲ τούτοις ἀπορῶν τε καὶ λυπούμενος μετε-
 πέμπετο τὸν Κλεάρχον· ὃ δὲ ἰέναι μὲν οὐκ ἤθελε, λάθρα δὲ τῶν
 στρατιωτῶν πέμπων αὐτῷ ἄγγελον ἔλεγε θαρρεῖν ὡς καταστη-
 σομένων τούτων εἰς τὸ δέον. μεταπέμπεσθαι δ' ἐκέλευεν αὐτόν· 40
 αὐτὸς δ' οὐκ ἔφη ἰέναι.

33 ταῦτα εἶπεν: normal asyn.; see on Κλεάρχος, c. 1. 44.

οἳ τε: the accent of οἳ is due to the following enclitic; see G. 143, 4; H. 115c; B. 70, 3.

οἱ . . . ἐκείνου, *his own*. How lit.?

34 ταῦτα: despite the principle stated in the note on ὅδε, c. 1. 24, τοῦτο and ταῦτα often look forward to an explanatory clause. The words ὅτι . . . πορεύεσθαι are omitted by some editors, as a needless gloss.

οὐ φαίη: for the position of the neg., see on οὔτε ἔφη, c. 2. 152.

πορεύεσθαι: direct; οὐ πορεύομαι, *I am not going*. The pres. is freely used for the fut., when the action depends solely on the will of the subj.; this is common also in Eng.

35 πλείους: not acc.; see G. 358; H. 236; B. 121. This episode gives a good idea of the lack of organization among Cyrus' troops, regarded as an army. Discipline, in a sense, there was, but it was coupled with a strong sense of democracy.

36 παρὰ Κλεάρχῳ: for the force of παρὰ, see c. 2. 156, and the note.

37 τούτοις ἀπορῶν: see l. 12, and the note.

μετεπέμπετο: force of the tense? Cf. c. 1. 2, and the note.

38 οὐκ ἤθελε: cf. c. 2. 152, and the note.

λάθρα: with the gen.; see G. 1150; H. 757a e.i.d.; B. 418.

39 ἔλεγε, *bade*; so generally, when (in the act.) it takes the infin. When used as a simple vb. of saying, λέγω (in the act.) almost invariably takes ὅτι or ὡς; see the note on λέγεται, c. 2. 47.

ὡς . . . τὸ δέον, *assuring him that (ὡς) this would turn out all right*. See the note on ὡς ἐπιβουλευόντος, c. 1. 26 f. τὸ δέον (partic. of δέω) is used as a noun; G. 932, 1; H. 621b; B. 650, 1.

40 μεταπέμπεσθαι: note the durative tense.

41 αὐτὸς: when the subj. of an infin. is the same as the subj. of the vb. governing it, modifiers of the subj. must be nom., not acc. Here the intensive pron. contrasts the activity of Clearchus with that of Cyrus; direct, αὐτὸς δ' οὐκ εἶμι, *for my part I will not come* (cf. οὔτε ἔφη, c. 2. 152, and the note).

Μετὰ δὲ ταῦτα συναγαγὼν τοὺς θ' ἑαυτοῦ στρατιώτας καὶ 9
 τοὺς προσελθόντας αὐτῷ καὶ τῶν ἄλλων τὸν βουλόμενον ἔλεξε
 τοιαύδε. Ἄνδρες στρατιῶται, τὰ μὲν δὴ Κύρου δῆλον ὅτι οὕτως
 45 ἔχει πρὸς ἡμᾶς ὡσπερ τὰ ἡμέτερα πρὸς ἐκείνον· οὔτε γὰρ ἡμεῖς
 ἐκείνου ἔτι στρατιῶται, ἐπεὶ γε οὐ συνεπέρομεθα αὐτῷ, οὔτε ἐκείνος
 ἔτι ἡμῖν μισθοδότης. ὅτι μέντοι ἀδικεῖσθαι νομίζει ὑφ' ἡμῶν
 οἶδα· ὥστε καὶ μεταπεμπομένου αὐτοῦ οὐκ ἐθέλω ἐλθεῖν, τὸ 10
 μὲν μέγιστον αἰσχυρόμενος ὅτι σύνοιδα ἑμαυτῷ πάντα ἐψευσμέ-
 50 νος αὐτόν, ἔπειτα καὶ δεδιὼς μὴ λαβῶν με δίκην ἐπιθῆ ὧν νομί-

42 θ': *i. e.* τε.

43 τοὺς προσελθόντας: *i. e.* the men of Xenias and Pasion; see l. 35.

τῶν ἄλλων: for the gen., see τῶν Ἑλλήνων, c. 1. 8, and the note.

τὸν βουλόμενον, *whoever wished (to come)*.

44 ἄνδρες στρατιῶται: *cf.* l. 11, and the note.

τὰ μὲν . . . πρὸς ἐκείνον, *Cyrus' affairs, you see (δή) evidently stand in the same relation to us, as ours to him.* τὰ Κύρου needs no noun; πράγματα comes easily to the mind.

δῆλον ὅτι: *ἔστιν* is regularly omitted, and the phrase (often written as one word, δηλονότι) becomes a virtual adv. For ἔχω with an adv., see on εὐνοϊκῶς ἔχοιεν, c. 1. 21; for ἐκείνον, instead of αὐτόν, *cf.* c. 2. 88, and the note.

45 οὔτε . . . ἔτι: equivalent to οὐκέτι, but serving to mark the parallelism of the two neg. clauses. Note the omission of ἔσμέν and ἔστιν.

46 στρατιῶται: no art., *soldiers of his*.

ἐπεὶ γε: γε regularly emphasizes the preceding word.

47 ἡμῖν, *our*; see G. 1174; H. 765a;

B. 376; and *cf.* the note on αὐτῷ, c. 2. 7.

ὅτι . . . νομίζει . . . οἶδα: retain the Greek order in translating. μέντοι is strongly adversative.

48 καὶ μεταπεμπομένου αὐτοῦ, *even though he keeps sending.* See G. 1573; H. 979; B. 656, 2.

τὸ μὲν μέγιστον, *chiefly* (continued by ἔπειτα καὶ, l. 50), an adv. acc.; see on τὸ ἀρχαῖον, c. 1. 28.

49 αἰσχυρόμενος, *from shame.* As Greek is far richer in partic. than Eng. (see the note on ἐξαιτησαμένη, c. 1. 13), the translation should vary with the context.

ἑμαυτῷ: with σύνοιδα (*cf. conscius*, with a dat., in Lat.). It may be omitted in translating, or rendered, *e. g.*, *in my heart*.

πάντα, *utterly*, inner obj. of ἐψευσμένος.

ἐψευσμένος: for the form, see G. 523; H. 365; B. 178, 1. The partic. is quoted after σύνοιδα (see the note on ἔχοιεν, c. 2. 127). For the case, see on αὐτός, l. 41; although here we might have had the dat., in agreement with ἑμαυτῷ (G. 1590; H. 982a; B. 661 note 2).

50 δεδιὼς, *from fear*, parallel with αἰσχυρόμενος, above.

- 11 ζει ὑπ' ἐμοῦ ἠδικῆσθαι. ἐμοὶ οὖν δοκεῖ οὐχ ὧρα εἶναι ἡμῖν καθεύδειν οὐδ' ἀμελεῖν ἡμῶν αὐτῶν, ἀλλὰ βουλευέσθαι ὅ,τι χρῆ ποιεῖν ἐκ τούτων. καὶ ἔως γε μένομεν αὐτοῦ σκεπτέον μοι δοκεῖ εἶναι ὅπως ὡς ἀσφαλέςτατα μενούμεν, εἴ τε ἦδη δοκεῖ ἀπιέναι, ὅπως ὡς ἀσφαλέςτατα ἀπιμεν, καὶ ὅπως τὰ ἐπιτήδεια ἔχομεν. 55
 12 δ' ἀνὴρ πολλοῦ μὲν ἀξίος φ' ἂν φίλος ᾗ, χαλεπώτατος δ' ἐχθρὸς φ' ἂν πολέμος ᾗ, ἔχει δὲ δύναμιν καὶ πεζὴν καὶ ἵππικὴν καὶ

μη . . . ἐπιθῆ: see G. 1378; II. 887; B. 594.

ὦν . . . ἠδικῆσθαι, lit., for the things in which he thinks he has been wronged by me. ὦν stands for τούτων & (cf. l. 20, and the note), & representing the inner obj. of ἠδικῆσθαι, retained in the pass. (G. 1239; H. 725c; B. 512).

51 ἐμοί: emphatic by position; retain the Greek order.

δοκεῖ, it seems, with depend. infin.; but in the Greek the construction is personal, with ὧρα as subj. This is regular in Greek (see the note on λέγεται, c. 2. 47), but is often unnatural in Eng. This infin. is the indir. disc. infin., and has its proper tense value. For the other use of δοκεῖ, see c. 2. 1.

καθεύδειν: with ὧρα; see G. 1521; H. 952; B. 641.

52 ἡμῶν αὐτῶν, ourselves (G. 401; H. 286; B. 141). For the case, see G. 1102; II. 742; B. 376.

ὅ,τι χρῆ ποιεῖν, sc. ἡμᾶς, what we are to do. ὅ,τι is the indir. interrog. (G. 1600; H. 1011; B. 580).

53 ἐκ τούτων, in view of this, not mere sequence.

ἔως, while. For γε, cf. ἐπεὶ γε, above, l. 46, and the note.

αὐτοῦ, here, the adv. of the intensive. Cf. the note on τοῦ πρόσω, l. 2.

σκεπτέον . . . εἶναι: direct, σκεπτέον ἐστίν. For the use of the verbal adj., see G. 1597; H. 990; B. 665.

54 ὅπως μενούμεν: for the obj. clause, after a vb. of striving, see the note on ὅπως ἔσται, c. 1. 15.

ὡς ἀσφαλέςτατα: see c. 1. 22 f., and the note.

δοκεῖ, seems best, not seems.

55 ἀπιμεν: a fut.; see l. 2, and the note.

56 ἀνευ . . . οὐδέν, for without these neither general nor private is of any use whatever. οὐδέν, for τ, in a neg. clause; see c. 2. 152, and the note. Neg. words, at the end of a clause, are regularly emphatic.

δ δ' ἀνὴρ: i. e. Cyrus.

57 πολλοῦ ἀξίος, valuable. For the gen., see G. 1135; H. 753f; B. 353, 1.

φ' ἂν φίλος ᾗ: see the note on δ,τι ἂν δέη, l. 24.

ἐχθρὸς . . . πολέμος: cf. l. 31, and the note.

58 καὶ . . . καὶ . . . καὶ: the poly-

ναυτικὴν ἢν πάντες ὁμοίως ὀρώμεν τε καὶ ἐπιστάμεθα· καὶ γὰρ
60 οὐδὲ πόρρω δοκοῦμέν μοι αὐτοῦ καθῆσθαι. ὥστε ὦρα λέγειν
ὅ,τι τις γιγνώσκει ἄριστον εἶναι. ταῦτα εἰπὼν ἐπαύσατο.

Ἐκ δὲ τούτου ἀνίσταντο οἱ μὲν ἐκ τοῦ αὐτομάτου, λέξου- 13
τες ἂ ἐγγίνωσκον, οἱ δὲ καὶ ὑπ' ἐκείνου ἐγκέλευστοι, ἐπιδει-
κνύντες ὅ,τι εἴη ἡ ἀπορία ἄνευ τῆς Κύρου γνώμης καὶ μένειν καὶ
65 ἀπιέναι. εἰς δὲ δὴ εἶπε προσποιούμενος σπεύδειν ὡς τάχιστα 14
πορεύεσθαι εἰς τὴν Ἑλλάδα στρατηγὸς μὲν ἐλέσθαι ἄλλους ὡς
τάχιστα, εἰ μὴ βούλεται Κλέαρχος ἀπάγειν· τὰ δ' ἐπιτήδει'
ἀγοράζεσθαι.— ἡ δ' ἀγορὰ ἦν ἐν τῷ βαρβαρικῷ στρατεύματι—

syndeton marks the gravity of the situation.

59 ὁμοίως : intensifies πάντες.

60 δοκοῦμεν : the construction with δοκῶ is nearly always personal. αὐτοῦ : with πόρρω, far from him.

See G. 1149; H. 757; B. 362, 3.

ὦρα : see above, l. 51. Note how cleverly Clearchus, who, at the outset, had won the good will of his listeners by his promise to stand by them, now leads them to realize the dangers that threaten them if they break with Cyrus.

62 ἐκ τοῦ αὐτομάτου : cf. c. 2. 100.

λέγοντες : fut. partic. of purpose; see on ὡς ἀποκτενῶν, c. 1. 12. With ἐπιδεικνύντες, below, l. 63, the idea of purpose is less apparent, and the partic. is rather circumstantial.

63 οἱ δὲ καὶ, and others too.

ἐγκέλευστοι : the verbal adj. in -τος is often equivalent to a perf. pass. partic. (cf. the Lat. partic. in -tus); see G. 776, 2; H. 475, 1; B. 667; hence we have ὑπό, with the gen.

64 ὅ,τι, how utter. ὅ,τι is qualitative, ὅσος quantitative.

εἴη, the opt. is due to the indir. ques.; direct, ποία ἐστί.

καὶ . . . καὶ, either . . . or.

μένειν . . . ἀπιέναι : with ἀπορία; cf. ὦρα καθέδει, l. 51, and the note.

65 εἰς δὲ δὴ εἶπε, and one man, in particular (δὴ), moved.

προσποιούμενος : we are to think of him as really a tool of Clearchus'.

66 Δίεσθαι : this, with all the following infins. as far as the end of the section (save ἀπάγειν, l. 67), is governed by εἶπε, moved. In this sense εἶπον always takes the infin.

67 εἰ μὴ βούλεται : the direct form is retained. The opt. would have been ambiguous, since it would suggest ἐὰν μὴ βούληται, as the direct form. The speaker means, if he doesn't want to, not, if he shall prove unwilling. Cf. the retention of past indic. in subordinate clauses (see the note on ἦσθεο, c. 2. 125), and consult G. 1499; H. 933a; B. 673.

68 ἡ δ' ἀγορὰ . . . στρατεύματι : a parenthetical statement by the narrator (Xen.) to show how

καὶ συσκευάζεσθαι· ἐλθόντας δὲ Κύρον αἰτεῖν πλοῖα, ὡς ἀποπλείειν· ἂν δὲ μὴ διδῶ ταῦτα, ἡγεμόνα αἰτεῖν Κύρον ὅστις διὰ τὸ φιλίας τῆς χώρας ἀπάξει. ἂν δὲ μὴδὲ ἡγεμόνα διδῶ, συντάττεσθαι τὴν ταχίστην, πέμψαι δὲ καὶ προκαταληφόμενος τὰ ἄκρα, ὅπως μὴ φθάσωσι μήτε Κύρος μήτε οἱ Κίλικες καταλαβόντες, ὧν πολλοὺς καὶ πολλὰ χρήματα ἔχομεν ἀνηρπακότες. οὗτος μὲν τοιαῦτα εἶπε.

15 Μετὰ δὲ τοῦτον Κλέαρχος εἶπε τοσοῦτον· Ὡς μὲν στρατη-

absurd the man's proposal was. The Greeks and the barbarians had separate camps. For the ἀγορά, cf. I. 5, § 6, and the Introd., § 28.

69 ἐλθόντας: in agreement with the unexpressed subj. of αἰτεῖν. One readily supplies τινάς.

αἰτεῖν: with two accs.; see c. 1. 55, and the note.

ὡς ἀποπλείειν: purpose; see c. 1. 22, and the note.

70 ἂν δὲ μὴ διδῶ: this offers a good illustration of the Greek love of directness. The direct form is retained in all of the conditional clauses, and, at the last, we have even a vb. in the first person (ἔχομεν). In all there is but a single opt. How many of the vbs. might have been in that mood?

ὅστις . . . ἀπάξει: a rel. clause of purpose; see G. 1442; H. 911; B. 591. ὅστις is often used where Eng. more easily expresses the indef. idea with the antecedent, *some guide who*.

71 φιλίας: note the pred. posit., *through the country as friendly*.

72 τὴν ταχίστην, *with all speed*, an adv. acc.; see the note on τὸ ἀρχαῖον, c. 1. 28. Cf. τὴν ταχίστην ἴδον, c. 2. 112.

προκαταληφόμενος: cf. λέγοντες, above, l. 62, and the note, and, for the omission of the subj. of the partic., ἐλθόντας, above, l. 69. τὰ ἄκρα: i. e. the pass through which they had come, or the heights commanding it.

73 ὅπως μὴ . . . καταλαβόντες, *that neither Cyrus nor the Cilicians should seize them first*. For the partic. with φθάσω, see the note on παρὼν ἐτύγγαυεν, c. 1. 4. Note the various ways in which purpose has been expressed in this section.

74 ὧν: the antecedent is οἱ Κίλικες. The gen. goes both with πολλοὺς and with πολλὰ χρήματα) *many men and much property*; with the former it is partitive, with the latter it is a gen. of possession.

ἔχομεν ἀνηρπακότες, *have seized and hold*; not a mere periphrastic vb. form; see G. 1262; H. 981a; B. 536, 2. With the use of the first person, the speaker falls into dir. disc.; cf. the note on ἂν δὲ μὴ διδῶ, above, l. 70.

75 τοιαῦτα, *to this effect*.

76 εἶπε τοσοῦτον, *said merely this (thus much and no more)*.

ὡς μὲν . . . λεγέτω, *let no one speak of me as intending to assume*

75

γήσουσα ἐμὲ ταύτην τὴν στρατηγίαν μηδεὶς ὑμῶν λεγέτω· πολλὰ γὰρ ἐνορῶ δι' ἃ ἐμοὶ τοῦτο οὐ ποιητέον· ὡς δὲ τῷ ἀνδρὶ δὴν ἂν ἔλησθε πείσομαι ἢ δυνατὸν μάλιστα, ἵνα εἰδῆτε ὅτι καὶ ἄρ-
 80 χεσθαι ἐπίσταμαι ὡς τις καὶ ἄλλος μάλιστα ἀνθρώπων. μετὰ τοῦτον ἄλλος ἀνέστη, ἐπιδεικνὺς μὲν τὴν εὐήθειαν τοῦ τὰ πλοῖα αἰτεῖν κελεύοντος, ὥσπερ πάλιν τὸν στόλον Κύρου ποιουμένου, ἐπιδεικνὺς δὲ ὡς εὐήθες εἶη ἡγεμόνα αἰτεῖν παρὰ τούτου φ' λυ-

this command. This, like *ὡς ἐμοῦ . . . ἴστος*, l. 31 (where see the note), amounts to indir. disc., although *λέγω* does not take the partic. construction; see G. 1583; B. 661, note 4; and G. M. T. 919. On the analogy of the preceding passage, this may be construed as acc. abs. (G. 1569; 1570; H. 973; 974; B. 658, with the note).

77 *στρατηγίαν*: cogn. acc. (inner obj.); see the note on *τὰ αὐτὰ ταῦτα*, c. l. 30.

πολλὰ . . . δι' ἃ, many reasons why.

78 *ποιητέον*: κ. *ἔστι*; cf. *σκεπτέον* l. 53, and the note. Here it may be taken either as personal or impersonal.

ὡς . . . πείσομαι: the vb. of saying must be supplied in positive form.

δὴν ἂν ἔλησθε: cf. *δι' ἃν δέη*, l. 24, and the note. Observe that here the rel. is not attracted to the case of the antecedent.

79 *ἢ δυνατὸν μάλιστα* (sc. *ἔστι*), to the full extent of my power. Cf. *δι' ἀπαρασκευάστον*, c. l. 22 f., and the note.

καὶ ἄρχεσθαι: i. e. *he ruled as well as rule*.

80 *ὡς τις καὶ ἄλλος . . . ἀνθρώπων*,

as well as any other man in the world. *ἀνθρώπων* is partitive gen., with the superlative adv. *μάλιστα* (most of all men). This addition intensifies the phrase. *ὡς τις καὶ ἄλλος*, which is itself inclusive; cf. *εἰ τις καὶ ἄλλος*, I, 4, § 15.

81 *ἐπιδεικνὺς μὲν . . . ἐπιδεικνὺς δέ*: a good example of the figure anaphora; see the *Introd.*, § 39. Similar is *ἀκούων μὲν ἂν . . . φοβούμεν δ' ἂν*, although there the vb. first used gives place to a stronger synonym.

82 *ὥσπερ . . . ποιουμένου*, (lit.) as though it were backward that Cyrus was making his march. The stress falls on *πάλιν*. The text is, however, uncertain. Some insert *ἂν*, and the corrector of the Paris MS. inserts *μή*. Note the shift of construction with *αἰτεῖν*; above we had two accs.

83 *ὡς . . . εἶη*, how foolish it was. *ὡς* is *how*, rather than *that*, and should generally be translated *how* in this use.

φ' . . . *πράξιν*, whose undertaking we are ruining—another shift to direct speech, always easy for the Greek. For the dat. φ', cf. *ἀτῷ*, c. 2. 7, and the note.

μαινόμεθα τὴν πράξιν. εἰ δὲ καὶ τῷ ἡγεμόνι πιστεύσομεν ὃν ἂν
 Κῦρος διδῶ, τί κωλύει καὶ τὰ ἄκρα ἡμῖν κελεύειν Κῦρον προκα- 85
 17 ταλαβεῖν; ἐγὼ γὰρ ὀκνοῖην μὲν ἂν εἰς τὰ πλοῖα ἐμβαίνειν ἃ
 ἡμῖν δοίη, μὴ ἡμᾶς ταῖς τριήρεσι καταδύσῃ, φοβόμην δ' ἂν
 τῷ ἡγεμόνι ὃν δοίη ἐπεσθαι, μὴ ἡμᾶς ἀγάγῃ ὅθεν οὐκ ἔσται
 ἐξελθεῖν· βουλόμην δ' ἂν ἄκουτος ἀπιὼν Κύρου λαθεῖν
 αὐτὸν ἀπελθῶν· ὃ οὐ δυνατόν ἐστίν. ἀλλ' ἐγὼ φημι ταῦτα 90
 18 μὲν φλυαρίας εἶναι· δοκεῖ δέ μοι ἄνδρας ἐλθόντας πρὸς Κῦρον

84 εἰ . . . πιστεύσομεν: for the tense, see G. 1391; H. 893c; B. 602 note 2. Note the difference between such a condition and the form with ἐάν.

85 τί κωλύει . . . προκαταλαβεῖν, *what hinders our bidding Cyrus to seize the heights for us as well?* For the constructions with vbs. of hindering, see G. 1549; H. 963; B. 643.

86 ἐγὼ γάρ, for I, certainly. The pron. is strongly emphasized.

ὀκνοῖην ἂν: potential opt., for which the following condit. rel. clause supplies the protasis. Cf. σὸν ἑμῖν . . . ἂν εἶναι, I. 29, and the note. The vb., in such a rel. clause, generally agrees in mood with the subjv. or opt. upon which it depends; see G. 1270, 2; 1436; H. 919a; 917; B. 624; G. M. T. 177, I, a.

87 μὴ . . . καταδύσῃ, *lest he may sink us with his triremes* (dat. of means). The contrast between πλοῖον (*merchantman, transport*) and τριήρης or ναὺς (*ship of war*) is constantly emphasized. Observe that in the clause with μὴ the vb. is not assimilated to the opt. (G. 1270, 2; G. M. T. 180b; and the note on εἴη, II, 4, §3).

88 ὃν δοίη: the mood exactly as in ἃ δοίη, above. Again the rel. is not attracted to the case of its antecedent.

ἔθεν, (to a place) whence.

οὐκ ἔσται, *it will be impossible*—stronger than οὐκ ἂν εἴη.

89 βουλόμην . . . ἀπελθῶν, and I should wish, were I to try to go away (ἀπιὼν) without Cyrus' consent, to get off without his knowledge—another potent. op', for which ἀπιὼν supplies a protasis. ἄκουτος Κύρου is gen. abs. In this construction the partic. ὄντος is almost never omitted, save with words which can, of themselves, be felt as participles. (ἐκῶν, ἀκων, etc.); see G. 1571; H. 972. For the phrase, λαθεῖν . . . ἀπελθῶν, cf. τρεφόμενον ἐλάνθανεν, c. 1. 51. Note the shift of tense, ἀπιὼν . . . ἀπελθῶν; and see G. 1586; 1290; H. 856b; B. 543.

90 ὃ: clauses beginning with a rel. are far commoner in Greek and Lat. than in Eng., and are often best rendered by a demonstr. with *and* or *but*.

ἐγὼ: again strongly emphatic.

91 δοκεῖ δέ μοι, freely, *I recommend*. Five following infins. stand as subjs. to δοκεῖ.

ἄνδρας ἐλθόντας . . . ἐρωτᾶν, *that*

οἵτινες ἐπιτήδαιοι σὺν Κλεάρχῳ ἐρωτᾶν ἐκείνον τί βούλεται
 ἡμῖν χρῆσθαι· καὶ εἰ μὲν ἢ πράξις ἢ παραπλησία οἴαπερ
 καὶ πρόσθεν ἐχρήτο τοῖς ξένοις, ἐπέσθαι καὶ ἡμᾶς καὶ μὴ
 95 κακίους εἶναι τῶν πρόσθεν τούτῳ συναναβάντων· εἰ δὲ μείζων 19
 ἢ πράξις τῆς πρόσθεν φαίνεται καὶ ἐπιπικνωτέρα καὶ ἐπικιν-
 δυνοτέρα, ἀξιοῦν ἢ πείσαντα ἡμᾶς ἄγειν ἢ πεισθέντα πρὸς
 φίλιαν ἀφιέναι· οὕτω γὰρ καὶ ἐπόμενοι ἂν φίλοι αὐτῷ καὶ
 πρόθυμοι ἐποίμεθα καὶ ἀπιόντες ἀσφαλῶς ἂν ἀπιόμεν· ὅτι
 100 δ' ἂν πρὸς ταῦτα λέγῃ ἀπάγγελλαι δεῦρο· ἡμᾶς δ' ἀκούσαντας
 πρὸς ταῦτα βουλευέσθαι.

Ἔδοξε ταῦτα, καὶ ἄνδρας ἐλόμενοι σὺν Κλεάρχῳ πέμπου- 20

suitable men go . . . and ask.
 The student should distinguish
 between αἰτεῖν and ἐρωτᾶν.

92 οἵτινες ἐπιτήδαιοι: *sc. εἶσι. ὅστις*
 often serves to characterize.

τί . . . χρῆσθαι, *what use he wishes*
to make of us. τί is the inner
 obj., ἡμῖν, the dat. of means.

93 ἢ: subjv. of εἰμί.

οἴαπερ: attracted from the acc.
 (*cf. τί, above*) to the case of the
 unexpressed antecedent. For
 the dat., see G. 1175; H. 773; B.
 392, 2.

94 πρόσθεν: the reference is to
 the expedition mentioned in I,
 1, § 2.

ἐπισθαι καὶ ἡμᾶς, *that we too follow*
(as well as they).

μὴ: not οὐ, for the infin. is not in
 indir. disc.

95 κακίους: for the form, *cf. πλειούς,*
 l. 35; there nom., here acc.

τούτῳ: *i. e. Κύρῳ.* The dat. is due
 to the compound vb.; *cf. αὐτῷ,*
 c. 1. 37.

τῶν συναναβάντων: for the gen., see
 the note on Κύρον, c. 2. 142.

μείζων: for the form, see G. 361 4;
 84, 3; H. 253a, 68; B. 134; 39, 2.

96 τῆς πρόσθεν: *πράξεως* supplies
 itself. For the case, *cf. τῶν συ-*
ναναβάντων, above.

ἐπιπικνωτέρα: for the form, see G.
 350, end; H. 249; B. 132, 1.

97 ἀξιοῦν: another subj. of δοκεῖ.
 Upon it, in turn, ἄγειν and ἀφιέναι
 depend. As its subj. we may
 supply ἄνδρας (*i. e. the envoys;*
cf. l. 91), or ἡμᾶς (*that we de-*
mand, acting through the en-
voys).

πείσαντα: in agreement with ἀτόν,
i. e. Κύρον, to be supplied as
 subj. of ἄγειν. The "persuasion"
 meant is, of course, increase of
 pay.

πρὸς φίλιαν, *in friendship.* The
 prep., with its case, takes the
 place of an adv.; *cf. ἀπὸ τοῦ*
αὐτομάτου, c. 2. 100.

98 ἐπόμενοι . . . ἀπιόντες: equiva-
 lent to εἰ ἐποίμεθα . . . εἰ ἀπιόμεν.

φίλοι . . . πρόθυμοι: pred. adjs.

100 ἀπάγγελλαι: *sc. the envoys.* This
 infin. and, finally, βουλευέσθαι, are
 still subjs. of δοκεῖ.

101 πρὸς ταῦτα, *in view of this.*

102 ἴδοξε ταῦτα, *this was deter-*
mined on, a stock legal phrase.

σιν οἱ ἡρώτων Κῦρον τὰ δόξαντα τῇ στρατιᾷ. δ' δ' ἀπεκρίνατο
 ὅτι ἀκούει Ἀβροκόμαν ἐχθρὸν ἄνδρα ἐπὶ τῷ Εὐφράτῃ ποταμῷ
 εἶναι, ἀπέχοντα δώδεκα σταθμούς· πρὸς τοῦτον οὖν ἔφη βού- 105
 λεσθαι ἐλθεῖν· κὰν μὲν ἦ ἐκεῖ, τὴν δίκην ἔφη χρῆζειν ἐπιθεῖναι
 αὐτῷ, ἣν δε φύγη, ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα· ἀκού-
 21 σαντες δὲ ταῦτα οἱ αἰρετοὶ ἀγγέλλουσι τοῖς στρατιώταις· τοῖς
 δὲ ὑποψία μὲν ἦν ὅτι ἄγει πρὸς βασιλέα, ὁμῶς δὲ ἐδόκει ἔπεσ-
 θαι. προσαιτοῦσι δὲ μισθόν· ὁ δὲ Κῦρος ὑπισχνεῖται ἡμίδιον 110
 πᾶσι δῶσειν οὐ πρότερον ἔφερον, ἀντὶ δαρεικοῦ τρία ἡμιδαρεϊκὰ

No connective is, of course, needed; cf. ταῦτα εἶπεν, l. 33, and the note.

103 οἱ ἡρώτων . . . τῇ στρατιᾷ, who asked Cyrus the questions decided on by the army. The vb. has both outer and inner obj.

104 ἀκούει: Greek, like Eng., often uses the pres. of vbs. of perception in cases where the perf. would be more logical. After the past tense we might, of course, have had ἀκούει.

ἐχθρὸν ἄνδρα, a foe of his. For the difference between ἐχθρός and πολέμιος, see the note on l. 31.

105 εἶναι: indir. disc. after ἀκούει, which oftener takes the partic., as above, c. 2. 127, or ὅτι, as above, l. 34. With the infin. mere hearsay is indicated (G. 1592, 1. H. 986).

ἀπέχοντα: with Ἀβροκόμαν.

δώδεκα: an understatement, not unnatural under the circumstances. As a matter of fact it took them nineteen days to reach Thapsacus, where they crossed the Euphrates.

ἔφη: resuming ἀπεκρίνατο, but with a shift to the infin. construc-

tion. It is expressed again a line below.

106 κὰν (καὶ ἐάν) . . . ἦ, if he should (prove to) be. The direct form is retained, as so often, and in the next line we have the vb. in the first person, as above, ll. 83 f.

χρῆζειν: scarcely to be distinguished from the far commoner βούλεσθαι. Here its use avoids the repetition of the same word; see the Introd., § 39.

107 πρὸς ταῦτα: cf. above, l. 100.

108 αἰρετοί: for the force of the suffix -τος, see the note on ἐγκέλευστοι, l. 63.

τοῖς δέ: see the note on δ δέ, c. 1. 12.

109 ὅτι ἄγει: pres. indic., as well as opts., when quoted after a secondary tense, are necessarily rendered as past tenses in Eng. ἐδόκει (sc. αὐτοῖς), they concluded. The tense implies deliberation.

110 προσαιτοῦσι: note the force of the prep.

111 δῶσειν: indir. disc. after ὑπισχνεῖται; for the other construction, see c. 2. 11, and the note.

οὐ: attracted to the case of its omitted antecedent. The gen. is due to the fact that ἡμίδιον

τοῦ μηνὸς τῷ στρατιώτῃ· ὅτι δὲ ἐπὶ βασιλέα ἄγοι οὐδὲ ἐνταῦθα ἤκουσεν οὐδεὶς ἐν τῷ γε φανερῷ.

IV. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας δέκα 1 ἐπὶ τὸν Ψάρον ποταμόν, οὗ ἦν τὸ εὖρος τρία πλέθρα. ἐντεῦθεν ἐξελαύνει σταθμὸν ἕνα παρασάγγας πέντε ἐπὶ τὸν Πύραμον ποταμόν, οὗ ἦν τὸ εὖρος στάδιον. ἐντεῦθεν ἐξελαύνει σταθμοὺς 5 δύο παρασάγγας πεντεκαίδεκα εἰς Ἴσσοὺς, τῆς Κιλικίας ἐσχάτην πόλιν ἐπὶ τῇ θαλάττῃ οἰκουμένην, μεγάλην καὶ εὐδαίμονα. ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ Κύρῳ παρήσαν αἱ ἐκ Πελοποννήσου νῆες τριάκοντα καὶ πέντε καὶ ἐπ' αὐταῖς ναύαρχος Πυθαγόρας Λακεδαιμόνιος. ἠγείτο δ' αὐταῖς Ταμὼς Αἰγύπτιος 10 ἐξ Ἐφέσου, ἔχων ναῖς ἑτέρας Κύρου πέντε καὶ εἴκοσιν, αἷς ἐπολιόρκει Μίλητον ὅτε Τισσαφέρνει φίλη ἦν, καὶ συνεπολέμει

is felt as a comparative; cf. Κύρου, c. 2. 142, and the note, and G. 1154.

ἔφερον: had been receiving. Cf. ἐφύλαττον, c. 2. 129, and the note. With this use of φέρω, cf. μισθοφόροι, I, 4, § 3.

δαρικοῦ: cf. c. 1. 46, and the note.

112 τοῦ μηνὸς τῷ στρατιώτῃ, *per month per man*. The art. is distributive, G. 951; H. 657c. For the gen. μηνός, see G. 1136; H. 759; B. 359.

οὐδέ: cf. c. 2. 146, and the note.

113 ἐν τῷ γε φανερῷ: cf. ἀπὸ τοῦ αὐτομάτου, c. 2. 100, and the note. γε implies that there was a secret understanding between Cyrus and some of the Greek leaders. This charge is made in I, 4, § 12.

CHAPTER IV

2 εὖρος . . . πλέθρα: see the note on δύο πλέθρα, c. 2. 30 f.

4 στάδιον: the commonest Greek measure of length (the length of the standard course for the

foot race), roughly two hundred yards. The word makes its plural either regularly (στάδια, I, 8, § 17), or irregularly (στάδιαι, I, 4, § 4).

6 οἰκουμένην, *situated*.

7 Κύρῳ: cf. αὐτῷ. c. 2. 22, and the note. Many notions often blend in these dats. This is not mere advantage; Cyrus had summoned these ships (§ 5).

παρήσαν: cf. c. 2. 14, and the note. For the mention of the fleet, cf. c. 2. 127.

Πελοποννήσου: on the connection of Sparta with the expedition, see the *Introd.*, § 27.

8 ἐπ' αὐταῖς, *in command of them*. Contrast ἐπὶ τῶν νεῶν (below, l. 12), *on board of*.

9 ἠγείτο δ' αὐταῖς, *they were conducted by*. The dat. (as contrasted with the gen.) shows that he was not their regular commander.

11 ἐπολιόρκει . . . συνεπολέμει: cf. ἔφερον, above, c. 3. 111, and the

3 Κύρω πρὸς αὐτὸν. παρὴν δὲ καὶ Χειρίσοφος Λακεδαιμόνιος ἐπὶ τῶν νεῶν, μετάπεμπτος ὑπὸ Κύρου, ἑπτακοσίους ἔχων ὀπλίτας, ὧν ἐστρατήγει παρὰ Κύρω. αἱ δὲ νῆες ὄρμουν παρὰ τὴν Κύρου σκηνὴν. ἐνταῦθα καὶ οἱ παρὰ Ἀβροκόμα μισθοφόροι Ἕλληνες 15 ἀποστάντες ἦλθον παρὰ Κύρον τετρακόσιοι ὀπλίται καὶ συνεστρατεύοντο ἐπὶ βασιλέα.

4 Ἐντεῦθεν ἐξελαύνει σταθμὸν ἓνα παρασάγγας πέντε ἐπὶ πύλας τῆς Κιλικίας καὶ τῆς Συρίας. ἦσαν δὲ ταῦτα δύο τεῖχη, καὶ τὸ μὲν ἔσωθεν τὸ πρὸ τῆς Κιλικίας Σύννεσις εἶχε καὶ Κιλίκων φυλακὴ, τὸ δὲ ἔξω τὸ πρὸ τῆς Συρίας βασιλέως ἐλέγετο φυλακὴ φυλάττειν. διὰ μέσου δὲ ρεῖ τούτων ποταμὸς Κάρσος

note. For the facts, see c. 32, and the *Introd.*, § 26. The words *ὅτε . . . πρὸς αὐτὸν* are by many considered an interpolation.

12 Χειρίσοφος: see the *Introd.*, §§ 27 and 38.

13 μετάπεμπτος: see the note on *ἐγκέλευσται*, above, c. 3. 63. Here too we have *ὕπὸ* with the gen., a construction proper only with passives.

14 ὧν: the gen. is normal with vbs. meaning *command, be at the head of, etc.* (cf. c. 1. 37, and the note), but here the denominative force is so strong that the phrase is practically the same as *ὧν στρατηγὸς ἦν*; see G. 1100; 1110.

παρὰ Κύρω, under Cyrus.
ὄρμουν, lay at anchor.

15 σκηνήν: for the case, see Ἕλληστορον, c. 1. 48, and the note.

Ἀβροκόμα: a Doric form of the gen. (G. 188, 3; H. 146D). Cf. *Συνένσιος* (Ionic), c. 2. 72, and the note.

19 πύλας: practically a proper name; hence no art. For a de-

scription of this pass, see the *Introd.*, § 29.

ἦσαν: pl., although the subj. is neut. *ταῦτα* stands, however, for *αὐται* (attracted to the gender of the pred. noun; see on *αὐτη*, c. 1. 34), so this is hardly to be included among Xen.'s exceptions to the rule (see the note on *ἦν*, c. 2. 38).

20 τὸ μὲν ἔσωθεν: sc. *τείχος*. This is further explained by the addition of the phrase τὸ πρὸ τῆς Κιλικίας, as, below, τὸ δὲ ἔξω is explained by τὸ πρὸ τῆς Συρίας. The formal attrib. posit. lends itself to explicitness. With the use of the adv. in *-θεν*, cf. the use of *ἐκ* in, e. g., *ἐκ δεξιᾶς, on the right*, where the Greek point of view differs from ours.

εἶχε: for the agreement, cf. *ἦν*, c. 2. 20, and the note. Syennesis was of course not there in person.

21 βασιλέως: emphatic position.

22 μέσου: a noun, as above, c. 2. 137. Upon this word the gen. *τούτων* depends; cf. below, τὸ μέσον τῶν τευχῶν.

ὄνομα, εὖρος πλέθρου. ἅπαν δὲ τὸ μέσον τῶν τειχῶν ἦσαν
 στάδιοι τρεῖς· καὶ παρελθεῖν οὐκ ἦν βία· ἦν γὰρ ἡ πάροδος
 25 στενὴ καὶ τὰ τεῖχη εἰς τὴν θάλατταν καθήκοντα, ὑπερθεῖν δ'
 ἦσαν πέτραι ἡλίβατοι· ἐπὶ δὲ τοῖς τείχεσιν ἀμφοτέροις ἐφειστή-
 κεσαν πύλαι. ταύτης ἕνεκα τῆς παρόδου Κῦρος τὰς ναῦς 5
 μετεπέμψατο, ὅπως ὀπλίτας ἀποβιβάσειεν εἰσω καὶ ἔξω τῶν
 πυλῶν βιασομένους τοὺς πολεμίους εἰ φυλάττειεν ἐπὶ ταῖς
 30 Συρίαις πύλαις, ὅπερ ᾤετο ποιήσειν ὁ Κῦρος τὸν Ἀβροκόμαν,
 ἔχοντα πολὺ στρατεύμα. Ἀβροκόμας δὲ οὐ τοῦτ' ἐποίησεν,
 ἀλλ' ἐπεὶ ἤκουσε Κῦρον ἐν Κιλικίᾳ ὄντα, ἀναστρέψας ἐκ
 Φοινίκης παρὰ βασιλέα ἀπήλυνεν, ἔχων, ὡς ἐλέγετο, τριά-
 κοντα μυριάδας στρατιᾶς.

23 εὖρος πλέθρου: see the note on
 δύο πλέθρα, c. 2. 30.

ἅπαν τὸ μέσον, the whole space
 between.

ἦσαν: attracted to the number of
 the prod. noun, although the
 subj. is sing. Cf. ἦσαν, c. 2. 63,
 and the note.

25 καθήκοντα: with ἦν, but not
 quite equivalent to καθήκε. The
 partic. has the force of an adj.
 (like στενή); cf. φυλάττων, c. 2. 123,
 and the note.

26 ἡλίβατοι: a poetical word of
 uncertain etymology; see the
 Introd, § 39.

ἀμφοτέροις: for the posit., see c. 1.
 4, and the note.

ἐφειστήκεσαν, had been set (and so
 were) on.

27 ταύτης: retain the Greek order,
 it was because of this pass that.
 Cyrus' preparations had been
 shrewdly planned.

28 εἰσω καὶ ἔξω: Cyrus himself is
 on the Cilician side; he means to
 land troops between the two
 walls (εἰσω), and also on the Syr-
 ian side (ἔξω), so as to be in a

position to attack Abrocomas
 both in front and in the rear.
 For the gen. πυλῶν, see G. 1148;
 H. 757; B. 360.

29 βιασομένους: fut. partic. of
 purpose.

εἰ φυλάττειεν: cf. εἰ τι δέοιτο, c. 3. 19,
 and the note.

30 ὅπερ: -περ makes the reference
 of the rel. more explicit.

31 ἔχοντα, since he had.

32 ἤκουσε . . . ὄντα: cf. c. 2. 126,
 and the note.

ἀναστρέψας, turning back.

33 ὡς ἐλέγετο: it was doubtless
 impossible for Xen. to get at the
 truth in matters like this, but it
 was easy for the Greek to believe
 in the vast size of the Persian
 armies; cf. I, 7, §§ 11 and 12.
 Probably Abrocomas, like Syen-
 esis, was waiting to see which
 side was to win before openly
 antagonizing either Cyrus or
 the king.

τριάκοντα . . . στρατιᾶς: cf. I, 10,
 § 1, τέτταρες δ' ἐλέγοντο παραδάγγαι
 εἶναι τῆς ὁδοῦ. With this inver-
 sion of the usual case relation-

6 Ἐντεῦθεν ἐξελαύνει διὰ Συρίας σταθμὸν ἓνα παρασάγγας 35
 πέντε εἰς Μυρίαυδον, πόλιν οἰκουμένην ὑπὸ Φοινίκων ἐπὶ τῇ
 θαλάττῃ· ἐμπόριον δ' ἦν τὸ χωρίον καὶ ὄρμουν αὐτόθι ὀλκάδες
 7 πολλαί. ἐνταῦθα ἔμεινεν ἡμέρας ἑπτὰ· καὶ Ξενίας ὁ Ἄρκας
 καὶ Πασίων ὁ Μεγαρεὺς ἐμβάντες εἰς πλοῖον καὶ τὰ πλείστου
 ἄξια ἐνθέμενοι ἀπέπλευσαν, ὡς μὲν τοῖς πλείστοις ἐδόκουν φιλο- 40
 τιμηθέντες ὅτι τοὺς στρατιώτας αὐτῶν τοὺς παρὰ Κλέαρχον
 ἀπελθόντας ὡς ἀπιόντας εἰς τὴν Ἑλλάδα πάλιν καὶ οὐ πρὸς
 βασιλέα εἶα Κῦρος τὸν Κλέαρχον ἔχειν· ἐπεὶ δ' ἦσαν ἀφανεῖς,
 διήλθε λόγος ὅτι διώκοι αὐτοὺς Κῦρος τριήρεσι· καὶ οἱ μὲν
 ἤχοντο ὡς δειλοὺς ὄντας αὐτοὺς ληφθῆναι, οἱ δ' ἄκτιρον εἰ 45
 ἀλώσονται.

8 Κῦρος δὲ συγκαλέσας τοὺς στρατηγούς εἶπεν· Ἀπολελοί-
 πασιν ἡμᾶς Ξενίας καὶ Πασίων. ἀλλ' εὐ γε μέντοι ἐπιστάσθων
 ὅτι οὔτε ἀποδεδράκασιν· οἶδα γὰρ ὅπῃ οἴχονται· οὔτε ἀποπε-

ship, contrast the normal gen.
of measure (*e. g.*, c. 2. 47).

36 οἰκουμένην: here the two mean-
ings *inhabited* and *situated* are
blended.

37 τὸ χωρίον: the subj., not the
pred. noun, has the art.; see G.
956; H. 669; B. 449.

αὐτόθι: an older form of αὐτοῦ,
there.

ὀλκάδες: *cf.* πλοῖον, as contrasted
with ναῦς (c. 3. 87, and the note).

39 ἐμβάντες εἰς: note the preps.,
and *cf.* ἐμβάλλει εἰς, c. 2. 45.

τὰ πλείστου ἄξια, *their most valu-
able effects*. *Cf.* c. 3. 57, and the
note.

40 ὡς μὲν τοῖς πλείστοις: note *μέν*;
others thought differently.

ἔδοκουν: personal, in a case where
Eng. requires the impersonal
use; *cf.* c. 2. 47, and the note.

φιλοτιμηθέντες ὅτι . . . ἔχεν, *jealous
because Cyrus had permitted
Clearchus to keep, etc.* For the

form εἶα, see G. 537; H. 359;
B. 172, 2.

41 τοὺς . . . ἀπελθόντας, *who had
gone over*. For the facts, see
c. 3. 35.

42 ὡς ἀπιόντας: *cf.* ὡς ἀποκτενῶν,
c. 1. 12, and the note. For εἶμ, as
a fut., see c. 3. 2, and the note.

44 διώκοι, *was pursuing*; not
would pursue; direct, διώκει.

45 ἤχοντο . . . ληφθῆναι, *prayed
that they might be captured*.

εἰ ἀλώσονται, *if they were to be
captured*. For the fut., *cf.* πισ-
τεύσομεν, c. 3. 84, and the note, and,
for the implied indir. disc., the
note on εἰ τι δέοιτο, c. 3. 19. Cyrus'
severity had already been shown
(I, 2, § 20); *cf.*, also, the Orontas
episode in chap. vi, and Xeno-
phon's own words in I, 9, § 13.

47 γε μέντοι: γε emphasizes the
preceding word and μέντοι is
adversative, *however*.

48 ἀποδεδράκασιν: the word im-

ωσ. inf.

50 φεύγασιν· ἔχω γὰρ τριήρεις ὥστε ἐλείν τὸ ἐκείνων πλοῖον·
 ἀλλὰ μὰ τοὺς θεοὺς οὐκ ἔγωγε αὐτοὺς διώξω, οὐδ' ἐρεῖ οὐδεὶς ὡς
 ἐγὼ (ἔως μὲν ἂν παρῆ τις) χρώμαι, ἐπειδὴν δὲ ἀπιέναι βούληται,
 συλλαβῶν καὶ αὐτοὺς κακῶς ποιῶ καὶ τὰ χρήματα ἀποσυλῶ.
 ἀλλὰ ἰόντων εἰδότες ὅτι κακίους εἰσι περὶ ἡμᾶς ἢ ἡμεῖς περὶ
 55 ἐκείνους. καίτοι ἔχω γε αὐτῶν καὶ τέκνα καὶ γυναῖκας ἐν
 Τράλλεσι φρουρούμενα· ἀλλ' οὐδὲ τούτων στερήσονται, ἀλλ'
 ἀπολήψονται τῆς πρόσθεν ἕνεκα περὶ ἐμὲ ἀρετῆς.) καὶ ὁ μὲν 9
 ταῦτα εἶπεν· οἱ δὲ Ἕλληνες, εἴ τις καὶ ἀθυμότερος ἦν πρὸς τὴν

plies stealth; it is regularly used of runaway slaves. ἀποφύγω, on the other hand, implies speed.

The two vbs. again occur side by side in II, 2, §13 and II, 5, §7.

συχονται: a pres., with the force of a perf. (G. 1256; H. 827, end; B. 521, note).

50 τριήρεις . . . πλοῖον: cf. above, c. 3. 87, and the note.

ὥστε: not of actual result; see the note on c. 1. 19.

51 μὰ τοὺς θεοὺς: a neg. oath; see G. 1066; 1067; H. 723; B. 344.

ἔγωγε: emphatic form, regularly used in oaths.

διώξω: more commonly the fut. of this vb. has the middle form.

οὐδ' ἐρεῖ οὐδεὶς: a postponed subj. is regularly to be emphasized. For the double neg., see c. 2. 152, and the note.

52 ἔως . . . ἂν παρῆ τις, so long as one is with me. See the note on ὅστις ἀφικνέτο, c. 1. 18, and cf. ἐπειδὴν βούληται, below.

χρώμαι . . . ποιῶ . . . ἀποσυλῶ: quoted after ἐρεῖ ὡς. With χρώμαι supply αὐτοῖς (for the pl. after τις, cf. ὅστις . . . πάντας, c. 1. 18, and the note).

53 καὶ . . . καί, both . . . and.

The order of the words brings αὐτοὺς and χρήματα into strong contrast.

54 ἰόντων: imperat., not partic.

κακίους: not acc.; cf. πλείους, c. 3. 35, and the note.

περὶ, toward; so again three lines below.

55 γε: cf. γε μέντοι, above, l. 47, and the note.

τέκνα καὶ γυναῖκας: in this phrase τέκνα commonly stands first (cf. III, 4, §46; V, 3, §1; yet see IV, 1, §8; VII, 4, §5, etc.). It is a word connoting affection. In the enumeration in III, 1, §3, παίδων comes last.

56 Τράλλεσι: in Caria; see the map.

φρουρούμενα: neut., since the women and children are regarded as chattels.

οὐδέ: see c. 2. 146, and the note.

στερήσονται: fut. mid. as pass. In the act., vbs. of depriving take either two accs. or acc. and gen.; see the note on ἀφαιρῆσθαι, c. 3. 18.

58 εἴ τις καὶ . . . ἦν, freely, even those who had been.

ἀθυμότερος, rather disheartened—a frequent force of comp. adjs.

ἀνάβασιν, ἀκούοντες τὴν Κύρου ἀρετὴν ἥδιον καὶ προθυμότερον
 συνεπορεύοντο.

60

Μετὰ ταῦτα Κύρος ἐξελαίνει σταθμούς τέτταρας παρα-
 σάγγας εἴκοσιν ἐπὶ τὸν Χάλον ποταμόν, ὄντα τὸ εὖρος πλέθρον,
 πλήρη δ' ἰχθύων μεγάλων καὶ πραέων, οὓς οἱ Σύροι θεοὺς
 ἐνόμιζον καὶ ἀδικεῖν οὐκ εἶον οὐδὲ τὰς περιστεράς. αἱ δὲ κῶμαι
 10 ἐν αὐτῇ ἐσκήνουν Παρυσάτιδος ἦσαν εἰς ζώνην δεδομέναί. ἐντεῦ- 65
 θεν ἐξελαίνει σταθμούς πέντε παρασάγγας τριάκοντα ἐπὶ τὰς
 πηγὰς τοῦ Δάρδατος ποταμοῦ, οὗ τὸ εὖρος πλέθρον. ἐνταῦθα

59 ἀρετὴν, magnanimity; but it may well have been policy.

ἥδιον . . . προθυμότερον: for these advs., see G. 369; H. 259; B. 138.

61 μετὰ ταῦτα: no connective is needed; see the note on Κλέαρχος. c. 1. 44.

62 εὖρος πλέθρον: see the note on δύο πλέθρα, c. 2. 30 f. We have the opposite construction (of εἶρος), below, l. 67.

63 πλήρη: acc. masc. sing.; see G. 313; H. 230; B. 120.

ἰχθύων: for the case, see θηρίων, c. 2. 39, and the note.

πραέων: for the form, see G. 348; H. 247a; B. 128.

64 ἐνόμιζον: with two accs. (G. 1077; H. 726; B. 341). Both this *vi.* and the following *εἶων* might have been in the pres., as the statement is of lasting truth; but the past is equally natural in historical narrative.

οὐκ εἶων, *would not suffer*. The neg. with the imperf. is to be rendered *would not*, or *could not*; it rarely means merely *did not*. Cf. the note on *εἰσπάγων*, c. 3. 15. For the augment of *εἶων*, see *εία*, above, c. 4. 43.

οὐδὲ τὰς περιστεράς, or *the doves*

either, a second obj. to *ἀδικεῖν*. The words may be an interpolation. Fish were sacred to the Syrian goddess, Derceto, who, the legend said, had been changed into a fish, as her daughter Semiramis had been changed into a dove (Ovid, *Met.* IV, 44 ff.). Modern travelers speak of this superstition regarding fishes as still surviving in this region.

65 Παρυσάτιδος: cf. *Τισσαφέρνους*, c. 1. 28, and the note.

εἰς ζώνην, for *girdle money*, as we might say for *pin money*. The student will easily read the following passage from Plato, *χώραν* . . . ἦν καλεῖν (ἔφη) τοὺς ἐπιχωρίους (the natives) ζώνην τῆς βασιλέως γυναικός· εἶναι δὲ καὶ ἄλλην ἦν αὐτῇ καλεῖσθαι καλόπτραν (*veil*), καὶ ἄλλους πολλοὺς τόπους (*districts*) καλοὺς καὶ ἀγαθοὺς εἰς τὸν κόσμον (*adornment*) ἐξηρημένους τὸν τῆς γυναικός (*Alc.* I, 123b). See also Cicero, *Verr.* II, 3, 33, 76: *Solere aiunt reges barbaros Persarum ac Syrorum plures uxores habere, his autem uxoribus civitates attribuere hoc modo: Haec civitas mulieri in redimiculum*

ἦσαν τὰ Βελέσους βασιλεία τοῦ Συρίας ἄρξαντος, καὶ παρά-
 δεισος πάνυ μέγας καὶ καλός, ἔχων πάντα ὅσα ὄραι φύουσι.
 70 Κύρος δ' αὐτὸν ἐξέκοψεν καὶ τὰ βασιλεία κατέκαυσεν. ἐντεῦ-
 θεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας πεντεκαίδεκα ἐπὶ τὸν
 Εὐφράτην ποταμόν, ὄντα τὸ εὖρος τεττάρων σταδίων· καὶ πόλις
 αὐτόθι ἦκεῖτο μεγάλη καὶ εὐδαίμων Θάψακος ὄνομα. ἐνταῦθα
 ἔμεινε ἡμέρας πέντε. καὶ Κύρος μεταπεμψάμενος τοὺς στρα-
 75 τηγοὺς τῶν Ἑλλήνων ἔλεγεν ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα
 μέγαν εἰς Βαβυλῶνα· καὶ κελεύει αὐτοὺς λέγειν ταῦτα τοῖς
 στρατιώταις καὶ ἀναπειθεῖν ἔπεςθαι. νοὶ δὲ ποιήσαντες ἐκκλη- 12
 σίαν ἀπήγγελλον ταῦτα· οἱ δὲ στρατιῶται ἐχαλέπαινον τοῖς
 στρατηγοῖς, καὶ ἔφασαν αὐτοὺς πάλαι ταῦτ' εἰδότας κρύπτειν,

praebat, haec in collum, haec
 in crinis. Cf. Anab. II, 4, § 27.

68 ἦσαν . . . βασιλεία; see the note
 on ἦν, c. 2. 38.

ἄρξαντος: note the tense; a pre-
 vious ruler must be meant, or,
 possibly, Belesys had relin-
 quished his authority and fled
 as Cyrus approached.

Συρίας: for the case, cf. c. 1. 37, and
 the note.

παράδεισος: cf. c. 2. 38, and the note.

69 ἔχων . . . φύουσι: the Greek
 loved the beauty of a rich vege-
 tation; a barren, treeless land
 oppressed him. Herodotus (IV,
 61) speaks of the steppes of
 Scythia as γῆ αἰνῶς ἀξυλος (ter-
 ribly treeless). Xenophon's en-
 thusiasm is, therefore, natural.

ὄραι: the art. is often omitted
 with words which denote time
 in a general sense.

70 αὐτόν: i. e. τὸν παράδεισον.

72 σταδίων: see the note on στά-
 διον, l. 4. The word may here
 be due to an error, as the width
 of the river at this place is now
 about 400 ft., i. e., four plethra.

73 αὐτόθι: cf. l. 37, and the note.

Θάψακος: see the Introd., § 29.

ὄνομα: here acc., but in I, 5, § 4 it is
 nom. Cf. the two constructions
 of εἶρος (see c. 2. 30, and the note).

75 ἔσοιτο: direct, ἔσται. The use
 of the opt. in this tense is always
 due to the law of indir. disc.

βασιλέα: no art., even when used
 with an epithet; see the note on
 c. 2. 43. Observe the prep. used;
 πρὸς is more personal than εἰς.

77 ἀναπειθεῖν, try to induce.

ποιήσαντες ἐκκλησίαν: cf. συνήγαγεν
 ἐκκλησίαν, c. 3. 8.

78 ἐχαλέπαινον: perhaps no more
 than made a show of anger, for
 they must have seen the truth
 for some time past. Still by this
 attitude they hope to extort
 from Cyrus a promise of higher
 pay; and they are mercenaries,
 after all. For the dat., στρατη-
 γοῖς, see G. 1159; H. 764, 2; B. 376.

79 πάλαι . . . κρύπτειν, had long
 been hiding. For the pres.,
 with πάλαι, see G. 1253; H. 826;
 B. 522. Cf. the similar use of
 iam dudum, in Latin.

καὶ οὐκ ἔφασαν ἵνα, ἐὰν μὴ τις αὐτοῖς χρήματα διδῶ, ὥσπερ 80
τοῖς προτέροις μετὰ Κύρου ἀναβᾶσι, καὶ ταῦτα οὐκ ἐπὶ μάχην
13 ἰόντων, ἀλλὰ καλοῦντος τοῦ πατρὸς Κύρου. ταῦτα οἱ στρα-
τηγοὶ Κύρῳ ἀπήγγελλον. ὁ δ' ὑπέσχετο ἀνδρὶ ἐκάστῳ δῶσειν
πέντε ἀργυρίου μνᾶς, ἐπὰν εἰς Βαβυλῶνα ἦκωσι, καὶ τὸν μισθὸν
ἐντελῆ μέχρι ἀν καταστήσῃ τοὺς Ἑλληνας εἰς Ἴωνίαν πάλιν. 85
τὸ μὲν δὴ πολὺ τοῦ Ἑλληνικοῦ οὕτως ἐπέισθη.

Μένων δὲ πρὶν δῆλον εἶναι τί ποιήσουσιν οἱ ἄλλοι στρα-
τιῶται, πότερον ἔψονται Κύρῳ ἢ οὐ, συνέλεξε τὸ αὐτοῦ στρα-

εἰδόμενος: concessive, *although knowing*.

80 οὐκ ἔφασαν ἵνα: cf. c. 3, 2, and the note.

ἐὰν μὴ τις διδῶ: cf. c. 1, 15, and the note. *τις* is, of course, Cyrus; but they are more concerned with the gift than with the giver.

χρήματα, *donaty, largess, not pay* (μισθός).

81 τοῖς προτέροις . . . ἀναβᾶσι, lit., *the former ones who went up*; but see c. 3, 85, τῶν πρόσθεν ἀναβάντων, *those who went up before*. There is no real difference in meaning. Greek often prefers an adj. in cases where Eng. calls for an adv.; see the note on προτέρα, c. 2, 142. The reference is, of course, to the expedition mentioned in I, 1, § 2. καὶ ταῦτα, *and that too*.

82 ἰόντων: sc. ἐκείνων. The gen. abs. frequently stands where we might have looked for a case in agreement (here ἰόντι). The partic. is again concessive; καλοῦντος, below, is causal.

83 ὑπέσχετο δῶσειν: cf. c. 2, 11, and the note.

84 πέντε μνᾶς: not far from \$100.

ἀργυρίου: gen. of material (G. 1065, 4; H. 729 f.; B. 352, with the note).

ἐπὰν . . . ἦκωσι, *when they should reach Babylon*. The direct form is retained, as so often. Cf. μέχρι ἀν καταστήσῃ, below.

μισθὸν ἐντελῆ: i. e. the daric and a half, already promised (c. 3, 110), paid in full even after their service was properly over. From the Greek point of view this was munificence indeed, and doubts might easily arise on reflection (see I, 7, § 5); but, for the present, they are won.

86 τὸ . . . πολὺ, *the greater part* (G. 967; H. 665).

μὲν δὲ: cf. c. 1, 16, and the note.

87 πρὶν δῆλον εἶναι: for the constructions of πρὶν, see the notes on πρὶν ἀν . . . συμβουλευσῆται, c. 1, 58 f., and on πρὶν ἔπεισε, c. 2, 154. Cf. this same phrase 7 lines below, and also l. 102.

τί: the direct interrogative in an indir. quest. (G. 1012; H. 700; B. 490); below, in the same connection, we have the more regular δ, τι.

88 πότερον . . . ἢ, *whether . . . or*, a further explanation of τί ποιή-

τευμα χωρίς τῶν ἄλλων καὶ ἔλεξε τάδε. Ἄνδρες, εἰάν μοι 14
 90 πεισθῆτε, οὔτε κινδυνεύσαντες οὔτε πονήσαντες τῶν ἄλλων
 πλέον προτιμήσεσθε στρατιωτῶν ὑπὸ Κύρου. τί οὖν κελεύω
 ποιῆσαι; ὡν δέιται Κῦρος ἔπεσθαι τοὺς Ἕλληνας ἐπὶ βασιλέα·
 ἐγὼ οὖν φημι ὑμᾶς χρῆναι διαβῆναι τὸν Εὐφράτην ποταμὸν
 πρὶν δῆλον εἶναι ὅτι οἱ ἄλλοι Ἕλληνες ἀποκρῖνονται Κύρῳ.
 95 ἦν μὲν γὰρ ψῆφίσωνται ἔπεσθαι, ὑμεῖς δόξετε αἰτιοὶ εἶναι 15
 ἄρξαντες τοῦ διαβαίνειν, καὶ ὡς προθυμοτάτοις οὖσιν ὑμῖν χάριν
 εἴσεται Κῦρος καὶ ἀποδώσει· ἐπίσταται δ' εἴ τις καὶ ἄλλος· ἦν
 δὲ ἀποψηφίσωνται οἱ ἄλλοι, ἅπιμεν μὲν ἅπαντες τοῦμπαλιν,
 ὑμῖν δὲ ὡς μόνοις πειθομένοις πιστοτάτοις χρήσεται καὶ εἰς
 100 φρούρια καὶ εἰς λοχαγίας, καὶ ἄλλου οὔτινος ἂν δέησθε οἶδα ὅτι

σουσιν; see G. 1606; H. 1017;
 B. 579.

οἷ: for the accent, see G. 138, 1;
 H. 112a; B. 69, 1.

89 χωρίς τῶν ἄλλων: cf. λάθρα, c. 3.
 38, and the note.

90 πεισθῆτε: deponent, not passive,
hearken to, obey.

οὔτε . . . πονήσαντες, *without in-*
curring either toil or danger.

τῶν ἄλλων . . . στρατιωτῶν: the
 gen. is due to the comp. vb.
 (G. 1132; H. 751; B. 370), and
 the meaning is further empha-
 sized by the redundant πλέον
 (which would itself call for a
 gen.; see on Κύρου, c. 2. 142). Cf.
 I, 6, § 5, προτιμηθῆναι μάλιστα τῶν
 Ἑλλήνων. For the fut. mid.,
 used as a pass., cf. στερήσονται,
 I. 56, and the note.

91 τί οὖν . . . ποιῆσαι: a rhetorical
 question.

92 δέιται: with acc. and infn., asks
that the Greeks follow. The
 construction with gen. and infn.
 (asks of the Greeks that they
 follow) is commoner. See, e. g.,
 c. 2. 82 f., and the note.

93 ἐγώ: strongly emphatic.

χρῆναι: quoted after φημί, and
 itself governing διαβῆναι.

96 ἄρξαντες, *because you began.*
 For τοῦ διαβαίνειν, see G. 1547; H.
 959; B. 639; for the case, G. 1099;
 H. 738; B. 356.

καὶ ὡς . . . ἀποδώσει, *and to you,*
as being the most zealous, Cy-
rus will feel gratitude and will
show it. Cf. the Lat. phrases,
gratias habere and *gratias*
referre. ὡς gives us Cyrus'
 thought; so, below, I. 101.

97 ἐπίσταται: sc. χάριν ἀποδοῦναι.

εἴ τις καὶ ἄλλος: cf. c. 3. 80, and the
 note.

98 ἀποψηφίσωνται: for the neg.
 force of the prep., cf. ἀπεγνωκέσαι
 (I, 7, § 19) and ἀποδόξῃ (II, 3, § 9).
 ἅπαντες, *all alike, i. e., we no less*
than they.

τοῦμπαλιν: by crasis (G. 42; H.
 76; B. 43) for τὸ ἔμπαλιν.

99 ὑμῖν: emphatic.

πιστοτάτοις, *as most trustworthy.*

100 φρούρια . . . λοχαγίας: desir-
 able positions.

καὶ ἄλλου . . . δέησθε, *and what-*

- 16 ὡς φίλοι τεύξεσθε Κύρου. ἀκούσαντες ταῦτα ἐπέθοντο καὶ διέβησαν πρὶν τοὺς ἄλλους ἀποκρίνασθαι. Κύρος δ' ἐπεὶ ἤσθετο διαβεβηκότας, ἤσθη τε καὶ τῷ στρατεύματι πέμψας Γλοῦν εἶπεν· Ἐγὼ μὲν, ὦ ἄνδρες, ἤδη ὑμᾶς ἐπαινώ· ὅπως δὲ καὶ ὑμεῖς ἐμὲ ἐπαινέσετε | ἐμοὶ μελήσει, ἢ μηκέτι με Κύρου 105
- 17 νομίζετε. οἱ μὲν δὴ στρατιῶται ἐν ἐλπίσι μεγάλαις ὄντες ἠύχοντο αὐτὸν εὐτυχῆσαι, Μένωνι δὲ καὶ δῶρα ἐλέγετο πέμψαι, μεγαλοπρεπῶς. ταῦτα δὲ ποιήσας, διέβαινε· συνείπετο δὲ καὶ τὸ ἄλλο σφάτευμα αὐτῷ ἅπαν. καὶ τῶν διαβαινόντων τὸν ποταμὸν οὐδεὶς ἐβρέχθη ἀνωτέρω τῶν μαστῶν ὑπὸ τοῦ ποταμοῦ. 110
- 18 οἱ δὲ Θαψακηροὶ ἔλεγον ὅτι οὐπώποθ' οὗτος ὁ ποταμὸς διαβατὸς γένοιτο περὶ εἰ μὴ τότε, ἀλλὰ πλοίοις, ἃ τότε Ἀβροκό-

ever else you may want. Cf. δ, τι ἂν δέη, c. 3. 24, and the note. ἄλλου is generally explained as an instance of inverse attraction (G. 1035; H. 1003; B. 484, 2), but τεύξεσθε may itself properly take a gen. (e. g. I, 9, § 29). Similarly Κύρου may be taken as dependent on φίλοι, or as expressing the source (with τεύξεσθε).

108 διαβεβηκότας (sc. αὐτοῦς), that they had crossed. For the partic. in indir. disc., cf. ἔχοντα, c. 2. 127, and the note. With the partic. αἰσθάνομαι denotes actual perception; contrast ἤσθετο δτι, c. 2. 125. ἤσθη: cf. ἠγάσθη, c. 1. 45, and the note.

104 Γλοῦν: he was the son of Tamos, Cyrus' admiral.

ἐγὼ . . . ὑμᾶς . . . ὑμεῖς ἐμέ: all strongly emphatic. For the chiasitic order, see the *Intro.*, § 39.

ὅπως . . . ἐπαινέσετε: obj. clause after μελήσει; see the note on βουλευέται ὅπως . . . ἔσται, c. 1. 14. The obj. clause takes the place of the usual gen. with the

impers. μελεῖ (G. 1105; H. 742; B. 356). Cf. I, 8, § 13, end.

107 ἠύχοντο . . . εὐτυχῆσαι: c., ἠύχοντο . . . ληφθῆναι, l. 45.

ἔλεγετο πέμψαι: for the pers. construction, see c. 2. 47, and the note.

108 μεγαλοπρεπῶς, in princely fashion.

109 ἅπαν: emphatic by postponement. They did not propose to sever connections with their paymaster.

110 τῶν μαστῶν: gen. with the comp. ἀνωτέρω. The pl. is used, because μαστός does not mean breast (i. e. chest), but one of the breasts.

ὑπὸ: a slight personification.

112 γένοιτο, had been, opt. in indir. disc.; the aor. instead of the plpf., as often.

εἰ μὴ, except.

ἀλλὰ πλοίοις: sc. διαβατὸς γένοιτο. A pontoon bridge had been built here by Xerxes.

ἃ . . . διαβῆ: a statement added by Xen., not, of course, included in the quotation. The use of

μας προϊὼν κατέκαυσεν, ἵνα μὴ Κύρος διαβῆ. (ἐδόκει δὴ θεῖον εἶναι καὶ σαφῶς ὑποχωρῆσαι τὸν ποταμὸν Κύρῳ ὡς βασιλεύ-
115 σοντι.)

Ἐντεῦθεν ἐξελαύνει διὰ τῆς Συρίας σταθμοὺς ἐννέα παρα- 19
σάγγας πεντήκοντα· καὶ ἀφικνούνται πρὸς τὸν Ἀράξην ποταμὸν.
ἐνταῦθα ἦσαν κῶμαι πολλαὶ μεσταὶ σίτου καὶ οἴνου. ἐνταῦθα
ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο.

V. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Ἀραρίας τὸν Εὐφράτην 1
ποταμὸν ἐν δεξιᾷ ἔχων σταθμοὺς ἐρήμους πέντε παρασάγγας
τριάκοντα καὶ πέντε. ἐν τούτῳ δὲ τῷ τόπῳ ἦν μὲν ἡ γῆ πεδίων
ἅπαν ὁμαλῆς ὥσπερ θάλαττα, ἀψινθίου δὲ πλήρης· εἰ δέ τι καὶ
5 ἄλλο ἐνῆν ὕλης ἢ καλάμου, ἅπαντα ἦσαν εὐώδη ὥσπερ ἀρώ-
ματα· δένδρον δ' οὐδὲν ἐνῆν, θηρία δὲ παντοῖα, πλείστοι ὄνοι 2

the subj., rather than the opt., in final clauses, after secondary tenses, is a mark of vividness; the past is treated as present.

113 ἰδοὺκα . . . βασιλεύσονται, it seemed a miracle, and that the river had plainly given way before Cyrus, as before one who was to be king. The river is said to be highest about the end of May and lowest in November. At its lowest there are but two feet of water or even less. It was now about the end of July, so the river might still be flowing somewhat full. This was doubtless the cause of the amazement of the natives, but allowance must be made for oriental exaggeration and flattery. Years later (69 B.C.) Lucullus and his army forded the river as Cyrus did, and Plutarch (*Lucull.* 24) tells a story similar to this. Alexander crossed by means of boats.

118 μεσταί: with the gen., as πλη-
ρης, c. 2. 39.

119 ἐπεσιτίσαντο: for they now enter the desert of Arabia. Today the region through which they have been passing is also a desert.

CHAPTER V

2 ἔχων, keeping. Cf. the note on c. 1. 8.

3 τόπῳ, region.

πεδίων ἅπαν ὁμαλῆς, wholly a level plain. ἄρασα, in agreement with γῆ, would be more natural to us.

4 ὥσπερ θάλαττα: reference to the sea was always easy to the Greek.

εἰ δέ τι: equivalent to ὅ, τι δέ, whatever.

5 ὕλης, brush, as is plain from what follows.

ἅπαντα ἦσαν: see the note on c. 2. 38. For ἅπαντα, after τῆ, cf. πάντας, after ὅστις, c. 1. 18.

εὐώδη: commonly the case in waterless districts.

8 δένδρον: note the position, trees there were none. For the

ἀγριοι, πολλὰ δὲ στρουθοὶ αἱ μεγάλαι· ἐνήσαν δὲ καὶ ὠτίδες καὶ δορκάδες· ταῦτα δὲ τὰ θηρία οἱ ἵππεῖς ἐνόητε ἐδίωκον. καὶ οἱ μὲν ὄνοι, ἐπεὶ τις διώκοι, προδραμόντες ἔστασαν· πολὺ γὰρ τῶν ἵππων ἔτρεχον θάπτον· καὶ πάλιν, ἐπεὶ πλησιάζουεν οἱ ἵπποι, ταῦτ' ἐποίουν, καὶ οὐκ ἦν λαβεῖν, εἰ μὴ διαστάντες οἱ ἵππεῖς θηρῶεν διαδεχόμενοι. τὰ δὲ κρέα τῶν ἀλισκομένων ἦν παραπλήσια τοῖς ἐφ' ἀφελίοις, ἀπαλώτερα δέ. στρουθὸν δὲ οὐδεὶς ἔλαβεν· οἱ δὲ διώξαντες τῶν ἵππέων ταχὺ ἐπαύοντο· πολὺ γὰρ ἀπέσπα φεύγουσα, τοῖς μὲν ποσὶ δρόμῳ, ταῖς δὲ πτέρυξιν αἵρουσα, ὥσπερ ἰστίῳ χρωμένη. τὰς δὲ ὠτίδας ἂν τις ταχὺ

Greek love of trees, see the note on c. 4 69.

ὄνοι ἀγριοι: still occasionally found in this region.

7 στρουθοὶ αἱ μεγάλαι, *ostriches*, later called *στρουθοκάμηλοι*. Note the order; αἱ μεγάλαι comes in as an afterthought, added for the sake of clearness. Without it *στρουθοὶ* might mean *sparrows*.

8 οἱ ἵππεῖς: the horsemen mentioned below (§ 13), as forming a part of Clearchus' force, are the only ones mentioned in the enumeration of the Greek troops. See the *Introd.*, § 28.

9 ἐπεὶ τις διώκοι: cf. *ὅποτε βοῦλοιτο*, c. 2 40, and the note, and *ἐπεὶ πλησιάζουεν*, below.

προδραμόντες ἔστασαν, *would run forward and stop*. ἔστασαν, though *plpf.* (G. 508; H. 336; B. 258), has the force of an imperf., since the 2nd perf. of *ἵστημι* is practically a pres.

πολύ: emphatic by position and by its separation from *θάπτον*.

11 ταῦτόν: cf. the note on τὰ αὐτά, c. 1. 30, and for the crasis, on *τοῦματιν*, c. 4. 98. In this form

the final *ν* often appears (G. 400; H. 265).

ἦν, *it was possible*; cf. c. 4. 24.

διαστάντες, *stationing themselves at intervals*. Note the prep., and cf. *διαδεχόμενοι*, below (*by relays*).

12 θηρῶεν: the opt., as διώκοι and πλησιάζουεν, above; here conditional, there temporal.

13 τοῖς ἀαφελίοις, *venison* (sc. κρέασι). For the dat., see the note on c. 3. 93.

στρουθόν: note the position; cf. τὰς ὠτίδας, below, l. 16.

15 ἀπέσπα, *it drew off* (intrans.). τοῖς μὲν . . . χρωμένη, lit. *using its feet in running and its wings (raising them) like a sail*. Both ποσὶ and πτέρυξιν are *dat.* of means with *χρωμένη*; δρόμῳ is *dat.* of manner, and αἵρουσα (sc. αὐτάς, i. e. τὰς πτέρυγας), also expressing manner, is added for graphic effect. *ιστίῳ* naturally stands in the same case as *πτέρυξιν*. In reality the ostrich merely steadies itself with its wings.

16 ἂν τις . . . ἀνιστῆ, *if one start*

ἀνιστῆ ἔστι λαμβάνειν· πέτονται γὰρ βραχὺ ὡσπερ πέρδικες καὶ ταχὺ ἀπαγορεύουσι. τὰ δὲ κρέα αὐτῶν ἡδιστα ἦν.

Πορευόμενοι δὲ διὰ ταύτης τῆς χώρας ἀφικνοῦνται ἐπὶ τὸν 4
 20 Μάσκαν ποταμόν, τὸ εὖρος πλεθριαῖον. ἐνταῦθα ἦν πόλις
 ἐρήμη, μεγάλη, ὄνομα δ' αὐτῇ Κορσωτή· περιερρέιτο δ' αὐτῇ
 ὑπὸ τοῦ Μάσκα κύκλω. ἐνταῦθ' ἔμειναν ἡμέρας τρεῖς καὶ
 ἐπεσιτίσαντο. ἐντεῦθεν ἐξελαύνει σταθμούς ἐρήμους τρεῖς καὶ 5
 δέκα παρασάγγας ἐνενήκοντα τὸν Εὐφράτην ποταμόν ἐν δεξιᾷ
 25 ἔχων, καὶ ἀφικνεῖται ἐπὶ Πύλας. ἐν τούτοις τοῖς σταθμοῖς
 πολλὰ τῶν ὑποζυγίων ἀπώλετο ὑπὸ λιμοῦ· οὐ γὰρ ἦν χόρτος
 οὐδὲ ἄλλο οὐδὲν δένδρον, ἀλλὰ ψιλὴ ἦν ἅπασα ἡ χώρα· οἱ δὲ
 ἐνοικοῦντες ὄνους ἀλέτας, παρὰ τὸν ποταμόν ὀρύττοντες καὶ
 ποιοῦντες εἰς Βαβυλῶνα ἦγον καὶ ἐπώλουν καὶ ἀνταγοράζοντες

them up suddenly, a pres. gen-
 eral condit.

17 ἔστι: cf. ἦν, above, l. 11, and, for
 the accent, c. 2. 43, and the note.

18 ἀπαγορεύουσι, give out.

ἦν: the past tense resumes the
 narrative, after the general
 statements.

20 πλεθριαῖον: equivalent to πλέ-
 θρον; see the note on δύο πλέθρα,
 c. 2. 30 f. The adj. and the gen.
 are in many uses very nearly
 interchangeable.

21 ἐρήμη: of a city, this would na-
 turally mean uninhabited (III,
 4, § 10), yet they remain here
 three days and take in supplies.
 Perhaps the word means no
 more than in σταθμοὶ ἐρήμους,
 l. 2 (here, situated in the des-
 ert?), or had the inhabitants
 fled at Cyrus' approach? This,
 however, Xen. would surely
 have stated plainly (cf. c. 2. 139).
 πόλις ἐρήμη forms one idea, so
 there is no connective between
 it and the following adj.

ὄνομα δ' αὐτῇ: sc. ἦν. ὄνομα varies
 in construction, as εἶρος does.

περιερρέιτο ὑπό: the act. of this
 vb. is treated as trans., so the
 passive construction is legiti-
 mate.

22 Μάσκα: see the note on Ἀβρο-
 κόμα, c. 4. 15.

23 ἐπεσιτίσαντο: this region is now
 a desert.

24 ἐνενήκοντα: very rapid march-
 ing; cf. below, § 7.

26 ὑπὸ λιμοῦ: preferred to λιμῶ,
 because of the slight personifi-
 cation.

27 οὐδ' ἄλλο οὐδὲν δένδρον, nor any
 tree either. For this idiomatic
 use of ἄλλος, see G. 966, 2; H.
 705; B. 492 note 2.

28 ὄνους ἀλέτας, (upper) mill-
 stones. ἀλέτας is properly a
 noun, but it serves as an adj.
 The lower mill-stone was fixed;
 the upper one revolved upon it
 and was often turned by an ass;
 hence the name.

29 ποιοῦντες, sharpening.

6 σίτον ἔζων. τὸ δὲ στρατεύμα ὁ σίτος ἐπέλιπε, καὶ πρίασθαι 30
οὐκ ἦν εἰ μὴ ἐν τῇ Λυδία ἀγορᾷ ἐν τῷ Κύρου βαρβαρικῷ, τὴν
καπιθην ἀλεύρων ἢ ἀλφίτων τεττάρων σίγλων. ὁ δὲ σίγλος
δύναται ἔπτ' ὀβολοὺς καὶ ἡμιωβόλιον Ἀττικούς· ἡ δὲ καπιθη
δύο χοίникаς Ἀττικὰς ἐχώρει. κρέα οὖν ἐσθίοντες οἱ στρατιῶται
7 διεγίγνοντο. ἦν δὲ τούτων τῶν σταθμῶν οὐς πάνυ μακροὺς 35
ἤλαυνεν, ὅποτε ἢ πρὸς ὕδωρ βούλοιτο διατελέσαι ἢ πρὸς
χιλόν.

Καὶ δὴ ποτε στενοχωρίας καὶ πηλοῦ φανέντος ταῖς ἀμάξαις

30 πρίασθαι: *sc. σίτον.*

31 εἰ μὴ, *save; cf. c. 4. 112.*

Λυδία: the Lydians were "a nation of shop-keepers." Tradition says that Cyrus the Great forbade them the use of arms and led them to devote themselves to such pursuits as would be least apt to keep alive the warlike spirit; see Herod. I, 155.

βαρβαρικῷ: no noun expressed; *cf. c. 2. 3.* For the market, *cf. c. 3. 68,* and the note.

32 ἀλεύρων ἢ ἀλφίτων: *gens. of material, G. 1085, 4; H. 729f; B. 352 note.* Barley meal, with wine, formed the staple food of the Greek soldier. It was ordinarily much cheaper than wheat flour, but, owing to the famine, now cost as much. The price mentioned (\$0.45 a quart) was fully fifty times the usual price at Athens.

τεττάρων σίγλων: *gen. of price, G. 1133; H. 746; B. 353.* The σίγλος (*cf. shekel*) stood in the same relation to the Persian talent that the δραχμή did to the Greek; it was worth about \$0.225.

33 δύναται, *amounts to.*

34 κρέα οὖν . . . διεγίγνοντο, *it was*

by eating meat, therefore, that the soldiers got along. The Greek ate but little meat (see above, on ἀλφίτων); to be forced to subsist on meat from lack of grain was accordingly a hardship. *Cf. II, 1, § 6 end, and Caesar, Gallic War, VII, 17.*

35 ἦν . . . ἤλαυνεν, *some of these were the longest day's marches Cyrus made (lit. there were of these day's marches some which Cyrus marched very long).* For ἦν οὐς, see G. 1029; H. 998; B. 486 note. The rel., of course, takes the case called for by the syntax of the clause in which it stands (here cogn. acc. with ἤλαυνεν), and the vb. remains unchanged. This is common with ἔστιν, and εἶσιν of (οὐς) also occurs; but ἦν is very rare. μακροὺς is, of course, pred.

36 ὅποτε . . . βούλοιτο: *cf. c. 2. 40,* and the note. In dry countries one must push on until water is reached—a fact scarcely appreciated in regions where springs and streams abound.

38 καὶ δὴ ποτε: δὴ, as often, singles something out for special mention. *Cf. c. 3. 65.*

δυσπορεύτου ἐπέστη ὁ Κύρος σὺν τοῖς περὶ αὐτὸν ἀρίστοις καὶ
 40 εὐδαιμονεστάτοις καὶ ἔταξε Γλοῦν καὶ Πίγρητα λαβόντας τοῦ
 βαρβαρικοῦ στρατοῦ συνεκβιβάζειν τὰς ἀμάξας. ἔπει δ' ἐδόκουν
 αὐτῷ σχολαίως ποιεῖν, ὥσπερ ὀργῇ ἐκέλευσε τοὺς περὶ αὐτὸν
 Πέρσας τοὺς κρατίστους συνεπισπεῦσαι τὰς ἀμάξας. ἔνθα δὴ
 45 φυροῦς κἀνδύς ὅπου ἔτυχεν ἕκαστος ἐστηκώς, ἕντο ὥσπερ ἄν
 δράμοι τις ἐπὶ νίκη καὶ μάλα κατὰ πρानοῦς γηλόφου, ἔχοντες
 τοὺς τε πολυτελεῖς χιτῶνας καὶ τὰς ποικίλας ἀναξυρίδας, ἔνιοι
 δὲ καὶ στρεπτοὺς περὶ τοῖς τραχήλοις καὶ ψέλια περὶ ταῖς
 χερσίν· εὐθύς δὲ σὺν τούτοις εἰσπηδήσαντες εἰς τὸν πηλὸν
 50 θάπτον ἢ ὡς τις ἂν ᾤετο μετεώρους ἐξεκόμισαν τὰς ἀμάξας. τὸ

φανίτος; in agreement with the nearer of the two subjs.

ταῖς ἀμάξαις: for the dat., cf. στρατεύματι, c. 2. 122.

39 σὺν τοῖς . . . εὐδαιμονεστάτοις, with the noblest and wealthiest of his retinue.

40 τοῦ . . . στρατοῦ: partitive gen., with λαβόντας, G. 1097, 1; H. 736; B. 356.

43 συνεπισπεῦσαι: in commands the aor. is more peremptory than the pres.

ἔνθα δὴ . . . θεάσασθαι, then it was that one might behold. . . . θή is very commonly used with temporal words. θεάσασθαι is stronger than ἰδεῖν.

44 τῆς εὐταξίας: their (famous) discipline. Cf. τῇ μάχῃ, c. 2. 50.

πορφορέας: purple (scarlet) has always been the color of royalty and nobility. For the form of the adj., cf. χαλκᾶ, c. 2. 93.

45 κἀνδύς: these were long, flowing robes which impeded action.

ὅπου ἔτυχεν . . . ἐστηκώς, where each one happened to be standing.

Cf. the note on παρὼν ἐτόγγχε, c. 1. 4. Observe the force of the perf. partic.

ὥσπερ . . . νίκη, as one would run in a race. References to the great games are naturally very common in Greek literature. ἄν δράμοι is a potent. opt., for which ἐπὶ νίκη supplies a protasis; cf. σὺν ἡμῖν, c. 3. 29.

46 καὶ μάλα, very, modifying πρόρους. καὶ and μάλα are not to be separated (cf. IV, 1, § 23; IV, 6, § 16).

ἔχοντες, having on.

47 τοῦς τε . . . καὶ τοῦς: the art. as with ἐταξίας, above, l. 44. ἀναξυρίδας is another Persian word; cf. the note on σατράπην, c. 1. 5.

48 στρεπτοὺς . . . ψέλια: both mentioned by Herodotus (IX, 80) as stripped in quantities from the Persian dead at Plataea.

περὶ τοῖς τραχήλοις . . . χερσίν: a purely local use of the prep. περὶ, with the dat., is uncommon in prose.

50 θάπτον . . . ᾤετο, more quickly

δὲ σύμπαν δῆλος ἦν Κύρος ὡς σπεύδων πᾶσαν τὴν ὁδὸν καὶ οὐ διατρίβων ὅπου μὴ ἐπισιτισμοῦ ἕνεκα ἢ τινος ἄλλου ἀναγκαίου ἐκαθέζετο, νομίζων, ὅσῳ θάπτον ἔλθοι, τοσοῦτῳ ἀπαρασκευαστοτέρῳ βασιλεῖ μαχεῖσθαι, ὅσῳ δὲ σχολαίτερον, τοσοῦτῳ πλέον συναγείρεσθαι βασιλεῖ στρατεύμα. καὶ συνιδεῖν δ' ἦν 55 τῷ προσέχοντι τὸν νοῦν ἢ βασιλέως ἀρχὴ πλήθει μὲν χώρας καὶ ἀνθρώπων ἰσχυρὰ οὖσα, τοῖς δὲ μήκεσι τῶν ὁδῶν καὶ τῷ διεσπάσθαι τὰς δυνάμεις ἀσθενῆς, εἴ τις διὰ ταχέων τὸν πόλεμον ἐποιεῖτο.

than one would have thought. For the potential indic., see G. 1335-1337; B. 565. ὡς is redundant and should be omitted in translating.

μετεώρους ἐξήκομισαν, they lifted up and bore out. For the use of the pred. adj., see G. 972; H. 618; B. 453, 1.

τὸ δὲ σύμπαν, and in general (adv. acc.).

51 δῆλος . . . σπεύδων, Cyrus showed that he was hastening. δῆλος, used personally, takes a partic. (cf. c. 2. 70, and the note); used impersonally, it takes εἶ with a finite vb. (cf. c. 3. 44). It is very unusual to have ὡς expressed with the partic., in the former construction, as here.

πᾶσαν τὴν ὁδὸν: acc. of extent.

52 διατρίβων: construed as σπεύδων, above.

ἔπου μὴ, except where. The rel. is often equivalent to a conditional clause (e. g. ὅστις=εἰ τις); so this phrase is equivalent to εἰ μὴ του. Similarly, l. 4, we had the condit. equivalent to the rel.

53 νομίζων . . . μαχεῖσθαι, thinking that the more quickly he should advance the more unprepared he should find (lit.

fight against) the king. With ὅσῳ . . . τοσοῦτῳ, cf. quanto . . . tanto, and consult the note on ἡμέραις, c. 2. 142.

55 συναγείρεσθαι, was being collected. Note the change of tense.

βασιλεῖ: dat. of advantage, rather than of the agent.

καὶ συνιδεῖν . . . τὸν νοῦν, and moreover (καὶ) one who gave close attention could see at a glance (συν-). For the dat., see G. 1172; H. 771; B. 382.

56 ἢ βασιλέως ἀρχὴ . . . οὖσα, that the king's empire was. The nom. partic. follows, as though δήλη ἦν (cf. l. 51) had preceded, instead of συνιδεῖν ἦν.

πλήθει: G. 1182; H. 780; B. 390. The word goes both with χώρας (extent) and with ἀνθρώπων (multitude). μήκεσι and τῷ διεσπάσθαι stand in this same construction.

57 τῷ . . . δυνάμεις, in the dispersion of its forces. For the infn. with the art., cf. c. 1. 35, and the note.

58 διὰ ταχέων: cf. ἀπὸ τοῦ αὐτομάτου, c. 2. 100, and the note.

59 ἐποιεῖτο: for the mood, cf. ἐκώλυεν, c. 2. 122; the condition is felt as logical rather than as general.

30 Πέραν δὲ τοῦ Εὐφράτου ποταμοῦ κατὰ τοὺς ἐρήμους σταθ- 10
μοὺς ἦν πόλις εὐδαίμων καὶ μεγάλη, ὄνομα δὲ Χαρμάνδη· ἐκ
ταύτης οἱ στρατιῶται ἠγόραζον τὰ ἐπιτήδεια, σχεδίαις διαβαί-
νοντες ὄδε. διφθέρας ἄς εἶχον στεγάζματα ἐπίμπλασαν χόρτου
65 τὸ ὕδωρ· ἐπὶ τούτων διέβαινον καὶ ἐλάμβανον τὰ ἐπιτήδεια,
οἶνόν τε ἐκ τῆς βαλάνου πεποιημένον τῆς ἀπὸ τοῦ φοίνικος καὶ
σίτου μελίτης· τοῦτο γὰρ ἦν ἐν τῇ χώρᾳ πλείστον.

Ἄμφιλεξάντων δέ τι ἐνταῦθα τῶν τε του Μένωνος στρατι- 11
ωτῶν καὶ τῶν του Κλεάρχου ὁ Κλεάρχος κρίνας ἀδικεῖν τὸν τοῦ
70 Μένωνος πληγὰς ἐνέβαλεν· ὁ δὲ ἐλθὼν πρὸς τὸ ἑαυτοῦ στρα-

60 τοῦ ποταμοῦ: gen. with *πέραν*,
an improper prep., like *λάθρα*,
c. 3. 38.

61 ὄνομα: nom. or acc.?

62 ἠγόραζον: the supplies al-
ready laid in must have been
nearly, or quite, exhausted.

63 ὄδε: cf. c. 1. 24, and the note.
With what follows cf. II, 4, § 28,
and III, 5, § 9, and the descrip-
tion, in Arrian (*An.* III, 29), of
Alexander's crossing the Oxus.
Inflated skins have long been
used in Eastern countries
(where wood is scarce), as a
means of crossing rivers,
whether singly, as a support for
the individual swimmer, or col-
lectively, as rafts or bridges.
An account of methods, strik-
ingly similar to those described
in the text, in the German army
of our own day, is given in the
Illustrierte Zeitung for 1895, no.
2718 (Vollbrecht).

ἄς εἶχον στεγάζματα, which they
had as (tent-) coverings.

χόρτου: for the case, cf. *θηρίων*,
c. 2. 39.

64 συνέσπων, sewed together.

Arrian uses *συρράβαι*, of the same
act.

ὄς: for *ὄστε*, a usage rare in most
prose writers, (G. 1456; H. 1054,
1 f.; B. 595; 615). See, further,
the note on c. 1. 19, and, for the
neg., on c. 1. 57.

κάρφης: for the case, see G. 1099;
H. 738; B. 356.

66 τῆς βαλάνου . . . τῆς ἀπὸ τοῦ
φοίνικος, the date. For this the
Greek has no word, hence the
specifying phrase added to *βάλα-
νος* (*nut*). Note the formal attrib.
posit., and the exact use of the
preps. *ἐκ* and *ἀπὸ*. Palm wine is
said still to be much used in
this region; cf. II, 3, § 14, where
it is called simply *οἶνος φοίνικων*.

67 μελίτης: descript. gen. with
σίτον.

τοῦτο: neut., although referring
to *μελίτης*, a construction always
allowable in the case of words
designating things.

68 ἀμφιλεξάντων τι, having had
some quarrel. τι is, of course,
the inner obj.

69 κρίνας . . . ἐνέβαλεν, deciding
that Menon's man was in the

τευμα ἔλεγεν· ἀκούσαντες δὲ οἱ στρατιῶται ἐχαλέπαινον καὶ
 12 ὠργίζοντο ἰσχυρῶς τῷ Κλέαρχῳ. τῇ δὲ αὐτῇ ἡμέρᾳ Κλέαρχος
 ἔλθων ἐπὶ τὴν διάβασιν τοῦ ποταμοῦ καὶ ἐκεῖ κατασκευάμενος
 τὴν ἀγορὰν ἀφιππεύει ἐπὶ τὴν ἑαυτοῦ σκηνὴν διὰ τοῦ Μένωνος
 στρατεύματος σὺν ὀλίγοις τοῖς περὶ αὐτόν· Κύρος δὲ οὐπω ἦκεν, 75
 ἀλλ' ἔτι προσήλαυε· τῶν δὲ Μένωνος στρατιωτῶν ξύλα σχίζων
 τις ὡς εἶδε Κλέαρχον διελαύνοντα, ἴησι τῇ ἀξίνῃ· καὶ οὗτος μὲν
 αὐτοῦ ἤμαρτεν· ἄλλος δὲ λίθῳ καὶ ἄλλος, εἶτα πολλοί, κραυγῆς
 13 γενομένης. ὁ δὲ καταφεύγει εἰς τὸ ἑαυτοῦ στρατεύμα, καὶ
 εὐθὺς παραγγέλλει εἰς τὰ ὄπλα· καὶ τοὺς μὲν ὀπίστας αὐτοῦ 80
 ἐκέλευσε μείναι τὰς ἀσπίδας πρὸς τὰ γόνατα θέντας, αὐτὸς δὲ
 λαβῶν τοὺς Θράκας καὶ τοὺς ἰππέας οἳ ἦσαν αὐτῷ ἐν τῷ στρα-

wrong, flogged him. The sing., τόν, implies that the original dispute was between two men only. The flogging was doubtless done with the staff (*βακτηρίᾳ*), which the Spartan commander regularly carried; cf. II, 3, § 11—another instance of the severity of Clearchus, for which see also II, 6, § 9, and the *Introd.*, § 38. Such occurrences were not rare: Xenophon was himself accused of having flogged soldiers; see his defense in V, 8, § 1.

72 ἡμέρᾳ: dat. of time; see the note on *ὑστεραίᾳ*, c. 2. 124.

73 διάβασιν: the word, properly designating the act of crossing, comes, by an easy extension, to include the means of crossing (II, 3, § 10), or as here, the place of crossing.

74 ἀγορὰν: evidently the sutlers, bringing food across the river from Charmande, had arranged a market where they landed.

75 ὀλίγοις: pred., *being few, who were but few.*

77 διελαύνοντα, as he rode through

(the camp), a circumstantial partic.

ἴησι . . . ἀξίνῃ: with vbs. of throwing or pelting the word denoting the missile is often omitted, or, if expressed, is, as a rule, not acc., but dat. (means). The person or thing pelted is regularly the dir. obj., e. g. c. 3. 5, which, in the case of *ἴημι*, would be a gen. See the note on *κάρφης*, l. 64.

78 αὐτοῦ: gen. with *ἤμαρτεν*, classed by some as partitive (see the references just given), by others, more correctly, as abl. (H. 748).

λίθῳ: sc. *ἴησι*.

79 καταφεύγει, fled for refuge (κατα-).

80 αὐτοῦ, where they were. The hoplites were to act as a reserve to be called upon, if needed. They form in readiness to advance, the spear grasped in the right hand and the shield on the left arm with its base resting on the left knee.

82 τοὺς Θράκας: mere barbarian

τεύματι πλείους ἢ τετταράκοντα, τούτων δὲ οἱ πλείστοι Θρᾶκες, ἤλαυνεν ἐπὶ τοὺς Μένωνος, ὥστ' ἐκείνους ἐκπεπλήχθαι καὶ
 85 αὐτὸν Μένωνα, καὶ τρέχειν ἐπὶ τὰ ὄπλα· οἱ δὲ καὶ ἔστασαν ἀποροῦντες τῷ πράγματι. ὁ δὲ Πρόξενος—ἔτυχε γὰρ ὕστερος 14
 προσιῶν καὶ τάξις αὐτῷ ἐπομένῃ τῶν ὀπλιτῶν—εὐθύς οὖν εἰς τὸ μέσον ἀμφοτέρων ἄγων ἔθετο τὰ ὄπλα καὶ ἐδεῖτο τοῦ Κλεάρχου μὴ ποιεῖν ταῦτα. ὁ δ' ἐχαλέπαινε ὅτι αὐτοῦ ὀλίγου δεή-
 90 σαντος καταλευσθῆναι πράως λέγοι τὸ αὐτοῦ πάθος, ἐκέλευσέ τε αὐτὸν ἐκ τοῦ μέσου ἐξίστασθαι. ἐν τούτῳ δ' ἐπήει καὶ Κύρος 15
 καὶ ἐπέθετο τὸ πρῶγμα· εὐθύς δ' ἔλαβε τὰ παλτὰ εἰς τὰς χεῖρας καὶ σὺν τοῖς παροῦσι τῶν πιστῶν ἤκεν ἐλαύνων εἰς τὸ μέσον, καὶ λέγει τάδε. Κλεάρχε καὶ Πρόξενε καὶ οἱ ἄλλοι οἱ 16

hirelings, not Greeks. There were 800 of them among Clearchus' troops. Some of them desert (II, 2, § 7).

ἱππίας: only here are mounted troops mentioned as forming a part of Cyrus' Greek forces. They, too, desert (II, 2, § 7).

83 πλείους: for the form, see the note on c. 3. 35.

84 ἐκπεπλήχθαι, were filled with terror. The perf., especially of vbs. of emotion, may denote intense action. Observe that the infin. after ὥστε may denote the actual result (G. M. T. 583).

85 of 84: as if *οἱ μέν* had preceded. ἔστασαν, stood riveted to the spot (Dakyns).

86 ὕστερος: cf. *προτέρα*, c. 2. 142, and the note.

87 τάξις . . . ἐπομένη: sc. *ἔτυχε*.

οὖν: resumptive, after the parenthetic words.

88 τὸ μέσον: cf. c. 4. 23.

ἔθετο τὰ ὄπλα, halted under arms. This is the commonest meaning of the phrase; for a different one, see below, § 17.

ἔδετο, implored. For the construction, cf. c. 1. 57.

89 αὐτοῦ . . . πάθος, when he (Clearchus) had barely escaped being stoned to death, he (Proxenus) spoke lightly of his experience. ὀλίγου is gen. after *δέσαντος*; for the phrase, see the vocab.

90 λέγοι: opt. in a causal sentence; see G. 1506; H. 925b; B. 598, note.

αὐτοῦ refers, with emphasis, to the main subj.

91 τε: thus used, without a balancing *τε* or *καί*, *τε* is rare in prose.

ἐν τούτῳ: cf. c. 2. 117, and the note.

92 τὰ παλτὰ; the Persian warrior regularly carried two spears.

93 τῶν πιστῶν: "the Faithful" was a title in Persia for the king's counsellors.

ἐλαύνων, riding.

94 οἱ ἄλλοι: in apposition with *ὑμεῖς*, implied in the vb. Such appositives must take the art., and are often found in connection with vocatives.

Κλεάρχε . . . Πρόξενε: Cyrus

παρόντες Ἕλληνας, οὐκ ἴστε ὅ,τι ποιεῖτε. εἰ γάρ τινα ἀλλήλοις 95
μάχην συνάψετε, νομίζετε ἐν τῇδε τῇ ἡμέρᾳ ἐμέ τε κατακεκό-
ψεσθαι καὶ ὑμᾶς οὐ πολὺ ἐμοῦ ὕστερον· κακῶς γὰρ τῶν
ἡμετέρων ἐχόντων πάντες οὗτοι οὐδ' ὄρατε βάρβαροι πολεμῶ-
17 τεραι ἡμῖν ἔσονται τῶν παρὰ βασιλεῖ ὄντων. ἀκούσας ταῦτα
ὁ Κλέαρχος ἐν ἑαυτῷ ἐγένετο· καὶ παυσάμενοι ἀμφότεροι κατὰ 100
χώραν ἔθεντο τὰ ὄπλα.

1 VI. Ἐντεῦθεν προϊόντων ἐφαίνετο ἵχνια ἵππων καὶ κόπρος.
ἠκάζετο δ' εἶναι ὁ στίβος ὡς δισχιλίων ἵππων. οὗτοι προϊ-
όντες ἔκαιον καὶ χιλὸν καὶ εἴ τι ἄλλο χρήσιμον ἦν. Ὅρόντας
δὲ Πέρσης ἀνὴρ γένοι τε προσήκων βασιλεῖ καὶ τὰ πολέμια
λεγόμενος ἐν τοῖς ἀρίστοις Περσῶν ἐπιβουλεύει Κύρῳ καὶ 8

thinks that the quarrel is between these two. Menon does not appear as an aggressor.

95 εἰ συνάψετε: in conditional clauses implying a warning or a threat, εἰ, with the fut. indic., is regularly preferred to ἐάν, with the subjv.; see G. 1405.

96 ἐν . . . ἡμέρᾳ, in the course of this day, slightly different from the simple dat. of time.

κατακεκόψεσθαι: the fut. perf. stands as a strong fut., with stress on the permanence of the result (and that will be the end of it), G. 1286; H. 855b; B. 538, note.

97 κακῶς . . . ἐχόντων: the gen. abs. supplies a protasis to ἔσονται.

98 οὐδ' ὄρατε; a direct appeal; there may well have been friction between the two armies.

99 τῶν . . . ὄντων, than those with the king are; see G. 1155; H. 643b; B. 426, note 2.

ἀκούσας ταῦτα: no connective is needed.

100 ἐν ἑαυτῷ ἐγένετο, came to his senses.

κατὰ χώραν, in their quarters.

101 ἔθεντο τὰ ὄπλα, grounded their arms; cf. I, 10, § 16.

CHAPTER VI

1 προϊόντων, as they advanced. The subj. of the partic., in this construction, may be omitted, whenever it is readily supplied by the context.

ἐφαίνετο, there kept appearing. For the sing. vb., cf. ἦν, c. 2. 38, and the note.

2 ὡς, about; cf. c. 2. 18.

ἵππων: pred. gen. of possession.

οὗτοι: ἵπποι, of course, implies ἵππεῖς.

προϊόντες, going on in advance of them; slightly different from προϊόντων, above.

3 εἴ τι ἄλλο, whatever else; cf. c. 5. 4, and the note.

4 γένοι: dat. of respect; G. 1182; H. 780; B. 390.

τὰ πολέμια, in matters pertaining to war; acc. of respect.

5 λεγόμενος, reckoned.

καὶ πρόσθεν, formerly also (as well as now).

πρόσθεν πολεμήσας, καταλλαγεῖς δέ. οὗτος Κύρῳ εἶπεν, εἰ 2
 αὐτῷ δοίῃ ἰππέας χιλίους, ὅτι τοὺς προκατακαίοντας ἰππέας
 ἢ κατακαίνοι ἂν ἐνεδρεύσας ἢ ζῶντας πολλοὺς αὐτῶν ἂν ἔλοι
 καὶ κωλύσειε τοῦ καλεῖν ἐπιόντας, καὶ ποιήσειεν ὥστε μήποτε
 10 δύνασθαι αὐτοὺς. ἰδόντας τὸ Κύρου στρατεύμα βασιλεῖ διαγ-
 γεῖλαι. τῷ δὲ Κύρῳ ἀκούσαντι ταῦτα ἐδόκει ὠφέλιμα εἶναι,
 καὶ ἐκέλευεν αὐτὸν λαμβάνειν μέρος παρ' ἐκάστου τῶν ἡγεμό-
 νων. ὁ δ' Ὀρόντας νομίσας ἐτοίμους εἶναι αὐτῷ τοὺς ἰππέας 3
 γράφει ἐπιστολὴν παρὰ βασιλέα, ὅτι ἤξοι ἔχων ἰππεῖς ὡς ἂν
 15 δύνηται πλείστους· ἄλλὰ φράσαι τοῖς αὐτοῦ ἰππεύσιν ἐκέλευεν
 ὡς φίλιον αὐτὸν ὑποδέχεσθαι. ἐνῆν δὲ ἐν τῇ ἐπιστολῇ καὶ τῆς
 πρόσθεν φιλίας ὑπομνήματα καὶ πίστεως. ταύτην τὴν ἐπισ-
 τολὴν δίδωσι πιατῷ ἀνδρὶ, ὡς ᾤετο· δὲ λαβὼν Κύρῳ δίδωσιν.
 ἀναγνοὺς δὲ αὐτὴν ὁ Κύρος συλλαμβάνει Ὀρόνταν, καὶ συγκαλεῖ 4
 20 εἰς τὴν ἑαυτοῦ σκηπὴν Πέρσας τοὺς ἀρίστους τῶν περὶ αὐτὸν
 ἑπτά, καὶ τοὺς τῶν Ἑλλήνων στρατηγούς ἐκέλευσε ἰά πλίτας

6 καταλλάγεις: cf. συναλλαγέντι, c. 2. 5.

εἰ . . . δοίῃ: this clause forms part of the quotation, despite its position before *στι*. It is unusual to have *στι* so far postponed, although a single word is not infrequently placed before it for emphasis. Cf., however, II, 2, § 20.

8 κατακαίνοι: a poetical vb., used by Xen. alone among Attic prose writers. In his works, however, it is not infrequent. He has the simple *καίω* (III, 2, § 39). *ἂν*, expressed with this vb. and with the following *ἔλοι*, is to be supplied also with *κωλύσειε* and with *ποιήσειεν*. In general, if expressed with one opt., *ἂν* may be omitted with others immediately following, in the same construction.

9 τοῦ καλεῖν ἐπιόντας, from burning

as they advanced. The partic. agrees with the omitted subj. of *καλεῖν*. For the infin. with *τοῦ*, see the note on *τοῦ διαβαίνειν*, c. 4. 96, and add G. 1549; H. 963, 2; B. 643, 2.

ποιήσειεν . . . αὐτοῖς, would bring it about that they should never be able. The same construction occurs below, c. 6. 34; oftener *ὥστε* is omitted.

11 ἐδόκει: personal; *ταῦτα* is subj.

12 τῶν ἡγεμόνων: i. e., of course, from the Persian, not the Greek, commanders.

14 ἤξοι: direct *ἤξω*; but in *δύνηται* the mood of dir. disc. is retained.

ὡς ἂν . . . πλείστους: cf. c. 1. 22, and the note.

15 φράσαι: the subj. is *αὐτὸν*, i. e., βασιλέα. This intin. governs *ὑποδέχεσθαι*.

21 ἑπτά: limiting τοὺς ἀρίστους.

ἀγαγεῖν, τούτους δὲ θέσθαι τὰ ὄπλα περὶ τὴν αὐτοῦ σκηνήν. οἱ δὲ ταῦτα ἐποίησαν, ἀγαγόντες ὡς τρισχιλίους ὀπλίτας.

- 5 Κλέαρχον δὲ καὶ εἴσω παρεκάλεσε σύμβουλον, ὃς γε καὶ αὐτῷ καὶ τοῖς ἄλλοις ἐδόκει προτιμηθῆναι μάλιστα τῶν Ἑλλή- 25
νων. ἢ ἐπεὶ δ' ἐξῆλθεν, ἀπήγγειλε τοῖς φίλοις τὴν κρίσιν τοῦ
6 Ὀρόντα ὡς ἐγένετο· οὐ γὰρ ἀπόρρητον ἦν. ἔφη δὲ Κῦρον
ἄρχειν τοῦ λόγου ὠδε. Παρεκάλεσα ὑμᾶς, ἄνδρες φίλοι, ὅπως
σὺν ὑμῖν βουλευόμενος ὅ,τι δίκαιόν ἐστι καὶ πρὸς θεῶν καὶ πρὸς
ἀνθρώπων, τοῦτο πράξω περὶ Ὀρόντα τουτουί. τοῦτον γὰρ 30
πρῶτον μὲν ὁ ἐμὸς πατὴρ ἔδωκεν ὑπήκοον εἶναι ἐμοί· ἐπεὶ δὲ
ταχθεῖς, ὡς ἔφη αὐτός, ὑπὸ τοῦ ἐμοῦ ἀδελφοῦ οὗτος ἐπολέμησεν
ἐμοὶ ἔχων τὴν ἐν Σάρδεσιν ἀκρόπολιν καὶ ἐγὼ αὐτὸν προσπο-

Seven was a sacred number among the Persians.

22 θέσθαι τὰ ὄπλα: cf. c. 5. 88, and the note. Cyrus evidently fears trouble, and takes ample precautions. Three thousand Greek hoplites would form a strong guard, and would effectually prevent any attempt at rescue.

24 Κλέαρχον: note the emphatic position and the intensive καί; Clearchus he even invited within, as an adviser.

ὃς γε: causal. The rel. is often equivalent to *ὅτι* with the demonstr.

25 προτιμηθῆναι . . . τῶν Ἑλλήνων: cf. c. 4. 91, and the note.

26 τὴν κρίσιν: prolepsis; see the note on τῶν βαρβάρων, c. 1. 20.

27 ἔφη: sc. Κλέαρχος.

28 ἄρχειν τοῦ λόγου, opened the debate. ἀρχεσθαι would have meant, began his speech (III, 2, §7). The infin. is here imperf., G. 1494; H. 853a; B 671.

ὅπως, in order that; the vb. is πράξω, l. 30.

29 πρὸς, in the sight of.

30 τοῦτο: resuming the preceding rel.; cf. c. 2. 85, and the note.

τουτουί: equivalent to a gesture; see G. 412; H. 274; B. 147.

31 ὑπήκοον: Orontas was φρούραρχος in Sardis (see below, l. 33), and, therefore, under Cyrus, as commander-in-chief. On this question, see the *Introd.*, § 24.

32 ταχθεῖς, ordered.

ὡς ἔφη αὐτός, as he himself said. αὐτός in the nom. is always intensive, = *ipse*, unless immediately preceded by the art. (ὁ αὐτός = *idem*).

33 αὐτόν: redundant with ὅστε δόξαι αὐτῷ. There is a shift in the construction: αὐτόν is expressed, as though παύσασθαι were to follow (*I made him cease*); but, instead of this, we have ὅστε δόξαι αὐτῷ (so that he thought it better), whereby αὐτόν is left without grammatical dependence (προσπολεμῶν would require a dat.). The result is that Orontas' act in concluding peace is represented as a voluntary one, not as one forced upon

λεμῶν ἐποίησα ὥστε δόξαι τούτῳ τοῦ πρὸς ἐμὲ πολέμου παύ-
 35 σασθαι, καὶ δεξιὰν ἔλαβον καὶ ἔδωκα, μετὰ ταῦτα, ἔφη, ὦ
 Ὀρόντα, ἔστιν ὅ,τι σε ἠδίκησα; ἀπεκρίνατο ὅτι οὐ. πάλιν δὴ
 ὁ Κῦρος ἠρώτα· Οὐκοῦν ὕστερον, ὡς αὐτὸς σὺ ὁμολογεῖς, οὐδὲν
 ἵπ' ἐμοῦ ἀδικούμενος ἀποστάς εἰς Μυσοὺς κακῶς ἐποίηίς τὴν
 40 ἐμὴν χώραν ὅ,τι ἐδύνω; ἔφη Ὀρόντας. Οὐκοῦν, ἔφη ὁ Κῦρος,
 ὅπῳτ' αὐτὸς ἔγνωσ τὴν σαυτοῦ δύναμιν, ἐλθὼν ἐπὶ τὸν τῆς Ἀρτέ-
 μιδος βωμὸν μεταμέλειν τέ σοι ἔφησθα καὶ πείσας ἐμὲ πιστὰ

- him; so that his present defec-
 tion is the more worthy of pun-
 ishment (Rehdantz). For the
 infin. with ὥστε, after ἐποίησα, cf.
 I. 9, and the note.
- 35 μετὰ ταῦτα: resumptive; the
 preceding vbs. have been intro-
 duced by ἐπει. Now comes the
 apodosis, in the form of a direct
 address to Orontas. ἔφη is, there-
 fore, parenthetic.
- 36 ἔστιν . . . ἠδίκησα, is there any-
 thing in which I have wronged
 you? ὅ,τι is the inner obj.; cf.
 οὐδέν, below, I. 45.
- ἀπεκρίνατο ὅτι οὐ, he answered, No.
 ὅτι, introducing a direct quota-
 tion, is a somewhat uncommon
 use; see G. 1477.
- 37 ἠρώτα: the imperf. has to do
 with the course of questioning;
 below, I. 47, we have the aor., of
 a single question.
- οὐκοῦν: what answer is expected?
 See the vocab., and G. 1603;
 H. 1015; B. 572, 1. The vb. is,
 of course, ἐποίηίς, two lines be-
 low.
- αὐτὸς σὺ: a good instance of the
 adj. force of the pron. In the
 first and second persons both
 prons. (personal and intensive)
 are often expressed; in the
- third the person is indicated by
 the vb.
- οὐδέν: inner obj. of ἀδικούμενος,
 which is concessive. Cf. the act.
 construction, ὅ,τι σε ἠδίκησα,
 above, I. 36.
- 38 εἰς Μυσοὺς: see the note on εἰς
 Πισιδας, c. I. 62. For the Mysians,
 cf. III, 2, §§ 23 and 24.
- κακῶς ἐποίηίς: with a direct obj.;
 see G. 1074; H. 712; B. 330.
- 39 ὅ,τι ἐδύνω, as far as you were
 able. The inner obj. has passed
 into an acc. of respect.
- ἔφη, said, Yes.
- 40 δύναμιν, weakness. The word is
 relative, and the context deter-
 mines its meaning.
- τῆς Ἀρτέμιδος: probably the fa-
 mous Ephesian Artemis; see
 Acts, chap. XIX. The altar has
 always been a place of refuge
 for the fugitive and the sup-
 pliant; but no more may be
 meant than that the oaths men-
 tioned were sworn at Artemis'
 altar.
- 41 μεταμελεῖν σοι: he said, μετα-
 μελεῖ μοι; cf. the biblical *It re-
 penteth me* (Gen. IV.:7), and the
 Lat. use of *paenitet*. μετα-,
 in composition, often implies
 change.

πάλιν ἔδωκός μοι καὶ ἔλαβες παρ' ἐμοῦ; καὶ ταῖθ' ὠμολόγει
 8 Ὀρόντας. Τί οὖν, ἔφη ὁ Κῦρος, ἀδικηθεὶς ὑπ' ἐμοῦ νῦν τὸ
 τρίτον ἐπιβουλεύων μοι φανερὸς γέγονας; εἰπόντος δὲ τοῦ
 Ὀρόντα ὅτι οὐδὲν ἀδικηθεὶς, ἠρώτησεν ὁ Κῦρος αὐτόν. Ὅμο- 45
 λογεῖς οὖν περὶ ἐμὲ ἄδικος γεγενῆσθαι; Ἡ γὰρ ἀνάγκη, ἔφη
 Ὀρόντας. ἐκ τούτου πάλιν ἠρώτησεν ὁ Κῦρος. Ἔτι οὖν ἂν
 γένοιο τῷ ἐμῷ ἀδελφῷ πολέμος, ἐμοὶ δὲ φίλος καὶ πιστός; ὃ δὲ
 ἀπεκρίνατο ὅτι οὐδ' εἰ γενοίμην, ὦ Κῦρε, σοί γ' ἂν ποτε ἔτι
 9 δόξαιμι. πρὸς ταῦτα Κῦρος εἶπε τοῖς παροῦσιν. Ὁ μὲν ἀνὴρ 50
 τοιαῦτα μὲν πεποίηκε, τοιαῦτα δὲ λέγει. ὑμῶν δὲ σὺ πρῶτος,
 ὦ Κλέαρχε, ἀπόφηναι γνώμην ὅ,τι σοι δοκεῖ. Κλέαρχος δὲ

42 καὶ ταῦθ': καὶ is intensive, not connective.

43 τὸ τρίτον: adv. acc.

44 ἐπιβουλεύων: with φανερός γεγονας; cf. δῆλος ἦν ἀνώμενος, c. 2. 70, and the note.

45 Ὀρόντα: for the form of the g. n., cf. Ἀβροκόμια, c. 4. 15, and the note.

οὐδὲν ἀδικηθεὶς: Cyrus' question supplies the vb.

46 περὶ, toward; cf. c. 4. 54. περὶ regularly takes the acc. after vbs. of action, the gen. after vts. of saying.

γεγενῆσθαι: quoted after ὠμολογεῖς; retain the tense. Note that, when the subj. of the infin. is the same as the subj. of the vb. of saying, it is unexpressed, and that a pred. noun or adj. is nom., not acc.

ἦ: one of the very few particles that may be rendered by *indeed*. Note that γάρ often implies assent, *yes, for*.

ἀνάγκη: sc. ἐστὶ.

47 ἂν γένοιο: potential opt. No protasis is to be supplied.

49 ὅτι: again introducing direct quotation; cf. l. 36, and the note.

οὐδ' εἰ: a good instance of the fondness of the neg. for the emphatic position at the head of the sentence. Grammatically it goes, of course, with δόξαιμι (*even if . . . I should never seem*).

σοί γε: for the force of γε, see c. 3. 46, and the note.

50 πρὸς ταῦτα, in the light of these statements.

51 τοιαῦτα μὲν . . . τοιαῦτα δέ: the figure anaphora; see the *Intro.*, § 39.

πρῶτος: different from πρῶτον; see c. 3. 4, and the note.

52 ἀπόφηναι: aor. imv. mid., as is shown by the accent. Remember that the 1st aor. infin. act. always accents the penult, and that the infrequent opt. form, ἀποφῆναι (regularly ἀποφῆσειε), has a long ultima (G. 113; H. 102b; B. 63).

ὅ,τι . . . δοκεῖ: an indir. quest., since ἀπόφηναι γνώμην implies statement.

εἶπε τάδε. Συμβουλεύω ἐγὼ τὸν ἄνδρα τοῦτον ἐκποδῶν ποιέ-
σθαι ὡς τάχιστα, ὡς μηκέτι δέη τοῦτον φυλάττεσθαι, ἀλλὰ
55 σχολή ἢ ἡμῖν τὸ κατὰ τοῦτον εἶναι τοὺς ἐβελοντὰς φίλους εὖ
ποιεῖν. ταύτη δὲ τῇ γνώμῃ ἔφη καὶ τοὺς ἄλλους προσθέσθαι. 10

Μετὰ ταῦτα, ἔφη, κελεύοντος Κύρου ἔλαβον τῆς ζώνης τὸν
'Ορόνταν ἐπὶ θανάτῳ ἅπαντες ἀναστάντες καὶ οἱ συγγενεῖς·
εἶτα δ' ἐξήγον αὐτὸν οἷς προσετάχθη, ἐπεὶ δὲ εἶδον αὐτὸν
60 ὅππερ πρόσθεν προσεκύνουν, καὶ τότε προσεκύνησαν, καίπερ

53 συμβουλεύω ἐγώ: the act. is used of one who gives advice, the mid. of one who asks it. Note the emphasis on the pronoun.

ἐκποδῶν ποιέσθαι, to put out of our way. Note the voice; if the phrase were pass., γίγρεσθαι would be used.

54 ὡς: purpose.

τοῦτον: obj. of φυλάττεσθαι; see the vocab.

55 ἡμῖν: dat. of possessor. Does the use of the pl. suggest that Clearchus puts himself on the same plane with Cyrus?

τὸ . . . εἶναι, as far as this fellow is concerned. τοῦτον is contemptuous, as often. For the idiomatic infin., see G. 1534, 1535; H. 956a; B. 642. The whole phrase stands as an acc. of specification.

ἐβελοντὰς: a noun, in appos. with φίλους; the partic. is differently accented. Render, *these who are our friends of their own choosing*.

εἶ ποτεῖν: cf. κακῶς ἐποίησ, above, l. 38, and the note.

56 ἔφη: sc. Κλέαρχος. The indir. disc. is resumed, although only for a line. In the next line ἔφη is parenthetical, and refers the

narrative to Clearchus, not to Xen.

57 τῆς ζώνης, by the girdle. For the case, see G. 1100; H. 738a; B. 356, with note 1. This act was symbolical among the Persians, and indicated condemnation. It sufficed for the king alone to touch the girdle of the man on trial before him. Xen., writing for Greek readers, adds ἐπὶ θανάτῳ (as a sign of condemnation).

58 ἅπαντες . . . συγγενεῖς, all, even those of his own kin.

59 οἷς προσετάχθη, who had been bidden, whose duty it was, an impers. pass. This construction, so common in Lat., is regular in Greek with vbs. of commanding, and is frequent also with παρασκευάζω; elsewhere it is very rare.

60 προσεκύνουν: contrast the following aor., προσεκύνησαν. The vb. denotes the oriental manner of saluting a superior by prostrating oneself before him; cf. Dan. II, 46, and elsewhere in the Old Testament.

καὶ τότε . . . καίπερ, even then . . . although. καίπερ (although) takes a partic.; καίτοι (and yet) a vb. (e. g., c. 4. 55).

11 εἰδότες ὅτι ἐπὶ θάνατον ἄγοιτο. ἐπεὶ δὲ εἰς τὴν Ἀρταπάτου σκηπὴν εἰσήχθη τοῦ πιστοτάτου τῶν Κύρου σκηπτοῦχων, μετὰ ταῦτα οὔτε ζῶντα Ὀρόνταν οὔτε τεθνηκότα οὐδεὶς εἶδε πώποτε οὐδὲ ὅπως ἀπέθανεν οὐδεὶς εἰδὼς ἔλεγεν· ἦκαζον δὲ ἄλλοι ἄλλως· τάφος δὲ οὐδεὶς πώποτε αὐτοῦ ἐφάνη.

65

1 VII. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Βαβυλωνίας σταθμοὺς τρεῖς παρασάγγας δώδεκα. ἐν δὲ τῷ τρίτῳ σταθμῷ Κύρος ἐξέτασιν ποιεῖται τῶν Ἑλλήνων καὶ τῶν βαρβάρων ἐν τῷ πεδίῳ περὶ μέσας νύκτας· ἐδόκει γὰρ εἰς τὴν ἐπιούσαν ἔω ἦξει βασιλέα σὺν τῷ στρατεύματι μαχοῦμενον· καὶ ἐκέλευε Κλέαρ-
5 χον μὲν τοῦ δεξιοῦ κέρως ἡγείσθαι, Μένωνα δὲ τοῦ εὐωνύμου,
2 αὐτὸς δὲ τοὺς ἑαυτοῦ διέταξε. μετὰ δὲ τὴν ἐξέτασιν ἅμα τῇ

61 ἐπὶ θάνατον: limit of motion; not as ἐπὶ θανάτῳ, above.

63 οὔτε . . . ἔλεγεν, neither alive nor dead did anyone ever see Orontas, nor could anyone say with knowledge in what manner he was put to death. For the accumulation of negatives, cf. οὐδενί, c. 2. 152, and the note. Observe, also, the force of the neg. with the impf. (could not or would not); see the note on c. 4. 64. Orontas may have been buried alive, Herodotus, VII, 114.

64 ἄλλοι ἄλλως: cf. *alii aliter* (H. 704a; B. 492, note 3).

CHAPTER VII

3 ἐξέτασιν ποιεῖται: cf. c. 1. 24, and the note.

4 νύκτας: pl., as we speak of the watches of the night.

ἔδοκει, he thought. This use of δοκῶ is not very common in Attic Greek.

εἰς . . . ἔω, next morning. See G. 1207b; H. 796b; B. 405, and cf. II, 3, 25; III, 1, 3; and IV, 1, § 15. These phrases seem often

scarcely to differ from simple dat. of time. For the acc. ἔω, see G. 199; H. 161; B. 92, 3.

5 μαχοῦμενον, to offer battle; see the note on ἀποκτενῶν, c. 1. 12.

6 κέρως: for the form, see G. 228; H. 191; B. 115, 10; for the case, G. 1109; H. 741; B. 356. The dat. also occurs with ἡγείσθαι (e. g., c. 4. 9; but the gen. prevails in cases where the individual is at the head of his own troops—i. e., is leader *de iure*, as well as *de facto*. τὸ δεξιὸν occurs, c. 2. 87, without any noun; see the note there. The right wing was the post of honor and of danger, for the shield was exposed to a flank attack (see I, 8, § 13).

τοῦ εὐωνύμου: i. e., of the Greek force. For the word, cf. c. 2. 88, and the note. The arrangement here given was followed in the battle (I, 8, § 4), the barbarians having their position on the Greek left.

7 ἅμα . . . ἡμέρῃ, at dawn on the following day. ἐπιούσῃ is not

ἐπιούσῃ ἡμέρᾳ ἦκον αὐτόμολοι παρὰ μεγάλου βασιλέως στρατιᾶς.

- 10 Κύρος δὲ συγκαλέσας τοὺς στρατηγούς καὶ λοχαγοὺς τῶν Ἑλλήνων συνεβουλευέτο τε πῶς ἂν τὴν μάχην ποιοῖτο καὶ αὐτὸς παρῖνει θαρρύνων τοιάδε. Ὡς ἄνδρες Ἕλληνες, οὐκ ἂν ἀνθρώπων ἀπορῶν βαρβάρων συμμάχους ὑμᾶς ἄγω, ἀλλὰ νομίζων ἀμείνονας καὶ κρείττους πολλῶν βαρβάρων ὑμᾶς εἶναι,
15 διὰ τοῦτο προσέλαβον. ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας ἣς κέκτησθε καὶ ἣς ὑμᾶς ἐγὼ εὐδαιμονίζω. εὐ γὰρ ἴστε ὅτι τὴν ἐλευθερίαν ἐλοίμην ἂν ἀντὶ ὧν ἔχω πάντων καὶ ἄλλων πολλαπλασίω. ὅπως δὲ καὶ εἰδῆτε εἰς οἶον ἔρχεσθε ἄ

usually added to this common phrase, but serves to make it more explicit. For the dat., see G. 1175, 1176; H. 772c; B. 392, 3.

10 τοὺς στρατηγούς καὶ λοχαγούς: the art., expressed but once, shows that both groups are regarded as forming a single class.

11 συνεβουλευέτο, *asked their advice*; contrast the act., above, c. 6. 53.

πῶς ἂν . . . ποιοῖτο, *how he should conduct the battle*, a potential opt., in an indir. quest. ὅπως would have been more normal than πῶς, but the dir. interrog. is often kept; see G. 1600; H. 1011; B. 580. Note the position of ἂν at the head of the clause.

12 τοιάδε, (*substantially*) as follows.

ὦ ἄνδρες Ἕλληνες: ὦ is commonly expressed with the voc. in Greek. For ἄνδρες, cf. c. 3. 11, and the note. With this word contrast ἀνθρώπων βαρβάρων (so again in § 4), and cf. the words of Herodotus (VII, 210), regarding the Persians at Thermopylae, *ὅτι πολλοὶ μὲν ἄνθρωποι εἶεν, ὀλίγοι δὲ ἄνδρες*.

13 ἀπορῶν: causal. Trans., *it is not because I lack barbarians that I . . .* For the gen. ἀνθρώπων, see the note on c. 1. 29.

14 ἀμείνους . . . κρείττους, *braver . . . stronger*.

15 διὰ τοῦτο: resumes, with emphasis, the causal partic.

ἔσθε . . . ἴσεσθε, *see that ye be*. See G. 1352, 1353; H. 885, 886; B. 583 note 3 (cf. 593).

16 ἣς κέκτησθε, *which you possess*, another case of attraction.

καὶ ἣς . . . εὐδαιμονίζω, *and for which I congratulate you*. The gen. is causal (G. 1126; H. 774; B. 366). Cyrus uses ἐγὼ with emphasis; all the Persians were accounted the slaves (δοῦλοι) of the king. Cyrus knows to whom he is speaking.

17 ἴστε: *imv.*, not *indic.*

ἀντὶ ὧν ἔχω πάντων, *in preference to all that I possess*. For the incorporation of the antecedent in the rel. clause, see the note on c. 1. 24.

18 εἰς οἶον . . . ἀγόνε, *into what sort of a contest*, another indir. quest.

ἀγῶνα, ὑμᾶς εἰδὼς διδάξω. τὸ μὲν γὰρ πλῆθος πολὺ καὶ κραυγῇ πολλῇ ἐπίασιν. ἂν δὲ ταῦτα ἀνάσχησθε, τὰ ἄλλα 20 καὶ αἰσχυνεῖσθαι μοι δοκῶ οἴους ἡμῖν γνώσεσθε τοὺς ἐν τῇ χῶρᾳ ὄντας ἀνθρώπους. ὑμῶν δὲ ἀνδρῶν ὄντων καὶ εὐ τῶν ἐμῶν γενομένων, ἐγὼ ὑμῶν τὸν μὲν οἴκαδε βουλόμενον ἀπιέναι τοῖς οἴκοι ζηλωτὸν ποιήσω ἀπελθεῖν, πολλοὺς δὲ οἶμαι ποιήσειν τὰ παρ' ἐμοὶ ἐλέσθαι ἀντὶ τῶν οἴκοι.

25

5 Ἐνταῦθα Γαυλίτης παρῶν φυγὰς Σάμιος, πιστὸς δὲ Κύρῳ, εἶπεν· Καὶ μὴν, ὦ Κύρε, λέγουσί τινας ὅτι πολλὰ ὑπισχυῆν νῦν διὰ τὸ ἐν τοιοῦτῳ εἶναι τοῦ κινδύνου προσιόντος, ἂν δὲ εὐ γένηται τι, οὐ μεμνήσεσθαι σέ φασιν· ἔνιοι δὲ οὐδ' εἰ μεμνήῃ τε

20 ἐπίασιν: fut., see the note on *λέγει*, c. 3. 2

ταῦτα: *i. e.* τὸ πλῆθος καὶ τὴν κραυγὴν. τὰ ἄλλα . . . ἀνθρώπους, *for the rest, I think I shall even be ashamed (to see) what sort of men you will find those in our country to be.* The indir. quest., *οἴους . . . γνώσεσθε*, is introduced by *αἰσχυνεῖσθαι*; *ἡμῖν* is the ethical dat., and *ὄντας* is in indir. disc. after *γνώσεσθε*.

22 ὄντων . . . γενομένων: the gen. abs. in both instances expresses condition. *ἀνδρῶν* is emphatic, as above.

τῶν ἐμῶν is neut., *my affairs*.

ἐγὼ . . . ἀπελθεῖν, *I (on my part) will cause those of you who wish to return home, to return as objects of envy to those at home.* τὸν . . . βουλόμενον is lit. *him that wishes*, but the pl. is more in harmony with Eng. usage. τοῖς οἴκοι is masc.; the dat. depends upon the adj. *ζηλωτῶν*.

25 τὰ παρ' ἐμοὶ, *freely, what I can offer here.* τῶν οἴκοι is here neut., not masc.

26 φυγὰς: an exile from a Greek

state often found an asylum at one of the Persian courts.

πιστός: not here a title, one of "the Faithful" (see c. 5. 83, and the note), but simply *trusted by*, in contrast with *φυγὰς*. There is no reason for the assumption that Gaulites spoke at Cyrus' instigation.

27 καὶ μὴν, *and yet*.

28 διὰ τὸ . . . εἶναι, *because you are in such a critical position.* For the a. inf., see the note on c. 5. 83. ἐν τοιοῦτῳ is further explained by τοῦ κινδύνου προσιόντος, best taken as gen. abs. (*now that the danger is approaching*).

29 τι, *your affairs*; but the vague word is purposely chosen.

μεμνήσεσθαι; a mere fut., since *μέμνημαι* is a present.

ἔνιοι δέ: *sc. φασί*.

οὐδ' εἰ . . . ὑπισχυῆν, *that, even if you should remember and should wish to, you would not be able to repay all that you promise.* For the form *μεμνήσομαι*, see G. 734, 1; H. 465a; B. 227, note. *δύνασθαι* *dr* represents an original *δύναω* *dr*.

30 καὶ βούλοιο δύνασθαι ἂν ἀποδοῦναι ὅσα ὑπισχνῆ. ἀκούσας ἔ
 ταῦτα ἔλεξεν ὁ Κύρος· Ἄλλ' ἔστι μὲν ἡμῖν, ὧ ἄνδρες, ἡ ἀρχὴ
 ἡ πατρίω πρὸς μὲν μεσημβρίαν μέχρι οὐ διὰ καῦμα οὐ δύνανται
 οἰκεῖν ἄνθρωποι, πρὸς δὲ ἄρκτον μέχρι οὐ διὰ χειμῶνα· τὰ δ'
 ἐν μέσῳ τούτων πάντα σατραπεύουσιν οἱ τοῦ ἐμοῦ ἀδελφοῦ
 35 φίλοι. ἦν δ' ἡμεῖς νικῆσωμεν, ἡμᾶς δεῖ τοὺς ἡμετέρους φίλους
 τούτων ἐγκρατεῖς ποιῆσαι. ὥστε οὐ τοῦτο δέδοικα μὴ οὐκ ἔχω
 ὅ,τι δῶ ἐκάστῳ τῶν φίλων, ἂν εὖ γένηται, ἀλλὰ μὴ οὐκ ἔχω
 ἱκανοὺς οἷς δῶ. ὑμῶν δὲ τῶν Ἑλλήνων καὶ στέφανον ἐκάστῳ

31 ἔστι: not the copula, but a full
 vb.; hence the accent (cf. c. 2. 43,
 and the note). Trans. with *πρὸς*,
extends to. Note the assevera-
 tive force of *μέν*.

ἡμῖν: dat. of advantage, not of
 possessor. Note the pl. of ma-
 jesty.

32 μέχρι οὗ, *to a point where*.

33 τὰ δ' . . . πάντα, *all that lies*
between. For this use of *μέσῳ*,
 see c. 4. 23.

34 σατραπεύουσιν, *administer as*
satraps. In III, 4, 8-21 the vb.
 (in the meaning, *to be in charge of*)
 governs the more than one gen.

35 ἡμεῖς . . . ἡμετέροις: in emphatic
 contrast to what precedes.

36 ἐγκρατεῖς ποιῆσαι, *to put in con-*
trol of. The gen., *τούτων*, goes
 with this phrase, as with a vb.
 of ruling.

τούτο: when referring to a follow-
 ing clause, *τούτο* is more common
 than *τόδε*, despite the normal
 rule (see c. 1. 24, and the note).

μὴ οὐκ ἔχω, *that I shall not know*
(have). For the double neg.,
 see G. 1362, 3; 1364; H. 887, 1033;
 B. 594; 432.

37 ὅ,τι δῶ, *what to give*. The de-
 liberative subjv. appears in the

indir. quest. (G. 1358; 1490; H.
 866; 3; 932; B. 577; 581). *οἷς δῶ*,
 below, is to be explained in the
 same way. That sentence is rel.,
 not interrog., but in such cases
 the subjv. seems to follow the
 analogy of the subjv. in delib-
 erative questions; see G. M. T.
 572. Others explain the words
 as a condit. rel. clause, with *ἂν*
 omitted. The rel. and the
 interrog. are not always strictly
 differentiated in Greek, Lat., or
 Eng.

ἂν εὖ γένηται, *if all goes well*.

38 ὑμῶν ἑαί: possibly the whole
 Greek force is meant, but, more
 probably, only the generals and
 captains present at the inter-
 view. The gen. depends on
ἐκάστῳ, both words being em-
 phasized by their separation
 from one another.

στέφανον . . . χρυσοῦν: in this
 Cyrus is adopting a Greek
 custom. Among them crowns
 were regularly bestowed as
 rewards of extraordinary merit.
 The extravagance of Cyrus'
 promises is in keeping with his
 character as an oriental prince;
 yet he was doubtless sincere.

8 χρυσοῦν δώσω. οἱ δὲ ταῦτα ἀκούσαντες αὐτοί τε ἦσαν πολὺ
προθυμότεροι καὶ τοῖς ἄλλοις ἐξήγγελλον.

40

Εἰσῆσαν δὲ παρ' αὐτὸν οἱ τε στρατηγοὶ καὶ τῶν ἄλλων
'Ελλήνων τινὲς ἀξιούντες εἰδέναι τί σφίσιιν ἔσται, ἐὰν κρατή-
σωσιν. ὁ δὲ ἐμπιμπλὰς ἀπάντων τὴν γνώμην ἀπέπεμπε.
9 παρεκελεύοντο δὲ αὐτῷ πάντες ὅσοιπερ διελέγοντο μὴ μάχεσθαι,
ἀλλ' ὄπισθεν ἑαυτῶν τάττεσθαι. ἐν δὲ τῷ καιρῷ τούτῳ Κλέαρ- 45
χος ὠδέ πως ἤρετο τὸν Κῦρον· Οἶε γὰρ σοι μαχεῖσθαι, ὦ
Κῦρε, τὸν ἀδελφόν; Νῆ Δί', ἔφη ὁ Κῦρος, εἴπερ γε Δαρείου
καὶ Παρυσάτιδος ἔστι παῖς, ἐμὸς δὲ ἀδελφός, οὐκ ἀμαχεῖ ταῦτ'
ἐγὼ λήφομαι.

10 Ἐνταῦθα δὴ ἐν τῇ ἐξοπλισίᾳ ἀριθμὸς ἐγένετο τῶν μὲν 50
'Ελλήνων ἄσπις μυρία καὶ τετρακοσία, πελτασταὶ δὲ δισχίλιοι

39 αὐτοί: see c. 6. 37, and the note.

40 ἐξήγγελλον: i. e. to those who had not been called in for consultation.

41 εἰσῆσαν: note the tense. If the following words, οἱ τε στρατηγοί, are genuine, we must assume that the generals severally sought for confirmation of the promise.

42 τί σφίσιιν ἔσται: for the indir. reflexive, cf. αἰ, c. 1. 36, and the note. Observe, also, that in the fut. the indic. is regularly retained in an indir. statement or quest. (also in an obj. clause after a secondary tense), although the fut. opt. exists only for the needs of indir. disc.

44 μάχεσθαι: i. e. in person.

45 ἑαυτῶν: with ὄπισθεν. The reflexive is indir.; yet ἑαυτῶν is preferred to σφῶν, which is rarely used. According to Plutarch, *Artiox.* 8, Cyrus' answer was, τί λέγεις, ὦ Κλέαρχε; σὺ κελεύεις με

τὸν βασιλείας ἀρεγόμενον (*reaching out for*) ἀνάξιον εἶναι βασιλείας.

46 οἶε γάρ, *why, do you surmise?* To the veteran Clearchus the mere fact that they have come so far without opposition is proof that the king will not dare to fight.

47 νῆ Δί': ἴδ' the acc. in an oath, cf. μὰ τοὺς θεούς, c. 4. 51.

48 ἐμὸς δὲ ἀδελφός, and a brother of mine.

ἀμαχεῖ: emphatic.

ταῦτα: i. e. the realm, described in § 6, perhaps said with a gesture.

50 ἐξοπλισία, *muster under arms*, almost = ἐξέρδει.

ἀριθμὸς ἐγένετο, a numbering was made (the pass. of ἀριθμὸν ποιεῖν, c. 2. 57).

51 ἄσπις: i. e. ὄπλιται. It was as easy for the Greek to use ἄσπις in this collective sense, as, e. g., ἵππος. So, in Eng., we speak of so many horse. The totals here

καὶ πεντακόσιοι, τῶν δὲ μετὰ Κύρου βαρβάρων δέκα μυριάδες
καὶ ἄρματα δρεπανηφόρα ἀμφὶ τὰ εἴκοσι. τῶν δὲ πολεμίων 11
ἐλέγοντο εἶναι ἑκατὸν καὶ εἴκοσι μυριάδες καὶ ἄρματα δρεπανη-
55 φόρα διακόσια. ἄλλοι δὲ ἦσαν ἑξακισχίλιοι ἰππεῖς, ὧν Ἄρτα-
γέροντος ἦρχεν· οὗτοι δ' αὖ πρὸ αὐτοῦ βασιλέως τεταγμένοι
ἦσαν. τοῦ δὲ βασιλέως στρατεύματος ἦσαν ἄρχοντες τέτταρες, 12
τριάκοντα μυριάδων ἕκαστος, Ἄβροκόμας, Τισσαφέρνης, Γωβ-
ρύας, Ἀρβάκης. τούτων δὲ παρεγένοντο ἐν τῇ μάχῃ ἐνενήκοντα
60 μυριάδες καὶ ἄρματα δρεπανηφόρα ἑκατὸν καὶ πεντήκοντα.
Ἄβροκόμας δὲ ὑστέρησε τῆς μάχης ἡμέραις πέντε, ἐκ Φοινίκης
ἐλαύνων. ταῦτα δὲ ἠγγελλον πρὸς Κῦρον οἱ αὐτομολήσαντες 13
παρὰ μεγάλου βασιλέως πρὸ τῆς μάχης, καὶ μετὰ τὴν μάχην
οἱ ὕστερον ἐλήφθησαν τῶν πολεμίων ταῦτα ἠγγελλον.
65 Ἐντεῦθεν δὲ Κῦρος ἐξελαύνει σταθμὸν ἕνα παρασάγγας 14
τρεῖς συντεταγμένῳ τῷ στρατεύματι παντὶ καὶ τῷ Ἑλληνικῷ
καὶ τῷ βαρβαρικῷ· ᾗτετο γὰρ ταύτῃ τῇ ἡμέρᾳ μαχεῖσθαι

given cause difficulty; see the
Intro., § 28.

52 δέκα μυριάδες: for the method
of counting, regular in Greek,
cf. c. 2. 58, and the note.

53 ἄρματα δρεπανηφόρα: described
in § 10 of the next chapter.

54 ἑκατὸν . . . μυριάδες, probably
the statement is grossly ex-
aggerated (cf. c. 4. 33, and the
note); Xen. gives it as a mere
rumor. Ctesias (see the In-
tro., § 30) fixed the number
as 400,000 (Plutarch, *Artax.*
13).

55 ἄλλοι, besides; cf. c. 5. 27, and
the note.

Ἄρταγέροντος: slain by Cyrus him-
self, c. 8, § 24.

56 αὖ, on their part.

τοῦ: with στρατεύματος, not with
βασιλέως.

58 Ἄβροκόμας: he seems to have

been careful to keep out of
Cyrus' way; cf. c. 4. 31.

61 τῆς μάχης: gen., since ὑστέρησε
implies comparison.

ἡμέραις: cf. c. 2. 143, and the note.

62 ἠγγελλον . . . ἠγγελλον: the ar-
rangement, causing the sentence
to close with a word prominent
at the opening (palindromic
chiasm), throws great stress on
ἠγγελλον (cf. I, 10, § 3). Xen. is
careful to give the source of his
information and to assure us that
it was subsequently corrobo-
rated. Had he Ctesias' counter-
statement in mind (Rehdantz)?

64 ταῦτά: not ταῦτα.

66 συντεταγμένῳ τῷ στρατεύματι:
note that the posit. is pred.
This dat. (of accompaniment) is
especially common in military
writers (G. 1189; 1190; H. 774;
B. 392, 1.

βασιλέα· κατὰ γὰρ μέσον τὸν σταθμὸν τοῦτον τάφρος ἦν
 ὀρυκτὴ βαθεῖα, τὸ μὲν εὖρος ὀργυιαὶ πέντε, τὸ δὲ βάθος ὀργυιαὶ
 15 τρεῖς. παρετέτατο δὴ ἡ τάφρος ἄνω διὰ τοῦ πεδίου ἐπὶ δώδεκα 70
 παρασάγγας μέχρι τοῦ Μηδίας τείχους. [ἔνθα αἱ διώρυχες,
 ἀπὸ τοῦ Τίγρητος ποταμοῦ ρέουσαι· εἰσὶ δὲ τέτταρες, τὸ μὲν
 εὖρος πλεθριαῖαι, βαθεῖαι δὲ ἰσχυρῶς, καὶ πλοῖα πλεῖ ἐν αὐταῖς
 σιταγωγὰ· εἰσβάλλουσι δὲ εἰς τὸν Εὐφράτην, διαλείπουσι δ'
 ἐκάστη παρασάγγην, γέφυραι δ' ἔπεισιν.] ἦν δὲ παρὰ τὸν 75
 Εὐφράτην πάροδος στενὴ μεταξὺ τοῦ ποταμοῦ καὶ τῆς τάφρου
 16 ὡς εἴκοσι ποδῶν τὸ εὖρος· ταύτην δὲ τὴν τάφρον βασιλεὺς

68 μέσον: for the position, cf. c. 2. 41, and the note.

τάφρος . . . ὀρυκτὴ: i. e. clearly artificial; cf., below, ll. 77 f., βασιλεὺς ποιῶν.

69 εὖρος ὀργυιαὶ πέντε: Plutarch (*Artox.* 7) gives less credible measurements (depth and width ten fathoms each).

70 παρετέτατο: for the form, see G. 647; H. 448ab; B. 224 note.

ἄνω, inland.

δώδεκα παρασάγγας: this agrees closely with Plutarch's σταδίων τετρακοσίων.

71 τοῦ Μηδίας τείχους: the wall is described in II, 4, 12, where see the note. It seems originally to have been built from river to river to protect Babylonia from northern invaders. By Xen.'s time the southwestern end, at least, must have fallen in ruins, so that this trench was dug to bar Cyrus' advance.

[ἔνθα . . . ἔπεισιν]: this passage, which interrupts the narrative, is probably a note added by some editor or copyist.

διώρυχες: sc. εἰσὶ.

73 πλεθριαῖαι: adj., corresponding

to the gen. of measure; cf. c. 2. 30, and the note.

74 εἰσβάλλουσι: cf. ἐμβάλλει, c. 2. 45. Διαλείπουσι: for the force of δια-, cf. διαστάντες, c. 5. 11. With ἐκάστη, in apposition with the subj. of a pl. vb., cf. the use of *quisque*, in Lat.

76 πάροδος: apparently Cyrus' rapid advance had prevented the completion of the trench; the opposite view—that the passage was left, in order that Cyrus might be enticed within—lacks all probability. Why this position, however, was not defended remains an unanswerable enigma. It would have been impossible for Cyrus to force it; and he had no supplies. Artaxerxes and his counselors seem to have been thoroughly afraid—and with good reason, as the sequel showed. Plutarch, *Artox.* 7, states that the king actually purposed abandoning the whole of the western part of his empire; but was dissuaded by Tiribazus.

77 ὡς, about, cf. c. 2. 18.

ποιῶν: render by the Eng. plpf.,

ποιεῖ μέγας ἀντὶ ἐρύματος, ἐπειδὴ πυνθάνεται Κύρον προσελαί-
 νοντα. ταύτην δὴ τὴν πάροδον Κύρος τε καὶ ἡ στρατιὰ
 80 παρήλθε καὶ ἐγένοντο εἴσω τῆς τάφρου. | ταύτη μὲν οὖν τῇ 17
 ἡμέρᾳ οὐκ ἐμαχέσατο βασιλεὺς, ἀλλ' ὑποχωροῦντων φανερὰ
 ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἴχνη πολλά. ἐνταῦθα Κύρος 18
 Σιλανὸν καλέσας τὸν Ἀμπρακιώτην μάντιν ἔδωκεν αὐτῷ δαρι-
 85 κούς τρισχιλίους, ὅτι τῇ ἑνδεκάτῃ ἀπ' ἐκεῖνης ἡμέρᾳ πρότερον
 Κύρος δ' εἶπεν· Οὐκ ἄρα ἔτι μαχεῖται, εἰ ἐν ταύταις οὐ
 μαχεῖται ταῖς ἡμέραις· ἐὰν δ' ἀληθεύσης, ὑπισχνούμαι σοι
 δέκα τάλαντα. τοῦτο τὸ χρυσίον τότε ἀπέδωκεν, ἐπεὶ παρήλθον
 αἱ δέκα ἡμέραι. ἐπεὶ δ' ἐπὶ τῇ τάφρῳ οὐκ ἐκόλυε βασιλεὺς τὸ 19
 90 Κύρου στράτευμα διαβαίνειν, ἔδοξε καὶ Κύρῳ καὶ τοῖς ἄλλοις
 ἀπεγνωκέναι τοῦ μάχεσθαι· ὥστε τῇ ὑστεραίᾳ Κύρος ἐπορεύετο

and cf. the note on ἐφόλαττον, c. 2
129.

78 μέγας: the position is unusual;
is contempt implied (Rehdantz)?

80 παρήλθε: agreement with the
nearer of two subjs. The next
vb. is pl.

81 ἀλλ' ὑποχωροῦντων, nay, actu-
ally in retreat. Note the order.
It is not strange that Cyrus
grew careless.

82 ἦσαν . . . ἴχνη: for the agree-
ment cf. l. 95.

85 θυόμενος: for the difference in
meaning between the act. and
the mid. of this vb., see the
vocab.

εἶπεν, had said.

ἡμερῶν: gen. of the time within
which; see G. 1136; H. 759; B.
359.

86 ἔτι, at all.

εἰ . . . εὐ μαχεῖται: for the type
of condition, see the note on εἰ
πιστεύσομεν, c. 3. 84. εὐ is used,
not μή, because Cyrus is but

echoing Silanus' words, and εὐ
μαχεῖται forms a single neg. idea
(G. 1383; B. 600 note).

87 ἐὰν δ' ἀληθεύσης, if you shall
prove to have spoken the truth.

88 δέκα τάλαντα: equivalent to the
3,000 darics mentioned above. A
silver talent, therefore (\$1,080),
was worth 300 darics. On this
basis the daric was worth only
\$3.60, while, by the weight of
the gold, it should be \$5.40.
This shows that silver was
worth half as much again, with
reference to gold, as it is in our
coinage, and practically three
times as much as it is now in
fact. The purchasing power of
both metals was much greater
than now.

ἔπέδωκεν: note the force of the
prep. Cyrus is paying a debt.

89 οὐκ ἐκόλυε, made no attempt to
prevent.

90 ἔδοξε: personal.

91 ἀπεγνωκέναι τοῦ μάχεσθαι, to have

20 ἡμελημένως μᾶλλον. τῇ δὲ τρίτῃ ἐπὶ τε τοῦ ἄρματος καθή-
μενος τὴν πορείαν ἐποιεῖτο καὶ ὀλίγους ἐν τάξει ἔχων πρὸ αὐτοῦ,
τὸ δὲ πολὺ αὐτῷ ἀνατεταραγμένον ἐπορεύετο καὶ τῶν ὄπλων
τοῖς στρατιώταις πολλὰ ἐπὶ ἀμαξῶν ἤγοντο καὶ ὑποζυγίων. 95

1 VIII. Καὶ ἤδη τε ἦν ἀμφὶ ἀγορὰν πλήθουσαν καὶ πλη-
σίον ἦν ὁ σταθμὸς ἔνθα ἔμελλε καταλείναι, ἡνίκα Πατηγύας
ἀνὴρ Πέρσης τῶν ἀμφὶ Κύρον χρηστὸς προφαίνεται ἐλαύνων
ἀνὰ κράτος ἰδρῶντι τῷ ἵππῳ, καὶ εὐθὺς πᾶσιν οἷς ἐνετύγχανεν
ἐβόα καὶ βαρβαρικῶς καὶ ἑλληνικῶς ὅτι βασιλεὺς σὺν στρατεύ- 5
ματι πολλῷ προσέρχεται ὡς εἰς μάχην παρεσκευασμένος. ἔνθα

given up the idea of fighting. For this neg. force of ἀπο-, cf. ἀποηφίσωνται, c. 4. 98; for the infin. with the art., see the note on τοῦ διαβαίνειν, c. 4. 96. The case is here due possibly to the idea of separation; Xen., *Hellenica* VII, 5, 7, uses the acc. with this vb.

92 ἡμελημένως: an adv. formed from the partic. ἡμελημένος. This is not overcommon; but the partic., felt as an adj., may even be compared (e. g. ἐρρωμενέστεροι, III, 1, § 42). The perf. partic. has an especially strong adjectival value.

94 τὸ δὲ πολὺ: practically = αἱ δὲ πολλοί. For such generalized neuters, see the note on τὸ . . . βαρβαρικόν, c. 2. 3.

ἀνατεταραγμένον, in a state of complete disorder.

τῶν ὄπλων: partitive gen. with πολλὰ.

95 τοῖς στρατιώταις: dat. of advantage; contrast αὐτῷ, above.

ἤγοντο: a common custom. The hoplite's shield, cuirass, and helmet made up a heavy weight. That Cyrus tolerated such laxity at this time shows how com-

pletely confident he was that his cause was already won. Cf. Plutarch, *Artax.* 7. Note again the pl. vb. with neut. pl. subj. Cf. I. 82, and the note on c. 2. 38.

CHAPTER VIII

1 ἀμφὶ ἀγορὰν πλήθουσαν: i. e., about the middle of the morning.

2 σταθμός, halting-place.

καταλείναι, to halt, i. e. for the morning meal (ἀριστον); cf. I, 10, § 19.

4 ἀνὰ κράτος, at full speed; cf. κατὰ κράτος, below, § 19. Save in special uses ἀνὰ is scarcely used in prose, although compounds are very common.

ἰδρῶντι τῷ ἵππῳ, with his horse bathed in sweat. The notions of means, manner, and accompaniment are often blended in the dat.

5 ἐβόα: note the tense. Xenophon's description is very graphic.

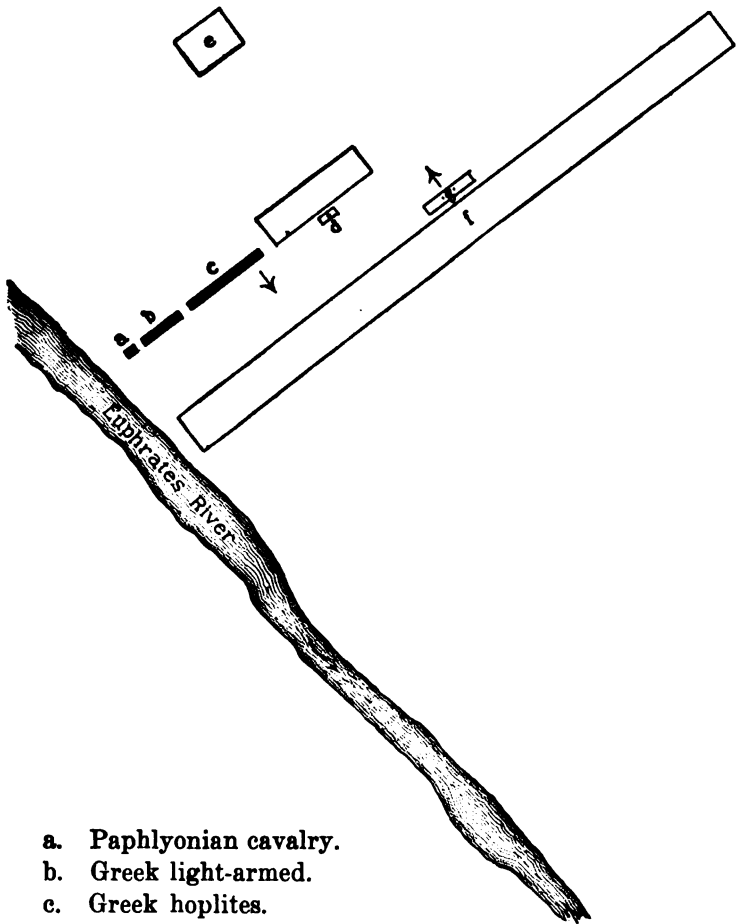
βαρβαρικῶς: i. e. in Persian.

6 προσέρχεται: the retention of the indic. adds greatly to the vividness of the passage.

ἔνθα δὲ . . . ἐγένετο, then indeed ensued a scene of great confusion. The form, τάραχος, is

BATTLE OF CUNAXA

FIRST POSITION OF THE TWO ARMIES

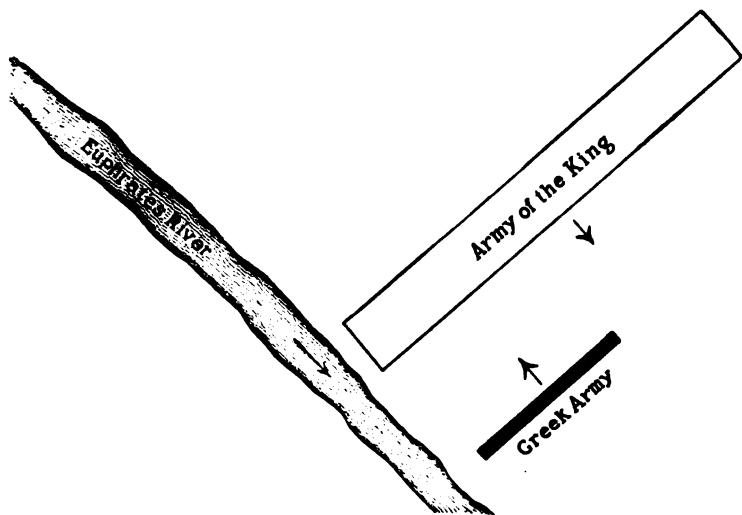


- a. Paphlyonian cavalry.
- b. Greek light-armed.
- c. Greek hoplites.
- d. Cyrus and his native troops.
- e. Cyrus' camp.
- f. Army of Artaxerxes.
- g. Position of Artaxerxes.

BATTLE OF CUNAXA

SECOND POSITION OF THE TWO ARMIES

The Greeks have advanced in pursuit of the Persians, who had fled before them. The king, whose army, save those facing the Greeks, had met with no opposition, proceeded against Cyrus' camp and pillaged it. There he was joined by Tissaphernes, who with his body of horse had ridden through the Greek peltasts. After this the king returned by the same way by which he had advanced,—*i. e.*, outside of what had originally been the left wing of Cyrus' army. The Greeks, seeing his advance, wheeled about in order to meet his attack. They therefore now face up-stream, the river being on their left, as it had before been on their right. Fearing that the king might attack them on the right flank, they were planning to fall back and bring the river in their rear (see the note on c. 10, 41); but the king meanwhile shifted his position, so as to face them.



δὴ πολὺς τάραχος ἐγένετο· αὐτίκα γὰρ ἐδόκουν οἱ Ἕλληνες 2
καὶ πάντες δὲ ἀτάκτοις σφίσιν ἐπιπεσεῖσθαι· Κύρος τε κατα- 3
πηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνεδύετο καὶ ἀναβάς
10 ἐπὶ τὸν ἵππον τὰ παλτά εἰς τὰς χεῖρας ἔλαβε, τοῖς τε ἄλλοις
πᾶσι παρήγγελλεν ἐξοπλίζεσθαι καὶ καθίστασθαι εἰς τὴν
ἑαυτοῦ τάξιν ἕκαστον. ἔνθα δὴ σὺν πολλῇ σπουδῇ καθί- 4
σταντο, Κλέαρχος μὲν τὰ δεξιὰ τοῦ κέρατος ἔχων πρὸς τῷ
Εὐφράτῃ ποταμῷ, Πρόξενος δὲ ἐχόμενος, οἱ δὲ ἄλλοι μετὰ
15 τοῦτον, Μένων δὲ [καὶ τὸ στράτευμα] τὸ εὐώνυμον κέρας ἔσχε
τοῦ Ἑλληνικοῦ. τοῦ δὲ βαρβαρικοῦ ἵππεῖς μὲν Παφλαγόνες 6
εἰς χιλίους παρὰ Κλέαρχον ἔστησαν ἐν τῷ δεξιῷ καὶ τὸ

found several times in Xen.;
ταραχή is far commoner.

7 αὐτίκα: with *ἐπιπεσεῖσθαι*, but
brought to the head of the
clause for emphasis.

ἐδόκουν, *they thought*; cf. c. 7. 4.

8 σφίσιν: the reflexive is indirect.
ἐπιπεσεῖσθαι: the context makes
clear what the subj. is. For
the form, see G. 666; H. 426; B.
214.

9 τοῦ ἄρματος: the art. with this
and with the following nouns is
possessive.

10 τὸν ἵππον: Plutarch, *Artax.* 9
(from Ctesias; see the *Introd.*,
§ 30), describes Cyrus' horse as
γενναῶν (*high-bred*), *ἄστομον*
(*hard-mouthed*), and *ὑβριστήν*
(*fiery*); cf. Alexander's *Buceph-*
alus.

τὰ παλτά: cf. c. 5. 92.

τοῖς τε ἄλλοις . . . ἕκαστον: for
ἕκαστον, after a pl., see the note
on *ἐκάστοις*, c. 1. 25; and for the
acc., after a dat., on *λαβόντι*,
c. 2. 4.

11 ἐξοπλίζεσθαι: they were un-
armed and had broken ranks.

13 τὰ δεξιὰ τοῦ κέρατος, *the extreme*
right; see the plan and the
Introd., § 30. The Greeks, as a
body, formed the *δεξιὸν κέρας* of
the whole force. With the form
κέρατος contrast *κέρας*, c. 7. 6.

14 ἐχόμενος, *next to him* (*sc. αὐτοῦ*,
partitive gen.).

15 [καὶ τὸ στράτευμα]: if these
words are genuine, they must
refer to Menon's own force. The
text is, however, uncertain. For
ἔσχε we should have expected
εἶχε, although the context may
perhaps justify the ingressive
form.

16 τοῦ Ἑλληνικοῦ: added, because
this was not the left of the
whole force.

τοῦ δὲ βαρβαρικοῦ: brought by its
position into strong contrast
with the preceding Ἑλληνικοῦ.
The gen. is partitive with *ἵππεῖς*.

17 εἰς, *to the number of*; cf. c. 2. 15.
παρὰ Κλέαρχον: acc., since *ἔστησαν*
expresses motion.

ἐν τῷ δεξιῷ: these troops were,
therefore, between Clearchus'
hoplites and the river.

- Ἑλληνικὸν πελταστικόν, ἐν δὲ τῷ εὐωνύμῳ Ἀριαῖός τε ὁ Κύρου
 6 ὕπαρχος καὶ τὸ ἄλλο βαρβαρικόν, Κύρος δὲ καὶ ἵππεῖς τούτου
 ὄσον ἐξακόσιοι <κατὰ τὸ μέσον>, ὀπλισμένοι θώραξι μὲν αὐτοὶ 20
 καὶ παραμηριδίοις καὶ κράνεσι πάντες πλὴν Κύρου· Κύρος δὲ
 7 ψιλὴν ἔχων τὴν κεφαλὴν εἰς τὴν μάχην καθίστατο. οἱ δ'
 ἵπποι πάντες εἶχον καὶ προμετωπίδια καὶ προστερνίδια· εἶχον
 δὲ καὶ μαχαίρας οἱ ἵππεῖς Ἑλληνικάς.
 8 Καὶ ἤδη τε ἦν μέσον ἡμέρας καὶ οὐπω καταφανεῖς ἦσαν 25
 οἱ πολέμοι· ἠνίκα δὲ δέλιη ἐγένετο, ἐφάνη κοινορτὸς ὥσπερ
 νεφέλη λευκή, χρόνῳ δὲ συχνῶ ὕστερον ὥσπερ μελανία τις ἐν
 τῷ πεδίῳ ἐπὶ πολὺ. ὅτε δὲ ἐγγύτερον ἐγίνοντο, τάχα δὴ καὶ
 χαλκός τις ἤστραπτε καὶ λόγχοι καὶ αἱ τάξεις καταφανεῖς
 9 ἐγίνοντο. καὶ ἦσαν ἵππεῖς μὲν λευκοθώρακες ἐπὶ τοῦ εὐ- 30

18 τῷ εὐωνύμῳ: i. e., of the whole force.

Ἀριαῖος: see the Introd., § 32.

19 καὶ ἵππεῖς τούτου, and horse-
 men of his, a body-guard of
 horsemen.

20 ὄσον, about; see the note on
 c. 2. 15.

<κατὰ τὸ μέσον>: these words
 are conjecturally inserted as re-
 quired by the sense. We must
 supply ἔστησαν.

αἶπτοι: contrasted with οἱ ἵπποι,
 below, l. 22.

21 πλὴν Κύρου: this has reference
 to the helmet alone, as the con-
 text shows. Cyrus was otherwise
 fully armed.

22 ψιλῆν: pred. The word is em-
 phasized by its position. Plu-
 tarch (*Artiox.* 11) states that
 Cyrus wore the tiara—the badge
 of kingly authority.

οἱ ἵπποι: δέ answers to μέν, above,
 l. 20. That cavalry horses
 should be protected by armor
 is recommended by Xen. in his

treatise *De Re Equestri* XII, 8
 (cf., also, *Cyrop.* VI, 4, 1). It
 seems not to have been a Greek
 custom.

25 ἤδη τε ἦν . . . καί: cf. the open-
 ing words of the chapter.

26 δεῖλη, (early) afternoon. In III,
 3, § 11, the word means evening.
 When doubt might exist in the
 mind of the hearer or reader,
 the adj. πρώτη (early) might be
 added.

ἐγένετο, was getting to be.

ἐφάνη, there appeared. Retain the
 Greek order in this graphic de-
 scription.

27 λευκή: a cloud of dust, seen in
 the distance, seems white in the
 sunshine.

χρόνῳ . . . πολέ, and, some time
 afterward, a sort of (τις) black-
 ness on the plain, extending
 over a great distance.

28 καὶ χαλκός τις ἤστραπτε, their
 bronze (armor) too (καί) began
 to flash here and there (τις).

30 λευκοθώρακες: probably these

νύμου τῶν πολεμίων· Τισσαφέρνῃς ἐλέγγοτο τούτων ἄρχειν·
 ἐχόμενοι δὲ γερροφόροι, ἐχόμενοι δὲ ὄπλιται σὺν ποδήρεσι
 ξυλλίλαις ἄσπισιν. Αἰγύπτιοι δ' οὗτοι ἐλέγοντο εἶναι· ἄλλοι δ'
 ἵππεῖς, ἄλλοι τοξόται. πάντες δ' οὗτοι κατὰ ἔθνη ἐν πλαισίῳ
 35 πλήρει ἀνθρώπων ἕκαστον τὸ ἔθνος ἐπορεύοντο. πρὸ δὲ αὐτῶν 10
 ἄρματα διαλείποντα συχνὸν ἀπ' ἀλλήλων τὰ δὴ δρεπανηφόρα
 καλούμενα· εἶχον δὲ τὰ δρέπανα ἐκ τῶν ἀξόνων εἰς πλάγιον
 ἀποτεταμένα καὶ ὑπὸ τοῖς δίφοις εἰς γῆν βλέποντα, ὡς δια-
 κόπτειν ὄτρῳ ἐντυγχάνουεν. ἡ δὲ γνώμη ἦν ὡς εἰς τὰς τάξεις
 40 τῶν Ἑλλήνων ἐλώντα καὶ διακόψοντα. ὁ μέντοι Κύρος εἶπεν 11
 ὅτε καλέσας παρεκελεύετο τοῖς Ἑλλησι τὴν κραυγὴν τῶν βαρ-

cuirasses were of linen (IV, 7, §15).

31 Τισσαφέρνῃς: normal asyndeton.

32 ἐχόμενοι: cf. ἐχόμενος, above, l. 14, and the note.

γερροφόροι: i. e., the Persian infantry. These wicker shields and the wooden Egyptian shields are mentioned (II, 1, § 6) as found in great quantities on the battlefield next day.

33 Αἰγύπτιοι: as Egypt was at this time in revolt, these may be assumed to be descendants of the Egyptians whom Cyrus the Great had settled in Persia (Xen., *Cyrop.* VII, 1, 45).

34 πάντες . . . ἐπορεύοντο, all of these were marching nation by nation (a Persian custom), each nation in a solid square. ἕκαστον τὸ ἔθνος is in apposition with οὗτοι.

36 ἄρματα: retain the Greek order, and observe that ἄρματα has no article, while τὰ δὴ δρεπανηφόρα is purposely postponed. For the partic. καλούμενα, cf. c. 2. 79.

διαλείποντα . . . ἀλλήλων, at con-

siderable intervals from one another. See the note on διαστάτες, c. 5. 11.

37 εἶχον: for the pl., cf. c. 7. 85. and the note. With the description here given cf. Xen. *Cyrop.* VI, 1, 29 and 30.

εἰς πλάγιον ἀποτεταμένα, extending out slantwise.

38 ὡς διακόπτειν: ὡς for ὅστε; cf. c. 5. 64, and the note.

39 ὄτρῳ ἐντυγχάνουεν: for ὄτρῳ ἀν ἐντυγχάνουσι, after the implied indir. disc. See the note on c. 3. 19.

ἡ δὲ γνώμη . . . διακόψοντα, the purpose was that they should drive through the ranks of the Greeks and cut them down. The participles, ἐλδόντα and διακόψοντα, are in the acc. abs., a construction unusual, save with impers. vbs.

40 ὁ μέντοι . . . εἶπεν: cf. c. 7. 20. The antecedent is τοῦτο, below.

41 τοῖς Ἑλλησι: dat. with παρεκελεύετο, the obj. of καλέσας being unexpressed. This is regular in Greek.

βάρων ἀνέχεσθαι, ἐψεύσθη τούτο· οὐ γὰρ κραυγῆ ἄλλὰ σιγῆ ὡς ἀνυστὸν καὶ ἡσυχῆ ἐν ἴσῳ καὶ βραδέως προσῆσαν.

- 12 Καὶ ἐν τούτῳ Κῦρος παρελαύνων αὐτὸς σὺν Πίγρητι τῷ ἔρμηνεὶ καὶ ἄλλοις τρισὶν ἢ τέτταρσι τῷ Κλεάρχῳ ἐβόα ἄγειν 45 τὸ στράτευμα κατὰ μέσον τὸ τῶν πολεμίων, ὅτι ἐκεῖ βασιλεὺς
- 13 εἶη· κὰν τούτ', ἔφη, νικῶμεν, πάνθ' ἡμῖν πεποίηται. ὄρων δὲ ὁ Κλεάρχος τὸ μέσον στίφος καὶ ἀκούων Κύρου ἕξω ὄντα τοῦ εὐωνύμου βασιλέα—τοσοῦτον γὰρ πλήθει περιῆν βασιλεὺς ὥστε μέσον τῶν ἑαυτοῦ ἔχων τοῦ Κύρου εὐωνύμου ἕξω ἦν—ἀλλ' ὅμως 50 ὁ Κλεάρχος οὐκ ἤθελεν ἀποσπάσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρας, φοβούμενος μὴ κυκλωθεῖν ἑκατέρωθεν, τῷ δὲ Κύρῳ ἀπεκρίνατο ὅτι αὐτῷ μέλει ὅπως καλῶς ἔχοι.

42 τούτο, *in this*, acc. of specification.

οὐ γὰρ κραυγῆ: dat. of manner. Cyrus' expectation was, however, a reasonable one and is corroborated by what we are told of the advance of the Persians at Plataea (Herod. IX, 59) and again at Issus and at Arbela. Plutarch (*Artax.* 7) also speaks of the Greek surprise at the orderly advance of the Persians. σιγῆ ὡς ἀνυστόν, *as quietly as possible*. ἀνυστόν is a poetical equivalent of δυνατός.

43 ἐν ἴσῳ, *in even line*; cf. ὁμαλῶς, l. 55.

44 αὐτός, *by himself*, i. e. *unattended*. In such cases αὐτός practically = μόνος.

45 ἐβόα, *kept crying out to*. The vb. is construed as a vb. of commanding.

46 ὅτι . . . εἶη: a causal sentence, with the construction of indir. disc.; cf. c. 5. 90, and the note. The more vivid form of direct speech is at once resumed.

47 πεποίηται: perf. for fut. perf.,

with a distinct gain in vividness; see G. 1264; H. 848; B. 537. ἡμῖν is dat. of the agent (G. 1186; H. 769; B. 380).

ὄρων, *although he saw*; so ἀκούων, below.

48 τὸ μέσον στίφος, *the solid body at the centre* (i. e. the 6,000 mentioned, c. 7. 55).

Κύρου: cf. *Τισσαφέρους*, c. 2. 26, and the note.

ὄντα: cf. c. 2. 126, and the note.

49 πλήθει: for the case, see G. 1182; H. 780; B. 380.

50 τοῦ: with εὐωνύμου, not with Κύρου. The former is governed by ἕξω; the latter is possessive.

ἀλλ' ὅμως, *despite all this*, resuming the concessive partic. above.

51 οὐκ ἤθελεν, *would not*. A Greek commander kept his right flank (the shieldless side) protected, if possible. Spartan generals were often overcautious.

53 ὅτι αὐτῷ μέλει, *that he was taking care*. Our idiom would more naturally have, *he would see*; but the Greek is pres., not fut.

ὅπως καλῶς ἔχοι, *that all should be*

Καὶ ἐν τούτῳ τῷ καιρῷ τὸ μὲν βαρβαρικὸν στράτευμα 14
 55 ὁμαλῶς προΐει, τὸ δὲ Ἑλληνικὸν ἔτι ἐν τῷ αὐτῷ μένον συνε-
 τάττετο ἐκ τῶν ἔτι προσιόντων. καὶ ὁ Κύρος παρελαύνων οὐ
 πάνυ πρὸς αὐτῷ τῷ στρατεύματι κατεθεᾶτο ἐκατέρωσε ἀπο-
 βλέπων εἰς τε τοὺς πολεμίους καὶ τοὺς φίλους. ἰδὼν δὲ αὐτὸν 15
 ἀπὸ τοῦ Ἑλληνικοῦ Ξενοφῶν Ἀθηναῖος, πελάσας ὡς συναν-
 60 τῆσαι ἤρετο εἴ τι παραγγέλλοι. ὃ δ' ἐπιστήσας εἶπε καὶ
 λέγειν ἐκέλευε πᾶσιν ὅτι καὶ τὰ ἱερὰ καλὰ καὶ τὰ σφάγια καλὰ.
 ταῦτα δὲ λέγων θορύβου ἤκουσε διὰ τῶν τάξεων ἰόντος, καὶ 16
 ἤρετο τίς ὁ θόρυβος εἶη. ὃ δὲ εἶπεν ὅτι σύνθημα παρέρχεται

well. For the opt. in the obj. clause, see the note on *ὡς εἶησαν*, c. 1. 21. Plutarch (*Artax.* 8), after remarking that Clearchus, if inclined to be as cautious as this, ought to have remained at home, adds, *ὃ δὲ (i. e. Κλέαρχος) αὐτῷ μέλειν εἰπὼν ὅπως ἕξει κάλλιστα, τὸ πᾶν διέφθειρεν.* In this view modern scholars have generally concurred.

54 τὸ μὲν βαρβαρικὸν στράτευμα: *i. e.* the king's army.

55 ὁμαλῶς: *cf. ἐν ἰσῳ*, above, l. 43. *συνετᾶττετο*, was completing its formation.

56 τῶν ἔτι προσιόντων: the army marched in column, so that the line was long.

οὐ πάνυ πρὸς, at some little distance from.

57 κατεθεᾶτο: attentive observation from a point of outlook (*κατα-*).

59 Ξενοφῶν Ἀθηναῖος: the first mention of Xen. in the *Anabasis*. For his position in the army, see III, 1, §§ 4 ff., and the *Introd.*, § 4. Note the modest omission of the art. with Ἀθηναῖος.

πελάσας ὡς συναντῆσαι, coming up

to meet him. *πελάσας* is one of Xen.'s poetic words. *ὡς* stands here for *ὥστε*, as above, l. 38.

60 εἴ τι παραγγέλλοι, whether he had any commands to give.

ἐπιστήσας, reining in (his horse).

61 τὰ ἱερὰ: omens (according to the old interpretation) drawn from the appearance of the vital organs, while σφάγια were omens drawn from the movements of the victims. It is now held that *ἱερὰ* was the general term for sacrifice and that *σφάγια* denoted special or propitiatory sacrifices. The Greek offered sacrifice before all important undertakings; if the omens at the first were unfavorable, he persisted in his sacrifice; see II, 2, § 3, and the note. Observe here the emphatic repetition of *καλὰ*.

62 ταῦτα . . . λέγων, while saying this; note the tense.

θορύβου . . . ἰόντος: for the case, see G. 1102; H. 742; B. 356. The partic. is not in indir. disc. (G. 1582; 1583; H. 968; B. 661 note 1, end).

63 τίς . . . εἶη: dir. interrog., in an indir. ques. Just below we have

δεύτερον ἤδη. καὶ δὲ ἐθαύμασε τίς παραγγέλλει καὶ ἤρετο
 65 δ,τι εἶη τὸ σύνθημα. δ δ' ἀπεκρίνατο Ζεὺς σωτὴρ καὶ νίκη. 65
 17 δ δὲ Κύρος ἀκούσας Ἄλλα δέχομαι τε, ἔφη, καὶ τοῦτο ἔστω.
 ταῦτα δ' εἰπὼν εἰς τὴν αὐτοῦ χώραν ἀπήλαυσε.

Καὶ οὐκέτι τρία ἢ τέτταρα στάδια διειχέτην τῷ φάλαγγος
 ἀπ' ἀλλήλων ἠνίκα ἐπαιάνιζόν τε οἱ Ἕλληνες καὶ ἤρχοντο
 18 ἀντίοι ἰέναι τοῖς πολεμίοις. ὡς δὲ πορευομένων ἐξεκύμαινέ τι 70
 τῆς φάλαγγος, τὸ ὑπολειπόμενον ἤρξατο δρόμφ θεῖν· καὶ ἅμα
 ἐφθέγγαντο πάντες οἶον τῷ Ἐνναλίφ ἐλελίζουσι, καὶ πάντες δὲ
 ἔθεον. λέγουσι δὲ τινες ὡς καὶ ταῖς ἀσπίσι πρὸς τὰ δόρατα

δ,τι εἶη. Both forms are common.
 Note, also, the free use of the
 indic., instead of the opt., in this
 section.

64 δεύτερον: the watchword was
 passed down the line and back
 again.

ἤδη: brought into prominence by
 its postponement.

καὶ δὲ, and he (Cyrus). The rel.
 with demonstrative force is
 found chiefly in this phrase (G.
 1023, 2; H. 655a; B. 144a).

ἑαυμάσας: he himself should have
 been the one to give it.

66 ἀλλὰ δέχομαι, well, I accept it.
 τοῦτο ἔστω, so be it. This probably
 means no more than *be this the
 watchword*; not as some have
 assumed, *may victory be ours*.

67 χώραν: cf. c. 5. 101. Where was
 Cyrus' position?

68 τὸ φάλαγγος: for the form τῷ, as
 a fem. see G. 388; H. 272a; B. 144.

69 ἐπαιάνιζον: see the Introd., § 30.
 ἤρχοντο: these augmented forms
 are always, in Attic prose, to
 be referred to ἀρχομαι, never to
 ἔρχομαι.

70 ἀντίοι: see the note on προτέρα,
 c. 2. 142.

πορευομένων: see αὐτῶν; cf. προϋόντων,
 c. 2. 99, and the note.

ἐξεκύμαινε . . . φάλαγγος, a part of
 the phalanx billowed out. The
 metaphor is graphic, but was
 natural to the Greek; cf. ὡσπερ
 θάλαττα, c. 5. 4, and the note.

71 τὸ ὑπολειπόμενον: the neut. is all
 the more natural, because of the
 preceding τι. In general, how-
 ever, such phrases are common;
 see the note on τὸ βαρβαρικόν,
 c. 2. 3.

δρόμφ θεῖν, to charge at double
 quick. The use of θεῖν is almost
 limited to this phrase in most
 prose writers. In Xen. it has a
 wider range (in IV, 8, § 28 there
 is no military connotation). The
 Greeks regularly charged the
 enemy on the run; see Herodo-
 tus' account of Marathon (VI,
 112).

72 οἶον, such a shout as, inner obj.
 Ἐνναλίφ: an epithet of Ares, the
 destroyer; cf. V, 2, § 14.

ἐλελίζουσι: the vb. is formed
 directly from the cry ἐλελεθ
 (hurrah). This is the case with
 many vbs. in -ζω.

73 λέγουσι δὲ τινες: probably an-

ἔδοῦπησαν φόβον ποιούντες τοῖς Ἴπποις. πρὶν δὲ τόξευμα 19
 75 ἐξικνεῖσθαι ἐκκλίνουσιν οἱ βάρβαροι καὶ φεύγουσι. καὶ ἐν-
 ταῦθα δὴ ἐδίωκον μὲν κατὰ κράτος οἱ Ἕλληες, ἐβίων δὲ
 ἀλλήλοις μὴ θεῖν δρόμῳ, ἀλλ' ἐν τάξει ἔπεσθαι. τὰ δ' 20
 ἄρματα ἐφέροντο τὰ μὲν δι' αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ
 διὰ τῶν Ἑλλήνων κενὰ ἠνιόχων. οἱ δ' ἐπεὶ προΐδοιεν, διίσ-
 80 ταντο· ἔστι δ' ὅστις καὶ κατελήφθη ὥσπερ ἐν ἵπποδρόμῳ
 ἐκπλαγεῖς· καὶ οὐδὲν μέντοι οὐδὲ τοῦτον παθεῖν ἔφασαν, οὐδ'
 ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδεὶς
 οὐδὲν, πλὴν ἐπὶ τῷ εὐωνύμῳ τοξευθῆναι τις ἐλέγετο.

Κύρος δ' ὀρώων τοὺς Ἕλληνας νικῶντας τὸ καθ' αὐτοὺς καὶ 21
 85 διώκοντας, ἠδόμενος καὶ προσκυνούμενος ἤδη ὡς βασιλεὺς ὑπὸ

other interpolated note, not by Xen. On this view *τις* designates other historians; others consider that Xen. is quoting statements made by certain of the Greeks themselves after the battle, which seems very unlikely. With the whole passage cf. IV, 5, § 18.

74 ἔδοῦπησαν is a poetic word; Xen. has also the noun *δοῦπος*, II, 2, § 19.

πρὶν δὲ . . . ἐξικνεῖσθαι, freely, before the Greeks were within bow-shot of them. For the syntax of *πρὶν*, see the note on c. 2. 153.

76 κατὰ κράτος: cf. ἀνὰ κράτος, above, l. 4.

ἐβίων: cf. l. 5.

77 θεῖν δρόμῳ: here the phrase implies breaking ranks.

τὰ δ' ἄρματα . . . τὰ μὲν . . . τὰ δὲ: partitive apposition (G. 914; H. 624d; B. 319).

78 ἐφέροντο: the vb. often denotes violent, uncontrollable motion; cf. IV, 2, § 3. The pl. vb. (see the note on c. 2. 38) is perhaps to be explained by the assumption

that Xen. thinks of the chariots severally, rather than collectively.

79 κενὰ ἠνιόχων: the gen. as with *ἔρημος*, c. 3. 30.

ἐπεὶ προΐδοιεν: see the note on ὅποτε βούλοιο, c. 2. 40.

διίσταντο, opened ranks. Note the prep., and cf. *διαλείποντα*, above, l. 36.

80 ἔστι δ' ὅστις, there was one man who. The Greek expresses the indefinite idea by the rel.; Eng. by the antecedent. In these phrases the vb. is generally present, even in cases where the past would seem more logical. Cf. the note on *ἦν οὖς*, c. 5. 35. Xen. plainly refers to a single individual; cf. *τοῦτον*, below.

καί, actually.

81 ἐκπλαγεῖς, scared out of his wits. οὐδὲ . . . οὐδέ, not even . . . nor.

82 οὐδεὶς οὐδὲν: indef. words assume neg. form in a neg. sentence; see the note on *οὐδεὶς*, c. 2. 152.

84 τὸ καθ' αὐτοὺς, those opposite them, another collective neut.

85 ἠδόμενος . . . προσκυνούμενος:

- τῶν ἀμφ' αὐτόν, οὐδ' ὡς ἐξήχθη διώκειν, ἀλλὰ συνεσπειρο-
 μένην ἔχων τὴν τῶν σὺν αὐτῷ ἑξακοσίων ἰππέων τάξιν ἐπεμε-
 λείτο ὅτι ποιήσει βασιλεύς. καὶ γὰρ ᾗδει αὐτὸν ὅτι μέσον
 22 ἔχοι τοῦ Περσικοῦ στρατεύματος. καὶ πάντες δ' οἱ τῶν βαρ-
 βάρων ἄρχοντες μέσον ἔχοντες τὸ αὐτῶν ἡγούνται, νομίζοντες 90
 οὕτω καὶ ἐν ἀσφαλεστάτῳ εἶναι, ἣν ᾗ ἡ ἰσχύς αὐτῶν ἐκατέ-
 ρωθεν, καὶ εἴ τι παραγγεῖλαι χρήζοιεν, ἡμίσει ἂν χρόνῳ αἰσθά-
 23 νεσθαι τὸ στράτευμα. καὶ βασιλεὺς δὴ τότε μέσον ἔχων τῆς
 αὐτοῦ στρατιᾶς ὁμῶς ἔξω ἐγένετο τοῦ Κύρου εὐωνύμου κέρατος.
 ἐπεὶ δ' οὐδεὶς αὐτῷ ἐμάχετο ἐκ τοῦ ἀντίου οὐδὲ τοῖς αὐτοῦ 95
 τεταγμένοις ἔμπροσθεν, ἐπέκαμπτεν ὡς εἰς κύκλωσιν.
- 24 Ἐνθα δὴ Κύρος δεισας μὴ ὀπισθεν γενόμενος κατακόψη
 τὸ Ἑλληνικὸν ἐλαύνει ἀντίος· καὶ ἐμβαλὼν σὺν τοῖς ἑξακοσίοις
 νικᾷ τοὺς πρὸ βασιλέως τεταγμένους καὶ εἰς φυγὴν ἔτρεψε τοὺς
 ἑξακισχιλίους, καὶ ἀποκτείνει λέγεται αὐτὸς τῇ ἑαυτοῦ χειρὶ 100

both concessive. For the latter vb., cf. c. 6. 60.

86 οὐδ' ὡς, not even thus, resuming the preceding partic. For the use of ὡς (always accented) in the sense of ὅπως, see G. 138, 3; H. 120. It survives in prose only after an intensive, καὶ or οὐδέ (μηδέ).

συνεσπειραμένην ἔχων, keeping in close order.

87 ἐπεμελείτο, waited to see, followed by an indir. ques.

88 ᾗδει αὐτόν ὅτι, knew that he. For the prolepsis, see c. 1. 20, and the note.

90 μέσον . . . αὐτῶν, holding the centre of their own force.

91 οὕτω: resumes the partic., and is itself explained by the following condit. clause.

ἣν ᾗ: the condit. is general (G. 1383. 1; H. 894; B. 609).

92 καὶ εἴ . . . χρήζοιεν, and, should they wish to give any orders.

Note the change to the ideal form (less vivid fut.).

ἡμίσει . . . χρόνῳ: the dat. of time commonly has the prep.

ἂν . . . αἰσθάνεσθαι: direct, ἂν . . . αἰσθάνοιτο; see the note on ἂν εἶναι, c. 3. 20.

93 καὶ . . . δὴ τότε, and so in this case. δὴ often introduces the particular instance of a general truth. Cf. c. 3. 65.

95 ἀποθ: with ἔμπροσθεν.

96 ὡς εἰς κύκλωσιν, as if to surround (the enemy). For this movement, see the second position on the plan.

98 τοῖς ἑξακοσίοις: see l. 20.

99 τοὺς ἑξακισχιλίους: see c. 7. 55 f. The words are p. stoned to emphasize the contrast—six hundred men routed six thousand.

100 αὐτὸς . . . χειρὶ, himself with his own hand. αὐτὸς is redundant but forcible (G. 997; H. 688; B. 473).

Ἄρταγέρσην τὸν ἄρχοντα αὐτῶν. ὡς δ' ἡ τροπή ἐγένετο, 25
 διασπείρονται καὶ οἱ Κύρου ἑξακόσιοι εἰς τὸ διώκειν ὀρμήσαντες,
 πλὴν πάνυ ὀλίγοι ἄμφ' αὐτὸν κατελείφθησαν, σχεδὸν οἱ ὁμο-
 τράπεζοι καλούμενοι. σὺν τούτοις δὲ ὢν καθορᾶ βασιλέα καὶ 26
 105 τὸ ἄμφ' ἐκείνον στίφος· καὶ εὐθὺς οὐκ ἠνέσχετο, ἀλλ' εἰπὼν,
 Τὸν ἄνδρα ὀρώ, ἴετο ἐπ' αὐτὸν καὶ παίει κατὰ τὸ στέρνον καὶ
 τιτρώσκει διὰ τοῦ θώρακος, ὡς φησι Κτησίας ὁ ἰατρός, καὶ
 ἰᾶσθαι αὐτὸς τὸ τραῦμά φησι.

Παίοντα δ' αὐτὸν ἀκοντίζει τις παλτῶ ὑπὸ τὸν ὀφθαλμὸν 27
 110 βιαίως· καὶ ἐνταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κύρος καὶ οἱ
 ἄμφ' αὐτοὺς ὑπὲρ ἑκατέρου, ὅποσοι μὲν τῶν ἀμφὶ βασιλέα
 ἀπέθνησκον Κτησίας λέγει· παρ' ἐκείνῳ γὰρ ἦν· Κύρος δὲ

101 Ἄρταγέρσην: see Plutarch, *Artax.* 9, for an account of the combat between the two.

102 εἰς τὸ διώκειν, in pursuit.

103 πλὴν: the conjunc., not the prep.; see the note on c. 2. 140.

οἱ ὁμοτράπεζοι καλούμενοι, his table companions, so called. This was a title of honor among the Persians for the king's most trusted and most devoted followers. They were allowed to dine in the same room with the king, or in one immediately adjoining. No one might sit at the king's own table. In I, 9, 31 they are called *συντράπεζοι*.

104 καθορᾶ, he caught sight of (properly used of one looking down [κατα-] from a point of vantage).

105 στίφος: doubtless the king's ὁμοτράπεζοι, loyally rallying to his defense, although the main body of the 6,000 had fled.

οὐκ ἠνέσχετο, lost control of himself. For the double augment, see G. 544; H. 361a; B. 175 note.

107 Κτησίας: see the *Introd.*, § 30.

He was for years the Persian court physician. Xen. mentions him only here and below, l. 112.

καὶ ἰᾶσθαι . . . φησι, and declares that he himself healed the wound. It is not necessary to assume that the rel. *ὅς* has fallen out after *ἰατρὸς*. *ἰᾶσθαι*, if right, is the impf. infin. (G. 1285, 1; H. 853a; B. 671; G. M. T. 119). Some read, on conjecture, *ἰᾶσασθαι*.

109 τις: Mithradates, in Ctesias' account.

110 μαχόμενοι: translate as if gen. abs. The structure of the sentence shifts, so that, instead of the expected vb., we have the indir. ques., ὅποσοι ἀπέθνησκον. Diodorus, perhaps drawing from Ephorus, a historian of the fourth century B. C., states that over 15,000 fell on the side of Artaxerxes, and 3,000 of Cyrus' barbarian troops.

112 ἀπέθνησκον . . . ἀπέθανε: the

αὐτός τε ἀπέθανε καὶ ὀκτὼ οἱ ἄριστοι τῶν περὶ αὐτὸν ἔκειντο
 28 ἐπ' αὐτῷ. Ἄρταπάτης δ' ὁ πιστότατος αὐτῷ τῶν σκηπτούχων
 θεράπων λέγεται, ἐπειδὴ πεπτωκότα εἶδε Κύρον, καταπηδήσας 115
 29 ἀπὸ τοῦ ἵππου περιπεσεῖν αὐτῷ. καὶ οἱ μὲν φασὶ βασιλέα
 κελεῦσαι τινα ἐπισφάζειν αὐτὸν Κύρῳ, οἱ δ' ἑαυτὸν ἐπισφά-
 ζασθαι σπασάμενον τὸν ἀκινάκην· εἶχε γὰρ χρύσου· καὶ
 στρεπτὸν δ' ἐφόρει καὶ ψέλια καὶ τάλλα ὥσπερ οἱ ἄριστοι
 Περσῶν· ἐτετίμητο γὰρ ὑπὸ Κύρου δι' εὐνοίαν τε καὶ πισ- 120
 τότητα.

1 IX. Κύρος μὲν οὕτως ἐτελεύτησεν, ἀνὴρ ὢν Περσῶν τῶν
 μετὰ Κύρον τὸν ἀρχαῖον γενομένων βασιλικώτατός τε καὶ ἄρχειν
 ἀξιώτατος, ὡς παρὰ πάντων ὁμολογεῖται τῶν Κύρου δοκούντων

imperf. of the multitude, the aor.
 of the individual.

113 ἔκειντο: κείμαι is a passive of
 τίθημι: were laid low.

114 Ἄρταπάτης: see c. 6. 61.

116 περιπεσεῖν, to have flung him-
 self about him.

αὐτῷ: the dat. is due to the com-
 pound vb. (G. 1179; H. 775; B.
 314); cf. Κύρῳ, below.

117 ἑαυτὸν ἐπισφάζασθαι: the re-
 flexive is redundant with the
 mid. vb., but serves to empha-
 size the reflexive idea (cf. αὐτός
 . . . ἑαυτοῦ χειρὶ, l. 100). As a
 rule, the simple mid. is used
 of actions that are normal or
 natural, the act. with the re-
 flexive of actions that are ab-
 normal.

119 ἐφόρει, wore. φορῶ is the fre-
 quentative of φέρω.

ὥσπερ . . . Περσῶν: for the dress
 and decorations of the Persian
 noble, see I, 2, § 27, and I, 5, § 8.

CHAPTER IX

This chapter is noteworthy as
 being, perhaps, the oldest bio-

graphical sketch in literature. It
 is, of course, idealized. Xen. por-
 trays only the favorable sides of
 his hero's character; yet modern
 historians have generally followed
 him. It is striking that Xen. in-
 terrupts his account of the battle in
 order to introduce this sketch. Cf.
 the biographical sketches in II, 6.

1 ἀνὴρ ὢν, a man who was.

Περσῶν: partit. gen. with the fol-
 lowing superlatives.

τῶν . . . γενομένων: note the effect
 of the third attrib. position; see
 the note on c. 5. 7, and cf. Κύρον
 τὸν ἀρχαῖον, below.

2 Κύρον τὸν ἀρχαῖον: Cyrus the
 Great, the founder of the Per-
 sian Empire (B.C. 560-529). Of
 his character and training Xen.
 gives an account in his *Cyropaedia*.

3 παρὰ: of the agent, like the nor-
 mal ὑπὸ; cf. ἐκ, c. 1. 28, and II, 6,
 § 1, in an exactly parallel phrase.

τῶν . . . γενίσθαι, who are reputed
 to have been intimately ac-
 quainted with Cyrus.

ἐν πείρᾳ γενέσθαι. πρῶτον μὲν γὰρ ἔτι παῖς ὢν ὄτ' ἐπαιδεύετο 2
 5 καὶ σὺν τῷ ἀδελφῷ καὶ σὺν τοῖς ἄλλοις παισὶ, πάντων πάντα
 κρᾶτιστος ἐνομίζετο. πάντες γὰρ οἱ τῶν ἀρίστων Περσῶν 3
 παῖδες ἐπὶ ταῖς βασιλέως θύραις παιδεύονται· ἔνθα πολλήν
 μὲν σωφροσύνην καταμάθοι ἂν τις, αἰσχρὸν δ' οὐδὲν οὐτ' ἀκούσαι
 οὐτ' ἰδεῖν ἔστι. θεῶνται δ' οἱ παῖδες καὶ τιμωμένους ὑπὸ βασι- 4
 10 λέως καὶ ἀκούουσι, καὶ ἄλλους ἀτιμαζομένους· ὥστε εὐθὺς παῖδες
 ὄντες μανθάνουσιν ἄρχειν τε καὶ ἄρχεσθαι· ἔνθα Κῦρος αἰδη- 5
 μονέστατος μὲν πρῶτον τῶν ἡλικιωτῶν ἐδόκει εἶναι, τοῖς τε
 πρεσβυτέροις καὶ τῶν ἑαυτοῦ ὑποδεεστέρων μᾶλλον πείθεσθαι,
 ἔπειτα δὲ φιλιππότατος καὶ τοῖς ἵπποις ἄριστα χρῆσθαι· ἔκρινον
 15 δ' αὐτὸν καὶ τῶν εἰς τὸν πόλεμον ἔργων, τοξικῆς τε καὶ ἀκοντί-
 σεως, φιλομαθέστατον εἶναι καὶ μελετηρότατον. ἐπεὶ δὲ τῇ 6
 ἡλικίᾳ ἔπρεπε, καὶ φιλοθηρότατος ἦν καὶ πρὸς τὰ θηρία μέντοι
 φιλοκινδυνότατος. καὶ ἄρκτον ποτὲ ἐπιφερομένην οὐκ ἔτρεσεν,

4 πρῶτον μὲν: continued by ἐπεὶ δέ,
 in § 6 and again in § 7.

ἔτι παῖς ὢν, while still a boy.

5 πάντα, in everything. The paro-
 nomasia (πάντων πάντα) seems to
 have been pleasing to the Greek
 ear; occurrences are common.

7 θύραις: cf. c. 2. 69, and the note.

8 σωφροσύνην: this was the primo
 virtuo in the eyes of the Greek.
 We have no equivalent word. It
 may be rendered, in various con-
 nections, by temperance, modesty,
 self-control, or even wisdom.
 Note the stress that falls on the
 obj. because of its position; cf.
 αἰσχρὸν δ' οὐδέν, below.

9 ἔστι: for the meaning and the
 accent, see the notes on c. 2. 43
 and c. 5. 11. We may question
 whether this statement is liter-
 ally true.

τιμωμένους: sc. τινας.

11 αἰδημονέστατος: note the em-

phatic position. The word would
 naturally follow πρῶτον μὲν.

12 τοῖς τε . . . πείθεσθαι, and to be
 even (καὶ) more obedient to his
 elders than his inferiors (were).
 τε, standing alone, without a
 balancing word (τε, καὶ, οὔτε, or
 μήτε), is unusual in prose.

14 φιλιππότατος: sc. ἐδόκει εἶναι.
 χρῆσθαι, to manage; sc. ἐδόκει,
 simply.

ἔκρινον: the indef. third pers.; so,
 very commonly φασί, they say.

15 ἔργων: the gen. depends on the
 following adje. (G. 1142; H. 754a;
 B. 351).

16 ἐπεὶ . . . ἔπρεπε, freely, when
 he was of the proper age.

18 ἄρκτον: the word is epicene (G.
 158; II. 127).

ἐπιφερομένην: cf. ἐφέροτο, I. 78, and
 the note.

οὐκ ἔτρεσεν: a poetic vb. in a preg-
 nant sense (did not flee from).

ἀλλὰ συμπεσὼν κατεσπᾶσθη ἀπὸ τοῦ ἵππου, καὶ τὰ μὲν ἔπαθεν, ὧν καὶ τὰς ὠτειλὰς εἶχεν, τέλος δὲ κατέκαυε· καὶ τὸν πρῶτον 20 μέντοι βοηθήσαντα πολλοῖς μακαριστὸν ἐποίησεν.

7 Ἐπεὶ δὲ κατεπέμφθη ὑπὸ τοῦ πατρὸς σατράπης Λυδίας τε καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδοκίας, στρατηγὸς δὲ καὶ πάντων ἀπεδείχθη οἷς καθήκει εἰς Καστωλοῦ πεδῖον ἀθροίζεσθαι, πρῶτον μὲν ἐπέδειξεν αὐτὸν ὅτι περὶ πλείστου ποιοῖτο, 25 εἴ τῳ σπείσαιτο καὶ εἴ τῳ συνθοῖτο καὶ εἴ τῳ ὑπόσχοιτό τι, 8 μηδαμῶς ψεύδεσθαι. καὶ γὰρ οὖν ἐπίστευον μὲν αὐτῷ αἱ πόλεις ἐπιτρεπόμεναι, ἐπίστευον δ' οἱ ἄνδρες· καὶ εἴ τις πολέμιος ἐγένετο, σπεισαμένου Κύρου ἐπίστευε μηδὲν ἂν παρὰ τὰς σπονδὰς

19 συμπεσὼν, *garruling with it (the bear)*. Cf. περιπεσεῖν, l. 116.

τὰ μὲν . . . τέλος δέ: not infrequently some other word than τὰ stands with δέ, balancing τὰ μὲν. τέλος is adv. acc.

20 κατέκαυε: for this poetic vb., see the note on c. 6. 8.

καὶ . . . μέντοι, *and yet*; i. e. despite the fact that help had been unnecessary.

21 πολλοῖς . . . ἐποίησεν: see c. 7. 24, and the note.

22 κατεπέμφθη: i. e. down to the coast.

σατράπης, as satrap; see c. 1. 15, and the *Intro.*, § 24.

23 Φρυγίας τῆς μεγάλης: i. e. the Persian province, as contrasted with the region in N. W. Asia Minor, also called Phrygia by the Greeks. Consult the map. Note again the third attributive position.

στρατηγὸς δὲ καὶ: emphatic; cf. c. 1. 6.

24 πάντων . . . οἷς: in the parallel passage, just cited, we have more exactly πάντων δοσὶ.

οἷς καθήκει, *whose duty it is*.

25 πρῶτον μὲν: balanced, loosely, by φατερός δέ in l. 36.

ἐπέδειξεν αὐτὸν ὅτι: for the prolepsis see the note on τῶν βαρβάρων, c. 1. 20.

περὶ πλείστου ποιοῖτο, *counted it of the utmost importance*. Cf. *περὶ πάντος*, in l. 57. In these phrases the old sense of *περὶ*, above, survives. The following conditions are all general, and would have ἐάν with the subjv. in direct speech. Note the climax: a public contract, a private contract, a mere promise.

26 τῳ: i. e. τινι; see G. 416, 1; H. 277; B. 148.

συνθοῖτο: for the form, see G. 741; H. 445b; B. 170, 4; cf. προοῖτο (*προοίημι*) l. 34.

27 καὶ γάρ, *and (this policy had its effect) for*.

ἐπίστευον μὲν . . . ἐπίστευον δ': an instance of anaphora (see the *Intro.*, § 39), a figure much affected in rhetorical passages. The Greek order may be retained if we render, *he won the confidence of*.

29 μηδὲν ἂν . . . παθῆν: direct,

30 παθεῖν. τοιγαροῦν ἐπεὶ Τισσαφέρνει ἐπολέμησε, πᾶσαι αἱ 9
 πόλεις ἐκούσαι Κῦρον εἴλοντο ἀντὶ Τισσαφέρνους πλὴν Μιλη-
 σίων· οὗτοι δὲ ὅτι οὐκ ἤθελε τοὺς φεύγοντας πρόεσθαι ἐφοβοῦντο
 αὐτόν. καὶ γὰρ ἔργῳ ἐπεδείκνυτο καὶ ἔλεγεν ὅτι οὐκ ἂν ποτε 10
 προοίτο, ἐπεὶ ἅπαξ φίλος αὐτοῖς ἐγένετο, οὐδ' εἰ ἔτι μὲν μείους
 35 γένοιτο, ἔτι δὲ κάκιον πράξειαν.

Φανερός δ' ἦν καὶ εἴ τις τι ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτόν, 11
 νικᾶν πειρώμενος· καὶ εὐχὴν δὲ τινες αὐτοῦ ἐξέφερον ὡς εὐχοῖτο
 τοσοῦτον χρόνον ζῆν ἕστε νικῶν καὶ τοὺς εὖ καὶ τοὺς κακῶς ποι-

οὐδὲν ἂν . . . πάθοιμι. The change
 of the neg. from οὐδὲν to μηδὲν is
 due to the vb. of belief, ἐπίστευε;
cf. μη πάσασθαι, c. 2. 12.

παρά, *contrary to.*

31 ἰκοῦσθαι: *cf.* προτέρα, c. 2. 142,
 and the note.

Μιλησίων: by metonymy for the
 less personal Μιλήτου. For the
 fac's, see c. 1. 32 ff., and the In-
 τρικ., § 28.

33 καὶ γὰρ . . . ἔλεγεν, *freely, he*
showed both by word and deed.

34 προοίτο: see the note on *συρ-
 θοῖτο*, above, l. 26. The potential
 opt. with the neg. is often the
 strongest form of denial.

ἅπαξ: often used with temporal
 and conditional particles, like
 the Eng. *once*. It is to be dis-
 tinguished from the indef. *ποτε*,
once upon a time.

οὐδ' εἰ . . . πράξειαν, *no, not though*
they should become still fewer
(in numbers) and should be in
still greater straits. For this
 use of *πράττω*, see the vocab.
 The opts. are due to the condit.,
 not to indir. disc. Note the an-
 aphora, ἔτι μὲν . . . ἔτι δέ.

36 φανερός δ' ἦν . . . πειρώμενος, *it*
was plain, also . . . that he en-

deavored. *Of.* the use of *δηλος*,
 c. 2. 70, and the note. Greek
 strongly prefers personal con-
 structions.

εἰ τις . . . ποιήσειεν: a past gen-
 eral condition. This, with the
 corresponding relative and tem-
 poral constructions, is of fre-
 quent occurrence in this chapter,
 as was to be expected from the
 character of the subject-matter.
 The student will do well to re-
 view the matter in the grammar
 (G. 1393, 2; 1431, 2; B. 894, 2;
 914B, 2; B. 610; 625). Note the
 ease with which *ποιῶ* takes two
 accs., the inner and the outer
 obj. (G. 1073; H. 725a; B. 340);
cf. l. 38, where the advs. *εἰ* and
κακῶς supply the place of one
 acc.

37 καὶ εὐχὴν δὲ . . . ἕσθαι, *and*
a prayer of his, too, men used to
report, how he prayed. Exactly
 similar is Acts 20:35, *Remember*
the words . . . how he said.

38 τοσοῦτον χρόνον . . . ἕστε, *long*
enough to. ἕστε, *until*, is one of
 Xen.'s poetic words. It has no
 footing in any other prose author
 of the classic period. The same
 may be said of *ἄχρι* (II, 3, § 2).

- 12 οὐντας ἀλεξόμενος. καὶ γὰρ οὐν πλείστοι δὴ αὐτῷ ἐνὶ γε ἀνδρὶ
τῶν ἐφ' ἡμῶν ἐπεθύμησαν καὶ χρήματα καὶ πόλεις καὶ τὰ 40
13 ἑαυτῶν σώματα προσέθαι. οὐ μὲν δὴ οὐδὲ τοῦτ' ἂν τις εἴποι ὡς
τοὺς κακούργους καὶ ἀδίκους εἶα καταγελάω, ἀλλὰ ἀφειδέστατα
πάντων ἐτιμωρεῖτο· πολλάκις δ' ἦν ἰδεῖν παρὰ τὰς στειβομένας
ὁδοὺς καὶ ποδῶν καὶ χειρῶν καὶ ὀφθαλμῶν στερομένους ἀνθρώ-
πους· ὥστ' ἐν τῇ Κύρου ἀρχῇ ἐγένετο καὶ Ἑλληνι καὶ βαρ- 45
βάρφ μὴδὲν ἀδικοῦντι ἀδεῶς πορεύεσθαι ὅπῃ τις ἤθελεν, ἔχοντι
ὄ,τι προχωροῖη.

εως is the normal word, although *μέχρι* also occurs, and *πρίν* is regular after real or implied negatives.

39 ἀλεξόμενος, *paying like for like*, another poetic word (see c. 3. 31, and the note).

πλείστοι δὴ, *by far the greatest number*.

αὐτῷ . . . ἐφ' ἡμῶν, *to him above all other men of our time*. The dat. follows *προσέθαι*, below. *ἐνὶ γε ἀνδρὶ* stands in apposition with *αὐτῷ*. It adds a superlative force; hence the partit. gen. τῶν ἐφ' ἡμῶν.

40 χρήματα . . . σώματα: note the climax.

41 προσέθαι, *entrust*. Contrast the meaning, *abandon*, above, l. 34; yet note that both usages come from the same original meaning.

οὐ μὲν δὴ . . . ὡς, *not, however, that any one might say this, that*. In connection with *δὴ, μὲν* often retains its original force as a particle of asseveration (= *μήν*). τοῦτο, in such phrases, regularly looks forward; cf. c. 7. 36.

42 κακούργους καὶ ἀδίκους: one class, hence the art. is expressed but once; cf. c. 7. 10, and the note.

καταγελάω: the word implies *with impunity*; cf. II, 4, § 4.

43 ἦν ἰδεῖν: see c. 4. 24; 5. 11, and cf. *ἐγένετο*, below, l. 45.

44 ὁδοὺς: the Persians maintained a system of roads connecting the different satrapies, although no other people in antiquity built roads as the Romans did. The Greeks themselves were not road-builders, using their ships as a means of communication; hence Greek writers often remark upon the Persian highways.

ποδῶν: this and the following gens. depend upon *στερομένους*. Barbarous mutilations have characterized oriental methods of punishment in all ages.

46 μὴδὲν ἀδικοῦντι: the neg., *μὴδὲν*, shows that the partic. is conditional.

ὅπῃ τις ἤθελεν, *wherever he chose*. Note the indic. *ἤθελεν*. With words indefinite in themselves the indic. is often found, instead of the subjv. (with *ἔν*), or the opt.; see G. 1432; H. 918 (cf. 891c). Cf. *ἀφικνεῖτο*, c. 1. 18.

47 ὄ,τι προχωροῖη, *whatsoever it was to his interest (to have)*.

Τοὺς γε μέντοι ἀγαθοὺς εἰς πόλεμον ὠμολόγητο διαφε- 14
 ρόντως τιμᾶν. καὶ πρῶτον μὲν ἦν αὐτῷ πόλεμος πρὸς Πισιδᾶς
 50 καὶ Μυσούσι· στρατευόμενος οὖν καὶ αὐτὸς εἰς ταύτας τὰς χώρας
 οὓς ἑώρα ἐθελόντας κινδυνεύειν, τούτους καὶ ἄρχοντας ἐποίησεν ἡς
 κατεστρέφετο χώρας, ἔπειτα δὲ καὶ ἄλλοις δόροις ἐτίμα· ὥστε 15
 φαίνεσθαι τοὺς μὲν ἀγαθοὺς εὐδαιμονεστάτους, τοὺς δὲ κακοὺς
 δούλους τούτων ἀξίως εἶναι. τοιγαροῦν πολλὴ ἦν ἀφθονία
 55 αὐτῷ τῶν ἐθελόντων κινδυνεύειν, ὅπου τις οἴοιτο Κῦρον αἰσθή-
 σεσθαι. εἰς γε μὴν δικαιοσύνην εἴ τις φανερὸς γένοιτο ἐπιδείκ- 16
 νυσθαι βουλόμενος, περὶ παντὸς ἐποιεῖτο τούτους πλουσιωτέρως
 ζῆν ποιεῖν τῶν ἐκ τοῦ ἀδίκου φιλοκερδούντων. καὶ γὰρ οὖν 17
 ἄλλα τε πολλὰ δικαίως αὐτῷ διεχειρίζετο καὶ στρατεύματι ἄλη-

48 τοὺς γε μέντοι . . . τιμᾶν: the emphasis due to the order is best retained by *τῆς* Eng. periphrasis, *it was, however, the brave that he honored especially*. ὠμολόγητο is personal. It may be rendered by a subordinate clause, *as all men acknowledged*. Note that, when the pres. of a vb. denotes a state, the perf. (or plpf.) is merely intensive.

διαφερόντως: an adv. formed from the partic. See the note on ἡμελημένως, c. 7 92.

49 πρῶτον μὲν: these words go, in effect, with ἄρχοντας ἐποίησεν, below, l. 51, and are balanced by ἔπειτα δέ, l. 52. The clause, ἦν . . . πόλεμος, may be made subordinate in translating.

50 καὶ αὐτὸς, *in his own person*. In this phrase καὶ is regular, but may rarely be translated.

51 ἑώρα: indic., as ἤθελεν, above.

ἡς . . . χώρας: incorporation; cf. c. 1. 24, and the note.

55 ὅπου . . . οἴοιτο: see the note on εἴ τις . . . ποιήσειεν, l. 36.

Κῦρον: note the force of the proper name used instead of the pronoun.

56 εἰς γε μὴν δικαιοσύνην: with ἐπιδείκνυσθαι (*show himself conspicuous in*), but doubly emphasized by its position and by the parts. Note that the sentence closes with the words τῶν . . . φιλοκερδούντων, thus contrasting the opposite ideas.

φανερός: cf. c. 2. 70, and the note.

57 περὶ παντὸς ἐποιεῖτο: cf. περὶ πλεί-
 στου ποιῶτο, l. 25.

τούτους: after the general τις, as πάντα after οὗτος, c. 1. 18.

πλουσιωτέρως: a rare form of the comp. adv., G. 369; 370, 2; H. 259 with a; B. 138. The text is, however, conjectural.

58 ζῆν: governed by ποιεῖν.

ἐκ τοῦ ἀδίκου: cf. ἐκ τοῦ δικαίου, below, l. 66. ἐκ gives the source, and so, not infrequently, the means. Cf. its use of the agent, c. 1. 28.

59 δικαίως, *faithfully*.

αὐτῷ: dat. of advantage, not of the agent.

- θινῷ ἐχρήσατο. καὶ γὰρ στρατηγοὶ καὶ λοχαγοί, οἱ χρημάτων 60
 ἕνεκα πρὸς ἐκείνον ἐπλευσαν, ἔγνωσαν κερδαλεώτερον εἶναι
 18 Κύρῳ καλῶς ὑπάρχειν ἢ τὸ κατὰ μῆνα κέρδος. ἀλλὰ μὴν εἴ
 τίς γέ τι αὐτῷ προστάξαντι καλῶς ὑπηρετήσκειν, οὐδενὶ πώποτε
 ἀχάριστον εἶσεν τὴν προθυμίαν. τοιγαροῦν κράτιστοι δὴ ὑπη-
 ρέται παντὸς ἔργου Κύρῳ ἐλέχθησαν γενέσθαι. 65
- 19 Εἰ δέ τινα ὀρώη δεινὸν ὄντα οἰκονόμον ἐκ τοῦ δικαίου καὶ
 κατασκευάζοντά τε ἧς ἄρχοι χώρας καὶ προσόδους ποιοῦντα,
 οὐδένα ἂν πώποτε ἀφείλετο, ἀλλ' αἰεὶ πλεῖω προσεδίδου· ὥστε
 καὶ ἡδέως ἐπόνουν καὶ θαρραλέως ἐκτῶντο καὶ δ' ἐπέπατο αὐτὸς
 ἧκιστα Κύρον ἐκρυπτεν· οὐ γὰρ φθονῶν τοῖς φανερώς πλου- 70

καί: singling out an important
 fact after ἄλλα; cf. c. 3. 13, and
 the note.

ἀληθινῷ, *worthy of the name*. The
 Greek army is meant, as is
 shown by what follows.

60 ἐχρήσατο, *acquired, secured*.
 The aor. is ingressive; cf. the
 note on ἡγάσθη, c. 1. 45. Con-
 trast διαχειρίζετο, above.

61 ἐπλευσαν: the means of motion
 is normally expressed in Greek;
 hence the frequent use of πλεῖν.

ἔγνωσαν: again ingressive, al-
 though second aor.; cf. ἔσχον
 and ἔστην.

62 ὑπάρχειν, *to serve*.
 κατὰ μῆνα, *monthly*.

63 τι: inner obj. of ὑπηρετήσκειν.
 οὐδενὶ . . . προθυμίαν, *in the case
 of no one did he ever allow his
 zeal to go unrewarded*.

64 κράτιστοι δὴ: cf. πλεῖστοι δὴ,
 l. 39.

65 ἐλέχθησαν: personal in Greek,
 impersonal in Eng. Render, *it
 was said that Cyrus had*. Κύρῳ
 is dat. of possessor.

66 ὄντα: partic. in indir. disc.; so
 the two following partica.

ἐκ τοῦ δικαίου: cf. ἐκ τοῦ ἀδίκου, l. 58.
 Trans. as an adj. with οἰκονόμον.

67 ἧς ἄρχοι χώρας: incorporation,
 as above, l. 52, ἧς κατεστρέφετο
 χώρας, bu. here the antecedent
 is attracted to the case of the
 rel. ἄρχοι follows, of course, the
 construction of ὀρώη.

68 οὐδένα . . . ἀφείλετο, *he would
 never deprive him of it*. The δν
 is iterative (G. 1296; H. 835a; B.
 568). Note that this gives the
 aor. the force of an impf.; with
 an impf. δν, in this sense, is some-
 times found, but is never neces-
 sary. For οὐδένα after τινα, cf.
 the note on οὐδένα, above, l. 63.
 Observe that pl. vbs. follow.
 For the two accs. (χώραν being
 understood), see G. 1069; H.
 724; B. 340. Cf. ἐκρυπτεν, below,
 l. 70.

69 ἐπέπατο: a poetic vb. used sev-
 eral times by Xen. (again in III,
 3, § 18). For the tense, see the
 note on ἐκέτησε, c. 7. 16.

70 οὐ γὰρ φθονῶν . . . πειρώμενος,
*for he plainly did not envy . . .
 but sought*. Distinguish between
 φαίνεσθαι with the infin. (*seem to*

τούσιν ἐφαίμετο, ἀλλὰ πειρώμενος χρῆσθαι τοῖς τῶν ἀποκρυπτομένων χρήμασι.

Φίλους γε μὴν ὄσους ποιήσαιο καὶ εὔνους γνολή ὄντας καὶ 20
 ἱκανοὺς κρίνειε συνεργοὺς εἶναι ὅ,τι τυγχάνοι βουλόμενος κατερ-
 75 γάζεσθαι, ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι
 θεραπεύειν. καὶ γὰρ αὐτὸ τοῦτο οὐπερ αὐτὸς ἔνεκα φίλων 21
 ᾤετο δεῖσθαι, ὡς συνεργοὺς ἔχει, καὶ αὐτὸς ἐπειρᾶτο συνεργὸς
 τοῖς φίλοις κράτιστος εἶναι τούτου ὅτου αἰσθάνοιτο ἕκαστον
 ἐπιθυμοῦντα. δῶρα δὲ πλείστα μὲν οἶμαι εἰς γε ἀνὴρ ἐλάμ- 22
 80 βανε διὰ πολλὰ· ταῦτα δὲ πάντων δὴ μάλιστα τοῖς φίλοις διε-
 δίδου, πρὸς τοὺς τρόπους ἕκαστου σκοπῶν καὶ ὅτου μάλιστα
 ὀρέῃ ἕκαστον δεόμενον. καὶ ὅσα τῷ σώματι αὐτοῦ κόσμον 23
 πέμπτοι τις ἢ ὡς εἰς πόλεμον ἢ ὡς εἰς καλλωπισμόν, καὶ περι-

be) and φαίμεσθαι with the partic. (manifestly to be).

73 φίλους: doubly emphasized by its position and by the following parts. It is the obj. of θεραπεύειν, l. 76.

ὄσους: the rel. is conditional; hence the opts.

ὄντας: quoted after γνολή.

74 ἱκανοὺς . . . κατεργάζεσθαι, *judged to be adequate co-workers in whatever he might wish to accomplish.*

75 πρὸς πάντων: πρὸς, of the agent, is rare.

76 αὐτὸ τοῦτο . . . ἐπιθυμοῦντα, *the very thing, on account of which he thought he had need of friends, namely, that he might have co-workers, he on his own part (καὶ αὐτὸς) sought to bring about by being a most energetic co-worker with his friends in whatever he saw that each of them desired. αὐτὸ τοῦτο is obj. acc., but, instead of expressing the governing vb. (e. g. πράττειν or*

παρέχειν), the writer substitutes the more explicit phrase, συνεργὸς . . . εἶναι κ. τ. λ. Exactly similar is III, 5, § 5. In Eng. the sentence may be rendered as above or αὐτὸ τοῦτο οὐπερ . . . ἔνεκα may be rendered, *for the very reason for which.* In that case ἐπειρᾶτο . . . εἶναι follows naturally, οὐπερ is used, not the simple ὅ, because of the preceding intensive, αὐτό. τοῦτου is governed by συνεργός, ὅτου by ἐπιθυμοῦντα.

79 εἰς γε ἀνὴρ: cf. l. 39, ἐνὶ γε ἀνδρῶν.

80 πάντων δὴ μάλιστα, *above all men.*

διδίδου: force of the prep.? Cf. c. 5. 11.

81 ὅτου: i. e. πρὸς τοῦτο ὅτου. The gen. depends on δεόμενον.

83 ὡς . . . ὡς: giving the idea of the sender.

καὶ . . . ἔφασαν, *also in the case of these they (i. e. people generally) said that he was wont to say. λέγειν is impf. infin. Cf. ἰᾶσθαι, c. 8. 108, and the note.*

τούτων λέγειν αὐτὸν ἔφασαν ὅτι τὸ μὲν ἑαυτοῦ σῶμα οὐκ ἂν
 δύναιτο τούτοις πᾶσι κοσμηθῆναι, φίλους δὲ καλῶς κεκοσμη- 85
 24 μένους μέγιστον κόσμον ἀνδρὶ νομίζοι. καὶ τὸ μὲν τὰ μεγάλα
 κικᾶν τοὺς φίλους εὖ ποιοῦντα οὐδὲν θαυμαστόν, ἐπειδὴ γε καὶ
 δυνατώτερος ἦν· τὸ δὲ τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων καὶ
 τῷ προθυμίσθαι χαρίζεσθαι, ταῦτα ἔμοιγε μᾶλλον δοκεῖ ἀγαστὰ
 25 εἶναι. Κύρος γὰρ ἔπεμπε βίκους οἴνου ἡμιδεεῖς πολλάκις 90
 ὅποτε πάνυ ἡδὺν λάβοι, λέγων ὅτι οὐπω δὴ πολλοῦ χρόνου
 τούτου ἡδίονι οἴνῳ ἐπιτύχοι· τούτον οὖν σοὶ ἔπεμψε καὶ
 δεῖται σου τήμερον τούτον ἐκπιεῖν σὺν οἷς μάλιστα φιλεῖς.
 26 πολλάκις δὲ χῆνας ἡμβρότους ἔπεμπε καὶ ἄρτων ἡμίσεια καὶ
 ἄλλα τοιαῦτα, ἐπιλέγειν κελεύων τὸν φέροντα, Τούτους ἤσθη 95
 27 Κύρος· βούλεται οὖν καὶ σὲ τούτων γεύσασθαι. ὅπου δὲ χιλὸς
 σπάνιος πάνυ εἶη, αὐτὸς δὲ δύναιτο παρασκευάσασθαι διὰ τὸ
 πολλοὺς ἔχειν ὑπηρέτας καὶ διὰ τὴν ἐπιμέλειαν, διαπέμπων
 ἐκέλευε τοὺς φίλους τοῖς τὰ ἑαυτῶν σώματα ἄγουσιν ἵπποις

84 οὐκ ἂν δύναιτο: potential opt.;
 νομίζοι, opt. in indir. disc.

86 καὶ τὸ μὲν . . . θαυμαστόν, now
 for him to outdo his friends in
 conferring great benefits was
 nothing strange. τὰ μεγάλα is
 emphasized by its separation
 from εὖ ποιοῦντα, of which it is the
 inner obj.

89 τῷ προθυμίσθαι: dat. of respect,
 as the preceding ἐπιμελείᾳ.

ταῦτα: resuming τὸ . . . περιεῖναι,
 which, owing to the two explan-
 atory dats., has the effect of a
 pl. ἀγαστός, used several times
 by Xen., is rare in Attic Greek.

91 οὐπω . . . χρόνου, not for a long
 time. For the gen., see G. 1136;
 H. 759; B. 359.

92 τούτου: the gen. follows the
 comp. ἡδίονι.

ἐπιτύχοι: direct, ἐπέτυχον, as said
 by Cyrus.

ἔπεμψε: the tense used by the mes-
 senger; cf. the epistolary impf.
 in Lat. With the shift from
 ἔπεμψε to δεῖται, cf. that from ἤσθη
 to βούλεται below, l. 96.

93 σὺν οἷς: i. e. σὺν τούτοις οἷς.

95 ἐπιλέγειν, to say (in addition to
 the gift).

96 τούτων: partit. gen. with γεύ-
 σασθαι. Cf. ζώτης, c. 6. 57. To re-
 ceive gifts from the king's table
 was accounted a high honor.

97 σπάνιος πάνυ: the adv. gains
 force by its postponement. Cf.
 2. 121.

διὰ τὸ . . . ἔχειν: parallel with
 ἐπιμέλειαν. Cf. above, l. 89. The
 matter of supplies was carefully
 attended to by Persian military
 officials.

99 ἄγουσιν: partic., in agreement
 with ἵπποις. σώματα is its obj.
 Observe that ἑαυτῶν refers to

- 100 ἐμβάλλειν τούτου τὸν χιλὸν, ὡς μὴ πεινῶντες τοὺς ἑαυτοῦ φίλους
 ἄγωσιν. εἰ δὲ δὴ ποτε πορεύοιτο καὶ πλείστοι μέλλοιεν ὄψεσ- 28
 θαι, προσκαλῶν τοὺς φίλους ἐσπουδαιολογεῖτο, ὡς δηλοῖη οὗς
 τιμᾶ. ὥστε ἐγὼ μὲν γε ἐξ ὧν ἀκούω οὐδένα κρίνω ὑπὸ πλειόνων
 πεφιλῆσθαι οὔτε Ἑλλήνων οὔτε βαρβάρων. τεκμήριον δὲ
 105 τούτου καὶ τόδε. παρὰ μὲν Κύρου δούλου ὄντος οὐδεὶς ἀπῆι 29
 πρὸς βασιλέα, πλὴν Ὀρόντας ἐπεχείρησε· καὶ οὗτος δὴ ὄν
 ᾤετο πιστόν οἱ εἶναι ταχὺ αὐτὸν ἤυρε Κύρῳ φιλαίτερον ἢ ἑαυτῷ·
 παρὰ δὲ βασιλέως πολλοὶ πρὸς Κύρον ἀπήλθον, ἐπειδὴ πολέ-
 μοι ἀλλήλοις ἐγένοντο, καὶ οὔτοι μέντοι οἱ μάλιστα ὑπ' αὐτοῦ
 110 ἀγαπώμενοι, νομίζοντες παρὰ Κύρῳ ὄντες ἀγαθοὶ ἀξιωτέρας ἂν 30
 τιμῆς τυγχάνειν ἢ παρὰ βασιλεῖ. μέγα δὲ τεκμήριον καὶ τὸ ἐν 30
 τῇ τελευτῇ τοῦ βίου αὐτῷ γενόμενον ὅτι καὶ αὐτὸς ἦν ἀγαθὸς
 καὶ κρίνειν ὀρθῶς ἐδύνατο τοὺς πιστοὺς καὶ εὔνοους καὶ βεβαίους.

φίλους, but ἑαυτοῦ, two lines below, to Cyrus. The context makes the reference of a reflexive clear.

101 ὄψεσθαι: the infin. after μέλλω is most commonly fut., although the pres. also occurs and, very rarely, the aor. Save for this use, the fut. infin. is found chiefly in indir. disc.

102 ἐσπουδαιολογεῖτο = σπουδῇ διελέγετο. The word is a rare one, occurring in Xen. alone of classic writers (Rehd.).

οὗς τιμᾶ: more definite than οὗς τιμῆ. In rel. clauses in which the direct form has the indic., not ἂν with the subjv., the change to the opt. is avoided.

104 Ἑλλήνων . . . βαρβάρων: both gens. go with οὐδένα. The separation adds emphasis.

τεκμήριον . . . τόδε: ἐστὶ is regularly omitted with this word. Note the exact use of the prons.

105 δούλου ὄντος, slave though he was. See the note on c. 7. 16.

106 οὗτος δὴ: contemptuous. For the facts, see c. 6. 18.

107 οἱ: indir. reflexive, see c. 1. 36, and the note. It is governed by πιστόν.

αὐτόν: here resuming the preceding rel. For this ὄντος is the usual word. It was perhaps avoided here, because it occurs just above, designating the main subj. φιλαίτερον: G. 352; H. 250b; cf. B. 132, 2. The form is a rare one. We have μάλλον φίλους, c. 1. 19.

109 ὑπ' αὐτοῦ: i. e. the king.

110 ἀγαπώμενοι, beloved, and therefore honored.

ὄντες: equivalent to εἰ εἴεν.

ἂν . . . τυγχάνειν: direct, ἂν τυγχάνοιμεθα.

111 τὸ . . . γενόμενον, that which happened. With τεκμήριον, ἐστὶ is again omitted.

113 τοῖς: expressed but once with the three adjs., since they designate a single class. Cf. φίλοι καὶ συντράπεζοι, ll. 114 f.

31 ἀποθνήσκοντος γὰρ αὐτοῦ πάντες οἱ περὶ αὐτὸν φίλοι καὶ συν-
 τράπεζοι ἀπέθανον μαχόμενοι ὑπὲρ Κύρου πλὴν Ἀριαίου· οὗτος 115
 δὲ τεταγμένος ἐτύγγαθεν ἐπὶ τῷ εὐωνύμῳ τοῦ ἵππικοῦ ἄρχων·
 ὡς δ' ᾔσθετο Κύρον πεπτωκότα, ἔφηνεν ἔχων καὶ τὸ στρατεύμα
 πᾶν οὐ ἠγείτο.

1 X. Ἐνταῦθα δὴ Κύρου ἀποτέμνεται ἡ κεφαλὴ καὶ ἡ χεὶρ ἡ
 δεξιὰ. βασιλεὺς δὲ [καὶ οἱ σὺν αὐτῷ] διώκων εἰσπίπτει εἰς τὸ
 Κύρειον στρατόπεδον· καὶ οἱ μὲν μετὰ Ἀριαίου οὐκέτι ἴστανται
 ἀλλὰ φεύγουσι διὰ τοῦ αὐτῶν στρατοπέδου εἰς τὸν σταθμὸν ἔνθεν
 ὄρμητο· τέτταρες δ' ἐλέγοντο παρασάγγαι εἶναι τῆς ὁδοῦ. 5
 2 βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ τὰ τε ἄλλα πολλὰ διαρπάζουσι

114 συντράπεζοι: cf. ὁμοτράπεζοι, c. 8.
 103.

115 πλὴν: ἡ ὡ different from πλὴν,
 above, l. 106.

116 τεταγμένος . . . εὐωνύμῳ: see the
 plan, facing p. 76. For the use
 of the partic., cf. παρὼν ἐτύγγαθεν,
 c. 1. 4.

τοῦ ἵππικοῦ: gen. with ἀρχων. Ari-
 aeus is elsewhere spoken of as
 commanding the whole of Cy-
 rus' barbarian force. We can
 hardly assume that all were
 mounted.

118 οὐ ἠγείτο: for the force of the
 gen., as contrasted with the dat.,
 after ἠγοῦμαι, see c. 4. 9 and the
 note.

CHAPTER X

1 ἐνταῦθα: the adv. resumes the
 narrative interrupted by c. 9.

ἀποτέμνεται: according to Persian
 custom; yet to the Greeks it
 seemed wanton barbarity. Cf.
 III, 1, § 17.

2 [καὶ οἱ σὺν αὐτῷ]: these words
 may be an interpolation. If genu-
 ine, they are to be regarded as
 parenthetical, since both vb. and

partic. are in the sing., agreeing
 with βασιλεὺς.

3 Κύρειον: equivalent to Κύρου. The
 use of the adj. instead of the
 gen. is common in poetry, but, in
 the case of proper names, is very
 rare in prose. It occurs also
 in English poets (Tennyson, *A
 Niobean Daughter*).

οἱ μὲν μετὰ Ἀριαίου: in the Greek
 of Xen.'s day such a phrase in-
 cluded the individual (*Ariæus
 and his men*); later it became a
 somewhat pompous phrase for
 the individual alone. Above, l. 2,
 and below, l. 6, we have βασιλεὺς
 δὲ καὶ οἱ σὺν αὐτῷ, where the indi-
 vidual is brought into greater
 prominence.

4 ἔνθεν ὄρμητο: i. e. on that morn-
 ing. Some temporal adv. may
 have fallen out.

5 τῆς ὁδοῦ: for the case, see the
 note on στρατιάς, c. 4. 34. The
 clause affords a good instance of
 the Greek fondness for personal
 constructions.

6 διαρπάζουσι . . . λαμβάνει: the
 former vb. expresses an act of
 the whole force, the latter an act

καὶ τὴν Φωκαίδα τὴν Κύρου παλλακίδα τὴν σοφὴν καὶ καλὴν
 λεγομένην εἶναι λαμβάνει. ἡ δὲ Μιλησία ληφθεῖσα ὑπὸ τῶν 3
 ἀμφὶ βασιλέα ἐκφεύγει γυμνὴ πρὸς τῶν Ἑλλήνων, οἱ ἔτυχον
 10 ἐν τοῖς σκευοφόροις ὄπλα ἔχοντες καὶ ἀντιταχθέντες πολλοὺς
 μὲν τῶν ἀρπαζόντων ἀπέκτειναν, οἱ δὲ καὶ αὐτῶν ἀπέθανον·
 οὐ μὴν ἔφυγόν γε, ἀλλὰ καὶ ταύτην ἔσωσαν καὶ τὰλλα ὅποσα
 ἐντὸς αὐτῶν καὶ χρήματα καὶ ἀνθρωποὶ ἐγένοντο πάντα ἔσωσαν.
 ἐνταῦθα διέσχον ἀλλήλων βασιλεὺς τε καὶ οἱ Ἕλληνες ὡς τριά- 4
 15 κοντα στάδια, οἱ μὲν διώκοντες τοὺς καθ' αὐτοὺς, οἱ δ' ἀρπά-
 ζοντες ὡς ἦδη πάντα νικῶντες.

Ἐπεὶ δ' ἦσθοντο οἱ μὲν Ἕλληνες ὅτι βασιλεὺς σὺν τῷ 5
 στρατεύματι ἐν τοῖς σκευοφόροις εἶη, βασιλεὺς δ' αὐτῶν ἤκουσε
 Τισσαφέρνους ὅτι οἱ Ἕλληνες νικῶν τὸ καθ' αὐτοὺς καὶ εἰς τὸ

of the king's, *i. e.* one done at his bidding; hence the change of number.

τά τε ἄλλα . . . καί: a common phrase, throwing strong emphasis on the second member. Similarly ἄλλως τε καί means, *especially*. See c. 3. 12, and the note.

7 τὴν Φωκαίδα: alluded to as one well known. She is said to have been called Milto, from her rosy cheeks (ἡ μίλτος = *red ochre*), but Cyrus called her Aspasia, after the famous consort of Pericles (Plut. *Artax.* 26; *Pericles* 24; Aelian, *Varia Historia* XII, 1).
 σοφὴν: not *witty*; Aelian speaks of her intelligence (*σύνοσις*) and states that Cyrus often turned to her for counsel.

9 γυμνὴ: *i. e.* without her outer garment, which was doubtless torn from her in her struggles to free herself.

πρὸς τῶν Ἑλλήνων, *towards the Greeks* (*cf.* II, 2, § 4). Others regard the gen. as partitive and

supply *τούτους* or *τινας*; but such omission could scarcely be paralleled.

11 οἱ δὲ καὶ αὐτῶν: this balances *πολλοὺς μὲν*, with a shift of construction.

12 οὐ μὴν ἔφυγόν γε: spoken with the pride of a Greek. *μὴν* should always be felt as a particle of asseveration.

ταύτην: *i. e.* τὴν Μιλησίαν.
 ὅποσα: the antecedent is *πάντα*, postponed for emphasis.

13 ἐγένοντο: the pl. is here due to the vicinity of *ἀνθρωποὶ*.

ἔσωσαν: repeated to emphasize the achievement of this handful of Greeks. See also the note on *ἠγγελλον*, c. 7. 62.

14 διέσχον: *cf.* *διειχέτην*, c. 8. 68.

15 οἱ μὲν διώκοντες: *i. e.* *the Greeks*. The order is, therefore, chiasmic.

18 αὐτῶν, *on his part*.

19 Τισσαφέρνους: for the case, see c. 2. 26. Here the *ὅτι*-clause supplies the place of the acc.

νικῶν . . . οἰχόνται: the shift of

πρόσθεν οἴχονται διώκοντες, ἔνθα δὴ βασιλεὺς μὲν ἀθροίζει τε 20
 τοὺς ἑαυτοῦ καὶ συντάττεται, ὁ δὲ Κλέαρχος ἐβουλευέτο Πρό-
 ξενον καλέσας, πλησιαίτατος γὰρ ἦν, εἰ πέμποιέν τινας ἢ
 6 πάντες ἴοιεν ἐπὶ τὸ στρατόπεδον ἀρήξοντες. ἐν τούτῳ καὶ
 βασιλεὺς δῆλος ἦν προσίων πάλιν ὡς ἐδόκει ὀπισθεν. καὶ οἱ
 μὲν Ἕλληνας στραφέντες παρεσκευάζοντο ὡς ταύτῃ προσιώντος 25
 καὶ δεξόμενοι, ὁ δὲ βασιλεὺς ταύτῃ μὲν οὐκ ἀπήγεν, ἦ δὲ
 παρήλθεν ἔξω τοῦ εὐωνύμου κέρατος ταύτῃ καὶ ἀπήγεν, ἀνα-
 λαβὼν καὶ τοὺς ἐν τῇ μάχῃ πρὸς τοὺς Ἕλληνας αὐτομολή-
 7 σαντας καὶ Τισσαφέρην καὶ τοὺς σὺν αὐτῷ. ὁ γὰρ Τισσα-
 φέρης ἐν τῇ πρώτῃ συνόδῳ οὐκ ἔφυγεν, ἀλλὰ διήλασε παρὰ 20
 τὸν ποταμὸν κατὰ τοὺς Ἕλληνας πελταστάς· διελαύνων δὲ
 κατέκανε μὲν οὐδένα, διαστάντες δ' οἱ Ἕλληνας ἔπαιον καὶ

mood is virtually a change from indirect to the more vivid direct speech. This is very common. To begin with the indic. and later to change to the opt. is much less so.

21 ὁ δὲ Κλέαρχος: the order is again chiasmic—Greeks, king, king, Clearchus.

22 πλησιαίτατος: for the form, cf. φιλιότερον, c. 9. 107.

εἰ . . . ἢ: an alternative indir. ques. (G. 1606; H. 1017; B. 579). The vbs. in direc. ques. would have been subjvs. (G. 1358; 1490; H. 866, 3; 932, 2; B. 577; 581).

23 ἀρήξοντες: a poetic vb.

ἐν τούτῳ: is the asyndeton felt?

24 δῆλος ἦν προσίων: cf. c. 2. 70, and the note. The king's force is meant. He himself had been wounded, and cannot have led them.

25 στραφέντες: *wheeling*; not simply "about face," but by a countermarch, so that the companies had the same men as before in their front ranks. The Greeks

now face up-stream; see the plan facing p. 76.

ὡς: both with προσιώντος (gen. abs.; sc. αὐτοῦ) in the expectation that, and with δεξόμενοι, with the intention of.

27 παρήλθεν: plpf. in Eng. For the fact, see c. 8. 96.

εὐωνύμου: referring to the original position of the Greeks. See the plan.

ταύτῃ: this postponement of the antecedent, very common in Greek, is rare in Eng.

καὶ . . . καὶ . . . καὶ: the first two only are co-ordinate.

28 αὐτομολήσαντας: many had doubtless deserted, thinking that Cyrus was victor. Cf. II, 1, § 6.

29 ὁ γὰρ T., for, you remember, Tiss.—resuming the narrative of c. 8.

30 δι-, παρά, κατά: note the prepositions. Where were the Greek peltasts stationed?

32 κατέκανε: see c. 6. 8, and the note. διαστάντες, opening their ranks.

ἠκόντιζον αὐτούς· Ἐπισθένης δὲ Ἀμφιπολίτης ἦρχε τῶν πελαστών καὶ ἐλέγγοτο φρόνιμος γενέσθαι.

- 35 Ὁ δ' οὖν Τισσαφέρνης ὡς μείον ἔχων ἀπηλλάγη, πάλιν μὲν 8
οὐκ ἀναστρέφει, εἰς δὲ τὸ στρατόπεδον ἀφικόμενος τὸ τῶν Ἑλλή-
νων ἐκεῖ συντυγχάνει βασιλεῖ, καὶ ὁμοῦ δὴ πάλιν συνταξάμενοι
ἐπορεύοντο. ἐπεὶ δ' ἦσαν κατὰ τὸ εὐώνυμον τῶν Ἑλλήνων κέρας, 9
ἔδεισαν οἱ Ἕλληνες μὴ προσάγοιεν πρὸς τὸ κέρας καὶ περιπτύ-
40 ξαντες ἀμφοτέρωθεν αὐτοὺς κατακόψειαν· καὶ ἐδόκει αὐτοῖς
ἀναπτύσσειν τὸ κέρας καὶ ποιήσασθαι ὀπισθεν τὸν ποταμόν.
ἐν ᾧ δὲ ταῦτα ἐβουλεύοντο, καὶ δὴ βασιλεὺς παραμειψάμενος 10
εἰς τὸ αὐτὸ σχῆμα κατέστησεν ἀντίαν τὴν φάλαγγα ὥσπερ τὸ
πρῶτον μαχοῦμενος συνῆει. ὡς δὲ εἶδον οἱ Ἕλληνες ἐγγύς τε
45 ὄντας καὶ παρατεταγμένους, αὐθις παιανίσαντες ἐπῆσαν πολὺ
προθυμότερον ἢ πρόσθεν. οἱ δ' αὖ βάρβαροι οὐκ ἐδέχοντο, ἀλλὰ 11

33 Ἀμφιπολίτης: where was Amphipolis?

34 γενέσθαι, to have shown himself.

35 ὡς . . . ἀπηλλάγη, having come off with the worst of it. For the phrase μείον ἔχων, cf. III, 2, § 17; III, 4, § 18. ἀπαλλάττομαι generally implies being well rid of a thing.

πάλιν . . . ἀναστρέφει: he dared not charge the Greeks again. Note the emphatic position of οὐκ.

37 ὁμοῦ δὴ: sarcastic.

38 τὸ εὐώνυμον: see the note on c. 2. 88.

39 ἔδεισαν: ingressive aor.

προσάγοιεν . . . κατακόψειαν: see the references cited in the note on μὴ ἐπιθῆ, c. 3. 50. περιπτύσσω is a poetic vb. So, too, ἀναπτύσσω, below.

41 ἀναπτύσσειν: what the proposed manoeuvre was cannot be determined with certainty. The most

plausible view is that the Greeks, menaced with an attack upon their right flank, purposed to wheel so that their line should be parallel to the river instead of at right angles to it. The vb. ἀναπτύσσειν (*fold back*) admits of this view, and the phrase ποιήσασθαι ὀπισθεν τὸν ποταμόν distinctly favors it. Others, understanding the vb. to mean *fold out, unfold*, assume an extension of the wing; and still others imagine that the wing alone wheeled, not the whole line, so that the Greek front presented the appearance of two sides of a hollow square. The following phrase ἐν ᾧ . . . ἐβουλεύοντο has led many to the belief that the projected manoeuvre was not carried out.

45 ὄντας . . . παρατεταγμένους: particles in indir. disc.

46 ἐδέχοντο: note the tense: they could not bring themselves to.

- ἐκ πλέονος ἢ τὸ πρόσθεν ἔφευγον· οἱ δ' ἐπεδίωκον μέχρι κώμης
 12 τινός· ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες· ὑπὲρ γὰρ τῆς κώμης
 γήλοφος ἦν, ἐφ' οὗ ἀνεστράφησαν οἱ ἀμφὶ βασιλέα, πεζοὶ μὲν
 οὐκέτι, τῶν δὲ ἵππέων ὁ λόφος ἐνεπλήσθη, ὥστε τὸ ποιούμενον 50
 μὴ γινώσκειν. καὶ τὸ βασίλειον σημεῖον ὄραν ἔφασαν αἰετόν
 13 τινα χρυσοῦν ἐπὶ πέλτῃ ἀνατεταμένον. ἐπεὶ δὲ καὶ ἐνταῦθ'
 ἐχώρουν οἱ Ἕλληνες, λείπουσιν δὴ καὶ τὸν λόφον οἱ ἵππεις· οὐ
 μὴν ἔτι ἀθροοὶ ἀλλ' ἄλλοι ἄλλοθεν· ἐψιλοῦτο δ' ὁ λόφος τῶν
 14 ἵππέων· τέλος δὲ καὶ πάντες ἀπεχώρησαν. ὁ οὖν Κλέαρχος 55
 οὐκ ἀνεβίβαζεν ἐπὶ τὸν λόφον, ἀλλ' ὑπ' αὐτὸν στήσας τὸ στρά-

47 ἐκ πλέονος, when at a greater distance.

κώμης τινός: perhaps Cunaxa; see Plut. Artax. 8.

49 ἀνεστράφησαν, rallied; note the prep.

οἱ ἀμφὶ βασιλέα: according to Diodorus (XIV, 23), Tissaphernes was their leader.

50 τῶν δ' ἵππέων: a slight shift of construction, permissible also in Eng.

ὥστε . . . γινώσκειν: see the note on c. 1. 19. Tendency may include result, and when ὥστε takes the infin. there is no indication that the result does not follow. When used with the indic., however, there is positive indication that it does.

τὸ ποιούμενον, what was going on. As a rule, γίνεσθαι supplies the pass. to ποιῶ, ποιῆσθαι being used strictly of what is put into poetry.

51 ἔφασαν: does this indicate that Xen. was not with the main body? Cf. II, 1, § 14.

52 τινα, a sort of. Cf. μελαία τις, c. 8. 27. The Persian standard is again described by Xen. in Cyrop. VII, 1, 4, as ἀετὸς χρυσοῦς

ἐπὶ δόρατος μακροῦ ἀνατεταμένους. From this it would appear that πέλτῃ here means, not a target, but a lance; and in the Greek lexicographers it is glossed by δόρυ, ἀκόντιον, and λόγχη. But these may be mere guesses from this passage. (Does ἐπὶ πέλτῃ mean against a background in the shape of a shield? [Smith].) A bas-relief, representing such a standard, has been found at Kuyunjik, the ancient Nineveh. See, further, Curtius, III, 3, 16. ἀνατεταμένον: Curtius has *pinnae extendenti*.

ἐνταῦθ': loosely used of the limit, as there in Eng.

53 δῆ: contemptuous again.

54 ἄλλοι ἄλλοθεν: the Greek, as often, expresses the "whence" idea. In Eng. we prefer to state the direction. For the phrase, see the note on ἄλλοι ἄλλως, c. 6. 64.

ἐψιλοῦτο: the tense paints the progress of the action; contrast ἀπεχώρησαν, below.

56 ἀνεβίβαζεν: apparently intrans., but the obj. supplies itself.

ὑπ' αὐτόν, at its foot. στήσας and στάς must be distinguished.

τευμα πέμπει Λύκιον τὸν Συρακόσιον καὶ ἄλλον ἐπὶ τὸν λόφον
καὶ κελεύει κατιδόντας τὰ ὑπὲρ τοῦ λόφου τί ἐστὶν ἀπαγγεῖλαι.
καὶ ὁ Λύκιος ἤλασέ τε καὶ ἰδὼν ἀπαγγέλλει ὅτι φεύγουσιν ἀνὰ 15
60 κράτος. σχεδὸν δ' ὅτε ταῦτα ἦν καὶ ἥλιος ἐδύετο.

Ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες καὶ θέμενοι τὰ ὄπλα ἀνε- 16
παύοντο· καὶ ἅμα μὲν ἐθαύμαζον ὅτι οὐδαμοῦ Κῦρος φαίνοιτο
οὐδ' ἄλλος ἀπ' αὐτοῦ οὐδεὶς παρήει· οὐ γὰρ ᾔδεσαν αὐτὸν τεθνη-
κότα, ἀλλ' ἤκαζον ἢ διώκοντα οἴχεσθαι ἢ καταληψόμενόν τι
65 προεληλακέναι· καὶ αὐτοὶ ἐβουλεύοντο εἰ αὐτοῦ μέιναντες τὰ 17
σκευοφόρα ἐνταῦθα ἄγοιντο ἢ ἀπίοιεν ἐπὶ τὸ στρατόπεδον. ἔδο-
ξεν αὐτοῖς ἀπίεναί· καὶ ἀφικνούνται ἀμφὶ δορπηστὸν ἐπὶ τὰς
σκηνάς. ταύτης μὲν τῆς ἡμέρας τοῦτο τὸ τέλος ἐγένετο. κατα- 18

58 κατιδόντας: καθορᾶν is regularly used of a scout or lookout. He looks down from some point of vantage. Cf. c. 8. 104.

ὄψαρ, beyond.

τί ἐστιν: τί sums up the preceding τὰ; it refers to the whole, as τὰ to the details. The clause is best construed with κατιδόντας (prolepsis).

59 ἀνὰ κράτος: see c. 8. 4, and the note.

60 σχεδὸν . . . ἦν, freely, about this time. καὶ marks the two events as parallel.

ἥλιος: with such words the art. is generally omitted.

61 θέμενοι τὰ ὄπλα: see c. 5. 88 and the note.

62 φαίνοιτο: opt. in a causal sentence; cf. c. 5. 90. With the whole cf. II, 1, § 2.

63 τεθνηκότα: indir. disc. In the perf. and plpf. the simple vb. is common.

64 ἤκαζον . . . προεληλακέναι, they fancied that they had either gone off in pursuit or had

pushed forward to seize some position. οἴχομαι has, as usual, the force of a perf.

65 εἰ . . . ἢ: cf. I. 22.

αὐτοῦ, where they were.

66 ἔδοξεν: the asyndeton is striking here. Cf. its normal use, e. g. c. 3. 102.

67 ἀμφὶ δορπηστὸν, about supper time. The phrase is probably an old one. δειπνον was the Attic word for the evening meal—the chief meal of the day. (δορπον is common in Homer, and δορπηστός occurs once in Aristophanes Wasps 103). In Greece, as in Europe to-day, there were but two regular meals daily—the πρωτον (déjeuner à la fourchette), taken a little before noon, and the δειπνον. A barley cake, dipped in unmixed wine, was eaten on rising, and supplied the place of the modern café. On this subject, see Gulick, Life of the Ancient Greeks 141-52.

68 ταύτης μὲν: μὲν concludes the

λαμβάνουσι δὲ τῶν τε ἄλλων χρημάτων τὰ πλείστα διηρπασμένα καὶ εἴ τι σιτίον ἢ ποτὸν ἦν, καὶ τὰς ἀμάξας μεστὰς ἀλεύρων 70 καὶ οἴνου, ὡς παρεσκευάσατο Κύρος, ἵνα εἴ ποτε σφόδρα τὸ στράτευμα λάβοι ἔνδεια, διαδιδόη τοῖς Ἑλλησι—ἦσαν δ' αὐταὶ τετρακόσiai ὡς ἐλέγοντο ἄμαξαι—καὶ ταύτας τότε οἱ σὺν βασι-
 19 λεί διηρπασαν. ὥστε ἀδειπνοὶ ἦσαν οἱ πλείστοι τῶν Ἑλλήνων· ἦσαν δὲ καὶ ἀνάριστοι· πρὶν γὰρ δὴ καταλύσαι τὸ στράτευμα 75 πρὸς ἄριστον βασιλεὺς ἐφάνη. ταύτην μὲν οὖν τὴν νύκτα οὕτω διεγέγοντο.

episode, as so often. Cf. *μὲν δὲ*, c. 1. 16, and *μὲν οὖν*, below, l. 76.

70 εἴ τι . . . ἦν, *whatever there was to eat or drink*. Cf. c. 5. 4f., with the note. *σιτίον* is much rarer than *σίτος*.

τὰς ἀμάξας: obj. of *διηρπασαν*, l. 74. After the parenthesis it is resumed by *καὶ ταύτας*.

μεστὰς, *which had been full of*; but the ellipsis of *οὐσας*, the impf. partic. (G. 1289; H. 856a; B. 542, 1), is hardly felt.

73 ὡς ἐλέγοντο: a striking instance of the pers. construction.

74 ἦσαν . . . ἀνάριστοι: an emphatic clause. The chiasm heightens the effect.

75 καταλύσαι: cf. c. 8. 2.

77 διεγέγοντο: cf. c. 5. 34, and the note. *μὲν* in this clause is balanced by *δέ* in II, 1, § 2. The originally connected narrative is interrupted by the later division into books and the introductory paragraph prefixed to Book II; see the next note. The part of the work properly called the *Anabasis* ends here.

BOOK II

I. [Ὡς μὲν οὖν ἠθροίσθη Κύρῳ τὸ Ἑλληνικὸν ὅτε ἐπὶ 1
 τῶν ἀδελφῶν Ἀρταξέρξην ἐστρατεύετο, καὶ ὅσα ἐν τῇ ἀνόδῳ
 ἐπράχθη καὶ ὡς ἡ μάχη ἐγένετο καὶ ὡς Κύρος ἐτελεύτησε καὶ
 ὡς ἐπὶ τὸ στρατόπεδον ἐλθόντες οἱ Ἕλληνες ἐκοιμήθησαν
 5 οἰόμενοι τὰ πάντα νικᾶν καὶ Κύρον ζῆν, ἐν τῷ πρόσθεν λόγῳ
 δεδήλωται.] ἄμα δὲ τῇ ἡμέρᾳ συναλθόντες οἱ στρατηγοὶ ἐθαύ- 2
 μαζον ὅτι Κύρος οὔτε ἄλλον πέμπει σημαίνοντα ὅτι χρῆ ποιεῖν
 οὔτε αὐτὸς φαίνοιτο. ἔδοξεν οὖν αὐτοῖς συσκευασαμένοις ἃ
 εἶχον καὶ ἐξοπλισαμένοις προΐεναι εἰς τὸ πρόσθεν ἕως Κύρῳ
 10 συμμελξείαν. ἤδη δὲ ἐν ὁρμῇ ὄντων ἅμα ἠλίφ ἀνέχοντι ἠλθε 3
 Προκλῆς ὁ Τευθρανίας ἄρχων, γεγυῶς ἀπὸ Δαμαράτου τοῦ

CHAPTER I

The first section gives a recapitulation of Book I and is all but certainly not by Xen. The work was probably not divided into books until the time of the Alexandrian grammarians (third and second centuries B.C.), and the introductions, which are now found prefixed to all the books except the sixth, were probably added at that time or even later. The close connection between I, 10, §19 and II, 1, §2 (*μὲν—δε*) has been noted above.

3 *δε, how.* The five indirect questions in this section are subj. of *δεδήλωται*.

5 *νικᾶν, be victorious,* has often the force of a perf., *to have conquered* (G. 1256; H. 827; B. 521).

6 *δεδήλωται, stands recorded.*

7 *σημαίνοντα: purpose.*

ὅτι χρῆ ποιεῖν: direct, *τί χρῆ, a* frequent substitute for the deliberative subjv.

8 *συσκευασαμένοις: for the case of this and the following partic., see the note on λαβόντι, I, 2, 4 f.*

9 *εἰς τὸ πρόσθεν: cf. I, 10, 19 f.* The direction was presumably toward Babylon.

ἕως . . . *συμμελξείαν: direct, ἕως ἀν* *συμμελξωμεν.*

10 *ἤδη . . . ὄντων, when they were now on the point of starting, gen. abs. with omitted subj. Cf. προϊόντων, I, 2, 99.*

ἠλίφ, *cf. I, 10, 60, and the note.*

11 *Τευθρανίας: see the map.* This district had been given to Damaratus by Darius.

γεγυῶς ἀπό: he may well have been the grandson of Damaratus. For the latter, see the vocab.

Λάκωνος, καὶ Γλοῦς ὁ Ταμῷ. οὗτοι ἔλεγον ὅτι Κύρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς ἐν τῷ σταθμῷ εἶη μετὰ τῶν ἄλλων βαρβάρων ὅθεν τῇ προτεραίᾳ ὄρμητο, καὶ λέγει ὅτι ταύτην μὲν τὴν ἡμέραν περιμένειεν αὐτοὺς, εἰ μέλλοιεν ἦκειν, 15
 4 τῇ δὲ ἄλλῃ ἀπιέναι φαίη ἐπὶ Ἰωνίας, ὅθεν περ ἦλθε. ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ οἱ ἄλλοι Ἕλληνες πυνθανόμενοι βαρέως ἔφερον. Κλέαρχος δὲ τάδε εἶπεν· Ἀλλ' ὄφελε μὲν Κύρος ζῆν· ἐπεὶ δὲ τετελεύτηκεν, ἀπαγγέλλετε Ἀριαίῳ ὅτι ἡμεῖς νικῶμέν τε βασιλέα καὶ ὡς ὁράτε οὐδεὶς ἔτι ἡμῖν μάχεται, 20
 καὶ εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἂν ἐπὶ βασιλέα. ἐπαγγελλόμεθα δὲ Ἀριαίῳ, εἰ ἐνθάδε ἔλθῃ, εἰς τὸν θρόνον τὸν βασιλείου καθιεῖν αὐτόν· τῶν γὰρ μάχην νικῶντων καὶ τὸ
 5 ἄρχειν ἐστί. ταῦτα εἰπὼν ἀποστέλλει τοὺς ἀγγέλους καὶ σὺν αὐτοῖς Χειρίσοφον τὸν Λάκωνα καὶ Μένωνα τὸν Θετταλόν· καὶ 25
 γὰρ αὐτὸς Μένων ἐβούλετο· ἦν γὰρ φίλος καὶ ξένος Ἀριαίου.

12 Γλοῦς: cf. I, 4, 104. He seems suddenly to have changed sides.

Ταμῷ: cf. I, 4, 9. For the form of the gen., see G. 196; H. 159; B. 92.

ἔλεγον ὅτι: introducing indir. disc. which continues to the end of the section. τέθνηκεν (direct form retained), εἶη and λέγει (with φαίη which resumes it) are quoted after ἔλεγον ὅτι. λέγει ὅτι governs περιμένειεν (direct, περιμένομεν) and ἀπιέναι depends upon φαίη. We have, therefore, double indir. disc.

13 πεφευγὼς: partic., not an opt. with εἶη. Render, *had fled and was*.

σταθμῷ: cf. I, 8, 2.

15 μέλλοιεν: direct, μέλλουσι.

16 τῇ δὲ ἄλλῃ, *on the next*.

ἀπιέναι: a fut. See on I, 3, 2. ἐπί, *towards*.

17 ἀκούσαντες . . . πυνθανόμενοι: note the chiasm.

18 βαρέως ἔφερον: cf. I, 3, 11.

ἄλλ' ὄφελε . . . ζῆν, *Well, would that Cyrus were alive*. See G. 1512; H. 871a; B. 588.

20 ἡμεῖς: said with pride in contrast with the dead Cyrus.

21 εἰ μὴ . . . ἦλθετε, ἐπορευόμεθα ἂν: note the tenses, and see G. 1397; H. 895; B. 606.

22 ἐπαγγελλόμεθα: the mid. marks the act as voluntary.

23 βασιλείου: the adj. and the gen. stand close together; see, however, the note on Κύρειον, I, 10, 3.

καθιεῖν: for the formation of such futures, see G. 665, 3; H. 425; B. 215.

νικάντων: possess. gen. with ἐστί. Cf. *Τισσαφέρους*, I, 1, 28.

25 Χειρίσοφον: see the *Introd.*, § 27. As a representative of the most powerful state in Greece he was wisely chosen.

26 φίλος καὶ ξένος: each word has

Οἱ μὲν ᾤχοντο, Κλέαρχος δὲ περιέμενε· τὸ δὲ στράτευμα ἔπορῖζετο σῖτον ὅπως ἐδύνατο ἐκ τῶν ὑποζυγίων κόπτοντες τοὺς βούς καὶ ὄνους· ξύλοις δὲ ἐχρῶντο μικρὸν προϊῶντες ἀπὸ τῆς
 30 φάλαγγος οὐ ἡ μάχη ἐγένετο τοῖς τε οἰστοῖς πολλοῖς οὖσιν, οὓς ἠνάγκαζον οἱ Ἕλληνες ἐκβάλλειν τοὺς αὐτομολοῦντας παρὰ βασιλέως, καὶ τοῖς γέρροισι καὶ ταῖς ἀσπίσι ταῖς ξυλῖναις ταῖς Αἰγυπτίαις· πολλαὶ δὲ καὶ πέλται καὶ ἄμαξαι ἦσαν φέρεσθαι ἔρημοι· οἳ πᾶσι χρώμενοι κρέα ἐψοντες ἦσθιον ἐκείνην τὴν
 35 ἡμέραν.

Καὶ ἤδη τε ἦν ἀμφὶ πλήθουσιν ἀγορὰν καὶ ἔρχονται παρὰ τὴν βασιλέως καὶ Τισσαφέρνους κήρυκες οἱ μὲν ἄλλοι βάρβαροι, ἦν δ' αὐτῶν Φαλίνοσ εἰς Ἕλληνα, ὃς ἐτύγχανε παρὰ Τισσαφέρνει ὄν καὶ ἐντίμως ἔχων· καὶ γὰρ προσεποιεῖτο ἐπιστήμων εἶναι

its own force. For *ἔπος*, see the vocab. and I, 1, 53.

37 οἱ μὲν: a somewhat striking asyndeton.

περιέμενε: this compound is in place when the one waiting has nothing to do; cf. the colloquial Eng., *loaf around*.

38 σῖτον: here *food*, in the broadest sense.

ὅπως ἐδύνατο, *as best it could*. ὅπως is here the rel. adv. With this passage cf. the similar one, I, 5, § 6 end.

κόπτοντες: pl., because *στράτευμα* implies *στρατιῶται*.

τοὺς βούς καὶ ὄνους: the art. expressed but once; cf. I, 7, 10, and the note.

39 ξύλοις, *as fuel*, in appos. with *οἰστοῖς*, *γέρροισι*, and *ἀσπίσι*, all of which are governed by *ἐχρῶντο*, the intervening clauses being parenthetic.

31 ἠνάγκαζον: trans. as if in plpf. ἐκβάλλειν: i. e. out of their quivers. αὐτομολοῦντας: cf. I, 7, 62.

38 ἦσαν φέρεσθαι: a somewhat rare use of the infin., in prose, at least; but one showing clearly its dat. force. See G. M. T. 772c. For the omitted *οἷσαι* with *ἔρημοι*, cf. I, 10, 70.

34 κρέα, *bits of meat*. The obj. is, as usual, expressed with but one of the two governing words (*ἔψοντες ἦσθιον*).

36 καὶ ἤδη τε ἦν: cf. I, 8, 1.

παρὰ βασιλέως: the others, Glus and Tamos, had come from Ariaeus, whom the Greeks considered their friend.

37 οἱ μὲν ἄλλοι: in appos. with *κήρυκες*. This would naturally be followed by *εἰς δ' αὐτῶν Φαλίνοσ Ἕλληνα*, but the order chosen is more pointed. This passage contradicts the statement of Ctesias (Plut. *Artox.* 13) that he himself was a member of the embassy.

39 ἐντίμως ἔχων: equivalent to *ἐντιμῶσ ὄν*; cf. *εὐνοικῶσ ἔχουσιν*, I, 1, 21. προσεποιεῖτο: Xen. seems to believe him an impostor.

8 τῶν ἀμφὶ τάξεις τε καὶ ὄπλομαχίαν. οὗτοι δὲ προσελθόντες 40
καὶ καλέσαντες τοὺς τῶν Ἑλλήνων ἄρχοντας λέγουσιν ὅτι βασι-
λεὺς κελεύει τοὺς Ἕλληνας, ἐπεὶ νικῶν τυγχάνει καὶ Κῦρον
ἀπέκτονε, παραδόντας τὰ ὄπλα ἰόντας ἐπὶ βασιλέως θύρας
9 εὐρίσκεισθαι ἂν τι δύνωνται ἀγαθόν. ταῦτα μὲν εἶπον οἱ βασι-
λέως κήρυκες· οἱ δὲ Ἕλληνες βαρέως μὲν ἤκουσαν, ὁμῶς δὲ 45
Κλέαρχος τοσοῦτον εἶπεν ὅτι οὐ τῶν νικῶντων εἴη τὰ ὄπλα
παραδιδόναι· ἀλλ', ἔφη, ὑμεῖς μὲν, ὦ ἄνδρες στρατηγοί, τοῦτοις
ἀποκρίνασθε ὅτι κάλλιστόν τε καὶ ἄριστον ἔχετε· ἐγὼ δὲ
αὐτίκα ἤξω. ἐκάλεσε γὰρ τις αὐτὸν τῶν ὑπηρετῶν, ὅπως ἴδου
τὰ ἱερὰ ἐξηρημένα· ἔτυχε γὰρ θυόμενος. 50

10 Ἐνθα δὲ ἀπεκρίνατο Κλεάνωρ ὁ Ἄρκας πρεσβύτατος ὦν
ὅτι πρόσθεν ἂν ἀποθάνοιεν ἢ τὰ ὄπλα παραδοίησαν· Πρόξενος

40 τῶν ἀμφὶ τάξεις: for the gen., see G. 1142; H. 754a; B. 351. ἐπιστήμων is used especially of scientific knowledge.

41 λέγουσιν ὅτι: the histor. pres. is a secondary tense, yet none of the following vbs. have been changed to the opt. The message is more peremptory in the direct form.

43 βασιλέως θύρας: cf. I, 2, 69, and the note.

44 ἂν τι . . . ἀγαθόν, whatever favor they could. See the note on εἰ δέ τι, I, 5, 4.

45 βαρέως, with anger, rather than with heavy hearts.

46 τοσοῦτον, (only) thus much, an example of Spartan brevity. Cf. I, 3, 76.

τῶν νικῶντων: cf. I, 1, 28.

47 ἀλλά: with this Clearchus turns from the envoys to the Greeks. Xen. gives his words in direct form, ἔφη (said he) being parenthetical.

48 κάλλιστόν τε καὶ ἄριστον, most

to your honor and to your advantage.

49 αὐτίκα, presently. The scant deference Clearchus shows to the envoys was politic. He was a wily Greek (cf. §§ 16, 17, and 23; II, 3, § 9; and II, 4, § 26), yet in the end he was completely hoodwinked by Tiss.

50 ἐξηρημένα, which had been taken out (from the victim). The inspection of the entrails, especially the nobler organs, was considered of great importance. θυόμενος: cf. I, 7, 85, and the note.

51 Κλεάνωρ: see the Introd., § 38. πρεσβύτατος must have reference to honor and influence rather than to age, as in V, 3, § 1 Philoetius and Sophraenetus are called the oldest. Cleanor is often brought into prominence. For precedence given to age, cf. III, 1, § 34, and Xenophon's words regarding himself, III, 1, § 25 end.

52 ὅτι . . . παραδοίησαν, that they

δὲ ὁ Θηβαῖος, Ἄλλ' ἐγώ, ἔφη, ὦ Φαλίνε, θαυμάζω πότερα ὡς
 κρατῶν βασιλεὺς αἰτεῖ τὰ ὄπλα ἢ ὡς διὰ φιλίαν δῶρα. εἰ μὲν
 55 γὰρ ὡς κρατῶν, τί δεῖ αὐτὸν αἰτεῖν καὶ οὐ λαβεῖν ἐλθόντα; εἰ δὲ
 πείσας βούλεται λαβεῖν, λεγέτω τί ἔσται τοῖς στρατιώταις, εἰάν
 αὐτῷ ταῦτα χαρίσωνται. πρὸς ταῦτα Φαλίνοσ εἶπε· Βασιλεὺς 11
 νικᾶν ἠγεῖται, ἐπεὶ Κῦρον ἀπέκτεινε. τίς γὰρ αὐτῷ ἔτι τῆς
 ἀρχῆς ἀντιποιεῖται; νομίζει δὲ καὶ ὑμᾶς ἑαυτοῦ εἶναι, ἔχων ἐν
 60 μέσῃ τῇ ἑαυτοῦ χώρα καὶ ποταμῶν ἐντὸς ἀδιαβάτων καὶ πλήθος
 ἀνθρώπων ἐφ' ὑμᾶς δυνάμενος ἀγαγεῖν ὅσον οὐδ' εἰ παρέχοι
 ὑμῖν δύνασθε ἂν ἀποκτεῖναι. μετὰ τοῦτον Θεόπομπος Ἀθη-
 ναῖοσ εἶπεν· ὦ Φαλίνε, νῦν, ὡσ σὺ ὄρῃσ, ἡμῖν οὐδὲν ἔστιν 12
 ἀγαθὸν ἄλλο εἰ μὴ ὄπλα καὶ ἀρετῆ. ὄπλα μὲν οὖν ἔχοντες
 65 οἰόμεθα ἂν καὶ τῇ ἀρετῇ χρῆσθαι, παραδόντες δ' ἂν ταῦτα καὶ
 τῶν σωμάτων στερηθῆναι. μὴ οὖν οἶου τὰ μόνα ἀγαθὰ ἡμῖν
 ὄντα ὑμῖν παραδώσειν, ἀλλὰ σὺν τούτοισ καὶ περὶ τῶν ὑμετέρων
 ἀγαθῶν μαχοῦμεθα. ἀκούσασ δὲ ταῦτα ὁ Φαλίνοσ ἐγέλασε καὶ 13
 εἶπεν· Ἀλλὰ φιλοσόφω μὲν ἔοικασ, ὦ νεανίσκε, καὶ λέγεις οὐκ

would die before they would
 give up their arms. *ἂν* goes
 with both vbs.

Πρέξνοσ: Xenophon's friend. See
 the Introd., §38, and III, 1,
 §§4-10.

53 ὡσ κρατῶν: gives the view of
 the king, not that of the Greeks;
 so, below, ὡσ διὰ φιλίαν δῶρα, as
 gifts, alleging that he is our
 friend.

56 πείσασ: contrasted with ὡσ κρα-
 τῶν.

ἂν . . . χαρίσωνται, if they grant
 him this favor. With the whole
 sentence cf. I, 7, 42.

58 αὐτῷ: dat. after the vb. of con-
 tending (G. 1177; H. 772; B.
 376).

59 ἀρχῆσ: G. 1128; H. 739a; B. 366.
 ἑαυτοῦ: cf. νικῶντων, I. 46.

ἔχων: causal. as δυνάμενοσ, below.

60 μέσῃ: for the position, see I, 2,
 41, and the note.

61 ὅσον . . . ἀποκτεῖναι, so great
 that, even if he should put them
 in your power, you would not
 be able to slay them.

62 Θεόπομποσ: mentioned only
 here. The inferior MSS. give
 Ξενοφῶν; yet see the note on
 ἔφασαν, below, I. 72.

63 ὡσ σὺ ὄρῃσ, as you can see for
 yourself.

64 εἰ μὴ, except. Cf. I, 4, 112.

ἔχοντεσ: equivalent to εἰ ἔχομεν;
 cf. παραδόντεσ, below.

65 ἂν: with χρῆσθαι; similarly the
 next *ἂν* goes with στερηθῆναι.
 Consult the note on I, 3, 29.

67 παραδόντεσ: sc. ἡμᾶσ, easily sup-
 plied from the preceding ἡμῖν.

68 ἐγέλασε, burst into a laugh, an
 ingressive aor.

ἀχάριστα· ἴσθι μέντοι ἀνόητος ὢν, εἰ οἶε τὴν ὑμετέραν ἀρετὴν 70
 14 περιγενέσθαι ἂν τῆς βασιλείως δυνάμεως. ἄλλους δέ τινες
 ἔφασαν λέγειν ὑπομαλακίζομένους ὡς καὶ Κύρῳ πιστοὶ ἐγένοντο
 καὶ βασιλεῖ ἂν πολλοῦ ἄξιοι γένοιτο, εἰ βούλοιο φίλος
 γενέσθαι· καὶ εἶτε ἄλλο τι θέλοι χρῆσθαι εἴτ' ἔπ' Αἴγυπτον
 στρατεύειν, συγκαταστρέφαιντ' ἂν αὐτῷ. 75

15 Ἐν τούτῳ Κλέαρχος ἦκε, καὶ ἠρώτησεν εἰ ἤδη ἀποκεκρι-
 μένοι εἴεν. Φαλίνος δὲ ὑπολαβὼν εἶπεν· Οὔτοι μὲν, ὦ Κλέαρχε,
 16 ἄλλος ἄλλα λέγει· σὺ δ' ἡμῖν εἶπέ τί λέγεις. ὁ δ' εἶπεν· Ἐγὼ
 σε, ὦ Φάλινε, ἄσμενος ἐώρακα, οἶμαι δὲ καὶ οἱ ἄλλοι πάντες·
 σύ τε γὰρ Ἕλληνας εἶ καὶ ἡμεῖς τοσοῦτοι ὄντες ὅσους σὺ ὀρᾷς· ἐν
 τοιούτοις δὲ ὄντες πράγμασι συμβουλευόμεθά σοι τί χρῆ ποιεῖν 80

69 ἀλλά, *well*.

φιλοσόφῃ: *i. e.* one trained in argument, but unfitted for action.

70 ἀχάριστα: ironical, as we might say, *You argue very prettily*.

ἴσθι . . . ἂν, *know that you are*. See G. 1588; H. 982 B. 661.

71 περιγενέσθαι ἂν, *could (possibly) get the better of*. Cf. I, 1, 56, and the notes.

72 ἔφασαν: Xen. again appears to give the narrative at second hand; cf. I, 8, 73.

λέγειν: imperf. infin., as I, 8, 107.

ὑπομαλακίζομένους: force of the prep.?

74 ἄλλο τι: inner obj. *for anything else*.

ὄλοι: for this form, see the vocab.

75 συγκαταστρέφαιντο: instead of a conclusion that would follow equally well after either suggestion, we have a special phrase suiting the second one only. Cf. I, 9, 78 ff., and the note. Egypt, subdued by Cambyses, had revolted during the reign of Darius Nothus, and had not yet been permanently reconquered.

76 ἐν τούτῳ: *asyndeton of rapid narrative*; observe that Phalinos' answer is not given.

εἰ, *whether*.

77 ὑπολαβὼν: absolute, as often, *interrupting*.

ὄτοι . . . ἄλλος ἄλλα λέγει: *partit. appos.* See the note on I, 8, 77. Here the vb. agrees with ἄλλος; the opposite agreement is found, *e. g.* I, 6, 61.

78 εἰπέ: for the accent, see G. 131, 2; H. 387b; B. 210 note.

λέγεις, *have to say, think*.

ἐγώ: emphatic, balancing σέ, above.

79 ἄσμενος: *adj.*, where we use the adv. Cf. *πρότερα*, I, 2, 142, and the note.

οἶμαι: without influence on the construction. In this use the form οἶμαι is preferred; elsewhere *όμομαι*.

80 τοσοῦτοι ὄντες ὅσους: stronger than πάντες ὅσους. Ἕλληνας ἐσμεν is easily supplied.

81 πράγμασι, *troubles, plight*.

συμβουλευόμεθα: note the meanings of the act. and the mid. of this vb. τί, *as to what*, indir. ques.

περὶ ὧν λέγεις. σὺ οὖν πρὸς θεῶν συμβούλευσον ἡμῖν ὅτι σοι 17
 δοκεῖ κάλλιστον καὶ ἄριστον εἶναι, καὶ ὁ σοι τιμὴν οἴσει εἰς τὸν
 ἔπειτα χρόνον ἀεὶ λεγόμενον, ὅτι Φαλίνοσ ποτε πεμφθεῖσ παρὰ
 85 βασιλέωσ κελεύσωσ τοὺσ Ἑλληνας τὰ ὄπλα παραδοῦναι ξυμβου-
 λευομένοισ ξυμβούλευσεν αὐτοῖσ τάδε. οἶσθα δὲ ὅτι ἀνάγκη
 λέγεσθαι ἐν τῇ Ἑλλάδι ἂν ξυμβουλεύσῃσ. ὁ δὲ Κλέαρχοσ 18
 ταῦτα ὑπήγγετο βουλόμενοσ καὶ αὐτὸν τὸν παρὰ βασιλέωσ πρεσ-
 βεύοντα ξυμβουλεύσαι μὴ παραδοῦναι τὰ ὄπλα, ὅπωσ εὐέλπιδεσ
 90 μᾶλλον εἶεν οἱ Ἑλληνεσ. Φαλίνοσ δὲ ὑποστρέψασ παρὰ τὴν
 δόξαν αὐτοῦ εἶπεν· Ἐγώ, εἰ μὲν τῶν μυρίων ἐλπῖδων μία τις 19
 ὑμῖν ἐστί σωθῆναι πολεμοῦντασ βασιλεῖ, συμβουλεύω μὴ παρα-
 διδόναι τὰ ὄπλα· εἰ δὲ τοι μηδεμία σωτηρίασ ἐστὶν ἐλπῖσ
 ἄκοντοσ βασιλέωσ, ξυμβουλεύω σάξεσθαι ὑμῖν ὄπη δυνατόν.
 95 Κλέαρχοσ δὲ πρὸσ ταῦτα εἶπεν· Ἀλλὰ ταῦτα μὲν δὴ σὺ λέγεις· 20
 παρ' ἡμῶν δὲ ἀπάγγελλε τάδε ὅτι ἡμεῖσ οἰόμεθα, εἰ μὲν δέοι
 βασιλεῖ φίλουσ εἶναι, πλείονοσ ἂν ἄξιοι εἶναι φίλοι ἔχοντεσ τὰ

82 πρὸσ θεῶν: he is put upon oath, as it were.

8, τι . . . καὶ ὁ, whatever . . . and a thing which, a shift from the general to the particular.

83 εἰσ . . . χρόνον, for all future time.

84 ἀεὶ λεγόμενον, when from time to time told. The text is uncertain.

Φαλίνοσ: far more effective than σέ. Xen. is giving the words of the supposed future narrator.

86 τάδε, thus and so. The actual advice is of course not given.

ἀνάγκη: for the omission of ἐστί, see I, 3, 21, and the note.

88 ταῦτα ὑπήγγετο, sought cunningly (ὑπο-) to draw him on in this. ταῦτα is the inner obj.

καὶ αὐτὸν τὸν . . . πρεσβεύοντα, even the very one who was serving as ambassador.

90 ὑποστρέψασ, cunningly evading

him. The metaphor is from wrestling.

παρὰ, contrary to.

91 τῶν μυρίων ἐλπῖδων: the art. marks the numeral as the ordinary or proper one (a round number); it should not be translated.

μία τις, a single one.

92 σωθῆναι: the infin. depends upon ἐλπῖσ, understood with μία τις. Below we have σωτηρίασ in a corresponding phrase.

94 ἄκοντοσ βασιλέωσ: cf. I, 3, 89, and the note.

95 μὲν δὴ: the matter is thus dismissed. Note the exact use of ταῦτα and τάδε with the emphatic pronouns σέ and ἡμεῖσ. Cf. ἴστε and hic.

97 πλείονοσ: cf. πολλοῦ, I, 3, 57.

ἂν . . . εἶναι: direct, ἂν εἴμεν; so ἂν πολεμεῖν, below, representing ἂν

ὄπλα ἢ παραδόντες ἄλλω, εἰ δὲ δέοι πολεμῆν, ἄμεινον ἂν
 21 πολεμῆν ἔχοντες τὰ ὄπλα ἢ ἄλλω παραδόντες. ὁ δὲ Φαλίνοσ
 εἶπε· Ταῦτα μὲν δὴ ἀπαγγελοῦμεν· ἀλλὰ καὶ τάδε ὑμῖν εἰπεῖν 100
 ἐκέλευσε βασιλεὺσ δτι μένουσι μὲν ὑμῖν αὐτοῦ σπονδαί εἴησαν,
 προῖοῦσι δὲ καὶ ἀπιούσι πόλεμοσ. εἶπατε οὖν καὶ περὶ τούτου
 22 πότερα μενεῖτε καὶ σπονδαί εἰσιν ἢ ὡσ πολέμου ὄντοσ παρ' ὑμῶν
 ἀπαγγείλω. Κλέαρχοσ δ' ἔλεξεν· Ἀπάγγελλε τοῖνον καὶ περὶ
 τούτου ὅτι καὶ ἡμῖν ταῦτὰ δοκεῖ ἄπερ καὶ βασιλεῖ. Τί οὖν 105
 ταῦτὰ ἐστί; ἔφη ὁ Φαλίνοσ. ἀπεκρίθη ὁ Κλέαρχοσ· Ἦν μὲν
 23 μένωμεν, σπονδαί, ἀπιούσι δὲ καὶ προῖοῦσι πόλεμοσ. ὁ δὲ
 πάλιν ἠρώτησε· Σπονδάσ ἢ πόλεμον ἀπαγγείλω; Κλέαρχοσ δὲ
 ταῦτὰ πάλιν ἀπεκρίνατο· Σπονδαί μένουσιν, ἀπιούσι δὲ ἢ
 προῖοῦσι πόλεμοσ. ὁ,τι δὲ ποιήσοι οὐ διεσήμηνε. 110

1 II. Φαλίνοσ μὲν δὴ ᾤχετο καὶ οἱ σὺν αὐτῷ. οἱ δὲ παρὰ
 Ἄριαίου ἤκου Προκλήσ καὶ Χειρίσοφοσ· Μένων δὲ αὐτοῦ ἔμενε
 παρὰ Ἄριαίω· οὗτοι δὲ ἔλεγον ὅτι πολλοὺσ φαίη ὁ Ἄριαίοσ εἶναι
 Πέρσασ ἐαυτοῦ βελτίουσ, οὓσ οὐκ ἂν ἀνασχέσθαι αὐτοῦ βασιλεύ-

πολεμοῖμεν. The partic. *ἔχοντες*
 and *παραδόντες* supply in each
 case a new protasis.

101 μένουσι: conditional, as *προ-
 οῦσι* and *ἀπιούσι*, below.

εἴησαν: direct *εἰσ*. The pres. often
 covers the fut.; cf. *εἰσιν*, two lines
 below. Do not trans., *would be*.

102 εἶπατε: in the forms *εἶπα* and
εἶπατε (indic. or imv.) this second
 aor. often has the first aor. vowel.

103 ὡσ πολέμου ὄντοσ, *that there is
 war*. See I, 3, 31, and the note.

104 ἀπαγγείλω: observe that the
 subjv. question is followed by
 an imv. answer.

105 καὶ ἡμῖν . . . καὶ βασιλεῖ: a rel.
 indicating sameness is regularly
 followed by *καὶ*. Often, as here,
καὶ is expressed in both clauses
 emphasizing the parallelism.

106 ἀπεκρίθη: one of Xen.'s un-

classic forms: *ἀπεκρίνατο* would
 be regular. Note the asyndeton;
 the answer comes quickly.

107 σπονδαί . . . πόλεμοσ: note the
 chiasm.

110 ποιήσοι: fut. opts. are always
 due to indir. disc. (G. 1287; H.
 855a; B. 548).

CHAPTER II

2 ἤκου, *came back*.

αὐτοῦ: the adv. (cf. I, 3, 11), further
 explained by *παρὰ Ἄριαίω*. For
 the relations of these two men
 to one another, see c. 1. 26.

3 ἄλεγον . . . φαίη: the former of
 these vbs. has, in the act., almost
 invariably the construction with
στι; the latter virtually only the
 infin.

πολλοῦσ: emphatic position.

4 βελτίουσ: *i. e.* in rank; cf. *ἀρίστοι*,

- 5 οντος· ἄλλ' εἰ βούλεσθε συναπιένας, ἦκειν ἤδη κελεύει τῆς
 νυκτός. εἰ δὲ μή, αὐριον πρὸς ἀπιένας φησίν. ὁ δὲ Κλέαρχος 2
 εἶπεν· Ἄλλ' οὕτω χρὴ ποιεῖν· ἐὰν μὲν ἦκωμεν, ὥσπερ λέγετε·
 εἰ δὲ μή, πράττετε ὅποιον ἂν τι ὑμῖν οἴησθε μάλιστα συμφέρειν.
 8,τι δὲ ποιήσοι οὐδὲ τούτοις εἶπε.
- 10 Μετὰ ταῦτα ἤδη ἡλίου δύνοντος συγκαλέσας στρατηγούς καὶ 3
 λοχαγούς ἔλεξε τοιάδε. Ἐμοί, ὦ ἄνδρες, θυομένῳ ἰέναι ἐπὶ
 βασιλέα οὐκ ἐγγίγνετο τὰ ἱερά. καὶ εἰκότως ἄρα οὐκ ἐγγίγνετο·
 ὡς γὰρ ἐγὼ νῦν πυνθάνομαι, ἐν μέσῳ ἡμῶν καὶ βασιλέως ὁ Τίγρης
 ποταμός ἐστι νανσίπορος, ὃν οὐκ ἂν δυναίμεθα ἄνευ πλοίων δια-
 15 βῆναι· πλοῖα δὲ ἡμεῖς οὐκ ἔχομεν. οὐ μὲν δὴ αὐτοῦ γε μένειν
 οἶόν τε· τὰ γὰρ ἐπιτήδεια οὐκ ἔστιν ἔχειν· ἰέναι δὲ παρὰ τοὺς

I, 5, 39. Xen. uses comparative forms both with and without the *ν*.

ὅς . . . βασιλεύοντος, *who would not endure his being king*. The influence of *φαίη* extends (exceptionally) even to the subordinate rel. clause. See G. 1524; H. 947; B. 871 note. The direct form was *οἱ οὐκ ἂν ἀνάσχοιντο*. *αὐτοῦ βασιλεύοντος* is gen. abs. Cf. *αὐτῶν πολεμούντων*, I, 1, 40.

5 ἄλλ' εἰ βούλεσθε: a sudden shift to direct speech.

τῆς νυκτός: for the gen. of time, see the note on *ἡμερῶν*, I, 7, 85.

6 εἰ δὲ μή, *otherwise*. The phrase reverses a preceding assumption of whatever type, positive or negative. Here it is equivalent to *ἐὰν δὲ μή ἤκητε*, and below, l. 8, it follows *ἐὰν* with the subj. See (t. 1417; H. 906; B. 616, 3.

ἀπιέναι: fut., not pres. Cf. I, 3, 2, and the note.

7 ὥσπερ λέγετε: the ellipsis is easily supplied.

8 πράττετε: the impv. is more vivid than a clause with *χρή*.

ὅποιον . . . τι: *τι* is often added to indefinite words.

9 8,τι . . . εἶπε: retain the order in translating and remember *οὐδέ* is more than *not*.

10 δύνοντος: an Ionic form; cf. below, l. 62. The mid. is normal; cf. *ἔδωκε*, I, 10, 60.

11 ἰέναι: dat. infin. of purpose; cf. *φέρεσθαι*, c. l. 33.

12 οὐκ ἐγγίγνετο, *would not prove favorable*, i. e. after repeated trials. Contrast the aor. in IV, 5, § 8, *ἐγένετο ἐπὶ τοῦ πρώτου καλά τὰ σφάλματα*.

ἄρα, as *I now see*, a constant use with the impf.

13 ἐν μέσῳ, *between*. Cf. I, 7, 34.

Τίγρης: Clearchus must have been misinformed, or he mistakes some canal for the river.

15 πλοῖα: note the emphatic position, and cf. *τὰ γὰρ ἐπιτήδεια*, below.

οὐ μὲν δὴ: *not that it is*.

16 οἶόν τε: see G. 1024b; H. 1000;

- 4 Κύρου φίλους πάνυ καλὰ ἡμῖν τὰ ἱερά ἦν. ὧδε οὖν χρῆ ποιεῖν· ἀπιόντας δειπνεῖν ὅ,τι τις ἔχει· ἐπειδὰν δὲ σημήνη τῷ κέρατι ὡς ἀναπαύεσθαι, συσκευάζεσθε· ἐπειδὰν δὲ τὸ δεύτερον, ἀνατίθεσθε ἐπὶ τὰ ὑποζύγια· ἐπὶ δὲ τῷ τρίτῳ ἔπεσθε τῷ ἡγουμένῳ, τὰ μὲν 20
- 5 ὑποζύγια ἔχοντες πρὸς τοῦ ποταμοῦ, τὰ δὲ ὄπλα ἔξω. ταῦτ' ἀκούσαντες οἱ στρατηγοὶ καὶ λοχαγοὶ ἀπήλθον καὶ ἐπόλουν οὕτω. καὶ τὸ λοιπὸν ὃ μὲν ἤρχεν, οἱ δὲ ἐπείθοντο, οὐχ ἐλόμενοι, ἀλλὰ ὀρώντες ὅτι μόνος ἐφρόνει οἷα δεῖ τὸν ἄρχοντα, οἱ δ' ἄλλοι ἄπει-
- 6 ρι ἦσαν. [ἀριθμὸς τῆς ὁδοῦ ἦν ἦλθον ἐξ Ἐφέσου τῆς Ἰωνίας 25 μέχρι τῆς μάχης σταθμοὶ τρεῖς καὶ ἐνενήκοντα, παρασάγγαι πέντε καὶ τριάκοντα καὶ πεντακόσιοι, στάδιοι πενήκοντα καὶ ἑξακισχίλιοι καὶ μύριοι· ἀπὸ δὲ τῆς μάχης ἐλέγοντο εἶναι εἰς Βαβυλῶνα στάδιοι ἑξήκοντα καὶ τριακόσιοι.]

B. 641. The neut. has reference to circumstances; the personal masc. or fem., as a rule, to character.

ἔναι: cf. l. 11.

18 σημήνη: the vb. contains its own subj. Cf. ἐσάπιγγε, I, 2, 98.

τῷ κέρατι: an isolated use. Greek military signals were ordinarily given with the σάπιγγε.

ἄς: Clearchus plans to deceive the enemy.

20 τῷ ἡγουμένῳ, *the van*, a collective neut.

21 πρὸς, *on the side of*.

τὰ δὲ ὄπλα = τοὺς ὀπλίτας, as often.

22 ἀπήλθον . . . ἐπόλουν: contrast the tenses.

23 τὸ λοιπὸν, *in future*. In this general sense the gen., τοῦ λοιποῦ (e. g. V, 7, § 34), is somewhat commoner. The acc. often means *the rest of*, and may have a dependent gen. (e. g. III, 4, § 16).

3 μὲν: i. e. Clearchus; see the *Introd.*, § 38.

24 ἐφρόνει: the vb. is past indic.,

rather than opt., since the narrator looks back over the past.

25 ἀριθμὸς: this section is probably spurious. It reads like an interpolation and its figures do not agree in all particulars with those of Book I.

τῆς Ἰωνίας: a regular use of the gen. with local words.

26 μάχης, *battlefield*; so again below.

τρεῖς καὶ ἐνενήκοντα: eighty-four, according to Book I. Allowance must, of course, be made for the fact that Ephesus, not Sardis, is here taken as the starting-point. From Ephesus to Sardis was, however, only a three days' journey, so that a discrepancy of six σταθμοὶ remains. It will be noted that, if we allow eighteen parasangs for the additional three days' journey, we have, in this particular, complete agreement, as 517 is the total number according to Book I.

28 ἐλέγοντο: of this Xen. could

30 Ἐντεῦθεν ἐπεὶ σκότος ἐγένετο Μιλτοκύθης μὲν ὁ Θραξ ἔχων 7
τοὺς τε ἱππέας τοὺς μεθ' ἑαυτοῦ εἰς τετταράκοντα καὶ τῶν πεζῶν
Θρακῶν ὡς τριακοσίους ἠντομόλησε πρὸς βασιλέα.

Κλέαρχος δὲ τοῖς ἄλλοις ἠγείτο κατὰ τὰ παρηγγελμένα, οἱ 8
δ' εἶποντο· καὶ ἀφικνούνται εἰς τὸν πρῶτον σταθμὸν παρ' Ἀρι-
35 αῖον καὶ τὴν ἐκείνου στρατιὰν ἀμφὶ μέσας νύκτας· καὶ ἐν τάξει
θέμενοι τὰ ὄπλα ξυνήλθον οἱ στρατηγοὶ καὶ λοχαγοὶ τῶν Ἑλλή-
νων παρ' Ἀριαίων· καὶ ὤμωσαν ὅς τε Ἕλληνες καὶ ὁ Ἀριαῖος
καὶ τῶν σὺν αὐτῷ οἱ κράτιστοι μῆτε προδώσειν ἀλλήλους σύμ-
μαχοὶ τε ἔσσεσθαι· οἱ δὲ βάρβαροι προσώμωσαν καὶ ἠγήσασθαι
40 ἀδόλως. ταῦτα δὲ ὤμωσαν, σφάξαντες ταῦρον καὶ κάπρον καὶ 9
κρίον εἰς ἀσπίδα, οἱ μὲν Ἕλληνες βάπτοντες ξίφος, οἱ δὲ βάρ-
βαροι λόγχην. ἐπεὶ δὲ τὰ πιστὰ ἐγένετο, εἶπεν ὁ Κλέαρχος· 10

speak only from hearsay. Plut. *Artax.* 8, gives the distance as 500 stadia.

30 ἐντεῦθεν: *i. e.* from the plundered camp.

31 ἱππέας: see the note on I, 5, 82 f. *eis*: *cf.* I, 2, 15, and the note.

35 μέσας νύκτας: for the pl., see I, 7, 4, and the note.

36 θέμενοι τὰ ὄπλα: see I, 5, 88, and the note. The partic. includes the troops, although agreeing with *στρατηγοὶ* and *λοχαγοὶ*.

38 μῆτε . . . τε, *not . . . but*. The parallelism calls for *τε . . . τε*, even when one clause is neg. In such cases Eng. generally uses the adversative, *but*. Note that vbs. of swearing, although usually taking the construction of indir. disc., have the neg. *μή*, never *οὐ*.

39 προσώμωσαν καὶ, *swore in addition that they would also*.

40 ἀδόλως, *without guile*. The word occurs often in treaties; *cf.* II, 3, § 26.

41 εἰς ἀσπίδα, *so that the blood ran into a shield*. *Cf.* *eis ποταμὸν*, IV, 3, § 18. In solemn compacts three gods were often invoked and three victims slain (*cf.* the *suovetaurilia* of the Romans). The dipping of a weapon in the blood is doubtless symbolic: the one giving the oath invokes a like fate upon himself, if he prove faithless (*Vollbrecht*). The corrector of the Paris MS. adds a wolf to the list of victims, and, according to Plutarch, the wolf was the proper victim to sacrifice to Ahriman, the power of evil and darkness.

This is the most solemn compact recorded in the *Anabasis*. In most instances the oath and the giving of the hand suffice. (*e. g.* I, 6, 35, and II, 3, § 28). Perhaps Xen. wished to make the subsequent treachery of Ariaeus appear the more black.

42 ἐγένετο, *had been exchanged*. *γίγνομαι* must be translated as

- Ἄγε δὴ, ὦ Ἀριαίε, ἐπέιπερ ὁ αὐτὸς ὑμῖν στόλος ἐστὶ καὶ ἡμῖν, εἰπέ τίνα γνώμην ἔχεις περὶ τῆς πορείας, πότερον ἄπιμεν ἢνπερ
 11 ἤλθομεν ἢ ἄλλην τιὰ ἐννενοηκέμαι δοκεῖς ὁδὸν κρεῖττω. ὁ δὲ 45
 εἶπεν· Ἦν μὲν ἤλθομεν ἀπιόντες παντελῶς ἂν ὑπὸ λιμοῦ ἀπο-
 λοίμεθα· ὑπάρχει γὰρ νῦν ἡμῖν οὐδὲν τῶν ἐπιτηδείων. ἐπτακαί-
 δεκα γὰρ σταθμῶν τῶν ἐγγυτάτω οὐδὲ δεῦρο ἰόντες ἐκ τῆς χώρας
 οὐδὲν εἶχομεν λαμβάνειν· ἔνθα δέ τι ἦν, ἡμεῖς διαπορευόμενοι
 κατεδαπανήσαμεν. νῦν δ' ἐπινοοῦμεν πορεύεσθαι μακροτέραν 50
 12 μὲν, τῶν δ' ἐπιτηδείων οὐκ ἀπορήσομεν. πορευτέον δ' ἡμῖν τοῖς
 πρώτους σταθμοὺς ὡς ἂν δυνώμεθα μακροτάτους, ἵνα ὡς πλεί-
 στον ἀποσπάσωμεν τοῦ βασιλικοῦ στρατεύματος· ἦν γὰρ ἀπαξ
 δύο ἢ τριῶν ἡμερῶν ὁδὸν ἀπόσχωμεν, οὐκέτι μὴ δύνηται βασι-
 λεὺς ἡμᾶς καταλαβεῖν. ὀλίγη μὲν γὰρ στρατεύματι οὐ τολμῆ- 55
 σει ἐφέπεσθαι· πολὺν δ' ἔχων στόλον οὐ δυνήσεται ταχέως
 πορεύεσθαι· ἴσως δὲ καὶ τῶν ἐπιτηδείων σπανιεῖ. ταύτην, ἔφη,
 τὴν γνώμην ἔχω ἔγωγε.
 13 Ἦν δὲ αὕτη ἡ στρατηγία οὐδὲν ἄλλο δυναμένη ἢ ἀποδρᾶναι

the context demands. It may supply a passive to almost any vb.

43 ἄγε δὴ, *come now*.

44 ἢνπερ, *the same as*; sc. ὁδόν.

46 ἐπὶ λιμοῦ: a slight personification, common with this word. Cf. I, 5, 28.

47 ἐπάρχει, *have to count upon*, more than = ἔστι.

48 σταθμῶν: gen. of time.

ἐγγυτάτω: adv. as an attributive.

49 εἶχομεν, *were we able*.

50 κατεδαπανήσαμεν: for the force of the prep., cf. καθηδυστάθησα, I, 3, 15.

μακροτέραν: sc. ὁδόν.

51 ἐπιτηδείων: gen. with a word expressing want.

πορευτέον: verb. adj. in the impersonal construction, with acc. of

the inner obj. (G. 1597; H. 990; B. 665). Trans., *we must make*. Cf. I, 5, 35.

52 ὡς ἂν . . . μακροτάτους, *as long as possible*.

53 ἀπαξ: cf. I, 9, 34.

54 ἡμερῶν: gen. of measure, with ὁδόν.

οὐκέτι μὴ δύνηται: emphatic neg. of the fut. (G. 1360; H. 1032; B. 569, 2).

57 σπανιεῖ: for the form, cf. καθεῖν, c. 1. 23.

58 ἔγωγε, *I, for my part*. Note, also, the emphatic postponement of the word.

59 ἦν . . . δυναμένη, *now this was a form of generalship which amounted to nothing else*. The resolved vb. form (for ἔδύνατο) brings the partic. into stronger

60 ἡ ἀποφυγεῖν· ἡ δὲ τύχη ἐστρατήγησε κάλλιον. ἐπεὶ γὰρ ἡμέρα
 ἐγένετο, ἐπορεύοντο ἐν δεξιᾷ ἔχοντες τὸν ἥλιον, λογιζόμενοι ἦξειν
 ἅμα ἡλίφ δύνουσι εἰς κώμας τῆς Βαβυλωνίας χώρας· καὶ τοῦτο
 μὲν οὐκ ἐψεύσθησαν. ἔτι δὲ ἀμφὶ δελήην ἔδοξαν πολεμίους 14
 ὄραν ἰππέας· καὶ τῶν τε Ἑλλήνων οἱ μὴ ἔτυχον ἐν ταῖς τάξεσιν
 65 ὄντες εἰς τὰς τάξεις ἔθεον, καὶ Ἀριαῖος, ἐτύγχανε γὰρ ἐφ' ἀμά-
 ξης πορευόμενος διότι ἐτέρωτο, καταβάς ἐθωρακίζετο καὶ οἱ σὺν
 αὐτῷ. ἐν ᾧ δὲ ἀπλῆζοντο ἤκου λέγοντες οἱ προπεμφθέντες 15
 σκοποὶ ὅτι οὐχ ἰππεῖς εἶεν ἀλλ' ὑποζύγια νέμοιντο. καὶ εὐθύς
 ἔγνωσαν πάντες ὅτι ἐγγύς που ἐστρατοπεδεύετο βασιλεύς· καὶ
 70 γὰρ καπνὸς ἐφαίνετο ἐν κώμας οὐ πρόσω.

Κλέαρχος δὲ ἐπὶ μὲν τοὺς πολεμίους οὐκ ἦγεν· ἦδει γὰρ 16
 καὶ ἀπειρηκότας τοὺς στρατιώτας καὶ ἀσίτους ὄντας· ἦδη δὲ
 καὶ ὄψε ἦν· οὐ μέντοι οὐδὲ ἀπέκλινε, φυλαττόμενος μὴ δοκοῖη
 φεύγειν, ἀλλ' εὐθύωρον ἄγων ἅμα τῷ ἡλίφ δινομένῳ εἰς τὰς ἐγγυ-
 75 τάτω κώμας τοὺς πρώτους ἔχων κατεσκήνωσεν, ἐξ ὧν διήρπαστο
 ὑπὸ τοῦ βασιλικοῦ στρατεύματος καὶ αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν
 ξύλα. οἱ μὲν οὖν πρῶτοι ὁμῶς τρόπῳ τινὶ ἐστρατοπεδεύσαντο, 17
 οἱ δὲ ὕστεροι σκοταῖοι προσιώντες ὡς ἐτύγχανον ἕκαστοι ἡλύι-

relief. Cf. εἶναι φυλάττων, I, 2,
 122 f. For this use of δύναμαι, cf.
 I, 5, 33.

ἀποδρᾶναι . . . ἀποφυγεῖν: cf. I, 4, 49

60 τύχη: almost personified.

62 δύνουσι: cf. I, 10, and the note.

τοῦτο . . . ἐψεύσθησαν: cf. I, 8, 42.

63 δελήην: cf. I, 8, 28, and the note.

It was not yet sunset, § 16.

ἔδοξαν, they thought. Cf. I, 7, 4,
 and the note.

64 οἱ μὴ ἔτυχον: the neg. shows
 that the rel. is indefinite.

65 ἐφ' ἀμάξης: cf. I, 7, 92.

67 ἐν ᾧ: cf. I, 2, 117, and the note.

68 εἶεν . . . νέμοιντο: opt., since λέ-
 γοντες takes the time of ἤκου.
 For the pl. vb. with neut. pl.
 subj., cf. I, 2, 38, and the note.

71 ἦγεν: the obj., τὸ στρατεύμα, is
 omitted.

72 ἀπειρηκότας, were worn out. Cf.
 ἀπαγορεύουσι, I, 5, 18.

73 οὐ μέντοι οὐδὲ ἀπέκλινε, however
 he did not even turn aside either.

74 εὐθύωρον, straight on, a poetic
 word. The adj. supplies the
 place of an inner obj.

75 ἐξ ὧν . . . ξύλα: retain the order,
 from which there had been
 taken . . . even the very timbers.
 For the pregnant use of the
 prep., cf. παρά, I, 1, 18, and the
 note.

77 τρόπῳ τινί, after a fashion.

78 σκοταῖοι: adj. for adv. again.

ἡλύζοντο: the circumstances ac-
 count for the choice of the

ζοντο, καὶ κραυγὴν πολλὴν ἐποίουν καλοῦντες ἀλλήλους, ὥστε
καὶ τοὺς πολεμίους ἀκούειν· ὥστε οἱ μὲν ἐγγύτατα τῶν πολε- 80
μίων καὶ ἔφυγον ἐκ τῶν σκηνωμάτων. δῆλον δὲ τοῦτο τῇ
18 ὑστεραία ἐγένετο· οὔτε γὰρ ὑποζύγιον ἔτ' οὐδὲν ἐφάνη οὔτε
στρατόπεδον οὔτε καπνὸς οὐδαμοῦ πλησίον. ἐξεπλάγη δέ, ὡς
ἔοικε, καὶ βασιλεὺς τῇ ἐφόδῳ τοῦ στρατεύματος. ἐδήλωσε δὲ
19 τοῦτο οἷς τῇ ὑστεραία ἔπραττε. προϊούσης μέντοι τῆς νυκτὸς 85
ταύτης καὶ τοῖς Ἑλλησι φόβος ἐμπίπτει, καὶ θόρυβος καὶ δοῦ-
20 πος ἦν οἶον εἰκὸς φόβου ἐμπροσθέντος γίνεσθαι. Κλέαρχος δὲ
Τολμίδην Ἡλείον, ὃν ἐτύγχανεν ἔχων παρ' ἑαυτῷ κήρυκα ἄρι-
στον τῶν τότε, ἀνειπεῖν ἐκέλευσε συγὴν κηρύξαντα ὅτι προαγο-
ρεύουσιν οἱ ἄρχοντες, ὃς ἂν τὸν ἀφέντα τὸν ὄνον εἰς τὰ ὄπλα 90
21 μηνύσῃ, ὅτι λήψεται μισθὸν τάλαντον. ἐπεὶ δὲ ταῦτα ἐκηρύχθη,
ἔγνωσαν οἱ στρατιῶται ὅτι κενὸς ὁ φόβος εἶη καὶ οἱ ἄρχοντες
σῶοι. ἅμα δὲ ὄρθρω παρήγγειλεν ὁ Κλέαρχος εἰς τάξιν τὰ
ὄπλα τίθεσθαι τοὺς Ἑλληνας ἥπερ εἶχον ὅτε ἦν ἡ μάχη.
1 III. Ὁ δὲ δὴ ἔγραψα ὅτι βασιλεὺς ἐξεπλάγη τῇ ἐφόδῳ,
τῷδε δῆλον ἦν. τῇ μὲν γὰρ πρόσθεν ἡμέρᾳ πέμπων τὰ ὄπλα
παραδιδόναι ἐκέλευε, τότε δὲ ἅμα ἤλιψ ἀνατέλλοντι κήρυκας
2 ἔπεμψε περὶ σπονδῶν. οἱ δ' ἐπεὶ ἤλθον πρὸς τοὺς προφύλακας,

durative tense. Contrast the
aor. *ἐστρατοπεδεύσατο*, l. 77.

81 καὶ ἔφυγον, *actually fled*.

83 ἐξεπλάγη: *cf. ἐκπλαγείς*, I, 8, 81.

The word is a strong one, and is
further emphasized by its posi-
tion.

86 δοῦπος: a poetic word. *Cf.*
ἰδοῦπσησ, I, 8, 74.

87 οἶον: *masc.*, not *neut.* With
εἰκός supply *ἔστι*.

89 τῶν τότε: *sc. κηρόκων*.

90 ὃς ἂν . . . μηνύσῃ: a *condit. rel.*
clause, forming a part of the
indir. disc. despite its position
before *ἔτι*. *Cf.* I, 6, 6 f., and the
note.

τὸν ὄνον: *i. e.* the generals make

nothing of the matter. A very
similar story is told of the Athe-
nian general Iphicrates in Poly-
aenus III, 9, 4.

91 τάλαντον: a large reward.

93 τὰ ὄπλα: the heavy arms were,
as a rule, stacked in one place.

94 ἥπερ εἶχον, *just as they stood*.

CHAPTER III

1 δ . . . ἔγραψα: see c. 2. 83 f.

2 πέμπων: used without an obj., as
send may be in Eng.

3 ἐκέλευε: with this vb. there is
often a tendency to use the *impf.*,
rather than the aor.

4 περὶ σπονδῶν: a decided change

- 5 ἐξήθουν τοὺς ἄρχοντας. ἐπειδὴ δὲ ἀπήγγελλον οἱ προφύλακες, Κλέαρχος τυχῶν τότε τὰς τάξεις ἐπισκοπῶν εἶπεν τοῖς προφύλαξι κελεύειν τοὺς κήρυκας περιμένειν ἄχρι ἂν σχολάσῃ. ἐπεὶ 3 δὲ κατέστησε τὸ στράτευμα ὥστε καλῶς ἔχειν ὄρασθαι πάντη φάλαγγα πυκνήν, ἐκτὸς τῶν ὄπλων δὲ μηδένα καταφανῆ εἶναι, 10 ἐκάλεσε τοὺς ἀγγέλους, καὶ αὐτὸς τε προῆλθε τοὺς τε εὐσπλοτάτους ἔχων καὶ εὐειδεστάτους τῶν αὐτοῦ στρατιωτῶν καὶ τοῖς ἄλλοις στρατηγοῖς ταῦτα ἔφρασεν. ἐπεὶ δὲ ἦν πρὸς τοῖς ἀγγέλοις, ἀνηρώτα τί βούλουτο. οἱ δ' ἔλεγον ὅτι περὶ σπονδῶν ἦκοιεν ἄνδρες οἵτινες ἱκανοὶ ἔσονται τὰ τε παρὰ βασιλέως τοῖς 15 Ἑλλησιν ἀπαγγεῖλαι καὶ τὰ παρὰ τῶν Ἑλλήνων βασιλεῖ. ὁ δὲ ἀπεκρίνατο· Ἀπαγγέλλετε τοίνυν αὐτῷ ὅτι μάχης δεῖ 5 πρῶτον· ἄριστον γὰρ οὐκ ἔστιν οὐδ' ὁ τολμήσων περὶ σπονδῶν

in the king's attitude, commented on in III, 1, § 28.

6 ἐπισκοπῶν: supplementary partic. with τυχῶν.

7 ἄχρι, *until*. This word lacks prose warrant. It has been assumed that Xen. means to represent Clearchus as speaking in his own dialect; but, in view of our author's many poeticisms, this is, at best, highly uncertain. Cf. his use of ἔστε, below l. 30, a word used by no other prose author.

8 ὥστε . . . ὄρασθαι, *so that it presented a fine appearance*. This phrase is further explained by πάντη φάλαγγα πυκνήν, ὄρασθαι limits and defines καλῶς (*for the looking*). See G. 1528; H. 952; B. 641. The act. infin. is regular in these phrases (cf. ὄρᾶν στυγρός [II, 6, § 9]), so that it may be regarded as doubtful whether we have here the pass., or the un-Attic mid. in the sense of the act.

9 ἐκτὸς τῶν ὄπλων, *except the armed*

men. The closed ranks of the hoplites in front would prevent the unarmed from being seen.

10 αὐτὸς τε: correlative with καὶ τοῖς ἄλλοις, below; the intervening τε and καὶ connect the adjs.

12 ταύτά: *i. e.* they were to follow his example.

14 ἦκοιεν, *had come*, since ἦκω is in force a perf.

οἵτινες . . . ἔσονται: a rel. clause of purpose. Cf. *ὅστις . . . ἀπέξει*, I, 3, 70 f. Observe that in such a clause the indic. is usually retained, even after a secondary tense.

τά τε παρὰ: *i. e. proposals*. The context supplies the noun.

16 μάχης . . . πρῶτον: both words are emphasized by their position.

17 ἄριστον . . . ἄριστον: for the order, cf. *ἠγγελλον . . . ἠγγελλον*, I, 7, 62 ff., and the note.

ἔστιν: for the accent, see G. 144, 5; H. 480; B. 262, 1.

ὁ τολμήσων (*sc. ἔστι*), *nor lives there a man who will dare*.

6 λέγειν τοῖς Ἑλλησι μὴ πορίσας ἄριστον. ταῦτα ἀκούσαντες οἱ ἄγγελοι ἀπήλουν, καὶ ἤκον ταχύ· φ καὶ δῆλον ἦν ὅτι ἐγγύς που βασιλεὺς ἦν ἢ ἄλλος τις φ ἐπετέτακτο ταῦτα πράττειν· 20 ἔλεγον δὲ ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ ἤκοιεν ἠγεμόνας ἔχοντες οἱ αὐτοὺς, ἐὰν σπονδαὶ γένωνται, ἄξουσιν ἔνθεν ἔξουσι 7 τὰ ἐπιτήδεια. ὃ δὲ ἠρώτα εἰ αὐτοῖς τοῖς ἀνδράσι σπένδοιτο τοῖς ἰούσι καὶ ἀπιούσιν, ἢ καὶ τοῖς ἄλλοις ἔσονται σπονδαί. οἱ δέ, Ἄπασιν, ἔφασαν, μέχρι ἂν βασιλεῖ τὰ παρ' ὑμῶν διαγγελῆθῃ. 25 8 ἐπεὶ δὲ ταῦτα εἶπον, μεταστησάμενος αὐτοὺς ὁ Κλέαρχος ἐβουλεύετο· καὶ ἐδόκει τὰς σπονδὰς ποιῆσθαι ταχύ καὶ καθ' ἡσυχίαν ἐλθεῖν τε ἐπὶ τὰ ἐπιτήδεια καὶ λαβεῖν. ὁ δὲ Κλέαρχος εἶπε· Δοκεῖ μὲν κάμοι ταῦτα· οὐ μέντοι ταχύ γε ἀπαγγελῶ, ἀλλὰ διατρέψω ἔστ' ἂν ὀκνήσωσιν οἱ ἄγγελοι μὴ ἀποδόξῃ ἡμῖν 30 τὰς σπονδὰς ποιήσασθαι· οἴμαι γε μέντοι, ἔφη, καὶ τοῖς ἡμετέροις στρατιώταις τὸν αὐτὸν φόβον παρέσεσθαι. ἐπεὶ δὲ ἐδόκει καιρὸς εἶναι, ἀπήγγελλεν ὅτι σπένδοιτο, καὶ εὐθὺς ἠγεῖσθαι ἐκέλευε πρὸς τὰπιτήδεια.

18 μὴ πορίσας: conditional, as is shown by the neg. Clearchus keeps up his bold bearing, and with success; the envoys are ready enough to procure supplies.

19 φ, *whereby*.

20 φ ἐπετέτακτο, *to whom commands had been given*. See I, 6, 59, and the note.

21 δοκοῖεν . . . ἤκοιεν . . . ἔξουσι: direct, δοκεῖτε . . . ἤκομεν . . . ἔξετε. Note the rapid shift of subj., always easy in Greek.

23 αὐτοῖς: practically = *μόνοις*. Cf. I, 8, 44, and the note.

σπένδοιτο: cf. *εἶπασαν*, c. l. 101, and the note.

24 τοῖς ἰούσι: *i. e.* those going with the Persian envoys to obtain supplies. As a matter of fact, Clearchus leads the whole army (§ 6).

25 μέχρι ἂν . . . διαγγελῆθῃ: in this chapter we have already had *ἄχρι* in the sense of *until* (l. 7, where see the note) and *ἔστε* occurs below, l. 30, *μέχρι* is not rare in prose, but is not nearly as common as *ἔως*. After negs. *πρίν* is regular; see I, 2, 12.

26 μεταστησάμενος αὐτοὺς, *having them retire*. Cf., with change of voice, *μεταστάντες*, below (l. 86).

27 ἐδόκει: *i. e.* to the deliberating generals. Clearchus' own opinion follows.

30 ὀκνήσωσιν: *ingressive*.

ἀποδόξῃ: for the neg. force of the prep., cf. *ἀποψήφισανται*, I, 4, 98.

31 οἴμαι . . . παρέσεσθαι: these words show that Clearchus, despite his bold front, was not unaware of the gravity of their situation.

33 σπένδοιτο: he said *σπένδομαι*.

- 35 Καὶ οἱ μὲν ἡγούντο, Κλέαρχος μέντοι ἐπορεύετο τὰς μὲν 10
 σποιδὰς ποιησάμενος, τὸ δὲ στράτευμα ἔχων ἐν τάξει, καὶ αὐτὸς
 ὀπισθοφυλάκει. καὶ ἐνετύγχανον τάφρους καὶ αὐλώσιν ὕδατος
 πλήρεσιν ὡς μὴ δύνασθαι διαβαίνειν ἄνευ γεφυρῶν· ἀλλ'
 ἐποιοῦντο διαβάσεις ἐκ τῶν φοινίκων οἱ ἦσαν ἐκπεπτωκότες,
 40 τοὺς δὲ καὶ ἐξέκοπτον. καὶ ἐνταῦθα ἦν Κλέαρχον καταμαθεῖν 11
 ὡς ἐπεστάτει, ἐν μὲν τῇ ἀριστερᾷ χειρὶ τὸ δόρυ ἔχων, ἐν δὲ τῇ
 δεξιᾷ βακτηρίαν· καὶ εἴ τις αὐτῷ δοκοίη τῶν πρὸς τοῦτο τεταγ-
 μένων βλακεύειν, ἐκλεγόμενος τὸν ἐπιτήδειον ἔπαισεν ἄν, καὶ
 ἅμα αὐτὸς προσελάμβανεν εἰς τὸν πηλὸν ἐμβαλῶν· ὥστε πᾶσιν
 45 αἰσχύνῃ εἶναι μὴ οὐ συσπουδάξαι. καὶ ἐτάχθησαν πρὸς αὐτὸ 12
 οἱ εἰς τριάκοντα ἔτη γεγονότες· ἐπεὶ δὲ Κλέαρχον ἐώρων σπου-

35 μέντοι balances μὲν, but is more strongly adversative than δέ.

36 ποιησάμενος: concessive.
 ἐν τάξει: ready, in case of an attack.
 He feared treachery.

37 ἐνετύγχανον: frequentative.
 αὐλώσιν: doubtless smaller ditches intersecting the τάφροι. The whole represents an elaborate system of irrigation, whereby the natural fertility of Babylonia was greatly enhanced. Cf. II, 4, § 13. From § 13 we infer that these had been flooded, in order to impede the progress of the Greeks.

38 ὡς μὴ δύνασθαι: cf. I, 5, 64, and the note.

39 διαβάσεις: cf. I, 5, 73, and the note. Many editors omit the word, as γεφύρας readily supplies itself as the obj.

οἱ ἦσαν ἐκπεπτωκότες, which lay there, fallen. The phrase is not a mere plpf. (= ἐξεπεπτώκεσαν); each element has its own force. Cf. the note on εἶναι . . . φυλάττων, I, 2, 122 f.

40 Κλέαρχον: prolepsis; see on τῶν βαρβάρων, I, 1, 20.

41 τῇ ἀριστερᾷ χειρὶ: he is not cumbered with a shield, but carries his spear (τὸ δόρυ) in the left hand, leaving the right free to wield a stick (no art.). For the stick, see I, 5, 70, and for Clearchus as a disciplinarian, II, 6, § 8.

42 εἰ . . . δοκοίη . . . ἔπαισεν ἄν: the ἄν is frequentative (see I, 9, 68) and the condition is general.

44 εἰς τὸν πηλόν: cf. I, 5, 49.

45 μὴ οὐ συσπουδάξαι, not to be equally zealous. Such an infin. has regularly the neg. μὴ; it takes μὴ οὐ only when the leading vb. is neg.; see G. 1616; H. 1034; B. 434. Here the phrase ὥστε αἰσχύνῃ εἶναι implies negation. See G. M. T. 817, and cf. Anab. III, 1, § 13, where, however, the question, τί ἐμποδῶν; is equivalent to οὐδὲν ἐμποδῶν. Such cases are exceptional.

πρὸς αὐτό: αὐτός is often used of the matter in hand.

- 13 δάζοντα, προσελάμβανον καὶ οἱ πρεσβύτεροι. πολὺ δὲ μᾶλλον ὁ Κλέαρχος ἔσπευδεν, ὑποπτεύων μὴ αἰεὶ οὕτω πλήρεις εἶναι τὰς τάφρους ὕδατος· οὐ γὰρ ἦν ὥρα οἷα τὸ πεδῖον ἄρδεν· ἀλλ' ἵνα ἤδη πολλὰ προφαίνοιτο τοῖς Ἑλλησι δεινὰ εἰς τὴν πορείαν, 50 τούτου ἕνεκα βασιλέα ὑπόπτευσεν ἐπὶ τὸ πεδῖον τὸ ὕδωρ ἀφεικέναι.
- 14 Πορευόμενοι δὲ ἀφίκοντο εἰς κόμας ὅθεν ἀπέδειξαν οἱ ἡγεμόνες λαμβάνειν τὰ ἐπιτήδεια. ἐνῆν δὲ σίτος πολὺς καὶ οἶνος 55 φοινίκων καὶ ὄξος ἐψηγτον ἀπὸ τῶν αὐτῶν. αὐταὶ δὲ αἱ βάλανοι τῶν φοινίκων οἷας μὲν ἐν τοῖς Ἑλλησιν ἔστιν ἰδεῖν τοῖς οἰκέταις ἀπέκειντο, αἱ δὲ τοῖς δεσπόταις ἀποκειμέναι ἦσαν ἀπόλεκτοι, θαυμάσαι τοῦ κάλλους καὶ μεγέθους, ἣ δὲ ὄψις ἡλέκτρον οὐδὲν

46 οἱ . . . γυγονότες, *those thirty years old and under.*

47 οἱ πρεσβύτεροι: observe how the chiasitic order emphasizes this word.

48 ὑποπτεύων μὴ . . . εἶναι: for the neg., see the note on μηδὲν ἂν . . . παθεῖν, I, 9, 29. Some explain by assuming that the direct form was interrog., μὴ δὲ εἰσιν;

49 οἷα . . . ἄρδεν: *cf.* the use of the infin. with ὥστε, οἷός τε, and οἶόν τε (G. 1526; H. 1000; B. 641; G. M. T. 759). The time for irrigation was summer; it was now October.

50 ἤδη, *at the start.*

51 τούτου ἕνεκα: resuming the final clause.

54 οἶνος φοινίκων, *palm-wine.* *Cf.* I, 5, 66, and the note.

55 ὄξος . . . αὐτῶν: presumably, after the juice had been pressed out for wine, the residue was boiled and an inferior drink made.

βάλανοι: *cf.* I, 5, 66, and the note. For the partitive appos., see the

note on ἄρματα, I, 8, 78. Here the partitive gen. at the head of the sentence would have given an awkward succession of genitives.

56 ἐν τοῖς Ἑλλησιν: even when the name of a country is in common use (as ἡ Ἑλλάς) the Greek often prefers to use the name of the people in the pl. (*cf.* ἐς Πισιδας, I, 1, 62, and the note.

ἔστιν: *cf.* I, 5, 17, and the note.

57 ἀπέκειντο, *were laid aside.* κείμεναι often supplies a pass. to τίθημι.

58 κάλλους . . . μεγέθους: causal gens. (G. 1126; H. 744; B. 366).

ἡλέκτρον: *i. e.* ἡλέκτρον ὕψους. This shorter form of comparison is often preferred. *Cf.* III, 1, § 23, σώματα ἰκανώτερα τούτων, and see G. 1178; H. 773b. For ἡλεκτρον, see the vocab. Amber would seem a natural rendering here, but these dates were also called χρυσοβάλανοι; so that Xen. very probably had in mind the metal.

- διέφερον· τὰς δὲ τινὰς ξηραίνοντες τραγήματα ἀπετίθεισαν. καὶ
 60 ἦν καὶ παρὰ πτότον ἡδὺ μὲν, κεφαλαλγὲς δέ. ἐνταῦθα καὶ τὸν 16
 ἐγκέφαλον τοῦ φοίνικος πρῶτον ἔφαγον οἱ στρατιῶται, καὶ οἱ
 πολλοὶ ἐθαύμαζον τό τε εἶδος καὶ τὴν ιδιότητα τῆς ἡδονῆς. ἦν
 δὲ σφόδρα καὶ τοῦτο κεφαλαλγές. ὁ δὲ φοῖνιξ ὅθεν ἐξαιρεθεῖη
 ὁ ἐγκέφαλος ὄλος ἡναίετο.
- 65 Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ παρὰ μεγάλου βασιλέως 17
 ἦκε Τισσαφέρην καὶ ὁ τῆς βασιλείως γυναικὸς ἀδελφὸς καὶ
 ἄλλοι Πέρσαι τρεῖς· δούλοι δὲ πολλοὶ εἶποντο. ἐπεὶ δὲ
 ἀπήντησαν αὐτοῖς οἱ τῶν Ἑλλήνων στρατηγῶν, ἔλεγε πρῶτος
 Τισσαφέρην δι' ἑρμηνέως τοιάδε. Ἐγὼ, ὦ ἄνδρες Ἕλληνες, 18
 70 γείτων οἰκῶ τῇ Ἑλλάδι, καὶ ἐπεὶ ὑμᾶς εἶδον εἰς πολλὰ καὶ
 ἀμήχανα πεπτωκότας, εὖρημα ἐποίησάμην εἴ πως δυναίμην
 παρὰ βασιλέως αἰτήσασθαι δοῦναι ἐμοὶ ἀποσῶσαι ὑμᾶς εἰς τὴν
 Ἑλλάδα. οἶμαι γὰρ ἂν οὐκ ἀχαρίστως μοι ἔχειν οὔτε πρὸς ὑμῶν
 οὔτε πρὸς τῆς πάσης Ἑλλάδος. ταῦτα δὲ γνοὺς ἠτούμην βασιλέα, 19

59 τὰς δὲ τινὰς: τῖς is often added to δ μὲν and δ δέ; cf. III, 3, § 19. τραγήματα, for *sweetmeats*.

60 ἦν: the subj. is probably vague. It is unnecessary to evolve τὸ τραγήμα from τραγήματα. ἡδὺ is the substant. neut. in the pred. (a pleasant thing); see G. 925; H. 617; B. 423; and cf. II, 5, § 9.

61 ἐγκέφαλον τοῦ φοίνικος, the cabbage of the palm. Cf. Pliny, H. N., XIII, 4. Dulcis medulla eargum (i. e. palmarum) in cacumine quod cerebrum appellat.

πρῶτον, for the first time; contrast πρῶτος, below, l. 68.

62 ἰδιότητα . . . ἡδονῆς, its peculiar flavor.

63 ἐξαιρεθεῖη: frequentative.

66 γυναικός: her name was Statira.

70 γείτων: remember that ἡ Ἑλλὰς includes the Greek cities of Asia Minor.

πολλὰ καὶ ἀμήχανα: after forms of πολύς, καί may often be left untranslated; cf. II, 4, § 21.

71 εὖρημα ἐποίησάμην, I counted it a piece of good fortune.

εἰ δυναίμην: oblique for ἐὰν δόνωμαι.

72 αἰτήσασθαι, to win my request.

Note the tense and the voice.

δοῦναι, that he should grant, obj. of αἰτήσασθαι (cf. δοθῆναι, I, 1, 36), and itself governing ἀποσῶσαι.

73 οἶμαι . . . ἔχειν, for I think it would not be a thankless task.

For the position of ἄν, cf. I, 3, 29, and the note. Here ἄν precedes οὐκ because of the latter's close connection with ἀχαρίστως.

πρὸς: cf. I, 6, 29.

74 τῆς πάσης Ἑλλάδος: for τὰς in the attrib. position, see G. 979; H. 672; B. 455.

ἠτούμην: note the tense, and contrast αἰτήσασθαι, above.

- λέγων αὐτῷ ὅτι δικαίως ἂν μοι χαρίζοιτο, ὅτι αὐτῷ Κύρον τε ἐπι- 75
στρατεύοντα πρώτος ἤγγειλα καὶ βοήθειαν ἔχων ἅμα τῇ ἀγγελίᾳ
ἀφικόμην, καὶ μόνος τῶν κατὰ τοὺς Ἑλληνας τεταγμένων οὐκ
ἔφυγον, ἀλλὰ διήλασα καὶ συνέμειξα βασιλεῖ ἐν τῷ ὑμετέρῳ
στρατοπέδῳ ἔνθα βασιλεὺς ἀφίκετο, ἐπεὶ Κύρον ἀπέκτεινε καὶ
τοὺς ξὺν Κύρῳ βαρβάρους ἐδῶξε σὺν τοῖσδε τοῖς παρούσι νῦν 80
20 μετ' ἐμοῦ, οἵπερ αὐτῷ εἰσι πιστότατοι. καὶ περὶ μὲν τούτων
ὑπέσχετό μοι βουλευέσθαι· ἐρέσθαι δέ με ὑμᾶς ἐκέλευεν ἐλθόντα
τίνος ἔνεκεν ἐστρατεύσατε ἐπ' αὐτόν. καὶ συμβουλεύω ὑμῖν
μετρίως ἀποκρίνασθαι, ἵνα μοι εὐπρακτότερον ἢ εἰάν τι δύνωμαι
ἀγαθὸν ὑμῖν παρ' αὐτοῦ διαπράξασθαι. 85
- 21 Πρὸς ταῦτα μεταστάντες οἱ Ἕλληνες ἐβουλεύοντο· καὶ
ἀπεκρίναντο, Κλέαρχος δ' ἔλεγεν· Ἡμεῖς οὔτε συνήλομεν ὡς
βασιλεῖ πολεμήσοντας οὔτε ἐπορευόμεθα ἐπὶ βασιλείᾳ, ἀλλὰ
πολλὰς προφάσεις Κύρος ἠῦρισκεν, ὡς καὶ σὺ εὖ οἶσθα, ἵνα
22 ὑμᾶς τε ἀπαρασκευoὺς λάβοι καὶ ἡμᾶς ἐνθάδε ἀγάγοι. ἐπεὶ 90
μέντοι ἤδη αὐτὸν ἐωρῶμεν ἐν δεινῷ ὄντα, ἤσχύνημεν καὶ θεοὺς
καὶ ἀνθρώπους προδοῦναι αὐτόν, ἐν τῷ πρόσθεν χρόνῳ παρέ-

75 ἐπιστρατεύοντα: quoted after ἤγγειλα. ἀγγέλλω permits all three constructions, although the partic. is infrequent. For the fact, see I, 2, 23 ff.

78 διήλασα: cf. I, 10, 30

79 ἔνθα: cf. I, 10, 2 ff., and the note.

ἀπέκτεινε: Plut. *Artax.* 14 states that the king claimed to have slain Cyrus with his own hand.

80 τοῖσδε: said with a gesture.

81 αὐτῷ: i. e. the king.

82 ἐρέσθαι: in chiasmic order with βουλευέσθαι.

84 μετρίως: i. e. less haughtily than before.

εὐπρακτότερον: verbal adjs. may of course be compared. For partic., see the note on ἡμελημένως, I, 7, 92.

85 διαπράξασθαι, win. Cf. διατε-

πραγμένος, below, I. 104. The prep. emphasizes the idea of accomplishment.

86 μεταστάντες: cf. μεταστησάμενος, above, I. 26, and note the difference in voice.

87 ἔλεγεν, was spokesman.

91 ἐν δεινῷ: at Thapsacus? See I, 5, 74 ff.

ἤσχύνημεν . . . αὐτόν, we were ashamed both before gods and men to betray him. αἰσχύνομαι takes an acc. of the thing of which one is ashamed, and also of the person before whom one feels shame. Here we have both, προδοῦναι supplying the place of one acc. See G. 1049, 1519; H. 712, 948; B. 329, 1; 638.

92 παρέχοντες: impf. partic., as is clear from the context.

χοντες ἡμᾶς αὐτοὺς εὖ ποιεῖν. ἐπεὶ δὲ Κῦρος τέθνηκεν, οὔτε 23
 βασιλεῖ ἀντιποιοῦμεθα τῆς ἀρχῆς οὔτ' ἔστιν οὗτο ἔνεκα βουλο-
 95 μεθα ἂν τὴν βασιλέως χώραν κακῶς ποιεῖν, οὐδ' αὐτὸν ἀπο-
 κτείνειν ἂν ἐθέλομεν, πορευοίμεθα δ' ἂν οἴκαδε, εἴ τις ἡμᾶς μὴ
 λυποίῃ· ἀδικοῦντα μέντοι πειρασόμεθα σὺν τοῖς θεοῖς ἀμύ-
 νασθαι· ἐὰν μέντοι τις ἡμᾶς καὶ εὖ ποιῶν ὑπάρχη, καὶ τούτου
 εἰς γε δύναμιν οὐχ ἠττησόμεθα εὖ ποιοῦντες. ὁ μὲν οὕτως εἶπεν· 24
 100 ἀκούσας δὲ ὁ Τισσαφέρνης Ταῦτα, ἔφη, ἐγὼ ἀπαγγελῶ βασιλεῖ
 καὶ ὑμῖν πάλιν τὰ παρ' ἐκείνου· μέχρι δ' ἂν ἐγὼ ἦκω αἱ σπονδαὶ
 μενόντων· ἀγορὰν δὲ ἡμεῖς παρέξομεν.

Καὶ εἰς μὲν τὴν ὑστεραίαν οὐχ ἦκεν· ὥσθ' οἱ Ἕλληνες 25
 ἐφρόντιζον· τῇ δὲ τρίτῃ ἦκων ἔλεγεν ὅτι διαπεπραγμένος ἦκοι
 105 παρὰ βασιλέως δοθῆναι αὐτῷ σφίξειν τοὺς Ἕλληνας, καίπερ
 πολλῶν ἀντιλεγόντων ὡς οὐκ ἄξιον εἶη βασιλεῖ ἀφείναι τοὺς ἐφ'
 ἑαυτὸν στρατευσάμενους. τέλος δὲ εἶπε· Καὶ νῦν ἔξεστιν ὑμῖν 26
 πιστὰ λαβεῖν παρ' ἡμῶν ἢ μὴν φιλίαν παρέξειν ὑμῖν τὴν χώραν

93 εὖ ποιεῖν: infin. of purpose.

94 ἀντιποιοῦμεθα: cf. c. 1. 59.

οὔτ' ἔστιν οὗτο ἔνεκα, *nor is there any reason why.*

βουλοίμεθα . . . ἐθέλομεν: the difference in meaning is not to be pushed. Xen. often chooses to vary his language; see the *Intro.*, § 39. Note the potential opt., following an indic., and the chiasmic order.

96 τις: often used when a definite person is meant (cf. II, 4, § 22 end). Here the threatening tone is manifest.

97 ἀδικοῦντα μέντοι, *him that wrongs us, however.* The emphatic order should be retained.

σὺν τοῖς θεοῖς, *with heaven's help.* The phrase is a common one, but does not therefore lack force. For the tone, cf. II, 5, § 7; III, 2, § 10.

98 καὶ εὖ ποιῶν: καὶ marks this phrase as parallel with ἀδικοῦντα. ὑπάρχη, *begin*, with supplementary partic.

καὶ τούτου: retain the order, *In his case also.* The gen. is due to the vb. of inferiority.

99 εὖ ποιοῦντες, *in doing good*, circumstantial partic. with ἠττησόμεθα.

ὁ μὲν: is the asyndeton felt?

101 ἦκω: what mood?

102 μενόντων: not a partic.

103 εἰς: cf. I, 7, 4.

104 διαπεπραγμένος: cf. διαπράξασθαι, above, l. 85. Its obj. is the infin. clause.

105 δοθῆναι . . . Ἕλληνας. Cf. δοῦναι, above, l. 72.

106 ἄξιον, *becoming.*

108 πιστὰ λαβεῖν: the phrase implies a promise, and so legitimately governs the infin.

- καὶ ἀδόλως ἀπάξειν εἰς τὴν Ἑλλάδα ἀγορὰν παρέχοντας· ὅπου
 δ' ἂν μὴ ᾗ πρίασθαι, λαμβάνειν ὑμᾶς ἐκ τῆς χώρας ἐάσομεν τὰ 110
 27 ἐπιτήδεια. ὑμᾶς δὲ αὐτὴν ἡμῖν δεήσει ὁμόσαι ἢ μὴν πορεύσεσθαι
 ὡς διὰ φιλίας ἀσινῶς σίτα καὶ ποτὰ λαμβάνοντας ὅπταν μὴ
 ἀγορὰν παρέχωμεν· ἣν δὲ παρέχωμεν ἀγορὰν, ὠνούμενους ἕξειν
 28 τὰ ἐπιτήδεια. ταῦτα ἔδοξε, καὶ ὤμοσαν καὶ δεξιὰς ἔδωσαν αὐ
 Τισσαφέρην καὶ ὁ τῆς βασιλέως γυναικὸς ἀδελφὸς τοῖς τῶν 115
 Ἑλλήνων στρατηγοῖς καὶ λοχαγοῖς καὶ ἔλαβον παρὰ τῶν
 29 Ἑλλήνων. μετὰ δὲ ταῦτα Τισσαφέρην εἶπεν· Νῦν μὲν δὴ
 ἄπειμι ὡς βασιλέα· ἐπειδὴν δὲ διαπράξωμαι ἃ δέομαι, ἤξω
 συσκευασάμενος ὡς ἀπάξων ὑμᾶς εἰς τὴν Ἑλλάδα καὶ αὐτὸς
 ἀπιὼν ἐπὶ τὴν ἔμμαντοῦ ἀρχήν. 120
- 1 IV. Μετὰ ταῦτα περιέμενον Τισσαφερην οἷ τε Ἑλληνες
 καὶ ὁ Ἀριαῖος ἐγγὺς ἀλλήλων ἐστρατοπεδευμένοι ἡμέρας πλεί
 οους ἢ εἴκοσιν. ἐν δὲ ταύταις ἀφικνοῦνται πρὸς Ἀριαῖον καὶ οἱ
 ἀδελφοὶ καὶ οἱ ἄλλοι ἀναγκαῖοι καὶ πρὸς τοὺς σὺν ἐκείνῳ Περσῶν

ἢ μὴν, *verily*, a stereotyped formula
 in oaths.

109 ἀδόλως: *cf.* c. 2, 40.

ἀγορὰν: see the *Introd.*, § 28.

ὅπου . . . ἐάσομεν: a change to di-
 rect speech. ᾗ, of course, means,
be possible.

112 διὰ φιλίας: *sc.* τῆς χώρας; *cf.*
 I, 3, 70f., and the note.

ἀσινῶς: a poeticism. *Cf.* ἀσινέστα-
 τα, III, 3, § 3, and ἐσιντοτο, III, 4,
 § 16.

113 ὠνούμενους, *by purchase*.

ἕξειν: governed by the vb. of swear-
 ing.

114 ταῦτα ἔδοξε: the asyndeton is
 normal; *cf.* I, 3, 102.

• δεξιὰς: *cf.* I, 6, 35. The Persians
 make a great show of friendliness
 at the start, doubtless in order to
 induce the Greeks to leave their
 present position, in which they
 might well have maintained

themselves indefinitely; *cf.* II,
 4, § 22, and III, 2, § 24 ff.

118 ὡς βασιλέα: *cf.* I, 2, 24, and the
 note.

• δέομαι: the antecedent is defi-
 nite; contrast δ, τ, ἄρ δέη, I, 3, 24.

CHAPTER IV

1 περιέμενον: it was idle waiting;
cf. c. 1, 27, and the note. During
 this time, according to Diodorus,
 XIV, 26, Tiss. went to Babylon,
 whither the king had gone to
 celebrate his victory. There he
 received high honors at the
 hands of the king, being in-
 vested with the command of the
 provinces that had belonged to
 Cyrus, and receiving, besides,
 the daughter of the king as his
 wife. On his part he promised
 to destroy the Greeks.

4 ἀναγκαῖοι: *cf.* *necessarii*; prop-
 erly *blood-relations*.

- 5 τινες, <οἱ> παρέθάρρυνόν τε καὶ δεξιὰς ἐνίοις παρὰ βασιλέως ἔφερον μὴ μνησικακήσειν βασιλέα αὐτοῖς τῆς σὺν Κύρῳ ἐπιστρατείας μηδὲ ἄλλου μηδενὸς τῶν παροιχομένων. τούτων δὲ 2
 γυγνομένων ἐνδηλοὶ ἦσαν οἱ περὶ Ἀριαίων ἦττον προσέχοντες τοῖς Ἕλλησι τὸν νῦν. ὥστε καὶ διὰ τοῦτο τοῖς μὲν πολλοῖς
 10 τῶν Ἑλλήνων οὐκ ἤρεσκον, ἀλλὰ προσιώντες τῷ Κλεάρχῳ ἔλεγον καὶ τοῖς ἄλλοις στρατηγοῖς. Τί μένομεν; ἢ οὐκ ἐπιστάμεθα 3
 ὅτι βασιλεὺς ἡμᾶς ἀπολέσαι ἂν περὶ παντὸς ποιήσαιο, ἵνα καὶ τοῖς ἄλλοις Ἕλλησι φόβος εἴη ἐπὶ βασιλέα μέγαν στρατεύειν; καὶ νῦν μὲν ἡμᾶς ὑπάγεται μένειν διὰ τὸ δισπάρθαι αὐτῷ τὸ
 15 στράτευμα. ἐπὶν δὲ πάλιν ἀλισθῆ αὐτῷ ἢ στρατιά, οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν. ἴσως δὲ που ἢ ἀποσκάπτει τι ἢ 4

5 παρέθάρρυνον: cf. the simple vb. I, 7, 12. For the force of the prep., cf. παρακελεύομαι (I, 7, 44), and παρακαλῶ (III, 1, §44).

6 μὴ μνησικακήσειν: the infin. after δεξιὰς ἔφερον, as after πιστὰ λαβεῖν, above, c. 3. 104. The neg. must, of course, be μὴ.

ἐπιστρατείας: causal gen.

8 ἐνδηλοὶ ἦσαν . . . προσέχοντες: cf. δῆλος ἦν ἀνιώμενος, I, 2, 70. Heretofore they had felt that their own safety depended on their alliance with the Greeks.

9 τοῖς . . . πολλοῖς: see the note on τὸ . . . πολλοί, I, 4, 86.

10 ἤρεσκον . . . ἄλεγον: again a rapid shift of subj.

11 ἢ οὐκ: ἢ properly introduces the second member of a double question, but here the first member is not expressed.

12 περὶ παντὸς ποιήσαιο: cf. περὶ κλείστου ποιῶτο, I, 9, 25, and the note

ἵνα . . . εἴη: a potential opt. counts as a primary tense, but the vb. of a clause depending upon it

may be assimilated to the opt. This regularly happens in the case of condit. rel. clauses (cf. α δοίη, I, 3, 87, and the note); it is less frequent in the case of final clauses (cf. μὴ καταδόσθ, I, 3, 87, and the note). Cf., however, III, 1, §18, and add to the references previously given H. 881b; B. 590, note 1.

13 στρατεύειν: after φόβος εἴη, as after φοβοῦμαι.

14 ὑπάγεται: cf. c. 1. 88, and the note.

διὰ τὸ δισπάρθαι: cf. τῷ δισπάρθαι, I, 5, 57.

15 ἐπὶν . . . ἀλισθῆ: render by the fut. perf., as regularly after ἐπειδάν. ἀλίξω is one of Xen.'s poetic words; it recurs VI, 3, §3, and, in composition with σὺν, VII, 3, §48. οὐκ ἔστιν ὅπως οὐκ, it is not possible that he will not; i. e. he certainly will. Cf. οὐκ ἦν ὅπου οὐ, IV, 5, §31.

16 τι: the inner obj., is digging some trench to cut us off (ἀπο-). Cf. I, 10, 64.

ἀποτειχίζει, ὡς ἄπορος ἢ ἡ ὁδός. οὐ γάρ ποτε ἐκὼν γε βου-
 λήσεται ἡμᾶς ἐλθόντας εἰς τὴν Ἑλλάδα ἀπαγγεῖλαι ὡς ἡμεῖς
 τοσοῖδε ὄντες ἐνικῶμεν τὸν βασιλέα ἐπὶ ταῖς θύραις αὐτοῦ καὶ
 5 καταγελάσαντες ἀπήλθομεν. Κλέαρχος δὲ ἀπεκρίνατο τοῖς 20
 ταῦτα λέγουσιν· Ἐγὼ ἐνθυμούμαι μὲν καὶ ταῦτα πάντα· ἐννοῶ
 δ' ὅτι εἰ νῦν ἄπιμεν, δόξομεν ἐπὶ πολέμῳ ἀπιέναι καὶ παρὰ τὰς
 σπονδὰς ποιεῖν. ἔπειτα πρῶτον μὲν ἀγορὰν οὐδεὶς παρέξει ἡμῖν
 οὐδὲ ὄθεν ἐπισιτιούμεθα· αὐθις δὲ ὁ ἡγησόμενος οὐδεὶς ἔσται·
 καὶ ἅμα ἂν ταῦτα ποιούντων ἡμῶν εὐθις Ἀριαῖος ἀποσταλή· 25
 ὥστε φίλος ἡμῖν οὐδεὶς λελείψεται, ἀλλὰ καὶ οἱ πρόσθεν ὄντες
 6 πολέμοι ἡμῖν ἔσονται. ποταμὸς δ' εἰ μὲν τις καὶ ἄλλος ἄρα
 ἡμῖν ἔστι διαβατέος οὐκ οἶδα· τὸν δ' οὖν Εὐφράτην οἶδαμεν ὅτι
 ἀδύνατον διαβῆναι κωλύοντων πολεμίων. οὐ μὲν δὴ ἂν μάχεσ-
 θαί γε δέη ἰππεῖς εἰσὶν ἡμῖν ξύμμαχοι, τῶν δὲ πολεμίων ἰππεῖς 30

17 ἐκὼν γε: strongly emphatic, not at least, if he can help it.

19 τοσοῖδε ὄντες, although so few. Cf. τοσοῦτον, c. 1. 46.

ἐπὶ ταῖς θύραις, at his very doors, a pardonable hyperbole. For θύραις, see I, 2, 69.

20 καταγελάσαντες: cf. I, 9, 42.

21 καὶ ταῦτα πάντα, all this and more (Pretor).

ἐννοῶ: varied from ἐνθυμοῦμαι.

22 εἰ . . . ἄπιμεν: observe the warning tone.

ἐπὶ πολέμῳ, on a basis of war, rather than indicating purpose, as ordinarily rendered. Cf. ἐπὶ γάμῳ, below, § 8.

ἀπιέναι: a pres., not a fut.

24 ὄθεν, freely, an opportunity to. How lit.? For the fut. in such clauses, cf. ἀπάξει, I, 3, 71, and the note.

ὁ ἡγησόμενος: cf. ὁ τολμήσων, c. 3 17, and ἡ ποιόισα, III, 1, § 42.

26 λελείψεται: the tense denotes the state, we shall find that, etc.

With the whole passage cf. III, 1, § 2.

ὄντες: sc. φίλοι.

27 ποταμὸς: note the emphatic position, which may be kept if the word be rendered as if it were an acc. of specification. Cf. Εὐφράτην, below, l. 28, and βασιλέα, l. 33. The word, although subj. of the interrogative clause, is put before the interrogative word; cf. 1, 9, 56, and the note.

τις καὶ ἄλλος: cf. I, 3, 80.

28 διαβατέος: the personal construction (G. 1595; H. 989; B. 664). δ' οὖν: cf. I, 2, 73, and the note.

Εὐφράτην: felt as the obj. of οἶδαμεν, rather than of διαβῆναι (prolepsis; cf. βασιλέα, below, l. 33). For the Ionic form, οἶδαμεν, see G. 821, 1; H. 491a; B. 259a.

29 πολεμίων: no art., because wholly general.

οὐ μὲν δὴ: cf. I, 9, 41.

30 ἰππεῖς: on the absence of cavalry in the Greek army, see the

εἰσιν οἱ πλείστοι καὶ πλείστου ἄξιοι· ὥστε νικῶντες μὲν τίνα ἂν ἀποκτείναιμεν; ἡττωμένων δὲ οὐδένα οἶόν τε σωθῆναι. ἐγὼ γὰρ μὲν οὖν βασιλέα, φ' οὕτω πολλά ἐστι τὰ σύμμαχα, εἴπερ προθυμείται ἡμᾶς ἀπολέσαι, οὐκ οἶδα ὅ,τι δεῖ αὐτὸν ὁμοῦσαι καὶ 35 δεξιὰν δοῦναι καὶ θεοὺς ἐπιορκῆσαι καὶ τὰ ἑαυτοῦ πιστὰ ἄπιστα ποιῆσαι Ἑλλησί τε καὶ βαρβάρους. τοιαῦτα πολλὰ ἔλεγεν.

Ἐν δὲ τούτῳ ἦκε Τισσαφέρης ἔχων τὴν ἑαυτοῦ δύναμιν ὡς 8 εἰς οἶκον ἀπιῶν καὶ Ὀρόντας τὴν ἑαυτοῦ δύναμιν· ἦγε δὲ κίλι τὴν θυγατέρα τὴν βασιλέως ἐπὶ γάμφ. ἐντεῦθεν δὲ ἦδη Τισσα- 9

note on I, 5, 82. The Greeks were conscious of their disadvantage in this respect (although in III, 2, § 18 Xen. tries to belittle it), and seek in a measure to make it good (III, 3, § 19). With the latter part of this section cf. III, 1, § 2 end.

τῶν δὲ . . . ἄξιοι, *while of the enemy the most numerous and the most serviceable troops are cavalry.* The statement is, of course, exaggerated; but the cavalry under Tissaphernes were the only ones who had made any show of fighting against the Greeks at Cunaxa. Some editors omit οἱ (before πλείστοι), others render, *the most, with reference to other nations, which is impossible.*

31 τίνα ἂν ἀποκτείναιμεν: the rhetorical question is quite in keeping with the tone of the whole passage, which is due, of course, to Xen., not to Clearchus.

32 ἡττωμένων: *sc. ἡμῶν.*

οὐδένα . . . σωθῆναι, *it is impossible that a single one should escape.* For οἶόν τε (*sc. ἔστω*), cf. I, 2, 12 and the note. Observe the change from opt. to indic.,

marking the gravity of the situation.

33 βασιλέα: for the position, see the note on ποταμός, above, l. 27. Here the word is so far removed from the vb. that it is resumed by αὐτός.

σύμμαχα: neut., because referring not to troops alone, but to situation, supplies, etc. Trans., *whom so many things conspire to help.* εἴπερ, *assuming that.*

34 ὅ,τι δεῖ αὐτόν, *what need he has,* an indir. ques. For the acc. ὅ,τι, cf. I, 6, 36.

35 καὶ . . . καὶ . . . καὶ: the polysyndeton heightens the cumulative effect.

θεοὺς: for the case, see G. 1049; H. 712; B. 329, 1.

πιστὰ ἄπιστα: such instances of paronomasia are not rare in rhetorical passages.

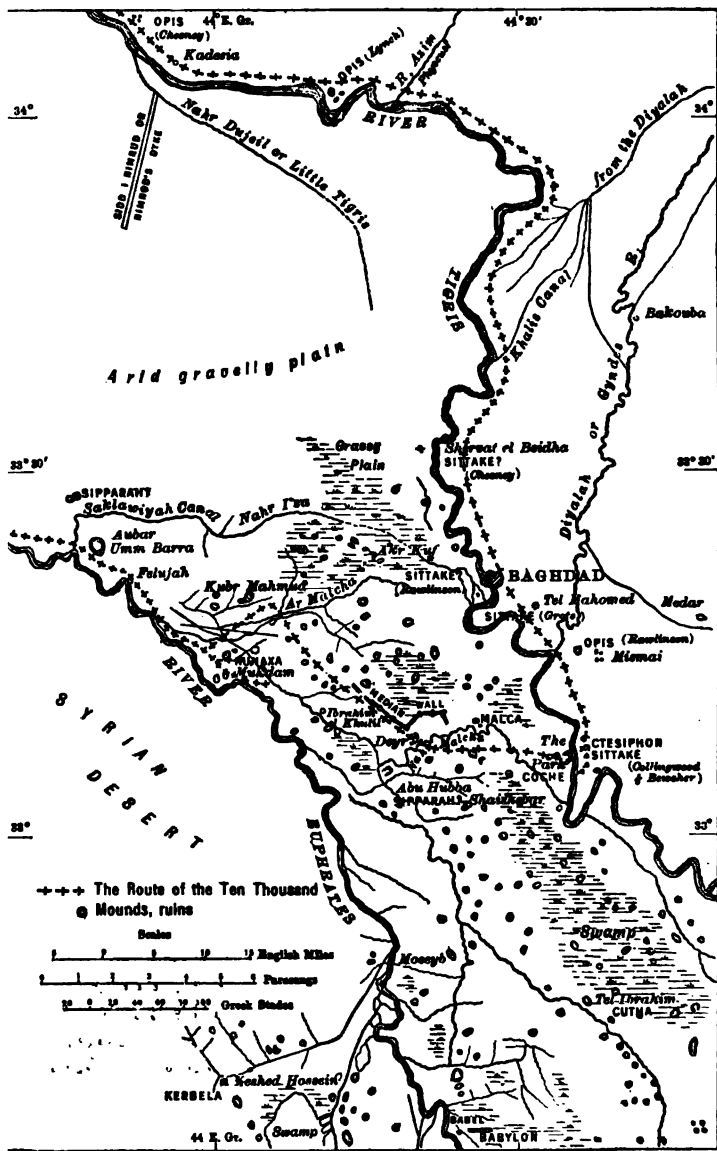
36 τοιαῦτα: asyndeton with a demonstrative.

37 ὡς . . . ἀπιῶν: this was Tissaphernes' avowed intention.

38 εἰς οἶκον, *homeward.* The art. is omitted in many old prepositional phrases.

Ἐρόντας: he was satrap of Armenia; cf. III, 5, § 17.

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MAP OF A PART OF BABYLONIA

From actual survey

SHOWING MEDIAN WALL AND ROUTE OF THE TEN THOUSAND

(From Dakyna's Xenophon)

φέρουσ ἡγουμένοι καὶ ἀγορὰν παρέχοντος ἐπορεύοντο· ἐπορεύετο 40
 δὲ καὶ Ἀριαῖος τὸ Κύρου βαρβαρικὸν ἔχων στρατεύμα ἅμα
 Τισσαφέρνει καὶ Ὀρόντα καὶ ξυνεστρατοπεδεύετο σὺν ἐκείνοις.
 10 οἱ δὲ Ἕλληνες ὑφορῶντες τούτους αὐτοὶ ἐφ' ἐαυτῶν ἐχώρου
 ἡγεμόνας ἔχοντες. ἐστρατοπεδεύοντο δὲ ἐκάστοτε ἀπέχοντες
 ἀλλήλων παρασάγγην καὶ μείον· ἐφυλάττοντο δὲ ἀμφοτέρω 45
 ὥσπερ πολεμίου ἀλλήλους, καὶ εὐθὺς τοῦτο ὑποψίαν παρέιχεν.
 11 ἐνίστε δὲ καὶ ξυλιζόμενοι ἐκ τοῦ αὐτοῦ καὶ χόρτον καὶ ἄλλα
 12 τοιαῦτα ξυλλέγοντες πληγὰς ἐνέτεινον ἀλλήλοις· ὥστε καὶ τοῦτο
 ἔχθραν παρέιχε.

Διελθόντες δὲ τρεῖς σταθμοὺς ἀφίκοντο πρὸς τὸ Μηδίας κα- 50
 λυόμενον τεῖχος, καὶ παρήλθον εἴσω αὐτοῦ. ἦν δὲ ὠκοδομημένον

3) τὴν θυγατέρα: her name, accord-
 ing to Plutarch, was *Rhodiogune*.

ἐπὶ γάμφ, as his wife. Cf. ἐπὶ πο-
 λίμω, above, l. 22, and the note.

40 ἐπορεύοντο, began their march.

Not; that the next clause begins
 with the imēv. (epanastrophe).

41 Ἀριαῖος: for his changed bear-
 ing. cf. § 1 of this chapter.

43 ὑφορῶντες, regarding with sus-
 picion.

αὐτοὶ ἐφ' ἐαυτῶν, alone by them-
 selves. The intensive is often
 combined with the reflexive; cf.
 I, 8, 100. For αὐτός virtually =
 μόνος, cf. I, 8, 44.

15 ἀλλήλων: i. e. the Greeks on
 the one hand and Ti-s. and Ari-
 aeus, with their armies, on the
 other.

μείον: so the MSS. πλέον has been
 conjectured, and seems to us
 more natural.

ἐφυλάττοντο . . . ἀλλήλους, were ever
 on their guard against one an-
 other.

48 πληγὰς ἐνέτεινον: of the simple
 vb. πλῆττω only πέπληγμαί, ἐπλή-

γην, and πληθήσομαι were in com-
 mon use. Other tenses were
 supplied by other vbs. (παίω,
 πατάσσω, τύπτω), or by peri-
 phrases, as I, 5, 70, and in the
 present case.

50 τὸ . . . τεῖχος: see I, 7, 71, and
 the note.

51 παρήλθον εἴσω αὐτοῦ, either,
 passed within it, i. e. from the
 outside, or, passed along its inner
 side. The former rendering is the
 more natural one, but it is hard
 to see how the Greeks, after
 passing the trench described on
 I, 7, 68 ff., could have got outside
 the wall again. Possibly Xen.
 was in error in saying that the
 trench actually reached the wall,
 or, if the wall was largely broken
 down, they may have passed it
 without his mentioning the fact.
 At the same time, it seems im-
 possible that the Greeks should
 by this time have got so far to
 the West. The accompanying
 map, reproduced, by permission
 from Dakyns' *Xenophon*, sug-

- πλίνθοις ὄπταις ἐν ἀσφάλτῳ κειμέναις, εὖρος εἴκοσι ποδῶν, ὕψος δὲ ἑκατόν· μῆκος δ' ἐλέγετο εἶναι εἴκοσι παρασαγγῶν. ἀπέιχε δὲ Βαβυλῶνος οὐ πολὺ. ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς δύο 13
- 55 παρασάγγας ὀκτώ· καὶ διέβησαν διώρυχας δύο, τὴν μὲν ἐπὶ γεφύρας, τὴν δὲ ἐξευγμένην πλοίοις ἑπτὰ· αὐταὶ δ' ἦσαν ἀπὸ τοῦ Τίγρητος ποταμοῦ· κατετέμνητο δὲ ἐξ αὐτῶν καὶ τάφροι ἐπὶ τὴν χώραν, αἱ μὲν πρῶται μεγάλαι, ἔπειτα δὲ ἐλάττους· τέλος δὲ καὶ μικροὶ ὄχετοί, ὥσπερ ἐν τῇ Ἑλλάδι ἐπὶ τὰς μελίνας.
- 60 Καὶ ἀφικνούνται ἐπὶ τὸν Τίγρητα ποταμόν· πρὸς φ πόλις ἦν μεγάλη καὶ πολυάνθρωπος ἣ ὄνομα Σιττάκη, ἀπέχουσα τοῦ ποταμοῦ σταδίους πεντεκαίδεκα. οἱ μὲν οὖν Ἕλληνες παρ' 14 αὐτὴν ἐσκήνησαν ἐγγὺς παραδείσου μεγάλου καὶ καλοῦ καὶ δασέος παντοίων δένδρων, οἱ δὲ βάρβαροι διαβεβηκότες τὸν Τίγρητα·
- 65 οὐ μέντοι καταφανεῖς ἦσαν. μετὰ δὲ τὸ δεῖπνον ἔτυχον ἐν περι- 15 πάτῳ ὄντες πρὸ τῶν ὄπλων Πρόξενος καὶ Ξενοφῶν· καὶ προσ-

gests a widely different location for the wall (usually identified with the ruins known as *Sidd-i-Nimrud*) and also suits the second rendering. It shows, further, how uncertain the identifications are.

ἦν . . . ἐκδομημένον = ἐκδομήτο, although the forms are not always identical in meaning. In the resolved form the partic. often has an independent (adjectival) meaning. Cf. εἶναι φυλάττων, I, 2, 122 f., and the note.

52 πλίνθοις ὄπταις: i. e. not merely sun-dried, as often.

εἴκοσι ποδῶν: see I, 2, 30 f., and the note. εὖρος, ὕψος, and μῆκος are all acc.

54 οὐ πολὺ: this agrees with the identification given on the map, rather than with the common view.

55 διώρυχας . . . τὴν μὲν . . . τὴν

54: partitive apposition.

56 ἐξευγμένην: cf. I, 2, 31, and the note.

58 ἐλάττους: for the form, see the note on I, 3, 35.

61 μεγάλη καὶ πολυάνθρωπος: yet the very site of Sittace is now uncertain; see the map. It was apparently on the west side of the river, as the Greeks encamp near it and do not cross until next morning (§ 24).

ὄνομα: nom., as I, 5, 21; more frequently it is acc.

63 δασέος: here construed with the gen., as an adj. of fulness; ordinarily it takes the dat. (means), as IV, 7, § 8, δασὸ πίτυσι. Others regard δασέος as abs., and the gen. as dependent on παράδεισος, which seems most unlikely.

64 οἱ δὲ βάρβαροι: sc. ἐσκήνησαν.

66 τῶν ὄπλων, the camp. Cf. III 1, § 3.

Πρόξενος καὶ Ξενοφῶν: for their

- ελθὼν ἄνθρωπος τις ἠρώτησε τοὺς προφύλακας ποῦ ἂν ἴδοι
 Πρόξενον ἢ Κλέαρχον. Μένωνα δὲ οὐκ ἐξήτει, καὶ ταῦτα παρ'
 16 Ἀριαίου ὧν τοῦ Μένωνος ξένου. ἐπεὶ δὲ Πρόξενος εἶπεν ὅτι
 αὐτὸς εἶμι ὃν ζητεῖς, εἶπεν ὁ ἄνθρωπος τάδε. Ἐπεμψέ με 70
 Ἀριαῖος καὶ Ἀρτάοζος, πιστοὶ ὄντες Κύρῳ καὶ ὑμῖν εἶνοι, καὶ
 κελεύουσι φυλάττεσθαι μὴ ὑμῖν ἐπιθῶνται τῆς νυκτὸς οἱ βάρ-
 17 βαροὶ· ἔστι δὲ στράτευμα πολὺ ἐν τῷ πλησίον παραδείσῳ. καὶ
 παρὰ τὴν γέφυραν τοῦ Τύγρητος ποταμοῦ πέμψαι κελεύουσι
 φυλακὴν, ὡς διανοεῖται αὐτὴν λύσαι Τισσαφέρηνς τῆς νυκτὸς, 75
 ἂν δύνηται, ὡς μὴ διαβῆτε ἄλλ' ἐν μέσῳ ἀποληφθῆτε τοῦ
 18 ποταμοῦ καὶ τῆς διώρυχος. ἀκούσαντες ταῦτα ἄγουσιν αὐτὸν
 παρὰ τὸν Κλέαρχον καὶ φράζουσιν ἃ λέγει. ὁ δὲ Κλέαρχος
 ἀκούσας ἐταράχθη σφόδρα καὶ ἐφοβεῖτο.
- 19 Νεανίσκος δὲ τις τῶν παρόντων ἐνόησας εἶπεν ὡς οὐκ ἀκό- 80
 λουθα εἶη τό τε ἐπιθήσεσθαι καὶ τὸ λύσειν τὴν γέφυραν. δῆλον
 γὰρ ὅτι ἐπιτιθεμένους ἢ νικᾶν δεήσει ἢ ἠττᾶσθαι. ἂν μὲν οὖν
 νικῶσι, τί δεῖ λύειν αὐτοὺς τὴν γέφυραν; οὐδὲ γὰρ ἂν πολλὰ

friendship see the Introd., § 38,
 and III, 1 § 4

67 ποῦ ἂν ἴδοι: potential opt. in an
 indir. ques. Cf. I, 6, 47f.

68 καὶ ταῦτα . . . ὧν: and that too,
 although he came. The circum-
 stance was in itself suspicious;
 the warning would naturally
 have been given to Menon.

69 ὅτι: introducing dir. disc.; cf.
 I, 6, 36.

70 Ἐπεμψε: for the agreement, cf.
 I, 2, 20, and the note.

71 πιστοὶ . . . εἶνοι: the chiasmic
 order is often the natural one,
 when emphasis is desired (here
 on ὑμῖν).

73 ἔστι: accented at the head of
 the sentence (G. 144, 5; H. 480, 2;
 B. 262, 1).

74 παρὰ τὴν γέφυραν: an exception
 to the rule that παρὰ, expressing

the limit, is, in prose, used only
 of persons.

75 ὡς διανοεῖται: causal; but, be-
 low, ὡς μὴ διαβῆτε, final.

78 φράζουσιν: φράζω regularly
 means, *to tell in detail*; it is more
 than λέγω.

79 ἐταράχθη . . . ἐφοβεῖτο: note the
 tenses.

80 νεανίσκος: it has been assumed
 that this was Xen. himself, or pos-
 sibly the Theopompus of c. 1. 62.
 ἐνόησας, on reflection.

81 τό τε . . . καὶ τὸ λύσειν, the in-
 tention of attacking and of
 destroying. For the fut. infin.,
 thus used, see G. 1277; H. 855a;
 B. 548, 549; G. M. T. 113.

δῆλον γάρ: a shift to direct speech.
 82 ἐπιτιθεμένους: sc. αὐτοῦς. It is
 equivalent to ἂν ἐπιτιθῶνται.

83 οὐδὲ . . . σκεθᾶμεν, for not even

γέφυραι ὧσιν ἔχοιμεν ἂν ὅποι φυγόντες ἡμεῖς σωθῶμεν. εἰ δὲ 20
 85 ἡμεῖς νικῶμεν, λελυμένης τῆς γεφύρας οὐχ ἔξουσιν ἐκείνοι ὅποι
 φύγωσιν· οὐδὲ μὴν βοηθῆσαι πολλῶν ὄντων πέραν οὐδεὶς αὐτοῖς
 δυνήσεται λελυμένης τῆς γεφύρας.

Ἀκούσας δὲ ὁ Κλέαρχος ταῦτα ἤρετο τὸν ἄγγελον πόση τις 21
 εἴη χώρα ἢ ἐν μέσῳ τοῦ Τίγρητος καὶ τῆς διώρυχος. ὁ δὲ εἶπεν
 90 ὅτι πολλὴ καὶ κῶμαι ἔνεισι καὶ πόλεις πολλαὶ καὶ μεγάλαι.
 τότε δὴ καὶ ἐγνώσθη ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ὑποπέμψαιεν, 22
 ὀκνοῦντες μὴ οἱ Ἕλληνας διελόντες τὴν γέφυραν μείναιεν ἐν τῇ
 νήσῳ ἐρύματα ἔχοντες ἔνθεν μὲν τὸν Τίγρητα, ἔνθεν δὲ τὴν διώ-
 ρυχα· τὰ δ' ἐπιτήδεια ἔχοιεν ἐκ τῆς ἐν μέσῳ χώρας πολλῆς καὶ
 95 ἀγαθῆς οὐσῆς καὶ τῶν ἐργασομένων ἐνότων· εἶτα δὲ καὶ ἀπο-
 στροφή γένοιτο εἴ τις βούλοιτο βασιλέα κακῶς ποιεῖν.

Μετὰ δὲ ταῦτα ἀνεπαύοντο· ἐπὶ μέντοι τὴν γέφυραν ὄμως 23
 φυλακὴν ἔπεμψαν· καὶ οὔτε ἐπέθετο οὐδεὶς οὐδαμόθεν οὔτε πρὸς
 τὴν γέφυραν οὐδεὶς ἦλθε τῶν πολεμίων, ὡς οἱ φυλάττοντες ἀπήγ-
 100 γελλον. ἐπειδὴ δὲ ἕως ἐγένετο, διέβαινον τὴν γέφυραν ἐξευγμένην 24
 πλοίοις τριάκοντα καὶ ἑπτὰ ὡς οἷόν τε μάλιστα πεφυλαγμένως·
 ἐξήγγελλον γὰρ τινες τῶν παρὰ Τισσαφέρους Ἑλλήνων ὡς δια-

though there be many bridges should we be able to save ourselves by flight. Note the blending of two forms (G. 1421, 2; H. 901a; B. 612, 1; G. M. T. 505). *σωθῶμεν* is the deliberative subjv. i. i. an indir. ques.; so *φύγωσιν*, below. We might have had the opt. by assimilation; see the note on *εἴη*, above, l. 12.

85 *λελυμένης τῆς γεφύρας*: for the position and repetition of this phrase, cf. *ἤγγελλον*, I, 7, 62, and the note.

86 *οὐδὲ μὴν, no, nor.*

βοηθῆσαι: emphatic position.

όντων: concessive.

90 *πολλὰ καὶ μεγάλα*: cf. c. 3, 70, and the note.

91 *ὑποπέμψαιεν*: cf. *ἠήρετο*, c. 2, 88, and *ὑπέπεμψτος*, III, 3, § 4.

93 *ἐρύματα*, as defences. The word is uncommon in Attic prose.

95 *οὐσῆς, which was.*

καὶ . . ἐνότων, and in which there were men to till it.

εἶτα δὲ καὶ, and furthermore (fearing) that.

ἀποστροφή, place of refuge, "base," a poetic word.

96 *τις*: cf. I, 4, 80, and the note.

97 *μέντοι . . ὄμως*, however . . . none the less.

98 *οὔτε . . ἦλθε*: for the accumulation of negatives, cf. I, 2, 152, and I, 8, 81 f.

101 *πεφυλαγμένως*: from the partic. See the note on *ἡμελημένως*, I, 7, 92.

βαιόντων μέλλοιεν ἐπιθήσεται. ἀλλὰ ταῦτα μὲν ψευδῆ ἦν·
 διαβαιόντων μέντοι ὁ Γλοῦς αὐτοῖς ἐπεφάνη μετ' ἄλλων σκοπῶν
 εἰ διαβαίνοιεν τὸν ποταμόν· ἐπειδὴ δὲ εἶδεν, ᾤχετο ἀπελαύνων. 105
 25 Ἀπὸ δὲ τοῦ Τίγρητος ἐπορεύθησαν σταθμοὺς τέτταρας παρα-
 σάγγας εἴκοσιν ἐπὶ τὸν Φύσκον ποταμόν, τὸ εὖρος πλέθρου·
 ἐπὴν δὲ γέφυρα. καὶ ἐνταῦθα ᾤκειτο πόλις μεγάλη ὄνομα
 Ὀπις· πρὸς ἣν ἀπήντησε τοῖς Ἑλλησιν ὁ Κύρου καὶ Ἀρτα-
 ξέρξου νόθος ἀδελφὸς ἀπὸ Σούσων καὶ Ἐκβατάνων στρατιὰν 110
 πολλὴν ἄγων ὡς βοηθήσων βασιλεῖ· καὶ ἐπιστήσας τὸ ἑαυτοῦ
 26 στρατεύμα παρερχομένους τοὺς Ἑλληνας ἐθεώρει. ὁ δὲ Κλέ-
 αρχος ἠγείτο μὲν εἰς δύο, ἐπορεύετο δὲ ἄλλοτε καὶ ἄλλοτε ἐφ-
 ιστάμενος· ὅσον δ' οὖν χρόνον τὸ ἠγούμενον τοῦ στρατεύματος
 ἐπιστήσειε, τοσοῦτον ἦν ἀνάγκη χρόνον δι' ὅλου τοῦ στρατεύ- 115
 ματος γίνεσθαι τὴν ἐπίστασιν· ὥστε τὸ στρατεύμα καὶ αὐτοῖς
 τοῖς Ἑλλησι δόξαι πάμπολυ εἶναι, καὶ τὸν Πέρσῃν ἐκπεπλήχθαι
 27 θεωροῦντα. ἐντεῦθεν δ' ἐπορεύθησαν διὰ τῆς Μηδίας σταθμοὺς
 ἑρήμους ἕξ παρασάγγας τριάκοντα εἰς τὰς Παρυσάτιδος κόμας
 τῆς Κύρου καὶ βασιλέως μητρός. ταύτας Τισσαφέρης Κύρῳ 120
 ἐπεγγελῶν διαρπάσαι τοῖς Ἑλλησιν ἐπέτρεψε πλὴν ἀνδραπό-

102 Ἑλλήνων: mercenaries, doubtless. Many Greeks took service under Persian princes; cf. the instances of Gaulites (I, 7, 28), Ctesias (I, 8, 107), and Phalinius (c. 1. 38).

διαβαιόντων: gen. abs., with subj. omitted. We should have expected the dat. after ἐπιθήσεται; see, however, προῖντων, I, 2, 99, and a more striking instance, below, l. 104, where αὐτοῖς follows.

104 σκοπῶν, to see whether. The pres. partic. (conative) may express purpose.

105 ᾤχετο ἀπελαύνων, he rode off. The circumstantial partic. with ὄχομαι often expresses the means of motion.

109 πρὸς ἣν: motion is implied.

111 βοηθήσων: he was too late, as Abrocomas was (I, 7, 61).

112 παρερχομένους: ἔρχομαι is rarely found, in prose, save in the pres. indic.

113 εἰς δύο, two abreast. With the whole passage, cf. the note on ἐπὶ τετάρων, I, 2, 87.

114 τὸ ἠγούμενον: cf. I, 2, 3, and the note.

115 ἐπιστήσειε: frequentative.

116 καὶ αὐτοῖς τοῖς Ἑλλησι: the καὶ is intensive, not parallel with καὶ τὸν Πέρσῃν.

117 ἐκπεπλήχθαι: see c. 3. 83, and the note.

121 ἐπεγγελῶν: different from καταγέλασται, l. 20, in that ἐπι, in

δων. ἐνὴν δὲ σίτος πολὺς καὶ πρόβατα καὶ ἄλλα χρήματα. ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς ἐρήμους τέτταρας παρα- 28
σάγγας εἴκοσι τὸν Τίγρητα ποταμὸν ἐν ἀριστερᾷ ἔχοντες. ἐν
125 δὲ τῷ πρώτῳ σταθμῷ πέραν τοῦ ποταμοῦ πόλις ᾠκεῖτο μεγάλη
καὶ εὐδαίμων ὄνομα Καιναί, ἐξ ἧς οἱ βάρβαροι διήγον ἐπὶ
σχεδίαις διφθερίναις ἄρτους, τυρούς, οἶνον.

V. Μετὰ ταῦτα ἀφικνοῦνται ἐπὶ τὸν Ζαπάταν ποταμὸν, 1
τὸ εὖρος τεττάρων πλέθρων. καὶ ἐνταῦθα ἔμειναν ἡμέρας τρεῖς·
ἐν δὲ ταύταις ὑποψίαί μὲν ἦσαν, φανερά δὲ οὐδεμία ἐφαίνετο
ἐπιβουλή. ἔδοξεν οὖν τῷ Κλεάρχῳ ξυγγενέσθαι τῷ Τισσαφέρνει 2
5 καὶ εἰ πως δύναίτο παῦσαι τὰς ὑποψίας πρὶν ἐξ αὐτῶν πόλεμον
γενέσθαι· καὶ ἔπεμψέν τινα ἐροῦντα ὅτι ξυγγενέσθαι αὐτῷ
χρήζει. ὁ δὲ ἐτοίμως ἐκέλευεν ἤκειν.

Ἐπειδὴ δὲ ξυνήλθον, λέγει ὁ Κλεάρχος τάδε. Ἐγώ, ὃ 3
Τισσαφέρνει, οἶδα μὲν ἡμῖν ὄρκους γεγενημένους καὶ δεξιὰς δεδο-
10 μένας μὴ ἀδικήσιν ἀλλήλους· φυλαττόμενοι δὲ σέ τε ὄρω ὡς
πολεμίους ἡμᾶς καὶ ἡμεῖς ὄρωντες ταῦτα ἀντιφυλαττόμεθα. ἐπεὶ 4
δὲ σκοπῶν οὐ δύναμαι οὔτε σέ αἰσθέσθαι πειρώμενον ἡμᾶς κακῶς

such compounds, denotes exultation over a fallen foe.

διαρπάσαι: cf. I, 2, 110.

πλὴν ἀνδραπόδων: i. e. they might not enslave the inhabitants.

124 ἐν δὲ . . . Καιναί: a very similar sentence occurs I, 5, 60 f.

127 σχεδίαις διφθερίναις: described in the passage just cited.

ἄρτους . . . οἶνον: asyndeton in an enumeration.

CHAPTER V

1 Ζαπάταν: at last a geographical point, the identification of which seems certain. See the map.

2 ἡμέρας τρεῖς: doubtless supplies were needed, so that the delay was not in itself a ground for suspicion.

3 ὑποψίαί: the pl. of abstract

nouns is often concrete and has a cumulative force.

4 ξυγγενέσθαι, to have an interview with.

5 παῦσαι: also governed by ἔδοξεν. πρὶν, before. See I, 1, 58, and the note.

8 τάδε: on this speech see the *Intro.* § 40.

9 Τισσαφέρνει: a rare voc. form, as if of the first declension. Accusatives in -ην, on the other hand, are not uncommon; see e. g. *Τισσαφέρνειν*, I, 1, 37.

γεγενημένους: cf. *ἐγένετο*, c. 2. 42.

10 ἀδικήσιν: cf. *παρέξειν*, c. 3. 108.

φυλαττόμενον . . . ἀντιφυλαττόμεθα: for the order, cf. the note on *ἡγγελλον*, I, 7, 62. For the fact, cf. c. 4. 43 ff.

12 οὔτε σέ . . . ἐγώ τε: οὐθ' ἡμᾶς

ποιεῖν ἐγὼ τε σαφῶς οἶδα ὅτι ἡμεῖς γε οὐδὲ ἐπινοοῦμεν τοιοῦτον
οὐδέν, ἔδοξέ μοι εἰς λόγους σοι ἔλθειν, ὅπως εἰ δυναίμεθα ἐξέ-
5 λοιμεν ἀλλήλων τὴν ἀπιστίαν. καὶ γὰρ οἶδα ἀνθρώπους ἤδη 15
τοὺς μὲν ἐκ διαβολῆς τοὺς δὲ καὶ ἐξ ὑποψίας οἱ φοβηθέντες
ἀλλήλους φθᾶσαι βουλόμενοι πρὶν παθεῖν ἐποίησαν ἀνήκεστα
κακὰ τοὺς οὔτε μέλλοντας οὔτ' αὐ βουλομένους τοιοῦτον οὐδέν.
6 τὰς οὖν τοιαύτας ἀγνωμοσύνας νομίζων συνουσίαις μάλιστα ἂν
παύεσθαι ἤκω καὶ διδάσκειν σε βούλομαι ὡς σὺ ἡμῖν οὐκ ὀρθῶς 20
7 ἀπιστεῖς. πρῶτον μὲν γὰρ καὶ μέγιστον οἱ θεῶν ἡμᾶς ὄρκοι
κωλύουσι πολεμίους εἶναι ἀλλήλοις· ὅστις δὲ τούτων σύνοιδεν
αὐτῷ παρημεληκῶς, τοῦτον ἐγὼ οὔποτ' ἂν εὐδαιμονίσαιμι. τὸν

would follow logically, but there is a shift in the thought and the latter part of the sentence is the stronger for not being exactly parallel with the former. As to the attitude and intentions of the Greeks Clearchus had certain knowledge. For the correlation of *ὅστε* with *τε*, cf. *μήτε* . . . *τε*, c. 2. 38.

14 εἰς λόγους σοι ἔλθειν: cf. *εἰς χεῖρας ἔλθειν*, I, 2, 152 f., and the note.

15 ἤδη, *ere now*.

16 οἱ . . . ἐποίησαν: rel. clause, instead of the partic. in indir. disc., due, perhaps, to the desire to avoid a cumulation of participles. Cf. III, 2, § 23. Some, however, read *ὅτι*, for *οἱ*.

17 φθᾶσαι . . . πρὶν: a frequent combination. Cf. *πρόσθεν* and *πρότερον*, leading up to *πρὶν* (e. g. I, 1, 58).

18 τοὺς . . . μέλλοντας . . . βουλομένους: obj. of *ἐποίησαν κακὰ*: cf. I, 9, 36. *μέλλοντας* may perhaps be rendered *intending*, though it need not be regarded as trans.

19 συνουσίαις: emphatic position.

21 πρῶτον μὲν: balanced by *τῶν δ' ἀνθρωπίνων*, below, I, 29.

οἱ θεῶν . . . ὄρκοι, *our oaths (sworn in the name) of the gods*. The gen. is objective (G. 1085, 3; H. 729c; B. 350).

22 ὅστις . . . σύνοιδεν: *ὅστις*, being itself indefinite, does not need the generalizing construction; cf. *ὅστις ἀφικνεῖτο*, I, 1, 18, and the note.

τούτων: after *παρημεληκῶς*; cf. *ἡμῶν αὐτῶν*, I, 3, 52. Note the emphasis the word receives from its position. For the partic., cf. *ἐφυσμένος*, I, 3, 49, and the note.

23 τοῦτον: resumptive, as often.

τὸν . . . πόλεμον, *a war against the gods*. The gen. is better taken as objective than as subjective (*the war the gods wage*), although the idea of the inevitability of retribution has led many to prefer the second rendering. The perjurer is, however, in a sense, the aggressor. The acc. is to be construed with *οἶδα* (prolepsis), rather than with *ἀποφύγοι*.

εἰσιν οἱ πλείστοι καὶ πλείστου ἄξιοι· ὥστε νικῶντες μὲν τίνα ἂν ἀποκτείναιμεν; ἤττωμένων δὲ οὐδένα οἷόν τε σωθῆναι. ἐγὼ 7 μὲν οὖν βασιλέα, φ' οὕτω πολλά ἐστι τὰ σύμμαχα, εἴπερ προθυμεῖται ἡμᾶς ἀπολέσαι, οὐκ οἶδα ὅ,τι δεῖ αὐτὸν ὁμόσαι καὶ 35 δεξιὰν δοῦναι καὶ θεοὺς ἐπιορκῆσαι καὶ τὰ ἑαυτοῦ πιστὰ ἄπιστα ποιῆσαι Ἑλλησί τε καὶ βαρβάρους. τοιαῦτα πολλὰ ἔλεγεν.

Ἐν δὲ τούτῳ ἦκε Τισσαφέρνης ἔχων τὴν ἑαυτοῦ δύναμιν ὡς 8 εἰς οἶκον ἀπιὼν καὶ Ὀρόντας τὴν ἑαυτοῦ δύναμιν· ἦγε δὲ κίλι τὴν θυγατέρα τὴν βασιλέως ἐπὶ γάμῳ. ἐντεύθειν δὲ ἤδη Τισσα- 9

note on I, 5, 82. The Greeks were conscious of their disadvantage in this respect (although in III, 2, § 18 Xen. tries to belittle it), and seek in a measure to make it good (III, 3, § 19). With the latter part of this section cf. III, 1, § 2 end.

τῶν δὲ . . . ἄξιοι, *while of the enemy the most numerous and the most serviceable troops are cavalry.* The statement is, of course, exaggerated; but the cavalry under Tissaphernes were the only ones who had made any show of fighting against the Greeks at Cunaxa. Some editors omit *οἱ* (before *πλείστοι*), others render, *the most, with reference to other nations*, which is impossible.

31 τίνα ἂν ἀποκτείναιμεν: the rhetorical question is quite in keeping with the tone of the whole passage, which is due, of course, to Xen., not to Clearchus.

32 ἤττωμένων: sc. ἡμῶν.

οὐδένα . . . σωθῆναι, *it is impossible that a single one should escape.* For *οἷον τε* (sc. *ἔστιν*), cf. c. 2. 14, and the note. Observe the change from opt. to indic.,

marking the gravity of the situation.

33 βασιλέα: for the position, see the note on *ποταμός*, above, l. 27. Here the word is so far removed from the vb. that it is resumed by *αὐτόν*.

σύμμαχα: neut., because referring not to troops alone, but to situation, supplies, etc. Trans., *whom so many things conspire to help.*

εἴπερ, *assuming that.*

34 ὅ,τι δεῖ αὐτόν, *what need he has*, an indir. ques. For the acc. *ὅ,τι*, cf. I, 6, 36.

35 καὶ . . . καὶ . . . καί: the polysyndeton heightens the cumulative effect.

θεοῦς: for the case, see G. 1049; H. 712; B. 329, 1.

πιστὰ ἄπιστα: such instances of paronomasia are not rare in rhetorical passages.

36 τοιαῦτα: asyndeton with a demonstrative.

37 ὡς . . . ἀπιὼν: this was Tissaphernes' avowed intention.

38 εἰς οἶκον, *homeward.* The art. is omitted in many old prepositional phrases.

Ὀρόντας: he was satrap of Armenia; cf. III, 5, § 17.

SECRET

πέριξ οἰκοῦσι σὺ εἰ μὲν βούλοιο φίλος ὡς μέγιστος ἂν εἴης, εἰ
 δέ τις σε λυποίῃ, ὡς δεσπότης ἀναστρέφοιο ἔχων ἡμᾶς ὑπηρε-
 55 τας, οἷ σοι οὐκ ἂν μισθοῦ ἕνεκα ὑπηρετοῖμεν ἀλλὰ καὶ τῆς
 χάριτος ἦν σωθέντες ὑπὸ σοῦ σοὶ ἂν ἔχοιμεν δικαίως. ἐμοὶ μὲν 15
 ταῦτα πάντα ἐνθυμουμένῳ οὕτω δοκεῖ θαυμαστὸν εἶναι τὸ σέ
 ἡμῖν ἀπιστεῖν ὥστε καὶ ἥδιστ' ἂν ἀκούσαιμι τὸ ὄνομα τίς οὕτως
 ἐστὶ δεινὸς λέγειν ὥστε σε πείσαι λέγων ὡς ἡμεῖς σοι ἐπιβου-
 60 λεύομεν. Κλέαρχος μὲν οὖν τοσαῦτα εἶπε. Τισσαφέρηνς δὲ
 ὤδε ἀπημείφθη.

'Ἄλλ' ἤδομαι μὲν, ὦ Κλέαρχε, ἀκούων σου φρονίμους λό- 16
 γους· ταῦτα γὰρ γιγνώσκων εἴ τι ἐμοὶ κακὸν βουλευοίς, ἅμα ἂν
 μοι δοκεῖς καὶ σαυτῷ κακόνους εἶναι. ὡς δ' ἂν μάθῃς ὅτι οὐδ'
 65 ἂν ὑμεῖς δικαίως οὔτε βασιλεῖ οὔτ' ἐμοὶ ἀπιστοίητε, ἀντάκουσον.
 εἰ γὰρ ὑμᾶς ἐβουλόμεθα ἀπολέσαι, πότερά σοι δοκοῦμεν ἱππέων 17

54 ἀναστρέφοιο, *would conduct yourself*. For the omission of *ἂν*, cf. I, 6, 9. and the note. The particle *could*, however, easily have been omitted by a copyist before *ἀναστρέφοιο*, and many insert it.

ὑπηρετίας: a strong word; they would do his bidding in all things.

55 οὐκ ἂν: for the position of *ἂν*, cf. I, 3, 29, and the note.

μισθοῦ: a frank admission of the fact that they are mercenaries.

56 ἦν: ἦν, with attraction, would be more regular.

σοῦ σοί: the collocation adds emphasis, as does also the postponement of *δικαίως*. Cf. *ἡμεῖς σοί*, below, l. 59.

57 τὸ . . . ἀπιστεῖν, *your distrust of us*. The articular infin. is a favorite construction with Xen.

58 τὸ ὄνομα τίς: a blending of two constructions, *ἀκούειν τίς*, and *ἀκούειν τὸ ὄνομα τούτου ὄστις*.

59 λέγων, *by his mere words*, since proofs are lacking.

61 ἀπημείφθη: another of Xen.'s poeticisms. *ἀμείβεσθαι*, in this sense, has no footing in prose.

62 'Ἄλλ' ἤδομαι: for *ἀλλά*, beginning a speech, cf. I, 7, 31.

σου: cf. I, 2, 26, and the note.

63 ἂν . . . δοκεῖς . . . εἶναι: *ἂν* goes, of course, with *εἶναι*; cf. I, 3, 29, and the note. Observe that the personal construction cannot here be retained in Eng. Cf., below, *ἀπορεῖν . . . ἂν . . . σοι δοκοῦμεν*.

64 ὡς δ' ἂν μάθῃς: Xen. stands alone among prose writers in using *ὡς ἂν*, in final clauses (G. 1367; H. 882; B. 590, note 2; G. M. T. 326, 2, and Appendix IV). Cf. his unusual fondness for *ὡς*, alone.

66 εἰ ἐβουλόμεθα: best taken as contrary to fact; see on *εἰ μὴ ἦλθετε*, c. 1. 21. Instead of the normal apodosis, Xen. has chosen

18 πλῆθους ἀπορεῖν ἢ πεζῶν ἢ ὀπλίσεως ἐν ἧ ὑμᾶς μὲν βλάπτειν
 ἱκανοὶ εἴημεν ἄν, ἀντιπᾶσχειν δὲ οὐδεὶς κίνδυνος; ἀλλὰ χωρίων
 ἐπιτηδείων ὑμῖν ἐπιτίθεσθαι ἀπορεῖν ἄν σοι δοκοῦμεν; οὐ τοσαῦτα
 μὲν πεδία δὲ ὑμεῖς φίλια ὄντα σὺν πολλῷ πόνῳ διαπορεύεσθε, 70
 τοσαῦτα δὲ ὄρη ὄρατε ὑμῖν ὄντα πορευτέα, δὲ ἡμῖν ἕξεισι προκα-
 ταλαβοῦσιν ἄπορα ὑμῖν παρέχειν, τοσοῦτοι δ' εἰσὶ ποταμοὶ ἐφ'
 ὧν ἕξεισιν ἡμῖν ταμιεύεσθαι ὁπόσοις ἂν ὑμῶν βουλώμεθα μά-
 19 ἡμεῖς ὑμᾶς διαπορεύοιμεν. εἰ δ' ἐν πᾶσι τούτοις ἠττώμεθα, 75
 ἀλλὰ τό γέ τοι πῦρ κρεῖττον τοῦ καρποῦ ἐστίν· ὃν ἡμεῖς δυναί-
 μεθ' ἂν κατακαύσαντες λιμὸν ὑμῖν ἀντιτάξαι, φ' ὑμεῖς οὐδ' εἰ
 20 πᾶν ἀγαθοὶ εἴητε μάχεσθαι ἂν δύναισθε. πῶς ἂν οὖν ἔχοντες
 τοσοῦτους πόρους πρὸς τὸ ὑμῖν πολεμεῖν, καὶ τούτων μηδένα
 ἡμῖν ἐπικίνδυνον, ἔπειτα ἐκ τούτων πάντων τούτων ἂν τὸν τρό- 80
 πον ἐξελοίμεθα ὃς μόνος μὲν πρὸς θεῶν ἀσεβής, μόνος δὲ πρὸς
 21 ἀνθρώπων αἰσχρός; παντάπασι δὲ ἀπόρων ἐστὶ καὶ ἀμηχάνων

the more pointed rhetorical question, equally natural in Eng.

67 ἐν ἧ, by means of which.

68 εἴημεν ἄν: ideal, not unreal; but the shift is an easy one. With the following οὐδεὶς κίνδυνος, ἂν εἴη is to be supplied.

ἀλλά: here best rendered by *or*. It anticipates objections.

69 οὐ = *nonne*. The vb. is ὄρατε, below.

τοσαῦτα μὲν . . . τοσαῦτα δὲ . . . τοσοῦτοι: the anaphora is rhetorical, but vigorous.

70 φίλια ὄντα: concessive.

71 ὄντα πορευτέα: indir. disc., after ὄρατε. For the construction of the verbal, see the note on διαβατέος, c. 4. 28. It goes also with πεδία, above, both phrases being an extension of ὀδὸν πορεύεσθαι.

72 εἰσὶ, are there not? The interrog. force of οὐ is still felt.

74 εἰσὶ δ' . . . οὐς: cf. ἦν . . . οὐς, I, 5, 35, and the note.

75 διαπορεύοιμεν: no other instance of the occurrence of this compound in the act. is known; διαβιβάζω supplies its place. The act. of the simple vb. occurs in a causative sense, but is rare in prose.

76 ἀλλὰ . . . ἐστίν, yet, at any rate, fire, as γου κινου, is.

77 κατακαύσαντες: Tiss. tries this, III, 5, §3. Cf., also, I, 6, 3.

λιμὸν . . . ἀντιτάξαι: a fine metaphor.

78 πῶς ἂν: for the position of ἂν, cf. I, 3, 29. It is repeated below, l. 80.

79 μηδένα: not οὐδένα; ἔχοντες is felt as conditional.

81 πρὸς: cf. I, 6, 29.

82 ἐστὶ, belongs to, is characteristic of. The gens. are possessive.

καὶ ἐν ἀνάγκῃ ἐχομένων, καὶ τούτων πονηρῶν, οἵτινες ἐθέλουσι
 δι' ἐπιορκίας τε πρὸς θεοὺς καὶ ἀπιστίας πρὸς ἀνθρώπους πρᾶτ-
 85 τειν τι. οὐχ οὕτως ἡμεῖς, ὦ Κλέαρχε, οὔτε ἀλόγιστοι οὔτε ἡλί-
 θιοὶ ἐσμεν. ἀλλὰ τί δὴ ὑμᾶς ἐξὸν ἀπολέσαι οὐκ ἐπὶ τοῦτο 22
 ἦλθομεν; εὖ ἴσθι ὅτι ὁ ἐμὸς ἔρωσ τούτου αἴτιος τὸ τοῖς Ἑλλησιν
 ἐμὲ πιστὸν γενέσθαι, καὶ ᾧ Κῦρος ἀνέβη ξενικῶ διὰ μισθοδοσίας
 πιστεύων τούτῳ ἐμὲ καταβῆναι δι' εὐεργεσίαν ἰσχυρόν. ὅσα δ' 23
 90 ἐμοὶ χρήσιμοι ὑμεῖς ἐστε τὰ μὲν καὶ σὺ εἶπας, τὸ δὲ μέγιστον
 ἐγὼ οἶδα· τὴν μὲν γὰρ ἐπὶ τῇ κεφαλῇ τιάραν βασιλεῖ μόνῳ ἔξε-
 στιν ὀρθὴν ἔχειν, τὴν δ' ἐπὶ τῇ καρδίᾳ ἴσως ἂν ὑμῶν παρόντων
 καὶ ἕτερος εὐπετῶς ἔχοι.

Ταῦτα εἰπὼν ἔδοξε τῷ Κλεάρχῳ ἀληθῆ λέγειν· καὶ εἶπεν· 24
 95 Οὐκοῦν, ἔφη, οἵτινες τοιοῦτων ἡμῖν εἰς φιλίαν ὑπαρχόντων πει-

83 ἀνάγκῃ ἐχομένων, *the thralls of necessity*. Cf. ἀνάγκῃ κατεχομένων (II, 6, §13).

καὶ τούτων πονηρῶν: cf. καὶ ταῦτα, I, 4, 81. Observe the climax.

οἵτινες ἐθέλουσι: as if ἀποροὶ εἰσι had preceded. We should have looked for the simple infin.; cf. the use of *δοτις*, II, 6, §6.

86 ἐξὸν: acc. abs. (G. 1569; H. 973; B. 343). Note that the acc. abs. generally expresses an adversative relation, *although we had every chance to destroy you*.

87 ἔρωσ, *passion, burning desire*, a st:ong word.

τούτου: i. e. τοῦ ἡμᾶς μὴ ἐπὶ τοῦτο εἰλεῖν. The gen. depends on αἴτιος

τὸ . . . γενέσθαι . . . καταβῆναι: a clause, in the acc., defining the verbal noun *ἔρωσ*. Trans., *my burning desire to show myself . . . and to go down*.

88 ᾧ . . . ξενικῶ: military dat. of accompaniment; see on I, 7, 66. For the incorporation of the

noun in the rel. clause, cf. I, 2, 5 and for the order (rel. first, resumed by demonstrative), cf. I, 9, 107.

μισθοδοσίας: acc., not gen.

89 ὅσα, in what respects. Cf. the acc. with *χρῶμαι*, e. g. I, 3, 93.

90 ἴσθι: stronger than *ἴσσεθε*. Note the emphatic pronouns.

εἶπας: for the form, see c. 1. 102, and the note.

91 τιάραν . . . ὀρθήν: a symbol of royalty. It is debatable whether by τὴν δ' ἐπὶ τῇ καρδίᾳ (sc. ὀρθήν) Tiss. means to indicate a desire on his part to set himself up as king with the help of the Greeks, or whether the phrase simply denotes the enjoyment of kingly power. The former view seems preferable.

93 ἕτερος: more modest than ἐγὼ Cf. the use of *τις* to denote a definite individual (e. g. I, 4, 80).

94 εἶπεν: the subj. is easily supplied from the preceding dat.

95 οὐκοῦν: cf. I, 6, 37, and the note.

ῥώνται διαβάλλοντες ποιῆσαι πολεμίους ἡμᾶς ἄξιοί εἰσι τὰ
 25 ἔσχατα παθεῖν; Καὶ ἐγὼ μὲν γε, ἔφη ὁ Τισσαφέρνης, εἰ βού-
 λεσθέ μοι οἷ τε στρατηγὸι καὶ οἱ λοχαγοὶ ἔλθειν, ἐν τῷ ἐμφανεῖ
 λέξω τοὺς πρὸς ἐμὲ λέγοντας ὡς σὺ ἐμοὶ ἐπιβουλεύεις καὶ τῇ
 26 σὺν ἐμοὶ στρατιᾷ. Ἐγὼ δέ, ἔφη ὁ Κλέαρχος, ἄξω πάντας, καὶ 100
 27 σοὶ αὐτὸ δηλώσω ὅθεν ἐγὼ περὶ σοῦ ἀκούω. ἐκ τούτων δὴ τῶν
 λόγων ὁ Τισσαφέρνης φιλοφρονούμενος τότε μὲν μένειν τε αὐτὸν
 ἐκέλευε καὶ σύνδειπνον ἐποιήσατο.

Τῇ δὲ ὑστεραία ὁ Κλέαρχος ἀπελθὼν ἐπὶ τὸ στρατόπεδον
 δῆλός τ' ἦν πάνυ φιλικῶς οἰόμενος διακεῖσθαι τῷ Τισσαφέρνει 105
 καὶ ἃ ἔλεγεν ἐκείνος ἀπήγγελλεν, ἔφη τε χρῆναι ἰέναι παρὰ
 Τισσαφέρνην οὓς ἐκέλευσεν, καὶ οἱ ἂν ἐλεγχθῶσι διαβάλλοντες
 τῶν Ἑλλήνων, ὡς προδότας αὐτοὺς καὶ κακόνους τοῖς Ἑλλησιν

ἔφη: repeating *εἶπεν*; it is parenthetical.

τοούτων . . . ὑπαρχόντων, *when we have such grounds for*; see the note on *ὑπήρχε*, I, 1, 16.

ἔσ μοι: with *ελθεῖν*; less formal than *πρὸς με*.

οἱ . . . στρατηγὸι . . . λοχαγοὶ: apposition with *ὑμεῖς*, contained in the vb.; cf. I, 5, 94, and the note. The art. is repeated, since the two groups do not form one class.

ἐν τῷ ἐμφανεῖ: cf. ἐν τῷ γε φανερό, I, 3, 113. Note the punctuation; this clause goes with *λέξω*, not with *ελθεῖν*.

101 ὅθεν = *those from whom*.

ἔφη: the particle emphasizes the treachery of Tiss.

102 φιλοφρονούμενος, *with a great show of friendliness*.

103 σύνδειπνον ἐποιήσατο, *made him his guest at dinner* (note the mid.). This was a pledge of friendship among eastern peoples. Cf. *ὁμοτράπεζοι*, I, 8, 103 f.,

and *συντράπεζοι*, I, 9, 114 f., and the reference to the present passage in III, 2, §4.

105 δῆλός τ' ἦν . . . διακεῖσθαι, *evidently thought that he stood on very friendly terms with*. For the use of *δῆλος* with a partic., see I, 2, 70, and for *διακεῖσθαι*, expressing a state, cf. II, 6, §12, and III, 1, §3. It serves as a pass. of *διατιθέναι* (cf. *διατιθεῖς*, I, 1, 19). Clearchus evidently felt flattered by the attent on shown him.

107 οὓς ἐκέλευσεν: the subj. is Tiss., not Clearchus.

οἱ ἂν . . . Ἑλλήνων, *whoever of the Greeks should be found guilty of making false charges*.

108 αὐτοῖς: less frequent in resuming a rel. than *τούτους* . . . *τούτους*, however, would properly have stood at the head of the sentence, and would thus have deprived ὡς προδότας of its emphatic position.

- 110 *δοντας τιμωρηθῆναι. ὑπώπτευε δὲ εἶναι τὸν διαβάλλοντα Μένωνα, εἰδὼς αὐτὸν καὶ συγγεγεννημένον Τισσαφέρνει μετ' Ἀριαίου καὶ στασιάζοντα αὐτῷ καὶ ἐπιβουλεύοντα, ὅπως τὸ στράτευμα ἅπαν πρὸς αὐτὸν λαβῶν φίλος ἢ Τισσαφέρνει. ἐβούλετο δὲ καὶ Κλέαρχος ἅπαν τὸ στράτευμα πρὸς ἑαυτὸν ἔχειν τὴν γνώμην καὶ τοὺς παραλνποῦντας ἐκποδῶν εἶναι. τῶν δὲ στρατιωτῶν ἀντέλεγόν τινες αὐτῷ μὴ εἶναι πάντας τοὺς λοχαγοὺς καὶ στρατηγούς μηδὲ πιστεύειν Τισσαφέρνει. ὁ δὲ Κλέαρχος ἰσχυρῶς κατέτεινεν, ἔστε διεπράξατο πέντε μὲν στρατηγούς εἶναι, εἴκοσι δὲ λοχαγοὺς· συνηκολούθησαν δὲ ὡς εἰς ἀγορὰν καὶ τῶν ἄλλων στρατιωτῶν ὡς διακόσιοι.*
- 120 *Ἐπεὶ δὲ ἦσαν ἐπὶ θύραις ταῖς Τισσαφέρνεως, οἱ μὲν στρατηγοὶ παρεκλήθησαν εἰσω, Πρόξενος Βουώτιος, Μένων Θετταλός, Ἀγίας Ἀρκάς, Κλέαρχος Λάκων, Σωκράτης Ἀχαιός· οἱ δὲ λοχαγοὶ ἐπὶ θύραις ἔμενον. οὐ πολλῷ δὲ ὕστερον ἀπὸ τοῦ αὐτοῦ ση- 32*

109 *τιμωρηθῆναι*: the infin. is governed by *χρῆναι*, above.

Μένωνα: for the strife between Clearchus and Menon, see I, 5, 68 ff. Clearchus' precedence dates from the events narrated in I, 3 (cf. I, 6, §5), and seems not to have been affected by Menon's action at Thapsacus (I, 4, §§13-17). Ctesias (see the *Introd.* 30) says: *Κλέαρχω ἅπαντα ὁ Κύρος συνεβούλευε, τοῦ δὲ Μένωνος λόγος οὐδεὶς ἦν.*

110 *μετ' Ἀριαίου*: for his friendship with Menon, see c. 1. 28.

111 *αὐτῷ*: i. e. *Κλέαρχω*.

112 *καὶ Κλέαρχος*: a remark showing Xen.'s fairness; Menon was not the only schemer.

113 *ἅπαν τὸ στράτευμα*: a chiasmic variation from *τὸ στράτευμα ἅπαν*, above.

115 *ἀντέλεγον*, *protested*, a durative tense, as *κατέτεινεν*, below.

The vb. takes *μή*, as implying a command.

116 *ὁ δὲ Κλέαρχος*: Ctesias' version is different. According to him, Menon was the prime mover and Clearchus was forced by the troops to go against his will. It was natural that Xen. should emphasize the activity of Clearchus, and Ctesias (in the Persian camp) that of Menon. We may well believe that each was scheming to get the other out of the way.

117 *ἔστε*: cf. I, 9, 38, and the note.

118 *ὡς εἰς ἀγορὰν*: i. e. *unarmed*.

120 *ἐπὶ θύραις . . . Τισσ.*: note the position; cf. I, 1, 43f., and the note. For *θύραις*, cf. I, 2, 69, and the note.

123 *πολλῷ*: dat. of measure, but indistinguishable from the adv. *πολύ*.

ἀπό, at. The signal is said to have

μείου οἱ τ' ἔνδον ξυνελαμβάνοντο καὶ οἱ ἔξω κατεκόπησαν. μετὰ
 δὲ ταῦτα τῶν βαρβάρων τινὲς ἰππέων διὰ τοῦ πεδίου ἐλαύνοντες 125
 φτινὶ ἐντυγχάνουεν Ἑλληνι ἢ δούλῳ ἢ ἐλευθέρῳ πάντας ἔκει-
 33 νον. οἱ δὲ Ἑλληνες τήν τε ἰππασίαν ἐθαύμαζον ἐκ τοῦ στρατο-
 πέδου ὁρῶντες καὶ ὅτι ἐποίουν ἡμφεγνόουν, πρὶν Νίκαρχος
 Ἄρκας ἦκε φεύγων τετρωμένος εἰς τὴν γαστέρα καὶ τὰ ἔντερα
 34 ἐν ταῖς χερσὶν ἔχων, καὶ εἶπε πάντα τὰ γεγενημένα. ἐκ τούτου 130
 δὴ οἱ Ἑλληνες ἔθεον ἐπὶ τὰ ὄπλα πάντες ἐκπεπληγμένοι καὶ
 νομίζοντες αὐτίκα ἦξιεν αὐτοὺς ἐπὶ τὸ στρατόπεδον.
 35 Οἱ δὲ πάντες μὲν οὐκ ἦλθον, Ἀριαῖος δὲ καὶ Ἀρτάξος καὶ
 Μιθραδάτης, οἱ ἦσαν Κύρῳ πιστότατοι. ὁ δὲ τῶν Ἑλλήνων
 ἔρμηνεὺς ἔφη καὶ τὸν Τισσαφέρνους ἀδελφὸν σὺν αὐτοῖς ὄραν 135
 καὶ γιγνώσκειν. ξυνηκολούθουν δὲ καὶ ἄλλοι Περσῶν τεθωρα-
 36 κισμένοι εἰς τριακοσίους. οὗτοι ἐπεὶ ἐγγυὲς ἦσαν, προσελθεῖν
 ἐκέλευον εἴ τις εἶη τῶν Ἑλλήνων στρατηγὸς ἢ λοχαγός, ἵνα
 37 ἀπαγγείλωσι τὰ παρὰ βασιλέως. μετὰ ταῦτα ἐξῆλθον φυλατ-
 τόμενοι τῶν Ἑλλήνων στρατηγοὶ μὲν Κλεάνωρ Ὀρχομένιος καὶ 140
 Σοφαίνετος Στυμφάλιος, ξὺν αὐτοῖς δὲ Ξενοφῶν Ἀθηναῖος, ὅπως
 μάθοι τὰ περὶ Προξένου. Χειρίσοφος δὲ ἐτύγχανεν ἀπὸν ἐν

been the raising of a red flag over the tent of Tiss.

124 *ξυνελαμβάνοντο* . . . *κατεκόπησαν*: note the change in tense. With the whole cf. Caesar's action toward the Upsilonites and Tencteri (*B. G. IV*, 13). It was thus, also, that the Parthians seized Crassus.

125 *τινὲς*: for the position, cf. III, 3, §4. It is permitted in Attic only when the subst. has an attrib. adj., but is common in Herodotus.

126 *φτινὶ ἐντυγχάνουεν*: see the note on *ὅστις ἀφικρέιτο*, I, 1, 18, where again *ὅστις* is followed by a pl.

ἔκεινον: the simple vb. only here in Xen.

128 *ἐποίουν*: instead of *ποιούεν*; see I, 2, 11, and the note.

ἡμφεγνόουν: for the double augment, cf. *ἠνέσχετο*, I, 8, 106, and the note.

πρὶν: see the notes on I, 1, 53, and I, 9, 38. Here *ἡμφεγνόουν* implies a neg.

131 *ἔθεον*: see the note on *θεῖν*, I, 8, 71.

ἐκπεπληγμένοι: how different from *ἐκπλαγέστες*?

137 *προσελθεῖν*: they said, *εἰ τίς ἐστι* . . . *προσελθέτω*.

140 *στρατηγοὶ μὲν* . . . *ξὺν αὐτοῖς* 84: Xen. held no rank, hence the two groups.

142 *τὰ περὶ*, *the news about*, a common phrase, oftener with the

κώμη τιλ ξὺν ἄλλοις ἐπισιτιζομένοις. ἐπειδὴ δὲ ἔστησαν εἰς 38
 ἐπήκοον, εἶπεν Ἀριαῖος τάδε. Κλέαρχος μὲν, ὃ ἄνδρες Ἑλλη-
 145 νες, ἐπεὶ ἐπιιορκῶν τε ἐφάνη καὶ τὰς σπουδὰς λύων, ἔχει τὴν
 δίκην καὶ τέθηκε, Πρόξενος δε καὶ Μένων, ὅτι κατήγγειλαν
 αὐτοῦ τὴν ἐπιβουλήν, ἐν μεγάλῃ τιμῇ εἰσιν. ὑμᾶς δὲ βασιλεὺς
 τὰ ὄπλα ἀπαιτεῖ· αὐτοῦ γὰρ εἶναι φησιν, ἐπέπερ Κύρου ἦσαν
 τοῦ ἐκείνου δούλου. πρὸς ταῦτα ἀπεκρίναντο οἱ Ἕλληνες, ἔλεγε 39
 150 δὲ Κλεάνωρ ὁ Ὀρχομένιος· ὦ κάκιστε ἀνθρώπων Ἀριαῖε καὶ
 οἱ ἄλλοι ὅσοι ἦτε Κύρου φίλοι, οὐκ αἰσχύνεσθε οὔτε θεοὺς οὔτ'
 ἀνθρώπους, οἵτινες ὁμόσαντες ἡμῖν τοὺς αὐτοὺς φίλους καὶ
 ἐχθροὺς νομεῖν, προδόντες ἡμᾶς σὺν Τισσαφέρνει τῷ ἀθεωτάτῳ
 τε καὶ πανουργοτάτῳ τοὺς τε ἄνδρας αὐτοὺς οἷς ὤμνυτε ἀπολω-
 155 λέκατε καὶ τοὺς ἄλλους ἡμᾶς προδεδωκότες ξὺν τοῖς πολεμίοις
 ἐφ' ἡμᾶς ἔρχεσθε; ὁ δὲ Ἀριαῖος εἶπε· Κλέαρχος γὰρ πρόσθεν 40
 ἐπιβουλεύων φανερὸς ἐγένετο Τισσαφέρνει τε καὶ Ὀρόντα, καὶ
 πᾶσιν ἡμῖν τοῖς ξὺν τούτοις. ἐπὶ τούτῳ Ξενοφῶν τάδε εἶπε. 41
 Κλέαρχος μὲν τοίνυν εἰ παρὰ τοὺς ὄρκους ἔλυε τὰς σπουδὰς,
 160 τὴν δίκην ἔχει· δίκαιον γὰρ ἀπόλλυσθαι τοὺς ἐπιιορκούντας·

acc. than the gen. For the
 friendship of Xen. and Proxe-
 nus, see the note on c. 4. 66.

Χειρῖσφοσ: h's subsequent prom-
 inence justifies the special men-
 tion of him here.

143 ἔστησαν εἰς: motion, followed
 by rest.

145 ἐφάνη, was proved; cf. φανερός
 ἐγένετο, below, l. 157. See the
 note on ἐφάλετο, I, 9, 70.

τὴν δίκην, his deserts.

148 ἀπαιτεῖ: for the two accs., see
 the note on I, 1. 55. Observe the
 emphatic position of ὑμᾶς and of
 αὐτοῦ, below.

ἦσαν: pl, despite the neut. pl.
 subj; see the note on I, 2, 38.

149 ἐκείνου: i. e. the king, said
 from the standpoint of Ariaeus.

δούλου: cf. I, 9, 105, and the note.

ἀπεκρίναντο . . . ελεγε: cf. c. 3. 87.

150 Κλεάνωρ: called πρεσβύτατος,
 c. 1. 51, and therefore entitled to
 take a prominent place. His
 words well express his outraged
 moral sense. Compare his words
 in III, 2, §§ 4 ff.

151 οἱ ἄλλοι: apposition; cf. I, 5,
 94, and the note.

θεοὺς . . . ἀνθρώπους: for the case,
 see the note on c. 3. 91.

152 οἵτινες, seeing that you. The
 rel. is often causal (G. 1461; H.
 910; B. 598; 619, note).

ἡμῖν: the d.t. goes with ὁμόσαντες,
 but is felt also with τοὺς αὐτοὺς
 (the same as we).

155 προδεδωκότες: varied from προ-
 δόντες, above. The repetition
 adds emphasis.

153 γάρ, (we are not traitors) for.

Πρόξενος δὲ καὶ Μένων ἐπέειπερ εἰσὶν ὑμέτεροι μὲν εὐεργέται, ἡμέτεροι δὲ στρατηγοί, πέμψατε αὐτοὺς δεῦρο· δῆλον γὰρ ὅτι φίλοι γε ὄντες ἀμφοτέροις πειράσονται καὶ ὑμῖν καὶ ἡμῖν τὰ βέλτιστα ξυμβουλευσαί. πρὸς ταῦτα οἱ Βάρβαροι πολὺν χρόνον διαλεχθέντες ἀλλήλοις ἀπήλθον οὐδὲν ἀποκρινάμενοι.

165

1 VI. Οἱ μὲν δὴ στρατηγοὶ οὕτω ληφθέντες ἀνήχθησαν ὡς βασιλέα καὶ ἀποτμηθέντες τὰς κεφαλὰς ἐτελεύτησαν, εἰς μὲν αὐτῶν Κλέαρχος ὁμολογουμένως ἐκ πάντων τῶν ἐμπείρως αὐτοῦ ἐχόντων δόξας γενέσθαι ἀνὴρ καὶ πολεμικὸς καὶ φιλοπόλεμος 5 2 ἐσχάτως. καὶ γὰρ δὴ ἕως μὲν πόλεμος ἦν τοῖς Λακεδαιμονίοις 5 πρὸς τοὺς Ἀθηναίους παρέμενεν, ἐπειδὴ δὲ εἰρήνη ἐγένετο, πείσας τὴν αὐτοῦ πόλιν ὡς οἱ Θρᾶκες ἀδικοῦσι τοὺς Ἕλληνας καὶ διαπραξάμενος ὡς ἐδύνατο παρὰ τῶν ἐφόρων ἐξέπλει ὡς πολε- 3 μῆσων τοῖς ὑπὲρ Χερρονήσου καὶ Περίνθου Θραξίν. ἐπεὶ δὲ

γάρ is very common in answers, the context supplying *yes* or *no*. Here it may be rendered *but*.

161 Πρόξενος . . . Μένων: best regarded as a real *anacolouthon* (nom. abs.). The emphasis may be retained by translating, as regards *Proxenus and Menon*. Cf. the note on *ποταμός*, c. 4. 27.

CHAPTER VI

2 τὰς κεφαλὰς: acc. of the part affected (G. 1058; H. 718; B. 335; c. III, 1, §31, τὰ ὦτα *τερτυρημένων*, *with his ears pierced*). Used with a pass. this suggests an act. construction *ἀποτέμνειν τινὰ τὴν κεφαλὴν* (cf. *βάλλειν* with two accs.). Instead of this we have III, 1, §17, τοῦ ἀδελφοῦ . . . ἀποτέμων τὴν κεφαλὴν, and I, 10, 1 the regular pass., Κέρου ἀποτέμεται ἡ κεφαλὴ.

εἰς μὲν: balanced by *Πρόξενος δέ*, §16. It is a form of *partitivo* app s. with *οἱ στρατηγοί*, *εἰς μὲν*

serving to bring the individual into stronger relief than *ὁ μὲν*.

3 Κλέαρχος: see the *Introd.*, §38. ἐκ πάντων: with *ὁμολογουμένως*, *in the opinion of all*. For this use of *ἐκ*, cf. I, 1, 28, and the note.

τῶν . . . ἐχόντων, *those acquainted with him*. Cf. I, 9, 3 f.

4 δόξας, *reputed*.

5 ἐσχάτως: a strong word in emphatic position.

6 ἡ: a specific instance of a general truth. The two characteristics (*πολεμικός* and *φιλοπόλεμος*) are taken up in reverse (*chiasmatic*) order. Cf. III, 1, §20.

πόλεμος: the Peloponnesian war, 431-404 B.C.

6 παρέμενεν, *could find service at home* (Dakyns).

7 τοὺς Ἕλληνας: *i. e.* those inhabiting the Chersonesus; see the map, and I, 1, 49.

8 διαπραξάμενος: cf. c. 3. 85.

ὡς ἐδύνατο, *no matter how*. *Intigué* is implied.

- 10 μεταγρόντες πως οί ἔφοροι ἤδη ἔξω ὄντος ἀποστρέφειν αὐτὸν ἐπειρώντο ἐξ Ἴσθμοῦ, ἐνταῦθα οὐκέτι πείθεται, ἀλλ' ὄχρητο πλέων εἰς Ἑλλάσποντον. ἐκ τούτου καὶ ἐθανατώθη ὑπὸ τῶν 4 ἐν Σπάρτῃ τελῶν ὡς ἀπειθῶν. ἤδη δὲ φυγὰς ὧν ἔρχεται πρὸς Κύρον, καὶ ὁποίοις μὲν λόγοις ἔπεισε Κύρον ἄλλη γέγραπται, 15 δίδωσι δὲ αὐτῷ Κύρος μυρλοῦς δαρεικοῦς· ὃ δὲ λαβὼν οὐκ ἐπὶ 5 ῥαθυμίαν ἐτράπετο, ἀλλ' ἀπὸ τούτων τῶν χρημάτων συλλέξας στρατεύμα ἐπολέμει τοῖς Θραξί, καὶ μάχῃ τε ἐνίκησε καὶ ἀπὸ τούτου δὴ ἔφερε καὶ ἤγε τούτους καὶ πολεμῶν διεγένετο μέχρι Κύρος ἐδεήθη τοῦ στρατεύματος· τότε δὲ ἀπῆλθεν ὡς ξὺν ἐκείνῳ 20 αὐ πολεμήσων. ταῦτα οὖν φιλοπολέμου μοι δοκεῖ ἀνδρὸς ἔργα 6 εἶναι, ὅστις ἐξὸν μὲν εἰρήνην ἄγειν ἀνευ αἰσχύνης καὶ βλάβης αἰρεῖται πολεμεῖν, ἐξὸν δὲ ῥαθυμεῖν βούλεται πονεῖν ὥστε πολεμεῖν, ἐξὸν δὲ χρήματα ἔχειν ἀκινδύνως αἰρεῖται πολεμῶν μείονα ταῦτα ποιεῖν· ἐκείνος δὲ ὥσπερ εἰς παιδικὰ ἢ εἰς ἄλλην τιὰ 25 ἡδονὴν ἤθελε δαπανᾶν εἰς πόλεμον. οὕτω μὲν φιλοπόλεμος 7 ἦν· πολεμικὸς δὲ αὐ ταύτῃ ἐδόκει εἶναι ὅτι φιλοκίνδυνός τε ἦν

10 μεταγρόντες: cf. μεταμελεῖν, I, 6, 41, and the note.

ἤδη . . . ὄντος: sc. αὐτοῦ. For the gen. abs., where we should have looked for a case in agreement, cf. I, 2, 99, and the note.

11 Ἴσθμοῦ: the isthmus of Corinth is meant.

ἐνταῦθα: resumptive.

ὄχρητο πλέων: cf. c. 4. 105, and the note.

12 καί, actually.

13 τελῶν: often used of high magistrates.

14 ἄλλη γέγραπται: note the tense. Xen. is perhaps referring to I, 1, § 9 (which section should be compared throughout), but the arguments are not given.

15 ἐπὶ ῥαθυμίαν: cf. Clearchus' own words, I, 3, 15.

16 ἀπό: cf. I, 1, 47.

17 ἀπὸ τούτου, thenceforth.

18 ἔφερε καὶ ἤγε, plundered, a standing phrase. ἔφερε has reference to inanimate objects, ἤγε to live stock. Cf. ἔφερον, IV, 1, § 8.

πολεμῶν διεγένετο: stronger than ἐπολέμει. Cf. λέγων διήγε, I, 2, 70.

19 ἐδεήθη: for the fact, cf. 1, 2, 4.

21 ὅστις . . . αἰρεῖται: instead of αἰρεῖσθαι. See the note on οἵτινες, c. 5. 83.

ἔξων: cf. c. 5. 86. Note the anaphora and the parallel structure.

22 ὥστε πολεμεῖν, so it be for war. See G. 1453; H. 953b; B. 596.

26 πολεμικὸς δὲ αὐ: returning to the first characteristic, mentioned at the end of § 1; see the note there.

φιλοκίνδυνός τε: parallel with καὶ . . . φρόνιμος. The intervening

καὶ ἡμέρας καὶ νυκτὸς ἄγων ἐπὶ τοὺς πολεμίους καὶ ἐν τοῖς
 δεινοῖς φρόνιμος, ὡς οἱ παρόντες πανταχοῦ πάντες ὠμολόγουν.
 8 καὶ ἀρχικὸς δ' ἐλέγετο εἶναι ὡς δυνατὸν ἐκ τοῦ τοιοῦτου τρόπου
 οἶον κάκεῖνος εἶχεν. ἱκανὸς μὲν γὰρ ὡς τις καὶ ἄλλος φροντί-
 ζειν ἦν ὅπως ἔχοι ἢ στρατιὰ αὐτῷ τὰ ἐπιτήδεια καὶ παρασκευ-
 9 εἶη Κλεάρχῳ. τοῦτο δ' ἐποίει ἐκ τοῦ χαλεπὸς εἶναι· καὶ γὰρ
 ὄραν στυγνὸς ἦν καὶ τῇ φωνῇ τραχύς, ἐκόλαζέ τε ἰσχυρῶς, καὶ
 ὀργῇ ἐνόητε, ὡς καὶ αὐτῷ μεταμέλειν ἔσθ' ὅτε. καὶ γνώμη δ' 35
 10 ἐκόλαζεν· ἀκολάστου γὰρ στρατεύματος οὐδὲν ἠγείτο ὄφελος
 εἶναι, ἀλλὰ καὶ λέγειν αὐτὸν ἔφασαν ὡς δέοι τὸν στρατιώτην
 φοβεῖσθαι μᾶλλον τὸν ἄρχοντα ἢ τοὺς πολεμίους, εἰ μέλλοι ἢ
 φυλακὰς φυλάζειν ἢ φίλων ἀφέξεσθαι ἢ ἀπροφασίστως ἰέναι
 11 πρὸς τοὺς πολεμίους. ἐν μὲν οὖν τοῖς δεινοῖς ἤθελον αὐτοῦ 40

words καὶ ἡμέρας καὶ νυκτὸς ἄγων, κ.τ.λ., explain φιλοκινῶντος. Do not connect ἄγων with ἦν. For the gens. ἡμέρας and νυκτὸς, cf. I, 7, 85, and the note.

28 φρόνιμος: cf. I, 10, 34.

πανταχοῦ πάντες: cf. c. 5, 28.

29 ὡς . . . εἶχεν, as far as was possible for a man with such a temper as he had. καὶ with rel. words may often be left untranslated; cf. καὶ ἄλλος, just below, and see the notes on I, 3, 31, and I, 4, 97.

31 ὅπως ἔχοι: obj. clause after φροντίζειν.

αὐτῷ: cf. I. 1, 43, and the note.

32 ἐμποῖσθαι τοῖς παρούσιν, to inspire in those about him (the feeling that). For the vb., cf. below, l. 69.

33 Κλεάρχῳ: the use of the proper name instead of the pron. has always a distinct force.

ἐκ τοῦ . . . εἶναι, by being. Cf. I, 1,

35, and the note. Observe that χαλεπὸς must be nom., despite the fact that the clause is gen.

34 ὄραν: dat. infn., parallel with the following τῇ φωνῇ; cf. ὀρᾶσθαι, c. 3, 8. In these cases dat. and acc. are indistinguishable.

ἐκόλαζέ τε: for the solitary τε, cf. I, 5, 91. Clearchus was a severe disciplinarian; cf. c. 3, 41, and the note, and III, 2, § 31.

35 ὡς = ὅσπερ.

ἔσθ' ὅτε: varied from ἐνόητε, above. For the form, cf. the note on ἦν οὖς, I, 5, 35.

καὶ . . . ἐκόλαζεν: repeated in chiasmic order, a rhetorical feature common in this chapter.

36 ὄφελος: cf. I, 3, 56.

37 λέγειν . . . ἔφασαν: cf. c. 1, 72, and the note.

38 εἰ μάλλοῖ, if he was to. After this vb. the fut. infn. is usual.

39 ἀφέξεσθαι, hold aloof from, abstain from injuring.

ἀκούειν σφόδρα καὶ οὐκ ἄλλον ἤρουντο οἱ στρατιῶται· καὶ γὰρ τὸ στυγρὸν τότε φαιδρὸν αὐτοῦ ἐν τοῖς ἄλλοις προσώποις ἔφασαν φαίνεσθαι καὶ τὸ χαλεπὸν ἔρρωμένον πρὸς τοὺς πολεμίους ἐδόκει εἶναι, ὥστε σωτήριον, οὐκέτι χαλεπὸν ἐφαίνετο· ὅτε δ' ἔξω 12
 45 τοῦ δεινοῦ γένοιτο καὶ ἐξείη πρὸς ἄλλον ἀρξομένους ἀπιέναι, πολλοὶ αὐτὸν ἀπέλειπον· τὸ γὰρ ἐπίχαρι οὐκ εἶχεν, ἀλλ' αἰεὶ χαλεπὸς ἦν καὶ ὤμος· ὥστε διέκειντο πρὸς αὐτὸν οἱ στρατιῶται ὥσπερ παῖδες πρὸς διδάσκαλον· καὶ γὰρ οὖν φιλίας μὲν καὶ 13
 50 μένοι ἢ ὑπὸ τοῦ δεῖσθαι ἢ ἄλλη τινὶ ἀνάγκῃ κατεχόμενοι παρεῖσαν αὐτῷ, σφόδρα πειθομένοις ἐχρήτο· ἐπεὶ δὲ ἄρξαινο νικᾶν 14
 ξὺν αὐτῷ τοὺς πολεμίους, ἤδη μεγάλα ἦν τὰ χρησίμους ποιοῦντα εἶναι τοὺς ξὺν αὐτῷ στρατιώτας· τό τε γὰρ πρὸς τοὺς πολεμίους θαρραλέως ἔχειν παρῆν καὶ τὸ τὴν παρ' ἐκείνου τιμωρίαν φοβεῖ-
 55 σθαι εὐτάκτους ἐποίει· τοιοῦτος μὲν δὴ ἄρχων ἦν· ἄρχεσθαι δὲ 15
 ὑπὸ ἄλλων οὐ μάλα ἐθέλειν ἐλέγετο· ἦν δὲ ὅτε ἐτελεύτα ἀμφὶ τὰ πεντήκοντα ἔτη.

41 σφόδρα: with ἀκούειν (*yield absolute obedience*), rather than with ἤθειον. Cf. σφόδρα πειθομένους, l. 51.

42 τὸ στυγρὸν . . . φαίνεσθαι: strongly rhetorical, *his gloominess then shone as a bright light*. φαιδρὸν is pred. to φαίνεσθαι (note the alliteration). αὐτοῦ, by its very unusual position, is strongly contrasted with τοῖς ἄλλοις. This phrase is one of very doubtful interpretation: either among the faces of the rest (in which fear was seen), or reflected in the faces of the rest. Some omit ἄλλοις, in which case αὐτοῦ ἐν τοῖς προσώποις means simply in his face, a poetical use of the pl. πρόσωπα referring to a single individual (Gildersleeve, *Syntax*, 48, 50).

44 σωτήριον οὐκέτι χαλεπὸν: Plutarch (*Marius* 14) uses similar language of Marius.

45 ἀρξομένους, to take service, fut. mid. in pass. sense.

46 τὸ . . . ἐπίχαρι, charm of manner. Retain the order.

47 διέκειντο: cf. c. 5. 105, and the note.

50 ὑπὸ . . . δεῖσθαι: with κατεχόμενοι, and therefore parallel with the following dat., but the use of ὑπὸ gives a slight personification.

51 σφόδρα . . . ἐχρήτο, he exacted absolute obedience.

52 μεγάλα: the order must be retained, else this word loses its emphasis.

53 τό . . . ἔχειν, boldness in the face of the foe.

56 οὐ μάλα, not much, but meaning, not at all (litotes).

16 Πρόξενος δὲ ὁ Βοιωτίος εὐθὺς μὲν μειράκιον ὧν ἐπεθύμει γε-
 νέσθαι ἀνὴρ τὰ μεγάλα πράττειν ἱκανός· καὶ διὰ ταύτην τὴν
 17 ἐπιθυμίαν ἔδωκε Γοργιά ἀργύριον τῷ Λεοντίῳ. ἐπεὶ δὲ συνε- 60
 γένητο ἐκείνῳ, ἱκανὸς νομίσας ἤδη εἶναι καὶ ἄρχειν καὶ φίλος
 ὧν τοῖς πρώτοις μὴ ἠτᾶσθαι εὐεργετῶν, ἦλθεν εἰς ταύτας τὰς
 σὺν Κύρῳ πράξεις· καὶ ᾤετο κτήσεσθαι ἐκ τούτων ὄνομα μέγα
 18 καὶ δύναμιν μεγάλην καὶ χρήματα πολλά· τοσοῦτων δ' ἐπι-
 θυμῶν σφόδρα ἐνδηλον αὐτῷ καὶ τοῦτο εἶχεν ὅτι τούτων οὐδὲν ἂν 65
 θελοὶ κτᾶσθαι μετὰ ἀδικίας, ἀλλὰ σὺν τῷ δικαίῳ καὶ καλῷ ᾤετο
 19 δεῖν τούτων τυγχάνειν, ἄνευ δὲ τούτων μὴ. ἄρχειν δὲ καλῶν
 μὲν καὶ ἀγαθῶν δυνατὸς ἦν· οὐ μέντοι οὐτ' αἰδῶ τοῖς στρατι-
 ώταις ἑαυτοῦ οὔτε φόβον ἱκανὸς ἐμποιῆσαι, ἀλλὰ καὶ ἡσχύνετο
 μᾶλλον τοῖς στρατιώταις ἢ οἱ ἀρχόμενοι ἐκείνου· καὶ φοβού- 70
 μενος μᾶλλον ἦν φανερός τὸ ἀπεχθάνεσθαι τοῖς στρατιώταις ἢ
 20 οἱ στρατιῶται τὸ ἀπιστεῖν ἐκείνῳ. ᾤετο δὲ ἄρκειν πρὸς τὸ
 ἀρχικὸν εἶναι καὶ δοκεῖν τὸν μὲν καλῶς ποιοῦντα ἐπαινεῖν, τὸν
 δὲ ἀδικοῦντα μὴ ἐπαινεῖν. τοιγαροῦν αὐτῷ οἱ μὲν καλοὶ τε καὶ

57 τὰ πενήκοντα: for the art., cf. τοὺς δισχιλίους, I, 2, 59.

58 Πρόξενος δέ: see the Introd., § 38. δέ balances μὲν in l. 2.

ἐπεθύμα, cherished the desire. How different from ἐπεθύμησε?

60 Γοργιά: the most famous, perhaps, of the Greek "sophists." His fee is stated to have been 100 minae (nearly \$2,000). Where was Leontini?

συνεγένετο ἐκείνῳ, had completed his course with him. συγγίγνεσθαι and συνεῖναι are regularly used to express the relations of teacher and pupil.

62 τοῖς πρώτοις, the first men (of his day).

εὐεργετῶν: after ἠτᾶσθαι; cf. c. 3. 99.

63 καὶ . . . καὶ: in enumerations both polysyndeton and asyndeton (l. 93) are common.

65 ἐνδηλον . . . εἶχεν, yet he made this too clear.

67 μὴ: not οὐ, because going with τυγχάνειν, not with δεῖν; cf. μὴ ἐπαινεῖν, below, l. 74.

καλῶν . . . ἀγαθῶν, gentlemen, i. e. men endowed with the ideal qualities, comeliness and manliness. The phrase is a common one; cf. § 20 and IV, 1, § 19.

68 αἰδῶ . . . ἑαυτοῦ, respect for himself, obj. gen. For ἐμποιῆσαι, cf. l. 32.

70 οἱ ἀρχόμενοι: a synonym instead of the word just used.

φοβούμενος: after φανερός ἦν. Several instances of this use of the partic. occur in §§ 21 and 22. Cf. I, 2, 70, and the note.

72 ἄρκειν: the subj. is the clause τὸν μὲν . . . τὸν δὲ . . . ἐπαινεῖν.

73 ἀρχικόν: acc., not nom., since

75 ἀγαθοὶ τῶν συνόντων εὖνοι ἦσαν, οἱ δὲ ἄδικοι ἐπεβούλευον ὡς εὐμεταχειρίστω ὄντι. ὅτε δὲ ἀπέθνησκεν ἦν ἐτῶν ὡς τριάκοντα.

Μένων δὲ ὁ Θετταλὸς δῆλος ἦν ἐπιθυμῶν μὲν πλουτεῖν ἰσχυ- 21
ρῶς, ἐπιθυμῶν δὲ ἄρχειν, ὅπως πλείω λαμβάνοι, ἐπιθυμῶν δὲ
τιμᾶσθαι, ἵνα πλείω κερδαίνοι· φίλος τε ἐβούλετο εἶναι τοῖς
80 μέγιστα δυναμένοις, ἵνα ἀδικῶν μὴ διδοίη δίκην. ἐπὶ δὲ τὸ 22
κατεργάζεσθαι ὧν ἐπιθυμοίη συντομωτάτην ᾤετο ὁδὸν εἶναι διὰ
τοῦ ἐπιορκεῖν τε καὶ ψεύδεσθαι καὶ ἔξαπατᾶν, τὸ δ' ἀπλοῦν καὶ
ἀληθές τὸ αὐτὸ τῷ ἡλιθίῳ εἶναι. στέργων δὲ φανερός μὲν ἦν 23
οὐδένα, ὅτῳ δὲ φαίη φίλος εἶναι, τοῦτῳ ἔνδηλος ἐγγύνητο ἐπι-
85 βουλεύων. καὶ πολεμίου μὲν οὐδενὸς κατεγέλα, τῶν δὲ συνόντων
πάντων ὡς καταγελῶν αἰεὶ διελέγετο. καὶ τοῖς μὲν τῶν πολεμίων 24
κτήμασιν οὐκ ἐπεβούλευε· χαλεπὸν γὰρ ᾤετο εἶναι τὰ τῶν φυ-
λαττομένων λαμβάνειν· τὰ δὲ τῶν φίλων μόνος ᾤετο εἶδέναι
ῥᾶστον ὅν ἀφύλακτα λαμβάνειν. καὶ ὄσους μὲν αἰσθάνοιτο 25
90 ἐπιόρκους καὶ ἀδίκους ὡς εὖ ὠπλισμένους ἐφοβείτο, τοῖς δὲ
ὄσοις καὶ ἀλήθειαν ἀσκούσιν ὡς ἀνάνδρους ἐπειράτο χρῆσθαι.

the notion is an abstract one and there is no reference to the main subj.; contrast l. 33.

76 ὅτε δὲ ἀπέθνησκεν: Xen. varies the phrase in each case, both in stating the fact of death and in giving the age.

ἐτῶν: gen. of measure.

77 Μένων: see the *Intro.*, § 38.

ἐπιθυμῶν: note the triple anaphora.

78 ὅπως . . . ἵνα: note the varied phrases.

79 φίλος τε: for the solitary τε, cf. l. 34, and the note.

80 μέγιστα: adv. modifying δυναμένοις.

ἀδικῶν . . . δίκην: note the alliteration.

ἐπὶ . . . ὁδόν, *the shortest road leading to the accomplishment of his desires.* Why is ἐπιθυμοίη opt.?

83 τὸ αὐτό, *the same thing as,* synonymous with. For the dat., see G. 1175; H. 773; B. 302, 2.

στέργων: a strong word, properly denoting natural affection. Note the strong emphasis that falls both on στέργων and on οὐδένα, and also the chiasmic order.

85 τῶν . . . διελέγετο, *while, as for his associates, his whole conversation turned upon their ridicule.* The gen. is governed by καταγελῶν.

88 μόνος . . . εἶδέναι, *thought that he knew better than any one else.* Cf. the use of εἰς in ἐπὶ γε ἀνδρὶ, I, 9, 39.

89 ὅν: partic. in indir. disc. after εἶδέναι.

ἀφύλακτα: trans. as causal.

92 ἀγάλλεται: with ἐπὶ, but below, ἤγάλλετο, with the simple dat.

- 26 ὥσπερ δέ τις ἀγάλλεται ἐπὶ θεοσεβείᾳ καὶ ἀληθείᾳ καὶ δικαιοσύνη, οὕτω Μένων ἠγάλλετο τῷ ἐξαπατᾶν δύνασθαι, τῷ πλάσασθαι ψευδῆ, τῷ φίλους διαγαλᾶν· τὸν δὲ μὴ πανούργον τῶν ἀπαιδευτῶν αἰεὶ ἐνόμιζεν εἶναι. καὶ παρ' οἷς μὲν ἐπεχειρεῖ πρωτεύειν φιλίᾳ, διαβάλλων τοὺς πρώτους τοῦτο φέτο δεῖν κτήσασθαι. 95
- 27 τὸ δὲ πειθομένους τοὺς στρατιώτας παρέχεσθαι ἐκ τοῦ συναδικεῖν αὐτοῖς ἐμηχανᾶτο. τιμᾶσθαι δὲ καὶ θεραπεύεσθαι ἡξίου ἐπιδεικνύμενος ὅτι πλείστα δύναιτο καὶ ἐθέλοι ἀν' ἀδικεῖν. εὐεργεσίαν δὲ κατέλεγεν, ὅποτε τις αὐτοῦ ἀφίστατο, ὅτι χρώμενος 100
- 28 αὐτῷ οὐκ ἀπώλεσεν αὐτόν. καὶ τὰ μὲν δὴ ἀφανῆ ἕξεσι περὶ αὐτοῦ ψεύδεσθαι, ἃ δὲ πάντες ἴσασι τὰδ' ἐστὶ. παρὰ Ἀριστίππου μὲν ἔτι ὠραῖος ὢν στρατηγεῖν διεπράξατο τῶν ξένων, Ἀριαίφω δὲ βαρβάρῳ ὄντι, ὅτι μειρακίοις καλοῖς ἤδετο, οἰκειότατος ἐγένετο, αὐτὸς δὲ παιδικὰ εἶχεν Θαρύπαν ἀγένειος ὢν γενειῶντα. 105
- 29 ἀποθησκόντων δὲ τῶν συστρατῆγων ὅτι ἐστράτευσαν ἐπὶ βασιλέα ξὺν Κύρῳ, ταῦτ' ἀπεποιήκως οὐκ ἀπέθανε, μετὰ δὲ τὸν τῶν ἄλλων θάνατον στρατηγῶν τιμωρηθεὶς ὑπὸ βασιλέως ἀπέθανεν, οὐχ ὥσπερ Κλέαρχος καὶ οἱ ἄλλοι στρατηγοὶ ἀποτμηθέντες τὰς

δικαιοσύνη: a Xenophontic word, for which *δικαιοσύνη* is usual.

93 τῷ . . . τῷ . . . τῷ: note the effect of the asyndeton.

94 διαγαλᾶν: a rare compound.

τὸν . . . μὴ πανούργον: *μὴ* shows that the phrase is general.

τῶν ἀπαιδευτῶν: partitive gen. in the pred.

95 ἐπεχειρεῖ: we should have expected the opt.; cf. *ὅστις ἀφικνεῖτο*, I, 1, 18, and *ὅποτε τις . . . ἀφίστατο*, below.

96 διαβάλλων: in agreement with the main subj., although logically subordinated to *δεῖν*.

τοὺς πρώτους: *i. e.* those already first in their friendship.

τοῦτο: *i. e.* τὸ πρωτεύειν φιλίᾳ.

97 τὸ . . . παρέχεσθαι: obj. of *ἐμηχανᾶτο*.

99 δύναιτο καὶ ἐθέλοι ἄν: direct, *δύναμαι καὶ ἐθέλωμι' ἄν*. The shift of construction is appropriate to the meanings of the two vbs.

100 χρώμενος, *while associated with him*.

101 αὐτόν: emphatic repetition after *αὐτῷ*. Generally the pron. is expressed but once.

94: emphasizing the contrast between *ἀφανῆ* and *ἃ . . . πάντες ἴσασι*. By *ἀφανῆ* Menon's assumed treachery is doubtless meant.

102 Ἀριστίππου: cf. I, 1, 52 ff.

104 βαρβάρῳ ὄντι: said with indignation.

105 ἀγένειος . . . γενειῶντα: contemptuous contrast.

107 πεποιήκως: concessive.

109 ἀποτμηθέντες τὰς κεφαλὰς: cf. 1 2

110 κεφαλᾶς, ὅσπερ τάχιστος θάνατος δοκεῖ εἶναι, ἀλλὰ ζῶν αἰκισ-
θεῖς ἐνιαυτὸν ὡς πονηρὸς λέγεται τῆς τελευτῆς τυχεῖν.

Ἄγλας δὲ ὁ Ἄρκας καὶ Σωκράτης ὁ Ἀχαιὸς καὶ τούτῳ ἀπε- 30
θανέτην. τούτων δὲ οὐθ' ὡς ἐν πολέμῳ κακῶν οὐδεὶς κατεγέλα
οὐτ' εἰς φιλίαν αὐτοὺς ἐμέμφετο. ἦστην δὲ ἄμφω ἄμφι τὰ
115 πέντε καὶ τριάκοντα ἔτη ἀπὸ γενεᾶς.

110 ὅσπερ: the rel. is attracted to the gender of the pred. noun.

ζῶν αἰκισθεῖς ἐνιαυτὸν, *tortured alive for a year*. αἰκισθεῖς suggests mutilation, but we know nothing of the manner of his end.

112 Ἄγλας . . . Σωκράτης: of these men nothing is known beyond what the *Anabasis* tells us.

καὶ τούτῳ: *they two*, but Eng. omits the pron. The dual groups the two together as contrasted with the others, but it is not consistently used.

114 εἰς, *with reference to*.

αὐτούς: μέμφομαι more often takes a dat.

115 ἀπὸ γενεᾶς: note the varied phrase.

BOOK III

- 1 I. [Ὅσα μὲν δὴ ἐν τῇ Κύρου ἀναβάσει οἱ Ἕλληνες ἔπραξαν μέχρι τῆς μάχης, καὶ ὅσα ἐπεὶ Κύρος ἐτελεύτησεν ἐγένετο ἀπίοντων τῶν Ἑλλήνων σὺν Τισσαφέρνει ἐν ταῖς σπονδαῖς, ἐν 2 τῷ πρόσθεν λόγῳ δεδήλωται.] ἐπεὶ δὲ οἱ στρατηγοὶ συνειλημμένοι ἦσαν καὶ τῶν λοχαγῶν καὶ τῶν στρατιωτῶν οἱ συνεπισπόμενοι ἀπωλώλεσαν, ἐν πολλῇ δὴ ἀπορία ἦσαν οἱ Ἕλληνες, 5 ἐννοοῦμενοι ὅτι ἐπὶ ταῖς βασιλέως θύραις ἦσαν, κύκλῳ δὲ αὐτοῖς πάντῃ πολλὰ καὶ ἔθνη καὶ πόλεις πολέμια ἦσαν, ἀγορὰν δὲ οὐδεὶς ἔτι παρέξεν ἔμελλεν, ἀπείχον δὲ τῆς Ἑλλάδος οὐ μείον ἢ μύρια στάδια, ἡγεμῶν δ' οὐδεὶς τῆς ὁδοῦ ἦν, ποταμοὶ δὲ διείργον ἀδιάβατοι ἐν μέσῳ τῆς οἴκαδε ὁδοῦ, προὔδεδώκεσαν δὲ αὐτοὺς 10 καὶ οἱ σὺν Κύρῳ ἀναβάντες βάρβαροι, μόνου δὲ καταλελειμμένοι ἦσαν οὐδὲ ἰππέα οὐδένα σύμμαχον ἔχοντες, ὥστε εὐδηλον ἦν

CHAPTER I

- 1 Ὅσα . . . δεδήλωται: with this introductory paragraph cf. II, 1, 1, and the note.
 3 ἀπίοντων: temporal.
 4 συνειλημμένοι ἦσαν . . . ἀπωλώλεσαν: plpf. in a temp. clause, instead of the normal aor.; see the note on ἐτελεύτησε, I, 1, 9.
 7 ἐννοοῦμενοι: after eight depend. c'auses, in which the despondency of the Greeks is effectively portrayed, this is resumed by ταῦτ' ἐννοοῦμενοι, l. 15.
 ἐπὶ . . . θύραις: cf. I, 2, 69, and the note. The phrase is here an exaggerated one, but they are at least in the heart of the king's country.
 ἦσαν: past indic., not opt., and so in the following clauses. This

accords with Xen.'s joint of view at the time of the composition of the *Anabasis*.

- 8 πολλά: to be taken with both nouns, although agreeing in gender with the nearer only; so, too, πολέμια, in the pred.

ἀγορὰν δέ: with this passage cf. the words of Clearchus in II, 4, § 5.

10 μύρια στάδια: a round number, like our *a thousand miles*. In reality the distance by the route over which they had come was far greater.

διείργον, barred their progress. ἐν μέσῳ is best taken in its literal sense, *in the midst of*.

13 ἰππέα οὐδένα: cf. with the whole passage II, 4, § 6, and the notes there.

ὅτι νικῶντες μὲν οὐδένα ἂν κατακάνοιεν, ἤττηθέντων δὲ αὐτῶν
 15 οὐδεὶς ἂν λειφθεῖη· ταῦτ' ἐννοούμενοι καὶ ἀθύμως ἔχοντες ὀλίγοι 3
 μὲν αὐτῶν εἰς τὴν ἐσπέραν σίτου ἐγεύσαντο, ὀλίγοι δὲ πῦρ ἀνέ-
 καυσαν, ἐπὶ δὲ τὰ ὄπλα πολλοὶ οὐκ ἤλθον ταύτην τὴν νύκτα,
 ἀνεπαύοντο δὲ ὄπου ἐτύγχανεν ἕκαστος, οὐ δυνάμενοι καθέδειν
 ὑπὸ λύπης καὶ πόθου πατρίδων, γονέων, γυναικῶν, παιδων, οὓς
 20 οὔποτ' ἐνόμιζον ἔτι ὄψεσθαι. οὕτω μὲν δὴ διακείμενοι πάντες
 ἀνεπαύοντο.

* Ἦν δὲ τις ἐν τῇ στρατιᾷ Ξενοφῶν Ἀθηναῖος, ὃς οὔτε στρα- 4
 τηγὸς οὔτε λοχαγὸς οὔτε στρατιώτης ὢν συνηκολούθει, ἀλλὰ
 Πρόξενος αὐτὸν μετεπέμψατο οἰκοθεν ξένος ὢν ἀρχαῖος· ὑπισχ-
 25 νεῖτο δὲ αὐτῷ, εἰ ἔλθοι, φίλον αὐτὸν Κύρῳ ποιήσειν, ὃν αὐτὸς
 ἔφη κρεῖττω ἑαυτῷ νομίζειν τῆς πατρίδος. ὁ μέντοι Ξενοφῶν 5
 ἀναγνοὺς τὴν ἐπιστολὴν ἀνακοινοῦται Σωκράτει τῷ Ἀθηναίῳ
 περὶ τῆς πορείας. καὶ ὁ Σωκράτης ὑποπτεύσας μὴ τι πρὸς τῆς

14 κατακάνοιεν: for the vb., cf. I, 6, 8, and the note.

15 ὀλίγοι μὲν . . . ὀλίγοι δέ: parti- tive apposition with anaphora.

16 εἰς τὴν ἐσπέραν: cf. I, 7, 4.

17 ἐπὶ . . . τὰ ὄπλα, to their quar- ters.

18 ὄπου ἐτύγχανεν: cf. II, 2, 78. There the pl. was used, denoting groups, here the sing. of individuals; cf. the note on ἐκάστος, I, 1, 25.

19 ὑπό: again a slight personifica- tion.

πατρίδων: there were many states in Greece. Note the asyndeton and the order of the words. We begin with the most emphatic, and we have chiasmic alliteration.

20 διακείμενοι: cf. διακίεσθαι, II, 5, 105, and the note.

22 Ἦν δέ τις: Xen. introduces him- self modestly. He has been mentioned before, but only casu- ally (I, 8, §§ 15 and 16, and II,

4, § 15); now he comes to the front.

* Ἀθηναῖος: no art., but below, Σω- κράτει τῷ Ἀθηναίῳ, since Socrates was famous.

24 αὐτόν: the rel. construction is given up, as regularly (G. 1040; H. 1005; B. 487).

25 εἰ ἔλθοι . . . ποιήσειν: direct, εἰν ἔλθης . . . ποιήσω.

αὐτός: for the combination of the intensive and the reflexive, cf. I, 8, 100, and the note.

26 τῆς πατρίδος: Boeotia.

27 ἀνακοινοῦται, consulted with. but, below, the act., ἀνακοινῶσαι, simply, lay the matter before.

28 ὑποπτεύσας . . . γινώσθαι, sus- pecting that his becoming a friend of Cyrus' might preju- dice him with the state. The infin. clause (φίλον . . . γινώσθαι) is the subj. of εἶη. τι goes closely with δακτύων, a matter for accu- sation.

1948



DELPHI

(From Baumgarten-Polind-Wagner's Die Hellenische Kultur)

πόλεως ὑπαίτιον εἶη Κύρῳ φίλον γενέσθαι, ὅτι ἐδόκει ὁ Κύρος
 προθύμως τοῖς Λακεδαιμονίοις ἐπὶ τὰς Ἀθήνας συμπολεμήσαι, 30
 συμβουλευεὶ τῷ Ξενοφῶντι ἐλθόντα εἰς Δελφούς ἀνακοινῶσαι
 τῷ θεῷ περὶ τῆς πορείας. ἐλθὼν δ' ὁ Ξενοφῶν ἐπήρητο τὸν
 Ἀπόλλων τίνι ἂν θεῶν θύων καὶ εὐχόμενος κάλλιστα καὶ ἄριστα
 7 ἐλθοὶ τὴν ὁδὸν ἣν ἐπινοεῖ καὶ καλῶς πράξας σωθεῖη. καὶ ἀνείλεν
 αὐτῷ ὁ Ἀπόλλων θεοῖς οἷς ἔδει θύειν. ἐπεὶ δὲ πάλιν ἦλθε, 35
 λέγει τὴν μαντεῖαν τῷ Σωκράτει. ὁ δ' ἀκούσας ἠγιάτο αὐτὸν
 ὅτι οὐ τοῦτο πρῶτον ἠρώτα πότερον λῶον εἶη αὐτῷ πορευέσθαι
 ἢ μένειν, ἀλλ' αὐτὸς κρίνας ἰτέον εἶναι τοῦτ' ἐπυθάνετο ὅπως
 8 ἂν κάλλιστα πορευθεῖη. ἐπεὶ μέντοι οὕτως ἦρου, ταῦτ', ἔφη,
 χρὴ ποιεῖν ὅσα ὁ θεὸς ἐκέλευσεν. ὁ μὲν δὴ Ξενοφῶν οὕτω θυσά- 40
 μενος οἷς ἀνείλεν ὁ θεὸς ἐξέπλει, καὶ καταλαμβάνει ἐν Σάρδεσι
 Πρόξενον καὶ Κύρον μέλλοντας ἤδη ὁρμᾶν τὴν ἄνω ὁδόν, καὶ
 9 συνεστάθη Κύρῳ. προθυμουμένου δὲ τοῦ Προξένου καὶ ὁ Κύρος

29 ὅτι . . . συμπολεμήσαι: the allusion is to the latter part of the Peloponnesian war when Cyrus furnished the Lacedaemonians with funds; see the *Introd.*, § 26. Socrates' apprehensions were apparently well grounded. Xen. was subsequently banished, and an epigram quoted by Diogenes Laertius in his Greek life of Xen. contains the words, *πολιταὶ φεύγειν κατέγνωσαν τοῦ φίλου χάριν Κύρου.*

31 ἐλθόντα: for the acc. after the dat., cf. I, 2, 4, and the note.

32 τῷ θεῷ: Apollo, of course; see below.

33 τίνι . . . σωθεῖη, freely, *to whom of the gods he should sacrifice in order to.*

κάλλιστα καὶ ἄριστα: cf. II, 1, 83.

34 ἀνείλεν . . . θύειν, *made answer (naming) the gods to whom he was to sacrifice.* θεοῖς is dat. by

inverse attraction; see the note on ἄλλου, I, 4, 100. These gods were doubtless Zeus, Hermes, and Heracles. In any case Zeus was one of them; see VI, 1, § 22. For the religious side of Xen.'s nature, see the *Introd.*, § 11.

37 τοῦτο: looking forward to the question; so again I. 38; cf. I, 3, 34, and the note.

λῶον = ἄμεινον; very rare in prose.

38 ἰτέον εἶναι: cf. I, 3, 53.

ὅπως . . . πορευθεῖη: direct, τῶς ἂν . . . πορευθεῖην; cf. I, 7, 2.

39 ἐπεὶ . . . ἦρου: a shift to direct speech, as so often.

40 θυσάμενος: what is the force of *θύεσθαι*, as contrasted with *θύειν*?

42 ὁρμᾶν, *to set out on*, with cogn. acc., as *ἔλθοι*, above. The act. of this vb. is often intrans., like the mid.

τὴν ἄνω ὁδόν: for *ἄνω*, cf. I, 2, 1.

43 συνεστάθη, *was presented to.*

συμπrouθυμείτο μείναι αὐτόν, εἶπε δὲ ὅτι ἐπειδὰν τάχιστα ἡ
 45 στρατεία λήξῃ, εὐθὺς ἀποπέμψει αὐτόν. ἐλέγετο δὲ ὁ στόλος
 εἶναι εἰς Πισιδας. ἐστρατεύετο μὲν δὴ οὕτως ἐξαπατηθεῖς— 10
 οὐχ ὑπὸ Προξένου· οὐ γὰρ ἤδει τὴν ἐπὶ βασιλέα ὄρμην οὐδὲ
 ἄλλος οὐδεὶς τῶν Ἑλλήνων πλὴν Κλεάρχου· ἐπεὶ μέντοι εἰς
 Κιλικίαν ἦλθον, σαφὲς πᾶσιν ἤδη ἐδόκει εἶναι ὅτι ὁ στόλος εἶη
 50 ἐπὶ βασιλέα. φοβούμενοι δὲ τὴν ὁδὸν καὶ ἄκοντες ὅμως οἱ
 πολλοὶ δι' αἰσχύνῃν καὶ ἀλλήλων καὶ Κύρου συνηκολούθησαν·
 ὧν εἰς καὶ Ξενοφῶν ἦν.

Ἐπεὶ δὲ ἀπορία ἦν, ἐλυπεῖτο μὲν σὺν τοῖς ἄλλοις καὶ οὐκ 11
 ἐδύνατο καθέυδειν· μικρὸν δ' ὕπνου λαχὼν εἶδεν ὄναρ. ἔδοξε
 55 αὐτῷ βρουτῆς γενομένης σκηπτὸς πεσεῖν εἰς τὴν πατρῴαν οἰκίαν,
 καὶ ἐκ τούτου λάμπεσθαι πᾶσα. περίφοβος δ' εὐθὺς ἀνηγέρθη, 12
 καὶ τὸ ὄναρ τῇ μὲν ἔκρινεν ἀγαθόν, ὅτι ἐν πόνοις ὧν καὶ κινδύ-
 νοις φῶς μέγα ἐκ Διὸς ἰδεῖν ἔδοξε· τῇ δὲ καὶ ἐφοβείτο, ὅτι ἀπὸ
 Διὸς μὲν βασιλέως τὸ ὄναρ ἐδόκει αὐτῷ εἶναι, κύκλω δὲ ἐδόκει

45 λήξῃ . . . ἀποπέμψει: the direct form is retained in both vbs.

46 Πισιδας: cf. I, 2, 62.

ἐστρατεύετο . . . ἐξαπατηθεῖς: retain the order.

51 ἀλλήλων . . . Κύρου: obj. gens. after αἰσχύνῃν.

οἱ πολλοί: only Xenias and Pasion deserted (I, 4, § 7). The tone of the whole passage suggests that Xen. is defending his own course in the matter; cf. the notes on § 5 of this chapter.

54 ὕπνου: partitive gen. with μικρόν. In such cases the word denoting the part stands, of course, in the acc., even if the vb. might properly take a gen.

εἶδεν ὄναρ: cf. IV, 3, § 8, for a similar occurrence. Dreams have in all ages been regarded as fraught with meaning; cf. *Iliad* I, 63, καὶ γὰρ τ' ὄναρ ἐκ Διὸς ἐστίν.

ἔδοξεν αὐτῷ: explanatory asyndeton.

56 πᾶσα: note the emphatic position.

περίφοβος, in great fear. For the force of the prep., cf. περιγενέσθαι, περιεῖναι, and the phrase περι πολλοῦ (παρτός) ποιεῖσθαι.

57 τῇ μὲν . . . τῇ δὲ, partly . . . partly. The construction shifts slightly. ὅτι is causal in both clauses.

58 φῶς: not a mere variant for σκηπτός, but chosen because it commonly denotes a light of safety; so constantly in Homer. ἀπὸ Διὸς . . . βασιλέως, from Zeus as king: i. e. King Zeus suggested King Artaxerxes.

59 κύκλω: strongly emphatic.

60 μὴ οὐ: for the double neg., cf. I, 7, 36, and the note.

τῆς χώρας . . . τῆς βασιλέως: the

λάμπεισθαι τὸ πῦρ, μὴ οὐ δύναίτο ἐκ τῆς χώρας ἐξελθεῖν τῆς 60
 13 βασιλέως, ἀλλ' εἰργόιτο πάντοθεν ὑπὸ τινων ἀποριῶν. ὁποῖόν
 τι μὲν δὴ ἐστὶ τὸ τοιοῦτον ὄναρ ἰδεῖν ἕξεστι σκοπεῖν ἐκ τῶν
 συμβάντων μετὰ τὸ ὄναρ. γίγνεται γὰρ τάδε. εὐθὺς ἐπειδὴ
 ἀνηγέρθη πρῶτον μὲν ἔννοια αὐτῷ ἐμπίπτει· τί κατάκειμαι; ἢ
 δὲ νῦξ προβαίνει· ἅμα δὲ τῇ ἡμέρᾳ εἰκὸς τοὺς πολεμίους ἤξειν. 65
 εἰ δὲ γενησόμεθα ἐπὶ βασιλεῖ, τί ἐμποδῶν μὴ οὐχὶ πάντα μὲν
 τὰ χαλεπώτατα ἐπιδόντας, πάντα δὲ τὰ δεινότερα παθόντας
 14 ὑβριζομένους ἀποθανεῖν; ὅπως δ' ἀμννούμεθα οὐδεὶς παρασκευ-
 ἀζεται οὐδὲ ἐπιμελείται, ἀλλὰ κατακείμεθα ὥσπερ ἐξὸν ἡσυχίαν
 ἄγειν. ἐγὼ οὖν τὸν ἐκ ποίας πόλεως στρατηγὸν προσδοκῶ
 ταῦτα πράξειν; ποίαν δ' ἡλικίαν ἐμαντῶ ἔλθειν ἀναμείνω; οὐ
 γὰρ ἔγωγ' ἔτι πρεσβύτερος ἔσομαι, ἐὰν τήμερον προδῶ ἐμαντὸν
 τοῖς πολεμίους.

formal order of the words (cf. I, 1, 43, and the note) suits well the gravity of the situation.

61 ὁποῖόν . . . ἐστὶ, *now what it betokens.*

62 ἐκ τῶν συμβάντων: a sage reflection.

64 πρῶτον μὲν: there is no ἔπειτα δέ, but ἐκ τούτου follows in l. 74.

τί κατάκειμαι: a vivid dramatic touch, quit; in Homer's manner.

65 εἰκὸς: sc. ἐστὶ, which is often omitted.

66 εἰ δὲ γενησόμεθα: note the warning tone of the condition; cf. I, 5, 96, and the note.

ἐπὶ βασιλεῖ: cf. ἐπὶ τῷ ἀδελφῷ, I, 1, 15.

τί ἐμποδῶν . . . ἀποθανεῖν, *what is to prevent our beholding . . . suffering . . . and then being slain?* μὴ οὐ is used, not μὴ alone, since the question, τί ἐμποδῶν, implies a neg.; see on μὴ οὐ συσπουδάσειν, II, 3, 45.

67 ἐπιδόντας: so Priam says of himself (*Iliad* XXII, 61) κακὰ πολλὰ ἐπιδόντα, *having lived to see many ills.*

68 ὅπως . . . ἀμννούμεθα: obj. clause after παρασκευάζεσθαι.

69 ἕξόν: cf. II, 5, 86, and the note.

70 ἐγὼ . . . πράξειν, lit., *now I, for my part, expect the general from what city to do this?* ἐγὼ is strongly emphasized by being placed before the interrogative word: although neither general nor captain he must act. Note that ποίας connotes quality; it is more than τίνος. What state, indeed, if not Athens?

71 ἀναμείνω: for the subjv. question, cf. I, 7, 37, and the note.

ἡλικίαν: Xen. was probably about thirty years old at this time; see the *Intro.*, § 1. Note the modest tone of the whole; yet the Greeks owed their salvation to his energetic action.

Ἐκ τούτου ἀνίσταται καὶ συγκαλεῖ τοὺς Προξένου πρῶτον 15
 75 λοχαγούς. ἐπεὶ δὲ συνήλθον, ἔλεξεν. Ἐγὼ, ὃ ἄνδρες λοχα-
 γοί, οὔτε καθεύδειν δύναμαι, ὥσπερ οἶμαι οὐδ' ὑμεῖς, οὔτε κατα-
 κείσθαι ἔτι, ὁρῶν ἐν οἷσις ἐσμέν. οἱ μὲν γὰρ πολέμοιοι δῆλον 16
 ὅτι οὐ πρότερον πρὸς ἡμᾶς τὸν πόλεμον ἐξέφησαν πρὶν ἐνόμισαν
 καλῶς τὰ ἐαυτῶν παρασκευάσασθαι, ἡμῶν δ' οὐδεὶς οὐδὲν ἀντεπι-
 80 μελεῖται ὅπως ὡς κάλλιστα ἀγωνιούμεθα. καὶ μὴν εἰ ὑψησόμεθα 17
 καὶ ἐπὶ βασιλεῖ γενησόμεθα, τί οἰόμεθα πείσεσθαι; ὃς καὶ τοῦ
 ὀμομητρίου ἀδελφοῦ καὶ τεθνηκότος ἤδη ἀποτεμῶν τὴν κεφαλὴν
 καὶ τὴν χεῖρα ἀνεσταύρωσεν· ἡμᾶς δέ, οἷς κηδεμῶν μὲν οὐδεὶς
 πάρεστιν, ἐστρατεύσαμεν δὲ ἐπ' αὐτὸν ὡς δούλον ἀντὶ βασιλέως
 85 ποιήσοντας καὶ ἀποκτενοῦντες εἰ δυναίμεθα, τί ἂν οἰόμεθα πα-
 θεῖν; ἄρ' οὐκ ἂν ἐπὶ πᾶν ἔλθοι ὡς ἡμᾶς τὰ ἔσχατα αἰκισάμενος 18
 πᾶσιν ἀνθρώποις φόβον παράσχοι τοῦ στρατεύσαι ποτε ἐπ'

74 Ἐκ τούτου: is the asyndeton felt?

τοὺς Προξένου . . . λοχαγοίς: with these he was doubtless already acquainted.

76 οἶμαι: parenthetical; cf. I, 9, 79. δύνασθε is therefore to be supplied.

77 ἐν οἷσις, in what straits; cf. ἐν τοιούτοις . . . πράγμασι, II, 1, 81.

87 δῆλον ὅτι: cf. I, 3, 44, and the note.

78 πρότερον . . . πρὶν: cf. πρόσθεν πρὶν, I, 2, 12.

79 οὐδέν: inner obj. of ἀντεπιμελεῖται.

80 καὶ μὴν, and yet. μὴν is strongly adversative.

ὑψησόμεθα . . . γενησόμεθα: again a warning condition.

81 ὃς, a man who. The rel. is causal; cf. ὅς γε, I, 6, 24.

82 ὀμομητρίων: this constituted the strongest tie of kinship.

καὶ . . . ἤδη, even though already dead—i. e. it was wanton barbarity, although in harmony

with Persian customs; cf. I, 10, 1.

83 ἡμᾶς δέ, but as for us, an independent acc., as the sentence stands, rather than the subj. of παθεῖν, which would properly be nom. Doubtless Xen. had in mind a trans. phrase (e. g. τοιῶν αὐτόν) and shifted his thought as the sentence went on.

κηδεμῶν οὐδεὶς: there was no Parysatis to support their cause.

84 δούλον: cf. I, 7, 16.

85 ἂν . . . παθεῖν: cf. I, 3, 29, and the note.

86 ἐπὶ πᾶν ἔλθοι, make every effort. τὰ ἔσχατα: inner obj. of αἰκισάμενος.

87 παράσχοι: for the mood, cf. εἴη, II, 4, 12, and the note. That whole passage should be compared with this.

τοῦ στρατεύσαι: obj. gen. with φόβον.

88 ὅπως . . . γενησόμεθα: an obj. clause; despite the fact that

αὐτόν; ἀλλ' ὅπως τοι μὴ ἐπ' ἐκείνω γενησόμεθα πάντα ποιητέον.
 19 Ἐγὼ μὲν οὖν ἔστε μὲν αἱ σπονδαὶ ἦσαν οὔποτε ἐπαυόμεν ἡμᾶς
 μὲν οἰκτίρων, βασιλέα δὲ καὶ τοὺς σὺν αὐτῷ μακαρίζων, δια- 90
 θεώμενος αὐτῶν ὄσσην μὲν χώραν καὶ οἶαν ἔχοιεν, ὡς δὲ ἀφθονα
 τὰ ἐπιτήδεια, ὄσους δὲ θεράπουντας, ὄσα δὲ κτήνη, χρυσὸν δέ,
 20 ἐσθήτα δέ· τὰ δ' αὖ τῶν στρατιωτῶν ὅποτε ἐνθυμοίμην, ὅτι τῶν
 μὲν ἀγαθῶν τούτων οὐδενὸς ἡμῖν μετεῖη, εἰ μὴ πριαίμεθα, ὅτου
 δ' ὠνησόμεθα ἦδειν ἔτι ὀλίγους ἔχοντας, ἄλλως δὲ πως πορι- 95
 ζεσθαι τὰ ἐπιτήδεια ἢ ὠνούμενους ὄρκους ἦδη κατέχοντας ἡμᾶς·
 ταῦτ' οὖν λογιζόμενος ἐνίοτε τὰς σπονδὰς μᾶλλον ἐφοβούμεν ἢ

ποιητέον has its own obj., πάντα. The two together are equivalent to a vb. of striving. Cf. the similar sentence, below, § 35, and the note.

99 ἔστε μὲν: balanced by ἐπεὶ μέντοι in l. 98. For the poetic word, ἔστε, cf. I, 9, 38, and the note.

90 οἰκτίρων . . . μακαρίζων: suppl. partic. with ἐπαυόμεν.

91 αὐτῶν, in regard to them. A personal gen. is frequently found with vbs. of observing, wondering, etc., often in connection with the acc. of a demonstr. pron. (e. g. σου ταῦτα θαυμάζω). This acc. may be omitted and sometimes cannot easily be supplied, so that some prefer to construe the gen. directly with the vb. Here the place of the acc. is supplied by the following clauses. Cf. III, 3, § 18.

92 χρυσὸν . . . ἐσθήτα: the omission of the exclamatory rel. is natural at the end of the enumeration (aye, and gold and raiment). For ἐσθήτα, cf. the note on στολήν, I, 2, 158.

93 τὰ . . . τῶν στρατιωτῶν, the lot of our men, further explained by

the ὅτι-clause. This phrase precedes the temporal word for emphasis; cf. I, 9, 56. Observe that the ideas expressed by οἰκτίρων and μακαρίζων are taken up in chiasmic order; cf. II, 6, 5.

ὅποτε ἐνθυμοίμην: cf. ὅποτε βοῦλοιο, I, 2, 40, and the note. Owing to the length of the clause, this is resumed by ταῦτ' οὖν λογιζόμενος.

τῶν . . . ἀγαθῶν τούτων: partitive gen. with οὐδενός, which is itself governed in the same way by μετεῖη. μικρόν, l. 54, is different; see the note there.

94 εἰ μὴ πριαίμεθα: direct, ἐὰν μὴ πριαίμεθα.

ὅτου δ' ὠνησόμεθα, wherewith to buy, a rel. final clause; cf. ὅστις ἀπάξει, I, 3, 71, and the note. For the gen. ὅτου, cf. σίγλων, I, 5, 32, and the note.

95 ἔχοντας: indir. disc. after ἦδειν; κατέχοντας, after ἦδη.

ἄλλως . . . πως . . . ἢ ὠνούμενους, otherwise than by purchase.

ποριζεσθαι, from procuring. The infin. is governed by κατέχοντας, a vb. of hindering.

97 ἐνίοτε: cf. ἔσθ' ὅτε, II, 6, 35.

νῦν τὸν πόλεμον. ἐπεὶ μέντοι ἐκείνοι ἔλυσαν τὰς σπονδάς, λε- 21
 λύσθαι μοι δοκεῖ καὶ ἡ ἐκείνων ὕβρις καὶ ἡ ἡμετέρα ὑποψία. ἐν
 100 μέσῳ γὰρ ἤδη κείται ταῦτα τὰ ἀγαθὰ ἄθλα ὁπότεροι ἀν ἡμῶν
 ἄνδρες ἀμείνονες ὦσιν, ἀγωνοθέται δ' οἱ θεοὶ εἰσιν, οἱ σὺν ἡμῖν,
 ὡς τὸ εἰκός, ἔσονται. οὗτοι μὲν γὰρ αὐτοὺς ἐπιωρκήκασιν· ἡμεῖς 22
 δὲ πολλὰ ὀρῶντες ἀγαθὰ στερρῶς αὐτῶν ἀπειχόμεθα διὰ τοὺς
 τῶν θεῶν ὄρκους· ὥστε ἐξείναι μοι δοκεῖ ἰέναι ἐπὶ τὸν ἀγῶνα
 105 πολὺ σὺν φρονήματι μείζονι ἢ τούτοις. ἔτι δ' ἔχομεν σώματα 23
 ἰκανώτερα τούτων καὶ ψύχη καὶ θάλπη καὶ πόνους φέρειν·
 ἔχομεν δὲ καὶ ψυχὰς σὺν τοῖς θεοῖς ἀμείονας· οἱ δὲ ἄνδρες καὶ
 τρωτοὶ καὶ θνητοὶ μᾶλλον ἡμῶν, ἦν οἱ θεοὶ ὥσπερ τὸ πρόσθεν

98 ἔλυσαν . . . λελύσθαι: the chi-
 astic order gives to the second
 vb. an emphasis that well suits
 the meaning. Note, also, the
 force of the tense.

99 ἐν μέσῳ: in the great games
 of Greece the prizes were set
 forth in plain view. All such
 metaphors were easy for the
 Greek.

100 ἄθλα, as prizes, pred.

ὁπότεροι . . . ὦσιν, for whichever
 of us (the two contending par-
 ties).

101 ἀγωνοθέται, judges; cf. the
 phrase ἀγῶνα ἔθηκε, I, 2, 62.

102 αὐτοὺς: for the acc., cf. θεούς,
 II, 4, 35, and the note.

103 τοὺς . . . ὄρκους: cf. II, 5, 21,
 and the note.

104 ἐξείναι: sc. ἡμῖν, it is permitted
 us.

105 πολὺ: strongly emphasized by
 its separation from μείζονι; cf.
 I, 5, 9.

ἢ τούτοις: agreeing in case with
 the omitted ἡμῖν.

ἔτι δ' ἔχομεν: μέν is omitted for
 euphony's sake, although ἔχομεν
 δέ follows.

106 τούτων, than theirs. For the
 "short comparison," cf. ἠλέκτρον,
 II, 3, 58, and the note.

ψύχη . . . θάλπη: the pl. of ab-
 stract nouns is often concrete
 (successive attacks of cold and
 heat).

107 σὺν τοῖς θεοῖς, with heaven's
 help. The Greek shunned ex-
 pressions which sounded like
 idle boasting.

ἀμείονας, braver, not better.

οἱ δὲ ἄνδρες: i. e. the enemy; cf.
 c. 4. § 40, and ἀνθρώπους, IV, 2,
 § 7.

108 τρωτοὶ . . . θνητοὶ: i. e. their
 armor is poorer and they are
 physically inferior. There are
 many flings at Persian effemi-
 nacy in Greek writers: the
 memory of Marathon and Sal-
 amis lived long, and Xen.'s
 hearers had had experience of
 their own to confirm it. Cf., also,
 the words of Cyrus in I, 7, 14.

ἦν . . . δίδωσιν: the apodosis im-
 plies the fut. (we shall find them
 so, if).

109 ἀλλ' ὥσως γὰρ: there is no el-
 lipsis: ἀλλ' introduces the appeal

- 24 νίκην ἡμῖν διδῶσιν. ~~ἄλλ'~~ ἴσως γὰρ καὶ ἄλλοι ταῦτα ἐνθυ-
μοῦνται, πρὸς τῶν θεῶν μὴ ἀναμένωμεν ἄλλους ἐφ' ἡμᾶς ἐλθεῖν 110
παρακαλοῦντας ἐπὶ τὰ κάλλιστα ἔργα, ἀλλ' ἡμεῖς ἀρξώμεν τοῦ
ἐξορμήσαι καὶ τοὺς ἄλλους ἐπὶ τὴν ἀρετὴν· φάνητε τῶν λοχα-
25 γῶν ἀριστοὶ καὶ τῶν στρατηγῶν ἀξιοστρατηγότεροι. κἀγὼ δέ,
εἰ μὲν ὑμεῖς ἐθέλετε ἐξορμᾶν ἐπὶ ταῦτα, ἔπεισθαι ὑμῖν βούλομαι,
εἰ δ' ὑμεῖς τάττετ' ἐμὲ ἡγεῖσθαι, οὐδὲν προφασίζομαι τὴν ἡλικίαν, 115
ἀλλὰ καὶ ἀκμάζειν ἡγοῦμαι ἐρύκειν ἀπ' ἐμαντοῦ τὰ κακὰ.
- 26 *Ο μὲν ταῦτ' ἔλεξεν, οἱ δὲ ἀρχηγοὶ ἀκούσαντες ἡγεῖσθαι ἐκέ-
λευον πάντες, πλὴν Ἀπολλωνίδης τις ἦν βοιωτιάζων τῇ φωνῇ·
οὗτος δ' εἶπεν ὅτι φλυαροῖη ὅστις λέγει ἄλλως πῶς σωτηρίας ἀν

(μὴ ἀναμένωμεν), γὰρ the subordinate clause.

110 πρὸς τῶν θεῶν: more formal, and hence more impressive than the commoner πρὸς θεῶν (II, 1, 82). For the subjv., see G. 1344; H. 866, 1; B. 585.

111 παρακαλοῦντας: fut., not pres. In pure vbs., if the final vowel of the theme is not lengthened in the fut. and aor. (contrast ἐκάλεσα with ἐποίησα), the σ of the fut. is regularly dropped, and contraction ensues (καλῶ as against ποιῶ). The same principle holds if the vowel ε is added to the theme (μαχοῦμαι, but γενήσομαι).

ἀλλ' . . . ἀρξώμεν, nay, let us be first to. With τοῦ ἐξορμήσαι, cf. τοῦ διαβαίνειν, I, 4, 96.

112 φάνητε: note the abruptness of this effective climax.

113 τῶν στρατηγῶν: the gen. follows the comparative adj. Xen.'s audience was composed of λοχαγοί.

115 εἰ δ' ὑμεῖς: the expression of the pron. is a mark of modesty: he is ready to lead, but only if it is their wish.

οὐδὲν . . . τὴν ἡλικίαν: the inner and the outer obj. of προφασίζομαι. This passage is proof positive that Xen. was a young man at this time—probably not much over thirty; see the *Introd.*, § 1. The Greeks placed a man's prime (ἀκμή) at about forty.

116 ἐρύκειν: a poetic word. Xen. has ἀπέρυξα, V, 8, § 25. The infin. is governed by ἀκμάζειν, as a vb. of ability.

117 ἀρχηγοί: another poeticism; many read λοχαγοί.

118 πλὴν: cf. I, 2, 140, and the note. The new personage is introduced in an independent clause.

βοιωτιάζων τῇ φωνῇ, speaking the Boeotian dialect. He was, however, not a Boeotian, as the sequel shows.

119 φλυαροῖη . . . λέγει: a rapid shift of mood in indir. disc.; the converse shift (indic. to opt.) is far less common.

ἄλλως πῶς . . . ἤ: cf. above, l. 95 f.

ἀν τυχεῖν: the infin. is unusual after λέγω (see the note on I, 2, 47), but, if the normal εἶ . . . ἀν τύχοι had been used here, we

- 120 τυχεῖν ἢ βασιλέα πείσας, εἰ δύναιτο, καὶ ἅμα ἤρχετο λέγειν τὰς ἀπορίας. ὁ μέντοι Ξενοφῶν μεταξὺ ὑπολαβῶν ἐλεξεν ὧδε. Ὡς 27
θαυμασιώτατε ἄνθρωπε, σύγε οὐδὲ ὄρων γινώσκεις οὐδὲ ἀκούων
μέμνησαι. ἐν ταύτῳ γε μέντοι ἦσθα τούτοις ὅτε βασιλεῖς, ἐπεὶ
Κύρος ἀπέθανε, μέγα φρονήσας ἐπὶ τούτῳ πέμπων ἐκέλευε
125 παραδιδόναι τὰ ὄπλα. ἐπεὶ δὲ ἡμεῖς οὐ παραδόντες, ἀλλ' ἐξο- 28
πλισάμενοι ἐλθόντες παρεσκηνήσαμεν αὐτῷ, τί οὐκ ἐποίησε
πρέσβεις πέμπων καὶ σπονδὰς αἰτῶν καὶ παρέχων τὰ ἐπιτήδεια,
ἔστε σπονδῶν ἔτυχεν; ἐπεὶ δ' αὖ οἱ στρατηγοὶ καὶ λοχαγοί, 29
ὡσπερ δὴ σὺ κελεύεις, εἰς λόγους αὐτοῖς ἄνευ ὄπλων ἦλθον
130 πιστεύσαντες ταῖς σπονδαῖς, οὐ νῦν ἐκείνοι παιδόμενοι, κεντού-
μενοι, ὑβρίζόμενοι οὐδὲ ἀποθανεῖν οἱ τλήμονες δύνανται, καὶ
μᾶλ' οἶμαι ἐρῶντες τούτου; ἂ σὺ πάντα εἰδὼς τοὺς μὲν ἀμύνασθαι
κελεύοντας φλυαρεῖν φῆς, πείθειν δὲ πάλιν κελεύεις ἰάγτας; ἔμοι, 30
ὦ ἄνδρες, δοκεῖ τὸν ἄνθρωπον τοῦτον μήτε προσίεσθαι εἰς ταῦτό

should have had an ill-sounding sentence. Observe the omission of the subj. of the infin. and the fact that *πείσας* is nom., not acc. The sentence is not general, but personal.

121 *μεταξύ*: sc. *λέγοντα*, in the midst of his talk. For *ὑπολαβῶν*, cf. II, 1, 77.

122 *οὐδὲ . . . οὐδέ*, not even . . . nor. Demosthenes (XXV, 89) cites the proverb, *ὄρωντας μὴ ὄραν καὶ ἀκούοντας μὴ ἀκοῦειν*. Cf., also, Isa. vi:9 and Matt. xiii:13. Note the varied phrase in our text.

123 *ἐν ταύτῳ . . . τούτοις*, present (lit., in the same place) with these men. Cf. *εἰς ταῦτό ἡμῶν*, below, § 30.

ὅτε βασιλεῖς: the allusion is to II, 1, §§ 7 ff.

126 *τί οὐκ ἐποίησε*: cf. *ἄρ' οὐκ ἂν ἐπὶ πάντων ἦλθοι*, above, l. 86. For the events here alluded to, see II, 3, §§ 1 ff.

127 *αἰτῶν . . . παρέχων*: the order is chiasmic.

128 *ἔστε*: cf. I, 9, 38, and the note.

129 *εἰς λόγους αὐτοῖς*: cf. II, 1, §§ 25 f., and the note on I, 2, 152.

130 *οὐ . . . οὐδέ . . . δύνανται*, are they not . . . unable even to die? The first neg. is interrogative, the second intensive (*nonne . . . ne quidem*).

παιδόμενοι . . . ὑβρίζόμενοι: the asyndeton well marks the speaker's indignation. Observe that Xen. could not have known these facts at the time this speech is assumed to have been made. See the *Intro.*, § 40.

132 *ἐρῶντες τούτου*: i. e. *τοῦ ἀποθανεῖν*, a strong phrase; cf. the note on *ἔρω*, II, 5, 87. The gen. is used as with *ἐπιθιμῶ* (e. g. IV, 1, § 14).

133 *ἔμοι*, . . . dokei, I move.

134 *μήτε . . . τε*: cf. II, 2, 38, and the note.

- 185 ἡμῖν αὐτοῖς ἀφελομένους τε τὴν λοχαγίαν σκεύη ἀναθέντας ὡς
 τοιοῦτῳ χρῆσθαι. οὗτος γὰρ καὶ τὴν πατρίδα καταισχύνει καὶ
 31 πᾶσαν τὴν Ἑλλάδα, ὅτι Ἕλληνας ὦν τοιοῦτός ἐστιν. ἐντεύθεν
 ὑπολαβὼν Ἀγασίας Στυμφάλιος εἶπεν· Ἀλλὰ τοῦτῳ γε οὔτε
 τῆς Βοιωτίας προσήκει οὐδὲν οὔτε τῆς Ἑλλάδος παντάπασιν,
 ἐπεὶ ἐγὼ αὐτὸν εἶδον ὥσπερ Λυδὸν ἀμφοτέρα τὰ ὄψα τετρυ- 140
 32 πημένον. καὶ εἶχεν οὕτως. τοῦτον μὲν οὖν ἀπήλασαν.
 Οἱ δὲ ἄλλοι παρὰ τὰς τάξεις ἰόντες ὅπου μὲν στρατηγὸς
 σώως εἶη τὸν στρατηγὸν παρεκάλουν, ὅποθεν δὲ οἰχόοιτο τὸν
 ὑποστράτηγον, ὅπου δ' αὖ· λοχαγὸς σώως εἶη τὸν λοχαγόν.
 33 ἐπεὶ δὲ πάντες συνήλθον, εἰς τὸ πρόσθεν τῶν ὄπλων ἑκαθέ- 145
 ζοντο· καὶ ἐγένοντο οἱ συνελθόντες στρατηγοὶ καὶ λοχαγοὶ
 34 ἀμφὶ τοὺς ἑκατόν. ὅτε δὲ ταῦτα ἦν σχεδὸν μέσαι ἦσαν νύκτες.]
 ἐνταῦθα Ἰερώνυμος Ἡλείος πρεσβύτατος ὦν τῶν Προξένου
 λοχαγῶν ἤρχετο λέγειν ὧδε. Ἡμῖν, ὦ ἄνδρες στρατηγοὶ καὶ
 λοχαγοί, ὁρῶσι τὰ παρόντα ἔδοξε καὶ αὐτοῖς συνελθεῖν καὶ ὑμᾶς 150
 παρακαλέσαι, ὅπως βουλευσαίμεθα εἴ τι δυναίμεθα ἀγαθόν.
 λέξον δ', ἔφη, καὶ σύ, ὦ Ξενοφῶν, ἄπερ καὶ πρὸς ἡμᾶς.

185 ἀφελομένους . . . χρῆσθαι, *to deprive him of his command and packing our baggage on him to use him in that capacity (ὡς σκευοφόρος)*. The chiasmic order emphasizes the contrast between *λοχαγίαν* and *σκεύη*.

186 τὴν πατρίδα: assuming him to be a Boeotian.

καταισχύνει: the prep. is intensive.

187 ἐντεύθεν: cf. *ἐκ τούτου*, I, 74.

188 τοῦτῳ . . . προσήκει: cf. *τῶν μὲν . . . μετέη*, I, 83.

140 ὥσπερ Λυδόν: gentile names of barbarian races were often used by the Greeks as synonymous with *slave*, but this word has here an especial force. The effeminacy of the Lydians was proverbial; cf. the note on *Λυδίᾳ*

ἀγορᾶ, I, 5, 31. To wear earrings marked a man as an Asiatic (Juvenal I, 104).

τὰ ὄψα: for the case, cf. the note on II, 6, 2.

143 εἶη . . . οἰχόοιτο: for the mood, see the note on *ὅστις ἀφικεῖται*, I, 1, 18.

145 εἰς . . . ὄπλων, *in front of*. For the acc. (rest following motion), see the note on I, 2, 78.

146 ἐγένοντο: cf. I, 2, 58.

147 ἀμφὶ τοὺς ἑκατόν: cf. I, 2, 59, and the note.

ὅτε . . . ἦσαν: cf. I, 10, 80.

μέσαι . . . νύκτες: cf. I, 7, 4, and the note.

148 πρεσβύτατος: see the note on *Κλέωνος*, II, 1, 51.

150 καὶ ἀπὸ τοῖς . . . καὶ, *ourselves to come together and . . .* The

Ἐκ τούτου λέγει τάδε Ξενοφῶν. Ἄλλα ταῦτα μὲν δὴ 35
 πάντες ἐπιστάμεθα ὅτι βασιλεῖς καὶ Τισσαφέρνης οὓς μὲν
 155 ἐδυνήθησαν συνειλήφασιν ἡμῶν, τοῖς δ' ἄλλοις δῆλον ὅτι ἐπι-
 βουλεύουσιν, ὡς ἦν δύνωνται ἀπολέσωσιν. ἡμῖν δέ γε οἶμαι
 πάντα ποιητέα ὡς μήποτε ἐπὶ τοῖς βαρβάροις γενόμεθα, ἀλλὰ
 μᾶλλον ἐκεῖνοι ἐφ' ἡμῖν. εὖ τοίνυν ἐπίστασθε ὅτι ὑμεῖς τοσοῦ- 36
 τοι ὄντες ὅσοι νῦν συνεληλύθατε μέγιστον ἔχετε καιρόν. οἱ γὰρ
 160 στρατιῶται οὗτοι πάντες πρὸς ὑμᾶς βλέπουσι, κὰν μὲν ὑμᾶς
 ὀρώσιν ἀθύμους, πάντες κακοὶ ἔσονται, ἀν δὲ ὑμεῖς αὐτοὶ τε
 παρασκευαζόμενοι φανεροὶ ἦτε ἐπὶ τοὺς πολεμίους καὶ τοὺς
 ἄλλους παρακαλῆτε, εὖ ἴστε ὅτι ἔψονται ὑμῖν καὶ πειράσονται
 μιμῆσθαι. ἴσως δέ τοι καὶ δίκαιόν ἐστιν ὑμᾶς διαφέρειν τι 37
 165 τούτων. ὑμεῖς γὰρ ἔστε στρατηγοί, ὑμεῖς ταξίαρχοι καὶ λοχα-
 γοί· καὶ ὅτε εἰρήνη ἦν ὑμεῖς καὶ χρήμασι καὶ τιμαῖς τούτων
 ἐπλεονεκτεῖτε· καὶ νῦν τοίνυν ἐπεὶ πόλεμὸς ἐστὶν ἀξιοῦν δεῖ
 ὑμᾶς αὐτοὺς ἀμείνους τε τοῦ πλήθους εἶναι καὶ προβουλεύειν

intensive may be of any person;
 here it agrees with ἡμῶν.

152 ἔπει καί: see the note on I, 3,
 31.

153 Ἄλλά: cf. I, 7, 62.

155 ἡμῶν: partitive gen. with οὓς.
 δῆλον ὅτι: cf. I, 3, 44, and the note.

156 ἡμῖν δέ γε: the contrast is, of
 course, with βασιλεῖς καὶ Τισσ.,
 although formally δέ balances
 ταῦτα μὲν.

157 πάντα ποιητέα: how different
 from πάντα ποιητέον, I. 88?

ὡς . . . γενόμεθα: in view of the
 parallel sentence in § 18 (which
 cannot be final), this is best re-
 garded as an obj. clause of an
 irregular type; cf. the note on
 ὡς εἶσαν, I, 1, 20 f.

158 ὑμεῖς: this pron. is expressed
 ten times in this and the follow-
 ing sections.

τοσοῦτοι . . . ὅσοι: cf. II, 1, 80.

159 καιρόν, opportunity.

161 αὐτοὶ τε: cf. αὐτοῖς, above, I. 150,
 and the note.

162 παρασκευαζόμενοι: cf. the note
 on ἀνιῶμενοι, I, 2, 70.

163 εὖ ἴστε ὅτι: inserted for em-
 phasis; not a mere adv., as δῆλον
 ὅτι.

164 διαφέρειν τι, to excel in a
 measure. τι is the inner obj.;
 cf. οὐδὲν διέφερον, II, 3, 58 f.

165 τούτων: thrice in this section
 after a word implying compari-
 son.

ὑμεῖς γὰρ . . . ὑμεῖς . . . ὑμεῖς: for
 the emphatic repetition, cf. Ar-
 nold's *Ruwyby Chapel*,

We were weary, and we
 Fearful, and we in our march
 Fain to drop down and to die.

166 χρήμασι: i. e. higher pay.

167 ἀξιοῦν δεῖ, it is right to de-
 mand that.

38 τούτων καὶ προπονεῖν, ἣν που δέη. καὶ νῦν πρῶτον μὲν οἶομαι
 ἂν ὑμᾶς μέγα ὠφελῆσαι τὸ στράτευμα, εἰ ἐπιμεληθείητε ὅπως 170
 ἀντὶ τῶν ἀπολωλότων ὡς τάχιστα στρατηγοὶ καὶ λοχαγοὶ ἀντι-
 κατασταθῶσιν. ἄνευ γὰρ ἀρχόντων οὐδὲν ἂν οὔτε καλὸν οὔτε
 ἀγαθὸν γένοιτο ὡς μὲν συνελόντι εἰπεῖν οὐδαμοῦ, ἐν δὲ δὴ τοῖς
 πολεμικοῖς παντάπασιν. ἡ μὲν γὰρ εὐταξία σφῆζει δοκεῖ, ἡ
 39 δὲ ἀταξία πολλοὺς ἤδη ἀπολώλεκεν. ἐπειδὴν δὲ καταστή- 175
 σησθε τοὺς ἄρχοντας ὄσους δεῖ, ἦν καὶ τοὺς ἄλλους στρατιώτας
 συλλέγητε καὶ παραβαρρύνητε, οἶμαι ἂν ὑμᾶς πάνυ ἐν καιρῷ
 40 ποιῆσαι. νῦν γὰρ ἴσως καὶ ὑμεῖς αισθάνεσθε ὡς ἀθύμως μὲν
 ἦλθον ἐπὶ τὰ ὅπλα, ἀθύμως δὲ πρὸς τὰς φυλακάς· ὥστε οὔτω
 γ' ἐχόντων οὐκ οἶδα ὅ,τι ἂν τις χρῆσαιτο αὐτοῖς εἴτε νυκτὸς δέοι 180
 41 εἴτε καὶ ἡμέρας. ἦν δὲ τις αὐτῶν τρέψη τὰς γνώμας, ὡς μὴ

168 αὐτοῖς: as αὐτοῖς, l. 150.

προβουλεύειν . . . προπονεῖν: force of the prep.? Plan and labor for, or in a higher degree than? Probably the former.

169 πρῶτον μὲν: balanced by ἐπειδὴν δέ, at the beginning of § 39.

οἶομαι ἂν: for the order, cf. I, 3, 29. and the note. The type of condition chosen suits Xen.'s advisory tone. He has no authority.

170 ὅπως . . . ἀντικατασταθῶσιν: again the subjv. in an obj. clause, but this time with the normal ὅπως, not ὡς.

172 οὐδὲν ἂν: ἂν is often expressed with the neg. (the emphatic word), even though far removed from its vb.

173 ὡς . . . εἰπεῖν, in a word. For the dat., cf. G. 1172, 2; H. 771b; B. 382; for the infin., G. 1534; H. 956; B. 642, 1. The phrase modifies the strong word οὐδαμοῦ.

ἐν δὲ δέ: the specific after the general; cf. I, 3, 65.

174 εὐταξία . . . ἀταξία: note the rhetorical tone: anaphora with paronomasia.

175 ἀπολώλεκεν: the empiric (gnomic) perf., an appeal to experience; see G. 1295; H. 824b; Gildersleeve, *Syntax*, 257.

ἐπειδὴν . . . καταστήσησθε, when you shall have appointed (see the note on II, 4, 15). After this subjv. the condit. clause has naturally the corresponding type, yet the apodosis is again in the ideal form.

177 πάνυ ἐν καιρῷ, at a very opportune time.

179 ἀθύμως δέ: with the omission of ὡς, cf. χρυσὸν . . . ἐσθῆτα, c. I. 92 f.

οὔτω γ' ἐχόντων (sc. αὐτῶν), while they are thus minded.

180 ὅ,τι . . . αὐτοῖς, what use any one could make of them. Cf. I, 3, 92 f.

νυκτὸς . . . ἡμέρας: cf. II, 6, 27.

181 αὐτῶν: with γνώμας, not with τις.

τοῦτο μόνον ἐννοῶνται τί πείσονται ἀλλὰ καὶ τί ποιήσουσι, πολὺ εὐθυμότεροι ἔσονται. ἐπίστασθε γὰρ δὴ ὅτι οὔτε πλήθος 42 ἔστιν οὔτε ἰσχύς ἢ ἐν τῷ πολέμῳ τὰς νίκας ποιούσα, ἀλλ' 185 ὀπότεροι ἂν σὺν τοῖς θεοῖς ταῖς ψυχαῖς ἐρρωμενέστεροι ἴωσιν ἐπὶ τοὺς πολεμίους, τούτους ὡς ἐπὶ τὸ πολὺ οἱ ἀντίοι οὐ δέχονται. ἐντεθύμημαι δ' ἔγωγε, ὦ ἄνδρες, καὶ τοῦτο ὅτι 43 ὀπόσοι μὲν μαστεύουσι ζῆν ἐκ παντὸς τρόπου ἐν τοῖς πολεμικοῖς, οὗτοι μὲν κακῶς τε καὶ αἰσχροῦς ὡς ἐπὶ τὸ πολὺ ἀποθνήσκουσιν, ὀπόσοι δὲ τὸν μὲν θάνατον ἐγνώκασι πᾶσι κοινὸν εἶναι 190 καὶ ἀναγκαῖον ἀνθρώποις, περὶ δὲ τοῦ καλῶς ἀποθνήσκειν ἀγωνίζονται, τούτους ὀρῶ μᾶλλον πως εἰς τὸ γῆρας ἀφικνουμένους καὶ ἕως ἂν ζῶσιν εὐδαιμονέστερον διάγοντας. ἃ καὶ 44 ἡμᾶς δεῖ νῦν καταμαθόντας, ἐν τοιοῦτῳ γὰρ καιρῷ ἔσμεν, 195 αὐτούς τε ἄνδρας ἀγαθοὺς εἶναι καὶ τοὺς ἄλλους παρακαλεῖν. ὃ μὲν ταῦτα εἰπὼν ἐπαύσατο. 45

Μετὰ δὲ τοῦτον εἶπε Χειρίσοφος· Ἄλλὰ πρόσθεν μὲν, ὦ Ξενοφῶν, τοσοῦτον μόνον σε ἐγίγνωσκον ὅσον ἤκουον Ἀθηναίων εἶναι, νῦν δὲ καὶ ἐπαινῶ σε ἐφ' οἷς λέγεις τε καὶ πράττεις καὶ 200 βουλοίμην ἂν ὅτι πλείστους εἶναι τοιοῦτους· κοινὸν γὰρ ἂν εἴη τὸ ἀγαθόν. καὶ νῦν, ἔφη, μὴ μέλλωμεν, ὦ ἄνδρες, ἀλλ' ἀπελ- 46 θόντες ἤδη αἰρεῖσθε οἱ δεόμενοι ἄρχοντας, καὶ ἐλόμενοι ἦκετε

184 ἢ . . . ποιούσα, *that which brings about*. Cf. c. 2. 96. Here the partic. is attracted from the abstract neut. to the gender of *ισχύς*.

185 ὀπότεροι ἂν . . . ἴωσιν: cf. l. 100.

Note the position of the rel. clause, resumed by *τούτους*, below.

σὺν τοῖς θεοῖς: cf. l. 107, and the note.

186 ὡς ἐπὶ τὸ πολὺ, *for the most part*; cf. below, l. 189.

187 τοῦτο ὅτι: in this use *τοῦτο* regularly looks forward; cf. I, 7, 36, and the note.

188 μαστεύουσι: a poetic word, used several times by Xen.

ἐκ παντὸς τρόπου, *at all hazards, by hook or crook*.

189 κακῶς . . . αἰσχροῦς: the words go naturally together, as do *καλῶς* and *ἀγαθός*.

192 τούτους ὀρῶ . . . ἀφικνουμένους: a more effective form of statement than *οἷοι δὲ . . . ἀφικνοῦνται*.

195 αὐτούς: cf. *αὐτοῖς*, l. 150.

198 τοσοῦτον . . . ὅσον, *to this extent only, that*.

ἤκουον . . . εἶναι: with the infin. *ἀκούω* denotes mere hearsay.

201 μὴ μέλλωμεν: cf. *μὴ ἀναμύνημεν*, l. 110.

202 αἰρεῖσθε . . . ἦκετε: *imv.*, not *indic.* The shift to the second

εἰς τὸ μέσον τοῦ στρατοπέδου καὶ τοὺς αἰρεθέντας ἄγετε· ἔπειτ'
 47 ἐκεῖ συγκαλοῦμεν τοὺς ἄλλους στρατιώτας. παρῆστω δ' ἡμῖν,
 ἔφη, καὶ Τολμίδης ὁ κήρυξ. καὶ ἅμα ταῦτ' εἰπὼν ἀνέστη, ὡς 205
 μὴ μέλλοιτο ἀλλὰ περαινοῖτο τὰ δέοντα. ἐκ τούτου ἤρέθησαν
 ἄρχοντες ἀντὶ μὲν Κλεάρχου Τιμασίων Δαρδανεὺς, ἀντὶ δὲ
 Σωκράτους Ξανθικλῆς Ἀχαιοὺς, ἀντὶ δὲ Ἀγίου Κλεάνωρ ὁ Ὀρχο-
 μένιος, ἀντὶ δὲ Μένωνος Φιλήσιος Ἀχαιοὺς, ἀντὶ δὲ Προξένου
 Ξενοφῶν Ἀθηναῖος. 210

1 II. Ἐπεὶ δὲ ἤρηντο, ἡμέρα τε σχεδὸν ὑπέφαινε καὶ εἰς τὸ
 μέσον ἦκον οἱ ἄρχοντες, καὶ ἔδοξεν αὐτοῖς προφυλακὰς κατα-
 στήσαντας συγκαλεῖν τοὺς στρατιώτας. ἐπεὶ δὲ καὶ οἱ ἄλλοι
 στρατιῶται συνήλθον, ἀνέστη πρῶτος μὲν Χειρίσοφος ὁ Λακε-
 2 δαιμόνιος καὶ ἔλεξεν ὧδε. Ἄνδρες στρατιῶται, χαλεπὰ μὲν τὰ 5
 παρόντα, ὅποτε ἀνδρῶν στρατηγῶν τοιούτων στερόμεθα καὶ

pers. is natural; Chirisophus is a general already.

οἱ δέσμοι, you who lack them.

204 συγκαλοῦμεν: fut.; cf. the note on c. 1. 111.

205 Τολμίδης: cf. II, 2, 88.

ὡς μὴ μέλλοιτο, that there might be no delay. Strictly the vb. is pass. with τὰ δέοντα as its subj. — a rare use.

207 Δαρδανεὺς: Dardanus, a city in the Troad; cf. map. Timasion had served under Clearchus, V, 6, §24.

208 Κλεάνωρ: see the Introd., § 38.

As he was already a general (although not mentioned in connection with the mustering of the army in book I; (see, however, the note on Σοφαίνετος, I, 2, 56), he seems to have had the troops of Agias added to his own. Observe the art. before Ὀρχομένιος; Cleanor was well known.

209 Φιλήσιος: mentioned in V, 3, §1 as being, with Sophænetus, πρεσβύτατος.

210 Ξενοφῶν: we are prepared for his election after the events of this night.

CHAPTER II.

1 ἤρηντο: plpf. again; cf. c. 1. 4, and the note.

ὑπέφαινε, for the force of the prep., cf. ὑπομαλακίζομένους, II, 1, 72.

2 προφυλακὰς: collective, but προφύλακας (II, 3, 4) individual.

καταστήσαντας: for acc. after the dat., cf. note on λαβόντι, I, 2, 4.

4 Χειρίσοφος: see the Introd., § 38.

From now on he and Xen. eclipse all the others. Remember that Chirisophus held a commission from Sparta, then the leading state in Greece. πρῶτον μὲν is balanced by ἐπὶ τούτῳ, in l. 13.

5 Ἄνδρες στρατιῶται: cf. I, 3, 11. The omission of εἰ makes the address less formal.

6 ὅποτε: seeing that.

ἀνδρῶν στρατηγῶν: apposition.

στερόμεθα: a perf. in sense, but with

λοχαγῶν καὶ στρατιωτῶν, πρὸς δ' ἔτι καὶ οἱ ἀμφὶ Ἀριαῖον οἱ
 πρόσθεν σύμμαχοι ὄντες προδεδώκασιν ἡμᾶς· ὁμῶς δὲ δεῖ ἐκ 3
 τῶν παρόντων ἄνδρας ἀγαθοὺς τελέθειν καὶ μὴ ὑφίσσασθαι, ἀλλὰ
 10 πειρᾶσθαι ὅπως ἦν μὲν δυνώμεθα καλῶς νικῶντες σφζώμεθα·
 εἰ δὲ μή, ἀλλὰ καλῶς γε ἀποθνήσκωμεν, ὑποχείριοι δὲ μηδέποτε
 γενώμεθα ζῶντες τοῖς πολεμίοις. οἶομαι γὰρ ἂν ἡμᾶς τοιαῦτα
 παθεῖν οἷα τοῖς ἐχθροῖς οἱ θεοὶ ποιήσειαν. ἐπὶ τούτῳ Κλεάνωρ 4
 ὁ Ὀρχομένιος ἀνέστη καὶ ἔλεξεν ὧδε. Ἄλλ' ὁρᾶτε μὲν, ὦ
 15 ἄνδρες, τὴν βασιλέως ἐπιτορκίαν καὶ ἀσέβειαν, ὁρᾶτε δὲ τὴν
 Τισσαφέρνου ἀπιστίαν, ὅστις λέγων ὡς γείτων τε εἴη τῆς
 Ἑλλάδος καὶ περὶ πλείστου ἂν ποιήσαιτο σῶσαι ἡμᾶς, καὶ ἐπὶ
 τούτοις αὐτὸς ὁμόσας ἡμῖν, αὐτὸς δεξιὰς δούς, αὐτὸς ἐξαπατήσας
 συνέλαβε τοὺς στρατηγούς, καὶ οὐδὲ Δία ξένιον ἤδέσθη, ἀλλὰ
 20 Κλεάρχῳ καὶ ὁμοτράπεζος γενόμενος αὐτοῖς τούτοις ἐξαπατήσας

vbs. of depriving the durative tenses prevail.

7 πρὸς δ' ἔτι, and furthermore. The prep. is a mere adv.

9 τελέθειν: poetic for γίγνεσθαι. For subj. supply ἡμᾶς.

10 ὅπως . . . σφζώμεθα: obj. clause, instead of another infin.

11 εἰ δὲ μή: cf. II, 2, 6, and the note. The phrase generally, as here, introduces the unfavorable alternative.

ἀλλὰ . . . γε, yet at any rate.

ἀποθνήσκωμεν . . . γενώμεθα: best regarded as governed by ὅπως, like σφζώμεθα, above. The alternative is to regard them as hortative (cf. ἀναμένωμεν, above, c. 1. 110).

ὑποχείριοι . . . ζῶντες: both strongly emphasized by their position.

13 ποιήσειαν: a wish; see G. 1507; H. 870; B. 587. Observe that in the imprecation the speaker uses ἐχθροῖς, not πολεμίοις; see the note on I, 3, 31.

Κλεάνωρ: with the speech, cf. Cleonor's words in II, 5, § 39.

ὅστις, a man who. ὅστις is frequently used to characterize.

λέγων: the reference is to the speech of Tiss. in II, 3, §§ 18 ff.

εἴη . . . ἂν ποιήσαιτο: direct, εἴμην . . . ἂν ποιησαίμην. The former vb. states a fact, the latter is hypothetical. [*this*].

17 ἐπὶ τούτοις, in confirmation of

18 αὐτός: note the indignant repetition of this word and the asyndeton.

19 ἤδέσθη: cf. αἰδεσθεῖς, below, l. 24. The vb. is far stronger than αἰσχρόνομαι (cf. II, 5, 151).

30 ὁμοτράπεζος γενόμενος: see II, 5, § 27.

αὐτοῖς τούτοις, by these very means. The pl. embraces the various details mentioned.

31 Ἀριαῖος δὲ . . . καὶ οὗτος, and Ariaeus . . . he too. For the facts alluded to, see II, 1, § 4, and II, 2, §§ 8 ff.

- 5 τοὺς ἀνδρας ἀπολώλεκεν. Ἀριαῖος δέ, ὃν ἡμεῖς ἠθέλομεν βασιλέα καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστὰ μὴ προδώσειν ἀλλήλους, καὶ οὗτος οὔτε τοὺς θεοὺς δέσας οὔτε Κύρον τεθνηκ' αἰδεσθεῖς, τιμώμενος μάλιστα ὑπὸ Κύρου ζῶντος νῦν πρὸς τοὺς ἐκεῖνου ἐχθίστους ἀποστὰς ἡμᾶς τοὺς Κύρου φίλους 25
- 6 κακῶς ποιεῖν πειρᾶται. ἀλλὰ τούτους μὲν οἱ θεοὶ ἀποτείσαιτο· ἡμᾶς δὲ δεῖ ταῦτα ὀρῶντας μήποτε ἐξαπατηθῆναι ἔτι ὑπὸ τούτων, ἀλλὰ μαχομένους ὡς ἂν δι' ἡμεῖς κράτιστα τοῦτο ὅτι ἂν δοκῇ τοῖς θεοῖς πάσχειν.
- 7 Ἐκ τούτου Ξενοφῶν ἀνίσταται ἐσταλμένος ἐπὶ πόλεμον ὡς 30 ἐδύνατο κάλλιστα, νομίζων, εἴτε νίκην διδοῖεν οἱ θεοί, τὸν κάλλιστον κόσμον τῷ νικᾶν πρέπειν, εἴτε τελευτᾶν δέοι, ὀρθῶς ἔχειν τῶν καλλίστων ἑαυτὸν ἀξιώσαντα ἐν τούτοις τῆς τελευτῆς
- 8 τυγχάνειν· τοῦ λόγου δὴ ἤρχετο ὧδε. Τὴν μὲν τῶν βαρβάρων ἐπιορκίαν τε καὶ ἀπιστίαν λέγει μὲν Κλεάνωρ, ἐπίστασθε δὲ 35 καὶ ὑμεῖς οἶμαι. εἰ μὲν οὖν βουλόμεθα πάλιν αὐτοῖς διὰ φιλίας

22 ἐδώκαμεν: the rel. is not re-expressed in a different case; cf. c. 1. 24. Pl. forms, like ἐδώκαμεν, are rare; G. 670; H. 432; B. 205.

μη̄ προδώσειν: after ἐλάβομεν πιστὰ; cf. II, 3, 108, and the note.

23 Κύρον . . . Κύρου . . . Κύρου: note the pathetic repetition.

25 ἐχθίστους: the adj., although superlative, is felt as a noun; hence the gen. ἐκεῖνου. Somewhat similar is τῆς αὐτῶν πολεμίας χώρας, IV, 7, § 19.

26 ἀποτείσαιτο: another imprecation. Note the force of the prep. (*as is their due*).

28 τοῦτο ὅτι: ordinarily in such phrases τοῦτο is not expressed unless it follows the rel.

30 Ἐκ τούτου . . . ἀνίσταται: note the asyndeton and the graphic force of the prep.

ἐσταλμένος, *arrayed*. Xen. wishes to make an impression, and he knows that his appearance will count for much.

32 ὀρθῶς ἔχειν, *that it was right*.

33 ἀξιώσαντα: the context supplies the pronominal subj.

34 τοῦ λόγου δὴ, *his speech*, contrasted with his action just mentioned. This speech is worthy of a close rhetorical study.

Τὴν μὲν: *μὲν* dismisses the topic and paves the way for another; there is no balancing *δέ*. Observe that the art. is expressed but once; the two nouns form one idea.

36 αὐτοῖς . . . ἔναι, *to be on terms of friendship with them*. Cf. below, διὰ παντὸς πολέμου ἔναι, *be on terms of absolute hostility*. For the dat., cf. I, 2, 152, and the note.

ιέναι, ἀνάγκη ἡμᾶς πολλὴν ἀθυμίαν ἔχειν, ὀρώντας καὶ τοὺς στρατηγούς, οἱ διὰ πίστεως αὐτοῖς ἑαυτοὺς ἐνεχειρίσαν, οἷα πεπόνθασιν· εἰ μέντοι διανοούμεθα σὺν τοῖς ὅπλοις ὧν τε
40 πεποιθήκασι δίκην ἐπιθεῖναι αὐτοῖς καὶ τὸ λοιπὸν διὰ παντὸς πολέμου αὐτοῖς ἰέναι, σὺν τοῖς θεοῖς πολλὰ ἡμῖν καὶ καλὰ ἐλπίδες εἰσὶ σωτηρίας.

Τοῦτο δὲ λέγοντος αὐτοῦ πτάρνυται τις· ἀκούσαντες δ' οἱ 9
στρατιῶται πάντες μιᾷ ὀρμῇ προσεκύνησαν τὸν θεόν, καὶ ὁ
45 Ξενοφῶν εἶπε· Δοκεῖ μοι, ὦ ἄνδρες, ἐπεὶ περὶ σωτηρίας ἡμῶν. λεγόντων οἰωνὸς τοῦ Διὸς τοῦ σωτήρος ἐφάνη, εὐξασθαι τῷ θεῷ τούτῳ θύσειν σωτήρια ὅπου ἂν πρῶτον εἰς φιλλαν χώραν ἀφικόμεθα, συνεπέξασθαι δὲ καὶ τοῖς ἄλλοις θεοῖς θύσειν κατὰ δύναμιν. καὶ ὅτῳ δοκεῖ ταύτ', ἔφη, ἀνατεινάτω τὴν χεῖρα. καὶ
50 ἀνέτειναν ἅπαντες. ἐκ τούτου ἤξαντο καὶ ἐπαιάνισαν. ἐπεὶ δὲ τὰ τῶν θεῶν καλῶς εἶχεν, ἤρχετο πάλιν ὧδε.

Ἐτύχανον λέγων ὅτι πολλὰ καὶ καλὰ ἐλπίδες ἡμῖν εἰεν 10
σωτηρίας. πρῶτον μὲν γὰρ ἡμεῖς μὲν ἐμπεδοῦμεν τοὺς τῶν θεῶν ὄρκους, οἱ δὲ πολέμοι ἐπιωρκήκασι τέ καὶ τὰς σπονδὰς
55 παρὰ τοὺς ὄρκους λελύκασιν. οὕτω δ' ἐχόντων εἰκὸς τοῖς μὲν

37 τοὺς στρατηγούς: prolepsis.

39 ὧν: *f. e.* τούτων 4; *cf.* I, 3, 20, and the note.

40 τὸ λοιπόν: *cf.* II, 2, 23, and the note.

41 πολλὰ . . . καὶ καλὰ: *cf.* πολλὰ καὶ ἀμήχανα, II, 3, 70*f.*

43 πτάρνυται: in antiquity (Hom. *Od.* 17. 545) the sneeze was commonly regarded as an omen (so still in many countries). Here the omen is favorable, since it accompanies mention of *σωτηρία*. So Xen. himself regards it as sent by Zeus Soter.

44 προσεκύνησαν: *cf.* I, 6, 60, although here it bears the religious sense, *worshipped*.

τὸν θεόν: *f. e.* the god who sent the omen.

46 οἰωνός, *omen*, a common use, see the vocab.

47 θύσειν σωτήρια, *to make thank-offerings for safety*. *Cf.* I, 2, 62, and the note. The fut. infin. follows *εὐχασθαι*, as it follows vbs. of promising.

ὅπου ἂν . . . ἀφικόμεθα: this vow was performed at Trapezus, IV, 8, § 25.

48 συνεπέξασθαι: note the force of both preps., *to make at the same time an additional vow*.

49 ἀνατεινάτω: Greek popular assemblies regularly voted by a show of hands.

53 τοὺς . . . ὄρκους: *cf.* II, 5, 21, and the note.

55 οὕτω δ' ἐχόντων, *since this is so*. *Cf.* c. I. 141.

- πολεμίους ἐναντίας εἶναι τοὺς θεοὺς, ἡμῖν δὲ συμμάχους, οἵπερ
 ἱκανοὶ εἰσι καὶ τοὺς μεγάλους τε καὶ μικροὺς ποιεῖν καὶ τοὺς
 μικροὺς κἂν ἐν δεινοῖς ὧσι σφῶζειν εὐπετῶς, ὅταν βούλωνται.
- 11 ἔπειτα δὲ ἀνάμνησώ γὰρ ὑμᾶς καὶ τοὺς τῶν προγόνων τῶν
 ἡμετέρων κενόωνους, ἵνα εἰδῆτε ὡς ἀγαθοῖς τε ὑμῖν προσήκει 60
 εἶναι σφῶζειν τε σὺν τοῖς θεοῖς καὶ ἐκ πάντων δεινῶν οἱ ἀγαθοί.
 ἐλθόντων μὲν γὰρ Περσῶν καὶ τῶν σὺν αὐτοῖς παμπληθεῖ
 στόλῳ ὡς ἀφανισόντων τὰς Ἀθήνας, ὑποστήναι αὐτοὶ Ἀθη-
 12 ναῖοι τολμήσαντες ἐνίκησαν αὐτούς. καὶ εὐξάμενοι τῇ Ἀρτέ-
 μιδι ὁπόσους κατακάνοιεν τῶν πολεμίων τσαύτας χιμαίρας 65
 καταθύσειν τῇ θεῷ, ἐπεὶ οὐκ εἶχον ἱκανὰς εὐρεῖν, ἔδοξεν αὐτοῖς
 13 κατ' ἐνιαυτὸν πεντακοσίας θύειν, καὶ ἔτι νῦν ἀποθύουσιν. ἔπειτα
 ὅτε Ξέρξης ὕστερον ἀγείρας τὴν ἀναρίθμητον στρατιὰν ἦλθεν ἐπὶ

57 τοὺς μεγάλους: for the thought, see Luke i:52, and, in general, the words of Clearchus, II, 5, § 7.

58 κἂν: *i. e. καὶ ἐάν, even if.*

59 ἔπειτα . . . γὰρ: with the whole *cf.* II, 5, 44 f., and the note. We may render by omitting γὰρ, and treating ἀναμνήσω as the principal vb. By this long parenthesis the sequence is interrupted and the speaker goes on with ἐλθόντων μὲν γὰρ.

60 ἀγαθοῖς: the pred. adj. takes the case of ἡμῶν. προσήκει may also take the acc. and infin. (below l. 80).

62 ἐλθόντων μὲν: balanced by ἔπειτα ὅτε, below, l. 67.

παμπληθεῖ στόλῳ: for the dat., *cf.* στρατεύματι, I, 7, 86, and the note.

63 ὡς ἀφανισόντων, *to blot out of existence.* *Cf.* ὡς ἀποκτείνων, I, 1, 12.

αὐτοί, *by themselves;* *cf.* I, 8, 44, and the note. As a matter of fact Athens had the support of a thousand Plataeans.

64 ἐνίκησαν: *i. e.* at Marathon, 490 B.C.

εὐξάμενοι . . . ἔδοξεν αὐτοῖς, *having vowed . . . they resolved.* The nom. abs. is not uncommon; ἔδοξεν αὐτοῖς is equivalent to a pers. vb.

65 τσαύτας χιμαίρας: according to the scholiast on Aristophanes' *Knights*, 657, the vow was originally to sacrifice heifers, but because of the large number (Herodotus VI, 117 states that 6,400 of the barbarians were slain) an annual sacrifice of 500 she-goats was substituted.

67 ἀποθύουσιν: the prep. would naturally mean that the debt had not yet been paid in full (see on ἀπέταμπε, I, 1, 41). The number 6,400, however, would have been reached in thirteen years, so that we must assume that an annual sacrifice was instituted. It appears to have been continued for centuries.

68 τὴν . . . στρατιάν: for the art., *cf.* τῇ μάχῃ, I, 2, 50. Herodotus

- τὴν Ἑλλάδα, καὶ τότε ἐνίκων οἱ ἡμέτεροι πρὸς τοὺς τούτων
 70 προγόνους καὶ κατὰ γῆν καὶ κατὰ θάλασσαν ὅτι ἐστὶ μὲν
 τεκμήρια ὄραν τὰ τρόπαια, μέγιστον δὲ μαρτυρῆσαι τὴν ἐλευθερίαν
 τῶν πόλεων ἐν αἷς ὑμεῖς ἐγένεσθε καὶ ἐτραπὴν οὐδένα γὰρ
 ἀνθρώπου δεσπότην ἀλλὰ τοὺς θεοὺς προσηύχοντες τοιοῦτων
 μὲν ἔστε προγόνων.
- 75 οὐ μὲν δὴ τοῦτό γε ἐρῶ ὡς ὑμεῖς καταισχυροῦσθε αὐτοὺς· ἀλλ' 14
 οὐ πολλὰ ἡμέραι ἀφ' οὗ ἀντιταξάμενοι τούτοις τοῖς ἐκείνων
 ἐκγόνοις πολλαπλασίους ὑμῶν αὐτῶν ἐνικᾶτε σὺν τοῖς θεοῖς.
 καὶ τότε μὲν δὴ περὶ τῆς Κύρου βασιλείας ἄνδρες ἦτε ἀγαθοί· 15
 νῦν δ' ὅποτε περὶ τῆς ὑμετέρας σωτηρίας ὁ ἀγὼν ἐστὶ πολὺ
 80 δῆπου ὑμᾶς προσήκει καὶ ἀμείνονας καὶ προθυμότερους εἶναι.
 ἀλλὰ μὴν καὶ θαρραλεωτέρους νῦν πρέπει εἶναι πρὸς τοὺς 16
 πολεμίους. τότε μὲν γὰρ ἄπειροι ὄντες αὐτῶν, τὸ δὲ πλῆθος
 ἄμετρον ὄρωντες, ὅμως ἐτολμήσατε σὺν τῷ πατρίῳ φρονήματι
 ἰέναι εἰς αὐτοὺς· νῦν δὲ ὅποτε καὶ πείραν ἤδη ἔχετε αὐτῶν ὅτι
 85 οὐ θέλουσι καὶ πολλαπλάσιοι ὄντες δέχεσθαι ὑμᾶς, τί ἔτι ὑμῖν
 προσήκει τούτους φοβεῖσθαι;
 μηδὲ μέντοι τοῦτο μείον δόξητε ἔχειν εἰ οἱ Κύριοι πρόσθεν 17

makes the army of Xerxes to number more than two and a half millions of fighting men.

69 ἐνίκων: imperf., since there was a series of victories—Salamis, Plataea, and Mycale.

70 ἔστι . . . ὄραν: cf. II, 3, 56.

71 τεκμήρια: pred., as proofs.

ἡ ἐλευθερία: if ἔστιν ὄραν is supplied, the construction must be personal (cf. ἀρχή, I, 7, 31). Observe, however, that ἔστιν would suffice, and that the shift would be an easy one.

73 ἀλλὰ, nay, on the contrary.

75 οὐ μὲν δὴ: cf. I, 9, 41.

76 οὐ πολλὰ . . . ἀφ' οὗ, not many days ago.

77 πολλαπλασίους ὑμῶν, although many times your number. For

the gen., cf. σὲ, I, 3, 111, and the note. Observe the acc., ἐ- spite the nearness of the dat., ἐκγόνοις.

79 πολέ: for the position, cf. c. 1. 105.

80 ὑμᾶς: προσήκει far more frequently takes the dat. (above, l. 60).

83 ἄμετρον: pred.; sc. ὄν.

84 εἰς αὐτούς, into their midst, stronger than the normal ἐπ' αὐτοῖς.

ὅποτε . . . ὅτι, when from your experience with them you know that.

87 μηδὲ . . . δόξητε: G. 1346; H. 874; B. 584. For δοκῶ, meaning think, cf. I, 7, 4, and the note.

τοῦτο μείον . . . ἔχειν, that you are

σὺν ἡμῖν ταπτόμενοι νῦν ἀφεστήκασιν. ἔτι γὰρ οὗτοι κακίονές
εἰσι τῶν ὑφ' ἡμῶν ἠττημένων· ἔφυγον γοῦν πρὸς ἐκείνους κατα-
λιπόντες ἡμᾶς. τοὺς δ' ἐθέλοντας φυγῆς ἄρχειν πολὺ κρείττον 90
σὺν τοῖς πολεμοῖσι ταπτομένους ἢ ἐν τῇ ἡμετέρᾳ τάξει ὄραν.

8 εἰ δέ τις ὑμῶν ἀθυμεῖ ὅτι ἡμῖν μὲν οὐκ εἰσὶν ἵππεῖς, τοῖς δὲ
πολεμοῖσι πολλοὶ πάρεισιν, ἐνθυμήθητε ὅτι οἱ μύριοι ἵππεῖς
οὐδὲν ἄλλο ἢ μύριοι εἰσὶν ἄνθρωποι· ὑπὸ μὲν γὰρ ἵππου ἐν
μάχῃ οὐδεὶς πάποτε οὔτε δηχθεὶς οὔτε λακτισθεὶς ἀπέθανεν, οἱ 95
δὲ ἄνδρες εἰσὶν οἱ ποιοῦντες ὃ, τι ἂν ἐν ταῖς μάχαις γίγνηται.
9 οὐκοῦν τῶν ἵππέων πολὺ ἡμεῖς ἐπ' ἀσφαλεστέρου ὀχήματός
ἐσμεν· οἱ μὲν γὰρ ἐφ' ἵππων κρέμονται φοβούμενοι οὐχ ἡμᾶς
μόνον ἀλλὰ καὶ τὸ καταπεσεῖν· ἡμεῖς δ' ἐπὶ γῆς βεβηκότες
πολὺ μὲν ἰσχυρότερον παῖσομεν, ἢν τις προσίῃ, πολὺ δὲ μᾶλλον 100

at a disadvantage in this. Cf.
I, 10, 35.

εἰ: see G. 1423; H. 926; B. 598, 1.

οἱ Κέραιοι: cf. I, 10, 3. The
word must here denote Ariaeus
and his men—Cyrus' barbarian
troops. The text is perhaps
corrupt.

88 ἔτι: strongly emphatic. For
its position, cf. *πολύ*, l. 79.

89 ἐκείνους: i. e. τοὺς ὑφ' ἡμῶν ἠττη-
μένους. With *πρὸς*, which the MSS.
give, but which some editors
omit, the meaning is: they
sought safety by fleeing for
refuge to cowards; therefore
they are the greater cowards.
It is literally true that Ariaeus'
and Cyrus' barbarian troops
had bought their safety by going
over to the king's side. Xen.
attempts in this and the next
section to make the best of a
bad situation by adopting a joc-
ular tone, but he does not do
this until he is sure of his

ground. Contrast the words of
Clearchus in II, 4, § 5.

92 ἵππεῖς: cf. II, 4, § 6, and the
Intro., § 28.

93 ἐνθυμήθητε: as though *ὑμεῖς*, not
τις ὑμῶν, had preceded.

οἱ μύριοι: for the art. with round
numbers, cf. I, 2, 59.

96 οἱ ποιοῦντες: cf. *ἡ . . . ποιοῦσα*,
c. 1. 184.

γίγνηται: plainly the pass. of *ποιεῖν*,
cf. II, 2, 42, and the note. With
this passage contrast III, 3, § 16,
where Xen. points out their need
of cavalry. It is to be noted
that his audience is composed
largely of Peloponnesians, among
whom, owing to the mountainous
character of the country, cav-
alry was little used and little
esteemed.

97 ἵππέων: gen. after the compara-
tive. Note again the emphatic
position of *πολύ*.

98 κρέμονται, *sic clinging*.

99 βεβηκότες, *with feet firmly
planted*, note the tense.

του ἂν βουλώμεθα τευξόμεθα· ἐνὶ δὲ μόνῳ προέχουσιν οἱ
 ἵππεῖς· φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν ἢ ἡμῖν. εἰ δὲ δὴ 20
 τὰς μὲν μάχας θαρρεῖτε, ὅτι δὲ οὐκέτι ὑμῖν Τισσαφέρηνς ἠγήσε-
 ται οὐδὲ βασιλεὺς ἀγορὰν παρέξει, τοῦτο ἄχθεσθε, σκέψασθε
 105 πότερον κρεῖττον Τισσαφέρηνς ἠγεμόνα ἔχειν, ὃς ἐπιβουλεύων
 ἡμῖν φανερός ἐστιν, ἢ οὐδ' ἂν ἡμεῖς ἄνδρας λαβόντες ἠγείσθαι
 κελεύωμεν, οἳ εἰσονται ὅτι ἦν τι περὶ ἡμᾶς ἀμαρτάνωσι, περὶ τὰς
 ἑαυτῶν ψυχὰς καὶ σώματα ἀμαρτήσονται. τὰ δὲ ἐπιτήδεια 21
 πότερον ὠνεῖσθαι κρεῖττον ἐκ τῆς ἀγορᾶς ἢς οὗτοι παρέιχον
 110 μικρὰ μέτρα πολλοῦ ἀργυρίου, μηδὲ τοῦτο ἔτι ἔχοντας, ἢ αὐτοὺς
 λαμβάνειν, ἣν περ κρατῶμεν, μέτρῳ χρωμένους ὁπόσῳ ἂν ἕκαστος
 βούληται.

εἰ δὲ ταῦτα μὲν γινώσκετε ὅτι κρεῖττονα, τοὺς δὲ ποταμοὺς 22
 ἄπορον νομίζετε εἶναι καὶ μεγάλως ἠγείσθε ἐξαπατηθῆναι δι-
 115 βάντες, σκέψασθε εἰ ἄρα τοῦτο καὶ μωρότατον πεποιήκασιν οἱ
 βάρβαροι. πάντες γὰρ ποταμοί, εἰ καὶ πρόσω τῶν πηγῶν

101 τευξόμεθα, *shall hit.*

103 τὰς . . . μάχας θαρρεῖτε, *have courage for the fighting.* The acc. is used as after *ἔγρεσεν*, I, 9, 18.

104 τοῦτο: resuming the *ὅτι*-clause. It is the inner obj. of *ἄχθεσθε*; cf. *οὐδὲν ἠχθετο*, I, 1, 40.

105 κρεῖττον: *sc. ἐστι.*

106 ἄνδρας: incorporated in the rel. clause; cf. I, 1, 24.

107 περὶ . . . σώματα: *i. e.* they will be scourged or even killed (cf. IV, 1, § 23). For the acc. after *περὶ*, cf. I, 4, 54. Observe that the art. is expressed but once; cf. I, 7, 10, and the note.

108 τὰ δὲ ἐπιτήδεια: see the note on *ποταμοί*, II, 4, 27.

110 μηδὲ . . . ἔχοντας: cf. c. 1. 95. The partic. agrees with *ἡμᾶς*, understood. We have *μηδέ*, not *οὐδέ*, because of the infin. construction.

αὐτοῖς: cf. *αὐτοῖς*, c. 1. 150, and the note.

113 ταῦτα: prolepsis. Observe how this serves to emphasize the word.

114 ἄπορον, *a hopeless difficulty.* Cf. *ἡδέ*, II, 3, 60, and the note.

διαβάντες: causal.

115 σκέψασθε . . . βάρβαροι, *consider whether this is not the most foolish thing the barbarians have done.* We insert *not*, since an affirmative answer is expected. The thought is that the Persians would have done well to have got rid of the Greeks as soon as possible, instead of putting obstacles in their way—and besides the obstacles are not unsurmountable.

116 εἰ καὶ, *even if*; *i. e.* it makes no difference.

πρόσω: with the gen., *far from.*

ἄποροι εἰσι, προσιοῦσι πρὸς τὰς πηγὰς διαβατοὶ γίνονται οὐδὲ τὸ γόνυ βρέχοντες.

- 22 εἰ δὲ μήθ' οἱ ποταμοὶ διήσουσιν ἡγεμόνων τε μηδεὶς ἡμῖν φανείται, οὐδ' ὡς ἡμῖν γε ἄθυμητόν. Ἐπιστάμεθα γὰρ Μυσοῦς, οὓς 120 οὐκ ἂν ἡμῶν φαίμεν βελτίους εἶναι, ὅτι ἐν βασιλείῳ χώρᾳ πολὺς τε καὶ εὐδαίμονας καὶ μεγάλας πόλεις οἰκοῦσιν, ἐπιστάμεθα δὲ Πισίδας ὡσαύτως, Λυκάονας δὲ καὶ αὐτοὶ εἶδομεν ὅτι ἐν τοῖς πεδίοις τὰ ἐρυμνὰ καταλαβόντες τὴν τούτων χώραν καρποῦνται.]
- 24 καὶ ἡμᾶς δ' ἂν ἔφην ἔγωγε χρῆναι μήπω φανεροῦς εἶναι οἴκαδε 125 ὄρμημένους, ἀλλὰ κατασκευάζεσθαι ὡς αὐτοῦ οἰκήσοντας. οἶδα γὰρ ὅτι καὶ Μυσοῖς βασιλεὺς πολλοὺς μὲν ἡγεμόνας ἂν δόιη, πολλοὺς δ' ἂν ὀμήρους τοῦ ἀδόλως ἐκπέμψειν, καὶ ὁδοποιήσειέ γ' ἂν αὐτοῖς καὶ εἰ σὺν τεθρίπποις βούλοιντο ἀπιέναι. καὶ ἡμῖν γ' ἂν οἶδ' ὅτι τρισάσμενος ταῦτ' ἐπολεῖ, εἰ ἑώρα ἡμᾶς μένειν 130

117 προσιοῦσι: for the dat., cf. συνέλθῃ, c. 1. 173, and the note.

119 διήσουσιν, shall let us pass.

120 οὓς ὡς: cf. I, 8, 86, and the note.

ἡμῖν γε: the particle adds emphasis.

Μυσοῦς: prolepsis. Cf. 1. 37.

οὓς . . . βελτίους: a clause marking the Greek contempt for Asiatics; see the note on Ἀνδῶν, c. 1. 140.

123 Πισίδας: see I, 1, 62.

Λυκάονας . . . εἶδομεν: i. e. on their upward march; see I, 2, 109.

124 τούτων: after βασιλείῳ, an easy shift, whereby the passage gains in force.

125 ἂν ἔφην, I should say. The protasis is not expressed, although ἀλλὰ γὰρ δέδοικα, below, l. 131, suggests that Xen. had in mind εἰ μὴ ἔδεθοίκεν. ἔφην, of course, governs χρῆναι.

126 ὄρμημένους: after φανεροῦς εἶναι; cf. I, 2, 70, and the note.

ὡς . . . οἰκήσοντας, as if intending to make our homes here.

128 τοῦ . . . ἐκπέμψειν, that he would send them forth without guile. The gen. depends on ὀμήρους; cf. τοῦ στρατεύσαι, c. 1. 87. For the fut. infin. with the art., cf. ἐπιθήσεσθαι and λῶσειν, II, 4, 81, and the note.

129 καὶ εἰ: different from εἰ καὶ, above, l. 116, in that here the supposition is a most unlikely one.

σὺν τεθρίπποις: implying a triumphal progress, as though they were victors in the great games. For ancient roads, see I, 9, 44, and the note, and the Introd. § 17.

130 οἶδ' ὅτι: parenthetical; see the note on ἐήλων ὅτι, I, 3, 44.

τρिसάσμενος: adj. where we use the adv.; cf. προτέρα, I, 2, 142, and ἀργοί, below, which is parallel with ἐν ἀφθόνοις. The use of τρισ- (or its equivalents), with intensive force, is very common in

κατασκευαζομένους. ἀλλὰ γὰρ δέδοικα μή, ἂν ἅπαξ μάθωμεν 25
 ἄργοι ζῆν καὶ ἐν ἀφθόνοις βιοτεύειν, καὶ Μήδων δὲ καὶ Περσῶν
 καλαῖς καὶ μεγάλαις γυναιξὶ καὶ παρθένοις ὁμιλεῖν, μὴ ὥσπερ οἱ
 λωτοφάγοι ἐπιλαθόμεθα τῆς οἴκαδε ὁδοῦ. δοκεῖ οὖν μοι εἰκὸς 26
 135 καὶ δίκαιον εἶναι πρῶτον εἰς τὴν Ἑλλάδα καὶ πρὸς τοὺς οἰκείους
 πειρᾶσθαι ἀφικνεῖσθαι καὶ ἐπιδείξαι τοῖς Ἕλλησιν ὅτι ἐκόντες
 πένονται, ἔξόν αὐτοῖς τοὺς νῦν σκληρῶς ἐκεῖ πολιτευόμεντας ἐνθάδε
 κομισαμένους πλουσίους ὄραν.

ἀλλὰ γάρ, ὦ ἄνδρες, πάντα ταῦτα τάγαθὰ δῆλον ὅτι τῶν
 140 κρατούντων ἐστὶ· τοῦτο δὲ δεῖ λέγειν ὅπως ἂν πορευοίμεθά τε 27
 ὡς ἀσφαλέστατα καὶ εἰ μάχεσθαι δεῖο ἕς κράτιστα μαχοίμεθα.
 πρῶτον μὲν τοίνυν, ἔφη, δοκεῖ μοι κατακαῦσαι τὰς ἀμάξας ἃς
 ἔχομεν, ἵνα μὴ τὰ ζεύγη ἡμῶν στρατηγῆ, ἀλλὰ πορευόμεθα ὅπη
 ἂν τῆ στρατιᾷ συμφέρη· ἔπειτα καὶ τὰς σκηνὰς συγκατακαῦσαι.
 145 αὐταὶ γὰρ αὐτὸ ὄχλον μὲν παρέχουσιν ἄγειν, συνωφελοῦσι δ' οὐδὲν

Greek. Cf. Vergil's *ter quater-
 que beati* (*Aen.* I, 94) and the
 Eng. use of *thrice*—.

ἂν . . . ἔποιε, εἰ ἔρα: a shift from
 the ideal to the unreal; note the
 position of ἂν.

131 ἀλλὰ γάρ: for the ellipsis, cf.
 II, 5, 44, and the note. Here, as
 so often, we may render, *but the
 fact is*.

ἂν ἅπαξ: cf. II, 2, 53.

133 μὴ ὥσπερ: μὴ is repeated after
 the interposed *condit.* clause;
 so ἂν frequently, and in § 35, *εἰ*.
 καλαῖς καὶ μεγάλαις: to the Greek,
 tallness was an important ele-
 ment of beauty.

134 λωτοφάγοι: see *Odyssey* IX, 83-
 104, and Herodotus IV, 177, and
 cf. Tennyson's "Lotus Eaters."
 The fruit of the lotus is actually
 used as a food in north Africa.

136 ἐκόντες, of their own choosing.
 Cf. *τριδάσμενος*, above, l. 130.

137 ἔξόν, when they might. Cf.

II, 5, 86, and the note. The acc.
 abs. most frequently expresses
 an adversative relation.

τοὺς . . . πολιτευόμεντας: obj. of *κομι-
 σαμένους*. For the latter (acc. after
 dat.), see the note on *λαβόντι*, I,
 2, 4. What Xen. here declares
 feasible Alexander subsequently
 accomplished.

140 τοῦτο: looking forward to the
ὅπως-clause.

ὅπως ἂν: with *μαχοίμεθα*, as well as
 with *πορευοίμεθα*. For the opt.
 with ἂν in an indir. quest., cf. *πῶς*
 ἂν . . . ποιῶτο, I, 7, 11. Some of
 Xen.'s "irregular" object clauses
 with *ὅπως ἂν* are merely indir.
 quests. (e. g. IV, 3, § 14; V, 7, § 20).
 The two vbs., with their modi-
 fiers, are given in chiasmic order.

143 ἡμῶν: with *στρατηγῆ*; see the
 note on I, 4, 14.

145 ὄχλον . . . ἄγειν, are a *nui-
 sance to carry*. ἄγειν defines
ὄχλον (in the matter of carrying).

- 28 οὔτε εἰς τὸ μάχεσθαι οὔτ' εἰς τὰ ἐπιτήδεια ἔχειν. ἔτι δὲ καὶ τῶν ἄλλων σκευῶν τὰ περιττὰ ἀπαλλάξωμεν πλὴν ὅσα πολέμου ἕνεκεν ἢ σίτων ἢ ποτῶν ἔχομεν, ἵνα ὡς πλείστοι μὲν ἡμῶν ἐν τοῖς ὅπλοις ᾖσιν, ὡς ἐλάχιστοι δὲ σκευοφορῶσι. κρατουμένων μὲν γὰρ ἐπίστασθε ὅτι πάντα ἀλλότρια· ἦν δὲ κρατῶμεν, καὶ 150 τοὺς πολεμίους δεῖ σκευοφόρους ἡμετέρους νομίζειν.
- 29 λοιπὸν μοι εἰπεῖν ὅπερ καὶ μέγιστον νομίζω εἶναι. ὁρᾶτε γὰρ καὶ τοὺς πολεμίους ὅτι οὐ πρόσθεν ἐξευεγκεῖν ἐτόλμησαν πρὸς ἡμᾶς πόλεμον πρὶν τοὺς στρατηγούς ἡμῶν συνέλαβον, νομίζοντες ὄντων μὲν τῶν ἀρχόντων καὶ ἡμῶν πειθομένων ἱκανοὺς εἶναι 155 ἡμᾶς περιγενέσθαι τῷ πολέμῳ, λαβόντες δὲ τοὺς ἀρχοντας ἀναρχία ἂν καὶ ἀταξία ἐνόμιζον ἡμᾶς ἀπολέσθαι. δεῖ οὖν πολὺ μὲν τοὺς ἀρχοντας ἐπιμελεστέροισιν γενέσθαι τοὺς νῦν τῶν πρόσθεν, πολὺ δὲ τοὺς ἀρχομένους εὐτακτοτέροισιν καὶ πειθομένους μᾶλλον
- 30 τοῖς ἀρχουσι νῦν ἢ πρόσθεν· ἦν δὲ τις ἀπειθεῖν, ψηφίσασθαι τὸν 160 αἰὲ ὑμῶν ἐντυγχάνοντα σὺν τῷ ἀρχοντι κολάζειν· οὕτως οἱ πολέ-

It may be felt as acc. or as dat. Cf. ὁρᾶν, II, 6, 34, and the note.

147 ἀπαλλάξωμεν, let us get rid of. See the note on ἀπηλλάγη, I, 10, 35. For the subjv., cf. ἀναμένωμεν, c. 1. 110. The advice here given is carried out, c. 3. § 1.

148 ἕνεκεν: with all three gens.

149 κρατουμένων: Xen. purposely avoids expressing ἡμῶν or using a vb. in the first person (ἦν . . . κρατῶμεθα, parallel with ἦν δὲ κρατῶμεν, below). Render, when men are conquered.

150 πάντα ἀλλότρια, all their goods become the property of others (i. e. of the foe). γίγνεται or ἐστι is easily supplied.

καί: i. e. in addition to the bearers we have now.

153 λοιπὸν (sc. ἐστιν), it remains.

ὁρᾶτε γάρ: the rest of the section is parenthetic. The important

matter is told in § 30, with resumptive οὖν.

153 τοὺς πολεμίους: prolepsis. οὐ πρόσθεν . . . πρὶν, not until. Cf. I, 2, 58, and the note.

155 ἡμῶν πειθομένων . . . ἡμᾶς: cf. ὄντων, I, 4, 82, with the note. Here the absolute construction was necessitated by the preceding gen. abs.

157 ἂν: with ἀπολέσθαι. For its position, see I, 3, 29, and the note.

πολὺ μὲν . . . πολὺ δέ: anaphora of the strongly emphatic adv. (see the note on c. 1. 105) instead of the simple parallelism, τοὺς μὲν ἀρχοντας . . . τοὺς δὲ ἀρχομένους.

158 τοὺς νῦν τῶν πρόσθεν: for the emphatic collocation, cf. σὲ ἐγώ, II, 5, 29.

160 ψηφίσασθαι: sc. δεῖ.

161 κολάζειν: cf. the note on πλεγγᾶς

μοι πλείστον ἐψευσμένοι ἔσονται· τῆδε γὰρ τῆ ἡμέρᾳ μυρίους
 ὄψονται ἀνθ' ἑνὸς Κλεάρχου τοῖς οὐδενὶ ἐπιτρέφοντας κακῶ
 εἶναι. ἀλλὰ γὰρ καὶ περαίνειν ἤδη ὄρα· ἴσως γὰρ οἱ πολέμοι 32
 165 αὐτίκα παρέσονται. ὄψ οὖν ταῦτα δοκεῖ καλῶς ἔχειν, ἐπικυρω-
 σάτω ὡς τάχιστα, ἵνα ἔργῳ περαληται. εἰ δέ τι ἄλλο βέλτιον
 ἢ ταύτη, τολμάτω καὶ ὁ ἰδιώτης διδάσκειν· πάντες γὰρ κοινῆς
 σωτηρίας δεόμεθα.

Μετὰ ταῦτα Χειρίσοφος εἶπεν· 'Ἄλλ' εἰ μὲν τινος ἄλλου 33
 170 δεῖ πρὸς τούτοις οὐκ λέγει Ξενοφῶν, καὶ αὐτίκα ἐξέσται ποιεῖν·
 ἃ δὲ νῦν εἶρηκε δοκεῖ μοι ὡς τάχιστα ψηφίσασθαι ἄριστον
 εἶναι· καὶ ὄψ δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα. ἀνέτειναν
 πάντες.

ἀναστὰς δὲ πάλιν εἶπε Ξενοφῶν· ὦ ἄνδρες, ἀκούσατε ὧν 34
 175 προσδοκεῖ μοι. δῆλον ὅτι πορεύεσθαι ἡμᾶς δεῖ ὅπου ἔξομεν τὰ
 ἐπιτήδεια· ἀκούω δὲ κόμας εἶναι καλὰς οὐ πλέον εἴκοσι σταδίων
 ἀπεχούσας· οὐκ ἂν οὖν θαυμάζοιμεν εἰ οἱ πολέμοι, ὥσπερ οἱ 35
 δειλοὶ κύνες τοὺς μὲν παριόντας διώκοντες καὶ δάκνουσιν, ἢν δύ-
 νωνται, τοὺς δὲ διώκοντες φεύγουσιν, εἰ καὶ αὐτοὶ ἡμῖν ἀπιούσιν
 180 ἐπακολουθοῖεν. ἴσως οὖν ἀσφαλέστερον ἡμῖν πορεύεσθαι πλαί- 36

ἐβάλεν, I, 5, 69. Xen. alludes to this compact, V, 8, §21.

163 ἐψευσμένοι ἔσονται, will find themselves deceived. The compound form of the fut. perf., regular in the act, is not infrequent in the pass., and may be the only form in use.

163 Κλεάρχου: i. e. stern disciplinarians like him. See the note on I, 5, 69.

τοὺς . . . ἐπιτρέφοντας, who will not permit.

κακῶ: cf. ἀγαθοῖς, I, 60, and the note.

164 περαίνειν: with ὄρα; cf. καθέδειν, I, 3, 51.

167 καὶ ὁ ἰδιώτης, even though he be a private.

170 καὶ αὐτίκα: i. e. presently (as well as now).

ποῦν, attend to, carry out; cf. below, I, 194.

173 ἀνέτειναν: vivid asyndeton.

174 ἂν προσδοκεῖ μοι, what further measures recommend themselves to me.

176 ἀκούω . . . εἶναι: cf. I, 3, 105, and the note.

177 εἰ οἱ πολέμοι: resumed, after the simile, by εἰ καὶ αὐτοί.

178 διώκοντες καὶ δάκνουσιν: the καὶ is intensive, not connective - go so far as to bite.

179 εἰ καὶ αὐτοί, if they too, I say.

180 πλαίσιον: here a hollow square; see the *Introd.*, §34. Contrast: I, 8, 35.

σιον ποιησαμένους τῶν ὅπλων, ἵνα τὰ σκευοφόρα καὶ ὁ πολὺς
 ὄχλος ἐν ἀσφαλεστέρῳ εἴη. εἰ οὖν νῦν ἀποδειχθεῖη τίνας χρῆ
 ἡγείσθαι τοῦ πλαισίου καὶ τὰ πρόσθεν κοσμεῖν καὶ τίνας ἐπὶ
 τῶν πλευρῶν ἐκατέρων εἶναι, τίνας δ' ὀπισθοφυλακεῖν, οὐκ ἂν
 ὅποτε οἱ πολέμοι ἔλθοιεν βουλευέσθαι ἡμᾶς δεοί, ἀλλὰ χρέ- 185
 37 μεθα ἂν εὐθύς, τοῖς τεταγμένοις, εἰ μὲν οὖν ἄλλο τις βέλτιον
 ὄρα, ἄλλως ἔχέτω. εἰ δέ, Χειρίσοφος μὲν ἡγοῖτο, ἐπειδὴ καὶ
 Λακεδαιμόνιος ἐστὶ. τῶν δὲ πλευρῶν ἐκατέρων δύο τῶ πρεσβυ-
 τάτω στρατηγῷ ἐπιμελοίσθην· ὀπισθοφυλακοῖμεν δ' ἡμεῖς οἱ
 38 νεώτατοι ἐγὼ καὶ Τιμασίων τὸ νῦν εἶναι. τὸ δὲ λοιπὸν πειρώ- 190
 μενοι ταύτης τῆς τάξεως βουλευσόμεθα, ὅτι ἂν αἰεὶ κράτιστον
 δοκῆ εἶναι. εἰ δέ τις ἄλλο ὄρα βέλτιον, λεξάτω. ἐπεὶ δ' οὐδεὶς
 ἀντέλεγεν, εἶπεν· Ὅτι δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα.
 39 ἔδοξε ταῦτα. Νῦν τοίνυν, ἔφη, ἀπίοντας ποιεῖν δεῖ τὰ δεδογ-
 μένα. καὶ ὅστις τε ὑμῶν τοὺς οἰκελοὺς ἐπιθυμεῖ ἰδεῖν, μεμνήσθω 195
 ἀνὴρ ἀγαθὸς εἶναι· οὐ γὰρ ἔστιν ἄλλως τούτου τυχεῖν· ὅστις τε
 ζῆν ἐπιθυμεῖ, πειράσθω νικᾶν· τῶν μὲν γὰρ νικῶντων τὸ καίνειν,
 τῶν δὲ ἡττωμένων τὸ ἀποθνήσκειν ἐστὶ· καὶ εἴ τις δὲ χρημάτων
 ἐπιθυμεῖ, κρατεῖν πειράσθω· τῶν γὰρ νικῶντων ἐστὶ καὶ τὰ
 ἑαυτῶν σφάζειν καὶ τὰ τῶν ἡττωμένων λαμβάνειν. 200

181 τῶν ὅπλων = τῶν ὀπλιῶν, as often.

182 ἐν ἀσφαλιστέρῳ: i. e. in the center.

185 ὅποτε . . . ἔλθοιεν: for the mood, cf. *δοίη*, I, 3, 87, and the note.

187 εἰ δὲ μή: exceptional for εἰ δὲ μή (G. M. T. 478. 2; H. 906b). We may understand *καλῶς ἔχει*, or something of that sort. Observe that if εἰ δὲ μή were used, it would not here, as usual, introduce the unfavorable alternative.

ἡγοῖτο: opt. for the more natural *imv.*, an uncommon use in prose; so, again the two opts. that follow.

188 Λακεδαιμόνιος: this was the

period of Spartan supremacy, and an Athenian is speaking.

190 τὸ νῦν εἶναι, for the present; cf. I, 6, 55.

194 ἔδοξε ταῦτα: cf. I, 3, 102, and the note.

τὰ δεδογμένα: cf. τὰ δέξαντα, I, 3, 103.

195 ὅστις τε: note the parallel clauses, *ὅστις τε . . . ὅστις τε . . . εἰ τις*.

μεμνήσθω εἶναι, let him remember to be.

197 τῶν . . . νικῶντων . . . τῶν . . . ἡττωμένων: both gens. are possessive.

καίνειν: Xen. has the simple form of this poetic vb. here and *Cyrop.* IV, 2, 24. For the compound, *κατακαίνειν*, cf. the note on I, 6, 8.

[III. Τούτων λεχθέντων ἀνέστησαν καὶ ἀπελθόντες κατὰ 1
 καιὸν τὰς ἀμάξας καὶ τὰς σκηνάς, τῶν δὲ περιττῶν οὗτου μὲν
 δέοιτό τις μετεδίδοσαν ἀλλήλοις, τὰ δὲ ἄλλα εἰς τὸ πῦρ ἐρρίπ-
 τουν. ταῦτα ποιήσαντες ἤριστοποιοῦντο. ἀριστοποιοιμένων
 5 δὲ αὐτῶν ἔρχεται Μιθραδάτης σὺν ἰππεύσιν ὡς τριάκοντα, καὶ
 καλεσάμενος τοὺς στρατηγούς εἰς ἐπήκοον λέγει ὧδε. Ἐγὼ, ὦ 2
 ἄνδρες Ἕλληνες, καὶ Κύρῳ πιστὸς ἦν, ὡς ὑμεῖς ἐπίστασθε, καὶ
 νῦν ὑμῖν εὖνους· καὶ ἐνθάδε δ' εἰμὶ σὺν πολλῷ φόβῳ διάγων.
 εἰ οὖν ὄραφην ὑμᾶς σωτήριόν τι βουλευομένους, ἔλθοιμι ἂν πρὸς
 10 ὑμᾶς καὶ τοὺς θεράποντας πάντας ἔχων. λέξατε οὖν πρὸς με τί
 ἐν νῷ ἔχετε ὡς φίλον τε καὶ εὖνον καὶ βουλόμενον κοινῇ σὺν
 ὑμῖν τὸν στόλον ποιεῖσθαι. βουλευομένοις τοῖς στρατηγοῖς ἔδο- 3
 ξεν ἀποκρίνασθαι τάδε· καὶ ἔλεγε Χειρίσοφος· Ἡμῖν δοκεῖ, εἰ
 μὲν τις ἐξ ἡμᾶς ἀπιέναι οἴκαδε, διαπορεύεσθαι τὴν χώραν ὡς ἂν
 15 δυνώμεθα ἀσινέστατα· ἦν δὲ τις ἡμᾶς τῆς ὁδοῦ ἐπικωλύη, δια-
 πολεμῆν τούτῳ ὡς ἂν δυνώμεθα κράτιστα. ἐκ τούτου ἐπειρᾶτο 4
 Μιθραδάτης διδάσκειν ὡς ἄπορον εἶη βασιλέως ἄκοντος σωθῆναι.]
 ἔνθα δὴ ἐγγινώσκετο ὅτι ὑπόπεμπτος εἶη· καὶ γὰρ τῶν Τισσα-

CHAPTER III

- 1 κατὰ καιὸν, *set about burning*; cf. the following impfs.
 2 τῶν . . . περιττῶν: *partitive*; οὗτου, with δέοιτο.
 3 ἐρρίπτουν: Xen. uses both ρίπτω and ρίπτω (ἐρρίπτω, IV, 8, §3). A difference in meaning is not to be insisted on.
 5 Μιθραδάτης: cf. II, 5, 134.
 6 εἰς ἐπήκοον: cf. II, 5, 143 f.
 8 εἰμὶ . . . διάγων: for such forms, see the note on εἶναι . . . φυλάττων, I, 2, 122. Here we may render, *And here I am—living in great fear*.
 11 ὡς φίλον: i. e. ὡς πρὸς φίλον. The prep. may be omitted before ὡς and ὅστε, as it often is before rel. prons.

13 εἰ μὲν τις ἐξ, *if we are permitted*.

For τις, cf. I, 4, 80.

15 ἀσινέστατα: cf. the note on ἀσινέστα, II, 3, 112.

τῆς ὁδοῦ: gen. with the vb. of hindering (*separation*).

διαπολεμῆν, *fight it out*. Observe the parallelism in structure between the two clauses and the fact that both end with a superl. adv. In the second clause the threatening form of condition (εἰ τις . . . ἐπικωλύσει) is avoided.

17 ὡς, *how*, rather than *that*.

βασιλέως ἄκοντος: cf. ἄκοντος Κύρου, I, 3, 89, and the note.

18 ὑπόπεμπτος: cf. ὑποπέμψαιεν, II, 4, 91.

19 τις: for the position, cf. II, 5, 125.

- 5 φέρνους τις οικείων παρηκολουθήκει πίστewος ἔνεκα. καὶ ἐκ
 τούτου ἐδόκει τοῖς στρατηγοῖς βέλτιον εἶναι δόγμα ποιήσασθαι 20
 τὸν πόλεμον ἀκήρυκτον εἶναι ἔστ' ἐν τῇ πολεμίᾳ εἶεν· διέφθειρον
 γὰρ προσιώντες τοὺς στρατιώτας, καὶ ἕνα γε λοχαγὸν διέφθειραν
 Νίκαρχον Ἀρκάδα, καὶ ᾤχετο ἀπιῶν νυκτὸς σὺν ἀνθρώποις ὡς
 εἴκοσι.
- 6 Μετὰ ταῦτα ἀριστήσαντες καὶ διαβάντες τὸν Ζαπάταν ποτα- 25
 μὸν ἐπορεύοντο τεταγμένοι τὰ ὑποζύγια καὶ τὸν ὄχλον ἐν μέσῳ
 ἔχοντες. οὐ πολὺ δὲ προεληλυθότων αὐτῶν ἐπιφαίνεται πάλιν
 ὁ Μιθραδάτης, ἰππέας ἔχων ὡς διακοσίους καὶ τοξότας καὶ
 7 σφενδονήτας εἰς τετρακοσίους μάλα ἐλαφροὺς καὶ εὐζώνους. καὶ
 προσῆι μὲν ὡς φίλος ὢν πρὸς τοὺς Ἕλληνας· ἐπεὶ δ' ἐγγὺς 30
 ἐγένοντο, ἔξαπίνης οἱ μὲν αὐτῶν ἐτόξευον καὶ ἰππεῖς καὶ πεζοί,
 οἱ δ' ἐσφενδόνουν καὶ ἐτίρωσκον. οἱ δὲ ὀπισθοφύλακες τῶν
 Ἑλλήνων ἔπασχον μὲν κακῶς, ἀντεποιοῦν δ' οὐδέν· οἳ τε γὰρ
 Κρήτες βραχύτερα τῶν Περσῶν ἐτόξευον καὶ ἅμα ψιλοὶ ὄντες
 8 εἶσω τῶν ὄπλων κατεκέκλειντο, οἱ δὲ ἀκοντισταὶ βραχύτερα 35
 ἠκόντιζον ἢ ὡς ἐξικνεῖσθαι τῶν σφενδονητῶν. ἐκ τούτου Ξενο-
 φῶντι ἐδόκει διωκτέον εἶναι· καὶ ἐδίωκον τῶν ὀπλιτῶν καὶ τῶν

παρηκολουθήκει: the tense denotes the permanent relation.

πίστewος ἔνεκα, to secure his good faith (he had formerly been Κόρυ πιστότατος, II, 5, 134).

20 δόγμα ποιήσασθαι: cf. ἐποιεῖτο τὴν συλλογὴν, I, 1, 21, and the note.

21 ἔστ': see the note on I, 9, 38.

διέφθειρον... διέφθειραν: the former vb. is conative, the latter records an actual occurrence.

23 Νίκαρχον: can this be the Nicarchus mentioned in II, 5, 128?

25 Ζαπάταν: cf. II, 5, 1.

26 τεταγμένοι: i. e. in the formation suggested by Xenophon, c. 2, 180 f.

31 ἔξαπίνης: an Ionicism, but more

frequent in the *Anabasis* than the normal *ἐξαπίνης*.

καὶ ἰππεῖς καὶ πεζοί: apposition with οἱ μὲν.

32 ἐτίρωσκον: the subj. is the whole body (οἱ μὲν as well as οἱ δε).

33 ἀντεποιοῦν δ' οὐδέν, could do nothing in retaliation. Note the tense, and see the note on I, 4, 64.

34 Κρήτες: see the note on I, 2, 54.

35 βραχύτερα... ἢ ὡς, not far enough to (a shorter distance than so as to).

36 τῶν σφενδονητῶν: for the gen., see G. 1099; H. 739; B. 356.

37 ὀπλιτῶν... πελταστῶν: partitive with οἱ.

πελταστῶν οἱ ἔτυχον σὺν αὐτῷ ὀπισθοφυλακοῦντες· διώκοντες
 δὲ οὐδένα καταλαμβάνον τῶν πολεμίων. οὔτε γὰρ ἵππεις ἦσαν
 40 τοῖς Ἕλλησιν οὔτε οἱ πεζοὶ τοὺς πεζοὺς φεύγοντας ἐδύνατο
 καταλαμβάνειν ἐν ὀλίγῳ χωρίῳ· πολὺ γὰρ οὐχ οἶόν τε ἦν ἀπὸ
 τοῦ ἄλλου στρατεύματος διώκειν· οἱ δὲ βάρβαροι ἵππεις καὶ
 10 φεύγοντες ἅμα ἐτίρωσκον εἰς τοῦπισθεν τοξεύοντες ἀπὸ τῶν
 ἵππων, ὅπόσον δὲ διώξειαν οἱ Ἕλληνες, τοσοῦτον πάλιν ἐπανα-
 45 χωρεῖν μαχομένους ἔδει. ὥστε τῆς ἡμέρας διήλθον οὐ πλέον
 11 πέντε καὶ εἴκοσι σταδίων, ἀλλὰ δειλῆς ἀφίκοντο εἰς τὰς κώμας.
 ἔνθα δὴ πάλιν ἀθυμία ἦν. καὶ Χειρίσοφος καὶ οἱ πρεσβύ-
 τατοι τῶν στρατηγῶν Ξενοφῶντα ἠτιῶντο ὅτι ἐδίωκεν ἀπὸ τῆς
 φάλαγγος καὶ αὐτὸς τε ἐκινδύνευε καὶ τοὺς πολεμίους οὐδὲν
 50 μᾶλλον ἐδύνατο βλάπτειν. ἀκούσας δὲ Ξενοφῶν ἔλεγεν ὅτι
 12 ὀρθῶς αἰτιῶντο καὶ αὐτὸ τὸ ἔργον αὐτοῖς μαρτυροῖη. ἀλλ' ἐγώ,
 ἔφη, ἠναγκάσθην διώκειν, ἐπειδὴ ἐώρων ἡμᾶς ἐν τῷ μένειν κακῶς
 μὲν πάσχοντας, ἀντιποιεῖν δὲ οὐ δυναμένους. ἐπειδὴ δὲ ἐδιώ-
 13 κομεν, ἀληθῆ, ἔφη, ὑμεῖς λέγετε· κακῶς μὲν γὰρ ποιεῖν οὐδὲν
 55 μᾶλλον ἐδυνάμεθα τοὺς πολεμίους, ἀνεχωροῦμεν δὲ παγχαλέπως.
 τοῖς οὖν θεοῖς χάρις ὅτι οὐ σὺν πολλῇ ῥώμῃ ἀλλὰ σὺν ὀλίγοις
 14 ἦλθον, ὥστε βλάψαι μὲν μὴ μεγάλα, δηλῶσαι δὲ ὧν δεόμεθα.

39 καταλαμβάνον: the tense, as
 ἀπεποιῶν, above. Cf. ἐδύνατο κα-
 ταλαμβάνειν, below.

41 πολέ: in emphatic position be-
 cause contrasted with ὀλίγῳ
 χωρίῳ.

οὐχ οἶόν τε ἦν: cf. II, 2, 16, and the
 note.

42 καὶ φεύγοντες ἅμα, even while
 fleeing. Cf. εἰσὶ with partic.,
 I, 9, 10.

43 εἰς τοῦπισθεν, backwards. This
 method of fighting, made famous
 by the Parthians, is said still to
 be characteristic of the Persians.

44 ὅπόσον, as far as.

45 μαχομένους: i. e. the Persians
 in turn pursued them.

τῆς ἡμέρας, in the course of the
 day. See the note on I, 7, 85.
 Cf. δειλῆς, below. They had,
 however, not started until after
 their dinner.

46 τὰς κώμας: i. e. those men-
 tioned, c. 2. 176.

49 οὐδὲν μᾶλλον, none the more;
 i. e. than if he had not incurred
 the risk. οὐδὲν is, of course,
 inner obj.; so μεγάλα, below,
 I. 57.

51 τὸ ἔργον, the result.

52 ἐν τῷ μένειν, while staying
 (where we were).

54 ἀληθῆ . . . λέγετε: i. e. it was
 as you say.

56 τοῖς . . . χάρις, thank Heaven.

- 15 νῦν γὰρ οἱ πολέμοι τοξεύουσι καὶ σφενδονῶσιν ὅσον οὔτε οἱ
 Κρήτες ἀντιτοξεύειν δύνανται οὔτε οἱ ἐκ χειρὸς βάλλοντες ἐξι-
 κνεῖσθαι· ὅταν δὲ αὐτοὺς διώκωμεν, πολλὸν μὲν οὐχ οἶόν τε χωρίου 60
 ἀπὸ τοῦ στρατεύματος διώκειν, ἐν ὀλίγῳ δὲ οὐδ' εἰ ταχύς εἴη
 16 πεζὸς πεζὸν ἂν διώκων καταλαμβάνοι ἐκ τόξου ῥύματος. ἡμεῖς
 οὖν εἰ μέλλοιμεν τούτους εἶργειν ὥστε μὴ δύνασθαι βλάπτειν
 ἡμᾶς πορευομένους, σφενδουητῶν τὴν ταχίστην δεῖ καὶ ἰππέων.
 ἀκούω δ' εἶναι ἐν τῷ στρατεύματι ἡμῶν Ῥοδίουσ, ὧν τοὺς πολλοὺς 65
 φασιν ἐπίστασθαι σφενδονᾶν, καὶ τὸ βέλος αὐτῶν καὶ διπλά-
 17 σιον φέρεσθαι τῶν Περσικῶν σφενδονῶν. ἐκείναι γὰρ διὰ τὸ
 χειροπληθέσι τοῖς λίθοις σφενδονᾶν ἐπὶ βραχὺ ἐξικνούνται, οἱ δὲ
 18 Ῥόδιοι καὶ ταῖς μολυβδίσι ἐπίστανται χρῆσθαι. ἦν οὖν αὐτῶν
 ἐπισκεψάμεθα τίνες πέπανται σφενδόνας, καὶ τούτῳ μὲν δώμεν 70
 αὐτῶν ἀργύριον, τῷ δὲ ἄλλας πλέκειν ἐθέλοντι ἄλλο ἀργύριον
 τελῶμεν, καὶ τῷ σφενδονᾶν ἐν τῷ τεταγμένῳ ἐθέλοντι ἄλλην
 τινὰ ἀτέλειαν εὐρίσκωμεν, ἴσως τινὲς φανοῦνται ἱκανοὶ ἡμᾶς
 19 ὠφελεῖν. ὁρῶ δὲ ἵππους ὄντας ἐν τῷ στρατεύματι, τοὺς μὲν

58 ὅσον: of space, as ὀπίσσω, above,
 l. 44.

59 οἱ ἐκ χειρὸς βάλλοντες: i. e. οἱ
 ἀκοντισταί.

62 ἐκ τόξου ῥύματος, with a bow-
 shot the start. Cf. ἐκ πλόου,
 I, 10, 47.

ἡμεῖς: assimilated to μέλλοιμεν,
 where we should have expected
 ἡμῶν (with δεῖ). Trans., as if the
 construction were personal, we,
 if we are to . . . , have need of.
 Cf. also the note on ποταμοί, II, 4,
 27. With μέλλω the potential
 form is less frequent; εἰ μέλλοιμεν
 would have been normal.

64 τὴν ταχίστην, at once. The el-
 lipsis of a fem. noun (ὀδός?) is
 hardly felt.

65 ἀκούω δ' εἶναι: see I, 3, 105, and
 the note.

ὄν . . . ἐπίστασθαι: acc. and infin.

in a rel. clause, as c. 2. 120 f.
 Note, however, that the rel. con-
 struction is given up in the next
 clause.

66 καὶ . . . φέρεσθαι, carries even
 twice as far. For the vb. cf.
 I, 8, 78.

67 διὰ τὸ . . . σφενδονᾶν, because
 the stones they sling are as
 large as the fist. Note that the
 adj. is pred.

69 αὐτῶν: see the note on c. 1. 91.

70 πέπανται: for the vb. cf. I, 9, 69,
 and the note. There was as yet
 no troop of slingers in the army.

τούτῳ: = τῷ πεπαμένῳ (κεκτημένῳ);
 sing. despite the preceding pl.

71 αὐτῶν, for them, i. e. the slings.

72 ἐν τῷ τεταγμένῳ, wherever sta-
 tioned.

ἄλλην . . . ἀτέλειαν, exemption from
 some other duty.

75 τινας παρ' ἐμοί, τοὺς δὲ τῶν Κλεάρχου καταλελειμμένους, πολ-
 λούς δὲ καὶ ἄλλους αἰχμαλώτους σκευοφοροῦντας. ἀνοὺν τούτους
 πάντας ἐκλέξαντες σκευοφόρα μὲν ἀντιδῶμεν, τοὺς δὲ ἵππους
 εἰς ἰππέας κατασκευάσωμεν, ἴσως καὶ οὗτοί τι τοὺς φεύγοντας
 ἀνιάσουσιν. ἔδοξε καὶ ταῦτα. καὶ ταύτης τῆς νυκτὸς σφενδο- 20
 80 νῆται μὲν εἰς διακοσίους ἐγένοντο, ἵπποι δὲ καὶ ἰππεῖς ἐδοκι-
 μάσθησαν τῇ ὑστεραίᾳ εἰς πεντήκοντα, καὶ σπολάδες καὶ θώρακες
 αὐτοῖς ἐπορίσθησαν, καὶ ἵππαρχος ἐπεστάθη Λύκιος ὁ Πολυ-
 στράτου Ἀθηναῖος.

IV. Μείναντες δὲ ταύτην τὴν ἡμέραν τῇ ἄλλῃ ἐπορεύοντο 1
 πρῶαιτερον ἀναστάντες. χαράδραν γὰρ ἔδει αὐτοὺς διαβῆναι
 ἐφ' ἣ ἐφοβοῦντο μὴ ἐπιθοῖντο αὐτοῖς διαβαίνουσιν οἱ πολέμοι.
 διαβεβηκόσι δὲ αὐτοῖς πάλιν φαίνεται Μιθραδάτης, ἔχων ἰππέας 2
 5 χιλίους, τοξότας δὲ καὶ σφενδονήτας εἰς τετρακισχιλίους· τοσού-
 τος γὰρ ἦτησε Τισσαφέρην, καὶ ἔλαβεν ὑποσχόμενος, ἂν τού-
 τος λάβῃ, παραδώσειν αὐτῷ τοὺς Ἕλληνας, καταφρονήσας,
 ὅτι ἐν τῇ πρόσθεν προσβολῇ ὀλίγους ἔχων ἔπαθε μὲν οὐδέν,
 πολλὰ δὲ κακὰ ἐνόμιζε ποιῆσαι. ἐπεὶ δὲ οἱ Ἕλληνες διαβεβη- 3

74 τοὺς μὲν τινας, *some few*. Cf. II, 3, 59.

75 παρ' ἐμοί: Xen., as a man of means, had brought horses with him.

τῶν Κλεάρχου: for Clearchus' troop of horse see I, 5, 82; for their desertion, II, 2, 31. Evidently some horses had been left behind.

77 σκευοφόρα . . . ἀντιδῶμεν, *put pack-animals in their places*.

78 εἰς ἰππέας, *for cavalry*.

79 καὶ ταῦτα: καὶ is intensive, not connective. The asyndeton is regular.

80 ἐγένοντο, *were equipped*. γίγνομαι may supply a passive to almost any vb.

ἐδοκίμασθησαν: the vb. is suggested

by the Attic custom of having: all candidates for cavalry service pass certain tests (a δοκιμασία) before the βουλὴ (*Senate*).

CHAPTER IV

1 μείναντες: *i. e.* this day was occupied with the equipment of the cavalry.

2 χαράδραν: *i. e.* a deep water course, presumably dry.

3 ἐπιθοῖντο: for the form see the note on I, 9, 26.

6 ἦτησε: with two accs.; cf. I, 3, 69.

7 λάβῃ, παραδώσειν: he said, *and . . . λάβω, παραδώσω*.

καταφρονήσας: note the tense, *having come to despise*.

8 οὐδέν, πολλὰ: an effective chiasm.

κότες ἀπέιχον τῆς χαράδρας ὅσον ὀκτὼ σταδίους, διέβαινε καὶ ὁ 10
 Μιθραδάτης ἔχων τὴν δύναμιν. παρήγγελο δὲ τῶν τε πελτα-
 στῶν οὐδ' ἔδει διώκειν καὶ τῶν ὀπλιτῶν, καὶ τοῖς ἵππεύσιν εἴρητο
 4 θαρροῦσι διώκειν ὡς ἐφευγομένης ἱκανῆς δυνάμεως. ἐπεὶ δὲ ὁ
 Μιθραδάτης κατειλήφει, καὶ ἤδη σφενδόναι καὶ τοξεύματα ἐξι-
 κνοῦντο, ἐσήμηνε τοῖς Ἑλλησι τῇ σάλπιγγι, καὶ εὐθὺς ἔθεον 15
 ὁμόσε οἷς εἴρητο καὶ οἱ ἵππεῖς ἤλαυνον· οἱ δὲ οὐκ ἐδέξαντο, ἀλλ'
 5 ἐφευγον ἐπὶ τὴν χαράδραν. ἐν ταύτῃ τῇ διώξει τοῖς βαρβάροις
 τῶν τε πεζῶν ἀπέθανον πολλοὶ καὶ τῶν ἵππέων ἐν τῇ χαράδρα
 ζῶοι ἐλήφθησαν εἰς ὀκτωκαίδεκα. τοὺς δὲ ἀποθανόντας αὐτοκέ-
 λευστοι οἱ Ἕλληνες ἠκίσαντο, ὡς ὅτι φοβερῶτατον τοῖς πολεμίοις 20
 εἶη ὄραν.
 6 καὶ οἱ μὲν πολέμοι οὕτω πράξαντες ἀπήλθον, οἱ δὲ Ἕλληνες
 ἀσφαλῶς πορευόμενοι τὸ λοιπὸν τῆς ἡμέρας ἀφίκοντο ἐπὶ τὸν
 7 Τίγρητα ποταμόν. ἐνταῦθα πόλις ἦν ἐρήμη μεγάλη, ὄνομα δ'
 αὐτῇ ἦν Λάρισα· ᾠκουν δ' αὐτὴν τὸ παλαιὸν Μῆδοι. τοῦ δὲ 25

10 ὅσον, about; cf. I, 2, 15.

11 παρήγγελο . . . εἴρητο, word had been passed . . . commands had been given. Only in the case of vbs. of saying and commanding, and of παρασκευάζω is the impers. pass. common in Greek — a marked contrast with Latin. Cf. οἷς εἴρητο, below.

πελταστῶν . . . ὀπλιτῶν: partitive with οὐδ'.

13 θαρροῦσι, boldly.

15 ἐσήμηνε: cf. I, 2, 98, and the note.

16 οἷς εἴρητο: trans. as if pers., those who had been ordered.

17 τοῖς βαρβάροις, on the part of the barbarians.

19 αὐτοκίλευστοι: see the vocab. for similar compounds.

21 ὄραν: cf. ὄρασθαι, II, 3, 8, and the note.

23 τὸ λοιπὸν τῆς ἡμέρας: cf. II, 2, 23, and the note.

ἀφίκοντο . . . ποταμόν: this proves that they had crossed the Zab at a point some distance above its junction with the Tigris.

25 Λάρισα: the ruins now called *Nimrud*, apparently identical with the Calah of Gen. x:11 and 12, but, in reality, a portion of the great complex of capitals making up the ancient Nineveh (see below). Included in these was also the Resen of Gen. x:12, and it has been assumed that this (in the form with the art. Al Resen) may have suggested to Xen. the name Larisa, which was, however, common in Greece, designating the citadels of various towns.

Μῆδοι: Xen. may refer to the relatively short period of Median occupation (before their empire was overthrown by Cyrus), but

τείχους αὐτῆς ἦν τὸ εὖρος πέντε καὶ εἴκοσι πόδες, ὕψος δ' ἑκατόν-
 τοῦ δὲ κύκλου ἢ περίοδος δύο παρασάγγαι· ὀκωδόμητο δὲ πλίν-
 θοῖς κεραμεαῖς· κρητὶς δ' ὑπὴν λιθίνη τὸ ὕψος εἴκοσι ποδῶν.
 ταύτην βασιλεὺς Περσῶν ὄτε παρὰ Μῆδων τὴν ἀρχὴν ἐλάμβαν- 8
 30 ον Πέρσαι πολιορκῶν οὐδενὶ τρόπῳ ἐδύνατο ελεῖν· ἤλιον δὲ
 κεφέλη προκαλύψασα ἠφάνισε μέχρι ἐξέλιπον οἱ ἄνθρωποι, καὶ
 οὕτως ἔαλλω. παρὰ ταύτην τὴν πόλιν ἦν πυραμὶς λιθίνη, τὸ μὲν 9
 εὖρος ἑνὸς πλέθρου, τὸ δὲ ὕψος δύο πλέθρων. ἐπὶ ταύτης
 πολλοὶ τῶν βαρβάρων ἦσαν ἐκ τῶν πλησίον κωμῶν ἀποπε-
 35 φευγότες.

ἐντεῦθεν δ' ἐπορεύθησαν σταθμὸν ἕνα παρασάγγας ἕξ πρὸς 10
 τείχος ἔρημον μέγα κείμενον· ὄνομα δὲ ἦν τῇ πόλει Μῆσπιλα·

it is more likely that he is speaking loosely. Neither he nor his readers felt interested in the history of the despised barbarians, so he has nothing to say of the glory of Nineveh, "that great city."

26 πόδες: cf. πλέθρα, I, 2, 30, and the note. Contrast ὕψος, acc., and ποδῶν (below, l. 28).

27 πλίνθοις: cf. II, 4, 52.

28 εἴκοσι ποδῶν: a statement corroborated by excavations.

29 βασιλεὺς Περσῶν: Cyrus the Great.

30 ἤλιον . . . ἠφάνισε: cf. "I will cover the sun with a cloud," Ezek. xxxii: 7. The passage is one of doubtful interpretation (the MSS. give ἤλιος . . . κεφέλην προκαλύψας). Xen. may have meant that the city was shrouded in fog, or that there was an eclipse (there was one in 556 B. C.). Probably both here and in § 12 he is giving local traditions. To the popular mind there has always seemed a connection between darkness and disaster.

32 πάλιν: for the case, cf. I, 2, 78, and the note.

πυραμὶς: not a pyramid, but, as the ruins still to be seen make clear, a structure of several stories, each smaller than the last. Its present height is said to be 141 feet and the base is 150 feet square. Presumably Xen. took no measurements himself, and it may well be that in his time the height was greater, in proportion to the base, than now.

λιθίνη: really of brick, with a stone facing. This was a natural and common mode of building: the base of durable stone and upon this a superstructure of material lighter and more easily worked.

34 ἦσαν . . . ἀποπεφευγότες: each element has its own force; see on εἶναι . . . φυλάττων, I, 2, 122.

36 παρασάγγας ἕξ: the actual distance between the ruins of Nimrud and those of Kuyunjik (Μῆσπιλα) is eighteen miles.

37 Μῆσπιλα: cf. the note on Δάρισα,

- Μῆδοι δ' αὐτήν ποτε ᾤκουν. ἦν δὲ ἡ μὲν κρηπίς λίθου ξεστοῦ κογχυλιάτου, τὸ εὖρος πεντήκοντα ποδῶν καὶ τὸ ὕψος πεντήκοντα. ἐπὶ δὲ ταύτῃ ἐπφοδόμητο πλίνθινον τεῖχος, τὸ μὲν εὖρος πεντήκοντα ποδῶν, τὸ δὲ ὕψος ἑκατὸν· τοῦ δὲ τείχους ἡ περίοδος ἕξ παρασάγγαι. ἐνταῦθα λέγεται Μῆδεια γυνὴ βασιλέως καταφυγεῖν ὅτε ἀπώλλυσαν τὴν ἀρχὴν ὑπὸ Περσῶν Μῆδοι.
- ταύτην δὲ τὴν πόλιν πολιορκῶν ὁ Περσῶν βασιλεὺς οὐκ ἐδύνατο οὔτε χρόνῳ ἐλείν οὔτε βίᾳ· Ζεὺς δὲ βροντῇ κατέπληξε τοὺς ἐνοικοῦντας, καὶ οὕτως ἐάλω.
- Ἐντεῦθεν δ' ἐπορεύθησαν σταθμὸν ἕνα παρασάγγας τέτταρας. εἰς τοῦτον δὲ τὸν σταθμὸν Τισσαφέρηνς ἐπεφάνη, οὓς τε αὐτὸς ἰππέας ἤλθεν ἔχων καὶ τὴν Ὀρόντα δύναμιν τοῦ τὴν

above. Nineveh was destroyed by Cyrus the Great in 549 B. C. It was the last and most noted of the capitals of the Assyrian empire, and is said (by Diodorus Siculus II, 3) to have been of such enormous extent that the circuit of its walls was 480 stadia, or nearly 60 miles. (This agrees with Jonah iii:3, "Now Nineveh was an exceeding great city of three days' journey.") The length given by Diodorus (150 stadia) corresponds roughly to the distance between Larisa and Mespila. These statements must be understood as including the capitals built at different periods, for the founder of each new dynasty established one of his own. Excavations at these sites have brought to light extensive remains of palaces and important works of art, many of which are in the British Museum.

38 Μῆδοι . . . ᾤκουν: see the note on I. 25.

39 κογχυλιάτου: a hard fossiliferous stone, capable of receiving a high polish—still used as the common building material in this district.

42 ἕξ παρασάγγαι: apparently exaggerated; eight miles is the estimate of modern travelers.

Μῆδεια: the name of one of the wives of Astyages, the last king of Media.

43 καταφυγεῖν: force of the prep.? Cf. I, 5, 79.

ὑπὸ: ἀπώλλυσαν is a virtual pass., *were being robbed of*.

45 βροντῇ κατέπληξε: a wholly obscure tradition, indicating apparently a connection between some phenomenon, believed to be supernatural, and the fall of the city.

48 εἰς: temporal; cf. I, 7, 4.

49 ἔχων: if the text is right this must be taken with ἤλθεν (cf. ἔχων ἀνέβη and ἔχων ἐβοήθη, below, and see the note on I, 1, 8, and also with ἐπεφάνη. Properly ἔχων should have been expressed

50 βασιλέως θυγατέρα ἔχοντος καὶ οὓς Κύρος ἔχων ἀνέβη βαρβάρους καὶ οὓς ὁ βασιλέως ἀδελφὸς ἔχων βασιλεῖ ἐβοήθει, καὶ πρὸς τούτοις ὄσους βασιλεὺς ἔδωκεν αὐτῷ, ὥστε τὸ στράτευμα πᾶμπολυ ἐφάνη. ἐπεὶ δ' ἐγγὺς ἐγένετο, τὰς μὲν τῶν τάξεων 14 ὀπισθεν καταστήσας, τὰς δὲ εἰς τὰ πλάγια παραγαγὼν ἐμβαλεῖν 55 μὲν οὐκ ἐτόλμησεν οὐδ' ἐβούλετο διακινδυνεύειν, σφενδονᾶν δὲ παρήγγειλε καὶ τοξεύειν. ἐπεὶ δὲ διαταχθέντες οἱ Ῥόδιοι 15 ἐσφενδόνησαν καὶ οἱ τοξῆται ἐτόξευσαν καὶ οὐδεὶς ἡμάρτανεν ἀνδρὸς, οὐδὲ γὰρ εἰ πάνυ προύθυμείτο ῥάδιον ἦν, καὶ ὁ Τισσαφέρνης μᾶλα ταχέως ἔξω βελῶν ἀπεχώρει καὶ αἱ ἄλλαι τάξεις 60 ἀπεχώρησαν.

καὶ τὸ λοιπὸν τῆς ἡμέρας οἱ μὲν ἐπορεύοντο, οἱ δ' εἶποντο· 16 καὶ οὐκέτι ἐσίνοντο οἱ βάρβαροι τῇ τότε ἀκροβολίσει· μακρότερον γὰρ οἱ γε Ῥόδιοι τῶν Περσῶν ἐσφενδόνων καὶ τῶν τοξοτῶν. 17 μεγάλα δὲ καὶ τόξα τὰ Περσικά ἐστίν· ὥστε χρήσιμα ἦν ὅποσα 65 ἀλλοκοῖτο τῶν τοξευμάτων τοῖς Κρησὶ, καὶ διετελουν χρώμενοι τοῖς τῶν πολεμίων τοξεύμασι, καὶ ἐμελέτων τοξεύειν ἄνω ἰέντες μακράν. ἠύρισκετο δὲ καὶ νεῦρα πολλὰ ἐν ταῖς κώμαις καὶ

again, but, as it is, we have *ἔχων* three times and *ἔχοντος* once in this sentence.

Ῥόδια: for the form see I, 4, 15, and the note.

50 ἔχοντος: cf. II, 4, 39, and the note.

51 ὁ βασιλέως ἀδελφός: cf. II, 4, 110.

52 ὥστε . . . ἐφάνη: cf. II, 4, 116 f.

53 τὰς μὲν . . . τὰς δέ: i. e. the Greeks were threatened on three sides of the square.

54 ἐμβαλεῖν . . . διακινδυνεύειν: note the chiasm.

56 διαταχθέντες, stationed at intervals.

58 ἀνδρός, his man.

οὐδέ . . . ῥάδιον ἦν: because of the dense ranks of the enemy.

62 ἐσίνοντο: cf. *ἀσινῶς*, II, 3, 112, and the note.

63 καὶ τῶν τοξοτῶν, even than the *dowmen*. That they could hurl their missiles farther than the Persian slingers has already been stated (above, c. 3. 65 f). The text of this passage is, however, very uncertain.

65 τῶν τοξευμάτων: these words are bracketed by Gemoll. In order that *ὅποσα* may refer not to the arrows of the enemy, but to their bows. The Cretans could not make use of the long arrows of the Persians unless they used the captured bows as well.

διετελουν χρώμενοι, they made constant use of. Cf. *λέγων διήγει*, I, 2, 70.

66 ἄνω ἰέντες: i. e. so that they could recover the arrows. *νεῦρα*, cords; not *bowstrings* (*νεύρα*).

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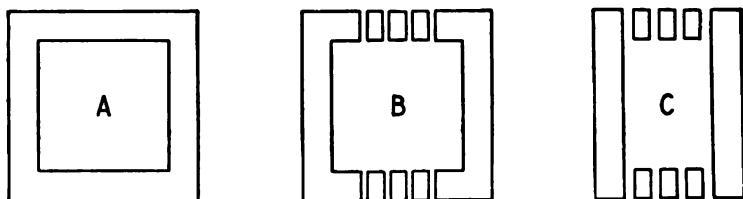
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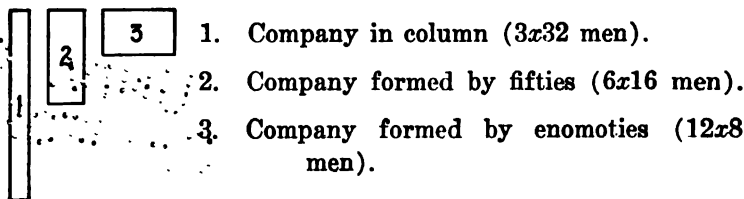
PLANS TO ILLUSTRATE III, 4, §§ 19-23

The Greeks found that the hollow square was a formation which could not always be maintained. Sometimes the wings would be forced to converge, and the men in the centre would then necessarily be thrown out of position; sometimes they would diverge, and a gap would then be formed in the line. To meet this difficulty the generals formed six companies of one hundred men each. These fell behind when the way was narrow, and thus allowed the wings to converge without confusion, and if there was a gap they filled it up, adapting their formation to the space to be filled.



A. Original formation of the square.

BC. Possible arrangements with the six companies.



- 18 μόλυβδος, ὥστε χρῆσθαι εἰς τὰς σφενδόνας. καὶ ταύτῃ μὲν τῇ
 ἡμέρᾳ, ἐπεὶ κατεστρατοπεδεύοντο οἱ Ἕλληνες κώμαις ἐπιτυ-
 χόντες, ἀπῆλθον οἱ βάρβαροι μείον ἔχοντες τῇ ἀκροβολίσει· 70
 τὴν δ' ἐπιούσαν ἡμέραν ἔμειναν οἱ Ἕλληνες καὶ ἐπεσιτίσαντο·
 ἦν γὰρ πολὺς σίτος ἐν ταῖς κώμαις. τῇ δὲ ὑστεραίᾳ ἐπορεύοντο
 διὰ τοῦ πεδίου, καὶ Τισσαφέρνης εἶπετο ἀκροβολιζόμενος.
- 19 ἔνθα δὲ οἱ Ἕλληνες ἔγνωσαν πλασίον ἰσόπλευρον ὅτι πονηρὰ
 τάξις εἶη πολεμίων ἐπομένων. ἀνάγκη γάρ ἐστιν, ἦν συγκύπτῃ 75
 τὰ κέρατα τοῦ πλασίου ἢ ὁδοῦ στενοτέρας οὔσης ἢ ὁρέων ἀναγ-
 καζόντων ἢ γεφύρας, ἐκθλίβεσθαι τοὺς ὀπλίτας καὶ πορεύεσθαι
 πονήρως, ἅμα μὲν πιεζομένους, ἅμα δὲ ταραττομένους, ὥστε
 20 δυσχρήστους εἶναι ἀτάκτους ὄντας· ὅταν δ' αὖ διάσχη τὰ
 κέρατα, ἀνάγκη διασπᾶσθαι τοὺς τότε ἐκθλιβομένους καὶ κενὸν 80
 γίνεσθαι τὸ μέσον τῶν κεράτων, καὶ ἀθυμεῖν τοὺς ταῦτα πά-
 σχοντας πολεμίων ἐπομένων. καὶ ὅποτε δέοι γέφυραν διαβαίνειν
 ἢ ἄλλην τιὰν διάβασιν, ἔσπευδεν ἕκαστος βουλόμενος φθάσαι
 21 πρῶτος· καὶ εὐεπίθετον ἦν ἐνταῦθα τοῖς πολεμίοις. ἐπεὶ δὲ
 ταυτ' ἔγνωσαν οἱ στρατηγοί, ἐποίησαν ἐξ λόχους ἀνὰ ἑκατὸν 85
 ἄνδρας, καὶ λοχαγοὺς ἐπέστησαν καὶ ἄλλους πεντηκοντῆρας

70 μείον ἔχοντες: cf. I, 10, 35.

72 πολὺς σίτος: the plain is still noted for its fertility.

74 ἔγνωσαν, came to know, found (ingressive aor.).

πλασίον: prolepsis.

πονηρὰ τάξις: the normal depth of the Greek phalanx was eight ranks. If we assume this for each side of the square, and accept 9,600 as the probable number of the hoplites, we may conclude that each side of the square had a frontage of 300 men—i. e. would measure approximately 900 feet. It is apparent that this formation could not always be maintained.

75 ἦν συγκύπτῃ: the opposite of ὅταν . . . διάσχη, below, I, 79.

The following particles are causal.

77 γεφύρας: sc. ἀναγκαζούσης.

80 τότε, in the former case.

81 τὸ μέσον, the space between; cf. I, 4, 23.

82 ὅποτε δέοι: a shift to the past, referring to their actual experience.

83 φθάσαι πρῶτος: redundant, but effective. Cf. πλέον προτιμήσεσθε, I, 4, 91.

84 εὐεπίθετον ἦν: probably impera. = ῥάδιον ἦν ἐπιτίθεσθαι.

85 ἀνὰ . . . ἄνδρας, of a hundred men each.

86 ἄλλους, besides. Cf. ἄλλο, I, 5, 27, and the note.

καὶ ἄλλους ἐνωμοτάρχους. οὗτοι δὲ πορευόμενοι ὅποτε μὲν συγκύπτοι τὰ κέρατα ὑπέμενον, οἱ μὲν ὕστεροι, ὥστε μὴ ἐνοχλεῖν τοῖς κέρασι, τοὺς δὲ παρήγον ἔξωθεν τῶν κεράτων. ὅποτε δὲ 22
 90 διάσχοιεν αἱ πλευραὶ τοῦ πλαισίου, τὸ μέσον ἂν ἐξεπίμπλασαν, εἰ μὲν στενότερον εἶη τὸ διέχον, κατὰ λόχους, εἰ δὲ πλατύτερον, κατὰ πεντηκοστῆς, εἰ δὲ πάνυ πλατὺ, κατ' ἐνωμοτίας· ὥστε αἰ ἐκπλεων εἶναι τὸ μέσον. εἰ δὲ καὶ διαβαίνειν τινα δέοι διά- 23
 95 διέβαινον· καὶ εἰ που δέοι τι τῆς φάλαγγος, ἐπιπαρήσαν οὗτοι. τούτῳ τῷ τρόπῳ ἐπορεύθησαν σταθμούς τέτταρας.

ἦνίκα δὲ τὸν πέμπτον ἐπορεύοντο, εἶδον βασιλείον τι καὶ 24
 περὶ αὐτὸ κώμας πολλὰς, τὴν δὲ ὁδὸν πρὸς τὸ χωρίον τοῦτο διὰ γηλόφων ὑψηλῶν γιγνομένην, οἱ καθῆκον ἀπὸ τοῦ ὄρους ὑφ' ᾧ
 100 ἦν ἡ κώμη. καὶ εἶδον μὲν τοὺς λόφους ἄσμενοι οἱ Ἕλληνες, ὡς εἰκὸς τῶν πολεμίων ὄντων ἰππέων· ἐπεὶ δὲ πορευόμενοι ἐκ τοῦ 25
 πεδίου ἀνέβησαν ἐπὶ τὸν πρῶτον γήλοφον καὶ κατέβαινον, ὡς ἐπὶ τὸν ἕτερον ἀναβαίνειν, ἐνταῦθα ἐπιγίγνονται οἱ βάρβαροι καὶ ἀπὸ τοῦ ὑψηλοῦ εἰς τὸ πρηνὲς ἔβαλλον, ἐσφενδόνων, ἐτό- 26
 105 ξενον ὑπὸ μαστίγων, καὶ πολλοὺς ἐτίτρωσκον καὶ ἐκράτησαν τῶν Ἑλλήνων γυμνήτων καὶ κατέκλεισαν αὐτοὺς εἴσω τῶν

87 οὗτοι δέ: the nom. is continued by οἱ μὲν . . . τοὺς δέ (part. appos.), but stands itself without pred. The text is again uncertain. οἱ μὲν is a conjecture, adopted by recent editors. The MSS. give οἱ λοχαγοί, after ὕστεροι, but this appears to be but a gloss, explaining οὗτοι. For the manoeuvres here described, see the plan.

90 αἱ πλευραί: identical with τὰ κέρατα, above.

ἂν ἐξεπίμπλασαν: for the frequentative ἂν, cf. I, 9, 68, and the note.

91 τὸ διέχον, the gap.

93 ἐκπλεων: for the form, cf. σύμπλεων, I, 2, 131, and the note.

95 που: with τῆς φάλαγγος, at any part of.

97 βασιλείον τι, a sort of palace.

The pl. βασιλεια is more common.

98 τὴν δὲ ὁδὸν . . . γιγνομένην: render by an independent clause.

For the extended use of γίγνομαι, cf. II, 2, 42, and the note.

100 ἄσμενοι: cf. ἄσμενος, II, 1, 79.

104 εἰς τὸ πρηνές, down hill.

ἔβαλλον . . . ἐτόξενον: note the graphic asyndeton.

105 ὑπὸ μαστίγων: s. e. like slaves. Cf. Herodotus' account of the battle of Thermopylae (VII, 223).

ἐκράτησαν: the aor. gives the result, as often.

ὄπλων· ὥστε παντάπασι ταύτην τὴν ἡμέραν ἄχρηστοι ἦσαν ἐν
 27 τῷ ὄχλῳ ὄντες καὶ οἱ σφενδοῖνται καὶ οἱ τοξόται. ἐπεὶ δὲ
 πιεζόμενοι οἱ Ἕλληνας ἐπεχείρησαν διώκειν, σχολῇ μὲν ἐπὶ τὸ
 ἄκρον ἀφικνούνται ὀπλίται ὄντες, οἱ δὲ πολέμοι ταχὺ ἀπεπήδων. 110
 28 πάλιν δὲ ὅποτε ἀπίοιεν πρὸς τὸ ἄλλο στράτευμα ταῦτ' ἔπασχον,
 καὶ ἐπὶ τοῦ δευτέρου γηλόφου ταῦτ' ἐγίγνετο, ὥστε ἀπὸ τοῦ
 τρίτου γηλόφου ἔδοξεν αὐτοῖς μὴ κινεῖν τοὺς στρατιώτας πρὶν
 ἀπὸ τῆς δεξιᾶς πλευρᾶς τοῦ πλαισίου ἀνήγαγον πελταστὰς
 29 πρὸς τὸ ὄρος. ἐπεὶ δ' οὔτοι ἐγένοντο ὑπὲρ τῶν ἐπομένων πολε- 115
 μίων, οὐκέτι ἐπετίθεντο οἱ πολέμοι τοῖς καταβαίνουσι, δεδο-
 κότες μὴ ἀποτμηθεῖσαν καὶ ἀμφοτέρωθεν αὐτῶν γένοιτο οἱ
 30 πολέμοι. οὕτω τὸ λοιπὸν τῆς ἡμέρας πορευόμενοι, οἱ μὲν τῇ
 ὁδῷ κατὰ τοὺς γηλόφους, οἱ δὲ κατὰ τὸ ὄρος ἐπιπαριόντες, ἀφί-
 κοντο εἰς τὰς κόμας· καὶ ἰατροὺς κατέστησαν ὀκτώ· πολλοὶ 120
 γὰρ ἦσαν οἱ τετρωμένοι.
 31 ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ τῶν τετρωμένων ἕνεκα καὶ
 ἅμα ἐπιτήδεια πολλὰ εἶχον, ἄλευρα, οἶνον, κριθὰς ἵπποις συμβε-
 βλημένας πολλάς. ταῦτα δὲ συνειηνεγμένα ἦν τῷ σατραπεύοντι
 32 τῆς χώρας. τετάρτῃ δ' ἡμέρᾳ καταβαίνουσιν εἰς τὸ πεδῖον. ἐπεὶ 125
 δὲ κατελαβεν αὐτοὺς Τισσαφέρηνς σὺν τῇ δυνάμει, ἐδίδαξεν αὐ-
 τοὺς ἢ ἀνάγκη κατασκηνηῆσαι οὐ πρῶτον εἶδον κόμην καὶ μὴ
 πορεύεσθαι ἔτι μαχομένους· πολλοὶ γὰρ ἦσαν οἱ ἀπόμαχοι, οἳ
 τε τετρωμένοι καὶ οἱ ἐκείνους φέροντες καὶ οἱ τῶν φερόντων τὰ

107 ἐν τῷ ὄχλῳ: *i. e. the baggage train.* These had from the first (c. 2. § 36) been within the hollow square.

113 πρὶν . . . ἀνήγαγον, *until they had brought; not, until they should have brought* (πρὶν . . . ἀναγάγειν). The indic. follows, as usual a neg. expression (ἔδοξεν . . . μὴ κινεῖν being tantamount to οὐκ ἐκίνησαν).

116 ἐπετίθεντο: note the tense.

117 οἱ πολέμοι: *i. e. the Greeks,* from the Persian standpoint.

118 οἱ μὲν: the main body.

119 οἱ δὲ: the peltasts.

120 ἰατροὺς: hardly more than nurses.

123 εἶχον: an independent clause, where we might have looked for ἔχοντες.

ἄλευρα . . . κριθὰς: asyndeton in an enumeration.

124 τῷ σατραπεύοντι: dat. of the agent—or of advantage?

127 κατασκηνηῆσαι: the word is general; they had burned their tents.

180 ὄπλα δεξάμενοι. ἐπεὶ δὲ κατεσκήνησαν καὶ ἐπεχείρησαν αὐτοῖς 33
ἀκροβολίζεσθαι οἱ βάρβαροι πρὸς τὴν κώμην προσιόντες, πολὺ
περιήσαν οἱ Ἕλληνες· πολὺ γὰρ διέφερον ἐκ χώρας ὀρμώντας
ἀλέξασθαι ἢ πορευομένους ἐπιούσι τοῖς πολεμίοις μάχεσθαι.

ἡνίκα δ' ἦν ἡδὴ δαίλη, ὥρα ἦν ἀπιέναι τοῖς πολεμίοις· οὐποτε 34
135 γὰρ μείον ἀπεστρατοπεδεύοντο οἱ βάρβαροι τοῦ Ἑλληνικοῦ
ἐξήκοντα σταδίων, φοβούμενοι μὴ τῆς νυκτὸς οἱ Ἕλληνες ἐπι-
θῶνται αὐτοῖς. πονηρὸν γὰρ νυκτὸς ἐστὶ στράτευμα Περσικόν. 35
οἱ τε γὰρ ἵπποι αὐτοῖς δέδονται καὶ ὡς ἐπὶ πολὺ πεποδισμένοι
εἰσι τοῦ μὴ φεύγειν ἕνεκα εἰ λυθείησαν, ἐάν τέ τις θόρυβος γέ-
140 γνηται, δεῖ ἐπισάξαι τὸν ἵππον Πέρσῃ ἀνδρὶ καὶ χαλινῶσαι,
δεῖ καὶ θωρακισθέντα ἀναβῆναι ἐπὶ τὸν ἵππον. ταῦτα δὲ πάντα
χαλεπὰ νύκτωρ καὶ θορύβου ὄντος. τούτου ἕνεκα πόρρω ἀπε-
σκήνουν τῶν Ἑλλήνων.

ἐπεὶ δὲ ἐγγίνωσκον αὐτοὺς οἱ Ἕλληνες βουλομένους ἀπιέναι 36
145 καὶ διαγγελλομένους, ἐκήρυξε τοῖς Ἕλλησι συσκευάζεσθαι ἄκου-

180 κατεσκήνησαν . . . ἐπεχείρησαν:
a sudden shift of subj.

182 πολὺ γὰρ διέφερον, *it was a very
different thing.*

χώρας, base, position.

183 ἀλέξασθαι: *cf.* I, 3, 31, and the
note.

187 πονηρόν, *a wretched thing.*

The gender of the adj. is not
due to *στράτευμα*, but is to be
understood as *φοβερώτατον*, II, 5,
34. With this passage *cf.* the very
similar one, *Cyrop.* III, 3, 26 f.

188 δέδονται: the perf. marks the
state or condition.

ἀπτοῖς: dat. of disadvantage, al-
though we render by the possess.
gen. *Cf.* the note on I, 2, 7.

189 τοῦ μὴ φεύγειν ἕνεκα: equiva-
lent to a final sentence—one of
the less common uses of the
artic. infin.

εἰ λυθείησαν, (*as they might do*) *if
they got loose.*

140 Πέρσῃ ἀνδρὶ: the dat. and
infin. with *δεῖ* is so unusual that
this is best rendered, *a Per-
sian's horse must be saddled
and bridled for him.* Thus the
dat. is essentially the same as
αὐτοῖς, above (although not here
disadvantage), and we must un-
derstand *θεράποντα* (*squire*) or
possibly *τινα* as the subj. of the
infin., if a subj. be required (yet
it is not the squire, but the
horseman himself, that is subj.
of *ἀναβῆναι*). It should be re-
membered that *χρή*, too, takes
properly the acc. and infin. (not
the dat.). Exceptions to this
rule are few and, for the most
part, merely apparent.

ἐπισάξαι: the "saddle" was but a
cloth.

142 θορύβου ὄντος: the gen. abs. is
parallel with the adv.

145 διαγγελλομένους, *passing the*

όντων τῶν πολεμίων. καὶ χρόνου μὲν τινα ἐπέσχον τῆς πορείας οἱ βάρβαροι, ἐπειδὴ δὲ ὄψῃ ἐγίγνετο, ἀπήσαν· οὐ γὰρ ἐδόκει λύειν αὐτοὺς νυκτὸς πορεύεσθαι καὶ κατάγεσθαι ἐπὶ τὸ στρατόπεδον. ἐπειδὴ δὲ σαφῶς ἀπίοντας ἤδη ἑώραν οἱ Ἕλληνες, ἐπορεύοντο καὶ αὐτοὶ ἀναζεύξαντες καὶ διήλθον ὄσον ἐξήκοντα 150 σταδίων. καὶ γίγνεται τοσοῦτον μεταξὺ τῶν στρατευμάτων ὥστε τῇ ὑστεραίᾳ οὐκ ἐφάνησαν οἱ πολέμιοι οὐδὲ τῇ τρίτῃ, τῇ δὲ τετάρτῃ νυκτὸς προελθόντες καταλαμβάνουσι χωρίον ὑπερδέξιον οἱ βάρβαροι, ἢ ἔμελλον οἱ Ἕλληνες παριέναι, ἀκρωνυχίαν ὄρους, ὑφ' ἣν ἡ κατάβασις ἦν εἰς τὸ πεδίον. 155

ἐπειδὴ δὲ ἑώρα Χειρίσοφος προκατειλημμένην τὴν ἀκρωνυχίαν, καλεῖ Ξενοφῶντα ἀπὸ τῆς οὐρᾶς καὶ κελεύει λαβόντα 38 τοὺς πελταστὰς παραγενέσθαι εἰς τὸ πρόσθεν· ὁ δὲ Ξενοφῶν τοὺς μὲν πελταστὰς οὐκ ἤγεν. ἐπιφαινόμενον γὰρ ἑώρα Τισσαφέρνην καὶ τὸ στράτευμα πᾶν· αὐτὸς δὲ προσελάσας ἠρώτα Τί 39 καλεῖς; ὃ δὲ λέγει αὐτῷ· Ἐξεστὶν ὄραν· κατεληπται γὰρ ἡμῖν ὁ ὑπὲρ τῆς καταβάσεως λόφος, καὶ οὐκ ἔστι παρελθεῖν, εἰ μὴ 160

word (from rank to rank); παρα- is commoner.

ἐκήρυξε: for the omission of the subj., cf. ἐτάλαριξε, I, 2, 98, and the note.

147 σὲ γὰρ . . . λύειν, it did not seem to be worth while. λύειν is here used, as not rarely by the poets, in the sense of λυσιτελεῖν.

νυκτὸς: with both the following infins.

150 καὶ αὐτοί, they too (as well as the Persians). αὐτός is frequently thus used with καί. Often it is best to leave the pron. untranslated and to render the whole simply, also. English is much more restricted in its use of pronouns than Greek is.

ἀναζεύξαντες: freely used; they had burned their wagons. Cf. κατασκηῆσαι, I. 127, and the note.

153 χωρίον ὑπερδέξιον, a commanding position on their right.

154 ἀκρωνυχίαν: appos. with χωρίον.

155 ὑφ' ἣν: why not ὑφ' ἧ? See the note on παρὰ τὴν ὁδόν, I, 2, 78. The Tigris was on their left, so that they could not make a détour.

156 ἐπειδὴ δὲ ἑώρα: the following vivid narrative is in Xen.'s best style.

158 παραγενέσθαι: a vb. of motion; cf. I, 1, 62, and the note.

159 οὐκ ἤγεν: he could not, as the next sentence shows.

160 αὐτός: almost=μόνος.

161 ἔξεστιν . . . ἔστι: the former is the stronger word.

ἡμῖν: dat. of disadvantage.

162 εἰ μὴ . . . ἀποκόψομεν: a "warning" condition, marking the

τούτους ἀποκόψομεν. ἀλλὰ τί οὐκ ἦγες τοὺς πελταστάς; ὁ δὲ 40
λέγει ὅτι οὐκ ἐδόκει αὐτῷ ἔρημα καταλιπεῖν τὰ ὀπισθεν πολε-
165 μίων ἐπιφαινομένων. Ἄλλὰ μὴν ὥρα γ', ἔφη, βουλευέσθαι
πῶς τις τοὺς ἄνδρας ἀπελᾶ ἀπὸ τοῦ λόφου. ἐνταῦθα Ξενοφῶν 41
ὀρᾶ τοῦ ὄρους τὴν κορυφὴν ὑπὲρ αὐτοῦ τοῦ ἑαυτῶν στρατεύ-
ματος οὖσαν, καὶ ἀπὸ ταύτης ἔφοδον ἐπὶ τὸν λόφον ἐνθα ἦσαν
οἱ πολέμοι, καὶ λέγει· Κράτιστον, ὦ Χειρίσοφε, ἡμῖν ἴσθαι
170 ὡς τάχιστα ἐπὶ τὸ ἄκρον. ἦν γὰρ τοῦτο λάβωμεν, οὐ δυνήσονται
μένειν οὐ ὑπὲρ τῆς ὁδοῦ. ἀλλὰ, εἰ βούλει, μένε ἐπὶ τῷ στρατεύ-
ματι, ἐγὼ δ' ἐθέλω πορεύεσθαι· εἰ δὲ χρήσεις, πορεύου ἐπὶ τὸ
ὄρος, ἐγὼ δὲ μενῶ αὐτοῦ. Ἄλλὰ δίδωμί σοι, ἔφη ὁ Χειρίσοφος, 42
ὄπότερον βούλει ἐλέσθαι. εἰπὼν ὁ Ξενοφῶν ὅτι νεώτερός ἐστιν
175 αἰρεῖται πορεύεσθαι, κελεύει δὲ οἱ συμπέμψαι ἀπὸ τοῦ στόματος
ἄνδρας· μακρὸν γὰρ ἦν ἀπὸ τῆς οὐρᾶς λαβεῖν. καὶ ὁ Χειρίσο- 43
φος συμπέμπει τοὺς ἀπὸ τοῦ στόματος πελταστάς, ἔλαβε δὲ
τοὺς κατὰ μέσον πλαισίου. συνέπεσθαι δ' ἐκέλευσεν καὶ τοὺς
τριακοσίους οὓς αὐτὸς εἶχε τῶν ἐπιλέκτων ἐπὶ τῷ στόματι τοῦ
180 πλαισίου.

ἐντεῦθεν ἐπορεύοντο ὡς ἐδύναντο τάχιστα. οἱ δ' ἐπὶ τοῦ λό- 44
φου πολέμοι ὡς ἐνόησαν αὐτῶν τὴν πορείαν ἐπὶ τὸ ἄκρον, εὐθύς

gravity of the situation. τούτους
is said with a gesture.

166 πῶς . . . ἀπελᾶ, *how we shall
dislodge*—an indir. ques. with
dir. interrog. (cf. I, 8, 63, and the
note). The indefinite third pers.
is far commoner in Greek than
in Eng.

167 κορυφὴν: called below τὸ ἄκρον
and τὸ ὄρος. This was, of course,
higher than the spur (ἀκρωνυχία)
held by the enemy.

ὑπὲρ αὐτοῦ . . . στρατεύματος: the
pron. is intensive; the whole
may be rendered, *right above
their own army*.

172 ἐγὼ δ' ἐθέλω, *I am ready, vol-
unteer*. Note the emphatic ex-

pression of the subj.; the one
who proposes the plan is also
ready to carry it out. Observe
that the balancing σὺ μὲν is
omitted. The language is varied
(βούλει, ἐθέλω, χρήσεις), as often.

174 εἰπὼν: asyndeton in rapid nar-
rative.

175 οἱ: indir. reflexive. Cf. I, 1,
36, and the note. In prose κελεῖν
does not govern a dat.

177 τοὺς ἀπὸ τοῦ στόματος: cf. the
note on τῶν παρὰ βασιλέως, I, 1, 18.
ἔλαβε: i. e. to replace those taken
by Xen.

178 τοὺς τριακοσίους: since these
are called "picked men" they
may well have been three of the

- 45 καὶ αὐτοὶ ὄρμησαν ἀμιλλᾶσθαι ἐπὶ τὸ ἄκρον. καὶ ἐνταῦθα
πολλὴ μὲν κραυγὴ ἦν τοῦ Ἑλληνικοῦ στρατεύματος διακελευο-
μένων τοῖς ἑαυτῶν, πολλὴ δὲ κραυγὴ τῶν ἀμφὶ Τισσαφέρην 185
46 τοῖς ἑαυτῶν διακελευομένων. Ξενοφῶν δὲ παρελαύνων ἐπὶ τοῦ
ἵππου παρεκελεύετο· Ἄνδρες, νῦν ἐπὶ τὴν Ἑλλάδα νομίζετε
ἀμιλλᾶσθαι, νῦν πρὸς τοὺς παῖδας καὶ τὰς γυναῖκας, νῦν ὀλίγον
47 πονήσαντες ἀμαχεῖ τὴν λοιπὴν πορευσόμεθα. Σωτηρίδας δὲ ὁ
Σικυόνιος εἶπεν· Οὐκ ἐξ ἴσου, ὦ Ξενοφῶν, ἐσμέν· σὺ μὲν γὰρ 190
48 ἐφ' ἵππου ὄχη, ἐγὼ δὲ χαλεπῶς κάμνω τὴν ἀσπίδα φέρων. καὶ
ὅς ἀκούσας ταῦτα καταπηδήσας ἀπὸ τοῦ ἵππου ὤθειται αὐτὸν
ἐκ τῆς τάξεως καὶ τὴν ἀσπίδα ἀφελόμενος ὡς ἐδύνατο τάχιστα
ἔχων ἐπορεύετο· ἐτύγχανε δὲ καὶ θώρακα ἔχων τὸν ἱππικόν·
ὥστ' ἐπιέζετο. καὶ τοῖς μὲν ἔμπροσθεν ὑπάγειν παρεκελεύετο, 195
49 τοῖς δὲ ὀπισθεν παριέναι μῶλις ἐπόμενος. οἱ δ' ἄλλοι στρατιῶ-
ται παίονσι καὶ βάλλουσι καὶ λοιδοροῦσι τὸν Σωτηρίδα, ἔστε
ἠνάγκασαν ἀναλαβόντα τὴν ἀσπίδα πορεύεσθαι. ὁ δ' ἀναβάς,
ἕως μὲν βάσιμα ἦν, ἐπὶ τοῦ ἵππου ἦγεν, ἐπεὶ δὲ ἄβατα ἦν,

λόχοι mentioned in § 21. Others assume that they formed Chirisophus' body-guard.

183 καὶ αὐτοί: as above, l. 150.

ἀμιλλᾶσθαι, *to race*.

184 πολλὴ μὲν . . . πολλὴ δέ: anaphora. The rhetorical effect is heightened by the chiasmic arrangement, διακελευομένων τοῖς ἑαυτῶν . . . τοῖς ἑαυτῶν διακελευομένων. For the pl. partic. after στρατεύματος, cf. κόπτορες, II, 1, 28, and the note.

185 τῶν ἀμφὶ Τισσαφέρην: Tiss. is included; cf. I, 10, 3, and the note.

187 Ἄνδρες: the formal ὦ would plainly be out of place here.

νῦν . . . νῦν . . . νῦν: the anaphora is forcible.

188 παῖδας . . . γυναῖκας: cf. I, 4, 55, and the note.

190 οὐκ ἐξ ἴσου, *not on an equal footing*.

191 καὶ δε: cf. I, 8, 64, and the note.

194 ἔχων, *with it* (the shield).

θώρακα . . . ἱππικόν: this was of metal and so heavier than the leathern cuirass of the hoplite. The horseman, of course, carried no shield.

195 ὑπάγειν, *to lead on* (whether he kept up or not). The rendering ordinarily given (*lead on slowly*) does not well suit the race for the summit.

196 παριέναι, *to pass him by*.

μῶλις ἐπόμενος: causal; *since he could hardly keep up*.

197 ἕως, *until*. Cf. I, 9, 38, and the note.

198 ὁ δέ: *i. e.* Xen.

199 βάσιμα . . . ἄβατα: *i. e.* for the

200 καταλιπὼν τὸν ἵππον ἔσπευδε πεζῇ. καὶ φθάνουσιν ἐπὶ τῷ ἄκρῳ γενόμενοι τοὺς πολεμίους.

V. ἔνθα δὴ οἱ μὲν βάρβαροι στραφέντες ἔφευγον ἢ ἕκαστος 1
 ἐδύνατο, οἱ δὲ Ἕλληες εἶχον τὸ ἄκρον. οἱ δὲ ἀμφὶ Τισσαφέρην
 καὶ Ἀριαῖον ἀποτραπόμενοι ἄλλην ὁδὸν ᾤχοντο. οἱ δὲ ἀμφὶ
 ΧειρISOφον καταβάντες ἐστρατοπεδεύοντο ἐν κώμῃ μεστῇ πολ-
 5 λῶν ἀγαθῶν. ἦσαν δὲ καὶ ἄλλαι κῶμαι πολλαὶ πλήρεις πολλῶν
 ἀγαθῶν ἐν τούτῳ τῷ πεδίῳ παρὰ τὸν Τίγρητα ποταμόν. ἡνίκα 2
 δ' ἦν δαίτη ἐξαπίνης οἱ πολέμοι ἐπιφαίνονται ἐν τῷ πεδίῳ, καὶ
 τῶν Ἑλλήνων κατέκοψάν τινες τῶν ἐσκεδασμένων ἐν τῷ πεδίῳ
 καθ' ἀρπαγὴν. καὶ γὰρ νομαὶ 3 πολλαὶ βοσκημάτων διαβιβα-
 ζόμεναι εἰς τὸ πέραν τοῦ ποταμοῦ κατελήθησαν. ἐνταῦθα 3
 Τισσαφέρης καὶ οἱ σὺν αὐτῷ καλεῖν ἐπεχείρησαν τὰς κώμας.
 καὶ τῶν Ἑλλήνων μάλα ἠθύμησάν τινες, ἐννοούμενοι μὴ τὰ
 ἐπιτήδεια, εἰ καλοῖεν, οὐκ ἔχοιεν ὁπόθεν λαμβάνοιεν. καὶ οἱ 4
 μὲν ἀμφὶ ΧειρISOφον ἀπῆσαν ἐκ τῆς βοηθείας· ὁ δὲ Ξενοφῶν
 15 ἐπεὶ κατέβη, παρελαύνων τὰς τάξεις ἡνίκα ἀπὸ τῆς βοηθείας
 ἀπήνησαν [οἱ Ἕλληες] ἔλεγεν· Ὅρατε, ὦ ἄνδρες Ἕλληες, 5

horse. With these adjs. no noun need be supplied; cf. βατά, IV, 6, § 17.

200 φθάνουσιν: with dir. obj. and supplementary partic. as well. The experience here narrated seems to have taught Xen. a lesson; see VII, 3, § 45.

CHAPTER V

3 ἄλλην ὁδόν: an extension of the inner obj.: trans., *by another road*. Such accs. are often virtual advs.

5 ἀγαθῶν = ἐπιτηδέων.

7 ἐξαπίνης: cf. c. 3, 31, and the note.

9 νομαὶ . . . βοσκημάτων, grazing herds.

διαβιβαζόμεναι, while being transported; note the tense.

11 καλεῖν ἐπεχείρησαν: cf. the words of Tiss., II, 5, 76.

12 μὴ . . . οὐκ ἔχοιεν: ἐννοούμενοι implies fear. For μὴ οὐκ, cf. II, 3, 45, and the note.

13 ὁπόθεν λαμβάνοιεν: direct, πῶθεν λαμβάνομεν; with the whole cf. the note on δ, τι δῶ, I, 7, 37.

14 βοηθείας: they had evidently gone to the aid of the Greeks scattered in search of booty (§ 2).

15 ἐπεὶ κατέβη: he had a longer and a further descent to make—from the κορυφή.

16 [οἱ Ἕλληες]: i. e. οἱ ἀμφὶ ΧειρISOφον; but the words have all the appearance of a gloss, indicating that ἀπήνησαν has not here a hostile sense.

ὕφιέντας τὴν χώραν ἤδη ὑμετέραν εἶναι; ἀ γὰρ ὅτε ἐσπένδοντο
 διεπράττοντο, μὴ καλεῖν τὴν βασιλέως χώραν, νῦν αὐτοὶ καλοῦσιν
 ὡς ἄλλοτριαν. ἀλλ' ἐάν που καταλείπωσί γε αὐτοῖς ἐπιτήδεια,
 6 ὄψονται καὶ ἡμᾶς ἐνταῦθα πορευομένους. ἀλλ', ὃ Χειρίσοφε, 20
 ἔφη, δοκεῖ μοι βοηθεῖν ἐπὶ τοῖς καίοντας ὡς ὑπὲρ τῆς ἡμετέρας.
 ὁ δὲ Χειρίσοφος εἶπεν· Οὐκ οὐκ ἐμοίγε δοκεῖ· ἀλλὰ καὶ ἡμεῖς,
 ἔφη, καίωμεν, καὶ οὕτω θάπτον παύσονται.
 7 Ἐπεὶ δὲ ἐπὶ τὰς σκηναὺς ἦλθον, οἱ μὲν ἄλλοι περὶ τὰ ἐπιτή-
 δεια ἦσαν, στρατηγοὶ δὲ καὶ λοχαγοὶ συνῆσαν. καὶ ἐνταῦθα 25
 πολλὴ ἀπορία ἦν. ἔνθεν μὲν γὰρ ὄρη ἦν ὑπερύψηλα, ἔνθεν δὲ
 ὁ ποταμὸς τοσοῦτος βάθος ὡς μηδὲ τὰ δόρατα ὑπερέχειν πειρω-
 8 μένοις τοῦ βάθους. ἀπορουμένοι δ' αὐτοῖς προσελθὼν τις
 ἀνὴρ Ῥόδιος εἶπεν· Ἐγὼ θέλω, ὃ ἄνδρες, διαβιβάσαι ὑμᾶς
 κατὰ τετρακισχιλίους ὀπλίτας, ἀν ἐμοὶ ὦν δέομαι ὑπηρετήσητε 30
 9 καὶ τάλαντον μισθὸν πορίσητε. ἐρωτώμενος δὲ ὄτου δέοιτο,
 Ἄσκῶν, ἔφη, δισχιλίων δεήσομαι· πολλὰ δ' ὄρω πρόβατα καὶ
 αἴλας καὶ βούς καὶ ὄνου, ἀ ἀποδαρέντα καὶ φυσηθέντα ῥαδίως
 10 ἀν παρέχοι τὴν διάβασιν. δεήσομαι δὲ καὶ τῶν δεσμῶν οἷς

17 ὑφιέντας: sc. αὐτοῖς, i. e. τοῖς Πέρσαις.

8 ἀ γὰρ . . . χώραν, lit. *the thing which they stipulated, when they made the treaty, that we should not do.* ἀ for δ, as frequently ταῦτα for τοῦτο—a course of action, rather than a concrete act.

18 νῦν αὐτοὶ καλοῦσιν: we should have expected ποιόσθαι, but a more explicit word is substituted; cf. I, 9, 76.

21 βοηθεῖν ἐπί, bear aid against, as always.

22 καίωμεν: cf. the note on ἀναμύσμεν, c. 1. 110.

24 ἐπὶ τὰς σκηναίς, to their quarters. Cf. the note on κατασκηνησαι, c. 4. 127.

περὶ . . . ἦσαν, were busied with.

26 ἔνθεν μὲν . . . ἔνθεν δέ, on the one side . . . on the other.

27 ὡς=ὥστε; cf. I, 5, 64, and the note.

πειρωμένοις τοῦ βάθους, when they tried the depth. For the dat., see the note on προσέχοντι, I, 5, 56. Cf. διαβάσει, below, l. 54.

29 θέλω, volunteer; cf. c. 4. 172.

30 κατὰ: distributive; cf. I, 8, 34.

ὑπηρετήσητε, freely, supply.

33 ἀ, beasts which, although with φυσηθέντα we think, of course, of the skins (δέρματα)—a shift made easy by the preceding ἀποδαρέντα.

34 διάβασιν, means of crossing; cf. the note on I, 5, 73. The Rhodian had seen skins used in this or similar ways; cf. I, 5, 63, and the note.

δεσμῶν, thongs.

- 35 χρῆσθε περὶ τὰ ὑποζύγια· τούτοις ζεύξας τοὺς ἄσκους πρὸς ἀλλήλους, ὀρμίσας ἕκαστον ἄσκον λίθους ἀρτήσας καὶ ἀφείς ὡσπερ ἀγκύρας εἰς τὸ ὕδωρ, διαγαγὼν καὶ ἀμφοτέρωθεν δήσας ἐπιβαλὼ ὕλην καὶ γῆν ἐπιφορήσω· ὅτι μὲν οὖν οὐ καταδύσεσθε 11 αὐτίκα μάλα εἴσεσθε· πᾶς γὰρ ἄσκος δὴ ἄνδρας ἕξει τοῦ μὴ
- 40 καταδύναί. ὥστε δὲ μὴ ὀλισθάνειν ἢ ὕλη καὶ ἢ γῆ σχήσει. ἀκούσασι ταῦτα τοῖς στρατηγοῖς τὸ μὲν ἐνθύμημα χαρίεν ἐδόκει 12 εἶναι, τὸ δ' ἔργον ἀδύνατον. ἦσαν γὰρ οἱ κωλύοντες πέραν πολλοὶ ἰππεῖς, οἱ εὐθὺς τοῖς πρώτοις οὐδὲν ἂν ἐπέτρεπον τούτων ποιεῖν.
- 45 ἐνταῦθα τὴν μὲν ἰστεραίαν ἐπανεχώρου εἰς τοῦμπαλιν εἰς 13 τὰς ἀκαύστους κόμας, κατακαύσαντες ἔνθεν ἐξῆσαν· ὥστε οἱ πολέμοι οὐ προσήλανον, ἀλλὰ ἐθεῶντο καὶ ὁμοιοὶ ἦσαν θαυμάζουσιν ὅποι ποτὲ τρέφονται οἱ Ἕλληες καὶ τί ἐν νῶ ἔχοιεν.

35 περὶ, in connection with, not merely around (of girths).

ζεύξας . . . δῆσας, note the array of partic. ζεύξας, ὀρμίσας, διαγαγὼν, and δῆσας are co-ordinate, and give the successive stages of construction. ἀρτήσας and ἀφείς are subordinate to ὀρμίσας (anchoring them by attaching and letting down).

37 διαγαγὼν . . . δῆσας: the line of inflated skins was to be carried across the stream and made fast on both banks.

38 ἐπιβαλὼ . . . ἐπιφορήσω: chiasm.

39 ἕξει τοῦ μὴ καταδύναί, will keep from sinking. For the gen. of the infin. (after a vb. of hindering), cf. τοῦ καίειν, I, 6, 9, and the note. For μὴ, cf. I, 3, 6, and the note. Below we have the varied phrase, ὥστε μὴ ὀλισθάνειν.

40 σχήσει: sing., since ὕλη and γῆ form one idea (the covering of earth and brush).

41 χαρίεν: cf. οὐκ ἀχάριστα, II, 1, 70.

42 οἱ κωλύοντες, men to prevent it. With this πολλοὶ ἰππεῖς stands in appos.

43 ἂν ἐπέτρεπον: past potential (unreal); the condition is suppressed, as often.

45 τὴν ἰστεραίαν: acc. of duration. εἰς τοῦμπαλιν: the opposite of εἰς τὸ πρόσθεν (I, 10, 19f). The reason for this march was plainly the hope of finding some means of egress from their present position. Its exact direction, however, cannot be determined. The Greeks can hardly have retraced their steps over the hills where they had been so harassed. It has been assumed that they followed some valley leading eastward.

46 ἔνθεν = τὰς κόμας ἐξ ὧν. Cf. II, 5, 101.

47 ὁμοιοὶ . . . θαυμάζουσιν, seemed lost in wonder. The best MS. has θαυμάζειν.

48 τρέφονται . . . ἔχοιεν: the fut. is of all tenses the one least apt

- 14 ἐνταῦθα οἱ μὲν ἄλλοι στρατιῶται ἐπὶ τὰ ἐπιτήδεια ἦσαν· οἱ δὲ
στρατηγοὶ πάλιν συνηλθον, καὶ συναγαγόντες τοὺς ἑαλωκότας 50
- 15 ἤλεγχον τὴν κύκλῳ πᾶσαν χώραν τίς ἐκάστη εἶη. οἱ δὲ ἔλεγον
ὅτι τὰ πρὸς μεσημβρίαν τῆς ἐπὶ Βαβυλῶνα εἶη καὶ Μηδίαν,
δι' ἧσπερ ἤκοιεν, ἡ δὲ πρὸς ἕω ἐπὶ Σοῦσά τε καὶ Ἐκβάτανα
φέροι, ἔνθα θερῖζειν λέγεται βασιλεύς, ἡ δὲ διαβάντι τὸν ποτα-
μὸν πρὸς ἑσπέραν ἐπὶ Λυδίαν καὶ Ἴωνίαν φέροι, ἡ δὲ διὰ τῶν 55
- 16 ὀρέων καὶ πρὸς ἄρκτον τετραμμένη ὅτι εἰς Καρδούχους ἄγοι.
τούτους δὲ ἔφασαν οἰκεῖν ἀνὰ τὰ ὄρη καὶ πολεμικοὺς εἶναι, καὶ
βασιλέως οὐκ ἀκούειν, ἀλλὰ καὶ ἐμβαλεῖν ποτε εἰς αὐτοὺς βασι-
λικὴν στρατιὰν δώδεκα μυριάδας· τούτων δ' οὐδέν' ἀπονοστήσαι
διὰ τὴν δυσχωρίαν. ὅποτε μέντοι πρὸς τὸν σατράπην ἐν τῷ 60
- 17 πεδίῳ σπείσαιντο, καὶ ἐπιμειγνύναι σφῶν τε πρὸς ἐκείνους καὶ
ἐκείνων πρὸς ἑαυτούς. ἀκούσαντες ταῦτα οἱ στρατηγοὶ ἐκάθισαν
χωρὶς τοὺς ἑασταχόσε φάσκοντας εἰδέναι, οὐδὲν δῆλον ποιή-
σαντες ὅποι πορεύεσθαι ἔμελλον. ἐδόκει δὲ τοῖς στρατηγοῖς

to change to the opt. in indir. quests. or quotations.

51 ἤλεγχον . . . εἶη, *asked about the whole surrounding country, what it was in each direction (ἐκάστη)*. The prolepsis is admissible in Eng.

52 τὰ πρὸς, *the region toward*.

τῆς ἐπὶ . . . εἶη: *sc. ὁδοῦ, formed part of, was on*.

53 δι' ἧσπερ ἤκοιεν, *the very road over which they had come*.

54 θερῖζειν: in *Cyrop.* VIII, 6, 22 it is stated that the king spent the winter season (seven months) in Babylon, the spring (three months) in Susa, and the hot season (two months) in Ecbatana.

διαβάντι: see the note on *πειρωμένοις*, above, l. 27 f.

56 ὅτι: note the repetition—possibly intended to emphasize the route finally decided on.

εἰς Καρδούχους: see the note on *ἐς Πισιδας*, I, 1, 82.

57 ἀνά: distributive, *throughout, among*.

πολεμικός: the Kurds of today defy the Turks, and mock at their attempts to collect tribute.

58 ἀκούειν, *obey; cf. II, 6, 41*.

59 δώδεκα μυριάδας: *appos. with στρατιάν; we might have looked for the gen.*

ἀπονοστήσαι: another poeticism.

60 ὅποτε . . . σπείσαιντο: still governed by *ἔφασαν*; direct, *ὅσταν σπείσωνται*. In the following, *σφῶν* and *ἑαυτούς* denote the Persians (properly indir. reflexives, but *ἑαυτούς* is substituted for the infrequent *σφᾶς*); *ἐκείνους* and *ἐκείνων* the Carduchi. With *σφῶν* and *ἐκείνων* supply *τινας*. καί, before *ἐπιμειγνύναι*, is intensive (*actually, even*).

63 τοὺς . . . εἰδέναι, *those who*

65 ἀναγκαῖον εἶναι διὰ τῶν ὁρέων εἰς Καρδούχους ἐμβάλλειν· τούτους γὰρ διελθόντας ἔφασαν εἰς Ἀρμενίαν ἤξειν, ἥς Ὀρόντας ἦρχε πολλῆς καὶ εὐδαίμονος. ἐντεῦθεν δ' εὐπορον ἔφασαν εἶναι ὅποι τις ἐθέλοι πορεύεσθαι. ἐπὶ τούτοις ἐθύσαντο, ὅπως ἦνίκα 18 καὶ δοκίη τῆς ὥρας τὴν πορείαν ποιοῖντο· τὴν γὰρ ὑπερβολὴν 70 τῶν ὁρέων ἐδέδοίκεσαν μὴ προκαταληφθεῖη· καὶ παρήγγειλαν, ἐπειδὴ δειπνήσαιεν, συσκευασμένους πάντας ἀναπαύεσθαι, καὶ ἔπεσθαι ἦνικ' ἂν τις παραγγέλλῃ.

claimed to know the country in each direction.

66 ἔφασαν: *i. e.* the captives; direct, τούτους διελθόντες ἤξετε.

68 ἐθύσαντο: *cf.* I, 7, 85, and the note.

ἦνίκα . . . ὥρας, at whatsoever (καὶ)

time it might seem best. ἦνίκα takes the gen., as local advs. do.

69 ὑπερβολήν: prolepsis.

72 ἦνικ' . . . παραγγέλλῃ, when the word should be passed (*i. e.* from mouth to mouth; no signal was to be given).

BOOK IV

1 I. [Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει ἐγένετο μέχρι τῆς μάχης,
καὶ ὅσα μετὰ τὴν μάχην ἐν ταῖς σπονδαῖς ἄς βασιλεὺς καὶ οἱ
σὺν Κύρῳ ἀναβάντες Ἕλληνας ἐποίησαντο, καὶ ὅσα παραβάντος
τὰς σπονδὰς βασιλέως καὶ Τισσαφέρους ἐπολεμήθη πρὸς τοὺς
Ἕλληνας ἐπακολουθούντος τοῦ Περσικοῦ στρατεύματος, ἐν τῷ 5
2 πρόσθεν λόγῳ δεδήλωται. ἐπεὶ δὲ ἀφίκοντο ἔνθα ὁ μὲν Τίγρης
ποταμὸς παντάπασιν ἄπορος ἦν διὰ τὸ βάθος καὶ μέγεθος, πά-
ροδος δὲ οὐκ ἦν, ἀλλὰ τὰ Καρδούχεια ὄρη ἀπότομα ὑπὲρ αὐτοῦ
τοῦ ποταμοῦ ἐκρέματο, ἐδόκει δὴ τοῖς στρατηγοῖς διὰ τῶν ὁρέων
3 πορευτέον εἶναι. ἤκουον γὰρ τῶν ἀλισκομένων ὅτι εἰ διέλθοιεν 10
τὰ Καρδούχεια ὄρη, ἐν τῇ Ἀρμενίᾳ τὰς πηγὰς τοῦ Τίγρητος
ποταμοῦ, ἦν μὲν βούλωνται, διαβήσονται, ἦν δὲ μὴ βούλωνται,
περίλασι. καὶ τοῦ Εὐφράτου δὲ τὰς πηγὰς ἐλέγετο οὐ πρόσω τοῦ
4 Τίγρητος εἶναι, καὶ ἔστιν οὕτως ἔχον. τὴν δ' εἰς τοὺς Καρδού-
χους ἐμβολὴν ὠδε ποιοῦνται, ἅμα μὲν λαθεῖν πειρώμενοι, ἅμα 15
δὲ φθάσαι πρὶν τοὺς πολεμίους καταλαβεῖν τὰ ἄκρα.]

CHAPTER I

For the opening sections consult the note on II, 1, 1. Sec. 1 gives a recapitulation of the narrative up to the point now reached, while secs. 2-4 (omitted in the best MS.) give a restatement of the matter contained in the concluding sections of the preceding book. In all probability the first four sections are a later addition and are not by Xen. Note that sec. 5 takes up the narrative again and follows closely on the end of Book III.

3 ὅσα . . . ἐπολεμήθη: ὅσα would have been the inner obj. in the act. phrase.

8 ἀπότομα . . . ἐκρέματο, *hung sheer over the very stream.*

10 τῶν ἀλισκομένων: for the case, cf. Τισσαφέρους, I, 2, 26.

13 ἐλέγετο: the personal use is far commoner.

τοῦ Τίγρητος = τῶν τοῦ Τίγρητος πηγῶν. Cf. the note on ἡλέκτρον, II, 3, 58.

14 ἔστιν οὕτως ἔχον = οὕτως ἔχει. Cf. the note on εἶναι . . . φυλάττων, I, 2, 122f. The text is, however, conjectural.

15 ἅμα μὲν . . . ἅμα δέ: cf. III, 4, 78.

16 φθάσαι πρὶν: cf. II, 5, 17, and the note.

ἤνικα δ' ἦν ἀμφὶ τὴν τελευταίαν φυλακὴν καὶ ἐλείπετο τῆς 5
 νυκτὸς ὅσον σκοταίους διελθεῖν τὸ πεδίον, τηνικαῦτα ἀναστάντες
 ἀπὸ παραγγέλσεως πορευόμενοι ἀφικνούνται ἅμα τῇ ἡμέρᾳ πρὸς
 20 τὸ ὄρος. ἔνθα δὴ Χειρίσοφος μὲν ἠγγεῖτο τοῦ στρατεύματος λα- 6
 βῶν τὸ ἀμφ' αὐτὸν καὶ τοὺς γυμνήτας πάντας, Ξενοφῶν δὲ σὺν
 τοῖς ὀπισθοφύλαξι ὀπίσταις εἶπετο οὐδένα ἔχων γυμνήτα· οὐδεὶς
 γὰρ κίνδυνος ἐδόκει εἶναι μή τις ἄνω πορευομένων ἐκ τοῦ ὀπισθεν
 ἐπίσποιτο. καὶ ἐπὶ μὲν τὸ ἄκρον ἀναβαίνει Χειρίσοφος πρὶν 7
 25 τινὰς αἰσθῆσθαι τῶν πολεμίων· ἔπειτα δ' ὑψηγγεῖτο· ἐφέλιπετο
 δὲ αἰεὶ τὸ ὑπερβάλλον τοῦ στρατεύματος εἰς τὰς κόμας τὰς ἐν
 τοῖς ἄγκεσί τε καὶ μυχοῖς τῶν ὄρεων. ἔνθα δὴ οἱ μὲν Καρδοῦχοι 8
 ἐκλιπόντες τὰς οἰκίας ἔχοντες καὶ γυναῖκας καὶ παῖδας ἔφευγον
 ἐπὶ τὰ ὄρη. τὰ δὲ ἐπιτήδεια πολλὰ ἦν λαμβάνειν, ἦσαν δὲ καὶ
 30 χαλκῶμασι παμπόλλοις κατεσκευασμένοι αἱ οἰκίαι, ὧν οὐδὲν
 ἔφερον οἱ Ἕλληνες, οὐδὲ τοὺς ἀνθρώπους ἐδίωκον, ὑποφειδόμενοι,
 εἴ πως ἐβελήσειαν οἱ Καρδοῦχοι διέναι αὐτοὺς ὡς διὰ φιλίας
 τῆς χώρας, ἐπεὶ περ βασιλεῖ πολέμιοι ἦσαν· τὰ μέντοι ἐπιτή- 9
 δεια ὅτῳ τις ἐπιτυγχάνοι ἐλάμβανεν· ἀνάγκη γὰρ ἦν. οἱ δὲ

18 ὅσον . . . πεδίον, enough for
 crossing the plain in the dark.
 For the infin., cf. οἶα . . . ἄρδεν,
 II, 3, 49, and the note. Cf. c. 8.
 §12.

σκοταίους: adj. for adv.; cf. προτέρα,
 I, 2, 142, and the note.

19 ἀπὸ παραγγέλσεως: cf. the last
 note on the preceding book.

21 τὸ ἀμφ' αὐτόν: no noun need be
 supplied; cf. τὸ ὑπερβάλλον, be-
 low, I, 26, and the note on I, 2, 3.

22 ὀπίσταις: in appos. with the
 preceding noun.

23 πορευομένων: sc. αὐτῶν. We
 might have looked for the dat.,
 but cf. the note on I, 2, 99. As a
 matter of fact the Persians pur-
 sued them no farther.

26 αἰεὶ: primarily with ἐφέλιπετο, al-
 though it is felt also with τὸ

ὑπερβάλλον=each division as it
 crossed.

27 μυχοῖς: a poetic word, used also
 by Thucyd. VII, 5, 2.

28 γυναῖκας . . . καίσας: cf. I, 4,
 55, and the note.

31 ἔφερον: cf. the note on II, 6,
 18. Observe the force of the
 tense of this vb. and of the fol-
 lowing ἐδίωκον.

ὑποφειδόμενοι: note the force of
 the prep.; they had an object in
 view. Cf. ἀπήγετο, II, 1, 88, and
 the note.

32 εἴ πως, in the hope that. See
 G. 1420; H. 907.

διέναι: cf. διήφουσι, III, 2, 119.

φιλίας: pred., cf. I, 3, 71, and the
 note.

34 ὅτῳ: collective sing. after a pl.;
 cf. ὅστις . . . πάντας, I, 1, 18. The

- Καρδοῦχοι οὔτε καλούντων ὑπήκουον οὔτε ἄλλο φιλικὸν οὐδὲν 35
 10 ἐποιοῦν. ἐπεὶ δὲ οἱ τελευταῖοι τῶν Ἑλλήνων κατέβαινον εἰς
 τὰς κόμας ἀπὸ τοῦ ἄκρου ἤδη σκοταῖοι—διὰ γὰρ τὸ στενὴν
 εἶναι τὴν ὁδὸν ὄλην τὴν ἡμέραν ἢ ἀνάβασις αὐτοῖς ἐγένετο καὶ
 κατάβασις—τότε δὴ συλλεγόντες τινὲς τῶν Καρδούχων τοῖς
 τελευταίοις ἐπετίθεντο, καὶ ἀπέκτεινάν τινας καὶ λίθοις καὶ 40
 τοξεύμασι κατέτρωσαν, ὀλίγοι ὄντες· ἐξ ἀπροσδοκῆτου γὰρ αὐ-
 11 τοῖς ἐπέπεσε τὸ Ἑλληνικόν. εἰ μέντοι τότε πλείους συνελέγησαν,
 ἐκινδύνευσεν ἂν διαφθαρῆναι πολὺ τοῦ στρατεύματος. καὶ ταύ-
 την μὲν τὴν νύκτα οὕτως ἐν ταῖς κόμαις ἠύλισθησαν· οἱ δὲ
 Καρδοῦχοι πυρὰ πολλὰ ἔκαιον κύκλω ἐπὶ τῶν ὀρέων καὶ συνεώρων 45
 ἀλλήλους.
- 12 ἄμα δὲ τῇ ἡμέρᾳ συνελθούσι τοῖς στρατηγοῖς καὶ λοχαγοῖς
 τῶν Ἑλλήνων ἔδοξε τῶν τε ὑποζυγίων τὰ ἀναγκαῖα καὶ δυνατώ-
 τατα ἔχοντας πορεύεσθαι, καταλιπόντας τὰλλα, καὶ ὄσα ἦν
 νεωστὶ αἰχμάλωτα ἀνδράποδα ἐν τῇ στρατιᾷ πάντα ἀφείναι. 50
- 13 σχολαίαν γὰρ ἐποιοῦν τὴν πορείαν πολλὰ ὄντα τὰ ὑποζύγια καὶ
 τὰ αἰχμάλωτα, πολλοὶ δὲ οἱ ἐπὶ τούτοις ὄντες ἀπόμαχοι ἦσαν,

best attested reading is *στι*,
 emended by some to *στιου*.

35 καλούντων: sc. αὐτῶν, when they
 called. Again note the force of
 the impf. with the neg. (ὕπήκουον).

37 διὰ γὰρ τὸ . . . εἶναι, on account
 of the narrowness of the road.
 Cf. the note on I, 1, 35.

38 ἐγένετο, lasted. The aor. may
 be used with words expressing
 duration and the impf. with
 words implying speed. It de-
 pends on the point of view; with
επιτίθεντο we shift to the impf.

41 ἐξ ἀπροσδοκῆτου: cf. ἀπὸ τοῦ αὐ-
 τομάτου, I, 2, 100, and the note.
 With this phrase, cf. the Lat. *ex
 improviso*.

42 πλείους, in larger numbers.

43 ἐκινδύνευσεν ἂν διαφθαρῆναι,

would have been in danger of
 destruction.

πολέ, much of; but τὸ πολὺ, I, 4,
 86, the greater part of.

45 συνεώρων, kept each other in
 view (Pretor)—presumably by
 means of fire signals; but *συνε-
 βῶν* is a plausible emendation
 (cf. VI, 3, § 6); see, however, VI,
 2, § 13.

48 ἀναγκαῖα, indispensable.

49 ἔχοντας . . . καταλιπόντας: acc.
 after dat. See the note on I, 2, 4.

51 σχολαίαν: note the emphasis
 given to this word by its posi-
 tion.

ἔποιοῦν, rendered. The mid., I, 1,
 21, is different. The subj. is
 neut., but the idea of plurality is
 marked.

διπλάσιά τε ἐπιτήδεια ἔδει πορίζεσθαι καὶ φέρεσθαι πολλῶν τῶν ἀνθρώπων ὄντων. δόξαν δὲ ταῦτα ἐκήρυξαν οὕτω ποιεῖν.

- 55 Ἐπεὶ δὲ ἀριστήσαντες ἐπορεύοντο, ὑποστήσαντες ἐν τῷ στενῷ 14
οἱ στρατηγοί, εἴ τι εὕρισκοιεν τῶν εἰρημένων μὴ ἀφειμένον, ἀφη-
ροῦντο, οἱ δ' ἐπέθοντο, πλὴν εἴ τις ἔκλεψεν, οἶον ἢ παιδὸς ἐπι-
θυμήσας ἢ γυναικὸς τῶν εὐπρεπῶν. καὶ ταύτην μὲν τὴν ἡμέραν
οὕτως ἐπορεύθησαν, τὰ μὲν τι μαχόμενοι τὰ δὲ τι ἀναπανδόμενοι.
60 εἰς δὲ τὴν ὑστεραίαν γίνεταί χεიმῶν πολὺς, ἀναγκαῖον δ' ἦν 15
πορεύεσθαι· οὐ γὰρ ἦν ἱκανὰ τὰπιτήδεια. καὶ ἠγείτο μὲν Χει-
ρίσοφος, ὠπισθοφυλάκει δὲ Ξενοφῶν. καὶ οἱ πολέμοι ἰσχυρῶς 16
ἐπετίθεντο, καὶ στενῶν ὄντων τῶν χωρίων ἐγγὺς προσιώντες ἐτό-
ξενον καὶ ἐσφενδόνων· ὥστε ἠναγκάζοντο οἱ Ἕλληες ἐπιδιώκοντες
65 καὶ πάλιν ἀναχάζοντες σχολῇ πορεύεσθαι. Ἐκαὶ θαμνὰ παρήγ-
γελλεν ὁ Ξενοφῶν ὑπομένειν, ὅτε οἱ πολέμοι ἰσχυρῶς ἐπικέοντο.
ἐνταῦθα ὁ Χειρίσοφος ἄλλοτε μὲν ὅτε παρεγγυῶτο ὑπέμενε, τότε 17
δὲ οὐχ ὑπέμενε, ἀλλ' ἠγε ταχέως καὶ παρηγγύα ἐπεσθαι, ὥστε
δῆλον ἦν ὅτι πρᾶγμα τι εἶη· σχολῇ δ' οὐκ ἦν ἰδεῖν παρελθόντι

52 ἀπόμαχοι: cf. III, 4, 128.

53 διπλάσια: not to be taken literally; yet the train was large.

54 δόξαν . . . ταῦτα: acc. abs.; see the note on ἐξόν, II, 5, 86. ταῦτα is best taken as subj. (cf. ταῦτα ἴδοξε). Xen. has also δόξαντα ταῦτα (Hell. III, 2, 19), δοξάντων τούτων (Hell. I, 7, 30), and δόξαντος τούτου (Hell. I, 1, 36).

55 ὑποστήσαντες, *posting men* (with a covert purpose, *etc.*; cf. II, 1, 88).

56 εἴ τι, *whatever*; cf. I, 5, 4.

τῶν εἰρημένων, *of the objects above mentioned*. This is simpler than to take the phrase, as is usually done, as=τούτων ἀ εἶρητο ἀφείναι, *of the things they had been ordered to abandon*.

57 οἱ δ': i. e. *the men, οἱ στρατιῶται*. ἔκλεψεν, *smuggled through* (Vollbrecht).

οἶον, *for example*.

58 εὐπρεπῶν: part. gen. The other gens. are governed by ἐπιθυμήσας. They would more naturally have been expressed in the acc. (obj. of ἔκλεψεν).

59 τὰ μὲν . . . τὰ δέ, *now . . . now*. For the added τι, cf. II, 3, 59.

60 εἰς: cf. I, 7, 4.

χειμῶν: it was now about the middle of November.

65 ἀναχάζοντες: a poetic word, as is also the θαμνὰ, below.

παρήγγελλεν: i. e. to Chirisophus.

66 ἐπικέοντο: frequentative.

67 ἄλλοτε μὲν . . . τότε δέ: co-ordination (parataxis), where to us subordination (*although . . . yet*) is more natural.

ὅτε παρεγγυῶτο, *whenever word was passed*. Impers. pass.; see on παρήγγελλο, III, 4, 11.

- τὸ αἴτιον τῆς σπουδῆς· ὥστε ἡ πορεία ὁμοία φυγῇ ἐγένετο τοῖς 70
 18 ὀπισθοφύλαξι. καὶ ἐνταῦθα ἀποθνήσκει ἀνὴρ ἀγαθὸς Λακωνικὸς
 Λεώνυμος τοξευθεὶς διὰ τῆς ἀσπίδος καὶ τῆς σπολάδος εἰς τὰς
 πλευράς, καὶ Βασίλας Ἀρκὰς διαμπερὲς τὴν κεφαλὴν.
- 19 ἐπεὶ δὲ ἀφίκοντο ἐπὶ σταθμὸν, εὐθὺς ὥσπερ εἶχεν ὁ Ξενοφῶν
 ἐλθὼν πρὸς τὸν Χειρίσοφον ἠτιᾶτο αὐτὸν ὅτι οὐχ ὑπέμενον, ἀλλ' 75
 ἠναγκάζοντο φεύγοντες ἅμα μάχεσθαι. καὶ νῦν δύο καλῶ τε καὶ
 ἀγαθῶ ἄνδρε τέθνατον καὶ οὔτε ἀνελεῖσθαι οὔτε θάψαι ἐδυνάμεθα.
- 20 ἀποκρίνεται ὁ Χειρίσοφος· Βλέψον, ἔφη, πρὸς τὰ ὄρη καὶ ἰδὲ
 ὡς ἄβατα πάντα ἐστὶ· μία δ' αὕτη ὁδὸς ἦν ὄρῳ ὀρθία, καὶ ἐπὶ
 ταύτῃ ἀνθρώπων ὄραν ἔξεστὶ σοι ὄχλον τοσοῦτον, οἱ κατειλη- 80
 21 φότες φυλάττουσι τὴν ἔκβασιν. ταῦτ' ἐγὼ ἔσπευδον καὶ διὰ
 τοῦτό σε οὐχ ὑπέμενον, εἰ πως δυναίμην φθάσαι πρὶν κατειληφθῆναι
 τὴν ὑπερβολήν· οἱ δ' ἠγεμόνες οὐδ' ἔχομεν οὐ φασιν εἶναι ἄλλην

69 πρᾶγμά τι, *some trouble.*

παρὰ τὸν: the omission of *τινι* or *Ξενοφῶντι* is natural; so in Eng., *there was no time to go forward and see.*

73 διαμπερὲς, *straight through*, a poetic word.

τὴν κεφαλὴν: (*sc.* τοξευθεὶς). For the acc., see the note on τὰς κεφαλὰς, II, 6, 67 f.

74 ὥσπερ εἶχεν, *just as he was*; emphasizing *εὐθὺς*.

75 ἐπέμενον . . . ἠναγκάζοντο: rapid shift of subj.

76 καὶ νῦν: transition to dir. speech.

καλῶ τε καὶ ἀγαθῶ: *cf.* II, 6, 67, and the note.

77 τέθνατον, *are lying dead*. Note the tense.

ἀνελεῖσθαι: the recovery and interment of the bodies of those slain in battle was to the Greeks a sacred duty. (The events following upon the battle of Argi-

nusae, 406 B.C., are the best illustration of this.)

78 ἀποκρίνεται: asyndeton in dialogue. After this vb. the following ἔφη is redundant; it is none the less often inserted in colloquial narrative.

79 μία δ' αὕτη . . . ὀρθία, *there is this one road which you see, a steep one*. With numerals *οὗτος* omits the art. It is here said with a gesture (so *τοσοῦτον*, below). *Cf.* c. 7, § 4.

81 ἔκβασιν: it is not necessary to understand the word of a pass in the strict sense. It means a way out of the narrow valleys in which they now were. Below it is called *ὑπερβολή*.

ταῦτ': best taken as the inner obj. of ἔσπευδον, although it is sometimes used for *διὰ ταῦτα*.

82 εἰ πως: *cf.* I, 32, and the note.

φθάσαι πρὶν: *cf.* II, 5, 17, and the note.

83 οὐ φασιν: *cf.* I, 3, 2, and the note.

ὁδόν. ὁ δὲ Ξενοφῶν λέγει· Ἄλλ' ἐγὼ ἔχω δύο ἄνδρας. ἐπεὶ 22
85 γὰρ ἡμῖν πράγματα παρεῖχον, ἐνηδρεύσαμεν, ὅπερ ἡμᾶς καὶ
ἀναπνεύσαι ἐποίησε, καὶ ἀπεκτείναντες τινὰς αὐτῶν, καὶ ζῶντας
προϋθυμήθημεν λαβεῖν αὐτοῦ τούτου ἕνεκα ὅπως ἡγεμόσιν εἰδῶσι
τὴν χώραν χρῆσαιμεθα.

Καὶ εὐθὺς ἀγαγόντες τοὺς ἀνθρώπους ἤλεγχον διαλαβόντες 23
90 εἴ τινα εἶδεῖεν ἄλλην ὁδὸν ἢ τὴν φανεράν. ὁ μὲν οὖν ἕτερος οὐκ
ἔφη μάλα πολλῶν φόβων προσαγομένων· ἐπεὶ δὲ οὐδὲν ὠφέλι-
μον ἔλεγεν, ὀρώντος τοῦ ἑτέρου κατεσφάγη. ὁ δὲ λοιπὸς ἔλεξεν 24
ὅτι οὗτος μὲν οὐ φαίη διὰ ταῦτα εἶδέναι ὅτι αὐτῷ ἐτύγχανε θυγά-
τηρ ἐκεῖ παρ' ἀνδρὶ ἐκδεδομένη· αὐτὸς δ' ἔφη ἡγήσασθαι δυνατὴν
95 καὶ ὑποζυγίοις πορεύεσθαι ὁδόν· ἐρωτώμενος δ' εἴ εἴη τι ἐν αὐτῇ 25
δυσπάριτον χωρίον, ἔφη εἶναι ἄκρον δ' εἰ μή τις προκαταλήψοιτο,
ἀδύνατον ἔσεσθαι παρελθεῖν.

ἐνταῦθα δ' ἐδόκει συγκαλέσαντας λοχαγοὺς καὶ πελταστὰς 26
καὶ τῶν ὀπλιτῶν λέγειν τε τὰ παρόντα καὶ ἐρωτᾶν εἴ τις αὐτῶν

85 πράγματα παρεῖχον, were bother-
ing us; cf. I, 1, 63.

ὅπερ: neut., because referring to
the preceding clause.

86 ἀναπνεύσαι: the word recalls
Homeric usage and was, there-
fore, probably felt as a poeticism,
although Demosth. also has it
(18, 195).

87 ἡγεμόσιν, as guides; sc. αὐτοῖς.

89 διαλαβόντες: note the force of
the prep.

90 εἶδέναι: indir. ques.; dir., ἴστε.

οὐκ ἔφη, said, No. It is not neces-
sary to supply εἶδέναι.

91 φόβων: here concrete; threats,
or possibly forms of torture.
Cf. ὑποψία, II, 5, 3, and the note.

92 ἔλεγεν: note the tense; he per-
sistently refused to speak.

ὀρώντος τοῦ ἑτέρου, before the eyes
of the other.

93 ὅτι . . . ἐκδεδομένη, because he
happened to have a married

daughter living there with her
husband. Note that παρὰ (like
the German bei and the French
chez) implies characteristic lo-
cality (at her husband's house).

ἐτύγχανε: in causal clauses the
indic. is often retained; cf. I, 2,
126.

94 δυνατὴν . . . ὁδόν, a road over
which even the beasts of burden
could travel. The personal con-
struction should be noted.

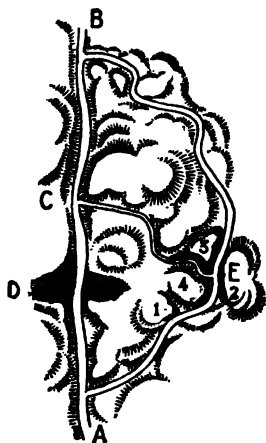
96 δ' εἰ μή τις προκαταλήψοιτο: the
rel. and condit. clauses are com-
bined, as rarely in Eng.; render,
and if they should not first oc-
cupy this. Note that the condit.
is of the warning type.

98 συγκαλέσαντας: acc., despite its
nearness to ἐδόκει.

λοχαγοῖς . . . τῶν ὀπλιτῶν, the cap-
tains, both those who were pel-
tasts and those of the hoplites.

99 εἰ τις . . . γενέσθαι, if there was

PLAN TO ILLUSTRATE IV



- A B Steep road.
 - C Position of Carduchi.
 - D Ravine
 - E Position seized by the volunteers.
- 1 First hill seized by Xenophon.
 - 2 Second hill seized by Xenophon.
 - 3 Height which the volunteers were to have seized, and third hill seized by Xenophon.
 - 4 Hill opposite the height (c. 2, 75).

The Greeks are passing along a road ACB which leads up a steep ascent to a plateau beyond (c. 1, 79). A point C on this road is occupied by the Carduchi. The guide agreed to lead them by a circuitous route AEB (c. 1, 94) over which even the baggage train could pass; the sequel showed that the train could not have proceeded by the road ACB. This circuitous road was commanded by a height (c. 1, 96) which must be seized. For this purpose a call for volunteers was issued (c. 1, 99). These set out, two thousand strong, along the road AE, with instructions to seize and occupy the hill and at daybreak to advance against the enemy at C. The main body was to make a simultaneous attack along the direct road (c. 2, 5). As the volunteers started, Xenophon, to divert the attention of the enemy (c. 2, 9) led the rear-guard along the road toward C. Crossing this was a ravine D (c. 2, 11) which it was impossible to cross, as the enemy rolled down huge stones from their position at C. Meanwhile the volunteers reached the point E (c. 2, 22) and there found a guard of the enemy sitting about a fire. These they dispersed, and themselves occupied the position (c. 2, 24), thinking that it was the height. It was not, however; and the guide seems not to have undeceived them. At daybreak they proceeded against the position C (c. 2, 29), which the Carduchi abandoned at their approach (c. 2, 32). Here at

C the volunteers were joined by Chirisophus and the main body of the Greeks, who had crossed the ravine D as best they could, some even drawing one another up by their spears (c. 2, 36). They then advanced to the plateau beyond.

Xenophon, on his part, dividing the rear-guard and placing the baggage train between the two halves (c. 2, 39), proceeded by the road AEB. As they advanced they came upon a hill (1 in the plan) which the enemy had occupied (c. 2, 42). This they took by a spirited charge in company columns (c. 2, 47), and, leaving a guard here, proceeded on their way. A second hill (2 in the plan) was met (c. 2, 51) and taken in the same way (c. 2, 59). Still another height remained (3 in the plan), higher and steeper than the others (c. 2, 60), and apparently commanding them. This was the one which the volunteers were to have occupied, and it was on one of the lower spurs of this that they had surprised the guard of the Carduchi (c. 2, 61). As Xenophon proceeded to attack this the enemy suddenly left it (c. 2, 63), and by making a *détour* re-occupied the first hill, overpowering the guard that had been left there and threatening the train. Xenophon with the youngest of the men occupied the hill 3 and bade the rest advance along the road EB, and halt under arms on the plateau beyond (c. 2, 69). While they were doing this the enemy occupied a hill (4 on the plan) over against the height (c. 2, 75). A truce was now made according to which the Carduchi agreed to restore the dead, and Xenophon not to burn the villages (c. 2, 78). Trusting in this, Xenophon and his men left the commanding height, although the numbers of the enemy had now greatly increased (c. 2, 80). As they did this the Carduchi rushed and seized the height (c. 2, 82), and rolled stones down upon the retreating Greeks (c. 2, 84). Finally, however, Xenophon and his men joined the main body under Chirisophus (c. 2, 89) and encamped in villages on the plateau, where there were abundant supplies (c. 2, 80). By negotiating with the enemy an arrangement was made whereby the bodies of the dead were restored to the Greeks, while they on their part released the guide (c. 2, 92).

ἔστιν ὅστις ἀνὴρ ἀγαθὸς ἐθέλοι ἂν γενέσθαι καὶ ὑποστὰς ἐθε- 100
 27 λουτῆς πορεύεσθαι. ὑφίσταται τῶν μὲν ὀπλιτῶν Ἀριστόνυμος
 Μεθυδριεὺς καὶ Ἀγασίας Στυμφάλιος ἀντιστασιάζων δὲ αὐτοῖς
 Καλλίμαχος Παρράσιος ἔφη ἐθέλειν πορεύεσθαι προσλαβὼν
 ἐθελοντὰς ἐκ παντὸς τοῦ στρατεύματος· ἐγὼ γάρ, ἔφη, οἶδα ὅτι
 28 ἔψονται πολλοὶ τῶν νέων ἐμοῦ ἡγουμένον. | ἐκ τούτου ἐρωτῶσιν 105
 εἴ τις καὶ τῶν γυμνήτων ταξιάρχων ἐθέλοι συμπορεύεσθαι.
 ὑφίσταται Ἀριστέας Χίος, ὃς πολλαχοῦ πολλοῦ ἄξιος τῇ στρατιᾷ
 εἰς τὰ τοιαῦτα ἐγένετο.

1 II. Καὶ ἦν μὲν δελή, οἱ δ' ἐκέλευον αὐτοὺς ἐμφαγόντας
 πορεύεσθαι. καὶ τὸν ἡγεμόνα δῆσαντες παραδιδάσιν αὐτοῖς,
 καὶ συντίθενται τὴν μὲν νύκτα, ἦν λάβωσι τὸ ἄκρον, τὸ χωρίον
 φυλάττειν, ἅμα δὲ τῇ ἡμέρᾳ τῇ σάλπιγγι σημαίνειν· καὶ τοὺς
 μὲν ἄνω ὄντας ἰέναι ἐπὶ τοὺς κατέχοντας τὴν φανεράν ἔκβασιν, 5
 αὐτοὶ δὲ συμβοηθήσειν ἐκβαίνοντες ὡς ἂν δύνωνται τάχιστα.
 2 ταῦτα συνθέμενοι οἱ μὲν ἐπορεύοντο πλῆθος ὡς δισχιλιοὶ· καὶ
 ὕδωρ πολλὸν ἦν ἐξ οὐρανοῦ· Ξενοφῶν δὲ ἔχων τοὺς ὀπισθοφύλα-
 κας ἡγεῖτο πρὸς τὴν φανεράν ἔκβασιν, ὅπως ταύτῃ τῇ ὁδῷ οἱ

any one among them who would
 be glad to show his valor. For
 γενέσθαι=show oneself, cf. I, 10,
 34.

100 καὶ . . . πορεύεσθαι, freely, by
 offering to go as a volunteer.
 Grammatically πορεύεσθαι de-
 pends upon ἐθέλοι ἂν.

101 ὑφίσταται: asyndeton, as be-
 low, l. 107. Note that all the
 volunteers from the hoplites are
 Arcadians, and cf. the note on
 I, 1, 9.

104 ἐγὼ . . . ἐμῶ: said with pride.

106 γυμνήτων ταξιάρχων: appos., as
 τελευσάτι, above, l. 98.

ἔθλοισι, was ready. Not potential, as
 above.

CHAPTER II

1 δελή: cf. I, 8, 26, and the note.

οὗ δ': i. e. Xen. and Chirisophus.

ἐμφαγόντας, to eat something and.
 This cpd. is used of hasty eat-
 ing.

3 συντίθενται, made an agreement
 with them (i. e. Xen. and Chiri-
 sophus with the volunteers).

ἄκρον: the height mentioned
 above, c. l. 20. For this whole
 episode, study the plan and the
 accompanying comments.

4 τοὺς . . . ἄνω ὄντας: the volun-
 teers.

5 τὴν φανεράν ἔκβασιν: cf. c. l. 21.

6 αὐτοὶ δὲ συμβοηθήσειν: construed
 after συντίθενται, as after a vb. of
 promising (that they themselves
 would).

7 συνθέμενοι οἱ μὲν . . . Ξεν . . . δέ:
 part. appos.; cf. I, 8, 77, and the
 note.

8 ὕδωρ . . . ἐξ οὐρανοῦ, rain.

10 πολέμοι προσέχουεν τὸν νοῦν καὶ ὡς μάλιστα λάβοιεν οἱ περι-
 3 ἰόντες. ἐπεὶ δὲ ἦσαν ἐπὶ χαράδρῃ οἱ ὀπισθοφύλακες ἦν ἔδει
 διαβάντας πρὸς τὸ ὄρθιον ἐκβαίνειν, τηνικαῦτα ἐκυλίνδουν οἱ
 βάρβαροι ὀλοιτρόχους ἀμαξιαίους καὶ μεζῖους καὶ ἐλάττους, οἱ
 φερόμενοι πρὸς τὰς πέτρας παλόντες διεσφενδονῶντο· καὶ παντά-
 15 πασιν οὐδὲ πελάσαι οἷόν τ' ἦν τῇ εἰσόδῳ. ἔνιοι δὲ τῶν λοχαγῶν, 4
 εἰ μὴ ταύτη δύναιντο, ἄλλη ἐπειρῶντο· καὶ ταῦτα ἐποιοῦν μέχρι
 σκότος ἐγένετο· ἐπεὶ δὲ ᾤοντο ἀφανεῖς εἶναι ἀπίοντες, τότε
 ἀπήλθον ἐπὶ τὸ δεῖπνον· ἐτύγγανον δὲ καὶ ἀνάριστοι ὄντες.
 αὐτῶν οἱ ὀπισθοφυλακήσαντες. οἱ μέντοι πολέμοι οὐδὲν ἐπαύ-
 20 σαντο δι' ὅλης τῆς νυκτὸς κυλινδούμεντες τοὺς λίθους· τεκμαίρεσθαι
 δ' ἦν τῷ ψόφῳ.

οἱ δ' ἔχοντες τὸν ἠγεμόνα κύκλῳ περιόντες καταλαμβάνουσι 5
 τοὺς φύλακας ἀμφὶ πύρ καθημένους· καὶ τοὺς μὲν κατακαίοντες
 τοὺς δὲ καταδιώξαντες αὐτοὶ ἐνταῦθ' ἔμενον ὡς τὸ ἄκρον κατέ-
 25 χοντες. οἱ δ' οὐ κατεῖχον, ἀλλὰ μαστός ἦν ὑπὲρ αὐτῶν παρ' 6

10 προσέχουεν τὸν νοῦν: cf. I, 5, 56.

11 ἦν ἴδιαι . . . ἐκβαίνειν, which they must cross in order to make their way out up the ascent.

13 ὀλοιτρόχους: an Homeric word. ἀμαξιαίους: Xen. has the word again, *Hell.* II, 4, 7. It is not a mere gloss on the preceding.

14 φερόμενοι: cf. *ἐφέροντο*, I, 8, 78, and the note.

διεσφενδονῶντο, were flung as from slings in all directions.

καὶ . . . ἦν, and it was absolutely impossible even to approach.

For the poetic πελάσαι, cf. I, 8, 59.

15 εἰσόδῳ, the entrance, i. e. to the *ἐκβασις*, which must have been a pass through the mountains.

16 εἰ μὴ . . . δύναιντο: general condit. with frequentative impf. in the apodosis.

18 τὸ δεῖπνον: for the Greek meals, see I, 10, 67, and the note.

19 οἱ ὀπισθοφυλακήσαντες: these had been fighting steadily (c. I. § 16).

οὐδὲν ἐπαύσαντο: οὐδὲν in such cases is stronger than οὐκ.

23 τοὺς φύλακας: i. e. of the Carduchi.

κατακαίοντες: cf. I, 6, 8, and the note.

24 ὡς . . . κατεῖχοντες, in the belief that they held.

25 ἐτ' δ': note that here (exceptionally) the subj. does not change.

μαστός, a hill; see the vocab., and cf. below, §§ 14, 18, and 20. The word thus used savors of poetry, although such metaphors were easy to the Greek (cf. *ἀκρωνυχία*). This was apparently the *ἀκρον* which they were to have occupied.

7 *ὄν ἦν ἡ στενὴ αὐτῆ ὁδὸς ἐφ' ἣ ἐκάθητο οἱ φύλακες. ἔφοδος
 μέντοι αὐτόθεν ἐπὶ τοὺς πολεμίους ἦν οἱ ἐπὶ τῇ φανερᾷ ὁδῷ ἐκά-
 7 *θητο. καὶ τὴν μὲν νύκτα ἐνταῦθα διήγαγον· ἐπεὶ δ' ἡμέρα
 ὑπέβαιναν, ἐπορεύοντο σιγῇ συντεταγμένοι ἐπὶ τοὺς πολεμίους·
 καὶ γὰρ ὀμίχλη ἐγένετο, ὥστ' ἔλαθον ἐγγὺς προσελθόντες· ἐπεὶ 30
 δὲ εἶδον ἀλλήλους, ἣ τε σάλπιγξ ἐφθέγγετο καὶ ἀλαλάξαντες
 ἔεντο ἐπὶ τοὺς ἀνθρώπους. οἱ δὲ οὐκ ἐδέξαντο, ἀλλὰ λιπόντες
 8 τὴν ὁδὸν φεύγοντες ὀλίγοι ἀπέβησκον· εὗζωνοι γὰρ ἦσαν. οἱ
 δὲ ἀμφὶ Χειρίσοφον ἀκούσαντες τῆς σάλπιγγος εὐθὺς ἔεντο ἄνω
 κατὰ τὴν φανερὰν ὁδόν· ἄλλοι δὲ τῶν στρατηγῶν κατὰ ἀτριβεῖς 35
 ὁδοὺς ἐπορεύοντο ἣ ἔτυχον ἕκαστοι ὄντες, καὶ ἀναβάντες ὡς ἐδύ-
 9 *ναντο ἀνίμων ἀλλήλους τοῖς δόρασι. καὶ οὗτοι πρῶτοι συνέ-
 μειξαν τοῖς προκαταλαβοῦσι τὸ χωρίον.***

Ξενοφῶν δὲ ἔχων τῶν ὀπισθοφυλάκων τοὺς ἡμίσεις ἐπορεύετο
 ἥπερ οἱ τὸν ἡγεμόνα ἔχοντες· εὐδωτάτῃ γὰρ ἦν τοῖς ὑποζυγίοις· 40

26 *ἡ στενὴ αὐτῆ ὁδός*: for the position of *αὐτῆ*, see G. 975; H. 673c; B. 458. This path led to the main position of the Carduchi; hence the guard.

27 *αὐτόθεν*: *i. e.* from where they were, although they had not taken the height. They are thus able to carry out their original plan of attacking the main body of the enemy, as outlined in § 1.

28 *διήγαγον*: here with dir. obj.; it is abs. in III, 1, 193; III, 3, 8.

29 *ὑπέβαιναν*: cf. III, 2, 1, and the note.

31 *ἐφθέγγετο*: we, also, speak of the trumpet's voice.

ἀλαλάξαντες: *ἀλαλάξω* is a poetical equivalent of *ἐλελίξω* (I, 8, 72). It occurs again in VI, 5, §§ 26, and 27.

32 *τοὺς ἀνθρώπους*: *i. e.* the enemy, as often; cf. *ἄνδρες*, III, 1, 107. Note the rapidity with which the subj. shifts in this section.

33 *ὀλίγοι*: limiting appos.

εὗζωνοι: cf. III, 3, 29. This clause gives the reason why but few were killed.

34 *ἔεντο . . . ἐπορεύοντο*: chiasm.

36 *ὡς ἐδύναντο*, as best they could.

37 *ἀνίμων*: the word is a graphic one; it is used of drawing buckets from a well.

συνέμειξαν: cf. II, 1, 10.

38 *τὸ χωρίον*: *i. e.* the position which the enemy had been occupying.

39 *Ξενοφῶν δέ*: we now learn of the experiences of the rear-guard and the train, while they endeavored to follow the circuitous road over which the volunteers had gone.

τοὺς ἡμίσεις: assimilation in gender; we also have *τὸ ἡμῶν*, as a noun.

40 *εὐδωτάτῃ*: it was, in fact, the only road; see below.

τοὺς δὲ ἡμίσεις ὀπισθεν τῶν ὑποζυγίων ἔταξε. πορευόμενοι δ' 10
 ἐντυγχάνουσι λόφῳ ὑπὲρ τῆς ὁδοῦ κατελιημένῳ ὑπὸ τῶν πολε-
 μίων, οὗς ἢ ἀποκόψαι ἦν ἀνάγκη ἢ διεξεῦχθαι ἀπὸ τῶν ἄλλων
 Ἑλλήνων. καὶ αὐτοὶ μὲν ἄν ἐπορεύθησαν ἤπερ οἱ ἄλλοι, τὰ
 45 δὲ ὑποζύγια οὐκ ἦν ἄλλη ἢ ταύτη ἐκβῆναι. ἔνθα δὴ παρακε- 11
 λυσάμενοι ἀλλήλοις προσβάλλουσι πρὸς τὸν λόφον ὀρθίοις τοῖς
 λόχοις, οὐ κύκλῳ ἀλλὰ καταλιπόντες ἄφοδον τοῖς πολεμίοις, εἰ
 βούλοιντο φεύγειν. καὶ τῶς μὲν αὐτοὺς ἀναβαίνοντας ὄπη ἐδύ 12
 νατο ἕκαστος οἱ βάρβαροι ἐτόξευον καὶ ἔβαλλον, ἐγγὺς δ' οὐ
 50 προσέεντο, ἀλλὰ φυγῇ λείπουσι τὸ χωρίον. καὶ τοῦτόν τε
 παρεληλύθεσαν οἱ Ἕλληνες καὶ ἕτερον ὁρῶσιν ἔμπροσθεν λόφον
 κατεχόμενον ἐπὶ τοῦτον αὐθις ἐδόκει πορεύεσθαι. ἐννοήσας δ' 13
 ὁ Ξενοφῶν μὴ, εἰ ἔρημον καταλίποι τὸν ἐαλωκότα λόφον, πάλιν
 λαβόντες οἱ πολέμιοι ἐπιθοῖντο τοῖς ὑποζυγίοις παριοῦσιν—ἐπὶ
 55 πολὺ δ' ἦν τὰ ὑποζύγια ἄτε διὰ στενῆς τῆς ὁδοῦ πορευόμενα—
 καταλείπει ἐπὶ τοῦ λόφου λοχαγοὺς Κηφισόδωρον Κηφισοφώντος
 Ἀθηναίου καὶ Ἀμφικράτην Ἀμφιδήμου Ἀθηναίου καὶ Ἀρχα-

42 *λόφῳ*: this was not the *ἄκρον* (*μαστίς*); see the plan.

43 *διεξεῦχθαι*, to be cut off once for all; note the tense.

44 τὰ δὲ ὑποζύγια: subj. of *διαβῆναι*.

46 ὀρθίοις τοῖς λόχοις, with companies in column. See the *Intro.*, §28. Such a formation was well adapted to rough ground, where the phalanx could hardly have been used.

47 ἄφοδον: they did not wish to force an engagement.

εἰ βούλοιντο: see G. 1420; H. 907; B. 613.

50 προσέεντο: for the vb., cf. III, 1, 134.

τε . . . καί: co-ordination; freely, when the Greeks had passed this, they saw another. (*ὁρῶσιν* is dat. of the partic., with *ἐδόκει*.)

This second hill is also distinct from the *ἄκρον*; see the plan.

52 ἐννοήσας: cf. III, 5, 12. The aor. is ingressive.

54 ἐπιθοῖντο: for the form, see G. 741; H. 445b; B. 170, 4.

ἐπὶ πολὺ δ' ἦν, stretched over a long distance. Cf. I, 8, 28.

55 ἄτε: with causal partic.; see G. 1575; H. 977; B. 656, 1. For the difference between *ἄτε* and *ὥς*, see the note on I, 1, 12. Cf. c. 5, §18; c. 8, §27.

στενῆς: pred. (because the road over which they were passing was narrow).

56 Κηφισοφώντος . . . Ἀμφιδήμου: in such cases the omitted word is regularly *νότι*. These men are both Athenians, and at Athens it was the custom to

- γώραν Ἀργεῖον φυγάδα, αὐτὸς δὲ σὺν τοῖς λοιποῖς ἐπορεύετο ἐπὶ τὸν δεύτερον λόφον, καὶ τῷ αὐτῷ τρόπῳ καὶ τούτου αἰρούσιν.
- 14 ἔτι δὲ αὐτοῖς τρίτος μαστός λοιπὸς ἦν πολὺ ὀρθιώτατος ὁ 60 ὑπὲρ τῆς ἐπὶ τῷ πυρὶ καταληφθείσης φυλακῆς τῆς νυκτὸς ὑπὸ 15 τῶν ἐθελοντῶν. ἐπεὶ δ' ἐγγυὲς ἐγένοντο οἱ Ἕλληνες, λείπουσιν οἱ βάρβαροι ἀμαχητὶ τὸν μαστόν, ὥστε θαυμαστὸν πᾶσι γενέσθαι καὶ ὑπώπτενον δέισαντας αὐτοὺς μὴ κυκλώθεντες πολιορκοῦντο ἀπολιπεῖν. οἱ δ' ἄρα ἀπὸ τοῦ ἄκρου καθορῶντες τὰ ὀπισθεν 65 16 γιγνόμενα πάντες ἐπὶ τοὺς ὀπισθοφύλακας ἐχώρουν. καὶ Ξενοφῶν μὲν σὺν τοῖς νεωτάτοις ἀνέβαινεν ἐπὶ τὸ ἄκρον, τοὺς δὲ ἄλλους ἐκέλευσεν ὑπάγειν, ὅπως οἱ τελευταῖοι λόχοι προσμέ- 70 ξιαν, καὶ προελθόντας κατὰ τὴν ὁδὸν ἐν τῷ ὀμαλῷ θέσθαι τὰ ὄπλα.
- 17 καὶ ἐν τούτῳ τῷ χρόνῳ ἦλθεν Ἀρχαγόρας ὁ Ἀργεῖος πεφευγὼς καὶ λέγει ὡς ἀπεκόπησαν ἀπὸ τοῦ λόφου καὶ ὅτι τεθνήσκει

give the father's name as well as that of the man in question.

60 τρίτος μαστός: this was the ἄκρον of c. 1. 25, which the volunteers should have occupied.

δ . . . ἐθελοντῶν, the one above the outpost which had been surprised at the fire during the night by the volunteers. In such cases it is not necessary that all the defining words should stand between art. and noun (G. 969; H. 667a). Had they done so in this case the sentence would have been less clear.

63 ἀμαχητὶ: but I, 7, 48, and elsewhere, ἀμαχεῖ.

64 αὐτοῖς . . . ἀπολιπεῖν: quoted after ὑπώπτενον (subj., the Greeks); δέισαντας is causal. Note the shift from the infin. after ὥστε to an independ. vb.

65 ἄρα, as it proved.

66 τοὺς ὀπισθοφύλακας: i. e. those left to guard the first hill, as § 17 shows. The Carduchi had seen from their position on the height what was happening in their rear, and now make a détour, intending to overpower these men and attack the Greeks from behind.

67 νεωτάτοις: the younger men were often chosen for arduous or hazardous duty; cf. II, 3, 45f. By occupying this height Xen. secures the road for the passage of the train.

68 ὑπάγειν, lead on slowly; not quite as III, 4, 195.

69 θέσθαι τὰ ὄπλα: cf. I, 5, 88, and the note.

71 πεφευγός: not equivalent to φυγάς, but = having made his escape; cf. II, 1, 13. Note the vivid indic. in indir. disc.

Κηφισόδωρος καὶ Ἀμφικράτης καὶ ἄλλοι ὅσοι μὴ ἀλάμενοι
κατὰ τῆς πέτρας πρὸς τοὺς ὀπισθοφύλακας ἀφίκοντο. ταῦτα 18
75 δὲ διαπραξάμενοι οἱ βάρβαροι ἤκον ἐπ' ἀντίπορον λόφον τῷ
μαστῷ· καὶ ὁ Ξενοφῶν διελέγετο αὐτοῖς δι' ἔρμηνέως περὶ σπον-
δῶν καὶ τοὺς νεκροὺς ἀπῆγτει. οἱ δὲ ἔφασαν ἀποδώσειν ἐφ' ᾧ 19
μὴ καίειν τὰς οἰκίας. συνωμολόγει ταῦτα ὁ Ξενοφῶν. ἐν δὲ δὲ
τὸ μὲν ἄλλο στράτευμα παρήγει, οἱ δὲ ταῦτα διελέγοντο, πάντες
80 οἱ ἐκ τούτου τοῦ τόπου συνερρήθησαν ἐνταῦθα πολέμοι. καὶ 20
ἐπεὶ ἤρξαντο καταβαίνειν ἀπὸ τοῦ μαστοῦ πρὸς τοὺς ἄλλους
ἔνθα τὰ ὄπλα ἔκειντο, ἴεντο δὴ οἱ πολέμοι πολλῷ πλήθει καὶ
θορύβῳ· καὶ ἐπεὶ ἐγένοντο ἐπὶ τῆς κορυφῆς τοῦ μαστοῦ ἀφ' οὗ
Ξενοφῶν κατέβαινε, ἐκυλίνδουν πέτρους· καὶ ἐνὸς μὲν κατέαξαν
85 τὸ σκέλος, Ξενοφῶντα δὲ ὁ ὑπασπιστῆς ἔχων τὴν ἀσπίδα ἀπέ-
λιπεν· Εὐρύλοχος δὲ Λουσιεὺς προσέδραμεν αὐτῷ ὀπλίτης, καὶ 21
πρὸ ἀμφοῖν προβεβλημένος ἀπεχώρει, καὶ οἱ ἄλλοι πρὸς τοὺς
συντεταγμένους ἀπήλθον.)

ἐκ δὲ τούτου πᾶν ὁμοῦ ἐγένετο τὸ Ἑλληνικόν, καὶ ἐσκήνησαν 22
90 αὐτοῦ ἐν πολλαῖς καὶ καλαῖς οἰκίαις καὶ ἐπιτηδέοις δαψιλέσι·
καὶ γὰρ οἶνος πολὺς ἦν, ὥστε ἐν λάκκοις κοιματοῖς εἶχον. Ξενο- 23

73 ὅσοι μὴ, *all who had not*. μὴ is generic; cf. II, 2, 64, and the note.

75 ἀντίπορον, *opposite*, another poetic word. This may, or may not, have been the height seized by the volunteers in the night. Note the free position of τῷ μαστῷ.

77 τοὺς νεκροὺς: cf. the note on c. 1. 77.

ἐφ' ᾧ μὴ καίειν, *on condition that they should not burn*. See G. 1460; H. 999a; B. 598.

78 ἐν ᾧ, *while*. For such phrases, cf. the note on I, 2, 117.

80 οἱ ἐκ: cf. τῶν παρὰ βασιλέως, I, 1, 18, and the note.

συνερρήθησαν: a vivid metaphor; cf. V, 2, § 3.

81 ἤρξαντο: i. e. Xen. and the *ρώτατοι*.

82 ἐνθα τὰ ὄπλα ἔκειντο, *where the hoplites stood under arms*. The phrase is the pass. of τίθεσθαι τὰ ὄπλα.

84 ἐκυλίνδουν . . . κατέαξαν: note the tenses.

85 ἀπέλιπεν, *had left in the lurch*, doubtless through fear.

87 προβεβλημένος, *with his shield thrown before them both*. With this use of the mid. cf. διηγκυλομένους and ἐπιβεβλημένους, c. 3. § 28. τοὺς συντεταγμένους: cf. above, § 18.

90 δαψιλέσι: a poetic word, used occasionally by Xen.; cf. c. 4 § 2.

91 ἐν λάκκοις: such cisterns are still to be seen in Kurdistan and

φῶν δὲ καὶ Χειρίσοφος διεπράξαντο ὥστε λαβόντες τοὺς νεκροὺς ἀπέδωσαν τὸν ἡγεμόνα· καὶ πάντα ἐποίησαν τοῖς ἀποθανούσιν ἐκ τῶν δυνατῶν ὥσπερ νομίζεται ἀνδράσιν ἀγαθοῖς.

- 24 τῇ δὲ ὑστεραία ἀνευ ἡγεμόνος ἐπορεύοντο· μαχόμενοι δ' οἱ 95 πολέμιοι καὶ ὅπη εἶη στενὸν χωρίον προκαταλαμβάνοντες ἐκώ-
 25 λυον τὰς παρόδους. ὅποτε μὲν οὖν τοὺς πρώτους κωλύειν, Ξενοφῶν ὀπισθεν ἐκβαίνων πρὸς τὰ ὄρη ἔλυε τὴν ἀπόφραξιν τῆς ὁδοῦ τοῖς πρώτοις ἀνωτέρω πειρώμενος γίνεσθαι τῶν κωλυ-
 26 ὄντων, ὅποτε δὲ τοῖς ὀπισθεν ἐπιθίοντο, Χειρίσοφος ἐκβαίνων 100 καὶ πειρώμενος ἀνωτέρω γίνεσθαι τῶν κωλύοντων ἔλυε τὴν ἀπόφραξιν τῆς παρόδου τοῖς ὀπισθεν· καὶ αἰεὶ οὕτως ἐβοήθουν ἀλλήλοις καὶ ἰσχυρῶς ἀλλήλων ἐπεμέλοντο.
- 27 ἦν δὲ καὶ ὅποτε αὐτοῖς τοῖς ἀναβάσι πολλὰ πράγματα παρείχον οἱ βάρβαροι πάλιν καταβαίνουσιν· ἐλαφροὶ γὰρ ἦσαν 105 ὥστε καὶ ἐγγύθεν φεύγοντες ἀποφεύγειν· οὐδὲν γὰρ εἶχον ἄλλο
 28 ἢ τόξα καὶ σφενδόνας. ἄριστοι δὲ καὶ τοξόται ἦσαν· εἶχον δὲ τόξα ἐγγὺς τριπήχη, τὰ δὲ τοξεύματα πλέον ἢ διπήχη· εἰλκον δὲ τὰς νευρὰς ὅποτε τοξεύοιεν πρὸς τὸ κάτω τοῦ τόξου τῷ ἀρι-

Armenia. The custom was familiar to the Greeks, as well.

92 διεπράξαντο ὥστε: cf. ποιήσειεν ὥστε, I, 6, 9, and the note. Here the use of the indic. emphasizes the fact that the terms of the contract were actually fulfilled.

93 τὸν ἡγεμόνα: cf. c. I. §24.

τοῖς ἀποθανούσιν, in honor of the dead. (Cf. the note on c. I. 77.)

94 ἐκ τῶν δυνατῶν: limiting πάντα. νομίζεται, is held right.

96 ὅπη εἶη, wherever there was. Cf. the general temporal sentences below.

ἐκώλυον: conative, as κωλύειν, below.

97 τὰς παρόδους, their passage. The pl. refers to the several occasions.

98 ἀπόφραξιν, blockade, a rare word.

104 ἦν δὲ καὶ ὅποτε, and sometimes, too. Cf. ἐσθ' ὅτε, II, 6, 35, and the note on ἦν οὖς, I, 5, 35.

αὐτοῖς, freely, even.

πράγματα παρείχον: cf. I, 1, 63.

105 ἐλαφροί: tantamount to εὐρωοί (I. 33), with which it is joined, III, 3, 29.

106 ὥστε . . . ἀποφεύγειν, so as to make good their escape even when fleeing from near at hand. For ἀποφεύγειν, cf. the note on I, 4, 48; with ἐγγύθεν, cf. ἐκ πλέους, I, 10, 47, and ἐκ τόξου βόματος, III, 3, 62.

108 ἐγγύς, nearly.

109 πρὸς τὸ κάτω . . . προσβαίνοντες, planting the left foot against the base of the bow. Some assume that Xen. means to indicate a sort of cross-bow, but

110 στερῶ ποδὶ προσβαίοντες. τὰ δὲ τοξεύματα ἐχώρει διὰ τῶν ἀσπίδων καὶ διὰ τῶν θωράκων. ἐχρῶντο δὲ αὐτοῖς οἱ Ἕλληνες, ἐπεὶ λάβοιεν, ἀκοντίοις ἐναγκυλῶντες. ἐν τούτοις τοῖς χωρίοις οἱ Κρήτες χρησιμώτατοι ἐγένοντο. ἦρχε δὲ αὐτῶν Στρατοκλῆς Κρής.

III. Ταύτην δ' αὖ τὴν ἡμέραν ἠύλισθησαν ἐν ταῖς κώμαις 1 ταῖς ὑπὲρ τοῦ πεδίου παρὰ τὸν Κεντρίτην ποταμόν, εὖρος ὡς δίπλεθρον, ὃς ὀρίζει τὴν Ἀρμενίαν καὶ τὴν τῶν Καρδούχων χώραν. καὶ οἱ Ἕλληνες ἐνταῦθα ἀνέπνευσαν ἄσμενοι ἰδόντες 5 πεδίον· ἀπέιχε δὲ τῶν ὀρέων ὁ ποταμὸς ἕξ ἢ ἑπτὰ στάδια τῶν Καρδούχων. τότε μὲν οὖν ἠύλισθησαν μάλα ἠδέως καὶ τὰπι- 2 τήδεια ἔχοντες καὶ πολλὰ τῶν παρεληλυθότων πόνων μνημονεύοντες. ἑπτὰ γὰρ ἡμέρας ὕσασπερ ἐπορευθήσαν διὰ τῶν Καρδούχων πάσας μαχόμενοι διετέλεσαν, καὶ ἔπαθον κακὰ ὅσα 10 οὐδὲ τὰ σύμπαντα ὑπὸ βασιλέως καὶ Τισσαφέρους. ὡς οὖν ἀπηλλαγμένοι τούτων ἠδέως ἐκοιμήθησαν.

this seems very unlikely. Cf. Arrian, *Ind.* 16, τὸ τόξον κάτω ἐπὶ τὴν γῆν θέντες καὶ τῷ ἀριστερῷ ἀντιβάντες, and Diod. Sic. III, 8, (ἐβλιντα τόξα) οἷς τοξάουσι μὲν τῷ ποδὶ προσβαίοντες.

112 ἀκοντίοις: appos. with αὐτοῖς.
ἐναγκυλῶντες: the javelin was fitted with a thong (ἀγκύλη) attached to the middle of the shaft. By means of this greater force and greater certainty of aim were attained. See the *Introd.*, § 28, and cf. διηγκυλωμένους, c. 4. 28.

113 Κρήτες: cf. I, 2, 54, and the note.

CHAPTER III

2 Κεντρίτην ποταμόν: the present Butan Tchal, an eastern tributary of the Tigris; see the map.
8 δίπλεθρον: cf. πλεθριαῶν, I, 5, 20, and the note. Consult, also, the note on δύο πλέθρα, I, 2, 30 f.

4 ἀνέπνευσαν: cf. c. 1. 86.

ἄσμενοι: cf. προτέρα, I, 2, 142, and the note.

5 τῶν Καρδούχων: with ὀρέων.

7 πολλά: inner obj. of μνημονεύοντες. Render freely, often. The thought is a common one. Most familiar is, perhaps, Vergil's Forsan et haec olim meminisse iuvabit.

8 ἑπτὰ: only five days have been enumerated. The difficulty is usually met by assuming that Xen. includes the next two days, in which they were beset by the same enemies.

9 μαχόμενοι διετέλεσαν: cf. διετέλουν χρώμενοι, III, 4, 65.

κακὰ: yet had not the mountainous country saved them from the pursuit by Tiss. and the Persians, they might well have succumbed in the end.

3 Ἄμα δὲ τῇ ἡμέρᾳ ὀρώσιν ἰππέας που πέραν τοῦ ποταμοῦ
 ἐξωπλισμένους ὡς κωλύοντας διαβαίνειν, πεζοὺς δ' ἐπὶ ταῖς
 4 ὄχθαις παρατεταγμένους ἄνω τῶν ἰππέων ὡς κωλύοντας εἰς
 τὴν Ἀρμενίαν ἐκβαίνειν. ἦσαν δ' οὗτοι Ὀρόντα καὶ Ἀρτούχα 15
 Ἀρμένιοι καὶ Μάρδοι καὶ Χαλδαῖοι μισθοφόροι. ἐλέγοντο δὲ
 οἱ Χαλδαῖοι ἐλεύθεροί τε καὶ ἄλκιμοι εἶναι· ὄπλα δ' εἶχον
 5 γέρρα μακρὰ καὶ λόγχας. αἱ δὲ ὄχθαι αὐταὶ ἐφ' ὧν παρατε-
 ταγμένοι οὗτοι ἦσαν τρία ἢ τέτταρα πλέθρα ἀπὸ τοῦ ποταμοῦ
 ἀπέιχον· ὁδὸς δὲ μία ὀρωμένη ἦν ἄγουσα ἄνω ὡσπερ χειροποίη- 20
 6 τος· ταύτῃ ἐπειρῶντο διαβαίνειν οἱ Ἕλληνες. ἐπεὶ δὲ πειρω-
 μένους τό τε ὕδωρ ὑπὲρ τῶν μαστῶν ἐφαίνετο, καὶ τραχὺς ἦν ὁ
 ποταμὸς μεγάλους λίθοις καὶ ὀλισθηροῖς, καὶ οὗτ' ἐν τῷ ὕδατι
 τὰ ὄπλα ἦν ἔχειν,—εἰ δὲ μή, ἤρπαζεν ὁ ποταμὸς.—ἐπὶ τε τῆς
 κεφαλῆς τὰ ὄπλα εἴ τις φέροι, γυμνοὶ ἐγίγνοντο πρὸς τὰ τοξεύ- 25
 7 παρὰ τὸν ποταμὸν. ἐνθα δὲ αὐτοὶ τὴν πρόσθεν νύκτα ἦσαν
 ἐπὶ τοῦ ὄρους ἐώρων τοὺς Καρδούχους πολλοὺς συνειλεγμένους

11 ἀπηλλαγμένοι: cf. ἀπηλλάγη, I, 10, 35, and the note. Their troubles were, however, not yet over.

15 ἐκβαίνειν: used as ἐκβασιω, c. 2. 5, and below, l. 88.

Ὀρόντα . . . Ἀρτούχα: for these gen. forms, cf. Ἀβροκόμα, I, 4, 15, and the note.

17 ἐλεύθεροι: yet they were nominally under Persian rule.

ἄλκιμοι: a poetic word, occurring again, c. 7. § 15.

ὄπλα: appos., as ἀκοντίοις, above, c. 2. 112.

20 ὁδὸς . . . ἄγουσα, freely, *there was a single road in sight, which led.* For the form ἦν ἄγουσα, cf. the note on εἶναι . . . φυλάττων, I, 2, 122f. Here, too, each element has its own force.

χειροποίητος: "made" roads were

not common until Roman days; see the note on I, 9, 44. Remains of an ancient causeway are reported by travelers as still to be seen in this region, but the exact locality is uncertain.

21 πειρωμένοι: cf. III, 5, 27, and the note.

23 ὁ ποταμὸς, *the river bed.*

23 οὗτ': balanced by τε, below.

24 εἰ δὲ μή: cf. II, 2, 6, and the note. This clause is parenthetical.

25 γυμνοὶ . . . πρὸς, *exposed to.* Note the pl. after the collective τις, and the postponement of the condit. part. (cf. the note on II, 4, 27).

27 παρὰ τὸν ποταμὸν: further defining αὐτοῦ (*where they were*).

ἦσαν, *had been.* See the note on I, 2, 129.

ἐν τοῖς ὄπλοις. ἐνταῦθα δὴ πολλὴ ἀθυμία ἦν τοῖς Ἑλλησιν,
 30 ὁρῶσι μὲν τοῦ ποταμοῦ τὴν δυσπορίαν, ὁρῶσι δὲ τοὺς διαβαίνειν
 κωλύσοντας, ὁρῶσι δὲ τοῖς διαβαίνουσιν ἐπικεισομένους τοὺς
 Καρδούχους ὀπισθεν.

ταύτην μὲν οὖν τὴν ἡμέραν καὶ νύκτα ἔμειναν ἐν πολλῇ 8
 ἀπορίᾳ ὄντες. Ξενοφῶν δὲ ὄναρ εἶδεν· ἔδοξεν ἐν πέδαις δεδέσθαι,
 35 αὐται δὲ αὐτῷ αὐτόμαται περιρρηῆναι, ὥστε λυθῆναι καὶ δια-
 βαίνειν ὅποσον ἐβούλετο. ἐπεὶ δὲ ὄρθρος ἦν, ἔρχεται πρὸς τὸν
 Χειρίσοφον καὶ λέγει ὅτι ἐλπίδας ἔχει καλῶς ἔσεσθαι, καὶ διη-
 γεῖται αὐτῷ τὸ ὄναρ. ὃ δὲ ἤδετό τε καὶ ὡς τάχιστα ἕως ὑπέ 9
 φαίνεν ἐθύοντο πάντες παρόντες οἱ στρατηγοί· καὶ τὰ ἱερά καλὰ
 40 ἦν εὐθὺς ἐπὶ τοῦ πρώτου. καὶ ἀπιόντες ἀπὸ τῶν ἱερῶν οἱ στρα-
 τηγοὶ καὶ λοχαγοὶ παρήγγελλον τῇ στρατιᾷ ἀριστοποιεῖσθαι.

καὶ ἀριστῶντι τῷ Ξενοφῶντι προσέτρεχον δύο νεανίσκω· ἦδε 10
 σαν γὰρ πάντες ὅτι ἐξείη αὐτῷ καὶ ἀριστῶντι καὶ δειπνοῦντι
 προσελθεῖν καὶ εἰ καθεῦδοι ἐπεγείραντα εἰπεῖν, εἴ τίς τι ἔχοι
 45 τῶν πρὸς τὸν πόλεμον. καὶ τότε ἔλεγον ὅτι τυγχάνοιεν φρύ- 11
 γανα συλλέγοντες ὡς ἐπὶ πῦρ, κάπειτα κατῖδοιεν ἐν τῷ πέραν
 ἐν πέτραις καθηκούσαις ἐπ' αὐτὸν τὸν ποταμὸν γέροντά τε καὶ

30 ὁρῶσι μὲν . . . ὁρῶσι δὲ . . . ὁρῶσι
 δέ: triple anaphora.

31 ἐπικεισομένους: cf. c. 1. 65. We
 have ἐπιθήσεσθαι, II, 4, 81.

34 ὄναρ: cf. III, 1, 54.

ἔδοξεν: normal asyn.

35 περιρρηῆναι, to slip off his feet.
 διαβαίνειν, could move his legs,
 take a step. This is a proper
 meaning of the word (for the
 simple vb., cf. βαθηκότες, III, 2, 99,
 and the note). This cpd. is, how-
 ever, generally trans., to pass
 through, cross, and is doubtless
 chosen with reference to their
 crossing the river.

37 Διπίδας ἔχει = ἐλπίζω, and so fol-
 lowed by the fut. infin. Cf. the
 note on πιστὰ λαβεῖν, II, 3, 108.

38 ὡς τάχιστα: ὡς is the temp.
 conjunc., not, as so often, an
 intensifying adv.

40 ἐπὶ τοῦ πρώτου: cf. VI, 5, § 2,
 where the word ἱεροῦ (victim) is
 added.

43 αὐτῷ: i. e. Ξενοφῶντι; dat. after
 προσελθεῖν.

44 ἔχοι: sc. λέγειν.

45 καὶ τότε, and so in this case—
 an illustration of what has just
 been said.

τυγχάνοιεν: imperf. opt.; see G.
 1488; H. 935b; B. 675, 1, note.
 The vbs. were in dir. disc. ἐτυγ-
 χάνομεν and κατεῖδομεν.

46 ἐν τῷ πέραν: cf. eis τὸ πέραν, III,
 5, 10.

47 καθηκούσαις: cf. καθήκοντα, I, 4, 25.

γυναῖκα καὶ παιδίσκας ὥσπερ μαρσίπους ἰματίων κατατιθεμέ-
 12 νους ἐν πέτρᾳ ἀντρώδει. ἰδοῦσι δὲ σφίσι δόξαι ἀσφαλὲς εἶναι
 διαβῆναι· οὐδὲ γὰρ τοῖς πολεμίοις ἰππεύσει προσβατὸν εἶναι 50
 κατὰ τοῦτο. ἐκδύντες δ' ἔφασαν ἔχοντες τὰ ἐγχειρίδια γυμνοὶ
 ὡς νευσόμενοι διαβαίνειν· πορευόμενοι δὲ πρόσθεν διαβῆναι
 πρὶν βρέξαι τὰ αἰδοῖα· καὶ διαβάντες, λαβόντες τὰ ἰμάτια
 πάλιν ἤκειν.

13 εὐθύς οὖν Ξενοφῶν αὐτὸς τε ἔσπενδε καὶ τοῖς νεανίσκοις ἐγχεῖν 55
 ἐκέλευε καὶ εὐχεσθαι τοῖς φήνασι θεοῖς τὰ τε ὄνειρατα καὶ τὸν
 πόρον καὶ τὰ λοιπὰ ἀγαθὰ ἐπιτελέσαι. σπείσας δ' εὐθύς ἤγε
 τοὺς νεανίσκους παρὰ τὸν Χειρίσοφον, καὶ διηγοῦνται ταῦτά.
 14 ἀκούσας δὲ καὶ ὁ Χειρίσοφος σπονδὰς ἐποίει. σπείσαντες δὲ
 τοῖς μὲν ἄλλοις παρήγγελλον συσκευάζεσθαι, αὐτοὶ δὲ συγκα- 60
 λέσαντες τοὺς στρατηγούς ἐβουλεύοντο ὅπως ἂν κάλλιστα δια-
 βαίεν καὶ τοὺς τε ἔμπροσθεν νικῶεν καὶ ὑπὸ τῶν ὀπισθεν μὴδὲν
 15 πάσχοιεν κακόν. καὶ ἔδοξεν αὐτοῖς Χειρίσοφον μὲν ἡγείσθαι
 καὶ διαβαίνειν ἔχοντα τὸ ἥμισυ τοῦ στρατεύματος, τὸ δ' ἥμισυ
 ἔτι ὑπομένειν σὺν Ξενοφῶντι, τὰ δὲ ὑποζύγια καὶ τὸν ὄχλον ἐν 65
 μέσῳ τούτων διαβαίνειν.

48 ὥσπερ, freely, what appeared to be.

49 δόξαι: infin., as though ἔφασαν, not ἔλεγον εἶτι, had preceded. This is of common occurrence.

52 ὡς νευσόμενοι, thinking that they would have to swim.

πρόσθεν . . . πρὶν: cf. I, 1, 58, and the note. Observe the neg. force of πρὶν. We might render πρὶν βρέξαι, without wetting.

53 λαβόντες: this explains their motive in crossing—to steal the clothing.

55 τοῖς νεανίσκοις: dat. after ἐγχεῖν, not after ἐκέλευε, which does not take a dat. in Attic prose. We need not supply any word; in Eng., too, we can say *bade your*.

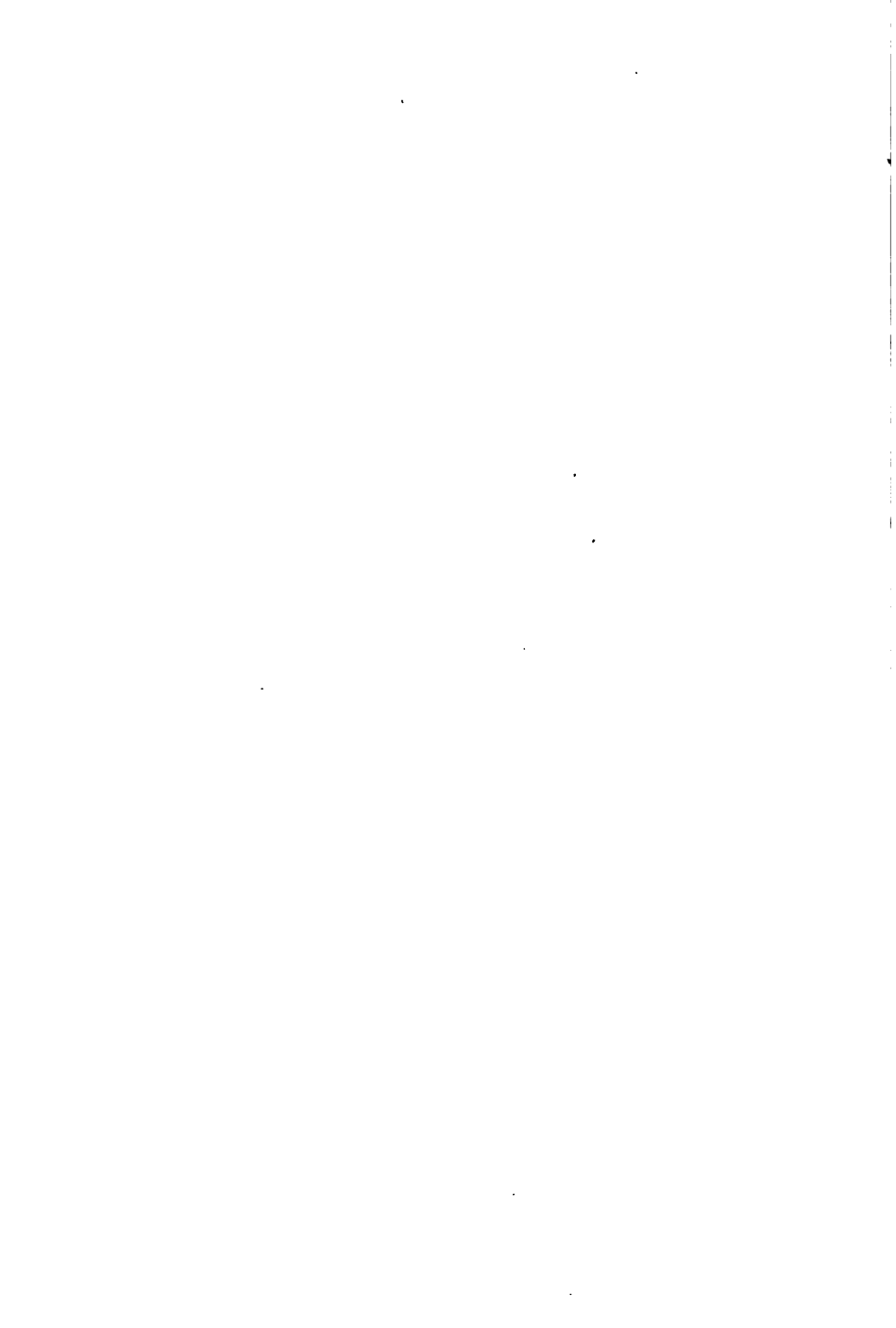
56 φήνασι, who had shown. This has both ὄνειρατα and πόρον as objs. The former is perhaps pl. because the dream had two distinct phases.

καὶ . . . ἐπιτελέσαι, lit., that they would bring to accomplishment also the remaining blessings (i. e. whatever was wanting to success). The infin. is governed by εὐχεσθαι.

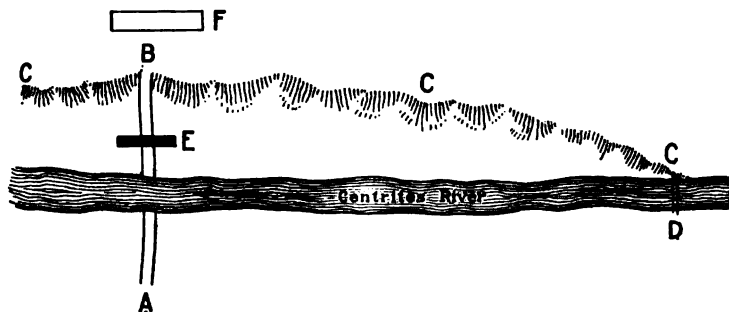
59 σπονδὰς ἐποίη = ἔσπενδε.

61 ὅπως ἂν . . . διαβαίεν . . . νικῶεν . . . πάσχοιεν: poten. opt. in an indir. quest., rather than an obj. clause of irregular type. Cf. III, 2, 140, and the note.

64 τὸ ἥμισυ: probably felt as a noun, although στρατεύματος is



PLAN TO ILLUSTRATE IV, 3, §§ 3-34



The road AB crossing the river is guarded by Armenian cavalry at E and by a force of footmen (F) on the bluffs above (CCC). The young men have discovered a ford D where the bluffs come so close to the river as to leave no room for the enemy's cavalry. Chirisophus, with half the army and the train, crosses the river at the ford D, Xenophon and the other half remaining behind. As Chirisophus crosses, Xenophon marches back quickly to the crossing AB, and the Armenian cavalry, fearing an attack on both sides, flee. Xenophon then returns to the ford D and, as the Carduchi threaten to attack him in the rear, forms his men facing them. The Greeks charge and the Carduchi turn and flee. Then at the sound of the trumpet the Greeks wheel about quickly and cross the river before the enemy discover the trick.

- ἐπεὶ δὲ ταῦτα καλῶς εἶχεν ἐπορεύοντο· ἤγούντο δ' οἱ νεα- 16
 νίσκοι ἐν ἀριστερᾷ ἔχοντες τὸν ποταμόν· ὁδὸς δὲ ἦν ἐπὶ τὴν
 διάβασιν ὡς τέτταρες στάδιοι. πορευομένων δ' αὐτῶν ἀντιπα- 17
 70 ρῆσαν αἱ τάξεις τῶν ἰππέων. ἐπειδὴ δὲ ἦσαν κατὰ τὴν διάβασιν
 καὶ τὰς ὄχθας τοῦ ποταμοῦ, ἔθεντο τὰ ὄπλα, καὶ αὐτὸς πρῶτος
 Χειρίσοφος στεφανωσάμενος καὶ ἀποδὺς ἐλάμβανε τὰ ὄπλα καὶ
 τοῖς ἄλλοις πᾶσι παρήγγελλε, καὶ τοὺς λοχαγούς ἐκέλευεν
 ἄγειν τοὺς λόχους ὀρθίους, τοὺς μὲν ἐν ἀριστερᾷ τοὺς δ' ἐν δεξιᾷ
 75 ἑαυτοῦ. καὶ οἱ μὲν μάντις ἐσφαγιάζοντο εἰς τὸν ποταμόν· οἱ 18
 δὲ πολέμοι ἐτόξενον καὶ ἐσφενδόνων· ἀλλ' οὐπῶ ἐξικνούοντο· ἐπεὶ 19
 δὲ καλὰ ἦν τὰ σφάγια, ἐπαιάνιζον πάντες οἱ στρατιῶται καὶ
 ἀνηλάλαζον, συνωλόλυζον δὲ καὶ αἱ γυναῖκες ἅπασαι. πολλαὶ
 γὰρ ἦσαν ἑταῖραι ἐν τῷ στρατεύματι.
 80 καὶ Χειρίσοφος μὲν ἐνέβαινε καὶ οἱ σὺν ἐκείνῳ· ὁ δὲ Ξενοφῶν 20
 τῶν ὀπισθοφυλάκων λαβὼν τοὺς εὐζωνοτάτους ἔθει ἀνὰ κράτος
 πάλιν ἐπὶ τὸν πόρον τὸν κατὰ τὴν ἔκβασιν τὴν εἰς τὰ τῶν
 Ἀρμενίων ὄρη, προσποιούμενος ταύτη διαβὰς ἀποκλείσειν τοὺς

itself neut. Cf. the note on τοὺς
 ἡμίσει, c. 2. 39.

69 ἀντιπαρήσαν, kept abreast of
 them (on the opposite bank).

70 διάβασιν: i. e. the ford dis-
 covered by the youths.

κατὰ . . . τὰς ὄχθας, at the ford
 and opposite the bluffs (§ 3).

73 στεφανωσάμενος: a Spartan cus-
 tom. Xen. *Repub. Lac.* 13, 8,
 gives as a law of Lycurgus,
 μηδένα Λακεδαιμονίων ἀστεφάνωτον
 εἶναι (i. e. when facing the foe).
 Cf. *Plut. Lycurg.* 22).

73 παρήγγελλε: i. e. to follow his
 example.

74 τοὺς λόχους ὀρθίους: cf. c. 2. 46,
 and the note.

75 ἐσφαγιάζοντο εἰς: cf. σφάζαντες
 εἰς, II, 2, 40 f., and the note.

78 ἀνηλάλαζον, συνωλόλυζον: for the

former vb., cf. c. 2. 31, and the
 note. The latter is almost in-
 variably used of a cry raised
 by women, whether of fear or
 (oftener) of joy. Note the chias-
 tic order.

79 ἑταῖραι: cf. Motley's descrip-
 tion of the army of Alva (*Dutch
 Republic*, Part III, chap. i).

81 εὐζωνοτάτους: cf. c. 2. 33.

ἀνὰ κράτος: cf. I, 8, 4, and below,
 l. 87.

82 τὸν πόρον τὸν κατὰ: the formal
 position is due to a desire for
 clearness. This was the regu-
 lar ford which the enemy had
 been guarding. For ἔκβασιν, cf.
 c. 2. 5.

83 προσποιούμενος . . . ἀποκλείσειν,
 pretending that he was going
 to cross there and cut off.

- 21 παρὰ τὸν ποταμὸν ἰππεῖς. οἱ δὲ πολέμοι ὀρώντες μὲν τοὺς
 ἀμφὶ Χειρίσοφον εὐπετώως τὸ ὕδωρ περὶώντας, ὀρώντες δὲ τοὺς 85
 ἀμφὶ Ξενοφῶντα θέοντας εἰς τοῦμπαλιν, δέσαντες μὴ ἀπο-
 ληφθείησαν φεύγουσιν ἀνὰ κράτος ὡς πρὸς τὴν τοῦ ποταμοῦ
 ἄνω ἔκβασιν. ἐπεὶ δὲ κατὰ τὴν ὁδὸν ἐγένοντο, ἔτεινον ἄνω πρὸς
 22 τὸ ὄρος. Λύκιος δ' ὁ τὴν τάξιν ἔχων τῶν ἰππέων καὶ Αἰσχίνης
 ὁ τὴν τάξιν τῶν πελταστῶν ἀμφὶ Χειρίσοφον ἐπεὶ ἐώρων ἀνὰ 90
 κράτος φεύγοντας, εἶποντο· οἱ δὲ στρατιῶται ἐβόων μὴ ἀπολε-
 23 πεσθαι, ἀλλὰ συνεκβαίνειν ἐπὶ τὸ ὄρος. Χειρίσοφος δ' αὐτὸς ἐπεὶ
 διέβη, τοὺς ἰππέας οὐκ ἐδίωκεν, εὐθὺς δὲ κατὰ τὰς προσηκούσας
 ὄχθας ἐπὶ τὸν ποταμὸν ἐξέβαινε ἐπὶ τοὺς ἄνω πολεμίους. οἱ
 δὲ ἄνω, ὀρώντες μὲν τοὺς ἑαυτῶν ἰππέας φεύγοντας, ὀρώντες 95
 δ' ὀπλίτας σφίσι ἐπιόντας, ἐκλείπουσι τὰ ὑπὲρ τοῦ ποταμοῦ
 ἄκρα.
- 24 Ξενοφῶν δ' ἐπεὶ τὰ πέραν ἐώρα καλῶς γιγνόμενα, ἀπεχώρει
 τὴν ταχίστην πρὸς τὸ διαβαίνειν στρατεύμα· καὶ γὰρ οἱ Καρ-
 δοῦχοι φανεροὶ ἤδη ἦσαν εἰς τὸ πεδίον καταβαίνοντες ὡς ἐπιθη- 100
 25 σόμενοι τοῖς τελευταίοις. καὶ Χειρίσοφος μὲν τὰ ἄνω κατεῖχε,

84 ὀρώντες μὲν . . . ὀρώντες δέ: anaphora, as so often; cf. I. 30.

87 ὡς πρὸς . . . ἔκβασιν, apparently to the road which led up from the river. τοῦ ποταμοῦ is governed by the prep. in the verbal noun ἔκβασιν. Others construe with ἄνω, but the order is against this.

88 ἔτεινον, they hastened on, not a common prose use. They made no attempt to defend the road after all.

89 Λύκιος: cf. III, 3, 82. Aeschines is mentioned again, c. 4. § 18.

91 στρατιῶται: i. e. the hoplites with Chirisophus.

ἐβόων . . . ὄρος, kept shouting to them not to fall behind, but to pursue them right up to the

mountain. The vbs. were impv. in dir. disc. The alternative rendering, *protested that they (the hoplites) should not be left behind, but should join in the pursuit*, is unlikely. The heavy armed men would be no help, but rather a hindrance.

92 δ' αὖ, on his part, contrasted with Lycius and Aeschines.

94 ὄχθας: the πέτραι of § 11. For the order, cf. c. 2. 75.

τοὺς ἄνω πολεμίους: cf. § 3.

98 ἀπεχώρει: i. e. from the main ford to that discovered by the youths.

99 τὴν ταχίστην: cf. I, 3, 72.

100 φανεροὶ . . . ἦσαν: with partic.; cf. δῆλος ἦν ἀνώματος, I, 2, 70.

Λύκιος δὲ σὺν ὑλλίοις ἐπιχειρήσας ἐπιδιώξει ἔλαβε τῶν σκευο-
 φόρων τὰ ὑπολειπόμενα καὶ μετὰ τούτων ἐσθῆτά τε καλλὴν καὶ
 ἐκπώματα. καὶ τὰ μὲν σκευοφόρα τῶν Ἑλλήνων καὶ ὁ ὄχλος 26
 105 ἀκμὴν διέβαινε, Ξενοφῶν δὲ στρέψας πρὸς τοὺς Καρδούχους
 ἀντία τὰ ὄπλα ἔθετο, καὶ παρήγγειλε τοῖς λοχαγοῖς κατ' ἐνω-
 μοτίας ποιήσασθαι ἕκαστον τὸν ἑαυτοῦ λόχον, παρ' ἀσπίδα
 παραγαγόντας τὴν ἐνωμοτίαν ἐπὶ φάλαγγος· καὶ τοὺς μὲν
 λοχαγοὺς καὶ τοὺς ἐνωμοτάρχους πρὸς τῶν Καρδούχων ἰέναι,
 110 οὐραγοὺς δὲ καταστήσασθαι πρὸς τοῦ ποταμοῦ. οἱ δὲ Καρ- 27
 δούχοι ὡς ἑώρων τοὺς ὀπισθοφύλακας τοῦ ὄχλου ψιλουμένους
 καὶ ὀλίγους ἤδη φαινομένους, θάττον δὴ ἐπήσαν φῶδες τινὰς
 ἄδοντες. ὁ δὲ Χειρίσοφος, ἐπεὶ τὰ παρ' αὐτῷ ἀσφαλῶς εἶχε,
 πέμπει παρὰ Ξενοφῶντα τοὺς πελταστὰς καὶ σφενδονήτας καὶ
 115 τοξότας καὶ κελεύει ποιεῖν ὅ,τι ἂν παραγγέλλῃ.

ἰδὼν δ' αὐτοὺς διαβαίνοντας Ξενοφῶν πέμψας ἄγγελον 28
 κελεύει αὐτοῦ μένειν ἐπὶ τοῦ ποταμοῦ μὴ διαβάνας· ὅταν δ'

102 τῶν σκευοφόρων: *i. e.* of the enemy.

103 τὰ ὑπολειπόμενα, *those that kept falling behind*; note the tense.

ἐσθῆτα: *cf.* I, 2, 158, and the note.

105 ἀκμὴν διέβαινε, *were in the midst of crossing*. *Cf.* ἀρχήν and τέλος used as advs.

106 κατ' ἐνωμοτίας: the troops were presumably formed in company columns (§ 17). Xen. now orders his captains to form by enomoties and by deploying the companies to the left (παρ' ἀσπίδα) to form the phalanx.

107 ἕκαστον: sing. after a pl.; *cf.* I, 7, 74.

109 πρὸς, *on the side of, facing*. *Cf.* II, 2, 21.

110 οὐραγοίς, rear men. These were picked men, trained in tactics, for whenever the order

“about face!” was given, they became the leaders; so in this case. The omission of the art. is striking.

111 τοῦ ὄχλου: here *the main body*; not *the train*, which would be absurd.

112 θάττον δή: marks their confidence.

φῶδες τινὰς: the war chant of the barbarians seems hardly music to the Greek.

114 πῆμα: *i. e.* back across the stream. Note that one art. suffices for the three following nouns.

117 αὐτοῦ μένειν, *to stay where they were*.

ἐπὶ, *on the bank of*.

μὴ διαβάνας, *without crossing*. μή, not ὅ, because of the command.

ἄρξωνται αὐτοὶ διαβαίνειν, ἐναντίους ἔθεν καὶ ἔθεν σφῶν ἐμβιβεῖν ὡς διαβησομένους, διηγκυλωμένους τοὺς ἀκοντιστάς καὶ ἐπιβεβλημένους τοὺς τοξότας· μὴ πρόσω δὲ τοῦ ποταμοῦ προ- 120
 29 βαίνειν. τοῖς δὲ παρ' ἑαυτῶ παρήγγειλεν, ἐπειδὴν σφενδόνη ἐξικηῖται καὶ ἀσπίς ψοφῆ, παιανίσαντας θεῖν εἰς τοὺς πολεμικούς, ἐπειδὴν δ' ἀναστρέψωσιν οἱ πολέμοι καὶ ἐκ τοῦ ποταμοῦ ὁ σαλπικτῆς σημήνην τὸ πολεμικόν, ἀναστρέψαντας ἐπὶ δόρυ ἡγεῖσθαι μὲν τοὺς οὐραγούς, θεῖν δὲ πάντας καὶ διαβαίνειν ὅτι 125
 τάχιστα ἢ ἕκαστος τὴν τάξιν εἶχεν, ὡς μὴ ἐμποδίζειν ἀλλήλους· ὅτι οὗτος ἄριστος ἔσοιτο ὃς ἂν πρῶτος ἐν τῷ πέραν γένηται.
 30 οἱ δὲ Καρδοῦχοι ὀρώντες ὀλίγους ἤδη τοὺς λοιποὺς—πολλοὶ γὰρ καὶ τῶν μένειν τεταγμένων ἦρχοντο ἐπιμελόμενοι οἱ μὲν ὑποζυγίων, οἱ δὲ σκευῶν, οἱ δ' ἑταιρῶν—ἐνταῦθα δὴ ἐπέκειντο 130
 31 θρασέως καὶ ἤρχοντο σφενδονᾶν καὶ τοξεύειν. οἱ δὲ Ἕλληνες παιανίσαντες ὄρμησαν δρόμῳ ἐπ' αὐτούς· οἱ δὲ οὐκ ἐδέξαντο· καὶ γὰρ ἦσαν ὀπλισμένοι ὡς μὲν ἐν τοῖς ὄρεσιν ἱκανῶς πρὸς τὸ

118 αὐτοί: Xen. and his men.

ἐναντίους, to meet them.

ἔθεν καὶ ἔθεν σφῶν, above and below them.

119 διηγκυλωμένους, with their fingers on the thong (of the javelin).

120 ἐπιβεβλημένους, with their arrows on the string. Both particles are mid., not pass. With the latter phrase, cf. V, 2, § 12.

πρόσω . . . τοῦ ποταμοῦ, far into the river. The gen. is local (partitive); cf. I, 3, 2, and the note. Contrast πρόσω τῶν πηγῶν, III, 2, 116 (far from their sources).

122 ψοφῆ, ring, when struck by a missile.

εἰς: stronger than ἐπί, as indicating a hand-to-hand conflict.

124 ὁ σαλπικτῆς: rarely expressed (cf. I. 135); see the note on ἐσάλπτει, I, 2, 98.

τὸ πολεμικόν: of course to deceive the enemy.

ἐπὶ δόρυ: contrast παρ' ἀσπίδα, above, I. 107.

126 εἶχεν: instead of ἔχοι; see the note on III, 1, 7.

ὄς: for ὅστε; cf. I, 5, 64, and the note.

127 ὅτι, adding that. A vb. of saying is, as often, implied in the preceding vb. of commanding.

129 τῶν μένειν τεταγμένων: really half of the army; cf. § 15.

133 ὡς . . . ἱκανῶς, well enough for mountaineers. In such phrases ὡς has a limiting force; cf. Lat. ut.

ἱκανῶς . . . ἱκανῶς: note that the chiasmic order best brings out the emphasis. The Carduchi were doubtless without defensive armor, save the shield; and so were no match for hoplites.

ἐπιδραμεῖν καὶ φεύγειν, πρὸς δὲ τὸ εἰς χεῖρας δέχεσθαι οὐχ
 135 ἱκανῶς. ἐν τούτῳ σημαίνει ὁ σαλπικτής· καὶ οἱ μὲν πολέμοι 32
 ἔφευγον πολὺ ἔτι θάπτον, οἱ δὲ Ἕλληνες τὰναντία στρέψαντες
 ἔφευγον διὰ τοῦ ποταμοῦ ὅτι τάχιστα. τῶν δὲ πολεμίων οἱ 33
 μὲν τινες αἰσθόμενοι πάλιν ἔδραμον ἐπὶ τὸν ποταμὸν καὶ
 τοξέουτες ὀλίγους ἔτρωσαν, οἱ δὲ πολλοὶ καὶ πέραν ὄντων τῶν
 140 Ἑλλήνων ἔτι φανεροὶ ἦσαν φεύγοντες. οἱ δὲ ἵπαντήσαντες 34
 ἀνδριζόμενοι καὶ προσωτέρω τοῦ καιροῦ προιόντες ὕστερον τῶν
 μετὰ Ξενοφῶντος διέβησαν πάλιν· καὶ ἐτρώθησάν τινες καὶ
 τούτων.

IV. Ἐπεὶ δὲ διέβησαν, συνταξάμενοι ἀμφὶ μέσον ἡμέρας 1
 ἐπορεύθησαν διὰ τῆς Ἀρμενίας πεδίον ἅπαν καὶ λείους γηλόφους
 οὐ μείον ἢ πέντε παρασάγγας· οὐ γὰρ ἦσαν ἐγγὺς τοῦ ποταμοῦ
 κῶμαι διὰ τοὺς πολέμους τοὺς πρὸς τοὺς Καρδούχους. εἰς δὲ 2
 5 ἦν ἀφίκοντο κώμην μεγάλη τε ἦν καὶ βασιλείων εἶχε τῷ σα-
 τράπῃ καὶ ἐπὶ ταῖς πλείοταις οἰκίαις τύρσεις ἐπήσαν· ἐπιτήδεια
 δ' ἦν δαφυλιῆ. ἐντεῦθεν δ' ἐπορεύθησαν σταθμὸς δύο παρα- 3
 σάγγας δέκα μέχρι ὑπερήλθον τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ.

136 τὰναντία στρέψαντες, *wheeling about so as to face the opposite direction* (stronger than ἀστρέψαντες, above, l. 124). The acc. is the inner obj., felt almost as an adv.

137 οἱ μὲν τινες: cf. II, 3, 59, and the note.

139 καὶ . . . Ἕλλήνων, *even when the Greeks were on the other side.*

140 οἱ δὲ ἵπαντήσαντες: i. e. those sent by Chirisophus.

141 προσωτέρω τοῦ καιροῦ, *farther than they should have.*

CHAPTER IV

2 πεδίον . . . γηλόφους: acc. of the country traversed, an extension of the inner obj. Cf. the note on II, 5, 71. This statement is usually said not to agree with the

actual character of the country; but their route is wholly uncertain. If they turned westward it accords well (*Karbe, Marsch der Zehntausend*, p. 27).

5 κώμην: incorporation (see I, 1, 24, and the note) is rare when the antecedent is the subj. of the sentence. Cf. Vergil's *Urbem quam statuo vestra est* (*Aen.* I, 673).

τῷ σατράπῃ: Orontas.

6 τύρσεις: a statement true of the architecture in these regions to-day.

7 δαφυλιῆ: cf. c. 2. 90, and the note.

8 ὑπερήλθον: this must not be taken too literally. They now cross a ridge which forms the watershed between the two great rivers. The Teleboas (l. 10),

ἐντεῦθεν δ' ἐπορεύθησαν σταθμούς τρεῖς παρασάγγας πεντε-
 καιδεκα ἐπὶ τὸν Τηλεβόαν ποταμόν· οὗτος δ' ἦν καλὸς μὲν, 10
 4 μέγας δ' οὐ· κῶμαι δὲ πολλαὶ περὶ τὸν ποταμόν ἦσαν. ὁ δὲ
 τόπος οὗτος Ἀρμενία ἐκαλεῖτο ἢ πρὸς ἐσπέραν. Ὑπαρχος δ' ἦν
 αὐτῆς Τιρίβαζος, ὁ καὶ βασιλεῖ φίλος γενόμενος, καὶ ὅποτε
 5 παρεῖη, οὐδεὶς ἄλλος βασιλέα ἐπὶ τὸν ἵππον ἀνέβαλλεν. οὗτος
 προσήλασεν ἱππέας ἔχων, καὶ προπέμψας ἔρμηνεά εἶπεν ὅτι 15
 βούλοιο διαλεχθῆναι τοῖς ἄρχουσι. τοῖς δὲ στρατηγοῖς ἔδοξεν
 6 ἀκούσαι· καὶ προσελθόντες εἰς ἐπήκουον ἡρώτων τί θέλει. ὁ δὲ
 εἶπεν ὅτι σπείσασθαι βούλοιο ἐφ' ᾧ μήτε αὐτὸς τοὺς Ἕλληνας
 ἀδικεῖν μήτε ἐκείνους καλεῖν τὰς οἰκίας, λαμβάνειν τε τὰπιτή-
 ρια ὄσων δέοιντο. ἔδοξε ταῦτα τοῖς στρατηγοῖς καὶ ἐσπείσαντο 20
 ἐπὶ τούτοις.
 7 Ἐντεῦθεν δ' ἐπορεύθησαν σταθμούς τρεῖς διὰ πεδίου παρα-
 σάγγας πεντεκαιδεκα· καὶ Τιρίβαζος παρηκολούθει ἔχων τὴν
 ἑαυτοῦ δύναμιν ἀπέχων ὡς δέκα σταδίου· καὶ ἀφίκοντο εἰς
 βασιλεια καὶ κώμας περίξ πολλὰς πολλῶν τῶν ἐπιτηδείων 25
 8 μεστάς. στρατοπεδευομένων δ' αὐτῶν γίγνεται τῆς νυκτὸς χιῶν
 πολλή· καὶ ἔωθεν ἔδοξε διασκηῆσαι τὰς τάξεις καὶ τοὺς στρα-
 τηγούς κατὰ τὰς κώμας· οὐ γὰρ ἑώρων πολέμιον οὐδένα καὶ

whatever its identification, plainly flows into the Euphrates.

Τίγριτος: certainly not the Tigris proper, but some tributary. Just what stream it was cannot be determined.

12 ἢ πρὸς ἐσπέραν, western.

Ὑπαρχος, lieutenant (cf. I, 1, 5), apparently subordinate to Orontas, although some assume that Tiribazus, too, was satrap (of western, as Orontas of eastern, Armenia).

14 ἀνέβαλλεν, assisted to mount. The ancients had no stirrups.

17 εἰς ἐπήκουον: cf. II, 5, 143f. They are on their guard.

18 ἐφ' ᾧ: cf. c. 2, 77, and the note.

μήτε . . . μήτε . . . τε, neither . . . nor . . . but. Cf. II, 2, 38, and the note.

20 ἔδοξε: normal asyndeton.

21 ἐπὶ τούτοις: cf. III, 5, 68, and the note on II, 4, 22.

23 παρηκολούθει: doubtless waiting for an opportunity to attack.

25 πολλῶν: pred., in great abundance. The paronomasia is intentional.

26 χιῶν πολλή: it was late November, and they were at an elevation of nearly four thousand feet in the latitude of Philadelphia.

27 διασκηῆσαι: for the force of the prep., cf. I, 5, 11, and the note.

ἀσφαλές ἐδόκει εἶναι διὰ τὸ πλῆθος τῆς χιῶνος. ἐνταῦθα εἶχον
 30 ὅσα ἐστὶν ἀγαθὰ, ιερεῖα, σίτον, οἶνους παλαιούς εὐώδεις, ἀστα-
φίδας, ὑσπρια παντοδαπά. τῶν δὲ ἀποσκευασμένων τινὲς
 ἀπὸ τοῦ στρατοπέδου ἔλεγον ὅτι κατῖδοιεν νύκτωρ πολλὰ πυρὰ
 φαίνοντα. ἐδόκει δὴ τοῖς στρατηγοῖς οὐκ ἀσφαλές εἶναι δια- 10
 σκηνοῦν, ἀλλὰ συναγαγεῖν τὸ στράτευμα πάλιν. ἐντεῦθεν
 35 συνήλθον. καὶ γὰρ ἐδόκει διαιθριάξειν. νυκτερευόντων δ' αὐτῶν 11
 ἐνταῦθα ἐπιπίπτει χιῶν ἄπλετος, ὥστε ἀπέκρυψε καὶ τὰ ὄπλα
 καὶ τοὺς ἀνθρώπους κατακειμένους· καὶ τὰ ὑποζύγια συνε-
 πόδισεν ἢ χιῶν· καὶ πολὺς ὄκνος ἦν ἀνίστασθαι· κατακειμένων
 γὰρ ἀλεινὸν ἦν ἢ χιῶν ἐπιπεπτωκυῖα ὅτε μὴ παραρρυεῖη.
 40 ἐπεὶ δὲ Ξενοφῶν ἐτόλμησε γυμνὸς ἀναστὰς σχίζειν ξύλα, τάχ' 12
 ἀναστὰς τις καὶ ἄλλος ἐκείνου ἀφελόμενος ἔσχιζεν. ἐκ δὲ
 τούτου καὶ ἄλλοι ἀναστάντες πῦρ ἔκαιον καὶ ἐχρίοντο· πολὺ 13
 γὰρ ἐνταῦθα ἠύρισκετο χρῖμα, φ' ἐχρῶντο ἀντ' ἐλαίου, σύειον

30 ιερεῖα: properly *sacrificial*
beasts, but freely used of ani-
 mals slaughtered for food. For
 the asyndeton in an enumera-
 tion, cf. II, 4, 127.

31 τινὲς: another instance of free-
 dom of position.

33 φαίνοντα, *blazing*.

33 ἐδόκει: with different meanings
 with the two following infins.—
 first *seemed*, then *seemed best*.
 So not infrequently.

34 ἐντεῦθεν: cf. ἐκ τούτου.

35 διαιθριάξειν, *to be clearing up*.
 With such vbs. the subj. ὁ Ζεὺς,
 ὁ θεός, is sometimes expressed
 (Aristoph. *Birds* 1501 f.; Xen.
Cyn. 8, 1). For the omitted subj.,
 see the note on ἐσάλπυξε, I, 2, 98.
 δια-, of course, denotes the break-
 ing up of the clouds.

36 ἄπλετος: another poetic word.

37 συνεπόδισεν: cf. *πεποδιαμένοι εἰσι*,
 III, 4, 138.

38 κατακειμένων: gen. abs. with
 omitted subj. (cf. *προῦντων*, I, 2,
 99, and the note); for the abs.
 construction, where we might
 have looked for the dat., cf. I, 4,
 82, and the note.

39 ἀλεινόν, *a source of warmth*.
 For the neut. adj. thus used, cf.
 ἡδύ, II, 3, 60, and the note.

40 ὅτε μὴ, freely, *if it didn't slip off*
one. The rel. is equivalent to
 the gen. condit.

40 ἐτόλμησε, *summed up courage*.
γυμνός, *without his cloak*; cf. I, 10,
 41 τις καὶ ἄλλος: cf. I, 3, 80. [9.
ἀφελόμενος: sc. *τὴν ἀξίτην* or *τὰ ξύλα*.
 This vb. is often construed with
 two accs. (e. g. I, 3, 18).

42 ἐχρίοντο: the use of oil to keep
 the skin in good condition and
 the limbs supple was universal
 among the Greeks.

43 ἐλαίου: this was the normal un-
 guent in Greece.

καὶ σησάμμον καὶ ἀμυγδάλιον ἐκ τῶν πικρῶν καὶ τερμίνθινον.
ἐκ δὲ τῶν αὐτῶν τούτων καὶ μύρον ἠύρισκετο.

45

- 14 Μετὰ ταῦτα, ἐδόκει πάλιν διασκηνητέον εἶναι εἰς τὰς κόμας
εἰς στέγας. ἔνθα δὴ οἱ στρατιῶται σὺν πολλῇ κραυγῇ καὶ
ἡδονῇ ἦσαν ἐπὶ τὰς στέγας καὶ τὰ ἐπιτήδεια· ὅσοι δὲ ὄτε τὸ
πρότερον ἀπῆσαν τὰς οἰκίας ἐνέπρησαν ὑπὸ ἀτασθαλίας, δίκην
15 ἐδίδουσαν κακῶς σκηνοῦντες. ἐντεῦθεν ἔπεμψαν νυκτὸς Δημο- 50
κράτην Τημνίτην ἄνδρας δόντες ἐπὶ τὰ ὄρη ἔνθα ἔφασαν οἱ
ἀποσκευαζόμενοι καθορᾶν τὰ πυρὰ· οὗτος γὰρ ἐδόκει καὶ
16 πρότερον πολλὰ ἤδη ἀληθεῦσαι τοιαῦτα, τὰ ὄντα τε ὡς ὄντα
καὶ τὰ μὴ ὄντα ὡς οὐκ ὄντα. πορευθεὶς δὲ τὰ μὲν πυρὰ οὐκ
ἔφη ἰδεῖν, ἄνδρα δὲ συλλαβῶν ἦκεν ἄγων ἔχοντα τόξον Περσι- 55
κὸν καὶ φαρέτραν καὶ σάγαριν οἶανπερ καὶ αἱ Ἀμαζόνες
17 ἔχουσιν. ἐρωτώμενος δὲ ποδαπὸς εἶη Πέρσης μὲν ἔφη εἶναι,
πορεύεσθαι δ' ἀπὸ τοῦ Τιριβάζου στρατοπέδου, ὅπως ἐπιτήδεια
λάβοι. οἱ δὲ ἡρώτων αὐτὸν τὸ στράτευμα ὅπόσον τ' εἶη καὶ
18 ἐπὶ τίνι συνειλεγμένον. ὃ δὲ εἶπεν ὅτι Τιριβάζος εἶη ἔχων τήν 60
τε αὐτοῦ δύναμιν καὶ μισθοφόρους Χάλυβας καὶ Τασχοῦς·
παρεσκευάσθαι δὲ αὐτὸν ἔφη ὡς ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους ἐν

44 ἐκ τῶν πικρῶν: added for clear-
ness' sake. The preceding adj.
supplies the noun. The whole
phrase=ἐκ τῶν πικρῶν ἀμυγδαλῶν;
but the adj. form is preferred in
order to conform to what pre-
cedes.

45 ἐκ δὲ τῶν αὐτῶν τούτων, made
from these same ingredients.
Cf. II, 3, 55.

47 εἰς στέγας, under cover; it is,
therefore, not redundant after
εἰς τὰς κόμας.

σὺν πολλῇ . . . ἡδονῇ, with loud
shouts of joy—a good instance
of hendiadyoin (one idea ex-
pressed by two words).

49 ὑπὸ ἀτασθαλίας, in wanton
folly. The word is Homeric.

51 Τημνίτην: Temnus was a city
in Aeolis; but the text is un-
certain.

54 τὰ μὴ ὄντα: the generic μὴ (giv-
ing the class); see G. 1613; H.
B. 431, 1. Below we have οὐκ
ὄντα, because in each case he re-
ported οὐκ ἔστι.

πορευθεὶς, on his return.

55 ἦκεν ἄγων, brought with him.

56 Ἀμαζόνες: familiar to Xen.'s
readers from many works of art.

59 τὸ στράτευμα: prolepsis. This
was the army which had been
reported in § 9.

60 εἶη ἔχων, it was T., with.

62 παρεσκευάσθαι . . . ἔφη: if in
indir. disc. a vb. of saying is re-
expressed, it is almost invariably

τοῖς στενοῖς ἤπερ μοναχῇ εἷη πορεία, ἐνταῦθα ἐπιθησόμενοι τοῖς Ἑλλησιν.

- 65 ἀκούσασι τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ στράτευμα συναγα- 19
γεῖν· καὶ εὐθὺς φύλακας καταλιπόντες καὶ στρατηγὸν ἐπὶ τοῖς
μένουσι Σοφαίνετον Στυμφάλιον ἐπορεύοντο ἔχοντες ἡγεμόνα
τὸν ἄλωνα ἄνθρωπον. ἐπεὶ δὲ ὑπερέβαλλον τὰ ὄρη, οἱ πελ- 20
τασταὶ προϊόντες καὶ κατιδόντες τὸ στρατόπεδον οὐκ ἔμειναν
70 τοῖς ὀπλίταις, ἀλλ' ἀνακραγόντες ἔθεον ἐπὶ τὸ στρατόπεδον. οἱ 21
δὲ βάρβαροι ἀκούσαντες τὸν θόρυβον οὐχ ὑπέμειναν, ἀλλ' ἔφευ-
γον· ὄμως δὲ καὶ ἀπέθανόν τινας τῶν βαρβάρων καὶ ἵπποι
ἔάλωσαν εἰς εἴκοσι καὶ ἡ σκηνὴ ἡ Τιριβάζου ἔάλω καὶ ἐν αὐτῇ
κλῖναι ἀργυρόποδες καὶ ἐκπώματα καὶ οἱ ἀρτοκόποι καὶ οἱ
75 οἰνοχόοι φάσκοντες εἶναι. ἐπεὶ δὲ ἐπύθοντο ταῦτα οἱ τῶν 22
ὀπλιτῶν στρατηγοί, ἔδοκε αὐτοῖς ἀπιέναι τὴν ταχίστην ἐπὶ τὸ
στρατόπεδον, μὴ τις ἐπίθεσις γένοιτο τοῖς καταλειμμένοις.
καὶ εὐθὺς ἀνακαλεσάμενοι τῇ σάλπιγγι ἀπῆσαν, καὶ ἀφίκοντο
αὐθημερὸν ἐπὶ τὸ στρατόπεδον.

V. Τῇ δ' ὑστεραῖα ἔδοκε πορευτέον εἶναι δπη δύναιτο 1
τάχιστα πρὶν ἢ συλληγῆναι τὸ στράτευμα πάλιν καὶ καταλα-

a form of *φημί*, no matter what the original vb. was. So, too, a second clause often has the inf., even when *φημί* is not inserted. Note the tense of *παρεσκευάσθαι*, *all was in readiness*.

65: with *ἐπιθησόμενοι*.

63 ἐνταῦθα: resumptive, as demonstr. words so often are.

66 ἐπὶ, *in command of*.

67 Σοφαίνετον: see the Introd., §38. ἡγεμόνα: cf. *ἀκορτίαις*, c. 2. 112, and the note.

69 τὸ στρατόπεδον: *i. e.* that of Tiribazus.

70 ἀνακραγόντες, *raising a shout* (ingressive aor.)

74 κλῖναι: similarly Herodotus (IX, 80 and 82) mentions among the

spoils captured in the camp of Mardonius at Plataea, *κλῖνας τε χρυσέας καὶ ἀργυρέας ἐδ' ἐστρωμένας καὶ τραπέζας τε χρυσέας καὶ ἀργυρέας καὶ παρασκευὴν (dishes) μεγαλοπρεπέα*. There is mention there, too, of *ἀρτοκόποι* and *οἰνοχόοι* (cooks).

75 φάσκοντες εἶναι, *claiming to be; cf. καλούμενοι; I, 8, 104.*

76 τὸ στρατόπεδον: *i. e.* their own camp, guarded by Sophænetus.

77 ἐπίθεσις γένοιτο: *i. e.* on the part of Tiribazus.

78 ἀνακαλεσάμενοι, *sounding a recall*.

CHAPTER V

2 πρὶν ἢ: this poetical equivalent of the simple *πρὶν* is found twice

- βεῖν τὰ στενά. συσκευασάμενοι δ' εὐθὺς ἐπορεύοντο διὰ χιόνος πολλῆς ἠγεμόνας ἔχοντες πολλούς· καὶ αὐθημερὸν ὑπερβαλόντες τὸ ἄκρον ἐφ' ᾧ ἔμελλεν ἐπιτίθεσθαι Τιρίβαζος κατεστρατοπε- 5
 2 **δεύσαντο**. ἐντεύθεν δ' ἐπορεύθησαν σταθμούς ἐρήμους τρεῖς παρα-
 σάγγας πεντεκαίδεκα ἐπὶ τὸν Εὐφράτην ποταμὸν, καὶ διέβαινον
 αὐτὸν βρεχόμενοι πρὸς τὸν ὀμφαλόν. ἐλέγοντο δ' οὐδ' αἱ πηγαὶ
 πρόσω εἶναι.
- 3 ἐντεύθεν ἐπορεύοντο διὰ χιόνος πολλῆς καὶ πεδίου σταθμοὺς 10
 τρεῖς παρασάγγας δέκα. ὁ δὲ τρίτος ἐγένετο χαλεπὸς καὶ
 ἄνεμος βορρᾶς ἐναντίος ἔπειε παντάπασιν ἀποκαίων πάντα καὶ
 4 **πηγῶν** τοὺς ἀνθρώπους. ἔνθα δὴ τῶν μάντεων τις εἶπε σφαγιά-
 σασθαι τῷ ἀνέμῳ, καὶ σφαγιάζεται· καὶ πᾶσι δὴ περιφανῶς
 ἔδοξεν λῆξαι τὸ χαλεπὸν τοῦ πνεύματος. ἦν δὲ τῆς χιόνος τὸ 15
 βάθος ὄργυιᾶ· ὥστε καὶ τῶν ὑποζυγίων καὶ τῶν ἀνδραπόδων
 5 πολλὰ ἀπώλετο καὶ τῶν στρατιωτῶν ὡς τριάκοντα. διεγίνοντο

again in Xen. and once in Thucydides, but is otherwise foreign to Attic prose. See G. M. T. 652.

3 τὰ στενά: cf. c. 4. 63.

4 ἠγεμόνας: apparently prisoners taken in the attack on the camp.

5 ἔμελλεν, was to have.

7 τὸν Εὐφράτην: i. e. the eastern branch, now known as the Murad Su.

10 διὰ . . . πεδίου, over a plain covered with deep snow.

11 παρασάγγας δέκα: the text is uncertain, but so little can be said with definiteness about the route of the Greeks after they crossed the Centrites, that sure emendation is impossible.

τρίτος: sc. σταθμός.

13 ἐναντίος, in their faces.

ἀποκαίων, parching, blasting—a strong word to denote the effect of cold. In a fragment of one of the comic poets we have,

ἀπέκασεν ἡ πάχη (frost) τὰς ἀμπέλους (vines), and Xen. even has (Anab. VII, 4, § 3), καὶ τῶν Ἑλλήνων πολλῶν καὶ βίνας (noses) ἀπεκαίοντο καὶ ὄτα. So, in Lat., adurere (Verg. Georg. I, 93) and torrere (Varr. ap. Non. 452, 11) are used of cold. Cf. Milton, Paradise Lost II, 594. The parching air | Burns froze, and cold performs the work of fire.

13 εἶπε σφαγιάσασθαι, bade sacrifice. No subj. of the infin. need be supplied; so, too, σφαγιάζεται may be rendered, sacrifice was made. To the Greeks the winds were divinities, and the Athenians, in particular, worshipped Boreas, who had wedded, the legend said, Oreithyia, the daughter of Erechtheus.

17 διεγίνοντο . . . καίοντες, they got through the night, however, by keeping up fires. Cf. I, 5, 34.

δὲ τὴν νύκτα πῦρ καίοντες· ξύλα δ' ἦν ἐν τῷ σταθμῷ πολλά· οἱ δὲ ὄψ' ἐπροσιόντες ξύλα οὐκ εἶχον· οἱ οὖν πάλαι ἤκοντες καὶ
 20 πῦρ καίοντες οὐ προσέειπον πρὸς τὸ πῦρ τοὺς ὄψιζοντας, εἰ μὴ μεταδοίεν αὐτοῖς πυροὺς ἢ ἄλλο εἴ τι ἔχοιεν βρωτόν· ἔνθα δὲ ὁ μετεδίδουσαν ἀλλήλοις ὧν εἶχον ἕκαστοι· ἔνθα δὲ τὸ πῦρ ἐκαίετο, διατηκομένης τῆς χιόνης βόθροι ἐγένοντο μεγάλοι ἔστε ἐπὶ τὸ δάπεδον· οὐ δὲ παρῆν μετρέειν τὸ βάθος τῆς χιόνης.
 25 ἐντεῦθεν δὲ τὴν ἐπιούσαν ἡμέραν ὄλην ἐπορεύοντο διὰ χιόνης, καὶ πολλοὶ τῶν ἀνθρώπων ἐβουλιμίαςαν· Ξενοφῶν δ' ὀπισθοφυλακῶν καὶ καταλαμβάνων τοὺς πίπτοντας τῶν ἀνθρώπων ἠγγύει ὅ,τι τὸ πάθος εἶη· ἐπειδὴ δὲ εἶπέ τις αὐτῷ τῶν ἐμπειρῶν ὅτι σαφῶς βουλιμῶσι κἄν τι φάγωσιν ἀναστήσονται, περιῶν
 30 περὶ τὰ ὑποζύγια, εἰ πού τι ὄρη βρωτόν, διεδίδου καὶ διέπεμπε δίδοντας τοὺς δυναμένους παρατρέχειν τοῖς βουλιμῶσιν· ἐπειδὴ δὲ τι ἐμφάγοιεν, ἀνίσταντο καὶ ἐπορεύοντο.

πορευομένων δὲ Χειρίσοφος μὲν ἀμφὶ κνέφας πρὸς κώμην ἀφικνεῖται, καὶ ὑδροφορούσας ἐκ τῆς κώμης πρὸς τῇ κρήνῃ

20 οὐ προσέειπον, *would not admit to*. Cf. III, I, 134.

21 πυροὺς: with μεταδίδουσι the obj. shared is commonly in the partitive gen. (cf. below, ὧν εἶχον). The acc. is rare (save in the case of the word μέρος. part) and denotes, of course, the part given. ἄλλο εἴ τι, *whatever else, εἴ τι ἄλλο*, or ὅ,τι ἄλλο, would have been more usual.

ἐνθα . . . ἐνθα: the former is demonstr., the latter rel.

23 ἔστε ἐπὶ, *clear to*. For ἔστε, see the note on I, 9, 38. μέχρι before preps. is not uncommon (*Anab.* VI, 4, § 28), and in V, 5, § 4 (a spurious passage) we have ἄχρι εἰς.

24 δάπεδον: a poetic word. παρῆν, *it was possible*.

26 ἐβουλιμίαςαν, *were attacked by*

boulimy (ravenous hunger). βου- in composition often denotes something huge (βούταις, *a great overgrown boy*); so, too ἵππο- and ἵππο- in Eng. (*horse-radish, horse-laugh*).

27 τοὺς πίπτοντας τῶν ἀνθρώπων, *those of the men who sank exhausted*. Note the tense.

30 διεδίδου: cf. I, 9, 80.

31 δίδοντας, *to give*; sc. τινάς. The pres. partic. often stands where the fut. (of purpose) might have been looked for (cf. ἐπεφάνη σκοπῶν, II, 4, 104). It is more graphic.

παρατρέχειν, *to run along the ranks*. τοῖς βουλιμῶσιν: the dat. is governed by δίδοντας.

33 κνέφας: a poeticism. [κνέφας.

34 ἐκ τῆς κώμης: with γυναῖκας καὶ πρὸς τῇ κρήνῃ: the art., since the

- γυναίκας καὶ κόρας καταλαμβάνει ἔμπροσθεν τοῦ ἐρύματος. 35
 10 αὐται ἡρώτων αὐτοὺς τίνες εἶεν. ὁ δ' ἐρμηνεύς εἶπε περὶσιτὶ ὅτι
 παρὰ βασιλέως πορεύονται πρὸς τὸν σατράπην. αἱ δὲ ἀπεκρί-
 ναντο ὅτι οὐκ ἐνταῦθα εἶη, ἀλλ' ἀπέχει ὄσον παρασάγγην. οἱ
 11 δ', ἐπεὶ ὄψε ἦν, πρὸς τὸν κωμάρχην συνεισέρχονται εἰς τὸ ἔρυμα
 40 τὸν στρατεύματος ἐνταῦθα ἐστρατοπεδεύσαντο, τῶν δ' ἄλλων
 στρατιωτῶν οἱ μὴ δυνάμενοι διατελέσαι τὴν ὁδὸν ἐνυκτέρευσαν
 ἄσιτοι καὶ ἄνευ πυρός· καὶ ἐνταῦθά τινες ἀπώλοντο τῶν στρα-
 τιωτῶν.
 12 ἐλείποντο δὲ τῶν πολεμίων συνειλεγμένοι τινὲς καὶ τὰ μὴ 45
 δυνάμενα τῶν ὑποζυγίων ἤρπαζον καὶ ἀλλήλοις ἐμάχοντο περὶ
 αὐτῶν. ἐλείποντο δὲ τῶν στρατιωτῶν οἱ τε διεφθαρμένοι ὑπὸ
 τῆς χιόνος τοὺς ὀφθαλμοὺς οἱ τε ὑπὸ τοῦ ψύχους τοὺς δακτύλους
 13 τῶν ποδῶν ἀποσεσηπότες. ἦν δὲ τοῖς μὲν ὀφθαλμοῖς ἐπικού-
 ρημα τῆς χιόνος εἴ τις μέλαν τι ἔχων πρὸ τῶν ὀφθαλμῶν ἐπο- 50
 ρεύετο, τῶν δὲ ποδῶν εἴ τις κινεῖτο καὶ μηδέποτε ἤσυχλιαν ἔχοι
 14 καὶ εἰς τὴν νύκτα ὑπολούοιτο· ὅσοι δὲ ὑποδεδεμένοι ἐκοιμῶντο
 εἰσεδύοντο εἰς τοὺς πόδας οἱ ἱμάντες καὶ τὰ ὑποδήματα περι-
 πήγνυντο· καὶ γὰρ ἦσαν, ἐπειδὴ ἐπέλιπε τὰ ἀρχαῖα ὑποδήματα,
καρβάτιναι πεποιημέναι ἐκ τῶν νεοδάρτων βοῶν. 55

villagers had a common spring,
 as usual.

38 ὄσον, about; cf. I, 2, 15. [bodied.

40 ὅσοι ἐδυνήθησαν, all the able-

42 οἱ μὴ δυνάμενοι: the generic μὴ
 again; cf. τὰ μὴ δυνάμενα, below.

47 οἱ τε . . . τοὺς ὀφθαλμοὺς, those
 whose eyes had been blinded.

48 οἱ τε . . . ἀποσεσηπότες, those
 who had lost their toes through
 mortification (as a result of their
 having been frozen). For the
 acca. ὀφθαλμοῖς and δακτύλους, cf.
 the note on τὰς κεφαλὰς, II, 6, 2.
 ὑπό, as so often, gives a slight
 personification. Note that the
 order is chiasmic.

49 τοῖς . . . ὀφθαλμοῖς: dat. of ad-
 vantage.

ἐπικούρημα τῆς χιόνος, a protection
 against the snow. The gen. is
 objective.

50 ἐπορεύετο: the logical indic., in-
 stead of the generalized opt.
 Contrast κινεῖτο and the follow-
 ing opts., below.

51 τῶν δὲ ποδῶν, and (a protection)
 for the feet. A different objective
 gen., but in a different sense.

52 ὑπολούοιτο, took off his shoes.
 Contrast ὑποδεδεμένοι, below,
 (with their shoes on).

54 ἦσαν: sc. αὐτοῖς, they had.

55 καρβάτιναι: not the normal

διὰ τὰς τοιαύτας οὖν ἀνάγκας ὑπελείποντο τινες τῶν στρα- 15
 τιωτῶν· καὶ ἰδόντες μέλαν τι χωρίον διὰ τὸ ἐκλελοιπέναι αὐτόθι
 τὴν χιόνα εἶκαζον τετηκέαι· καὶ ἐτετήκει διὰ κρήνην τινὰ ἣ
 πλησίον ἦν ἀτμίζουσα ἐν νάπῃ. ἐνταύθ' ἐκτραπόμενοι ἐκάθηντο
 60 καὶ οὐκ ἔφασαν πορεύεσθαι. ὁ δὲ Ξενοφῶν ἔχων ὀπισθοφύ- 16
 λακας ὡς ἦσθετο, εἰδέτο αὐτῶν πάσῃ τέχνῃ καὶ μηχανῇ μὴ
 ἀπολείπεσθαι, λέγων ὅτι ἔπονται πολλοὶ πολέμοι συνειλεγμέ-
 νοι, καὶ τελευτῶν ἐχαλέπαιεν. οἱ δὲ σφάττειν ἐκέλευον· οὐ γὰρ
 ἂν δύνασθαι πορευθῆναι. ἐνταῦθα ἔδοξε κράτιστον εἶναι τοὺς 17
 65 ἐπομένους πολεμίους φοβῆσαι, εἴ τις δύναιτο, μὴ ἐπίοιεν τοῖς
 κάμνουσι. καὶ ἦν μὲν σκότος ἤδη, οἱ δὲ προσῆσαν πολλῶ
 θορύβῳ ἀμφὶ ὧν εἶχον διαφερόμενοι. ἔνθα δὴ οἱ ὀπισθοφύλακες 18

sandals, but a sort of brogue made of a single piece of untanned hide, drawn up around the foot by thongs. Such brogues were easily made, and were common among the country people of Greece.

βοῶν, *oasen*, and so (by metonymy) *ox-hides*.

56 ἀνάγκας, *straits*.

57 διὰ τὸ ἐκλελοιπέναι: the clause explains μέλαν. For the infin. with the art., see the note on I, 6, 9.

59 ἣν ἀτμίζουσα: not a progressive vb. form; each element has its full value. This warm spring does not suffice to identify the place. Several such springs are known.

νάπῃ: the form *νάπος* occurs three times in VI, 5.

60 πορεύεσθαι: what they said was *οὐ πορευόμεθα*, *we are going no farther*. The pres. is often used for the fut. in cases where the action depends upon the will of the subj. For the position of the neg., cf. the note on I, 2, 152.

ὀπισθοφύλακας, *a detachment of the rear-guard*.

61 πάσῃ τέχνῃ καὶ μηχανῇ, *by all manner of means*. The phrase (a stereotyped one; cf. VII, 2, § 8) strengthens εἰδέτο, itself a strong word.

62 τελευτῶν, *finally*.

ἐχαλέπαιεν: cf. the narrative in V, 8, where Xen., accused by one of the men, a mule-driver, of having acted with undue severity toward him at this time, clears himself by showing that the fellow was attempting to bury alive an exhausted soldier whom he had been bidden to carry. The time of the flogging is there given as *θρον καὶ βίγαι ἀπωλλόμεθα καὶ χιῶν πλείστη ἦν*.

σφάττειν: neither subj. nor obj. need be expressed. The men said simply *σφάττε*.

64 ἂν δύνασθαι: supply *ἔφασαν*, from *ἐκέλευον*; cf. c. 4. 62. and the note. In neg. clauses the potential opt. is one of the strongest forms of denial.

67 ἀμφὶ ὧν . . . διαφερόμενοι, *quar-*

ἄτε ὑγιαίνοντες ἐξαναστάντες ἔδραμον εἰς τοὺς πολεμίους· οἱ δὲ κάμνοντες ἀνακραγόντες ὅσον ἐδύνατο μέγιστον τὰς ἀσπίδας πρὸς τὰ δόρατα ἔκρουσαν. οἱ δὲ πολέμοι δεισαντες ἦκαν 70 αὐτοὺς κατὰ τῆς χιόνος εἰς τὴν νάπην, καὶ οὐδεὶς ἔτι οὐδαμοῦ ἐφθέξατο.

19 καὶ Ξενοφῶν μὲν καὶ οἱ σὺν αὐτῷ εἰπόντες τοῖς ἀσθενοῦσιν ὅτι τῇ ἰστρεραία ἤξουσὶ τινες ἐπ' αὐτοὺς, πορευόμενοι πρὶν τέταρα στάδια διελθεῖν ἐντυγχάνουσιν ἐν τῇ ὁδῷ ἀναπαυομένους 75 ἐπὶ τῆς χιόνος τοῖς στρατιώταις ἐγκεκαλυμμένοις, καὶ οὐδὲ φυλακὴ οὐδεμία καθεισθήκει· καὶ ἀνίστασαν αὐτοὺς. οἱ δ' ἔλεγον
20 ὅτι οἱ ἔμπροσθεν οὐχ ὑποχωροῖεν. ὁ δὲ παριῶν καὶ παραπέμπων τῶν πελταστῶν τοὺς ἰσχυροτάτους ἐκέλευε σκέψασθαι τί εἶη τὸ κωλύον. οἱ δὲ ἀπήγγελλον ὅτι ὄλον οὕτως ἀναπαύοιτο 80 τὸ στρατεύμα. ἐνταῦθα καὶ οἱ περὶ Ξενοφῶντα ἠύλισθησαν αὐτοῦ ἄνευ πυρὸς καὶ ἄδειπνοι, φυλακὰς οἷας ἐδύνατο καταστησάμενοι. ἐπεὶ δὲ πρὸς ἡμέραν ἦν, ὁ μὲν Ξενοφῶν πέμψας πρὸς τοὺς ἀσθενοῦντας τοὺς νεωτάτους ἀναστήσαντας ἐκέλευεν ἀναγκάζειν προΐεναί. 85

22 ἐν δὲ τούτῳ Χειρίσοφος πέμπει τῶν ἐκ τῆς κόμης σκεφομένους πῶς ἔχοιεν οἱ τελευταῖοι. οἱ δὲ ἄσμενοι ἰδόντες τοὺς μὲν ἀσθενοῦντας τούτοις παρέδωσαν κομίζειν ἐπὶ τὸ στρατόπεδον,

relying about their booty. ἀμφὶ with the gen. (instead of περὶ) is used by Xen. alone among Attic prose writers.

68 ἄτε ὑγιαίνοντες: cf. the note on I, 1, 12.

εἰς: into the midst of, cf. I, 1, 62, and the note.

69 ὅσον ἐδύνατο μέγιστον, as loud as they could (inner obj.). μέγας is regularly used of the voice.

τὰς ἀσπίδας . . . ἔκρουσαν: cf. I, 8, 73 f.

70 δεισαντες, seized with fear. Note the tense.

ἦκαν αὐτοῖς, flung themselves. The act. with the reflexive is

always stronger than the mid. It is often used of unusual or unnatural actions.

74 ἐπ' αὐτοῖς, to get them.

77 ἀνίστασαν, tried to make them get up. They supposed that the men had succumbed to the drowsiness preceding death from cold.

80 ὄλον: an easy exaggeration. As a matter of fact the van had reached a village (§§ 9 and 22).

86 τῶν ἐκ: see on I, 1, 18. The gen. is partitive (sc. τινῶν).

87 οἱ δέ: apparently the men sent by Xen. to bring up the sick.

ἄσμενοι: cf. II, 1, 79, and the note.

αὐτοὶ δὲ ἐπορεύοντο, καὶ πρὶν εἴκοσι στάδια διεληλυθέναι ἦσαν
 90 πρὸς τῇ κώμῃ ἔνθα Χειρίσοφος ἠύλιζετο. ἐπεὶ δὲ συνεγένοντο 23
 ἀλλήλοις, ἔδοξε κατὰ τὰς κώμας ἀσφαλῆς εἶναι τὰς τάξεις σκη-
 νοῦν. καὶ Χειρίσοφος μὲν αὐτοῦ ἔμενευ, οἱ δὲ ἄλλοι διαλαχόντες
 ὡς ἐώρων κώμας ἐπορεύοντο ἕκαστοι τοὺς ἑαυτῶν ἔχοντες. ἔνθα 24
 δὴ Πολυκράτης Ἀθηναῖος λοχαγὸς ἐκέλευσεν ἀφίναί τι αὐτόν·
 95 καὶ λαβῶν τοὺς εὐζώνους, θέων ἐπὶ τὴν κώμην ἦν εἰλήχει Ξενο-
 φῶν καταλαμβάνει πάντας ἔνδον τοὺς κωμήτας καὶ τὸν κωμάρ-
 χην καὶ πῶλους εἰς δασμὸν βασιλεῖ τρεφομένους ἑπτακαίδεκα,
 καὶ τὴν θυγατέρα τοῦ κωμάρχου ἐνάτην ἡμέραν γεγαμημένην· ὁ
 δ' ἀνὴρ αὐτῆς λαγῶς ᾤχετο θηράσων καὶ οὐχ ἑάλω ἐν τῇ κώμῃ.
 100 αἱ δ' οἰκίαι ἦσαν κατάγειοι, τὸ μὲν στόμα ὡσπερ φρέατος, 25
 κάτω δ' εὐρέαι· αἱ δὲ εἰσοδοὶ τοῖς μὲν ἰποζυγίοις ὄρυκται, οἱ δὲ
 ἄνθρωποι κατέβαινον ἐπὶ κλίμακος. ἐν δὲ ταῖς οἰκίαις ἦσαν
 αἶγες, οἰες, βόες, ὄρνιθες, καὶ τὰ ἔκγονα τούτων· τὰ δὲ κτήνη
 πάντα χιλῶ ἔνδον ἐτρέφοντο. ἦσαν δὲ καὶ πυροὶ καὶ κριβαὶ 26

92 αὐτοῦ: i. e. in the village where he was.

διαλαχόντες . . . κώμας, *distributing among themselves by lot the villages which they saw.* κώμας is incorporated in the rel. clause; cf. I, 1, 24.

94 ἐκέλευσεν, *urged*; as a subordinate he could hardly order.

ἀφίναί, *that he had been leave to set out.*

95 θέων: this vb. is rarely used without military connotations; cf. the note on I, 8, 71.

96 καὶ . . . καὶ . . . καί: in enumerations we have either polysyndeton, as here, or asyndeton, as below, l. 103.

97 δασμὸν: cf. I, 1, 41, and the note.

ἑπτακαίδεκα: the number seems incorrect; see below, § 35.

98 ἐνάτην ἡμέραν, *eight days before.*

99 ἀνὴρ, *husband*, as often.

100 κατάγειοι: Xenophon's description of these underground, or semi-underground, houses agrees, in the main, with the accounts of modern travelers. They are not, to be sure, entirely underground nor are they entered by a hole in the roof, but they are none the less largely covered with earth for the sake of warmth, often being excavated in hill-sides; and the inhabitants share them with the domestic animals.

τὸ μὲν στόμα: probably in partitive apposa. with οἰκίαι, which is immediately resumed as subj. It may also be taken as acc. of specification.

103 ὄρνιθες, *poultry*, as often.

104 ἐτρέφοντο: for the pl. vb. with neut. pl. subj., see the note on I, 2, 38. Observe that here

καὶ ὄσπρια καὶ οἶνος κριθίνος ἐν κρατήρσιν. ἐνήσαν δὲ καὶ 105
 αὐταὶ αἱ κριθαὶ ἰσοχειλεῖς, καὶ κάλαμοι ἐνέκειντο, οἱ μὲν
 27 μείζους οἱ δὲ ἐλάττους, γόνατα οὐκ ἔχοντες· τούτους ἔδει ὅποτε
 τις διψῶν λαβόντα εἰς τὸ στόμα μύζειν. καὶ πάνυ ἄκρατος ἦν,
 εἰ μὴ τις ὕδωρ ἐπιχέοι· καὶ πάνυ ἠδὺ συμμαθόντι τὸ πῶμα ἦν.
 28 ὁ δὲ Ξενοφῶν τὸν ἄρχοντα τῆς κώμης ταύτης σύνδειπνον 110
 ἐποίησατο καὶ θαρρεῖν αὐτὸν ἐκέλευε λέγων ὅτι οὔτε τῶν τέκνων
 στερήσοιτο τῆν τε οἰκίαν αὐτοῦ ἀντεμπλήσαντες τῶν ἐπιτηδείων
 ἀπίασιν, ἦν ἀγαθὸν τι τῷ στρατεύματι ἐξηγησάμενος φαίνεται
 29 ἔστ' ἂν ἐν ἄλλῳ ἔθνει γένωνται. ὃ δὲ ταῦτα ὑπισχυεῖτο, καὶ
 φιλοφρονούμενος οἶνον ἔφρασεν ἔνθα ἦν κατορωρυγμένος. ταύ- 115
 την μὲν τῆν νύκτα διασκηνήσαντες οὕτως ἐκοιμήθησαν ἐν πᾶσιν
 ἀφθόνοις πάντες οἱ στρατιῶται, ἐν φυλακῇ ἔχοντες τὸν κωμάρχην
 καὶ τὰ τέκνα αὐτοῦ ὁμοῦ ἐν ὀφθαλμοῖς.
 30 τῇ δ' ἐπιούσῃ ἡμέρᾳ Ξενοφῶν λαβὼν τὸν κωμάρχην πρὸς
 Χειρίσοφον ἐπορεύετο· ὅπου δὲ παριοὶ κώμην, ἐτρέπετο πρὸς 120
 τοὺς ἐν ταῖς κώμαις καὶ κατελάμβανε πανταχοῦ εὐωχομένους
 καὶ εὐθυμουμένους, καὶ οὐδαμόθεν ἀφίεσαν πρὶν παραθεῖναι

the idea of plurality is emphasized.

105 οἶνος κριθίνος, *barley-wine* (i. e. beer).

106 ἰσοχειλεῖς, *floating level with the brim*.

107 γόνατα, *joints*. For such metaphors, cf. ἀκρωνυχία, III, 4, 154, and μαστός, c. 2. 25.

108 ἄκρατος, *strong*. The Greeks were a temperate people, regularly diluting their wine with more than its bulk of water.

109 συμμαθόντι, when one became accustomed to it. For the dat., cf. I, 5, 55.

110 σύνδειπνον ἐποίησατο: cf. II, 5, 103.

111 οὔτε . . . τε: cf. II, 2, 38, and the note. The parallelism is

sought even where the subj. changes.

112 στερήσοιτο: fut. mid. as pass. ἀντεμπλήσαντες . . . ἀπίασιν, *they would fill (in recompense) before they left*.

113 ἐξηγησάμενος φαίνεται, *should prove to have suggested*. Cf. the note on I, 9, 70.

114 ἔστ' ἂν. see the note on I, 9, 38.

115 οἶνον: *prolepsis*. This was doubtless grape wine.

116 ἐν πᾶσιν ἀφθόνοις: cf. III, 2, 132. Here the strong phrase, followed by πάντες οἱ στρατιῶται, emphasizes the contrast with their recent hardships.

122 οὐδαμόθεν ἀφίεσαν, *in no case would they let them go*.

παραθεῖναι: this, with διακονῶ (cf.

- αὐτοῖς ἄριστον· οὐκ ἦν δ' ὅπου οὐ παρετίθεσαν ἐπὶ τὴν αὐτὴν 31
 τράπεζαν κρέα ἄρνεια, ἐρίφεια, χοίρεια, μόσχεια, ὀρνίθεια, σὺν
 125 πολλοῖς ἄρτοις τοῖς μὲν πυρίνοις τοῖς δὲ κριθίνοις. ὅποτε δέ 32
 τις φιλοφρονούμενός τῳ βούλοιτο προπιεῖν, εἰλκεν ἐπὶ τὸν κρα-
 τήρα, ἔνθεν ἐπικύψαντα ἔδει ροφούντα πίνειν ὥσπερ βοῦν. καὶ
 τῷ κωμάρχη ἐδίδοσαν λαμβάνειν ὅ,τι βούλοιτο. ὃ δὲ ἄλλο μὲν
 οὐδὲν ἐδέχετο, ὅπου δὲ τινα τῶν συγγενῶν ἴδοι, πρὸς ἑαυτὸν ἀεὶ
 130 ἐλάμβανεν. ἐπεὶ δ' ἦλθον πρὸς Χειρίσοφον, κατελάμβανον 33
 κάκεινους σκηνοῦντας ἐστεφανωμένους τοῦ ξηροῦ χιλοῦ στεφά-
 νοις, καὶ διακονοῦντας Ἀρμενίους παῖδας σὺν ταῖς βαρβαρικαῖς
 στολαῖς· τοῖς δὲ παισὶν ἐδείκνυσαν ὥσπερ ἐνεοῖς ὅ,τι δέοι
 ποιεῖν.
 135 ἐπεὶ δ' ἀλλήλους ἐφιλοφρονήσαντο Χειρίσοφος καὶ Ξενο- 34
 φῶν, κοινῇ δὴ ἀνηρώτων τὸν κωμάρχην διὰ τοῦ περισίζοντος
 ἑρμηνεύς τις εἶπεν ἡ χώρα. ὃ δ' ἔλεγεν ὅτι Ἀρμενία. καὶ πάλιν
 ἠρώτων τίνοι οἱ ἵπποι τρέφονται. ὃ δ' ἔλεγεν ὅτι βασιλεῖ
 δασμός· τὴν δὲ πλησίον χώραν ἔφη εἶναι Χάλυβας, καὶ τὴν
 140 ὁδὸν ἔφραζεν ἢ εἶπεν. καὶ αὐτὸν τότε μὲν ὄψετο ἄγων ὁ Ξενοφῶν 35
 πρὸς τοὺς ἑαυτοῦ οἰκέτας, καὶ ἵππον ὃν εἰλήφει παλαιότερον

διακονοῦντας, below, l. 132), is the regular word for serving at table.

123 οὐκ ἦν δ' ὅπου οὐ: for the strong phrase, cf. οὐκ ἔστιν ὅπως οὐκ, II, 4, 15, and the common οὐδεὶς ὅστις οὐ (everybody).

126 προπιεῖν, to drink his health.

127 βοῦν: attracted to the case of ἀτόν. We should have looked for βοῦς (sc. πίπει).

129 ἐδέχετο: note the tense; he would accept nothing else.

131 σκηνοῦντας: here = ἐώχουμένους.

ἐστεφανωμένους: the garland was an indispensable accompaniment of a Greek banquet, even when there was nothing but hay to make it of.

133 ὥσπερ ἐνεοῖς: the boys, of course, understood no Greek.

139 Χάλυβας: the name of the people for the name of the country; cf. Πισίδας, I, I, 62, and the note.

140 ἀτόν: the comarch. The word is strongly emphasized by its position.

τότε μὲν: contrast ἐπεὶ δ', below, c. 6. 1.

141 πρὸς . . . οἰκέτας, to his family (i. e. the comarch's). The reflexive refers back to the emphatic word, here the obj., not the subj. of the sentence; see G. 994; H. 683, b; B. 470. The comarch's relatives were in the village where Xen. and his men were quartered (§ 24).

δίδωσι τῷ κωμάρχη ἀναθρέψαντι καταθῦσαι, ὅτι ἤκουεν αὐτὸν
 ἱερὸν εἶναι τοῦ Ἑλλίου, δεδιὼς μὴ ἀποθάνη· ἐκεκάρκωτο γὰρ
 ὑπὸ τῆς πορείας· αὐτὸς δὲ τῶν πῶλων λαμβάνει, καὶ τῶν ἄλλων
 36 στρατηγῶν καὶ λοχαγῶν ἔδωκεν ἑκάστῳ πῶλον. ἦσαν δ' οἱ 145
 ταύτη ἵπποι μέλουες μὲν τῶν Περσικῶν, θυμοειδέστεροι δὲ πολὺ.
 ἐνταῦθα δὴ καὶ διδάσκει ὁ κωμάρχης περὶ τοὺς πόδας τῶν ἵππων
 καὶ τῶν ὑποζυγίων σακία περιειλεῖν, ὅταν διὰ τῆς χιόνος
 ἄγωσιν· ἄνευ γὰρ τῶν σακίων κατεδύοντο μέχρι τῆς γαστρῆς.
 1 VI. Ἐπεὶ δ' ἡμέρα ἦν ὀγδόη, τὸν μὲν ἡγεμόνα παραδίδωσι
 Χειρισόφῳ, τοὺς δὲ οἰκέτας καταλείπει τῷ κωμάρχη, πλὴν τοῦ
 υἱοῦ τοῦ ἄρτι ἡβᾶσκοντος· τοῦτον δὲ Πλεισθένει Ἀμφιπολίτῃ
 δίδωσι φυλάττειν, ὅπως εἰ καλῶς ἡγήσοιτο, ἔχων καὶ τοῦτον
 ἄπιος. καὶ εἰς τὴν οἰκίαν αὐτοῦ εἰσεφόρησαν ὡς ἐδύναντο 5
 2 πλείστα, καὶ ἀναξεύξαντες ἐπορεύοντο. ἡγήετο δ' αὐτοῖς ὁ κω-
 μάρχης λελυμένος διὰ χιόνος· καὶ ἤδη τε ἦν ἐν τῷ τρίτῳ

εὐλίφαι: see III, 3, § 19 or IV, 4, § 21.

παλαιότερον, *oldish*, a common force of the comp.

143 ἀναθρέψαντι καταθῦσαι, *to fatten up and sacrifice*.

143 ἱερὸν, *sacred to*; with possess. gen. The Persians sacrificed horses at the feast of Mithras, the sun god.

εἶναι: how different from *εἶναι*? Cf. I, 3, 105, and the note.

144 ὑπό: again a slight touch of personification.

τῶν πῶλων: partitive gen.

145 ἑκάστῳ: this suggests a far larger number than the seventeen mentioned in § 24. Possibly the number is incorrect, or Xen. may have meant the generals and captains of his own division.

146 μέλουες: this description of the Armenian horses is corroborated

by modern travelers. We think of the mustang of our western plains.

πολύ: emphatic position.

148 σακία: a sort of snow-shoe. The custom still prevails in the Caucasus.

CHAPTER VI

1 τὸν μὲν ἡγεμόνα, *him* (i. e. the *comarch*), as *guide*. τῷ κωμάρχη just below (dat. of advantage, instead of possess. gen.) seems to have been added, if genuine, for the sake of parallelism.

4 ὅπως . . . ἀπίος, *intending, if he should prove an honest guide, to let him go home, taking his son with him*.

7 λελυμένος, *free from bonds*. Contrast c. 2. 2.

καὶ ἤδη τε ἦν . . . καί: cf. I, 8, 1. The vb. is probably imper., as there.

- σταθμῶ, καὶ Χειρίσοφος αὐτῷ ἔχαλεπάνθη ὅτι οὐκ εἰς κόμας ἦγαγεν. ὁ δ' ἔλεγεν ὅτι οὐκ εἶεν ἐν τῷ τόπῳ τούτῳ. ὁ δὲ
- 10 Χειρίσοφος αὐτὸν ἔπαισεν, ἔδῃσε δ' οὐ. ἐκ δὲ τούτου ἐκείνος τῆς 3
 νυκτὸς ἀποδρὰς ᾗχετο καταλιπὼν τὸν υἱόν. τοῦτό γε δὴ
 Χειρίσοφῳ καὶ Ξενοφῶντι μόνον διάφορον ἐν τῇ πορείᾳ ἐγένετο,
 ἢ τοῦ ἡγεμόνος κάκωσις καὶ ἀμέλεια. Πλεισθένης δὲ ἠράσθη
 τοῦ παιδὸς καὶ οἵκαδε κομίσας πιστοτάτῳ ἐχρήτο.
- 15 μετὰ τοῦτο ἐπορεύθησαν ἑπτὰ σταθμοὺς ἀνὰ πέντε παρα- 4
 σάγγας τῆς ἡμέρας παρὰ τὸν Φᾶσιν ποταμόν, εὖρος πλεθριαῖον.
 ἐντεῦθεν ἐπορεύθησαν σταθμοὺς δύο παρασάγγας δέκα· ἐπὶ 5
 δὲ τῇ εἰς τὸ πεδίον ὑπερβολῇ ἀπήντησαν αὐτοῖς Χάλυβες καὶ
 Τάοχοι καὶ Φασιανοί. Χειρίσοφος δ' ἐπεὶ κατείδε τοὺς πολε- 6
 20 μίους ἐπὶ τῇ ὑπερβολῇ, ἐπαύσατο πορευόμενος, ἀπέχων εἰς
 τριάκοντα σταδίους, ἵνα μὴ κατὰ κέρας ἄγων πλησιάσῃ τοῖς
 πολεμίοις· παρήγγειλε δὲ καὶ τοῖς ἄλλοις παράγειν τοὺς λόχους,
 ὅπως ἐπὶ φάλαγγος γένοιτο τὸ στράτευμα. ἐπεὶ δὲ ἦλθον οἱ 7
 25 ὀπισθοφύλακες, συνεκάλεσε στρατηγούς καὶ λοχαγούς, καὶ
 ἔλεξεν ὧδε. Οἱ μὲν πολέμοι, ὡς ὁρᾶτε, κατέχουσι τὰς ὑπερβο-
 λὰς τοῦ ὄρους· ὧρα δὲ βουλευέσθαι ὅπως ὡς κάλλιστα ἀγωνι-

8 ἔχαλεπάνθη: the deponent form is rare. A real pass. is found in Plato.

ὅτι εἰς κόμας: from the description in §25 it will be clear that villages could easily have escaped notice, unless the guide chose to reveal them; Chirisophus' anger may, therefore, have been justified. At the same time, if the villages were widely scattered, the guide may have been honest.

10 ἔδῃσε δ' οὐ: said not to mark Chirisophus' clemency, but his lack of caution.

11 ἀποδρὰς ᾗχετο: cf. II, 4, 105, and the note.

12 διάφορον, disagreement.

13 ἠράσθη: ingressive aor.; cf. I, 1, 45.

14 ἐχρήτο, found. Cf. the Lat. *utor*.

15 ἀνά: cf. III, 4, 85.

16 Φᾶσιν: certainly not the familiar Phasis, which flows into the Euxine from the east, although the Greeks doubtless thought it was. It must have been a branch of the Araxes; see the map.

πλεθριαῖον: cf. I, 2, 30 f., and the note.

18 ὑπερβολῇ: cf. I, 2, 143.

21 κατὰ κέρας, in column—the order of march.

22 παράγειν: i. e. παρ' ἀσπίδα.

28 ὅπως . . . ἀγωνιούμεθα: cf. I, 1, 14, and the note.

- 8 ούμεθα. ἐμοὶ μὲν οὖν δοκεῖ παραγγεῖλαι μὲν ἀριστοποιεῖσθαι
τοῖς στρατιώταις, ἡμᾶς δὲ βουλευέσθαι εἴτε τήμερον εἴτε αὔριον
9 δοκεῖ ὑπερβάλλειν τὸ ὄρος. Ἐμοὶ δέ γε, ἔφη ὁ Κλεάνωρ,
δοκεῖ, ἐπὶν τάχιστα ἀριστήσωμεν, ἐξοπλισαμένους ὡς κράτιστα 30
ιέναι ἐπὶ τοὺς ἄνδρας. εἰ γὰρ διατρίψομεν τὴν τήμερον ἡμέραν,
οἳ τε νῦν ἡμᾶς ὀρῶντες πολέμοι θαρραλεώτεροι ἔσονται καὶ
ἄλλους εἰκὸς τούτων θαρρούντων πλείους προσγενέσθαι.
10 μετὰ τοῦτον Ξενοφῶν εἶπεν· Ἐγὼ δ' οὕτω γιγνώσκω. εἰ μὲν
ἀνάγκη ἐστὶ μάχεσθαι, τοῦτο δεῖ παρασκευάσασθαι ὅπως ὡς κρᾶ- 35
τιστα μαχοῦμεθα· εἰ δὲ βουλόμεθα ὡς ῥᾶστα ὑπερβάλλειν, τοῦτό
μοι δοκεῖ σκεπτέον εἶναι ὅπως ὡς ἐλάχιστα μὲν τραύματα λάβω-
11 μεν, ὡς ἐλάχιστα δὲ σώματα ἀνδρῶν ἀποβάλωμεν. τὸ μὲν οὖν
ὄρος ἐστὶ τὸ ὀρώμενον πλέον ἢ ἐφ' ἐξήκοντα στάδια, ἄνδρες δ'
οὐδαμοῦ φυλάττοντες ἡμᾶς φανεροί εἰσιν ἄλλ' ἢ κατ' αὐτὴν τὴν 40
ὁδόν· πολὺ οὖν κρεῖττον τοῦ ἐρήμου ὄρους καὶ κλέψαι τι πει-
ρᾶσθαι λαθόντας καὶ ἀρπάσαι φθάσαντας, εἰ δυναίμεθα, μᾶλλον
ἢ πρὸς ἰσχυρὰ χωρία καὶ ἀνθρώπους παρεσκευασμένους μάχεσθαι.

28 ἡμᾶς δέ: expressed for the sake of emphasis, although there is no change of subj.

29 ὑπερβάλλειν: note the tense.

Κλεάνωρ: see the Introd., § 38.

31 εἰ γὰρ διατρίψομεν: a warning condition; cf. I, 5, 95, and the note.

33 πλείους: pred. (in larger numbers).

προσγενέσθαι: after εἰκὸς the pres. or aor. infin. is common, not the fut. alone.

34 Ξενοφῶν: the following rhetorical speech is in marked contrast with the author's narrative style; see the Introd., § 40.

37 ὅπως . . . λάβωμεν . . . ἀποβάλωμεν: obj. clause with subj.; cf. I, 1, 20, and the note.

38 σώματα ἀνδρῶν: a strong phrase for men.

39 τὸ ὀρώμενον: with ὄρος. Its position suggests that it was an after-thought.

ἐπί: cf. ἐπὶ πολύ, I, 8, 28.

40 ἄλλ' ἢ, save only.

41 τοῦ ἐρήμου ὄρους: partitive gen. with τι. The position is emphatic. κλέψαι . . . καὶ ἀρπάσαι: both infns. depend on πειρᾶσθαι. The former has reference to stealth, the latter to a sudden dash, such as that described in III, 4, §§ 44 ff. The distinction is made clearer by the accompanying partic. Note that the usual construction of λαθάνω and φθάνω is here reversed; see G. M. T. 893.

42 εἰ δυναίμεθα: ideal opt., where ἢν δυναίμεθα might have been expected.

μᾶλλον ἢ: after κρεῖττον; the second comp. is, of course, redundant.

- πολὺ γὰρ ῥᾶον ὄρθιον ἀμαχεὶ ἰέναι ἢ ὀμαλῆς ἔνθεν καὶ ἔνθεν 12
 45 πολεμίων ὄντων, καὶ νύκτωρ ἀμαχεὶ μᾶλλον ἂν τὰ πρὸ ποδῶν
 ὀρᾶται τις ἢ μεθ' ἡμέραν μαχόμενος, καὶ ἡ τραχεῖα τοῖς ποσὶν
 ἀμαχεὶ ἰούσιν εὐμενεστέρα ἢ ἡ ὀμαλὴ τὰς κεφαλὰς βαλλομένοις.
 καὶ κλέψαι δ' οὐκ ἀδύνατόν μοι δοκεῖ εἶναι, ἐξὸν μὲν νυκτὸς 13
 ἰέναι, ὡς μὴ ὀρᾶσθαι, ἐξὸν δ' ἀπελθεῖν τοσοῦτον ὡς μὴ αἰσθησιν
 50 παρέχειν. δοκοῦμεν δ' ἂν μοι ταύτη προσποιούμενοι προσβαλεῖν
 ἐρημοτέρῳ ἂν τῷ ὄρει χρῆσθαι· μένοιεν γὰρ αὐτοῦ μᾶλλον
 ἀθροοὶ οἱ πολέμοι. ἀτὰρ τί ἐγὼ περὶ κλοπῆς συμβάλλομαι; 14
 ὑμᾶς γὰρ ἔγωγε, ᾧ Χειρίσοφε, ἀκούω τοὺς Λακεδαιμονίους ὅσοι
 ἐστὲ τῶν ὁμοίων εὐθύς ἐκ παίδων κλέπτειν μελετᾶν, καὶ οὐκ
 55 αἰσχρὸν εἶναι ἀλλὰ καλὸν κλέπτειν ὅσα μὴ κωλύει νόμος.
 ὅπως δὲ ὡς τάχιστα κλέπτητε καὶ πειρᾶσθε λανθάνειν, νόμι- 15

44 πολὺ γὰρ ῥᾶον. the two projects, κλέψαι and ἀπάσαι, are taken up in chiasmic order (cf. the note on II, 6, 5). Xen. wishes to close with κλέψαι.

ὄρθιον . . . ὀμαλῆς: the adjs. supply the place of a subst. inner obj.; cf. εὐθύωρον, II, 2, 74, and the note. Cf., also, the note on πεδίον, c. 4. 2.

45 τὰ πρὸ ποδῶν, freely, one's path.

46 τοῖς ποσὶν: with τραχεῖα; but the words may be spurious.

47 ἰούσιν . . . βαλλομένοις: for the dat., cf. I, 5, 55, and the note. (ἰούσιν is not in agreement with τοῖς ποσίν).

τὰς κεφαλὰς: cf. II, 6, 2, and the note.

48 κλέψαι, emphatic position, ἐξὸν . . . ἐξὸν: acc. abs.; cf. II, 5, 86, and the note.

49 αἰσθησιν παρέχειν: i. e. to be heard.

50 δοκοῦμεν δ' ἂν . . . χρῆσθαι: the personal construction cannot be

literally rendered. For the repeated ἂν, cf. I, 3, 29, and the note.

51 μένοιεν: ἂν is to be supplied from the preceding sentence. Only in such cases may the potential opt. omit ἂν; see the note on I, 6, 8, and G. M. T. 226.

52 ἀτὰρ: save in Plato, not common in Attic prose. Note that the style here is conversational. ἐγώ: note the emphasis and the contrast with ὑμᾶς.

συμβάλλομαι: sc. λόγου or γνώμης, express an opinion.

53 ὑμᾶς . . . τοὺς Λακεδαιμονίους, appos. Cf. I, 5, 94, and the note.

54 τῶν ὁμοίων, the peers, a technical name for those of Dorian stock at Sparta. The other inhabitants were restricted in civic rights (Helots, Perioeci).

ἐκ παίδων, from boyhood. Cf. inde a pueris.

55 ὅσα μὴ κωλύει νόμος: the rations served to Spartan boys were but scanty and they were allowed to

μον παρ' ὑμῖν ἐστίν, ἐὰν ληφθῆτε κλέπτοντες, μαστιγοῦσθαι. νῦν οὖν μάλα σοι καιρός ἐστίν ἐπιδείξασθαι τὴν παιδείαν, καὶ φυλάξασθαι μὴ ληφθῶμεν κλέπτοντες τοῦ ὄρους, ὡς μὴ πληγὰς λάβωμεν.

60

- 16 Ἄλλα μέντοι, ἔφη ὁ Χειρίσοφος, κἀγὼ ὑμᾶς τοὺς Ἀθηναίους ἀκούω δεινοὺς εἶναι κλέπτειν τὰ δημόσια, καὶ μάλα ὄντος δεινοῦ κινδύνου τῷ κλέπτουσι, καὶ τοὺς κρατίστους μέντοι μάλιστα, εἶπερ ὑμῖν οἱ κράτιστοι ἄρχειν ἀξιούνται. ὥστε ὧρα καὶ σοὶ 17 ἐπιδείκνυσθαι τὴν παιδείαν. Ἐγὼ μὲν τοῖνυν, ἔφη ὁ Ξενοφῶν, 65 ἔτοιμός εἰμι τοὺς ὀπισθοφύλακας ἔχων, ἐπειδὴν δειπνήσωμεν, ἰέναι καταληψόμενος τὸ ὄρος. ἔχω δὲ καὶ ἡγεμόνας· οἱ γὰρ γυμνήτες τῶν ἐπομένων ἡμῖν κλωπῶν ἔλαβόν τινας ἐνεδρεύσαντες· τούτων καὶ πυνθάνομαι ὅτι οὐκ ἄβατόν ἐστι τὸ ὄρος, ἀλλὰ νέμεται αἰξὶ καὶ βουσίν· ὥστε ἐάνπερ ἄπαξ λάβωμέν τι 70 18 τοῦ ὄρους, βατὰ καὶ τοῖς ὑποζυγίοις ἔσται. ἐλπίζω δὲ οὐδὲ τοὺς

steal food. If caught, however, they were severely punished.

58 μάλα . . . καιρός ἐστίν: cf. πάντῃ ἐν καιρῷ, III, 1, 177.

ἐπιδείξασθαι: the aor. of the single act. Contrast κλέπτειν (above), of the habit.

59 πληγὰς λάβωμεν: this periphrasis often supplies the pass. of the defective vb., πλῆττω. Its perf. act. is regularly supplied by the phrase, πληγὰς δέδωκα. Cf. the note on II, 4, 48.

62 δεινοὺς . . . κλέπτειν, terrible fellows at stealing. From such a use it is easy to see how δεινός comes to mean clever. Charges of bribery and peculation were common at Athens. Were we to believe Aristophanes and the orators, we should conclude that few men in public life were honest.

ὄντος: concessive, with intensive καί.

δεινοῦ: chosen to refer back to δεινοῦς. The penalty was a fine of double the amount appropriated, loss of civic rights, banishment, or even death.

63 κρατίστους, your best men.

64 εἶπερ, that is, if.

ὑμῖν: ethical dat. (to be your rulers).

The asperity of Chirisophus' answer has led some to see in this episode a reminiscence of the quarrel mentioned in § 3.

65 ἐπιδείκνυσθαι, perhaps, to set about showing; not exactly as ἐπιδείξασθαι, above.

68 κλωπῶν: chosen doubtless with reference to κλέπτειν; see, however, c. 5. § 12.

69 τούτων καὶ πυνθάνομαι, I learn from them, besides other things.

70 νέμεται αἰξὶ καὶ βουσίν, is grazed over by goats and cattle. In the act. construction the subj. is the herdsmen, not the animals.

71 βατὰ: cf. III, 4, 199.

πολεμίους μενεῖν ἔτι, ἐπειδὴν ἰδωσιν ἡμᾶς ἐν τῷ ὁμοίῳ ἐπὶ τῶν
 ἄκρων· οὐδὲ γὰρ νῦν ἐθέλουσι καταβαίνειν εἰς τὸ ἴσον ἡμῖν.
 ὁ δὲ Χειρίσοφος εἶπε· Καὶ τί δεῖ σὲ ἰέναι καὶ λιπεῖν τὴν 19
 75 ὀπισθοφυλακίαν; ἀλλὰ ἄλλους πέμψου, ἂν μὴ τινες ἐθέλοντες
 ἀγαθοὶ φαίνωνται.

ἐκ τούτου Ἀριστάνυμος Μεθυδριεὺς ἔρχεται ὀπλίτας ἔχων 20
 καὶ Ἀριστέας ὁ Χίος γυμνήτας καὶ Νικόμαχος Οἰταῖος γυμνή-
 τας· καὶ σύνθημα ἐποιήσαντο, ὅποτε ἔχοιεν τὰ ἄκρα, πυρὰ καίειν
 80 πολλά. ταῦτα συνθέμενοι ἤριστων· ἐκ δὲ τοῦ ἀρίστου προή- 21
 γαγεν ὁ Χειρίσοφος τὸ στράτευμα πᾶν ὡς δέκα σταδίους πρὸς
 τοὺς πολεμίους, ὅπως ὡς μάλιστα δοκοίη ταύτη προσάξειν.

Ἐπειδὴ δὲ ἐδείπνησαν καὶ νύξ ἐγένετο, οἱ μὲν ταχθέντες 22
 85 ὄχοντο, καὶ καταλαμβάνουσι τὸ ὄρος, οἱ δὲ ἄλλοι αὐτοῦ
 ἀνεπαύοντο. οἱ δὲ πολέμοι ἐπεὶ ἦσθοντο τὸ ὄρος ἐχόμενοι,
 ἐγρηγόρεσαν καὶ ἔκαιον πυρὰ πολλὰ διὰ νυκτός. ἐπειδὴ δὲ 23
 ἡμέρα ἐγένετο Χειρίσοφος μὲν θυσάμενος ἤγε κατὰ τὴν ὁδόν, οἱ
 δὲ τὸ ὄρος καταλαβόντες κατὰ τὰ ἄκρα ἐπήσαν. τῶν δὲ 24
 90 πολεμίων τὸ μὲν πολλὸν ἔμενεν ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους, μέρος
 δ' αὐτῶν ἀπήντα τοῖς κατὰ τὰ ἄκρα. πρὶν δὲ ὁμοῦ εἶναι τοὺς

73 ἐν τῷ ὁμοίῳ, on a level with them.

73 εἰς τὸ ἴσον ἡμῖν, to the same level with us.

75 ἀλλὰ, no, or rather. It implies a preceding negation (Do not go yourself).

77 Ἀριστάνυμος . . . Ἀριστέας: cf. c. 1. §§ 27 and 28. The use of the art. with Χίος is perhaps intended to signalize Aristaeas' well-known bravery. Cf. Σωκράτει τῷ Ἀθηναίῳ, III, 1, 27.

78 Οἰταῖος: find Mount Oeta on the map.

79 σύνθημα ἐποιήσαντο = συνέθετο; cf. ταῦτα συνθέμενοι, below, and the note on I, 1, 24. The mid. is reciprocal. Cf. c. 2, 7.

80 ἐκ . . . τοῦ ἀρίστου, immediately after breakfast (lunch).

83 οἱ μὲν ταχθέντες: i. e. the volunteers, § 20.

86 ἐγρηγόρεσαν, kept watch. When the perf. of a vb. has the force of a pres. (e. g. ἐγρήγορα, am awake), the plpf. has, of course, the force of an impf.

διὰ νυκτός: cf. the stronger phrase δι' ὅλης τῆς νυκτός, c. 2, 20.

87 θυσάμενος: cf. I, 7, 85; contrast θύσαντες, below, 1, 98.

88 κατὰ τὰ ἄκρα ἐπήσαν, advanced against them along the heights.

89 τὸ μὲν πολὺ: cf. I, 4, 86.

90 τοὺς πολλοὺς: i. e. the two main bodies. The following γεν., ἀλλήλων, depends upon ὁμοῦ, which

πολλοὺς ἀλλήλων, συμμειγνύσιν οἱ κατὰ τὰ ἄκρα, καὶ νικῶσιν
 25 οἱ Ἕλληνες καὶ διώκουσιν. ἐν τούτῳ δὲ καὶ οἱ ἐκ τοῦ πεδίου οἱ
 μὲν πελτασταὶ τῶν Ἑλλήνων δρόμῳ ἔθεον πρὸς τοὺς παρατεταγ-
 μένους, Χειρίσοφος δὲ βάδην ταχὺ ἐφείπετο σὺν τοῖς ὀπλίταις.
 26 οἱ δὲ πολέμοι οἱ ἐπὶ τῇ ὁδῷ ἐπειδὴ τὸ ἄνω ἐώρων ἠττώμενον, 5
 φεύγουσι· καὶ ἀπέθανον μὲν οὐ πολλοὶ αὐτῶν, γέρρα δὲ πᾶμ-
 πολλά ἐλήφθη· ἃ οἱ Ἕλληνες ταῖς μαχαίραις κόπτοντες ἀχρεῖα
 27 ἐπόλουν. ὥς δ' ἀνέβησαν, θύσαντες καὶ τρόπαιον στησάμενοι
 κατέβησαν εἰς τὸ πεδῖον, καὶ εἰς κώμας πολλῶν καὶ ἀγαθῶν
 γεμούσας ἦλθον.

100

1 VII. Ἐκ δὲ τούτων ἐπορεύθησαν εἰς Τάοχους στάθμοι
 πέντε παρασάγγας τριάκοντα· καὶ τὰ ἐπιτήδεια ἐπέλειπε·
 χωρὶα γὰρ ἔκουν ἰσχυρὰ οἱ Τάοχοι, ἐν οἷς καὶ τὰ ἐπιτήδεια
 2 ἅπαντα εἶχον ἀνεκεκομισμένοι. ἐπεὶ δ' ἀφίκοντο πρὸς χωρίον
 3 ὁ πόλις μὲν οὐκ εἶχεν οὐδ' οἰκίας—συνεληλυθότες δ' ἦσαν 5

here follows the analogy of *ἔγγι* and *πλησιον*. Ordinarily, as a word denoting sameness, it takes a dat.

92 οἱ ἐκ τοῦ πεδίου: *i. e.* the main body of the Greeks. Note the partitive appos. in the following.

93 δρόμῳ ἔθεον: *cf.* I, 8, 71, and the note.

94 βάδην ταχὺ, at a quick pace.

95 τὸ ἄνω = τοῖς ἄνω, their men above. For the neut., *cf.* the note on I, 2, 3.

98 τρόπαιον στησάμενοι: This was the regular sequel to a Greek victory. The trophy, whether elaborate, as often, or simple, as it must have been in this case, was at once a thank-offering to the gods and a monument to their own valor (note that the vb. is regularly mid.)

100 γεμούσας: after so many privations Xen. uses strong words to

express abundance, when they meet it. *Cf.* c. 2. § 22.

CHAPTER VII

1 Ἐκ δὲ τούτων: probably neut., after these events, rather than fem., out of these villages.

εἰς Τάοχους: note again the name of the people, instead of the name of the country. This name still survives.

2 ἐπέλειπε: *cf.* I, 5, 30, but note the difference in tense.

3 ἐν οἷς: not *eis* ἃ, because of εἶχον. They kept the provisions in the strongholds, whither they had brought them. For the phrase εἶχον ἀνεκεκομισμένοι, *cf.* ἔχομεν ἀνηρακότες, I, 3, 74, and the note.

5 συνεληλυθότες . . . ἦσαν, had gathered. The plpf. is not rarely resolved into perf. partic. and copula; see, however, the note

αὐτόσε καὶ ἄνδρες καὶ γυναῖκες καὶ κτήνη πολλά—Χειρίσοφος μὲν οὖν πρὸς τοῦτο προσέβαλλεν εὐθὺς ἤκων· ἐπειδὴ δὲ ἡ πρώτη τάξις ἀπέκαμνεν, ἄλλη προσήει καὶ αὐθις ἄλλη· οὐ γὰρ ἦν ἀθρόοις περιστῆναι, ἀλλ' ἀπότομον ἦν κύκλω.

- 10 ἐπειδὴ δὲ Ξενοφῶν ἦλθε σὺν τοῖς ὀπισθοφύλαξι καὶ πελτα- 3
σταῖς καὶ ὀπλίταις, ἐνταῦθα δὴ λέγει Χειρίσοφος· Εἰς καλὸν
ἤκετε· τὸ γὰρ χωρίον αἰρετέον· τῇ γὰρ στρατιᾷ οὐκ ἔστι τὰ
ἐπιτήδεια, εἰ μὴ ληψόμεθα τὸ χωρίον. ἐνταῦθα δὴ κοινῇ ἔβου- 4
λεύοντο· καὶ τοῦ Ξενοφώντος ἐρωτῶντος τί τὸ κωλύον εἴη
15 εἰσελθεῖν εἶπεν ὁ Χειρίσοφος· Μία αὕτη πάροδος ἐστὶν ἣν ὀρῆς·
ὅταν δέ τις ταύτη πειρᾶται παριέναι, κυλινδοῦσι λίθους ὑπὲρ
ταύτης τῆς ὑπερεχούσης πέτρας· ὃς δ' ἂν καταληφθῇ, οὕτω
διατίθεται. ἅμα δ' ἔδειξε συντετριμμένους ἀνθρώπους καὶ σκέλη
καὶ πλευράς. Ἦν δὲ τοὺς λίθους ἀναλώσωσιν, ἔφη ὁ Ξενοφῶν, 5
20 ἄλλο τι ἢ οὐδὲν κωλύει παριέναι; οὐ γὰρ δὴ ἐκ τοῦ ἐναντίου
ὀρῶμεν εἰ μὴ ὀλίγους τούτους ἀνθρώπους, καὶ τούτων δύο ἢ τρεῖς
ὀπλισμένους. τὸ δὲ χωρίον, ὡς καὶ σὺ ὀρᾷς, σχεδὸν τρία ἡμί- 6
πλεθρά ἐστὶν ὃ δεῖ βαλλομένους διελθεῖν· τούτου δὲ ὅσον
πλέθρον δασὺ πίτυσι διαλειπούσαις μεγάλαις, ἀνθ' ὧν ἐστηκότας

on ἦσαν ἐκπεπρωκότες. II, 3, 39, and
on εἶναι . . . φυλάττων, I, 2, 122 f.

6 αὐτόσε: the rel. construction is
given up as often.

Χειρίσοφος μὲν οὖν: the sentence
makes a new start (anacolou-
thion).

7 εὐθὺς ἤκων, immediately on his
arrival.

11 εἰς καλόν, opportunely.

12 τὸ χωρίον . . . τὸ χωρίον: note
the effect of the chiasitic order.
Cf. I, 7, 62, and the note.

13 εἰ μὴ ληψόμεθα: a warning con-
dition; cf. I, 5, 96, and the note.

15 Μία . . . ὀρῆς: cf. c. 1. 79, and
the note.

16 κυλινδοῦσι: for the form, cf.
ἐρρίπτουν, III, 3, 3, and the note.

17 οὕτω διατίθεται, *farex thus*. For
the vb. cf. διατίθεις, I, 1, 19.

18 σκέλη καὶ πλευράς: cf. the note
on τὰς κεφαλὰς, II, 6, 2.

20 ἄλλο τι ἢ: cf. II, 5, 36, and the
note.

ἐκ τοῦ ἐναντίου, on the other side.

21 εἰ μὴ, except.

τούτους, yonder. No art.

22 χωρίον, space.

τρία ἡμίπλεθρα: i. e. 150 ft. For
the form of expression, cf. τρία
ἡμιδαρεικά, I, 3, 110.

23 βαλλομένους, under fire.

ὅσον: cf. I, 2, 15, and the note.

24 δασὺ πίτυσι: the adj. has hero
its normal construction (with a
dat. of means). In II, 4, 63, it
was construed with a gen., after

ἄνδρες τί ἂν πάσχοιεν ἢ ὑπὸ τῶν φερομένων λίθων ἢ ὑπὸ τῶν 25
 κυλυδομένων; τὸ λοιπὸν οὖν γίγνεται ὡς ἡμίπλευρον, ὃ δεῖ
 7 ὅταν λωφήσωσιν οἱ λίθοι παραδραμεῖν. Ἄλλὰ εὐθύς, ἔφη
 ὁ Χειρίσοφος, ἐπειδὴν ἀρξώμεθα εἰς τὸ δασὺ προσιέναι, φέρονται
 οἱ λίθοι πολλοί. Αὐτὸ ἂν, ἔφη, τὸ δέον εἶη· θάττον γὰρ
 ἀναλώσουσι τοὺς λίθους. ἀλλὰ πορευόμεθα ἔνθεν ἡμῖν μικρόν 30
 τι παραδραμεῖν ἔσται, ἢν δυνώμεθα, καὶ ἀπελθεῖν ῥάδιον, ἢν
 βουλώμεθα.

8 Ἐντεῦθεν ἐπορεύοντο Χειρίσοφος καὶ Ξενοφῶν καὶ Καλλι-
 μαχος Παρράσιος λοχαγός· τούτου γὰρ ἡγεμονία ἦν τῶν ὀπισθο-
 φυλάκων λοχαγῶν ἐκείνῃ τῇ ἡμέρᾳ· οἱ δὲ ἄλλοι λοχαγοὶ 35
 ἔμενον ἐν τῷ ἀσφαλεῖ. μετὰ τοῦτο οὖν ἀπῆλθον ὑπὸ τὰ δένδρα
 ἄνθρωποι ὡς ἐβδομήκοντα, οὐχ ἄθροοι ἀλλὰ καθ' ἕνα, ἕκαστος
 9 φυλαττόμενος ὡς ἐδύνατο. Ἀγασίας δὲ ὁ Στυμφάλιος καὶ
 Ἄριστόνυμος Μεθυδριεὺς καὶ οὗτοι τῶν ὀπισθοφυλάκων λοχαγοὶ
 ὄντες, καὶ ἄλλοι δέ, ἐφέστασαν ἔξω τῶν δένδρων· οὐ γὰρ ἦν 40
 0 ἀσφαλῶς ἐν τοῖς δένδροις ἐστάναι πλέον ἢ τὸν ἕνα λόχον. ἔνθα δὲ
 Καλλίμαχος μηχανᾶται τι· προὔτρεχεν ἀπὸ τοῦ δένδρου ὑφ' ᾧ ἦν
 αὐτὸς δύο ἢ τρία βήματα· ἐπειδὴ δὲ οἱ λίθοι φέροντο, ἀνέχαζεν

the analogy of words expressing fullness. See the note there.

ἰταλινοῦσαι, standing at intervals. Cf. I, 5, 11.

ἀπὸ ὧν, behind which.

25 τί ἂν πάσχοιεν: the incorporation of the question in the relative clause adds vividness.

φερομένων: cf. I, 8, 78, and the note, and φέρονται, below, l. 28.

29 πολλοί, pred., in large numbers. αὐτὸ . . . εἶη: that is the very thing we want.

30 ἔνθεν, (to a point) whence.

μικρόν τι: i. e. the space estimated as 50 ft. (§ 6).

31 ἀπελθεῖν, to get back; i. e. if an advance should prove impossible.

33 Καλλίμαχος: cf. c. 1. 103.

34 ὀπισθοφυλάκων λοχαγῶν: appos.

35 ἐκείνῃ τῇ ἡμέρᾳ: from this it appears that the several λόχοι held the front position (the post of danger) on successive days.

36 ἀπῆλθον, departed, set out; not as ἀπελθεῖν, above.

37 ὡς ἐβδομήκοντα: i. e. his λόχος. καθ' ἕνα, one at a time. Cf. κατὰ ἔθνη, I, 8, 34, and the corresponding distributive use of ἕνα (e. g. c. 6. 15).

38 Ἀγασίας: cf. the Introd., § 38.

39 Ἄριστόνυμος: cf. c. 1. 101.

40 καὶ ἄλλοι δέ, and others, too.

42 προὔτρεχεν: explanatory asyndeton. Note the tenses.

43 βήματα: acc. of extent.

ἀνέχαζεν: for the vb., cf. c. 1. 65, and the note.

εὐπετῶς· ἐφ' ἐκάστης δὲ τῆς προδρομῆς πλέον ἢ δέκα ἄμαξαι
 45 πετρῶν ἀνηλσκοντο. ὁ δὲ Ἀγασίας ὡς ὄρα τὸν Καλλίμαχον 11
 ἃ ἐποίει, καὶ τὸ στράτευμα πᾶν θεώμενον, δέισας μὴ οὐ πρῶτος
 παραδράμῃ εἰς τὸ χωρίον, οὐ [δὲ] τὸν Ἀριστόνυμον πλησίον
 ὄντα παρακάλεσας οὐδὲ Εὐρύλοχον τὸν Λουσιέα ἐταίρους ὄντας
 οὐδὲ ἄλλον οὐδένα χωρεῖ αὐτός, καὶ παρέρχεται πάντας. ὁ δὲ 12
 50 Καλλίμαχος ὡς ὄρα αὐτὸν παριόντα, ἐπιλαμβάνεται αὐτοῦ τῆς
 ἴτιος· ἐν δὲ τούτῳ παραθεῖ αὐτοὺς Ἀριστόνυμος Μεθυδριεύς,
 καὶ μετὰ τούτου Εὐρύλοχος Λουσιεύς· πάντες γὰρ οὗτοι ἀντε-
 ποιοῦντο ἀρετῆς καὶ διηγωνίζοντο πρὸς ἀλλήλους· καὶ οὕτως
 ἐρίζοντες αἰρούσι τὸ χωρίον. ὡς γὰρ ἄπαξ εἰσέδραμον, οὐδεὶς
 55 πέτρος ἄνωθεν ἠνέχθη. ἐνταῦθα δὲ δεινὸν ἦν θέαμα. αἱ γὰρ 13
 γυναῖκες ρίπτουσαι τὰ παιδιά εἶτα ἑαυτὰς ἐπικατερρίπτουν, καὶ
 οἱ ἄνδρες ὡσαύτως. ἐνταῦθα δὲ καὶ Αἰνείας Στυμφάλιος
 λοχαγὸς ἰδὼν τινα θέοντα ὡς ρίψοντα ἑαυτὸν στολὴν ἔχοντα
 καλὴν ἐπιλαμβάνεται ὡς κωλύσων· ὁ δὲ αὐτὸν ἐπισπάται, καὶ 14
 60 ἀμφότεροι ὄχοντο κατὰ τῶν πετρῶν φερόμενοι καὶ ἀπέθανον.
 ἐντεῦθεν ἄνθρωποι μὲν πᾶν ὀλίγοι ἐλήφθησαν, βόες δὲ καὶ ὄνοι
 πολλοὶ καὶ πρόβατα.

Ἐντεῦθεν ἐπορεύθησαν διὰ Χαλύβων σταθμοὺς ἑπτὰ παρα- 15
 σάγγας πεντήκοντα. οὗτοι ἦσαν ὧν διήλθον ἀλκιμώτατοι, καὶ
 35 εἰς χεῖρας ἦσαν. εἶχον δὲ θώρακας λινοῦς μέχρι τοῦ ἦτρου, ἀπὶ

41 ἄμαξαι, wagon-loads.

45 Καλλίμαχον ἃ ἐποίει: prolepsis.

46 δέισας μὴ οὐ πρῶτος παραδράμῃ, afraid that he (himself) would not be the first to get in.

49 αὐτός, alone, a frequent use; cf. I, 8, 44.

50 αὐτοῦ τῆς ἴτιος, the rim of his shield. αὐτοῦ may be taken with τῆς ἴτιος, or directly with ἐπιλαμβάνεται (catches hold of him by his shield). ἴτιος is a poetic word.

52 ἀντεποιοῦντο ἀρετῆς: cf. II, 1, 59. ἀρετή is here reputation for valor.

54 ἄπαξ: cf. I, 9, 34.

55 δεινόν: Xen. was not lacking in humanity.

56 ρίπτουσαι . . . ἐπικατερρίπτουν: note the durative tenses and the exact use of the preps.

58 στολὴν . . . καλὴν: cf. the note on I, 2, 158.

60 ὄχοντο . . . φερόμενοι: cf. II, 4, 105, and the note.

64 ὧν: gen. by attraction; the antecedent would have been partitive.

ἀλκιμώτατοι: for the adj., cf. c. 3, 17, and the note.

65 εἰς χεῖρας ἦσαν: cf. I, 2, 152, although the sense differs.

- 16 δὲ τῶν πτερύγων σπάρτα πυκνὰ ἑστραμμένα. εἶχον δὲ καὶ
 κνημίδας καὶ κράνη καὶ παρὰ τὴν ζώνην μαχαίριον ὅσον ξυήλην
 Λακωνικὴν, φ' ἑσφαττον ὧν κρατεῖν δύναιτο, καὶ ἀποτέμνοντες
 ἂν τὰς κεφαλὰς ἔχοντες ἐπορεύοντο, καὶ ἦδον καὶ ἐχόρευον ὅποτε
 οἱ πολέμοι αὐτοὺς ὄψεσθαι ἔμελλον. εἶχον δὲ καὶ δόρυ ἄς 70
- 17 πεντεκαίδεκα πήχεων μίαν λόγχην ἔχον. οὗτοι ἐνέμενον ἐν
 τοῖς πολίσμασιν· ἐπεὶ δὲ παρέλθοιεν οἱ Ἕλληνες, εἶποντο αἰεὶ
 μαχοῦμενοι. ᾠκουν δὲ ἐν τοῖς ὄχυροῖς, καὶ τὰ ἐπιτήδεια ἐν
 τούτοις ἀνακεκοσμημένοι ἦσαν· ὥστε μηδὲν λαμβάνειν αὐτόθεν
 τοὺς Ἕλληνας, ἀλλὰ διετράφησαν τοῖς κτήνεσιν ἃ ἐκ τῶν Τασάων 75
- 18 ἔλαβον. ἐκ τούτων οἱ Ἕλληνες ἀφίκοντο ἐπὶ Ἄρπασον ποταμόν,
 εὖρος τεττάρων πλέθρων. ἐντεῦθεν ἐπορεύθησαν διὰ Σκυθηνῶν
 σταθμοὺς τέτταρας παρασάγγας εἴκοσι διὰ πεδίου εἰς κώμας· ἐν
 αἷς ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο.
- 19 ἐντεῦθεν διήλθον σταθμοὺς τέτταρας παρασάγγας εἴκοσι πρὸς 80
 πόλιν μεγάλην καὶ εὐδαίμονα καὶ οἰκουμένην ἣ ἐκαλεῖτο Γυμνιάς.
 ἐκ ταύτης ὁ τῆς χώρας ἄρχων τοῖς Ἕλλησιν ἠγεμόνα πέμπει, ὅπως
 20 διὰ τῆς ἑαυτῶν πολεμίας χώρας ἄγοι αὐτοὺς. ἐλθὼν δ' ἐκεῖνος

66 πτερύγων: the lower part of the cuirass (θώραξ) was necessarily of pliant material, so as not to interfere with the movement of the body. It was called πτέρυξ (flap), and was usually of leather or felt, at times covered with metal plates.

σπάρτα πυκνὰ ἑστραμμένα, *thickly plaited cords.*

67 ξυήλην: acc. by attraction; cf. ὥσπερ βοῦν, c. 5, 127.

69 ἂν . . . ἐπορεύοντο: frequentative; cf. I, 9, 68, and the note. Translate, *would carry them with them as they marched.*

70 ἔμελλον: we should have expected μέλλων, but see the note on I, 5, 59.

71 μίαν λόγχην: the Greek spear had a spike (σπύραξ, σαυρωτήρ) at

the butt end also, by which it could be stuck into the ground.

73 μαχοῦμενοι, *ready to fight.*

ἐν τούτοις: cf. ἐν οἷς, I, 3, and the note.

75 διετράφησαν: the dependent construction (with ὥσπερ) is given up. For the force of δια- cf. διεγέροντο, I, 5, 34. Whenever the Greeks had to subsist on meat Xen. lays stress on the fact.

ἃ: no assimilation, such as usually takes place.

76 Ἄρπασον: of wholly uncertain identification.

83 ἑαυτῶν: gen. after πολεμίας, a somewhat rare use. It is permissible, because πολέμοις may easily be felt as a substantive. Cf. τοὺς ἐκεῖνον ἐχθιστοὺς, III, 2, 25, and ἑαυτοῦ, below I, 86. ἑαυτῶν

λέγει ὅτι ἄξει αὐτοὺς πέντε ἡμερῶν εἰς χωρίον ὅθεν ὄψονται
 85 θάλατταν· εἰ δὲ μή, τεθνάναι ἐπηγγέλματο. καὶ ἡγούμενος
 ἐπειδὴ ἐνέβαλλεν εἰς τὴν ἑαυτοῦ πολεμίαν, παρεκελεύετο αἰθεῖν
 καὶ φθεῖρειν τὴν χώραν· φ καὶ δῆλον ἐγένετο ὅτι τούτου ἕνεκα
 ἔλθοι, οὐ τῆς τῶν Ἑλλήνων εὐνοίας. καὶ ἀφικνούνται ἐπὶ τὸ 21
 ὄρος τῆ πέμπτη ἡμέρα· ὄνομα δὲ τῷ ὄρει ἦν Θήχης. ἐπεὶ δὲ οἱ
 90 πρῶτοι ἐγένοντο ἐπὶ τοῦ ὄρους, κραυγὴ πολλὴ ἐγένετο. ἀκούσας 22
 δὲ ὁ Ξενοφῶν καὶ οἱ ὀπισθοφύλακες φήθησαν ἔμπροσθεν ἄλλους
 ἐπιτιθεσθαι πολεμίους· εἶποντο γὰρ ὀπισθεν ἐκ τῆς καιομένης
 χώρας, καὶ αὐτῶν οἱ ὀπισθοφύλακες ἀπέκτεινάν τέ τινας καὶ
 ἐζώγρησαν ἐνέδραν ποιησάμενοι, καὶ γέρρα ἔλαβον δασειῶν
 95 βοῶν ὠμοβόεια ἀμφὶ τὰ εἴκοσιν. ἐπειδὴ δὲ βοῆ πλείων τε 23
 ἐγίνετο καὶ ἐγγύτερον καὶ οἱ αἰεὶ ἐπιόντες ἔθεον δρόμῳ ἐπὶ τοῖς
 αἰεὶ βοῶντας καὶ πολλῶ μείζων ἐγίνετο ἢ βοῆ ὄσφ δὴ πλείους
 ἐγίνοντο, ἐδόκει δὴ μείζον τι εἶναι τῷ Ξενοφῶντι, καὶ ἀναβὰς ἐφ' 24
 ἵππον καὶ Λύκιον καὶ τοὺς ἱππέας ἀναλαβὼν παρεβοήθει· καὶ
 100 τάχα δὲ ἀκούουσι βοῶντων τῶν στρατιωτῶν Θάλαττα θάλαττα
 καὶ παρεγγυώντων. ἔνθα δὲ ἔθεον πάντες καὶ οἱ ὀπισθοφύλακες,

refers, of course, to the people
 of the ἀρχων.

84 πέντε ἡμερῶν, *within five days*;
 see the note on I, 7, 85.

85 τεθνάναι: force of the tense?

86 αἰθεῖν: poetic for *κατεῖν*.

88 τῶν Ἑλλήνων: object. gen.

89 Θήχης: again of uncertain
 identification.

91 ἄλλους: explained by the fol-
 lowing.

94 δασειῶν βοῶν ὠμοβόεια, *made of
 raw ox-hides with the shaggy
 hair left on*. βοῶν (gen. of ma-
 terial) here means *ox-hides*, as
 c. 5. 55. Cf., also, V, 4, §12.
 Greek loves to bring into close
 connection words from the same
 stem, even when one is redun-
 dant.

95 ἀμφὶ τὰ εἴκοσιν: for the art.,
cf. I, 2, 59, and the note.

96 ἐγίνετο, *kept growing*. Note
 the succession of graphic impfs.

98 μείζον τι, *something more ser-
 ious*.

100 Θάλαττα θάλαττα: the sight of
 the sea was to the Greeks as
 the sight of land to storm-
 tossed mariners. Their perils
 seemed now to be over, for, since
 the shores of the Euxine were
 studded with Greek cities, they
 were sure to meet kindred people,
 and might expect easy trans-
 portation by sea (*cf. V, I, §2*)
 after the terrible hardships they
 had been enduring. The Greek
 love of the sea is highly char-
 acteristic.

101 ἔθεον, *broke into a run*.

25 καὶ τὰ ὑποζύγια ἠλαύνετο καὶ οἱ ἵπποι. ἐπεὶ δὲ ἀφίκοντο
 πάντες ἐπὶ τὸ ἄκρον, ἐνταῦθα δὴ περιέβαλλον ἀλλήλους καὶ
 στρατηγούς καὶ λοχαγούς δακρύνοντες. καὶ ἔξαπίνης ὄτου δὴ
 πυρεγγυήσαντος οἱ στρατιῶται φέρουσι λίθους καὶ ποιούσι 105
 26 κολωνὸν μέγαν. ἐνταῦθα ἀνετίθεσαν δερμάτων πλήθος ὠμο-
 βοείων καὶ βακτηρίας καὶ τὰ αἰχμάλωτα γέρρα, καὶ ὁ ἡγεμῶν
 27 αὐτὸς τε κατέτεμνε τὰ γέρρα καὶ τοῖς ἄλλοις διεκελεύετο. μετὰ
 ταῦτα τὸν ἡγεμόνα οἱ Ἕλληνες ἀποπέμπουσι δῶρα δόντες ἀπὸ
 κοινοῦ ἵππον καὶ φιάλην ἀργυρᾶν καὶ σκευὴν Περσικὴν καὶ 110
 δαρεικούς δέκα· ἦται δὲ μάλιστα τοὺς δακτυλίους, καὶ ἔλαβε
 πολλοὺς παρὰ τῶν στρατιωτῶν. κώμην δὲ δείξας αὐτοῖς οὐ
 σκηνήσουσι καὶ τὴν ὁδὸν ἦν πορεύονται εἰς Μάκρωνας, ἐπεὶ
 ἔσπερα ἐγένετο, ᾗχετο τῆς νυκτὸς ἀπιών.

1 VIII. Ἐντεῦθεν δ' ἐπορεύθησαν οἱ Ἕλληνες διὰ Μακρῶνων
 σταθμοὺς τρεῖς παρασάγγας δέκα. τῇ πρώτῃ δὲ ἡμέρᾳ ἀφίκοντο
 ἐπὶ τὸν ποταμὸν ὃς ὠρίζε τὴν τῶν Μακρῶνων καὶ τὴν τῶν Σκυθη-
 2 ῶν. εἶχον δ' ὑπὲρ δεξιῶν χωρίον οἶον χαλεπώτατον καὶ ἐξ

102 ἠλαύνετο, *were hurried on.*

104 δακρύνοντες: how different from
 δακρύσαντες? This emotional out-
 burst needs no apology; cf. the
 note on I, 3, 9.

ἔξαπίνης: cf. III, 3, 31, and the
 note.

ὄτου δὴ παρεγγυήσαντος, *some one
 or other giving the word*; cf.
 V, 2, § 24, ὄτου δὴ ἐνάψαντος. In
 these cases ὄτου is felt as the
 subj. of the partic., but it is
 really attracted from the nom.
 (παρεγγυήσαντός τινος ὄστις δὴ ἦν).

106 ἀνετίθεσαν: a technical word;
 note the durative tense.

δερμάτων: above, we had βῶν in
 this sense (l. 94).

108 κατέτεμνε: cf. c. 6. 97.

109 ἀπὸ κοινοῦ, *from the common
 stock.*

111 τοὺς δακτυλίους: the Greek,

unless a slave, regularly wore a
 ring.

113 σκηνήσουσι . . . πορεύονται:
 for the rel. clause of purpose,
 cf. I, 3, 70, and the note.

114 ᾗχετο . . . ἀπιών: cf. II, 5, 105,
 and the note.

CHAPTER VIII

3 τὴν τῶν . . . τὴν τῶν: *χώρας
 easily supplies itself.*

4 ὑπὲρ δεξιῶν, *above them on the
 right*; cf. ὑπερδέξιον, III, 4, 153.
 Both are more descriptive than
 the simple ἐκ δεξιᾶς (cf. ἐξ ἀριστερᾶς)
 or ἐν δεξιᾷ (I, 5, 2). The tense of
 εἶχον suggests that χωρίον means,
 not *position*, but *continuous
 country*.

οἶον χαλεπώτατον: οἶον is used with
 the superlative, as are οἶσι and

- 8 ἀριστερᾶς ἄλλον ποταμόν, εἰς ὃν ἐνέβαλλεν ὁ ὀρίζων, δι' οὗ ἔδει
 διαβῆναι. ἦν δὲ οὗτος δασὺς δένδρεσι παχέσι μὲν οὐ, πυκνοῖς δέ.
 ταύτ' ἐπεὶ προσῆλθον οἱ Ἕλληνες ἔκοπτον, σπεύδοντες ἐκ τοῦ
 χωρίου ὡς τάχιστα ἐξελεῖν. οἱ δὲ Μάκρωνες ἔχοντες γέρρα 3
 καὶ λόγγας καὶ τριχίλους χιτῶνας κατ' ἀντιπέραν τῆς διαβάσεως
 10 παρατεταγμένοι ἦσαν καὶ ἀλλήλοις διεκελεύοντο καὶ λίθους εἰς
 τὸν ποταμόν ἔριπτον· ἐξικνούντο γὰρ οὐ οὐδ' ἔβλαπτον οὐδέν.
 *Εὐθα δὴ προσέρχεται Ξενοφῶντι τῶν πελταστῶν ἀνὴρ 4
 Ἀθήνησι φάσκων δεδουλευκέναι, λέγων ὅτι γινώσκουσι τὴν φωνὴν
 τῶν ἀνθρώπων. καὶ οἶμαι, ἔφη, ἐμὴν ταύτην πατρίδα εἶναι·
 15 καὶ εἰ μὴ τι κωλύει ἐθέλω αὐτοῖς διαλεχθῆναι. Ἄλλ' οὐδέν 5
 κωλύει, ἔφη, ἀλλὰ διαλέγου καὶ μάθε πρῶτον τίνας εἰσίν. οἱ
 δ' εἶπον ἐρωτήσαντος ὅτι Μάκρωνες. Ἐρώτα τοῖσιν, ἔφη,
 αὐτοὺς τί ἀντιτετάχαται καὶ χρῆζουσιν ἡμῖν πολέμοι εἶναι. οἱ 6
 δ' ἀπεκρίναντο Ὅτι ὑμεῖς ἐπὶ τὴν ἡμετέραν χώραν ἔρχεσθε.
 20 λέγειν ἐκέλευον οἱ στρατηγοὶ ὅτι οὐ κακῶς γε ποιήσαντες, ἀλλὰ
 βασιλεῖ πολεμήσαντες ἀπερχόμεθα εἰς τὴν Ἑλλάδα, καὶ ἐπὶ
 θάλατταν βουλόμεθα ἀφικέσθαι. ἡρώτων ἐκείνοι εἰ δοῖεν ἄν 7

ὡς (cf. I, 1, 22, and the note), but it is much less common.

5 ἐνέβαλλεν: cf. I, 2, 45.

6 ὀρίζων, the boundary stream.

6 δασύς, thickly bordered with; cf. the note on c. 7. 24.

δένδρεσι: we have the form δένδροις in c. 7. 41.

7 ἔκοπτον: the reason is given by σπεύδοντες; cf. συνεξέκοπτον, below 1. 28.

9 τριχίλους: i. e. woven of (goat's?) hair.

κατ' ἀντιπέραν: cf. κατ' ἀντιπέρας, I, 1, 44.

13 Ἀθήνησι: locative; see G. 296; H. 220; B. 76 note.

φάσκων, declaring, not alleging. The forms of φημί, save in the indic., are indeterminate, and may be either pres. or aor.

When a pres. is desired, forms of φάσκω are freely used without appreciable difference of meaning.

14 ταύτην: sc. χώραν. This is subj., πατρίδα pred. Note the transition to direct speech.

17 ἐρωτήσαντος: sc. αὐτοῦ.

21: introducing direct speech; cf. I, 6, 36.

18 ἀντιτετάχαται: for the form, cf. G. 701; H. 464a; B. 226a. Contrast παρατεταγμένοι ἦσαν, above, l. 10.

20 λέγειν ἐκέλευον: asyndeton is common in dialogue.

21 ἐπὶ θάλατταν: the chiasmic order strongly emphasizes these words.

22 δοῖεν ἄν: potential opt. in an inquir. ques. cf. I, 7, 11.

τούτων τὰ πιστά. οἱ δ' ἔφασαν καὶ δοῦναι καὶ λαβεῖν ἐθέλουν.
ἐντεῦθεν διδάσκει οἱ Μάκρωνες βαρβαρικὴν λόγην τοῖς Ἑλλη-
σιν, οἱ δὲ Ἕλληνες ἐκείνοις Ἑλληνικὴν· ταῦτα γὰρ ἔφασαν 25
πιστὰ εἶναι· θεοὺς δ' ἐπεμαρτύρατο.

8 Μετὰ δὲ τὰ πιστὰ εὐθὺς οἱ Μάκρωνες τὰ δένδρα συνεξέ-
κοπτον τὴν τε ὁδὸν ὠδοποιοῦν ὡς διαβιβάζοντες ἐν μέσοις
ἀναμειγμένοι τοῖς Ἑλλησι, καὶ ἀγορὰν οἶαν ἐδύναντο παρῆχον,
καὶ παρήγαγον ἐν τρισὶν ἡμέραις ἕως ἐπὶ τὰ Κόλχων ὄρια 30
9 κατέστησαν τοὺς Ἕλληνας. ἐνταῦθα ἦν ὄρος μέγα· καὶ ἐπὶ
τούτου οἱ Κόλχοι παρατεταγμένοι ἦσαν. καὶ τὸ μὲν πρῶτον οἱ
Ἕλληνες ἀντιπαρετάξαντο φάλαγγα, ὡς οὕτως ἄζοντες πρὸς τὸ
ὄρος· ἔπειτα δὲ ἔδοξε τοῖς στρατηγοῖς βουλευσασθαι συλλεγείσιν
ὅπως ὡς κάλλιστα ἀγωνιοῦνται. 35

10 ἔλεξεν οὖν Ξενοφῶν ὅτι δοκοῖη παύσαιντας τὴν φάλαγγα
λόχους ὀρθίους ποιῆσαι· ἡ μὲν γὰρ φάλαγξ διασπασθήσεται
εὐθὺς· τῇ μὲν γὰρ ἄνοδον τῇ δὲ εὐοδον εὐρήσομεν τὸ ὄρος· καὶ
εὐθὺς τοῦτο ἀθυμίαν ποιήσει ὅταν τεταγμένοι εἰς φάλαγγα ταύ-
11 τὴν διεσπασμένην ὀρώσιν. ἔπειτα ἂν μὲν ἐπὶ πολλῶν τεταγμένοι 40
προσάγωμεν, περιττεύουσιν ἡμῶν οἱ πολέμιοι καὶ τοῖς περιττοῖς
χρήσονται ὅ,τι ἂν βούλωνται· ἐὰν δὲ ἐπ' ὀλίγων τεταγμένοι
ᾶμεν, οὐδὲν ἂν εἴη θαυμαστὸν εἰ διακοπεῖη ἡμῶν ἡ φάλαγξ ὑπὸ
ἀβρόων καὶ βελῶν καὶ ἀνθρώπων πολλῶν ἐμπεισόντων· εἰ δὲ πη
12 τοῦτο ἔσται, τῇ φάλαγγι κακὸν ἔσται. ἀλλὰ μοι δοκεῖ ὀρθίους 45

23 τὰ πιστά, *the (proper) pledges.*

28 διαβιβάζοντες: with this vb. the contracted fut. is commoner.

33 ἀντιπαρετάξαντο φάλαγγα: the acc. is an extension of the inner obj.; below, l. 39, we have *eis φάλαγγα.*

34 βουλευσασθαι συλλεγείσιν, *to come together and consult.* Note the dat., *συλλεγείσιν*; the acc. would be normal, since it follows the infin. See the note on I, 2, 4.

35 ὅπως . . . ἀγωνιοῦνται: obj.

clause, although the interrog. tone is clear.

37 λόχους ὀρθίους: cf. c. 2. 46, and the note.

διασπασθήσεται: cf. III, 4, 80. Note again the shift to direct speech.
40 ἐπὶ πολλῶν, *many deer.* Cf. below, ἐπ' ὀλίγων, *few deer.*

41 περιττεύουσιν ἡμῶν: *i. e.* their line will be longer than ours.

42 ὅ,τι ἂν βούλωνται: *e. g.* for a flank attack. For the inner obj. with *χρήσονται*, cf. I, 3, 93.

44 ἀβρόων: the text is uncertain.

τοὺς λόχους ποιησαμένους τοσοῦτον χωρίον κατασχεῖν διαλι-
πόντας τοῖς λόχοις ὅσον ἕξω τοὺς ἐσχάτους λόχους γενέσθαι
τῶν πολεμίων κεράτων· καὶ οὕτως ἐσόμεθα τῆς τε τῶν πολεμίων
φάλαγγος ἕξω οἱ ἐσχατοὶ λόχοι, καὶ ὀρθίους ἄγοντες οἱ κράτιστοι
50 ἡμῶν πρῶτοι προσίασιν, ἣ τε ἂν εὐδοκῶν ἢ ταύτη ἕκαστος ἄξει ὁ
λόχος. καὶ εἰς τε τὸ διαλείπον οὐ ῥάδιον ἔσται τοῖς πολεμίοις 13
εἰσελθεῖν ἔνθεν καὶ ἔνθεν λόχων ὄντων, διακόψαι τε οὐ ῥάδιον
ἔσται λόχον ὀρθιον προσιόντα. ἂν τέ τις πιέζηται τῶν λόχων,
ὁ πλησίον βοηθήσει. ἦν τε εἰς πη δυνηθῆ τῶν λόχων ἐπὶ τὸ
55 ἄκρον ἀναβῆναι, οὐδεὶς μηκέτι μείνη τῶν πολεμίων.

ταῦτα ἔδοξε, καὶ ἐποίουν ὀρθίους τοὺς λόχους. Ξενοφῶν δὲ 14
ἀπιῶν ἐπὶ τὸ εὐώνυμον ἀπὸ τοῦ δεξιοῦ ἔλεγε τοῖς στρατιώταις·
"Ἄνδρες, οὗτοι εἰσιν οὓς ὄρατε μόνοι ἔτι ἡμῖν ἐμποδῶν τὸ μὴ
ἤδη εἶναι ἔνθα πάλαι σπεύδομεν· τούτους ἦν πως δυνόμεθα, καὶ
60 ὦμοὺς δεῖ καταφαγεῖν.

As it stands ἀθρόων (pred. after ἐμπεσόντων) is to be taken both with βελῶν and ἀνθρώπων.

εἰ . . . ἔσται: a warning condition again.

46 κατασχεῖν, to cover. With this τοῖς λόχοις is to be construed (as dat. of means).

διαλιπόντας, stationing them at intervals.

47 ὅσον . . . γενέσθαι: for the infin. after ὅσον, as after ὥστε, cf. c. 1. 18, and the note on οἷα . . . ἄρδην, II, 3, 49.

ἕξω: with τῶν πολεμίων κεράτων, but emphasized by its position.

49 οἱ ἐσχατοὶ λόχοι: limiting apposition with the subj. of ἐσόμεθα.

οἱ κράτιστοι ἡμῶν, our bravest captains. In this formation each captain led his own company. For the bravery of individual captains, see e. g. c. 1. § 27 and c. 7. §§ 9 ff.

50 ταύτη: resuming the rel., as often.

ἄξει: intrans.

51 τὸ διαλείπον: cf. III, 4, 91, τὸ διέχον.

55 οὐδεὶς μηκέτι μείνη: for the double neg., see the note on II, 2, 54.

58 ἐμποδῶν τὸ μὴ . . . εἶναι: for the infin. with τὸ μὴ after a word of hindering, see G. 1551; H. 961a; B. 642, 1; 643.

59 πάλαι σπεύδομεν, have long been striving—a regular force of the pres. with πάλαι.

60 ὦμοὺς . . . καταφαγεῖν: a proverbial phrase which occurs again in *Hell.* III, 3, 6. It may be a reminiscence from Homer; see *Iliad* IV, 35; XXII, 347; XXIV, 212. Compare also *Much Ado about Nothing* Act IV, sc. 1, I would eat his heart in the market-place.

- 15 Ἐπεὶ δ' ἐν ταῖς χώραις ἕκαστοι ἐγένοντο καὶ τοὺς λόχους ὀρθίους ἐποίησαντο, ἐγένοντο μὲν λόχοι τῶν ὀπλιτῶν ἀμφὶ τοὺς ὄγδοήκοντα, ὁ δὲ λόχος ἕκαστος σχεδὸν εἰς τοὺς ἑκατὸν· τοὺς δὲ πελταστὰς καὶ τοὺς τοξότας τριχῆ ἐποίησαντο, τοὺς μὲν τοῦ εὐωνύμου ἔξω, τοὺς δὲ τοῦ δεξιοῦ, τοὺς δὲ κατὰ μέσον, σχεδὸν 65
- 16 ἑξακοσίους ἑκάστους. ἐκ τούτου παρηγγύησαν οἱ στρατηγοὶ εὐχεσθαι· εὐξάμενοι δὲ καὶ παιανίσαντες ἐπορεύοντο. καὶ Χειρίσοφος μὲν καὶ Ξενοφῶν καὶ οἱ σὺν αὐτοῖς πελτασταὶ τῆς τῶν
- 17 πολεμίων φάλαγγος ἔξω γενόμενοι ἐπορεύοντο· οἱ δὲ πολέμοι ὡς εἶδον αὐτοὺς, ἀντιπαραθέοντες οἱ μὲν ἐπὶ τὸ δεξιὸν οἱ δὲ ἐπὶ 70 τὸ εὐώνυμον διεσπάρσθησαν, καὶ πολὺ τῆς αὐτῶν φάλαγγος ἐν
- 18 τῷ μέσῳ κενὸν ἐποίησαν. οἱ δὲ κατὰ τὸ Ἀρκαδικὸν πελτασταί, ὧν ἦρχεν Αἰσχίνης ὁ Ἀκαρνάν, νομίσαντες φεύγειν ἀνακραγόντες ἔθεον· καὶ οὗτοι πρῶτοι ἐπὶ τὸ ὄρος ἀναβαίνουσι· συνεφείπετο δὲ αὐτοῖς καὶ τὸ Ἀρκαδικὸν ὀπλιτικόν, ὧν ἦρχε Κλεάνωρ 75
- 19 ὁ Ὀρχομένιος. οἱ δὲ πολέμοι, ὡς ἤρξαντο θεῖν, οὐκέτι ἔστησαν, ἀλλὰ φυγῆ ἄλλος ἄλλη ἐτράπετο.

οἱ δὲ Ἕλληνες ἀναβάντες ἐστρατοπεδεύοντο ἐν πολλαῖς κόμαις 20 καὶ τάπιτῆδαια πολλὰ ἐχούσαις. καὶ τὰ μὲν ἄλλα οὐδὲν ὄτι

61 χώραις, places; cf. κατὰ χώραν, I, 5, 100.

63 ὄγδοήκοντα . . . ἑκατόν: this gives roughly 8,000, as against the original total of 11,700 (see I, 2, 58f., and I, 4, 13). Similarly only 1,800 peltasts are here accounted for, while the original number was 2,300. Most of these losses occurred after the Greeks entered the Carduchian mountains.

εἰς τοὺς ἑκατόν: for the art., cf. I, 2, 59, and the note, The company properly numbered 100 men (cf. I, 2, 148, and the note), but this number can hardly have been always maintained.

66 παρεγγύησαν: less common than

the equivalent παραγγέλλω, but occurring four times in this book.

67 Χειρίσοφος . . . Ξενοφῶν: they led the columns at the extreme right and left.

70 ἀντιπαραθέοντες: for the preps., cf. above, I, 33. The Colchians sought to avoid being outflanked. Note the partitive appos.

72 κατὰ τὸ Ἀρκαδικόν, in the Arcadian division. This, it appears, was in the centre.

73 φεύγειν: i. e. τοὺς πολεμίους.

75 ὀπλιτικόν, ὧν: the pl. is justified, since ὀπλιτικόν=ὀπλιταί.

76 ὡς ἤρξαντο: i. e. οἱ πελτασταί.

79 τὰ μὲν ἄλλα, for the rest (adv. οὐδέν: sc. ἦν. [acc.])

ὄτι καί: καί may be rendered, at

80 καὶ ἐθαύμασαν· τὰ δὲ σμήνη πολλὰ ἦν αὐτόθι, καὶ τῶν κηρίων
 ὄσοι ἔφαγον τῶν στρατιωτῶν πάντες ἄφρονες τε ἐγίνοντο καὶ
 ἤμουν καὶ κάτω διεχώρει αὐτοῖς καὶ ὀρθὸς οὐδεὶς ἐδύνατο ἴστα-
 σθαι, ἀλλ' οἱ μὲν ὀλίγον ἐδηδοκότες σφόδρα μεθύουσιν ἐφίκεσαν,
 οἱ δὲ πολὺ μαινομένοις, οἱ δὲ καὶ ἀποθνήσκουσιν. ἔκειντο δὲ 21
 85 οὕτω πολλοὶ ὥσπερ τροπῆς γεγενημένης, καὶ πολλὴ ἦν ἀθυμία.
 τῇ δ' ἕστεραία ἀπέθανε μὲν οὐδεὶς, ἀμφὶ δὲ τὴν αὐτὴν πῶς ὤραν
 ἀνεφρόνουν· τρίτῃ δὲ καὶ τετάρτῃ ἀνίσταντο ὥσπερ ἐκ φαρμα-
 κοποσίας.

ἰ Ἐντεῦθεν δ' ἐπορεύθησαν δύο σταθμοὺς παρασάγγας ἑπτὰ, 22
 90 καὶ ἦλθον ἐπὶ θάλατταν εἰς Τραπεζοῦντα πόλιν Ἑλληνίδα
 οἰκουμένην ἐν τῷ Εὐξείνῳ Πόντῳ Σινωπέων ἀποικίαν ἐν τῇ
 Κόλχων χώρα. ἐνταῦθα ἔμειναν ἡμέρας ἀμφὶ τὰς τριάκοντα ἐν
 ταῖς τῶν Κόλχων κώμαις· κἀντεῦθεν ὀρμώμενοι ἐλήζοντο τὴν 23
 Κολχίδα. ἀγορὰν δὲ παρείχον τῷ στρατοπέδῳ Τραπεζοῦντιοι,
 95 καὶ ἐδέξαντό τε τοὺς Ἑλληνας καὶ ξένια ἔδοσαν βούς καὶ ἄλφιστα
 καὶ οἶνον. συνδιεπράττοντο δὲ καὶ ὑπὲρ τῶν πλησίον Κόλχων 24
 τῶν ἐν τῷ πεδίῳ μάλιστα οἰκούντων, καὶ ξένια καὶ παρ' ἐκείνων
 ἦλθον βόες.

all. Here it lessens the force of the vb.; oftener it accentuates it.

82 κάτω διεχώρει αὐτοῖς, *suffered from diarrhoea.*

83 μεθύουσιν . . . ἀποθνήσκουσιν: *partics., of course, like μαινομένοις.*

87 ἀνεφρόνουν, *began to recover their senses.* Note the force of the prep., and *cf.* ἀναπνεύσαι, c. 1. 86.

τρίτῃ δὲ καὶ τετάρτῃ: in such phrases in Greek, καὶ is commoner than the disjunct. *ἢ.*

ἐκ φαρμακοποσίας: the accounts of modern travelers with reference to the existence of poisonous honey in this region tend, for the most part, to corroborate Xeno-

phon's account. They differ widely from one another regarding the flower from which the honey is extracted, and some hold that it is unwholesome only if eaten raw. Professor Koch denies the existence of poisonous honey, and thinks the Greeks must have eaten honey that was spoiled.

90 Τραπεζοῦντα: here at last we are on certain ground; this was the modern Trebizond.

95 ἐδέξαντο: *i. e. into the city.*

96 συνδιεπράττοντο: *i. e. in conjunction with the Colchians.*

ὑπὲρ: *i. e. that they should not be pillaged.*

97 ξένια: in appos. with βόες.

- 25 μετὰ δὲ τοῦτο τὴν θυσίαν ἦν ἠΰξαντο παρεσκευάζοντο· ἦλθον δ' αὐτοῖς ἱκανοὶ βόες ἀποθύσαι τῷ Διὶ σωτήρια καὶ τῷ 100 Ἡρακλεῖ ἡγεμόσυνα καὶ τοῖς ἄλλοις θεοῖς ἃ ἠΰξαντο. ἐποίησαν δὲ καὶ ἀγῶνα γυμνικὸν ἐν τῷ ὄρει ἔνθαπερ ἐσκήνουν. εἶλοντο δὲ Δρακόντιον Σπαρτιάτην, ὃς ἔφυγε παῖς ὢν οἴκοθεν, παῖδα ἄκων κατακανὼν ξυήλη πατάξας, δρόμου τ' ἐπιμεληθῆναι καὶ τοῦ ἀγῶνος προστατῆσαι. 105
- 26 ἐπειδὴ δὲ ἡ θυσία ἐγένετο, τὰ δέρματα παρέδωσαν τῷ Δρακόντιῳ, καὶ ἡγεῖσθαι ἐκέλευον ὅπου τὸν δρόμον πεποιηκῶς εἴη. ὃ δὲ δεῖξας οὔπερ ἐστηκότες ἐτύγχανον Οὐτός ὁ λόφος, ἔφη, κάλλιστος τρέχειν ὅπου ἄν τις βούληται. Πῶς οὖν, ἔφασαν, 110 δυνήσονται παλαίειν ἐν σκληρῷ καὶ δασεῖ οὕτως; ὃ δ' εἶπε·
- 27 Μᾶλλον τι ἀνίσταται ὁ καταπεσών. ἡγωνίζοντο δὲ παῖδες μὲν στάδιον τῶν αἰχμαλώτων οἱ πλείστοι, δόλιχον δὲ Κρήτες πλείους

59 ἠΰξαντο, *had vowed*. See III, 2, § 9.

103 ἀποθύσαι: for the cpd., cf. I, 3, 67, and the note on ἀπέπεμπε, I, 1, 41. They are fulfilling an obligation.

101 ἡγεμόσυνα, *thank-offerings for guidance*. The word occurs here only. *ἡγεμών* was a standing title of Heracles (e. g. VI, 2, § 15). His own wide wanderings made him the fitting patron of all wanderers.

102 ἐνθαπερ, *right where*. The force of the enclitic περ should always be noted.

104 ἄκων: i. e. he was not a murderer. The Greeks, however, regarded one who had slain another even involuntarily as polluted, and he was obliged to go for a time, at least, into banishment, i. e. according to the primitive view, to go beyond the range of the ghost of the slain man.

106 δέρματα: the skins of the victims were to serve as prizes (cf. *Iliad* XXII, 159 f.).

111 Μᾶλλον . . . καταπεσών, *so much the worse for him who is thrown*—a reply worthy of the Spartan.

ἡγωνίζοντο . . . στάδιον: the acc. is cognate (inner obj.). So, too, with πάλην, πυγμῆν, and παγκράτιον the vb. ἡγωνίζοντο is to be supplied. With δόλιχον (sc. δρόμον) ἔθειον is expressed, but it is very probable that ἡγωνίζοντο should be understood there, too, ἔθειον being regarded as a gloss. The στάδιον was the oldest of the Olympic contests, and the victor in this was the Olympic victor for the year. It was a straightaway dash of approximately 200 yards.

παῖδες: races for boys formed a regular part of Greek athletic contests.

112 αἰχμαλώτων οἱ πλείστοι: excused by the fact that there

ἢ ἐξήκοντα, [ἔθειον] πάλιν δὲ καὶ πυγμῆν καὶ παγκράτιον ἕτεροι,
καὶ καλὴ θεὰ ἐγένετο· πολλοὶ γὰρ κατέβησαν καὶ ἅτε θεώμενων
115 τῶν ἐταίρων πολλὴ φιλονικία ἐγένετο. ἔθειον δὲ καὶ ἵπποι καὶ 28
ἔδει αὐτοὺς κατὰ τοῦ πρανοῦς ἐλάσαντας ἐν τῇ θαλάττῃ ἀπο
στρέψαντας πάλιν πρὸς τὸν βωμὸν ἄγειν. καὶ κάτω μὲν οἱ
πολλοὶ ἐκυλινδοῦντο· ἄνω δὲ πρὸς τὸ ἰσχυρῶς ὄρθιον μόγις
βάδην ἐπορεύοντο οἱ ἵπποι· ἔνθα πολλὴ κραυγὴ καὶ γέλως καὶ
120 παρακέλευσις ἐγένετο.

were no Greek boys in the army.

In the great games of Greece only those of genuine Hellenic stock might compete.

δόλιχον: this was a long race, a test of endurance. At Olympia it was 24 stadia, but the length seems to have varied.

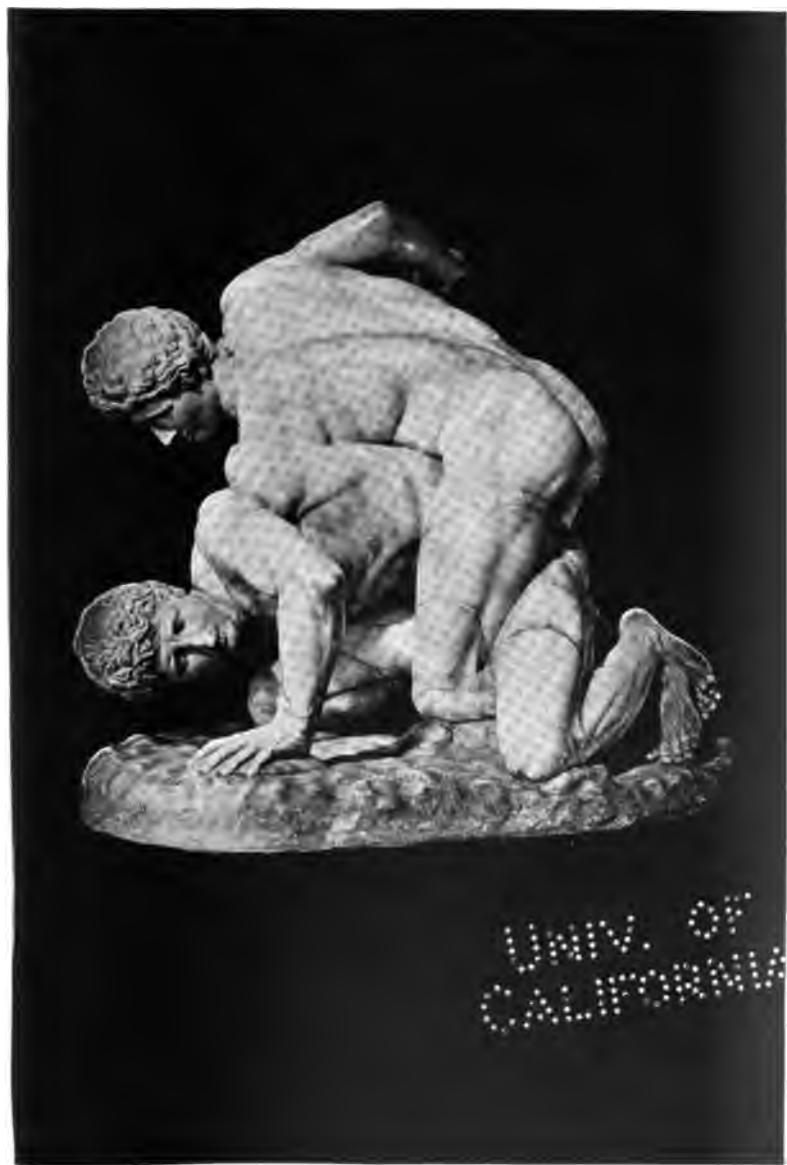
113 παγκράτιον: a composite contest in which the arts both of the wrestler and the boxer were allowed.

114 κατέβησαν: the technical term for entering the lists (in arenam descendere).

ἅτε: cf. I, 1, 12, and the note.

116 αὐτοῖς: i. e. the horses, obj. of ἄγειν and the accompanying partic. We must understand ἵππας as subj.

117 βωμὸν, mound, of earth or turf. Doubtless it was the "altar" on which the victims had been sacrificed.



THE WRESTLERS

(A copy of a Greek work of the fourth century B. C. The original is now in the Uffizi Gallery, Florence, Italy)

1000

BOOK V

- 1 I. [Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου ἔπραξαν οἱ Ἕλληνες, καὶ ὅσα ἐν τῇ πορείᾳ τῇ μέχρι ἐπὶ θάλατταν τὴν ἐν τῷ Εὐξείνῳ Πόντῳ, καὶ ὡς εἰς Τραπεζοῦντα πόλιν Ἑλληνίδα ἀφίκοντο, καὶ ὡς ἀπέθυσαν ἃ ἠῦξαντο σωτήρια θύσειν ἔνθα πρῶτον εἰς φιλίαν γῆν ἀφίκοντο, ἐν τῷ πρόσθεν λόγῳ δεδήλωται.] 5
- 2 Ἐκ δὲ τούτου ξυνελθόντες ἐβουλεύοντο περὶ τῆς λοιπῆς πορείας· ἀνέστη δὲ πρῶτος Λέων Θούριος καὶ ἔλεξεν ὧδε. Ἐγὼ μὲν τοίνυν, ἔφη, ὦ ἄνδρες, ἀπειρήκα ἤδη ξυσκευαζόμενος καὶ βαδίζων καὶ τρέχων καὶ τὰ ὄπλα φέρων καὶ ἐν τάξει ὦν καὶ φυλακᾶς φυλάττων καὶ μαχόμενος, ἐπιθυμῶ δὲ ἤδη παυσάμενος 10 τούτων τῶν πόνων, ἐπεὶ θάλατταν ἔχομεν, πλείν τὸ λοιπὸν καὶ ἐκταθεὶς ὥσπερ Ὀδυσσεὺς ἀφικέσθαι εἰς τὴν Ἑλλάδα. ταῦτα ἀκούσαντες οἱ στρατιῶται ἀνεθορύβησαν ὡς εὖ λέγει· καὶ ἄλλος ταῦτα ἔλεγε, καὶ πάντες οἱ παριόντες. ἔπειτα δὲ Χειρίσοφος 3 ἀνέστη καὶ εἶπεν ὧδε. Φίλος μοι ἐστίν, ὦ ἄνδρες, Ἀναξίβιος, 15 ναυαρχῶν δὲ καὶ τυγχάνει. ἦν οὖν πέμπητέ με, οἶομαι ἂν ἔλθειν καὶ τριήρεις ἔχων καὶ πλοῖα τὰ ἡμᾶς ἄξοντα· ὑμεῖς δὲ εἴπερ πλείν βούλεσθε, περιμένετε ἔστ' ἂν ἐγὼ ἔλθω· ἦξω δὲ ταχέως. ἀκούσαντες ταῦτα οἱ στρατιῶται ἤσθησάν τε καὶ ἐψηφίσαντο πλείν αὐτὸν ὡς τάχιστα. 20
- 5 Μετὰ τούτον Ξενοφῶν ἀνέστη καὶ ἔλεξεν ὧδε. Χειρίσοφος μὲν δὴ ἐπὶ πλοῖα στέλλεται, ἡμεῖς δὲ ἀναμενούμεν. ὅσα μοι οὖν 6 δοκεῖ καιρὸς εἶναι ποιεῖν ἐν τῇ μονῇ, ταῦτα ἐρῶ. πρῶτον μὲν τὰ ἐπιτήδεια δεῖ πορίζεσθαι ἐκ τῆς πολεμίας· οὔτε γὰρ ἀγορὰ ἔστιν ἰκανὴ οὔτε ὄτου ὠνησόμεθα εὐπορία εἰ μὴ ὀλίγοις τισίν· ἡ 25 δὲ χώρα πολεμία· κίνδυνος οὖν πολλοὺς ἀπόλλυσθαι, ἦν ἀμελῶς 7 τε καὶ ἀφυλάκτως πορεύησθε ἐπὶ τὰ ἐπιτήδεια. ἀλλὰ μοι δοκεῖ σὺν προνομαῖς λαμβάνειν τὰ ἐπιτήδεια, ἄλλως δὲ μὴ πλανᾶσθαι, ὡς σφῆξοσθε, ἡμᾶς δὲ τούτων ἐπιμελείσθαι. ἔδοξε ταῦτα.
- 8 Ἐπι τοίνυν ἀκούσατε καὶ τάδε. ἐπὶ λείαν γὰρ ὑμῶν ἐκπο- 30 ρεύονται τινες. οἶομαι οὖν βέλτιστον εἶναι ἡμῖν εἰπεῖν τὸν

μέλλοντα ἐξιέναι, φράζειν δὲ καὶ ὅποι, ἵνα καὶ τὸ πλῆθος εἰδῶ-
 μεν τῶν ἐξιόντων καὶ τῶν μενόντων καὶ ξυμπαρασκευάζωμεν,
 ἐάν τι δέη, κὰν βοηθῆσαι τισι καιρὸς ᾗ, εἰδῶμεν ὅποι δεήσει
 35 βοηθεῖν, καὶ ἐάν τις τῶν ἀπειροτέρων ἐγχειρῆ ποι, ξυμβου-
 λεύωμεν πειρώμενοι εἰδέναι τὴν δύναμιν ἐφ' οὓς ἂν ἴωσιν. ἔδοξε
 καὶ ταῦτα.

Ἐννοεῖτε δὲ καὶ τόδε, ἔφη. σχολῇ τοῖς πολεμοῖσι λήζεσθαι, ἡ
 καὶ δικαίως ἡμῖν ἐπιβουλευουσιν· ἔχομεν γὰρ τὰ ἐκείνων· ὑπερ-
 40 κάθηται δὲ ἡμῶν. φυλακὰς δὴ μοι δοκεῖ δεῖν περὶ τὸ στρατό-
 πεδον εἶναι· ἐὰν οὖν κατὰ μέρος φυλάττωμεν καὶ σκοπῶμεν,
 ἦττον ἂν δύναιτο ἡμᾶς θηρᾶν οἱ πολέμοι.

Ἔτι τοῖσιν τὰδε ὀράτε. εἰ μὲν ἠπιστάμεθα σαφῶς ὅτι ἦξει 11
 πλοῖα Χειρίσοφος ἄγων ἱκανά, οὐδὲν ἂν ἔδει ὧν μέλλω λέγειν·
 45 νῦν δ' ἐπεὶ τοῦτο ἄδηλον, δοκεῖ μοι πειρᾶσθαι πλοῖα συμπα-
 ρασκευάζειν καὶ αὐτόθεν. ἦν μὲν γὰρ ἔλθῃ, ὑπαρχόντων ἐνθάδε
 ἐν ἀφθονωτέροις πλευσόμεθα· ἂν δὲ μὴ ἄγῃ, τοῖς ἐνθάδε χρησό-
 μεθα. ὀρῶ δὲ ἐγὼ πλοῖα πολλάκις παραπλέοντα· εἰ οὖν 11
 αἰτησάμενοι παρὰ Τραπεζουντίων μακρὰ πλοῖα κατάγοιμεν καὶ
 50 φυλάττοιμεν, τὰ πηδάλια παραλυόμενοι, ἕως ἂν ἱκανὰ τὰ ἄξοντα
 γένηται, ἴσως ἂν οὐκ ἀπορήσαιμεν κομίδης οἴας δεόμεθα. ἔδοξε
 καὶ ταῦτα.

Ἐννοήσατε δ', ἔφη, εἰ εἰκὸς καὶ τρέφειν ἀπὸ κοινοῦ οὓς ἂν 12
 κατάγωμεν ὅσον ἂν χρόνον ἡμῶν ἔνεκεν μένωσι, καὶ ναῦλον
 55 ξυνηέσθαι, ὅπως ὠφελούντες καὶ ὠφελῶνται. ἔδοξε καὶ ταῦτα.

Δοκεῖ τοῖσιν μοι, ἔφη, ἦν ἄρα καὶ ταῦτα ἡμῖν μὴ ἐκπεραίνηται 13
 ὥστε ἀρκεῖν πλοῖα, τὰς ὁδοὺς ἄς δυσπόρους ἀκούομεν εἶναι ταῖς
 παρὰ θάλατταν οἰκούσαις πόλεσιν ἐντείλασθαι ὁδοποιεῖν· πεί-
 σονται γὰρ καὶ διὰ τὸ φοβεῖσθαι καὶ διὰ τὸ βούλεσθαι ἡμῶν
 60 ἀπαλλαγῆναι.

Ἐνταῦθα δὲ ἀνέκραγον ὡς οὐ δέει ὁδοιπορεῖν. ὁ δὲ ὡς ἔγνω 14
 τὴν ἀφροσύνην αὐτῶν, ἐπεψήφισε μὲν οὐδέν, τὰς δὲ πόλεις
 ἐκούσας ἔπεισεν ὁδοποιεῖν, λέγων ὅτι θᾶττον ἀπαλλάξονται, ἢ
 εὔποροι γένωνται αἱ ὁδοί. ἔλαβον δὲ καὶ πεντηκόντορον παρὰ 15
 65 τῶν Τραπεζουντίων, ἧ ἐπέστησαν Δέξιππον Λάκωνα περίοικον.
 οὗτος ἀμελήσας τοῦ ξυλλέγειν πλοῖα ἀποδρὰς ὄχρετο ἔξω τοῦ

Πόντου, ἔχων τὴν ναῦν. οὗτος μὲν οὖν δίκαια ἔπαθεν ὕστερον·
 ἐν Θράκη γὰρ παρὰ Σεύθη πολυπραγμονῶν τι ἀπέθανεν ὑπὸ
 16 Νικάνδρου τοῦ Λάκωνος. ἔλαβον δὲ καὶ τριακόντορον, ἣ ἐπε-
 στάθη Πολυκράτης Ἀθηναῖος, ὃς ὅποσα λαμβάνοι πλοῖα κατήγευ 70
 ἐπὶ στρατόπεδον. καὶ τὰ μὲν ἀγώγιμα εἴ τι ἦγον ἐξαιρούμενοι
 φύλακας καθίστασαν, ὅπως σῶα εἴη, τοῖς δὲ πλοίοις ἐχρήσαντο
 17 εἰς παραγωγὴν. ἐν ᾧ δὲ ταῦτα ἦν ἐπὶ Λαίαν ἐξῆσαν οἱ Ἕλληνες,
 καὶ οἱ μὲν ἐλάμβανον, οἱ δὲ καὶ οὐ. Κλεαίνετος δὲ ἐξαγαγὼν
 καὶ τὸν ἑαυτοῦ καὶ ἄλλον λόχον πρὸς χωρίον χαλεπὸν αὐτός τε 75
 ἀπέθανε καὶ ἄλλοι πολλοὶ τῶν σὺν αὐτῷ.

1 II. Ἐπεὶ δὲ τὰ ἐπιτήδεια οὐκέτι ἦν λαμβάνειν ὥστε ἀπαυ-
 θημερῖζειν ἐπὶ τὸ στρατόπεδον, ἐκ τούτου λαβὼν Ξενοφῶν
 ἡγεμόνας τῶν Τραπεζουντίων ἐξάγει εἰς Δρίλας τὸ ἡμισυ τοῦ
 στρατεύματος, τὸ δὲ ἡμισυ κατέλιπε φυλάττειν τὸ στρατόπεδον·
 οἱ γὰρ Κόλχοι, αἵτε ἐκπεπτωκότες ἐκ τῶν οἰκιῶν, πολλοὶ ἦσαν 5
 2 ἄθροοι καὶ ὑπερεκάθητο ἐπὶ τῶν ἄκρων. οἱ δὲ Τραπεζούντιοι
 ὀπόθεν μὲν τὰ ἐπιτήδεια ῥάδιον ἦν λαβεῖν οὐκ ἦγον· φίλοι γὰρ
 αὐτοῖς ἦσαν· εἰς δὲ τοὺς Δρίλας προθύμως ἦγον, ὕφ' ὧν κακῶς
 ἔπασχον, εἰς χωρία τε ὄρεινὰ καὶ δύσβατα καὶ ἀνθρώπους πολε-
 μικωτάτους τῶν ἐν τῷ Πόντῳ.

3 Ἐπεὶ δὲ ἦσαν ἐν τῇ ἄνω χώρᾳ οἱ Ἕλληνες, ὅποια τῶν
 χωρίων τοῖς Δρίλαις ἀλώσιμα εἶναι ἐδόκει ἐμπιμπράντες ἀπῆ-
 σαν· καὶ οὐδὲν ἦν λαμβάνειν εἰ μὴ ὑς ἡ βούς ἢ ἄλλο τι κτήνος
 τὸ πῦρ διαπεφευγός. ἐν δὲ ἦν χωρίον μητρόπολις αὐτῶν· εἰς
 τοῦτο πάντες ξυνερρῆκεσαν. περὶ δὲ τοῦτο ἦν χαράδρα ἰσχυρῶς 15
 4 βαθεῖα, καὶ πρόσοδοι χαλεπαὶ πρὸς τὸ χωρίον. οἱ δὲ πελτασταὶ
 προδραμόντες στάδια πέντε ἢ ἕξ τῶν ὀπλιτῶν, διαβάντες τὴν
 χαράδραν, ὀρῶντες πρόβατα πολλὰ καὶ ἄλλα χρήματα προσέ-
 βαλλον πρὸς τὸ χωρίον· ξυνείποντο δὲ καὶ δορυφόροι πολλοὶ
 οἱ ἐπὶ τὰ ἐπιτήδεια ἐξωρμημένοι· ὥστε ἐγένοντο οἱ διαβάντες 20
 5 πλείους ἢ εἰς χιλίους ἀνθρώπους. ἐπεὶ δὲ μαχόμενοι οὐκ ἐδύ-
 νατο λαβεῖν τὸ χωρίον, καὶ γὰρ τάφρος ἦν περὶ αὐτὸ εὐρεία
 ἀναβεβλημένη καὶ σκόλοπες ἐπὶ τῆς ἀναβολῆς καὶ τύρσεις
 πυκναὶ ξύλιλαι πεποιημέναι, ἀπιέναι δὴ ἐπεχείρουν· οἱ δὲ
 6 ἐπέκειντο αὐτοῖς. ὥς δὲ οὐκ ἐδύνατο ἀποτρέχειν, ἦν γὰρ ἐφ' 25

ἐνὸς ἢ κατάβασις ἐκ τοῦ χωρίου εἰς τὴν χαράδραν, πέμπουσι
 πρὸς Ξενοφῶντα. ὃ δὲ ἠγείτο τοῖς ὀπλίταις. ὃ δὲ ἔλθων λέγει 7
 ὅτι ἔστι χωρίον χρημάτων πολλῶν μεστόν· τοῦτο οὔτε λαβεῖν
 δυνάμεθα· ἰσχυρὸν γὰρ ἔστιν· οὔτε ἀπελθεῖν ῥάδιον· μάχονται
 30 γὰρ ἐπεξεληλυθότες καὶ ἡ ἄφοδος χαλεπή.

Ἀκούσας ταῦτα ὁ Ξενοφῶν προσαγαγὼν πρὸς τὴν χαράδραν 8
 τοὺς μὲν ὀπλίτας θέσθαι ἐκέλευσε τὰ ὄπλα, αὐτὸς δὲ διαβάς
 σὺν τοῖς λοχαγοῖς ἐσκοπεῖτο πότερον εἴη κρεῖττον ἀπαγαγεῖν
 καὶ τοὺς διαβεβηκότας ἢ καὶ τοὺς ὀπλίτας διαβιβάζειν, ὡς
 35 ἀλόντος ἂν τοῦ χωρίου. ἐδόκει γὰρ τὸ μὲν ἀπαγαγεῖν οὐκ 9
 εἶναι ἄνευ πολλῶν νεκρῶν, ἐλείν δ' ἂν ᾤοντο καὶ οἱ λοχαγοὶ τὸ
 χωρίον, καὶ ὁ Ξενοφῶν ξυνεχώρησε τοῖς ἱεροῖς πιστεύσας· οἱ
 γὰρ μάντις ἀποδεδειγμένοι ἦσαν ὅτι μάχη μὲν ἔσται, τὸ δὲ
 τέλος καλὸν τῆς ἐξόδου. καὶ τοὺς μὲν λοχαγοὺς ἔπεμπε δια- 10
 40 βιβάζοντας τοὺς ὀπλίτας, αὐτὸς δ' ἔμενεν ἀναχωρίσας ἅπαντας
 τοὺς πελταστάς, καὶ οὐδένα εἶα ἀκροβολίζεσθαι. ἐπεὶ δ' ἦκον 11
 οἱ ὀπλίται, ἐκέλευσε τὸν λόχον ἕκαστον ποιῆσαι τῶν λοχαγῶν
 ὡς ἂν κράτιστα οἴηται ἀγωνιεῖσθαι· ἦσαν γὰρ οἱ λοχαγοὶ πλη-
 σίον ἀλλήλων οἱ πάντα τὸν χρόνον ἀλλήλοις περὶ ἀνδραγαθίας
 45 ἀντεποιοῦντο. καὶ οἱ μὲν ταῦτ' ἐποίουν· ὃ δὲ τοῖς πελτασταῖς 12
 πᾶσι παρήγγειλε διηγκυλωμένους ἰέναι, ὡς ὅπταν σημήνη
 ἀκουτίζειν, καὶ τοὺς τοξότας ἐπιβεβλησθαι ἐπὶ ταῖς νευραῖς, ὡς
 ὅπταν σημήνη τοξεύειν, καὶ τοὺς γυμνήτας λίθων ἔχειν μεστὰς
 τὰς διφθέρας· καὶ τοὺς ἐπιτηδείους ἔπεμψε τούτων ἐπιμεληθῆναι.
 50 Ἐπεὶ δὲ πάντα παρεσκευάστο καὶ οἱ λοχαγοὶ καὶ οἱ ὑπολό- 13
 χαγοὶ καὶ οἱ ἀξιούντες τούτων μὴ χεῖρους εἶναι πάντες παρα-
 τεταγμένοι ἦσαν, καὶ ἀλλήλους μὲν δὴ ξυνεώρων· μνηοειδῆς γὰρ
 διὰ τὸ χωρίον ἢ τάξις ἦν· ἐπεὶ δ' ἐπαιάνισαν καὶ ἡ σάλπιγξ 14
 ἐφθέγγατο, ἅμα τε τῷ Ἐνυαλίῳ ἠλέλιξαν καὶ ἔθεον δρόμῳ οἱ
 55 ὀπλίται, καὶ τὰ βέλη ὁμοῦ ἐφέρετο, λόγχοι, τοξεύματα, σφειδό-
 ναι, πλείστοι δ' ἐκ τῶν χειρῶν λίθοι, ἦσαν δὲ οἱ καὶ πῦρ προσέ-
 φερων. ὑπὸ δὲ τοῦ πλήθους τῶν βελῶν ἔλιπον οἱ πολέμοι 15
 τὰ τε σταυρώματα καὶ τὰς τύρσεις· ὥστε Ἀγασίας Στυμφάλιος
 καταθέμενος τὰ ὄπλα ἐν χιτῶνι μόνον ἀνέβη, καὶ ἄλλον εἶλκε,
 60 καὶ ἄλλος ἀνεβεβήκει, καὶ ἐαλώκει τὸ χωρίον, ὡς ἐδόκει.

- 16 Καὶ οἱ μὲν πελτασταὶ καὶ οἱ ψιλοὶ ἐσδραμόντες ἤρπαζον
ὅτι ἕκαστος ἐδύνατο· ὁ δὲ Ξενοφῶν στὰς κατὰ τὰς πύλας
ὀπίσθους ἐδύνατο κατεκώλυσε τῶν ὀπλιτῶν ἕξω· πολέμοι γὰρ
- 17 ἄλλοι ἐφαίνοντο ἐπ' ἄκροις τισὶν ἰσχυροῖς. οὐ πολλοῦ δὲ
χρόνου μεταξὺ γενομένου κραυγὴ τε ἐγένετο ἔνδον καὶ ἔφηνον 65
οἱ μὲν καὶ ἔχοντες ἅ ἔλαβον, τάχα δέ τις καὶ τετρωμένος· καὶ
πολὺς ἦν ὄθισμός ἀμφὶ τὰ θύρετρα. καὶ ἐρωτώμενοι οἱ ἐκπίπ-
τοντες ἔλεγον ὅτι ἄκρα τέ ἐστιν ἔνδον καὶ οἱ πολέμοι πολλοί,
- 18 οἱ παύουσιν ἐκδεδραμηκότες τοὺς ἔνδον ἀνθρώπους. ἐνταῦθα
ἀνειπεῖν ἐκέλευσε Τολμίδην τὸν κήρυκα ἰέναι εἴσω τὸν βουλό- 70
μενόν τι λαμβάνειν. καὶ ἴενται πολλοὶ εἴσω, καὶ νικῶσι τοὺς
ἐκπίπτοντας οἱ εἰσωθούμενοι καὶ κατακλείουσι τοὺς πολεμίους
- 19 πάλιν εἰς τὴν ἄκραν. καὶ τὰ μὲν ἕξω τῆς ἄκρας πάντα διηρ-
πάσθη, καὶ ἐξεκομίσαντο οἱ Ἕλληνες· οἱ δὲ ὀπλίται ἔθεντο τὰ
ὄπλα, οἱ μὲν περὶ τὰ σταυρώματα, οἱ δὲ κατὰ τὴν ὁδὸν τὴν ἐπὶ 75
20 τὴν ἄκραν φέρουσαν. ὁ δὲ Ξενοφῶν καὶ οἱ λοχαγοὶ ἐσκόπουν
εἰ οἶόν τε εἶη τὴν ἄκραν λαβεῖν· ἦν γὰρ οὕτω σωτηρία ἀσφαλῆς,
ἄλλως δὲ πάνυ χαλεπὸν ἐδόκει εἶναι ἀπελθεῖν· σκοπουμένοι δὲ
αὐτοῖς ἔδοξε παντάπασιν ἀνάλωτον εἶναι τὸ χωρίον.
- 21 Ἐνταῦθα παρεσκευάζοντο τὴν ἀφοδὸν, καὶ τοὺς μὲν σταυροὺς 80
ἕκαστοι τοὺς καθ' αὐτοὺς διήρουν, καὶ τοὺς ἀχρεῖους καὶ φορτία
ἔχοντας ἐξεπέμποντο καὶ τῶν ὀπλιτῶν τὸ πλῆθος καταλιπόντες
- 22 οἱ λοχαγοὶ οἷς ἕκαστος ἐπίστευεν. ἐπεὶ δὲ ἤρξαντο ἀποχωρεῖν,
ἐπεξέθεον ἔνδοθεν πολλοὶ γέρρα καὶ λόγχας ἔχοντες καὶ κνημίδας
καὶ κράνη Παφλαγοικὰ, καὶ ἄλλοι ἐπὶ τὰς οἰκίας ἀνέβαινον τὰς 85
23 ἔνθεν καὶ ἔνθεν τῆς εἰς τὴν ἄκραν φερούσης ὁδοῦ· ὥστε οὐδὲ
διώκειν ἀσφαλὲς ἦν κατὰ τὰς πύλας τὰς εἰς τὴν ἄκραν φερού-
σας. καὶ γὰρ ξύλα μεγάλα ἐπερρίπτουν ἄνωθεν, ὥστε χαλεπὸν
ἦν καὶ μένειν καὶ ἀπιέναι· καὶ ἡ νύξ φοβερὰ ἦν ἐπιούσα.
- 24 Μαχομένων δὲ αὐτῶν καὶ ἀπορουμένων θεῶν τις αὐτοῖς 90
μηχανὴν σωτηρίας δίδωσιν. ἐξαπίνης γὰρ ἀνέλαμψεν οἰκία
τῶν ἐν δεξιᾷ ὅτου δὴ ἐνάψαντος. ὥς δ' αὕτη ξυνέπιπτεν, ἔφην-
25 γον οἱ ἀπὸ τῶν ἐν δεξιᾷ οἰκιῶν. ὥς δὲ ἔμαθεν ὁ Ξενοφῶν τοῦτο
παρὰ τῆς τύχης, ἐνάπτειν ἐκέλευε καὶ τὰς ἐν ἀριστερᾷ οἰκίας,
αἱ ξύλιναί ἦσαν, ὥστε καὶ ταχὺ ἐκαίοντο. ἔφηνον οὖν καὶ οἱ 95

ἀπὸ τούτων τῶν οἰκιῶν. / οἱ δὲ κατὰ στόμα δὴ ἔτι μόνοι ἐλύπουν ²⁶
καὶ δῆλοι ἦσαν ὅτι ἐπικεῖσονται ἐν τῇ ἐξόδῳ τε καὶ καταβάσει.
ἐνταῦθα παραγγέλλει φορεῖν ξύλα ὅσοι ἐτύγχανον ἔξω ὄντες τῶν
βελῶν εἰς τὸ μέσον ἑαυτῶν καὶ τῶν πολεμίων. ἐπεὶ δὲ ἰκανὰ ἦδη
100 ἦν, ἐνήψαν· ἐνήπτον δὲ καὶ τὰς παρ' αὐτὸ τὸ χαράκωμα οἰκίας,
ὅπως οἱ πολέμοι ἀμφὶ ταῦτα ἔχοιεν. οὕτω μόλις ἀπήλθον ἀπὸ ²⁷
τοῦ χωρίου, πῦρ ἐν μέσῳ ἑαυτῶν καὶ τῶν πολεμίων ποιησά-
μενοι. καὶ κατεκαύθη πᾶσα ἡ πόλις καὶ αἱ οἰκίαι καὶ αἱ
τύρσεις καὶ τὰ σταυρώματα καὶ τᾶλλα πάντα πλὴν τῆς ἄκρας.
105 Τῇ δὲ ὑστεραία ἀπήσαν οἱ Ἕλληνες ἔχοντες τὰ ἐπιτήδεια. ²⁸
ἐπεὶ δὲ τὴν κατάβασιν ἐφοβούντο τὴν εἰς Τραπεζοῦντα, πρηνὴς
γὰρ ἦν καὶ στενὴ, ψευδενέδραν ἐποίησαντο· καὶ ἀνὴρ Μυσοῦς ²⁹
καὶ τοῦνομα τοῦτο ἔχων τῶν Κρητῶν λαβὼν δέκα ἔμμενεν ἐν
λασίῳ χωρίῳ καὶ προσεποιεῖτο τοὺς πολεμίους πειρᾶσθαι λανθά-
110 νειν. αἱ δὲ πέλται αὐτῶν ἄλλοτε καὶ ἄλλοτε διεφαίνοντο χαλ-
καὶ οὔσαι. οἱ μὲν οὖν πολέμοι ταῦτα διορῶντες ἐφοβούντο ὡς ³⁰
ἐνέδραν οὔσαν· ἡ δὲ στρατιὰ ἐν τούτῳ κατέβαινεν. ἐπεὶ δὲ
ἐδόκει ἦδη ἰκανὸν ὑπεληλυθέναι, τῷ Μυσῷ ἐσήμηνε φεύγειν ἀνὰ
κράτος· καὶ ὃς ἐξαναστὰς φεύγει καὶ οἱ σὺν αὐτῷ. καὶ οἱ μὲν ³¹
115 ἄλλοι Κρήτες, ἀλίσκεσθαι γὰρ ἔφασαν τῷ δρόμῳ, ἐκπεσόντες
ἐκ τῆς ὁδοῦ εἰς ὕλην κατὰ τὰς νάπας καλινδούμενοι ἐσώθησαν, ὁ
Μυσοῦς δὲ κατὰ τὴν ὁδὸν φεύγων ἐβόα βοηθεῖν· καὶ ἐβοήθησαν ³²
αὐτῷ, καὶ ἀνέλαβον τετρωμένον. καὶ αὐτοὶ ἐπὶ πόδα ἀνεχώρου
βαλλόμενοι οἱ βοηθήσαντες καὶ ἀντιτοξεύοντές τινες τῶν Κρη-
120 τῶν. οὕτως ἀφίκοντο ἐπὶ τὸ στρατόπεδον πάντες σῶοι ὄντες.

III. Ἐπεὶ δὲ οὔτε Χειρίσοφος ἦκεν οὔτε πλοῖα ἰκανὰ ἦν ¹
οὔτε τὰ ἐπιτήδεια ἦν λαμβάνειν ἔτι, ἐδόκει ἀπιτέον εἶναι. καὶ
εἰς μὲν τὰ πλοῖα τοὺς τε ἀσθενούντας ἐνεβίβασαν καὶ τοὺς ὑπὲρ
τετταράκοντα ἔτη καὶ παῖδας καὶ γυναῖκας καὶ τῶν σκευῶν ὅσα
5 μὴ ἀνάγκη ἦν ἔχειν. καὶ Φιλήσιον καὶ Σοφαίνετον τοὺς πρεσ-
βυτάτους τῶν στρατηγῶν εἰσβιβάσαντες τούτων ἐκέλευον ἐπι-
μελεῖσθαι· οἱ δὲ ἄλλοι ἐπορεύοντο· ἡ δὲ ὁδὸς ὠδοποιημένη ἦν. ²
καὶ ἀφικνούνται πορευόμενοι εἰς Κερασοῦντα τριταῖοι πόλιν
Ἑλληνίδα ἐπὶ θαλάττῃ Σινωπέων ἄποικον ἐν τῇ Κολχίδι χώρᾳ.
10 Ἐνταῦθα ἔμειναν ἡμέρας δέκα· καὶ ἐξέτασις σὺν τοῖς ὄπλοις ³

ἐγίνετο καὶ ἀριθμός, καὶ ἐγένοντο ὀκτακισχίλιοι καὶ ἑξακόσιοι. οἱτοὶ ἐσώθησαν. οἱ δὲ ἄλλοι ἀπώλοντο ὑπὸ τε τῶν πολεμίων καὶ χιῶνος καὶ εἴ τις νόσφ.

4 Ἐνταῦθα καὶ διαλαμβάνουσι τὸ ἀπὸ τῶν αἰχμαλώτων ἀργυ-
ριον γενόμενον. καὶ τὴν δεκάτην ἦν τῷ Ἀπόλλωνι ἐξείλων καὶ 15
τῇ Ἐφεσίᾳ Ἀρτέμιδι διέλαβον οἱ στρατηγοὶ τὸ μέρος ἕκαστος
φυλάττειν τοῖς θεοῖς· ἀντὶ δὲ Χειρισόφου Νέων ὁ Ἀσιναιῖος
5 ἔλαβε. Ξενοφῶν οὖν τὸ μὲν τοῦ Ἀπόλλωνος ἀνάθημα ποιη-
σάμενος ἀνατίθησιν εἰς τὸν ἐν Δελφοῖς τῶν Ἀθηναίων θησαυρὸν
καὶ ἐπέγραψε τὸ τε αὐτοῦ ὄνομα καὶ τὸ Προξένου, ὃς σὺν Κλεάρ- 20
6 χω ἀπέθανεν· ξένος γὰρ ἦν αὐτοῦ. τὸ δὲ τῆς Ἀρτέμιδος τῆς
Ἐφεσίας, ὃτ' ἀπῆει σὺν Ἀγησιλάφῃ ἐκ τῆς Ἀσίας τὴν εἰς Βοιω-
τοὺς ὁδόν, καταλείπει παρὰ Μεγαβύζφ τῷ τῆς Ἀρτέμιδος νεω-
κόρφ, ὅτι αὐτὸς κινδυνεύσων ἐδόκει ἰέναι, καὶ ἐπέστειλεν, ἦν μὲν
αὐτὸς σωθῆ, αὐτῷ ἀποδοῦναι· ἦν δὲ τι πάθῃ, ἀναθεῖναι ποιησά- 25
μενον τῇ Ἀρτέμιδι ὅ,τι οἶοιτο χαριεῖσθαι τῇ θεῷ.

7 Ἐπειδὴ δ' ἔφευγεν ὁ Ξενοφῶν, κατοικοῦντος ἤδη αὐτοῦ ἐν
Σκιλλοῦντι ὑπὸ τῶν Λακεδαιμονίων οἰκισθέντος παρὰ τὴν Ὀλυμ-
πίαν ἀφικνεῖται Μεγάβυζος εἰς Ὀλυμπίαν θεωρήσων καὶ ἀπο-
δίδωσι τὴν παρακαταθήκην αὐτῷ. Ξενοφῶν δὲ λαβὼν χωρίον 30
8 ὠνεῖται τῇ θεῷ ὅπου ἀνεῖλεν ὁ θεός. ἔτυχε δὲ διαρρέων διὰ τοῦ
χωρίου ποταμὸς Σελινοῦς. καὶ ἐν Ἐφέσφ δὲ παρὰ τὸν τῆς
Ἀρτέμιδος νεῶν Σελινοῦς ποταμὸς παραρρεῖ. καὶ ἰχθύες τε ἐν
ἀμφοτέροις ἐνεῖσι καὶ κόγχει· ἐν δὲ τῷ ἐν Σκιλλοῦντι χωρίφ
9 καὶ θῆραι πάντων ὅποσα ἐστὶν ἀγρευόμενα θηρία. ἐποίησε δὲ 35
καὶ βωμὸν καὶ ναὸν ἀπὸ τοῦ ἱεροῦ ἀργυρίου, καὶ τὸ λοιπὸν δὲ ἀεὶ
δεκατεύων τὰ ἐκ τοῦ ἀγροῦ ὠραία θυσίαν ἐποίει τῇ θεῷ, καὶ
πάντες οἱ πολῖται καὶ οἱ πρόσχωροι ἄνδρες καὶ γυναῖκες μετείχοι
τῆς ἑορτῆς. παρέιχε δὲ ἡ θεὸς τοῖς σκηνοῦσιν ἄλφιστα, ἄρτους,
οἶνον, τραγήματα, καὶ τῶν θνομένων ἀπὸ τῆς ἱερᾶς νομῆς λάχος, 40
10 καὶ τῶν θηρευομένων δέ. καὶ γὰρ θῆραν ἐποιοῦντο εἰς τὴν
ἑορτὴν οἳ τε Ξενοφῶντος παῖδες καὶ οἱ τῶν ἄλλων πολιτῶν, οἱ
δὲ βουλόμενοι καὶ ἄνδρες ξυνεθήρων· καὶ ἠλίσκετο τὰ μὲν ἐξ
αὐτοῦ τοῦ ἱεροῦ χώρου, τὰ δὲ καὶ ἐκ τῆς Φολῆς, σῦες καὶ δορ-
κάδες καὶ ἔλαφοι.

Ἔστι δὲ ἡ χώρα ἧ ἐκ Λακεδαίμονος εἰς Ὀλυμπίαν πορεύ-
 ονται ὡς εἴκοσι στάδιοι ἀπὸ τοῦ ἐν Ὀλυμπίᾳ Διὸς ἱεροῦ. ἐν δ'
 ἐν τῷ ἱερῷ χώρῳ καὶ λειμῶν καὶ ὄρη δένδρων μεστὰ, ἱκανὰ σὺς
 καὶ αἶγας καὶ βούς τρέφειν καὶ ἵππους, ὥστε καὶ τὰ τῶν εἰς τὴν
 50 ἑορτὴν ἰόντων ὑποζύγια εὐωχεῖσθαι. περὶ δὲ αὐτὸν τὸν ναὸν
 ἄλσος ἡμέρων δένδρων ἐφυτεύθη ὅσα ἐστὶ τρωκτὰ ὠραία. ὁ δὲ
 ναὸς ὡς μικρὸς μεγάλῳ τῷ ἐν Ἐφέσῳ ἦκασται, καὶ τὸ ξόανον
 ἔοικεν ὡς κυπαρίττινον χρυσῷ ὄντι τῷ ἐν Ἐφέσῳ. καὶ στήλη
 ἔστηκε παρὰ τὸν ναὸν γράμματα ἔχουσα· **ΙΕΡΟΣ Ο ΧΩΡΟΣ**
 55 **ΤΗΣ ΑΡΤΕΜΙΔΟΣ. ΤΟΝ ΕΧΟΝΤΑ ΚΑΙ ΚΑΡΠΟΤΜΕ-**
ΝΟΝ ΤΗΝ ΜΕΝ ΔΕΚΑΤΗΝ ΚΑΤΑΘΕΙΝ ΕΚΑΣΤΟΤ
ΕΤΟΤΣ. ΕΚ ΔΕ ΤΟΤ ΠΕΡΙΤΤΟΤ ΤΟΝ ΝΑΟΝ ΕΠΙ-
ΣΚΕΤΑΖΕΙΝ. ΑΝ ΔΕ ΤΙΣ ΜΗ ΠΟΙΗΙ ΤΑΤΤΑ ΤΗ
ΘΕΩΙ ΜΕΛΗΣΕΙ.

IV. Ἐκ Κερασούντος δὲ κατὰ θάλατταν μὲν ἐκομίζοντο
 οἷπερ καὶ πρόσθεν, οἱ δὲ ἄλλοι κατὰ γῆν ἐπορεύοντο. ἐπεὶ δὲ
 ἦσαν ἐπὶ τοῖς Μοσσυνοίκων ὄρειοις, πέμπουσιν εἰς αὐτοὺς Τιμη-
 σίθεον τὸν Τραπεζούντιον πρόξενον ὄντα τῶν Μοσσυνοίκων,
 5 ἐρωτῶντες πότερον ὡς διὰ φιλίας ἢ διὰ πολεμίας πορεύονται
 τῆς χώρας. οἱ δὲ εἶπον ὅτι οὐ διήσοιεν· ἐπίστευον γὰρ τοῖς
 χωρίοις. ἐντεῦθεν λέγει ὁ Τιμησίθεος ὅτι πολέμοι τούτοις εἰσὶν
 οἱ ἐκ τοῦ ἐπέκεινα. καὶ ἐδόκει καλέσαι ἐκείνους, εἰ βούλοιντο
 ξυμμαχίαν ποιήσασθαι· καὶ πεμφθεὶς ὁ Τιμησίθεος ἦκεν ἄγων
 10 τοὺς ἄρχοντας. ἐπεὶ δὲ ἀφίκοντο, συνήλθον οἳ τε τῶν Μοσσυ-
 νοίκων ἄρχοντες καὶ οἱ στρατηγοὶ τῶν Ἑλλήνων· καὶ ἔλεξε
 Ξενοφῶν, ἡρμήνευε δὲ Τιμησίθεος· ὦ ἄνδρες Μοσσύνοικοι,
 ἡμεῖς βουλόμεθα διασωθῆναι πρὸς τὴν Ἑλλάδα πεζῇ· πλοῖα γὰρ
 οὐκ ἔχομεν· κωλύουσι δὲ οὗτοι ἡμᾶς οὐδ' ἀκούομεν ὑμῖν πολεμίους
 15 εἶναι. εἰ οὖν βούλεσθε, ἔξεστιν ὑμῖν ἡμᾶς λαβεῖν ξυμμάχους καὶ
 τιμωρήσασθαι εἴ τί ποτε ὑμᾶς οὗτοι ἠδίκησαν, καὶ τὸ λοιπὸν
 ὑμῶν ἰπηκόους εἶναι τούτους. εἰ δὲ ἡμᾶς ἀφήσετε, σκέψασθε
 πόθεν αὐθις ἂν τοσαύτην δύναμιν λάβοιτε ξύμμαχον. πρὸς
 ταῦτα ἀπεκρίνατο ὁ ἄρχων τῶν Μοσσυνοίκων ὅτι καὶ βούλοιντο
 20 ταῦτα καὶ δέχοντο τὴν ξυμμαχίαν. Ἄγετε δὴ, ἔφη ὁ Ξενοφῶν,
 τί ἡμῶν δεήσεσθε χρήσασθαι, ἂν ξύμμαχοι ὑμῶν γενώμεθα, καὶ

- 10 ὑμεῖς τί οἰοί τε ἔσεσθε ἡμῖν ξυμπράξει περὶ τῆς δίδου; οἱ δὲ εἶπον ὅτι ἱκανοὶ ἐσμεν εἰς τὴν χώραν εἰσβάλλειν ἐκ τοῦ ἐπὶ θάτερα τὴν τῶν ὑμῖν τε καὶ ἡμῖν πολεμίων, καὶ δεῦρο ὑμῖν πέμψαι ναῦς τε καὶ ἄνδρας οἵτινες ὑμῖν ξυμμαχοῦνται τε καὶ 25 τὴν ὁδὸν ἠγήσονται.
- 11 Ἐπὶ τούτοις πιστὰ δόντες καὶ λαβόντες ᾤχοντο. καὶ ἦγον τῇ ὑστεραίᾳ ἄγοντες τριακόσια πλοῖα μονόξυλα καὶ ἐν ἐκάστῳ τρεῖς ἄνδρας, ὧν οἱ μὲν δύο ἐκβάντες εἰς τάξιν ἔθεντο τὰ ὄπλα, 12 ὁ δὲ εἰς ἔμενε. καὶ οἱ μὲν λαβόντες τὰ πλοῖα ἀπέπλευσαν, οἱ δὲ 30 μένοντες ἐξετάξαντο ὧδε. ἔστησαν ἀνὰ ἑκατὸν μάλιστα οἶον χοροὶ ἀντιστοιχοῦντες ἀλλήλοις, ἔχοντες γέρρα πάντες λευκῶν βοῶν δασέα, ἠκασμένα κιττοῦ πετάλῳ, ἐν δὲ τῇ δεξιᾷ παλτὸν ὡς ἔξπηχυ, ἔμπροσθεν μὲν λόγχην ἔχον, ὀπισθεν δὲ τοῦ ξύλου
- 13 σφαιροειδές. χιτωνίσκους δὲ ἐνεδεδύκεσαν ὑπὲρ γονάτων, πάχος 35 ὡς λινοῦ στρωματοδέσμου, ἐπὶ τῇ κεφαλῇ δὲ κράνη σκύτινα οἰάπερ τὰ Παφλαγονικά, κρωβύλον ἔχοντα κατὰ μέσον, ἐγγύ- 14 τατα τιαιοειδῆ· εἶχον δὲ καὶ σαγάρεις σιδηρᾶς. ἐντεύθεν ἐξῆρχε μὲν αὐτῶν εἰς, οἱ δὲ ἄλλοι ἅπαντες ἐπορεύοντο ἄδοντες ἐν ῥυθμῷ, καὶ διελθόντες διὰ τῶν τάξεων καὶ διὰ τῶν ὄπλων 40 τῶν Ἑλλήνων ἐπορεύοντο εὐθύς πρὸς τοὺς πολεμίους ἐπὶ χωρίῳ ὃ ἐδόκει ἐπιμαχώτατον εἶναι.
- 15 Οἰκείτο δὲ τούτο πρὸ τῆς πόλεως τῆς Μητροπόλεως καλουμένης αὐτοῖς καὶ ἐχούσης τὸ ἀκρότατον τῶν Μοσσυνοίκων. καὶ περὶ τούτου ὁ πόλεμος ἦν· οἱ γὰρ αἰεὶ τοῦτ' ἔχοντες ἐδόκουν 45 ἐγκρατεῖς εἶναι καὶ πάντων Μοσσυνοίκων, καὶ ἔφασαν τούτους οὐ δικαίως ἔχειν τούτο, ἀλλὰ κοινὸν ὃν καταλαβόντας πλεονεκτεῖν.
- 16 Εἶποντο δ' αὐτοῖς καὶ τῶν Ἑλλήνων τινές, οὐ ταχθέντες ὑπὸ τῶν στρατηγῶν, ἀλλὰ ἀρπαγῆς ἕνεκεν. οἱ δὲ πολέμοι προσιόντων τέως μὲν ἡσύχαζον· ἐπεὶ δ' ἐγγύς ἐγένοντο τοῦ χωρίου, ἐκδραμόντες 50 τρέπονται αὐτοὺς, καὶ ἀπέκτειναν συχνοὺς τῶν βαρβάρων καὶ τῶν ξυναναβάντων Ἑλλήνων τινάς, καὶ ἐδίωκον μέχρι οὐ εἶδον 17 τοὺς Ἑλληνας βοηθούοντας· εἶτα δὲ ἀποτραπόμενοι ᾤχοντο, καὶ ἀποτεμόντες τὰς κεφαλὰς τῶν νεκρῶν ἐπεδείκνυσαν τοῖς Ἑλλησι 18 καὶ τοῖς ἑαυτῶν πολεμίοις, καὶ ἅμα ἐχόρευον νόμφ τινὲ ἄδοντες. 55 οἱ δὲ Ἑλληνες μάλα ἠχθοντο ὅτι τοῖς τε πολεμίους ἐπεποιή-

κεσαν θρασυτέρους καὶ ὅτι οἱ ἐξεληθόντες Ἕλληνας σὺν αὐτοῖς ἐπεφεύγεσαν μάλα ὄντες συχνοί· ὁ οὐπω πρόσθεν ἐπεποιήκεσαν ἐν τῇ στρατείᾳ.

60 Ξενοφῶν δὲ ξυγκαλέσας τοὺς Ἕλληνας εἶπεν· Ἄνδρες 19
στρατιῶται, μηδὲν ἀθυμήσητε ἕνεκα τῶν γεγενημένων· ἴστε γὰρ
ὅτι καὶ ἀγαθὸν οὐ μείον τοῦ κακοῦ γεγένηται. πρῶτον μὲν 20
γὰρ ἐπίστασθε ὅτι οἱ μέλλοντες ἡμῖν ἠγείσθαι τῷ ὄντι πολέμοι
εἰσιν ὡςπερ καὶ ἡμᾶς ἀνάγκη· ἔπειτα δὲ καὶ τῶν Ἑλλήνων οἱ
65 ἀμελήσαντες τῆς ξὺν ἡμῖν τάξεως καὶ ἱκανοὶ ἠγησάμενοι εἶναι
ξὺν τοῖς βαρβάροις ταῦτ' ἀπράττειν ἄπερ σὺν ἡμῖν δίκην δεδώ-
κασιν· ὥστε αὐθις ἤττον τῆς ἡμετέρας τάξεως ἀπολείφονται.
ἀλλ' ὑμᾶς δεῖ παρασκευάζεσθαι ὅπως καὶ τοῖς φίλοις οὖσι τῶν 21
βαρβάρων δόξητε κρείττους αὐτῶν εἶναι καὶ τοῖς πολεμίοις
70 δηλώσητε ὅτι οὐχ ὁμοίοις ἀνδράσι μαχοῦνται νῦν τε καὶ ὅτε τοῖς
ἀτάκτοις ἐμάχοντο.

Ταύτην μὲν οὖν τὴν ἡμέραν οὕτως ἔμειναν· τῇ δὲ ὑστεραία 22
θύσαντες ἐπεὶ ἐκαλλιερήσαντο, ἀριστήσαντες, ὀρθίους τοὺς
λόχους ποιησάμενοι, καὶ τοὺς βαρβάρους ἐπὶ τὸ εὐώνυμον κατὰ
75 ταῦτ' ἀταξάμενοι ἐπορεύοντο τοὺς τοξότας μεταξὺ τῶν λόχων
ἔχοντες, ὑπολειπομένου δὲ μικρὸν τοῦ στόματος τῶν ὀπλιτῶν.
ἦσαν γὰρ τῶν πολεμίων οἱ εὐζωνοὶ κατατρέχοντες τοῖς λίθοις 23
ἔβαλλον. τούτους ἀνέστελλον οἱ τοξόται καὶ πελτασταί. οἱ
δ' ἄλλοι βάδην ἐπορεύοντο πρῶτον μὲν ἐπὶ τὸ χωρίον ἀφ' οὗ τῇ
80 προτεραίᾳ οἱ βάρβαροι ἐτρέφθησαν καὶ οἱ ξὺν αὐτοῖς· ἐνταῦθα
γὰρ οἱ πολέμοι ἦσαν ἀντιτεταγμένοι. τοῖς μὲν οὖν πελτασταῖς 24
ἐδέξαντο οἱ βάρβαροι καὶ ἐμάχοντο, ἐπειδὴ δὲ ἐγγὺς ἦσαν οἱ
ὀπλίται, ἐτρέποντο. καὶ οἱ μὲν πελτασταὶ εὐθὺς εἶποντο διώ-
κοντες ἄνω πρὸς τὴν πόλιν, οἱ δὲ ὀπλίται ἐν τάξει εἶποντο.
85 ἐπεὶ δὲ ἄνω ἦσαν πρὸς ταῖς Μητροπόλεως οἰκίας, ἐνταῦθα οἱ 25
πολέμοι ὁμοῦ δὴ πάντες γενόμενοι ἐμάχοντο καὶ ἐξηκόντιζον
τοῖς παλτοῖς, καὶ ἄλλα δόρατα ἔχοντες παχέα μακρά, ὅσα ἀνήρ
ἂν φέροι μόλις, τούτοις ἐπειρώοντο ἀμύνασθαι ἐκ χειρός. ἐπεὶ 26
δὲ οὐχ ὑφίεντο οἱ Ἕλληνας, ἀλλὰ ὁμοσε ἐχώρουν, ἔφευγον οἱ
90 βάρβαροι καὶ ἐντεῦθεν λείποντες ἅπαντες τὸ χωρίον. ὁ δὲ βασι-
λεὺς αὐτῶν ὁ ἐν τῷ μόσσυι τῷ ἐπ' ἄκρου ὀκοδομημένῳ, ὃν τρέ-

φουσι πάντες κοινῇ αὐτοῦ μένοντα καὶ φυλάττουσιν, οὐκ ἤθελεν ἐξελεθεῖν, οὐδὲ ὁ ἐν τῷ πρότερον αἰρεθέντι χωρίῳ, ἀλλ' αὐτοῦ σὺν τοῖς μοσσύνοις κατεκαύθησαν.

27 Οἱ δὲ Ἕλληνας διαρπάζοντες τὰ χωρία ἠύρισκον θησαυροὺς 95
ἐν ταῖς οἰκίαις ἄρτων, νενημένων πατρίους, ὡς ἔφασαν οἱ Μοσ-
28 σύνοικοι, τὸν δὲ νέον σίτον ξὺν τῇ καλάμῃ ἀποκείμενον· ἦσαν δὲ
28 ζειαὶ αἱ πλείσται. καὶ δελφίνων τεμάχη ἐν ἀμφορεῦσιν ἠύρι-
κετο τεταριχευμένα καὶ στέαρ ἐν τεύχεσι τῶν δελφίνων, φ
29 ἐχρῶντο οἱ Μοσσύνοικοι καθάπερ οἱ Ἕλληνας τῷ ἐλαίῳ· κάρυα 100
δὲ ἐπὶ τῶν ἀνώγειων ἦν πολλὰ τὰ πλατέα οὐκ ἔχοντα διαφυγῆν
οὐδεμίαν. τούτῳ καὶ πλείστῳ σίτῳ ἐχρῶντο ἔψοντες καὶ
ἄρτους ὀπτῶντες. οἶνος δὲ ἠύρισκετο ὃς ἄκράτος μὲν ὄξυς
ἐφαίνετο εἶναι ὑπὸ τῆς αὐστηρότητος, κερασθεῖς δὲ εὐώδης τε
καὶ ἠδύς.

105

30 Οἱ μὲν δὴ Ἕλληνας ἀριστήσαντες ἐνταῦθα ἐπορευόντο εἰς τὸ
πρόσω, παραδόντες τὸ χωρίον τοῖς ξυμμαχήσασι τῶν Μοσσυ-
νοίκων. ὅποσα δὲ καὶ ἄλλα παρήσαν χωρία τῶν ξὺν τοῖς
πολεμίοις ὄντων, τὰ εὐπροσοδάτα οἱ μὲν ἔλειπον, οἱ δὲ
31 ἐκόντες προσεχώρουν. τὰ δὲ πλείστα τοιαύδε ἦν τῶν χωρίων. 110
ἀπέιχον αἱ πόλεις ἀπ' ἀλλήλων στάδια ὄγδοήκοντα, αἱ δὲ πλέον
αἱ δὲ μείον· ἀναβοώντων δὲ ἀλλήλων ξυνήκουον εἰς τὴν ἑτέραν
ἐκ τῆς ἑτέρας πόλεως· οὕτως ὑψηλὴ τε καὶ κοίλη ἡ χώρα ἦν.
32 ἐπεὶ δὲ πορευόμενοι ἐν τοῖς φίλοις ἦσαν, ἐπεδείκνυσαν αὐτοῖς
παῖδας τῶν εὐδαιμόνων σιτεντούς, τεθραμμένους καρύους ἐφθοῖς, 115
ἀπαλοὺς καὶ λευκοὺς σφόδρα καὶ οὐ πολλοῦ δέοντας ἴσους τὸ
μῆκος καὶ τὸ πλάτος εἶναι, ποικίλους δὲ τὰ νῶτα καὶ τὰ ἔμ-
33 προσθεν πάντα ἐστιγμένους ἀνθέμια. ἐζήτουν δὲ καὶ ταῖς
ἐταίραις ὡς ἦγον οἱ Ἕλληνας, ἐμφανῶς ξυγγίγνεσθαι· νόμος
γὰρ ἦν οὗτός σφισι. λευκοὶ δὲ πάντες οἱ ἄνδρες καὶ αἱ 120
24 γυναῖκες. τούτους ἔλεγον οἱ στρατευσάμενοι βαρβαρωτάτους
διελθεῖν καὶ πλείστον τῶν Ἑλληνικῶν νόμων κεχωρισμένους.
ἐν τε γὰρ ὄχλῳ ὄντες ἐπόλουν ἅπερ ἂν ἄνθρωποι. ἐν ἐρημίᾳ
ποιήσειαν, μόνου τε ὄντες ὅμοια ἔπραττον ἅπερ ἂν μετ' ἄλλων
ὄντες, διελέγοντό τε αὐτοῖς καὶ ἐγέλων ἐφ' ἑαυτοῖς καὶ ὠρχοῦντο 125
ἐφιστάμενοι ὅπου τύχοιεν ὡσπερ ἄλλοις ἐπιδεικνύμενοι.

- V. Διὰ ταύτης τῆς χώρας οἱ Ἕλληνες, διὰ τε τῆς πολεμίας 1
καὶ τῆς φιλίας, ἐπορεύθησαν ὀκτὼ σταθμούς, καὶ ἀφικνοῦνται
εἰς Χάλυβας. οὗτοι ὀλίγοι τε ἦσαν καὶ ὑπήκοοι τῶν Μοσσυ-
νοίκων, καὶ ὁ βίος ἦν τοῖς πλείστοις αὐτῶν ἀπὸ σιδηρείας.
- 5 ἐντεῦθεν ἀφικνοῦνται εἰς Τιβαρηνοῦς. ἡ δὲ τῶν Τιβαρηνῶν 2
χώρα πολὺ ἦν πεδινωτέρα καὶ χωρία εἶχεν ἐπὶ θαλάττῃ ἤττον
ἐρυμνά. καὶ οἱ στρατηγοὶ ἔχρηζον πρὸς τὰ χωρία προσβάλλειν
καὶ τὴν στρατιὰν ὀνηθῆναι τι, καὶ τὰ ξένα ἃ ἦκε παρὰ Τιβαρη-
νῶν οὐκ ἐδέχοντο, ἀλλ' ἐπιμείναι κελεύσαντες ἔστε βουλευσαίτο
- 10 ἐθύοντο. καὶ πολλὰ καταθυσάντων τέλος ἀπεδείξαντο οἱ μάν- 3
τεις πάντες γνώμην ὅτι οὐδαμῇ προσίοιτο οἱ θεοὶ τὸν πόλεμον.
ἐντεῦθεν δὴ τὰ ξένα ἐδέξαντο, καὶ ὡς διὰ φιλίας πορευόμενοι
δύο ἡμέρας ἀφίκοντο εἰς Κοτύωρα πόλιν Ἑλληνίδα, Σινωπέων
ἄποικον, οὖσαν δ' ἐν τῇ Τιβαρηνῶν χώρᾳ.
- 15 [Μέχρι ἐνταῦθα ἐπέξευσε ἡ στρατιά. πλῆθος τῆς κατα- 4
βάσεως τῆς ὁδοῦ ἀπὸ τῆς ἐν Βαβυλῶνι μάχης ἄχρι εἰς Κοτύωρα
σταθμοὶ ἑκατὸν εἴκοσι δύο, παρασάγγαι ἑξακόσιοι καὶ εἴκοσι,
στάδιοι μύριοι καὶ ὀκτακισχίλιοι καὶ ἑξακόσιοι, χρόνου πλῆθος
ὀκτὼ μῆνες.]
- 20 Ἐνταῦθα ἔμειναν ἡμέρας τετταράκοντα πέντε. ἐν δὲ ταύταις 5
πρῶτον μὲν τοῖς θεοῖς ἔθυσαν, καὶ πομπὰς ἐποίησαν κατὰ ἔθνος
ἕκαστοι τῶν Ἑλλήνων καὶ ἀγῶνας γυμνικούς. τὰ δ' ἐπιτηδεῖ' 6
ἐλάμβανον τὰ μὲν ἐκ τῆς Παφλαγονίας, τὰ δ' ἐκ τῶν χωρίων
τῶν Κοτυωριτῶν· οὐ γὰρ παρείχον ἀγοράν, οὐδὲ εἰς τὸ τεῖχος
- 25 τοὺς ἀσθενοῦντας ἐδέχοντο.
- Ἐν τούτῳ ἔρχονται ἐκ Σινώπης πρέσβεις, φοβούμενοι περὶ 7
τῶν Κοτυωριτῶν τῆς τε πόλεως, ἦν γὰρ ἐκείνων καὶ φόρον ἐκεί-
νοις ἔφερον, καὶ περὶ τῆς χώρας, ὅτι ἤκουον δηουμένην. καὶ
ἐλθόντες εἰς τὸ στρατόπεδον ἔλεγον· προηγόρει δὲ Ἐκατίωμος
- 30 δεινὸς νομιζόμενος εἶναι λέγειν· Ἐπεμψεν ἡμᾶς, ὧ ἄνδρες στρα- 8
τιῶται, ἡ τῶν Σινωπέων πόλις ἐπαινέσοντάς τε ὑμᾶς ὅτι νικᾶτε
Ἕλληνες ὄντες βαρβάρους, ἔπειτα δὲ καὶ ξυνησθησομένους ὅτι
διὰ πολλῶν τε καὶ δεινῶν, ὡς ἡμεῖς ἠκούσαμεν, πραγμάτων
σεσωμένοι πάρεστε. ἀξιούμεν δὲ Ἕλληνες ὄντες καὶ αὐτοὶ ὑφ' 9
35 ὑμῶν ὄντων Ἑλλήνων ἀγαθὸν μὲν τι πάσχειν, κακὸν δὲ μηδέν·

- οὐδὲ γὰρ ἡμεῖς ὑμᾶς οὐδὲν πώποτε ὑπήρξαμεν κακῶς ποιούντες.
 10 Κοτυωρίται δὲ οὗτοι εἰσὶ μὲν ἡμέτεροι ἄποικοι, καὶ τὴν χώραν
 ἡμεῖς αὐτοῖς ταύτην παραδεδώκαμεν βαρβάρους ἀφελόμενοι·
 διὸ καὶ δασμὸν ἡμῖν φέρουσιν οὗτοι τεταγμένον καὶ Κερασοῦντιοι
 καὶ Τραπεζοῦντιοι· ὥστε ὅ,τι ἂν τούτους κακὸν ποιήσητε ἢ Σινω- 40
 11 πῶν πόλις νομίζει πάσχειν. νῦν δὲ ἀκούομεν ὑμᾶς εἰς τε τὴν
 πόλιν βία παρεληλυθότας ἐνίοις σκηνοῦν ἐν ταῖς οἰκίαις καὶ ἐκ
 12 τῶν χωρίων βία λαμβάνειν ὧν ἂν δέησθε οὐ πείθοντας. ταῦτ'
 οὖν οὐκ ἀξιούμεν· εἰ δὲ ταῦτα ποιήσετε, ἀνάγκη ἡμῖν καὶ Κορύ-
 λαν καὶ Παφλαγόνας καὶ ἄλλον ὄντινα ἂν δυνάμεθα φίλον 45
 ποιεῖσθαι.
- 13 Πρὸς ταῦτα ἀναστάς Ξενοφῶν ὑπὲρ τῶν στρατιωτῶν εἶπεν·
 'Ἡμεῖς δέ, ὦ ἄνδρες Σινωπεῖς, ἤκομεν ἀγαπῶντες ὅτι τὰ σώματα
 διεσωσάμεθα καὶ τὰ ὄπλα· οὐ γὰρ ἦν δυνατὸν ἅμα τε χρήματα
 14 ἄγειν καὶ φέρειν καὶ τοῖς πολεμίοις μάχεσθαι. καὶ νῦν ἐπεὶ εἰς 50
 τὰς Ἑλληνίδας πόλεις ἤλθομεν, ἐν Τραπεζοῦντι μὲν, παρείχον
 γὰρ ἡμῖν ἀγορὰν, ὠνούμενοι εἶχομεν τὰ ἐπιτήδεια, καὶ ἀνθ' ὧν
 ἐτίμησαν ἡμᾶς καὶ ξένια ἔδωκαν τῇ στρατιᾷ, ἀντιτιμῶμεν αὐτούς,
 καὶ εἴ τις αὐτοῖς φίλος ἦν τῶν βαρβάρων, τούτων ἀπειχόμεθα·
 τοὺς δὲ πολεμίους αὐτῶν ἐφ' οὓς αὐτοὶ ἠγοῦντο κακῶς ἐποιοῦμεν 55
 15 ὅσον ἐδυνάμεθα. ἐρωτᾶτε δὲ αὐτοὺς ὅποιον τινῶν ἡμῶν ἔτυχον·
 πάρεισι γὰρ ἐνθάδε οὓς ἡμῖν ἠγεμόνας διὰ φιλίαν ἢ πόλις ξυνέ-
 16 πεμψεν. ὅποι δ' ἂν ἐλθόντες ἀγορὰν μὴ ἔχωμεν, ἂν τε εἰς
 βάρβαρον γῆν ἂν τε εἰς Ἑλληνίδα, οὐχ ὕβρει ἀλλὰ ἀνάγκη
 17 λαμβάνομεν τὰ ἐπιτήδεια. καὶ Καρδούχους καὶ Ταόχους καὶ 60
 Χαλδαίους καίπερ βασιλέως οὐχ ὑπηκόους ὄντας ὁμως καὶ μάλα
 φοβεροὺς ὄντας πολεμίους ἐκτησάμεθα διὰ τὸ ἀνάγκην εἶναι λαμ-
 18 βάνειν τὰ ἐπιτήδεια, ἐπεὶ ἀγορὰν οὐ παρείχον. Μάκρωνας δὲ
 καίπερ βαρβάρους ὄντας, ἐπεὶ ἀγορὰν οἷαν ἐδύνατο παρείχον, φί-
 λους τε ἐνομίζομεν εἶναι καὶ βία οὐδὲν ἐλαμβάνομεν τῶν ἐκείνων. 65
- 19 Κοτυωρίτας δέ, οὓς ὑμετέρους φατέ εἶναι, εἴ τι αὐτῶν εἰλή-
 φαμεν, αὐτοὶ αἴτιοι εἰσιν· οὐ γὰρ ὡς φίλοι προσεφέροντο ἡμῖν,
 ἀλλὰ κλείσαντες τὰς πύλας οὔτε εἰσω ἐδέχοντο οὔτε ἔξω ἀγορὰν
 ἔπεμπον· ἠτιῶντο δὲ τὸν παρ' ὑμῶν ἀρμοστήν τούτων αἴτιον
 20 εἶναι. ὃ δὲ λέγεις βία παρελθόντας σκηνοῦν, ἡμεῖς ἤξιούμεν 70

τοὺς κάμνοντας εἰς τὰς στέγας δέξασθαι· ἐπεὶ δὲ οὐκ ἀνέφγον
 τὰς πύλας, ἢ ἡμᾶς ἐδέχετο αὐτὸ τὸ χωρίον ταύτῃ εἰσελθόντες
 ἄλλο μὲν οὐδὲν βίαιον ἐποιήσαμεν, σκηνοῦσι δ' ἐν ταῖς στέγαις
 οἱ κάμνοντες τὰ αὐτῶν δαπανῶντες, καὶ τὰς πύλας φρουροῦμεν,
 75 ὅπως μὴ ἐπὶ τῷ ὑμετέρῳ ἀρμολογῆσιν οἱ κάμνοντες ἡμῶν, ἀλλ'
 ἐφ' ἡμῖν ἢ κομισασθαι ὅταν βουλώμεθα. οἱ δὲ ἄλλοι, ὡς ὄρατε, 21
 σκηνοῦμεν ὑπαίθριοι ἐν τῇ τάξει, παρεσκευασμένοι, ἂν μὲν τις εὖ
 ποιῇ, ἀντενποιεῖν, ἂν δὲ κακῶς, ἀλέξασθαι.

Ἄ δὲ ἠπειλήσας ὡς ἦν ὑμῖν δοκῆ Κορούλαν καὶ Παφλαγῶνας 22
 80 ξυμμάχους ποιήσεσθε ἐφ' ἡμᾶς, ἡμεῖς δὲ ἦν μὲν ἀνάγκη ἢ πο-
 λεμησομεν καὶ ἀμφοτέροις· ἤδη γὰρ καὶ ἄλλοις πολλαπλασίοις
 ὑμῶν ἐπολεμήσαμεν. ἂν δὲ δοκῆ ἡμῖν καὶ φίλον ποιεῖσθαι τὸν
 Παφλαγῶνα — ἀκούομεν δὲ αὐτὸν καὶ ἐπιθυμεῖν τῆς ὑμετέρας 23
 πόλεως καὶ χωρίων τῶν ἐπιβαλαττίων — πειρασόμεθα ξυμ-
 85 πράττοντες αὐτῷ ὧν ἐπιθυμεῖ φίλοι γίγνεσθαι.

Ἐκ τούτου μάλα μὲν δῆλοι ἦσαν οἱ ξυμπρέσβεις τῷ Ἐκατω- 24
 νύμφ χαλεπαίνοντες τοῖς εἰρημένοις, παρελθὼν δ' αὐτῶν ἄλλος
 εἶπεν ὅτι οὐ πόλεμον ποιησόμενοι ἤκοιεν ἀλλὰ ἐπιδειξοντες ὅτι
 φίλοι εἰσὶ. καὶ ξενίοις, ἦν μὲν ἔλθῃτε πρὸς τὴν Σινωπέων πόλιν,
 90 ἐκεῖ δεξόμεθα, ὡν δὲ τοὺς ἐνθάδε κελεύσομεν διδόναι ἂ δύνανται·
 ὀρώμεν γὰρ πάντα ἀληθῆ ὄντα ἂ λέγετε. ἐκ τούτου ξενία τε 25
 ἔπεμπον οἱ Κοτυωρίται καὶ οἱ στρατηγοὶ τῶν Ἑλλήνων ἐξένιζον
 τοὺς τῶν Σινωπέων πρέσβεις, καὶ πρὸς ἀλλήλους πολλά τε καὶ
 φιλικὰ διελέγοντο τά τε ἄλλα καὶ περὶ τῆς λοιπῆς πορείας
 95 ἀνεπυθάνοντο ὧν ἑκάτεροι ἐδέοντο.

VI. Ταύτῃ μὲν τῇ ἡμέρᾳ τοῦτο τὸ τέλος ἐγένετο. τῇ δὲ 1
 ὑστεραία ξυνέλεξαν οἱ στρατηγοὶ τοὺς στρατιώτας. καὶ ἐδόκει
 αὐτοῖς περὶ τῆς λοιπῆς πορείας παρακαλέσαντας τοὺς Σινωπέας
 βουλευέσθαι. εἶτε γὰρ πέζῃ δέοι πορεύεσθαι, χρήσιμοι ἂν ἐδό-
 5 κουν εἶναι οἱ Σινωπεῖς· ἔμπειροι γὰρ ἦσαν τῆς Παφλαγονίας·
 εἶτε κατὰ θάλατταν, προσδεῖν ἐδόκει Σινωπέων· μόνον γὰρ ἂν
 ἐδόκουν ἱκανοὶ εἶναι πλοῖα παρασχέειν ἀρκούντα τῇ στρατιᾷ.
 καλέσαντες οὖν τοὺς πρέσβεις ξυμβουλευόντο, καὶ ἤξιον Ἑλλη- 2
 νας ὄντας Ἑλλησι τούτῳ πρῶτον καλῶς δέχεσθαι τῷ εὖνους τε
 10 εἶναι καὶ τὰ κάλλιστα ξυμβουλευεῖν.

- 3 Ἀναστὰς δὲ Ἑκατόνυμος πρῶτον μὲν ἀπελογήσατο περὶ οὗ
εἶπεν ὡς τὸν Παφλαγῶνα φίλον ποιήσουντο, ὅτι οὐχ ὡς τοῖς
Ἑλλησι πολεμησόντων σφῶν εἴποι, ἀλλ' ὅτι ἐξὸν τοῖς βαρ-
βάρους φίλους εἶναι τοὺς Ἑλληνας αἰρήσονται. ἐπεὶ δὲ ξυμβου-
4 λεύειν ἐκέλευον, ἐπευξάμενος εἶπεν ὧδε. Εἰ μὲν ξυμβουλευόμεν 15
ἂ βελτιστά μοι δοκεῖ, πολλά μοι καὶ ἀγαθὰ γένοιτο· εἰ δὲ μή,
τάναντία. αὐτὴ γὰρ ἡ ἱερὰ ξυμβουλή λεγομένη εἶναι δοκεῖ
μοι παρεῖναι· νῦν γὰρ δὴ ἂν μὲν εὖ ξυμβουλεύσας φανῶ, πολλοὶ
ἔσονται οἱ ἐπαινοῦντές με, ἂν δὲ κακῶς, πολλοὶ ἔσεσθε οἱ καταρῶ-
5 μενοι. πράγματα μὲν οὖν οἶδ' ὅτι πολὺ πλείω ἔξομεν, ἂν κατὰ 20
θάλατταν κομίζησθε· ἡμᾶς γὰρ δεήσει τὰ πλοῖα πορίζειν· ἦν δὲ
6 κατὰ γῆν στέλλησθε, ὑμᾶς δεήσει τοὺς μαχομένους εἶναι. ὁμως
δὲ λεκτέα ἂ γινώσκω· ἔμπειρος γάρ εἰμι καὶ τῆς χώρας τῆς
Παφλαγόνων καὶ τῆς δυνάμεως. ἔχει γὰρ ἀμφοτέρω, καὶ πεδία
κάλλιστα καὶ ὄρη ὑψηλότατα. 25
- 7 Καὶ πρῶτον μὲν οἶδα εὐθὺς ἢ τὴν εἰσβολὴν ἀνάγκη ποιέισθαι·
οὐ γὰρ ἔστιν ἄλλη ἢ ἡ τὰ κέρατα τοῦ ὄρου τῆς ὁδοῦ καθ' ἑκά-
τερα ἔστιν ὑψηλά, ἂ κρατεῖν κατέχοντες καὶ πάνυ ὀλίγοι δύναιντ'
ἂν· τούτων δὲ κατεχομένων οὐδ' ἂν οἱ πάντες ἄνθρωποι δύναιντ'
ἂν διελθεῖν. ταῦτα δὲ καὶ δείξαιμι ἂν, εἰ μοί τινα βούλεσθε 30
ξυμπέμψαι.
- 8 Ἐπειτα δὲ οἶδα καὶ πεδία ὄντα καὶ ἵππειαν ἦν αὐτοὶ οἱ βάρ-
βαροι νομίζουσι κρείττω εἶναι ἀπάσης τῆς βασιλέως ἵππειας.
καὶ νῦν οὗτοι οὐ παρεγένοντο βασιλεῖ καλοῦντι, ἀλλὰ μείζον
φρονεῖ ὁ ἄρχων αὐτῶν. 35
- 9 Ἦν δὲ καὶ δυνηθῆτε τά τε ὄρη κλέψαι ἢ φθάσαι λαβόντες
καὶ ἐν τῷ πεδίῳ κρατῆσαι μαχόμενοι τοὺς τε ἵππεῖς τούτων καὶ
πεζῶν μυριάδας πλέον ἢ δώδεκα, ἤξετε ἐπὶ τοὺς ποταμούς,
πρῶτον μὲν τὸν Θερμῶδοντα, εὖρος τριῶν πλέθρων, ὃν χαλεπὸν
οἶμαι διαβαίνειν ἄλλως τε καὶ πολεμίων πολλῶν ἔμπροσθεν 40
ὄντων, πολλῶν δὲ ὀπισθεν ἐπομένων· δεύτερον δὲ Ἴριον, τρί-
πλεθρον ὡσαύτως· τρίτον δὲ Ἄλυν, οὐ μείον δυοῖν σταδίοις, ὃν
οὐκ ἂν δύνασθε ἄνευ πλοίων διαβῆναι· πλοῖα δὲ τίς ἔσται ὁ
παρέχων; ὡς δ' αὐτως καὶ ὁ Παρθένιος ἄβατος· ἐφ' ὃν ἔλθοιτε
ἂν, εἰ τὸν Ἄλυν διαβαλήτε. 45

Ἐγὼ μὲν οὖν οὐ χαλεπὴν ὑμῖν εἶναι νομίζω τὴν πορείαν ἀλλὰ 10
 παντάπασιν ἀδύνατον. ἂν δὲ πλέητε, ἔστιν ἐνθένδε μὲν εἰς Σι-
 νώπην παραπλεύσαι, ἐκ Σινώπης δὲ εἰς Ἡράκλειαν· ἐξ Ἡρα-
 κλείας δὲ οὔτε πεζῆ οὔτε κατὰ θάλατταν ἀπορία· πολλὰ γὰρ
 50 καὶ πλοιά ἐστὶν ἐν Ἡρακλείᾳ.

Ἐπεὶ δὲ ταῦτ' ἔλεξεν, οἱ μὲν ὑπόπτεον φιλίας ἔνεκα τῆς 11
 Κορύλα λέγειν· καὶ γὰρ ἦν πρόξενος αὐτῷ· οἱ δὲ καὶ ὡς δῶρα
 ληψόμενον διὰ τὴν ξυμβουλήν ταύτην· οἱ δὲ ὑπόπτεον καὶ
 τούτου ἔνεκα λέγειν ὡς μὴ πεζῆ ἰόντες τὴν Σινωπέων τι χώρων
 55 κακὸν ἐργάζονται. οἱ δ' οὖν Ἕλληνες ἐψηφίσαντο κατὰ θάλατ-
 ταν τὴν πορείαν ποιείσθαι. μετὰ ταῦτα Ξενοφῶν εἶπεν· ὦ 12
 Σινωπεῖς, οἱ μὲν ἄνδρες ἤρηνται πορείαν ἢ ὑμεῖς ξυμβουλευέτε·
 οὔτω δὲ ἔχει· εἰ μὲν πλοία ἔσονται μέλλει ἰκανὰ ὡς ἀριθμῷ
 ἓνα μὴ καταλείπεσθαι ἐνθάδε, ἡμεῖς ἂν πλείοιμεν· εἰ δὲ μέλλοι-
 60 μεν οἱ μὲν καταλείψεσθαι οἱ δὲ πλεύσεσθαι, οὐκ ἂν ἐμβαίημεν
 εἰς τὰ πλοία. γινώσκομεν γὰρ ὅτι ὅπου μὲν ἂν κρατῶμεν, 13
 δυναίμεθα ἂν καὶ σφῆζεσθαι καὶ τὰ ἐπιτήδεια ἔχειν· εἰ δὲ που
 ἤττους τῶν πολεμίων ληφθησόμεθα, εὐδηλον δὴ ὅτι ἐν ἀνδραπό-
 δων χώρᾳ ἐσόμεθα. ἀκούσαντες ταῦτα οἱ Σινωπεῖς ἐκέλευον
 65 πέμπειν πρέσβεις. καὶ πέμποσι Καλλίμαχον Ἀρκάδα καὶ 14
 Ἀρίστων Ἀθηναῖον καὶ Σαμόλαν Ἀχαιοῦν. καὶ οἱ μὲν ἔρχοντο.

Ἐν δὲ τούτῳ τῷ χρόνῳ Ξενοφῶντι, ὀρώντι μὲν ὀπλίτας πολ- 15
 λοις τῶν Ἑλλήνων, ὀρώντι δὲ πελταστὰς πολλοὺς καὶ τοξότας
 καὶ σφενδονήτας καὶ ἵππεῖς δὲ καὶ μάλα ἤδη διὰ τὴν τριβὴν
 70 ἰκανοὺς, ὄντας δ' ἐν τῷ Πόντῳ, ἔνθα οὐκ ἂν ἀπ' ὀλίγων χρημά-
 των τοσαύτη δύναμις παρεσκευάσθη, καλὸν αὐτῷ ἐδόκει εἶναι
 χώραν καὶ δύναμιν τῇ Ἑλλάδι προσκτήσασθαι πόλιν κατοικί-
 σαντας. καὶ γενέσθαι ἂν αὐτῷ ἐδόκει μεγάλη, καταλογιζομένῳ 16
 τό τε αὐτῶν πλῆθος καὶ τοὺς περιοικούντας τὸν Πόντον. καὶ
 75 ἐπὶ τούτοις ἐθύετο πρὶν τι εἰπεῖν τῶν στρατιωτῶν Σιλανὸν
 παρακάλεσας τὸν Κύρου μάντιν γενόμενον τὸν Ἀμπρακιώτην.
 ὁ δὲ Σιλανὸς δεδιὼς μὴ γένηται ταῦτα καὶ καταμείνῃ που ἢ 17
 στρατιά, ἐκφέρει εἰς τὸ στράτευμα λόγον ὅτι Ξενοφῶν βούλεται
 καταμείναι τὴν στρατιὰν καὶ πόλιν οἰκίσαι καὶ ἑαυτῷ ὄνομα καὶ
 80 δύναμιν περιποιήσασθαι. αὐτὸς δ' ὁ Σιλανὸς ἐβούλετο ὅτι 18

τάχιστα εἰς τὴν Ἑλλάδα ἀφικέσθαι· οὓς γὰρ παρὰ Κύρου ἔλαβε τρισχιλίους δαρεικοὺς ὅτε τὰς δέκα ἡμέρας ἠλήθευσε θνύμενος Κύρῳ, καὶ διεσεσώκει.

- 19 Τῶν δὲ στρατιωτῶν, ἐπεὶ ἤκουσαν, τοῖς μὲν ἐδόκει βέλτιστον εἶναι καταμείναι, τοῖς δὲ πολλοῖς οὐ. Τιμασίῳ δὲ ὁ Δαρδανεὺς 85 καὶ Θώραξ ὁ Βοιωτίος πρὸς ἐμπόρους τινὰς παρόντας τῶν Ἡρακλεωτῶν καὶ Σινωπέων λέγουσιν ὅτι εἰ μὴ ἐκποριοῦσι τῇ στρατιᾷ μισθὸν ὥστε ἔχειν τὰ ἐπιτήδεια ἐκπλέοντας, ὅτι κινδυνεύσει μείναι τοσαύτη δύναμις ἐν τῷ Πόντῳ· βούλεται γὰρ Ξενοφῶν καὶ ἡμᾶς παρακαλεῖ, ἐπειδὴν ἔλθῃ τὰ πλοῖα, τότε εἰπεῖν ἐξαίφνης 90
- 20 τῇ στρατιᾷ, Ἄνδρες, νῦν μὲν ὀρώμεν ἡμᾶς ἀπόρους ὄντας καὶ ἐν τῷ ἀπόπλῳ ἔχειν τὰ ἐπιτήδεια καὶ ὡς οἴκαδε ἀπελθόντας ὀνῆσαι τι τοὺς οἴκοι· εἰ δὲ βούλεσθε τῆς κύκλῳ χώρας περὶ τὸν Πόντον οἰκουμένης ἐκλεξάμενοι ὅποι ἂν βούλησθε κατασχεῖν, καὶ τὸν μὲν ἐθέλοντα ἀπιέναι οἴκαδε, τὸν δ' ἐθέλοντα μένειν αὐτοῦ, πλοῖα δ' 95 ὑμῖν πάρεστιν, ὥστε ὅπῃ ἂν βούλησθε ἐξαίφνης ἂν ἐπιπέσοιτε.
- 21 Ἀκούσαντες ταῦτα οἱ ἔμποροι ἀπήγγελλον ταῖς πόλεσι· ξυνέπεμψε δ' αὐτοῖς Τιμασίῳ Δαρδανεὺς Εὐρύμαχόν τε τὸν Δαρδανέα καὶ Θώρακα τὸν Βοιωτίον ταῦτ' ἀροῦντας. Σινωπεῖς δὲ καὶ Ἡρακλεῶται ταῦτα ἀκούσαντες πέμπουσι πρὸς τὸν Τιμα- 100 σίωνα καὶ κελεύουσι προστατεῦσαι λαβόντα χρήματα ὅπως
- 22 ἐκπλεύσῃ ἡ στρατιὰ. ὁ δὲ ἄσμενος ἀκούσας ἐν ξυλλόγῳ τῶν στρατιωτῶν ὄντων λέγει τάδε. Οὐ δεῖ προσέχειν μονῇ, ὦ ἄνδρες, οὐδὲ τῆς Ἑλλάδος οὐδὲν περὶ πλείονος ποιείσθαι.
- 23 ἀκούω δὲ τινὰς θύεσθαι ἐπὶ τούτῳ οὐδ' ὑμῖν λέγοντας. ὑπι- 105 σχνοῦμαι δὲ ὑμῖν, ἂν ἐκπλήτε, ἀπὸ νομηνιας μισθοφορὰν παρέξειν κυζικητῶν ἐκάστῳ τοῦ μηνός· καὶ ἄξω ὑμᾶς εἰς τὴν Τρωάδα, ἔνθεν καὶ εἰμι φηγάς, καὶ ὑπάρξει ὑμῖν ἡ ἐμὴ πόλις· ἐκόντες γὰρ
- 24 με δέξονται. ἠγήσομαι δὲ αὐτὸς ἐγὼ ἔνθεν πολλὰ χρήματα λήψεσθε. ἔμπειρος δὲ εἰμι τῆς Αἰολίδος καὶ τῆς Φρυγίας 110 καὶ τῆς Τρωάδος καὶ τῆς Φαρναβάζου ἀρχῆς πάσης, τὰ μὲν διὰ τὸ ἐκείθεν εἶναι, τὰ δὲ διὰ τὸ ξυνεστρατεῦσθαι ἐν αὐτῇ σὺν Κλεάρχῳ τε καὶ Δερκυλλίδῳ.
- 25 Ἀναστὰς αὖτις Θώραξ ὁ Βοιωτίος, ὃς περὶ στρατηγίας Ξενοφῶντι ἐμάχετο, ἔφη, εἰ ἐξέλθοιεν ἐκ τοῦ Πόντου, ἔσεσθαι αὐτοῖς 115

Χερρόνησον χώραν καλήν καὶ εὐδαίμονα ὥστε ἐξείναι τῷ βου-
 λομένῳ ἐνοικεῖν, τῷ δὲ μὴ βουλομένῳ ἀπιέναι οἴκαδε. γελοῖον δὲ
 εἶναι ἐν τῇ Ἑλλάδι οὐσης χώρας πολλῆς καὶ ἀφθόνου ἐν τῇ
 βαρβάρων μαστεύειν. ἔστε δ' ἄν, ἔφη, ἐκεῖ γένησθε, κἀγὼ κα- 26
 120 θάπερ Τιμασίῳ ὑπισχνοῦμαι ὑμῖν τὴν μισθοφορὰν. ταῦτα δὲ
 ἔλεγεν εἰδὼς ἃ Τιμασίῳ οἱ Ἡρακλεῶται καὶ οἱ Σινωπεῖς
 ὑπισχνοῦντο ὥστε ἐκπλεῖν. ὁ δὲ Ξενοφῶν ἐν τούτῳ ἐσίγα.

Ἄναστας δὲ Φιλῆσιος καὶ Λύκων οἱ Ἀχαιοὶ ἔλεγον ὡς δεινὸν 27
 εἶη ἰδίᾳ μὲν Ξενοφῶντα πείθειν τε καταμένειν καὶ θύεσθαι ὑπὲρ
 125 τῆς μουῆς, εἰς δὲ τὸ κοινὸν μηδὲν ἀγορεύειν περὶ τούτων.

Ὡστε ἠναγκάσθη ὁ Ξενοφῶν ἀναστήναι καὶ εἰπεῖν τάδε.
 Ἐγὼ, ὦ ἄνδρες, θύομαι μὲν ὡς ὁρᾶτε ὅποσα δύναμαι καὶ ὑπὲρ 28
 ὑμῶν καὶ ὑπὲρ ἐμαντοῦ ὅπως ταῦτα τυγχάνω καὶ λέγων καὶ
 νοῶν καὶ πράττων ὅποια μέλλει ὑμῖν τε κάλλιστα καὶ ἄριστα
 130 ἔσεσθαι καὶ ἐμοί. καὶ νῦν ἐθνόμην περὶ αὐτοῦ τούτου εἰ ἄμεινον
 εἶη ἄρχεσθαι λέγειν εἰς ὑμᾶς καὶ πράττειν περὶ τούτων ἢ παν-
 τάπασι μηδὲ ἄπτεσθαι τοῦ πράγματος. Σιλανὸς δέ μοι ὁ μαντις 29
 ἀπεκρίνατο τὸ μὲν μέγιστον, τὰ ἱερὰ καλὰ εἶναι· ἦδει γὰρ καὶ
 ἐμὲ οὐκ ἄπειρον ὄντα διὰ τὸ αἰεὶ παρεῖναι τοῖς ἱεροῖς· ἔλεξε δὲ
 135 ὅτι ἐν τοῖς ἱεροῖς φαίνοιτό τις δόλος καὶ ἐπιβουλὴ ἐμοί, ὡς ἄρα
 γιγνώσκων ὅτι αὐτὸς ἐπεβούλευε διαβάλλειν με πρὸς ὑμᾶς. ἐξή-
 νεγκε γὰρ τὸν λόγον ὡς ἐγὼ πράττειν ταῦτα διανοοίμην ἤδη οὐ
 πείσας ὑμᾶς. ἐγὼ δὲ εἰ μὲν ἑώρων ἀποροῦντας ὑμᾶς, τοῦτ' ἂν 30
 ἐσκόπουν ἄφ' οὗ ἂν γένοιτο ὥστε λαβόντας ὑμᾶς πόλιν τὸν μὲν
 140 βουλόμενον ἀποπλεῖν ἤδη, τὸν δὲ μὴ βουλόμενον, ἐπεὶ κτήσαιτο
 ἱκανὰ ὥστε καὶ τοὺς ἑαυτοῦ οἰκεῖλους ὠφελῆσαι τι. ἐπεὶ δὲ ὁρῶ 31
 ὑμῖν καὶ τὰ πλοῖα πέμποντας Ἡρακλεῶτας καὶ Σινωπεῖς ὥστε
 ἐκπλεῖν, καὶ μισθὸν ὑπισχνομένους ὑμῖν ἄνδρας ἀπὸ νομηνίας,
 καλὸν μοι δοκεῖ εἶναι σφζομένους ἔνθα βουλόμεθα μισθὸν τῆς
 145 σωτηρίας λαμβάνειν, καὶ αὐτὸς τε παύομαι ἐκείνης τῆς διανοίας,
 καὶ ὅποσοι πρὸς ἐμὲ προσῆσαν λέγοντες ὡς χρὴ ταῦτα πράττειν,
 ἀναπαύεσθαι φημι χρῆναι.

Οὕτω γὰρ γιγνώσκω· ὁμοῦ μὲν ὄντες πολλοὶ ὥσπερ νυνὶ 32
 δοκεῖτε ἂν μοι καὶ ἐντιμοὶ εἶναι καὶ ἔχειν τὰ ἐπιτήδεια· ἐν γὰρ
 150 τῷ κρατεῖν ἐστὶ καὶ τὸ λαμβάνειν τὰ τῶν ἡττόνων· διασπασθέντες

δ' ἂν καὶ κατὰ μικρὰ γενομένης τῆς δυνάμεως οὗτ' ἂν τροφὴν
 33 δύναισθε λαμβάνειν οὔτε χαίροντες ἂν ἀπαλλάξαίτε. δοκεῖ οὖν
 μοι ἄπερ ὑμῖν, ἐκπορεύεσθαι εἰς τὴν Ἑλλάδα, καὶ εἰάν τις μέντοι
 ἀπολιπὼν ληφθῆ πρὶν ἐν ἀσφαλεῖ εἶναι πᾶν τὸ στράτευμα, κρί-
 νεσθαι αὐτὸν ὡς ἀδικοῦντα. καὶ ὅτφ δοκεῖ, ἔφη, ταῦτα, ἀράτω 155
 τὴν χεῖρα. ἀνέτειναν ἅπαντες.

34 Ὁ δὲ Σιλανὸς ἐβόα, καὶ ἐπεχείρει λέγειν ὡς δίκαιον εἶη
 ἀπιέναι τὸν βουλόμενον. οἱ δὲ στρατιῶται οὐκ ἠνείχοντο, ἀλλ'
 ἠπέιλουν αὐτῷ ὅτι εἰ λήψονται ἀποδιδράσκοντα, τὴν δίκην
 35 ἐπιθήσοιεν. ἐντεῦθεν ἐπεὶ ἔγνωσαν οἱ Ἑρακλεῶται ὅτι ἐκπλεῖν 160
 δεδογμένον εἶη καὶ Ξενοφῶν αὐτὸς ἐπεψηφικῶς εἶη, τὰ μὲν πλοῖα
 πέμπουσι, τὰ δὲ χρήματα ἃ ὑπέσχοντο Τιμασίῳ καὶ Θώρακι
 36 ἐψευσμῆνοι ἦσαν. ἐνταῦθα δὲ ἐκπεπληγμένοι ἦσαν καὶ ἐδεδίεσαν
 τὴν στρατιάν οἱ τὴν μισθοφορὰν ὑπεσχημένοι. παραλαβόντες
 οὖν οὗτοι καὶ τοὺς ἄλλους στρατηγούς οἷς ἀνεκεκόνωντο ἃ 165
 πρόσθεν ἔπραττον, πάντες δ' ἦσαν πλὴν Νέωνος τοῦ Ἀσιναιῖου,
 ὃς Χειρισόφφ ὑπεστρατήγει, Χειρίσοφος δὲ οὐπω παρῆν, ἔρχον-
 ται πρὸς Ξενοφῶντα, καὶ λέγουσιν ὅτι μεταμέλοι αὐτοῖς, καὶ
 δοκοῖη κράτιστον εἶναι πλεῖν εἰς Φᾶσιν, ἐπεὶ πλοῖα ἔστι, καὶ
 κττασχεῖν τὴν Φασιανῶν χώραν. Αἰήτου δὲ ὑιδούς ἐτύγχανε 170
 37 βσιλεύων αὐτῶν. Ξενοφῶν δὲ ἀπεκρίνατο ὅτι οὐδὲν ἂν τούτων
 εἴποι εἰς τὴν στρατιάν· ὑμεῖς δὲ ξυλλέξαντες, ἔφη, εἰ βούλεσθε,
 λέγετε. ἐνταῦθα ἀποδείκνυται Τιμασίῳ ὁ Δαρδανεὺς γνώμην
 οὐκ ἐκκλησιάζειν ἀλλὰ τοὺς αὐτοῦ ἕκαστον λοχαγοὺς πρώτον
 πειρᾶσθαι πείθειν. καὶ ἀπελθόντες ταῦτ' ἐποίουν. 175

1 VII. Ταῦτα οὖν οἱ στρατιῶται ἀνεπύθοντο ταραττόμενα.
 καὶ ὁ Νέων λέγει ὡς Ξενοφῶν ἀναπεπεικῶς τοὺς ἄλλους στρατη-
 γοὺς διανοεῖται ἄγειν τοὺς στρατιώτας ἐξαπατήσας πάλιν εἰς
 2 Φᾶσιν. ἀκούσαντες δ' οἱ στρατιῶται χαλεπῶς ἔφερον, καὶ ξύλ-
 λογοι ἐγίγνοντο καὶ κύκλοι ξυνίσταντο [καὶ μάλα φοβεροὶ ἦσαν 5
 μὴ ποιήσειαν οἷα καὶ τοὺς τῶν Κόλχων κήρυκας ἐποίησαν καὶ
 τοὺς ἀγορανόμους· ὅσοι μὴ εἰς τὴν θάλατταν κατέφυγον κατε-
 3 λεύσθησαν]. ἐπεὶ δὲ ἦσθάνετο Ξενοφῶν, ἔδοξεν αὐτῷ ὡς τά-
 χιστα ξυναγαγεῖν αὐτῶν ἀγοράν, καὶ μὴ εἶσαι ξυλληγήναι
 4 αὐτομάτους· καὶ ἐκέλευσε τὸν κήρυκα ξυλλέξαι ἀγοράν. οἱ δ' 10

ἐπεὶ τοῦ κήρυκος ἤκουσαν, ξυνέδραμον καὶ μάλα ἐτοίμως. ἐν-
ταῦθα Ξενοφῶν τῶν μὲν στρατηγῶν οὐ κατηγορεῖ, ὅτι ἦλθον
πρὸς αὐτόν, λέγει δὲ ὧδε.

Ἄκουω τινα διαβάλλειν, ὃ ἄνδρες, ἐμὲ ὡς ἐγὼ ἄρα ἐξαπατή- 5
15 σας ὑμᾶς μέλλω ἄγειν εἰς Φᾶσιν. ἀκούσατε οὖν μου πρὸς θεῶν,
καὶ ἐὰν μὲν ἐγὼ φαίνομαι ἀδικεῖν, οὐ χρῆ με ἐνθένδε ἀπελθεῖν
πρὶν ἂν δῶ δίκην· ἂν δ' ὑμῖν φαίνονται ἀδικεῖν οἱ ἐμὲ διαβάλ-
λουτες, οὕτως αὐτοῖς χρῆσθαι ὥσπερ ἄξιον. ὑμεῖς δέ, ἔφη, ἴστε 6
δήπου ὅθεν ἥλιος ἀνίσχει καὶ ὅπου δύεται, καὶ ὅτι ἐὰν μὲν τις
20 εἰς τὴν Ἑλλάδα μέλλῃ ἰέναι, πρὸς ἐσπέραν δεῖ πορεύεσθαι· ἦν
δέ τις βούληται εἰς τοὺς βαρβάρους, τοῦμπαλι πρὸς ἔω. ἔστιν
οὖν ὅστις τοῦτο ἂν δύναίτο ὑμᾶς ἐξαπατήσαι ὡς ἥλιος ἐνθεν μὲν
ἀνίσχει, δύεται ἐνταῦθα, ἐνθα δὲ δύεται, ἀνίσχει ἐντεῦθεν; ἀλλὰ 7
μὴν καὶ τοῦτό γε ἐπίστασθε ὅτι βορέας μὲν ἔξω τοῦ Πόντου εἰς
25 τὴν Ἑλλάδα φέρει, νότος δὲ εἴσω εἰς Φᾶσιν, καὶ λέγεται, ὅταν
βορρᾶς πνέῃ, ὡς καλοὶ πλοῖ εἰσιν εἰς τὴν Ἑλλάδα. τοῦτ' οὖν
ἔστιν ὅπως τις ἂν ὑμᾶς ἐξαπατήσαι ὥστε ἐμβαλεῖν ὀπτόταν νότος
πνέῃ; ἀλλὰ γὰρ ὀπτόταν γαλήνη ἢ ἐμβιβῶ. οὐκοῦν ἐγὼ μὲν 8
ἐν ἐνὶ πλοίῳ πλεύσομαι, ὑμεῖς δὲ τοῦλάχιστον ἐν ἑκατόν. πῶς
30 ἂν οὖν ἐγὼ ἢ βιασαίμην ὑμᾶς ξὺν ἐμοὶ πλεῖν μὴ βουλομένους ἢ
ἐξαπατήσας ἄγοιμι; ποιῶ δ' ὑμᾶς ἐξαπατηθέντας καὶ γοητευ- 9
θέντας ὑπ' ἐμοῦ ἤκειν εἰς Φᾶσιν· καὶ δὴ ἀποβαίνομεν εἰς τὴν
χώραν· γνῶσασθε δήπου ὅτι οὐκ ἐν τῇ Ἑλλάδι ἐστέ· καὶ ἐγὼ
μὲν ἔσομαι ὁ ἐξηπατηκῶς εἰς, ὑμεῖς δὲ οἱ ἐξηπατημένοι ἐγγὺς
35 μυρίων ἔχοντες ὄπλα. πῶς ἂν οὖν ἀνὴρ μᾶλλον δολῆ δίκην ἢ
οὔτω περὶ αὐτοῦ τε καὶ ὑμῶν βουλευόμενος;

Ἄλλ' οὗτοί εἰσιν οἱ λόγοι ἀνδρῶν καὶ ἡλιθίων κάμοι φθονούν- 10
των, ὅτι ἐγὼ ὑφ' ὑμῶν τιμῶμαι. καίτοι οὐ δικαίως γ' ἂν μοι
φθονοῖεν· τίνα γὰρ αὐτῶν ἐγὼ κωλύω ἢ λέγειν εἴ τις τι ἀγαθὸν
40 δύναται ἐν ὑμῖν, ἢ μάχεσθαι εἴ τις ἐθέλει ὑπὲρ ὑμῶν τε καὶ
ἑαυτοῦ, ἢ ἐγρηγορέναι περὶ τῆς ὑμετέρας ἀσφαλείας ἐπιμελού-
μενον; τί γάρ, ἄρχοντας αἰρουμένων ὑμῶν ἐγὼ τιμὴ ἐμποδῶν
εἶμι; παρήμι, ἀρχέτω· μόνον ἀγαθὸν τι ποιῶν ὑμᾶς φαιnéσθω.
ἀλλὰ γὰρ ἐμοὶ μὲν ἀρκεῖ περὶ τούτων τὰ εἰρημένα· εἰ δὲ τις ὑμῶν 11
45 ἢ αὐτὸς ἐξαπατηθῆναι ἂν οἶεται ταῦτα ἢ ἄλλον ἐξαπατήσαι

12 ταῦτα, λέγων διδασκέτω. ὅταν δὲ τούτων ἄλις ἔχητε, μὴ ἀπέλ-
θητε πρὶν ἂν ἀκούσητε οἶον ὀρῶ ἐν τῇ στρατιᾷ ἀρχόμενον
πρᾶγμα· ὃ εἰ ἔπεισι καὶ ἔσται οἶον ὑποδείκνυσιν, ὥρα ἡμῖν
βουλευέσθαι ὑπὲρ ἡμῶν αὐτῶν μὴ κάκιστοί τε καὶ αἰσχιστοί
ἄνδρες ἀποφαινόμεθα καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων καὶ 50
φίλων καὶ πολεμίων.

13 Ἐπίστασθαι δὲ ταῦτα οἱ στρατιῶται ἐθαύμασαν τε ὅτι εἴη
καὶ λέγειν ἐκέλευον. ἐκ τούτου ἄρχεται πάλιν· Ἐπίστασθαι
που ὅτι χωρία ἦν ἐν τοῖς ὄρεσι βαρβαρικά, φίλια τοῖς Κερα-
σουντιοῖς, ὅθεν κατιόντες τινὲς καὶ ἱερεῖα ἐπώλουν ἡμῖν καὶ ἄλλα 55
ὧν εἶχον, δοκοῦσι δέ μοι καὶ ὑμῶν τινες εἰς τὸ ἐγγυτάτῳ χωρίῳ
14 τούτων ἐλθόντες ἀγοράσαντές τι πάλιν ἀπελθεῖν. τούτο κατα-
μαθῶν Κλεάρετος ὁ λοχαγὸς ὅτι καὶ μικρὸν εἴη καὶ ἀφύλακτον
διὰ τὸ φίλιον νομίζειν εἶναι, ἔρχεται ἐπ' αὐτοὺς τῆς νυκτὸς ὡς
15 πορθήσων, οὐδενὶ ἡμῶν εἰπῶν. διενεισθήτο δέ, εἰ λάβοι τότε τὸ 60
χωρίον, εἰς μὲν τὸ στράτευμα μηκέτι ἐλθεῖν, εἰς βὰς δὲ εἰς πλοῖον
ἐν ᾧ ἐτύγχανον οἱ ξύσκηνοι αὐτοῦ παραπλέοντες, καὶ ἐνθήμενος
εἰ τι λάβοι, ἀποπλέων οἴχεσθαι ἔξω τοῦ Πόντου. καὶ ταῦτα
ξυνομολόγησαν αὐτῷ οἱ ἐκ τοῦ πλοίου σύσκηνοι, ὡς ἐγὼ νῦν
16 αἰσθάνομαι. παρακαλέσας οὖν ὀπίσους ἔπειθεν ἦγεν ἐπὶ τὸ 65
χωρίον. πορευόμενον δ' αὐτὸν φθάσει ἡμέρα γενομένη, καὶ
ξυστάντες οἱ ἄνθρωποι ἀπὸ ἰσχυρῶν τόπων βάλλοντες καὶ
παίοντες τὸν τε Κλεάρετον ἀποκτείνουσι καὶ τῶν ἄλλων συχοῖς,
17 οἱ δὲ τινες καὶ εἰς Κερασούντα αὐτῶν ἀποχωροῦσι. ταῦτα δ'
ἦν ἐν τῇ ἡμέρᾳ ἣ ἡμεῖς δεῦρο ἐξωρμῶμεν πεζῆ· τῶν δὲ πλεόντων 70
ἔτι τινὲς ἦσαν ἐν Κερασούντι, οὐπω ἀνηγμένοι.

Μετὰ τούτου, ὡς οἱ Κερασούντιοι λέγουσιν, ἀφικνοῦνται τῶν
ἐκ τοῦ χωρίου τρεῖς ἄνδρες τῶν γεναιτέρων πρὸς τὸ κοινὸν τὸ
ἡμέτερον χρῆζοντες ἐλθεῖν. ἐπεὶ δ' ἡμᾶς οὐ κατέλαβον, πρὸς
τοὺς Κερασουντιοὺς ἔλεγον ὅτι θαυμάζοιεν τί ἡμῖν δόξειεν ἐλθεῖν 75
18 ἐπ' αὐτούς. ἐπεὶ μέντοι σφείς λέγειν, ἔφασαν, ὅτι οὐκ ἀπὸ
κοινοῦ γένοιτο τὸ πρᾶγμα, ἤδεσθαί τε αὐτοὺς καὶ μέλλειν ἐνθάδε
πλεῖν, ὡς ἡμῖν λέξαι τὰ γενόμενα καὶ τοὺς νεκροὺς κελεύειν
19 αὐτοὺς θάπτειν λαβόντας. τῶν δ' ἀποφυγόντων τινὰς Ἑλλήνων
τυχεῖν ἔτι ὄντας ἐν Κερασούντι· αἰσθόμενοι δὲ τοὺς βαρβάρους 80

ἄποιοι ἴοιεν αὐτοὶ τε ἐτόλμησαν βαλεῖν τοῖς λίθοις καὶ τοῖς ἄλλοις παρεκελεύοντο. καὶ οἱ ἄνδρες ἀποθνήσκουσι τρεῖς ὄντες οἱ πρέσβεις καταλευσθέντες.

Ἐπεὶ δὲ τοῦτο ἐγένετο, ἔρχονται πρὸς ἡμᾶς οἱ Κερασούντιοι 20
 85 καὶ λέγουσι τὸ πρᾶγμα· καὶ ἡμεῖς οἱ στρατηγοὶ ἀκούσαντες ἠχθόμεθα τε τοῖς γεγενημένοις καὶ ἐβουλευόμεθα ξὺν τοῖς Κερασούντιοις ὅπως ἂν ταφείησαν οἱ τῶν Ἑλλήνων ἰεκροί. συγκα- 21
 θήμενοι δ' ἔξωθεν τῶν ὄπλων ἐξαίφνης ἀκούομεν βορύβου πολλοῦ Παιε παιε, βάλλε βάλλε, καὶ τάχα δὴ ὀρώμεν πολλοὺς προσ-
 90 θέοντας λίθους ἔχοντας ἐν ταῖς χερσί, τοῖς δὲ καὶ ἀναιρουμένοις. καὶ οἱ μὲν Κερασούντιοι, ὡς δὴ καὶ ἑωρακότες τὸ παρ' ἑαυτοῖς 22
 πρᾶγμα, δέσαντες ἀποχωροῦσι πρὸς τὰ πλοῖα. ἦσαν δὲ νῆ Δίω καὶ ἡμῶν οἱ ἔδεισαν. ἐγὼ γε μὴν ἦλθον πρὸς αὐτοὺς καὶ 23
 ἠρώτων ὅ,τι ἐστὶ τὸ πρᾶγμα. τῶν δὲ ἦσαν μὲν οἱ οὐδὲν ᾔδεισαν, 95
 ὅμως δὲ λίθους εἶχον ἐν ταῖς χερσίν. ἐπεὶ δὲ εἰδότες τινὶ ἐπέτυ-
 χον, λέγει μοι ὅτι οἱ ἀγορανόμοι δεινότερα ποιοῦσι τὸ στρα-
 τευμα. ἐν τούτῳ τις ὄρᾳ τὸν ἀγορανόμον Ζήλαρχον πρὸς τὴν 24
 θάλατταν ἀποχωροῦντα, καὶ ἀνέκραγεν· οἱ δὲ ὡς ἤκουσαν, ὥσπερ ἢ συὸς ἀγρίου ἢ ἐλάφου φανέντος ἴενται ἐπ' αὐτόν. οἱ 25
 100 δ' αὖ Κερασούντιοι ὡς εἶδον ὀρμῶντας καθ' αὐτούς, σαφῶς νομίζοντες ἐπὶ σφᾶς ἴεσθαι, φεύγουσι δρόμῳ καὶ ἐμπίπτουσιν εἰς τὴν θάλατταν. ξυκωσέπεσον δὲ καὶ ἡμῶν αὐτῶν τινες, καὶ ἐπνίγητο ὅστις νεῖν μὴ ἐτύγχανεν ἐπιστάμενος. καὶ τούτους τί
 δοκεῖτε; ἠδίκουν μὲν οὐδέν, ἔδεισαν δὲ μὴ λύττα τις ὥσπερ 26
 105 κυσὶν ἡμῖν ἐμπεπτάκοι.

Εἰ οὖν ταῦτα τοιαῦτα ἔσται, θεάσασθε οἷα ἡ κατάστασις ἡμῖν ἔσται τῆς στρατιᾶς. ὑμεῖς μὲν οἱ πάντες οὐκ ἔσεσθε 27
 κύριοι οὔτε ἀνελέσθαι πόλεμον ᾧ ἂν βούλησθε οὔτε καταλύσαι, ἰδιά δὲ ὁ βουλόμενος ἄξει στρατευμα ἐφ' ὅ,τι ἂν θέλῃ. κἄν
 110 τινες πρὸς ὑμᾶς ἴωσι πρέσβεις εἰρήνης δεόμενοι ἢ ἄλλου τινός, κατακτείναντες τούτους οἱ βουλόμενοι ποιήσουσιν ὑμᾶς τῶν λόγων μὴ ἀκούσαι τῶν πρὸς ὑμᾶς ἰόντων. ἔπειτα δὲ οὓς μὲν ἂν 28
 ὑμεῖς πάντες ἔλησθε ἄρχοντας, ἐν οὐδεμιᾷ χώρᾳ ἔσονται, ὅστις δὲ ἂν ἑαυτὸν ἔληται στρατηγὸν καὶ ἐβηλῇ λέγειν Βάλλε βάλλε,
 115 οὗτος ἔσται ἰκανὸς καὶ ἄρχοντα κατακαεῖν καὶ ἰδιώτην δι' ἂν

ὑμῶν ἐθέλη ἄκριτον, ἦν ὧσιν οἱ πεισόμενοι αὐτῷ, ὥσπερ καὶ νῦν
 29 ἐγένετο. οἶα δὲ ὑμῖν καὶ διαπεπράχασιν οἱ αὐθαίρετοι οὗτοι
 στρατηγοὶ σκέψασθε. Ζήλαρχος μὲν ὁ ἀγορανόμος εἰ μὲν
 ἀδικεῖ ὑμᾶς, οἴχεται ἀποπλέων οὐ δοὺς ὑμῖν δίκην· εἰ δὲ μὴ
 ἀδικεῖ, φεύγει ἐκ τοῦ στρατεύματος δέσας μὴ ἀδίκως ἄκριτος 120
 30 ἀποθάνῃ. οἱ δὲ καταλεύσαντες τοὺς πρέσβεις διεπράξαντο ὑμῖν
 μόνοις μὲν τῶν Ἑλλήνων εἰς Κερασούντα μὴ ἀσφαλὲς εἶναι ἂν
 μὴ σὺν ἰσχύϊ ἀφικνησθε· τοὺς δὲ νεκροὺς οὐς πρόσθεν αὐτοὶ οἱ
 κατακαίνοντες ἐκέλευον θάπτειν, τούτους διεπράξαντο μὴδὲ ξὺν
 κηρυκεῖν ἔτι ἀσφαλὲς εἶναι ἀνελέσθαι. τίς γὰρ ἐθελήσει κήρυξ 125
 ἰέναι κήρυκας ἀπεκτονῶς; ἀλλ' ἡμεῖς Κερασουντῶν θάψαι
 31 αὐτοὺς ἐδέηθημεν. εἰ μὲν οὖν ταῦτα καλῶς ἔχει, δοξάτω ὑμῖν,
 ἵνα ὡς τοιούτων ἐσομένων καὶ φυλακὴν ἰδίᾳ ποιήσῃ τις καὶ τὰ
 32 ἐρυμνὰ ὑπερδέξια πειρᾶται ἔχων σκηνοῦν. εἰ μὲντοι ὑμῖν δοκεῖ
 θηρίων ἀλλὰ μὴ ἀνθρώπων εἶναι τὰ τοιαῦτα ἔργα, σκοπεῖτε 130
 παῦλάν τινα αὐτῶν· εἰ δὲ μὴ, πρὸς Διὸς πῶς ἢ θεοῖς θύσομεν
 ἠδέως ποιούντες ἔργα ἀσεβῆ, ἢ πολεμίους πῶς μαχοῦμεθα, ἦν
 33 ἀλλήλους κατακαίνωμεν; πόλις δὲ φιλία τίς ἡμᾶς δέξεται, ἥτις
 ἂν ὀρᾷ τοσαύτην ἀνομίαν ἐν ἡμῖν; ἀγορὰν δὲ τίς ἄξει θαρρῶν,
 ἦν περὶ τὰ μέγιστα τοιαῦτα ἐξαμαρτάνοντες φαινόμεθα; οὐ δὲ 135
 δὴ πάντων οἴομεθα τεύξεσθαι ἐπαίνου, τίς ἡμᾶς τοιούτους ὄντας
 ἐπαινεῖσει; ἡμεῖς μὲν γὰρ οἶδ' ὅτι πονηροὺς ἂν φαίμεν εἶναι
 τοὺς τὰ τοιαῦτα ποιούντας.

34 Ἐκ τούτου ἀνιστάμενοι πάντες ἔλεγον τοὺς μὲν τούτων ἄρ-
 ξαντας δοῦναι δίκην, τοῦ δὲ λοιποῦ μηκέτι ἐξεῖναι ἀνομίας ἄρξαι· 140
 εἰ δὲ τις ἄρξῃ, ἀγεσθαι αὐτοὺς ἐπὶ θανάτῳ· τοὺς δὲ στρατη-
 γοὺς εἰς δίκας πάντας καταστήσασιν· εἶναι δὲ δίκας καὶ εἴ τι ἄλλο
 τις ἠδίκητο ἐξ οὗ Κῦρος ἀπέθανε· δικαστὰς δὲ τοὺς λοχαγοὺς
 35 ἐποίησαντο. παραινοῦντος δὲ Ξενοφώντος καὶ τῶν μάντεων
 συμβουλευόντων ἔδοξε καθῆραι τὸ στράτευμα. καὶ ἐγένετο 145
 καθαρμός.

1 VIII. Ἐδοξε δὲ καὶ τοὺς στρατηγοὺς δίκην ὑποσχεῖν τοῦ πα-
 ρεληλυθότος χρόνου. καὶ διδόντων Φιλῆσιος μὲν ὄφλε καὶ Ξαν-
 θικλῆς τῆς φυλακῆς τῶν γαυλικῶν χρημάτων τὸ μείωμα εἴκοσι
 μνᾶς, Σοφαίνετος δὲ, ὅτι αἰρεθεῖς * * κατημέλει, δέκα μνᾶς.

5 Ξενοφώντας δὲ κατηγορήσαντινες φάσκοντες παίσθαι ὑπ' αὐτοῦ καὶ ὡς ὑβρίζοντος τὴν κατηγορίαν ἐποιοῦντο. καὶ ὁ 2
 Ξενοφῶν ἐκέλευσεν εἰπεῖν τὸν πρῶτον λέξαντα πού καὶ ἐπλήγη. 3
 ὁ δὲ ἀπεκρίνατο· Ὅπου καὶ ῥίγει ἀπωλλύμεθα καὶ χιῶν πλεί-
 στη ἦν. ὁ δὲ εἶπεν· Ἀλλὰ μὴν χειμῶνός γε ὄντος οἴου λέγεις, 3
 10 σίτου δὲ ἐπιλελειπότος, οἴνου δὲ μηδ' ὄσφραίνεσθαι παρόν, ἰπὸ
 δὲ πόνων πολλῶν ἀπαγορευόντων, πολεμίων δὲ ἐπομένων, εἰ ἐν
 τοιοῦτῳ καιρῷ ὑβρίζον, ὁμολογῶ καὶ τῶν ὄνων ὑβριστότερος
 εἶναι, οἷς φασιν ὑπὸ τῆς ὑβρεως κόπον οὐκ ἐγγίγνεσθαι. ὁμως
 δὲ καὶ λέξον, ἔφη, ἐκ τίνος ἐπλήγης. πότερον ἦτουν τί σε καὶ 4
 15 ἐπεὶ μοι οὐκ ἐδίδους ἔπαιον; ἀλλ' ἀπήτουν; ἀλλὰ περὶ παιδ-
 κῶν μαχόμενος; ἀλλὰ μεθύων ἐπαρώνησα; ἐπεὶ δὲ τούτων 5
 οὐδὲν ἔφησεν, ἐπήρητο αὐτὸν εἰ ὀπλιτεύει. οὐκ ἔφη· πάλιν εἰ
 πελτάζοι. οὐδὲ τούτ' ἔφη, ἀλλ' ἡμίλονον ἐλαύνει ταχθεὶς ὑπὸ
 τῶν συσκήνων ἐλεύθερος ὢν. ἐνταῦθα δὲ ἀναγιγνώσκει αὐτὸν καὶ 6
 20 ἦρετο· Ἡ σὺ εἰ ὁ τὸν κάμνοντα ἀγαγών; Ναι μὰ Δί', ἔφη· σὺ γὰρ
 ἠνάγκαζες· τὰ δὲ τῶν ἐμῶν συσκήνων σκευὴ διέρριψας. Ἀλλ' 7
 ἢ μὲν διάρριψις, ἔφη ὁ Ξενοφῶν, τοιαύτη τις ἐγένετο. διέδωκα
 ἄλλοις ἄγειν καὶ ἐκέλευσα πρὸς ἐμὲ ἀπαγαγεῖν, καὶ ἀπολαβῶν
 ἅπαντα σῶα ἀπέδωκά σοι, ἐπειδὴ καὶ σὺ ἐμοὶ ἀπέδειξας τὸν ἄν-
 25 δρα. οἶον δὲ τὸ πρᾶγμα ἐγένετο ἀκούσατε, ἔφη· καὶ γὰρ ἄξιον.
 Ἀνὴρ κατελείπετο διὰ τὸ μηκέτι δύνασθαι πορεύεσθαι. καὶ 8
 ἐγὼ τὸν μὲν ἄνδρα τοσοῦτον ἐγίγνωσκον ὅτι εἰς ἡμῶν εἶη· ἠνάγκ-
 ασα δὲ σὲ τούτου ἄγειν, ὡς μὴ ἀπόλοιτο· καὶ γάρ, ὡς ἐγὼ
 οἶμαι, πολέμοιοι ἡμῖν ἐφείποντο. συνέφη τούτο ὁ ἄνθρωπος.
 30 Οὐκοῦν, ἔφη ὁ Ξενοφῶν, ἐπεὶ προῦπεμψά σε, καταλαμβάνω 9
 αὐθις σὺν τοῖς ὀπισθοφύλαξι προσιὼν βόθρον ὀρύττοντα ὡς
 κατορύζοντα τὸν ἄνθρωπον, καὶ ἐπιστάς ἐπήμουν σε. ἐπεὶ δὲ 10
 παρεστηκότων ἡμῶν συνέκαμψε τὸ σκέλος ἀνὴρ, ἀνέκραγον οἱ
 παρόντες ὅτι ζῆ ὁ ἀνὴρ, σὺ δ' εἶπας Ὅπόσα γε βούλεται· ὡς
 35 ἔγωγε αὐτὸν οὐκ ἄξω. ἐνταῦθα ἔπαισά σε· ἀληθῆ λέγεις· ἔδο-
 ξας γὰρ μοι εἰδῶτι ἐοικέναι ὅτι ἔζη. Τί οὖν; ἔφη, ἦττόν τι 11
 ἀπέθανεν, ἐπεὶ ἐγὼ σοὶ ἀπέδειξα αὐτόν; Καὶ γὰρ ἡμεῖς, ἔφη ὁ
 Ξενοφῶν, πάντες ἀποθανούμεθα· τούτου οὖν ἕνεκα ζῶντας ἡμᾶς
 δεῖ κατορυχθῆναι;

- 12 Τούτον μὲν ἀνέκραγον ὡς ὀλίγας παύσειεν· ἄλλους δ' ἐκέλευε 40
 13 λέγειν διὰ τί ἕκαστος ἐπλήγη. ἐπεὶ δὲ οὐκ ἀνίσταντο, αὐτὸς
 ἔλεγεν· Ἐγὼ, ὦ ἄνδρες, ὁμολογῶ παῖσαι δὴ ἄνδρας ἔνεκεν ἀτα-
 ξίας ὄσοις σφάζεσθαι μὲν ἤρκει δι' ὑμῶν ἐν τάξει τε ἰόντων καὶ
 μαχομένων ὅπου δέοι, αὐτοὶ δὲ λιπόντες τὰς τάξεις προθέοντες
 ἀρπάξαι ἤθελον καὶ ἡμῶν πλεονεκτεῖν. εἰ δὲ τοῦτο πάντες 45
 14 ἐποιοῦμεν, ἅπαντες ἂν ἀπωλόμεθα. ἤδη δὲ καὶ μαλακιζόμενόν
 τινα καὶ οὐκ ἐθέλοντα ἀνίστασθαι ἀλλὰ προϊέμενον αὐτὸν τοῖς
 πολεμίοις καὶ ἔπαισα καὶ ἐβιασάμην πορευέσθαι. ἐν γὰρ τῷ
 ἰσχυρῷ χειμῶνι καὶ αὐτὸς ποτε ἀναμένων τινὰς συσκευαζομένους
 καθεζόμενος συχρὸν χρόνον κατέμαθον ἀναστὰς μόλις καὶ τὰ 50
 15 σκέλη ἐκτείνας. ἐν ἑμαυτῷ οὖν πείραν λαβὼν ἐκ τούτου καὶ
 ἄλλον, ὅποτε ἴδοιμι καθήμενον καὶ βλακεύοντα, ἤλαυνον· τὸ
 γὰρ κινεῖσθαι καὶ ἀνδρῆζεσθαι παρῆιχε θερμασίαν τινὰ καὶ ὑγρό-
 τητα, τὸ δὲ καθῆσθαι καὶ ἡσυχίαν ἔχειν ἐώρων ὑπουργὸν ὃν τῷ
 τε ἀποπήγνυσθαι τὸ αἷμα καὶ τῷ ἀποσήπασθαι τοὺς τῶν ποδῶν 55
 16 δακτύλους, ἅπερ πολλοὺς καὶ ὑμεῖς ἴστε παθόντας. ἄλλον δέ
 γε ἴσως ἀπολειπόμενόν που διὰ ῥαστώνης καὶ κωλύοντα καὶ
 ὑμᾶς τοὺς πρόσθεν καὶ ἡμᾶς τοὺς ὀπίσθεν πορευέσθαι ἔπαισα
 17 πύξ, ὅπως μὴ λόγῃ ὑπὸ τῶν πολεμίων παίλοιτο. καὶ γὰρ οὖν
 νῦν ἔξεστιν αὐτοῖς σωθεῖσιν, εἴ τι ὑπ' ἐμρῷ ἔπαθον παρὰ τὸ 60
 δίκαιον, δίκην λαβεῖν. εἰ δ' ἐπὶ τοῖς πολεμίοις ἐγένοντο, τί
 μέγα ἂν οὕτως ἔπαθον ὄτου δίκην ἂν ἤξλου λαμβάνειν;
- 18 Ἀπλοῦς μοι, ἔφη, ὁ λόγος· εἰ μὲν ἐπ' ἀγαθῷ ἐκόλασά τινα,
 ἀξιῶ ὑπέχειν δίκην οἶαν καὶ γονεῖς υἱοῖς καὶ διδάσκαλοι παισὶ·
 19 καὶ γὰρ οἱ ἰατροὶ καίουσι καὶ τέμνουσιν ἐπ' ἀγαθῷ· εἰ δὲ ὕβρει 65
 νομιζέτε με ταῦτα πράττειν, ἐνθυμήθητε ὅτι νῦν ἐγὼ θαρρῶ σὺν
 τοῖς θεοῖς μᾶλλον ἢ τότε καὶ θρασύτερός εἰμι νῦν ἢ τότε καὶ
 20 οἶνον πλείω πίνω, ἀλλ' ὁμῶς οὐδένα παῖω· ἐν εὐδία γὰρ ὀρῶ
 ὑμᾶς. ὅταν δὲ χειμῶν ᾗ καὶ θάλαττα μεγάλη ἐπιφέρηται, οὐχ
 ὀράτε ὅτι καὶ νεύματος μόνου ἔνεκα χαλεπαίνει μὲν πρῶν 70
 τοῖς ἐν πρῶρᾳ, χαλεπαίνει δὲ κυβερνήτης τοῖς ἐν πρύμνῃ; ἱκανὰ
 γὰρ ἐν τῷ τοιοῦτῳ καὶ μικρὰ ἀμαρτηθέντα πάντα συνεπιτρίψαι.
 21 ὅτι δὲ δικαίως ἔπαιον αὐτοὺς καὶ ὑμεῖς κατεδικάσατε· ἔχοντες
 ξίφη, οὐ ψήφους, παρέστατε, καὶ ἐξῆν ὑμῖν ἐπικουρεῖν αὐτοῖς, εἰ

75 ἐβούλεσθε· ἀλλὰ μὰ Δία οὔτε τούτοις ἐπεκουρέετε οὔτε σὺν ἔμοι
τὸν ἀτακτοῦντα ἐπαλετε. τοιγαροῦν ἐξουσίαν ἐποιήσατε τοῖς 22
κακοῖς αὐτῶν ὑβρίζειν ἐῶντες αὐτούς.

Οἶμαι γάρ, εἰ ἐθέλετε σκοπεῖν, τοὺς αὐτοὺς εὐρήσετε καὶ τότε
κακίστους καὶ νῦν ὑβριστοτάτους. Βοῖσκος γοῦν ὁ πύκτης ὁ 23
80 Θετταλὸς τότε μὲν διεμάχετο ὡς κάμων ἀσπίδα μὴ φέρειν, νῦν
δέ, ὡς ἀκούω, Κοτυωριτῶν πολλοὺς ἤδη ἀποδέδυκεν. ἦν οὖν 24
σωφρονῆτε, τοῦτον τὰναντία ποιήσετε ἢ τοὺς κύνας ποιοῦσι· τοὺς
μὲν γὰρ κύνας τοὺς χαλεποὺς τὰς μὲν ἡμέρας διδέασι, τὰς δὲ
νύκτας ἀφιᾶσι, τοῦτον δέ, ἦν σωφρονῆτε, τὴν νύκτα μὲν δήσετε,
85 τὴν δὲ ἡμέραν ἀφήσετε.

Ἄλλὰ γάρ, ἔφη, θαυμάζω ὅτι εἰ μὲν τιμὴν ὑμῶν ἀπηχθόμην, 25
μέμνησθε καὶ οὐ σιωπᾶτε, εἰ δὲ τῶν ἢ χειμῶνα ἐπεκούρησα ἢ
πολέμιον ἀπήρυξα ἢ ἀσθενοῦντι ἢ ἀποροῦντι συνεξεπέρισά τι,
τούτων δὲ οὐδεὶς μέμνηται, οὐδ' εἴ τινα καλῶς τι ποιοῦντα ἐπή-
90 νεσα οὐδ' εἴ τινα ἄνδρα ὄντα ἀγαθὸν ἐτίμησα ὡς ἐδυνάμην, οὐδὲν
τούτων μέμνησθε. ἀλλὰ μὴν καλὸν τε καὶ δίκαιον καὶ ὄσιον 26
καὶ ἡδίων τῶν ἀγαθῶν μᾶλλον ἢ τῶν κακῶν μεμνήσθαι.

Ἐκ τούτου μὲν δὴ ἀνίσταντο καὶ ἀνεμίμνησκον. καὶ περιε-
γένετο ὥστε καλῶς ἔχειν.

BOOK VI

1 I. Ἐκ τούτου δὲ ἐν τῇ διατριβῇ οἱ μὲν ἀπὸ τῆς ἀγορᾶς
 ἕζων, οἱ δὲ καὶ ληζόμενοι ἐκ τῆς Παφλαγονίας. ἐκλώπευον δὲ
 καὶ οἱ Παφλαγόνες εὖ μάλα τοὺς ἀποσκευασμένους, καὶ τῆς
 νυκτὸς τοὺς πρόσω σκηνοῦντας ἐπειρῶντο κακουργεῖν· καὶ πολε-
 2 μικότατα πρὸς ἀλλήλους εἶχον ἐκ τούτων. ὁ δὲ Κορύλας, ὃς 5
 ἐτύγχανε τότε Παφλαγονίας ἄρχων, πέμπει παρὰ τοὺς Ἑλληνας
 πρέσβεις ἔχοντας ἵππους καὶ στολὰς καλὰς, λέγοντας ὅτι Κορύ-
 3 λας ἔτοιμος εἶη τοὺς Ἑλληνας μῆτε ἀδικεῖν μῆτε ἀδικεῖσθαι. οἱ
 δὲ στρατηγοὶ ἀπεκρίναντο ὅτι περὶ μὲν τούτων σὺν τῇ στρατιᾷ
 βουλευσούντο, ἐπὶ ξένια δὲ ἐδέχοντο αὐτούς· παρεκάλεσαν δὲ 10
 καὶ τῶν ἄλλων ἀνδρῶν οὓς ἐδόκουν δικαιοτάτους εἶναι.

4 Θύσαντες δὲ βοῦς τῶν αἰχμαλώτων καὶ ἄλλα ἱερεῖα εὐωχίαν
 μὲν ἀρκοῦσαν παρείχον, κατακείμενοι δὲ ἐν σκίμποισιν ἐδειπνοῦν,
 καὶ ἔπινον ἐκ κερατίνων ποτηρίων, οἷς ἐνετύγχανον ἐν τῇ χώρᾳ.
 5 ἐπεὶ δὲ σπονδαὶ τε ἐγένοντο καὶ ἐπαιάνισαν, ἀνέστησαν πρῶτον 15
 μὲν Θραῖκες καὶ πρὸς αὐλὸν ὠρχήσαντο σὺν τοῖς ὄπλοις καὶ
 ἤλλοντο ὑψηλά τε καὶ κούφως καὶ ταῖς μαχαίραις ἐχρῶντο·
 6 τέλος δὲ ὁ ἕτερος τὸν ἕτερον παλεῖ, ὡς πᾶσιν ἐδόκει· ὃ δ' ἔπεσε
 τεχνικῶς πῶς. καὶ ἀνέκραγον οἱ Παφλαγόνες. καὶ ὃ μὲν σκυ-
 λεύσας τὰ ὄπλα τοῦ ἐτέρου ἐξῆι ἄδων τὸν Σιτάλκαν· ἄλλοι δὲ 20
 7 τῶν Θρακῶν τὸν ἕτερον ἐξέφερον ὡς τεθνηκότα· ἦν δὲ οὐδὲν
 πεπουθῶς. μετὰ τοῦτο Αἰνιᾶνες καὶ Μάγητες ἀνέστησαν, οἱ
 8 ὠρχοῦντο τὴν καρπαλίαν καλουμένην ἐν τοῖς ὄπλοις. ὁ δὲ τρόπος
 τῆς ὀρχήσεως ἦν, ὃ μὲν παραθέμενος τὰ ὄπλα σπείρει καὶ ζευγη-
 λατεῖ, πυκνὰ δὲ στρεφόμενος ὡς φοβούμενος, ληστής δὲ προσέρ- 25
 χεται. ὃ δ' ἐπειδὴν προϊδῆται, ἀπαντᾷ ἀρπάσας τὰ ὄπλα καὶ
 μάχεται πρὸ τοῦ ζεύγους· καὶ οὗτοι ταῦτ' ἐποιοῦν ἐν ῥυθμῷ
 πρὸς τὸν αὐλόν· καὶ τέλος ὁ ληστής δήσας τὸν ἄνδρα καὶ τὸ
 ζεύγος ἀπάγει· ἐνίοτε δὲ καὶ ὁ ζευγηλάτης τὸν ληστήν· εἶτα
 9 παρὰ τοὺς βοῦς ζεύξας ὀπίσω τὸ χεῖρε δεδεμένον ἐλαύνει. μετὰ 30
 τοῦτο Μυσοὺς εἰσῆλθεν ἐν ἑκατέρᾳ τῇ χειρὶ ἔχων πέλτην, καὶ

35 τοτὲ μὲν ὡς δύο ἀντιταπτομένων μιμούμενος ὠρχεῖτο, τοτὲ δὲ ὡς
 πρὸς ἓνα ἐχρήτο ταῖς πέλταις, τοτὲ δ' ἐδινεῖτο καὶ ἐξεκυβίστα
 ἔχων τὰς πέλτας, ὥστε ὄψιν καλὴν φαίνεσθαι. τέλος δὲ τὸ 10
 35 περσικὸν ὠρχεῖτο κρούων τὰς πέλτας καὶ ὠκλαζε καὶ ἐξανί-
 στατο· καὶ ταῦτα πάντα ἐν ῥυθμῷ ἐποίει πρὸς τὸν αὐλόν. ἐπὶ 11
 δὲ τούτῳ οἱ Μαντινεῖς καὶ ἄλλοι τινὲς τῶν Ἀρκάδων ἀναστάντες
 ἐξοπλισάμενοι ὡς ἐδύναντο κάλλιστα ἤσαν τε ἐν ῥυθμῷ πρὸς
 τὸν ἐνόπλιον ῥυθμὸν αὐλούμενοι καὶ ἐπαιάνισαν καὶ ὠρχήσαντο
 40 ὥσπερ ἐν ταῖς πρὸς τοὺς θεοὺς προσόδοις. ὀρῶντες δὲ οἱ Πα-
 φλαγόνες δεινὰ ἐποιοῦντο πάσας τὰς ὀρχήσεις ἐν ὄπλοις εἶναι.
 ἐπὶ τούτοις ὀρῶν ὁ Μυσοὺς ἐκπεπληγμένους αὐτοὺς, πείσας τῶν 12
 Ἀρκάδων τινὰ πεπαμένον ὀρχηστρίδα εἰσάγει σκευάσας ὡς ἐδύ-
 νατο κάλλιστα καὶ ἀσπίδα δοὺς κούφην αὐτῇ. ἡ δὲ ὠρχήσατο
 45 πυρρίχην ἐλαφρῶς. ἐνταῦθα κρότος ἦν πολὺς, καὶ οἱ Παφλα- 13
 γόνες ἤρουντο εἰ καὶ γυναῖκες συνεμάχοντο αὐτοῖς. οἱ δ' ἔλεγον
 ὅτι αὐταὶ καὶ αἱ τρεψάμεναι εἰεν βασιλέα ἐκ τοῦ στρατοπέδου.
 τῇ μὲν νυκτὶ ταύτῃ τοῦτο τὸ τέλος ἐγένετο.

Τῇ δὲ ὑστεραῖα προσήγον αὐτοὺς εἰς τὸ στράτευμα· καὶ 14
 50 ἔδοξε τοῖς στρατιώταις μήτε ἀδικεῖν Παφλαγόνας μήτε ἀδικεῖ-
 σθαι. μετὰ τοῦτο οἱ μὲν πρέσβεις ᾤχοντο· οἱ δὲ Ἕλληνες,
 ἐπειδὴ πλοῖα ἱκανὰ ἐδόκει παρεῖναι, ἀναβάντες ἔπλεον ἡμέραν
 καὶ νύκτα πνεύματι καλῷ ἐν ἀριστερᾷ ἔχοντες τὴν Παφλαγονίαν.
 τῇ δ' ἄλλη ἀφικνούνται εἰς Σινώπην καὶ ὠρμίσαντο εἰς Ἀρμή- 15
 55 νην τῆς Σινώπης. Σινωπεῖς δὲ οἰκοῦσι μὲν ἐν τῇ Παφλαγονικῇ,
 Μιλησιῶν δὲ ἄποικοι εἰσιν. οὗτοι δὲ ξένα πέμπουσι τοῖς
 Ἕλλησιν ἀλφίτων μεδίμνους τρισχιλίους, οἴνου δὲ κεράμια
 χίλια καὶ πεντακόσια.

Καὶ Χειρίσοφος ἐνταῦθα ἦλθε τριήρη ἔχων. καὶ οἱ μὲν 16
 60 στρατιῶται προσεδόκων ἄγοντά τι σφίσιν ἦκειν· ὁ δ' ἦγε μὲν
 οὐδέν, ἀπήγγελλε δὲ ὅτι ἐπαινοῖ αὐτοὺς καὶ Ἀναξίβιος ὁ ναύαρ-
 χος καὶ οἱ ἄλλοι, καὶ ὅτι ὑπισχνεῖτο Ἀναξίβιος, εἰ ἀφίκοντο
 ἔξω τοῦ Πόντου, μισθοφορὰν αὐτοῖς ἔσεσθαι. καὶ ἐν ταύτῃ τῇ 17
 Ἀρμήνῃ ἔμειναν οἱ στρατιῶται ἡμέρας πέντε.

65 Ὡς δὲ τῆς Ἑλλάδος ἐδόκουν ἐγγὺς γίγνεσθαι, ἤδη μᾶλλον ἢ
 πρὸςθεν εἰσῆει αὐτοὺς ὅπως ἂν καὶ ἔχοντές τι οἴκαδε ἀφίκωνται.

- 18 ἤγγησαντο οὖν, εἰ ἓνα ἔλοιντο ἄρχοντα, μᾶλλον ἂν ἡ πολυαρχίας οὐσίας δύνασθαι τὸν ἓνα χρῆσθαι τῷ στρατεύματι καὶ νυκτὸς καὶ ἡμέρας, καὶ εἴ τι δέοι λανθάνειν, μᾶλλον ἂν κρύπτεσθαι, καὶ εἴ τι αὐτὸ δέοι φθάνειν, ἦττον ἂν ὑστερίζειν· οὐ γὰρ ἂν λόγων δεῖν 70 πρὸς ἀλλήλους, ἀλλὰ τὸ δόξαν τῷ ἐνὶ περαίνεσθαι ἄν· τὸν δ' ἔμπροσθεν χρόνον ἐκ τῆς νικώσης ἔπραττον πάντα οἱ στρατηγοί.
- 19 Ὡς δὲ ταῦτα διεννοοῦντο, ἐτράποντο ἐπὶ τὸν Ξενοφῶντα· καὶ οἱ λοχαγοὶ ἔλεγον προσιώντες αὐτῷ ὅτι ἡ στρατιὰ οὕτω γιγνώσκει, καὶ εὖνοϊαν ἐνδεικνύμενος ἕκαστος ἔπειθεν αὐτὸν ὑποστήναι 75 τὴν ἀρχήν. ὁ δὲ Ξενοφῶν τῇ μὲν ἐβούλετο ταῦτα, νομίζων καὶ τὴν τιμὴν μεῖζω οὕτως ἑαυτῷ γίγνεσθαι πρὸς τοὺς φίλους καὶ εἰς τὴν πόλιν τοῦνομα μείζον ἀφίξεσθαι αὐτοῦ, τυχὸν δὲ καὶ ἀγαθοῦ
- 21 τινος ἂν αἴτιος τῇ στρατιᾷ γενέσθαι. τὰ μὲν δὴ τοιαῦτα ἐνθυμήματα ἐπῆρεν αὐτὸν ἐπιθυμεῖν αὐτοκράτορα γενέσθαι ἄρχοντα. 80 ὁπότε δ' αὐτὸ ἐνθυμοίτο ὅτι ἄδηλον μὲν παντὶ ἀνθρώπῳ ὄπη τὸ μέλλον ἔξει, διὰ τοῦτο δὲ καὶ κίνδυνος εἶη καὶ τὴν προειργασμένην δόξαν ἀποβαλεῖν, ἠπορεῖτο.
- 22 Διαπορουμένῳ δὲ αὐτῷ διακρίναι ἔδοξε κράτιστον εἶναι τοῖς θεοῖς ἀνακοινῶσαι· καὶ παραστησάμενος δύο ἱερεῖα ἐθύετο τῷ 85 Διὶ τῷ βασιλεῖ, ὅσπερ αὐτῷ μαντευτὸς ἦν ἐκ Δελφῶν· καὶ τὸ ὄναρ δὴ ἀπὸ τούτου τοῦ θεοῦ ἐνόμιζεν ἐωρακεῖν ὃ εἶδεν ὅτε
- 23 ἤρχετο ἐπὶ τὸ συνεπιμελείσθαι τῆς στρατιᾶς καθίστασθαι. καὶ ὅτε ἐξ' Ἐφέσου ὠρμᾶτο Κύρῳ συσταθησόμενος, αἰετὸν ἀνεμινήσκετο ἑαυτῷ δεξιὸν φθεγγόμενον, καθήμενον μέντοι, ὅσπερ ὁ μάν- 90 τις προπέμπων αὐτὸν ἔλεγεν ὅτι μέγας μὲν οἰωνὸς εἶη καὶ οὐκ ἰδιωτικός, καὶ ἔνδοξος, ἐπίπνονος μέντοι· τὰ γὰρ ὄρνεα μάλιστα ἐπιτίθεσθαι τῷ αἰετῷ καθημένῳ· οὐ μέντοι χρηματιστικὸν εἶναι τὸν οἰωνόν· τὸν γὰρ αἰετὸν πετόμενον μᾶλλον λαμβάνειν τὰ
- 24 ἐπιτήδεια. οὕτω δὲ θυομένῳ αὐτῷ διαφανῶς ὁ θεὸς σημαίνει 95 μῆτε προσδεῖσθαι τῆς ἀρχῆς μῆτε εἰ αἰροῖντο ἀποδέχεσθαι. τοῦτο μὲν δὴ οὕτως ἐγένετο.
- 25 Ἡ δὲ στρατιὰ συνήλθε, καὶ πάντες ἔλεγον ἓνα αἰρεῖσθαι· καὶ ἐπεὶ τοῦτο ἔδοξε, προῦβάλλοντο αὐτόν. ἐπεὶ δὲ ἔδοκει δῆλον εἶναι ὅτι αἰρήσονται αὐτόν, εἴ τις ἐπιψηφίζοι, ἀνέστη καὶ 100 ἔλεξε τάδε.

- Ἐγώ, ὦ ἄνδρες, ἡδομαι μὲν ὑπὸ ὑμῶν τιμώμενος, εἶπερ ἂν
 θρωπός εἰμι, καὶ χάριν ἔχω καὶ εὐχομαι δοῦναί μοι τοὺς θεοὺς
 αἰτιὸν τίνος ὑμῖν ἀγαθοῦ γενέσθαι· τὸ μέντοι ἐμὲ προκριθῆναι
 105 ὑπὸ ὑμῶν ἄρχοντα Λακεδαιμονίου ἀνδρὸς παρόντος οὔτε ὑμῖν
 μοι δοκεῖ συμφέρον εἶναι, ἀλλ' ἦττον ἂν διὰ τοῦτο τυγχάνειν,
 εἴ τι δέοισθε παρ' αὐτῶν· ἐμοὶ τε αὖ οὐ πάνυ τι νομίζω ἀσφαλὲς
 εἶναι τοῦτο. ὁρῶ γὰρ ὅτι καὶ τῇ πατρίδι μου οὐ πρόσθεν ἐπαύ- 21
 σαντο πολεμοῦντες πρὶν ἐποίησαν πᾶσαν τὴν πόλιν ὁμολογεῖν
 110 Λακεδαιμονίους καὶ αὐτῶν ἡγεμόνας εἶναι. ἐπεὶ δὲ τοῦτο 28
 ὁμολόγησαν, εὐθὺς ἐπαύσαντο πολεμοῦντες καὶ οὐκέτι πέρα
 ἐπολιόρκησαν τὴν πόλιν. εἰ οὖν ταῦτα ὁρῶν ἐγὼ δοκοῖην ὅπου
 δυναίμην ἐνταῦθ' ἄκυρον ποιεῖν τὸ ἐκείνων ἀξίωμα, ἐκείνο ἐννοῶ
 μὴ λίαν ἂν ταχὺ σωφρονισθελῆν. ὃ δὲ ὑμεῖς ἐννοεῖτε ὅτι ἦττον 29
 115 ἂν στάσις εἴη ἐνὸς ἄρχοντος ἢ πολλῶν, εὖ ἴστε ὅτι ἄλλον μὲν
 ἐλόμενοι οὐχ εὐρήσετε ἐμὲ στασιάζοντα· νομίζω γὰρ ὅστις ἐν
 πολέμῳ ὢν στασιάζει πρὸς ἄρχοντα, τοῦτον πρὸς τὴν ἑαυτοῦ
 σωτηρίαν στασιάζειν· ἐὰν δὲ ἐμὲ ἔλησθε, οὐκ ἂν θαυμάσαιμι εἰ
 τινα εὔροιτε καὶ ὑμῖν καὶ ἐμοὶ ἀχθόμενον.
- 120 Ἐπεὶ ταῦτα εἶπε, πολὺ πλείονες ἀνίσταντο λέγοντες ὡς δέοι 30
 αὐτὸν ἄρχειν. Ἀγασίας δὲ Στυμφάλιος εἶπεν ὅτι γελοῖον εἴη,
 εἰ οὕτως ἔχοι· ἢ ὀργιούνται Λακεδαιμόνιοι καὶ ἐὰν σύνδειπνοι
 συνελθόντες μὴ Λακεδαιμόνιον συμποσίαρχον αἰρῶνται; ἐπεὶ εἰ
 οὕτω γε τοῦτο ἔχει, ἔφη, οὐδὲ λοχαγεῖν ἡμῖν ἔξεστιν, ὡς ἔοικεν,
 125 ὅτι Ἀρκάδες ἐσμέν. ἐνταῦθα δὴ ὡς εὖ εἰπόντος τοῦ Ἀγασίου
 ἀνεθορύβησαν.

- Καὶ ὁ Ξενοφῶν ἐπεὶ ἑώρα πλείονος ἐνδέον, παρελθὼν εἶπεν· 31
 Ἄλλ', ὦ ἄνδρες, ἔφη, ὡς πάνυ εἰδήτε, ὁμνύω ὑμῖν θεοὺς πάντας
 καὶ πάσας, ἢ μὴν ἐγώ, ἐπεὶ τὴν ὑμετέραν γνώμην ἡσθανόμην,
 130 ἐθυσόμην εἰ βέλτιον εἴη ὑμῖν τε ἐμοὶ ἐπιτρέψαι ταύτην τὴν ἀρχὴν
 καὶ ἐμοὶ ὑποστήναι· καὶ μοι οἱ θεοὶ οὕτως ἐν τοῖς ἱεροῖς ἐ-
 ἤ-
 μηναν ὥστε καὶ ἰδιώτην ἂν γινῶναι ὅτι τῆς μοναρχίας ἀπέχεσθαι
 με δεῖ.

- Οὕτω δὴ Χειρίσοφον αἰροῦνται. Χειρίσοφος δ' ἐπεὶ ἤρέθη, 32
 135 παρελθὼν εἶπεν· Ἄλλ', ὦ ἄνδρες, τοῦτο μὲν ἴστε ὅτι οὐδ' ἂν
 ἐγωγε ἐστασίαζον, εἰ ἄλλον εἴλεσθε· Ξενοφῶντα μέντοι, ἔφη,

- ὠνήσατε οὐχ ἐλόμενοι. ὡς καὶ νῦν Δέξιππος ἤδη διέβαλλεν
 αὐτὸν πρὸς Ἀναξίβιον ὅτι ἐδύνατο καὶ μάλα ἐμοῦ αὐτὸν σιγά-
 ζοντος. ὁ δ' ἔφη νομίζειν αὐτὸν Τιμασιῶνι μᾶλλον ἂν συνάρ-
 χειν ἐθελῆσαι Δαρδανεῖ ὄντι τοῦ Κλεάρχου στρατεύματος ἢ 140
 33 ἐαυτῷ Λάκωνι ὄντι. ἐπεὶ μέντοι ἐμὲ εἴλεσθε, ἔφη, καὶ ἐγὼ
 πειράσομαι ὅτι ἂν δύνωμαι ὑμᾶς ἀγαθὸν ποιεῖν. καὶ ὑμεῖς
 οὕτω παρασκευάζεσθε ὡς αὔριον, εἰάν πλοῦς ᾖ, ἀναξόμενοι· ὁ δὲ
 πλοῦς ἔσται εἰς Ἡράκλειαν· ἅπαντας οὖν δεῖ ἐκεῖσε πειρᾶσθαι
 κατασχεῖν· τὰ δ' ἄλλα, ἐπειδὴν ἐκεῖσε ἔλθωμεν, βουλευσόμεθα. 145
- 1 Π. Ἐντεῦθεν τῇ ὑστεραῖα ἀναγόμενοι πνεύματι ἔπλεον
 καλῶ ἡμέρας δύο παρὰ γῆν. καὶ παραπλέοντες [ἐθειώρουσιν τὴν
 τε Ἰασονίαν ἀκτὴν, ἔνθα ἡ Ἀργὴ λέγεται ὀρμίσασθαι, καὶ τῶν
 ποταμῶν τὰ στόματα, πρῶτον μὲν τοῦ Θερμώδοντος, ἔπειτα δὲ
 τοῦ Ἰριος, ἔπειτα δὲ τοῦ Ἄλως, μετὰ τοῦτον τοῦ Παρθενίου· 5
 τοῦτον δὲ παραπλεύσαντες] ἀφίκοντο εἰς Ἡράκλειαν πόλιν Ἑλ-
 ληνίδα Μεγαρέων ἀποικον, οὖσαν δ' ἐν τῇ Μαρνανδυνῶν χώρᾳ.
- 2 καὶ ὀρμίσαντο παρὰ τῇ Ἀχερουσιᾷ Χερρονήσῳ, ἔνθα λέγεται
 ὁ Ἡρακλῆς ἐπὶ τὸν Κέρβερον κύνα καταβῆναι ἢ νῦν τὰ σημεῖα
 δεικνύουσι τῆς καταβάσεως τὸ βάθος πλέον ἢ ἐπὶ δύο στάδια. 10
- 3 ἐνταῦθα τοῖς Ἑλλησιν οἱ Ἡρακλεῶται ξένια πέμπουσιν ἀλφί-
 των μεδίμνους τρισχιλίους καὶ οἴνου κεράμια δισχίλια καὶ βοῦς
 εἴκοσι καὶ οὖς ἑκατόν. ἐνταῦθα διὰ τοῦ πεδίου ρεῖ ποταμὸς
 Λύκος ὄνομα, εὖρος ὡς δύο πλέθρων.
- 4 Οἱ δὲ στρατιῶται συλλεγέντες ἐβουλεύοντο τὴν λοιπὴν πο- 15
 ρεῖαν πότερον κατὰ γῆν ἢ κατὰ θάλατταν χρῆ πορευθῆναι ἐκ
 τοῦ Πόντου. ἀναστὰς δὲ Λύκων Ἀχαιοὺς εἶπε· Θανμάζω μὲν,
 ὦ ἄνδρες, τῶν στρατηγῶν ὅτι οὐ πειρῶνται ἡμῖν ἐκπορίζειν
 σιτηρέσιον· τὰ μὲν γὰρ ξένια οὐ μὴ γένηται τῇ στρατιᾷ τριῶν
 ἡμερῶν σιτία· ὅπθθεν δ' ἐπισιτισάμενοι πορευσόμεθα οὐκ ἔστιν, 20
 ἔφη. ἐμοὶ οὖν δοκεῖ αἰτεῖν τοὺς Ἡρακλεῶτας μὴ ἔλαττον ἢ
 5 τρισχιλίους κυζικηνοῖς· ἄλλος δ' εἶπε μὴ ἔλαττον ἢ μυρίου·
 καὶ ἐλομένους πρέσβεις αὐτίκα μάλα ἡμῶν καθημένων πέμπειν
 πρὸς τὴν πόλιν, καὶ εἰδέναι ὅτι ἂν ἀπαγγέλλωσι, καὶ πρὸς
 6 ταῦτα βουλευέσθαι. ἐντεῦθεν προὔβάλλοντο πρέσβεις πρῶτον 25
 μὲν Χειρίσοφον, ὅτι ἀρχῶν ἦρητο· ἔστι δ' οἱ καὶ Ξενοφῶντα.

οἱ δὲ ἰσχυρῶς ἀπεμάχοντο· ἀμφοῖν γὰρ ταῦτὰ ἐδόκει μὴ ἀναγκάζειν πόλιν Ἑλληνίδα καὶ φιλίαν ὅ,τι μὴ αὐτοὶ ἐθέλοντες διδοίεν. ἐπεὶ δ' οὗτοι ἐδόκουν ἀπρόθυμοι εἶναι, πέμπουσι Λύκωνα Ἀχαιῶν καὶ Καλλιμάχον Παρράσιον καὶ Ἀγασίαν Στυμφάλιον. οὗτοι ἐλθόντες ἔλεγον τὰ δεδογμένα· τὸν δὲ Λύκωνα ἔφασαν καὶ ἐπαπειλεῖν, εἰ μὴ ποιήσοιεν ταῦτα. ἀκούσαντες δ' οἱ Ἡρακλεῶται βουλευέσθαι ἔφασαν· καὶ εὐθὺς τὰ τε χρήματα ἐκ τῶν ἀγρῶν συνήγουν καὶ τὴν ἀγορὰν εἴσω ἀνεσκευάσαν, καὶ αἱ πύλαι ἐκέκλειντο καὶ ἐπὶ τῶν τειχῶν ὄπλα ἐφαίνετο.

Ἐκ τούτου οἱ ταραζάντες ταῦτα τοὺς στρατηγούς ἤτιῶντο διαφθεῖρειν τὴν πρᾶξιν· καὶ συνίσταντο οἱ Ἀρκάδες καὶ οἱ Ἀχαιοί· προειστήκει δὲ μάλιστα αὐτῶν Καλλιμάχος τε ὁ Παρράσιος καὶ Λύκων ὁ Ἀχαιός. οἱ δὲ λόγοι ἦσαν αὐτοῖς ὡς αἰσχρὸν εἶη ἄρχειν Ἀθηναίων Πελοποννησίων καὶ Λακεδαιμόνιον μηδεμίαν δύναμιν παρεχομένους εἰς τὴν στρατιάν καὶ τοὺς μὲν πόνους σφᾶς ἔχειν, τὰ δὲ κέρδη ἄλλους, καὶ ταῦτα τὴν σωτηρίαν σφῶν κατειργασμένων· εἶναι γὰρ τοὺς κατειργασμένους Ἀρκάδας καὶ Ἀχαιοὺς, τὸ δ' ἄλλο στράτευμα οὐδὲν εἶναι — καὶ ἦν δὲ τῇ ἀληθείᾳ ὑπὲρ ἡμῶν τοῦ στρατεύματος Ἀρκάδες καὶ Ἀχαιοί — εἰ οὖν σωφρονοίεν, αὐτοὶ συστάντες καὶ στρατηγούς ἐλόμενοι ἑαυτῶν καθ' ἑαυτοὺς ἂν τὴν πορείαν ποιοῖντο καὶ πειρῶντο ἀγαθὸν τι λαμβάνειν. ταῦτ' ἔδοξε· καὶ ἀπολιπόντες Χειρίσοφον εἴ τινες ἦσαν παρ' αὐτῷ Ἀρκάδες ἢ Ἀχαιοὶ καὶ Ξενοφῶντα συνέστησαν καὶ στρατηγούς αἰροῦνται ἑαυτῶν δέκα· τούτους δὲ ἐψηφίσαντο ἐκ τῆς νικώσης ὅ,τι δοκοῖη τοῦτο ποιεῖν. ἡ μὲν οὖν τοῦ παντὸς ἀρχὴ Χειρισόφῳ ἐνταῦθα κατελύθη ἡμέρα ἕκτη ἢ ἐβδόμη ἀφ' ἧς ἤρθε.

Ξενοφῶν μέντοι ἐβούλετο κοινῇ μετὰ τῶν μεινάντων τὴν πορείαν ποιεῖσθαι, νομίζων οὕτως ἀσφαλεστέραν εἶναι ἢ ἰδίᾳ ἕκαστον στέλλεσθαι· ἀλλὰ Νέων ἐπειθεν αὐτὸν καθ' αὐτὸν πορεύεσθαι, ἀκούσας τοῦ Χειρισόφου ὅτι Κλέανδρος ὁ ἐν Βυζαντίῳ ἀρμοστής φαίη τριήρεις ἔχων ἤξειν εἰς Κάλπησ λιμένα· ὅπως οὖν μηδεὶς μετάσχοι, ἀλλ' αὐτοὶ καὶ οἱ αὐτῶν στρατιῶται ἐκπλευσεῖαν ἐπὶ τῶν τριήρων, διὰ ταῦτα συνεβούλευε. καὶ Χειρίσοφος, ἅμα μὲν ἀθυμῶν τοῖς γεγενημένοις, ἅμα δὲ μίσων

ἐκ τούτου τὸ στράτευμα, ἐπιτρέπει αὐτῷ ποιεῖν ὅ,τι βούλεται.
 15 Ξενοφῶν δὲ ἔτι μὲν ἐπεχείρησεν ἀπαλλαγεῖς τῆς στρατιᾶς ἐκ-
 πλεῦσαι· θυομένῳ δὲ αὐτῷ τῷ ἡγεμόνι Ἑρακλεῖ καὶ κοινουμένῳ,
 πότερα λῶον καὶ ἄμεινον εἴη στρατεῦσθαι ἔχοντι τοὺς παρα- 65
 μείναντας τῶν στρατιωτῶν ἢ ἀπαλλάττεσθαι, ἐσήμηεν ὁ θεὸς
 16 τοῖς ἱεροῖς συστρατεῦσθαι. οὕτω γίνεται τὸ στράτευμα τρίχα,
 Ἄρκάδες μὲν καὶ Ἀχαιοὶ πλείους ἢ τετρακισχίλιοι, ὄπλιται
 πάντες, Χειρισόφῳ δ' ὄπλιται μὲν εἰς τετρακοσίους καὶ χιλίους,
 πελτασταὶ δὲ εἰς ἑπτακοσίους, οἱ Κλεάρχου Θράκες, Ξενοφῶντι 70
 δὲ ὄπλιται μὲν εἰς ἑπτακοσίους καὶ χιλίους, πελτασταὶ δὲ εἰς
 τριακοσίους. ἵππικὸν δὲ μόνος οὗτος εἶχεν, ἀμφὶ τετταράκοντα
 ἵππέας.

17 Καὶ οἱ μὲν Ἄρκάδες διαπραξάμενοι πλοῖα παρὰ τῶν Ἑρακ-
 λεωτῶν πρῶτοι πλέουσιν, ὅπως ἐξαίφνης ἐπιπεσόντες τοῖς 75
 Βιθυνοῖς λάβοιεν ὅτι πλείστα· καὶ ἀποβαίνουσιν εἰς Κάλπη
 18 λιμένα κατὰ μέσον πῶς τῆς Θράκης. Χειρισόφῳ δ' εὐθὺς ἀπὸ
 τῆς πόλεως τῶν Ἑρακλεωτῶν ἀρξάμενος πεζῇ ἐπορεύετο διὰ τῆς
 χώρας· ἐπεὶ δὲ εἰς τὴν Θράκην ἐνέβαλε, παρὰ τὴν θάλατταν
 19 ἦει· καὶ γὰρ ἠσθένει. Ξενοφῶν δὲ πλοῖα λαβὼν ἀποβαίνει 80
 ἐπὶ τὰ ὄρια τῆς Θράκης καὶ τῆς Ἑρακλεωτίδος καὶ διὰ μεσογείας
 ἐπορεύετο.

1 III. [Ἐν μὲν οὖν τρόπῳ ἢ τε Χειρισόφου ἀρχῇ τοῦ παντὸς
 κατελύθη καὶ τῶν Ἑλλήνων τὸ στράτευμα ἐσχίσθη ἐν τοῖς
 ἐπάνω εἴρηται.]

2 Ἐπραξαν δ' αὐτῶν ἕκαστοι τάδε. οἱ μὲν Ἄρκάδες ὡς ἀπέ-
 βησαν νυκτὸς εἰς Κάλπη λιμένα, πορεύονται εἰς τὰς πρώτας 5
 κώμας, στάδια ἀπὸ θαλάττης ὡς τριάκοντα. ἐπεὶ δὲ φῶς
 ἐγένετο, ἦγεν ἕκαστος ὁ στρατηγὸς τὸν αὐτοῦ λόχον ἐπὶ κώμην·
 ὅποια δὲ μεῖζον ἐδόκει εἶναι, σύνδυο λόχους ἦγον οἱ στρατηγοί.
 3 συνεβάλλοντο δὲ καὶ λόφον εἰς ἃν δύοι πάντας ἀλίξεσθαι· καὶ
 ἅτε ἐξαίφνης ἐπιπεσόντες ἀνδράποδά τε πολλὰ ἔλαβον καὶ 10
 4 πρόβατα πολλὰ περιεβάλλοντο. οἱ δὲ Θράκες ἠθροίζοντο οἱ
 διαφεύγοντες· πολλοὶ δὲ διέφευγον πελτασταὶ ὄντες ὄπλιτας
 ἐξ αὐτῶν τῶν χειρῶν. ἐπεὶ δὲ συνελέγησαν, πρῶτον, μὲν τῷ
 Σμικρητῷ λόχῳ ἐνὸς τῶν Ἀρκάδων στρατηγῶν ἀπίοντι ἤδη εἰς

15 τὸ συγκείμενον καὶ πολλὰ χρήματα ἄγοντι ἐπιτίθενται. καὶ 5
 τῶς μὲν ἐμάχοντο ἅμα πορευόμενοι οἱ Ἕλληνες, ἐπὶ δὲ διαβάσει
 χαράδρας τρέπονται αὐτούς, καὶ αὐτὸν τε τὸν Σμίκρητα ἀποκ-
 τινύσασι καὶ τοὺς ἄλλους πάντας· ἄλλου δὲ λόχου τῶν δέκα
 στρατηγῶν τοῦ Ἡγήσανδρου ὀκτὼ μόνους ἔλιπον· καὶ αὐτὸς
 20 Ἡγήσανδρος ἐσώθη.

Καὶ οἱ ἄλλοι δὲ λόχοι συνήλθον οἱ μὲν σὺν πράγμασιν οἱ 6
 δὲ ἄνευ πραγμάτων· οἱ δὲ Θρᾶκες ἐπεὶ ἠτύχησαν τοῦτο τὸ
 εὐτύχημα, συνεβίων τε ἀλλήλους καὶ συνελέγοντο ἐρρωμένως
 τῆς νυκτός. καὶ ἅμα ἡμέρᾳ κύκλω περὶ τὸν λόφον ἔνθα οἱ
 25 Ἕλληνες ἐστρατοπεδεύοντο ἐτάττοντο καὶ ἵππεῖς πολλοὶ καὶ
 πελτασταί, καὶ αἰεὶ πλέονες συνέρρου· καὶ προσέβαλλον πρὸς 7
 τοὺς ὀπλίτας ἀσφαλῶς· οἱ μὲν γὰρ Ἕλληνες οὔτε τοξότην
 εἶχον οὔτε ἀκοντιστὴν οὔτε ἵππέα· οἱ δὲ προσθέοντες καὶ
 προσελαύνοντες ἠκόντιζον· ὅποτε δὲ αὐτοῖς ἐπίοιεν, ῥαδίως
 30 ἀπέφευγον· ἄλλοι δὲ ἄλλη ἐπετίθεντο. καὶ τῶν μὲν πολλοὶ 8
 ἐτιτρώσκοντο, τῶν δὲ οὐδεὶς· ὥστε κινηθῆναι οὐκ ἐδύνατο ἐκ
 τοῦ χωρίου, ἀλλὰ τελευτῶντες καὶ ἀπὸ τοῦ ὕδατος εἶργον αὐτοὺς
 οἱ Θρᾶκες. ἐπεὶ δὲ ἀπορία πολλὴ ἦν, διελέγοντο περὶ σπονδῶν· 9
 καὶ τὰ μὲν ἄλλα ὁμολόγητο αὐτοῖς, ὁμήρους δὲ οὐκ ἐδίδοσαν οἱ
 35 Θρᾶκες αἰτούντων τῶν Ἑλλήνων, ἀλλ' ἐν τούτῳ ἴσχετο. τὰ
 μὲν δὴ τῶν Ἀρκάδων οὕτως εἶχε.

Χειρίσοφος δὲ ἀσφαλῶς πορευόμενος παρὰ θάλατταν ἀφικ- 10
 νεῖται εἰς Κάλπης λιμένα.

Ξενοφῶντι δὲ διὰ τῆς μεσογείας πορευομένῳ οἱ ἵππεῖς προ-
 40 καταθέοντες ἐντυγχάνουσι πρεσβύταις πορευομένοις ποι. καὶ
 ἐπεὶ ἤχθησαν παρὰ Ξενοφῶντα, ἐρωτᾷ αὐτοὺς εἴ που ἦσθηνται
 ἄλλου στρατεύματος ὄντος Ἑλληνικοῦ. οἱ δὲ ἔλεγον πάντα τὰ 11
 γεγενημένα, καὶ νῦν ὅτι πολιορκοῦνται ἐπὶ λόφου, οἱ δὲ Θρᾶκες
 πάντες περικεκυκλωμένοι εἶεν αὐτούς. ἐνταῦθα τοὺς μὲν ἀνθρώ-
 45 πους τούτους ἐφύλαττεν ἰσχυρῶς, ὅπως ἡγεμόνες εἶεν ὅποι δέοι·
 σκοποὺς δὲ καταστήσας συνέλεξε τοὺς στρατιώτας καὶ ἔλεξεν·
 Ἄνδρες στρατιῶται, τῶν Ἀρκάδων οἱ μὲν τεθνᾶσιν, οἱ δὲ λοιποὶ 12
 ἐπὶ λόφου τινὸς πολιορκοῦνται. νομίζω δ' ἔγωγε, εἰ ἐκείνοι ἀπο-
 λούνται, οὐδ' ἡμῖν εἶναι οὐδεμίαν σωτηρίαν, οὕτω μὲν πολλῶν

13 ὄντων τῶν πολεμίων, οὕτω δὲ θεαρρηκότων. κράτιστον οὖν ἡμῖν 80
 ὡς τάχιστα βοηθεῖν τοῖς ἀνδράσιν, ὅπως εἴ ἔτι εἰσὶ σῶοι, σὺν
 ἐκείνοις μαχώμεθα καὶ μὴ μόνοι λειφθέντες μόνοι καὶ κινδύ-
 16 νεύωμεν. ἡμεῖς γὰρ ἀποδραΐημεν ἂν οὐδαμοῖ ἐνθένδε· πολλή
 (14) μὲν γάρ, ἔφη, εἰς Ἡράκλειαν πάλιν ἀπιέναι, πολλή δὲ εἰς
 Χρυσόπολιν διελθεῖν· οἱ δὲ πολέμοι πλησίον· εἰς Κάλπης δὲ 85
 λιμένα, ἔνθα ΧειρISOφον εἰκάζομεν εἶναι, εἰ σέσωται, ἐλαχίστη
 ὁδός. ἀλλὰ δὴ ἐκεῖ μὲν οὔτε πλοιά ἐστὶν οἷς ἀποπλευσοῦμεθα,
 17 μένουσι δὲ αὐτοῦ οὐδὲ μᾶς ἡμέρας ἔστι τὰ ἐπιτήδεια. τῶν δὲ
 (15) πολιορκουμένων ἀπολομένων σὺν τοῖς ΧειρISOφου μόνοις κἀκίον
 ἐστὶ διακινδυνεύειν ἢ τῶνδε σωθέντων πάντας εἰς ταῦτόν ἐλθόν· 80
 τας κοινῇ τῆς σωτηρίας ἔχεσθαι. ἀλλὰ χρῆ παρασκευασα-
 μένους τὴν γνώμην πορεύεσθαι ὡς νῦν ἢ εὐκλεῶς τελευτῆσαι
 ἐστὶν ἢ κάλλιστον ἔργον ἐργάσασθαι Ἑλληνας τοσοῦτους σώ-
 18 σαντας. καὶ ὁ θεὸς ἴσως ἄγει οὕτως, ὃς τοὺς μεγαληγορήσαντας
 (16) ὡς πλέον φρονούντας ταπεινώσαι βούλεται, ἡμᾶς δὲ τοὺς ἀπὸ 85
 τῶν θεῶν ἀρχομένους ἐντιμότερους ἐκείνων καταστήσαι. ἀλλ'
 ἔπεισθαι χρῆ καὶ προσέχειν τὸν νοῦν, ὡς ἂν τὸ παραγγελόμενον
 14 δύνησθε ποιεῖν. νῦν μὲν οὖν στρατοπεδευσώμεθα προελθόντες
 (17) ὅσον ἂν δοκῇ καιρὸς εἶναι εἰς τὸ δειπνοποιεῖσθαι· ἕως δ' ἂν
 πορευώμεθα, Τιμασιῶν ἔχων τοὺς ἵππεῖς προελαυνέτω ἐφορῶν 70
 ἡμᾶς καὶ σκοπεῖτω τὰ ἔμπροσθεν, ὡς μηδὲν ἡμᾶς λάθῃ.

15 Ταῦτ' εἰπὼν ἠγείτο. παρέπεμψε δὲ καὶ τῶν γυμνήτων
 (18) ἀνθρώπους εὐζώνους εἰς τὰ πλάγια καὶ εἰς τὰ ἄκρα, ὅπως εἴ
 ποῦ τί ποθεν καθορῶεν, σημαίνοιεν· ἐκέλευε δὲ καλεῖν ἅπαντα
 19 ὅτῳ ἐντυγχάνοιεν καυσίμῳ. οἱ δὲ ἵππεῖς σπειρόμενοι ἐφ' ὅσον 75
 καλῶς εἶχεν ἔκαιον, καὶ οἱ πελτασταὶ ἐπιπαριόντες κατὰ τὰ
 ἄκρα ἔκαιον πάντα ὅσα καύσιμα ἑώρων, καὶ ἡ στρατιὰ δέ, εἴ τι
 παραλειπομένῳ ἐντυγχάνοιεν· ὥστε πᾶσα ἡ χώρα αἴθεσθαι
 20 ἐδόκει καὶ τὸ στράτευμα πολὺ εἶναι. ἐπεὶ δὲ ὥρα ἦν, κατεστρα-
 τοπεδεύσαντο ἐπὶ λόφον ἐκβάντες, καὶ τά τε τῶν πολεμίων 80
 πυρὰ ἑώρων, ἀπέιχον δὲ ὡς τετταράκοντα σταδίου, καὶ αὐτοὶ ὡς
 21 ἐδύναντο πλείστα πυρὰ ἔκαιον. ἐπεὶ δὲ ἐδείπνησαν τάχιστα,
 παρηγγέλη τὰ πυρὰ κατασβεννύναι πάντα. καὶ τὴν μὲν νύκτα
 φυλακὰς ποιησάμενοι ἐκάθευδον· ἅμα δὲ τῇ ἡμέρᾳ προσευξάμενοι

85 τοῖς θεοῖς, συνταξάμενοι ὡς εἰς μάχην ἐπορεύοντο ἢ ἐδύναντο
τάχιστα. Τιμασίων δὲ καὶ οἱ ἵππεῖς ἔχοντες τοὺς ἡγεμόνας καὶ 22
προελαύνοντες ἐλάνθανον αὐτοὺς ἐπὶ τῷ λόφῳ γενόμενοι ἔνθα
ἐπολιορκοῦντο οἱ Ἕλληνες. καὶ οὐχ ὀρώσιν οὔτε φίλιον στρα-
τευμα οὔτε πολέμον—καὶ ταῦτα ἀπαγγέλλουσι πρὸς τὸν
90 Ξενοφῶντα καὶ τὸ στρατευμα—γράδια δὲ καὶ γερόντια καὶ
πρόβατα ὀλίγα καὶ βοῦς καταλελειμμένους. καὶ τὸ μὲν πρῶ- 23
τον θαῦμα ἦν τί εἶη τὸ γεγενημένον, ἔπειτα δὲ καὶ τῶν καταλε-
λειμμένων ἐπυθάνοντο ὅτι οἱ μὲν Θρᾶκες ἀφ' ἑσπέρας ᾤχοντο
ἀπίοντες, καὶ τοὺς Ἕλληνας δ' ἔφασαν οἴχεσθαι· ὅποι δέ, οὐκ
95 εἶδέναι.

Ταῦτα ἀκούσαντες οἱ ἀμφὶ Ξενοφῶντα, ἐπεὶ ἡρίστησαν, 24
συσκευχάμενοι ἐπορεύοντο, βουλόμενοι ὡς τάχιστα συμμείξαι
τοῖς ἄλλοις εἰς Κάλπης λιμένα. καὶ πορευόμενοι ἐώρων τὸν
στίβον τῶν Ἀρκάδων καὶ Ἀχαιῶν κατὰ τὴν ἐπὶ Κάλπης ὁδόν.
100 ἐπεὶ δὲ ἀφίκοντο εἰς τὸ αὐτό, ἄσμενοί τε εἶδον ἀλλήλους καὶ
ἠσπάζοντο ὥσπερ ἀδελφούς. καὶ ἐπυθάνοντο οἱ Ἀρκάδες τῶν 25
περὶ Ξενοφῶντα τί τὰ πυρὰ κατασβέσειαν· ἡμεῖς μὲν γάρ,
ἔφασαν, φόμεθα ὑμᾶς τὸ μὲν πρῶτον, ἐπειδὴ τὰ πυρὰ οὐκέθ'
ἐωρῶμεν, τῆς νυκτὸς ἤξειν ἐπὶ τοὺς πολεμίους· καὶ οἱ πολέμοι
105 δέ, ὡς γ' ἡμῖν ἐδόκουν, τοῦτο δέισαντες ἀπήλθον· σχεδὸν γὰρ
ἀμφὶ τοῦτον τὸν χρόνον ἀπῆσαν. ἐπεὶ δὲ οὐκ ἀφίκεσθε, ὁ δὲ 26
χρόνος ἐξῆκεν, φόμεθα ὑμᾶς πυθομένους τὰ παρ' ἡμῖν φοβη-
θέντας οἴχεσθαι ἀποδράντας ἐπὶ θάλατταν· καὶ ἐδόκει ἡμῖν μὴ
ἀπολείπεσθαι ὑμῶν. οὕτως οὖν καὶ ἡμεῖς δεῦρο ἐπορεύεθμεν.

IV. Ταύτην μὲν οὖν τὴν ἡμέραν αὐτοῦ ηὐλίζοντο ἐπὶ τοῦ 1
αἰγιαλοῦ πρὸς τῷ λιμένι. τὸ δὲ χωρίον τοῦτο δὲ καλεῖται
Κάλπης λιμὴν ἔστι μὲν ἐν τῇ Θράκῃ τῇ ἐν τῇ Ἀσίᾳ· ἀρξάμενη
δὲ ἡ Θράκη αὕτη ἔστιν ἀπὸ τοῦ στόματος τοῦ Πόντου μέχρι
5 Ἡρακλείας ἐπὶ δεξιὰ εἰς τὸν Πόντον εἰσπλέοντι. καὶ τριήρει 2
μὲν ἔστιν εἰς Ἡράκλειαν ἐκ Βυζαντίου κώπαις ἡμέρας μακρᾶς
πλοῦς· ἐν δὲ τῷ μέσῳ ἄλλη μὲν πόλις οὐδεμία οὔτε φιλία οὔτε
Ἕλληνίς, ἀλλὰ Θρᾶκες Βιθυνοί· καὶ οὐδ' ἂν λάβωσι τῶν
Ἕλλήνων ἐκπίπτοντας ἢ ἄλλως πως δεινὰ ὑβρίζειν λέγονται
10 τοὺς Ἕλληνας. ὁ δὲ Κάλπης λιμὴν ἐν μέσῳ μὲν κεῖται ἑκατέ 3

- ρωθεν πλεόντων ἐξ Ἡρακλείας καὶ Βυζαντίου, ἔστι δ' ἐν τῇ
 θαλάττῃ προκείμενον χωρίον, τὸ μὲν εἰς τὴν θάλατταν καθήκον
 αὐτοῦ πέτρα ἀπορρώξ, ὕψος ὅπη ἐλάχιστον οὐ μείον εἴκοσιν
 ὀργυῶν, ὃ δὲ αὐχὴν ὃ εἰς τὴν γῆν ἀνήκων τοῦ χωρίου μάλιστα
 τεττάρων πλέθρων τὸ εὖρος· τὸ δ' ἐντὸς τοῦ αὐχένος χωρίον 15
 1 ἱκανὸν μυρίοις ἀνθρώποις οἰκῆσαι. λιμὴν δ' ὑπ' αὐτῇ τῇ πέτρᾳ
 τὸ πρὸς ἐσπέραν αἰγιαλὸν ἔχων. κρήνη δὲ ἠδέος ὕδατος καὶ
 ἄφθονος ρέουσα ἐπ' αὐτῇ τῇ θαλάττῃ ὑπὸ τῇ ἐπικρατείᾳ τοῦ
 χωρίου. ξύλα δὲ πολλὰ μὲν καὶ ἄλλα, πάνυ δὲ πολλὰ καὶ
 5 καλὰ ναυπηγήσιμα ἐπ' αὐτῇ τῇ θαλάττῃ. τὸ δὲ ὄρος εἰς μεσό- 16
 γειαν μὲν ἀνῆκει ὄσον ἐπὶ εἴκοσι σταδίου, καὶ τοῦτο γεῶδες καὶ
 ἄλιθον· τὸ δὲ παρὰ θάλατταν πλεόν ἢ ἐπὶ εἴκοσι σταδίου δασὺ
 6 πολλοῖς καὶ παντοδαποῖς καὶ μεγάλοις ξύλοις. ἡ δὲ ἄλλη
 χώρα καλὴ καὶ πολλή, καὶ κῶμαι ἐν αὐτῇ εἰσι πολλαὶ καὶ
 οἰκούμεναι· φέρει γὰρ ἡ γῆ καὶ κριθὰς καὶ πυροὺς καὶ ὄσπρια 25
 πάντα καὶ μελίνας καὶ σήσαμα καὶ σύκα ἀρκούντα καὶ ἀμπέλους
 πολλὰς καὶ ἠδυοίνους καὶ τᾶλλα πάντα πλὴν ἐλαῶν.
 7 Ἡ μὲν χώρα ἦν τοιαύτη. ἐσκήνουν δ' ἐν τῷ αἰγιαλῷ πρὸς
 τῇ θαλάττῃ· εἰς δὲ τόπον πόλισμα ἀν γενόμενον οὐκ ἐβούλοντο
 στρατοπεδεύεσθαι, ἀλλὰ ἐδόκει καὶ τὸ ἐλθεῖν ἐνταῦθα ἐξ ἐπι- 30
 8 βουλῆς εἶναι, βουλομένων τινῶν κατοικίσαι πόλιν. τῶν γὰρ
 στρατιωτῶν οἱ πλείστοι ἦσαν οὐ σπάνει βίου ἐκπεπλευκότες ἐπὶ
 ταύτην τὴν μισθοφοράν, ἀλλὰ τὴν Κύρου ἀρετὴν ἀκούοντες, οἱ
 μὲν καὶ ἄνδρας ἄγοντες, οἱ δὲ καὶ προσανηλωκότες χρήματα,
 καὶ τούτων ἕτεροι ἀποδεδρακότες πατέρας καὶ μητέρας, οἱ δὲ καὶ 35
 τέκνα καταλιπόντες ὡς χρήματ' αὐτοῖς κτησάμενοι ἤξοντες
 πάλιν, ἀκούοντες καὶ τοὺς ἄλλους τοὺς παρὰ Κύρῳ πολλὰ καὶ
 ἀγαθὰ πράττειν. τοιοῦτοι ὄντες ἐπόθουν εἰς τὴν Ἑλλάδα
 σφῆζεσθαι.
 9 Ἐπειδὴ δὲ ὑστέρᾳ ἡμέρᾳ ἐγένετο τῆς εἰς ταῦτόν συνόδου, ἐπ' 40
 ἐξόδῳ ἐθύετο Ξενοφῶν· ἀνάγκη γὰρ ἦν ἐπὶ τὰ ἐπιτήδεια ἐξάγειν·
 ἐπενόει δὲ καὶ τοὺς νεκροὺς θάπτειν. ἐπεὶ δὲ τὰ ἱερὰ καλὰ
 ἐγένετο, εἶποντο καὶ οἱ Ἀρκάδες, καὶ τοὺς μὲν νεκροὺς τοὺς
 πλείστους ἐνθαπερ ἔπεσον ἐκάστους ἔθαψαν· ἤδη γὰρ ἦσαν
 πεμπταῖοι καὶ οὐχ οἷόν τε ἀναρῆναι ἔτι ἦν· ἐνίους δὲ τοὺς ἐκ τῶν 45

οδῶν συνενεγκόντες ἔθασαν ἐκ τῶν ὑπαρχόντων ὡς ἐδύναντο
 κάλλιστα· οὐδὲ μὴ ἠῦρισκον, κενοτάφιον αὐτοῖς ἐποίησαν
 μέγα, καὶ στεφάνους ἐπέθεσαν. ταῦτα δὲ ποιήσαντες ἀνεχώ- 10
 ρησαν ἐπὶ τὸ στρατόπεδον. καὶ τότε μὲν δειπνήσαντες ἐκοιμή-
 50 θησαν. τῇ δὲ ὑστεραία συνῆλθον οἱ στρατιῶται πάντες· συνῆγε
 δὲ μάλιστα ὁ Ἀγασίας τε ὁ Στυμφάλιος λοχαγὸς καὶ Ἰερώνυμος
 Ἡλείος λοχαγὸς καὶ ἄλλοι οἱ πρεσβύτατοι τῶν Ἀρκάδων. καὶ 11
 δόγμα ἐποίησαντο, ἐάν τις τοῦ λοιποῦ μνησθῆ ἴδῃα τὸ στρατεύμα
 ποιεῖν, θανάτῳ αὐτὸν ζημιούσθαι, καὶ κατὰ χώραν ἀπιέναι ἤπερ
 55 πρόσθεν εἶχε τὸ στρατεύμα καὶ ἄρχειν τοὺς πρόσθεν στρατη-
 γοὺς. καὶ Χειρίσοφος μὲν ἤδη ἐτετελευτήκει φάρμακον πιῶν
 πυρέττων· τὰ δ' ἐκείνου Νέων Ἀσιναῖος παρέλαβε.

Μετὰ δὲ ταῦτα ἀναστὰς εἶπε Ξενοφῶν· ὦ ἄνδρες στρατιῶ- 12
 ται, τὴν μὲν πορείαν, ὡς ἔοικε πεζῇ ποιητέον· οὐ γὰρ ἔστι
 60 πλοῖα· ἀνάγκη δὲ πορεύεσθαι ἤδη· οὐ γὰρ ἔστι μένουσι τὰ
 ἐπιτήδεια. ἡμεῖς οὖν, ἔφη, θυσόμεθα· ὑμᾶς δὲ δεῖ παρασκευά-
 ζεσθαι ὡς μαχουμένους εἴ ποτε καὶ ἄλλοτε· οἱ γὰρ πολέμοι
 ἀνατεθαρρήκασιν. ἐκ τούτου ἐθύοντο οἱ στρατηγοί, μάντις δὲ 13
 παρῆν Ἀρηξίων Ἀρκάς· ὁ δὲ Σιλανὸς ὁ Ἀμπρακιώτης ἤδη
 65 ἀπεδεδράκει πλοῖον μισθωσάμενος ἐξ Ἡρακλείας. θυομένοις δὲ
 ἐπὶ τῇ ἀφόδῳ οὐκ ἐγίγνετο τὰ ἱερά. ταύτην μὲν οὖν τὴν ἡμέραν 14
 ἐπαύσαντο. καὶ τινες ἐτόλμων λέγειν ὡς ὁ Ξενοφῶν βουλόμενος
 τὸ χωρίον οἰκίσαι πέπεικε τὸν μάντιν λέγειν ὡς τὰ ἱερά οὐ
 γίγνεται ἐπὶ ἀφόδῳ. ἐντεῦθεν κηρύξας τῇ αὔριον παρῆναι ἐπὶ 15
 70 τὴν θυσίαν τὸν βουλόμενον, καὶ μάντις εἴ τις εἶη, παραγγείλας
 παρῆναι ὡς συνθεασόμενον τὰ ἱερά, ἔθυε· καὶ ἐνταῦθα παρῆσαν
 πολλοί. θυομένῳ δὲ πάλιν εἰς τρεῖς ἐπὶ τῇ ἀφόδῳ οὐκ ἐγίγνετο 16
 τὰ ἱερά. ἐκ τούτου χαλεπῶς εἶχον οἱ στρατιῶται· καὶ γὰρ τὰ
 ἐπιτήδεια ἐπέλιπεν ἂ ἔχοντες ἦλθον, καὶ ἀγορὰ οὐδεμίᾳ πω
 75 παρῆν.

Ἐκ τούτου ξυνελθόντων εἶπε πάλιν Ξενοφῶν· ὦ ἄνδρες, 17
 ἐπὶ μὲν τῇ πορείᾳ, ὡς ὀράτε, τὰ ἱερά οὐπω γίγνεται· τῶν δ'
 ἐπιτηδείων ὀρῶ ὑμᾶς δεομένους· ἀνάγκη οὖν μοι δοκεῖ εἶναι
 θύεσθαι περὶ αὐτοῦ τούτου. ἀναστὰς τις εἶπεν· Καὶ εἰκότως 18
 80 ἄρα ἡμῖν οὐ γίγνεται τὰ ἱερά· ὡς γὰρ ἐγὼ ἀπὸ τοῦ αὐτομάτου

- χθές ἤκουτος πλοῖφ ἤκουσά τινος Κλέανδρος ὁ ἐκ Βυζαντίου
 19 ἀρμοστῆς μέλλει ἤξειν πλοῖα καὶ τριήρεις ἔχων. ἐκ τούτου δὲ
 ἀναμένει μὲν πᾶσιν ἐδόκει· ἐπὶ δὲ τὰ ἐπιτήδεια ἀνάγκη ἦν ἐξιέ-
 ναι. καὶ ἐπὶ τούτῳ πάλιν ἐθύετο εἰς τρίς, καὶ οὐκ ἐγίνετο τὰ
 ιερά. καὶ ἤδη καὶ ἐπὶ σκηνὴν ἰόντες τὴν Ξενοφώντος ἔλεγον ὅτι 85
 οὐκ ἔχοιεν τὰ ἐπιτήδεια. ὁ δ' οὐκ ἂν ἔφη ἐξαγαγεῖν μὴ γιγνομέ-
 νων τῶν ἱερῶν.
- 20 Καὶ πάλιν τῇ ὑστεραίᾳ ἐθύετο, καὶ σχεδὸν τι πᾶσα ἡ στρα-
 τία διὰ τὸ μέλειν ἅπασιν ἐκυκλοῦντο περὶ τὰ ἱερά· τὰ δὲ θύματα
 ἐπελελοῖπει. οἱ δὲ στρατηγοὶ ἐξήγουν μὲν οὐ, συνεκάλεσαν δέ. 90
- 21 εἶπεν οὖν Ξενοφῶν· Ἴσως οἱ πολέμοι συνειλεγμένοι εἰσὶ καὶ
 ἀνάγκη μάχεσθαι· εἰ οὖν καταλιπόντες τὰ σκεύη ἐν τῷ ἐρμυνῶ
 χωρίῳ ὡς εἰς μάχην παρεσκευασμένοι ἴοιμεν, ἴσως ἂν τὰ ἱερά
 22 προχωροῖη ἡμῖν. ἀκούσαντες δ' οἱ στρατιῶται ἀνέκραγον ὡς
 οὐδὲν δέοι εἰς τὸ χωρίον ἄγειν, ἀλλὰ θύεσθαι ὡς τάχιστα. καὶ 95
 πρόβατα μὲν οὐκέτι ἦν, βοῦν δὲ ὑπὸ ἀμάξης πριάμενοι ἐθύοντο·
 καὶ Ξενοφῶν Κλεάνορος ἐδεήθη τοῦ Ἀρκάδος προθυμείσθαι εἰ
 τι ἐν τούτῳ εἶη. ἀλλ' οὐδ' ὡς ἐγένοντο.
- 23 Νέων δὲ ἦν μὲν στρατηγὸς κατὰ τὸ Χειρισόφου μέρος, ἐπεὶ
 δὲ ἑώρα τοὺς ἀνθρώπους ὡς εἶχον δεινῶς τῇ ἐνδείᾳ, βουλόμενος 100
 αὐτοῖς χαρίζεσθαι, εὐρών τινα ἄνθρωπον Ἑρακλεώτην, ὃς ἔφη
 κώμας ἐγγὺς εἰδέναι ὅθεν εἶη λαβεῖν τὰ ἐπιτήδεια, ἐκήρυξε τὸν
 βουλόμενον ἰέναι ἐπὶ τὰ ἐπιτήδεια, ὡς ἡγεμόνος ἐσομένου. ἐξ-
 ἔρχονται δὲ σὺν δορατοῖσι καὶ ἄσκοῖσι καὶ θυλάκοις καὶ ἄλλοις
 ἀγγελίοις εἰς δισχιλίους ἀνθρώπους. ἐπειδὴ δὲ ἦσαν ἐν ταῖς 105
- 24 κώμαις καὶ διεσπείροντο ὡς ἐπὶ τὸ λαμβάνειν, ἐπιτίπτουσιν
 αὐτοῖς οἱ Φαρναβάζου ἵππεις πρῶτοι· βεβοηθηκότες γὰρ ἦσαν
 τοῖς Βιθυνοῖς, βουλόμενοι σὺν τοῖς Βιθυνοῖς, εἰ δύναιτο, ἀποκω-
 λῦσαι τοὺς Ἑλληνας μὴ ἐλθεῖν εἰς τὴν Φρυγίαν· οὗτοι οἱ ἵππεις
 ἀποκτείνουσι τῶν ἀνδρῶν οὐ μείον πεντακοσίους· οἱ δὲ λοιποὶ 110
- 25 ἐπὶ τὸ ὄρος ἀνέφυγον. ἐκ τούτου ἀπαγγέλλει τις ταῦτα τῶν
 ἀποφευγόντων εἰς τὸ στρατόπεδον. καὶ ὁ Ξενοφῶν, ἐπεὶ οὐκ
 ἐγεγένητο τὰ ἱερά ταύτῃ τῇ ἡμέρᾳ, λαβὼν βοῦν ὑπὸ ἀμάξης, οὐ
 γὰρ ἦν ἄλλα ἱερεῖα, σφαγιασάμενος ἐβοήθει καὶ οἱ ἄλλοι οἱ
- 26 μέχρι τριάκοντα ἐτῶν ἅπαντες. καὶ ἀναλαβόντες τοὺς λοιποὺς 115

ἄνδρας εἰς τὸ στρατόπεδον ἀφικνοῦνται. καὶ ἤδη μὲν ἀμφὶ ἡλίου δυσμᾶς ἦν καὶ οἱ Ἕλληνες μάλ' ἀθύμως ἔχοντες ἐδειπνοποιοῦντο, καὶ ἔξαπίνης διὰ τῶν λασίων τῶν Βιθυνῶν τινες ἐπιγενόμενοι τοῖς προφύλαξι τοὺς μὲν κατέκαινον τοὺς δὲ ἐδίωξαν 120 μέχρι εἰς τὸ στρατόπεδον. καὶ κραυγῆς γενομένης εἰς τὰ ὄπλα 21 πάντες ἔδραμον οἱ Ἕλληνες· καὶ διώκειν μὲν καὶ κινεῖν τὸ στρατόπεδον νυκτὸς οὐκ ἀσφαλὲς ἐδόκει εἶναι· δασέα γὰρ ἦν τὰ χωρία· ἐν δὲ τοῖς ὄπλοις ἐνυκτέρευον φυλαττόμενοι ἱκανοῖς φύλαξι.

V. Τὴν μὲν νύκτα οὕτω διήγαγον· ἅμα δὲ τῇ ἡμέρᾳ οἱ 1 στρατηγοὶ εἰς τὸ ἐρυμνὸν χωρίον ἠγοῦντο· οἱ δὲ εἶποντο ἀναλαβόντες τὰ ὄπλα καὶ τὰ σκεύη. πρὶν δὲ ἀρίστου ὄραν εἶναι ἀπετάφρευον ἢ ἡ εἴσοδος ἦν εἰς τὸ χωρίον, καὶ ἀπεσταύρωσαν 5 ἅπαν, καταλιπόντες τρεῖς πύλας. καὶ πλοῖον ἐξ Ἑρακλείας ἦκεν ἄλφιτα ἄγον καὶ ἱερεία καὶ οἶνον· πρῶ δ' ἀναστὰς Ξενοφῶν 2 ἐθύετο ἐπ' ἐξόδῳ, καὶ γίγνεται τὰ ἱερά ἐπὶ τοῦ πρώτου ἱερείου. καὶ ἤδη τέλος ἐχόντων τῶν ἱερῶν ὄρᾳ αἰετὸν αἴσιον ὁ μάντις Ἄρηξιῶν Παρράσιος, καὶ ἠγείσθαι κελεύει τὸν Ξενοφῶντα. καὶ 3 10 διαβάντες τὴν τάφρον τὰ ὄπλα τίθενται, καὶ ἐκήρυξαν ἀριστήσαντας ἐξίεναι τοὺς στρατιώτας σὺν τοῖς ὄπλοις, τὸν δὲ ὄχλον καὶ τὰ ἀνδράποδα αὐτοῦ καταλιπεῖν. οἱ μὲν δὴ ἄλλοι πάντες 4 ἐξῆσαν, Νέων δὲ οὐ· ἐδόκει γὰρ κάλλιστον εἶναι τοῦτον φύλακα καταλιπεῖν τῶν ἐπὶ στρατοπέδου. ἐπεὶ δ' οἱ λοχαγοὶ καὶ οἱ 15 στρατιῶται ἀπέλειπον αὐτόν, αἰσχυρόμενοι μὴ ἐφέπεσθαι τῶν ἄλλων ἐξιόντων, κατέλιπον αὐτοῦ τοὺς ὑπὲρ πέντε καὶ τετταράκοντα ἔτη. καὶ οὗτοι μὲν ἔμενον, οἱ δ' ἄλλοι ἐπορεύοντο. πρὶν 5 δὲ πεντεκαίδεκα στάδια διεληλυθέναι ἐνέτυχον ἤδη νεκροῖς· καὶ τὴν οὐρὰν τοῦ κέρατος ποιησάμενοι κατὰ τοὺς πρώτους φανέντας 20 νεκροὺς ἔθαπτον πάντας ὀπόσους ἐπελάμβανε τὸ κέρας. ἐπεὶ 6 δὲ τοὺς πρώτους ἔθαψαν, προαγαγόντες καὶ τὴν οὐρὰν αὐθις ποιησάμενοι κατὰ τοὺς πρώτους τῶν ἀτάφων ἔθαπτον τὸν αὐτὸν τρόπον ὀπόσους ἐπελάμβανεν ἢ στρατιά. ἐπεὶ δὲ εἰς τὴν ὁδὸν ἦκον τὴν ἐκ τῶν κωμῶν, ἔνθα ἔκειντο ἄθροοι, συνενεγκόντες 25 αὐτοὺς ἔθαψαν.

Ἦδη δὲ πέρα μεσοῦσης τῆς ἡμέρας προάγοντες τὸ στρά- 7 τευμα ἔξω τῶν κωμῶν ἐλάμβανον τὰ ἐπιτήδεια ὅ,τι τις ὄρῳ

- ἐντὸς τῆς φάλαγγος, καὶ ἐξαίφνης ὀρώσι τοὺς πολεμίους ὑπερ-
 βάλλοντας κατὰ λόφους τινὰς ἐκ τοῦ ἐναντίου, τεταγμένους ἐπὶ
 φάλαγγος ἰππέας τε πολλοὺς καὶ πεζοὺς· καὶ γὰρ Σπιθριδάτης 30
 καὶ Ῥαθίνης ἦκον παρὰ Φαρναβάζου ἔχοντες τὴν δύναμιν.
 8 ἐπεὶ δὲ κατείδον τοὺς Ἕλληνας οἱ πολέμοι, ἔστησαν ἀπέχοντες
 αὐτῶν ὅσον πεντεκαίδεκα σταδίου. ἐκ τούτου εὐθὺς ὁ Ἀρηξίων
 ὁ μάντις τῶν Ἑλλήνων σφαγιάζεται, καὶ ἐγένετο ἐπὶ τοῦ πρώτου
 9 καλὰ τὰ σφάγια. ἔνθα δὴ Ξενοφῶν λέγει· Δοκεῖ μοι, ὦ ἄνδρες 35
 στρατηγοί, ἐπιτάξασθαι τῇ φάλαγγι λόχους φύλακας ἵν' ἂν που
 δέη ὧσιν οἱ ἐπιβοηθήσοντες τῇ φάλαγγι καὶ οἱ πολέμοι τεταραγ-
 μένοι ἐμπίπτωσιν εἰς τεταγμένους καὶ ἀκεραίους. συνεδόκει
 10 ταῦτα πᾶσιν. Ἔμεις μὲν τοίνυν, ἔφη, προηγεῖσθε τὴν πρὸς τοὺς
 ἐναντίους, ὡς μὴ ἐστήκωμεν, ἐπεὶ ὄφθην καὶ εἶδομεν τοὺς 40
 πολέμιους· ἐγὼ δὲ ἤξω τοὺς τελευταίους λόχους καταχωρίσας
 11 ἥπερ ὑμῖν δοκεῖ. ἐκ τούτου οἱ μὲν ἤσυχoi προήγον, ὃ δὲ τρεῖς
 ἀφελὼν τὰς τελευταίας τάξεις ἀνά διακοσίους ἄνδρας τὴν μὲν
 ἐπὶ τὸ δεξιὸν ἐπέτρεψεν ἐφέπεσθαι ἀπολιπόντας ὡς πλῆθρον·
 Σαμόλας Ἀχαιοὺς ταύτης ἤρχε τῆς τάξεως· τὴν δ' ἐπὶ τῷ μέσῳ 45
 ἐχώρισεν ἔπεσθαι· Πυρρίως Ἀρκὰς ταύτης ἤρχε τῆς τάξεως· τὴν
 δὲ μίαν ἐπὶ τῷ εὐωνύμῳ· Φρασίας Ἀθηναίους ταύτη ἐφειστήκει.
 12 Προϊόντες δέ, ἐπεὶ ἐγένοντο οἱ ἠγούμενοι ἐπὶ νάπει μεγάλῳ
 καὶ δυσπόρῳ, ἔζητησαν ἀγνοοῦντες εἰ διαβατέον εἴη τὸ νάπος.
 καὶ παρεγγυῶσι στρατηγοὺς καὶ λοχαγοὺς παριέναι ἐπὶ τὸ 50
 13 ἠγούμενον. καὶ ὁ Ξενοφῶν θαυμάσας ὅτι τὸ ἴσχον εἴη τὴν
 πορείαν καὶ ταχὺ ἀκούων τὴν παρεγγύην, ἐλαύνει ἢ τάχιστα.
 ἐπεὶ δὲ συνήλθον, λέγει Σοφαίνετος πρεσβύτατος ὢν τῶν στρα-
 τηγῶν ὅτι βουλῆς οὐκ ἄξιον εἴη εἰ διαβατέον ἐστὶ τοιοῦτον
 νάπος. 55
 14 Καὶ ὁ Ξενοφῶν σπουδῇ ὑπολαβὼν ἔλεξεν· Ἄλλ' ἴστε μὲν
 με, ὦ ἄνδρες, οὐδένα πω κίνδυνον προξενήσαντα ὑμῖν ἐθελού-
 σιον· οὐ γὰρ δόξης ὀρῶ δεομένους ὑμᾶς εἰς ἀνδρείότητα, ἀλλὰ
 15 σωτηρίας. νῦν δὲ οὕτως ἔχει· ἀμαχεὶ μὲν ἐνθένδε οὐκ ἔστιν
 ἀπελθεῖν· ἦν γὰρ μὴ ἡμεῖς ἴωμεν ἐπὶ τοὺς πολεμίους, οὔτοι 60
 16 ἡμῖν ὁπότεν ἀπίωμεν ἔψονται καὶ ἐπιπεσοῦνται. ὁράτε δὴ
 πότερον κρεῖττον ἰέναι ἐπὶ τοὺς ἄνδρας προβαλλομένους τὰ

ὄπλα ἢ μεταβαλλομένους ὀπισθεν ἡμῶν ἐπιόντας τοὺς πολεμίους
 θεᾶσθαι. ἴστε μέντοι ὅτι τὸ μὲν ἀπιέναι ἀπὸ πολεμίων οὐδενὶ 17
 65 καλῶ ἔοικε, τὸ δὲ ἐφέπεσθαι καὶ τοῖς κακίοσι θάρρος ἐμποιεῖ.
 ἐγὼ γοῦν ἥδιον ἂν σὺν ἡμίσεσιν ἐπιόην ἢ σὺν διπλασίοις ἀπο-
 χωροίην. καὶ τούτους οἶδ' ὅτι ἐπιόντων μὲν ἡμῶν οὐδ' ὑμεῖς
 ἐλπίζετε δέξασθαι ἡμᾶς, ἀπιόντων δὲ πάντες ἐπιστάμεθα ὅτι
 70 τολμήσουσιν ἐφέπεσθαι. τὸ δὲ διαβάντας ὀπισθεν νάπος χαλε- 18
 πὸν ποιήσασθαι μέλλοντας μάχεσθαι ἄρ' οὐχὶ καὶ ἀρπάσαι
 ἄξιον; τοῖς μὲν γὰρ πολεμίους ἐγὼ βουλοίμην ἂν εὖπορα πάντα
 φαίνεσθαι ὥστε ἀποχωρεῖν· ἡμᾶς δὲ καὶ ἀπὸ τοῦ χωρίου δεῖ
 75 διδάσκεσθαι ὅτι οὐκ ἔστι μὴ νικῶσι σωτηρία. θαυμάζω δ' ἔγωγε
 καὶ τὸ νάπος τοῦτο εἴ τις μᾶλλον φοβερὸν νομίζει εἶναι τῶν
 75 ἄλλων ὧν διαπεπορεύμεθα χωρίων. πῶς γὰρ δὴ διαβατὸν τὸ 19
 πεδίον, εἰ μὴ νικῆσομεν τοὺς ἱππέας; πῶς δὲ ἂ διεληλύθαμεν
 ὄρη, ἣν πελτασταὶ τοσοῖδε ἐφέπωνται; ἣν δὲ δὴ καὶ σωθῶμεν 20
 ἐπὶ θάλατταν, πόσον τι νάπος ὁ Πόντος; ἔνθα οὔτε πλοῖα ἔστι
 τὰ ἀπάξοιτα οὔτε σίτος ᾧ θρεψόμεθα μένοντες, δεήσει δέ, ἣν
 80 θάττον ἐκεῖ γενώμεθα, θάττον πάλιν ἐξιέναι ἐπὶ τὰ ἐπιτήδεια.
 οὐκοῦν νῦν κρείττον ἥρισθηκόςτας μάχεσθαι ἢ αὐριον ἀναρίστους. 21
 ἄνδρες, τά τε ἱερὰ ἡμῖν καλὰ οἷ τε οἰωνοὶ αἴσιοι τά τε σφάγια
 κάλλιστα· ἴωμεν ἐπὶ τοὺς ἄνδρας. οὐ δεῖ ἔτι τούτους, ἐπεὶ ἡμᾶς
 πάντως εἶδον, ἠδέως δειπνήσαι οὐδ' ὅπου ἂν θέλωσι σκηνηῆσαι.
 85 Ἐντεῦθεν οἱ λοχαγοὶ ἠγείσθαι ἐκέλευον, καὶ οὐδεὶς ἀντέλεγε. 22
 καὶ δὲ ἠγείτο, παραγγείλας διαβαίνειν ἢ ἕκαστος ἐτύγγανε τοῦ
 νάπους ὧν· θάττον γὰρ ἀθρόον ἐδόκει ἂν οὕτω πέραν γενέσθαι
 τὸ στράτευμα ἢ εἰ κατὰ τὴν γέφυραν ἢ ἐπὶ τῷ νάπει ἣν ἐξεμη-
 90 ρύοντο. ἐπεὶ δὲ διέβησαν, παριῶν παρὰ τὴν φάλαγγα ἔλεγεν· 23
 ἄνδρες, ἀναμιμνήσκεσθε ὅσας δὴ μάχας σὺν τοῖς θεοῖς ὁμόσε
 ἰόντες νενικήκατε καὶ οἷα πάσχουσιν οἱ πολεμίους φεύγοντες, καὶ
 95 τοῦτο ἐννοήσατε ὅτι ἐπὶ ταῖς θύραις τῆς Ἑλλάδος ἐσμέν. ἀλλ' 24
 ἔπειθε ἠγεμόνι τῷ Ἡρακλεῖ καὶ ἀλλήλους παρακαλεῖτε ὀνο-
 μαστί. ἡδὺ τοι ἀνδρείόν τι καὶ καλὸν νῦν εἰπόντα καὶ ποιήσαντα
 95 μνήμην ἐν οἷς ἐθέλει παρέχειν ἑαυτοῦ.

Ταῦτα παρελαύων ἔλεγε καὶ ἅμα ὑφηγείτο ἐπὶ φάλαγγος, 25
 καὶ τοὺς πελταστὰς ἐκατέρωθεν ποιησάμενοι ἐπορεύοντο ἐπὶ τοὺς

πολεμίους. παρήγγελο δὲ τὰ μὲν δόρατα ἐπὶ τὸν δεξιὸν ὄμων ἔχειν, ἕως σημαῖνοι τῇ σάλπιγγι· ἔπειτα δὲ εἰς προσβολὴν καθέντας ἔπεσθαι βάδην καὶ μηδένα δρόμῳ διώκειν. ἐκ τούτου 100
 σύνθημα παρῆει Ζεὺς σωτήρ, Ἑρακλῆς ἡγεμῶν. οἱ δὲ πολέμοι
 28 ὑπέμενον, νομίζοντες καλὸν ἔχειν τὸ χωρίον. ἐπεὶ δ' ἐπλησίαζον, ἀλαλάξαντες οἱ Ἕλληνες πελτασταὶ ἔθεον ἐπὶ τοὺς πολέμιους πρὶν τινα κελεύειν· οἱ δὲ πολέμοι ἀντίοι ὤρμησαν, οἱ θ' ἰππεῖς καὶ τὸ στίφος τῶν Βιθυνῶν· καὶ τρέπονται τοὺς πελταστάς. 105
 21 ἀλλ' ἐπεὶ ὑπηντίαζεν ἡ φάλαγξ τῶν ὀπλιτῶν ταχὺ πορευομένη καὶ ἅμα ἡ σάλπιγξ ἐφθέγγετο καὶ ἐπαιάνιζον καὶ μετὰ ταῦτα ἠλάλαζον καὶ ἅμα τὰ δόρατα καθίεσαν, ἐνταῦθα οὐκέτι ἐδέξαντο
 28 οἱ πολέμοι, ἀλλὰ ἔφενγον. καὶ Τιμασίων μὲν ἔχων τοὺς ἰππεῖς ἐφείπετο, καὶ ἀπεκτίνυσαν ὄσους περ ἐδύναντο ὡς ὀλίγοι ὄντες. 110
 τῶν δὲ πολεμίων τὸ μὲν εὐώνυμον εὐθύς διεσπάρη, καθ' ἃ οἱ Ἕλληνες ἰππεῖς ἦσαν, τὸ δὲ δεξιὸν ἄτε οὐ σφόδρα διωκόμενον
 29 ἐπὶ λόφου συνέστη. ἐπεὶ δὲ εἶδον οἱ Ἕλληνες ὑπομένοντας αὐτούς, ἐδόκει ῥᾶστόν τε καὶ ἀκινδυνότατον εἶναι ἰέναι ἤδη ἐπ' αὐτούς. παιανίσαντες οὖν εὐθύς ἐπέκειντο· οἱ δ' οὐχ ὑπέμειναν. 115
 καὶ ἐνταῦθα οἱ πελτασταὶ ἐδίωκον μέχρι τὸ δεξιὸν διεσπάρη· ἀπέθανον δὲ ὀλίγοι· τὸ γὰρ ἰππικὸν φόβον παρείχε τὸ τῶν
 30 πολεμίων πολὺ ὄν. ἐπεὶ δὲ εἶδον οἱ Ἕλληνες τό τε Φαρναβάζου ἰππικὸν ἔτι συνεστηκὸς καὶ τοὺς Βιθυνοὺς ἰππέας πρὸς τοῦτο συναθροισζομένους καὶ ἀπὸ λόφου τινὸς καταθεωμένους τὰ γιγνώ- 120
 μενα ἀπειρήκεσαν μὲν, ὁμοῦ δὲ ἐδόκει καὶ ἐπὶ τούτους ἰτέον εἶναι οὕτως ὅπως δύναντο, ὡς μὴ τεθαρρηκότες ἀναπαύσαιτο.
 31 συνταξάμενοι δὴ πορεύονται. ἐντεύθεν οἱ πολέμοι ἰππεῖς φεύγουσι κατὰ τοῦ πρηνοῦς ὁμοίως ὥσπερ ὑπὸ ἰππέων διωκόμενοι· νάπος γὰρ αὐτοὺς ὑπεδέχετο, ὃ οὐκ ἤδεσαν οἱ Ἕλληνες, ἀλλὰ 125
 32 προαπετράποντο διώκοντες· ὄψῃ γὰρ ἦν. ἐπανελθόντες δὲ ἔνθα ἡ πρώτη συμβολὴ ἐγένετο, στησάμενοι τρόπαιον ἀπῆσαν ἐπὶ θάλατταν περὶ ἡλίου δυσμᾶς· στάδιοι δ' ἦσαν ὡς ἐξήκοντα ἐπὶ τὸ στρατόπεδον.
 1 VI. Ἐντεύθεν οἱ μὲν πολέμοι εἶχον ἀμφὶ τὰ ἑαυτῶν καὶ ἀπήγοντο καὶ τοὺς οἰκέτας καὶ τὰ χρήματα ὅποι ἐδύναντο προσωτάτω· οἱ δὲ Ἕλληνες προσέμενον μὲν Κλέανδρον καὶ τὰς

τριήρεις καὶ τὰ πλοῖα ὡς ἤξοντα, ἐξιόντες δ' ἐκάστης ἡμέρας σὺν
 5 τοῖς ὑποζυγίοις καὶ τοῖς ἀνδραπόδοις ἐφέροντο ἀδεῶς πυροὺς καὶ
 κριθάς, οἶνον, ὄσπρια, μελίνας, σῦκα· ἅπαντα γὰρ ἀγαθὰ εἶχεν
 ἡ χώρα πλὴν ἐλαίου. καὶ ὅποτε μὲν καταμένοι τὸ στράτευμα 2
 ἀναπαύμενον, ἐξῆν ἐπὶ λείαν ἰέναι, καὶ ἐλάμβανον οἱ ἐξιόντες·
 ὅποτε δὲ ἐξίοι πᾶν τὸ στράτευμα, εἴ τις χωρὶς ἀπελθὼν λάβοι
 10 τι, δημόσιον ἔδοξεν εἶναι. ἤδη δὲ ἦν πάντων ἀφθονία· καὶ γὰρ 3
 ἀγοραὶ πάντοθεν ἀφικνούντο ἐκ τῶν Ἑλληνίδων πόλεων καὶ οἱ
 παραπλέοντες ἄσμενοι κατῆγον, ἀκούοντες ὡς οἰκίζοιτο πόλις
 καὶ λιμὴν εἶη. ἔπεμπον δὲ καὶ οἱ πολέμοι ἤδη οἱ πλησίον 4
 ᾤκουν πρὸς Ξενοφῶντα, ἀκούοντες ὅτι οὗτος πολλίζει τὸ χωρίον,
 15 ἐρωτῶντες ὅτι δέοι ποιούντας φίλους εἶναι. ὁ δ' ἐπεδείκνυεν
 αὐτοὺς τοῖς στρατιώταις.

Καὶ ἐν τούτῳ Κλέανδρος ἀφικνεῖται δύο τριήρεις ἔχων, 5
 πλοῖον δ' οὐδέν. ἐτύγχανε δὲ τὸ στράτευμα ἔξω ὅν ὅτε ἀφίκετο
 καὶ ἐπὶ λείαν τινὲς οἰχόμενοι ἄλλοσε εἰς τὸ ὄρος εἰλήφεσαν πρό-
 20 βατα πολλά· ὀκνοῦντες δὲ μὴ ἀφαιρεθεῖεν τῷ Δεξιίπῳ λέγου-
 σιν, ὃς ἀπέδρα τὴν πεντηκόντορον ἔχων ἐκ Τραπεζούντος, καὶ
 κελεύουσι διασώσαντα αὐτοῖς τὰ πρόβατα τὰ μὲν αὐτὸν λαβεῖν,
 τὰ δὲ σφίσιν ἀποδοῦναι. εὐθὺς δ' ἐκεῖνος ἀπελαύνει τοὺς περιε- 6
 στῶτας τῶν στρατιωτῶν καὶ λέγοντας ὅτι δημόσια εἶη, καὶ τῷ
 25 Κλεάνδρῳ λέγει ἐλθὼν ὅτι ἀρπάζειν ἐπιχειροῦσιν. ὁ δὲ κελεύει
 τὸν ἀρπάζοντα ἄγειν πρὸς αὐτόν. καὶ ὁ μὲν λαβὼν ἠγέ τινα· 7
 περιτυχὼν δ' Ἀγασίας ἀφαιρεῖται· καὶ γὰρ ἦν αὐτῷ ὁ ἀγόμενος
 λοχίτης. οἱ δ' ἄλλοι οἱ παρόντες τῶν στρατιωτῶν ἐπιχειροῦσι
 βάλλειν τὸν Δεξιίππον, ἀνακαλοῦντες τὸν προδότην. ἔδεισαν δὲ
 30 καὶ τῶν τριηριτῶν πολλοὶ καὶ ἔφηνον εἰς τὴν θάλατταν, καὶ
 Κλέανδρος δ' ἔφηνε. Ξενοφῶν δὲ καὶ οἱ ἄλλοι στρατηγοὶ 8
 κατεκώλυόν τε καὶ τῷ Κλεάνδρῳ ἔλεγον ὅτι οὐδὲν εἶη πρᾶγμα,
 ἀλλὰ τὸ δόγμα αἴτιον εἶη τοῦ στρατεύματος ταῦτα γενέσθαι.
 ὁ δὲ Κλέανδρος ὑπὸ τοῦ Δεξιίππου τε ἀνυπερβιζόμενος καὶ αὐτὸς 9
 35 ἀχθεσθεὶς ὅτι ἐφοβήθη, ἀποπλευσεῖσθαι ἔφη καὶ κηρύξειν μηδε-
 μίαν πόλιν δέχεσθαι αὐτοῖς, ὡς πολεμίους. ἤρχον δὲ τότε
 πάντων τῶν Ἑλλήνων οἱ Λακεδαιμόνιοι. ἐνταῦθα πονηρὸν 10
 τὸ πρᾶγμα ἐδόκει εἶναι τοῖς Ἑλλησι, καὶ ἐδέοντο μὴ ποιεῖν

ταῦτα. ὁ δ' οὐκ ἂν ἄλλως ἔφη γενέσθαι, εἰ μὴ τις ἐκδώσει τὸν
 11 ἄρξαντα βάλλειν καὶ τὸν ἀφελόμενον. ἦν δὲ ὃν ἐξήτει Ἀγασίας 40
 διὰ τέλους φίλος τῷ Ξενοφῶντι· ἐξ οὗ καὶ διέβαλλεν αὐτὸν ὁ
 Δέξιππος.

Καὶ ἐντεῦθεν ἐπειδὴ ἀπορία ἦν, συνήγαγον τὸ στράτευμα οἱ
 ἄρχοντες· καὶ ἔνιοι μὲν αὐτῶν παρ' ὀλίγον ἐποιούντο τὸν Κλέ-
 ανδρον, τῷ δὲ Ξενοφῶντι οὐκ ἐδόκει φαῦλον εἶναι, ἀλλ' ἀναστὰς 45
 12 ἔλεξεν· ὦ ἄνδρες στρατιῶται, ἐμοὶ δὲ οὐδὲν φαῦλον δοκεῖ εἶναι
 τὸ πρᾶγμα, εἰ ἡμῖν οὕτως ἔχων τὴν γνώμην Κλέανδρος ἄπεισιν
 ὥσπερ λέγει. εἰσὶ μὲν γὰρ ἐγγύς αἱ Ἑλληνίδες πόλεις· τῆς δὲ
 Ἑλλάδος Λακεδαιμόνιοι προεστήκασιν· ἱκανοὶ δὲ εἰσι καὶ εἰς
 ἕκαστος Λακεδαιμονίων ἐν ταῖς πόλεσιν ὅ,τι βούλονται διαπράτ- 50
 13 τεσθαι. εἰ οὖν οὗτος πρῶτον μὲν ἡμᾶς Βυζαντίου ἀποκλείσει,
 ἔπειτα δὲ τοῖς ἄλλοις ἀρμοσταῖς παραγγελεῖ εἰς τὰς πόλεις μὴ
 δέχεσθαι ὡς ἀπιστοῦντας Λακεδαιμονίους καὶ ἀνόμους ὄντας, ἔτι
 δὲ πρὸς Ἀναξίβιον τὸν ναύαρχον οὗτος ὁ λόγος περὶ ἡμῶν ἤξει,
 χαλεπὸν ἔσται καὶ μένειν καὶ ἀποπλεῖν· καὶ γὰρ ἐν τῇ γῇ 55
 14 ἄρχουσι Λακεδαιμόνιοι καὶ ἐν τῇ θαλάττῃ τὸν νῦν χρόνον.
 15 οὐκ οὖν δεῖ οὔτε ἐνὸς ἀνδρὸς ἕνεκα οὔτε δυοῖν ἡμᾶς τοὺς ἄλλους
 τῆς Ἑλλάδος ἀπέχεσθαι, ἀλλὰ πειστέον ὅ,τι ἂν κελεύωσι· καὶ
 16 γὰρ αἱ πόλεις ἡμῶν ὅθεν ἐσμέν πείθονται αὐτοῖς. ἐγὼ μὲν οὖν,
 καὶ γὰρ ἀκούω Δέξιππον λέγειν πρὸς Κλέανδρον ὡς οὐκ ἂν 60
 ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα, ἐγὼ μὲν
 οὖν ἀπολύω καὶ ὑμᾶς τῆς αἰτίας καὶ Ἀγασίαν, ἂν αὐτὸς
 Ἀγασίας φήσῃ ἐμέ τι τούτων αἴτιον εἶναι, καὶ καταδικάζω
 ἐμαντοῦ, εἰ ἐγὼ πετροβολίας ἢ ἄλλου τινὸς βιαίου ἐξάρχω, τῆς
 16 ἐσχάτης δίκης ἄξιος εἶναι, καὶ ὑφέξω τὴν δίκην. φημὶ δὲ καὶ 65
 εἰ τινα ἄλλον αἰτιᾶται, χρῆναι ἑαυτὸν παρασχεῖν Κλεάνδρῳ
 κρῖναι· οὗτος γὰρ ἂν ὑμεῖς ἀπολελυμένοι τῆς αἰτίας εἴητε. ὡς
 δὲ νῦν ἔχει, χαλεπὸν εἰ οἰόμενοι ἐν τῇ Ἑλλάδι καὶ ἐπαίνου καὶ
 τιμῆς τεύξεσθαι ἀντὶ δὲ τούτων οὐδ' ὅμοιοι τοῖς ἄλλοις ἐσόμεθα,
 ἀλλ' εἰρξόμεθα ἐκ τῶν Ἑλληνίδων πόλεων.

70
 17 Μετὰ ταῦτα ἀναστὰς εἶπεν Ἀγασίας· Ἐγὼ, ὦ ἄνδρες,
 ὁμνυμι θεοὺς καὶ θεὰς ἢ μὴν μήτε με Ξενοφῶντα κελεύσαι
 ἀφελέσθαι τὸν ἄνδρα μήτε ἄλλον ὑμῶν μηδένα· ἰδόντι δὲ μοι

ἄνδρα ἀγαθὸν ἀγόμενον τῶν ἐμῶν λοχιτῶν ὑπὸ Δεξίππου, ὃν
 75 ὑμεῖς ἐπίστασθε ὑμᾶς προδόντα, δεινὸν ἔδοξεν εἶναι· καὶ ἀφει-
 λόμην, ὁμολογῶ. καὶ ὑμεῖς μὲν μὴ ἐκδῶτέ με· ἐγὼ δὲ ἐμαντόν, 18
 ὥσπερ Ξενοφῶν λέγει, παρασχῆσω κρίναντι Κλεάνδρῳ ὅτι, ἂν
 βούληται ποιῆσαι· τούτου ἔνεκα μήτε πολεμεῖτε Λακεδαιμονίους
 σφύζοισθέ τε ἀσφαλῶς ὅποι θέλει ἕκαστος. συμπέμψατε μέντοι
 80 μοι ὑμῶν αὐτῶν ἐλόμενοι πρὸς Κλεάνδρον οἷτινες, ἂν τι ἐγὼ
 παραλίπω, καὶ λέξουσιν ὑπὲρ ἐμοῦ καὶ πράξουσιν.

Ἐκ τούτου ἔδωκεν ἡ στρατιὰ οὐστιας βούλοιο προελό- 19
 μενον ἰέναι. ὃ δὲ προείλετο τοὺς στρατηγούς. μετὰ ταῦτα
 ἐπορεύοντο πρὸς Κλεάνδρον Ἀγασίας καὶ οἱ στρατηγοὶ καὶ ὁ
 85 ἀφαιρεθεὶς ἀνὴρ ὑπὸ Ἀγασίου. καὶ ἔλεγον οἱ στρατηγοί· 20
 Ἔπεμψεν ἡμᾶς ἡ στρατιὰ πρὸς σέ, ὦ Κλεάνδρε, καὶ ἐκέλευσέ
 σε, εἴτε πάντα αἰτιᾶ, κρίναντα σέ αὐτὸν χρῆσθαι ὅτι, ἂν βούλη,
 εἴτε ἓνα τινα ἢ δύο ἢ καὶ πλείους αἰτιᾶ τούτους ἀξιούσι παρα-
 σχεῖν σοι ἑαυτοὺς εἰς κρίσιν. εἴ τι οὖν ἡμῶν τινα αἰτιᾶ,
 90 πάρεσμέν σοι ἡμεῖς· εἴ τι δὲ ἄλλον τινα, φράσον· οὐδεὶς γὰρ
 ἀπέσται ὅστις ἂν ἡμῖν ἐθέλη πείθεσθαι. μετὰ ταῦτα παρελθὼν 21
 ὁ Ἀγασίας εἶπεν· Ἐγὼ εἰμι, ὦ Κλεάνδρε, ὁ ἀφελόμενος Δεξίπ-
 που ἄγοντος τούτου τὸν ἄνδρα καὶ παλεῖν κελεύσας Δέξιππον.
 τούτου μὲν γὰρ οἶδα ἄνδρα ἀγαθὸν ὄντα, Δέξιππον δὲ οἶδα 22
 95 αἰρεθέντα ὑπὸ τῆς στρατιᾶς ἄρχειν τῆς πεντηκοντόρου ἧς ἤτησά-
 μεθα παρὰ Τραπεζουντίων ἐφ' ὅτε πλοῖα συλλέγειν ὡς σφ-
 ζοίμεθα, καὶ ἀποδράντα Δέξιππον καὶ προδόντα τοὺς στρατιώτας
 μεθ' ὧν ἐσώθη. καὶ τοὺς τε Τραπεζουντίους ἀπεστερήκαμεν 23
 τὴν πεντηκόντορον καὶ κακοὶ δοκοῦμεν εἶναι διὰ τούτου, αὐτοί
 100 τε τὸ ἐπὶ τούτῳ ἀπολώλαμεν. ἤκουε γάρ, ὥσπερ ἡμεῖς, ὡς
 ἄπορον εἶη πεζῇ ἀπιόντας τοὺς ποταμούς τε διαβῆναι καὶ
 σωθῆναι εἰς τὴν Ἑλλάδα. τούτου οὖν τοιοῦτον ὄντα ἀφειλόμην.
 εἰ δὲ σὺ ἦγες ἢ ἄλλος τις τῶν παρὰ σοῦ, καὶ μὴ τῶν παρ' ἡμῶν 24
 ἀποδράντων, εὖ ἴσθι ὅτι οὐδὲν ἂν τούτων ἐποίησα. νόμιζε δέ,
 105 ἂν ἐμὲ νῦν ἀποκτείνης, δι' ἄνδρα δειλὸν τε καὶ πονηρὸν ἄνδρα
 ἀγαθὸν ἀποκτείνων.

Ἀκούσας ταῦτα ὁ Κλεάνδρος εἶπεν ὅτι Δέξιππον μὲν οὐκ 25
 ἐπαινοίη, εἰ ταῦτα πεποικῶς εἶη· οὐ μέντοι, ἔφη νομίζειν οὐδ'

εἰ παμπόνηρος ἦν Δέξιππος βία χρῆναι πάσχειν αὐτόν, ἀλλὰ
 26 κριθέντα, ὥσπερ καὶ ὑμεῖς νῦν ἀξιοῦτε, τῆς δίκης τυχεῖν. νῦν 110
 οὖν ἄπιτε καταλιπόντες τόνδε τὸν ἄνδρα· ὅταν δ' ἐγὼ κελεύσω,
 πάρεστε πρὸς τὴν κρίσιν. αἰτιῶμαι δὲ οὔτε τὴν στρατιὰν οὔτε
 ἄλλον οὐδένα ἔτι, ἐπεὶ οὗτος αὐτὸς ὁμολογεῖ ἀφελέσθαι τὸν
 27 ἄνδρα. ὁ δὲ ἀφαιρεθεὶς εἶπεν· Ἐγὼ, ὦ Κλέανδρε, εἰ καὶ οἶε
 με ἀδικοῦντά τι ἄγεσθαι, οὔτε ἔπαιον οὐδένα οὔτε ἔβαλλον, ἀλλ' 115
 εἶπον ὅτι δημόσια εἴη τὰ πρόβατα· ἦν γὰρ τῶν στρατιωτῶν
 δόγμα, εἴ τις ὅποτε ἡ στρατιὰ ἐξίοι ἰδίᾳ λήζοιτο, δημόσια εἶναι
 28 τὰ ληφθέντα. ταῦτα εἶπον· ἐκ τούτου με λαβὼν οὗτος ἦγεν,
 ἵνα μὴ φθέγγοιτο μηδεὶς, ἀλλ' αὐτὸς λαβὼν τὸ μέρος διασώσειε
 τοῖς λησταῖς παρὰ τὴν ῥήτραν τὰ χρήματα. πρὸς ταῦτα ὁ 120
 Κλέανδρος εἶπεν· Ἐπεὶ τοίνυν συναίτιος εἶ, κατὰμενε, ἵνα καὶ
 περὶ σοῦ βουλευσώμεθα.

29 Ἐκ τούτου οἱ μὲν ἀμφὶ Κλέανδρον ἠρίστων· τὴν δὲ στρατιὰν
 συνήγαγε Ξενοφῶν καὶ συνεβούλευε πέμψαι ἄνδρας πρὸς Κλέαν-
 30 δρον παραιτησομένους περὶ τῶν ἀνδρῶν. ἐκ τούτου ἔδοξεν αὐτοῖς 125
 πέμψαντας στρατηγούς καὶ λοχαγούς καὶ Δρακόντιον τὸν Σπαρ-
 τιάτην καὶ τῶν ἄλλων οἱ ἐδόκουν ἐπιτήδειοι εἶναι δεῖσθαι Κλεάν-
 31 δρου κατὰ πάντα τρόπον ἀφεῖναι τὸν ἄνδρα· ἔλθων οὖν ὁ
 Ξενοφῶν λέγει· Ἔχεις μὲν, ὦ Κλέανδρε, τοὺς ἄνδρας, καὶ ἡ
 στρατιὰ σοι ὑφέιτο ὅ,τι ἐβούλου ποιῆσαι καὶ περὶ τούτων καὶ 130
 περὶ αὐτῶν ἀπάντων. νῦν δέ σε αἰτοῦνται καὶ δέονται δοῦναι
 σφίσι τὸν ἄνδρα καὶ μὴ κατακαίνειν· πολλὰ γὰρ ἐν τῷ ἔμπροσθεν
 32 χρόνῳ περὶ τὴν στρατιὰν ἐμοχθησάτην. ταῦτα δέ σου τυχόντες
 ὑπισχυοῦνται σοι ἀντὶ τούτων, ἦν βούλη ἠγείσθαι αὐτῶν καὶ ἦν
 οἱ θεοὶ ἴλεω ᾧσιν, ἐπιδειξείν σοι καὶ ὡς κόσμοι εἰσι καὶ ὡς 135
 ἱκανοὶ τῷ ἄρχοντι πειθόμενοι τοὺς πολεμίους σὺν τοῖς θεοῖς μὴ
 33 φοβεῖσθαι. δέονται δέ σου καὶ τοῦτο, παραγενόμενον καὶ
 ἄρξαντα ἑαυτῶν πείραν λαβεῖν καὶ Δεξίππου καὶ σφῶν τῶν
 34 ἄλλων οἷος ἕκαστός ἐστι, καὶ τὴν ἀξίαν ἐκάστοις νεῖμαι. ἀκού-
 σας ταῦτα ὁ Κλέανδρος, Ἄλλὰ ναὶ τῷ σιώ, ἔφη, ταχύ τοι 140
 ὑμῖν ἀποκρινοῦμαι. καὶ τῷ τε ἄνδρῳ ὑμῖν δίδωμι καὶ αὐτὸς
 παρέσομαι· καὶ ἦν οἱ θεοὶ παραδιδῶσιν, ἐξηγήσομαι εἰς τὴν
 Ἑλλάδα. καὶ πολὺ οἱ λόγοι οὗτοι ἀντιοὶ εἰσὶν ἢ οὐς ἐγὼ

περὶ ὑμῶν ἐνίων ἤκουον ὡς τὸ στρατεύμα ἀφίστατε ἀπὸ
 145 Λακεδαιμονίων.

Ἐκ τούτου οἱ μὲν ἐπαινοῦντες ἀπήλθον, ἔχοντες τὸ ἄνδρ· 35
 Κλέανδρος δὲ ἐθύετο ἐπὶ τῇ πορείᾳ καὶ ξυνήν Ξενοφῶντι φιλικῶς
 καὶ ξενίαν ξυνεβάλλοντο. ἐπεὶ δὲ καὶ ἑώρα αὐτοὺς τὸ παραγ-
 γελλόμενον εὐτάκτως ποιοῦντας, καὶ μᾶλλον ἔτι ἐπεθύμει ἡγεμῶν
 150 γενέσθαι αὐτῶν. ἐπεὶ μέντοι θυομένη αὐτῷ ἐπὶ τρεῖς ἡμέρας 36
 οὐκ ἐγίγνετο τὰ ἱερά, συγκαλέσας τοὺς στρατηγοὺς εἶπεν· Ἔμοι
 μὲν οὐ τελέθει τὰ ἱερά ἐξάγειν· ὑμεῖς μέντοι μὴ ἀθυμεῖτε τούτου
 ἕνεκα· ὑμῖν γάρ, ὡς ἔοικε, δέδοται ἐκκομίσαι τοὺς ἄνδρας· ἀλλὰ
 πορεύεσθε. ἡμεῖς δὲ ὑμᾶς, ἐπειδὴν ἐκείσε ἤκητε, δεξόμεθα ὡς
 155 ἂν δυνώμεθα κάλλιστα.

Ἐκ τούτου ἔδοξε τοῖς στρατιώταις δοῦναι αὐτῷ τὰ δημόσια 37
 πρόβατα· ὃ δὲ δεξάμενος πάλιν αὐτοῖς ἀπέδωκε. καὶ οὗτος μὲν
 ἀπέπλει. οἱ δὲ στρατιῶται διαθέμενοι τὸν σίτον ἃν ἦσαν συγ-
 κεκομισμένοι καὶ τᾶλλα ἃ εἰλήφεσαν ἐξεπορεύοντο διὰ τῶν
 160 Βιθυνῶν. ἐπεὶ δὲ οὐδενὶ ἐνέτυχον πορευόμενοι τὴν ὀρθὴν ὁδόν, 38
 ὥστε ἔχοντές τι εἰς τὴν φιλίαν ἐλθεῖν, ἔδοξεν αὐτοῖς τοῦμπαλιν
 ὑποστρέψαντας ἐλθεῖν μίαν ἡμέραν καὶ νύκτα. τοῦτο δὲ ποιή-
 σαντες ἔλαβον πολλὰ καὶ ἀνδράποδα καὶ πρόβατα· καὶ ἀφί-
 κοντο ἑκταῖοι εἰς Χρυσόπολιν τῆς Καλχηδονίας, καὶ ἐκεῖ ἔμειναν
 165 ἡμέρας ἑπτὰ λαφυροπωλοῦντες.

BOOK VII

- 1 I. [“Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου ἔπραξαν
οἱ Ἕλληνες μέχρι τῆς μάχης, καὶ ὅσα ἐπεὶ Κύρος ἐτελεύτησεν
ἐν τῇ πορείᾳ μέχρι εἰς τὸν Πόντον ἀφίκοντο, καὶ ὅσα ἐκ τοῦ
Πόντου περὶ ἐξιώντες καὶ ἐκπλέοντες ἐποιοῦν μέχρι ἔξω τοῦ
στόματος ἐγένοντο ἐν Χρυσοπόλει τῆς Ἀσίας, ἐν τῷ πρόσθεν 5
λόγῳ δεδήλωται.]
- 2 Ἐκ τούτου δὲ Φαρνάβαζος φοβούμενος τὸ στράτευμα μὴ
ἐπὶ τὴν αὐτοῦ χώραν στρατεύηται, πέμψας πρὸς Ἀναξίβιον τὸν
ναύαρχον — ὃ δ’ ἔτυχεν ἐν Βυζαντίῳ ὧν — ἐδεῖτο διαβιβᾶσαι
τὸ στράτευμα ἐκ τῆς Ἀσίας, καὶ ὑπισχνεῖτο πάντα ποιήσῃν 10
3 αὐτῷ ὅσα δέοι. καὶ ὁ Ἀναξίβιος μετεπέμψατο τοὺς στρατηγούς
καὶ λοχαγούς εἰς Βυζάντιον, καὶ ὑπισχνεῖτο, εἰ διαβαίεν, μισθο-
4 φορὰν ἔσσεσθαι τοῖς στρατιώταις. οἱ μὲν δὴ ἄλλοι ἔφασαν βου-
λευσάμενοι ἀπαγγελεῖν, Ξενοφῶν δὲ εἶπεν αὐτῷ ὅτι ἀπαλλάξοιτο
ἤδη ἀπὸ τῆς στρατιᾶς καὶ βούλοιο ἀποπλεῖν. ὁ δὲ Ἀναξίβιος 15
ἐκέλευσεν αὐτὸν συνδιαβάνατα ἔπειτα οὕτως ἀπαλλάττεσθαι.
ἔφη οὖν ταῦτα ποιήσῃν.
- 5 Σεύθης δὲ ὁ Θράξ πέμπει Μηδοσάδην καὶ κελεύει Ξενο-
φῶντα συμπροθυμείσθαι ὅπως διαβῆ τὸ στράτευμα, καὶ ἔφη
6 αὐτῷ ταῦτα συμπροθυμηθέντι ὅτι οὐ μεταμελήσει. ὃ δ’ εἶπεν· 20
Ἄλλὰ τὸ μὲν στράτευμα διαβήσεται· τούτου ἕνεκα μηδὲν
τελείτω μήτε ἐμοὶ μήτε ἄλλῳ μηδενί· ἐπειδὴν δὲ διαβῆ, ἐγὼ
μὲν ἀπαλλάξομαι, πρὸς δὲ τοὺς διαμένοντας καὶ ἐπικαιρίους
δυνατὰς προσφερέσθω ὡς ἂν αὐτῷ δοκῆ ἀσφαλές.
- 7 Ἐκ τούτου διαβαίνουσι πάντες εἰς τὸ Βυζάντιον οἱ στρατιῶ- 25
ται. καὶ μισθὸν μὲν οὐκ ἐδίδου ὁ Ἀναξίβιος, ἐκήρυξε δὲ λα-
βόντας τὰ ὄπλα καὶ τὰ σκεύη τοὺς στρατιώτας ἐξιώναι, ὡς
ἀποπέμψων τε ἅμα καὶ ἀριθμὸν ποιήσων. ἐνταῦθα οἱ στρα-
τιῶται ἤχθοντο, ὅτι οὐκ εἶχον ἀργύριον ἐπισιτίζεσθαι εἰς τὴν
8 πορείαν, καὶ ὀκνηρῶς συνεσκευάζοντο. καὶ ὁ Ξενοφῶν Κλεάν- 30
δρον τῷ ἀρμοστῇ ξένος γεγενημένος προσελθὼν ἠσπάζετο αὐτὸν

περὶ ὑμῶν ἐνίων ἤκουον ὡς τὸ στρατεύμα ἀφίστατε ἀπὸ
145 Λακεδαιμονίων.

Ἐκ τούτου οἱ μὲν ἐπαινοῦντες ἀπήλθον, ἔχοντες τὰ ἄνδρε· 35
Κλέανδρος δὲ ἐθύετο ἐπὶ τῇ πορείᾳ καὶ ξυνὴν Ξενοφῶντι φιλικῶς
καὶ ξενίαν ξυνεβάλλοντο. ἐπεὶ δὲ καὶ ἑώρα αὐτοὺς τὸ παραγ-
γελλόμενον εὐτάκτως ποιοῦντας, καὶ μᾶλλον ἔτι ἐπεθύμει ἡγεμῶν
150 γενέσθαι αὐτῶν. ἐπεὶ μέντοι θυομένῳ αὐτῷ ἐπὶ τρεῖς ἡμέρας 36
οὐκ ἐγίγνετο τὰ ἱερά, συγκαλέσας τοὺς στρατηγούς εἶπεν· Ἔμοι
μὲν οὐ τελέθει τὰ ἱερά ἐξάγειν· ὑμεῖς μέντοι μὴ ἀθυμεῖτε τούτου
ἔνεκα· ὑμῖν γάρ, ὡς ἔοικε, δέδοται ἐκκομίσαι τοὺς ἄνδρας· ἀλλὰ
πορεύεσθε. ἡμεῖς δὲ ὑμᾶς, ἐπειδὴν ἐκέισε ἤκητε, δεξόμεθα ὡς
155 ἂν δυνώμεθα κάλλιστα.

Ἐκ τούτου ἔδοξε τοῖς στρατιώταις δοῦναι αὐτῷ τὰ δημόσια 37
πρόβατα· ὃ δὲ δεξάμενος πάλιν αὐτοῖς ἀπέδωκε. καὶ οὗτος μὲν
ἀπέπλει. οἱ δὲ στρατιῶται διαθέμενοι τὸν σῆτον δυ ἦσαν συγ-
κεκομισμένοι καὶ τᾶλλα ἃ εἰλήφεσαν ἐξεπορεύοντο διὰ τῶν
180 Βιβυνῶν. ἐπεὶ δὲ οὐδενὶ ἐνέτυχον πορευόμενοι τὴν ὀρθὴν ὁδόν, 38
ὥστε ἔχοντές τι εἰς τὴν φιλίαν ἐλθεῖν, ἔδοξεν αὐτοῖς τοῦμπαλιν
ὑποστρέψαντας ἐλθεῖν μίαν ἡμέραν καὶ νύκτα. τοῦτο δὲ ποιή-
σαντες ἔλαβον πολλὰ καὶ ἀνδράποδα καὶ πρόβατα· καὶ ἀφί-
κουτο ἐκταῖοι εἰς Χρυσόπολιν τῆς Καλχηδονίας, καὶ ἐκεῖ ἔμειναν
165 ἡμέρας ἑπτὰ λαφυροπωλοῦντες.

BOOK VII

- 1 I. [Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου ἔπραξαν οἱ Ἕλληες μέχρι τῆς μάχης, καὶ ὅσα ἐπεὶ Κύρος ἐτελεύτησεν ἐν τῇ πορείᾳ μέχρι εἰς τὸν Πόντον ἀφίκοντο, καὶ ὅσα ἐκ τοῦ Πόντου περὶ ἑξίοντες καὶ ἐκπλέοντες ἐποιοῦν μέχρι ἔξω τοῦ στόματος ἐγένοντο ἐν Χρυσοπόλει τῆς Ἀσίας, ἐν τῷ πρόσθεν 5 λόγῳ δεδήλωται.]
- 2 Ἐκ τούτου δὲ Φαρνάβαζος φοβούμενος τὸ στράτευμα μὴ ἐπὶ τὴν αὐτοῦ χώραν στρατεύηται, πέμψας πρὸς Ἀναξίβιον τὸν ναύαρχον — ὃ δ' ἔτυχεν ἐν Βυζαντίῳ ὢν — ἐδέϊτο διαβιδάσαι τὸ στράτευμα ἐκ τῆς Ἀσίας, καὶ ὑπισχνεῖτο πάντα ποιήσῃν 10 αὐτῷ ὅσα δέοι. καὶ ὁ Ἀναξίβιος μετεπέμψατο τοὺς στρατηγούς καὶ λοχαγούς εἰς Βυζάντιον, καὶ ὑπισχνεῖτο, εἰ διαβαίεν, μισθοφορὰν ἔσσεσθαι τοῖς στρατιώταις. οἱ μὲν δὴ ἄλλοι ἔφασαν βουλευσάμενοι ἀπαγγελεῖν, Ξενοφῶν δὲ εἶπεν αὐτῷ ὅτι ἀπαλλάξοιτο ἤδη ἀπὸ τῆς στρατιᾶς καὶ βούλοιο ἀποπλεῖν. ὁ δὲ Ἀναξίβιος 15 ἐκέλευσεν αὐτὸν συνδιαβάντα ἔπειτα οὕτως ἀπαλλάττεσθαι. ἔφη οὖν ταῦτα ποιήσῃν.
- 5 Σεύθης δὲ ὁ Θραξ πέμπει Μηδοσάδην καὶ κελεύει Ξενοφῶντα συμπροθυμείσθαι ὅπως διαβῆ τὸ στράτευμα, καὶ ἔφη 6 αὐτῷ ταῦτα συμπροθυμηθέντι ὅτι οὐ μεταμελήσει. ὃ δ' εἶπεν· 20 Ἄλλὰ τὸ μὲν στράτευμα διαβήσεται· τούτου ἕνεκα μηδὲν τελείτω μήτε ἐμοὶ μήτε ἄλλῳ μηδενί· ἐπειδὰν δὲ διαβῆ, ἐγὼ μὲν ἀπαλλάξομαι, πρὸς δὲ τοὺς διαμένοντας καὶ ἐπικαιρίους ὄντας προσφερέσθω ὡς ἂν αὐτῷ δοκῆ ἀσφαλές.
- 7 Ἐκ τούτου διαβαίνουσι πάντες εἰς τὸ Βυζάντιον οἱ στρατιῶ- 25 ται. καὶ μισθὸν μὲν οὐκ ἐδίδου ὁ Ἀναξίβιος, ἐκήρυξε δὲ λαβόντας τὰ ὄπλα καὶ τὰ σκεύη τοὺς στρατιώτας ἐξίεναι, ὡς ἀποπέμψων τε ἅμα καὶ ἀριθμὸν ποιήσων. ἐνταῦθα οἱ στρατιῶται ἤχθοντο, ὅτι οὐκ εἶχον ἀργύριον ἐπισιτίζεσθαι εἰς τὴν 8 πορείαν, καὶ ὀκνηρῶς συνεσκευάζοντο. καὶ ὁ Ξενοφῶν Κλεάν- 30 δρῳ τῷ ἀρμοστῇ ξένος γεγενημένος προσελθὼν ἠσπάζετο αὐτὸν

περὶ ὑμῶν ἐνίων ἤκουον ὡς τὸ στρατεύμα ἀφίστατε ἀπὸ
145 Λακεδαιμονίων.

Ἐκ τούτου οἱ μὲν ἐπαινοῦντες ἀπῆλθον, ἔχοντες τὰ ἄνδρα· 35
Κλέανδρος δὲ ἐθύετο ἐπὶ τῇ πορείᾳ καὶ ξυνὴν Ξενοφῶντι φιλικῶς
καὶ ξενίαν ξυνεβάλλοντο. ἐπεὶ δὲ καὶ ἑώρα αὐτοὺς τὸ παραγ-
γελλόμενον εὐτάκτως ποιούντας, καὶ μᾶλλον ἔτι ἐπεθύμει ἡγεμῶν
150 γενέσθαι αὐτῶν. ἐπεὶ μέντοι θυομένη αὐτῷ ἐπὶ τρεῖς ἡμέρας 36
οὐκ ἐγίγνετο τὰ ἱερά, συγκαλέσας τοὺς στρατηγούς εἶπεν· Ἐμοὶ
μὲν οὐ τελέθει τὰ ἱερά ἐξάγειν· ὑμεῖς μέντοι μὴ ἀθυμεῖτε τούτου
ἕνεκα· ὑμῖν γάρ, ὡς ἔοικε, δέδοται ἐκκομίσαι τοὺς ἄνδρας· ἀλλὰ
πορεύεσθε. ἡμεῖς δὲ ὑμᾶς, ἐπειδὴν ἐκείσε ἤκητε, δεξόμεθα ὡς
155 ἂν δυνώμεθα κάλλιστα.

Ἐκ τούτου ἔδοξε τοῖς στρατιώταις δοῦναι αὐτῷ τὰ δημόσια 37
πρόβατα· ὃ δὲ δεξάμενος πάλιν αὐτοῖς ἀπέδωκε. καὶ οὗτος μὲν
ἀπέπλει. οἱ δὲ στρατιῶται διαθέμενοι τὸν σῖτον ὃν ἦσαν συγ-
κεκομισμένοι καὶ τᾶλλα ἃ εἰλήφεσαν ἐξεπορεύοντο διὰ τῶν
180 Βιθυνῶν. ἐπεὶ δὲ οὐδενὶ ἐνέτυχον πορευόμενοι τὴν ὀρθὴν ὁδόν, 38
ὥστε ἔχοντές τι εἰς τὴν φιλίαν ἐλθεῖν, ἔδοξεν αὐτοῖς τοῦμπαλιν
ὑποστρέψαντας ἐλθεῖν μίαν ἡμέραν καὶ νύκτα. τοῦτο δὲ ποιή-
σαντες ἔλαβον πολλὰ καὶ ἀνδράποδα καὶ πρόβατα· καὶ ἀφί-
κοντο ἐκταῖοι εἰς Χρυσόπολιν τῆς Καλχηδονίας, καὶ ἐκεῖ ἔμειναν
165 ἡμέρας ἑπτὰ λαφυροπωλοῦντες.

BOOK VII

- 1 I. [Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου ἔπραξαν οἱ Ἕλληες μέχρι τῆς μάχης, καὶ ὅσα ἐπεὶ Κύρος ἐτελεύτησεν ἐν τῇ πορείᾳ μέχρι εἰς τὸν Πόντον ἀφίκοντο, καὶ ὅσα ἐκ τοῦ Πόντου περὶ ἑξίοντες καὶ ἐκπλέοντες ἐποιοῦν μέχρι ἔξω τοῦ στόματος ἐγένοντο ἐν Χρυσοπόλει τῆς Ἀσίας, ἐν τῷ πρόσθεν 5 λόγῳ δεδήλωται.]
- 2 Ἐκ τούτου δὲ Φαρνάβαζος φοβούμενος τὸ στράτευμα μὴ ἐπὶ τὴν αὐτοῦ χώραν στρατεύηται, πέμψας πρὸς Ἀναξίβιον τὸν ναύαρχον — ὃ δ' ἔτυχεν ἐν Βυζαντίῳ ὢν — ἐδέϊτο διαβιβᾶσαι τὸ στράτευμα ἐκ τῆς Ἀσίας, καὶ ὑπισχεῖτο πάντα ποιήσῃν 10 αὐτῷ ὅσα δέοι. καὶ ὁ Ἀναξίβιος μετεπέμψατο τοὺς στρατηγούς καὶ λοχαγούς εἰς Βυζάντιον, καὶ ὑπισχεῖτο, εἰ διαβαίεν, μισθοφορὰν ἔσσεσθαι τοῖς στρατιώταις. οἱ μὲν δὴ ἄλλοι ἔφασαν βουλευσάμενοι ἀπαγγελεῖν, Ξενοφῶν δὲ εἶπεν αὐτῷ ὅτι ἀπαλλάξοιτο ἤδη ἀπὸ τῆς στρατιᾶς καὶ βούλοιο ἀποπλεῖν. ὁ δὲ Ἀναξίβιος 15 ἐκέλευσεν αὐτὸν συνδιαβάνατα ἔπειτα οὕτως ἀπαλλάττεσθαι. ἔφη οὖν ταῦτα ποιήσῃν.
- 3 Σεύθης δὲ ὁ Θρᾶξ πέμπει Μηδοσάδην καὶ κελεύει Ξενοφῶντα συμπροθυμείσθαι ὅπως διαβῆ τὸ στράτευμα, καὶ ἔφη 20 αὐτῷ ταῦτα συμπροθυμηθέντι ὅτι οὐ μεταμελήσει. ὃ δ' εἶπεν· Ἄλλὰ τὸ μὲν στράτευμα διαβήσεται· τούτου ἕνεκα μηδὲν τελείτω μήτε ἐμοὶ μήτε ἄλλῳ μηδενί· ἐπειδὴν δὲ διαβῆ, ἐγὼ μὲν ἀπαλλάξομαι, πρὸς δὲ τοὺς διαμένοντας καὶ ἐπικαιρίους ὄντας προσφερέσθω ὡς ἂν αὐτῷ δοκῆ ἀσφαλές.
- 4 Ἐκ τούτου διαβαίνουσι πάντες εἰς τὸ Βυζάντιον οἱ στρατιῶ- 25 ται. καὶ μισθὸν μὲν οὐκ ἐδίδου ὁ Ἀναξίβιος, ἐκήρυξε δὲ λαβόντας τὰ ὄπλα καὶ τὰ σκεύη τοὺς στρατιώτας ἐξιέναι, ὡς ἀποπέμψων τε ἅμα καὶ ἀριθμὸν ποιήσων. ἐνταῦθα οἱ στρατιῶται ἤχθοντο, ὅτι οὐκ εἶχον ἀργύριον ἐπισιτίζεσθαι εἰς τὴν 30 πορείαν, καὶ ὀκνηρῶς συνεσκευάζοντο. καὶ ὁ Ξενοφῶν Κλεάνδρῳ τῷ ἀρμοστῇ ξένος γεγενημένος προσελθὼν ἠσπάζετο αὐτὸν

ὡς ἀποπλευσούμενος ἤδη. ὁ δὲ αὐτῷ λέγει· Μὴ ποιήσῃς ταῦτα· εἰ δὲ μή, ἔφη, αἰτίαν ἔξεις, ἐπεὶ καὶ νῦν τινὲς ἤδη σὲ αἰτιῶντα. ὅτι οὐ ταχὺ ἐξέρπει τὸ στράτευμα. ὁ δ' εἶπεν· Ἄλλ' αἴτιος 9
 35 μὲν ἔγωγε οὐκ εἰμὶ τούτου, οἱ δὲ στρατιῶται αὐτοὶ ἐπισιτισμοῦ δεόμενοι διὰ τοῦτο ἀθυμοῦσι πρὸς τὴν ἔξοδον. Ἄλλ' ὅμως, 10 ἔφη, ἐγὼ σοι συμβουλεύω ἐξελθεῖν μὲν ὡς πορευσόμενον, ἐπειδὴν δ' ἔξω γένηται τὸ στράτευμα, τότε ἀπαλλάττεσθαι. Ταῦτα τοῖνυν, ἔφη ὁ Ξενοφῶν, ἐλθόντες πρὸς Ἀναξίβιον διαπραξόμεθα.
 40 οὕτως ἐλθόντες ἔλεγον ταῦτα.

Ὁ δὲ ἐκέλευεν οὕτω ποιεῖν καὶ ἐξιέναι τὴν ταχίστην συσ- 11
 κευασαμένους, καὶ προσανείπεν, ὅς ἂν μὴ παρῆ εἰς τὴν ἐξέτασιν καὶ εἰς τὸν ἀριθμὸν, ὅτι αὐτὸς αὐτὸν αἰτιάσεται. ἐντεῦθεν ἐξῆσαν 12
 οἳ τε στρατηγοὶ πρῶτοι καὶ οἱ ἄλλοι. καὶ ἄρδην πάντες πλὴν 13
 45 ὀλίγων ἔξω ἦσαν, καὶ Ἐτεόνικος εἰστήκει παρὰ τὰς πύλας ὡς ὅποτε ἔξω γένοιτο πάντες συγκλείσων τὰς πύλας καὶ τὸν μοχλὸν ἐμβαλῶν. ὁ δὲ Ἀναξίβιος συγκαλέσας τοὺς στρατη- 13
 γοὺς καὶ τοὺς λοχαγοὺς ἔλεγεν· Τὰ μὲν ἐπιτήδεια, ἔφη, λαμβά-
 νετε ἐκ τῶν Θρακίων κωμῶν· εἰσὶ δὲ αὐτόθι πολλαὶ κριβαὶ καὶ
 50 πυροὶ καὶ τάλλα ἐπιτήδεια· λαβόντες δὲ πορεύεσθε εἰς Χερ-
 ρόνησον, ἐκεῖ δὲ Κυνίσκος ὑμῖν μισθοδοτήσει. ἐπακούσαντες δέ 14
 τινες τῶν στρατιωτῶν ταῦτα, ἧ καὶ τῶν λοχαγῶν τις διαγγέλλει
 εἰς τὸ στράτευμα. καὶ οἱ μὲν στρατηγοὶ ἐπυνθάνοντο περὶ τοῦ
 Σεύβου πότερα πολέμος εἴη ἢ φίλος, καὶ πότερα διὰ τοῦ ἱεροῦ
 55 ὄρους δέοι πορεύεσθαι ἢ κύκλῳ διὰ μέσης τῆς Θράκης. ἐν φ' δὲ 15
 ταῦτα διελέγοντο οἱ στρατιῶται ἀναρπάσαντες τὰ ὄπλα θέουσι
 δρόμῳ πρὸς τὰς πύλας, ὡς πάλιν εἰς τὸ τεῖχος εἰσιόντες. ὁ δὲ
 Ἐτεόνικος καὶ οἱ σὺν αὐτῷ ὡς εἶδον προσθέοντας τοὺς ὄπλιτας,
 συγκλείουσι τὰς πύλας καὶ τὸν μοχλὸν ἐμβάλλουσιν. οἱ δὲ 16
 60 στρατιῶται ἔκοπτον τὰς πύλας καὶ ἔλεγον ὅτι ἀδικώτατα πά-
 σχοιεν ἐκβαλλόμενοι εἰς τοὺς πολεμίους· κατασχίσειν τε τὰς
 πύλας ἔφασαν, εἰ μὴ ἐκόντες ἀνοιξουσιν. ἄλλοι δὲ ἔθεον ἐπὶ 17
 θάλατταν καὶ παρὰ τὴν χηλὴν τὸ τεῖχος ὑπερβαίνουσιν εἰς τὴν
 πόλιν, ἄλλοι δὲ οἱ ἐτύγγανον ἔνδον ὄντες τῶν στρατιωτῶν, ὡς
 65 ὀρώσι τὰ ἐπὶ ταῖς πύλαις πράγματα, διακόπτοντες ταῖς ἀξίαις
 τὰ κλείθρα ἀναπετανύσασι τὰς πύλας, οἱ δ' εἰσπίπτουσιν.

- 18 Ὁ δὲ Ξενοφῶν ὡς εἶδε τὰ γιγνόμενα, δείσας μὴ ἐφ' ἀρπαγὴν
 τράποιτο τὸ στράτευμα καὶ ἀνήκεστα κακὰ γένοιτο τῇ πόλει καὶ
 ἑαυτῷ καὶ τοῖς στρατιώταις, ἔθει καὶ συνεισπίπτει εἰσω τῶν
 19 πυλῶν σὺν τῷ ὄχλῳ. οἱ δὲ Βυζάντιοι ὡς εἶδον τὸ στράτευμα 70
 βία εἰσπίπτουν, φεύγουσιν ἐκ τῆς ἀγορᾶς, οἱ μὲν εἰς τὰ πλοῖα, οἱ
 δὲ οἴκαδε, ὅσοι δὲ ἔνδον ἐτύγγαυον ὄντες, ἔξω, οἱ δὲ καθεῖλκον
 τὰς τριήρεις, ὡς ἐν ταῖς τριήρεσι σφάζονται, πάντες δὲ φῶντο ἀπο-
 20 λωλέναι, ὡς ἑάλωκυίας τῆς πόλεως. ὁ δὲ Ἐτεόνικος εἰς τὴν
 ἄκραν ἀποφεύγει. ὁ δὲ Ἀναξίβιος καταδραμῶν ἐπὶ θάλατταν 75
 ἐν ἀλιευτικῷ πλοίῳ περιέπλει εἰς τὴν ἀκρόπολιν, καὶ εὐθὺς μετα-
 πέμπεται ἐκ Καλχηδόνος φρουρούς· οὐ γὰρ ἱκανοὶ ἐδόκουν εἶναι
 οἱ ἐν τῇ ἀκροπόλει σχεῖν τοὺς ἄνδρας.
- 21 Οἱ δὲ στρατιῶται ὡς εἶδον Ξενοφῶντα, προσπίπτουσι πολλοὶ
 αὐτῷ καὶ λέγουσι· Νῦν σοι ἔξεστιν, ὦ Ξενοφῶν, ἀνδρὶ γενέσθαι. 80
 ἔχεις πόλιν, ἔχεις τριήρεις, ἔχεις χρήματα, ἔχεις ἄνδρας τοσοού-
 τους. νῦν ἄν, εἰ βούλοιο, σύ τε ἡμᾶς ὀνήσαιοι καὶ ἡμεῖς σὲ
 22 μέγαν ποιήσαιμεν. ὁ δ' ἀπεκρίνατο· Ἄλλ' εὐ γε λέγετε καὶ
 ποιήσω ταῦτα· εἰ δὲ τούτων ἐπιθυμεῖτε, θέσθε τὰ ὄπλα ἐν τάξει
 ὡς τάχιστα· βουλόμενος αὐτοὺς κατηρεμῖσαι· καὶ αὐτὸς τε πα- 85
 ριγγύα ταῦτα καὶ τοὺς ἄλλους ἐκέλευε παρεγγυᾶν τίθεσθαι τὰ
 23 ὄπλα. οἱ δὲ αὐτοὶ ὑφ' ἑαυτῶν ταπτόμενοι οἷ τε ὄπλιται ἐν ὀλίγῳ
 χρόνῳ εἰς ὀκτὼ ἐγένοντο καὶ οἱ πελτασταὶ ἐπὶ τὸ κέρας ἐκάτερον
 24 παρεδεδραμήκεσαν. τὸ δὲ χωρίον οἶον κάλλιστον ἐκτάξασθαί
 ἐστὶ τὸ Θράκιον καλούμενον, ἔρημον οἰκιῶν καὶ πεδινόν. ἐπεὶ 90
 δὲ ἔκειτο τὰ ὄπλα καὶ κατηρεμίσθησαν, συγκαλεῖ ὁ Ξενοφῶν
 25 τὴν στρατιάν καὶ λέγει τάδε. Ὅτι μὲν ὀργίζεσθε, ὦ ἄνδρες
 στρατιῶται, καὶ νομίζετε δεινὰ πάσχειν ἑξαπατῶμενοι οὐ θαν-
 μάξω. ἦν δὲ τῷ θυμῷ χαριζόμεθα καὶ Λακεδαιμονίους τε τοὺς
 παρόντας τῆς ἑξαπάτης τιμωρησώμεθα καὶ τὴν πόλιν τὴν οὐδὲν 95
 26 αἰτίαν διαρπάσωμεν, ἐνθυμείσθε ἃ ἔσται ἐντεύθεν. πολέμοιοι
 μὲν ἐσόμεθα ἀποδεδειγμένοι Λακεδαιμονίοις καὶ τοῖς συμμάχοις.
 οἶος δὲ πόλεμος ἂν γένοιτο εἰκάζειν δὴ πάρεστιν, ἑωρακότας καὶ
 27 ἀναμνησθέντας τὰ νῦν δὴ γεγενημένα. ἡμεῖς γὰρ οἱ Ἀθηναῖοι
 ἤλθομεν εἰς τὸν πόλεμον τὸν πρὸς Λακεδαιμονίους καὶ τοὺς 100
 συμμάχους ἔχοντες τριήρεις τὰς μὲν ἐν θαλάττῃ τὰς δ' ἐν τοῖς

κερύριος οὐκ ἐλάττους τριακοσίων, ὑπαρχόντων δὲ πολλῶν χρη-
 μάτων ἐν τῇ πόλει καὶ προσόδου οὔσης κατ' ἐνιαυτὸν ἀπὸ τε τῶν
 ἐνδήμων καὶ τῆς ὑπερορίας οὐ μείον χιλίων ταλάντων· ἄρχοντες
 105 δὲ τῶν νήσων ἀπασῶν καὶ ἔν τε τῇ Ἀσίᾳ πολλὰς ἔχοντες πόλεις
 καὶ ἐν τῇ Εὐρώπῃ ἄλλας τε πολλὰς καὶ αὐτὸ τοῦτο τὸ Βυζάν-
 τιον, ὅπου νῦν ἐσμεν, ἔχοντες κατεπολεμήθημεν οὕτως ὡς πάντες
 ὑμεῖς ἐπίστασθε. νῦν δὲ δὴ τί ἂν οἴομεθα παθεῖν, Λακεδαιμο- 28
 νίοις μὲν καὶ τῶν ἀρχαίων συμμάχων ὑπαρχόντων, Ἀθηναίων
 110 δὲ καὶ οἱ ἐκεῖνοις τότε ἦσαν σύμμαχοι πάντων προσγεγενημένων,
 Τισσαφέρνους δὲ καὶ τῶν ἐπὶ θαλάττῃ ἄλλων βαρβάρων πάντων
 πολεμίων ἡμῖν ὄντων, πολεμιωτάτου δὲ αὐτοῦ τοῦ ἄνω βασιλέως,
 ὃν ἤλθομεν ἀφαιρησόμενοι τὴν ἀρχὴν καὶ ἀποκτενοῦντες, εἰ
 δυναίμεθα; τούτων δὲ πάντων ὁμοῦ ὄντων ἔστι τις οὕτως ἄφρων
 115 ὅστις οἶεται ἂν ἡμᾶς περιγενέσθαι; μὴ πρὸς θεῶν μαινώμεθα 29
 μῆδ' αἰσχροῦς ἀπολώμεθα πολέμιοι ὄντες καὶ ταῖς πατρίσι καὶ
 τοῖς ἡμετέροις αὐτῶν φίλοις τε καὶ οἰκείοις. ἐν γὰρ ταῖς πόλε-
 σὶν εἰσι πάντες ταῖς ἐφ' ἡμᾶς στρατευσομέναις, καὶ δικαίως, εἰ
 βάρβαρον μὲν πόλιν οὐδεμίαν ἠθελήσαμεν κατασχεῖν, καὶ ταῦτα
 120 κρατοῦντες, Ἑλληνίδα δὲ εἰς ἣν πρώτην ἤλθομεν πόλιν, ταύτην
 ἐξαλαπάξομεν. ἐγὼ μὲν τοίνυν εὐχομαι πρὶν ταῦτα ἐπίδειν 30
 ὑφ' ὑμῶν γενόμενι μυρίας ἐμέ γε κατὰ τῆς γῆς ὄργυιὰς γενέσθαι.
 καὶ ὑμῖν δὲ συμβουλεύω Ἑλληνας ὄντας τοῖς τῶν Ἑλλήνων
 προεστηκόσι πειθομένους πειρᾶσθαι τῶν δικαίων τυγχάνειν.
 125 ἐὰν δὲ μὴ δύνησθε ταῦτα, ἡμᾶς δεῖ ἀδικουμένους τῆς γούν
 Ἑλλάδος μὴ στέρεσθαι. καὶ νῦν μοι δοκεῖ πέμψαντας Ἄνα- 31
 ξιβίῳ εἰπεῖν ὅτι ἡμεῖς οὐδὲν βλαιοῦ ποιήσοντες παρεληλύθαμεν
 εἰς τὴν πόλιν, ἀλλ' ἦν μὲν δυνώμεθα παρ' ὑμῶν ἀγαθόν τι εὐρί-
 σκεσθαι, εἰ δὲ μὴ, ἀλλὰ δηλώσοντες ὅτι οὐκ ἐξαπατῶμενοι ἀλλὰ
 130 πειθόμενοι ἐξερχόμεθα.

Ταῦτα ἔδοξε, καὶ πέμπουσιν Ἰερώνυμόν τε τὸν Ἡλείου ἐροῦντα 32
 ταῦτα καὶ Εὐρύλοχον Ἀρκάδα καὶ Φιλήσιον Ἀχαιοῦν. οἱ μὲν
 ταῦτα ᾄχοντο ἐροῦντες.

Ἔτι δὲ καθημένων τῶν στρατιωτῶν προσέρχεται Κοιρατάδας 33
 135 Θηβαῖος, ὃς οὐ φεύγων τὴν Ἑλλάδα περιήει ἀλλὰ στρατηγιῶν
 καὶ ἐπαγγελλόμενος, εἴ τις ἢ πόλις ἢ ἔθνος στρατηγοῦ δέοιτο·

καὶ τότε προσελθὼν ἔλεγεν ὅτι ἕτοιμος εἶη ἠγείσθαι αὐτοῖς εἰς
τὸ Δέλτα καλούμενον τῆς Θράκης, ἔνθα πολλὰ καὶ ἀγαθὰ
λήψονται· ἔστε δ' ἂν μόλωσιν, εἰς ἀφθονίαν παρέξειν ἔφη καὶ
34 σιτία καὶ ποτά· ἀκούουσι ταῦτα τοῖς στρατιώταις καὶ τὰ παρὰ 140
Ἄναξιβίου ἅμα ἀπαγγελλόμενα—ἀπεκρίνατο γὰρ ὅτι πειθο-
μένοις αὐτοῖς οὐ μεταμελήσει, ἀλλὰ τοῖς τε οἴκοι τέλεσι ταῦτα
ἀπαγγελεῖ καὶ αὐτὸς βουλευσοῖτο περὶ αὐτῶν ὅτι δύναιτο ἀγα-
35 θόν—ἐκ τούτου οἱ στρατιῶται τὸν τε Κοιρατάδαν δέχονται
στρατηγὸν καὶ ἔξω τοῦ τείχους ἀπῆλθον· ὁ δὲ Κοιρατάδας 145
συντίθεται αὐτοῖς εἰς τὴν ὑστεραίαν παρέσσεσθαι ἐπὶ τὸ στρα-
τευμα ἔχων καὶ ἱερεία καὶ μάντιν καὶ σιτία καὶ ποτὰ τῇ στρατιᾷ.
36 ἐπεὶ δὲ ἐξῆλθον, ὁ Ἄναξιβίος ἔκλεισε τὰς πύλας καὶ ἐκήρυξεν ὅς
37 ἂν ἀλῶ ἔνδον ὧν τῶν στρατιωτῶν ὅτι πεπράσεται· τῇ δ' ὑστεραία
Κοιρατάδας μὲν ἔχων τὰ ἱερεία καὶ τὸν μάντιν ἦκε καὶ ἄλφιτα 150
φέροντες εἶποντο αὐτῷ εἴκοσιν ἄνδρες καὶ οἶνον ἄλλοι εἴκοσι καὶ
ἐλαῶν τρεῖς καὶ σκοροδῶν ἀνὴρ ὅσον ἐδύνατο μέγιστον φορτίον
καὶ ἄλλος κρομμύων· ταῦτα δὲ καταθέμενος ὡς ἐπὶ δάσμευσιν
38 ἐθύετο· Ξενοφῶν δὲ μεταπεμψάμενος Κλέανδρον ἐκέλευε δια-
πραῖξαι ὅπως εἰς τὸ τεῖχος εἰσέλθοι καὶ ἀποπλεύσαι ἐκ Βυζαν- 155
39 τίου· ἐλθὼν δ' ὁ Κλέανδρος μάλα μόλις ἔφη διαπραξάμενος
ἦκειν· λέγειν γὰρ Ἄναξιβίον ὅτι οὐκ ἐπιτήδειον εἶη τοῖς μὲν
στρατιώταις πλησίον εἶναι τοῦ τείχους, Ξενοφῶντα δὲ ἔνδον·
τοῖς Βυζαντιῶσι δὲ στασιάζειν καὶ πονηροὺς εἶναι πρὸς ἀλλή-
λους· ὁμοῦ δὲ εἰσιέναι, ἔφη, ἐκέλευεν, εἰ μέλλεις σὺν αὐτῷ 160
40 ἐκπλεῖν· ὁ μὲν δὴ Ξενοφῶν ἀσπασάμενος τοῖς στρατιώταις εἶσω
τοῦ τείχους ἀπῆει σὺν Κλεάνδρῳ· ὁ δὲ Κοιρατάδας τῇ μὲν
πρώτῃ ἡμέρᾳ οὐκ ἐκαλλιέρι οὐδὲ διεμέτρησεν οὐδὲν τοῖς στρα-
τιώταις· τῇ δ' ὑστεραία τὰ μὲν ἱερεία εἰστήκει παρὰ τὸν βωμὸν
καὶ Κοιρατάδας ἐστεφανωμένος ὡς θύσων· προσελθὼν δὲ Τιμα- 165
41 σίῳ ὁ Δαρδανεὺς καὶ Νέων ὁ Ἀσιναῖος καὶ Κλεάνωρ ὁ Ὀρχο-
μέμιος ἔλεγον Κοιρατάδα μὴ θύειν, ὡς οὐχ ἠγῆσόμενον τῇ
στρατιᾷ, εἰ μὴ δώσει τὰ ἐπιτήδεια· ὁ δὲ κελεύει διαμετρεῖσθαι·
ἐπεὶ δὲ πολλῶν ἐνέδει αὐτῷ ὥστε ἡμέρας σῖτον ἐκάστῳ γενέσθαι
τῶν στρατιωτῶν, ἀναλαβὼν τὰ ἱερεία ἀπῆει καὶ τὴν στρατηγίαν 170
ἀπειπῶν.

II. Νέων δὲ ὁ Ἀσιναιοὶ καὶ Φρυνίσκος ὁ Ἀχαιοὶ καὶ 1
 Φιλήσιος ὁ Ἀχαιοὶ καὶ Ξανθικλῆς ὁ Ἀχαιοὶ καὶ Τιμασιῶν ὁ
 Δαρδανεὺς ἐπέμενον ἐπὶ τῇ στρατιᾷ, καὶ εἰς κόμας τῶν Θρακῶν
 προελθόντες τὰς κατὰ Βυζάντιον ἐστρατοπεδεύοντο. καὶ οἱ 2
 5 στρατηγοὶ ἐστασιάζου, Κλεάνωρ μὲν καὶ Φρυνίσκος πρὸς Σεύθην
 βουλόμενοι ἄγειν· ἔπειθε γὰρ αὐτούς, καὶ ἔδωκε τῷ μὲν Ἴππον,
 τῷ δὲ γυναιῖκα· Νέων δὲ εἰς Χερρόνησον, οἴδμενος, εἰ ὑπὸ Λακε-
 δαιμονίοις γένοιτο, παντὸς ἂν προεστάναι τοῦ στρατεύματος·
 Τιμασιῶν δὲ προϋθυμεῖτο πέραν εἰς τὴν Ἀσίαν πάλιν διαβῆναι,
 10 οἴδμενος <οὕτως> ἂν οἴκαδε κατελθεῖν. καὶ οἱ στρατιῶται ταῦτα
 ἐβούλοντο. διατριβομένου δὲ τοῦ χρόνου πολλοὶ τῶν στρατιω- 3
 τῶν, οἱ μὲν τὰ ὄπλα ἀποδιδόμενοι κατὰ τοὺς χώρους ἀπέπλεον
 ὡς ἐδύνατο, οἱ δὲ καὶ εἰς τὰς πόλεις κατεμελίγνυτο. Ἀναξίβιος 4
 δ' ἔχειρε ταῦτα ἀκούων, διαφθειρόμενος τὸ στράτευμα· τούτων
 15 γὰρ γιγνομένων ᾤετο μάλιστα χαρίζεσθαι Φαρναβάζῳ.

Ἀποπλέοντι δὲ Ἀναξιβίῳ ἐκ Βυζαντίου συναντᾷ Ἀρί- 5
 σταρχος ἐν Κυζίκῳ διάδοχος Κλεάνδρῳ Βυζαντίου ἀρμοστής·
 ἐλέγετο δὲ ὅτι καὶ ναύαρχος διάδοχος Πῶλος δσον οὐ παρεῖη
 ἤδη εἰς Ἑλλάσποντον. καὶ Ἀναξίβιος τῷ μὲν Ἀριστάρχῳ 6
 20 ἐπιστέλλει ὅπόσους ἂν εὕρῃ ἐν Βυζαντίῳ τῶν Κύρου στρατιω-
 τῶν ὑπολελειμμένους ἀποδόσθαι· ὁ δὲ Κλεάνδρος οὐδένα ἐπε-
 πράκει, ἀλλὰ καὶ τοὺς κάμνοντας ἐθεράπευεν οἰκτιρῶν καὶ
 ἀναγκάζων οἰκία δέχεσθαι· Ἀρίσταρχος δ' ἐπεὶ ἦλθε τάχιστα,
 οὐκ ἐλάττους τετρακοσίων ἀπέδοτο. Ἀναξίβιος δὲ παραπλεύσας 7
 25 εἰς Πάριον πέμπει παρὰ Φαρνάβαζοι κατὰ τὰ συγκείμενα. ὁ
 δ' ἐπεὶ ᾔσθετο Ἀρίσταρχόν τε ἦκοντα εἰς Βυζάντιον ἀρμοστήν
 καὶ Ἀναξίβιον οὐκέτι ναυαρχοῦντα, Ἀναξίβιου μὲν ἠμέλησε,
 πρὸς Ἀρίσταρχον δὲ διεπράττετο τὰ αὐτὰ περὶ τοῦ Κύρου
 στρατεύματος ἅπερ πρὸς Ἀναξίβιον.

30 Ἐκ τούτου ὁ Ἀναξίβιος καλέσας Ξενοφῶντα κελεύει πάσῃ 8
 τέχνῃ καὶ μηχανῇ πλεῦσαι ἐπὶ τὸ στράτευμα ὡς τάχιστα, καὶ
 συνέχειν τε αὐτὸ καὶ συναθροίζειν τῶν διεσπαρμένων ὡς ἂν
 πλείστους δύνηται, καὶ παραγαγόντα εἰς τὴν Πέριυθον διαβιβά-
 ζειν εἰς τὴν Ἀσίαν ὅτι τάχιστα· καὶ δίδωσιν αὐτῷ τριακόντορον
 35 καὶ ἐπιστολὴν καὶ ἄνδρα συμπέμπει κελεύσοντα τοὺς Περιουθίους

- 9 ὡς τάχιστα Ξενοφῶντα προπέμψαι τοῖς ἵπποις ἐπὶ τὸ στρα-
 τευμα. καὶ ὁ μὲν Ξενοφῶν διαπλεύσας ἀφικνεῖται ἐπὶ τὸ
 στρατεύμα· οἱ δὲ στρατιῶται ἐδέξαντο ἡδέως καὶ εὐθὺς εἶποντο
 ἄσμενοι ὡς διαβησόμενοι ἐκ τῆς Θράκης εἰς τὴν Ἀσίαν.
- 10 Ὁ δὲ Σεύθης ἀκούσας ἤκοντα πάλιν πέμψας πρὸς αὐτὸν 40
 κατὰ θάλατταν Μηδοσάδην ἐδεῖτο τὴν στρατιὰν ἄγειν πρὸς
 ἑαυτὸν, ὑπισχνόμενος αὐτῷ ὅτι φέτο λέγων πείσειν. ὁ δ'
 11 ἀπεκρίνατο ὅτι οὐδὲν οἷόν τε εἴη τούτων γενέσθαι. καὶ ὁ μὲν
 ταῦτα ἀκούσας ᾤχετο. οἱ δὲ Ἕλληνες ἐπεὶ ἀφίκοντο εἰς Πέρινθον,
 Νέων μὲν ἀποσπάσας ἐστρατοπεδεύσατο χωρὶς ἔχων ὡς ὀκτακο- 45
 σίους ἀνθρώπους· τὸ δ' ἄλλο στρατεύμα πᾶν ἐν τῷ αὐτῷ παρὰ
 τὸ τεῖχος τὸ Περιθίων ἦν.
- 12 Μετὰ ταῦτα Ξενοφῶν μὲν ἔπραττε περὶ πλοίων, ὅπως ὅτι
 τάχιστα διαβαίειν. ἐν δὲ τούτῳ ἀφικόμενος Ἀριστάρχος <ὁ>
 ἐκ Βυζαντίου ἀρμοστής, ἔχων δύο τριήρεις, πεπεισμένος ὑπὸ 50
 Φαρναβάζου τοῖς τε ναυκλήροις ἀπέειπε μὴ διάγειν ἐλθὼν τε ἐπὶ
 τὸ στρατεύμα τοῖς στρατιώταις εἶπε μὴ περαιουῖσθαι εἰς τὴν
 13 Ἀσίαν. ὁ δὲ Ξενοφῶν ἔλεγεν ὅτι Ἀναξίβιος ἐκέλευσε καὶ ἐμὲ
 πρὸς τοῦτο ἔπεμψεν ἐνθάδε. πάλιν δ' Ἀριστάρχος ἔλεξεν·
 Ἀναξίβιος μὲν τοῖνυν οὐκέτι ναύαρχος, ἐγὼ δὲ τῆδε ἀρμοστής· 55
 εἰ δέ τινα ὑμῶν λήψομαι ἐν τῇ θαλάττῃ, καταδύσω. ταῦτ'
 εἰπὼν ᾤχετο εἰς τὸ τεῖχος. τῇ δ' ὑστεραία μεταπέμπεται τοὺς
 14 στρατηγοὺς καὶ λοχαγοὺς τοῦ στρατεύματος. ἤδη δὲ ὄντων πρὸς
 τῷ τείχει ἐξαγγέλλει τις τῷ Ξενοφῶντι ὅτι εἰ εἴσεισι, συλληφθή-
 σεται καὶ ἡ αὐτοῦ τι πείσεται ἢ καὶ Φαρναβάζῳ παραδοθήσεται. 60
 ὁ δὲ ἀκούσας ταῦτα τοὺς μὲν προπέμπεται, αὐτὸς δὲ εἶπεν ὅτι
 15 θῦσαι τι βούλοιο. καὶ ἀπελθὼν ἐθύετο εἰ παρείεν αὐτῷ οἱ θεοὶ
 πειρᾶσθαι πρὸς Σεύθην ἄγειν τὸ στρατεύμα. ἑώρα γάρ οὔτε
 διαβαίνειν ἀσφαλὲς ὄν τριήρεις ἔχοντος τοῦ κωλύσουτος, οὔτ'
 ἐπὶ Χερρόνησον ἐλθὼν κατακλεισθῆναι ἐβούλετο καὶ τὸ στρα- 65
 τευμα ἐν πολλῇ σπᾶνει πάντων γενέσθαι ἔνθα πείθεσθαι μὲν
 ἀνάγκη τῷ ἐκεῖ ἀρμοστῇ, τῶν δ' ἐπιτηδεῶν οὐδὲν ἔμελλεν ἔξειν
 τὸ στρατεύμα.
- 16 Καὶ ὁ μὲν ἀμφὶ ταῦτ' εἶχεν· οἱ δὲ στρατηγοὶ καὶ οἱ λοχαγοὶ
 ἤκοντες παρὰ τοῦ Ἀριστάρχου ἀπήγγελλον ὅτι νῦν μὲν ἀπίεναί 70

σφᾶς κελεύει, τῆς δείλης δὲ ἤκειν· ἔνθα καὶ δῆλη μᾶλλον ἐδόκει
 ἢ ἐπιβουλή. ὁ οὖν Ξενοφῶν, ἐπεὶ ἐδόκει τὰ ἱερὰ καλὰ εἶναι 17
 αὐτῷ καὶ τῷ στρατεύματι ἀσφαλῶς πρὸς Σεύθην ἰέναι, παρα-
 λαβὼν Πολυκράτην τὸν Ἀθηναῖον λοχαγὸν καὶ παρὰ τῶν
 75 στρατηγῶν ἐκάστου ἄνδρα—πλὴν παρὰ Νέωνος—ᾧ ἕκαστος
 ἐπίστευεν ᾗχετο τῆς νυκτὸς ἐπὶ τὸ Σεύθου στρατεύμα ἐξήκοντα
 στάδια. ἐπεὶ δ' ἐγγὺς ἦν αὐτοῦ, ἐπιτυγχάνει πυροῖς ἐρήμοις. 18
 καὶ τὸ μὲν πρῶτον ᾗχετο μετακεχωρηκέναι ποι τὸν Σεύθην· ἐπεὶ
 δὲ θορύβου τε ἦσθετο καὶ σημαινόντων ἀλλήλοις τῶν περὶ Σεύ-
 80 θην, κατέμαθεν ὅτι τούτου ἕνεκα τὰ πυρὰ κεκαυμένα εἶη τῷ
 Σεύθῃ πρὸ τῶν νυκτοφυλάκων ὅπως οἱ μὲν φύλακες μὴ ὀρῶντο
 ἐν τῷ σκότει ὄντες μήτε ὀπόσοι μήτε ὄπου εἶεν, οἱ δὲ προσιώντες
 μὴ λανθάνοιεν, ἀλλὰ διὰ τὸ φῶς καταφανεῖς εἶεν.

Ἐπεὶ δὲ ἦσθετο, προπέμπει τὸν ἐρμηνεᾶ δν ἐτύγχανεν ἔχων, 19
 85 καὶ εἰπεῖν κελεύει Σεύθῃ ὅτι Ξενοφῶν πάρεστι βουλόμενος
 συγγενέσθαι αὐτῷ. οἱ δὲ ἤροντο εἰ Ἀθηναῖος ἀπὸ τοῦ στρα-
 τεύματος. ἐπειδὴ δὲ ἔφη οὗτος εἶναι, ἀναπηδήσαντες ἐδίωκον· 20
 καὶ ὀλίγον ὕστερον παρήσαν πελτασταὶ ὅσον διακόσιοι, καὶ
 παραλαβόντες Ξενοφῶντα καὶ τοὺς σὺν αὐτῷ ἦγον πρὸς Σεύθην.
 90 ὁ δ' ἦν ἐν τύρσει μάλᾳ φυλαττόμενος, καὶ ἵπποι περὶ αὐτὴν 21
 κύκλῳ ἐγκεχαλιωμένοι· διὰ γὰρ τὸν φόβον τὰς μὲν ἡμέρας
 ἐχίλου τοὺς ἵππους, τὰς δὲ νύκτας ἐγκεχαλιωμένοις ἐφυλάττετο.
 ἐλέγετο γὰρ καὶ πρόσθεν Τήρης ὁ τούτου πρόγονος ἐν ταύτῃ 22
 τῇ χώρᾳ πολὺ ἔχων στρατεύμα ὑπὸ τούτων τῶν ἀνδρῶν πολλοὺς
 95 ἀπολέσαι καὶ τὰ σκευοφόρα ἀφαιρεθῆναι· ἦσαν δ' οὗτοι Θυνοί,
 πάντων λεγόμενοι εἶναι μάλιστα νυκτὸς πολεμικώτατοι.

Ἐπεὶ δ' ἐγγὺς ἦσαν, ἐκέλευσεν εἰσελθεῖν Ξενοφῶντα ἔχοντα 23
 δύο οὖς βούλοιο. ἐπειδὴ δὲ ἔνδον ἦσαν, ἠσπάζοντο μὲν πρῶτον
 ἀλλήλους καὶ κατὰ τὸν Θράκιον νόμον κέρατα οἴνου προῦπινον·
 100 παρῆν δὲ καὶ Μηδοσάδης τῷ Σεύθῃ, ὅσπερ ἐπρέσβευεν αὐτῷ
 πάντοσε. ἔπειτα δὲ Ξενοφῶν ἦρχετο λέγειν· Ἐπεμψας πρὸς 24
 ἐμέ, ὦ Σεύθη, εἰς Καλχηδόνα πρῶτον Μηδοσάδην τουτονί, δεό-
 μενός μου συμπροθυμηθῆναι διαβῆναι τὸ στρατεύμα ἐκ τῆς
 Ἀσίας, καὶ ὑπισχυόμενός μοι, εἰ ταῦτα πράξαιμι, εὐ ποιήσειν,
 105 ὡς ἔφη Μηδοσάδης οὗτος. ταῦτα εἰπὼν ἐπήρετο τὸν Μηδοσάδην

εἰ ἀληθῆ ταῦτα εἶη. ὁ δ' ἔφη. Αὖθις ἦλθε Μηδοσάδης οὗτος
 ἐπεὶ ἐγὼ διέβην πάλιν ἐπὶ τὸ στράτευμα ἐκ Παρίου, ἱππισχνού-
 μενος, εἰ ἄγοιμι τὸ στράτευμα πρὸς σέ, τᾶλλα τέ σε φίλω μοι
 χρήσεσθαι καὶ ἀδελφῶ καὶ τὰ παρὰ θαλάττῃ μοι χωρία ὧν σὺ
 26 κρατεῖς ἔσσεσθαι παρὰ σοῦ. ἐπὶ τούτοις πάλιν ἦρετο τὸν Μηδο- 110
 σάδην εἰ ἔλεγε ταῦτα. ὁ δὲ συνέφη καὶ ταῦτα. Ἴθι νυν, ἔφη,
 ἀφήγησαι τούτῳ τί σοι ἀπεκρινάμην ἐν Καλχηδόνι πρῶτον.
 27 Ἀπεκρίνω ὅτι τὸ στράτευμα διαβήσοιτο εἰς Βυζάντιον καὶ οὐδὲν
 τούτου ἔνεκα δέοι τελεῖν οὔτε σοὶ οὔτε ἄλλῳ· αὐτὸς δὲ ἐπεὶ δια-
 βαίης, ἀπιέναι ἔφησθα· καὶ ἐγένετο οὕτως ὥσπερ σὺ ἔλεγες. 115
 28 Τί γὰρ ἔλεγον, ἔφη, ὅτε κατὰ Σηλυμβρίαν ἀφίκου; Οὐκ ἔφησθα
 οἷόν τε εἶναι, ἀλλ' εἰς Πέρινον ἐλθόντας διαβαίνειν εἰς τὴν
 29 Ἀσίαν. Νῦν τοίνυν, ἔφη ὁ Ξενοφῶν, πάρεμι καὶ ἐγὼ καὶ
 οὗτος Φρυνίσκος εἰς τῶν στρατηγῶν καὶ Πολυκράτης οὗτος εἰς
 τῶν λοχαγῶν, καὶ ἔξω εἰσὶν ἀπὸ τῶν στρατηγῶν ὁ πιστότατος 120
 30 ἐκάστῳ πλὴν (ἀπὸ) Νέωνος τοῦ Λακωνικοῦ. εἰ οὖν βούλει
 πιστοτέραν εἶναι τὴν πρᾶξιν, καὶ ἐκείνους κάλεσαι. τὰ δὲ ὄπλα
 σὺ ἐλθὼν εἰπέ, ὦ Πολύκρατες, ὅτι ἐγὼ κελεύω καταλιπεῖν, καὶ
 αὐτὸς ἐκεῖ καταλιπὼν τὴν μάχαιραν εἰσιθι.
 31 Ἀκούσας ταῦτα ὁ Σεύθης εἶπεν ὅτι οὐδενὶ ἂν ἀπιστήσειεν 125
 Ἀθηναίων· καὶ γὰρ ὅτι συγγενεῖς εἶεν εἰδέναι καὶ φίλους εὐνοῦς
 ἔφη νομίζειν. μετὰ ταῦτα δ' ἐπεὶ εἰσήλθον οὗς ἔδει, πρῶτον
 32 Ξενοφῶν ἐπήρετο Σεύθην ὅ,τι δέοιτο χρῆσθαι τῇ στρατιᾷ. ὁ δὲ
 εἶπεν ὧδε· Μαισάδης ἦν πατήρ μοι, ἐκείνου δὲ ἦν ἀρχὴ Μελανδί-
 ται καὶ Θυνοὶ καὶ Τρανίψαι. ἐκ ταύτης οὖν τῆς χώρας, ἐπεὶ τὰ 130
 Ὀδρουῶν πράγματα ἐνόσησεν, ἐκπεσὼν ὁ πατήρ αὐτὸς μὲν
 ἀποθνήσκει νόσῳ, ἐγὼ δ' ἐξετράφην ὄρφανὸς παρὰ Μηδόκῳ τῷ
 33 νῦν βασιλεῖ. ἐπεὶ δὲ νεανίσκος ἐγενόμην, οὐκ ἐδυνάμην ζῆν εἰς
 ἀλλοτρίαν τράπεζαν ἀποβλέπων· καὶ ἐκαθεξόμην ἐνδίφριος
 αὐτῷ ἰκέτης δοῦναί μοι ὅπόσους δυνατὸς εἶη ἄνδρας, ὅπως καὶ 135
 τοὺς ἐκβαλόντας ἡμᾶς εἴ τι δυναίμην κακὸν ποιόην καὶ ζῶην
 34 μὴ εἰς τὴν ἐκείνου τράπεζαν ἀποβλέπων. ἐκ τούτου μοι διδώσι
 τοὺς ἄνδρας καὶ τοὺς ἵππους οὗς ὑμεῖς ὄψεσθε ἐπειδὰν ἡμέρα
 γένηται. καὶ νῦν ἐγὼ ζῶ τούτους ἔχων, ληξόμενος τὴν ἐμαυτοῦ
 πατρῶαν χώραν. εἰ δέ μοι ὑμεῖς παραγένοισθε, οἶμαι ἂν σὺν 140

τοῖς θεοῖς ῥαδίως ἀπολαβεῖν τὴν ἀρχήν. ταύτ' ἐστὶν ἃ ἐγὼ δέομαι.

Τί ἂν οὖν, ἔφη ὁ Ξενοφῶν, σὺ δύναιο, εἰ ἔλθοιμεν, τῇ τε 35
στρατιᾷ διδόναι καὶ τοῖς λοχαγοῖς καὶ τοῖς στρατηγοῖς; λέξον,
145 ἵνα οὗτοι ἀπαγγέλλωσιν. ὁ δ' ὑπέσχετο τῷ μὲν στρατιώτῃ 36
κυζικηνόν, τῷ δὲ λοχαγῷ διμοιρίαν, τῷ δὲ στρατηγῷ τετραμυ-
ρίαν, καὶ γῆν ὀπόσῃν ἂν βούλωνται καὶ ζεύγη καὶ χωρίον ἐπὶ
θαλάττῃ τετειχισμένον. Ἐὰν δέ, ἔφη ὁ Ξενοφῶν, ταῦτα πειρώ- 37
μενοι μὴ διαπράξωμεν, ἀλλὰ τις φόβος ὑπὸ Λακεδαιμονίων ᾗ,
150 δέξῃ εἰς τὴν σεαυτοῦ, εἴαν τις ἀπιέναι βούληται παρὰ σέ; ὁ δ'
εἶπε· Καὶ ἀδελφοὺς γε ποιήσομαι καὶ ἐνδιφρούς καὶ κοινωνοὺς 38
ἀπάντων ὧν ἂν δυνώμεθα κτᾶσθαι. σοὶ δέ, ὦ Ξενοφῶν, καὶ
θυγατέρα δώσω καὶ εἴ τις σοὶ ἔστι θυγάτηρ, ὠνήσομαι Θρακίῳ
νόμφ, καὶ Βισάνθην οἴκησιν δώσω, ὅπερ ἐμοὶ κάλλιστον χωρίον
155 ἐστὶ τῶν ἐπὶ θαλάττῃ.

III. Ἀκούσαντες ταῦτα καὶ δεξιὰς δόντες καὶ λαβόντες 1
ἀπήλαινον· καὶ πρὸ ἡμέρας ἐγένοντο ἐπὶ στρατοπέδῳ καὶ
ἀπήγγειλαν ἕκαστοι τοῖς πέμψασιν. ἐπεὶ δὲ ἡμέρα ἐγένετο, ὁ 2
μὲν Ἀρίσταρχος πάλιν ἐκάλει τοὺς στρατηγοὺς· τοῖς δ' ἔδοξε
8 τὴν μὲν πρὸς Ἀρίσταρχον ὁδὸν εἶσαι, τὸ δὲ στράτευμα συγκα-
λέσαι. καὶ συνήλθον πάντες πλὴν οἱ Νέωνος· οὗτοι δὲ ἀπείχον
ὡς δέκα στάδια. ἐπεὶ δὲ συνήλθον, ἀναστὰς Ξενοφῶν εἶπε 3
τάδε. Ἄνδρες, διαπλεῖν μὲν ἔνθα βουλόμεθα Ἀρίσταρχος τρι-
ήρεις ἔχων κωλύει· ὥστε εἰς πλοῖα οὐκ ἀσφαλὲς ἐμβαίνειν·
10 οὗτος δὲ αὐτὸς κελεύει εἰς Χερρόνησον βία διὰ τοῦ ἱεροῦ ὄρους
πορεύεσθαι· ἦν δὲ κρατήσαντες τούτου ἐκέισε ἔλθωμεν, οὔτε
πωλήσειν ἔτι ὑμᾶς φησιν ὥσπερ ἐν Βυζαντίῳ, οὔτε ἐξαπατήσε-
σθαι ἔτι ὑμᾶς, ἀλλὰ λήψεσθαι μίσθον, οὔτε περιόψεσθαι ἔτι
ὥσπερ νυνὶ δεομένους τῶν ἐπιτηδείων. οὗτος μὲν ταῦτα λέγει· 4
15 Σεύθης δὲ φησιν, ἂν πρὸς ἐκείνον ἴητε, εὖ ποιήσειν ὑμᾶς· νῦν
οὖν σκέψασθε πότερον ἐνθάδε μένοντες τοῦτο βουλευσέσθε ἢ εἰς
τὰ ἐπιτήδεια ἐπανελθόντες. ἐμοὶ μὲν οὖν δοκεῖ, ἐπεὶ ἐνθάδε 5
οὔτε ἀργύριον ἔχομεν ὥστε ἀγοράζειν οὔτε ἄνευ ἀργυρίου ἐῶσι
λαμβάνειν, ἐπανελθόντας εἰς τὰς κώμας ὅθεν οἱ ἥττους ἐῶσι
20 λαμβάνειν, ἐκεῖ ἔχοντας τὰ ἐπιτήδεια ἀκούοντας ὅτι τις ἡμῶν

6 δείται, αἰρεῖσθαι ὅτι ἂν ἡμῖν δοκῆ κράτιστον εἶναι. καὶ ὅτῳ,
ἔφη, ταῦτα δοκεῖ, ἀράτω τὴν χεῖρα. ἀνέτειναν ἅπαντες. Ἄπι-
όντες τοῖνυν, ἔφη, συσκευάζεσθε, καὶ ἐπειδὴν παραγγέλλῃ τις,
ἔπεσθε τῷ ἡγουμένῳ.

7 Μετὰ ταῦτα Ξενοφῶν μὲν ἠγείτο, οἱ δ' εἶποντο. Νέων δὲ 25
καὶ παρ' Ἀριστάρχου ἄγγελοι ἔπειθον ἀποτρέπεσθαι· οἱ δ' οὐχ
ἰπήκουον. ἐπεὶ δ' ὄσον τριάκοντα στάδια προεληλύθεσαν,
ἀπαντᾷ Σεύθῃς. καὶ ὁ Ξενοφῶν ἰδὼν αὐτὸν προσελάσαι ἐκέ-
λευσεν, ὅπως ὅτι πλείστων ἀκούοντων εἴποι αὐτῷ ἃ ἐδόκει
8 συμφέρειν. ἐπεὶ δὲ προσῆλθεν, εἶπε Ξενοφῶν· Ἡμεῖς πορευ- 30
όμεθα ὅπου μέλλει ἔξεν τὸ στράτευμα τροφήν· ἐκεῖ δ' ἀκούοντες
καὶ σοῦ καὶ τῶν τοῦ Λακωνικοῦ αἰρησόμεθα ἃ ἂν κράτιστα δοκῆ
εἶναι. ἦν οὖν ἡμῖν ἠγήγησθ ὅπου πλείστα ἐστὶν ἐπιτήδεια, ὑπὸ
9 σοῦ νομιούμεν ξενίεσθαι. καὶ ὁ Σεύθῃς ἔφη· Ἄλλὰ οἶδα 35
κώμας πολλὰς ἀθρόας καὶ πάντα ἐχούσας τὰ ἐπιτήδεια ἀπε-
χούσας ἡμῶν ὄσον διελθόντες ἂν ἠδέως ἀριστῶτε. Ἦγοῦ τοῖνυν,
10 ἔφη ὁ Ξενοφῶν. ἐπεὶ δ' ἀφίκοντο εἰς αὐτὰς τῆς δέλῃς, συν-
ῆλθον οἱ στρατιῶται, καὶ εἶπεν ὁ Σεύθῃς τοιαύδε. Ἐγώ, ὦ
ἄνδρες, δέομαι ὑμῶν στρατεῦσθαι σὺν ἐμοί, καὶ ὑπισχνούμαι
ὑμῖν δώσειν τοῖς στρατιώταις κυζικηνόν, λοχαγοῖς δὲ καὶ στρα- 40
τηγοῖς τὰ νομιζόμενα· ἔξω δὲ τούτων τὸν ἄξιον τιμήσω. σῖτα δὲ
καὶ ποτὰ ὥσπερ καὶ νῦν ἐκ τῆς χώρας λαμβάνοντες ἔχετε· ὅπόσα
δ' ἂν ἀλίσκηται ἀξιώσω αὐτὸς ἔχειν, ἵνα ταῦτα διατιθέμενος ὑμῖν
11 τὸν μισθὸν πορίζω. καὶ τὰ μὲν φεύγοντα καὶ ἀποδιδράσκοντα
ἡμεῖς ἱκανοὶ ἐσόμεθα διώκειν καὶ μαστεύειν· ἂν δὲ τις ἀνθιστῆται, 45
12 σὺν ὑμῖν πειρασόμεθα χειροῦσθαι. ἐπήρητο ὁ Ξενοφῶν· Πόσον
δὲ ἀπὸ θαλάττης ἀξιώσεις συνέπεσθαι σοι τὸ στράτευμα; ὃ δ'
ἀπεκρίνατο· Οὐδαμῆ πλέον ἐπτὰ ἡμερῶν, μείον δὲ πολλαχῆ.

13 Μετὰ ταῦτα ἐδίδοτο λέγειν τῷ βουλομένῳ· καὶ ἔλεγον
πολλοὶ κατὰ ταῦτα ὅτι παντὸς ἄξια λέγει Σεύθῃς· χειμῶν γὰρ 50
εἶη καὶ οὔτε οἰκαδὲ ἀποπλεῖν τῷ τούτῳ βουλομένῳ δυνατὸν εἶη,
διαγενέσθαι τε ἐν φιλίᾳ οὐχ οἴον τε, εἰ δέοι ὠνούμενους ζῆν, ἐν
δὲ τῇ πολεμίᾳ διατρίβειν καὶ τρέφεσθαι ἀσφαλέστερον μετὰ
Σεύθου ἢ μόνους, ὄντων ἀγαθῶν τοσούτων. εἰ δὲ μισθὸν προσ-
λήψοντο, εὐρημα ἐδόκει εἶναι. ἐπὶ τούτοις εἶπεν ὁ Ξενοφῶν· 55

Εἴ τις ἀντιλέγει, λεγέτω· εἰ δὲ μή, ἐπιψηφιώ ἐγὼ ταῦτα. 14
ἐπεὶ δὲ οὐδεὶς ἀντέλεγεν, ἐπεψηφίωε, καὶ ἔδοξε ταῦτα. εὐθὺς
δὲ Σεύθῃ εἶπε ταῦτα, ὅτι συστρατεύουσιντο αὐτῷ.

Μετὰ τοῦτο οἱ μὲν ἄλλοι κατὰ τάξεις ἐσκήνησαν, στρατη- 15
80 γοὺς δὲ καὶ λοχαγοὺς ἐπι δείπνον Σεύθῃς ἐκάλεσε, πλησίον
κώμην ἔχων. ἐπεὶ δ' ἐπ. θύραις ἦσαν ὡς ἐπὶ δείπνον παριόντες, 16
ἦν τις Ἡρακλείδης Μαρωνείτης· οὗτος προσιῶν ἐνὶ ἐκάστῳ
οὔστινας ἦετο ἔχειν τι δοῦναι· Σεύθῃ, πρῶτον μὲν πρὸς Παρια-
νοὺς τινας, οἱ παρήσαν φιλλίαν διαπραξόμενοι πρὸς Μήδοκον τὸν
65 Ὀδρυσῶν βασιλέα καὶ δῶρα ἄγοντες αὐτῷ τε καὶ τῇ γυναικί,
ἔλεγεν ὅτι Μήδοκος μὲν ἄνω εἶη δώδεκα ἡμερῶν ἀπὸ θαλάττης
ὁδόν, Σεύθῃς δ' ἐπεὶ τὸ στράτευμα τοῦτο εἴληφεν, ἄρχων ἔσοιτο
ἐπὶ θαλάττῃ. γείτων οὖν ὧν ἱκανώτατος ἔσται ὑμᾶς καὶ εὐ καὶ 17
κακῶς ποιεῖν. ἦν οὖν σωφρονῆτε, τούτῳ δώσετε ὅ,τι ἂν ἄγῃτε-
70 καὶ ἄμεινον ὑμῖν διακεισεται ἢ ἐὰν Μηδόκῳ τῷ πρόσω οἰκοῦντι
διδῶτε. τούτους μὲν οὖν οὕτως ἔπειθεν.

Αὐθις δὲ Τιμασίῳ τῷ Δαρδανεῖ προσελθὼν, ἐπεὶ ἤκουσεν 18
αὐτῷ εἶναι καὶ ἐκπώματα καὶ τάπιδας βαρβαρικός, ἔλεγεν ὅτι
νομίζοιτο ὅποτε ἐπὶ δείπνον καλέσαι ὁ Σεύθῃς δωρεῖσθαι αὐτῷ
75 τοὺς κληθέντας. οὗτος δ' ἦν μέγας ἐνθάδε γένηται, ἱκανὸς ἔσται
σε καὶ οἴκαδε καταγαγεῖν καὶ ἐνθάδε πλούσιον ποιῆσαι. τοιαῦτα 19
προὔμνᾳτο ἐκάστῳ προσιῶν. προσελθὼν δὲ καὶ Ξενοφῶντι
ἔλεγε· Σὺ καὶ πόλεως μεγίστης εἰ καὶ παρὰ Σεύθῃ τὸ σὸν ὄνομα
μέγιστόν ἐστι, καὶ ἐν τῇδε τῇ χώρᾳ ἴσως ἀξιώσεις καὶ τείχη
80 λαμβάνειν, ὥσπερ καὶ ἄλλοι τῶν ὑμετέρων ἔλαβον, καὶ χώραν·
ἄξιον οὖν σοὶ καὶ μεγαλοπρεπέστατα τιμῆσαι Σεύθῃν. εὖνους 20
δέ σοι ὧν παραινῶ. εὐ οἶδα γὰρ ὅτι ὅσῳ ἂν μείζω τούτῳ
δωρήσῃ, τοσοῦτῳ μείζω ὑπὸ τούτου ἀγαθὰ πείσῃ. ἀκούων
ταῦτα Ξενοφῶν ἠπόρει· οὐ γὰρ διεβεβήκει ἔχων ἐκ Παρίου εἰ
85 μὴ παῖδα καὶ ὄσον ἐφόδιον.

Ἐπεὶ δὲ εἰσῆλθον ἐπὶ τὸ δείπνον τῶν τε Θρακῶν οἱ κρᾶ- 21
τιστοὶ τῶν παρόντων καὶ οἱ στρατηγοὶ καὶ οἱ λοχαγοὶ τῶν
Ἑλλήνων καὶ εἴ τις πρεσβεία παρῆν ἀπὸ πόλεως, τὸ δείπνον
μὲν ἦν καθημένοις κύκλῳ· ἔπειτα δὲ τρίποδες εἰσηνέχθησαν
90 πᾶσιν· οὗτοι δ' ἦσαν κρεῶν μεστοὶ νενεμημένων, καὶ ἄρτοι

- ζυμίται μεγάλοι προσπεπερονημένοι ἦσαν πρὸς τοῖς κρέασι.
 22 μάλιστα δ' αἱ τράπεζαι κατὰ τοὺς ξένους αἰεὶ ἐτίθεντο· νόμος
 γὰρ ἦν—καὶ πρῶτος τοῦτο ἐποίει Σεύθης, καὶ ἀνελόμενος τοὺς
 ἑαυτῷ παρακειμένους ἄρτους διέκλα κατὰ μικρὸν καὶ ἐρρίπτει
 οἷς αὐτῷ ἐδόκει, καὶ τὰ κρέα ὡσαύτως, ὅσον μόνον γεύσασθαι 95
 23 ἑαυτῷ καταλιπῶν· καὶ οἱ ἄλλοι δὲ κατὰ ταῦτὰ ἐποίουν καθ'
 οὗς αἱ τράπεζαι ἐκιντο. Ἄρκας δὲ τις Ἀρύστας ὄνομα, φαγεῖν
 δεινός, τὸ μὲν διαρριπτεῖν εἶα χαίρειν, λαβὼν δὲ εἰς τὴν χεῖρα
 ὅσον τριχοῖνικον ἄρτον καὶ κρέα θέμενος ἐπὶ τὰ γόνατα ἐδέλπτει.
 24 κέρατα δὲ οἴνου περιέφερον, καὶ πάντες ἐδέχοντο· ὁ δ' Ἀρύστας, 100
 ἐπεὶ παρ' αὐτὸν φέρων τὸ κέρας ὁ οἰνοχόος ἦκεν, εἶπεν ἰδὼν τὸν
 Ξενοφῶντα οὐκέτι δειπνοῦντα, Ἐκείνῳ, ἔφη, δός· σχολάζει γὰρ
 25 ἤδη, ἐγὼ δὲ σὺδέπω. ἀκούσας Σεύθης τὴν φωνὴν ἠρώτα τὸν
 οἰνοχόον τί λέγει. ὁ δὲ οἰνοχόος εἶπεν· ἑλληνίζειν γὰρ ἠπί-
 στατο. ἐνταῦθα μὲν δὴ γέλωσ ἐγένετο. 105
 26 Ἐπειδὴ δὲ προὔχῳρει ὁ πότος, εἰσῆλθεν ἀνὴρ Θραξ ἵππον
 ἔχων λευκόν, καὶ λαβὼν κέρας μεστὸν εἶπε, Προπίνω σοι, ὦ
 Σεύθη, καὶ τὸν ἵππον τοῦτον δωροῦμαι, ἐφ' οὗ καὶ διώκων δυ ἂν
 27 θέλῃς αἰρήσεις καὶ ἀποχωρῶν οὐ μὴ δέισης τὸν πολέμιον. ἄλλος
 παῖδα εἰσάγων οὕτως ἐδωρήσατο προπίνων, καὶ ἄλλος ἱμάτια 110
 τῇ γυναικί. καὶ Τιμασίων προπίνων ἐδωρήσατο φιάλην τε
 28 ἀργυρᾶν καὶ τάπιδα ἀξίαν δέκα μνῶν. Γνήσιππος δὲ τις Ἀθη-
 ναῖος ἀναστάς εἶπεν ὅτι ἀρχαῖος εἶη νόμος κάλλιστος τοὺς μὲν
 ἔχοντας διδόναι τῷ βασιλεῖ τιμῆς ἕνεκα, τοῖς δὲ μὴ ἔχουσι διδό-
 ναι τὸν βασιλέα, ἵνα καὶ ἐγὼ, ἔφη, ἔχω σοι δωρεῖσθαι καὶ τιμᾶν. 115
 29 ὁ δὲ Ξενοφῶν ἠπορεῖτο τί ποιήσει· καὶ γὰρ ἐτύγχανεν ὡς τιμᾶ-
 μενος ἐν τῷ πλησιαιτάτῳ δίφρῳ Σεύθῃ καθήμενος. ὁ δὲ Ἡρα-
 κλείδης ἐκέλευεν αὐτῷ τὸ κέρας ὀρέξαι τὸν οἰνοχόον. ὁ δὲ
 Ξενοφῶν, ἤδη γὰρ ὑποπεπωκῶς ἐτύγχανεν, ἀνέστη θαρραλέως
 30 δεξάμενος τὸ κέρας καὶ εἶπεν· Ἐγὼ δέ σοι, ὦ Σεύθη, δίδωμι 120
 ἑμαυτὸν καὶ τοὺς ἐμοὺς τούτους ἐταίρους φίλους εἶναι πιστούς,
 καὶ οὐδένα ἄκοντα, ἀλλὰ πάντας μᾶλλον ἔτι ἐμοῦ σοι βουλο-
 31 μένους φίλους εἶναι. καὶ νῦν πάρεσιν οὐδέν σε προσαιτοῦντες,
 ἀλλὰ καὶ προἰέμενοι καὶ πονεῖν ὑπὲρ σοῦ καὶ προκινδυνεύειν
 ἐθέλοντες· μεθ' ὧν, ἂν οἱ θεοὶ θέλωσι, πολλὴν χώραν τὴν μὲν 125

- ἀπολήψῃ πατρῶαν οὔσαν, τὴν δὲ κτήσῃ, πολλοὺς δὲ ἵππους,
πολλοὺς δὲ ἄνδρας καὶ γυναῖκας καλὰς κτήσῃ, οὓς οὐ λήξεσθαι
σε δεήσει, ἀλλ' αὐτοὶ φέροντες παρέσονται πρὸς σὲ δῶρα.
ἀναστὰς ὁ Σεύθης συνεξέπτε καὶ συγκατεσκεδάσατο μετ' αὐτοῦ 32
- 130 τὸ κέρας. μετὰ ταῦτα εἰσῆλθον κέρασί τε οἷοις σημαίνουσιν
αὐλοῦντες καὶ σάλπιγγιν ὠμοβοελαῖς ῥυθμούς τε καὶ οἶον μαγά-
διδι σαλπίζοντες. καὶ αὐτὸς Σεύθης ἀναστὰς ἀνέκραγέ τε 33
πολεμικὸν καὶ ἐξήλατο ὥσπερ βέλος φυλαττόμενος μάλα
ἐλαφρῶς. εἰσῆσαν δὲ καὶ γελωτοποιοί.
- 135 Ὡς δ' ἦν ἥλιος ἐπὶ δυσμαῖς, ἀνέστησαν οἱ Ἕλληνες καὶ 34
εἶπον ὅτι ὥρα νυκτοφύλακας καθιστάναι καὶ σύνθημα παραδιδό-
ναι. καὶ Σεύθην ἐκέλευον παραγγεῖλαι ὅπως εἰς τὰ Ἑλληνικὰ
στρατόπεδα μηδεὶς τῶν Θρακῶν εἴσεισι νυκτός· οἳ τε γὰρ πολέ-
μοι Θραῖκες καὶ ὑμεῖς οἱ φίλοι. ὡς δ' ἐξῆσαν, συναέστη ὁ 35
- 140 Σεύθης οὐδέν τι μεθύοντι ἐοικώς. ἐξελθὼν δ' εἶπεν αὐτοὺς
τοῖς στρατηγοῖς ἀποκαλέσας· Ὡ ἄνδρες, οἱ πολέμοι ἡμῶν οὐκ
ἴσασι πῶ τὴν ἡμετέραν συμμαχίαν· ἦν οὖν ἔλθωμεν ἐπ' αὐτοὺς
πρὶν φυλάξασθαι ὥστε μὴ ληφθῆναι ἢ παρασκευάσασθαι ὥστε
ἀμύνασθαι, μάλιστ' ἂν λάβοιμεν καὶ ἀνθρώπους καὶ χρήματα.
- 145 συνεπήνουν ταῦτα οἱ στρατηγοὶ καὶ ἠγείσθαι ἐκέλευον. ὁ δ' 36
εἶπε· Παρασκευασάμενοι ἀναμένετε· ἐγὼ δὲ ὅπταν καιρὸς ἦ
ἦξω πρὸς ὑμᾶς, καὶ τοὺς πελταστὰς καὶ ὑμᾶς ἀναλαβὼν ἠγῆ-
σομαι σὺν τοῖς ἵπποις. καὶ ὁ Ξενοφῶν εἶπε· Σκέψαι τοῖσιν, 37
εἴπερ νυκτός πορευσόμεθα, εἰ ὁ Ἑλληνικὸς νόμος κάλλιον ἔχει·
- 150 μεθ' ἡμέραν μὲν γὰρ ἐν ταῖς πορείαις ἠγείται τοῦ στρατεύματος
ὁποῖον ἂν αἰεὶ πρὸς τὴν χώραν συμφέρῃ, ἐάν τε ὀπλιτικὸν ἐάν
τε πελταστικὸν ἐάν τε ἵππικόν· νύκτωρ δὲ νόμος τοῖς Ἑλλησιν
ἠγείσθαι ἔστιν τὸ βραδύτατον· οὕτω γὰρ ἦκιστα διασπᾶται τὰ 38
στρατεύματα καὶ ἦκιστα λαυθάνουσιν ἀποδιδράσκοντες ἀλλή-
- 155 λους· οἱ δὲ διασπασθέντες πολλάκις καὶ περιπίπτουσιν ἀλλή-
λοις καὶ ἀγνοοῦντες κακῶς ποιοῦσι καὶ πάσχουσιν. εἶπεν
οὖν Σεύθης· Ὅρθῶς λέγετε καὶ ἐγὼ τῷ νόμῳ τῷ ὑμετέρῳ
πέισομαι. καὶ ὑμῖν μὲν ἡγεμόνας δώσω τῶν πρεσβυτάτων τοὺς
ἐμπειροτάτους τῆς χώρας, αὐτὸς δ' ἐφέψομαι τελευταῖος τοὺς
160 ἵππους ἔχων· ταχὺ γὰρ πρῶτος, ἂν δέῃ, παρέσομαι. σύνθημα

δ' εἶπον Ἀθηναίαν κατὰ τὴν συγγένειαν. ταῦτα εἰπόντες ἀνεπαύοντο.

40 Ἦνίκα δ' ἦν ἀμφὶ μέσας νύκτας παρῆν Σεύθης ἔχων τοὺς ἰππέας τεθωρακισμένους καὶ τοὺς πελταστὰς σὺν τοῖς ὄπλοις. καὶ ἐπεὶ παρέδωκε τοὺς ἡγεμόνας, οἱ μὲν ὄπλιται ἡγούντο, οἱ δὲ 165
41 πελτασταὶ εἶποντο, οἱ δ' ἰππεῖς ὠπισθοφυλάκουν· ἐπεὶ δ' ἡμέρα ἦν, ὁ Σεύθης παρήλαυνεν εἰς τὸ πρόσθεν καὶ ἐπήνεσε τὸν Ἑλλη-
νικὸν νόμον. πολλάκις γὰρ ἔφη νύκτωρ αὐτὸς καὶ σὺν ὀλίγοις πορευόμενος ἀποσπασθῆναι σὺν τοῖς ἵπποις ἀπὸ τῶν πεζῶν·
νῦν δ' ὥσπερ δεῖ ἄθροοι πάντες ἅμα τῇ ἡμέρᾳ φαινόμεθα. ἀλλὰ 170
ὑμεῖς μὲν περιμένετε αὐτοῦ καὶ ἀναπαύσασθε, ἐγὼ δὲ σκεψά-
42 μενός τι ἤξω. ταῦτ' εἰπὼν ἤλαυνε δι' ὄρους ὁδὸν τινα λαβών. ἐπεὶ δ' ἀφίκετο εἰς χιόνα πολλήν, ἐσκέψατο εἰ εἶη ἵχνη ἀνθρώ-
πων ἢ πρόσω ἡγούμενα ἢ ἐναντία. ἐπεὶ δὲ ἀτριβῆ ἑώρα τὴν
43 ὁδόν, ἦκε ταχὺ πάλιν καὶ ἔλεγεν· Ἄνδρες, καλῶς ἔσται, ἦν θεὸς 175
θέλη· τοὺς γὰρ ἀνθρώπους λήσομεν ἐπιπεσόντες. ἀλλ' ἐγὼ μὲν ἡγήσομαι τοῖς ἵπποις, ὅπως ἂν τινα ἴδωμεν, μὴ διαφυγῶν
σημήνη τοῖς πολεμίοις· ὑμεῖς δ' ἔπεσθε· κἂν λειφθῆτε, τῷ
στίβῳ τῶν ἵππων ἔπεσθε. ὑπερβάντες δὲ τὰ ὄρη ἤξομεν εἰς
κώμας πολλὰς τε καὶ εὐδαίμονας. 180

44 Ἦνίκα δ' ἦν μέσον ἡμέρας, ἤδη τε ἦν ἐπὶ τοῖς ἄκροις καὶ κατιδὼν τὰς κώμας ἦκεν ἐλαύνων πρὸς τοὺς ὄπλιτας καὶ ἔλεγεν· Ἀφήσω ἤδη καταθεῖν τοὺς μὲν ἰππέας εἰς τὸ πεδίον, τοὺς δὲ πελταστὰς ἐπὶ τὰς κώμας. ἀλλ' ἔπεσθε ὡς ἂν δύνησθε τάχιστα,
45 ὅπως ἐάν τις ὑφιστῆται, ἀλέξησθε. ἀκούσας ταῦτα ὁ Ξενοφῶν 185
κατέβη ἀπὸ τοῦ ἵππου. καὶ ὃς ἦρετο· Τί καταβαίνεις ἐπεὶ σπεύδειν δεῖ; Οἶδα, ἔφη, ὅτι οὐκ ἐμοῦ μόνου δέη· οἱ δὲ ὄπλιται
46 θᾶπτον δραμοῦνται καὶ ἡδιον, ἐὰν καὶ ἐγὼ πεζὸς ἡγῶμαι. μετὰ ταῦτα ᾤχετο, καὶ Τιμασίῳ μετ' αὐτοῦ ἔχων ἰππεῖς ὡς τετταρά-
κοντα τῶν Ἑλλήνων. Ξενοφῶν δὲ παρηγγύησε τοὺς εἰς τριά- 190
κοντα ἔτη παριέναι ἀπὸ τῶν λόχων εὐζώνους. καὶ αὐτὸς μὲν
47 ἐτρόχαζε τούτους ἔχων, Κλεάνωρ δ' ἡγεῖτο τῶν ἄλλων. ἐπεὶ δ' ἐν ταῖς κώμαις ἦσαν, Σεύθης ἔχων ὅσον τριάκοντα ἰππέας προσε-
λάσας εἶπε· Τάδε δὴ, ὦ Ξενοφῶν, ἃ σὺ ἔλεγες· ἔχονται οἱ ἀνθρωποι· ἀλλὰ γὰρ ἔρημοι οἱ ἰππεῖς οἴχονται μοι ἄλλος ἄλλῃ 195

διώκων, καὶ δέδοικα μὴ συστάντες ἄθροοι πού κακόν τι ἐργά-
 σονται οἱ πολέμοιοι. δεῖ δὲ καὶ ἐν ταῖς κόμαις καταμένειν τινὰς
 ἡμῶν· μεσθαὶ γὰρ εἰσιν ἀνθρώπων. Ἄλλ' ἐγὼ μὲν, ἔφη ὁ 42
 Ξενοφῶν, σὺν οἷς ἔχω τὰ ἄκρα καταλήψομαι· σὺ δὲ Κλεάνορα
 200 κέλευε διὰ τοῦ πεδίου παρατείνειν τὴν φάλαγγα παρὰ τὰς κόμας.
 ἐπεὶ ταῦτα ἐποίησαν, συνηλίσθησαν ἀνδράποδα μὲν εἰς χίλια,
 βόες δὲ δισχίλιοι, πρόβατα ἄλλα μύρια. τότε μὲν δὴ αὐτοῦ
 ἠύλισθησαν.

IV. Τῇ δ' ἕστεραλα κατακαύσας ὁ Σεύθης τὰς κόμας παντε- 1
 λῶς καὶ οἰκίαν οὐδεμίαν λιπών, ὅπως φόβον ἐνθεῖη καὶ τοῖς
 ἄλλοις οἷα πείσονται, ἀν μὴ πείθωνται, ἀπήει πάλιν. καὶ τὴν 2
 μὲν λείαν ἀπέπεμψε διατίθεσθαι Ἡρακλείδην εἰς Πέρινθον,
 5 ὅπως ἀν μισθὸς γένοιτο τοῖς στρατιώταις· αὐτὸς δὲ καὶ οἱ
 Ἕλληνες ἐστρατοπεδεύοντο ἀνὰ τὸ Θυνῶν πεδίων. οἱ δ' ἐκλι-
 πόντες ἔφευγον εἰς τὰ ὄρη. ἦν δὲ χιῶν πολλὴ καὶ ψῦχος 3
 οὕτως ὥστε τὸ ὕδωρ δ' ἐφέροντο ἐπὶ δεῖπνον ἐπήγνυτο καὶ ὁ οἶνος
 ὁ ἐν τοῖς ἀγγείοις, καὶ τῶν Ἑλλήνων πολλῶν καὶ ῥίνες ἀπε-
 10 καίοντο καὶ ὄτα. καὶ τότε δῆλον ἐγένετο οὐ ἔνεκα οἱ Θράκες 4
 τὰς ἀλωπεκᾶς ἐπὶ ταῖς κεφαλαῖς φοροῦσι καὶ τοῖς ὤσι, καὶ
 χιτῶνας οὐ μόνον περὶ τοῖς στέρνοις ἀλλὰ καὶ περὶ τοῖς μηροῖς,
 καὶ ζειρὰς μέχρι τῶν ποδῶν ἐπὶ τῶν ἵππων ἔχουσιν, ἀλλ' οὐ
 χλαμύδας. ἀφιεῖς δὲ τῶν αἰχμαλώτων ὁ Σεύθης εἰς τὰ ὄρη 5
 15 ἔλεγεν ὅτι εἰ μὴ καταβήσονται οἰκήσοντες καὶ πείσονται, ὅτι
 κατακαύσει καὶ τούτων τὰς κόμας καὶ τὸν σίτον, καὶ ἀπολοῦνται
 τῷ λιμῷ. ἐκ τούτου κατέβαινον καὶ γυναῖκες καὶ παῖδες καὶ
 πρεσβύτεροι· οἱ δὲ νεώτεροι ἐν ταῖς ὑπὸ τὸ ὄρος κόμαις ἠύλι-
 ζοντο. καὶ ὁ Σεύθης καταμαθῶν ἐκέλευσε τὸν Ξενοφῶντα τῶν 6
 20 ὀπλιτῶν τοὺς νεωτάτους λαβόντα συνεπισπέσθαι. καὶ ἀνα-
 στάντες τῆς νυκτὸς ἅμα τῇ ἡμέρᾳ παρήσαν εἰς τὰς κόμας. καὶ
 οἱ μὲν πλείστοι ἐξέφυγον· πλησίον γὰρ ἦν τὸ ὄρος· ὄσους δὲ
 ἔλαβε κατηκόντισεν ἀφειδῶς Σεύθης.

Ἐπισθένης δ' ἦν τις Ὀλύμπιος παιδεραστής, ὃς ἰδὼν παῖδα 7
 25 καλὸν ἠβάσκοντα ἄρτι πέλτην ἔχοντα μέλλοντα ἀποθνήσκειν,
 προσδραμῶν Ξενοφῶντα ἰκέτευε βοηθῆσαι παιδὶ καλῷ. καὶ ὃς 8
 προσελθὼν τῷ Σεύθῃ δέεται μὴ ἀποκτείνειν τὸν παῖδα, καὶ τοῦ

- Ἐπισθένους διηγείται τὸν τρόπον, καὶ ὅτι λόχον ποτὲ συνελέξατο σκοπῶν οὐδὲν ἄλλο ἢ εἶ τινες θένε καλοί, καὶ μετὰ τούτων ἦν ἀνὴρ ἀγαθός. ὁ δὲ Σεύθης ἤρετο· Ἡ καὶ θέλοισ ἄν, ὦ Ἐπίσ- 30
 9 θενες, ὑπὲρ τούτου ἀποθανεῖν; ἢ δ' ὑπερανατείνας τὸν τράχηλον, 10
 Παῖε, ἔφη, εἰ κελεύει ὁ παῖς καὶ μέλλει χάριν εἰδέναι. ἐπήρετο ὁ Σεύθης τὸν παῖδα εἰ παῖσειεν αὐτὸν ἀντ' ἐκείνου. οὐκ εἶα ὁ παῖς, ἀλλ' ἰκέτευε μηδέτερον κατακαίνειν. ἐνταῦθα ὁ Ἐπισ-
 11 θένης περιβαλὼν τὸν παῖδα εἶπεν· Ὡρα σοι, ὦ Σεύθη, περὶ 35
 τοῦδέ μοι διαμάχεσθαι· οὐ γὰρ μεθήσω τὸν παῖδα. ὁ δὲ Σεύθης γελῶν ταῦτα μὲν εἶα· ἔδοξε δὲ αὐτῷ αὐτοῦ αὐλισθῆναι, ἵνα μηδ' ἐκ τούτων τῶν κωμῶν οἱ ἐπὶ τοῦ ὄρους τρέφοιντο. καὶ αὐτὸς μὲν ἐν τῷ πεδίῳ ὑποκαταβὰς ἐσκήνου, ὁ δὲ Ξενοφῶν ἔχων τοὺς ἐπιλέκτους ἐν τῇ ὑπὸ τὸ ὄρος ἀνωτάτῳ κώμῃ, καὶ οἱ ἄλλοι 40
 Ἕλληνες ἐν τοῖς ὄρεινοῖς καλουμένοις Θραξί πλησίον κατεσκή-
 νησαν.
 12 Ἐκ τούτου ἡμέραι τ' οὐ πολλὰ διετρίβοντο καὶ οἱ ἐκ τοῦ ὄρους Θράκες καταβαίνοντες πρὸς τὸν Σεύθην περὶ σπονδῶν καὶ ὀμήρων διεπράττοντο. καὶ ὁ Ξενοφῶν ἐλθὼν ἔλεγε τῷ Σεύθῃ 45
 ὅτι ἐν ποιηροῖς σκηνοῖεν καὶ πλησίον εἶεν οἱ πολέμοιοι· ἡδῖον τ' ἂν ἐξω αὐλίεσθαι ἔφη ἐν ἐχυροῖς χωρίοις μᾶλλον ἢ ἐν τοῖς στεγνοῖς, ὥστε ἀπολέσθαι. ἢ δὲ θαρρεῖν ἐκέλευε καὶ ἔδειξεν
 13 ὀμήρους παρόντας αὐτῶν. ἐδέοντο δὲ καὶ αὐτοῦ Ξενοφῶντος καταβαίνοντές τινες τῶν ἐκ τοῦ ὄρους συμπράξαι σφίσι τὰς 50
 σπονδάς. ἢ δ' ὁμολόγει καὶ θαρρεῖν ἐκέλευε καὶ ἡγγυᾶτο μηδὲν αὐτοῖς κακὸν πείσεσθαι πειθόμενος Σεύθῃ. οἱ δ' ἄρα ταῦτ' ἔλεγον κατασκοπῆς ἕνεκα.
 14 Ταῦτα μὲν τῆς ἡμέρας ἐγένετο· εἰς δὲ τὴν ἐπιούσαν νύκτα ἐπιτίθενται ἐλθόντες ἐκ τοῦ ὄρους οἱ Θυνοί. καὶ ἡγεμῶν μὲν 55
 ἦν ὁ δεσπότης ἐκάστης τῆς οἰκίας· χαλεπὸν γὰρ ἦν ἄλλως τὰς οἰκίας σκότους ὄντος ἀνευρίσκειν ἐν ταῖς κώμαις· καὶ γὰρ αἱ οἰκίαι κύκλω περιεσταύρωντο μεγάλοις σταυροῖς τῶν προβάτων
 15 ἕνεκα. ἐπεὶ δ' ἐγένοντο κατὰ τὰς θύρας ἐκάστου τοῦ οἰκήματος, οἱ μὲν εἰσηκόντιζον, οἱ δὲ τοῖς σκυτάλοις ἔβαλλον, ἃ ἔχειν ἔφα- 60
 σαν ὡς ἀποκόψοντες τῶν δοράτων τὰς λόγχας, οἱ δ' ἐνεπίμπρασαν, καὶ Ξενοφῶντα ὄνομαστί καλοῦντες ἐξίόντα ἐκέλευον ἀποθνή-

σκειν, ἢ αὐτοῦ ἔφασαν κατακαυθήσεσθαι αὐτόν. καὶ ἤδη τε διὰ 16
 τοῦ ὀρόφου ἐφαίνετο πῦρ, καὶ ἐντεθωρακισμένοι οἱ περὶ τὸν Ξενο-
 65 φῶντα ἔνδον ἦσαν ἀσπίδας καὶ μαχαίρας καὶ κράνη ἔχοντες, καὶ
 Σιλανὸς Μακίστιος ἐτῶν ὡς ὀκτωκαίδεκα σημαίνει τῇ σάλπιγγι·
 καὶ εὐθὺς ἐκπηδῶσιν ἐσπασμένοι τὰ ξίφη καὶ οἱ ἐκ τῶν ἄλλων
 σκηνωμάτων. οἱ δὲ Θράκες φεύγουσιν, ὥσπερ δὴ τρόπος ἦν 17
 αὐτοῖς, ὅπισθεν περιβαλλόμενοι τὰς πέλτας· καὶ αὐτῶν ὑπεραλ-
 70 λομένων τοὺς σταυροὺς ἐλήφθησάν τινες κρεμασθέντες ἐνεχο-
 μένων τῶν πελτῶν τοῖς σταυροῖς· οἱ δὲ καὶ ἀπέθανον διαμαρτόντες
 τῶν ἐξίδων· οἱ δὲ Ἑλληες ἐδίωκον ἔξω τῆς κόμης. τῶν δὲ 18
 Θυνῶν ὑποστραφέντες τινὲς ἐν τῷ σκότει τούς παρατρέχοντας
 παρ' οἰκίαν καιομένην ἠκόντιζον εἰς τὸ φῶς ἐκ τοῦ σκότους· καὶ
 75 ἔτρωσαν Ἰερῶνυμόν τε Ἐπιταλιέα λοχαγόν καὶ Θεογένην
 Λοκρὸν λοχαγόν· ἀπέθανε δὲ οὐδεὶς· κατεκαύθη μέντοι καὶ
 ἐσθής τινων καὶ σκεύη. Σεύθης δὲ ἤκε βοηθῶν ἄσυν ἑπτὰ 19
 ἰππεῦσι τοῖς πρώτοις καὶ τὸν σαλπικτὴν ἔχων τὸν Θράκιον.
 καὶ ἐπεὶπερ ἦσθετο, ὅσονπερ χρόνον ἐβοήθει, τοσοῦτον καὶ τὸ
 80 κέρας ἐφθέγγετο αὐτῷ· ὥστε καὶ τοῦτο φόβον συμπαρέσχε τοῖς
 πολεμίοις. ἐπεὶ δ' ἦλθεν, ἐδεξιούτό τε καὶ ἔλεγεν ὅτι οἷοιτο
 τεθνεῶτας πολλοὺς εὐρήσειν.

Ἐκ τούτου ὁ Ξενοφῶν δέεται τοὺς ὁμήρους τε αὐτῷ παρα- 20
 δοῦναι καὶ ἐπὶ τὸ ὄρος, εἰ βούλεται, συστρατεύεσθαι· εἰ δὲ μή,
 85 αὐτὸν ἐάσαι. τῇ οὖν ὑστεραίᾳ παραδίδωσιν ὁ Σεύθης τοὺς ὁμή- 21
 ρους, πρεσβυτέρους ἄνδρας ἤδη, τοὺς κρατίστους, ὡς ἔφασαν,
 τῶν ὀρειῶν, καὶ αὐτὸς ἔρχεται σὺν τῇ δυνάμει. ἤδη δὲ εἶχε καὶ
 τριπλασίαν δύναμιν ὁ Σεύθης· ἐκ γὰρ τῶν Ὀδρυσῶν ἀκούοντες
 ἂ πράττει ὁ Σεύθης πολλοὶ κατέβαινον συστρατευσόμενοι. οἱ 22
 90 δὲ Θυνοὶ ἐπεὶ εἶδον ἀπὸ τοῦ ὄρους πολλοὺς μὲν ὀπλίτας, πολλοὺς
 δὲ πελταστάς, πολλοὺς δὲ ἰππεῖς, καταβάντες ἰκέτευον σπεί-
 σασθαι, καὶ πάντα ὁμολόγουν ποιήσειν καὶ πιετὰ λαμβάνειν
 ἐκέλευον. ὁ δὲ Σεύθης καλέσας τὸν Ξενοφῶντα ἐπεδεῖκνεν ἂ 23
 λέγοιεν, καὶ οὐκ ἂν ἔφη σπείσασθαι, εἰ Ξενοφῶν βούλοιτο τιμ-
 95 ωρήσασθαι αὐτοὺς τῆς ἐπιθέσεως. ὁ δ' εἶπεν· Ἄλλ' ἔγωγε 24
 ἰκανὴν νομίζω καὶ νῦν δίκην ἔχειν, εἰ οὔτοι δοῦλοι ἔσονται ἀντ'
 ἐλευθέρων. συμβουλεύειν μέντοι ἔφη αὐτῷ τὸ λοιπὸν ὁμήρους

λαμβάνειν τοὺς δυνατωτάτους κακόν τι ποιεῖν, τοὺς δὲ γέροντας οἴκοι εἶν. οἱ μὲν οὖν ταύτη πάντες δὴ προσωμολόγουν.

- 1 V. Ὑπερβάλλουσι δὲ πρὸς τοὺς ὑπὲρ Βυζαντίου Θυράκας
εἰς τὸ Δελτα καλούμενον· αὕτη δ' ἦν οὐκέτι ἀρχὴ Μαισαδου,
2 ἀλλὰ Τήρου τοῦ Ὀδρύσου [ἀρχαίου τινός]. καὶ ὁ Ἡρακλείδης
ἐνταῦθα ἔχων τὴν τιμὴν τῆς λείας παρῆν. καὶ Σεύθης ἐξαγα-
γῶν ζεύγη ἡμιονικὰ τρία, οὐ γὰρ ἦν πλείω, τὰ δ' ἄλλα βοεικά, 5
καλέσας Ξενοφῶντα ἐκέλευε λαβεῖν, τὰ δὲ ἄλλα διανεῖμαι τοῖς
3 στρατηγοῖς καὶ λοχαγοῖς. Ξενοφῶν δὲ εἶπεν· Ἔμοι τοῖσιν
ἀρκεῖ καὶ αὐθις λαβεῖν· τούτοις δὲ τοῖς στρατηγοῖς δωροῦ οἷ
4 σὺν ἐμοὶ ἠκολούθησαν καὶ λοχαγοῖς. καὶ τῶν ζευγῶν λαμβάνει
ἐν μὲν Τιμασίῳ ὁ Δαρδανεύς, ἐν δὲ Κλεάνωρ ὁ Ὀρχομένιος, ἐν 10
δὲ Φρυνίσκος ὁ Ἀχαιοῦς· τὰ δὲ βοεικὰ ζεύγη τοῖς λοχαγοῖς
κατεμερίσθη. τὸν δὲ μισθὸν ἀποδίδωσιν ἐξεληλυθότος ἤδη τοῦ
μηνοῦ εἴκοσι μόνον ἡμερῶν· ὁ γὰρ Ἡρακλείδης ἔλεγεν ὅτι οὐ
5 πλέον ἐμπολήσαι. ὁ οὖν Ξενοφῶν ἀχθεσθεὶς εἶπεν ἐπομόσας·
Δοκεῖς μοι, ὦ Ἡρακλείδη, οὐχ ὡς δεῖ κήδεσθαι Σεύθου· εἰ γὰρ 15
ἐκῆδου, ἦκες ἂν φέρων πλήρη τὸν μισθὸν καὶ προσδανεισάμενος,
εἰ μὴ ἄλλως ἐδύνω, καὶ ἀποδόμενος τὰ σαυτοῦ ἱμάτια.
- 6 Ἐντεῦθεν ὁ Ἡρακλείδης ἠχθέσθη τε καὶ ἔδεισε μὴ ἐκ τῆς
Σεύθου φιλίας ἐκβληθεῖν, καὶ δι,τι ἐδύνατο ἀπὸ ταύτης τῆς
7 ἡμέρας Ξενοφῶντα διέβαλλε πρὸς Σεύθην. οἱ μὲν δὴ στρα- 20
τιῶται Ξενοφῶντι ἐνεκάλουν ὅτι οὐκ εἶχον τὸν μισθόν· Σεύθης
δὲ ἠχθετο αὐτῷ ὅτι ἐντόνωσ τοῖς στρατιώταις ἀπῆται τὸν μισθόν.
- 8 καὶ τέως μὲν αἰεὶ ἐμέμνητο ὡς, ἐπειδὰν ἐπὶ θάλατταν ἀπέλθῃ,
παραδώσει αὐτῷ Βισάνθην καὶ Γάνον καὶ Νέον τεῖχος· ἀπὸ δὲ
τούτου τοῦ χρόνου οὐδενὸς ἔτι τούτων ἐμέμνητο. ὁ γὰρ Ἡρα- 25
κλείδης καὶ τοῦτο διεβεβλήκει ὡς οὐκ ἀσφαλὲς εἶη τεῖχη παρα-
διδόναι ἀνδρὶ δύναμιν ἔχοντι.
- 9 Ἐκ τούτου ὁ μὲν Ξενοφῶν ἐβουλευέτο τί χρῆ ποιεῖν περὶ
τοῦ ἔτι ἄνω στρατεύεσθαι· ὁ δ' Ἡρακλείδης εἰσαγαγῶν τοὺς
ἄλλους στρατηγοὺς πρὸς Σεύθην λέγειν τε ἐκέλευεν αὐτοὺς ὅτι 30
οὐδὲν ἂν ἤττον σφεῖς ἀγάγοιεν τὴν στρατιὰν ἢ Ξενοφῶν, τὸν τε
μισθὸν ὑπισχεῖτο αὐτοῖς ἐντὸς ὀλίγων ἡμερῶν ἐκπλεων παρέσεσ-
10 θαι δυοῖν μηνοῖν, καὶ συστρατεύεσθαι ἐκέλευε. καὶ ὁ Τιμασίῳ

εἶπεν· Ἐγὼ μὲν τοίνυν οὐδ' ἂν πέντε μηνῶν μισθὸς μέλλῃ εἶναι
 35 στρατευσαίμην ἂν ἄνευ Ξενοφώντος. καὶ ὁ Φρυνίσκος καὶ ὁ
 Κλεάνωρ συνωμολόγουν τῷ Τιμασίωφι. ἐντεύθεν ὁ Σεύθης ἐλοι- 11
 δόρει τὸν Ἡρακλείδην ὅτι οὐ παρεκάλει καὶ Ξενοφῶντα. ἐκ δὲ
 τούτου παρακαλοῦσιν αὐτὸν μόνον. ὁ δὲ γνοὺς τοῦ Ἡρακλείδου
 40 τὴν πανουργίαν ὅτι βούλοιο αὐτὸν διαβάλλειν πρὸς τοὺς
 ἄλλους στρατηγούς, παρέρχεται λαβὼν τοὺς τε στρατηγούς
 πάντας καὶ τοὺς λοχαγοὺς.

Καὶ ἐπεὶ πάντες ἐπέισθησαν, συνεστρατεύοντο καὶ ἀφικνούνται 12
 ἐν δεξιᾷ ἔχοντες τὸν Πόντον διὰ τῶν Μελινοφάγων καλουμένων
 Θρακῶν εἰς τὸν Σαλμυδησσόν. ἔνθα τῶν εἰς τὸν Πόντον πλεου-
 45 σῶν νεῶν πολλαὶ ὀκέλλουσι καὶ ἐκπίπτουσι· τέναγος γάρ ἐστιν
 ἐπὶ ἀμπόλῳ τῆς θαλάττης. καὶ Θρᾶκες οἱ κατὰ ταῦτα οἰκοῦντες 13
 στήλας ὀρισάμενοι τὰ καθ' αὐτοὺς ἐκπίπτοντα ἕκαστοι λήζονται·
 τέως δὲ ἔλεγον πρὶν ὀρίσασθαι ἀρπάζοντας πολλοὺς ὑπ' ἀλλή-
 λων ἀποθνήσκειν. ἐνταῦθα ἠύρισκοντο πολλὰ μὲν κλίνας, 14
 50 πολλὰ δὲ κιβώτια, πολλὰ δὲ βίβλοι γεγραμμένα, καὶ τᾶλλα
 πολλὰ ὅσα ἐν ξυλίνοις τεύχεσι ναύκληροι ἄγουσιν. ἐντεύθεν
 ταῦτα καταστρεφάμενοι ἀπῆσαν πάλιν. ἔνθα δὴ Σεύθης εἶχε 15
 στρατεύμα ἤδη πλεόν τοῦ Ἑλληνικοῦ· ἕκ τε γὰρ Ὀδρυσῶν πολὺ
 ἔτι πλείους κατεβεβήκεσαν καὶ οἱ αἰεὶ πειθόμενοι συνεστρα-
 55 τεύοντο. κατηυλίσθησαν δ' ἐν τῷ πεδίῳ ὑπὲρ Σηλυμβρίας ὅσον
 τριάκοντα σταδίους ἀπέχοντες τῆς θαλάττης. καὶ μισθὸς μὲν 16
 οὐδεὶς πῶ ἐφαίνετο· πρὸς δὲ τὸν Ξενοφῶντα οἳ τε στρατιῶται
 παγχαλέπως εἶχον ὁ τε Σεύθης οὐκέτι οἰκείως διέκειτο, ἀλλ'
 ὅποτε συγγενέσθαι αὐτῷ βουλόμενος ἔλθοι, πολλὰ ἤδη ἀσχολίαι
 60 ἐφαίνοντο.

VI. Ἐν τούτῳ τῷ χρόνῳ σχεδὸν ἤδη δύο μηνῶν ὄντων 1
 ἀφικνεῖται Χαρμῖνός τε ὁ Λάκων καὶ Πολύνικος παρὰ Θίβρωνος,
 καὶ λέγουσιν ὅτι Λακεδαιμονίοις δοκεῖ στρατεύεσθαι ἐπὶ Τισσα-
 φέρηνῃ, καὶ Θίβρων ἐκπέπλευκεν ὡς πολεμήσων, καὶ δεῖται
 5 ταύτης τῆς στρατιᾶς καὶ λέγει ὅτι δαρεϊκὸς ἐκάστῳ ἔσται μισθὸς
 τοῦ μηνός, καὶ τοῖς λοχαγοῖς διμοιρία, τοῖς δὲ στρατηγοῖς τετρα-
 μοιρία.

Ἐπεὶ δ' ἦλθον οἱ Λακεδαιμόνιοι, εὐθὺς ὁ Ἡρακλείδης 2

πυθόμενος ὅτι ἐπὶ τὸ στράτευμα ἤκουσι λέγει τῷ Σεύθῃ ὅτι κάλ-
 λιστόν τι γεγένηται· οἱ μὲν γὰρ Λακεδαιμόνιοι δέονται τοῦ 10
 στρατεύματος, σὺ δὲ οὐκέτι δέη· ἀποδιδούς δὲ τὸ στράτευμα
 χαριῇ αὐτοῖς, σὲ δὲ οὐκέτι ἀπαιτήσουσι τὸν μισθόν, ἀλλ'
 3 ἀπαλλάξονται ἐκ τῆς χώρας. ἀκούσας ταῦτα ὁ Σεύθης κελεύει
 παράγειν· καὶ ἐπεὶ εἶπον ὅτι ἐπὶ τὸ στράτευμα ἤκουσιν, ἔλεγεν
 ὅτι τὸ στράτευμα ἀποδίδωσι, φίλος τε καὶ σύμμαχος εἶναι 15
 βούλεται, καλεῖ τε αὐτοὺς ἐπὶ ξένια· καὶ ἐξένιζε μεγαλοπρεπῶς.
 Ξενοφῶντα δὲ οὐκ ἐκάλει, οὐδὲ τῶν ἄλλων στρατηγῶν οὐδένα.
 4 ἐρωτῶντων δὲ τῶν Λακεδαιμονίων τίς ἀνὴρ εἶη Ξενοφῶν ἀπεκρί-
 νατο ὅτι τὰ μὲν ἄλλα εἶη οὐ κακός, φιλοστρατιώτης δέ· καὶ διὰ
 τοῦτο χεῖρόν ἐστιν αὐτῷ. καὶ οἱ εἶπον, Ἄλλ' ἢ δημαγωγεῖ ὁ 20
 5 ἀνὴρ τοὺς ἄνδρας; καὶ ὁ Ἡρακλείδης, Πάνν μὲν οὖν, ἔφη. Ἄρ'
 οὖν, ἔφασαν, μὴ καὶ ἡμῖν ἐναντιώσεται τῆς ἀπαγωγῆς; Ἄλλ' ἦν
 ὑμεῖς, ἔφη ὁ Ἡρακλείδης, συλλέξαντες αὐτοὺς ὑπόσχησθε τὸν
 μισθόν, ὀλίγον ἐκείνῳ προσχόντες ἀποδραμοῦνται σὺν ὑμῖν.
 6 Πῶς οὖν ἄν, ἔφασαν, ἡμῖν συλλεγείεν; Αὔριον ὑμᾶς, ἔφη ὁ 25
 Ἡρακλείδης, πρῶ ἄξομεν πρὸς αὐτοὺς· καὶ οἶδα, ἔφη, ὅτι ἐπειδὰν
 ὑμᾶς ἴδωσιν, ἄσμενοι συνδραμοῦνται. αὕτη μὲν ἡ ἡμέρα οὕτως
 ἔληξεν.

7 Τῇ δ' ὑστεραία ἄγουσιν ἐπὶ τὸ στράτευμα τοὺς Λάκωνας
 Σεύθης τε καὶ Ἡρακλείδης, καὶ συλλέγεται ἡ στρατιὰ. τῷ δὲ 30
 Λάκωνε ἐλεγέτην ὅτι Λακεδαιμονίοις δοκεῖ πολεμεῖν Τισσαφέρνει
 τῷ ὑμᾶς ἀδικήσαντι· ἦν οὖν ἴητε σὺν ἡμῖν, τόν τε ἐχθρόν τιμωρή-
 σεσθε καὶ δαρεικὸν ἕκαστος οἴσει τοῦ μηνὸς ὑμῶν, λοχαγὸς δὲ
 8 τὸ διπλοῦν, στρατηγὸς δὲ τὸ τετραπλοῦν. καὶ οἱ στρατιῶται
 ἄσμενοί τε ἤκουσαν καὶ εὐθὺς ἀνίσταται τις τῶν Ἀρκάδων τοῦ 35
 Ξενοφῶντος κατηγορήσων. παρῆν δὲ καὶ Σεύθης βουλόμενος
 9 εἰδέναι τί πραχθήσεται, καὶ ἐν ἐπηκόῳ εἰστήκει ἔχων ἐρμηνέα·
 ξυνίει δὲ καὶ αὐτὸς ἑλληνιστὶ τὰ πλείστα. ἔνθα δὴ λέγει ὁ
 Ἀρκάς· Ἄλλ' ἡμεῖς μὲν, ὦ Λακεδαιμόνιοι, καὶ πάλαι ἂν ἦμεν
 παρ' ὑμῖν, εἰ μὴ Ξενοφῶν ἡμᾶς δεῦρο πείσας ἀπήγαγεν, ἔνθα δὴ 40
 ἡμεῖς μὲν τὸν δεινὸν χειμῶνα στρατευόμενοι καὶ νύκτα καὶ ἡμέραν
 οὐδὲν πεπαύμεθα· ὁ δὲ τοὺς ἡμετέρους πόνους ἔχει· καὶ Σεύθης
 10 ἐκείνον μὲν ἰδίᾳ πεπλούτικεν, ἡμᾶς δὲ ἀποστερεῖ τὸν μισθόν·

ἔττε [ὁ γε πρῶτος λέγων] ἐγὼ μὲν εἰ τοῦτον ἴδοιμι καταλευ-
 45 σθέντα καὶ δόντα δίκην ὧν ἡμᾶς περιεῖλκε, καὶ τὸν μισθὸν ἄν
 μοι δοκῶ ἔχειν καὶ οὐδὲν ἐπὶ τοῖς πεπονημένοις ἄχθεσθαι. μετὰ
 τοῦτον ἄλλος ἀνέστη ὁμοίως καὶ ἄλλος. ἐκ δὲ τούτου Ξενοφῶν
 ἔλεξεν ὧδε.

Ἄλλὰ πάντα μὲν ἄρα ἀνθρώπου ὄντα προσδοκᾶν δεῖ, ὅποτε 11
 50 γε καὶ ἐγὼ νῦν ὑφ' ὑμῶν αἰτίας ἔχω ἐν ᾧ πλείστην προθυμίαν
 ἔμαυτῷ γε δοκῶ συνειδέναί περὶ ὑμᾶς παρεσχημένος. ἀπετρα-
 πόμην μὲν γε ἤδη οἴκαδε ὠρμημένος, οὐ μὰ τὸν Δία οὔτοι
 πυνθανόμενος ὑμᾶς εὐ πράττειν, ἀλλὰ μᾶλλον ἀκούων ἐν ἀπόροις
 εἶναι ὡς ὠφελήσω εἴ τι δυναίμην. ἐπεὶ δὲ ἦλθον, Σεύθου 12
 55 τουτοῦ πολλοὺς ἀγγέλους πρὸς ἐμὲ πέμπουτος καὶ πολλὰ
 ὑπισχνουμένον μοι, εἰ πείσαιμι ὑμᾶς πρὸς αὐτὸν ἐλθεῖν, τοῦτο
 μὲν οὐκ ἐπεχείρησα ποιεῖν, ὡς αὐτοὶ ὑμεῖς ἐπίστασθε. ἦγον δὲ
 ὄθεν φόβηται τάχιστα ἂν ὑμᾶς εἰς τὴν Ἀσίαν διαβῆναι. ταῦτα
 γὰρ καὶ βέλτεστα ἐνόμιζον ὑμῖν εἶναι καὶ ὑμᾶς ἦδειν βουλομέ- 13
 60 νους. ἐπεὶ δ' Ἀριστάρχος ἐλθὼν σὺν τριήρεσιν ἐκώλυε διαπλεῖν
 ἡμᾶς, ἐκ τούτου, ὅπερ εἰκὸς δήπου ἦν, συνέλεξα ὑμᾶς, ὅπως
 βουλευσάμεθα ὅ,τι χρὴ ποιεῖν. οὐκοῦν ὑμεῖς ἀκούοντες μὲν 14
 Ἀριστάρχου ἐπιτάττουτος ὑμῖν εἰς Χερρόνησον πορεύεσθαι,
 ἀκούοντες δὲ Σεύθου πείθουτος ἑαυτῷ συστρατεύεσθαι, πάντες
 65 μὲν ἐλέγετε σὺν Σεύθῳ ἵεσθαι, πάντες δ' ἐψηφίσασθε ταῦτα; τί
 οὖν ἐγὼ ἐνταῦθα ἠδίκησα ἀγαγὼν ὑμᾶς ἔνθα πᾶσιν ὑμῖν ἐδόκει; 15
 ἐπεὶ γε μὴν ψεύδεσθαι ἤρξατο Σεύθης περὶ τοῦ μισθοῦ, εἰ μὲν
 ἐπαινώ αὐτόν, δικαίως ἂν με καὶ αἰτιώσθε καὶ μισοῖτε· εἰ δὲ
 πρόσθεν αὐτῷ πάντων μάλιστα φίλος ὧν νῦν πάντων διαφορώ-
 70 τατός εἰμι, πῶς ἂν ἔτι δικαίως ὑμᾶς αἰρούμενος ἀντὶ Σεύθου ὑφ'
 ὑμῶν αἰτίαν ἔχοιμι περὶ ὧν πρὸς τοῦτον διαφέρομαι;

Ἄλλ' εἶποιτ' ἂν ὅτι ἔξεστι καὶ τὰ ὑμέτερα ἔχοντα παρὰ 16
 Σεύθου τεχνάζειν. οὐκοῦν δῆλον τοῦτό γέ ἐστιν, εἴπερ ἐμοὶ
 ἐτέλει τι Σεύθης, οὐχ οὕτως ἐτέλει δήπου ὡς ὧν τε ἐμοὶ δοίη
 75 στέροιτο καὶ ἄλλα ὑμῖν ἀποτείσειεν, ἀλλ' οἶμαι, εἰ ἐδίδου, ἐπὶ
 τούτῳ δὴ ἐδίδου ὅπως ἐμοὶ δοῖς μείον μὴ ἀποδοῖ ὑμῖν τὸ πλεόν. 17
 εἰ τοίνυν οὕτως ἔχειν οἴεσθε, ἔξεστιν ὑμῖν αὐτίκα μάλα ματαίαν
 ταύτην τὴν πράξιν ἀμφοτέροις ἡμῖν ποιῆσαι, ἐὰν πράττητε

- αὐτὸν τὰ χρήματα. δῆλον γὰρ ὅτι Σεύθης, εἰ ἔχω τι παρ' αὐτοῦ, ἀπαιτήσῃ με, καὶ ἀπαιτήσῃ μέντοι δικαίως, ἐὰν μὴ 80
- 18 βεβαιῶ τὴν πράξιν αὐτῷ ἐφ' ἣ ἐδωροδόκουν. ἀλλὰ πολλοῦ μοι δοκῶ δεῖν τὰ ὑμέτερα ἔχειν· ὁμνῶ γὰρ ὑμῖν θεοὺς ἅπαντας καὶ πάσας μηδ' ἂ ἐμοὶ ἰδίᾳ ὑπέσχετο Σεύθης ἔχειν· πάρεστι δὲ καὶ αὐτὸς καὶ ἀκούων σύνοιδέ μοι εἰ ἐπιιορκῶ· ἵνα δὲ μᾶλλον
- 19 θαυμάσητε, συνεπόμνυμι μηδὲ ἄ οἱ ἄλλοι στρατηγοὶ ἔλαβον 85 εἰληφέναι, μὴ τοῖσιν μηδὲ ὅσα τῶν λοχαγῶν ἔνοι.
- 20 Καὶ τί δὴ ταῦτ' ἐποίουν; ᾤμην, ἄνδρες, ὅσῳ μᾶλλον συμφέροίμι τούτῳ τὴν τότε πενίαν, τοσοῦτῳ μᾶλλον αὐτὸν φίλον ποιήσεσθαι, ὅποτε δυνασθείη. ἐγὼ δὲ ἅμα τε αὐτὸν ὀρῶ εὖ πράττοντα καὶ γινγνώσκω δὴ αὐτοῦ τὴν γνώμην. εἴποι δὴ τις 90
- 21 ἄν, οὐκ οὐκ αἰσχύνῃ οὕτω μώρως ἐξαπατῶμενος; ναὶ μὰ Δία ἤσυχνόμεν μέντ' αὖν, εἰ ὑπὸ πολεμίου γε ὄντος ἐξηπατήθην· φίλῳ δὲ ὄντι ἐξαπατᾶν αἰσχίον μοι δοκεῖ εἶναι ἢ ἐξαπατᾶσθαι. ἐπεὶ
- 22 εἰ γὰρ πρὸς φίλους ἐστὶ φυλακὴ, πᾶσαν οἶδα ἡμᾶς φυλαξαμένους ὡς μὴ παρασχεῖν τούτῳ πρόφασιν δικαίαν μὴ ἀποδιδόναι ἡμῖν 95 ἂ ὑπέσχετο· οὔτε γὰρ ἠδικήσαμεν τούτου οὐδὲν οὔτε κατεβλακείσαμεν τὰ τούτου οὐδὲ μὴν κατεδειλιάσαμεν οὐδὲν ἐφ' ὅ,τι ἡμᾶς οὗτος παρεκάλεσεν.
- 23 Ἄλλὰ, φαίητε ἄν, ἔδει τὰ ἐνέχυρα τότε λαβεῖν, ὡς μηδ' εἰ ἐβούλετο ἐδύνατο ἐξαπατᾶν. πρὸς ταῦτα δὴ ἀκούσατε ἂ ἐγὼ 100 οὐκ ἄν ποτε εἶπον τούτου ἐναντίον, εἰ μὴ μοι παντάπασι ἀγνώμονες ἐδοκεῖτε εἶναι ἢ λίαν εἰς ἐμὲ ἀχάριστοι. ἀναμνήσθητε γὰρ ἐν ποίοις τισὶ πράγμασι ὄντες ἐτυγχάνετε, ἐξ ὧν ὑμᾶς ἐγὼ ἀνήγαγον πρὸς Σεύθην. οὐκ εἰς μὲν Πέρινθον προσῆτε πόλιν, Ἄρισταρχος δ' ὑμᾶς ὁ Λακεδαιμόνιος οὐκ εἶα εἰσιέναι ἀπο- 105 κλείσας τὰς πύλας; ὑπαίθριοι δ' ἔξω ἐστρατοπεδεύετε, μέσος δὲ χειμῶν ἦν, ἀγορᾶ δὲ ἐχρῆσθε σπάνια μὲν ὀρώντες τὰ ὄνια,
- 25 σπάνια δ' ἔχοντες ὧν ἀνήσεσθε, ἀνάγκη δὲ ἦν μένειν ἐπὶ Θράκης· τριήρεις γὰρ ἐφορμοῦσαι ἐκώλουν διαπλεῖν· εἰ δὲ μένοι τις, ἐν πολεμίᾳ εἶναι, ἔνθα πολλοὶ μὲν ἵππεῖς ἦσαν ἐναντίοι, 110
- 26 πολλοὶ δὲ πελτασταί, ἡμῖν δὲ ὀπλιτικὸν μὲν ἦν ᾧ ἀθρόοι μὲν ἰόντες ἐπὶ τὰς κόμας ἴσως ἂν ἐδυνάμεθα σίτον λαμβάνειν οὐδὲν τι ἄφθονον, ὅτῳ δὲ διώκοντες ἂν ἢ ἀνδράποδα ἢ πρόβατα κατε-

λαμβάνομεν οὐκ ἦν ἡμῖν· οὔτε γὰρ ἵππικὸν οὔτε πελταστικὸν
 115 ἔτι ἐγὼ συνεστηκὸς κατέλαβον παρ' ὑμῖν.

Εἰ οὖν ἐν τοιαύτῃ ἀνάγκῃ ὄντων ὑμῶν μηδ' ὄντιναοῦν μισθὸν 27
 προσαιτήσας Σεύθην σύμμαχον ὑμῖν προσέλαβον, ἔχοντα καὶ
 ἵππέας καὶ πελταστὰς ὧν ὑμεῖς προσεδείσθε, ἢ κακῶς ἂν ἐδόκουν
 ὑμῖν βεβουλεύσθαι πρὸ ὑμῶν; τούτων γὰρ δῆπου κοινωρήσαντες 28
 120 καὶ σίτον ἀφθονώτερον ἐν ταῖς κώμαις ἠΐρσκετε διὰ τὸ ἀναγκά-
 ζεσθαι τοὺς Θρᾶκας κατὰ σπουδὴν μᾶλλον φεύγειν, καὶ προ-
 βάτων καὶ ἀνδραπόδων μᾶλλον μετέσχετε. καὶ πολέμιον οὐκέτι 29
 οὐδένα ἐωρῶμεν ἐπειδὴ τὸ ἵππικὸν ἡμῖν προσεγένετο· τέως δὲ
 θαρραλέως ἡμῖν ἐφείποντο οἱ πολέμιοι καὶ ἵππικῶ καὶ πελτα-
 125 στικῶ κωλύοντες μηδαμῆ κατ' ὀλίγους ἀποσκευασμένους τὰ
 ἐπιτήδεια ἀφθονώτερα ἡμᾶς πορίζεσθαι. εἰ δὲ δὴ ὁ συμπαρέχων 30
 ὑμῖν ταύτην τὴν ἀσφάλειαν μὴ πάνυ πολὺν μισθὸν προστετέλει
 τῆς ἀσφαλείας, τοῦτο δὴ τι σχέτλιον πάθημα καὶ διὰ τοῦτο
 οὐδαμῆ οἴεσθε χρῆναι ζῶντα ἐμὲ ἀνεῖναι;

130 Νῦν δὲ δὴ πῶς ἀπέρχεσθε; οὐ διαχειμάσαντες μὲν ἐν ἀφθό- 31
 νοις τοῖς ἐπιτηδεύοις, περιττὸν δ' ἔχοντες τοῦτο εἴ τι ἐλάβετε
 παρὰ Σεύθου; τὰ γὰρ τῶν πολεμίων ἐδαπανᾶτε. καὶ ταῦτα
 πράττοντες οὔτε ἄνδρας ἐπείδετε ὑμῶν αὐτῶν ἀποθανόντας οὔτε
 ζώντας ἀπεβάλετε. εἰ δέ τι καλὸν πρὸς τοὺς ἐν τῇ Ἀσίᾳ βαρ- 32
 135 βάρους ἐπέπρακτο ὑμῖν, οὐ καὶ ἐκεῖνο σῶον ἔχετε καὶ πρὸς
 ἐκείνοισιν νῦν ἄλλην εὐκλειαν προσειλήφατε καὶ τοὺς ἐν τῇ Εὐρώπῃ
 Θρᾶκας ἐφ' οὓς ἐστρατεύσασθε κρατήσαντες; ἐγὼ μὲν ὑμᾶς
 140 φημι δικαίως ἂν ὧν ἐμοὶ χαλεπαίνετε τούτων τοῖς θεοῖς χάριν
 εἰδέναι ὡς ἀγαθῶν.

140 Καὶ τὰ μὲν δὴ ὑμέτερα τοιαῦτα. ἄγετε δὴ πρὸς θεῶν καὶ 33
 τὰ ἐμὰ σκέψασθε ὡς ἔχει. ἐγὼ γὰρ ὅτε μὲν πρότερον ἀπῆα
 οἴκαδε, ἔχων μὲν ἔπαινον πολὺν πρὸς ὑμῶν ἀπεπορευόμην, ἔχων
 δὲ δι' ὑμᾶς καὶ ὑπὸ τῶν ἄλλων Ἑλλήνων εὐκλειαν. ἐπιστευόμην
 δὲ ὑπὸ Λακεδαιμονίων· οὐ γὰρ ἂν με ἔπεμπον πάλιν πρὸς ὑμᾶς.
 145 νῦν δὲ ἀπέρχομαι πρὸς μὲν Λακεδαιμονίους ὑφ' ὑμῶν διαβεβλη- 34
 μένος, Σεύθη δὲ ἀπηχθήμενος ὑπὲρ ὑμῶν, ὃν ἠλπίζον εὖ ποιήσας
 μεθ' ὑμῶν ἀποστροφὴν καὶ ἐμοὶ καλὴν καὶ παισίν, εἰ γένοιτο,
 καταθήσεσθαι. ὑμεῖς δ', ὑπὲρ ὧν ἐγὼ ἀπήχθημαί τε πλείιστα 35

καὶ ταῦτα πολὺ κρείττωσιν ἑμαυτοῦ, πραγματευόμενός τε οὐδὲ
 νῦν πω πέπαυμαι ὅτι δύναμαι ἀγαθὸν ὑμῖν, τοιαύτην ἔχετε 150
 γνώμην περὶ ἐμοῦ.

36 Ἄλλ' ἔχετε μὲν με οὔτε φεύγοντα λαβόντες οὔτε ἀποδιδρά-
 σκουντα· ἦν δὲ ποιήσητε ἃ λέγετε, ἴστε ὅτι ἄνδρα κατακεκονῆτες
 ἔσεσθε πολλὰ μὲν δὴ πρὸ ὑμῶν ἀγρυπνήσαντα, πολλὰ δὲ σὺν
 ὑμῖν πονήσαντα καὶ κινδυνεύσαντα καὶ ἐν τῷ μέρει καὶ παρὰ τὸ 155
 μέρος, θεῶν δ' ἔλεων ὄντων καὶ τρόπαια βαρβάρων πολλὰ δὴ
 σὺν ὑμῖν στησάμενον, ὅπως δέ γε μηδεὶ τῶν Ἑλλήνων πολέ-
 μοι γένοισθε, πᾶν ὄσον ἐγὼ ἐδυνάμην πρὸς ὑμᾶς διατεινόμενον.
 37 καὶ γὰρ νῦν ὑμῖν ἔξεστιν ἀνεπιλήπτως πορεύεσθαι ὅπη ἂν ἔλησθε
 καὶ κατὰ γῆν καὶ κατὰ θάλατταν. ὑμεῖς δέ, ὅτι πολλὴ ὑμῖν 160
 εὐπορία φαίνεται, καὶ πλεῖτε ἔνθα δὴ ἐπεθυμείτε πάλαι, δέονται
 τε ὑμῶν οἱ μέγιστον δυνάμενοι, μισθὸς δὲ φαίνεται, ἡγεμόνες δὲ
 ἤκουσι Λακεδαιμόνιοι οἱ κράτιστοι νομιζόμενοι εἶναι, νῦν δὴ
 38 καιρὸς ὑμῖν δοκεῖ εἶναι ὡς τάχιστα ἐμὲ κατακαίνειν; οὐ μὴν ὅτε
 γε ἐν τοῖς ἀπόροις ἤμεν, ὃ πάντων μνημονικώτατοι, ἀλλὰ καὶ 165
 πατέρα ἐμὲ ἐκαλεῖτε καὶ αἰεὶ ὡς εὐεργέτου μεμνησθαι ὑπισχυεῖσθε.
 οὐ μέντοι ἀγνώμονες οὐδὲ οὗτοί εἰσιν οἱ νῦν ἦκον ἐφ' ὑμᾶς·
 ὥστε, ὡς ἐγὼ οἶμαι, οὐδὲ τούτοις δοκεῖτε βελτίους εἶναι τοιοῦτοι
 ὄντες περὶ ἐμέ. ταῦτ' εἰπὼν ἐπαύσατο.

39 Χαρμῖνος δὲ ὁ Λακεδαιμόνιος ἀναστὰς εἶπεν· Οὐ τὼ σιῶ, 170
 ἀλλ' ἐμοὶ μέντοι οὐ δικαίως δοκεῖτε τῷ ἀνδρὶ τούτῳ χαλεπαίνειν·
 ἔχω γὰρ καὶ αὐτὸς αὐτῷ μαρτυρῆσαι. Σεύθης γὰρ ἐρωτῶντος
 ἐμοῦ καὶ Πολυλίκου περὶ Ξενοφώντος τίς ἀνὴρ εἴη ἄλλο μὲν
 οὐδὲν εἶχε μέμψασθαι, ἄγαν δὲ φιλοστρατιώτην ἔφη αὐτὸν εἶναι·
 διὸ καὶ χεῖρον αὐτῷ εἶναι πρὸς ἡμῶν τε τῶν Λακεδαιμονίων καὶ 175
 40 πρὸς αὐτοῦ. ἀναστὰς ἐπὶ τούτῳ Εὐρύλοχος Λουσιάτης εἶπεν·
 Καὶ δοκεῖ γέ μοι, ἄνδρες Λακεδαιμόνιοι, τοῦτο ὑμᾶς πρῶτον
 ἡμῶν στρατηγήσαι, παρὰ Σεύθου ἡμῖν τὸν μισθὸν ἀναπράξαι ἢ
 41 ἐκόντος ἢ ἄκοντος, καὶ μὴ πρότερον ἡμᾶς ἀπαγαγεῖν. Πολυ-
 κράτης δὲ Ἀθηναῖος εἶπεν ἐνετὸς ὑπὸ Ξενοφώντος· Ὅρῳ γε 180
 μὴν, ἔφη, ὃ ἄνδρες, καὶ Ἡρακλείδην ἐνταῦθα παρόντα, ὃς παρα-
 λαβὼν τὰ χρήματα ἃ ἡμεῖς ἐπονήσαμεν, ταῦτα ἀποδόμενος οὔτε
 Σεύθῃ ἀπέδωκεν οὔτε ἡμῖν τὰ γιγνόμενα, ἀλλ' αὐτὸς κλέψας

πέπαται. ἦν οὖν σωφρονῶμεν, ἐξόμεθα αὐτοῦ· οὐ γὰρ δὴ οὐτός
 185 γε, ἔφη, Θραξ ἔστιν, ἀλλ' Ἑλληνας ἀδικεῖ.

Ταῦτα ἀκούσας ὁ Ἡρακλείδης μάλα ἐξεπλάγη· καὶ προ- 42
 σελθὼν τῷ Σεύθῃ λέγει· Ἡμεῖς ἦν σωφρονῶμεν, ἄπιμεν ἐντεῦθεν
 ἐκ τῆς τούτων ἐπικρατείας. καὶ ἀναβάντες ἐπὶ τοὺς ἵππους
 ᾤχοντο ἀπελαύνοντες εἰς τὸ ἑαυτῶν στρατόπεδον. καὶ ἐντεῦθεν 43
 190 Σεύθης πέμπει Ἀβροζέλημν τὸν ἑαυτοῦ ἐρμηνεῖα πρὸς Ξενο-
 φῶντα καὶ κελεύει αὐτὸν καταμεῖναι παρ' ἑαυτῷ ἔχοντα χιλίους
 ὀπλίτας, καὶ ὑπισχνεῖται αὐτῷ ἀποδώσειν τὰ τε χωρία τὰ ἐπὶ
 θαλάττῃ καὶ τὰ ἄλλα ἃ ὑπέσχετο, καὶ ἐν ἀπορρήτῳ ποιησά-
 μενος λέγει ὅτι ἀκήκοε Πολυνίκου ὡς εἰ ὑποχείριος ἔσται Λακε-
 195 δαιμονίοις, σαφῶς ἀποθανοῦτο ὑπὸ Θίβρωνος. ἐπέστελλον δὲ 44
 ταῦτα καὶ ἄλλοι πολλοὶ τῷ Ξενοφῶντι ὡς διαβεβλημένος εἶη
 καὶ φυλάττεσθαι δέοι. ὃ δὲ ἀκούων ταῦτα δύο ἱερεῖα λαβὼν
 ἐθύετο τῷ Διὶ τῷ βασιλεῖ πότερά οἱ λῶνον καὶ ἄμεινον εἶη μένευ
 παρὰ Σεύθῃ ἐφ' οἷς Σεύθης λέγει ἢ ἀπιέναι σὺν τῷ στρατεύματι.
 200 ἀναίρει αὐτῷ ἀπιέναι.

VII. Ἐντεῦθεν Σεύθης μὲν ἀπεστρατοπεδεύσατο προσω- 1
 τέρῳ· οἱ δὲ Ἕλληνες ἐσκήνησαν εἰς κώμας ὅθεν ἔμελλον πλείστα
 ἐπισιτισάμενοι ἐπὶ θάλατταν ἤξαι. αἱ δὲ κώμαι αὗται ἦσαν
 δεδομένα ὑπὸ Σεύθου Μηδοσάδῃ. ὁρῶν οὖν ὁ Μηδοσάδης 2
 5 δαπανώμενα τὰ ἐν ταῖς κώμας ὑπὸ τῶν Ἑλλήνων χαλεπῶς
 ἔφερε· καὶ λαβὼν ἄνδρα Ὀδρύσην δυνατώτατον τῶν ἄνωθεν
 καταβεβηκότων καὶ ἱππέας ὅσον τριάκοντα ἔρχεται καὶ προκα-
 λεῖται Ξενοφῶντα ἐκ τοῦ Ἑλληνικοῦ στρατεύματος. καὶ ὅς
 λαβὼν τινὰς τῶν λοχαγῶν καὶ ἄλλους τῶν ἐπιτηδείων προσέρχε-
 10 ται. ἔνθα δὴ λέγει Μηδοσάδης· Ἀδικεῖτε, ὦ Ξενοφῶν, τὰς 3
 ἡμετέρας κώμας πορθοῦντες. προλέγομεν οὖν ὑμῖν, ἐγὼ τε ὑπὲρ
 Σεύθου καὶ ὅδε ἀνὴρ παρὰ Μηδόκου ἦκων τοῦ ἄνω βασιλέως,
 ἀπιέναι ἐκ τῆς χώρας· εἰ δὲ μή, οὐκ ἐπιτρέψομεν ὑμῖν, ἀλλ'
 εἰς ποιήτε κακῶς τὴν ἡμετέραν χώραν, ὡς πολεμίου ἀλεξόμεθα.
 15 Ὁ δὲ Ξενοφῶν ἀκούσας ταῦτα εἶπεν· Ἀλλὰ σοὶ μὲν τοιαῦτα 4
 λέγοντι καὶ ἀποκρίνασθαι χαλεπὸν· τούτου δ' ἕνεκα τοῦ νεανί-
 σκου λέξω, ἵν' εἰδῆ οἱοί τε ὑμεῖς. ἡμεῖς μὲν γὰρ, ἔφη, πρὶν 5
 ὑμῖν φίλοι γενέσθαι ἐπορευόμεθα διὰ ταύτης τῆς χώρας ὅποι

ἐβουλόμεθα, ἦν μὲν ἐθέλοισιν πορθοῦντες, ἦν δὲ θέλοισιν καίοντες,
 6 καὶ σὺ ὅποτε πρὸς ἡμᾶς ἔλθοις πρεσβεύων, ἠὲ λλίζου τότε παρ' 20
 ἡμῖν οὐδένα φοβούμενος τῶν πολεμίων· ὑμεῖς δὲ οὐκ ἦτε εἰς
 τήνδε τὴν χώραν, ἢ εἴ ποτε ἔλθοιτε, ὡς ἐν κρειττόνων χώρα
 7 ἠὲ λλίζεσθε ἐγκεχαλιωμένοι τοῖς ἵπποις. ἐπεὶ δὲ ἡμῖν φίλοι
 ἐγένεσθε καὶ δι' ἡμᾶς σὺν θεοῖς ἔχετε τήνδε τὴν χώραν, νῦν δὴ
 ἐξελαύνετε ἡμᾶς ἐκ τήσδε τῆς χώρας ἦν παρ' ἡμῶν ἐχόντων 25
 κατὰ κράτος παρελάβετε· ὡς γὰρ αὐτὸς οἶσθα, οἱ πολέμιοι οὐχ
 8 ἱκανοὶ ἦσαν ἡμᾶς ἐξελαύνειν. καὶ οὐχ ὅπως δῶρα δοῦς καὶ εὖ
 ποιήσας ἀνθ' ὧν εὖ ἔπαθες ἀξιοῖς ἡμᾶς ἀποπέμψασθαι, ἀλλ'
 ἀποπορευομένους ἡμᾶς οὐδ' ἐναυλισθῆναι ὅσον δύνασαι ἐπιτρέ-
 9 πεις. καὶ ταῦτα λέγων οὔτε θεοὺς αἰσχύνῃ οὔτε τόνδε τὸν 30
 ἄνδρα, ὃς νῦν μὲν σε ὄρᾳ πλουτοῦντα, πρὶν δὲ ἡμῖν φίλον
 γενέσθαι ἀπὸ ληστείας τὸν βίον ἔχοντα, ὡς αὐτὸς ἔφησθα.
 10 ἀτὰρ τί καὶ πρὸς ἐμὲ λέγεις ταῦτα; ἔφη· οὐ γὰρ ἔγωγ' ἔτι ἄρχω,
 ἀλλὰ Λακεδαιμόνιοι, οἷς ὑμεῖς παρεδώκατε τὸ στράτευμα ἀπα-
 γαγεῖν οὐδὲν ἐμὲ παρακαλέσαντες, ὃ θαυμαστότατοι, ὅπως ὡσπερ 35
 ἀπηχθανόμην αὐτοῖς ὅτε πρὸς ὑμᾶς ἦγον, οὕτω καὶ χαρισαίμην
 νῦν ἀποδιδούς.

11 Ἐπεὶ ταῦτα ἤκουσεν ὁ Ὀδρῦσης, εἶπεν· Ἐγὼ μὲν, ὃ Μηδό-
 σαδες, κατὰ τῆς γῆς καταδύομαι ὑπὸ τῆς αἰσχύνῃς ἀκούων
 ταῦτα. καὶ εἰ μὲν πρόσθεν ἠπιστάμην, οὐδ' ἂν συνηκολούθησά 40
 σοι· καὶ νῦν ἄπειμι. οὐδὲ γὰρ ἂν Μήδοκός με ὁ βασιλεὺς ἐπαι-
 12 νοίῃ, εἰ ἐξελαύνοιμι τοὺς εὐεργέτας. ταῦτ' εἰπὼν ἀναβὰς ἐπὶ
 τὸν ἵππον ἀπήλαυε καὶ σὺν αὐτῷ οἱ ἄλλοι ἵππεις πλὴν τεττά-
 ρων ἢ πέντε. ὁ δὲ Μηδοσάδης, ἐλύπει γὰρ αὐτὸν ἢ χώρα
 πορθομένη, ἐκέλευε τὸν Ξενοφῶντα καλέσαι τὸν Λακεδαιμονίω. 45
 13 καὶ ὃς λαβὼν τοὺς ἐπιτηδειοτάτους προσῆλθε τῷ Χαρμίνῳ καὶ
 Πολυνίκῳ καὶ ἔλεγεν ὅτι καλεῖ αὐτοὺς Μηδοσάδης προερῶν
 14 ἄπερ αὐτῷ, ἀπιέναι ἐκ τῆς χώρας. οἶομαι ἂν οὖν, ἔφη, ὑμᾶς
 ἀπολαβεῖν τῇ στρατιᾷ τὸν ὀφειλόμενον μισθόν, εἰ εἶποιτε ὅτι
 δεδέηται ὑμῶν ἢ στρατιὰ συναναπρᾶξαι τὸν μισθὸν ἢ παρ' ἐκόντος 50
 ἢ παρ' ἄκοντος Σεύθου, καὶ ὅτι τούτων τυχόντες προθύμως ἂν συν-
 ἐπεσθαι ὑμῖν φασί· καὶ ὅτι δίκαια ὑμῖν δοκοῦσι λέγειν· καὶ ὅτι ὑπέ-
 σχεσθε αὐτοῖς τότε ἀπιέναι ὅταν τὰ δίκαια ἔχωσιν οἱ στρατιῶται.

Ἄκουσαντες οἱ Λάκωνες ταῦτα ἔφασαν ἐρεῖν καὶ ἄλλα ὅποια 15
 55 ἂν δύνωνται κράτιστα· καὶ εὐθὺς ἐπορεύοντο ἔχοντες πάντας
 τοὺς ἐπικαιρίους. ἐλθὼν δὲ ἔλεξε Χαρμῖνος· Εἰ μὲν σύ τι
 ἔχεις, ὦ Μηδόσαδες, πρὸς ἡμᾶς λέγειν, εἰ δὲ μή, ἡμεῖς πρὸς σέ
 ἔχομεν. ὁ δὲ Μηδοσάδης μάλα δὴ ὑφειμένως· Ἄλλ' ἐγὼ μὲν 16
 λέγω, ἔφη, καὶ Σεύθης τὰ αὐτά, ὅτι ἀξιούμεν τοὺς φίλους ἡμῖν
 60 γεγενημένους· μὴ κακῶς πάσχειν ὑφ' ὑμῶν. ὅτι γὰρ ἂν τούτους
 κακῶς ποιήτε ἡμᾶς ἤδη ποιεῖτε· ἡμέτεροι γὰρ εἰσιν. Ἡμεῖς 17
 τοῖσιν, ἔφασαν οἱ Λάκωνες, ἀπίοιμεν ἂν ὅπότε τὸν μισθὸν ἔχοιεν
 οἱ ταῦτα ὑμῖν καταπράξαντες· εἰ δὲ μή, ἐρχόμεθα μὲν καὶ νῦν
 βοηθήσοντες τούτοις καὶ τιμωρησόμενοι ἄνδρας οἱ τούτους παρὰ
 65 τοὺς ὄρκους ἠδίκησαν. ἦν δὲ δὴ καὶ ὑμεῖς τοιοῦτοι ἦτε, ἐνθένδε
 ἀρξόμεθα τὰ δίκαια λαμβάνειν. ὁ δὲ Ξενοφῶν εἶπεν· Ἐθέλοιτε 18
 ἂν τούτοις, ὦ Μηδόσαδες, ἐπιτρέψαι, ἐπειδὴ φίλους ἔφατε εἶναι
 ὑμῖν, ἐν ᾧ τῇ χώρᾳ ἐσμέν, ὅπότερ' ἂν ψηφίσωνται, εἴθ' ὑμᾶς
 προσήκει ἐκ τῆς χώρας ἀπιέναι εἴτε ἡμᾶς; ὁ δὲ ταῦτα μὲν οὐκ
 70 ἔφη· ἐκέλευε δὲ μάλιστα μὲν αὐτῶ τῷ Λάκωνε ἐλθεῖν παρὰ
 Σεύθην περὶ τοῦ μισθοῦ, καὶ οἶεσθαι ἂν Σεύθην πείσαι· εἰ δὲ
 μή, Ξενοφῶντα σὺν αὐτῷ πέμπειν, καὶ συμπράξειν ὑπισχνεῖτο.
 ἐδεῖτο δὲ τὰς κόμας μὴ καίειν.

Ἐντεῦθεν πέμπουσι Ξενοφῶντα καὶ σὺν αὐτῷ οἱ ἐδόκου 20
 75 ἐπιτηδεύοντες εἶναι. ὁ δὲ ἐλθὼν λέγει πρὸς τὸν Σεύθην· Οὐδὲν
 ἀπαιτήσων, ὦ Σεύθη, πάρειμι, ἀλλὰ διδάξων, ἦν δύνωμαι, ὡς οὐ 21
 δικαίως μοι ἠχθέσθης ὅτι ὑπὲρ τῶν στρατιωτῶν ἀπῆτουν σε
 προθύμως ἂ ὑπέσχου αὐτοῖς· σοὶ γὰρ ἔγωγε οὐχ ἤττον ἐνόμιζον
 σύμφορον εἶναι ἀποδοῦναι ἢ ἐκείνοις ἀπολαβεῖν. πρῶτον μὲν 22
 80 γὰρ οἶδα μετὰ τοὺς θεοὺς εἰς τὸ φανερόν σε τούτους καταστή-
 σαντας, ἐπεὶ γε βασιλέα σε ἐποίησαν πολλῆς χώρας καὶ πολλῶν
 ἀνθρώπων· ὥστε οὐχ οἷόν τέ σοι λαυθάνειν οὔτε ἦν τι καλὸν
 οὔτε ἦν τι αἰσχρὸν ποιήσης.

Τοιοῦτῳ δὲ ὄντι ἀνδρὶ μέγα μὲν μοι ἐδόκει εἶναι μὴ δοκεῖν 23
 85 ἀχαρίστως ἀποπέμψασθαι ἄνδρας εὐεργέτας, μέγα δὲ εὖ ἀκούειν
 ὑπὸ ἑξακισχιλίων ἀνθρώπων, τὸ δὲ μέγιστον μηδαμῶς ἀπιστον
 σαυτὸν καταστήσαι ὅτι λέγοις. ὁρῶ γὰρ τῶν μὲν ἀπίστων 24
 ματαίους καὶ ἀδυνάτους καὶ ἀτίμους τοὺς λόγους πλανωμένους·

οἷ δ' ἂν φανεροὶ ὄσιν ἀλήθειαν ἀσκοῦντες, τούτων οἱ λόγοι, ἦν τι δέωνται, οὐδὲν μείον δύνανται ἀνύσασθαι ἢ ἄλλων ἢ βία· ἦν τέ 90
 τινας σωφρονίζειν βούλωνται, γιγνώσκω τὰς τούτων ἀπειλὰς οὐχ ἦττον σωφρονιζούσας ἢ ἄλλων τὸ ἤδη κολάζειν· ἦν τέ τῷ
 τι ὑπισχνῶνται οἱ τοιοῦτοι ἄνδρες, οὐδὲν μείον διαπράττονται ἢ ἄλλοι παραχρῆμα δίδόντες.

25 Ἄναμνήσθητι δὲ καὶ σὺ τί προτελέσας ἡμῖν συμμάχους 95
 ἡμᾶς ἔλαβες. οἶσθ' ὅτι οὐδέν· ἀλλὰ πιστευθεὶς ἀληθεύσειν ἀ
 ἔλεγες ἐπήρας τοσοῦτους ἀνθρώπους συστρατεύεσθαι τε καὶ
 κατεργάσασθαι σοι ἀρχὴν οὐ τριάκοντα μόνον ἀξίαν ταλάντων,
 26 ὅσα οἶονται δεῖν οὗτοι νῦν ἀπολαβεῖν, ἀλλὰ πολλαπλασίων. 100
 σοι κατεργασάμενον, τούτων τῶν χρημάτων πιπράσκειται;

27 Ἴθι δὴ ἀναμνήσθητι πῶς μέγα ἡγοῦ τότε καταπρᾶξαι ἀ νῦν
 καταστρεψάμενος ἔχεις. ἐγὼ μὲν εὖ οἶδ' ὅτι ἠῤῥῶ ἂν τὰ νῦν
 πεπραγμένα μᾶλλον σοι καταπραχθῆναι ἢ πολλαπλάσια τού-
 28 των τῶν χρημάτων γενέσθαι. ἐμοὶ τοίνυν μείζον βλάβος καὶ 105
 αἴσχιον δοκεῖ εἶναι τὸ ταῦτα νῦν μὴ κατασχεῖν ἢ τότε μὴ
 λαβεῖν, ὅσπερ χαλεπώτερον ἐκ πλουσίου πένητα γενέσθαι ἢ
 ἀρχὴν μὴ πλουτῆσαι, καὶ ὅσπερ λυπηρότερον ἐκ βασιλέως ἰδιώ-
 29 τῆν φανῆναι ἢ ἀρχὴν μὴ βασιλεύσαι. οὐκοῦν ἐπίστασαι μὲν
 ὅτι οἱ νῦν σοι ὑπήκοοι γινόμενοι οὐ φιλία τῇ σῇ ἐπέισθησαν 110
 ὑπὸ σοῦ ἄρχεσθαι ἀλλ' ἀνάγκη, καὶ ὅτι ἐπιχειροῖεν ἂν πάλιν
 30 ἐλεύθεροι γίνεσθαι, εἰ μὴ τις αὐτοὺς φόβος κατέχοι. ποτέρως
 οὖν οἶε μᾶλλον ἂν φοβείσθαι τε αὐτοὺς καὶ σωφρονεῖν τὰ πρὸς
 σέ, εἰ ὄρῳέν σοι τοὺς στρατιώτας οὕτω διακειμένους ὡς νῦν τε
 μένοντας ἄν, εἰ σὺ κελεύεις, αὐθὺς τ' ἂν ταχὺ ἐλθόντας, εἰ δέοι, 115
 ἄλλους τε τούτων περὶ σοῦ ἀκούοντας πολλὰ ἀγαθὰ ταχὺ ἄν
 σοι ὅποτε βούλοιο παραγενέσθαι, ἢ εἰ καταδοξάσειαν μῆτ' ἂν
 ἄλλους σοι ἐλθεῖν δι' ἀπιστίαν ἐκ τῶν νῦν γεγενημένων τούτους
 31 τε αὐτοῖς εὐνουστέρους εἶναι ἢ σοί; ἀλλὰ μὴν οὐδὲ πλήθει γε
 ἡμῶν λειφθέντες ὑπεῖξάν σοι, ἀλλὰ προστάτῶν ἀπορία. οὐκοῦν 120
 νῦν καὶ τοῦτο κίνδυνος μὴ λάβωσι προστάτας αὐτῶν τινας τού-
 των οἱ νομίζουσιν ὑπὸ σοῦ ἀδικεῖσθαι, ἢ καὶ τούτων κρείττονας
 τοὺς Λακεδαιμονίους, ἐὰν μὲν οἱ στρατιώται ὑπισχνῶνται

- προθυμότερον αὐτοῖς συστρατεύεσθαι, ἂν τὰ παρὰ σοῦ νῦν ἀνα-
 125 πράξωσιν, οἱ δὲ Λακεδαιμόνιοι διὰ τὸ δεῖσθαι τῆς στρατιᾶς
 συναινέσωσιν αὐτοῖς ταῦτα. ὅτι γε μὴν οἱ νῦν ὑπὸ σοὶ Θραῖκες 32
 γενόμενοι πολὺ ἂν προθυμότερον ἴοιεν ἐπὶ σε ἢ σὺν σοι οὐκ
 ἄδηλον· σοῦ μὲν γὰρ κρατοῦντος δουλεία ὑπάρχει αὐτοῖς,
 κρατουμένου δὲ σου ἐλευθερία.
- 130 Εἰ δὲ καὶ τῆς χώρας προνοεῖσθαι ἤδη τι δεῖ ὡς σῆς οὔσης, 33
 ποτέρως ἂν οἶε ἀπαθῆ κακῶν μᾶλλον αὐτὴν εἶναι, εἰ οὗτοι οἱ
 στρατιῶται ἀπολαβόντες ἂ ἐγκαλοῦσιν εἰρήνην καταλιπόντες
 οἴχοιντο, ἢ εἰ οὗτοι τε μένοιεν ὡς ἐν πολεμῷ σύ τε ἄλλους
 135 τῶν ἐπιτηδείων; ἀργύριον δὲ ποτέρως ἂν πλέον ἀναλωθείη, εἰ 34
 τούτοις τὸ ὀφειλόμενον ἀποδοθείη, ἢ εἰ ταῦτά τε ὀφείλουτο
 ἄλλους τε κρείττους δέοι σε μισθοῦσθαι; ἀλλὰ γὰρ Ἡρα- 35
 κλείδῃ, ὡς πρὸς ἐμέ ἐδήλου, πάμπλου δοκεῖ τούτο τὸ ἀργύριον
 εἶναι. ἢ μὴν πολὺ γέ ἐστιν ἔλαττον νῦν σοι καὶ λαβεῖν τούτο
 140 καὶ ἀποδοῦναι ἢ πρὶν ἡμᾶς ἔλθειν πρὸς σέ δέκατον τούτου μέρος.
 οὐ γὰρ ἀριθμὸς ἐστὶν ὁ ὀρίζων τὸ πολὺ καὶ τὸ ὀλίγον, ἀλλ' ἢ 36
 δύναμις τοῦ τε ἀποδιδόντος καὶ τοῦ λαμβάνοντος. σοὶ δὲ νῦν ἢ
 κατ' ἐνιαυτὸν πρόσσοδος πλείων ἔσται ἢ ἔμπροσθεν τὰ παρόντα
 πάντα ἂ ἐκέκτησο.
- 145 Ἐγὼ μὲν, ὦ Σεύθῃ, ταῦτα ὡς φίλου ὄντος σου προῦνοοῦμην, 37
 ὅπως σύ τε ἄξιος δοκοῖς εἶναι ὧν οἱ θεοὶ σοι ἔδωκαν ἀγαθῶν
 ἐγὼ τε μὴ διαφθαρεῖν ἐν τῇ στρατιᾷ. εὐ γὰρ ἴσθι ὅτι νῦν ἐγὼ 38
 οὐτ' ἂν ἐχθρὸν βουλόμενος κακῶς ποιῆσαι δυνηθείην σὺν ταύτῃ
 τῇ στρατιᾷ οὐτ' ἂν εἴ σοι πάλιν βουλομένη βοηθῆσαι, ἱκανὸς ἂν
 150 γενοίμην. οὕτω γὰρ πρὸς με ἢ στρατιὰ διάκειται. καίτοι 39
 αὐτὸν σε μάρτυρα σὺν θεοῖς εἰδόσι ποιοῦμαι ὅτι οὔτε ἔχω παρὰ
 σοῦ ἐπὶ τοῖς στρατιώταις οὐδὲν οὔτε ἤτησα πώποτε εἰς τὸ ἴδιον
 τὰ ἐκείνων οὔτε ἂ ὑπέσχου μοι ἀπήτησα· ὄμνυμι δὲ σοι μηδὲ 40
 ἀποδιδόντος δέξασθαι ἂν, εἰ μὴ καὶ οἱ στρατιῶται ἔμελλον τὰ
 155 ἑαυτῶν συναπολαμβάνειν. αἰσχρὸν γὰρ <ἂν> ἦν τὰ μὲν ἐμὰ
 διαπεπράχθαι, τὰ δ' ἐκείνων περιδεῖν κακῶς ἔχοντα ἄλλως τε
 καὶ τιμώμενον ὑπ' ἐκείνων. καίτοι Ἡρακλείδῃ γε λῆρος πάντα 41
 δοκεῖ εἶναι πρὸς τὸ ἀργύριον ἔχειν ἐκ παντὸς τροπου· ἐγὼ δέ, ὦ

- Σεύθη, οὐδὲν νομίζω ἀνδρὶ ἄλλως τε καὶ ἄρχοντι κάλλιον εἶναι
 κτῆμα οὐδὲ λαμπρότερον ἀρετῆς καὶ δικαιοσύνης καὶ γενναϊότη- 180
- 42 τος. ὁ γὰρ ταῦτα ἔχων πλουτεῖ μὲν ὄντων φίλων πολλῶν,
 πλουτεῖ δὲ καὶ ἄλλων βουλομένων γενέσθαι, καὶ εὖ μὲν πράττων
 ἔχει τοὺς συνησθησομένους, ἐὰν δέ τι σφαλῆ, οὐ σπανίζει τῶν
 βοηθησόντων.
- 43 Ἄλλα γὰρ εἰ μήτε ἐκ τῶν ἔργων κατέμαθες ὅτι σοι ἐκ τῆς 165
 ψυχῆς φίλος ἦν, μήτε ἐκ τῶν ἐμῶν λόγων δύνασαι τοῦτο γινῶ-
 ναι, ἀλλὰ τοὺς τῶν στρατιωτῶν λόγους πάντας κατανόησον·
 παρήσθα γὰρ καὶ ἤκουες ἃ ἔλεγον οἱ ψέγειν ἐμὲ βουλόμενοι.
- 44 κατηγοροῦν γὰρ μου πρὸς Λακεδαιμονίους ὡς σὲ περὶ πλείονος
 ποιοίμην ἢ Λακεδαιμονίους, αὐτοὶ δ' ἐνεκάλουν ἐμοὶ ὡς μᾶλλον 170
 45 μέλει μοι ὅπως τὰ σὰ καλῶς ἔχοι ἢ ὅπως τὰ ἑαυτῶν· ἔφασαν δὲ
 με καὶ δῶρα ἔχειν παρὰ σοῦ. καίτοι τὰ δῶρα ταῦτα πότερον
 οἶε αὐτοὺς κακόνειαν τινα ἐνιδύοντας μοι πρὸς σὲ αἰτιάσθαι με
 ἔχειν παρὰ σοῦ ἢ προθυμίαν πολλήν περὶ σὲ κατανοήσαντας;
- 46 ἐγὼ μὲν οἶμαι πάντας ἀνθρώπους νομίζειν εὖνοιαν δεῖν ἀπο- 175
 δείκνυσθαι τούτῳ παρ' οὗ ἂν δῶρά τις λαμβάνῃ. σὺ δὲ πρὶν
 μὲν ὑπηρετῆσαι τί σοι ἐμὲ ἐδέξω ἠδέως καὶ ὄμμασι καὶ φωνῇ
 καὶ ξενίοις καὶ ὅσα ἔσοιτο ὑπισχνούμενος οὐκ ἐνεπίμπλασο·
 ἐπεὶ δὲ κατέπραξας ἃ ἐβούλου καὶ γεγένησαι ὅσον ἐγὼ ἐδυνά-
 μην μέγιστος, νῦν οὕτω με ἄτιμον ὄντα ἐν τοῖς στρατιώταις 180
 47 τολμᾶς περιορᾶν; ἀλλὰ μὴν ὅτι σοι δόξει ἀποδοῦναι πιστεύω
 καὶ τὸν χρόνον διδάξει σε καὶ αὐτόν γέ σε οὐχὶ ἀνέξεσθαι τοὺς
 σοὶ προεμένους εὐεργεσίαν ὀρώντά σοι ἐγκαλοῦντας. δέομαι οὖν
 σου, ὅταν ἀποδιδῶς, προθυμείσθαι ἐμὲ παρὰ τοῖς στρατιώταις
 τοιούτον ποιῆσαι οἴονπερ καὶ παρέλαβες. 185
- 48 Ἀκούσας ταῦτα ὁ Σεύθης κατηράσατο τῷ αἰτίῳ τοῦ μὴ
 πάλαι ἀποδεδόσθαι τὸν μισθόν· καὶ πάντες Ἑρακλεῖδην τοῦ-
 του ὑπώπτεισαν εἶναι· ἐγὼ γὰρ, ἔφη, οὔτε διανοήθην πώποτε
- 49 ἀποστερηῆσαι ἀποδώσω τε. ἐντεῦθεν πάλιν εἶπεν ὁ Ξενοφῶν·
 Ἐπεὶ τοίνυν διανοῆ ἀποδιδόναι, νῦν ἐγὼ σου δέομαι δι' ἐμοῦ 190
 ἀποδοῦναι, καὶ μὴ περιδεῖν με διὰ σὲ ἀνομοίως ἔχοντα ἐν τῇ
 50 στρατιᾷ νῦν τε καὶ ὅτε πρὸς σὲ ἀφικόμεθα. ὁ δ' εἶπεν· Ἄλλ'
 οὗτ' ἐν τοῖς στρατιώταις ἔση δι' ἐμὲ ἀτιμότερος ἂν τε μένης παρ'

ἔμοι χιλίους μόνους ὄπλίτας ἔχων, ἐγὼ σοι τὰ τε χωρία ἀπο-
 195 δώσω καὶ τὰλλα ἂ ὑπεσχόμεν. ὁ δὲ πάλιν εἶπεν· Ταῦτα μὲν 51
 ἔχειν οὕτως οὐχ οἶόν τε· ἀπόπεμπε δὲ ἡμᾶς. Καὶ μὴν, ἔφη ὁ
 Σεύθης, καὶ ἀσφαλέςτερόν γέ σοι οἶδα ὅν παρ' ἔμοι μένειν ἢ
 ἀπιέναι. ὁ δὲ πάλιν εἶπεν· Ἄλλὰ τὴν μὲν σὴν πρόνοιαν ἐπαινώ· 52
 ἔμοι δὲ μένειν οὐχ οἶόν τε· ὅπου δ' ἂν ἐγὼ ἐντιμότερος ᾶ, νόμιζε
 200 καὶ σοὶ τοῦτο ἀγαθὸν ἔσσεσθαι. ἐντεύθεν λέγει Σεύθης· Ἀργύ- 53
 ριον μὲν οὐκ ἔχω ἀλλ' ἢ μικρόν τι, καὶ τοῦτό σοι δίδωμι,
 τάλαντον· βοῦς δὲ ἑξακοσίους καὶ πρόβατα εἰς τετρακισχίλια
 καὶ ἀνδράποδα εἰς εἴκοσι καὶ ἑκατόν. ταῦτα λαβὼν καὶ τοῖς
 τῶν ἀδικησάντων σε ὁμήρους προσλαβὼν ἄπιθι. γελάσας ὁ 54
 205 Ξενοφῶν εἶπεν· Ἦν οὖν μὴ ἐξικνῆται ταῦτ' εἰς τὸν μισθόν,
 τίνος τάλαντον φήσω ἔχειν; ἄρ' οὐκ, ἐπειδὴ καὶ ἐπικίνδυνόν
 μοὶ ἔστιν, ἀπιόντά γε ἄμεινον φυλάττεσθαι πέτρους; ἤκουες δὲ
 τὰς ἀπειλὰς. τότε μὲν δὴ αὐτοῦ ἔμεινε.

Τῇ δ' ὑστεραία ἀπέδωκε τε αὐτοῖς ἂ ὑπέσχετο καὶ τοὺς 55
 210 ἑλῶντας συνέπεμψεν. οἱ δὲ στρατιῶται τέως μὲν ἔλεγον ὡς ὁ
 Ξενοφῶν οἴχοιτο ὡς Σεύθην οἰκῆσων καὶ ἂ ὑπέσχετο αὐτῶ
 ληψόμενος· ἐπεὶ δὲ εἶδον, ἤσθησαν καὶ προσέθεον. Ξενοφῶν 56
 δ' ἐπεὶ εἶδε Χαρμῖνόν τε καὶ Πολύνικον, Ταῦτα, ἔφη, σέσσωται
 δι' ὑμᾶς τῇ στρατιᾷ καὶ παραδίδωμι αὐτὰ ἐγὼ ὑμῖν· ὑμεῖς δὲ
 215 διαθέμενοι διάδοτε τῇ στρατιᾷ. οἱ μὲν οὖν παραλαβόντες καὶ
 λαφυροπώλας καταστήσαντες ἐπώλουν, καὶ πολλὴν εἶχον αἰτίαν.
 Ξενοφῶν δὲ οὐ προσῆει, ἀλλὰ φανερὸς ἦν οἴκαδε παρασκευαζό- 57
 μενος· οὐ γάρ πω ψῆφος αὐτῶ ἐπήκτο Ἀθήνησι περὶ φυγῆς.
 προσελθόντες δὲ αὐτῶ οἱ ἐπιτήδειοι ἐν τῷ στρατοπέδῳ ἐδέοντο
 220 μὴ ἀπελθεῖν πρὶν ἀπαγάγοι τὸ στράτευμα καὶ Θίβρωνι παραδοίη.

VIII. Ἐντεύθεν διέπλευσαν εἰς Λάμφακον, καὶ ἀπαντᾷ 1
 τῷ Ξενοφῶντι Εὐκλείδης μάντις Φλειάσιος ὁ Κλεαγόρου υἱὸς
 τοῦ τὰ ἐντοίχια ἐν Λυκείῳ γεγραφότος. οὗτος συνήδετο τῷ
 Ξενοφῶντι ὅτι ἐσέσωτο, καὶ ἠρώτα αὐτὸν πόσον χρυσίον ἔχει.
 5 ὁ δ' αὐτῷ ἐπομόσας εἶπεν ἢ μὴν ἔσσεσθαι μηδὲ ἐφόδιον ἰκανὸν 2
 οἴκαδε ἀπιόντι, εἰ μὴ ἀπόδοιτο τὸν ἵππον καὶ ἂ ἀμφ' αὐτὸν
 εἶχεν. ὁ δ' αὐτῶ οὐκ ἐπίστευεν. ἐπεὶ δ' ἔπεμψαν Λαμψα- 3
 κηνοὶ ξένια τῷ Ξενοφῶντι καὶ ἔθνε τῷ Ἀπόλλωνι, παρεστήσατο

τὸν Εὐκλείδην· ἰδὼν δὲ τὰ ἱερὰ Εὐκλείδης εἶπεν ὅτι πείθοιτο αὐτῷ μὴ εἶναι χρήματα. Ἄλλ' οἶδα, ἔφη, ὅτι κὰν μέλλῃ ποτὲ 10 ἔσσεσθαι, φαίνεται τι ἐμπόδιον, ἂν μηδὲν ἄλλο, σὺ σαυτῷ. συνω-
 4 μολόγει ταῦτα ὁ Ξενοφῶν. ὁ δὲ εἶπεν· Ἐμπόδιος γάρ σοι ὁ Ζεὺς ὁ μελιχρῆς ἐστί, καὶ ἐπήρητο εἰ ἤδη θύσειεν, ὥσπερ οἴκοι, ἔφη, εἰώθειν ἐγὼ ὑμῖν θύεσθαι καὶ ὀλοκαυτεῖν. ὁ δ' οὐκ ἔφη ἐξ
 8 οὔτου ἀπεδήμησε τεθυκέναι τούτῳ τῷ θεῷ. συνεβούλευσεν οὖν 15 αὐτῷ θύεσθαι καθὰ εἰώθει, καὶ ἔφη συνοίσειεν ἐπὶ τὸ βέλτιον.
 5 τῇ δὲ ὑστεραία Ξενοφῶν προσελθὼν εἰς Ὀφρύνιον ἐθύετο καὶ
 6 ὠλοκαύτει χοίρους τῷ πατρίῳ νόμῳ, καὶ ἐκαλλιέρει. καὶ ταύτῃ
 τῇ ἡμέρᾳ ἀφικνεῖται Βίων καὶ Ναυσικλείδης χρήματα δάσοντες
 τῷ στρατεύματι, καὶ ξενοῦνται τῷ Ξενοφῶντι καὶ ἵππον δὲ ἐν 20
 Λαμψάκῳ ἀπέδοτο πεντήκοντα δαρεικῶν, ὑποπτεύοντες αὐτὸν
 δι' ἔνδειαν πεπρακέναι, ὅτι ἤκουον αὐτὸν ἤδεσθαι τῷ ἵππῳ,
 λυσάμενοι ἀπέδωσαν καὶ τὴν τιμὴν οὐκ ἤθελον ἀπολαβεῖν.

7 Ἐντεῦθεν ἐπορεύοντο διὰ τῆς Τρωάδος, καὶ ὑπερβάντες τὴν
 Ἰδὴν εἰς Ἄντανδρον ἀφικνοῦνται πρῶτον, εἶτα παρὰ θάλατταν 25
 8 πορευόμενοι [τῆς Ἀσίας] εἰς Θήβης πεδίον. ἐντεῦθεν δι'
 Ἀδραμυτίου καὶ Κνυτωνίου ὀδεύσαντες εἰς Καϊκου πεδίον ἐλθόντες
 Πέργαμον καταλαμβάνουσι τῆς Μυσίας.

Ἐνταῦθα δὴ ξενοῦται Ξενοφῶν Ἑλλάδι τῇ Γογγύλου τοῦ
 9 Ἐρετριέως γυναικὶ καὶ Γοργίωνος καὶ Γογγύλου μητρὶ. αὕτη 30
 δ' αὐτῷ φράζει ὅτι Ἀσιδάτης ἐστὶν ἐν τῷ πεδίῳ ἀνὴρ Πέρσης·
 τοῦτον ἔφη αὐτόν, εἰ ἔλθοι τῆς νυκτὸς σὺν τριακοσίοις ἀνδράσι,
 λαβεῖν ἂν καὶ αὐτὸν καὶ γυναῖκα καὶ παῖδας καὶ τὰ χρήματα·
 εἶναι δὲ πολλά. ταῦτα δὲ καθηγησομένους ἔπεμψε τὸν τε
 αὐτῆς ἀνεψιὸν καὶ Δαφναγόραν, δὲν περὶ πλείστου ἐποιεῖτο. 35
 10 ἔχων οὖν ὁ Ξενοφῶν τούτους παρ' ἑαυτῷ ἐθύετο. καὶ Βασίλας ὁ
 Ἡλείος μάντις παρὼν εἶπεν ὅτι κάλλιστα εἴη τὰ ἱερὰ αὐτῷ καὶ
 11 ὁ ἀνὴρ ἀλώσιμος εἴη. δεῖπνήσας οὖν ἐπορεύετο τοὺς τε λοχα-
 γοὺς τοὺς μάλιστα φίλους λαβὼν καὶ . . . πιστοὺς γεγενη-
 μένους διὰ παντός, ὅπως εὖ ποιῆσαι αὐτούς. συνεχέρονται δὲ 40
 αὐτῷ καὶ ἄλλοι βιασάμενοι εἰς ἔξακοσίους· οἱ δὲ λοχαγοὶ ἀπή-
 λαννον, ἵνα μὴ μεταδοίεν τὸ μέρος, ὡς ἐτοίμων δὴ χρημάτων.

12 Ἐπεὶ δὲ ἀφίκοντο περὶ μέσας νύκτας, τὰ μὲν περίξ ὄντα

ἀνδράποδα τῆς τύρσιος καὶ χρήματα τὰ πλείστα ἀπέδρα αὐτοὺς
 45 παραμελοῦντας, ὡς τὸν Ἀσιδάτην αὐτὸν λάβοιεν καὶ τὰ ἐκείνου.
 πυργομαχοῦντες δὲ ἐπεὶ οὐκ ἐδύνατο λαβεῖν τὴν τύρσιν— 13
 ὑψηλὴ γὰρ ἦν καὶ μεγάλη καὶ προμαχεῶνας καὶ ἄνδρας πολ-
 λούς καὶ μαχίμους ἔχουσα—διорύττειν ἐπεχείρησαν τὸν πύργον.
 ὁ δὲ τοῖχος ἦν ἐπ' ὀκτὼ πλίνθων γηλίνων τὸ εὖρος. ἅμα δὲ τῇ 14
 50 ἡμέρᾳ διωρῶρυκτο· καὶ ὡς τὸ πρῶτον διεφάνη, ἐπάταξεν ἔνδοθεν
 βουπόρφ τις ὀβελίσκῳ διαμπερὲς τὸν μηρὸν τοῦ ἐγγυτάτω· τὸ
 δὲ λοιπὸν ἐκτοξεύοντες ἐποιοῦν μὴδὲ παριέναι ἔτι ἀσφαλὲς εἶναι.
 κεκραγόντων δὲ αὐτῶν καὶ πυρσευόντων ἐκβοηθούσιν Ἰταμένης 15
 μὲν ἔχων τὴν ἑαυτοῦ δύναμιν, ἐκ Κομανίας δὲ ὄπλιται Ἀσσύριοι
 55 καὶ Ἑρκάνιοι ἵππεις καὶ οὗτοι βασιλέως μισθοφόροι ὡς ὀδοθή-
 κοντα, καὶ ἄλλοι πελτασταὶ εἰς ὀκτακοσίους, ἄλλοι δ' ἐκ
 Παρθενίου, ἄλλοι δ' ἐξ Ἀπολλωνίας καὶ ἐκ τῶν πλησίων
 χωρίων καὶ ἵππεις.

Ἐνταῦθα δὴ ὥρα ἦν σκοπεῖν πῶς ἔσται ἡ ἄφοδος· καὶ 16
 60 λαβόντες ὅσοι ἦσαν βόες καὶ πρόβατα ἤλαυνον καὶ ἀνδράποδα
 ἐντὸς πλαισίου ποιησάμενοι, οὐ τοῖς χρήμασιν ἔτι προσέχοντες
 τὸν νοῦν, ἀλλὰ μὴ φυγὴ εἴη ἡ ἄφοδος, εἰ καταλιπόντες τὰ χρή-
 ματα ἀπίοιεν, καὶ οἳ τε πολέμιοι θρασύτεροι εἶεν καὶ οἱ στρατιῶται
 ἀθυμότεροι· νῦν δὲ ἀπῆσαν ὡς περὶ τῶν χρημάτων μαχομένοι.
 65 ἐπεὶ δὲ ἑώρα Γογγύλος ὀλίγους μὲν τοὺς Ἕλληνας, πολλοὺς δὲ 17
 τοὺς ἐπικειμένους, ἐξέρχεται καὶ αὐτὸς βία τῆς μητρὸς ἔχων τὴν
 ἑαυτοῦ δύναμιν, βουλόμενος μετασχεῖν τοῦ ἔργου· συνεβοήθει
 δὲ καὶ Προκλῆς ἐξ Ἀλισάρνης καὶ Τευθρανίας ὁ ἀπὸ Δαμαρά-
 του. οἱ δὲ περὶ Ξενοφῶντα ἐπεὶ πάνυ ἤδη ἐπιέζοντο ὑπὸ τῶν 18
 70 τοξευμάτων καὶ σφενδονῶν, πορευόμενοι κύκλῳ, ὅπως τὰ ὄπλα
 ἔχοιεν πρὸ τῶν τοξευμάτων, μόλις διαβαίνουσι τὸν Κάρκασον
 ποταμόν, τετρωμένοι ἐγγὺς οἱ ἡμίσεις. ἐνταῦθα δὲ Ἀγασίας ὁ 19
 Στυμφάλιος λοχαγὸς τιτρώσκειται, τὸν πάντα χρόνον μαχόμενος
 πρὸς τοὺς πολεμίους. καὶ διασφύζονται ἀνδράποδα ὡς διακόσια
 75 ἔχοντες καὶ πρόβατα ὅσον θύματα.

Τῇ δὲ ὑστεραία θυσάμενος ὁ Ξενοφῶν ἐξάγει νύκτωρ πᾶν τὸ 20
 στρατεύμα, ὅπως ὅτι μακροτάτην ἔλθοι τῆς Λυδίας, εἰς τὸ μὴ
 διὰ τὸ ἐγγὺς εἶναι φοβεῖσθαι, ἀλλ' ἀφυλακτεῖν. ὁ δὲ Ἀσιδάτης 21

- ἀκούσας ὅτι πάλιν ἐπ' αὐτὸν τεθυμένος εἶη ὁ Ξενοφῶν καὶ παντὶ τῷ στρατεύματι ἤξοι, ἐξαυλίζεται εἰς κώμας ὑπὸ τὸ Παρθένιον 80
- 22 πόλισμα ἐχούσας. ἐνταῦθα οἱ περὶ Ξενοφῶντα συντυγχάνουσιν αὐτῷ καὶ λαμβάνουσιν αὐτὸν καὶ γυναῖκα καὶ παῖδας καὶ τοὺς ἵππους καὶ πάντα τὰ ὄντα· καὶ οὕτω τὰ πρότερα ἱερὰ ἀπέβη.
- 23 Ἐπειτα πάλιν ἀφικνοῦνται εἰς Πέργαμον. ἐνταῦθα τὸν θεὸν ἠσπάσατο Ξενοφῶν· συνέπραττον γὰρ καὶ οἱ Λάκωνες καὶ οἱ 85 λοχαγοὶ καὶ οἱ ἄλλοι στρατηγοὶ καὶ οἱ στρατιῶται ὥστ' ἐξαιρετα λαβεῖν καὶ ἵππους καὶ ζεύγη καὶ τᾶλλα· ὥστε ἰκανὸν εἶναι καὶ ἄλλον ἤδη εὖ ποιεῖν.
- 24 Ἐν τούτῳ Θίβρων παραγενόμενος παρέλαβε τὸ στράτευμα καὶ συμμείξας τῷ ἄλλῳ Ἑλληνικῷ ἐπολέμει πρὸς Τισσαφέρην καὶ 90 Φαρνάβαζον.
- 25 [Ἄρχοντες δὲ οἶδε τῆς βασιλέως χώρας ὄσσην ἐπήλθομεν. Λυδίας Ἀρτίμας, Φρυγίας Ἀρτακάμας, Λυκαονίας καὶ Καππαδοκίας Μιθραδάτης, Κιλικίας Σύννεσις, Φοινίκης καὶ Ἀραβίας Δέρνης, Συρίας καὶ Ἀσσυρίας Βέλεσις, Βαβυλῶνος Ῥωπάρης, 95 Μηδίας Ἀρβάκας, Φασιανῶν καὶ Ἑσπεριτῶν Τιρίβαζος· Καρδούχοι δὲ καὶ Χάλυβες καὶ Χαλδαῖοι καὶ Μάκρωνες καὶ Κόλχοι καὶ Μοσσύνικοι καὶ Κοῖτοι καὶ Τιβαρηνοὶ αὐτόνομοι· Παφλαγονίας Κορύλας, Βιθυνῶν Φαρνάβαζος, τῶν ἐν Εὐρώπῃ Θρακῶν 28 Σεύθης. ἀριθμὸς συμπάσης τῆς ὁδοῦ τῆς ἀναβάσεως καὶ κατα- 100 βάσεως σταθμοὶ διακόσιοι δεκαπέντε, παρασάγγαι χίλιοι ἑκατὸν πεντήκοντα, στάδια τρισμῦρια τετρακισχίλια διακόσια πενήκοντα πέντε. χρόνου πλήθος τῆς ἀναβάσεως καὶ καταβάσεως ἑνιαυτος καὶ τρεῖς μῆνες.]

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For Xenophon's Anabasis

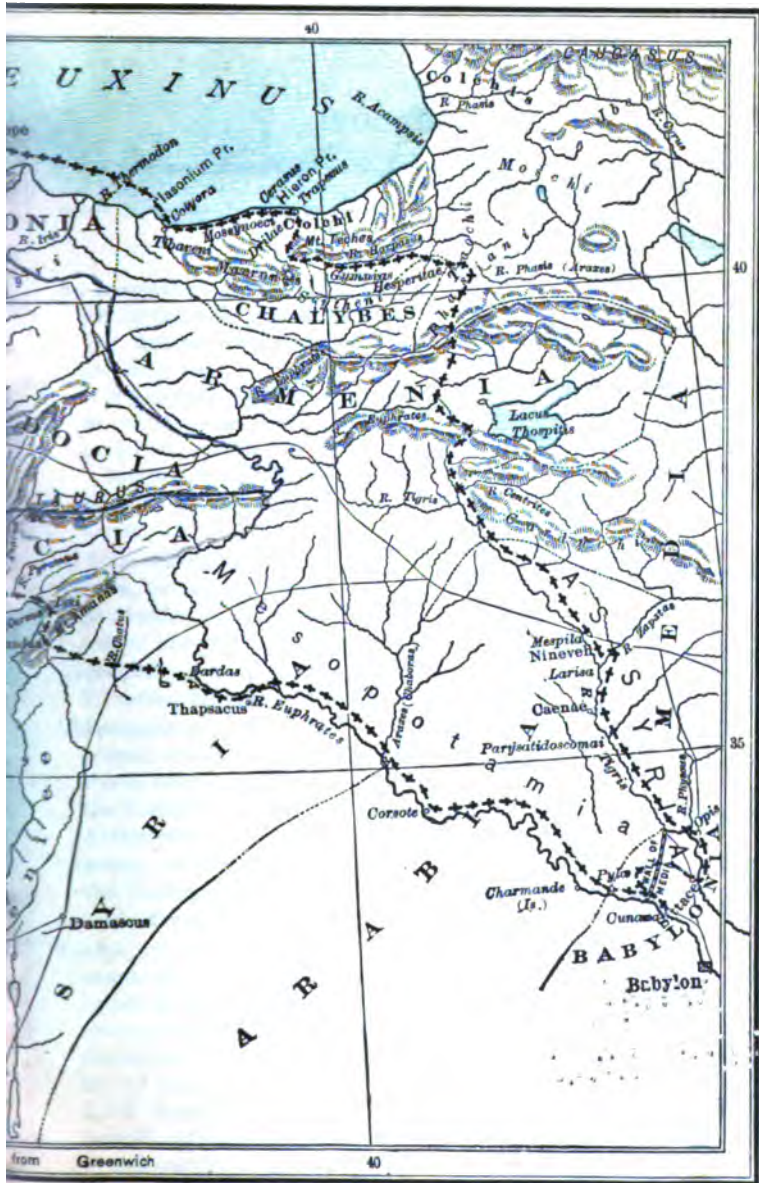
- +---+--- Route of the Ten Thousand
- Boundary of the Satrapy of Cyrus

PERSIAN PARASANGS OF 30 STADIA EACH

ENGLISH MILES

5 20 40 60 80 100 120 140 160 180 200

EGYPTUS



30

40

35

from Greenwich

40

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VOCABULARY

[References given in the Vocabulary are to chapter and section, not to chapter and line. The use of a hyphen, prefixed to verb forms, indicates that the form in question occurs only in compounds.]

A

ἀ-, inseparable prefix, 1) privative, giving the word a negative meaning; before vowels *ἀ-*; cf. Lat. *in-*, Eng. *un-*.

2) copulative, signifying union, as in *ἀκόλουθος*; in the older period *ἀ-*; cf. *ἀπας*, *ἀθροος*.

3) euphonic, chiefly before liquids or double consonants; cf. *ἀμόνω*.

ἀ, *ἀπερ*, see *δς*, *δσπερ*.

ἄβατος, -ον (ἀ-priv. + βαίω), not to be trodden or traversed, impassable; of rivers, unfordable.

Ἄβροζέλης, -ου, ὁ, *Abrozelmes*, a Thracian, interpreter to Seuthes.

Ἄβροκόμας, -ου, Doric gen. -α, *Abrocomas*, satrap of Phoenicia and Syria, and commander of one of the four divisions of the army of Artaxerxes.

Ἄβυδος, -ου, ὁ, *Abūdus*, a city on the Hellespont.

ἀγαγεῖν, ἀγάγη, ἀγαγόν, see *ἀγω*.

ἀγαθός, -ή, -όν, *good* in the widest sense, of persons or things, and hence to be variously rendered, *brave, excellent, upright, useful, favorable*; of land, *fertile*, II, 4, 22; of a dream, *auspicious*, III, 1, 12. As subst. (τὸ ἀγαθόν, *good, benefit, advantage, etc.*; in pl. *provisions, blessings*, III, 1, 20; *ἀγαθὸν τι τοῦτιν τινα, do one some service*, I, 9, 11; *ἀγαθὰ τάσχειν*,

receive benefits, VII, 3, 20; *ἐπ' ἀγαθῷ, for one's good*, V, 8, 18; *καλὸς καὶ ἀγαθός*, or *καλὸς καὶ ἀγαθός*, "*gentleman*," II, 6, 19n. Comp. *ἀμεινων, βελτιων, κρειττων*, sup. *δριςτος, βελτιστος, κρειτιστος*.

ἀγάλλω, *glorify*, a poetic vb.; in mid., *glory* or *delight in*, with dat., or *ἐπὶ* with dat.

ἀγαμαι, *ἀγάσθη*, *admire*; aor., *took a liking to*.

ἄγαν, adv., *very, exceedingly*.

ἀγαπᾶω, *ἀγαπήσω*, etc., *love, esteem*, I, 9, 29; *be well content, be glad*, V, 5, 13.

Ἄγασίας, -ου, ὁ, *Agasias*, of Stymphālus in Arcadia, one of the Greek captains and a close friend of Xenophon.

ἀγαστός, -ή, -όν (verbal of *ἀγαμαι*), *admirable*.

ἀγγεῖον, -ου, τό (dim. of *ἀγγος*, *vessel*) *vessel, jar*.

ἀγγελία, -ας, ἡ (*ἀγγέλλω*), *message*.

ἀγγέλλω, ἀγγεῖω, ἡγγεῖλα, ἡγγεῖλα, ἡγγεῖμαι, ἡγγεῖσθην, *announce, report, bring news*.

ἄγγελος, -ου, ὁ (*ἀγγέλλω*, Eng., *angel*), *messenger, scout, herald*.

ἀγείρω, ἡγεῖρα, *collect*.

ἀγένειος, -ον (ἀ-priv. + γένειω, *chin*, *beard*), *beardless*.

Ἄγησιλαος, -ου, ὁ, *Agésilāus*, king of Sparta from 398 to 360 B. C.; commanded an expedition against Persia in 396, in which Xenophon took part.

Ἄγλας, -ου, ὁ, *Agias*, an Arcadian general under Cyrus, treacherously slain after the battle of Cunaxa.

ἄγκυρα, -ου, τό (cf. Lat. *angulus*, Eng. *angle*, *ankle*), *bend*; hence *glen*, *valley*.

ἄγκυρα, -ας, ἡ (cf. ἄγκυρα), *anchor*.

ἀγνοέω, ἀγνοήσω (ἀ-priv. + γινώσκω), *not know* or *recognize*, *be in doubt*.

ἀγνοωμένη, -ης, ἡ (cf. the following word), *want of knowledge*, *folly*; in pl., *misunderstandings*, II, 5, 6.

ἀγνώμων (ἀ-priv. + γινώσκω), *senseless*, *lacking judgment*.

ἀγορά, -ας, ἡ (ἀγείρω), *assembly*, V, 7, 3; *place of assembly*, esp. *market-place*, *market*; then in general, *market*, *provisions*, V, 5, 10. ἀμφὶ ἀγορᾶν πλῆθουσας, *about full market time*, i.e. *in the middle of the morning*, I, 8, 1, II, 1, 7; ἀπὸ τῆς ἀγορᾶς ζῆν, *live by purchasing provisions*, (not by plunder), VI, 1, 1.

ἀγοράζω, ἀγοράσω, etc. (ἀγορά), *frequent the market*, *buy*.

ἀγορανόμος, -ου, ὁ (ἀγορά + νέμω), *master* or *inspector of the market*.

ἀγορεύω (ἀγορά), *speak in the assembly*, *speak*, *say*.

ἀγρεύω, ἀγρεύω (ἀγρᾶ, *chase*, akin to ἀγρᾶ), *hunt*, *chase*, *catch*.

ἄγριος, -α, -ου (ἀγρός), *living in the fields*, *wild*.

ἀγρός, -ου (cf. Lat. *ager*, Eng. *acre*), *field*, *land*, *country*.

ἀγρυπνέω (ἀγρᾶ = ἀγρεύω + ἔπρω), *lie awake*.

ἄγω, ἄξω, ἤγαγον, ἤχα, ἤγμαι, ἤχθη, *lead*, *drive*, *bring*, *carry*; without obj., of a general, I, 3, 21; of the troops, IV, 8, 9; of a road, III, 5, 15; *carry off*, VI, 6, 21;

hence φέρειν καὶ ἄγειν (*ferre et agere*), *plunder*, i.e. *carry off* the goods and *drive off* the stock, II, 6, 5; ἄγε (ἀγερε) δὴ, *come now*, II, 2, 10; ἤσυχλας ἄγειν, *keep quiet*, III, 1, 14; partic. ἄγων, like ἔχων, loosely translated, *with*, II, 4, 25.

ἀγέγμος, -ου (ἀγῶ), *that may be carried*; τὰ ἀγώγυμα, *freight*, *cargo*.

ἀγών, -ῶνος, ὁ (ἀγῶ), orig. *assembly*, used esp. of the great games of Greece; hence, *contest*, *struggle*, *game*; ἀγῶνα τίθεσθαι (I, 2, 10) or ποιεῖν (IV, 8, 25), *institute* or *hold* games.

ἀγωνίζομαι, ἀγωνιόομαι, etc. (ἀγών), *contend in games*; hence, generally, *strive*, *contend*, *fight*.

ἀγωνοθέτης, -ου, ὁ (ἀγών + τίθημι), *judge* or *director of a contest*.

ἄδειπνος, -ου (ἀ-priv. + δείπνω), *without dinner*, *dinnerless*.

ἀδελφός, -οῦ, ὁ (ἀ-copulative + δελφός, *womb*), *brother*.

ἄδωσ, adv. (ἀ-priv. + δέος, *fear*), *without fear*, *fearlessly*.

ἄδηλος, -ου (ἀ-priv. + δηλός), *unclear*, *uncertain*, *doubtful*.

ἀδιάβατος, -ου (ἀ-priv. + διαβατός), *not to be crossed* or *forded*.

ἀδικέω, -ήσω, etc. (ἀδικός), *be unjust*, *be in the wrong*, *do wrong*; with acc., *do wrong to*, *injure*; often with inner obj., I, 9, 13; so in pass., I, 6, 8. The pres. has often the force of a perf., *be in the wrong*, i.e. *have done wrong*; in the pass., *have suffered wrong*.

ἀδικία, -ας, ἡ (ἀδικός), *injustice*, *wrong*.

ἄδικος, -ου (ἀ-priv. + δίκη), *unjust*, *wrong*; τὸ ἄδικον, *injustice*, I, 9, 18.

- ἀδικως**, adv. (*ἀδικος*), *unfairly, unjustly*; sup. *ἀδικώτατα πάσχειν*, *be treated most unjustly*, VII, 1, 16.
- ἀδόλως**, adv. (ἀ-priv. + *δόλος*), *without treachery or guile*.
- Ἀδραμύτιον** or **Ἀδραμύττιον**, -ου, τό, *Adramyttium, a city on the coast of Mysia*.
- ἀδύνατος**, -ον (ἀ-priv. + *δυνατός*), *unable*; of things, *impossible, impracticable*; *ἀδύνατος*, with or without *εἶναι*, *it is impossible*.
- ᾄδω**, ἦδον, ᾄσομαι (cf. *ψῆθῆ*), *sing, chant*.
- ἀεὶ**, adv. (older form *αιεὶ*, cf. Lat. *aevum*, Eng. *aye, ever*), *always, ever, from time to time*.
- αἰετός**, -οῦ (older form *αιερός*; cf. Lat. *avis*), *eagle*.
- ἄθεος**, -ον (ἀ-priv. + *θεός*, Eng. *atheist*), *godless, impious*.
- Ἀθῆναι**, -ῶν, αἱ, *Athens*.
- Ἀθηνᾶ**, -ας, ἡ (cf. Ἀθήναι), *Athēna, goddess of war and wisdom, and patron goddess of Athens*; in VII, 3, 39, the watchword of Southes and the Greeks.
- Ἀθηναῖος**, -α, -ον (Ἀθήναι), *Athenian*; masc. as subst. *an Athenian*.
- Ἀθήνησι**, locative adv. (Ἀθήναι), *at Athens*.
- ἄθλον**, -ου, τό (cf. *ἀθλητής, athlete*), *prize, in a contest*.
- ἀθροῖω**, ἀθροίσω, etc. (*ἀθρός*), *collect, assemble*; mid. intrans., *muster*.
- ἄθροος**, -α, -ον (ἀ-copulative + *θρός*, *noise*), lit. *in a noisy crowd, then together, in a body*.
- ἀθυμέω**, ἀθυμῶσω, etc. (*ἀθυμος*), *be despondent, disheartened*.
- ἀθυμητόν** (verbal of *ἀθυμέω*), *one must be discouraged*.
- ἀθυμία**, -ας, ἡ (*ἀθυμος*), *discouragement, despondency*.
- ἄθυμος**, -ον (ἀ-priv. + *θυμός*), *without courage, despondent, dejected*.
- ἀθύμως**, adv. (*ἀθυμος*), *despondently, dejectedly*; *ἀθύμως ἔχειν*, *be dejected*.
- αἶ**, αἶ, see *δ, δς*.
- αἰγιαλός**, -οῦ, ὁ, *seashore, beach*.
- Αἰγύπτιος**, -α, -ον (*Αἴγυπτος*), *Egyptian*; masc. as subst., *an Egyptian*.
- Αἴγυπτος**, -ου, ἡ, *Egypt, conquered by Cambyses and made a part of the Persian empire, but at the time of the Anabasis in revolt and independent*.
- αἰδέομαι**, αἰδέσομαι, ἤδεσάμην, ἤδεσμαι, ἤδέσθην (*αἰδώς*), *respect, reverence*.
- αἰδέημων**, -ον, gen. -οτος, sup. *αἰδημώτατος* (*αἰδέομαι*), *respectful, modest*.
- αἰδοῖον**, -ου, τό, generally pl. (*αἰδέομαι*), *the pudenda, private parts*.
- αἰδώς**, -οῦς, ἡ (*αἰδέομαι*), *respect, reverence*.
- αιεὶ**, see *ἀεὶ*.
- αιετός**, see *αἰετός*.
- Αἰήτης**, -ου, ὁ, *Aeetes, king of Colchis*.
- αἶψα**, *burn*; mid. intrans., *be on fire*.
- αἰκίζω**, oftener dep. *αἰκίζομαι, αἰκωῶμαι*, etc. (*αἰκίς*, *unseemly, ἀ-priv. + εἰκός*), *outrage, maltreat, torture*.
- αἷμα**, -ατος, τό, *blood*.
- Αἰνίας**, -ου, *Aenēas, of Stymphālus in Arcadia, a captain in the Greek army*.
- Αἰνιάνας**, -ων, οἱ, *the Aenianians, a Thessalian people*.
- αἶψ, αἰγός, ἡ**, *goat*.
- Αἰολίς**, -ίδος, ἡ, *Aeolis, a district on the northwestern coast of Asia Minor*.
- αἰρετός**, -α, -ον (verbal of *αἰρέω*), *must be taken*.

- αἰρετός, -ή, -όν (αἰρέω), *taken, chosen*; of αἰρετοί, *the delegates, envoys*.
- αἰρέω, αἰρήσω, αἶλον, ἤρηκα, ἤρημαι, ἤρεθην, *take, capture, seize*; mid. *choose, prefer, elect*; pass., *be chosen, be elected*.
- αἶρω, ἀρώ, ἤρα, etc., *raise*.
- αἶς, see ὄς.
- αἰσθάνομαι, αἰσθῆσομαι, ἤσθόμην, ἤσθημαι, *perceive, observe, learn*, with acc., ὅτι, ὅς, or with a partic. clause; with gen., *hear, hear of*.
- αἰσθησις, -εις, ἡ (αἰσθάνομαι), *perception*; αἰσθησιν παρέχειν, *be perceived*, IV, 6, 13.
- αἰσιος, -ον (αἶσα, *portion, fate*), *auspicious, favorable*.
- Ἀσχινης, -ου, ὁ, *Aeschines*, an Arcadian, in command of the Greek peltasts.
- αἰσχρός, -ή, -όν (αἰδέομαι), *shameful, base, disgraceful*. Comp. αἰσχίω, sup. αἰσχιστος.
- αἰσχρῶς, adv. (αἰσχρός), *shamefully, disgracefully*.
- αἰσχρόνη, -ης, ἡ (αἰδέομαι), *shame, disgrace*.
- αἰσχύνω, αἰσχυνῶ, ἤσχυσα, ἤσχύνθη, *dishonor, put to shame*; mid. and pass., *be ashamed*; with acc., *feel shame before*, II, 3, 22.
- αἰτέω, αἰτήσω, etc., *ask for, demand*; mid., *beseech, ask for as a favor*. The vb. may take two accs. (I, 3, 14 n.), or the source may be expressed by παρά.
- αἰτία, -ας, ἡ (αἰτέω), *charge, blame*; αἰτίαν ἔχειν, *be blamed*.
- αἰτιόομαι, αἰτιόσομαι, etc. (αἰτία), *blame, censure, accuse, charge*.
- αἴτιος, -α, -ον (αἰτέω), *chargeable, responsible, to blame for, the cause of, abs. or with gen. τὸ αἴτιον, the cause*, IV, 1, 17.
- αἰχμάλωτος, -ον (αἰχμή, *spear* + ἀλίσκομαι), *taken by the spear, captured*; of αἰχμάλωται, *prisoners*; τὰ αἰχμάλωτα, *booty*.
- Ἀκαρναν, -ἄνος, ὁ, an *Acaranian*, inhabitant of Acarnania in the southwestern part of north Greece.
- ἄκαυστος, -ον (ἀ-priv. + καίω), *undburnt*.
- ἀκέραιος, -ον, *sound, fresh*, of troops.
- ἀκήρυκτος, -ον (ἀ-priv. + κηρύττω), *without heralds, without a truce*.
- ἀκνᾶκης, -ου, ὁ, (a Persian word), *a short, straight sword, dagger*.
- ἀκίνδυνος, -ον (ἀ-priv. + κίνδυνος), *without danger, safe*.
- ἀκινδύνως, adv. (ἀκίνδυνος), *without danger*.
- ἀκμή, ἀκμάω (ἀκμή), *be at one's prime, at one's best*.
- ἀκμή, -ης, ἡ (√ ἀκ, cf. ἀκρῆτιον, ἀκρος, Eng., *acme*), *point, edge*; ἀκμήν, as adv., *at the point of, just*.
- ἀκόλαστος, -ον (ἀ-priv. + κολάω), *unpunished, undisciplined*.
- ἀκολουθεῖν, ἀκολουθήσω, etc. (ἀ- copulative + κέλευθος, *way*), *accompany, follow*.
- ἀκολουθος, -ον (ἀ- copulative + κέλευθος, *way*), *going the same way, consistent*.
- ἀκοντιζῶ, ἀκοντιῶ (ἀκόντιον), *hurl the javelin, hit with the javelin*.
- ἀκόντιον, -ου, τό (√ ακ; cf. ἀκμή), *javelin*, hurled with the aid of a thong; see IV, 2, 28 n.
- ἀκόντισις, -εις, ἡ (ἀκοντιζῶ), *javelin-throwing*.
- ἀκοντιστής, -ου, ὁ (ἀκοντιζῶ), *javelin-thrower*.
- ἀκούω, ἀκούσομαι, ἤκουσα, ἀκήκοα, ἠκούσθη, *hear, hear of, abs. or with acc.*; with gen., *of the sound heard*, IV, 2, 8; often with gen. of source, *hear from*; foll. by

- ἔτι, by acc. and infin. (of hear-say), or by acc. and partic. (if what is heard be marked as a fact); with gen., *hearken to, obey*. εὖ ἀκούειν (*bene audire*), as pass. of εὖ λέγειν, *be well spoken of*, VII, 7, 23. The pres., as in Eng., is often used where the perf. would be more logical, e. g. I, 9, 28.
- ἄκρα, -ας, ἡ (ἀκρος), *summit, height, citadel*.
- ἄκρατος, -ον (d-priv. + κεράννυμι), *unmixed, strong*, of wine.
- ἄκριτος, -ον (d-priv. + κρίνω), *without a trial*.
- ἀκροβολίζομαι, aor. ἤκροβόλισάμην (ἀκρος + βάλλω), *throw from a distance*; hence, *skirmish*, ἀκροβάλλισις, -εως, ἡ (ἀκροβολίζομαι), *skirmish*.
- ἀκρόπολις, -εως, ἡ (ἀκρος + πόλις), *upper city, citadel, acropolis*.
- ἄκρος, -α, -ον (cf. ἀκμή), *highest, topmost, the top of*; τὸ ἄκρον, *height, summit*; so τὰ ἄκρα, *the heights*.
- ἀκρωνυχία, -ας, ἡ (ἀκρος + ὄνυξ), *nail, tip of the nail*; then *spur of a mountain*.
- ἀκτὴ, -ῆς, ἡ (ἀγνυμι, *break*), *shore, coast, promontory*.
- ἄκυρος, -ον (κύρος, *power, authority*), *of no force, invalid, null and void*.
- ἄκων, -ουσα, -ον (d-priv. + ἐκῶν), *unwilling*, used as a partic., ἄκωντος Κύρου, *against the will of Cyrus, without the consent of Cyrus*, I, 3, 17; with the force of an adv., *unwillingly, unintentionally*, IV, 8, 25.
- ἀλαλάξω, ἀλαλάξομαι, ἠλάλαξα (ἀλαλή, an imitative word, *battle-cry*), *raise the battle-cry, shout*.
- ἀλευνός, -ή, -όν (ἀλέα, *warmth*), *warm*; in neut., a *source of warmth*.
- ἀλέξω, ἀλέξομαι, ἠλέξάμην, *ward off*; in the *Anabasis* always mid., *ward off from oneself, repel, requite*.
- ἀλέτης, -ου, ὁ (ἀλέω, *grind*), a *grinder*; ὄρος ἀλέτης, *the upper millstone*, I, 5, 5.
- ἄλευρον, -ου, τό (ἀλέω), *wheat-flour*, always in pl.
- ἀλήθεια, -ας, ἡ (ἀληθής), *truth, candor*; τῇ ἀληθείᾳ, *in fact, in truth*.
- ἀληθεύω, ἀληθεύσω, etc. (ἀληθής), *speak the truth, tell the truth about, report truly*.
- ἀληθής, -έι (d-priv. + λήθω = λαθάνω), *unconcealed, manifest*; hence *true*; τὸ ἀληθές, *the truth*.
- ἀληθινός, -ή, -όν (ἀληθής), *real, genuine, worthy of the name*.
- ἀλιευτικός, -ή, -όν (ἀλιεύω, *fish*, from ἄλι, *the sea*; cf. Lat. *sal*, Eng. *salt*), *belonging to fishing or a fisherman*; with πλοῖον, a *fish-boat*.
- ἄλλω, ἠλίσσα, ἠλίσθην (ἄλις), *gather, collect*; mid. intrans., *assemble*, VI, 3, 3.
- ἄλιθος, -ον (d-priv. + λίθος), *stoneless, free from stones*.
- ἄλις, adv., *in crowds, in abundance, enough*, with gen.
- Ἄλισάρνη, -ης, *Halisarne*, a city in Mysia.
- ἀλλοσκομαι, ἀλώσομαι, ἐδάων, ἐδάωκα, a pass. of αἰρέω, *be taken, be captured, be seized*.
- ἄλκιμος, -ον (ἀλκή, *strength, valor*), *warlike, brave*, a poetic word.
- ἀλλά (ἄλλος), conj., *more strongly adversative than δέ, otherwise, on the other hand, but*; at the beginning of a speech often,

- well, well but*; in replies sometimes, *nay, on the contrary*, often coupled with other particles, but always with adversative force; *ἀλλὰ γὰρ*, often implying an ellipsis, *but . . . for*, III, 2, 25; *ἀλλ' ἤ*, *except*.
- ἄλλῃ**, adv. (ἄλλος), *in another way, place, or manner, elsewhere*.
- ἄλλήλων**, -οις, reciprocal pron. (ἄλλος), *one another, each other*.
- ἄλλοθεν**, adv. (ἄλλος) *from another place*; *ἄλλοι ἄλλοθεν*, *some in one way others in another*, I, 10, 13 n.
- ἄλλομαι**, ἄλομαι, ἤλαμην, 2 aor. ἤλαμην (Lat. *salio*), *leap, jump*.
- ἄλλος**, -η, -ο (Lat. *alius*), *other, another*; with art., *the rest of*, I, 2, 15; *τῇ ἄλλῃ (ἡμέρᾳ)*, *the next (day)*, II, 1, 3; with alternative or distributive force, *ἄλλος καὶ ἄλλος*, I, 5, 12; *ἄλλοι . . . ἄλλοι*, *some . . . others*, I, 8, 9; *ἄλλοι ἄλλως (alii aliter)*, *some in one way others in another*, I, 6, 11; so *ἄλλος ἄλλα λέγει*, II, 1, 5; *ἄλλος ἄλλῃ*, IV, 8, 19; sometimes pleonastic, *besides*, I, 5, 5; so especially with numerals, I, 7, 11; *ἢ τις καὶ ἄλλος* and *ὅτι τις καὶ ἄλλος*, see *καί*; in questions expecting an affirmative answer, *ἄλλο τι ἤ*; = *nonne?*
- ἄλλοσε** (ἄλλος), *to another place, elsewhere*.
- ἄλλοτε**, adv. (ἄλλος), *at another time, at other times*; *ἄλλοτε καὶ ἄλλοτε*, *every now and then*, II, 4, 26; *εἴ ποτε καὶ ἄλλοτε*; see *καί*.
- ἄλλότριος**, -α, -ον (ἄλλος), *belonging to another, foreign*.
- ἄλλως**, adv. (ἄλλος), *otherwise, in another way, differently*; *aimlessly, rashly*, V, 1, 7; *ἄλλως ἔχει* or *γίγνεσθαι*, *be different*, III, 2, 37, VI, 6, 10; *ἄλλως ποτε*, *in any other way*, III, 1, 20; *ἄλλως τε καὶ*, *for other reasons and particularly, i.e. especially*, V, 6, 9; VII, 7, 40; *ἄλλοι ἄλλως*; see *ἄλλος*.
- ἄλόγιστος**, -ον (ἀ-priv. + λογίζομαι), *unreasoning, senseless, foolish*.
- ἄλος**, -ους, τό, *sacred enclosure, esp. grove*.
- Ἄλυς**, -υος, ἰ, *the Halys, the principal river of Asia Minor, flowing into the Euxine*.
- ἄλφιτον**, -ου, τό, *barley meal, always pl.*
- ἄλωτικῆ**, -ῆς (ἀλώτης, fox), *fox-skin cap, worn by Thracians*, VII, 4, 4.
- ἄλσιμος**, -ον (ἀλίσκομαι), *that may be captured, easy to capture*.
- ἄλσονται**, see *ἀλίσκομαι*.
- ἄμα**, (cf. ὁμοῦ, Lat., *simul*, Eng. *same*), *at the same time, at the same time with* (dat.), *together with*; *ἄμα τῇ ἡμέρᾳ*, *at day-break*, II, 1, 2; cf. *ἄμα τῇ ἐπιούσῃ ἡμέρᾳ*, *on the following day at dawn*, I, 7, 2; *ἄμα ἧλίῳ ἀνέχοντι*, *at sunrise*, II, 1, 3; 3, 1; *ἄμα ἧλίῳ δύνοντι*, *at sunset*, II, 2, 13; *ἄμα μὲν . . . ἄμα δέ, βοῆ . . . and*, III, 4, 19; with partic. (strictly with the accompanying vb.), *as soon as*.
- Ἄμαζόν**, -όνος, ἡ, *an Amazon, one of the mythical tribe of female warriors*.
- ἄμαξα**, -ης, ἡ (ἄμα + ἄγω), *a wagon, cart*; *ἄμαξα πετρῶν*, *a wagon-load of stones*, IV, 7, 10; *βοῦς ἐπὶ ἀμάξης*, *a draught-ox*, VI, 4, 22, 25.
- ἄμαξιατος**, -α, -ον (ἄμαξα), *of stones, large enough to load a wagon*.
- ἄμαξιτός**, -ον (ἄμαξα), *passable for wagons, ὁδὸς ἀμαξιτός wagon-road*, I, 2, 21.

ἁμαρτάνω, ἁμαρτήσομαι, ἥμαρτον, ἥμαρτηκα, ἥμαρτημαι, ἥμαρτήθην, *miss the mark, miss* (with gen.), I, 5, 12; *do wrong, sin against*, III, 2, 20; μικρὰ ἁμαρτηθέντα, *small errors*, V, 8, 20.

ἄμαχεϊ, adv. (ἀ-priv. + μάχομαι), *without fighting, without a struggle*.

ἄμαχητι, adv. = the foregoing.

ἀμείνων, -ον, comp. of ἀγαθός, *better, braver*; neut. as adv., II, 1, 20, ἀμέλεια, -ας, ἡ (cf. ἀμελέω), *carelessness, neglect*.

ἀμελέω, -φω, etc. (ἀ-priv. + μέλει), *be careless, be negligent of, neglect*, with gen.

ἀμέλως, adv. (ἀμελής, *careless*; cf. ἀμελέω), *carelessly, negligently*.

ἄμετρος, -ον (ἀ-priv. + μέτρον), *without measure, countless*.

ἀμήχανος, -ον (ἀ-priv. + μηχανή), *without resource or means; impossible*, I, 2, 21; πολλά καὶ ἀμήχανα, *many difficulties*, II, 3, 18.

ἀμιλλέσθαι, ἀμιλλήσομαι, etc., dep. pass. (ἀμιλλα, *contest*), *contend, vie with, race for* (with ἐπὶ or πρὸς).

ἄμπελος, -ου, ἡ, *vine*.

Ἀμπρακιάτης, -ου, ὁ, *an Ambraciot, citizen of Ambracia in Epirus*.

ἀμυγδάλιος, -ης, -ον (ἀμυγδάλη, *almond*), *of almonds*, IV, 4, 13 n.

ἀμύνω, ἀμυνῶ, ἤμυνα (ἀ-euphonic + √μν, cf. μύνη, *excuse* and Lat. *moenia, walls, ward off*; mid. *ward off from oneself, defend oneself against, requite, punish*).

ἀμφί, prep. (cf. ἀμφω, Lat. *ambī-*), lit., *on both sides of*; hence (1) with gen. (a poetic use), *about, concerning*, IV, 5, 17 n.; (2) with acc., *about, round about, of place, ἀμφὶ Μίλητον*, I, 2, 3; of persons, τῶν ἀμφὶ Κῦρον, I, 8, 1;

in such phrases the individual is oftener included, οὐ ἀμφὶ Ἀρῖαιον, *Aríaeus and his men*, III, 2, 2; of time, ἀμφὶ ἀγορὰν πλῆθουσαν, *about full market time*, I, 8, 1; ἀμφὶ δορυπητόν, I, 10, 17; with various objects, ἀμφὶ τὰ στρατεύματα δαπανᾶν, *spend money on his armies*, I, 1, 8; τὰ ἀμφὶ τῶνδε, *tactics*, II, 1, 7; ἀμφὶ ταῦτα ἔχειν, *to be busied about this*, V, 2, 26; with numerals, I, 2, 9, and frequently.

ἀμφιγνόω, impf. ἠμφιγνόουν, ἠμφιγνόησα, ἠμφιγνόηθην (ἀμφί + γνόω, for γνόω), *think on both sides, be in doubt*.

Ἄμφιδῆμος, -ου, ὁ, *Amphidēmus, father of Amphicrates*.

Ἄμφικράτης, -ου, ὁ, *Amphicrates, an Athenian, a captain in the Greek army*.

ἀμφιλέγω (λέγω), *speak on both sides, quarrel*.

Ἄμφιπολίτης, -ου, ὁ, *an Amphipolitan, citizen of Amphipolis, a colony of Athens on the Strymon in Macedonia*.

ἀμφορεύς, -έως, ὁ (Homeric ἀμφορεύς, ἀμφί + φέρω), *a large jar with two handles*.

ἀμφότερος, -α, -ον (ἀμφω), *both*. In the *Anabasis* only dual or pl.

ἀμφοτέρωθεν, adv. (ἀμφότερος), *from both sides, on both sides*.

ἀμφω (cf. ἀμφί, Lat. *ambo, Eng. both*), gen. and dat. ἀμφῶν, *both*.

ἄν, post-pos. modal part. for which there is no English equivalent (cf. Lat. *an*), used as follows: (1) with the condit. part. *ei* (see εἰ), with relatives (*ὅς, ὅστις, ὅπως, etc.*), and with temporal words *ὅτε, ὅποτε, ἐπει, ἐπειδή* (see *ὅταν, ὅποτε, ἐπεί, ἐπειδάν*); *ὅτε,*

πρὸς, μέχρι, ἔστω, with the vb. in the subj., either referring to the fut. or made general in the pres.; with ἔστω and the subj. in a final clause; (2) with vbs. (a) with opt. in an apodosis, the protasis being often only implied or entirely suppressed (potential opt.); (b) with secondary tenses of the indic. in apodoses of conditions contrary to fact (past potential), (c) with infin. or partic., representing either of these constructions, (d) with impf. or aor. indic. in an iterative sense I, 9, 19 n.

ἄν stands regularly near the head of its clause and may be repeated with the vb., if that is postponed; sometimes it is repeated several times, I, 3, 6 n.; on the other hand, it may be omitted with the vb., if it has been expressed with a preceding vb. in the same construction, I, 6, 2 n.

ἄν, see ἔάν.

ἀν-, see ἀ-.

ἀνά, prep. with acc. (cf. Eng. *on*), *up, up along, over, throughout*; often distributive, ἀνά ἑκάστῳ ἄνδρα, *a hundred men each*, III, 4, 21; of manner, ἀνά κράτος, *up to or with all one's might, at full speed*, I, 8, 1 (cf. κατὰ κράτος). In composition ἀνά frequently means *back* or *again*.

ἀναβαίνει, (βαίνω), *go up, ascend*; especially *go up from the coast*; *go inland*; of a horse, *mount*; of a ship, *embark on*, both with ἐπι.
ἀναβάλλω (βάλλω), *throw up, of a mound; help to mount*, IV, 4, 4.
ἀνάβασις, -ως, ἡ (ἀναβαίνω), *a going up, ascent, a march inland, esp.*

of the march of Cyrus against his brother, and hence the proper title of Xenophon's history.

ἀναβιβάζω (βιβάζω, -βιβάζω or -βιβᾶ, -βιβάζω, *make to go, make go up, lead up*.

ἀναβοάω (βοάω), *shout aloud, call*.
ἀναβολή, -ῆς, ἡ (ἀναβάλλω), *earth thrown up, mound*.

ἀναγιγνώσκω (γιγνώσκω), *know again (something seen before), recognize*, V, 8, 6; read I, 6, 4.

ἀναγκάζω, ἀναγκάζω, etc. (ἀνάγκη), *force, compel*.

ἀναγκαῖος, -α, -ον (ἀνάγκη), *necessary*; of ἀναγκαῖοι, *one's relatives*, Lat. *necessarii*, II, 4, 1.

ἀνάγκη, -ῆς, ἡ, *necessity, force*; with or without ἔστω, *it is necessary, one must*, with dat. or acc. and infin.; ἀνάγκη ἔχειν or κατέχειν, *be constrained by necessity*, II, 5, 21; II, 6, 13; ἐν ἀνάγκῃ εἶναι, *be in straits*, VII, 6, 27.

ἀναγνοῖς, see ἀναγιγνώσκω.

ἀνάγω (άγω), *lead or take up, lead inland*; mid. *put to sea, set sail*.

ἀνατέγγνυμι (τέγγνυμι), *yoke up, hence break camp*, III, 4, 37; IV, 6, 1.

ἀναθάρσσω (cf. θάρσος), *take courage, recover courage*.

ἀναθεῖναι, ἀναθεῖς, see ἀνατίθημι.

ἀνάθημα, -ατος, τό (ἀνατίθημι), *a thing set up, votive offering*, V, 3, 5.

ἀναθορυβέω (θορυβέω, -ήσω, *raise an uproar*; cf. θόρυβος), *cry out aloud, applaud*.

ἀναθρήψαντι, see ἀνατρέφω.

ἀναρπύω (αρπύω), *take up, pick up, carry off for burial (in this*

- sense chiefly mid.); of an oracle, *take up a subject*; hence *answer*, III, 1, 6; of war, *undertake, begin*.
- ἀνακαλέω (καλέω), *kindle*.
- ἀνακαλέω (καλέω) *call again, call aloud, call back, sound the recall*.
- ἀνακοινέω (κοινέω), *consult, confer with*, act. or mid.
- ἀνακομίζω (κομίζω), *carry up; mid., store up for oneself*.
- ἀνακράζω (κράζω, *scream*) only in aor. ἀνέκραγον, *shout aloud, cry out*.
- ἀναλαλάξω (ἀλαλάξω), *raise the war-cry*.
- ἀναλαμβάνω (λαμβάνω), *take up, pick up, take along with*.
- ἀναλάμπω (λάμπω), *blaze up, aor. burst into a blaze*.
- ἀναλώσκω, ἀναλώσω, ἀνήλωσα, ἀήλωκα, ἀήλωμαι, ἀηλώθηρ, *use up, spend, exhaust*.
- ἀνάλωτος, -ον (ἀ-priv. + ἀλωτός, verbal of ἀλίσκομαι), *not be taken, impregnable*.
- ἀναμιγνύμι (μειγνύμι, μίξω, ἔμιξα, μέμειγμαί, ἐμίχθηρ, 2 aor. pass. ἐμίγηρ, μίχ), *mingle with*.
- ἀναμένω (μένω), *remain, wait, wait for*.
- ἀναμνησέω (μνησέω), *remind one of* (with two accs.), III, 2, 11; *make mention of*, V, 8, 26; mid. and pass., *call to mind, remember*, VI, 1, 23.
- ἀνανδρός, -ον (ἀ-priv. + ἀνήρ) *unmanly, cowardly*.
- Ἀναξίβιος, -ον, ὁ, *Anaxibius, a Spartan admiral in command at Byzantium*.
- ἀναξίτριδες, -ίδων, αἰ (Persian word), *trousers*.
- ἀναπαύω (παύω), *cause to cease;*
- mid., *rest, refresh oneself, pass the night*.
- ἀναπειθῶ (πειθῶ), *persuade, induce*.
- ἀναπετάννυμι (πετάννυμι, *spread out*; cf. Lat. *pandeo, pateo*), *throw open*.
- ἀναπηδάω (πηδάω, πηδήσω, etc.), *leap, leap up, spring upon one's horse*.
- ἀναπνέω (πνέω), *breathe again, recover breath*.
- ἀναπράττω (πράττω), *exact, collect, of money due*.
- ἀναπτύσσω (πτύσσω, πτέξω, etc., *fold*), *unfold, fold back*, I, 10, 9n.
- ἀναπυνθάνομαι (πυνθάνομαι), *inquire carefully, learn by questioning*.
- ἀναριθμητός, -ον (ἀ-priv. + ἀριθμέω, *count*), *innumerable*.
- ἀνάριστος, -ον (ἀ-priv. + ἄριστος), *without breakfast, breakfastless*.
- ἀναρπάζω (ἀρπάζω), *snatch up, seize, carry off*.
- ἀναρχία, -ας, ἡ (ἀ-priv. + ἀρχω), *lack of government, anarchy*.
- ἀνασκευάζω (σκευάζω), *pack up, remove*.
- ἀναστάς, see ἀνίστημι.
- ἀνασταυρώω (σταυρώω, σταυρώσω, *fence with stakes*; cf. σταυρός), *set up on a stake, impale*.
- ἀναστρέλλω (στρέλλω), *send back; hence repulse*.
- ἀναστήναι, ἀναστήσασ, see ἀνίστημι.
- ἀναστρέφω (στρέφω), *turn back or about, face about, retreat*; mid., *conduct oneself, behave*, II, 5, 14; pass., *face about, rally*, I, 10, 12.
- ἀνασχέσθαι, ἀνάσχωμαι, see ἀτρέχω.
- ἀναταράττω (ταράττω), *stir up*; perf. pass. partic. ἀναταραγμένος, *in disorder*, I, 7, 20.
- ἀνατείνω (τείνω) *stretch up, hold up, esp. of the hands in voting*;

- alereis ἀνατεταμένους, an eagle with wings outspread, I, 10, 12.*
 ἀνατελλῶ (τέλλω, ἔτειλα, *make to rise*), intr., *rise, of the sun.*
 ἀνατίθημι (τίθημι), *put upon, pack upon, II, 2, 4; set up, dedicate, V, 3, 5 and 6.*
 ἀνατρέφω (τρέφω), *fatten up.*
 ἀναφεύγω (φεύγω), *flee up.*
 ἀναφρονέω (φρονέω), *come to one's senses, recover one's senses.*
 ἀναχάζω, only in pres. (Homeric χάζω, *withdraw*), *withdraw, retreat.*
 ἀναχωρέω (χωρέω), *withdraw, retire, retreat; αναχωρεῖν ἐπὶ τὸδα, give ground step by step, V, 2, 32.*
 ἀναχωρίζω (χωρίζω), *make to withdraw or retire.*
 ἄνδρα, see ἀνήρ.
 ἀνδραγαθία, -ας, ἡ (ἀνήρ + ἀγαθός), *bravery, valor.*
 ἀνδράποδον, -ου, τό (ἀνήρ + ποῦς?), *slave, esp. captive taken in war.*
 ἀνδρείος, -α, -ον (ἀνήρ), *manly, courageous.*
 ἀνδρείότης, -ητος, ἡ (ἀνήρ), *manliness, valor, courage.*
 ἀνδρῆζομαι (ἀνήρ), *play the man, act bravely.*
 ἀνδρῆν, see ἀναβαίρω.
 ἀνεγείρω (έγειρω), trans., *wake up, awaken; pass., be aroused, wake up.*
 ἀνεῖλον, see ἀναίρω.
 ἀνεῖναι, see ἀνήμη.
 ἀνεῖπον (είπον), *proclaim.*
 ἀνελίσθαι, see ἀναίρω.
 ἀνεμος, -ου, ὁ (cf. Lat. *anima, animus*), *wind.*
 ἀνεπιλήπτως, adv. (ἀ-priv. + verbal of ἐπιλαμβάνω), *not to be laid hold of, in security, blamelessly.*
 ἀνερεθίζω (ερεθίζω, *excite*), *excite, provoke; pass., be instigated.*
 ἀνερωτάω (έρωτάω), *ask, demand.*
 ἀνίστην, see ἀνίστημι.
 ἀνιστρέφην, see ἀναστρέφω.
 ἄνευ, improper prep., *without, foll. by gen.*
 ἀνευρίσκω (εὕρισκω), *find out, discover.*
 ἀνέχω, impf. mid. ἤπειχόμεν, 2 aor. ἤνεσχόμεν, with double augment (έχω), *hold up; mid., bear up under, endure, control oneself.*
 ἀνεψιός, -οῦ, ὁ (cf. Lat. *nepos*), *first cousin.*
 ἀνέργον, ἀνέρξαι, see ἀνοίγω.
 ἀνήγαγον, see ἀνάγω.
 ἀνηγήρθη, see ἀνεγείρω.
 ἀνηγμένος, see ἀνάγω.
 ἀνήκεστος, -ον (ἀ-priv. + ἀκέομαι, *heal*), *that cannot be healed or made good, irreparable.*
 ἀνήκω (ήκω), *extend to, reach.*
 ἀνής, ἀνδρός, ὁ, *man (Lat. vir) as contrasted with woman or child or with ἀνθρωπος human being (I, 7, 3 n); hence in varying senses, husband, IV, 5, 24; soldier, I, 1, 11; often joined with words denoting nationality, in which case it is not to be translated, ἄνδρα Πέρσην, a Persian, I, 2, 20; very common in addresses, ἀνδρες στρατιῶται, men, fellow soldiers, I, 3, 3. Cf. ἀνθρωπος.*
 ἀνηρέτα, see ἀνερωτάω.
 ἀνήχθησαν, see ἀνάγω.
 ἀνθ', see ἀντί.
 ἀνθέμιον, -ου, τό (ἀνθος, *flower*), *flower, flower-pattern, V, 4, 32.*
 ἀνθίστημι (ίστημι), *set up against; mid., rise up against, oppose.*
 ἀνθρώπινος, -η, -ον (ἀνθρωπος), *human; neut. pl., things human, as contrasted with the gods.*
 ἀνθρώπος, -ου, ὁ, ἡ, *man, human*

- being, pl. men, people; with words denoting nationality, like ἀρχή, VI, 4, 23; often contemptuous, III, 1, 27.
- ἀνάω, ἀνάω, etc. (ἀνά, grief), grieve, trouble, harass; mid., be distressed, I, 2, 11; be hurt, IV, 8, 26.
- ἀνήμι (ἴημι), send back; hence, let go, VII, 6, 30.
- ἀνιμάω (ἰμάω, draw; cf. ἰμάς), draw up.
- ἀνίστημι (ἵστημι), cause to stand, rouse up, I, 6, 3; mid., with perf. and 2 aor. act., stand up, get up, rise.
- ἀνοδος, -ον (ἀ-priv. + ὄδος), impassable.
- ἀνοδος, -ου, ἡ (ἀνά + ὄδος), way up, upward march; cf. ἀνάβασις.
- ἀνόητος, -ον (ἀ-priv. + νόεω), senseless, foolish.
- ἀνοίγω, ἀνοίξω, with double augment throughout, impf. ἀνέγωγον (όγω or όγνυμι, open), open, throw open.
- ἀνομία, -ας, ἡ (ἀ-priv. + νόμος), lawlessness.
- ἀνομοίως, adv. (ἀ-priv. + νόμιος), differently.
- ἀνομος, -ον (ἀ-priv. + νόμος), lawless.
- ἀντ', see ἀντί.
- ἀνταγοράζω, (ἀγοράζω), buy in exchange.
- ἀντακούω (ἀκούω), hear in turn, hear in reply.
- Ἄντανδρος, -ου, ἡ, Antandrus, a city in the Troad.
- ἀντεπιμπλημι (πιμπλημι), fill in return or in requital.
- ἀντεπιμέλομαι (ἐπιμέλομαι), take care in turn, take counter measures.
- ἀντιποιέω (ποιέω), do good in return.
- ἀντί, by elision ἀντ' or ἀνθ', prep. with gen., over against, opposite, against; hence, instead of, I, 1, 4; in return for, I, 3, 4; ἀνθ' ὧν ἐστηκόρες, standing behind which, IV, 7, 6.
- ἀντιδίδωμι (δίδωμι), give in return or in place of.
- ἀντικαθίστημι (ἵστημι), appoint instead or in place of.
- ἀντιλέγω (λέγω), say against or in opposition (δτι or infin.); speak against, object, abs.
- ἀντιος, -α, -ον (ἀντί), opposite, against, facing; ἀντιοί λέγει, go to meet, go against, I, 8, 17; οὐ ἀντιοί, the enemy, III, 1, 42; ἐκ τοῦ ἀντιου, from the opposite side, from the side of the enemy, I, 8, 23; λόγοι ἀντιοί ἧ οὐκ ἤκουον, words the very opposite of those I heard (a rare use), VI, 6, 34.
- ἀντιπαράθεω (θέω), run along opposite.
- ἀντιπαρασκευάζομαι (σκευάζω), make counter preparations.
- ἀντιπαρατίττομαι (τίττω), array oneself against.
- ἀντιπάρειμι (εἶμι), march along opposite or on the other side.
- ἀντιπάσχω (πάσχω), suffer in return.
- ἀντιπέραν or ἀντιπέρασ, adv. (ἀντί + πέραν), over against, opposite, with gen. and preceded by κατά.
- ἀντιποιέω (ποιέω), do in return, retaliate; mid., contend with someone (dat.) for something (gen.), II, 1, 11; vie with one another in (gen.), IV, 7, 12.
- ἀντιπρόσ, -ον (ἀντί + πρός; cf. πρόσ), over against, opposite, a poetic word, IV, 2, 18.
- ἀντιστασάζω (στασάζω), contend against, vie with.

- ἀντιστασιώτης, -ου, ὁ (ἀντί+στάσις, faction), an opponent, rival.
- ἀντιστοιχῶ (στοιχέω, be in a row, στοιχος, row), stand in rows over against.
- ἀντιστρατοπεδεύομαι (στρατοπεδεύω), encamp against.
- ἀντιτάττω (τάττω), draw up or array against.
- ἀντιτιμᾶω (τιμᾶω), honor in return.
- ἀντιτοξεύω (τοξεύω), shoot in return, shoot back.
- ἀντιφυλάττομαι (φυλάττω), be on one's guard in turn, take counter precautions.
- ἄντρον, -ου, τό (hence Lat. antrum), cave.
- ἀντρέτης, -ες (ἄντρον+εἶδος), cave-like; πέτρα ἀντρέτης, a rocky cavern.
- ἀνυπότος, -ή, -όν (verbal of ἀπόω), that may be accomplished; possible; σιγή ὡς ἀνυπότον, as silently as possible, I, 8, 11.
- ἀνώω, ἀνώωω, etc. (pres. regularly ἀνώω), accomplish.
- ἄνω, adv. (ἀνά), comp. ἀνωτέρω, sup. ἀνωράτω, up, upwards, above, inland, with gen., IV, 3, 3; τὰ ἄνω, the heights, IV, 3, 25; ἡ ἄνω ὁδός, the journey inland, III, 1, 8.
- ἀνώγειον, -ω, τό (ἄνω+γενή), upper floor, loft, a dubious word, V, 4, 29.
- ἄνωθεν, adv. (ἀνω), from above, from the interior.
- ἄξια, -ας, ἡ (ἄξιος), worth, value, price, deserts.
- ἄξινη, -ης, ἡ (Lat. ascia, Eng. axe), axe.
- ἄξιος, -α, -ον (ἄγω), weighing as much as, worth, worthy of (gen.); ἄξιον (ἔστι), be worth while, be fitting; πολλοῦ (πληροῦς, πληροῦ) ἄξιος, of great (more); the most) value; so παντός ἄξιος, VII, 3, 13.
- ἄξιοστράτηγος, -ον (ἄξιος+στρατηγός), worthy to be general.
- ἄξιός, ἀξιόσω, etc. (ἄξιος), deem fit or proper, ask, claim.
- ἄξιωμα, -ατος, τό (ἄξιός), worth, authority.
- ἄξιως, adv. (ἄξιος), worthily, deservedly, I, 9, 15.
- ἄξων, -ονος, ὁ (ἄνω), axle.
- ἀπ', see ἀπό.
- ἀπαγγέλλω (ἀγγέλλω), bring back word, announce, report.
- ἀπαγορεύω, ἀπερῶ, ἀπέριον, ἀπέριμα (ἀγορεύω), renounce, give up, grow weary.
- ἀπέγω (ἄγω), lead or carry back or off; march back.
- ἀπαγωγή, -ης, ἡ (ἄγω), removal, departure.
- ἀπαθής, -έτι (ἀ-priv.+πάθος), without experience in, free from (gen.).
- ἀπαίδευτος, -ον (ἀ-priv.+παιδεύω), uneducated, ignorant.
- ἀπαίρω (αἶρω), raise from; intr. of ships, set sail, depart.
- ἀπαίτιός (αἰτέω), claim as one's right or due, demand; with two accs., II, 5, 33.
- ἀπαλλάττω (ἀλλάττω, ἀλλάξω, ἡλλαξα, -ήλλαχα, ἡλλαγμαί, -ἡλλάχθην or ἡλλάγην), change from, set free, remove; intr., depart, be freed from, be well rid of, I, 10, 8.
- ἀπαλός, -ή, -όν, tender, delicate, soft.
- ἀπαμειβόμεναι, in aor. pass. ἀπημείβεθαι (ἀμειβω, change), exchange words, answer, reply, II, 5, 15 n.
- ἀπαντῶ, ἀπαντήσομαι, ἀπήνησα, ἀπήνηκα, meet or, in a hostile sense, encounter.
- ἀπαξ, adv., once.
- ἀπαράσκευος, -ον (ἀ-priv.+εἰσσκευή), unprepared.

ἅπασ, ἅπασα, ἅπαν (πᾶς), *all together, the whole of, entire*; with art. gen. in pred. posit.

ἀπαυθιμερίζω (cf. ἀθημερόν), *return on the same day.*

ἀπεγυκνῆναι, see ἀπογυγνώσκω.

ἀπεδόμην, see ἀποδίδωμι.

ἀπέδρα, etc., see ἀποδιδράσκω.

ἀπέδωκα, see ἀποδίδωμι.

ἀπέθανον, see ἀποθνήσκω.

ἀπειθεῖω, -ήσω, etc. (ἀ-priv. + τείθεμαι), *disobey.*

ἀπειλέω, ἀπειλήσω, etc. (ἀπειλή), *threaten.*

ἀπειλή, -ῆς, ἡ, *threat.*

ἀπειμι (εἶμι), *go away, go back, retreat* (the pres. often with fut. force; cf. εἶμι).

ἀπειμι (εἶμι), *be away, or absent.*

ἀπίκτον (εἶπον), *renounce*, VII, 1, 41; *forbid*, with dat. and infin., VII, 2, 12.

ἀπειρηκότης, see ἀπαγορεύω.

ἄπειρος, -ος (ἀ-priv. + τείρω), *unskilled, unacquainted with*, abs. or with gen.

ἀπέχον, see ἀπέχω.

ἀπέκτον, see ἀποκτείνω.

ἀπελάσσω (ἐλάσσω), *drive away or out, expel*; intr. *march or ride away.*

ἀπυλθεῖν, ἀπυλθῶν, etc., see ἀπέρχομαι.

ἄπειρ, see ὄσπερ.

ἀπερτίκω (ἐρτίκω), *ward off.*

ἀπέρχομαι (ἔρχομαι), *come (or go) back or away, depart, return, retreat*; *go forth*, IV, 7, 8.

ἀπεχθάνομαι, ἀπεχθήσομαι, ἀπεχθόμεν, ἀπέχθημαι (ἀπό + ἔχθος), *hatred*, incur one's enmity or hatred.

ἀπέχω (ἔχω), *keep off or from; mid., hold oneself aloof from, abstain from*, II, 6, 10, etc.; act. intr., *be away from, distant from*, I, 3, 20.

ἀπήγαγεν, see ἀπάγω.

ἀπήει, see ἀπειμι (εἶμι).

ἀπήλασα, ἀπήλαυον, see ἀπελάσσω.

ἀπήλθον, see ἀπέρχομαι.

ἀπήλλάγη, see ἀπελλάττω.

ἀπημίφθη, see ἀπαμείβομαι.

ἀπήρα, see ἀπαίρω.

ἀπιστίς, ἀπιστήσω, etc. (ἀπιστος), *dis-trust, disbelieve, disobey* (dat.).

ἀπιστία, -ας, ἡ (ἀπιστος), *distrust, suspicion*, II, 5, 4; *faithlessness, treachery*, II, 5, 21; III, 2, 8.

ἄπιστος, -ος (ἀ-priv. + τείθω), *not to be trusted, faithless.*

ἀπιτόν (verbal of ἀπειμι), *one must go or depart.*

ἄπλετος, -ος, *boundless, immeasurable.*

ἀπλοῦς, -ῆς, -εὺς (ἀ-copulative + √πλα, cf. πικρῆμι), *simple, frank*; τὸ ἀπλοῦς, *frankness, candor*, II, 6, 22.

ἀπό, by elision ἀπ' or ἀφ', prep. with gen. (Lat. *a, ab, Eng. off*), (1) of place, *from, away from*; often with pregnant construction, τὰ ἀπὸ τῶν οἰκιῶν ξέδα, II, 2, 16 n.; (2) of time, *from, since, after*, ἀπὸ τούτου, *from this time on*, II, 6, 5; ἀφ' οὗ, *since*, III, 2, 14; (3) of source, I, 5, 10; so of descent, II, 1, 3; (4) of means, ἀπὸ τούτων τῶν χρημάτων, I, 1, 9; (5) of cause, ἀπὸ τοῦ αὐτομάτου, *at their own bidding*, I, 2, 17; ἀπὸ τοῦ αὐτοῦ σημείου, *at the same signal*, II, 5, 32.

So the phrase ἀπὸ (ἀφ') ἵππου means *on horseback*, but denotes that the rider's attention is directed away from the horse; contrast ἐφ' ἵππου. In composition ἀπο- denotes *from, away, back, in return*, or it may have a neg. force (see ἀποφρίξομαι, ἀποδοκῶ).

- ἀποβαίνω (βαίνω), *step off*, esp. *disembark*; of events, *turn out*, *come true*, VII, 8, 22.
- ἀποβάλλω (βάλλω), *cast away*, *lose*.
- ἀποβιβάζω (βιβάζω, βιβάζω or βιβῶ, -βίβασα, *make to go*, causative of βαίνω), trans., *disembark*.
- ἀποβλέτω (βλέτω), *look away* (from other things) *to*, I, 8, 14; *look* (for support), *to*, VII, 2, 33.
- ἀπογιγνώσκω (γιγνώσκω), *decide against*, *give up the intention of*, I, 7, 19.
- ἀποδαρύντα, see ἀποδέρω.
- ἀποδεδράσασιν, see ἀποδιδράσκω.
- ἀποδεικνύμι (δείκνυμι), *point out*, *direct*, with infin., *appoint*; mid., *declare* (with or without γνώμη) full. by *στι* or by infin.; pass., *be declared*, *pointed out*.
- ἀποδέρω (δέρω, δερῶ, ἔδεира, δέδαρμαι, ἔδαρην, *slay*), *strip the hide off*, *slay*, *skin*.
- ἀποδέχομαι (δέχομαι), *receive from*, *accept*.
- ἀποδημέω, -ήσω, etc. (δήμος), *be or go away from home*.
- ἀποδιδράσκω (-διδράσκω, -δράσσομαι, -έδραν, -δέδρακα, τυη), *run away*, *escape* (by stealth), I, 4, 8, etc.; *run away from*, *abandon* (acc.), VI, 4, 8.
- ἀποδίδωμι (δίδωμι), *give back*, *render*, esp. what is due, *restore*, *return*, *pay*; *fulfil a promise*, I, 7, 5; mid., *sell*, VII, 2, 3.
- ἀποδοκεῖ, imperf. (δοκέω), *it seems best not to*, II, 3, 9.
- ἀποδοῦναι, see ἀποδίδωμι.
- ἀποδοῦσαι, ἀποδράναι, see ἀποδιδράσκω.
- ἀποδραμοῦμαι, see ἀποτρέχω.
- ἀποδύω (δύω), *strip off*, *spoil* (a fallen foe); mid., with 2 aor. act., *strip oneself*.
- ἀποδύσει, see ἀποδίδωμι.
- ἀποθανῖν, εἰ ε ἀποθνήσκω.
- ἀποθνήσκω (θνήσκω), *die*, *be killed*, *be put to death*. οἱ ἀποθάνοντες, *the dead*.
- ἀποθύω (θύω), *sacrifice* or *offer* (in payment of a vow).
- ἀποικία, -αι, ἡ (ἀπό+οικέω), *colony* IV, 8, 22.
- ἀποικος, -ον (ἀπό+οικος), *away from home*, οἱ ἀποικοι, *colonists*; πόλις ἀποικος, *colony*.
- ἀποκαίω or ἀποκάω (καίω), *burn off*, also of cold, IV, 5, 3, hence, *freeze off*, VII, 4, 3.
- ἀποκαλέω (καλέω), *call aside*.
- ἀποκάμνω (κάμνω), *grow weary*, *flag*.
- ἀποκείμαι (κείμαι), *be laid or stored away*.
- ἀποκλείω (κλείω), *shut off*, *cut off*, *exclude from*, VI, 8, 13; *shut*, *bolt*, VII, 8, 24.
- ἀποκλίνω (κλίνω, κλινῶ, etc.; cf. κλίμαξ, *ladder*, Lat. *inclino*, *bend*, Eng. *lean*), intr. *turn aside*, II, 2, 16.
- ἀποκόπτω (κόπτω), *cut or strike off*, *beat off*, *dislodge an enemy*.
- ἀποκρίνομαι (κρίνω), *answer*, *reply*.
- ἀποκρύπτω (κρύπτω), *hide from*, acc., I, 9, 19; *conceal*, IV, 4, 11.
- ἀποκτείνω (κτείνω); the pass. is supplied by ἀποθνήσκω, *kill*, *slay*, *put to death*.
- ἀποκτείνωμι, a parallel form to ἀποκτείνω, only used in pres. and impf., VI, 3, 5; 5, 28.
- ἀποκωλύω (κωλύω), *hinder from*, *prevent*, with μή and infin.
- ἀπολαμβάνω (λαμβάνω), *take back*, *take from*, *receive*, *recover*; pass. as a military phrase, *be cut off*.
- ἀπολείπω (λείπω), *leave behind*, *desert*, *abandon*; *leave a space*, VI, 5, 11; mid. and pass., *be left behind*, *fall behind*.

- ἀπόλεκτος**, -ον (ἀπό+λέγω), *selected, choice.*
- ἀποληφθήτε**, ἀπολήψονται, see ἀπολαμβάνω.
- ἀπόλλυμι** (δύλωμι, ὀλώ, ὄλεσα, -ολώλεκα, ὀλόμην, ὀλωλα), *destroy, kill, lose*; mid. and 2 pl. and plpf. act., *be destroyed, perish, die*, as a virtual pass., often foll. by ἐπό with the gen. of the agent.
- Ἄπολλον**, -ωνος, acc. -ωνα or -ω, *Apollo*, son of Zeus and Leto, the god of prophecy, music, poetry, etc.; his most noted oracle was at Delphi (see III, 1, 6).
- Ἀπολλωνία**, -ας, ἡ, *Apollonia*, a town in Mysia.
- Ἀπολλωνίδης**, -ου, ὁ, *Apollonides*, a Lydian pretending to be a Boeotian, III, 1, 26.
- ἀπολογέομαι**, ἀπολογήσομαι, etc. (ἀπό+λέγω; cf. Eng. *apology*), *say in defense.*
- ἀπολύω** (λύω), *loose from, acquit.*
- ἀπολυέκατε**, see ἀπόλλυμι.
- ἀπομάχομαι** (μάχομαι), *fight off, fight against, resist.*
- ἀπόμαχος**, -ον (ἀπό+μάχη), *not fighting, disabled*; οἱ ἀπόμαχοι, *the non-combatants.*
- ἀπονοστήω** (νοστήω, go home, from νόστος, return), *return home.*
- ἀποπέμπω** (πέμπω), *send off, send back*; esp. *send what is due, remit*, I, 1, 8; mid., *dismiss*, I, 1, 5.
- ἀποπήγνυμι** (πήγνυμι), *freeze, curdle.*
- ἀποπηδάω** (πηδάω, πηδήσω, leap), *leap down.*
- ἀποπλέω** (πλέω), *sail off or back, sail home.*
- ἀπόπλους**, -ου, ὁ (πλοῦς), *voyage back or home.*
- ἀποπορεύομαι** (πορεύομαι), *go away, depart.*
- ἀπορέω**, -ήσω (ἀπορος), *be without resource, be in doubt, at a loss*, act. and mid.; *be in want of*, with gen., I, 7, 3.
- ἀπορία**, -ας, ἡ (ἀπορος), *lack of resource, difficulty, perplexity*; *lack, want*, with gen., II, 5, 9.
- ἀπορος**, -ον (ἀ-priv.+πόρος), *without means or resource, at a loss, perplexed*; of roads, etc., *impassable*; of actions, *difficult*; τὸ ἀπορον, *difficulty, obstacle*, III, 2, 22; ἀπορόν ἐστι, *it is impracticable*, III, 3, 4.
- ἀπόρητος**, -ον (ἀπό+verbal of εἶρω), *not to be told, secret*; ἐν ἀπορητῷ ποιησάμενος, *putting him under pledge of secrecy*, VII, 6, 43.
- ἀπορρέξω**, -ῶγος, ὁ, ἡ (cf. ῥήγνυμι, break, Lat. *frangere*, Eng. *break*), *broken off, abrupt, sheer.*
- ἀποσθήσομαι**, with 2 perf. act. ἀποσέθηκα (σῆπω, make to rot, cf. Eng. *antiseptic*), *rot off, lose by mortification.*
- ἀποσκάπτω** (σκάπτω, σκάψω, etc., dig), *dig off*; ἀποσκάπτει τι, *is digging some trench to cut us off*, II, 4, 4.
- ἀποσκεδάννυμι** (σκεδάννυμι), *scatter abroad*; mid. and pass., *be dispersed, straggle.*
- ἀποσκηνώω** (σκηνώω), *encamp at a distance from*, III, 4, 35.
- ἀποσπᾶω** (σπᾶώ), *draw off or away from, withdraw*; pass., *be separated from.*
- ἀποσταυρώω** (σταυρώω, fence off, from, σταυρός), *stake off, shut off by a palisade.*
- ἀποστρέλλω** (στέλλω), *send back.*
- ἀποστρέψω** (στρέψω), *rob, defraud*, abs. or with 2 accs.
- ἀποστήναι**, see ἀφίστημι.

- ἀποστρατοπεδεύομαι (στρατοπεδεύω), *encamp away from*, gen.
- ἀποστρέφω (στρέφω), *turn back, induce to return*.
- ἀποστροφή, -ῆς, ἡ (ἀποστρέφω), *a turning back, hence, place of refuge, base for operations*, II, 4, 22; VII, 6, 34.
- ἀποσουλᾶω (σουλᾶω, συλήσω, etc.), *strip, rob, strip off, rob of*.
- ἀποσχέιν, ἀπόσχωμαι, see ἀπέχω.
- ἀποσφίξω (σφίξω), *lead back in safety*.
- ἀποταφρεύω (ταφρεύω, dig a trench, from τάφρος), *shut off by a trench, trench off*, VI, 5, 1.
- ἀποτείνω (τείνω), *stretch, extend*.
- ἀποτειχίζω (τειχίζω), *wall off, shut off by a wall*, II, 4, 4.
- ἀποτέμνω (τέμνω), *cut off; lit. or as a military phrase, cut off, intercept*.
- ἀποτίθημι (τίθημι), *put or store away*.
- ἀποτίω (τίω, τελέω, ἔτεισα, etc.), *pay, pay back; mid., exact payment, requite, punish*.
- ἀποτηθέιντες, see ἀποτέμνω.
- ἀπότομος, -ον (ἀπό + τέμνω), *cut-off, sheer, steep*.
- ἀποτρέπω (τρέπω), *turn back or away; mid., intr. turn back, turn aside*.
- ἀποτρέχω (τρέχω), *run back, run away*.
- ἀποφαίνω (φαίνω), *show forth; mid. and pass., appear, declare (one's own opinion)*, I, 6, 9.
- ἀποφύγω (φύγω), *flee away, escape (by speed, contrast ἀποδιδράσκω)*.
- ἀπόφηναι, see ἀποφαίνω.
- ἀπόφραξις, -εως, ἡ (ἀπό + φράττω, fence in, cf. Lat. *farcio*, stuff full), *a fencing off, hence blockade*.
- ἀποχωρέω (χωρέω), *depart, withdraw, retreat*.
- ἀποψηφίζομαι (ψηφίζομαι), *vote against, vote in the negative*, I, 4, 15.
- ἀπρόθυμος, -ον (ἀ-priv. + πρόθυμος), *unwilling*.
- ἀπροσδόκητος, -ον (ἀ-priv. + προσδοκᾶω), *unexpected; ἐξ ἀπροσδοκῆτου, unexpectedly*, IV, 1, 10.
- ἀπροφασίστως, adv. (ἀ-priv. + προφασίζομαι, make excuses), *without making excuses, without hesitation*, II, 6, 10.
- ἄπτω, ἄψω, etc. (Lat. *aptus, fit*) *fasten; mid., lay hold of, touch (with gen.)*.
- ἀπώλετο, see ἀπόλλυμι.
- ἄρα, post-positive inferential part., *therefore, accordingly, then, so*.
- ἄρα, interrog. part., ἄρα οὐ (Lat. *nonne*), III, 1, 18; ἄρα μή (Lat. *num*), VII, 6, 5.
- Ἄραβια, -ας, ἡ, *Arabia, the great peninsula between the Red Sea and the Persian Gulf. In the Anabasis, I, 5, 1, the name is applied to the district east of the Euphrates*.
- Ἄραξης, -ον, ὁ, *the Araxes, a name given by Xen. to a tributary of the Euphrates, the modern Khabur*.
- ἄρατω, see ἀρω.
- Ἄρβάκας, -ον, ὁ, *Arbaces, satrap of Media*.
- Ἄρβάκης, -ου, ὁ, *Arbaces, one of the four generals of Artaxerxes' army*.
- Ἄργιός, -α, -ον (Ἄργος, τό, Ἄργος) *Argive; masc. as subst., an Argive, a native of Argos, the capital of Argolis*.
- ἄργος, -ον (ἀ-priv. + ἔργον), *lazy, idle*.
- ἀργύριον, -ου, τό (dim. of ἀργυρος, silver, Lat. *argentum*), *piece of silver, silver coin, money*.
- ἀργυρόπους, -οδος, ὁ, ἡ (ἀργυρος, silver + ποῦς), *silver-footed*.

- ἀργυροῦς, -ῶ, -οῦν (ἀργυρος, silver),
of silver, silver.
- Ἄργε, -οῦς, ἡ, the Argo, the ship of
the Argonauts.
- ἔρδην, adv. (ἄρω), lit. raised up,
then wholly, quite.
- ἔρδω, water, irrigate.
- ἔρισκεν, ἔρισκω, ἤρισκεν (ἵ/ἄρ, fit),
suit, please, dat.
- ἔριτή, -ῆς, ἡ (cf. ἄριστος), fitness, ex-
cellence, esp. in war, valor, II, 1,
12; magnanimity, I, 4, 9; faith-
fulness, service, I, 4, 8.
- ἔρήγω, ἐρήξω, help, succor.
- Ἄρηξιον, -ωρος, ὁ, Arexion, of Par-
rhasia, a soothsayer in the Greek
army.
- Ἄριατος, -ου, ὁ, Ariaeus, commander
of the barbarian force under Cy-
rus. See the Intro., § 32.
- ἀριθμός, -οῦ, ὁ, number, numbering,
enumeration; extent, τῆς ὁδοῦ,
II, 2, 6.
- Ἄρισταρχος, -ου, ὁ, Aristarchus, a
Spartan, successor to Cleander
as harmost of Byzantium.
- ἀριστιά, ἀριστήσω, etc. (ἀριστος)
take breakfast.
- Ἄριστεας, -ου, ὁ, Aristetas, of Chios,
commander of a company of light-
armed troops in the Greek army.
- ἀριστερός, -ά, -όν, left; ἐν ἀριστερῇ
(sc. χειρὶ) or ἐξ ἀριστερῶν (sc. χειρῶν),
on the left.
- Ἄριστιππος, -ου, ὁ, Aristippus, a
Thessalian noble who raised an
army for Cyrus.
- ἄριστον, -ου, τό, breakfast or lunch;
see the note on I, 10, 17.
- ἀριστοποιῶμαι (ἀριστος + ποιῶ), get
or prepare breakfast.
- ἄριστος, -η, -ον (ἵ/ἄρ, suit, fit), sup.
of ἀγαθός, best, bravest, noblest,
most honorable; ἀριστα, as adv.,
in the best way, best.
- Ἄριστων, -ωνος, ὁ, Ariston, an
Athenian in the Greek army.
- Ἄριστόνυμος, -ου, ὁ, Aristonymus,
a captain in the Greek army, dis-
tinguished for his bravery.
- Ἄρκαδικός, -ή, -όν (Ἄρκας), of Ar-
cadia, Arcadian; τὸ Ἄρκαδικόν,
the Arcadian force, IV, 8, 18.
- Ἄρκάς, -άδος, ὁ, an Arcadian, na-
tive of Arcadia, the central state
of Peloponnesus. As to the Ar-
cadians in Cyrus' army, see VI,
2, 10.
- ἀρκίω, ἀρκέσω, ἤρκεσα (Lat. arceo,
cf. ἀρήγω, ἀλκή), be enough, suf-
fice; ἀρκῶν, as adj., enough, V,
6, 1.
- ἄρκτος, -ου, ἡ (akin to Lat. ursus),
bear (the fem. used for both
sexes); the constellation Ursa
Maior, the Bear, the North.
- ἄρμα, -ατος, τό, chariot, war chariot.
- ἀρμάμαξα, -ης, ἡ (ἄρμα + μαξα), cov-
ered carriage.
- Ἄρμενία, -ας, ἡ, Armenia, the high
table-land of western Asia,
southeast of the Euxine.
- Ἄρμένιος, -α, -ον (Ἄρμενία), belong-
ing to Armenia, Armenian.
- Ἄρμήνη, -ης, ἡ, Harmēne, a town
on the Euxine near Sinōpe.
- ἀρμωστής, -ου, ὁ (ἀρμύζω, fit, join),
one who sets in order; esp. ad-
ministrator, harmost, a title
given to officers sent out by
Sparta to govern subject states.
- ἄρμιος, -α, -ον (ἀρμός, of a lamb,
no nom.), of a lamb, lamb's,
with κρέα, IV, 5, 31.
- ἀρπαγή, -ῆς, ἡ (ἀρπάζω), plundering,
plunder, pillage; καθ' ἀρπαγῆν,
after booty, III, 5, 2.
- ἀρπάζω, ἀρπάσω, etc. (cf. Lat. rapio),
snatch, seize, carry off, plunder,
rob.

Ἄρπασος, -ου, ὁ, the *Harpasus*, a river bounding the land of the Chalybes and the Scythini.

Ἄρταγέρης, -ου, ὁ, *Artageres*, a Persian noble in command of the king's mounted body-guard at Cunaxa, I, 7, 11; said to have been slain by Cyrus, I, 8, 24.

Ἄρτακάμης, -α, ὁ, *Artacamus*, satrap of Phrygia.

Ἄρταξέρης, the name of several kings of Persia; in the *Anabasis* Artaxerxes II (called Mnemon, because of his good memory), son of Darius II and Parysatis and elder brother of Cyrus. He reigned from 405 B. C. to 362 B. C.

Ἄρτιάος, -ου, ὁ, *Artioxus*, a friend of Cyrus, who with Ariaeus proved faithless to the Greeks after Cunaxa.

Ἄρταπάτης, -ου, ὁ, *Artapates*, a Persian noble, in the confidence of Cyrus, and slain over his dead body.

ἀρῶν, ἀρῆσιν, etc. (cf. ἀρῶ?), *fasten, suspend*.

Ἄρτεμις, -ιδος, ἡ, *Artemis*, daughter of Zeus and Leto, goddess of the chase, III, 2, 12; identified with the Asiatic goddess, whose temple at Ephesus was world-renowned, V, 3, 4.

ἄρτι, adv. *just now, just*.

Ἄρτιμας, -α, ὁ *Artimas*, satrap of Lydia.

ἀροκότρος, -ου, ὁ (ἀρος + √ κορ, *cook*, cf. Lat. *coquo*), *baker*.

ἄρος, -ου, ὁ, *a loaf of bread* (wheaten or barley).

Ἄρτόχης, -α, ὁ, *Artuchas*, a general in the Persian army.

Ἄρυστας, -α (or -ου?), *Arystas*, an Arcadian.

Ἀρχαγόρας, -α, or -ου, ὁ, *Archagoras*,

an exile from Argos, a captain in the Greek army.

ἀρχαίος, -α, -ον (ἀρχω), *old, ancient*; Κύριον τὸν ἀρχαίον, *Cyrus the Elder*, I, 9, 1; τὸ ἀρχαίον, as adv., *formerly*, I, 1, 6.

ἀρχή, -ης, ἡ (ἀρχω), *beginning*; ἀρχήν, as adv., *in the first place*; with neg., *at all*, VII, 7, 23; *the first place*, hence, *sovereignty*, II, 1, 11; II, 3, 23, etc.; *empire*, I, 5, 9; *province*, I, 1, 2.

ἀρχηγός, -οῦ, ὁ (ἀρχω + ἄγω), *leader, commander*, rare in prose, III 1, 28.

ἀρχικτός, -ή, -όν (ἀρχω), *fit to command*.

ἀρχω, ἀρῶ, ἤρξα, ἤρξαμαι, ἤρξατο, *begin, be first*, with gen. or with infn.; *lead, command, rule, rule over*, abs., or with gen.; mid., *begin*, abs., or with gen.; *start from*; pass., *be begun, be governed, obey*; τὸ ἀρχεῖν, *government, sovereignty*; ὁ ἀρχων, *see the word*; οἱ ἀρχόμενοι, *subjects, soldiers*.

ἀρχων, -οντος, ὁ (properly partic. of ἀρχω), *ruler, commander*.

ἄρωμα, -ατος, τό, (Eng. *aroma*), in pl. *spices, fragrant herbs*.

ἀσεβεία, -ας, ἡ (see the following word), *impiety*.

ἀσεβής, -ές (ἀ-priv. + σεβωμαι, *worship*), *impious, sacrilegious*.

ἀσθενῶ, -ήσω, etc. (ἀσθενής), *be weak, be sick*; οἱ ἀσθενέστες, *the sick*, IV, 5, 19.

ἀσθενής, -ές (ἀ-priv. + σθένος *strength*), *without strength, weak*.

Ἀσία, -ας, ἡ, *Asia*.

Ἀσιδάτης, -ου, ὁ, *Asidates*, a wealthy Persian, captured by Xenophon.

- Ἀσιναιος**, -ου, ὁ ('*Ἀσίνη*, *Asine*), an *Asinaean*, a man of *Asine*, a town of *Laconia*.
- ἀσινῶς**, adv. (*σίνουμαι*), *harmlessly*; in sup. *ἀσινίστατα*, III, 3, 3.
- ἄσιτος**, -ον (ἀ-priv.+σίτος), *without food*.
- ἀσκήω**, ἀσκήσω (cf. Eng. *ascetic*), *practise, cultivate*.
- ἀσκήος**, -οῦ, ὁ, *skin, leathern bag, wine-skin*.
- ἄσμενος**, -ον (cf. *ἔδομαι*), *glad*, used where in Eng. an adv. is required, *gladly, with pleasure*.
- ἀσπάζομαι**, ἀσπάζομαι, *greet, salute, welcome, take leave of*.
- Ἀσπένδιος**, -ον, ὁ ('*Ἀσπένδος*, *Aspendus*), an *Aspendian*, inhabitant of *Aspendus*, a city in *Pamphylia*.
- ἀσπίς**, -ίδος, ἡ, *shield*, esp. the large oval shield of the Greek hoplite; by metonymy = *ἐπιλήτης*; παρ' ἀσπίδα, *to the left*, IV, 3, 26.
- Ἀσσυρία**, -ας, ἡ, *Assyria*, in the *Anabasis* the region about the *Tigris*, a province of the *Persian* empire. The word also designates the *Assyrian* empire, which flourished in the seventh century B. C.
- Ἀσσυρίος**, -α, -ον ('*Ἀσσυρία*), *Assyrian*.
- ἀσταφίς**, -ίδος, ἡ, pl. in collective sense, *dried grapes, raisins*.
- ἀστράπτω**, aor. *ἤστραψα*, *flash*.
- ἀσφάλεια**, -ας, ἡ (ἀ-priv.+σφάλω), *security, safety*.
- ἀσφαλίστατα**, see *ἀσφαλῶς*.
- ἀσφαλίστερος**, see *ἀσφαλῆς*.
- ἀσφαλῆς**, -ες (ἀ-priv.+σφάλω), *not to be tripped up, sure, secure, safe*; comp. *ἀσφαλέστερος*; sup., *ἀσφαλέστατος*; ἐν (τῷ) ἀσφαλεῖ, *in a safe place*, IV, 7, 8; so in comp., III, 2, 36; in sup., I, 8, 22.
- ἄσφαλτος**, -ου, ἡ (Eng. *asphalt*), *asphalt, bitumen*.
- ἀσφαλῶς**, adv. (*ἀσφαλῆς*), *firmly, securely, safely*; sup. *ἀσφαλέστατα*.
- ἀσχολλία**, -ας, ἡ (ἀ-priv.+σχολή), *lack of leisure, occupation, engagement*.
- ἀτακτίς** (ἀ-priv.+τάττω), *be disorderly*.
- ἄτακτος**, -η, -ον (ἀ-priv.+τάττω), *in disorder*.
- ἀταξία**, -ας (ἀ-priv.+τάττω), *disorder, lack of discipline, insubordination*.
- ἀτάρ**, conj., *but, yet, however*, always standing first in its sentence.
- ἀτασθαλία**, -ας, ἡ, *wantonness, folly*, a poetic word, IV, 4, 14.
- ἄταφος**, -ον (θάπτω), *unburied*.
- ἄτε**, adv. (acc. neut. pl. of *ὅστε*), *as, inasmuch as, because*, with causal partic., IV, 2, 13 n.
- ἀτέλεια**, -ας, ἡ (ἀ-priv.+τέλος), *exemption from a tax or duty*.
- ἀτιμάζω**, ἀτιμάσω, etc. (*ἀτιμός*), *dishonor, disgrace*.
- ἄτιμος**, -ον (ἀ-priv.+τιμή), *in dishonor, without honor*.
- ἀτμίξω** (*ἀτμός*, *vapor*), *steam*.
- ἀτριβῆς**, -έτι (ἀ-priv.+τριβή), *untrodden*.
- Ἀττικῆς**, -ῆ, -όν, *of or belonging to Attica, Attic, Athenian*.
- αὐ**, post-positive adv. (cf. *αὐτός* and Lat., *autem*), to be variously rendered, *again, moreover, on the contrary, on his part*.
- αἰάινω**, αἰάνω, ἤθηνα, αἰάνθη (αἰω, *dry*), *dry*; mid., intrans., *dry up, wither*.
- ἀθάλατος**, -ον (αὐτός+αἰρέω), *self-appointed*.
- αὐθημερόν**, adv. (αὐτός+ἡμέρα), *on the same day*.

ἄθις, adv. (ἀθ), *again, in turn, afterwards.*

ἀθλίω, ἀθλίω (ἀθλίς), *play the flute or pipe; pass., of dancers, be accompanied on the flute, VI, 1, 11.*

ἀλλήσομαι, ἀλλίσσομαι, ἠλλισάμην or ἠλλισθην (ἀλή, *court-yard*), *δινοῦσας, camp in the open air, pass the night.*

ἀθλίς, -ου, ὁ, *flute, pipe.*

ἀλλών, -ῶνος, ὁ, *channel, canal.*

ἄβριον, adv., *tomorrow; ἡ ἄβριον (sc. ἡμέρα), the morrow.*

ἀσθηρότης, -ητος, ἡ (ἀσθηρός, *dry rough, Eng. austere, cf. ἀβαίω*), *harshness of taste, sharpness, V, 4, 29.*

ἀτίκα, adv. (ἀτός; cf. ἡτίκα), *at the very moment, immediately, followed by strengthening μάλα, III, 5, 11; VII, 6, 17.*

ἀτόθεν, adv. (ἀτός), *from the very spot, hence, thence.*

ἀτόθι, adv. (ἀτός), *right here or there, on the very spot; cf. ἀτόθ.*

ἀτοκλευστος, -ον (ἀτός + κλεῖω), *self-bidden, of one's own accord.*

ἀτοκράτωρ, -ορος, ὁ, ἡ (ἀτός + κρατέω), *one's own master, with full powers.*

ἀτόματος (ἀτός + γμα, *think*), *of one's own accord, unbidden; ἀπό (or ἐκ) τοῦ αὐτομάτου, as adv., unbidden, voluntarily.*

ἀτομολίω, -ήσω, etc. (ἀτόμολος), *desert; οἱ ἀτομολήσαντες, the deserters.*

ἀτόμολος, -ου, ὁ (ἀτός + γμολ; cf. βλώσκω), *a deserter.*

ἀτόνομος, -ον (ἀτός + νόμος), *self-governed, independent.*

αὐτός, -ή, -ό (neut. with art. ταῦτός, I, 5, 2), *intensive pron., self; to be variously rendered, sometimes, by oneself, of one's own accord; standing alone in the nom. or with nouns or prons in any case, αὐτός σέ, I, 6, 7; αὐτός Μέτων, II, 1, 5; αὐτοῦ Κέρου, I, 2, 21; αὐτοῦ τούτοις, III, 2, 4; frequently=μόνος, alone, III, 2, 11; IV, 7, 11; often for emphasis coupled with the reflexive, αὐτός τῇ ἑαυτοῦ χειρὶ, I, 8, 24; αὐτοὶ ἐφ' ἑαυτῶν, II, 4, 10. With possessives, τοῖς ἡμετέροις αὐτῶν φίλοις, where the intensive agrees with the gen. of the pers. pron. implied in the possessive; sometimes best rendered by *just, exactly, right; ἐπὲρ αὐτοῦ τοῦ ἑαυτῶν στρατεύματος, right above their own army, III, 4, 41; in the oblique cases=the 3d pers. pron., him, her, it, them, used sometimes where a reflexive might have been expected, I, 1, 5; the gen. αὐτοῦ, αὐτῆς, αὐτῶν regularly takes the place of a possessive pron., his, her, its, their. With the art.: in the pred. posit. always intensive, αὐτῷ τῷ στρατεύματι, I, 8, 14; in the attrib. posit.=the same, τὰ αὐτὰ ταῦτα, these same things, I, 1, 7; ἐπὶ τὴν αὐτὴν τράπεζαν, IV, 5, 31. The neut. is often used of place, εἰς ταῦτά, III, 1, 30; ἐκ τοῦ αὐτοῦ, II, 4, 11; ἐν τῷ αὐτῷ, I, 8, 14; in this use, often followed by a dat., III, 1, 30.**

αὐτόσε, adv. (αὐτός), *to the very place, thither.*

αὐτοῦ, adv. (αὐτός), *in the very place, there, here; αὐτοῦ του, somewhere here, hereabouts.*

- αἶρος, see *ἴαντος*.
 αἶτως, adv. (αἶτός), only in the phrase *ὡς δ' αἶτως*, in the very manner, just so, V, 6, 9; cf. *ὡσαύτως*.
 ἀγχήν, -έρος, ὁ, neck, isthmus.
 ἀφ', see *ἀπό*.
 ἀφαιρέω (αἰρέω), take away, deprive of, rob, the person robbed standing either in acc., I, 3, 4, or the gen., IV, 4, 12; rescue, VI, 6, 10.
 ἀφανής, -ές (φαίνω), invisible, out of sight, hidden, unknown.
 ἀφανίζω, ἀφανῶ, ἠφάνισα, etc. (ἀ-priv. + φαίνω), hide, blot out, annihilate.
 ἀφειδῶς, adv. (ἀφειδής, lavish, unsparing), without sparing, mercilessly, VII, 4, 6; sup., I, 9, 13.
 ἀφειστήκεσαν, see *ἀφίστημι*.
 ἀφέξεισθαι, see *ἀπέχω*.
 ἀφειστήξει, see *ἀφίστημι*.
 ἀφηγέομαι (ἠγέομαι), set forth, tell.
 ἀφήσετε, see *ἀφήμι*.
 ἀφθονία, -ας, ἡ (ἀφθονος), plenty, abundance; εἰς ἀφθονίαν, in abundance, VII, 1, 33.
 ἀφθονος, -ον (cf. φθονέω), ungrudging, liberal; of things, plenteous, abundant; ἐν ἀφθονίᾳ, in abundance, III, 2, 25; stronger, ἐν πᾶσι ἀφθονοί, IV, 5, 29; cf. V, 1, 10.
 ἀφήμι (ἔημι), send off or away, let go, set free; of water, let flow; of animals, loose; reject, V, 4, 7.
 ἀφικνέομαι, -ίξομαι, -ικόμεν, -ίγμαι (ἰκνέομαι), come, arrive at, reach.
 ἀφικτεῖω (ἰκτεῖω, ἰκτεῖω, etc.), ride, ride back or away.
 ἀφίστημι (ίστημι), cause to stand away from, lead to revolt, VI, 6, 34; oftener (in mid., with 2 aor. and 2 perf. systems act.), revolt, withdraw, go over to.
 ἔφεδος, -ου, ἡ (ἀπό+ἰδδῆ), a going away or back, retreat, way of escape.
 ἀφροσύνη, -ης, ἡ (ἀ-priv. + φρήν), folly.
 ἔφρων, -ον (ἀ-priv. + φρήν), without sense, foolish, out of one's head, IV, 8, 20.
 ἀφυλακτέω (ἀ-priv. + φυλάττω), be off one's guard.
 ἀφύλακτος, -ον (ἀ-priv. + φυλάττω), unguarded.
 ἀφυλάκτως, adv. (ἀφύλακτος), unguardedly.
 Ἄχαιός, -οῦ, ὁ, a native of Achaea, a country on the northern coast of Peloponnesus, an Achaeon.
 ἀχάριστος, -ον (ἀ-priv. + χαρίζομαι), graceless, unpleasant, unthankful, unrewarded, I, 9, 18; οὐκ ἀχάριστα λέγειν, speak prettily enough, II, 1, 13.
 ἀχαρίστως, adv. (ἀχάριστος), without thanks, ἀχαρίστως ἔχειν, be a thankless task, II, 3, 18.
 Ἄχερουσιάς, -άδος, ἡ (Ἀχέρων, Acheron), Acherusian; Ἄχερουσιᾶς Χερσόννησος, peninsula of Acheron, near Heraclea on the Euxine.
 ἀχθεῖν, ἀχθέομαι, ἠχθέσθην (ἀχθος, burden, distress), be burdened, distressed, vexed.
 ἀχρεῖος, -ον (ἀ-priv. + χροῖομαι), useless, unserviceable.
 ἀχρηστος, -ον (ἀ-priv. + χροῖομαι), useless.
 ἀχρι, adv., utterly; ἀχρι εἰς, all the way to, V, 5, 4; as conj., till, until, II, 3, 2 n.
 ἀψίνθιον, -ου, τό, wormwood.

B

Βαβυλόν -ῶνος, ἡ (*Gate of God*), *Babylon*, the famous capital of Babylonia, built on both sides of the Euphrates.

Βαβυλωνία, -ας, ἡ (*Βαβυλώνομος*), *Babylonia*, the district in which Babylon was situated, I, 7, 1.

Βαβυλώνιος, -α, -ον (*Βαβυλών*), *of Babylon*, with χώρα.

βάδην, adv. (*βαίω*), *at a walk, step by step*; *βάδην ταχύ*, *in quick step*, IV, 6, 25.

βαδίζω, *βαδιοῦμαι*, *εἰβάδισα* (*βαίω*), *walk, go*.

βάθος, -ους, τό (*βαθύς*), *depth*.

βαθύς, -εἰα, -έ, *deep*.

βαίω, *βήσομαι*, *έβην*, *βέβηκα*, *go, walk*; properly, *take a step*, hence in perf., *stand firm, i. e., with legs apart*, III, 2, 19.

βακτηρία, -ας (*βαίω*), *walking stick, staff*.

βάλανος, -ου, ἡ (*Lat. glans*), *acorn*; ἡ *βάλανος* ἡ *ἀπὸ τοῦ φοινίκου*, *date*, I, 5, 10 n.

βάλλω, *βαλῶ*, *έβαλον*, *βέβληκα*, *βέβληκαίμαι*, *έβλήθη*, *throw, hit, pelt*, the missile, if expressed, being, usually, in the dat. (means); pass., *βαλλόμενοι*, *under fire*; *οἱ ἐκ χειρὸς βάλλοντες* = *οἱ ἀκοντισταί*, III, 3, 15.

βάπτω, *βάψω*, *έβαψα*, *βέβαμμαί*, *έβάφην* (*cf. Eng. baptize*), *dip, dip in*.

βαρβαρικός, -ή, -όν (*βάρβαρος*), *un-Greek, barbarian, barbaric*; τὸ *βαρβαρικόν*, *the Persian force* (of Cyrus), I, 2, 1.

βαρβαρικός, adv. (*βαρβαρικός*), *in a foreign tongue, in Persian*.

βάρβαρος, -ον, adj. (imitative of the sound of an unknown tongue; *Eng. barbarous*; *cf. Lat. balbus*), *foreign, barbarian, uncivilized*, in sup. V, 4, 34; as a noun, *bar-*

barian, foreigner, used of all non-Greeks, but in the *Anabasis*, especially of the Persians.

βαρέως, adv. (*βαρῆς*, *heavy*), *heavily*; *βαρέως φέρειν*, *bear ill, take to heart* (*cf. Lat. graviter ferre*), II, 1, 4; *βαρέως ἀκούειν*, *hear with anger*, II, 1, 9.

Βασίας, -ου, ὁ, *Basias*: (1) an Arcadian in the Greek army, killed by the Carduchi, IV, 1, 18; (2) a soothsayer from Elis, VII, 8, 10.

βασιλεία, -ας, ἡ (*βασιλεύς*), *sovereignty, royal power, kingdom*.

βασιλευς, -ον (*βασιλεύς*), *royal, pertaining to a king*; neut., *βασιλεῖα* τὰ, *royal residence, palace*.

βασιλεύς, -εως, ὁ, *king*, especially the king of Persia. Thus used it is a virtual title, and has no art.

βασιλεύω, *βασιλεύσω*, etc. (*βασιλεύς*), *be king, rule over*, abs., or with gen.

βασιλικός, -ή, -όν (*βασιλεύς*), *royal, kingly, fit to be king*.

βάσιμος, -ον (*βαίω*), *passable*; *έως βάσιμα ἦν*, *as long as he could ride*, III, 4, 49.

βατός, -ή, -όν (*βαίω*), *passable; traversable*.

βέβαιος, -α, -ον (*βαίω*), *steadfast, trusty*.

βεβαιῶω, -ῶσω, etc. (*βέβαιος*) *make firm, confirm, fulfil*.

βεβηκότες, see *βαίω*.

Βέλεσις, -νος, ὁ, *Belesys*, a satrap of Syria and Assyria.

βέλος, -ους, τό (*βάλλω*), *thing thrown, missile*; *έξω τῶν βελῶν*, *out of range*.

βελτίων, -ον and **βελτίστος**, -η, -ον (*cf. βούλομαι*), used as comp. and sup. of *ἀγαθός*, *better, best* in whatever respect, whether of quality, character, or rank; *cf. ἀγαθός*.

- βήμα**, -ατος, τό (*βαίω*), *step, stride*.
- βία**, -ας, ἡ, *strength, force, violence*; *βίη*, *by force*; with gen., *in spite of*.
- βιάζομαι**, *βιάσσομαι*, etc. (*βία*), *force, compel, overpower*; abs., *thrust or obtrude oneself*, VII, 8, 11.
- βίαιος**, -α, -ον (*βία*), *violent*, τὸ *βίαιον*, *act of violence*.
- βίαιως**, adv. (*βίαιος*), *with violence*; ἀκορρίψι *βίαιως*, *dealt a heavy blow with a javelin*, I, 8, 27.
- βίβλος**, -ου, ἡ (cf. Eng. *Bible*), properly the pith of the papyrus plant which, when pressed, was used as paper; hence, *manuscript, book*.
- Βιθυνός**, -ῆ, -όν, *Bithynian*; οἱ *Βιθυνοί*, *the Bithynians*. Bithynia was a district in northwestern Asia Minor, on the Euxine.
- βίκος**, -ου, ὁ, *a large earthen jar or vessel*.
- βίος**, -ου, ὁ (Lat. *vivus*), *life*; *means of living*, V, 5, 1; VI, 4, 8.
- βιοτεύω**, *βιοτεύσω*, etc. (*βίος*), *live*.
- Βισάθη**, -ης, ἡ, *Bisanthe*, a Thracian city on the Propontis.
- Βίων**, -ωνος, ὁ, *Bion*, a Spartan, messenger from Thibron to the Greeks.
- βλάβη**, -ης, ἡ (*βλάπτω*), *hurt, harm, damage*.
- βλάβος**, -ους, τὸ (*βλάβη*) = the fore-going, VII, 7, 28.
- βλακέω** (*βλάξ*, *slack, lazy*), *be slack, shirk*.
- βλάπτω**, *βλάβω*, *βλαψα*, *βέβλαφα*, *βέβλαιμαι*, *εβλάφθην* or *εβλάβην* (*βλάβη*), *harm, hurt, injure*.
- βλέπω**, *βλέψω*, etc., *look*, esp. *look to one for help* (*πρός*), III, 1, 36; of things, *look towards, face*, I, 8, 10.
- βλέσκω**, *μολοῦμαι*, *ἔμολον* (for *μλώσκω*; cf. *αὐτόμολος*), *go, come*, VII, 1, 33, an isolated occurrence of a purely poetic vb.
- βοάω**, *βοήσομαι*, *έβήσα* (*βοή*), *shout, call out*.
- βοικός**, -ῆ, -όν (*βοῦς*), *belonging to oxen*; *ζευγὸς βοικόν*, *an ox-team*, VII, 5, 2, 4.
- βοή**, -ῆς, ἡ, *shout, call, cry*.
- βοήθεια**, -ας, ἡ (*βοή+θέω*), *help, assistance*.
- βοηθῶ**, -ήσω, etc. (*βοή+θέω*), *run in answer to a cry for help, aid, rescue*, with *εἰ* and the acc., *bear aid against*, III, 5, 6.
- βέθρος**, -ου, ὁ, *pit, hollow*.
- Βοίσκος**, -ου, ὁ, *Boiscus*, a Thesalian boxer.
- Βοιωτία**, -ας, ἡ (*Βοιωτός*), *Boeotia*, the country in northern Greece adjoining Attica.
- βοιωτιάξω** (*Βοιωτός*), *play the Boeotian*, with *φωνῆ*, *speak the Boeotian dialect*, III, 1, 28.
- Βοιώτιος**, -ου, and *Βοιωτός*, -οῦ, ὁ, *a native of Boeotia, a Boeotian*.
- Βορέας**, -ου, or *Βορρᾶς*, -ᾶ, ὁ, *Boreas*, the Northwind.
- βόσκημα**, -ατος, τό (*βίσκω*, *feed*), *beast, in pl., cattle*.
- βουλεύω**, *βουλεύσω*, etc. (*βουλή*), *plan, devise*, rarely act., II, 5, 16; commonly mid., *take counsel, plan, deliberate, determine*, often with obj. clause.
- βουλή**, -ῆς, ἡ (*βουλεύω*), *consultation, deliberation*.
- βουλιμάω**, *βουλιμάσσω* (*βοῦς+λιμός*), *suffer from boulimy or ravenous hunger*, IV, 5, 7, 8 n.
- βούλομαι**, *βουλήσομαι*, *βεβούλημαι*, *έβουλήθην* (cf. Lat. *volo*, Eng. *will*), *will, wish*; cf. *θέλω*; *prefer, choose*, II, 6, 6; *τόν βουλόμενον*, *him that wishes, whoever wishes*, I, 3, 9.

βουκόπος, -ον (βοῦς+γ/περ), lit. *piercing an ox*; with *ὀβαλίσκος*, a *spit large enough for a whole ox*, VII, 8, 14.

βοῦς, βούς, ὁ, ἡ (Lat. *bos*), *ox*, *cow*; *ox hide*, IV, 5, 14.

βραδέως, adv. (βραδύς), *slowly*.

βραδύς, -αία, -έ, *slow*; sup. βραδύτατος, VII, 3, 37.

βραχύς, -αία, -έ (cf. Lat. *brevis*), *short*, whether of space or time; *πέρονται βραχύ*, *they fly but a little way*, I, 5, 3; *βραχύτερα ἐτίξενον*, *did not shoot as far as*, III, 3, 7; *ἐπὶ βραχὺ ἐκκυῖνται*, *they have a short range*, III, 3, 17.

βρέχω, βρέξω, ἔβρεξα, etc., *wet*, in pass., *be or get wet*.

βροντή, -ῆς, ἡ (for βρομή; cf. βρόμος, *roar*), *thunder*, *thunder-clap*.

βρωτός, -ῆ, -όν (βιβρώσκω, *eat*), *eatable*.

Βυζάντιον, -ον, τό, *Byzantium*, an important city on the Bosphorus, the modern Constantinople.

Βυζάντιος, -α, -ον, *belonging to Byzantium*; οἱ Βυζάντιοι, *the Byzantines*.

βωμός, -οῦ, ὁ (βαίω), *a raised place*, esp. *altar*.

Γ

γαλήνη, -ης, ἡ, *calm*.

γαμέω, γαμῶ, ἔγαμηκα, γεγάμημαι, *marry*, act., of the man, mid. and pass., of the woman.

γάμος, -ου, ὁ (cf. Eng. *bigamy*), *wedding*, *marriage*; ἀγειν ἐπὶ γαμῶ, *take home as one's wife*, II, 4, 8.

Γάνυς, -ου, ἡ, *Ganus*, a Thracian city on the Propontis.

γάρ, post-pos. causal conj. (γέ+ἀρα), giving, as a rule, the reason or explanation of a statement made or implied in the context, or

confirming it; to be variously rendered, *for*, *because*, *namely*, *now*; in questions, *then*, I, 7, 9, etc.; often with ellipsis, *καὶ γάρ*, and . . . *for*, I, 1, 6n.; ἀλλὰ γάρ *but (no more of this) for but the fact is*, III, 2, 25n; *καὶ γάρ οὖν*, and *therefore*, I, 9, 8.

γαστήρ, -ρός, ἡ (Eng. *gastric*), *belly*
γαυλικός, -ῆ, -όν (γαῦλος, *merchantman*), *of or for a merchant vessel*;
γαυλικά χεῖματα, *cargoes*, V, 8, 1.

Γαυλίτης, -ου, ὁ, *Gaulites*, a Samian exile.

γέ, intensive particle, enclitic and post-pos. emphasizing the preceding word or the clause in which it stands, *yes*, *certainly*, *surely*, *at least*; often best rendered by emphasis. γε is often added to other particles, *γε μήν*, *γε μόντοι*, *γε δέ*, etc. For these Eng. has no equivalents.

γενεῖσθαι, γέγονα, see γίγνομαι.

γείτων, -ονος, ὁ (γῆ), *neighbor*.

γέλω, γελᾶσθαι, ἐγέλασα, ἐγελᾶσθαι, *laugh*, abs. or with ἐπὶ and dat.
γελοῖος, -α, -ον (γέλω), *laughable*, *absurd*.

γέλω, -ωτος, ὁ (γέλω), *laughter*.

γελοιοποιός, -οῦ, ὁ (γέλω+ποιέω), *jester*, *clown*.

γέμω, only in pres. and imperf., *be full of*, gen.

γενέ, -ᾶς, ἡ (γ/γεν), *birth*.

γενεῖω (γέτωρ, *chin*, *beard*), *grow* or *wear a beard*.

γενναίότης, -ητος, ἡ (γενναίος, *of good birth*), *nobility*, *generosity*.

γένος, -ους, τό (γίγνομαι, cf. Lat. *genus*), *family*, *race*.

γεραιός, ἄ, ὁν (γέρω), *old*; comp., οἱ γεραιότεροι, *elders*, V, 7, 17.

γερόντιον, -ου, τό, (dim. of γέρω), *feeble old man*.

γέρον, -ου, τό, *wicker shield*.

γεροφόρος, -ον (γέρον+φέρω), *bearing or armed with a wicker shield*.

γέρων, -οντος, ὁ (akin to Eng. *gray*), *old man*.

γεύω, γεύσω, ἔγευσα, γέγευμαι (Lat. *gusto*, *taste*, Eng. *choose*), *give a taste of*; mid., *taste*, abs. or with gen.

γέφυρα, -αι, ἡ, *bridge, embankment*, VI, 5, 22; γέφυρα ἐξουγμένη πλοίοις, *pontoon bridge*, I, 2, 5.

γῆδος, -ες (γῆ+ἔδος) *earthy, loamy*
γῆ, γῆς, ἡ, *earth, land, country*; καὶ κατὰ γῆν καὶ κατὰ θάλατταν, *by land and sea*, I, 1, 7; παρὰ γῆν, *along the coast*.

γῆινος, η, ον (γῆ), *of earth, earthen*.

γῆλοφος, -ου, ὁ (γῆ+λόφος), *hill, hillock*.

γῆρας, γῆρας, τό (γέρων), *old age*.

γίγνομαι, γενήσομαι, ἐγενόμην, γέγονα, γεγένημαι (γ/γεν), *become, be*; of men, *be born*, with gen. or with ἀπό and the gen., *become, get*; of things, *become, be made*; of events, *take place, happen*, the translation varying with the context; of day, *dawn*, II, 2, 13; of afternoon, *draw on*, I, 8, 8; of rain or snow, *fall*, IV, 1, 15; of numbers, *amount to*, I, 2, 9; of sounds, *arise*, I, 8, 2; of sacrifices, *be favorable*, II, 2, 3; often = the pass. of ποίω or other vbs.; thus of oaths, *be exchanged, be given*, II, 2, 10; of taxes, *be paid in*, I, 1, 8; rarely, with infin., *be possible*, I, 9, 13; with predicate adj., *show oneself*, I, 6, 8. ἐν αὐτῷ ἐγένετο, *came to his senses*, I, 5, 17; οἱ εἰς τριάκοντα ἔτη γεγόνηται, *those thirty years old and under*, II, 3, 12.

γιγνώσκω, γνώσομαι, ἔγνων, ἔγνωκα, ἔγνωσμαι, ἐγνώσθην (cf. Lat. *nosco*, Eng., *know*), *know, learn, recognize*.

Γλοῦς, -οῦ, ὁ, *Glus*, son of Tamos, an Egyptian who deserted Cyrus' cause after the battle of Cunaxa.

Γνήσιππος, -ου, ὁ, *Gnesippus*, an Athenian captain.

γνοίη, see γιγνώσκω.

γνώμη, -ης, ἡ (γιγνώσκω), *opinion, judgment, purpose*; ἀνευ τῆς Κέρου γνώμης, *without Cyrus' consent*, I, 3, 13; ἐμπιμπλάσαι τὴν γνώμην τινός, *satisfy one's desires*, I, 7, 8; πρὸς τινα τὴν γνώμην ἔχειν, *be devoted to one*, II, 5, 29.

γνώμαι, γνώσεσθε, see γιγνώσκω.

Γογγύλος, -ου, ὁ, (1) *Gongylus*, a Greek living at Pergamus; (2) his son of the same name.

γοητεύω, ἐγοητεύθην (γόης, sorcerer), *bewitch*.

γονεῖς, -έως, ὁ (γίγνομαι), *begetter, father*; in pl. *parents*, III, 1, 3. γόνυ, γόνατος, τό (cf. Lat. *genu*, Eng. *knee*), *knee*; of reeds, etc., *knot, joint*, IV, 5, 26.

Γοργίας, -ου, ὁ, *Gorgias*, of Leontini in Sicily, a famous rhetorician and "sophist," teacher of Proxenus.

Γοργίων, -ωνος, ὁ, *Gorgion*, a son of the elder Gongylus.

γοῦν, post-positive particle (γε+οὐν), *at least, at any rate, certainly*.

γράφειον, -ου, τό (dim. of γράψ, *old woman*; cf. γέρων), *feeble old woman*.

γράμμα, -ατος, τό (γράφω), *what is written, letter of the alphabet*; pl., *inscription*, V, 3, 13.

γράφω, γράψω, ἔγραψα, γέγραφα, γέγραμμαι, ἐγράφη (Lat. *scribo*, Eng.

grave, graphic, etc.) mark, draw, paint; most commonly, write.

γυμνάζω, γυμνάσω, etc. (γυμνός), exercise.

γυμνῆς, -ήτρος, ὁ (γυμνός) light-armed foot-soldier.

Γυμνιάς, -άδος, ἡ, *Gymnias*, a city in the territory of the Scythini.

γυμνικός, -ή, -όν (γυμνός), gymnastic.

γυμνός, -ή, -όν (Eng. *gymnast*), naked, lightly clad, without one's cloak; of soldiers, without armour, defenseless.

γυνή, γυναικός, ἡ, (γυν, γίγνομαι, Eng. *queen*), woman, wife.

Γωβρύας, -ου, ὁ, *Gobryas*, one of the four generals of Artaxerxes army.

Δ

δ', by elision for δέ.

δάκνω, δάξομαι, ἔδακον, δέδηγμαί, ἐδάχθη, bite.

δακρῶν, δακρῶσω, etc. (δάκρυ, *tear*; cf. Lat. *lacrima*, Eng. *tear*) shed tears, weep.

δακτύλιος, -ου, ὁ (cf. δάκτυλος), ring.

δάκτυλος, -ου, ὁ (δακτυμ), finger; of the foot, toe.

Δαμαρῆτος, -ου, ὁ, *Demarētus*, king of Sparta, who, when deposed, fled to Persia. He accompanied Xerxes on his expedition against Greece.

Δάνα, τή, *Dana*, a city in southern Cappadocia.

δαπανῶ, δαπανήσω, etc., spend, expend, of money, I, 1, 8; of goods, consume, VII, 6, 31.

δάπεδον, -ου, τό, *earth, ground*, IV, 5, 8, a poetic word.

Δαρδανεύς, -έως, ὁ (Δάρδαρος, *Dardanus*), a *Dardanian*, native of Dardanus in the Troad.

Δάρδαρος, -ατος, ὁ, *Dardas*, a river in Syria.

δαρεικός, -οῦ, ὁ (Δαρεῖος?), *daric*, a Persian gold coin, worth about \$5.40, but exchanged for 20 Attic drachmae, I, 7, 18 n.

Δαρεῖος, -ου, ὁ, *Darius*, a common name of Persian kings; in the *Anabasis Darius II* (named Ὀχός, but called ὁ τρίτος, as he was a natural son of Artaxerxes I), who reigned from 425 to 405 B.C.

δάσμευσις, -εως, ὁ (δατέομαι, *divide*), distribution.

δασμός, -οῦ, ὁ (δατέομαι, *divide*), lit., *division, share*; hence, *tribute, tax*, paid in money or in kind.

δαρτός, -εία, -ός (cf. Lat. *densus*, *thick*), *thick, thickly grown with* (gen. or dat.), II, 4, 14; of hides, *shaggy*, IV, 7, 22; τὸ δαρτόν, *thicket, copse*, IV, 7, 7.

Δαφναγόρας, -ου, ὁ, *Daphnagoras*, a Mysian.

δαψιλής, -ές, *plentiful, abundant*.

δέ, post-pos. conj., *but, and*; generally adversative, but less strongly so than ἀλλά. δέ is generally the second word in its clause, although it may be further postponed; it is commonly balanced by μέν in a preceding clause, but not necessarily (I, 7, 5); sometimes it occurs in an apodosis, V, 6, 20, e. g., a survival of older co-ordination. When it is combined with καί, each word has its own force, δέ connective, καί intensive, καί . . . δέ, I, 1, 2; δέ καί, I, 2, 3.

-σς, a suffix added: (1) to names of places, generally in the acc., to denote motion toward, -ward, to; ἀκαδῆ, *homeward*; (2) to

- demonstrative prons. for emphasis, *δε, τοσούδε, etc.*
- δεινάς, see *δειδω*.
- δεισόμενα, see *δοκέω*.
- δεισικα, see *δειδω*.
- δεισόμεναι, see *διδωμι*.
- δέη, δεηθήναι, δετ, see *δέω, lack*.
- δειδω, a pres. unused in Attic, from which we have perf. *δέδια*, or *δέδοικα* (with pres. force), and aor. *έδασα, etc.*, be afraid, fear; the aor. is regularly ingressive, be seized with fear, I, 8, 24.
- δεικνυμι, δείξω, έδειξα, δέδειχα, δέδειγμα, έδειχθην (cf. old Lat. *deico* = *dico*), point out, show; make signs to, IV, 5, 33.
- δειλη, -ης, ή, afternoon (early or late), evening, I, 8, 8 n; *αμφι δελην*, toward evening, II, 2, 14.
- δειλός, -ή, -όν (*δειδω*), cowardly, timid.
- δεινός, -ή, -όν (*δειδω*), terrible, horrible, awful, severe; *τό δεινόν*, peril, danger; clever, skilful, I, 9, 19, etc.; *δεινότερα ποιείν τινα*, treat with outrageous indignity, V, 7, 23; cf. *κακώς ποιείν τινα*.
- δεινώς, adv. (*δεινός*) terribly, dreadfully; *έχουν δεινώς*, be in a terrible plight.
- δειπνέω, *δειπνήσω, etc.*, dine.
- δειπνον, ου, τό, the principal meal of the day, evening meal, dinner.
- δειπνοποιέω (*δειπνο*+*ποιέω*), get dinner, mid., dine.
- δεισιμα, *δεισιμη*, see *δειδω*.
- δεισθαί, see *δέω, lack*.
- δέκα, indecl. (Lat., *decem*), ten.
- δεκαπέντε, indecl. (*δέκα*+*πέντε*), fifteen.
- δεκατέω (*δέκατος*), exact the tenth or tithe.
- δέκατος, -η, -ον (*δέκα*), tenth; ή *δεκάτη*, tithe.
- Δέλτα, τό, indecl. (Eng. *delta*), the Delta, a peninsula in Thrace, so called from its triangular shape.
- δελφίς, -ινος, ό, *dolphin*.
- Δελφοί, -ών, οι, *Delphi*, a town of Phocia, famed for its oracle of Apollo.
- δέσπον, -ου, τό, dat. pl. *δέσποισι* or *δέσποισσι*, tree.
- δέξασθαι, see *δέχομαι*.
- δειξιόμαι, *δειξιόσομαι, έδειξιόσομαι* (*δειξία*), give the right hand, greet, welcome.
- δεξιός, -ή, -όν (cf. Lat. *dexter*), right, on the right; the noun is often omitted, *έν τή δεξιή*, in the right hand, II, 3, 11; *έν δεξιή*, on the right, I, 5, 1; *δειξίαν* (*δειξιάν*) *δούναί*, give the right hand (as a pledge), promise, II, 3, 28; cf. I, 6, 6; *τό ξειών* (with or without *κράσι*), the right wing, the right, I, 2, 15; cf. I, 7, 1. In divination the right was the propitious side; *αλειός δεξιός*, VI, 1, 23.
- Δέξιππος, -ου, ό, *Dexippus*, a faithless Laconian.
- δέοι, *δέομαι, δέον*, see *δέω, lack*.
- Δερκυλίδας, -α, ό, *Dercylidas*, a Spartan admiral.
- δέρμα, -ατος, τό (*δέρω, flay*), skin, hide.
- Δέρνης, -ου, ό, *Dernes*, satrap of Phoenicia and Arabia.
- δεσμός, -ού, ό, but pl. often *δεσμά* (*δέω*), band, halter, strap.
- δεσπότης, -ου, ό (whence Eng. *despot*), master, lord.
- δεθρο, adv., hither, here.
- δέτερος, -α, -ον, (*δέο*), second; as adv., (*τό δεύτερον*), for the second time.
- δέχομαι, *δέξομαι, etc.*, receive, accept; of friends, receive hospitably, welcome; of foes, receive

- or await the attack of; *eis χεῖρας δέχεσθαι τινα*, come to close quarters with one, IV, 3, 31.
- δέω, δήσω, ἔδησα, δέδεκα, δέδμαι, ἐδέσθην**, bind, tie, fetter.
- δέω, δεήσω, ἐδέησα, δεδέηκα, δεδέημαι, ἐδέηθην**, lack, want, need: (1) pers., rare in act., *ὀλίγου δεῖν*, with infin., lack little of being, I, 5, 14; *σο οὐ πολλοῦ δεῖν*, V, 4, 32; common in mid., abs., or with gen.; also, wish, desire, with gen., with acc. of inner obj. (*τις* etc.), or with acc. and infin. *δέω*, ask, with gen. of pers. and infin.; (2) impers. (*δεῖ, ἔδει, δεῖ, δεῖσι, δεῖν, δεόν*), there is need, one must, with infin. expressed or understood; so with acc. and infin.; in III, 4, 35 (see the note) we have apparently dat. and infin.; with gen. of the thing needed, II, 3, 5. *εἰς τὸ δεόν*, satisfactorily, I, 3, 8; *αὐτὸ τὸ δεόν*, the very thing we want, IV, 7, 7; *τί δεῖ*, what need is there? II, 1, 10.
- δέη**, post-positive particle with intensive force, emphasizing as a rule the immediately preceding word, and often best rendered by emphasis; *aye, now, indeed, truly, exactly*, sometimes with contemptuous tone; often with imvs., II, 2, 10, or with superlatives, I, 9, 18.
- δήλος, -η, -ον**, plain, clear, evident, manifest; *δήλον ἦν εἶναι*, it was clear that, II, 3, 6; *δήλον εἶναι* adv. clearly, evidently, I, 3, 9; often in pers. construction with partic., *δήλος ἦν ἀνώμετος*, was manifestly troubled or distressed, I, 2, 11.
- δηλώω, δηλώσω**, etc. (*δήλος*), make clear, make known, show.
- δημαγωγία, δημαγωγία**, etc. (*δήμος*, people + *γωγία*), play the demagogue, curry favor with (acc.), VII, 6, 4.
- Δημοκράτης, -ου, ὁ**, Democrates of Temnus, a scout.
- δημόσιος, -α, -ον** (*δήμος*, the people, cf. Eng. democracy), belonging to the people, public, τὰ δημόσια, public money, IV, 6, 16.
- δηῶω, δηῶσω, ἐδήωσα** (epic *δήω*, hostile), lay waste, ravage.
- δήπου**, adv. (*δέφ + ποῦ*), surely, of course.
- δήσαι**, see *δέω*, bind.
- δηχθεῖς**, see *δάκνω*.
- διά** (by elision *δι'*), prep. with gen. or acc., through: (1) with gen., through, throughout, during, by means of, of place, of means, or of time; often forming adv. phrases, *διά ταχέως*, quickly, I, 5, 9; *διά σκότους*, in darkness, II, 5, 9; *διά φιλίας λέγειν* with dat., enter upon friendship with, III, 2, 8; cf. *διά παντός πολέμου λέγειν*, *ibid.*; (2) with acc., through, on account of, for the sake of, thanks to, often with art. and infin., on account of the fact that, because, I, 7, 5; *διά τοῦτο*, for this reason, I, 7, 3; *πολλά δι' αὐτοῦ*, many reasons why, I, 3, 15. In composition, besides the literal meaning *δια-* may denote thoroughness (*through an l through*), and it often means apart.
- Δία, Δι, Διός**, see *Ζεύς*.
- διαβαίνω** (*βαίνω*), take a step, or stride, IV, 3, 8; generally trans., go over, go through, cross.
- διαβάλλω** (*βάλλω*), properly, throw across, but in the *Anabasis* always, slander, calumniate, accuse falsely.

- διαβάς**, see *διαβαίνω*.
- διάβασις**, -ως, ἡ (*διαβαίνω*), a crossing, then, means of crossing (ford, bridge, etc.), or place of crossing.
- διαβατός**, -α, -ον (verbal of *διαβαίνω*), that must be crossed.
- διαβατός**, -ή, -δον (verbal from *διαβαίνω*), crossable, fordable.
- διαβηκότης**, see *διαβαίνω*.
- διαβιβάζω** (*βιβάζω*, *βιβάζω*, or *βιβῶ*, etc.), make go, make go across, transport across.
- διαβολή**, -ης, ἡ (*διαβάλλω*), slander, calumny, false charges.
- διαγγῆλλω** (*ἀγγέλλω*), bear word through, report, pass the word.
- διαγελῶ** (*γελῶ*), laugh to scorn.
- διαγιγνομαι** (*γίγνομαι*), get through, pass (of time), continue, live, exist.
- διαγκυλόμαι**, perf. *διηγκύλωμαι* (cf. *ἐπαγκυλόω*), hold the javelin by the thong, ready for casting.
- διάγω** (*ἄγω*), carry through, or across, transport; of time, spend, live; with partic., *ἐλπίδας λέγων διαίγων*, kept constantly talking of his hopes, I, 2, 11.
- διαγωνίζομαι** (*ἀγωνίζομαι*), strive earnestly, vie with (*πρὸς*).
- διαδέχομαι** (*δέχομαι*), receive at intervals or in succession; *εἰ μὴ θηροφεν διαδεχόμενοι*, if they did not relieve one another in the chase, I, 5, 2.
- διαδίδωμι** (*δίδωμι*), distribute.
- διάδοχος**, -ου, ὁ (*διαδέχομαι*), successor.
- διαξέγγνημι** (*ξέγγνημι*), separate.
- διαθεόμαι** (*θεόμαι*), look through, observe, consider.
- διαθριβιάζω** (*αἰθρία*, clear sky), be clearing up (of weather).
- διαπίρω** (*αἰρέω*), tear apart, destroy.
- διάκειμαι** (*κίμαι*), be disposed, feel; *ἄμαρον ὑμῶν διακείσεται*, it will be better for you, VII, 3, 17.
- διακλιέτομαι** (*κλιέτω*), urge on, encourage.
- διακινδυνεύω** (*κινδυνεύω*), venture all, risk a battle.
- διακλάω** (*κλάω*, break; cf. Eng. iconoclast), break in two, or in pieces.
- διακονίω** (*διάκονος*, servant, Eng. deacon), serve at table.
- διακόπτω** (*κόπτω*), cut through, cut in pieces.
- διακόσιοι** -αι, -α (*δύο + ἑκατόν*), two hundred.
- διακρίνω** (*κρίνω*), discern between, decide.
- διαλαγχάνω** (*λαγχάνω*), distribute by lot.
- διαλαμβάνω** (*λαμβάνω*), take separately, IV, 1, 23; divide, V, 3, 4.
- διαλέγομαι**, *διαλέξομαι*, *διελέγμαι*, *διελέχθην* (*λέγω*), talk with, converse with, dat.; discuss.
- διαλείπω** (*λείπω*), leave a space between, be stationed at intervals, stand apart; *τὸ διαλείπον*, space between, gap, interval, IV, 8, 13.
- διαμάχομαι** (*μάχομαι*), fight it out.
- διαμένω** (*μένω*), stay through to the end, remain.
- διαμετρέω** (*μετρέω*), measure out; mid., serve out rations.
- διαμπίπτω**, adv. (*διά + √περ*), straight through.
- διατίω** (*τίω*), divide or distribute among.
- διανοόμαι** (*διά + νοῦς*), intend, purpose, mean.
- διανοία**, -ας, ἡ (*διά + νοῦς*), purpose, intention.
- διαπέμπω** (*πέμπω*), send in different direction, distribute.
- διαπλέω** (*πλέω*), sail across.

- διαπολέμω** (πολέμω), *war or fight to the end, fight it out.*
- διαπορεύω** (πορεύω), *carry across; mid., march through.*
- διαπορώ** (ἀπορώ), *be utterly at a loss.*
- διαπράττω** (πράττω), *work out, accomplish, settle, arrange, negotiate, act. or mid.*
- διαπράξω** (ἀπράξω), *lay waste, sack, plunder, stronger than the simple vb.*
- διάρρῳ** (ῥέω), *flow through.*
- διαρρίπτω** and **διαρριπτῶ** (ρίπτω), *throw about, scatter.*
- διάρριψις**, -ως, ἡ (διαρρίπτω), *a scattering around.*
- διασημαίνω** (σημαίνω), *indicate clearly, announce.*
- διασκηνίω** (σκηνέω), *encamp apart, go into separate quarters.*
- διασκηνητέον** (verbal of διασκηνέω), *one must encamp apart.*
- διασκηνός** (σκηνώ), *encamp or be encamped apart.*
- διασπᾶω** (σπᾶω), *draw apart, in the Anabasis only pass., be scattered, dispersed.*
- διασπείρω** (σπείρω), *scatter about (as seed); in the Anabasis only of soldiers, be scattered, dispersed.*
- διασφενδονῶ** (σφενδονῶ), *hurl in all directions (as from a sling).*
- διώσχη**, see διέχω.
- διασφύζω** (σφύζω), *bring through safely, save, preserve; pass., come through safely, arrive safely at (πρὸς).*
- διαστάτω** (τάττω), *draw up in array; pass., be stationed at intervals.*
- διατείλω** (τείλω), *stretch out; mid., do one's utmost.*
- διατελέω** (τελέω), *bring to an end, complete; with or without ὁδόν,*
- reach, arrive at; with partic., continue to do.*
- διατήκω** (τήκω), *melt; pass., intrans., melt away.*
- διατίθημι** (τίθημι), *arrange, manage, dispose, treat; mid., dispose of one's own, sell.*
- διατρέφω** (τρέφω), *nourish, support.*
- διατριβή**, -ῆς, ἡ (διατρέφω), *delay.*
- διατριβῶ** (τριβῶ, τρίβω, ἔτριψα, etc., rub), *rub through, waste, spend, of time; abs. waste time, delay.*
- διαφαίνω** (φαίνω), *show through, pass., shine or be seen through; imper. διεφάνη, light shone through, VII, 8, 14.*
- διαφανῶς**, adv. (φαίνω), *clearly, plainly.*
- διαφρόντως**, adv. (from partic. διαφέρω), *pre-eminently,*
- διαφέρω** (φέρω), *bear through or apart; intrans., differ, be different from, surpass (gen.); mid., be at variance, quarrel; πολλὸν διεφέρειν, it was a very different thing, III, 4, 33.*
- διαφεύγω** (φεύγω), *slip through, escape.*
- διαφθείρω** (φθείρω), *destroy or corrupt utterly, bribe, spoil.*
- διάφορος**, -ον (διαφέρω), *different, esp. at variance with; τὸ διάφορον, disagreement.*
- διαφύξις**, -ῆς, ἡ (διά+φύω), *a growth between, division.*
- διαχειμάζω**, -άσω, etc. (χειμα, winter; cf. χιών), *spend the winter.*
- διαχειρίζω** (χειρίζω), *handle, manage, administer.*
- διαχωρέω** (χωρέω), *go through; κίρω διεχώρει αὐτοῖς, they suffered from diarrhoea, IV, 8, 20.*
- διδάσκαλος**, -ου, ὁ (διδάσκω), *teacher, schoolmaster.*

διδάσκω, διδάξω, ἐδίδαξα, etc., *teach, show, inform*; pass., *learn*.

δέδημι, 3 pr. rs. pl. διδέσσει (epic for δέω), *bind, tie up*.

δέδωμι, δώσω, ἔδωκα, δέδωκα, δέδομαι, ἐδόθη (cf. Lat. *do*), *give* (in pres. and imperf. sometimes, *offer*), *grant, permit, bestow, pay*; *give to wife*; of the gods, *ordain*; so the pass. *δέδοται*, it is *ordained*, *is permitted*, VI, 6, 36; *δικην δίδουαι*, etc., *pay the penalty*, II, 6, 21. The partic. *δοῦς* may sometimes be rendered *with* (cf. *ἔχω* and *λαβών*), IV, 4, 15.

διείργω (είργω), *keep apart, cut off*.

διελαύνω (ἐλαύνω), *drive, ride or march through*.

διελόντες, see *διαίρω*.

διέρχομαι (ἔρχομαι), *go or march through, traverse*; of a rumor, *spread abroad*.

διεσπάρθαι, see *διασπείρω*.

διέχω (έχω), *hold apart, separate*; τὸ διέχον, *the space between, interval*, III, 4, 22; intr., *be apart or separate*, I, 8, 17.

διηγέομαι (ἡγέομαι), *set out in detail, tell*.

διηκυλιόμηναι, see *διακυλλόμαι*.

διήλασε, see *διελαύνω*.

διήμι (ἴμι), *send through, let go through, grant a passage*.

διίστημι (ίστημι), *set apart*; mid. and 2 aor. act. intr., *stand apart, stand at intervals, open ranks*.

δικαίως, -α, -ον (δικη), *fair, right, just, lawful*; *δικαίον* (ἔστι), *with acc. and infin.*, it is *right that*, II, 5, 41; so in pers. constr., *δικαιωτάτους*, *most deserving* (to be invited), VI, 1, 3; τὸ δικαίον, *justice*, in pl., *one's rights, one's deserts*, V, 1, 15; ἐκ τοῦ δικαίου, *justly*, I, 9, 19; so σὺν τῷ δικαίῳ,

II, 6, 18; παρὰ τὸ δικαίον, *unjustly*, V, 8, 17.

δικαιοσύνη, -ης, ἡ (δικαίως), *justice*.

δικαιοῦτης, -ητος, ἡ (δικαίως), *justice*.

δικαίως, adv. (δικαίως), *justly, rightly, fitly*.

δικαστής, -ου, ὁ (δικάζω, *judge*, from δικη), *judge, jurymen*.

δικη, -ης, ἡ (δεικνυμι), *justice, right, one's deserts, satisfaction* (to one wronged), *penalty* (for the wrongdoer), *reckoning, trial*; ἔχει τὴν δικήν, *has his deserts*, II, 5, 38, but *ικαρὴν νομίζω δικήν ἔχειν*, *I consider that I am abundantly satisfied*, VII, 4, 24; *δικην ἐπιθεῖναι* or *λαβεῖν*, *inflict punishment*; *δικην δοῦναι*, *pay the penalty*; so *δικήν ὑπέχειν*, VI, 6, 15; but in V, 8, 1, *render account*.

διμοῖρα, -ας, ἡ (δοῦ + μοῖρα, *portion*), *double share or portion*.

δινέω (δίω, *whirlpool*), *whirl around*; mid. intrans., VI, 1, 9.

διό (i. e. δι' ὅ), *on account of which, wherefore*.

διόδος, -ου, ἡ (διὰ + ὁδός), *way through, passage*.

διοράω (ὀράω), *see through*.

διορττω (ὀρττω), *dig through*.

διότι (δι' ὅτι), *on account of which, because*.

διπηχυσ, -υ (δοῦ + πηχυς), *two cubits long*.

διπλάσιος, -α, -ον (διπλάζω, *double*, from δοῦ + √πλα), *twofold, twice as great, as much, as many etc.*; *διπλάσιον*, as adv., *twice as far*.

διπλεθρος, -ον (δοῦ + πλέθρον), *of two plethra*; with ἔπος, *two plethra wide*, IV, 3, 1.

διπλοῦς, -ῆ, -οῦν (δοῦ + √πλα), *twofold, double*.

- δις**, numeral adv. (δύο), *twice*; in the *Anabasis* only in composition.
- δισχίλιοι**, -αι, -α (δύο+χίλιοι), *two thousand*.
- διφθέρα**, -ας, ἡ (cf. Eng. *diphtheria*), *a tanned skin or hide*; hence, *a leathern bag*, V, 2, 12.
- διφθέρηνος**, -η, -ον (διφθέρα), *made of hide, or leather*.
- δίφρος**, -ον, ὁ (δύο+φέρω), lit., *holding two*; *the body* (of a chariot) on which the driver and the warrior stood.
- δίχα**, adv. (δύο), *in two parts*.
- διψᾶω** (δίψα, *thirst*), *be thirsty*.
- διωκτέον** (verbal of διώκω), *one must pursue*.
- διώκω**, διώξω (or -ομαι), ἐδίωξα, δεδίωχα, *pursue, chase*; intr., *speed, make haste*.
- διώξις**, -ως, ἡ (διώκω), *pursuit*.
- διώρυξ**, -υχος, ἡ (διωρύττω), *ditch, canal*.
- δόγμα**, -ατος, τό (δοκέω), *what seems good, opinion, decree, ordinance*.
- δοθῆναι**, see δίδωμι.
- δοκέω**, δέξω, ἔδοξα, δέδογμαί, ἐδόχθην (cf. Lat. *decet*), *think, consider, suppose*, an uncommon use in Attic, though not rare in the *Anabasis*, I, 7, 1; far more commonly intrans., *seem, appear*; also, *seem good*, hence *be determined, resolved*; in this use it is either pers. or impers.; μοι δοκῶ, *methinks*, I, 7, 4; ἔδοξε ταῦτα, *this was decided on*, I, 3, 20; cf. τὰ δέξαντα τῇ στρατιᾷ, *ibid.*, τὸ δέξαν, *the resolution*, VI, 1, 18; so τὰ δεδογμένα, III, 2, 39; δέξαν δὲ ταῦτα, *when this was resolved on* (acc. abs.), IV, 1, 13 n.
- δοκιμάζω**, δοκιμάσω (δοκέω), *test, approve*.
- δολιχος**, -ου, ὁ (δολιχός, *long*), *long race or course*, as contrasted with the στάδιον. Its length varied, IV, 8, 27 n.
- Δολοῖτες**, -ων, οἱ, *Dolopians, a Thesalian people*.
- δόλος**, -ου, ὁ (cf. Lat., *dolus, deceit*), *deceit, guile*.
- δόξα**, -ης, ἡ (δοκέω), *opinion, expectation, reputation, glory*; παρὰ τὴν δόξαν, *contrary to his expectations*, II, 1, 18.
- δοράτιον**, -ου, τό (δέρω), *small spear*; in VI, 4, 23, *pole* (for carrying booty).
- δορκάς**, -άδος, ἡ (δέρκομαι, *ser.*), *gazelle* (so named from its large bright eyes).
- δορηστές**, -οῦ, ὁ (δέρω, *evening meal*), *supper time*.
- δῶρον**, -ατος, τό (ἀκιν to δρῦς, *oak*, Eng. *tree*), *stem* (of a sapling), then *spear-shaft, spear*; ἐπὶ δῶρον; *to the right*, IV, 3, 29; (τὰ δῶρα) εἰς προβολὴν καθέντας, *lowering their spears for the charge*, VI, 5, 25; cf. 27.
- δορυφόρος**, -ου, ὁ (δέρω+φέρω), *spear bearer*; in the *Anabasis*, *pole-bearer* (i. e. for carrying booty), V, 2, 4; cf. δοράτιον.
- δουλεία**, -ας, ἡ (δοῦλος), *slavery, servitude*.
- δουλεύω**, δουλεύσω, etc. (δοῦλος), *be a slave*.
- δοῦλος**, -ου, ὁ, *slave*, lit., and as a term applied to all subjects of the Persian king.
- δοῦναι**, see δίδωμι.
- δοῦνός**, aor., ἐδούνησα (δοῦκος), *make a dull sound or din, strike heavily*.
- δοῦπος**, -ου, ὁ, *dull noise, din, uproar*, a poetic word, II, 2, 19.
- Δρακόντιος**, -ου, ὁ, *Dracontius, a Spartan exile in the Greek army*.

δράμοι, δραμοῦνται, see τρέχω.

δρεπανηφόρος, -ον (δρέπανον+φέρω), scythe-bearing, epithet of chariots.

δρέπανον, -ου, τό (δρέπω, pluck), reaping hook, sickle, scythe.

Δρῖλαι, -ῶν, οἱ, the Drilae, a warlike tribe in Pontus.

δρόμος, -ου, ὁ (cf. ἔδραμον), a running, run; δρόμῳ θεῖν (δρῶν φέρων), to run at double-quick, I, 8, 18; a race-course, IV, 8 26.

δύναμαι, δύνησομαι, δεδύνημαι, ἐδυνήθη, be able, able., or with infin., can; very often with relative words and superlatives, e. g. ὡς μάλιστα ἐδύνατο ἐπικρυπτόμενος, with all possible secrecy, I, 1, 6; of things, be worth, amount to, I, 5, 6; οἱ μέγιστα δυνάμενοι, the most powerful, II, 6, 21.

δύναμις, -εως, ἡ (δύναμαι), ability, means, power, influence; most frequently, force or forces, troops; εἰς γὰρ δύναμιν, as far as our power goes, II, 3, 23.

δυναστὴς, -ου, ὁ (δύναμαι), a man of influence, nobleman, prince.

δυνατός, -ή, -όν (δύναμαι), able, powerful; possible, practicable; ὡς δυνατόν, as far as possible, II, 6, 8; ἐκ τῶν δυνατῶν, as far as their power went, IV, 2, 23.

δύω, only in pres. system, of the sun, enter the sea, set, cf. δύω.

δύο, -ῶν (Lat. duo, Eng. two), two, generally indecl. although the gen. δυῶν occurs; εἰς δύο, two abreast, II, 4, 26.

δυσ- (Eng. dys-peptic, etc.), an inseparable prefix signifying hard, with difficulty.

δυσβατός, -ον (δυσ+βαίω), hard to travel or traverse.

δυσμαί, -ῶν, αἱ (δύω), going down setting (of the sun), only pl.

δυσπάρτος, -ον (δυσ+πάρωμι), hard to pass.

δυσπότευτος, -ον (δυσ+ποτέω), hard to pass through, I, 5, 7.

δυσπορία, -ας, ἡ (δυσ+√περ), difficulty of passing or crossing.

δύσπορος, -ον (δυσ+√περ), hard to travel, hard to cross (of roads, rivers, etc.).

δύσχρηστος, -ον (δυσ+χρηστός, verbal of χροῶμαι), hard to use, useless.

δυσχωρία, -ας, ἡ (δυσ+χώρα), ruggedness of country, rough country.

δύω, δύσω, etc., 2 aor., ἔδυν, in the Anabasis only in pres. and impf. mid. and always of the sun, enter the sea, set; cf. δύω.

δώ, see δίδωμι.

δώδεκα, indecl. (δύο+δέκα), twelve.

δώρομαι, δωρήσομαι (δῶρον), give as a present, present someone (dat.) with (acc.).

δωροδοκίω, δωροδοκῆσω, etc. (δῶρον+δέχομαι), receive presents or bribes.

δῶρον, -ου, τό (δίδωμι), present, gift.

δώσω, see δίδωμι.

E

ἐγὼ, see εἶω.

ἐάλω, see ἀλιεῖσθαι.

ἐάν, also ἤν or ἄν, (in crasis κἄν=καὶ ἐάν), conj. (εἰ+ἄν), if, if perchance, only with subj.; ἐάν μὴ, unless, I, 4, 12; ἄν τε . . . ἄν τε, be it . . . or be it, whether . . . or, V. 5. 16.

ἐάντηρ or ἤντηρ, conj., strengthened form of ἐάν, if.

ἐαυτοῦ, -ῆς, -οῦ, or, contracted, εἰαυτοῦ, etc., reflexive pron. (stem ἐ+)

- αὐτός*), *himself, herself, itself* only in oblique cases. The gen. often takes the place of a possess. pron., *his own, their own*.
- ἄνω*, *άνω*, *άνω*, *άνω*, *άνω*, etc., *allow, permit, let go, let alone, give up*; with neg., *forbid*; *ἄνω χείρην*; see *χείρην*.
- ἑβδομήκοντα* (*ἑπτά*), *seventy*.
- ἕβδομος*, -η, -ον (*ἑπτά*), *seventh*.
- ἐγ-*, by euphony for *ἐν* before palatals.
- ἐγγίγνομαι* (*γίγνομαι*), *be born in, arise in*.
- ἐγγυόω*, *ἐγγύησα*, etc. (*ἐγγύη*), *pledge*, *pledge*; mid. *promise*.
- ἐγγύθεν*, adv. (*ἐγγύς*), *from close at hand*.
- ἐγγύς*, adv., comp. *ἐγγύτερον*, sup. *ἐγγυράτω* or *ἐγγύτατα*, *near*, abs. or with gen.
- ἐγρήσσω*, *ἐγρήσω*, *ἐγρήσα*, *ἐγρήσασα*, *rouse*; in 2d perf. intrans., *lie awake, keep watch*.
- ἐγκαλέω* (*καλέω*), *call in, claim, demand: call up against, blame, accuse* (dat.).
- ἐγκαλύπτω* (*καλύπτω*, *καλύψω*, *ἐκάλυψα*, *ἐκάλυμμα*, *cover*), *cover*; mid., *wrap oneself up*.
- ἐγκίμαι* (*κίμαι*), *lie in, be in*.
- ἐγκλειστος*, -ον (*ἐν+κλειώ*), *bidden or instigated by (ὄν)*.
- ἐγκέφαλος*, -ος, ὁ (properly an adj., sc. *μυελός*, *marrow*, from *ἐν+κεφαλή*), *the brain*; of the palm, *the crown* (a cabbage-like growth at the top), or possibly *the pith*, II, 3, 16.
- ἐγκρατής*, -ης (*ἐν+κράτος*), *possessed of, master of*.
- ἐγρηγόρεσαν*, see *ἐγείρω*.
- ἐγγαλιόω* (*χαλιόω*), *put on a bridle*; perf. pass. partic. *ἐγκεχαλιωμένοι*, *bridled* (of horses).
- ἐγχειρόω*, *ἐγχειρόω*, *ἐγχειρόω* (*ἐν+χείρην*), *put one's hand to, make an attempt*.
- ἐγχειρίδιον*, -ον, τό (*ἐν+χείρην*), *dagger*.
- ἐγχειρίζω*, *ἐγχειριόομαι*, etc. (*ἐν+χείρην*), *put into one's hand, entrust*.
- ἐγγέω* (*χέω*, *χεῖθ*, *χεῖσα*, *pour*; cf. Eng. *gush*), *pour in, fill a cup especially for libations*.
- ἐγώ*, *ἐμὸς* or *μοῦ*, pl. *ἡμεῖς*, pers. pron. (Lat. *ego, me*, Eng. *I, me*), *I*, pl. *we*, the nom. used only when emphatic.
- ἐγώ γε* (*ἐγώ+γε*), *I for my part, I certainly*.
- ἐδοκίμασαν*, see *δοκίμα*.
- ἔδει*, see *δέω*, *lack*.
- ἔδισαν*, see *δοκίμα*.
- ἐδηδοκότες*, see *δοκίμα*.
- ἔδραμον*, etc., see *τρέχω*.
- ἔδρακα*, see *δοκίμα*.
- ἔειπεν*, *ἔειπεν*, see *λέω*.
- ἐθελοντής*, -ος, ὁ (*ἐθέλω*), *volunteer; or ἐθελονταί φιλῶ*, *those who are friends of their own choosing*, I, 6, 9.
- ἐθελούσιος*, -α, -ον (*ἐθέλω*), *willing, voluntary, of one's own accord*.
- ἐθέλω* (rarely *θέλω*), *ἐθέλω*, *ἠθέλησα*, *ἠθέληκα*, *wish, be willing, volunteer*. As contrasted with *βούλομαι*, *ἐθέλω* often means *be willing*, rather than *wish*; it is a more poetic word, and belongs to a higher sphere (*ἔν ὁ ἑταίροι θέλωσι*, VII, 3, 31; cf. 43). Forms of *θέλω* (after consonants as well as vowels) are commoner in the *Anabasis* than in most prose writings.
- ἔθετο*, *ἔθηκε*, see *τίθημι*.
- ἔθνος*, -ους, τό, *tribe, people, nation*; κατὰ ἔθνη (*ἔθνος*), see *κατά*.
- εἰ*, conj., *if*, introducing conditional clauses with indic. or

opt.; also used to introduce indir. ques., *whether*; *εἰ . . . ἢ, whether . . . or*, II, 3, 7; *εἰ καὶ, or καὶ εἰ, although, even if*; *εἰ μὴ, if not*, after a neg., *unless*, I, 4, 18; *εἰ δὲ μὴ, otherwise*, II, 2, 1 n.; so *εἰ δέ*, III, 2, 37 n.; *εἰ τις, εἰ τι* are often equivalent to *δοτις* and *δοτι*.

εἶα, εἶασα, see *εἶω*.

εἶδέναι, εἶδῆτε, see *οἶδα*.

εἶδον (cf. Lat. *video*, Eng. *wit, wot*), used as 2 aor. of *ὀράω*, *see, look, perceive*.

εἶδος, -ους, τό (εἶδον), *shape, appearance*.

εἶδότες, see *οἶδα*.

εἰκόζω, εἰκόσω, ἤκασα, ἤκασμαι, εἰκόσθην (*ἰοικα, εἰκός*), *liken, compare, infer, surmise*; perf. pass., *resemble*.

εἰκός, -ότος, neut. partic. of *ἰοικα*, *natural, probable, reasonable*, with or without *ἔστι* and followed by acc. and infin.; *εἰκότα λέγειν, say what is reasonable*, II, 3, 6; *ὡς εἰκός* or *ὡς τὸ εἰκός*, *as is likely, in all probability*, III, 1, 21; III, 4, 24.

εἰκοσι, indecl., *twenty*.

εἰκότως, adv. (*εἰκός*), *naturally, with good reason*.

εἰληφει, εἰλήφει, see *λαμβάνω*.

εἰλήχει, see *λαγχάνω*.

εἰλικον, see *ἐλκω*.

εἰλόμην, εἰλον, etc., see *αἰρέω*.

εἶμι, ἦν, ἔσομαι (for *ἐσμι*, old Lat. *esum*, Eng. *am*), *be*, either as the substantive vb., *be, exist*, or as a mere copula; with pred. gen. in various senses, *be sprung from, belong to, consist of, etc.*; often with dat. of possessor; with rel. words, *ἔστι δ' ὅστις, there is one who, i.e., somebody*,

I, 8, 20; *ἔστιν (ἦσαν) οὐ, some*, V, 2, 14; similarly *ἦν οὐ, I, 5, 7 n.*; *ἔσθ' ὅτε, sometimes*, II, 6, 9; *οὐκ ἦν ὅπου οὐ, everywhere*, IV, 5, 31; *τὰ ὅντα, facts*, IV, 4, 15 (but *possessions*, VII, 8, 22); *τῷ ὄντι, in fact*, V, 4, 20; impers. *ἔστιν (ἦν), it is (was) possible*, I, 4, 4; sometimes with partic., as a periphrastic vb. form, *ἦν δυναμένη = ἔδύνατο*, II, 2, 13 n.; in infin. phrases, *τὸ εἶναι, for the present*, III, 2, 37; *τὸ κατὰ τοῦτος εἶναι, as far as this fellow is concerned*, I, 6, 9.

εἶμι, impf. *ἦα* (cf. Lat. *eo, ire*), *go, come, proceed*. The pres. indic. has always a fut. sense and so the infin. and partic. when in indir. disc., I, 3, 1; inv. *ἔθι*, in exhortations, *come now*, like *ἄγε*, VII, 2, 26; VII, 7, 27; *εἰς χεῖρας ἔναι, come to close quarters*, IV, 7, 15; but *εἰς χεῖρας ἔλθειν τι, come into one's power*, I, 2, 26.

εἶπας, εἶπατε, see *εἶπον*.

εἶπερ (εἰ+πέρ), *if in fact, if really; inasmuch as*, VI, 1, 26.

εἶπετο, see *ἔπομαι*.

εἶπον, only 2 aor.; the pres. in use is *λέγω*, fut. *ἐρῶ*, perf. *εἶρηκα*, etc. (cf. *ἔπος, word, verse*; Lat. *voco*; Eng. *epic*), *say, speak, tell*; with infin., *bid, command, move, propose*. In 2 pers. forms with 1 aor. vowel occur, *εἶπας*, II, 5, 23; *εἶπατε*, inv., II, 1, 21.

εἶργω, εἶρξω, εἶρξα, εἶργμαι, εἶρξθην, *shut out, keep away* (*ἐκ* or *ἀπό* with gen.), VI, 3, 8; fut. mid. as pass., VI, 6, 16; *prevent, hinder, ὥστε μὴ*, III, 3, 16; *shut in, hem in*, III, 1, 12.

εἶρηκα, εἶρημαι, see *εἶρω*.

εἶρήνη, -ης, ἡ, *peace*.

εἶρητο, see εἶρω.

εἶρω, epic vb. of which fut. ἐρῶ, perf. εἶρηκα and εἶρημαι, and aor. pass. ἐρρήθη, are used in Attic, supplementing the forms of λέγω and φημί, say, mention; also, tell, order, in imper. pass., III, 4, 3.

εἰς (also εἰ, orig. ἐν-ς), prep. with the acc. only, into, to, up to; of place, after vbs. of motion; sometimes the motion is only implied, II, 5, 33; of persons (in the pl.), especially common with the names of peoples, εἰς Πισιδίαν, into the country of the Pisidians, I, 1, 11, etc.; εἰς τοὺς πολεμίους, against the enemy, stronger than ἐπί, IV, 5, 18; after a vb. of speaking, εἰς τὴν στρατίαν, V, 6, 37; of direction or purpose, εἰς τὴν τροφήν, I, 1, 9; after a vb. of expending, I, 3, 3; of measure, εἰς δύναμιν, to the extent of our power, II, 3, 23; with numerals, up to, about, I, 2, 3; of time, up to, at, I, 7, 1; II, 3, 25; εἰς τὴν νύκτα, for the night, IV, 5, 13; εἰς δύο, two abreast, II, 4, 26; εἰς ὀκτώ, eight deep, VII, 1, 23. In composition εἰς- signifies into, in.

εἰς, μία, ἓν, gen. ἐνός, μίας, ἐνός, numeral adj., one; sometimes as indef. pron. like τις, I, 3, 14; combined with τις, II, 1, 19; so εἰς ἕκαστος, VI, 6, 12; εἶνα μὴ, stronger than μηδένα, no one, V, 6, 12; often in intensive phrases, I, 9, 12 n.; I, 9, 22.

εἰσάγω (ἀγω), lead or bring in or into.

εἰσακοντίξω (ἀκοντίξω), hurl in javelins.

εἰσβαίνω (βαίνω), enter, go on board, embark.

εἰσβάλλω (βάλλω), throw into; intr., invade; of rivers, empty into.

εἰσβιβάζω (βιβάζω, βιβάσω or βιβῶ, -εβίβασα, make go), cause to embark, put on board.

εἰσβολή, -ης, ἡ (εἰσβάλλω), invasion, V, 6, 7; entrance, pass, I, 2, 21.

εἰσδύομαι (δύω), enter into, sink or cut into.

εἰσδραμον, see εἰστρέχω.

εἰσείμι (είμι), go in, enter, come into the presence of; of thoughts, occur to, VI, 1, 17.

εἰσελαύνω (ελαύνω), march into.

εἰσελθεῖν, see εἰσέρχομαι.

εἰσέρχομαι (έρχομαι), come in, enter

εἴσεται, see οἶδα.

εἰσοδος, -ου, ἡ (εἰς+δός), way in, entrance.

εἰσπηδάω (πηδάω, πηδήσομαι, ἐπήδησα, leap), leap or spring into.

εἰσπίπτω (πίπτω), fall into, rush into, fall upon.

εἰσπλέω (πλέω), sail into.

εἰσπήκει, see ἵστημι.

εἰστρέχω (τρέχω), run or rush in.

εἰσφέρω (φέρω), bear or carry in.

εἰσφορέω (φορέω), bear or carry into.

εἰσω (εἰς), within, inside of.

εἰσωθέω (ἄθεω), thrust in; mid., force one's way in.

εἶτα, adv., then, thereupon, afterwards.

εἴτε, conj. (εἰ+τε), doubled in disjunctive clauses, whether . . . or.

εἶχε, see ἔχω.

εἴωθα, 2 perf. as pres., and εἰώθη, 2 plpf. as impl., of epic vb. ἔθω, be accustomed (cf. ἔθος, τό, custom, ἦθος, τό, character, E. g. ethic), be accustomed, be wont, with infin., VII, 8, 4.

εἶων, see εἶω.

ἐκ (before vowels ἐξ), prep. with the gen. (cf. Lat. e, ex); (i) of place,

- out of, from, away from; according to Greek idiom often used where Eng. requires *in* or *on*, ἐξ ἀριστερᾶς, *on the left*, IV, 8, 2; (2) of time, *since, after*, denoting immediate sequence, ἐκ τούτου, *upon this, thereupon*, I, 2, 17; ἐκ τοῦ ἀριστου, *after breakfast*, IV, 6, 21; ἐκ παιδων, *from boyhood*, IV, 6, 14; (3) of source, ἐκ τούτου, *therefore, in consequence of this*, II, 6, 4; τὸν ἐκ τῶν Ἑλλήνων φόβον, *the fear inspired by the Greeks*, I, 2, 18; of the agent with pass. vbs., much rarer than ὑπὸ, ἐκ βασιλέως δεδομέναι, I, 1, 6; ἐκ τῶν παρόντων, *in view of our present circumstances*, III, 2, 3; ἐκ τῆς πλειοψηφίας (sc. γνώμης), *in accordance with a majority vote*, VI, 1, 18; often forming adv. phrases, ἐκ τοῦ αὐτομάτου, *of their own accord*, I, 3, 13; ἐκ τοῦ δικαίου, *justly*, I, 9, 19; ἐκ παντὸς ὁρίων, *in every way, by hook or crook*, III, 1, 43; ἐξ ἀπροσδοκήτου, *unexpectedly*, IV, 1, 10; ἐκ τῶν δυνατῶν, *as well as they could*, IV, 2, 23, etc.
- ἐκασταχῶς, adv. (ἐκαστος), *in every direction*, III, 5, 17.
- ἐκαστος, -η, -ον (sup. form; cf. ἐκάτερος), *each, every*, used of more than two; the sing. often stands in appos. to a pl., I, 7, 15.
- ἐκάστοτε, adv. (ἐκαστος), *on each occasion, always*.
- ἐκάτερος, -α, -ον (comp. form; cf. ἐκαστος), *each of two* in the pl., *both*; καθ' ἐκάτερα, *on both sides*, V, 6, 7.
- ἐκατέρωθεν, adv. (ἐκάτερος), *on both sides*.
- ἐκατέρωστί, adv. (ἐκάτερος), *in both directions*.
- ἐκατόν, indecl. (cf. Lat. *centum*), *one hundred*.
- Ἑκατόνυμος, -ου, ὁ, *Hecatonymus*, an envoy from Sinōpe.
- ἐκβαίω (βαίω), *step out, esp., disembark; go forth, march out*, IV, 2, 1.
- ἐκβάλλω (βάλλω), *throw away, drive out, expel, banish*.
- ἐκβασις, -εως, ἡ (ἐκ+βαίω), *a going out, way out, pass*.
- Ἑκβάτανα, τὰ, *Ecbatana*, capital of Media, and summer residence of the Persian king.
- ἐκβοηθῶ (βοηθῶ), *come forth to the rescue*.
- ἐκγονος, -ον (ἐκ+γεν), *born of; of* ἐκγονοί, *descendants*, III, 2, 14; of animals, τὰ ἐκγονα, *young*, IV, 5, 25.
- ἐκδεδράμηκα, see ἐκτρέχω.
- ἐκδέρω (δέρω, δερῶ, δειρα, δέδαρμα, δδάρη, *slay, cf. Eng. tear*), *strip off the skin, slay*.
- ἐκδίδωμι (δίδωμι), *give up, surrender; give away in marriage*, IV, 1, 24.
- ἐκδραμαίν, see ἐκτρέχω.
- ἐκδέω (δύω), *strip off; mid. and 2 aor. act., strip oneself*, IV, 3, 12.
- ἐκεῖ, adv., *there, in that place, thither*.
- ἐκεῖθεν, adv. (ἐκεῖ), *thence*.
- ἐκεῖνος, -η, -ο, dem. pron. (ἐκεῖ), *that, that one, he*, of a person or thing remote from the speaker, cf. Lat. *ille*; sometimes merely an emphatic third pers. pron.
- ἐκεῖσε, adv. (ἐκεῖ), *to that place, thither*.
- ἐκίκτησο, see κτάομαι.
- ἐκίηρυξ, ἐκίηρυχθη, see κηρύττω.
- ἐκθλίβω (θλίβω, θλίβω, etc., *squeeze*), *squeeze out, crowd out*.

- ἐκαλύπτω (καλύπτω, καλύψω, ἐκάλυψα, κεκάλυμμαι, ἐκαλύφθην), *uncover*.
- ἐκκλησία, -αι, ἡ (ἐκ+καλέω; cf. Eng. ecclesiastic), *assembly, meeting*.
- ἐκκλησιάζω, ἐκκλησιάζω, *hold an assembly*.
- ἐκκλίνω (κλίνω, bend), *bend out of line, give way, of troops*.
- ἐκκομίζω (κομίζω), *carry off or out; of troops, bring off, VI, 6, 36; mid., carry off for one's own use, V, 2, 19*.
- ἐκόπτω (κόπτω), *cut off or away, cut down*.
- ἐκυβιστάω (κυβιστάω, tumble, cf. κίπτω, stoop), *turn a somersault*.
- ἐκυμαίνω (κυμαίνω, swell, surge; κύμα, wave), *billow out, of the curving front of a charging line of troops*.
- ἐκλέγω (ἐκ+λέγω, gather, pick, cf. συλλέγω), *pick out, select, mid., choose*.
- ἐλείπω (λείπω), *leave, abandon; with eis, leave one place for another, leave and flee to, I, 2, 24; intrans., give out; of snow, melt away, IV, 5, 15*.
- ἐκηρρόμαι (μηρῶν, wind), *wind out; of an army, defile, VI, 5, 22*.
- ἐκπέμπω (πέμπω), *send out, send away; mid., send away from oneself, dismiss, V, 2, 21*.
- ἐκπεληγμένος, ἐκπεληγθαι, see ἐκπλήττω.
- ἐκπεραίνω (περαίνω), *bring to completion, accomplish; with ὅστε, bring it about that, V, 1, 13*.
- ἐκπηδάω (πηδάω, leap), *leap forth*.
- ἐκπιμπλημι (πιμπλημι), *fill up*.
- ἐκπίνω (ἐκ+πίνω), *drink up, drain, quaff*.
- ἐκπίπτω (πίπτω), *fall out; commonly as pass. of ἐκβάλλω, be banished, exiled; or ἐκπετακότες, the exiles, I, 1, 7; of violent motion, rush or hurry out, V, 2, 17; cf. V, 2, 31; be cast away, shipwrecked, VI, 4, 2*.
- ἐκπλαγείς, see ἐκπλήττω.
- ἐκπλέω (πλέω), *sail forth or away*.
- ἐκπλεω, -ων, gen. -ω (πιμπλημι), *filled up, quite full*.
- ἐκπλήττω, 2 aor. pass. ἐξεπλήγην (πλήττω), *strikes out (of one's senses); pass., be amazed, startled, scared out of one's wits*.
- ἐκποδάν, adv. (ἐκ+ποῖς), *out of the way; ἐκποδῶν ποιῆσθαι, put out of the way, I, 6, 9*.
- ἐκπορεύομαι (πορεύομαι), *go forth, go out*.
- ἐκπορίζω (πορίζω), *provide, procure*.
- ἐκπωμα, -ατος, τό (ἐκπίνω), *drinking-cup*.
- ἐκταθείς, see ἐκτείνω.
- ἐκτατός, -α, -ον (ἔξ), *on the sixth day*.
- ἐκτάττω (τάττω), *draw out in battle array*.
- ἐκτείνω (τείνω), *stretch out; ἐκταθείς, stretched out at full length (of a sleeper), V, 1, 2*.
- ἐκτοξεύω (τοξεύω), *shoot arrows from*.
- ἐκτός, adv. (ἔξ), *outside of, apart from*.
- ἐκτος, -η, -ον (ἔξ), *sixth*.
- ἐκτρέπω (τρέπω), *turn out; pass. and 2 aor. mid. ἐτραπόμην, intrans., turn aside, IV, 5, 15*.
- ἐκτρέφω (τρέφω), *bring up, rear*.
- ἐκτρέχω (τρέχω), *run or rush forth, make a sally*.
- ἐκτῶντο, see κτάομαι.
- ἐκφαίνω (φαίνω), *show forth, bring to light; of war, declare, III, 1, 16*.
- ἐκφέρω (φέρω), *bear out, carry out; with πόλεμον, begin, III, 2, 29; of news, etc., report, announce, I, 9, 11*.

ἐκφεύγω (φεύγω), *flee out of, flee away, escape*; with μή and infin., I, 3, 2

ἐκόν, -ούσα, -όν, *willing, of one's own choice*; often best rendered as adv., *willingly*.

ὄλια, or ὄλαια, -ας, ἡ, *olive tree, olive*.

ὄλαβον, see λαμβάνω.

ὄλαιον, -ου, τό (ὄλια), *olive oil, oil*.

ὄλαττων, -ον, gen. -ονος (ὄλαχτός, *small*; cf. Lat. *levis*, Eng. *light*), used as comp. of μικρός, *smaller, less*, in pl., *fewer*; ὄλαττὸν ἴσται, with infin., *it is a lesser thing to, i.e., it is easier to*, VII, 7, 35.

ὄλαίνω (ἐλάω, φλάσα, ἐλάλακα, ἐλάλαμαι, φλάθην), *drive, ride, march*, abs. or with acc.

ὄλάφιος, -ον (ὄλαφος), *of or belonging to deer*; τὰ ὄλάφια (sc. κρέα) *venison*, I, 5, 2.

ὄλαφος, -ου, ὁ, ἡ, *deer, whether stag or hind*.

ὄλαφρός, -ά, -όν, *light, light-armed, nimble, active*.

ὄλαφρός, adv. (ὄλαφρός), *lightly, nimbly*.

ὄλάχιστος, -η, -ον (cf. ἐλάττων), used as sup. of μικρός, *least, smallest*, in pl., *fewest*; τοῦλάχιστον, as adv., *at least*, V, 7, 8.

ὄλέγγω (ἐλέγξω, ἠλεγξα, ἐλήλεγμαι, ἠλέγθη), *examine, question, refute, convict*.

ὄλεῖν, see ἀρνέω.

ὄλελιξω, ἠλελιξα (ἐλελεῦ, imitative, a war cry), *cry*; ἐλελεῦ, *raise the war cry*; cf. ἀλαλάξω.

ὄλεσθαι, see ἀίρω.

ὄλευθερία, -ας, ἡ (ἐλευθερος), *liberty, freedom*.

ὄλευθερος, -α, -ον, *free, independent*.

ὄλέθησαν, see λέγω.

ὄλέφθη, see λαμβάνω.

ὄλεσθαι, see ἔρχομαι.

ὄλω, impf. ὄλων, *drag, draw*.

ὄλλός, -άδος, ἡ (cf. Ἐλλην): (1) *Hellas, Greece*, in the widest sense, the Greek world; (2) *Hellas*, a woman of Mysia, wife of Gongylus and hostess of Xenophon, VII, 8, 8.

ὄλλον, -ηρος (cf. Eng. *Hellenic*), a *Greek*. In the *Anabasis* generally designating the Greek mercenaries of Cyrus; as adj., *Greek*, I, 10, 7.

ὄλληνξω (Ἐλλην), *speak Greek*.

ὄλλητικός, -ή, -όν (Ἐλλην), *Hellenic, Greek*; τὸ Ἐλλητικόν, *the Greek army*.

ὄλλητικός, adv. (Ἐλλητικός), *in Greek*.

ὄλληντις, -ίδος, ἡ (Ἐλλην), fem. adj., *Greek*.

ὄλληστί, adv. (Ἐλληστί), *in Greek*.

ὄλλησποντιακός, -ή, -όν (Ἐλλησποντος), of cities, *lying on the Hellespont*.

ὄλλησποντος, -ου, ὁ (Ἐλλησποντος), *the Hellespont (sea of Helle), the Dardanelles*.

ὄλπξω, ἠλπισα (ἐλπς), *hope, expect*.

ὄλπις, -ίδος, ἡ (cf. Lat. *voluptas*), *hope, expectation*.

ἐμ-, by euphony for ἐν- before labials.

ἐμαθεν, see μαθάνω.

ἐμαυτοῦ, -ῆς, reflex. pron., pl. ἡμῶν αὐτῶν, etc. (stem of ἐμέ+αὐτός), *of myself, myself*.

ἐμβαίνω (βαίω), *go in, enter, embark*, abs. or with εἰς and acc.

ἐμβάλλω (βάλλω), *cast or throw in, put in, throw before* (χιλὸν ἔπαις), I, 9, 27; intrans., of rivers, *empty into (eis)*, I, 2, 8; in military lang., *make an invasion or attack*; πηγάς ἐμβάλλει, *inflict blows*, I, 5, 1.

ἐπιβάλλω (βιβάζω, βιάσσω or βιβῶ, ἐπιβάσσω, *puke go*), *cause to embark, put on board.*

ἐπιβολή, -ή, ἡ (ἐπιβάλλω), *invasion.*
ἐμεινε, see μένω.

ἐμέω, ἤμων (Lat. vomo, vomit; cf. Eng. emetic), vomit.

ἐμένητο, see μνησκαω.

ἐμένω (μένω), *stay in.*

ἐμός, -ή, ἐν (cf. ἐμέ, Lat. meus, Eng. my), *my, mine.*

ἐπισπιν, adv. *back*; in the *Anabasis* always with the art. τοῦσπιν, I, 4, 15; εἰς τοῦσπιν, III, 5, 13.

ἐπιτεδῶω, impf. ἠμπεδῶω, ἐμπεδῶω, etc. (ἠμπεδος, *fixed in the ground, firm*), *hold fast, abide by*, III, 2, 10.

ἐμπυρος, -ον (ἐν+πύρα), *acquainted with, experienced.*

ἐμπύρως, adv. (ἐμπυρος), *with experience*; ἐμπύρως ἔχειν, gen., *be personally acquainted with*, II, 6, 1.

ἐπιμπληγῆμι (πιμπληγῆμι), *fill full, satiate*; pass., *be filled with*, I, 10, 12; ὄπισθρόμενοι οὐκ ἐνεπιμπλασο, *you couldn't sate yourself with promising*, VII, 7, 48.

ἐπιμπρηγῆμι (πιμπρηγῆμι, πρήσω, πρησα, burn), *set on fire, burn.* The simple vb. is poetic.

ἐπιπίπτω (πίπτω), *fall upon, seize, attack*; of thoughts, *occur to*, II, 2, 19, etc.

ἐμπλεως, -ων, gen. -ω (πιμπληγῆμι), *full of* (gen.).

ἐμποδίζω (ποδίζω), *hinder, impede.*

ἐμποδῖος, -ον (ἐν+πόδι), *in the way, hindering*; τὸ ἐμποδῖον, *the hindrance*, VII, 8, 3.

ἐμποδῶν, adv. (ἐν+πόδι), *before one's feet, in the way*; ἐμποδῶν εἶναι, *be in the way, hinder.*

ἐμποίω (ποιέω), *create in, inspire in.*

ἐμπολάω, ἐμπολήσω, etc., *gain or realize by sale*, VII, 5, 4.

ἐμπορίον, -ου, τό (ἐμπορος), *trading-place, emporium.*

ἐμπορος, -ον, ὁ (cf. ποροποιεῖν), *merchant.*

ἐμπρήσαντες, see ἐμπιμπρημ.

ἐμπροσθεν, adv. (ἐν+πρόσθεν), *before, in front of*, with gen., I, 8, 23; IV, 5, 9; ὁ ἐμπροσθεν λόγος, *the foregoing narrative*, II, 1, 1; οἱ ἐμπροσθεν, *those in front*, III, 4, 48, etc.; τὸν ἐμπροσθεν χρόνον, *hitherto*, VI, 1, 18; τὰ ἐμπροσθεν, *the front parts of the body, contrasted with the back*, V, 4, 32, but VI, 3, 14, *the country in front.*

ἐμφάγιοι, ἐμφαγόντας, see ἐπέφαγον.

ἐμφανής, -ές (ἐν+φαίνω), *evident, manifest*; ἐν τῷ ἐμφανεῖ, *openly*, II, 5, 25.

ἐμφανῶς, adv. (ἐμφανής), *openly*, V, 4, 33.

ἐν, prep. with the dat. only (Lat. and Eng. *in*), *in*; (1) of place, *in, at, in the midst of, among, before*; ἐν ὅπλοις, *under arms*, III, 2, 28; ἐν τῷ γε φανερό, *openly at least*, I, 3, 21; ἐν ὀφθαλμοῖς, *in sight*, IV, 5, 29; (2) of time, *in, during, within, at, often ἐν τούτῳ, meanwhile*, I, 5, 15; ἐν ᾧ, *during which time, while*, I, 2, 20; so ἐν αἰς (sc. ἡμέραις), I, 2, 10; (3) of means or manner, *in, with, by*, II, 5, 17. In composition ἐν becomes ἐγ- before a palatal, and ἐμ- before a labial or before μ.

ἐν, see εἰς.

ἐναγκλάω (ἐν+ἀγκλή, *thong*), *fit with a thong, of javelins*, IV, 2, 28 n.

ἐναντιόμαι, -ώσομαι, etc. (ἐναντίος), *oppose, withstand.*

ἐναντίος, -α, -ον (ἐν+ἀντίος), *opposite, over against, facing, opposed to, hostile*; οἱ ἐναντίοι, *the enemy*, VI, 5, 10; τὰναντία, *the reverse*, V, 6, 4; τὰναντία ἐστράφησαν, *turning in the opposite direction, facing about*, IV, 3, 32; ἐκ τοῦ ἐναντίου, *on the opposite side*, IV, 7, 5.

ἐνάπτω (ἄπτω), *kindle, set on fire*.

ἐνάτος, -η, -ον (ἐννά), *ninth*.

ἐναυλιζομαι (ἀλλιζομαι), *bivouac or encamp in*.

ἐνάχεια, -ας, ἡ (ἐν+δέω), *need, want, scarcity, poverty*.

ἐνδείκνυμι (δείκνυμι), *show, show forth, declare, mid.*, VI, 1, 19.

ἐνδέκατος, -η, -ον (ἐν+δέκα), *eleventh*.

ἐνδέω (δέω), *lack*; impers., *there is need of* (gen.); εἶρα πλείονος ἐνδέω, *he saw that there was need of more* (argument), VI, 1, 31.

ἐνδηλος, -ον (ἐν+δηλος), *evident, plain, manifest*.

ἐνδημος, -ον (ἐν+δημος, *land, people*), *native, at home*; τὰ ἐνδημα, *home revenues*, VII, 1, 27.

ἐνδίφρος, -ον (δίφρος), *on the same seat with one, at one's table*.

ἐνδοθεν, adv. (ἐνδο), *from within*.

ἐνδον, adv. (ἐν), *inside, within*.

ἐνδοξος, -ον (δόξα), *glorious, famous*; of omens, *portending glory*, VI, 1, 23.

ἐνδύω (δύω), *put on*; in perf. tenses, *wear*, V, 4, 13.

ἐνέδρα, -ας, ἡ (ἐν+έδρα, *seat*), *ambuscade*.

ἐνεδρεύω, aor. ἐνήδρευσα (ἐνέδρα), *set an ambush, lie in ambush*.

ἐνέδω (ἐδω), *see, observe in*.

ἐνεμα (εἰμα), *be in, be on, be there*.

ἐνεκα or ἐνεκεν, improper prep., generally post-pos., *on account of, for the sake of*.

ἐνετήκοντα (ἐννά), *ninety*.

ἐνεός, -ά, -όν, *dumb, d of and dumb*.

ἐνετός, -ή, -όν (ἐτός, verbal of ἐημι), *set on, instigated by* (ὄπδ), VII, 6, 41.

ἐνέφαγον (ἐφαγον), only aor., *eat hastily, eat something*.

ἐνεχέλησαν, *see ἐγχερίζω*.

ἐνέχυρον, -ου, τό (ἐχω), *pledge, security*.

ἐνέχω (ἐχω), *hold in, entangle*.

ἐνθα, adv. of place or time (ἐν), *rel., where or whither*; dem., *here*; of time, *then*, often with emphatic δή.

ἐνθάδε, adv. of place (ἐνθα), *hither, here*.

ἐνθαπτερ, adv. (ἐνθα), *just where*.

ἐνθεν, local adv. (ἐν), dem., *from there, thence*; rel., *whence*; ἐνθεν . . . ἐνθεν, *on this side . . . on that*; ἐνθεν καὶ ἐνθεν, *on both sides*.

ἐνθίνδε, local adv. (ἐν), *from this place, hence*; of persons, VII, 7, 17 (=ἀφ' ὑμῶν).

ἐνθυμέομαι, ἐνθυμήσομαι, ἐντεθέμηναι, ἐνεθυμήθην (ἐν+θυμός), *bear in mind, reflect, consider*; perf., *I have noted, observed*, III, 1, 43.

ἐνθύμημα, -ατος, τό (ἐνθυμέομαι), *thought, idea, plan*.

ἐνθωρακίζω (θωρακίζω), *put on one's breastplate*; perf. pass. partic. ἐντεθωρακισμένοι, *clad in armor*, VII, 4, 16.

ἐν, for ἐνεσσι, *see ἐνεμα*.

ἐνί, *see εἰς*.

ἐνιαυτός, -όν, ὁ, *year*; κατ' ἐνιαυτόν, *yearly, annually*.

ἐνιοι, -ας, -α, *some*.

ἐνίοτε, adv. (ἐνιοι [?] + ἔτε), *sometimes*.

ἐννέα, indecl., *nine*.

- ἐνοεῖω (νοεῖω), *have in mind, think, devise, ponder; with μή, fear that*, IV, 2, 13; mid., *consider, reflect*.
- ἐνοεῖα, -ας, ἡ (ἐν+νοεῖν), *thought, reflection*.
- ἐνοικέω (οικέω), *live in, inhabit; of ἐνοικοῦντες, the inhabitants*.
- ἐνόπλιος, -ον (ἐν+οπλιον), *in arms; with ῥυθμός, martial*, VI, 1, 11.
- ἐνοράω (όράω), *see in (something or somebody); πολλὰ ἐνορῶ δι' αὐτῶν, I see many reasons (in the project) why*, I, 3, 15.
- ἐνός, see εἰς.
- ἐνοχλέω, -ήσω, aor. and perf. with double augment in all voices (cf. ἐχλος), *crowd upon, trouble*.
- ἐνταῦθα, adv. of place, *here, there; loosely, thither; of time, then, thereupon; μέχρι ἐνταῦθα, hitherto*, V, 5, 4.
- ἐντείνω (τείνω), *stretch tight; πλεγὰς ἐντείνειν, inflicted blows upon*, II, 4, 11.
- ἐντελής, -ές (ἐν+τέλος), *complete, in full*.
- ἐντέλλομαι, ἐντελοῦμαι, ἐντειλόμεν (cf. τέλος), *enjoin upon, command*.
- ἐντερον, -ου, τό (ἐν), *intestine*.
- ἐντιθέεν, adv. of place, *thence, from there; of time, then, thereafter; of cause, as a result of this*, VII, 1, 25.
- ἐντίθημι (τίθημι), *put or place in, put on board ship; inspire or instil in (φόβον)*, VII, 4, 1.
- ἐντιμος, -ον (ἐν+τιμή), *in honor, esteemed*.
- ἐντιμος, adv. (ἐντιμος), *in the phrase ἐντιμος ἔχειν, be held in honor*, II, 1, 7.
- ἐνοπίχλιος, -ον (τοίχος), *on the wall; τὰ ἐνοπίχλια, wall paintings*, VII, 8, 1.
- ἐντόνως, adv. (ἐντονος, *eager, fr. τείνω*), *earnestly, strenuously*.
- ἐντός, adv. with gen. (ἐν), *within, of place or time*.
- ἐντυγχάνω (τυγχάνω), *light upon, fall in with, find*.
- Ἐνυάλιος, -ου, ὁ (Ἐνυά, *goddess of war*), *Enyalíus, a name of Ares, the god of war*.
- ἐνωμόταρχος, -ου, ὁ (cf. ἐνωμοτία), *commander of an enomoty*.
- ἐνωμοτία, -ας, ἡ (ἐνώμοτος, *sworn in; cf. δμνυμ*), *a sworn band; esp. of soldiers, enomoty, forming one quarter of the λόχος and numbering therefore ordinarily twenty-five men*.
- ἕξ, see ἐκ.
- ἕξ, indecl. (Lat. *sex*, Eng. *six*), *six*.
- ἕξαγγελλω (ἀγγελλω), *tell out, report*.
- ἕξέγω (έγω), *lead or bring out, march out; pass. οὐδ' οὐκ ἐξήχθη διώκειν, not even thus was he induced to pursue*, I, 8, 21.
- ἕξαιρετος, -ον (αἰρέω), *selected, picked*.
- ἕξαιρέω (αἰρέω), *take out, remove; unload*, V, 1, 16; of tithes, *dedicate*, V, 3, 4; mid., *pick out, select (for oneself)*, II, 5, 20.
- ἕξαιτέω (αἰτέω), *ask, demand (esp. the surrender of a person)*, VI, 6, 11; mid., *beg off*, I, 1, 3.
- ἕξαίφνης, adv. (έφρω), *suddenly, unexpectedly; cf. ἐξαίφνης*.
- ἕξαισιχίλιοι, -αι, -α (ἕξ+χιλίοι), *six thousand*.
- ἕξακοντιζέω (ἀκοντιζέω), *throw the javelin, hurl (from within a fortress)*, V, 4, 25.
- ἕξάκισιοι, -αι, -α (ἕξ+ἑκατόν), *six hundred*.
- ἕξαλαπίξω, -έξω, *plunder, sack, epic vb. used only here in Attic*, VII, 1, 29.

- ἐβάλλομαι** (ἄλλομαι), *leap out or aside.*
- ἐβλαπτάνω** (ἄμαρτάνω), *err, do wrong.*
- ἐβανίστημι** (ίστημι), *make stand up; mid. with 2 aor. and 2 perf. act., intrans., stand up, rise or start up.*
- ἐβαστάω** (ἀπατάω, ἀπατήσω, etc.), *deceive; ἀπάτη, deceit), deceive utterly.*
- ἐβαστάτη**, -ης, ἡ (ἀπάτη, deceit), *gross deceit*, VII, 1, 25.
- ἐβασίτης**, adv., an Ionic word for which Attic usually has ἐξαίφνης, *suddenly, unexpectedly.*
- ἐβάρχω** (ἀρχω), *begin, lead off.*
- ἐβαυλιζομαι** (αὐλιζομαι), *break camp.*
- ἐβίμι** (εἰμι), only imperis. *ἔξεστ*, it is permitted, allowed, possible; so the partic. *ἐβόν* often in acc. abs., generally in adversative or concessive sense, II, 5, 22.
- ἐβίμι** (εἰμι), *go out or forth.*
- ἐβλατώνω** (ἐλατώνω), *drive out, expel; commonly intrans., march, generally with σταθμόν (σταθμοῦς).*
- ἐβνεγκεῖν**, see ἐκφέρω.
- ἐβπλάγη**, see ἐκπλήττω.
- ἐβρω** (ἐρω, creep, Lat. serpo), *creep out; of an army, march forth*, VII, 1, 8.
- ἐβρχομαι** (ἐρχομαι), *go or come out, march out, escape; of time, run out, elapse*, VII, 5, 4.
- ἐβτασις**, -εως, ἡ (ἐβτασίω), *examine, review, inspection.*
- ἐβγγέομαι** (ἡγγέομαι), *lead forth*, VI, 6, 34; *narrate, disclose, suggest*, IV, 5, 28.
- ἐβήκοντα**, indecl. (ἕξ), *sixty.*
- ἐβήκω** (ἤκω), *run out, expire (of time)*, pres. in sense of perf., VI, 3, 26.
- ἐβήγγεαι**, see ἐκφέρω.
- ἐβκνέομαι** (κνέομαι, κνέομαι, κνέομαι, ἰγμαι), *reach; of missiles, reach the mark; βραχὺ ἐβκνεῖσθαι, have a short range*, III, 3, 17; of value, amount to, suffice for, VII, 5, 4.
- ἐβίστημι** (ίστημι), *cause to stand out of; mid., stand aside; ἐκ τοῦ μέσου ἐβίστασθαι, get out of the way*, I, 5, 14.
- ἐβοδοσ**, -ου, ἡ (ἐβ+ὄδος, Eng. exodus), *way out, expedition, sally.*
- ἐβομαι**, see ἐχω.
- ἐβοπλιζω** (ὀπλιζω), *arm fully; mid., arm oneself.*
- ἐβοπλισία**, -ας, ἡ (ἐβοπλιζω), *complete armament; ἐν τῇ ἐβοπλισίᾳ, under arms*, I, 7, 10.
- ἐβορώω** (ὀρώω), *urge on, incite; intrans., set out, rush forth.*
- ἐβουσία**, -ας, ἡ (ἐβουσι), *possibility, power.*
- ἐβπηχυς**, -υ (ἐβ+πήχυς), *six cubits long.*
- ἐβω** (ἐξ), *outside of, without, beyond, often with gen.; τὸ ἐβω, the outer*, I, 4, 4; *ἐβω βελῶν, out of range*, III, 4, 15; *ἐβω τούτων, besides this*, VII, 3, 10.
- ἐβωθεν**, adv. (ἐβω), *from without, without, outside of, gen.*
- ἐβωκα**, perf. as pres., ἐβωκα, plpf. as impf. (no pres. in use; fut., ἐβω, rare; cf. εἰκόω), *be like, look like* (dat., occasionally with acc. of respect); ὡς ἐβωκα, parenthetical, as it seems, II, 2, 18; οὐδενὶ καλῶ ἐβωκα, it doesn't look at all honorable, VI, 5, 17. Neut. partic. εἰκός, see the word.
- ἐβωκάοτες**, see ὀρώω.
- ἐβωρή**, -ης, ἡ, *festival.*
- ἐβω**, by elision for ἐβω.
- ἐβωγγάλλω** (ἀγγέλλω), *proclaim; mid., offer oneself, promise.*

- ἐπάγω (ἀγω), *bring forward, propose* (of a vote), VII, 7, 57.
 ἐπαθον, see πάσχω.
- ἐπαινέω, -έσομαι, -ήσομαι (ἐπαινος), *praise, commend*; often in declining an offer, *thank one for*, VII, 7, 52.
- ἐπαινος, -ου, ὁ (αἶνος, tale, praise), *commendation*.
- ἐπαίρω (αἶρω), *raise up, excite, induce*.
- ἐπακολουθεῖω (ἀκολουθεῖω), *follow after, pursue*.
- ἐπακούω (ἀκούω), *listen to, hearken, overhear*.
- ἐπάν or ἐπήν, *temporal conj. (ἐπεί + ἄν), when, whenever*, only with subj.
- ἐπαναχωρέω (χωρέω), *retreat, withdraw*.
- ἐπανέρχομαι (ἔρχομαι), *go back, return*.
- ἐπάνω, adv. (ἄνω), *above*; in the phrase ἐν τοῖς ἐπάνω εἰρηγαι, *has been told above, in what precedes*, VI, 3, 1.
- ἐπαπειλέω (ἀπειλέω), *add threats*.
- ἐπεγγελάω (γελάω), *laugh at, insult, mock at*.
- ἐπειρήσω (ἐγείρω), *wake up, arouse*.
- ἐπεί, conj.: (1) *temporal, when; after, whenever*; with indic., of definite past time; with opt. in indir. disc., after a secondary tense, or when expressing repeated action in the past; with infin. by assimilation in indir. disc., V, 7, 18; ἐπεί τάχιστα, *as soon as (cum primum)*, VI, 3, 21; (2) *causal, since, because*, with indic.
- ἐπειδήν, *temporal conj. with subj. (ἐπειδή + ἄν), when, after that, as soon as, whenever*. After ἐπειδήν the aor. subj. is often best rendered by the Eng. fut. pf.
- ἐπειδή, *temporal and causal conj. (ἐπεί + δή), when, after, since, because*.
- ἐπειθεῖν (αἶθεῖν), *behold, see, experience*.
- ἐπειμι (εἶμι), *be over, be upon*.
- ἐπειμι (εἶμι), *go on or against, advance, attack, come forward*; ἢ ἐπιούσα ἡμέρα (ἔως, πῶς), *the following day, etc.*
- ἐπειπερ, *causal conj. (ἐπεί + περ), since, seeing that*.
- ἐπεισα, ἐπεισθησαν, see πείσω.
- ἐπειτα, adv. (εἶτα), *thereupon, then*; in enumerations, *then, in the next place*; εἰς τὸν ἐπειτα χρόνον, *in after times*, II, 1, 17.
- ἐπέκεινα, adv. (ἐπί + ἐκείνα), *on the farther side, beyond*, V, 4, 3.
- ἐπεικέω (θέω), *sally out against*.
- ἐπείρχομαι (ἔρχομαι), *sally out against*.
- ἐπέτατο, see πέποιμαι.
- ἐπεπράκει, see πειπράσκω.
- ἐπέπρακτο, see πρᾶττω.
- ἐπέρομαι (ἔρομαι), only in 2 aor. ἐπέρβην, etc., *ask again or farther, inquire, ask*.
- ἐπέρχομαι (ἔρχομαι), *come upon*; of countries, *visit, traverse*.
- ἐπίσον, see πίττω.
- ἐπέσχομαι (εἴσχομαι), *pray to, invoke, call to witness*.
- ἐπιφύγεσαν, see φεύγω.
- ἐπέχω (ἔχω), *hold back, restrain*; intrans., *refrain from*; ἐπέσχεον τῆς πορείας, *they delayed their march*, III, 4, 36.
- ἐπήκοος, -ον (ἐπί + ἀκούω), *hearing*; εἰς ἐπήκοον (ἐν ἐπηκόῳ, after vbs. of rest), *within hearing distance*.
- ἐπήκτο, see ἐπάγω.
- ἐπήν, see ἐπάν.
- ἐπήρην, see ἐπαίρω.

ἐπήρετο, see ἐπέρομαι.

ἐπί, before vowels ἐπ' or ἐφ', prep. with gen., dat., and acc., upon.

With gen., of place, upon, on, ἐφ' ἵππων, on horseback, III, 2, 19 (cf. ἀπό); ἐπί Θράκης, on the coast of Thrace, VII, 6, 25; of direction, toward, II, 1, 3; of time, in the time of, I, 9, 12; at, IV, 7, 10, cf. IV, 3, 9; of manner, ἐπί τετάρων, four deep, I, 2, 15; ἐπί φάλαγγος, in line of battle, IV, 3, 26; ἐφ' ἑνός, in single file; ἐφ' αὐτῶν, by themselves, II, 4, 10.

With dat., of place, on, upon, by, at, near; of time, at, ἐπί τῆ τρίτῃ, at the third (signal), II, 2, 4; frequently ἐπί τούτῃ (τούτοις), thereupon; of dependence, in the power of, I, 1, 4; of command, over, in command of, I, 4, 2; of aim or purpose, for, ἐπί τούτῃ, for this, I, 3, 1; cf. ἐπί θαλάτῃ, I, 6, 10; τὸ ἐπί τούτῃ, as far as he is concerned, VI, 6, 23; so ἐφ' ᾧ or ἐφ' ᾧτε with infin. on condition that; sometimes merely giving circumstances, ἐπί γάμου, as his wife II, 4, 8; ἐπί πολέμου, on a basis of war, II, 4, 5; ἐπί is thus common in contracts and treaties.

With acc., on, upon, to; often in a hostile sense, against; of extent, over, along; ἐπί πολέ, I, 8, 8; ἐπί βραχέ, III, 3, 17; of time, for, during, VI, 6, 36; ὡς ἐπί τὸ πολὺ, for the most part, III, 1, 42; of aim or purpose, for; ἐφ' ἃ ἐστρατεύετο, the objects of his expedition, I, 2, 2.

In composition ἐπι- signifies upon, over, to, toward, against, besides, but is sometimes merely intensive.

ἐπιβάλλω (βάλλω), throw on; ἐπιβλημένοι τοξόται, bowmen with their arrows on the string, IV, 3, 28 n.; V, 2, 12.

ἐπιβοηθεῖν (βοηθεῖν), come to the aid of (dat.).

ἐπιβουλεύω (βουλεύω), plot against, with dat.; with infin. plot, scheme.

ἐπιβουλῆ, -ῆς, ἡ (βουλή), scheme, design, plot.

ἐπιγίνομαι (γίνομαι), come upon, attack.

ἐπιγράφω (γράφω), inscribe upon.

ἐπιδείκνυμι (δείκνυμι), show, display, make clear, point out; mid., show oneself, distinguish oneself, show.

ἐπιδιώκω (διώκω), pursue after, chase.

ἐπιδόντας, see ἐπαῖδον.

ἐπιδραμεῖν, see ἐπιτρέχω.

ἐπιέξω, see πίεζω.

ἐπιθαλάττιος, -α, -ον (ἐπί+θάλαττα), on the sea.

ἐπιθεσις, -εως, ἡ (ἐπιτίθημι), attack.

ἐπιθυμέω, ἐπιθυμῶ, etc. (ἐπί+θυμός), set one's heart on, desire, long for, be enamored of, with infin. or with gen.

ἐπιθυμία, -ας, ἡ (cf. ἐπιθυμέω), desire.

ἐπικαίριος, -ον (καιρός), in season, suitable, available, VII, 1, 6; τοῖς ἐπικαιρίοις, the proper representatives (according to others, the chief men), VII, 7, 15.

ἐπικέμπτεω (κέμπτεω, κέμψω, etc., bend), bend toward; of an army, wheel.

ἐπικαταριπτεῖω (ριπτεῖω), throw down after.

ἐπικεῖμαι (κείμαι), lie or be set upon; of an enemy, attack; cf. ἐπιτίθημι.

- ἐπικίνδυνος, -ον (κίνδυνος), *dangerous*.
- ἐπικουρέω, ἐπικουρήσω, etc. (ἐπικουρος, ally), *help, aid* (dat.); with acc. of thing, *aid one* (dat.) *against, ward off from one*, V, 8, 25.
- ἐπικούρημα, -ατος, τό (ἐπικουρέω), *help, protection*.
- ἐπικράτεια, -ας, ἡ (κράτος), *power over, mastery*.
- ἐπικρύπτω (κρύπτω), *hide, conceal*; mid., *conceal oneself, act secretly*.
- ἐπικύπτω (κύπτω, stoop), *stoop or bend over*.
- ἐπικυρόω (κυρώω, κυρώσω, etc., make valid, from κύρος, τό, power, authority), *confirm, ratify*.
- ἐπικαλύω (καλύω), *hinder, debar from*, gen.
- ἐπιλαμβάνω (λαμβάνω), *take in, include*, VI, 5, 5 and 6; *lay hold of, catch*, IV, 7, 12, 13.
- ἐπιλανθάνομαι (λανθάνω), *forget*, with gen.
- ἐπιλέγω (λέγω), *say besides, add*.
- ἐπιλείπω (λείπω), *leave behind*; in pass. τὸ ἐπιλειπόμενον, *those (the part) left behind*, I, 8, 18; of things, *give out, fail*.
- ἐπιλεκτός, -ον (λέγω), *picked out, selected*; οἱ ἐπιλεκτοί, *picked men*, III, 4, 43; VII, 4, 11.
- ἐπιμαρτύρομαι (μαρτύρομαι, aor. ἐμαρτυρήμην, call to witness, from μάρτυς), *call to witness, invoke*.
- ἐπιμαχος, -ον (ἐπι+μάχομαι), *that may be attacked, open to attack*.
- ἐπιμείγνομαι (μείγνομαι, μείζω, etc., mix), *mix with*; mid. intrans., *minge with, have dealings with*, III, 5, 16.
- ἐπιμέλεια, -ας, ἡ (ἐπιμελέομαι), *care, pains, attention*.
- ἐπιμελόμαι and ἐπιμελομαι, ἐπιμελήσομαι, ἐπιμεληθήμαι, ἐπιμεληθήην (μέλει), *care for, look out for, attend to*.
- ἐπιμελής, -ές, comp. ἐπιμελέστερος (cf. ἐπιμελόμαι), *careful, watchful*.
- ἐπιμελομαι, see ἐπιμελέομαι.
- ἐπιμένω (μένω), *remain at or with*, VII, 2, 1; *wait for, wait*, V, 5, 2.
- ἐπινοέω (νοέω), *purpose, intend*.
- ἐπιορκέω, ἐπιορκήσω, etc. (ἐπιορκος), *swear falsely, perjure oneself* (θεοῖς, by the gods).
- ἐπιορκία, -ας, ἡ (ἐπιορκος), *perjury*.
- ἐπιόρκος, -ον (ἐπι+ὄρκος), *foresworn*.
- ἐπιπάρειμι (εἶμι), *march on beside, or parallel with; advance to bear aid, or for service*, III, 4, 23.
- ἐπιπίπτω (πίπτω), *fall upon, attack* (dat.); of snow, *fall* (on one).
- ἐπιπόνος, -ον (πόνος), *toilsome, laborious*; of a bird of omen, *portending toil or suffering*, VI, 1, 23.
- ἐπιρριπίτω (ριπίτω), *throw at, or upon*.
- ἐπιρρύνω, -ον (ρέω), *watered, well watered*.
- ἐπισάττω (σάττω, ἕσασα, load), *load on, saddle*, III, 4, 35 n.
- Ἐπισθένης, -ους, ὁ, *Episthenes*, (1) of Amphipolis, captain of the Greek peltasts at Cunaxa; (2) an Olynthian of the same name.
- ἐπισιτίζομαι (σιτίζομαι, σιτιοῦμαι, etc.), *collect or lay in supplies, forage*.
- ἐπισιτισμός, -οῦ, ὁ (ἐπισιτίζομαι), *a laying in of supplies, provisioning; supplies*, VII, 1, 9.
- ἐπισκεπτόμαι (σκεπτόμαι), *look into, examine, inquire*.
- ἐπισκευάζω (σκευάζω), *fit out, repair*.
- ἐπισκοπέω (σκοπέω), *inspect, review*.

- ἐπισκάω** (σκάω), *draw after*; mid., *draw after oneself*.
- ἐπίσκοποιτο**, see *ἐπέσκομαι*.
- ἐπίσταμαι**, impf. *ἤπιστάμην* (ἴσθημι; cf. Germ. *verstehen*), *know, understand*, with *ὄτι* or partic.; *know how*, with infin.
- ἐπίστασις**, -ως, ἡ (ἐπί+ἴσθημι), *a stopping, halt*.
- ἐπιστάτης** (ἐπί+ἴσθημι), *be a commander or overseer, rule*.
- ἐπιστάλλω** (στέλλω), *send to, send word* (cf. *ἐπιστολή*); *direct, command*.
- ἐπιστήμων**, -ων (ἐπίσταμαι), *acquainted with, versed or skilled in* (gen.).
- ἐπιστολή**, -ῆς, ἡ (ἐπιστέλλω; cf. Eng. *epistle*), *letter*.
- ἐπιστρατεύω**, -ας, ἡ (ἐπιστρατεύω), *march or make an expedition against*.
- ἐπιστρατεύω** (στρατεύω), *take the field against, march against*.
- ἐπισφάττω** (σφάττω), *slay upon* (as a victim).
- Ἐπιταλιεύς**, -εύς, ὁ (Ἐπιτάλιον), *inhabitant of Epitalium in Elis*, VII, 4, 18 (where the MSS. have the corrupt form *εὐδέα* or *εὐδία*).
- ἐπιτάττω** (τάττω), *draw up in addition or behind* (as a reserve force), VI, 5, 9; *command, give orders*; *ᾧ ἐπετέτακτο*, *to whom orders had been given*, II, 3, 6.
- ἐπιτελέω** (τελέω), *bring to an end, fulfil, accomplish*.
- ἐπιτήδειος**, -α, -ων (ἐπιτηδέεσ, *on purpose, enough*), *adequate to, suitable, fit, necessary*; *οἱ ἐπιτήδαιοι*, *like friends* (Lat. *necessarii*), VII, 7, 57; *τὰ ἐπιτήδεια*, *provisions, supplies*, I, 3, 11, and often; *τὸν ἐπιτήδειον ἔκτισεν ἄν*,
- he would strike the proper one* (i.e., the one deserving it), II, 3, 11.
- ἐπιτίθημι** (τίθημι), *put upon, lay upon*; of penalties, *inflict*; mid., *attack*.
- ἐπιτρέπω** (τρέπω), *turn over to, entrust, grant, permit*; *refer a thing to another*, VII, 7, 18; mid., *give oneself up to for protection*, I, 9, 8.
- ἐπιτρέχω**, aor. *ἐπέδραμον* (τρέχω), *run upon, charge*.
- ἐπιτυγχάνω** (τυγχάνω), *chance upon, fall in with*, find, dat.
- ἐπιφαίνομαι** (φαίρω), *come in sight, appear*.
- ἐπιφέρω** (φέρω), *bring upon or against*; mid., *rush upon, attack*; of a heavy sea, V, 8, 20.
- ἐπιφορέω** (φορέω), *carry upon, place upon* by making frequent trips), III, 5, 10.
- ἐπιχάρης**, -ι, gen. -ιτος (ἐπί+χάρης), *gracious, pleasing*; *τὸ ἐπιχάρι*, *grace of manner*, II, 6, 12.
- ἐπιχειρέω**, *ἐπιχειρήσω*, etc. (ἐπί+χείρ), *put one's hand to, attempt, try*.
- ἐπιχέω** (χέω, *pour*), *pour on or in*.
- ἐπιχωρέω** (χωρέω), *move against, advance*.
- ἐπιψηφίζω** (ψηφίζω), *put to vote*.
- ἐπλευσαν**, see *πλέω*.
- ἐπλήγη**, see *πλήττω*.
- ἐποικοδομέω** (οικοδομέω), *build upon*.
- ἐπομαι**, *εἰπόμην*, *ἐφομαι*, *ἐσπόμην* (√σπ; cf. Lat. *sequor*), *follow, attend, accompany, pursue*, abs., with dat. or with *σύν* and dat.
- ἐπόμνυμι** (δμνυμι), *swear to a thing*.
- ἐπρίαμην**, opt. *πρῆαμην*, inf. *πρῆασθα*, partic. *πρῆαμενος*; *defective vb.*, used as the aor. of *ἐπρόμοιαι*, *buy*.
- ἐπτά**, indecl. (Lat. *septem*, Eng. *seven*), *seven*.

ἑπτακαίδεκα, indecl. (ἑπτὰ+δέκα),
seventeen.

ἑπτακόσιοι, -αι, -α (ἑπτὰ+ἑκατόν),
seven hundred.

Ἐπίδαφα, -ης, ἡ, *Epydafa*, wife of
Syennesis, king of Cilicia.

ἐπίθετο, see *πυρδόμεαι*.

ἔραμαι (cf. *ἔρω*), *love*; aor. ἠράσθην,
fall in love with, take a liking to.

ἐράω (cf. *ἔρω*), *love, long for*, with
gen.

ἐργάζομαι, ἐργάσομαι, ἐργασάμην, ἐρ-
γασμαι, -εργάσθην (*ἔργον*), *work,*
labor, till (sc. γῆν), *do, accom-*
plish; with two accs., *do to,*
inflict upon.

ἔργον, -ον, τό (originally *φέργον*, cf.
Eng. *work*), *work, deed, action*;
execution (of a work), III, 5, 12;
ἔργῳ, *in fact, in deed*, contrasted
with *ῥήματι*, I, 9, 10; cf. III,
2, 32; τὰ εἰς τὸν πόλεμον ἔργα,
deeds of war, I, 9, 5.

ἔρετ, see *ἔρω*.

ἔρεσθαι, see *ἔρομαι*.

Ἐρετριεύς, -εύς, ὁ (*Ἐρετρία*), an *Ere-*
trian, native of *Eretria*, a city
on the western coast of *Euboea*.

ἐρημία, -αι, ἡ (*ἔρημος*), *solitude,*
privacy, V, 4, 34; *desert*, II,
5, 9.

ἔρημος, -η, -ον, or -ος, -ον (Eng. *ere-*
mitic, hermit), *deserted, empty,*
unprotected, abandoned by, be-
reft of, without (gen.); σταθμὸν
ἔρημοι, *marches through the*
desert, I, 5, 1; ἔρημοι οἱ ἰππεῖς,
the cavalry unsupported (by
infantry), VII, 3, 47.

ἐρίζω, in the *Anabasis* only in
pres. (*ἔρις, strife*), *strive, contend*
with (dat.).

ἐρίφαιος, -α, -ον (*ἔριφος, kid*), of a
kid, k'id's, with *κρέα*, IV, 5, 31.

ἑρμηνεύς, -εύς, ὁ (*Ἑρμῆς, Hermes,*
the messenger of Zeus), *inter-*
preter.

ἑρμηνεύω (*ἑρμηνεύς*; cf. Eng. *herme-*
neutic), *act as interpreter, in-*
terpret.

ἑρομαι, in Attic only in fut. ἐρήσο-
μαι and 2 aor. ἠρόμην, cf. *ἐρωτάω,*
ask, inquire.

ἑροῦντα, see *ἔρω*.

ἐρήθη, see *ἔρω*.

ἑρρωμένος, -η, -ον (perf. pass. partic.
of ῥώννυμι, *make strong*), as adj.,
strong, resolute, comp. ἑρρωμε-
νέστερος; (τὸ) ἑρρωμένον, strength,
II, 6, 11.

ἑρρωμένως, adv. (*ἑρρωμένος*), *strong-*
ly, vigorously.

ἑρόω, *keep back, ward off*.

ἑρυμάτιον, τό, *defense, wall*.

ἑρμυνός, -ῆ, -όν, *fortified, strong*;
neut. pl., *strongholds*, III, 2, 23.

ἔρχομαι, ἤλθον, ἐλήλυθα, *come, go*.
Of the pres. the indic. alone is
in common use, the other moods
being supplied by εἰμι, which
also supplies the fut. and implf.;
εἰς χεῖρας ἐλθεῖν, *come into the*
power of (dat.), I, 2, 26, or
come to close quarters with,
IV, 3, 31; εἰς λόγους σοι ἐλθεῖν,
have an interview with you,
II, 5, 4; ἐνί πάντων ἐλθεῖν, *have re-*
course to everything, leave
nothing undone, III, 1, 18.

ἔρω, see *ἔρω*.

ἑρῶντες, see *ἔρω*.

ἔρω, -ωτος, ὁ (*ἔραμαι*; cf. Eng. *erot-*
ic), *love, desire*.

ἑρωτάω, ἐρωτήσω, etc. (cf. *ἔρομαι*),
ask, inquire.

ἔς, see *εἰς*.

ἔστωτο, see *σῶζω*.

ἔσθ' by elision and euphony for
ἔσθι.

ἰσθῆς, -ῆτος, ἡ (ἔννυμ, *put on*, for ἔσσυμι; cf. Lat. *vestis*, Eng. *wear*), *clothing, raiment*.

ἰσθῶ, ἴδομαι, ἰδήδοκα, ἠδέσθην, 2 aor.

ἴφαγον q.v. (for ἰσθῶ, Lat. *edo*, Eng. *eat*).

ἰσκιδασμένον, see σκεδάσσω.

ἰσκέφατο, see σκέπτομαι.

ἴσοιτο, see εἰμι.

ἰσπίσαντο, see σπένδω.

ἰσπέρα, -ας, ἡ (Lat. *vesper*), *evening*, πρὸς ἑσπέραν, *towards the west*.

Ἑσπερίται, -ῶν, οἱ, *the Hesperitae*, a people living in western Armenia.

ἰσταλμένος, see στέλλω.

ἰσάναί, see ἰστημι.

ἴστω adv. (ἐς [eis] + τε), *all the way to*; as temporal conj. (poetic), *up to, until*.

ἰσθηκε, ἰσθηκός, ἰσθησαν, see ἰστημι.

ἰστυγμένος, see στίβω.

ἰστραμμένα, see στρέφω.

ἰστές, see ἰστημι.

ἰσχατος, -η, -ον (ἔξ), *last, farthest, extreme, severest, uttermost, worst* (δίκη) VI, 6, 15; τὰ ἰσχατα παθεῖν, *suffer the extreme penalty* (i. e. death), II, 5, 24; τὰ ἰσχατα αἰκισάμενος, *inflicting the extremest tortures*, III, 1, 18.

ἰσχάτως, adv. (ἰσχατος), *in the extreme degree, exceedingly*.

ἰσχε, see ἔχω.

ἰσθεῖν, adv., *from within, inside*; τὸ ἰσθεῖν, *the inner* (τείχος), I, 4, 4.

ἰταίρα, -ας, ἡ (cf. ἑταῖρος), *courtesan*.

ἑταῖρος, -ου, ὁ (cf. ἑταῖρα), *companion, comrade, friend*.

ἑτάχθησαν, see τάττω.

Ἑπεινίκος, -ου, ὁ, *Eteonicus*, a Spartan officer at Byzantium.

ἑτερος, -α, -ον (by crasis θάτερον for τὸ ἕτερον), *the other of two, the one, the other*; loosely like ἄλλος,

other; τούτων ἕτεροι, *others than these, others besides*, VI, 4, 8; ἐκ τοῦ ἐπὶ θάτερα, *on the other side*, V, 4, 10.

ἑτερίμητο, see τιμάω.

ἑτέρωτο, see τιπρώσκω.

ἑτι, adv., of time, *yet, still, longer, again*; of degree, with comp., *still, even*; ἑτι δέ, πρὸς δ' ἑτι, *furthermore, besides*.

ἑτοιμος, -η, -ον, *ready, prepared, at hand, certain*.

ἑτοίμως, adv. (ἑτοιμος), *readily, willingly*.

ἑτος, -ους, τό (cf. Lat. *vetus*, *old*, Eng. *wether*), *year*.

ἑτρέπετο, see τρέπω.

ἑτρέφῃτε, see τρέφω.

ἑτυχον, see τυγχάνω.

εὖ, adv., *well, easily, fortunately*; esp. εὖ ποιεῖν, *treat well* (cf. κακῶς ποιεῖν, I, 4, 8); εὖ πάσχειν, *be well treated*; εὖ πράττειν, *fare well*; εὖ μάλα, *thoroughly, roundly*, VI, 1, 1.

εὐδαιμονία, -ας (εὐδαιμων), *happiness, prosperity*.

εὐδαιμονίζω, εὐδαιμονιῶ, etc. (εὐδαιμων), *deem happy, congratulate* (for, gen.).

εὐδαιμόνως, adv. (εὐδαιμων), comp. εὐδαιμονέστερον, *prosperously, happily*.

εὐδαιμωνίον, -ον, comp. εὐδαιμονέστερος, sup. εὐδαιμονέστατος (εὐ + δαιμων, *divinity, fate*), *happy, prosperous, wealthy*; with μέγας, a favorite epithet of cities in Xenophon.

εὐδηλος, -ον (εὐ + δηλος), *entirely clear, manifest*.

εὐδία, -ας, ἡ, *fair weather*.

εὐειδής, -ές, sup. εὐειδέστατος (εὐ + εἶδος), *good looking, of good presence*.

- ἐέλπις**, gen. -ίδος (ἐθ+ελπίς), of good hope, *hopeful*.
ἐπιθετός, -ον (ἐθ+ἐπιτίθημι), easily attacked; ἐπιθετόν ἦν, it was easy to attack, III, 4, 20.
ἐπιργεῖα, -ας, ἡ (ἐθ+ἔργον), well-doing, conferring of benefits, kindness.
ἐπιργεῖω, ἐπιργεῖσω, etc. (ἐθ+ἔργον), do well, confer favors.
ἐπιργετής, -ου, ὁ (ἐθ+ἔργον), benefactor.
ἐξωνος, -ον (ἐξωνή), well girt, hence, active, agile.
ἐτήθεια, -ας, ἡ (ἐτήθης), simplicity, silliness.
ἐτήθης, -ες (ἐθ+ἔθος, disposition), simple-minded, silly.
ἐθυμώμαι (ἐθ+θυμός), be in good spirits, enjoy oneself.
ἐθυμός, -ον (ἐθ+θυμός), cheerful, of good courage.
εὐθές, adv., straightway, at once, immediately; εὐθές παῖδες ὄντες, even from boyhood, I, 9, 4; so εὐθὺς καὶ ἐκ παιδῶν, IV, 6, 14; εὐθὺς ἐπειδὴ, as soon as, III, 1, 13; cf. IV, 7, 7.
εὐθέωρος, -ον (εὐθές), neut. as adv., straight on.
εὐκλεία, -ας, ἡ (εὐκλῆς, τὸ, fame), fair fame, glory.
Εὐκλείδης, -ου, ὁ, *Euclydes*, a soothsayer from Phlius, a friend of Xenophon.
εὐκλέως, adv. (εὐκλέης, glorious; cf. εὐκλεία), gloriously.
εὐμάνης, -ες (ἐθ+μένος, might, then, temper), well disposed, kindly, hence, of a road, easy, comfortable, IV, 6, 12, in comp.
εὐμεταχείριστος, -ον (ἐθ+μεταχειρίζομαι, manage), easy to deal with or manage.
εὐνοία, -ας, ἡ (ἐθ+νοῦς), good will, kindness.
εὐνοικῶς, adv. (εὐνοῦς), kindly; with ἔχειν, be well-disposed.
εὐνοῦς, -οῦν, comp. εὐνοώτερος (ἐθ+νοῦς), well-disposed, friendly, devoted.
εὐξασθαι, see εὐχομαι.
εὐξείνος, -ον (εὐ+ξένος), hospitable; Πόντος Εὐξείνιος, the *Euxine* or *Black Sea*, a euphemism for the older name "Ἄξεινος, inhospitable; cf. *Cape of Good Hope*, for the older *Stormy Cape* or *Cape of Storms*.
εὐδός, -ον (εὐ+ὀδός), easy to travel.
εὐοπλος, -ον (εὐ+ὄπλον), well armed.
εὐπετῶς, adv. (εὐπετής, easy), easily.
εὐπορία, -ας, ἡ (εὐπορος), means of providing, means, abundance.
εὐπορος, -ον (εὐ+πόρος), easy to traverse, easy to pass through or over; εὐπορὸν ἔστι it is easy (lit. traveling is easy), III, 5, 17.
εὐπρακτός, -ον (εὐ+verbal of πράττω), easy to be done, easy.
εὐπρεπής, -ες (εὐ+πρέπω), good looking, comely, handsome.
εὐπρόσδοτος, -ον (εὐ+πρός+ὀδός), easy of access, easy to approach.
εὕρημα, -ατος, τὸ (εὕρισκω), what is found, a "find," a piece of good luck.
εὕρισκω (εὕρησω, ἤρην, ἤρηκα, ἤρημαι, ἤρησθην), find, discover, devise.
εὕρος, -ους, τὸ (εὕρος), breadth, width.
Εὐρύλοχος, -ου, ὁ, *Eurylochus*, an Arcadian hoplite.
Εὐρύμαχος, -ου, ὁ, *Eurymachus*, of Daedanus, an opponent of Xenophon.
εὐρύς, -εία, -ὸς, broad, wide.
Εὐρώπη, -ης, ἡ, *Europe*.

εὐρακτος, -ον (εὐ+ράττω), of troops, well-disciplined.

εὐράκτως, adv. (εὐρακτος), in an orderly or well-disciplined manner.

εὐταξία, -ας, ἡ (εὐ+τάττω), good order, discipline.

εὐτυχέω, εὐτυχήσω, etc. (εὐ+τύχη), be fortunate, be successful.

εὐτύχημα, -ατος, τό (εὐτυχέω), piece of good fortune, advantage, success.

Εὐφράτης, -ου, ὁ, the Euphrātes, the chief river of western Asia.

εὐχή, -ῆς, ἡ (εὐχομαι), prayer.

εὐχομαι (εὐξομαι, ἠξάμην), pray, pray that (acc. infin.), pray for, wish, vow.

εὐόδης, -ες (εὐ+δίζω, smell, Lat. odor), sweet-smelling, fragrant.

εὐώνυμος, -ον (εὐ+ὄνομα), properly of good name, of good omen, so by a euphemism, the left, ἀριστερός being avoided as unlucky, since omens on the left were bad; in military language, τὸ εὐώνυμον (with or without κέρας), the left wing, the left, I, 2, 15 n.; cf. δεξιός.

εὐωχέω, entertain; in mid., feast, have abundance.

εὐωχία, -ας, ἡ (εὐωχέω), feast, banquet.

ἐφ', see ἐπί.

ἐφαγον, 2 aor., eat. The pres. in use is ἐσθίω, q. v.

ἐφάνη, see φαίρω.

ἐφασαν, ἐφαστε, see φημι.

ἐφένος, -ον (ἐπί+ένω, seat), sitting by, as subst., ὁ ἐφένος, antagonist—properly a third contestant who sits by and fights with the victor of the first bout, II, 5, 10.

ἐπέρομαι (ἐπομαι), follow after pursue.

Ἐφέσιος, -α, -ον (Ἐφεσος), of Ephesus, Ephesian.

Ἐφεσος, -ου, ἡ, Ephesus, an ancient city on the coast of Lydia, famed for its temple of Artemis.

ἐφή, see φημι.

ἐφθός, -ῆ, -όν (cf. ἐψω), boiled.

ἐφίστημι (ίστημι), set beside or on, cause to stop, of a horse, rein in, I, 8, 15; set over or in command of; intrans. in mid. and in 2 aor., perf., and plpf. act., be set in or on, of gates, I, 4, 4; be put in command of, perf. command, VI, 5, 11; halt, I, 5, 7.

ἐφόδιον, -ου, τό (δδός), money for a journey, traveling expenses.

ἐφοδος, -ου, ἡ (ἐπί+δδός), way to, approach; advance, attack.

ἐφορέω (φράω), oversee, keep in sight.

ἐφορμέω (φρμέω), lie at anchor over against, blockade.

ἐφορος, -ου, ὁ (ἐπί+φράω), overseer, ephor. The five ephors, elected annually, were the highest magistrates of the Spartan state, having authority even over the kings.

ἐφυγε, see φεύγω.

ἐχθρα, -ας, ἡ (ἐχθος, hatred), hatred, ill-will.

ἐχθρός, -ά, -όν (τὸ ἐχθος, hatred), hating, hated, hostile, often as subst., enemy, I, 3, 6 n.; sup. αἱ ἐκείνου ἐχθιστοί, his bitterest foes, III, 2, 5.

ἐχυρός, -ά, -όν (ἐχω), that may be held; of a fortress, strong, defensible; cf. δχυρός.

ἐχω, ἔξω and στήσω, ἔσχω, ἔσχηκα, ἔσχημαι, have, in the widest sense and therefore to be variously rendered; lit. have, possess, αἱ

ἐχοῦτες, *the rich*, VII, 3, 28; *hold*, II, 3, 11; *have on, wear*, I, 5, 8; *have to wife*, III, 4, 13; *obtain, get*, I, 3, 11; *keep from, prevent*, III, 5, 11; *have power, be able*, II, 2, 11; *be busied with*, ἀμφί, V, 2, 26; ἔχωρ, *having*, often rendered *with*, has generally a fuller meaning, *e. g., keeping*, II, 3, 10; *at the head of*, I, 2, 5, etc.; *cf. λαβών*; often ἔχω is intrans., especially when used with advs., and may be rendered *be*; εὐνοικῶς ἔχειν, *be well disposed*, I, 1, 5; εἶπεν οὕτως, *it was so*, III, 1, 31; *cf. ἔχουσαι*, intrans., VII, 8, 21; μείωρ ἔχειν, *have the worst of it*, I, 10, 8; χάρις ἔχειν *feel grateful*, II, 5, 14; αἰτίας ἔχειν, (as pass. of αἰτιδομαι) *be accused*, VII, 1, 8; ἡσυχίαν ἔχειν, *keep still*, IV, 5, 13; ἔνδηλον καὶ τοῦτο εἶπεν, *he made this too clear* II, 6, 18. Sometimes ἔχω is used with a past partic., but is not a mere composite vb. form; see I, 3, 14 and IV, 7, 1; mid. *have hold of, come next to, be next*, abs. or with gen., I, 8, 4; pass. ἐν ἀνάγκῃ ἔχεσθαι, *be the thrall of necessity*, II, 5, 21.

ἐβητός, -ή, -όν (verbal of ἐβω), *boiled, made by boiling*.

ἐβομαι, see ἐβομαι.

ἐβω, ἐβήσω, ἠβησα, *boil*.

ἔωθεν, adv. (ἔως), *from dawn, at dawn, in the early morning*.

ἐπέκεισαν, see ἔουκα.

ἐόντες, see ἔδω.

ἔρα, ἔρακα, ἔρων, see ἔραω.

ἔως, ἔω, ἥ (akin to Eng. *east*), *dawn, daybreak*; πρὸς ἔω, *eastward*, III, 5, 15; V, 7, 6.

ἔως, temporal conj., *as long as, while, until*.

Z

Ζαράδας, -ου, ὁ, *the Zab*, a tributary of the Tigris.

ζάω, ζήσω, *live, be alive*.

ζυαί, -ών, αἱ, *a coarse grain, spelt*, only in pl.; *cf. πυροί and κριθαί*.

ζυρά, -άς, ἡ, *cloak or mantle reaching to the feet, worn by Thracian horsemen in winter*.

ζυγηλατός (ζυγόν+ελατός), *drive a yoke of oxen*.

ζυγηλάτης, -ου, ὁ (ζυγόν+ελατός), *one who drives a yoke of oxen, a teamster*.

ζεύγνυμι, ζεύξω, ζεύξα, etc. (Lat. *iungo*, Eng. *yoke*), *yoke, join, fasten*; esp. of bridges, ζευγνύμαι γέφυραν or ζευγνύμαι ποταμόν, so in pass., I, 2, 5; II, 4, 13.

ζεύγος, -ους, τό (ζυγόν, *yoke*), *yoke or pair of animals*; in pl. *cattle*.

Ζεῦς, Διός, ὁ (cf. Sanskrit *Dyaus*, old Lat. *Diespiter*), *Zeus, son of Rhea and Cronus, and king of the gods*.

Ζήλαρχος, -ου, ὁ, *Zelarchus*, a commissary in the Greek army.

ζηλωτός, -ή, -όν (verbal adj. of ζήλω), *envy, from ζήλος, envy*; *cf. Eng. zeal, jealous*), *enviable, an object of envy*.

ζημιόω (ζημία, *loss, fine*), *fine, ruin*—ζήν, see ζάω. [ish.]

ζητέω, ζητήσω, etc., *seek for, ask for*; with infin., *desire*.

ζυμίτης, -ου, adj. (ζύμη, *leaven*); *cf. Eng. zymotic*), *leavened*.

ζωγρέω, ζωγρήσω, ἐζώγρησα (ζωός+ἀγρέω, *catch*), *takes alive*.

ζών, see ζάω.

ζώνη, -ης, ἡ (ζώννυμι, *gird*, Eng. *zone*), *girdle, belt*. Women's girdles were often richly decorated, hence of the Persian queen, κῶμαι εἰς ζώνην δεδομέναι, *villages given for girdle-money*

("pin money"), i. e., she enjoyed the revenues for personal use, I, 4, 9; a soldier's belt was of metal or leather.

ζῶς, -ή, -ον (ζῶω), *living, alive.*

H

ἢ, conj.: (1) disjunctive, *or*; ἢ . . . ἢ, *either . . . or*, I, 3, 5; in indir. double ques., πότερον (πότερα, εἰ) . . . ἢ, *whether . . . or*; in a direct question, with the former member unexpressed, II, 4, 3; (2) comparative, *than* (after comparative or words implying comparison ἄλλος, ἐναντίος, etc.).

ἦ, adv. (Eng. *yea*), *in truth, truly*; in oaths ἦ μήν; see μήν.

ἦ, interrogative part., implying nothing as to the answer expected, but often implying feeling.

ἦ, see ὅ.

ἦ, dat. sing. fem. of rel. ὅς, used as adv. (sc. ὀδοῦ?), *in what place, where, in what way, how*; ἦ ἔδυνάτο τάχιστα, *as quickly as he could*, I, 2, 4, etc.; ἦ δυνατὸν μάλιστα, *with all my power, with all my heart*, I, 3, 15.

ἦ, see εἰμί.

ἦβάζω (ἦβη, *youth*), *grow from boyhood to youth.*

ἦγαγον, see ἄγω.

ἦγάσθη, see ἀγαμαί.

ἦγγυλα, see ἀγγέλλω.

ἦγγυάτο, see ἐγγυάω.

ἡγεμονία, -ας, ἡ (ἡγεμών), *leadership, command.*

ἡγεμόσυνα, -ων, τὰ (sc. λερά), *thank-offerings* (for safe conduct).

ἡγεμών, -όνος, ὁ (ἡγέομαι, ἄγω), *leader, guide, commander*; as a title of Heracles, VI, 2, 15.

ἡγέομαι, ἡγήσομαι, etc. (cf. ἄγω), *lead, conduct, guide*, abs. or with dat.; τὸ ἡγούμενον, *the van*, II, 2, 4; *command, be leader of*, abs. or with gen. or dat., I, 4, 2 n; *think, believe* (cf. Lat. *duco*), I, 2, 4.

Ἡγήσανδρος, -ου, ὁ, *Hegesander*, one of the generals of the Arcadian army.

ἦδει, ἦδεσαν, see οἶδα.

ἦδέως, adv., comp. ἦδιον, sup. ἦδιωτα (ἦδός), *gladly, with pleasure.*

ἦδη, adv. (ἦ+δή?), *now, ere now, by this time, already, at once.*

ἦδομαι, ἡσθήσομαι, ἡσθην (ἡδός, *suavis, sweet*), *be glad, delight in, enjoy*, abs., with dat., or with partic.

ἡδονή, -ης, ἡ (ἡδός), *pleasure, delight*; of fruit, *flavor, taste*, II, 3, 16.

ἡδύοινος, -ον (ἡδύς+οἶνος), *producing sweet wine.*

ἡδύς, -εῖα, -ύ, comp. ἡδιων, sup. ἡδιστος (cf. ἡδομαι, Lat. *suavin*), *sweet, delicious, pleasant.*

ἡθελε, see ἐθέλω.

ἡκαν, see ἱημι.

ἡκιστα, see ἦτων.

ἡκω, ἦξω, pres. with perf. force, *be come, have come, arrive, come back.*

ἡλασε, see ἐλάττω.

ἡλεγχον, see ἐλέγχω.

Ἡλείος, -α, -ον (Ἴηλις, *Elis*), an *Elēan*, a native of Elis, a state in the western part of the Peloponnesus.

ἡλεκτρον, -ου, τὸ (cf. Eng. *electric*), a name given by the Greeks to *amber*, and to the metal *electrum*, a compound of four parts of gold to one of silver.

ἦλθον, see ἔρχομαι.

- ἄλβατος, -ον, poetic adj., *steep, sheer, precipitous.*
- ἄλθιος, -α, -ον, *foolish, stupid*; τὸ ἄλθιον, *folly, stupidity*, II, 6, 22.
- ἄλικία, -ας, ἡ (ἄλικος, as old as), *age, esp. prime of life, manhood.*
- ἄλικιώτης, -ου, ὁ (ἄλικία), *a person of one's own age, comrade.*
- ἥλιος, -ου, ὁ (cf. Eng. *heliotrope*, etc.), *the sun*, generally without art.; as a god, *Helios*, the sun-god, IV, 5, 35.
- ἡμεῖς, see ἐγώ.
- ἡμελημένως, adv. from perf. pass. partic. of ἀμελέω, *carelessly.*
- ἡμεν, see εἰμὶ.
- ἡμέρα, -ας, ἡ, *day*, whether contrasted with night or as designating the whole period of 24 hrs.; μέσον ἡμέρας, *noon*, I, 8, 8; ἀμα τῇ ἡμέρᾳ, *at daybreak*, II, 1, 2; τὰς μὲν ἡμέρας . . . τὰς δὲ νύκτας, *by day . . . by night*, V, 8, 24; σο ἡμέρας καὶ νυκτός, II, 6, 7; distributive, τῆς ἡμέρας, *a day, per diem*, IV, 6, 4; but in III, 3, 11, *in the course of the day*; cf. δέκα ἡμερῶν, *within ten days*, I, 7, 18; ὅλην τὴν ἡμέραν, *all day long*, IV, 1, 10; πρὸς ἡμέραν, *near dawn*, IV, 5, 21; μεθ' ἡμέραν, *by day*, IV, 6, 12.
- ἡμερος, -α, -ον, *tame*, of trees, cultivated.
- ἡμέτερος, -α, -ον (ἡμεῖς), *our*; τὰ ἡμέτερα, *our affairs or circumstances*, I, 3, 9.
- ἡμι-, a prefix (Lat. *semi-*, Eng. *hemi-*), *half*.
- ἡμιβρωτος, -ον (ἡμι- + verbal of βιβρώσκω, *eat*), *half-eaten.*
- ἡμιδαρικόν, -ου, τό (ἡμι- + δαρικός), *half a daric.*
- ἡμιδεής, -ές (ἡμι- + δέω, *need, lack*), *half-full.*
- ἡμιέλιος, -α, -ον (ἡμι- + ἔλιος), *half as much again*, with gen. of comparison, I, 3, 21.
- ἡμιονικός, -ή, -όν (ἡμίονος), *belonging to mules*; ζεύγος ἡμιονικόν, *mule team*, VII, 5, 2.
- ἡμίονος, -ου, ὁ (ἄνος), *mule.*
- ἡμιπλεθρον, -ου, τό (πλεθρον), *half a plethrum.*
- ἡμισυς, -εα, -ν (cf. ἡμι-), *half*; as subst., *half, the half*, with gen. I, 9, 26.
- ἡμιωβόλιον, -ου, τό (ὀβολός), *half an obol.*
- ἡμουν, see ἐμὸς.
- ἡμφεγνύουσι, see ἀμφεγνύουσι.
- ἡμῶν αὐτῶν, see ἐμᾶντοῦ.
- ἦν, contr. for ἐάν.
- ἦν, imperf. of εἰμὶ.
- ἦνίχθη, see φέρω.
- ἦνίκα, temporal conj., *when*, ἦνίλοχος, -ου, ὁ (ἦνίκα, τὰ, τείνας-ἔχω), *driver, charioteer.*
- ἦνπερ, contr. for ἐάνπερ.
- ἦνπερ, see ὅσπερ.
- ἦξαν, see ἦκα.
- ἦνπερ, dat. fem. sing. of ὅσπερ, as adv., *in the very manner or place in which, just as, just where.*
- ἦπιστάμεθα, see ἐπίσταμαι.
- Ἡράκλεια, -ας, ἡ, *Heracleia*, a Greek city in Bithynia.
- Ἡρακλειδης, -ου, ὁ (Ἡρακλῆς), *Heracleides*, a Thracian from Maronea, in the service of Seuthes.
- Ἡρακλειώτης, -ου, ὁ (Ἡράκλεια), *an inhabitant of Heracleia, a Heracleot.*
- Ἡρακλῆς, -έου, ὁ, *Heracles*, Lat. *Hercules*, son of Zeus and Alcmena, the greatest of the Greek heroes. For twelve years he was forced by Hera to serve Eurystheus, king of Argos, and

- thus performed his twelve labors, the last of which was the bringing of Cerberus to the upper world, VI, 2, 2. He was the patron and guide of wanderers, IV, 8, 25 n.
- ἡρόσθη, see ἔραμαι.
- ἡρέθησαν, ἡρήντο, see αἰρέω.
- ἡρέμην, ἔραμαι.
- ἡσθη, see ἡδομαι.
- ἡσυχάζω (ἡσυχος), keep quiet.
- ἡσυχῆ, adv. (ἡσυχος), quietly, in silence.
- ἡσυχία, -ας, ἡ (ἡσυχος), quiet, rest; καθ' ἡσυχίαν, at one's ease, II, 3, 8; ἡσυχίαν ἀγειν, take one's ease, III, 1, 14; ἡσυχίαν ἔχειν, keep still, IV, 5, 13; V, 8, 15; cf. εἰρήνην ἀγειν, enjoy peace, II, 8, 6.
- ἡσυχος, -ον, still, quiet, in silence.
- ἡττώμεθα, see αἰτέω.
- ἡτρον, -ου, τό, belly, abdomen.
- ἡττώμαι, ἡττήσομαι or ἡττηθήσομαι, etc. (ἡττω), be less or weaker than (gen.), be surpassed, outdone, defeated.
- ἡττω, -ον, gen. -ου, inferior, weaker, used as comp. of κακός; neut. as adv., ἡττω, less, II, 4, 2; οὐδὲν ἡττω, none the less, VII, 5, 9; sup. ἡκίστα, least of all, not at all, by no means, I, 9, 19; VII, 3, 38.
- ἡῤοοντο, see εἴχομαι.
- ἡῤοι, see εἰρίσκω.
- ἡτέρησαν, see εὐτυχέω.
- ἡχθησαν, see ἀγω.
- θάνατος, -ου, ὁ (θνήσκω), death; ἐπὶ θάνατῳ, as a *si, in* of condemnation to death, I, 6, 10; ἐπὶ θανάτῳ ἀγεσθαι, be prosecuted on a capital charge, V, 7, 34.
- θανατώω, θανατώσω, etc. (θάνατος), condemn to death.
- θάπτω (θάψω, ἰθαψα, τέθαμμαι, ἐτάφη), bury.
- θαρραλέος, -α, -ον (θρασύς), bold, confident.
- θαρραλέως, adv. (θαρραλέος), boldly, confidently.
- θαρρέω, -ήσω, etc. (θρασύς), be confident, be of good courage; with acc., have no fear of, III, 2, 20; partic. as adv., confidently, III, 4, 3.
- θάραρος, -ους, τό (θρασύς), confidence, courage.
- θαρρένω (θρασύς), make confident, encourage, hearten.
- Θαρύπας, -ου, ὁ, Tharypas, a favorite of Menon's.
- θάτερον, see ἕτερος.
- θάττον, see ταχύς.
- θαύμα, -ατος, τό (cf. θαύομαι), a wonder, marvel.
- θαυμάζω (θαυμάσομαι, ἐθαύμασα, θεθαύμακα, ἐθαυμάστη), wonder at, be surprised, admire.
- θαυμάσιος, -α, -ον (θαυμάζω), marvelous, remarkable.
- θαυμαστός, -ή, -όν (θαυμάζω), wonderful, strange; cf. θαυμάσιος.
- Θαψακηνός, -οῦ, ὁ (Θάψακος), inhabitant of Thapsacus, in pl., I, 4, 18.
- Θάψακος, ου, ἡ (Heb. Tiphisah, ford, I Kings, 4:24), Thapsacus, an important city on the west bank of the Euphrates.
- θεά, -ας, ἡ (cf. θεάομαι, Eng. theatre), sight, spectacle.
- θεά, -ās, ἡ (θεός), goddess.

⊙

θ', by elision and euphony for τέ.

θάλαττα, -ης, ἡ, sea.

θάλπος, -ους, τό (θάλπω, warm), heat, in pl. III, 1, 23 n.

θαμνά, adv. (θάμα, often), often.

- θεάμα**, -ατος, τό (θεάομαι), *sight, spectacle.*
- θεάομαι**, θεάσομαι, etc. (θεά), *gaze at, watch, see.*
- θεός**, -α, -ον (θεός), *divine, miraculous.*
- θεῶν**, see *θεῶν*.
- θεν**, suffix denoting the place whence.
- Θεογένης**, -ου, ὁ, *Theogenes*, a Locran, captain in the Greek army.
- Θεόπομπος**, -ου, ὁ, *Theopompus*, an Athenian.
- θεός**, -οῦ, ὁ, ἡ, *divinity, god, goddess*, the sing. having the art. only when a definite god is meant; *σὺν τοῖς θεοῖς*, with the aid of heaven; *πρὸς θεῶν*, before or in the sight of the gods.
- θεοσέβεια**, -ας, ἡ (θεός+σέβομαι, *worship*), *reverence for the gods, piety.*
- θεραπεύω**, θεραπεύσω, etc. (θεράω, cf. Eng. *therapeutic*), *attend, serve, wait upon.*
- θεράπων**, -οντος, ὁ, *servant, attendant* (not a born slave, δοῦλος).
- θερίζω**, (θέρος, *summer*), *spend the summer.*
- θερμασία**, -ας, ἡ (θερμός, *hot*; cf. Eng. *thermometer*), *warmth.*
- Θερμῶδον**, -οντος, ὁ, *the Thermōdon*, a river in Cappadocia.
- θεσθαί**, see *τίθηναι*.
- Θεσσαλία**, -ας, ἡ (Θεσσαλός), *Thessaly*, the largest state in northern Greece, bordering upon Macedonia.
- Θεσσαλός**, -οῦ, ὁ, *a Thessalian.*
- θεῖω** (θεύσομαι), *run, charge*; chiefly, but not solely, in the military phrase, *θεῖν δρόμῳ*, *charge at double quick, on the run.*
- θεωρέω**, θεωρήσω, etc. (θεά), *look at, view, be spectator*; of troops, *review.*
- Θηβαίος**, -ου, ὁ (Θάβαι, *Thebes*), *a Theban*, inhabitant of Thebes in Boeotia.
- Θήβη**, -ης, ἡ, *Thebe*, a small city in the Troad; *Θήβης πεδῖον*, the neighboring district, VII, 8, 7.
- θήρα**, -ας, ἡ (θήρ, *wild beast*, cf. Lat. *ferus*, Eng. *deer*), *hunt, chase.*
- θηρέω**, θηρέσω, etc. (θήρα), *hunt, chase.*
- θηρέω**, θηρέσω, etc. (θήρα), *hunt, chase, catch.*
- θηρίον**, -ου, τό (θήρα), *beast, animal.*
- θησαυρός**, -οῦ, ὁ, (τίθημι), *treasure, store*, V, 4, 27; *treasury*, V, 3, 5.
- Θήχης**, ου, ὁ, *Theches*, a mountain in Pontus.
- θι**, a suffix denoting the place where.
- Θιβρων**, -ωντος, ὁ, *Thibron*, a Spartan general, warring against Tissaphernes.
- θνήσκω** (θανομαι, *θανον, τέθνηκα*), regularly used in compounds (chiefly ἀπο-), *save in the perf. and plpf., die, be killed*; in perf. *be dead, fallen in battle*, I, 6, 11. In the pl., *save in the sing. indic. 2 pf. forms are found, τέθνητον*, IV, 1, 19; *τεθνήσκει*, IV, 2, 17; *τεθνήκει*, IV, 7, 20; *τεθνήκωτας*, VII, 4, 19.
- θνητός**, -ή, -ον (verbal of *θνήσκω*), *mortal.*
- θέρυβος**, -ου, ὁ, *noise, confusion, disturbance.*
- Θούριος**, -ου, ὁ, *a Thurian*, inhabitant of Thurii, an Athenian colony in southern Italy.
- Θράκη**, -ης, ἡ (Θράξ), *Thrace*: (1) the region in Europe lying north of the Aegean and west of the

Euxine; (2) in Asia, the region south of the Euxine extending from the Bosphorus to Heraclēa.

Θρακίος, -α, -ον (Θρακί), *Thracian*; τὸ Θρακίον, *the Thracian quarter* (in Byzantium).

Θραξ, -κός, ὁ, *a native of Thrace, Thracian*.

θραστής, adv. (θραστή), *boldly*.

θραστής, -εία, -ν (cf. Eng. *dare*), *bold, daring*.

θραψόμεθα, see τρέψω.

θρόνος, -ον, ὁ (Eng. *throne*), *seat, chair, throne*.

θυγάτηρ, -τήρ, ἡ (cf. Eng. *daughter*), *daughter*.

θύλακος, -ον, ὁ, *bag, sack*.

θύμα, -ατος, τό (θύω), *sacrifice, victim*.

Θύμβριον, -ον, τό, *Thymbrium, a city of Phrygia*.

θυμοειδής, -ής (θυμός+είδος), *high-spirited, of horses*.

θυμώμαι, θυμώσομαι, etc. (θυμός), *i.e. angry or wrath*.

θυμός, -ος, ὁ, *heart, feelings, wrath*.

Θυνοί, -ων, οἱ, *the Thyni, a Thracian tribe*.

θύρα, -ας, ἡ (Lat. *foris*, Eng. *door*), *door*, commonly in pl. of folding doors; ἐπὶ ταῖς βασιλέως θύραις, *at the king's court*, I, 9, 3, but in II, 4, 4, *at his very gates*; cf. VI, 5, 23 and see I, 2, 11 n.

θύρατρα, τὰ (θύρα), *doors, gates*.

θύσια, -ας, ἡ, *sacrifice*.

θύω (θύω, ἔθυσα, τέθυκα, τέθυμαι, ἐθύθη), *sacrifice*, abs., or with acc. of victim, and dat. of the god; mid., *have a sacrifice offered, offer sacrifice*, esp. with a view to learning about the future; τὰ Δελφία ἔθυσε, *celebrated the*

Lhcaea (see the word) *with sacrifice*, I, 2, 10; θύειν σωτήρια, *sacrifice thank-offerings for safety*, III, 2, 9; τὰ θύμενα, *the victims*, V, 3, 9.

θωρακίον, ἔθωρακισα, etc. (θώραξ), *arm with a breastplate or cuirass*; mid, *put on one's breastplate*, II, 2, 14; pass. aor. and pl. partic., *clad in armor*.

θώραξ, -ακος, ὁ, *breastplate, cuirass*.

Θώραξ, -ακος, ὁ, *Thorax, a Boeotian in the Greek army*.

I

ἰάομαι, ἰάσομαι, *heal, cure*.

Ἰασονία ἀκρῆ, ἡ, *Jason's cape, a promontory in Pontus near Sinōpe*. Here according to legend, the Argonauts under Jason landed.

ἰατρός, -ός, ὁ (ἰάομαι), *physician, surgeon*.

ἰδέ (ἰδεῖν), see εἶδον.

Ἰδῆ, -ης, ἡ, *Ida, a mountain in the Troad, famed as the scene of the judgment of Paris*.

ἰδιος, -α, -ον (cf. Eng. *idiom*), *one's own, personal, private*; εἰς τὸ ἰδιον, *for one's own use*, I, 3, 3; adv. ἰδίᾳ, *privately*, V, 6, 27.

ἰδιότης, -ητος, ἡ (ἰδιος), *peculiarity*.

ἰδιώτης, -ος, ὁ (ἰδιος; cf. Eng. *idiot*), *private person, subject, private soldier; amateur, one without special knowledge*, VI, 1, 31.

ἰδιωτικός, -ή, -όν (ἰδιώτης), *of a private person, private, common*.

ἰδοί, ἰδοῦσα, see εἶδον.

ἰδρῶν, ἰδρῶσα (ἰδρῶς, *sweat*, Lat. *sudor*, Eng. *sweat*), *sweat*.

ἰδών, see εἶδον.

ἰετρο, see ἱημι.

- λεπετον**, -ου, τό (λεπός), *animal for sacrifice*; in pl., *cattle, for food*, since a portion of the slain beast was always offered to the gods.
- λεπός**, -ά, -όν (cf. Eng. *hierarchy*), *holy, sacred* (to a god, gen., V, 3, 13); as subst. τό λεπόν, *temple*, V, 3, 11; in pl. τὰ λεπά, *sacrifice, vitals, of the victims, or omens, drawn from their inspection*, I, 8, 15. and often; ἡ λεπά συμβουλὴ λεγομένη εἶναι, "*sacred counsel*" as the proverb goes (alluding to the proverb λεπὸν ἢ συμβουλὴ), V, 6, 4; Ἱερὸν ὄρος, *sacred mountain*, in Thrace, VII, 1, 14.
- Ἱερώνυμος**, -ου, ὁ, *Hieronymus, of Elis, a Greek captain*.
- ἔημι** (ἔσω, ἦκα, -εῖκα, -εἶμαι, -εἶθην), *send, throw, hurl*, with dat. of the missile; ἦκαν ἑαυτοῖς, *they flung themselves, rushed*, IV, 5, 18; so mid., *run, rush, charge*.
- εἶ**, *see εἶμι*.
- ικανός**, ἡ, -όν (ικτέομαι, ικάω), *sufficient, enough, adequate, able, fit*, abs., or with infin.
- ικανῶς**, adv. (ικανός), *sufficiently, adequately, well enough*.
- ικετεύω**, -εῖσω, etc. (ικτέομαι), *implore, beseech*.
- ικέτης**, -ου, ὁ (ικτέομαι), *suppliant*.
- Ἰκόνιον**, -ου, τό, *Iconium, a city of Phrygia*.
- ἰεως**, -ων, gen. ἰεω, *propitious, favorable, of gods*.
- ὀη**, -ης, ἡ (εἶλω, ἡμ in), *band, troop*, (sp. of cavalry).
- ἰμάς**, -άπτos, ὁ, *thong, strap*.
- ἰμάτιον**, -ου, τό, *outer garment, cloak, himation*; in pl., *clothes*, IV, 3, 11.
- ἰνα**, final particle, *that, in order that*, with subj. or opt.
- ἰσπαρχος**, -ου, ὁ (ἴσπος+ἀρχω), *cavalry, commander*.
- ἰσπασία**, -ας, ἡ (ἴσπος), *a riding to and fro*.
- ἰσπασία**, -ας, ἡ (ἴσπος), *cavalry*.
- ἰσπότης**, -έως, ὁ, *horseman, cavalryman*.
- ἰσπικός**, -ή, -όν (ἴσπος), *of or belonging to a horse or to cavalry*; ἰσπικὴ δύναμις, *cavalry force*, I, 3, 12; τὸ ἰσπικόν, *cavalry*, I, 9, 31.
- ἰσπόδρομος**, -ου, ὁ (ἴσπος+δρόμος), *a race-course, hippodrome*.
- ἴσπος**, -ου, ὁ (for ἴσκος, Lat. equus), *horse*, pl. of ἴσποι, *cavalry*, VII, 3, 39; ἀπὸ or ἐφ' ἴσπου, *on horseback*, I, 2, 7; III, 4, 47.
- Ἴρις**, acc. Ἴριν, ὁ, *the Iris, a river in Pontus*.
- ἰσθί**, see ὀδα.
- ἰσθμός**, -οῦ, ὁ (Eng. *isthmus*), *isthmus*; as a proper name, *the Isthmus of Corinth*, II, 6, 3.
- ἰσμεν**, see ὀδα.
- ἰσώπλευρος**, -ον (ἴσος+πλευρά), *with equal sides, equilateral*.
- ἴσος**, -η, -ον (cf. Eng. *isosceles*), *equal*; ἐν ἴσῳ, *in equal step, evenly*, I, 8, 11; οὐκ ἐξ ἴσου ἐσμέν, *we are not on an equal footing*, III, 4, 47; εἰς τὸ ἴσον ἡμῶν, *to the same level with us*, IV, 6, 18; ἴσους τὸ μῆκος καὶ τὸ πλάτος, *as broad as they were long*, V, 4, 32; adv. ἴσων, *equally, alike*, II, 5, 7.
- ἰσοχάλης**, -έτι (ἴσος+χάλιος, ἴσιρ), *up to the brim*.
- Ἴσσοι**, -ῶν, οἱ, *Issi or Issus, a city of Cilicia*.
- ἰστέ**, see ὀδα.
- ἰστήμι** (στήσω, ἰστήσα, ἰστήκα, ἐστέθην), 2 aor. ἰστήν, 2 perf. infin. ἐστάναι (Lat. stare, Eng. stand), *make stand or stop, station*,

place, set up; intr. in mid. (except 1 aor.) and 2 aor., 1 and 2 perf., and 1 and 2 plpf. act., stand, halt, be stationed, hold one's ground, I, 10, 1.

ἰστίον, -ου, τό ('imin. of ἰστός, mast, cf. ἰσσημί), sail.

ἰσχυρός, -ά, -όν (ἰσχύς), strong, mighty, of persons and places. ἰσχυρός, (ἰσχυρός), strongly, violently, exceedingly.

ἰσχύς, -ός, ἡ, strength, might, force; of an army, I, 8, 22; V, 7, 30.

ἰσχω (parallel form to ἔχω, only in pres. and impf.), hold, hinder; pass., ἐν τούτῳ ἰσχετο, in this there was a hitch, VI, 3, 9.

ἰσως, adv. (ἴσως), equally, probably, perhaps, I suppose.

Ἰταμένης, -ου, ὁ, Itamenes, a Persian.

ἰστόν (verbal of ἰσμι), one must go. ἰστος, -ος, ἡ, rim, of a shield.

ἰχθύς, -ές, ὁ (cf. Eng. ichthyology), fish.

ἰχνίον, -ου, τό (dim. of ἰχνος), footstep, track. The word is mainly confined to poetry.

ἰχνος, -ους, τό, footstep, track.

Ἰωνία, -ας, ἡ ('Ἴων, Ion, the mythical founder of the Ionian tribe), Ionía, a name given to the coast of Asia Minor and the adjacent islands, between Aeolis and Caria.

Ἰωνικός, -ή, -όν ('Ἰωνία), belonging to Ionía, Ionian, Ionic.

K

κάγαθά, for καὶ ἀγαθά.

κάγέ, for καὶ ἐγώ.

καθ', by elision and euphony for κατά.

καθά, adv. for καθ' ἃ, according as, just as.

καθαίρω, καθάρῳ, ἐκάθηρα (καθαρός, clean; cf. Lat. castus, chaste, Eng. cathartic), cleanse, purify.

καθάπερ, adv. (καθ' ἄπερ), just as = ὥσπερ.

καθαρός, -ός, ὁ (καθαίρω), purification.

καθεζομαι, ἐκαθεζομην, καθεδομαι (simple ἕζομαι, sit, rare), sit down; halt, encamp, I, 5, 9.

καθῆλω (ἔλω), drag or draw down, of ships, launch.

καθέντας, see καθίημι.

καθεῖδω, impf. ἐκάθειδον (εἶδω, poetic sleep), lie down, sleep, lie idle.

καθηγόμεαι (ἡγέομαι), lead, conduct, carry out.

καθηδυναθεῖω, aor. καθηδυνάθησα (ἡδυναθεῖω, from ἡδυσ+πείσχω), squander in luxury.

καθήκω (ἤκω), come down, reach down to; impers. it behooves, is the duty of, with dat., I, 9, 7.

κάθημαι, impf. ἐκάθημην (ἤμαι, poetic, sit), sit, be seated, be encamped.

καθήραι, see καθαίρω.

καθίζω, καθιῶ, ἐκάθισα (ἴζω, seat), make sit down, seat, set.

καθίημι (ἔημι), send down; of spears καθίεται εἰς προβολήν, lower for attack, VI, 5, 25.

καθίστημι (ἵστημι), place or set down, station, establish, but to be variously rendered; arrange, II, 3, 3; bring, I, 4, 13; set in office, appoint, III, 2, 5; intrans. (in 2 aor., pf. and plpf. act. and the mid., except the 1 aor., come to, be established in; 1 aor. mid. trans., appoint, III, 1, 39; ὡς καταστησόμενον τούτῳ εἰς τὸ δεῖν, since this business would turn out all right, I, 3, 8.

καθορέω (ὄρω), *look down on from above, observe.*

καί, conj., copulative or intensive, *and, even, also.* As a copula it connects words or clauses; in enumerations it is regularly expressed with each item, not before the last only, as in Eng., although it may be omitted altogether (asyndeton); after πολλός it may be left untranslated, II, 3, 18; after words expressing sameness it may be rendered as (cf. Lat. *ac.*), II, 2, 10. As an intensive it is common with concessive partic., I, 9, 31 (cf. *καίπερ*); with relatives, marking the parallelism, where *and* or *also* is unnatural in Eng., *σπουδῶν καὶ ὑμῶν*, I, 3, 6; cf. *ὡς τις καὶ ἄλλος*, I, 3, 15; *εἰ τις καὶ ἄλλος*, I, 4, 15; *καὶ αὐτοί*, *they too*, III, 4, 37. *καί* is often correlated with *τε* or *καί*, both . . . *and*; for *καί γάρ*, see *γάρ*.

Καίκος, -ου, ὁ, *the Caicus*, a river of Mysia; *Καίκου πεδῖον*, the adjacent plain.

Καιναί, -ῶν, αἱ, *Caenae*, a city in Mesopotamia on the Tigris.

καίω, *slay, kill*, III, 2, 39; cf. *κατακαίω*.

καίπερ, concessive conj. (*καί+περ*), *although*, with partic.

καιρός, -οῦ, ὁ, *right or fitting time, opportunity, crisis*; *ἐν καιρῷ*, *opportunately*, III, 1, 39; *προσωτέρω τοῦ καιροῦ*, *further than was proper or wise*, IV, 3, 34.

καίτοι, conj. (*καί+τοί*), *and yet*.

καίω or κάω, *καύσω, ἔκαυσα, -έκαυκα, ἐκαύμαι, ἐκάθην*, *burn, burn up*; *πῦρ καίειν*, *keep a fire burning*, IV, 1, 11; of surgeons, *cauterize*, V, 8, 18; pass. *be on fire*.

κακίαινος, for *καὶ ἐκείνος*.

κακόνοια, -ας, ἡ (*κακός+νοῦς*), *ill will, malice.*

κακόνους, -ουν (*κακός+νοῦς*), *of evil mind, ill-disposed, hostile.*

κακός, -ή, -όν, comp. *κακίων*, sup. *κακίστος*, *bad, wicked, base, harmful*, of persons or things, esp. of soldiers, *cowardly*; as subst. *τὸ κακόν*, *evil, harm, mischief*, III, 1, 25; *κακόν (κακά) τινα ποιῶν*, *do harm to, injure*, I, 9, 11; cf. *κακῶς*.

κακουργίω (*κακός+ῥεργί*), *do harm to, maltreat.*

κακοῦργος, -ου, ὁ, (*κακός+ῥεργί*), *an evil-doer, criminal.*

κακῶς, *κακῶσω*, etc. (*κακός*), *hurt, injure.*

κακῶς, adv. (*κακός*), *badly, ill, wrongly, wretchedly*; *κακῶς ποιῶν*, *do harm to, injure*, I, 4, 8; as pass. *κακῶς πάσχειν*, *be ill treated*, III, 3, 7; *κακῶς ἔχειν*, *be badly off, in evil case*, I, 5, 16; *κακῶς πράττειν*, *fare worse, be worse off*, I, 9, 10.

κάκωσις, -εως, ἡ (*κακός*), *ill treatment.*

καλάμη, -ης, ἡ (cf. *κάλamos*), *straw.*

κάλamos, -ου, ὁ, *reed, straw.*

καλέω (*καλῶ, ἐκάλεσα, ἐέκληκα, ἐέκλημαι, ἐέκληθην*), *call, summon, invite*; *call, name*, with two accs., VII, 6, 38; so in pass. I, 2, 8; partic. *καλούμενος*, often, *so-called*, I, 2, 8; I, 8, 10.

καλινδόμεαι (cf. *κυλινδέω*), *roll.*

καλλιέρω, *καλλιέρησω, ἐκαλλιέρησα* (*καλός+ιέρω*), *obtain favorable omens in sacrificing.*

Καλλιμαχος, -ου, ὁ, *Callimachus*, of Parrhasia in Arcadia, a Greek captain, noted for his bravery.

καλλίων (*κάλλιστος*), see *καλός*.

- κάλλος, -ους, τό (καλός), *beauty*.
 καλλωπισμός, -ου, ὁ (καλλωπίζω, *adorn*; καλός+ὤψ, *face*), *adornment*.
 κάλος, -ή, -όν (cf. Eng. *whole*), comp. καλλίων, sup. κάλλιστος, *beautiful, fair, noble, honorable*; of omens or sacrifices, *propitious*; as subst. τὸ κάλον, *honor*, II, 6, 18; καλοὶ καὶ ἀγαθοί, *the noble and good* (the Greek phrase for "gentlemen"), II, 6, 19; in military lang., *good and brave*, IV, 1, 19; εἰς κάλον ἔκετε, *you have come opportunely*, IV, 7, 3.
 Κάλπης λιμὴν, ὁ, *Calpe haven*, a port in Bithynia. In VI, 3, 24 it is called *Calpe* simply.
 Καλχηδονία, -ας, ἡ (Καλχηδών), *Chalcedonia*, the region around Chalcedon.
 Καλχηδών, -ῶνος, ἡ, *Chalcedon*, a city in Bithynia opposite Byzantium.
 καλῶς, comp. κάλλιον, sup. κάλλιστα (καλός), *beautifully*, but chiefly in a moral sense, *well, honorably, finely, nobly, happily*; καλῶς ἔχειν, *be well, be all right*, I, 8, 13; καλῶς γίγνεσθαι, *turn out well*, IV, 3, 24; καλῶς ποιεῖν, *do well, benefit*, trans. or intrans., II, 6, 20; V, 8, 25; καλῶς ἔχειν δρᾶσθαι, *present a fine appearance*, II, 3, 3.
 κάμνω (καμοῖμαι, ἔκαμον, ἐκμηκα), *work, toil, be weary, be sick*.
 κάμοι, for καὶ ἐμοί.
 κᾶν, for καὶ ἐν.
 κᾶν, for καὶ ἐάν.
 κᾶνδης, -οι, ὁ (Persian word), a long outer garment worn by Persians, *robe*.
 κᾶντιθέν, for καὶ ἐντιθέν.
 κᾶπιτα, for καὶ ἔπειτα.
- καπηλεῖον, -ου, τό (κάπηλος, a *huckster*), *huckster's shop, tavern*.
 καπιθή, -ης, ἡ, *capithe*, a Persian dry measure, containing two choinixes, a little less than two quarts.
 καπνός, -οῦ, ὁ, *smoke*.
 Καππαδοκία, -ας, ἡ, *Cappadocia*, a province of central Asia Minor.
 κάπρος, -ου, ὁ (Lat. *caper, he-goat*), *wild boar*.
 καρβατίνας, -ῶν, αἱ, *coarse shoes, brogues*.
 καρδία, -ας, ἡ (Lat. *cor, heart*, Eng. *heart*), *heart*.
 Καρδούχειος, -α, -ον (Καρδοῦχοι), *Carduchian, of the Carduchi*.
 Καρδοῦχοι, -ων, οἱ, *the Carduchi, Carduchians*, the modern Kurds, a warlike people inhabiting the mountainous region northeast of Mesopotamia.
 Κάρκασος, -ου, ὁ, *Carcasus*, a river in Mysia.
 καρπαῖα, -αι, ἡ, *the Carpaea*, a Thessalian pantomimic dance, VI, 1, 7.
 καρπόμεαι, καρπώσομαι, etc. (καρπός), *reap the fruits of, reap*.
 καρπός, -οῦ, ὁ (cf. Lat. *carpi, seize*, Eng. *harvest*), *fruit, crop*.
 Κάρσος, -ου, ὁ, *the Carsus*, a small river emptying into the gulf of Issus.
 κάρνον, -ου, τό, *nut*; κάρνα πλάττω οὐκ ἔχοντα δαιφυήν, probably, *chestnuts*, V, 4, 29, 32.
 κάρφη, -ης, ἡ (cf. κάρφω, *dry up*), *hay, straw*.
 Καστωλός, -οῦ, ἡ, *Castolus*, a place, presumably near Sardis, where there was a plain (Καστωλοῦ πεδίου), which was the mustering place of the Persian troops under Cyrus, I, 1, 2; I, 9, 7.

κατά (by elision, *kar'* or *kaθ'*), prep. with gen. and acc., *down*: (1) with gen., *down along* or *over*, I, 5, 8; *below, under*, VII, 1, 30; (2) with acc., of place, *down, on, at, over, along*; *καὶ κατὰ γῆν καὶ κατὰ θάλατταν*, *by land and sea*, I, 1, 7; *κατὰ ταῦτα*, *in these regions*, VII, 5, 13; *κατὰ τὰς πύλας*, *at the gate*, V, 2, 16; *over against, opposite*, I, 5, 10; I, 8, 21, etc.; with distributive force, *κατ' ἴσας καὶ κατὰ τάξεις*, *by squadrons and companies*, I, 2, 16; *κατ' ἔθνη*, *by tribes*, I, 8, 9; *καθ' ἓνα*, *one by one*, IV, 7, 8; so of time, *κατὰ μήνα*, *by the month, monthly*, I, 9, 17; *κατ' ἐνιαυτὸν*, *yearly, annually*, III, 2, 12; in various relations, *according to*, II, 2, 8; *καθ' ἡσυχίαν*, *in peace and quiet*, II, 3, 8; *κατὰ σπουδῆν*, *in haste*, VII, 6, 28; *τὸ κατὰ τοῦτου εἶναι*, *as far as this fellow is concerned*, I, 6, 9; *κατὰ κράτος*, *with all one's might, at full speed*, I, 8, 19 (*cf. ἀνὰ κράτος*, I, 8, 1); in VII, 7, 7 the same phrase means, *by force*; *καθ' ἀπραγίην*, *in search of booty*, III, 5, 2; *κατὰ ταῦτά*, *in the same way*, V, 4, 22.

καταβαίνω (*βαίνω*), *go down*, esp. from the interior to the coast, II, 5, 22; *descend*, I, 2 22; *dismount*, II, 2, 14; *enter the lists*, IV, 8, 27.

κατάβασις, *-ως, ἡ* (*καταβαίνω*), *a going down, descent, march down*, from the interior to the coast; *cf. ἀνάβασις*, IV, 1, 10; V, 5, 4; *place of descent*, III, 4, 37.

καταβλακῆναι (*βλακῆναι*), *neglect or shrink from through sloth*.

καταγγέλλω (*ἀγγέλλω*), *report against, denounce*.

κατάγειος, *-ον* (*κατὰ + γῆ*), *under ground*.

καταγελάω (*γελάω*), *laugh at, mock, laugh to scorn*, abs. or with gen.

κατάγνυμι (*ἀγνυμι, -άξω, -έξα, ἔγα, -έγην*, *break*), *break, shatter*.

κατάγω (*άγω*), *lead down*, esp. of ships, *bring to land, to port*; also, *bring home, bring back, restore*, esp. of exiles, I, 1, 7; in mid., *arrive at, reach*, III, 4, 28.

καταδαπανῶ (*δαπανῶ*), *spend entirely, use up*.

καταδειλιάω, aor. *κατεδειλίασα* (*δειλιάω*), *shrink from through cowardice*.

καταδικάζω (*δικάζω, δικάσω, ἐδικασα*, *judge*), *give judgment against* (gen.), VI, 6, 15; *declare one's opinion* (*δρι*), V, 8, 21.

καταδιώκω (*διώκω*), *pursue hard, drive off*.

καταδοξάζω (*δοξάζω, δοξάσω, etc.*, *believe*), *form an adverse opinion, think to one's discredit*, VII, 7, 30.

καταδραμῶν, see *κατατρέχω*.

καταδύω (*δύω*), *make to go down, sink*; intr. in mid. and 2 aor. act., *sink, sink down*.

καταθεόμαι (*θεόμαι*), *look down on, survey*.

καταθέω (*θέω*), *run down*.

καταθήσεισθαι, see *κατατίθημι*.

καταθύω (*θύω*), *sacrifice; dedicate*, V, 3, 13.

καταισχύνω (*αἰσχύνω*), *put to shame, disgrace*.

κατακαίω (*καίω*), a poetic vb. used freely by Xenophon but by no other prose author, *kill, cut down*. In the *Anabasis*, besides the pres. and impf., the 2 aor. *ἔκαον* occurs and once the 2 fut. pf. *κατακεκορῶτες ἔσεσθε*, VII, 6, 33.

κατακαίω or *κατακάω* (*καίω*), *burn down, destroy by fire*.

- κατάκειμαι (κείμαι), *lie down* (for the night), *recline* (at table), *lie idle*.
- κατακλείω (κλείω), *shut in, enclose, hem in*.
- κατακοιτίξω (ἀκοιτίξω), *shoot down, with a javelin*.
- κατακόπτω (κόπτω), *cut down, slay*.
- κατακτείνω (κτείνω), *slay, kill*.
- κατακολλάω (κωλλάω), *hinder, check, keep back*.
- καταλαμβάνω (λαμβάνω), *take, seize, catch; of positions, occupy; overtake, II, 2, 12; find, III, 1, 8; surprise, IV, 2, 5; of motion, arrive at, reach, VII, 8, 8*.
- καταλόγω (λόγω), *reckon, count, II, 6, 27*.
- καταλείπω (λείπω), *leave behind, leave in the lurch, abandon; leave over, III, 5, 5*.
- καταλέω (λέω, -λέσω, ἐλεύσθην; cf. λάας, stone), *stone to death, I, 5, 14*.
- καταλήψομαι, see καταλαμβάνω.
- καταλιπείν, καταλιπών, see καταλείπω.
- καταλλάττω (ἀλλάττω, ἀλλάξω, ἠλλάξα -ἠλλάξα, -ἠλλάγμαι, -ἠλλάχθην or ἠλλάγην, from ἄλλος), *change; in mid. and pass., become reconciled, I, 6, 1*.
- καταλογίζομαι (λογίζομαι), *reckon up*.
- καταλύω (λύω), *unloose, dissolve, bring to an end, esp. with πόλεμον expressed or understood, make peace, I, 1, 10; V, 7, 27; unloose or unyoke animals, hence, halt, I, 8, 1*.
- καταμαθάνω, (μαθάνω) *learn thoroughly, understand*.
- καταμιγνύμι (μιγνύμι, μίχ), in pass., *minge with, VII, 2, 3*.
- καταμυλιόω (μυλιέω), *neglect, be neglectful*.
- καταμύνω (μύνω), *stay behind*.
- καταμερίζω (μερίζω), *divide or distribute*.
- κατανοέω (νοέω), *observe, mark, perceive*.
- καταπέμπω (πέμπω), *send down*.
- καταπέτρος (πέτρος, from πέτρος, stone), *stone to death*.
- καταπηδάω (πηδάω, πηδήσω, etc.), *leap, leap or spring down*.
- καταπίπτω (πίπτω), *fall down or off*.
- καταπλήττω (πλήττω), *strike down; then, daze, terrify; with βροντή, III, 4, 12*.
- καταπολεμῶ (πολεμῶ), *vanquish in war*.
- καταπράττω (πράττω), *accomplish, achieve, bring to an end*.
- καταρῶμαι (ἀρῶμαι, pray, from ἀρά, prayer), *imprecate, curse*.
- κατασβέννυμι (σβέννυμι, ἐσβεσα, quench; cf. Eng. asbestos), *put out, of fires*.
- κατασκέπτομαι (σκέπτομαι), *view closely, inspect*.
- κατασκευάζω (σκευάζω), *fit out, equip, furnish; develop, improve, I, 9, 19; mid., make (one's own) preparations*.
- κατασκηνέω (σκηνέω), *pitch one's tent, encamp*.
- κατασκηνώω (σκηνώω), *pitch one's tent, encamp, II, 2, 16*.
- κατασκοπή, -ής, ἡ (cf. κατασκέπτομαι), *spying, reconnaissance*.
- κατασπάω (σπάω), *drag or drag down*.
- κατάστασις, -ews, ἡ (στάσις), *state, condition, V, 7, 26*.
- καταστρατοπεδεύομαι (στρατοπεδεύω), *encamp*.
- καταστρέφω (στρέφω), *overturn, overthrow; mid. subject to one's self, subdue*.
- κατασφάττω (σφάττω), *cut down, kill*.

κατασχεῖν, see κατέχω.
 κατασχίζω (σχίζω), *split to pieces*;
 of gates, *break down*, VII, 1, 16.
 καταταίνω (τείνω), *stretch taut*,
strain, strive, insist.
 κατατίμνω (τέμνω), *cut to pieces*,
destroy by cutting; pass., of
 ditches, *be cut, dug*, II, 4, 13.
 κατατίθημι (τίθημι), *put down*;
 mid., *put away, deposit, lay up*;
 θεοί, παρ' οὗς ἡμεῖς τὴν φιλίαν συν-
 θέμενοι καταθέμεθα, *the gods, to*
whom keeping we consigned
the friendship which we con-
tracted, II, 5, 8.
 κατατιτράσκω (τιτράσκω), *wound*
severely.
 κατατρέχω (τρέχω), *run down*.
 καταυλιζομαι (αυλιζομαι), *encamp*.
 καταφαγεῖν, see κατέφαγον.
 καταφανής, -ής (φαίνω), *in sight*.
 καταφεύγω (φεύγω), *flee for refuge*.
 καταφρονέω (φρονέω), *look down on*,
despise.
 καταχωρίζω (χωρίζω), *station, ar-*
range.
 κατάξαν, see κατάγνυμι.
 κατέβη, see καταβαίνω.
 καθεδήην, see κατατίθημι.
 κατέβον (είδον), as 2 aor. of καθοράω,
 q. v.
 κατεληφῆσθαι, κατεληφότες, see κατα-
 λαμβάνω.
 κάτειμι (είμι), *go or come down*.
 καταργάζομαι (ἐργάζομαι), *work out to*
fulfilment, accomplish, achieve.
 κατέρχομαι, aor. κατήλθον, *go or*
come down; esp. *return to one's*
home, VII, 2, 2.
 κατασφάγη, see κατασφάττω.
 κατετέμνητο, see κατατίμνω.
 κατέτρωσαν, see κατατιτράσκω.
 κατέφαγον (ἔφαγον), *devour, only in*
 2 aor.
 κατέχω (ἔχω), *hold down, hold fast,*

restrain, check; *possess, occupy*;
 of mariners, *put into port, land*,
 V, 6, 20; τοσοῦτον χωρίον κατασχῆν,
to cover so much ground, IV,
 8, 12.
 κατηγορέω, κατηγορήσω, etc. (κατά-
 ἄγορά), *accuse, charge*, with gen-
 of pers.
 κατηγορία, -αι, ἡ (cf. κατηγορέω)-
charge, accusation.
 καταηρεμίζω (ἡρεμίζω, -ηρέμισα, -ηρέμη-
 σθη, *makes still*; cf. ἡρέμα,
quietly), *makes still, calm, ar-*
pease.
 κατιδέοντας, see κατέιδον.
 κατοικέω (οικέω), *live, dwell*.
 κατοικίζω (οικίζω), *settle, colonize*,
found.
 καταρβύττω (ἄρβύττω), *bury in the*
ground, bury.
 κάτω, adv. (κατά), *down, down-*
wards, below, underneath; τὸ
 κάτω, *the lower part*, IV, 2, 28.
 κάψμα, -ατος, τὸ (καίω), *heat*.
 καέσμιος, -ος (καίω), *that may be*
burnt, combustible.
 Καύστρου πεδιον, -ου, τὸ, *Cayster*
Plain, a city in Phrygia.
 κίγχερος, -ου, ὁ, *millet, a kind of*
grain; cf. μάλινη.
 κείμει, κείσομαι, *lie, lie dead, be situ-*
ated, be stationed, frequently a
 passive of τίθημι; hence for τὰ
 ὄπλα ἕκειτο see the phrase θέσθαι
 τὰ ὄπλα.
 κικραγέτων, see κρέζω.
 κίκησθε, see κτάσομαι.
 Κελαίνας, -ἄν, αἱ, *Celaenae, a city*
of Phrygia.
 κελεύω, κελύσω, etc., *order, bid, com-*
mand; less often, *urge, advise*.
 κενός, -ή, -όν, *empty, void, vain*
groundless; τοὺς τῆς φάλαγγος
 κενὸν ἐποίησαν, *they made a great*
gap in the phalanx, IV, 8, 17.

- κενοτάφιον, -ου, τό (κερός + τάφος), a cenotaph, i. e., a mound or tomb erected in honor of those whose dead bodies could not be recovered, VI, 4, 9.
- κεντήω, κεντήσω (cf. κέντρον, goad, point, Eng. centre), goad, torment.
- Κεντήριτες, -ου, ὁ, the Centrites, a river flowing into the Tigris.
- κεράμοσς, -α, -οῦν (κέραμος, clay), earthen.
- κεράμιον, -ου, τό (κέραμος, clay), earthen jar for wine, holding about six gallons.
- Κεράμων ἀγορά, Ceramon Agora (tile-market), a town in Phrygia.
- κεράννυμι (κεράσω, ἐκέρασα, κέκραμαι, ἐκεράσθην, ἐκράθην), mix, esp. of water and wine.
- κέρας, κέρατος or κέρως, τό (Lat. cornu, Eng. horn): (1) horn of an animal, then, bugle, horn; e. g., II, 2, 4; (2) a drinking-horn (Thracian), VII, 2, 23; (3) the wing, flank of an army, e. g., I, 7, 1; τὰ δεξιὰ τοῦ κέρατος, the right of the wing, i. e., the extreme right, I, 8, 4; κατὰ κέρας, in column, i. e., in order of march, IV, 6, 6; τὴν οὐρὰν τοῦ κέρατος, the rear of the column, VI, 5, 5.
- Κερασσῶντιοι, -ων, οἱ (Κερασσοῦς), the people of Cerasus, Cerasuntians.
- Κερασσοῦς, -οῦστος, ἡ (cf. Eng. cherry, imported from this place to Rome by Lucullus), Cerasus, a city in Pontus.
- κεράτινος, -η, -ον (κέρας), of horn.
- Κέρβερος, -ου, ὁ, Cerberus, the watch-dog of the lower world, brought to the upper world by Heracles, VI, 2, 2.
- κερδαίω (κερδαῖά, ἐκέρδατα), gain, acquire.
- κερδαίωσ, -α, -ον (κέρδος), fraught with gain, profitable.
- κέρδος, -ους, τό, gain, profit, then, pay.
- κεφαλαλγῆς, -εῖς (κεφαλή + ἄλγος, pain), causing headache.
- κεφαλή, -ῆς, ἡ (Lat. caput, Eng. head), head.
- κηδεμών, -όνος, ὁ (cf. κήδομαι), guardian, protector.
- κήδομαι, care for, with gen.
- κηρίον, -ου, τό (dim. of κηρός, wax, cf. Lat. cera), honeycomb.
- κηρέκειον, -ου, τό (κῆρυξ), herald's staff.
- κῆρυξ, -υκος, ὁ (καλέω), herald.
- κηρύττω, κηρύττω, etc. (κῆρυξ), proclaim as herald, announce; with σιγήν, command, II, 2, 20, impers. ἐκήρυξε, the herald proclaimed, III, 4, 36.
- Κηφισόδωρος, -ου, ὁ, Cephisodorus an Athenian, captain in the Greek army.
- Κηφισοφῶν, -ώππος, ὁ, Cephisophon, father of Cephisodorus.
- κιβέτιον, -ου, τό (dim. of κιβωτός, ἡ, chest), box, chest.
- Κιλικία, -ας, ἡ (Κιλιξ), Cilicia, a country on the southeastern coast of Asia Minor.
- Κιλιξ, -ικος, an inhabitant of Cilicia, a Cilician.
- Κιλιξίς, -ης, ἡ (Κιλιξ), a Cilician woman.
- κινδυνεύω, κινδυνεύσω, etc. (κίνδυνος), incur danger, run a risk, expose oneself; with infin. expressing likelihood, ἐκινδύνευσεν ἄν, διαφθαρήναι, would have come near being killed, would very probably have been killed, IV, 1, 11.
- κίνδυνος, -ου, ὁ, danger, risk; κίνδυνός (ἐστι) with infin. or clause with μή, II, 5, 17; IV 1, 6.

- κινέω, κινήσω, etc. (cf. Lat. *creo*, *cause to go*, Eng. *hie*, *kinetic*), *set in motion, move, stir*.
- κιττός, -οῦ, ὁ, *ivy*.
- Κλειγόρας, -ου, ὁ, *Cleagoras*, a painter from Phlius.
- Κλειάνητος, -ου, ὁ, *Cleaanetus*, a captain in the Greek army.
- Κλειάνδρος, -ου, ὁ, *Cleander*, a Spartan, governor of Byzantium.
- Κλειάνωρ, -ωρος, ὁ, *Cleanor*, a Greek general from Orchomenos in Arcadia. See the *Introd.*, § 38.
- Κλειάρετος, -ου, ὁ, *Clearetus*, a captain in the Greek army.
- Κλειάρχος, -ου, ὁ, *Clearchus*, the most prominent of Cyrus' Greek generals. See the *Introd.*, § 38, and II, 6, 1 ff.
- κλειθρον, -ου, τό (κλειώ), *bar or bolt of a gate*; generally pl., *fastenings*, VII, 1, 17.
- κλειώ, κλείσω, etc. (cf. Lat. *clavis*, *claudio*), *shut, close*.
- κλέπτω, κλέψω, ἔκλεψα, κέκλοφα, κέκλεμμαι, ἐκλάπην (cf. Lat. *elepro*, *steal*), *steal, embezzle*; hence of various stealthy acts, *conceal, smuggle*, IV, 1, 14; *seize secretly*, IV, 6, 11.
- κλίμαξ, -ακος, ἡ (cf. κλίση, Eng. *climax*), *ladder*.
- κλίση, -ης, ἡ (κλίω, *lean*, Lat. *inclinō*, Eng. *lean*), *bed, couch*.
- κλοπή, -ης, ἡ (κλέπτω), *theft, stealing*.
- κλωπέω (κλώψ), τοῦ, *waylay*.
- κλώψ, κλωπός, ὁ (κλέπτω), *thief, marauder*.
- κνέφας, -ους, τό, *darkness*.
- κνήμις, -ίδος, ἡ (κνήμη, *leg*), *greave*, generally pl.
- κόγχη, -ης, ἡ (cf. Eng. *conch*), *mussel, shellfish*.
- κογχυλιάτης, -ου, adj. (κογχόλη, *shell*; cf. κόγχη), *shelly*, of στωνοῦ.
- κοίλος, -η, -ον (cf. Lat. *cavus*, Eng. *hole, hollow*), *hollow*; of a country, *cut up by valleys*, V, 4, 31.
- κοιμάω, κοιμήσω, etc. (κοίμαι), *put to sleep*; mid. and pass., *go to bed, go to sleep*.
- κοινός, -ή, -όν (cf. Eng. *epicene*), *common, public*; τὸ κοινόν, *the common good, treasury, authority*; hence ἀπὸ κοινοῦ, *at the public expense*, IV, 7, 27; *by public authority*, V, 7, 18; πρὸς τὸ κοινόν ἐλθεῖν, *come before the public council or assembly*, V, 7, 17; dat. fem. sing., as adv. κοινῇ, *in common, together*, abs. or with μετὰ or σὺν.
- κοινέω, κοινώσω, etc. (κοινός), *make common, mid., communicate with, consult*.
- κοινωνία, -ήσω, etc. (κοινωνός), *have a share in* (gen.), VII, 6, 28.
- κοινωνός, -ου, ὁ (κοινός), *sharer, partner*.
- Κοιρατάδας, -ου, ὁ, *Coeratadas*, a Theban adventurer.
- Κοῖτοι, -ων, οἱ, *the Coeti*, an autonomous tribe not elsewhere mentioned, VII, 8, 25.
- κολάζω, κολάσω, ἐκόλασα, *chastise, punish*.
- Κολοσσαί, -ῶν, αἱ, *Colossae*, a city of Phrygia.
- Κολχίς, -ίδος, ἡ, *Colchis*, the district east of the Euxine.
- Κόλχοι, -ων, οἱ (cf. Κολχίς), *the Colchians, inhabitants of Colchis*.
- κολωνός, -οῦ, ὁ (Lat. *collis*, Eng. *hill*), *hill, mound*.
- Κομανία, -ας, ἡ, *Comania*, a fortress in Mysia.
- κομιδή, -ής, ἡ (κομίζω), *conveyance, means of transportation*.

- κομῖω, κομῶ, etc. (cf. κομῶ, care for), care for, carry away (to safety), convey, bring; mid., convey oneself or one's own, fetch, III, 2, 26; pass. travel, proceed, V, 4, 1.
- κοικατός, -ή, -όν (verbal of κοικῶ, plaster, from κοῖτα, dust, ashes; cf. κόκκις, dust, Lat. cinis, ashes), plastered, cemented.
- κοινοπρός, -όν, ὁ (κόκκις, dust; ὄρνυμι, stir up), cloud of dust.
- κόπος, -ου, ὁ (κόπτω), toil, fatigue.
- κόπρος, -ου, ἡ, dung.
- κόπτω, κόβω, ἔκοφα, κέκοφα, κέκομαι, ἐκόπη (Eng. chop), cut, cut down, hew; of animals, slaughter; of a door, knock at.
- κόρη, -ης, ἡ, girl.
- Κορσωτή, -ης, ἡ, Corsōte, a city of Mesopotamia, on the Euphrates.
- Κορύλλας, -α, ὁ, Coryllas, ruler of the Paphlagonians.
- κορυφή, -ης, ἡ, top, peak, summit.
- κοσμέω, κοσμήσω, etc. (κόσμος), set in order, array; of troops, marshal, III, 2, 36; adorn, dress, I, 9, 23.
- κόσμος, -α, -ον (κόσμος), orderly, well disciplined.
- κόσμος, -ου, ὁ (cf. Eng. cosmic), order, good order; ornament, dress.
- Κοτύωρα, -ων, τὰ, Cotyōra, a city on the Euxine in the country of the Tibarēni.
- Κοτυωρῆται, -ων, οἱ (Κοτύωρα), the people of Cotyōra.
- κόσφος, -η, -ον, light; χόρτος κόσφος, hay, I, 5, 10.
- κόσφως, adv. (κόσφος), lightly.
- κράζω, only in 2 perf. κέκραγα, in pres. sense (imitative, like Eng. creak; cf. κραυγή), cry out, shout, VII, 8, 15.
- κράνος, -ους, τό (κῆρα, head?; cf. Eng. cranium), helmet.
- κρατέω, κρατῆσω, etc. (κράτος), be strong, be master, rule, be victorious, conquer, subdue (abs., with gen. or acc.).
- κρατήρ, -ήρος, ὁ (κεράννυμι), mixing bowl.
- κράτιστος, -η, -ον (κράτος), used as sup. of ἀγαθός, best, strongest, bravest, noblest; κράτιστον (sc. ἐστί), it is best, abs., or with infin.; neut. pl. as adv., best, most bravely; cf. κρείττω.
- κράτος, -ους, τό, strength, force, only in the phrases ἀνά κράτος and κατὰ κράτος, at full speed; see ἀνά and κατὰ.
- κραυγή, -ῆς, ἡ (κράζω), outcry, shout, tumult.
- κρέας, κρέως, pl. κρέα, τό (cf. Lat. caro, flesh), flesh, meat.
- κρείττων, -ον, gen. -ονος (κράτος), used as comp. of ἀγαθός, better, stronger, braver, superior to; κρείττων (ἐστί), it is better, with infin.; cf. κράτιστος.
- κρέμαμαι, ἐκρεμάμη, hang, be suspended.
- κρεμάννυμι, κρεμῶ, ἐκρέμασα, ἐκρεμάσθην (κρέμαμαι), hang, hang up.
- κρήνη, -ης, ἡ, spring, fountain.
- κρηπίς, -ίδος, ἡ (cf. Lat. crepidā), shoe, hence, foundation.
- Κρής, Κρητός, ὁ, a Cretan, inhabitant of Crete, the largest of the Greek islands. The Cretans were famous archers.
- κριθά, -ῶν, αἱ, barley; for the pl. cf. πυροί.
- κριθίνος, -η, -ον (κριθή), of barley, of bread, IV, 5, 31; οἶνος κριθίνος, beer, IV, 5, 28.
- κρίνω, κρινῶ, ἐκρίνα, etc. (Lat. cerno, Eng. critic), divide, distinguish.

- choose; *decide, judge, determine; try* (as a judge), VI, 6, 16; so in pass., V, 6, 33.
- κρίσις, -ου, ὁ, *ram*.
- κρίσις, -ουσι, ἡ (κρίνω, Eng. *crisis*), a separating, then, judgment, decision, trial.
- κρόμμυον, -ου, τό, *onion*.
- κρότος, -ου, ὁ (cf. κρούω), a clapping, applause.
- κρούω, κρούσω, etc., strike, knock, rattle.
- κρύπτω, κρύψω, ἔκρυφα, etc., hide, conceal; with two accs. hide something from someone, I, 9, 19.
- κροβέλος, -ου, ὁ, tuft of hair, topknot, crest.
- κτάομαι, κτήσομαι, etc., acquire, gain, procure for oneself; in the perf., possess; with pred. adj. τοῦς Καρδοχούς πολεμίου ἐκτησάμεθα, we made enemies of the Carduchi, V, 5, 17.
- κτείνω (κτενῶ, ἔκτεινα, ἔκταρον, -έκτορα), kill, II, 5, 32 n. The simple vb. is rare; see ἀποκτείνω.
- κτήμα, -ατος, τό (κτάομαι), possession; in pl., property.
- κτήνος, -ους, τό (κτάομαι), piece of property; esp. domestic animal, generally pl., cattle.
- Κτησίας, -ου, ὁ, Ctesias, a Greek physician living at the court of Artaxerxes. He wrote a history of Persia. See the Introd. § 30.
- κυβερνήτης, -ου, ὁ (κυβερνώ, steer; cf. Lat. *gubernator*, Eng. *governor*), helmsman.
- Κύδνος, -ου, ὁ, the *Cydnus*, a river of Cilicia.
- Κυζικηνός, -οῦ, ὁ (Κύζικος), a *Cyzicene* a gold coin of Cyzicus with about the value of a Daric. The word is properly an adj. with *στατήρ*, *stater*, understood.
- Κύζικος, -ου, ἡ, *Cyzicus*, an important city of the Propontis, a colony of the Milesians.
- κύκλος, -ου, ὁ (cf. Lat. *circulus*, bent circles, circle, Eng. *circle*), circle; dat. as adv. κύκλῳ, in a circle, all around; pl. groups (of men), V, 7, 2.
- κυκλώω, κυκλώσω, etc. (κύκλος), surround; mid., form a circle, gather around, VI, 4, 20.
- κύκλωσις, -ουσι, ἡ, an encircling, surrounding; ὡς εἰς κύκλωσιν, as if to surround, I, 8, 23.
- κυλινδῶ, or in pres. system, which alone occurs in the *Anabasis*, κυλινδέω, other tenses as if from κυλίω (cf. *καλιπτόμαι*, Eng. *cylinder*), roll, roll down; in pass. intr., roll.
- Κυνίσκος, -ου, ὁ, *Cyniscus*, a Spartan general, warring in the Chersonese.
- κυπαρίστινος, -η, -ον (κυπάριστος, cypress tree), of cypress wood.
- Κύριος, -α, -ον (Κύρος) pertaining to Cyrus, Cyrus'. For αἱ Κύριοι, III, 2, 17, see the note.
- κύριος, -α, -ον (αἰς, τό, power), empowered, having authority.
- Κύρος, ὁ, *Cyrus*: (1) *Cyrus the Great*, founder of the Persian empire, ruled 559-529 B. C.; he is called ὁ ἀρχαῖος in I, 9, 1; (2) *Cyrus the Younger*, son of Darius Nōthus and Parysatis and younger brother of Artaxerxes Mnemon. Book I gives an account of his ill-fated expedition against Artaxerxes. For a sketch of his character see I, 9; for an account of his death I, 8, 28 ff. See the Introd. § 24.
- Κυτόνιον, -ου, τό, *Cytonium*, a town in Mysia, VII, 8, 8. (The text is

uncer η, the Paris MS having κερτων whence some assume a town (τόπιος.)
 κῶων, κῶ, δ or ἡ (cf. Lat. canis, dog, ng. hound, cynic, etc.), dog; ἡ.
 κωλύω, κωλύω, etc., hinder, prevent, check, abs., with acc., with infin., and (I, 6, 2) with τοῦ and infin.; τὸ κωλύον, the hindrance, obstacle, IV, 5, 20.
 κώμαρχης, -ου, ὁ (κώμη+ἀρχω), village chief.
 κώμη, -ης, ἡ (καίμαι), village.
 κωμήτης, -ου, ὁ (κώμη), villager.
 κώπη, -ης, ἡ (cf. Lat. capio, Eng. haft), handle, esp. of an oar, hence, oar, VI, 4, 2.

Δ

λαβεῖν, see λαμβάνω.
 λαγχάνω, λήξομαι, ἔλαχον, ἐλήχα, ἐληγμαι, ἐλήχθην (λάχος), get or obtain by lot, get, obtain, with acc. or part. gen.
 λαγός, -ός, ὁ, hare.
 λαθεῖν, see λαθάνω.
 λάθρα, adv. (λαθάνω), secretly; with gen., without the knowledge of.
 Λακεδαιμόνιος, -ου, ὁ (Λακεδαίμων), a citizen of Lacedaemon, a Lacedaemonian.
 Λακεδαίμων, -ονος, ἡ, Lacedaemon or Sparta, capital of Laconia, the southeastern state of Peloponnesus.
 λάκκος, -ου, ὁ (cf. Lat. lacus, Eng. lake, loch), cistern, vat, IV, 2, 22.
 λακτίζω, λακτιῶ, etc. (λάξ, with the foot), kick.
 Λάκων, -ωνος, ὁ, a Laconian; less exactly, Spartan.

Δακωνικός, -ή, -όν (Δάκων), Lacedaemonian.
 λαμβάνω (λήψομαι, ἔλαβον, ἐλήφα, ἐλημμαι, ἐλήφθην), take, with various shades of meaning; seize, capture, I, 4, 7; get, I, 5, 10; receive, I, 2, 26; enlist, I, 1, 6; come upon, befall, I, 10, 18; find, I, 1, 6; sometimes with part. gen., I, 5, 7; cf. I, 6, 10. The partic. λαβών, like ἔχων, is often rendered with, but the meaning is fuller, I, 1, 2, etc.
 λαμπρός, -ά, -όν (λάμπω), shining, splendid, noble.
 λαμπρότης, -ητος, ἡ (λαμπρός), brilliancy, splendor.
 λάμπω, λάμψω, ἐλάμψα (cf. Eng. lamp), be bright, shine, blaze.
 Δαμψακηνοί, -ών, οἱ (Δάμψακος), inhabitants of Lampsacus.
 Δάμψακος, -ου, ἡ, Lampsacus, a city in the Troad, on the Hellespont.
 λαυθάνω (λήσω, ἔλαθον, ἐλήθα, ἐλησομαι), be hid or concealed, be unseen; with acc., escape the notice of; often with supplementary partic., containing the main idea, ἐλάθασθαι τρεφόμενον, was secretly main/ained, I, 1, 9; so with acc., λαθεῖν αὐτὸν ἀπιών, get off without his knowledge, I, 3, 17.
 Λάρισα, -ης, ἡ, Larisa, commonly spelt Larissa, an Assyrian city, III, 4, 7 n.
 λάσιος, -α, -ον, hairy, shaggy; bushy, V, 2, 29; τὰ λάσια, thickets, VI, 4, 26.
 λαφυροπωλέω (λαφυροπώλης), sell booty.
 λαφυροπώλης, -ου, ὁ (λάφυρον, spoil, +πωλέω), seller of booty.
 λάχος, -ους, τό (cf. λαγχάνω), portion, share, part.
 λαχόν, see λαγχάνω.

λέγω (λέξω, ἔλεξα, λέλεγμαι, ἐλέχθην); the perf. is supplied by εἶρηκα (see εἶρω) and the aor. often by εἶπον (see the word); in compounds oftener -αγορεύω, -ερώ -εἶπον), orig., *count, reckon, tell* (in its older use = *count*), I, 6, 1; then, *say, speak, tell, mention, etc.*; *be spokesman*, II, 5, 39. λέγω has regularly *δι* or *ὡς* with a clause, but in the pass. the infin. is preferred and the construction is usually personal (impers. in pass. I, 2, 12, etc.); see I, 2, 8 n. The infin. occurs with the act., V, 4, 34, VII, 5, 13, and the partic. I, 3, 15. When however λέγω means *bid* or *vote*, the infin. is regular, I, 3, 8.

λεία, -ας, ἡ, *booty, plunder.*

λεμών, -ῶνος, ὁ (cf. λείβω, *pour, λιμήν*), *a moist place, meadow.*

λείος, -α, -ον (cf. Lat. *levis*), *smooth; of hills, gently sloping.*

λείπω (λείψω, ἔλιπον, λέλοιπα, λέλειμαι, ἐλείφθην), *leave, leave behind, forsake, abandon; leave alive, spare*, VI, 3, 5; pass., *be inferior to*, VII, 7, 31.

λεκτός, -α, -ον (verbal of λέγω), *must be said or told.*

λελείψεται, see λείπω.

λεξάτω, see λέγω.

Λεοντίνος, -ου, ὁ, *a Leontine, native of Leontini, in Sicily.*

λευκοθώραξ, -ακος, ὁ, ἡ (λευκός + θώραξ), *with white (linen?), cuirass*, I, 8, 9; cf. IV, 7, 15.

λευκός, -ή, -όν (cf. Lat. *lux, light*), *white.*

Λέων, -οντος, ὁ, *Leon, of Thurii, a soldier in the Greek army.*

Λεόνυμος, -ου, ὁ, *Leonymus, a Spartan in the Greek army*, IV, 1, 18.

λήγω, λήξω, ἔληξα, *cease, come to an end; of the wind, abate*, IV, 5, 4.

ληΐσσομαι, ἐλησάμην (λεῖα), *plunder, pillage, rob.*

λήρος, -ου, ὁ, *nonsense.*

λήσομεν, see λαρθάνω.

ληστεία, -ας, ἡ (ληστής), *pillaging, plundering.*

ληστής, -ου, ὁ (ληΐσσομαι), *plunderer, robber.*

ληφθῆσώμεθα, λήψεσθε, see λαμβάνω.

λίαν, adv., *very.*

λίθινος, -η, -ον (λίθος), *of stone.*

λίθος, -ου, ὁ (cf. Eng. *litho-*), *stone, a stone.*

λιμήν, -ένος, ὁ, *port, harbor.*

λιμός, -οῦ, ὁ, *hunger, famine.*

λινοῦς, -ῆ, -οῦν (λίνον, *linen*, Lat. *linum, flax*), *of flax, of linen.*

λογίζομαι, λογιώμαι, etc. (λόγος), *calculate, consider.*

λόγος, -ου, ὁ (λέγω), *word, speech, saying, rumor, narrative, discussion, debate; eis λόγους εἰσεῖν, dat., have an interview with*, II, 5, 4.

λόγχη, -ης, ἡ, *spear head, spear point, spear.*

λοιδορέω, λοιδορήσω, etc., *revile, abuse, upbraid.*

λοιπός, -ή, -όν (λείπω), *left, remaining; with art., the rest of; τὸ λοιπόν, from now on, from then on, with gen., for the rest of*, II, 2, 5; τοῦ λοιποῦ, *in the future*, V, 7, 34; τὴν λοιπὴν (sc. ὁδόν), *the rest of the way*, III, 4, 46.

Λοκρός, -οῦ, ὁ, *a Locrian, a native of Locris, a name given to two districts in central Greece, one on the Gulf of Corinth*, VII, 4, 18.

Λουσιάτης, -ου, ὁ, = the following.

Λουσιεύς, -εύς, ὁ (Λουσοί, *Lusi*) a *Lusian*, native of *Lusi* in *Arcadia*. In VII, 6, 40, we have the form *Λουσιώτης*.

Λόφος, -ου, ὁ, ridge or crest; then, of land, hill, ridge.

λοχαγός (λοχαγός), be captain.

λοχαγία, -ας, ἡ (λοχαγός), captaincy.

λοχαγός, -οῦ, ὁ (λόχος + ἄγω), captain.

λοχίτης, -ου, ὁ (λόχος), one of the same λόχος, comrade, VI, 6, 7.

λόχος, -ου, ὁ (cf. λέχος, bed), properly, ambush, lying in wait; then, body of armed men, esp. company, as a military unit. The λόχος numbered as a rule 100 men, and was divided into two πεπηκοστίτες or four ἐνωμοτίαι; ἑρθιοὶ λόχοι, see ἑρθιος.

Λυδία, -ας, ἡ (Λυδός), *Lydia*, a province of Western Asia Minor, formerly an independent kingdom.

Λύδιος, -α -ου (Λυδός), *Lydian*.

Λυδός, -ου, ὁ, a *Lydian*.

Λύκαια, -ων, τὰ, the *Lycaea*, a festival of *Zeus*, *Λυκαῖος*, so called from Mt. *Lycaeus* in *Arcadia*.

Λυκάονες, -ων, οἱ, inhabitants of *Lycaonia*, *Lycaonians*.

Λυκαονία, -ας, ἡ, *Lycaonia*, a country in central Asia Minor.

Λύκειον, -ου, τό (Eng. *lycæum*), the *Lycæum*, a gymnasium at *Athens*, near the temple of *Apollo Lycaeus*.

Λύκιος, -ου, ὁ, *Lycius*: (1) an *Athenian*, in command of the Greek cavalry; (2) a *Syracusan* of the same name.

Λύκος, -ου, ὁ, *Lycus*, a river flowing into the *Euxine* near *Heraclæa*.

λύκος, -ου, ὁ (Lat. *lupus*), *wolf*.

Λύκων, -ωνος, ὁ, *Lycan*, an *Achaean* in the Greek army.

λυμαίνομαι, λυμασθῆναι, etc. (λύμη outrage), destroy, ruin, spoil.

λυπτός, -ήσω, etc. (λύπη), grieve, pain, vex, molest, annoy.

λύπη, -ης, ἡ, pain, grief.

λυπηρός, -ά, -όν (λύπη), painful, troublesome, annoying.

λύττα, -ης, ἡ, madness.

λύω (λύσω, λύουσα, λελυκα, λελυμαι.

ἐλύθη; cf. Lat. *luo*, loose, Eng. loose), loose, set free, unyoke; of a bridge or obstacle, break down, destroy, do away with, II, 4, 17; of oaths, break, II, 5, 38; mid., ransom, VII, 8, 6. For III, 4, 36, see the note.

λωτοφάγοι, -ων, οἱ (λωτός, lotus + ἔφαγον), lotus-eaters, III, 2, 25 n. The lotus grows in northern Africa. Its fruit, called the jujube, is about the size of an olive and is said to be of delicious flavor. The legend told that whoso ate of it lost all remembrance of his home.

λωφάω (λωφῆσω, ἐλώφησα), cease.

λῶν, λῶος, gen. -οτος, preferable, better, used as comp. of ἀγαθός, chiefly in the phrase λῶν ἔστι.

M

μά, adv. of swearing, by, with acc.; regularly neg., μὰ τοὺς θεοὺς, no, by heaven, I, 4, 8, unless καὶ precedes, καὶ μὰ Δία, yes, by Zeus, V, 8, 6.

μάγαδις, -ίδος, ἡ, *magadis*, a harp-like musical instrument of twenty strings.

Μάγνητες, -ων, οἱ, *Magnesian*, people of *Magnesia*, a district in *Thessaly*.

μάθε, μάθης, μάθοι, see μαθήσει.

Μαίανδρος, -ου, ὁ, *the Maeander*, a large river in western Asia Minor. Its winding course gives us our word *meander*.

μαίνομαι, **μανοῦμαι**, **μέμνηται**, **ἐμάνηται**, *be mad*; aor., *go mad*.

Μαισάδης, -ου, ὁ, *Maesades*, father of *Seuthes*.

μακαρίζω, **ἐμακάρισα**, **ἐμακαρίσθην** (**μάκαρ**, *blessed*), *deem happy*.

μακαριστός, -ή, -όν (**μακαρίζω**), *to be thought happy, enviable*.

Μακίστιος, -ου, ὁ (**Μάκιστος**), a *Macistian*, inhabitant of *Macistas*, a city in southern *Ellis*.

μακρός, -ά, -όν, *long* (of space or time); **μακράν** (sc. ὁδόν [?]), *a long distance*, III, 4, 17; so **μακροτέρα**, II, 2, 11; **μακροτάτην**, VII, 8, 20; **μακρά πλοῖα**, *war-ships*, V, 1, 11; **μακρότερον**, as adv., *further*, III, 4, 16.

Μάκρωνες, -ων, οἱ, *the Macrōnes*, *Macronians*, a warlike people of *Pontus*.

μάλα, by elision **μαλ'**, adv. (cf. Lat. *nullus?*, *melior?*), *very*, used with adjs. and advs.; but also with vbs. (V, 4, 18) and with nouns having an adjectival value, **μάλα χαίρεις ἔστιν**, *it's just the time*, IV, 6, 15; **αὐτίκα μάλα**, *on the spot, immediately*. III, 5, 11; **οὐ μάλα**, *not very much*, i. e. (by litotes) *not at all*, II, 6, 15; often with intensive **καί**, I, 5, 8; comp. **μᾶλλον**, *more, rather*, regularly followed by **ἢ**, *than*; **οὐδὲν μᾶλλον**, *none the more*, III, 3, 11; sup. **μάλιστα**, *most, especially, in the highest degree*; with numerals, **about**, V, 4, 12; often with **ὡς**, **ὅτι**, **ἤ**, **ὅσον**, either with or without a vb. of ability, e.g., **ὡς μάλιστα ἐδόξατο ἐπικρυπτό-**

μενος, *with all possible secrecy*, I, 1, 6.

μαλακίζομαι (**μαλακός**, *soft*), *be effeminate or lazy, be a coward*.

μάλιστα, see **μάλα**.

μᾶλλον, see **μάλα**.

μανίντες, see **μαίνομαι**.

μανθάνω, **μαθήσομαι**, **ἔμαθον**, **μεμάθηκα**, *learn, find out, understand*.

μαντεία, -αι, ἡ (**μαντεύω**, *prophecy*, **μάντις**, *prophet*), *prophecy, response of an oracle*.

μαντευτός, -ή, -όν (verbal of **μαντεύομαι**), *directed by an oracle, named by an oracle*.

Μαντινεῖς, -ῶν, οἱ, *Mantineans*, people of *Mantinea*, in *Arcadia*.

μάντις, -ews, ὁ (**μαίνομαι**), *one possessed or inspired, a prophet, diviner, soothsayer*.

Μάρδοι, -ων, οἱ, *the Mardî*, a warlike tribe in southern *Armenia*.

Μαριανδυνοί, -ῶν, οἱ, *the Marian-dŷnî*, a people near *Heraclæa* on the *Euxine*.

μάρσιπος, -ου, ὁ (cf. Eng. *marsupial*), *bag, pouch*.

Μαρσύας, -ου, ὁ, *Marsyas*, a satyr famous in legend, I, 2, 8 n.; also a river in *Phrygia*, named after him, *ibid*.

μαρτυρέω, **μαρτυρήσω**, etc. (**μάρτυς**), *bear witness, testify*.

μαρτύριον, -ου, τό (**μάρτυς**), *evidence, proof*.

μάρτυς, **μάρτυρος**, ὁ (cf. Eng. *martyr*), *witness*.

Μαρωνίτης, -ου, ὁ (**Μαρωνεία**, *Maronēa*), a *Maronite*, a native of *Maronēa*, a city on the southern coast of *Thrace*.

Μάσκας, Dor. gen. **Μάσκα**, ὁ, *Mascas*, a stream flowing into the *Euphrates*, perhaps not a river but a canal.

μαστέω (poetic), *seek, search after*; with infin., *strive*, III, 1, 43.

μαστιγῶω, μαστιγῶσω, etc. (μαστιξί), *scourge, whip*.

μάστιξ, -ιγος, ἡ, *whip, lash*.

μαστός, -οῦ, ὁ, *breast, one of the breasts*; then, *hill, hillock*, IV, 2, 6, 18.

μάταιος, -α, -ον (μάτη, *folly*) *foolish, vain*.

μάχαιρα, -ας, ἡ (μάχομαι), *sword, sabre* (properly a short sword with single edge; the ξίφος was long and two-edged).

μαχαίριον, -ου, τό (dim. of μάχαιρα), *dagger*.

μάχη, -ης, ἡ (μάχομαι), *fight, battle, engagement*; *battlefield*, II, 2, 6.

μάχιμος, -ον (μάχομαι), *fit for fighting, warlike*.

μάχομαι (μαχοῦμαι, ἐμαχεσάμην, μεμάχημαι), *fight, fight against*, with dat. or (rarely) πρὸς and acc.; *quarrel*, IV, 5, 12.

μα, see ἐγώ.

Μεγάβυζος, -ου, ὁ, *Megabyzus*, guardian of the temple of Artemis at Ephesus.

μεγάλην, see μέγας.

μεγαληγορέω, aor. ἐμεγαληγόρησα (μέγας + ἀγορά), *talk big, boast*.

μεγαλοπρεπῶς, adv. (μέγας + πρέπω), *in magnificent or princely fashion, magnificently, munificently*, I, 4, 17; sup. μεγαλοπρεπίστατα, VII, 3, 19.

μεγάλως, adv. (μέγας), *greatly*.

Μεγαρέτις, -έως, ὁ (Μέγαρα), *a native of Megara, a Megarian*.

μέγας, μεγάλην, μέγα (cf. μακρός, Lat. *magnus*, Eng. *much*), comp. μείζων, sup. μέγιστος, *large, great*, in varying senses; *famous*, II, 6, 17, εὐ μέγας βασιλεύς, as the

title of the Persian king (cf. *Great Mogul*); of sound, *loud*, IV, 5, 18; of the sea, *heavy*, V, 8, 20; μέγα, as adv. (inner obj.); *greatly*, III, 1, 38; so μεγάλα, I, 9, 24, III, 3, 14; μέγιστον, *chiefly*, I, 3, 10; οἱ μέγιστα δυνάμενοι, *the most powerful*, II, 6, 21; μέγα φρονεῖν, *be elated, proud*, III, 1, 27.

Μεγαφέρνης, -ου, ὁ, *Megaphernes*, a Persian noble, put to death by Cyrus.

μέγεθος, -ους, τό (μέγας), *size, width*, IV, 1, 2.

μέγιστος, see μέγας.

μέδιμνος, -ου, ὁ, *medimnus*, an Attic dry measure, about 1½ bushels.

μεθ', see μετά.

μεθίην (ἐθην), *let go*.

μεθίστημι (ἵστημι), *set in a different place, remove*; aor. mid., *remove apart from oneself*, II, 3, 8; 2 aor. act., *go aside or apart*, II, 3, 21.

Μεθυδριεύς, -έως, ὁ (Μεθύδριον, *Methydrium*), *a Methydrian, native of Methydrium, a town in Arcadia*.

μεθύω (μέθην, *wine*; cf. Eng. *mead*), *be drunk*.

μεζῶν, see μέγας.

μελιχίος, -α, -ον, *mild, gentle*, epithet of Zeus, VII, 8, 4.

μείναι μείναντες, μείναιαν, μείνη, see μένω.

μείων, see μείων.

μειράκιον, τό (μείραξ, *girl*), *lad, youth*, from 14 to 20 years old.

μείωμα, -ατος, τό (μείωω, *make smaller*, from μείων), *shortage of money*.

μείων, -ον, irreg. comp. of μακρός (cf. Lat. *minor*), *smaller, weaker, fewer*; neut. μείων, as adv., *less*;

μείον ἔχειν, have the worst of it, I, 10, 8; cf. III, 2, 17.

Μελανδίται, -ῶν, οἱ, *Melanditae*, a Thracian tribe.

μελανία, -ας, ἡ (μέλας), *blackness*.

μέλας, *μελαινα*, μέλας, gen. μέλας, etc. (cf. Lat. *malus*, Eng. *melancholy*), *black, dark*.

μέλει, *μελήσει*, ἐμέλησε, μεμέληκε, impers., *it is a care, it concerns*; ἐμοὶ μελήσει, *I will take care*, I, 4, 18; cf. I, 8, 13; τῇ θεῷ μελήσει, *the goddess will see to him, i. e., will punish him*, V, 3, 13.

μελετώω, *μελετήσω*, etc. (μέλει), *practice*.

μελετηρός, -ός, -όν (μελετώω) *diligent in practice*.

μῆλιξ, -ης, ἡ (Lat. *milium*, *millet*), *millet*, a kind of grain, in sing. or pl., cf. λέγχερος; pl. *millet fields*, II, 4, 13.

Μελινοφάγοι, -ῶν, οἱ (μῆλιξ+ἔφαγον), *Melinophagi*, *Millet-eaters*, a Thracian tribe, living near Byzantium.

μέλλω, *μελήσω*, ἐμέλησα, *be about to, be going to do something*; often with infin. (generally fut.) as a periphrastic fut.; *delay (be always on the point of doing)*, abs., III, 1, 46; in pass., III, 1, 47 n.; *intend*, II, 5, 5; τὸ μέλλον, *the future*, VI, 1, 21.

μνησθῆναι, μνήσασθαι, μνησθεσθαι, see μνησθῆναι.

μνῆσθαι, μνῆσθαι, ἐμνῆσθαι or ἐμνῆσθαι, *find fault with, blame*.

μέν (a weaker form of μήν), a postpōs. particle, rarely admitting of translation. Often it emphasizes a preceding word, ἐγὼ μὲν, I, for my part, I, 9, 28, but oftener serves to denote that the word or clause is correlated

with a following one, which is normally coupled with δέ (I, 1, 1), although ἀλλὰ, μέντοι, and καὶ αὖτο occur. Frequent are δ μὲν . . . δ δέ, *the one . . . the other*, in pl. *some . . . others* (I, 1, 7). Because of this correlating force μὲν often serves to mark the conclusion of an episode or topic, I, 3, 4; I, 10, 18; so μὲν δέ, I, 1, 4. μὲν is frequently joined with other parts., ἀλλὰ . . . μὲν, *but . . . verily*, I, 7, 6; *Xenias μὲν δέ*, *Xenias on his part*, I, 2, 3; οὐ μὲν δέ, *not, you may be sure*, I, 9, 13; μὲν τοίνυν (only at the beginning of a speech), *well then*, II, 5, 41.

μέντοι, adv. and conj. (μὲν+τοί): (1) confirmative, *certainly, in truth, moreover*, I, 9, 6; (2) adversative, *yet, still, however*, I, 3, 10.

μένω, μένω, ἔμεινα, μεμένηκα, *remain, wait, stay*; *last, hold good*, II, 3, 24; trans., *wait for*, IV, 4, 20.

Μένων, -ωνος, ὁ, *Menon*, a Thessalian, general under Cyrus; see the *Introd.*, § 38, and II, 6, 21 ff.

μέρος, -ους, τό (cf. Lat. *mereo*, *deserve*), *part, portion, share*; μέρος τι τῆς ἐραξίας, *an instance of their discipline*, I, 5, 8; ἐν τῷ μέρει, *each in his turn*, III, 4, 23; κατὰ μέρος, *in turn, by relays*, V, 1, 9; κατὰ τὸ Χειρισόφου μέρος, *in the place of Chirisophilus*, VI, 4, 23; καὶ ἐν τῷ μέρει καὶ παρὰ τὸ μέρος, *both in and out of turn (all and more than was my duty)*, VII, 6, 38.

μσημβρία, (μέσος+ἡμέρα), *midday, noon*; hence, *the south*, I, 7, 6; III, 5, 15.

μεσόγεια, -ας, ἡ (μέσος+γῆ), *midland, interior of a country*, VI, 2, 19; 4, 5.

- μέσος**, -η, -ον (Lat. *medius*, Eng. *mid*), in the middle, the middle (cf. gen. in pred. posit.; neut. (τὸ) μέσον, the middle, the center, I, 2, 15; διὰ μέσον τούτων, between these, I, 4, 4; cf. I, 7, 6; μέσαι νύκτες, midnight, I, 7, 1; μέσον ἡμέρας, midday, noon, I, 8, 8.
- μεσῶ** (μέσος), be in the middle; ἤδη πέρα μεσούσης τῆς ἡμέρας, when it was past midday, VI, 5, 7.
- Μέσπιλα**, -ης, ἡ (?), *Mespi-la*, an Assyrian city, III, 4, 10n.
- μεστός**, -ή, -όν, full of, abounding in (gen.); abs., full, VII, 3, 26.
- μετά**, by elision μετ' or μεθ', prep. with gen. and acc.; with gen., with, together with, in various uses, (for Xen.'s preference for σύν, see σύν); rarely, by means of, II, 6, 18; with acc., after, next, of place, order, or time; μετὰ τοῦτο (ταῦτα), after this, thereupon, I, 3, 9; μεθ' ἡμέραν, by day (after daybreak), IV, 6, 12; in composition, μετα- signifies participation, or succession, but oftenest change.
- μεταβάλλω** (βάλλω), throw into a different place; mid., shift, e. g., the shield so that it covered the back in retreat, VI, 5, 16.
- μεταγινώσκω** (γινώσκω), change one's mind.
- μεταδίδωμι** (δίδωμι), give among, distribute to, dat., give a share of, gen. III, 3, 1.
- μεταμεταίωμι** (μεταίωμι), it is a care afterward, it repents one (dat.); best rendered personally, I repent, am sorry, I, 6, 7.
- μεταξὺ**, adv. or prep. with gen. (μετὰ+ξένου), in the midst, between; with partic. μεταξὺ ὀνομαζών, interrupting him in the midst of his talk, III, 1, 27; οὐ πολλοῦ χρόνου μεταξὺ γενομένου, after no long interval, V, 2, 17.
- μεταπέμπομαι** (πέμπω), send for, summon.
- μετάπεμπτος**, -ον (μεταπέμπομαι), sent for, summoned.
- μετάσχοι**, see μετέχω.
- μεταχωρέω** (χωρέω), change one's position, remove, VII, 2, 18.
- μέτεμμι** (εἰμί), be among, but in prose only impers. μέτεσσι, etc., there is a share, with dat. of possessor and part. gen., III, 1, 20.
- μετέχω** (έχω), have a share in, take part in.
- μετέωρος** (μετὰ+αἶρω), raised aloft; μετεώρους ἐξεκόμισαν, they raised up and carried out, I, 5, 8.
- μέτρον** (μέτρον), measure.
- μετρίως**, adv. (μέτριος, moderate), with moderation, II, 3, 20.
- μέτριον**, -ον, τὸ (cf. Lat. *metior*, measure, Eng. *meter*, etc.), measure.
- μέχρι**, adv. even to; μέχρι εἰς or ἐπὶ, as far as, even to, V, 1, 1; as improp. prep. with gen., up to, until, as far as; μέχρι οὗ, to a point where, I, 7, 6; as conj., until, like ἕως, I, 4, 13.
- μή**, adv., not, the neg. of will, as οὐ is the neg. of statement; hence used (a) in prohibitions with pres. impv. (rarely aor. impv.), or aor. subj., II, 1, 12, etc.; (b) with hortatory subj., III, 1, 24; (c) in final and obj. clauses after ἵνα, ὅπως, ὡς, I, 4, 18, etc.; (d) in condit. clauses, II, 1, 4; (e) in rel. clauses with indef. antec.; (f) with particip. in generic sense, IV, 4, 15; (g) with infin. not in indir. disc., II, 3, 10, etc.; (in

indir. disc. after vbs. of swearing and others implying will, II, 2, 8, etc.); (*h*) with subj. after vbs., etc., expressing fear (Lat. *ne*), I, 3, 10, etc.; often redundant after vbs. of hindering, III, 5, 11, *ei μή*, except, II, 1, 12; *ei δὲ μή*, otherwise, II, 2, 1n. Cpds. of *μή* are similarly used.

The double neg. *οὐ μή* is used with the subj. in strong denial of the fut., *οὐκέτι μή*, II, 2, 12, etc. *μή οὐ* is used (*a*) after words expressing fear in the sense of *lest not, that not*, I, 7, 7; (*b*) with infins. and partics., which would in any case have *μή*, when they follow a neg. expressed or implied, II, 3, 11, etc.

μηδαμῆ, adv. (fem. dat. of *μηδαμός*), *in no way, nowhere*, VII, 6, 29.

μηδαμῶς, adv. (cf. *μηδαμῆ*), *by no means, in no wise*.

μηδέ (*μή + δέ*), *and not, but not, nor*; when no neg. precedes regularly, *not even*, (cf. *οὐδέ*).

Μήδεια, -ας, ἡ, *Medēa*, wife of Astyages, the last king of the Medes.

μηδεις, *μηδεμια*, *μηδέν* (*μηδέ + εις*), *not one, no one, no*; *μηδέν*, as adv. (inner obj.), *not at all*, V, 4, 19.

μηδέποτε, adv. (*μηδέ + ποτέ*), *never*.

μηδέτερος, -α, -ον (*μηδέ + ἕτερος*), *neither* (of two), VII, 4, 10.

Μηδία, -ας, ἡ, *Media*, properly, the country between Assyria and the Caspian Sea, but in the *Anabasis* used loosely of Assyria itself. *Μηδίας τεῖχος*, *the Median wall*, I, 7, 15 n.

Μήδοι, -ων, οἱ, *the Medes*, people of Media.

Μήδοκος, -ου, ὁ, *Medocus*, king of the Odrysae in Thrace.

Μηδοσάδης, -ου, ὁ, *Medosades*, ambassador of Seuthes.

μήθ', see *μήτε*.

μηκέτι (*μή + τι*), the *κ* due to the analogy of *οὐκέτι*) *no longer, not again*.

μήκος, -ους, τό (cf. *μακρός*), *length*.

μήν, post pos. particle of asseveration, *in truth, verily, certainly*; *καὶ μήν*, *and in truth, and yet*, I, 7, 5; *ἀλλὰ μήν*, *nay truly*, I, 9, 18; *ἦ μήν*, in oaths, *in very truth*, II, 3, 26.

μήν, *μηνός*, ὁ (Lat. *mensis*, Eng. *moon, month*), *month*.

μηνοειδής, -ές (*μήνη*, *μοῖνα* [cf. *μήν*] + *ειδής*), *moon-shaped, crescent-shaped*.

μηνώω, *μηνώω*, etc., *make known, give information*.

μήποτε (*μή + ποτέ*), *never*.

μήπω, adv. (*μή + πώ*), *not yet*.

μηρός, -οῦ, ὁ, *thigh*.

μήτε, neg. conj. (*μή + τε*; cf. *οὔτε*), *and not, nor*; generally *μήτε . . . μήτε*, *neither . . . nor*, I, 3, 14;

also followed by *τέ*, *not . . . but*, II, 2, 8 n.

μήτηρ, *μητρός*, ἡ (Lat. *mater*, Eng. *mother*), *mother*.

μητρόπολις, -εως, ἡ (*μήτηρ + πόλις*), *mother-city, capital*.

μηχανάομαι, *μηχανήσομαι*, etc. (*μηχανή*, *device*), *contrive, devise*.

μηχανή, -ῆς, ἡ (cf. Eng. *machine*), *μια*, see *εἰς*.

Μίδας, -ου, ὁ, *Midas*, a legendary king of Phrygia, I, 2, 13 n.

Μιθραδάτης, -ου, ὁ, *Mithradātes* (so spelled in Xen.), satrap of Lycaonia and Cappadocia, VII, 8, 25. He was on the side of Cyrus but after the battle of Cunaxa proved faithless to the Greeks.

- μικρός, -ά, -όν (cf. Eng. *microscope*), *small, little, unimportant*; neut. μικρόν, as subst., a little (of space or time), II, 1, 6; as adv., *barely, hardly*, I, 3, 2; κατὰ μικρόν, *in small divisions*, V, 6, 32; κατὰ μικρά, *in bits or morsels*, VII, 3, 22.
- Μιλήσιος, -α, -ον (Μίλητος), *Milesian*; commonly as masc. noun, a Milesian, inhabitant of Miletus; fem. ἡ Μιλήσια, the Milesian (woman), I, 10, 3.
- Μίλητος, -ου, ἡ, *Miletus*, an important Greek city in Ionia, captured by the Persians, 494 B. C.
- Μιλτοκύθης, -ου, ὁ, *Miltocythes*, in command of Cyrus' Thracian troops; deserted to the king, II, 2, 7.
- μιμῶμαι, μιμήσομαι, etc. (μίμος, actor, mime, Eng. *mimic, pantomime*), *imitate*; μιμούμενος ὄρχεῖτο, *danced a mimetic dance, a dance with pantomime*, VI, 1, 9.
- μυμήσκω, -μήσω, ἐμνήσα, μέμνημαι, ἐμνήσθην, act. *remind*; mid. and pass. *remember* (the perf. tenses having the force of pres.; cf. Lat. *memini*), abs. or with gen.; *make mention of*, VII, 5, 8; *suggest*, with infin., VI, 4, 11.
- μισῶ, μίσῃω, etc. (cf. Eng. *misanthropy*), *hate*.
- μισθοδοσία, -ας, ἡ (μισθός+διδωμι), *giving of pay*.
- μισθοδοσία (μισθός+διδωμι), *pay wages to, hire*, with dat.
- μισθοδότης, -ου, ὁ (μισθός+διδωμι), *gymnast, employer*.
- μισθός, -οῦ, ὁ (cf. Eng. *meed*), *pay, wages*, esp. of soldiers. This was ordinarily a daric a month for privates, two for a captain, and four for a general, VII, 6, 1.
- μισθοφορά, -άς, ἡ (μισθός+φέρω), *receipt of wages, mercenary service, pay*.
- μισθοφόρος, -ον (μισθός+φέρω), *receiving pay, or wages*; ὁ μισθοφόρος, as subst., *mercenary troops, mercenaries*.
- μισθῶω, μισθῶσω, etc. (μισθός), *let out for hire*; mid., *hire for oneself*; pass., *be hired*.
- μῦα, -άς, ἡ, *mina*, one-sixtieth of a talent, or one hundred drachmae (about \$18.00; but see the note on δέκα τάλαντα, I, 7, 18).
- μνήμη, -ης, ἡ (μνήσκω), *memory, remembrance*.
- μνημονεύω (μνήμων, *mindful*; cf. μνήσκω), *call to mind, remember*.
- μνημονικός, -ή -όν (μνήμων, *mindful*; cf. μνήσκω), *having a good memory*.
- μνησθῆ, see μνήσκω.
- μνησικακία, μνησικακία, etc. (μνήσκω+κακός), *remember wrongs, cherish ill-will, bear a grudge* (with dat. of pers. and gen. o. cause).
- μόλις, adv., *with difficulty, hardly, barely*.
- μόλυβδός, -ίδος, ἡ (μόλυβδος), *leaden ball or bullet*.
- μόλυβδος, -ου, ὁ, *lead*.
- μόλωσιν, see βλώσκω.
- μοναρχία, -ας, ἡ (μόνος+ἄρχω; cf. Eng. *monarchy*), *command rested in one person, sole or chief command*.
- μοναχῆ, adv. (μοναχός, *solitary*, from μόνος), *alone, only*.
- μονή, ἡς, ἡ (μένω), *a stay, halt*.
- μονόξυλος, -ον (μόνος+ξύλον), *made of a single log, of canoes*, V, 4, 11.
- μόνος, -η, -ον (cf. Eng. *monk*, etc.), *alone, only, by oneself*; with

- gen., II, 3, 19; neut. *μόρον* as adv.; III, 2, 19, and often.
- μόσσον*, -ος, irreg. dat. pl. *μοσσόνοις*, *δ*, wooden tower, V, 4, 26.
- Μοσσύνοικοι*, -ων, οί (*μόσσον*+οικέω), the Mossynoeci (tower-dwellers), the name of a tribe dwelling on the southeastern shore of the Euxine. Their manners are described in the *Anabasis*, V, 4.
- μόσχιος*, -α, -ον (*μόσχος*, calf), of a calf; with *κρέα*, veal, IV, 5, 31.
- μοχθέω*, *μοχθήσω*, etc. (*μόχθος*, labor), labor, toil.
- μοχλός*, -οῦ, *δ*, bar or bolt of a gate or door.
- μύζω*, suck.
- Μυριάνδος*, -ου, *ή*, Myriandus, a city in Syria on the gulf of Iasus.
- μυριάς*, -άδος, *ή* (*μυρίος*; cf. Eng. *myriad*), ten thousand, *myriad*.
- μυρίος*, -α -ον, countless, infinite, VII, 1, 30; pl., with changed accent, *μύριοι*, -α, -α, ten thousand; so in the sing. with a collective noun, I, 7, 10.
- μύρον*, -ου, τό, a fragrant oil or unguent.
- Μυσία*, -ᾶς, *ή*, Mysia, a country in the northwestern part of Asia Minor.
- Μύσιος*, -α, -ον (*Μύσις*), Mysian.
- Μυσός*, -οῦ, *δ*, a native of Mysia, a Mysian.
- Μύσος*, -οῦ, *δ* (=the foregoing), Mysus, the name of a brave Mysian, V, 2, 29.
- μυχός*, -οῦ, *δ*, innermost part, nook, recess.
- μόρος*, -α, -ον (cf. Lat. *morus*, a fool, Eng. *sophomore*), stupid, foolish.
- μῶρος*, adv. (*μῶρος*), stupidly.
- N
- ναί*, intensive particle (cf. *νή*, Lat. *ne*, *nae*), *γευ*, verily, in oaths, *γεα* by, with acc. with or without *μά*.
- νάος*, -οῦ, *δ*, Attic *ναός*, -ῶ (*ναῖω*, dwell), temple.
- νάπη*, -ης, *ή* and *νάπος*, -ου, τό, woody glen, valley, vale.
- ναυαρχέω* (*ναῦς*+*ἀρχω*), be in command of a fleet, be admiral.
- ναύαρχος*, -ου, *δ* (*ναῦς*+*ἀρχω*), commander, of a fleet, admiral.
- ναύκληρος*, -ου, *δ* (*ναῦς*+*κλήρος*, lot), ship-owner, ship-master, captain.
- ναῦλον*, -ου, τό (*ναῦς*), passage money, fare.
- ναυπηγήσιμος*, -ον (*ναῦς*+*πήγησιμος*), fit for shipbuilding, of timber.
- ναῦς*, *ναῦς*, *ή* (Lat. *navis*), ship, chiefly, man-of-war.
- Ναυσικλίδης*, -ου, *δ*, Nausiclides, an envoy who brought pay from Thibron to the Greeks, VII, 8, 6.
- ναυσίπλοπος*, -ον (*ναῦς*+*πλοπ*), navigable.
- ναυτικός*, -ή -όν (*ναῦς*, cf. Eng. *nautical*), naval.
- νεανίσκος*, -ου, *δ* (*νεανίας*, young man), young man, youth.
- νεῖμαι*, see *πέμω*.
- νεκρός*, -οῦ, *δ*, cf. Lat. *nex*, death, *neco*, slay), dead body, corpse.
- νέμω*, *νεμῶ*, *ἐνεμα*, -*νεμέμικα*, *νεμέμικμαι*, *ἐνεμήθην*, portion out, award, of meat, *carre*, VII, 3, 21; of cattle, drive to pasture; in mid., graze, feed, II, 2, 15.
- νενημένων*, see *πέμω*.
- νενημένων*, see *πέμω*.
- νέδαπρος*, -ον (*νέος*+*δέπω*), freshly flayed.
- Νέον Τεῦχος*, -ους, τό, New Fort, a Thracian city on the Propontia.

- νόος, α, -ον (cf. Lat. *novus*, Eng. *new*), *new*; often, *young*; so *πρώτος*, I, 1, 1; of things, *fresh*, *ρέος σίτου*, *this year's grain*, V, 4, 27.
- νήμα, -ατος, τό (νήω, *nod*), *nod*.
- νηρά, -ās, ἡ (cf. *νήρον*), *sinew*; hence, *bowstring*.
- νήρον, -ου, τό (Lat. *nervus*, *sinew*), *sinew*, *cord*.
- νηρόμενοι, see *νήω*, *swim*.
- νήφλη, -ης, ἡ (τό *νέφος*, *cloud*, Lat. *nebulā*), *cloud*.
- νήω, νήσω, νήημαι, *heap or pile up*.
- νήω, νήσομαι (cf. *ναῦς*), *swim*.
- νηκόπος, -ου, ὁ (ναῦς + *κοπέω*, *sweep*), *keeper of a temple*, *warder*, *sacristan*.
- Νέων, -ωνος, ὁ, *Neon*, a Spartan from Asine, in the Greek army.
- νηριον, -ου, τό (ναῦς), *navy yard*, *dockyard*, VII, 1, 27.
- νηῶν, see *ναῦς*.
- νήος, -ώ, ὁ, *temple*, V, 3, 8; see *ναῦς*.
- νηοστί, adv. (*νήος*), *newly*, *lately*.
- νή, intensive particle (cf. *ναί*) used in oaths with affirmative force, *yes δ;*, with acc., *νή Δία*, I, 7, 9.
- νήες, see *ναῦς*.
- νήσος, -ου, ἡ (ναῦς), *island*.
- Νικάνδρος, -ου, ὁ, *Nicander*, a Laconian.
- Νικάρχος, -ου, ὁ, *Nicarchus*, an Arcadian. He brought the Greeks news of the seizure of their generals, II, 5, 33. A captain of this name deserts, III, 3, 5.
- νικάω, νικήσω, etc. (*νίκη*), *conquer*, *excel*, *surpass*; the pres. often has the sense of a perf., *be victorious*, *have conquered*, I, 8, 21; *τὰ πάντα νικᾶν*, *be completely victorious*, II, 1, 1; *ἐκ τῆς νικώσης* (sc. *γνώμης*), *in accordance with a majority vote*, VI, 1, 18.
- νίκη, ης, ἡ, *victory*.
- Νικόμαχος, -ου, ὁ, *Nicomachus*, from the region near Mt. Oeta in Thessaly serving with the Greek light armed troops.
- νόω, νήσω, etc. (cf. *νοῦς*), *perceive*, *observe*, *plan*.
- νόθος, -η, -ον, or -ος, -ον, *illegitimate bastard*.
- νομή, -ης, ἡ (*νέμω*), *pasture*, *grazing herd*, *herd*.
- νομίω, νομιῶ, etc. (*νόμος*), *regard as customary or proper*; pass., *be the custom*, *be held right*; so *τὰ νομιζόμενα*, *the customary or regular wages*, VII, 3, 10; *think*, *believe*, *consider*; *suppose*, generally with infin., in VI, 6, 24 with partic.
- νόμιμος, -η, -ον (*νόμος*), *customary*, *lawful*.
- νόμος, -ου, ὁ (*νέμω*, *assign*), *custom*, *fashion*, *usage*, *law*; in music, *mode*, *strain*, V, 4, 17.
- νοσῶ, ἐνόησα, *be sick*; met. of a country, *be in disorder*, VII, 2, 32.
- νόσος, -ου, ἡ, *sickness*, *disease*.
- νότος, -ου, ὁ, *the south wind*.
- νομηγία, -ας, ἡ (*νήος* + *μήν*), *new moon*, *first day of the month*.
- νοῦς, νοῦ, ὁ (*γεννώσκω*), *mind*, *sense*; *τὸν νοῦν προσέχειν*, see the vb.; *ἐν νῷ ἔχειν*, *purpose*, *plan*, III, 3, 2; 5, 13.
- νυκτερεύω, νυκτερέωσω, ἐνυκτέρευσα (*νύξ*), *spend the night*.
- νύκτα, νυκτί, νυκτός, see *νύξ*.
- νυκτοφύλαξ, -ακος, ὁ (*νύξ* + *φύλαξ*), *night-watch*, *sentinel*.
- νύκτωρ, adv. (*νύξ*), *by night*, *at night*.
- νῦν, adv. of time (cf. Lat. *nunc*, Eng. *now*), *now*, *at present*; *τὸ νῦν εἶναι*, *for the present*,

III, 2, 37; τὸν νῦν χρόνον, at present, VI, 6, 13.

νῦν, enclitic post-pos. part. (νῦν, less emphasized), now, then, of inference.

νυνί, adv., strengthened form of νῦν, now.

νύξ, νυκτός, ἡ (cf. Lat. nox, Eng. night), night; νυκτός, by night, II, 6, 7; τῆς νυκτός, during the night, II, 2, 1; διὰ νυκτός, all night long, IV, 6, 22; μέσαι νύκτες, midnight, I, 7, 1n.; III, 1, 33.

νῦξ, see οὐός.

νῶρον, -ου, τό, back.

Ξ

Ξανθικλῆς, -έους, ὁ, Xanthicles, of Achaea, elected general in the place of Socrates, III, 1, 47.

ξενία, -ας, ἡ (ξένος), a bond of hospitality or friendship, VI, 6, 35.

Ξενίας, -ου, ὁ, Xenias, of Parrhasia in Arcadia, a general under Cyrus. He deserted, angered, because some of his troops had gone over to Clearchus, I, 3, 7.

ξενίζω, (ξένος), entertain, receive hospitably.

ξενικός, -ῆς, -όν (ξένος), belonging to a foreigner, foreign; τὸ ξενικόν, mercenary force, I, 2, 1; II, 5, 22.

ξένιος, -α, -ον (ξένος), belonging to a stranger, hence hospitable; τὰ ξένια, gifts or pledges of friendship, IV, 8, 23; Ζεὺς ξένιος, Zeus, the god of hospitality, the god who protects strangers, III, 2, 4.

ξενόομαι (ξένος), be entertained by (dat.), VII, 8, 6, 8.

ξένος, -ου, ὁ, stranger, esp. one bound by ties of hospitality, whether guest or host, guest-

friend; also frequently, foreign soldier, mercenary.

Ξενοφάν, -ώντος, ὁ, Xenophon, an Athenian, author of the Anabasis, see the Introd.

Ξέρξης, -ου, ὁ, Xerxes, son of Darius Hystaspes, king of Persia from 485 to 465 B. C.; invaded Greece and was defeated at Salamis, 480 B. C.

ξερός, -ῆς, -όν (verbal of ξέω, scrape), scraped, polished.

ξηραίνω, ξηραίνω, etc. (ξηρός), dry.

ξηρός, -ά, -όν, dry.

ξίφος, -ους, τό, sword.

ξόανον, -ου, τό (ξέω, polish; cf. ξερός), wooden image or statue.

ξυήλη, -ης, ἡ (ξύω, = ξέω, scrape, polish), tool for scraping; hence curved or sickle-shaped dagger, used by the Spartans.

ξύλομαι (ξύλον), gather wood.

ξύλιος, -ῆς, -όν (ξύλον), wooden.

ξύλον, -ου, τό, wood, in the widest sense, piece of wood; pole, I, 10, 12; in pl. wood, fuel, beams (of a house).

ξυν-, see συν-.

Ο

ὁ, ἡ, τό, definite art., the.

1) As a demonstrative pron. (its original force), chiefly with μέν and δέ; ὁ μὲν . . . ὁ δέ, the one . . . the other, he . . . he, sing. or pl.; often without a balancing ὁ μὲν, ὁ δέ, and he (they), but he (they), regularly with change of subj. τὰ μὲν . . . τὰ δέ, partly . . . partly, IV, 1, 14; τῇ μὲν . . . τῇ δέ, in this respect . . . in that, III, 1, 12; τὰ μὲν . . . τέλος δέ, at first . . . finally, I, 9, 6. In this use the nom. is properly accented.

2) As the def. art., much as in Eng.; often with proper names, I, 1, 2 n.; with possessive force, I, 1, 3 n.; often, with ellipsis of the noun, with gens., *οἱ ἐκείνου*, *his men*, I, 2, 15; with prepositional phrases, *τῶν παρὰ βασιλέως*, *those (the men) from the king*, I, 1, 5; or with advs., *τοὺς οἴκους*, *those at home*, I, 2, 1. In such cases the context shows what (if anything) is to be supplied.

The art. is regularly used with round numbers *ἀμφὶ τοὺς διαχίλιους*, *about 2,000*, I, 2, 10; very frequently with partic., *τοὺς φευγόντας*, *the exiles*, I, 1, 7; sometimes with distrib. force, *τοῦ μηνὸς τῷ στρατιώτῃ*, *per month per man*, I, 3, 21.

ὄ, see ὄς.

ὀβελίσκος, -ου, ὄ (ὀβελός, ὄ, *spit*), *little spit, spit*.

ὀβολός, -οῦ, ὄ, *obol*, an Attic coin, worth about three cents.

ὀγδοήκοντα, indecl. (ὀκτώ), *eighty*.

ὀγδοός, -ῆ, -ον (ὀκτώ), *eighth*.

ὄδε, ἦδε, τόδε, dem. pron. (ὄ+δέ), *this, the following*, referring usually to what is near the speaker (Lat. *hic*) and often suggesting a gesture, II, 3, 19; τόδε, often, *as follows*, I, 5, 15; τῷδε, as adv., *in the following way* (cf. ὄδε), II, 3, 1; so τῆδε, *here*, VII, 2, 13.

ὀδεύω (ὀδός), *march*.

ὀδοιπορέω (ὀδός+πορεύω), *go by land*.

ὀδοποιέω, ὀδοποιήσω, etc. (ὀδός+ποιέω), *make a road, repair a road*.

ὀδός, -οῦ, ἡ, *way, road, march, journey*; hence, *way, means*, II, 6, 22.

Ὀδρῶτης, -ου, ὄ, *an Odrystian*; pl. *the Odrystae*, a Thracian tribe.

Ὀδυσσεύς, -έως, ὄ, *Odysseus*, Lat. *Ulysses*, the hero of the *Odyssey*.

ὄθεν, adv. (ὄς), *whence, from which*; of persons, *from whom*, II, 5, 26.

ὄθενπερ, adv., strengthened form of *ὄθεν*, *from which very place, just whence*.

οἰ, see ὄ.

οἰ, see ὄς.

οἰ, see ὄδ.

οἶδα, 2 pf. with pres. sense (subj. etc. *εἰδῶ*, *ειδέην*, *ἴσθι*, *εἰδέαι*, *εἰδῶς*), plpf. *ἦδη* or *ἦδεις*, fut. *εἰσομαι* (*εἶδον*), *know, understand, be acquainted with*, abs., with acc., with *στι*, infin., partic. (nom. or acc.), or *εἰ*; *χάριν εἰδέαι*, *be grateful*, I, 4, 15; *οἶδ' ἔτι*, parenthetic, *I know well; certainly*, V, 7, 33; cf. *δήλον ἔτι*.

οἶα, see *οἴομαι*.

οἴκαδε, adv. (οἶκος), *homeward, to one's country*; ἡ οἴκαδε ὁδός, *the homeward way*, III, 1, 2.

οἰκέτος, -α, -ον (οἶκος), *belonging to one's home, familiar, intimate*; οἰ οἰκεία, *one's family, relatives, or intimate friends*, III, 2, 26.

οἰκέω, adv. (οἰκείος), *familiarly, kindly*.

οἰκέτης, -ου, ὄ (οἰκέω), *member of a household, esp. slave*; in pl. *household*, IV, 5, 35.

οἰκέω, οἰκήσω, etc., *dwell, live*; trans. *inhabit, live in*, III, 2, 23; of cities, etc., *be situated, lie*, V, 1, 13; in this sense oftener pass., I, 4, 1.

οἰκημα, -ατος, τό (οἰκέω), *house*.

οἰκησις, -εως, ἡ, *dwelling, residence*.

οἰκία, -ας, ἡ (οἶκος), *house*.

οἰκίζω, οἰκῶ, ἕκιστα, ἕκισμαι, ἕκισθην, *settle, found, colonize*.

οἰκοδομέω, οἰκοδομήσω, etc. (οἶκος+δέμω), *build a house, then gen., build, construct*.

οἰκοθεν, adv. (οἶκος), *from home*.

- οἶκος, adv. (οἶκος), *at home*; οἱ οἶκοι, *those at home*, I, 2, 1.
- οἰκονόμος, -ου, ὁ (οἶκος+νόμος), *house-keeper, steward, manager*.
- οἶκος, -ου, ὁ, *house, home*.
- οἰκτῖρα, οἰκτῖρῶ, etc. (οἶκος, πῖτυ), *pity*.
- οἶμαι, see οἴομαι.
- οἶνος, -ου, ὁ (Lat. vinum, Eng. wine), *wine*; οἶνος φοινίκων, *palm wine*, II, 3, 14; οἶνος κριθίνος, *beer*, IV, 5, 26.
- οἰνοχόος, -ου, ὁ (οἶνος+χέω, pour), *wine-pourer, cup-bearer*.
- οἴομαι or οἶμαι, οἴησομαι, ψήθη, *suppose, think, believe*; often parenthetical, *methinks*, esp. in the shorter forms οἶμαι and ψῆμη.
- οἷος, -α, -ορ, rel. pron., *of what sort or size, how great*, frequent in indir. ques., ὁρῶν ἐν οἷοις ἐσμέν, *seeing in what straits we are*, III, 1, 15; properly preceded by a word like τοιοῦτος, but this is often omitted, so that οἷος, alone, may be rendered, *such as*; with infin., οὐ γὰρ ἦν ὥρα οἷα ἀρδεῖν, *it was not the proper season for watering*, II, 3, 13 n.; οἷοι τ' ἔσεσθε, *you will be able*, V, 4, 9; οὐχ οἷόν τε ἦν, *it was impossible*, III, 3, 9. In these phrases the vb. is often omitted, II, 2, 3, etc.; cf. οἷόν τε μάλιστα πεφυλαγμένως, *as guardedly as possible*, II, 4, 24. οἷον, adv., *as for example*, IV, 1, 14; with sup., intensive, like ὡς, IV, 8, 2.
- οἰόσπερ, -απερ, -όνπερ, a strengthened form of οἷος, *just such as*; παραπλησια οἰάπερ, *freely, precisely like the one for which, just such a one as*, I, 3, 18.
- οἷον, see οἴομαι.
- οἷς, οἷς, acc. pl. οἷς, ἡ (cf. Lat. ovis, Eng. ewe), *sheep*.
- οἷται, see φέρω.
- οἷστα, see οἶδα.
- οἷστός, -οῦ, ὁ, *arrow*. The common word is τόξημα.
- Οἰταῖος, -ου, ὁ (Οἶτη, Oeta), *an Oetaean*, from the region near Mt. Oeta in Thessaly.
- οἴχομαι, οἴχσομαι, pres. with perf. force, *be gone, have gone*; often with partic. expressing the means of motion, ψῆχετο ἀπελαύπων, *he rode off*, II, 4, 24; euphemistic of the dead, *be missing, be gone*, III, 1, 32.
- οἰωνός, -οῦ, ὁ (for ὀρνιθός [?], cf. Lat. avis), *bird, esp. bird of prey*; then, since eagles, vultures, etc., were observed in augury, *omen, sign*, III, 2, 9.
- ὀκλάω, ὀκείλα, *run ashore*, of ships.
- ὀκλάω, aor. ὀκλασα, *crouch down*.
- ὀκνέω, ὀκνήσω, etc. (ὀκνος), *hesitate, shrink from*, with infin., I, 3, 17; *dread, fear*, with μή and subv. or opt.
- ὀκνηρῶς, adv. (ὀκνος), *reluctantly*.
- ὀκνος, -ου, ὁ, *hesitation, reluctance*.
- ὀκτακισχίλιοι (ὀκτώ+χίλιοι), *eight thousand*.
- ὀκτακόσιοι, -αι, -α (ὀκτώ+ἑκατόν), *eight hundred*.
- ὀκτώ, indecl. (Lat. octo), *eight*.
- ὀκτωκαδεκα, indecl. (ὀκτώ+δέκα), *eighteen*.
- ὀλεθρός, -ου, ὁ (ὀλλυμι, destroy), *destruction, death*.
- ὀλιγός, -η, -ον (cf. Eng. oligarchy), *small, little*; of time, *short*; of number, *few*; neut. as adv., ὀλίγον, *a little*; αὐτοῦ ὀλίγον δεψαυτος καταλευσθήναι, *though he had come near being stoned to death*, I, 5, 14 (cf. δέω); ἐπ' ὀλίγων,

few deep, IV, 8, 11; *ὀλίγας* (sc. *πληγὰς*) *παλειν*, *inflict (too) few blows*, V, 8, 12; *παρ' ὀλίγον ποιῆσθαι*, *esteem of little worth*, VI, 6, 11; *κατ' ὀλίγους*, *in small parties*, VII, 6, 29.

ὀλισθάνω, *slip*.

ὀλισθηρός, -ά, -όν (*ὀλισθάω*), *slippery*.

ὀλικάς, -άδος, ἡ (*ἐλκω*), *a merchantman, trading vessel (properly a vessel that is towed)*.

ὀλοίτροχος, -ου, ὁ (√ελ [cf. Lat. *volvō*] + *τρέχω*), *a rolling stone, round stone*.

ὀλοκαυτός (*ὀλος* + *καίω*), *offer a whole burnt offering (instead of certain portions only)*.

ὄλος, -η, -ον (old Lat. *sollus, solidus*); *whole (not akin to the Greek word), all, entire*.

Ὀλυμπία, -ας, ἡ (*Ὀλυμπος*, ὁ, *Olympus*), *Olympia*, a district in Elis on the Alphēus, where the great games were held.

Ὀλύθιος, -ου, ὁ (*Ὀλυθός*), *an Olynthian, native of Olynthus, the chief city of Chalcidice*.

ὀμαλής, -ές (*ἄμα*), *even, level; ὀμαλὲς ἔσται*, *march over level ground*, IV, 6, 12.

ὀμαλός, -ή, -όν (*ἄμα*), *even, level; ἐν τῷ ὀμαλῷ*, *on level ground*, IV, 2, 16.

ὀμαλῶς, adv. (*ὀμαλός*), *evenly*.

ὀμηρος, -ον, ὁ (*ὀμοῦ* + √άρ), *hostage*. *ὀμιλέω*, *ὀμιλήσω*, etc. (*ὀμιλος*, *throng*), *associate with, consort with*.

ὀμίχλη, -ης, ἡ (cf. Eng. *mist*), *mist, fog*.

ὄμμα, -ατος, τό (cf. *ὄψομαι*), *eye; hence, look*.

ὄμμασι or *ὄμνῶ*, *ὀμοῦμαι*, *ὄμοσα*, *ὀμώμοκα*, *ὀμώμο(σ)μαι*, *ὀμῶ(σ)θην*,

swear, take an oath, with infin., generally fut.; give an oath to (dat.), swear by (acc.).

ὅμοιος, -α, -ον (*ἄμα*), *like, resembling, similar; οἱ ὅμοιοι*, *equals in rank, peers*, IV, 6, 14 n.; *ἐν τῷ ὅμοιῳ*, *on the same footing*, IV, 6, 18; *ὅμοιοι ἦσαν θαυμάζουσι*, *were like persons wondering, i. e., seemed lost in wonder*, III, 5, 13.

ὅμοιος (*ὅμοιος*), *in like manner, alike; ὅμοιος ὥσπερ*, *just as if*, VI, 5, 31.

ὀμολογέω, *ὀμολογήσω*, etc. (*ἄμα* + *λέγω*), *think the same as, agree, grant, admit, confess*.

ὀμολογουμένως (*ὀμολογέω*), *confessedly, with the consent of all*.

ὀμομήτριος, -α, -ον (*ἄμα* + *μήτηρ*), *born of the same mother*.

ὀμόσαι, see *ὄμνυμι*.

ὀμόσει, adv. (*ἄμα*), *to the same place, to close quarters*.

ὀμοτράπεζος, -ον (*ἄμα* + *τράπεζα*), *at the same table with, a table companion*, I, 8, 25 n.; cf. *συντράπεζος*.

ὀμοῦ, adv. (*ἄμα*), *together, at the same time, with; ὀμοῦ εἶναι*, *with gen., be near, meet*, IV, 6, 24.

ὀμφαλός, -οῦ, ὁ, *navel*.

ὄμως, adv. (*ἄμα*), *all the same, nevertheless, yet, however*.

ὄν, see *εἶμι*.

ὄν, see *ὄς*.

ὄναρ, τό, only nom. and acc., *dream*.

ὄνῃσαι, see *ὄνισημι*.

ὄνιημι, *ὄνήσω*, *ὄνησα*, 2 aor. mid. *ὄνήτην*, *ὄνήθηρ*, *benefit, help, aid*.

ὄνομα, -ατος, τό (*γεννώσκω*; cf. Lat. *nomen*), *name; acc. as adv., by name; also, fame, reputation*, II, 6, 17.

ὄνομαστί, adv. (*ὄνομα*), *by name*.

δνος, -ου, ὁ (Lat. *asinus*, Eng. *ass*),
ass; δνος ἀλέτης, *the upper* (grinding)
mill-stone (turned by an
 ass), I, 5, 5.

ἄξος, -ους, τό (ἀξός), *sour wine*.

ἄξος, -εῖα, -ύ, *sharp*, of taste, *sour*.
 δπιρ, see δπιερ.

ὅπη, rel. adv., *where, in what way*,
how; loosely, *whither*.

ὀπισθεν, adv., *from behind, from*
the rear, behind; οἱ ὀπισθεν, *those*
in the rear, IV, 2, 28; τὰ ὀπισθεν,
the rear, III, 4, 40; εἰς τοῦπισθεν,
backwards, III, 3, 10.

ὀπισθοφυλακίω, ὀπισθοφυλάκῃσα (ὀπι-
 σθεν+φυλάττω), *guard the rear*,
form the rear guard.

ὀπισθοφυλακία, -ας, ἡ (ὀπισθεν+
 φυλάττω), *command the rear*.

ὀπισθοφύλαξ, -ακος, ὁ (ὀπισθεν+φυ-
 λάττω), *one guarding the rear*;
 pl. *the rear guard*.

ὀπίσω, adv., *back, behind one's*
back, VI, 1, 8.

ὀπλιζω, ὀπλισα, ὀπλισμαι, ὀπλισθην
 (ὀπλον), *make ready, equip, arm*;
 mid., *arm oneself*; pl. pass., *be*
armed.

ὀπλισις, -εως, ἡ (ὀπλιζω), *equipment*,
arms.

ὀπλιτεύω (ὀπλιτης), *serve as hoplite*.

ὀπλιτης, -ου, ὁ (ὀπλον), *hoplite, heavy*
armed soldier.

ὀπλιτικός, -ή, -όν (ὀπλιτης), *of or for*
heavy armed troops; τὸ ὀπλιτικόν,
the hoplite force.

ὀπλομαχία, -ας, ἡ (ὀπλον+μάχομαι),
fighting in armor, infantry
tactics.

ὀπλον, -ου, τό (ἔπομαι, *handle, be*
busy with), *implement, tool*;
 esp. in pl. *arms, weapons*,
armor; τὰ ὀπλα by metonymy=
 ὀπλιταί, II, 2, 4, or *the place*
where the arms were stacked,

the camp, II, 4, 15; ἐν τοῖς ὀπλοῖς
under arms, IV, 3, 7; εἰς τὰ ὀπλα,
to arms, I, 5, 13; τίθεσθαι τὰ ὀπλα,
take up a position under arms,
 I, 5, 14; II, 2, 21; or *ground* or
rest arms, I, 10, 16; προβάλλεσθαι
 τὰ ὀπλα, *advance arms* (for the
 charge), I, 2, 17.

ὀπόθεν, rel. adv., *from whence*,
whencesoever.

ὀποι, rel. adv., *whither, where*.

ὀποιος, -α, -ον, rel. pron. (ποῖος), *of*
what sort or kind, of such a
sort as, whatsoever.

ὀπόσος, -η, -ον, rel. pron. (πόσος), *as*
great as, as many as; in indir.
 ques., *how large, how much, how*
many; ὀπόσον, *as adv., as far as*,
 III, 3, 10.

ὀπότεν (ὀπότε+εν), rel. adv., *when-*
ever, when, with subj.

ὀπότε, rel. adv., of time, *when*,
whenever, as often as, with
 indic. or opt.; of cause, *since*,
because, VII, 6, 11.

ὀπότερος, -α, -ον, rel. pron., *which*
of two.

ὀπου, rel. adv., *where, wherever*;
 ὀπου μή, *except where*, I, 5, 9.

ὀπτάω, ὀπτήσω, etc., *bake, roast*.

ὀπτός, -ή, -όν, *roasted*; of bricks,
baked, II, 4, 12.

ὀπως, rel. adv., *in what way, how*,
as; οὐκ ἔστιν ὀπως οὐκ, *it is not*
possible that not, i. e., certainly,
 II, 4, 6; often in indir. ques.; in
 obj. clauses, *that*, I, 1, 4; in final
 clauses, *that, in order that*; in
 exhortations with fut. indic.,
 ὀπως ἔσθετε ἄνδρες, *see that ye be*
men, I, 7, 3; οὐκ ὀπως, *not only*
not, VII, 7, 8.

ὀράω, ἐώραν, ὄβομαι, ἐώρακα, ἐώραμαι
 or ὀμμαί, ὄφθην, aor. supplied by
 εἶδον (see the word), *see, look*,

- observe, perceive, etc.; abs., with acc., with acc. and partic., or with *στι* and a clause, II, 2, 5; with rel. clause, IV, 7, 11; VI, 4, 23; with indir. ques., II, 5, 13; with loc. and infin. (following a partic.), VII, 7, 30. The infin. *δρᾶν* may depend upon an adj. or adv. *στυγρὸς δρᾶν*, stern to look upon, II, 6, 9; cf. III, 4, 5; so *δρᾶσθαι*, II, 3, 3 n.
- δργή*, -ῆς, ἡ, temper, esp. anger; as adv. *δργῆ*, angrily, in a passion, I, 5, 8; II, 6, 9.
- δργίζομαι*, *δργιοῦμαι*, etc. (*δργή*), be angry, be enraged.
- δργυά*, -ᾶς, ἡ (*δργύω*), length of the arms outstretched, fathom, 6 Greek feet, 5 ft. 10 in., Eng.
- δργύω*, *δρέξω*, *δρέξα*, *δρέχθη* (cf. Lat. *rego*, Eng. *reach*), reach, reach out, VII, 3, 29.
- δρεινός*, -ῆς, -όν (*δρος*), mountainous.
- δρειος*, -α, -ον (*δρος*), belonging to mountains; of countries, mountainous; of persons, dwelling in the mountains; as subst., of *δρειοί*, mountaineers.
- δρθιος*, -α, -ον (*δρθός*), steep; *τὸ δρθιον*, ascent, IV, 2, 3; *δρθιον λέγειν*, march up hill, IV, 6, 12; *δρθιοὶ λόχοι*, companies in column, IV, 2, 11 n.
- δρθός*, -ῆς, -όν (cf. Eng. *orthodox*), straight, direct, erect.
- δρθρος*, -ου, ὁ, daybreak, dawn.
- δρθῶς* (*δρθός*), rightly, justly, with reason; *δρθῶς ἔχειν*, be proper, III, 2, 7.
- δρια*, -ων, τὰ (*δρος*, boundary), borders of a country, frontier, boundary.
- δριζῶ*, -οριῶ, *δρισα*, etc. (*δρος*, boundary; cf. Eng. *horizon*), be a boundary, bound; determine, VII, 7, 36; in mid., set up as one's boundary, VII, 5, 13.
- δρῆκος*, -ου, ὁ (*δργύω*, shut in, restrain, *δρῆκος*, fence), oath.
- δρῆμα*, *δρῆμα*, etc. (*δρῆμή*), start, hasten, rush, set out (*τὴν ὁδόν*, on his march, III, 1, 8); so mid., I, 1, 9.
- δρῆμα*, *δρῆμα*, etc. (*δρῆμος*, anchor-uge), lie at anchor.
- δρῆμή*, -ῆς, ἡ, start, motion, attack impulse; *ἐν δρῆμῳ εἶναι*, be on the point of starting, II, 1, 3; *μᾶθ δρῆμῷ*, with one impulse, III, 2, 9.
- δρῆμιζῶ*, *δρῆμιοῦμαι*, *δρῆμισα*, *δρῆμισμα*, *δρῆμισθην* (cf. *δρῆμα*), bring to anchor, anchor; mid., come to anchor.
- δρῆμιον*, -ου, τὸ (cf. *δρῆμι*), bird.
- δρῆμιος*, -α, -ον (*δρῆμι*), of a bird or fowl; with *κρέα*, chicken, IV, 5, 31.
- δρῆμις*, -ιδος, ὁ, ἡ (cf. Eng. *ornithology*), bird; esp. fowl, hen.
- Ὀρόντας*, -α, ὁ, *Orontas*, the name of two Persian nobles mentioned in the *Anabasis*, one a traitor, put to death by Cyrus, I, 6, 1 ff., the other a satrap of Armenia, a son-in-law of the king, and in command of a division of the royal army, II, 4, 8.
- δρος*, -ους, τὸ, mountain.
- δροφος*, -ου, ὁ (cf. *ἐρέφω*, roof over) roof.
- δρυκτός*, -ῆς, -όν (verbal of *δρύττω*) made by digging, dug, artificial.
- δρύττω*, *δρύξω*, *δρύξα*, *δρύρυχα*, *δρύρυγμα*, *δρύχθη*, dig, quarry.
- δρφανός*, ἡ, -όν, orphan, fatherless.
- δρχέομαι*, *δρχήσομαι*, *δρχησάμην*, dance.
- δρχησις*, -εως, ἡ (*δρχέομαι*), dance.
- δρχηστρίς*, -ιδος, ἡ (*δρχέομαι*), dancing girl.

Ὀρχομένιος, -ου, δ' (Ὀρχομενός, *Orchomenus*), an *Orchomenian*, citizen of *Orchomenus* in *Arcadia*.
 ὅς, ἡ, δ, rel. pron., *who, which, what*;
 Lat. *qui*.

The antec. is often omitted, πλὴν ὁπόσοι ἱκανοὶ ἦσαν, I, 2, 2; ἔχων οὐδὲ εἰρηκα, I, 2, 5; the rel. is often attracted to the case of the antec., whether expressed or not, ἀνθ' ὧν = ἀντὶ τούτων δ, I, 3, 4; cf. I, 7, 3; yet ἠγεμόνι δν, I, 3, 17; τῆς χάριτος ἦν, II, 5, 14. Rarely the antec. is attr. to the case of the rel. (inverse attr.), I, 4, 15(?) (cf. V, 5, 12), θεοῖς οὐ, III, 1, 6. The rel. clause may precede (I, 8, 11), in which case the antec. resumes the rel. with emphasis. Often the antec. is incorporated in the rel. clause, I, 2, 1; I, 9, 14; IV, 4, 2.

The rel. has often causal force, e.g., III, 1, 17.

Rel. clauses have regularly the indic. or the opt. with δν when the antec. is definite; the subj. with δν, or after secondary tenses the opt., when it is conditional. Rarely in indir. disc. we find the infin. (by attraction), II, 2, 1. The rel. is occasionally used as an indir. interrog. It often stands at the head of a sentence, like the Lat. *quod*, as to the fact that, II, 3, 1; occasionally it has demonstrative force, but only in phrases, καὶ δς, and he, I, 8, 16, and, less commonly, καὶ οὗ, and they, VII, 6, 4.

ἐν ᾧ, while (even after a pl.), I, 2, 20; ἀφ' οὗ, since (also after a pl.), III, 2, 14; οὐδὲ ἢ, as advs., where, see the words. μέχρι οὗ, to a point where, I, 7, 6; δι' ἧ, where-

fore; see δὴ. ἐφ' ᾧ, on condition that, with infin., IV, 2, 19. ὅσιος, -α, -ον, *holy, pious*.

ὅσος, -η, -ον, rel. pron., *how great, how much, how many* (Lat. *quantus*), generally to be rendered, as much as, as many as, etc.; properly correlative to τοσοῦτος, τοσοῦτοι ὅσους σὺ ὄρᾳς, II, 1, 16; cf. I, 5, 9; IV, 8, 12; oftener, however, some form of πᾶς, all, is expressed, or felt, as the antec., πάντων ὅσοι, I, 1, 2; ὅσον ἦν ἀπὸν στρατεύμα, his entire army, I, 2, 1; in indir. ques., II, 5, 10; sometimes with infin., like ὅσπερ, IV, 1, 5; IV, 8, 12; neut. ὅσον as adv., as much as, V, 5, 14; as far as, III, 3, 15; with numerals, about, I, 8, 6; with superlatives with intensifying force like ὅτι or ὡς, IV, 5, 18; ὅσον οὐ, almost, VII, 2, 5; ὅσῳ . . . τοσοῦτῳ, with comparatives; cf. quanto . . . tanto, I, 5, 9.

ὅσοσπερ, ὅσῳπερ, ὅσονπερ, strengthened form of ὅσος, just as great, much, or many as; of time, just as long as.

ὅσῳπερ, ἡπερ, ὅπερ, strengthened form of ὅς, generally more explicit, who, the very one who, or which.

ὅσπεριον, -ου, τό, pulse; in pl., peas beans, etc., IV, 4, 9.

ὅστις, ἡτις, ὅτις (gen. and dat. ὅσῳ, ὅσῳ, ὅσῳ), indef. rel. pron. (ὅς + τις), whoever, whichever, whatever; sometimes best rendered, who, which, what; with pl. antec., I, 1, 5; III, 3, 1; in indir. ques., I, 3, 11; serving to characterize, a man who, III, 2, 4; hence sometimes used after ὅτις,

- where *ὅστε* is looked for, II, 5, 12; cf. II, 5, 21; often with fut. indic. in final sense, I, 3, 14; *ἔρου δὴ παρεγγύθησεντος*, *some one or other having given the word*, IV, 7, 25; cf. V, 2, 24; *ἐξ ἔρου*, *since*, VII, 8, 4.
- ὅστισόν, ἤτισόν, ὅτιον* (*ὅστις+όν*), *who- or whatsoever*.
- ὀσφραίνομαι* (cf. *ὀσν*, *smell*), *smell, get a smell of*.
- ὅταν*, rel. adv. (*ὄτε+αν*), *whenever, when*, with subj., referring to fut., or else in a generalized sense.
- ὅτε*, rel. adv. (*ὄ+τε*), by elision *ὄτ'* or *ὄθ'*, *when, as*, I, 2, 9; with opt., *whenever, as often as*, II, 6, 12; cf. *ὄταν*.
- ὅτι*, conj. (neut. of *ὅστις*): (1) *that*, introducing indir. disc., or sometimes dir. speech, in which case it is to be omitted in translating, e. g., I, 6, 8; (2) *causal, because, since*, I, 2, 21; (3) *intensifying a superlative, ὅτι ἀπαρασκευάστος*, *as unprepared as possible*, I, 1, 6.
- ὅτου, ὅφ, ἄε ὅστις*.
- ὄ* (before vowels *ὄκ* or *ὄχ*), neg. adv., *not*; accented at the end of a clause, e. g., IV, 8, 3; in questions, expecting the answer, *yes*, III, 1, 29; for *ὄ μή*, see *μή*.
- ὄ*, dat. *σ* (which is the only singular form in the *Anabasis*), pl. *σφείς, σφῶν, σφῆσι, σφᾶς*, pers. pron. of 3d pers. (orig. *σφοῦ*; cf. Lat. *se, suos*), *of him, etc.*; but in Attic used only as reflexive, and generally indir. reflexive, I, 1, 8; pl. *they, themselves*, I, 7, 8.
- ὄ*, rel. adv. (*ὄς*), *where; μέχρι ὄ*, *to a point where*, I, 7, 6.
- ὄδαμῆ*, adv., *in no way, by no means*.
- ὄδαμόθεν*, adv. (cf. *ὄδαμῆ*), *from no place or quarter*.
- ὄδαμοι*, adv. (cf. *ὄδαμῆ*), *to no place, nowhere*.
- ὄδαμοῦ* (cf. *ὄδαμῆ*), *nowhere*.
- ὄδδ' (ὄδ+δέ)*, after a neg., *and not, but not, nor*; but when there is no preceding neg., *not even*, I, 3, 21; *ὄδδ' ὅτι*, *not even so*, I, 8, 21; *ὄδ μέντοι ὄδδ' ἀπέκλιπε*, *however, γοῦν* may be *sure he did not turn aside*, II, 2, 16.
- ὄδδεις, ὄδδεμα, ὄδδεν*, gen. *ὄδδενός, ὄδδεμάς, ὄδδενός (ὄδδ' + εἰς; cf. ὄδδ' μάς, VI, 3, 16)*, *not even one, not one, none*, II, 5, 1; *ὄδδεις* and *ὄδδεν* often as nouns, *nobody, nothing*, I, 2, 22; I, 8, 20; *ὄδδεν*, as adv., *not at all*, I, 1, 8.
- ὄδέποτε*, adv. (*ὄδδ' + ποτέ*), *never*.
- ὄδέπω*, adv. (*ὄδδ' + πῶ*), *not yet; separated, ὄδδ' νῦν πῶ*, VII, 6, 35.
- ὄθ'*, see *ὄτε*.
- ὄκ*, see *ὄ*.
- ὄκέρτι*, adv. (*ὄδ+ἐτι*), *no longer*. For *ὄκέρτι μή*, see *ὄ μή*, under *μή*.
- ὄκουν*, inferential part. (*ὄδ+όν*), *thencefore not, by no means*, III, 5, 6.
- ὄκοῦν*, interr. part. (*ὄδ+όν*), *not therefore?* expecting an affirmative answer as Lat. *nonne*, I, 6, 7, etc.; also as inferential part., *then, therefore, well then*, III, 2, 19.
- ὄν*, a post-pos. part.: (1) *confirmatory, certainly*; often coupled with other particles, *μέν, γάρ, τάν, for which Eng. has no equivalents; δ' ὄν* (stating a fact and dismissing a hypothesis), *be that as it may*, I, 2, 12; (2) *inferential, now*, I, 1, 2; *accordingly, then*.
- ὄντε*, strengthened form of *ὄ*, *just where*.

οἴποτε, adv. (οὐ + ποτέ), *never*.
οἴπω, adv. (οὐ + πῶ), *not yet*.
οἴπῳποτε, adv. (οὐ + πῶ + ποτέ), *never yet, never before*.
οἴρα, -ας, ἡ, *tail*, of an army, *rear*.
οἴραγός, -οῦ, ὁ (οἴρα + ἄγω), *rear leader, rearmost man* in a column, who became the leader when the file faced about, IV, 3, 28, 29.
οὐρανός, -οῦ, ὁ, *heaven, the sky*.
οὐς, ὠτός, τό (cf. Eng. *par-otid*), *ear*.
οὔτε, neg. conj. (οὐ + τε), *and not; οὔτε . . . οὔτε, neither . . . nor, I, 2, 28, etc.; οὔτε . . . τε, not . . . but, II, 5, 4, n.*
οὔτοι, adv. (οὐ + τοί), *not indeed, certainly not*.
οὗτος, αὐτή, τοῦτο, dem. pron., *this, these; often as pers. pron., he, she, it, they, etc.* With the art. it regularly stands in the pred. posit., I, 1, 9, unless used with an attrib. adj., IV, 2, 6; sometimes attracted to the gender of the pred. noun, I, 1, 7; generally οὗτος refers to what precedes, but it sometimes looks forward, especially to a clause with *στι*, III, 2, 17, or *δπως*, III, 1, 7; *καὶ οὗτος, he too*, III, 2, 5; *ταῦτα* is often used where Eng. more naturally uses the sing., *μετὰ ταῦτα, after this*, I, 3, 9; *καὶ ταῦτα, and that too*, with partic. I, 4, 12; so *καὶ τοῦτων*, II, 5, 21; *ταύτην*, as adv., see the word. οὗτος often refers to something near the person addressed, and thus corresponds to Lat. *iste*, as *ὅδε* to *hic*. It has sometimes a contemptuous tone, *this fellow*, I, 6, 9; III, 1, 31.
οὔτως, αὐτή, τουτί, a strengthened form of οὗτος, the suffix having

the force of a gesture, *this man (fellow) here, etc.*

οὕτω (before a vowel, οὕτως), adv. (οὗτος), *thus, in this way, so, to such a degree*; referring as a rule to what precedes.

οὕχ, see *οὐ*.

οὕχι, adv., strengthened form of *οὐ*, *q.v.*

ὄφελω, ὄφελήσω, etc., 2 aor., ὄφελον (ὄφελος), *owe*; in pass. of pay, *be due*, I, 2, 11; with infin., *ought*; hence ὄφελον Κύρος ζῆν in an unattainable wish, *would that Cyrus were living*, II, 1, 4.

ὄφελος, τό, only found in nom. and acc., *help, advantage, use*.

ὄφθαλμός, -οῦ, ὁ (ὄφθ), *eye*; *ἔχοντες ἐν ὄφθαλμοῖς, keeping in sight*, IV, 5, 29.

ὄφλισκάνω, ὄφλησω, ὄφλον, *owe, be fined*, V, 8, 1.

Ὀφρύνιον, -ου, τό, *Ophryniium*, a city in the Troad.

ὄχετός, -οῦ, ὁ (ἔχω), *channel, ditch*.
ὄχέω, ὄχῃσω (ἔχω), *carry*; pass., *be carried, ride*.

ὄχημα, -ατος, τό (ὄχέω), *that which carries, vehicle*, III, 2, 19.

ὄχθη, -ης, ἡ, *bank, bluff*.

ὄχλος, -ου, ὁ, *crowd, throng*; often of camp followers, as contrasted with fighting men, ὁ πολὺς ὄχλος, III, 2, 36; ὄχλον παρέχουσιν, *are a nuisance*, III, 2, 27.

ὄχυρός, -ά, -όν (ἔχω), *that may be held, strong, fortified*; τὰ ὄχυρά, *strongholds*, IV, 7, 17.

ὄψι, adv., *late*.

ὄψεσθαι, see *ὄραω*.

ὄψις (ὄψε), *be or come late*.

ὄψις, -ους, ἡ (ὄψ), *look, appearance, sight, spectacle*.

Π

παγκράτιον, -ου, τό (πᾶς + κράτος), *the pancratiium*, an athletic contest combining boxing with wrestling, IV, 8, 27.

παγχαλῆτως, adv. (πᾶς + χαλῆτος), *very hardly, with very great difficulty*; παγχαλῆτως εἶχον πρὸς, *were highly incensed against*, VII, 5, 18.

παθεῖν, see πᾶσχω.

πάθημα, -ατος, τό (πᾶσχω), *suffering, misfortune*.

πάθος, -ους, τό (πᾶσχω), *experience, trouble, misfortune*.

παιανίζω, aor. ἐπαιάνισα (παιάν, *paean*), *sing the paean*, properly a prayer for help, or of thanksgiving for deliverance, hence chanted as a war song before attacking, I, 8, 17, and at feasts and sacred ceremonies, III, 2, 9; VI, 1, 5.

παιδεία, -ας, ἡ (παῖς), *bringing up, education*.

παιδραστής, -ου, ὁ (παῖς + ἔραμαι), *lover of boys*.

παιδεύω, παιδέσσω, etc. (παῖς), *train a child, educate*.

παιδική, -ῶν, τά (παῖς), *favorite, durling*.

παιδίον, -ου, τό (dim. of παῖς), *infant, child*.

παιδίσκη, -ης, ἡ (παῖς), *young girl*.

παῖς, παιδός, ὁ, ἡ, *child, boy, pl., children*. In the *Anabasis* always masc. in sing. ἐκ παιδῶν, *from boyhood*, IV, 6, 14.

παῖω, παῖσω, ἔπαισα (for πᾶσω, Lat. *pavio*, *strike with fear*), *strike, strike at, smite, wound*.

πάλαι, *long ago, long since*.

παλαιός, -ά, -όν (πάλαι; cf. Eng. *palaeography*, etc.), *old, ancient*;

τὸ παλαιόν, *in ancient times*, III, 4, 7, cf. τὸ ἀρχαῖον; comp. παλαιότερος, *oldish, rather old*, IV, 5, 35.

παλαίω (πᾶλη), *wrestle*.

πᾶλη, -ης, ἡ, *wrestling*.

πάλιν, adv., *back, back again, again*, of place or time.

παλλακίς, -ίδος, ἡ, *concubine*.

παλτόν, -όν, τό (neut. of the verbal of πᾶλλω, *brandish*), *javelin, spear* (not used by the Greeks).

παμπληθής, -ές (πᾶς + πλῆθος), *very numerous, vast*.

πάμπολυς, -πόλλη, -πολυ (πᾶς + πολὺς), *very much, very great*; in pl., *very many*; ἐπὶ παμπολύ, *over a vast extent* (cf. ἐπὶ πολὺ), VII, 5, 12.

παμπόνηρος, -ον (πᾶς + πονηρός), *utterly bad or villainous*.

πανουργία, -ας, ἡ (πανουργός), *villainy*.

πανουργός, -ον (πᾶς + ἔργον), *doing anything*; in a bad sense, *villainous*.

παντάπασι(ν), adv. (πᾶς), *all in all, utterly, wholly*; after a neg., *at all*, II, 5, 18.

πανταχοῦ, adv. (πᾶς), *everywhere*.

παντελῶς, adv. (πᾶς + τέλος), *utterly, wholly*.

πάντη, adv. (πᾶς), *in every way, on all sides*.

παντοδαπός, -ή, -όν (πᾶς), *of every sort, of all sorts*.

πάντοθεν, adv. (πᾶς), *from every side, on all sides*.

παντοίος, -α, -ον (πᾶς), *of all sorts or kinds*.

πάντοσε, adv. (πᾶς), *in all directions, everywhere*.

πάντως, adv. (πᾶς), *altogether, at any rate*.

πάνυ, adv. (πᾶς), *very, quite, altogether*; with neg., *not at all*,

- I, 8, 14; VI, 1, 26; πάνυ μὲν ὄν, *certainly*, VII, 6, 4.
- πάσσομαι, an unused pres., πάσσομαι, ἐπάσσομαι, *πάσσομαι*, poetic vb., used by Xen., *acquire*, pf. as pres., *possess*, I, 9, 19; III, 3, 18; VI, 1, 12; VII, 6, 41.
- παρά, prep. with gen., dat., and acc., *beside*, generally of persons, and as a rule giving the characteristic locality. With gen., *from beside*, *from the presence of*, *from*; of the agent with pass. vb., *on the part of*, *by*, I, 9, 1; with dat., *beside*, *at*, *with*, *near*; with acc., *to the side of*, *to*, *towards*; *beside*, *along*, I, 2, 13; of time, *during*, II, 3, 15; *contrary to*, II, 1, 18; of comparison, παρ' ὀλίγου ποιῆσθαι, *treat as of no account*, VI, 6, 11.
- παραβαίω (βαίω), *transgress*, *break* (of a treaty).
- παραβοηθῶ (βοηθῶ), *go to bear aid*.
- παραγγέλλω (ἀγγέλλω), *pass the word*, *command*, *order*, *direct*; impers. pass., παρήγγελο, *commands had been given*, III, 4, 3; VI, 5, 25; κατὰ τὰ παραγγελέμενα, *according to orders*, II, 2, 8.
- παραγγέλεις, -εις, ἢ (παραγγέλλω), *word of command*.
- παραγίγνομαι (γίγνομαι), *be beside*, *be present*, *arrive*, *come*.
- παράγω (άγω), *lead along* or *beside*, *lead past*, *bring forward*, *bring into line*, IV, 6, 6.
- παραγωγῆ, -ῆς, ἢ (παράγω), *transportation*.
- παράδεισος, -ου, ὁ (a Persian word, whence Eng. *paradise*), *park*, *game-preserve*.
- παραδίδωμι (δίδωμι), *give over*, *deliver*, *surrender*; of the watch word, *give out*, VII, 3, 34; of the gods, *grant*, VI, 6, 34.
- παραδραμεῖν, see παρατρέχω.
- παραθαρρῖνω (θαρρῖνω), *encourage*, *cheer*.
- παραθέω (θέω), *run past*.
- παραίνω (αἰνῶ, αἰνέω, etc.), *praise*, *advise*, *exhort*.
- παραίτομαι (αἰτέω), *intercede for*, περί, VI, 6, 29.
- παρακαλέω (καλέω), *call to one's side*, *invite*, *summon*; *exhort*, *encourage*.
- παρακαταθήκη, -ης, ἢ (τίθημι), a deposit (intrusted to one's care), V, 3, 7.
- παρακείμαι (κείμαι), *lie before* or *near*, *be placed before*.
- παρακλιέομαι (κλιέω), *exhort*, *urge*, *encourage*, with dat.
- παρακλιέωσις, -εως, ἢ (παρακλιέω), *exhortation*, *cheering on*.
- παρακολουθεῖω (ἀκολουθεῖω), *follow along with*, *accompany*.
- παραλαμβάνω (λαμβάνω), *receive* or *take from*; *take along*; of office, *succeed to*, VI, 4, 11; VII, 8, 24.
- παραλείπω (λείπω), *leave at one side*, *omit*, *pass by*.
- παραλυπέω (λυπέω), *give* or *cause trouble*.
- παραλύω (λύω), *loose from*, of a rudder, *unship*, V, 1, 11.
- παραμβίβομαι (ἀμβίβω, ἀμείβω, change), dep. mid. and pass., *change one's position*, I, 10, 10.
- παραμαλέω (ἀμαλέω), *neglect*, *disregard*, abs. or with gen.
- παραμένω (μένω), *stay beside* or *by*, *remain loyal*.
- παραμυρδία, τὰ (μυρδία, thigh), *thigh-pieces* (of armor), I, 8, 6.
- παραπέμπω (πέμπω), *send along the line*, *despatch*.
- παραπλέω (πλέω), *sail along* or *by*.

- παραπλήσιος**, -α, -ον (πλησίος), *close beside*; then, *like, resembling*.
- παρῶν**, νογ. *παρέρρη* (ῥέω), *flow by*, V, 3, 8; of snow, *run or slip off*, IV, 4, 11.
- παρασάγγης**, -ου, ὁ, *parasang*, a Persian measure of distance, about 30 stades or 3½ miles, but rather a measure of time, in traveling, and so varying in length with the character of the country traversed.
- παρασκευάζω** (σκευάζω), *get ready, prepare*; mid., *make one's own preparations, get ready, arrange, provide*; in perf. tenses, *be ready, abs. or with acc.*
- παρασκευή**, -ῆς, ἡ, *preparation*; in a military sense, *armament, force*, I, 2, 4.
- παρασκηνεύω** (σκηπέω), *encamp beside or near*.
- παρασχέσω**, see *παρέχω*.
- παρατάττω** (τάττω), *draw up side by side*; in the *Anabasis* always pass., *be drawn up in battle array*.
- παρατείνω** (τείνω), *stretch out, extend*.
- παρατίθημι** (τίθημι), *put beside or before*; especially of food, *set before, serve*.
- παρτρέχω** (τρέχω), *run along, run by, run across*.
- παραρῥήμα**, adv., *immediately, on the spot, in cash*, VII, 7, 24.
- παρεγγυάω** (παρεγγύη), *pass the word, order, exhort*; *ὅτε παρεγγυήτο*, *whenever word was passed*, IV, 1, 17.
- παρεγγύη**, -ης, ἡ (ἐγγύη), *pledge*, *word passed along the ranks, command*, VI, 5, 13.
- παραδεδραμήμεσαν**, see *παρτρέχω*.
- πάρειμι** (εἰμι), *be beside, be present, be at hand*; with dat. of possessor, II, 3, 9; III, 2, 18; often as a vb. of motion, *arrive, come*; *παρῆν*, impers., *it was possible*, IV, 5, 6; cf. the acc. abs., *παρόν*, V, 8, 3 τὰ παρόντα, *the present state of things*, III, 1, 34; so, with πράγματα added, I, 3, 3. ἐν τῷ παρόντι, *in our present straits*, II, 5, 8.
- πάρειμι** (εἰμι), *go or pass by or along; come forward* (as a speaker), V, 1, 3.
- παραλαύνω** (εὐλαύνω), *drive or ride past; review, abs. or with acc.*
- παρέρχομαι** (έρχομαι), *pass by or through*; of speakers, *come forward*, V, 5, 24; of time, *go by, pass, elapse*, I, 7, 18.
- παρασχημένος**, see *παρέχω*.
- παρέχω** (έχω), *have at hand or ready, furnish, supply, give, provide, πράγματα*, I, 1, 11, see *πῶμα*; ἀγοράν, II, 4, 5; *render, make*, II, 5, 13; mid., *contribute*, VI, 2, 10; *show, display*, VII, 6, 11.
- παρῆσθα**, see *πάρειμι* (εἰμι).
- Παρθένιον**, -ου, τό, *Parthenium*, a town in Mysia.
- Παρθένιος**, -ου, ὁ, *the Parthenius*, a river dividing Paphlagonia from Bithynia and flowing into the Euxine.
- παρθένος**, -ου, ἡ, *maiden, virgin*.
- Παριανοί**, -ῶν, οἱ (Πάριον), *natives of Parium, Parians*.
- παρήμι** (τήμι), *let pass by, give way, yield*.
- Πάριον**, -ου, τό, *Parium*, a city on the Propontis.
- παρίστημι** (ίστημι), *set near, bring forward, produce*, mid. VI, 1,

- 22; 2 aor. and 2 pl. act. (as pres.) intrans., *stand by* or *beside*, V, 8, 10, 21.
- παρόδος, -ου, ἡ (δόξι), *way by, passage, pass.*
- παροίνω, aor. ἐπαφίησα (πάρουος, given to wine, παρά+οίνος), *be drunken, act insolently or abusively*, V, 8, 4.
- παροίχομαι, (οίχομαι), *be gone or past; τὰ παροίχόμενα*, as subst., *the past*, II, 4, 1.
- Παρρᾶσιος, ὁ, *a Parrhasian, a native or inhabitant of Parrhasia in Arcadia.*
- Παρύσσις, -ίδος, ἡ, *Parysatis*, daughter of Artaxerxes I, half-sister and wife of Darius II, king of Persia, mother of Artaxerxes II and of Cyrus the younger, I, 1, 1; 7, 9; II, 4, 27; saves Cyrus' life, I, 1, 3. For a sketch of her character, see the *Introd.* § 28.
- πᾶς, πᾶσα, πᾶν, gen. παντός, πάσης, παντός, *all, the whole of, entire; in sing., every; rarely = παντοῦς, of all sorts*, VI, 4, 6; with art. generally in pred. posit.; in attrib. posit., denoting totality, οἱ πάντες ἄνθρωποι, *all human-kind*, V, 6, 7; as noun, πᾶν, πᾶντα, *everything; πάντες, everybody; πάντα* as adv., *utterly, in all respects*, I, 3, 10; ἐπὶ πᾶν ἐλθεῖν, *make every effort*, III, 1, 18; περὶ παντός ποιῆσαι, *count above everything, of all importance*, I, 9, 16; διὰ παντός πολέμου ἕναι, *be on terms of absolute hostility*, III, 2, 8; διὰ παντός, *ever, always*, VII, 8, 11.
- Πασίων, -ωνος, ὁ, *Pasion*, a Megarian, general under Cyrus; he deserts, I, 3, 7.
- πάσχω, πείσομαι, ἔπαθον, πέποιθα, *experience, suffer, undergo, be treated; παθεῖν τι*, euphemistic for *die*, V, 3, 6; esp. common are the phrases εἰ and κακῶς παθεῖν, *receive benefits or injury*, I, 3, 5; III, 3, 7; ἀπ' ὧν εἰ ἔπαθον, *in return for the favors I had received*, I, 3, 4.
- πατάσσω, only in aor. ἐπάταξα, etc., *strike, thrust.*
- Πατηγίας, -α, ὁ, *Pategyas*, a Persian in the army of Cyrus.
- πατήρ, -τρός, ὁ, (Lat. pater, Eng. father), *father.*
- πάτριος, -α, -ον (πατήρ), *hereditary, ancestral.*
- πατρίς, -ίδος, ἡ (πατήρ), *fatherland, native land.*
- πατρῶος, -α -ον (πατήρ), *belonging to one's father, inherited, ancestral.*
- παύλα, -ης, ἡ (παύω), *stopping place, stopping, prevention.*
- παύω, παύσω, etc. (Lat. paucus, Eng. few), *stop, bring to an end; mid., cease, stop, leave off, rest; be rid of*, V, 1, 2; abs., with gen., or with nom. partic.
- Παφλαγονία, -αι, ἡ (Παφλαγών), *Paphlagonia*, a district of Asia Minor on the south shore of the Euxine.
- Παφλαγονικός, -ή, -όν (Παφλαγών) *Paphlagonian, ἡ Παφλαγονική* (sc. χώρα), *Paphlagonia*, VI, 1, 15.
- Παφλαγών, -όνος, ὁ, *a Paphlagonian, native of Paphlagonia.*
- πάχος, οὐς, τό (cf. πάχυς), *thickness.*
- παχύς, -εῖα, -ύ (cf. Lat. pinguis, Eng. pachyderm), *thick, stout, large.*
- πέδη, -ης, ἡ (πέδη, cf. Lat. pes), *fetter*, in pl. IV, 3, 8.
- πεδινός, -ή, -όν (cf. πεδῖον), *flat, level.*

- πεδῖον, -ου, τό (cf. ποῖς), plain, level land; as a final element of a city name (like Fr. *-champ*, Eng. *-field*), I, 2, 11.
- πεζῖον, acc. ἐπέζωσα (cf. πεζός), travel on foot or by land.
- πεζῖ, adv. (πεζός), on foot, I, 4, 18; by land, V, 4, 5.
- πεζός, -ή, -όν (cf. πέδη, ποῖς), on foot; δύναμις πεζή, infantry force, I, 3, 12; ὁ πεζός, foot soldier; pl. infantry.
- πειθῶ, πείσω, ἐπεισα, πέπεικα, πέποιθα, πέπεισμαι, ἐπεισθῆν, persuade, induce, win over, bribe; mid. and pass., be convinced, won over, hence, obey, believe.
- πεινάω, πεινήσω, etc. (πένα, hunger; πένομαι, toil, be poor, Lat. *penuria*, poverty), be hungry.
- πεῖρα, -ας, ἡ (√ περ, go through), a going through, trial, proof; acquaintance with, I, 9, 1.
- πειράσσομαι, πειράσομαι, etc. (πεῖρα; cf. Lat. *experior*), try, attempt, make trial of, abs., with infin., with obj. clause, III, 2, 3; or with gen., III, 2, 38.
- πεισάς, πεισθήτη, see πείθω.
- πεισοί, πεισομαι, see πείσχω.
- πειστέον, verbal of πείθω, one must obey;.
- πελάζω, acc. ἐπέλασα, approach, draw near (a poetic vb.).
- Πελοποννήσιος, -α, -ον (Πελοπόννησος), of or belonging to the Peloponnesus, Peloponnesian pl. as subst., Peloponnesians, VI, 2, 10.
- Πελοπόννησος, -ου, ἡ (Πελοψ, Pelops + ἤσος), Peloponnesus, the isle of Pelops, the southern peninsula of Greece.
- πελταῖω (πέλτη), serve as a peltast.
- Πέλται, -ῶν, αἱ, Peltae, a city of Phrygia.
- πελταστής, -οῦ, ὁ (πέλτη), peltast, targeteer, carrying the light shield, πέλτη.
- πελταστικός, -ή, -όν (πελταστής), belonging to peltasts; τὸ πελταστικόν, the peltasts, the light-armed troops.
- πέλιη, -ης, ἡ, small shield, generally crescent-shaped, in I, 10, 12 it appears to mean pole; see the note.
- πεμπταῖος, -α, -ον (πέπτε), on the fifth day; of corpses, five days unburied, VI, 4, 9.
- πέμπτος, -η, -ον (πέπτε), fifth.
- πέμπω, πέμψω, ἐπεμψα, πέπομφα, πέπεμμαι, ἐπέμψθῆν, send, despatch, escort, send word.
- πένης, -ητος, ὁ (cf. πένομαι), laborer, poor man.
- πενία, -ας, ἡ (πένομαι), poverty.
- πένομαι, only in pres. system, toil, labor, be poor.
- πεντακόσιοι, -αι, -α, five hundred.
- πέντε, indecl., five.
- πεντεκαδικα, indecl. (πέπτε+δέκα), fifteen.
- πεντήκοντα, indecl. (πέπτε), fifty.
- πεντηκοντάρ, -ήρος, ὁ (πεντήκοντα), commander of fifty men.
- πεντηκόντορος, -ου, ἡ (πεντήκοντα), a ship with fifty oars, penteconter.
- πεντηκοστῆς, -ῶς, ἡ (πεντήκοντα), a company of fifty men.
- πέπανται, πέπαται, see πάομαι.
- πεπόνθασιν, πεπονθέες, see πείσχω.
- πεπρακέναι, πεπράσεται, see πείρασκω.
- πεπρωκότα, see πείρω.
- πέρ, post-pos. enclitic part. with intensive force. In Attic prose found only in composition with rels. and parts., ἐάντερ, εἴτερ, ὅσπερ, ὡσπερ, etc.
- πέρα, adv. (√ περ), beyond, further.

περαίνω, περαῖν, ἐπέρανα, πετέρασμαι, ἐπεράσθην (πέρας, end), bring to an end, carry out, accomplish.

περαιῶω, -ώσω, etc. (√ περ), carry over, transport; mid. and pass., pass over, cross.

πέραν, adv. (cf. περάω), on the farther side, across, I, 5, 10 (with gen.); τὸ πέραν, the farther bank, III, 5, 2; πέραν (or ἐν τῷ πέραν) γενέσθαι, get across, VI, 5, 22.

περάω, περάσω, etc. (√ περ, cf. πέραν, πέρα), cross.

Πέργαμος, -ου, ἡ, or Πέργαμον, -ου, τὸ, Pergamus, an important city of Mysia.

πέριξ, -ικος, ὁ, ἡ (cf. Eng. partridge), partridge.

περί, prep. with gen., dat., and acc., around, about: (1) with gen. (never local), about, concerning; of value, above, περί παντός ποιῆσθαι, to consider all important, I, 9, 16; so in comp. V, 6, 22; in sup. I, 9, 7 n.; (2) with dat. (rare), round, I, 5, 8; VII, 4, 4; (3) with acc., of place, around, about, often of an important personage and his suite, οἱ περί Ἀριαίων, Ariaeus and his men, II, 4, 2 (cf. ἀμφί, and see the note on οἱ μετὰ Ἀριαίου, I, 10, 1); of time, I, 7, 1; of things, περί τὰ ἐπιτήδεια ἦσαν, were busied with the provisions, III, 5, 7; of actions, etc., concerning, toward, to, I, 4, 8. In comp. beside the lit. meaning, περι- often denotes superiority (e. g., περιγίγνομαι).

περιβάλλω (βάλλω), throw around, embrace; mid., throw oneself around, surround; βπισθεν περιβαλλόμενοι τὰς πέλτας, shifting their shields so as to cover their backs, VII, 4, 17.

περιγίγνομαι (γίγνομαι), be superior to, get the better of, conquer, with gen.; result, with δευτε and infin., V, 8, 26.

περιεἰλέω (εἰλέω, ὠραρ), wrap around.

περιεἶμι (εἶμι), be superior to, excel, abs. or with gen.

περιεἶμι (εἶμι), go around, abs. or with acc.

περιέλκω (έλκω), drag around.

περιστάτας, see περιστήμι.

περίχω (ἔχω), surround.

περιδεῖν, see περιώρω.

περιστήμι (ίστημι), place around; in mid., 2 aor., and 2 perf. act., intrans., stand around.

περικυκλόμαι (κυκλώω), surround.

περιλαμβάνω (λαμβάνω), seize round, embrace.

περιμένω (μένω), wait around, remain, wait for, expect.

Περίνθιος, -ου, ὁ (Περίνθος), a Perinthian, native of Perinthus.

Περίνθος, -ου, ἡ, Perinthus, a city in Thrace on the Propontis.

πέριξ, adv. (περί), round about; as prep. with gen., round, VII, 8, 12.

περίοδος, -ου, ἡ (περί+ὁδός), circuit, circumference.

περιοικέω (οἰκέω), dwell around.

περιοίκος, -ον (περί+οἰκέω), lit., dwelling around; as subst., a Perioecus, V, 1, 15. The Perioeci in Laconia were provincials, standing midway between the Spartans and the Helots, or serfs.

περιώρω (ὀράω), overlook, allow, permit, with acc. and partic.

περίπατος, -ον (περί+πάτος), path; cf. Lat. passus, step, Eng. path, peripatetic, place for walking, walk, II, 4, 15.

περιπήγνυμαι (πήγνυμι), in pass., be frozen on, IV, 5, 14.

περιπίπτω (πίπτω), *fall around, fling oneself upon, embrace*, I, 8, 28; *fall in with*, VII, 3, 38.

περιπλέω (πλέω), *sail around*.

περιποιέω (ποιέω), *make remain over; mid., acquire, gain*, V, 8, 17.

περιπίσσω (πίσσω, πύξω, etc.), *fold around, outflank*.

περιρρέω (ρέω), *flow around*, I, 5, 4; *flow or slip off* (of letters), IV, 3, 8.

περισταυρώω, perf. pass. περισταύρωμα (σταυρώω, -ώσω, etc.), *fence in with stakes; cf. σταυρός, surround with a fence of stakes, enclose with a stockade*.

περιστερά, -άς, ἡ, *dove, pigeon*.

περιττεύω, περιττεύω (περιττός), *be over and above, outnumber, outflank*, IV, 8, 11.

περιττός, -ή, -όν (περί, over and above, superfluous; οἱ περιττοί, outnumbering or extra men, IV, 8, 11; τὸ περιττόν, surplus, V, 3, 13.

περιτυγχάνω (τυγχάνω), *fall in with*.

περιφανές, adv. (περί+φαίω), *manifestly*.

περιφέρω (φέρω), *bear or carry around*.

περίφοβος, -ον (περί+φόβος), *in great fear or alarm*.

Πέρσης, -ου, ὁ, *a Persian*, in a wide sense including all subjects of the king.

πέρσζω (Πέρσης), *speak Persian*.

Περσικός, -ή, -όν (Πέρσης), *Persian; τὸ Περσικόν, the Persian*, a kind of dance, VI, 1, 10.

περσιτί, adv. (περσίζω), *in Persian*.

πέταλον, -ου, τό (πετάνημι; cf. Eng. *petal*), *leaf*.

πέτομαι, -πτήσομαι, ἐπτόμην, *fly*.

πέτρα, -ας, ἡ (cf. πέτρος), *rock, mass of rock, cliff*.

πετροβολία, -ας, ἡ (πέτρος+βάλλω), *a throwing of stones, stoning*.

πέτρος, -ου, ὁ (cf. Eng. *petrify*, etc.), *stone*.

πεφυλαγμένος, adv. (from perf. pass. partic. of φυλάττω), *on one's guard, cautiously*.

πῆ, indef. adv., enclitic, *in any way, anyhow*.

πηγή, -ῆς, ἡ, *spring; of rivers source, always pl. in the Anabasis*.

πήγνυμι, παγήσομαι, ἔπηξα, πέπηγα, ἐπάγην, *make firm, congeal, freeze*.

πηδάλιον, -ου, τό, *steering oar, rudder*.

πηλός, -οῦ, ὁ (cf. Lat. *palus*, *swamp*), *clay, mire*.

πῆχυς, -εως, ὁ, *forearm; as a measure of length, the distance from the elbow to the tip of the middle finger, a cubit, one and a half Greek feet or about 1 ft. 5½ in.*

Πίγρης, -ητος, ὁ, *Pigres*, interpreter to Cyrus.

πίεζω, πύσω, etc., *press hard, weigh down; in the Anabasis only in pass., be weighed down*, III, 4, 48; *be hard pressed*, I, 1, 10; *be crowded*, III, 4, 19.

πικρός, -ά, -όν, *bitter*.

πίμπλημι, πλήσω, ἔπλησα, -πέπληκα, -πέπλησάμαι, ἐπλήσθη (√πλα; cf. πολός, πλήρης, Eng. *full*), *fill*, I, 5, 10.

πίνω, πίομαι, ἐπιον, πέπωκα, -πέπομαι, -επόθη, *drink*.

πιπράσκω, πέπρακα, πέπραμαι, ἐπρόθη, fut. pf. πεπρόσομαι (cf. Lat. *pretium*, *price*), *sell*. In Attic used only in the pf. tenses; cf. πωλέω and ἀποδίδομαι.

πίπτω, πεσῶμαι, ἔπεσον, πέπτωκα, *fall, be slain*; with *eis*, *fall upon, be involved in*, II, 3, 18.

Πισιδᾶι, -ῶν, οἱ, *the Pisidians, natives of Pisidia, a mountainous country south of Cyrus' satrapy in Asia Minor.*

πιστεύω, πιστεύσω, etc., *trust, have confidence in, rely on, believe*, with *dat.*, with *infm.*, I, 9, 8.

πίστις, -ews, ἡ (πεῖθω), *trust, confidence, good faith, pledge, assurance*; διὰ πίστεως, *relying on good faith*, III, 2, 8; πίστεως ἔρεκα, *to insure his loyalty*, III, 3, 4.

πιστός, -ή, -όν (πεῖθω), *trusty, faithful, sure, trustworthy*, οἱ πιστοί, *"the faithful,"* title of the counsellors of the Persian king; τὰ πιστά, *pledges*; ἐπει τὰ πιστά ἐγένετο, *after pledges had been exchanged*, II, 2, 10; cf. II, 4, 7.

πιστότης, -ητος, ἡ (πιστός), *fidelity*.
πίτυς, -υος, ἡ (cf. Lat. *pinus*, Eng. *pine*), *pine-tree*.

πλάγιος, -α, -ον (πλάγος, τό, *side*), *sideways, oblique*; τὰ πλάγια, *flanks*, of an army, III, 4, 14; VI, 3, 15; *eis* πλάγων, *as adv.*, *sideways, obliquely*, I, 8, 10.

πλαίσιον, -ου, τό, *a rectangle*; πλαίσιον ἰσόπλευρον, *a square*, III, 4, 19.

πλανῶμαι, πλανήσομαι, etc. (πλανή, *wandering*), *wander*; *met.*, of words, *wander, be idly spoken*, VII, 7, 24.

πλάτος, -ους, τό (πλάτος), *breadth*.

πλάττω, πλάσω, ἐπλάσα, ἐπέπλασμα, ἐπλάσθη (cf. Eng. *plastic*), *mould, fashion, shape*.

πλατὺς, -εία, -ύ (cf. Eng. *place*, *plateau*, etc.), *broad, wide*.

πλεθριαίος, -α, -ον, *of the length of a plethrum*.

πλεθρον, -ου, -τό, *plethrum, measure of length, 100 Greek ft. or 97 Eng. ft.*

Πλεισθένης, -ους, ὁ, *Pleisthenes, an Amphipolitan in the Greek army.*

πλείστοι, -η, -ον, *see πολῶς*.

πλείων, πλείον, *see πολῶς*.

πλέκω, πλέξω, etc. (Lat. *plico*, *fold*), *twist, plait*.

πλέον, *see πολῶς*.

πλεονεκτέω, πλεονεκτήσω (πλέον + ἔχω), *have more than, have the advantage over* (gen.), *in* (dat.).

πλευρά, -άς, ἡ (cf. Eng. *pleurisy*), *rib, side, flank*, generally in pl.

πλέω, πλεύσομαι or πλευσοῦμαι, ἐπλευσ., ἐπέπλευκα, ἐπέπλευσα, *sail, go by sea*.

πληγή, -ῆς, ἡ (πλήττω), *blow*, in the *Anabasis* only pl.

πλήθος, -ους, τό (cf. πλήθω), *multitude, crowd, number, amount, extent*; τὸ πλήθος, *the rank and file, common soldiers*, III, 1, 37.

πλήθω, poetic vb., *be full*; in the *Anabasis* only in the phrase ἀμφὶ πλήθουσαν ἀγοράν, *about full market time*, I, 8, 1; II, 1, 7.

πλήν, adv. or conj., *except, save that*; also prep. with gen.

πλήρης, -ες (πικπλημι), *full, full of*, with gen.; of pay, *in full*, VII, 5, 5.

πλησιάζω, πλησιδω, etc. *approach, draw near*, abs. or with dat.

πλησίος, -α, -ον, *near*. The pos. is found in prose only in the adv. *πλησίον, near, close by*; *πλησιαίτατος*, I, 10, 5; VII, 3, 29.

πλήττω, πλήξω, 2 pf. πέπληγα, 2 aor. pass. ἐπλήγγη (cf. Lat. *plango*, *strike, pluga, blow*, Eng. *apoplexy*), *strike*. The act. is little used in prose.

- πλίνθινος, -η, -ον (πλίνθος), *of brick, brick.*
- πλίνθος, -ου, ἡ (cf. Eng. *plinth, flint*), *brick.*
- πλοῖον, -ου, τό (πλέω), *boat, vessel, of any sort from a canoe (πλοῖον μονόξυλον, V, 4, 11) to a warship (μακρὸν πλοῖον, V, 1, 11).* Generally, however, πλοῖον means *transport or merchantman*, contrasted with ναῦς or τριήρης; see I, 3, 17 n.
- πλοῦς, πλοῦς, ὁ (πλέω), *a sailing, voyage.*
- πλοῦσιος, -α, -ον (πλοῦτος, *wealth*), *rich.*
- πλουσίως, adv. (πλοῦσιος), *in wealth, richly*; comp. πλουσιωτέρως, I, 9, 18.
- πλουτίω, πλουτήσω, etc. (πλοῦτος), *be rich.*
- πλουτίζω, perf. πεπλούτικα (πλοῦτος), *enrich.*
- πνεῦμα, -ατος, τό (πνέω; cf. Eng. *pneumatic*), *wind.*
- πνέω, πνέσομαι, ἔπνευσα, *blow, breathe.*
- πνίγω, *choke*; pass., *be drowned*, V, 7, 25.
- ποδαπός, -ή, -όν, *from what country, whence.*
- ποδήρης, -ες (πούς+γᾶρ), *reaching to the feet (of shields).*
- ποδίζω, only in perf. pass. partic., πεποδισμένοι, *fetter, hobble*, III, 4, 35.
- ποδῶν, see ποῖς.
- πόθεν, adv., *whence, from what source, how.*
- ποθὲν, indef. adv., enclitic, *from somewhere or other.*
- ποθῶ, ποθήσω, etc. (πόθος), *long, yearn.*
- πόθος, -ου, ὁ, *longing.*
- ποῖ, indef. adv., enclitic, *somewhere, whither, somewhere.*
- ποιέω, ποιήσω, etc., *make, do, perform, render*; often with two accs., both nouns, or noun and adj., I, 1, 2; I, 9, 6; *bring about, cause*, with acc. and infin., I, 7, 4, or with ὅστε and infin., I, 6, 2; *imagine, assume*, with acc. and infin., V, 7, 9; very commonly εἶ or κακῶς ποιεῖν, *to benefit, injure*, with acc. of person, I, 4, 8; also ἀγαθόν, κακόν ποιεῖν, with acc., I, 9, 11; rarely with dat., IV, 2, 23; with ἐκκλησίαν, *convene*, I, 4, 12; often with advs., I, 1, 11. Mid. similarly used; also frequently with verbal nouns, forming one idea, τὴν πορείαν ἐποιεῖτο=ἐπορεύετο, I, 7, 20; often to be rendered *count, esteem, περι παρτός, πολλοῦ, πλείστου*, I, 9, 18, etc.; εἶρημα ἐποιήσαμένην, *I counted it a piece of good luck*, II, 3, 18; in V, 3, 5, *have made for oneself, ἀνάθημα.*
- ποιητός, -α, -ον (verbal of ποιέω), *to be done, that must be done*, with or without dat. of agent.
- ποικίλος, -η, -ον (cf. Lat. *pingo*, *paint*), *variegated, of many colors; tattooed*, V, 4, 32.
- ποιός, -α, -ον, interrog. pron., *of what sort or kind, what.*
- πολεμέω, πολεμήσω, etc. (πόλεμος), *make war, carry on war*, abs., with dat., or with πρός and acc.
- πολεμικός, -ή, -όν (πόλεμος; cf. Eng. *polemic*), *fitted for war, skilled in war, warlike*; τὸ πολεμικόν, *signal or shout for battle*, IV, 3, 29; VII, 3, 33; τὰ πολεμικά, *military affairs*, III, 1, 38, 43.
- πολεμικῶς, adv. (πολεμικός), *in a hostile manner*; sup. πολεμικώτατα, VI, 1, 1.

πολέμιος, -α, -ον (πόλεμος), *pertain-
ing to war, the enemy's, hostile*;
τὰ πολέμια, *military matters*, I,
6, 1; οἱ πολέμιοι, *the enemy*; ἡ
πολεμία, *the enemy's country*,
III, 3, 5.

πόλεμος, -ου, ὁ, *war*.

πολιεῖω (πόλις), *found a city*; with
χωρίον, *colonize*, VI, 6, 4.

πολιορκέω, *πολιορκήσω*, etc. (πόλις +
εργω), *besiege, invest*.

πόλις, -εως, ἡ (akin to πόλις), *city*,
state; at Athens, *the city proper*,
the acropolis, VII, 1, 27.

πόλισμα, -ατος, τό (πολιεῖω), *town*.

πολιτεύω, *πολιτεύσω*, etc. (πολίτης), *be
a citizen*; freely, *live*, III, 2, 28.

πολίτης, -ου, ὁ (πόλις), *citizen*.

πολλάκις, adv. (πολύς), *often*.

πολλαπλάσιος, -α, -ον (πολύς), *many
times as much or many*.

πολλαχῆ, adv. (πολύς), *in many
places, often*, VII, 3, 12.

πολλαχού, adv. (πολύς), *in many
places, often*, IV, 1, 28.

πολυάνθρωπος, -ον (πολύς + ἄνθρωπος),
populous, thickly populated.

πολυαρχία, -ας, ἡ (πολύς + ἀρχω), *rule
or command vested in many*,
VI, 1, 18.

Πολυκράτης, -ους, ὁ, *Polycrates*, an
Athenian, captain in the Greek
army.

Πολύνικος, -ου, ὁ, *Polynicus*, am-
bassador from Thibron to the
Greek army.

πολυπραγμονέω (πολύς + πράττω), *be a
busybody or meddler*.

πολύς, πολλή, πολύ (cf. πλήθος, πῖμ-
πλημι, Lat. *plus* and *plurimus*,
Eng. *full*), *much, many*, often to
be rendered *great, far, long*,
mighty, full, etc. Often joined
to another adj. by καί, where
Eng. omits the connective, πολλά

καί ἀμήχανα, *many difficulties*,
II, 3, 18; τὸ πολὺ, *the greater
part, the most*, I, 4, 13; οἱ πολλοί,
the most, II, 3, 16; adv. expres-
sions, *πολύ, much, very, far*,
chiefly with comp. and sup.
adjs.; so πολλῶ, with comp., II,
5, 32; πολλά, *in many respects*,
often, IV, 3, 2; ἐπὶ πολὺ and ὡς
ἐπὶ τὸ πολὺ; see ἐπὶ. περὶ πολλοῦ
(πλέονος, πλείστου) ποιῆσαι, see
ποιέω. Comp. πλείων, πλείον, *more*,
greater, with similar range of
meanings; neut., as adv., πλείον
or πλεόν; ἐκ πλεόνος . . . ἔφευγον,
*took flight when at a greater
distance*, I, 10, 11; sup. πλείστος,
-η, -ον, *most*, often with ὡς or ὅτι,
the most possible, I, 1, 6; often
as noun, οἱ πλείστοι, *most, the
most*, I, 5, 13; πλείστον, πλείστα,
as adv., *mostly, generally*, III,
2, 31; VII, 6, 35; ὡς πλείστον, *as
far as possible*, II, 2, 12.

Πολύστρατος, -ου, ὁ, *Polystратus*,
an Athenian, father of Lycius.

πολυτελής, -ές (πολύς + τέλος), *of
great price, costly*.

πομπή, -ῆς, ἡ (πέμπω), *escort*; gen-
erally solemn procession, in
honor of a god, V, 5, 5.

πόνεω, *πονήσω*, etc. (πόνος), *work*,
toil, labor; with acc., *eain* by
labor, VII, 6, 41; τὰ πεπονημένα,
hardships undergone, VII, 6, 10.

πονηρός, -ός, -ός (πόνος), properly, *toil-
some, laborious*; then, *poor*,
worthless, bad; *πονηρόν, a
wretched affair*, III, 4, 35; ὁ
πονηρός, a villain, II, 6, 29; cf.
II, 5, 21; in VII, 1, 39, *hostile*.

πονήρως, adv. (πονηρός), *with diffi-
culty*.

πόνος, -ου, ὁ (πένομαι), *toil, labor*,
work, hardship.

- πόντος**, -ου, ὁ, *sea*; generally as a proper name, *the Euxine or Black Sea*; hence *Pontus*, the region about the Euxine, V, 6, 15.
- πορεία**, -ας, ἡ (cf. *πορεύομαι*), *a going, journey, march, road*.
- πορευτός**, -α, -ον (verbal of *πορεύομαι*), *that must be traversed*, II, 5, 18; impers. *πορευτέον ἡμῖν, we must march*, II, 3, 13 n.
- πορεύομαι**, *πορεύσομαι*, etc., pass. dep., *go, travel, march*; with acc. of region traversed, IV, 4, 1; cf. II, 4, 13.
- πορθεῖν**, *πορθήσω*, etc. (*πέρθω*, sack), *plunder, ravage, lay waste*.
- πορίζω**, *ποριῶ*, *ἐπορίσω*, *πεπρίκα*, *πεπρίσμαι*, *ἐπορίσθην*, *bring to, furnish, supply, provide*; mid., *supply oneself with, obtain*.
- πόρος**, -ου, ὁ (γ/περ), *way through or across*; of a river, *ford*, IV, 3, 13, 20; in general, *way, means*, II, 5, 20.
- πόρρω** (*πρό*), *far off, far from* (gen.).
- πορφύρεος**, -ᾶ, -οῦν (*πορφύρα*, the *murex*, the shellfish from which purple dye was obtained), *purple*.
- ποσὶ**, see *πόσι*.
- πόσος**, -ῆ, -ον, interrog. pron., *how great, how large, how much*; pl., *how many*.
- ποταμός**, -οῦ, ὁ (cf. *hippopotamus*, *Mesopotamia*), *river, stream*, I, 2, 23, etc. The name of the river stands regularly in attrib. position.
- ποσὶ**, indef. adv., enclitic, *at any time, once, ever*; *ἔποι ποτε, where in the world*, III, 5, 13; *εἰ ποτε καὶ ἄλλοτε, now, if ever*, VI, 4, 12.
- πότερος**, -α, -ον, interrog. pron., *which of two*; hence *πότερον*, interrog. adv., *whether*, introducing simple questions; *πότερον (πότερα) . . . ἢ, whether . . . or*, introducing alternative questions, direct or indirect.
- πότερος**, interrog. adv. (*πότερος*), *in which of two ways*.
- ποτήριον**, -ου, τό (*πίω*), *drinking cup*.
- ποτός**, -ῆ, -όν (verbal of *πίω*), *drinkable*; neut. *τὸ ποτόν, drink*, I, 10, 18; *σῖτα καὶ ποτόν, food and drink*, II, 3, 27.
- πότος**, -ου, ὁ (*πίω*), *a drinking bout, banquet*.
- ποῦ**, interr. adv., *where*.
- ποῖ**, indef. adv., enclitic, *somewhere, anywhere*; with gen., III, 4, 23; *perhaps, of course*, V, 7, 13.
- πόσι**, *ποδός*, ὁ (Lat. *pes*, Eng. *foot*), *foot*, in the lit. sense and as a unit of measure, 11½ in.; *ἐπὶ πόδα ἀναχωρεῖν, retreat while facing the foe*, V, 2, 32.
- πράγμα**, -ατος, τό (*πράττω*), *thing done, thing, act, deed, affair; trouble*, IV, 1, 17; in this sense commonly pl.; *πράγματα παρέχειν*, with dat., *annoy, give trouble to*, I, 1, 11.
- παραπραεῖσθαι** (*πράγμα*), *be busy at, seek to bring about*, VII, 6, 35.
- πρανής**, -έτι (*πρό*), *bent forward, headlong, steep*; *εἰς τὸ πρανές, straight down hill*, III, 4, 25; *κατὰ τοῦ πρανοῦς, down the slope*, IV, 8, 28.
- πράξις**, -εως, ἡ (*πράττω*), *business, undertaking, enterprise, scheme*.
- πρῆος**, -εία, -ον, gen. pl. *πράτων*, *mild, tame*, I, 4, 9.
- πράττω**, *πράξω*, *ἐπράξα*, *πέπραχα*, *πέπραγμαί*, *ἐπράχθην*, *do, perform, bring to pass, effect, manage*,

- transact, negotiate, etc.*; of money, *exact* (with two accs.), VII, 6, 17; with advs., as *εὖ* (καλῶς) or *κακῶς*, intrans., *fare well or ill*, I, 9, 10; III, 1, 6.
- πρῶτος*, adv. (πρῶτος), *mildly, lightly*.
- πρέω*, *πρέψω*, etc., *be fitting; be becoming, suitable*, with dat., III, 2, 7; impers., *it is fitting or proper*, with infin., III, 2, 16; cf. I, 9, 6.
- πρεσβεία*, -αι, ἡ (πρεσβεύω), *embassy*.
- πρεσβεύω*, *πρεσβεύσω*, etc. (πρέσβυς), *serve as ambassador*.
- πρέσβυς*, -εύς, ὁ (Eng. *presbyter, priest*), *old*, poetic adj. In the *Anabasis* only in comp. and sup. *πρεσβύτερος*, I, 1, 1, *πρεσβύτατος*, II, 1, 10. As subst., only in pl., *οἱ πρέσβυς*, *envoys, ambassadors*, III, 1, 28.
- πρεσβύτης*, -ου, ὁ (πρέσβυς), *old man*.
- πρῆσθαι*, see *ἐπρίμην*.
- πρὶν*, temporal conj. (πρό), with infin., *before, rarely, until*, I, 4, 13, etc.; with indic., *an*, with subj., and opt. (cf. *ἕως*), *until, before*, chiefly after neg. clauses, I, 1, 10; *πρόσθεν* . . . *πρὶν*, I, 1, 10; *πρότερον* . . . *πρὶν*, III, 1, 16; *πρὶν* ἢ, with infin., IV, 5, 1 n.
- πρό*, prep. with gen., of place, *before, in front of*; of time, *before*; also, *in defense of, on behalf of, for*; *πρό τῶν τοξευμάτων*, *a defense against the arrows*, VII, 8, 18.
- προαγορεύω* (ἀγορεύω), *announce publicly*.
- προάγω* (ἀγω), *lead forward*; intr., *go forward, advance*, VI, 5, 6, 11.
- προαίρω* (αἰρέω), *take before*; mid., *choose, select*, VI, 6, 19.
- προαισθάνομαι* (αἰσθάνομαι), *find out or perc. ive beforehand*.
- προαποτρέπομαι* (τρέπω), *turn away before or too soon*, VI, 5, 31.
- προβαίω* (βαίω), *step forward, go forward, advance*.
- προβάλλω* (βάλλω), *throw before, hold in front of*, in mid. τὰ δεξιά *προβαλλέσθαι*, *advance arms* (cf. "charge bayonets"), I, 2, 17; VI, 5, 16; *πρὸ ἀμφοῶν προβεβλημένος* (sc. τῆν ἀσπίδα), *with his shield held before them both*, IV, 2, 21; also, *bring forward, nominate*, VI, 1, 25; VI, 2, 6.
- πρόβατον*, -ου, τό (πρό+βαίω), generally pl., *cattle*; in Attic regularly of small animals, *sheep or goats*, esp. the former.
- προβολή*, -ῆς, ἡ (προβάλλω), of spears, *a throwing forward* (into position for the charge), VI, 5, 25.
- προβουλεύω* (βουλεύω), *plan for or on behalf of*.
- πρόγονος*, -ου, ὁ (πρό+γεν), *forefather*, in pl. *ancestors*.
- προδίδωμι* (δίδωμι), *give over, surrender, betray*.
- προδοτής*, -ου, ὁ (προδίδωμι), *traitor, betrayer*.
- προδραμόντες*, see *προτρέχω*.
- προδρομή*, -ῆς, ἡ (πρό+δρόμος), *a running forth, sally*, IV, 7, 10.
- προεῖδον* (εἶδον), *see before or in front*, I, 8, 20; in mid., VI, 1, 8.
- πρόειμι* (εἶμι), *go on, go ahead, advance, proceed*; *προεῖσθης τῆς νυκτός*, *as the night went on, in the course of the night*, II, 2, 19.
- προεῖπον* (εἶπον), serving as 2 aor. to *προλέγω* or *προαγορεύω*, *proclaim, give orders*, I, 2, 17.
- προελαύνω* (ελαύνω), intr., *ride or march forward, push on*.
- προεργάζομαι* (εργάζομαι), *do before, achieve or win before*, VI, 1, 21.

πρός (related to **πρό**): (1) originally an adv., *furthermore, besides*, **ἄΙ, 2, 2**, **πρός** **ἄ**; **ἔτι**; (**ἄ**) as prep. with gen., dat., and acc.: with gen., **ὄρι** **ἔτι**; *side of, towards* (properly from the direction of; cf. Lat. *ad*, I, 10, 3; II, 2, 4; sometimes as **ὄρι** with passives, *by, on the part of*, I, 9, 20; **πρός** **θεῶν**, *in the sight of*, I, 6, 6; so in oaths, II, 1, 17; **τρόπον**, *in accordance with*, I, 2, 11; with dat., *before, beside, at, near; besides, in addition to*; with acc. after vbs. of motion or implying motion, *to, towards, before*; more personal than **εἰς** or **ἐπί**, but used by no means only of persons, I, 5, 7; often in hostile sense, *against*, I, 3, 21; in a more general sense, expressing various relations, **καταλθεῖν** **πρός**, *be reconciled with*, I, 1, 10; **πρός** **τῆν ἀνάβασιν**, *with reference to, regarding*, I, 4, 9; *in comparison with*, VII, 7, 41; of purpose, **πρός** **ἀριστον**, *for lunch*, I, 10, 19; of time, *towards*, IV, 5, 21; **πρός** **φίλιαν**, *in friendship*, I, 3, 19; **πρός** **ταῦτα**, *in view of this, in answer to this*, I, 3, 19. In composition **πρός** means *to, against, in addition to*.

προάγω (**ἄγω**), *lead to or against*; intr., *lead on, advance*, I, 10, 9; *bring to bear, employ*, IV, 1, 23.

προαιτέω (**αἰτέω**), *ask in addition, ask for more*.

προαναλίσκω (**ἀναλίσκω**), *spend besides or in addition*.

προανατίπον (**εἰπον**), *command or announce further*, VII, 1, 11.

προβαίνω (**βαίνω**), *step up to, plant the foot against*, IV, 2, 28.

προβάλλω (**βάλλω**), *throw or strike against, make an attack*.

προσβατός, **-όν** (**προσβαίνω**), *approachable, accessible*.

προσβολή, **-ής**, **ή** (**προσβάλλω**), *attack*.
προσγίγνομαι (**γίγνομαι**), *come to, attach oneself to*.

προσδανείζομαι, **προσδανεισάμην** (**δανείζομαι**, *borrow*), *borrow besides*.

προσδεῖ, impera. (**δέω**), *there is need of besides or in addition*, with gen.; also as middle deponent, **προσδέομαι**, with gen., *need or want besides*, VII, 6, 27; *strive for*, VI, 1, 24.

προσδίδωμι (**δίδωμι**), *give besides or in addition*.

προσδοκέω, **προσδέσκω**, **προσδέσθαι** (**πρός** + **δοκέω**; cf. **δοκέω**. The simple **δοκέω** is not found), *expect*, with acc. and infin.

προσδοκεῖ (**δοκέω**), *it seems good besides*.

προσδραμεν, see **προστρέχω**.

πρόσειμι (**εἰμι**), *come to, approach, advance*.

προσελαύνω (**εἰλάω**), *drive or ride towards or against, march on*.

προσέρχομαι (**έρχομαι**), *come to, approach, come up*.

προσέχομαι (**εἴχομαι**), *pray to*, dat. **προσετάχθη**, see **προστάττω**.

προστέχω (**έχω**), in the *Anabasis* only with **οὖν**, *give heed to, pay close attention to*, dat.

προσθήκω (**ἔκω**), pres. with force of a perfect, *come to, reach; be related to*, I, 6, 1; impera., *it is fitting or proper*; **τοῦτω** **τῆς** **Βοιωτίας** **προσθήκει** **οὐδέν**, *this fellow has nothing to do with Boeotia*, III, 1, 31.

προσῆλθον, see **προσέρχομαι**.

προσῆγτε, see **πρόσειμι**.

πρόσθεν, adv. (πρός), *before*, of place, *eis τὸ πρόσθεν*, *forward*, to the front, I, 10, 5; with gen., III, 1, 33; τὸ πρόσθεν, *the van*, III, 2, 38; of time, *before*, *formerly*; often as attrib., *former*, I, 4, 8; sometimes simply leading up to πρῖν, I, 1, 10; τὸ πρόσθεν, as adv., *before*, *formerly*, I, 10, 11; of preference, πρόσθεν . . . ἢ, *sooner . . . than*, II, 1, 10.

προσθίω (θέω), *run towards*, *charge*.

προσίσαι, see πρόσσειμι.

προσίστημι (ἵστημι), *let come to*, *let approach*, IV, 5, 5; mid., *admit*, *receive*, III, 1, 30; IV, 2, 12; of the gods, *permit*, *sanction*, V, 5, 3.

προσκαλέω (καλέω), *call up*, *summon*.

προσκτάομαι (κτάομαι), *acquire besides* or *in addition*.

προσκυνέω, *προσκυνήσω*, etc. (κυνέω, *kiss*), *do obeisance to*, *bow down before*, *worship*, of gods, III, 2, 9, 13; of the oriental salaam before men of high rank, I, 6, 10; I, 8, 21.

προσλαμβάνω (λαμβάνω), *take besides* or *in addition to*; *lay hold of also*, *lend a hand*, II, 3, 11.

προσμίγνυμι (μίγνυμι, μίξω, ἔμιξα, μίμειγμα, ἐμίχθη or ἐμίγη, *mix*), *mingle with*, *join*.

προσμένω (μένω), *wait*, *wait for*.

πρόσθεος, -ου, ἢ (πρός+θεός), lit. *way to*, *approach*, in pl., V, 2, 3; *procession*, in honor of a god, VI, 1, 11; *revenue*, *income*, I, 9, 19; VII, 7, 38.

προσμένυμι (δμνυμι), *swear in addition*.

προσομολογέω (ὁμολογέω), *agree to*, *surrender*.

προσπερνάω (περνάω, *pierce*), perf. pass. *προσπεκρόνημαι*, *fasten with*

a pin (περόνη) or skewer, VII, 3, 21.

προσπίπτω (πίπτω), *fall* or *throw oneself on*, *run to*.

προσποιόμαι (ποιέω), *profess*, *pretend*.

προσπολεμέω (πολεμέω), *war against*.

προσχόντες, see προσέχω.

προστατεύω (πρό+√στα), *be at the head* or *in chief charge of*, V, 6, 21.

προστατέω (cf. προστάτης), *preside over*, *manage*, gen., IV, 8, 25.

προστάτης, -ου, ὁ (πρόστημι), *one who stands before* or *at the head of*, *leader*, VII, 7, 31.

προστάτω (τάτω), *give orders to*, I, 9, 18; in imper. pass. *ὡς προσετάχθη*, *those who had been bidden*, I, 6, 10 n.

προστέλλω (τέλλω), *pay in addition*.

προστερνίδιον, -ου, τὸ (στέρνον), *breast-plate*, of horses, I, 8, 7.

προστίθημι (τίθημι), *add to*; mid., *concur in* (something advanced by another), I, 6, 10.

προστρέχω, aor. *προσέδραμον* (τρέχω), *run up to*.

προσφέρω (φέρω), *bring up*, *bring against*, V, 2, 14; mid., *conduct oneself*, *behave*, V, 5, 19; VII, 1, 6.

προσχωρέω (χωρέω), *go over to*, *surrender to*.

πρόσχωρος, -ον (πρός+χώρος), *neighboring*; *οἱ πρόσχωροι*, *neighbors*, V, 3, 9.

πρόσω, adv., comp. *προσωτέρω*, sup. *προσωτάτω* (πρό), *forwards*, *in advance*; *so eis τὸ πρόσω*, *for ward*, V, 4, 30; *λέγει τοῦ πρόσω*, *go forward*, I, 3, 1; with local gen. *πρόσω τοῦ ποταμοῦ*, *far into the river*, IV, 3, 28; also, *far*, at a distance; with gen., *far from*, III, 2, 22; *προσωτέρω τοῦ καιροῦ* see καιρός.

- πρόσωπον**, -ου, τό (πρός+√ορ; cf. ὤψ, face), countenance, face, pl. II. 6, 11 n.
- προτάτω** (τάττω), station in front.
- προτάλλω** (τελέω), pay beforehand.
- προτετατος**, -α, -ον (πρό), only in the phrase τῇ προτεταίᾳ, on the day before, II, 1, 3; V, 4, 23.
- πρότερος**, -α, -ον (πρό), former, earlier, the adj. being often used where Eng. requires an adv., I, 2, 25; neut. πρότερον, as adv., before; τὸ πρότερον, the time before, IV, 4, 15; πρότερον, like πρόσθεν (I, 1, 10 n.), may lead up to πρίν; it is then not to be translated.
- προτιμάω** (τιμάω), honor above, prefer in honor; fut. mid. as pass., I, 4, 14.
- προτρέχω** (τρέχω), run forward, run ahead of (with gen.)
- προφαίνω** (φαίνω), mid., come to sight, appear.
- πρό-**=προε-
- προφασίζομαι** (πρόφασις), set up or allege as an excuse.
- πρόφασις**, -εως, ἡ (φήμι), pretext, excuse.
- προφυλακή**, -ῆς, ἡ (πρό+φυλακή), in pl., outposts, pickets.
- προφύλαξ**, -ακος, ὁ (πρό+φύλαξ), outpost, sentinel, picket.
- προχωρέω** (χωρέω), go forward, go on, progress, prosper; of omens, be favorable, VI, 4, 21; impers., be of advantage, I, 9, 13.
- πρύμνα**, -ης, ἡ, stern (of a ship).
- πρῆ**, adv. (πρό), in the morning, early; comp. πρωαίτερον, III, 4, 1.
- πρῆρα**, -ας, ἡ (πρό), prow, bow (of a ship).
- πρωρέυς**, -έως, ὁ (πρῆρα), prow-officer, lookout, ranking next to the κυβερνήτης, V, 8, 20.
- πρωτεύω** (πρῶτος), be first, hold the first place.
- πρῶτος**, -η, -ον (πρό), first, foremost, chief, most eminent; οἱ πρῶτοι, the van, II, 2, 17; often where Eng. uses an adv., I, 3, 1, yet always with personal force, πρῶτος ἤγγελα, I was the first to announce, II, 3, 19; as adv. πρῶτον or τὸ πρῶτον, first, at first, in the first place, I, 2, 16; ὡς τὸ πρῶτον, cum primum, as soon as, VII, 8, 14.
- πτερόνυμαι**, ἔπταρον (cf. Lat. sternuo, sneeze), sneeze.
- πτέρυξ**, -υγος, ἡ (πέτομαι), wing, I, 5, 3; flap (of a corselet), IV, 7, 15.
- πυγμή**, -ῆς, ἡ (πύξ; cf. Eng. pugny), fist, boxing, IV, 8, 27. In later Greek as in Roman boxing, the forearms were weighted with the cestus of leathern thongs loaded with metal.
- Πυθαγόρας**, -ου, ὁ, Pythagoras, a Spartan admiral.
- πυθόμενος**, see πυθάνομαι.
- πυκνός**, -ή, -όν (cf. πύξ), close, compact, thick; neut. πυκνά, as adv., constantly, VI, 1, 8.
- πύκτης**, -ου, ὁ (πύξ), boxer.
- Πύλαι**, -ῶν (πύλη), *Gylae*, i. e., the Gates, a fortress or town in Mesopotamia, on the border of Babylonia.
- πύλη**, -ης, ἡ, gate, chiefly pl., since gates had two folding wings then, entrance, pass, I, 4, 4.
- πυθάνομαι**, πύσσομαι, ἐπυθόμην, ἐπύσσομαι, inquire, ask, learn, discover.
- πύξ**, adv. (cf. πυκνός, Lat. pugnis), with the fist.
- πῦρ**, -ρός, τό (Lat. purus, Eng. fire, pyre, etc.), fire; pl., τὰ πυρά (dat. πυροῖς), watch fires, signal fires.

πυραμίς, -ίδος, ἡ (cf. Eng. *pyramid*),
pyramid.

Πύραμος, -ου, ὁ, *the Pyramus*, a large river flowing through Cilicia.

πυργομαχίω (πύργος+μάχομαι), *storm a tower or wall*.

πύργος, -ου, ὁ, *tower, walled fort*.

πυρέτω (πῦρ), *have a fever*.

πῦρονος, -ης, -ον (πυρός), *of wheat, wheaten*.

πυροῖς, see πῦρ.

πυροί, -ων, οἱ, *wheat; for the pl., cf. κριθαί*.

Πυρρίας, -ου, ὁ, *Pyrrhias*, an Arcadian commanding a division of the Greek army.

πυρρίχη, -ης, ἡ, *the pyrrich*, a mimetic war dance, VI, 1, 12.

πυροῖς, aor. ἐπύρσεντα (πυρός, ὁ, a torch; cf. πῦρ), *light beacon fires*.

πῶ, indef. adv., enclitic and only after a neg., *yet, up to this time; cf. οὐπω, μήπω*.

πωλείω, πωλήσω, ἐπωλήθην (cf. Eng. *monopoly*), *sell*.

πῶλος, -ου, ὁ (cf. Lat. *pullus*, Eng. *foal*), *colt, foal*.

Πῶλος, -ου, ὁ, *Polus*, a Spartan admiral, succeeding Anaxibius, VII, 2, 5.

πῶμα, -ατος, τό (πίω), *drink, beverage*.

πῶποτε, indef. adv. (πῶ+ποτε), after negatives, *at any time, ever, ever yet*.

πῶς, interrog. adv., *in what way? how?*

πῶς, indef. adv. enclitic, *somehow, in some way, in any way*; often serving to modify another word, ὁδὲ πως, *somewhat as follows*, I, 7, 9; ἀμφὶ τὴν αὐτὴν πως ὥρα, *at about the same hour*, IV, 8, 21; ἀλλως πως . . . ἢ, *any other way than*, III, 1, 20.

P

ῥάδιος, -α, -ον, comp. ῥάων, sup. ῥᾶστος, *easily*, often in neut. with infin.

ῥάδιως, adv., comp. ῥᾶον, sup. ῥᾶστα, *easily*.

Ῥαθίνης, -ου, ὁ, *Rathines*, an officer under Pharnabazus.

ῥαθυμίω (ῥάθυμος, *easy-going*, ῥάδιος+θυμός), *be of an easy-going nature, take things easily*.

ῥαθυμία, -ας, ἡ (cf. ῥαθυμίω), *easy-going disposition, laziness*.

ῥᾶον, ῥᾶστον, see ῥάδιος.

ῥαστόνη, -ης, ἡ (ῥᾶστος; cf. ῥάδιος), *easiness of character, indolence*.

ῥέω, ῥέσομαι or ῥηήσομαι, ἐρρήκα, aor. pass., as act., ἐρρήην, *flow*.

ῥήτρα, -ας, ἡ (cf. ἔρα), *agreement, compact*.

ῥίγος, -ους, τό (cf. Lat. *frigus*), *cold*.

ῥίπτω (in pres. system also ῥιπτέω), ῥίψω, ἔρριψα, etc., *throw, hurl*; of garments, *throw off*.

ῥίς, ῥινός, ἡ (cf. Eng. *rhinoceros*), *nose*.

Ῥόδιος, -α, -ον (Ῥόδος, *Rhodes*), *Rhodian*; ὁ Ῥόδιος, *a Rhodian native of Rhodes*, a large island off the S.W. coast of Asia Minor.

ῥοφέω (cf. Lat. *sorbeo*), *suck up*.

ῥυθμός, -οῦ, ὁ (akin to ῥέω, Eng. *rhythm*), *measured motion, time, rhythm*.

ῥόμα, -ατος, τό (cf. ἔρω, ῥόμαι, *draw*), properly, *that which is drawn*, only in the phrase ἐκ τόξου ῥόματος, *with a bow-shot the start*, III, 3, 15.

ῥόμη, -ης, ἡ (cf. ῥώνημι), *strength force*.

Ῥωπάρας, -α, ὁ, *Rhoparas*, satrap of Babylonia.

Σ

σά, see σά.

σᾶ, see σᾶ.

σάγαις, -εις, ἡ, battle-axe.

σακίον, -ον, τό (dim. of σάκος, bag, Eng. sack), sack, bag, pouch.

Σαλμυδεσσός, -οῦ, ὁ, Salmydessus, a town and region in Thrace on the Euxine.

σάλπιγξ, -γγος, ἡ, trumpet, a long straight tube like the Roman tuba.

σαλπίζω, ἐσάλπιξα (σάλπιγξ), sound the trumpet, the subj. σαλπικτής being generally omitted, I, 2, 17 n.; with inner obj., ρυθμοῖς, keep time with the trumpet, VII, 3, 32.

σαλπικτής, -οῦ, ὁ (σάλπιγξ), trumpet.

Σάμος, -α, -ον (Σάμος, Samos), of Samos, Samian.

Σαμόλας, -α, ὁ, Samolias, an Achaean in the Greek army.

Σάρδεις, -ων, αἱ, Sardis, capital of Lydia, and of Cyrus' satrapy.

σατραπείω (σατράπης), be satrap (of, gen.), III, 4, 31; govern as satrap, acc., I, 7, 6.

σατράπης, -ου, ὁ, satrap, a Persian title for the governor of a province, I, 1, 2 n.

Σάτυρος, -ου, ὁ, a satyr; I, 2, 13, Silēnus, the attendant of Dionysus.

σαντοῦ, etc., see σαντοῦ.

σαφής, -ής (cf. σοφός, Lat. sapio), clear, plain.

σαφῶς, adv. (σαφής), clearly, plainly, certainly.

σέ, see σέ.

-σε, a suffix denoting the place whither.

σεαυτοῦ, -ῆς, or contr. σαντοῦ, -ῆς (σέ+αυτός), pl. ὑμῶν αὐτῶν, etc., of thyself, yourself.

Σελινόεις, -οῦτος, ὁ, Selēnus, name of two rivers, one in Elis, the other flowing by the temple of Artemis in Ephesus.

σεσωμένοι, σέσωται, see σέσω.

Σεύθης, -ου, ὁ, Seuthes, king of the Odrysa, a tribe in Asiatic Thrace.

Σελυμβρία, -ας, ἡ, Selymbria, a town near Byzantium, VII, 2, 28.

σημαίνω, σημαίνω, ἐσήμηνα, σεσήμασμαι, ἐσημάνθη (σήμα, sign), give a sign, give the signal, IV, 3, 32; often impers., the signal is given, II, 2, 4; make known, inform, declare, order.

σημαίον, -ου, τό (σήμα, sign), sign, mark, token, signal, standard.

σησάμινος, -η, -ον (σήσαμον), made of sesame.

σήσαμον, -ου, τό, sesame, a leguminous plant from the seeds of which an oil is made, much used in cookery, medicine, etc., I, 2, 22; in pl., sesame plants or seeds, VI, 4, 6.

σιγάω (σιγή), make keep silent, silence.

σιγάω, σιγήσομαι, etc. (σιγή), be silent, say nothing.

σιγή, -ῆς, ἡ, silence; σιγῆ as adv., silently.

σίγλος, -ου, ὁ (Hebr. shekel), siglus, a Semitic coin worth 7½ Attic obols, I, 5, 6.

σιδηρεία, -ας, ἡ (σίδηρος), working in iron.

σιδηροῦς, -ᾶ, -οῦν (σίδηρος, iron), made of iron, iron.

Σικωνίος, -ου, ὁ (Σικώων, Sicyon), a Sicyonian, native of Sicyon, a small state in northern Peloponnesus, west of Corinth.

Σιλανός, -οῦ, ὁ, Silānus: (1) soothsayer to Cyrus; (2) another

- individual of the same name, a trumpeter from Macistus.
- σίνωμα**, *do harm to, hurt*, III, 4, 18 n.
- Σινοπιεύς**, -εύς, ὁ (Σινώπη), *a Sino-pean, native of Sinōpe*.
- Σινώπη**, -ης, ἡ, *Sinōpe*, an important city in Paphlagonia on the Euxine.
- σιός**, Doric for θεός; *ναὶ τῶ σιώ*, *by the twin gods, i. e., Castor and Pollux*, a Spartan oath, VI, 6, 34; VII, 6, 39.
- σιταγωγός**, -ής, -όν (σίτος+ἄγω), *corn or grain carrying*, of ships.
- Σιτάλκας**, -ου, ὁ: (1) *Sitalcas*, a Thracian king of the time of Darius the Great; (2) a warsong composed in his honor, VI, 1, 6.
- σιταντός**, -ής, -όν (verbal of σιτεύω), *feed*; cf. σίτος, *fed-up, fattened*.
- σιτηρέσιον**, -ου, τό (σίτος), *provision-money*, VI, 2, 4.
- σιτίον**, -ου, τό (σίτος), *food*; in pl., *provisions*.
- σίτος**, -ου, ὁ, pl. σίτρα, *grain, esp. wheat*; *food, in general, provisions, supplies*; σίτος μελίτης, *millet-bread*, I, 5, 10.
- Σιτιάκη**, -ης, ἡ, *Sittace*, a city in Babylonia on the Tigris.
- σιωπία**, impf. ἐσιώπων (σιωπή, σι-
lence), *be silent*.
- σκεδάννυμι**, σκεδῶ or σκεδάσω, ἐσκέ-
δασα, ἐσκέδασμαι, ἐσκέδασθην (cf.
Eng. *scatter, shatter*), *scatter*;
mid., intr., *disperse*, III, 5, 2.
- σκεδλος**, -ους, τό (cf. Eng. *isosceles*),
leg.
- σκεπτός**, -α, -ον (verbal of σκέπτο-
μαι), *to be considered, must be
considered*.
- σκέπτομαι**, σκέψομαι, ἐσκεψάμην, ἔσκε-
μαι, the pres. is rare, σκοπέω being
used in its place (cf. Lat. *species*,
Eng. *spy, skeptic*), *look at, look
into, observe, consider, reflect*.
- σκευάζω**, σκευάσω (σκευή), *make
ready*; of persons, *dress*.
- σκευή**, -ής, ἡ, *dress, robe*.
- σκευός**, -ους, τό, *utensil*; pl., *bag-
gage*.
- σκευοφορέω**, σκευοφορήσω (σκευός+
φέρω), *carry baggage*.
- σκευοφόρος**, -ον (σκευός+φέρω), *bag-
gage-carrying*; as subst., *bag-
gage-carrier*; τὰ σκευοφόρα, *pack
animals*.
- σκηνώ**, σκηνήσω, ἐσκήνησα (σκηνή),
*be in tents or in camp, be quar-
tered*; in aor., *go into camp*,
II, 4, 14; *take meals, feast in
one's quarters*, IV, 5, 33.
- σκηνή**, -ής, ἡ, *tent*; then, loosely,
quarters, III, 5, 7.
- σκηνώω**, σκηνώσω, ἐσκήνωσα (cf. σκη-
πέω), properly, *pitch one's tent*,
go into camp, IV, 5, 23; also=
σκηπέω, *be in camp, in quarters*,
V, 5, 11.
- σκήνωμα**, -ατος, τό (σκηνώ), *tent*;
pl. *quarters*.
- σκηπτός**, -οῦ, ὁ, *thunder-bolt*.
- σκηπτοῦχος**, -ου, ὁ (σκήπτρον=σκήπ-
ρον, *sceptre*, + ἔχω), *sceptre-
bearer, chamberlain*, a high
official at the Persian court.
- Σκιλλοῦς**, -οῦντος, ὁ, *Scillus*, a town
in Elis, near Olympia, where
Xenophon had an estate pre-
sented to him by the Spartans,
V, 3, 7.
- σκιμπτου**, -οδος, ὁ, *a low couch*.
- σκληρός**, -ά, -όν, *hard, rough*; ἐν
σκληρῷ, *on rough ground*, IV,
8, 26.
- σκληρῶς**, adv. (σκληρός), *hardly, in
hardship*.
- σκόλοψ**, -οτος, ὁ, *stake*; in pl., *palis-
ade*, V, 2, 5.

- σκοπέω**, only in pres. and impf.; cf. *σκέπτομαι* (*σκοπέω*), *look out for, watch for, watch; see, learn, find out*, III, 1, 13; *consider, ponder*, V, 6, 30.
- σκοπέω**, -οῦ, ὁ (cf. *σκέπτομαι*, Eng. *microscope, etc.*), *spry, scout*.
- σκόροδον**, -ου, τό, *garlic*; in pl., VII, 1, 37.
- σκοταίος**, -α, -ον (*σκότος*), *in the dark*.
- σκότος**, -ου, τό, *darkness*.
- Σκυθήνιοι**, -ῶν, οἱ, *the Scythēni*, a tribe dwelling south of the Black Sea.
- σκυλεύω**, *ἐσκυλευσα* (*σκύλον, σποιί*), *strip, despoil*.
- σκύταλον**, -ου, τό, *stick, club*.
- σκύτινος**, -η, -ον (*σκότος, skin*), *of leather, leathern*.
- σμήνος**, -ου, τό, *swarm* (of bees).
- Σμικρῆς**, -ητος, ὁ, *Smicres*, one of the generals of the Arcadian army, VI, 3, 4f.
- Σόλοι**, -ων, οἱ, *Soli*, a city on the coast of Cilicia.
- σός**, σή, σόν, possess. pron. (cf. *σέ*, Lat. *tuus*, Eng. *thy*), *thy, thine, your*.
- Σούσα**, τὰ (biblical *Shushan*, Neh. 1:1), *Susa*, capital of the province of Susiāne, and one of the capitals of the Persian empire. Here the King spent the spring months, II, 4, 25; III, 5, 15, n.
- Σοφαίνετος**, -ου, ὁ, *Sophaenetus*, of Stymphālus in Arcadia, a general under Cyrus.
- σοφία**, -ας, ἡ (*σοφός*), *wisdom*; hence *skill*, esp. in music.
- σοφός**, -ής, -όν (Eng. *philosophy*), *wise, clever, skilled*.
- σπανίω**, *σπανιῶ, ἐσπάνισα, ἐσπάνισμαι* (*σπάνω*), *lack, want*, with gen.
- σπάνιος**, -α, -ον (*σπάνω*), *scanty, rare*.
- σπάνιος**, -εως, ἡ, *scarcity, lack*.
- Σπάρτη**, -ης, ἡ, *Sparta*, the capital of Laconia, II, 6, 4.
- Σπαρτιάτης**, -ου (*Σπάρτη*), *a Spartan*, one of genuine Dorian stock.
- σπάρτον**, -ου, τό (*σπείρα, coil*), *rope, cord*.
- σπῶω**, -σπῶσω, etc., perf. mid. *ἔσπασμαι*, *draw*; mid., of one's sword I, 8, 29.
- σπείρω**, *σπερῶ, ἔσπερα* (cf. Eng. *sprare, sporadic*), *sow*, VI, 1, 8; pass. *be scattered, dispersed*, VI, 3, 19.
- σπείσας, σπείσασθαι**, see *σπένδω*.
- σπένδω**, -σπέσω, *ἔσπεισα ἔσπεισμαι* (cf. Lat. *spondeo*), *pour a libation, make a drink-offering*, abs., IV, 3, 13, 14; mid., since libations were offered by the contracting parties, *make a treaty or truce with*, dat.
- σπέσω**, *σπέσω, etc.*, *urge, urge on*; intrans., *hasten, press, on*, abs. or with infin.; ταῦτ' ἐγὼ ἔσπεισον, *this was (the ground of) my haste*, IV, 1, 21.
- Σπιθραδάτης**, -ου, ὁ, *Spithradātes*, an officer under Pharnabazus.
- σπολάς**, -άδος, ἡ, *leathern jacket or cuirass*.
- σπονδή**, -ῆς, ἡ (*σπένδω*), *libation, drink offering*; pl. *treaty, truce, peace*.
- σπουδᾶίω**, *σπουδάσω, etc.* (*σπουδή*), *be in haste, in earnest*.
- σπουδαιολογέω**, *ἐσπουδαιόλογησα, etc.* (*σπουδαίος, serious, + λέγω*), *talk earnestly with*.
- σπουδή**, -ῆς, ἡ (*σπέσω*), *haste, hurry*; dat. *σπουδῆ*, as adv., *hastily*, VI, 5, 14; *κατὰ σπουδῆν, in haste*, VII, 6, 28.
- στάδιον**, -ου, τό, pl. *στάδιοι* and *στάδια*, *the stadium, stade, a*

- Greek measure of distance, 600 Greek or 581½ Eng. ft.; also, *race course* (for foot races, the oldest of Greek athletic games); ἀγωνίζεσθαι στάδιον (inner obj.), to contend in the foot race, IV, 8, 27.
- σταθμός, -ού, ὁ (ἵστημι), halting-place, quarters; commonly the distance between two halts, a day's journey.
- στάς, see ἵστημι.
- στασιάζω, στασιάζω, ἐστασίασα (στάσις), form a faction, be in revolt, rebel, abs., with dat., or πρός and acc.
- στάσις, -εως, ἡ (ἵστημι), faction, dissension, discord.
- σταυρός, -ού, ὁ (ἵστημι), stake, palisade.
- σταύρωμα, -ατος, τό (σταυρός), stockade.
- στάριον, -ατος, τό, fat, tallow, suet.
- στέγασμα, -ατος, τό (στέγω), cover; cf. στέγη, covering.
- στέγη, -ης, ἡ (στέγω, cover, Eng. deck, thatch), roof; hence, house.
- στεγός, -ή, -όν, (cf. στέγη), covered; neut. τὰ στεγνά, houses, VII, 4, 12.
- στειβώ, walk on, tread; pass. partic., of roads, I, 9, 13.
- στειλάω, στείλω, ἔσταλλα, -ἔσταλλα, ἔσταλλαι, ἐστάλην, set in order, equify dress, III, 2, 7, mid. set forth, proceed, travel, V, 1, 5.
- στενός, -ή, -όν, narrow; comp. στενότερος, III, 4, 19; as subst., τὸ στενόν, or τὰ στενά, defile, pass.
- στενοχωρία, -ας, ἡ (στενός+χώρος), narrow pass.
- στέργω, στέρξω, love.
- στερῶ, στερήσω, etc. deprive of, with acc. and gen.; in pass., be deprived of, be without. The pres. pass. is στέρομαι.
- στέρνον, -ου, τό (√στερ, spread), breast.
- στέρομαι (cf. στερέω), only in pres. (the impf. is very rare), and with the force of a pf., be deprived of, destitute of, have lost, with gen.
- στερρῶς, adv. (στερρῶς, hard, firm; cf. Eng. stereotype), firmly, steadfastly.
- στέφανος, -ου, ὁ (στέφω, pack close, encircle), crown, garland wreath.
- στέφανός, -ώσω, etc. (στέφανος), crown; mid. crown oneself, put on a wreath or garland.
- στήλη, -ης, ἡ (στέλλω), pillar, slab (of stone).
- σῆμαι, see ἵστημι.
- στῖβος, -ου, ὁ (στειβώ), beaten track, track.
- στιξώ, στιξώ, ἔστιξα, ἔστιγμαi (cf. Lat. instigo, Eng. stick, sting, stigma), to prick, tattoo.
- στίφος, -ους, τό (στέφω, pack close; cf. Lat. stipo), throng, mass.
- σκληγγίς, -ίδος, ἡ, scraper, strigil, used after exercising to remove the dust and dirt from the body, I, 2, 10; according to others, a kind of headdress or tiara.
- στολή, -ῆς, ἡ (στέλλω), dress, robe; collective, raiment.
- στόλος, -ου, ὁ (στέλλω), equipment, armament, expedition.
- στόμα, -ατος, τό (cf. Eng. stomach), mouth, opening, front, van.
- στρατεία, -ας, ἡ (cf. στρατεύω), expedition, campaign.
- στράτευμα, -ατος, τό (στρατεύω), army.
- στρατεύω, στρατέω, etc. (στρατός), make an expedition, make war, take the field, of commanding officers; more commonly mid., of officers or of troops.

στρατηγέω, στρατηγήσω etc. (στρατηγός), *be general, take command, abs. or with gen.*; στρατηγῶν ταύτην τὴν στρατηγίαν, *assume this command*, I, 3, 15; τοῦτο πρῶτον ἡμῶν στρατηγήσαι, *begin your generalship over us with this*, VII, 6, 40.

στρατηγία, -ας, ἡ (στρατηγός), *office of general, command; generalship*, II, 2, 13.

στρατηγίᾳ (στρατηγός), *wish to be general*.

στρατηγός, -οῦ, ὁ (στρατός+ἄγω), *general, used of the commanders of the various divisions in Cyrus' Greek army, and also of the Persian military governors*.

στρατιά, -ᾶς, ἡ (στρατός), *army, troops*.

στρατιώτης, -ου, ὁ (στρατιά), *soldier; in pl. troops*.

Στρατοκλής, -έως, ὁ, *Stratocles, commander of the Cretan archers*.

στρατοπέδω, -ευσω, etc. (στρατόπεδον), *pitch one's camp, encamp, generally mid. The pres. has sometimes the force of a perf.*, VI, 3, 6.

στρατόπεδον, -ου, τό (στρατός+πέδον, *ground*), *camp; also army in camp*.

στρατός, -οῦ, ὁ (στορέννυμι, *spread out*), *army, force (esp. in camp)*, I, 5, 7.

στραφίντες, *see στρέφω*.

στρεπτός, -ῆς, -όν (στρέφω), *twisted; ὁ στρεπτός, collar, necklace, worn by Persians of rank*.

στρέφω, στρέψω, ἔστρεψα, ἔστραμμαι, ἐστράφη (cf. Eng. *strophe, catastrophe*), *turn, twist, braid, in pass.*, IV, 7, 15; *intr. and in pass., turn or wheel about*, I, 10, 6.

στρουθός, -οῦ, ὁ, ἡ, *sparrow; ὁ μέγας στρουθός, ostrich*, I, 5, 2, 3.

στρωματόδεσμος, -ου, ὁ (στρώματα, *bedclothes, +δεσμός*), *sack for bedclothes*, V, 4, 13.

στυγνός, -ῆς, -όν (cf. *στυγέω, hate*), *hateful, gloomy, sullen*, II, 6, 9; τὸ στυγνόν, *sullenness*, II, 6, 11.

Στυμφάλιος, -ου, ὁ (Στύμφαλος), *a native of Styμφᾶlius, in Arcadia*.

σύ, σοῦ, pl. ὑμεῖς, pers. pron. (Dor. *τύ*, Lat. *tu*, Eng. *thou*), *thou, you*. The nom. is used only when emphatic.

συγ- before palatals = *σύν*.

συγγένεια, -ας, ἡ (συγγενής), *kinship*.

συγγενής, -ές (σύν+γίγνομαι), *of the same race or family, related; ὁ συγγενής, kinsmen*.

συγγίγνομαι (γίγνομαι), *be with, associate with, meet; of the relations of student with teacher*, II, 6, 17; *of sexual intercourse*, I, 2, 12.

συγκάθημαι (κάθημαι), *sit down, together*.

συγκαλέω (καλέω), *call together, call a meeting of*.

συγκάμπτω (κάμπτω, κάμπτω), *bend*, bend.

συγκατακίω or -κίω (κατάκίω), *go along with*.

συγκατασκεδάννυμι (σκεδάννυμι), *sprinkle or scatter also another*, VII, 3, 32.

συγκαταστρέφω (στρέφω), *help in subduing (mid.)*.

σύνκειμαι (κίμαι), *lie together, put together, be agreed*.

συνκείμενον, *place agreed upon, place of rendezvous*, VI, 10, 10.

συνκλείω (κλείω), *shut to, close*.

συνκομίζω (κομίζω), *bring or take together, mid.*, VI, 6, 37.

συγκύπτω (κύπτω, κύψω, etc., stoop), draw together, converge, III, 4, 19, 21.

συγχωρέω (χωρέω), go with, concur, yield.

σύνειος, -α, -ον (σύν), of swine; with χοίμα, lard, IV, 4, 13.

Συέννησις, -ιος, ὁ, Syennesis, hereditary title of the kings of Cilicia, used by Xenophon as a proper name, I, 2, 12, n.

σῦκον, -ον, τό, fig.

σύν, before λ = σύν.

λαμβάνω (λαμβάνω), seize, arrest, etc.

λέγω, -ελεξα, -ειλοχα, -ειλέγω, λέγω, collect, gather, esp. of money, I, 1, 7;

πείνω, -ειπνω, gather together, assemble, etc., 10.

σύλλογος, -ος, συλλέγω, collecting, levy, etc., I, 1, 6.

σύνλογος, -ος, συλλέγω, gathering, meeting, etc., 10.

συνβαίνει, -ειναι, come together, occur, happen, etc., III, 1, 13.

συνβάλλω (βάλλω), throw together, collect; mid. contribute, I, 1, 9;

agree upon, VI, 3, 3; contract, ξενία, VI, 6, 35; sc. γνώμην or λόγους, give one's ideas, converse, IV, 6, 14.

συνβοάω (βοάω), call together, call to one another, VI, 3, 6.

συνβοηθέω (βοηθέω), join in bearing aid.

συνβολή, -ης, ἡ (σύν+βάλλω), encounter, battle.

συμβουλεύω (βουλεύω), advise, counsel; in mid. ask advice of, consult with, I, 1, 10; act. and mid. together, II, 1, 17.

συμβουλή, -ης, ἡ (σύν+βουλή), advice, counsel; ἡ ἱερὰ συμβουλή, V,

6, 4; said with reference to the proverb ἱερὸν ἢ συμβουλή, advice is a holy thing.

σύμβουλος, -ου, ὁ (βουλεύω), adviser.

συμμανθάνω (μανθάνω), learn well or thoroughly, become accustomed to.

συνμαχέω (σύμμαχος), be in alliance with.

συνμαχία, -ας, ἡ (σύμμαχος), alliance.

συνμάχομαι (μάχομαι), fight on one's side, be an ally of.

σύμμαχος, -ον (σύν+μάχομαι), fighting with (i. e., on the side of), allied; as subst. ally; τὰ σύμμαχα, things that help, advantages, II, 4, 7.

συνμειγνύμι (μειγνύμι, μείζω, ἐμείζω, μέμειγμα, ἐμείχθη and ἐμίγη), mix with, unite, join, engage (in battle), dat.

συνπαρασκεύω (σκεύω), join or aid in preparing.

συνπαρέχω (ἔχω), join in causing or affording.

σύνπας, -αα, -αα (πᾶς), all together, all in a body, the whole, I, 2, 9;

τὸ σύνπαν, as adv., on the whole, I, 5, 9.

συνπέμπω (πέμπω), send with.

συνπίπτω (πίπτω), fall together, collapse, V, 2, 24; grapple with, I, 9, 6.

σύνπλιος, -ων, gen. -ω (σύν+πλι), entirely full of, with gen., I, 2, 22.

συνποδίξω (ποδίξω), shackle; hence, hinder, encumber, IV, 4, 11.

συνπολεμέω (πολεμέω), make war along with, help in war.

συνπορεύομαι (πορεύω), march with, accompany.

συνποσιάρχος, -ου, ὁ (συνπόσιον, drinking bout, feast, symposium [from σύν+πίσιον]+ἄρχω), symposiarch, master of a feast, VI, 1, 30.

συμπράττω (πράττω), do with, aid in doing, co-operate with.

συμπρέσβεις, -ων, ol (σύν+πρέσβυς), fellow-ambassadors or envoys, V, 5, 24.

συμπροθυμόμαι (προθυμέομαι), share in one's eagerness, join in urging that, with infin., or δρω.

συμφέρω (φέρω), bring together, collect, gather; be of use or advantage; συμφέρειν τι τὴν πενίαν, endure poverty with one, VII, 6, 20.

σύμφημι (φήμι), agree, grant.

σύμφορος, -ον (συμφέρω), advantageous.

σύν (in the older Attic ξύν), prep. with dat., far more common in Xenophon than in most prose authors, with, together with, along with, common in phrases like Μένων καὶ ol σύν αὐτῷ, Menon and his troops (cf. ἀμφί), I, 2, 15; on the side of, σύν ἡμῖν, III, I, 21; often, with the help of, esp. σύν τοῖς θεοῖς, III, 1, 23; σύν τοῖς ὅπλοις, with arms in our hands, III, 2, 8; of clothing, in, IV, 5, 33; of manner, I, 8, 4; of means, II, 6, 18. In composition σύν becomes συμ- before a labial or μ, συγ- before a palatal; before λ and ρ, γ is assimilated, and before σ with following cons. is omitted.

συναγείρω (ἀγείρω), collect together, assemble.

συνάγω (ἀγω), bring together, gather, collect, convoke.

συναδικῶ (ἀδικῶ), be an accomplice in wrong-doing.

συναθροίω (ἀθροίω), collect together; mid. intrans. assemble.

συναινώ (αινέω, αἰνέω, ἤρεσα, praise), join or agree in praising, grant, VII, 7, 31.

συναίρω (αἰρέω), take together, embrace in one phrase; ὡς συνλόγῃ εἰπεῖν, to put the matter briefly, in a word, III, 1, 38.

συναίτιος, -ον (σύν+αίτιος), involved in guilt with another, implicated.

συνακολουθεῖω (ἀκολουθεῖω), follow along with, accompany.

συνακούω (ἀκούω), hear with or at the same time.

συναλίσσω (ἀλίσσω), gather or collect together.

συναλλάττω, 2 aor. pass. συνηλλάγη, lit. change (so as to bring) together, reconcile (πρὸς), in pass., I, 2, 1.

συναναβαίνω (βαίνω), go up or inland with.

συναναπράττω (πράττω), join in exacting.

συνανίστημι (ίστημι), raise or set up with; 2 aor. intrans. ἦσε up with, VII, 3, 35.

συναντῶ (ἀντῶ, ἀντήσω, etc., meet; cf. ἀντή), meet, meet with.

συνάπειμι (εἰμι), go back with.

συναπολαμβάνω (λαμβάνω), receive one's dues at the same time.

συνάπτω (ἀπτω), join, engage in (acc.) with (dat.).

συνέρχομαι (ἀρχω), rule or command jointly with (dat.).

σύνδειπνος, -ου, ὁ (σύν+δείπνον), companion or guest at dinner.

συνδιαβαίνω (βαίνω), cross over with.

συνδιαπράττω (πράττω), accomplish with; mid., negotiate with or at the same time, IV, 8, 24.

συνδοκέω (δοκέω), seem good also.

σύνδύο (δύο), two together, two by two.

συνέδραμον, see συντρέχω.

συνιδόν (εἶδον), see at a glance, ob serve.

- συνιλεγμένοι**, see συλλέγω.
συνιληγμένοι, **συνιλήφασι**, see συλ-
 λαμβάνω.
σύνειμι (είμι), *be with*; οἱ σύνοιτες,
one's associates, II, 6, 20, 23.
σύνειμι (είμι), *come together, as-
 semble*, III, 5, 7; in hostile sense,
encounter, I, 10, 10.
συνείποντο, see συνέπομαι.
συνεισέρχομαι (έρχομαι), *go in with
 or together*.
συνεισπίπτω (πίπτω), *fall or rush
 in with*.
συνεκβαίνω (βαίνω), *go out together
 or with*, IV, 3, 22 n.
συνεκβιβάζω (σύν+έκ+βιβάζω, βιβά-
 σω or βιβῶ, etc.), *join or aid in
 forcing out*.
συνεκκόπτω (κόπτω), *join in cutting
 down*.
συνεκπίνω (πίνω), *drink to the dregs
 with, drain with*.
συνεκπορίζω (πορίζω), *join in pro-
 viding*.
συνελαβον, see συλλαμβάνω.
συνεληλύθατε, **συνελθόντες**, see συνέρ-
 χομαι.
συνελόντι, see συναίρω.
συνενηγόντες, **συνενηγεμένα**, see
 συμφέρω.
συνεξέρχομαι (έρχομαι), *go forth
 with*.
συνεπαινέω (επαινέω), *join in prais-
 ing or approving*.
συνεπέχομαι (επέχομαι), *vow besides
 or in addition*.
συνεπιμελόμαι (επιμελόμαι), *join in
 taking charge of*.
συνεπισπένθαι, see συνεφέπομαι.
συνεπισπένδω (σπένδω), *join or aid
 in pushing on*.
συνεπιτριβέω (τριβέω, τριψάω, etc., rub),
destroy or ruin utterly.
συνέπομαι (έπομαι), *follow with, ac-
 company*.
- συνεπόμνυμι** (δύμνυμι), *swear besides
 (along with another)*.
συνεργός, -όν (σύν+έργον), *working
 with, as subst., co-worker,
 helper*.
συνεργήσαν, see συρρέω.
συνέρχομαι (έρχομαι), *come together,
 assemble, meet*.
συνέσπων, see συσπῶω.
συνεφέπομαι (έπομαι), *follow along
 with, follow hard upon*.
συνέχω (έχω), *hold together*.
συνήδομαι (ήδομαι), *be glad or re-
 joice with, congratulate*.
συνθιόμαι (θεόμαι), *look at with*.
σύνθημα, -ατος, τό (σύν+τίθημι),
agreement, IV, 6, 20; *signal,
 watchword*, I, 8, 18.
συνθηρέω (θηρέω), *hunt with, join
 in the hunt*.
συνθοίτο, see συντίθημι.
συνδιδειν, see συνείδω.
συνίημι (ίημι), *understand*.
συνίστημι (ίστημι), *make stand or
 bring together, of persons, in-
 troduce*, III, 1, 8; intr. in mid.
 and in perf. and 2 aor. act.,
stand together, assemble, gather,
 V, 7, 2; *συνεστηκός*, of troops, in
compact order, VI, 5, 30; VII,
 6, 26.
σύνδοδος, -ου, ή (συν+δῶδος), *meeting,
 encounter*.
σύνοιδα, (οἶδα), *know with (one),
 share one's knowledge*, VII, 6,
 18; chiefly with dat. of reflexive
 pron. and nom. partic. *be con-
 scious of, be conscious that*, I,
 3, 10.
συνόλαιεν, see συμφέρω.
συνολολύξω (δολολύξω, cry aloud, cf.
 δολολυγή, a cry, Lat. ulula, screech
 owl, Eng. owl), *shout along with,
 join in crying out, of women*,
 IV, 3, 19,

- συνομολογέω** (ὁμολογέω), *agree with one* (dat.), *in something* (acc.), *concur*; either case or both cases may be used.
- συνοράω** (ὄραω), *see together or at the same time, watch, view*, IV, 1, 11; V, 2, 13.
- συνουσία**, -ας, ἡ (σύν+εἶμι), *a being together, intercourse, interview, conference*.
- συντάττω** (τάττω), *arrange, set in order, array, marshal, form, of troops*; mid., *of the leader, form one's own troops*, I, 10, 5; *of the troops, fall into line, form*, I, 3, 14.
- συντίθημι** (τίθημι), *put or place together*; mid. *contract, agree on something* (acc.), *with somebody* (dat.), I, 9, 7.
- σύντομος**, -ον (σύν+τέμνω), *cut short, short*.
- συντράπεζος**, -ου, ὁ (σύν+τράπεζα), *table companion*, I, 9, 31; cf. *ὁμοτράπεζος*.
- συντρέχω** (τρέχω), *run together*.
- συντριβέω** (τριβέω, τρήβω, etc., rub), *rub together*; *συντετριμμένους ἀνθρώπους σκέλη*, *men with their legs crushed*, IV, 7, 4.
- συντυγχάνω** (τυγχάνω), *happen upon, fall in with*.
- συνωφελέω** (ὠφελέω), *join in helping*.
- Συρακόσιος**, -ου, ὁ (Συράκουσαι, Syracuse), *a Syracusan, inhabitant of Syracuse*, in Sicily.
- Συρία**, -ας, ἡ (Σύριος), *Syria*, the district between the Euphrates and the Mediterranean (although the name in I, 4, 4 is used of the region east of the river).
- Σύριος**, -α, -ον (Σύρος), *Syrian*.
- Σύριος**, -ου, ὁ, *a Syrius, native of Syria*.
- συρῆς** (ῥέω), *flow together*; of men, *stream or flock together*.
- σὺς**, *σὺς*, ὁ, ἡ (cf. *ſus*, Lat. *sus*, Eng. *hog, sow*), *swine, pig, boar*.
- συσκευάζω** (σκευάζω), *bring effects together*; generally mid., *pack one's effects, pack up*.
- σὺσκηνος**, -ου, ὁ (σύν+σκηνή), *mess-mate*.
- συσπᾶς** (σπᾶω), *draw or sew together*.
- συσπικράδομαι**, pf. pass. *συσπικράμαι* (σπείρω, coil), *of troops, be massed together, be in close array*, I, 8, 21.
- συσπουδάξω** (σπουδάξω), *share in one's zeal or haste*.
- συστρατεύομαι**, dep. (στρατεύω), *take the field with, join in a campaign with*.
- συστράτηγος**, -ου, ὁ (σύν+στρατηγός), *fellow-general*.
- συστρατιώτης**, -ου, ὁ (σύν+στρατιώτης), *fellow-soldier*.
- συστρατοπεδεύομαι** (στρατοπεδεύομαι), *encamp together*.
- συχνός**, -ή, -όν, *much, great, pl. many*; of time, *long*; *διαλείποντα συχρὸν ἀπ' ἀλλήλων*, *some distance apart*, I, 8, 10.
- σφαγιάζομαι**, aor. *ἐσφαγιάσαμην* (σφάγω), *slay a victim, offer sacrifice*.
- σφάγιον**, -ου, τό (σφάττω), *sacrificial victim pl., sacrifice*, esp. a propitiatory sacrifice and the omens drawn therefrom (cf. *ιερά*).
- σφαιροειδής**, -ές (σφαῖρα, ball, Eng. *sphere*+ειδής), *ball-like, round*.
- σφάλω**, *σφαλῶ*, *ἐσφῆλα*, *ἐσφαλμαι*, *ἐσφάλην*, *trip*; mid. and pass., *stumble, fall, meet with misfortune*.
- σφᾶς**, see *οὐ*.

σφάττω, σφάζω, ἔσφαξα, ἔσφαγμαί, σφάγγην, *slaughter* (properly by cutting the throat), *sacrifice*; then, freely, *kill, slay*.

σφέτε, see σφ.

σφενδονάω, σφενδόνισσα (σφενδόνη), *sling*.

σφενδόνη, -ης, ἡ, *sling*; also loosely used of the missile, *stone, bullet*.

σφενδονήτης, -ου, ὁ (σφενδονάω), *slinger*.

σφίσι, see σφ.

σφόδρα, adv. (σφοδρός, *vehement, extreme*), *vehemently, exceedingly, very*. In I, 10, 18 many read σφοδρά as adj., *extreme*.

σχεδία, -ας, ἡ, *a raft*.

σχεδόν, adv. (ἔχω), *almost, nearly, about*.

σχεῖν, see ἔχω.

σχήλιος, -α, -ον (ἔχω), *holding out, unflinching*; hence, *cruel, dreadful*, VII, 6, 30.

σχῆμα, -ατος, τό (ἔχω), *form or shape*; of troops, *formation*, I, 10, 10.

σχίζω, ἔσχισα, ἔσχισθην (cf. Lat. *scindo*, Eng. *schism*), *split* (of wood), I, 5, 12; IV, 4, 12; pass. of troops, *be separated*, VI, 3, 1.

σχολάζω, ἐσχόλασα (σχολή), *be at leisure, have time*.

σχολαίος, -α, -ον (σχολή), *leisurely, slow*.

σχολαίως (adv. of σχολαίος), *slowly, sluggishly*, I, 5, 8; compar. σχολαιτέρων, I, 5, 9.

σχολή, -ῆς, ἡ (ἔχω); cf. Lat. *schola*, Eng. *school*), *leisure*; σχολῆ, as adv., *slowly*, III, 4, 27; IV, I, 16.

σφ, see σῶος.

σφίξω, σώσω, ἔσωσα, σέσωκα, σέσωμαι, ἐσώθην (σῶς), *save, rescue, preserve, hold, keep*; mid. *save oneself, escape*, II, 1, 19; *return*

or *arrive safely*, III, 1, 6; *σεσωμένοι, safe and sound*, V, 5, 8.

Σωκράτης, -ου, ὁ, *Socrates*: (1) the famous Athenian philosopher, friend and adviser of Xenophon; (2) an Achaean, general in the army of Cyrus; a brief sketch of his character, II, 6, 30.

σῶμα, -ατος, τό, *body*, I, 9, 27; τὰ ταυτῶν σώματα, *their own persons*, I, 9, 12; σώματα ἀνδρῶν, *men*, IV, 6, 10.

σῶος, -α, -ον, or σῶς, σῶ, σῶν, *safe and sound*.

Σῶσις, ὁ (Σωσίας), *Sosis*, of Syracuse, general under Cyrus.

σωτήρ, -ῆρος, ὁ (σφίξω), *savior*, as a title of Zeus, I, 8, 16.

σωτηρία, -ας, ἡ (σφίξω), *safety*.

Σωτηρίδας, -ου, ὁ, *Soteridas*, a hoplite of Sicily.

σωτήριος, -ον (σφίξω), *saving, bringing safety*; τὰ σωτήρια, *thank offerings for deliverance*, III, 2, 9; V, 1, 1.

σωφρονέω, σωφρονήσω, etc. (σῶς + φρήν), *be of sound mind, be prudent, wise, moderate*.

σωφρονίζω, ἐσωφρόνισα, etc., *make wise, bring to one's senses*.

σωφροσύνη, -ης, ἡ (σῶς + φρήν, *mind*), *soundness of mind, prudence, self-control, moderation*, I, 9, 3, n.

T

τ', by elision for τε.

τάγαθῶ, crasis for τὰ ἀγαθῶ.

τάλαντον, -ου, τό (√ταλ, *bear*; cf. Lat. *tollo*), *that which bears or supports, balance, scale*; hence, *weight*, then as a fixed weight, *talent*, sixty minas or 57½ lbs. avoirdupois; most commonly a sum or weight of money (never

- a coin), amounting to sixty minas or about \$1,080.00. See the note on I, 7, 18.
- τάλλα**, by crasis for τὰ ἄλλα.
- ταμῖός, ταμῖόςω** (ταμίας, steward; cf. τέμνω), act as steward, serve out, parcel out, mid. II, 5, 18.
- Ταμός, -ός, ὁ**, Tamos, an Egyptian in command of Cyrus' fleet.
- τάναντια**, by crasis for τὰ ἐναντία.
- ταξίαρχος, -ος, ὁ** (τάξις+ἀρχω), a taxiarach, commander of a τάξις.
- τάξις, -εις, ἡ** (τάττω), arrangement, order; esp. in a military sense, array, line of battle, division, company; τὰ ἀμφὶ τάξις, tactics, II, 1, 7.
- Τάοχοι, -ων, οἱ**, the Taochi, Taochians, a warlike tribe of Pontus.
- ταπεινός, -ή, -όν**, humble, submissive, groveling, a strong word, II, 5, 13.
- ταπεινός, ἐταπεινώσα** etc. (ταπεινός), humble, humiliate.
- τάπης, -ίδος, ἡ** (cf. Eng. tape, tapestry), carpet, rug.
- τάπιτήθεια**, by crasis for τὰ ἐπιτήθεια.
- ταράττω, ταραξέω, ἐτάραξα, τετάραγμα, ἐταράχθην** (cf. ταραχος), trouble, disturb; pass., of troops, be thrown into confusion, III, 4, 19.
- ταραχος, -ος, ὁ** (ταράττω), confusion.
- ταριχέω, τεταριχεύω** (τάριχος, smoked meat), preserve, pickle.
- Ταρσοί, -ών, οἱ**, Tarsus, the capital of Cilicia, birthplace of St. Paul.
- τάττω, τάξω, ἐτάξα, τέτοχα, τετάγμα, ἐτάχθην**, arrange, esp. in a military sense, draw up, form; in mid. and pass., take one's post, be stationed; appoint, order, I, 5, 7; so in pass, ταχθεῖς, I, 6, 6; ἐν τῷ τεταγμένῳ, in the appointed place, III, 3, 18.
- ταῦρος, -ου, ὁ** (Lat. taurus, Eng. steer), bull.
- ταῦρα**, see οἷτος.
- ταύτη**, adv. (dat. fem. of οἷτος), in this way, thus, here, in this respect.
- ταφίησαν**, see θάπτω.
- τάφος, -ου, ὁ** (θάπτω; cf. Eng. epitaph), burial, grave.
- τάφρος, -ου, ἡ** (θάπτω), ditch, trench.
- τάχα**, adv. (ταχύς), quickly, presently, I, 8, 8; perhaps, haply, V, 2, 17.
- ταχέως**, adv. (ταχύς), quickly, swiftly.
- τάχιστα**, see ταχύς.
- τάχος, -ους, τό** (ταχύς), speed, swiftness.
- ταχύς, -εία, -ή**, comp. θάπτω, sup. τάχιστος, swift, quick, speedily; τὴν ταχίστην ὁδόν, by the quickest road, I, 2, 20; so, without ὁδόν, I, 3, 14; διὰ ταχέων, speedily, I, 5, 9; neut. ταχύ as adv., quickly, speedily, soon, I, 5, 3; comp. θάρτον, I, 2, 17; sup. τάχιστα, most common in intensive phrases, ὡς τάχιστα, as soon as possible, I, 3, 14; ὅτι τάχιστα, IV, 3, 29. In these phrases forms of δύναμαι are often expressed, ἢ ἐδύνατο τάχιστα, I, 2, 4; ἐπεὶ δὲ (or ὅτι) τάχιστα, as soon as, III, 1, 9.
- τε** (before an aspirated vowel θ'), enclitic copulative conj. (Lat. que), and, rarely standing alone, I, 5, 14; regularly τε . . . τε, τε . . . καὶ, or τε καὶ, both . . . and, I, 8, 3; I, 1, 5; I, 9, 1; sometimes οὐτε (μήτε) . . . τε, not . . . but, where Eng. sacrifices the correlation of clauses, II, 5, 4; rarely continued by δέ, V, 5, 8.
- τεθνάσι, τεθνάσαι, τέθνατον, τεθνήκωτες, τεθνηκότα**, see θνήσκω.

- τετραμμένους**, see *τρέφω*.
τέτρηπτον, -ου, τό (τέτταρες+ἵπποι),
a four horse chariot.
τείνω, τεῶ, ἔτεινα, -τέτακα, τέταμαι,
ἐτάδην (Lat. *tendo*, Eng. *thin*),
stretch; hence, *exert oneself*,
rush.
τειχίζω, τειχῶ, etc., *build a wall*,
fortify.
τειχος, -ους, τό (Eng. *dike*), *wall*,
esp. city wall, then, *walled*
town, *stronghold*.
τεκμαίρομαι (τεκμήριον), *infer*.
τεκμήριον, -ου, τό (τεκμαίρομαι), *sign*,
proof, *token*.
τέκνον, -ου, τό (τίκτω, *bear*, *give*
birth to), *child*.
τελέω (cf. τέλος), *become*, *be*, III,
 2, 3; of sacrifices, *be favorable*,
 VI, 6, 36; cf. γίγνομαι. A poetic
 vb.
τελευταίος, -α, -ον (τελευτή), *last*,
hindmost, *rear*; of τελευταῖος, *the*
rear guard, IV, 1, 10.
τελευτάω, τελευτήσω, etc. (τελευτή),
end, *finish*, *trans.* and *intrans.*;
esp., end one's life, *die*, I, 1, 3;
 the partic. τελευτῶν, often like
 an adv., *finally*, IV, 5, 16.
τελευτή, -ης, ἡ (τέλος), *end*, *esp. the*
end of life, *death*, with or with-
 out βίον.
τελέω, τελέω or τελέσω, ἐτέλεσα, τετέ-
 λεκα, τετέλεσμαι, ἐτελέσθην (τέλος),
bring to an end, *complete*, *pay*.
τέλος, -ους, τό, *end*, *completion*,
issue; often, adv. τέλος, *at last*,
in the end, *finally*, I, 9, 6; διὰ
 τέλους, *from first to last*, VI, 6,
 11; τέλος ἔχει, *be at*, or *approach-*
ing an end, VI, 5, 2; also, *su-*
preme authority, *magistracy*;
 in pl., of the Spartan Ephors,
 II, 6, 4; VII, 1, 34.
τέμαχος, -ους, τό (cf. τέμνω), *slice*.
τέμνω, τεμῶ, ἔτεμον (cf. Eng. *atom*),
cut.
τέταγος, -ους, τό, *shoal*.
τερμίνθινος, -η, -ον (τέρμινθος, later
 form, *τερέβινθος*, ἡ, *terebinth*, or
turpentine-tree), of *turpentine*.
τέταρτος, -η, -ον (τέτταρες, *fourth*).
τετρακισχίλιοι (τέτταρες + χίλιοι),
four thousand.
τετρακόσιοι, -αι, -α (τέτταρες+ἑκατόν),
four hundred; in sing. with
 collective noun, I, 7, 16.
τετραμορία, -ας, ἡ (τέτταρες+μοῖρα,
portion), a *quadruple portion*,
four times as much.
τετραπλοῦς, -η, -ον (τέτταρες+ἡ πλά),
fourfold, *quadruple* (cf. ἀπλοῦς,
διπλοῦς, etc.).
τετταράκοντα (τέτταρες), *forty*.
τέτταρες, -α, *four*.
Τευθρανία, -ας, ἡ, *Teuthrania*, a
 district in southwestern Mysia.
τεύεσθε, see *τυγχάνω*.
τεύχος, -ους, τό (τεύχω, *make*, *fash-*
ion), *tool*, *vessel*, *jar*, *chest*.
τεχνάζω (τέχνη), *use art* or *cunning*.
τέχνη, -ης, ἡ (cf. Eng. *technical*),
art, *skill*, *means*, *device*.
τεχνικός, adv. (τεχνικός, *skilful*),
skilfully, *artfully*.
τίως, adv. (cf. ἔως), *meanwhile*, *for*
a time, *hitherto*, VII, 5, 8.
τῆ, adv. (dat. fem. of the art.),
here; τῆ μὲν . . . τῆ δέ, *in one*
place . . . in another, IV, 8, 10;
in some respects . . . in others,
 III, 1, 12; so τῆ μὲν . . . ὅποτε δέ,
 VI, 1, 20f.
τῆδε, see *δε*.
τήκω, perf. *τέτηκα* (cf. Lat. *tabes*,
decay, Eng. *thaw*), *melt*.
Τηλεβόας, ὁ, *the Teleboas*, a river
 in Armenia, flowing into the
 Euphrates.

- τήμαρον (τ-, mutilated demonstr. pron. stem, + ἡμέρα), *today*.
- Τημερίης, -ου, ὁ, a native of Temnus, in Aeolis.
- τηγκαῖρα, adv. at that time, then, answering to ἦρκα or ἐ:ελ.
- Τήρης, -ου, ὁ, Teres, ancestor of Seuthes, king of the Odrysae.
- τιάρα, -ας, ἡ (Eng. tiara), tiara, a Persian headdress. The upright tiara was a badge of royalty, II, 5, 23.
- τιραουδής, ες (τιάρα+εἶδος), tiara-shield.
- Τιβάρηνοι, -ῶν, οἱ, the Tibarēni, a tribe in Pontus.
- Τίγρης, -ητος, ὁ, the Tigris, one of the two great rivers of Assyria.
- τίθημι, θέσω, ἔθηκα, τέθηκα, ἐτέθη, 2 aor. mid. ἐθέμην; the 1-perf. mid. is supplied by κείμαι (related to Lat. dare, Eng. do), *place, put, set, arrange*; of games, *institute*, I, 2, 10; θέσθαι τὰ ὅπλα, a military phrase, meaning most commonly, *halt under arms*, i. e., in a position of rest, but ready at once to assume the defensive, I, 5, 14; or, *take a position under arms*, II, 2, 21, but sometimes also, *ground arms*, I, 5, 17; I, 10, 16
- Τιμασίων, ὠρος, ὁ, Timasion, of Dardanus in the Troad, elected general in the place of Clearchus.
- τιμάω, -ήσω, etc. (τιμή), *value, honor*.
- τιμή, -ης, ἡ (τιώ, esteem), *value, price*, VII, 5, 2; VII, 8, 6; *honor, esteem*, I, 9, 29.
- Τιμησίθεος, -ου, ὁ, Timesitheus, of Trapezus, πρόξενος of the Mosynoeci.
- τιμῖος, α, ον (τιμή), *held in honor, esteemed, precious, valuable*.
- τιμωρέω, -ήσω, etc. (τιμωρός, avenger, from τιμή+ὄρω), *help, avenge*; mid., *take vengeance on, punish*; pass., *be punished*.
- τιμωρία, -ας, ἡ (cf. τιμωρέω), *vengeance, punishment*, II, 6, 14.
- Τιριβαζος, -ου, ὁ, Tiribazus, governor of western Armenia.
- τις, τι, gen. τινός, indef. pron., enclitic, as subst., *somebody, anybody, something, anything, one*, pl. *some, they, people*; often of a definite person whom one does not choose to name, I, 4, 12; as adj., *a, any, some, a certain, a sort of*; often with limiting force, μία τις, ἐπεί, *any single hope*, II, 1, 19; σχεδόν τι, *pretty nearly*, VI, 4, 20; πόση τις, *about how large*, II, 4, 21; ὅποιον τι, *what sort of a thing*, III, 1, 13.
- τίς, τί, gen. τίνος, interrog. pron., *who, which, what, what kind of*, neut. often as adv., *why*.
- Τισσαφέρνης, -ου, ὁ, Tissaphernes, a Persian noble, satrap of Caria, Lydia, and Ionia. See the Int. od., § 23.
- τιτρώσκω, τρώσω, ἔτρωσα, etc. (cf. τραῦμα), *wound*.
- τλήμων, -ον, g. n. -ονος (τλάω, endure), *suffering, wretched*.
- τοί, post-pos. intensive particle, enclitic (orig. ethic dat. of τό=σύ), *in truth, verily*, often best rendered by emphasis.
- τοιγαροῦθιν, inferential conj. (τοί+γάρ+οὐν), *therefore, accordingly*.
- τοῖονν, inferential conj., post-positive (τοί+όνν), *therefore, then, accordingly, moreover*.
- τοῖοσδε, -άδε, -ὄδε (τοῖος, such+δε), *such*, referring to what follows; esp., ἔλεγε τοῖοσδε, *he spoke as follows*.

- τοιόστος, τοιαύτη, τοιοῦτος**, dem. pron., of such a sort or kind, such, regularly referring to what precedes (contrast *τοιόσδε*); *ἐν τῷ τοιαύτῳ*, at such a crisis, V, 8, 20; cf. I, 7, 5, n; *τοῦτων τοιοῦτων ὄντων*, this being the case, II, 5, 12.
- τοίχος, -ου, ὁ** (cf. *τείχος*), wall (of a building).
- τολμάω, τολμήσω, etc.** (τόλμα, *daring*), dare, *h*ive the courage, endure, II, 2, 12; in a bad sense, have the effrontery, VI, 4, 14; VII, 7, 46.
- Τολμίδης, -ου, ὁ**, Tolmides, an Elean, herald of the Greek army.
- τόξημα, -ατος, τό** (τοξέω), arrow.
- τοξέω, τοξέσω, etc.** (τόξον), shoot with a bow, shoot arrows, abs.; pass. be hit with an arrow, I, 8, 20; IV, 1, 18.
- τοξικός, -ή, -όν** (τόξον), pertaining to the bow; as subst., ἡ τοξική (sc. τέχνη), archery, I, 9, 5.
- τόξον, ου, τό**, bow.
- τοξότης, -ου, ὁ** (τόξον), bowman, archer.
- τόπος, ου, ὁ** (cf. Eng. *topic*), place, spot, district, region.
- τοσσόδα, τοσῆδε, τοσόνδε**, dem. pron. (*τίσος, so great, +δε*), so much, in pl. so many, VI, 5, 19; only so many, i. e., so few, II, 4, 4.
- τοσοῦτος, τοσαύτη, τοσοῦτος**, dem. pron., commoner than *τοσσόδε*, of such a size or number, so great, so much, pl., so many; often following *ὅσος* (cf. *quantus . . . tantus*), *ὅσῳ . . . τοσοῦτῳ*, with comps., the more . . . the more, I, 5, 9; *τοσοῦτον*, as adv., so much, I, 8, 13; III, 1, 45. *εἶπε τοσοῦτον, καὶ οὐκ ἴσως οὕτως*, I, 3, 15, II, 1, 9.
- τότε, adv.**, at that time, then; *τῶν τότε*, of the men of that time, II, 2, 20.
- τοτε, adv.**, at times; *τοτε μὲν . . . τοτε δέ, now . . . then*, VI, 1, 9.
- τοῦμαλιν, crasis** for τὸ ἐμαλιν.
- τράγημα, -ατος, τό** (τραγον, ate), in pl., dainties, sweetmeats.
- Τράλλεις, -ων, οἱ**, Tralles, a city of Caria.
- Τρανίψαι, -ῶν, οἱ**, the Tranipsae, a Thracian tribe.
- τράπεζα, -ης, ἡ** (τέτταρες+πόδι), table.
- Τραπεζούντιος, -ου, ὁ** (Τραπεζοῦς), a Trapezuntian, native of Trapezus.
- Τραπεζοῦς, -οῦντος, ἡ**, Trapezus, the modern Trebizond, a city in Pontus.
- τρέποιτο**, see *τρέπω*.
- τραῦμα, -ατος, τό** (cf. *τιτρώσκω*), wound.
- τράχηλος, -ου, ὁ**, throat, neck.
- τραχέας, -εῖα, -έ, rough, rugged, harsh; ἡ τραχεῖα** (sc. γῆ), rough ground, IV, 6, 12.
- τρεῖς, τρια, gen. τριῶν** (Lat. *tres*, E.g. *three*), three.
- τρέπω, τρέψω, ἐτρέφα, ἐτραπον, τέτροφα** and *τέτραφα, τέτραμμαί, ἐτρέφθην* and *ἐτράπην* (Lat. *turneo*, Eng. *throw*), *turn, turn back, put to flight* (εἰς φυγήν), I, 8, 24; so in mid., V, 4, 16; mid., *turn oneself to, have recourse to*, II, 6, 5; *take flight*, IV, 8, 19; of places, *be turned toward, face*, III, 5, 15.
- τρέφω, θρέψω, ἐθρέφα, τέτροφα, τήραμμαί, ἐτρέφθην, ἐτράφην, nourish, support, maintain**, V, 1, 12; oftener in pass., *be maintained*, I, 1, 9; *be reared*, III, 2, 13; *τετραμμένους, fed up, fattened*, V, 4, 32. *ἐλάσθαιεν τρεφόμενοι*, see *λασθάνω*.

τρέχω, δραμοῦμαι, ἔδραμον, -δεδράμηκα, *run*.

τρέω, aor. ἔτρεσα (cf. Lat. *tremo*, *shake*), *tremble*; with acc., *flee from in terror*, I, 9, 6. A poetic verb.

τρία, see *τρεῖς*.

τριάκοντα, indecl., *thirty*.

τριακόντορος, -ου, ἡ (τριακοντα), a *ship with thirty oars, triaconter*.

τρεῶσσοι, -αι, -α (τρεῖς+ἑκατόν), *three hundred*.

τριβή, -ῆς, ἡ (τριβω, *rub*), a *rubbing, wearing away*; *practice*, V, 6, 15.

τριήρης, -ους, ἡ (τρεῖς+√αρ, *fit*, or √ερ, *row*), properly an adj., sc. ναῦς, *trireme*, a ship with three banks of oars, *warship*; often contrasted with πλοῖον, *transport*.

τριηρίτης, -ου, ὁ (τριήρης), *one serving on a trireme, sailor*, VI, 6, 7.

τριήχυσ, -υ (τρεῖς+πήχυς), *three cubits long*.

τριπλάσιος, -α, -ον (τρεῖς+√πλα), *threefold, three times as large*.

τριπλήθρος, -ον (τρεῖς+πλήθρον), of *three plethra, three plethra wide*.

τριπόδης, -ου, γεν., -οδος, ὁ (τρεῖς+πόδι), *three-footed*; as subst. *tripod, table with three legs*.

τρίς, adv. (τρεῖς), *three times*; *eis tris*, somewhat stronger, *up to three times*, VI, 4, 16, 19.

τρισάσμενος, -η, -ον (τρῖς+ἄσμενος), *thrice-glad, very glad*.

τρισκαίδεκα, indecl. (τρεῖς καὶ δέκα), *thirteen*.

τρισμέριοι, -αι, -α (τρεῖς+μῆριοι), *thirty thousand*.

τρισχιλιοι, -αι, -α (τρεῖς+χιλιοι), *three thousand*.

τριταῖος, -α, -ον (τριτός), *on the third day*.

τριτός, -η, -ον (τρεῖς) *third*; τὸ τρίτον, *the third time*, I, 6, 8; τῆ τρίτῃ, *on the third day*, I, 7, 20; ἐπὶ τῷ τρίτῳ, *at the third signal*, II, 2, 4.

τριχᾶ and τριχῆ, adv. (τρεῖς), *threefold, in three divisions*.

τριχίνος, -η, -ον (θρίξ, *τριχός*, *hair*, Eng. *trichina*), *made of hair*.

τριχοίνικος, -ον (τρεῖς+χοῖνιξ), *holding or filling three choinices*.

τρόπαιον, -ου, τό (τροπή; cf. Eng. *trophy*), *trophy*, sometimes merely spoils affixed to a tree or post.

τροπή, -ῆς, ἡ (τρέπω), a *turning (of the enemy), rout, flight*.

τρόπος, -ου, ὁ (τρέπω), *turn, manner, way, fashion*; τόνδε τὸν τρόπον, *in the following way*, I, 1, 9; τρόπῳ τι, *after a fashion*, II, 2, 17; ἐκ ποτιῶς τρόπου, *by hook or crook*, III, 1, 43; of a person, *character, bent*, πρὸς τοῦ Κέρου τρόπον, *in keeping with Cyrus' character*, I, 2, 11.

τροφή, -ῆς, ἡ (τρέφω), *support, maintenance*.

τροχάξω (cf. τροχός, *wheel*, Eng. *truck*), *run forward*.

τροπάω, τερσάκημαι (τρέπη, *hole*), *bore, pierce*; τὰ στα τερσσημένον, *with his ears bored*, III, 1, 31.

Τροάς, -άδος, ἡ (Τροία, *Troy*), *the Troad, the district in the north western part of Asia Minor*.

τρακτός, -ή, -όν (verbal of τρώγω, *gnaw*), *that may be eaten, edible*.

τρατός, -ή, -όν (verbal of τιτρώσκω) *vulnerable*.

τυγχάνω, τείξομαι, ἔτυχον, τετόχηκα: (1) *trans., hit, with gen.*, III, 2, 19; *reach, attain, meet*, I, 4, 15; 9, 29; τῆς τελευτῆς, II, 6, 29; with

ὑπεράλλομαι (ἀλλομαι), *leap over*.
 ὑπεραναιτεῖνω (τεῖνω), *stretch out over*.
 ὑπερβαίνω (βαίνω), *go over, cross, scale*.
 ὑπερβάλλω (βάλλω), *throw over*; intr. *miss or cross over*, IV, 1, 7.
 ὑπερβολή, ἤσ, ἡ (βάλλω), *a passing over, crossing, pass*.
 ὑπερδξίος, -ον (ὑπέρ + δεξιός), *above on the right, above*, III, 4, 37; V, 7, 31.
 ὑπερέρχομαι, ὑπερήλθον (ἔρχομαι), *cross or miss over*.
 ὑπερέχω (ἔχω), *be above, project, overhang*.
 ὑπερθεν, adv. (ὑπέρ), *from above, overhead*.
 ὑπερκάθημαι (κάθημαι), *be stationed above, with gen.*
 ὑπερόριος, -α, -ον, or -ος, -ον (ὑπέρ + ὄριος, boundary; cf. ὀρίζω), *over the border, foreign; ἡ ὑπερορία, foreign lands*, VII, 1, 27.
 ὑπερέψηλος, -ον (ὑπέρ + ὑψηλός), *exceedingly high*.
 ὑπέρχομαι (ἔρχομαι), *go under, go secretly, willulurw*, V, 2, 30.
 ὑπέσχετο, ὑπέσχημένοι, ὑπέσχεο, see ὑπισχνέομαι.
 ὑπέχω (ἔχω), *undergo, submit to*; in V, 8, 1, δίκην ὑποσχεῖν, *give an account for (gen.)*.
 ὑπήκοος, -ον (ὑπακούω), *listening to, obedient, subject to*; as subst., *subject, vassal*.
 ὑπηρέτιος, ὑπηρέτης, etc. (ὑπηρέτης), *serve as m' nial, serve, help*, dat., I, 9, 18; *provide*, III, 5, 8.
 ὑπηρέτης, -ου, ὁ (ὑπό + ἐρέτης, rower), *properly, under-rower*; then, *und rling, menial, servant*.
 ὑπισχνέομαι, ὑποσχήσομαι, ὑπέσχημαι, ὑπέσχησαι, *promise, undertake (abs. or with infin., generally fut.)*.

ὕπνος, -ου, ὁ, *sleep*.
 ὑπό (by elision ὑπ' or ὑφ'), prep. with gen., dat., or acc.; cf. Lat. *sub. under*: (1) with gen., *lit from under*, VI, 4, 22, 25; *under*; ὑπό μαστιγῶν, *under the lash*, III, 4, 25; often of the agent, with passives, *by, through, at the hands of*, I, 1, 10; so with virtual passives, *ταθεῖν, etc.*, I, 3, 4; also with things (by a slight personification), ὑπό λυμοῦ, I, 5, 5; (2) with dat., *under, at the foot of*, with vbs. of rest, I, 2, 8; *in the power of*, VII, 2, 2; (3) with acc., *under*, with vbs. of motion, I, 8, 27. In composition ὑπο- means *under, secretly*, or has the force of *somewhat, rather*.
 ὑποδείκτερος, -α, -ον (ὑπό + δέω, lack), comp.; the positive ὑποδεής (cf. ἐνδεής) does not occur, *inferior*, I, 9, 5.
 ὑποδείκνυμι (δείκνυμι), *show privately, give indications*, V, 7, 12.
 ὑποδέχομαι (δέχομαι), *receive under one's protection, welcome*.
 ὑποδέω (δέω), *tie under*; mil., *bind one's sandals on*; ὑποδεδημένοι, *with their shoes on*, IV, 5, 14.
 ὑπόδημα, -ατος, τό (ὑποδέω), *sandal, shoe*.
 ὑποζύγιον, -ου, τό (ὑπό + ζυγόν, yoke), *beast of burden, baggage animal*.
 ὑποκαταβαίνω (βαίνω), *go down a little*, VII, 4, 11.
 ὑπολαμβάνω (λαμβάνω), *take or receive under one's protection*, I, 1, 7; *take up (the discourse, λόγον), reply, answer*, II, 1, 15; *μεταξὺ ὑπολαβόν, interrupting him in the midst of his talk*, III, 1, 27.

- ὑπολείπω** (λείπω), *leave behind; pass., be left behind, fall behind.*
- ὑπολόχαγος**, -ου, ὁ (ὑπό+λοχαγός), *lieutenant, probably a captain of fifty=πεντηκοντήρ, V, 2, 13.*
- ὑπολύω** (λύω), *loose be oath; mid., untie one's sandals, IV, 5, 13.*
- ὑπομαλακίζομαι** (μαλακίζομαι), *weaken a little, begin to yield.*
- ὑπομένω** (μένω), *stay behind, wait, halt; await an attack, stand one's ground; wait for, IV, 1, 21.*
- ὑπόμνημα**, -ατος, τό (μνησκω), *reminder, mention, I, 6, 3.*
- ὑπόκριπτος**, -ον (verbal of ὑποκρίπτω), *sent secretly or with covert purpose, sent as a spy.*
- ὑποκρίπτω** (κρίπτω), *send secretly, send as a spy.*
- ὑποκρίνω** (κρίνω), *drink a little; perf. partic. ὑποκρικώς, rather drunk, VII, 3, 29.*
- ὑποκρίνω**, ὑπάπτειον, ὑπάπτεισα, *suspect, apprehend, mistrust, with acc., infin., or μή.*
- ὑποστρατηγέω** (στρατηγέω), *be lieutenant, be general under (dat.).*
- ὑποστράτηγος**, -ου, ὁ (ὑπό+στρατηγός), *under-general, lieutenant-general.*
- ὑποστρέφω** (στρέφω), *turn or wheel round, face about, VI, 6, 38; ὑποστρέφας, evading the trap, II, 1, 18, n.*
- ὑποσχέιν**, see ὑπέχω.
- ὑπόσχησθε**, ὑπόσχοιτο, ὑποσχόμενος, see ὑποσχέομαι.
- ὑπουργός**, -όν (ὑπό+ῥεργ), *condu-cive to, V, 8, 15.*
- ὑποφαίνω** (φαίνω), *intr., shine a little; of the day, begin to dawn.*
- ὑποφείδομαι** (φείδομαι, φείσομαι, spare), *spare without or of set purpose, IV, 1, 8.*
- ὑποχείριος**, -ον (ὑπό+χείρ), *under the hands of, in the power of (dat.).*
- ὑποχέω**, -ον (ὑπό+ἔχω), *under the control of, subject to (dat.).*
- ὑποχωρέω** (χωρέω), *make way, give way, withdraw, retreat, I, 4, 18; move on, IV, 5, 19.*
- ὑποψία**, -ας, ἡ (ὑφορώ), *suspicion, distrust, apprehension.*
- Ἕρκάσιοι**, -ων, οἱ, *the Hyrcanians, a people living southeast of the Caspian Sea.*
- ὑς**, ὄς, ὁ, ἡ (cf. οὐς), *swine, pig.*
- ὑστερατός**, -α, -ον (ὑστερος), *later, following, next; often with ἡμέρα omitted, e.g., τῇ ὑστεραίᾳ, on the following day, I, 2, 21; τῆν ὑστεραίαν, III, 5, 13.*
- ὑστερέω**, -ήσω, etc. (ὑστερος), *be or come too late for (gen.).*
- ὑστερέω** (ὑστερος), *be behindhand.*
- ὑστερος**, *later, latter, following, behind; neut. as adv., ὑστερον, later, afterward.*
- ὑφ'**, see ὑπό.
- ὑφειμένως**, *adv. (ὑφειμένος, perf. partic of ὑφίημι), submissively.*
- ὑφείτω**, see ὑφίημι.
- ὑφίξω**, see ὑπέχω.
- ὑφίητομαι** (ἡγέομαι), *lead on slowly.*
- ὑφίημι** (ἡμι), *put under, concede, give up, III, 5, 5; permit, with dat. and infin., VI, 6, 31; mid., put oneself under, yield, surrender, III, 1, 17.*
- ὑφίστημι** (ἵστημι), *place under, station secretly, IV, 1, 14, n.; intr. in mid. and 2 aor. act., undertake, promise, volunteer, IV, 1, 20; withstand, resist, III, 2, 11.*
- ὑφώραω** (ὄρω), *regard with suspicion.*

ὑψηλός, -ή, -όν (cf. ὕψος), *high, lofty*;
τὸ ὑψηλόν, *height*, III, 4, 25.
ὑψος, -ους, τὸ (ὕπερ), *height*.

Φ

φαγεῖν, φάγωσιν, see ἐσθίω.

φαιδρός, -ά, -όν (φάω, *shine*; cf. φαίρω), *bright, beaming*.

φαίη, see φημί.

φαίω, φαῖω, φήνα, -πέφαγκα and πέφηνα, πέφασμαι, ἐφάνην (φάος, φῶς, *light*), *bring to light, show*, IV, 3, 13; *give light, shine*, IV, 4, 9; *pass., be shown, appear, seem*, with infin. (which may be omitted) of mere semblance, I, 3, 19; with partic. of what is true, οὐ φθορῶν ἐφαίνετο, *he plainly did not envy*, I, 9, 19.

φάλαγξ, -γγος, ἡ, *phalanx, battle-array*, generally a close formation, eight men deep, I, 2, 17; without reference to the normal form, *the main body*, III, 3, 11; ἐπὶ φάλαγγος, *in line of battle* IV, 3, 23.

Φαλίνοσ, -ου, ὁ, *Phalīnus*, a Greek in the service of Tissaphernes.

φανίται, φανέντος see φαίω.

φανερός, -ά, -όν (φαίρω), *in plain sight, clear, evident*; ἐν τῷ φανερόφ, *openly*, I, 3, 21; common with partic. in pers. constr., ἐπιβουλεύων μοι φανερός γέγονασ, *it has become clear that you are plotting against me*, I, 6, 8.

φανερῶσ, adv. (φανερός), *plainly, manifestly*.

φαρέτρα, -ασ, ἡ, *quiver*.

φάρμακον, -ου, τὸ (cf. Eng. *pharmacy*), *drug, poison*.

φαρμακοποιία, -ασ, ἡ (φάρμακον + ποιῶ), *a taking of physic or poisoning*.

Φαρνάβαζοσ, -ου, ὁ, *Pharnabazus*, satrap of Lesser Phrygia and Bithynia.

Φασιανοί, -ῶν, οἱ (φάσισ), *the Phasiāns*, a name given to the people living on the banks of the Phasis river: (1) in Colchis, V, 6, 36; (2) in Armenia, IV, 6, 5.

φασίη, see φημί.

Φάσισ, -ιοσ, ὁ, *the Phasis*, a river: (1) in Colchis, V, 6, 36; (2) in Armenia, IV, 6, 4.

φάσκω (φημί), found only in pres. system, *say, assert, allege*.

φασί, see φημί.

φασίλοσ, -η, -ον, *mean, trifling, of no account*.

φέρω, ὀλοω, ἤνεγκα, ἤνεγκον, ἐνήνοχα, ἐνήνεγμα, ἐτέχθηη (Lat. *fero*, Eng. *bear*), *bear, carry, bring; carry off*, II, 1, 6; *yield, produce*, I, 2, 22; of tribute, *pay*, V, 5, 7; of roads, *lead*, III, 5, 15; so of winds, V, 7, 7; mid., *bear off as one's own*, VI, 6, 1; *pass., often of violent motion, be borne, be hurled, be dashed, fly*, I, 8, 20, n.; χαλεπῶσ or βαρῶσ φέρειη, *take it ill, be troubled*, I, 3, 3; II, 1, 4; φέρειη καὶ ἀγειη, *plunder, ravage*, II, 6, 5, n.

φεύγω, φεύγομαι and φευξομαι, ἔφυγον, ἐπέφυγα, *flee, take flight; flee one's country, be banished, be an exile*, IV, 8, 25; οἱ φεύγοντεσ, *the exiles*, I, 1, 7.

φημί, φήσω, ἔφησα, rare save in pres., impl., and 2 aor., the fut. being generally ἐρῶ, the aor. εἶπον and the perf. εἶρηκα, *declare, affirm, say*, regularly calling for the infin. constr.; an isolated case with ὅτι, VII, 1, 5; frequently parenthetical, *said he, said they, etc.*; in answers, *say yes* (I, 6, 7), unless a neg. is added, οὐκ ἔφη,

said no, denied, IV, 1, 23. A neg. which in Eng. is attached to the dependent vb. is in Greek regularly attached to *φημί*; *οὐκ ἔφασαν ἔναι*, *they declared they would not go*, I, 3, 1. *φημί* is the strongest of the vbs. of saying, meaning, *aver, asseverate*; it may even take the neg. *μή*, as a vb. of swearing.

φῆς, φήσῃ, φήσω, see *φημί*.

φθάνω, φθάσω or *φθῆσομαι, ἔφθασα*, *get the start of, anticipate, outstrip, act first*, often followed by *πρῶν*, II, 5, 5; often with suppl. partic. which expresses the main idea; *φθάσαι καταλαβόντες*, *to seize in advance*, I, 3, 14; cf. III, 4, 49; *πορευόμενον δ' αὐτὸν φθάνει ἡμέρα γενομένη*, *the break of day surprised him on his way*, V, 7, 16.

φθέγγομαι, φθέγγομαι, ἐφθεγγάμην (cf. Eng. diphthong), *make or utter a sound, cry out, scream, shout*. *φθείρω, φθερῶ, ἐφθευρα, ἐφθαρκα* and *ἐφθορα, ἐφθαρμαι, ἐφθάρην*, *corrupt, spoil*; of a country, *lay waste*, IV, 7, 20.

φθονέω, φθορήσω, etc. (*φθόρος, ὁ*, *envy*), *envy* (dat.).

φιάλη, -ης, ἡ, (cf. Eng. *phial, vial*), *a shallow bowl, for drinking or pouring libations*.

φιλάτερον, see *φίλος*.

φίλιος, φίλησσω, etc. (*φίλος*), *love*.

Φιλῆσιος, -ου, ὁ, *Philiæsius*, of Achæa, elected general in the place of Menon, III, 1, 47.

φιλία, -ας, ἡ (*φίλος*), *friendship*; *διὰ φιλίας ἔναι τι*, see *διά*; *πρὸς φιλίαν ἀφιέναι*, *let go in peace*, I, 3, 19.

φιλικός, -ῆς, -όν (*φίλος*), *friendly*.

φιλικῶς, adv. (*φιλικός*), *in a friendly manner*; *φιλικῶς διακείσθαι*, *be on friendly terms with*, II, 5, 27.

φίλος, -α, -ον (*φίλος*), *friendly, at peace with*; esp. of countries with or without *χώρα*.

φιλιππος, -ον (*φίλος+ἵππος*), *fond of horses*, I, 9, 5, in sup.

φιλότηρος, -ον (*φίλος+θήρα*), *fond of hunting*, I, 9, 6, in sup.

φιλοκερδέω (*φιλοκερδής*), *greedy for gain, φίλος+κέρδος*, *be greedy for gain*.

φιλοκινδυνος, -ον (*φίλος+κινδυνος*), *loving danger, venturesome*, II, 6, 7; sup. I, 9, 6.

φιλομαθής, -ές (*φίλος+μαθήναι*), *fond of learning, eager to learn*.

φιλονικία, -ας, ἡ (*φίλος+νίκη*), *rivalry*, IV, 8, 27.

φιλοπόλεμος, -ον (*φίλος+πόλεμος*), *fond of or devoted to war*.

φίλος, -ης, -ον, adj., *friendly*, comp. *φιλάτερον*, I, 9, 29; commonly as a noun, *friend*, I, 1, 2.

φιλόσοφος, -ου, ὁ (*φίλος+σοφός*), *lover of wisdom, philosopher*.

φιλοστρατιότης, -ου, adj. (*φίλος+στρατιώτης*), *friend of the soldiers*, VII, 8, 4.

φιλοτιμέομαι, φιλοτιμήσομαι, etc. (*φιλότιμος, loving honor*), *love or seek honor, be ambitious, jealous*.

φιλοφρονέομαι, aor. *ἐφιλοφρονησάμην* or *ἐφιλοφρονήθην* (*φίλος+φρήν*), *be well disposed, show kindness*; with acc., *treat kindly, greet kindly*, II, 5, 27.

Φλειάσιος, -ου, ὁ, a *Phliæsiæ*, native of Phlius in Peloponnæus.

φλυαρέω (*φλύαρος, nonsense*), *talk nonsense*.

φλυαρία, -ας, ἡ, *nonsense, rubbish*; in pl., I, 3, 17.

φοβερός, -ά, -όν (*φόβος*), *frightful, terrible*, II, 5, 9; pass., *filled with fear, fearful*, V, 7, 2.

- φοβῶ, φοβήσω, etc. (φόβος), *frighten, scare*, IV, 5, 17; generally *deponent, fear, be afraid, be frightened*, I, 3, 17.
- φόβος, -ου, ὁ, *fear, terror, panic*; τὸν ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρβάρους φόβον, *the fear-inspired by the Greeks in the barbarians*, I, 2, 18.
- Φοινίκη, -ης, ἡ (Φοῖνιξ), *Phoenicia*, the district on the coast of Syria, between the Lebanon mountains and the sea.
- φοινικιστής, -οῦ, ὁ (cf. φοινικοῦς), *a wearer of the purple, i.e., an officer of rank at the Persian court*; according to others, *purple-dyer*, I, 2, 20, n.
- φοινικός, -ῆς, -οῦν (Φοῖνιξ, since the Phoenicians discovered the dye), *purple, red, scarlet*.
- φοῖνιξ, -ικος, ὁ, *palm tree, palm*, I, 5, 10; οἶνος φοινίκων, *palm wine*, II, 3, 14.
- Φοῖνιξ, -ικος, *a Phoenician, native of Phoenicia*.
- Φολοή, -ης, ἡ, *Pholoe*, a range of mountains between Arcadia and Elis.
- φορέω, φορήσω, etc. (φέρω), *bear habitually, wear*.
- φόρος, -ου, ὁ (φέρω), *tribute*.
- φορτίον, -ου, τό (φέρω), *burden, load*.
- φράζω, φράσω, etc. (Eng. phrase), *tell (in detail), set forth, explain, bid*.
- Φρασίας, -ου, ὁ, *Phrasias*, an Athenian, commanding a division of the Greek army.
- φρέαρ, φρέατος, τό (cf. Lat. *ferveo*), *well, cistern*.
- φρονέω, φρονήσω, etc. (φρήν, *mind*), *have understanding, be wise, be minded*; μέγα φρονεῖν, *be proud, be elated*, III, 1, 27; μείζον φρονεῖν, *be too proud*, V, 8, 8.
- φρόνημα, -ατος, τό (φρονέω), *mind, spirit, courage*.
- φρόνιμος, -ον (φρήν, *mind*), *prudent, wise, shrewd*.
- φροντιζω, φροντιῶ, ἐφροντισια, πεφροντισια (φρήν), *take thought, be anxious*, II, 3, 25; also, *devise, plan*, II, 6, 8.
- φρουραρχος, -ου, ὁ (φρουρά+ἄρχω), *commander of a garrison*.
- φρουρέω, φρουρήσω, etc. (πρό+ἰδέω), *watch, guard*.
- φρουρίον, -ου, τό (φρουρός), *guard, garrison, citadel*.
- φρουρός, -οῦ, ὁ (πρό+ἰδέω), *guard*; in pl., *garrison*, VII, 1, 20.
- φρύγανα, -ων, τὰ (φρύγω, *roast*), *dry sticks, faggots*.
- Φρυγία, -ας, ἡ, *Phrygia*, a large territory in central Asia Minor, I, 2, 6; called Φρυγία ἡ μεγάλη (I, 9, 7) to distinguish it from the district on the Propontis also called Phrygia (V, 6, 24).
- Φρυνίσκος, -ου, ὁ, *Phryniscus*, an Achaean, one of the Greek generals.
- Φρύξ, Φρυγίς, ὁ, *a Phrygian, native of Phrygia*.
- φυγάς, -άδος, ὁ (φέγω), *exile, fugitive*.
- φυγή, -ῆς, ἡ (φέγω), *flight, rout*; *exile, banishment*, VII, 7, 57.
- φυγόντες, see φέγω.
- φυλακή, -ῆς, ἡ (φυλάττω), *watch, guard, guard-duty*; also collective, *body of guards, garrison*, I, 1, 6; of time, *watch*, IV, 1, 5.
- φύλαξ, -ακος, ὁ (φυλάττω), *guard, picket*; in pl., *bodyguard*, I, 2, 12.
- φυλάττω, φυλάξω, ἐφύλαξα, τεφύλαχα, τεφύλαγμα, ἐφυλάχθη, intrans., *keep watch or guard*, I, 2, 22; trans., *guard, defend, keep*, I, 2, 1; mid., *be on one's guard, take*

care, guard against, acc., I, 6, 9
so with μή, II, 2, 16; with ὥστε
μή, VII, 3, 35.

φυσάω, φυσήσω, ἐφυσήθην (φύσα, bel-
lows), blow up, inflate.

Φύσκος, -ου, ὁ, the *Physcus*, a river
flowing into the Tigris.

φυτεύω, φυτεύσω, etc. (φυτῶν, plant,
from verbal of φέω), plant, set
out.

φύω, φύσω, etc. (Lat. *fui*, Eng. *be*),
bring forth, produce.

Φωκαίς, -ίδος, ἡ (Φώκαια, *Phocaea*),
a woman of *Phocaea*, *Phocaean*
woman.

φωνή, -ῆς, ἡ (φῆμι), voice, speech,
language, dialect.

φῶς, φωτός, τό (for φάος; cf. φαίω),
light, daylight.

X

χαίρω, χαρήσω κεχάρηκα, ἐχάρην, re-
joice, be glad; imperat. χαίρε,
often, farewell, hence εἰς χαίρειν,
bid farewell to, give up, VII, 3, 23;
partic. χαίρων, often = with im-
punity, οὐ χαίροντες ἂν ἀπαλλάξαιτε,
you wouldn't get off without
praying for it, V, 6, 32.

Χαλδαῖοι, -ων, οἱ, the *Chaldaeans*, a
warlike tribe in Armenia.

χαλεπαῖω, χαλεπαῶ, ἐχαλέπαρα,
ἐχαλεπέσθην (χαλεπός), be severe,
be angry; so in pass., IV, 6, 2.

χαλεπός, -ή, -ον, hard, difficult,
dangerous, harsh, stern, fierce;
τό χαλεπόν, severity, violence,
II, 6, 11; IV, 5, 4.

χαλεπός, adv. (χαλεπός), hardly,
with difficulty; χαλεπῶς φέρειν,
take it ill, be distressed, I, 3, 3;
χαλεπῶς ἔχειν, be angry, VI, 4, 16.

χαλινός, ἐχαλινῶσα (χαλινός, bridle),
bridle.

χαλκός, -ου, ὁ, copper, bronze.

χαλκός, -ῆ, -ον (χαλκός), of bronze,
bronze.

χάλκωμα, -ατος, τό (χαλκῶ, make in
bronze, χαλκός), bronze or copper
vessel.

Χάλος, -ου, ὁ, the *Chalus*, a river in
northern Syria.

Χάλυβες, -ων, οἱ, the *Chalybes*, *Cha-
lybians*, a warlike tribe of
Pontus.

χαράδρα, -ας, ἡ, torrent; gorge or
ravine cut by a torrent.

χαράκωμα, -ατος, τό (χαράκω, fence
in with stakes; χάραξ, stake),
palisade, stockade.

χαρίεις, -εσσα, -εν (χάρις), pretty,
clever, III, 5, 12.

χαρίζομαι, χαρισθῆναι, ἐχαρίσθην,
κεχάρισμαι (χάρις), favor, please,
oblige one (dat.) in something
(acc.).

χάρις, -ιτος, ἡ (χαίρω), grace, favor,
thanks, gratitude; χάριν εἶδέναι:
or χάριν ἔχειν, feel grateful, I, 4,
15; II, 5, 14; χάριν ἀποδοῦναι,
requite a favor, I, 4, 15; τοῖς
θεοῖς χάρις, heaven be praised,
III, 3, 14.

Χαρμάνθη, -ης, ἡ, *Charmande*, a
large city on the Euphrates.

Χαρμίνος, -ου, ὁ, *Charminus*, a
Spartan, ambassador from Thib-
ron to the Greek army.

χειμῶν, -ῶνος, ὁ (Lat. *hiems*), storm,
wintry weather, winter, cold.

χεῖρ, χειρός, ἡ, hand; εἰς χεῖρας
ἔλθειν, come to close quarters, IV, 7, 15
(cf. εἰς χεῖρας δέχεσθαι, IV, 3, 31),
but I, 2, 26, εἰς χεῖρας ἔλθειν τινα,
come into the power of; οἱ ἐκ
χειρὸς βάλλοιτε, see βάλλω; ἐκ
χειρὸς, hand to hand, V, 4, 25.

Χειρισφός, -ου, ὁ (χεῖρ + σφός), *Che-
risophus*, a Spartan sent by the
ephors to join Cyrus' expedi-

- tion, I, 4, 3. After the murder of the generals he was elected to that office and with Xenophon conducted the Greek retreat; his death, VI, 4, 11.
- χειρόματι, χειρώσομαι (χείρ), *get into one's power, subdue.*
- χειροπληθής, -ές (χείρ + √πλα), *filling the hand, as large as the hand.*
- χειροποίητος, -ον (χείρ + ποιέω), *made by hand, artificial.*
- χείρων, -ον, comp. of κακός, *worse, inferior.*
- Χερσόνησος, -ον, ἡ (χέρρος or χέρρος, land + ἤσος), *Chersonesus, the Thracian peninsula, northwest of the Hellespont.*
- χηλή, -ής, ἡ, *hoof; then, break-water (from its shape), VII, 1, 17.*
- χην, χηνός, ὁ or ἡ (Lat. anser, Eng. gander, goose), *goose.*
- χθές, adv. (cf. Lat. heri, Eng. yester-), *yesterday.*
- χθιοί, -αι, -α, *thousand.*
- χίλος, -οῦ, ὁ, *fodder, grass, I, 5, 7; with ξηρός, hay, IV, 5, 33.*
- χιλόω (χιλός), *feed, of horses.*
- χιμαιρα, -ας, ἡ (cf. Eng. chimaera), *she-goat.*
- Χίος, -ου, ὁ (Χίος, ἡ, Chios), *a Chian, native of Chios.*
- χιτών, -ῶνος, ὁ, *undergarment, tunic.*
- χιτωνίσκος, -ου, ὁ (dim. of χιτών), *short tunic, V, 4, 13.*
- χιών, -ῶνος, ἡ (cf. Lat. hiems, winter), *snow.*
- χλαμύς, -ῶδος, ἡ, *cloak or mantle.*
- χοινίξ, -ικος, ἡ, *choenix, an Attic dry measure containing a little less than a quart.*
- χοίριος, -α, -ον (χοίρος, pig), *of a pig, of swine; with κρέα, pork, IV, 5, 31.*
- χοίρος, -ου, ὁ, ἡ, *young pig.*
- χορεύω (χορός), *dance.*
- χορός, -οῦ, ὁ (cf. Eng. chorus, choir), *chorus, band of dancers, dance.*
- χόρτος, -ου, ὁ, *grass, fodder, I, 5, 5; with κόψος, hay, I, 5, 10.*
- χράομαι, χρήσομαι, ἐχρησάμην, ἐχρημαί, ἐχρήσθην, *use, enjoy, have, treat, find, abs. or with dat.; often with inner obj., τι βούλεται ἡμῶν χρῆσθαι, what use he wishes to make of us, I, 3, 18; χρῆσθαι δ, τι ἂν βούλη, treat as you may see fit, VI, 6, 20.*
- χρή (properly a noun, sc. ἐστίν), *it is necessary, one must, with acc. and infin., I, 3, 11; χρῆναι, as infin., I, 4, 14.*
- χρῆσις, only in pres. system (akin to χράομαι), *want, wish, desire.*
- χρῆμα, -ατος, τό (χράομαι), *a thing used, generally pl., goods, possessions, esp. money, I, 1, 9.*
- χρηματιστικός, -ή, -όν (χρηματίζω, do business, from χρῆμα), *pertaining to business or money-making; of an omen, portending gain, VI, 1, 23.*
- χρήναι, see χρῆ.
- χρήσθαι, see χράομαι.
- χρήσιμος, -η, -ον, or -ος, -ον (χράομαι), *useful, serviceable.*
- χρηστός, -ή, -όν (χράομαι), *serviceable, of use, worthy, trusty, I, 8, 1.*
- χρίμα, -ατος, τό (χρίω), *ointment.*
- χρίω, χρίω, etc. (cf. Lat. frico, frico, rub, Eng. grind, Christ), *rub, anoint.*
- χρόνος, -ου, ὁ (cf. Eng. chronology, etc.), *time; πολλοῦ χρόνου, in a long while, I, 9, 25.*
- χρυσίον, -ου, τό (dim. of χρυσός), *piece of gold, gold coin.*
- Χρυσόπολις, -εως, ἡ, *Chrysopolis, a city on the Bosphorus, opposite Byzantium.*

χρυσός, -οῦ, ὁ (cf. Eng. *chrysanthemum*, etc.), *gold*.

χρυσός, -ῆ, -οῦν (χρυσός), *golden, of gold; less strictly, gold-mounted, I, 2, 27; gilded, V, 3, 12.*

χρυσόχαλις, -ος, -ον (χρυσός + χαλῆς, *bridle*), *with golden (i. e., gold-mounted) bridle, I, 2, 27.*

χώρα, -ας, ἡ (cf. χῶρος), *place; in military sense, post, position, I, 5, 17; I, 8, 17; generally in a wider sense, country, region, land, I, 1, 11; ἐν ἀνδραπόδων χώρῃ εἶναι, be counted a slave, V, 6, 13; ἐν οὐδεμιᾷ χώρῃ εἶναι, be held in no esteem, V, 7, 28.*

χωρεῖν, χωρήσω, etc. (χῶρος), *move, march, advance, withdraw; of missiles, penetrate, IV, 2, 28; of measures, hold, contain, I, 5, 6.*

χωρῆω, ἐχώρισα, κεχώρισμαι (χωρίς), *separate, set apart, VI, 5, 11; pass. be separate, be different from, V, 4, 34.*

χωρίων, -ου, τό (dim. of χῶρος), *place, spot, space; hence, farm, estate, V, 3, 7; town, I, 4, 6; stronghold, fort, I, 2, 24.*

χωρίς, adv., *apart, III, 5, 17; as prep. with gen., apart from, I, 4, 13.*

χώρος, -ου, ὁ (cf. χώρα), *place, spot, region.*

Ψ

Ψάρος, -ου, ὁ, *the Psarus, a river flowing through Cilicia.*

ψέγω, *blame.*

ψάλιον, -ου, τό, *bracelet, worn by Persians of rank.*

ψευδενέδρα, -ας, ἡ (ψευδής + ἐπέδρα), *sham ambushade.*

ψευδής, -εῖς, (ψεύδω), *false, untrue; τὰ ψευδῆ, lies, II, 6, 26.*

ψεύδω, ψεύσω, etc. (cf. Eng. *pseudonym*), *deceive; mid., lie, cheat,*

deceive, act falsely; pass., be deceived, abs. or with acc.

ψηφίζομαι, ψηφισομαι, ἐψηφισάμην, etc. (ψηφός), *vote, resolve, decree.*

ψηφός, -ου, ἡ (cf. ψάω, rub), *pebble, ballot; hence, decree, VII, 7, 57.*

ψιλός, -ῆ, -όν, *stripped, bare; of a country, barren, I, 5, 5; οἱ ψιλοί, light-armed troops, V, 2, 16; cf. III, 3, 7.*

ψιλῶω, ψιλῶσω, etc. (ψιλός), *strip bare; pass., be cleared of, left bare of, deserted by, I, 10, 13; IV, 3, 27.*

ψοφίω (ψόφος), *make a sound, ring.*

ψόφος, -ου, ὁ, *noise.*

ψυχῆ, -ῆς, ἡ, *breath of life, spirit, soul, life.*

ψύχος, -ους, τό (ψύχω, breathe, blow), *cold, in pl., III, 1, 23, n.*

Ω

ὦ, exclamation, *O*, used commonly with vocatives in Greek, where it should be left untranslated

ὦ, see εἰμί.

ὦ, see ὅς.

ὦδε, adv. (ὄδῃ), *as follows, thus.*

ὦδή, -ῆς, ἡ (from αὐδή; cf. αὐδα,

ᾄδω, Eng. *ode*), *song.*

ὠδοποιημένη, see ὠδοποιεῖν.

ὠίτρο, ὠίθησαν, see ὠλομαι.

ὠθῆω, ὠσω, ὠσω, ὠσωμαι, ὠσθήσθην, *push; mid., push out of one's way, III, 4, 48.*

ὠθισμός, -οῦ, ὁ (ὠθίζομαι, *push, jostle; cf. ὠθῆω, a pushing, crowding, struggling.*

ὠκοδόμητρο, see οἰκοδομεῖν.

ὠμην, see ὠλομαι.

ὠμοβόσιος, -α, -ον (ὠμός + βοῦς), *of raw or untanned ox-hide.*

ὠμός, -ῆ, -όν, *raw, uncooked, IV, 8, 14 of persons, cruel, fierce, II, 6, 12.*

ἄμος, -ου, ὁ, *shoulder*.

ἄμοσαν, see **δμυμι**.

ἀνίσταμαι, ἀνήσσομαι, ἐώνημαι, ἐωρήθημι, with ἐπιδίωκην as 2 aor. mid. (ἀνος, *price*), *buy, purchase*.

ἀνήστασι, see **δνήσημι**.

ἄνιος, -α, -ον (ἀνος, *price*), *for sale*; τὰ ἄνια, as noun, *wares*, I, 2, 18.

ἄντρο, see **ολομαι**.

Ἄπυς, -ιδος, ἡ, *Opis*, a city on the river Physcus in Assyria.

ἄρα, -ας, ἡ (Eng. *hour*), *a fixed time, season, hour*, I, 4, 10; *fit or proper time*, I, 3, 11.

ἄρατος, -α, -ον (ἄρα), *seasonable*; of persons, *in the bloom of youth*; τὰ ἄραια, *fruits of the season*, V, 3, 9.

ἄρμητρο, see **δρμάω**.

ὡς, rel. adv. (ὄς); (1) *as, how*; often, esp. with partic., marking the action as intended, or avowed by the subj., but not (as εἶτε) making a statement on the responsibility of the speaker or writer; to be variously rendered, *as if, on the ground that, thinking that*, I, 1, 3; with numerals, *about*, I, 2, 4; with sup. it has intensive force (like εἶτε and Lat. *quam*), *ὡς τάχιστα, as quickly as possible*, I, 3, 14, etc.; (2) as improper prep., *to*, only with persons; (3) as conj. (a) temporal, *as, when, since, ὡς τάχιστα (cum primum), as soon as*, IV, 3, 9, (b) causal, *as, since, because*, II, 4, 17, (c) introducing indir. disc., *how, that*, I, 1, 3, (d) final (a use chiefly poetic), *that, in order that*, I, 3, 14; so with obj. clause, I, 1, 5, (e) con-

about + mod.

secutive (like εἶτε), *so that*, with infin., II, 3, 10; after comparatives, *βραχύτερα ἢ ὡς ἐξικεῖσθαι, not far enough to reach*, III, 3, 7; with abs. infin. *ὡς συνελθόντι εἰπεῖν, to put the matter briefly*, III, 1, 38.

ὤς, adv., *thus*, so only after intensive καί, or οὐδέ (μηδέ), οὐδ' ὤς, *not even thus*, I, 8, 21; III, 2, 23; VI, 4, 22.

ὤσαύτως, adv. (ὄς+αὐτός), *in the very same way, just so, in like manner*.

ὤσθ', by elision for **ὄστε**.

ὤσιν, see **εἰμι**.

ὤσιν, see **οὖν**.

ὥσπερ, rel. adv. (ὡς+τέρ), *just as, like, just as if*; *ὥσπερ ἔξόν, just as if it were possible*, III, 1, 14; *ὥσπερ εἶχεν, just as he was*, IV, 1, 19.

ὥστε, rel. adv. (ὡς+τε), *so as, so that*; as a rule with indic. of actual result and the infin. of tendency, I, 1, 5, 8; less commonly, *on condition that*, with infin., II, 6, 6.

ὥστα, see **οὖν**.

ὥστε, only in the phrase ἐφ' ὥστε, *on condition that*, with infin.; see ἐπί.

ὠταλή, -ης, ἡ, *wound, scar*.

ὠτίς, -ίδος, ἡ, *bustard*.

ὠφέλι, see **ὠφέλιω**.

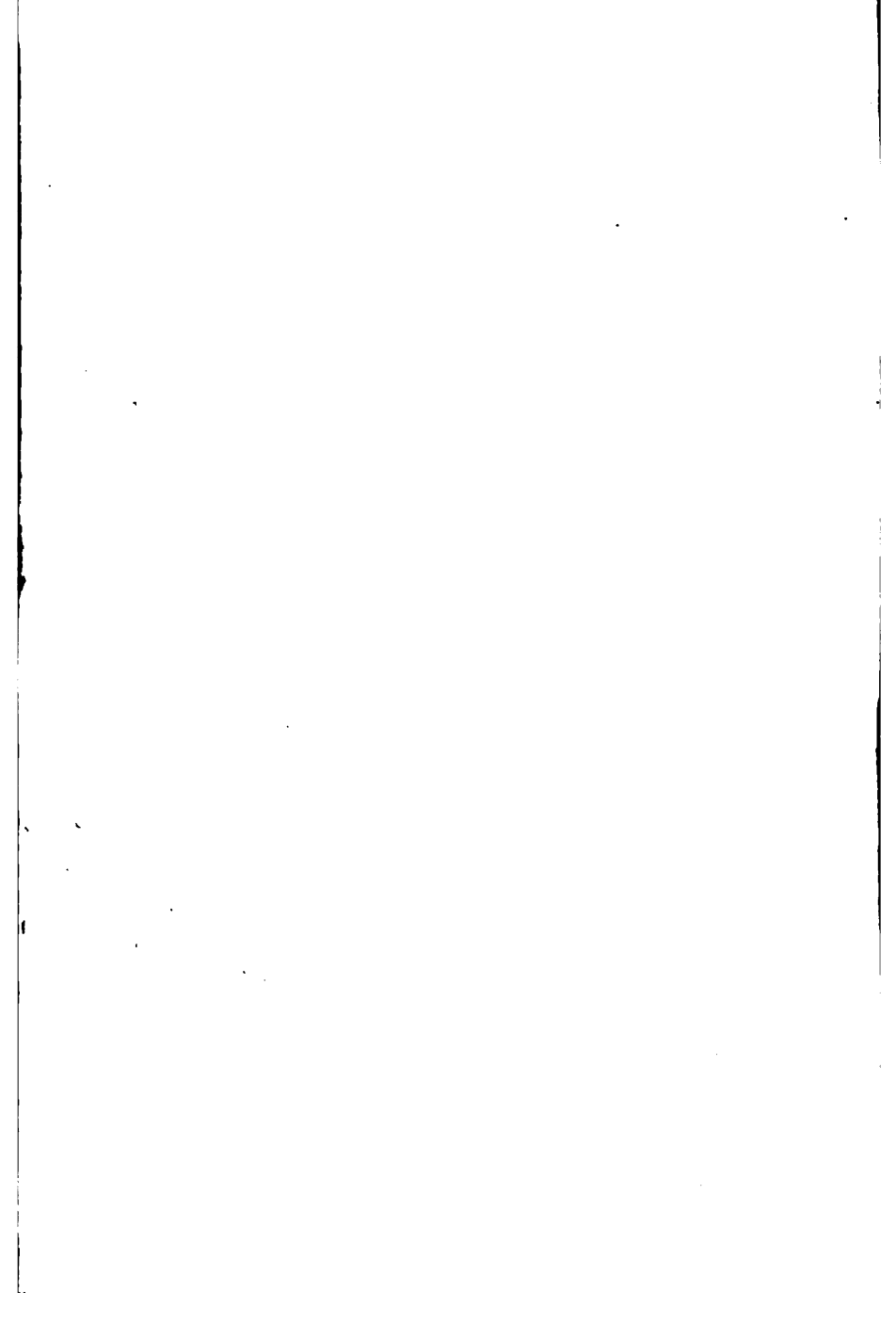
ὠφέλιω, ὠφέλησσω, etc. (ὠφέλος), *benefit, aid, help, be of use*, abs. or with acc.

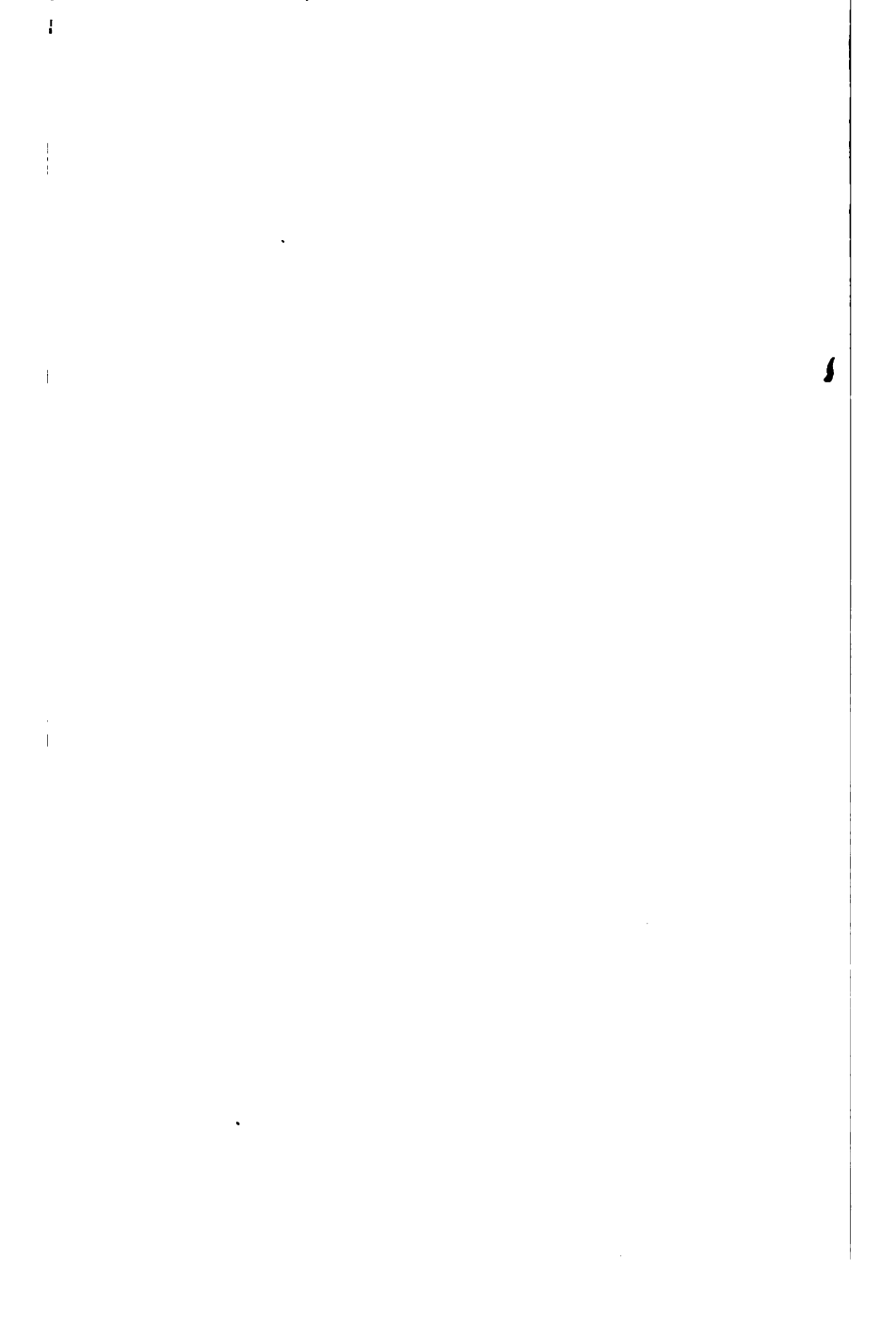
ὠφέλιμος, -ον (ὠφέλιω), *helpful, useful, serviceable*.

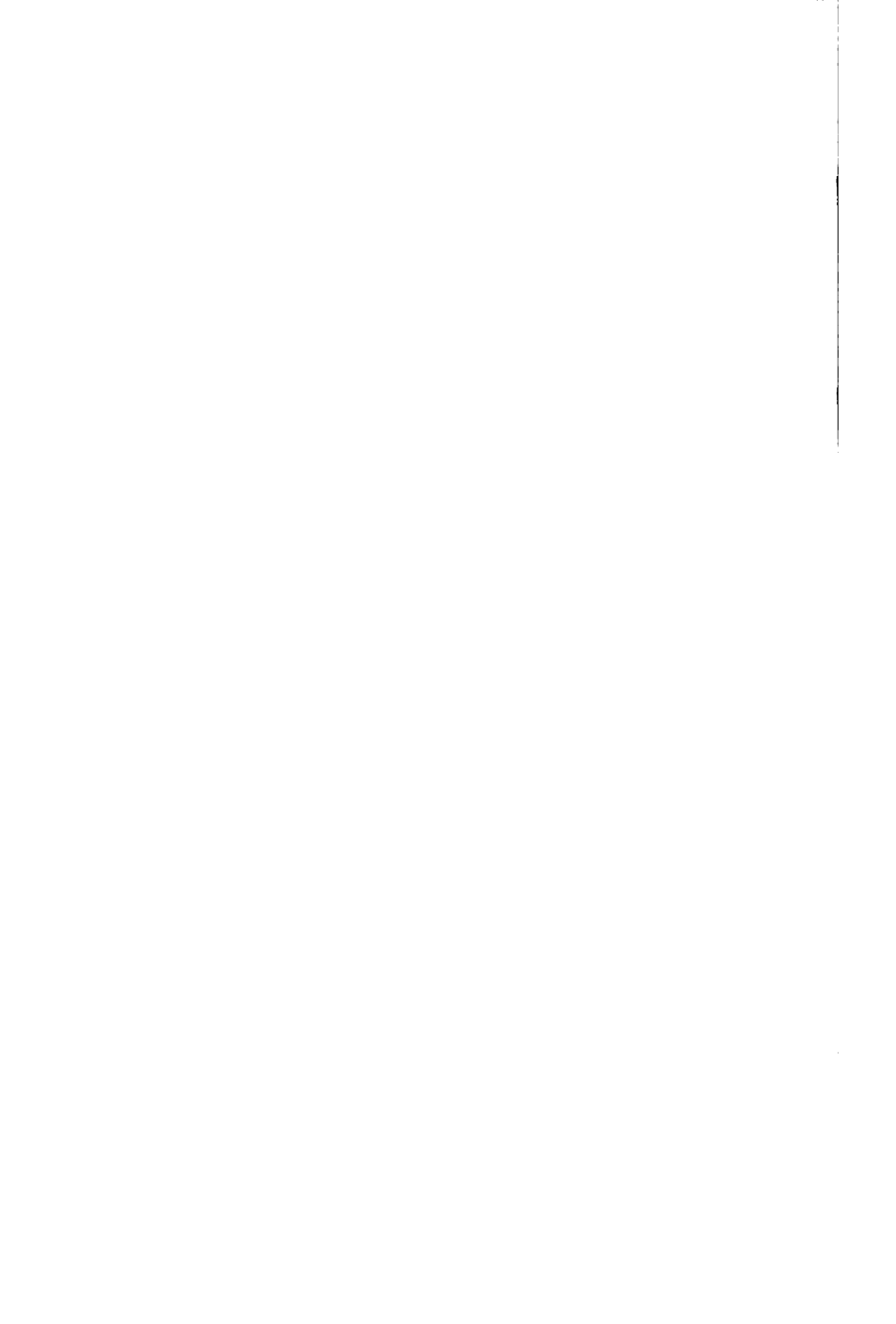
ὠφθημεν, see **ὀόω**.

ὠφλε, see **ὀφλιώσθαι**.

ὠχόμεν, see **αἰχμα**.







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