GREEK HOPLITE
(From Gemoll's Wörterbuch zu Xenophon)
THE
ANABASIS OF XENOPHON

EDITED WITH INTRODUCTION
AND COMMENTARY

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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.
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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 Diodora. 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 καγαθοὶ)?” 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 AGESILAUS.—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 Coronea 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 Coronea. Sparta gave the expatriated man a welcome, and at Sparta he dwelt for some time with his wife, Philestia, 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 Eléans 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 Mantineia (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 solet: 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 ἣν 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 Mantinea (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-
pact with Aristaeus, which so strikingly enhances our sense of moral indignation at the Persian's subsequent treachery (II, 2, §§ 8f.), and to Cleaños's vehement arraignment of both Aristaeus 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. *'Ελληνικά*: 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. Ἀγεσίλαος: 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 δικαστὰς: 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. Πέρι ἤ τυραννικός: a tract, contrasting the life of the tyrant with that of the private citizen.

10. Λακεδαμονίων πολιτεία: an essay on the Spartan constitution, possibly spurious.

11. Ἀθηναίων πολιτεία: an essay on the Athenian constitution, certainly not by Xenophon.

12. Πόροι ἤ περὶ προσόδων: a tract on the Athenian revenues.

13. Κυνηγετικός: an interesting treatise on hunting and on the rearing of hunting dogs.

14. Περὶ ἵππων: a tract on the choosing and the care of horses.

15. Περὶ παρχικός: 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 (ἀναβασις) 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 Sophaenetus of Stymphalus, 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 Sophaenetus 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 Chrisophus and the older generals (III, 3, § 11). The whole portrayal of the relations between Chrisophus and Xenophon seems marked by a spirit of fairmindedness. The writer takes pains to mention their friendly coöperation (IV, 2, § 26), his own deference to Chrisophus, 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 Chrisophus' absence at the time of the seizure of the generals (II, 5, § 37), and that in III, 3, § 27, it is Chrisophus 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 Tauchian 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 Democrats (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, § 15ff.). 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 ὡς κακὸς, φιλοστρατώτης δὲ.

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 Ægæan 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 Cyropædia.

15. Cambyses.—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. Darius 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 him-
self 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 an-
other in civilization, in government, in language, and in all the
habits of life.

17. Organization of the Empire.—Darius divided the
dempire into twenty-three satrapies, or provinces, each gov-
erned by a viceroy (satrap) appointed by the king and sub-
ject 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 Xen-
ophon 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 (1, 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 (Longimanus), 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, Darīus, who seized the throne for himself.

22. Darīus II.—Darīus 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 Darīus 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 Castólus 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 Miletus, 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 Miletus 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 Chersonesus; 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 Chreisophas 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 Peloponnesus (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.
Chrysiphus, 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 Chrysiphus 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 (διπλής; see the frontispiece) was equipped with helmet (κράνος), cuirass (θώραξ, or στολάς), shield (ἄσσις), and greaves (κνημιδίες), and carried a spear (δόρυ) and a short, straight, double-edged sword (ξίφος). The light-armed troops embraced (1) peltasts (πελτασταῖ), who carried a target (πηλη) and spears; (2) javelin-throwers (ἀκονισταῖ), who carried javelins alone;* (3) bowmen (τοξοταῖ), whose equipment consisted of the bow (τόξον), quiver (φαρέτρα), and arrows (τοξεύματα, or οἰωνία); and slingers (σφυννοταῖ), who carried merely their slings (σφυννονα) 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, §§ 19ff.), 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 (ἄγκολη), 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 (ἐνομοτεία), or company of twenty-four men with their commander (ἐνομόταρχος); 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 Artox. 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 northwesterly 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 Ξενοφόν.

32. NEGOTIATIONS.—On the day after the battle, when the news of Cyrus' death was brought to the Greeks by emissaries from Ariæus, their reply was that they were victors, and that if Ariæus 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 Ariæus 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, Chрисophus, 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. Chriso-
phasis, 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 Carduchi.—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 Centrites 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, Taichi, 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 ἥλαττα ἥλαττα, 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. Chrisophus 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 Côtýôra. Both of these were Greek cities, like Trapezus colonies of Sinôpe, a powerful city lying farther to the westward. At Côtýôra 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 Chrisophus did not appear. Envoys, however, came from Sinôpe, at which city they were promised a friendly welcome.

It was during their stay at Côtýôra 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 Silânus, 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 Sinôpe 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 Sinôpe. Here Chrisophus 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 Chrisophus.
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 Achaians (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 Bosporus, 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 prom-
ised pay, and left once more destitute. At this crisis, how-
ever, 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) MENO: 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: Chrisophus, 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 Chrisophus 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, Chrisophus was at his own suggestion sent to Byzantium to endeavor to obtain ships from the Spartan admiral Anaxibius, but was unsuccessful.

When, at Sinope, the army determined to choose a single commander, and Xenophon positively declined the appointment, Chrisophus was chosen (VI, 1, § 32). His command
lasted only a week and, worn and disgusted with the dissen-
sions rife in the army, he fell sick and died at Calpē (VI,
4, § 11).

(e) Xenias: Xenias seems to have been a military ad-
venturer. 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
Xenia’s 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) Sophænetus: Sophænetus, of Stymphălus 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 προεσβύταρος, V, 3, § 1,
and VI, 5, § 13) is often mentioned. It was he, with Cleanor,
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) Cleanor: Cleanor 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 Stymphalus 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, §§ 27ff.; 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 εἴρηθεν εἴρηκαν 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 ἐνθα 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. βούλευ, εθέλω, and χρήζει in immediate succession in II, 4, § 41 (cf. II, 3, § 23, and V, 7, § 27); in II, 3, §§ 2-9, we have ἀχρί, μέχρι, and ἔστε; in I, 9, § 19, ἐκτώντο is immediately followed by ἐπέσατο, and in II, 6, § 21, λαμβάνοι by κερδαίνοι. Sometimes the variation is simply one of form, as when ἔχει is immediately followed by αχρί in III, 5, § 11, in II, 6, § 9, ἔστε by ἔστε ὅτε, and in III, 1, § 20, ἔδειν by ἔδη; 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 οὗ τελέθει τὰ ἱερὰ, 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. ἐπιδεικνύς μὲν . . . ἐπιδεικνύς δέ (I, 3, § 16); ὁρῶσι μὲν . . . ὁρῶσι δὲ, . . . ὁρῶσι δέ (IV, 3, § 7). Sometimes we have a combination of anaphora and varied phrase, as in ὀκνοῖν μὲν . . . φοβοῖμην δέ (I, 3, § 17), or in ἐπειδὰν δὲ . . . ἐπειδὰν δὲ . . . ἐπὶ δὲ τῷ τρίτῳ (II, 2, § 4).

Further, the chiasitic 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 Κύρφ καὶ ἱμὴν εἶναι, 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 chiasitic 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 ἄν before ἀναστήφωο 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 cus-
tomary not for poets and orators alone, but for literary art-
ists generally, to publish their works by public readings or
recitations, rather than in written form.

Remembering these facts we shall realize that the histo-
rian'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 ques-
tioned 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 Xen-
ophon 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 Chrisophus, for example, and of Cleanor 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 rhetor-
ic (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).
ΧΕΝΟΦΩΝΤΟΣ
ΚΤΡΟΤ ΑΝΑΒΑΣΙΣ

BOOK I

1 I. Δαρείου καὶ Παρυσάτιδος γένονται παῖδες δύο, πρεσβύτερος μὲν Ἀρταξέρξης, νεότερος δὲ Κύρος· ἔτει δὲ ἤσθενει Δαρείος καὶ ὑπόπτευεν τελευτήν τοῦ βίου, ἐβούλετο τῷ παίδε 2 ἀμφοτέρω παρεῖναι. ὦ μὲν οὖν πρεσβύτερος παρῶν ἐτύγχανεν.

CHAPTER I

1 Δαρείου καὶ Παρυσάτιδος: gen. of source (G. 1130, 2; H. 750; B. 385). This was Darius Nothus (i.e. the illegitimate), who came to the throne in 425 B.C. See the Introd., § 22.

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

παιδες δύο: δύο more commonly takes the plural than the dual (below τοῖς παιδί, 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 παιδε (G. 911; H. 623; B. 317). The clauses are, as often, balanced by μὲν and δὲ. 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.

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

3 ὑπόπτευεν: G. 543; H. 302a; cf. B. 175. For the meaning, cf. Lat. suspicor

τελευτὴν τοῦ βίου: the word παρεῖναι is ordinarily avoided; so, τοῦ, τελευτῶν is the common vb. to die (ἀποθέων 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 δὲ.

παρῶν ἐτύγχανεν, happened to be
5 Κῦρον δὲ μεταπέμπτεται ἀπὸ τῆς ἀρχῆς ἃς αὐτὸν σατράπην ἐποίησε· καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε πάντων ὅσοι εἰς Καστωλοῦ πεδίον ἀθροίζονται. ἀναβαίνει οὖν ὁ Κῦρος λαβὼν Τισσαφέρνην ὡς φίλον καὶ τῶν Ἐλλήνων ἔχων ὑπῆλτας ἀνέβη

there. The supplementary partic. contains the main idea (G. 1588; H. 984; B. 660 n.).

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

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

ἀρχή, province; see the Introd., §§ 17 and 21.

σατράπης, satrap, a Persian word, familiar to the Greeks of Xenophon’s day. Herodotus (about half a century earlier) uses ἥραχας 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. σαράπιδος and ταρασβίγγης, also Persian words.) For the pred. acc., see G. 1077; H. 726; B. 341.

6 ἀνέβη . . . ἀνέβη: translate as if plpts. (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.

καλ. . . . καὶ, and . . . also. καὶ is connective, κατ 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 prominence by the abandonment of the relative construction:

πάντων ὅσοι: ὅσο is the normal form of the relative when the antecedent is τὰς.

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 ἄνα-

δ. Κῦρος: 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 particles. (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 chiastic order ἀναβαίνει . . . λαβὼν . . . ἔχων . . . ἀνέβη, often a mere rhetorical device, although at times the most natural arrangement. See the Introd., § 39.

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

8 ὁς φίλον: Cyrus’ rapid advance-
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?

τὴν Ἑλλάνην: 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. τὴν Ἑλλάνην is partitive (G. 1088; H. 729e; B. 355).

9 Ἑλλάν: 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.

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

10 κατετόγη: with εἰς, because motion is implied.

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

ἐν ἐνθυμολόγιοι, (saying) that he was plotting against him. The opt. is due to the indirect quotation; see G. 1437; H. 932, 2; B. 673. The histpr. pres. is a secondary tense.

13 § 84: 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.

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

13 ἑλπίσαμεν . . . ἀποκτήσετε, 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 κατ. It is rich in parts., 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., § 28.

14 § 84, i. e., Cyrus, another shift of subject.

ὅσος: temporal; cf. Lat. ut.

βουλεύαται . . . ἄρρητον, 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. 583. Such a clause must, of course, take as
15 ὁπως μὴποτε ἐτι ἔσται ἐπὶ τῷ ἀδελφῷ, ἀλλὰ, ἤν δύνηται, βασιλεύεις ἀντὶ ἐκείνου. Παρύσατις μὲν ἢ ἢ μὴπη ὑπήρχε τῷ Κύρρῳ, φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα 'Ἀρταξέρξην. δότι δ᾿ ἀφικνεῖτο τῶν παρὰ βασιλεῶς πρὸς αὐτὸν πάντας οὕτω 5 διατείθεις ἀπεπέμπτες ὅστε αὐτῷ μᾶλλον φίλους εἶναι ἢ βασιλεῖ.
20 καὶ τῶν παρ' ἑαυτῷ δὲ βαρβάρων ἐπεμελείτο ὡς πολεμεῖν τε

its negative μη, not ὢ; see G. 1610; H. 1021; B. 431, 1 and 4.
15 ἢν 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 δὲ, l. 18, serves to contrast the activity of Parysatis with that of Cyrus himself. Especially when coupled with δὲ, as here, μὲν often marks the dismissal of one topic and the passing on to another.

ὑπὲρχε, favored, supported. Observe the force of the prep., he had her to count upon.
17 βασιλεύειν: the partic. is a virtual adj.
18 δότι 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. 1432; H. 918; 894c; G. M. T. 535. This is especially common with δότι, which is itself indefinite.

τῶν παρὰ βασιλέως: the prepositional phrase, with the art., serves as a substantive (G. 952, 1 and 2; H. 606a, 621; B. 451, 1). The phrase is a condensed one; the full form would be, δότι δὲ τῶν παρὰ βασιλεῖ ἀφικνεῖτο παρὰ βασιλέως; cf. I, 2, §18, ὅτι ἔτι ἄγραφα. This condensation is regular in Greek. βασιλεῖσ normally omits the art., G. 957; H. 660c; B. 446, note.

πάνται: legitimately follows δότι, which implies a plural. The relative, after πάντα, is usually δότος. Observe the emphasis falling on the antecedent, when the relative precedes. These men were probably inspectors, sent out from Babylon.
19 δότος . . . εἶναι: G. 1449, 1450; H. 953; B. 505. With the infin. (tendency) contrast the indic., ἡσάνεισ, below, l. 39 (actual result). ὅτω often leads up to δότε.

ἀπό: for the case, see G. 1174; H. 765; B. 376.
μᾶλλον φίλους: commoner than the comp. form of this adj., although we have φλαίτερος, I, 9, §20; cf. μᾶλλα φίλος, VII, 6, §15.
20 καὶ . . . δὲ: see above, l. 6. δὲ 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
the contrast, τῶν παρὰ βασιλέων...
... τῶν παρ' αὐτῷ.

τῶν βασιλέων: 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).

δὲ... ἔσον... ἔχων; for the ordinary syntax of such an obj. clause, cf. ἔσω... ἦταν, l. 15, and the note. The subjv. (after secondary tenses the opt.) is also permitted, as in pure final clauses (G. 1374, 1; H. 895b; B. 593, 1). Xenophon allows the use of ὦ, instead of ἔσω (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 ὦ, instead of ἔσω or ἔσω, in final clauses.

τολμᾶν: dependent on ἤκαν (G. 1526; H. 892; B. 641).

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

τὴν ἔσω Ἑλληνικὴν δύναμιν: note again the emphatic position.

33 ἤρχοιτο: he set about collecting. Note the tense.

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

δὸς λαβοῖ: G. 1365; Π. 881; B. 590. δὸς is Xenophon's favorite final particle, although ἔσω is freely used, and also ὦ (c. 3. 69). See G. M. T. 312, 3 and App. III.

ὅτι ἀπαραπασκευάστατον: ἢς and ὦ are frequently used to intensify the meaning of a superlative (cf., below, ἢς πλείστως). With ὦ, not ἢς, the vb. of ability is often expressed (above, l. 22).

24 ὅτι: as a rule, ὅτι looks forward, ἢς 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.

ἀπείρω τὴν συλλογήν: a frequent periphrasis. τοιὸδ (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.

ἐρῶμαι ἔχει... λαμβάνων, 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, φιλακὼν ἐπόσων ἔχε (by attraction for ἐπόσας ἔχε, G. 1031; H. 994; B.
25 tais poleis parēggeile tois frourarχous ekstous lamβanein
andrαs Peloπonνησιων oti pleistous kai velistous, os epι-
bouleusato Tissapherνous tais poleis. kal gar isan ai Iω-
nikai poleis Tissapherνous to arχaiοn ek basileων deδomeναι,
tote de afwstēkeitan prós Kyrou pāsas πλην Miliotou. en M-
20 λητω de Tissapherνηs prorarvomenvos ta auta tauta bouleuomε-
νous, apostēnai prós Kyrou, touς mēn autōn apēkteine touς δ'

484). As it is, the antecedent is incorporated in the rel. clause
(G. 1037; H. 995; B. 485). ουδεν implies the antecedent all; see
the note on πατρας, l. 18. Distinguish between φυλακης (from
φυλακη) and φθαρμα (from φθαρμα).

25 ekstous: pred. posit.; see on
αμφοτερα, l. 4. When it design-
nates individuals, not groups,
ekstos is regularly in the sin.
Here its close association with
frourarχous justifies the pl.

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

os enbouleusato T., alleging that
T. was plotting against their
cities. See the note on os ἀνε-
κτενων, l. 12. For the gen. abs.
see G. 1568; H. 970; B. 657.

27 kal gar, and (with the more
plausibility) for; but the ellip-
sis is often hardly felt.

ησan . . . Tissapherνou, had be-
longed to T. The impf. stands
where English requires the
plpf.; see the note on έρωθας,
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.

ai Iωniki poleis: see the Introd.,
§ 26.

28 to arχaiοn: G. 1000; H. 719;
B. 336.

εκ basileων, by the king. εκ,
common in Ionic Greek, may be
used even in Attic of the agent,
considered as the source; cf.
αρτο, l. 47.

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

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

30 prorarvomenvos . . . bouleuomenvos,
perceiving that some were form-
ing this same plan (προ-, before
their plan was ripe for execu-
tion). Observe that the aor.
partic. denotes an action prior
to that of the principal vb.

ta αυτα (often written ταατα): to
be distinguished from ταατα (G.
309; H. 679; B. 475, 1). The
to is acc. of the inner obj. (G.
1054; H. 716b; B. 334). In such
phrases the pl. is normal in
Greek, although Eng. often re-
quires the sing.

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

31 afwstēhai: in appos. with τα
αυτα ταατα.

tous mιν . . . tous tois . . . some . . .
εξέβαλεν. ὁ δὲ Κύρος ὑπολαβὼν τοὺς φεύγοντας συλλέξας στράτευμα ἐπολιόρκει Μιλητοῖο καὶ κατὰ γῆν καὶ κατὰ θάλασσαν καὶ ἑπεράτῳ κατάγειν τοὺς ἐκπεπτωκότας. καὶ αὐτὴ αὐ ἄλλη πρόφασιν ἢν αὐτῷ τοῦ ἄθροιζεν στράτευμα. πρὸς δὲ βασιλέα 35 ἀρχηγοῦ ἄδελφος διν αὐτοῦ δοθῆναι οἱ ταύταις τὰς πόλεις μᾶλλον ἢ Τισσαφέρνην ἄρχειν αὐτῶν, καὶ ἡ μήτηρ συνέπραττεν αὐτῷ ταύτα. ὅστε βασιλεὺς τὴν μὲν πρὸς ἑαυτὸν ἐπιβολὴν οὐκ ἀφήνετο, Τισσαφέρνην δὲ ἐνόμιζε πολεμοῦντα αὐτῶν ἀμφὶ τὰ

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

ἀπεκτάω: aor. indic. (G. 672; H. 431; B. 201). This form might be impf., but ἔξωραν shows that it is aor. For the latter form, see G. 675; H. 435; B. 207; 208.

33 ὑπολαβὼν... συλλέξας... ἐπολιόρκει, having taken the exiles under his protection (β ν ο), collected an army and laid siege to. Observe that φεύγου supplies a passive to ἐκβάλλω; cf. ἐκπεπτωκότας, below.

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

ἐκπεπτωκότας: ἐκπεπτω is the normal passive of ἐκβάλλω.

αἰτη: 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. 788; B. 379).

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

Xen. is fond of the articular infinit.

36 ἢλου, urged, asked as his right, a durative tense.

δὲ, inasmuch as he was.

δοθήναι αὐτῷ: the infin. is the obj. of ἢλου (G. 1518; H. 948; B. 639).

αὐτῷ 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 accentuated 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 ὅστε: see the note on ὅστε εἰραι, l. 19.

τὴν πρὸς ἑαυτὸν ἐπιβολὴν: 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; ἐπὶ generally does.

39 Τισσαφέρνη: emphatic, thought it was against T. that he was warring, etc. For the dat., see
40 στρατεύματα δαπανάν. δώσες οὐδὲν ἕχετο αὐτῶν πολεμούντων. καὶ γὰρ ὁ Κῦρος ἀπέπεμπε τοὺς γυνομένους δασμοὺς βασιλεῖ ἐκ τῶν πολεῶν, ὅπως Ἱωσαφάτους ἔτυγχανεν ἔχων.

'Αλλο δὲ στρατεύματα αὐτῷ συνελέγετο ἐν Χερσόνησῳ τῇ ἡ κατ' ἀντιπέρας Ἀβύδου τόνδε τοῦ τρόπου. Κλέαρχος Δακεδαίος.

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

ἄμφι: more commonly ὢς is used in this phrase; e. g. c. 3. 15.

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

ὁ στρατ. . . . πολεμούντων, so that he did not at all (οὐδὲν) 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 τα ἀνάτατα, l. 30.

αὐτῶν πολεμούντων: causal gen. abs.; see on ὡς ἐπιβουλεύοντος, l. 29 f.

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

ἀποκεφαλ. continued to remit; observe the tense. ἄριστο does not merely indicate separation; the revenues belonged to the king; so ἀποδείκνυμί, give back what is due, ἀπαίτη, ask what is due, etc. Cf. Lat. re-

Σαρμοῦς: 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. Ἱωσαφάτου is incorporated in the rel. clause; see the notes on Ἱωσαφάτους, l. 27 f., and on ἄριστος ἐπιβουλεύοντος, l. 24. ἀντιπέρα is attracted to the case of its antecedent (see the references cited in the note just referred to). For the partic. with ἔτυγχαν, see l. 4 and the note.

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

Χερσόνησῳ: since Χερσόνησος 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 after-thought. 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; C67; 668; E. 452. 44 τὸν τῆς τρόπον, in the following manner. See the note on ἄντε, l. 24. For the acc. as an adv., cf. τὸ χρηστός, 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 ἕν· τοῦτο συγγενόμενος ὁ Κύρος ἡγάθη τε αὐτὸν ἐστὶ καὶ διδὼν αὐτῷ μυρίοις δαρεικοῦς. ὃ δὲ λαβὼν τὸ χρυσὸν στράτευμα συνελέξεν ἀπὸ τοῦτον τῶν χρημάτων καὶ ἐπολέμει ἐκ Χερρονήσου ὅρμωμενος τοῖς Ὄραξι τοῖς ὑπὲρ Ἑλλησποντον οἰκούσι καὶ ὁφέλει τοῖς Ἐλληναῖς. ὅστε καὶ χρῆματα συνεβάλλοντο αὐτῷ εἰς τὴν τροφὴν τῶν στρατιωτῶν αἱ Ἑλλησποντικαὶ 50 πόλεις ἐκούσαν. τοῦτο δὲ αὐτῷ συμβοῦν ἡλάνθανεν αὐτῷ τὸ στράτευμα.

'Αριστιππος δὲ ὁ Θετταλὸς ξένος ὁ ἑτύγχανεν αὐτῷ, καὶ πιεζόμενος ὑπὸ τῶν οἰκοι ἀντιστασιστων ἐρχεται πρὸς τὸν Κύρον.
stantly disturbed by strife among the nobles.

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

56 δοσιλίου... μισθὸν, pay for two thousand mercenaries and for three months. Both phrases quality μισθὸν. For the gen. μισθὸν, see G. 1065; 5; H. 729d; B. 352.

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

56 ἀντίστασιστόντων: for the case, see G. 1120; H. 749; B. 384.

57 δείκται ἑτέρῳ μη, begged him not to. δέωνα, 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 negatived, takes μή, not ό (G. 1611; H. 1023; B. 633).

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

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

both with τόλμην and εἰρήνη; here the context makes clear which is to be supplied.

πρὶν ἂν... συμβουλεύσηται, 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 ἂν, see G. 1471, 2; H. 924, 921; B. 627, 623.

Cf. ἂν δόνηται, 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... παραγγέλσαι, to enlist and come; see on θεαγνῃσκόντες, l. 13.

62 διὶ πλείστους: see on διὶ παρασκευάστατον, ll. 22 f.

παραγγέλσαι: vbs. compounded with παρά very often imply motion; so even παρῆσαι, c. 2.14.

δὲ... βουλόμενος... δὲ... παραχώμενων: in both cases ὅς gives the reason alleged by Cyrus; see on ὅς ἀποκτείνω, l. 12.

63 Πισίδαις, 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
meaning, as, 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 ... Ἀχαϊόν: find Stymphalus and Achaea on the map, and consult the note on Zeniv. 1. 9.

66 ξένους ἔττας καὶ τούτως, who were also guests-friends of his.

CHAPTER II

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

τὴν μὲν πρόφασιν ... ὡς ... βουλήμενος, he gave out that he wished. Consult the notes on ὡς βουλήμενος, c. 1. 62, and on ἐκατοτέρῳ τῷ συλλογήν, c. 1. 24. Observe that the use of μὲν, in this clause, leads one to expect a following clause with δὲ, 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 βαρβαρικὸν ... τὸ Ἑλληνικὸν: 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 ἥκεν ὅσον ἦν αὐτῷ στράτευμα, καὶ τῷ Ἀριστίππῳ συναλλαγέντι πρὸς τοὺς οἴκους ἀποστέμασι πρὸς ἑαυτὸν ἐίχε στράτευμα· καὶ Ξενία τῷ Ἀρκάδι, δὲ αὐτῷ προεστήκη τοῦ ἐν ταῖς πόλεις ξενικοῦ, ἥκεν παραγγέλλει λαβόντα πλὴν ὑπὸνοι ἰκανον ἦσαν τὰς ἀκροτόλεις φυλάττειν. ἐκάλεσε δὲ καὶ τοὺς Μιλησίων πολυ- 10 ὁρκοῦντες, καὶ τοὺς φυγάδας ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι, ὑποσχόμενος αὑτοῖς, εἰ καλῶς καταπράξειν ἐφ’ ἀ εστρατεύετο, 

λαβόντι ἥκεν, to come bringing.
The partic. is in agreement with ἐκέλευσ (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 often 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 ... στράτευμα: the noun is incorporated in the rel. clause; see on ὅσον ἔσθη, c. 1. 24.

Ἀριστίππῃ: 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 τοῖς ἄνθοι: no noun expressed; see on τῶν παρὰ βασιλέως, c. 1. 18.
7 Ἐξελέ: he afterward proved a deserter (I, 4, § 7).
aὐτῷ, under him (Cyrus). This dat. is often best rendered by the Eng. possess., was in command of his mercenaries.

τῶν ξενικῶν: see on τὸν βασιλεύον, l. 3.

8 πλὴν ὑπὸνοι ... 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 τοσοῦτον. 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. Ἀθῆναι.

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

δὲ καὶ, see on καὶ δὲ, c. 1. 6.

ἐκάλεσ... ἐκέλευσ: note the chiastic order; see on λαβόν... ἔσθη, c. 1. 7.

τοῖς Μιλησίων πολιορκοῦντες: the partic. with the art., is often best rendered by a rel. clause.

11 ὑποσχόμενοι ... σκαλῆς: direct, ἔαν καλῶς καταπρᾶξῃ ἐφ’ ἀ στρατεύομαι, οὐ πρόσβεν παύσομαι πρὶν ἄν ὑπὸς καταγάγω. For ἔαν καταπρᾶξῃ, see on ἄν δύνηται, c. 1. 15; for πρὶν ἄν καταγάγω, on πρὶν ἄν συμβουλεύομαι, 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 στρατεύεσθαι; but, in historical writers, a shift to the point of view of the narrator leads, not infrequently, to the
μὴ πρόσθεν παύσασθαι πρὶν αὐτὸς καταγάχθῃ οὐκαδε. οὐ δὲ ἡδέως ἐπείθοντο· ἐπίστευεν γὰρ αὐτῷ· καὶ λαβόντες τὰ ὁπλα παρῆσαν εἰς Σάρδεις. Ἐπειώς μὲν δὴ τοὺς ἐκ τῶν πόλεων λαβόναν παρεγένετο εἰς Σάρδεις ὀπλῖτας εἰς τετρακισχίλιος. Πρὸ 15 ξενοὺς δὲ παρῆν ἔχων ὀπλῖτας μὲν εἰς πεντακοσίους καὶ χιλίους, γυμνήτας δὲ πεντακοσίους, Σοφαήναντο δὲ ὁ Στυμφάλιος ὀπλί- τας ἔχων χιλίους, Σωκράτης δὲ ὁ Ἀχαῖος ὀπλίτας ἔχων ὡς πεντακοσίους, Πασίων δὲ ὁ Μεγαρεύς τριακοσίους μὲν ὀπλίτας, τριακοσίους δὲ πελταστάς ἔχων παρεγένετο· ἦν δὲ καὶ οὕτως καὶ 20 ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευμένων. οὕτωι 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 μη, not o (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.

ὑν: the antecedent is omitted, as commonly when it is indef. (G. 1026; 1027; H. 996; B. 486); cf. πλῆν ὀβέσω, c. 1. 8. Trans., the objects of his expedition.

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

καταγάχθως: cf. κατάγαγον, c. 1. 34, and the note.

14 παρῆσαν εἰς: see on παραγενεθῶς, c. 1. 62. Sardis was the capital of Lydia; see the map.

tοῦ εἰ τῶν πόλεων: see on τῶν παρὰ βασιλέως, c. 1. 18.

15 ὀπλῖται: 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 ὁδὼν (I, 8, § 6), on the other hand, are advs., and do not govern a case.

17 γυμνήτας: see the Introd., § 28.

19 Μεγαρεύς: find Megara on the map.

20 πελταστάς: see the Introd., § 28.

21 τῶν ... στρατευμένων: the partic. is impf., not pres.; see G. 1289; H. 866a; B. 542, 1. Bender by the Eng. plpf. For the pred. gen., cf. Τισαφέρνου, c. 1. 28 (there posses., here partit.).

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

22 αὖθι, at his summons. The translation of such data. must vary in different connections; see the references given in the note on αὖθι, c. 1. 43.
Τισαφέρνης δὲ κατανοήσας ταύτα, καὶ μὲν γείσονα ἤγησάμενος ἐλθαί  ἦ ὡς ἐπὶ Πισίδας τὴν παρασκευὴν, πορεύεται ὡς βασιλέα 25 ἥ ἐδύνατο τάχιστα ἵππεα ἔχουν ὡς πεντακοσίους. καὶ βασιλεὺς ὡς μὲν δὴ ἐπελ ἤκουσε Τισαφέρνου τὸν Κύρον στόλον, ἀντιπαρεσκευάζετο.

Κύρος δὲ ἔχων οὐς εἰρήγεα ἄρμάτῳ ἀπὸ Σάρδεων· καὶ ἐξελάνευ ἵππα τῆς Λυδίας σταθμοῦς τρεῖς παρασάγγας ἐκοι 30 καὶ δύο ἐπὶ τὸν Μαιανδρὸν ποταμόν. τοῦτον τὸ εὔρος δὺ  ἀσπίδηρα· γέφυρα δὲ ἐπὶ ἐπτὰ ἐξενυμένη πλοῖοι. τοῦτον ἐ

23 μείζονα: brought to the head of the clause for emphasis, although belonging to the pred.
24 εἶναι: see the note on διανύειν, c. 1. 40.
25 ὡς ὡς ἐκ, freely, than would be needed against.
26 βασιλεύει: ὡς, as a prep., denoting the limit, is used only with the acc. of words denoting persons; ἐπὶ may not be used in such cases; see on ἐπὶ Πισίδας, c. 1. 62.
27 ἡ δύνατο τάχιστα, with all possible speed; cf. ὡς μάλιστα ἐδύνατο, c. 1. 22, a.d Tissaphernes' own statement, II, 3, § 19.
26 μῖν ὡς: see on c. 1. 16.
27 ἤκουσεν: with gen., of the person (source), and acc., of the thing, as often; G. 1103; H. 742c; B. 365.
29 ὡς εἰρήγεα, the forces I have mentioned.
30 ἄρμάτῳ: the date, according to accepted chronology, was Mar. 6th, 401 B.C.
29 σταθμοῦς: 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 σαράντα, c. 1. 5. For the length of the parasang, see the Introd., § 29.
30 καὶ 560: the καὶ might have been omitted; see G. 382, 1; H. 291b; B. 153.
30 Μαιανδρὸν: names of rivers stand regularly in the attrib. pos. The tortuous course of this stream has given us our word meander.
560 πλόρα: 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. (c. g. πλέον χρώματον I, 5, § 4); again ἔφορος may stand in the nom., as here, or in the acc. (acc. of specification, G. 1053; H. 718, B. 337). ἔστι, when a mere copula, is often omitted.
31 ἐστὰ ἕνημη πλοῖοι, made of (lit. joined by) seven boats. For the dat., see G. 1181; H. 776; B. 337. ἕνημη γέφυρα and ἕνημη ποταμοῖ 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.


33 διαβᾶς: for the tense, see on ἐκφυγαμένη, c. 1.13; for the form, G. 799; 799; H. 489; B. 209; 211.

33 Κολοσσᾶς: 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.

35 οἰκουμένη: 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).

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

35 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 ἐντεθηκέναι: note the constant omission of the connective with these demonstr. advs., and consult the note on τοῦτο, c. 1. 45. Regarding the style of this passage, see the Introd., §39.

38 Κύρος: see on αὐτός, c. 1. 35.

βασιλεια: distinct from βασιλεία (c. 1.10). For the use of the pl., cf. Lat. aedes.

η: 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 η, l. 20.

σαράπεως: another Persian word; see on σαράτην, 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 ἡμέρας: gen. with an adj. expressing fulness (G. 1139; 1140; cf. 1112; H. 753c; 743; B. 357).

αὐτῷ, on horseback. The prep. is justified, because, in hunting, the action is exerted from the horse. ἐφ' ἵππῳ, also a common phrase, merely denotes the position of the rider on his horse.
40 ἵππου, ὅποτε γυμνάσαι βοῦλοιτο ἑαυτὸν τε καὶ τοὺς ἱπποὺς. διὰ μέσου δὲ τοῦ παραδείσου ἐκεῖ ὁ Μαίανδρος ποταμός· αἱ δὲ πηγαί αὐτοῦ εἰσὶν ἐκ τῶν βασιλείων· ἐδὲ δὲ καὶ διὰ τῆς Κελαϊνών πόλεως. ἐστὶ δὲ καὶ μεγάλου βασιλείων βασιλεία ἐν τῇ Κελαιναΐσ ἐρυμνᾶ ἐπὶ ταῖς πηγαίς τοῦ Μαρσύνον ποταμοῦ ὑπὸ τῆς ἀκροπόλεις· ἐδὲ καὶ οὗτος διὰ τῆς πόλεως καὶ ἐμβάλλει εἰς τὸν Μαίανδρον· τοῦ δὲ Μαρσύνον τὸ εὕρος ἐστὶν ἐκείνοι καὶ τέντε ποδῶν. ἐνταῦθα λέγεται 'Ἀπόλλων ἐκδείχαι Μαρσύναν

40 whenever he wished; a general temporal sentence. See the note on ἀποτελέσας, 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, γυμνασάσθαι and γυμνάσαι τοὺς ἱπποὺς, 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 αὖθις: for the position, see G. 977, 1; H. 673b; B. 457.

ἐκου εἰς, are (in and flow) out from. With this condensed phrase cf. διότι (= ἐκ ὑπὸ τὴν πηγαί, below, l. 49. See also the note on τῶν παρὰ βασιλέων, c. 1. 18.

43 ἱπποῖ: 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 τοῖς: pred. gen. of measure; see the note on δῶ τὸ πλῆθος, 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 infin.; in the act. almost always ὦ or ἄρα, with a finite vb. (The infin. 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.)

Μαρσύαν: 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 Mar-syas 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
being judges, and, in punishment for his presumption, Apollo tied him to a tree and flayed him alive. Ovid, *Metamorphoses*, VI, 332-97, 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.

49 νυκτός ἵπποντας οἶ, having conquered him in a contest; lit. contending with him (Apollo). For the indir. reflexive, see on οἶ, 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.

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

50 διὸ: the use of an adv., instead of a prep., with the rel. is common also in Eng. For the omission of εἰς, see I. 101. Cf., also, the note on εἰς εἰ τῶν βασιλέων, above, l. 42.

50 Ἕλερες: see the Introd., § 20.
took the place of Agias, after
the latter was murdered (III,
1, §47). A third suggestion is
that the name Σωφαλέτας is in
its proper place here, and should
be omitted from the text in the
previous passage, where it might
casily have been interpolated.

57 έξετασιν: other reviews are men-
tioned in §14 of this chapter, in
I, 7, §1, and in V, 2, §3. For the
use of ποιώ with a verbal noun,
cf. ἐποιεῖτο τὴν συλλογήν, c. 1. 24.

58 ἐγένοντο οἱ σύμπαντες, the whole
number amounted to.

59 μέριοι χλαῖοι: note the Greek
method of counting, not ἵδεσο
χλαῖο.

60 πελτασταλ: the word here in-
cludes all light-armed troops.

61 ἀμφί, about; cf. εἰς, 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.

62 τὰ Λύκαια ὑδας, celebrated
(with sacrifice) the Lycaea, i. e.
the festival of Zeus Λύκαιος; see
the vocab. Find Mt. Lycaeus
on the map. Xonia, 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 ἀετὰ ταῦτα, c. 1. 30.

63 ἀγάναι: athletic contests formed
an important part of Greek
festivals.

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

65 ἢσιαν: 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 ἤ, l. 38.

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

67 Κεράμων ἀγορά: cf. New-
market, as the name of a
town.
65 ἠγαθὴν πρὸς, the last in the direction of.
67 Καυστροῦ πεδίων: practically one word; cf. Eng. names of towns ending in -field.
68 ἔλεος: here indeclinable, as often.
69 τρῖτον μηνόν: 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., § 22.
69 ἵνα 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, ἀ λβασίλεως θύρα, 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. ἀπῆλθον, they kept demanding it. For the force of the prep., see on ἄπελθε, c. 1. 41.
70 λέγειν διήγη, kept talking of. For the suppl. partic., see on παρὰ εὑρομεν, c. 1. 4.
73 Χυννέσσιος: Ionic forms occur even in Attic in the case of proper names; see G. 255; H. 201d; B. 110, 2. The name, Syennessa, 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. Syennessa 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).
73 θυλὸς ἢ ἀνώμενος, was evidently distressed; a form of indir. disc., with the personal construction; see G. 1589; H. 981; B. 681. Cf. the personal construction with ἄγεσθι, below, l. 73.
71 ξοντα, if able; the acc., despite the preceding gen., Κύρον; see on λαβοντι, I. 4, adding to the references there given G. 928, 2; B. 631, 1.
74 μὴ: for the neg., see c. 1. 57, and the note.
72 Συννέσσιος: in appos. with
καὶ ἐλέγετο Κύρω τοὺς κρήματα πολλά. τῇ δ’ οὖν στρατιὰ 
τὸτε ἀπέδωκε Κύρος μισθὸν τεττάρων μηνῶν. εἰχε δὲ Ἡ 
Κήλσα 
75 φυλακὴν περὶ αὐτὴν Κήλεας καὶ Ἀσπενίους· ἐλέγετο δὲ καὶ 
συγγενέσθαι Κύρον τῇ Κήλσῃ.

Ἐντεύθεν δὲ ἐξελάνει σταθμὸς δύο παρασάγγας δέκα εἰς 
73 Θύμβους, πόλιν οἰκουμένην. ἐντάθη ἦν παρὰ τὴν ὄδον κρήνη 
ἡ Μίδου καλουμένη τοῦ Φρυγῶν Βασιλέως, ἐφ’ ἦ λέγεται Μίδας 
80 τὸν Σάτυρον θηρεύσαι οἶνῳ κεράσας αὐτὴν. Ἐντεύθεν ἐξελάνει 
σταθμοὺς δύο παρασάγγας δέκα εἰς Τυριάδου, πόλιν οἰκουμένην. 
ἐντάθη ἐμείνειν ἡμέρας τρεῖς. καὶ λέγεται δεῖηθηναι ἡ Κήλσσα 
Κύρων ἐπιδεῖξαι τὸ στράτευμα αὐτῆς. βουλόμενος οὖν ἐπιδεῖξαι

Εὐρυπόσ. It is only when 
designating the king of Persia 
that βασιλεὺς omits the art.
73 ὁλέγετο . . . 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 ὁλέγετο, 
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 Ἀσπενίους: 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. pos-
tion; see on τῇ κατ’ ἄντιτέρας, 
c. 1. 43 f. When a form of εἰμι 
precedes its subj., it is often 
best rendered by our English 
phrase, there is, there was, 
etc.

80 τὸν Σάτυρον: i. e. Silenus.
οἴνῳ κεράσας αὐτήν: οἴνῳ is dat. of 
association, rather than dat. of 
means; see G. 1175; H. 772; B. 
392. For the formation of the 
present, κεράνυμμι, see G. 606; 797, 
1; H. 402; B. 190, 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 Saxo's poetical travesty, 
The Choice of King Midas.
81 Τυριάδον: of uncertain situ-
ation.
82 δεῖηθηναι: with gen. and infin.; 
see on δεῖται, c. 1. 57 f.
83 ἐπιδεῖξαι: Cyrus' object was not 
only to please the queen, but 
also to impress her with the 
splendor and strength of his 
Greek troops.
εξέτασιν ποιήται εν τῷ πεδίῳ τῶν Ἑλλήνων καὶ τῶν βαρβάρων. 15 ἐκείνω δὲ τῶν Ἑλλήνων ὡς νόμος αὐτῶς εἰς μάχην οὕτως ταχθηναι καὶ στῆναι, συντάξαι δὲ ἐκαστὸν τοῦ ἔκαστον. ἐτάξινος δὲ τῷ τεττάρῳ ἐπὶ ἐκείνων, τὸ μὲν δεξιὸν Μένων καὶ οἱ σὺν αὐτῷ, τὸ δὲ οὐδένιον Κλέαρχος καὶ οἱ ἐκεῖνοι, τὸ 18 δὲ μέσον οἱ ἄλλοι στρατηγοὶ ἐθεώρηκαν οὐν ὁ Κῦρος πρῶτον μὲν τῶν βαρβάρων· οἱ δὲ παρήλαυν τεταγμένης κατὰ ἑλα καὶ κατὰ τάξεις· ἐίτα δὲ τοὺς Ἑλλήνας, παρελαύνον ἔφ'...

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 στῆναι: the ingressive force, common in the first aor. (G. 1260; H. 841; B. 529), is marked also in the second aor. ἔκαστον καὶ ἐκεῖνον. ἐκαστὸν: sc. στρατηγὸν. τοῦ ἔκαστον, 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, ὡς τὸ στρατεύμα καὶ (even) αὐτῷ τοῖς Ἑλληνοῖς βέβαιον τάμων ἐλνα (seemed to be of vast extent), καὶ τὸν Πέρσην ἐκεῖνης ἕκαστον (was filled with amazement) τοποθητεῖ. ἐξή: for the agreement of the vb. with the nearer subj., see ou ἤ, l. 20. τὸ... δεξιῶν: no noun need be supplied; see the note on τὸ... βαρβαρικὸν, l. 3. 88 οἱ σὺν αὐτῷ, his men.; scarcely different from οἱ ἐκεῖνοι, below. Xen. makes wider use of the prep. σὺν than is permitted in normal Attic prose. τὸ... εὐάνυμον, 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 ἄρωτερος was ordinarily avoided. Xen. has it, however, e. g. II, 3, § 11; II, 4, § 28. 89 πρῶτον μὲν: balanced by εἶτα δὲ, below, l. 91. 91 τοὺς Ἑλλήνας: sc. ἔθεσε.
ἀρματος καὶ ἡ Κίλισσα ἐφ’ ἀρμαμάξης. εἶχον δὲ πάντες κράνη χαλκᾶ καὶ χιτῶνας φοινικοὺς καὶ κυημίδας καὶ τὰς ἄσπιδας ἐκκεκαλυμμένας. ἐπειδὴ δὲ πάντας παρῆλασε, στήσας 17 τὸ ἄρμα πρὸ τῆς φάλαγγος μέσης, πέμψας Πύργητα τὸν ἔρ- μυνέα παρὰ τοὺς στρατηγοὺς τῶν Ἐλλήνων ἐκεῖνος προ- βαλέσθαι τὰ δύπλα καὶ ἐπιχωρήσας δὴν τῇ φάλαγγα. οἱ δὲ ταῦτα προέπτον τοὺς στρατιώτας καὶ ἐτεί ἐσάλπιγξε, προ- βαλόμενοι τὰ δυπλα ἐπῆσαν. ἐκ δὲ τούτου θάττων προϊόντων 100 σὺν κρανγῇ ἀπὸ τοῦ αὐτομάτου δρόμος ἐγένετο τοῖς στρατιώταις ἐπὶ τὰς σκηνὰς, τῶν δὲ βαρβάρων φόβος πολύς, καὶ ἡ τε ἑλληνικό: 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.

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

ἐκκεκαλυμμένας: note the pred. posit. The shields were ordi-

narily kept in leathern cases; now they are uncovered and,

doubtless, burned—another touch of the λαμπρότης that im-

pressed Epuraia.

ταρηλασ: for the aor., where the

English requires the plpf., see on ἑτελεύτης, c. 1. 10.

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

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

προβαλόθαι τὰ δύπλα, to ad-

vance arms (in readiness for a charge).

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

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

ἰσάλπγξε: so-called impers.

vbs. really contain their own sub-

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

ἐκ . . . τούτου, upon this. ἐκ

often denotes immediate se-

quence.

θαττων, 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 ἑγένετο: see on ἑτελεύτη τῆς

συλλογῆς, c. 1. 24.

101 τὰς σκηνὰς, the camp, where

were not only the quarters of the

Greeks and the barbarians, (these were, however, separate),

but the market, ἄγορα, of the

sutlers as well. For the last,

see the Introd., § 28.

τῶν δὲ βαρβάρων: subj.ectet gen.,

G. 1094, 2; H. 729b; B. 349.

φόβος: forms of eἰμι, when it is a

mere copula, may at any time be
Kíllosa ephugen eπi tîs àrmatìs kai oî eκ tîs àgorâs katapóntes tâ ònìa ephugon. oì dé 'Ellhnes òvov géllonti eπi tâs skpiás òlîn. ò de Kíllosa ïdôiûsa tîn àmportìta kai tîn tàxìn tòu strateûmatos eðàumase. Kûros dé òsth tòn eκ 105 tòw 'Ellhônwn eis tòu òbarbàròwn fôboû òlîn.

Επευθὲν ἐξελαύνει στάθμους τρεῖς παρασάγγας εἰκοσιν εἰς Ἰκάνιον, τῆς Φρυγίας πόλιν ἐσχάτην. ἐνταῦθα ἐμείνε τρεῖς ἡμέρας. ἐπευθὲν ἐξελαύνει διὰ τῆς Δυκαονίας στάθμους πέντε παρασάγγας τριάκοντα. ταύτην τὴν χώραν ἐπῆτρεψε διαρτά- 110 σαι τῶν 'Ellhônων ὡς πολεμάων οὐσαν, ἐπευθὲν Kûros tòu Kíllosan eis tòu Kikian ànπονέμπει tòu tαχιστην ὄδων· καὶ συνέπεμψεν αὐτῷ στρατιώτας ὀδὲ Μένων εἶχε καὶ αὐτῶν. Kûros δὲ μετὰ τῶν ἄλλων ἐξελαύνει διὰ Καππαδοκίας στάθμοις τέτ-

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

102 oî eκ tîs àgorâs : see on tòn parâ basileîs, c. 1. 18. kataliptontes, abandoning, not simply leaving; the prep. is intensive.

103 ephugon : the repetition of the vb. adds to the effect.

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

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

θαμμαστηρια, was seized with wonder. Observe the tense, and see the note on ἡγάσθη, c. 1. 45. So, too, ἠσθη, below.

tòu ... fôboû : 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.

106 Íkánoû : familiar from the Book of Acts, e. g. XIII:51. òσχάτην : cf. l. 65, and see the map.

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

111 òs : with obson; see on òs àpôktenôs, c. 1. 12.

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

113 kalàntôn, and (Menon) himself. This manoeuvre, by which a considerable force (Menon had 1,500 men, II. 34 f.) was unexpectedly sent into Cilicia, made Syenness' 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 εἰκοσι καὶ πέντε πρὸς Δάνα, πολὺν οἶκου−μένον μεγάλην καὶ εὐδαίμονα. ἑνταῦθα ἐμείναν ἡμέρας τρεῖς: ἐν δὲ Κύρος ἀπέκτεινεν ἄνδρα Πέρσην Μεγαφερνη, φαυνικότητι βασίλειον, καὶ ἔτερον τις τῶν ὑπάρχων δυνάστην, αἰτιασάμενος ἐπιβουλεύειν αὐτῷ.

120 ἢ ἐνεύθεν ἐπεφώντο εἰσβάλλειν εἰς τὴν Κιλικίαν. ἡ δὲ εἰσβάλλειν ἢ ἡ ὅδος ἀμαξῖτος ὀρθὰ ἱσχυρῶς καὶ ἀμύχανος εἰσέλθειν στρατεύματι, ἐφ' τις ἐκώλυτον. ἐλέγετο δὲ καὶ Συέννεσις εἶναι ἐπὶ τῶν ἄκρων φιλάττων τὴν εἰσβολὴν. διδ᾽ ἐμείναν ἡμέραν ἐν τῷ πεδίῳ. τῇ δὲ ὑπεραλή ἦκεν ἀγγελός λέγων ὅτι λειτουργεῖ.

115 Δάνα: see the map.
117 ἐν δὲ: we should have expected ἐν αὐτῷ; cf. 61 f. In this phrase and in the similar ἐν ὧδε, since (III, 2, § 14), the proper form of χρόνος is ordinarily supplied (ἐν τοῖς τῷ χρόνῳ is a common phrase); but the rel. is certainly neut. in εἰς δέ, until.

φοινικώτητι βασίλειον, either, wearer of the royal purple, or, as a title, dyer of the purple, indicating one set in charge of the fisheries (the purple dye was obtained from a shell-fish) or the dye-houses of the king.

118 ἔφερον... Συνάστην, another man of rank among his subordinates.

119 ἐπιβουλεύειν, of plotting; infin. in indir. disc., as αἰτιασάμενος implies saying. ἀντιός readily supplies itself; and, in general, what supplies itself may be omitted.

120 ἐπιφώντω: durative tense of effort.

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

ἡ δὲ εἰσβολή: a narrow pass between 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 τοῦτος.

121 ἀμαξῖτος: the army was, of course, accompanied by an extensive 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.

ἀμύχανος εἰσέλθειν στρατεύματι, difícil 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 καὶ τις ἐκώλυτον, if anyone tried to prevent it. For the tense, see G. 1255; H. 832; B. 527.

ἀλέγετο: again the personal construction; see on ἄλγεται... ἐκδείξαι, l. 47.

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

124 τῇ δὲ ὑπεραλή: ἡμέρα is regular-
ly omitted in this phrase. For the case, see G. 1192; H. 782; B. 385.

διεκ . . . λέγω: the remainder of the section is in indir. disc. after this secondary tense.

λειτων εί: direct λειτοι. For the opt., see on ἐναντίων, c. I. 11; for the form, see G. 733; II. 457; B. 221, 1.

125 ἔσθεν: past indicatives, in subordinate clauses, remain, as a rule, unchanged; so, below, ἠκούει; see G. 1490; 1482; H. 925bc; B. 675, 1 and 3. Observe that the clause, διεκ . . . τῶν ὀρέων, is quoted after ἔσθεν, which is itself in indir. disc. This entails no difficulty.

126 καὶ διεκ . . . ἠκούε: this clause is parallel with ἐπεὶ ἔσθεν, and gives another reason for the action of Syennesis in abandoning the pass. What follows is quoted after ἠκούει, the principal vb. being ἠκούατα, despite the involved order (direct, Ταμώς ἠκούατα). 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 part. in indir. disc., after ἠκούε, see G. 1588; H. 982; B. 661. trireme 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 Δακ . . . καὶ αὐτῷ Κύρου: for the order, see on τῆς κατ' ἀντιπέρας, c. I. 44. For Cyrus' relations with the Lacedaemonians, see the Introd., § 26.

128 σ' οὖν: cf. l. 73, and the note.

129 οὖνδὲ καλέοντος, without opposition. See the note on ἐναντίων, c. I. 26 f. τὰς σκηνὰς: cf. l. 101, and the note.

οὖ, where.

φυλάττον, had been keeping guard.

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

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

131 διεθραυ . . . ἀμφότερον: genus. with an adj. of fulness; see on ὑπήρξε, l. 39. συμφότερον itself is not gen., but acc. sing., G. 305; 306; H. 227; B. 119; cf. 92.

τολέ: agreeing only with the nearest noun, but to be taken, also, with the others. G. 923; H. 620a; B. 422.
σήσαμον καὶ μελίνην καὶ κέγχρον καὶ πυρὸς καὶ κριθὰς φέρειν. ὁρὸς δ' αὐτὸ περιέχειν ὄχυρον καὶ ὄψηλὸν πάντη ἐκ βαλάττησι εἰς βάλατταν. καταβάς δὲ διὰ τούτου τοῦ πεδίου ἡλάσε στάθ-καταβάς δὲ διὰ τούτου τοῦ πεδίου ἡλάσε σταθ- 135 μοὺς τέταρτας παρασάγγας πέντε καὶ ἕκοσιαν εἰς Ταρσοὺς, τῆς τῆς Κιλικίας πόλιν μεγάλην καὶ εὐδαλμονα, οὐ ἢ τὰ Συνενέσιοι βασιλεία τοῦ Κιλικίων βασιλέως. διὰ μέσου δὲ τῆς πόλεως βεί τοπουμένα Κύνου ὄνομα, εὐρὸς δύο πλέθρων. ἦταν τῆς πόλιν 24 εξέλισσεν οἱ ἐνοικοῦντες μετὰ Συνενέσιοι εἰς χωρὸν ὄχυρον ἐπὶ τὸ ὅρρ πλήν οἱ τὰ κατηλεία ἐχοῦντες. ἤμειναι δὲ καὶ οἱ παρὰ τῆς θάλατταν οἰκοῦντες ἐν Σόλους καὶ ἐν Ἰσσοῖς.

Ἐπάνω δὲ ἡ Συνενέσιος γυνὴ προτέρα Κύρου πέντε ἡμέ- 25 ρας εἰς Ταρσοὺς ἀφίκετο. ἐν δὲ τῇ ὑπερβολῇ τῶν ὅρων τῇ εἰς τὸ

132 φράσις: proa. of lasting truth; cf. ἀδροίζωτα, of habitual action, c. 1. 7. πυρὸς καὶ κριθᾶς: both words are regularly used in the pl. 133 αὐτό: i.e. τὸ πεδίον. ἐκ βαλάττης εἰς βάλατταν: see the map. 134 ἡλάσε: Xen. prefers the compound, ἡξιδαίμων, as a rule. 135 Ταρσοῦ: familiar as the birthplace of St. Paul. Ancient cities often had plural names (᾽Αθηναί, Σάμπνει, and, below, Σόλου and Ἱσσοῦ), but, in this case, the sing., Ταρσοῦ, is also found. Plural names may be due to the upper and lower city; cf. the note on ἀδροίζωτα, l. 9. 137 μῦσον: 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. 729c; B. 354, 355, last example). 138 ὁνόμα . . . εὗρος: accs. of specification (G. 1058; H. 718; B. 337). εὗρος διὸ πλέθρων: see the note on διὸ πλέθρα, II. 30 f. δίο is frequently treated as indeclinable. 139 εξέλισσεν εἰς, had abandon'd (and fled) to, a condensed phrase; cf. εἰσέρχεται ἐκ 1. 42. οἱ ἐνοικοῦντες, the inhabitants. A partic. with the art. is often equivalent to a noun, G. 1560; H. 966; B. 650, l. 140 πλήν: here a conjunct. οὐκ εξέλισσεν is, therefore, to be understood. As a prep. πλήν governs the gen. (see c. 1. 29) although there the gen. (antecedent to a rel.) is omitted. oἱ τὰ κατηλεία ἐχοῦντες: these men were willing to take chances, hoping for business. παρὰ τὴν βαλάτταν: for the acc. cf. ἤτερος ἐλλησποντος, c. 1. 48. Find Soli and Issi on the map. 142 προτέρα . . . ἡμέρας, five days before Cyprus. 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., ἡμέρας, G. 1184; H. 781; B. 388. 143 τῇ ἐπινομῇ . . . τῇ εἰς τὸ πεδίον: the formal attrib. position; see on τῇ κατ᾽ ἀντιτέρας, c. 1. 43 f. For
Κέννως στρατεύματος ἀπάλοντο· οἱ μὲν ἐφασαν ἀρπάζοντάς τι κατακοπήναι ὑπὸ τῶν Κυλίκων, οἱ δὲ 145 ὑποειλθέντας καὶ οὐ δυναμένους εὕρειν τὸ ἅλα ὁπτευμα· οὐδὲ τὰς ὀδοὺς εἶπα πλανομένους ἀπολέσθαι· ἄλων δ' ὁ ὑπὸν 28 ὑπὸν ἑκατόν ὑπέλαται. οἱ δ' ἅλλοι ἐπεὶ ἤκουν, τὴν τε πάλιν τοὺς Τάρσους διήρπασαν, διὰ τὸν ἰδέθρον τῶν συστρατιωτῶν ὀργιζόμενοι, καὶ τὰ βασίλεια τὰ ἐν αὐτῇ. Κύρος δ' ἐπεὶ 150 εἰσήλαθεν εἰς τὴν πόλιν, μετετέμπητο τὸν Σύννεσιν πρὸς ἑαυτοῦ· δὲ δ' ὑπὸ τρόπερον ὄδειν τῷ κρέιττον ἑαυτοῦ εἰς

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

144 οἱ μὲν … ὑπὸ δὲ, c. 1. 31. No connective is needed, as the clause explains the preceding one; see on Κλάρσος, c. 1. 44.

145 ἁρπάζοντες τι κατακοπῆναι, that, while engaged in some act of plunder, they had been cut to pieces. τι is the inner obj. of ἁρπάζοντας; see on τὰ αὐτὰ ταύτα, c. 1. 30. αὐτῶν, subj. of κατακοπη- 

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

τὸ ἅλλο στράτωμα, the rest of the army: see the vocab. So, below, οἱ ἅλλοι, the rest, i.e. of Menon's force.

147 οὗτος, then, resuming the partic.; cf. οὗτως, resuming ὃς, l. 85.

148 εἰκόν: cf. l. 73, and the note.

149 κατόν: ordinarily a single λόχοι numbered 100 men (IV, 8, § 15.).

150 οἱ δ' ἅλλοι: emphasized by being placed before ἐπεί; so Κύρος, l. 150. πᾶλιν … Τάρσους: apposition.

151 μετετέμπητο: 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 ἑαυτῶν.

152 δ' δὲ … ἔθελεν, 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. Syennessis said οὐκ ἔθεον, which is thrown into the infin. after ἔφη (cf. ἐπιβουλέων, 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 ἔθει), instead of ἔφη· οὐκ ἔθειν: cf. Lat. nego). The neg. here is ὁδεῖ, not οὐκ, because ἔφη is made parallel with ἔθελε, although the parallelism (neither … nor) should not be kept in translating. ὀδεῖν is used, not ταῦτα, 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. eis λόγους σοι ἔθειν, l. 5, § 4. ἔθελεν, with the neg., often means refuse. For the case of ἑαυτοῦ, see Κύρος, l. 142, and the note. With κύρος, eis χεῖρας is to be supplied.
χείρας ἐλθεῖν ἐφη οὔτε τότε Κύρῳ ιέναι ἦθελε, πρὶν ἡ γυνὴ αὐτὸν ἔπεισε καὶ πλοτεῖς ἔλαβε. μετὰ δὲ ταῦτα ἐπεὶ συνε-27
155 γένοντο ἀλλήλοις, Συνένεσις μὲν ἔδωκε Κύρῳ χρήματα πολλὰ εἰς τὴν στρατιάν, Κύρος δὲ ἐκεῖνῳ δόμα ἣ νομίζεται παρὰ
βασιλεῖ τίμα, Ἰππον χρυσοχάλινον καὶ στρεπτῶν χρυσῶν καὶ ψέλα παῖ καὶ ἀκινάκην χρυσῶν καὶ στολῆν Περσικῆν, καὶ
tὴν χώραν μηκέτι διαρπάζεσθαι· τα δὲ ἤπτασμένα ἀνδράτοδα,
160 ἢν που ἐντυγχάνοσοι ἀπολαμβάνειν.

III. Ἐνταῦθα ἐμείνειν ὁ Κύρος καὶ ἡ στρατιὰ ἡμέρας εἰκοσιω·
οἱ γὰρ στρατιῶται οὐκ ἔφασαν ἵναι τοῦ πρὸςω· ὑπόπτευοι γὰρ

153 πρὶν: see c. 1. 58, and the note.
All temporal partc., when refer-
ing to definite past time, take,
of course, the indic. For the
subjv., with πρὶν, see συμβουλευ-
στα, c. 1. 59, and the note; for
the opt., καταγάω, l. 12. Ob-
serve that πρὶν, until, regularly
follows a neg.
154 ὑπάθει... καθα: a rapid shift
of subj., common in Greek.
155 χρήματα πολλὰ: cf. l. 73.
156 εἰ: cf. c. 1. 50.
Κύρος δὲ: sc. ἔδωκε.
παρὰ βασιλῶ, 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. Cyro-
paedia, VIII, 2, 8).
157 χρυσοῦν: for the decl., see on
χαλκᾶ, l. 93.
158 στολῆν: "raiment" formed no
small item in the wealth of the
Oriental; cf. III, 1, §19 and
159 τὴν χώραν... διαρπάζονθα, that
his country should no longer be

pilled (διήφασαν, above, l 149).
The clause supplies another obj.
to ἔδωκε, as does also the fol-
lowing infin. clause, τὰ δὲ...
ἀπολαμβάνειν. For the neg. μηκρῖ,
see on μὴ... καταλῦσαι, c. 1. 58.
160 ἢν που ἐντυγχάνοσοι, wherever
they should find them. For the
subjv., cf. ἢν δόηται, 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 εἰκοσιω: a long stay, due to the
mutiny.
2 οὐκ ἔφασαν ἴδωσι, declared they
would not go. They said, οὐκ ἴδωσι (ἴδω 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 ἐδώκε ἐφη, 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. μαθῶθαν, below.
τοῦ πρόσω, forward, a local gen.
(partit.); see G. 1138; H. 760a;
B. 358.
ἳδη ἐπὶ βασιλέα ἱέναι. μοσθωθήναι δὲ οὐκ ἐπὶ τοῦτο ἐφασαν. πρῶτος δὲ Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο λέναι· οἱ δ′ αὐτῶν τε ἐβαλλον καὶ τὰ ὑπούργια τὰ ἐκείνου, ἐπεὶ ἄρξαν· 2 το προϊέναι. Κλέαρχος δὲ τότε μὲν μικρὸν ἐξέφυγε μὴ καταπετρωθήναι, ὡστερον δ′ ἐπεὶ ἔγνω ὅτι οὐ δυνήσεται βιάσασθαι, συνήγαγεν ἐκελεύσαν τῶν αὐτοῦ στρατιωτῶν. καὶ πρῶτον μὲν ἐδάκρυν πολὺς χρόνον ἑστῶς· οἱ δὲ ὀρώντες ἔθαυμαζον καὶ ἐσώ-

υπότευον: see on ὑπότευν, c. 1. 3. ἱέναι is here a pres.

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

μοσθωθήναι: direct, οὐκ ἐμοσθώθημεν. Note the order of the words.

ἐν τοῖς: for this, on this basis. ἐν with the dat. is regular in contracts.

4 πρῶτος: adj., not adv.; Clear- chus 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 ἐβαλλον: βάλλω means pelt, rather than throw; the missile is oftener in the dat. (means) than in the acc. (direct obj.).

ἐν ἐραυντο: cf. ὦντε βολόιτον, c. 2. 40, and the note.

3 μικρόν, bare'y, an adv. acc.; see on τὸ ἄρχαῖον, c. 1. 28.

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

καταπετρωθήναι: for the force of the prep., cf. κατακοστήναι, c. 2. 145.

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

ὅτι οὐ δυνήσωμαι, that he would not be able. Eng. requires would, although in the Greek the direct form is retained (save for the necessary change of person; direct, οὐ δυνήσωμαι). The change to the opt., after a secondary tense (see on ἐπισυνελθον, 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 ... ἕτοι 81: cf. c. 2. 89-91.

9 ἐδάκρων: the Greeks, like most southern peoples, were much more frank than we in emotional expression. These were, however, "crocodile tears."

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

ιστώτι: a perfect (G. 508; H. 336; B. 253). For its force, see on ἐπιγινόμενη, c. 2. 31. For the accent, see G. 117; H. 105; B. 85, 2. Trans., stood and wept. [tense. ἀράντες, as they looked; note the 10 ἕλεξ: somewhat more formal than the commoner ἔρευς.

τοιαύτη, about us follows; cf. the
Ἀνδρὲς στρατιώται, μὴ θαναμάζετε ὅτι χαλεπῶς φέρω τοῖς 3
παρούσι πράγμασιν. ἐμοὶ γὰρ ξένος Κῦρος ἐγένετο καὶ με φεύ-
γοντα ἐκ τῆς πατρίδος τὰ τε ἄλλα ἔτιμησε καὶ μυρίους ἔδωκε
δαρειούς· οὐς ἐγὼ λαβῶν οὐκ εἰς τὸ ἱδίον κατεθέμην ἐμοὶ οὔτε
15 καθηδυνάθησα, ἀλλ' εἰς ὑμᾶς ἐδαπάνων. καὶ πρῶτον μὲν πρὸς 4
τοὺς Ὁράκας ἐπολέμησα, καὶ ὑπὲρ τῆς Ἑλλάδος ἐτιμωροῦμην
μεθ' ὑμῶν, ἐκ τῆς Χερσονήσου αὐτοῦ ἐξελαύνων βουλομένους
ἀφαιρέσθαι τοὺς ἔνοικούντας Ἑλλήνας τῆν γῆν. ἐπειδὴ δὲ Κῦ-
ρος ἐκάλει, λαβῶν ὑμᾶς ἐπορεύομην, ἵνα εἰ τι δέοιτο ὠφελοῖν

note on ὅστε, c. 1. 24. Xen. may
not have heard the speech him-
self, 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 ancient his-
torian has permitted the inser-
tion of an imaginary speech.
See the Introd., § 40.
11 ἄνδρες στρατιώται, Fellow sol-
diers. ἄνδρες is regularly added
to such vocatives. In comedy
we have even ἄνδρες ἱχθιες, and in
Lucian, ἄνδρες θεός. The familiar
phrase in the Book of Acts, Men
and brethren, is a mistranslation
of ἄνδρες ἄνδροι.

μὴ θαναμάζετε: for prohibitions, see
G. 1346; H. 874; B. 584.
12 πράγμασιν: dat. of cause; see
G. 1181; H. 776; 778; B. 391.
ἐξος: cf. c. 1. 53, and the note.
ἐγένετο, become, not was.
φεύγοντα: see the Introd., § 38,
and c. 1. 45. Note the emphasis
given to this word by its position.
13 τα τε ἄλλα... καὶ, honored me
in other things and (in particu-
lar). Very commonly, after a
form of ἀλλας with τα, καὶ intro-
duce some fact singled out for
special mention. τα... ἄλλα is,
of course, the inner obj.

ὅστε: cf. c. 1. 46.
14 οὐκ εἰς τὸ ἱδίον... ἔμοι, did not
store up for my own personal
use.

οὖδε, nor, when a neg. precedes;
elsewhere not even.
15 καθηδυνάθησα: the prep. im-
plies waste.

ἰδανῶν: note the change to the
durative tense in passing from
the neg. to the positive state-
ment. The neg. has a strong
preference for the aor.
16 ἐτιμωροῦμην: sc. aorōs.
17 ἐξελαύνων, here lit., driving
out.

βουλομένου (with aorōs), because
they wished.
18 ἀφαιρέσθαι... 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... ὅτι· ἐκεῖνοι, in order
that, should he have any need of
me, I might help him, in return
for the good I had received at
20 he supposest, namely that he may be the Kórou fílias χρησθαι ἢ πρὸς ἑκείνους φευσάμενον μεθ' ὑμῶν εἶναι. ei mēn δη δίκαιον ποιήσω οὐκ οἶδα, αἰρήσομαι δ' οὖν ὑμᾶς καὶ σὺν ὑμῖν δ', τι ἁν δέχῃ πειθομαι. καὶ οὐποτε ἐρεῖς οὐδεὶς ὡς ἐγὼ Ἐλλήνως ἀγανών εἰς τοὺς βαρβάρους, προδοὺς τοὺς Ἐλλήνως τὴν τῶν βαρβάρων φιλίαν εἰλόμην, ἀλλ' ἐπεὶ ὑμεῖς ἐμοὶ οὐ θελεῖς πείθεσθαι, ἐγὼ σὺν ὑμῖν ἔφομαι καὶ δ', τι ἁν δέχῃ πειθομαι. νομίζω γὰρ ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμάχους, καὶ σὺν ὑμῖν μὲν ἁν οἰμαί εἶναι τίμιος δύον ἁν δ', ὑμῶν δὲ

l. is hands. For the final clause, see on δυναμός, c. 1. 22 l.; for δείκτης, representing ἄν τι δεῖκτη, after the opt. final clause, as though quoted after a secondary tense, see G. 1503; H. 937; B. 677; and, for the form ὑπεράνω, G. 737; H. 374 a, end.; B. 199, 1. ἀνθὸς ὁ νῦς stands for ἁντὶ τοῦτον ὁ, the antecedent being omitted and the rel. attracted to the case it would have had, if expressed; see the note on φ' ᾿α, c. 2. 11, and on δυνατας ἐξεῖ φυλακας, c. 1. 24. ἐν ἑκείνου is used because ὑπάθου is a virtual passive; see G. 1241; H. 820; B. 513. ἑκείνου is more emphatic than ἐκτο. 22 ἂν, whether, introducing an indir. quest.; see G. 16. 5; H. 1018; B. 578. 23 ὅσον: cf. c. 2. 73. σῶν: cf. c. 2. 88, and the note. 24 δ', τι ἁν δέχῃ, whatever may be necessary. The rel. is conditional; hence the subj. with ἂν; see G. 1434; H. 916; B. 620; 623; cf. the note on δυναμός ἀφικνεῖται, c. 1. 18. ὅποτε ... οὖν, never shall anyone say. For the repeated ἂν, see on ἀδερφίς, c. 2. 152. In a neg. sentence indef. words regularly become neg. ὅτι ... εἰλόμην: quoted, but, after the primary tense, there is no change of mood. 25 ἂν, into the country of; see the note on c. 1. 62. 26 ὑμοί: indir. obj. (G. 1159; 1160; H. 764. 2; B. 376). 27 σύν ὑμῖν ἔφομαι: ἔφομαι usually takes the simple dat. δ', τι ἁν δέχῃ: see above, l. 24. 28 νομίζω: with acc. and infin., in indir. disc. 29 σύν ὑμῖν ... τίμος, with you, I think I should be held in honor. οἰμαί resumes νομίζω, and is expressed again in the next
30 ἐρήμος ὃν οὖν ἀν ἴκανὸς οἶμαι εἶναι οὔτ' ἀν φίλον ὁφελῆσαι οὔτ' ἀν ἐχθρόν ἀλέξασθαι. ὡς ἐμοὶ οὖν ἴόντος ὄπη ἀν καὶ ὑμεῖς οὕτω τὴν γλώσσῃ ἔχετε.

line. The direct form was οὖν ὑμῶν τίμως ἄν εἴη (potential opt., for which see G. 1327 ff.; H. 872; B. 568). Here οὖν ὑμῶν supplies a virtual protasis; see G. 1413; H. 902; B. 614. For the change to the infinit. with ἄν, see G. 1494; H. 964; B. 671. Observe that ἄν, like ὃ (see the note on ὄτε ὃς, c. 2.152), although belonging with the infinit., 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.

ὅτι οὖν ἄν ὃς, wherever I may be, another condit. rel. clause; see on ὃς ἄν δέη, i. 24. The subj. is retained, although the opt. (by assimilation to ἄν ... εἴη, implied in ἄν εἴη) would be more regular. See the note on ά δολη, below, §17, and compare the retention of the subj. after a secondary tense (see on ἄν δολη, c. 1.15).

ἔμαν ἵλη χρήσεως, but bereft of you (G. 1140; H. 753c; B. 362, 2). This like οὖν ἔμαν, above, supplies a protasis for the following potential clause.

30 οὖν ἄν ... εἶναι: direct, οὖν ἄν ... εἴη, as above.

οὔτ' ἄν ... ἀλέξασθαι, either to ... or to. We have oυτε ... oυτε, because a neg. precedes (see the note on oυτε, c. 2.152). ἄν, repeated with both infinit., belongs only with εἴη. These infinit. are governed by ἴκανος (see the note on c. 1.20). ἀλέξασθαι is a poetic vb.; see the Introd., §39.

31 ἵλη χρήσεως, a personal foe, not merely a man with whom one happens to be at war (πολέμος).

ὥς ἴμω ... ὑμεῖς, that, therefore, I shall go whersover you go (ὑπὲρ is to be supplied with ὑμεῖς, another condit. rel. clause). καὶ marks the parallelism between ἴμω and ὑμεῖς. It should not be translated, but the pronouns should be strongly emphasized. The gen. abs., with ὃς (see the note on ὃς ἐτιθεμένων, 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 ... ἰξετε, be of this opinion. οὕτω merely resumes the preceding ὃς-clause; see the note on οὕτω τακτήμα, 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 γλώσσῃ ἔχετε is tantamount to γλώσσῃ ἔχετε; see the note on ἐπουείν τὴν συλλογής, c. 1.24.
Book I, Chap. III

7 Taüta elpen. οἱ δὲ στρατιῶται οἱ τε αὐτοῦ ἐκεῖνον καὶ οἱ ἄλλοι ταύτα ἀκούσαντες ὑπὲρ τῆς ἡμέρας παρὰ βασιλέα πορεύεσθαι ἐπήμεσαν: παρὰ δὲ Ἑλείνων καὶ Παύλων πλείους ἥ δισχίλιοι 35 λαβόντες τὰ ὄπλα καὶ τὰ σκευοφόρα ἐστρατοπεδεύσαντο παρὰ Κλεάρχῳ. Κύρος δὲ τούτως ἀπορῶν τε καὶ λυπούμενος μετεπέμπτε τὸν Κλεάρχῳ· δὲ ἤρεν μὲν οὐκ ἠθελε, λάβρα δὲ τῶν στρατιωτῶν πέμπτων αὐτῷ ἁγγελοῦ ἐλέγε θαρρεῖν ὡς καταστησομένου τούτων εἰς τὸ δέον. μεταπέμπτεσθαι δὲ ἐκέλευεν αὐτοῦ· 40 αὐτὸς δὲ οὐκ ἔφη ἤρεν.

33 ταύτα εἶναι: normal asyn.; see on Κλεάρχος, c. 1. 44.
οὐ τε: the accent of of is due to the following enclitic; see G. 143, 4; H. 115c; B. 70, 3.
οἷο... ἑαυτόν, his own. How lit.?
34 ταύτα: despite the principle stated in the note on ὥσ, c. 1. 24, τότο and ταύτα 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 ὥστε ἐφη, 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 τοῦτος ἀπορῶν: see 1. 12, and the note.
μετεπέμπτε: force of the tense?
Cf. c. 1. 2, and the note.
38 οὐκ ἠθελε: cf. c. 2. 152, and the note.
λάβρα: with the gen.; see G. 1150; H. 757a ei.d; B. 418.
39 Ἴλης, 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 ὅς; see the note on λέγειαι, c. 2. 47.
ὅτι... τὸ δέον, assuring him that (ὅς) this would turn out all right. See the note on ὅς ἐκβολευόμενος, c. 1. 28 f. τὸ δέον (partic. of δέω) is used as a noun; G. 932, 1; H. 621b; B. 650, 1.
40 μεταπέμπτεσθαι: 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, ἀρὼς δ' οὖν ἐλημ, for my part I will not come (cf. ὥστε ἐφη, c. 2. 152, and the note).
Μετὰ δὲ ταῦτα συναγαγὼν τοὺς θ’ ἐαυτοῦ στρατιώτας καὶ τὸν θάνατον τὸν βουλόμενον ἔλεξεν τοιάδε. Ἀνδρεὶς στρατιώται, τὰ μὲν δὴ Κύρων δήλων ὅτι οὕτως ἔχει πρὸς ἡμᾶς δοσπερ τὰ ἡμέτερα πρὸς ἐκεῖνον· οὔτε γὰρ ἡμεῖς ἐκεῖνον ἐτί στρατιώται, ἐπειδή γε οὐ συνεπόμεθα αὐτῷ, οὔτε ἐκεῖνος ἐτί ἡμῖν μισθοδότης. ὃτι μέντοι ἀδικεῖσθαι νοµίζει τῷ ἡμῶν ὀιδα· ὅστε καὶ μεταπεμπτομένου αὐτοῦ οὐκ ἔθελον ἐλθεῖν, τὸ μὲν μέγαστον ἀισχυνόμενος ὃτι σύνοιδα ἐμαντῷ πάντα ἐγενεμένος, τὸ νοῦς αὐτῶν, ἔπειτα καὶ δεδώκει μὴ λαβῶν με δίκην ἐπιθύνων νοµίζει,

43 θ’: ἰ. ε. τε.
43 τοὺς προσυλκόντας: ἰ. ε. the men of Xenias and Pasion; see 1.35.
43 τῶν ἄλλων: for the gen., see τῶν Ἐλλήνων, c. 1. 8, and the note.
43 τῶν βουλόμενων, whoever wished (to come).
44 Ἀνδρεὶς στρατιώται: cf. l. 11, and the note.
44 τὰ μὲν ... πρὸς ἐκεῖνον, Cyrus’ affairs, you see (δὴ) evidently stand in the same relation to us, as ours to him. τὰ Κύρων needs no noun; πράγματα comes easily to the mind.
45 σὴλον δὴ: τοῦτο is regularly omitted, and the phrase (often written as one word, δηλούοντι) becomes a virtual adv. For ἐκχωρίζων an adv., see on εὐρίσκων ἔχον, c. 1. 21; for ἐκεῖνος, instead of αὐτῶν, cf. c. 2. 88, and the note.
45 οὕτως ... οὕτως: equivalent to ὅτι, but serving to mark the parallelism of the two neg. clauses. Note the omission of ἔχον and ἐστὶν.
46 στρατιώται: no art., soldiers of his.
46 ἔπει 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.

δὴ ... νοµίζει ... οἶδα: retain the Greek order in translating. μέντοι is strongly adversative.
48 καὶ μεταπεμπτομένου αὐτοῦ, even though he keeps sending. See G. 1513; H. 979; B. 656, 2.
48 τὸ μὲν μέγαστον, chiefly (continued by ἔπειτα καὶ, l. 50), an adv. acc.; see on τὸ ἀρχαῖον, c. 1. 28.
49 αἰσχυνόμενος, from shame. As Greek is far richer in parts. than Eng. (see the note on ἔξω ἤρθαμένη, c. 1. 13), the translation should vary with the context.
50 ἐμαντῷ: with σύνοιδα (cf. conscient, with a dat., in Lat.). It may be omitted in translating, or rendered, e. g., in my heart.
50 πάντα, utterly, inner obj. of ἐγενεμένος.
51 ἐγενεμένος: for the form, see G. 523; H. 385; B. 178, 1. The partic. is quoted after σύνοιδα (see the note on ἔξω ἤρθα, c. 2. 127). For the case, see on αὐτῶν, l. 41; although here we might have had the dat., in agreement with ἐμαντῷ (G. 1590; H. 982a; B. 661 note 2).
50 δεδώκει, from fear, parallel with αἰσχυνόμενος, above.
Greek

11 ζει ὑπ' έμοι ήδικήσθαι. ἔμοι οὖν δοκεῖ οὐχ ὥρα εἶναι ἡμῖν καθεύδειν οὐδ' ἀμελεῖν ἡμῶν αὐτῶν, ἀλλὰ βουλεύεσθαι δ', τι χρή ποιεῖν ἐκ τούτων. καλ ἔσος γε μένομεν αὐτοῦ σκεπτέον μοι δοκεῖ εἶναι ὅπως ὥς ἀσφαλεστατα μενούμεν, εἰ τε ἡδὴ δοκεῖ ἀπείνα, ὅπως ὥς ἀσφαλεστατα ἀπιμεν, καὶ ὅπως τὰ ἐπιτήδεια ἔξομεν. 55 ἀνεύ γὰρ τούτων οὕτε στρατηγοῦ οὕτε ἱδιώτου ὀφέλους οὐδέν. οὗτος ἀνήρ πολλοῦ μὲν ἄξιος ὡς ἄν φιλος ἥ, χαλεπώτατος δ', ἔχθρος ὡς ἄν πολέμως ἥ, ἔχει δὲ δύναμιν καὶ πεζήν καὶ ἱππικήν καὶ

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

ἀν... ἡδικήσθαι, lit., for the things in which he thinks he has been wronged by me. ἄν stands for τοῦτων (cf. 1. 20, and the note), 6 representing the inner obj. of ἡδικήσθαι, retained in the pass. (G. 1239; H. 725c; B. 512).

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

50 καὶ, it seems, with depend. infin.; but in the Greek the construction is personal, with ὥρα as subj. This is regular in Greek (see the note on λέγομαι, 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.

καθέσθαι: with ὥρα; see G. 1521; H. 952; B. 641.

52 ἡμῖν αὐτῶν, ourselves (G. 401; H. 266; B. 141). For the case, see G. 1102; II. 742; B. 358.

δ', τι χρή ποιεῖν, sc. ήμᾶς, what we are to do. δ', τι is the indir. interrog. (G. 1600; H. 1011; B. 580).

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

λῦς, while. For γε, cf. ἔτελ γε, above, I. 46, and the note.

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

σκεπτέον... εἶναι: direct, σκεπτέον εἰς. For the use of the verbal adj., see G. 1597; H. 990; B. 683.

54 δ', τις μενούμεν: for the obj. clause, after a vb. of striving, see the note on δτως ησσε, c. 1. 15.

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

δοκεῖ, seems best, not seems.

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

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

δ' ἀνήρ: i. e. Cyrus.

57 πολλοῦ ἄξιος, valuable. For the gen., see G. 1135; H. 733f; B. 353, 1.

μὲν φιλος ἥ: see the note on δ', τι ὡς δῆ, l. 24.

ἔχθρος... πολέμως: cf. l. 31, and the note.

58 καὶ... καὶ... καὶ: the poly-
ναυτικήν ἦν πάντες ὁμοίως ὁρμέν τε καὶ ἐπιστάμεθα. καὶ γὰρ
60 οὖν ἰππὸς δοκούμεν μοι αὐτοῦ καθῆσθαι. ὥστε ὡρα λέγειν
οἰ μιᾷ τος γνωσίας ἄμεσον εἶναι. ταῦτα εἰπὼν ἐπιαύσατο.

'Εκ δὲ τούτων ἀνίσταντο οἱ μὲν ἐκ τοῦ αὐτομάτου, λέξον—13
τες δὲ ἐγκεκρωσκόν, οἱ δὲ καὶ ὑπ’ ἐκείνου ἐγκεκλευστοῦ, ἐπιδει-
κυόντες οὐ εἰ ἡ ἀπορία ἄνευ τῆς Κύρου γνώμης καὶ μένειν καὶ
65 ἀπίευαν. εἰς δὲ δὴ εἰπεῖ προσποιούμενος στείρειν ὡς τάχιστα 14
πορεύεσθαι εἰς τὴν Ἑλλάδα στρατηγοῦς μὲν ἑλέσθαι ἄλλους ὡς
τάχιστα, εἰ μὴ βουλέται Κλέαρχος ἀπάγειν. τὰ δ’ ἐπιτίθειν
ἀγοράζεσθαι.—ἡ δ’ ἀγωρὰ ἦν ἐν τῷ βαρβαρίκῳ στρατεύματι—

syndeton marks the gravity of the situation.
59 ὁμοίως: intensifies πάντες.
60 δοκούμεν: the construction with
dokw is nearly always personal.
αὐτῷ: with πορρῳ, far from him.
See G. 1149; H. 757; B. 362, 3.
ὡρα: 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.
λέξοντος: fut. partic. of purpose;
see on ὡς ἀπειρήσατο, c. 1.12. With
ἐπιδεικνύοντες, below, l. 63, the
idea of purpose is less apparent,
and the partic. is rather circum-
stantial.
63 of δὲ καὶ, and others too.
ἐγκεκλευστοῖ: the verbal adj. in —τος
is often equivalent to a perf.
pass. partic. (cf. the Lat. partic.
in /sus/); see G. 776, 2; H. 475, 1;
B. 667; hence we have ὡρα, with
the gen.
64 οἶνα, how utter. oιο is quali-
tative, ὡρα quantitative.

ἐκ, the opt. is due to the indir.
ques.; direct, ὡς ὄστη.
καὶ ... καὶ, either ... or.
μένιν ... ἀπίευα: with ἀπορία;
cf. ὡρα καθεύθησιν, 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 ἀλλοτριός: this, with all the fol-
lowing infins. as far as the end
of the section (save ἄραγεν, l. 67),
is governed by ἐπε, moved. In
this sense ἑπε always takes the
infin.
67 εἰ μὴ βουλεῖται: the direct form
is retained. The opt. would have
been ambiguous, since it would
suggest ἔστω μὴ βουλεῖται, 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 sub-
ordinate clauses (see the note on
ἤσθερο, c. 2. 125), and consult G.
1499; H. 933a; B. 673.
68 ἡ δ’ ἀγωρὰ ... στρατεύματι: a
parenthetical statement by the
narrator (Xen.) to show how
καὶ συσκευάσθησαι· ἐλθόντας δὲ Κῦρον αἰτεῖν πλοία, ὡς ἀποπλέοιεν· ἦν δὲ μὴ διδῷ ταῦτα, ἡγεμόνα αἰτεῖν Κῦρον δοσὶ διὰ 70
φιλίας τῆς χώρας ἀπάξει. ἦν δὲ μηδε ἡγεμόνα διδῷ, συντάτεσθαι τὴν ταχίστην, πέμφασι δὲ καὶ προκαταληψομένους τὰ ἄκρα, ὅπως μὴ φθάσωσι μήτε Κῦρος μήτε οἱ Κλίκες καταλαβότες, ὅπως ηλιοῦσι καὶ πολλὰ χρήματα ἔχομεν ἀνηρρυκότες.
οὕτος μὲν τοιαῦτα εἶπε.

75 Μετὰ δὲ τούτον Κλέαρχος εἶπε τοσοῦτον· Ὄς μὲν στρατη-

absurd the man’s proposal was. The Greeks and the barbarians had separate camps. For the ἄγρα, cf. I, 5, §8, and the Intro., §28.

69 Ἀλθοῦσα: in agreement with the unexpressed subj. of αἰτεῖν.
One readily supplies ταῦτα.

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

68 ὕστερον: purpose; see c. 1. 22, and the note.

70 ἦν δὲ μὴ διδῷ: 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 (ἐξομα). In all there is but a single opt. How many of the vbe might have been in that mood?

δοτές ... ἀπάξει: a rel. clause of purpose; see G. 1442; H. 911; B. 591. δοτές 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 τὰ ἄρχαῖα, c. 1. 28. Cf. τὴν ταχίστην ὅσιν, c. 2. 112.

προκαταληψομένους: cf. ἠδονει, 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 δοτές μὴ ... καταλαβότες, that neither Cyrus nor the Cilicians should seize them first. For the partic. with φθάνω, see the note on παρά ἐν ἐνγραμμα, c. 1. 4. Note the various ways in which purpose has been expressed in this section.

74 δὲ: the antecedent is οἱ Κλίκες. 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.

ἐχομεν ἀνήρρυκότες, have seized and hold; not a mere periphrastic vb. form; see G. 1262; H. 981a; B. 500, 2. With the use of the first person, the speaker falls into dir. disc. ; cf. the note on ἦν δὲ μὴ διδῷ, above, l. 70.

75 τοιαῦτα, to this effect.

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

ὡς μὴ ... λέγετο, let no one speak of me as intending to assume
γήσοντα ἐμὲ ταύτην τὴν στρατηγίαν μηδεὶς ύμῶν λεγέτως· πολ-
λά γαρ ἐνορῶ δε' ἐμοὶ τούτῳ οὐ ποιητέον· ὡς δὲ τῷ ἀνδρὶ δὲν
ἀν ἐλησθε πελόμαι ὡς δυνατόν μάλιστα, ἵνα εἰδῆτε ὅτι καὶ ἀρ-
σο χεσθαί ἐπίσταμαι ὡς τις καὶ ἄλλος μάλιστα ἄνθρώπων. μετὰ 16
τούτου ἄλλος ἀνέστη, ἐπιδεικνύς μὲν τὴν εὐθυβιαν τοῦ τὰ πλοία
αιτεῖν κελεύντος, ὡσπερ πάλιν τὸν στόλον Κύρου ποιομένου,
ἐπιδεικνύς δὲ ὡς εἰηθες εἰη ἡγεμόνα αιτεῖν παρὰ τούτοι φι λυ-

this command. This, like ὡς ἐμὸ... ὥρας, 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 αἰτάτα
αὐτα, c. 1. 30.
πολλὰ ... δ' ᾧ, many reasons
why.
78 ποιητέον: κ. ἐστί; cf. σκεπτόν
l. 53, and the note. Here it
may be taken either as personal
or impersonal.
ὡς ... πελομαϊ: the vb. of saying
must be supplied in positive
form.
δὲν ἐν ἡθεό: cf. δ'τι ἐν δή, l. 24,
and the note. Observe that
here the rel. is not attracted to
the case of the antecedent.
79 ὡς δυνατόν μάλιστα (κ. ἐστί), to
the full extent of my power.
Cf. ὑπ' ἀπαρακτοῦσαν, c. 1. 22 ff.,
and the note.
καὶ ἄρχονταί: i.e. be ruled as well
as rule.
80 ὡς τις καὶ ἄλλος ... ἄνθρώπων,
as well as any other man in the
world. ἄνθρωπων 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 ἐπιδεικνύει καὶ ἐπιδεικνύει δὲ:
a good example of the figure
anaphora; see the Introd., §39.
Similar is ἐκδειγμεν μὲν ἀν ... φοβολμην δ' ἀν, although there the
vb. first used gives place to a
stronger synonym.
82 ὡσπερ ... ποιομένου, (lit.) as
though it were backward that
Cyrus was making his march.
The stress falls on παλαῖ. The
text is, however, uncertain.
Some insert ἀν, and the correc-
tor of the Paris MS. inserts μὴ.
Note the shift of construction
with αἰτεῖν; above we had two
accs.
83 ὡς ... ἡ, how foolish it was.
ὁς is how, rather than that, and
should generally be translated
how in this use.
ὅς ... πράξεων, whose undertaking
we are ruining—another shift
to direct speech, always easy for
the Greek. For the dat. φι, cf.
abort, c. 2. 7, and the note.
μανόμεθα τήν πραξιν. εἰ δὲ καὶ τῷ ἡγεμόνι πιστεύσομεν ὃν ἂν Κύρος διδὼ, τί κωλύει καὶ τὰ ἀκρὰ ἡμῶν κελεύειν Κύρων προκα- 85
tαλαβεῖν; ἐγὼ γὰρ ἅκολοθον μὲν ἂν εἰς τὰ πλοῖα ἐμβαίνειν ἄ
ἡμῶν δοῖ, μὴ ἡμᾶς ταῖς τρήρεσι καταδύσῃ, φοβολήν δ' ἄν τῷ
ἡγεμόνι ὃν δοῖ ἐπεσθαί, μὴ ἡμᾶς ἀγάγῃ θέν οἷον ἦσται ἐξειλθεῖν. βουλομένη δ' ἂν ἂκοντος ἀπὶ ὁν Κύρων λαθεῖν
adult ἄπελθων· δ' οὖ δυνατόν ἐστιν. ἀλλ' ἐγὼ φημι ταῦτα 90
μὲν φυλαρίας εἰναι· δοκεῖ δὲ μοι ἀνδρας ἄλθοντας πρὸς Κύρων

84 εἰ ... πιστεύσομεν: for the
tense, see G. 1301; H. 893c; B. 602 note 2. Note the difference
between such a condition and the form with ἂν.
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 γὰρ, for I, certainly. The
pron. is strongly emphasized.
ἀκολούθων ἂν: potential opt., for
which the following condit. rel.
clause supplies the protkasia. Cf.
σὺν ἡμῖ ... ἂν εἰςα, 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 μή ... καταδύσῃ, lest he may
sink us with his triremes (dat.
of means). The contrast be-
tween πλοῖον (merchantman,
transport) and τρῆρας or ραβόν
(ship of war) is constantly em-
phasized. Observe that in the
clause with μή the vb. is not
assimilated to the opt. (G. 1270,
2; G. M. T. 180b; and the note
on ἂν, II, 4, § 3).
88 ἄν δοῖ: the mood exactly as
in ἄν δοῖ, above. Again the rel.
is not attracted to the case of its
antecedent.
89, (to a place) whence.
οὐκ ἄσται, it will be impossible—
stronger than οὐκ ἂν ἂν.
90 βουλομένη ... ἄπελθων, and I
should wish, were I to try to
go away (ἄπελθω) without Cyrus' consent, to get off without his
knowledge — another potent.op',
for which ἄπελθω supplies a pro-
tasia. ἂκοντος Κύρων is gen. abs.
In this construction the partic.
ἄρτος is almost never omitted,
save with words which can, of
themselves, be felt as part.ics.
(ἐκών, ἄκων, etc.); see G. 1571; H.
972. For the phrase, λαθεῖν ... ἄπελθων, cf. τρέφομεν ἄλθεν
καὶ, c. 1.51. Note the shift of tense,
ἄπελθω ... ἄπελθων; and see G.
1586; 1290; H. 856b; B. 543.
90 8: 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 δὲ μοι, freely, I recom-
mend. Five following infs.
stand as subjs. to δοκεῖ:

ἐνδρας ἔλθοντας ... ἰπταμ, that
οἵτινες ἐπιτήδειοι σὺν Κλεάρχῳ ἐρωτᾶν ἐκεῖνον τι βούλεται ἣμῖν χρῆσθαι· καὶ ἐὰν μὲν ἢ πράξεις ἢ παραπλησία οἷστερ καὶ πρόσθεν ἐχρῆτο τοῖς ξένοις, ἐπέσκαλε καὶ ἣμᾶς καὶ μὴ 95 κακίστως εἶναι τῶν πρόσθεν τούτῳ συναναβάντων· ἐὰν δὲ μελζων 19 ἢ πράξεις τῆς πρόσθεν φαίνεται καὶ ἐπιπονωτέρα καὶ ἐπικει- δυνοτέρα, ἄξιον ἢ πείλαντα ἡμᾶς ἀγείν ἢ πεισθέντα πρὸς φιλίαιν ἀφιέναι· οὕτω γὰρ καὶ ἐπόμενοι ἄν φιλοι αὐτῷ καὶ πρόθυμοι ἐποίεμαθα καὶ ἀπιόντες ἀσφαλῶς ἄν ἀπόλομουν· δ,τι 100 δ' ἀν πρὸς ταύτα λέγη ἀπάγγειλαι δεύρο· ἡμᾶς δ' ἀκούσαντας πρὸς ταύτα βουλεύεσθαι.

"Εδοξε ταύτα, καὶ ἄνδρας ἐλόμενοι σὺν Κλεάρχῳ πέμπουσθαι.

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

97 ἄδοκε: another subj. of ἄδοκε. 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 demand, acting through the envoys).

98 ἐπίμενοι ... ἐπιένει: equivalent to ἐπιένει, ἐπιένερ; cf. ἐπιένερ, c. 1. 37.

99 ἀπαγγεῖλαι: sc. the envoys. This infin. and, finally, βουλεύεσθαι, are still subj. of ἄδοκε.

100 πρὸς ταύτα, in view of this.
σων οἱ ἡρώτων Κύρων τὰ δόξαντα τῇ στρατιᾷ. ὦ δ᾽ ἀπεκρίνατο ὅτι ἀκούει Ἀβροκόμαν ἔχθρον ἄνδρα ἐπὶ τῷ Εὐφράτῃ ποταμῷ εἶναι, ἀπέχοντα δώδεκα σταθμοὺς· πρὸς τούτον οὖν ἐφὶ βοῦ- 

105 λεσθαὶ ἐλθεῖν· κἂν μὲν ἢ ἐκεῖ, τὴν δίκην ἐφὶ χρήζειν ἐπιθείναι αὐτῷ, ἢν δὲ φύγῃ, ἤμεις ἐκεῖ πρὸς ταῦτα βουλευσθέντα· ἀκούσας δὲ ταῦτα ὁ αἱρετὸς ἀγγέλλουσι τοῖς στρατιώταις· τοῖς δὲ ὑποψίᾳ μὲν ἢν ὅτι ἀγεὶ πρὸς Βασίλεα, ὅμως δὲ ἐδόκει ἑπεσθαί. προσαυτοῦσι δὲ μισθὸν· ὁ δὲ Κύρως ὑποσχεῖται ἡμόλογον 110 πᾶςί δῶσειν οὐ πρότερον ἐφερον, ἀντὶ δαρεικοῦ τρία ἡμιδαρεικά

No connective is, of course, needed; cf. ταύτα ἔγειρε, 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 ἀκούσα: Greek, like Eng., often uses the pres. of vb.s. of perception in cases where the perf. would be more logical. After the past tense we might, of course, have had ἀκούσα.

ἔχθρον ἄνδρα, a foe of his. For the difference between ἔχθρος and πολέμοι, see the note on l. 31.

105 εἶναι: indir. disc. after ἀκούσα, which oftener takes the partic., as above, c. 2. 127, or δὴ, as above, l. 34. With the infin. mere hearsay is indicated (G. 1592, I·H. 966).

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.

φη: resuming ἀπεκρίνατο, but with a shift to the infin. construc-
tion. It is expressed again a line below.

106 κἂν (καὶ ἄν) . . . ἢ, 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, l. 83 f.

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

107 πρὸς ταύτα: cf. above, l. 100.

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

τοῖς δὲ: see the note on δὲ, c. 1. 12.

109 δὴ ἄγει: pres. indica., as well as opt., when quoted after a secondary tense, are necessarily rendered as past tenses in Eng. ἐδόκει (sc. αἱρετός), they concluded.

The tense implies deliberation.

110 προσαυτοῦσι: note the force of the prep.

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

ἢ: attracted to the case of its omitted antecedent. The gen. is due to the fact that ἡμόλογο
is felt as a comparative; cf. Kύρων, c. 2. 142, and the note, and G. 1151.

ήφειον: had been receiving. Cf. ἐφέλπισσιν, c. 2. 129, and the note.
With this use of φέρω, cf. μῦθοφόροι, I, 4, §3.

δαρμίκου: cf. c. 1. 46, and the note.

119 τοῦ μνήσε τῷ σπαρακτή, per month per man. The art. is distributive, G. 951; H. 657c. For the gen. μνήσε, see G. 1136; H. 750; B. 359.

οὖδε: 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 εὗρος . . . πλέθρα: see the note on δῶ πλέθρα, c. 2. 30 l.

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 (στάδιοι, I, 4, §4).

6 οἰκουμένην, situated.

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

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

Πελοπονήσου: on the connection of Sparta with the expedition, see the Intro., §27.

8 ἐπὶ αὐτῶν, in command of them. Contrast ἐπὶ τῶν νεῶν (below, l. 12), on board of.

9 ήγείτο δὲ αὐτῶν, they were conducted by. The dat. (as contrasted with the gen.) shows that he was not their regular commander.

11 ἑτελόρκη . . . συντελήμα: cf. ἔφεσον, above, c. 3. 111, and the
Kύρῳ πρὸς αὐτῶν. παρῆν δὲ καὶ Χειρίσαφος Δακεδαίμονος ἐπὶ τῶν νεὼν, μετάπεμπτος ὑπὸ Κύρου, ἔπτακοσίους ἔχον ὀπλίτας, δὲν ἐστρατήγηε παρὰ Κύρῳ. αἱ δὲ νῆες ὄρμον παρὰ τὴν Κύρου σκηνήν. ἐνταῦθα καὶ οἱ παρὰ Α'Βροκόμα μισθοφόροι Ἐλλήνες 15 ἀποστάντες ἠλθον παρὰ Κύρου τετρακάσιοι ὀπλίται καὶ συνεστρατεύοντο ἐπὶ βασιλεά.

Εὐνέθειαν ἐξελαύνει σταθμὸν ἕνα παράδογγας πέντε ἐπὶ πύλας τῆς Κιλίκίας καὶ τῆς Συρίας. ἦσαν δὲ ταῦτα δύο τείχη, καὶ τὸ μὲν ἔσωθεν τὸ πρὸ τῆς Κιλίκίας Συνέννεσις εἶχε καὶ Κιλί- 20 κων φυλακή, τὸ δὲ ἔξω τὸ πρὸ τῆς Συρίας βασιλέως ἐλέγετο φυλακῆ φυλάττειν. διὰ μέσου δὲ ρεῖ τούτων ποταμὸς Κάρσος.

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Note. For the facts, see c. 32, and the Introd., § 28. The words ἰσonte ... πρὸς αὐτῶν are by many considered an interpolation.

13 Χειρίσαφος: see the Introd., §§ 27 and 38.

13 μετάπεμπτος: see the note on ἐγκέλαντος, above, c. 3.63. Here too we have ὅτι with the gen., a construction proper only with passives.

14 ὅτι: 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 ὅτι στρατηγὸς ἦν; see G. 1109; 1110.

παρὰ Κύρῳ, under Cyrus.

ὅρμον, lay at anchor.

15 σκηνήν: for the case, see 'Ελλήστορος, c. 1.43, and the note.

'Αβροκόμα: a Doric form of the gen. (G. 188, 3; H. 146D). Cf. Συνέννεσι (Ionic), c. 2.72, and the note.

19 πύλας: practically a proper name; hence no art. For a description of this pass, see the Introd., § 29.

ἡσαν: pl., although the subj. is neut. ταῦτα stands, however, for αὐτῶν (attracted to the gender of the pred. noun; see on αὐτῶ, 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 Κιλίκίας, 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 δεινᾶς, on the right, where the Greek point of view differs from ours.

ἐξέ: for the agreement, cf. ἦν, c. 2.20, and the note. Syenness was of course not there in person.

21 βασιλέως: emphatic position.

22 μέσων: a noun, as above, c. 2.137. Upon this word the gen τοῦτου depends; cf. below, τὸ μέσον τῶν τείχῶν.
όνομα, εὔρος πλέθρου. ἂπαν δὲ τὸ μέσον τῶν τειχῶν ἦσαν 
στάδιοι τρεῖς· καὶ παρελθεῖν οὐκ ἦν βία· ἢν γὰρ ἡ πάροδος 
25 στενή καὶ τὰ τείχη εἰς τὴν θάλατταν καθῆκοντα, ὑπερθεν δὲ 
ἥσαν πέτραι ἡλίβατοι· ἐπὶ δὲ τοῖς τείχοις ἀμφοτέρως ἐφευστή-
κεσαν πῦλαι. ταύτης ἦν καὶ τῆς παρόδου Κύρος τὰς ναῦς 
μετεπέμψατο, ὅπως ὄπλιται ἀποβιβάσειν εἴσω καὶ ἔξω τῶν 
πυλῶν βιασυμένους τοὺς πολεμίους· ἐπὶ ταῖς 
30 Συρίαις πύλαις, ὅπερ φέτοι ποιήσειν ὁ Κύρος τὸν Ἀβροκόμαν, 
ἐχώντα πολύ στράτευμα. Ἀβροκόμας δὲ ὁ τοῦτο ἐποίησεν, 
ἂλλ' ἐπεὶ ἦκουσε Κύρον ἐν Κιλικίᾳ ὄντα, ἀναστρέψας ἐκ 
Φοινίκης παρὰ βασιλέα ἀπῆλαυνεί, ἔχων, ὡς ἐλέγετο, τριά-
κοντα μυριάδας στρατιάς.

23 εὔρος πλέθρου: see the note on
dóo πλέθρα, c. 2. 30.

ἁπαν τὸ μέσον, the whole space
between.

ἥσαν: attracted to the number
of the prod. noun, although the
subj. is sing. Cf. ἄρα, c. 2. 63,
and the note.

25 καθῆκοντα: with ἂρ, but not
quite equivalent to καθεί. 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
Introdc., §39.

ἀμφοτέρους: for the posit., see c. 1.
4, and the note.

ἐφευστήκεσαν, 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 ἔως καὶ ἔξω: Cyrus himself is
on the Cilician side; he means to
land troops between the two
walls (ἔως), 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 βιασυμένους: fut. partic. of
purpose.

ἐπὶ φυλάττων: cf. εἰ τι δέθητο, c. 3.19,
and the note.

30 ὅπερ: -τερ makes the reference
of the rel. more explicit.

31 ἦκουσα, since he had.

32 ἦκουσα . . . ὄντα: cf. c. 2. 126,
and the note.

ἀναστρέψας, turning back.

33 ὡς ἔλεγε: 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-
nesis, was waiting to see which
side was to win before openly
antagonizing either Cyrus or the
king.

τριάκοντα . . . στρατιάς: cf. I, 10,
§1, τέταρτας δ' ἔλεγοντο παρασάγγαι
ἔναι τής ὅδου. With this inver-
sion of the usual case relation-
'Εντεύθεν ἔξελαύνει διὰ Συρίας σταθμὸν ἕνα παρασάγγας 35 πέντε εἰς Μυριάνδου, τόλμην οἰκουμένην ὑπὸ Φοινίκων ἐπὶ τῇ θαλάσσῃ ὑμὸν τῷ χαρῶν καὶ δόμουν αὐτόθι ὀλκάδες 7 πολλαὶ. ένταῦθα ἔμεινεν ἡμέρας ἕπτα· καὶ Ἐνιάς ὁ Ἀρκάδας καὶ Πασίων ὁ Μεγαρίς ἐμβάντες εἰς πλοῖον καὶ τὰ πλείστον ἄξια ἐνθάδεον ἀπέπλευσαν, ὡς μὲν τοῖς πλείστοις ἐδόκουν φιλομερθέντες ὅτι τοὺς στρατηγούς αὐτῶν τοὺς παρὰ Κλέαρχου ἀπελθόντας ὡς ἀπίστως εἰς τὴν Ἑλλάδα πάλιν καὶ οὐ πρὸς Βασιλεὰ εἰς Κύρος τὸν Κλέαρχον ἐσχέν. ἔπει δ' ἦσαν ἄφανεῖς, διήλθε λόγος ὅτι διάκοι διὰ τὸν Κύρος τριήρεσι· καὶ οὐ μὲν ἡμῶν ὡς δειλοῦσί δυνα εἰς αὐτὸν λῃσθήναι, οὐ δ' ἔκτερον εἰ 45 ἀλώσωντο.

Κύρος δὲ συγκαλέσας τοὺς στρατηγοὺς εἴπεν· Ἀπολελαβασίν ἡμᾶς Ἐνιάς καὶ Πασίων. ἀλλ' εὖ γε μέντοι ἐπιστάσθων ὅτι οὕτω ἀποδεδράκασιν. οἶδα γὰρ ὅτι οἴχονται· οὕτε ἀποπε-
plies stealth; it is regularly used of runaway slaves. ἀποφεύγω, on the other hand, implies speed. The two vbs. again occur side by side in II, 2, §13 and II, 5, §7. σύντασι: a pres., with the force of a perf. (G. 1256; H. 827, end; B. 521, note).

50 τρίμετον . . . πλοῖον: cf. above, c. 3. 87, and the note.

σύντασι: 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.

ἐγώ: emphatic form, regularly used in oaths.

ὑπέρ: more commonly the fut. of this vb. has the middle form.

σὺ: ἐρὰ ὦδε: a postponed subj. is regularly to be emphasized. For the double neg., see c. 2.152, and the note.

52 ἦς . . . ἀν παρῇ τις, so long as one is with me. See the note on ἄδωρ ἄφθονε, c. 1. 18, and cf. ἐπειδὰν βούλησαι, below.

χρώματι . . . τοῖς . . . ἀποσύλλε: quoted after ἐρὲ ὦς. With χρώματι supply ἄφθος (for the pl. after τις, cf. δότις . . . πάντας, c. 1. 18, and the note).

53 καὶ . . . καὶ, both . . . and. The order of the words brings ἄφθος and χρώματα into strong contrast.

54 ἵνα: imperat., not partic.

κακίας: not acc.; cf. πλεῖστος, c. 3. 36, and the note.

πρὶ, 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, ἀδιάβολον comes last.

56 Τράλλεσσα: in Caria; see the map.

φοροῦμενα: neut., since the women and children are regarded as chattels.

στερήσονται: fut. mid. as pass. In the act., vbs. of depriving take either two accus. or acc. and gen.; see the note on ἀφαίρεσθαι, c. 3. 18.

58 εἰ τις καὶ . . . ἵν, freely, even those who had been.

ἀθυμότερος, rather disheartened—a frequent force of comp. adj.s.
ἀνάβασιν, ἀκούοντες τὴν Κύρου ἀρετὴν ἦδιον καὶ προθυμότερον συνεπερεύοντο.

Μετὰ ταῦτα Κύρος ἔξελαύνει σταθμοὺς τέτταρας παρασάγγας εἰκοσιούποδόν ἐπὶ τὸν Χάλου ποταμόν, ὄντα τὸ εὑρός πλέθρου, πληρὴ δὴ ἰχθύων μεγάλων καὶ πραΐσων, ὅσ τοί Σύροι θεοῖς ἐνόμιζον καὶ ἄδικεῖν οὐκ ἔχων οὐδὲ τὰς περιστεράς. ἀι δὲ κῶμαι ἐν αἷς ἐσκήνων Παρυσάτιδος ἦσαν εἰς ζώνην δεδομέναι. ἐντεῦθεν θεῖον ἔξελαύνει σταθμοὺς πέντε παρασάγγας πραἴκοντα ἐπὶ τὸς πηγὰς τοῦ Δάρδατος ποταμοῦ, οὗ τὸ εὑρός πλέθρου. ἐνταῦθα

59 ἀρετὴν, magnanimity; but it may well have been policy.
60 ἦδιον ... προθυμότερον: for these advs., see G. 369; H. 259; B. 138.
61 μετὰ ταῦτα: no connective is needed; see the note on Κλαρ-χεῖς. c. 1. 44.
62 εὑρός πλέθρου: see the note on ὅδε πλέθρα, c. 2. 30 f. We have the opposite construction (of εὑρός), below, I. 67.
63 πλήρῃ: acc. masc. sing.; see G. 313; H. 230; B. 120.
64 ἰχθύων: for the case, see θηρίων, c. 2. 39, and the note.
65 οἰκῶν: for the form, see G. 348; H 247a; B. 128.
66 ἰνώμιζον: with two accs. (G. 1077; H. 726; B. 341). Both this vts. and the following ἔσον might have been in the pres., as the statement is of lasting truth; but the past is equally natural in historical narrative.
67 οὔκ ἔσον, 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 ἐθάρανον, c. 3. 15. For the augment of ἔσον, see ἐα, above, c. 4. 43.

either, a second obj. to ἄδωκειν. 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.
66 ζώνην, for girdle money, as we might say for pin money. The student will easily read the following passage from Plato, χώραν ... ἵνα καλεῖν (ἴψη) τὸν ἐπι-χωρέους (the natives) ζώνην τῇ βασιλείᾳ γυναικών: εἶναι δὲ καὶ ἄλλην ἵνα αὐτοὶ καλωτέραν (veil), καὶ ἄλλους πολλοὺς τόπους (districts) καλοὺς καὶ ἀγαθοὺς εἰς τὸν κόσμον (adornment) ἐξηγημένους τὸν τῇ γυναικῶς (Alc. I, 123b). See also Cicero, Verr. II, 3, 33, 76: Solere aiunt reges barbaros Persarum ac Syrorum plures uxoribus habere, his autem uxoribus civitates attribuere hoc modo: Hae civitas mulieri in redimiculum.

68 ἥσαν... βασίλεια; see the note on ἥ, c. 2. 38.

ἀρξαντος: note the tense; a previous ruler must be meant, or, possibly, Belesys had relinquished his authority and fled as Cyrus approached.

Συρία: for the case, cf. c. 1. 37, and the note.

παράδεισος: cf. c. 2. 38, and the note.

69 ἱχνο... φίλων: the Greek loved the beauty of a rich vegetation; a barren, treeless land oppressed him. Herodotus (IV, 61) speaks of the steppes of Scythia as γῆ αἰνώς ἄξυλος (terribly treeless). Xenophon’s enthusiasm is, therefore, natural.

δρα: the art. is often omitted with words which denote time in a general sense.

70 αὐτὸν: i. e. τὸν παράδεισον.

73 στάδιον: see the note on στάδιον, 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 αὐτὸθ: cf. l. 37, and the note.

Θάψακος: see the Introd., § 29.

δνομα: here acc., but in I, 5, § 4 it is nom. Cf. the two constructions of ἔδρος (see c. 2. 30, and the note).

75 ἵσαντο: direct, ἵσα. The use of the opt. in this tense is always due to the law of indir. disc.

βασίλεα: no art., even when used with an epithet; see the note on c. 2. 43. Observe the prep. used; ἐπί is more personal than εἰς.

77 ἀναπέλθων, try to induce.

ποιήσαντες ἐκκλησίαν: cf. συνήγαγεν ἐκκλησίαν, c. 3. 8.

78 ἐχαλεπαίνον: 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., στρατηγῶν, see G. 1159; H. 764, 2; B. 376.

79 τάλαι... κρύπτων, had long been hiding. For the pres., with τάλαι, see G. 1259; H. 826; B. 522. Cf. the similar use of iam dudum, in Latin.
καὶ οὖκ ἔφασαν ἵναι, ἐὰν μὴ τις αὐτοῖς χρήματα διδῇ, δοστέρα ποὺς προτέρους μετὰ Κύρου ἀναβαίνει, καὶ ταῦτα οὐκ ἐπὶ μάχην ἰόντων, ἀλλὰ καλοῦντος τοῦ πατρὸς Κύρου. ταῦτα οἱ στρατηγοὶ Κύρῳ ἀπήγγελλον. δὲ ὑπεύθυντο ἀνδρὶ ἐκάστῳ δῶσειν πέντε ἄργυρουν μνᾶς, ἐπὰν εἰς Βαβυλῶνα ἤκουσι, καὶ τὸν μισθὸν ἐνεπείξε ἐν καταστήσει τοῦ "Ἐλληνας εἰς Ἰωνίαν πάλιν. ἵνα τὸ μὲν δὴ πολὺ τοῦ Ἐλληνικοῦ οὕτως ἐπείσθη.

Μένων δὲ πρὶν δὴλον εἶναι τὶ ποιήσωσιν οἱ ἄλλοι στρατιῶται, πότερον ἔγονται Κύρῳ ἤ οὖ, συνέλεξε τὸ αὐτοῦ στρά-

δόται: concessive, although knowing.

80 οὖκ ἔφασαν ἵναι: cf. c. 3. 2, and the note.

81 μὴ τις δίδῃ: cf. c. 1. 15, and the note. ἐστι, of course, Cyrus; but they are more concerned with the gift than with the giver.

χρήματα, bounty, largess, not pay (μοισάι).

82 τοὺς προτέρους . . . ἀναβαίνοντι, lit., the former ones who went up; but see c. 3. 96, τῶν πρῶτων ἀναβαίνων, 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 πρότερα, c. 2. 142. The reference is, of course, to the expedition mentioned in I, 1, § 2. καὶ ταῦτα, and that too.

83 λόντων: sc. ἐλευθ. The gen. abs. frequently stands where we might have looked for a case in agreement (here λοῦν). The partic. is again concessive; καλοῦντος, below, is causal.

84 ὑπέσχετο δὲξαν: cf. c. 2. 11, and the note.

85 πέπτω μνᾶς: not far from $100.

ἄργυρου: gen. of material (G. 1085, 4; H. 729 f.; B. 352, with the note).

ἐπὶ . . . ἤκουσι, when they should reach Babylon. The direct form is retained, as so often. Cf. μέχρι ἐν καταστήσει, below.

μισθὸν ἐνεπέιξε: 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. 663).

μνᾶς: cf. c. 1. 16, and the note.

87 πρῶτος δὲλον εἶναι: for the constructions of πρῶτος, see the notes on πρῶτος ἃν . . . συμβουλεύοντας, c. 1. 58 f., and on πρῶτος ἐπεως, c. 2. 154. Cf. this same phrase 7 lines below, and also I. 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 ὅ, τί.

88 πρῶτον . . . ὅ, whether . . . or, a further explanation of τί παρ-
τεῦμα χωρίς τῶν ἄλλων καὶ ἔλεξε τάδε. "Ανδρεῖς, εάν μοι ἔχω τιν πεισθῆτε, οὔτε κινδύνεύσαντες οὔτε πονηρότες τῶν ἄλλων πλέον προτιμήσασθε στρατιωτῶν ὑπὸ Κύρου. τί οὖν κελεύω ποιῆσαι; νῦν δεῖται Κύρος ἔπεσθαί τοῦ Ἑλλήνας ἐπὶ βασιλέα· ἐγὼ οὖν φημὶ ὡς χρήναι διαβῆναι τὸν Εὐφράτην ποταμὸν πρὸς δῆλον εἶναι δ' ἕν οἱ ἄλλοι Ἑλλήνες ἀποκεραυνοῦνται Κύρος.

95 ἣν μὲν γὰρ ψηφίσωνταί ἔπεσθαί, ὑμεῖς δόξετε αἷτω εὑμεν  ἔτε ἄρξαντες τοῦ διαβάλειν, καὶ ὡς προθυμοτάτους οὖν οὕτως χάριν εἴσεται Κύρος καὶ ἀποδώσει· ἐπισταταί δ' εἶ τις καὶ ἄλλος· ἥν δὲ ἀποψηφίσωνται οἱ ἄλλοι, ἀπίμεν μὲν ἀπαντες τοῦμπαλιν, ὡς δὲ ὡς μόνοι πειθομένοι πιστοτάτοις χρήσται καὶ εἰς 100 φροῦρια καὶ εἰς λοχαγίας, καὶ ἄλλον οὕτως ἀν δέσπθε οἶδα ὅτι

σούλι; see G. 1608; Η. 1017; B. 579.

εἶ: for the accent, see G. 138, 1; Η. 112α; B. 69, 1.

90 χωρίς τῶν ἄλλων: cf. λάθρα, c. 3. 38, and the note.

90 πειθήσατε: deponent, not passive, hearken to, obey.

ὃτι . . . ποιήσαντες, without incurring either toil or danger.

τῶν ἄλλων . . . στρατιωτῶν: the gen. is due to the comp. vb. (G. 1132; Η. 751; B. 370), and the meaning is further emphasized by the redundant πλέον (which would itself call for a gen.; see on Κύρος, c. 2.142). Cf. I, 8, § 5, προτιμήσατε μάλιστα τῶν Ἑλλήνων. For the fut. mid., used as a pass., cf. στερήσωται, l. 56, and the note.

91 τί οὖν . . . ποιῆσαι: a rhetorical question.

92 δέοι: with acc. and infin., asks that the Greeks follow. The construction with gen. and infin. (asks of the Greeks that they follow) is commoner. See, e. g., c. 2.82 f., and the note.

93 ἵνα: strongly emphatic.

χρήμα: quoted after φημι, and itself governing διαβῆναι.

94 ἄρξατε, because you began.

For τοῦ διαβάλειν, see G. 1547; Η. 958; B. 639; for the case, G. 1099; Η. 738; B. 356.

καὶ ὡς . . . ἀποδώσατε, and to you, as being the most zealous, Cyrus will feel gratitude and will show it. Cf. the Lat. phrases, gratias habere and gratias referre. οὕτως gives us Cyrus' thought; so, below, l. 101.

97 ἐπισταταί: sc. χάριν ἀποδώσατε.

εἶ τις καὶ ἄλλος: cf. c. 3.80, and the note.

98 ἀποψηφίσωνται: for the neg. force of the prep., cf. ἀγνωστάται (I, 7, § 19) and ἀδόξη (II, 3, § 9).

ἀπαντες, all alike, i. e., we no less than they.

τοῦμπαλιν: by crasis (G. 42; Η. 76; B. 43) for τὸ ἤμπαλιν.

99 ὡς: emphatic.

πιστοτάτοι, as most trustworthy.

100 φροῦρια . . . λοχαγίας: desirable positions.

καὶ ἄλλοι . . . δῆσθε, and what-
ever else you may want. Cf. δη, ἄν δέγ, c. 3. 24, and the note. ἄλλος is generally explained as an instance of inverse attraction (G. 1035; H. 1003; B. 484, 2), but τέχνη may itself properly take a gen. (e. g. I, 9, § 29). Similarly Κύρος may be taken as dependent on φίλος, or as expressing the source (with τέχνη).

103 διαβαθμιστας (sc. αἱρός), that they had crossed. For the partic. in indir. disc., cf. ἐχομα, c. 2. 127, and the note. With the partic. ἀλλάθημα denotes actual perception; contrast ἔστησεν ἦτε, c. 2. 125.

104 Γλωῖν: he was the son of Tamos, Cyrus' admiral.

ἐγὼ ἢ μένει ὡς ἡμᾶς ἡμί: all strongly emphatic. For the chiasmic order, see the Introd., § 39.

ὁπότις ὅπως ἐπετύχετε: obj. clause after μελησεῖ; see the note on θεοῦτα ὅπως ὅπως, 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 ηχοντο ... εὐτυχήσει: c, ηχοντο ... ἄπθανα, I. 45.

ἀλέγετο πέμψαι: for the pers. construction, see c. 2. 47, and the note.

108 μεγαλυτρειτός, in princely fashion.

109 ἀπαν: emphatic by postponement. They did not propose to sever connections with their paymaster.

110 τῶν μαστῶν: gen. with the comp. ἀνωτέρως. The pl. is used, because μαστός does not mean breast (i. e. chest), but one of the breasts.

ὑπό: a slight personification.

112 γίνοντο, had been, opt. in indir. disc.; the aor. instead of the plpf., as often.

εἶ μέ, except.

ἀλλὰ πλοῖα: sc. διαβατῆς γένοιτο. A pontoon bridge had been built here by Xerxes.

ἀ ... διαβῆ: a statement added by Xen., not, of course, included in the quotation. The use of
μας προϊόν κατέκαυσεν, ἵνα μὴ Κύρος διαβῇ. Ἐδόκει δὴ θείον εἶναι καὶ σαφῶς ὑποχωρήσαι τὸν ποταμὸν Κύρφ ὡς βασιλεῦ.

115 σοντὶ

Ἐνεύθεν ἐξελαύνει διὰ τῆς Συρίας σταθμοὺς ἐνεά παρα- 19 σάγγας πεντήκοντα· καὶ ἀφικνύονται πρὸς τὸν Ἀράξην ποταμὸν. Ἐναυάθα ἦσαν κἂν καὶ πολλά μεσταὶ σῖτον καὶ οἴνον. Ἐναυάθα ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο. /

V. Ἐνεύθεν ἐξελαύνει διὰ τῆς Ἀραβίας τὸν Εὐφράτην 1 ποταμὸν ἐν δεξιᾷ ἓξων σταθμοῖς ἐρήμους πέντε παρασάγγας τριάκοντα καὶ πέντε. Ἐν τούτῳ δὲ τῷ τόπῳ ἦν μὲν ἡ γῆ πεδίον ἄπαν ὁμαλὸς ὅσπερ θάλαττα, ἀμφιθύμων δὲ πληρές· εἰ δὲ τι καὶ 5 ἀλλο ἔννοι ὄλης ἡ καλάμου, ἀπαντά ἦσαν εὐώδη ὅσπερ ἀρώ- ματα· δένδρον δ᾽ οὐδὲν ἔνην, θηρία δὲ παντοῖα, πλεῖστοι δ᾽ οὐν 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 ἔδειξεν . . . βασιλεύσεται, 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.

119 εἰσώρισαντο: for they now enter the desert of Arabia. Today the region through which they have been passing is also a desert.

CHAPTER V

2 ἓξων, keeping. Cf. the note on c. 1. 8.

3 τόπῳ, region.

πεδίον ἄπαν ὁμαλὸς, wholly a level plain. ἄπασα, in agreement with γῆ, would be more natural to us.

4 ὅσπερ θάλαττα: reference to the sea was always easy to the Greek.

5 ὄλης, brush, as is plain from what follows.

ἄπασα ἦσαν: see the note on c. 2. 38. For ἄπασα, after τι, cf. πάσας, after δῶτα, c. 1. 18.

6 δένδρον: commonly the case in waterless districts.

7 δένδρον: note the position, trees there were none. For the
Greek love of trees, see the note on c. 4 69.

δὲν δάμαυροι: still occasionally found in this region.

7 στροβολις αἱ μεγάλαι, ostriches, later called στροβολις ἁμελοις. Note the order; αἱ μεγάλαι comes in as an afterthought, added for the sake of clearness. Without it στροβολις might mean sparrowcs.

8 οἱ ἴππεις: 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 ἤτοι τὸς διάκονος: cf. ὡτε βοῦ λατο, c. 2. 40, and the note, and ἤτοι πλησιάζων, below.

προβαμύτης ἵττασαν, would run forward and stop. ἵττασαν, though plpf. (G. 508; H. 336; B. 258), has the force of an imperf., since the 2nd perf. of ἵτταμιν is practically a pree.

τολὲ: emphatic by position and by its separation from θάττων.

11 τάντων: cf. the note on τὰ αὐτά, c. 1. 30, and for the crasis, on τοιμαλαυ, c. 4. 98. In this form the final τ often appears (G. 400; H. 265).

ἡ, it was possible; cf. c. 4. 24.

διαστάντας, stationing themselves at intervals. Note the prep., and cf. διαδεχόμενοι, below (by relays).

13 θηρίου: the opt., as διάκος and πλησιάζων, above; here conditional, there temporal.

13 τὸς ἄφελος, venison (sc. κρέασι). For the dat., see the note on c. 3. 93.

στροβολις: note the position; cf. τὰς ὀτίδας, below, l. 16.

15 ἀπῆλπτα, it drew off (intrans.). τοῖς μὲν ... χρωμῆν, lit. using its feet in running and its wings (raising them) like a sail. Both τοῖς and πτερυξίν are dat., of means with χρωμῆν; δρόμω is dat. of manner, and αἰρομαι (sc. αὐτοῖς, i.e. τὰς πτερυγας), also expressing manner, is added for graphic effect. λατέω naturally stands in the same case as πτερυξίν. In reality the ostrich merely steadies itself with its wings.

16 ἐν τις ... ἀνωτῷ, if one start
ἀνιστὴ ἔστι λαμβάνειν· πέτονται γὰρ βραχὺ ἄπεπερ πέρικες καὶ ταχὺ ἄπαγορεύονσι. τὰ δὲ κρέα αὐτῶν ἥδιστα ἦν.

Πορεύομενοι δὲ διὰ ταύτης τῆς χώρας ἀφικνοῦνται ἐπὶ τὸν 4 Ἐδώρου πλεθραῖον. ἐνταῦθα ἦν πόλις ἐρήμη, μεγάλη, ὄνομα δ᾽ αὐτῇ Κορσοτῆ· περιερρέειτο δ᾽ αὐτῇ ὑπὸ τοῦ Μάσκα κύκλῳ. ἐνταῦθ᾽ ἐμείναν ἡμέρας τρεῖς καὶ ἐπεστίλαντο. ἐντεῦθεν ἐξελάτωνε σταθμῷς ἐρήμους τρεῖς καὶ 5 δέκα παρασάγγας ἐνενήκοντα τὸν Εύφρατην ποταμὸν ἐν δεξιᾷ ἑχον, καὶ ἀφικνεῖται ἐπὶ Πύλας. ἐν τούτοις τοῖς σταθμοῖς πολλὰ τῶν ἐποχεύοντων ἀπόλεστο ὑπὸ λιμοῦ· οὗ γὰρ ἦν χώρος οὐδὲ ἄλλο οὕτως δεύδρον, ἀλλὰ ψιλή ἦν ἀπασα ἡ χώρα· οἱ δὲ ἐνοικοῦντες οἴνους ἀλέτας, παρὰ τὸν ποταμὸν ὀρύττοντες καὶ ποιοῦντες εἰς Βαβυλόνα ἤγον καὶ ἐπόλουν καὶ ἀνταγοράζοντες

them up suddenly, a pres. general condit.

17 ἔτη: cf. ἦ, above, 1.11, and, for the accent, c.2.43, and the note.

18 ἄπαγορεύοντω, give out.

ἡ: the past tense resumes the narrative, after the general statements.

20 πλεθραῖον: equivalent to πλέθρον; see the note on δῶ πλέθρα, c. 2. 30 f. The adj. and the gen. are in many uses very nearly interchangeable.

21 ἐρῆμη: of a city, this would naturally mean uninhabited (III, 4, § 10), yet they remain here three days and take in supplies. Perhaps the word means no more than in σταθμοῖς ἐρήμοις, 1. 2 (here, situated in the desert?), 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.

ὅνομα δ᾽ αὐτῇ: sc. ἦ, ὄνομα varies in construction, as ἐφορος does.

περιερρέειτο ὑπό: the act. of this vb. is treated as trans. so the passive construction is legitimate.

22 Μάσκα: see the note on Ἀβροκόμα, c. 4. 15.

23 ἐνενήκοντα: this region is now a desert.

24 ἐνενήκοντα: very rapid marching; cf. below, § 7.

25 ὑπὸ λιμοῦ: preferred to λιμῷ, because of the slight personification.

27 οὔτ᾽ ἄλλο ὀδὸν δεύδρον, nor any tree either. For this idiomatic use of ὀδὸς, see G. 966, 2; H. 705; B. 492 note 2.

28 δῶν ἀλέτας, (upper) millstones. 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.

39 ποιοῦντες, shaping.
6 σίτον εξων. τὸ δὲ στράτευμα ὁ σίτος ἐπέλυτε, καὶ προσέβαι 30
οὐκ ἦν εἰ μὴ ἐν τῇ Αυγίᾳ ἁγορᾷ ἐν τῷ Κύρου βαρβαρωκῷ, τὴν
κατάθηνα λεύρων ἢ ἄλφητων τεττάρων στίγλων. ὁ δὲ στίγλος
δύναται ἐπὶ ὁβολοὺς καὶ ἡμιοβολοὺς Ἀττικὸς· ὃ δὲ κατάθη
δύο χοίνικας Ἀττικὸς ἔχορει. κρέα όν ἐσθίοντες οἱ στρατιῶται
7 διεγλύνοντο. ἂν δὲ τούτων τῶν σταθμῶν οὐκ πάντα μακρὰς ἢ
ελαυνεῖ, ὅποτε ἡ πρὸς ὄδωρ βοῦλοι διατελέσαι ἢ πρὸς
χιλοῦ.

Καὶ δὴ ποτὲ στενοχωρίας καὶ πηλοῦ φανέτος ταῖς ἀμάξαις

30 προσέβαι: sc. σίτον.
31 εἰ μὴ, same; cf. c. 4. 112.
Δυνία: the Lydians were "a nation
of shop-keepers." Tradition
says that Cyrus the Great for-
bade them the use of arms and
led them to devote themselves
to such pursuits as would be
least apt to keep alive the war-
like spirit; see Herod. I, 155.

βαρβαρικός: no noun expressed; cf.
c. 2. 3. For the market, cf.
c. 3. 68, and the note.
32 ἁλύρων ἢ ἄλφητων: gens. of
material, G. 1085, 4; Ἡ 729f; B.
352 note. Barley meal, with
wine, formed the staple food of
the Greek soldier. It was ordi-
narily 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 στίγλων: gen. of price, G.
1133; Ἡ 746; B. 353. The στίγλος
(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 δυναταί, amounts to.
34 κρέα σῶν ... διεγλύνοντο, it was
by eating meat, therefore, that
the soldiers got along. The
Greek ate but little meat (see
above, on ἄλφητων); to be forced
to subsist on meat from lack
of grain was accordingly a hard-
ship. Cf. II, 1, § 6 end, and
Caesar, Gallic War, VII, 17.
35 ἢν ... ἡλαυνεῖ, 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
ἡ ὀσω, see G. 1029; Ἡ. 988; 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
ἡλαυνεῖ), and the vb. remains
unchanged. This is common
with ἢντω, and εσται of (οσω) also
occurs; but ἢν is very rare.
μακρὰς is, of course, pred.

36 ὁπότε ... βοῦλοι: cf. c. 2. 40,
and the note. In dry countries
one must push on until water is
reached—a fact scarcely appreci-
cated in regions where springs
and streams abound.
38 καὶ δὴ ποτὲ: δὴ, as often, singles
something out for special men-
tion. Cf. c. 3. 65.
ἀναβάσις

δυσπροεύτων ἐπέστη ὁ Κύρος σὺν τοῖς περὶ αὐτὸν ἀριστοὺς καὶ ἐνδαιμονεστάτους καὶ ἔταξε Γλωῦν καὶ Πύρρητα λαβώντας τοῦ βαρβαρικοῦ στρατοῦ συνεκβιβάζειν τὰς ἀμάξας. ἐπεὶ δὲ ἐδόκειν βαρβαροῖς σχολαίως ποιεῖν, ὅσπερ ὅργῃ ἐκέλευσε τοὺς περὶ αὐτὸν Πέρσας τοὺς κρατίστους συνεπιπεσεύδαι τὰς ἀμάξας. ἐνθα δὲ μέρος τι τῆς εὐταξίας ἢν θεάσασθαι. μέλαντες γὰρ τοὺς πορφυροὺς κάνδυς ὅπου ἔτυχεν ἔκαστος ἔστηκὼς, ξυνὸς δὲ αὐτῷ ἐπὶ νύκῃ καὶ μάλα κατὰ πρανοῦς γηλόφου, ἔχουσε τοὺς τε πολυτέλειας χιτώνας καὶ τὰς ποείλας ἀναχρυσάς, ἐνοι δὲ καὶ στρατοῦ περὶ τοὺς τραχύλους καὶ ψέλμα περὶ τοῖς χεροίν· εὐθὺς δὲ σὺν τούτοις ἐστηθόσαντες εἰς τὸν πηλὸν InBackground

50 ὅπου ἡ ὅσις τὰν ψεῦτον μετέφερον ἔξεκολουσαν τὰς ἀμάξας. τοῦ θάττον ἢ ὅσις τὰν ψεῦτον μετέφερον ἔξεκολουσαν τὰς ἀμάξας. τὸ θάττον ἢ ὅσις τὰν ψεῦτον μετέφερον ἔξεκολουσαν τὰς ἀμάξας. τὸ θάττον ἢ ὅσις τὰν ψεῦτον μετέφερον ἔξεκολουσαν τὰς ἀμάξας. τὸ θάττον ἢ ὅσις τὰν ψεῦτον μετέφερον ἔξεκολουσαν τὰς ἀμάξας. τὸ θάττον ἢ ὅσις τὰν ψεῦτον μετέφερον ἔξεκολουσαν τὰς ἀμάξας. τὸ θάττον ἢ ὅσις τὰν ψεὐδον, ὁρὲ, ἀφανίσαι.
δὲ σύμπαν δῆλος ἦν Κύρος ὡς στείρων πᾶσαν τὴν ὀδὸν καὶ οὐ διατρίβοις ὅπου μὴ ἐπισινημοῦ ἐνεκα ἡ τινος ἄλλου ἀναγκαίου ἐκαθέξετο, νομίζων, ὅσῳ θάττον ἔλθος, τοσοῦτῳ ἀπαρασκευ- αστότερῳ βασιλεὶ μαχεῖσθαι, ὅσῳ δὲ σχολαίτερον, τοσοῦτῳ πλέον συναγείρεσθαι βασιλεὶ στράτευμα. καὶ συνιδεῖν δὲ ἦν ὅτι τῷ προσέχοντι τὸν νοῦν ἡ βασιλείας ἀρχὴ πληθεῖ μὲν χώρας καὶ ἀνθρώπων ἰσχυρὰ οὖσα, τοῖς δὲ μήκει τῶν ὀδῶν καὶ τῷ διεσ- πάσθαι τὰς δυνάμεις ἀσθενῆς, εἰ τις διὰ ταχέως τὸν πόλεμον ἐποιεῖτο.

than one would have thought. For the potential indic., see G. 1335-1337; B. 565. ὃς is redundant and should be omitted in translating.

μετάφερον ξεκόψαν, 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 . . . στείρων, Cyrus showed that he was hastening. δῆλος, used personally, takes a partic. (cf. c. 2. 70, and the note); used impersonally, it takes ὅλον with a finite vb. (cf. c. 3. 44). It is very unusual to have ὃς expressed with the partic., in the former construction, as here.

πᾶσαν τὴν ὀδὸν: acc. of extent.

52 διαρίσιον: construed as στείρ- ων, above.

ὅπου μή, except where. The rel. is often equivalent to a conditional clause (e. g. διότι = ἐὰν τι); so this phrase is equivalent to ἐὰν μὴ τοῦ. 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 ἡμέρας, 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 (σύν-). For the dat., see G. 1172; H. 771; B. 382.

56 ἡ βασιλείας ἀρχὴ . . . οὖσα, that the king's empire was. The nom. partic. follows, as though ἡ ἄρχῃ (cf. l. 51) had preceded, instead of συνιδεῖ ἄρχῃ.

πλῆθος: G. 1182; H. 780; B. 390. The word goes both with χώρας (extent) and with ἀνθρώπων (multitude). μῆκος and τῷ διεσπάσθαι stand in this same construction.

57 τῷ . . . δυνάμεις, in the dispersion of its forces. For the infinit. with the art., cf. c. 1. 35, and the note.

58 διὰ ταχέως: cf. ἄπο τοῦ αὐτομα- 

59 ἐποιεῖτο: for the mood, cf. ἐκ- 

lου, c. 2. 122; the condition is felt as logical rather than as general.
Πέραν δὲ τοῦ Εὐφράτου ποταμοῦ κατὰ τοὺς ἐρήμους σταθ- 10 
μόνης ἤν τόλις εὐδαίμων καὶ μεγαλῆς, ὄνομα δὲ Χαρμάνη· ἐκ 
ταύτης οἱ στρατιώται ἡγοράζουσα τὰ ἐπιτήδεια, σχεδίαις 
διαβαλοντες ὄις. διεθέρασ ὃς ἐξόν στεγάσματα ἐπίμπλαον χόρτου 
κούφου, ἐίτα συνήγον καὶ συνέστων, ὡς μὴ ἀπετεθαί τῆς κάρφης 
65 τοῦ ὕδαρ· ἐπὶ τούτων διεβαινὼν καὶ ἐλάμβανον τὰ ἐπιτήδεια, 
οἷν τε ἐκ τῆς βαλάνου πεποιημένον τῆς ἀπὸ τοῦ φοίνικος καὶ 
σῖτου μελίνης· τούτῳ γάρ ἦν ἐν τῇ χώρᾳ πλεῖστον.

'Αμφιλεξάντων δὲ τι ἐνταύθα τῶν τε τοῦ Μένωνος στρατι- 11 
ωτῶν καὶ τῶν τοῦ Κλεάρχου ὁ Κλεάρχος κρίνας ἀδικεῖν τῶν τοῦ 
70 Μένωνος πληγᾶς ἐνέβαλεν· 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 ἡγοράζων: the supplies al- 
ready laid in must have been 
nearly, or quite, exhausted.
63 ἃς: 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, 28), 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 
collectively, 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).
64 ἐξόν στεγάσματα, which they 
had as (tent-) coverings. 
χόρτου: for the case, cf. θαλών, 
c. 2. 39.
65 συνέστων, sewed together. 

Arrian uses ξυρράψαι, of the same 
act.
66 ὃς: for ὁσε, 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 βαλα- 
νος (nut). Note the formal attrib. 
posit., and the exact use of the 
preps. ἐκ and ἀπό. Palm wine is 
said still to be much used in 
this region; cf. II, 3, §14, where 
it is called simply οἶνος φοίνικος.
67 μελίνης: descript. gen. with 
σῖτον.
68 τοῦτο: neut., although referring 
to μελίνης, a construction always 
allowable in the case of words 
designating things.
69 ἀμφιλεξάντων τι, having had 
some quarrel. τι is, of course, 
the inner obj.
69 κρίνας . . . ἐνέβαλεν, deciding 
that Menon's man was in the
wrong, flogged him. The sing., τῶν, implies that the original dispute was between two men only. The flogging was doubtless done with the staff (βατηρία), 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.

73 ημέρα: dat. of time; see the note on ἑσπέρα, c. 2. 124.

73 διάβασις: 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 διήγου: pred., being few, who were but few.

77 διήλοννα, as he rode through (the camp), a circumstantial partic.

78 . . . ἐξῆν: 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 ἔμω, would be a gen. See the note on κάρφης, l. 64.

78 αὕρω: gen. with ἡμαρτην, classed by some as partitive (see the references just given), by others, more correctly, as abl. (H. 748).

79 καταθνην, fled for refuge (κατα-).

80 αὕρω, 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 Ἐράκας: mere barbarian.
hirelings, not Greeks. There were 800 of them among Clearchus' troops. Some of them desert (II, 2, § 7).

τεῦματι: only here are mounted troops mentioned as forming a part of Cyrus' Greek forces. They, too, desert (II, 2, § 7).

τεῦμα: for the form, see the note on c. 3. 35.

ἵναλαχθαι, were filled with terror. The perf., especially of vbs. of emotion, may denote intense action. Observe that the ininf. after ἀδερ may denote the actual result (G. M. T. 533).

οἱ ἤπει: as if οἱ μὲν had preceded. ἔστασαν, stood riveted to the spot (Dakyns).

δοσίς: c. 2. 142, and the note.

τάξις... ἐπομένη: sc. ἆρχε. οὖν: resumptive, after the parenthetic words.

τοῦ μέσου: c. 4. 23.

ὁμο τὰ ἔπλα, halted under arms. This is the commonest meaning of the phrase; for a different one, see below, § 17.

θέσθη, implored. For the construction, cf. c. 1. 57.

αὐτὸ... πάθος, when he (Clearchus) had barely escaped being stoned to death, he (Proxenus) spoke lightly of his experience. ἄλλοι is gen. after ἄδειαντος; for the phrase, see the vocab.

λέγοι: opt. in a causal sentence; see G. 1506; H. 925b; B. 598, note.

αὐτῷ refers, with emphasis, to the main subj.

τί: thus used, without a balancing τι or καί, τί is rare in prose.

ἐν τούτῳ: cf. c. 2. 117, and the note.

τὰ παλτά; the Persian warrior regularly carried two spears.

τῶν πιστῶν: "the Faithful" was a title in Persia for the king's counsellors.

διαλέιω, riding.

οἱ ἄλλοι: in apposition with οὐκὶ, implied in the vb. Such appositives must take the art., and are often found in connection with vocatives.

Κλέαρχε... Προξένε: Cyrus
Book I, Chap. VI

παρόντες Ἑλληνες, οὐκ ἰστε δ', τι ποιεῖτε. εἰ γὰρ τινα ἀλλήλους μάχην συνάψετε, νομίζετε ἐν τῷ ὁμέρα ἐμὲ τε κατακεκόψεσθαι καὶ ὑμᾶς οὐ πολὺ ἐμοῦ ὑστερον. κακῶς γὰρ τῶν ἡμετέρων ἐχόντων πάντες οὗτοι οὐς ὀράτε βάρβαροι πολεμών. τεροι ἡμῖν ἐσονται τῶν παρὰ βασιλεῖ δυτῶν. ἀκούσας ταύτα ὁ Κλέαρχος ἐν ἐαυτῷ ἐγένετο· καὶ πανσάμενοι ἀμφότεροι κατὰ 100 χώραν ἔθεντο τὰ ὑπὰ.

1 VI. Ἐνετεῦθεν προϊόντων ἐφαίνετο ἤχυσι ἐπιπών καὶ κύτροσ. ἡμᾶς δ' εἶναι ὁ στίβος ὡς διαχείλων ἐπιπών. οὗτοι προϊόντες ἐκαίνου καὶ χιλῶν καὶ εἰ τι ἄλλο χρήσιμον ἦν. 'Ορῶντας δὲ Πέρσης ἀνήρ γενείς τε προσήκοις βασιλεῖ καὶ τὰ πολέμια λαξόμενος ἐν τοῖς ἄριστοις Περσῶν ἐπιβουλεύει Κύρω καὶ κ

thinks that the quarrel is between these two. Menon does not appear as an aggressor.

95 συνάψετε: in conditional clauses implying a warning or a threat, σ, with the fut. indic., is regularly preferred to σά, with the subjv.; see G. 1406.

96 ἐν ... ἡμῖν, 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. 1268; H. 855b; B. 538, note.

97 κακῶς ... ἣχόντων: the gen. abs. supplies a protasis to ἐστοραί.

98 ὡς φέρει: a direct appeal; there may well have been friction between the two armies.

99 τῶν ... διερων, than those with the king are; see G. 1155; H. 643b; B. 426, note 2.

ἀκούσας ταῦτα: no connective is needed.

100 ἐν σαυρῷ ἕνωτο, came to his senses.

κατὰ χώραν, in their quarters.

101 ἔθεντο τὰ ὑπὰ, grounded their arms; cf. 1, 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.

ἔφασεν, there kept appearing.

For the sing. vb., cf. ἔν, c. 2. 38, and the note.

2 ὡς, about; cf. c. 2. 18.

ἵππων: pred. gen. of possession.

ὁτοι: ὁτοι, of course, implies ἤτοι.

προϊόντες, going on in advance of them; slightly different from προϊόντων, above.

3 ὡς ἄλλο, whatever else; cf. c. 5. 4, and the note.

4 γῆς: dat. of respect; G. 1182; H. 780; B. 390.

τὰ πολέμια, in matters pertaining to war; acc. of respect.

5 λαξόμενος, reckoned.

καὶ πρόσθεν, formerly also (as well as now).
πρόσθεν πολεμήσας, καταλλαγεῖς δὲ. οὔτος Κύρω εἶπεν, εἰ 2 αὐτῷ δοῦν ἢππέας χίλιους, ὅτι τοὺς προκατακαλοῦντας ἢππέας ἡ κατακαίνοι ἂν ἐνεδρέωσας ἢ ζῶντας πολλοὺς αὐτῶν ἂν ἔλοι καὶ κολύσει· τοῦ καιεῖν ἢππόντας, καὶ ποιήσει τῶν μηποτε 10 δυνασθαί αὐτοῖς. ἴδοντας τὸ Κύρῳ στρατεύμα βασιλεῖ διαγ-γείλαι. τῷ δὲ Κύρῳ ἀκούσαντι ταύτα ἔδόκει ὡφέλιμα εἶναι, καὶ ἐκέλευεν φιλὸν λαμβάνειν μέρος παρ' ἐκάστοι τῶν ἄγγελο-νων. οὐ̣ Ὁρόντας νομίζασι ἐτοίμους εἶναι αὐτῷ τοὺς ἢππέας 3 γράφει ἐπιστολήν παρά βασιλεῖ, ὅτι ἥξιον ἔχων ἢππεῖς ὡς ἂν 15 δύνηται πλειστον· ἀλλὰ φράσαι τοῖς αὐτοῖς ἢππέως ἐκέλευεν ὡς φιλίον αὐτῶν ἢπποδέχεσθαι. · ἔνην δὲ ἐν τῇ ἐπιστολῇ καὶ τῇ πρόσθεν φιλίας ὑπομνήματα καὶ πίστεως. ταύτην τὴν ἐπιστολήν δίδωσι πιατῷ ἀνδρί, ὡς φησιν. δὲ λαβὼν Κύρῳ δίδωσιν. ἀναγνώσῃ δὲ αὐτῷ ὁ Κύρος συλλαμβάνει Ὁρόνταν, καὶ συγκαλεῖ 20 εἰς τὴν ἑαυτῷ σχετὴν Πέρας τοὺς ἄριστος τῶν περὶ αὐτὸν ἑπτά, καὶ τοὺς τῶν 'Ελλήνων στρατηγὸς ἐκέλευσεν πλίτασ

6 καταλλαγεῖς: cf. συναλλαγέττα, c. 2. 5.
61... δοήν: this clause forms part of the quotation, despite its position before δοήν. It is unusual to have δοήν so far postponed, although a single word is not infrequently placed before it for emphasis. Cf., however, ΠΙ, 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 καλέω (III, 2, § 39). ἄν, expressed with this vb. and with the following ἔσσε, is to be supplied also with κολύσῃ and with ποιήσεων. In general, if expressed with one opt., στε may be omitted with others immediately following, in the same construction.
9 τοῦ καίνου ἡππόντας, from burning as they advanced. The partic. agrees with the omitted subj. of καλέω. For the infin. with τοῦ, see the note on τοῦ διαβάλειν, c. 4. 96, and add G. 1549; H. 963, 2; B. 643, 2.
10 τοῦτοι... αὐτοῖς, would bring it about that they should never be able. The same construction occurs below, c. 6. 34; oftener ὥστε is omitted.
11 ἴδοια: personal; ταῦτα is subj. 12 τῶν ἄγγελων: i.e., of course, from the Persian, not the Greek, commanders.
14 ζήσιν: direct ἔσσε; but in δύνη- ται the mood of dir. disc. is retained.
15 ἔν... πλειστόν: cf. c. 1. 22, and the note.
16 ἔν... πλειστούς: cf. c. 1. 22, and the note.
15 φράσαι: the subj. is αὐτῶν, i.e., βασιλεῖ. This intin. governs ὑπο-δέχεσθαι.
21 ἑπτά: limiting τῶν ἄριστος.
ἀγαγεῖν, τούτους δὲ θέσαι τὰ ὄπλα περὶ τὴν αἰτίαν σκηνήν. οἱ δὲ ταῦτα ἐποίησαν, ἀγαγόντες ὡς τρισχιλίους ὀπλίτας.

5 Κλεάρχου δὲ καὶ εἰσὶ παρεκάλεσε σύμβουλον, ὡς γε καὶ αὐτῷ καὶ τοῖς ἄλλοις ἔδοκε προτιμηθῆναι μάλιστα τῶν Ἑλλήνων. ἐπεὶ δὲ ἐξῆλθεν, ἀπήγγειλε τοῖς φίλοις τήν κρίσιν τοῦ Ὀρόντα ὡς ἐγένετο· οὐ γὰρ ἀπορρήτου ἦν. ἔφη δὲ Κύρου ἄρχειν τοῦ λόγου ὅδε. Παρεκάλεσα ὑμᾶς, ἄνδρες φίλοι, ὅτως σὺν ὑμῖν βουλευόμενος ὅτι δικαίων ἐστι καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων, τούτῳ πράξω περὶ Ὀρόντα toutou. τούτου γὰρ 30 πρῶτον μὲν ὁ ἐμὸς πατὴρ ἐδωκεν ὑπόκουν 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 ἠθανάτῳ τὰ ὄπλα: cf. c. 5. 68, 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 Κλαρχοῖς: note the emphatic position and the intensive καὶ; Clearchus he even invited within, as an adviser.
32 γά: causal. The rel. is often equivalent to ὅτι with the demonstr.
30 τούτου: resuming the preceding rel.; cf. c. 2. 85, and the note.
τούτου: equivalent to a gesture; see G. 412; H. 274; B. 147.
31 ὑπήκοον: Orontas was φροσπραχοῖ in Sardis (see below, l. 33), and, therefore, under Cyrus, as commander-in-chief. On this question, see the Introd., § 24.
33 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 ὅταν ὅταν αὐτός. There is a shift in the construction: αὐτόν is expressed, as though παρασεθαί were to follow (I made him cease); but, instead of this, we have ὅταν ὅταν αὐτός (so that he thought it better), whereby αὐτόν is left without grammatical dependence (προσπολέμων would require a dat.). The result is that Orontas' act in concluding peace is represented as a voluntary one, not as one forced upon
him; so that his present defection is the more worthy of punishment (Rehdantz). For the infinitive, after ἐποίησα, cf. l. 9, and the note.

35 μετὰ ταύτα: resumptive; the preceding vbs. have been introduced by ἔστε. Now comes the apodosis, in the form of a direct address to Orontas. ἐπι is, therefore, parenthetic.

36 ἦστιν . . . ἡμίκησα, is there anything in which I have wronged you? ἦ, τι is the inner obj.; cf. ὠδέτ, below, l. 45.

ἀπεκρίνατο ὅτι ὅν, he answered, No. ὅτι, introducing a direct quotation, is a somewhat uncommon use; see G. 1477.

37 ἱπέτα: the imperf. has to do with the course of questioning; below, l. 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, ἐποίησα, two lines below.

ἀὑτῷ 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.

οὐδὲν: inner obj. of ἅδικούμενος, which is concessive. Cf. the act. construction, ὅ, τι σε ἡμίκησα, above, l. 36.

38 εἰς Μυσίας: see the note on εἰς Πιλῆθας, c. 1. 62. For the Mysians, cf. III, 2, §§ 23 and 24.

κακῶς ἐποίησα: with a direct obj.; see G. 1074; H. 712; B. 390.

39 δ', τι δέον, as far as you were able. The inner obj. has passed into an acc. of respect.

ἐφι, said, Yes.

40 δέομαι, weakness. The word is relative, and the context determines its meaning.

τῆς Ἀρτέμιδος: probably the famous Ephesian Artemis; see Acts, chap. XIX. The altar has always been a place of refuge for the fugitive and the suppliant; but no more may be meant than that the oaths mentioned were sworn at Artemis' altar.

41 μεταμαλεῖν σοι: he said, metamalei mou; cf. the biblical It repenteth me (Gen. IV:7), and the Lat. use of paenitet. meta-, in composition, often implies change.
πάλιν ἔδωκας μοι καὶ ἔλαβες παρ’ ἐμοῦ; καὶ ταύθ’ ὁμολογεὶ
tο ‘Ὀρόντας. Τί οὖν, ἔφη ὁ Κύρος, ἀδικηθεὶς ὑπ’ ἐμοῦ νῦν τὸ
tρίτον ἐπιβουλεύων μοι φανερὸς γέγονας; εἰπόντος δὲ τοῦ
‘Ὀρόντα ὅτι οὐδὲν ἀδικηθεὶς, ἧρωτησεν ὁ Κύρος αὐτὸν. Ὅμοιοι
λογεῖς οὖν περὶ ἐμὲ ἀδικος γεγενήθησαί; Ἡ γὰρ ἀνάγκη, ἔφη
‘Ὀρόντας. ἐκ τούτου πάλιν ἦρωτησεν ὁ Κύρος. Ἔτι οὖν ἄν
γένοι τῷ ἐμῷ ἀδελφῷ πολέμοις, ἐμοὶ δὲ φίλος καὶ πιστός; ὃ δὲ
ἀπεκρίνατο ὅτι οὐδ’ εἰ γενοίμην, ὁ Κύρε, σοὶ γ’ ἂν ποτε ἔτι
δόξαιμι. πρὸς ταύτα Κύρος εἰπε τοῖς παροῦσιν: ὁ μὲν ἄνὴρ
τοιοῦτα μὲν πεποίηκε, τοιαῦτα δὲ λέγει· ὑμῶν δὲ σὺ πρῶτος,
ὁ Κλέαρχε, ἀπόφημα πγνώμην ὅτι σοι δοκεῖ. Κλέαρχος δὲ

42 καὶ ταῦθ’: καὶ is intensive, not
connective.
43 τὸ τρίτον: adv. acc.
44 ἐπιβουλεύων: with φανερὸς γέγο-
νας; cf. δῆλος ἦν ἀδικωμένος, c. 2. 70,
and the note.
45 ‘Ὀρόντα: for the form of the
g.n., cf. ‘Αρβρόκμα, c. 4. 15, and
the note.
σβίν ἀδικηθεῖς: Cyrus’ question
supplies the vb.
46 περὶ, toward; cf. c. 4. 54. περὶ
regularly takes the acc. after
vbs. of action, the gen. after
vls. of saying.

γεγενήθησαί: quoted after ὁμολογεῖς;
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.
ὁ: one of the very few particles
that may be rendered by indeed.
Note that γὰρ often implies
assent, yes, for.
ἀδέσποτη: sc. ἐστι.
47 ἀν γένο: potential opt. No
protasis is to be supplied.

49 δι: again introducing direct
quotation; cf. l. 36, and the
note.
οδὲ 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).
σοὶ γε: for the force of γε, see
c. 3. 46, and the note.
50 πρὸς ταύτα, in the light of these
statements.
51 τοιοῦτα μὲν . . . τοιοῦτα ἢ: the
figure anaphora; see the Introd.,
§ 30.

πρῶτος: different from πρῶτος;
see c. 3. 4, and the note.
52 ἀπόφημα: aor. inv. mid., as is
shown by the accent. Re-
member that the 1st aor. infin.
act. always accents the penult,
and that the infrequent opt.
form, ἀπόφημα (regularly ἀποφή-
μα), has a long ultima (G. 113;
H. 102b; B. 63).

δ’.τι... δοκεί: an indir. quest.,
since ἀπόφημα γνώμη implies
statement.
ἐπε τάδε. Συμβουλεύω ἐγώ τὸν ἄνδρα τούτου ἐκποδῶν ποιεῖσθαι ὡς τάχιστα, ὡς μηκέτι δὲ τούτου φιλάττεσθαι, ἀλλὰ 55 σχολὴ ἢ ἡμῖν τὸ κατὰ τούτου εἶναι τοὺς ἐθελοντᾶς φίλους εὐποιεῖν. ταῦτῃ δὲ τῇ γνώμῃ ἔφη καὶ τοὺς ἄλλους προσθέσαται. 10

Μετὰ ταύτα, ἔφη, κελεύοντος Κύρου ἐλαβον τῆς ζώης τὸν Ὀρόνταν ἔπλ θανάτῳ ἀπανταὶ ἀναστάντες καὶ οἱ συγγενεῖς· εἶτα δ’ ἐξῆγον αὐτῶν οἷς προσετάξαθη; ἐπεὶ δὲ εἰδον αὐτῶν 60 οἴκερ πρόσθεν προσεκύνων, καὶ τότε προσεκύνησαν, καὶ περ

53 συμβουλεύω ἔγα: the act. is used of one who gives advice, the mid. of one who asks it. Note the emphasis on the pronoun.

ἐκποδῶν ποιεῖσθαι, to put out of our way. Note the voice; if the phrase were pass., γίγνεσθαι would be used.

54 ὡς: purpose.

τούτον: obj. of φιλάττεσθαι; 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.

ἐθελοντᾶς: a noun, in appos. with φίλου; the partic. is differently accented. Render, these who are our friends of their own choosing.

εἴ τούτων: cf. κακῶς ἑτέρες, above, 1. 38, and the note.

56 ἔφη: sc. Κλαρχέα. The indir. disc. is resumed, although only for a line. In the next line ἔφη is parenthetic, and refers the narrative to Clearchus, not to Xen.

57 τῆς ζώης, by the girdle. For the case, see G. 1100; H. 738a; B. 358, 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 ἐτι θανάτῳ (as a sign of condemnation).

58 ἀπαντεῖ ... συγγενεῖς, all, even those of his own kin.

59 οἷς προσετάξαθη, who had been hidden, 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 παρασκεύαζον; elsewhere it is very rare.

60 προσεκύνων: contrast the following aor., προσεκύνησαν. The vbs. denotes the oriental manner of saluting a superior by prostrating oneself before him; cf. Dan. II, 46, and elsewhere in the Old Testament.

kal τότε ... καὶ περ, even then ... although. καὶ περ (although) takes a partic.; καὶ περ (and yet) a vb. (e.g., c. 4. 55).
11 εἴδότες δὲν ἐπὶ θάνατον ἀγοῦτο. ἐπεὶ δὲ εἰς τὴν Ἀρταπάτουν σκηνὴν εἰσήγηθη τοῦ πιστοτάτου τῶν Κύρου σκηπτούχων, μετὰ ταῦτα οὔτε ἥμορα ὁ Ὀρονταῖος οὔτε τεθηκότα σκηνή εἰδές εἴδε τὸ πῶτοτε οὐδὲ ὅπως ἁπέθανεν οὔδεις εἰδὼς ἐλεγεν· ἦκαζον δὲ ἄλλοι ἄλλως· τάφος δὲ οὔδεις πῶτοτε αὐτῶν ἐφάνη.

1 VII. Ἐνετεύθεν ἐξελαύνει διὰ τῆς Βασιλείας σταθῆσθαι τρεῖς παρασάγγας δώδεκα. ἐν δὲ τῷ τρίτῳ σταθμῷ Κύρος ἐξέτασιν ποιεῖται τῶν Ἐλλήνων καὶ τῶν βαρβάρων ἐν τῷ πεδίῳ περὶ μέσας νύκτας· ἐσόκει γὰρ εἰς τὴν ἔπονται ἐν ἦξειν βασιλέως σὺν τῷ στρατεύματι μαχοῦμενον· καὶ ἐκέλευεν Κλεάρχου μὲν τοῦ δεξιοῦ κέρων ἤγείροντο, Μένωνα δὲ τοῦ εὐωνύμου, 2 αὐτὸς δὲ τοῦ ἐστάτος διέταξε. μετὰ δὲ τὴν ἐξέτασιν ἀμα τῇ

61 ἐπὶ θάνατον: limit of motion; not as ἐπὶ θάνατος, above.
63 οὔτε ... ἁμαρ, 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. oδερι, 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. aliō aliter (H. 704a; B. 492, note 3).

CHAPTER VII

3 Εἴτε τινα πολεύτα: cf. c. 1. 24, and the note.
4 νύκτας: pl., as we speak of the watches of the night.
δοκεῖ, he thought. This use of δοκῶ is not very common in Attic Greek.
5 εἰς ... ἡμέρα, 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 dates of time. For the acc. εἰς, see G. 199; H. 161; B. 92, 3.
5 μαχοῦμενον, to offer battle; see the note on ἔπονται, c. 1. 12.
6 κέρων: 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 ἤγείροντα (ἐ. ἁ. 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 δεξιός occurs, c. 2. 87, without any noun; see the note there. The right wing was the post of honor and of danger, for the side unprotected by the shield was exposed to a flank attack (see I, 8, §13).
7 ἐνθα ... ἡμέρα, at dawn on the following day. ἐνθερ is not
επιούσῃ ἡμέρᾳ ἦκον αὐτόμολοι παρὰ μεγάλου βασιλέως στρατιῶς.

10 Κύρος δὲ συγκαλέσας τοὺς στρατηγοὺς καὶ λοχαγοὺς τῶν Ἑλλήνων συνεβουλεύετο τε πῶς ἀν τὴν μάχην ποιήσοντα καὶ αὐτὸς παρήγαγῃ θαρρύνων τοιάδε. Ὡς ἄνδρες Ἑλληνες, οὐκ  ἀνθρώπων ἄπορῶν βαρβάρων συμμάχους ὑμᾶς ἀγωνίζονταί, ἄλλα νομίζοντας ἁμείνων καὶ κρείττους πολλῶν βαρβάρων ὑμᾶς εἶναι,

15 διὰ τοῦτο προσέλαβον. ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας ἡς κέκτησθε καὶ ἡς ὑμᾶς ἐγὼ εὐδαιμονίζω. εὖ γὰρ ἵστη ὅτι τὴν ἐλευθερίαν ἔλοιμην ἀν ἀντὶ ἔν ἔν ἔν πάντων καὶ ἄλλων πολλαπλασίων. ὅπως δὲ καὶ εἰδήτε εἰς ὅτι ἔρχεσθε ἢ

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 στρατηγοὺς καὶ λοχαγοὺς: the art., expressed but once, shows that both groups are regarded as forming a single class.

11 συνεβουλεύετο, asked their advice; contrast the act., above, c. 6. 53.

τῶς ἄν... τοιαῦτα, how he should conduct the battle, a potential opt., in an indir. quest. δεῦροι would have been more normal than τῶς, 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.

δ ἄνδρες Ἑλληνες: δ 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 § 1), and cf. the words of Herodotus (VII, 210), regarding the Persians at Thermopylae, ὅτι τολμῆν ἂν ἄνθρωποι εἰλή, διδυμοὶ δὲ ἄνδρες.

13 ἄπορῶν: causal. Trans., it is not because I lack barbarians that I... For the gen. ἀνθρώπων, see the note on c. 1. 29.

14 ἁμείνως... κρείττους, braver... stronger.

15 διὰ τοῦτο: resumes, with emphasis, the causal partic.

δεῦροι... ἡς... δοκεῖ, see that ye be. See G. 1312, 1353; H. 885, 886; B. 583 note 3 (cf. 593).

16 ἡς... κέκτησθε, which you possess, another case of attraction.

καὶ ἡς... ἔδαμασθε, and for which I congratulate you. The gen. is causal (G. 1128; H. 774; B. 366). Cyrus uses ἔγω with emphasis; all the Persians were accounted the slaves (δοῦλοι) of the king. Cyrus knows to whom he is speaking.

17 ἦτα: inv., not indic.

ἂνὶ ἐν ἔν ἔν 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... ἄγονα, into what sort of a contest, another indir. quest.
ἀγώνα, ὑμᾶς εἰδὼς διδάξω. τὸ μὲν γὰρ πλῆθος πολὺ καὶ κραυγῆ πολλῆ ἐπίσιν. ὃν δὲ ταῦτα ἀνδρεύσατε, τὰ ἄλλα 20 καὶ αἰσχυνεῖσθαι μοι δοκῶ οἷς ἡμῶν γνώσεσθε τοὺς ἐν τῇ χώρᾳ ὑπάρχοντες. ὑμῶν δὲ ἄνδρῶν ὑπάρχουν καὶ εἰ τῶν ἐμῶν γενομένων, ἐγώ ὑμῶν τὸν μὲν οἰκὰς βουλόμενον ἀπείναι τοὺς οἶκοι ζηλωτών ποιήσω ἀπελθεῖν, πολλοὺς δὲ οἴμαι ποιήσειν τὰ παρ᾽ ἐμοὶ ἐλέησαι ἀντὶ τῶν οἰκοί.

5 'Εν υπαίθρια Γαύλης παρῶν φυγᾶς Σάμως, πιστῶς δὲ Κύρω, εἰσεν. Καὶ μὴν, δὲ Κύρη, λέγω τινες ὅτι πολὺ ὑπεραχθή νῦν διὰ τὸ ἐν τοιούτῳ εἶναι τοῦ κινδύνου προσιόντος, δὲν δὲ εἰ γενήται τι, οὐ μεμνήσεσθαι σὲ φασιν. ἐνοι δὲ οὐδ᾽ εἰ μεμνηζέ τε

20 ἐπίσιν: fut., see the note on ἐναι, c. 3. 2
ταῦτα: i. e. τὸ πλῆθος καὶ τὴν κραυγήν.
τὰ ἄλλα . . . ἄνδρων, 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., οἷον . . . γνώσεσθαι, is introduced by αἰσχυνεῖσθαι; ἡμῶν is the ethical dat., and ὑμῖν is in indir. disc. after γνώσεσθαι.
22 διὸ . . . γενομένων: the gen. abs. in both instances expresses condition. ἄνδρῶν is emphatic, as above.
τὸν ἑαυτόν is neut., my affairs.
ἐγὼ . . . ἄντλησα, 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. τοὺς οἶκου is masc.; the dat. depends upon the adj. ζηλωτῶν.
25 τὰ παρ᾽ ἐμοῖ, freely, what I can offer here. τῶν ὦκων is here neut., not masc.
26 φυγᾶς: an exile from a Greek state often found an asylum at one of the Persian courts.
πιστῶς: not here a title, one of "the Faithful" (see c. 5. 93, and the note), but simply trusted by, in contrast with φυγᾶς. There is no reason for the assumption that Gaulites spoke at Cyrus' instigation.
27 καὶ μὴν, and yet.
28 διὰ τὸ . . . ἐναι, because you are in such a critical position. For the aor. infin., see the note on c. 17 τοῖς ἐν τοιούτῳ is further explained by τοῦ κινδύνου προσιόντος, best taken as gen. abs. (now that the danger is approaching).
29 τῷ, your affairs; but the vague word is purposely chosen.
μεμνησθαί; a mere fut., since μεμνημένοι is a present.
ἐνοι δὲ: sc. φασι.
οὔτε . . . ὑποχρῆν, that, even if you should remember and should wish to, you would not be able to repay all that you promise. For the form μεμναῖο, see G. 734, 1; H. 485a; B. 227, note. δόμαι δὲ represents an original δόραμ ἄρ ὧν.
30 καὶ βούλου θυσιναί αὖ ἀποδόναι δοσα ὕπισχυ. ἀκούσας ἐ
taῦτα ἔλεξεν ὁ Κύρος. Ἀλλὰ ἔστι μὲν ἡμῖν, δὲ ἀνδρεὺς, ἡ ἄρχῃ ἡ
πατρὸς πρὸς μὲν μεσημβρίαν μέχρι οὔ διὰ καῦμα οὐ δύναναι
οἰκεῖον ἀνθρωποι, πρὸς δὲ ἄρκτον μέχρι οὔ διὰ χειμῶνα. τὰ δὲ
ἐν μέσῳ τούτων πάντα σατραπεῖσιν οἱ τοῦ ἐμοῦ ἀδελφοῦ
35 φίλοι. ἂν δὲ ημεῖς νικήσωμεν, ἡμᾶς δὲ τοὺς ἡμετέρους φίλους τούτων ἐγκρατεῖσιν ποιήσαι. δοτε οὐ τοῦτο δεδοκά μή οὐκ ἔχω δὲ θεό ἔκαστος τῶν φίλων, ἂν εὗ γένηται, ἀλλὰ μὴ οὐκ ἔχω ἰκανοῦς οῖς δῶ. ύμῶν δὲ τῶν Ἔλληνων καὶ στέφανον ἐκάστῳ

31 τοῦ: not the copula, but a full
vb.; hence the accent (cf. c. 2. 43,
and the note). Trans. with προς,
extends to. Note the assevera-
tive force of μέν.

ἡμῖν: dat. of advantage, not of
possessor. Note the pl. of ma-
esty.

32 μέχρι οὗ, to a point where.

33 τὰ δὲ ... πάντα, all that lies
between. For this use of μένις,
see c. 4. 23.

34 σατραπεῖσιν, administer as
satraps. In III, 4. 8. 31 the vb.
in the meaning, [treap of) governs the more gen.

35 ἡμεῖς ... ἡμετέρους: in emphatic
contrast to what precedes.

36 ἐγκρατεῖσιν τοιήσατε, to put in con-
trol of. The gen., τοῖτοι, goes
with this phrase, as with a vb.
of ruling.

τοῖτο: when referring to a follow-
ing clause, τοῖτο is more common
than τὸδε, despite the normal
rule (see c. 1. 24, and the note).

μὴ ὅπως ἔχω, that I shall not
know (have). For the double neg.,
see G. 1362, 3; 1334; H. 887, 1033;
B. 594; 432.

37 δὲ δὲ, what to give. The de-
liberative subjv. appears in the

indir. quest. (G. 1358; 1490; H.
866; 3; 932; B. 577; 581). οἱ δὲ,
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 deliber-
ative questions; see G. M. T.
572. Others explain the words
as a condit. rel. clause, with ἀρ
omitted. The rel. and the
interrog. are not always strictly
differentiated in Greek, Lat., or
Eng.

ἀν εὖ γένηται, if all goes well.

38 υμῶν δὲ: 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 ... χρυσον: in this
Cyrus is adopting a Greek
custom. Among them crowns
were regularly bestowed as re-
wards of extraordinary merit.
The extravagance of Cyrus' pro-
mises is in keeping with his
character as an oriental prince;
yet he was doubtless sincere.
8 χρυσοῦν δόσω. οἱ δὲ ταῦτα ἀκούσαντες αὐτοὶ τε ἢσαν πολὺ προθυμότεροι καὶ τοῖς ἄλλοις ἐξήγγελλον.

Εἰς ἔστας δὲ παρ᾽ αὐτούν οἱ τε στρατηγοὶ καὶ τῶν ἄλλων Ἐλλήνων τινὲς ἄξιοντες εἰδέναι τὶ σφίξϊν ἔσται, ἐὰν κρατήσωσι. οἱ δὲ ἐμπιστεύσας ἀπάντησε τὴν γνώμην ἀπέσπασε. ἔς παρεκεφαλύνοντες δὲ αὐτῷ πάντες δοσιμένοι διελέγοντο ἡ μάχεσθαί, ἀλλὰ ἐπισήμως ἑαυτῶν τάττονται. ἐν δὲ τῷ καιρῷ τούτῳ Κλέαρης χρόνον ὥσ τοῖς ἰπτετο τὸν Κύρον. Οἱ γὰρ σοὶ μαχεῖσθαι, ὃς Κύρη, τὸν ἅλεφθόν; Νὴ Δῆ, ἐφή ὁ Κύρος, εἰτερ γε Δαρεῖον καὶ Παραβατίδοις ἐστὶ παῖς, ἐμὸς δὲ ἅλεφθος, οὐκ ἀμαξεῖ ταῦτ᾽ ἐγὼ λήψομαι.

10 Ἐνταῦθα δὴ ἐν τῇ ἐξοπλισμῇ ἀριθμὸς ἐγένετο τῶν μὲν ὡς Εἴλθήνων ἀστικὴς μυρία καὶ τετρακοσία, πελτασταί δὲ διαφυλατ

39 αὐτοὶ: see c. 6. 37, and the note.
40 ἐξηγεῖτο: i.e. to those who had not been called in for consultation.
41 εἰς ὅσαν: note the tense. If the following words, or τε στρατηγοῖ, are genuine, we must assume that the generals severally sought for confirmation of the promise.
42 τὸ σφίξιν ἔστα: for the indir. reflexive, cf. of, 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 ιοὐτών: with ὑποτεθεῖν. The reflexive is indir.; yet ιοὐτὼν is preferred to σφίξιν, which is rarely used. According to Plutarch, Ἀρταξ. 8, Cyrus' answer was, τὸ λέγεις, ὃ Κλέαρχε; σοὶ κελεύεις με τὸν βασιλείαν ὑπερφέρειν (reaching out for) ἀνάξιον εἶναι βασιλείαν.
46 οὔτε γὰρ, why, do you suppose? To the veteran Clear consciousness the mere fact that they have come so far without opposition is proof that the king will not dare to fight.
47 νὴ Δῆ: fôr the acc. in an oath, cf. μᾶ τοῦν θεὸν, c. 4. 51.
48 ἠμαξεῖ καὶ ἅλεφθός, and a brother of mine.
49 ἀμαξεῖ: emphatic.
50 ταῦτα: i.e. the realm, described in § 6, perhaps said with a gesture.
51 ἐξοπλισμῷ, muster under arms, almost = ἔξοπλισεν.
52 ἀριθμὸς ἑγένετο, a numbering was made (the pass. of ἀδριβὸν πουίν, c. 2. 57).
53 ἀστικὰ: i.e. ἐξοπλισμῷ. It was as easy for the Greek to use ἀστικα in this collective sense, as e.g., ἄρτοις. So, in Eng., we speak of so many horse. The totals here
given cause difficulty; see the Introd., § 28.

52 δέκα μυριάδες: for the method of counting, regular in Greek, cf. c. 2. 58, and the note.

53 ἀρματα δρεπανηφόρα: described in § 10 of the next chapter.

54 ἐκατὸν . . . μυριάδες, probably the statement is grossly exaggerated (cf. c. 4. 33, and the note); Xen. gives it as a mere rumor. Ctesias (see the Introd., § 30) fixed the number as 400,000 (Plutarch, Artoc. 13).

55 ἄλλοι, besides; cf. c. 5. 27, and the note.

'Αρταγιέρσης: slain by Cyrus himself, c. 8, § 24.

56 σά, on their part.

τοῦ: with στρατεύματος, not with βασιλέως.

58 'Αβροκόμας: he seems to have been careful to keep out of Cyrus' way; cf. c. 4. 31.

61 τῆς μάχης: gen., since ὄστερψε implies comparison.

62 ἥμερας: cf. c. 2. 143, and the note.

63 ἡγγέλλων . . . ἡγγέλλων: the arrangement, causing the sentence to close with a word prominent at the opening (palindromic chiasm), throws great stress on ἡγγέλλων (cf. I, 10, § 3). Xen. is careful to give the source of his information and to assure us that it was subsequently corroborated. Had he Ctesias' counter-statement in mind (Rehdantz)?

64 ταύτα: not ταύτα.

66 συντεταγμένη 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).
Basiléa. Katá γὰρ μέσον τὸν σταθμὸν τούτον τάφρος ἦν ὀρυκτή βαθεία, τὸ μὲν εὖρος ὄργυαλ πέντε, τὸ δὲ βάθος ὄργυαλ τρεῖς. Παρετᾶτο δὴ ἢ τάφρος ἀνω διὰ τοῦ πεδίου ἐπὶ δώδεκα 70 παρασάγγας μέχρι τοῦ Μηδίας τεῖχους. [ἔνθα αἱ διώρυχες, ἀπὸ τοῦ Τίγρητος ποταμοῦ ρέουσαι· εἰσὶ δὲ τέταρτες, τὸ μὲν εὖρος πλεθριαῖοι, βαθείαὶ δὲ ἵσχυροι, καὶ πλοία πλεῖ ἐν αὐταῖς σιταγωγαί· εἰσβάλλουσι δὲ εἰς τὸν Ἐυφράτην, διαλειποῦσι δ' ἐκάστῃ παρασάγγην, γεφυραὶ δ' ἐπεισοῦ.] ἦν δὲ παρὰ τὸν 75 Ἐυφράτην πάροδος στενὴ μεταξὺ τοῦ ποταμοῦ καὶ τῆς τάφρου ὡς εἴκοσι ποδῶν τὸ εὖρος· ταύτην δὲ τὴν τάφρον βασιλεὺς

68 μέσον: for the position, cf. c. 2. 41, and the note.

70 τάφρος . . . ὀρυκτή: i.e. clearly artificial; cf., below, ii. 77 l., βασιλεῖ τουει.

69 εὖρος ὄργυαλ πέντε: Plutarch (Artox. 7) gives less credible measurements (depth and width ten fathoms each).

70 παρετᾶτο: for the form, see G. 647; H. 448ab; B. 224 note.

71 δώδεκα παρασάγγας: this agrees closely with Plutarch's σταθμοὶ τετρακασίους.

71 τοῦ Μηδίας τεῖχος: 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.

[ὅτα . . . ἐπεισοῦ]: this passage, which interrupts the narrative, is probably a note added by some editor or copyist.

73 παρασάγγας: adj., corresponding to the gen. of measure; cf. c. 2. 30, and the note.

74 εἰσβάλλουσι: cf. ἐμβάλλει, c. 2. 45. διαλειποῦσι: for the force of δια-, cf. διαστάτης, c. 5. 11. With ἐκάστη, in apposition with the subj. of a pl. vb., cf. the use of quiæque, in Lat.

75 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.

ποιτ.: render by the Eng. plsg.
ποιεῖ μέγας ἄντι ἐρώματος, ἐπειδή πυθάνεται Κύρος προσελαύνοντα. ταύτην δὴ τὴν πάροδον Κύρος τε καὶ ἡ στρατιά 80 παρῆλθε καὶ ἐγένοντο εἰσό τῆς τάφρου. ταύτη μὲν οὖν τῇ 17 ἡμέρᾳ οὐκ ἐμαχεύσατο βασιλεὺς, ἀλλ' ὑποχωροῦσιν φανερὰ ἦσαν καὶ Ἰππῶν καὶ ἀνθρώπων ἤχοι πολλά. ἐνταῦθα Κύρος 18 Σιλανὸν καλέσας τὸν 'Ἀμπρακιῶτην μάντιν ἔδωκεν αὐτῷ δαιμονικὰς τρισχίλιους, δι' τῇ ἐνδεκάτῃ ἁπ' ἐκείνης ἡμέρας πρὸ τερον 85 θυσίμενος εἰπεν αὐτῷ δι' ὅτι βασιλεὺς οὐ μαχεῖται δέκα ἡμέραν, Κύρος δ' εἶπεν· Οὔκ ἄρα ἐτι μαχεῖται, εἰ ἐν ταύταις οὐ μαχεῖται ταῖς ἡμέραις· ἐὰν δ' ἀληθεύσῃς, ὑποχωρούμαι σοι δέκα τάλαντα. τούτο τὸ χρυσὸν τότε ἀπεδωκεν, ἐπεὶ παρῆλθον αἰ δέκα ἡμέραι. ἐπεὶ δ' ἐπὶ τῇ τάφρῳ οὐκ ἐκώλυε βασιλεὺς τὸ 19 Κύρου στρατευμα διαβαλένειν, ἐδοξε καὶ Κύρῳ καὶ τοῖς ἄλλοις ἀπεγνωκόντα τοῦ μάχεσθαι· ὅστε τῇ ἰστεραία Κύρος ἐπορευέτο

and cf. the note on ἐφόλαττον, c. 2 129.
78 μέγας: the position is unusual; is contempt implied (Rehdantz)?
80 παρῆλθε: agreement with the nearer of two subj. The next vb. is pl.
81 ἀλλ' ὑποχωροῦσιν, nay, actually in retreat. Note the order. It is not strange that Cyrus grew careless.
82 ἦσαν ... ἤχοι: for the agree. ment cf. l. 95.
85 θυσίμενος: for the difference in meaning between the act. and the mid. of this vb., see the vocab.
ἐἶπεν, had said.
ἡμέραν: gen. of the time within which; see G. 1138; H. 759; B. 359.
86 ἐν, at all.
ἐι... οὐ μαχεῖται: for the type of condition, see the note on εἰ παρέσθεσαν, c. 3. 84. οὐ is used, not μή, because Cyrus is but echoing Silanus’ words, and oὐ μαχεῖται forms a single neg. idea (G. 1383; B. 600 note).
87 δ' ἀληθέσεις, 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.
ἀπεδωκεν: note the force of the prep. Cyrus is paying a debt.
89 οὐκ ἐκώλυε, made no attempt to prevent.
90 ἔσοξ: personal.
91 ἀπεγνωκόντα τοῦ μάχεσθαι, to have
given up the idea of fighting. For this neg. force of ἀνατολούσαν, cf. ἀναψυχέοντωσαι, 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. ἐραμωμένοις, III, 1, § 42). The perf. partic. has an especially strong adjectival value.

94 τὸ δὲ πολλά: practically = αὐτὸ πολλά. For such generalized neuters, see the note on τὸ... βαρβαρόν, c. 2. 3.

ἀνατεταραγμένον, in a state of complete disorder.

τῶν δεῖκτων: partitive gen. with πολλά.

95 τοῖς στρατιάσταις: dat. of advantage; contrast anτίθετο, above.

ἥγοντο: 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 completely confident he was that his cause was already won. Cf. Plutarch, Artos. 7. Note again the pl. vb. with neut. pl. subj. Cf. 1. 82, and the note on c. 2. 38.

CHAPTER VIII

1 ἀμφί ἀγορᾶν πλήθουσαν: i.e., about the middle of the morning.

2 σταθώς, halting-place.

καταλαύνω, to halt, i.e., for the morning meal (ἀπεπερατο); cf. I, 10, § 19.

4 ἀνά κράτος, at full speed; cf. κατά κράτος, below, § 19. Save in special uses ἀνά is scarcely used in prose, although compounds are very common.

ἵδρυνα τῷ ἵππῳ, with his horse bathed in sweat. The notions of means, manner, and accompaniment are often blended in the dat.

5 ἱβόα: note the tense. Xenophon's description is very graphic.

βαρβαροκάς: i.e., in Persian.

6 προσφέρχεται: the retention of the indic. adds greatly to the vividness of the passage.

ὥδε δὴ... ἤγοντο, then indeed ensued a scene of great confusion. The form, τάραξο, 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.
Anabasis

δὴ πολὺς τάραχος ἐγένετο· αὐτίκα γὰρ ἐδόκοιν οἱ Ἑλληνες 2 καὶ πάντες δὲ ἀτάκτοις σφόνιν ἐπιπεσεῖσθαι. Κύρος τε κατα- 3 πηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνεδύετο καὶ ἀνάβας 10 ἐπὶ τὸν Ἰππον τὰ παλτά εἰς τὰς χεῖρας ἐλαβε, τοῖς τε ἄλλοις πάσι παράγγελλεν ἐξοπλίζεσθαι καὶ καθίστασθαι εἰς τὴν ἑαυτοῦ τάξιν ἐκαστον. ἦνδα δὴ σὺν πολλῇ σπουδῇ καθι- 4 σταντο, Κλέαρχος μὲν τὰ δεξία τοῦ κέρατος ἔχον πρὸς τῷ Εὐφράτῃ ποταμῷ, Προβενὸς δὲ ἐχόμενος, οἰ δὲ ἄλλοι μετὰ 15 τούτον, Μένων δὲ [καὶ τὸ στράτευμα] τὸ εὐώνυμον κέρας ἐσχε τοῦ Ἑλληνικοῦ, τοῦ δὲ βαρβαρικοῦ ἐπτεις μὲν Παφλαγόνες 5 εἰς χίλιοις παρὰ Κλέαρχον ἐστησαν ἐν τῷ δεξιῷ καὶ τὸ

found several times in Xen.; ταραχή is far commoner.
7 αὕτη: with ἐπιπεσεῖσθαι, but brought to the head of the clause for emphasis.
ἀδόκοντον, they thought; cf. c. 7. 4.
8 σφόνιν: 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 τοῦ Ἰππον: Plutarch, Artox. 9(from Ctesias; see the Introd., § 30), describes Cyrus' horse as γενεαῖον (high-bred), ἀτόμουν (hard-mouthed), and ἱματηθὸν (flery); cf. Alexander's Bucephalus.
τὰ παλτὰ: cf. c. 5. 92.
τοῖς τῷ ἄλλῳ . . . ἐκαστον: for ἐκαστον, after a pl., see the note on ἐκαστοι, c. 1. 25; and for the acc., after a dat., on λαβόντι, c. 2. 4.
11 ἐπιπλείζοντας: they were unarmed 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 δεξιὰ κέρας of the whole force. With the form κέρατος contrast κέρας, c. 7. 6.
14 ἔχομενος, next to him (sc. αὖθι, 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 ἐσχε we should have expected ἔχε, 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 ἐστησαν.
17 ὕστερος, to the number of; cf. c. 2. 15. παρὰ Κλέαρχον: acc., since ἐστησαν expresses motion.
ἐν τῷ δεξίῳ: these troops were, therefore, between Clearchus' hoplites and the river.
'Ελληνικον πελταστικον, εν δε τω ειωνυμω 'Αριαδος τε ο Κύρου
υπαρχος και το άλλο βαρβαρον, Κύρος δε και ἵππεις τούτου
δον έξακόσιοι (κατα το μέσον), ὠπλισμένοι θώραξι μεν αυτολ
και παραμηρίδιοι και κράνει τριάντα πλην Κύρου. Κύρος δε
ψυλην έχων την κεφαλήν εἰς την μάχην καθίστατο. οι δ'
ἵπποι τριάντα εἶχον και προμητωπίδια και προστερνίδια· εἶχον
dε και μαχαράς οἱ ἵππεις 'Ελληνικά.

8 Καὶ ἥδη τε ἦν μέσον ἡμέρας καὶ οὕπω καταφανεῖς ἦσαν 25
οἱ πολέμοι· ἡνίκα δὲ δεῖλῃ ἐγύννετο, ἐφάνη κοινορτός ὡσπερ
νεφέλη λευκή, χρόνῳ δὲ συχνῷ ὡστερον ὡσπερ μελανία τις ἐν
tοῦ πεδίῳ ἐπὶ τοῦ. δτε δὲ ἐγύντερον ἐγύννοντο, τάχα δὴ καὶ
χαλκός τις ἱστραπτε καὶ λόγχαι καὶ αἱ τάξεις καταφανεῖς
ἐγύγνωντο. καὶ ἦσαν ἵππεις μὲν λευκοθώρακες ἐπὶ τοῦ εἰωθοκοθώρακες ἐπὶ τοῦ εἰωθοκοθώρακες

18 τῷ εἰωνυμῷ: i. e., of the whole
force.

'Αριαδος: see the Introd., § 32.

19 καὶ ἵππεις τούτων, and horse-
men of his, a body-guard of

20 δον, about; see the note on
c. 2. 15.

<kατὰ τὸ μέσον>: these words
are conjecturally inserted as re-
quired by the sense. We must
supply ὠστερον.

21 γυνεῖοι: contrasted with οἱ δ' ἵπποι,
below, l. 22.

21 πλῆθος Κύρου: this has reference
to the helmet alone, as the con-
text shows. Cyrus was otherwise
fully armed.

22 ψυλή: pred. The word is em-
phasized by its position. Plu-
tarch (Artox. 11) states that
Cyrus wore the tiara—the badge
of kingly authority.

οἱ δ' ἰπποί: ὡς answers to μὲν, above,
l. 20. That cavalry horses
should be protected by armor
is recommended by Xen. in his

30 λυκωθάρακε: probably these
númou tôn polemíon. Tisostaférhén eĺégeto touton árxein
ékómenoi de gevropóroi, ékómenoi de óplítau sínn podhresi
exulínaì áspíasin. Aigúppoi oí oútoi eĺégyonti einyaí
állloi d' èstpeis, álloi toýstatai. Pántes d' oútoi kata éthn én plaiáso
35 plhreí anthròpòtov ëkaston tò ðéron èporeúonoi. Pro dè autòw 10
ármata díaleiptonata syvnoi ap' álhloun tà dè drepánphóra
kalóúmena: elxhèn dè tà drepána èk tôn ákówn eis plágion
ápòstetaména kai úpò tois dífrrois eis gênh bléptona, òsw diá-
kóptein dòw èntunuxánoyn. òdè gnwòmè òn wò éis tás tâxèis
40 tòn 'Ellhôn elwnta kai diakóspofou. òd méntoi Kúros elxen 11
dte kaléssas parapekleísteto tois "Ellhni tìn kran negocioptis tovô

...cuirasses were of linen (IV, 7, §15).
31 Tisostaférhén: normal asyndeton.
32 ékómenoi: cf. ékómenoi, above, l.14, and the note.
gevropóroi: 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 battle field next day.
33 Aigúppoi: 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 Pántes ... èporeúontoi, all of these
were marching nation by
nation (a Persian custom), each
nation in a solid square. ëkaston
tò ðéron is in apposition with ðóron.
36 díaleiptonata: retain the Greek order,
and observe that díaleiptonata has no
article, while tà ðè drepánphóra is
purposely postponed. For the
partic. kalóúmena, cf. c. 2. 72.
38 òd══... diakóspofou, the
purpose was that they should
drive through the ranks of the
Greeks and cut them down.
The partic., èlwrà and diakó-
spofou, are in the acc. abs., a
construction unusual, save with
imperative vbs.
40 òd méntoi ... elxhèn: cf. c. 7. 20.
The antecedent is toûrò, below.
41 tois "Ellhni: dat. with parape-
kleísteto, the obj. of kaléssas being
unexpressed. This is regular in
Greek.
βάρων ἀνέχεσθαι, ἐψεύσθη τοῦτο· οὐ γὰρ κρανγὴ ἄλλα συνή ὡς ἀνυστὼν καὶ ἥσυχη ἐν ἱσῳ καὶ βραδέως προσῆσαν.

12 Καὶ ἐν τούτῳ Κύρος παρελαύνων αὐτὸς σὺν Πίγρητι τῷ ἔμμηνε καὶ ἄλλοις τρισὶν ἢ τέτεροι τῷ Κλεάρχῳ ἐδόθα ἄγειν 45 το οστάτωμα κατὰ μέσον το τῶν πολεμίων, ὥστε ἐκεῖ βασιλεῖς
13 εἰς· κἀν τοῦτ', ἐφ', νικὴμεν, πάνθε· ἡμῖν τεποληταί. ὀρῶν δὲ ὁ Κλεάρχος τὸ μέσον στῆφος καὶ ἄκοινον Κύρου ἔξω ὀντα τοῦ εὐωνύμου βασιλεά—τοσοῦτον γὰρ πλήθει περιή βασιλείς ὡστε μέσον τῶν ἑαυτοῦ ἔχων τοῦ Κύρου εὐωνύμου ἔξω ἦν—ἀλλ' ὅμως ὑπὸ ὁ Κλεάρχος οὐκ ἦθελεν ἀποστάσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξίον κέρας, φοβούμενος μὴ κυκλώθη ἡ ἐκκατέρωθεν, τῷ δὲ Κύρῳ ἀπεκρίνατο ὅτι αὐτῷ μέλει ὅπως καλῶς ἔχωι.

42 τοῦτο, in this, acc. of specification.

οὗ γὰρ κρανγῆ: 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 (Artox. 7) also speaks of the Greek surprise at the orderly advance of the Persians.

συνὴ ὡς ἁνυστὼν, as quietly as possible. ἁνυστὼν is a poetical equivalent of δυνατὸν.

43 ἐν ἑνῷ, in even line; cf. ὅμοιος, I. 55.

44 αὐτῷ, by himself, i. e. unattended. In such cases αὐτῷ practically = μᾶς.

45 ἕδει, kept crying out to. The vb. is construed as a vb. of commanding.

46 δὲ... ὧν: 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 τεποληται: perf. for fut. perf., with a distinct gain in vividness; see G. 1264; H. 843; B. 537. ἡμῖν is dat. of the agent (G. 1186; H. 769; B. 380).

ἔρων, although he saw; so ἀκόνων, below.

48 τὸ μέσον στῆφος, the solid body at the centre (i. e. the 6,000, mentioned, c. 7. 55.

Κύρου: cf. Ῥασαφέρους, c. 2. 26, and the note.

δύνα: cf. c. 2. 126, and the note.

49 πλῆθος: for the case, see G. 1182; H. 780; B. 390.

50 τῷ: with εὐωνύμου, not with Κύρου. The former is governed by ἔξω; the latter is possessive.

ἀλλ' ὅμως, despite all this, resuming the concessive partics. above.

51 οὗ ἡθελέω, would not. A Grek commander kept his right flank (the shieldless side) protected, if possible. Spartan generals were often overcautious.

52 δὲ αὐτῷ μᾶλ, that he was taking care. Our iudicium would more naturally have, he would see; but the Greek is pres., not fut.

ὅπως καλῶς ἔχοι, that all should be
Kai en toûtô toû kairoph tô ménu bárbaramôn strátēumâ 14
ômalôs prošei, tô dê 'Ellhnikôn êtî en tôourg ménon suvne-
tátteto ek tôwn êtî prôsiôntwn. kal o Kûros paraleûnôn ou
pânu prôs aútô tôô strateûmati katebêato êkateîrosose âno-
blêpôn eîs te tôous pôleûmous kal tôous fîlous. ïdôn dê aútôn 15
âpô tôû 'Ellhnikou Ænôfôn 'Athanâsos, teîlásâs òws súnâ-
tîsai ërêto eî ti paragýllloi. ò dê eîpistîssas eîpte kal
légein êkêleue tâsîn ôti kal tôa ierâ kallâ kal tôa sfâyma kalâ.
tâûta dê légyom thorûbou ëkouso dià tôwv tâxeuv wîntos, kal 16
êrêto tôs ò bôrûbos eînê. ò dê eîsîn eîti súndhyma parêrkhetai

well. For the opt. in the obj.
clause, see the note on òs ëpynar, c. I. 21. Plutarch (Artoz. 8),
after remarking that Clearchus,
it inclined to be as cautious as
this, ought to have remained at
home, adds, ò dê (i. e. Kléarchos)
adôfî mélen etîwv òpws ëbei kallôta,
tô pâv ìfêbufen. In this view
modern scholars have generally
concurred.
54 tô ménu bárbaramôn strátēumâ: i. e.
the king's army.
55 ômalôs: cf. en toûf, above, I. 43.
sûnâttetero, was completing its
formation.
56 tôwv òti prôsiôntwn: the army
marched in column, so that the
line was long.
56 pânu prôs, at some little dis-
tance from.
57 kataêwâto: attentive observation
from a point of outlook (kata-).
59 Ænôfôn 'Athanâsos: the first
mention of Xen. in the Anaba-
sis. For his position in the
army, see III, I, §§ 4 ff., and the
Introd., § 4. Note the modest
omission of the art. with 'Athan-
âsos.
Teîlásâs òs súnântîssas, coming up
to meet him. Teîlásâs is one of
Xen.'s poetic words. òs stands
here for òs ëps, as above, I. 33.
60 ò ti paragýllloi, whether he
had any commands to give.
61 tôa ierâ: omens (according to
the old interpretation) drawn
from the appearance of the vital
organs, while sfâyma were omens
drawn from the movements of
the victims. It is now held that
ierâ was the general term for
sacrifice and that sfâyma denoted
special or propitiatory sacrifices.
The Greek offered sacrifice
before all important undertakings; if the omens at the
first were unfavorable, he per-
sisted in his sacrifice; see II, 2,
§ 3, and the note. Observe here
the emphatic repetition of kallâ.
62 tâvta . . . ìmyw, while saying
this; note the tense.
63 thorûbou . . . lînous: for the case,
see G. 1102; H. 742; B. 356. The
partic. is not in indir. disc. (G.
1582; 1583; H. 969; B. 661 note
1, end).
63 tô . . . òn: dir. interrog., in an
indir. ques. Just below we have
δεύτερον ἤδη. καὶ δὲ ἑθαύμασε τὰς παραγγέλλει καὶ ἤρετο δὲ τῇ ἐφ' τὸ σύνθεμα. δὲ ἀπεκρίνατο Ζεῦς σωτὴρ καὶ νίκη. ὥς δὲ Κύρος ἀκούσας Ἀλλὰ δέχομαι τε, ἐφ' ἃ τοῦτο ἐστώ. ταύτα δὲ εἰπὼν εἰς τὴν αὐτοῦ χώραν ἀπήλαυε.

Καὶ οὐκέτι τρία ἡ ἑττάρα στάδια διεικέθην τὸ φάλαγγα ἀπ' ἀλλήλων ἥνικα ἐπαινίζον τε οἱ Ἑλληνες καὶ ἥρχοντο 18 ἀντίοι λένα τοῖς πολεμίωισ. ὡς δὲ πορευομένων ἐξεκύμαινε τι το τῆς φαλάγγας, τὸ ὑπολειπόμενον ἡρξατο δρόμῳ θείν· καὶ ἀμα ἐφθάξαντο πάντες οἷον τῷ Ἐνυαλίῳ ἐλελίζουσι, καὶ πάντες δὲ ἔθεον. λέγουσι δὲ τινες ὡς καὶ ταῖς ἀσπίσι πρὸς τὰ δώρατα

δ.τ. εἰ. 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.

66 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).

67 χάραν: cf. c. 5.101. Where was Cyrus' position?

68 Ἀλλὰ δέχομαι, well, I accept it. τούτῳ ἑοφε, so be it. This probably means no more than be this the watchword; not as some have assumed, may victory be ours.

69 χάραν: cf. c. 5.101. Where was Cyrus' position?

70 ἄντων: see the note on προτέρα, c. 2. 142.
ἐδοῦπησαν φόβον ποιούντες τοὺς ἵππους. πρὶν δὲ τὸ ἔξεμα 19
75 ἐξικνεῖσθαι ἐκκλίνουσιν οἱ βάρβαροι καὶ φεύγουσι. καὶ ἐν-
tαῦθα δὴ ἐδώκων μὲν κατὰ κράτος οἱ Ἕλληνες, ἐβόων δὲ ἀλλήλοις μὴ θείν δρόμῳ, ἀλλ' ἐν τάξει ἐπεσταυ. τὰ δὲ 20
ἀρματα ἐφέροντα τὰ μὲν δὲ αὐτῶν τῶν πολεμιῶν, τὰ δὲ καὶ
diὰ τῶν Ἕλληνων κενὰ ἴμπαχων. οὐ δὲ ἐπεὶ προσδούμεν, διὰ-
80 ταύτη. ἐστὶ δὲ ὅστις καὶ κατελήφθη ὀσπερ ἐν ἱπποδρόμῳ
ἐκπλαγεῖς. καὶ οὐδὲν μὲντοι οὐδὲ τότον παθεῖν ἔφασαν, οὐδὲ
ἄλλος δὲ τῶν Ἕλληνων ἐν ταύτῃ τῇ μάχῃ ἐπαθεῖν οὐδεὶς
οὐδέν, πλὴν ἐπὶ τὸ ἐνυόμυρο τοξευθήναλ τις ἐλέγετο.

Κύριος δ' ὁ ὅρων τῶν Ἕλληνας ικάνουτας τὸ καθ' αὐτοῖς καὶ 21
85 διώκοντας, ἡδόμενος καὶ προσκυνούμενος ἣδη ὁς βασιλεῖς ὑπὸ

other interpolated note, not by Xen. On this view τιμος design-
ates other historians; others consider that Xen. is quoting
statements made by certain of the Greeks themselves after the
battle, which seems very un-
likely. With the whole passage
cf. IV, 5, § 18.
74 ἰδοὺπησαν is a poetic word; Xen.
has also the noun δοῦτος, II, 2,
§ 19.
πρὶν δὲ . . . ἐξικνεῖσθαι, freely, be-
fore 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,
avobe, l. 4.
ἐβόων: cf. l. 5.
77 καὶ δρόμῳ: here the phrase im-
plies breaking ranks.
τὰ δὲ ἀρματα . . . τὰ μὲν . . . τὰ δὲ: partitive apposition (G. 914; H.
624d; B. 319).
78 ἐφέροντα: 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 collect-
ively.
79 καὶ ἴμπαχων: the gen. as with
ἐρημος, c. 3. 30.
ἐπεὶ προσδούμεν: see the note on
ἐντὸν βούλευτο, c. 2. 40.
δισταυτα, opened ranks. Note
the prep., and cf. διαλείποντα,
avobe, l. 36.
80 ὅστις 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 pre-
sent, even in cases where the
past would seem more logical.
Cf. the note on ἤν οὐβ, c. 5. 35.
Xen. plainly refers to a single
individual; cf. τοῦτον, below.
καὶ, actually.
81 ἐκπλαγεῖς, scared out of his wits.
οὐδὲ . . . οὐδὲ, not even . . . nor.
82 οὐδὲ οὐδὲν: indef. words assume
neg. form in a neg. sentence; see
the note on οὐδεὶς, c. 2. 152.
83 τὸ καθ' αὐτοῖς, those opposite
them, another collective neut.
85 ἡδόμενος . . . προσκυνούμενος:
τῶν ἀμφὶ αὐτῶν, οὖν δὲ ἐξήχθη διώκειν, ἀλλὰ συνεστειραμένην ἔχων τὴν τῶν σὺν ἑαυτῷ ἐξακοσίων ἱππέων τάξιν ἐπεμελείτο δ' τι ποιήσει βασιλεὺς. καὶ γὰρ ηδὲ αὐτὸν ὅτι μέσον
22 ἔχου τοῦ Περσικοῦ στρατεύματος. καὶ πάντες δ' οἱ τῶν βαρ
βάρων ἀρχόντες μέσον ἔχοντες τὸ αὐτῶν ἥγοονται, νομίζοντες 90
οὔτω καὶ ἐν ἀσφαλεστάτῳ εἶναι, ἦν ἢ ἡ ἴσχυς αὐτῶν ἐκατέ
ρωθεν, καὶ εἰ τι παραγγεῖλαι χρῆσθαι, ἴμισει ἢν χρόνοις αἰσθά
23 νεοθαί τὸ στρατεύμα. καὶ βασιλεὺς δὴ τὸτε μέσον ἔχων τῆς
αὐτοῦ στρατιᾶς ὅμως ἔξω ἐγένετο τοῦ Κύρου εὐνυμοῦ κέρατος.
ἐπεῖ δ' οὔδεις αὐτῷ ἐμάχετο ἐκ τοῦ ἀντίου οὖδὲ τοῖς αὐτοῦ 95
τεταγμένους ἐμπροσθεν, ἐπέκαμπτεν ὡς εἰς κύκλωσιν.

24 Ἔνθα δὴ Κύρος δείχας μὴ ὅπως ζευγνόμενος κατακῷψη
tὸ 'Ελληνικὸν ἔλαιόν αὐτὸς. καὶ ἐμβαλὼν σὺν τοῖς ἐξακοσίοις
μικῆς τοῖς πρὸ βασιλέως τεταγμένους καὶ εἰς φυγῆν ἔτρεψε τοῖς
ἐξακοσίοις, καὶ ἀποκτείναι λέγεται αὐτὸς τῇ ἑαυτῷ χειρὶ 100

both concessive. For the latter
vb., cf. c. 6. 60.
86 δὲ, not even thus, resuming
the preceding parts. For the
use of δὲ (always accented) in
the sense of  ὅτερον, see G. 138, 3;
H. 120. It survives in prose only
after an intensive, καὶ or οὖδέ
(μηδέ).

συνεστειραμένην ἔχων, keeping in
close order.

87 ἑτερὰ, waited to see, fol-
lowed by an indir. ques.
88 ηδὲ αὐτῶν δτι, knew that he.
For the prolepsis, see c. 1. 20,
and the note.

90 μέσον ... αὐτῶν, holding the
centre of their own force.
91 ὅτερον: resumes the partic., and
is itself explained by the follow-
ing condit. clause.

ἀν ἐν: the condit. is general (G.
1393. 1; H. 894; B. 609).
92 καὶ εὖ ... χρήσουν, and, should
they wish to give any orders.

Note the change to the ideal
form (less vivid fut.).

ἡμεῖς ... χρόνοι: the dat. of time
commonly has the prep.

ἀν ... αἰσθάνομαι: direct, ἢ ... αἰσθάνομαι; see the note on ἢ
 erro, c. 3. 29.
93 καὶ ... δὴ τοῖς, and so in this
case. δὴ often introduces the
particular instance of a general
truth. Cf. c. 3. 65.

95 αὐτῶν: with ἐμπροσθεν.
96 ἢς εἰς κέκλασιν, as if to sur-
round (the enemy). For this
movement, see the second posi-
tion on the plan.

98 τοῖς ἐξακοσίοις: see l. 20.

99 τοῖς ἐξακοσίοις: see c. 7. 55 f.
The words are postponed to em-
phasize the contrast—six hun-
dred men routed six thousand.

100 αὐτὸς ... χρῆ, himself with
his own hand. αὐτὸς is re-
dundant but forcible (G. 997; H. 688;
B. 473).
Ἀρταγέρσην τὸν ἄρχοντα αὐτῶν. ὡς δ' ἦ τροπῇ ἐγένετο, 25 διασπερνοῦντα καὶ οἱ Κύρου ἑξακόσιοι εἰς τὸ διώκειν ὁμήραντες, πλὴν πάνω ὄληγοι ἀμφὶ αὐτῶν κατελείφθησαν, σχεδὸν οἱ ὁμοτράπεξι πολυμενοί. σὺν τούτοις δὲ δὲν καθορᾶ βασιλέα καὶ 26 105 τὸ ἀμφὶ ἐκεῖνον στίφος· καὶ εὐθὺς οὐκ ἡνέσχετο, ἀλλ' εἰπὼν, Ὁ νῦν ἄνδρα ὀρῶ, ἵπτο ἐπ' αὐτὸν καὶ παίει κατὰ τὸ στέρνον καὶ τυπρῶσκει διὰ τοῦ θώρακος, ὡς φησὶ Κτησίας ὁ ἱατρός, καὶ ἱάσθαι αὐτὸς τὸ τραύμα φησι.

Παίοντα δ' αὐτῶν ἀκοντίζει τις παλτῷ ὑπὸ τῶν ὁρθαλμῶν 27 110 βιασώς· καὶ ἑνταῦθα μαχόμενοι καὶ βασιλεύς καὶ Κύρος καὶ οἱ ἀμφὶ αὐτοῦ ὑπὲρ ἐκατέρων, ὡς οὖν μὲν τῶν ἀμφὶ βασιλέα ἀπέθυμκον Κτησίας λέγει· παρ' ἐκεῖνῳ γὰρ ἦν· Κύρος δὲ

101 'Ἀρταγέρσην: see Plutarch, Artox. 9, for an account of the combat between the two.
103 εἰς τὸ διώκειν, in pursuit.
103 πλὴν: the conjunc., not the prep.; see the note on c. 2. 140.
οἱ ὁμοτράπεξι πολυμενοί, 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 1, 9, 31 they are called συντράπεξι.
104 καθορᾶ, he caught sight of (properly used of one looking down [κατα-] from a point of vantage).
105 στίφος: doubtless the king's ὁμοτράπεξι, loyally rallying to his defense, although the main body of the 6,000 had fled.
οὖκ ἡνέσχετο, lost control of himself. For the double augment, see G. 514; 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, 1. 112.
108 καὶ ἱάσθαι . . . φησι, and declares that he himself healed the wound. It is not necessary to assume that the rel. δ' has fallen out after ἱατρός. ἱάσθαι, if right, is the impf. infin. (G. 1285, 1; H. 853a; B. 671; G. M. T. 119). Some read, on conjecture, ἱάσασθαι.
109 τοῖς: 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., ὅποιοι ἀπέθυμκον. 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 ἀπέθυμκον . . . ἱάσασθαι: the
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αὐτὸς τε ἀπέθανε καὶ ὅκτῳ οἱ ἄριστοι τῶν περὶ αὐτὸν ἔκειντο 28 ἐπ' αὐτῷ. 'Αρταπάτης δ' ὁ πιστότατος αὐτῷ τῶν σκηπτούχων θεράτων λέγεται, ἐπειδὴ πεπτωκότα εἰςεὶ Κύρον, καταπηδήσας 115 29 ἀπὸ τοῦ Ἰπποῦ περιπεσεῖν αὐτῷ. καὶ οἱ μὲν φασὶ βασιλέα κελεύσαν τινα ἐπισφάξαι αὐτὸν Κύρῳ, οἱ δ' ἑαυτὸν ἐπισφαξάσθαι σπασάμενον τὸν ἀκινάκην· ἔχε γὰρ χρύσον· καὶ στρεπτόν τὸ ἐφόρει καὶ ψέλα καὶ ταλλά ὡσπερ οἱ ἄριστοι Περσῶν· ἐτετίμητο γὰρ ἐπὶ Κύρον δὲ εὐνοιάν τε καὶ πιστοτητά. 120

1 IX. Κύρος μὲν οὖν οὕτως ἐτελεύτησεν, ἀνήρ δὲν Περσῶν τῶν μετὰ Κύρον τὸν ἄρχαίον γενομένων βασιλείας νύτατος τε καὶ ἄρχειν ἀξιώτατος, ὡς παρὰ πάντων ὀμολογεῖται τῶν Κύρου δοκούντων

imperf. of the multitude, the aor. of the individual.

118 ἔκαμ: καμία is a passive of τίθημι: were laid low.
114 'Αρταπάτης: see c. 6. 61.
116 περιπεσεῖν, to have flung him- self against himself.
αὐτῷ: the dat. is due to the compound vb. (G. 1179; H. 775; B. 3.14); cf. Κύρῳ, below.
117 ἑαυτὸν ἐπισφάξασθαι: the reflexive is redundant with the mid. vb., but serves to emphasize the reflexive idea (cf. αὐτὸς... ἑαυτῷ χειρὶ, l. 100). As a rule, the simple mid. is used of actions that are normal or natural, the act. with the reflexive of actions that are abnormal.
119 ἐφόρει: wore. φορέω is the frequentative of φέρω.
διώκ... 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. portrays only the favorable sides of his hero's character; yet modern historians have generally followed him. It is striking that Xen. interrupts his account of the battle in order to introduce this sketch. Cf. the biographical sketches in II, 6.

1 ἀνήρ δὲν, a man who was.
Περσῶν: partit. gen. with the following superlatives.

τὸν... γενομένων: note the effect of the third attrib. position; see the note on c. 5. 7, and cf. Κύρου τὸν ἄρχαίον, below.
2 Κύρος τὸν ἄρχαίον: Cyrus the Great, the founder of the Persian Empire (b.c. 560-529). Of his character and training Xen. gives an account in his Cyropaedia.
3 παρά: of the agent, like the normal ἐπ'; cf. ἐκ, c. 1. 28, and II, 6, § 1, in an exactly parallel phrase.

τὸν... γενομένων, who are reputed to have been intimately acquainted with Cyrus.
ἐν πείρᾳ γενέσθαι. πρῶτον μὲν γὰρ ἐτὶ παις ὡν ὃτ' ἐπαιδεύετο 2
5 καὶ σὺν τῷ ἀδελφῷ καὶ σὺν τοῖς ἄλλοις παισὶ, πάντων πάντα
κράτιστους ἐνομίζετο. πάντες γὰρ οἱ τῶν ἄριστων Περσῶν 3
παιδεῖς ἐπὶ ταῖς βασιλείως θύραις παιδεύονται: ἐνθα πολλὴν
μὲν σωφροσύνην καταμάθαι ἀν τις, αἰσχρὸν δ' οὐδὲν οὐτ' ἀκούσαι
οὐτ' ἰδεῖν ἐστι. 4
θεωταί δ' οἱ παιδεῖ καὶ τιμωμένους ὑπὸ βασι- 4
10 λέως καὶ ἀκούσουσι, καὶ ἄλλοις ἀτιμαζόμενοι: ὥστε εὐθὺς παιδεῖς
ὔντες μαυθάνουσιν ἀρχεῖν τε καὶ ἄρχεσθαι· ἐνθα Κῦρος αἰδή- 6
μονεστάτος μὲν πρῶτον τῶν ἥλικιωτῶν ἐδόκει εἶναι, τοῖς τε
πρεσβυτέροις καὶ τῶν ἐαυτοῦ ὑποδεικτέρων μᾶλλον πείθεσθαι,
ἐπειτα δὲ φιλιππότατος καὶ τοῖς ἵπποις ἄριστα χρῆσθαι: ἔκρινον
15 δ' αὐτὸν καὶ τῶν εἰς τὸν πόλεμον ἔργων, τοξικῆς τε καὶ ἀκοντι-
σεως, φιλομαθέστατων εἶναι καὶ μελετηρότατον. ἐπει δὲ τῇ ἢ
ἥλικῃ ἔπρεπε, καὶ φιλοθηρότατος ἢν καὶ πρὸς τὰ θηρία μέντοι
φιλοκινδυνώτατος. καὶ ἄρκτον ποτὲ ἐπιφερομένην οὐκ ἔτρεσεν,
άλλα συμπεσον κατεσπάσθη ἀπὸ τοῦ ἱππου, καὶ τὰ μὲν ἐπαδεν, δὲν καὶ τὰς ὀπτελὰς εἶχεν, τέλος δὲ κατέκανε· καὶ τὸν πρῶτον 20 μὲντοι βοηθήσαντα πολλοῖς μακριστὸν ἐποίησεν.

7 Επεὶ δὲ κατεπέμφθη ὑπὸ τοῦ πατρὸς σατράπης Δυνίας τε καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδοκίας, στρατηγὸς δὲ καὶ πάνων ἀπεδείχθη οἷς καθήκει εἰς Καστωλοῦ πεδίον ἄθροιζον, πρῶτον μὲν ἐπεδείξαν αὐτὸν ὑπὲρ πλείοντος πολεῖον, 25 εἰ τῷ σπείρατο καὶ εἰ τῷ συνθοῖτο καὶ εἰ τῷ ὑπόσχοιτο τι, 8 μηδαμῶς ψεύδοντα· καὶ γὰρ οὖν ἐπιστευον μὲν αὐτῷ αἱ πόλεις ἐπιτρεπόμεναι, ἐπιστευον δὲ οἱ ἀνδρεῖς· καὶ εἰ τὰς πολέμους ἐγένετο, σπειράνετο Κύρου ἐπιστευε μηδὲν ἄν παρὰ τὰς σπουδὰς

19 συμπεσόν, grappling with it (the bear). Cf. περιπεσόν, l. 116. τὰ μὲν . . . τὸς δὲ: not infrequently some other word than τὰ stands with δὲ, balancing τὰ μὲν. τὸς is adv. acc.
20 κατέκανε: for this poetic vb., see the note on c. 6. 8.
καὶ . . . μὲνοι, and yet; i.e. despite the fact that help had been unnecessary.
21 πολλοῖς . . . ἐπιστευον: see c. 7. 24, and the note.
22 κατεπέμφθη: i.e. down to the coast.
sατράπης, as satrap; see c. 1. 15, and the Introd., § 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 πάνων . . . οἷς: in the parallel passage, just cited, we have more exactly πάνων δοῦλ.
οῖς καθήκει, whose duty it is.
25 πρῶτον μὲν: balanced, loosely, by φανερὸν δὲ in l. 36.
ἐπεδείξαν αὐτόν δὲν: for the prolepsis see the note on τῶν βαρβάρων, c. 1. 20.
περὶ πλείοντος πολεῖον, counted it of the utmost importance. Cf. περὶ παρατ., in l. 57. In these phrases the old sense of περὶ, above, survives. The following conditions are all general, and would have ἄν with the subjv. in direct speech. Note the climax: a public contract, a private contract, a mere promise.
26 τῷ: i.e. τῳ; see G. 418, 1; H. 277; B. 148.
συνθοῖτο: for the form, see G. 741; H. 445b; B. 170, 4; cf. προοίμιο (ποιήμα) l. 34.
27 καὶ γὰρ, and (this policy had its effect) for.
ἐπιστευον μὲν . . . ἐπιστευον δὲ: an instance of anaphora (see the Introd., § 39), a figure much affected in rhetorical passages. The Greek order may be retained if we render, he won the confidence of.
29 μηδὲν ἄν . . . πολιτ.: direct,
30 παθεῖν. τοιγαρούν ἐπεὶ Τισσαφέρνει ἐπολέμησε, πᾶσαι ἂν ἡ πόλεις ἐκούσαι Κύρον ἐλπισμένται ἀντὶ Τισσαφέρνου πλὴν Μιλησίων. οὗτοι δὲ ὅτι οὐκ ἦσθε τὸ συνόντων προσέθαι ἐφοβοῦντο αὐτῶν. καὶ γὰρ ἐργάζεσθαι ἐπεδείκνυτο καὶ ἔλεγεν ὅτι οὐκ ἦν ποτὲ 10 προσίτο, ἐπεὶ ἄπαξ φίλος αὐτοῖς ἐγένετο, οὐδὲ ἐτί μὲν μελῶν 35 γένοιτο, ἐτί δὲ κάκιον πράξειαν.

Φανέρος δ' ἦν καὶ εἰ τίς τι ἄγαθον ἢ κακῶν ποιήσειν αὐτῶν, 11 νυκάν πειρώμενος· καὶ εὐχήν δὲ τίνες αὐτοῦ ἔξεφερον ὡς εὐχοῦτο τοσοῦτον χρόνον ζήν ἐστε νικήτη καὶ τοὺς εὖ καὶ τοὺς κακῶς ποι-

do not contain any visual content.
12 οὖν τα ἀλεξάμενοι. καὶ γὰρ οὐν πλείστοι δὴ αὐτῷ ἐνι γε ἄνδρι
τῶν ἐφ' ἡμῶν ἐπεθύμησαν καὶ χρήματα καὶ πόλεις καὶ τὰ 40
13 εαυτῶν σῶματα προέσθαι. οὐ μὲν δὴ οὐδὲ τούτ' ἀν τις εἰπεί τὸς
κακούργους καὶ ἀδίκους εἰα καταγελᾶν, ἀλλὰ ἀφελεῖστα
πάντων ἐπιμορφεῖτο. πολλάκις δὲ ἦν ἰδεῖν παρὰ τὰς στειβομένας
όδους καὶ ποδῶν καὶ χειρῶν καὶ ὕφαλμῶν στερομένοις ἀνθρώ-
πους. δωτ' ἐν τῇ Κύρου ἀρχῇ ἐγένετο καὶ Ἐλληνι καὶ 
βαρ- 45
βάρφ μηδὲν ἀδικοῦντι ἀδεδως πορεύεσθαι ὅπῃ τις θέλειν, ἔχοντι
δ.τι προχωροῦν.

ἐως is the normal word, although
μεχρί also occurs, and πρὶς is
regular after real or implied
negatives.
39 ἀλεξάμενος, paying like for like,
another poetic word (see c. 3. 31,
and the note).
πλείστοι δὴ, by far the greatest
number.
αὐτῷ ... ἦν ἡμῶν, to him above
all other men of our time. The
dat. follows προέσθαι, below. ἐν
γε ἄνδρι stands in apposition
with αὐτῷ. It adds a superlati-
ve force; hence the partit. gen.
τῶν εἰς ἡμῶν.
40 χρήματα . . . σῶματα: note the
climax.
41 προέσθαι, entrust. Contrast the
meaning, abandon, above, 1. 34;
yet note that both usages come
from the same original meaning.
οὐ μὲν δὴ ... ἢ, not, however,
that any one might say this, that.
In connection with δή, μὲν often
retains its original force as a
particle of asseveration (= μὴ).
τοῦτο, in such phrases, regularly
looks forward; cf. c. 7. 36.
42 κακούργους καὶ ἀδίκους: oneclass,
hence the art. is expressed but
once; cf. c. 7. 10, and the note.

καταγελᾶν: the word implies with
impunity; cf. II, 4, § 4.
43 ἦν δὲτοι: see c. 4. 24; 5. 11, and
cf. ἐγένετο, below, 1. 45.
44 ὁδοῖς: 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 re-
mark upon the Persian high-
ways.

τοῦτον: this and the following gens.
depend upon στερομένους. Barba-
rous mutilations have character-
ized oriental methods of punish-
ment in all ages.
46 μηδὲν ἀδικοῦντι: the neg., μηδὲ,
shows that the partic. is condi-
tional.

ὅπῃ τις θέλειν, wherever he chose.
Note the indic. θέλειν. 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. ἀφελεῖρα, c. 1. 18.
47 δ.τι προχωροῦν, whatsoever it
was to his interest (to have).
Toûs ge méntoi... 50
καὶ πρῶτον μὲν ἢν αὐτῷ πόλεμος πρὸς Πισιδας
καὶ Μυσοῦς: στρατευόμενος οὖν καὶ αὐτὸς εἰς τὰς χώρας
οὓς ἑώρα ἑθελόντας κινδυνεύειν, τοὺς καὶ ἀρχύντας ἑποίει ἦς
καταστρέφετο χώρας, ἕπειτα δὲ καὶ ἄλλους δώρους ἐτύμα: δύτης
φενεσθαί τοὺς μὲν ἀγαθοὺς εὐδαιμονεστάτους, τοὺς δὲ κακοὺς
δούλους τοὺς ἄξιος εἶναι. τοιγαροῦν πολλῇ ἢν ἄφθονια
55 αὐτῷ τῶν ἑθελόντων κινδυνεύειν, ὅπου τις οἴοτο Κύρων αἰσθή-
σεθαί. εἰς γε μὴν δικαίοσύνην εἶ τις φανέρος γένοιτο ἐπιδείκ-
νοθαί βούλομενοι, περὶ παντὸς ἐποίειτο τούτους πλουσιωτέρως
ζήν ποιεῖν τῶν ἐκ τοῦ ἄδικου φιλοκερδοῦντων. καὶ γὰρ οὖν
17 ἀλλὰ τε πολλὰ δικαίως αὐτῷ διεχειρίζετο καὶ στρατεύματι ἀλη-

48 τούς γε μέντοι... τιμᾶν: the emphasis due to the order is
best retained by the Eng. paraphrase, 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.

diaφερόντως: an adv. formed from
the partic. See the note on
ἡμελημένος, 26. 92.

49 πρῶτον μὲν: these words go, in
effect, with ἀρχώντας ἐτοιε, below,
l. 51, and are balanced by ἐπετα
δέ, l. 52. The clause, ἃν... πόλεμω, may be made subordi-
nate in translating.

50 καὶ αὐτῷ, in his own person. In
this phrase καὶ is regular, but
may rarely be translated.

51 ἡφα: indic., as ἠθέλει, above.

52 ἢ... ἥφα: incorporation; cf.
c. 1. 24, and the note.

55 ἃπον... ousio: see the note
on ἄ τις... ποιήσαει, l. 36.

Κύρων: note the force of the proper
name used instead of the pro-
noun.

58 εἰς γε μὴν δικαίοσύνην: with
ἐπιδεικνυθαί (show himself con-
nspicuous in), but doubly em-
phasized by its position and by
the parts. Note that the sentence
closes with the words τῶν... φιλοκερδοῦντων, thus contrasting
the opposite ideas.

φανέρος: cf. c. 2. 70, and the note.

57 περὶ παντὸς ἐποίειτο: cf. περὶ πλε-
στοῦ ποιήτου, l. 25.

τούτους: after the general τις, as
τάρτας after διής, c. 1. 18.

πλουσιωτέρως: a rare form of the
comp. adv., G. 389; 370, 2; H.
259 with a; B. 138. The text is,
however, conjectural.

58 ζήν: governed by ποιεῖν.

60 ἐκ τοῦ ἄδικου: cf. ἐκ τοῦ δικαίου, be-
low, 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.
καὶ γὰρ στρατηγὸς καὶ λοχαγὸς, οἱ χρημάτων ἠν ἐνεκα πρὸς ἐκείνου ἐπλευσαν, ἐγνώσαν κερδαλεωτερον εἶναι
Κύρφω καλῶς ὑπάρξειν ἢ τὸ κατὰ μὴνα κόρδος. ἀλλὰ μὴν εἰ
tis γε τι αὐτῷ προστάξαντι καλῶς ὑπηρετήσειν, οὔδενι πώποτε ἀχάριστον εἴασεν τὴν προθυμίαν. τουγαροῦ κράτιστοι δὴ ὑπη-
ρέται παντὸς ἔργου Κύρφω ἐκλέχθησαν γενέσθαι.

Εἰ δὲ τινα ὀρφή δεινὸν ὅτα οἰκονόμον ἐκ τοῦ δικαίου καὶ
κατασκευάζοντα τε ἢς ἄρχοι χώρας καὶ προσόδους ποιοῦντα,
οὔδένα δὲ πώποτε ἀφελέτο, ἀλλ' ἂν πλεοῦ προσεδίδου· ἅστε
καὶ ἱδέως ἐπώνυμο καὶ ἀραρελέως ἐκτόντο καὶ δ ἐπέπατο αὕ τις
ἡμεῖς Κύρων ἐκρυπτεῖν· οὐ γὰρ φθονῶν τοῖς φανεροῖς πλου-70

καὶ: singling out an important
act after ἄλλα; cf. c. 3. 13, and
the note.

ἀλήθεια, worthy of the name. The
Greek army is meant, as is
shown by what follows.

ἐκρήσετο, acquired, secured.
The aor. is ingressive; cf. the
note on ἔκλεψη, c. 1. 45. Con-
trast διεκελύστη, above.

ἐκλέψη: the means of motion
is normally expressed in Greek;
hence the frequent use of ἐλίν.

ἐγνώσαν: again ingressive, al-
though second aor.; cf. ἔγνων
and ἔγνυ.

ἐκ τοῦ δικαίου: cf. εἰ τοῦ ἄλλου, l. 58.

εὐρισκόμεθα, worthy of the name. The
Greek army is meant, as is
shown by what follows.

ἡ ἁρχὴ χώρας: incorporation,
as above, l. 52, ἡ καταστρέφετο
χώρας, but here the antecedent
is attracted to the case of the
rel. ἁρχὴ follows, of course, the
construction of ὡς.

οὔτε... ἀφελέτο, he would
never deprive him of it. The αὐ
is iterative (G. 1298; H. 335α; B.
568). Note that this gives the
aor. the force of an impf.; with
an impf. αὐ, in this sense, is some-
times found, but is never neces-
sary. For οὔτε after ῥυβο, cf.
the note on οὔτε above, l. 63.
Observe that pl. vbs. follow.
For the two accs. (χώρας being
understood), see G. 1069; H.
724; B. 340. Cf. ἐκρυπτεῖν, below,
l. 70.

ἐκτότο: a poetic vb. used sev-
eral times by Xen. (again in III,
3, § 18). For the tense, see the
note on κέκτησθε, c. 7. 16.

οὐ γὰρ φθονῶν... παρέμενος,
for he plainly did not envy...
but sought. Distinguish between
φανερωμεν with the infin. (seem to
τοῦσιν ἐφαίνετο, ἀλλὰ πειρώμενος χρῆσθαι τοῖς τῶν ἀποκρυπτομένων χρήμασι.

Φίλους γε μὴν ὅσον ποιήσαι καὶ εὖνοις γυνῇ δυνασ καὶ 20 ἱκανοῖς κρίνεις συνεργοῖς εἶναι ὁ τι τυχόνει βουλόμενοι κατερ-
75 γάξεσθαι, ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι
θεραπεύων. καὶ γὰρ αὐτῷ τούτῳ οὕτε αὐτὸς ἐνεκα φίλων 21
φετο δεισθαί, ὡς συνεργοῖς ἔχοι, καὶ αὐτὸς ἐπειράτο συνεργός
toῖς φίλοις κράτιστος εἶναι τοῦτον ὅτου αἰσθάνοιτο ἑκαστὸν
ἐπιθυμοῦντα. ὅρα δὲ πλεῖστα μὲν οἶμαι εἰς γε ἀνὴρ ἐλαμ- 22
80 βανε διὰ πολλὰ· ταῦτα δὲ πάντων ὅτι μάλιστα τοῖς φίλοις διε-
dίδον, πρὸς τοὺς τρόπους ἑκαστοῦ σκοπῶν καὶ ὅτου μάλιστα
ὁρὼ ἑκαστὸν δεόμενον. καὶ δόσα τῷ σόματι αὐτοῦ κόσμων 23
πέμπτῳ τις ἢ ὡς εἰς πόλεμον ἢ ὡς εἰς καλλωπισμόν, καὶ περὶ

be) and φαίνεσθαι with the partic. (manifestly to be).
73 φίλους: doubly emphasized by
its position and by the following parts. It is the obj. of θεραπεύων,
l. 76.

ὅσον: the rel. is conditional;
hence the opt.
ὅταν: quoted after γυνῇ.

74 ἱκανοὶ...κατεργάσθαι, judged
to be adequate co-workers in
whatever he might wish to ac-
complish.
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, συνερ-
γός...εἶναι κ.τ.λ. Exactly simi-
lar is III, 5, § 5. In Eng. the sen-
tence may be rendered as above
or αὐτὸ τοῦτο ὁπερ...ἔνεκα may
be rendered, for the very reason
for which. In that case ὁπερ...
ἔνεκα follows naturally. ὁπερ
is used, not the simple ὅπως, be-
cause of the preceding intensive, αὐτὸ.
toῦτο is governed by συνεργός,
ὅταν by ἐπιθυμοῦντα.
79 ἐὰν γε ἀνὴρ: cf. l. 38, ἐὰν γε ἀνήρ.
80 πάντων δὲ μάλιστα, above all
men.

δυσδίδον: force of the prep. Cf.
c. 5, 11.

81 ὅτου: i. e. πρὸς τοῦτο ὅτου. The
gen. depends on δέομεν.
83 ὡς...ὡς: giving the idea of
the sender.
καὶ...ἰδὼν, also in the case
of these they (i.e. people gener-
ally) said that he was wont to
say. λέγειν is impf. infin. Cf.
l.αθα, c. 8, 108, and the note.
τούτων λέγειν αὐτὸν ἔφασαν ὅτι τὸ μὲν ἕαυτοῦ σῶμα οὐκ ἂν δύνατο τούτως πάσιν κοσμηθῆναι, φίλους δὲ καλὸς κεκοσμήσει. 85 24 μένους μέγιστον κόσμον ἀνδρὶ νομίζει. καὶ τὸ μὲν τὰ μεγάλα νῦν τῶν φίλων εἰ ποιοῦντα οὐδὲν θαυμαστὸν, ἐπειδὴ γε καὶ δυνάτωτερος ἦν τὸ δὲ τῇ ἐπιμελεῖσθαι περιείναι τῶν φίλων καὶ τῷ προθυμεῖσθαι χαρίζεσθαι, ταῦτα ἐμοιγε μᾶλλον δοκεῖ ἀγαστὰ 25 εἶναι. Κύρος γὰρ ἐπεμπε βίκους οἴνον ἡμιδεείς πολλάκις ὑπὸτε πάνυ ἦδιν λάβοι, λέγων δὴ οὐπό δὴ πολλοὶ χρόνου τούτου ἧδιν οἶνον ἐπιτύχοι. τοῦτον οὖν σοι ἐπεμψε καὶ δεῖται σου τῇμερον τούτον ἐκπείν σὺν οἷς μάλιστα φιλεῖς. 26 πολλάκις δὲ χήμαν ἡμιβρώτους ἐπεμπε καὶ ἄρτων ἡμίσεα καὶ ἄλλα τοιαῦτα, ἐπιλέγειν κελεύον τὸν φέροντα, Τούτους ἤσθη 98 27 Κύρος· βούλεται οὖν καὶ σὲ τούτων γεύσασθαι. ὅπως δὲ χίλις σπάνιος πάνυ εἰς, αὐτὸς δὲ δύνατο παρακενάσασθαι διὰ τὸ πολλοὺς ἕχειν ὑπηρέτας καὶ διὰ τὴν ἐπιμελείαν, διαπέμπους ἐκέλευε τοὺς φίλους τοῖς τὰ ἑαυτῶν σώματα ἀγούσῳ ἱπποῖς

84 οὐκ ἂν δέναιτο: potential opt.; νομίζω, 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 εἰ ποιοῦντα, of which it is the inner obj.
89 τῷ προθυμεῖσθαι: dat. of respect, as the preceding ἐπιμελεῖα.
παῦντα: resuming τὸ...περιείναι, which, owing to the two explanatory dates, has the effect of a pl. ἀγαστῶν, used several times by Xen., is rare in Attic Greek.
91 οὕτω...χρόνου, not for a long time. For the gen., see G. 1136; H. 759; B. 339.
92 τοῦτον: the gen. follows the comp. ἔδωκε.
ἐπιτέρχοι: direct, ἐπετέρχον, as said by Cyrus.
ἐπιμεψε: the tense used by the messenger; cf. the epistolary impf. in Lat. With the shift from ἐπεμψε to δεῖται, cf. that from ἤσθη to βούλεται below, l. 96.
93 σὺν οἷς: i. e. σὺν τοῖς οἷς.
94 ἐπιλέγω, to say (in addition to the gift).
96 τοῖς τοῖς: partit. gen. with γεύσασθαι. Cf. ἤσθη, c. 6. 57. To receive gifts from the king’s table was accounted a high honor.
97 σπάνιος πάνι: the adv. gains force by its postponement. Cf. 2. 121.
διὰ τὸ...ἵνα: parallel with ἐπιμελείαν. Cf. above, l. 89. The matter of supplies was carefully attended to by Persian military officials.
99 ἐγούσων: partic., in agreement with ἐπιμεψε. σώματα is its obj. Observe that ἔδωκε refers to
100 ἐμβάλλειν τούτον τὸν χιλόν, ὡς μὴ πεινώντες τοὺς ἐμνυτοῦ φίλους ἀγωσίν. εἰ δὲ δὴ ποτὲ πορεύοντο καὶ πλεῖστοι μέλλοιεν ὅψεσθαι προσκαλών τοὺς φίλους ἐστούδαμολογεῖτο, ὡς δὴλοι οὐς τιμᾶν. ὃστε ἐγὼ μὲν γε εἰ δὲν ἄκουοι οὐδένα κρίνω ὅποι πλειώνων πεφιλήσθαν οὐτε Ἐλλήνων οὐτε βαρβάρων. τεκμήριον δὲ 105 τούτου καὶ τοῦτο. παρὰ μὲν Κύρου δούλου ὄντος οὐδεὶς ἀπῆχεν πρὸς βασιλέα, πλὴν Ὁρόντας ἐπεχείρησε· καὶ οὗτος δὴ δὲν φιλοι πιστῶν οἱ εἶναι ταχὺ αὐτὸν ἄρα Ἰκύρῳ φίλαιτερον ἢ ἑαυτῷ· παρὰ δὲ βασιλέως πολλοὶ πρὸς Κύρου ἀπήλθον, ἐπειδὴ πολέμωι ἄλληλοις ἐγένοντο, καὶ οὗτοι μέντοι οἱ μάλιστα ὑπ' αὐτῶν ἀγαπώμενοι, νομίζοντες παρὰ Κύροι ὄντες ἀγαθὸς ἠξιωτέρας ἄν τιμῆς τυγχάνειν ἢ παρὰ βασιλεῖ. μέγα δὲ τεκμήριον καὶ τὸ ἐν 30 τῇ τελευτῇ τοῦ βλου αὐτῷ γενόμενου ὅτι καὶ αὐτὸς ἂν ἀγαθὸς καὶ κρίνεις ὁρθὸς ἐδύνατο τοὺς πιστοὺς καὶ εὖνοις καὶ βεβαλοὺς.

106 οὗτος δὴ: contemptuous. For the facts, see c. 6. 18.
107 οὗ: indir. reflexive, see c. 1. 36, and the note. It is governed by πιστῶν.
αὐτὸν: here resuming the preceding rel. For this οὗτος is the usual word. It was perhaps avoided here, because it occurs just above, designating the main subj.
φίλαιτερον: G. 352; H. 250b; cf. B. 132, 2. The form is a rare one. We have μᾶλλον φίλου, c. 1. 19.
109 ὅτῳ: ὅτῳ: i. e. the king.
110 ἀγαπώμενοι, beloved, and therefore honored.
ἐν ... τυγχάνειν: direct, ἐν τυγχανοῖμεν.
111 τὸ ... γενόμενον, that which happened. With τεκμήριον, ὅτῳ is again omitted.
112 τοῦ: expressed but once with the three adj., since they designate a single class. Cf. φίλου καὶ συντάξιοι, ll. 114 f.
31 ἀποθνῄσκοντος γὰρ αὐτοῦ πάντες οἱ περὶ αὐτοῦ φίλοι καὶ συντράπεζοι ἀπέθανον μαχιμενοὶ ὑπὲρ Κύρου πλὴν Ἀριαίου· οὗτος 118 δὲ τεταγμένος ἔτοιχαν ἐπὶ τῷ εὑρωπῷ τοῦ ἑπτακοῦ ἀρχών· ὡς δὲ ὑσθεντο Κύρου πεπτωκότα, ἐφυγεν ἔχον καὶ τὸ στρατεύμα πᾶν οὗ ὃγείτο.

1 Ἐνταῦθα δὴ Κύρου ἀποτέμενται ἥ κεφαλὴ καὶ ἡ χεῖρ ἡ δεξία. βασιλεὺς δὲ [καὶ οἱ σὺν αὐτῷ] διάκων εἰσπίπτει εἰς τὸ Κύρειον στρατόπεδον· καὶ οἱ μὲν μετὰ Ἀριαίου οὐκέτι ίσοταται ἀλλὰ φεύγουσι διὰ τοῦ αὐτοῦ στρατόπεδου εἰς τὸν σταθμὸν ἑκεῖνον ἄρμην· τέταρτες δὲ ἐλέγοντο παρασδαγγεὶ εἶναι τῆς ὁδοῦ. 2 βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ τὰ τε ἄλλα πολλὰ διαρπάζουσι

114 συντράπεζοι: cf. ὁμοτράπεζοι, c. 8. 103.
115 πλὴν: how different ῥόμ πλὴν, above, l. 106.
116 τεταγμένος . . . εὑρωπῷ: see the plan, facing p. 76. For the use of the partit., cf. παρὼν ἐτύγχανει, c. 1. 4.

τοῦ ἑπτακοῦ: gen. with ἀρχών. Ariaceus is elsewhere spoken of as commanding the whole of Cyrus' barbarian force. We can hardly assume that all were mounted.

118 εἰς θύραν: for the force of the gen., as contrasted with the dat., after ἔχοιμαι, see c. 4. 9 and the note.

CHAPTER X

1 Ἐνταῦθα: the adv. resumes the narrative interrupted by c. 9. ἀποτέμενοι: according to Porsian 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 genuine, they are to be regarded as parenthetic, since both vb. and partic. are in the sing., agreeing with βασιλεύς.

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 included the individual (Ariaceus and his men); latter it became a somewhat pompous phrase for the individual alone. Above, l. 2, and below, l. 6, we have βασιλεύς δὲ καὶ οἱ σὺν αὐτῷ, where the individual is brought into greater prominence.

4 ἐνθαν ἄρμην: i. e. on that morning. Some temporal adv. may have fallen out.

5 τῆς ὁδοῦ: for the case, see the note on στρατιᾶς, c. 4. 34. The clause affords a good instance of the Greek fondness for personal constructions.

6 διαρπάζουσι . . . λαμβάνω: the former vb. expresses an act of the whole force, the latter an act
καὶ τὴν Φωκαίδα τὴν Κύρου παλλακίδα τὴν σοφῆν καὶ καλῆν
λεγομένην εἰναι λαμβάνει. ἡ δὲ Μιλησία λυθεῖσα ἑπὶ τῶν τρὶς
ἀμφὶ βασιλέα ἐκφεύγει γυμνὴ πρὸς τῶν Ἑλλήνων, οἱ ἔτυχον
10 ἐν τοῖς σκευοφόροις ὑπλα ἐχώντες καὶ ἀντιταχθέντες πολλοίς
μὲν τῶν ἀρταξόντων ἀπέκτειναν, οἱ δὲ καὶ αὐτῶν ἀπέθανον·
οὐ μὴν ἔφυγον γε, ἀλλὰ καὶ ταύτην ἔσωσαν καὶ τάλλα ὀπόσα
ἐντὸς αὐτῶν καὶ χρήματα καὶ ἄνθρωποι ἐγένοντο πάντα ἔσωσαν.
ἐνταῦθα διέσχον ἀλλήλων βασιλεὺς τε καὶ οἱ Ἑλλήνες ὡς τριά-4
15 κοινα ὑπάρχει, οἱ μὲν διάκοντες τοὺς καθ’ αὐτοὺς, οἱ δ’ ἀρπά-
ζοντες ὡς ἐδή πάντα νικῶντες.

Ἐπει δ’ ἠσθοῦντο οἱ μὲν Ἑλλήνες ὡς βασιλεὺς σὺν τῷ ἑν
τρεῖς ἑτεροματικῷ ἐν τοῖς σκευοφόροις εἰς, βασιλεὺς δ’ ἀδ ἠκούσε
Τισαφέρων ὡς οἱ Ἑλλήνες νικῶν τῷ καθ’ αὐτοῦς καὶ εἰς τὸ

of the king’s, i.e. one done at
his bidding; hence the change
of number.

τὰ τε ἅλλα . . . καὶ: a common
phrase, throwing strong empha-
sis on the second member. Simi-
larly ἄλλως τε καὶ means, espe-
cially. 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 μιλτος = red ochre), but
Cyrus called her Aspasia, after
the famous consort of Pericles
(Plut. Artox. 28; Pericles 24;
Aelian, Varia Historia XII, 1).

σοφὴν: not witty; Aelian speaks
of her intelligence (σοφεσ) 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 τοῦτους or τίνας; but such
omission could scarcely be par-
alleled.

11 οἱ δὲ καὶ αὐτῶν: this balances
πολλοίς μὲν, with a shift of con-
struction.

12 οὐ μὴν ἔφυγον γε: spoken with
the pride of a Greek. μὴν should
always be felt as a particle of
asseveration.

ταῦτῃ: i.e. τὴν Μιλησίαν.

羟α: the antecedent is πάντα,
postponed for emphasis.

13 ἤγοντο: the pl. is here due to
the vicinity of ἀνθρωποί.

羟ον: repeated to emphasize the
achievement of this handful of
Greeks. See also the note on
ἡγεμόν, c. 7. 62.

14 διέσχον: cf. διεχέτησα, c. 8. 68.

15 οἱ μὲν διάκοντες: i.e. the Greeks.
The order is, therefore, chastic.

18 as, on his part.

19 Τισαφέρων: for the case, see
c. 2. 26. Here the ἐπι-clause sup-
plies the place of the acc.

ηκέν . . . ἀκόντα: the shift of
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 Κλαρχὸς: the order is again chiasic—Greeks, king, king, Clearchus.


23 ἀρέσκεσθαι: an alternative indir. ques. (G. 1606; H. 1017; B. 579).

24 γὰρ ἦν προσιών: cf. c. 2. 70, and the note. The king's force is meant. He himself had been wounded, and cannot have led them.

25 στραφῆναι: 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.

26: both with προσιών (gen. abs.; sc. ἄνδρας) in the expectation that, and with δεξίων, with the intention of.

27 παρῆλθεν: plpf. in Eng. For the fact, see c. 8. 96.

28 εὐνύμον: referring to the original position of the Greeks. See the plan.

29 ταύτη: this postponement of the antecedent, very common in Greek, is rare in Eng.

30 καὶ . . . καὶ . . . καὶ: the first two only are co-ordinate.

31 αὐτομολήσατος: many had doubtless deserted, thinking that Cyrus was victor. Cf. II, 1, § 6.

32 γὰρ Τ., for, you remember, Tiss.—resuming the narrative of c. 8.

33 διαστάτης, opening their ranks.
33 Ἀμφιπόλης: where was Amphipolis?

34 γενόθαι, to have shown himself.

35 ὡς . . . ἀπηλλάγη, having come off with the worst of it. For the phrase μεῖον ἔχων, cf. III, 2, § 17; III, 4, § 18. ἀπαλλάττωμα generally implies being well rid of a thing.

36 πάλιν . . . ἀναστρέφει: be dared not charge the Greeks again. Note the emphatic position of ὑπὲρ.

37 ὡμοὶ δὴ: sarcastic.

38 τὸ εὐάνυμον: see the note on c. 2. 88.

39 ἐδέχομαι: progressive aor.

35 προσάγων . . . κατακόψειαν: see the references cited in the note on μὴ ἐπιθῇ, c. 3.50. περιττόσωσι is a poetic vb. So, too, ἀναπτύσσομαι, below.

31 ἀναπτύσσομαι: 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. ἀναπτύσσω (fold back) admits of this view, and the phrase ποταμῶν ἐπιθὲν τὸν ποταμὸν distinctively 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 ψ . . . ἐβουλεύομαι has led many to the belief that the projected manoeuvre was not carried out.

46 ὡς . . . παρατηταγμένους: partic. in indir. disc.

47 ἐδέχομαι: note the tense: they could not bring themselves to.
47 ἐκ πλέονος, when at a greater distance.
κόμης τινός: perhaps Cunaxa; see Plut. Artax. 8.
49 ἀνεστράφησαν, rallied; note the prep.
οἱ ἅμφι βασιλεία: according to Diodorus (XIV, 23), Tissaphernes was their leader.
50 τῶν ἐπί τῶν: a slight shift of construction, permissible also in Eng.
δοτε . . . γιγνώσκειν: see the note on c. 1. 19. Tendency may include result, and when δοτε 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.
51 ποιούμενον, what was going on.
As a rule, γιγνώσκειν supplies the pass. to ποιέω, ποιεῖται being used strictly of what is put into poetry.
52 πινακίδα, a sort of. Cf. μελανία τις, c. 8. 27. The Persian standard is again described by Xen. in Cyrop. VII, 1, 4, as ἀετὸς χρυσῷς ἐπὶ δόρατος μακρὸν ἀνατεταμένος. From this it would appear that πέληγ here means, not a target, but a lance; and in the Greek lexicographers it is glossed by δόρνω, ἀδεστρων, and λῃχη. But these may be mere guesses from this passage. (Does ἐπὶ πέληγ 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.
ἀνασταμένον: Curtius has pinnas extendenti.
ἐνταθ’: loosely used of the limit, as there in Eng.
53 ἵππος: contemptuous again.
54 ἄλλοι ἄλλως: 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.
κειμένος: the tense paints the progress of the action; contrast ἀπεξώρησαν, below.
56 ἀνεβίβασεν: apparently intrans., but the obj. supplies itself.
ἐν’ αὐτῷ, at its foot. στήσας and στάς must be distinguished.
τεῦμα πέμπτε Δύκιον τὸν Συρακόσιον καὶ ἄλλον ἐπὶ τὸν λόφον καὶ κελεύει κατιδόντας τὰ ὑπὲρ τοῦ λόφου τὰ ἐστὶν ἀπαγγέλλαι. καὶ ὁ Δύκιος ἤλασε τὲ καὶ ἴδὼν ἀπαγγέλλει ὅτι φεύγουσιν ἀνὰ χρόνος. σχέδων δ’ ὅτε ταύτα ἦν καὶ Ἰλιος ἐδύνετο.

'Ενταῦθα δ’ ἔστησαν οἱ Ἐλληνες καὶ θέμενοι τὰ ὑπὸλει ἀνε- παύσαντο· καὶ ἁμα μὲν ἐθαύμαζον ὅτι οὐδαμοὶ Κύρος φαῦνοιτο οὐδ’ ἄλλοι ἀπ’ αὐτοῦ οὐδεὶς παρῆι· οὐ γὰρ ἤδεσαν αὐτὸν τεθνηκότα, ἀλλ’ ἤκατον ὁ διώκοντα οὐχεσθαι ὁ καταληψόμενον τὸ προεληλακέαν· καὶ αὐτὸς ἐβουλεύοντο ἐι αὐτοῦ μείναντες τὰ σκευοφόρα ἱνα ταὐτά ἄγουσιν ἢ ἀπολειπεν ἐπὶ τὸ στρατόπεδον. ἐδο- ξεν αὐτοῖς ἀπείναε· καὶ ἄφικνονται ἀμφι δορρηστον ἐπὶ τὰς σκηνὰς. ταῦτας μὲν τῆς ἡμέρας τούτο τὸ τέλος ἐγένετο. κατα-
λαμβάνουσι δὲ τῶν τε ἄλλων χρημάτων τὰ πλείστα διήρπασμένα καὶ εἴ τι σίτιον ἢ ποτὸν ἢν, καὶ τὰς ἄμαξας μεστὰς ἀλεύρων 70 καὶ οἶνον, δὲ παρεσκευάσατο Κύρος, ἵνα εἴ ποτε σφόδρα τὸ στρατεύμα λάβοι ἐνδέα, διαδιδόντα τοῖς Ἐλλησιοῖ—ἡ σαν δ' αὕται τετρακόσιαι ὡς ἐλέγοντο ἄμαξαι—καὶ ταύτας τότε οἱ σὺν βασιλεῖ 19 λεί διήρπασαν. ὡστε ἢδεινοι ἠγουν οἱ πλείστοι τῶν Ἐλλήνων ἠγο δὲ καὶ ἀνάριστοι. πρὶν γὰρ δὴ καταλῦσαι τὸ στρατεύμα 75 πρὸς ἀριστον βασιλεὺς ἐφάνη. ταύτην μὲν οὖν τὴν νύκτα οὔτω διεγένοντο.

70 εἰ τι... ἢν, whatever there was to eat or drink. Cf. s. 5. 4., with the note. σίτιον is much rarer than οἶνος.
71 τὰς ἄμαξας: obj. of διήρπασαν, l. 74. After the parenthesis it is resumed by καὶ ταύτας.
72 μεστάς, which had been full of; but the ellipsis of ὅσαι, the impf. partic. (G. 1299; H. 856α; B. 542, 1), is hardly felt.
73 ὡς ἐλέγοντο: a striking instance of the pers. construction.

74 ἠγο... ἀνάριστοι: an emphatic clause. The chiasm heightens the effect.
75 καταλῦσαι: cf. s. 8. 2.
77 διεγένοντο: cf. s. 5. 34, and the note. μὲν in this clause is balanced by δὲ 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 Ἀναβάσις ends here.
BOOK II

1. [Ως μεν οὖν ἡρολοθή Κύρῳ τὸ Ἑλληνικόν ὅτε ἐπὶ τὸν ἀδελφὸν Ἄρταξέρξην ἑστρατεύετο, καὶ ὅσα ἐν τῇ ἀνόδῳ ἐπράξαθη καὶ ὃς ἡ μάχη ἐγένετο καὶ ὃς Κύρος ἑτελεύτησε καὶ ὃς ἐπὶ τὸ στρατόπεδον ἠλθότοις οἱ Ἑλληνες ἐκοιμήθησαν 5 οἷμενοι τὰ πάντα νυκάν καὶ Κύρον ζῆν, ἐν τῷ πρόσθεν λόγῳ δεδήλωσε.] ἃμα δὲ τῇ ἡμέρᾳ συνελθόντες οἱ στρατηγοὶ ἔθανεν 2 μαζὸν ὅτι Κύρος οὗτε ἄλλον πέμπτε σημανοῦντα δἰ τι χρῆ ποιεῖν οὔτε αὐτὸς φαίνοντο. ἐδοξεῖν οὖν αὐτοῖς συσκευασαμένους ἃ εἶχον καὶ ἐξοπλισμένους προϊέναι εἰς τὸ πρόσθεν ὡς Κύρος 10 συμμελεῖειν. ἡδὲ δὲ ἐν ὁρμῇ ὄντων ἃμα ἕλιον ἀνέχοντι ἤλθεν 3 Ἡρωδής ὁ Τευθρανίας ἀρχῶν, γεγονός 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—δὲ) has been noted above.

3 ὡς, how. The five indirect questions in this section are subj. of δεδήλωσεν.

5 νυκάν, be victorious, has often the force of a perf., to have conquered (G. 1256; H. 827; B. 521).

6 δεδήλωσεν, stands recorded.

7 σημανοῦσα: purpose.

δἰ τι χρῆ ποιεῖν: direct, τὶ χρῆ, a frequent substitute for the deliberative subj.

8 συσκευασμένος: for the case of this and the following partic., see the note on λαβόντος, I, 2, 4 f.

9 δὲ τῷ πρόσθεν: cf. I, 10, 19 f. The direction was presumably toward Babylon.

ἐν τοῖς ... συμμελεῖσθαι: direct, ἐν τοῖς συμμελεῖσθαι.

10 ἡδὲ ... ἕλθεν, when they were now on the point of starting, gen. abs. with omitted subj. Cf. προῖνον, I, 2, 99.

ἡλιός, cf. I, 10, 60, and the note.

11 Τευθρανίας: see the map. This district had been given to Damareus by Darius.

γγονὸς ἄρα: he may well have been the grandson of Damareus. For the latter, see the vocab.
Δάκωνος, καὶ Γλώς ὁ Ταμώ. οὖντι ἐλεγον ὅτι Κύρος μὲν τεθνηκεν, Ἄριαῖος δὲ πεθευγώς ἐν τῷ σταθμῷ εἶ ἡ μετὰ τῶν ἄλλων βαρβάρων ὃθεν τῇ προτεραίᾳ ὁρμήνητο, καὶ λέγει ὅτι ταύτην μὲν τὴν ἡμέραν περιμένουν αὐτοῖς, εἰ μὲλλοντι ήκειν, 15 τῇ δὲ ἄλλῃ ἀπιέναι φαίν ἐπὶ ἱωνιας, άθεντερ ἦλθε. ταύτα ἀκούοντες οἱ στρατηγοὶ καὶ οἱ ἄλλοι "Ελληνες πυνθαυμάζοντι ἐπαρέως ἐφερον. Κλέαρχος δὲ τάδε εἶπεν. ἌΛΛ ὥφελε μὲν Κύρος τὴν ἑως ἐπεὶ δὲ τετελεύτηκεν, ἀπαγγέλλετε Ἄριαῖῳ ὅτι ἡμεῖς νικῶμεν τε βασιλέα καὶ ὡς ὁρᾶτε οὐδὲς ἐτὶ ἡμῖν μάχεται, 20 καὶ εἰ μὴ ὑμεῖς ἠλθετε, ἐπορευόμεθα ἀν ἐπὶ βασιλέα. ἐπαγγελλόμεθα δὲ Ἄριαῖῳ, έκν ἐνθάδε ἠλθε, έις τὸν θρόνον τὸν βασιλείου καθεῖν αὐτόν. τῶν γὰρ μάχη μικρῶν καὶ τὸ 5 ἄρχειν ἐστὶ. ταύτα εἰπὼν ἀποστέλλει τοὺς ἀγγέλους καὶ σὺν αὐτοῖς Χειρίσοφον τὸν Δάκωνα καὶ Μένωνα τὸν Θετταλόν. καὶ 25 γὰρ αὐτὸς Μένων ἐβουλετο. ἦν γὰρ φίλος καὶ ξένος Ἄριαῖοι.
its own force. For ἐχω, see the vocab. and I, 1, 53.

27 ὁ μὲν: a somewhat striking asyndeton.

περιέμεν: this compound is in place when the one waiting has nothing to do; cf. the colloquial Eng., loaf around.

28 σιτον: here food, in the broadest sense.

διύνατο, as best it could. διοί is here the rel. adv. With this passage cf. the similar one, I, 5, § 6 end.

κόπτοντες: pl., because στράτευμα implies στρατιωταί.

τοῖς βοῦς καὶ ὄνους: the art. expressed but once; cf. I, 7, 10, and the note.

29 ξέλους, as fuel, in appos. with ὀλοίτως, γέρρους, and ἄσπις, all of which are governed by ἐχρώντω, the intervening clauses being parenthetical.

31 ἡμαγχαῖον: trans. as if in plpt. ἱκβάλλαν: i.e. out of their quivers. αὐτομολούττας: cf. I, 7, 62.

33 ἤσαν ἀπερεδέα: 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 ἐγινει 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 (ἐχωντες ἐχων).

36 καὶ ἡ δὴ τε ἢν: cf. I, 8, 1.

παρὰ βασιλέως: the others, Gius and Tamos, had come from Ariaeus, whom the Greeks considered their friend.

37 ὁ μὲν ἄλλοι: in appos. with κήρυκες. This would naturally be followed by ἐστὶν ἀξίων ἓλλος Ἑλλην, but the order chosen is more pointed. This passage contradicts the statement of Ctesias (Plut. Artoc. 13) that he himself was a member of the embassy.

39 ἐντίμους ἐχον: equivalent to ἐντίμου ἄν; cf. εὐνοίκων ἐχον, I, 1, 21. προσκύνητε: Xen. seems to believe him an impostor.
to your honor and to your advantage.

40 αὐτικα, 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 ἔξωμα, which had been taken out (from the victim). The inspection of the entrails, especially the nobler organs, was considered of great importance.

51 Κλεάνωρ: see the Introd., §33. πρεσβύτατος must have reference to honor and influence rather than to age, as in V, 3, §1 Phileius and Sophaenetus 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, §26 end.

52 δὲ . . . παραδοθέντων, that they
would die before they would give up their arms. &v goes with both vbs.

Πρέσενος: Xenophon's friend. See the Introd., §38, and III, 1, §§4-10.

53 ὧς 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 πείτεν: contrasted with ὧς κρατῶν.

ἀν . . . χαρισώντα, if they grant him this favor. With the whole sentence cf. I, 7, 42.

58 αὖ: dat. after the vb. of contending (G. 1177; H. 772; B. 376).

61 δὲν . . . ἀποκτείνας, 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 ἰφασα, below, I. 72.

63 ὡς σὲ ὅρες, as you can see for yourself.

64 εἰ μὴ, except. Cf. I, 4, 112.

ἄχοντες: equivalent to εἰ ἄχουεν; cf. παραδότες, below.

65 &v: with χρησθαι; similarly the next &v goes with στερηθήναι. Consult the note on I, 3, 29.

67 παραδότην: sc. ἡμᾶς, easily supplied from the preceding ήμι.

68 ἤδας, burst into a laugh, an ingressive σο.
ἀξίωτα. ἴσθι μέντοι ἄνοιτος ὃν, εἰ οἶει τὴν ἴμετέραν ἄρετὴν το
14 περιγενέσθαι ἂν τῆς βασιλέως δυνάμεως. ἄλλους δὲ τινὰς
έφασαν λέγειν ὑπομαλακτιζόμενους ὡς καὶ Κύρρη πιστοὶ ἐγένοντο
καὶ βασιλεῖς ἂν πολλοὶ ἄξιοι γένοντο, εἰ βούλοιτο φίλος
γενέσθαι. καὶ ἐμε ἄλλο τι θέλοι χρῆσθαι εἰτ' ἐπ' Ἀλυντον
στρατευόμενοι, συγκαταστρέφαται ἀν αὐτῷ.

75 Ἔν τούτῳ Κλέαρχος ἦκε, καὶ ἠρώτησεν εἰ ἤδη ἀποκηρυ-
μένου εἰεν. Φαλίνος δὲ ὑπολαβὼν εἶπεν. Οὕτωι μὲν, ὁ Κλέαρχε,
69 ἄλλος ἄλλα λέγει· σὺ δ' ἡμῖν εἰπτε τί λέγεις. δ ὡ
σε, ὁ Φαλίνος ἀσμανος ἐφάρακα, οἵμαν δὲ καὶ οἱ ἄλλοι πάντες·
ἐν τε γὰρ Ἐλλην εἰ καὶ ἡμεῖς τοσοῦτοι ὤντες ὅσους σὺ ὀρᾷ. ἐν ὑ
τοιούτωι δὲ ὄντες πράγμασι συμβουλευόμεθα σοι τι χρῆ ποιεῖν

69 ἄλλα, well.

60 ὕπολαβών: i.e. one trained in ar-

ument, but unfitted for action.

61 ἄξίωτα: ironical, as we might

say, You argue very prettily.

62 ὅτι ... ἃν, know that you are.

See G. 1588; H. 982 B. 661.

63 περιγενέσθαι ἃν, could (possibly)

give the better of. Cf. I, 1, 56, and

the notes.

64 ἔφασαν: Xen. again appears to
give the narrative at second
hand; cf. I, 8, 73.

λέγων: imperf. infin., as I, 8, 107.

ὑπομαλακτιζόμενος: force of the

prep.?

65 ἄλλο πι: inner obj. for any-

thing else.

66 ὅλω: for this form, see the vocab.

75 συγκαταστρέφαντο: instead of a

conclusion that would follow
equally well after either sug-
gestion, we have a special phrase
suiting the second one only. Cf.
I, 9, 76 ff., and the note. Egypt,
subdued by Cambyses, had re-
volted during the reign of Darius
Nothus, and had not yet been
permanently reconquered.
περὶ δὲν λέγεις. σὺ οὖν πρὸς θεῶν συμβούλευσον ἡμῖν δή, σοι 17
dοκεῖ κάλλιστον καὶ ἀριστον εἶναι, καὶ δὲ σοι τιμὴν οἶσει εἰς τὸν
ἐπείτα χρόνον ἀεὶ λεγόμενον, ὅτι Φαλίνως ποτε πεμφθεὶς παρὰ
85 βασιλέως κελεύσων τοὺς Ἐλλήνας τὰ ὅπλα παραδοῦναι ἐμβο-
λευμένοις ἥμεν ἐμβολεύσεσαί αὐτοῖς τάδε. οὖσα ἐδὲ ὅτι ἁνάγκη
λέγεσθαι ἐν τῇ Ἑλλάδι δὲν ἐμβολεύσης. ὃ δὲ Κλέαρχος 18
ταῦτα ὑπήγετο βουλόμενος καὶ αὐτὸν τὸν παρὰ βασιλέως προσ-
βεβοῦντα ἐμβολεύσας μὴ παραδοῦναι τὰ ὅπλα, ὅπως ἐυλπίδεις
90 μᾶλλον ἔδει οἱ Ἐλλήνες. Φαλίνως δὲ ὑποστρέφας παρὰ τὴν
δόξαν αὐτοῦ ἔδει. Ἔγώ, εἰ μὲν τῶν μυριῶν ἐπιδών μᾶς τις 19
ὑμῖν ἔστι σωθήναι πολεμοῦντας βασιλεῖ, συμβούλευμι μὴ παρα-
διδόναι τὰ ὅπλα. εἰ δὲ τοι μηδέμια σωτηρίας ἔστιν ἐπὶς
ἀκόντως βασιλέως, ἐμβολεύων σφόζεσθαι ὑμῖν ὅτι δυνατόν. 95
Κλέαρχος δὲ πρὸς ταῦτα ἔδει. Ἀλλὰ ταῦτα μὲν δὴ σὺ λέγεις. 20
παρ' ἡμῶν δὲ ἀπάγγελε τάδε ὅτι ἥμεις οἰόμεθα, εἰ μὲν δὲν
βασιλεῖ φίλους εἶναι, πλείονος ἄν ἄξιοι εἶναι φίλοι ἐχοντες τὰ

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82 πρὸς θεῶν: he is put upon oath, as it were.
5, τι . . . καὶ δ, whatever . . . and a thing which, a shift from the general to the particular.
83 ἐστι . . . χρόνον, for all future time.
94 δὲ λεγόμενον, when from time to time told. The text is uncertain.
Φαλίνως: far more effective than σ. Xen. is giving the words of the supposed future narrator.
96 τάκε, thus and so. The actual advice is of course not given.
ἀνάγκη: for the omission of ἔστι, see I, 3, 21, and the note.
98 ταῦτα ὑπήγετο, sought cunningly (ἐνέ-) to draw him on in this. ταῦτα is the inner obj.
καὶ αὐτῶν τὸν . . . προσπροῶντα, even the very one who was serving as ambassador.
90 ὑποστρέφεις, cunningly evading him. The metaphor is from wrestling.
παρά, contrary to.
91 τῶν μυριῶν ἐπιδών: the art. marks the numeral as the ordinary or proper one (a round number); it should not be translated.
μᾶς τις, a single one.
92 σωθήναι: the infin. depends upon ἄριτ, understood with μᾶς τις. Below we have σωτηρίας in a corresponding phrase.
95 μὲν δὴ: the matter is thus dismissed. Note the exact use of ταῦτα and τάκε with the emphatic pronouns σοῦ and ἡμᾶς. Cf. ἵστε and híc.
97 πλείονος: cf. τολμοῦ, I, 3, 57.
δὲ . . . εἶναι: direct, δὲ εἶμεν; so σω τολμεῖν, below, representing σω̣
οπλα ἡ παραδόντες ἄλλω, εἰ δὲ δεῖ πολεμεῖν, ἀμείνων ἀν
21 πολεμεῖν ἔχοντες τὰ ὀπλα ἡ ἄλλῳ παραδόντες. ο ὃ δὲ Φαλίνος
eipte. Ταύτα μὲν δὴ ἀπαγγελοῦμεν ἀλλὰ καὶ τὰ δὲ ὑμῖν εἰτεὶ 100
ἐκέλευσε βασιλεὺς δι' ἡμῶν μὲν ὑμῖν αὐτοῦ σπουδαὶ εἶχαν,
προϊόντα δὲ καὶ ἀποικοῦσι πόλεμος. εἰπάτι αὐν καὶ περὶ τοῦτο
τότερα μενείται καὶ σπουδαὶ εἰσίν χ ὡς πολέμου δυνὸν παρ' ὑμῶν
22 ἀπαγγελῶ. Κλέαρχος δὲ ἔλεγεν ἢ ἀπαγγέλλει τοινυν καὶ περὶ
tοῦτον οτι καὶ ἡμῖν ταῦτα δοκεὶ ἀπερ καὶ βασιλεῖ. Τι οὖν 105
ταύτα ἔστω; ἢφη δὲ Φαλίνος. ἀπεκρίθη δὲ Κλέαρχος. Ἡν μὲν
23 μένομεν, σπουδαῖς, ἀποίκοι τε καὶ προϊόντω πόλεμος. δὲ
πάλιν ἡρώτησε. Σπουδαῖς δὲ πολέμον ἀπαγγελῶ. Κλέαρχος δὲ
ταύτα πάλιν ἀπεκρίνατο. Σπουδαὶ μένουσι, ἀποίκοι δὲ ἢ
προϊόντει πόλεμος. δὲ δὲ ποιήσοι οὐ διεσήμησε.

II. Φαλίνος μὲν δὴ ἐχεῖ καὶ οἱ σὺν αὐτῷ. οἱ δὲ παρὰ
'Αριαλοῦ ἦκον Προκλῆς καὶ Χειρυσόφος. Μένων δὲ αὐτοῦ ἔμενε
παρὰ 'Αριαλῷ. οὕτω δὲ ἔλεγον οτι πολλοῖς φαίη ὁ 'Αριαλὸς εἶναι
Πέρσας έαυτού βελτιών, οὐς οίκ δὲ ἀνασχέσθαι αὐτοῦ βασιλεύ-

τολεμοὶν. The partics. ἔχοντες
and παραδόντες supply in each
case a new protasis.
101 μένομεν: conditional, as τρο-
ποίει and ἀποίκοι, below.
103 ἐκήρυγ: direct dat. The pres.
often covers the fut.; cf. εἰρίν, two lines
below. Do not trans., would be.
105 εἴπατο: in the forms ἐπάτων and
ἐπάτατε (indic. or imp.) this second
aor. often has the first aor. vowel.
108 ἐπὶ τολμῶν ἄνως, that there is
104 ἀπαγγέλλω: observe that the
subj. question is followed by
an inv. answer.
105 καὶ ἦμοι ... καὶ βασιλικ: 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.
110 ποιήσοι: fut. opta. are always
due to indir. disc. (G. 1287; Η.
855a; B. 548).

Chapter II

3 ἦκον, came back.
109 εἴτε: the adv. (cf. I, 3, 11), further
explained by παρὰ 'Αριαλῷ. For
the relations of these two men
to one another, see c. 1. 26.
3 ἔλεγον ... φαίη: the former of
these vbs. has, in the act., almost
invariably the construction with
δὲ; the latter virtually only the
infin.
110 τολμῶ: emphatic position.
4 βελτιών: i.e. in rank; cf. ἀριστοῖ,
5 οὐτος· ἀλλ' εἰ βούλεσθε συναπτέναι, ἥκεν ἡδ' κελεύει τῆς νυκτὸς. εἰ δὲ μή, αὐριον πρὸ ἀπίεναι φησιν. ὁ δὲ Κλέαρχος 2 εἶπεν· 'Αλλ' οὗτοι χρῆ ποιεῖν· εὰν μὲν ἡκομεν, δοστερ λέγετε· εἰ δὲ μή, πράττετε ὑποῖον ἃν τι ὑμῖν οἴησθε μάλιστα συμφέρειν. δ' τι δὲ ποιήσοι οὖδέ τούτως εἶπε.
10 Μετὰ ταύτα ἥδη ἡλίου δύνοντος συγκαλέσας στρατηγοῦ καὶ 3 λοχαγοὺς ἔλεξε τοιάδε. 'Εμοι, δ' ἀνδρε, θυμόμενος ἴναι ἐπὶ βασιλέα οὐκ ἐγίγνετο τὰ ιερά. καὶ εἰκότος ἄρα οὐκ ἐγίγνετο· ὡς γὰρ ἐγὼ νῦν πυθόμενοι, εἰν μέσον ἡμῶν καὶ βασιλέως ο Τήρης ποταμὸς ἐστι ναυσίπορος, ὃν οὐκ ἄν δυναμέθναι ἄνευ πλοίων δια- 15 βήματι· πλοῖα δὲ ἡμεῖς οὐκ ἔχομεν. οὐ μὲν δὴ αὐτοῦ γε μένειν ὀλόν· τα γὰρ ἐπιτίθεια οὐκ ἔστιν ἔχειν· ἴναι δὲ παρὰ τούς

I, 5, 39. Xen. uses comparative forms both with and without the ρ.
οὖν . . . βασιλεώντως, who would not endure his being king. The influence of φαίνεται (exceptionally) even to the subordinate rel. clause. See G. 1524; H. 947; B. 671 note. The direct form was οἱ οὐκ ἄν ἄνδροντο. οὗτος βασιλεώντως is gen. abs. Cf. οὕτως πολεμοῦσιν, I, 1, 40.
5 ἀλλ' εἰ βούλεσθε: a sudden shift to direct speech.
τῆς νυκτὸς: 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 ἔδω δὲ μή ἄχρει, and below, l. 8, it follows ἔδω with the subj. See G. 1417; H. 906; B. 616, 3.
7 δοτερ λέγετε: the ellipsis is easily supplied.
8 πράττετε: the inv. is more vivid than a clause with χρῆ.
οὗτος . . . τι: τι is often added to indefinite words.
9 δὲ τι . . . εἶναι: retain the order in translating and remember oúde is more than not.
10 δύνοντος: an Ionic form; cf. below, l. 62. The mid. is normal; cf. ἐδότο, I, 10, 60.
11 ἵναι: dat. infin. of purpose; cf. φέρεσθαι, c. 1, 33.
12 οὐκ ἐγίγνετο, would not prove favorable, i.e. after repeated trials. Contrast the aor. in IV, 5, § 8, ἐγίγνετο ἐπὶ τού πρῶτον καλὰ τὰ σφάγμα.
ἀρα, as I. 11 νέων see, a constant use with the impf.
13 ἐν μεσῷ, between. Cf. I, 7, 34.
Τήρης: Clearchus must have been misinformed, or he mistakes some canal for the river.
15 πλοῖα: note the emphatic position, and cf. τα γὰρ ἐπιτίθεια, below.
οῦ μὲν δή: not that it is.
16 ὀλὸν τι: see G. 1024b; H. 1000;
Κύρου φίλους πάνυ καλὰ ἡμῖν τὰ ἱερὰ ἦν. ὥδε οὖν χρὴ ποιεῖν· ἀπιόντας δειπνεῖν διὶ τις ἔχει· ἐπειδὰν δὲ ποιήσῃ τῷ κέρατι ὡς ἀναπαύεσθαι, συσκευαζέσθε· ἐπειδὰν δὲ τὸ δεύτερον, ἀνατίθεσθε ἐπὶ τὰ ὑπούργια. ἐπὶ δὲ τῷ τρίτῳ ἐπεσθε τῷ ἱγουμένῳ, τὰ μὲν 20 ὑπούργια ἔχοντες πρὸς τοῦ ποταμοῦ, τὰ δὲ ὅπλα ἔξω. ταῦτ' ἀκούσαντες οἱ στρατηγοὶ καὶ λοχαγὸς ἀπῆλθον καὶ ἐποίουν οὖν καὶ καὶ τὸ λοιπὸν δὲ μὲν ἤρχεν, οἱ δὲ ἐπείθοντο, οὐχ ἐλόμενοι, ἀλλὰ ὀρῶντες ὅτι μόνος ἔφρονε οὐα δεῖ τὸν ἄρχοντα, οἱ δ' ἄλλοι ἀπευρ- ροὺ ἦσαν. [ἀριθμὸς τῆς ὁδοῦ ὢν ἡλθον εῖς Ἐφέσου τῆς Ἰωνίας 25 μέχρι τῆς μάχης σταθμὸν τρεῖς καὶ ἐνενίκοντα, παρασάγγαι πέντε καὶ τριάκοντα καὶ πεντάκοσιοι, στάδιοι πεντήκοντα καὶ ἐξακοσχίλιοι καὶ μύριοι· ἀπὸ δὲ τῆς μάχης ἐλέγοντο εἶναι εἰς Βασιλέων στάδιοι ἐξήκοντα καὶ τριάκοσιοι.]

B. 641. The neut. has reference to circumstances; the personal masc. or fem., as a rule, to character.

ὁμ.: cf. l. 11.


τῷ κέρατι: an isolated use. Greek military signals were ordinarily given with the ὀδηγός.

ὁμ.: Clearchus plans to deceive the enemy.

20 τῷ ἡγουμένῳ, the van, a collective neut.

21 πρὸς, on the side of.

22 τὰ. Si  ὅπλα = τοῖς ὅπλας, as often.

23 ἀπῆλθον . . . ἐποίου: contrast the tenses.

23 τὸ λοιπόν, in future. In this general sense the gen., τὸ 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 ἀφρόνω: 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.

τριάκοντα καὶ ἑνήκοντα: 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 stadia remains. It will be noted that, if we allow eighteen para-

sangs for the additional three days' journey, we have, in this particular, complete agreement, as 517 is the total number ac-

28 ἔλεγοντο: of this Xen. could
speak only from hearsay. Plut. Artox. 8, gives the distance as 500 stadia.

30 ἑντεύθεν: i. e. from the plundered camp.
32 μέσας νύκτας: for the pl., see I, 7, 4, and the note.
33 θύμων τὰ ὄπλα: see I, 5, 88, and the note. The partic. includes the troops, although agreeing with στρατηγοῦ and λοχαγοὶ.
34 μήτε ... τε, not ... but. The parallelism calls for τε ... τε, even when one clause is neg. In such cases Eng. generally uses the adverative, but. Note that vbs. of swearing, although usually taking the construction of indir. disc., have the neg. μή, never oth.
38 προσέμοσαν καὶ, swore in addition that they would also.
40 ἀδῆλος, without guile. The word occurs often in treaties; cf. II, 3, § 26.

41 εἰς ἄσβεσα, so that the blood ran into a shield. Cf. εἰς τοράμβως, 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 ἔναωσε, had been exchanged. γίγνομαι must be translated as
"Ἀγε δὴ, ὦ Ἀραίε, ἐπειτέρπ ὁ αὐτός ὑμῖν στόλος ἐστὶ καὶ ἡμῖν, εἰπὲ τίνα γνώμην ἔχεις περὶ τῆς πορείας, τότερον ἄπιμεν ἦπερ ἡλθομεν ἢ ἀλλήν τινα ἐννενοηκέναι δοκεῖς ὅδων κρείττω. δὲ δὲ ἐπεν. Ἡν μὲν ἡλθομεν ἀπιόντες παυτέλως ἀν ὑπὸ λυμοῦ ἀπολοίμεθα· ὑπάρχει γὰρ νῦν ἡμῖν οὐδὲν τῶν ἐπιτηδείων. ἐπτακαλ- δέκα γὰρ σταθμῶν τῶν ἐγγυτάτως οὐδὲ δεύρο οἶντες ἐκ τῆς χώρας οὐδὲν εἴχομεν λαμβάνειν· ένθα δὲ τι ἡ, ἡμεῖς διαπορεύθηκαν κατεδαπανήσαμεν. νῦν δ' ἐπινοοῦμεν πορεύεσθαι μακροτέραν 50 μὲν, τῶν δ' ἐπιτηδείων οὐκ ἀπορήσομεν. πορευτέον δ' ἡμῖν τοὺς πρώτους σταθμοὺς ὡς ἂν δυνόμεθα μακροτάτους, ἵνα ὡς πλεί- στον ἀποστάσωμεν τοῦ βασιλικοῦ στρατεύματος· ἥν γὰρ ἀπαξ δύο ἢ τριῶν ἡμερῶν ὅδων ἀπόσχισαμεν, οὐκέτι μὴ δύνηται βασι- λείας ἡμᾶς καταλαβεῖν. ὁλίγῳ μὲν γὰρ στρατεύματι οὐ τολμή- 55 σει ἐφέπεσθαι· πολὺν δ' ἔχων στόλον οὐ δυνήσεται ταχέως πορεύεσθαι· ἰσως δὲ καὶ τῶν ἐπιτηδείων σπανεί. ταύτην, ἐφε, τὴν γνώμην ἔχων ἔγγογε.

13 Ἡν δὲ αὐτή ἡ στρατηγία οὐδὲν ἄλλο δυναμένη ἢ ἀποδράναι

the context demands. It may supply a passive to almost any vb.
49 δὲν δὴ, come now.
50 ἢπερ, the same as; sc. ὅπως.
51 ὑπὸ λυμοῦ: a slight personification, common with this word.
52 ὑπάρχει, have to count upon, more than = ἔσται.
53 σταθμῶν: gen. of time.
54 ἐγγυτάτως: adv. as an attributive.
55 ἐξορμησαν: were we able.
56 κατεδαπανήσαμεν: for the force of the prep., cf. kathépuzàthsa, I, 3, 15.
57 μακροτέραν: sc. ὅδωρ.
58 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.
59 ὃς δὲν . . . μακροτάτους, as long as possible.
54 ἡμερῶν: gen. of measure, with ὅδως.
55 ἀπαξ: cf. I, 9, 34.
58 ἢγγει, I, for my part. Note, also, the emphatic postponement of the word.
59 ἢν . . . δυναμένη, now this was a form of generalship which amounted to nothing else. The resolved vb. form (for ὅδωρα) brings the partic. into stronger
60 ἡ ἀποφυγεῖν ἢ δὲ τύχῃ ἐστρατήγησε καλλιον. ἐπεὶ γὰρ ἡμέρα ἐγένετο, ἐπορεύοντο ἐν δεξιᾷ ἔχοντες τὸν Ἑλλα, λογιζόμενοι ἤκουν ἀμα ἡλιός δύνοντες εἰς κάμας τῆς Βασιλείας χώρας. καὶ τοῦτο μὲν οὐκ ἔφευσθεν. ἐτί δὲ ἀμφί δεῖλην ἔδοξαν πολέμους ὁράν ἵππεας. καὶ τῶν τε Ἑλλήνων οἱ μὴ ἔτυχον ἐν ταῖς τάξεσιν ὁποτε εἰς τὰς τάξεις ἔθεον, καὶ Ὄριοι, ἐτύχανε γὰρ ἐφ' ἀμάξεις πορευόμενος διότι ἐτέρωντο, καταβαίνει θαρακλίζετο καὶ οἱ σὺν αὐτῷ. ἐν δὲ ὀπλίζοντο ἦκον λέγοντες οἱ προπεμφθεῖτες σκοποῦ οἱ οὐχ ἤπει οἘλλάν ἢ ὑποζύμια νέμουντο. καὶ εὐθὺς ἐγνωθαν πάντες ὅτι ἄγαμος τὸν ἐστρατοπεδεύετο βασιλεύς. καὶ γὰρ κατοικὸς ἐφαίνετο εἰς κόμας οὐ πρόσω.

Κλέαρχος δὲ ἔπι μὲν τοὺς πολέμους οὐκ ἦγεν. ἦδει γὰρ καὶ ἀπερικτός τοὺς στρατιώτας καὶ ἀσέτους ὁποτε ήδη δὲ καὶ ὄγις ήν. οὐ μέντοι οὔδε ἄπεκλινε, φυλαττόμενος μὴ δοκοίτις φεύγειν, ἀλλ' εὐθύωρον ἄγον ἀμα τῷ ἡλιό δυομένη οὔτε τὰς ἐγγυτάτω κόμας τοὺς πρώτους ἔχουν κατεσκήνωσεν, ἐξ δὲ διήρπαστο ὑπὸ τὸν βασιλικὸν στρατεύματος καὶ αὐτὰ τὰ ἀπὸ τῶν οἰκεῖων σύλα. οἱ μὲν οὖν πρῶτοι ὅμως τρόπο τινὶ ἐστρατοπεδεύσαντο, 17 οἱ δὲ ὀστεοὶ σκοταίοι προσιόντες ὡς ἐτύχανον ἐκαστοι ηὐλί-.
ςοντο, καὶ κραυγὴ πολλὴν ἐποίουν καλοῦντες ἀλλήλους, ὡστε καὶ τοὺς πολεμίους ἀκούειν· ὡστε οἱ μὲν ἐγγύτατα τῶν πολε- 80 μίων καὶ ἔφυγον ἐκ τῶν σκηνωμάτων. δὴ λοιπὸν δὲ τούτο τῇ 18 υἱοτεραίᾳ ἐγένετο· οὕτε γὰρ ἐπολύγιον ἐτ' οὐδὲν ἐφάνεν οὕτε ἐπιτέθη ἐν τούτῳ κατ' ὑπομονὴν πλησίον. ἐξεπλάγη δὲ, ὡς ἦσσε, καὶ βασιλεὺς τῇ ἐφόδῳ τοῦ στρατεύματος. ἐδέησε δὲ 19 τούτῳ οἷς τῇ υἱοτεραίᾳ ἐπροέ. προϊόνθης μὲντοι τῆς νυκτὸς 85 ταύτης καὶ τοῖς Ἑλληνικοῖς αἱμιτπεῖν, καὶ θόρυβος καὶ δοῦ- 20 πος ἦν οἰον εἰκός φάσον ἐμπεσόντος γίγνεσθαι. Κλέαρχος δὲ 21 Τολμίδην Ἡλείου, διὰ τόπων ἐμφάνειν παρ' ἐαυτῷ εἰρήνης ἀρ- σταν τῶν τότε, ἀνεπείν ἐκέλευσε συγγὺς κηρύξαντα ἃ προαι- ρεόμενοι οἱ ἄρχοντες, δι' ἂν τῶν ἀρέστα τῶν οὐν εἰς τὰ ὅπλα 90 μνήσθη, ὧν λήγεσον μιθρὸν τάλαντον. ἐπεὶ δὲ ταύτα ἐκπροέχθη, ἐγνωσαν οἱ στρατιῶται ὧν κενός ὁ φίλος εἰς καὶ οἱ ἄρχοντες σῶοι. ἀμα δὲ ἀργῶν παρῆγγελεν ὁ Κλέαρχος εἰς τάξιν τὰ 91 ὅπλα τίθεσθαι τοὺς Ἑλλήνας ὑπὲρ εἰχον ὅτε ἦν ἡ μάχη.

1 III. Ὁ δὲ δὴ ἐγραψα δι' ὅτι βασιλεὺς ἐξεπλάγη τῇ ἐφόδῳ, τῷ δὲ δῆλον ὡς τῇ μὲν γὰρ πρόσθεν ἡμέρα πέμπτων τὰ ὅπλα παραδίδοναι ἐκέλευε, τῷ δὲ ἀμα ἠλῆφ ἀνατέλλοντι κηρυκας 2 ἐπεμψε περὶ σπουδῶν. οἱ δ' ἐπεὶ ἦλθον πρὸς τοὺς προφύλακας,

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durative tense. Contrast the aor. ἔστρατοπεδώσαντο, I. 77.
31 καὶ έφυγον, actually fled.
33 ἔπελαγή; cf. ἔπελαγε, I, 8, 81.
The word is a strong one, and is further emphasized by its position.
36 δίωτος: a poetic word. Cf. ἔδοξησα, I, 8, 74.
87 οἶχον: masc., not neut. With εἰς supply ὅτι.
39 τῶν τοίνυν: sc. κηρύκων.
90 δὲ ἄν... μνήσθη: a condit. rel. clause, forming a part of the indir. disc. despite its position before δὲ. Cf. I, 6, 6 f., and the note.
91 τάλαντον: a large reward.
93 τὰ ὅπλα: the heavy arms were, as a rule, stacked in one place.
94 ἑπεὶ εἰχον, just as they stood.

CHAPTER III

1 δὲ... ἐγραψα: see c. 2, 83 f.
2 πέμπτων: used without an obj., as send may be in Eng.
3 ἐκάλεσ: with this vb. there is often a tendency to use the impf., rather than the aor.
4 περὶ σπουδῶν: a decided change
in the king’s attitude, commented on in III, 1, § 28.

6 ἐπισκοπῶν: supplementary partic. with τυχόν.

7 ἄχρα, 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 poetics, this is, at best, highly uncertain. Cf. his use of ἐστε, below l. 30, a word used by no other prose author.

8 δέντε... ὀράοι, so that it presented a fine appearance. This phrase is further explained by πάντε ἕλαγγα πυκνήν, ὀράοι limits and defines καλῶν (for the looking). See G. 1528; H. 952; B. 641. The act. infin. is regular in these phrases (cf. ὀρᾶν στυγνός [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 ὀπλῶν, except the armed men. The closed ranks of the hoplites in front would prevent the unarmed from being seen.

10 αὐτὸς τι: correlative with καὶ τῶι ἄλλως, below; the intervening τι and καὶ connect the adja.

11 ταῦτα: i.e. they were to follow his example.

12 ἥκουν, had come, since ἥκω is in force a perf.

13 ὁίτινες... ἔσονται: a rel. clause of purpose. Cf. δότίς... ἀράζε, I, 3, 70 f. Observe that in such a clause the indic. is usually retained, even after a secondary tense.

14 τά τι παρά: i.e. proposals. The context supplies the noun.

15 μάχης... πράτων: both words are emphasized by their position.

16 ἥριστος... ἕριστον: for the order, cf. ἡγεῖτον... ἡγεῖτον, I, 7, 62 ff., and the note.

17 ἔστιν: for the accent, see G. 144, 5; H. 480; B. 282, 1.

ὁ τολμήσων (sc. ἔστι), nor lives there a man who will dare.
6 λέγειν τοῖς Ἐλλησὶ μὴ πορίσας ἀριστον. ταύτα ἀκοῦσαντες οἱ ἄγγελοι ἀπῆλαυνον, καὶ ἤκουν ταχύ· φι καὶ δῆλον ἦν ὅτι ἐγγὺς ποι βασίλευς ἕν ἄλλος τις ὦ πεπετάκτω ταύτα πράττειν. 20 ἔλεγον δὲ ὅτι εἰκότα δοκοίεν λέγειν βασίλει, καὶ ἤκοιεν ἡγεμόνας ἔχοντες ὦ αὐτοῖς, ἐὰν σπουδῇ γένονται, ἄξουσιν ἔνθεν ἔξουσι τὰ ἐπιτήδεια. 8 ὦ ἑρῶτα εἰ αὐτοῖς τοῖς ἀνδράσι πάνωθεν τοῖς ιούσι καὶ ἀπιούσι, ἦν καὶ τοῖς άλλοις ἐσούσι σπουδῇ. οἱ δὲ Ἀπασίν, ἔφασαν, μέχρι ἂν βασίλει τὰ παρ᾽ ὑμῶν διαγγελθῇ. 25 ἑπεὶ δὲ ταύτα ἐλούν, μεταστησάμενοι αὐτοῖς ὁ Κλέαρχος ἔβουλευτο· καὶ ἔδοκεν τὰς σπουδὰς ποιεῖσθαι ταχὺ καὶ καθ᾽ ἡμν.

8 χίλιαν ἔθεθεν τε ἐπὶ τὰ ἐπιτήδεια καὶ λαβείν. ὦ δὲ Κλέαρχος ἐπεὶ· Δοκεῖ μὲν κάμοι ταύτα· οὐ μέντοι ταχύ γε ἄπανγελω, ἀλλὰ διατρῆγως ἔστιν ὁ δικησώσων οἱ ἄγγελοι μὴ ἀποδόξη ἡμῖν σοὶ τὰς σπουδὰς ποιῆσονται· οἷοί γε μέντοι, ἐφι, καὶ τοῖς ἡμετέροις στρατιώταις τὸν αὐτὸν φόβον παρέσεσθαι. ἑπεὶ δὲ ἔδοκεν καρὸς εἶναι, ἀπῆγγελλεν ὅτι σπένδοιτο, καὶ εὔθυς ἡγείσθαι ἐκέλευε πρὸς τὰπτήδεια.

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 ὃ, whereby.

20 ὃ ἵπποντα, to whom commands had been given. See I, 6, 59, and the note.

21 δοκοίν . . . ἦκοιν . . . ἔχουσι: direct, δοκεῖτε . . . ἦκοιν . . . ἔχετε. Note the rapid shift of subj., always easy in Greek.


24 τοῖς λοιποῖς: 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 . . . διαγγελθῇ: in this chapter we have already had ἄχρι in the sense of until (l. 7, where see the note) and ἄχρι occurs below, l. 30. μέχρι is not rare in prose, but is not nearly as common as ἄχρι. After negee. πρὶν is regular; see I, 2, 12.

26 μεταστησάμενοι αὐτοῖς, having them retire. Cf., with change of voice, μεταστάτες, below (l. 86).

27 ἕδοκα: i.e. to the deliberating generals. Clearchus' own opinion follows.

28 διήνωσαν: ingressive.

29 ἀποδέχατο: for the neg. force of the prep., cf. ἀποφθέγματα, I, 1, 98.

30 οὖσαν . . . παρέσεσθαι: these words show that Clearchus, despite his bold front, was not unaware of the gravity of their situation.

31 στέφου: he said στέφομαι.
35 Καὶ οἱ μὲν ἡγοῦντο, Κλέαρχος μεντοὶ ἐπορεύετο τὰς μὲν 10 σπουδὰς ποιησάμενος, τὸ δὲ στρατεύμα ἔχων ἐν τάξει, καὶ αὐτὸς ὑπασθοφιλάκει. καὶ ἐνετυχανοῦν τάφρου καὶ αὐλῶν ὦδατος πλήρεσιν ὡς μὴ δύνασθαι διαβάλειν ἀνευ γεφυρῶν· ἀλλ' ἐποιοῦτο διαβάσεις ἐκ τῶν φωνίκων οἱ ἵσαν ἐκπεπτωκότες, 40 τοὺς δὲ καὶ ἐξεκοπτον. καὶ ἐνταῦθα ἦν Κλέαρχον καταμαθεῖν 11 ὡς ἐπεστάτη, ἐν μὲν τῇ ἀριστερῇ χειρὶ τὸ δόρυ ἔχων, ἐν δὲ τῇ δεξιᾷ βαστιλίαν· καὶ εἰ τὰς αὐτὴς δοκοῖς τὸν πρὸς τούτο τεταγ-μένον βαλκεύειν, ἐκλεγόμενος τὸν ἐπιτῆδεον ἐπαισεῖν ἀν, καὶ ἀμα αὐτὸς προσελάβανεν εἰς τὸν πηλὸν ἐμβαίνων· ὥστε πάσιν 45 αἰσχύνην εἶναι μὴ οὐ συσπουδάζειν. καὶ ἐτάχθησαν πρὸς αὐτὸ 12 οἱ εἰς τριάκοντα ἐτη γεγονότες· ἐπεὶ δὲ Κλέαρχον ἑώρων σπου-

35 μέντοι balances μὲν, but is more strongly adversative than ὅτι.
36 ποιησάμενος: concessive.
ἐν τάξει: ready, in case of an attack.
He feared treachery.
37 ἐνετυχανοῦν: frequentative.
ἀβέβαιον: doubtless smaller ditches intersecting the τάφρον. 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 δὲ μὴ δύνασθαι: cf. I, 5, 64, and the note.
39 διαβάδος: cf. I, 5, 73, and the note. Many editors omit the word, as γεφυράς readily supplies itself as the obj.
of ἵσαν ἐκπεπτωκότες, which lay there, fallen. The phrase is not a mere plpf. (= ἐκπεπτώκοντας); each element has its own force.
Cf. the note on ἑωραίον... φυλάττον, I, 2, 122 f.
40 Κλέαρχος: prolepsis; see on τῶν βαρβάρων, I, 1, 20.
41 τῇ ἀριστερῇ 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 κι... δοκοί... ἐπαίσθην ἀν: the ἀν is frequentative (see I, 9, 68) and the condition is general.
44 εἰς τὸν πηλόν: cf. I, 5, 49.
45 μὴ οὐ συσπουδάζειν, not to be equally zealous. Such an infin. has regularly the neg. μὴ; it takes μὴ ὦ only when the leading vb. is neg.; see G. 1616; H. 1034; B. 434. Here the phrase ὥστε ἀισχύνην εἰναι implies negation. See G. M. T. 817, and cf. Anab. III, 1, § 13, where, however, the question, τί ἐμπιστοῦ; is equivalent to οὔδεν ἐμπιστοῦ. Such cases are exceptional.
πρὸς αὐτὸ: αὐτὸ is often used of the matter in hand.
13 δάξωντα, προσελάμβανοι καὶ οἱ πρεσβύτεροι. πολὺ δὲ μᾶλλον ὁ Κλέαρχος ἐπευδεν, ὑποπτεύον μὴ αἰεὶ οὕτω πλῆρεις εἶναι τὰς τάφρους ὑδατος· οὐ γὰρ ἦν ὁρα οἷα τὸ πεδίον ἀρδεῖν· ἀλλά ἵνα ἦδη πολλὰ προφαίνωτο τοῖς Ἔλλησι δεινὰ εἰς τὴν πορείαν, 50 τοῦτον ἔνεκα βασιλέα ὑπόπτευεν επὶ τὸ πεδίον τὸ ὕδωρ ἀφεικέναι.

14 Πορευόμενοι δὲ ἀφίκοντο εἰς κόμας θεῖοι ἀπὲδειξαν ὁι ἡγεμόνες λαμβάνειν τὰ ἐπιτηδεῖα· ἐνὶ δὲ σῶτος πολὺς καὶ οἶνος φοινίκων καὶ δύος ἐψηφον ἀπὸ τῶν αὐτῶν. αὐταὶ δὲ αἱ βάλανοι 55 τῶν φοινίκων οἷα μὲν ἐν τοῖς Ἐλλησιν ἦστιν ἰδεῖν τοῖς οἰκέταις ἀπέκειντο, αἱ δὲ τοῖς δευτέραις ἀποκείμεναι ἤσαν ἀπολεκτοί, θαυμάζοι τοῦ κάλλους καὶ μεγέθους, ἢ δὲ ψυξ ἡλέκτρου οὐδὲν

48 oi . . . γιγαντίαι, those thirty years old and under.
47 oi πρεσβυτέροι: observe how the chiasitic order emphasizes this word.
48 ὑποπτεύον µὴ . . . διανι: for the neg., see the note on µὴ ἃν . . . ταῦτα, I, 9, 29. Some explain by assuming that the direct form was interrog., µὴ ἄλις ἐστω;
49 οἶα . . . ἄρδεν: cf. the use of the infinit. with ὑπὲρ, οἶος ἄρε, and οἶον τε (G. 1528; H. 1000; B. 641; G. M. T. 759). The time for irrigation was summer; it was now October.
50 ζῆν, at the start.
51 τοῦτον ἴνα: resuming the final clause.
55 δύος . . . αὖτῶν: presumably, after the juice had been pressed out for wine, the residue was boiled and an inferior drink made.
56 ἐν τοῖς Ἔλλησιν: even when the name of a country is in common use (as ἦ Ἐλλάς) the Greek often prefers to use the name of the people in the pl. (cf. ἦς Ποιδᾶς, I, 1, 62, and the note.
58 ἀπέκειντο, were laid aside. κέιμαι often supplies a pass. to τίθημι.
59 κάλλους . . . μεγαθους: causal gena. (G. 1126; H. 744; B. 366).
58 ἡλέκτρου: i.e. ἡλέκτρου δεῖχων. This shorter form of comparison is often preferred. Cf. III, 1, § 23, σῶματα ἱκανώτερα τοῦτοι, and see G. 1178; H. 773b. For ἡλέκτρου, see the vocab. Amber would seem a natural rendering here, but these dates were also called χρυσόβαλανοι; so that Xen. very probably had in mind the metal.
διέφερεν· τὰς δὲ τινας ἐξηράνυσες τραγήματα ἀπετίθεσαν. καὶ ἦν καὶ παρὰ πότου ἤδυ μὲν, κεφαλαλγεῖς δὲ. ἐνταῦθα καὶ τὸν ἐγκεφαλὸν τοῦ φοίνικος πρῶτον ἔφαγον οἱ στρατιῶται, καὶ οἱ πολλοὶ ἑθαυμαζον τὸ τε εἴδος καὶ τὴν ἱδιότητα τῆς ἡδονῆς. ἦν δὲ σφόδρα καὶ τούτο κεφαλαλγεῖς. ὁ δὲ φοῖνιξ ὄθεν ἐξαιρεθεῖν ὁ ἐγκέφαλος ὄλος ἡμαίνετο.

65 Ἐνταῦθα ἐμεναν ἠμέρας τρεῖς· καὶ παρὰ μεγάλου βασιλέως ἦκε Τισασάρφης καὶ ὁ τῆς βασιλείας γυναικὸς ἅδελφος καὶ ἅλλοι Πέρσαι τρεῖς· δοῦλοι δὲ πολλοὶ εἶποντο. ἐπεὶ δὲ ἀπήντησαν αὐτοῖς οἱ τῶν Ἐλλήνων στρατηγοί, ἐλεγε πρῶτος Τισασάρφης δι’ ἐρμηνεύον τοιάδε. Ἐγώ, ὁ ἄνδρες Ἐλληνες, 18 γεῖτων οὐκ ἡ Ἑλλάδι, καὶ ἐπεὶ ὑμᾶς εἶδον εἰς πολλά καὶ ἀμήχανα πεπτωκότας, εὔρημα ἐποιησάμην εἰ πῶς δυναλήν παρὰ βασιλέως αἰτήσασθαι δοῦναι ἔμοι ἀποσώβησαι οὕμας εἰς τήν Ἑλλάδα. οἷμαι γὰρ ἀν οὐκ ἄχαριστος μοι ἔχειν οὕτω πρὸς ὑμῶν ὀφεὶ τῆς πάσης Ἑλλάδος. ταῦτα δὲ γνοὺς ὑπούμην βασιλέα, 19

59 τὰς δὲ τινας: τις is often added to ὧν and δὲ; cf. III, 3, § 19. τράγημα, for sweetmeats.

60 ἦν: the subj. is probably vague. It is unnecessary to evolve τράγημα from τραγήματα. ἦδυ is the substantiv. 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 earum (i.e. palmarum) in cacumine quod cerebrum apellant. πρῶτον, for the first time; contrast πρῶτος, below, l. 63.

63 ἱδιότητα... ὧσης, its peculiar flavor.

63 ἀχαριστῖα: frequentative.

66 γυναικὸς: her name was Statira.

70 γεῖτων: remember that ἡ Ἑλλάς includes the Greek cities of Asia Minor.

τολλά καὶ ἀμήχανα: after forms of τολός, καὶ may often be left untranslated; cf. II, 4, § 21.

71 εὔρημα ἐποιησάμην, I counted it a piece of good fortune.

72 ἐν δυναλήν: oblique for ἔν ὅπου, ὡς ὁ ὅτι ἄνθρωπος εἰς την Ἑλλάδα, ὃλοι... ἔχειν, for I think it would not be a thankless task. For the position of ὡς, cf. I, 3, 29, and the note. Here ὡς precedes οὔκ because of the latter's close connection with ἄχαριστος.

πρὸς: cf. I, 6, 29.

74 τῆς πάσης Ἐλλάδος: for ὡς in the attrib. position, see G. 979; H. 672; B. 455.

ἡτούμην: note the tense, and contrast αἰτήσασθαι, above.
λέγων αὐτῷ ὑπερ' ἰδιωτῶς ἄν μοι χαρίζοιτο, ὅτι αὐτῷ Κύρον τε ἐπὶ 75 στρατεύοντα πρῶτος ἤγγειλα καὶ βοηθειαν ἔχων ἄμα τῇ ἄγγελῳ ἄφικόμην, καὶ μόνος τῶν κατὰ τοὺς Ἔλληνας τεταγμένων οὐκ ἐφογν, ἀλλὰ διήλασα καὶ συνέμειξα βασιλεί αὐτῷ τῷ ὑμετέρῳ στρατηγῷ ἐνθα βασιλεὺς ἄφικε, ἐπεὶ Κύρον ἀπέκτεινε καὶ τούς ἕνων Κύρῳ βαρβάρους ἐδιώξε σὺν τοῖς τοῖς παροῦσι νῦν 80 μετ' ἐμοῦ, ὦτερ αὐτῷ εἰσὶ πιστότατοι. καὶ περὶ μὲν τούτων ὑπερέχετο μια βουλεύσεως· ἑφέσθαι δὲ με ὑμᾶς ἐκέλευεν ἐλθόντα τίνος ἐνεκεν ἑστρατεύσατε ἐπ' αὐτῶν. καὶ συμβουλέων ὑμῖν μετρῶς ἀποκρίνασθαι, ἵνα μοι εὐπρακτότερον ἦ εάν τι δύνωμαι ἀγαθὸν ὑμῖν παρ' αὐτῷ διαπράξασθαι.

21 Πρὸς ταῦτα μεταστάντες οἱ Ἔλληνες ἐβουλεύσαντο· καὶ ἀπεκρίναντο, Κλέαρχος δὲ ἔλεγεν· Ἡμεῖς οὔτε συνήλθομεν ὡς βασιλεῖ πολεμήσοντες οὔτε ἐπορεύομεθα ἐπὶ βασιλεά, ἀλλὰ πολλὰς προφάσεις Κύρος ἡμισκεν, ὡς καὶ σὺ εὗ ὄλοθα, ἵνα 82 ὑμᾶς τε ἀπαρασκεύουσι λάβοι καὶ ἡμᾶς ἐνθάδε ἁγάγου. ἐπεὶ 90 μέντοι ἢδη αὐτῶν ἑφόμεν ἐν δεινῷ ὄντα, ἡσυχύσθημεν καὶ θεοὺς καὶ ἀνθρώπους προδούμαι αὐτῶν, ἐν τῷ πρόσθεν χρόνῳ παρέ-

75 ἐπιστρατεύοντα: quoted after ἤγγειλα. ἄγγελλω permits all three constructions, although the partic. is infrequent. For the fact, see I, 2, 23 ff.
78 διήλασα: cf. I, 10, 30
79 ίθα: cf. I, 10, 2 ff., and the note.
80 ἀπάτειαν: Plut. Aristoc. 14 states that the king claimed to have slain Cyrus with his own hand.
81 αὐτῷ: i.e. the king.
82 ἑρώτα: in chiasic order with βουλεύσεως.
83 μετρῶς: i.e. less haughtily than before.
84 εὐπρακτότερον: verbal adj., may of course be compared. For partic., see the note on ἰμελημένος, I, 7, 92.
85 διαπράξασθαι, win. Cf. διαπράξασθαι, below, I. 104. The prep. emphasizes the idea of accomplishment.
86 μεταστάντες: cf. μεταστηθὸς, above, I. 26, and note the difference in voice.
87 Ἠλεγνὰς, was spokesman.
81 ἐν διαφ.: at Thapsacus? See I, 5, 74 ff.
89 ἡσυχύσθημεν... αὐτῶν, we were ashamed both before gods and men to betray him. αἰσχούμας 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, προδούμαι 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 αὐτοῖς εὗ ποιεῖν. ἐπεὶ δὲ Κύρος τέθηκεν, οὔτε 23 
βασιλεὶς ἀντιποιομένα τῆς ἁρχῆς οὐκ ἔστιν ὃτου ἐνεκα βουλο-
λθαὶ αὐτὸς ἀνεκεῖναι ἀν ἑθελομεθα, πορευομέθα δ' ἀν οἰκιδὼ, εἰ τις ἡμᾶς μὴ 
ἀνακοῦνται μέντοι πειρασόμεθα σὺν τοῖς θεοῖς ἀμώ-
νασθαι· ἐὰν μέντοι τις ἡμᾶς καὶ εὗ ποιῶν ὑπάρχῃ, καὶ τοῦτο 
ἐὰς γε δύναμιν οὐχ ἤττησόμεθα εὗ ποιούντες. δ' μὲν οὕτως εἶπεν. 24 
100 ἀκούσας δὲ ὁ Τιμοφέρης Ταύτα, ἔφη, ἔγω ἀπαγγέλω βασιλεὶ 
καὶ ὑμῖν πάλαι τὰ παρ' ἐκεῖνον· μέχρι δ' ἂν ἐγὼ ἦκω αἱ σπουδαί 
μενόντων· ἀγορᾶν δὲ ἡμεῖς παρέβομεν.

Καὶ εἰς μὲν τὴν ὑστεραλαν οὐχ ἦκεν· ὁδὸι οἱ "Ελληνες 25 
εὐφόρτιζον· τῇ δὲ τρίτῃ ήκών ἔλεγεν ὅτι διαπεπραγμένος ἦκοί 
105 παρὰ βασιλέως δοθήναι αὐτῷ σόζειν τοὺς "Ελληνας, καὶ περ 
τολλῶν ἀντιλεγόντων ὡς οὐκ ἄξιον εἱ βασιλεὶ ἀφεῖναι τούς ἐφ' 
ἑαυτὸν στρατευσάμενον. τέλος δὲ εἶπεν. Καὶ νῦν ἔξεστιν ὑμῖν 26 
πιστὰ λαβεῖν παρ' ἡμῶν ὅ μὴν φίλλαν παρέβειν ὑμῖν τὴν χώραν

93 εἲ τοῦτον: infin. of purpose.
94 ἀντιποιομέθα: cf. c. 1. 59.
οὐτ' ἔστιν ὃτου ἵνα, nor is there 
any reason why.

βουλομέθα... ἂνλοιμαι: the dif-
ference in meaning is not to be 
pushed. Xen. often chooses to 
vary his language; see the 
Introd., §39. Note the potential 
opt., following an inc., and the 
chiasic order.

96 τις: often used when a definite 
πρόσωπ is meant (cf. II, 4, §22 
end). Here the threatening tone 
is manifest.

97 ἄνυστον, him that 
wrongs us, however. The em-
phatic order should be retained.

98 καὶ εἲ τοῦτον: kal marks this 
phrase as parallel with ἄνυστον.

99 οἶχε: inf doing good, cir-
cumstantial partic. with ἤττησ-
μέθα.

δ' μὲν: is the asyndeton felt?
101 ἦκο: what mood?
102 μενόντων: not a partic.
104 διαπεπραγμένος: cf. διαπράσα-
θαι, above, I. 85. Its obj. is the 
infin. clause.

105 δοθήναι... "Ελληνας. Cf. δοθ.

106 ἄξιον, becoming.
108 πιστὰ λαβεῖν: the phrase im-
plies a promise, and so legiti-
mately governs the infini.
καὶ ἀδόλως ἀπάξειν εἰς τὴν Ἑλλάδα ἀγορᾶν παρέχοντας· ὅποιον δὲ ἂν μὴ ἧ πρύασθι, λαμβάνειν ὑμᾶς ἐκ τῆς χώρας ἔσομεν ταῖς ἐπιτήδεια. ὑμᾶς δὲ αὐτῷ ἰδοὺς ὁμοςιᾷ ὑμήν πορεύσεσθαι ἢ διὰ φίλας ἀσινώς σῖτα καὶ ποτᾶ λαμβάνοντας ὅπως μὴ ἀγορᾶν παρέχομεν· ήν δὲ παρέχωμεν ἀγορᾶν, ὄνουμένων ἔσειν ταῖς ἐπιτήδειαι. ταῦτα ἔδοξε, καὶ ὁμοσαν καὶ δεξιὰς ἔδωσαν αὐτῷ Ἑλληνίδος καὶ ὁ τῆς βασιλείας γυναικὸς ἀδελφός τοῖς τῶν Ἑλλήνων στρατηγοῖς καὶ λοχαγοῖς καὶ ἔλαβον παρὰ τῶν Ἑλλήνων. μετὰ δὲ ταύτα τισαφέρνησε ἔτειν. Νῦν μὲν δὴ ἀπειμά ὁς βασιλεία· ἐπειδὰν δὲ διαπράξωμαι ἀνάμοι, ἢ ἰδοὺ συκευασάμενοι ὡς ἀπαξών ὑμᾶς εἰς τὴν Ἑλλάδα καὶ αὐτὸς ἀπιῶν ἐπὶ τὴν ἔμαυτον ἄρχην·

1 IV. Μετὰ ταύτα περιεμένουν Τισαφέρνησι ὁ τε Ἑλληνες καὶ ὁ Ἀρμενίους ἐγγίζει ἀνατύλουν ἐστρατοπεδευμένοι ἡμέρας πλεῖν ἤ ἐκεῖνον. εὖ δὲ ταύτας ἀφαινοῦνται πρὸς Ἀρμενίου καὶ οἱ ἀδελφοὶ καὶ οἱ ἄλλοι ἀναγκαῖοι καὶ πρὸς τοὺς σὺν ἐκεῖνῷ Περσῶν

ἡ μήν, verily, a stereotyped formula in oaths.

ἀδόλως: cf. c. 2. 40.

ἀγορᾶν: see the Introd., § 28.

ἐποικ.: a change to direct speech. ἢ, of course, means, be possible.

διὰ φίλας: sc. τῆς χώρας; cf. I, 3, 70 f., and the note.


ἀνουμένων, by purchase.

καί: governed by the vb. of swearing.

ταυτα ἐσεῖς: the asyndeton is normal; cf. 1, 3, 102.

διὰ: 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.

ἐποικ.: the antecedent is definite; contrast ἢ, τι ἢ δὲ, I, 3, 24.

CHAPTER IV

περιέμενοι: 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 invested 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.

ἀναγκαίοι: cf. necessarii; properly blood-relations.
5 tines, ὡς ἐπεθάρρυνον τε καὶ δεξίας ἐνύος παρὰ βασιλέως ἐφερον μὴ μνησικακῆςευ βασιλέα αὐτοῖς τῆς σὺν Κύρῳ ἐπιστρατεῖας μηδὲ ἄλλου μηδενός τῶν παροικομένων. τούτων δὲ ἡ γνογομένων ἔνδηλοι ἦσαν οἱ περὶ Ἀριαῖον ἵππου προσέχοντες τοῖς Ἔλληνι τὸν νῦν· ὡστε καὶ διὰ τοῦτο τοῖς μὲν πολλοῖς τῶν Ἐλλήνων οὐκ ἢρεσκόν, ἀλλὰ προσείνετε τῷ Κλέαρχῳ ἔλεγον καὶ τοῖς ἄλλοις στρατηγοῖς. Τὸ μένομεν; ἦ γάρ ἐπιστάμεθα 3 ὅτι βασιλεῖς ἡμᾶς ἀπολέσαι δὲν περὶ παινὸς ποιήσαιτο, ἵνα καὶ τοῖς ἄλλοις Ἐλληνος φόβος εἰ ἐπὶ βασιλέα μέγαν στρατεύειν; καὶ νῦν μὲν ἡμᾶς ὑπάγεται μένειν διὰ τὸ διεστάρθαι αὐτῷ τὸ στράτευμα· ἐπὶ δὲ πάλιν ἀληθῆ αὐτῷ ἦ στρατιά, οὐκ ἐστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν. ἵσως δὲ ποῦ ἡ ἄποσκάπτει τι ἢ 4

5 παρεθάρρυνον: 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 μνησικακῆςευ: the infin. after δεξίας ἐφερον, as after πιστὸς λαβεῖν, above, c. 3, 104. The neg. must, of course, be μὴ. ἐπιστρατεῖας: causal gen.
8 ἔνδηλοι ἦσαν . . . προσέχοντες: cf. δήλος ἦν ἄνωμος, 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 . . . τοῦ, I, 4, 86.
10 ἢρεσκόν . . . ἔλεγον: again a rapid shift of subj.
11 ἦ οὖν: ἦ properly introduces the second member of a double question, but here the first member is not expressed.
12 περὶ παντὸς ποιήσαντο: cf. περὶ πιστῶν ποιῶν, I, 9, 25, and the note
13 ἔπω . . . ἀληθῆ: 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. ἄδοξ, I, 3, 87, and the note); it is less frequent in the case of final clauses (cf. μὴ καταλῦν, 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 στρατεύων: after φόβος εἰ, as after φοβοῦμαι.
14 ὑπάγεται: cf. c. 1, 88, and the note.
15 ἐπὶ τῷ διεστάρθαι: cf. τῷ διεστάρθαι, I, 5, 57.
16 τῷ: the inner obj., is digging some trench to cut us off (ἀπο). Cf. I, 10, 64.
διατίμασθαι, ὡς ἀπόρος ἡ ὁδὸς. οὐ γὰρ ποτε ἐκὼν γε βουλήσται ἡμᾶς ἐξθόντας εἰς τὴν Ἑλλάδα ἀπαγγέλλαι ὡς ἠμεῖς τοσοῖδε δυτες ἔνωμεν τὸν βασιλέα ἐπὶ ταῖς θύραις αὐτοῦ καὶ
5 καταγελάσαντες ἀπῆλθομεν. Κλέαρχος δὲ ἀπεκρίνατο τοῖς 20 ταῦτα λέγονσιν. 'Εγὼ ἑνθυμοῦμαι μὲν καὶ ταῦτα πάντα· ἐννοῶν εἰ δι εἰ νῦν ἔσπεμεν, δόξομεν ἐπὶ πολέμῳ ἀπειναὶ καὶ παρὰ τὰς ἑπινθύρας ποιεῖσθαι. ἑπεὶ ἡ πρῶτον μὲν ἀγορὰν οὔδες παρέξει ἡμῖν οὖν οὐκ ἔθεν ἑπιστυνθόμεθα· αὖθις δὲ ὁ ἡγησόμενος οὔδες ἑσταῖ· καὶ ἀμα δὲ ταῦτα ποιοῦντων ἡμῶν εὐθὺς Ἀριαῖος ἀποσταίη· 25 ὡστε φίλος ἡμῖν οὐδεὶς λειληφθεῖται, ἀλλὰ καὶ οἱ πρόσθεν ὑπερ ἕνας πολέμοι ἡμῖν ἔσονται. ποταμός δὲ εἰ μὲν τις καὶ ἄλλος ἁρά ἡμῖν ἐστι διαβατέως οὐκ οἴδα· τὸν δὲ οὖν Ἐὐφράτην οἴδαμεν ὅτι ἀδύνατον διαβῆναι κολλύντων πολεμίων. οὐ μὲν δὴ ἂν μάχεσθαι γε δὴ ἵππεις εἰσίν ἡμῖν ξύμμαχοι, τῶν δὲ πολεμίων ἵππεις 30

17 ἰκέν γε: strongly emphatic, not at least, if he can help it. 19 τοσοῦτος δυτες, although so few. Cf. τοσοῦτος, c. 1, 48. έπι ταὐτός θέρας, at his very doors, a pardonable hyperbole. For θέρας, see I, 2, 69. 20 καταγιλάσαντες: cf. I, 9, 42. 21 καὶ ταῦτα πάντα, all this and more (Pretor). ἐννοῶ: varied from ἐνθυμοῦμαι. 22 εἰ... ἀπειρίμον: observe the warning tone. έπι πολέμῳ, on a basis of war, rather than indicating purpose, as ordinarily rendered. Cf. εἰ ταῦτα γάρ, below, § 8. ἀπείροι: a pres., not a fut. 24 δεῦ, freely, an opportunity to. How lit.? For the fut. in such clauses; cf. δοῦ, I, 3, 71, and the note. ὁ ἡγησόμενος: cf. ὁ τολμήσων, c. 3 17, and η τονίσσα, III, 1, § 42. 26 λειληφθεῖαι: the tense denotes the state, we shall find that, etc. With the whole passage cf. III, 1, § 2.

δυτες: sc. φίλοι.

27 ποταμός: note the emphatic position, which may be kept if the word be rendered as if it were an acc. of specification. Cf. Ἐὐφράτην, below, l. 28, and βασιλέα, l. 33. The word, although subj. of the interrogative clause, is put before the interrogative word; cf. I, 9, 56, and the note. τες καὶ ἄλλος: cf. I, 3, 80.

28 διαβατέως: the personal construction (G. 1505; H. 890; B. 664). ἕν ὡν: cf. I, 2, 73, and the note. Ἐὐφράτην: felt as the obj. of οὔδαμεν, rather than of διαβῆναι (prolepsis; cf. βασιλέα, below, l. 33). For the Ionic form, οὔδαμεν, see G. 821, 1; H. 491a; B. 259a.

29 πολεμίων: no art., because wholly general.

30 ἵππεις: on the absence of cavalry in the Greek army, see the
eisw oî plegestoi kal plegestou áxioi. Oste nikôntes men tîna
ân apokeleîmen; êttwmaénoi de oudeva oîn te svthnai. Eîgô 
men ouv basilea, ò ouw pollla èstis ta sîmما, eüper pro-
thumeîta hânas apolelaisa, ouk oída òti dei aúton ómâsai kal
35 deixiân douvai kal theous èpiorkhîsa kal tâ éautou piostâ apîsta
poíhsai."Ellsî te kal barbârous. toiauta pollla ëleven.
'En de toutô hke Tissaférnhs êxon tîn éautou dýnamen òs e
eis oîkon ápîwn kal 'Oroûta tîn éautou dûnamen. ìge de kî tîn
thugatéra tîn basilewos èpli gamwî. ëntheudh de ëdî Tissâ-

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 a measure to make it
good (III, 3, §19). With the
latter part of this section cf. III,
1, §2 end.

31 tîna ân apokeleîmen: the rheto-
rical question is quite in keep-
ing with the tone of the whole
message, which is due, of course,
to Xen., not to Clearchus.
33 êttwmaénoi: sc. ëmûw.

31-32: the mention of the
Greeks, necessarily placed in
the middle of the sentence, is a
marked pause in the action of
the story.

33-34: the mention of the
Persians is part of the same
pause as the first.

35-36: the mention of the
Persians is not an interruption,
but a restatement of the situa-
tion.

37-38: the mention of the
Greeks is a restatement of the
situation, but in a different
context.

39-40: the mention of the
Persians is again a restatement
of the situation, but in another
context.

41-42: the mention of the
Greeks is a restatement of the
situation, but in yet another
context.

43-44: the mention of the
Persians is a restatement of the
situation, but in a different
context.

45-46: the mention of the
Greeks is a restatement of the
situation, but in another context.

47-48: the mention of the
Persians is again a restatement
of the situation, but in another
context.

49-50: the mention of the
Greeks is a restatement of the
situation, but in yet another
different context.

51-52: the mention of the
Persians is again a restatement
of the situation, but in another
different context.

53-54: the mention of the
Greeks is a restatement of the
situation, but in another
different context.

55-56: the mention of the
Persians is again a restatement
of the situation, but in another
different context.

57-58: the mention of the
Greeks is a restatement of the
situation, but in another
different context.

59-60: the mention of the
Persians is again a restatement
of the situation, but in another
different context.

61-62: the mention of the
Greeks is a restatement of the
situation, but in another
different context.

63-64: the mention of the
Persians is again a restatement
of the situation, but in another
different context.

65-66: the mention of the
Greeks is a restatement of the
situation, but in another
different context.

67-68: the mention of the
Persians is again a restatement
of the situation, but in another
different context.

69-70: the mention of the
Greeks is a restatement of the
situation, but in another
different context.

71-72: the mention of the
Persians is again a restatement
of the situation, but in another
different context.

73-74: the mention of the
Greeks is a restatement of the
situation, but in another
different context.

75-76: the mention of the
Persians is again a restatement
of the situation, but in another
different context.

77-78: the mention of the
Greeks is a restatement of the
situation, but in another
different context.

79-80: the mention of the
Persians is again a restatement
of the situation, but in another
different context.

81-82: the mention of the
Greeks is a restatement of the
situation, but in another
different context.
MAP OF A PART OF BABYLONIA
From actual survey
SHOWING MEDIAN WALL AND ROUTE OF THE TEN THOUSAND
(From Dakyns' Xenophon)
§ 37 ηγουμένου: her name, according to Plutarch, was Rhodogune. 
38 γάμφη, as his wife. Cf. εἰς παλαιμη, above, l. 22, and the note. 
40 ἑσπερεῖντος, began their march. 
Note: that the next clause begins with the more verb (epanastrophe). 
41 Ἀριαῖος: for his changed bearing. Cf. § 1 of this chapter. 
43 υφορώτατη, regarding with suspicion. 
αὐτὸν ἐφ' ἑαυτῶν, alone by themselves. The intensive is often combined with the reflexive; cf. l. 8, 100. For αὐτός virtually μόνος, cf. I, 8, 44. 
45 ἀλλήλων: i.e. the Greeks on the one hand and Τίσ. and Αἰναιας, with their armies, on the other. 
μέν: so the MSS. πληγή has been conjectured, and seems to us more natural. 
ψυχάττοντο... ἀλλήλων, were ever on their guard against one another. 
§ 48 πληγὰς ἐνέτευνον: of the simple vb. πλήττω only πέληγμα, ἐπλή- 
γγη, and πληγήσωμαι were in common use. Other tenses were supplied by other vbs. (παίκω, παράσσω, τίππω), or by periphrases, as I, 5, 70, and in the present case. 
50 τὸ... τεῖχος: see I, 7, 71, and the note. 
51 παρῆλθον αὐτῷ αὐτῷ, 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 impossible that the Greeks should by this time have got so far to the West. The accompanying map, reproduced, by permission from Dakyns' Xenophon, sug-
πλύθοις ὀπταῖς ἐν ἀσφάλτῳ κειμέναις, εὕρος εἴκοσι ποδῶν, ὕψος
dὲ ἐκατὸν· μῆκος δὲ ἐλέγετο εἴναι εἴκοσι παρασαγγών. ἀπείχε
dὲ Βαβυλῶνος οὐ πολύ. ἐντεῦθεν δὲ ἐπορεύθησαν σταθμοὺς δύο
55 παρασάγγας ὅκτω· καὶ διεβησθαν διώρυγας δύο, τὴν μὲν ἐπὶ
γεφύρας, τὴν δὲ ἐξενεμένην πλωοῦς ἑπτά· αὕτη δὲ ἦσαν ἀπὸ
τοῦ Τύγρητος ποταμοῦ· κατετέθησεν δὲ ἐξ αὐτῶν καὶ τάφροι
ἐπὶ τὴν χώραν, αἱ μὲν πρῶται μεγάλαι, ἑπετεῖα δὲ ἐλάττους·
tέλος δὲ καὶ μικρὸι ὄχεοι, ὅσπερ ἐν τῇ Ἑλλάδι ἐπὶ τὰς μελίνας.
60 Καὶ ἀφικνοῦνται ἐπὶ τὸν Τύγρητα ποταμὸν· πρὸς δὲ πόλις
ἡν μεγάλη καὶ πολυάνθρωπος ἡ ὀνομα Σιττάκη, ἀπέχουσα τοῦ
ποταμοῦ σταθμός πεντεκαθέκα. οἱ μὲν οὖν Ἑλληνες παρ' 14
αὐτὴν ἐσκήνωσαν ἐγγὺς παραδέσιον μεγάλου καὶ καλοῦ καὶ δασέως
παντοὺς δένδρους, οἱ δὲ βάρβαροι διαβεβηκότες τὸν Τύγρητα·
65 οὐ μέντοι καταφαίει ἦσαν. μετὰ δὲ τὸ δείπνου ἐστιν ἐν περι-
pάτῳ οὔτε πρὸ τῶν ὁπλῶν Πρὸξενος καὶ ξενοφῶν· καὶ προσ-

suggests 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 iden-
tifications are.

ἡν ... φικδομιμένον = φικδόμητο,
although the forms are not al-
ways identical in meaning. In
the resolved form the partic.
often has an independent (ad-
jectival) meaning. Cf. εἶναι φι-
κτάρτων, I, 2, 122 f., and the note.

52 πλίθους ὅπτας: i.e. not merely
sun-dried, as often.

εἴκοσι ποδῶν: see I, 2, 30 f., and the
note. εὕρος, ὕψος, and μῆκος are
all acc.

54 οὐ πολύ: this agrees with the
identification given on the map,
rather than with the common
view.

55 διώρυγας ... τὴν μὲν ... τὴν
54: partitive apposition.

58 ἡξυγμήνην: 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).

ἀνομα: nom., as I, 5, 21; more
frequently it is acc.

63 δασῶς: here construed with
the gen., as an adj. of fulness;
or ordinarily it takes the dat.
(means), as IV, 7, § 6, δασὸν πίνου.
Others regard δασῶς as abs., and
the gen. as dependent on παρα-
δεσιος, which seems most un-
likely.

64 οἱ δὲ βάρβαροι: sc. ἐσκήνωσαν.

66 τῶν ὁπλῶν, the camp. Cf. III
1, § 3.

Πρὸξενος καὶ ξενοφῶν: for their
elthos anethrotos tis hrotose tov profulakas tov dun idoi Praxeovn h Klearchovn. Mevova de ouc ezeitei, kai tauta par'
16' Ariaiou dein tov Mevovos xenou. epit dei Praxeovs eisnev oti
autos eimi dein xeteis, eisnev o anethrotos tade. 'Epepmfe me to
'Ariailos kal 'Aptadozov, piostoi ouves Kýro kai umin einoi, kai
keleuvouni fylaiptesbhai muth umin eipithontai tis nuktos oi bar-
17' baroi. esti dei strateuma polv en to plhouson paradieff. kai
parad tov gefturan tov Thlhetos potamou pempsa keleuvouni
fylakhei, ws diaeneiata autin lusai Tisapherina tis nuktos, 75
eav duynetai, ws muth diabithi alll ev mefwn apelphhtai tov
potamou kal tis diwrfhsh. akousanties tauta agounin autov
parad tov Klearchov kal fraxounin o legei. o dei Klearchov
akousas etarachthi sfodra kal efosbeito.
19 Neaniskos dei tis tov parounton enothes eiseiws ouc akata
lousa ei to tepithsebhai kai to lusen tis gefturan. deilov
gar oti etipitheumenous h mikain deisiei h htpasthai. ean mewn ouv
nikosi, ei dei lusei autovs tis gefturan; oude gar an polllal

friendship see the Introd., § 33, and II, 1 § 4
67 tov ein idoi: potential opt. in an
indir. ques. Cf. I, 6, 47f.
68 kal tauta . . . ein: and that too,
although he came. The circum-
stance was in itself suspicious; the
warning would naturally
have been given to Menon.
69 de: introducing dir. disc.; cf.
I, 6, 36.
70 Etmphphe: for the agreement, cf.
I, 2, 20, and the note.
71 piostoi . . . einoi: the chiastic
order is often the natural one,
when emphasis is desired (here
on umin).
73 esti: accented at the head of
the sentence (G. 144, 5; H. 480, 2;
B. 282, 1).
74 parad tis gefturan: an exception
to the rule that parad, expressing
the limit, is, in prose, used only
of persons.
75 ose diazeta: causal; but, be-
low, ws muth diabithi, final.
78 fraxounin: fraxi regularly
means, tell in detail; it is more
than lege.
79 etarachthi . . . efosbeito: note the
tenses.
80 Neaniskos: it has been assumed
that this was Xen. himself, or pos-
sibly the Theopompus of c. 1. 62.
enothes, on reflection.
81 to te . . . kal to lusen, the in-
tention of attacking and of
destroying. For the fut. inffin.,
thus used, see G. 1277; H. 855a;
B. 548, 549; G. M. T. 113.
82 deilov gar: a shift to direct speech.
83 etipitheumenous: sc. autodh. It is
equivalent to eis etipithetai.
83 oude . . . swthmen, for not even
γεφυραὶ δῶς ἐξομην ἀν ὅποι φυγόντες ἡμεῖς σωθῶμεν. εἰς νῦν δὲ 20 ἡμεῖς νικῶμεν, λελυμένης τῆς γεφυρᾶς οὐκ ἔξουσιν ἐκεῖνοι ὅποιοι φύγωσιν· οὐδὲ μὴν βοηθήσαι πολλῶν ὄντων πέραν οὐδεὶς αὐτοῖς δυνήσεται λελυμένης τῆς γεφυρᾶς.

'Ακούσας δὲ ὁ Κλέαρχος ταῦτα ἦρετο τὸν ἄγγελον πόση τις 21 εἰς χῶρα ἢ ἐν μέσῳ τοῦ Τίγρητος καὶ τῆς διώρυχος. δὲ ἐξενεν 90 ὅτι πολλῇ καὶ κάρμα κτεισι καὶ πόλεις πολλαὶ καὶ μεγάλαι.

Meta δὲ ταῦτα ἀνεπαύνοντο· ἐπὶ μέντοι τὴν γεφυρὰν ὄμοι 23· φυλακὴν ἐπεμψαν· καὶ οὕτε ἐπέδεθο ὑποεἰς οὐδαμὸθεν οὕτε πρὸς τὴν γέφυραν οὐδεὶς ἤλθε τῶν πολεμίων, ὥς οἱ φυλάττοντες ἀπήγγελλον. ἐπιεῦγη δὲ ἦσαν ἐγένετο, διεβαίνων τὴν γέφυραν ἐξευγμένην 24 πλοίων τρίακοντα καὶ ἔπτα ὦς οἴνον τε μάλιστα πεφυλαγμένοι· ἐξήγγελλον γὰρ τινες τῶν παρὰ Τισσαφέρνου 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. in an indir. ques.; so φύγωσιν. below. We might have had the opt. by assimilation; see the note on ὅν, above, I. 12.

85 λελυμένης τῆς γεφυρᾶς: for the position and repetition of this phrase, cf. ἐγγέλλον, I, 7, 62, and the note.

86 οὖσι μὴν, όσο, nor.

βοηθήσαι: emphatic position.

ὄντων: concessive.

90 πολλαὶ καὶ μεγάλαι: cf. c. 3. 70, and the note.

91 ἐποτήψαμεν: cf. ὄντηγε, c. 2. 88, and ἐποτῆμπος, III, 3, § 4.

93 ἐρῴματα, as defences. The word is uncommon in Attic prose.

95 ὑπὸθε, which was.

καλ... ἰπόθε, and in which there were men to till it. ἐπτα δὲ καὶ, and furthermore (fearing) that.

ἀποστροφῆ, place of refuge, "base," a poetic word.

96 τις: cf. I, 4, 80, and the note.

97 μίντο... διμε, however... none the less.

98 ὅπως... ἥλθε: for the accumulation of negatives, cf. I, 2. 152, and I, 8, 81 f.

101 πεφυλαγμένως: from the partic. See the note on ἰμαλαμένω, I, 7, 92.
...
διν. ἐνῆ δὲ σῖτος πολὺς καὶ πρόβατα καὶ ἀλλὰ χρήματα. ἐντεύθεν δὲ ἐπορεύθησαν στάθμους ἐρήμους τέταρτα παρα-28 σάγγας ἐκοσὶ τὸν Τίγρητα ποταμὸν ἐν ἀριστερὰ ἔχοντες. ἐν 125 δὲ τῷ πρῶτῳ στάθμῳ πέραν τοῦ ποταμοῦ πόλις ἴχείτο μεγάλη καὶ εὐδαλμὸν ὄνομα Καναλ, ἢ ἦς οἱ βάρβαροι διήγησιν ἐπὶ σχεδίας ἀρκετὸς, τυροῖς, οἴνοιν.

V. Μετὰ ταῦτα ἄφικονταί ἐπὶ τὸν Ζαπάταν ποταμὸν, 1 τῷ ἐφος τεττάρων πλέθρων. καὶ ἐνταῦθα ἔμειναν ἡμέρας τρεῖς. ἐν δὲ ταῦται ὑποψίαις μὲν ἦσαν, φανερὰ δὲ οὐδεμίᾳ ἐφαίνετο ἐπιβουλή. ἐδοξεῖν οὖν τῷ Κλέαρχῳ ἤγγειλεθαί τῷ Τισσαφέρνῃ 2 καὶ εἶ πως δύναι ταῦτα τὰς ὑποψίαις πρὶν εἰς αὐτῶν πόλεμον γενέσθαι· καὶ ἐπεμψεν τινα ἐρώταν ὅτι ἤγγειλεθαί αὐτῷ χρήσει. 3 δὲ ἔτοιμος ἐκείλειν ἦκεν.

Ἐπειδὴ δὲ ἤνηλθον, λέγει ὁ Κλέαρχος τάδε. Ἡγώ, δὲ 3 Τισσαφέρνῃ, οἶδα μὲν ἡμῖν ὄρκους γεγεινημένους καὶ δὲ πᾶς δεδο-10 μένας μὴ ἄδικησειν ἄλληλους· φυλαττόμενον δὲ σὲ τὸ ὠρᾶ ὀς πολέμους ἡμᾶς καὶ ἡμεῖς ὀράντες ταῦτα ἀντιφυλαττόμεθα. ἐπεὶ 4 δὲ σκοπῶν οὐ δύναι μοι οὔτε σὲ αἰσθέσθαι πειρώμενον ἡμᾶς κακῶς

such compounds, denotes exultation over a fallen foe.


τὰς ἄνδρατδάδεν: i.e. they might not enslave the inhabitants.

124 ἐν δὲ . . . Καναλ: a very similar sentence occurs I, 5, 60 f.

127 σχεδίας διεθέρμανες: described in the passage just cited.

ἐρωτοὶ . . . οἶνοι: 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 ὑποψίαι: the pl. of abstract nouns is often concrete and has a cumulative force.

4 ἤγγειλεθαί, to have an interview with.

5 παῦσα: also governed by ἔδοξεν. πρὶν, before. See I, 1, 58, and the note.

8 τάδε: on this speech see the Introd., § 40.

9 Τισσαφέρνη: a rare voc. form, as if of the first declension. Accusatives in -η, on the other hand, are not uncommon; see e.g. Τισσαφέρνη, I, 1, 37.

γεγεῖνημένους: cf. έγείρεστο, c. 2. 42.

10 ἄδικησεις: cf. παρέξεις, c. 3. 108.

φυλαττόμενοι . . . ἀντιφυλαττόμεθα: for the order, cf. the note on ἤγγειλος, I, 7, 62. For the fact, cf. c. 4. 43 ff.

13 οὕτω σὲ . . . ἔγα τε: οὔδε ἡμᾶς
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 orē with τε, cf. μήτε . . . τε, c. 2. 38.

14 εἰς λόγους συν ἐλθεῖν: cf. εἰς χεῖρας ἐλθεῖν, I, 2, 152 f., and the note.

15 ἥδη, ere now.

16 of . . . ἐποίησαν: rel. clause, instead of the partic. in indir. disc., due, perhaps, to the desire to avoid a cumulation of partics. Cf. III, 2, § 23. Some, however, read δείτε, for of.

17 φθάσας . . . πρὶν: a frequent combination. Cf. πρόθεν and πρότερον, leading up to πρὶν (e. g. I, 1, 58).

18 τούτῳ . . . μᾶλλοντας . . . βουλομένους: obj. of ἐποίησαν κακά: cf. I, 9, 36. μᾶλλοντας may perhaps be rendered intending, though it need not be regarded as trans.

19 συνουσίαις: emphatic position.

21 πρῶτον μὲν: balanced by τῶν δ’ ἀνθρώπων, below, I. 29.

οἱ θεοὶ . . . δρκοί, our oaths (sworn in the name) of the gods. The gen. is objective (G. 1085, 3; H. 729c; B. 350).

22 δοσις . . . σύνοιδεν: δοσις, being itself indefinite, does not need the generalized construction; cf. δοσις ἀφικείτο, I, 1, 18, and the note.

τούτων: after παρημελήκως; cf. ἡμῶν ἀντίθε, I, 3, 52. Note the emphasis the word receives from its position. For the partic., cf. ἐφευσμένος, I, 3, 49, and the note.

23 τούτων: 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 ὁδα (prolepsis), rather than with ἀποφύγοι.
γὰρ θεῶν πόλεμον οὐκ ὠλὰ ὁδὲ ὄτ' ἀπὸ ποίου ἀν τάχυς φεύγων
25 τις ἀποφύγω οὐτ' εἰς ποίου ἀν σκότος ἀποδραίῃ οὕτ' ὡς ἀν
εἰς ἔχουσι χωρὸν ἀποσταῖ. πάντη γὰρ πάντα τοῖς θεοῖς
ὑποχα καὶ πάντων ἵσον οἱ θεοὶ κρατοῦσι. περὶ μὲν δὴ τῶν ἒ
θεῶν τε καὶ τῶν δρκὼν οὐτοῦ γυγρόσκο, παρ' οὐδ' ἥμεισὶ τὴν
φιλίαν συνθήκειν κατεθέμεθα. τῶν ὅ' ἀνθρωπίνων σὲ ἐγὼ ἐν
30 τῷ παρόντι νομίζον μέγιστον εἶναι ἡμῖν ἀγαθόν. σὺν μὲν γὰρ ἐ
σοί πᾶσα μὲν ὄδος εὐπόρος, πάς δὲ ποταμὸς διαβατός, τῶν τε
ἐπιτηδέων οὐκ ἀπορίαν ἀνεῖ δὲ σοῦ πᾶσα μὲν διὰ σκότους ἡ
 وحت' οὐδὲν γὰρ αὐτῆς ἐπιστάμεθα. πάς δὲ ποταμὸς δύσπορος,
πάς δὲ ὁχλος φοβερός, φοβερώτατον δ' ἐρήμα. μεστὴ γὰρ
35 πολλῆς ἀπορίας ἑστίν. εἰ δὲ δὴ καὶ μανέτες σε κατακτηναμεν, 10
ἀλλο τὶ ἄν ὑ' τὸν εὐεργέτην κατακτήνατον πρὸς βασιλεὰ τὸν
μέγιστον ἐφεδρόν πολέμησομεν; δόσων δὲ δὴ καὶ οἶνων ἀν ἑλπι-

24 ἀπό, with. Cf. I, 1, 47.
φεύγων . . . ἀποφύγω: observe the change of tense, and cf. the note
on αἰρήσασθαι, c. 3. 70.
25 ἀποδραίῃ: see the note on ἀδράκασθαι, I, 4, 48. For the thought,
cf. Ps. cxxxix: 7-12.
26 ἔχουσι: the form ἔχουσι: found I, 2, 133 and 139, and IV, 7, §17.
πάντη . . . πάντα . . . πάντων: a
noteworthy instance of paronomasia.
27 πάντων: masc., not neut. It is
the obj. of κρατοῦσι.
28 τῶν ὑδάτων . . . δρκών: not a case of
hendiadyoin (παρ' οὐ . . . κατεθέμεθα, into
whose keeping we consigned the
friendship which we contracted.
29 τῶν δ' ἀνθρώπων, of things hu-
man; neut., not masc.
30 μέγιστον . . . ἀγαθόν: ἀγαθόν has
become a substantive and itself
takes an adj.
34 φοβερώτατον: for the neut., cf.
ἡ, c. 3. 60. Note the chiasm.
μεστὴ . . . ἑστίν: a bold oxymoron.
The literal rendering is perhaps
the best.
35 εἰ δὲ δὴ καὶ: both δὴ and καὶ are
intensive.
μανέτες, in a fit of madness; note
the tense.
36 ἀλλο τὶ . . . ὑ' = nonne (G. 1604;
H. 1015; B. 573, note).
κατακτήνατε: purp. sely chosen,
in a rhetorical passage, instead
of the usual ἀποκτήνατε. Xen.
has also κατακαίνω (e. g. I, 8, 8).
37 ἐφεδρόν, a reserve combatant,
f. . . o e who draws a bye and
lights the winner of the bout.
Metaphors from the games are very common.

πολεμιστομεν: more effective than the opt. with δι.

39 ταύτα: resuming the indir. ques.; διον...στερήσαιμ.

40 τῶν τότε: cf. c. 2. 89.

στ.: note the position. Cf. σοι, below, l. 43.


43 ἡμιμαχον: fem.; see G. 304; H. 225; B. 119.

τούτων...δηντων, quae cum ita sint.

44 δοτις σε βουλεται: a rel. clause expressing result (G. 1445; H. 910; B. 597), where we might have looked for δοτις μη βούλεσθαι. δοτις often serves to characterize. Cf. the use of στριν, below, l. 83, and δοτις, II, 6, §6.

ἀλλα μην...γαρ: with ἀλλα γαρ there is regularly an ellipsis, us with καὶ γαρ; here, but (we can also be of service to you) for. The irregularity consists in the fact that what, to us, is the principal vb. is contained in the γαρ-clause. Cf. III, 2, §11. For ἀλλα μην, cf. I, 9, 62, and below, l. 52.

46 οῖδα μην...οῖδα βι: anaphora again.


48 ἄκοιον: with the infin. of hearsay.

49 ἱναλαμβάνω, from disturbing.

60 Αἰγυπτίων, as for the Egyptians. By so rendering we keep the emphatic order. The word is, of course, obj. of κολάσαμεν.

μάλιστα...τεθυμένους: because of their revolt; see I, 8, 33. The perf. partic. is intensive.

52 τῆς...οὖνς= ἂ τῇ...οὖν. ἀλλα μην: resuming the thought of §11.
πέριξ ὦκουσιν ὦ εἰ μὲν βούλοιο φίλος ὡς μέγατος ἄν εἶης, εἰ δὲ τὴς σε λυπολή, ὡς δειστότης ἀναστρέφοι εἴχων ἠμᾶς ὑπηρέτε-55 τας, οἷ' σοι οὐκ ἄν μισθοῦ ἐνεκα ὑπηρετοῖμεν ἀλλὰ καὶ τῆς χάριτος ἦν σωθέντες ὑπὸ σοῦ σοὶ ἄν ἐχομεθεν δικαιοὶ. ἐμοὶ μὲν 15 ταῦτα πάντα ἐνυμομένῳ οὕτω δοκεῖ θαναματοῦ εἶναι τὸ σε ἡμῶν ἀπιστεῖν δοστε καὶ ἢδιστ' ἄν ἀκούσαμε τὸ ὅνομα τῆς οὕτως ἐστὶ δεινός λέγειν δοστε σε πεῖσαι λέγων ὡς ἰμείς σοι ἐπιβου-60 λεύομεν. Κλέαρχος μὲν οὐν τοσάττα εἴπε. Τισσαφέρνης δὲ ὧδε ἀνημεῖφθη.

'Αλλ' ἥδομαι μὲν, ὥν Κλέαρχε, ἀκοῦω σου φρονίμους λό-16 γος, ταῦτα γὰρ γεγυνδόκων εἰ τι ἐμοί κακοὶ βουλεύοις, ἄμα ἄν μοι δοκεῖς καὶ σαυτῷ κακούνος εἶναι. ὡς δ' ἄν μάθης στι οὐδ' 65 ἄν ἰμεῖς δικαίως οὕτε βασιλεῖ υἱύτ' ἐμοί ἀπιστοτήτῃ, ἀντάκουσουν, εἰ γὰρ ἰμᾶς ἐβουλόμεθα ἀπολέσαι, πότερα σοι δοκοῦμεν ἰππέων 17

54 ἀναστρέφω, would conduct yourself. For the omission of ἀν, cf. I, 6, 9, and the note. The particle could, however, easily have been omitted by a copyist before ἀναστρέφω, and many insert it.

ὑπὲρεῖν: a strong word; they would do his bidding in all things.


μισθοῦ: a frank admission of the fact that they are mercenaries.

56 ἡν: ἡ, with attraction, would be more regular.

σοῦ σολ: the collocation adds emphasis, as does also the postponement of δικαίως. Cf. ημεῖς σολ, below, I. 59.

57 τὸ . . . ἀπιστεῖν, your distrust of us. The articular infin. is a favorite construction with Xen.

58 τὸ δῷμα τίς: a blending of two constructions, ἀκοῦει τίς, and ἀκοῦει τὸ δῷμα τῶτοῦ δοστος.

59 λίγων, by his mere words, since proofs are lacking.

61 ἀνημεῖφθη: another of Xen.'s poeticisms. ἀμείβεται, in this sense, has no footing in prose.


63 ἄν . . . δοκεῖς . . . εἶναι: ἄν 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 . . . ἄν . . . σοι δο-κοῦμεν.

64 ὡς δ' ἄν μάθης: Xen. stands alone among prose writers in using ὡς ἄν, 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 οἱ βουλόμεθα: best taken as contrary to fact; see on οἱ μὴ φίλητε, c. 1. 21. Instead of the normal apodosis, Xen. has chosen
the more pointed rhetorical question, equally natural in Eng.
67 ἐν ἐ, by means of which.
68 εἴημεν ἄν: ideal, not unreal; but the shift is an easy one. With the following oúdeis κινδύνοι, ἄν εἴη is to be supplied.
69 οὐ = nonne. The vb. is ὑπάτε, below.
70 φιλα ὅτα: concessive.
71 ἔντα τορεύτεια: indir. disc., after ὑπάτε. For the construction of the verbal, see the note on διαβαρέω, c. 4. 28. It goes also with πεδία, above, both phrases being an extension of ὑπάτε τορεύτεια.
72 sinl!, are there not? The interrogative force of οὐ is still felt.
74 εἰτ τε ... οὐ: cf. ἦν ... ὡς, I, 5, 35, and the note.
75 διαπορέωμεν: no other instance of the occurrence of this compound in the act. is known; διαβαράω supplies its place. The act. of the simple vb. occurs in a causative sense, but is rare in prose.
76 ἄλλα ... ἵστων, yet, at any rate, fire, as you know, is.
77 κατακάσατε: Tiss. t: ies this, III, 5, §3. Cf., also, I, 6, 3.
78 τῶς ἄν: for the position of ἄν, cf. I, 3, 29. It is repeated below, 1. 80.
79 μηδένα: not oddéna; ἔχοντες is felt as conditional.
81 πρός: cf. I, 6, 29.
82 ὁτι, belongs to, is characteristic of. The gens. are possessive.
καὶ ἐν ἀνάγκῃ ἔχομένων, καὶ τούτων ποιηρῶν, οὕτως ἐθέλουσιν
dι' ἑπιορκιάς τε πρὸς θεοῦς καὶ ἀπιστίας πρὸς ἀνθρώπους πράτ-
tεων τι. οὐχ οὕτως ἤμεις, ὁ Κλέαρχε, οὐτε ἀλόγιστοι οὔτε ἡλ-
thioi ἐσμέν. ἀλλὰ τί δὴ ὡμᾶς ἔξον ἀπολέσατο οὐκ ἐπὶ τούτῳ 22
ἠλθομέν; εὖ ἦσθι δι' ὃ ἐμὸς ἔρως τούτῳ αἰτίος τοῖς Ἑλληνισι
ἐμὲ πιστῶν γενέσθαι, καὶ ὁ Κύρος ἀνέβη ἥξιομι διὰ μοσθοδοσίας
πιστεύων τούτῳ ἐμὲ καταβήναι δι' εὐφρεσίαν ἱσχυρόν. ὅσα δ' 23
ἔμοι χρήσιμοι ἤμεις ἔστε τὰ μὲν καὶ οὕτως τὸ δὲ μέγιστον
ἐγὼ οἶδα· τὴν μὲν γὰρ ἐπὶ τῇ κεφαλῇ τάραν βασιλεῖ μόνῳ ἐξε-
στιν ὁρθὴν ἔχειν, τὴν δ' ἐπὶ τῇ καρδίᾳ ἰσως ἀν ὡμῶν παρόντων
καὶ ἄτερος εὐπρετῶς ἔχων.

Ταῦτα εἰπὼν ἔδοξε τῷ Κλέαρχῳ ἁληθῆ λέγειν· καὶ εἰπεν· 24
95 Οὐκοῦν, ἐφη, οὕτως τοιοῦτων ἡμῖν εἰς φιλίαν ὑπαρχόντων πει-

83 ἀνάγκῃ ἔχομένων, the thralls of
necessity. Cf. ἀνάγκῃ κατεχομέ-
νων (II, 6, §13).

καὶ τούτων ποιηρῶν: cf. καὶ ταῦτα,
I, 4, 81. Observe the climax.

οὕτως ἐθέλουσιν: as if ἐγὼ εἰς
had preceded. We should have
looked for the simple infin.; cf.
the use of δι' εἰς, II, 6, §6.

86 ἔξον: acc. abs. (G. 1569; H. 973;
B. 343). Note that the acc. abs.
generally expresses an adversa-
tive relation, although we had
every chance to destroy you.

87 ἐρως, passion, burning desire,
a strong word.

tούτων: i.e. τοῦ ἡμᾶς μὴ ἐπὶ τούτῳ
ἐλθέναι. The gen. depends on ἡ-
thi:

τὸ ... γενόσθαι ... καταβήναι: a
clause in the acc., defining the
verbal noun ἐρως. Trans., my
burning desire to show myself
... and to go down.

88 ὁ ... ἐνίκη: 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, re-
sumed by demonstrative), cf.
I, 9, 107.

μοσθοδοσίας: acc., not gen.

89 δι' εἰς, in what respects. Cf. the
acc. with χρώμα, e.g. I, 3, 93.

90 ἐπι: stronger than ἐπεσθε.

Note the emphatic pronouns.

ἔδοξε: for the form, see c. 1. 102,
and the note.

91 τίπαραν ... ὁρθὴν: a symbol of
royalty. It is debatable whether
by τὴν δ' ἐπὶ τῇ καρδίᾳ (sc. ὅρθη)
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 ἐρως: more modest than ἐρως
Cf. the use of τοῖς to denote a
definite individual (e.g. I, 4, 80).

94 ἐπι: the subj. is easily sup-
plied from the preceding dat.

95 οὐκοῦν: cf. I, 6, 37, and the note.
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ρῶνται διαβάλλοντες τοιῆσαν πολέμους ἡμᾶς ἄξιοι εἰσι τὰ 25 ἑσχὰτα παθεῖν; Καὶ ἐγὼ μὲν γε, ἐφὶ ὁ Τισαφέρνης, εἰ βού- 26 λεσθεὶς μοι οἴ τε στρατηγοῖ καὶ οἴ λοχαγοὶ ἔλθειν, ἐν τῷ ἐμφανεὶ 27 λέγω τοὺς πρὸς ἐμὲ λέγοντας ὅσι σὺ ἐμοὶ ἐπιβουλεύεις καὶ τῇ 28 σὺν ἐμοὶ στρατιᾷ. Ἑγὼ δὲ, ἐφὶ ὁ Κλέαρχος, ἄξιον πάντας, καὶ 100 29 σοὶ αὐ ὁλόσω ὅθεν ἐγὼ περὶ σοῦ ἀκοῦω. ἐκ τοῦτων δὴ τῶν 30 λόγων ὁ Τισαφέρνης φιλοφρονούμενος τότε μὲν μένειν τε αὐτὸν 31 ἐκέλευεν καὶ σύνδεσιν εἰς εἰς ἐποίησατο.

Τῷ δὲ ὑστεραλφα ὁ Κλέαρχος ἀπελθὼν ἐπὶ τὸ στρατόπεδον 105 δῆλος τῇ ἡν πάνω φιλικός οἰόμενος διακεῖσθαι τῷ Τισαφέρνῃ καὶ ὁ ἐλεγεν ἐκεῖνος ἀπῆγγελλεν, ἐφὶ τε χρὴναι ἤναι παρά 106 Τισαφέρνῃς οὐς ἐκέλευσον, καὶ οἴ ἐν ἑλεγχθῶσι διαβάλλοντες 107 τῶν Ἐλλήνων, ὡς προδότας αὐτῶς καὶ κακονοὺς τοῖς Ἐλληνι

ἔφη: repeating ἔσχε; it is paren- 98 ητικίκα. The reference to the present passage 98 μοι: with ἀλθεῖν; less formal 98 τὸν ἐπὶ then ὑπὸ me.

οἱ ... ὁπραχῶταν, when we have such grounds for; see the note on ὑπῆρχει, I, 1, 16.

στρατηγοῖ ... λοχαγοί: opposition with ὑμᾶς, 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 ἐμφανι: cf. εἰ τῷ γε φανερῷ, I, 3, 113. Note the punctuation; this clause goes with λέω, not with ἀλθεῖν.

101 δότα = those from whom.

δὴ: the particle emphasizes the treachery of Tiss.

103 φιλοφρονούμενος, with a great show of friendliness.

103 συνδεσμονοποιήσατο, made him his guest at dinner (note the mid.). This was a pledge of friendship among eastern peoples. Cf. δυσφάσειμι, I, 8, 108 f., and συντάξειμι, I, 9, 114 f., and the reference to the present passage in III, 2, §4.

105 δῆλος τῇ ἡν ... 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 διακείσθαι (cf. διακέκειν, I, 1, 19). Clearchus evidently felt flattered by the attent on shown him.

107 οὐς ἐκλάνεσθαι: the subj. is Tiss., not Clearchus.

οὐτὰ ... Ἐλλήνων, whoever of the Greeks should be found guilty of making false charges.

108 αὐτός: less frequent in resuming a rel. than τοῦτος ... τοῦτος, however, would properly have stood at the head of the sentence, and would thus have deprived ὡς προδότας of its emphatic position.
δύτας τιμωρηθήναι. ὑπάπτευε δὲ εἶναι τὸν διαβάλλοντα Μένωνα, 28
110 εἴδος αὐτὸν καὶ συγγεγενημένου Τισσαφέρνει μετ’ Ἀριαλοῦ καὶ
στασιάζοντα αὐτῷ καὶ ἐπιβουλεύοντα, ὅπως τοῦ στρατευμα ἀπαν
πρὸς αὐτὸν λαβὸν φίλος ὑ Τισσαφέρνει. ἐβούλετο δὲ καὶ 29
Κλεάρχος ἀπαν τὸ στρατευμα πρὸς ἑαυτὸν ἔχειν τὴν γνώμην
καὶ τῶν παραλυποῦντας ἐκποδῶν εἶναι. τῶν δὲ στρατιωτῶν
115 ἀντέλεγον τινες αὐτῷ μὴ ἱέναι πάντας τῶν λοχαγοὺς καὶ στρα-
τηγοὺς μηδὲ πιστεύειν Τισσαφέρνει. ὡ δὲ Κλεάρχος ἰσχυρός 30
κατετείνειν, ἢστε διεσπάζατο πάντες μὲν στρατηγοὺς ἱέναι, εἰκοσι
δὲ λοχαγοῖς· συνηκολούθησαν δὲ ὃς εἰς ἁγοράν καὶ τῶν ἄλλων
στρατιωτῶν ὡς διακόσιοι.

120 Ἐπει δὲ ἦσαν ἐπὶ θύρας ταῖς Τισσαφέρνους, οἱ μὲν στρατηγοῖς 31
παρεκλήθησαν εἰςω, Πρὸξενος Βουάτιος, Μένων Θετταλός, Ἀγίας
Ἄρκας, Κλεάρχος Δάκων, Σωκράτης Ἐλαχίς· οἱ δὲ λοχαγοὶ
ἐπὶ θύρας ἐμενοῦ. οὐ πολλῷ δὲ ὕστερον ἀπὸ τοῦ αὐτοῦ ση- 32

109 τιμωρήθηναι: the infin. is gov-
erned by χρήμα, 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
(1, 4, §§13–17). Ctesias (see the
Introd. 30) says: Κλέαρχῳ ἀπαν
ὁ Κύρος συνεβιβάζει, τοῦ δὲ Μένωνος
λόγος οὐδεὶς ἢν.
110 μετ’ Ἀριαλοῦ: for his friend-
ship with Menon, see c. 1. 26.
111 αὐτῷ: i. e. Κλεάρχῳ.
112 καὶ Κλεάρχος: a remark show-
ing Xen.’s fairness; Menon was
not the only schemer.
113 ἀπαν τὸ στρατευμα: a chias-
tic variation from τὸ στρατευμα ἀπαν,
above.
115 ἀντιλαγον, protested, a dura-
tive tense, as κατέτειν, below.
The vb. takes μὴ, as implying a
command.
118 ὅς Κλεάρχος: Ctesias’ ver-
sion 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 Cle-
archus, and Ctesias (in the Per-
sian camp) that of Menon. We
may well believe that each was
scheming to get the other out of
the way.
118 ἐς εἰς ἁγοράν: i. e. unarm.
120 ἔπει θύρας . . . Τσώρ.: note the
position; cf. I, 1, 43f., and the
note. For θύρας, cf. I, 2, 69,
and the note.
123 πολλῷ: dat. of measure, but
indistinguishable from the adv.
pολύ.
ἀπό, at. The signal is said to have
been the raising of a red flag over the tent of Tiss.

124 ἑνελαμβάνοντο ... κατεκόπησαν: note the change in tense. With the whole cf. Caesar's action toward the Upisites and Tencteri (B. G. IV, 13). It was thus, also, that the Parthians seized Crassus.

125 τῶν: 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 φίλοι εὐνυχάνοντο: see the note on δότις ἄφθερο, I, 1, 18, where again δότις is followed by a pl.

ἐκτείνων: the simple vb. only here in Xen.

128 ἐποίησαν: instead of τουίερ; see I, 2, 11, and the note.

ἡμιφεγυνόμενον: for the double augment, cf. ἡμιθαλέσερο, I, 8, 105, and the note.

πρὶν: see the notes on I, 1, 53, and I, 9, 38. Here ἡμιφεγυνόμεν implies a neg.

131 ἰδον: see the note on δεί, I, 8, 71.

ἐκπεπληγμένω: how different from ἐκπλαγώτατοι?

137 προσελθέντω: they said, τίς ἦσε ... προσελθέτω.

140 στρατηγοὶ μίν ... ἔριν αὐτοῖς: see the note on ἐπὶ, I, 1, 18, where again δότις is followed by a pl.

64: Xen. held no rank, hence the two groups.

142 τὰ πρὶ, the news about, a common phrase, ofte]
κώμη των ἕνων ἄλλως ἐπιστιχομένωις. ἑπεδή δὲ ἐστήσαν εἰς 38 ἐπίκοου, εἰπον ὁ Ἀριάδνος τάδε. Κλέαρχος μὲν, ὁ ἀνδρεὺς Ἐληθρο-νες, ἐπεὶ ἐπιστρώκων τε ἐφάνη καὶ τὰς σπουδὰς λύου, ἦχε τὴν δίκην καὶ τέθυκε, Πρόξενος δὲ καὶ Μένων, ότι κατηγορεῖαν αὐτοῦ τὴν ἐπιβουλὴν, ἐν μεγάλῃ τιμῇ εἶσον. ὡμᾶς δὲ βασιλείς τὰ ὅπλα ἀπαιτεῖ: αὐτοῦ γὰρ εἶναι φησιν, ἐπείπερ Κύρον ἦσαν τοῦ ἑκείνου δούλου. πρὸς ταῦτα ἀπεκρίναντο οἱ Ἐληθροί, ἔλεγε 39 δὲ Κλέανθος ὁ Ὀρχομένιος· ὦ κακιστὸς ἄνθρωπων Ἀριάδνος καὶ οἱ ἄλλοι δοσὶ ἦτε Κύρου φίλοι, οὐκ αἰσχύνεσθε οὕτε θεοὺς οὕτ᾽ ἄνθρωπος, οὕτως ὁμοσαντες ἡμῖν τοῖς αὐτοῖς φίλοις καὶ ἐχθροῖς νομιμέν, προδότες ἡμᾶς σὺν Τισσαφέρνει τῷ ἀθεωτατῷ τε καὶ πανουργοτάτῳ τοὺς τε ἄνδρας αὐτοὺς οὓς ὤμοντε ἀπολω-λέκατε καὶ τοὺς ἄλλους ἡμᾶς προδεδωκότες ἕνων τοῖς πολεμίοις ἐφ᾽ ἡμᾶς ἐρχεσθε; ὃ δὲ ὁ Ἀριάδνος ἔλεγε· Κλέαρχος γὰρ πρὸςθεν 40 ἐπιβουλεύων φανερὸς ἐγένετο Τισσαφέρνει τε καὶ Ὀρόντα, καὶ πᾶσιν ἡμῖν τοῖς ἔχων τοῦτοι. ἐπὶ τοῦτο Ξενοφῶν τάδε ἔλεγε. 41 Κλέαρχος μὲν τοῖνυν εἰ παρὰ τοὺς ὅρκους ἐλνε τὰς σπουδὰς, τὴν δίκην ἔχει· δίκαιον γὰρ ἀπολλυσθαί τοὺς ἐπιστρώκοντας.

acc. than the gen. For the friendship of Xen. and Proxenus, see the note on c. 4. 66.

Χαρίσσοφος: h's subsequent prominence justifies the special mention of him here.

143 ἐστικαὶν εἰς: motion, followed by rest.

145 ἡμᾶς, was proved; cf. φανερὸς ἐγένετο, below, l. 157. See the note on φανερῶν, I, 9, 70.

τὴν δίκην, his deserts.

148 ἀνατείνω: for the two accs., see the note on I, 1, 55. Observe the emphatic position of ὡμᾶς and of αὐτοῦ, below.

ἐγνάν: pl, despise the neut. 1l. subj; see the note on I, 2, 33.

149 ἐσχῆν: i.e. the king, said from θυσ's standpoint of Ariaceus.


ἀπεκρίναντο ... ἔλεγ: cf. c. 3, 87.

150 Κλέανθος: 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.


θεοὺς ... ἄνθρωπος: for the case, see the note on c. 3, 91.

152 οὕτως, seeing that you. The rel. is often causal (G. 1461; H. 910; B. 508; 619, note).

ἡμῖν: the d.t. goes with ὁμοσαντες, but is felt also with τοὺς ἄνδρας (the same as rel).

155 προδιδόκατε: varied from προ-δίδοτε, above. The repetition adds emphasis.

153 γὰρ, (we are not traitors) for.
γὰρ 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 τοσαύτως, c. 4. 27.

CHAPTER VI

2 τὰς κεφαλὰς: acc. of the part affected (G. 1058; H. 718; B. 335; c : III, 1, §31, τὰ ἑτα τερνυμικῶν, with his ears pierced). Used with a pass. this suggests an act. construction ἀποτείμων τινὰ τὴν κεφαλὴν (cf. βᾶλλει with two accs.). Instead of this we have III, 1, §17, τὸν ἄδελφον . . . ἀποτείμων τὴν κεφαλὴν, and I, 10, 1 the regular pass., Κύρον ἀποτείμεται ἐκ κεφαλῆς.

ἐάν μὲν: balanced by Πρόξενος δὲ, §18. It is a form of partitive upp s. with οἱ στρατηγοὶ, ἐάν μὲν serving to bring the individual into stronger relief than ὁ μὲν.

3 Κλέαρχος: see the Introduction, §38. ἐκ τῶν τῶν ὁμολογούμενως with ὁμολογούμενος, in the opinion of all. For this use of εἰ, cf. I, 1, 28, and the note.

τῶν . . . ἐχόντων, those acquainted with him. Cf. I, 8, 3 f.

4 δόξας, reputed.

5 ἐσχάτως: a strong word in emphatic position.

6: a specific instance of a general truth. The two characteristic rholics (πολεμικὸς and φιλοτέλεμος) are taken up in reverse (chaotic) order. Cf. III, 1, §20.

πόλεμος: the Peloponnesian war, 431-404 B.C.

6 παρέμανον, could find service at home (Dakyns).

7 τοὺς Ἐλλήνας: i.e. those inhabiting the Chersonesus; see the map, and I, 1, 49.

8 διαπραξάμενος: cf. c. 3. 85. ὡς δύνατο, no matter how. Intrigue is implied.
10 μεταγνώντες τωσ οἱ ἑφοροὶ ἦδη ἔξω ὅτως ἀποστρέφειν αὐτῶν ἐπειρόντο ἐξ Ἰσθμοῦ, ἐνταῦθα οὐκ ἔπειθεῖ πειθεῖαι, ἀλλ' ἄφετο πλέον εἰς Ἐλλήσποντον. ἐκ τούτου καὶ ἑδαυσατὴθη ὑπὸ τῶν ἐν Σπάρτῃ τελῶν ὡς ἁπειθῶν. ἦδη δὲ φυγᾶς διὰ ἐρχεται πρὸς Κύρου, καὶ ὅποιοις μὲν λόγοις ἔπεισε Κύρον ἀλλη γέγραται, διόδοι δὲ αὐτῷ Κύρος μυρλοὺς δαρεικοὺς· δὲ λαβὼν οὐκ ἐπὶ ἀραβιλαν ἐτράπετο, ἀλλ' ἀπὸ τούτων τῶν χρημάτων συλλέξας στράτευμα ἐπολέμει τοῖς Ἐραξινί, καὶ μάχη τε ἐνέκησε καὶ ἀπὸ τούτου δὴ ἐφερε καὶ ἤγε τούτων καὶ πολεμῶν διεγένετο μέχρι Κύρου ἐδέσθη τοῦ στρατευμάτος· τότε δὲ ἀπῆλθον ὅν ἔξω ἐκείνῳ 20 αὐτὸ πολεμήσων. ταῦτα οὖν φιλοπολέμου μοι δοκεῖ ἀνδρὸς ἔργα εἰναι, ὅστις ἔξω μὲν εἰρήνην ἄγειν ἄνευ αἰσχύνης καὶ βλάβης αἱρεῖται πολεμῶν, ἔξω δὲ ἄραβιλα βούλεται ποιεῖν ὡστε πολεμῶν, ἔξω δὲ χρηματα ἔχειν ἀκινδύνως αἱρεῖται πολεμῶν μείναν ταῦτα ποιεῖν· ἐκείνους δὲ δοστερ εἰς παιδικά ἢ εἰς ἄλλην τινά 25 ἡδονήν ἥθελε δαπανᾶν εἰς πολεμόν. οὕτω μὲν φιλοπολέμος τῷ πολεμικῷ δὲ αὐ ταῦτη ἐδόκει εἰναι ὅτι φιλοκινδύνως τῇ ἦν

10 μεταγνώντες: cf. μεταμελεῖν, I, 6, 41, and the note.

ῆδη... ἄντος: sc. αὐτῶ. For the gen. abs., where we should have looked for a case in agreement, cf. I, 2, 99, and the note.

11 Ἰσθμοῦ: the isthmus of Corinth is meant.

ἐνταῦθα: resumptive.

φέτο πλέον: cf. c. 4. 105, and the note.

12 καὶ, actually.

13 τολῶν: often used of high magistrates.

14 ἀλλή γέγραται: note the tense. Xen. is perhaps referring to I, 1, §9 (which section should be compared throughout), but the arguments are not given.


16 ἀπὸ: cf. I, 1, 47.

17 ἀπὸ τούτου, thenceforth.

18 ἐφερα καὶ ἤγε, plundered, a standing phrase. ἐφερε has reference to inanimate objects, ἤγε to live stock. Cf. ἐφερον, IV, 1, §8.

19 πολέμων διεγένετο: stronger than ἐπολέμει. Cf. λέγων διήγη, I, 2, 70.

20 ἑδέσθῃ: for the fact, cf. 1, 2, 4.

21 δοστε... αἰρεῖται: instead of αἰρέουσα. See the note on στρυγμα. c. 5. 83.

22 ἔξω: cf. c. 5. 86. Note the anaphora and the parallel structure.

23 δοστε πολεμῶν, so it be for war. See G. 1453; H. 953b; B. 596.

26 πολεμικῶς ἀφ: returning to the first characteristic, mentioned at the end of §1; see the note there.

φιλοκινδύνως τε: parallel with καὶ... φρόνιμος. The intervening
καὶ ἡμέρας καὶ νυκτὸς ἀγών ἐπὶ τοὺς πολέμους καὶ ἐν τοῖς
dεινοῖς φρόνιμοι, ὡς οἱ παρόντες πανταχοῦ πάντες ὁμολογοῦν.
καὶ ἀρχικὸς δ' ἐλέγετο εἶναι ὡς δυνατὸν ἐκ τοῦ τοιούτου τρόπου
οἷον κάκεινος εἰχεν. ἵκανος μὲν γὰρ ὅσ τι καὶ ἄλλος φροντὶ-
ζειν ἡ οὕτως ἔχοι ἡ στρατιά αὐτῷ τὰ ἐπιτίθεμα καὶ παρασκευ-
άζειν ταύτα, ἵκανος δὲ καὶ ἐμποιῆσαι τοὺς παροῦσιν ὡς πειστέον
εἰ ἦ ἡ Κλεάρχης. τούτῳ δ' ἐπολεῖ ἐκ τοῦ χαλέπος εἶναι· καὶ γὰρ
ὅραν στυρίς ἢν καὶ τῇ φωνῇ τραχὺς, ἐκόλαξε τε ἱσχυρῶς, καὶ
ἀργὴν ἐνοτε, ὡς καὶ αὐτῷ μεταμέλεια ἐσθ' ὅτε. καὶ γνώμῃ δ' 35
ἐκόλαξεν· ἀκολάστου γὰρ στρατεύματος οὐδὲν ἥγετο δῆλος
εἶναι, ἀλλὰ καὶ λέγειν αὐτῶν ἔφασαν ὡς δέοι τὸν στρατιῶτην
φοβεῖσθαι μᾶλλον τῷ ἀρχόντα ἢ τοὺς πολέμους, εἰ μέλλοι ἢ
φυλακᾶς φυλάξειν ἢ φίλων ἄφεξεσθαι ἢ ἀπροφασίστως ἴναι
πρὸς τοὺς πολέμους. ἐν μὲν οὖν τοῖς δεινοῖς ἤθελον αὐτῷ 40
άκοιναν σφόδρα καὶ οὐκ ἄλλον ἵππον οἱ στρατιώται· καὶ γὰρ
tὸ στυγνὸν τὸτε φαιδρὸν αὐτοῦ ἐν τοῖς ἄλλοις προσώποις ἐφασαν
φαίνεσθαι καὶ τὸ χαλέπιον ἐρρωμένον πρὸς τοὺς πολεμίους ἐδο-
κεί εἶναι, ὡστε σωτηρίῳν, οὐκέτι χαλεπὸν ἐφαίνετο. ὡτε δὲ ἔξω 12
τοῦ δεινοῦ γένους καὶ ἐξείδ πρὸς ἄλλον ἀρχιμένον ἀπενεῖα,
pολλοὶ αὐτόν ἀπελευνοῦν· τὸ γὰρ ἐπίχαρα οὐκ εἶχεν, ἀλλ’ ἀεὶ
χαλεπὸς ἦν καὶ ὁμικὸς· ὡστε δίκαιως πρὸς αὐτὸν οἱ στρατιώται
δισπέρ παῖδες πρὸς διδάσκαλον. καὶ γὰρ οὐν φιλίᾳ μὲν καὶ 13
εὐνοεὶ ἐπομενοὺς οὐδέποτε εἶχεν· οὐσίως δὲ ἢ ὑπὸ πόλεως τεταγ-
ω μένοι ἢ ὑπὸ τοῦ δεισθαί ἢ ἄλλῃ τις ἀνάγκῃ κατεχόμενοι παρεῖ-
σαν αὐτῷ, σφόδρα πειθομένοις ἔχρητο. ἐπεὶ δὲ ἀρχαυτὸ νῦν 14
ἐὼν αὐτὸ τοὺς πολεμίους, ἣδη μεγάλα ἢν τὰ χρησίμως ποιοῦντα
eἶναι τοὺς ἐὼν αὐτῷ στρατιώτας· τὸ τε γὰρ πρὸς τοὺς πολεμίους
θαρράλεως ἐχειν παρῆν καὶ τὸ τὴν παρ’ ἐκεῖνον τιμώρλιν φοβεῖ-
σαν σθαι εὐτάκτους ἐποιεῖ. τοιοῦτος μὲν δὴ ἀρχων ἢν· ἀρχεσθαὶ δὲ 15
ὑπὸ ἄλλων οὐ μάλα ἐθέλειν ἐλέγετο. ἢν δὲ οὗτο τετελεύτα ἀμφὶ
tὰ πεντῆκοντα ἑτη.

41 σφόδρα· with ἀκοίνας (yield absolute obedience), rather than
with ἰδελαν. Cf. σφόδρα πειθομένοις, l. 51.
42 τὸ στυγνὸν ... φαίνεσθαι: strongly rhetorical, his gloom-
iness then shone as a bright light. φαιδρὸς is pred. to φαίνεσθα
(note the alliteration). αὐτῷ, 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 ἄλλοι, in which case
ἀυτῷ ἐν τοῖς προσώποις means
simply in his face, a poetical
use of the pl. προσώπα referring
to a single individual (Gilder-
sleeve, Syntax, 48, 50).
44 σωτηρίῳν οὐκέτι χαλατόν: Plu-
tarch (Marius 14) uses similar
language of Marius.
45 ἀρχιμένοις, to take service, fut.
mid. in pass. sense.
46 τὸ ... ἐπίχαρα, charm of man-
ner. Retain the order.
47 δίκαιως: cf. c. 5, 105, and the
note.
48 ὑπὸ ... δεισθαί: with κατεχό-
méνος, and therefore parallel with
the following dat., but the use of ὑπὸ gives a slight personification.
49 σφόδρα ... ἔχρητο, he exacted
absolute obedience.
50 μεγάλα: the order must be re-
tained, else this word loses its
emphasis.
53 τὸ ... ἡμιν, boldness in the
face of the foe.
56 εἰ μάλα, not much, but mean-
ing, not at all (litotes).
Book II, Chup. VI

13 Πρόξενος δὲ ὁ Βοιώτως εὖθύς μὲν μειράκιον δὲν ἐπεθύμει γενέσθαι ἄνηρ τὰ μεγάλα πράττειν ἴκανος· καὶ διὰ ταύτην τὴν
17 ἐπιθυμίαν ἔδωκε Γοργία ναργύροιν τῷ Δεοντίνῳ. ἔπει δὲ συνε- 60 γένετο ἐκεῖνος, ἴκανος νομίζας ἡδὴ εἶναι καὶ ἄρχειν καὶ φίλος ὁ τόσο πρῶτος μὴ ἤτακαθαί εὐρηγετών, ἤλθεν εἰς ταύτας τὰς
18 σὺν Κύρφο πράξεις· καὶ ψετο κτῆσθαι ἐκ τούτων ὑμωρά μέγα
καὶ δύναμιν μεγάλην καὶ χρήματα πολλὰ· τοσοῦτων δὲ ἐπιθυμῶν σφόδρα ἐνδήλον αὐτό καὶ τούτο εἶχεν ὅτι τούτων οὐδὲν ἂν ὅσον ἔστων κτῆσθαι μετὰ ἄδικας, ἀλλὰ σὺν τῷ δικαίῳ καὶ καλῷ ψετό
19 δεῖν τούτων τυγχάνειν, ἀνεὶ δὲ τούτων μὴ· ἄρχειν δὲ καλῶν
μὲν καὶ ἄγαθῶν δυνάτοις ἢν· οὐ μέντοι οὕτ' αἴδω τοῖς στρατι-
ωταῖς ἑαυτοῦ οὗτος φόβον ἴκανος ἐμπούσησαι, ἀλλὰ καὶ ἄσχυνεν
μᾶλλον τοῖς στρατιώταις ἢ οἱ ἄρχόμενοι ἐκεῖνοι· καὶ φοβοῦ- 70
το μενοσ μᾶλλον ἢν φανερὸς τὸ ἀπεχθάνεσθαι τοῖς στρατιώταις ἢ
το δεῖν ἐκεῖνος τὸ ἀπιστεῖν ἐκεῖνο. ψετὸ δὲ ἄρχειν πρὸς τὸ
ἀρχικὸν εἶναι καὶ δοκεῖν τὸν μὲν καλῶν ποιοῦντα ἐπαινεῖν, τὸν
dὲ ἄδικοντα μὴ ἐπαινεῖν. τογαροῦν αὕτῳ οἱ μὲν καλὸς τε καὶ

57 τὰ παντήκοντα: for the art., cf. τῶν διωκίων, 1, 2, 59.
58 Πρόξενος δὲ: see the Introod., § 38. δὲ balances μὲν in l. 2.
ἐπιθυμ早晚, cherished the desire. How
different from ἐπιθυμῶσας?
60 Γοργία: the most famous, per-
haps, of the Greek “sophists.”
His fee is stated to have been
100 minae (nearly $2,000). Where
was Leontini?
ἐνεκὺς, ἐνεκύπτις, had completed his
course with him. συγγραμματίς
and συνεκτικοὶ are regularly used to
express the relations of teacher
and pupil.
62 τοῖς πρῶτοις, the first men (of
his day).
ἀφρεντέας: after ἠττάθας; cf. c. 3.99.
63 καὶ . . . καὶ: in enumerations
both polysyndeton and asynde-
ton (l. 93) are common.

65 ἐνδήλον . . . εἶχεν, yet he made
this too clear.
67 μὴ: not οὖ, because going with
tυγχάνειν, not with δεῖν; cf. μὴ
ἐπαίνει, below, l. 74.
καλῶν . . . ἄγαθῶν, gentlemen, i.e.
men endowed with the ideal
qualities, comeliness and manli-
ness. The phrase is a common
one; cf. § 20 and IV, 1, § 19.
68 αἰσθ. . . . ἀντρόθ, respect for
himself, obj. gen. For ἀντρόθα,
cf. l. 32.
70 οἱ ἄρχόμενοι: a synonym in-
stead of the word just used.
φοβοῦσας: after φανεροῖς ἢν. Sev-
eral instances of this use of the
partic. occur in §§ 21 and 22. Cf.
I, 2, 70, and the note.
72 ἄρχειν: the subj. is the clause
τὸν μὲν . . . τὸν δὲ . . . ἐπαινεῖν.
73 ἄρχικῶν: acc., not nom., since
the notion is an abstract one
and there is no reference to the
main subj.; contrast l. 33.
76 δει δε ἀπέθανον: Xen. varies
the phrase in each case, both in
stating the fact of death and in
giving the age.
ἐτών: gen. of measure.
77 Μένων: see the Introd., § 33.
ἐπιθυμέων: note the triple anaphora.
78 δει . . . ἵνα: note the varied
phrases.
79 φίλος τε: for the solitary τε, cf.
1. 34, and the note.
80 μέγιστα: adv. modifying δυνα-
μένοις.
ἀδίκων . . . δικήν: note the allit-
eration.
ἐβι . . . ἐδέν, the shortest road
leading to the accomplishment
of his desires. Why is ἐπιθυμεῖν
opt.?
83 το ἀντι, the same thing as,
synonymous with. For the dat.,
see G. 1175; H. 773; B. 392, 2.
στέργων: a strong word, properly
denoting natural affection. Note
the strong emphasis that falls
both on στέργων and on οὐδένα,
and also the chiastic order.
85 τῶν . . . Συλλέγετο, while, as for
his associates, his whole con-
versation turned upon their
ridicule. The gen. is governed
by καταγελῶν.
88 μόνοι . . . εἶθαν, thought that
he knew better than any one else.
Cf. the use of εἰ in ἐν γε ἀνδρι,
I, 9, 39.
89 δι': partic. in indir. disc. after
eἴθανα.
ἀφιλάκτα: trans. as causal.
92 ἀγάλλησε: with εἰ, but below,
ἡγάλλησε, with the simple dat.
Book II, Chap. VI

26 δόστερ δὲ τις ἀγάλλεται ἐπὶ θεοσεβεία καὶ ἀληθεία καὶ δικαιοτητί, οὐτω Μένων ἠγάλλετο τῷ ἔξαπαταν δύνασθαι, τῷ πλάσασθαι ψευδῆ, τῷ φύλους διαγελαν· τὸν δὲ μὴ πανούργον τῶν ἀπαιδεύτων ἀεὶ ἐνόμιζεν εἶναι. καὶ παρ᾽ οἷς μὲν ἐπεχείρει προς-93 τεύχους φιλία, διαβάλλου τοὺς πρότους τούτο φευτο δείν κτήσασθαι. 27 τὸ δὲ πειθομένους τοὺς στρατιώτατας παρέχεσθαι ἐκ τοῦ συναδεικεῖν αὐτούς ἐμηχανᾶτο. τιμᾶσθαι δὲ καὶ θεραπεύσασθαι ἦσον ἐπιδεικνύμενος ὅτι πλείστα δύνατο καὶ ἐθέλοι ἄν ἀδικεῖν. εὐεργεῖαι δὲ κατέλεγεν, ὅποτε τις αὐτοῦ ἄφιστατο, ὅτι χρώμενος 100 αὐτῷ οὐκ ἀπώλεσεν αὐτῶν. καὶ τὰ μὲν δὴ ἀφανῆ ἔξεστι περὶ αὐτοῦ ψευδάσθαι, ἢ δὲ πάντες ἵσας τὰς' ἐστὶ. παρὰ 'Ἀριστίππου μὲν ἐτὶ ἁραίως δῶν στρατηγεῖν διεπάγατο τῶν ἐξών, Ἀριαῖφ δὲ βασιλεὺς ὑπηρετῶν, ὅτι κακοῖς καλοῖς ἤδειο, οἰκείστατος ἐγένετο, αὐτὸς δὲ παιδικὰ εἶχεν Θαρύπταν ἀγένειος δὲ γενειώντα. 105 αὐτοὺς τὸν συστρατήγον ὅτι ἐστάτησαν ἐπὶ βασιλέα ξῦν Κύρρα, ταῦτα ἐπισκόπησε οὐκ ἀπέβαινε, μετά δὲ τῶν ἄλλων θάνατον στρατηγῶν τιμωρηθεὶς ὑπὸ βασιλέως ἀπέβαινεν, οὐχ ὁσπέρ Κλέαρχος καὶ οἱ ἄλλοι στρατηγοὶ ἀποτιμηθέντες τὰς


dικαιότητι: a Xenophontic word, for which δικαιοσύνη is usual.
93 τῷ . . . τῷ . . . τῷ: note the effect of the asyndeton.
94 διαγελάν: a rare compound.
τὸν . . . μὴ πανούργον: μὴ shows that the phrase is general.
τῶν ἀπαιδεύτων: partitive gen. in the pred.
95 ἐπεχείρησε: we should have expected the opt.; cf. δαίτις δρομέω, I, 1, 18, and ὅποτε τις . . . ἀφιστῆτο, below.
96 διαβάλλον: in agreement with the main subj., although logically subordinated to δεῖν.
τοὺς πρῶτους: i.e. those already first in their friendship.
τοῦτο: i.e. τὸ πρῶτον φίλια.
97 τὸ . . . παρέχεσθαι: obj. of ἐμπροσθάτο. 99 δέναιο το καὶ ἔθλοι δὲν: direct, δώματι καὶ ἔθλοι δὲν. The shift of construction is appropriate to the meanings of the two vbs.
100 χρώμενο, while associated with him.
101 αὐτῶν: emphatic repetition after αὐτῷ. Generally the pron. is expressed but once.
δὴ: emphasizing the contrast between ἄφαρη and ἄ . . . τάττα ἱσαίσι. By ἄφαρη Menon’s assumed treachery is doubtless meant.
103 Ἀριστίππου: cf. I, 1, 52 ff.
104 βασιλαρρὶ διτι: said with indignation.
105 ἀγίνισιος . . . γυμνιάτα: contemptuous contrast.
107 πεποηκὼς: concessive.
110 κεφαλάς, δόστερ τάχιστος θάνατος δοκεῖ εἶναι, ἄλλα ξῶν αἰκισθεῖσ τοιαύταιν ὡς πονηρός λέγεται τῆς τελευτῆς τυχεῖν.

'Αγιάς δὲ ὁ 'Αρκάς καὶ Σωκράτης ὁ Ἀχαῖος καὶ τούτω ἀπε- ζοθανέτην. τοῦτων δὲ οὐθ' ὡς ἐν πολέμῳ κακῶν οὐδεὶς κατεγέλα οὔτ' εἰς φιλίαν αὐτοῖς ἐμέμφετο. ἦστην δὲ ἁμφῶ ἁμφῆ τὰ πέντε καὶ τριάκοντα ἔτη ἀπὸ γενεᾶς.

110 δόστερ: the rel. is attracted to the gender of the pred. noun. 

ἰὼν αἰκισθείσ τοιαύταιν, tortured alive for a year. aikeis suggests mutilation, but we know nothing of the manner of his end.

112 Ἀγιάς . . . Σωκράτης: of these men nothing is known beyond what the Anabasis tells us.

καὶ τούτω: they two, but Eng. omits the pron. The dual group is the two together as contrasted with the others, but it is not consistently used.

114 εἰς, with reference to.

αὐτοῖς: μέμφομαι more often takes a dat.

115 ἀπὸ γενεᾶς: note the varied phrase.
BOOK III

1  I. ["Οσα μὲν δὴ ἐν τῇ Κύρου ἀναβάσει οἱ Ἕλληνες ἔπραξαν μέχρι τῆς μάχης, και διὰ ἐπεὶ Κύρος ἐτελεύτησεν ἐγένετο ἀπιστίας τῶν Ἕλληνων σὺν Τισαφέρει ἐν ταῖς σπονδαῖς, ἐν 2 τῷ πρόσθεν λόγῳ δεδήλωται.] ἐπεὶ δὲ οἱ στρατηγοὶ συνειλημμένοι ἦσαν καὶ τῶν λοχαγῶν καὶ τῶν στρατιωτῶν οἱ συνεπιστόμενοι μενοὶ ἀπωλόσεαν, ἐν πολλῇ δὴ ἀπορίᾳ ἦσαν οἱ Ἕλληνες, ἐννοούμενοι δὲ τὶ ἐπὶ ταῖς βασιλείας θύραις ἦσαν, κύκλῳ δὲ αὐτοῖς πάντῃ πολλῇ καὶ ἡθῇ καὶ πολείς πολέμια ἦσαν, ἄγοραν δὲ οὐδὲν ἐπὶ παραδεξόμενοι ἐμελλεν, ἀπείχον δὲ τῆς Ἕλλάδος οὐ μείον ἡ μύρια στάδια, ἡγεμόνι δ' οὐδεὶς τῆς ὁδοῦ ἦν, ποταμοὶ δὲ διεργῶν ἀνιασβατείν ἐν μέσῳ τῆς οἰκίας ὁδοῦ, προπέμπεται δὲ αὐτοῖς καὶ οἱ σὺν Κύρῳ ἀναβάντες βάρβαροι, μόνοι δὲ καταλείπομενοι ἦσαν οὐδὲ ἱπτεὶ οὐδένα σύμμαχον ἔχοντες, ὡστε εὐδηλον ἦν

CHAPTER I

1 Οσα ... δεδήλωται: with this introductory paragraph cf. II, 1, 1, and the note.
3 ἀπόντων: temporal.
4 συνιλημμένου ἦσαν ... ἀπωλόσεαν: plpf. in a temp. clause, instead of the normal aor.; see the note on ἔτολθρος, I, 1, 9.
7 ἐννοούμενοι: after eight depend. clauses, in which the despondency of the Greeks is effectively portrayed, this is resumed by ταύτ' ἐννοούμενοι, l. 15.
11 οἱ ... 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.
13 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.
άγοραν ὧδai: with this passage cf. the words of Clearchus in II, 4, § 5.
10 μέρα στάδια: a round number, like our a thousand miles. In reality the distance by the route over which they had come was far greater.
13 στίχον, barred their progress. οἱ μέσον is best taken in its literal sense, in the midst of.
14 κατακάνοντι: for the vb., cf. I, 6, 8, and the note.
15 ὅλγου μὲν . . . ὅλγος 64: participial apposition with anaphora.
17 ἐπὶ . . . τὰ ἐπλα, to their quarters.
18 δὲν ἤτρυχαν: cf. II, 2, 78. There the pl. was used, denoting groups, here the sing. of individuals; cf. the note on ἐκάστως, I, 1, 25.
19 ὅτα: again a slight personification.
19 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 chiastic alliteration.
29 Ἡν 64 τε: Xen. introduces himself modestly. He has been mentioned before, but only casually (I, 8, §§ 15 and 16, and II, 4, § 15); now he comes to the front.
14 Ἀθηναῖος: no art., but below, Σωκράτει τῷ Ἀθηναῖος, since Socrates was famous.
24 αὐτῶν: the rel. construction is given up, as regularly (G. 1040; Η. 1005; B. 487).
25 εἰ ἄθλοι . . . τούτων: direct, εἰ ἄθλη . . . τούτων.
aπότοι: for the combination of the intensive and the reflexive, cf. I, 8, 100, and the note.
28 τῆς πατρίδος: Boeotia.
27 ἀνακοινοῦσα, consulted with. but, below, the act., ἀνακοινωθαί, simply, lay the matter before.
28 ὑποτεθείσα . . . γενέθθαί, suspecting that his becoming a friend of Cyrus' might prejudice him with the state. The infin. clause (φιλοῦ . . . γενέθθα) is the subj. of ἔτη. τί goes closely with ὑποτεθθάν, a matter for accusation.
πόλεως ἵππαι τοῦ Ἄπολλων τοῖς Δακείους καὶ Κύρων προθυμίας τοῖς Λακεδαιμονίους ἢ καὶ Ἄπολλων οἱ Ἄτηνας συμπολεμήσαι, οὐκ ἔγραψεν τῷ Ἐνομοῦ ἐξομίτα ἐὰν Δελφοὺς ἀνακοίησαι ἢ τῷ θεῷ περί τῆς πορείας. ἅθι δὲ ὁ Ἐνομός ἐπηρέα τὸν Ἄπολλων τινὶ ὑπὲρ ὑμῖν καὶ εἰνάνθησαν καλλιστα καὶ ἀριστα ἔθνος τῆς ὥν ἦν ἐπινοεῖ καὶ καλῶς πράξας σωθεῖ. καὶ ἀνείλεν ἵνα ἐκ τούτῳ. ἂν πάλιν ἠλθεῖ, καὶ λέγει τὴν μαντείαν τῷ Σωκράτε. ὅ δὲ ἀκούσας ἡμιάτω αὐτὸν ὅτι ὁ τούτῳ πρῶτος ἡμᾶς πάντων ἥραστα ἐν ἄθως αὐτὸς κρίνας ἐκέντρον ἐστιν τούτῳ ἐπιθυμηθεῖν ὅπως ἀν καλλιστα πορευθῆ. ἔτελ μέντοι οὕτως ἦρων, ταύτ', ἔφη, ἄρα χρή ποιείν ὅσα οἱ θεοὶ ἐκείνοι. ὁ μὲν ὁ Ἐνομός οὕτω θυάτηρ τοῖς ἄθως ὁ ἄνειλεν οἱ θεοὶ ἐξέπληκτος καὶ καταλαμβάνει ἐν Σάρδει Πράξενον καὶ Κύρων μέλλοντας ἢτό ὁμιλῶν τὴν ἄνω ὁδόν καὶ ὁ συνετάθη Κύρων. προθυμομένου δὲ τοῦ Πράξενον καὶ οὗ Κύρως

29 δη... σωματομέναι: 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, πολίθαι, φθέγγαι κατήγων τοῦ φίλου χάριν Κύρων.

31 ἄλογα: for the acc. after the dat., cf. I, 2, 4, and the note.

32 τῷ θεῷ: Apollo, of course; see below.

33 τὶν... σωθεῖ, freely, to whom of the gods he should sacrifice in order to.

34 ἀπὸν... ὅσα, made answer (naming) the gods to whom he was to sacrifice. ὅσα is dat. by inverse attraction; see the note on ἄλογον, 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 1. 38; cf. I, 3, 34, and the note.

38 ἀρμόν. = ἀμαρτἰν; very rare in prose.


40 ἀπαλ... ἄρμον: a shift to direct speech, as so often.

42 φων. to set out on, with cogn. acc., as ἄρμον, above. The act of this vb. is often intrans., like the mid.

συμπροντυμείτο μείναι αυτόν, εἰπὲ δὲ ὅτι ἑπειδὰν τάχιστα ἢ
45 στρατεία λήξῃ, εὐθὺς ἀποτείμησε αὐτὸν. ἔλεγετο δὲ ὁ στόλος
εἶναι εἰς Πισιδίας. ἐστρατεύετο μὲν δὴ οὕτως ἐξαπατήθηκε— 10
οὐχ ὑπὸ Προζένου· οὐ γὰρ ἦδει τὴν ἐπὶ βασιλέα ὁρμῆν οὔδὲ
ἀλλὸς οὐδεὶς τῶν 'Ελλήνων πλὴν Κλεάρχου· ἔπει μέντοι εἰς
Κιλικίαν ἥλθον, σαφῆς πάσην ἡδὲ ἥδοκεν εἶναι ὅτι ὁ στόλος εἶχ
50 ἐπὶ βασιλέα. φοβούμενοι δὲ τὴν ὁδὸν καὶ ἀκοντεῖ δὴ καὶ
πολλοὶ δὲ ἀισχύνη καὶ ἀλλήλων καὶ Κύρου συνηκολούθησαν·
ἐν εἰς καὶ Ἑσοφὼν ἦν.

'Επει δὲ ἀπορία ἦν, εὐπρεπεῖ μὲν ὅπως τοῖς ἀλλοῖς καὶ οὐκ
11 ἐδυνατο καθεύδειν· μικρὸν δὲ ὑπὸ ναχών εἶδεν ὅναρ. ἔδοξεν
55 αὐτῷ βροντῆς γενομένης σκῆπτος πεσεῖν εἰς τὴν πατρῴαν οἰκίαν,
καὶ ἐκ τούτου λάμπεσθαι πᾶσα. περίφοβος δὲ εὐθὺς ἀνηγέρθη, 12
καὶ τὸ ὄναρ τῇ μὲν ἐκρενεν ἀγαθόν, ὅτι ἐν τόνοις δὲν καὶ κινδύ-
νους φῶς μέγα ἐκ Διὸς ἰδεῖν ἔδοξε· τῇ δὲ καὶ ἐφοβεῖτο, ὅτι ἀπὸ
Διὸς μὲν βασιλέως τὸ ὄναρ ἥδοκεν αὐτῷ ἦν, κύκλῳ δὲ ἥδοκει

45 λήξῃ... ἀποτέμησε: the direct form is retained in both vbs.
ἔστρατεύετο... ἐξαπατήθηκε: retain the order.
51 ἀλλήλων... Κύρου: obj. gens.
52 ὑπὸ: 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 ὑπὸ: partitive gen. with μι-
κρόν. In such cases the word
denoting the part stands, of
course, in the acc., even if the
vb. might properly take a gen.
55 ἔδοξεν ὅναρ: cf. IV, 3, § 8, for a similar
occurrence. Dreams have in all
ages been regarded as fraught
with meaning; cf. Ilid I, 63,
καὶ γὰρ τ' ὄναρ ἐστιν.

ἔδοξεν αὐτῷ: explanatory asynede-
ton.
56 τοῦτο: note the emphatic po-
sition.
περίφοβος, in great fear. For the
force of the prep., cf. περιγενέσθαι,
περιέχει, and the phrase περὶ τὸ-
λοιπὸν (παρὰ) ποιέσθαι.
57 τῇ μὲν... τῇ δὲ, partly... partly. The construction shifts
slightly. δὲ is causal in both
clauses.
58 φῶς: not a mere variant for
σκῆπτος, 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 κύκλῳ: strongly emphatic.
60 μὴ οὖ: for the double neg., cf.
I, 7, 36, and the note.

ἡ χώρα... ἡ βασίλεια: the
formal order of the words (cf. I, 1, 43, and the note) suits well the gravity of the situation.

61 ὅποιον . . . ὅτι, now what it betokens.

62 ἐκ τῶν συμβαντῶν: a sage reflection.

64 πρῶτον μὲν: there is no ἵπτερα δὲ, but ἐκ τοῦτον follows in 1. 74.

65 ἐτών: sc. ἐστι, which is often omitted.

66 εἰ δὲ γινηγόμεθα: note the warning tone of the condition; cf. I, 5, 96, and the note.

67 ἐπιδόντας: so Priam says of himself (Il. XXII, 61) καὶ τόλλ' ἐπίθωτα, having lived to see many ills.

68 διώς . . . ἀμφοῦμεθα: obj. clause after παρασκευάζεσθα.


70 ἔγω . . . πράξειν, lit., now I, for my part, expect the general from what city to do this? ἔγω is strongly emphasized by being placed before the interrogative word: although neither general nor captain he must act. Note that τοῖς connotes quality; it is more than τῶς. What state, indeed, if not Athens?


φιλίκαν: Xen. was probably about thirty years old at this time; see the Introd., § 1. Note the modest tone of the whole; yet the Greeks owed their salvation to his energetic action.
'Εκ τούτου ἀνίσταται καὶ συγκαλεῖ τοὺς Προξένους πρῶτον 15
75 λοχαγοὺς. ἔπει δὲ συνῆλθον, ἔλεξεν. Ἡγοῦ, δὲ ἄνδρες λοχα-
γοί, ὡστε καθεύδεις δύναμαι, δοστερ οἷμαι οὕτ' ὑμεῖς, ὡστε κατα-
κείσθαι ἐτί, ὁρῶν ἐν οἷς ἐσμέν. οἱ μὲν γὰρ πολέμοι δῆλον 16
ὅτι ὦ πρότερον πρὸς ἡμᾶς τῶν πολέμου ἔξεφηραν πρὶν ἐνόμισιν
καλὸς τὰ ἔαυτὸν παρασκευάζοντο, ἡμῶν δὲ οὕδεις οὕδεν ἀντεπι-
σο μελείται ὅπως ὡς κάλλιστα ἀγνοιοὺμεθα. καὶ μὴν εἰ ὕφησόμεθα 17
καὶ ἐπὶ βασιλεῖ γενησόμεθα, τὰ οἴμεθα πελεσθαὶ; δὲ καὶ τοῦ
ὁμομητρίου ἀδελφοῦ καὶ τεσσαράκοτος ἡδὴ ἀποτελῶμεν τὴν κεφαλὴν
καὶ τὴν χείρα ἀνεστάφωσεν. ἡμᾶς δὲ, οἷς κηδεμὼν μὲν οὐδεὶς
πάρεστιν, ἐστρατεύσαμεν δὲ ἐπ' αὐτὸν ὡς δοῦλον ἀντὶ βασιλέως
85 ποιήσοντες καὶ ἀποκτενοῦντες εἰ δυναμεθα, τὰ οὐί ὀἴμεθα πα-
θείν; ἄρ' οὖν ἐπὶ πᾶν ἔλθοι ὡς ἡμᾶς τὰ ἔσχατα αἰκισάμενος 18
πάσιν ἀνδρῶποις φόβον παράσχοι τοῦ στρατεύσαλ ποτε ἐπ'
αὐτῶν; ἀλλ’ ὅτως τοις μὴ ἐπ’ ἐκείνῳ γεννησόμεθα πάντα μοιητέον.

τοὺς μὲν οὖν ἔστε μὲν αἱ σπονδαὶ ήσαν οὕποτε ἐπαυδήμην ἡμᾶς

μὲν οἰκτίρων, βασιλέα δὲ καὶ τοῦς σὺν αὐτῷ μακαρίζων, διά-

σαν θεόμενοι αὐτῶν δόγη μὲν χώραν καὶ ἄλαν ἔχουσι, ὡς δὲ ἀφθονα
tὰ ἐπιτήδεια, ὅσους δὲ θεράπουσας, ὅσα δὲ κτήνη, χρυσὰν δὲ,

20 ἐσθήτα δὲ τὰ δ’ αὖ τῶν στρατιώτων ὅποτε ἐνθυμοίμην, ὅτι τῶν

μὲν ἀγαθῶν τούτων οὐδὲν ἡμῖν μετείχε, εἰ μὴ πριαλμεθα, ὅτου

δ’ ἀνθρώπημα ἤδειν ὅτι ὄλγους ἔχοντας, ἄλλως δὲ πῶς πορί-95

ζεσθαὶ τὰ ἐπιτήδεια ἢ ἀνουμένους ὄρκους ἤδη κατέχοντας ἡμᾶς·

ταύτ’ οὖν λογιζόμενος ἐνιὸτε τὰς σπονδὰς μᾶλλον ἐφοβούμην ἡ

ποτάμιον has its own obj., τάγμα. The two together are equivalent

to a vb. of striving. Cf. the

similar sentence, below, § 35,

and the note.

89 ὅτε μὲν: balanced by ἐπεὶ μὲν in I. 30. For the poetic word,

ἐστε, cf. I, 9, 38, and the note.

90 οἰκτίρων . . . μακαρίζων: suppl.

partic. with ἐπαυδήμην.

91 αὐτῶν, in regard to them. A

personal gen. is frequently found

with vbs. of observing, wonder-

ing, etc., often in connection

with the acc. of a demonstr. pron.
(e. g. σοι ταῦτα θαυμάζω). This

acc. may be omitted and some-
times 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 χρυσῶν . . . ἐσθήτα: the omis-
sion of the exclamatory rel. is
natural at the end of the enu-
meration (ἀγγελία, and gold and ra-
iment). For ἐσθήτα, cf. the note
on στόλην, I, 2, 158.

93 τὰ . . . τῶν στρατιώτων, the lot

of our men, further explained by

the ὅτε-clause. This phrase pre-
cedes the temporal word for em-
phasis; cf. I, 9, 56. Observe that
the ideas expressed by οἰκτίρων
and μακαρίζων are taken up in
chias tic order; cf. II, 6, 5.

ὅστε ἐνθυμοίμην: cf. ὅστε βοθαλτο,
I, 2, 40, and the note. Owing to
the length of the clause, this
is resumed by ταύτ’ οὖν λογιζό-
μενος.

τῶν . . . ἀγαθῶν τούτων: partitive

gen. with οὐδὲν, which is itself
governed in the same way by
μετείχε. μερόν, I. 54, is differ-
ent; see the note there.

94 εἰ μὴ πριαλμεθα: direct, εἰν μὴ

πριαλμεθα.

ὅτου δ’ ἀνθρώπημα, wherewith to

buy, a rel. final clause; cf. δὸς
ἀπαίε, I, 3, 71, and the note.

For the gen. ὅτου, cf. στόλων,
I, 5, 32, and the note.

95 ἔχωντας: indir. disc. after ἡδη;

κατέχοντας, after ἡδη.

ἄλλως . . . τὸς . . . ἢ ἀνουμένους,
otherwise than by purchase.

πορίζωσθαι, from procuring. The
infin. is governed by κατέχοντας,
a vb. of hindering.

97 ἐνιὸτε: cf. ἐσθ’ ὅτε, II, 6, 35.
νῦν τὸν πόλεμον. ἐπεὶ μέντοι ἐκεῖνοι ἐλύσαν τὰς σπονδὰς, λέ- 21 λύσθαι μοι δοκεῖ καὶ ἡ ἐκεῖνων ὁμα-ρις καὶ ἡ ἡμετέρα ὑποψία. ἐν 100 μέσῳ γὰρ ἡ ἡδις κεῖται ταῦτα τὰ ἀγαθὰ ἀθλα ὑπότεροι ἃν ἡμῶν ἄνδρες ἀμείνων ἄσων, ἀγωνιζόμεθα δ᾽ οἱ θεοὶ εἰσιν, οἱ σὺν ἡμῖν, ὡς τὸ εἰσεῖ, ἐσονται. οὔτοι μὲν γὰρ αὐτοῖς ἐπιφωτήκασιν· ἡμεῖς 22 δὲ πολλὰ ὀρώντες ἀγαθὰ στερρῶσ αὐτῶν ἀπεχωρεῖσα διὰ τοὺς τῶν θεῶν οἴκους· δοστε ἐξεῖναι μοι δοκεῖ λέναι ἐπὶ τὸν ἁγώνα 105 πολὺ σὺν φρονήματι μελζον ἢ τούτοις. ἐτι δ᾽ ἔχομεν σώματα 23 ἰκανότερα τούτων καὶ ψύχη καὶ θάληθα καὶ πόνοις φέρειν· ἔχομεν δὲ καὶ ψυχὰς σὺν τοῖς θεοῖς ἀμείνονας· οἱ δὲ ἄνδρες καὶ τρωτοὶ καὶ θυρτοὶ μᾶλλον ἡμῶν, ἢν οἰ θεοὶ δοσπερ τὸ πρόσθεν

98 Ἀναβασις... λελογοῖ: the chiastic order gives to the second vb. an emphasis that well suits the meaning. Note, also, the force of the tense.

99 ἐν μίσῳ: in the great games of Greece the prizes were set forth in plain view. All such metaphors were easy for the Greek.

100 ἀθλα, as prizes, pred.

101 ἀγωνιζόμεθα, judges; cf. the phrase ἀγώνα ἔστηκε, I, 2, 62.


103 τοὺς... ὁρκοὺς: cf. II, 5, 21, and the note.

104 ἔζηκα: sc. ἡμῖν, it is permitted us.

105 πολὺ: strongly emphasized by its separation from μελζον; cf. I, 5, 9.

η τούτωι: agreeing in case with the omitted ἡμῖν.

ἐν δ' ἔχομεν: μὲν is omitted for euphony's sake, although ἔχομεν δὲ follows.

106 τούτωι, than theirs. For the "short comparison," cf. ἡλέκτρου, II, 3, 58, and the note.

ψύχη... θάληθα: the pl. of abstract nouns is often concrete (successive attacks of cold and heat).

107 σὺν τοῖς θεοῖς, with heaven's help. The Greek shunned expressions which sounded like idle boasting.

ἀμείνονας, braver, not better.

108 τρωτοὶ... θυρτοὶ: i.e. their armor is poorer and they are physically inferior. There are many flings at Persian effeminacy in Greek writers: the memory of Marathon and Salamis 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.

ην... δὴσων: the apodosis implies the fut. (we shall find them so, if).

109 ἄλλα' ἔστω γὰρ: there is no ellipsis: ἄλλα introduces the appeal
(μῆ διαμένωμεν), γάρ the subordinating clause.

110 πρὸς τῶν θεῶν: more formal, and hence more impressive than the commoner πρὸς θεὸν (II, 1, 82). For the subj., see G. 1344; H. 866, 1; B. 585.

111 παραικολούθησα: fut., not pres. In pure vbs., if the final vowel of the theme is not lengthened in the fut. and aor. (contrast ἐκκαλέω with ἐποίησα), the σ of the fut. is regularly dropped, and contraction ensues (καλῶ as against τοῦσαν). The same principle holds if the vowel σ is added to the theme (μαχομαι, but γενήσομαι).

ἀλλ’ . . . ἐξορμεῖν, nay, let us be first to. With τοῦ ἐξορμῆσαι, cf. τοῦ διαβαίνειν, I, 4, 96.

112 φάντασ: note the abruptness of this effective climax.

113 τῶν στρατηγῶν: the gen. follows the comparative adj. Xen.'s audience was composed of οἰκογενοῖς.

115 et ἄν οἷς: the expression of the pron. is a mark of modesty: he is ready to lead, but only if it is their wish.

οὔσθν . . . τῇ ἥλικίαν: the inner and the outer obj. of προφαινομαι. This passage is proof positive that Xen. was a young man at this time—probably not much over thirty; see the Intro., § 1. The Greeks placed a man's prime (ἀκμή) at about forty.

116 φόροιν: a poetic word. Xen. has ἀθρούσια, V, 8, § 25. The infin. is governed by ἀκμαίων, as a vb. of ability.

117 ἄρχηγοι: another poeticism; many read λοχαγολ.

118 πλῆ: cf. I, 2, 140, and the note. The new personage is introduced in an independent clause. Βοιωτίζομαι τῇ φωνῇ, speaking the Boeotian dialect. He was, however, not a Boeotian, as the sequel shows.

119 φλαρολη . . . λέγει: a rapid shift of mood in indir. disc.; the converse shift (indic. to opt.) is far less common.

Ἀλλὰ τῶν . . . ἢ: cf. above, I, 96 f. ἃν τοπίσκ: the infin. is unusual after λέγω (see the note on I, 2, 47), but, if the normal ἃν τοπί for had been used here, we...
Anabasis

120 τυχείν ἡ βασιλεία πέλασα, εἰ δύνατο, καὶ ἀμα ἥρχητο λέγειν τὰς ἀπορίας. ὁ μέντοι Ἐννοφῶν μεταξὺ ὑπολαβῶν ἔλεγεν ὅδε. Ω 27: θαυμασιώτατε ἀνθρώπε, σύνε ὁδὲ ὅρων γιγαντικῶς σύνε ἀκούων μέμνησαι. εὖ ταῦτα γε μέντοι ἡσθα τοῦτοι οὐτε βασιλεῖς, ἐπεὶ Κύρος ἀπέβαινε, μέγα φρονήμα τὸ τοῦτῷ τέμπου ἔκλειεν 125 παραδίδοναι τὰ ὑπά. ἐπεὶ δὲ ἡμεῖς οὐ παραδόντες, ἀλλ' ἐξο- 28 πλασάμενοι ἠθόντες παρεσκηνήσαμεν αὐτῷ, τι οὐκ ἐποίησε πρόσβεις τέμπου καὶ σπονδάς αὐτών καὶ παρέχων τὰ ἐπιτήδεια, ἔστε σπονδών ἔτοχεν; εἰπεὶ δ' ἂδ οὐ-στρατηγοῦ καὶ λοχαγοῦ, 29 ὅσπερ δὴ σὺ κελεύειν; εἰπεὶ δ' ἂδ αὐτοῖς ἀνεύ ὅπλων ἥλθον 130 πιστεύσαντες ταῖς σπονδαῖς, οὐ νῦν ἑκεῖνοι παίδευον, κεπτού- μενοί, ὦβριζόμενοι οὐδὲ ἀποθανεῖν οἱ τῆμονες δύνανται, καὶ μᾶλ' οἴμαι ἔρωντες τοῦτον; α ὅ πάντα εἰδὼς τοὺς μὲν ἀμιώσαθαι κελέοντας φληρείν φής, πείθεν δὲ πάλιν κελεύεις ἰδών; 'εμοί, 30 δ' ἄνδρες, δοκεί τὸν ἀνθρώπον τοῦτον μήτε προσέσθαι εἰς ταύτα

should have had an ill-sounding sentence. Observe the omission of the subj. of the infin. and the fact that πέλασα is nom., not acc. The sentence is not general, but personal.

131 μεταξὺ: sc. λέγοντα, in the m̓/d̓ st of his talk. For ὑπολαβῶν, cf. II, 1, 77.

132 oδι...οδι, not even... nor. Demosthenes (XXV, 89) cites the proverb, ὄρωντις μὴ ὄρων καὶ ἀκούοντας μὴ ἀκούειν. Cf., also, Isa.vi:9 and Matt. xiii:13. Note the varied phrase in our text.

133 εἰ ταῦτα... τοῖσον, present (lit., in the same place) with these men. Cf. εἰς ταῦτα ήμῶν, below, § 30.

135 βασιλείας: the allusion is to II, 1, §§ 7 ff.

136 τί οὐκ ἔτρεπτε: cf. ἄρ', οὐκ ἄν ἔτι πᾶν ἄλοι, above, 1. 86. For the events here alluded to, see II, 3, §§ 1 ff.

137 αὐτῶν...παρέχων: the order is chiastic.


137 σοῦ...σοῦ...δεύτερα, are they not... unable even to die? The first neg. is interrogative, the second intensive (nonne...ne quidem).

παίδευοι...φριζόμενοι: 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 Introdict., § 40.

139 ἔρωτες τοῦτον: i. e. τοῦ ἄθρωμα-ν, a strong phrase; cf. the note on ἔρων, II, 5, 87. The gen. is used as with ἔτρωμπλ (e. g. IV, 1, § 14).

133 ἵματι, ... δοκεῖ, I move.

134 μῆτι...τί: cf. II, 2, 38, and the note.
οἱ δὲ ἄλλοι παρὰ τὰς τάξεις ἠντες ὅπου μὲν στρατηγὸς ἦσος εἰς τὸν στρατηγὸν παρεκάλων, ὅπως ἤπειρος ἐκ τοῦ ὑποστράτηγου, ὅπου δὲ ἄλοχαγὸς ὅσος εἰς τὸν λοχαγόν. 143 ἐπεὶ δὲ πάντες συνῆλθον, εἰς τὸ πρόσθεν τῶν ὕπαι πέπλεθε ἄμφι τοὺς έκατον. ὅτε δὲ ταῦτα ἦν σχεδόν μέσαι ἦσαν νύκτες. ἔνταῦθα Ίερώνυμος Ὦνεῖος προσβύτατος δὴ τῶν Προξένων λοχαγῶν ἦρχετο λέγειν ὅδε. Ἡμῖν, δὲ άνδρες στρατηγὸν καὶ λοχαγόν, ὅρως τὰ παρόντα ἐδοξί καὶ αὐτοῖς συνελθεῖν καὶ ὑμᾶς 150 παρακάλεσαι, ὅπως Βούλευσαμεθα εἶ ἰ ἀναίμεθα ἀγαθὸν. λέξων δ', ἐφ', καὶ σύ, δὲ Ἐμνοῦν, ἀπερ καὶ πρὸς ἡμᾶς.
'Ek toútou lége tábde Ekevohv. 'Allà távta mév ðì 35 pántes épistámèva òti basileís kai Tisapfrhíh òís mév 155 édunyešan swneilíphas ỳmàn, toû ðì álloû dhlon òtì épi- bouleúoun, òs ðì dhìnènta ápóleíswaín. òmìn dè ñe oîmai pánta toûnta ñòs mépote èpì toûs bárbaðous ginémèva, ñllà málloû ékeíou èfì òmìn. ev toûn épístaðe òtì ñmeis toûsw 36 òtì oûntes ñòs ñu swneilíphate múgíston ñxete kavor. òi gáp 160 stratwntai ñtou pántes pròs ñmàs blêpousi, kàv ñmè 37 ñmàs ñròswi aðûmov, pántes kàkol èsounai, ðì ñe ñmeis aútoí te ñparaðkeuázwovòi ñvénor ðìte èpì toûs pòlemísw kàv toûs álloû paraçkalíte, ev ìste òtì ñfounai ñmìn kàl peðásoûntai múmíswthai. ìsos dè ñou kàl diakaðí ñsíñ ñmàs diàfèrëvòi ñ 165 toûtov. ñmeis gáp èste stratwngoi, ñmeis taðíarchoi kàl lóka- gíl: kàl ðì eìrìwì ðì ñmeis kàl ñhrìsmì kàl tìmàs toûtov àplèonéktíte. kàl ñuñ toûn èpèl pòlemí ñsíñ àâiin ðì èi ñmàs aútoís aûmí всòu te ñou plèðísw èína kàl proðouleúev

intensive may be of any person; here it agrees with òmìn.
152 ðìeì kàl: see the note on I, 3, 31.
155 òmìn: partitive gen. with ðìs.
156 òmìn ðì ñe: the contrast is, of course, with basileís kàl Tisw., although formally ðì balances távta méw.
157 pánta toûnta: how different from pánta toûnta, I. 88?
158 . . . ginémèva: in view of the parallel sentence in § 18 (which cannot be final), this is best regarded as an obj. clause of an irregular type; c/f. the note on òs ñfèrì, I, 1, 20 f.
158 òmìn: this pron. is expressed ten times in this and the following sections.
158 . . . ñèiw: c/f. II, 1, 80.
159 kavor, opportunity.
161 aûtoí ðì: c/f. aûtoû, above, I.150, and the note.
162 ñparaðkeuázwovòi: c/f. the note on ðìsúmovòi, I, 2, 70.
163 ðì ès ñw ñè: inserted for emphasis; not a mere adv., as ñèînov ðì.
164 diàfèrëvòi ðì, to excèl in a measure. ðì is the inner obj.; c/f. oûðìn diàfèrëvòi, II, 3, 58 f.
165 toûtovn: thrice in this section after a word implying comparison.
òmìs gáp . . . . òmìs . . . . òmìs: for the emphatic repetition, c/f. Arnold's Rugby Chapel,
We were weary, and we
Fearsome, and we in our march
Fain to drop down and to die.
166 ñhrìsmì: i.e. higher pay.
167 ðì èsw: it is right to demand that.
38 τούτων καὶ προπονεῖν, ἢν ποῦ δέη. καὶ νῦν πρῶτον μὲν οἴομαι ἣν ὑμᾶς μέγα ὀφελήσαι τὸ στρατεύμα, εἰ ἑπιμεληθείητε ὅταν 170 ἀντὶ τῶν ἀπολολῶν ὡς τάχιστα στρατηγοῦ καὶ λοχαγοῦ ἀντικατασταθῶσιν. ἀνει γαρ ἀρχάριων οὐδὲν ἀν οὕτω καλῶν οὕτε ἀγαθὸν γένοιτο ὡς μὲν συνελοίτυ εἰπεῖν οὔδαμοι, ἐν δὲ δὴ τοῖς πολεμικοῖς παντάπασιν. ἢ μὲν γὰρ εὐταξία σφέξειν δοκεῖ, ἢ 39 δὲ ἀταξία πολλοὺς ἤδη ἀπολλάλεκεν. ἐπειδὰν δὲ καταστῇ 175 σησθε τοὺς ἀρχάριας ὡς ὑμᾶς δεῖ, ἢν καὶ τοὺς ἄλλους στρατιῶτας συλλέγητε καὶ παραδοῦντε, οἴμαι ἢν ὑμᾶς πάνω ἐν καιρῷ 40 ποιῆσαι. νῦν γὰρ ἵτως καὶ ὑμεῖς αἰσθάνεσθε ὡς ἂθυμος μὲν ἡλθον ἐπὶ τὸ ὅπλα, ἀθύμως δὲ πρὸς τὰς φυλακὰς. διότι οὕτω γ' ἐχόντων οὐκ οἴδα δὲ τὸν τής χρήσεως αὐτῶν εἶπε νυκτὸς δεότα 180 ἐστε καὶ ἡμέρας. ἢν δὲ τοὺς τρέψῃ τὰς γνώμας, ὡς μὴ

168 αὐτῶν: as αὐτοῖς, l. 150. προβολεῖν . . . προτοτείν: force of the prep. ? Plan and labor for, or in a higher degree than? Probably the former. 169 πρῶτον μὲν: balanced by ἔτει- δὰν δὲ, at the beginning of § 39. οἴομαι δὲ: 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 ὅτε . . . ἀντικατασταθῶσιν: again the subjv. in an obj. clause, but this time with the normal ὅταν, not ὅ. 173 ὅταν δὲ: so is often expressed with the neg. (the emphatic word), even though far removed from its vb. 173 ὅταν . . . ἐπειδὴ, in a word. For the dat.. cf. G. 1172, 2; H. 771b; B. 382; for the infin., G. 1534; H. 956; B. 612, 1. The phrase modifies the strong word ὀδόμοι. ὅταν δὲ δὲ: the specific after the general; cf. I, 3, 65. 174 ἀταξία . . . ἀταξία: note the rhetorical tone: anaphora with paronomasia. 175 ἀπολλάλεκεν: the empiric (gnomonic) perf., an appeal to experience; see G. 1295; H. 824b; Gildersleeve, Syntax, 257. ἐπειδὰν . . . καταστῇσθαι, 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 ἂθυμος δὲ: with the omission of ὡς, cf. χρονὸν . . . ἐσθῆτα, c. 1, 92 f. ὅταν γ' ἐχόντων (sc. αὐτῶν), while they are thus minded. 180 δὲ . . . αὑτῶς, 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 τοῖς.
τοῦτο μόνον ἐννοῶνται τί πελώνται ἄλλα καὶ τί ποιήσομαι, 
πολὺ εὐθυμότεροι ἔσονται. ἐπιστασθε γὰρ δὴ ὅτι οὔπερ πλῆθος 62
ἐστιν οὔτε ἵππης ἢ ἐν τῷ πολέμῳ τᾶς νίκας ποιοῦσα, ἀλλ' 185 ὀπότεροι ἄν σὺν τοῖς θεοῖς ταῖς ψυχαῖς ἐφρομενώστεροι ἔσοιν 
ἐπὶ τοὺς πολεμίους, τοῦτος ἂς ἐπὶ τὸ πολὺ οἱ ἀντίοι οὐ 
δέχονται. ἐνθεύμημαι δ' ἔγγοι, δ' ἄνδρες, καὶ τοῦτο ὅτι 188 ὀπόσιοι μὲν μαστεύουσι ζῆν ἐκ παντὸς τρόπου ἐν τοῖς πολεμι- 
κοῖς, οὔτοι μὲν κακῶς τε καὶ αἰσχρῶς ὡς ἐπὶ τὸ πολὺ ἀποθνῄ-
190 σκούσιν, ὀπόσιοι δὲ τῶν μὲν θάνατον ἐγνώκασι πάσι κοινῶν εἶναι 
καὶ ἀναγκαίον ἀνθρώποις, περὶ δὲ τοῦ καλῶς ἀποθνήσκειν 
ἀγωνίζονται, τοῦτος ὁ μᾶλλον πῶς εἰς τὸ γῆρας ἀφικνο- 
μένους καὶ ἦς ἄν ἡ ἡδων εὐδαιμονώστερον διάγωντας. δ' καὶ 44 
ἡμᾶς δὲι νῦν καταμαθόντας, ἐν τοιούτῳ γὰρ καὶρφ ἐσμεν, 
195 αὐτούς τε ἄνδρας ἄγαθοὺς εἶναι καὶ τοὺς ἄλλους παρακαλεῖν. 
δ μὲν ταῦτα εἰπὼν ἐπαύσατο.

45

Μετὰ δὲ τούτου εἰπε Χειρίσοφος. Ἀλλὰ πρόσθεν μὲν, δ' 
Ἀενοφῶν, τοσοῦτον μόνον σε ἐγνώσκων οὕτων ἡκοον Ἀθηραῖον 
εἶναι, νῦν δὲ καὶ ἐπαύσω σε ἐφ' οἷς λέγεις τε καὶ πράττεις καὶ 
200 βουλολήμην ἄν ὅτι πλείστους εἶναι τοιοῦτοι· κοινῶν γὰρ ἀν εἴη 
tὸ ἀγαθὸν. καὶ νῦν, ἐφ', μὴ μέλλωμεν, δ' ἄνδρες, ἀλλ' ἀπελ- 
θόντες ήδη αἱρεῖσθε οἱ δεόμενοι ἄρχονται, καὶ ἠλόμενοι ἠκετε

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184 ἢ . . . τοιοῦτα, that which brings about. Cf. c. 2. 96. Here the partic. is attracted from the abstract neut. to the gender of ἵππης.

185 ὀπότεροι ἄν . . . ἐσοίν: cf. l. 100. Note the position of the rel. clause, resumed by τούτων, below. σὺν τοῖς θεοῖς: cf. l. 107, and the note.

186 ὅλω τό τοι, for the most part; cf. below, l. 189.

187 τοῦτο δ'ν: in this use τοῦτο regularly looks forward; cf. I, 7, 36, and the note.

188 παρετέου: a poetic word, used several times by Xen.

189 κακῶς . . . αἰσχρῶς: the words go naturally together, as do κακῶς and ἄγαθος.

192 τοῖς ὁμ. . . ἀφικνόμενοι: a more effective form of statement than οὕτω δὲ . . . ἀφικνώστας.

195 αὑτοῖς: cf. αὑτοῖς, l. 150.

198 τοσοῦτον . . . οὐν, to this extent only, that.

199 χοον . . . εἶμι: with the infin. ἐχεον denotes mere hearsay.

201 μὴ μέλλωμεν: cf. μὴ ἀφικνομένοι, l. 110.

203 αἱρεῖσθε . . . ήκετε: imp., not indic. The shift to the second


pers. is natural; Chrisophus is a general already.

οἱ δὲ μένου, you who lack them.

204 συγκαλομένων: fut.; cf. the note on c. 1. 111.


δὲ μὴ μᾶλλοντο, that there might be no delay. Strictly the vb. is pass. with τα δέοντα as its subj. —a rare use.

207 Δαρδανός: Dardanus, a city in the Troad; cf. map. Timasion had served under Cleearchus, V, 6, §24.

208 Κλέανορ: 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 Σοφαίωτος, I, 2, 56), he seems to have had the troops of Agias added to his own. Observe the art. before 'Ορχομένως; Cleanor was well known.

209 Φιλήσιος: mentioned in V, 3, §1 as being, with Sophaenetus, προσβέτατος.

210 Χειρίσομαι: we are prepared for his election after the events of this night.

CHAPTER II.

1 ἔρημος: plpf. again; cf. c. 1. 4, and the note.

συγκαλομένων, for the force of the prep., cf. συγκαλομένων, II, 1, 72.

3 προφυλακας: collective, but προφυλακάς (II, 3, 4) individual.

καταστήσαντας: for acc. after the dat., cf. note on λαβόντα, I, 2, 4.

4 Χειρίσομαι: see the Introd., §38. From now on he and Xen. eclipse all the others. Remember that Chrisophus held a commission from Sparta, then the leading state in Greece. πρῶτον μὲν is balanced by ἄτι τοὐτῷ, in I. 13.

5 "Ανδρὲς στρατηγῶν: cf. I, 3, 11. The omission of ἀνδρῶν makes the address less formal.

6 ὅτι: seeing that.

ἀνδρῶν στρατηγῶν: apposition. στρατηγῶν: a perf. in sense, but with
λοχαγῶν καὶ στρατιωτῶν, πρὸς δὲ ἔτι καὶ οἱ ἀμφὶ Ἀριαῖον οἱ πρόσθεν σύμμαχοι δυντεῖ προδεδώκασιν ἡμᾶς. ὡμοὶ δὲ δεῖ ἐκ τῶν παρόντων ἄνδρας ἀγαθοῖς τελεθένω καὶ μὴ ἱφίεσθαι, ἀλλὰ πειράσθαι ὅπως ἦν μὲν δυνόμεθα καλῶς νικῶντες σφάζομεθα, εἰ δὲ μὴ, ἀλλὰ καλῶς γε ἀποθνῄσκομεν, ὑποχείριοι δὲ μηδέποτε γενόμεθα εὐφρονοι τοῖς πολεμίοις. οἴομαι γὰρ ἄν ἡμᾶς τοιαύτα παθεῖν οὐ τοὺς ἐχθροὺς οἱ θεοὶ ποιήσεων. ἐπὶ τούτῳ Κλέανωρ ὁ Ὁρχομένων ἀνέστη καὶ ἔλεξεν ὁδε. Ἀλλ' ὁπάτε μὲν, ὁ ἄνδρες, τὴν βασιλέως ἑπτορκίαν καὶ ἁσέβειαν, ὁπάτε δὲ τὴν Τισσαφέρνους ἀπίστιαν, ὅστις λέγων ὦς γείτων τε εἰς τῆς Ἐλλάδος καὶ περί πλείστον ἀν ποιήσατο σώσαι ἡμᾶς, καὶ ἐπὶ τούτους αὐτοὺς ὡμοίας ἡμῖν, αὐτοὺς δὲξιὰς δοὺς, αὐτοὺς ἔξαπατήσας συνελάβε τοὺς στρατηγοὺς, καὶ οὐδὲ Δία ἐξειν ὡδέθη, ἀλλὰ Κλέαρχο καὶ ὁμοτάπητες γενόμενοι αὐτοῖς τούτους ἔξαπατήσας.

vbs. of depriving the durative tenses prevail.
7 πρὸς δὲ ἔτι, and furthermore. The prep. is a mere adv.
9 τελέσω: poetic for γίγνομαι. For subj. supply ἡμᾶς.
10 ὡς ... σφάζομεθα: obj.clause, instead of another infin.
11 καὶ μῆ: cf. II, 2, 6, and the note. The phrase generally, as here, introduces the unfavorable alternative.
11 ἀλλὰ ... γε, yet at any rate.
12 ἀποθνῄσκομεν ... γενόμεθα: best regarded as governed by ὡς, like σφάζομεθα, above. The alternative is to regard them as hortative (cf. ἀφαίρεσαν, above, c. 1. 110).
13 ὑποχείριοι ... ξάντες: both strongly emphasized by their position.
13 ποιήσατων: a wish; see G. 1507; H. 870; B. 587. Observe that in the imprecation the speaker uses ἐχθροὶ, not πολεμίοι; see the note on I, 3, 31.

Λέανωρ: with the speech, cf. Cle- anor's words in II, 5, § 33.
... ὅστις, a man who. ὅστις is frequently used to characterize.
Λέγων: the reference is to the speech of Tiss. in II, 3, §§18 ff. ἐφ... ἀν ποιήσατο: direct, εἰμ... ἀν ποιήσαμεν. The former vb. states a fact, the latter is hypothetical. [thesis.
17 ἐκ τούτους, in confirmation of
18 αὐτούς: note the indignant repetition of this word and the asyndeton.
19 ἡδερη: cf. aerodithes, below, I. 24. The vb. is far stronger than αἰσχύνομαι (cf. II, 5, 151).
20 ὁμοτάπητες γενόμενοι: see II, 5, § 27.
αὐτοτο κατά, by these very means. The pl. embraces the various details mentioned.
21 Ἀριάδνος ὁ Ἀριάδνος, and "Ariaeus ... he too. For the facts alluded to, see II, 1, § 4, and II, 2, §§ 8 ff.
5 tois àndras ἀπολόλεκεν. 'Aριαῖος δὲ, ὧν ἤμεῖς ἥθελομεν βασιλεὰ καθιστάναι, καὶ ἐδόκαμεν καὶ ἐλάβομεν πιστὰ μὴ προδόσει ἀλλήλους, καὶ οὕτως οὕτως τοὺς θεοὺς δεῖσας οὕτως κύρων τεθνέκε ξίδεσθεῖς, τιμῶμενοι μᾶλλον ὑπὸ κύρων ξύντος νῦν πρὸς τοὺς ἔκλεινον ἔχθεστοις ἀποστασάς ἡμᾶς τοῖς κύρων φίλους 25 κακῶς ποιεῖν πειράται. ἀλλὰ τούτους μὲν οἱ θεοὶ ἀποτελειντοὶ ἡμᾶς δὲ δει ταῦτα ὅρωντας μὴποτε ἐξαπατηθῆναι ἐγὼ ὑπὸ τούτων, ἀλλὰ μαχομένους ὡς ἄν δὲ ἑμεθα κρατίστα τοῦτο δὴ τὰν δοκῦ τοῖς θεοῖς πᾶσχεν.

7 Ἐκ τούτου Ἑξοφθᾶν ἀνώσταται ἐσταλμένος ἐπὶ πόλεμον ὡς 30 ἐδύνατο κάλλιστα, νομίζων, εἰτε νῦν διδοίεν οἱ θεοὶ, τοῖ κάλλιστον κόσμον τῷ νικῶν πρέπειν, εἰτε τελευτῶν δέοι, ὁρθῶς ἔχειν τῶν καλλίστων ἐαυτὸν ἀξιώσαντα ἐν τούτοις τῆς τελευτῆς 8 τυγχάνειν· τού λόγου δὴ ἡρχετο δὲ. Τὴν μὲν τῶν βαρβάρων ἐπιρκλαῖν τε καὶ ἀπιστῶν λέγει μὲν Κλεάνθῳ, ἐπιτασθεὶς δὲ 35 καὶ ὑμεῖς οἷμαι. εἰ μὲν οὖν βοιλόμεθα πάλιν αὐτοῖς διὰ φιλίας

29 ἐδόκαμεν: the rel. is not re-expressed in a different case; cf. c. 1. 24. Pl. forms, like ἐδόκαμεν, are rare; G. 670; H. 432; B. 205.


31 Κύρων . . . Κύρων . . . Κύρων: note the pathetic repetition.

35 ἔχθεστοι: the adj., although superlative, is felt as a noun; hence the gen. ἔκλεινον. Somewhat similar is τῆς αὐτῶν πολεμὰς χώρας, IV, 7, § 19.

36 ἀποτελειντο: another imprecation. Note the force of the prep. (as is their due).

38 τοῦτο δὲ: ordinarily in such phrases τοῦτο is not expressed unless it follows the rel.

40 Ἐκ τούτου . . . ἀνώστατα: note the asyndeton and the graphic force of the pres.

43 ἐσταλμένος, arrayed. Xen. wishes to make an impression, and he knows that his appearance will count for much.

44 ὁρθῶς ἔχων, that it was right.  

46 ἀξιώσαντα: the context supplies the pronominal subj.

48 τοῦ λόγου δέ, his speech, contrasted with his action just mentioned. This speech is worthy of a close rhetorical study.

50 θὴν 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.

56 ἀπρός . . . ὑμαί, to be on terms of friendship with them. Cf. below, διὰ ταῦτα πολέμου ὑμαί, be on terms of absolute hostility. For the dat., cf. 1, 2, 152, and the note.
ίέναι, ἀνάγκη ἥμας πολλήν ἀθυμίαν ἔχειν, ὁρῶντας καὶ τοὺς στρατηγοὺς, οὗ διὰ πίστεως αὐτοῖς ἐαυτοῦς ἐνεγείρασιν, οἷα πεπόνθασι· εἰ μέντοι διανοοῦμεθα σὺν τοῖς ὑπλοῖς δὲν τε ἐν πεποίηκας δίκην ἐπιθείναι αὐτοῖς καὶ τὸ λοιπὸν διὰ παντὸς πολέμου αὐτοῖς ἱέναι, σὺν τοῖς θεοῖς πολλαὶ ἡμῖν καὶ καλὰ ἔπλαθε εἰςὶ σωτηρίας.

Τούτω δὲ λέγοντος αὐτοῦ πτάρνταί τις ἀκούσαντες δ' οἱ 9 στρατιώται πάντες μὴ ὀρμῇ προσεκύνησαν τὸν θεόν, καὶ ὁ 45 Εὐνοφῶν ἐλεπ. Δοκεῖ μοι, δ' ἂνδρες, ἐπεὶ περὶ σωτηρίας ἡμῶν λέγοντων οἰωνὸς τοῦ Δίὸς τοῦ σωτῆρος ἐφάνη, εὐθυσαθαὶ τῷ θεῷ τούτῳ θύσειν σωτηρία ὅπου ἄν πρῶτον εἰς φιλλαν χώραν ἀφικόμεθα, συνεπεύξασθαι δὲ καὶ τοῖς ἄλλοις θεοῖς θύσεως κατὰ δύναμιν. καὶ ὑπὸ δοκεῖ ταύτ', ἔφη, ἀνατείνατο τὴν χείρα. καὶ 50 ἀνέστην ἄπαντες. ἐκ τούτου θύσατο καὶ ἐπαινεῖσαν. ἐπεὶ δὲ τὰ τῶν θεῶν καλῶς εἶχεν, ἃρχετο πάλιν ὁδὲ.

Ἐστύχανον λέγων ἃτι πολλαὶ καὶ καλὰ ἔπλαθε ἡμῖν εἶτεν 10 σωτηρίας. πρῶτον μὲν γὰρ ἥμεις μὲν ἐμπεδοῦμεν τοὺς τῶν θεῶν ὄρκους, οἱ δὲ πολέμου ἐπιορείκασι τὲ καὶ τὰς σπουδὰς 55 παρὰ τοὺς ὄρκους λειλίκασιν. οὕτω δ' ἔχοντων εἰκὸς τοῖς μὲν

37 τοὺς στρατηγούς: prolepsis.
41 πολλαὶ . . . καὶ καλαὶ: cf. πολλά καὶ ἀμήκανα, II, 3, 70f.
43 πτάρνταί: 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 προσκύνησαν: cf. I, 6, 60, although here it bears the religious sense, worshipped.
τὸν θεόν: τ. ε. the god who sent the omen.
46 οἰωνὸς, omen, a common use, see the vocab.
47 θύσαν σωτηρία, to make thank-offerings for safety. Cf. I, 2, 62, and the note. The fut. infin. follows εὔχεσθαι, as it follows vbs. of promising.
48 παρὰ . . . ἀμήκανα: this vow was performed at Trapezus, IV, 8, § 25.
49 συνεπεύξασθαι: note the force of both prep., to make at the same time an additional vow.
50 ἀνατείνατο: Greek popular assemblies regularly voted by a show of hands.
55 οὕτω δ' ἔχοντας, since this is so. Cf. c. 1. 141.
πολεμούσις ἐναυσάσθω αὐτῷ τοὺς θεοὺς, ἡμῖν δὲ συμμάχους, οἷπερ ἰκανὸν εἶσι καὶ τοὺς μεγάλους ταχὺ μικροὺς ποιεῖν καὶ τοὺς μικροὺς καὶ ἐν δεινοῖς ὥσι σφέξαν εὐπετῶς, οἱ θανόντες.

11 ἐπειτα δὲ ἀναμνήσασθα γὰρ ὑμᾶς καὶ τοὺς τῶν προγόνων τῶν ἠμετέρων κυρίων, ἵνα εἰδήτε ὡς ἀγαθοὶς τε ὑμῖν προσήκει ὅτι εἰσὶ σφέξαν ὅσι τοῖς θεοῖς καὶ ἐν πάνυ δεινῶν οἱ ἀγαθοὶ.

63 ἐλθόντων μὲν ἵππον Περσῶν καὶ τῶν σὺν αὐτοῖς παμπληθεὶς στόλῳ ὡς ἀφανοῦσιν τὰς Ἀθηναίας, ὑποστῆται αὐτοὶ Ἀθη- 12 ναίοι τολμήσαντες ἐνεκήσαν αὐτοὺς. καὶ εὐξάμενοι τῇ 'Αρτέ- μιδι ὀπόσος κατακάνοι τῶν πολεμίων τοσαίας χιμάλας ὡς καταβύσσω τῇ θεῷ, ἐπεὶ οὐκ ἔχων ἰκανὰς εὐρεῖν, ἔδοξεν αὐτοῖς 13 καὶ ἐναυτὸν πεντακοσίας θύειν, καὶ ἐστὶν ἀποθύουσιν. ἐπειτα ὅτε Ἐρέχθης ὑπερον ἀγέρας τῆς ἀναρίθμητον στρατιῶν ἦλθεν ἐπὶ

57 τοὺς μεγάλους: for the thought, see Luke i:52, and, in general, the words of Clearchus, II, 5, § 7.
58 καί: i.e. καὶ ἄνω, even if.
59 ἵππα... γάρ: with the whole cf. II, 5, 44 f., and the note. We may render by omitting γάρ, and treating ἀπειράσθω as the principal vb. By this long parenthesis the sequence is interrupted and the speaker goes on with ἐλθόντων μὲν γάρ.
60 ἀγαθοὶ: the pred. adj. takes the case of ὑμῖν. προσήκει may also take the acc. and infin. (below l. 80).
62 ἐλθόντων μὲν: balanced by ἐπειτα δὲ, below l. 67.
63 ταυτα... στόλῳ: for the dat., cf. στρατεύματι, I, 7, 66, and the note.
63 ὡς ἀφανοῦσιν, to blot out of existence. Cf. ὡς ἀπεκτενῷ, I, 1, 12.
64 ἐνεκήσαν: i.e. at Marathon, 490 B.C.
65 εὐξάμενοι... ἔδοξεν αὐτοῖς, having vowed... they resolved. The nom. abs. is not uncommon; ἔδοξεν αὐτοῖς is equivalent to a pers. vb.
66 τοσαίας χιμάλας: 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 ανέπτυσε, 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 τῇ... στρατεύσα: for the art., cf. τῇ μάχῃ, I, 2, 50. Herodotus
makes the army of Xerxes to number more than two and a half millions of fighting men.

69 ἡνὼν: imperf., since there was a series of victories—Salamis, Plataea, and Mycale.

70 ἵστι... ὑπὲρ: cf. II, 3, 56.

71 τεκμήρια: pred., as proofs.

ἡ ἔλευθερία: if ἔτιν ὑπὲρ is supplied, the construction must be personal (cf. ὡκά, I, 7, 31). Observe, however, that ἔτι would suffice, and that the shift would be an easy one.

73 ἀλλά, nay, on the contrary.

75 οὐ μὲν δὴ: cf. I, 9, 41.

76 οὐ πολλάλ... ἀφ’ οὗ, not many days ago.

77 πολλαπλασιόννυμῶν, although many times your number. For the gen., cf. ὡκ, I, 3, 111, and the note. Observe the acc., despite the nearness of the dat., ἐκγόνοις.


80 ὑμᾶς: προσῆκε far more frequently takes the dat. (above, l. 60).

83 ἀμέτρον: pred.; sc. ὑπὲρ.

84 εἰς αὐτοὺς, into their midst, stronger than the normal ἐν αὐτοῖς.

ὁπότε... ὅτι, when from your experience with them you know that.

87 μὴ... δόξη: G. 1346; H. 874; B. 594. For δοξή, meaning think, cf. I, 7, 4, and the note.
σὺν ἡμῶν ταττόμενοι νῦν ἄφεστήκασιν. ἐτι γὰρ οὗτοι κακίονες εἰσι τῶν υφ᾽ ἡμῶν ἡττημένων· ἔφυγον γοῦν πρὸς ἐκεῖνον καταλυόμενες ἡμᾶς. τοὺς δὲ ἑθέλοντας φυγῆς ἄρχειν πολὺ κρείττον 90 σὺν τοῖς πολεμοῖς ταττόμενοι ἢ ἐν τῇ ἡμετέρᾳ τάξει ὅραν.

8 εἰ δὲ τις ὕμων ἄθυμεῖ ὅτι ἡμῖν μὲν οὐκ εἰσὶν ἱππεῖς, τοῖς δὲ πολεμοῖς πολλοὶ πάρεισιν, ἐνθυμῆσθε ὅτι οἱ μύροι ἱππεῖς οὐδὲν ἄλλο ἢ μύροι εἰσίν ἀνθρώποι· ὑπὸ μὲν γὰρ ἱππὸν ἐν μάχῃ οὐδέστερ πάσητε οὔτε ἰχθύες οὔτε λακτισθεὶς ἀπέθανεν, οἱ δὲ ἄνδρες εἰσὶν οἱ ποιοῦντες δ, τι ἂν ἐν ταῖς μάχαις γίγνηται.

9 οὐκοῦν τῶν ἱππέων πολὺ ἡμεῖς ἐπ᾽ ἀσφαλεστέρον ὀχήματος ἐσμέν. οἱ μὲν γὰρ ἐφ᾽ ἱππῶν κρέμασται φοβοῦμενοι οὐξ ἡμᾶς μόνον ἄλλα καὶ τὸ καταπεσεῖν· ἡμεῖς δὲ ἐπὶ γῆς βεβηκότες πολὺ μὲν ἰσχυρότερον παλάμεν, ἣν τις προσῆ, πολὺ δὲ μᾶλλον 100

at a disadvantage in this. Cf. I, 10, 35.

8: see G. 1423; H. 926; B. 598, 1.
ol Kèrōs.: cf. I, 10, 3. The word must here denote Ariaeus and his men—Cyrus' barbarian troops. The text is perhaps corrupt.

88 ἔντα: strongly emphatic. For its position, cf. πολύ, 1. 79.

89 ἐκουσίων: i.e. τοῦ υφ᾽ ὑμῶν ἡττημένων. 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 jocular tone, but he does not do this until he is sure of his ground. Contrast the words of Clisthenes in II, 4, § 5.


93 ἐνθυμῆσθε: as though ὑμῖν, not τοῖς ὑμῖν, had preceded.
96 ol ποιοῦντες: cf. ἡ ... ποιοῦντα, c. 1. 184.

γίγνηται: plainly the pass. of ποιοῦν, 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 Peloponnnesians, among whom, owing to the mountainous character of the country, cavalry was little used and little esteemed.

97 λαμβανομέν: gen. after the comparative. Note again the emphatic position of πολύ.

98 κρέμασται, sit clinging.

99 βεβηκότες, with feet firmly planted, note the tense.
δτου δν βουλώμεθα τευξόμεθα. ειν δε μονη προέχουσι ο ιππειςφεύγειν αυτοις ασφαλότερον εστιν η ημιν. ει δε δη τος μεν μάχας θαρρειτε, δη δε ουκετη υμιν Τισαφέρνης ηγησεται ουδε βασιλεις αγοραν παρεξει, τοιτο άχθεσθε, σκέψασθε 105 πότερον κρείττον Τισαφέρνης ηγεμόνα έχειν, δε επιβουλεών ήμιν φανερος εστιν, η οδη δν ήμεις ανδρας λαβάντες ήγειοθαι κελεύωμεν, οι εξονται δι ην τη περι ήμας άμαρτάνουσι, περι τας έαυτων ψυχας και σώματα άμαρτησονται. τα δε επιτήδεια 21 πότερον άνείσθαι κρείττον εκ της άγορας ή ουτοι παρέχον 110 μικρα μετρα πολλων αργυρου, μηδε τοιτο έτι έχοντας, δε αυτοις λαμβάνειν, ήπερ κρατώμεν, μετρο χρωμένους οπόδον δν έκαστος βούληται.

ει δε ταύτα μεν γυγνόσκετε δτι κρείττονα, τους δε ποταμοις 22 άπορον νομίζετε ειναι και μεγάλως ήγιοθε έξαπατηθήναι δια- 115 βαντες, σκέψασθε ει αρα τοιτο και μαράτατα πεποιήκασιν οι βαρβαροι. πάντες γαρ ποταμοι, ει κα κρόσω των πηγάων

101 τευξόμεθα, shall hit.
103 τας ... μάχας θαρρείτε, have courage for the fighting. The acc. is used as after ἐπηρεάσασθε, I, 9, 18.
104 τοῦτο: resuming the ἄνθε-clause.
It is the inner obj. of ἄχθεσθε; cf. oδῆς ήχησον, I, 1, 40.
105 κρείττον: sc. έτι.
106 ἄνδρας: incorporated in the rel. clause; cf. ι, 1, 24.
107 πηλ ... σάματα: i.e. they will be scourged or even killed (cf. IV, 1, § 23). For the acc. after πηλ, cf. I, 4, 51. Observe that the art. is expressed but once; cf. I, 7, 10, and the note.
108 τα δε έπιτήδεια: see the note on ποταμος, II, 4, 27.
110 μηδ ... έχοντας: cf. c. 1. 95. The partic. agrees with ήμιν, understood. We have μηδε, not οδη, because of the infin. construction.
113 ταύτα: prolepsis. Observe how this serves to emphasize the word.
114 άπορον, a hopeless difficulty. Cf. ήδη, II, 3, 60, and the note.
115 σκέψασθε ... βαρβαροι, 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 ει καί, even if; i.e. it makes no difference.
πρός: with the gen., far from.
ἀπορολ εἰσι, προσίουσι πρὸς τὰς πηγὰς διαβατοὶ γιγνονται οὐδὲ τὸ γάμνι βρέχοντες.

23 εἰ δὲ μὴ ὁ ποταμὸς διήςουσιν γῆμον τε μὴδὲς ἡμῖν φανεῖται, οὐδὲ δὲ ἡμῖν γε ἄμυμτευον. Επιστάμεθα γὰρ Μυσών, ὁδὸς 120 οὐκ ἂν ἡμῶν φαθμένες βελτίων εἶναι, ὅτι ἐν βασιλείας χώρας πολλάς τε καὶ εὐδαμονίας καὶ μεγάλας πόλεις οἰκούσιν, ἐπιστάμεθα δὲ Πισίδας ὁσιῶτος, Δικάνων δὲ καὶ αὐτοῖς εἴδομεν ὃτι ἐν τοῖς πεδίοις τὰ ἐρύμα εὐκαλαλβάντες τὸν τοῦτον χώραν καρποῦνται.

24 καὶ ἡμᾶς δὲ ἂν ἐφην ἐγγευε ἁρτήν μὴτω φανεροὶς εἶναι οἰκάδε 125 ἀρμημένους, ἀλλὰ κατασκευάζοντας όσα αὐτοῦ οἰκήσωτας. οἶδα γὰρ δὲ καὶ Μυσών βασιλείας πολλοὺς μὲν ἡγεμόνας ἀν δοῦσι, πολλοὺς δὲ ἄν ὀμήρους τοῦ ἀδίνως ἐκπέμψειν, καὶ ὀδοτοιοῦσεν γὰρ ἄν αὐτοῖς καὶ εἰ σὺν τιθριπτοῖς βούλοντο ἀπιέναι. καὶ ἡμῖν γὰρ ἀν οἶδα τρισάγμονος ταῦτ' ἔποιει, εἰ ἑώρα ἡμᾶς μένειν 130

117 προσιουσι: for the dat., cf. συναλλάντι, c. 1. 173, and the note.
119 διήςουσιν, shall let us pass.
120 οἴδ' ἂς: cf. I, 8, 86, and the note.

ἡμῖν γε: the particle adds emphasis.


σὲ ... βασίλεως: a clause marking the Greek contempt for Asiatics; see the note on Δικάνω, c. 1. 140.

123 Πισίδας: see I, 1, 62.

Δικάνων ... εἴδομεν: i.e. on their upward march; see I, 2, 109.

124 τοῦτον: after βασιλέως, an easy shift, whereby the passage gains in force.

125 ἄν ἐφην, I should say. The protasis is not expressed, although ἀλλὰ γὰρ ἄδοξα, below, l. 131, suggests that Xen. had in mind εἰ μὴ ἄδοξα. ἐφην, of course, governs χρήμα.


δὲ ... εἰκὸνοντας, 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 στρατεύσα, c. 1. 87. For the fut. infin. with the art., cf. ἐπιθύμονες and λέγων, II, 4, 81, and the note.

129 καὶ εἰ: different from εἰ εἰ, above, l. 116, in that here the supposition is a most unlikely one.

σὺν τιθριπτοῖς: 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 οἴδ' ἄς: parenthetical; see the note on διήλων οὖν, I, 3, 44.

τρισάγμονος: adj. where we use the adv.; cf. προτέρα, I, 2, 142, and ἀργοῖ, below, which is parallel with ἀν ἄφθους. The use of τρισ- (or its equivalents), with intensive force, is very common in
κατασκευαζομένους. ἀλλὰ γὰρ δέδοικα μὴ, ἂν ἀπαξ μάθωμεν 25 ἄργοι ἐκὴ καὶ ἐν ἀφθόνοις βιωτεύειν, καὶ Μήδειν ἔκαὶ Περσῶν καλαῖς καὶ μεγάλαις γυναιξὶ καὶ παρθένοις ὀμμεῖν, μὴ ἔστεροι οἱ λωτοφόγοι ἐπιλαθόμεθα τῆς οἰκαδε ὦδου. δοκεῖ οὖν μοι εἰκός 26 καὶ δίκαιον εἶναι πρῶτον εἰς τὴν Ἑλλάδα καὶ πρὸς τοὺς ὑπερέχουσας περάσαντας ἀφικνεῖσθαι καὶ ἐπιδείξαι τοῖς ᾿Ελλήσιν ὅτι ἐκόντες πέφυκαν, ἔξον αὐτοῖς τοὺς νῦν σκηνῶς ἑκεῖ πολεμοῦσαν ἐνθάδε κομμασμένους πλουσίους ὄραν.

ἀλλὰ γὰρ, δὲ ἄνδρες, πάντα ταῦτα τάγαθα δῆλον ὅτι τῶν 140 κρατοῦντων ἑστι· τοῦτο δὲ δεῖ λέγειν ὅπως ἄν πορευομένως τε 27 ὡς ἀφαλλότατα καὶ εἰ μάχθαι δεῖν ὅτι κράτιστα μαχαίρωμα. πρῶτον μὲν τολμῆν, ἄφη, δοκεὶ μοι κατακαύσαι τὸν ἀμάξος ἂς ἐχομεν, ἵνα μὴ τὰ ἑυάν χμῶν στρατηγῷ, ἀλλὰ πορευόμενα διήν ἂν τῇ στρατίᾳ συμφέρη· ἐπείτα καὶ τὰς σκηνὰς συγκατακαύσαι.

ἀυτὰ γὰρ αὐ ἤχλον μὲν παρέχομαι ἄγειν, συνωφελοῦσι δ' οὖδὲν

Greek. Cf. Vergil's ter quater-que beat (Aen. I, 94) and the Eng. use of thrice—

ἀν . . . ἐστιν, εἰ ἡγα: a shift from the ideal to the unreal; note the position of ἐς.

131 ἀλλὰ γὰρ: for the ellipsis, cf. II, 5, 44, and the note. Here, as so often, we may render, but the fact is.


133 μὴ δοσιμὴ: μὴ is repeated after the interposed condit. clause; so ἀν frequently, and in § 35, εἰ.

καλαῖς καὶ μεγάλαις: to the Greek, tallness was an important element of beauty.

134 λωτοφόγοι: 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. τρισάμενος, above, l. 130.

137 ἔξον, when they might. Cf. II, 5, 86, and the note. The acc. abs. most frequently expresses an adversative relation.

τοῦτο . . . τολοθρότος: of the or the ... For the latter (acc. after dat.), see the note on ἀδότης, I, 2, 4. What Xen. here declares feasible Alexander subsequently accomplished.

140 τούτῳ: looking forward to the ἔστιν-clause.

δισω ἄν: with μαχαίρωμα, as well as with πορευομένως. For the opt. with ἄν in an indir. quest., cf. τοῦτο ἢ ... τουτο, I, 7, 11. Some of Xen.'s "irregular" object clauses with δισω ἄν are merely indir. quests. (e.g. IV, 3, § 14; V, 7, § 20). The two vbs., with their modifiers, are given in chiastic order.

143 ἡμῶν: with στρατηγῷ; see the note on I, 4, 14.

145 ἤχλον . . . ἄγειν, are a nuisance to carry. ἄγειν defines ἤχλον (in the matter of carrying).
It may be felt as acc. or as dat. Cf. ὄραν, II, 6, 34, and the note.
147 ἀπαλλάξεμεν, let us get rid of. See the note on ἀνηλίκη, I, 10, 35. For the subjv., cf. ἀνασόμεθα, c. 1.110. The advice here given is carried out, c. 3. § 1.
148 ἦκερ: with all three gens.
149 κρατούμενοι: Xen. purposely avoids expressing ἤματι or using a vb. in the first person (HEN . . . κρατῶμεθα, parallel with ἤν ἃ κρατώμεθα, below). Render, when men are conquered.
150 τῶν ἀλλότρων, all their goods become the property of others (i. e. of the foe). ἥγεται or ἐστι is easily supplied.
καὶ: i. e. in addition to the bearers we have now.
152 λοιπόν (sc. ἄστι), it remains. ὅρατε γὰρ: the rest of the section is parenthetic. The important matter is told in § 30, with restorative ὅρα.
155 ἦμασ τεῖνομένοι . . . ἥμας: cf. ἱστῶμεν, I, 4, 82, with the note. Here the absolute construction was necessitated by the preceding gen. aeb.
157 ἤν: with ἀπολέσθαι. For its position, see I, 3, 29, and the note.
τολμ. μὲν . . . τολμ. ἡμέραν: anaphora of the strongly emphatic adv. (see the note on c. 1. 105) instead of the simple parallelism, τολμ. μὲν ἄρχοντι . . . τολμ. ἡμέραν.
160 ψηφίσασθαι: sc. ἄνελ.
161 κολάζειν: cf. the note on πληγάς.
μοί πλείστων ἐψευσμένοι ἐσονται· τῷ δὲ γὰρ τῇ ἡμέρᾳ μυρίων ὑγονται ἀνθ᾽ ἐνὸς Κλέαρχου τοὺς οὐδεὶς ἐπιτρέποντας κακῶς εἴναι. ἀλλὰ γὰρ καὶ περαιτέρων ἦδη ὅρα. ἴσως γὰρ οἱ πολέμοι 32 165 αὐτικά παράσονται. ὅταν οὖν ταῦτα δοκεῖ καλῶς ἔχειν, ἐπικυρω- σάτως ὡς τάχιστα, ἵνα ἐργα περαιτέρω. εἰ δὲ τὰ ἄλλα βέλτιον ἡ ταύτη, τολμᾶτω καὶ ἀ ἰδιώτης διδάσκειν· πάντες γὰρ κοινῆς σωτηρίας δεόμεθα.

Μετὰ ταύτα Χερσοφόρος εἶπεν· 'Αλλ' εἰ μὲν τίνος ἄλλου 33 170 δεΐ πρὸς τούτους οἷς λέγει Ξενοφών, καὶ αὐτικὰ ἐξετάστω ποιεῖν· ἡ δὲ νῦν εἴρηκε δοκεῖ μοι ὡς τάχιστα διψαθοῦσα δρικότων εἶναι· καὶ ὅταν δοκεῖ ταῦτα, ἀνατείνω τῇ τῆς χείρα. ἀνέτειναν πάντες.

ἀναστὰς δὲ πᾶλιν εἶπε Ξενοφών· 'Ο δὲ, ἀκοῦσατε ἰδίως 34 175 προσδεκεί μοι. δῆλον ὅτι παρείσθασι ἡμᾶς δεί ὅπου ἔχουμεν τὰ ἐπιτήδεια· ἀκοῦοι δὲ κόμας εἶναι καλῶς οὐ πλέον ἔκοισε σταδίων ἀπεχώρησεν· οὐκ ἄν οὗν θαυμάζωμεν εἰ οἱ πολέμοι, διὸτπ οἱ 35 δεῖλοι κόμες τοὺς μὲν παρανόμας διάκοντες καὶ δάκνουσιν, ἣν δύ- νονται, τοὺς δὲ διάκοντες φεύγουσιν, εἰ καὶ αὐτὸς ἤμιν ἄπιστοι 180 ἐπακολούθοιες. ίσως οὖν ἀσφαλέστερον ἡμῖν παρείσθας πλαί- 36

-Xen. alludes to this compact, V, 8, § 21.
- ἐψευσμένοι ἐσοντα 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.
- Κλέαρχου: i.e. stern disciplinarians like him. See the note on I, 5, 69.

170 aitika: i.e. presently (as well as now).
170 ποιέω, attend to, carry out; cf. below, l. 194.
170 ἀντίχεια: vivid asyndeton.
174 ἐν προσδοκεί μοι, what further measures recommend themselves to me.
176 ἀκοῦο:... εἶμι: cf. Ι, 3, 105, and the note.
177 καὶ οἱ πολέμοι: resumed, after the simile, by καὶ κατολί.
178 διάκοντες καὶ δάκνουσιν: the kal is intensive, not connective - go so far as to bite.
179 καὶ κατολί, if they too, I say.
180 πλαίσιον: here a hollow square; see the Introd., § 34. Contrast I, 8, 35.
σιν, ποιησαμένους τῶν διπλῶν, ἵνα τὰ σκευοφόρα καὶ ὁ πολίς ὀξλος ἐν ἀσφαλεστέρφει εἶν. εἰ οὖν νῦν ἀποδειχθεῖ τίνας χρῆ ἥγεσθαι τοῦ πλασίου καὶ τὰ πρόσθεν κοσμεῖν καὶ τίνας ἐπὶ τῶν πλευρῶν ἑκάτερον εἶναι, τίνας δ’ ὁπισθοφυλακεῖν, οὐκ ἄν ὅποτε οἱ πολέμιοι ἐλθοντες βουλεύσθαι ἥμας δέοι, ἀλλὰ χρῆ. 185
μεθα δὲ εἰδὼς τοὺς τετραγμένοις εἰ μὲν οὖν ἀλλο τίς βέλτιον ὅρα, ἀλλως ξέτω: εἰ δὲ, Χειρόσοφος μὲν ἡγοῖτο, ἔπειθη καὶ Δακεδαμόνος ἐστι: τῶν δὲ πλευρῶν ἑκάτερον δύο τὸ πρεσβυτάτω στρατηγῷ ἐπιμελοῦσθην: ὁπισθοφυλακοῦμεν δ’ ἥμεσις οἱ
νεώτατοι ἐγώ καὶ Τιμασίλων τὸ νῦν εἶναι. τὸ δὲ λοιπὸν περά. 190
μενοι ταῦτης τῆς τάξεως βουλευόμεθα δ.τι δὲν ἀλλ’ κράτιστον
dοκῇ εἶναι. εἰ δὲ τίς ἄλλο ὅρα βέλτιον, λεξάτω. ἔπει δ’ οὔδες
ἀντέλεγεν, εἰτεν. ὁτι δοκεῖ ταῦτα, ἀνατείνατο τὴν χείρα.
30 εἴοδε ταύτα. Νῦν τολμῶν, ἐκὴ, ἀπιστῶς ποιεῖν δεῖ τὰ δεδογ
mένα. καὶ δοτις τι ὑμῶν τοὺς οὐκελούς ἐπιθυμεῖ ἰδεῖν, μεμνήσθω 195
ἀνήρ ἀγαθὸς εἶναι: οὐ γὰρ ἄτων ἀλλὰ τοῦτον τιχεῖν: δοτις τε
ξῆν ἐπιθυμεῖ, περάσθω νικᾶν: τῶν μὲν γὰρ νικῶντων τὸ καλεῖν,
tῶν δὲ ἡπτωμένων τὸ ἀποθνῄσκειν ἐστι: καὶ εἰ τίς δὲ χρη
tάτων ἐπιθυμεῖ, κρατεῖν περάσθω: τῶν γὰρ νικῶντων δοτι καὶ τὰ
ἐναυτῶν σφέξαι καὶ τὰ τῶν ἡπτωμένων λαμβάνειν.

181 τῶν διπλῶν = τῶν ὀπλιτῶν, as often.
183 ἐν ἀσφαλεστέρφει: i.e. in the center.
187 κέ δέ: exceptional for κέ δὲ μη (G. M. T. 478. 2; H. 906b). We may understand καλῶς ἄχαι, or something of that sort. Observe that if κέ δέ μη were used, it would not here, as usual, introduce the unfavorable alternative.

ὑποτε: opt. for the more natural ἤποτε, an uncommon use in prose; so, again the two opts. that follow.

188 Δακεδαμόνος: this was the period of Spartan supremacy, and an Athenian is speaking.

190 τὸ νῦν εἶναι, for the present; cf. I, 6, 55.

τὰ δεδογμένα: cf. τὰ δεδομένα, I, 3, 103.

195 δοτις τε: note the parallel clauses, δοτις τε . . . δοτις τε . . .
dε τις.

μεμνήσθω εἶναι, let him remember to be.

197 τῶν . . . νικῶντων . . . τῶν . . .

ἡπτωμένων: both gens. are possessive.

καλεῖν: Xen. has the simple form of this poetic vb. here and Cyrop. IV, 2, 24. For the compound, καρακαλεῖν, cf. the note on I, 6, 8.
III. Τούτων λεχθέντων ἀνέστησαν καὶ ἀπελθόντες κατέ 1
καὶ οὐ τὰς ἀμάξας καὶ τὰς σκηνὰς, τῶν δὲ περιττῶν ὅτι μὲν 
δέοιτο τις μετεξιδοσαν ἄλληλοις, τὰ δὲ ἄλλα εἰς τὸ πῦρ ἐρρηπ-
τον. ταῦτα ποιήσαντες ἵριστοποιοῦντο. ἀριστοποιοῦμενων 
δὲ αὐτῶν ἤρχεται Μιθραδάτης σὺν ἰππεῖσιν ὡς τριάκοντα, καὶ 
καλεσάμενος τοὺς στρατηγοὺς εἰς ἑπτήκομον λέγει δοῦς. Ἂγὼ, δὲ 
2 ἄνδρες Ἑλληνες, καὶ Κύρρος πιστὸς ἦν, ὡς ὑμεῖς ἐπίστασθε, καὶ 
νῦν ὑμῖν εὖνοις· καὶ ἐνθάδε δ’ εἰμὶ σὺν πολλῷ φόβῳ διάγων. 
ei ovd hophi umas oswthirion ti vouleomeneus, eltheim av prôs 
10 umas kal toute therapountas paytas ečwv. lêgei ovd prôs me tân 
ên vó eçete ois filou te kal elvoun kai vouleomenov koiy suv 
umin ton stólon poieithai. vouleomeneus toutis stratetgois êdo-
3 xen apokrýwasa thade kal elsege Xeirísophos. Ἡμῖν δοκεῖ, ei 
mên tis ëa hýmas apieînai oikade, diaporëvethai tîn chórâv ò̄s ãn 
15 dínômeba âsînêstata. ἵν δὲ τις ἡμᾶς τῆς ὁδοῦ ἐπικολύη, dia-
polemein toutô ò̄s ãn dínômeba krâtista. êk toutou éteirâto 
Mithradâtis didáskkein ò̄s aporou eîn basilewos akontos sóuthinai. 
êndha dê eîngunovsketô oti upôpemptos eîn kal gar tout Tissi-

CHAPTER III
1 κατακαίεν, set about burning; cf. the following impfs.
2 τῶν . . . περιττῶν: partitive; οὕτω, with δέος.
3 ἤγείροντων: Xen. uses both ἤγειρω and ἤγετο (Ἡρ. IV, 8, §3).
A difference in meaning is not to be insisted on.
5 Μιθραδάτης: cf. II, 5, 134.
6 εἰς ἑπίκοον: cf. II, 5, 143 f.
8 εἰμὶ . . . διάγων: for such forms, see the note on εἶμι . . . φυλάτ-
tένων, I, 2, 122. Here we may ren-
der, And here I am—living in great fear.
11 ὡς φίλων: i.e. ὡς πρὸς φίλων. The prep. may be omitted before ὡς 
and ὡτε, as it often is before rel. prons.
13 εἰ μὲν τις ἔδώ, if we are permitted.
   For τις, cf. I, 4, 80.
15 ἀνισνέτατα: cf. the note on δο-
νός, II, 3, 112.
16 τῆς οὕτω: gen. with the vb. of hin-
dering (separation).
Σιαταλαμάτων, fight it out. Observe 
the parallelism in structure be-
tween the two clauses and the 
fact that both end with a superl.
adv. In the second clause the 
threatening form of condition 
(cf τις . . . ἐπικολύη) is avoided.
17 ὡς, how, rather than that.
βασιλέως ἀκοντος: cf. ἀκοντος Κέρου, 
I, 3, 89, and the note.
18 ἐπότεμπτος: cf. ἐποτέμπτων, II, 
4, 91.
19 τις: for the position, cf. II, 5, 
125.
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5. The tense denotes the permanent relation.

πιστεύω: to secure his good faith (he had formerly been Κύρος πιστότατος, II, 5, 134).

20 δόγμα τοιχασθαι: cf. ἐποιήτο τὴν συλλογήν, I, 1, 21, and the note.

21 ἐστιν: see the note on I, 9, 38.

ὁμοίηρον...ὁμοίηρον: the former vb. is conative, the latter records an actual occurrence.

23 Νικαρχος: can this be the Nicarchus mentioned in II, 5, 128?


26 ἡγεμόνιος: i.e. in the formation suggested by Χεροφον, c. 2. 180 f.

31 ἕξωστης: an Ionicism, but more frequent in the Anabasis than the normal ἕξωστης.

καθηδρεύει καὶ πεζοὶ: apposition with οἱ μὲν.

33 ἐτηροσκόλοι: the subj. is the whole body (οἱ μὲν as well as οἱ δὲ).

33 ἄντεπολον δ' ὕσσεν, could do nothing in retaliation. Note the tense, and see the note on I, 4, 64.

34 Κρήτης: see the note on I, 2, 54.

35 βραχύτερα...ή ὡς, not far enough to (a shorter distance than so as to).

36 τῶν σφενδονητῶν: for the gen., see G. 1009; H. 739; B. 356.

37 ὑπέλθαν...πιλταστῆν: partitive with οἱ.
39 καταλάβανον: the tense, as ἀντετοίχων, above. Cf. ἐδύνατο καταλαμβάνειν, below.
40 πολέ: in emphatic position because contrasted with ὀλίγῳ χωρὶ.
osχ όλων τῷ ἵν: cf. II, 2, 16, and the note.
42 καὶ φεύγοντες ἄμα, even while fleeing. Cf. ὀδύς with partic., I, 9, 10.
43 εἰς τοῦπέθεν, backwards. This method of fighting, made famous by the Parthians, is said still to be characteristic of the Persians.
44 ὀπόσον, as far as.
45 μαχομένων: i. e. the Persians in turn pursued them.
46 τῆς ἡμέρας, in the course of the day. See the note on I, 7, 85. Cf. δειλη, below. They had, however, not started until after their ἄριστον.
47 τὰς κόμας: i. e. those mentioned, c. 2. 176.
48 σοιδὲν μᾶλλον, none the more; i. e. than if he had not incurred the risk. σοιδὲν is, of course, inner obj.; so μεγάλα, below, 1. 57.
51 τὸ ἔργον, the result.
52 ἐν τῷ μένειν, while staying (where we were).
54 ἀλήθει . . . λέγει: i. e. it was as you say.
56 τοῖς . . . χάριν, thank Heaven.
16 νῦν γὰρ οἱ πολέμοι τοξεύωσι καὶ σφενδονώσιν ὅσον οὔτε οἱ Κρῆτες ἀντιστοιχεῖν δύνανται οὔτε οἱ ἐκ χειρὸς βάλλοντες ἔκκεισθαι. ὅταν δὲ αὐτῶν διάκωμεν, πολὺ μὲν οὐχ ὁδὸν το γαρλῶν ἀπὸ τοῦ στρατεύματος διάκειν, ἐν ὀλγῇ δὲ οὔ τι εἰς ταχὺς εἰ ἔτι
16 τεξόν πεζῶν ἐν διάκωμι καταλαμβάνοι ἐκ τοξοῦ ρύματος. ἡμεῖς οὖν εἰ μέλλομεν τοῖς εἰρηγεῖν ὡστε μὴ δυνασθαί βλάπτειν ἡμᾶς πορευόμενους, σφενδονητῶν τὴν ταχύτητι δεῖ καὶ ἰππέων. ἀκούω δ' εἰναι ἐν τῷ στρατεύματι ἡμῶν Ῥόδιοι, δὲν τοὺς πολλοὺς ὡς φασίν ἐπισταθαι σφενδονᾶν, καὶ τὸ βέλος αὐτῶν καὶ διπλα-
17 σιον φέρεσθαι τῶν Περσικῶν σφενδονῶν. ἐκεῖναι γὰρ διὰ τὸ χειροπληθεῖν τοῖς ἁρθοῖς σφενδονῶν ἐπὶ βραχὺ ἐξικυνοῦνται, οἷς δὲ Ῥόδιοι καὶ ταῖς μολυβδίσσει ἐπισταθαι χρήσαι. ὃν εὖν αὐτῶν ἐπισκεψάμεθα τίνες τέκτανται σφενδόνας, καὶ τοῦτῳ μὲν δῶμεν το
18 αὐτῶν ἀργύριον, τῷ δὲ ἄλλαις πλέκεις ἔθελοντε ἄλλο ἀργύριον τελέμεν, καὶ τῷ σφενδονῶν ἐν τῷ τεταγμένῳ ἐθέλοντε ἄλλην τίνα ἀτέλειαν εὑρίσκομεν, ἴσως τίνος φανοῦνται ἵκαιοι ἡμᾶς
19 ὀφελεῖν. ὡρὰ δὲ ἰπποὺς δυναῖς ἐν τῷ στρατεύματι, τοῖς μὲν

58 ὅσον: of space, as ὁδόν, above, 1. 44.
59 οἱ ἐκ χειρὸς βάλλοντες: i. e. οἱ ἀκούων.
63 ἐκ τοξοῦ ρύματος, with a bow-
shot the start. Cf. ἐκ πλέονος, I, 10, 47.
ἡμεῖς: assimilated to μελλομεν, where we should have expected ἴν (with δι). Trans., as if the construction were personal, we, if we are to . . . , have need of. Cf. also the note on πορεύμα, II, 4, 27. With μελλω the potential form is less frequent; ἐκ μελλομεν would have been normal.
64 τὴν ταχύτητι, at once. The ellipsis of a fem. noun (ὁδός?) is hardly felt.
65 ἀκοῦω θὲ εἶναι: see I, 3, 105, and the note.
ἐν . . . ἐπισταθαί: acc. and infin. in a rel. clause, as c 2. 120 f. Note, however, that the rel. construction 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 . . . σφενδονῶν, because the stones they sling are as large as the fist. Note that the adj. is predic.
69 αὐτῶν: see the note on c. 1. 91.
70 πέταναι: for the vb. cf. I, 9, 69, and the note. There was as yet no troop of slingers in the army.
τοῦτο: = τῷ τεταγμένῳ (κατηγμένῳ); sing. despite the preceding pl.
71 αὐτῶν, for them, i. e. the slings.
72 ἐν τῷ τεταγμένῳ, wherever station-
ἐλλῆν . . . ἀρθανὰ, exemption from some other duty.
75 τινας παρ' ἐμοί, τοὺς δὲ τῶν Κλέαρχου καταλελειμμένους, πολλοὺς δὲ καὶ ἄλλους αἰχμαλώτους σκευοφοροῦντας. ἀν οὖν τούτους πάντας ἐκλέχαντες σκευοφόρα μὲν ἀντιδόμεν, τοὺς δὲ ἰππεῖς εἰς ἱππεῖς κατασκευάζομεν, ἵσως καὶ οὗτοι τί τούς φεύγοντας ἀνάσουν. ἐδοξέ εἰς ταύτα. καὶ ταύτης τῆς μνήμης σφαινδω- 80 νὴται μὲν εἰς διακοσίους ἐγγένοντο, ἵπποι δὲ καὶ ἰππεῖς ἐδοκιμασθήσαν τῇ ἑστεραίᾳ εἰς πεντήκοντα, καὶ σπολάδες καὶ θώρακες αὐτοῖς ἐπορίσθησαν, καὶ ἵππαρχος ἐπεστάθη Δύνιος ο Πολυστάτου Ἀθηναίος.

IV. Μελαντες δὲ ταύτην τῆν ἡμέραν τῇ ἄλλῃ ἐπορεύοντο 1 προφασιτερον ἀναστάντες. χαράδραν γὰρ ἐδει αὐτοῖς διαβήναι ἐφ’ ἐφοβούντο μη ἐπιθυόμενον τα θαλαμοῦνον οἱ πολέμοι. διαβεβηκόσι δὲ αὐτοῖς πάλιν φαίνεται Μιθραδάτης, ἔχων ἱππεῖς 2 χιλίους, τούτοις δὲ καὶ σφαινδόντας εἰς τετρακισχιλίους· τοσοῦ- τους γὰρ ἦτησε Τισσαφέρην, καὶ ἔλαβεν ὑποσχόμενος, ἀν τού- τους λάβῃ, παραδόσεων αὐτῷ τοὺς "Ελληνας, καταφρονήσας, ὅτι ἐν τῇ πρόσθεν προσβολῇ ὅληγος ἔχων ἐπέθε μὲν οἰδέν, πολλὰ δὲ κακὰ ἐνόμιζε ποιήσαι. ἐπεὶ δὲ οἱ "Ελληνες διαβεβη- 3

74 τοῖς μὲν τινας, some few. Cf. II, 3, 59.
75 ταρ' ἐμοί: Xen., as a man of means, had brought horses with him.
76 ἐκ τῶν Κλέαρχου: for Cæsar's troop of horse see I, 5, 82; for their desertion, II, 2, 31. Evidently some horses had been left behind.
77 σκευοφόρα . . . ἀντιδόμεν, put pack-animals in their places.
78 ἵππεις, for cavalry.
79 καὶ ταύτα: καὶ is intensive, not connective. The asyndeton is regular.
80 ἐγκέννητο, were equipped. γίνο- μαι may supply a passive to almost any vb.
δοκιμασθήσαν: the vb. is suggested by the Attic custom of having all candidates for cavalry service pass certain tests (a douμεla) before the bουλή (Senate).

CHAPTER IV
1 μελαντες: i.e. this day was occupied with the equipment of the cavalry.
2 χαράδραν: i.e. a deep water course, presumably dry.
3 ἐδέχοντο: for the form see the note on I, 9, 26.
5 λάβῃ, παραδόσεων: he said, ἂν . . . λάβῃ, παραδόσων.
καταφρονήσας: note the tense, hav- ing come to despise.
8 οἶδέν, τολά: an effective chiasm.
κότες ἀπείχον τῆς χαράδρας ὅσον ὅκτω σταδίους, διέβασε καὶ ὃ
Μιθραδάτης ἔχων τὴν δύναμιν. παρήγγελτο δὲ τῶν τε πελτα-
στῶν οὐς ἔδει διώκειν καὶ τῶν ὀπλιτῶν, καὶ τοῖς ἰππεῖσιν εἰρήτο

4 θαρροῦσι διώκειν ὡς ἐφεσωμένης ἰκανῆς δυνάμεως. ἐπει δὲ ὁ
Μιθραδάτης κατειλήφει, καὶ ἤδη σφενδόναι καὶ τοξεύματα ἐξε-
κνοῦντο, ἐσῆμεν τοῖς "Ελλήνες τῇ σάλπιγγι, καὶ εὖ ὥστε ἔθεεν 15
ὄμωτο οἱ εἰρήτο καὶ οἱ ἰππεῖς ἔλαμυνον· οἱ δὲ οὐκ ἐδέσαντο, ἀλλ'

5 ἐφευγον ἕν τινι χαράδρᾳ. ἐν ταύτῃ τῇ διώξει τοῖς βαρβάροις
τῶν τε πεζῶν ἄπεθανον πολλοὶ καὶ τῶν ἰππέων ἐν τῇ χαράδρᾳ
ξωλὸι ἐλήφθησαν εἰς ὀκτωκαίδεκα. τοῖς δὲ ἀποθανοῦσας αὐτοκέ-
λευστοί οἱ "Ελλήνες ἱσλευσαν, ὡς ὅτι φοβερότατον τοῖς πολεμίοις 20
εἰς ὅραν.

6 καὶ οἱ μὲν πολέμιοι οὕτω πράξαντες ἀπῆλθον, οἱ δὲ "Ελλήνες
ἀσφαλῶς πορεύομενοι τὸ λιοῦν τῆς ἡμέρας ἀφίκοντο ἐτὶ τῶν

7 Τίγρητα ποταμῶν. ἑνταῦθα πόλει ἡ ἐρήμη μεγάλη, ὅσομα δ' 
αὐτῇ ἢν Λάρισα· ἵκουν δ' αὐτὴν τῷ παλαιῷ Μῆδοι. τοῦ δὲ 25

10 δουν., about; cf. I, 2, 15.
11 παρήγγελτο . . . εἰρήτο, word had been passed . . . commands had been given. Only in the case of vbs. of saying and commanding, and of παρακεντῶ is the imper. pass. common in Greek—a marked contrast with Latin. Cf. ois eirhto, below.
13 θαρροῦσι, boldly.
16 οἴς εἰρήτο: trans. as if pers., those who had been ordered.
17 τοῖς βαρβάροις, on the part of the barbarians.
19 αὐτοκέλευστοι: see the vocab. for similar compounds.
21 ὅραν: cf. ὀραθαι, II, 3, 8, and the note.

ἀφίκοντο . . . ποταμῶν: 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
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."


27 πλάθος: cf. II, 4, 52.

28 εἰκοσι πολλά: a statement corroborated by excavations.

29 βασιλεὺς Περσῶν: Cyrus the Great.

30 ἥλιον ... ἡφάντη: cf. "I will cover the sun with a cloud," Ezek. xxxii: 7. The passage is one of doubtful interpretation (the MSS. give ἥλιον ... νεφέλην προκαλύφας). 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.


πυραμίς: 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 ἦκαν ... ἀποτελεσματίστε: each element has its own force; see on ἐκατον... φύλλατον, I, 2, 122.

36 παρασάγης ἤ: the actual distance between the ruins of Nimrud and those of Kuyunjik (Μέσπιλα) is eighteen miles.

37 Μέσπιλα: cf. the note on Ἀδρισα,
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.

39 Κογχυλίατον: a hard fossiliferous stone, capable of receiving a high polish—still used as the common building material in this district.

42 Ξε παρασάγγας: apparently exaggerated; eight miles is the estimate of modern travelers.

Μήδεια: the name of one of the wives of Astyages, the last king of Media.


6πδ: απώλεια is a virtual pass., were being robbed of.

45 βροτῇ κατάληξις: a wholly obscure tradition, indicating apparently a connection between some phenomenon, believed to be supernatural, and the fall of the city.


49 ξένω: if the text is right this must be taken with ἠλθεν (cf. ξένω διέβη and ξένω εὐλογεῖν, below, and see the note on I, 1, 8, and also with εὐφάνα. Properly ξένω should have been expressed
again, but, as it is, we have έχων three times and έχοντος once in this sentence.

'Orónta: for the form see I, 4, 15, and the note.


51 ο βασιλέως ἀδελφός: cf. II, 4, 110.

52 ὡςτι ... φάνη: cf. II, 4, 116 f.

53 τάς μέν ... τάς Μί: i.e. the Greeks were threatened on three sides of the square.

54 ἐμβαλεν ... διακωμενεὶν: note the chiasm.

56 διαταχθέντα, stationed at intervals.

58 ἄνδρος, his man.

οὐδὲ ... βόλσοι ήν: because of the dense ranks of the enemy.


63 καὶ τῶν τοξοτῶν, even than the bowmen. 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 τοξοματῶν: these words are bracketed by Gemoll. In order that ὡςον 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.

συνδον χρώματοι, they made constant use of. Cf. λέγων διῆγε, I, 2, 70.

66 ἄρα ἄντις: i.e. so that they could recover the arrows.

νῆπα, cords; not bowstrings (καλαφ).
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.

1. Company in column (3x32 men).
2. Company formed by fifties (6x16 men).
3. Company formed by enomoties (12x8 men).
μόλυβδος, ἢςτε χρήσθαι εἰς τὰς σφενδόνας. καὶ ταύτῃ μὲν τῇ ἡμέρᾳ, ἐπεὶ κατεστρατοπεδεύοντο οἱ Ἑλληνες κόμας ἐπιτυχόντες, ἀπῆλθον οἱ βάρβαροι μείον ἠχοῦντες τῇ ἁκροβολῇ. τοῦ τῆς δ' ἐπωνύσαν ἡμέραν ἔμειναν οἱ Ἑλληνες καὶ ἐπεστάλαντο· ἦν γὰρ πολὺς σῖτος ἐν ταῖς κόμαις. τῇ δὲ ἱσταραλὶ ἐπορεύοντο διὰ τοῦ πεδίου, καὶ Τισαφέρνης εἴπετο ἁκροβολζόμενος.

ἔνθα δὲ οἱ Ἑλληνες ἐγνώσαν πλασίαν ἱσταραλὶ διὰ τοῦ πολεμίου ἐψηφίσαν ὅτι πονηρὰ τάξις εἰς πολεμίους ἐπομένων. ἀνάγκη γὰρ ἦτο, ἣν συγκέκριτη 75 τὰ κέρατα τοῦ πλασίου ἢ ἀδοῦ στενοτέρας ὅσης ἢ ὀρέων ἀναγκαζόντων ἢ γεφύρας, ἐκθλίβεσθαι τοὺς ὁπλίτας καὶ πορεύεσθαι πονήρας, ἀμα μὲν πιέχομένους, ἀμα δὲ παραπομένους, ὅστε 20 δυσχρῆστοις εἶναι ἄτακτοι δυναταί· ὅταν δὲ αἰδίασχι τὰ κέρατα, ἀνάγκη διασπάσθαι τοὺς τότε ἐκθλιβομένους καὶ κενὸν 80 γίγνεσθαι τὸ μέσον τῶν κερατῶν, καὶ ἀθμεῖν τοὺς ταῦτα παρασχοντας πολεμίους ἐπομένων. καὶ ὅποτε δὲ οἱ γεφύραν διαβαλεῖν ἡ ἐλληνικά διάβασιν, ἢπειδὴν ἐκαστὸς θεουλόμενος φθάσαι 21 πρώτος· καὶ εὐπέμπθεν ἡν ἐνταῦθα τοῖς πολεμίοις. ἐπεὶ δὲ ταῦτα ἐγνώσαν τοῖς στρατηγοῖς, ἐποίησαν ἐξ λόχους ἀνὰ ἐκατὸν 85 ἄνδρας, καὶ λοχαγοῖς ἐπέστησαν καὶ ἄλλους πεντηκοντάρας

70 μέσον ἠχοῦντος: cf. I, 10, 35.
72 πολὺς σῖτος: the plain is still noted for its fertility.
74 ἐγνώσαν, came to know, found (ingressive aor.).
πλασίαν: 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 ἢν συγκέκριτη: the opposite of διάσχις, below, I. 79. The following particles are causal.
77 γεφύρας: sc. ἀναγκαζόντων.
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 προτιμήσωσθε, I, 4, 91.
84 εὐπέμπθεν ἡ: probably imper. .opendiaeresis, ἡν ἐπιτιθεσθαι.
85 ἄνδρα . . . ἄνδρας, of a hundred men each.
καὶ ἄλλους ἐνωμοτάρχους. οὗτοι δὲ πορεύομενοι ὅποτε μὲν
συγκύπτου τὰ κέρατα ὑπέμενον, οἱ μὲν υστεροὶ, δῶστε μὴ ἐνοχλεῖν
tοὺς κέρατα, τοὺς δὲ παρήγγειλον ἔξωθεν τῶν κεράτων. ὅποτε δὲ 22
διασχοιον ἃι πλευραὶ τοῦ πλαυσίου, τὸ μέσον δὲ ἔξωπλασαν,
εἰ μὲν στενότερον εἰς τὸ δέκχων, κατὰ λόχους, εἰ δὲ πλατύτερον,
kατὰ πεντηκοστῶς, εἰ δὲ πάντω πλατύ, κατ' ἐνωμοτάρχον. δῶστε
δὲὶ ἔκτελον εἰναι τὸ μέσον. εἰ δὲ καὶ διαβάλειν τινὰ δέοι διά-
βασιν ἡ γέφυραν, οὐκ ἑταραττόντο, ἀλλ’ ἐν τῷ μέρει οἱ λόχοι
95 διεβαίνον· καὶ εἶ που δέοι τί τῆς φάλαγγος, ἑπισαρκήσαν οὗτοι.
tούτῳ τῷ πρόποι ἐπορεύθησαν σταθμῶν τέταρτας.

ἤνεκα δὲ τὸν πέμπτον ἐπορεύοντο, εἶδον βασιλείαν τι καὶ 24
περὶ αὐτὸ κόμας πολλάς, τὴν δὲ ὅδον πρὸς τὸ χωρίον τούτῳ διὰ
γηλόφων ἧπηλῶν γυνομένην, οἱ καθήκον ἀπὸ τοῦ ἄρος ὑπ’ ἕν
100 ἡ κόμη. καὶ εἰδον μὲν τοὺς λόφους ἁσμενοι οἱ Ἐλληνες, ὡς
eἰκὸς τῶν πολεμίων δυντων ὑππεόντων· ἐπεὶ δὲ πορεύομενοι ἐκ τοῦ 25
πεδίου ἀνέβησαν ἐπὶ τὸν πρῶτον γηλόφον καὶ κατέβασαν, ὡς
ἐπὶ τὸν ἔτερον ἀναβάλλειν, ἐνταῦθα ἐπυγίνονται οἱ βαβραιροὶ
cαὶ ἀπὸ τοῦ ὑψηλοῦ ἐis τὸ πρανὲς ἔβαλλον, ἑσφενδανων, ἐτὸ- 26
105 ἑκεῖνον ὑπὸ μαστίγων, καὶ πολλοὺς ἐτίτρωσκον καὶ ἐκράτησαν
tῶν Ἐλλήνων γυμνῆτων καὶ κατέκλεισαν αὐτοὺς εἰσω τῶν

87 οὗτοι δὲ: the nom. is continued
by ὁ μὲν . . . τοῖς δὲ (part. appos.),
but stands itself without pred.
The text is again uncertain. of
μὲν is a conjecture, adopted by
recent editors. The MSS. give
ὁ λοχαγος, but this
appears to be but a gloss,
explaining οὗτοι. For the manoeu-
vres here described, see the
plan.
89 ai πλευραι: identical with τὰ
κέρατα, above.
ἀν ἐκτελοντας: for the frequentative
91 τὸ δέκχων, the gap.
93 ἔπελεν: for the form, cf. συμ-
πλεων, I, 2, 131, and the note.
95 τοῦ: with τῆς φάλαγγος, at any
part of.
97 βασιλείαν τι, a sort of palace.
The pl. βασιλείαι is more common.
98 τὴν δὲ ὅδον . . . γυνομένην: ren-
der by an independent clause.
For the extended use of γυνομένη,
cf. II, 2, 42, and the note.
100 ἁσμαι: cf. ἁσμαί, II, 1, 79.
104 εἰς τὸ πράσινον, down hill.
ἴβαλλον . . . ἐκέφυνεν: note the
graphic asyndeton.
105 ἑκατέρταις: i. e. like slaves.
Cf. Herodotus' account of the
battle of Thermopylae (VII, 223).
ἐκράτησαν: the aor. gives the re-
sult, as often.
διπλον; ὡστε πανταπασὶ ταύτην τὴν ἡμέραν ἄχρηστον ἦσαν ἐν τῷ ὄχλῳ ὄντες καὶ οἱ σφενδονότατοι καὶ οἱ τοξόται. ἐπεὶ δὲ πιεζόμενοι οἱ Ἑλληνες ἐπεχείρησαν διάκεισθαι, σχολὴ μὲν ἐπὶ τὸ ἄκρον ἀφεινοῦνται ὅπλα ταῦτα, οὐ δὲ πολέμοι ταχὺ ἀπετὴκεν. 110

28 πάλιν δὲ ὡστε ἀπίστευκα πρὸς τὸ ἄλλο στράτευμα ταύτα ἐπαχον, καὶ ἐπὶ τοῦ δευτέρου γηλόφου ταύτα ἐγκνηήσατο, ὡστε ἀπὸ τοῦ τρίτου γηλόφου ἠδοξεν αὐτοῖς μὴ κυνεῖν τοὺς στρατιώτας πρὶν ἀπὸ τῆς δεξίης πλευρᾶς τοῦ πλαυσοῦ ἀνήγαγον πελταστὰς πρὸς τὸ δρόσ. ἐπεὶ δὲ οὕτω ἐγένοντο ὑπὲρ τῶν ἐπομένων πολεμοῦμιν, οὐκέτι ἐπετίθεντο οἱ πολέμοι τοὺς καταβαλανοῦσιν, δεδοκότες μὴ ἀποτυμηθέοσαν καὶ ἀμφοτέρωθεν αὐτῶν γένοιτο οἱ πολέμοι. οὕτω τὸ λοιπὸν τῆς ἡμέρας πορευόμενοι, οἱ μὲν τῇ ὁδῷ κατὰ τοὺς γηλόφους, οἱ δὲ κατὰ τὸ δρόσ ἐπιπαριστοῦσιν, ἀφίκοντο εἰς τὰς κάμας· καὶ λατροὶς κατέστησαν ὡκτὼ· πολλοὶ 120 γὰρ ἦσαν τοι τετραμένοι.

31 ἀνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ τῶν τετραμένων ἐνεκα καὶ ἀμα ἐπιτήδεια πολλὰ ἐίχον, ἀλευρα, ὀίνον, κρυθᾶς Ἰπποὺς συμβεβλημένα πολλὰς. ταύτα δὲ συγεννημένα ἢν τῷ σατραπείοντι τῆς χώρας. τετάρτῃ δ' ἡμέρα καταβαλανοῦσιν εἰς τὸ πεδίον. ἐπεὶ 125 δὲ κατελαβεῖν αὐτοὺς Τισαφέρνης σὺν τῇ δυνάμει, ἐδιδαξεν αὐτοῖς ἡ ἀνάγκη κατασκηνώσας αὐτὸν πρῶτον εἶδον κόμην καὶ μὴ πορεύεσθαι ἐτὶ μαχομένους· πολλοὶ γὰρ ἦσαν οἱ ἀπόμαχοι, οἱ τε τετραμένοι καὶ οἱ ἐκείνοις φέροντες καὶ οἱ τῶν φερόντων τὰ

107 ἐν τῷ ὄχλῳ: i.e. the baggage train. These had from the first (c. 2. §38) been within the hollow square.

113 πρὶν ... ἀνήγαγον, until they had brought; not, until they should have brought (πρὶν ... ἀνηγάγει). The indic. follows, as usual a neg. expression (ἠδοξεν ... μὴ κυνεῖν being tantamount to οὐκ ἐκδικηθήναι).

118 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 λατροὶ: hardly more than nurses.

123 ἐίχον: an independent clause, where we might have looked for ἐκοινωνία.

124 ἀλευρα ... κρυθᾶς: asyndeton in an enumeration.

124 τῷ σατραπεῖοντι: dat. of the agent—or of advantage?

127 κατασκηνώσας: the word is general; they had burned their tents.
130 Ὑπλα δεξάμενοι. ἐπεὶ δὲ κατεσκήνησαν καὶ ἐπεχεληφθαν αὐτοῖς ἡ ἀκροβολίζεσθαι οἱ βάρβαροι πρὸς τὴν κάμην προσόντες, πολὺ περιήγησαν οἱ "Ἑλληνες": πολὺ γὰρ διέφερεν ἐκ χώρας ὅρμωντας ἀλέξασθαι ἢ πορευομένους ἐπιοῦσιν τοῖς πολεμίοις μάχεσθαι.

Ἕλκε δὴ ἤν ἤδη δειλή, ὅρα ἢ ἀπίνει τοῖς πολεμίωσ: οὐποτε ὡς 135 γὰρ μείον ἀπεστρατοπεδεύοντο οἱ βάρβαροι τοῦ Ἑλληνικοῦ ἐξήκοντα σταδίων, φοβούμενοι μὴ τῆς νυκτὸς οἱ "Ἑλληνες ἐπιθώνται αὐτοῖς. πονηρὸν γὰρ νυκτὸς ἐστὶ στρατευμα Περσικῶν. 35 οἱ τε γὰρ Ἰπποι αὐτοῖς δεδενται καὶ ὁς ἐπὶ πολὺ πετοδισμένοι εἰσὶ τοῦ μὴ φεύγειν ἔνεκα εἰ λυθεῖσαν, εάν τε τὶς θάρυσας γι- 140 γνηται, δεὶ ἐπισάξαι τὸν Ἰππον Πέρση ἀνδρὶ καὶ χαλυβὼν, δεὶ καὶ θωρακισθέντα αναβῆναι ἐπὶ τὸν Ἰππον. ταύτα δὲ πάντα χαλέπα νύκτωρ καὶ θορύβου δύνατος. τούτων ἔνεκα πόρρω ἀπε- σκήνησον τῶν Ἑλλήνων.

ἐπεὶ δὲ ἐγνωσκόγοι αὐτοῖς οἱ "Ἑλληνες βουλομένους ἀπίνει 35 καὶ διαγγελλομένους, ἐκήρυξε τοῖς "Ἑλλησι συνουκαλάξεσθαι ἄκου-
καὶ χρόνον μὲν τινα ἐπέσχον τῆς πορείας οἱ βάρβαροι, ἐπειδὴ δὲ ὡσε ἐγείροτο, ἀπήχαν· οὐ γὰρ ἐδοκεί λέειν αὐτοῖς νυκτὸς πορεύεσθαι καὶ κατάγεσθαι ἕτεὶ τὸ στρατό-πεδον. ἐπειδὴ δὲ σαφῶς ἀπιόντας ἦδη ἐκφεύ αἱ "Ελληνες, ἐπορεύοντο καὶ αὐτοὶ ἀναζέχαντες καὶ διήλθον δοῦν ἐξήκοντα 150 σταδίων. καὶ γλύγνεται τοσοῦτον μεταξὺ τῶν στρατευμάτων ὡστε τῇ ὑστεραίᾳ οὖν ἐφαίνεσαν οἱ πολέμιοι οὐδὲ τῇ τρίτῃ, τῇ δὲ τετάρτῃ νυκτὸς προελθόντες καταλαμβάνοντες χωρίων ὑπερβέβην οἱ βάρβαροι, ἣ ἐμελλον οἱ "Ελληνες παριέναι, ἀκρωνυχίαν ὄρους, ἵππ' ἣν ἦ κατάβασις ἦν εἰς τὸ πεδίον.

38 ἐπειδὴ δὲ ἔωρα Χειρίσοφος προκατελημμένη τὴν ἀκρωνυχίαν, καλεῖ Ξενοφώντα ἀπὸ τῆς οὐρᾶς καὶ κελεύει λαβόντα τοὺς πελταστὰς παραγενέσθαι εἰς τὸ πρὸσθεν· ὦ δὲ Ξενοφῶν τοὺς μὲν πελταστὰς οὖν ἤγεν. ἐπιφανεμένου γὰρ ἔωρα Τισσαφέρνη καὶ τὸ στράτευμα πάν· αὐτὸς δὲ προσελάσας ἥρωτα Τλ 160 καλεῖς; ὡ δὲ λέγει αὐτῷ· Ἐξετίν ὀρᾶν· καταληπταῖ γὰρ ἦμιν ὀ ὑπὲρ τῆς καταβάσεως λόφος, καὶ οὐκ ἔστι παρελθεῖν, εἰ μὴ

word (from rank to rank); para-
is commoner.

ἀκρωνυχία: for the omission of the subj., cf. ἀκρωνυχία, I, 2, 98, and the note.

147 ὡς γὰρ . . . λόγων, it did not seem to be worth while. λόγων is here used, as not rarely by the poets, in the sense of λόγῳ εἴπερ.

τοῖς: with both the following infin.

150 καὶ αὐτῶι, they too (as well as the Persians). αὐτῶι is frequently thus used with καὶ. 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.

ἀναζέχαντες: freely used; they had burned their wagons. Cf. κατα-
σκηνῆσαι, I. 127, and the note.

153 χωρίων ὑπερβεβίουν, a commanding position on their right.

154 ἀκρωνυχίαι: appos. with χω-
ρίων.

155 ὥς ἦν: why not ὥς ἦ;? See the note on παρὰ τὴν ὄρον, I, 2, 78. The Tigris was on their left, so that they could not make a détour.

156 ἐπειδὴ δὲ ἕως: the following vivid narrative is in Xen.'s best style.


159 οὐκ ἤγεν: he could not, as the next sentence shows.

160 αὐτῶι: almost—μῆνος.

161 ἔστιν . . . ἄστι: the former is the stronger word.

ὦμων: dat. of disadvantage.

163 εἰ μὴ . . . ἀσκόφοροιν: a “warn-
ing” condition, marking the
toútoús átopokóψoμεν. ἀλλὰ τί οὐκ ἤγες τοὺς πελταστάς; ὥ δὲ 40 λέγει ὅτι οὐκ ἐδόκει αὐτῷ ἔρημα καταλυτεῖν τὰ ὀπίσθεν πολε-185 μῶν ἐπιφανεμένων. 'Ἀλλὰ μὴν ὄρα γ', ἔφη, βουλεύεσσαι πῶς τίς τοὺς ἀνδρας ἀπελά ἀπὸ τοῦ λόφου. ἐνταῦθα Ἐξενοφῶν 41 ὁρᾷ τοὺς ὄρους τὴν κορυφήν ὑπὲρ αὐτοῦ τοῦ ἐαυτῶν στρατεύ-ματος ὀυσαν, καὶ ἀπὸ ταύτης ἐφοδοῦ ἑπὶ τῶν λόφων ἐνθα ἦσαν οἱ πολέμοι, καὶ λέγει. Κράτιστον, ὁ Χειρίσοφε, ἡμῖν ἱεσθαί 170 ὡς τάχιστα ἑπὶ τὸ ἄκρον. ἤν γὰρ τούτο λάβωμεν, οὐ δυνάσονται μένειν οἱ ὑπὲρ τῆς ὁδοῦ. ἀλλὰ, εἴ βουλεί, μὲν ἐπὶ τῷ στρατεύ-ματι, ἐγὼ δὲ ἰδέλω πορεύσῃ. εἴ δὲ χρυσίς, πορεύον ἑπὶ τὸ ὄρος, ἐγὼ δὲ μενῶ αὐτοῦ. 'Ἀλλὰ δίδωμι σοι, ἔφη ὁ Χειρίσοφος, 42 ὁπότερον βουλεί ἐλέσθαι. εἰπὼν ὁ Ἐξενοφῶν ὅτι νεῶτερος ἦστιν 180 αἱρεῖται πορεύεσθαι, κελεύει δὲ οἱ συμπέμψαι ἀπὸ τοῦ στόματος ἀνδρας. μακρὸν γὰρ ἤν ἀπὸ τῆς οὐρᾶς λαβεῖν. καὶ ὁ Χειρίσο- 43 φος συμπέμπει τοὺς ἀπὸ τοῦ στόματος πελταστάς, ἔλαβε δὲ τοὺς κατὰ μέσον πλαύσιον. συνέπεσθαι δὲ ἐκέλευσαν καὶ τοὺς τριακοσίους οὓς αὐτὸς ἐλέγετο τῶν ἐπιλέκτων ἑπὶ τῷ στόματι τοῦ 

gravity of the situation. τοῦτον is said with a gesture.

166 τῶς . . . ἀπολά, 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 κορυφήν: called below το ἄκρον and τὸ ὄρος. This was, of course, higher than the spur (ἀκρωνυχαί) held by the enemy.

ὑπὲρ αὐτῶν . . . στρατεύματος: the pron. is intensive; the whole may be rendered, right above their own army.

172 ἔγω δὲ θεω, I am ready, volunteer. 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 οὗ μὲν is omitted. The language is varied (βουλεῖ, ἰδέλω, χρυσίς), as often.

174 ἐπὶ: asyndeton in rapid narrative.


177 τοὺς ἀπὸ τοῦ στόματος: cf. the note on τῶν παρὰ βασιλέως, I, 1, 18.

Ἀλβίς: 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 αὐτὸς ὀρμησάν ἀμιλλασθαί ἐπὶ τὸ ἀκρον. καὶ ἐνταῦθα
πολλῆ μὲν κραυγὴ ἤν τοῦ Ἑλληνικοῦ στρατεύματος διακελευ-
μένων τοῖς ἑαυτῶν, πολλῆ δὲ κραυγὴ τῶν ἀμφὶ Τισσαφήρην 185
τοῖς ἑαυτῶν διακελευμένων. Ἐνενοῦν δὲ παρελαύνων ἐπὶ τοῦ
Ἰππου παρεκκελεύτο. "Ἀνδρε, νῦν ἐπὶ τῆ γε Ελλάδα νομίζετε
ἀμιλλάσθαι, νῦν πρὸς τοὺς παῖδας καὶ τὰς γυναῖκας, νῦν ὁλγον
πονησάντες ἀμαχεῖ τὴν λοιπὴν πορευσόμεθα. Σωτηρίδας δὲ ὁ
Σιμινώνος ἔπειν. Οὐκ ἔξ ἱσοῦ, ὁ Ἐνενόν, ἐσμέν. σὺ μὲν γὰρ 190
ἐφ’ Ἰππου ὑψηλά, ἐγὼ δὲ χαλεπῶς κάμνω τὴν ἀσπίδα φέρων. καὶ
δὲ ἀκούσας ταῦτα κατατηρήσας ἀπὸ τοῦ Ἰππου ὅθεται αὐτὸν
ἐκ τῆς τάξεως καὶ τὴν ἀσπίδα ἀφελόμενος ὡς ἐδύνατο τάχιστα
ἐχθρὸν ἐπορεύετο. ἐτύγχανε δὲ καὶ θώρακα ἔχων τὸν ἰππικόν-
ώστ’ ἐπιεῖτο. καὶ τοῖς μὲν ἐμπροσθὲν ὑπάγειν παρεκκελεύτο, 195
tοῖς δὲ ὑπεχθεῖν παρείμαι μᾶλις ἐπόμενοι. οἱ δ’ ἄλλοι στρατιώ-
ται παλοῦσι καὶ βάλλουσι καὶ λυοῦσοι τὸν Σωτηρίδαν, ἦστε
ἐνάγκασαν ἀναλαβόντα τὴν ἀσπίδα πορεύσαντα. δ’ ἄναβας,
εἰς μὲν βάσιμα ἦν, ἐπὶ τοῦ Ἰππου ἤγεν, ἐπεὶ δὲ ἅβατα ἦν,
200 καταλαμπών τόν ἵππον ἐσπευδε πεζῷ. καὶ φθάνουσιν ἐπὶ τῷ ἅρφῳ γενόμενοι τοὺς πολεμίους.

V. ἐνθα δὴ οἱ μὲν βάρβαροι στραφέντες ἐφευγοῦν ἦ έκαστος ἐσώτεροι. οἱ δὲ Ελληνες εἰχον τὸ ἅρπον. οἱ δὲ ἀμφὶ Τισσαφέρνῃ καὶ Ἀραίον ἀποτραπόμενοι ἐκλήν ὑδάν ψάντῳ. οἱ δὲ ἀμφὶ Χερλοφον παραβάντες ἔστρατοπεδέουσίν ἐν κώμῃ μεστῇ πολέμῳ ἄγαθῳ. ήσαν δὲ καὶ ἄλλας κώμας πολλαὶ πληρεῖς πολλῶν ἄγαθῶν ἐν τούτῳ τῷ πεδίῳ παρὰ τὸν Τίγρητα ποταμόν. ἦνκα 3 ὑδάν ἐσώτεροι έκαστος οἱ πολεμόι ἐπιφανεύονται ἐν τῷ πεδίῳ, καὶ τῶν Ελλήνων κατεύχονται τινὰς τῶν ἐκεισαμάλας ἐν τῷ πεδίῳ καὶ ἀρπαγῆν. καὶ γὰρ νομιμοί πολλοὶ βοσκημάτων διαβιβασμέναι ἐκ τοῦ πέραν τοῦ ποταμοῦ κατελήφθησαν. ἐνταῦθα θείας Θεοῦ τινὰς τῶν κώμας. καὶ τῶν Ελλήνων μᾶλα ἡθυμήσαν τινὲς ἐννοοῦμενοι μὴ τὰ ἐπιτήδεια, εἰ καίοντες, οὕτω ἠχοῦν ὁπόθεν λαμβάνοιεσ. καὶ οἱ μὲν ἀμφὶ Χερλοφον ἀπήγαγον ἐκ τῆς βοσκελας. οἱ δὲ Ελληνες ἐπὶ κατέβην, παραλαγὼν τὰς τάξεις ἦνκα ἀπὸ τῆς βοσκελας ἀπήγαγον [οἱ Ελληνες] ἔλεγεν. Ὁρᾶτε, δὲ ἀνδρεῖς Ελληνες, 5

horse. With these adjs. no noun need be supplied; cf. βάρδα, IV, 6, § 17.

200 φθάνοντων: 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 ἔλλην δῆγον: an extension of the inner obj.: trans., by another road. Such accs. are often virtual adva.

5 ἅγαθος = ἀποτραπόμενοι.

7 ἐσώτεροι: cf. c. 3. 31, and the note.

9 νομαλ... βοσκημάτων, grazing herds.

διαβιβαζόμενοι, while being transported; note the tense.

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11 καλὼν ἐπικελήθησαν: cf. the words of Tiss., II, 5, 76.

12 μὴ... οὐκ ἠχοῦν: ἐννοοῦμεν ὁπόθεν implies fear. For μὴ... οὐκ, cf. II, 3, 45, and the note.

13 ὁπόθεν λαμβάνοιεν: direct, ὁπόθεν λαμβάνοιεν; with the whole cf. the note on δ', τι δ', I, 7, 37.

14 βοσκελας: they had evidently gone to the aid of the Greeks scattered in search of booty (§ 2).

15 ἐπὶ κατέβην: he had a longer and a harder descent to make—from the koroph.

16 [οἱ Ελληνες]: i. e. οἱ ἀμφὶ Χερ[

[...]}
Book III, Chap. V

195 ἔφεντας τὴν χώραν ἣδη ἐμετέραν εἶναι; ἀ γὰρ ὃτε ἐσπένδοντο διεπράπτοντο, μὴ καλεῖν τὴν βασιλέως χώραν, νῦν αὐτοὶ καλοῦσιν ἡς ἀλλοτριαί. ἀλλ' ἐάν πον καταλείπωσι γε αὐτοῖς ἐπιτήδεια, ὅ ὁνται καὶ ἡμᾶς ἐναίθα πορευομένους. ἀλλ', ὁ Χειρίσοφε, 20 ἐψι, δοκεῖ μι θοπθεῖν ἐπὶ τοὺς καλοῦσας ὡς ὑπὲρ τῆς ἡμετέρας. ὁ δὲ Χειρίσοφος εἶπεν. Ὁμονοι εἰμιογε δοκεῖ. ἀλλά καὶ ἡμεῖς, ἐψι, καλοῦς, καὶ ὠτὸν ἄδιπτον παύσουνται.

7 Ἐπεὶ δὲ ἐπὶ τὰς σκηνὰς ἠλθον, οἱ μὲν ἄλλοι περὶ τὰ ἐπιτή- δεια ἦσαν, στρατηγοὶ δὲ καὶ λοχαγοὶ συνήσαν. καὶ ἐνταῦθα 25 πολλὴ ἀπορία ἦν. ἐνθεὶ μὲν γὰρ ὄρη ἦν ὑπερύψηλα, ἐνθεὶ δὲ ὁ ποταμὸς τοσοῦτος βαθὸς ὡς μηδὲ τὰ δόρατα ὑπερέχειν πειρω- 8 μένους τοῦ βάθους. ἀπορομένους δ' αὐτοὶ προσελθοῦσι τις ἄνευ 'Ρόδιος εἶπεν. Ἔγω θέλω, ὥς ἄνδρες, διαβίβασαι ὑμᾶς κατὰ τετρακυκλίους ὀπλίτας, ἀν έμοι δὲν δέομαι ἱππητήσετε 30 καὶ τάλαυνον μοσθὸν πορίσετε. ἔρωτόμενος δὲ ὅποι δέοτο, Ἄσκων, ἐψι, δισυχίλλων δεσσομέν. πολλὰ δ' ὄροι προβατα καὶ ἄγιας καὶ βοῦς καὶ ὄνους, ἀ προδαρέντα καὶ φυσηθέντα βαδίς, 10 ἀν παρέχοι τὴν διάβασιν. δεσσομέν. δὲ καὶ τῶν δεσμῶν ὀι

17 ̣φολάτας: sc. αὐτοῖς, ἐ. έ τοι Πέρσας.

26 ἤθεν μὲν . . . ἤθεν 54, on the one side . . . on the other.

27 άς=όστε; cf. I, 5, 64, and the note.

28 περιώμενος τοῦ βάθους, when they tried the depth. For the dat., see the note on προςχείρα, I, 5, 56. Cf. διάβασιν, below, l. 54.

29 ὅλω, volunteer; cf. c. 4. 172.

30 κατά: distributive; cf. I, 8, 34. ἱππητήσει, freely, supply.

33 δ', beasts which, although with φυσηθέντα we think, of course, of the skins (δέρματα)—a shift made easy by the preceding προδαρέστα.

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.

35 δεσμῶν, thongs.
35 ἔνταθα τὴν μὲν ῥετεράλαν ἐπανεχώρουν εἰς τὸ μεταλμαν εἰς τὰς ἀκαῦστος κόμιας, κατακαῦσαντες ἔθνες ἐξήσαν· ὅστε ὀι πολέμωι οὗ προσήλαβον, ἀλλὰ ἐδεόντο καὶ ὁμοί ἦσαν θαυμαζοῦσιν ὅπω τοτὲ τρέφονται οἱ Ἐλληνες καὶ τί ἐν νῷ ἔχουν.

35 perj, in connection with, not merely around (of girths).
36 ἔνταθα, note the array of parts. ἔντασις, ὀρμόσας, διαγαγόν, and ἡσας are co-ordinate, and give the successive stages of construction. ὀρμόσας and ἀφέων are subordinate to ὀρμόσας (anchoring them by attaching and letting down).
37 διαγαγόν, ἐντασις: the line of inflated skins was to be carried across the stream and made fast on both banks.
38 ἐπίβαλλον ... ἐπίφορὴν: chiasm.
39 ἔκτι τοῦ μῆ καταβάς, will keep from sinking. For the gen. of the infin. (after a vb. of hinder-
ing), cf. τοῦ καλεῖν, I, 6, 9, and the note. For μῆ, cf. I, 3, 6, and the note. Below we have the varied phrase, ὅστε μὴ ὁλοθάναν.
40 σχῆσις: sing., since ἔγν and γῆ form one idea (the covering of earth and brush).
41 χριστίαν: cf. ὀβκάχαρωτα, II, 1, 70.
to change to the opt. in indir. quests. or quotations.

51 ἥλεγχον . . . ἄν, 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.

53 ἦσπερ ἴππου, the very road over which they had come.

54 θερμῶν: 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.

55 διαβάντα: see the note on ἡρωμένοι, above, l. 27 f.

56 οὖν: note the repetition—possibly intended to emphasize the route finally decided on.

57 ἔνα: distributive, throughout, among.

58 ἁκόννιν, obey; cf. II, 6, 41.

59 δάδεκα μυριάδας: appos. with στρατιάς; we might have looked for the gen.

60 ὁποῖοι . . . στείλαντο: still governed by ἐφαγα; direct, ἐκεῖνος στείλαντα. In the following, ὁφῶν and ἐκεῖνος denote the Persians (properly indir. reflexives, but ἐκεῖνος is substituted for the infrequent ὁφᾶς); ἐκεῖνος and ἐκεῖνος the Carduchi. With ὁφῶν and ἐκεῖνος supply τίνας. καὶ, before ἐπιμενοῦντας, is intensive (actually, even).

61 τοῖς . . . εἰδέναι, those who
65 ἀναγκαῖον εἶναι διὰ τῶν ὄρεων εἰς Καρδούχους ἐμβάλλειν· τοὺς γὰρ διελθόντας ἔφασαν εἰς Ἄρμενλαν ἥξειν, ἦς Ὁρόντας ἥραξε πολλῆς καὶ εὐδαίμονος. ἐνεύθεν δὲ εὐποροῦν ἔφασαν εἶναι ὅποι τις ἔθελοι πορεύεσθαι. ἐπὶ τούτοις ἔθεσαν, ὅπως ἦνκα 18 καὶ δοκοὶ τῆς ὄρας τὴν πορείαν ποιοῦντο· τὴν γὰρ ὑπερβολὴν 70 τῶν ὄρεων ἐκεῖκες, ἤπος προκαταληφθείη· καὶ παρῆγγελαν, ἐπεὶ δὲ δειπνήσαμεν, συσκευασαμένοι πάντας ἀναπαύεσθαι, καὶ ἔπεσθαι ἦνκ' ἀν τις παραγγέλλῃ.

claimed to know the country in each direction.
66 ἔφασαν: i.e. the captives; direct, τούτους διελθόντας ἥξετα.
70 ἦνκα... ὄρας, at whatsoever (καὶ) time it might seem best. ἦνκα takes the gen., as local advs. do.
69 ὑπερβολή: prolepsis.
72 ἦνκ'... παραγγέλλῃ, when the word should be passed (i.e. from mouth to mouth; no signal was to be given).
BOOK IV

1 I. ["Οσα μὲν δὴ ἐν τῇ ἀναβάσει ἐγένετο μέχρι τῆς μάχης, καὶ δεῖ τὴν μάχην ἐν ταῖς σπονδαῖς ἃς βασιλεύει καὶ οἱ σὺν Κύρρῳ ἀναβάντες Ἑλληνες ἔποιησαντο, καὶ δεῖ παραβάντος τὰς σπονδὰς βασιλέως καὶ Τισσαφέρους ἐπολεμήθη πρὸς τοὺς Ἑλλήνας ἐπακολουθοῦντος τοῦ Περσικοῦ στρατεύματος, ἐν τῷ 5 2 πρῶτῳ λόγῳ διδήλωται. ἔπει δὲ ἄφλακοντο ἐνθα ὁ μὲν Τίγρης ποταμὸς παντάπασιν ἄπορος ἢν διὰ τὸ βάθος καὶ μέγεθος, πάρουσι δὲ οὐκ ἢν, ἀλλὰ τὰ Καρδούχεια ὄρη ἀπότομα ὑπὸ αὐτοῦ τοῦ ποταμοῦ ἐκραμένοι, ἔδεικε δὴ τοῖς στρατηγοῖς διὰ τῶν ὅρων τὸ ποταμέαν εἶναι. ἦκονον γὰρ τῶν ἀλισκομένων ὅτι εἰ διέλθουσαν τοὺς Καρδούχεια ὄρη, ἐν τῇ 'Ἀρμενίᾳ τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ, ἢν μὲν βούλωνται, διαβῆσονται, ἢν δὲ μὴ βούλωνται, περιλαῖοι. καὶ τοῦ Ἐδραίου δὲ τὰς πηγὰς ἐλέγετο οὐ πρὸς τοῦ 4 Τίγρητος εἶναι, καὶ ἐστιν οὕτως ἔχουν. τὴν δὲ εἰς τοὺς Καρδούχεια ἐμβολὴν ὅπερ ποιοῦνται, ἀμα μὲν λαθεῖν πειρόμενοι, ἀμα 15 δὲ φθάσαι πρὶν τοὺς πολεμίους καταλαβεῖν τὰ ἀκρα.]

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 sec. 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 δει ... ἐπολεμήθη: δει would have been the inner obj. in the act. phrase.

8 ἀπότομα ... ἐκραμένοι, hung sheer over the very stream.


13 ἐλέγετο: the personal use is far commoner.

tοῦ Τίγρητος = τῶν τοῦ Τίγρητος πηγῶν. Cf. the note on ἐλέκτρων, II, 3, 58.

14 ἔστιν οὕτως Ἠχου = ὅτις Ἠχει. Cf. the note on εἶναι ... φυλάσσων, I, 2, 122f. The text is, however, conjectural.

15 ἀμα μὲν ... ἀμα δὲ: cf. III, 4, 78.

ἡμίκα δὲ ἢν ἀμφί τὴν τελευταίαν φυλακὴν καὶ ἐλεύθερο τῆς
νυκτὸς δόσον σκοταίους διελθεῖν τὸ πεδίον, τὴν καύτα ἀναστάντες
ἀπὸ παραγγελσιῶν πορευόμενοι ἀφικνοῦνται ἀμα τῇ ἡμέρᾳ πρὸς
τὸ ὄρος. ἦνθα δὴ Χειρίσοφος μὲν ἤγείτο τοῦ στρατεύματος λα-
βῶν τὸ ἀμφὶ αὐτὸν καὶ τῆς γυμνῆτας πάντας, Ξενοφῶν δὲ σύν
τοῖς ὕπαρχον ὑπὸ ταῖς ἐπικοίται αὐτῶν οὐδενά έχουν γυμνήτα· οὐδεὶς
γὰρ κλέπων ἐδόκει εἶναι μὴ τις ἄνω πορευομένων ἐκ τοῦ ὁποιοῦν
ἐπιστοιο. καὶ ἐπὶ μὲν τὸ ἄκρον ἀναβαίνει Χειρίσοφος πρὸς τὰ
τινὰς αἰσθέθαι τῶν πολεμίων· ἐπείτα δὲ ὑφηγεῖτο· ἐφείτετο
dὲ ἀπὸ τὸ ὑπερβάλλον τοῦ στρατεύματος εἰς τὰς κόμας τὰς ἐν
tοῖς ἄγκεσι τε καὶ μυχὸι τῶν ὅρεων. ἦνθα δὴ οἱ μὲν Καρδούχοι 8
ἐκλιπόντες τὰς οἰκίας ἔχοντες καὶ γυναῖκας καὶ παῖδας ἔφευγον
ἐπὶ τὰ ὅρη. τὰ δὲ ἐπιτίθεια πολλὰ ἣν λαμβάνει, ἦσαν δὲ καὶ
χάλκωμασι παμπόλλοις κατεσκευασμέναι αἱ οἰκίαι, ὅν οὐδὲν
ἐφερον οἱ Ἑλληνες, οὐδὲ τοὺς ἀνθρώπους ἔδωκον, ὕποφειδόοις,
el πῶς ἐθελήσην οἱ Καρδούχοι διέναι αὐτοὺς ὅσ δὲλ φιλίας
τῆς χώρας, ἐπείπερ βασιλεῖ πολέμοι ἦσαν· τὰ μέντοι ἐπιτή-
δεια διὰ τὸ τὸς ἐπιτυγχάνοντο εἰλάμβανεν· ἀνάγη γὰρ ἢν. οἱ δὲ
Καρδούχι οὗτε καλούντων ἦπθκοινον οὗτε ἄλλο φίλοκαν οὐδὲν 35 ἐποίουν. ἔπει δὲ οἱ τελευταίοι τῶν Ἑλλήνων κατέβαινον εἰς τὰς κόμας ἀπὸ τοῦ άκρου ἡδη σκοταιοί—διὰ γὰρ τὸ στενήν εἰναι τὴν ὄδον δλην τὴν ἡμέραν ἡ ἀνάβασις αὐτοῦ ἐγένετο καὶ κατάβασις—τότε δὴ συλλεγέντες τινὲς τῶν Καρδούχων τοῖς τελευταίοις ἐπετίθεντο, καὶ ἀπέκτειναν τινὰς καὶ λίθους καὶ 40 τοξεύμασι κατέτρωσαν, ὅλγοι ὄντες. εἴς ἀπροσδοκητὸν γὰρ αὐτοῖς ἐπέπεσε τὸ Ἑλληνικὸν. εἰ μάντοι τῶν πλείους συνελήγασαν, εἰκовάνειν δὲν διαφαθράῃν πολὺ τοῦ στρατεύματος, καὶ ταύτην μὲν τὴν νύκτα οὕτως ἐν ταῖς κόμαις ἡνίσθησαν· οἱ δὲ Καρδούχιοι πυρὰ πολλὰ ἔκακον κύκλῳ ἐπὶ τῶν ὥρεων καὶ συνεφώρων 45 ἀλλήλους.

12 ἀμα δὲ τῇ ἡμέρᾳ συνελθοῦσι τοῖς στρατηγοῖς καὶ λογαγοῖς τῶν Ἑλλήνων ἐδοξε τῶν τε ἱποξυγίων τὰ ἀναγκαία καὶ δυνατώτατα ἔχοντας πορεύεσθαι, καταλήπτοντας τάλλα, καὶ δοὺ ἡν νεστίν αἰχμάλωτα ἀνδράποδα ἐν τῇ στρατίῳ πάντα ἀφεῖναι. 50 σχολαίναν γὰρ ἐπολοῦν τὴν πορελαν πολλὰ ὄντα τὰ ἱποξύγια καὶ τὰ αἰχμάλωτα, πολλοὶ δὲ οἱ ἐπὶ τούτῳ ὄντες ἀπόμαχοι ἦσαν,

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best attested reading is δὲ, emended by some to δοὺν.
35 καλούντων: sc. αὐτῶν, when they called. Again note the force of the impf. with the neg. (ὑπῆκοινον).
37 διὰ γὰρ τοῦ στενοῦ, 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 depends on the point of view; with ἐπετίθεντο we shift to the impf.
41 εἰς ἀπροσδοκητὸν: cf. ἀπὸ τοῦ αὐτοῦ, I, 2, 100, and the note. With this phrase, cf. the Lat. ex improviso.
42 πλείους, in larger numbers.
43 εἰκονόμωσαν ἄν διαφθαρῆναι, would have been in danger of destruction.
τολᾶ, much of; but τὸ τολᾶ, I, 4, 36, the greater part of.
45 συνεφώρων, kept each other in view (Pretor)—presumably by means of fire signals; but συνεφώρω is a plausible emendation (cf. VI, 3, § 6); see, however, VI, 2, § 13.
48 ἀναγκαῖα, indispensable.
49 ἔχοντας ... καταληπτόντας: acc. after dat. See the note on I, 2, 4.
51 σχολαίναν: note the emphasis given to this word by its position.
τρολῶν, rendered. The mid., I, 1, 21, is different. The subj. is neut., but the idea of plurality is marked.
δυπλάσια τε ἐπιτήδεια ἔδει πορίζεσθαι καὶ φέρεσθαι πολλῶν τῶν ἀνθρώπων δυνῶν. ὡσεὶ δὲ ταῦτα ἐκήρυξαν οὐτω ποιεῖν. 55 Ἐπεὶ δὲ ἀριστήσαντες ἐπορέουντο, ὑποστήσαντες ἐν τῷ στενῷ 14 οἱ στρατηγοὶ, εἶν τι εἰρίπλεον τῶν εἰρήμενῶν μὴ ἀφεμένον, ἀφηρόετο, οἰ δ’ ἐπείθοντο, πλὴν εἶ τις ἐκλεψεν, οἶνον ἤ παιδὸς ἐπιθυμήσας ἢ γυναῖκος τῶν εὔπρεπῶν. καὶ ταύτην μὲν τὴν ἡμέραν οὕτως ἐπορεύθησαν, τὰ μὲν ταῖς μαχαίρεσιν τὰ δὲ τὶ ἀνασκομένου. 60 εἰς δὲ τὴν ὑπεραλαίαν γνωσταὶ χειμῶν πολὺς, ἀναγκαῖον δ’ ἦν 15 πορεύεσθαι: οὐ γὰρ ἦν ἱκανὰ τάπισθείνα. καὶ ἤγειτο μὲν Χειρίσσοφος, ὑποσθοφύλακες δὲ Χειροφόνων. καὶ οἱ πολέμιοι ἴσχυρὸς 16 ἐπετίθεντο, καὶ στενῶν δυνῶν τῶν χωρίων ἐγγὺς προσώπες ἐτοιχεύον καὶ ἐσφυγώνων· ὡστε ἡναγκάζοντο οἱ Ἑλληνες ἐπιδιώκοντες 65 καὶ πάλιν ἀναχάζοντες σχολὴ πορεύεσθαι. Γκα θαμμάδ παρήγγελλεν ὁ Χειροφόν ὑπομένειν, οτὲ οἱ πολέμιοι ἴσχυρὸς ἐπικεύομεν. ἐνταῦθα δ’ Χειρίσσοφος ἄλλοτε μὲν ὅτε παρεγγύετο ὑπέμενε, τότε 17 δὲ οὐκ ὑπέμενεν, ἀλλ’ ἤγε ταχέως καὶ παρηγγύει ἐπεσθαί, ὡστε δὴλου ἥν ὅτι πράγμα τι εἶν· σχολὴ δ’ οὐκ ἦν ἱδεῖν παιρεθοῦντι

53 διπλάσια: not to be taken literally; yet the train was large.
54 δέξαν ... ταῦτα: acc. abs.; see the note on ἔδω, II, 5, 38. ταῦτα is best taken as subj. (cf. ταῦτα ἱδού). Xen. has also δέξαντα ταῦτα (Hell. III, 2, 19), δέκαποι τῶν τῶν (Hell. I, 7, 30), and δέκαποι τῶν τῶν (Hell. I, 1, 38).
55 ὑποστήσαντες, posting men (with a covert purpose, bvo; cf. II, 1, 88).
56 στρ. whatever; cf. I, 5, 4.
57 ὑπὸ τῶν εἰρημένων, of the objects above mentioned. This is simpler than to take the phrase, as is usually done, as = τῶν ὡς ἐκτῆτο ἀφείων, of the things they had been ordered to abandon.
58 τις δʾ: i.e. the men, of στρατηγοί.
59 ἐκλεψεν, smuggled through (Vollbrecht).

58 εὐπρεπῶς: part. gen. The other gens are governed by ἐπιθυμήσας. They would more naturally have been expressed in the acc. (obj. of ἐκλεψεν).
59 τὰ μὲν ... τὰς, now ... now.
60 ἐσ.: cf. I, 7, 4.
61 χειμῶν: it was now about the middle of November.
62 ἀναχάζοντες: a poetic word, as is also the ἄκμα, below.
63 παρήγγελλεν: i.e. to Chrisophoas.
64 ἐκποιοῦτο: frequentative.
65 ἐλλοτοι: whatever word was passed. Impera. pass.; see on παρηγγέλτο, III, 4, 11.
τὸ αὐτὸν τῆς σπουδῆς. ὥστε ἡ πορεία ὀμολα φυγῇ ἐγγύνετο τοῖς 10 ὀπισθοφύλαξι. καὶ ἐνταῦθα ἀποθυμήσκει ἀνὴρ ἀγαθὸς Δακωνίκος Δεόωμος τοξιθελεῖς διὰ τῆς ἄσπιδος καὶ τῆς σπολάδος εἰς τὰς 15 πλευράς, καὶ Βασίλας 'Αρκάς διαμπερᾶς τὴν κεφαλήν.

ἐπεὶ δὲ ἀφίκοντο ἐπὶ σταθμόν, εὕθες δωτὲρ εἶχεν ὁ Ἑνοφῶν ἐλθὼν πρὸς τὸν Χερισοφὸν ἤτιατο αὐτὸν ὅτι οὐχ ὑπέμενεν, ἀλλ' 19 ἡναγκάζοντο φεύγουσε ἀμα μάχεσθαι. καὶ νῦν δοὺ καλῶ τε καὶ ἀγαθὸν ἄνδρε τέθνατο καὶ οὔτε ἀνέλεσθαι οὔτε θάψαι ἐδυνάμεθα.

ἀποκριέται ὁ Χερισοφὸς. Βλέψον, ἐφή, πρὸς τὰ ὅρη καὶ ἰδὲ ὡς ἀβατα πάντα ἑστὶ. μὴ δ' αὕτη ὁδὸς ἢν ὀρθὸς ὀρθὰ, καὶ ἐπὶ ταύτῃ ἀνθρώπων ὄρμων ἐξεστὶ σοὶ ὅχλον τοσοῦτον, οἱ κατειλή- 20 φοτες φυλάττουσι τὴν ἐκβασιν. ταῦτ' ἐγὼ ἐσπευδον καὶ διὰ τοῦτο σε οὐχ ὑπέμενον, εἰ πως δυναλήν θάσαι πρὶν κατειλήθησαι τὴν ἰππερβολήν· οἱ δ' ἡγεμόνες οδος ἐχομεν οὐ φασιν εἰναι ἄλλην

69 πράγμα τι, some trouble.

ταραλθὸν: the omission of τιν or ξενοθύνει is natural; so in Eng., there was no time to go forward and see.

73 διαμπερῆς, straight through, a poetic word.

τὴν κεφαλήν: (sc. τοξιθελεῖς). For the acc., see the note on τὰς κεφαλὰς, II, 6, 67 f.

74 δωτέρ εἶχεν, just as he was; emphasizing εἶχεν.

75 ὑπέμενον... ἡναγκάζοντο: rapid shift of subj.

76 καὶ νῦν: transition to dir. speech.


77 τέθνατον, are lying dead. Note the tense.

ἀπελθάνη: 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 ἀποκριέται: asyndeton in dialogue. After this vb. the following ἐφή is redundant; it is none the less often inserted in colloquial narrative.

79 μὴ δ' αὕτη... ὀρθὰ, there is this one road which you see, a steep one. With numerals ὀδὸς omits the art. It is here said with a gesture (so τοσοῦτον, below). Cf. c. 7. § 4.

81 ἐκβασιν: 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 ἰππερβολή.

ταὐτ': best taken as the inner obj. of ἀπερατόν, although it is sometimes used for διὰ ταὐτα.


φθάσαι πρὶν: cf. II. 5, 17, and the note.

83 ὁ θεῖον: cf. I. 3, 2, and the note.
καὶ ἐντάθα δ’ ἐδόκει συγκαλέσαντας λοχαγοὺς καὶ πελταστὰς καὶ τῶν ὀπλιτῶν λέγειν τε τὰ παρόντα καὶ ἑρωτάν ἐς τις αὐτῶν

daughter living there with her husband. Note that παρὰ (like the German bei and the French chez) implies characteristic locality (at her husband's house). ἔτυχαμι: in causal clauses the indic. is often retained; cf. I, 2, 128.

δυνατὴν . . . ὅδεν, a road over which even the beasts of burden could travel. The personal construction should be noted.

συγκαλέσαντας: acc., despite its nearness to ἐδόκει.

λοχαγοὶ . . . τῶν ὀπλιτῶν, the captains, both those who were peltasts and those of the hoplites.
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
the volunteers were joined by Chrisophus 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 Chrisophus (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).
any one among them who would be glad to show his valor. For γενίσθαι = show oneself, cf. I, 10, 34.

100 καλ... πορεύσεθαι, freely, by offering to go as a volunteer. Grammatically πορεύσεθαι depends upon έθλοι αύ.

101 ἀφιέσθαι: asyndeton, as below, l. 107. Note that all the volunteers from the hoplites are Arcadians, and cf. the note on I, 1, 9.

104 ἐγὼ... μοι: said with pride.
106 γυμνήτων ταξιάρχων: appos., as πελταστάς, above, l. 98.

θόλω, was ready. Not potential, as above.

CHAPTER II

1 διήν: cf. I, 8, 28, and the note. of δ': i.e. Xen. and Chрисophus.

ἐμφαγώντας, to eat something and. This cpd. is used of hasty eating.

3 συντίθενται, made an agreement with them (i.e. Xen. and Chрисophus with the volunteers). άκρον: the height mentioned above, c. 1. 20. For this whole episode, study the plan and the accompanying comments.

4 τούς... καλ... δύναται: the volunteers.

5 τὴν φανερὰν ἐκβασιν: cf. c. 1. 21.
6 αὐτόι δὲ συμβοδήθησαν: construed after συντίθενται, as after a vb. of promising (that they themselves would).

7 συνθέμοι of μίν... Εἴσι... ή: part. appos.; cf. I, 8, 77, and the note.

8 ὄδηρ... ἐξ οὐρανοῦ, rain.
10 πολέμοι προσέχοντο τὸν νοῦν καὶ ὤς μᾶλλας λάθους οἱ περιόντες. ἐπεὶ δὲ ἦσαν ἐπὶ χαράδρα ὁι ὑποσθεόφυλαι ἦν ἔδει διαβάντας πρὸς τὸ ὀρθὸν ἐκβαίνειν, τηνικαῖτα ἐκπλήκτου ὁι βάρβαροι ὀλοιτρόχους ἀμβαλισάντο καὶ μελζόντος καὶ ἐλάττους, οἱ φερόμενοι πρὸς τὰς τρέπτας παλούτες διεσφένδουντο. καὶ παντα-15 πασιν οὔτε πελάσαι οἴνον τῷ ἡμέρᾳ. ἔνοι δὲ τῶν λοχαγῶν, ἐν μὴ ταύτῃ δύναμιν, ἀλλὰ ἐπειρώντο καὶ ταῦτα ἐπολοῦν μέχρι σκότος ἐγένετο. ἐπεὶ δὲ φῶς ἄφανες εἶναι ἀπιστές, τότε ἀπῆλθον ἐπὶ τὸ δείπνον. ἐτύχανον δὲ καὶ ἀνάριστοι οὕτε. αὐτῶν οἱ ὑποσθεόφυλας διάστημα. οἱ μένοι πολέμοι οὖν ἐπαύ-20 σαντο δι' ὅλης τῆς νυκτὸς κυλινδοῦντες τοὺς λίθους τεκμαλρεσθαι δ' ἦν τῷ ψυχῷ.

οἱ δ' ἔχοντες τὸν ἂγεμόνα κύκλωρ περιόντες καταλαμβάνουσιν τοὺς φύλακας ἀμφι πούρ καθημένους. καὶ τοὺς μὲν κατακάλωντες τοὺς δὲ καταδιώξαντες αὐτοῦ ἐνταῦθ' ἔμενον ὡς τὸ ἄκρον κατέ-25 χοντες. οἱ δ' οὐ κατείχον, ἀλλὰ μαστὸς ἦν ὑπὲρ αὐτῶν παρ' ε

10 προσέχοντο τὸν νοῦν: cf. I, 5, 56. 11 ἢν τῶν . . . ἐκβαίνειν, which they must cross in order to make their way up the ascent. 13 ὀλοιτρόχους: an Homeric word. ἀμβαλισάντο: Xen. has the word again, Hell. II, 4, 7. It is not a more gloss on the preceding. 14 φερόμενοι: cf. ἑφέρειτο, I, 8, 78, and the note. διεσφένδουντο, were flung as from slings in all directions. καὶ . . . ἢν, and it was absolutely impossible even to approach. For the poetic πελάσαι, cf. I, 8, 59. 15 εἰσόδη, the entrance, i.e. to the ἐκβαίνειν, which must have been a pass through the mountains. 16 εἰ μὴ . . . δύναμιν: general condition with frequentative impf. in the apodosis. 18 τὸ δείπνον: for the Greek meals, see I, 10, 67, and the note. 19 οἱ ὑποσθεόφυλας διάστημα: these had been fighting steadily (c. 1. § 16). 23 τοὺς φύλακας: i.e. of the Carduchi. κατακάλωντες: cf. I, 6, 8, and the note. 24 ὡς . . . κατέχοντες, in the belief that they held. 25 of δ': note that here (exceptionally) the subj. does not change. μαστὸς, 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. ἄκροντρω). This was apparently the ἄκρον which they were to have occupied.
διν ἢν ἢ στενὴ αὕτη ὄδος ἔφ᾽ ἢ ἐκάθηντο οἱ φύλακες. ἔφοδος μέντοι αὐτόθεν ἐπὶ τοὺς πολέμους ἦν οἱ ἐπὶ τῇ φανερῇ ὄδῷ ἐκάθηντο. καὶ τὴν μὲν νύκτα ἐνταῦθα διήγαγον· ἔπει δ᾽ ἡμέρα ὑπέφαινεν, ἐπορεύοντο συγγ συντεταγμένοι ἐπὶ τοὺς πολέμους· καὶ γὰρ ὀμὴν ἐγένετο, ὡστ᾽ ἔλαθον ἐγγὺς προσελθόντες· ἔπει 30 δὲ εἶδον ἄλληλους, ἢ τε σάλπιγξ ἐφθάσατο καὶ ἀλαλάξατες λευτο ἐπὶ τοὺς ἀνθρώπους· οἱ δὲ οὐκ ἐδέσαντο, ἀλλὰ λαυτόντες 8 τὴν ὄδον φεύγοντες ὄλγοι ἀπέθαναν· εὐξοὺνοι γὰρ ἦσαν. οἱ δὲ ἀμφὶ Χειρισοφοῦ ἀκουσάντες τῆς σάλπιγγος εὐθὺς ἐνεπὶ ἄνω κατὰ τὴν φανερὰν ὄδον· ἀλλοι δὲ τῶν στρατηγῶν κατὰ ἀρμεῖς 35 οὖν ἐπορεύοντο ὡς ἔθεν ἐκατοὶ δυτες, καὶ ἀναβάντες ὡς ἔδυ- 9 ναντὸ ἀνίμων ἄλληλος τοὺς δόρασι. καὶ οὐτοὶ πρὸ τοῦ συνε- μείζαν τοῖς προκαταλαβοῦν τὸ χωρίον. 

Ἐνωφῶν δὲ ἔχων τῶν ὀπισθοφυλάκων τοὺς ἥμισες ἐπορεύετο ὑπὲρ οἱ τὸν ἤγεμόνα ἔχοντες· εὐδοκῶτα τὰ ἄφ᾽ ἦν τοῖς ἐποξύγλοις· 40

26 ἢ στενὴ ἀὕτη ὄδος: for the position of ἀὕτη, see G. 975; H. 673 c; B. 458. This path led to the main position of the Carduchi; hence the guard.
27 αὐτῶν: 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 ἐφ' ἔξω: cf. III, 2, 1, and the note.
31 ἐφφάγατο: we, also, speak of the trumpet's voice.
32 ἀλαλάξαντες: ἀλαλάξω is a poetical equivalent of ἀλαλήω (I, 8, 72). It occurs again in VI, 5, §26, and 27.
33 ἐλεφα: limiting appos.
34 εὐξούν: cf. III, 3, 29. This clause gives the reason why but few were killed.
35 ἔντο ... ἐπορεύοντο: chiasm.
36 ὡς ηὔναρτοι, as best they could.
37 ἀνίμων: the word is a graphic one; it is used of drawing buckets from a well.
38 τὸ χωρίον: i.e. the position which the enemy had been occupying.
39 Ἐνωφῶν ηὔ: 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.
40 τοῖς ἢμισε: assimilation in gender; we also have τὸ ἤμισω, as a noun.
41 ἐποξύγλοι: it was, in fact, the only road; see below.
τοὺς δὲ ἡμῖνς ὁπισθεὶς τῶν ὑποζυγίων ἑταῖοι. πορευόμενοι δ’ 10 ἐνυγχάνωσι λόφο ἐπὶ τῆς ὁδού κατελημμένων ὑπὲρ τῶν πολεμίων, οὗτος ἕκατος ἡν ἀνάγκη ἡ διεύθυνα ἀπὸ τῶν ἄλλων Ἑλλήνων. καὶ αὐτοῖ μὲν ἔναν ἐπορεύθησαν ὑπὲρ οἱ ἄλλοι, τὰ 45 δὲ ὑποζυγία οὐκ ἦν ἄλλη ἢ τάπητος ἐκβῆναι. ἐνθα δὴ παρακε- 11 λευκάμενοι ἂλληπλοι προσβάλλον οἱ πρὸς τὸν λόφον ὁρθοῖς τοῖς λόχοις, οὗ κύκλῳ ἄλλα καταλιπτόντες ἄφοδον τοῖς πολεμίοις, εἶ 12 βούλουσαν ὕφεγεν. καὶ τέως μὲν αὐτοῖς ἀναβάλλοντας ὅπῃ ἐδυ- νατο ἔστατοι οἱ βάρβαροι ἐπάνω καὶ ἐβάλλον, ἐγγὺς δ’ οὐ 50 προσέτω, ἄλλα φυγῇ λειτουργή τὸ χαρίζον. καὶ τούτων τε παρεληλύθεσαν οἱ Ἑλλήνες καὶ ἕτερον ὁρώσεων ἐμπροσθεν λόφον κατεχόμενον ἐπὶ τούτων αὕτως ἔδοξεν πορεύεσθαι. ἐνυcobασις δ’ 13 ο Θεσφιόφων μη, εἰ ἔρημον καταλίπτοι τὸν ἕαλωκάτα λόφον, πάλιν λαβόντες οἱ πολέμιοι ἐπίθεοντο τοῖς ὑποζυγίοις παροῦσι—ἐπὶ 55 πολύ δ’ ἦν τὰ ὑποζυγία δὲ διὰ στενῆς τῆς ὁδοῦ πορευόμενα— καταλείπει ἐπὶ τοῦ λόφου λοχαγοὺς Κηφισοῦδώρων Κῆφισοφώτος Ἁθηναίον καὶ Ἄμφικράτην Ἀμφιδήμου Ἁθηναίον καὶ Ἄρχα-

43 λόφο: this was not the ἀκρον (μακών); see the plan.
43 διεύθυνα, to be cut off once for all; note the tense.
44 τὰ δὲ ὑποζυγία: subj. of διαβῆναι.
45 ὁρώσεως τοῖς λόχοις, with companies in column. See the Introd., §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.
50 προσέτω: for the vb., cf. III, 1, 134.
15 . . . καὶ: co-ordination; freely, when the Greeks had passed this, they saw another. (ὁρώσεως is dat. of the partic., with ἔδοξεν.)

This second hill is also distinct from the ἀκρον; see the plan.
52 ἐνυνοθασις: cf. III, 5, 12. The sor. is progressive.
54 ἐπιθεοντο: for the form, see G. 741; H. 445b; B. 170, 4.
54 ἐπὶ πολὺ δ’ ἦν, stretched over a long distance. Cf. I, 8, 28.
55 ἀρε: with causal partic.; see G. 1575; H. 977; B. 656, 1. For the difference between ἀρε and ἐ, see the note on I, 1, 12. Cf. c. 5, §18; c. 8, §27.

ὥρη: prep. (because the road over which they were passing was narrow).
56 Κηφισοφώτος . . . Ἀμφιδήμου: in such cases the omitted word is regularly ὄν. These men are both Athenians, and at Athens it was the custom to
γόραν Ἀργείων φυγάδα, αὐτὸς δὲ σὺν τοῖς λοιποῖς ἐπορεύετο ἐπὶ τὸν δεύτερον λόφον, καὶ τῷ αὐτῷ τρόπῳ καὶ τούτων αἱροῦντων.

14 ἔτι δὲ αὐτοῖς τρίτος μαστὸς λοιπὸς ἦν πολὺ ὑγρῶτατος ὁ ὦ ὑπὲρ τῆς ἐπὶ τῷ πυρὶ καταληφθείσης φυλακῆς τῆς νυκτὸς ὕπο τῶν θελοντῶν. ἐπεὶ δὲ γὰρ ἐγένομεν οἱ Ἑλληνες, λείποντων οἱ βάρβαροί ἀμαχὴς τὸν μαστὸν, ὥστε θαυμαστὸν πάσι γενόσθαι καὶ ὑπόπτευσιν ἀδελαντας αὐτοῖς μὴ κυκλοθέντες πολυρκούντο ἀπολυπεῖν. οἱ δὲ ἄρα ἀπὸ τοῦ ἄκρου καθορώντες τὰ ὁπίσθεν ἐν πυρόμενα πάντες ἐπὶ τοὺς ὑπισθοφύλακας ἐχώρουν. καὶ Ἑνοφὼν μὲν σὺν τοῖς νεωτάτοις ἀνέβαινεν ἐπὶ τὸ ἄκρον, τοὺς δὲ ἄλλους ἐκείλευσεν ὑπάγειν, ὅπως οἱ τελευταῖοι λόχοι προσμελζειν, καὶ προελθόντας κατὰ τὴν οὖν ἐν τῷ ὁμαλῷ θέσθαι τὰ ὀπλα.

17 καὶ ἐν τούτῳ τῷ χρόνῳ ἦλθεν Ἀρχαγόρας ὁ Ἀργείως πεφυγὼς καὶ λέγει ὡς ἀπεκοπήσαν ἀπὸ τοῦ λόφου καὶ ὃτι τεθνᾶσι

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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.

61 . . . ἠθέλοντον, 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. 988; H. 667a). Had they done so in this case the sentence would have been less clear.

63 ἀμαχὴς: but I, 7, 48, and elsewhere, ἀμαχελ.

64 αἰτοῦτος . . . ἀπολυπεῖν: quoted after ὑπώρρευον (subj. the Greeks); ἀπεράντως is causal. Note the shift from the infin. after ἀπερέω to an independ. vb.

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65 ἄρα, as it proved.

66 τοὺς ὑπισθοφύλακας: 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 νεωτάτοι: the younger men were often chosen for arduous or hazardous duty; cf. II, 3, 46f. By occupying this height Xen. secures the road for the passage of the train.

68 ὑπάγων, lead on slowly; not quite as III, 4, 195.


71 πεφυγὼς: not equivalent to φυγάς, but = having made his escape; cf. II, 1, 13. Note the vivid indices. in indir. disc.
Κηφισόδωρος καὶ Αμφικράτης καὶ ἀλλοι δοῦν χωρὶς ἀλάμενοι κατὰ τῆς πέτρας πρὸς τοὺς ὅπισθοφύλακας ἀφίκοντο. ταῦτα 18 δὲ διαπραξάμενοι οἱ βάρβαροι ἥκον ἐπὶ ἀντίπορον λόφον τὸ μαστόν: καὶ Ὁ Ἐνοφῶν διελέγετο αὐτοῖς δὲ ἐρυμνεύω τοῖς σπονδών καὶ τοῖς νεκροῖς ἀπήτευσ. οἱ δὲ ἐφασάν ἀποδώσειν ἕφ’ χὶ 19 μὴ καλεῖν τὰς ὅικιες. συνωμολογεῖ ταῦτα ὁ Ἐνοφῶν. ἐν φ’ δὲ τὸ μὲν ἄλλο στράτευμα παρῆκε, οἱ δὲ ταῦτα διελέγοντο, πάντες 20 οἱ ἐκ τούτου τοῦ τόπου συνερύθησαν ἐνταῦθα πολέμοι. καὶ 21 ἐπεί ἢδαιόν καταβαίνειν ἀπὸ τοῦ μαστοῦ πρὸς τοὺς ἄλλους ἐνθα τὰ ὅπλα ἐκεῖνα, ζεντὸ ὅτι οἱ πολέμοι πολλοὶ πλήθει καὶ θρόβωροι καὶ ἐπεί ἐγένοντο ἐπὶ τῆς κορυφῆς τοῦ μαστοῦ ἀφ’ ὁ Ἐνοφῶν κατέβασεν, ἐκκυλίδουν πέτρους. καὶ ἔνοι καὶ κατάξαν 22 τὸ σκέλος, Ἐνοφῶντα δὲ ὁ ἱπατιστὴς ἔχων τὴν ἀσπίδα ἀπέλυτεν. Εὐρύλοχος δὲ Λούσιους προσέδραμεν αὐτῷ ὀπλίτης, καὶ 23 πρὸ ἀμφότερον προβεβλημένον ἀπεχώρησε, καὶ οἱ ἄλλοι πρὸς τοὺς συντεταγμένους ἀπῆλθον. ἐκ δὲ τούτου πάν ὁμοῦ ἐγένετο τὸ Ἑλληνικόν, καὶ ἐσκήνησαν 24 25 αὐτὸν ἐν πολλαῖς καὶ καλαῖς ὅικιες καὶ ἐπιτηδείους δαφιλέσι. καὶ γὰρ οἶνος τοῖς ἥν, ὡστε ἐν λάκκοις κοιναῖοι εἶχον. Ἐνοφῶν. 23

73 δοῦν μη, all who had not. μη is generic; cf. II, 2, 64, and the note.
76 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.
78 ψ’ μη καλεῖν, on condition that they should not burn. See G. 1460; H. 999a; B. 596.
78 τὸ ὃ, while. For such phrases, cf. the note on I, 2, 117.
80 τοῖς: cf. τῶν παρὰ βασιλέως, I, 1, 18, and the note.
81 ἢδαιόν: i. e. Xen. and the neuters.
82 ἐνθα τὰ ὅπλα ἐκεῖνα, where the hoplites stood under arms. The phrase is the pass. of τίθειν πᾶ τὰ ὅπλα.
84 ἐκκυλίδουν . . . κατάξαν: note the tenses.
85 ἀπῆλθον, had left in the lurch, doubtless through fear.
87 προβεβλημένος, with his shield thrown before them both. With this use of the mid. cf. δυνακολομένους and ἐπιβεβλημένους, c. 3. § 28. τοὺς συντεταγμένους: cf. above, § 18.
90 δαφιλέσι: a poetic word, used occasionally by Xen.; cf. c. 4. § 2.
91 ἐν λάκκοις: such cisterns are still to be seen in Kurdistan and
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24 τῷ δὲ υστερὰλα ἀνεῖ ἡγεμόνος ἐπορεύοντο: μαχόμενοι δ' οἱ 95 πολέμιοι καὶ ἐγὼ εἰς στενὸν χωρόν προκαταλαμβάνοντες ἐκώλυν τὰς παρόδους. ὅποτε μὲν οὖν τοὺς πρῶτους κολύωνεν, Ἑνοφῶν ὁπισθεν ἐκβαίνων πρὸς τὰ δρῆ ἐλυν τὴν ἀπόφραξιν τῆς ὀδοῦ τοῖς πρῶτοι ἀνατέρω πειρόμενος γιγνεσθαι τῶν κολυκῶνων, ὅποτε δὲ τοῖς ὁπισθεν ἐπιθείνοντο, Ἑρίσσωφος ἐκβαίνων καὶ πειρόμενος ἀνατέρω γιγνεσθαι τῶν κολυκῶνων ἐλυν τὴν ἀπόφραξιν τῆς παρόδου τοῖς ὁπισθεν καὶ ἀεὶ οὕτως ἐβοήθουν ἄλληλοι καὶ ἰσχυρῶς ἄλληλας ἐπεμέλειντο.

27 ἢν δὲ καὶ ὅποτε αὐτοῖς τοῖς ἀναβαίνει πολλὰ πράγματα παρείχον οἱ βάρβαροι πάλιν καταβαλλόντων: ἐλαφρὸν γὰρ ἦσαν 105 ὅστε καὶ ἐγγύθεν φεύγοντες ἀποφεύγειν· οὐδὲν γὰρ ἔχον ἀλλο ἢ τόξα καὶ σφενδόνας. ἄριστοι δὲ καὶ τοξόται ἦσαν· ἔχον δὲ τόξα ἐγγὺς τρυπῆς, τὰ δὲ τοξεύματα πλέον ἢ διπής· ἔλλος δὲ τὰς νευρὰς ὅποτε τοξεύοιεν πρὸς τὸ κάτω τοῦ τόξου τῷ ἀρμάτῳ.

Armenia. The custom was familiar to the Greeks, as well. 93 διεπράζαντο δόστε: cf. τοὺς δέοντες δόστε, 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 τῶν ἡγεμόνων: cf. c. 1. § 24.

τοῖς ἀποθανοῦσιν, in honor of the dead. (c.f. the note on c. 1.77.)

94 ἐκ τῶν δυνατῶν: limiting πάντα, νομίζειν, is held right.

96 διὰ ὅτι, wherever there was.

Cf. the general temporal sentences below.

ἐκαλύνον: conative, as καλύων, below.

97 τὰς παρόδους, their passage.

The pl. refers to the several occasions.

98 ῥαξάλων, blockade, a rare word.

104 ἢν δὲ καὶ ὅποτε, and sometimes, too. Cf. ἢν δὲ, II, 6, 35, and the note on ἢν δέ, I, 5, 35.

ἀφορίζω, freely, even.

πράγματα παρείχον: cf. I, 1, 63.

105 ἐλαφρόν: tantamount to ἐξίσου (I. 33), with which it is joined, III, 3, 29.

106 ὅτε . . . ἀποφεύγων, so as to make good their escape even when fleeing from near at hand.

For ἀποφεύγων, cf. the note on I, 4, 48; with ἐγγύθεν, cf. ἐκπληξομένος, I, 10, 47, and ἐκ τόξον βοματος, III, 3, 62.

108 ἐγγύς, nearly.

109 πρὸς τὸ κάτω . . . προσβαλλομενει, planting the left foot against the base of the bow. Some assume that Xen. means to indicate a sort of cross-bow, but
110 στερφι ποδι προσβαίνοντες. τά δέ τοξεύματα ἑχόμει διὰ τῶν ἀσπιδῶν καὶ διὰ τῶν θωράκων. ἐχρώντω δέ αὐτοίς οἱ 'Ελληνες, ἔπει λάβοιεν, ἀκοντίοις ἐναγκυλώντες. ἐν τούτοις τοῖς χαρίοις οἱ Κρῆτες χρησιμοτατοι ἐγένοντο. ἤρχε δέ αὐτῶν Στρατοκλῆς Κρῆς.

III. Ταύτην δ' αὖ τήν ἡμέραν ἡνλήθησαν ἐν ταῖς κόμαις ταῖς ὑπὲρ τοῦ πεδίου παρὰ τῶν Κεντρίτην ποταμόν, εἰρός ὡς διπλεθρον, διὶ ὁρίζει τήν 'Αρμενίαν καὶ τήν τῶν Καρδούχων χώραν. καὶ οἱ Ἑλληνες ἐνταῦθα ἀνέπνευσαν ἀσμενοί ἰδόντες τοὺς πεδίου. ἀπείχε δέ τῶν ὀρέων ὁ ποταμὸς ἐξ ἡ ἐπτά στάδια τῶν Καρδούχων. τότε μὲν οὖν ἡνλήθησαν μάλα ἱδέως καὶ τάπι-τήδεια ἔχοντες καὶ πολλὰ τῶν παρεληλυθότων πόνων μυγμογεύνοντες. ἐπτά γὰρ ἡμέρας δοσατερ ἐπορεύθησαν διὰ τῶν Καρδούχων πᾶσας μαχόμενοι διετέλεσαν, καὶ ἐπάθον κακὰ διὰ ὀυδὲ τὰ σύμπαντα ὑπὶ βασιλέως καὶ Τισσαφέρνου. ὡς οὖν ἀνηλλαγμένοι τούτων ἱδέως ἐκοιμήθησαν.

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this seems very unlikely. Cf. Arrian, Ind. 16, τὸ τόξον κατώ ἐπὶ τήν γῆν δέντες καὶ τῷ ἀρωτερῷ ἀντιβάντες, and Diod. Sic. III. 8, (ἐξιλα τόξα) οἱ τοξεύοντα μὲν τῷ ποδὶ προσβαίνοντες.

119 ἀκοντίοις: appos. with αὐτοῖς. ἐναγκυλώντες: 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. διηγκυλωμένος, c. 4. 28.


CHAPTER III

2 Κεντρίτην ποταμόν: the present Butan Tchaj, an eastern tributary of the Tigris; see the map.

3 διπλεθρον: cf. πλεθραίων, I, 5, 20, and the note. Consult, also, the note on δόο πλέθρα, I, 2, 30 f.

4 ἀνέπνευσαν: cf. c. 1. 86.

5 ἀσμενοί: cf. προτέρα, I, 2, 142, and the note.

6 τῶν Καρδούχων: with ὀρέων.

7 πολλά: inner obj. of μυγμογεύνοντες. Render freely, often. The thought is a common one. Most familiar is, perhaps, Vergil's Forsan et haec olim meminisse iuvabit.

8 ἐπτά: 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. διετέλεσαν χρόμενοι, III. 4, 65.

κακά: yet had not the mountainous country saved them from the pursuit by Tiss. and the Persians, they might well have succumbed in the end.
"Αμα δὲ τῇ ἡμέρᾳ ὁρῶν ἱππέας που πέραν τοῦ ποταμοῦ ἔσωπλημένους ὡς κολύσοντας διαβάλειν, πεζοὺς δ' ἐπὶ ταῖς ὀχθαῖς παρατεταγμένους ἄνω τῶν ἱππέων ὡς κολύσοντας εἰς τὴν Ἀρμενίαν ἐκβαλεῖν. ἣσαν δ' αὐτοὶ Ὀρῶνα καὶ Ἀρτοῦχα 15 Ἀρμενόι καὶ Μάρδοι καὶ Χαλδαίοι μυστοφόροι. ἔλεγοντο δὲ οἱ Χαλδαίοι ἐλεύθεροι τε καὶ ἄλλοι εἰλαί. ὡπλα δ' εἶχον 5 γέφρα μακρὰ καὶ λόγχας. αἱ δὲ ὀχθαὶ αὐταὶ ἐφ' ὑπὲρ παρατεταγμένου ὑπὸς ἦσαν τρία ἡ τέταρτα πλέθρα ἀπὸ τοῦ ποταμοῦ ἀπείχον. ὅδε δὲ μία ὀραματὸς ἦν ἄγουσα ἀνω ἄσπερ χειροτολη- 20 τος· ταύτη ἐπειρομένων διαβαλεῖν οἱ Ἔλληνες. ἐπεὶ δὲ πειρομένου τὸ τε ὑδωρ ὑπὲρ τῶν μαστῶν ἐφαίνετο, καὶ τραχὺς ἦν ὁ ποταμὸς μεγάλος λίθοι καὶ ὀξυθηροῖς, καὶ οὕτ' ἐν τῷ ὑδατί τὰ ὑπλα ἦν ἤχειν,—εἰ δὲ μή, ἡρπαζέν ὁ ποταμὸς,—ἐπὶ τέ τῆς κεφαλῆς τὰ ὑπλα εἰ τὰς φέροις, γυμνοὶ ἐγγύνοντο πρὸς τὰ τοξεύ- 25 ματα καὶ τάλλα βέλη, ἀνεχώρησαν καὶ αὐτοῦ ἐστρατοπεδεύσαντο 7 παρὰ τὸν ποταμόν. ἤνθα δὲ αὐτοὶ τὴν πρόσθεν νύκτα ἦσαν ἐπὶ τοῦ ὄρους ἑώρων τοὺς Καρδούχους πολλοὺς συνειλεγμένους

11 ἀπαλλαγμένοι: cf. ἀπελλάγγ. I, 10, 35, and the note. Their troubles were, however, not yet over.
15 ἐκβαλεῖν: used as ἐβαλεῖν, c. 2.5, and below, I. 88.
'Ὅρῶνα ... Ἀρτοῦχα: for these gen. forms, cf. Ἀβραχμα, I, 4, 15, and the note.
17 ἐλεύθεροι: yet they were nominally under Persian rule.
ἀλμαῖοι: a poetical word, occurring again, c. 7. § 15.
נפתח: appros., as deouv, above, c. 2. 112.
20 ὅδε ... ἄγουσα, freely, there was a single road in sight, which led. For the form ἄγουσα, cf. the note on εἶναι ... φιλάττων, I, 2, 1222. Here, too, each element has its own force.
χαρποτάτος: "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.
22 ὁ ποταμός, the river bed.
23 οὐτ:` balanced by τε, below.
24 οἱ δὲ μή: cf. II, 2, 6, and the note. This clause is parenthetical.
25 γυμνοὶ ... πρὸς, exposed to. Note the pl. after the collective τοῖς, and the postponement of the condit. part. (cf. the note on II, 4, 27).
27 παρὰ τὸν ποταμὸν: further defining abov (where they were).
ἡσαν, had been. See the note on I, 2, 129.
ἐν τοῖς ὁπλίσι. ἐνταῦθα δὴ πολλὴ ἄθυμια ἦν τοῖς Ἑλλησσιν,
30 ὀράσει μὲν τοῦ ποταμοῦ τὴν δυσπορίαν, ὀράσει δὲ τοῖς διαβάσαιν
καλύσσοντας, ὀράσει δὲ τοῖς διαβάσαιν ἐπικεισομένους τοῖς
Καρδούχοις ὁπισθεν.

ταύτην μὲν οὖν τὴν ἡμέραν καὶ νύκτα ἐμειναν ἐν πολλῇ ἁπορίᾳ ὄντες. Ἐνοφθών δὲ ὄναρ εἶδεν· ἐδοξέω ἐν πέδαις δεδέσθαι,
35 αὐταί δὲ αὐτῷ αὐτόματα πεπερρήναι, δότε λυθήναι καὶ δια-
βάσαιν ὁπόσον ἐβούλετο. ἔπει δὲ ὁθρός ἦν, ἔρχεται πρὸς τὸν
Χερίσσοφον καὶ λέγει ὅτι ἑλπίδας ἔχει καλῶς ἔσεσθαι, καὶ διη-
γείται αὐτῷ τὸ ὄναρ. ὁ δὲ ἤδει τε καὶ ὁς τάχιστα ἔχω ὑπὲρ
φαίνειν ἐθύμων πάντες παράντες οἱ στρατηγοὶ· καὶ τὰ ἱερὰ καλὰ
40 ἦν εὐθὺς ἐπὶ τοῦ πρῶτον. καὶ ἀπιόντες ἄπαν τῶν ἱερῶν οἱ στρα-
τηγοὶ καὶ λοχαγοὶ παρῆγγελλον τῇ στρατιᾷ ἀριστοποιεῖσθαι.

καὶ ἀριστῶτι τῷ Ἐνοφθώτι προσέτρεχον δύο νεανίσκων· ἤδε 10
σαν γὰρ πάντες ὅτι ἐξελῇ αὐτῷ καὶ ἀριστῶτι καὶ δειπνοῦντι
προσελθεῖν καὶ εἰ καθεύδοι ἐπεγείραντα εἰπεῖν, εἰ τις τι ἔχοι
45 τῶν πρὸς τὸν πόλεμον. καὶ τότε ἐλεγον ὅτι τυγχάνοιεν φρύ-
γανα συλλέγοντες ὡς ἐπὶ τύρῳ, κατείτα κατίδουεν ἐν τῷ πέραν
ἐν πέτραις καθηκούσαις ἐπὶ αὐτῶν τὸν ποταμὸν γέροντά τε καὶ
εὔθυς οὖν Ἑνοφὼν αὐτὸς τε ἐσπευδᾷ καὶ τοῖς νεανίσκοις ἐγχεῖν 55 ἐκεῖνον καὶ ἐχεσθαι τοὺς φήμαι σθενὸς τὰ τε ὁμείρατα καὶ τὸν πόρον καὶ τὰ λοιπὰ ἁγαθὰ ἐπιτελέσῃ. ἄτελεες δ᾽ εὔθυς ἤγε τοὺς νεανίσκους παρὰ τὸν Χειρίσοφον, καὶ διηγοῦνται ταύτα.

ἀκόουσα δὲ καὶ ὁ Χειρίσοφος σπονδᾶς ἐποίει. ἄτελεες δὲ τοῖς μὲν ἄλλοις παρῆγγελλον συνεκάλεσθαι, αὐτὸλ δὲ συγκα-60 λέσαντες τοὺς στρατηγοὺς ἐβουλεύοντο ὅπως ἀν καλλωτα δια-βαίνει καὶ τοὺς τε ἐμπροσθεν νικῶν καὶ ἄπο τὸν ὅπωςθεν μὴδὲν τό πάσχον Κακῶν. καὶ ἐδοξεῖν αὐτοῖς Χειρίσοφον μὲν ἤγεσθαι καὶ διαβαίνειν ἐχοντα τὸ ἱματο τοῦ στρατεύματος, τὸ δ᾽ ἱματο ἔτη ὑπομένειν τὸν Ἑνοφώντι, τὰ δὲ ὑποχύμα καὶ τὸν ὀχλον ἐν 65 μέσῳ τούτων διαβαίνειν.

48 δυτερ, freely, what appeared to be.
49 δόξα: infin., as though ἄρασαρ, not ἄρα, but preceded. This is of common occurrence.
50 ἐσπευδᾷ, thinking that they would have to swim.
51 πρῶθην . . . πρίν: cf. I, 1, 58, and the note. Observe the neg. force of πρίν. We might render πρίν βρέχει, without wetting.
53 λαβόντες: this explains their motive in crossing—to steal the clothing.
55 τοῖς νεανίσκοις: dat. after ἐγχεῖν, not after ἐκεῖνον, which does not take a dat. in Attic prose. We need not supply any word; in Eng., too, we can say bade pour.
56 φήμαι, who had shown. This has both ὁμείρατα and πόρον as obj. The former is perhaps pl. because the dream had two distinct phases.
57 καὶ . . . ἐπιτελεία, lit., that they would bring to accomplishment also the remaining blessings (i. e. whatever was wanting to success). The infin. is governed by ἐχεσθαι.
59 σπονδᾶς ἐτολῆς = ἐσπευδᾶς.
64 τὸ ἱματο: probably felt as a noun, although στρατεύματος is
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. Chrisophus, with half the army and the train, crosses the river at the ford D, Xenophon and the other half remaining behind. As Chrisophus 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 εἴχεν ἐπορεύοντο. ἡγούμενοι δὲ οἱ νεα-18
νίκοι ἐν ἀριστερᾷ ἔχοντες τὸν ποταμὸν· ὁδὸς δὲ ἦν ἐπὶ τὴν
διάβασιν ὡς τέταρτες στάδιοι. πορευομένων δ' αυτῶν ἄντιπα-17
70 τῇ στῇ τάξει τῶν ὑππτέων. ἐπειδὴ δὲ ἦσαν κατὰ τὴν διάβασιν
καὶ τὰς ὀχθές τοῦ ποταμοῦ, θέουτο τὰ ὅπλα, καὶ αὐτὸς πρῶτος
Χειρίσοφος στεφανωσάμενος καὶ ἀποδόσ εἰλαμβάνε τὰ ὅπλα καὶ
τοῖς ἄλλοις πάσιν παρήγγελλε, καὶ τοὺς λοχαγοὺς ἐκέλευεν
ἀγεῖν τοὺς λόχους ὀρθῶς, τοὺς μὲν ἐν ἀριστερᾷ τοὺς δὲ ἐν δεξίᾳ
75 ἑαυτοῦ. καὶ οἱ μὲν μάντεις ἐσφαγιάζοντο εἰς τὸν ποταμὸν· οἱ 18
δὲ πολέμοι ἐπέβεβληκαν καὶ ἐσφενδόων· ἀλλ' ὅπως ἐξικούντω· ἐπεὶ 19
δὲ καλὰ ἦν τὰ σφάγια, ἐπαινίζον πάντες οἱ στρατιώται καὶ
ἀνηλάλαξον, συνολόλαξον δὲ καὶ οἱ γυναῖκες ἄπασαι. πολλαὶ
γὰρ ἦσαν ἑταίραι ἐν τῷ στρατεύματι.
21 παρὰ τὸν ποταμὸν ἁπεῖς. οἱ δὲ πολέμιοι ὁρῶντες μὲν τοὺς ἀμφὶ Χειρίσοφον εὐπτετῶς τὸ ὄχωρ περῴντας, ὁρῶντες δὲ τοὺς ἀμφὶ Ἐνοφώντα θέοντας εἰς τοῦμπαλίν, δεῖσαντες μὴ ἀπο-
λιθεῖσαν φεύγωσιν ἀνὰ κράτος ὡς ἀρὸς τὴν τοῦ ποταμοῦ ἀνὰ ἔξβαινοι. ἐπεὶ δὲ κατὰ τὴν ὄδον ἐγένοντο, ἐπεινὼν ἀνὰ πρὸς τὸ ὄρος. Δύκιος δ’ ὁ τὴν τάξιν ἔχων τῶν ἱππεῶν καὶ Δισχίμης ὁ τὴν τάξιν τῶν πελταστῶν ἀμφὶ Χειρίσοφον ἐπεὶ ἑώρων ἀνὰ ἅ-κρατος φεύγωντας, ἔπαυντο. οἱ δὲ στρατιῶται ἔβοων μὴ ἀπολεί-
πεθαί, ἀλλὰ συνεκβαίνειν ἐπὶ τὸ ὄρος. Χειρίσοφος δ’ αὖ ἐπεὶ διεβη, τοὺς ἱππεὰς οὐκ ἐδίωκεν, εὐθὺς δὲ κατὰ τὰς προσπηκούσας ἁχθας ἐπὶ τὸν ποταμὸν ἔξβαινεν ἐπὶ τοὺς ἀνὰ πολεμοὺς. οἱ δὲ ἄνω, ὁρῶντες μὲν τοὺς ἑαυτῶν ἱππεὰς φεύγωντας, ὁρῶντες ὡς δ’ ὁπλίται σφίσων ἐπινῶντας, ἐκλείποντοι τὰ ὑπὲρ τοῦ ποταμοῦ ἄκρα.

24 Ἐνοφών δ’ ἐπεὶ τὰ πέραν ἑώρα καλῶς γυγόμενα, ἀπεχώρει τὴν ταχύτην πρὸς τὸ διαβαίνον στράτευμα· καὶ γὰρ οἱ Καρ-
δούχοι φανεροὶ ἡδὴ ἔσαν εἰς τὸ πεδίον καταβαινούντες ὡς ἑπιθή- 100 σόμενοι τοὺς τελευταῖοι. καὶ Χειρίσοφος μὲν τὰ ἀνὰ κατείχε,
Δύκιος δὲ σὺν ὀλγους ἐπιχειρήσας ἐπιδειόξη τὰ υπολειπόμενα καὶ μετὰ τοὺτων ἑσθήτα τε καλὴν καὶ ἐκτόματα. καὶ τὰ μὲν σκευοφόρων τῶν Ἑλλήνων καὶ ὁ ὄχλος 105 ἀκμὴν διέβαινε, Ἐνοφῶν δὲ στρέφας πρὸς τοὺς Καρδαῦχων ἀντὶ τὰ ὅπλα ξεθετα, καὶ παρῆγγειλε τοῖς λοχαγοῖς κατ᾽ ἐναμορτὶς ποίησασθαι ἐκαστὸν τὸν ἑαυτῷ λόχον, παρ’ ἀσπίδα παραγαγόντας τὴν ἐνωμοτίαν ἐπὶ φαλαγγὸς· καὶ τοὺς μὲν λοχαγοὺς καὶ τοὺς ἐνωμοτάρχους πρὸς τῶν Καρδαῦχων ένει, 110 οὕραγος δὲ καταστήσασθαι πρὸς τοῦ ποταμοῦ. οἱ δὲ Καρδαῦχοι ὡς ἐφρῶν τοὺς ὑποσθοφύλακας τοῦ ὄχλου φιλομένους καὶ ὀλγους ἤδη φαινομένους, θάττων δὴ ἐπήγαγον φῶς τῶν ἄδοντες. ὁ δὲ Χειρισοφος, ἐπεὶ τὰ παρῷ αὐτῷ ἀσφαλῶς ἔλεγε, πέμπτε παρὰ Ἐνοφῶντα τοὺς πελταστὰς καὶ σφενδονῆτας καὶ 115 τοξότας καὶ κελεύει ποιεῖν δ᾽ιν ἀν παραγγέλλῃ.

ἰδὼν δ᾽ αὐτῶς διαβάλοντας Ἐνοφῶν πεμψάς ἄγγελον 28 κελεύει αὐτῷ μείναι ἐπὶ τοῦ ποταμοῦ μὴ διαβάνται· δότων δ᾽ 29

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103 τῶν σκευοφόρων: i. e. of the enemy.
103 τὰ ὑπολειπόμενα, those that kept falling behind; note the tense. ἐσθήτα: cf. I, 2, 158, and the note.
105 ἄκμην δεβαίνε, were in the midst of crossing. Cf. ἄρχην and ῥήος used as advs.
106 καρπ ἐνωμοτιῶν: 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᾽ ἄσπιδα) to form the phalanx.
110 οὕραγος, 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 θάττων δῆ: marks their confidence.
113 φῶς τῶν: the war chant of the barbarians seems hardly music to the Greek.
114 πῆλα: i. e. back across the stream. Note that one art. suffices for the three following nouns.
117 αὐτῶν μὲνα, to stay where they were.
118 ἐντ, on the bank of.
119 μὴ διαβάντας, without crossing.
άρξωνται αυτοί· διαβάινειν, ἐναντίον· ἐνθευ καὶ ἐνθευ σφῶν· ἐμβινεῖν ός διαβησομένους, διηγκυκλωμένους τοις ἀκοντιστάς καὶ ἐπιβεβλημένους τοὺς τοξότας· μὴ πρόσω δὲ τοῦ ποταμοῦ προ- 120 βαίνειν. τοίς δὲ παρ' ἐαυτῷ παρήγγειλεν, ἐπειδὰν σφενδόνη ἐξεισήγηται καὶ ἀστίς ψοφῆ, παιανάσαντας θεῖν εἰς τοὺς πολεμι- οὺς, ἐπειδὰν δ' ἀναστρέψωσιν οἱ πολέμιοι καὶ ἐκ τοῦ ποταμοῦ ὁ σαλπικτὴς σημῆν ὑπὸ πολεμικὸν, ἀναστρέψαντας ἐπὶ δόρυ ἤγειρον μὲν τοὺς οὐραγοὺς, θεῖν δὲ πάντας καὶ διαβάινειν ὅτι 125 τάχιστα ἐκεῖς τῇ τάξει εἶχεν, ὡς μὴ ἐμποδίζειν ἄλληλοις· δι' οὗτος ἄριστος ἔσχοι δὲ ἂν πρῶτος ἐν τῷ πέραν γένηται.

30 οἱ δὲ Καρδούχου ὀρῶντες ὄλγους ἥδη τοὺς λοιποὺς—πολλοὶ γὰρ καὶ τῶν μένειν τεταγμένων ψιχῶντες ἐπιμελοῦντο οἱ μὲν ὑποτυγγῶν, οἱ δὲ σκενῶν, οἱ δ' ἐταιρῶν—ἐντάθη δὲ ἔπεκειντο 130 θρασείως καὶ ἢρχοντο σφενδόναν καὶ τοξείειν. οἱ δὲ Ἐλληνες παιανάσαντες θρόμησαν δρόμον ἐπ' αὐτοῖς· οἱ δὲ οὐκ ἐδεξαμένοι· καὶ γὰρ ἤσαν ὀπλισμένοι ὡς μὲν ἐν τοῖς δρεσιν ἴκανος πρὸς τὸ

119 αὐτοῖ: Xen. and his men.
ἐναντίον, to meet them.
ἐνθέν καὶ ἐνθέν σφῶν, above and be-
low them.
119 διηγκυκλωμένους, with their
fingers on the thong (of the jave-
lin).
130 ἐπιβεβλημένους, with their ar-
rows on the string. Both par-
tics are mid., not pass. With
the latter phrase, cf. V, 2, § 12.
πρὸς . . . τῷ ποταμῷ, far into the
river. The gen. is local (parti-
tive); cf. I, 3, 2, and the note.
Contrast πρὸς τῷ πυγῷ, III,
2, 118 (far from their sources).
122 ψοφῆ, ring, when struck by a
missile.
123: stronger than ἵππ., as indicating
a hand-to-hand conflict.
124 δ' σαλπικτῆς: rarely expressed
(cf. I. 135); see the note on ἑσαλ-
πικτῆς, I, 2, 96.
130 τοῦ πολεμικοῦ: of course to deceive
the enemy.
131 δόρυ: contrast ἐπ' ἄστικα, above, I. 107.
136 εἶχεν: instead of Ίχν.: see the
note on III, 1, 7.
αὐτὸς: for ὁμος; cf. I, 5, 64, and the
note.
137 δὴ, adding that. A vb. of
saying is, as often, implied in
the preceding vb. of command-
ing.
189 τῶν μένειν τεταγμένων: really
half of the army; cf. § 15.
133 ὁ . . . ἴκανος, well enough for
mountaineers. In such phrases
ὁς has a limiting force; cf. Lat. ut.
ɪκανός . . . ἴκανος: note that the
chiastic order best brings out
the emphasis. The Carduchi
were doubtless without defen-
sive armor, save the shield; and
so were no match for hoplites.
ἐπιδραμεῖν καὶ φεύγειν, πρὸς δὲ τὰ εἰς χεῖρας δέχεσθαι οὐχ ἱκανός. ἐν τούτῳ σημαίνει ὁ σαλπικτής· καὶ οἱ μὲν πολέμωι ἡφευγον πολὺ ἐτὶ θάττον, οἱ δὲ ἐκ Ελληνες τάναντια στρέφαντες ἡφευγον διὰ τοῦ ποταμοῦ ὅτι τάχιστα. τῶν δὲ πολεμίων οἱ μὲν τινες αἰσθάνομεν πάλιν ἔδραμον ἐπὶ τοῦ ποταμοῦ καὶ τοξεύοντες ὀλέγους ἔτρωσαν, οἱ δὲ πολλοὶ καὶ πέραν ὄντων τῶν Ἐλλήνων ἔτι φανερὸν ἦσαν φεύγοντες. οἱ δὲ ὑπαυπτήσαντες μυ 

IV. Ἐπεὶ δὲ διέβησαν, συνταξάμενοι ἀμφι μέσον ἡμέρας ἑπορεύθησαν διὰ τῆς Ἀρμενίας πεδίων ὅπαν καὶ λελοὺς γηλόφους οὗ μεῖον ἡ πέντε παρασάγγας· οὗ γὰρ ἦσαν ἐνῆς τοῦ ποταμοῦ κόμαι διὰ τοὺς πολέμους τοὺς πρὸς τοὺς Καρδούχους. εἰς δὲ 25 ἥν ἄφικοντο κάμην μεγάλη τε ἢν καὶ βασιλεῖον εἰς τῇ στατάπη καὶ ἐπὶ ταῖς πλείσταις οἰκίαις τοῖς ἐπήσαν· εἰπτῆδεια δὲ ἦν δανυλῆ. ἐντείθεν δὲ ἑπορεύθησαν σταθμοὺς δύο παρα-3 

136 τάναντια στρέφαντες, wheeling about so as to face the opposite direction (stronger than ἀναστρέφαντες, above, l. 124). The acc. is the inner obj., felt almost as an adv.


139 καὶ . . . Ἐλλήνων, even when the Greeks were on the other side.

140 οἱ δὲ ὑπαυπτήσαντες: i. e. those sent by Chrisophus.

141 προσωτέρω τοῦ καρποῦ, 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, March der Zehntausend, p. 27).

κάμην: 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).

τῇ στατάπη: Orontas.

6 τέρσαι: a statement true of the architecture in these regions today.

7 δανυλῆ: cf. c. 2. 90, and the note.

8 ὑπερήθλον: 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 σταθμοὺς τρεῖς παρασάγγας πεντεκαὶδέκα ἐπὶ τὸν Τηλεβδαν ποταμὸν. οὗτος δ᾽ ἦν καλὸς μὲν, 10 μέγας δ᾽ οὖ. κώμαι δὲ πολλαὶ περὶ τῶν ποταμῶν ἦσαν. ὁ δὲ τόπος οὗτος Ἀρμενία ἐκαλεῖτο ἡ πρὸς ἔστεραν. ὑπάρχος δ᾽ ἦν αὐτῆς Τιρίβαζος, ὁ καὶ βασιλεῖς φιλος γενόμενος, καὶ ὅποτε 5 παρέλθει, οὖδεὶς ἄλλος βασιλέα ἐπὶ τὸν Ἰππον ἀνέβαλλεν. οὗτος προσήλασεν ἰππέας ἔχων, καὶ προπέμψας ἐρμηνεύει εἰπεν δι 15 βοῦλοιτο διαλεξῆναι τοῖς ἄρχονται. τοῖς δὲ στρατηγοῖς ἔδωξεν ἀκούσας· καὶ προσελθόντες εἰς ἐπίκουον ἕρατων τι θέλει. δὲ δὲ εἰπεν ὅτι σπείρασθαι βοῦλοιτο ἐφ᾽ ὃ μήτε αὐτῶς τοὺς Ἑλλήνας ἀδικεῖν μήτε ἐκεῖνοι καλεῖν τὰς οἰκίας, λαμβάνειν τε τὰ πιτήδεια δόσων δέωντο. ἐδοξε τἀυτα τοῖς στρατηγοῖς καὶ ἐσπείραστο 20 ἐπὶ τοῦτοι.

7 'Ἐντεῦθεν δ᾽ ἐπορεύθησαν σταθμοὺς τρεῖς διὰ πεδίου παρασάγγας πεντεκαὶδέκα· καὶ Τιρίβαζος παρηκολούθηε ἔχων τὴν ἑαυτοῦ δύναμιν ἀπέχουσιν ὡς δέκα σταδίους· καὶ ἀφίκοντο εἰς βασιλεία καὶ κόμας πέριξ πολλὰς πολλῶν τῶν ἐπιτηδείων 25 μεστάς. στρατοπεδευομένων δ᾽ αὐτῶν γίγνεται τῆς νυκτὸς χιὼν πολλή· καὶ ἑδένθε ἔδωξε διασκηνήσας τὰς τάξεις καὶ τοὺς στρατηγοὺς κατὰ τὰς κόμας· οὔ γὰρ ἐώρων πολέμων 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 ἡ πρὸς ἐστέραν, western.

ὑπάρχως, 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 ἀνέβαλλαν, assisted to mount. The ancients had no stirrups.

17 εἰς ἐπίκουον: cf. II, 5, 143f. They are on their guard.


20 ἔδωξι: normal asyndeton.


23 παρηκολούθη: doubtless waiting for an opportunity to attack.

25 πολλῶν: pred., in great abundance. The paronomasia is intentional.

26 χιὼν πολλή: it was late November, and they were at an elevation of nearly four thousand feet in the latitude of Philadelphia.

Anabasis

30 ἄσφαλὲς ἔδοκει εἶναι διὰ τὸ πλῆθος τῆς φιλίας. ἐνταῦθα εἶχον ἐστὶν ἁγαθὰ, ἱερεία, σῖτον, οἶνον, παλαιοὺς εὐώδεις, ἀσταφίδας, ὑπομας παντοδαπὰ. τῶν δὲ ἀποσκεδασμένων τινὲς ἀπὸ τοῦ στρατοπέδου ἔλεγον ὅτι κατίδοιεν νῦκτωρ πολλὰ πυρά φῶντα. ἔδοκει δὴ τοῖς στρατηγοῖς οὐκ ἄσφαλὲς εἶναι δια-10 σκηνῶν, ἄλλα συναγαγεῖν τὸ στράτευμα πάλιν. ἐντείθεν 35 συνήλθον καὶ γὰρ ἔδοκε διαθριάζειν. νυκτερευόντων δὲ αὐτῶν 11 ἐνταῦθα ἐπιτίθεται χιὼν ἄπλετος, δωτε ἀπέκρυψε καὶ τὰ ὅπλα καὶ τοὺς ἀνθρώπους κατακειμένους. καὶ τὰ ὑποζύμια συνεπόδισεν ἡ χιών. καὶ ἁλικὼς ἡ ἁλικος ἡ ἁλικος κατακειμένων γὰρ ἁλικών ἡ ἁλικών ἡ ἁλικών ἡ ἁλικών ἡ ἁλικών ἡ 12 ἀναστάς τις καὶ ἄλλος ἔκεινον ἀφελόμενος ἔσχες. ἐκ δὲ τοῦτον καὶ ἄλλου ἀναστάντες πῦρ ἔκαυσε καὶ ἔχρωντο. πολὺ 13 γὰρ ἐνταῦθα ηὐρίσκετο χρίμα, φὸ ἔχρωντο ἄντ' ἐλαίου, σῶειν

30 λειτα: properly sacrificial beasts, but freely used of animals slaughtered for food. For the asyndeton in an enumeration, cf. II, 4, 127.
31 τινὲς: another instance of freedom of position.
33 φῶντα, blazing.
35 δοκεῖ: with different meanings with the two following infs.—first seemed, then seemed best. So not infrequently.
34 ἐντείθεν: cf. ἐκ τοῦτον.
35 διαθριάζειν, to be clearing up. With such vbs. the subj. ὁ Zeûs, ὁ θεὸς, is sometimes expressed (Aristoph. Birds 1501 f.; Xen. Cyn. 8, 1). For the omitted subj., see the note on ἐσαλπίζετο, I, 2, 98. διὰ, of course, denotes the breaking up of the clouds.
36 ἄπλετος: another poetic word.
38 κατακειμένων: gen. abs. with omitted subj. (cf. προῖστων, 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 ἀλικών, a source of warmth. For the neut. adj. thus used, cf. ὀνῦν, II, 3, 60, and the note.
40 ἐχρωντο, summed up courage. γυμνός, without his cloak; cf. I, 10, 41 τις καὶ ἄλλος: cf. I, 3, 80. ἀφελόμενος: sc. τὴν ἄξιν ἢ τὸν ξύλον.
This vbl. is often construed with two accs. (e.g. I, 3, 18).
42 ἔχρηστο: 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 unguent in Greece.
καὶ σησάμυνον καὶ ἀνυγδαλίνον ἐκ τῶν πικρῶν καὶ τερμλυθινον. ἐκ δὲ τῶν αὐτῶν τούτων καὶ μύρων ἑκράκετο.

14 Μετὰ ταῦτα ἐδόκει πάλιν διασκεπητέον εἶναι εἰς τὰς κόμας εἰς στέγας. ἔνθα δὴ οἱ στρατιώται σὺν πολλῆς κρανγῆς καὶ ἐδοκου ἦσαν ἐπὶ τὰς στέγας καὶ τὰ ἐπιτήδεια· δοσοὶ δὲ ὅτε τὸ πρώτερον ἀπῆσαν τὰς οἰκίας ἐνέπτυσαν ὑπὸ ἀτασθαλιᾶς, δικὺν ἐδίδοσαν κακῶς σκηνοῦντες. ἐντεῦθεν ἐσμῆσαν νυκτὸς Δημο-50 κρᾶτην Τημνήν άνδρας δόντες ἐπὶ τὰ δρῆ ἐνθά ἐφασαν οἱ ἀποσκεδασμένοι καθορὰν τὰ πυρὰ· οὕτως γὰρ ἐδόκει καὶ πρῶτερον πολλὰ ἦδη ἀληθεύεσα τοιαῦτα, τὰ δοῦν τε ὡς δοῦτα καὶ τὰ μη δοῦνα ὡς οὐκ δοῦτα. πορευέθαι δὲ τὰ μὲν πυρὰ οὐκ ἔφη ἵδειν, ἀνδρὰ δὲ συλλαβῆσαι ἤκουν ἁγῶν ἔχοντα τοῖς Περσι-55 κῶν καὶ φαρέτραν καὶ σάμαιριν ὀλαντερ καὶ ἀ Άμαζόνες ἔχουσιν. ἔρωτὸμενοι δὲ ποδατὸς εἶν Πέρσης μὲν ἔφη εἶναι, πορευόσθαι δὲ ἀπὸ τοῦ Τιριβάζου στρατοπέδου, ὅπως ἐπιτήδεια λάβων. οὖ δὲ ἡρώτων αὐτῶν τὸ στρατεύμα ὑπὸσον τῷ εἴῃ καὶ ἐπὶ τῶν συνελεγμένων. δὲ ἐκείπεν ὅτι Τιριβάζους εἶν ἔχον τὴν 80 τε αὐτῶν δύναμιν καὶ μισθοφόρους Χαλυβας καὶ Ταύχουσι-παρεσκευάζοι δὲ αὐτῶν ἔφη ὡς ἐπὶ τῷ ἑπερβολῇ τοῦ ὀργοῦ ἐν

44 ἐκ τῶν πικρῶν: added for clearness' 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 precedes.

45 ἐκ δὲ τῶν αὐτῶν τοῦτων, 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 ... ἰδονῇ, with loud shouts of joy—a good instance of hendiadys (one idea expressed by two words).

49 ἐν ἀτασθαλίᾳ, in wanton folly. The word is Homerioic.

51 Τημνήν: Temnus was a city in Aeolis; but the text is uncertain.

54 τὰ μῆ δοῦτα: the generic μῆ (giving the class); see G. 1613; H. B. 431, 1. Below we have ὅκ δοῦτα, because in each case he reported ὅκ δοῦτα, because in each case he reported ὅκ δοῦτα.

55 ἢκαν ἄγων, brought with him.

56 Ἀμαζόνες: familiar to Xen.'s readers from many works of art.

59 ὑπὸ στράτων: prolepsis. This was the army which had been reported in § 9.

60 εἰς ἰκάν, it was ἦν, T., with.

63 παρεσκευάσθαι ... εἶπῃ: if in indir. disc. a vb. of saying is re-expressed, it is almost invariably
τοις στενοῖς ὑπὲρ μοναχὴ εἰς πορεία, ἐνταῦθα ἐπιθυμοῦμεν τοῖς Ἑλλησίων.

65 ἀκούσας τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ στράτευμα συναγεῖν καὶ εὐθὺς φύλακας καταλυτοῦντες καὶ στρατηγὸν ἐπὶ τοῖς μένουσι Σοφαῖνετον Στυμφάλιον ἐπορεύοντο ἔχοντες ἤγεμόνα τὸν ἀλόντα ἄνθρωπον. ἔπειθή δὲ ὑπερέβαλλον τὰ ὅρη, οἱ πελ. 20 τασταλ προϊόντες καὶ κατιδόντες τὸ στρατόπεδον οὐκ ἔμειναν τοὺς ὀπλίτας, ἀλλ' ἀνακραγόντες ἔθεον ἐπὶ τὸ στρατόπεδον. οἱ 21 δὲ βαρβαροὶ ἀκούσαντες τὸν θόρυβον οὐχ ὑπέμειναν, ἀλλ' ἐφευρον. ὅμως δὲ καὶ ἀπέθανον τινες τῶν βαρβάρων καὶ ἤπειροι ἐδόοντο εἰς ἐκοῦσι καὶ ἡ σηκή ἡ Τιριβάζου ἐδώ καὶ ἐν αὐτῇ κλῖναι ἄργυροτοξος καὶ εἰκόματα καὶ οἱ ἄρτοκοποι καὶ οἱ 75 ὀινογόνοι φάσκοντες εἶναι. ἔπειθή δὲ ἐπιθυμοῦντα ποταμῷ τοῖς 22 ὀπλιτῶν στρατηγοῖς, ἔδοκει αὐτοῖς ἀπείνα τὴν ταχίστην ἐπὶ τὸ στρατόπεδον, μη τις ἐπιθεισις γένοιτο τοῖς καταλελειμμένοις καὶ εὐθὺς ἀνακαλεσάμενου τῇ σάλπιγγι ἄτησαν, καὶ ἀφίκοντα αὐθημερόν ἐπὶ τὸ στρατόπεδον.

V. Τῇ δ' ἑσπεραὶ ἔδοκει πορευτέον εἶναι ὅτι δύναμτο 1 τάχιστα πρὶν ἡ συλλεγήναι τὸ στράτευμα πάλιν καὶ καταλα-

a form of φημ, no matter what the original vb. was. So, too, a second clause often has the infin., even when φημ is not inserted. Note the tense of παρεκενασα, all was in readiness.

63 ἵναδ' with ἐπιθυμοῦμεν.
64 ἑρῆ, in command of.
65 ἑρῆ, in command of.
66 οὗ: see the Introd., §38.
67 ἤγεμόνα: cf. ἀκουστος, c. 2. 112, and the note.
68 τὸ στρατόπεδον: i. e. of Tirimazus.
69 ἀνακραγόντες, raising a shout (ingressive aor.)
70 κλῖναι: similarly Herodotus(IX, 80 and 82) mentions among the spoils captured in the camp of Mardonius at Plataea, κλῖνας τε χρυσῶν καὶ ἄργυρων εἰς ἐστρωμένας καὶ πτατέις τε χρυσῶς καὶ ἄργυρες καὶ παρασκευὴν (dishes) μεγαλοπρεπέα. There is mention there, too, of ἄρτοκοποι and ὀψοφωλ (cooks).
75 φάσκοντες εἶναι, claiming to be; cf. καλοῦμενοι; I, 8, 104.
76 τὸ στρατόπεδον: i. e. their own camp, guarded by Sophanetus.
77 ἐπιθεισις γένοιτο: i. e. on the part of Tirimazus.
78 ἀνακαλεσάμενοι, sounding a recall.

CHAPTER V

2 πρὶν ἦ: this poetical equivalent of the simple πρὶς is found twice
βείν τὰ στενὰ. συσκευασάμενοι δὲ ευθὺς ἐπορεύοντο διὰ χιόνος
πολλῆς ἡγεμόνας ἔχοντες πολλοὺς· καὶ αὐθημερὸν ὑπερβαλόντες
to ἄκρων ἐφ᾽ ὃ ἐμελλεν ἐπιτίθεσθαι Τιρίβαζος κατεστρατοπε- 5
δεύσαντο. ἐντεῦθεν δὲ ἐπορεύθησαν σταθμοὺς ἐρήμους τρεῖς παρα-
σάγγας πεντεκαλέκα ἐπὶ τὸν Εὐφράτην ποταμὸν, καὶ διέβαιον
αὐτὸν βρεχόμενοι πρὸς τὸν ὦμφαλόν. Ἐλέγοντο δὲ οὖδ᾽ αἰ πηγαῖ
πρῶσον εἶναι.
3 ἐντεῦθεν ἐπορεύοντο διὰ χιόνος πολλῆς καὶ πεδίου σταθμοῦς 10
τρεῖς παρασάγγας δέκα. ὁ δὲ τρίτος ἐγένετο χαλέπως καὶ
ἀνεμος; ὑβρᾶς ἐναντίος ἐπει σαντάπασιν ἀστοχαλῶν πάντα καὶ
4 πηγῶς τοὺς ἀνθρώπους. ἐνθα δὴ τῶν μαντεῶν τις εἶπε σφαγια-
σασθαι τῷ ἀνέμῳ, καὶ σφαγίζεται· καὶ πάσι δὴ περιφάνως
ἐδοξέν ληξαὶ τὸ χαλέπων τοῦ πνεύματος. ἦν δὲ τῆς χιόνος τὸ 15
βάθος ὀργυα· ὥστε καὶ τῶν υποζυγίων καὶ τῶν ἀνθρατόδων
5 πολλὰ ἀπόλετο καὶ τῶν στρατιωτῶν ὡς τριάκοντα. διεγένοντο

again in Xen. and once in Thucy-
dides, but is otherwise foreign
to Attic prose. See G. M. T. 652.
3 τὰ στενὰ: cf. c. 4. 63.
4 ἡγεμόνες: apparently prisoners
taken in the attack on the camp.
5 ἐμελλεν, was to have.
7 τὸν Εὐφράτην: i. e. the eastern
branch, now known as the Mura-
rad 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.
πρῖνος: sc. σταθμὸς.
12 ἐναγρος, in their faces.
ἀσταλῶν, parching, blasting—a
strong word to denote the effect
of cold. In a fragment of one
of the comic poets we have,
ἀσταλῶν ἡ πάχυ (frosty) τὰς
ἀμπελοὺς (vines), and Xen. even
has (Anab. VII, 4, § 3), καὶ τῶν
Ἐλλήνων πολλῶν καὶ ῶνεοβο 
ἀσταλωτὸ καὶ δὲτα. So, in Lat.,
adurere (Verg. Georg. I, 85) and
torrere (Varr. ap. Non. 452, 11) are
used of cold. Cf. Milton, Para-
dise Lost II, 594. The parching
air | Burns frore, and cold per-
forms the work of fire.
13 εἶναι σφαγιάσασθαι, bade sacri-
ifice. No subj. of the infin. need
be supplied; so, too, σφαγίζεται
may be rendered, sacrifice was
made. To the Greeks the winds
were divinities, and the Atheni-
ans, in particular, worshiped
Boreas, who had wedded, the
legend said, Oreithyia, the
daughter of Erechtheus.
17 διηλύνοντο . . . καλοντες, they got
through the night, however, by
keeping up fires. Cf. I, 5, 34.
δὲ τὴν νύκτα πῦρ καλότες· ξύλα δὲ ήν ἐν τῷ σταβμῷ πολλά· οἱ δὲ οψὲ προσώπως ξύλα οὐκ εἶχον· οἱ οὖν πάλαι ἦκοντες καὶ 20 πῦρ καλότες οὐ προσέλεσαν πρὸς τὸ πῦρ τοὺς ὄψιοντας, εἰ μὴ μεταδόθη εἰς τό πῦρ ἵκαστο· ένδει γὰρ μεταδοθοῖς ἀλλήλοις όν εἶχον ἐκαστοί· ένδει γὰρ τὸ πῦρ ἐκαλετε, διατηρημένης τῆς χῦνος βόηθοι ἔγενοτο μεγάλοι ἐστε ἐπὶ τὸ δάπεδον· οὐ δὲ παρὴν μετέρω τὸ βάθος τῆς χῦνος.

25 ἐνείθεν δὲ τὴν ἐπούσαν ἰμέραν δὴν ἐπορεύοντο διὰ χῦνος, καὶ πολλοὶ τῶν ἀνθρώπων ἐβουλώμασαν. Ξενοφών δʼ ὁ ὑποσθο- φιλάκων καὶ καταλαμβάνων τοὺς πιπτοσιν τῶν ἀνθρώπων ἤγουε δὲ τὶ πάθος εἰ. ἐπειδὴ δὲ εἰπτε τῷ αὐτῷ τῶν ἐμπείρων ἦ τι σαφῶς βουλώμασι καὶ τὶ φάγωσιν ἀναστήσονται, περιών 30 περὶ τὰ ἀποξύματα, εἰ ποῦ τῷ ὄρφῃ βρατών, διδίδου καὶ διἐπεμπὶ διδόντας τοὺς δυναμένους παρατρέχειν τοὺς βουλώμασιν. ἐπειδὴ ἦ δὲ τὶ ἐμφάγοιει, ἀνίστατο καὶ ἐπορεύοντο.

πορευομένων δὲ Χειρόσοφος μὲν ἁμείς κυέφας πρὸς κάμην ἀφικνείται, καὶ ὡροφόροσας ἐκ τῆς κάμης πρὸς τῇ κρήνῃ

20 οὐ προσέλεσαν, would not admit to. Cf. III, I, 134.

21 πυροῦς: with μεταδίδονα the obj. shared is commonly in the partitive gen. (cf. below, ὑν εἶχον). The acc. is rare (save in the case of the word μέρος. part) and denotes, of course, the part given.

Δ’ νε’ τι, whatever else, ὑν εἶχον οὗτος, or δ’ νε’ ἀλλ’ οὕτα, would have been more usual.

ἐνθα... ἐνθα: the former is demonstr., the latter rel.

23 ἐστι ἐκρ. clear to. For ἐστε, see the note on I, 9, 33. μέχρι before prep. is not uncommon (Anab. VI, 4, § 28), and in V, 5, § 4 (a spurious passage) we have ἄρχει εἰς.

24 διδίδου: a poetic word.

25 παρῆν, it was possible.

26 ἐβουλώμασαν, were attacked by boulimy (ravenous hunger). boul-
in composition often denotes something huge (βούτας, a great overgrown boy); so, too inter-
and horse-in Eng. (horse-radish, horse-laugh).

27 τῶν πιπτοτάς τῶν ἀνθρώπων, those of the men who sank ex-
hausted. Note the tense.

28 διδίδου: cf. I, 9, 80.

29 διδόσας, to give; sc. τῶς. The pres. partic. often stands where the fut. (of purpose) might have been looked for (cf. ἔσοφαν ἐκποτῆς, II, 4, 104). It is more graphic.

παρατρέχας, to run along the ranks.

30 ἑβουλώμασιν: the dat. is gov-
erned by διδίδου.

31 κυέφας: a poeticism. [καρα.

32 εἰ τῆς κάμης: with γενεάς καὶ πρὸς τῇ κρήνῃ: the art, since the
villagers had a common spring, as usual.

38 δον, about; cf. I, 2, 15. [bodied.
40 δον δινόντας, all the able.
49 οι μη δυνάμενοι: the generic μη again; cf. τα μη δυνάμενα, below.
47 οι τι ... των ὀφθαλμῶν, those whose eyes had been blinded.
48 οι τι ... ἀποσυνημένοι, those who had lost their toes through mortification (as a result of their having been frozen). For the accs. ὀφθαλμῶν and δακτυλῶν, cf. the note on τὰς κεφαλάς, II, 6, 2. ὡσ, as so often, gives a slight personification. Note that the order is chiastic.

49 τοῖς ... ὀφθαλμῶν: dat. of advantage.

ἐπικύρωμα τῆς χιόνος, a protection against the snow. The gen. is objective.

50 ὑποδέματα: the logical indic., instead of the generalized opt. Contrast καρβάτινα and the following opts., below.

51 τῶν ἴπτομον, and (a protection) for the feet. Another objective gen., but in a different sense.

52 ὑπολύματος, took off his shoes. Contrast ὑποδέματος, below, (with their shoes on).

54 ἵσαι: sc. αὐτοῖς, they had.

55 καρβάτιναι: not the normal
διὰ τὸς τοιαύτας οὖν ἀνάγκας ὑπελεύσετο τιμὶς τῶν στρατιωτῶν· καὶ ἰδόντες μὲν τι χωρίον διὰ τὸ ἐκελεοῦσθαι αὐτὸν τῇ χώσῃ ἐξελάβαν· καὶ ἐτετήκει διὰ κρῆνην τινὰ ἢ πλησίου ἣν ἀτμιζοῦσα ἐν νάπῃ. ἐνταῦθ' ἐκτραπόμενοι ἐκάθεντο καὶ οὐκ ἔφασαν πορεύεσθαι. ο dě Ἑνοφῶν ἔχων ὑπισθούλακας ὡς ὅσθεν, ἐδείκτο αὐτῶν πάση τέχνη καὶ μηχανή μη ἀπολείπεσθαι, λέγων ὅτι ἔπονται πολλοὶ πολέμου συνελεύσμενοι, καὶ τελευτῶν ἐχαλέπαινεν. ο dề σφάτειν ἐκελευνός οὐ γὰρ ἄν δύνασθαι πορευθῆναι. ἐνταῦθα ἔδοξε θρασίουτο εἶναι τοῦς ἐπομένους πολεμίους φοβῆσαι, εἶ τις δύνατο, μὴ ἐπίλειν τοῖς κάμνουσιν. καὶ ἦν μὲν σκότος ἡδῆ, ο dè προσῆγαν πολλῷ θορύβῳ ἀμφὶ δὲ εἶχον διαφερόμενοι. εἴθα δὴ οἱ ὑπισθούλακες ὑπισθούλακας, a detachment of the rear-guard.

61 πᾶση τέχνη καὶ μηχανή, by all manner of means. The phrase (a stereotyped one; cf. VII, 2, § 8) strengthens ἔδειξε, itself a strong word.

63 τελευτῶν, finally.

ἐχαλέπαινεν: 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 δὲ τοὺς καὶ πέτα τὰ ταλάντα ἡ ἡ.

σφάτεις: neither subj. nor obj. need be expressed. The men said simply σφάτες.

64 ἄν δύνασθαι: supply ἴππαι, from ἐκελευνός; cf. c. 4. 62, and the note. In neg. clauses the potential opt. is one of the strongest forms of denial.

67 ἀμφὶ δὲ... διαφερόμενοι, quar-
άτε ἵμαλκταντες ἔξαναστάντες ἐδραμον εἰς τοὺς πολεμίους· οἱ δὲ κάμνοντες ἀνακραγόντες δοὺν ἐδύναντο μέγιστον τὰς ἀσπίδας πρὸς τὰ δόρατα ἔκρουσαν. οἱ δὲ πολέμου δείκαντες ἦκαν τὸ αὐτοῦ κατὰ τὴς χιόνος εἰς τὴν νάπην, καὶ οὐδεὶς ἐπὶ οὐδαμοῦ ἐφέθηκατο.

19 καὶ Ξενοφόν μὲν καὶ οἱ σὺν αὐτῷ εἰπόντες τοῖς ἀσθενοῦσιν διὶ τῇ ἔστερα ἡξουσί τινες ἐπὶ αὐτοὺς, πορευόμενοι πρὶν τέτηρα στάδια διελθεῖν ἐνυγχάνουσιν ἐν τῇ ὀδῷ ἀναπαυομένοις 75 ἐπὶ τῆς χιόνος τοὺς στρατιῶτας ἕγκεκαλυμμένους, καὶ οὐδὲ φυλακῆς οὐδεμιᾶ καθευστήκει· καὶ ἀνάμεικταν αὐτοῖς· οἱ δὲ ἔλεγον 80 διὶ οἱ ἔμπροσθεν οίχ ὑποχροιέν. δὲ παριών καὶ παραπέμπων τῶν πελατστῶν τοὺς ἱαχυροτάτους ἐκεῖνες σκέψασθαι τὶ εἰθὶ τὸ κολύνο. οἱ δὲ ἀπέγχεσσαν ὅτι διὸν οὕτως ἀναπαύοιτο 81 τὸ στρατεύμα. ἑνταῦθα καὶ οἱ περὶ Ξενοφόντα ηὐλίσθησαν αὐτοῦ ἄνευ πυρὸς καὶ ἄδειπνοι, φυλακὰς οὐας ἐδύναντο καταστήσαμεν. ἐπεὶ δὲ πρὸς ἡμέραν ἦν, οἱ μὲν Ξενοφόν τέμπυς πρὸς τοὺς ἀσθενοῦτας τοὺς νεκτάτους ἀναστήσαντας ἐκέλευεν ἀναγκαζεῖν προίειναι. 85

22 ἐν δὲ τοῦτο Χειρίσοφος τέμπει τῶν ἐκ τῆς κώμης σκεφομένους πῶς ἱχοιν οἱ τελευταῖοι. οἱ δὲ ἁμαμοὶ ἴδοντες τοὺς μὲν ἀσθενοῦτας τοῦτοὺς παρέδοσαν κομίζειν ἐπὶ τὸ στρατόπεδον,
αὐτοὶ δὲ ἑπορεύοντο, καὶ πρὶν εἴκοσι στάδια διεληλυθέναι ἦσαν 90 πρὸς τῇ κώμῃ ἐνθα Χειράσοφος ἠμλίζετο. ἔπει δὲ συνεγένοντο 23 ἄλληλοι, ἔδοξε κατὰ τὰς κώμας ἀσφαλώς εἶναι τὰς τάξεις σκηνῶν. καὶ Χειράσοφος μὲν αὐτοῦ ἔμενεν, οἱ δὲ ἄλλοι διαλαχόντες δὲ ἔφοροι κώμας ἑπορεύοντο ἐκαστοι τοὺς ἐαυτοὺς ἔχουντες. ἔνθα 24 δὴ Πολυκράτης Ἀθηναίοις λοχαγὸς ἐκέλευσεν ἀφιέναι ἐαυτὸν· 95 καὶ λαβὼν τοὺς εὐζώνους, θέων ἐπὶ τὴν κώμῃ ἔν ἐιλήχει Εὐνο- φῶν καταλαμβάνει πάντας ἔνδον τοὺς κωμῆτας καὶ τὸν κωμάρχην καὶ πόλους εἰς δασμον βασιλεῖ τρεφομένους ἐπιτακαϊδεκα, καὶ τὴν θυγατέρα τοῦ κωμάρχου ἔνατην ἑμέραν γεγαμημένην· ο 96 δὲ ἀνήρ αὐτῆς λαγὸς ἕχετο θηράσων καὶ οὐχ ἐδὼ ἐν τῇ κώμῃ.

100 αἰ δὲ οἰκεὶ ἦσαν κατάγειοι, τὸ μὲν στόμα ὄστερ φρέατος, 25 κατοὶ δὲ εὑρείας· αἰ δὲ εἰκοδοι τοὺς μὲν ὑποξυγλοὺς ὄρυκται, οἱ δὲ ἀνθρώποι κατέβαινον ἐπὶ κλίμακος. ἐν δὲ ταῖς οἰκείαις ἦσαν ἄγιες, ὀλε, βόες, ὄρυκτες, καὶ τὰ ἐκχονα τούτων· τὰ δὲ κτήνη πάντα χιλφ ἔνδον ἑτέροντο. ἦσαν δὲ καὶ πυροὶ καὶ κριθαῖ 26

93 αὐτοῦ: i.e. in the village where he was.
94 ἐκλεισαν, urged; as a subordinate he could hardly order.
95 θέων: this vb. is rarely used without military connotations; cf. the note on I, 8, 71.
96 καὶ ... καὶ ... καὶ: in enumerations we have either polysyndeton, as here, or asyndeton, as below, l. 103.
97 δασμῶν: cf. I, 1, 41, and the note. ἐπιτακαϊδεκα: the number seems incorrect; see below, § 35.
98 ἐνάτην ἡμέραν, eight days before.
99 ἄνηρ, 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 appos. with oikiai, which is immediately resumed as subj. It may also be taken as acc. of specification.

103 ὄρυκτες, poultry, as often.
104 ἑτέροντο: for the pl. vb. with neut. pl. subj., see the note on I, 2, 38. Observe that here
καὶ ὀστρεά καὶ ὄνος κρήθινος ἐν κρατήρωι. ἐνήσαν δὲ καὶ 106
αὐταὶ αἱ κρήθια ἱσοχείλες, καὶ κάλαμοι ἐνέκειντο, οἱ μὲν
27 μεῖζοι οἱ δὲ ἐλάττων, γόνατα οὐκ ἔχοντες· τούτως ἔδει ὑπό
tις διψῆ ἐλάσσαι εἰς τὸ στόμα μύζειν. καὶ πάνυ ἀκρατός ἦν,
eἰ μὴ τις ὄδορ ἐπιχέει καὶ πάνυ ἕτοι συμμαθότεν τὸ πῶμα ἦν.
28 ὁ δὲ Ἐνοφῶν τὸν ἄρχοντα τῆς κόμης ταύτης σύνδειπνον 110
ἐποιήσατο καὶ θαρρεῖν αὐτοῦ ἐκέλευε λέγον ὅτι ὅτε τῶν τέκνων
στερήσωτο τὴν τε οἰκίαν αὐτοῦ ἀντεμπλήσαντες τῶν ἐπιτηδείων
ἀπίασων, ἢ ἀγαθῶν τι τῷ στρατεύματι ἐξηγησάμενος φαίνεται
29 ἐστ’ ἄν ἐν ἀλλῷ ἐθνεῖ γένονται. ὁ δὲ ταῦτα ὑπισχεῖτο, καὶ
φιλοφρονούμενος οἶνον ἔφρασεν ἔνθα ἢν κατωργημένος. ταὐ·
115 τὴν μὲν τῇ νύκτα διασκενήσαντες οὕτως ἐκοιμήθησαν ἐν πᾶσιν
ἀφθάνοις πάντες οἱ στρατιώται, ἐν φυλακῇ ἔχοντες τὸν κομάρχην
καὶ τὰ τέκνα αὐτοῦ ὄμοι ἐν ὀφθαλμοῖς.

30 τῇ ἐπιούσῃ ἡμέρᾳ Ἐνοφῶν λαβὼν τὸν κομάρχην πρὸς
Χειρίσοφον ἐπορεύετο· ὅπου δὲ παροί κόμην, ἐτρέπτετο πρὸς 120
tοὺς ἐν ταῖς κόμαις καὶ κατελάβανε πανταχοῦ εὐχομένους
καὶ εὐφυμουμένους, καὶ οὐδαμῶθεν ἠφίεσαν πρὸν παραθείναι

the idea of plurality is empha-
sized.
105 οἶνος κρήθινος, barley-wine (i. e.
beer).
106 ἱσοχείλες, floating level with
the brim.
107 γόνατα, joints. For such me-
taphors, cf. ἀκρωνυχία, III, 4, 154,
and μαστός, c. 2, 25.
108 ἀκράτος, strong. The Greeks
were a temperate people, regu-
larly diluting their wine with
more than its bulk of water.
109 συμμαθότεν, when one became
accustomed to it. For the dat.,
cf. I, 5, 55.
110 συνδιαποὺ ἐποιήσατο: cf. II,
5, 103.
111 οὕτως ... ὡς: cf. II, 2, 36, and
the note. The parallelism is
sought even where the subj.
changes.
112 στερήσατο: fut. mid. as pass.
ἀντεμπλήσαντες ... ἄραισιν, they
would fill (in recompense) before
they left.
113 ἔχηγησάμενος φαινεται, should
prove to have suggested. Cf.
the note on I, 9, 70.
114 ἢς’ ἀν. see the note on I, 9, 38.
115 οἶνον: prolepsia. This was
doubtless grape wine.
Here the strong phrase, followed
by πάντες οἱ στρατιώται, empha-
sizes the contrast with their
recent hardships.
122 οὐδαμῶθεν ἠφίεσαν, in no case
would they let them go.
παραθείναι: this, with διακρίνω (cf.
αὐτοὶς ἄριστοι· οὐκ ἦν δὲ ὅπου οὐ παρετίθεσαν ἐπὶ τὴν αὐτὴν τράπεζαν κρέας ἄρεια, ἐρίφεια, χολέια, μόσχεια, ὄρυκεια, σὺν πολλοῖς ἄρτοις τοῖς μὲν πυρίνοις τοῖς δὲ κριθίνοις. ὅποτε δὲ τὰς φιλοφρονούμενοι τοῦ βούλουτο προπειν, ἐλέγεκεν ἐπὶ τὸν κρατήρα, ἕθεν ἐπικύψαντα ἔδει ῥοφοῦντα πίνειν ἄσπερ βοῦν. καὶ τῷ κομάρχῃ ἐδίδοσαν λαμβάνειν δὲ βούλουτο. δὲ ἄλλο μὲν οὖν ἐδέχετο, ὅπου δὲ τινὰ τῶν συγγενῶν ίδοι, πρὸς ἑαυτὸν ἀει ἐλάμβανεν. ἐπεὶ δὲ ἡλθον πρὸς Χερίσοφον, κατελάμβανον κάκελους σκηνοῦτας ἐστεφανωμένους τοῦ ἕρημοῦ χιλοῦ στεφάνοις, καὶ διακουνότας Ἀρμενίους παίδας σὺν ταῖς βαρβαρικαῖς στολαῖς· τοῖς δὲ παῖσιν ἐδείκνυσαν ἄσπερ ἑνοῖς δὲ δέοι ποιεῖν.

ἐπεὶ δὲ ἄλληλοις ἐφιλοφρονήσαντο Χερίσοφος καὶ Ξενοφῶν, καὶ τῶν καμάρχην διὰ τοῦ περσίζωτος ἔρμηνεός τις εἰς ἧ χώρα. δὲ ἔλεγεν ὃτι Ἀρμενία. καὶ πάλιν ἠρώτων τίνι οἱ ἵπποι τρέφονται. διὸ ἔλεγεν ὃτι βασιλεῖς δασμός· τὴν δὲ πλησίων χώραν ἕφη εἶναι Χάλυβας, καὶ τὴν ὀδόν ἐφραζεν ἵ εἰς. καὶ αὐτὸν τότε μὲν ἤχετο ἄγων ὁ Ξενοφῶν πρὸς τοὺς ἑαυτὸν οἰκεῖας, καὶ ἵππον ὃν εἰλήφει παλαίτερον

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133 ἄσπερ ἱπέται: the boys, of course, understood no Greek.
139 Χάλυβας: the name of the people for the name of the country; cf. Πυθιαδας, I, I, 62, and the note.
140 αὐτόν: the comarch. The word is strongly emphasized by its position.

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140 αὐτόν: the comarch. The word is strongly emphasized by its position.
Book IV, Chap. VI

διδωσι τῷ κωμάρχῃ ἀναθρέψαντι καταθύσαι, ὅτι ἦκονεν αὐτὸν ἱερῶν εἶναι τῷ Ἡλίου, δεδώσει μὴ ἀποθάνῃ. ἐκεκάκωτο γὰρ ὑπὸ τῆς ποτέλας· αὐτὸς δὲ τῶν πώλων λαμβάνει, καὶ τῶν ἄλλων 38 στρατηγῶν καὶ λοχαγῶν ἐδωκεν ἐκάστῳ πώλῳν. ἦσαν δ' οἱ 145 ταύτῃ ἢπειρο μελόνες μὲν τῶν Περσικῶν, θυμοειδέστεροι δὲ πολὺ.

ἐνταῦθα δὴ καὶ διδάσκει ὁ κωμάρχης περὶ τοὺς πόδας τῶν ἢπειρων καὶ τῶν ὑποξιγλῶν σακία περιελεῖν, ὅταν διὰ τῆς χιόνος ἀγωσίν· ἄνευ γὰρ τῶν σακίων κατεδύνουτο μέχρι τῆς γαστρός.

1 VI. Ἐπεὶ δὲ ἡμέρα ἦν ὑγρὴ, τὸν μὲν ἡγεμόνα παραδίδωσι Χειρισόφω, τοὺς δὲ οἰκέτας καταλέγει τῷ κωμάρχῃ, πλὴν τοῦ νιὸν τοῦ ἅρτι θάλακκοντος· τούτον δὲ Πλεισθένη Ἀμφυτολίτὴ διδωσι φυλάττειν, ὅπως εἰ καλῶς ἡγησοίτο, ἤξοι καὶ τοῦτον ἀπίοι. καὶ εἰς τὴν ὁικήν αὐτοῦ εἰσεφόρησαν ὡς ἐδύναντο 5 2 πλείστα, καὶ ἀναζεύζετε ἐπορεύοντο. Ἡγείτο δ' αὐτοῖς ὁ κω-

κωμάρχης λελυμένος διὰ χιόνος· καὶ ἦδη τε ἦν ἐν τῷ τρίτῳ

**Gloss**: see III, 3, §19 or IV, 4, §21.

παλαιτρον, oldish, a common force of the comp.

143 ἀναθρέψαντι καταθύσαι, to fatten up and sacrifice.

143 ἵερων, sacred to; with possess. gen. The Persians sacrificed horses at the feast of Mithras, the sun god.

ἐναί: how different from ὅτα; Cf. I, 3, 106, and the note.

144 ὅτα: again a slight touch of personification.

τῶν πέλεων: partitive gen.

145 ἐκάντη: 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 μελόνες: this description of the Armenian horses is corroborated by modern travelers. We think of the mustang of our western plains.

πολὺ: 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 κωμάρχῳ just below (dat. of advantage, instead of possess. gen.) seems to have been added, if genuine, for the sake of parallelism.

4 ὅπως...ἀπει, 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 ἦδη τῇ ἡ...καὶ: cf. I, 8, 1.

The vb. is probably impers., as there.
σταθμῷ, καὶ Χερίσοφος αὐτῷ ἐχαλεπάνθη ὅτι οὐκ εἰς κόμας ἦγαγεν. ὃ δὲ ἔλεγεν ὅτι οὐκ εἶλεν ἐν τῷ τόπῳ τούτῳ. ὃ δὲ 10 Χερίσοφος αὐτῶν ἔπαισεν, ἔθησε δ' οὖ. ἐκ δὲ τοῦτον ἔκεινος τῆς 3 νυκτὸς ἀποθάνε ἔκετο καταληπτῶν τὸν ιὸν. τοῦτό γε δὴ Χερίσοφος καὶ Ξενοφῶντι μόνον διαφορον ἐν τῇ πορείᾳ ἐγένετο, ἡ τοῦ ἤγεμόνοις κάκωσις καὶ ἀμέλεια. Πλευσθένς δὲ ἡράσθη τοῦ παιόδος καὶ οἰκίας κομίσας πιστοτάτῳ ἐχρήτῳ.

15 μετὰ τούτο ἐπερεύθησαν ἐπτὰ σταθμοὺς ἀνὰ πέντε παρα- 4 σάγγας τῇς ἡμέρας παρὰ τὸν Φασινον ποταμόν, εὑρὼς πλεθραίον. ἐντεύθεν ἐπερεύθησαν σταθμοὺς δύο παρασάγγας δεκα. ἐπὶ 5 δὲ τῇ ἐς τὸ πεδίον ὑπερβόλη ἀπίστησαν αὐτοῖς Χάλυβεσ καὶ Τάοχοι καὶ Φασιανολ. Χερίσοφος δὲ ἐπελ κατείδε τοὺς πολέ- 6 μίους ἐπὶ τῇ ὑπερβολῇ, ἐπαύειο το πορεῦμενος, ἀπέχου εἰς τριάκοντα σταδίους, ἵνα μὴ κατὰ κέρας ἄγων πλησίασῃ τοῖς πολεμίοις. παρῆγγειλε δὲ καὶ τοῖς ἀλλοις παράγειν τοὺς λόχους, ὅπως ἐπὶ φάλαγγος γένοιτο τὸ στράτευμα. ἐπελ δὲ ἠλθὼν οἱ 7 ὑπισθοφύλακες, συνεκάλεσε στρατηγοὺς καὶ λοχαγοὺς, καὶ 25 ἔλεξεν ὅτι. Οἱ μὲν πολέμωι, ὡς ὅπατε, κατέχοντε τὰς ὑπερβολὰς τοῦ ὅρους. ὃρα δὲ βουλεύεσθαι ὅπως ὡς καλλίστα ἄγων-

8 ἔχαλεπάνθη: the deponent form is rare. A real pass. is found in Plato.
9 οὖ μὲν κόμας: from the description in § 25 it will be clear that villages could easily have escaped notice, unless the guide chose to reveal them; Chrisophsus' anger may, therefore, have been justified. At the same time, if the villages were widely scattered, the guide may have been honest.
10 ἐξοργίσα δ' οὖ: said not to mark Chrisopoulos' clemency, but his lack of caution.
12 διάφορον, disagreement.
13 ἡράσθη: ingressive aor.; cf. I, 1, 45.
14 ἔχρητο, found. Cf. the Lat. utor.
15 ἀκανθ.: cf. III, 4, 85.
16 Φασιν: 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.
17 πλεθραίον: cf. I, 2, 30 f., and the note.
18 ὑπερβόλη: cf. I, 2, 143.
19 κατὰ κέρας, in column—the order of march.
20 παράγειν: i.e. παρ' ἄσπιδα.
21 ὅτως...ἀγωνότθη: cf. I, 1, 14, and the note.
8 οὖμεθα. ἐμὸι μὲν οὖν δοκεὶ παραγγεῖλαι μὲν ἀριστοποιεῖσθαι τοῖς στρατιῶταις, ἡμᾶς δὲ βουλεύομαι εἴτε τὴμερον εἴτε αὖριον
9 δοκεὶ ἑπερβάλλειν τὸ δρός. 'Εμοὶ δὲ γε, ἐφ᾽ ὁ Κλεάνωρ, δοκεῖ, ἐπὶ τὰ καθῆσαν ἀριστήσαμεν, ἐξοπλισμένους ὡς κράτιστα 30
κέναι ἐπὶ τοὺς ἄνδρας. εἰ γὰρ διατρόφουμεν τὴν τήμερον ἡμέραν, ὅτε τὸν ἡμᾶς ὁρῶντες πολέμοι βαρβαλεώτεροι ἔσονται καὶ
ἀλλοι εἰς ὑπὸ τοὺς βαρβαρούς πλέον προσγενέσθαι.
10 μετὰ τούτον Ξενοφῶν εἶπεν. 'Εγὼ δ' ὦτω γιγνόμεν. εἰ μὲν
ἀνάγκη ἐστὶ μάχεσθαι, τούτο δὲ παρασκευάσασθαι ὡς ὃς κρά- 35
τιστα μαχοῖμεθα. εἰ δὲ βουλόμεθα ὡς ῥάστα ἑπερβάλλειν, τούτο
μοι δοκεῖ σκέπτεσθαι εἴμαι ὡς ἡ δόξα μὲν τράφιμα λάβω-
μεν, ὡς ἡ δόξα σε δόματα ἄνδροιν ἀποβαλῶμεν. τὸ μὲν οὖν
δρός ἐστὶ τὸ ὄρμον τοῦ πλέον ἢ ἐφ᾽ ἔχηκοντα στάδια, ἄνδρες δ' ὀὐδαμοί φυλάττοντες ἡμᾶς φανεροὶ εἰσίν ἀλλ᾽ ἢ κατ᾽ αὐτὴν τὴν
40 ὁδὸν πολὺ οὖν κρεῖττον τοῦ ἐρήμου δροὺς καὶ κλέφαι τι πεί-
ράσθαι λαθόντας καὶ ἀρπάσαι φθάσαντες, ἵ διναλμέθα, μᾶλλον
ἡ πρὸς ἵσχυρὰ χωρία καὶ ἄνθρωπος παρεσκευασμένος μάχεσθαι.

38 ἡμᾶς δὲ: expressed for the sake
of emphasis, although there is
no change of subj.
39 ἑπερβάλλειν: note the tense.
Κλεάνωρ: see the Introd., § 38.
31 εἰ γὰρ διατρόφουμεν: a warning
condition; cf. I, 5, 95, and the
note.
33 πλέον: pred. (in larger num-
bers).
προσγενέσθαι: after εἰς(ς) the pres.
or aor. infin. is common, not the
fut. alone.
34 Ξενοφῶν: the following rhetor-
ical speech is in marked con-
tраст with the author's narrative
style; see the Introd., § 40.
37 ἐπὶ . . . λάμβαν[ε] . . . ἀποβά-
λομεν: obj. clause with subj.;
cf. I, 1, 20, and the note.
38 σώματα ἄνδρων: a strong phrase
for men.
39 τὸ ὄρμον: with ὄρος. Its posi-
tion suggests that it was an
after-thought.
ἐπὶ: cf. ἐπὶ πολὺ, I, 8, 28.
40 ἀλλ᾽ ἢ, save only.
41 τὸν ὄρμον δροὺς: partitive gen.
with τι. The position is emphatic.
κλέφαι . . . καὶ ἀρπάσαι: both in-
fins. depend on πείρασθαι. 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 particies.
Note that the usual construction of
λαθάνω and φθάνω is here re-
versed; see G. M. T. 893.
42 εἰ διναλμέθα: ideal opt., where
ἡ διναλμέθα might have been ex-
pected.
μᾶλλον ἢ: after κρεῖττον; the second
comp. is, of course, redundant.
πολύ γὰρ ἢδιον ἀμαξεῖ ιέναι ἢ ὁμάλες ἐνθέν καὶ ἐνθέν 13
45 πολεμῶν δυναν, καὶ νόκτωρ ἀμαξεῖ μᾶλλον ἄν τὰ πρὸ ποιῶν
ὄργας ἢ μεθ᾽ ἡμέραν μαχόμενος, καὶ ἡ τραχεία τῶν ποσῶν
ἀμαξεῖ λυσιν εὐμενεστέρα ἢ ἡ ὁμαλή τὰς κεφαλὰς βαλλομένως.
καὶ κλέψαι δ᾽ οὐκ ἄδυναν μοι δοκεῖ εἶναι, ἐξεν μὲν νυκτὸς 13
ιέναι, ὡς μὴ ὀράσασθαι, ἐξεν δ᾽ ἀπελθεῖν τοσοῦτον ὡς μὴ ἀποκάλησιν
50 παρέχειν. δοκοῦσεν δ᾽ ἂν μοι ταύτῃ προσποιούμενοι προσβαλεῖν
ἔρημοτέρον ἄν τῷ ὦρει χρῆσθαι. μένονε μὴν αὐτοῖ μᾶλλον
ἀθρόου οἱ πολέμου. ἀτὰρ τ᾽ ἐγὼ περὶ κλοπῆς συμβαλλομαι; 14
ὑμᾶς γὰρ ἐγὼ, ὁ Χειρόσοφος, ἄκουσόν τους Δακεδαμιώνους δοσι
ἐστε τῶν ὁμολογεῖν εὕφοι ἐκ παιδῶν κλεπτεῖν μελετᾶν, καὶ οὐκ
55 αἰσχρῶν εἰναι ἀλλὰ καλῶν κλεπτεῖν ὁσα μὴ κωλύει νόμος.
ὅπως δὲ ὡς τάχιστα κλέπτην καὶ πειρᾶσθε λαυθάνειν, νόμο- 15
literally rendered. For the repeated ἄν, cf. I, 3, 29, and the
note.
51 μένονα: ἄν is to be supplied from
the preceding sentence. Only in
such cases may the potential
opt. omit ἄν; see the note on
I, 6, 8, and G. M. T. 226.
52 ἀτὰρ: save in Plato, not com-
mon in Attic prose. Note that
the style here is conversational.
ἡσ: note the emphasis and the
contrast with ὑμᾶς.
συμβαλλομαι: sc. λέγουν or γράμμην,
express an opinion.
53 ὑμᾶς . . . τοῖς Δακεδαμιώνους,
54 τῶν ὄρων, the peers, a tech-
nical name for those of Dorian
stock at Sparta. The other in-
habitants were restricted in
civic rights (Helots, Perioeci).
ἐκ παιδῶν, from boyhood. Cf. ἰδὲ
a pueris.
55 δοὺς μὴ καλῶν νόμος: the rations
served to Spartan boys were but
scanty and they were allowed to


steal food. If caught, however, they were severely punished.

59 μᾶλα . . . καιρὸς ἔστιν: cf. τὰν ἐν καίρῳ, III, 1, 177.

ἐπιδεικνυθαί: the aor. of the single act. Contrast κλέπτειν (above), of the habit.

59 πληγᾶς λάβωμεν: this periphrasis often supplies the pass. of the defective vb., πλήττω. Its perf. act. is regularly supplied by the phrase, πληγᾶς δέδωκα. Cf. the note on II, 4, 48.

68 δινωθ: chosen to refer back to δινοῦσ. The penalty was a fine of double the amount appropriated, loss of civic rights, banishment, or even death.

63 κρατίστους, your best men.

64 ἀπερ, that is, if.

ὑμῖν: ethical dat. (to be your rulers).

The asperity of Chrisophanes' answer has led some to see in this episode a reminiscence of the quarrel mentioned in § 3.

66 ἐπιδεικνυθαί, perhaps, to set about showing; not exactly as ἐπιδεικνυθαί, above.

68 κλάπτων: chosen doubtless with reference to κλέπτειν; see, however, c. 5, § 12.

69 τούτων καὶ πυθάνομαι, I learn from them, besides other things. 70 νῦντα άιξι καὶ βοῦν, is grazed over by goats and cattle. In the act. construction the subj. is the herdsmen, not the animals.

71 βατά: cf. III, 4, 199.
πολεμεῖον μενεῖν ἑτὶ, ἐπειδὰν ἰδὼν ἡμᾶς ἐν τῷ ὁμοίῳ ἔπι τῶν ἄκρων. οὐδὲ γὰρ νῦν ἐθέλουσι καταβάειν εἰς τὸ ἱσον ἡμῶν. οὗ δὲ Χειρόσφος εἶτε. Καὶ τὶ δέ τε ἕναι καὶ λυπεῖν τὴν 1975 ὑπερφυλάκιαν; ἀλλὰ ἀλλοὺς πέμψων, ἀν μὴ τίνες ἐθέλοντες ἀγαθοὶ φαίνονται.

ἐκ τούτου Ἀριστόνυμος Μεθυδρείες ἔρχεται ὀπλίτας ἔχον 20 καὶ Ἀριστεάς ὁ Χῖος γυμνήτας καὶ Νικόμαχος Οίταιος γυμνήτας· καὶ σύνθημα ἐποίησαντο, ὅποτε ἔχοιεν τὰ ἄκρα, πυρὰ καίειν 30 πολλὰ. ταῦτα συνθέμενοι ἑρίστων· ἐκ δὲ τοῦ ἄριστου προή 21 γαγεν ὁ Χειρόσφος τὸ στράτευμα πάν ὡς δέκα σταδίους πρὸς τοὺς πολεμεῖον, ὅπως ὡς μάλιστα δοκολὴ ταύτῃ προσάξειν.

Ἐπειδὴ δὲ ἐδειπνήσαν καὶ νῦ ἐγένετο, οἱ μὲν ταχθὲντες 22 χοντο, καὶ καταλαμβάνουσι τὸ ὄρος, οἱ δὲ ἄλλοι αὐτοῦ 35 ἀνεπαύνοντο. οἱ δὲ πολέμοι ἐπεὶ ἔσοντο τὸ ὄρος ἐχόμενον, ἔγχρησαν καὶ ἔκαιον πυρὰ πολλὰ διὰ νυκτὸς. ἐπειδὴ δὲ 23 ἡμέρα ἐγένετο Χειρόσφος μὲν θυσάμανος ἤγε κατὰ τὴν ὀδόν, οἱ δὲ τὸ ὄρος καταλαβόντες κατὰ τὰ ἄκρα ἐπῆραν. τῶν δὲ 24 πολεμεῖν τὸ μὲν πολὺ ἔμειν ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους, μέρος 90 δ' αὐτῶν ἀπῆρντα τοῖς κατὰ τὰ ἄκρα. πρὶν δὲ ὁ μοῦ ἐλαῖν τοὺς

72 ἐν τῷ ὁμοίῳ, on a level with them.
73 ἐς τὸ ἱσον ἡμῖν, to the same level with us.
75 ἀλλὰ, no, or rather. It implies a preceding negation (Do not go yourself).
77 Ἀριστόνυμος... Ἀριστεάς: cf. c. 1. § § 27 and 28. The use of the art. with Χῖος is perhaps intended to signalize Aristeas' well-known bravery. Cf. ἐντάλματα τῷ Ἀπόλλωνι, III, 1, 27.
80 ἐκ... τοῦ ἄριστου, immediately after breakfast (lunch).
83 οἱ μὲν ταχθὲντες: i.e. the volunteers, § 20.
86 ἔγχρησαν, kept watch. When the perf. of a vb. has the force of a pres. (e.g. ἔγρηγεραν, am awake), the plp. has, of course, the force of an impf.
88 διὰ νυκτὸς: cf. the stronger phrase δι' ὁδὸς τῆς νυκτὸς, c. 2. 20.
89 θυσάμανοι: cf. I, 7, 85; contrast ἔσομαι, below, I. 98.
90 κατὰ τὰ ἄκρα ἐπῆραν, advanced against them along the heights.
92 τὸ μὲν πολὺ: cf. I, 4, 86.
90 τοὺς πολεμεῖον: i.e. the two main bodies. The following gen. ἀλλάξεως, depends upon ὅμως, which
πολλοὶς ἀλλήλων, συμμειγνύσαν ὀί κατὰ τὰ ἄκρα, καὶ νικῶσιν
25 οἱ "Ελληνες καὶ διώκονσιν. ἐν τούτῳ δὲ καὶ οἱ ἐκ τοῦ πεδίου οἱ
μὲν πελτασταὶ τῶν 'Ελλήνων δρόμῳ ἔθεν πρὸς τοὺς παρατεταγ-
μένους, Χειρασοφὸς δὲ βαδῦν ταχὺ ἐφείπτετο σὺν τοῖς ὀπλίταις.
28 οἱ δὲ πολέμοι οἱ ἐπὶ τῇ ὄδῷ ἐπειδὴ τὸ ἀνω ἔωρον ἥττομενον, 6
φεύγουσι.  καὶ ἀπέθανον μὲν οὐ πολλοὶ αὐτῶν, γέρρα δὲ πάχ-
πολλὰ ἐλήμφθη.  ἀ οἱ "Ελληνες ταῖς μαχαίραις κύπτοντες ἀχρεία
27 ἐπολοῦν. ὡς δὲ ἀνέβησαν, θύσαντες καὶ τρόπαιον στηράθμενοι
κατέβησαν εἰς τὸ πεδίον, καὶ εἰς κόμας πολλῶν καὶ ἀγαθῶι
γεμοῦσας ἔλθον.

1 VII. Ἐκ δὲ τούτων ἐπορεύθησαν εἰς Τάξχους στάθμους
πέντε παρασάγγας τριάκοντα· καὶ τὰ ἐπιτήδεια ἐπέλευσαν.
χωρία γὰρ ὄκλον ἰσχυρὰ οἱ Τάξχοι, ἐν οἷς καὶ τὰ ἐπιτήδεια
2 ἀπαντᾶ ἐλχον ἀνεκκεκομομένου. ὥσπερ δὲ ἀφικόμεθα πρὸς χωρίοις
δ' πόλιν μὲν οὐκ ἐλχεν οὐδ' οἶκας—συνεληλυθότες δ' ἦσαν σ

here follows the analogy of ἐγγύς and ἐγγειών. 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.
94 βαδῦν ταχὺ, at a quick pace.
95 τὸ ἄνω = τῶν ἄνω, their men above. For the neut., cf. the note on I, 2, 3.
98 τρόπαιον στηράθμενοι: 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 γεμοῦσας: 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.
δὲ Τάξχου: note again the name of the people, instead of the name of the country. This name still survives.
2 ἴδομαι: cf. I, 5, 30, but note the difference in tense.
3 ἐν οἷς: not εἰς δ', because of ἔλχον. They kept the provisions in the strongholds, whither they had brought them. For the phrase ἔλχον ἀνακεκομομένου, cf. ἔχομεν ἀναπτάκοτες, I, 3, 74, and the note.
5 συνεληλυθότες... ἦσαν, had gathered. The plp. is not rarely resolved into perf. partic. and copula; see, however, the note.
αὐτοὺς καὶ ἄνδρες καὶ γυναῖκες καὶ κτήμα πολλὰ—Χειρίσοφος μὲν οὖν πρὸς τοῦτο προσέβαλλεν εὐθὺς ἤκουσ· ἐπείδη δὲ ἡ πρώτη τάξις ἀπέκαμνεν, ἀλλή προσῆγε καὶ ἄλλη· οὗ γὰρ ἦν ἄθροις περιστῆναι, ἀλλὰ ἀπότομον ἦν κύκλῳ.

10 ἐπείδη δὲ Ἐυνοφῶν ἦλθε σὺν τοῖς ὁπισθοφύλαξι καὶ πελτα-ς σταῖς καὶ ὀπλίταις, ἑνταῦθα δὴ λέγει Χειρίσοφος. Εἰς καλῶν ἥκετο· τὸ γὰρ χαρίδιν ἀἱρετῶν· τῇ γὰρ στρατιᾷ οὖν ἔστι τὰ ἐπιτήδεια, εἰ μὴ ληψώμεθα τὸ χαρίδιν. ἑνταῦθα δὴ κοινῆ ἐβοῦν· λεύντο· καὶ τοῦ Ἐυνοφῶντος ἐρωτῶν τῷ τὸ κολύον εἰη

15 εἰσελθείν εἰπεν ὁ Χειρίσοφος· Μία αὕτη πάροδος ἐστιν ἦν ὀρῴς· ὅταν δὲ τῆς ταύτης περιτάται παρείναι, κυλινδοῦσι λίθους ὑπὲρ ταύτης τῆς ὑπερεχούσης πέτρας· ὡς δὲ ἀν καταληφθῇ, οὕτω διαιτηταί. ἀμφὸ δὲ ἐδείξει συντετριμμένους ἀνθρώπους καὶ σκέλη καὶ πλευράς. "Ἡν δὲ τοὺς λίθους ἀναλώσασιν, ἔφη ὁ Ἐυνοφῶν, 5

20 ἀλλὰ τὸ ἦ ὁ υἱὸς κολύει παριέναι; οὗ γὰρ δὴ ἐκ τοῦ ἐναυτῶν ὀρῶμεν εἰ μὴ ἀλλίως τούτους ἄνθρωπους, καὶ τούτων δύο ἢ τρεῖς ὁπλισμένους. τὸ δὲ χαρίδιν, ὡς καὶ σὺ ὀρῷς, σχέδον τρία ἡμι-πλευρά ἐστὶν ὡς ἐκ βαλλομένων διελθεῖν· τούτου δὲ δοσὶν πλέθρου δασὺ πίτυσι διαλειπούσας μεγάλαις, ἀνθὰ ὧν ἐστηκότες;

on ἦς ὁ πλευράκτης. II, 3, 39, and
on εἰσάζει... φυλάκτων, I, 2, 122 f.
6 αὐτῶν: the rel. construction is
given up as often.
Χειρίσοφος μὲν οὖν: the sentence makes a new start (anacolou-
thon).
7 εὐθὺς ἤκουσ· immediately on his
arrival.
11 εἰς καλὸν, opportune.
12 τὸ χαρίδιν... τὸ χαρίδιν: note
the effect of the chiastic order.
13 εἰ μὴ ληψώμεθα: a warning con-
15 Μία... ὀρῷς: cf. c. 1. 79, and
the note.
16 κυλινδοῦσι: for the form, cf.
ἐρριπτοῦν, III, 3, 3, and the note.
17 οὕτω διαιτηταί, ferox thus. For
the vb. cf. διαιτῆς, I, 1, 19.
18 σκλη καὶ πλευράς: c.f. the note
on τὰς κεφάλας, II, 0, 2.
ἐκ τοῦ ἐναυτῶν, on the other side.
21 εἰ μὴ, except.
τούτους, yonder. No art.
23 χαρίδιν, space.
τρία ἡμιπλευρά: i.e. 150 ft. For
the form of expression, cf. τρια
ἡμιδιάρεια, I, 3, 110.
28 βαλλομένους, under fire.
24 δασὸν πίτυς: the adj. has here
its normal construction (with a
dat. of means). In II, 4, 63, it
was construed with a gen., after
the analogy of words expressing fulness. See the note there.


2. behind which.

3. the incorporartion in the, standing at intervals. Cf. I, 8, 78, and the note, and 29, above, 1. 28.

4. when.

5. in large numbers.

6. that is the very thing we want.

7. (to a point) whence.

8. i. e. the space estimated as 50 ft. (§ 6).

9. to get back; i. e. if an advance should prove impossible.

10. cf. I, 103.

11. from this it appears that the several ãôçø held the front position (the post of danger) on successive days.

12. departed, set out; not as apostle, above.

13. i. e. his ãôçø. Cf. kata thn, I, 8, 34, and the corresponding distributive use of ãna (e. g. c. 6. 15).

14. explanatory adnomon. Note the tenses.

15. acc. of extent.

16. for the vb., cf. c. 1. 65, and the note.
εὐπετῶς· ἕφ' ἐκάστης δὲ τῆς προδρομῆς πλέον Ὑ ἰδέα ἅμαξα
45 πετρῶν ἀνηλάκοντο. ὃ δὲ Ἀγασίας ὡς ὀρᾷ τὸν Καλλίμαχον 11
ἀ ἐπολεί, καὶ τὸ στράτευμα πᾶν θεώμενον, δείσας μὴ οὗ πρῶτος
παραδραμὴ εἰς τὸ χωρίον, οὗ [δὲ] τὸν Ἀριστώνυμον πλησίον
ἀντα παρακαλέσας ὡς Εὐρύλοχον τὸν Λουσίεα ἐταφοῦς ὡς
οὐδὲ ἄλλον οὐδένα χωρεῖ αὐτός, καὶ παρέφχεται πάντας. ὃ δὲ 12
50 Καλλίμαχος ὡς ὀρᾷ αὐτὸν παριόντα, ἐπιλαμβάνεται αὐτοῦ τῆς
ἐτυ ν. ἐν δὲ τοὺς παραθεὶ τοὺς Ἀριστώνυμοι Μεθυδρεῖς,
καὶ μετὰ τοῦτον Εὐρύλοχον Λουσίεας πάντες γὰρ οὗτοι ἀντε-
ποιούντο ἀρετῆς καὶ διηγουέτοντο πρὸς ἄλλους· καὶ οὗτος
ἐρίζουτε αἱροῦσι τὸ χωρίον. ὡς γὰρ ἀπαξ εἰσέδραμον, οὖν εἰς
55 πέτρος ἄνωθεν ἤμεν θ' ἐνταῦθα δὴ δεινὸν ἢν θεάμα. αἱ γὰρ 13
γυναικὲς πίπτουσαν τὰ παιδία εἰτα εὐναίες ἐπικατερρίπτουν, καὶ
οἱ ἀνδρὲς ὁσαύτου. ἐνταῦθα δὴ καὶ Αἰνεὰς Στυμφάλιος
λοχαγὸς ἰδὸν τινα θεόντα ὡς μίντου ἐκατὸν στόλην ἕχουτα
καλὴν ἐπιλαμβάνεται ὡς κωλύσων. δὲ αὐτὸν ἐπιστάταται, καὶ 14
60 ἀμφότεροι ἄξοντο κατὰ τῶν πετρῶν φερόμενοι καὶ ἀπέθανον.
ἐντεῦθεν ἀνθρωποί μὲν πάνω ὅλγοι ἐλήφθησαν, βοές δὲ καὶ ἄνω
τολλοὶ καὶ πρόβατα.

'Εντεῦθεν ἐπορεύθησαν διὰ Χαλύβων σταθμὸς ἐπὶ τὰ παρα-
55 σάγγας πεντήκοντα. οὖν ἦσαν ἄν διηθὼν ἀλκιμῶτατοι, καὶ
35 εἰς χεῖρας ἦσαν. εἰχον δὲ θώρακας λινοὺς μέχρι τοῦ ἔτρου, ἀκτὶ

41 ἄμαξα, wagon-loads.
45 Καλλίμαχος & ἑτοι: prolepsia.
46 δείσας μὴ οὗ 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 τρυσος, the rim of his
shield. αὐτὸ may be taken with
τῆς τρυος, or directly with ἐπιλα-
μβάνεται (catches hold of him by
his shield). τρυς is a poetic word.
52 ἀντιπολούντο ἄρετής: cf. II, 1, 59.
ἄρετή is here reputation for
valor.
54 ἄχος: cf. I, 9, 34.
55 δεινόν: Xen. was not lacking in
humanity.
56 πίπτουσα... ἐπικατερρίπτου: note the durative tenses and the
exact use of the preps.
58 στολῆν... καλὴν: cf. the note
on I, 2, 158.
60 ἄξοντο... φερόμενοι: cf. II, 4,
106, and the note.
64 ἰν: gen. by attraction; the
antecedent would have been
partitive.
ἀλκιμῶτατοι: 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 στάρτα πυκνὰ ἐστραμμένα. εἶχον δὲ καὶ κυνηγίδας καὶ κράνη καὶ πάρα τὴν ζώνην μαχαίριον διὸν ξυλήν Δακωνικήν, ὡς ἔσφατον δὲν κρατεῖν δύναιντο, καὶ ἀποτέμνοντες ἄν τὰς κεφαλὰς ἔχοντες ἐπορεύοντο, καὶ ἦδον καὶ ἱχόρευον ὅποτε οἱ πολέμοι αὐτοῖς ἄφεσθαι ἐμελλον. εἶχον δὲ καὶ δόρυ ὡς 70
17 πεντεκαῖδεκα πτέχεων μιᾶν λόγχην ἔχον. οὕτωι ἐνέμενον ἐν τοῖς πολιορκοσι ἐπεὶ δὲ παρέλθοιεν οἱ Ἑλλήνες, εἴποντο ἀεὶ μαχαίρεις. ἡκίσκου δὲ ἐν τοῖς ὅχυροις, καὶ τὰ ἐπιτίθεντα ἐν τούτοις ἀνακεκομισμένοι ἤσαν. δοτέ μηδὲν λαμβάνειν αὐτῶθεν τοὺς Ἑλλήνας, ἀλλὰ διετράφησαν τοὺς κτήνεις ὡς ὑπὸ τῶν Ταχῶν 75
18 ἔλαβον. ἐκ τούτων οἱ Ἑλλήνες ἀφίκοντο ἐπὶ Ἀρτασοῦ ποταμόν, εὐρὸς τεττάρων πλέθρων. ἐνετέθην ἐπορεύθησαν διὰ Σκυθηνῶν στάθμων τέταρα παρασάγγαις εἴκοσι διὰ πεδίου εἰς κόμας. ἐν αἷς ἐμειναν ἡμέρας τρεῖς καὶ ἐπεσινίσαντο.
19 ἐνετέθην διήλθον στάθμοις τέταρα παρασάγγαις εἴκοσι πρὸς 80 πόλιν μεγάλην καὶ εὐδαίμονα καὶ οἰκουμένην ἡ ἐκάλειτο Γυμνιάς. ἐκ ταύτης ὄ τῆς χώρας ἄρχον τοῖς Ἑλλήσσων ἤγεμόνα πέμπτε, ὅπως διὰ τῆς ἐναυτῶν πολεμίας χώρας ἅγοι αὐτοῖς. ἔλθον δὲ 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 πτέρυς (flap), and was usually of leather or felt, at times covered with metal plates.

67 ξυλήν: acc. by attraction; cf. ὁστέρ βοῦν, c. 5. 127.
69 ἡκίσκου: frequentative; cf. I, 9, 68, and the note.
70 ἐμελλον: we should have expected μελλον, but see the note on I, 5, 59.
71 λόγχην: the Greek spear had a spike (στόραξ, σαυρωτήρ) at the butt end also, by which it could be stuck into the ground.
73 μαχαίρεις, ready to fight.
75 διετράφησαν: the dependent construction (with ὡς) is given up. For the force of δια- cf. διεγένα, I, 5, 34. Whenever the Greeks had to subsist on meat Xen. lays stress on the fact.
83 ἐπανά: of wholly uncertain identification.
λέγει δι' αξίς αὐτῶν πέντε ἡμέραν εἰς χωρίον θὲν ὑψονται 85 θάλατταν: εἰ δὲ μῆ, τεθνάναι ἐπηγγελματο. καὶ ἡγοὔμενος ἑπειδὴ ἐνεβάλλεν εἰς τὴν ἑαυτοῦ πολεμίαν, παρεκελεύετο αἰθεὶν καὶ φθειρέω τὴν χώραν. δὲ καὶ δῆλον ἐγένετο δι' τοῦτον ένεκα ἕλθοι, οὖ τῆς τῶν Ἐλλήνων εὐνοιας. καὶ ἀφικνοῦνται ἐπὶ τὸ 21 ὄρος τῇ πέμπτῃ ἡμέρᾳ· ὑμοια δὲ τῷ δρει ἦν Ἡχης. ἐπεὶ δὲ οἱ 90 πρῶτοι ἐγένοντο ἐπὶ τοῦ ὄρους, κραιγὴ πολλὰ ἐγένετο. ἀκούσας 22 δὲ ὁ Ξενοφῶν καὶ οἱ ὑπισθόφυλακες φήμησαν ἐμπροσθεν ἄλλους ἑπιτίθεσθαι πολεμίου· ἑπτῶντο γὰρ ὅπισθεν ἐκ τῆς καιομένης χώρας, καὶ αὐτῶν οἱ ὑπισθόφυλακες ἀπέκτειναν τῇ τινας καὶ ἐξώγρησαν ἐνεδραν ποιησάμενοι, καὶ γέρρα ἔλαβον δασεῖαν 95 βοῶν ὑμοβοσκεῖα ἁμφι τὰ εἴκοσιν. ἑπειδὴ δὲ βοὴ πλεῖον τε 23 ἐγένετο καὶ ἐγγύτερον καὶ οἱ αἰεὶ ἐπιώντες έθεον ὄρμον ἐπὶ τοὺς αἰεὶ βωόντας καὶ πολλῷ μεῖζων ἐγένετο ἡ βοὴ ὅσπυ πλεῖον ἐγένετο, ἐδόκει δὴ μεῖζόν τι εἶναι τῷ Ξενοφῶντι, καὶ ἀναβᾶς ἐφ' 24 ἵππον καὶ Δύκιον καὶ τοὺς ἰπτέας ἀναλαβὼν παρεβόθησε· καὶ 100 τάχα δὴ ἀκούσεις βοῶντων τῶν στρατιωτῶν θάλαττα θάλαττα καὶ παρεγγυόντων. ἐνθα δὴ ἔθεον πάντες καὶ οἱ ὑπισθόφυλακες,
25 καὶ τὰ ὑποζύγια ἠλαύνετο καὶ οἱ Ἰπποὶ. ἔπει δὲ ἄφικοντο πάντες ἐπὶ τὸ ἅκρον, ἐνταῦθα δὴ περιεβάλλον ἀλλήλους καὶ στρατηγοὺς καὶ λοχαγοὺς δακρύοντες. καὶ ἑξαπίνης ὅτιν δὴ παρεγγυήσατο οἱ στρατιώται φέρουσι λίθους καὶ ποιοῦσι 105 σε κοιλῶν μέγαν. ἐνταῦθα ἄνετόθεσαν δερμάτων πλήθος ὀμο- βοεῖων καὶ βασκηρίας καὶ τὰ ἀιχμάλωτα γέρρα, καὶ ὁ ἡγεμόν 27 αὐτὸς τε κατέτεμνε τὰ γέρρα καὶ τοῖς ἅλλοις διεκελεύετο. μετὰ ταῦτα τὸν ἡγεμόνα οἱ Ἑλληνες ἀποτείμησαν. δῶρα δόντες ἀπὸ κοινοῦ Ἰπποῦ καὶ φιάλην ἀργυρᾶν καὶ σκευὴν Περσικήν καὶ 110 δαρεικίας δέκα. ἤτει δὲ μάλιστα τοὺς δακτύλους, καὶ ἐλαβε πολλοὺς παρὰ τῶν στρατιωτῶν. κώμην δὲ δεῖξασ αὐτοῖς οὐ σκηνήσουσι καὶ τὴν ὀδὸν ἢ πορεύσονται εἰς Μάκρωνας, ἔπει ἐστερέα ἐγένετο, ἕχετο τῆς νυκτὸς ἀπίων.

VIII. Ἐνετεύθεν δ' ἐπορεύθησαν οἱ Ἑλληνες διὰ Μακρῶνος σταθμὸς τρεῖς παρασάγγας δέκα. τῇ πρώτῃ δὲ ἡμέρα ἄφικοντο ἐπὶ τῶν ποταμῶν ὥστε ὄρη τὴν ἑν τῶν Μακρῶνων καὶ τὴν τῶν Σκυθῶν. εἶχον δ' ὑπὲρ δεξιῶν χωρίον οἷον χαλεπώτατον καὶ εξ

103 ἠλαύνετο, were hurried on.
104 δακρύοντες: how different from δακρύσαντες? This emotional outburst needs no apology; cf. the note on I, 3, 9.


δὸν δὴ παρεγγυήσατο, some one or other giving the word?; cf. V, 2, § 24, δὸν δὴ ἱδαφάντος. In these cases δὸν is felt as the subj. of the partic., but it is really attracted from the nom. (παρεγγυήσατο τινος δοτις δὴ ἡ).
106 ἄνετοθεσα: a technical word; note the durative tense.

Σερράων: above, we had βοῶ in this sense (l. 94).
108 κατέτεμνον: cf. c. 6. 97.
109 ἀντι κοινοῦ, from the common stock.
111 τοῖς δακτυλίοις: the Greek, unless a slave, regularly wore a ring.

Chapter VIII

3 τὴν τῶν... τὴν τῶν: χώραν easily supplies itself.

4 υἱὶς δεξιῶν, above them on the right; cf. ὑπερβήκιον, III, 4, 153. Both are more descriptive than the simple ἐκ δεξιᾶς (cf. ἔξ ἀριστερᾶς) or ἐν δεξιᾷ (I, 5, 2). The tense of εἶχον suggests that χωρίον means, not position, but continuous country.

οἶον χαλεπώτατον: oἶον is used with the superlative, as are ὑπὲρ and
5 ἀριστερᾶς ἄλλοι ποταμοῖ, εἰς δὲ ἐνέβαλλεν ὁ ὀρίζων, δι' οὗ ἔδει 
διαβῆναι. ἦν δὲ οὖσος δασὸς δένδρων παχέσι μὲν οὐ, πυκνοῖς δὲ. 
ταῦτ' ἔπει προσήλθον οἱ Ἑλληνες ἐκοπτοῦν, στείνοντες ἐκ τοῦ 
χωρίου ὡς τάχιστα ἐξελθέαν. οἱ δὲ Μάκρωνες ἔχουσι γέρρα 3 
καὶ λόγχας καὶ τριχύνους χειῶνας κατ' ἄντιπέραν τῆς διαβάσεως 
10 παρατεταγμένοι ἤσαν καὶ ἄλληλοις διεκελεύοντο καὶ λίθους εἰς 
τὸν ποταμὸν ἐρριπτοῦ. ἐξεικνύοντο γὰρ οὐδὲν ἐξαπτῶν οὐδέν. 
Ἐνθα δὴ προσέρχεται Ἐνοφώντι τῶν πελταστῶν ἀνήρ 4 
Ἀθήνης φᾶσκων δεδουλευκέαν, λέγον ὅτι γιγανόσκοι τὴν φωνήν 
tῶν ἀνθρώπων. καὶ οἶμαι, ἐφη, ἐμὴν ταύτην πατρίδα εἶναι· 
15 καὶ εἰ μὴ τι κωλύει θέλων αὐτοῦς διαλεχθήναι. Ἀλλ' οὐδέν 5 
kωλύει, ἐφη, ἀλλὰ διαλέγου καὶ μάθε πρῶτον τίνες εἰσίν. οἱ 
δ' εἰσαύν ἐρωτῆσαντο ὅτι Μάκρωνες. Ἑρώτα τοινῦν, ἐφη, 
αὐτοὺς τί ἀντιτετάχαται καὶ χρῆσοιν ἥμιν πολέμοι εἶναι. οἱ θ' 
δ' ἀπεκρίναντο Ὑπὲρ χρῆσθαι τὴν ἡμεῖς ἐπὶ τὴν ἥμετέραν καὶ ἔρχεσθε. 
20 λέγειν ἐκέλευον οἱ στρατηγοὶ ὅτι οὐ κακῶς γε ποιήσοντες, ἀλλὰ 
βασιλεῖ πολεμήσαντες ἀπερχόμεθα εἰς τὴν Ἐλλάδα, καὶ ἐπὶ 
θάλατταν βουλόμεθα ἀφικεσθαι. ἡρώτων ἐκεῖνοι εἰ δοῖεν ἄν ἦν 7

When a pres. is desired, forms of φᾶσκω are freely used without 
appreciable difference of meaning.

14 ταύτην: sc. χώραν. This is subj.,
patria pred. Note the transition 
to direct speech.

17 ἐρωτήσαντος: sc. abroi.

55: introducing direct speech; 
cf. I, 8, 36.

18 ἀντιτετάχατα: for the form, cf. 
G. 701; H. 464a; B. 220a. Con-
trast παρατεταγμένοi ἤσαν, above, 
l. 10.

20 λέγων ἐκέλευον: asyndeton is 
common in dialogue.

21 εἰ ἔδαρταν: the chiastic or-
der strongly emphasizes these 
words.

22 ἐστιν ἄν: potential opt. in an 
isuir. ques. cf. I, 7, 11.
τούτων τὰ πίστα. οἰ δ’ ἔφασαν καὶ δοῦναι καὶ λαβεῖν ἐθέλειν. ἐνετέθεν διδάσκων οἱ Μάκρωνες βαρβαρικὴν λόγχην τοῖς Ἑλληνίσι, οἱ δὲ Ἑλληνες ἐκεῖνοι Ἑλληνικὴν· ταῦτα γὰρ ἔφασαν 25 πιστὰ εἶναι· θεοὺς δ’ ἐπεμαρτύραντο.

8 Μετὰ δὲ τὰ πιστὰ εὕθως οἱ Μάκρωνες τὰ δὲνδρα συνεξήκοντο τὴν τε ὄδον ὁδοποιοῦν ὡς διαβιβάζοντες ἐν μέσοις ἀναμεμειγμένοι τοῖς Ἑλληνισι, καὶ ἄγοραν ὅταν ἐδύνατο παρεῖχον, καὶ παρῆγαγον ἐν τρισαύτῃ ἡμέρᾳ ἕως ἔπλη τὰ Κόλχων θρία 30 κατέστησαν τοῖς Ἑλλήνες. ἐνταῦθα ἦν ὅρος μέγα· καὶ ἐπὶ τούτου οἱ Κόλχοι παρατεταγμένοι ἦσαν. καὶ τὸ μὲν πρῶτον οἱ Ἑλληνες ἀντιπαρετάζοντο φαλαγγα, ὡς οὕτως ἔξοιτε πρὸς τὸ ὄρος· ἔπειτα δὲ ἔδοξε τοῖς στρατηγοῖς βουλεύσασθαι συλλεγεῖσθαι ὅπως ὡς κάλλιστα ἀγωνιόντα.

35 ἔλεξεν οὖν Ξενοφῶν ὅτι δοκοί παύσαντας τὴν φαλαγγα λόχοις ὀρθοῖς ποιῆσαι· ἢ μὲν γὰρ φαλαγξ διασπασθῆσαι εὕθως· τῇ μὲν γὰρ ἄνοδον τῇ δὲ εὔδοιον εὐρήσομεν τὸ ὄρος· καὶ εὔθως τοῦτο ἀθυμίαν ποιῆσε ὅταν τεταγμένοι εἰς φαλαγγα ταῦτα διεσπασμένην ὄροσιν. ἔπειτα αὐτὸ ἐπὶ πολλῶν τεταγμένοι 40 προσάγομεν, περιτευσοῦσιν ἡμῶν οἱ πολέμοι καὶ τοῖς περιταῖς χρήσονται δεῖ ἄν βούλωσθαι· ἐὰν δὲ ἐπὶ ὄλγων τεταγμένοι ὄμεν, οὐδὲν ἂν εἰς θαυμαστόν εἰ διακοπεῖ ἡμῶν ἡ φαλαγξ ὑπὸ άθρόων καὶ βελῶν καὶ ἄνθρωπων πολλῶν ἐμπεσότων· εἰ δὲ τῇ τούτῳ ἔστη τῇ φαλαγγι κακῶν ἔσται. ἀλλὰ μοι δοκεῖ ὀρθοῖς 45

23 τὰ πιστά, the (proper) pledges.
28 διαβιβάζοντες: with this vb. the contracted fut. is commoner.
33 ἀντιπαρετάζοντο φαλαγγα: the acc. is an extension of the inner obj.; below, l. 39, we have εἰς φαλαγγα.
34 βουλεύσασθαι συλλεγεῖσθαι: to come together and consult. Note the dat., συλλεγεῖσθαι; the acc. would be normal, since it follows the infin. See the note on I, 2, 4.
35 δὲ πως ... ἀγωνιόντα: obj. clause, although the interrog. tone is clear.
37 λόχοις ὀρθοῖς: cf. c. 2. 46, and the note.
39 διασπασθῆσαι: cf. III, 4, 80. Note again the shift to direct speech.
40 ἐπὶ πολλῶν, many deep. Cf. below, ἐπὶ ὄλγων, few deep.
41 περιτευσοῦσιν ἡμῶν: i. e. their line will be longer than ours.
42 δὲ ἄν βούλωσθαι: e. g. for a flank attack. For the inner obj. with χρῆσονται, cf. I, 3, 93.
44 ἄθρόων: the text is uncertain.
τοὺς λόχους ποιησάμενον τοσοῦτον χωρίων κατασχεῖν διαλιπόντας τοῖς λόχοις δόσον ἔξω τοῖς ἐσχάτοις λόχοις γενέσθαι τῶν πολεμῶν κεράτων· καὶ οὕτως ἐσόμεθα τῆς τε τῶν πολεμῶν φάλαγγος ἔξω οἱ ἐσχάται λόχοι, καὶ ὀρθῶς ἔγοντες οἱ κράτιστοι ἢμῶν πρῶτοι προσίασιν, ἣ ταῦτα ἡ ἔκαστος ἦσει ὁ λόχος. καὶ εἰς τὸ διαλέιπον ὦν ῥάδιον ἔσται τοῖς πολεμίοις εἰς ἔστασθαι ἐνθὲν καὶ ἐνθὲν λόχους ὄντων, διακόπτοι τε οὐ βάζουν ἐσταὶ λόχον ὀρθοὺς προσοίητα. ἣν τε τις πιέζηται τῶν λόχων, ὁ πλησίον βοηθήσει. ἥν τε εἰς τὴ δυνατὴ τῶν λόχων ἐπὶ τὸ ἄκρον ἀναβῆναι, οὕτως μηκέτι μείνῃ τῶν πολεμίων.

ταῦτα ἔδοξε, καὶ ἐπολοὺς ὀρθῶς τοῖς λόχοις. Ξενοφόν δὲ ἀπιῶν ἐπὶ τὸ εἰκώνιμον ἀπὸ τοῦ δεξιοῦ ἔλεγε τοῖς στρατιῶταις· "Ἀνδρέσε, οὐτό εἰσιν οὐδὲ ὃρατε μόνοι ἵνα ἡμῖν ἐμποδίζω τὸ μή ἢδη εἶναι ἑνθα πάλαι σπείρομεν· τούτους ἢν πως δυνάμεθα, καὶ ὧμοιοι δεῖ καταφαγεῖν.

As it stands ἄρθων (pred. after ἐμπεσάντων) is to be taken both with βελῶν and ἀνθρώπων. 41... ἔσται: a warning condition again.
48 κατασχεῖν, to cover. With this τοῖς λόχοις: is to be construed (as dat. of means).
διαλιπόντας, stationing them at intervals.
47 δόσον... γενέσθαι: for the infin. after δόσον, as after ὅσετε, cf. c. 1. 18, and the note on οὐ... ἀρέσειν, II, 3, 49.
ἔξω: with τῶν πολεμῶν κεράτων, but emphasized by its position.
49 οἱ ἐσχάτοι λόχοι: limiting opposition with the subj. of ἐσόμεθα.
ὁ κράτιστος ἢμῶν, 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 ταῦτη: resuming the rel., as often.
ἀξία: intrans.
55 οὕτως μηκέτι μείνῃ: for the double neg., see the note on II, 2, 54.
58 ἐμποδίζω τὸ μή... εἶναι: for the infin. with τὸ μή after a word of hindering, see G. 1551; Ἁ. 961a; Β. 642, I; 643.
59 πάλαι σπείρομεν, have long been striving—a regular force of the pres. with πάλαι.
60 ὡμοὶ... καταφαγεῖν: a proverbial phrase which occurs again in Hell. III, 3, 6. It may be a reminiscence from Homer; see IIiad 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.
ἐπεὶ δὲ ἐν ταῖς χώραις ἐκαστοί ἐγένοντο καὶ τοὺς λόχους ὑπῆρχοις ἐτοιχίσαντο, ἐγένοντο μὲν λόχοι τῶν ὀπλιτῶν ἀμφι τοὺς ὑγιούντα, ὁ δὲ λόχος ἐκαστός σχεδὸν εἰς τοὺς ἑκατόν· τοὺς δὲ πελταστάς καὶ τοὺς τοξότας τριξὶ ἐτοιχίσαντο, τοὺς μὲν τοῦ εὐωνύμου ἔξω, τοὺς δὲ τοῦ δεξιοῦ, τοὺς δὲ κατὰ μέσον, σχεδὸν ὡς ἐξακοσίους ἐκάστους. ἐκ τούτου παρηγγύσαν οἱ στρατηγοὶ εὐχεσθαι· εὐξάμενοι δὲ καὶ παιανίσαντες ἐπορεύοντο· καὶ Χειρισοφος μὲν καὶ Ξενοφῶν καὶ οἱ σὺν αὐτοῖς πελτασταὶ τῆς τῶν πολεμιῶν φάλαγγος ἔξω γενόμενοι ἐπορεύοντο· οἱ δὲ πολέμοι ὡς εἶδον αὐτοῖς, ἀντιπαραθέουσεν οἱ μὲν ἐπὶ τὸ δεξιὸν οἱ δὲ ἐπὶ τὸ ἑώρων μενεπάσθησαν, καὶ πολλὰ τῆς αὐτῶν φάλαγγος ἐν τῷ μέσῳ κεῖνον ἐπολῆσαν. οἱ δὲ κατὰ τὸ Ἀρκαδικὸν πελτασταὶ, δῶν ἦρξαν Λισχύνης ὁ Ἀκαρνάν, νομίζοντες φεύγειν ἀνακραγόντες ἔδεον· καὶ οὗτοι πρῶτοι ἐπὶ τὸ ὅρος ἀναβαίνουσι· συνεφεσέτερο δὲ αὐτοῖς καὶ τὸ Ἀρκαδικὸν ὀπλιτικοφ, δὸν ἦρξε Κλεάνωρ 75 ὁ Ὀρχομένιος. οἱ δὲ πολέμοι, ὡς ἦρξαν θείοι, οὐκέτι ἐστησαν, ἀλλὰ φυγῇ ἄλλος ἄλλη ἐτράπετο.

οἱ δὲ Ἑλληνες ἀναβάντες ἐστρατοπεδεύοντο ἐν πολλαῖς κόμαις καὶ τὰπτιθεία πολλὰ ἐχοῦσαι. καὶ τὰ μὲν ἄλλα οὐδὲν δυτι

61 χώραις, places; cf. κατὰ χώραν, I, 5, 100.
63 ὑγιούντα... ἑκατόν: this gives roughly 8,000, as against the original total of 11,700 (see I, 2, 58 f., 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.
64 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.
65 παραγγέλσαν: less common than the equivalent παραγγέλλω, but occurring four times in this book.
66 Χειρισοφος... Ξενοφῶν: they led the columns at the extreme right and left.
70 ἀντιπαραθέουσα: for the preps., cf. above, l. 33. The Colchians sought to avoid being outflanked. Note the partitive appos.
73 κατὰ τὸ Ἀρκαδικὸν, in the Arcadian division. This, it appears, was in the centre.
75 φεύγειν: i.e. τὸς πολεμοῦ.
76 ὀπλιτικὸν, ὁν: the pl. is justified, since ὀπλιτικὸν ὁν. 
78 ἦρξαν: i.e. οἱ τὸν τελταστάλ. 
79 τὰ μὲν ἄλλα, for the rest (adv. sū̂n: ac. sū̂n: [acc. sū̂n:  δυτι κατ: κατ may be rendered, at
καὶ ἑδαύμασαν· τὰ δὲ σμῆνη πολλὰ ἦν αὐτόθι, καὶ τῶν κηρίων
dοι έφαγον τῶν στρατιωτῶν πάντες ἄφρονες τε ἐγλυκόντο καὶ
ἡμοὺς καὶ κάτω διεχώρει αὐτοῖς καὶ ὤρθός οὐδές εἴηνατο Ιστα-
σθαι, ἀλλ' οἱ μὲν ὄλγον ἐδηδοκότες σφόδρα μεθύοντο εὔκεςεν,
oi δὲ πολὺ μαυνιμένοι, οἱ δὲ καὶ ἀποθηνόκοις. ἐκεῖνο δὲ 21
οὕτω πολλοὶ δόσπερ τροπής γεγενημένης, καὶ πολλὴ ἦν ἀθυμία.
τῇ δ' ἵπτεραι ἀπέθανε μὲν οὐδές, ἀμφὶ δὲ τὴν αὐτήν ποὺ ἄραν
ἀνεφρῶνον· τρίτη δὲ καὶ τετάρτη ἀνίσταντο δόσπερ εἰς φαρμα-
kοκοσιᾶς.

1 Ἐντεῦθεν δὲ ἐπορεύθησαν δύο σταθμοὺς παρασάγγας ἐπτά, 22
καὶ ἡλθον ἐπὶ θάλασσαν εἰς Τραπεζοῦντα πολὺν Ἑλληνίδα
οἰκουμένην ἐν τῇ Εὐξείνῳ Πόντῳ Σινωπέων ἀποκλαν ἐν τῇ
Κόλχῳ χώρᾳ. ἐνταῦθα ἔμειναν ἡμέρας ἀμφὶ τὰς τριάκοντα ἐν
tαῖς τῶν Κόλχων κόμαις· καντεῦθεν ὁρμώμενοι ἔλθοντο τῇ 23
Κόλχῳ. ἁγορὰν δὲ παρεῖχον τῷ στρατοπέδῳ Τραπεζοῦντοι,
καὶ ἐδέχαντο τε τοὺς Ἑλλήνας καὶ μένα ἐδοσαν βοῦς καὶ ἄλφατα
καὶ οἶνου. συνδιεπράττουτο δὲ καὶ ὑπὲρ τῶν πλησίων Κόλχων 24
τῶν ἐν τῷ πεδίῳ μᾶλλον οἰκούντων, καὶ μένα καὶ παρ' ἐκεῖνων
ἡλθον βόες.

all. Here it lessens the force of
the vb.; often it accentuates it.
83 κατ' διεχώρη αὐτοῖς, suffered
from diarrhoea.
83 μαθείων . . . ἀποθηνόκοις: parts,
of course, like μαυνι-
μένοι.
87 ἀνεφρῶνον, began to recover
their senses. Note the force of
the prep., and of. διαφεύγει,
c. 1. 86.
τρίτη δὲ καὶ τετάρτη: in such
phrases in Greek, καὶ is com-
moner than the disjunct. 4.
ἐν φαρμακοσιῶσι: 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 regard-
ing 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 poison-
ous honey, and thinks the
Greeks must have eaten honey
that was spoiled.
80 Τραπεζοῦντα: here at last we
are on certain ground; this was
the modern Trebizond.
95 ἄφεντο: i. e. into the city.
96 συνδιεπράττοντο: i. e. in con-
junction with the Colchians.
ὑπερ: i. e. that they should not be
pillaged.
87 μένα: in appos. with βόες.
25 μετὰ δὲ τοῦτο τὴν θυσίαν ἦν ηφαίνοντο παρεσκευάζοντο: ἤλθον δ' αὐτοῖς ἱκανοὶ βόες ἀποθέουσα τῷ Διὶ σωτηρίᾳ καὶ τῷ 100 Ἡρακλεί ηγεμόνιν καὶ τοῖς ἄλλοις θεοῖς δ' ἦφαίνοντο. ἔποιησαν δὲ καὶ ἀγώνα γυμνικὸν ἐν τῷ ὁρεί ἐνθαπέρ ἐσκήνουν. εἴλοιπο 26 ἄρα Δρακόντιον Σπαρτιάτην, ὃς ἔφυγε παῖς δὲν οἴκοθεν, παῖδα ἄκων κατακανών ξυνήλη πατάξας, δρόμου τ' ἐπιμελεθήραι καὶ τοῦ ἀγώνος προστατήσαι.

110 ἐπεὶ δὴ Ἢ τον θυσία ἔγενετο, τὰ δέρματα παρεδόθησαν τῷ Δρακόντιλῳ, καὶ ἡγεῖσθαι ἐκέλευν ὅπου τῶν δρόμων πεποιηκὼς εἰς. 3 δὲ δεῖξαν οὕτως ἑτηκότες ἐτύγχανον Οὐτος ὁ λόφος, ἔφη, κάλλιοτος τρέχειν ὅπου ἂν τις βουληταί. Πῶς οὖν, ἐφεσαν, δυνήσονται παλαίειν ἐν σκληρῷ καὶ δασεί οὕτως; δ' εἶπε: 27 Μάλλον τι ἀναστεί ὁ καταπεσὼν. ἡγονίζοντο δὲ παῖδες μὲν στάδιον τῶν αἰχμαλώτων οἱ πλεῖστοι, δόλιχον δὲ Κρήτης πλείους

99 ἠφαίνοντο, had vowed. See III, 2, § 9.
100 ἀποθέουσα: for the cpd., cf. I, 3, 67, and the note on ἀνέχεμεν, I, 1, 41. They are fulfilling an obligation.
101 ἡγεμόνιν, thank-offerings for guidance. The word occurs here only. ἡγεμόνις was a standing title of Heracles (e. g. VI, 2, § 15). His own wide wanderings made him the fitting patron of all wanderers.
102 ἵππας, right where. The force of the enclitic παρ 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 Μάλλον...καταπεσών, so much the worse for him who is thrown—a reply worthy of the Spartan.

ἡγονίζοντο...στάδιον: the acc. is cognate (inner obj.). So, too, with πάλης, πυγής, and παγκράτιον, the vb. ἱγονίζοντο is to be supplied. With δόλιχον (sc. δρόμων) ίθεον is expressed, but it is very probable that ἱγονίζοντο should be understood there, too, δόλιχον being regarded as a gloss. The στάδια 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.

πάτεις: races for boys formed a regular part of Greek athletic contests.

112 αἰχμαλώτων οἱ πλεῖστοι: excused by the fact that there
were no Greek boys in the army. In the great games of Greece only those of genuine Hellenic stock might compete.

σέλυχος: this was a long race, a test of endurance. At Olympia it was 24 stadia, but the length seems to have varied.

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).

ἄτος: cf. I. 1, 12, and the note.

116 αὐτῶν: i. e. the horses, obj. of ἄγειν and the accompanying partice. We must understand ἄγειν 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)
BOOK V

1 I. ["Οσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου ἔπραξει οἱ Ἐλληνες, καὶ οὐσα ἐν τῇ πορείᾳ τῇ μέχρι ἐπὶ θάλασσαν τὴν ἐν τῷ Εὐξείνῳ Πόντῳ, καὶ ὡς εἰς Τραπεζούντα πόλιν Ἐλληνιδα ἀφίκοντο, καὶ ὡς ἀπέθυμαν δὴ ηὐξαντὸ σωτηρία θύσεων ἐνθα πρῶτον εἰς φίλιαν γην ἀφίκοιντο, ἐν τῷ πρόσθεν λόγῳ δεδῆλωται.]

2 Ἑκ δὲ τούτων ἐνευθύνοντες ἐβουλεύοντο περὶ τῆς λοιπῆς πορείας. ἀνέστη δὲ πρῶτος Λέων Θούριος καὶ ἔλεξεν ὅδε. Ἡγὼ μὲν τόλμων, ἐφή, δὲ ἄνδρες, ἀπείρηκα ἡδη ἐκσκευαζόμενος καὶ βαδίζων καὶ τρέχων καὶ τὰ ὅπλα φέρουν καὶ ἐν τάξει ὅν καὶ φυλάκας φυλαττῶν καὶ μαχόμενος, ἐπιθυμῶ δὲ ἡδη πανούσμενος τὸ τούτων τῶν πόλων, ἐπεὶ θάλασσαν ἐχομεν, πλείω τὸ λοιπὸν καὶ ἐκτεθεῖς ὅσπερ Ὄδυσσεις ἀφικέοθαι εἰς τὴν Ἑλλάδα. ταῦτα ἀκούσαντες οἱ στρατιῶται ἀνεθρύβησαν ως εὐλέγει καὶ ἀλλος ταῦτα ἔλεγεν καὶ πάντες οἱ παρόντες. ἔπειτα δὲ Χειρίσοφος ἀνέστη καὶ εἶπεν ὅδε. Φίλος μοι ἔστιν, δὲ ἄνδρες, Ἄναξίβιος, ναραχῶν δὲ καὶ τυγχάνει. ἂν οὖν πέμψῃ με, οἶμαι ἂν ἐλθεῖν καὶ τρίπερες ἕχων καὶ πλοία τὰ ἡμᾶς ἔχοντα· ὑμεῖς δὲ ἐπερ πλείω βούλεσθε, περιμένετε ἔστι δὲν ἐγὼ ἑλθὼ. ἥξω δὲ ταχέως. ἀκούσαντες ταῦτα οἱ στρατιῶται ἰσθήσαντε καὶ ἐνθάξαντο πλείω αὐτὸν ὡς τάχιστα.

5 Μετὰ τούτων Ξενοφών ἀνέστη καὶ ἔλεξεν ὅδε. Χειρίσοφος μὲν δὴ ἐπὶ πλοία στέλλεται, ὡμεῖς δὲ ἀναμενοῦμεν. οἰομιοι οὐν δοκεὶ καὶρὸς εἶναι ποιεῖν ἐν τῇ μονῇ, ταῦτα ἐρώ. πρῶτον μὲν τὰ ἐπιτήδεια δεὶ πορίζεσθαι ἐκ τῆς πολεμίας· οὔτε γὰρ ἀγόρα ἐστιν ἤκανθ οὔτε ὅτι όνομάζεθα εὐπορία εἰ μὴ ὅλης τοσι· ἡ δὲ χώρα πολεμία· κάτωνοι οὖν πολλοὺς ἀπεῦλυναί, ἢν ἀμελῶς τε καὶ ἀφυλάκτως πορεύσῃς ἐπὶ τὰ ἐπιτήδεια. καὶ οὐχιδοι οὕν προνομαῖς λαμβάνειν τὰ ἐπιτήδεια, ἀλλος δὲ μὴ πλανᾶσθαι, ὡς σοφήσατε, ἡμᾶς δὲ τούτων ἐπιμελείσθαι. ἐδοξε ταῦτα.

6 Ἑτὶ τοιῶν ἀκούσατε καὶ τάδε. ἐπὶ λείαν γὰρ ύμῶν ἐκπο- ῆφοντα τῖνες. οἰομιοι οὖν βέλτιστον εἶναι ἡμῶν εἰπείν τῶν
μέλλοντα έξεναι, φράζειν δὲ καὶ ὅποι, ἵνα καὶ τὸ πλήθος εἰδώμεν τῶν έξενότων καὶ τῶν μενόντων καὶ ξυμπαρασκευάζωμεν, εἰάν τι δέη, κάνων κοπηδεῖσα τοι τας καίρος ὑ, εἰδώμεν ὅποι δεῖσαι 85 βοήθειαν, καὶ εἰάν τις τῶν ἀπερωτέρων ἐγχείρη καί, ξυμβουλεύομεν πειρόμενοι εἰδέναι τὴν δύναμιν ἐφ' οὖς ἀν ἰσωίμι. ἐδοξέ καὶ ταῦτα.

'Εννοεῖτε δὲ καὶ τοὺς, ἔφη. σοκλῆ τοίς πολεμίοις λήξεσθαι, καὶ δικαίως ἡμῖν ἐπιβουλεύονος ἐξομεν γὰρ τὰ ἐκεῖναν ὑπέρ 40 κάθηται δὲ ἡμῶν. φυλάκας δὴ μοι δοκεῖ δείν περὶ τὸ στρατόπεδον εἰναι· εἰάν οὖν κατὰ μέρος φυλάττωμεν καὶ σκοπῶμεν, ἢττον ἀν δύναμτο ἡμᾶς θηράν οἱ πολέμαι.

'Ετι τοίνυν τάδε ὀράτε. εἰ μὲν ἡπιστάμεθα σαφῶς ὅτι ξεῖν 11 πλοία Χειρόσφος ἄγων ἰκανά, ὅδεν ἀν ἐδει δὲν μέλλω λέγειν· 45 νῦν δ' ἔτει τοῦτο ἀδήλου, δοκεῖ μοι περάσθαι πλοῖα συμπαρασκευάζειν καὶ αὐτόθεν. ἢ μὲν γὰρ ἔλθῃ, ὑπαρχόντων ἐνδάδε ἐν ἀφθονωτέροις πλευσόμεθα· ἀν δὲ μὴ ἁγη, τοῖς ἐνθάδε χρησόμεθα. ὁρῶ δὲ ἐγώ πλοία πολλὰς παραπλέοντα· εἰ οὖν 11 αἰτησάμενοι παρὰ Τραπεζουντών μακρὰ πλοία κατάγομεν καὶ 50 φυλάττομεν, τὰ πηδάλια παραλύομεν, ἔσος ἀν ἰκανὰ τὰ ἄξονα γένηται, ἵςος ἀν οὐκ ἀπορήσαμεν κομίδης οἷς δεδεμέθα. ἐδοξέ καὶ ταῦτα.

'Εννοήσατε δ', ἔφη, εἰ εἰκὸς καὶ τρέφειν ἀπὸ κοινοῦ οὖς ἀν 12 κατάγομεν ὅσον ἀν χρόνον ἡμῶν ἔνεκεν μένῳ, καὶ ναῦλον 55 ξυνθέσατο, ὅπως ἀφελούντες καὶ ἀφελῶνται. ἐδοξέ καὶ ταῦτα.

Δοκεῖ τοῖνυν μοι, ἔφη, ἢν ἁρα καὶ ταῦτα ἡμῖν μὴ ἐκπεραίνηται 13 ὅστε ἄρκειν πλοία, τὰς ὁδοὺς δὲ δυστάρως ἀκούμεν εἶναι ταῖς παρὰ θάλατταν οἰκούσαι πόλεως ἐπετελλασθήν ὁδοποιεῖν. πείσονται γὰρ καὶ διὰ τὸ φοβεῖσθαι καὶ διὰ τὸ βουλεύσι τὴν ἡμῶν 60 ἀπαλλαγῆναι.

'Ενταῦθα δὲ ἀνέκραγον ὡς οὐ δεῖ οὐδοποιεῖν. δ δὲ ὡς ἐγὼν 14 τὴν ἀφροσύνην αὐτῶν, ἐπενήφησε μὲν οὖν, τὰς δὲ πόλεις ἐκούσας ἐπεισεν ὁδοποιεῖν, λέγων ὅτι θάττων ἀπαλλάξονται, ἢν εὐποροὶ γένωνται αἱ ὁδοὶ. ἔλαβον δὲ καὶ πεντηκόντον παρὰ 15 65 τῶν Τραπεζουντῶν, ἦ ἐπέστησαν Δέξιππον Δάκωνα περιόκοιον. οὗτος ἀμελήσας τοῦ ἐξιλλέγειν πλοία ἀποδρᾶς χριστὸ ξεῖν τοῦ
Πόντῳ, ἔχων τὴν ναῦν. οὗτος μὲν σὺν δίκαια ἔπαθεν ὑστερον· ἐν Θράκῃ γὰρ παρὰ Σεῦθῳ πολυπραγμονῶν τι ἀπέθανεν ὑπὸ 16 Νικάνδρου τοῦ Λάκωνος. ἔλαβον δὲ καὶ τριακόνταργον, ἡ ἔπειρ- σάθη Πολυκράτης Ἀθηναῖος, δε ὅποσα λαμβάνοι πλοία καθήγετο τὸ ἐπὶ στρατόπεδον. καὶ τὰ μὲν ἀγάπημα εἰ τί ἦγον ἐξαιροῦμενοι φύλακας καθίστασαν, ὅπως σῶα εἰσ, τοῖς δὲ πλοίοις ἐχρήσατο 17 εἰς παραγωγὴν. ἐν δὲ ταύτα ἦν ἐπὶ λείαν ἐξήσαν οἱ Ἔλληνες, καὶ οἱ μὲν ἐλάμβανον, οἳ δὲ καὶ οὗ. Κλειστὸς δὲ ἔξαγαγόν καὶ τῶν ἐαυτοῦ καὶ άλλον λόχον πρὸς χωρίον χαλεπὸν αὐτὸς τε 75 ἀπέθανε καὶ ἄλλοι πολλοὶ τῶν σὺν αὐτῷ.

1 II. Ἐπει δὲ τὰ ἐπιτήδεια οὐκέτι ἦν λαμβάνειν ὡςτε ἀπαν- θημάτισθην ἐπὶ τὸ στρατόπεδον, ἐκ τούτου λαβὼν Ἐνοφῶν ἡγεμόνας τῶν Τραπεζούντων ἔξαγε εἰς Δρίλας τὸ ἡμισυ τοῦ στρατεύματος, τὸ δὲ ἦμα κατέλυτε φυλάττει τὸ στρατόπεδον· οἱ γὰρ Κόλχοι, ἀτε ἐκπεπτωκότες ἐκ τῶν οἰκίων, πολλοὶ ἦσαν 5 ἀδροῦ καὶ ὑπερεκάθημεν ἐπὶ τῶν ἄκρων. οἱ δὲ Τραπεζούντιοι ὁπόθεν μὲν τὰ ἐπιτήδεια βάδιον ἦν λαβεῖν οὐκ ἦγον· φίλοι γὰρ αὐτῶς ἦσαν· εἰς δὲ τοῖς Δρίλας προσήμος ἦγον, ὡς δὲ κακῶς ἐπασχον, εἰς χωρία τε ὅρεινα καὶ δύσβατα καὶ ἀνθρώπους πολε- μικώτατον τῶν ἐν τῷ Πόντῳ.

3 Ἐπει δὲ ἦσαν ἐν τῇ ἄνω χώρᾳ οἱ Ἔλληνες, ὅποια τῶν χωρίων τοῖς Δρίλαις ἄλογα μία ἐναὶ ἐδόκει ἐμπιπτάντες ἀπῆ- σαν· καὶ οὖδεν ἦν λαμβάνειν εἰ μὴ ὁ ἄλλο τῇ κτήνος τὸ πῦρ διαπεφευγός. ἐν δὲ ἦν χωρίον μικρότολοι αὐτῶν· εἰς τούτο πάντες ἐξονευρήκασαν. περὶ δὲ τούτῳ ἦν χαράδρα ἱσχυρὰς 15 βαθεία, καὶ πρόσοδοι χαλέπαλ πρὸς τὸ χωρίον. οἱ δὲ πελτασταὶ προδραμότες στάδια πέντε ἐξ τῶν ὀπλιτῶν, διαβάντες τὴν χαράδραν, ὄραντες πρόβατα πολλὰ καὶ ἄλλα χρήματα προσέ- βαλλον πρὸς τὸ χωρίον· ἐξωεῖτο δὲ καὶ δορυφόροι πολλοὶ 5 πλεοῦσι εἰς χίλιοι ἀνθρώπους. ἐπεὶ δὲ μαχόμενοι οὐκ ἐδύ- νατο λαβεῖν τὸ χωρίον, καὶ γὰρ τάφρος ἦν περὶ αὐτὸ ἀνέρια ἀναβλημένη καὶ σκόλοπες ἐπὶ τῆς ἀναβολῆς καὶ τύρσεις πυκνα ἤλεγκνεν πεποιημέναι, ἀπελέγα δὴ ἐπεχείρουσ᾽ οἴ δὲ 20 ἐπέκειντο αὐτοῖς. ὡς δὲ οὐκ ἐδύνατο ἀποπέμψει, ἦν γὰρ ἑρῆστε.
'Ακούσας ταύτα ὁ Ἑνοφών προσαγαγὼν πρὸς τὴν χαράδραν ὡς τοὺς μὲν ὀπλίτας θέσας ἐκέλευσε τὰ ὅπλα, αὐτὸς δὲ διαβάζει σὺν τοῖς λοχαγοῖς ἐσκοπεῖ τὸτέρον εἰς κρείττον ἀπαγαγεῖν καὶ τοὺς διαβεβηκότας ἢ καὶ τοὺς ὀπλίτας διαβιβάζειν, ὡς ἅλοντος ἀν τοῦ χωρίου. ἔδοκε γὰρ τὸ μὲν ἀπαγαγεῖν οὐκ ἐναι ἀνευ πολλῶν νεκρῶν, ἔλειν δ' ἀν φοντο καὶ οἱ λοχαγοὶ τὸ χωρίον, καὶ ὁ Ἑνοφών ξυνεχώρησε τοῖς ἱεροῖς πιστεύσας· οἱ γὰρ μάντεις ἀποδεδειγμένοι ἦσαν δὴ μάχη μὲν ἑσται, τὸ δὲ τέλος καλὸν τῆς ἐξοίκου. καὶ τοὺς μὲν λοχαγοὺς ἔπεμψε δια-βιβάζοντας τοὺς ὀπλίτας, αὐτὸς δ' ἐμενεν ἄναχωρίσας ἀπαντᾶς τοὺς πελταστὰς, καὶ οὐδένα εἰα ἀκροβολίζεσθαι. ἔπει δ' ἦκον 11 οἱ ὀπλίται, ἐκέλευσε τὸν λόχον ἐκαστὸν ποιῆσαι τῶν λοχαγῶν ὡς δὶν κράτιστα οὐτίτα ἀγωνιεῖσθαι· ἦσαν γὰρ οἱ λοχαγοὶ πλη-σίον ἀλλήλων οἱ πάντα τὸν χρόνον ἀλλήλοις περὶ ἀνδραγαθίας ἀντεποιοῦντο. καὶ οἱ μὲν ταῦτ' ἐποίουν· δ' δὲ τοὺς πελταστὰς 12 πᾶσι παρήγγειλε διηγυλωμένους λέανι, ὡς ὄποταν σημεία ἀκοντίζειν, καὶ τοὺς τοξότας ἐπιβεβηλίσθαι ἐπὶ ταῖς νευραῖς, ὡς ὄποταν σημεία τοξεύειν, καὶ τοὺς γυμνίτας λίθων ἔχειν μεστὰς τὰς διφθέρας· καὶ τοὺς ἐπιτηδείους ἐπεμψε τούτων ἐπιμεληθήναι. 15 'Επει δὲ πάντα παρεσκεύαστο καὶ οἱ λοχαγοὶ καὶ οἱ ἰπολό- χαγοι καὶ οἱ ἀξιόωντες τούτων μὴ χείρως εἰναι πάντες παρα- τεταγμένοι ἦσαν, καὶ ἀλλήλων μὲν δὴ ἐπιεφαροῦν· μνοειδῆς γὰρ δεῖ τὸ χωρίον ἡ τάξις ἢν· ἔπει δ' ἐπαινιᾶσαι καὶ ἡ σάλπιγξ 16 ἐφθέγγατο, ἀμα τε τῷ Ἑνυαλίῳ ἡλεμέαν καὶ θεοὺν δρόμῳ οἱ 15 ὀπλίται, καὶ τὰ βέλη ὅμοιο ἐφέρετο, λόγχαι, τοξεύματα, σφενδό- ναι, πλείστοι δ' ἐκ τῶν χειρῶν λίθοι, ἦσαν δὲ οἱ καὶ πῦρ προσε- φερον. ὑπὸ δὲ τοῦ πλῆθους τῶν βελῶν ἐλπιὼν οἱ πολέμοι 18 τὰ τε σταυρώματα καὶ τὰς τύρσεις· ὡστε Ἀγασίας Στυμφάλος καταθέμενος τὰ ὅπλα ἐν χιτῶν μόνον ἀνέβη, καὶ ἄλλον εἶλκε, 20 καὶ ἄλλος ἀνεβεβήκει, καὶ ἐκάλωκε τὸ χωρίον, ὃς ἔδοκε.
Book V, Chap. II

18 Καὶ οἱ μὲν πελτασταὶ καὶ οἱ ψυλοὶ ἐσδραμώντες ἠρπαζον ὁτι ἔκαστος εὐήνατο· ὁ δὲ Ξενοφών στὰς κατὰ τὰς πύλας ὑπόσως εὐήνατο κατεκώλυσε τῶν ὀπλιτῶν ἔξω· πολέμοι γὰρ
17 ἄλλοι ἐφαύνοντο ἐπὶ ἄκροις τισῶν ἵσχυροις· οὐ πολλοῦ δὲ χρόνου μεταξὺ γενομένου κραυγῆ τε ἐγένετο ἐνδον καὶ ἔφευγον ὅσιοι καὶ κατακλήσιον καὶ
πολὺς ἦν ἀθρόμος ἄμφι τὰ θύρετρα. καὶ ἔριζονεν οἱ ἐκπιπτόντες ἔλεγον ὅτι ἄκρα τὲ ἐστὶν ἐνδον καὶ οἱ πολέμοι πολλοὶ,
18 ὦ πάλινς ἐκεδραμῆκότες τοὺς ἐνδον ἀνθρώπους. ἐνταῦθα ἀνείπειν ἐκέλευσε Τολμιδὴν τὸν κήρυκα ἔλεγε εἰς ὧν τὸν βουλὸν τὸ
μενὸν τὰ λαμβάνειν. καὶ ἔντας πολλοὶ εἶσα, καὶ ἴκεροι τοὺς ἐκπιπτόντας οἱ εἰσοθούμενοι καὶ κατακλείοντο τοὺς πολεμίους
19 πάλιν εἰς τὴν ἄκραν. καὶ τὰ μὲν ἔξω τῆς ἄκρας πάντα διπρο-
πάσθη, καὶ ἐξεκομίασαν οἱ Ἑλληνες· οἱ δὲ ὀπλῖται ἔθεντο τὰ
ὄπλα, οὐ μὲν περὶ τὰ σταυρώματα, οὐ δὲ κατὰ τὴν ὁδὸν τὴν ἑπὶ 75
20 τὴν ἄκραν φεροῦσαν. ὁ δὲ Ξενοφών καὶ οἱ λοχαγοὶ ἐσκότουν
εἰ αὐτὸν τὰ ἐνδον κλαίειν· ἂν γὰρ ὅτι οὐκ ἑστήκατε ἄποθεν,
ἄλλως δὲ πάνυ χαλεπὸν ἐιδοκεί εἶναι ἀπελθεῖν· σκοπούμενοι δὲ
αὐτοῖς ἐδοξεῖ πνεύματα ἀνάλωτον εἶναι τὸ χρόνον.
21 Ἐνταῦθα παρασκευάζοντο τὴν ἄφοδον, καὶ τοὺς μὲν σταυρώσαν 80
ἔκαστοι τοὺς καὶ οὗτος διήρων, καὶ τοὺς ἄχρείους καὶ φορτία
ἐχόντας ἐξέπεμποντο καὶ τῶν ὀπλιτῶν τὸ πλήθος καταλύοντος
22 οἱ λοχαγοὶ οἷς ἔκαστος ἐπίστευεν. ἐπεὶ δὲ ἡρξαντο ἀποχωρεῖν,
ἐπεξέθεον ἐνδοθεν πολλοὶ γέρρα καὶ λόγχας ἐχόντες καὶ κυνηγίας
καὶ κράυς Παφλαγονικά, καὶ ἄλλοι ἐπὶ τὰς οἰκίας ἀνέβαινον τὰς 85
23 ἐνθευ καὶ ἐνθευ τῇς εἰς τὴν ἄκραν φεροῦσης ὁδοῖς· δοθείς οὖν
dιδάκειν ἀσφαλές ἦν κατὰ τὰς πύλας τὸς εἰς τὴν ἄκραν φερο-
ῦσας. καὶ γὰρ ξύλα μεγάλα ἐπερρίπτοντο ἀνοθεν, δοθεὶ χαλεπὸν
ἦν καὶ μένειν καὶ ἀπέναιν· καὶ ἡ νῦς φοβερὰ ἤν ἐπιοῦσα.
24 Μαχαμένων δὲ αὐτῶν καὶ ἀπορουμένων θεῶν τὰς αὐτοῖς 90
μυχανήσω σωτηρίας δίδωσιν. ἐξαπίθης γὰρ ἀνέλαμψεν οἰκία
tῶν ἐν δεξίᾳ ὅτι δὴ ἐνάγαντος. ὡς δὲ αὐτὴ ἐνείρυσεν, ἐφευ-
25 γον οἱ ἀπὸ τῶν ἐν δεξίᾳ οἰκίων. ὡς δὲ ἔμαθεν ὁ Ξενοφών τοῦτο
παρὰ τῆς τύχης, ἐνάπτυεν ἐκέλευε καὶ τὰς ἐν ἀριστερᾷ οἰκίας,
aς ἐφίλαν ἤσαν, δοθεὶ καὶ ταὐτ ἐκαίοντο. ἔφευγον οὖν καὶ οἱ 98
ἀπὸ τούτων τῶν οἰκίων. οὐ δὲ κατὰ στόμα δὴ ἐτί μόνον ἔλνουν ἡ ἡ ἐν τῇ ἐπικεισθήνει ἐν τῇ ἐξίδη τῇ καὶ καταβάδει. ἐνταῦθα παραγγέλλει φορεῖν ξύλα δοὺς ἐν γχανοῦ ἔξω ὑπερ τῶν βελῶν εἰς τὸ μέσον ἑαυτῶν καὶ τῶν πολεμιῶν. ἐπεὶ δὲ ικανὰ ἔδη

100 ἡ, ἐνημέον· ἐνηπτοῦν δὲ καὶ τὰς παρ᾽ αὐτὸ τῷ χαράκωμα οἰκίας, ὅπως οἱ πολεμιοὶ ἁμφὶ ταῦτα ἔχοιεν. ὦ τῶν ὧραν ἀπέλθου ἀπὸ τοῦ ἑαυτῶν, πῦρ ἐν μέσῳ ἑαυτῶν καὶ τῶν πολεμιῶν ποιησάμενοι. καὶ κατεκαύθη πᾶσα ἡ πόλις καὶ οἱ οἰκίαι καὶ αἱ τύρσεις καὶ τὰ σταυρώματα καὶ τὰλλα πάντα πλὴν τῆς ἄκρας.

105 Τῇ δὲ οὐσθεραὶ ἀπήγαγον οἱ Ἑλληνες ἔχοντες τὰ ἐπιτήδεια. ἐπεὶ δὲ τὴν κατάβασιν ἐφοβοῦτο τὴν εἰς Τραπεζοῦντα, πραγμ. γὰρ ἢ καὶ στενής, ψυχεῦνει παροιστών· καὶ ἀνὴρ Μυσός καὶ τὸν κομμα τοῦτο ἔχων τῶν Κρητῶν λαβὼν δέκα ἔμενεν ἐν λασίῳ χωρίῳ καὶ προσεποιεῖτο τοὺς πολεμιοὺς πειράσατας λανθάνει. αἱ δὲ πέλται αὐτῶν ἄλλοτε καὶ ἄλλοτε διεφαίνοντο χαλκικαὶ οὐσαί. οἱ μὲν οὖν πολεμιοὶ ταῦτα διορῶντες ἐφοβοῦτον ὡς ἐνεδραν οὖσαν· ἡ δὲ στρατιὰ ἐν τούτῳ κατεβαίνει. ἐπεὶ δὲ ἐδόκει ήδη ικανὸν ὑπεληπτήναι, τῷ Μυσῷ ἐσήμηνας φέουνες ἀνὰ κρατοῦ· καὶ δὲ ξαναστὰς φέουει καὶ οἱ σὺν αὐτῷ. καὶ οἱ μὲν

115 ἅλλοι Κρήτες, ἀλλικεσθαί γὰρ ἔφασαν τῷ δρόμῳ, ἐκποιοῦντες ἐκ τῆς ὁδοῦ εἰς ὕλην κατὰ τὰς καλυβούμενος ἐσώθησαν, ὁ Μυσὸς δὲ κατὰ τὴν ὁδὸν φεύγων ἐβόα βοηθεῖν· καὶ ἐβοηθήσαν 32 αὐτῷ, καὶ ἀνελάβην τετρωμένου. καὶ αὐτοῖς ἐπὶ πόλεα ἀνεχώρουβαν βαλλόμενοι οἱ βοηθήσαντες καὶ ἀντιτεξεύοντες τινες τῶν Κρητῶν. οὕτως ἀφίκοντο ἐπὶ τὸ στρατόπεδον πάντες σῶοι ὑπῆρει.

III. Ἐπεὶ δὲ οὕτω Χειρίσοφος ἦκεν οὕτω πλοῖα ἴκανα ἢ 1 οὕτε τὰ ἐπιτήδεια ἢ λαμβάνειν ἔτι, ἐδόκει ἀπιτέλον εἶναι. καὶ εἰς μὲν τὰ πλοῖα τοὺς τε ἀσθενοῦντας ἐνεβίβασαν καὶ τοὺς ἅπερ τεταράκοτα ἔτη καὶ παίδας καὶ γυναῖκας καὶ τῶν ἁγάμων δορ 5 μὴ ἀνάγκη ἢ ἔχειν. καὶ Φιλήσιον καὶ Σοφαίνετον τοὺς προς βυτότοις τῶν στρατηγῶν εἰσεβίβασαν τοὺς ἐκέλευσαν ἐπιμελείσθαι· οἱ δὲ ἅλλοι ἐπορεύοντο· ἢ δὲ ὄλος ἁδύποιημένη ἢ. 2 καὶ ἀφικνοῦνται πορευόμενοι εἰς Κερασοῦντα τριτάιοι πόλειν 'Ελληνίδα ἐπὶ θαλάττῃ Σινωπέων ἄποικον ἐν τῇ Κολχίδι χώρᾳ. 10 ἅνταῦθα ἔμειναν ἡμέρας δέκα· καὶ ἐξέτασις σὺν τοῖς ὅπλοις 3
έγγυντο καὶ ἀριθμός, καὶ ἐγένοντο ὀκτακισχύλιοι καὶ ἐξακόσιοι.
οὐτοὶ ἐσώθησαν. οἴ δὲ ἄλλοι ἀπώλοντο ὑπὸ τε τῶν πολεμίων
καὶ χιὼν καὶ εἶ τις νόσῳ.

4 ἦν θάδα καὶ διαλαμβάνουσι τὸ ἀπὸ τῶν αἰχμαλώτων ἀργυ-
ρίων γενόμενον. καὶ τὴν δεκάτην ἂν τῷ Ἀπόλλωνι ἐξειλοῦν καὶ 15
τῇ Ἐφεσίᾳ Ἀρτέμιδι διέλαβον οἱ στρατηγοὶ τὸ μέρος ἐκαστὸς
φυλάττειν τοῖς θεοῖς· ἀντὶ δὲ Χειρισόφον Νέων ὁ Ἀσιναῖος
ἐλαβε. Ἑυνοφὼν οὖν τὸ μὲν τοῦ Ἀπόλλωνος ἀνάθημα ποιη-
σάμενος ἀνατίθησιν εἰς τὸν Ἕλεφος τῶν Ἀθηναίων θησαυρὸν
καὶ ἐπέγραψε τὸ τε αὐτοῦ ὄνομα καὶ τὸ Προξένου, δς σὺν Κλεάρ-

6 χρὸν ἀπεθάνεν· ξένοις γὰρ ἦν αὐτοῦ. τὸ δὲ τῆς Ἀρτέμιδος τῆς
Ἑφεσίας, δι' ἀπήγει σὺν Ἀγησιλάφ ἐκ τῆς Ἀσίας τὴν εἰς Βοω-
τοὺς ὥδε, καταλείπει παρὰ Μεγαβύζῳ τῷ τῆς Ἀρτέμιδος νεω-
κόρῳ, ὥστις κινδυνεύουσα ἔδειξεν ἔκει, καὶ ἐπέστειλεν, ὡς μὲν
αὐτὸς σωθῆ, αὐτῷ ἀποδοῦναι· ἢν δὲ τι πάθη, ἄναθεναι ποιησά-

25 μενον τῆς Ἀρτέμιδι δ' ὦ εὐνοι χαριεῖσθαι τῇ θεῷ.

7 Ἐπειδὴ δὲ ἐφευγεν ὁ Ἑυνοφὼν, κατοικοῦντος ἢδη αὐτοῦ ἐν
Σκιλλοῦντι ὑπὸ τῶν Δακεδαμονίων οἰκισθέντος παρὰ τὴν Ὀλυ-
μπίαν ἀφικνεῖται Μεγαβύζῳ eis Ὁλυμπίας θεωρήσων καὶ ἀπο-
δώσαι τὴν παρακαταθήκην αὐτῷ. Ἑυνοφὼν δὲ λαβὼν χώριον

30 ὄνειται τῇ θεῷ ὅπου ἀνείλεν ὁ θεὸς. ἔτυχε δὲ διαρρέων διὰ τοῦ
χώριου ποταμὸς Σελυνώς. καὶ ἐν Ἐφεσῷ δὲ παρὰ τὸν τῆς
Ἀρτέμιδος νεών Σελυνῶς ποταμὸς παρατείρει. καὶ ἱγίεις τε ἐν
ἀμφότεροις ἔνεισι καὶ κόγχαι· ἐν δὲ τῷ ἐν Σκιλλοῦντι χώριῳ
καὶ θηραὶ πάντων ὅποσα ἑστὶν ἀγρευόμενα θηρία. ἐποίησε δὲ 35
καὶ βωμὸν καὶ ναόν ἀπὸ τοῦ ἱεροῦ ἀργυρίου, καὶ τὸ λοιπὸν δὲ αἰὲ
δεκατεύων τὰ ἐκ τοῦ ἀγροῦ ὀραία θυσίαν ἐποίησε τῇ θεῷ, καὶ
πάντες οἱ πολίται καὶ οἱ πρόσχοροι άνδρες καὶ γυναῖκες μετείχοι-
τες θερίης. παραείρει δὲ ἢ θεὸς τοῖς σκηνοῦσιν ἀλφίτα, ἀρτοὺς,
οἶνον, τραγήματα, καὶ τῶν θυμείων ἀπὸ τῆς ἱερᾶς νομῆς λάχος,

40 καὶ τῶν θηρευμένων δέ. καὶ γὰρ θηρὰς ἐποίουστο εἰς τὴν
θερίην οἴ τε Ἑυνοφῶντος παιδεῖ καὶ οἱ τῶν ἄλλων πολιτῶν, οἱ
dὲ βουλόμενοι καὶ άνδρες θυεῖτο καὶ ἡλίκιτο τὰ μὲν ἐξ
αὐτοῦ τοῦ ἱεροῦ χώρου, τὰ δὲ καὶ ἐκ τῆς Φολόης, σύνες καὶ δορ-

κάδες καὶ ἔλαφοι.
"Εστι δὲ ἡ χώρα ἢ ἐκ Δακεδαλίμονος εἰς Ὄλυμπίαν πορεύ-11
οταί ὡς εἰκοσι στάδιοι ἀπὸ τοῦ ἐν Ὅλυμπίας Δῖος ἱεροῦ. ἐν δὲ
ἐν τῷ ιερῷ χώρῳ καὶ λειμῶν καὶ ἤρη δένδρων μεστά, ἰκανὰ σὺς
καὶ αἰγας καὶ βοῖς τρέφειν καὶ ἵππους, ὡστε καὶ τὰ τῶν ἐκ τῆς
50 ἐορτήν ἱόντων ὑποζύμια εὕρεσθαι. περί δὲ αὐτῶν τὸν ναὸν
ἀλοσ ἡμέρων δένδρων ἐφυτεύθη διὰ ἐστὶ τρωκτὰ ὀραία. ὁ δὲ
ναὸς ὡς μικρὸς μεγάλῳ τῷ ἐν Ἐφέσῳ ἦκασται, καὶ τῷ ἄκων
ἔχουσιν ὡς κυπαρίσσινον χρυσόν ὄντι τῷ ἐν Ἐφέσῳ. καὶ στῆλη
ἐστηκε παρὰ τὸν ναὸν γράμματα ἔχουσα. ΙΕΡΟΣ Ο ΧΩΡΟΣ
55 ΤΗΣ ΑΡΤΕΜΙΔΟΣ. ΤΟΝ EXONTA KAI KARPOTME-
ΝΟΝ ΤΗΝ ΜΕΝ ΔΕΚΑΤΗΝ ΚΑΤΑΘΕΙΝ ΕΚΑΣΤΟΤ
ΕΤΟΤΕ. ΕΚ ΔΕ ΤΟΤ ΠΕΡΙΤΤΟΤ ΤΟΝ ΝΑΟΝ ΕΠΙ-
ΣΚΕΤΑΖΕΙΝ. ΑΝ ΔΕ ΤΙΣ ΜΗ ΠΟΙΗ ΤΑΤΤΑ ΘΗ
ΘΕΟΙ ΜΕΛΗΣΕΙ.

IV. Ἐκ Κερασούντος δὲ κατὰ θάλατταν μὲν ἐκομίζοντο 1
οἶπερ καὶ πρόσθεν, οἱ δὲ ἄλλοι κατὰ γῆν ἐπορεύόντο. ἐπεὶ δὲ 2
ήσαν ἐπὶ τῶν Μοσσυνοίκων ὅριοι, πέμπουσιν εἰς αὐτούς Τιμη-
σίθεον τὸν Τραπεζούντιον πρόξενον ὄντα τῶν Μοσσυνοίκων, 3
ἐροτώντες πότερον ὡς διὰ φιλίας ἢ διὰ πολεμίας πορεύονται
τῆς χώρας. οἱ δὲ εἶπον ὅτι εὐ τῇ διήσουν. εὔποτεν γὰρ τοῖς
χωρίοις. εὐτεθεῖτε λέγει ὁ Τιμησίθεος ὅτι πολέμοι τούτοις εἰσὶν; 4
οἱ ἐκ τοῦ ἐπέκεινα. καὶ ἐδόκει καλέσαι ἐκείνους, εἰ βούλωντο
ξυμμαχίαν ποιῆσασθαι. καὶ πεμφθεὶς ὁ Τιμησίθεος ἦκεν ἄγων
τοῖς ἄρχονται. ἐπεὶ δὲ ἀφίκοντο, συνήθησαν οἱ τῶν Μοσ-
νοίκων ἄρχονται καὶ οἱ στρατηγοὶ τῶν Ἐλλήνων καὶ ἑλέζε
Ἐνενοφῶν, ἡμῖνεν δὲ Τιμησίθεος. Ἡ ἀνδρές Μοσσυνοικοῖς, 5
ἡμεῖς βουλόμεθα διασωθῆναι πρὸς τὴν Ἐλλάδα πεζῷ πλοία γὰρ
οὐκ ἔχομεν. καὶ λύουσι δὲ οὗτοι ἡμᾶς οὔς ἀκούομεν ὑμῶν πολεμίους
10 εἵναι. εἰ οὖν βούλεσθε, ἑξεστὶν ὑμῖν ἡμᾶς λαβεῖν ἄμμαχον καὶ
τιμωρήσασθαι εἰ τῇ ποτὲ ὑμᾶς οὗτοι ἡδίκησαν, καὶ τὸ λοιπὸν
ὑμῶν ὑπηκοόν εἶναι τούτως. εἰ δὲ ἡμᾶς ἀφήσετε, σκέψασθε:
πόθεν αὖθις ἀν τοσάττην ὑώμαν λάβοντε ἄμμαχον. πρὸς 15
ταῦτα ἀπεκρίνατο ὁ ἄρχων τῶν Μοσσυνοίκων ὧτι καὶ βούλωντο
20 ταῦτα καὶ δέχοντο τῆς ἄμμαχαί. Ἡ ἔγγει δὴ, ἐφη ὁ Ἐνενοθῶν, 21
τῆ ἡμῶν δεησθε χρήσασθαι, ἐν ἄμμαχοι ὑμῶν γενόμεθα, καὶ
ἐμεῖς τι οἶοι τε ἐσεθεῖ ἡμῖν ἐμπράξαι περὶ τῆς διδοῦν; οἳ δὲ εἰποῦν ὅτι ἴκανον ἐσμένει εἰς τὴν χώραν εἰσβάλλειν ἐκ τοῦ ἐπὶ θάτερα τὴν τῶν ἡμῶν τε καὶ ἡμῶν πολεμίων, καὶ δεύο ἡμῖν πέμψασι ναύς τε καὶ ἄνδρας οὕτως ἡμῖν εὐμμαχοῦνταὶ τε καὶ 25 τὴν ὄδον ἠγήσσουσι.

Ἐπὶ τούτου πιστὰ δόντες καὶ λαβόντες ὕχοντο. καὶ ἰκινοὺ τῇ ὑπεραληθεὶς ἐγγοναὶ τριακοσία πλοία μονάδων καὶ ἐν ἐκάστῳ τρεῖς ἄνδρας, δῶν οἳ μὲν δύο ἐκβάλλεις εἰς ταξιν ἐθεντό τὰ ὄπλα, ὃ δὲ εἰς ἔμενε. καὶ οὐ μὲν λαβόντες τὰ πλοία ἀπέπλευσαν, οἱ δὲ 30 μένοντες ἢξετάξαντο δῶλε. ἔστησαν ὁμαλαίᾳ οἴον χορὸν ἀντιστοιχοῦντες ἄλληλοι, ἔχοντες χέρρα πάντες λευκῶν βοῶν δασεῖα, ἥκασμενα κιττοῦ πετάλων, ἐν δὲ τῇ δεξιᾷ παλτῶν ὧς ἐξηχυν, ἐμπρόσθεν μὲν λάγχην ἔχουν, ὅπως δὲ τοῦ ἐξύλου 35 σφαιρειδές. χιτωνάκουσι δὲ ἐνεδεδύκασαν ὑπὲρ γονάτων, πάχος 35 ὡς λιβόν στρωματοδέσμων, ἐπὶ τῇ κεφαλῇ δὲ κράνη σκύτων οὐστέρα τὰ Πανθάγωνα, κραβύλου ἔχοντα κατὰ μέσον, ἐγγύ- 40 τατάς τιαρείδις. ἔχου δὲ καὶ σαγάρεις σιδηρᾶς. ἐνεθήθην ἢξηρχητ μὲν αὐτῶν εἰς, οἱ δὲ ἅλλοι ἄπαντες ἐπορεύοντο ἄδωντες ἐν ρυθμῷ, καὶ διελθόντες διὰ τῶν τάξεων καὶ διὰ τῶν ὀπλῶν 40 τῶν Ἐλλήνων ἐπορεύοντο εὐθὺς πρὸς τοὺς πολεμίους ἐπὶ χωρίον 45 ὃ ἐδοκεῖ ἐπιμαχάσθων εἶναι.

Ωἰκεῖον δὲ τούτῳ πρὸ τῆς πόλεως τῆς Μητροπόλεως καλου- 50 μένης αὐτοῖς καὶ ἱχώμης τὸ ἀκροτάτων τῶν Μοσσυνολίων. καὶ 55 περὶ τούτου ὁ πόλεμος ἦν· οἱ γὰρ ἀεὶ τοῦτο ἔχοντες ἐδόκουν ὅτι κρατεῖσι εἶναι καὶ πάντων Μοσσυνολίων, καὶ ἔφασαν τούτους οὓς δικαιῶς ἔχειν τοῦτο, ἄλλα κοινῶν δυν καταλαβόντας πλεονεκτεῖν.

Εἶποντο δ’ αὐτοῖς καὶ τῶν Ἐλλήνων τινές, οὐ ταχθέντες ὑπὸ 60 τῶν στρατηγῶν, ἀλλὰ ἄρπαγῆς ἐνεκεῖν. οἱ δὲ πολέμιοι προσειροῦν τέως μὲν ἡσύχαζον· ἐπεὶ δ’ ἔγγος ἔγένοντο τοῦ χωρίου, ἔκδραμοντες 65 τρέπονται αὐτοῖς, καὶ ἀπέκτειναν συχνοὶς τῶν βαρβάρων καὶ τῶν εὐναναβάντων Ἐλλήνων τινῶς, καὶ ἐδόκουν μέχρι οὗ εἴδον 70 τοὺς Ἐλλήνας νοσθοῦντας· εἶτα δὲ ἀποταπτόμενοι ὅχοντο, καὶ ἀποτεμόντες τὰς κεφαλὰς τῶν νεκρῶν ἐπεδείκνυσαν τοῖς Ἐλλησι 75 καὶ τοῖς ἑαυτῶν πολεμίοις, καὶ ἱμα ἔχομεν νόμῳ τινὶ ἔδωντες. 55 οἱ δὲ Ἐλληνες μᾶλα ἤχθουσι δι’ τούς τε πολεμίους ἐπετοιχί.
κεσαν βρασυτέρους καὶ ὅτι οἱ ἐξελθόντες Ἔλληνες σὺν αὐτοῖς ἐπεφεύγασαν μᾶλὰ ὄντες συχνοί. ὃ ὤπω πρόσθεν ἐπεποίηκεσαν ἐν τῇ στρατείᾳ.

60 Ἀνειλλοῦν δὲ ἔγυγκαλέσασα τοὺς Ἔλληνας ἔπεμε. ὁ Ἀνδρέας 19 στρατιώται, μὴδὲν ἀθυμήσατε ἐνεκα τῶν γεγενημένων· ἰστε γὰρ ὅτι καὶ ἀγαθὸν οὐ μείον τοῦ κακοῦ γεγένηται. πρὸτον μὲν 20 γὰρ ἐπιστασθεὶς ὅτι οἱ μέλλοντες ἥμιν ἤγεισθαι τῷ ὦν πολέμοι εἰσὶν οἶσπερ καὶ ἡμᾶς ἀνάγκη. ἔπειτα δὲ καὶ τῶν Ἐλλήνων οἱ ἀμελήσαντες τῆς ἔνων ἥμιν τάξεως καὶ ἰκανοὶ ἡγησάμενοι εἶναι ἔνων τοῖς Βαρβάροις ταῦτα πράττειν ἄπερ σύν ἥμιν δικὰς δεδώκασιν· ὥστε αὐθίς ἤττον τῆς ἡμετέρας τάξεως ἀπολειψόνται. ἀλλ' ἡμᾶς δὲ παρασκευάζεσθαι ὅπως καὶ τοῖς φίλοις ὤσι τῶν 21 Βαρβάρων δόξης κρείττος αὐτῶν εἶναι καὶ τοῖς πολέμοις δηλώσετε ὅτι οὐχ ὁμοίως ἀνδράσι μαχοῦνται νῦν τε καὶ ὅτε τοῖς ἀτάκτοις ἐμάχοντο.

Ταύτην μὲν οὖν τὴν ἡμέραν οὕτως ἔμειναι· τῇ δὲ ὑστεραίᾳ 22 θύσαντες ἔπει ἐκαλλιερήσαντο, ἀριστήσαντες, ὀρθοὺς τοὺς λόχους ποιησάμενοι, καὶ τοῖς Βαρβάροις ἐπὶ τὸ εὐφωνοῦμον κατὰ 25 ταύτα ταξάμενοι ἐπορεύοντο τοὺς τοξότας μεταξὺ τῶν λόχων ἔχοντες, ὑπολειπομένου δὲ μικρὸν τοῦ στόματος τῶν ὀπλιτῶν. ἦσαν γὰρ τῶν πολέμου ὁι εὐζωνοὶ κατατρέχοντες τοῖς λύθοις 23 ἐβαλλον. τούτους ἀνέστελλον οἱ τοξόται καὶ πελτασταῖ. οἱ δ' ἄλλοι βαδήν ἐπορεύοντο πρῶτον μὲν ἐπὶ τὸ χωρίον ἀφ' οὗ τῇ 80 προτεραίᾳ οἱ Βαρβάροι ἐτρέφθησαν καὶ οἱ ἔπιναυτοὶ· ἐνταῦθα γὰρ οἱ πολέμοι ἦσαν ἀντιτεταγμένοι. τοὺς μὲν οὖν πελτασταῖς 24 ἐδέξαντο οἱ Βαρβάροι καὶ ἐμάχοντο, ἐπειδὴ δὲ ἐγγὺς ἦσαν οἱ ὀπλίται, ἐτρέπετο. καὶ οἱ μὲν πελτασταῖ εὐθὺς εἰποῦντο διώκοντες ἀνώ πρὸς τὴν πόλιν, οἱ δὲ ὀπλίται ἐν τάξει εἰποῦντο. 85 ἔπει δὲ ἄνω ἦσαν πρὸς ταῖς Μητροπόλεως οἰκίαις, ἐνταῦθα οἱ 25 πολέμοι ὁμοῦ δὴ πάντες γενόμενοι ἐμάχοντο καὶ ἐξηκόντευξον τοῖς παλτοῖς, καὶ ἀλλὰ δόρατα ἔχοντες παχέα μακρά, δοσά αὐτήρ ἄν φέροι μόλις, τοῦτοις ἐπεφόντω ἀμύνασθαι ἀκ χειρός. ἐπεὶ 28 δὲ οὐχ ὑφίεντο οἱ Ἐλληνες, ἀλλὰ ὁμοίες ἐχώρουν, ἐφευρόν οἱ 90 Βαρβάροι καὶ ἐντεῦθεν λείποντες ἀπαντῶν τῷ χωρίον. ὁ δὲ βασιλεὺς αὐτῶν ὁ ἐν τῷ μόσσυν τῷ ἐπ' ἄκρον ἡκοδομημένος, ὃν τρέ-
21 Οἱ δὲ Ἕλληνες διαρράξαντες τὰ χωρία ηὐρίσκον θησαυροὺς ἐν ταῖς οἰκίαις ἀρτοῦ, νεκρῶν τιμών, δῶς ἔφασαν οἱ Μοσσόνικοι, τὸν δὲ νέον σῖτον ἵνα τῇ καλάμῃ ἀποκελμένου. ἦσαν δὲ ἐξειλαὶ αἱ πλείσται. καὶ δελφίνων τεμάχη ἐν ἀμφορεύσιν ηὐρίσκετο τεταρχευμένα καὶ στέαρ ἐν τεύχει τῶν δελφίνων, δὲ ἔχρωντο οἱ Μοσσόνικοι καθάπερ οἱ Ἕλληνες τῷ ἐλαίῳ. κάρυα 100 δὲ ἐπὶ τῶν ἄνωγε τὸν πολλὰ τὰ πλατεῖα οὐκ ἔχοντα διαφύην οὐδεμίαν. τούτῳ καὶ πλείστῳ σίτῳ ἔχρωντο ἔφοντες καὶ ἄρτοις ὑπότων. οὖν δὲ ηὐρίσκετο δὲ ἀκράτως μὲν ὡς ἐφαίνετο ἐναι ὑπὸ τῆς αὐστηρότητος, κερασθεῖς δὲ εὐώδης τε καὶ ἰδίως.

30 Οἱ μὲν δὲ Ἕλληνες ἀριστήσαντες ἐνταῦθα ἐπορεύοντο εἰς τὸ πρόσω, παραδόντες τὸ χωρίον τοῖς ξυμαχήσαι τῶν Μοσσόνικων. ὅποσα δὲ καὶ ἄλλα παρῆσαν χωρία τῶν ἔν τοῖς πολεμίωσιν ὑπότων, τὰ εὐπροσδότατα οἱ μὲν ἔλειπον, οἱ δὲ ἐκόντες προσεχόρουν. δὲ πλείστα τοιάδε ἦν τῶν χωρίων. 110 ἀπείχον αἱ πόλεις αὐτῇ ἄλληλαι στάδια ὑγιῶν χορτῶν, αἱ δὲ πλέον αἱ δὲ μείων· ἀναβοῦντων δὲ ἄλληλαι ἄνδημον εἰς τὴν ἐτέραν ἐκ τῆς ἐτέρας πόλεως· οὕτως ὑψηλῇ τε καὶ κοίλῃ ἡ χώρα ἦν.

31 εἶπε δὲ πορευόμενοι ἐν τοῖς φύλοις ἦσαν, ἐπεδείκνυσαν αὐτοῖς παῖδας τῶν εὐδαιμόνων συνετούς, τεθραμμένους καρύοις ἐφθοῖς, 115 ἀπαλοῖς καὶ λευκοῖς σφόδρα καὶ οὐ πολλοῦ δέοντα ἵπποι καὶ πᾶν ἴππος εῶν, ποικίλους δὲ τὰ νῦν καὶ τὰ ἱμάτια προσθεν πάντα ἐστιγμένους ἀνθέμια. ἐξῆτον δὲ καὶ ταῖς ἐταῖς ἄνθησεν ὁ γένος οἱ Ἕλληνες, ἐμφανῶς ξυγγίγνεσθαι· νόμος γὰρ ἦν οὕτως σφιχτὸς. λευκόν δὲ πάντες οἱ ἄνδρες καὶ αἱ 120 γυναίκες. τούτους ἔλεγον οἱ στρατευσάμενοι βαρβαρωτάτους διελθεῖν καὶ πλεῖστον τῶν Ἕλληνικῶν νόμων κεχωρισμένοι. ἐν τῷ γὰρ ὁχλῷ οὗτοι ἔπολον ἄπερ ἄν άνθρωποι εἰς ἐρημία ποῆσαν, μόνοι τε ὁπλαὶ ἐπράπτο ἄπερ ἄν μετ᾽ ἄλλων οὗτος, διελθοῦτε τὰ αὐτοῖς καὶ ἐγέλον ἐφ᾽ εὐαυτοῖς καὶ ὁρκοῦστε 125 ἐφιστάμενοι ὅπου τὸν θρόνον δωστε ἄλλοις ἐπιδεικτόμενοι.
V. Διὰ ταύτης τῆς χώρας οἱ Ἑλληνες, διὰ τῆς πολεμίας καὶ τῆς φιλίας, ἕπορεύθησαν ὁκτὼ σταθμοὺς, καὶ ἀφικνοῦνται εἰς Χάλυβας. οὗτοι δὲ προφέρουσαν τοῖς πλεῖστοις αὐτῶν ἀπὸ σιδηρεῖας. έντευθεν ἀφικνοῦνται εἰς Τιβαρηνοῦς. ὡ δὲ τῶν Τιβαρηνῶν χώρα πολὺ ἦν πεδινωτέρα καὶ χωρία ἔχει ἐπὶ θαλάσση ήττον ἐρμινά. καὶ οἱ στρατηγοὶ ἔχρηζον πρὸς τὰ χωρία προσβάλλειν καὶ τὴν στρατιὰν ὁνομάζαν τι, καὶ τὰ ξένα ἡ ἦκε παρὰ Τιβαρηνῶν οὐκ ἐδέχοντο, ἀλλ' ἐπιμείναι κελεύσατε ἔστε βουλεύσαντο ἐθύνοντο. καὶ πολλὰ καταθυσάντων τέλος ἀπεδείξαντο οἱ μάν-τες πάντες γυνώμην δι' οὐδαμήν προσολοιον οἱ θεοὶ τῶν πόλεων. έντευθεν δὴ τὰ ξένα ἐδέχαντο, καὶ ὡς διὰ φιλίας πορεύμενοι δύο ἡμέρας ἀφίκοντο εἰς Κοτύρα πόλιν Ἑλληνίδα, Σιωπησίων ἀποικιών, οὗτοι δὲ ἐν τῇ Τιβαρηνῶν χώρᾳ.

[Mέχρι ένταύθα ἐπέζευσεν ἡ στρατιά. πλῆθος τῆς κατα-βάσεως τῆς ὄδου ἀπὸ τῆς ἐν Βαβυλὼν μάχης ἄχρι εἰς Κοτύρα σταθμοῖ ἐκατόν εἶκοσι δύο, παρασάγγαι ἐξακόσιοι καὶ εἴκοσι, στάδιοι μύριοι καὶ ὀκτακισθίλιοι καὶ ἐξακόσιοι, χρόνον πλῆθος ὁκτὼ μῆνες.]

Ἐνταύθα ἐμειναν ἡμέρας τετταράκοντα πέντε. ἐν δὲ ταύταις πρότου μὲν τοῖς θεοῖς ἔθυσαν, καὶ πομπὰς ἐποίησαν κατὰ έθνος ἐκαστοι τῶν Ἑλληνῶν καὶ ἀγώνας γυμνικοῖς. τὰ δ' ἐπιτήδειον ἐλάμβανον τὰ μὲν ἐκ τῆς Παλαμονίας, τὰ δ' ἐκ τῶν χωρίων τῶν Κοτυριτῶν· οὐ γὰρ παρεῖχον ἀγοράν, οὐδὲ εἰς τὸ τείχος τοὺς ἀσθενοῦντας ἐδέχοντο.

Ἐν τούτῳ ἔρχονται ἐκ Σιωπῆς πρὸς ἔθεσις, φοβούμενοι περὶ τῶν Κοτυριτῶν τῆς τοῖσ πόλεως, τῇ γὰρ ἐκείνῳ καὶ φόροι ἐκεῖνος ἐφερον, καὶ περὶ τῆς χώρας, ἐκεῖνον δομεῖν. καὶ ἐλθόντες εἰς τὸ στρατόπεδον ἐλεγον· προηγόρησε δ' Ἐκατώμιμος δεινὸς νομίζομεν εἶναι λέγειν· Ἐπεμψεν ἡμᾶς, δ' ἀνδρεῖς στρα-τίωτα, ἡ τῶν Σιωπησίων πόλεως ἐπαινεσότας τε ὑμᾶς ὑπὲκατ "Ἑλληνες ὑμεῖς βαρβάρους, ἐπειτα δὲ καὶ ἐνυποσχεσμόνευς ὑμῖν ἀντὶ τῶν πολλῶν τε καὶ δεινῶν, ὑμῶν ἡμεῖς ἤκουσαμεν, πραγμάτων σεσωμένου πάρεστε. ἁξιοῦμεν δὲ Ἑλληνες ὑμεῖς καὶ αὐτῶν ὑφ' ὑμῶν ἐγαθόν μὲν τοί πάγεσίν, καθὼς δὲ μηδέν·
οὐδὲ γὰρ ἡμεῖς ὑμᾶς οὖδὲν πόστοτε ὑπήρξαμεν κακῶς ποιοῦντες.  
10 Κοσμορίται δὲ οὕτω εἰσὶ μὲν ἡμετέροι ἀποικοὶ, καὶ τὴν χώραν ἡμεῖς αὐτοὶ ταύτην παραδεδώκαμεν βαρβάρους ἀφελομένοι· 
διὸ καὶ δασμῶν ἡμῖν φέρουσιν οὕτω τεταγμένον καὶ Κερασοῦντι 
καὶ Τραπεζοῦντι· ὃστε δ', τι ἂν τούτως κακὸν ποιήσητε ἡ Σινώ-  
11 πέων πόλει νομίζει τάχειν. νῦν δὲ ἀκοῦσον ὑμᾶς εἰς τῇ 
τῶν χωρίων βία παρεξηλυθότας ἐνός σκηνοῦν ἐν ταῖς οἰκίαις καὶ ἐκ 
12 τῶν χωρίων βία λαμβάνειν δὲν ἄν δέχομαι οὕτω πείθοντας· ταῦτ' 
οὖν οὐκ ἀξιούμεν· εἰ δὲ ταύτα ποιήσετε, ἀνάγκη ἡμῖν καὶ Κορύ- 
λαν καὶ Παφλαγόνας καὶ ἄλλων ὄντων ἄν δυνόμεθα φίλον ὑπὸ 
ποιεῖσθαι.

13 Πρὸς ταῦτα ἀναστάσε Ξενοφόν ὑπὲρ τῶν στρατιωτῶν εἶπεν· 
'Ἡμεῖς δὲ, ὁ ἄνδρες Σινωπεῖς, ἠκούμεν ἀγαπώντες ὅτι τα σώματα 
διεσσόμεθα καὶ τὰ ὅπλα· οὗ γὰρ ἦν δυνατὸν ἀμα τε χρήμα 
14 ἁγείν καὶ φέρειν καὶ τοὺς πολεμίους μάχεσθαι. καὶ νῦν ἐπεὶ εἰς 50 
ταῦτα Ἠλληνίδας πόλεις ἡλθομεν, εὖ Τραπεζοῦντι μὲν, παρεῖχον 
γὰρ ἡμῖν ἁγορᾶν, ἀνοῦμεν εἴχομεν τὰ ἐπιτήδεια, καὶ ἀνθ' ὅν 
ἐτήμεσαν ἡμᾶς καὶ ξένα ἑδοκαὶ τῇ στρατιᾷ, ἀντετιμῶμεν αὐτούς, 
καὶ εἶ τοῖς αὐτοῖς φίλος ἦν τῶν βαρβάρων, τούτων ἀπείχομεθα· 
τοις δὲ πολεμίους αὐτῶν εφ' οὗ αὐτοὶ ἡγοίντο κακῶς ἐποιοῦμεν 55 
15 ὅσον ἐδυνάμεθα. ἐρωτᾶτε δὲ αὐτοὺς ὁποίων τινῶν ἡμῶν ἐτυχον· 
πάρεισι γὰρ ἐνθάδε οὗ ἡμῖν ἡγεμόνας διὰ φίλιαν ἡ πόλις ἐξευ- 
16 πεμψεν. ὅποι δ' ἂν ἐλθόντες ἁγορᾶν μὴ ἔχομεν, ἂν τε εἰς 
βαρβάρον γῆν ἂν τε εἰς Ἠλληνίδα, οὗ ὀβρεὶ ἀλλὰ ἀνάγκη 
17 λαμβάνομεν τὰ ἐπιτήδεια. καὶ Καρδούχους καὶ Ταῦχους καὶ 60 
Χαλδαίους καὶ πτερ Βασιλεῶς οὗτοι υπηκόους ὄντας ὅμως καὶ μᾶλ 
φοβεροῦς ὄντας πολεμίους ἐκτησόμεθα διὰ τὸ ἀνάγκην εἶναι λαμ-
18 βάνειν τὰ ἐπιτήδεια, ἐπεὶ ἁγορᾶν οὐ παρεῖχον. Μάκρωνας δὲ 
καὶ πτερ Βαρβάρος ὄντας, εἶπε ἁγορᾶν οἶαι ἐδύνατο παρεῖχον, φι-
lου οὐ εὐμοίζομεν εἶναι καὶ βία οὐδὲν ἐλαμβάνομεν τῶν ἑκείων. 65 
19 Κοσμορίται δὲ, οὗτος ὑμετέρος φατε εἶναι, εἰ τι αὐτῶν εἰλη-
φαμεν, αὐτὸ αὐτοὶ εἰσίν· οὐ γὰρ ὃς φίλοι προσεφέροντο ἡμῖν, 
ἀλλὰ κλείσαντες τὰς πύλας οὗτε εἰσώ ἐδέχοντο οὗτε ἔξω ἁγορᾶν 
ἐπεμπον· ἡταντῷ δὲ τὸν παρ' ὑμῶν ἀρμοστὴν τούτων αὐτῶν 
20 εἶναι. δ' ἄρ ήγεισ βία παρεξηλυθότας σκηνοῦν, ὢμεῖς ἠξιούμεν 70
τοὺς κάμνοντας εἰς τὰς στέγας δέχασθαι· ἐπεὶ δὲ οὐκ ἀνέψαν
τὰς πύλας, ἥ μᾶς ἐδέχετο αὐτὸ τὸ χωρίον ταύτη εἰσελθόντες
ἀλλὸ μὲν οὐδὲν βίαιον ἐποίησαμεν, σκηνοῦσι δὲ ἐν ταῖς στέγαις
οἱ κάμνοντες τὰ αὐτῶν δαπανῶντες, καὶ τὰς πύλας φθοροῦμεν,
75 ὅπως μὴ ἐπὶ τῷ ὑμετέρῳ ἀρμοστῇ δοὺν οἱ κάμνοντες ἡμῶν, ἀλλ' ἐφ' ἡμῖν ἦν κομίσασθαι ὅταν βουλώμεθα. οἱ δὲ ἄλλοι, ἅ τις ὀρατε, 21
σκηνοῦμεν ὑπαλθροῖο ἐν τῇ τάξει, παρεσκευασμένοι, ἀν μέν τις εὐ
ποιῇ, ἀντευποιεῖν, ἀν δὲ κακὸς, ἀλέξασθαι.

"Α δὲ ἡτέλησας ὅς ἦν ὑμῖν δοκῇ Κορύλαν καὶ Παφλαγόνας 22
80 ξυμμάχους ποιήσεσθε εφ' ἡμᾶς, ἡμεῖς δὲ ἦν μὲν ἀνάγκη ἡ πο-
λεμήσομεν καὶ ἀμφοτέροις. ἦδη γὰρ καὶ ἄλλοις πολλαπλασίως
ὑμῶν ἐπολεμήσαμεν. ἀν δὲ δοκῇ ἡμῖν καὶ φίλον ποιεῖσθαι τὸν
Παφλαγόνα — ἄκούομεν δὲ αὐτὸν καὶ ἐπιθυμεῖν τῇ ὑμετέρᾳ 23
πόλεως καὶ χωρίων τῶν ἐπιθαλαττῶν — πειρασομέθα ξυμ-
85 πράττοντες αὐτῷ δὲν ἐπιθυμεῖ φίλοι γλυκεῖσθαι.

"Εκ τούτου μάλα μὲν δῆλοι ἦσαν οἱ ξυμπρέσβεις τῷ Ἑκατῶ— 24
νῦμφο χαλεπαίνοντες τοὺς εἰρημένους, παρελθὼν δ' αὐτῶν ἄλλος
εἰπεν ὅτι οὐ πόλεμον ποιησόμενοι ἦκομεν ἀλλὰ ἐπιδείξαντες ὅτι
φίλου εἰσί. καὶ ξενίοις, ἂν μὲν ἔλθητε πρὸς τὴν Σινωπέαν πόλιν,
90 ἐκεὶ δεξόμεθα, νῦν δὲ τοὺς ἐνθάδε κελεύσομεν διδώναι δ ἰδώναι·
ὁρῶμεν γὰρ πάντα ἀληθῆ δυτα δ λέγετε. ἐκ τούτου ξενία τε 25
ἐπεμπον οἱ Κοτυρίται καὶ οἱ στρατηγοὶ τῶν Ἑλλήνων ἐξένιζον
τοὺς τῶν Σινωπέαν πρέσβεις, καὶ πρὸς ἀλλήλους πολλὰ τε καὶ
φιλικά διελέγοντο τὰ τε ἄλλα καὶ περὶ τῆς λοιπῆς πορείας
95 ἀνεπιθυμῶντο δὲν ἐκάτεροι ἐδόησον.

VI. Ταύτη μὲν τῇ ἡμέρᾳ τούτῳ τὸ τέλος ἐγένετο. τῇ δὲ 1
ὑστεράλα ξυνέλεξαν οἱ στρατηγοὶ τοὺς στρατιώτας. καὶ ἔδοκεν
αὐτοῖς περὶ τῆς λοιπῆς πορείας παρακαλέσαντας τοὺς Σινωπέας
βουλεύεσθαι. εἶτε γὰρ πεζῇ δεοὶ πορεύεσθαι, χρῆσιμοι δὲν ἔδο-
5 κουν εἶναι οἱ Σινωπέης· ἔμπειροι γὰρ ἦσαν τῆς Παφλαγονίας·
εἶτε κατὰ θάλατταν, προσδεῖν ἔδοκεν Σινωπέων· μόνοι γὰρ ἄν
ἔδοκουν ἰκανοὶ εἶναι πλοία παρασχειν ἀρκοῦντα τῇ στρατῇ.
kαλέσαντες οὖν τὸς πρέσβεις ξυνεβουλεύοντο, καὶ ζησιόν "Ελλη— 2

νας δυτας "Ελλησι τούτῳ πρῶτον καλὸς δέχεσθαι τῷ εὗνους τε
10 εἶναι καὶ τὰ κάλλιστα ξυμβουλεύειν.
3 Ἀναστάς δὲ Ἔκατόνυμος πρῶτον μὲν ἀπελογήσατο περὶ οὗ εἴπεν ὡς τῶν Παφλαγώνα φίλου ποιήσαιτο, ὅτι οὐχ ὡς τοῖς Ἐλλησὶ πολεμησότων σφῶν εἴποι, ἀλλ' ὅτι ἐξὸν τοῖς βαρβάροις φίλους εἶναι τοὺς Ἐλλήνας αἰρήσονται. ἐπεὶ δὲ ξυμβουλιονέων ἕκελευον, ἐπευξάμενος εἴπεν ὅδε. Εἰ μὲν ξυμβουλεύοιμι ἔγειτα μοι δοκεῖ, πολλὰ μοι καὶ ἀγαθὰ γένοιτο· εἰ δὲ μὴ, τάναντι, αὐτὴ γὰρ ἡ ιερὰ ξυμβουλὴ λεγομένη εἶναι δοκεῖ μοι παρεῖναι· νῦν γὰρ δὴ ἂν μὲν εὐξυμβουλεύσασας φανῶ, πολλοὶ ἔσονται οἱ ἐπαινοῦντες με, ἂν δὲ κακῶς, πολλοὶ ἐσεσθε οἱ καταρώμενοι τοῖς μεν. πράγματα μὲν οὖν οἶδ' ὅτι πολὺ πλείω ἔσομεν, ἐὰν κατὰ 20 θαλατταν κομίζοντε· ἡμᾶς γὰρ δεσσίε τὰ πλοῖα πορίζειν· ἢν δὲ κατὰ γῆν στέλλοντε, ὑμᾶς δεσσίε τοὺς μαχομένους εἶναι. ὅμως δὲ λεκτέα δ' ἡγονόσεθε· ἐμπερίος γὰρ εἰμι καὶ τῆς χώρας τῆς Παφλαγώνα καὶ τῆς δύναμεως. ἔχει γὰρ ἀμφότερα, καὶ πεδία καλλιστα καὶ ὅρη υψηλάτα.

7 Καὶ πρῶτον μὲν οἶδα εὐθὺς ὡς τὴν εἰσβολήν ἀνάγκη ποιεῖσθαι· οὐ γὰρ ἔστιν ἀλλ' ὡς τὰ κέρατα τοῦ ὄρους τῆς ὁδοῦ καθ' ἐκάτερα ἔστιν υψηλά, δ' κρατεῖν κατέχοντες καὶ πάνω ὠλίγοι δύναντ' ἂν· τούτοις δὲ κατεχόμενοι οὐδ' ἂν οἱ πάντες ἀνθρώποι δύναντ' ἂν διελθεῖν. ταῦτα δὲ καὶ δείξαμι ἂν, εἰ μοι τινα βούλεσθε 30 ξυμπέμψαι.

8 Ἑσπείτα δὲ οἶδα καὶ πεδία ὄντα καὶ ἵππεαν ἂν αὐτὸι οἱ βαρβαροὶ νομίζουσι κρείττω εἶναι ἀπάσης τῆς βασιλείας ἵππεας. καὶ νῦν οὐροὶ οὐ παρεγένοντο βασιλεῖ καλοῦντι, ἀλλὰ μεῖζον φρονεῖ ὁ ἄρχων αὐτῶν.

9 Ἡν δὲ καὶ δυσηθῆτε τά τε ὅρη κλέψαι ἢ φθάσαι λαβοῦντες καὶ ἐν τῷ πεδίῳ κρατῆσαι μαχόμενοι τοὺς τε ἵππεας τούτων καὶ πεζῶν μυρίας πλέον ἢ δώδεκα, ἤξετε ἐπὶ τοὺς ποταμοὺς, πρῶτον μὲν τὸν Θερμώνυταν, εὗρος τρίων πλέθρων, δυν χαλεπῶν σύμην διαβαίνειν ἄλλως τε καὶ πολεμιῶν πολλῶν ἐμπροσθεν 40 ὄστων, πολλῶν δὲ ὅπισθεν ἐπομένων· δεύτερον δὲ Ἰριν, τρίτῃ πλεثρὸν ὁσαύνως· τρίτον δὲ Ἀλυν, οὐ μείων δυοὶ σταδίων, δυν οὐκ ἄν δύνασθε ἄνευ πλοίων διαβήσαι· πλοία δὲ τῆς ἔσται ὁ παρέχως· ὅς δ' αὑτὸς καὶ ὁ Παρθένιος ἅβατος· ἐφ' ὧν ξεθοῦτε ἀν, εἰ τὸν Ἀλυν διαβαίνει.
'Εγὼ μὲν οὖν οὐχ χαλέπην ὡμῖν εἶναι νομίζω τὴν πορείαν ἄλλα 10 παντάπασιν ἀδύνατον. ἂν δὲ πλέστη, ἔστων ἐνθένδε μὲν εἰς Σι- νώπην παραπλεύσαι, ἐκ Σινώπης δὲ εἰς Ἡράκλειαν. ἐξ Ἡρα- κλείας δὲ οὔτε πεζῇ οὔτε κατὰ θάλασσαν ἀπορίαν πολλὰ γὰρ 50 καὶ πλοῖα ἔστων ἐν Ἡρακλείᾳ.

'Εσπεὶ δὲ ταῦτ' ἔλεξεν, οἱ μὲν ὑπόπτου ποιὸν φίλας ἐνεκά τῆς 11 Κορώπος λέγειν· καὶ γὰρ ὃν πρόξενον αὐτῷ οἱ δὲ καὶ ὃς δότα 12 ληφόμενον διὰ τὴν ἕμβουλην ταύτην· οἱ δὲ ὑπόπτους καὶ 55 τοῦτον ἔνεκα λέγειν ὡς μητέρι τῷ τὴν Σινώπεων τὶ χώρῳ 13 τῶν ἐργάζοντο. οἱ δ' οὖν Ἑλληνες ἐγνώσαντο κατὰ θάλα- 60 ταν τὴν πορείαν προεῖσθαι. μετὰ ταῦτα Ἐνεοφῶν εἶπεν. Ὡ 12 13 Σινωπίδες, οἱ μὲν ἄνδρες ἔχοντες πορεῖαν ἂν ὑμεῖς ἔμβουλευστείς· 14 οὔτω δὲ ἔχει· εἰ μὲν πλοῖα ἐσσεθαί μέλλει ἰκανὰ ὡς ἄριθμο 15 ἕνα μη καταλαμπτόθη ἐνθάδε, ἴμεις ἀν πλέοιμεν· εἰ δὲ 65 μελλο- 16 μεν οἱ μὲν καταλαμπτόθησθαι οἱ δὲ πλεύσσεσθαι, οὐκ ἂν ἐμβαίνημεν εἰς τὰ πλοῖα. ἡγησόμεθα γὰρ ὅτι ὅπου μὲν ἂν κρατᾶμεν, 13 18 δυναμένα καὶ σφίξασθαι καὶ τὰ ἐπιτήδεια ἔχειν· εἰ δὲ πον 19 ἠττου τῶν πολεμίων ληφθηκόμεθα, ἐνδηλον δὴ ὅτι ἅν ἄνδραν- 70 δῶν χώρα ἐσσεθάμεθα. ἀκούσαντες ταῦτα οἱ Σινωπίδες ἐκέλευσαν 65 πέμπτειν προσβείς. καὶ πέμπτους Καλλίμαχον Ἀρκάδα καὶ 14 Ἀρίστωνα Ἀθηναίον καὶ Σαμώλαν Ἀχαίον. καὶ οἱ μὲν ἄχοντο.

'Εν δὲ τούτῳ τῷ χρόνῳ Ἐνεοφῶντι, ὁρῶμεν μὲν ὅπλατα πολ- 15 λοῦς τῶν Ἑλλήνων, ὁρῶμεν δὲ πελτάστας πολλοὺς καὶ τοξότας 71 καὶ σφενδονίτας καὶ ἰππεῖς δὲ καὶ μάλα ἡδὴ διὰ τὴν τριβήν 16 ἰκανοῖς, οὐτά δ' ἐν τῷ Πόντῳ, ἔνθα οὖν ὃν ἄν ἄλλον 70 ἰχθὺς δύναμις παρασκευάζῃ, καλὸν αὐτῷ ἔδοξε εἶναι 18 καὶ δύναμιν τῇ Ἑλλάδι προσκεκάθισθαι πόλιν κατοική- 75 σαντας. καὶ γενέσθαι δυναπεί καὶ ἐδοξει μεγάλη, καταλογίζομεν 18 το τε αὐτῶν πλῆθος καὶ τοῖς περιοικοῦντας τοῦ Πόντου. καὶ 17 ἐπὶ τούτῳ ἐθύνετο πρὶν τινι εἴπειν τῶν στρατιωτῶν Σιλανοῦ 80 παρακαλέσας τὸν Κύρον μάνταν γενόμενον τὸν Ἀμπρακιώτην. οἱ δὲ Σιλανος δεδιώκει ζήτηται ταῦτα καὶ καταμείνῃ ποίν ἅ 17 στρατιᾷ, ἐκφερεί εἰς τὸ στράτευμα λόγον δι' Ἐνεοφών βούλεται 81 καταμείναι τὴν στρατιὰν καὶ πόλιν οἰκίσαι καὶ εν τῷ ὄνομα καὶ 80 δύναμιν περιποιήσασθαι. αὐτὸς δ' ὁ Σιλανός ἐβοῦλετο δι' 18
τάχιστα εἰς τὴν Ἐλλάδα ἀφικέσθαι· οὐς γὰρ παρὰ Κύρου ἔλαβε τρισχίλιος δαρεικοῦς ὅτε τὰς δέκα ἡμέρας ἠλήθευσε θυόμενος Κύρῳ, καὶ διεσσεύκει.

19 Τῶν δὲ στρατιωτῶν, ἐπεὶ ἦκουσαν, τοὺς μὲν ἔδοκε βέλτιστον εἶναι καταμείναι, τοὺς δὲ πολλοὺς οὐ. Τιμασίων δὲ ὁ Δαρδάνεις 85 καὶ Θώραξ οὐ Βουότιος πρὸς ἐμπόρους τινὰς παρόντας τῶν Ἡρακλεωτῶν καὶ Σινωπέων λέγουσιν ὅτι εἰ μὴ ἐκπρομοῦντι τῇ στρατιᾷ μισθὸν ὅστε ἔχειν τὰ ἐπιτηδεία ἐκπλέοντας, ὅτι κινδυνεύσει μεῖναι τοσαῦτη δύναμις ἐν τῷ Πόντῳ· βούλεται γὰρ Ξενοφῶν καὶ ἡμᾶς παρακαλεῖ, ἐπειδὰν ἔλθῃ τὰ πλοία, τότε εἰπεῖν εξαίφνης 90 τῇ στρατιᾷ. Ὅπως, νῦν μὲν ὅραμεν ἡμᾶς ἀποροῦν δυνατό καὶ εἰ τῷ ἀπὸπλω ἔχειν τὰ ἐπιτηδεία καὶ ὅσος οἰκάδε ἀπελθόντας ὅψηαί τι τοὺς οἶκοι· εἰ δὲ βούλεσθαι τῆς κύκλῳ χώρας περί τὸν Πόντον οἰκουμένης ἐκλεξάμενοι ὅποι ἀν βούλησθε κατασχεῖν, καὶ τὸν μὲν ἐθέλοντα ἀπίειν οἰκάδε, τὸν δὲ ἐθέλοντα μένειν αὐτοῦ, πλοία δ' 95 ὑμῖν πάρεστιν, ὅστε ὅπη ἀν βούλησθε εξαίφνης ἀν ἐπιπέσοιτε.

21 Ἀκούσαντες ταῦτα οἱ ἐμποροὶ ἀπήγγελλον ταῖς πόλεσιν· ἐξενέπιπτε δ' αὐτοῖς Τιμασίων Δαρδάνεις Εὐρύμαχον τε τὸν Δαρδάνεα καὶ Θώρακα τὸν Βουότιον ταῦτα ἐροῦντας. Σινωπεῖς δὲ καὶ Ἡρακλεώται ταῦτα ἀκούσαντες πέμπουσι πρὸς τὸν Τιμασίων δ' οἴκου καὶ κελεύουσιν προστατεῦσαι καθότα σφήματα ὅπως ἐκπλέον ἡ στρατιά. δ' δὲ ἄσμενος ἀκούσας ἐν ξυλλόγῳ τῶν στρατιωτῶν δυνατὸ λέγει τάδε. Οὔ δὲ προσέχειν μοῦ, δ' ἄνδρες, οὐδὲ τῆς Ἐλλάδος οὐδὲν περὶ πλείονος ποιεῖσθαι.

22 Ἀκούσας δὲ τινὸς θύεσθαι ἐπὶ τοῦτῷ οὖν ὑμῖν λέγοντας. ὑπι- 105 σχοῦμαι δὲ ὑμῖν, ἀν ἐκπλήττῃ, ἀπὸ νομιμίας μισοθοφορὰν παρέξειν κυζικοῦν ἐκάστῳ τοῦ μηνὸς· καὶ ἄξον ὡμᾶς εἰς τὴν Τρῳάδα, ἐνθεὶ καὶ εἰμὶ φυγάς, καὶ ὑπάρξει ὑμῖν ἡ ἐμὴ πόλις· ἐκόντες γάρ με δέξονται. ἡγήσομαι δὲ αὐτὸς ἐγὼ ἐνθεὶ πολλὰ χρήματα λήψεθε. ἐμπεῖρος δὲ εἰμὶ τῆς Αἰολίδος καὶ τῆς Φρυγίας 110 καὶ τῆς Τρῳάδος καὶ τῆς Φαρναβαζίου ἀρχῆς πάσης, τα μὲν διὰ τὸ ἐκείθεν εἶναι, τὰ δὲ διὰ τὸ ἐξενεπετρεύσθαι εἰν αὐτῇ σὺν Κλεάρχῳ τε καὶ Δηρκυλίδα.

25 Ἀναστὰς αὖθις Θώραξ ὁ Βουότιος, δὲ περὶ στρατηγίας Ἐνοφῶντι ἐμάχετο, ἐφη, εἰ ἐξέλθοις ἐκ τοῦ Πόντου, ἔσοθαι αὐτοῦ.
Χερρώνησον χώραν καλὴν καὶ εὐδαίμονα ὡστε ἔξειναι τῷ βουλομένῳ ἐνοικεῖν, τῷ δὲ μὴ βουλομένῳ ἀπτεῖναι οἴκαδε. γελοίον δὲ εἶναι ἐν τῇ Ἑλλάδι ὡστε χώρας πολλῆς καὶ ἀφθόνου ἐν τῇ βαρβάροις μαστείαιν. ἔστε δὲ ἁν, ἔφη, ἐκεὶ γένητε, κἀγὼ καὶ ὁ θάπερ Τιμασίων ὑπισχυόμαι ὡμίν τὴν μισθοφοράν. ταύτα δὲ ἔλεγεν εἰδῶς ὁ Τιμασίων ὁ Ἡράκλεωτας καὶ οἱ Σιωπεῖς ὑπισχυόντο ὡστε ἐκπλεῖν. ὁ δὲ Ξενοφῶν ἐν τούτῳ ἔστη.

'Ἀναστάς δὲ Φιλήσιος καὶ Δύκων οἱ Ἀχαιοὶ ἔλεγον ὡς δεινὸν 27 εἰς ἰδία μὲν Ξενοφῶντα πείθειν τε καταμένειν καὶ θύεσθαι ὑπὲρ τῆς μονῆς, εἰς δὲ τὸ κοινὸν μηδὲν ἀγορεύειν περὶ τούτων.

'Ωστε ἡμακάσθη ὁ Ξενοφῶν ἀναστήμαι καὶ εἰπεῖν τάδε. Ἐγώ, δὲ ἀπέρε πνομίται μὲν ὡς ὀράτη ὀπόσα δύναμαι καὶ ὑπὲρ ὑμῶν καὶ ὑπὲρ ἐμαυτοῦ ὡς ταύτα τυγχάνοι καὶ λέγων καὶ νοὐν καὶ πράττων ὅποια μέλλει ὑμῖν καὶ καλλιστα καὶ ἀριστα 130 ἔσεσθαι καὶ ἐμοὶ. καὶ νῦν ἑθύμην περὶ αὐτοῦ τούτου εἰ ἀμείνων εἰς ἄρχεσθαι λέγειν εἰς ὑμᾶς καὶ πράττειν περὶ τούτων ἢ παντάσαι μηδὲ ἀπτεσθαι τοῦ πράγματος. Σιλανὸς δὲ μοι ὁ μαντις 29 ἀπεκρίνατο τὸ μὲν μέγιστον, τὰ ἱερὰ καὶ καλὰ εἰναι: ὑδεί γὰρ καὶ ἔμε οὐκ ἀπειρον ὅντα διὰ τὸ ἅεi παρεῖναι τοῖς ἱεροῖς. ἔλεξε δὲ ὅτι ἐν τοῖς ἱεροῖς φανείτω τοῖς δόλοι καὶ ἐπιβούλη ἐμοὶ, ὡς ἄρα γυγυνώσκοιν ὅτι αὐτὸς ἐπεβουλεύει διαβάλλειν με πρὸς ὑμᾶς. εξήνευκε γὰρ τὸν λόγον ὅσο ἐγώ πράττειν ταύτα διανοιμήν ὡς σείσας ὑμᾶς. ἐγὼ δὲ εἰ μὲν ἑωρών ἀποροῦντα ὑμᾶς, τοῦτ' ἀν 30 ἑσκόπουν ἀφ' οὖ ἂν γένοιτο ὡστε λαβόντας ὑμᾶς πόλιν τὸν μὲν 140 βουλόμενον ἀποτέλειν ἰδῆ, τὸν δὲ μὴ βουλόμενον, ἐπεὶ κτήσατο ἰκανὰ ὡστε καὶ τοὺς ἑαυτὸν οἰκεῖον ὀφελησαί τί. ἐπεὶ δὲ ὅρω 31 ὑμῖν καὶ τὰ πλοῖα πέμποντας Ἡράκλεωτας καὶ Σιωπεῖς ὡστε ἐκπλεῖν, καὶ μισθὸν ὑπισχυομένους ὑμῖν ἀνδρὰς ἀπὸ νομιμίας, καλὸν μοι δοκεῖ ἐλαια σφοξομένους ἔνθα βουλόμεθα μισθὸν τῆς 145 σωτηρίας λαμβάνειν, καὶ αὐτὸς τε παύομαι ἐκείνης τῆς διανοίας, καὶ ὁποῖοι πρὸς ἐμὲ προσῆγαν λέγοντες ὅσ χρῆ ταύτα πράττειν, ἀναπαύσαται φημὶ χρήναι.

Οὐτῳ γὰρ γυγυνόσκω· ὅμου μὲν ὅντες πολλοὶ ὡστε τοῖς ἐκεῖτε αὖ μοι καὶ ἐντιμὸι εἶναι καὶ ἐχεῖν τὰ ἐπιτήδεια· ἐν γὰρ 150 τῷ κρατεῖν ἐστὶ καὶ τὸ λαμβάνειν τὰ τῶν ἰττούνων· διασπασθέντες
34 ὁ δὲ Σιλανὸς ἔβδα, καὶ ἐπεχείρησε λέγειν ὡς δίκαιοι εἶναι ἀπειρανταὶ τὸν βουλόμενον. οἱ δὲ στρατιώται οὐκ ἦνεχοντο, ἀλλ' ἠπείλουν αὐτὸ ὅτι εἰ λήψονταί ἀποδιδόσκοντα, τὴν δίκην ἐπιθυμοῦν. ἐντεῦθεν ἐπελέγον ἡγούμενοι ὁ Ἡρακλεώτατε ἐκ πλείων 180 δεδομένων εἴη καὶ Ἑνοφών αὐτὸς ἐπεθυμοῦνε ἐς, τὰ μὲν πλοῖα πέμπουσι, τὰ δὲ χρήματα ἡ ὑπεσχοντο Τιμασίων καὶ Ἡρακλεώτατε. 

35 ἐπεβρυγότα ἐκπεπληγμένους ἠγούμεν καὶ ἐδιδέον τὴν στρατιάν, οἱ τὴν μισθοφορὰν ὑπεσχομένους. παραλαβότης οὐν οὐτὸς καὶ τοὺς ἄλλους στρατηγοὺς οἵς ἀνεκεκολμένως ἀ 185 πρόθεν ἐπράπτουσι, πάντες δ' ἠγούμεν πλὴν Νέων τοῦ Ἠσίοντος, διὸ Ἑρμοσόφφῳ ὑπεστράτηγε, Ἑρμοσόφφῳ δὲ οὗτοι παρῆν, ἔρχονται πρὸς Ἑνοφώντα, καὶ λέγοντοι ὅτι μεταμέλει αὐτοῖς, καὶ δοκοῖς κράτιστοι εἶναι πλείως εἰς Φάσιν, ἔπελ πλοῖα ἐστι, καὶ κτασσέοι τὴν Φασιανῶν χώραν. Αἴτητον δὲ ὑδοὺς ἐτύγχανε 170 βασιλεύων αὐτῶν. Ἑνοφών δὲ ἀπεκρίνατο ὅτι οὐδὲν ἀν τούτων εἶποι εἰς τὴν στρατιάν· ὑμεῖς δὲ ἐξελέξαντες, ἐφ' ἐι βούλεσθε, λέγετε. ἐνταῦθα ἀποδεικνύοντο Τιμασίων ὁ Δαρδανείς γνώμην οἶκ ἐκκλησιαζείν ἀλλὰ τοὺς αὐτοὺς ἑκατον λοχαγοὺς πρῶτον περάσθαι πελθεῖν. καὶ ἀπελθόντες ταῦτα ἐποίουν. 

3 VII. Ταῦτα οὖν οἱ στρατιώται ἀνεπιθύμουτο ταραττόμενα. καὶ ὁ Νέων λέγει ὁς Ἑνοφών ἀναπτερεῖκος τοῖς ἄλλοις στρατηγοῖς διαπεισάνθει αὐτοῖς τοὺς στρατιώτας ἐξαπατήσας πάλιν εἰς 175 Φάσιν. ἀκούοντες δ' οἱ στρατιώται χαλεπῶς ἔφερον, καὶ ξύλοις ἐγχύοντο καὶ κύκλοι ξυνίστατο [καὶ μᾶλα φοβερὸν ἦσαν μὴ ποιήσεις αἰα καὶ τοὺς τῶν Κολχῶν κήρυκας ἐποίησαν καὶ τοὺς ἀγοράκοις· δοσι μὴ εἰς τὴν θαλατταί κατέφυγον κατε- 3 λεόσθησαν]. ἐπει δὲ ἰστόντα Ἑνοφών, ἐδοξεῖν αὐτῷ ὡς τὰ- χιστα ἀνάγαγεῖν αὐτῶν ἁγοράν, καὶ μὴ ἐὰςιν ἐξαίρεσθαι 4 αὐτομάτους· καὶ ἐκέλευσε τὸν κήρυκα ἐξαίρεσθαι ἁγοράν. οὕτω δ'
αυτός ἀνδρὶς ἐπεὶ τοῦ κήρυκος ἦκουσαν, ξυνεδραμον καὶ μᾶλα ἕτοιμος. ἐν-ταῦθα Ἑνοφὼν τῶν μὲν στρατηγῶν οὐ κατηγόρει, ὅτι ἦλθον πρὸς αὐτὸν, λέγει δὲ δοῦλε. "Ακούω τινα διαβάλλειν, δ ἄνδρες, ἔμε ὡς ἔγω ἁρα ἐξαπατή-5 σας ὑμᾶς μέλλω ἄγειν εἰς Φᾶσιν. ἀκούστατε οὖν μου πρὸς θέων, καὶ ἐὰν μὲν ἔγω φαινόμαι ἄδικειν, οὐ χρή με ἐνθεύει ἀπελθεῖν πρὶν ἄν δῶ δίκην. ἄν δ' ὑμῖν φαινόμηται ἄδικεῖν οἱ ἐμὲ διαβάλ- λοντες, οὔτως αὐτοῖς χρήσθαι δοστερ ἄξιον. ὑμεῖς δὲ, ἔφη, ἵστε ἰ δήποτε ὃθεν ἤλιος ἀνάσχει καὶ ὅπου δύτεαι, καὶ ὅτε ἐὰν μὲν τις 20 εἰς τὴν Ὑπάλαμα μέλλῃ ἴναι, πρὸς ἐσπέραν δὲ πορεύεσθαι· ἵν 25 δὲ τις βούληται εἰς τοὺς βαρβάρους, τούμπαλιν πρὸς ἐκ. ἢς οὐν ὅστις τοῦτο ἄν δύναιτο ὑμᾶς ἐξαπατῆσαι ὅσε ἠλιάν ἐνδὲ μὲν 30 ἀνάσχει, δύτεαι ἐναῦθα, ἐνθα δὲ δύτεαι, ἀνάσχει ἐντεῦθεν; ἀλλὰ 1 35 μὴν καὶ τοῦτο γε ἐπιστάσθητε ὅτι βορεάς μὲν ἔξω τοῦ Πόντου εἰς τὴν Ὑπάλαμα φέρει, νότος δὲ ἐσώ εἰς Φᾶσιν, καὶ λέγεται· πολλὰ' οὖν ἔστων ὅπως τις ὅν ὑμᾶς ἐξαπατῆσαι ὅστε ἐμβαίνει ὅποτάν νότος πνέη; ἀλλὰ γὰρ ὅποτάν γαλήνη ἢ ἐμβιβάω. οὐκοῦν ἐγὼ μὲν 8 ἐν ἐν πλαύρῳ πλεύοσομαι, ὑμεῖς δὲ τούλαχιστον ἐν ἐκατόν. πὼς 30 ἄν ὃν ἐγὼ τῇ βιασμῇ ὑμᾶς ἐξω ἐμοὶ πλεῖν μὴ βουλομένους ἢ ἐξαπατήσας ἄγοιμι; ποιῶ δ' ὑμᾶς ἐξαπατηθῆντας καὶ γοητεύ-9 ϑέντας ὑπ' ἐμοὶ ἢκεῖν εἰς Φᾶσιν· καὶ δὴ ἀποβιάζομεν εἰς τὴν χώραν· γνώσασθε δήποτε ὅτι οὐκ ἐν τῇ Ὑπάλαμα ἑστε' καὶ ἐγὼ 40 μέν ἐσομαι ὁ ἐξαπατηθῶς εἰς, ὑμεῖς δὲ οἱ ἐξαπατηθημένοι ἐγγὺς 35 μυρίων ἐχοντες ὄπλα. πώς ἄν ὃν ἄνηρ μάλλον δολὴ δίκην ἢ 45 ὅτω περὶ αὐτοῦ τε καὶ ὑμῶν βουλεύομενοι;

"Αλλ' ὃστοι εἶσιν οἱ λόγοι ἄνδρων καὶ ἤμελθον κάμοι φθωνοῦν· 10 των, ὅτι ἔγω ὡς ὑμῶν τιμῶμαι. καίτοι οὐ δικαίος γὰρ ἂν μοι ἄκουσον· τινά γὰρ αὐτῶν ἔγω κωλύω ἢ λέγειν εἰ τις τὸ ἀγάθον δύναται ἐν ὑμῖν, ἢ μάχεσθαι εἰ τις ἐθέλει ὑπὲρ ὑμῶν τε καὶ ἑαυτοῦ, ἢ ἐγρηγοροῦμαι περὶ τῆς ὑμετέρας ἀσφαλείας ἐπιμελού-μενον; τῇ γὰρ, ἀρχοντας αἰρουμένων ὑμῶν ἔγω τις ἐμποδοῦν εἰμι; παρῆκα, ἀρχοτο· μόνον ἀγαθὸν τὰ ποιῶν ὑμᾶς φανερῶ. ἀλλὰ γὰρ ἐμοὶ μὲν ἄρκει περὶ τούτων τὰ εἰρημένα· εἰ δὲ τις ὑμῶν 11 ἢ αὐτὸς ἐξαπατηθῆναι ἀν οἴσεται ταῦτα ἡ ἄλλον ἐξαπατήσαι
12 ταῦτα, λέγων διδασκάτω. ὅταν δὲ τούτων ἄλις ἔχητε, μὴ ἀπέλθῃς πρὶν ἄν ἀκούσῃς οὗν ὅρῳ ἐν τῇ στρατιᾷ ἀρχόμενον πράγμα. δὲ εἰ ἐπεισι καὶ ἐσται οἷον ὕποδείκνυσιν, ἀδρα ἦμῖν βουλεύσθαι ὑπὲρ ἦμῶν αὐτῶν μὴ κάκιστοι τε καί αἰσχροί ἀνδρεῖς ἀποφαίνομεθα καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων καὶ 50 φίλων καὶ πολεμῶν.

13 'Ακούσαντες δὲ ταῦτα οἱ στρατιώται θαύμασαν τε δ',τι εἰς καὶ λέγειν ἐκέλευσον. ἐκ τούτου ἀρχεῖται πάλιν. Ἐπιστησάθει πτοὺ ἃτι χωρία ἢν ἐν τοῖς ὅρεσι βαρβαρικά, φιλία τοῖς Κερασούντοις, ὥθεν κατιόντες τινὲς καὶ ἱερεῖα ἐπάλουν ἦμῖν καὶ ἄλλα 55 ὄν εἴχον, δοκοῦσί δὲ μοι καὶ ἦμῶν τινες εἰς τὸ ἐγγυτάτω χωρίον τούτων ἐλθόντες ἀγοράσαντες τι πάλιν ἀπελθεῖν. τοῦτο καταμαθών Κλεάρετος ὁ λοχαγὸς ὅτι καὶ μικρὸν εἰς καὶ ἀφιλακτόν διὰ τὸ φίλιον νομίζειν εἶναι, ἔρχεται ἐπ' αὐτῶν τῆς νυκτὸς ως πορθήσων, οὐδεὶ ἦμῶν εἰςτῶν. διενεκῇτο δὲ, εἰ λάβοι τὸ δ' τὸ 60 χωρίον, εἰς μὲν τὸ στράτευμα μηκέτι ἐλθεῖν, εἰσβὰς δὲ εἰς πλοῖον ἐν δ' ἐντέχχανοι οἱ ἔσκηκροι αὐτοῦ παραπλέωντες, καὶ ἐνθέμενοι εἰ τὸ λάβοι, ἀποστέλλων οἴχεσθαι ἕξω τοῦ Πόντου. καὶ ταῦτα ἔκωμολογήσαν αὐτῷ οἱ ἕκ τοῦ πλοίου σύσκηροι, ὥς ἐγὼ νῦν 65 αἰσθάνομαι. παρακαλέσας οὖν ὅποιος ἐπειθεῖν ἤγεν ἐπὶ τὸ ὅσον χωρίον. πορευόμενον δ' αὐτῶν φθάνει ἥμερα γενομένη, καὶ ἐκστάντες οἱ ἄνθρωποὶ ἀπὸ ῥυμών τῶν βάλλοντες καὶ παίζουσιν τὸν τοῦ Κλεάρετον ἀποκτείνουσι καὶ τῶν ἄλλων συνοιχούς,

17 οἱ δὲ τινὲς καὶ εἰς Κερασοῦντα αὐτῶν ἀποχαροῦσι. ταῦτα δ' ἦν ἐν τῇ ἡμέρᾳ ἣ ἡμεῖς δεύρῳ ἐξωρμῶμεν πολλά· τῶν δὲ πλεοντῶν το 70 ἐτι τινὲς ἦσαν ἐν Κερασοῦντι, οὕτω ἀνηγμένω.

Μετὰ τούτου, ὡς οἱ Κερασοῦντιοι λέγουσιν, ἀφικνοῦνται τῶν ἐκ τοῦ χωρίου τρεῖς ἄνδρες τῶν γεραίτερων πρὸς τὸ κοινὸν τὸ ἡμέτερον χρήζουσει ἐλθεῖν. ἐπει δ' ἢμᾶς οὐ κατέλαβον, πρὸς τοὺς Κερασούντους ἔλεγον ὅτι θαυμάζοιε τί ἦμῖν δὸξειεν ἐλθεῖν 75 ἐπ' αὐτούς. ἐπεί μέντοι σφεῖς λέγεις, ἐφασαν, ὅτι οὐκ ἀπὸ κοινὸ ἐγενομέν τὸ πράγμα, ἤδεσθαί τε αὐτοῖς καὶ μέλλειν ἐνθάδε πλεῖν, ὡς ἦμῖν λέξαι τα γενόμενα καὶ τοὺς νεκροὺς κελεύειν 80 αὐτοὺς θάπτειν λαβόντας. τῶν δ' ἀποφυγόντων τινὰς Ἑλλήνων τυχεῖν ἔτι δύνατο ἐν Κερασοῦντι· αἰσθόμενοι δὲ τοὺς βαρβάρους 80
δποι ίνεν αύτοι τε ἐτόλμησαν βαλεῖν τοῖς λίθοις καὶ τοῖς ἄλλους
παρεκδείπνουτο. καὶ οἱ ἄνδρες ἀποθηκεύοντοι τρεῖς δυτεῖς οἱ
πρόσβεις καταλευκοθέντες.

Ἐπεὶ δὲ τούτῳ ἐγένετο, ἔρχονται πρὸς ἤμᾶς οἱ Κερασοῦντιοι καὶ
λέγουσι τὸ πράγμα· καὶ ἤμεισ οἱ στρατηγοὶ ἀκούσαντες
ἡχοῦμεθα τοῖς γεγενημένοις καὶ ἐβουλευομέθα ξῦν τοῖς Κερα-
σοῦντίοις ὅπως ἀν ταφείσαν οἱ τῶν Ἑλλήνων ἱεροῖ. συγκα-
θήμενοι δὲ ἐξωθεὶ τῶν ἄπλων ἔξαίφνησε ἀκούομεν ἄρκιβον τολλοῦ
Παίε παίε, βάλλε βάλλε, καὶ τάχα δὴ ὀρῶμεν τολλοῦς προσ-
θέοντας λίθους ἔχοντας εἰν ταῖς χερσὶ, τοῖς δὲ καὶ ἀναρουμένους.
καὶ οἱ μὲν Κερασοῦντιοι, ὃς ἐκεῖ καὶ ἐφρακότες τὸ παρ᾽ ἐαυτοῖς πράγμα,
δεσάντες ἀποχωροῦσι πρὸς τὰ πλοῖα. ἤσαν δὲ νὴ
Δὶ καὶ ἤμων οἱ ἐδεισαν. ἔγω γε μὴν ἤθειν πρὸς αὐτοῖς καὶ ἡρῶτων ο,τι ἐστὶ τὸ πράγμα. τῶν δὲ ἤσαν μὲν οἱ οὐδὲν ἤδεσαν,
δὲς οἱ λίθους εἰσεῖν εἰν ταῖς χερσίν. ἐπεὶ δὲ εἰδότες τινὶ ἐπέτυ-
χον, λέγει μοι δὴ οἱ ἁγορανόμοι δεινότατα πουοῦσι τὸ στρά-
τευμα. ἐν τούτῳ τις ὀρᾷ τῶν ἁγορανόμον τίλαρχον πρὸς τὴν
θάλατταν ἀποχωροῦντα, καὶ ἀνέκραγεν· οἱ δὲ ὡς ἤκουσαν,
δοσπερ ἢ σὺνὸς ἄγριον ἢ ἐλάφου φανέντος ἤσται ἐπ᾽ αὐτῶν. οἱ τι
διὰ τὸ Κερασοῦντιο ὃς εἶδον ὀρμώντας καθ᾽ αὐτοῖς, σαφῶς νομι-
ζοντες ἐπὶ σφῶς ἤσθαι, φεύγουσι δρόμῳ καὶ ἐμπίπτουσιν εἰς
tὴν θάλατταν. ξυνεισεπεσοῦ δὲ καὶ ἢμῶν αὐτῶν τίνες, καὶ ἐπο-
γετο δοτις νῦν μην ἐτύχηκεν ἐπιστάμενος. καὶ τούτως τὶ
δοκείτε; ἡδίκουν μὲν οὐδὲν, ἐδεισαν δὲ μὴ λύττα τις δοσπερ
κυοῦν ἤμων ἐμπεπτώκων.

Εἰ οὖν ταῦτα τουαῦτα ἔσται, θεδασθε οία ἡ κατάστασις
ἡμῶν ἔσται τῆς στρατιᾶς. ὑμεῖς μὲν οἱ πάντες οὐκ ἔσεσθε 27
κύριοι οὐτε ἀνελεῖθαι πολεμοῦ ὥς ἄν βουλήθησθε οὕτε καταλύσαι,
ἰδίᾳ δὲ ὁ βουλόμενος ἀξεῖ στράτευμα ἐφ᾽ ὅτι ἄν θελή. καὶ
τίνες πρὸς ὑμᾶς ἦσσοι πρόσβεις εἰρήνης δεδομεῖν ἡ ἀλλον τινός,
κατακτεῖντας τούτους οἱ βουλόμενοι ποιήσοντιν υμᾶς τῶν
λόγων μὴ ἀκούσαι τῶν πρὸς ὑμᾶς ἴδιῶν. ἐπειτα δὲ οὐδὲν ἄν 28
ὑμεῖς πάντες ήλπεθε ἄρχοντας, εν οὐδεμα χώρα ἔσονται, ὡστις
dὲ ἀν εαυτῶν ἔχηται στρατηγοῦ καὶ ἔθελη λέγειν Βάλλε βάλλε,
οὕτος ἔσται ἰκανός καὶ ἄρχοντα κατακανεῖν καὶ ἱδιώτην δὲ ἄν
υμῶν ἔθελη ἄκριτον, ἂν δοῦν οἱ πεισόμενοι αὐτῷ, ὅπερ καὶ νῦν 29 ἐγένετο. οὐ δὲ υμῖν καὶ διαπεπράσασιν οἱ αὐθαίρετοι οὕτωι
στρατηγοὶ σκέψασθε. Ζήλαρχοι μὲν ὁ ἀγορανόμος εἰ μὲν
ἄδικει υμᾶς, ἵππηται ἀποπλέων οὐ δοὺς υμῖν δίκην· εἰ δὲ μὴ
ἄδικει, φεύγει ἐκ τοῦ στρατεύματος δεῖσαμ μὴ ἄδικος ἄκριτος 120
ἀποθάνῃ. οἱ δὲ καταλεύσαντες τοὺς πρόβεσις διεπράζοντο υμῖν
μόνοις μὲν τῶν Ἑλλήνων εἰς Κερασοῦντα μὴ ἀσφαλές εἶναι ἄν
μὴ σὺν ἰσχὺ ἀφικνηθῆνε· τοὺς δὲ νεκροὺς οὐδὲ πρόσθεν αὐτοῦ οἱ
κατακαλοῦντες ἐκέλευον ἀπάτητες, τούτους διεπράζοντο μηδὲ ἕξο
κηρυκεφ ἐτι ἀσφαλές εἶναι ἀνελέσθαι. τὸς γὰρ ἐθελήσῃ κήρυξ 125
ιέναι κηρυκας ἀπεκτονῶς; ἀλλ᾽ ἦμεῖς Κερασοῦντιων θάψαι
31 αὐτοὺς ἔδεσθήμεν. εἰ μὲν οὖν ταῦτα καλῶς ἔχει, δοξάτω υμῖν,
ιὰ ός τοιοῦτον ἑσομέκους καὶ φυλακὴν ἵδα ποιήσῃ τις καὶ τὰ
32 ἑρμινδὶ υπερδέξια πειρᾶται ἔχουν σκηνοῦν. εἰ μέντοι υμῖν δοκεῖ
θερίων ἀλλὰ μὴ ἀνθρώπων εἶναι τὰ τοιαῦτα ἔργα, σκοπεῖτε 130
παῦλαν τινα αὐτών· εἰ δὲ μὴ, πρὸς Διὸς πῶς ἡ θεοὶ θύσομεν
ἡδόνοις ποιοῦστε ἔργα ἀσεβή, ἢ πολεμίου πῶς μαχούμεθα, ἂν
33 ἀλλὴμεν κατακαλώμενεν; πόλει δὲ φιλα τῆς ἡμᾶς δέξεται, ἢτις
ἀν ὅρα ταυτἀν ἀνομλὰν ἐν ἡμῖν; ἅγοραν δὲ τᾶς ἄξει βαρρῶν,
34 ἢν περὶ τὰ μέγιστα τοιαῦτα ἐξαμαρτάνοντες φαινόμεθα; οὐ δὲ 135
δῆ πάντων οἴμεθα τεύξεσθαι ἑπαλῆ, τῆς ἡμᾶς τοιοῦτον δυτὰς
ἐπιανέσει; ἦμεῖς μὲν γὰρ οἶδ᾽ ὅτι πονηροῖς ἄν φαίμεν εἶναι
τοὺς τὰ τοιαῦτα ποιοῦστας.

34 Ἐκ τούτου ἀνισότιμοι πάντες ἔλεγον τοὺς μὲν τούτων ἀρ-
ξαντας δοῦναι δίκην, τοῦ δὲ λοιποῦ μικήτι ἔξειναι ἀνομίας ἀρξάι· 140
εὰν δὲ τὰς ἀρξὰς, ἄγορασται αὐτοὺς ἐπὶ θανάτῳ· τοὺς δὲ στρατη-
γοὺς εἰς δίκας πάντας καταστῆσαι· εἶναι δὲ δίκας καὶ εἰ τὰ ἄλλα
tῆς ἰδίκητο ἐξ οὗ Κύρος ἀπέβανε· δικαστᾶς δὲ τοὺς λοχαγοὺς
ἐποιήσαντο. παραμοῦντος δὲ Ἐνοφόντος καὶ τῶν μάντεων
συμβουλευόντων ἔδοξε καθήραι τὸ στράτευμα. καὶ ἐγένετο 145
καθαρμὸς.

1 VIII. Ἐδοξέα δὲ καὶ τοὺς στρατηγοὺς δίκην ὑποσχεῖν τοῦ πα-
ρεληθυτότος χρόνου. καὶ διδόντων Φιλήσιος μὲν ὄφει καὶ Ἐαν-
θυλῆς τῆς φυλακῆς τῶν γαυλικῶν χρημάτων τὸ μείωμα εἰκοσὶ
μᾶς, Σωφαλετος δὲ, ὅτι αἱρεθεὶς * * κατέμελει, δέκα μᾶς.
5 Ἐνοφῶντος δὲ κατηγορηθάντων τινὲς φάσκοντες παίεσθαι ἦποι
αὐτοῦ καὶ ὡς ὑβρίζοντος τὴν κατηγορίαν ἐποιοῦντο. καὶ ὁ Ἑ
Ἐνοφῶν ἐκέλευσεν εἰπεῖν τὸν πρῶτον λέξαντα ποῦ καὶ ἐπλήγη.
ὥ δὲ ἀπεκρίνατο. Ὁπον καὶ ἐγεῖς ἀπωλλύμεθα καὶ χῶν πλεί-
στη ἦν. δὲ εἰπεῖν. Ἀλλὰ μὴν χειμώνος γε ὄντος οὐκ λέγεις,
10 σίτου δὲ ἐπιελεοπτότος, οἶνου δὲ μῆδ' ὅσφαινεθαι παρὼν, ὅπο
δὲ πόνου πολλῶν ἀπαγορευόντων, πολεμίων δὲ ἐπομένων, εἰ ἐν
τοιοῦτο καρφῷ ὑβριζόν, ὁμολογῶ καὶ τῶν ὅνων ὑβριστότερος
ἐιναι, οἷς φασίν ὑπὸ τῆς ὑβρεως κόπον οὐκ ἐγγυγονθῇ. ὦμως
δὲ καὶ λέξουν, ἐφη, ἐκ τίνος ἐπλήγης. πότερον ἦτον τι σε καὶ
15 ἐπεὶ μοι οὐκ ἐδίδονες ἐπαυον; ἀλλ' ἀπήτουν; ἀλλ' περὶ παιδι-
κῶν μαχόμενος; ἀλλ' μεθύων ἐπαρφύνσα; ἐπεῖ δὲ τούτων 5
οὐδὲν ἐφησεν, ἐπήρετο αὐτὸν εἰ ὄρπλευσε. οὐκ ἐφη πάλιν εἰ
πελτάζοι. οὐδὲ τούτ' ἐφη, ἀλλ' ἥμισυ οὐκ ἔλαινεν ὑπὸ τῶν
συκηνών ἐλεύθερος ὄν. ἐνταῦθα δὴ ἀναγιγνώσκει αὐτὸν καὶ
20 ἤρετο. Ἡ σὺ εἰ ὁ τῶν κάμοντα ἀγαγῶν; Ναι μὰ Δλ', ἐφη. σὺ γὰρ
ἡμάγκαζες· τὰ δὲ τῶν ἔμων συκῆν ἱερεώς σεικά διερρήσεις. Ἀλλ' 7
ἡ μὲν διάρρησις, ἐφη ὁ Ἐνοφῶν, τοιαῖτ' τις ἐγένετο. διεθακά
ἀλλοῖς ἄγει καὶ ἐκέλευσα πρὸς ἐμὲ ἄπαγαγειν, καὶ ἀπολαβῶν
ἀπαντὰ σῶα ἀπέδωκά σοι, ἐπειδὴ καὶ σὺ ἔμοι ἀπεδείξας τοῦ ἀν-
25 δρα. οἶνον δὲ τὸ πράγμα ἐγένετο ἀκούσατε, ἐφη καὶ γὰρ ἄξιον.
'Ανήρ κατελείπετο διὰ τὸ μηκέτι δύνασθαι πορεύεσθαι. καὶ 8
ἐγὼ τῶν μὲν ἄνδρα τοσοῦτον ἐγύγωσοκοι διὸ εἰς ἦμῶν εἴῃ ἡμά-
γκαςα δὲ σὲ τοῦτον ἄγει, ὡς μὴ ἀπόλοιτο· καὶ γὰρ, ὡς ἐγὼ
οἶμαι, πολέμων ἦμων ἐφείποντο. συνέβη τούτο ὁ ἀνδρωπος.
20 Οὐκοῦν, ἐφη ὁ Ἐνοφῶν, ἐπεὶ προφητευά σε, καταλαμβάνων 9
ἀρθείς σὺν τοῖς ὅπως τούθαυήλεξι προσώπων βόθρων ὄρυττοντα ὡς
κατορύζοντα τὸν ἀνδρωπον, καὶ ἐπίστασ ἐπήγουσι σε. ἐπεὶ δὲ
10 πρεστηκότων ἦμων συνέκαμψε τὸ σκέλος ἀνήρ, ἀνέκραγον οἱ
παρόντες διὰ τι ἢ ὁ ἀνήρ, σὺ δ' ἐίπας ὡς Οἴσσα γε βούλεσαι· ὡς
25 ἐγώγει αὐτῶν οὐκ ἄξω. ἐνταῦθα ἐπαυσά σε· ἀληθῆ λέγεις· ἐδο-
ξας γὰρ μοι εἴδοτε εἰςκενά δι᾽ ἐκῆ. Τὰ οὖν; ἐφη, ἢττον τ' 11
ἀπεθανεν, ἐπεὶ ἐγώ σοι ἀπεδείξα αὐτὸν; Καὶ γὰρ ήμεῖς, ἐφη ὁ
Ἑνοφῶν, πάντες ἀποθανούμεθα· τοῦτον οὖν ἐνεκα ξώντας ἦμᾶς
δεὶ κατορυχθῆναι.
Τούτον μὲν ἀνέκραγον ὡς ὀλγας παλσεῖν· ἄλλους δ' ἐκέλευεν 40
λέγειν διὰ τι ἐκαστος ἐπιλήγη. ἔπει δ' οὖς ἀνεσταυτο, αὐτὸς ἔλεγεν· Ἐγώ, ὃς ἄνδρες, ὁμολογῶ παῖσαι δὴ ἄνδρας ἐνεκεν ἀτα-ξίας δοσις σφεξθαι μὲν ἦρκει δ' ὑμῶν ἐν τάξει τε ἱοντων καὶ μαχομένων ὅπου δέοι, αὐτὸ δ' ἐπιτοντες τάς τάξεις προθέστες ἀρπάζειν θηδελον καὶ ημῶν πλεονεκτειν. εἰ δ' τούτο πάντες 45 ἐποιοῦμεν, ἀπαντες ἀν ἀπωλόμεθα. ἡδη δὲ καὶ μαλακιζομένου τινα καὶ οὖκ ἐθέλοντα ἀνεσταθαι ἁλλ' προϊμενον αὐτὸν τοις πολεμίοις καὶ ἐπαισα καὶ ἐβιασάμην πορεύεσθαι. εν γὰρ τῷ ἰσχυρῷ χειρῶν καὶ αὐτοῦ ποτε ἀναμένων τινὸς συσκευαζομένους καθεξόμενος συχθὸν χρόνον κατέμαθον ἀναστὰς μόλις καὶ τὰ 50 σκέλη εκτελας. εν ἐμαυτῷ οὖν πείραν λαβὼν εκ τούτου καὶ ἄλλον, ὅποτε ἴδοιμ καθήμενον καὶ βλακεὺντα, ἠλασον· τὸ γὰρ κινεσθαι καὶ ἀνδριζεσθαι παρείχε περας ἁμας τινα καὶ ἀγρότητα, τὸ δε καθῆθαι καὶ ἱσυχίαν ἔχειν ἑώρων ἀποψυρον εν τῷ τε ἀποτήρισθαι τὸ αἷμα καὶ τῷ ἀποστήσει οὐς τῶν τῶν ποδῶν 55 δακτύλωις, ἀπερ πολλοὺς καὶ υμεῖς ἱστε παθόντας. ἄλλον δὲ γε ἴσως ἀπολειπόμενον που διὰ ῥαστών καὶ καλύντα καὶ ὑμᾶς τούς πρόσθεν καὶ ημᾶς τούς οπισθεν πορεύεσθαι ἐπαίσια 10 ποῖς, ὅπως μὴ λόγχη ἀπὸ τῶν πολεμίων παιοτο. καὶ γὰρ οὖν νῦν ἔξεστιν αὐτοῖς σωθεῖν, εἶ τι ὑπ' ἑμὺ ἔπαθον παρὰ τὸ 60 δίκαιον, δίκην λαβεῖν. εἰ δ' ἐπὶ τοῖς πολεμίοις ἐγένοντο, τῇ μέγα ἀν οὕτως ἔπαθον οτὸν δίκην ἀν ἡξιον λαμβάνειν; 65
'Απλοῖς μοι, ἔφη, ο λόγος· εἰ μὲν ἐπ' ἀγαθῷ ἐκδόλασα τινα, ἀξίω ὑπέχειν δίκην οἷαν καὶ γονεῖς νιός καὶ διδάσκαλοι παισι. 70 καὶ γὰρ οἱ ιατροί καίωσι καὶ τέμνουσιν ἐπ' ἀγαθῷ· εἰ δὲ ὑβρεὶ 65 νομίζετε με ταῦτα πράττειν, εὐθυμήθητε ὅτι νῦν ἐγὼ δικαιοσύνη σω̄ν τοῖς θείοις μᾶλλον ή τότε καὶ θρασύτερος εἰμι νῦν ή τότε καὶ 75 οἴνον πλεῖον πίνω, ἀλλ' δμος οὐδένα παιο· ἐν εὐδίᾳ γὰρ ὁρῶ ὑμᾶς. σεταν δὲ χειμῶν ἤ καὶ θάλαττα μεγάλη ἐπιφέρηται, οὐχ ὀράτε δε καὶ νευματος μόνον ἕνεκα χαλεπαίνει μὲν προφείτες 75 τοῖς ἐν πρόφαιρα, χαλεπαίνει δὲ κυβερνήτης τοῖς ἐν πρύμνη; ίκανα γὰρ ἐν τῷ τοιοῦτο καὶ μικρὰ ἀμαρτηθέντα πάντα συνεπιτρίψαι. 80 δτί δὲ δικαιοὺς ἔπαθον αὐτοῖς καὶ υμεῖς κατεκάσατε· ἔχοντες ξῆνη, οὓς ψήφους, παρέστατε, καὶ ξῆνη ὑμῖν ἐπικοινωνεῖ αὐτοῖς, εἰ
75 ἐβούλεσθε· ἀλλὰ μᾶ Δία οὔτε τοὺς ἐπεκουρεῖτε οὔτε σὺν ἐμοὶ
tὸν ἀτακτοῦντα ἐπαλεῖτε. τοιγαροῦν ἐξουσιάν ἐποιήσατε τοῖς 22
κακοῖς αὐτῶν ὑβρίζειν ἑόντες αὐτοὺς.

Οἶμαι γάρ, εἰ ἔθελετε σκοπεῖν, τοὺς αὐτοὺς εὐρήσετε καὶ τότε
κακίστους καὶ νῦν ὕβριστοτάτους. Βοῦσκος γοῦν ὁ πύκτης ὁ 23
30 Θεταλὸς τότε μὲν διεμάχετο ὡς κάμυνν ἀσπίδα μὴ φέρειν, νῦν
dὲ, ὡς ἀκούω, Κοτυωρίτων πολλοὺς ἥδη ἀποδέδωκεν. ἦν οὖν ἡ
σοφρονίτη, τούτων τάναντια ποιήσετε ἢ τοὺς κύνας ποιοῦσι· τοὺς
μὲν γάρ κύνας τοὺς χαλεποὺς τὰς μὲν ἡμέρας διδέασε, τὰς δὲ
νύκτας ἀφείσι, τούτοι δὲ, ἢν σοφρονίτη, τὴν νύκτα μὲν δήσετε,
35 τὴν δὲ ἡμέραν ἀφῆσετε.

' Ἀλλὰ γάρ, ἐφι, θαυμάζω δι' εἰ μὲν τινι ὑμῶν ἀπηχθόμην, 25
μέμνησθε καὶ οὐ σιωπᾶτε, εἰ δὲ τῷ ἣ χειμῶνα ἐπεκούρησα ἢ
πολέμου ἀπῆρυξα ἢ ἀσθενοῦντι ἢ ἀποροῦντι συνεξεπόρισα τι,
tούτων δὲ οὐδεὶς μέμνηται, οὐδ' εἰ τινα καλῶς τι ποιοῦντα ἐπή-
90 νεσα οὐδ' εἰ τινα ἄνδρα οὔτα ἀγαθον ἐτίμησα ὡς ἐδυνάμην, οὐδὲν
tούτων μέμνησθε. ἀλλὰ μὴν καλῶν τε καὶ δίκαιον καὶ δοσιν 28
καὶ ἢδιον τῶν ἀγαθῶν μᾶλλον ἢ τῶν κακῶν μεμνήσθαι.

Ἐκ τούτου μὲν δὴ ἀνίσταντο καὶ ἀνεμίμηνσκον. καὶ περι-
γένετο δοτε καλῶς ἐχειν.
BOOK VI

1 Η τοῦτον δὲ ἐν τῇ διατριβῇ οἷς μὲν ἀπὸ τῆς ἀγορᾶς ἔξω, οἳ δὲ καὶ ληξόμενοι ἐκ τῆς Παφλαγονίας. ἐκλάπευον δὲ καὶ οἱ Παφλαγόνες εὐ μάλα τοὺς ἀποσκεδασμένους, καὶ τῆς νυκτὸς τοὺς πρὸς σκηνοῦντας ἐπειρῶντο κακουργεῖν· καὶ πολε- 
2 ματοτα πρὸς ἀλλήλους ἔχον ἐκ τοῦτον. ὁ δὲ Κορύλας, διὸ 5 ἐτύγχανε τὸτε Παφλαγονίας ἀρχῶν, πέμπτε παρὰ τοὺς Ἑλλήνας πρέσβεις ἔχοντας ἵππους καὶ στολὰς καλὰς, λέγοντας δτὶ Κορύ- 
3 λας ἐτοιμος ἐχ τοὺς Ἑλλήνας μὴτε ἀδικεῖν μὴτε ἀδικεῖσθαι. οἳ δὲ στρατηγὸς ἀπεκρίναντο ὅτι περὶ μὲν τοῦτον σὺν τῇ στρατιᾷ 
βουλεύσοντο, ἐπὶ ξένια δὲ ἐδέχοντο αὐτοὺς· παρεκάλεσαν δὲ 10 καὶ τῶν ἄλλων ἀνδρῶν οὗς ἔδοκοι δικαιοτάτους εἶναι.

4 Θύσαντες δὲ βούτι τῶν αἰχμαλῶτων καὶ ἄλλα ἱερεῖα εὐχόμεν 
μὲν ἀρκουσαν παρεῖχον, κατακελμένοι δὲ ἐν σκίμποσιν ἐδείπνουν, 
καὶ ἐπινόν ἐκ κερατίων ποτηρῶν, οἷς ἐνετύγχανον ἐν τῇ χώρᾳ. 
5 ἐπεὶ δὲ σπονδαὶ τε ἐγένοντο καὶ ἐπαινᾶσαν, ἀνέστησαν πρῶτον 15 
μὲν Θρᾴκες καὶ πρὸς αὐλόν όρχησαντο σὺν τοῖς ὀπλοῖς καὶ 
Ἄλλου ὑψηλά τε καὶ κούφος καὶ ταῖς μαχαίραις ἔχοντο. 
6 τέλος δὲ ὁ ἐτερός τὸν ἐτερὸν παίει, ὡς πᾶσιν ἔδοκε. ὁ δὲ ἐπεσ 
τεχνικὸς τῶς. καὶ ἀνέκραγον οἱ Παφλαγόνες. καὶ μὲν σκυ 

7 ὁρχοῦσι τὴν καρπαλαν καλουμένην ἐν τοῖς ὀπλοῖς. ὁ δὲ τρόπος 
τῆς ὀρχήσεως ἦν, δὲ μὲν παραθεμένοι τὰ ὀπλα σπείρει καὶ ἤ 

8 ἄρχοντο τὴν καρπαλαν καλουμένην ἐν τοῖς ὀπλοῖς. ὁ δὲ τρόπος 
τῆς ὀρχήσεως ἦν, δὲ μὲν παραθεμένοι τὰ ὀπλα σπείρει καὶ ἤ 

9 παρὰ τοὺς βοῦς ἔξω ὑπὸ ὑπὸ τὸ χείρ αὐτῶν ἐλαιόν. μετὰ 30 
τοῦτο Μυσὸς εἰσῆλθεν ἐν ἑκατέρα τῇ χειρὶ ἔξω εὐτύχνη, καὶ

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τοτὲ μὲν ὡς δύο ἀντιτατομένων μιμούμενος ὀρχεῖτο, τοτὲ δὲ ὡς πρὸς ἑνὰ ἐχρήτο ταῖς πέλταις, τοτὲ δὲ ἐδυνεῖτο καὶ ἐξεκυβίατα ἔχων τὰς πέλτας, ὡστε ὃψιν καλῆν φαίνεσθαι. τέλος δὲ τὸ 10 35 περσικὸν ὀρχεῖτο κρούων τὰς πέλτας καὶ ὀκλαξε καὶ ἐξανιστάτο· καὶ ταῦτα πάντα ἐν ρυθμῷ ἐποίει πρὸς τὸν αὐλὸν. ἐπὶ 11 δὲ τούτῳ οἱ Μαντινεῖς καὶ ἄλλοι τινὲς τῶν Ἀρκάδων ἀναστάντες ἐξόπλισάμενοι ὡς ἐδύναντο κάλλιστα ἤσαν τε ἐν ρυθμῷ πρὸς τὸν ἐνὸπλον ρυθμὸν αὐλοῦμενοι καὶ ἐπαινίσαναν καὶ ὀρχήσαντο 40 ὡσπερ ἐν ταῖς πρὸς τοὺς θεοὺς προσόδους. ὀρῶντες δὲ οἱ Παφλαγόνες δεινὰ ἐποιούντο πάσας τὰς ὀρχήσεις ἐν ὀπλοῖς εἶναι. ἐπὶ τούτοις ὅρων ὁ Μυσός ἐκπεπληγμένος αὐτοῖς, πελάσας τῶν 12 Ἀρκάδων τινὰ πεπαμένον ὀρχηστρίδα εἰσάγει σκέυασὰς ὡς ἐδύνατο κάλλιστα καὶ ἁσπίδα δοὺς κούφην αὐτῇ. ἢ δὲ ὀρχήσατο 45 πυρρίχην ἑλαφρώς. ἐνταῦθα κρότος ἦν πολύς, καὶ οἱ Παφλαγόνες ἦρωντο εἰ καὶ γυναῖκες συνεμάχοντο αὐτοῖς. οἱ δὲ ἔλεγον ὅτι αὐταὶ καὶ αἱ τρεφάμεναι εἶναι βασιλέα ἐκ τοῦ στρατοπέδου. τῇ μὲν νυκτὶ ταύτῃ τούτῳ τὸ τέλος ἐγένετο. 10 50 ἐδοξὲ τοῖς στρατιώταις μήτε ἄδικείν Παφλαγόνας μήτε ἄδικείσθαι. μετὰ τούτο οἱ μὲν πρέσβεις φύχοντε οἱ δὲ Ἑλληνες, ἐπειδὴ πλοία ἱκανὰ ἐδόκει παρεῖναι, ἀναβάντες ἐπέλευσαν ἡμέραν καὶ νύκτα πνεύματα καλῷ εν ἀρίστερᾷ ἔχοντες τὴν Παφλαγόναν. τῇ δὲ ἅλη ἄφικνουνται εἰς Σινώπην καὶ ὀρμίσαντο εἰς Ἀρμή 15 55 νη τῆς Σινώπης. Σινωπεῖς δὲ οἰκοῦσι μὲν ἐν τῇ Παφλαγονίκῃ, Μιλησίων δὲ ἀποκολοεῖσιν. οὕτω δὲ ξένα πέμπουσι τοῖς Ἑλλησὶν ἀλφίτων μεδίμνους ὑμηχίλους, οἶνου δὲ κεράμια χίλια καὶ πεντακόσια.

Καὶ Χειρίσοφος ἐνταῦθα ἦλθε τρίτη ἔχων. καὶ οἱ μὲν 16 60 στρατιώται προσεδόκων ἄγοντά τι σφίσαν ἤκειν. δὲ δὴ ἤγε μὲν 65 ὅπου, ἀπόγγγλε δὲ ὅτι ἐπαινοῖτο αὐτούς καὶ Ἀναξίβιος ὁ ναύαρχος καὶ οἱ ἄλλοι, καὶ ὅτι ὑπεσχεῖτο Ἀναξίβιος, εἰ ἀφίκωσαν ἐξ οὗτος Πάντου, μοσσοφοράν αὐτοῖς ἔσεσθαι. καὶ ἐν ταύτῃ τῇ 17 Ἅρμην ἔμειναν οἱ στρατιώται ἡμέρας πέντε.

'Ως δὲ τῆς Ἐλλάδος ἐδόκοιν ἐνέγχες γήγενοι, ἦδη μάλλον ἢ πρόσεθεν εἰσήγητε αὐτοῖς ὅπως δὲ καὶ ἔχοντες τί οὐκαδε ἀφίκεσται.
18 ήγήσαντο οὖν, εἰ ἕνα ἐλοντο ἀρχοντα, μᾶλλον ἂν ἡ πολυαρχίας ὑπόθεσις δύνασθαι τὸν ἐνα χρήσαι τῷ στρατεύματι καὶ νυκτὸς καὶ ἡμέρας, καὶ εἰ τι δέοι λανθάνειν, μᾶλλον ἂν κρύπτεσθαι, καὶ εἰ τι αὕτῃ φθάνειν. ἦττον ἂν ύστερυκεῖν· οὗ γὰρ ἂν λόγων δεῖν τὸ πρὸς ἀλλήλους, ἀλλὰ τὸ δόξαν τῷ ἐνι περαινεσθαι ἄν· τὸν δ' ἐξυπροσέβεν χρόνον ἐκ τῆς υπκώσης ἔπραττον πάντα οἱ στρατηγοὶ.

19 Ὄς δὲ ταῦτα διενοοῦντο, ἐτράπωντο ἐπὶ τὸν Χειροστάτα· καὶ οἱ λοχαγοὶ ἔλεγον προσιόντες αὐτῷ ὅτι ἡ στρατιά ὕπτω γηγοφίκηκεν, καὶ εὕνιοιοι ἐνδεικνύομενοι ἐκατόστοι ἔπειθαν αὐτὸν ὑποστῆναι 75 τὴν ἁρχὴν. ὁ δὲ Χειροστάτῳ τῷ μὲν ἐβούλετο ταῦτα, νομίζων καὶ τὴν τιμὴν μείζονα ὑπὸς ἀντικαραγεςθαι πρὸς τοὺς φίλους καὶ εἰς τὴν πόλιν τοῦναμα μείζονα ἄφθεσθαι αὐτῷ, τυχὼν δὲ καὶ ἀγαθοῦ τινὸς ἂν ἄιτος τῷ στρατιᾶ γενέσθαι. τὰ μὲν δὴ τοιαύτα ἐνθυμήματα ἐπηρεάν αὐτὸν ἐπιθυμεῖν αὐτοκράτορα γενέσθαι ἀρχοντα. 80 ὡς ὅποτε δ' ἂν ἐνθυμοῦτο ὅτι ἀδῆλον μὲν παντὶ ἀνθρώπῳ ὅτι τὸ μέλλον εἴει, διὰ τοῦτο δὲ καὶ κίνδυνος εἴη καὶ τὴν προεργασμένην δόξαν ἀποβάλειν, ἡπορεῖτο.

22 Διαπορομενῷ δὲ αὐτῷ διακρίναι εἴδοξεν κράτιστον εἶναι τοῖς θεοῖς ἀνακοινώσασαι· καὶ παραστησάμενος δύο ἱερεῖα ἐθ不懈 τῷ Ἰδίῳ τῷ βασιλείᾳ, δισπερ αὐτῷ μαντευτὸς ἦν ἐκ Δελφῶν· καὶ τὸ ἄκρα δὲ ἄπο τούτου τοῦ θεοῦ ἐνομίζεν ἐωρακέναι δὴ ἐδείχνετε ὅτε ἢρχετο ἐπὶ τὸ συνεπιμελεῖσθαι τῆς στραταίς καθίστασθαι. καὶ δετε ἔξ Ἥφεσον ἄρματο Κύρῳ συσταθησόμενος, αἰετῶν ἀνεμομυσκετο ἐστιν ἀετῷ δεξιόν φθεγγόμενον, καθημένον μέντοι, ὅποτε ὁ μὲν 90 τῶν προτέμπως αὐτῶν ἔλεγεν ὅτι μέγας μὲν οἰωνίν εἰη καὶ οὐκ ἰδιοτικός, καὶ ἔνδοξος, ἐπίτονος μέντοι· τὰ γὰρ ὅριον μάλιστα εἴπετεσθαι τῷ αἰετῷ καθημένῳ· οὗ μέντοι χρηματιστικοὶ εἶναι τοῦ οἰωνίν· τον γὰρ αἰετῶν πετόμενον μᾶλλον λαμβάνειν τὰ 24 ἐπίτηδεα· οὕτω δὴ θυμικώς αὐτῷ διαφανὼς ὁ θεὸς σημαίνει 95 μήτε προσδεῖσθαι τῆς ἁρχῆς μήτε εἰ αἰροῖτο ἀποδέχεσθαι. τοῦτο μὲν ὅτι οὕτως ἐγένετο.

25 Ἡ δὲ στρατιά συνήλθε, καὶ πάντες ἔλεγον ἑνα αἱρεῖσθαι· καὶ ἐπει τοῦτο ἔδοξε, προνήμειον αὐτῶν. ἐπει δὲ ἐδοκεὶ δῆλον εἶναι ὅτι αἱρεῖσθαι αὐτῶν, εἰ τὰς ἐπικής ἤφθιοι, ἀνέσθη καὶ 100 ἔλεξε τάδε.
'Εγώ, ὅ ἄνδρες, ἤδομαι μὲν ὑπὸ ὑμῶν τιμώμενος, εἰπερ ἀν· ἠρωτός εἰμι, καὶ χάριν ἔχω καὶ εὐχόμαι δοῦναί μοι τοὺς θεοὺς αἰτίων τινος ὑμῖν ἀγαθοῦ γενέσθαι· τὸ μέντοι ἐμὲ προκριθήναι ὑπὸ ὑμῶν ἄρχοντα Δακεδαμιόνοι ἄνδρος παρόντος οὕτε ὑμῖν μοι δοκεῖ συμφέρον εἶναι, ἀλλ' ἦττον ἂν διὰ τοῦτο τυγχάνειν, εἰ τι δέοισθε παρ' αὐτῶν· ἐμοὶ τε αὐτὸν τι νομίζω ἀσφαλές εἶναι τοῦτο. ὁρῶ γὰρ ὅτι καὶ τῇ πατρίδι μου ὦ πρόσθεν ἐπαύ· σαντο πολεμοῦντες πρὶν ἐποίησαν πᾶσαν τὴν πόλιν ὄμολογεῖν Δακεδαμιόνοις καὶ αὐτῶν ἡγεμόνας εἶναι. ἐπεὶ δὲ τοῦτο ὑμολογησαν, εἰδὺς ἐπαισάντο πολεμοῦντες καὶ οὐκέτι πέρα ἐπολύρρησαν τὴν πόλιν. εἰ οὖν ταύτα ὄρων ἐγὼ δοκολὴν ὅπου δυναύμην ἐνταῦθ' ἀκυρων ποιεῖν τὸ ἐκείνων ἄξιωμα, ἐκεῖνο ἐννοῶ μη λίαν ἄν ταχὺ σωφρονισθῆν. ὃ δὲ ὑμεῖς ἐννοεῖτε ὅτι ἦττον ἂν στάσις εἰ ἐνός ἄρχοντος ἢ πολλῶν, εἰ ποτέ ὅτι ἄλλον μὲν ἐλόμενοι οὐχ εὑρίσκετε εἰμὲ στασιάζοντα· νομίζω γὰρ ὅτις εἰν πολέμῳ δὲν στασίάζει πρὸς ἄρχοντα, τούτον πρὸς τὴν ἐαυτοῦ σωτηρίαν στασιάζειν· ἐὰν δὲ εἰμὲ ἐλησθε, οὐκ ἂν θαυμάσασμι εἰ τινα εὑροῖτε καὶ ὑμῖν καὶ ἐμοὶ ἀχθόμενον. ἐπεὶ ταῦτα εἶπε, πολὺ πλεῖονος ἀνάλαβατο λέγοντες ὅσ δὲοι 30 αὐτῶν ἄρχειν. Ἀγασίας δὲ Στυμφάλιος εἶπεν ὅτι γελοίον εἶη, εἰ οὕτως ἔχοι· ἢ ὅργιον τα Δακεδαμιόνοι καὶ ἐὰν σύνδεσιν συνελθόντες μὴ Δακεδαμιόνοι συμποσιαρχον αἱρόνται; ἐπεὶ εἰ οὕτω γε τοῦτο ἐχει, ἐφη, οὐδὲ λοχαγεῖν ὡμίων ἔβεστιν, ὡς ἔοικεν, ὅτι Ἀρκάδες ἐσμέν. ἐνταῦθα δὴ ὅσ εἰ εὐπόντος τοῦ Ἀγασίου ἀνεδορύθησαν. Καὶ ὁ Ἐνοφῶν ἐπεὶ ἐόρα πλείονος ἐνδεὸν, παρελθὼν εἶπεν· 'Αλλ', ὁ ἄνδρες, ἐφη, ὁς πάνω εἰδήτε, ὁμοῦ ὑμῖν θεοὺς πάντας καὶ πάσας, ἡ μὴ ἐγὼ, ἐπεὶ τὴν ὑμετέραν γνώμην ἵσθανόμην, ἐθυμήμην εἰ βέλτιον εἰ ὑμῖν τε ἐμοὶ ἐπιτρέψατε ταύτην τὴν ἀρχὴν καὶ ἐμοὶ ὑποστῆται· καὶ μοι οἱ θεοὶ οὕτως ἐν τοῖς ἦροις ἐν ἡμῖν ὡστε καὶ ἱδίωτην ἀν γνώναι διτ τῆς μοναρχίας ἀπέκεισατ με δεί. Οὕτω δὴ Χειρίσοφον αἱροῦνται. Χειρίσοφος δ' ἐπεὶ ἦρεθη, 32 135 παρελθὼν εἶπεν· 'Αλλ', ὁ ἄνδρες, τούτο μὲν ἄστε ὅτι οὐδ' ἂν ἐγωγε ἑστασίαζον, εἰ ἄλλον εἶλεσθε. Εἴνοφῶν τα μεντο, ἐφη,
δόνοστε οὐχ ἐλάμβην. ὡς καὶ νῦν Δέξιππος ἦδη διέβαλλεν αὐτὸν πρὸς Ἀναξίβιον δ', τι εὕνατο καὶ μᾶλα ἐμοῦ αὐτὸν συγκρότος. ὁ δ' ἐφ' νομίζειν αὐτὸν Τιμασίωνα μᾶλλον ἀν συνάρχειν ἐθέλησαι Δαρδανεὶς ὅτι τοῦ Κλεάρχου στρατεύματος ἢ 140 ἐκαίρῳ Δάκων δυτὶ. ἐπεὶ μεντοὶ ἐμὲ εἴλεσθε, ἐφ'η, καὶ ἐγὼ πειράσομαι δ', τι ἂν δύναμαι ἵματι ἄγαθόν ποιεῖν. καὶ ὑμεῖς αὐτῷ παρασκευάσθε ὡς αὐριον, ἐὰν πλοῦς ἢ, ἀναξίμενοι. ὁ δὲ πλοῦς ἔσται εἰς Ἡράκλειαν· ἢ παντας οὖν δὲ ἐκεῖσε πειράσθαι κατασχεῖν· τὰ δ' ἄλλα, ἐπειδὰν ἐκεῖσε ἐλθομεν, βουλευσόμεθα. 145

1 Π. Ἑντεῦθεν τῇ ὑστερᾷ ἀναγόμενοι πνεύματι ἐπιλευον καλὸν ἡμέρας δύο παρὰ γῆν. καὶ παραπλέουστες [ἐθεώρουν τήν τε Ἰασούλαι ἀκτήν, ἔνθα ἡ Ἀργά λέγεται ὀρμὶστεθαι, καὶ τῶν ποταμῶν τὰ στόματα, πρῶτον μὲν τοῦ Θερμώδοντος, ἐπειτια δὲ τοῦ Ἰριος, ἐπειτα δὲ τοῦ Ἀλνος, μετὰ τούτων τοῦ Παρθενοῦ· 5 τούτων δὲ παραπλέουσαντες] ἀφίκοντο εἰς Ἡράκλεια πόλιν Ἐλληνιδα Μεγαρέων ἀποικιον, οὗσαν δ' ἐν τῇ Μαριανδνῶν χώρᾳ. 2 καὶ ὀρμίσαντο παρὰ τῇ Ἀχερουσιάδι Ἑρμοχήσῳ, ἔνθα λέγεται ὁ Ἡρακλῆς ἐπὶ τῶν Κέρβερου κύνα καταβῆναι ἢ νῦν τὰ σημεῖα δεκάναι τῆς καταβάσεως τὸ βάθος πλέον ἢ ἐπὶ δύο στάδια. 10 ἐνταῦθα τοὺς Ἑλληνος οἱ Ἡρακλεώται ξέναια πέμπουσιν ἀλφιτων μεδίμνους τρισχιλίους καὶ οἰνον κεράμα δισχιλία καὶ βούς εἰκοσι καὶ οἷς ἐκατόν. ἐνταῦθα διὰ τοῦ πεδίου ἑπὶ ποταμὸς Δύκων ὄνομα, εὑρός ὡς δύο πλέβροι.

4 Οἱ δὲ στρατιῶται συλλεγέντες ἐβουλεύοντο τὴν λοιπὴν πο- 15 ρελαν πότερον κατὰ γῆν ἢ κατὰ θάλατταν χρῆ πορευθῆναι ἐκ τοῦ Πόντου. ἀναστὰς δὲ Δύκων 'Αχαιός εἶπε· Θαυμάζω μὲν, ὁ ἄνδρες, τῶν στρατηγῶν ὧτι οὐ πειράτω ἢμῖν ἐκπορίζειν σιτηρέσιον· τὰ μὲν γὰρ ἔξον τὸ μη γένηται τῇ στρατιᾷ τρῖῶν ἡμῶν συλλα· ὁπὸ θέν δ' ἐπεισισάμενοι πορευῦμεθα οὐκ ἔστιν, 20 ἐφ' ἐμοὶ οὖν δοκεὶ αἰτεῖν τοὺς Ἡρακλεώτας μὴ ἐλαττῶν ἢ τρισχιλίους κυζίκηνοις· ἄλλος δ' εἶπε μὴ ἐλαττῶν ἢ μυρίους· καὶ ἐλομένους πρόσβεσις αὐτίκα μάλα ἡμῶν καθήκουν πέμπτειν πρὸς τὴν πόλιν, καὶ εἰδέναι δ',τι ἂν ἀπαγγέλλωσι, καὶ πρὸς 6 ταῦτα βουλεύεσθαι. Ἑνετεῦθεν προβάλλοντο πρόσβεσις πρῶτον 28 μὲν Χειρίσοφου, ὅτι ἄρχων ἔρητο· ἐστὶ δ' οὗ καὶ Ἐνεοφώντα.
οἱ δὲ ἴσχυρῶς ἀπεμάχοντο· ἀμφοῖν γὰρ ταῦτα ἐδόκει μὴ ἀναγκαζέων πολεῖν Ἑλληνίδα καὶ φιλίαν δὲ τι μὴ αὐτὸι ἐθέλοντες διδοῦνε. ἐπεὶ δὲ οὖν ἔδοκον ἀπρόθυμοι εἶναι, πέμπτους Λύ-7 30 κοινα Ἀχαϊῶν καὶ Καλλίμαχον Παρράσιον καὶ Ἀγασίων Στυμ-φαλίων. οὖν ἐθόντες ἔλεγον τὰ δεδογμένα· τὸν δὲ Δύκαν ἔφασαν καὶ ἐπαπειλεῖτο, εἰ μὴ ποιήσοιν ταῦτα. ἀκούσαντες δ' οἱ Ἡρακλεώται βουλεύσεσθαι ἔφασαν· καὶ εὐθὺς τὰ τε χρήματα ἐκ τῶν ἀγρῶν συνήγον καὶ τὴν ἄγοραν ἔσω ἀνεσκεύασαν, καὶ 35 αἱ πόλει ἐκέκλειντο καὶ ἐπὶ τῶν τεχών ὅπλα ἐφαίνετο.

Ἐκ τούτου οἱ ταράξαντες ταῦτα τοὺς στρατηγοὺς ἠτίοντο· διαφθείρειν τὴν πρᾶξιν· καὶ συνήντατο οἱ Ἀρκάδες καὶ οἱ Ἀχαιοὶ· προειστήκεις δὲ μάλιστα αὐτῶν Καλλίμαχος τὸν Παρράσιον καὶ Δύκαν ὧν Ἀχαίος. οἱ δὲ λόγοι ἦσαν αὐτοῖς ὡς 10 αἰσχρῶν εἰς ἄρχειν Ἀθηναίοιν Πελοποννησίων καὶ Δακεδαμόυνον μηδεμιὰν δύναμιν παρεχόμενους εἰς τὴν στρατιὰν καὶ τοὺς μὲν πόλους σφᾶς ἔχειν, τὰ δὲ κέρδη ἄλλους, καὶ ταῦτα τὴν σωτηρίαν σφῶν κατεργασμέναν· εἰναι γὰρ τοὺς κατεργασμένους Ἀρκάδας καὶ Ἀχαίον, τὸ δ' ἀλλο στράτευμα οὔδεν 45 εἰναι—καὶ ἢν δὲ τῇ ἄληθείᾳ ὑπὲρ ἢμαν τοῦ στρατεύματος Ἀρκάδες καὶ Ἀχαιοὶ—εἰ οὗν σωφρονοιεῖν, αὐτοῖς συντάντες καὶ στρατηγοὺς ἐλόμενου ἐαυτῶν καθ' ἐαυτοὺς ἀν τὴν πορείαν ποιοῦντο καὶ περιφέριο ἀγαθὸν τῇ λαμβάνειν· ταύτ' ἔδοξε· καὶ 12 ἀπολυπόντες Χειρίσοφον εἰ τινὲς ἦσαν παρ' αὐτῷ Ἀρκάδες ἢ Χαίλοι καὶ Εὐνοφῶντα συνέστησαν καὶ στρατηγοὺς αἰρόνται ἐαυτῶν δέκα· τούτοις δὲ ἐγνήφασαν ἐκ τῆς νικώσης δ', τι δοκοῖ τοῦτο ποιεῖν. ἢ μὲν οὖν τοῦ παιτὸς ἄρχη Χειρίσοφος ἐντάθη κατελύθη ἡμέρα ἔκτη ἐβδόμη ἅφ' ἦς ἤρεθη.

Εὐνοφῶντα μέντοι ἐβούλετο κοινῇ μετὰ τῶν μεινάντων τὴν 13 πορείαν ποιεῖσθαι, νομίζων οὖτως ἀσφαλεστέραν εἶναι ἡ ἴδια ἐκαστὸν στέλλεσθαι· ἀλλ' Ἕρων ἔπειθεν αὐτὸι καθ' αὐτῶν πορεύεσθαι, ἀκούσας τοῦ Χειρίσοφου ὦτι Κλέανδρος ὦν Βυζαντίφρο ἄρμοστής φαίνε τρήρεις ἔχων ἦξεν εἰς Κάλτης λιμένα· ὅπως οὖν μηδεῖς μετάαχοι, ἀλλ' αὐτὸι καὶ οἱ αὐτῶν στρατιῶν 18 ταῖς ἐκπλεύσεσιν ἐπὶ τῶν τριήρων, διὰ ταῦτα συνεβούλευεν. καὶ Χειρίσοφος, ἃμα μὲν ἀθυμῶν τοῖς γεγενημένοις, ἃμα δὲ μισῶν
ἐκ τούτου τὸ στράτευμα, ἐπιτρέπει αὐτῷ ποιεῖν ὅ,τι βούλεται.
15 Ἑυνοφών δὲ ἔτι μὲν ἐπεχείρησεν ἀπαλλαγεῖς τῆς στρατιᾶς ἐκ-
πλεύσαι. θυμομένος δὲ αὐτῷ τῷ ἰχεμόνῳ Ὁρακλεὶ καὶ κοινομένῳ,
πότερα λῶν καὶ ἀμείνων εἰς στρατεύσεις έχοντι τοὺς παρα-
56 μείναντας τῶν στρατιωτῶν ἢ ἀπαλλάττεσθαι, ἐσῆμεν ὁ θεὸς
16 τοῖς ἑροίς συστρατεύεσθαι. οὕτω γίγνεται τὸ στράτευμα τρίχα,
Ἀρκάδας μὲν καὶ Ἀχαίοι πλεύοις ἢ τετρακοσίλιοι, ὑπλίται
πάντες, Χειρίσσοφος δ' ὑπλίται μὲν εἰς τετρακοσίους καὶ χίλιους,
πελτασταὶ δὲ εἰς ἐπτάκοσίους, οἱ Κλεάρχου Ὁράκες, Ἑυνοφώντι το
δὲ ὑπλίται μὲν εἰς ἐπτάκοσίους καὶ χίλιους, πελτασταὶ δὲ εἰς
τετρακοσίους. ἵππικος δὲ μόνος οὕτως εἰχεν, ἀμφὶ τεταράκοντα
ἵππεας.
17 Καὶ οἱ μὲν Ἀρκάδας διαπραξάμενοι πλοῖα παρὰ τῶν Ἡρακ-
λεωτῶν πρῶτοι πλέουσιν, ὅπως ἐξαλφῆς ἐπιπεσόντες τοῖς 75
Βιθυνοῖς λάβοιεν ὑπὶ πλείστα· καὶ ἀποβαίνουσιν εἰς Κάλπης
18 λιμένα κατὰ μέσον ποὺς τῆς Ὁράκης. Χειρίσσοφος δ' εὐθὺς ἀπὸ
τῆς πόλεως τῶν Ἡρακλεωτῶν ἀρξάμενος πεζὺ ἐπορεύτων διὰ τῆς
χώρας· ἑπεὶ δὲ εἰς τὴν Ὁράκην ενέβαιλε, παρὰ τὴν βαλάτταν
19 ἤρεῖ· καὶ γὰρ ἠθένει. Ἑυνοφών δὲ πλοία λαβὼν ἀποβαίνει 80
ἐπὶ τὰ δρια τῆς Ὁράκης καὶ τῆς Ἡρακλεώτηδος καὶ διὰ μεσογείας
ἐπορεύτων.
1 III. ["Ον μὲν οὖν τρόπον ἢ τε Χειρίσσοφον ἄρχῃ τοῦ παντὸς
κατελύθη καὶ τῶν Ἑλλήνων τὸ στράτευμα ἐσχίσθη ἐν τοῖς
ἐπάνω εἰρητά.]
2 "Επραξάν δ' αὐτῶν ἐκαστοί τάδε. οἱ μὲν Ἀρκάδας ὡς ἀπέ-
βησαν νυκτὸς εἰς Κάλπης λιμένα, πορεύονται εἰς τός πρῶτας 5
κόμας, στάδια ἀπὸ θαλάττης ὡς τριάκοντα. ἑπεὶ δὲ φῶς
ἐγένετο, ἤγεν ἐκαστος ὁ στρατηγὸς τῶν αὐτῶν λόχων ἐπὶ κόμην·
ὅποια ἑπεὶ μελζών ἠδοκεί εἶναι, σύνῳ λόχους ἤγεν οἱ στρατηγοὶ.
3 συνεβάλλοντο δὲ καὶ λόχον εἰς ὅν δέοι πάντας ἀλλ' ἐσθαί· καὶ
ἀτε ἐξαλφῆς ἐπιπεσόντες ἀνδράποδα το ἀναλαβὼν καὶ 10
4 πρόβατα πολλὰ περιεβάλλοντο. οἱ δὲ Ὁράκες ὦθρολίζοντο οἱ
diaφεύγουντες· πολλοὶ δὲ διέφευγον πελτασταὶ ὄπλιτας
ἐξ αὐτῶν τῶν χειρῶν. ἑπεὶ δὲ συνελέγεσαν, πρῶτον, μὲν τῷ
Σμύρνητος λόχῳ ἕνως τῶν Ἀρκάδων στρατηγῶν ἀπιόντι ἤθη εἰς
τὸ συγκείμενον καὶ πολλὰ χρήματα ἀγοντὶ ἐπιτίθενται. καὶ τὸ ἅμα πορευόμενον οἱ Ἑλληνεῖς, ἐπὶ δὲ διαβάζει χαράδρας τρέπονται αὐτοῦς, καὶ αὐτὸν τε τὸν Σμύρην ἀποκτινύσας καὶ τοὺς ἄλλους πάντας. ἄλλου δὲ λόχου τῶν δέκα στρατηγῶν τοῦ Ἡγησανδροῦ ὅκτω μόνον ἔλιπον· καὶ αὐτὸς Ἡγησανδρός ἔσώθη.

Καὶ οἱ ἄλλοι δὲ λόχοι συνήλθον οἱ μὲν σὺν πράγμασιν οἱ ἄλλοι δὲ ἅμα πραγμάτων· οἱ δὲ Ἐράκες ἐπεὶ ἡπτόχησαν τούτῳ τῷ εὐτύχημα, συνεβόων τε ἄλληλους καὶ συνελέγοντο ἐρρωμένοις τῆς νυκτός. καὶ ἄμα ἡμέρα κύκλῳ περὶ τὸν λόχον ἔνθα οἱ Ἐλληνεῖς ἐστρατοπεδεύοντο ἐτάττοντο καὶ ἰππεῖς πολλοὶ καὶ πελτασταί, καὶ ἀεὶ πλέονες συνέρρεον· καὶ προσέβαλλον πρὸς τοὺς ὑπέλατας ἄσφαλῶς· οἱ μὲν γὰρ Ἐλληνεῖς οὔτε τοξότην εἶχον οὔτε ἀκονιστὴν οὔτε ἰππέα· οἱ δὲ προσβάλλοντες καὶ προσελαύνοντες ἡκούσιξιν· ὅποτε δὲ αὐτοῖς ἐπίλειν, ῥάδιως ἀπείθευγον· ἄλλοι δὲ ἄλλη ἐπετίθεντο. καὶ τῶν μὲν πολλοὶ οἱ ἐτετράκοσιοι, τῶν δὲ οὐδεὶς· διὸς κινήθηκαν οὐκ ἐδώματο εἰκὸς τοῦ χωρίου, ἄλλα τελευτάντες καὶ ἀπὸ τοῦ ὑδάτος εἶργον αὐτοῖς οἱ Ἐράκες. ἐπεὶ δὲ ἀπορία πολλὴ ἦν, διελέγοντο περὶ στουνδῶν· καὶ τὰ μὲν ἄλλα ὁμολόγητο αὐτοῖς, ὁμήρους δὲ οὐκ ἐδίδοσαν οἱ Ἐράκες αἰτοῦντον τῶν Ἑλλήνων, ἄλλ' ἐν τούτῳ ἱσχετο. τὰ μὲν δὲ τῶν Ἀρκάδων οὔτως εἶχε.

Χειρόσθοφος δὲ ἄσφαλῶς πορευόμενος παρὰ θάλατταν ἅψικ. μεῖται εἰς Κάλπης λιμένα. Ἐνοφώντι δὲ διὰ τῆς μεσογείας πορευόμενος οἱ ἰππεῖς προ- καταβάντες ἐνυγχάνουσι προσβύταις πορευόμενοι τοι. καὶ ἐπεὶ ἤχθησαν παρὰ Ἐνοφώντα, ἐρωτᾶ αὐτοῖς εἴ που ὃσθηνται ἄλλου στρατεύματος ὅτος Ἑλληνικοῦ. οἱ δὲ ἔλεγον πάντα τὰ 11 γεγενημένα, καὶ νῦν ὅτι πολυρκοῦνται ἐπὶ λόχου, οἱ δὲ Ἐράκες πάντες περικεκλωμένοι εἶναι αὐτοῖς. ἐνταῦθα τοὺς μὲν ἀνδρῶς πους τούτους ἐφίλαττεν ἱσχυρῶς, ὅπως ἤγεμόνες εἶναι ὧποι δεοῖς· σκοποὺς δὲ καταστήσας συνελέξε τοὺς στρατιῶτας καὶ ἐλέειν. Ἄνδρες στρατιῶται, τῶν Ἀρκάδων οἱ μὲν τεθνάσιν, οἱ δὲ λαοῦς 12 ἐπὶ λόχου τινὸς πολυρκοῦνται. νομίζω δ' ἐγώοιεν, εἰ ἔκεινοι ἀπολούνται, οὔδ' ἡμῖν εἶναι οὐδὲμιαν σωτηρίαν, οὔτω μὲν τολλῶν
13 ὄντων τῶν πολεμίων, οὔτω δὲ τεθαρρηκότων. κράτιστον οὖν ἥμιν 50 ὡς τάχιστα βοηθεῖν τοῖς ἀνδράσιν, ὡς εἰ ἐπὶ εἰσὶ σῶοι, σὺν ἕκεινοις μαχόμεθα καὶ μὴ μόνοι λειψόντες μόνοι καὶ κινδυ- 
16 νεύωμεν. ἡμεῖς γὰρ ἀποδραίημεν ἄν οὐδαμοὶ ἐνθέντες· πολλὴ μὲν γὰρ, ἕφη, εἰς Ἡράκλειαν πάλιν ἀπίεναι, πολλὴ δὲ εἰς Χρυσόπολιν διελθεῖν· οἱ δὲ πολέμιοι πλησίον· εἰς Κάλπης δὲ 85 λιμένα, ἐνθά Χειρίσοφον εἰκάζομεν εἰναι, εἰ σέσωσται, ἑλαχίστη ὀδός. ἀλλὰ δὴ ἐκεῖ μὲν οὔτε πλοῖα ἐστὶν οὐκ ἀποπλευσούμεθα, 
17 μένουσι δὲ αὐτοῦ οὔτε μᾶς ἡμέρας ἐστὶ τὰ εἰπτήδεα. τῶν δὲ 
15 πολιορκομένων ἀπολομένων σὺν τοῖς Χειρίσοφοι μόνοι κάκιον ἐστὶ διακαθυβεύειν ἢ τῶνδε σωθέντων πάντας εἰς ταῦταν ἐθνὸν· οὐ 
τας κοινοὶ τῆς σωτηρίας ἐχεσθαι. ἀλλὰ χρή παρασκευασ- 
μένους τὴν γνώμην πορεύεσθαι ὡς νῦν ἡ εὐκλείας τελευτήσαι 
ἐστιν ἡ κάλλιστον ἔργον ἐργάσασθαι Ἑλληνας τοσοῦτον ὑπό- 
σαντας. καὶ ὁ θεὸς ἵσως ἅγει οὔτως, δι τοῦς μεγαληγορήσαντας 
18 ὡς πλέον φρονοῦντας ταπεινῶσαι βούλεται, ἡμᾶς δὲ τοὺς ἀπὸ ὅσ 
τῶν θεῶν ἀρχιμένους ἐντιμοτέρους ἐκείνων καταστῆσαι. ἀλλ' 
ἐξεσθαι χρὴ καὶ προσέχειν τὸν νοὺν, ὡς ἄν το παραγγελλόμενον 
δύνησθε ποιεῖν. νῦν μὲν οὖν σтратοπεδευσόμεθα προελθόντε 
14 ζοὺν ἀν δοκῇ καιρὸς εἶναι εἰς τὸ δειπνοποιεῖσθαι· ἑώς δὲ ἂν 
πορευόμεθα, Τιμαῖοι ἔχου τούς ἦπεῖς προελαυνότω ἐφορῶν τὸ 
ἡμᾶς καὶ σκοπεῖτο τὰ ἐμπροσθεν, ὡς μηδὲν ἡμᾶς λάθη. 
15 Ταῦτα εἶπὼν ἤγειτο. παρέπεμψε δὲ καὶ τῶν γυμνῶτων 
ἀνθρώπων εὐζώνους εἰς τὰ πλάνη καὶ εἰς τὰ ἄκρα, ὡς εἰ 
ποὺ τὸ ποθεν καθέρθῃ, σημαίνοινεν ἐκέλευνε δὲ καλεῖν ἀπαντά 
19 ὡς ἐντυγχάνονες καυσίμῳ. οἱ δὲ ἦπεῖς σπειρόμενοι ἐφ' ὅςον τὸ 
καλὸς ἔλεγεν ἤκαιν, καὶ οἱ πελταστὶ ἐπιταράντες κατὰ τὰ 
άκρα ἤκαιν πάντα ὁσα καύσιμα ἕφορον, καὶ ἤ ἐπταλάτε, δὲ, εἰ τι 
παραλειπομένου ἐντυγχάνονες· ὡστε πάσα ἡ χώρα αἰθεῖσθαι 
20 ἐδοκεῖ καὶ τὰ στράτευμα πολὺ εἶναι. ἐπεὶ δὲ ὑπὸ ἡν, κατεστρα- 
ταπεδευόμενα ἐπὶ λόφον ἔκβαντες, καὶ τὰ τῶν πολεμίων 80 
πυρὰ ἐφορῶν, ἀπείχον δὲ ὡς τεταράκοντα σταδίους, καὶ αὐτοὶ ὡς 
21 ἐδύναντο πλεῖστα πυρὰ ἤκαιν. ἐπεὶ δὲ ἐδείπνησαν τάχιστα, 
παρηγγέλθη τὰ πυρὰ καταβενύναι πάντα. καὶ τὴν μὲν νίκη 
φυλακᾶς ποιησάμενοι ἐκάθενδον· ἁμα δὲ τῇ ἡμέρᾳ προσευχόμενοι
85 τοῖς θεοῖς, συνταξάμενοι ὡς εἰς μάχην ἐπορεύοντο ἢ ἐδύναντο
tάχιστα. Τιμασίων δὲ καὶ οἱ ἰππεῖς ἔχοντες τοὺς ἤγεμόνας καὶ 22
προελαύνουσι τοῖς ἄρχαν οὗτος ἐπὶ τῷ λόφῳ γενόμενοι ἔσθα
ἐπολιορκοῦντο οἱ Ἔλληνες. καὶ οὐχ ὄρωσιν οὔτε φίλιον στρά-
tευμα οὔτε πολέμου—καὶ ταῦτα ἀπαγγέλλουσι πρὸς τὸν
90 Ἑνοφώντα καὶ τὸ στράτευμα—γρήγορα δὲ καὶ γερὸντα καὶ
πρόβατα ὁλίγα καὶ ψωμὸς καταλειμένους. καὶ τὸ μὲν πρὸ-
tὸν θαύμα ἦν τι εἰς τὸ γεγενημένου, ἑπειτα δὲ καὶ τῶν καταλε-
λειμένων ἐπυνθάνοντο ὅτι οἱ μὲν Ὑπάκιες ἀφ’ ἑσπέρας χόντο
ἀπιώντες, καὶ τοὺς Ἔλληνας ὅ ἐφασαν οἰχεσθαι· ὅποι δὲ, οὐκ
95 εἰδέναι.

Ταῦτα ἀκούσαντες οἱ ἄμφι Ἑνοφώντα, ἔπει ἰράστησαν, 24
συνεκεφάλαμεν ἐπορεύοντο, βουλόμενοι ὡς τάχιστα συμμείζαι
τοῖς ἄλλοις εἰς Κάλπης λιμένα. καὶ πορεύομεν εἴρων τῶν
στὰς τῶν Ἀρκάδων καὶ Ἀχαΐων κατὰ τὴν ἐπὶ Κάλπης ὦδον.
100 ἔπει δὲ ἀφίκοντο εἰς τὸ αὐτό, ἄσμενοι τε εἴδον ἅλληλους καὶ
ἡσπάζοντο ὅσπερ ἀδελφοὺς. καὶ ἐπυνθάνοντο οἱ Ἀρκάδες τῶν 25
περὶ Ἑνοφώντα τῆς πυρᾶ κατασβέσειαν· ὡς εἰς μὲν γάρ,
ἐφασαν, φόμεθα ύμᾶς τὸ μὲν πρῶτον, ἐπειδὴ τὰ πυρὰ οὐκ᾿ ἐωρώμεν,
τῆς νυκτὸς ἤξεν ἐπὶ τοὺς πολείμους· καὶ οἱ πολέμοι
105 δὲ, ὡς γὰρ ἧμιν ἐδοκοῦσαν, τοῦτο δείκειται ἀπηλθὼν· σχεδὸν γὰρ
ἀμφὶ τοῦτον τὸν χρόνον ἀπῆσαν. ἔπει δὲ οὐκ ἀφίκεσθε, ὡς 26
χρόνος ἐζήκεν, φόμεθα ύμᾶς πυρομένων τὰ παρ᾿ ἦμιν φοβη-
θέντας οἰχεσθαι ἀποδράντας ἐπὶ θάλασσαν· καὶ ἐδόκει ήμῖν ἡ
ἀπολείπεσθαι ύμῶν. οὕτως οὖν καὶ ἡμεῖς δεύο ἐπορεύθημεν.

IV. Ταῦτην μὲν οὖν τὴν ἡμέραν αὐτοῦ ἡνίκαν ἐπὶ τοῦ 1
αιγαλοῦ πρὸς τῷ λιμένι. τὸ δὲ χορὸν τοῦτο δ καλεῖται
Κάλπης λιμήν ἐστὶ μὲν ἐν τῇ Ὑπάκῃ τῇ ἐν τῇ Ἀσίᾳ· ἀρξαμένη
dὲ ἡ Ὑπάκη αὕτη ἐστὶν ἀπὸ τοῦ στόματος τοῦ Πόντου μέχρι
5 Ἰρακλείας ἐπὶ δεξιὰ εἰς τὸν Πόντον εἰσπλέοντι. καὶ τριήριες 2
μὲν ἐστὶν εἰς Ἰράκλειαν ἐκ Βυζαντίου κόποις ἡμέρας μακρὰς
πλοῦς· ἐν δὲ τῷ μέσῳ ἄλλη μὲν πόλει οὐδεμιὰ οὔτε φιλία οὔτε
Ἠλληνίς, ἀλλὰ Ὑπάκεις Βιβυνοῦ· καὶ οὗς ἂν λάβωσι τῶν
Ἑλλήνων ἐκπέπτυσται ἢ ἂλλοις πᾶσι δεινὰ ύβρίζειν λέγονται
10 τοῖς Ἐλλήνας. δὲ Κάλπης λιμὴν ἐν μέσῳ μὲν κεῖται ἐκατέ-
ρωθευ πλεοντων εξ 'Ηρακλεας και Βυζαντιου, ἐστι δ' ἐν τῇ
θαλάτη προκειμενον χωρίον, τὸ μὲν εἰς τὴν θαλατταν καθήκον
αὐτοῦ πέτρα ἀπορρώξ, ύψος δ' ἡλάχιστον οὐ μείον εἴκοσι
ὀργυίων, ὃ δὲ αὐχὴν ὃ εἰς τὴν γῆν ἀνήκον τοῦ χωρίον μάλιστα
tεττάρων πλέωρον τὸ εὔρος. τὸ δ' ἑντὸς τοῦ αὐχένου χωρίου
ικανὸν μυρίων ἀνθρώπων οἰκήσαι. λιμὴν δ' ὑπ' αὐτῇ τῇ πέτρᾳ
tὸ πρὸς ἐστέραν αἰγιαλῶν ἵχων. κρήνη δὲ ἡδέος ὑδατος καὶ
ἀφθονος ρέουσα ἐπ' αὐτῇ τῇ θαλάτῃ ὑπὸ τῇ ἐπικρατείᾳ τοῦ
χωρίου. ξύλα δὲ πολλὰ μὲν καὶ ἄλλα, πάνω δὲ πολλὰ καὶ
καλὰ ναυπηγήσιμα ἐπ' αὐτῇ τῇ θαλάτῃ. τὸ δὲ ὄρος εἰς μεγὸς
γειαν μὲν ἀνήκει δοσο ἐπὶ εἴκοσι σταδίους, καὶ τούτο γεωδὲς καὶ
ἀλιθον· τὸ δὲ παρὰ θαλαττὰν πλεόν ἡ ἐπὶ εἴκοσι σταδίους δασὺ
πολλοῖς καὶ παντοδαποῖς καὶ μεγάλοις ξύλοις. ἦ δὲ ἄλλη
χώρα καλή καὶ πολλή, καὶ κώμαι ἐν αὐτῇ εἰς πολλαὶ καὶ
οἰκούμενα· φέρει γὰρ ἡ γῆ καὶ κριθᾶς καὶ πυρὸς καὶ δσπρια 20
πάντα καὶ μελίνας καὶ σήμαμα καὶ σίκα ἄρκουντα καὶ ἀμπέλους
πολλὰς καὶ ἰδούνους καὶ τάλλα πάντα πλὴν ἐλαῶν.
7 'Η μὲν χώρα ἡν τοιαύτη. ἐσκήνων δ' ἐν τῷ αἰγιαλῷ πρὸς
τῇ θαλάτῃ· εἰς δὲ τόπον πόλισμα ἀν γενώμενον οὐκ ἐβούλουντο
στρατοπεδεύσθαι, ἀλλὰ ἐδόκει καὶ τὸ ἐθείνει ἐνταῦθα ἐξ ἐπι- 30
8 Βουλῆς εἶναι, Βουλομένων τιῶν κατοικίσαι πόλιν. τῶν γαρ
στρατιωτῶν οἱ πλείστοι ἦσαν οὐ πεπληροῦσι τινὰ
τάτην τὴν μισθοφοράν, ἀλλὰ τὴν Κύρου ἄρετην ἀκούντες, οἱ
μὲν καὶ ἄνδρας ἀγοντες, οἱ δὲ καὶ προσανηλικότες χρήματα,
καὶ τούτων ἐτεροὶ ἀποδεδρακότες πατέρας καὶ μητέρας, οἱ δὲ καὶ 35
τέκνα καταληπτότες ὡς χρήματ' αὐτοῖς κτησάμενοι ἠξοντες
πάλιν, ἀκούντες καὶ τοὺς ἄλλους τοὺς παρὰ Κύρῳ πολλὰ καὶ
ἀγαθὰ πράττειν. τοιοῦτοι ὄντες ἐπόθουν εἰς τὴν Ἑλλάδα
σφέσθαι.
9 'Επειδὴ δὲ ἦστερα ἡμέρα ἐγένετο τῆς εἰς ταύτων συνόδου, ἐπ' 40
ἐξόθρ ἐθύτεον Θεοφῶν· ἀνάγκη γὰρ ἦν ἐπὶ τά ἐπιτήσαται ἐξάγεων.ἐπενεῖς δὲ καὶ τοὺς νεκροὺς θάπτεσιν. ἐπεῖ δὲ τὰ ἑρά καλὰ
ἐγένετο, ἐποντο καὶ οἱ 'Αρκάδες, καὶ τοὺς μὲν νεκροὺς τοὺς
πλείστους ἐνθαπέρ ἐπεσον ἐκάστους ἐθάψαν· ἤδη γὰρ ἦσαν
πεμπταίοι καὶ οὐχ οίον τε ἀναιρεῖν ἐτὶ ἡν· ἐνίους δὲ τοὺς ἐκ τῶν 45
οδῶν συνενεκαίνεται έβαψαν ἐκ τῶν ὑπαρχόντων ὡς ἐδύνατο κάλλιστα· ὄς δὲ μὴ ἡμίσκοιν, κενοτάφιοι αὐτοὶ ἐποίησαν μέγα, καὶ στεφάνους ἐπέδεσαν. ταῦτα δὲ ποιήσαντες ἀνεχώρησαν ἐπὶ τὸ στρατόπεδον. καὶ τότε μὲν δευτερόσεις ἐκομήθεν ὑπὲρ τῆς ὑστεραῦ συνήλθον οἱ στρατιῶται πάντες· συνήγαμα δὲ μᾶλλον ὁ 'Αγαθίας τε ὁ Στυμφάλιος λοχαγὸς καὶ Ἰεράννυμος Ἐλέως λοχαγὸς καὶ ἄλλοι οἱ πρεσβύτατοι τῶν Ἀρκάδων. καὶ δόγμα ἐποίησαντο, ἐὰν τις τοῦ λοιποῦ μισθηθῇ δίχα τὸ στρατεύμα ποιεῖν, θανάτῳ αὐτοῦ ζημιοῦσθαι, καὶ κατὰ χώραν ἀπείναυ ἦπερ πρόσθεν εἶχε τὸ στρατεύμα καὶ ἀρχεῖν τοὺς πρόσθεν στρατηγοὺς. καὶ Χειρίσοφος μὲν ἡδὴ εὐτελευτηκεὶ μάρμαρον ποῖν τυρέττων· τὰ δὲ ἐκεῖνοι Νέων Ἀσιναίους παρέλαβε.

Μετὰ δὲ ταῦτα ἀναστὰς εἶπε Ἑνοφῶν· ὁ Ἀνδρέας στρατιώται, τὴν μὲν πορείαν, ὡς οὐκεῖ τοῖς ποιητέοις οὐ γὰρ ἦστε πλοία· ἀνάγκη δὲ πορεύεσθαι ἡδῆ· οὐ γὰρ ἦστε μένουσι τὰ ἐπιτίθεινα. ἦμεις οὖν, ἐφ' ὑστάμεθα· ὡμᾶς δὲ δεῖ παρασκεύασθαι ὡς μαχουμένους εἴ τοτε καὶ ἄλλοτε· οἱ γὰρ πολέμου ἀνατεθαιρήκασιν. ἐκ τούτοις ἐύθυνοι οἱ στρατηγοὶ, μάντις δὲ παρὴν Ἀρχιζών Αρκάς· ὁ δὲ Σιλανὸς ὁ Ἀμπρακιώτης ἡδῆ ἀπεδεδράκει πλοίον μισθωσάμενος ἐξ Ἡρακλεᾶς. θυμομένοι δὲ ἐπὶ τῇ ἀφόδῳ οὐκ ἐγύνετο τὰ ἱερά. ταυτὴν μὲν οὖν τὴν ἡμέραν ἐταύσαντο· καὶ τινες ἐπάλιοι λέγειν ὡς ὁ Ἑνοφῶν βουλόμενος τὸ χωρίον οἰκίσαι πέπεικε τὸν μάντιν λέγειν ὡς τὰ ἱερὰ οὐ γύνεται ἐπὶ ἀφόδῳ. ἐντεύθεν κηρύξας τῇ αἴριον παρεῖναι ἐπὶ τὴν θυσίαν τῶν βουλόμενων, καὶ μάντις εἰ τὶς εἴη, παραγγείλας παρεῖναι ὡς συνθεασάμενον τὰ ἱερά, ἐθνε· καὶ ἐνταῦθα παρῆσαν πολλοί. θυμομένῳ δὲ πάλιν εἰς τρίς ἐπὶ τῇ ἀφόδῳ οὐκ ἐγύνετο τὰ ἱερά. ἐκ τούτου χαλεπῶς εἶχον οἱ στρατιῶται· καὶ γὰρ τὰ ἐπιτίθεινα ἐπέλυσεν ἐξορνηθεὶς ἠλθον, καὶ ἀγορὰ οὐδεμία παρ᾽ ἑαυτῷ.
χθές ἦκοντος πλοῖο ἦκουσά τινος Κλέανδρος ὁ ἐκ Βυζαντίου

19 ἀρμοστῆς μέλλει ἦξεν πλοῖα καὶ τρυπίας ἔχων. ἐκ τούτου δὲ ἀναμένει μὲν πᾶσιν ἔδικε· ἐπὶ δὲ τὰ ἐπιτήδεια ἀνάγκη ἤν ἐξεῖναι. καὶ ἐπὶ τούτῳ πάλιν ἐθύετο εἰς τρίς, καὶ οὐκ ἐγγύνετο τὰ ἱερὰ. καὶ ἡδὴ καὶ ἐπὶ σκηνῆν ἴδους τὴν Ἐσενοφώντος ἐλεγον ὁτι 85 οὐκ ἔχοντι τὰ ἐπιτήδεια. ὃ δ' οὐκ ἂν ἔφη ἐξαγαγεῖν μὴ γυμνομένων τῶν ἱερῶν.

20 Καὶ πάλιν τῇ ὑστεραῖᾳ ἐθύετο, καὶ σχεδὸν τι πᾶσα ἡ στρατιά διὰ τὸ μέλειν ἀπασίν ἐκυκλοῦντο περὶ τὰ ἱερὰ· τὰ δὲ θύματα ἐπελεότητε. οἱ δὲ στρατηγοὶ ἐξήγων μὲν οὐ, συνεκάλεσαν δέ. 90 εἰπεν οὖν Ἐσενοφῶν. "Ἰσως οἱ πολέμωι συνελεγμένοι εἰς καὶ ἀνάγκῃ μάχεσθαι· εἰ οὖν καταλυόντες τὰ σκεύη ἐν τῷ ἐρυμωφ χωρίῳ ὡς εἰς μάχην παρεσκευασμένοι οἴμεν, ἵσως ὅν τὰ ἱερὰ

22 προχώροις ἥμιν. ἀκούσαντες δι' οἱ στρατιώται ἀνέκραγον ὡς οὐδὲν δέοι εἰς τὸ χωρίον ἅγεις, ἀλλὰ θύεσθαι ὡς τάχιστα. καὶ 95 πρόβατα μὲν οὐκέτι ήν, βοῦν δὲ ὑπὸ ἀμάξῃς πριάμενοι ἐθύνοντο· καὶ Ἐσενοφῶν Κλέανδρος ἐδείχθη τοῦ 'Ἀρκάδος προθυμεῖσθαι εἰ τι ἐν τούτῳ εἰ. ἀλλ' οὖν δ' ἔγενοντο.

23 Νέων δὲ ἦν μὲν στρατηγός κατὰ τὸ Χειροσφόνο μέρος, ἐπεὶ δὲ ἑώρα τοὺς ἀνθρώπους ὡς ἔχον δεινῶς τῇ ἑνδείᾳ, Βουλόμενος 100 αὐτοῖς χαρίσεσθαι, εὑρὼν τινα ἀνθρωπον Ἡρακλεώτην, δς ἔφη κόμας ἐγγὺς εἰδέναι οἶκεν εἰς λαβεῖν τὰ ἐπιτήδεια, ἐκήρυξε τὸν Βουλόμενον ἐνει ἐπὶ τὰ ἐπιτήδεια, ὡς ἡγεμόνος ἐσομένου. ἐξ- ἔρχονται δὲ σὺν δοράτοις καὶ ἀσκοῖς καὶ θυλάκοις καὶ ἄλλους ἀγγέλους εἰς διαχιλίους ἀνθρώπους. ἐπειδὴ δὲ ἦσαν ἐν ταῖς

24 κόμαις καὶ διεστέροντο ὡς ἐπὶ τὸ λαμβάνειν, ἐπιπίπτοντον αὐτοῖς οἱ Φαρναβάζου ἵππεις πρώτοι. βεβοηθηκότες γὰρ ἦσαν τοῖς Βιθυνοῖς, Βουλόμενοι σὺν τοῖς Βιθυνοῖς, εἰ δύναντο, ἀποκαλύσαν τοὺς Ἐλλήνας μὴ ἔλθειν εἰς τὴν Φρυγίαν· οὖν οἱ ἵππεις ἀποκείμενοι τῶν ἀνδρῶν οὗ μείον πεντακοσίους· οἱ δὲ λουποὶ 110 ἐπὶ τὸ δρόσο ἄνεφυγον. ἐκ τούτου ἀπαγγέλλει τις ταύτα τῶν ἀποφευγόντων εἰς τὰ στρατόπεδον. καὶ ὁ Ἐσενοφῶν, ἐπεὶ οὐκ ἐγεγένητο τὰ ἱερὰ ταύτη τῇ ἡμέρᾳ, λαθῶν βοῦν ὑπὸ ἀμάξῃς, οὐ γὰρ ἦν ἄλλα ἱερεία, σφαιρισάμενος ἔβοηθει καὶ οἱ ἄλλοι οἱ 115 μέχρι τριάκοντα ἔτι οὐκ ἀπαντεῖ· καὶ ἀναλαβόντες τοὺς λουποὺς.
άνδρας εἰς τὸ στρατόπεδον ἀφικνοῦνται. καὶ ἕδη μὲν ἀμφὴ
ήλιου δυσμᾶς ἢ καὶ οἱ Ἑλληνες μάλιστα ἀθύμως ἔχοντες ἐδεὶκτο-
ποιοῦντο, καὶ ἐξαιτίας διὰ τῶν λασῶν τῶν Βιθυνῶν των ἐπι-
γενόμενοι τοῖς προφύλαξι τοὺς μὲν κατέκαιουν τοὺς δὲ ἐδίωξαν
120 μέχρι εἰς τὸ στρατόπεδον. καὶ κραυγῆς γενομένης εἰς τὰ ὅπλα 21
πάντες ἔδραμον οἱ Ἑλληνες καὶ διάκειν μὲν καὶ κινεῖν τὸ στρα-
τόπεδον νυκτὸς οὐκ ἀσφαλὲς ἔδοκε εἶναι· δασεία γὰρ ἦν τὰ χορία
ἐν δὲ τοῖς ὅπλοις ἐνυκτέρευον φυλαττόμενοι ἑκανοίς φύλαξε.

V. Τὴν μὲν νύκτα οὖτω διήγαγον· ἀμα δὲ τῇ ἡμέρᾳ οἱ 1
στρατηγοὶ εἰς τὸ ἔρμμων χωρίον ἠγούντο· οἱ δὲ εἴποντο ἀναλα-
βόντες τὰ ὅπλα καὶ τὰ σκεύη. πρὶν δὲ ἄριστον ἄραν εἶναι
ἀπετάφρευοι ή ἡ εἰσόδος ἦν εἰς τὸ χωρίον, καὶ ἀπεστάφρωσαν
5 ἀπαν, καταλιπόντες τρεῖς πύλες. καὶ πλοίον ἔξε. Ἡρακλείας
ηκεν ἄλφιτα ἀγαν καὶ ἱερεία καὶ οἶνον· πρὸ δ' ἀναστὰς Ξενοφόντων
2 ἐθύετο ἐπ' ἔξοδο, καὶ γίγνεται τὰ ἱερὰ ἐπὶ τοῦ πρώτου ἱερείου.
καὶ ἥδη τέλος ἐχόμεν τῶν ἱερῶν ὅρα αἰετὸν αἰεινον ὁ μάντις
Ἀρηξίων Παρράσιως, καὶ ἱγεῖοντο κελεύει τὸν Ξενοφόντα. καὶ 3
10 διαβάνται τὴν τάφρον τὰ ὅπλα τίθενται, καὶ ἐκήρυξαν ἀριστη-
σαντας εξέναι τοὺς στρατιώτατας σὺν τοῖς ὅπλοις, τὸν δὲ ὅχλον
καὶ τὰ ἀνδράποδα αὐτοῦ καταλιπέτων. οἱ μὲν δὴ ἄλλοι πάντες 4
ἐξῆσαν, Νέων δὲ οὖ· ἐδόκει γὰρ κάλλιοτον εἶναι τούτου φύλακα
καταλιπεῖν τῶν ἐπὶ στρατόπεδον. ἐπεὶ δ' οἱ λοχαγοὶ καὶ οἱ
15 στρατιῶται ἀπελευκτόν αὐτῶν, αἰσχυνόμενοι μὴ ἐφέτευσαν τῶν
ἄλλων ἐξιόντων, κατέλιπον αὐτοῦ τοῖς ὑπὲρ πέντε καὶ τετταρά-
κοιτα ἐτη. καὶ οὐτοί μὲν ἔμενον, οἱ δ' ἄλλοι ἐπορεύοντο. πρὶν 5
δὲ πεντεκαίδεκα στάδια διελήθηναι ἐνετυχον ἥδη νεκροῖς· καὶ
τὴν οὐρὰν τοῦ κέρατος ποιησάμενοι κατὰ τοὺς πρῶτος φανέντας
20 νεκροὺς ἔθαπτον πάντας ὅποιος ἐπελάμβανε τὸ κέρας. ἐπεὶ 6
δὲ τοὺς πρῶτος ἔθαψαν, προαγιότας καὶ τὴν οὐρὰν αὖθις
ποιησάμενοι κατὰ τοὺς πρῶτος τῶν ἀτάφων ἔθαπτον τὸν αὐτὸν
τρόπον ὅποιος ἐπελάμβανεν ἢ στρατιῶν. ἐπεὶ δὲ εἰς τὴν ὀδὸν
ἡκον τὴν ἐκ τῶν κωμῶν, ἔνθα ἔκειντο ἄρθροι, συνενεγκόντες
25 αὐτοῦ ἔθαψαν.

"Ἡδὴ δὲ πέρα μεσούσης τῆς ἡμέρας προάγοντες τὸ στρα-
tεμπα ἔξω τῶν κωμῶν ἐλάμβανον τὰ ἐπιτήδεια διὸ τῆς ὁράη
ἐντὸς τῆς φάλαγγος, καὶ ἔξαλφης ὀρῶι τοὺς πολέμιους ὑπερβάλλοντας κατὰ λόφους τινὰς ἐκ τοῦ ἑναντίου, τεταγμένους επὶ φάλαγγος ἑπτέας τε πολλοὺς καὶ πεζοὺς· καὶ γὰρ Σπιθριδάτης 30 καὶ Ραθύνης ἵκον παρὰ Φαρναβάζου ἔχοντες τὴν δύναμιν.
8 ἔπει δὲ κατείδου τοὺς Ἑλληνας οἱ πολέμοι, ἔστησαν ἀπέχοντες αὐτῶν δοσὶν πεινεκαίδεκα σταδίους. ἐκ τούτου εὐθὺς ὁ Ἀρηῖος ὁ μάντις τῶν Ἑλλήνων σφαιράζεται, καὶ ἐγένετο ἐπὶ τοῦ πρῶτου
9 καλὰ τὰ σφάγια. ἦνθα δὴ Ἑνοφῶν λέγει· Δοκεῖ μοι, ὃ ἄνδρες ἑκ 35 στρατηγοὶ, ἐπιτάξασθαι τῇ φάλαγγι λόχους φύλακας ἵνα ἀν τοὺς δέχῃ δοσίν οἱ ἐπιβοθήσοντες τῇ φάλαγγι καὶ οἱ πολέμοι τεταραγμένοι ἐμπίπτοντως εἰς τεταγμένους καὶ ἀκεραίους. συνεδόκει
10 ταῦτα πᾶσιν. 'Τμεῖς μὲν τολμᾶν, ἐφή, προηγεῖσθε τὴν πρὸς τοὺς ἑναντίους, ὅς μὴ ἐστηκόμεν, ἔπει ὄφθημεν καὶ εἴδομεν τοὺς 40 πολέμοις· ἐγὼ δὲ ἥξω τοὺς τελευταίους λόχους καταχώρισας
11 ἕπερ ύμῖν δοκεῖ. ἐκ τούτου οἱ μὲν ἤσουχοι προῆγουν, δὲ τρεῖς ἀφελῶν τὰς τελευταίας τάξεις ἀνά διακοσίους ἄνδρας τὴν μὲν ἐπὶ τὸ δεξίον ἐπέτρεψεν ἐφέσθαι ἀπολύσοντας ὡς πλέθρον. Σαμῦλας Ἀχαιὸς ταύτης ἢρχε τῆς τάξεως· τὴν δὲ ἐπὶ τῷ μέσῳ 45 ἐγώρισεν ἐπέσθαι. Πυρρίας Ἀρκάς ταύτης ἢρχε τῆς τάξεως· τὴν
12 δὲ μίαν ἐπὶ τῷ εὐνόμῳ. Φρασίας Ἀθηναῖος ταύτη ἐφεστήκει.
13 Προϊόντες δὲ, ἔπει ἐγένοντο οἱ ἡγούμενοι ἐπὶ νάπατε μεγάλῳ καὶ δυσσύρῳ, ἔστησαν ἄγνοοντες εἰ διαβατέον εἰς τὸ νάπος. καὶ παρεγγυῶσα στρατηγοῖς καὶ λοχαγοῖς παριέναι ἐπὶ τὸ 50 ἡγούμενον. καὶ ὁ Ἑνοφῶν θαυμᾶσας διὶ τὸ ἴσχον εἰς τὴν πορελὰν καὶ ταχὺ ἄκοιν τὴν παρεγγύην, ἔλαυνε ἢ τάχιστα. ἐπεὶ δὲ συνῆλθον, λέγει Σοφανύτους προσβύτατος ὡς τῶν στρατηγῶν ὅτι βουλής οὐκ ἄξιον εἰς εἰ διαβατέον ἐστὶ τοιοῦτον νάπος.
14 Καὶ ὁ Ἑνοφῶν σπουδῇ ὑπολαβὼν ἔλεξεν· Ἀλλ' ἵστε μὲν σῇς όμοι, ὃ ἄνδρες, οὐδένα πιὸ κίνδυνον προκειμένατα ὑμῖν ἔθελούσιν· οὐ γὰρ δόξης ὀρῶ δεσμένους ύμᾶς εἰς ἀνδρεύση, ἀλλὰ 15 σωτηρίας. νῦν δὲ οὕτως ἔχει· ἀμαχεῖ μὲν ἐνθένδε οὗτ ἐστιν ἀπελθεῖν· ἢ γὰρ μη γείας ἰσμέν ἐπὶ τοῦ πολεμίου, οὕτω 60 ἡμῖν ὅποταν ἀπίστωμεν ἔχουνται καὶ ἐπιπεσοῦνται. ὅταν δὲ πότερον κρείττον ἔναν ἐπὶ τοὺς ἄνδρας προβαλλομένους τὰ
δηλα καὶ μεταβαλλομένων ὧσπερ οὖν ἦμων ἐπιότας τοὺς πολέμους θεᾶσθαι. ἢστε μέντοι ὅτι τὸ μὲν ἀπείναζ ἀπὸ πολέμων οὐδεὶς 17 καὶ ἔστε ἐφέσσεθαί καὶ τοὺς κακίσι θάρρος ἔμοιεί. ἐγὼ γὰρ ἦδον ἃν σὺν ἡμῖν ἐποίην ἃ σὺν διπλασίοις ἀποχωροῦν. καὶ τούτου οὐδὲ ὅτι ἐπιούντων μὲν ἦμων οὐδὲ ὑμεῖς ἐλπίζετε δεξασθαί ἦμᾶς, ἀπιόταντων δὲ πάντες ἐπιστάμεθα ὅτι τολμήσουσιν ἐφέσσεθαί. τὸ δὲ διαβάντας ὧσπερ νάπος χαλε 18 πὸν ποιήσασθαι μελλοντας μάχασθαι ἃρ' οὐχὶ καὶ ἀρπάσαι ἄξιον; τοὺς μὲν γὰρ πολέμους ἔγω βουλομένην ἃν εὐπορα πάντα φαίνεσθαι ὡστε ἀποχωρεῖν. ἦμᾶς δὲ καὶ ἀπὸ τοῦ χωρίου δει διδακτεῖσθαι ὅτι οὐκ ἔστι μὴ νεκρός σατήρα. θαυμάζω δ' ἔγωγεν καὶ τὸ νάπος τοῦτο εἰ τις μᾶλλον φοβερὸν νομίζει εἶναι τῶν 75 ἄλλων δὲν διαπεπορεύμεθα χωρίων. πῶς γὰρ δὴ διαβατὸν τὸ 19 πεδίον, εἰ μὴ νικήσωμεν τοὺς ἵππεας; πῶς δὲ ἡ διελιθωμένη ἰ ἂν πελτασταὶ τουσοίτε ἐφέσσεθαι; ἢν δὲ δὴ καὶ σωθῶμεν 20 ἐπὶ βάλλοντας, πόσον τι νάπος ὁ Πόντος; ἐνθα υἱότε πλοία ἔστι 21 τὰ ἀπάξοντα ὑπὲρ σίτου δὲ θρεψόμεθα μένοντες, δεήσει δὲ, ἢν 80 θάττον ἐκεῖ γενώμεθα, θάττον πάλι δειξόμαι ἐπὶ τὰ ἐπιτήδεια. ὅποιοιν οὖν κρείττον ἡραστηκότας μάχασθαι ἢ αὐριον ἀναρίστους. 21 ἀνδρεῖς, τὰ τε ἱερὰ ἡμῖν καλὰ ὁ τε ὑιονολ αἰσθοὶ τὰ σεφάγια κάλλιστα. ἵγομεν ἐπὶ τοὺς ἀνδρας. οὐ δὲ δι' τούτους, ἐπεὶ ἦμᾶς 20 πάντως εἴδον, ἦδος δειπνήσαι οὐδ' ὅποιον ἅν θέλος αἰκητήσαί. 85 Εὐτεθεῖν οἱ λοχαγοὶ ἡγεῖσθαι ἐκέλευον, καὶ οὐδεὶς ἄντεληγε. 22 καὶ δὲ ἡγείτο, παραγγείλας διαβαλλέως ἢ εκαστὸς εὑρύχαν τοῦ νάπον διᾶν θάττον γὰρ ἀβροῦν ἐδοκεῖ ἃν οὕτω πέραν γενέσθαι τὸ στρατεύμα ἢ εἰ κατὰ τὴν γήφαιραν ἢ ἐπὶ τῷ νάπτε ἢ ἐξεμπρόντο. ἐπεὶ δὲ διεβησαν, παρῴδων παρὰ τὴν φάλαγγα ἔλεγεν. 23 Ἀνδρεῖς, ἀναμμηνοσκεσθε δόγας δὴ μάχας σὺν τοῖς θεοῖς ὡς ἕντες γενεήκατε καὶ οὐ πάσχουσιν οἱ πολέμους φεύγουσες, καὶ τούτο ἐννοήσατε ὅτι ἐπὶ ταῖς θύραις τῆς Ἕλλαδος ἐσμέν. ἀλλ' 24 ἐπεσθε ἡγεμόν τῷ Ἡρακλεί καὶ ἅλλοις παρακαλείτε ὑπομαστι. ἤδοι τοῖς ἀνδρείν τι καὶ καλὸν ὄννειντα καὶ ποιήσαντα 90 μνήμην ἐν οἰς θέλει παρέχειν έαυτῳ. Ταῦτα παρελαύνων ἔλεγε καὶ ἄμα υφηγεῖτο ἐπὶ φάλαγγας, 25 καὶ τοῖς πελτασταῖς ἐκατέρωθεν ποιησάμενοι ἐπορεύοντο ἐπὶ τοὺς
πολεμίους. παρήγγειλτο δὲ τὰ μὲν δόρατα ἐπὶ τὸν δεξιὸν ὅμων ἔχειν, ὡς σημαινοί τῇ σάλπυγγι. ἔπειτα δὲ εἰς προσβολὴν καθένας ἐπέστη βάδην καὶ μηδένα δρόμον διώκειν. ἐκ τούτου 100 σύνθημα παρῆγε Ζεὺς σωτήρ, Ἡρακλῆς ἱγγεμῶν. οἱ δὲ πολέμιοι ὑπέμενον, νομίζοντες καλὸν ἔχειν τὸ χωρίον. ἔπει δ' ἐπηλησάζον, ἀλαλάξαντες οἱ "Ελληνες πελτασταὶ ἔθεον ἐπὶ τοὺς πολέμιους πρὶν τινα κελεύειν· οἱ δὲ πολέμιοι ἄντιοι δρμησάν, οἱ δ' ἱππεῖς καὶ τὸ στίφος τῶν Βιθυνῶν· καὶ τρέπονται τοὺς πελταστὰς. 105 ἅλλ' ἐπεὶ ἐπηντίαξεν ἡ φάλαγξ τῶν ὁπλιτῶν ταχὺ πορευομένη καὶ ἀμα ἡ σάλπυγγι ἐφθαγότα ἐπὶ παιάνιον καὶ μετὰ ταῦτα ἡλάλαξεν καὶ ἀμα τὰ δόρατα καθίσαν, ἐνταῦθα οὐκέτι ἐδέξαντο 28 οἱ πολέμιοι, ἅλλ' ἐφευγοῦν. καὶ Τιμασίων μὲν ἔχων τοὺς ἱππεῖς ἐφείσετο, καὶ ἀπεκτίνυσαν δουσπερ ἐδώνυμον ὡς ὅλγοι ὑρτες. 110 τῶν δὲ πολεμίων τὸ μὲν εὐώνυμον εὐθὺς διεσπάρη, καθ' ὅ οἱ "Ελληνες ἵππείς ἤσαν, τὸ δὲ δεξιὸν ἀτε οὐ σφόδρα διωκόμενον ὅπλον ἐπὶ λόφῳ συνεστή. ἔπει δὲ εἰδὼν οἱ "Ελληνες ὑπομένοντας αὐτοὺς, ἐδόκει βράστων τε καὶ ἀκινδυνώτατον εἶναι ἕνας ἤδη ἐπ' αὐτοὺς. παιανίσαντες οὖν εὐθὺς ἐπέκειντο· οἱ δ' οὖν ὑπέμειναν. 115 καὶ ἐνταῦθα οἱ πελτασταὶ ἐδώκωκεν μέχρι τὸ δεξιὸν διεσπάρη ἀπέθανον δὲ ὅλγοι τὸ γὰρ ἱππικὸν φόβον παρείχε τὸ τῶν 30 πολεμίων πολὺ δυν. ἔπει δὲ εἰδὼν οἱ "Ελληνες τὸ τε Φαρναβαζίων ἵππικὸν ἐτί συνεστήκος καὶ τοὺς Βιθυνοὺς ἱππέας πρὸς οὕτοι συναθροίζομενοι καὶ ἀπὸ λόφου τινὸς καταθεομένοι τὰ γεγονό- 120 μένα ἀπειρήκεσαν μὲν, δὲν δὲ ἐδοκει καὶ ἐπὶ τούτους ἵπτεν εἶναι οὕτως ὅπως δύναντο, ὡς μὴ τεθαρρηκότες ἀναπαύσαμεν. 31 συνταξάμενοι δὴ πορεύονται. ἐντεύθεν οἱ πολέμιοι ἱππεῖς φεύ- γουσι κατὰ τοῦ πραυνὸς ὁμολογὸς ἄσπερ ὑπὸ ἱππέων διωκόμενοι· νάπος γὰρ αὐτοὺς ὑπεδέχετο, δ' οὐκ ὕδεσαν οἱ "Ελληνες, ἅλλ' 125 32 προαπετράποντο διώκοντες· ὅφε γὰρ ἤδη. ἐπανελθόντες δὲ ἐνθα ἡ πρῶτη συμβολὴ ἐγένετο, στηράμενοι τρόπαιοι ἀπήγαν ἐπὶ θάλατταν περὶ ἡλίου δυσμᾶς· στάσιοι δ' ἤσαν ὡς ἐξήκοντα ἐπὶ το ἱπποτάμενον. 1 VI. Ἔντευθεν οἱ μὲν πολέμιοι εἶχον ἀμφὶ τὰ ἐαυτῶν καὶ ἀπήγαγον καὶ τοὺς οἰκέτας καὶ τὰ χρήματα ὅποι ἐδύναντο προ- σωτάτῳ· οἱ δὲ "Ελληνες προσέμενον μὲν Κλέανδρον καὶ τὰς
τριήρεις καὶ τὰ πλοία ὡς ἤξοντα, ἐξίωντες δ' ἐκάστης ἥμερας σὺν
5 τοῖς ὑποξυγίοις καὶ τοῖς ἀνδραπόδοις ἐφέροντο ἄδειος πυρόις καὶ
κριθᾶς, οἶνοι, ὄστρεα, μελίνας, σῦκα· ἄπαντα γὰρ ἅγαθα εἶχεν
ἡ χώρα πλὴν ἔλατο. καὶ ὅπως μὲν καταμένοι τὸ στράτευμα 2
ἀναπαύομεν, ἐξίν ἐπὶ λείαν ἰέναι, καὶ ἐλάμβανον οἱ ἐξίωντες·
ὅπως δὲ ἐξίν τὰ ἐπὶ στράτευμα, εἴ τις χωρὶς ἀπελθὼν λάβοι
10 τι, δημόσιον ἐδοξεῖ εἰναι. ἦδη δὲ ἦν πάντων ἀφθονία· καὶ γὰρ 3
ἀγορά πάντωθεν ἀφίκοιον ἐκ τῶν Ἕλληνων πόλεων καὶ οἱ
παραπλέοντες ἀσμενοὶ κατήγοι, ἀκόουσες ὡς οἰκίζοιτο πόλεις
καὶ λυμῆν εἰς. ἔπεμπον δὲ καὶ οἱ πολέμιοι ἦδη οἱ πλησίουν 4
ἀρχον πρὸς Ξενοφώντα, ἀκόουσες ὅτι οὗτος πολέμει καὶ χωρίον,
15 ἐρωτῶντες δ', τι δέοι ποιοῦντας φίλους εἰναι. δ' δ' ἐπεδείκνυεν
ἀυτοὺς τοῖς στρατιώταις.

Καὶ ἐν τούτῳ Κλέανδρος ἀφικνεῖται δύο τριήρεις ἔχων, 5
πλοῖαν δ' οὐδέν. ἐτύγχανε δὲ τὸ στράτευμα ἐξίν ὅτε ἂφικεν
καὶ ἐπὶ λείαν τινὲς οἰχόμενοι ἄλλοσσε εἰς τὸ ὄρος εἰλήφεσαν πρὸ-
20 βατα πολλά· ἀκούστες δὲ μή ἀφαιρεθεῖν τῷ Δέξιππῳ λέγον-
σιν, δὲ ἀπέδρα τὴν πεντηκονταὸν ἔχων ἐκ Τραπεζοῦντος, καὶ
κελεύσας διασώσατον αὐτοῖς τὰ πρόβατα τὰ μὲν αὐτῶν λαβέιν,
τὰ δὲ σφίσαι ἀποδοῦναι. εὐθὺς δ' ἐκεῖνος ἀπελαύνει τοὺς περι-
6 στῶτας τῶν στρατιώτων καὶ λέγοντας ὅτι δημόσια εἰς, καὶ τῷ
25 Κλέανδρῳ λέγει ἔλθων ὅτι ἄρτάξειν ἐπιχειρουῦν. δ' δὲ κελεύει
τὸν ἄρτάξειν ἄγειν πρὸς αὐτῶν. καὶ δ' μὲν λαβών ἤγε τινα· 7
περιτυχὼν δ' Ἀγασίας ἀφαιρεῖται· καὶ γὰρ ἦν αὐτῷ ὁ ἄγομενος
λοχίτης. οἱ δ' ἄλλοι οἱ παρόντες τῶν στρατιωτῶν ἐπιχειροῦσι
βάλλειν τὸν Δέξιππον, ἀνακαλοῦντες τὸν προδότην. ἔδεισαν δὲ
30 καὶ τῶν τριήριτῶν πολλοὶ καὶ ἐφευγὸν εἰς τὴν θάλατταν, καὶ
Κλέανδρος δ' ἐφευγε. Ξενοφών δὲ καὶ οἱ ἄλλοι στρατηγοὶ 8
κατεκώλυσον τε καὶ τῷ Κλέανδρῳ ἔλεγον ὃτι οὐδὲν εἶχ ἑκμία,
ἀλλὰ τὸ δόγμα αὐτῶν εἰς τὸν στρατεύματος ταῦτα γενέσθαι.
ὁ δὲ Κλέανδρος ὑπὸ τοῦ Δέξιππου τε ἀνερεθιζόμενος καὶ αὐτὸς 9
35 ἀχθεσθεῖς ὅτι ἐφοβήθης, ἀποπλευσεῖσθαι ἐφ' ὅτι κηρύξεις μηδε-
μίαν πόλιν δέχεσθαι αὐτούς, ὡς πολέμιους. ἤρχον δὲ τὸτε
πάντων τῶν Ἕλληνων ὁ Δακεδαμώνιοι. ἐνταῦθα πονηρὸν 10
τὸ πράγμα ἐδόκει εἶναι τοῖς Ἕλλησι, καὶ ἐδέουντο μὴ ποιεῖν
ταύτα. ὃ δ᾽ οὖν ἄλλως ἐφ' ἐγείρεσθαι, εἰ μὴ τις ἑκάστους τὸν ἄρχουσιν καὶ τὸν ἀφελεμένον. ἦν δὲ ὡς ἔχετε 'Αγασίας 40 διὸ τέλους φίλος τῷ Ἐξενοφάντῳ· ἔξ ὦ καὶ διεβάλλειν αὐτὸν ὁ Δέξιππος.

Καὶ ἐντεῦθεν ἐπειδὴ ἀπορία ἦν, συνήγαγον τὸ στρατεύμα οἱ ἄρχοντες· καὶ ἠνίκης μὲν αὐτῶν παρ' ὅλουν ἐποιεύτω τὸν Κλέανδρον, τῷ δὲ Ἐξενοφάντῳ οὖν ἑδόκει φαίλου εἶναι, ἄλλ' ἀναστάς 45 ἔλεξεν· "ὤ ἄνδρεστρατιώται, ἐμοὶ δὲ οὐδὲν φαίλου δοκεῖ εἶναι τὸ πράγμα, εἰ ἡμῖν οὗτος ἔχων τὴν γνώμην Κλέανδρος ἀπειρίων ὁστερ λέγει. εἰσὶ μὲν γὰρ ἐγγὺς αἱ Ἑλληνίδες πόλεις· τῆς δὲ Ἑλλάδος Λακεδαιμονίων προεικέσαι· ἰκανόν δὲ εἰσὶ καὶ εἰς ἔκαστον Λακεδαιμονίων εν ταῖς πόλεσιν δ', τι βούλονται διαπράτε 50

tεσθαι. εἰ οὖν οὗτος πρῶτον μὲν ἡμᾶς Βυζαντίου ἀποκλείει, ἐπειτα δὲ τοῖς ἄλλοις ἀρμοσταῖς παραγγελεί εἰς τὰς πόλεις μὴ δέχεσθαι ὡς ἀπιστοῦντας Λακεδαιμονίοις καὶ ἀνόμους ἄντας, ἄτι δὲ πρὸς 'Αναξιβιον τὸν ναύαρχον οὗτος ὁ λόγος περὶ ἡμῶν ἤξει, χαλεπὸν ἔσται καὶ μένειν καὶ ἀποπλεῖν· καὶ γὰρ ἐν τῇ γῇ 55 ἄρχοντες Λακεδαιμονίων καὶ ἐν τῇ θαλάσσῃ τὸν νῦν χρόνον.

14 ὄντων δὲι οὔτε ἐνδὲ ἄνδρος ἐνεκα οὔτε δυοὶ ἡμᾶς τῶν ἄλλων τῆς Ἑλλάδος ἀπεχεσθαί, ἄλλα πειστέον δ', τιν κελεύσον; καὶ 15 γὰρ αἱ πόλεις ἡμῶν δι' ὧν ἐσμὲν πειθοῦνται αὐτοῖς. ἐγὼ μὲν οὖν, καὶ γὰρ ἄκουος Δέξιππου λέγειν πρὸς Κλέανδρον ὁς οὐκ ἄν 60 ἐποίησεν 'Αγασίας ταύτα, εἰ μὴ ἐγὼ αὐτὸν ἐκελευσα, ἐγὼ μὲν οὖν ἀπολύσω καὶ ὑμᾶς τῆς αἰτίας καὶ 'Αγασίαν, ἂν αὐτὸς 'Αγασίας φήσῃ ἐμέ τι τούτων αἰτίων εἶναι, καὶ καταδικάζω ἐμαυτόν, εἰ ἐγὼ πετροβολάς ἢ ἄλλο τινὸς βιαλον ἔξαρχον, τῆς ἑσχάτης δίκης ἄξιος εἶναι, καὶ ὑφεξὼ τὴν δίκην. φημὶ δὲ καὶ ὅσο εἰ τινὰ ἄλλων αἰτιῶν, κρῆναι ἑαυτὸν παρασχεῖν Κλέανδρῳ κρίνων· οὗτος γὰρ ἂν ὑμεῖς ἀπολελυμένοι τῆς αἰτίας εἴητε. ὡς δὲ νῦν ἔχει, χαλεπὸν εἰ οἴομενοι ἐν τῇ Ἑλλάδι καὶ ἑπαλῶν καὶ τιμῆς τεύξεσθαι ἀντὶ δὲ τούτων οὕτω ὄμοιοι τοῖς ἄλλοις ἑσόμεθα, ἄλλ' εἰρήμεθα ἐκ τῶν Ἑλληνίδων πόλεων.

70 17 Μετὰ ταύτα ἀναστάς εἶπεν 'Αγασίας. 'Εγώ, δ′ ἄνδρες, δομούμενοι δὲ θεοῦ καὶ θεὰς καὶ μὴ μήτε με Ἐξενοφάντῳ κελεύσαι ἀφελεσθαί τὸν ἄνδρα μήτε ἄλλον ὑμῶν μηδένα. ἵδαντε δὲ μοι
άνδρα ἂγαθόν ἄγομενον τῶν ἐμῶν λοχιτῶν ὑπὸ Δεξίππουν, δὲν
75 ὑμεῖς ἐπίστασθε, ύμας προδόντα, δεινὸν ἐδοξεῖν εἰναι· καὶ ἀφει-
λόμην, ὠμολογῶ. καὶ ὑμεῖς μὲν μὴ ἐκδώτε μὲγάλως δὲ ἐμαυτῶν, 18
δοσσὺν Ἐυνοφῶν λέγει, παρασχῆσω χριστάνι Κλέανδρον ὃς ἂν
βούληται ποιήσαι· τοῦτον ἐνεκά μὴτε πολεμεῖν Δακεδαιμονίων
σφιγγόθε τα ἀσφαλῶς ὧν θειέτε ξιστοσ. συμπέμψατε μέντοι
80 μοι ὑμῶν αὐτῶν ἐλόμενοι πρὸς Κλέανδρον οἴνοικεν, ἂν τι ἐγὼ
παράλληπο, καὶ λέξουσι ὑπὲρ ἐμοῦ καὶ πράξουσιν.

Ἐκ τούτου ἔδωκεν ἡ στρατιά ὑστινας βούλοιτο προελθ- 19
μενον λέιτι. δὲ προείλετο τοὺς στρατηγοὺς. μετὰ ταῦτα
ἐπορεύοντο πρὸς Κλέανδρον Ἀγασίλας καὶ οἱ στρατηγοὶ καὶ ὁ
85 ἀφαιρεθεὶς ἄνδρ ὑπὸ Ἀγασίλου. καὶ ἔλεγον οἱ στρατηγοὶ: 20
"Ἐπεμψαν ἡμᾶς ἡ στρατιά πρὸς σέ, ὃς Κλέανδρε, καὶ ἐκέλευσε
σε, εἰτε πάντας αἰτίας, κρίναντα σε αὐτὸν χρῆσθαι διὰ τὸν βούλη,
eἰτε ἐνα τινὰ ἢ δύο ἢ καὶ πλείους αἰτίας τοὺς αξίουσι παρα-
σείζει σοι ἐκατοντας εἰς κρίσιν. εἶ τι οὖν ἡμῶν τινα αἰτίας,
90 πάρεσθεν σοι ἡμεῖς. εἶ τὶ δὲ ἄλλον τινὰ, φράσον. οὐδὲνς γὰρ
ἀπέστατι δότις αὐτῆς ἢ ἡμῖν θέλη πείθεσθαι. μετὰ ταῦτα παρελθὼν 21
ὁ Ἀγασίλας εἶπεν. Ἔγω εἰμί, ὃς Κλέανδρε, ὃς ἀφελόμενος Δεξίπ-
που ἄγοντος τοῦτον τὸν ἄνδρα καὶ παίειν κελεύσας Δεξίππουν.
τοῦτον μὲν γὰρ οἶδα ἄνδρα ἄγαθον ὅντα, Δεξίππον δὲ οἶδα 22
95 αἰρεθέντα ὑπὸ τῆς στρατιᾶς ἀρχεῖν τῆς πεντηκοντόρου ἢς ὑπηγα-
κεμεθα παρὰ Τραπεζοντίου ἐφ’ ἃτε πλοῦς συλλέγειν ὡς σφα-
ξοίμεθα, καὶ ἀποδράντα Δεξίππον καὶ προδόντα τοὺς στρατιώτας
μὲθ’ ἕν ἐσώθη. καὶ τοὺς τε Τραπεζοντίους ἀπεστέρηκαμεν 23
τῆν πεντηκοντόρον καὶ κακοὶ δοκούμεν εἰναι διὰ τοῦτον, αὐτὸ
100 τε τὸ ἐπὶ τοῦτο ἀπολωλαμέν. ἦκουε γὰρ, δοσσὺν ἡμεῖς, ὃς
ἀποροῦν εἰς πεζῆ ἀπίπτας τοὺς ποταμοὺς τοὺς διαβήναι καὶ
σωθῆναι εἰς τὴν Ἑλλάδα. τοῦτον οὖν τούτου ὅντα ἀφείλομην.
eἰ δὲ σὺ ἡγεῖς ἂλλος τῶν τῶν παρὰ σοῦ, καὶ μὴ τῶν παρ’ ἡμῶν 24
ἀποδράντων, εὖ ισθι ὡς οὐδὲν ἂν τοὺς ἐποίησα. νόμιζε δὲ,
105 ἂν ἐμὲ νῦν ἀποκτείνῃς, δ’ ἄνδρα δεῖλὼν τε καὶ πονηρὸν ἄνδρα
ἀγαθον ἀποκτείνων.

Ἀκούσας ταῦτα ὁ Κλέανδρος εἶπεν ὅτι Δεξίππον μὲν οὐκ 25
ἐπαινοῖ, εἰ ταῦτα πεποιηκός εἰς· οὗ μέντοι ἐφ’ νομίζεσιν οὐδ'
κριθέντα, δόστερ καὶ ύμεῖς νῦν ἀξίούτε, τῆς δικής τυχεῖν. νῦν 110 ὁπικε καταλεῖπτες τόνδε τὸν ἄνδρα· ὅταν δ' ἐγὼ κελεύσω, πάρεστε πρὸς τὴν κρίσιν. αὐτικώς δέ ὦτε τὴν στρατιάν ὦτε ἄλλον οὐδένα ἐτὶ, ἐπεὶ οὗτος αὐτὸς ὁμολογεῖ ἀφελέσθαί τον ἄνδρα. ὁ δὲ ἀφαιρεθεὶς εἶπεν· 'Εγὼ, ὁ Κλέανδρε, εἰ καὶ οἶει μὲ ἀδικοῦντα τι ἀγεσθαί, οὕτω ἐπιανον οὐδένα οὕτω ἐβαλλόν, ἀλλ' 115 εἶπον ὅτι δημόσια εἶ ἡ πρόβατα· ἦν γὰρ τῶν στρατιωτῶν δόγμα, εἰ τὸ ὄποτε ἡ στρατιὰ ἔξοι ἴδια λήξοιτο, δημόσια εἰναι τὰ ληφθέντα. ταύτα εἶπον· ἐκ τούτων με λαβῶν οὕτως ἤγεν, ἢν μὴ φθαγγοῦτο μηδὲς, ἀλλ' αὐτὸς λαβὼν τὸ μέρος διασώσει τοῖς λησταῖς παρὰ τὴν ῥήτραν τὰ χρήματα. πρὸς ταύτα ὁ 120 Κλέανδρος εἶπεν· 'Ετει τούνων συναιτίος εἰ, κατάμενε, ἢν καὶ περὶ σοῦ βουλευούμεθα.

'Ἐκ τούτων οἱ μὲν ἀμφὶ Κλέανδρον ἠρίστων· τὴν δὲ στρατιάν συνήγαγε Ἑνοφῶν καὶ συνεβούλευε πέμψαι ἄνδρας πρὸς Κλέανδρον παρατησομένους περὶ τῶν ἄνδρων. ἐκ τούτου ἐδοξεῖν α' τοῖς 125 πέμψαντας στρατηγοὺς καὶ λοχαγοὺς καὶ Δρακόντιον τὸν Ἐπαρ- τιάτην καὶ τῶν ἄλλων οἱ ἐδώκων εὐπτήδειοι εἶναι δείσθαι Κλέανδρον κατὰ πάντα τρόπον ἀφείναι τῷ ἄνδρε. ἐλθὼν οὖν ὁ Ἑνοφῶν λέγει· 'Ἐχεις μὲν, ὁ Κλέανδρε, τοὺς ἄνδρας, καὶ ἡ στρατιὰ σου ὑφείτο δ' τι ἐβούλου ποιήσαι καὶ περὶ τούτων καὶ 130 περὶ αὐτῶν ἀπάντησαι. νῦν δὲ σε αἰτοῦνται καὶ δεόνται δοῦναι σφία τῷ ἄνδρε καὶ μὴ κατακαίνειν· πολλὰ γὰρ ἐν τῷ ἐμπροσθεν χρόνῳ περὶ τὴν στρατιὰν ἐμοχθησάτην. ταύτα δὲ σου τυχόντες ὑπερχροναίτα συν αντὶ τούτων, ἦν βούλῃ ἠγείροιτα αὐτῶν καὶ ἤν οἱ θεοὶ Ἰλεό ἄλων, ἐπιδιέξειν σοι καὶ ὃς κόσμιοι εἰσι καὶ ὃς 135 ἱκανὸς τῷ ἄρχοντι πεθομένου τοὺς πολεμίους σὺν τοῖς θεοῖς μὴ φοβεῖσθαι. δεόνται δὲ σου καὶ τούτο, παραγενόμενον καὶ ἀρξάντα ἐαυτῶν πείραν λαβεῖν καὶ Δεξίππου καὶ σφῶν τῶν ἄλλων οἰός ἐκαστός ἐστι, καὶ τὴν ἄξιαν ἐκάστοις νείμαι. ἀκού- σας ταύτα ὁ Κλέανδρος, 'Ἀλλὰ ναὶ τῷ σιῶ, ἔφη, ταχὺ τοι 140 ὑμῖν ἀποκρινοῦμαι, καὶ τῷ τε ἄνδρε ὑμῶν δίδωμι καὶ αὐτὸς παρέσωμαι· καὶ ἢν οἱ θεοὶ παραδίδοσιν, ἔχηγήσομαι εἰς τὴν Ελλάδα. καὶ πολὺ οἱ λόγοι οὗτοι ἀντίοι εἰσάν ἡ ὁδὸς ἕγερ
περὶ ύμῶν ἐνίον ἦκονον ὡς τὸ στράτευμα ἀφίστατε ἀπὸ 145 Δακεδαίμουλον.

'Ἐκ τούτου οἷς ἔπαινοιτες ἀπῆλθον, ἔχοντες τὸ ἀνδρέας 35 Κλέανδρος δὲ ἔθετο ἐπὶ τῇ πορείᾳ καὶ ξυνή Ἐνοφῶντι φιλικῶς καὶ ξενίαν ξυνεβάλλοντο. ἔπει δὲ καὶ ἑώρα αὐτοῖς τὸ παραγγελλόμενον εὐτάκτως ποιοῦντας, καὶ μᾶλλον ἔτι ἐπεθύμει ἡγεμόνι
150 γενέσθαι αὐτῶν. ἔπει μέντοι θυμόμενοι αὐτῷ ἔπι τρεῖς ἡμέρας 38 οὐκ ἐγήγενεν τὰ ἱερὰ, συγκαλέσας τοὺς στρατηγοὺς ἐίπεν· 'Ἐμοὶ μέν οὐ τελέσῃ τὰ ἱερὰ ἐξάγειν· ὑμεῖς μέντοι μὴ ἀθυμεῖτε τοῦτον ἐνεκά· ὑμῖν γὰρ, ὡς ξοικε, δέδοται ἐκκομίσαι τοὺς ἀνδράς· ἀλλὰ πορεύσεθε. ἡμεῖς δὲ ἴμας, ἐπειδὰν ἐκείσε ἡκτε, δεξόμεθα ὡς 155 ἀν δυνόμεθα καλλιστα.

'Ἐκ τούτου ἔδοξε τοῖς στρατιώταις δοῦναι αὐτῷ τὰ δημόσια 37 πρῶτα· δὲ δὲ δεξάμενος πάλιν αὐτοῖς ἀπέδωκε. καὶ οὗτος μὲν ἀπέπλει. οἱ δὲ στρατιώται διαθέμενοι τὸν σῖτον ὃν ἦσαν συγκεκομμένοι καὶ τὰλα δὲ εἰλήφεσαν ἐξαπορεύοντα διὰ τῶν 160 Βιζυνιῶν. ἔπει δὲ οὕδει άνεύον πορεύόμενοι τῆν ὄρθον ὄδον, 38 ὡστε ἔχουσι τι εἰς τὴν φιλίαν ἐλθεῖν, ἔδοξεν αὐτοῖς τοῦμπαλιν ὑποστρέψαντας ἐλθεῖν μίαν ἡμέραν καὶ νύκτα. τοῦτο δὲ ποιῆσαντες ἠλαβον πολλὰ καὶ ἀνδράποδα καὶ πρῶτα· καὶ ἀφίκουσι ἐκταῖοι εἰς Χρυσόπολιν τῆς Καλχηδονίας, καὶ ἐκεῖ ἐμειναν 165 ἡμέρας ἐπὶ τὰ λαφυροπολούντες.
BOOK VII

1 I. ["Οσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου ἔπραξαν οἱ Ἑλληνες μέχρι τῆς μάχης, καὶ δόσα ἐπεὶ Κύρος ἐτελεύτησεν ἐν τῇ πορείᾳ μέχρι εἰς τὸν Πόντον ἄφικοντο, καὶ δόσα ἐκ τοῦ Πόντου πεζῷ ἐξενώντες καὶ ἐκπλέοντες ἐπολύνου μέχρι ἐξω τοῦ στόματος ἐγένοντο ἐν Χρυσοηλότε τῆς Ἀσιᾶς, ἐν τῷ πρὸςθεὶν δὲ λόγῳ δεδηλοῦται.]

2 Ἔκ τούτου δὲ Φαρνάβαζος φοβούμενος τὸ στράτευμα μὴ ἐπὶ τὴν αὐτοῦ χώραν στρατεύτω, πέμψας πρὸς Ἀναξίβιον τὸν παύρχον — δὲ ἔτυχεν ἐν Βυζάντῳ ὁν — ἐδείτο διαβιβάσαι τὸ στράτευμα ἐκ τῆς Ἀσιᾶς, καὶ ὑπαγονεῖτο πάντα ποίησεν 10 αὐτῷ δοσί δεός. καὶ ὁ Ἀναξίβιος μετεπέμψατο τοὺς στρατηγοὺς καὶ λοχαγοὺς εἰς Βυζάντιον, καὶ ὑπαγονεῖτο, εἰ διαβαιεῖν, μυσθο-φορὰν ἔσεθαι τοῖς στρατιώταις. οἱ μὲν δὴ ἄλλοι ἔφασαν βουλευόμενοι ἀπαγγελεῖν, Ἐνοφῶν δὲ εἶπεν αὐτῷ ὅτι ἀπαλλάξωτο ἡδη ἀπὸ τῆς στρατιᾶς καὶ βούλοιτο ἀποπλεῖν. δὲ ὁ Ἀναξίβιος 15 ἔκλευσεν αὐτὸν συνδιαβάντα ἐπειδὴ οὕτω ἀπαλλάττεσθαι. ἔφη οὖν ταῦτα ποίησεν.

5 Σεύθης δὲ ὁ Ὀραξίος πέμπει Μηδοσάδην καὶ κελεύει Ἐνοφῶντα συμπροθυμεῖσθαι ὅπως διαβῇ τὸ στράτευμα, καὶ ἔφη 6 αὐτῷ ταῦτα συμπροθυμηθῆναι ὅτι οὐ μεταμελήσει. δὲ εἶπεν· 20 Ἀλλὰ τὸ μὲν στράτευμα διαβίβασεν τούτου ἔνεκα μηδὲν τελείτω μὴτε ἐμὸι μήτε ἄλλῳ μηδενί. ἐπειδὴ δὲ διαβῇ, ἐγὼ μὲν ἀπαλλάξωμαι, πρὸς δὲ τοὺς διαμένοντας καὶ ἑπικαίρους δυτας προσφέρεσθω ὡς ἐν αὐτῶ δοκῇ ἀσφαλεῖς.

7 Ἔκ τούτου διαβάλουσι πάντες εἰς τὸ Βυζάντιον οἱ στρατιώ- 25 τα. καὶ μισθὸν μὲν οὐκ ἔδιδον ὁ Ἀναξίβιος, ἐκήρυξε δὲ λα-βάντας τὰ ὑπλα καὶ τὰ σκεύη τοὺς στρατιώτας ἐξενάνει, ὡς ἀποπέμψων τα ἄμα καὶ ἄριστον ποιήσων. ἐνταῦθα οἱ στρατιώται ἤχθοντο, ὅτι οὐκ ἔλχον ἀργύριον ἐπιστικεύσεθαι εἰς τὴν 8 πορείαν, καὶ ὅκνηρος συνεσκενάξωστο. καὶ ὁ Σενοφῶν Κλεάν- 30 ὄρφ τῷ ἄρμοστῃ ξένως γεγενημένος προσελθὼν ἥσσων ἢπαξετο αὐτοῦ.
περὶ ύμῶν ἐνίων ἦκουν ὡς τὸ στρατεύμα ἀφίστατε ἀπὸ

145 Δακεδαίμονίων.

'Εκ τούτου οἱ μὲν ἑπαίνοντες ἀπῆλθον, ἤχοντες τῷ ἀνδρὶ. 35
Κλέανδρος δὲ ἔθυετο ἐπὶ τῇ πορείᾳ καὶ ξυνὶν Ἑνορφώτι φιλικῶς
καὶ ξενίαν ξυνεβάλλοντο. ἔπει δὲ καὶ ἔφαρ αὐτοῖς τὸ παραγ-
γελλόμενον εὐτάκτως ποιοῦντας, καὶ μᾶλλον ἐπὶ ἐπεθύμει ἡγεμῶν

150 γενέσθαι αὐτῶν. ἔπει μέντοι θυμένοι αὐτῷ ἐπὶ τρεῖς ἡμέρας 36
οὐκ ἐγύγνετο τὰ ἱερὰ, συγκαλέσας τοὺς στρατηγοὺς εἰπεν. 'Εμοὶ
μὲν οὐ τελέθει τὰ ἱερὰ ἐξάγειν· ὑμεῖς μέντοι μὴ ἀθυμεῖτε τούτου
ἐνεκά· ὑμῖν γὰρ, ὡς ἔοικε, δέδοται ἐκκομίσαι τοὺς ἀνδρας· ἀλλὰ
πορεύεσθε. ἡμεῖς δὲ ὑμᾶς, ἐπειδὰν ἐκείσε ἦκητε, δεξάμεθα ὡς

155 ἄν δυνάμεθα κάλλιστα.

'Εκ τούτου ἔσχε τοῖς στρατιώταις δοῦναι αὐτῷ τὰ δημόσια 37
πρόβατα. δὲ δεξάμενος πάλιν αὐτοῖς ἀπέδωκε. καὶ οὗτος μὲν
ἀπέπλει. οἱ δὲ στρατιώται διαθέμενοι τὸν σῖτον δυ ἦσαν συγ-
κεκομισμένοι καὶ τάλλα ἐκλήφασαν ἐξεπορεύόμενο διὰ τῶν

160 Βιθυνῶν. ἔπει δὲ οὕδεν ἐνέτυχον πορευόμενοι τὴν ὁρθὴν ὀδὸν, 38
ὅταν ἤχοντες τι εἰς τὴν φιλίαν ἐλθεῖν, ἔδοξεν αὐτοῖς τούμπαλιν
ὑποστρέφαστας ἐλθεῖν μίαν ἡμέραν καὶ νύκτα. τούτο δὲ ποιή-
σαντες ἔλαβον πολλὰ καὶ ἀνδράποδα καὶ πρόβατα· καὶ ἀφι-
κοντο ἐκταῖοι εἰς Χρυσόπολιν τῆς Καλχηδονίας, καὶ ἐκεῖ ἔμειναν

165 ἡμέρας ἐπὶ τὰ λαφυροπωλοῦντες.
BOOK VII

I. ["Οσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου ἑπραξαν οἱ Ἑλληνες μέχρι τῆς μάχης, καὶ δα δέτει Κύρος ἐτελεύτησεν ἐν τῇ πορείᾳ μέχρι εἰς τὸν Πόντον ἀφίκοντο, καὶ δα δὲ τοῦ Πόντου πεζῇ ἔχουσαν καὶ ἐκπλέοντες ἐπολοῦν μέχρι ἔξω τοῦ στόματος ἐγένοντο ἐν Χρυσοπόλει τῆς Ἀσίας, ἐν τῷ πρόσθεν δὲ λόγῳ δεδῆλωται.]

2 Ἔκ τούτου δὲ Φαρνάβαζος φοβούμενος τὸ στρατεύμα μὴ ἐπὶ τὴν αὐτοῦ χώραν στρατεύται, πέμψας πρὸς Ἀναξίβιον τὸν παύραρχον — δ' ἐτυχεν ἐν Βυζάντιῳ ὁν — ἐδείτο διαβιβάσαι τὸ στρατεύμα ἐκ τῆς Ἀσίας, καὶ ὑπισχεῖτο πάντα ποιήσειν.

3 αὐτῷ δὲ αὐτὸ δέοι. καὶ ὁ Ἀναξίβιος μετεπέμψατο τοὺς στρατηγοὺς καὶ λοχαγοὺς εἰς Βυζάντιον, καὶ ὑπισχεῖτο, εἰ διαβαῖεν, μασθο-

4 φορὰν ἔσεθαι τοῖς στρατιῶταις. οἱ μὲν δὲ άλλοι ἐφασαν βου-

5 λευκάμενοι ἀπαγγέλειν, Ἑνοφών δὲ εἶπεν αὐτῷ ὅτι ἀπαλλάξου ἢ ἀπὸ τῆς στρατιάς καὶ βούλοιτο ἀποπλεῖν. ὁ δὲ Ἀναξίβιος ἐκέλευσεν αὐτὸν συνδιαβάντα ἔπειτα οὕτως ἀπαλλάττεσθαι. ἔφη οὖν ταῦτα ποιήσειν.

6 Σεῦθης δὲ ὁ Θραξ πέμπτει Μηδοσάδην καὶ κελεύει Ἑνο-

7 φώνα ἄναπηγομείσθαι ὅπως διαβῇ τὸ στρατεύμα, καὶ ἔφη αὐτῷ ταῦτα συμπροθυμθεῖντι ὅτι οὐ μεταμελήσει. δ' ἐτυχεν ἄλλα τὸ μὲν στρατεύμα διαβήσεται τούτου ἐνεκα μιθὲν τελεῖτι μήτε ἐμοὶ μήτε ἄλλῳ μηδενί. ἐπειδ' αὐτὸ δὲ διαβῇ, ἐγὼ μὲν ἀπαλλάξομαι, πρὸς δὲ τοὺς διαμένοντας καὶ ἐπικαιροὺς ὅταν προσφερέσθω ὡς ἀν αὐτῷ δοκῇ ἀσφαλές.

8 Ἔκ τούτου διαβαίνουσι πάντες εἰς τὸ Βυζάντιον οἱ στρατιῶ-

9 ταί. καὶ μισθῶν μὲν οὐκ ἐδίδουν ὁ Ἀναξίβιος, ἐκήρυξε δὲ λα-

10 βόντας τὰ ὄπλα καὶ τὰ σκεύη τοὺς στρατιώτας ἔξειναι, ὡς ἀποπέμψων τα ἁμα καὶ ἀριθμὸν ποιήσων. ἐνταῦθα οἱ στρα-

11 τιῶται ἁξίωσι, ὅτι οὐκ εἶχον ἀργύριον ἐπισιτίζουσι εἰς τὴν

12 πορείαν, καὶ ὁκυνρῶς συνεσκευάζεσθαι. καὶ ὁ Σενοφῶν Κλεάν-

13 ὁρῷ τῷ ἀρμοστῇ ξένους γεγενημένοις προσελθόν ἢπαξέται αὐτῶν.
περὶ υμῶν ἐνώπιον ἦκονον ὡς τὸ στράτευμα ἀφίστατε ἀπὸ
145 Δακεδαμονίων.

'Εκ τούτου οἱ μὲν ἐπαινοῦντες ἀπῆλθον, ἔχοντες τὸ ἀνδρὲς 
Κλέανδρος δὲ ἐθύετο ἐπὶ τῇ πορείᾳ καὶ ξυνὴν Ἑνοφόρους ἕμφακι
καὶ ξενίαν ξυνεβάλλοντο. ἐπεὶ δὲ καὶ ἐδόρα αὐτοῖς τὸ παραγ-
γελλόμενον εὐτάκτως ποιοῦντας, καὶ μᾶλλον ἔτι ἐπεθύμει ἡγεμό-
150 γενέσθαι αὐτῶν. ἔπει μέντοι θυμόμενο αὐτῷ ἐπὶ τρεῖς ἡμέρας ἢ 
οὐν ἑγίγνετο τὰ ἱερά, συγκαλέσας τοὺς στρατηγοὺς ἐίπεν: Ἐμοι 
μὲν οὐ τελέσθε τὰ ἱερὰ ἔξάγειν· ἡμεῖς μὲντοι μὴ ἀθυμεῖτε τούτων 
ἐνεκα· ἡμῖν γὰρ, ὡς έοικε, δεδοταί ἐκκομίσαι τοὺς ἀνδρας· ἀλλὰ 
πορεύεσθε. ἡμεῖς δὲ ἡμᾶς, ἐπειδαν ἐκείσα ἡκτε, δεξίμεθα ὡς 
155 ἀν δυνώμεθα κάλλιστα.

'Εκ τούτου ἐδόξει τοῖς στρατιώταις δοῖναι αὐτῷ τὰ δημόσια 
πρόβατα· δὲ δεξάμενοι πάλιν αὐτοῖς ἀπέδωκε. καὶ οὗτοι μὲν 
ἀπέπλεσι. οἱ δὲ στρατιώται διαθέμενοι τὸν σῖτον δὴ ἦσαν συν-
κεκομισμένοι καὶ τὰλλα δὲ εἰλήφεσαν ἐξεπορεύοντο διὰ τῶν 
160 Βιθυνίων. ἐπεὶ δὲ οὐδενὶ ἐνέτυχον πορεύσεις τὴν ὄρθον ὅδον, 
ὡςτε ἔχοντες τι εἰς τὴν φιλίαν ἐλθεῖν, ἐδόξειν αὐτοῖς τοῦμπαλ 
ὑποστρέφαντας ἐλθεῖν μίαν ἡμέραν καὶ νύκτα. τούτο δὲ ποιῆ-
σαντες ἐλαβον πολλὰ καὶ ἀνδράποδα καὶ πρόβατα· καὶ ἀφι-
κοντο εκταῖοι εἰς Χρυσοτολιν ἄν Καλχηδονίας, καὶ ἐκεῖ ἐμείναν 
165 ἡμέρας ἐπτὰ λαφυροπολούντες.
BOOK VII

1 Οσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου ἔπραξαν οἱ Ἑλληνες μέχρι τῆς μάχης, καὶ δόσα ἐπεῖ Κύρος ἐτελεύτησεν ἐν τῇ πορείᾳ μέχρι εἰς τὸν Πόντον ἀφίκοντο, καὶ δόσα ἐκ τοῦ Πόντου πεζῇ εξιόντες καὶ ἐκπέλευτες ἐπολοῦν μέχρι ἔξω τοῦ στόματος ἐγένοντο ἐν Χρυσοπόλει τῆς Ἄσιας, ἐν τῷ πρόσθεν δὲ λόγῳ δεδήλωται.

2 Ἐκ τούτου δὲ Φαρνάβαζος φοβοῦμενος τὸ στράτευμα μὴ ἐπὶ τὴν αὐτοῦ χώραν στρατεύται, πέμψας πρὸς Ἀναξίβιον τὸν ναύαρχον — δ’ ἐτυχεν ἐν Βυζάντιῳ ὕπω — ἐδείτο διαβιβάζαι τὸ στράτευμα ἐκ τῆς Ἄσιας, καὶ ὑποσχείτο πάντα ποιήσειν. 10 αὐτῷ δόσα δέοι. καὶ ὁ Ἀναξίβιος μετεπέμψατο τοὺς στρατηγοὺς καὶ λοχαγοὺς εἰς Βυζάντιον, καὶ ὑποσχείτο, εἰ διαβαζέτε, μισθο- 4 φορὰν ἐπεθεται τοῖς στρατιῶταις. οἱ μὲν δὴ ἄλλοι ἔφασαν βουλευόμενοι ἀπαγγελεῖν, Ἐυνοφῶν δὲ ἔπειν αὐτῷ ὅτι ἀπαλλάξων ἡδή ἀπὸ τῆς στρατιᾶς καὶ βούλοιτο ἀποπλεῖν. δ’ ἐν Ἀναξίβιος 15 ἔκελευσεν αὐτὸν συνδιαβάντα ἐπείτη αὐτῶς ἀπαλλάττεσθαι. ἔφη οὖν ταῦτα ποιήσειν.

5 Σεύθης δὲ ὁ Ὀρέας πέμπει Μηδοσάδην καὶ κελεύει Ευνο- φῶντα συμπροθυμεῖσθαι διόπως διαβῆ τὸ στράτευμα, καὶ ἔφη 6 αὐτῷ ταῦτα συμπροθυμηθέντι δι’ οὕτω μεταμελῆσει. δ’ ἐπει- 20 Ἀλλὰ τὸ μὲν στράτευμα διαβησθεῖ τοῦτον ἄνεκα μηδὲν τελεῖντω μῆτε ἐμοὶ μῆτε ἄλλῳ μηδενί. ἔπειδαν δὲ διαβῆ, εὐγὼ μὲν ἀπαλλάξωμαι, πρὸς δὲ τοὺς διαμεῖνοντας καὶ ἐπικαίρους δυναὶς προσφέρεσθω ὡς ἂν αὐτῷ δοκῇ ἀσφαλές.

7 Ἐκ τούτου διαβαινοῦσι πάντες εἰς τὸ Βυζάντιον οἱ στρατιώτα- 25 ταῖς τε καὶ μισθοῦν μὲν οὐκ ἔδιδον ὁ Ἀναξίβιος, ἐκήρυξε δὲ λα- βόντας τὰ ὅπλα καὶ τὰ σκεῦη τοὺς στρατιώτας ἐξείναν, ὡς ἀποπέμψων τα ἄμα καὶ ἄριθμον ποιήσων. ἐνταῦθα οἱ στρα- τιώται ἤχθοντο, ὡς οὐκ ἔχον ἀργύριον ἐπιστῆσεθαι εἰς τὴν 8 πορείαν, καὶ ὁκινήσων συνεκενάζοντο. καὶ ὁ Ἐυνοφῶν Κλεά- 30 δρφ τῷ ἀρμοστῇ ἥνως γεγενημένος προσελθὼν ἥσπαξετο αὐτῶν.
ός ἀποπλευσόμενος ἦδη. δὲ δεινοὶ λέγει· Μὴ ποιήσῃ ταῦτα· ἐὰν δὲ μὴ, ἐστὶν ἐξείς, ἔπει καὶ νῦν τινὲς ἦδη σὲ αἰτιῶντα· ὅτι οὐ ταχὺ ἔξερπε τὸ στράτευμα. δὲ δὲ εἶπεν· ὍΛΛΑ' αἰτιῶν 9 

μὲν ἔγωγε οὐκ εἰμὶ τοῦτο, ὅτι δὲ στρατιῶται αὐτὸι ἐπιστιμοῦ νοῦς ἔχουν. διὰ τοῦτο ἀθυμοῦσι πρὸς τὴν ἔξοδον. ὍΛΛΑ' ὁμοί, 10 

ἐφη, ἐγὼ σοὶ συμβουλεύω ἐξελθεῖν μὲν ὡς πορευομένου, ἐπειδὰν δὲ ἔξω γένηται τὸ στράτευμα, τότε ἀπαλλάττεσθαι. Ταῦτα 

τοῖνυν, ἐστὶ ὁ Ἑισοφῶν, ἐλθόντες πρὸς Ὀλαξίβιον διαπραξόμεθα. 

οὕτως ἐλθόντες ἔλεγον ταῦτα. 

"Ὁ δὲ ἐκέλευεν οὕτω ποιεῖν καὶ ἐξελεῖν τὴν ταχύτητα συν- 11 

κενασαμένους, καὶ προσανείπεν, ὅτι ἂν μὴ παρῇ εἰς τὴν ἐξέτασιν 

καὶ εἰς τὸν ἀριθμὸν, δὴ αὐτὸς αὐτὸν αἰτιῶσεται. ἐντεῦθεν ἐξῆγα 12 

οἱ τὴ στρατηγοῦ πρῶτοι καὶ οἱ ἄλλοι. καὶ ἀρκεῖ πάντες πλὴν 

ὁλίγων ἔξω ἔσαι, καὶ Ὅλευκος εἰστήκη παρὰ τὰς πύλας ὡς 

ὁπότε ἔξω γένοιτο πάντες συγκλείσων τὰς πύλας καὶ τὸν 

μοχλὸν ἐμβαλὼν. ὁ δὲ Ὅλαξίβιος συγκάλεσας τοὺς στρατη- 13 

γοὺς καὶ τοὺς λοχαγοὺς ἔλεγεν· Τὰ μὲν ἐπιτίθεαι, ἐφη, λαμβά 

νετε ἐκ τῶν Ὀρακλῶν κωμῶν· εἰσὶ δὲ αὐτοί πολλαὶ κριθαὶ καὶ 

πυρὸι καὶ τάλα ἐπιτίθεαι· λαβόντες δὲ πορεύεσθε εἰς Ἑχρ 

ρόνησον, ἐκεῖ δὲ Κυνίσκος ὕμων μισθοδοτήσει. ἐπικούσαντες δὲ 14 

τινὲς τῶν στρατιῶτῶν ταῦτα, ἢ καὶ τῶν λοχαγῶν τις διαγγέλλε 

εἰς τὸ στράτευμα. καὶ οἱ μὲν στρατηγὸν ἐπινθάνοντο περὶ τοῦ 

Σεῦθου πότερα πολέμοι εἰς ἢ φίλος, καὶ πότερα διὰ τοῦ ἤρωο 

ὅρως δὲ οἱ πορεύεσθαι ἢ κύκλῳ διὰ μέσης τῆς Θράκης. ἐν δὲ 15 

ταῦτα διελέγοντο οἱ στρατιῶται ἀναρπάσαντες τὰ ὄπλα θέουν 

δρόμῳ πρὸς τὰς πύλας, ὡς πάλιν εἰς τὸ τείχος εἰσώντες. ὁ δὲ 

Ἕλατος καὶ οἱ σὺν αὐτῷ ὡς εἶδον προσθέντας τοὺς ὄπλας, 

συγκλείσας τὰς πύλας καὶ τὸν μοχλὸν ἐμβάλλουσιν. οἱ δὲ 16 

οἱ στρατιῶται ἐκοπτόν τὰς πύλας καὶ ἔλεγον ὅτι ἀδικώτατα πα 

ὺχοιν ἐκβαλλόμενοι εἰς τοὺς πολεμίους· κατασχίσαντες τὰς 

πύλας ἔφασαν, εἰ μὴ ἔκοψες ἀνοίξουσα. ἄλλοι δὲ ἔθεον ἔπει 

θᾶλατταν καὶ παρὰ τὴν χελήν τὸ τείχος ὑπερβάλλον εἰς τὴν 

πόλιν, ἄλλοι δὲ οἱ ἐνυγχαίουν ἔσυν δὲ τοὺς στρατιωτῶν, ὡς 

ὁρῶσι τὰ ἐπὶ ταῖς πύλαις πράγματα, διακόπτοντες ταῖς ἁξίναις 

τὰ κλεῖδρα ἀναπεταυνύσας τὰς πύλας, οἱ δὲ εἰσπλήσσωσιν.
'Ο δὲ Ξενοφῶν ὡς εἶδε τὰ γιγνόμενα, δείχας μὴ ἐφ' ἀρπαγήν τράποντο τὸ στράτευμα καὶ ἀνήκεστα κακὰ γένοιτο τῇ πόλει καὶ ἕαυτῷ καὶ τοῖς στρατιώταις, ἔθει καὶ συνεισπήπτει εἰσοῦ τῶν πυλῶν σὺν τῷ ὄχλῳ. οἱ δὲ Βυζάντιων ὡς εἶδον τὸ στράτευμα τὸ βιάς εἰσπίπτων, φεύγουσιν ἐκ τῆς ἁγορᾶς, οἱ μὲν εἰς τὰ πλοία, οἱ δὲ οἰκαδε, ὅσοι δὲ ἔνδον ἐτύγχανον ὄντες, ἔξω, οἱ δὲ καθεῖλκον τὰς τριήρεις, ὡς ἐν ταῖς τριήρεσι σφόξιντο, πάντες δὲ φοντο ἀπο- λωλέναι, ὡς ἑαλωκυλᾶς τῆς πόλεως. οἱ δὲ Ἐθεόνικος εἰς τὴν ἀκραν ἀποφεύγει. οἱ δὲ Ἀναξίβιος καταδραμὼν ἐπὶ θάλασσαν ἱδὲν ἀλευτικὸ πλοῖο περιέπλει εἰς τὴν ἄκροπολιν, καὶ εὐθὺς μετα- πέμπεται ἐκ Καλχηδόνος φρουροῦ. οὐ γὰρ ἰκανοὶ ἐδόκουν εἴναι οἱ εἰς τὴν ἄκροπολιν σχεῖν τοὺς ἀνδρας.

Οἱ δὲ στρατιώται ὡς εἶδον Ξενοφῶντα, προσπίπτουσι πολλοὶ αὐτῷ καὶ λέγουσι. Νῦν σοι ἐξεστὶν, ὁ Ξενοφῶν, ἄνδρι γενέσθαι. ἐὰν ἔχεις πόλιν, ἔχεις τριήρεις, ἔχεις χρήματα, ἔχεις ἄνδρας τοσοῦτοι. νῦν ἂν, εἰ βούλοιο, σὺ τε ἡμᾶς ὑνήσαις καὶ ἡμεῖς σὲ μέγαν ποιῆσαιν. δ' ἀπεκρίνατό. 'Ἀλλ' εὗ γε λέγετε καὶ ποιήσω ταῦτα. εἰ δὲ τούτων ἐπιθυμεῖτε, θέσθε τὰ ὑπόλα ἐν τάξιν ὡς τάχιστα. βουλόμενος αὐτοῖς κατηρμίσας καὶ αὐτός τε πα- 85 ργγύα ταῦτα καὶ τοὺς ἄλλους ἐκέλευε παρεγγυών τίθεσθαι τὰ ὑπόλα. οἱ δὲ αὐτὸν ὑφ' ἐαυτῶν ταττόμενοι οἱ τε ὑπλίται ἐν ὠλιγῷ χρύσῳ εἰς ὁκτὼ ἐγένοιτο καὶ οἱ πελτασταὶ ἐπὶ τὸ κέρας ἐκάτερον. 24 παρεδεδραμύκεσαν. τὸ δὲ χωρίον οἷον καλλιστὸν ἔκταξασθαι ἐστὶ τὸ Ὀράκειον καλούμενον, ἔρημοι οἰκίων καὶ πεδινόν. ἠπεὶ 90 δὲ ἔκειτο τὰ ὑπόλα καὶ κατηρμίζοντο, συγκαλεῖ ο Ξενοφῶν 25 τὴν στρατιὰν καὶ λέγει τάδε. 'Ὅτι μὲν ὄργιζοντε, δὲ ἀνδρές στρατιώται, καὶ νομίζετε δεινὰ πάσχειν ἐξαπατώμενοι οὐ θαυ- μάζω. ἢν δὲ τῷ θυμῷ χαριζόμεθα καὶ Δακεδαιμόνιος τε τοὺς παρόντας τῆς ἐξαπάτης τιμωρησώμεθα καὶ τὴν πόλιν τὴν ὁδὴν ὑδὲν 95 28 αἰτίαν διαρπάσσωμεν, ενθυμεῖσθε δὲ ἐσται ἐντεῦθεν. πολέμῳ μὲν ἐσόμεθα ἀποδεειγόμενοι Δακεδαιμόνιος καὶ τοῖς συμμαχοῖς. οἴος δὲ πολέμοις ἄν γένοιτο εἰκάζειν δὴ πάρεστιν, ἑωρακότας καὶ 27 ἀναμιμηθέντας τὰ νῦν δὴ γεγενημένα. ἡμεῖς γὰρ οἱ Ἀθηναῖοι ἠλθομεν εἰς τὸν πόλεμον τὸν πρὸς Δακεδαιμόνιος καὶ τοῖς 100 συμμαχοῖς ἔχουσες τριήρεις τὰς μὲν ἐν θαλάττῃ τὰς δ' ἐν τοῖς
νεωρόλισο ὤκ ἐλάττους τριακοσίων, ὑπαρχόντων δὲ πολλῶν χρη-
μάτων ἐν τῇ πόλει καὶ προσόδου οὕτως κατ' ἐναυτοῦ ἀπὸ τε τῶν
ἐνδήμων καὶ τῆς ὑπεροικίας οὐ μείον χιλίων ταλάντων. ἔρχοντες
105 δὲ τῶν νήσων ἀπασάν καὶ ἐν τῇ Ἰσλά πολλὰς ἔχοντες πόλεις
καὶ ἐν τῇ Ἑὐρώτῃ ἄλλας τε πολλὰς καὶ αὐτὸ τοῦτο τὸ Βυζάν-
tιον, ὅπου νῦν ἔσμεν, ἔχοντες κατεπολεμήθημεν οὕτως ὡς πάντες
ὑμεῖς ἐπιστάσασθε. νῦν δὲ δὴ τῇ ἰν οἰόμεθα παθεῖν, Δακεδαιμο-
νοῖς μὲν καὶ τῶν ἀρχαίων συμμάχων ὑπαρχόντων, Ἀθηναίων
110 δὲ καὶ οἱ ἐκεῖνοι τότε ἦσαν σύμμαχοι πάντων προσγεγενημένων,
Τισσαφέρνους δὲ καὶ τῶν ἐπὶ θαλάττη ἄλλων βαρβάρων πάντων
πολεμῶν ἡμῶν οὕτως, πολεμωτάτου δὲ αὐτοῦ τοῦ ἀνω βασιλέως,
ὅτι ἠλθομεν ἀφαιρησόμενοι τὴν ἁρχὴν καὶ ἀποκτενοῦντες, εἰ
dυνάμεθα; τούτων δὲ πάντων ὡμοί οὕτως ἦστι τις ὡς ἄφρων
115 ὅστις οἴεται ἃν ἡμᾶς περιγενέσθαι; μὴ πρὸς θεῶν μανώμεθα 29
μηδ'er ἀισχρῶς ἀπολόμεθα πολέμοι οἴντες καὶ ταῖς πάτρισί καὶ
toῖς ἡμετέραις αὐτῶν φίλοις τε καὶ οἰκεῖοι. ἐν γὰρ ταις πόλε-
σίς εἰς πάντες ταῖς ἑφ' ἡμᾶς στρατευσόμεναις, καὶ δικαίως, εἰ
βάρβαρους μὲν πόλιν οὐδεμιάν ἡθέλσαμεν κατασχεῖν, καὶ ταῦτα
120 κρατοῦντες, Ἐλληνίδα δὲ εἰς ἡν πρόθην ἠλθομεν πόλιν, ταῦτην
ἐξαλατάξωμεν. ἐγὼ μὲν τούτων εὔχομαι πρὶν ταῦτα ἐπιδείξω
30 ὑμῖν γενόμενα μυρίας ἐμὲ γε κατὰ τῆς γῆς ὅργιας γενέσθαι.
καὶ ὑμῖν δὲ συμβουλεύω "Ἐλληνας ὅντας τοῖς τῶν Ἐλλήνων
προετοιμάσῃ πειθομένους περισάθαι τῶν δικαίων τυγχάνειν.
125 ἐὰν δὲ μὴ δύνησθε ταῦτα, ἡμᾶς δὲ ἀδικομένους τῆς γοῦν
Ἐλλάδος μὴ στέρεσθα. καὶ νῦν μοι δοκεῖ πέμψας Ἀνα-
31 εἶμι εἰπεῖν ὅτι ἡμεῖς οὐδὲν βλασφεμοῦσας παρεληθόθαμεν
eis tην πόλιν, ἀλλ' ἦν μὲν δυνάμεθα παρ' ὑμῶν ἀγαθὸν τι εὑρί-
σκεθαί, εἰ δὲ μὴ, ἀλλὰ δηλώσομεν ὅτι οὐκ ἕξαπατάμενοι ἀλλὰ
130 πειθομένοι ἑξερχόμεθα.
Ταῦτα ἐδοξεί, καὶ πέμπτουσι Ἰερώνυμον τε τὸν Ἡλείον ἐρούντα 32
ταῦτα καὶ Εὐρύλυχον Ἀρκάδα καὶ Φιλήσιον Ἀχαίον. οἱ μὲν
ταῦτα ψιντο ἐρούντες.
"Εστὶ δὲ καθημένων τῶν στρατιωτῶν προσέρχεται Κοιρατάδας 33
135 Ὡβαίος, ὃς οὖν φεύγων τῆς Ἐλλάδα περιή μᾶκα στρατηγῶν
καὶ ἐπαγγελλόμενος, εἰ τις ἡ πόλις ἢ ἔθνος στρατηγοῦ δέοιτο.
καὶ τὸτε προσελθὼν ἔλεγεν ὅτι ἔτοιμος εἰς ἥγεισθαι αὐτοῖς εἰς τὸ Δέλτα καλούμενον τῆς Θράκης, ἐνθὰ πολλὰ καὶ ἀγαθὰ λήψῃσθαι. ἐστε δ’ ἂν μόλοσιν, εἰς ἀφθονίαν παρέξειν ἑψή καὶ 34 σιτία καὶ ποτά. ἀκούσας ταῦτα τοὺς στρατιῶτας καὶ τὰ παρὰ 140 Ἀναξίβιον ἀμα ἀπαγγέλλομενα—ἀπεκρίνατο γὰρ ὦτι πειθομένους αὐτοὺς οὐ μεταμελήσει, ἀλλὰ τοῖς τε οἴκοι τέλεσε ταῦτα ἀπαγγέλει καὶ αὐτὸς Βουλεύσοιτο περὶ αὐτῶν δ’, τι δύνατο ἀγαθὸν—ἐκ τούτου οἱ στρατιῶται τὸν τε Κοιρατάδαν δέχονται στρατηγὸν καὶ ἔξω τοῦ τείχους ἀπῆλθον. δὲ δὲ Κοιρατάδας 145 συντίθεται αὐτοῖς εἰς τὴν ὑστεραίαν παρέσεσθαι ἐπὶ τὸ στρατεύμα ἔχων καὶ ἱερεία καὶ μάντιν καὶ σιτία καὶ ποτὰ τῇ στρατιᾷ. 38 ἐπεί δὲ ἐξήλθον, ὁ Ἀναξίβιος ἐκλείσε τὰς πύλας καὶ ἐκήρυξεν ὅσι 37 ἂν ἀλφό ἐνδου ὁν τῶν στρατιωτῶν ὁτι πεπράσθαι. τῇ δ’ ὑστεραίᾳ 150 Κοιρατάδας μὲν ἔχων τὰ ἱερεία καὶ τῶν μάντιν ἥκει καὶ ἀλφίτα φέροντες ἐπίνυμοι αὐτῷ έκκοσιν ἄνδρες καὶ οἰκόν ἄλλοι εἴκοσι καὶ ἱλαδων τρεῖς καὶ σκορόδων ἄνηρ ὅσον ἐδύνατο μέγιστον φορτίων καὶ ἄλλοις κρομμοῦν. ταῦτα δὲ καταθέμενοι ὡς ἐπὶ δάσμευσιν 38 ἔθετο. Ἐνοφὼν δὲ μεταπεμψάμενος Κλέανδρον ἐκέλευε διατράξαι δυσώς εἰς τὸ τείχος εἰσέλθοι καὶ ἀποτελεύσαι ἐκ Βυζαντίου· 155 39 τίου. Ἐλθὼν δ’ ὁ Κλέανδρος μάλα μόλις ἕφη διαπτραξάμενος ἡκεὶν· ἔλεγεν γὰρ Ἀναξίβιον ὅτι οὐκ ἐπιτήδειον εἰς τοὺς μὲν στρατιώτας πλησίον εἰναι τοῦ τείχους, Ἐνοφώντα δὲ ἔνδυντος Βυζαντίους δὲ στασίαξεν καὶ πονηρῶς εἰναι πρὸς ἄλλη- λους· διόμεν δὲ εἰσίναι, ἕψη, ἐκέλευεν, εἰ μέλλεις σὺν αὐτῷ· 160 ἐκπλεῖτε. ὁ μὲν δὴ Ἐνοφὼν ἀσπασάμενος τοὺς στρατιῶτας εἰς τοῦ τείχους ἀπῆλθε σὺν Κλέανδρῳ. δὲ Κοιρατάδας τῇ μὲν πρώτῃ ἡμέρᾳ οὐκ ἐκαλλιέρει οὐδὲ διεμέτρησεν οὐδὲ τοῖς στρατιῶταις· τῇ δ’ ὑστεραίᾳ τὰ μὲν ἱερεία εἰσήκλη παρὰ τῶν βωμῶν καὶ Κοιρατάδας ἐσεφανομένος ὡς θύσων προσελθὼν δὲ Τιμαῖοι· 165 σίων ὁ Δαρδανεὺς καὶ Νέων ὁ 'Ασιναῖος καὶ Κλεανδώρ ὁ Ὁρχο- μένος ἔλεγον Κοιρατάδα μὴ θύειν, ὡς οὐκ ἠγχοράς τοῦ τῇ 41 στρατιᾷ, εἰ μὴ δώσει τὰ ἐπιτήδεια. δὲ δὲ κελεύει διαμετρείσθαι. ἐπεὶ δὲ πολλῶν ἐνεδεί αὐτῷ ὡστε ἡμέρας σιτίον ἐκάστῳ γενέθηκε τῶν στρατιωτῶν, ἀναλαβῶν τὰ ἱερεία ἀπῆλθε καὶ τὴν στρατηγίαν 170 ἀπεπτών.
II. Νέων δὲ ὁ 'Ἀσιναῖος καὶ Φρυνύσκος ὁ 'Αχαίος καὶ Φιλήσιος ὁ 'Αχαίος καὶ Ἐαυθυκλῆς ὁ 'Αχαίος καὶ Τιμασίων ὁ Δαρδανεύς ἐπέμενον ἐπὶ τῇ στρατίᾳ, καὶ εἰς κώμας τῶν Ἐρμίκων προελθόντες τὰς κατὰ Βυζάντιον ἐστρατοπεδεύοντο. καὶ οἱ

5 στρατηγοὶ ἐστασίαζον, Κλεάνωρ μὲν καὶ Φρυνύσκος πρὸς Σεύθην βουλόμενοι ἄγειν· ἐπείδη γὰρ αὐτοῖς, καὶ ἐδωκε τῷ μὲν Ἰππον, τῷ δὲ γυναῖκα. Νέων δὲ εἰς Χερρώνησον, οἴμοσαν, εἰ ὑπὸ Δακε-

10 δαιμονίους γένοιτο, παντὸς ἄν προστάται τοῦ στρατεύματος· Τιμασίων δὲ προύθυμεῖτο πέραν εἰς τὴν Ἠσίαν πάλιν διαβῆναι, οἴμοσαν <οὕτως> δὲ οἰκεῖα κατελθεῖν. καὶ οἱ στρατιώται ταῦτα ἐβούλοντο. διατριβομένου δὲ τοῦ χρόνου πολλοὶ τῶν στρατιῶ

tῶν, οἱ μὲν τὰ ὅπλα ἀποδίδομεν κατὰ τοὺς χώρος ἀπέπλεουν ὡς ἐδύνατο, οἱ δὲ καὶ εἰς τὰς πύλεις κατεμβαίνουσιν. 'Αναξίβιος δὲ ἐξαιρε

15 γὰρ γυνομένων φῆτο μᾶλλον χαρίζεσθαι Φαρνάβαζῳ.

'Αποπλέοντι δὲ 'Αναξίβιῳ ἐκ Βυζάντιου συναντᾷ 'Αρίττο

5 σταρχὸς ἐν Κυζίκῳ διάδοχος Κλεάνωρ Βυζάντιον ἀρμοστὴς· ἑλέγετο δὲ ὅτι καὶ ναύαρχος διάδοχος Πώλος δὲν οὐ παρεῖν ἤδη εἰς Ἐλλήσποντον. καὶ 'Αναξίβιος τῷ μὲν 'Αριστάρχῳ ἠκούειν ὑπολειμμένους ἀποδόθαι· ὁ δὲ Κλεάνωρ οὐδένα ἐπε-

20 πράκει, ἀλλὰ καὶ τοὺς κάμνοντας θεραπεῖν οἰκτύρων καὶ ἀναγκάζων οἰκία δέχεσθαι. 'Αρισταρχὸς δ' ἐπεὶ ἦλθε τάχιστα, οὐκ ἔλαττος τετρακοσίων ἀπέδοτο. 'Αναξίβιος δὲ παραπλεύσας ἔπει

25 εἰς Πάριον πέμπει παρὰ Φαρνάβαζῳ κατὰ τὰ συγκείμενα. δ' δὲ ἔπει ἦσθε τὸ Ἀρισταρχὸν τε ἢκουν εἰς Βυζάντιον ἀρμοστὴν καὶ 'Αναξίβιον οὐκέτι ναυαρχοῦντα, 'Αναξίβιον μὲν ἡμέλησε, πρὸς Ἀρισταρχὸν δὲ διεπράττετο τὰ αὐτὰ περὶ τοῦ Κύρου στρατεύματος ἀπέρ πρὸς 'Αναξίβιον.

30 Ἐκ τούτου ὁ 'Αναξίβιος καλέσας Ξενοφόντα κελεύει πάσης τέχνης καὶ μηχανῆ πλεύσαι εἰπτὶ τὸ στρατεύμα ὡς τάχιστα, καὶ συνέχεις τε αὐτῷ καὶ συναθροίζεις τῶν διεστάρμενων ὡς ἄν πλείστους δύνηται, καὶ παραγαγόντα εἰς τὴν Πέρυθον διαβεβα

35 εις τὴν Ἠσίαν ὡς τάχιστα· καὶ διδὼν αὐτῷ τρικόντορον καὶ ἐπιστολῆν καὶ ἀνδρὰ συμπέπμει κελεύοντα τοὺς Περυθίους
ος ταχιστα Ξενοφωντα προτεμψαι τοις ίπποις ἐπὶ τὸ στρα-
τευμα. καὶ ὁ μὲν Ξενοφων διαπλεύσας ἀφικνεῖται ἐπὶ τὸ στρατεύμα. οἱ δὲ στρατιῶται ἐδέξαντο ἡδέως καὶ εὐθὺς εἰποντο ἄσμενοι ὡς διαβρασόμενοι ἐκ τῆς Θράκης εἰς τὴν Ἀσίαν.

10 Ὁ δὲ Σεύθης ἀκούσας ἦκοντα πάλιν πεψάς πρὸς αὐτὸν 40 κατὰ θαλάτταν Μηδοσάδην ἐδείτο τὴν στρατιὰν ἄγειν πρὸς ἑαυτόν, ὑποχρούμενοι αὐτῷ δ', τι φεστο λέγων πεῖσεν. δ' δ' ἀπεκρίνατο ὅτι οὐδὲν οἶδον τε εἰς τούτων γενόσθαι. καὶ δ' μὲν ταῦτα ἀκούσας φρέτο. οἱ δὲ Ἑλληνες ἐπεὶ ἀφίκοντο εἰς Περινθον, Νέων μὲν ἀποσπάσας ἐστρατοπεδέωσατο χωρὶς ἔχων ὡς ἀκτακό- 45 σίοις ἀνθρώπους. τὸ δ' ἄλλο στράτευμα πᾶν ἐν τῷ αὐτῷ παρὰ τὸ τείχος τὸ Περινθων ἦν.

12 Μετὰ ταῦτα Ξενοφῶν μὲν ἔπραττε περὶ πλοῶν, ὡσὶν ὅτι τάχιστα διαβαίειν. εἴν δὲ τοῦτο ἀφικόμενοι Ἀριστάρχος ἐκ Βυζάντιου ἀρμοστῆς, ἔχων δύο τρήρεις, πεπεισμένοι ὑπὸ τὸν Φαρναβάζου τοῖς τε ναυκλήροις ἀπείπε μὴ διάγειν ἔλθον τε ἐπὶ τὸ στρατεύμα τοῦ στρατιῶταις εἰπε μὴ περαιοῦσθαι εἰς τὴν Ἀσίαν. ὃ δὲ Ξενοφῶν ἔλεγεν ὅτι Ἀναξίβιος ἐκεῖνος καὶ ἐμὲ πρὸς τούτο ἐπεμψεν ἐνθάδε. πάλιν δ' Ἀριστάρχος ἔλεγεν· Ἀναξίβιος μὲν τοῖς οὐκέτι ναῦρχοις, ἔγω δὲ τήδε ἀρμοστῆς· 55 εἰ δὲ τινὰ ὑμῶν λήψομαι ἐν τῇ θαλάτῃ, καταδύων. ταῦτ' εἰπὼν φρέτο εἰς τὸ τείχος. τῷ δ' ἔστερα μεταμέμπεται τοὺς στρατηγοὺς καὶ λοχαγοὺς τοῦ στρατεύματος. ηδὴ δὲ αὐτῶν πρὸς τὸ τείχει ἔβαγγέλει τις τῷ Ξενοφῶντι ὅτι εἰ εἶσεσι, συλληφθῆ-
σεται καὶ ἡ αὐτοῦ τι πείσεται ἢ καὶ Φαρναβάζῳ παραδοθήσεται. 60 δὲ ἀκούσας ταῦτα τοὺς μὲν προπεμπεῖ τοὺς, αὐτὸς δὲ εἶπεν ὅτι θύσαι τι βούλοιτο. καὶ ἀπελθὼν ἐδύνατο εἰ παρεῖν αὐτῷ οἱ θὰ περαιόσθαι πρὸς Σεύθην ἄγειν τὸ στρατεύμα. ἐώρα γὰρ οὔτε διαβαίνειν ἀσφαλές ἢ τρήρεις ἔχοντο τοῦ κωλύσωσον, οὔτ' ἐπὶ Χερρόνησου ἐθῶν κατακλεισθῆναι ἐβούλετο καὶ τὸ στρα-
τεύμα ἐν πολλῇ σπάνει πάντων γενέσθαι ἐνδα πείδεσθαι μὲν ἀνάγκη τῷ ἔκει ἀρμοστῆ, τῶν δ' ἐπιτηδελὼν οὐδὲν ἐμελλεν ἔξειν τὸ στρατεύμα.

16 Καὶ δ' μὲν ἀμφί ταῦτ' εἶχεν· οἱ δὲ στρατηγοὶ καὶ οἱ λοχαγοὶ ἦκοντες παρὰ τοῦ Ἀριστάρχου ἀπήγγελλον ὅτι νῦν μὲν ἀπεῖναξ 70
σφᾶς κελεύει, τῆς δείλης δὲ ἦκεν· ἐνθα καὶ δήλη μᾶλλον ἐδόκει
ἡ ἐπιβουλή. ὁ οὖν Ἴανοφῶν, ἐπεὶ ἐδόκει τὰ ἱερὰ καλὰ ἐστὶν 17
αὐτῷ καὶ τῷ στρατεύματι ἀσφαλῶς πρὸς Σεῦθην ἴναίη, παρα-
λαβῶν Πολυκράτην τὸν Ἀθηναίον λοχαγόν καὶ παρὰ τῶν
75 στρατηγῶν ἐκάστου ἄνδρα—πλὴν παρὰ Νέωνος—ὁ ἐκαστὸς
ἐπιστευεὶν φόρετο τής νυκτός ἑπὶ τὸ Σεῦθον στράτευμα ἐξήκουτα
στάδια. ἐπεὶ δ' ἐγγύν ἦν αὐτοῦ, ἐπιτυγχάνει πυροῖς ἐρήμους. 18
καὶ τὸ μὲν πρῶτον φεῖτο μετακεχορηκέναι ποί τῶν Σεῦθην. ἐπεὶ
dὲ θορύβου τε ὅσθετο καὶ σημαινόντων ἀλλήλους τῶν περὶ Σεῦ-
80 θην, κατέμαθεν ὅτι τοῦτον ἑνεκα τὰ πυρὰ κεκαυμένα ἐκ τοῦ
Σεῦθη πρὸ τῶν νυκτοφυλάκων ὅπως οἱ μὲν φύλακες μὴ ὀρφηνο
ἐν τῷ σκότει δυντε ὑπερ ὑπόεο μὴτε ὑπόεο εἴη, οἱ δὲ προσώποι
µὴ λαυθάνοιν, ἀλλὰ διὰ τὸ φῶς καταφανεῖς εἶναι.
'Επεὶ δὲ ὅσθετο, προσέπαι τὸν ἐρμηνά δὲ ἐτύχοντα ἔχον, 19
85 καὶ εἰπεῖν κελεύει Σεῦθη ὅτι Ἴανοφῶν πάρεστι βουλόμενος
συγγενέσθαι αὐτῷ. οἱ δὲ ἤροντο εἰ Ἀθηναίος ἀπὸ τοῦ στρα-
τεύματος. ἐπειδὴ δὲ ἐφι οὕτως ἐστιν, ἀναπτήςσαντες ἐδώκος.
καὶ ὁλίγων ὄστερον παρῆκαν πελτασταὶ ὅσον διακόσιοι, καὶ
παραλαμβάνει Ἴανοφῶντα καὶ τοὺς σὺν αὐτῷ ἤγον πρὸς Σεῦθην.
90 δ' ἦν εὶ τύρσῃ μάλα φυλαττόμενος, καὶ ἵπποι περὶ αὐτὴν
κύκλῳ ἐγκεχαλιωμένοι· διὰ γὰρ τὸν φόβον τὰς μὲν ἡμέρας
ἐμέλη τοὺς ἵππους, τὰς δὲ νύκτας ἐγκεχαλιωμένους ἐφυλάττετο.
ἐλέγετο γὰρ καὶ πρόσθεν Τῆρης ὁ τοῦτον πρόγονον ἐν ταύτῃ
95 τῇ χώρᾳ πολὺ ἔχων στράτευμα ὑπὸ τούτων τῶν ἄνδρων πολλοὺς
ἀπολέσαι καὶ τὰ σκευοφόρα ἀφαιρεθῆναι. ἴσαν δ' οὕτως Θυνόλ,
pάνων λεγόμενοι εἶναι μάλιστα νυκτὸς πολεμικῶτατοί.
'Επεὶ δ' ἐγγύν ἴσαν, ἐκελευσένειν Ἴανοφῶντα ἔχοντα 23
δύο οὗς βουλοῖτο. ἐπειδὴ δὲ ἤδουν ἴσαν, ἦπεπάζοντο μὲν πρῶτον
ἀλλήλους καὶ κατὰ τῶν Θράκιων νόμων κέφαλα οἰνοῦν προσπινοῦν.
100 παρὴν δὲ καὶ Μηδοσάδης τῷ Σεῦθῃ, ὅσπερ ἐπρόσβεθεν αὐτῷ
πάντως. ἐπειτα δὲ Ἴανοφῶν ἤρχετο λέγειν· Ἐπερμήξας πρὸς
ἐμὲ, δ' Σεῦθη, εἰς Καλχηδόνα πρῶτον Μηδοσάδην τινοί, δεό-
μενός μου συμπροσημηθῆναι διαβήναι το στράτευμα ἐκ τῆς
Ἀσίας, καὶ ὑπισχυόμενος μοι, εἰ ταύτα πράξαμι, εὖ ποιήσειν,
105 ὃς ἐφι Μηδοσάδης οὕτως. ταύτα εἰπὼν ἐπήρετο τὸν Μηδοσάδην.
ei ἀληθῆ ταῦτα εἴη. δ' ἐφη. Αὕτις ἦλθε Μηδοσάδης οὗτος ἔπει ἐγὼ διέβην πάλιν ἐπὶ τὸ στράτευμα ἐκ Παρθοῦ, ὑπεσχιγνώμενος, εἰ ἀγομι τὸ στράτευμα πρὸς σὲ, τᾶλα τὲ σε φίλοι μοι χρῆσοθαί καὶ ἀδελφοὶ καὶ τὰ παρὰ θαλάττη μοι χωρία δῶν σὺ κρατεῖς ἔσεσαι παρὰ σοῦ. ἔπὶ τούτους πάλιν ἤρετο τὸν Μηδο- 110 σάδην εἰ ἔλεγε ταῦτα. δ' ὤ δε συνέφη καὶ ταῦτα. "Ἰθι νῦν, ἐφη, ἀφήγησαι τούτῳ τι σοι ἀπεκρινάμην ἐν Καλχηδόνι πρῶτον. ἦ 'Απεκρίνω ὅτι τὸ στράτευμα διαβήσοιτο εἰς Βυζάντιον καὶ οὐδὲν τούτου ἑνεκα δεόν τελεῖν οὕτω σοὶ οὐτέ ἄλλῳ. αὐτὸς δὲ ἔπει δια- βαίλῃς, ἀπεῖναι ἔφησα· καὶ ἐγένετο οὕτως ὀστερ σὺ ἔλεγες. 115 Τί γὰρ ἔλεγον, ἐφη, ὅτε κατὰ Σηλυμβρίαν ἀφίκου; Οὐκ ἔφησα σῶν τε εἰνα, ἀλλ' εἰς Πέρινθον ἐλθόντας διαβάλειν εἰς τὴν Ἀσιάν. Νῦν τούνν, ἐφη ὁ Ξενοφών, πάρειμι καλ ἐγὼ καὶ οὕτως Φρυνίσκος εἰς τῶν στρατηγῶν καὶ Πολυκράτης οὗτος εἰς τῶν λοχαγῶν, καὶ ἔξω εἰσὶν ἀπὸ τῶν στρατηγῶν ὁ πιστότατος 120 ἐκάστῳ πλήρος ἀπὸ Νέων τοῦ Δακωνικοῦ. εἰ οὖν βούλει πιστοτέραν εἰναι τὴν πράξιν, καὶ ἑκείνους καλεσαι. τὰ δὲ ὅπλα σὺ ἐξ εἶπε, ὁ Πολυκράτης, ὅτι ἐγὼ κελεύω καταλείπειν, καὶ αὐτὸς ἑκεί καταλαβὼν τὴν μάχαιραν εἰςιθι. 1

Ἐκαύσας ταῦτα ὁ Σεῦθης εἶπεν ὅτι οὔδεν ἄν ἀπιστήσειν 125 Ἀθηναῖοι· καὶ γὰρ ὅτι συγγενεῖς εἰνεν εἰδέναι καὶ φίλους εὖνου ἐφη νομίζων. μετὰ ταῦτα δ' ἐπει εἰσῆλθον οὐς ἔδει, πρῶτον 32 Ξενοφών ἐπήρετο Σεῦθην ὃ,τι δέωτο χρῆσαί τῇ στρατιᾷ. δ' ὦ ἐπευ δδε. Μαισάδης ἦν πατήρ μοι, ἑκεῖνου δὲ ἦν ἀρχη. Μελανδί- ται καὶ Θυνολ καὶ Τρανῆσαί. ἐκ ταύτης οὖν τῆς χώρας, ἐπει τὰ 130 Ὀδρυσῶν πράγματα ἐνόσῃσιν, ἔκπεσαν ὁ πατήρ αὐτὸς μὲν ἀποθνησκεί νόσο, ἔγω δ' ἐξετράφην ὄρφανος παρὰ Μηδόκωρ τὰ 33 νῦν βασιλεῖ. ἐπει δὲ νεανίσκος ἐγενόμην, οὐκ ἐνυώμην τὴν εἰς ἀλλοτριὰν τράπεζαν ἀποβλέπων· καὶ ἐκαθεξόμην ἐνδήφροις αὐτῷ ἱκέτης δοῦναι μοι ὅποσοις δυνάτος εἰς ἄνδρας, διότας καὶ 135 τούς ἐκβάλοντας ἡμᾶς εἰ τὸν δύναμιν κακὸν ποιήσει καὶ ζῇν μὴ εἰς τὴν ἑκείνου τράπεζαν ἀποβλέπων. ἐκ τούτου μοι δίδωσι τοὺς ἄνδρας καὶ τοὺς Ἐπτους οὗς ὑμεῖς ὀψεῖσθε ἐπειδὰν ἡμέρα γένηται. καὶ νῦν εἰγὼ καὶ τούτους ἔχων, λρξόμενος τὴν ἐμαυτοῦ πατρῴαν χώραν. εἰ δὲ μοι ὑμεῖς παραγένοισθε, οἴμαι ἃν σὺν 140
τοῖς θεοῖς ῥαδίως ἀπολαβεῖν τὴν ἀρχήν. ταῦτ’ ἐστὶν ἃ ἐγὼ δέομαι.

Τῇ ἀν οὖν, ἔφη ὁ Ἑυνοφῶν, σὺ δύναιο, εἰ ἔλθομεν, τῇ τε 35 στρατιᾷ διδώμαι καὶ τοῖς λοχαγοῖς καὶ τοῖς στρατηγοῖς; λέξον, 145 ἵνα οὕτωι ἀπαγγέλlassην. δὲ δ’ ὑπέσχετο τῷ μὲν στρατιῶτῃ σφενθεὶμον, τῷ δὲ λοχαγῷ διμοιριαν, τῷ δὲ στρατηγῷ τετραμψι- ριαν, καὶ οἰὴν ὑπόσχον ἂν βούλωσαί καὶ ξέγυνν καὶ χωρίον ἐπὶ θαλάττῃ τετειχισμένουν. Ἐὰν δὲ, ἔφη ὁ Ἑυνοφῶν, ταῦτα πειρώ 37 μενοὶ μὴ διαπράξασθεν, ἀλλὰ τις φῶς ὑπὸ Δακεδαιμόνον ἤ, 150 δέχῃ εἰς τὴν σεαντοῦ, ἐὰν τις ἀπειναὶ βουληταὶ παρὰ σέ; δὲ δ’ εἴπε. Καὶ ἀδελφοίς γε ποιῆσομαι καὶ ἐνδιψάντως καὶ κοινονοῖς ἀσπάντων ἢ ἡ δυνόμεθα κτάσθαι. σοι δὲ, ὁ Ἑυνοφῶν, καὶ θυγατέρα δόσω καὶ εἰ τις σοι ἐστὶ θυγάτηρ, ἀνήσομαι Ἄραχων νόμφα, καὶ Ἰσιάνθην οἰκησίν δῶσω, ὅπερ ἔμοι κάλλιστον χωρίον 155 ἐστὶ τῶν ἐπὶ θαλάττῃ.

III. Ἀκουσάντες ταῦτα καὶ δεξίας δόντες καὶ λαβόντες 1 ἀπήλαυνον καὶ πρὸ ἡμέρας ἐγένετο ἐπὶ στρατοπέδῳ καὶ ἀπήγγειλαν ἑκαστοι τοῖς πέμψασιν. ἐπει δὲ ἡμέρα ἐγένετο, ὁ 2 μὲν Ἀρίσταρχος πάλιν ἔκαλε τοὺς στρατηγοὺς· τοῖς δὲ ἔδοξε 5 τὴν μὲν πρὸς Ἀρίσταρχον ὅδον ἔνασαι, τὸ δὲ στρατεύμα συγκαλέσαι. καὶ συνήλθον πάντες πλὴν τῶν Νέωνος· οὕτωι δὲ ἀπείχον ὡς δέκα στάδια. ἐπεὶ δὲ συνήλθον, ἀναστὰς Ἑυνοφῶν ἐπὶ 3 τάδε. "Ἀνδρεὶς, διαπλεῖν μὲν ἐνθα βουλήσεθα Ἀρίσταρχου τρι- θρείς ἤχους κολύει· ὅστε εἰς πλοίαν οὐκ ἀσφαλές ἐμβαίνειν. 10 οὕτως δὲ αὐτὸς κελεύει εἰς Χερρόνησον βια διὰ τοῦ ἱεροῦ ὄρους παρεῦσθαι; ἢν δὲ κρατήσαντες τούτου ἐκείσε ἔλθωμεν, οὕτω πιελείσαι ἔτι ὑμᾶς φησιν ὡσπερ ἐν Βυζαντίῳ, οὕτω ἔκατατησθε- σθαι ἐτί ὑμᾶς, ἀλλὰ λήψεθαι μίσθον, οὕτω περιόψεθαι ἐτι ὡσπερ νυνὶ δεομένους τῶν ἐπιτηδείων. οὕτως μὲν ταῦτα λέγει· 4 15 Σεῦθης δὲ φησίν, ἂν πρὸς ἐκείνου ἤπτη, εὑ ποίησεν ὑμᾶς· νῦν οὕνεκα τετειχόθην στόμην μενοῦτον τοῦτο βουλεύσεσθε ἡ εἰς τὰ ἐπιτήδεια ἐπανελθόντες. ἐμοὶ μὲν οὖν δοκεῖ, ἐπεὶ ἐνθάδε 5 οὕτω ἄργυριον ἔχομεν ὡστε ἀγοράζειν οὕτω ἀνεύ ἀργυρίου ἔως τα λαμβάνειν, ἐπανελθόντας εἰς τὰς κώμας ὅθεν οἱ ἤτους ἔως 20 λαμβάνειν, ἐκεῖ ἔχοντας τὰ ἐπιτήδεια ἀκούοντας ἅτι τις ὑμῶν
6 δείται, αἱρεῖσθαί δ', τι ἂν ἥμιν δοκῇ κράτιστον εἶναι. καὶ ὅτι, ἔφη, ταῦτα δοκεῖ, ἀράτω τήν χείρα. ἀνέτειναν ἄπαντες. Ἀπο-
δότες τολμῶν, ἔφη, συσκευάζοντε, καὶ ἐπεδίδων παραγγέλλη τις, ἐπέσθε τῷ ἤγουμένῳ.

7 Μετὰ ταῦτα Ἐνοφόφων μὲν ἤγειτο, οἷς ἐποντύτο. Νέων δὲ 25 καὶ παρ᾽ Ἀριστάρχου ἀγγελοὶ ἐπειθοῦν ἀποτρέπεσθαι. οἷς δ᾽ οὐχ ὑπήκοον. ἑπεὶ δ᾽ ὅσον τριάκοντα στάδια προελθόθεσαν, ἀπαντᾷ Σεῦθης. καὶ ὁ Ἐνοφόφων ἱδὼν αὐτὸν προσελάσαι ἐκέ-
λευσεν, ὅπως ὅτι πλείστους ἀκούοντων ἐποίην αὐτῷ δ᾽ εἴδοκεν ἡμῖν ὑπόθεθαι. ἐπεὶ δὲ προσῆλθεν, εἰπεὶ Ἐνοφόφων. Ἡμεῖς πορεύονται ἡμῖν ὑπὸ γέφυρας ἄρθρος καὶ πάντα ἔχουσας τὰ ἐπιτήδεια ἀπε- 35 χυσάντας ἠμῶν διέλθοντες ἄν ἡδῶς ἀριστήθη. Ἡγοῦ τούν, ἔφη ὁ Ἐνοφόφων. ἑπεὶ δ᾽ ἄφικοντο εἰς αὐτὰς τῆς δείλης, συν-
ήλθον οἱ στρατιώται, καὶ εἶπεν ὁ Σεῦθης τοιαῦτα. Ἔγώ, δὲ ἄνδρες, δέομαι ὑμῶν στρατεύεσθαι σὺν ἐμοί, καὶ ὑποχροῦμαι ὑμῖν δώσειν τοὺς στρατιώταις κυζηκίων, λοχαγῶν ὡς καὶ στρα-
τήγος τὰ νομίζομενα· ἔξω δὲ τούτων τῶν ἁξίων τιμήσω. οὕτω δὲ καὶ ποτὰ ὄστερ καὶ νῦν ἐκ τῆς χώρας λαμβάνοντες ἐξετε· ὅπως δ᾽ ἂν ἀλήθειαν ἁξίωσον αὐτὸς ἔχειν, ἢν ταῦτα διατιθέμενος ὑμῖν
11 τὸν μυσθὸν πορίζω. καὶ τὰ μὲν φεύγοντα καὶ ἀποδιδράσκοντα ἡμεῖς ἰκανοῖς ἐσόμεθα διάκειν καὶ μαστεῖν· ἂν δὲ τὸς ἀνθιστήτη, 45 σὺν ὑμῖν πειρασμέθα χειροῦσθαι. ἐπήρετο ὁ Ἐνοφόφων. Πόσον δὲ ἀπὸ ταλάντης ἁξίωσεις συνέπεσθαί σοι τὸ στρατεύμα; δ᾽ ἐπέκρινα. Οὐδαμή πλέον ἐπτὰ ἠμερῶν, μείον δὲ πολλαχῇ.

13 Μετὰ ταῦτα ἐδίδοτο λέγειν τῷ βουλομένῳ καὶ ἔλεγκων πολλοὶ κατὰ ταῦτα ὅτι παντὸς ἁξία λέγει Σεῦθης· χειμῶν γὰρ 50 ἔτη καὶ οὔτε οἰκάδε ἀποπλεῖν τῷ τούτῳ βουλομένῳ δυνατὸν εἴη, διαγενέσθαι τε ἐν φιλίᾳ οὐχ ὁλίγον τε, εἰ δὲοι ὁμομένους ζῆν, εὲν δὲ τῇ πολεμίᾳ διατρίβειν καὶ τρέφεσθαι ἀσφαλέστερον μετὰ Σεῦθου ἡ μόνος, ὄντων ἀγαθῶν τοσοῦτον. εἰ δὲ μισθὸν προσ-
λήψοντο, εὐρήμα ἐδόκει εἶναι. ἐπὶ τούτωσι εἶπεν ὁ Ἐνοφόφων· 55
Εἰ τις ἀντιλέγει, λεγέτω· εἰ δὲ μη, ἐπιψηφίω ἐγὼ ταῦτα. 14 ἔτει δὲ οὐδεὶς ἀντιλέγει, ἐπεψηφίω, καὶ ἔδοξε ταῦτα. εὗρις δὲ Σεῦθη ἐπε ταῦτα, ὅτι συνοπταίησοντο αὐτῷ.

Μετὰ τούτων οἱ μὲν ἄλλοι κατὰ τάξεις ἐσκήνησαν, στρατη-15 γούς δὲ καὶ λοχαγοὺς ἐπὶ δείπνου Σεῦθης ἐκάλεσε, πλησίον κόμην ἐχον. ἔτει δ' ἐκν. θύρας ᾿ΗΣαν ὡς ἐπὶ δείπνου παρώντες, 16 Ἰ/classes2 Ἰ᾿ Ῥακλεΐδης Μαρονείτης· οὗτος προσίων ἐνὶ ἐκάστῃ ὀδοτίνας ἠτὸ ἔχειν τοῦ δοῦνα Σεῦθης, πρὸτον μὲν πρὸς Παριανούς τινας, οἱ παρῆσαν ψίλλαι διαπράξομενοι πρὸς Μῆδοκον τὸν Ὀ/Image2x1/ρωσόν υβοιλέα καὶ δώρα ἀγορτες αὐτῷ τε καὶ τῇ γυναικὶ, ἔλεγεν ὅτι Μῆδοκος μὲν ἄνω εἴη δῶδεκα ἡμερῶν ἀπὸ θαλάττης ὄδον, Σεῦθης δ' ἔτει το στράτευμα τούτο εἰλήφεν, ἀρχὼν ἐσοιτο ἐπὶ θαλάττη. γείτονον οὐν δὲν ἰκανώτατος ἔσται ὑμᾶς καὶ εὗ καὶ 17 κακῶς ποιεῖν. ἦν οὐν σωφρόντε, τούτω δώσετε ὅτι ἄγητε-70 καὶ ἀμείνου ὑμῖν διακελεστε ἑ ἑᾶν Μῆδοκρ τῷ πρῶτῳ οἰκούντι δίδωτε. τούτους μὲν οὖν οὕτως ἔστεθεν.

Ἀθῆς δὲ Τιμασσών τῷ Δαρδανεί προσελθόν, ἔτει ᾿Ηκουσῶν 18 αὐτῷ εἶναι καὶ ἐκπομάτα καὶ τάπιδας βαρβαρίκας, ἔλεγεν ὅτι νομίζοιτο ὅποτε ἐπὶ δείπνου καλέσαι ὁ Σεῦθης δωρέοιθαί αὐτῷ 75 τοὺς κληθέντας. οὗτος δ' ἦν μέγας ἐνθάδε γένηται, ἰκανὸς ἔσται σε καὶ οἰκαί καταγαγείν καὶ ἐνθάδε πλούσιον ποίησαι. τοιαύτα 19 προμνάτο ἐκάστῳ προσίων. προσελθόν δὲ καὶ Ξενοφώντι ἔλεγε. Σὺ καὶ πόλεως μεγάστῃς εἰ καὶ παρὰ Σεῦθη τὸ σὸν ὄνομα μέγιστον ἔστι, καὶ ἐν τῇ τῇ χώρᾳ ἵσος ἀξιώσεις καὶ τείχη 80 λαμβάνειν, ὅπερ καὶ ἄλλοι τῶν ὑμετέρων ἔλαβον, καὶ χώραν ἄξιον οὖν σοι καὶ μεγαλοπρεπέστατα τιμήσαι Σεῦθην. εὕνους 20 δὲ σοι δὲν παραιν. εὗ οἶδα γὰρ ὅτι δισφὸν τούτῳ δωρήσῃ, τοσοῦτο μεῖξω ὑπὸ τούτου ἀγαθὰ πεισθ. ἀκούων ταῦτα Ξενοφῶν ἠπόρει· οὐ γὰρ διεθεβήκει ἔχον εἴ Παρίου εἴ 85 μὴ παύει καὶ ὅσων εφόδιον.

Ἐπεὶ δὲ εἰσῆλθον ἔπι τὸ δείπνον τῶν τῶν Ῥακόν οἱ κρά-21 τισοι τῶν παρῶν καὶ οἱ στρατηγοὶ καὶ οἱ λοχαγοὶ τῶν Ἐλλήνων καὶ εἰ τις προσβεία παρῆν ἀπὸ πόλεως, τὸ δείπνον μὲν ἦν καθημένους κύκλῳ· ἔπειτα δὲ τρίποδες εἰςηνέχθησαν 90 πᾶσιν· οὕτω δ᾿ ᾿ΗΣαν κρέων μεστοὶ νεκρομένων, καὶ ἄρτοι
€υμίται μεγάλοι προσπεπερουμένοι ἦσαν πρὸς τοῖς κρέασι. 22 μᾶλλον δ’ αἱ τράπεζαι κατὰ τοὺς ξένους αἰεὶ ἐτίθεντο· νόμος γὰρ ἦν—καὶ πρῶτος τούτῳ ἐποίει Σεῦθης, καὶ ἀνελόμενος τοὺς ἐαυτῷ παρακειμένους ἄρτους διέκλα κατὰ μικρὸν καὶ ἔρριπτει ὁ δὴ αὐτῷ ἑδόκει, καὶ τὰ κρέα ὄσα εὑρὼν, δοσον μόνων γεύσασθαι 95
23 ἐαυτῷ καταλαίπτά· καὶ οἱ ἂλλοι δὲ κατὰ ταῦτα ἐπολοῦν καθ’ ὁδὸν αἱ τράπεζαι ἔμενον. 'Αρκάς δὲ τὶς 'Αρύστας ὄνομα, φαγείν δεινός, τὸ μὲν διαρρυπᾶει εἰς χαίρειν, λαβῶν δὲ εἰς τὴν χείρα ὅσον τριχολίκουν ἄρτων καὶ κρέας ἡμένος ἐπὶ τὰ γόνατα ἐδείπνευε.
24 κέρατα δὲ οἶνον περιεφέρον, καὶ πάντες ἐδέχοντο· ὁ δὲ 'Αρύστας, 100 ἐπεὶ παρ’ αὐτὸν φέρων τὸ κέρας ὁ οἰνοχόος ἦκεν, ἐπεν ἵδων τὸν Ἑμοφώντα οὐκετὶ δειπνοῦσιν, 'Ἐκεῖνος ἡ μὴ σχολάζει γὰρ 25 ἕδη, ἔγω δὲ οὐδέπω. ἀκούσας Σεῦθης τὴν φωνὴν ἡράτα τὸν οἰνοχόον τὶ λέγει. ὁ δὲ οἰνοχόος εἰπεν· ἐλληνίζειν γὰρ ἡπιστάται. ἐνταῦθα μὲν δὴ γέλως ἐγένετο.
28 Ἐπειδὴ δὲ προὔχωρει ὁ πότος, εἰσήλθεν ἀνὴρ Ὁρᾶς Ἰσπὸν ἔχοι λευκόν, καὶ λαβὼν κέρας μεστὸν ἔπε, Προπίνῳ σοι, ὁ Σεῦθης, καὶ τὸν Ἰσπὸν τούτον δωροῦμαι, ἔφ’ οὖ καὶ διώκων δὲν ἀν 27 θέλῃς αἰρῆσεις καὶ ἀποχωρῶν οὐ μὴ δεῖσῃς τὸν πολέμου. ἄλλος παίδα εἰσάγων οὕτως ἐδωρήσατο προπίνῳ, καὶ ἄλλος ἰμάτια 110 τῇ γυναικί. καὶ Τιμασίων προπίνων ἐδωρήσατο φίλην τε 28 ἀργυρᾶν καὶ τάπιδα ἄξιαν δέκα μνών. Γνήσιππος δὲ τὰς 'Αθηναίους ἀναστὰς εἰπεν δι’ ἀρχαίοις εἰς νόμος καλλιστος τοὺς μὲν ἐξοντας διδόναι τῷ βασιλεὶ τιμῆσιν ἄνεκα, τοὺς δὲ μὴ ἔχουσι διδόναι τῷ βασιλείᾳ, ἵνα καὶ εὗρεν, ἐφ’ ἐχω σοι δωρεῖσθαι καὶ τιμᾶν. 115
29 ὁ δὲ Ἑμοφών ἢπορεῖτο τὶ ποιῆσει· καὶ γὰρ ἐπίγχανεν ὡς τιμώμενον ἐν τῷ πλησιαντάτῳ δίφρος Σεῦθη καθήμενος. ὁ δὲ Ἡρακλεῖδης ἐκέλευεν αὐτῷ τὸ κέρας ἀρέξαι τὸν οἰνοχόον. ὁ δὲ Ἑμοφών, ἤδη γὰρ ὑποπεπωκός ἐπίγχανεν, ἀνέστη βαρβαλέως 30 δεξάμενος τὸ κέρας καὶ εἰπεν· 'Εγὼ δέ σοι, ὁ Σεῦθης, διδωμι 120 ἐμαυτὸν καὶ τοὺς ἐμοὺς τούτους ἐταλροὺς φίλους εἰναι πιτοτοῖς, καὶ οὐδένα ἀκούστοις ἀλλὰ πάντας μᾶλλον ἔτι ἐμοὶ σοι βουλομένους φίλους εἰναι. καὶ νῦν πάρεσιν οὐδέν σε προσαιτοῦντες, ἀλλὰ καὶ προϊέμενοι καὶ ποιεῖν ὑπὲρ σοῦ καὶ προκατοχίους ἐθέλοντες· μεθ’ δὲ, ἄν οἱ θεοὶ θέλωσιν, πολλὴν χώραν τὴν μὲν 125
ἀπολήψῃ πατρῶν οὖσαν, τὴν δὲ κτήσῃ, πολλοὺς δὲ ἵππους, πολλοὺς δὲ ἄνδρας καὶ γυναίκας καλὰς κτήσῃ, οὐς οὐ λήξεσθαί σε δεῖσθε, ἀλλ' αὐτὸι φέροντες παρέσονται πρὸς σε δῶρα. ἀναστὰς ὁ Σεύθης συνεξέπιε καὶ συγκατασκεύασε τὸ κέρας. μετὰ ταῦτα εἰσήλθον κέρασι τε οὗοι σημαίνουσιν αὐλοῦντες καὶ σάλπιγγις ὦμοθολαις ῥυθμοῖς τε καὶ οὗοι μαγά- διδα σαλπίζουσι. καὶ αὐτὸς Σεύθης ἀναστὰς ἀνέκραγε τε πολεμικὸν καὶ ἐξήλατο δόστερ βέλος φυλαττόμενον μᾶλα ἠλαφρός. εἰσῆγαν δὲ καὶ γελοτοποιοι.

135 Ὡς δ' ἦν ἦλιος ἐπὶ δυσμαῖς, ἀνέστησαν οἱ 'Ελληνες καὶ μείπον ὅτι ὄρα νυκτοφύλακας καθιστάναι καὶ σύνθημα παραδίδο- 


140 Σεύθης οὐδέν τι μεθύνοντι έσωκός. εξελθόν δ' εἰπεν αὐτοῖς τοὺς στρατηγοῖς ἀποκαλέσας. Ὁ ἄνδρες, οἱ πολέμους ἡμῶν οὐκ ἱσασί πω τὴν ἡμετέραν συμμαχίαν. ἴδον οὗν ἠδομέν ἐπ' αὐτοῖν πρὶν φυλάξασθαι ὁστε μὴ ληφθήναι ἢ παρασκευάζασθαι ὅστε ἀμύνασθαι, μάλιστ' ἂν λάβοιμεν καὶ ἀνθρώπους καὶ χρήματα.

145 συνεπήμοναι ταῦτα οἱ στρατηγοὶ καὶ ἥγεσθαι ἐκέλευον. δ' δ' χαί εἰπε. Παρασκευάζομαι ἀναμένετε. ἐγὼ δὲ ὅπώταν καιρὸς ἡ ἦξο πρὸς ὑμᾶς, καὶ τούς πελταστὰς καὶ ὑμᾶς ἀναλαβὼν ἥγη- 


150 μεθ' ἠμέραν μὲν γὰρ ἐν ταῖς πορείαις ἥγεται τοῦ στρατεύματος ὁποίον ἄν ἀεὶ πρὸς τὴν χώραν συμφέρῃ, εάν τε ὁπλιτικὸν εάν 


155 ὅπιους οἵ δὲ διαστασθέντες πολλάκις καὶ περιπληκτοῦσιν ἀλλή- 


160 ἰπποὺς ἐχοῦν. ταχὺ γὰρ πρῶτος, ἃν δὲ, παρεσθούς, σύνθημα
δ' εἶπον Ἀθηναίαν κατὰ τὴν συγγένειαν. ταῦτα εἰπόντες ἀνεπαύντω).
40 Ἡνίκα δ' ἦν ἀμφὶ μέσας νύκτας παρὴν Σεύθης ἔχων τοὺς ἱππέας τεθωρακισμένους καὶ τοὺς πελταστὰς σὺν τοῖς ὀπλοῖς. καὶ ἐπεὶ παρέδωκε τοὺς ἡγεμόνας, οἱ μὲν ὀπλῖται ἡγούντο, οἱ δὲ 165
41 πελτασταῖ τελοῦντο, οἱ δ' ἱππεῖς ὀπισθοφυλάκουν. ἐπεὶ δ' ἡμέρα ἦν, ὁ Σεύθης παρῆλανεν εἰς τὸ πρόσθεν καὶ ἐπήνευε τὸν Ἑλληνικὸν νόμον. πολλάκις γὰρ ἐφ᾽ ἕκτῳ αὐτὸς καὶ σὺν ὀλίγοις πορευόμενος ἀποσπασθήμαι σὺν τοῖς ἱπποῖς ἀπὸ τῶν ρεῖων· νῦν δ' ἄσπερ δεῖ ἄθροι πάντες ἀμα τῇ ἡμέρᾳ χαινόμεθα. ἀλλὰ 170 ὑμεῖς μὲν περιμένετε αὐτοῦ καὶ ἀναπαύσασθε, ἐγὼ δὲ σκεψά- 42 μενός τι ξύω. ταῦτ' εἰπὼν ἱλανυν δ' ὀρειν τινα λαβών. ἐπεὶ δ' ἄφικεν εἰς χιόνα πολλήν, ἐσκέψασατο εἰ ξυν ἀνθρώ- πων ἢ πρόσω ἡγούμενα ἢ ἐναντία. ἐπεὶ δὲ ἄμβη ἔφα τῇ
43 ὁδόν, ἦκε ταχὺ πάλιν καὶ ἔλεγεν· Ἄνδρες, καλῶς ἔσται, ἢν θεὸς 175 θέλῃ· τοὺς γὰρ ἀνθρώπους λήσωμεν ἐπιπεσάστε. ἀλλ' ἐγὼ μὲν ἡγήσομαι τοῖς ἱπποῖς, ὅποις ἂν τινα ἱδομεν, μὴ διαφυγὼν σημήν τοῖς πολεμίοις· ὑμεῖς δ' ἐπέσθε· κἀν λειφθῆτε, τῷ στίβῳ τῶν ἱππῶν ἐπέσθε. ἑπερβάντες δὲ τὰ ὅρη ἱξομεν εἰς κόμας πολλὰς τε καὶ εὐδαλμονας. 180
44 Ἡνίκα δ' ἦν μέσον ἡμέρας, ἦδη τε ἦν ἐπὶ τοὺς ἄκρους καὶ κατιδοὺν τὰς κόμας ἦκεν ἐλαύνων πρὸς τοὺς ὀπλῖτας καὶ ἔλεγεν· Ἀφήσω ἥδη καταθέν τοὺς μὲν ἱππέας εἰς τὸ πεδίον, τοὺς δὲ πελταστὰς ἐπὶ τὰς κόμας ἐναντία. ἀλλ' ἐπέσθε ὡς ἀν δύνησθε τάχιστα, 45 ὅποις εὰν τις υφιστῇται, ἀλέξησε. ἀκούσας ταῦτα ο Ἐνευσοῦν 185 κατέβη ἀπὸ τοῦ ἱπποῦ. καὶ δς ἤρετο· τὴ καταβάλισεν ἐπεὶ σπεύδειν δεὶ; Οἶδα, ἐφῆ, δὴ ὅτι ὁ ναὶ ἵνα μόνον δῆ; οἱ δὲ ὀπλῖται
46 θάττων δραμοῦνται καὶ ἡδιον, εὰν καὶ ἐγὼ πεῖς ἡγοῦμαι. μετὰ ταῦτα φιλετο, καὶ Τιμασίων μετ' αὐτοῦ ἐχων ἱππεῖς ὡς τεταρά- 190 κοντα τῶν Ἑλλήνων. Ενευσοῦν δὲ παρηγγύησε τοὺς εἰς τριά- κοντα ἐκ παριέναι ἀπὸ τῶν λόχων εὑρέων. καὶ αὐτὸς μὲν
47 ἐπείγοχαῖ τούτων ἔχων, Κλεάνωρ δ' ἤγειτο τῶν ἄλλων. ἐπεὶ δ' ἐν ταῖς κόμαις ἦσαν, Σεύθης ἔχων δοὺς τριάκοντα ἱππεῖς προσε- λάσας εἶπε· Τάδε δῆ, ὁ Ἐνευσοῦν, ὁ σὺ ἔλεγες· ἔχονται οἱ ἀνθρωποί. ἀλλὰ γὰρ ἔρημοι οἱ ἱππεῖς οἰκονται μοι ἄλλος ἄλλη.
διόλουν, καὶ δεδοικα μὴ συστάντες ἀθροῖ που κακὸν τὶ ἐργά-
σωνται οἱ πολέμιοι. δεὶ δὲ καὶ ἐν ταῖς κόμαις καταμένειν τινὰς
ἡμῶν· μεσταὶ γὰρ εἰσὶν ἀνθρώπων. Ἄλλο ἐγὼ μὲν, ἔφη ὁ Ἱ
Ευνοῦχος, σὺν οἷς ἔχω τὰ ἀκρα καταλήψασθαι· σὺ δὲ Κλεάνθορα
κέλευε διὰ τοῦ πεδίου παρατεῖναι τὴν φάλαγγα παρὰ τὰς κόμας.
ἐπεὶ ταῦτα ἐποίησαν, συνηλθῆσαν ἀνδράποδα μὲν εἰς χλια, βόες δὲ διασχίζοι, πρὸβατα ἄλλα μύρια. τότε μὲν δὴ αὐτοῦ
ηὐλογῆσαν.

IV. Τῇ δ' ὑστεραλά κατακάυσας ὁ Σεῦθης τὰς κόμας παντὶ
λῶς καὶ οἰκίαν οὐδεμίαν λιπὼν, ὅπως φόβον ἐνθεὶ καὶ τοῖς
ἀλλοίς οὐ πείσονται, ἀν μὴ πείδωνται, ἀπῆκε πάλιν. καὶ τὴν
μὲν λεῖαν ἀπέπεμψε διατίθεσθαι Ἡρακλείδην εἰς Πέρινθον,
ὅπως ἄν μυσθὸς γένοιτο τοῖς στρατιώταις· αὐτὸς δὲ καὶ οἱ
Ἑλλήνες ἐστρατοπεδεύοντο ἀνὰ τὸ Θυών πεδίον. οἱ δ' ἐκλυ-
τόντες έφευγον εἰς τὰ δρῆ. ἂν δὲ χιὼν πολλὴ καὶ ψύχος τ
οῦτως δοῦτο τὸ ὕδωρ δ' ἐφέροντο ἐπὶ δεῖπνῳ ἐπήγηντο καὶ ὁ οἶνος
ὁ ἐν τοῖς ἀγγείοις, καὶ τῶν Ἑλλήνων πολλῶν καὶ ρίνες ἀπε-
καλύντο καὶ ὑστα. καὶ τότε δῆλον ἐγένετο οὐ ἔνεκα οἱ Ὄρακες τ
τὰς ἀλοπεκάς ἐπὶ ταῖς κεφαλαῖς φορούσι καὶ τοῖς ὄσι, καὶ
χιτώνας οὐ μόνον περὶ τοῖς στέρνοις ἄλλα καὶ περὶ τοῖς μηροῖς,
καὶ ζειρᾶς μέχρι τῶν ποδῶν ἐπὶ τῶν ἱππῶν έχουσιν, ἄλλ' οὐ
χλαμύδας. ἀφεῖς δὲ τῶν αἰχμαλώτων ὁ Σεῦθης εἰς τὰ δρῆ 5
ἐλεγεν δτι εἰ μὴ καταβῆσονται οἰκήσοντες καὶ πείσονται, ὅτι
κατακάυσε καὶ τούτων τὰς κόμας καὶ τὸν οίτου, καὶ ἀπολύουσι
τῷ λαμφ. ἐκ τούτου κατέβαινον καὶ γυναῖκες καὶ παιδεῖς καὶ
πρεσβύτεροι· οἱ δὲ νεώτεροι ἐν ταῖς ὕπο τὸ ὄρος κόμαις ηὐλ-
ζουσι· καὶ ὁ Σεῦθης καταμαθὼν ἐκέλευε τὸν Ευνοῦχον τῶν 6
ὀπλωτῶν τοὺς νεωτάτους λαβόντα συνεπιστέπαθαι· καὶ ἀνα-
στάντες τῆς νυκτὸς ἄμα τῇ ἤμερᾳ παρῆσαν εἰς τὰς κόμας. καὶ
οἱ μὲν πλεῖστοι ἐξέφευγον· πλῆσιον γὰρ ἦν τὸ ὄρος· ὅσοις δὲ
ἐλαβε κατηκόντουσιν ἄφειδος Σεῦθης.

Ἐπισθένης δ' ἦν τις Ὁλύνθιος παιδεραστῆς, δε ὕδων παιδὰ 7
καλὸν ἡβάκοντα ἀρτί πελτῆν ἔχοντα μέλλοντα ἀποθνῄσκειν,
προσδραμὼν Ευνοῦχον ἐκέτενε βοηθῆσαι παιδὶ καλῷ· καὶ δὲ 8
προσελθὼν τῷ Σεῦθῃ δεῖται μὴ ἀποκτείναι τὸν παιδὰ, καὶ τοῦ
Ἐπισθένους διηγεῖται τὸν τρόπον, μαῦ ὁ λόχον ποτὲ συνελέξατο σκοπῶν οὐδὲν ἄλλο ἢ εἰ τινὲς οἶκον καλοὶ, καὶ μετὰ τούτων ἦν ἀνήρ ἀγαθὸς. ὁ δὲ Σεῦθης ἦρετο: Ἡ καὶ θέλους ἂν, ὁ Ἐπισθένους, ὑπὲρ τοῦτον ἀποθεώνοι, ἃ ὑπεραναθείσα τὸν τράχηλον, 10 Παίε, ἐφη, εἰ κελεύει ὁ παῖς καὶ μέλλει χάριν εἰδέναι. ἔπιθετο ὁ Σεῦθης τὸν παιδα ἐπίσειεν αὐτὸν ἀντ’ ἐκείνου. οὐκ εἰσὶ ὁ παῖς, ἀλλ’ ἰκέτευε μηδέτερον κατακαλεῖν. ἐνταῦθα ὁ Ἐπισθένης περιβαλὼν τὸν παιδὰ εἶπεν: Ὁρὰ σοι, ὁ Σεῦθη, περὶ τοῦ 11 τοῦτον μοι διαμάχεσθαι. οὐ γὰρ μεθήσω τὸν παιδὰ. ὁ δὲ Σεῦθης γελῶν ταῦτα μὲν εἰσὶ: ἔδοξε δὲ αὐτῷ αὐτὸν αὐλισθῆναι, ἵνα μηδὲ ἐκ τοῦτον τῶν κωμῶν ὁ ἐπὶ τοῦ ὄρους τρέφοντο. καὶ αὐτὸς μὲν ἐν τῷ πεδίῳ ὑποκαταβὰς ἐκκῆνος, ὁ δὲ Ἐνοφῶν ἔχων τοὺς ἐπιλέκτους ἐν τῇ ὑπὸ τὸ ὄρος ἀνωτάτω κόμη, καὶ οἱ ἄλλοι ἐπὶ Ἑλληνες ἐν τοῖς ὀρεινοῖς καλουμένοι Θραξὶ πλησίον κατεσκήνυσαν.
12 Ἐκ τοῦτον ἥμεραν τ’ οὐ πολλαὶ διετρῆστοι καὶ οἱ ἐκ τοῦ ὄρους Θραξὶ καταβαλοῦσαν πρὸς τὸν Σεῦθην περὶ σπουδῶν καὶ ὁμίρρους διεπράττοντο. καὶ ὁ Ἐνοφῶν ἐλθὼν ἔλεγε τῷ Σεῦθῃ ὅτι ἐν ποιηρίᾳ σκηνοῖν καὶ πλησίον εἰεν οἱ πολέμοι ήδιον τ’ ἄν ἐξω αὐλισθᾶσθαι ἐφῆ ἐν ἐχυροῖς χαροῖς μᾶλλον ὥ ἐν τοῖς στέγοις, ὡστε ἀπολέσθαι. ὁ δὲ θαρρεῖν ἐκείλευ καὶ ἐδείξεν 13 ὁμίρρους παρόντας αὐτῶν. ἐδέοντο δὲ καὶ αὐτοῦ Ἐνοφῶντος καταβαλοῦσαν τινὲς τῶν ἐκ τοῦ ὄρους συμπράξασι σφῶν τὰς ἐν σπουδάς. ὁ δ’ ὠμολόγησε καὶ θαρρεῖν ἐκείλευ καὶ ἡγημάτω μηδὲν αὐτοῦ κακὸν πείσθαι πειθομένους Σεῦθην. οὐ δ’ ἀρα ταῖν’ ἔλεγον κατασκηνόν ἐνεκα.
14 Ταῦτα μὲν τῆς ἥμερας ἐγένετο· εἰς δὲ τὴν ἐπιστάσεαν νῦκτα ἐπιτίθενται ἐλθόντες ἐκ τοῦ ὄρους οἱ Θυνοὶ. καὶ ἡγεμόνας μὲν ἠν ὁ δισπότης ἐκάστης τῆς οἰκίας· χαλεπῶν γὰρ ἦν ἄλλος ὁ αὐτὸς οἰκίας σκώτους ὄντως ἀνεύρισκεν ἐν ταῖς κόμαις· καὶ γὰρ αἱ οἰκίαι κύκλῳ περιεπάτησαν μεγάλοι σταῦροι τῶν προβατῶν ἐνεκα. ἐπεὶ δ’ ἐγένετο κατὰ τὰς θύρας ἐκάστου τοῦ οἰκήματος, οὐ μὲν εἰσηκόντικεν, οὐ δὲ τοῖς σκυτάλιοις ἔβαλλον, δ’ ἔχειν ἐφα- 15 σαν ὡς ἀποκόψων τῶν δοράτων τὰς λόγχας, οὐ δ’ ἐνεπικυρίσαν, καὶ Ἐνοφῶντος ὀνομαστὶ καλοῦσαν ἔξωντα ἐκείλευν ἀποθηκ...
σκευεν, ἡ αὐτοῦ ἔφασαν κατακαυβήσεσθαι αὐτῶν. καὶ ἡδη τε διὰ 16
tοῦ ὀρόφου ἐφαίνετο πῦρ, καὶ ἐντεθωρακισμένοι οἱ περὶ τὸν Ἑνο-
65 φῶντα ἔνδον ἦσαν ἁσπίδας καὶ μαχαλᾶς καὶ κράνη ἔχουσεν, καὶ
Σιλανὸς Μακιάτιος έτόν ὡς ὀκτωκαδέκα σημαίνει τῷ σάλπιγγι·
καὶ εὔθυς ἔκπαιδώσων ἐσπασμένοι τὰ ἔξοδον καὶ οἱ ἐκ τῶν ἄλλων
σκυρωμάτων. οἱ δὲ Θράκες φεύγουσιν, διότι τρόπος 17
αὐτῶν, ὅπως ἐπιβαλλόμενοι τὰς πέλτας· καὶ αὐτῶν ὑπεράλ-
το λομένων τοὺς σταυροὺς ἐλήφθησαν τινες κρεμασθέντες ἐνεχο-
μένων τῶν πελτῶν τοὺς σταυροῖς· οἱ δὲ καὶ ἀπέθανον διαμαρτύρι
τῶν ἐξοδῶν· οἱ δὲ Ἔλληνες ἐδώκον ἔξο τῆς κόμης. τῶν δὲ 18
Θυμῶν ὑποστραφέντες τινὲς ἐν τῷ σκότει τοὺς παρατρέχοντας
παρ’ οἰκίαν καιομένην ἑκοντίζον εἰς τὸ φῶς ἐκ τοῦ σκότους· καὶ
75 ἔτρωσαν Ἰερόνυμον τοῦ Ἐπιταλεία λοχαγὸν καὶ Θεογένην
Λοκρὸν λοχαγὸν ἀπέθανεν δὲ οὔδεις· κατακούθη μέχριν καὶ
ἐνθῆς τινων καὶ σκεῦς.
Σεὐθῆς δὲ ἦκε βοηθῶν ὅσων ἐπὶ 19
ἵππευσι τοῖς πρῶτοι καὶ τὸν σαλπικτὴν ἔχον τὸν Ὀράκιον.
καὶ ἐπείπερ ὡσθετο, δοσυντερ χρώνων ἐβοήθει, τοσοῦτον καὶ τὸ
80 κέρας ἐφθέγγυτο αὐτῷ· ἄστε καὶ τοῦτο φόβον συμπαρέσχε τοῖς
πολεμίοις. ἐπει δ’ ἦλθεν, ἐδεξιοῦτο τε καὶ ἔλεγεν ὅτι οἴοντο
τεθεότας πολλοὺς εὐρήσειν.

Ἐκ τούτου ὁ Ἑνοφῶν δεῖται τοὺς ὀμῆρους τε αὐτῷ παρα-
δοῦναι καὶ ἐπὶ τὸ δρος, εἰ βούλεται, συντρατεύεσθαι· εἰ δὲ μη,
85 αὐτῶν ἔσασαν. τῇ οὖν ὕπτερα παραδίσωσιν ὁ Σεῦθης τοὺς ὀμή-
ρους, πρεσβυτέρους ἀνδρὰς ἂν, τοὺς κρατίστους, ὡς ἔφασαν,
tῶν ὀρεινῶν, καὶ αὐτῶν ἔχεται σὺν τῇ δυνάμει. ἡδη δὲ εἰς ἔ
και τριπλασιάν ὄνταν ὁ Σεῦθης· εκ γὰρ τῶν Ὁδρυσῶν ἄκοινετε
δε πράττει ὁ Σεῦθης πολλοὶ κατέβαινον συντρατευσόμενοι. οἱ 22
δὲ Θυμωλ ἔπει οἴον ἀπό τοῦ φωτὸς πολλοὺς μὲν ὀπλίτας, πολλοὺς
dὲ πελταστὰς, πολλοὺς δὲ ἔπεισι, καταβάντες ἰκέτευν οἰκο-
σασθαι, καὶ πάντα ὀμολόγους ποιήσει καὶ πιστὰ λαμβάνειν
ἐκέλευν. ὁ δὲ Σεῦθης καλέσας τὸν Ἑνοφῶνα ἐπεδείκνυν 23
λεγομεν, καὶ ὄντον ἄν ἔφη στείλασθαι, εἰ Ἑνοφῶν βουλεύτω τιμ.
90 ὁρῆσασθαι αὐτοὺς τῆς ἐπιθέσεως. δ’ δὲ ἔλπεν. 'Ἀλλ’ ἔγγυν 24
ικανὴν νομίζω καὶ τῶν δίκην ἔχειν, εἰ ὦτοι δούλοι ἐσονται ἀντ’
ἐλευθέρων. συμβουλεύειν μέντοι ἔφη αὐτῷ τὸ λοιπὸν ὀμῆρους
λαμβάνειν τοὺς δυνατωτάτους κακοὺς τι ποιεῖν, τοὺς δὲ γέροντας οἴκοι εἶναι. οἱ μὲν οὖν ταύτη τιμᾶτε δή προσωμολογοῦν.

1. Ὁ περβάλλοντες δὲ πρὸς τοὺς ὑπὲρ Βυζαντίου Θράκας εἰς τὸ Δελτα καλοῦμενον· αὐτὴ δὲ ἦν οὐκετί ἄρχῃ Μαισαάδου,
2. ἀλλὰ Τήρους τοῦ Ὀδρύου [ἀρχαῖον τινὸς]. καὶ ὁ Ἡρακλείδης ἐνταύθα ἔχουν τὴν τιμὴν τῆς λείας παρῆν. καὶ Σεῦθης ἐξαγα-γοῦν ζεῦγη ἡμοιούμενα τρία, οὐ γὰρ ἦν πλείω, τὰ δὲ ἄλλα βοεικά, 5 καλέσας Ἑβοφώντα ἐκέλευε λαβεῖν, τὰ δὲ ἄλλα διανείμαται τοῖς
3. στρατηγοῖς καὶ λοχαγοῖς. Ἑβοφών δὲ εἶπεν· Ἐμοὶ τοῖς ἀρκεῖ καὶ ἄδικας λαβεῖν· τούτοις δὲ τοῖς στρατηγοῖς δωροῦ οὐ
4. σύν ἐμοὶ ἡκολουθήσαν καὶ λοχαγοῖς. καὶ τῶν ζευγῶν λαμβάνει ἐν μὲν Τιμασίων ὁ Δαρδανείς, εἰ δὲ Κλεάνθωρ ὁ Ὀρχομένιος, ἐν 10 δὲ Φρυνίκος ὁ Ἀχαίος· τὰ δὲ βοεικὰ ζεῦγη τοῖς λοχαγοῖς κατεμερίσθη· τῶν δὲ μυσθῶν ἀποδίδοσιν ἐξεληφθότος ἤδη τοῦ 5 πλέου ἐμπολήσαι. ὁ οὖν Ἑβοφῶν ἀρξθεὶς εἶπεν ἐπομόσας·
5. Δοκεῖς μοι, ὁ Ἡρακλείδης, οὐχ ὡς δὲ κήδεσθαι Σεῦθων· εἰ γὰρ 15 ἐκήθου, ἤκεις ἀν φέρων πλήρη τῶν μυσθῶν καὶ προσδανεισάμενος, εἰ μὴ ἄλλως ἐδύνατο καὶ ἀποδόμερος τὰ σαυτοῦ ἰματιά.
6. Ἔντευξεν ὁ Ἡρακλείδης ἡχόθησθι τε καὶ ζεώσει μη ἐκ τῆς Σεῦθος φιλίας ἐκβληθείν, καὶ δὲ ἐдоύνατο ἀπὸ ταύτης τῆς
7. ἡμέρας Ἑβοφώντα διέβαλλε πρὸς Σεῦθην. οἱ μὲν δὲ στρα- 20 τῶν Ἑβοφώντι ἐνεκάλου ἑαυτῶν ὑμῖν εἶχον τὸν μυσθὸν. Σεῦθης δὲ ἡχάντοι αὐτῷ δὲ ἐντόνως τοῖς στρατιῶταις ἀπήτευεν τὸν μυσθὸν.
8. καὶ τέως μὲν αἰεὶ ἐμέμνητο ὡς, ἐσπειάδον ἐπὶ θάλατταν ἀπελθή, παραδόσει αὐτῷ Βισάνθου καὶ Γάνου καὶ Νέου τείχους· ἀπὸ δὲ τούτου τοῦ χρόνου οὐδενὸς ἢτο τούτων ἐμέμνητο. ὁ γὰρ Ἡρα- 25 κλείδης καὶ τοῦτο διεβεβλήκει ὡς οὖν ἀσφαλὲς εἶν τείχη παρα- διδότω ἄνδρε δύναμιν ἔχοντι.
9. Ἐκ τούτου ο μὲν Ἑβοφῶν ἐβουλεύετο τῷ χρῆ ποιεῖν περὶ τοῦ ἢτο ἀνω στρατεύεσθαι· ὁ δὲ Ἡρακλείδης εἰσαγαγὼν τοὺς ἄλλους στρατηγοὺς πρὸς Σεῦθην λέγει τε ἐκέλευεν αὐτοῖς ὅτι 30 οὐδὲν ἄν ἤττον σφέις ἀγάποις τὴν στρατιάν η Ἑβοφῶν, τὸν το 5 μυσθὸν ἀποποιήσῃ αὐτὸς ἐντὸς ὀλίγων ἡμερῶν ἐκπλεῦν παρέσυ- 10 θαί δυνοῦν μηνοῖν, καὶ συστρατεύεσθαι ἐκέλευε. καὶ ὁ Τιμασίων
εἰπεν· Ἐγὼ μὲν τούτων οὐδ' ἂν πέντε μηνῶν μισθός μέλλῃ εἰναι ἵνα μεταφέρῃς Υενόφων τὸν Κλεάνωρ συναπολογήσῃς. καὶ ὁ Φρυνίκος καὶ ὁ Σεύθης ἐξεχέχθησαν, συνεποντέοι καὶ ἀφικνοῦνται ἐν δεξιᾷ Σεύθης ἐξεχέχθησαν, συνεποντέοι καὶ ἀφικνοῦνται ἐν δεξιᾷ ἔχοντες τὸν Πόντον διὰ τῶν Μελινοφάγων καλουμένων Θαράκων εἰς τὸν Σαλμυδησίαν. ἔνθα τῶν εἰς τὸν Πόντον πλεούσιν νεῶν πολλαὶ ἀκέλπουσι καὶ ἐκπέπτουσι· τέναγος γὰρ ἔστιν ἐπὶ πάμπολυ τῆς θαλάττης. καὶ Θαράκες οἱ κατὰ ταύτα οἰκούντες στὴλας ὠρισάμενοι τὰ καθ' αὐτοὺς ἐκπέπτοντα ἔκαστοι λήγονται· τέως δὲ ἔλεγον πρὶν ὠρισώσασθαι ἀρπάζοντας πολλοὺς ἱππαρκὰς καὶ ἀλλήλων ἀποθηθέοντο. ἐνταῦθα ήρίσκοντο πολλαὶ μὲν κλίνοι, πολλαὶ δὲ κιβώτια, πολλαὶ δὲ βίβλοι γεγραμμένοι, καὶ τὰλα πολλαὶ δόσα ἐν ἐξουσίᾳ τείχεσι ναὐκληροὶ ἄγονοιν. ἐντεύθεν ταύτα καταστρεψάμενοι ἀπῆσαν πάλιν. ἔνθα δὴ Σεύθης εἰχε ἀρχεῖ κατά τευθεῖα ἄρα τοῦ Ἑλληνικοῦ· ἐκ ταὐτόχροον κατεργάσχεσαν καὶ οἱ αἰεὶ πειθόμενοι συνεστρέφοντο. κατηκολούθησαν δ' ἐν τῷ πεδίῳ ἑπέρ Σηλυμβρίας δοὺς τριάκοντα σταδίους ἀπέκρουστε τῆς θαλάττης. καὶ μισθὸς μὲν οὕτωις τῷ ἔφαυστοι· πρὸς δὲ τῶν Ενοκόμων οἱ τε στρατιῶται παγχαλέως εἶχον δ' ὑπὸ τοῦ Σεύθης οὐκέτι οἰκεῖωσι δικείτω, ἀλλ' ὅπου τοιοῦτοι ἀντίθετας εἰλοὶ, πολλαὶ ἦδη ἀσχολοία ἐφαίνοντο.

VI. Ἔν τούτῳ τῷ χρόνῳ σχεδόν ἦδη δύο μηνῶν ὅταν ἐμφανίστηκεν Χαρμίνος τῷ Δάκω καὶ Πολύνικος παρὰ Θείβρων, καὶ λέγομεν ὅτι Δακεδαιμονίος δοκεῖ στρατευθεῖαι ἐπὶ Τισσαφέρνης, καὶ Θείβρων ἐκπέπλευκεν ὡς πολεμήσωσιν, καὶ δεῖται 5 πεπόνεστας τῆς στρατιάς καὶ λέγει ὅτι δαρεικὸς ἐκάστῳ ἔσται μισθὸς τοῦ μηνῶς, καὶ τοῖς λοχαγοῖς δημοφίλεια, τοῖς δὲ στρατηγοῖς τετραμορία.

'Επεί δ' ἦλθον οἱ Δακεδαιμονίοι, εὐθὺς ὁ Ἡρακλείδης 2
πυθόμενος ὅτι ἐπὶ τὸ στρατεύμα ἦκουσι λέγει τῷ Σεῦθῳ ὅτι κάλ-
λιστὸν τι γεγένηται· οἱ μὲν γὰρ Δακεδαίμονες δέονται τοῦ ἴ
στρατεύματος, οὐ δὲ οὐκέτι δὴ· ἀποδίδοις δὲ τὸ στρατεύμα
χαριᾷ αὐτοῖς, σὲ δὲ οὐκέτι ἀπαιτήσουσι τὸν μισθὸν, ἀλλ᾽
3 ἀπαλλάξονται ἐκ τῆς χώρας. ἀκούσας ταῦτα ὁ Σεῦθης κελεύει
παράγειν· καὶ ἔπει εἶπον ὅτι ἐπὶ τὸ στρατεύμα ἦκουσιν, ἔλεγεν
ὅτι τὸ στρατεύμα ἀποδίδοσι, φίλος τε καὶ σύμμαχος εἶναι 15
βούλεται, καλεὶ ταῦτα ἐπὶ ἕξινα· καὶ ἐξενίσκης μεγαλοπρεπῶς.
Ἐνευφώντα δὲ οὐκ ἐκάλει, οὐδὲ τῶν ἄλλων στρατηγῶν οὐδένα.
4 ἐρωτώντων δὲ τῶν Δακεδαίμονων τῆς ἄνηρ εἰς Ἐνευφών ἀπεκρί-
νατο διὰ τὰ μὲν ἄλλα εἶπ οὐ κακὸς, φιλοστρατιῶτης δὲ· καὶ διὰ
tοῦτο χείρον ἔστιν αὐτῷ. καὶ οἱ εἶπον, ὁ Ἀλλ᾽ ἡ δημαγογεῖ ὁ 20
5 ἄνηρ τοὺς ἄνδρας; καὶ ὁ Ὑρακλείδης, Πάνυ μὲν οὐν, ἔφη. Ἄρ᾽
οὖν, ἔφασαν, μῆ καὶ ἡμῖν ἐναντίωσεται τῆς ἀπαγωγῆς; Ἀλλ᾽ ἡ
ὑμεῖς, ἔφη ὁ Ὑρακλείδης, συλλέκασοτε αὐτοὺς ὑπόσχησθε τὸν
μισθὸν, ὅλων ἐκεῖνῳ προσχόντους ἀποδράμονται σὺν ὑμῖν.
6 Πῶς οὖν ἄν, ἔφασαν, ἡμῖν συλλεγεῖν; Αὕριον ὑμᾶς, ἔφη ὁ 25
'Ἡρακλείδης, πρὸ ἄξομεν πρὸς αὐτούς· καὶ οἶδα, ἔφη, ὅτι ἐπειδὰν
ὑμᾶς ἵδωσιν, ἀσμενοὶ συνδραμοῦνται. αὕτη μὲν ἡ ἡμέρα οὕτως
ἐληξεν.
7 Τῇ δ᾽ ὅστε οὖν ἀγούσιν ἐπὶ τὸ στρατεύμα τοῦ Δάκωνος
Σεῦθης τε καὶ Ὑρακλείδης, καὶ συλλέγεται ἡ στρατιά. τῷ δὲ 30
Δάκωνε εἰλέγετον ὅτι Δακεδαίμονες δοκεῖ πολέμειν Τισαφέρει
τῷ ὑμᾶς ἀδικήσαντε· ἢν οὖν ἐητε σὺν ἡμῖν, τὸν ἐκχρόνιον τιμωρη-
σεσθε καὶ δαρεικὸν ἐκαστος οἴσει τοῦ μηνὸς ὑμῶν, λοχαγὸς δὲ
8 τὸ διπλοῦν, στρατηγὸς δὲ τὸ τετραπλοῦν. καὶ οἱ στρατιῶται
ἀσμενοὶ τῇ ἴκουσαν καὶ εὔθως ἀνέστατοι τοῖς τῶν Ἀρκάδων τῷ 35
Ἐνευφώντος κατηγορήσων. παρὴν δὲ καὶ Σεῦθης Βουλόμενος
9 εἰδέναι τὸ πραχθήσεται, καὶ ἐν ἐπικόφῳ εἰστήκει ἔχων ἐρμηνεῖ·
ξυνία δὲ καὶ αὐτὸς ἐλληνιστὶ τὰ πλείοτα. ἕνθα δὴ λέγει ὁ
Ἀρκάς· Ἀλλ᾽ ἡμεῖς μὲν, ὁ Δακεδαίμονε, καὶ πάλαι ἀν ἡμεῖν
παρ᾽ ὑμῖν, εἰ μὴ Ἐνευφών ἡμᾶς δεύρῳ πέλαγος ἀπῆγαγεν, ἕνθα δὴ 40
ἡμεῖς μὲν τῶν δεινῶν χειμῶνα στρατευόμενοι καὶ νῦκτα καὶ ἡμέραν
οὐδὲν πεπλούσθενα· δὲ δὲ τοὺς ἡμετέρους τόνους ἔχει. καὶ Σεῦθης
10 ἐκείνων μὲν ἱδίᾳ πεπλούστενον, ἡμᾶς δὲ ἀποστερεῖ τὸν μισθὸν.
πάντα μὲν ἄρα ἀνθρώπων ὑπάρχουσιν δεῖ, ὅπως ἐγὼ μὲν εἰ τούτων ἰδιομ ἑταλευ·

50 εἰς τὸν χώρα ἅπερ ἤγη πλείον ἡμᾶς παρεσχημένοις. ἀπετραπόμην μὲν ἦν ἡδη οὐκοδέ ἄμμην, ὥσπερ τοῦ Ἥλιου παραπόμην 

60 ὑποσχυμένον μοι, εἰ πεσοῦμεν ὑμᾶς πρῶς αὐτόν ἐλθεῖν, τότε μὲν οὐκ ἐπεκείρησα ποιεῖν, ὡς αὗτοι ὑμεῖς ἐπίστασθε. ἤγην δὲ ὅτεν 

70 ἄρα καὶ ἐκτιστὰ ἑνόμιζον ὑμῖν εἶναι καὶ ὑμᾶς ἦδεν βουλομένοις. εὐπορίᾳ τῶν Ἔρικταρχος ἐλθὼν σὺν τριήρεισιν ἐκώλυν διαπλεύτω 

80 ἡμᾶς, ὡς τοῦτο, ὅπερ εἰκὸς δῆτον ἥν, συνέλεξε ὑμᾶς, ὅπως θυμίσασθαι δ.τ. χρῆ ποιεῖν. οὐκοῦν ὑμεῖς ἀκούοντες 

90 ἀρισταρχοῦ ἐπιτάγγοις ὑμῖν εἰς Χερσόνησον πορεύεσθαι, ἀκούοντες δὲ Σεύθου πείδαις ἀντίκα συντραπεζεύσθαι, πάντες 

100 μὲν ἐλεγείτε σὺν Σεύθῃ λέναι, πάντες δὲ ἐγκυριασθε τἀῦτα; τί ὑμῖν ἄρα ἔνταῦθα ἡδηκησας ἀγαθῶν ὑμᾶς ἐνδα πᾶσιν ὑμῖν ἐδοκεῖ; 15 

110 ἄρα καὶ ἐπέμην δήθεν ἡδηκησας ἡμᾶς ὑμῖν ἐνδα πᾶσιν ὑμῖν ἐδοκεῖ; μὲν ἐπαινῶ αὐτῶν, δικαίως ἂν με καὶ αἰτήσῃ καὶ μοιστέει ἐκ 

120 πρόσθεν αὐτῷ πάντων μᾶλλον φίλος ὑμῶν πάντων διαφοράς 

130 ταῦτα εἰμι, πῶς ἂν ἐτι δικαίως ὑμᾶς αἰροῦμεν ἄντι Σεύθου ὑπὲρ ὑμῶν αἰτίαν ἔχομι περὶ δω πρὸς τοῦτο διαφέρομαι; 

Ἀλλ' εἶποι' ἂν ὃτι ἔξεσθε καὶ τὰ ὑμέτερα ἔχοντα παρὰ Σεύθου τεχνάζειν. οὐκοῦν δὴλον τοῦτο γε ἐστιν, εἰπερ ἐμοὶ 

75 τοῦτο δὴ ἐδίδον τὸν μὲν ἐφιπτείς, ἄλλα χρῆ, εἰ διδότων, ἐμῷ τοῦτο δη ἐδίδων ὅπως ἐμοὶ δώσῃ μὴ ἀποδοθῇ ὑμῖν 

85 τὸ πλέον, εἰ τοῖς δὲ τοῦτο ἐξεῖν ἀνάθετε, ἐξεστιν ὑμῖν αὐτίκα μᾶλλα ματαίων 

90 τὰ τὴν πράξειν ἀμφότερος ὑμῖν ποιήσαι, εἰ τὰ πράττητε
αὐτῶν τὰ χρήματα. δὴ λογικὴ ὅτι Σεῦθης, εἰ ἔχω τι παρ' αὐτοῦ, ἀπαιτήσει με, καλ ἄπαιτήσει μέντοι δικαίος, ἦν μὴ 80
18 ἑβεβαίω τὴν πράξειν αὐτῷ ἐφ’ ἐδωροθέουν. ἀλλὰ πολλοῦ
μοι δοκῶ δεῖν τὰ ύψητα ἔχειν. ὁμοίω γὰρ ὑμῖν θεοὺς ἀπαντᾷ
καὶ πάσας μηδ’ ἐμοὶ ἴδια ὑπέσχετο Σεῦθης ἔχεισ. πάρεστι δὲ
καὶ αὐτὸς καὶ ἀκόουν σύνοιδε μοι εἰ ἐπιορκῶ. ἵνα δὲ μᾶλλον
19 ὑπαρμάσητε, συνεπόμυνμο μηδὲ ὁ ὁλοίοι στρατηγοὶ ἔλαβον 85
εἰληφέναι, μὴ τοῦν μηδὲ διὰ τῶν λοχαγῶν ἔνιοι.
20 Καὶ τῇ δὴ ταῦτ’ ἐποίουν; φίλην, ἀνδρεῖς, ὃς μᾶλλον συμφέ-
ροιμι τούτῳ τὴν τότε πειλὰν, τοσοῦτῳ μᾶλλον αὐτὸν φίλον
ποιήσεθαι, ὅπτε δυνασθῇ. ἐγὼ δὲ ἀμα τε αὐτῷ ὅρο ἐν
πράττοντα καὶ γυνώσκω δὴ αὐτοῦ τὴν γρώμην. εἶποι δὴ τῆς 90
21 ἂν, οὐκοιν αὐσχύνῃ οὕτω μόροις ἐξαπατώμενοι; ναλ μὰ Δία
ἡσυχεμένη μενταν, εἰ ὑπὸ πολεμίου νε ὅτοσ ἐξηπατήθην. φίλο
δὲ ὅτι ἐξαπατᾶν αἰχμῶν μοι δοκεῖ εἰναι ἂν ἐξαπατᾶσθαι. ἐπεί
22 εἰ γε πρὸς φίλους ἐστὶ φιλακή, πᾶσαν οἶδα ἡμᾶς φυλαξμένους
ὡς μὴ παρασχεῖν τοῦτο πρόφασιν δικαίον μὴ ἀποδιδόναι ἡμῖν 95
α ὑπέσχετο. ὦτε γὰρ ἡδυκήσαμεν τοῦτον οὕτων οὕτω ὄντε κατεβλακεύ-
σαμεν τὰ τοῦτον οὐδὲ μὴν καταδίλασαμεν οὐδὲν ἐφ’ ὃτι ἡμᾶς
οὕτως παρεκάλεσεν.
23 Ἀλλὰ, φαίνεται ἂν, ἔδει τὰ ἐνέχυρα τὸτε λαβεῖν, ὡς μὴ δ’ εἰ
ἐβουλεῦτο ἑδύνατο ἐξαπατᾶν. πρὸς ταῦτα δὴ ἀκούσατε ἂν ἐγὼ
100 οὐκ ἂν ποτὲ εἰπον τοῦτον ἐναντίον, εἰ μὴ μοι παντάπασιν ἀγνῶ.
24 μονεις ἐδοκεῖτε εἰναι ἂν λὰν εἰς ἐμὲ ἀχάριστοι. ἀναμνήσθητε
γὰρ ἐν πολοῖς τοι πράγμασιν ὅτες ἐτυγχάνετε, εἶ δὲ ἡμᾶς ἐγὼ
ἀνήγαγον πρὸς Σεῦθην. οὐκ εἰς μὲν Πέριθον προσῆτε πόλιν,
Ἀρίσταρχος δ’ ἡμᾶς ὁ Δακεδα βοῖνοι οὐκ εἰς εἰσινέα ἅπο—
25 κλείσας τὰς πύλας; ὑπαίθριοι δ’ ἐξο ἐστρατοπεδεύετε, μέσος δὲ
χειμῶν ἡν, ἀγορὰ δὲ ἐχρῆσθε σπάνια μὲν ὀρῶντες τὰ ὁντα,
κλείσας τὰς πύλας; ὑπαίθριοι δ’ ἐξο ἐστρατοπεδεύετε, μέσος δὲ
χειμῶν ἡν, ἀγορὰ δὲ ἐχρῆσθε σπάνια μὲν ὀρῶντες τὰ ὁντα,
κλείσας τὰς πύλας; ὑπαίθριοι δ’ ἐξο ἐστρατοπεδεύετε, μέσος δὲ
χειμῶν ἡν, ἀγορὰ δὲ ἐχρῆσθε σπάνια μὲν ὀρῶντες τὰ ὁντα,
λαμβάνομεν οὐκ ἂν ἦμιν· οὔτε γὰρ ἤπικοι οὔτε πελταστικοὶ ἦτι ἐγὼ συνεστήκος κατέλαβον παρ' ὑμῖν.

Εἰ οὖν ἐν τοιαῦτῃ ἀνάγκῃ δυντὸν ύμῶν μηδ' οὖνυασθῶν μισθὸν 21 προσελήφθησας Σεὐθῆν σύμμαχον ύμῖν προσέλαβον, ἔχοντα καὶ ἵππεας καὶ πελταστὰς δὲν ύμεῖς προσεδίωθε, ἣ κακῶς ἄν ἐδόκουν ύμῖν βεβουλευθῆναι πρὸ ύμῶν; τούτων γὰρ δήποτε κοινωνήσαστες 28 καὶ σίτων ἀφθονώτερον ἐν ταῖς κόμαις ἡπίλασε διὰ τὸ ἀναγκάζεσθαι τούς Θράκας κατὰ σπουδὴν μᾶλλον φεύγειν, καὶ πολέμοιον οὐκέτι 29 οὐδὲνα ἐφορώμεν ἐπείδη τὸ ἰππικὸν ἦμιν προσέγενος· τέως δὲ θαρραλέως ἦμιν ἐφέπιπτοι οἱ πολέμοι καὶ ἰππικὸ καὶ πελτα-

στικῆς κωλύντες μηδαμῇ κατὰ ὅλιγους ἀποσκεδασμοῦνοι τὰ ἐπιτηθεῖα ἀφθονώτερα ἡμᾶς πορίζεσθαι. εἰ δὲ δὴ ὁ συμπαρέχων 30 ύμῖν ταύτην τὴν ἀσφάλειαν μὴ πάνυ πολὺν μισθὸν προσετέλει τῆς ἀσφάλειας, τούτῳ δὴ τι σχέσων πάθημα καὶ διὰ τοῦτο οὐδαμῇ οἴσεθε χρήναι ζῶντα ἐμὲ ἀνεῖναι;

Νῦν δὲ δὴ πώς ἀπέρχεσθε; οὐ διαχειμάσαντες μὲν ἐν ἀφθό- 31 νοις τοῖς ἐπιτηθεῖοις, περιττὸν δ' ἔχοντες τούτο εἰ τι ἐλάβετε παρὰ Σεὐθῆν; τὰ γὰρ τῶν πολεμιῶν ἐδαπανάτε. καὶ ταῦτα πράττοντες οὔτε ἄνδρας ἐπείδη εὑρόμενι πολὺν αὐτῶν ἀποθανόντας οὔτε ζῶντας ἀπεβάλετε. εἰ δὲ τι καλὸν πρὸς τοὺς ἐν τῇ Ἀσίᾳ βαρ- 32 βάρους ἐπέπρακτο ὑμῖν, οὐ καὶ ἐκείνῳ σῶον ἔχετε καὶ πρὸς ἐκείνοις νῦν ἀλλὰν εὐκλειαν προσειλήφατε καὶ τοὺς ἐν τῇ Ἔυρωπῃ Θράκας ἐφ' ὦς ἐστρατεύσασθε κρατήσαντες; ἐγὼ μὲν ύμῶν φημὶ δικαίως ἃν δὲν ἔμοι χαλέπαινε τούτων τοῖς θεοῖς χάριν εἰδέναι ὡς ἀγαθῶν.

Καὶ τὰ μὲν δὴ ὑμέτερα τοιαῦτα. ἄγετε δὴ πρὸς θεῶν καὶ 33 τὰ ἐμὰ σκέψασθε ὡς ἔχει. ἐγὼ γὰρ ἔτε μὲν πρότερον ἄπτη οἰκαδί, ἔχων μὲν ἐπαϊνον πολὺν πρὸς ύμῶν ἀπεπορεύομην, ἔχων δὲ δὴ ύμᾶς καὶ ὑπὸ τῶν ἄλλων Ἑλλήνων εὐκλειαν. ἐπιστευόμην δὲ ὑπὸ Δακεδαιμονῶν· οὐ γὰρ ἂν μὲ ἐπέμπου τάλιν πρὸς ύμᾶς.

νῦν δὲ ἀπέρχομαι πρὸς μὲν Δακεδαιμονίους ὦς' ύμῶν διαβεβλη- 34 μένος, Σεὔθη δὲ ἀπηχθημένος ὑπὲρ ύμῶν, ἄν ἡλπίζοι εἰ ποιήσαι μεθ' ύμῶν ἀποστροφὴν καὶ ἐμοὶ καλὴν καὶ παισίν, εἰ γένοιτο, καταθήσεσθαι. ὑμεῖς δ', ὑπὲρ δὲν ἐγὼ ἀπήχθημαι τε πελείστα ἰπποτρίφανας καὶ ἐμοὶ καλὴν καὶ παισίν, εἰ γένοιτο, καταθήσεσθαι. ὑμεῖς δ', ὑπὲρ δὲν ἐγὼ ἀπήχθημαι τε πελείστα 35
καὶ ταῦτα πολλὸς κρείττοςιν ἐμαυτοῦ, πραγματευόμενος· τις οὐδὲν ποιεῖται, δι' ἐναντία ἡμῶν, τοιαύτην ἔχετε 150 ἡγόμενην περὶ ἐμοῦ.

36 Ἀλλ' ἔχετε μέν με οὕτε φεύγοντα λαβόντες οὕτε ἀποδιδράσκονται. ἦν δὲ ποιήσατε ἡ λέγετε, ἵστε δι' ἂνδρα κατακεκουμένες ἔσσεσθε πολλά μὲν δὴ πρὸ ὑμῶν ἀγρυπνήσαντα, πολλά δὲ σὺν ὑμῖν πονησάντα καὶ κινδυνεύσαντα καὶ ἐν τῷ μέρει καὶ παρὰ τὸ 155 μέρος, θεῶν ὁ Ἰλεών ὄντων καὶ τρόπαια βαρβάρων πολλά δὴ σὺν ὑμῖν στηθόμενον, διότι δὲ γε μηδὲν τῶν Ἐλλήνων πολέμοι γένοισθε, πάν ὅσον ἐγὼ ἐνυμήν πρὸς ὑμᾶς διατείματουν.

37 καὶ γὰρ νῦν ὑμῖν ἔξεσθιν ἀνεπιλήπτως πορεύεσθαι ὅτι δὲν ἔλησθέ καὶ κατὰ γῆν καὶ κατὰ θάλατταν. ὑμεῖς δὲ, δι' ἄνοιξή ὑμίν 160 εὔπορία φανέται, καὶ πλείτε ἐνθα δὴ ἐπεθυμείτε πάλαι, δεόντας τέ ὑμῶν οἱ μέγιστοι δυνάμενοι, μοσθὸς δὲ φανερῶς ἡγέμονες δὲ ἥκουσι Δακεδαμίνωι οἱ κράτιστοι νομιζόμενοι εἰναι, νῦν δὲ

38 καιρὸς ὑμῖν δοκεῖ εἶναι ὅτι τάξιστα ἐμὲ κατακαλένει· οὐ μὴν δὲ γε εν τοὺς ἀπόρους ἢμεν, ὃ πάντων μοιμοικότατοι, ἀλλὰ καὶ 165 πατέρα ἐμὲ ἐκαλείτε καὶ αἰεὶ ὅσε εὐεργέτου μεμνησθαὶ ὑποσχείσθε. οὐ μέντοι ἀγνόμονες οὐδὲ ὅστι εἰσίν οἱ νῦν ἢκον ἐφ' ὑμᾶς· δοστε, ὅτι ἐγὼ οἶμαι, οὐδὲ τούτους δοκεῖτε βελτίωνες εἰναι τοιούτοι ὁστε περὶ ἐμὲ· ταῦτ' εἰτὸν ἐπάυσατο.

39 Χαρμίνως δὲ δ' Λακεδαμίνους ἀναστᾶς εἰσπέν. Οὔ τοῦ σιώ, 170 ἀλλ' ἐμοὶ μέντοι οὐ δικαίως δοκεῖτε τῷ ἂνδρι τοῦ Χαλεπαίνειν· ἔχω γὰρ καὶ αὐτὸς αὐτῷ μαρτυρῆσαι. Σεύθης γὰρ ἐρωτῶντος ἐμοῦ καὶ Πολυνίκου περὶ Ξενοφώντος τῆς ἄνηρ εἶν ἄλλο μὲν οὐδὲν εἴχε μέριτασθαι, ἀγαν δὲ φιλοστρατιῶτην ἐφ' αὐτοῦ εἰς ἐν διὸ καὶ χεῖρον αὐτῷ εἰναὶ πρὸς ἡμῶν τε τῶν Δακεδαμιόνων καὶ 175 πρὸς αὐτοῦ. ἀναστᾶς ἐπὶ τοῦ Εὐρύλοχος Δουσιάτης εἰσπέν. Καὶ δοκεῖ γε μοι, ἂνδρες Δακεδαμίνοι, τούτο ὑμᾶς πρῶτον ἡμῶν στρατηγῆσαι, παρὰ Σεύθου ἡμῖν τῶν μισθῶν ἀνατράβαι ἦ

40 ἐκόντως ἢ ἀκόντως, καὶ μὴ πρότερον ἡμᾶς ἀπαγαγεῖν. Πολυκράτης δὲ Ἔθναιοις εἰσπέν ἐνετὸς ὑπὸ Ξενοφώντος. Ὀρῶ γε 180 μὴν, ἐφῆ, δ' ἂνδρες, καὶ Ἡρακλεῖδην ἐνταῦθα παρόντα, οὐ παραλαβὼν τὰ χρήματα ἡ ἡμεῖς ἐπονήσαμεν, ταῦτα ἀποδόμενος οὕτε Σεύθῃ ἀπέδωκεν οὕτε ἡμῖν τὰ γεγυμόνεα, ἀλλ' αὐτὸς κλέψας
πέπαται. ἢν ὁν ὑφρονῶμεν, ἐξόμεθα αὐτοῦ· οὐ γὰρ δὴ οὕτως
185 γε, ἐφε, Ὄραξ ἔστω, ἀλλ' Ἠλλην ὑν Ἠλληνας ἀδικεῖ.

Ταῦτα ἀκούσας ὁ Ἰρακλείδης μᾶλα ἐξεπλάγη· καὶ πρὸς
σελθὼν τῷ Σεύθῳ λέγει· Ἡμεῖς ἦν σωφρονῶμεν, ἀπίμην ἐντεῦθεν
ἐκ τῆς τοιῶν ἐπικρατείας. καὶ ἀναβάντες ἐπὶ τοὺς ὑπ'ους
ἔχοντο ἀπελαύνοντες εἰς τὸ ἕνα τών στρατόπεδων. καὶ ἐντεῦθεν

190 Σεύθης πέμπει Ἀβροκέληνα τῶν ἕνατον ἔρμηνεα πρὸς Ἑνο-
φόντα καὶ κελεύει αὐτὸν καταμείναι παρ' ἕαυτῷ ἔχοντα χιλίων
ὄπλων, καὶ ὑποχειρίζεται αὐτῷ ἀποδώσειν τὰ τε χωρία τὰ ἐπὶ
θαλάττῃ καὶ τὰ ἄλλα ἐπὶ ἰσόχειο. καὶ ἐν ἀπορρήτῳ ποιησά-
μενος λέγει δὴ ἄκηκος Πολυνύκα ὡς ἐπὶ οὐχ ἤπειροι δίναι δακ-
δαιμονίους, σαφῶς ἀποθανοῦντο ὑπὸ Θιβρωνοῦ. ἐπέστειλεν δὲ
ταῦτα καὶ ἄλλοι πολλοὶ τῷ Ἑνοφόντῃ ὡς διαβεβλημένοι εἰς
καὶ φυλάττονται δεός. ὃ δὲ ἀκούσων ταῦτα δύο ἱερεία λαβὼν
ἔθετο τῷ Διῷ τῷ βασιλεῖ πότερα οἱ λύσον καὶ ἀμείνον εἰς
μένειν παρὰ Σεύθῃ ἐφ' ὅς Σεύθης λέγει ἢ ἀπιέναι σὺν τῷ στρατεύματι.

200 ἀναρέι αὑτῷ ἀπιέναι.

VII. Ἐνετεύθεν Σεύθης μὲν ἀπεστρατοπεδέασε προσώδι
τέρον· οἱ δὲ Ἠλληνες ἐφικήσασιν εἰς κόμας ὅθεν ἔμελλον πλείστα
ἐπιστισμένοι ἐπὶ θαλάττῃ ἔκειν. αἱ δὲ κόμαι αὐτοῖς ἦσαν
δεδομέναι ὑπὸ Σεύθου Μηδοσάδη. ὅρων οὖν ὁ Μηδοσάδης

25 δαπανώμενα τὰ τὸν ναῖς κόμαις ὑπὸ τῶν Ἠλλήνων χαλέπως
ἐφέρε· καὶ λαβών ἀνδρὰ Ὅδρυσῆν δυνατάτατον τῶν ἄνωθεν
cataβεβηκότων καὶ ἐπέτεια δοῦν τριάκοντα ἔρχεται καὶ προκα-
λεῖαι Ἑνοφόντα ἐκ τοῦ Ἑλληνικοῦ στρατεύματος. καὶ δὲ

10 λαβὼν τινάς τῶν λοχαγῶν καὶ ἄλλοις τῶν ἐπιτηδείων προσέρχε-
ται. ἐνθα δὴ λέγει Μηδοσάδη. Ἄδεικείτε, ὡς Ἑνοφόνων, τὰς

3 ἡμετέρας κόμας πορθοῦντες. προλέγομεν οὖν ὑμῖν, ἐγὼ τὲ ἑπὶ

20 Σεύθου καὶ δὲ ἀνήρ παρὰ Μηδόκον ἦκον τοῦ ἄνω βασιλέως,
ἀπιέναι ἐκ τῆς χώρας· εἰ δὲ μὴ, οὐκ ἐπιτρέψομεν ὑμῖν, ἀλλ' ἐὰν
ποιήτη κακῶς τὴν ἡμετέραν χώραν, ὡς πολεμίους ἀλεξόμεθα.

15 ὁ δὲ Ἑνοφόνων ἀκούσας ταῦτα εἶπεν· Ἀλλὰ σοὶ μὲν τοιαῦτα

4 λέγοντες καὶ ἀποκρίνασθαι χαλέπων· τοῦτον δὲ ἔνεκα τοῦ νεαν-

25 ίσκου λέγω, ἵν' εἰδῆς ὅτι τε ὑμεῖς. ἡμεῖς μὲν γὰρ, ἐφ' ὑμῖν, πρὶν 5

ὑμῖν φίλοι γενέσθαι ἐπορευόμεθα διὰ ταύτης τῆς χώρας ὅποι
ἐβουλόμεθα, ἦν μὲν ἐθέλομεν πορθοῦντες, ἂν δὲ θέλομεν καίντες,
καὶ σὺ ὅποτε πρὸς ἡμᾶς ἔθεσις πρεσβεύων, ἡπείρου τότε παρ’ ἡμῖν οὐδένα φοβούμενος τῶν πολέμων· ὡμεῖς δὲ οὐκ ἦτε εἰς τῆν πόλιν τῆς χώρας, ἐὰν εἴποτε ἐθύμησε· ὡς ἐν κρατώμοις χῶρα ἡ πόλις συν θεοὺς ἔχετε τῆν χώραν, νῦν δὴ ἐξελαύνετε ἡμᾶς ἐκ τῆς τῆς χώρας ἡ πόλις ἡμῶν ἐχώντων 25 κατὰ κράτος παρελάβετε· ὡς γὰρ αὐτὸς ὁ ὅστα, οἱ πολέμοι οὐχ ἢ καίνοι ἤσαν ἡμᾶς ἐξελαύνει. καὶ οὐκ ὅπως ὄφρα δοῦσι καὶ εἴς τοις ἁγιάς ἁγιάς ἡμᾶς ἀποπέμψασθαι, ἀλλ’ ἀποπορευμένους ἡμᾶς οὐδ’ ἐναυλισθήσιν δοὺς διᾶσαι ἐπιτρέπει. καὶ ταῦτα λέγων οὔτε θεοὺς ἀφιχύνη ὦτε τῶν ἡμῶν ἀνδρά, δι’ νῦν μὲν σε ὅρᾳ πλουτοῦντα, πρὶν δὲ ἡμῖν φίλον γενέσθαι ἀπὸ λατρείας τὸν βίον ἔχοιτα, ὡς αὐτὸς ἔφη. 10 ἀτὰρ τό καὶ πρὸς ἐμὲ λέγεις ταῦτα; ἐφῆ· ὡς γὰρ ἐγὼ ἦμι ἀρχω, ἀλλ’ Ἀκαθαρμόνιοι, οἰς ὡμεῖς παρεδώκατε τὸ στράτευμα ἀπαγορευμένοις οὔτ’ ἐνεργέστητες, δ’ ὑπεράσπιστοι, ὡς ὅσπερ 15 ἀπηχθανόμυν αὐτοῖς οὔτ’ πρὸς ὑμᾶς ἠγον, οὕτω καὶ χαρισαίμην ὑμῶν ἀποδόθωσι. 11 ἦπερ ταῦτα ἦκουσέν ὁ Ὀδυσσῆς, εἶπεν· Ἔγὼ μὲν, ὁ Μηδόσαδης, κατὰ τῆς γῆς καταδύομαι ὑπὸ τῆς ἀιχύνης ἀκούντων ταῦτα. καὶ εἰ μὲν πρόσθεν ἤπιστάμην, οὔτ’ ἀπὸ συνηχειούσης 20 σοι· καὶ νῦν ἀπείμη· οὔτ’ ἀπὸ τὸν Μήδοκός με ὁ βασιλεὺς ἔπαιρνολη, εἴ ἐξελάύνοιμι τοὺς ἐνεργεῖται. ταῦτ’ εἰπὼν ἀναβάς ἐπὶ τὸν Ἱππον ἀπῆλαυνε καὶ σὺν αὐτῷ οἱ ἄλλοι ἔπιπεις πλὴν τετάρτων ἡ πέντε. ὁ δὲ Μηδόσαδης ἔλυτε γὰρ αὐτοῦν ἡ χώρα πορθομένη· ἐκέλευν τὸν Ἑνοφώτα καλέσαι τῷ Ἀκαθαρμώνιοι. 12 καὶ δὲ λαβὼν τοὺς ἐπιτηδειοτάτους προσήλθε τῷ Χαρίμων καὶ Πολυνίκῳ καὶ ἔλεγεν ὃς καλεῖ αὐτοὺς Μηδόσαδης προερῶν ἀπεταύτῳ, ἀπείνα ἐκ τῆς χώρας. οἴομαι ἄν οὖν, ἐφη, ὑμᾶς ἀπολαβεῖν τῇ στρατιᾷ τῶν ὀφειλομένου μισθοῦ, εἴ ἐποτε διὰ ἑκατόρυυ υμῶν ἡ στρατιὰ συναναπράζει τῷ μισθὸν ἢ παρ’ ἐκάντος 25 ἢ παρ’ ἀκούνος Σεύθου, καὶ ὃ τοῦτον τυχόντες προθύμος ἀν συν ἐπεσέθαι υμῖν φασί· καὶ ὃ δὲκαίμα υμῖν δοκοῦσι λέγειν· καὶ ὃ ἐπεσέθαι αὐτοῖς τότε ἀπείνα ὃταν τὰ δίκαια ἔχοσιν ὁ στρατιῶται.
Ἀκούσαντες οἱ Δάκωνες ταῦτα ἔφασαν ἑρείν καὶ ἀλλὰ ὅποια ὑμῖν δὲν δύνανται κράτιστα· καὶ εἰδικὸς ἐπορεύομεν ἔχοντες πάντας τοὺς ἐπικαιρίους. ἔλθων δὲ ἔλεξε Χαρμίνος· Εἰ μὲν σὺ τι ἔχεις, ὁ Μηδόσαδης, πρὸς ἡμᾶς λέγειν, εἰ δὲ μὴ, ἡμεῖς πρὸς σὲ ἔχομεν. ὁ δὲ Μηδοσάδης μάλα δὴ υφειμένως· Ἀλλ’ ἐγὼ μὲν 18 λέγω, ἔφη, καὶ Σεῦθης τὰ αὐτὰ, ὅτι ἀξιούμεν τοὺς φίλους ἦμιν 60 γεγενημένους· μὴ κακῶς πᾶσχειν ὑφ’ ὑμῶν. δ’ ἂν γὰρ ἄν τούτους κακῶς ποιήτε ἡμᾶς ἤδη ποιεῖτε· ἥμετροι γὰρ εἶσιν. Ἡμεῖς 17 τοῦτον, ἔφασαν οἱ Δάκωνες, ἀπόμενον ἄν ὅποτε τὸν μυσθόν ἔχοιεν οἱ ταῦτα ὑμῖν καταπράξαντες· εἰ δὲ μὴ, ἐρχόμεθα μὲν καὶ νῦν βοηθήσουμεν τούτους καὶ τιμωρησόμενοι ἄνδρας οἱ οὖν τοὺς παρὰ 65 τοὺς δρόκους ἡδύκεσαν. ἢν δὲ δὴ καὶ ἦμεις τοὐτοῖς ἦτε, ἐνεύθεν ἀρξόμετα πάτα δίκαια λαμβανέιν. ὁ δὲ Ξενοφῶν εἶπεν· Ἐθέλοιτε 18 ἄν τούτους, ὁ Μηδόσαδης, ἐπιτρέψαι, ἐπειδὴ πίλους ἔφατε εἰναι ύμῖν, ἐν δὲ τῇ χώρᾳ ἔσομεν· ὅποτε ἄν ψηφίσωνται, εἰθ’ ἦμιν προσήκει ἐκ τῆς χώρας ἀπεῖναι εἰτε ἡμᾶς; δ’ ἂν ταῦτα μὲν οὐκ 19 ἔφη· ἐκέλευε δὲ μάλιστα μὲν αὐτῷ τὸ Δάκωνε ἐλθεῖν παρὰ Σεῦθην περὶ τοῦ μυσθοῦ, καὶ οἶεσθαι ἄν Σεῦθην πεῖσαι· εἰ δὲ μὴ, Ξενοφῶντα σὺν αὐτῷ πέμπειν, καὶ συμπράξειν ὑπσιχεύτο. ἐδείτο δὲ τὰς κόμας μὴ καίειν.

Ἐντεῦθεν πέμπτουσι Ξενοφῶντα καὶ σὺν αὐτῷ οἱ ἔδόκωντον 20 75 ἐπιτηδευστατοὶ εἶναι. δ’ ἔλθων λέγει πρὸς τὸν Σεῦθην. Οὐδὲν ἀπατήσων, ὁ Σεῦθης, πάρεμι, ἀλλὰ διδάξων, ἦν δύναμι, ὡς οὐ 21 δικαίως μοι ἡχόνες ὅτι ὑπὲρ τῶν στρατιωτῶν ἀπῆτων σε προθύμως ἄν υπεύχονται αὐτοῖς· σοὶ γὰρ ἔγονεν οὐχ ἦτον ἐνόμιζον σύμφορον εἶναι ἀποδοῦναι ἡ ἐκεῖνος ἀπολαβεῖν. πρῶτον μὲν 22 80 γὰρ οἶδα μετὰ τοὺς θεοὺς εἰς τὸ φανερὸν σε τούτους καταστήσαντας, ἐπεὶ γε βασιλεὰ σε ἐποίησαν πολλῆς χώρας καὶ πολλῶν ἀνθρώπων· διότι οὐχ οἶδα τέ σοι λαυθάνειν οὑτε ἄν τι καλὸν οὑτε ἄν τι αἰσχρῶν ποιήσῃς.

Τοιούτῳ δὲ δντε ἀνδρὶ μέγα μὲν μοι ἔδοκε εἶναι μὴ δοκεῖν 23 85 ἄχαρτως ἀποτέλεσμα ἄνδρας ευεργέτας, μέγα δὲ εὐ ἄκουεν ὑπὸ ἐξαισιόλιως ἀνθρώπων, τὸ δὲ μέγιστον μηδαμῶς ἀπιστον σαυτὸν καταστήσαι δ’ τι λέγοι. ὥρα γὰρ τῶν μὲν ἀπιστῶν 24 Μακάριος καὶ ἄδυνάτως καὶ ἀτίμους τοὺς λόγους πλαγμένους.
οἱ δὲ ἂν φανερῶς ὁσιόως ἀλήθειαν ἀσκοῦντες, τούτων οἱ λόγοι, ἢν τι δέονται, οὐδὲν μείον δύνανται ἀνύσασθαι ἢ ἄλλων ἢ βίας ἢ τε 90 τινας συφρονίζειν βούλωνται, γεγονόκο τάς τούτων ἀπειλάς οὐχ ἤττον συφρονεῖσθα τι ἄλλων τὸ ἡδη κολάζειν. ἢν τε τῷ τι ὑποσχόνται οἱ τοιούτοι ἀνδρεῖς, οὐδὲν μείον διαπράττονται ἢ ἄλλου παραχρήμα διδόντες.

25 Ἀναμνήσθητι δὲ καὶ σῦ τι προτελέσας ἥμων συμμάχους 95 ἡμᾶς ἔλαβες. οἰοθ' ὅτι οὐδέν. ἀλλὰ πιστευεῖς ἀληθεύειν ἡ ἐλεγές ἐπήρας τοσοῦτος ἀνθρώπως συστρατεύεσθαι τε καὶ κατεργάσασθαι σοι ἀρχὴν οὐ τρίκοντα μόνον ἄξιαν ταλάντων, δος οὖνται δειν οὕτων νῦν ἀπολαβεῖν, ἀλλὰ πολλαπλασίων. 28 οὐκοῦν τούτο μὲν πρῶτον τὸ πιστεύεσθαι, τὸ καὶ τὴν βασίλειαν 100 σοι κατεργασάμενον, τούτων τῶν χρημάτων πιπράκεται;

27 Ἰθι δὴ ἀναμνήσθητι πῶς μέγα ἡγοῦ τότε καταπράξει τὸ νῦν καταστρεψάμενον ἐχεῖς. ἐγώ μὲν εὐ παρ' ὅτι νῦξω ἃν τὰ νῦν πεπραγμένα μᾶλλον σοι καταπραξθήναι ή πολλαπλάσια τοῦ- 28 τῶν τῶν χρημάτων γενέσθαι. ἐμοὶ τὸν ναυμαχίαν βλάβος καὶ 105 αἰσχρον δοκεῖ εἰναι τὰ ταύτα νῦν μὴ κατασχεῖν ή τότε μὴ λαβεῖν, ὅσων παρὰ τούτων ἐκ πλουσίου πέντε γενέσθαι ή ἀρχὴν μὴ πλουτῆσαι, καὶ δοσιριστέρουν ἐκ βασιλείων ἰδιώς 29 τὴν φανῆσαι ή ἀρχὴν μὴ βασιλεύσαι. οὐκοῦν ἐπιτίθεσαι μὲν ὅτι οἱ νῦν σοι ὑπόκουι γενόμενοι οὐ φίλαις ή σῷ ἐπείσθησαν 110 ἵπτο σοι ἀρχήσοντι ἄλλ' ἀνάγκη, καὶ ὅτι ἐπιχειρεῖν ἃν πάλιν 30 ἐνευθεῖροι γίγνεσθαι, εἰ μὴ τις αὐτῶν φῶς κατέχοι. ποτέρως 31 οὖν οἴει μᾶλλον ἂν φοβεῖσθαι τε αὐτῶς καὶ συφρονεῖν τὰ πρὸς σὲ, εἰ ὄρθην σοι τοὺς στρατιώτας οὕτω διακειμένους ὡς νῦν τε μένοντας αῦ, εἰ σοι κελεύουσι, αὐθὰί τ' ἂν ταχὺ ἐλθόντας, εἰ δέοι, 115 ἄλλους τε τούτων περὶ σοῦ ἀκούοντας πολλὰ ἀγαθὰ ταχὺ ἂν σοι ὑπὸ τοῦ βούλου παραγενέσθαι, ἡ εἰ καταδοξάσειν μητ' ἄλλους σοι ἐλθεῖν δ' ἀπεστάλων ἐκ τῶν νῦν γεγενημένων τούτων 32 τέ αὐτοῖς εὐνουστέρους ἔλναι ή σοι; ἀλλὰ μὴν οὐδὲ πλήθει γε ἡμῶν λειψάντες ύπεξίαν σοι, ἀλλὰ προστατῶν ἀπορία. οὐκοῦν 120 νῦν καὶ τοῦτο ἐλύνοις μὴ λάβωσι προστάτας αὐτῶν τινας τούτων οὐ νομίζοντίν ὑπὸ σοῦ ἀδικεῖσθαι, ἢ καὶ τούτων κρίστονας. τοὺς Δακεδαμικούς, εἰναί μὲν οἱ στρατιώται ὑποσχοῦνται.
προθυμότερον αυτοίς συστρατεύεσθαι, ἃ τὰ παρὰ σοῦ νῦν ἀνα-
125 πράξωσιν, οἱ δὲ Δακεδαίμονι διὰ τὸ δεῖσθαι τῆς στρατιάς
συναινέσωσιν αὐτοῖς ταῦτα. ὅτι γε μὴν οἱ νῦν ὑπὸ σοι Ὁράκες 32
γενόμενοι πολὺ ἀν προθυμότερον ἢοεν ἐπὶ σε ἡ σύν σοι οὐκ
άδηλον· σοῦ μὲν γὰρ κρατοῦντος δουλεία ὑπάρχει αὐτοῖς,
κρατουμένου δὲ σοι ἐλευθερία.

130 Εἰ δὲ καὶ τῆς χώρας προνοεῖσθαι ἣδη τι δεὶ ὡς σῆς ὄσης, 33
ποτέρος ἄν οἱ ἀπαθῆ κακῶν μᾶλλον αὐτὴν εἶναι, εἰ οὕτωι οἱ
στρατιῶται ἀπολαβόντες ἐκ γεγαλούσιν εἰρήνην καταλυτόντες
ἵνα ὑποστείναι, ἢ εἰ οὕτωι τε μένοιν ὡς ἐν πολεμία σὺ τε ἄλλους
περὶ πλέονας τούτων ἔχων ἀντιστρατοπεδεύεσθαι δεομένοις
135 τῶν ἐπιτηδείων; ἀργύριον δὲ ποτέρος ἀν πλέον ἀναλωθεῖν, εἰ 34
τούτου τὸ ὀφειλόμενον ἀποδοθεῖν, ἢ εἰ ταῦτα τε ὀφειλοῦντο
ἄλλους τε κρείττονας δεόει σε μισθοῦσθαι; ἀλλὰ γὰρ Ἡρά-
35 κλείδη, ὃς πρὸς ἔμε ἔθηλον, πάμπυλο δοκεῖ τούτο τὸ ἀργύριον
εἶναι. ἡ μὴν πολὺ γέ ἐστιν ἐλαττὸν νῦν σοι καὶ λαβεῖν τοῦτο
140 καὶ ἀποδοῦναι ἢ πρὶν ἡμᾶς ἔθειν πρὸς σὲ δεκατον τούτου μέρος.
ὅτι γὰρ ἀριθμὸς ἐστὶν ὁ ὅριζον τὸ πολὺ καὶ τὸ ὅλον, ἀλλὰ ἧ 38
δύναμις τοῦ τοῦ ἀποδιδόντος καὶ τοῦ λαμβάνοντος. σοι δὲ νῦν ἡ
κατ’ ἐναυτὸν πρόσοδος πλεῖον ἐσται ἢ ἐμπροσθεν τὰ παρὸντα
πάντα ἢ ἐκεκτησα.

145 Ἡγὼ μὲν, δὲ Σεύθη, ταῦτα ὡς φιλον ὄντος σου προνοοῦμην, 37
ὅπως σύ τε ἄξιος δοκοῖς εἴναι ὅν οἱ θεοὶ σοι ἐδωκαν ἁγαθῶν
ἔγω τε μὴν διαβραδεῖν ἐν τῇ στρατιᾷ. εὑ γὰρ ἐσθι ὅτι νῦν ἐγὼ 38
οὕτ' ἂν ἔχθροιν θουλόμενοι κακῶς ποιῆσαι δυνηθεῖν σὺν ταύτῃ
τῇ στρατιᾷ οὕτ' ἂν εἰ σοι πάλιν βουλοῖσαν βοηθῆσαι, ἱκανὸν ἄν
150 γενοῖμην. οὕτω γὰρ πρὸς με ἡ στρατιὰ διάκειται. κατοὶ 39
αὐτὸν σε μάρτυρα σὺν θεοὶ εἰςόσι ποιοῦμαι ὅτι οὕτε ἔχω παρὰ
σοῦ ἐπὶ τοῖς στρατιῶταις οὕτω ποιῶ ὑπὸ ποτοῦ εἰς τὸ ἱδιον
τὰ ἐκεῖνον οὕτε ὑπερχοῦν μοι ἀπήτησα. διὰμιᾶ τε σοὶ μηδὲ 40
ἀποδιδόντος δέξασθαι ἃν, εἰ μὴ καὶ οἱ στρατιῶται ἐμελλῶν τὰ
155 ἐαυτῶν συναπολαμβάνειν. ἀλλὰ γὰρ τὸ διὰμ ᾠ νῦν τὰ μὲν ἐμὰ
διαπεπράχθαι, τὰ δ' ἐκεῖνον περιμῆνεν κακῶς ἔχοντα ἄλλος τε
καὶ τιμώμενον ὅτι ἐκεῖνον. κατοὶ Ἡράκλειδη γε λῆρος πάντα 41
δοκεὶ εἶναι πρὸς τὸ ἀργύριον ἔχειν ἐκ παντὸς τρόπου. ἡγὸ δὲ, δ
Σεύθη, οὔδὲν νομίζω ἀνδρὶ ἄλλως τε καὶ ἁρχοντὶ κάλλιον εἶναι κτ. ὑμαὶ οὔδὲ λαμπρότερον ἀρετῆς καὶ δικαιοσύνης καὶ γενναιότητ.- 160
42 τοι. ὁ γὰρ ταῦτα ἔχων πλούτει μὲν ὄντων φίλων πολλῶν,
πλούτει δὲ καὶ ἄλλων βουλομένων γενέσθαι, καὶ εἰ μὲν πράττων
ἐχαί τοὺς συνήθησισμένους, ἕαν δὲ τι σφαλῇ, οὔ σπανίζει τῶν
βοηθησόμενων.
43 Ἀλλὰ γὰρ εἰ μῆτε ἐκ τῶν ἔργων κατέμαθες ὅτι σοι ἐκ τῆς
ψυχῆς φίλος ἦν, μῆτε ἐκ τῶν ἐμῶν λόγων δύνασαι τοῦτο γνώ


44 κατηγοροῦν γὰρ μου πρὸς Δακεδαιμονίας ὡς σὲ περὶ πλείονος
ποιοῦν ἢ Δακεδαιμονίας, αὐτὸι δὲ ἐνεκάλουν ἐμοὶ ὡς μᾶλλον
45 μέλει μοι ὅπως τὰ σὰ καλῶς ἔχου ὡς ὅπως τὰ ἐαυτῶν· ἔφασαν δὲ
με καὶ δώρα ἔχειν παρὰ σοῦ. καὶ τοι ἐκ δώρα ταῦτα πότερον
οἶκα αὐτοῖς κακοῦναί τινα ἐνιδέντας μοι πρὸς σὲ αἰτιάσθαι με
ἐχαὶ παρὰ σοῦ ἢ προθυμιάν πολλὴν περὶ σὲ κατανοῆσαι;
46 ἔγω μὲν οἴμαι πάντας ἀνθρώποις νομίζειν εὐνοιαν δεῖν ἀπό-
175 δεῖκνυσθαι τοῦτο παρ’ σοὶ ἀν δώρα τις λαμβάνῃ. σὺ δὲ πρὶν
μὲν ὑπηρετήσαι τί σοι ἐμὲ ἐδέξω ἡδέως καὶ δόμασί καὶ φωνή
καὶ ξένους καὶ ὅσα ἔστω ὑποχρεούμενον ἑνὶ ἐνεπιμελαστα
ἐπεὶ δὲ κατέπραξα ἡ ἐβούλου καὶ γεγένησαι ὅσον ἔγω ἐνυώ-
μην μέγιστοι, νῦν οὕτω με ἁτίμον ὡτα ἐν τοῖς στρατιώταις
180 τολμᾶς περιορᾶν; ἀλλὰ μὴν ὅτι σοὶ δόξει ἀποδοῦναι πιστεῖν
καὶ τὸν χρόνον διδάξειν σε καὶ αὐτὸν γε σε οὐχὶ ἀνέξεσθαι τοὺς
سوف προεμένους εὐρεγεσίαν ὅρωντα σοι ἐγκαλοῦντας.
δέομαι οὖν σοι, ὅταν ἀποδίδῃς, προθυμείσθαι ἐμὲ παρὰ τοῖς στρατιώταις
τούτων ποίησαι ὀλύντερ καὶ παρέλαβες.
48 Ἀκούσας ταῦτα ὁ Σεύθης κατηράσατο τῷ αἰτήτῳ τοῦ μὴ
πάλαι ἀποδεδόθαι τὸν μυθὸν· καὶ πάντες Ἰρακλείδην τού-
τον ὑπόπτευσαν εἶναι· ἐγὼ γὰρ, ἐφι, οὕτε διενοθήνη τῷ ποτὲ
190 ἀποστερήσαι ἀποδόσῳ τε. ἔντεθεν πάλαι ἐπεν ὁ Ἐνεοφῶν·
Ἐστὶ τούτων διανοῇ ἀποδιδόναι, νῦν ἐγώ σου δέομαι δὲ ἐμοὶ
50 στρατιῶν τῶν τῆς ἀφικομέθα. ἢ δὲ ἐπεν· Ἀλλ’
οὔτ’ ἐν τοῖς στρατιῶταις ἔστο δὲ ἐμὲ ἀτιμότερος ἀν τε μένης παρ’
έμοι χιλίους μόνους ὀπλῖτας ἔχων, ἐγώ σοι τὰ τε χωρία ἀπο-
δῶσοι καὶ τάλλα καὶ ὑπεσχόμην. ὃ δὲ πάλιν ἐπεν. Ταῦτα μὲν 51
ἔχειν οὕτως οὐχ οἷον τε ἀπότεμπε δὲ ἡμᾶς. Καὶ μὴ, ἐφη ὁ
Σεῦθης, καὶ ἀσφαλέστερον γέ σοι οἴδα δὲ παρ' ἐμοι μένειν ἤ
ἀπείναι. ὃ δὲ πάλιν ἐπεν. Ἀλλὰ τὴν μὲν σὴν πρόνοιαν ἐπανώ 52
ἐμοι δὲ μένειν οὐχ οἷον τε. ὅπου δ' ἂν ἐγώ ἐντιμώτερος δ', νόμιζέ
200 καὶ σοι τούτῳ ἀγαθὸν ἑσσέθαι. ἐντεύθεν λέγει Σεῦθης. Ἀργύ- 53
ριον μὲν οὐκ ἔχω ἀλλ' ἢ μικρὸν τι, καὶ τούτῳ σοι δίδωμι,
τάλαντον. βοῦς δὲ ἐξακοσίους καὶ πρόβατα εἰς τετρακοσίλια
καὶ ἀνδράσποδα εἰς εἰκοσι καὶ ἑκατόν. ταῦτα λαβὼν καὶ τους
tῶν ἀδικησάντων σε ὀμήρους προσλαβῶν ἀπίθι. γελάσας ὃ 54
205 Ἐνεφόφων εἶπεν. Ἡν οὖν μὴ εξικνήται ταῦτ' εἰς τὸν μυσθὸν,
tίνος τάλαντον φῆσον ἔχειν; δρ' οὖκ, ἐπειδή καὶ ἐπικυδυνόν
μοι ἐστιν, ἀπείνατα γε ἀμεινον φυλάττεσθαι πέτρους; Ἦκους δὲ
tὰς ἀπειλὰς. τὸς μὲν δὴ αὐτοῦ ἔμεινε.
Τῇ δ' ὑστεραλα ἀπέδωκε τε αὐτοῖς δ ὑπέσχετο καὶ τοὺς 55
210 ἐλώντας συνεπέμψεν. οἱ δὲ στρατιῶται τεως μὲν ἔληγαν ὅσ ο
Ἐνεφόφων οὐχίστο ὅσ Σεῦθην οἰκήσων καὶ δ ὑπέσχετο αὐτῷ
ληψόμενος. ἐπει τε ἐδούν, ἰσθῆσαι καὶ προσέθεον. Ἐνεφόφων 56
δ' ἐπελ εἶδε Χαρμίνων τε καὶ Πολύνικου, Ταῦτα, ἐφή, σέσωται
d' ὑμᾶς τῇ στρατίᾳ καὶ παραδίδωμι αὐτὰ ἑγὼ ὑμῖν. ὑμεῖς δὲ
215 διαθέμενοι διάδοτε τῇ στρατίᾳ. οἱ μὲν οὖν παραλαβῶντες καὶ
λαφύρωλας καταστήσαντες ἑπάλλουν, καὶ πολλὴν εἶχον αἰτίαν.
Ἐνεφόφων δ' οὐ προσήμει, ἀλλὰ φαινότα ὅσ οἰκάδε παρασκευαζό-
57 μενος. οὐ γάρ τοι ψήφος αὐτῷ ἐπήκοτο Ἀθηνησι περὶ φυγῆς.
προσέλθοντες δὲ αὐτῷ οἱ ἐπιτήδειοι εν τῷ στρατοπεδῷ ἐδέσοντο
220 μὴ ἀπελθεῖν πρὶν ἀπαγόρω τὸ στράτευμα καὶ Θίβρων παραδομὴν.
VIII. Ἐνετέθεν διέπλευσαν εἰς Δάμψακον, καὶ ἀπαντᾷ 1
τῷ Ἐνεφόφωτι Εὐκλείδης μάντις Φλειάσιος ὁ Κλεαγόρον νῦις
τοῦ τά ἐντολία ἐν Δυκαλῷ γεγραφότος. οὕτως συνήδετο τῷ
Ἐνεφόφωτι διτί ἐσέσωτο, καὶ ἠρώτα αὐτὸν πόσον χρυσίον ἔχει.
5 δ' αὐτῷ ἐπομόσασε εἶπεν ἢ μὴ ἑσεσθαι μηδὲ ἐφόδιον ἰκανὸν 2
οἰκάδε ἀπόντι, εἰ μὴ ἀπόδοτο τὸν Ἰππον καὶ δ' ἀμφ' αὐτὸν
ἐλέγε· δ' ἐπεμψαν Δαμψά- 3
κνοὶ κένια τῷ Ἐνεφόφωτι καὶ ἔθεν τῷ Ἀπόλλωνι, παρεστήσατο
τὸν Εὔκλειδῆν. ἢδον δὲ τὰ ἱερὰ Εὐκλείδης εἶπεν ὅτι πείθοντο αὐτῷ μὴ εἶναι χρήματα. Ἀλλ' οἶδα, ἔφη, ὅτι κἂν μέλλῃ ποτὲ 10 ἔσεσθαι, φανεταί τι ἐμπόδιον, ἄν μηδὲν ἄλλο, σὺ σαυτῷ. συνω-
4 μολύγει ταῦτα ὁ Ἑυνοφῶν. ὃς δὲ εἶπεν. Ἑμπόδιος γὰρ σοι ὁ Ἴζεὺς ὁ μειλιχός ἐστι, καὶ ἐπήρετο εἰ ἦδη θύσεων, ὅσπερ οἶκοι, ἔφη, εἰδόθεν ἐγὼ ύμῖν θύεσθαι καὶ ὀλοκαυτεῖν. ὃ δὲ οὐκ ἔφη δὲ ἐτὶ ἀπεδήμησε τεθυκέναι τοῦτο τῷ θεῷ. συνεβοῦλευσεν οὖν 15 αὐτῷ θύεσθαι καθα' εἰώθει, καὶ ἔφη συνολευσεν ἐπὶ τὸ βέλτιον.
5 τῇ δὲ ἐστεραλ Ἑυνοφῶν προσελθὼν εἰς Ὄφρυνον ἔθυτο καὶ ὁλοκαύτει χοῖρος τῷ πατρίῳ νόμῳ, καὶ ἐκαλλιέρει. καὶ ταύτῃ τῇ ἡμέρᾳ ἀφικνεῖται Βίων καὶ Ναυσικειδῆς χρήματα δόσοντες τῷ στρατεύματι, καὶ ἤξενοίται τῷ Ἑυνοφῶτι καὶ Ἰππον δὲν ἐν ἡμῖν Ἀμφακέφ ἀπέδοτο πεντήκοντα δαρεικόν, ὑποπτεύοντες αὐτὸν δὲν δὲν εὑρεθήναι τῇ χαίρει καὶ άκειν, καὶ ἰδαςαν τῷ Ἰππον, ἀναπόσαν γαίρεσαν καὶ τῷ τίμῃ οὐκ ἱθελὼν ἀπολαβεῖν. 7 'Εντεῦθεν ἐπορεύοντο διὰ τῆς Τριφάδου, καὶ ὑπερβάντες τὴν Ἰδν εἰς 'Ἀντανδρον ἀφικνοῦται πρῶτον, εἰτὰ παρὰ θαλατταν 25 πορευόμενοι [τῆς Ἀσίας] εἰς Θήβης πεδίον. ἐντεῦθεν δὲ 'Αδραμυτίου καὶ Κυτωνόλο ὀδεύοντες εἰς Κακίκου πεδίον ἐλθόντες Πέργαμον καταλαμβάνοντι τῆς Μυσίας.
'Ενταῦθα δὴ ξενοῦται Ἑυνοφῶν 'Ελλαδί τῇ Γογγύλου τοῦ 9 'Ερετρίεως γυναικὶ καὶ Γογγύλου καὶ Γογγύλου μητρί. αὐτὴ 30 δ' αὐτῷ φράζει ὅτι 'Ἀσιδατίς ἐστὶν ἐν τῷ πεδίῳ ἄνηρ Πέρσης· τούτου ἔφη αὐτῷ, εἰ ἐλθοί τῇ νυκτὸς σὺν τριακοσίοις ἀνδράσι, λαβεῖν δὲν καὶ αὐτόν καὶ γυναῖκα καὶ παιδὰς καὶ τὰ χρήματα· εἰναι δὲ τοιλά. ταῦτα δὲ καθηγοσομόνεος ἐπεμψε τὸν τοι 10 ἄνεψιν καὶ Δανφάγοραν, δὴ περὶ πλείοντο ἐποιεῖτο. 35 ἔχων οὖν ὁ Ἑυνοφῶν τούτοις παρ' ἐαυτῷ ἔθυτο. καὶ Βασίλας ὁ Ὑλέως μάντις παρὼν εἶπεν ὅτι κάλλιστα εἶ ὅ τὰ ἱερὰ αὐτῷ καὶ ὁ ἄνηρ ἀλώσιμος εἶ. δειπνήσας οὖν ἐπορεύετο τοὺς τοις λοχα-γοὺς τοὺς μάλιστα φίλους λαβὼν καὶ . . . πιστοὺς γεγενη-
11 μένους διὰ παντός, ὅπως εὐ ποιήσα τις αὐτοὺς. συνεξέρχονται δὲ 40 αὐτῷ καὶ ἄλλους μισαμένους εἰς εἴκασσιον. οἱ δὲ λοχαγοὶ ἀπή-
λαυνον, ἵνα μη μεταδοθεί μὸ μέρος, ός ἐτοιμῶν δὴ χρήμαται.
12 Ἐπεὶ δὲ ἀφικνοῦτο περὶ μέσας νύκτας, τὰ μὲν πέρεξ ὅτα
ἀνδράποδα τῆς τύρσιος καὶ χρήματα τὰ πλείστα ἀπέδρα αὐτοῖς
45 παραμελοῦντας, ὡς τὸν Ἀσιδάτην αὐτὸν λάβοιεν καὶ τὰ ἐκεῖνον.
πυργομαχοῦντες δὲ ἐπεὶ οὐκ ἐδύνατο λαβεῖν τὴν τύρσιν— 13
ὑψηλὴ γὰρ ἦν καὶ μεγάλη καὶ προμαχέωνας καὶ ἀνδρας πολ-
λοὺς καὶ μαχίμους ἥχουσα— διορύττειν ἐπεχείρησαν τὸν πύργον.
ὁ δὲ τοίχος ἦν ἐπὶ ὅκτω πλάθους γηκίνου τὸ εὐρός. ἀμα δὲ τῇ
50 ἡμέρᾳ διωρύκτῳ· καὶ ὡς τὸ πρῶτον διεφαίνη, ἐπάταξεν ἐνδοθεν
βουτόρροφ τις ὀβελόσκφ διαμπερὲς τὸν μηρὸν τοῦ ἑγγυτάτω· τὸ
δὲ λοιπὸν ἐκτοξεύοντες ἐποίουν μηδὲ παριέναι ἐπὶ ἀσφαλές εἶναι.
κεκραγόντων δὲ αὐτῶν καὶ πυρσεύδων ἐκβοθοῦσιν Ἰταμένης 15
μὲν ἔχων τὴν ἐαυτοῦ δύναμιν, ἐκ Ἀθωνίας δὲ ὀπλῖται Ἀσσύριοι
55 καὶ Ἱριάνοι ἵππεις καὶ οὕτως βασιλέως μυσθοφόροι ὡς ὀγδοή-
kouta, καὶ ἄλλοι πελτασταὶ εἰς ὀκτακοσίους, ἄλλοι δὲ ἐκ
Παρθενίου, ἄλλοι δὲ ἐξ Ἀπολλωνίας καὶ ἐκ τῶν πλησίων
χωρῶν καὶ ἱππεῖς.
1'Ενταῦθα δὴ ὃρα ἦν σκοπεῖν πῶς ἦσται ἡ ἀφοδος· καὶ 16
60 λαβόντες δοῦν ἡσαν βασιλέως καὶ πρόβατα ἡλιανυν καὶ ἀνδράποδα
ἐντὸς πλαισίου ποισάμενοι, οὐ τούς χρήματιν ἐπὶ προσέχεστες
τὸν νοῦν, ἀλλὰ μὴ φυγῇ εἰς ἡ ἀφοδος, εἰ καταλιπόντες τὰ χρη-
ματα ἀπόλειν, καὶ οὐ τε πολέμουισθαι ρασύτεροι εἶναι καὶ οἱ
στρατιώται ἀθυμότεροι· νῦν δὲ ἀπήσαν ὡς περὶ τῶν χρημάτων μαχούμενοι.
65 ἐπεὶ δὲ ἑώρα Γογγύλος ὀλίγους μὲν τοὺς Ἐλληνας, πολλοὺς δὲ 17
τοὺς ἐπικεμένους, ἐξέρχεται καὶ αὐτὸς βία τῆς μητρὸς ἄιν ἐν
ἐαυτοῦ δύναμιν, βουλόμενος μετασχεῖν τὸν ἔργον· συνεβοθεὶ
dὲ καὶ Προκλῆς ἐξ Ἀλισάρης καὶ Τευθρανίας ὁ ἀπὸ Δαμαρά-
tou. οἱ δὲ περὶ Ξενοφώντα ἐπεὶ πάνω ἦδε ἐπιέζοντο ὑπὸ τῶν
70 τοξευμάτων καὶ σφενδονῶν, πορευόμενοι κύκλῳ, ὡς τὰ ὅπλα
ἔχουν πρὸ τῶν τοξευμάτων, μόλις διαβαλύνοις τὸν Κάρκασον
ποταμὸν, τετραμένου ἔγνων οἱ ἥμισεις. ἐνταῦθα δὲ Ἄγασις 19
Στυμβάλλος λοχαγός τιτρώσκεται, τὸν πάντα χρόνου μαχόμενος
πρὸς τοὺς πολεμίους. καὶ διασφάζονται ἀνδράποδα ὡς διακόσια
75 ἔχουτες καὶ πρόβατα δοῦν θύματα.
Τῇ δὲ ὑστεράλα θυσάμενος ὁ Ξενοφῶν ἑξάγει νύκτωρ πᾶν τῷ 20
στράτευμα, ὡς δὲ μακροτάτην ἔλθοι τῆς Λυδίας, εἰς τὸ μῆ
διὰ τὸ ἐγγὺς εἶναι φοβεῖσθαι, ἀλλ' ἀφυλακτείν. δὲ Ἀσιδάτης 21
ἀκούσας ὅτι πάλιν ἐπ’ αὐτὸν τεθυμένος εἶν ὁ Ἑνοφῶν καὶ παντὶ τῷ στρατεύματι ἥξει, ἔξαναλξεται εἰς κόσμας ὑπὸ τὸ Παρθένον 80 22 πόλισμα ἔχοντας. ἔνταῦθα οἱ περὶ Ἑνοφῶντα συντυγχάνουσιν αὐτῷ καὶ λαμβάνουσιν αὐτὸν καὶ γυναῖκα καὶ παιδᾶς καὶ τοὺς ἵππους καὶ πάντα τὰ δεῦτα καὶ ὅντω τὰ πρῶτα ἱερὰ ἀπέβη.
23 Ἐπειτα πάλιν ἀφικνοῦνται εἰς Πέργαμον. ἔνταῦθα τὸν θεὸν ἡστάσατο Ἑνοφῶν· συνέπραττον γὰρ καὶ οἱ Δάκωνες καὶ οἱ 85 λοχαγοὶ καὶ οἱ ἄλλοι στρατηγοὶ καὶ οἱ στρατιώται ὡστ’ ἔξαλητα λαβείν καὶ ἵππους καὶ ζεύγη καὶ τᾶλλα· ὅστε ἰκανὸν εἶναι καὶ ἄλλον ἡδή εὖ ποιεῖν.
24 Ἐν τούτῳ Ὁβραον παραγενόμενος παρέλαβε τὸ στράτευμα καὶ συμμελέας τῷ ἄλλῳ Ἑλληνικῷ ἐπολέμησε πρὸς Τισσαφίνην καὶ 90 Φαρνάβαζον.
25 ["Ἀρχοντες δὲ οἴδε τῆς βασιλείας χώρας δογμ ἐπήλθομεν. Δυδίας Ἀρτίμας, Φυγιας Ἀρτακάμας, Δυσκονίας καὶ Καππα- δοκίας Μιθραδάτης, Κιλκίας Συνεννεσίσ, Φοινικῆς καὶ Ἀραβίας Δέρνης, Συρίας καὶ Ἀσσυρίας Βέλεσις, Βαβυλώνως Ῥωσόρας, 95 Μηδίας Ἀρβάκας, Φασιανῶν καὶ Ἐσπεριτῶν Τιρίβαζος. Καρ- δούχοι δὲ καὶ Χάλυβες καὶ Χαλδαιοί καὶ Μάθρονες καὶ Κόλχοι καὶ Μοσσύνοικοι καὶ Κοίτοι καὶ Τιβαρηνοὶ αὐτῶνοι. Παφλα- γονίας Κόρυλας, Βιθυνῶν Φαρνάβαζος, τῶν ἐν Εὐφράτῃ Θράκων 26 Σεύθης. ἀριθμὸς συμβάσεις τῆς ὁδοῦ τῆς ἀναβάσεως καὶ κατα- 100 βάσεως σταθμὸ διακόσιοι δεκαπέντε, παρασάγγαι χλω κάτω πεντήκοντα, ετάδια τρισμύρα τετρακυκλά διακόσια πεντήκοντα δέντε. χρόνου πλῆθος τῆς ἀναβάσεως καὶ καταβάσεως ἐναυτος καὶ τρεῖς μῆνες.]
MARCH OF THE TEN THOUSAND GREEKS
For Xenophon's Anabasis
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 ἀρ--; cf. Lat. in-, Eng. un-.

2) copulative, signifying union, as in ἀδύνατος; in the older period ἄ--; cf. σπα, ἄρης.

3) euphonic, chiefly before liquids or double consonants; cf. ἀνδρεία.

ἀ, ἀντ, see ὁ, ἀντęp.

ἀβρατος, -ου (ἀ-priv. + βρατο), not to be trodden or traversed, impassable; of rivers, unfordable.

Ἀβραχής, -ου, ὁ, Abrachemes, a Thracian, interpreter to Seuthes.

Ἀβραχῆσ, -ου, ὁ, Abrocharnas, a Doric gen. -α, Abrochama, satrap of Phoenicia and Syria, and commander of one of the four divisions of the army of Artaxerxes.

Ἀβδος, -ου, ὁ, Ἀβδος, a city on the Hellespont.

ἀγάτως, ἀγάθω, ἀγάθαν, see ἀγαθον.

ἀγαθος, -ης, -ην, 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. (το) ἀγαθόν, good, benefit, advantage, etc.; in pl. provisions, blessings, III, 1, 20; ἀγαθόν τι πούδ τινα, do one some service, 1, 9, 11; ἀγαθή πάσχειν, receive benefits, VII, 3, 20; ἐν ἀγαθῷ, for one's good, V, 8, 18; καλὸς καὶ ἄγαθος, or καλὸς κακός, "gentleman,” II, 8, 19n. Comp. ἀμείωτος, βελτίωτος, κρατίωτος, sup. ἀμείωτος, βελτίωτος, κρατίωτος.

ἀγάλλω, glorify, a poetic vb.; in mid., glory or delight in, with dat., or ἐν with dat.

ἀγαμαι, ἡγασθην, admire; aor., took a liking to.

ἀγαν, adv., very, exceedingly.

ἀγανάμι, ἀγαπέω, etc., love, esteem, I, 9, 29; be well content, be glad, V, 5, 13.

Ἀγασίας, -ου, ὁ, Agasias, of Symphalus in Arcadia, one of the Greek captains and a close friend of Xenophon.

ἀγαστός, -ης, -ην, (verbal of ἀγαμαι), admirable.

ἀγγελιω, -ου, το (dim. of ἀγγελος, vessel) vessel, jar.

ἀγγελια, -ας, ἡ (ἀγγελια), message.

ἀγγελιος, ἀγγελω, ἄγγελος, ἄγγελα, ἄγγελον, ἄγγελω, passenger, announce, report, bring news.

ἀγγελος, -ου, ὁ (ἀγγελω, Eng., angel), messenger, scout, herald.

ἀγγεω, ἢγεω, collect.

ἀγιως, -ου (ἀ-priv. + γεω, chin, beard), beardless.

Ἀγεσίλαος, -ου, ὁ, Aegislus, king of Sparta from 396 to 360 B.C.; commanded an expedition against Persia in 396, in which Xenophon took part.
'Aylas, -ov, ὁ, Agias, an Arcadian general under Cyrus, treacherously slain after the battle of Cunaxa.

Aγος, -ov, τὸ (cf. Lat. angulus, Eng. angle, ankle), bend; hence gien, valley.

Aγυρα, -as, ἤ (cf. ἄγκος), anchor.

Aγος, ἄγος (d-priv. + νοέω), not know or recognize, be in doubt.

Aγωμοστη, -ης, ἤ (cf. the following word), want of knowledge, folly; in pl. misunderstandings, II, 5, 6.

Aγωμων (d-priv. + γωμη), senseless, lacking judgment.

Aγορα, -ν, ἔ (ἀγορα), assembly, V, 7, 3; place of assembly, esp. market-place, market; then in general, market, provisions, V, 5, 19. ἀμφὶ ἄγορα πλήθοναν, about full market time, i.e. in the middle of the morning, I, 8, 1, II, 1, 7; ἀρν ἡς ἄγορά ή, live by purchasing provisions, (not by plunder), VI, 1, 1.

Aγοράζω, ἄγοραζω, etc. (ἀγορά), frequent the market, buy.

Aγορανομος, -ov, ὁ (ἄγορα + νομος), master or inspector of the market.

Aγος (ἄγον), speak in the assembly, speak, say.

Aγος, ἄγος (ἄγος, chase, akin to ἀγω), hunt, chase, catch.

Aγος, -α, -ov (ἀγος), living in the fields, wild.

Aγος, -ov (cf. Lat. ager, Eng. acre), field, land, country.

Aγορανομος (ἄγορα = ἄγος + νομος), lie awake.

Aγω, ἄγω, ἄγον, ἄξια, ἄγμα, ἄρης, 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 φέρω καὶ ἄγω (ferre et agere), plunder, i.e. carry off the goods and drive off the stock, II, 6, 5; ἄγω (ἄγων) δι, come now, II, 2, 10; ἄγοιλαν ἄγου, keep quiet, III, 1, 14; partic. ἄγων, like ἄγω, loosely translated, with, II, 4, 25.

Aγόμος, -ο (ἄγω), that may be carried; ἰδα ἄγωμα, freight, cargo.

Aγών, -ων, ὁ (ἄγω), orig. assembly, used esp. of the great games of Greece; hence, contest, struggle, game; ἄγων τιθεναι (I, 2, 10) or τοιν (IV, 8, 25), institute or hold games.

Aγωνομος, ἄγωνομος, etc. (ἀγων), contend in games; hence, generally, strive, contend, fight.

Aγωνοβης, -ου, ὁ (ἄγων + βης), judge or director of a contest.

Aγωνος, -ο (d-priv. + δικαιο), without dinner, dinnerless.

Aγολφος, -ο, ὁ (ἄ-copulative + ταλας, womb), brother.

Aδικος, ad. (d-priv. + δικος, fear), without fear, fearlessly.

Aδηλος, -ο (d-priv. + δικος), unclear, uncertain, doubtful.

Aδικαρας, -ο (d-priv. + δικαρος), not to be crossed or forded.

Aδικος, -ωκος, etc. (ἄδικος), 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.

Aδικα, -α, ἡ (ἄδικος), injustice, wrong.

Aδικος, -ο (d-priv. + δικος), unjust, wrong; ἰδα ἄδικος, injustice, I, 9, 16.
Vocabulary

ἄσικος, adv. (ἄλος), unfairly, unjustly; sup. ἄδικωτα χάριν, be treated most unjustly, VII, 1, 16.

ἄσβες, adv. (ἀπρ. + ἄβλος), without treachery or guile.

Ἀδραμύττον or Ἀδραμύττων, -ου, τοῦ, AdrAmyttium, a city on the coast of Mysia.

ἄσβεστος, -ος (ἀπρ. + ἄσβεστος), unable; of things, impossible, impracticable; ἄσβεστος, with or without ἀπο, it is impossible.

ἀεί, ἀεὶ, ἀεώμα (cf. ψήφι), sing, chant.

ἀει, adv. (older form αἰεί, cf. Lat. aevum, Eng. aye, ever), always, ever, from time to time.

ἀετός, -ος (older form αετός; cf. Lat. avis), eagle.

ἀετος, -ος (ἀπρ. + ἄετος, Eng. atheist), godless, impious.

Ἀθῆναι, -αν, αἱ, Athens.

Ἀθηνά, -ας, ἡ (cf. Ἀθήνα), Athéna, goddess of war and wisdom, and patron goddess of Athens; in VII, 3, 39, the watchword of Sesthemus and the Greeks.

Ἀθηναός, -αν (-'Αθηναί), Athenian; masc. as subst. an Athenian.

Ἀθηνος, locative adv. (Ἀθήνα), at Athens.

ἄθλος, -ου, τοῦ (cf. ἄθληθες, athlete), prize, in a contest.

ἄθροιξ, ἄθροιζον, etc. (ἀθρός), collect, assemble; mid. intrans., muster.

ἄθροις, -α, -ος (ἀ- + ἄθρος, noise), lit. in a noisy crowd, then together, in a body.

ἄθυμος, ἄθυμο, etc. (ἄθυμος), be despondent, disheartened.

ἄθυμα ποιον (verbal of ἄθυμω), one must be discouraged.

ἄθυμα, -ας, ἡ (ἄθυμος), discouragement, despondency.

ἄθυμος, -ος (ἀπρ. + ἄθυμος), without courage, despondent, dejected.

ἄθυμως, adv. (ἀθυμοσ), despondently, dejectedly; ἄθυμοι (ἄθυμοι), be dejected.

ἀλ, ἀλ, see ὁ, ὁς.

ἀλιαλος, -ος, ὁ, seashore, beach.

Ἀλγύρτος, -ας, -ος (Ἀλγύρτος), Egyptian; masc. as subst. an Egyptian.

Ἀλγύρτος, -ος, ὁ, Egypt, conquered by Cambyses and made a part of the Persian empire, but at the time of the Anabasis in revolt and independent.

ἄλειμα, ἄλειμα, ἄλειμμα, ἄλειμμα, 'ἄλειμμα (ἄλειμμα), respect, reverence.

ἄλημων, -ος, gen. -οις, sup. ἄλημων,

Ἀθηναῖος τοῖς αἰθήμασις (ἀθηναί), respectful, modest.

ἄλοικος, -ος, τοῦ, generally pl. (ἀλοικώμας), the pudenda, private parts.

ἀλίς, -ος, ἡ (ἀλίς), respect, reverence.

ἀλής, see ἀλείς.

ἄλεός, see ἄλεός.

Ἄθηνα, -ου, ἡ, Aeëtes, king of Colchis.

ἄλω, burn; mid. intrans., be on fire.

ἄλκης, oftener dep. ἄλκημας, ἄλκης,

ἄλημος, ἄλημα, etc. (ἄλημος), out, outrage, maltreat, torture.

ἄλως, -ως, τοῦ, blood.

Ἀλκίκνες, -ος, οἱ, Aenæas, of Symphalías in Arcadia, a captain in the Greek army.

Ἀλκιάως, -ος, ὁ, the Aenianians, a Thessalian people.

ἀλγής, ἁλγός, ἡ, goat.

Ἀλείπτος, -ος, ἡ, Aeolis, a district on the northwestern coast of Asia Minor.

ἀπερίζος, -α, -ος (verbal of ἀπερίζω), must be taken.
Anabasis

caret, -ή, -όνι (αλφώ), taken, chosen; 
ό το αλφέω, the delegates, envoys.
αλέω, αλέψω, αλέγω, ἔργω, ἔργαι, ἔργων, 
τοκεῖν, toke, capture, seize; mid. 
choose, prefer, elect; pass., be 
chosen, be elected.
αλειφ, ἀφό, ἂτα, etc., raise.
als, see δι.
αλφάνωμαι, αλφάνωμαι, ἱδόνημαι, ἐνδο-
μαι, perceive, observe, learn, 
with acc., ὑπό, ὑπό, or with a partic. 
clause; with gen., hear, hear of.
αλφάνωμαι, -ένω, ἦ (αλφάνωμαι), perceive-
tion; αλφάνωμαι ταφέκεν, be per-
ceived, IV, 6, 13.
αλειψος, -ός (αλειψ, portion, fate), auspici-
stious, favorable.
αλχάμας, -όν, ὁ, Aeschines, an Arc-
cadian, in command of the Greek 
peltasts.
αλχρός, -ός, -όν (αλχώμαι), shameful, 
base, disgraceful. Comp. αλ-
χρω, sup. αλχρωτός.
αλχρος, adv. (αλχρός), shamefully, 
disgracefully.
αλχύνη, -ή, ἦ (αλχώμαι), shame, dis-
grace.
αλχύνω, αλχύνω, ἕχω, ἔχω, ἔχων, 
dishonor, put to shame; mid. 
and pass., be ashamed; with 
acc., feel shame before, II, 3, 22.
αλίτω, αλίτων, etc., ask for, de-
mand; mid., beseech, ask for as 
a favor. The vb. may take two 
accs. (I, 3, 14 n.), or the source 
may be expressed by ταρά.
αλίτω, -ός, ἦ (αλίτω), charge, blame; 
αλίτω ἔχω, be blamed.
αλειδομαι, αλειδομαι, etc. (αλίτω), 
blame, censure, accuse, charge.
αλίπος, -ός, -όν (αλίτω), chargeable, 
responsible, to blame for, the 
cause of, abs. or with gen. τὸ 
αλίτω, the cause, IV, 1, 17.
αλευμαλωτός, -ός (αλευμή, spear—
άλευμαι), taken by the spear, 
captured; οἱ αλευματος, prisoner-
ers; τὰ αλευματα, booty.
Ἀκαρνάν, -ἀν, ὁ, an Acrarnan, 
inhabitant of Acrarnania in the 
southwestern part of north 
Greece.
ἀκαυτός, -ός (ἀ- + κατα), un-
dactyl.
ἀκαίρος, -ός, sound, fresh, of troops, 
ἀκάρυκτος, -ός (ἀ- + κατάς), 
without heralds, without a truce.
ἀκάκης, -οῦ, ὁ, (a Persian word), 
a short, straight sword, dagger.
ἀκινδυνος, -ός (ἀ- + κινδύνος), 
without danger, safe.
ἀκινδυνος, adv. (ἀκινδυνος), without 
danger.
ἀκάμας, ακάμω (ἀκαμή), be at one's 
prime, at one's best.
ἀκαμή, -ή, ἦ (1/4, cf. ἀκόης, ἀκόης, 
Eng., acme), point, edge; ἀκαμή, 
as adv., at the point of, just.
ἀκαθάρτος, -ός (ἀ- + καθάρτος), 
unpunished, undisciplined.
ἀκαλουθεία, ακαλουθεία, etc. (ἀ- 
κοπατητ- + καλωθείω, way), accom-
pany, follow.
ἀκαλουθεύοντας, -ένω, ἦ (ἀ- 
κοπατητ- + καλωθείω, way), going the same way, 
consistent.
ἀκαττίζω, ακαττίζω (ἀκαττίς), hurl the 
javelin, hit with the javelin.
ἀκάττος, -οῦ, τό (ὑ/ας; cf. ἀκαμή), 
javelin, hurled with the aid of a 
thong; see IV, 2, 28 n.
ἀκαττίζω, -ένω, ἦ (ἀκαττίζω), javelin-
throwing
ἀκαττότης, -οῦ, ὁ (ἀκαττίτω), javelin-
thrower.
ἀκούω, ἀκούμαι, ἑκούσα, ἀκούαμα. 
ἀκούω, hear, hear of, abs. ἐ- 
with acc.; with gen., of the sound 
heard, IV, 2, 8; often with gen. 
of source, hear from; foll. by
Vocabulary

δρυ, by acc. and infin. (of hearsay), or by acc. and partic. (if what is heard be marked as a fact); with gen., hearken to, obey.
εἰ δὲ ἄλοις (bene audire), as pass. of ἐὰν λύω, 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.

ἀκρα, -ας, ἡ (ἀκρος), summit, height, citadel.

ἀκρατος, -ος (ἀ-priv. + κρατεω), unmixed, strong, of wine.

ἀκρατες, -ος (ἀ-priv. + κρατω), without a trial.

ἀκροβολεομαι, aor. ἀκροβολεσμήν (ἀκρος + βάλλω), throw from a distance; hence, skirmish.

ἀκροβολενε, -έναι, ἡ (ἀκροβολεομαι), skirmish.

ἀκρόπολις, -εις, ἡ (ἀκροπολίς), upper city, citadel, acropolis.

ἀκρος, -α, -ον (cf. ἄκρη), highest, topmost, the top of; τὸ ἄκρον, height, summit; so τὰ ἄκρα, the heights.

ἀκρωνιλα, -ας, ἡ (ἀκρον + ὅνιλα), tip of the nail; then spur of a mountain.

ἀρχη, -ης, ἡ (ἀρχωμ, break), shore, coast, promontory.

ἀρχος, -ος (κύρος, power, authority), of no force, invalid, null and void.

ἄργων, -ος, ὁ (ἀργου, break), shore.

ἄλας, -ος (ἀ-priv. + ἀλαν), unwilling, used as a partic., ἄλαστος ἀλαν, against the will of Cyrus, without the consent of Cyrus, I, 3, 17; with the force of an adv., unwillingly, unintentionally, IV, 8, 25.

ἀλάς, ἀλαδομαι, ἄλαζα (ἀλας, an imitative word, battle-cry), raise the battle-cry, shout.

ἀλαμνος, -ος, ὁ (ἀλας, warmth), warm; in neut., a source of warmth.

ἀλας, ἀλεγμαι, ἀλεγμήν, ward off; in the Anabasis always mid., ward off from oneself, repel, requite.

ἀληπος, -ους, δ (ἀλες, grind), a grinder; δεις ἀληπος, the upper millstone, I, 5, 5.

ἀλευρος, -ους, τὸ (ἀλες), wheat, flour, always in pl.

ἀληθες, -ας, ἡ (ἀληθης), truth, candor; τὸ ἀληθος, in fact, in truth.

ἀληθαινω, ἀληθαινων, etc. (ἀληθης), speak the truth, tell the truth about, report truly.

ἀληθες, -ας (ἀ-priv. + ἀληθος = λαθος), unconcealed, manifest; hence true; τὸ ἀληθος, the truth.

ἀληθος, -ας, ὁ (ἀληθης), real, genuine, worthy of the name.

ἀληθευς, -ους, (ἀ-priv. + ἀληθος = λαθος), belonging to fishing or a fisherman; with πλοιον, a fishing-boat.

ἀλευρος, ὄσα, ἄλεσων (ὁμι), gather, collect; midl. intrans., assemble, VI, 3, 3.

ἀλθος, -ος (ἀ-priv. + ἀλθος), stoneless, free from stones.

ἀλως, adv., in crowds, in abundance, enough, with gen.

Ἀλισαρρη, -ης, Halisarne, a city in Mysia.

Ἀλοκομαι, ἀλοκομαι, ἄλος, ἄλως, a pass. of αλω, be taken, be captured, be seized.

Ἀλκος, -ους (ἀλης, strength, valor), warlike, brave, a poetic word.

ἄλλα (ἄλως), conj., more strongly adversative than δι, 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; ἀλλα γάρ, often implying an ellipsis, but . . . for, III, 2, 25; ἀλλ' ἂν, except.

ἀλλής, adv. (ἀλλος), in another way, place, or manner, elsewhere.

ἀλλος, -ος, reciprocal pron. (ἄλλος), one another, each other.

ἀλλοθεν, adv. (ἄλλος) from another place; ἄλλοι ἀλλοθεν, some in one way others in another, I, 10, 13 n.

ἀλλομα, ἀλομα, ἡλομη, 2 aor. ἑλομη (Lat. salio), leap, jump.

ἀλλος, -ης, -ο (Lat. alias), other, another; with art., the rest of, I, 2, 15; τῷ ἄλλῳ (ἡμέρᾳ), the next (day), II, 1, 3; with alternative or distributive force, ἄλλοι καὶ ἄλλοι, I, 5, 12; ἄλλοι . . . ἄλλοι, some . . . others, I, 8, 9; ἄλλοι ἄλλως (alius alter), some in one way others in another, I, 6, 11; so ἄλλοι ἄλλα λέγει, II, 1, 5; ἄλλοι ἄλλης, IV, 8, 19; sometimes pleonastic, besides, I, 5, 5; so especially with numerals, I, 7, 11; et τις καὶ ἄλλος and et τις καὶ ἄλλος, see καὶ; in questions expecting an affirmative answer, ἄλλος τι; = nonne?

ἄλλος (ἄλλοι), to another place, elsewhere.

ἄλλος, adv. (ἄλλος), at another time, at other times; ἄλλοσ καὶ ἄλλο sare, every now and then, II, 4, 26; et τοτε καὶ ἄλλοσ; see καὶ.

ἄλλοτρος, -α, -ον (ἄλλοι), belonging to another, foreign.

ἄλλος, adv. (ἄλλος), otherwise, in another way, differently; aimlessly, rashly, V, 1, 7; ἄλλοι ἄλλοι or γίγνονται, be different, III, 2, 37, VI, 6, 10; ἄλλοι τω, in any other way, III, 1, 20; ἄλλοι τι καὶ for other reasons and particularly, i.e. especially, V, 6, 9; VII, 7, 40; ἄλλοι ἄλλοι: see ἄλλοι.

ἄλγιστος, -ον (ἀ-priv. + λογισμαι), unreasoning, senseless, foolish.

ἄλητο, -ου, τό, sacred enclosure, esp. grove.

"Ἀλυς, -ος, ὁ, the Halys, the principal river of Asia Minor, flowing into the Euxine.

ἄλφων, -ου, τό, barley meal, always pl.

ἀλατηρία, -ης (ἀλατηρία, fox), fox-skin cap, worn by Thracians, VII, 4, 4.

ἄλευρος, -ον (ἀλευρομαι), that may be captured, easy to capture.

ἀλέωντο, see ἄλεωναι.

ἀμα, (cf. ἀμός, Lat., simul, Eng. same), at the same time, at the same time with (dat.), together with; ἄμα τῷ ἡμέρᾳ, at day-break, II, 1, 2; cf. ἁμα τῇ εὐθείᾳ ἡμέρᾳ, on the following day at dawn, I, 7, 2; ἁμα ἔξω ἀπόκτου, ἀποτέλεσμα, at sunrise, II, 1, 3; 3, 1; ἁμα ἕξω ἀποτέλεσμα, at sunset, II, 2, 13; ἁμα μὲν . . . ἁμα δὲ, both . . . and, III, 4, 19; with partice. (strictly with the accompanying vb.), as soon as.

Ἀμαζόνιος, -ος, ὁ, an Amazon, one of the mythical tribe of female warriors.

ἀμάξα, -ης, ἡ (ἀμαξα + ἀγός), a wagon, cart; ἀμάξα περίβολος, a wagon-load of stones, IV, 7, 10; θεῖος ὅριος ἀμάξα, a draught-ox, VI, 4, 22, 25.

ἀμαζόνως, -α, -ον (ἀμαζώνα), of stones, large enough to load a wagon. ἀμαζόνιος, -ος (ἀμαξα), passable for wagons, ὅποι ἄμαξας ἄμαξις wagon-road, I, 2, 21.
### Vocabulary

<table>
<thead>
<tr>
<th>Greek Term</th>
<th>English Translation</th>
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</thead>
<tbody>
<tr>
<td>ἀμαρτάων, ἀμαρτήσωμα, ἡμὰρτων, ἡμαρτ-</td>
<td>in such phrases the individual is often included, of ἀμφὶ 'Αμφϊ-</td>
</tr>
<tr>
<td>τηκα, ἡμαρτήμα, ἡμαρτῆνη, miss</td>
<td>αἰών, Ariaeus and his men, III, 2, 2; of time, ἀμφὶ ἄγωρα πλῆθος-</td>
</tr>
<tr>
<td>the mark, miss (with gen.), I. 5, 12; do wrong, sin against, III, 2, 20; μικρὰ ἀμαρτητῆς, small</td>
<td>about full market time, I, 8, 1; ἀμφὶ δορυφόρον, I, 10, 17; with</td>
</tr>
<tr>
<td>errors, V, 8, 20.</td>
<td>various objects, ἀμφὶ τὰ στρατε-</td>
</tr>
<tr>
<td>ἀμάχηθι, adv. (ἀ-priv. + μάχωμαι), without</td>
<td>μαραρῆμα, ἰππαύξαν, spend money on</td>
</tr>
<tr>
<td>fighting, without a struggle.</td>
<td>his armies, I, 1, 8; τὰ ἀμφὶ τάξεις,</td>
</tr>
<tr>
<td>ἀμάχητι, adv. =the foregoing.</td>
<td>tactics, II, 1, 7; ἀμφὶ τὰ ἱππαύξαν,</td>
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<tr>
<td>ἀμάλλην, -ον, comp. of ἀμάλλης, better,</td>
<td>to be busied about this, V, 2, 26;</td>
</tr>
<tr>
<td>braver; neut. as adv., II, 1, 20,</td>
<td>with numerals, I, 2, 9, and frequently.</td>
</tr>
<tr>
<td>ἀμάλλης, -ος, etc. (ἀ-priv. + μᾶλλον), be</td>
<td>ἀμφιδήνος, -ου, ὁ, Amphidēnous, father of Amphicrates.</td>
</tr>
<tr>
<td>careless, be negligent of, neglect,</td>
<td>ἀμφικράτης, -ου, ὁ, Amphicrates,</td>
</tr>
<tr>
<td>with gen.</td>
<td>an Athenian, a captain in the Greek army.</td>
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<tr>
<td>ἀμαλλᾶς, adv. (ἀμαλῆς, careless; cf.</td>
<td>ἀμφιλήγω (ἀγω), speak on both</td>
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<tr>
<td>ἀμαλλῶ, careless), carelessly, negligently.</td>
<td>sides, quarrel.</td>
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<tr>
<td>ἀμέτρεω, -ος (ἀ-priv. + μέτρον),</td>
<td>ἀμφινολίτης, -ου, ὁ, an Amphipolit-</td>
</tr>
<tr>
<td>without measure, countless.</td>
<td>tan, citizen of Amphipolis, a colony of Athens on the Strymon</td>
</tr>
<tr>
<td>ἀμέθηκανος, -ος (ἀ-priv. + μηχανή),</td>
<td>in Macedonia.</td>
</tr>
<tr>
<td>without resource or means; impossible,</td>
<td>ἀμφότερος, -ας, -ος (ἀμφω), both. In</td>
</tr>
<tr>
<td>I, 2, 21; τολλα καὶ ἀμ-</td>
<td>the Anabasis only dual or pl.</td>
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<tr>
<td>χαξα, many difficulties, II, 3, 18.</td>
<td>ἀμφότερως, adv. (ἀμφότερος), from</td>
</tr>
<tr>
<td>ἀμφιδήρως, ἀμφίδρως, etc., dep.</td>
<td>both sides, on both sides.</td>
</tr>
<tr>
<td>pass. (ἀμφίδρως, contain), contend,</td>
<td>ἀμφώ (cf. ἀμφη, Lat. ambo, Eng.</td>
</tr>
<tr>
<td>rie with, race for (with ἐξ or</td>
<td>both), gen. and dat. ἀμφω, both.</td>
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<tr>
<td>πρὸ).</td>
<td>ἀ, post-pos. modal part. for which</td>
</tr>
<tr>
<td>ἀμυνειόν, -η, -ον (ἀμύνεια, al-</td>
<td>(1) with the conitit. part. ἄ (see ἄσ), with relatives (ὁ, ὁτις,</td>
</tr>
</tbody>
</table>
πρὶ, μέχρι, δότε, with the vb. in the subj., either referring to the fut. or made general in the pres.; with ὧς 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.

ἀυ 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.

ἀυ, see ἀν.  
ἀν-, see an.-
ἀν, prep. with acc. (cf. Eng. on), up, up along, over, throughout; often distributive, ἀν ἐκατὸν ἀρ-  
ϕας, a hundred men each, III, 4, 21; of manner, ἀν κράτος, up to or with all one’s might, at full speed, I, 8, 1 (cf. κατά κράτος).

In composition ἀν frequently means back or again.

ἀναβάω, (μεταβάω), go up, ascend; especially go up from the coast; go inland; of a horse, mount; of a ship, embark on, both with ἤτοι.  
ἀναβάλλω (βάλλω), throw up, of a mound; help to mount, IV, 4, 4.

ἀναβαίνω, -ειν, ἢ (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.

ἀναβάσεως (βάσεως, -βάσεως or βασιλείας, make to go), make go up, lead up.

ἀναβάσεως (βάσεως), shout aloud, call.

ἀναιλή, -ή, ἢ (ἀναιλέω), earth thrown up, mound.

ἀναγγέλω (γιγνέω), know again (something seen before), recognize, V, 8, 6; read I, 6, 4.

ἀναγάκτω, ἀναγάκτω, etc. (ἀγαντω), force, compel.

ἀναγάκτως, -α, -αν (ἀγαντω), necessary; of ἀγακτω, one’s relatives, Lat. necessarii, II, 4, 1.

ἀνάγκη, -ή, ἡ, necessity, force; with or without ἤν, it is necessary, one must, with dat. or acc. and infin.; ἄναγκη ἐκεῖνοι or κατάγκησθαι, be constrained by necessity, II, 6, 21; II, 6, 13; ὁ ἄναγκη δρα, be in straits, VII, 6, 27.

ἀνάγκης, see ἀναγκής.

ἀναγκος (ἀγος), lead or take up, lead inland; mid. put to sea, set sail.

ἀναγκην (ἀγκην), yoke up, hence break camp, III, 4, 37; IV, 6, 1.

ἀναγκασθείς (cf. ἀπασθείς), take courage, recover courage.

ἀνακάθινα, ἀναθεῖς, see ἀναθείμα.

ἀνάθεμα, -τος, το (ἀναθείμα), a thing set up, votive offering, V, 3, 5.

ἀναθερμένα (θερμέω, -θεμεν, raise an uproar; cf. θερμος), cry out aloud, applaud.

ἀναθέφαμεν, see ἀναθέτω.

ἀνάφει (ἄφεω), take up, pick up, carry off for burial (in this
Vocabulary

*sense chiefly mid.); of an oracle, take up a subject; hence answer, III, 1, 6; of war, undertake, begin.*

*ἀνακάλε (καλω), kindle.*
*ἀνακάλε (καλέω) call again, call aloud, call back, sound the recall.*
*ἀνακοινώ (κοινώ), consult, confer with, act. or mid.*
*ἀνακομίζω (κομίζω), carry up; mid., store up for oneself.*
*ἀνακράζω (κράζω, scream) only in aor. ἀνεκραγον, shout aloud, cry out.*
*ἀναλάβω (ἀλάβω), raise the war-cry.*
*ἀναλαμβάνω (λαμβάνω), take up, pick up, take along with.*
*ἀναλάμπω (λάμπω), blaze up, aor. burst into a blaze.*
*ἀναλοχεία (ἀλοχεία), visible light.*
*ἀναλωσία (ἀλωσία), ἀνάλογος, ἀνάλημα, ἀνάλογος, ἀνάλογος, use up, spend, exhaust.*
*ἀνάλωσις, -ος (ἀ-priv. + ἀλω, verbal of ἀλλοκοτιανηος, not be taken, impregnable.*
*ἀναμενέω (μενεω, μείνεω, μείνηω, μεμενεω, μεμεινεω, 2 aor. pass. μεμεινη, mix), mingle with.*
*ἀναμένω (μενω), remain, wait, wait for.*
*ἀναμμυσθώ (μυσθω), 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.*
*ἀναδρόω, -ον (ἀ-priv. + ἄδρο, unmanly, cowardly.*

'Ἀναξίσσω, -ον, ὁ, Anaxibius, a Spartan admiral in command at Byzantium.*

*ἀναζόρωδες, -ίδω, αι (Persian word), trousers.*
*ἀναφέρεω (παυω), cause to cease; mid., rest, refresh oneself, pass the night.*
*ἀναφθάω (πελθω), persuade, induce.*
*ἀναφτάνωμι (πετάνωμι, spread out; of. Lat. pandeo, pateo), throw open.*
*ἀναπάθω (παθω, παθωεις, etc., leap), leap up, spring upon one's horse.*
*ἀναπνεώ (πνεω), breathe again, recover breath.*
*ἀναπαύεσθω (πάεσθω), exact, collect, of money due.*
*ἀναπτόω (πτωσω, πτέω, etc., fold), unfold, fold back, I, 10, 9.*
*ἀναπτύσσωμαι (πτυσσομαι), inquire carefully, learn by questioning.*
*ἀναπτυξωμαι, -οι (ἀ-priv. + ἀπεξωμαι, count), innumerable.*
*ἀναπτυσσόμενος, -ος (ἀ-priv. + ἀπεξωμαι), without breakfast, breakfastless.*
*ἀναρτάω (ἀρταω), snatch up, seize, carry off.*
*ἀναρθύνω, -ος (ἀ-priv. + ἀρθω, lack of government, anarchy.*
*ἀνασκαλώ (σκαλω), pack up, remove.*
*ἀναστᾶς, see ἀναστήμα.*
*ἀναστάτωμα (στάτωμα), fence with stakes; of. σταρωμα, set up on a stake, impale.*
*ἀναστάλλο (στάλλω), send back; hence repulse.*
*ἀναστάτων, ἀναστήμα, see ἀναστήμα.*
*ἀναστέφω (στέφω), turn back or about, face about, retreat; mid., conduct oneself, behave, II, 5, 14; pass., face about, rally, I, 10, 12.*
*ἀναστηθαὶ, ἀνάσχωμαι, see ἀνάχω.*
*ἀναστρέφω (τρέφω), stir up; perf. pass. partic. ἀναστρέφω, ἀναστρέφω, in disorder, I, 7, 20.*
*ἀναστικάω (τεικω) stretch up, hold up, esp. of the hands in voting;
alētos ἀνατεραμένος, an eagle with wings outspread, I, 10, 12.
καντάλος (τῆλος, τιταλά, make to rise), intr., rise, of the sun.
ἀναστήμα (τῆμα), put upon, pack upon, II, 2, 4; set up, dedicate, V, 3, 5 and 6.
ἀνατρέσσω (τρέσσω), fatten up.
ἀναφέρω (φέρω), flee up.
ἀναφέρομαι (φέρομαι), come to one’s senses, recover one’s senses.
ἀναχάλω, only in pros. (Homerian χάλω, withdraw), withdraw, retreat.
ἀναχωρέω (χωρέω), withdraw, retire, retreat; ἀναχωρέω ἄρι τόδα, give ground step by step, V, 2, 32.
ἀναχωρίζω (χωρίζω), make to withdraw or retire.
ἀνάσα, see ἀνάσα.
ἀναπαχάλα, -ας, ἥ (ἀνάψ + ἀραβάτ), bravery, valor.
ἀνάπηρωσον, -ου, τό (ἀνάψ + πέρσι), slave, esp. captive taken in war.
ἀνάπτω, -α, -ορ (ἀνάπ), manly, courageous.
ἀναπαύσης, -πος, ἥ (ἀνάπ), manliness, valor, courage.
ἀνάπορος (ἀνάρ), play the man, act bravely.
ἀναβής, see ἀναβάλω.
ἀναγίνω (ἀγίω), trans., wake up, awaken; pass., be aroused, wake up.
ἀνακλον, see ἀνακλώ.
ἀνακλει, see ἀκλει.
ἀνακλῶ, (εἰκόνα), proclain.
ἀναλέγαμαι, see ἀναγράφω.
ἀνάμοι, -ου, ὁ (cf. Lat. anima, animus), wind.
ἀναπληρώ, adv. (ἀ-priv. + verbal of ἐπληράω), not to be laid hold of, in security, blamelessly.
ἀναπέθω (ἐπέθω, excite), excite, provoke; pass., be instigated.
ἀναπερά (ἔπεράω), ask, demand.
ἀναπτής, see ἀναπτή.
ἀναπτήρας, see ἀναπτήρω.
ἀναπτήρω, -ου, τό (ἀνάπτω, flower), flower, flower-pattern, V, 4, 32.
ἀναπτυσσον (τυπόν), set up against; mid., rise up against, oppose.
ἀναπρονοι, -ς, -ον (ἀναπρόνοοι), human; neut., pl., things human, as contrasted with the gods.
ἀναπρονοι, -ου, ὁ, ἡ, τοι (μαν), human
being, pl. men, people; with words denoting nationality, like ἀρχη, VI, 4, 23; often contemptuous, III, 1, 27. 

ἀνάω, ἀνδρίω, etc. (ἀνί, grief), grievce, trouble, harass; mid., be distressed, I, 2, 11; be hurt, IV, 8, 28. 

ἀνέμα (ἐκα), send back; hence, let go, VII, 6, 30. 

ἀμασώ (ἐμα, draw; cf. ἑμά), draw up. 

ἀνίσχημα (ἐνσήμα), cause to stand, rouse up, I, 5, 3; mid., with perf. and 2 aor. act., stand up, get up, rise. 

ἀνόσος, -ος (ἀ-priv. ὁσ), impassable. 

ἀνοές, -ος, ἡ ὁσ - ὁσ, way up, upward march; cf. ἀνάβαςα. 

ἀνάγος, -ος (ἀ-priv. ὁς), senseless, foolish. 

ἀνάγεψε, ἀνάγεσσε, with double augment throughout, impf. ἀνήγορον (ἠγορο or ἠγορομ, open), open, throw open. 

ἀνομία, -ας, ἡ (ἀ-priv. ὁμοι), lawlessness. 

ἀνομλία, adv. (ἀ-priv. ὁμολί), differently. 

ἀνομος, -ος (ἀ-priv. ὁμος), lawless. 

ἀνώ, see ἀν. 

ἀναγοράσε, ἀναγοράσω, buy in exchange. 

ἀνακόηω (ἀκοῆω), hear in turn, hear in reply. 

Ἀνταιόρος, ὁ, Ἀντανόρος, a city in the Troad. 

ἀναμμένης (ἀμμηνης), fill in return or in requital. 

ἀναστάξομαι (ἀναστάξωμαι), take care in turn, take counter measures. 

ἀναποίεω (ἀποεω), do good in return. 

ἀντί, by elision ἀντ' or ἀντ', prep. with gen., over against, opposite, against; hence, instead of, I, 1, 4; in return for, I, 3, 4; ἀντ' ἐν ἑστηκότει, standing behind which, IV, 7, 6. 

ἀναπαύσω (ἀπαύσω), give in return or in place of. 

ἀντικαθιστήμα (ἐντήμα), appoint instead or in place of. 

ἀντιλέγω (ἀλεγω), say against or in opposition (ἐν or infinit.); speak against, object, abs. 

ἀντίλος, -α, -ου (ἀντίλ), opposite, against, facing; ἀντίλο ὁμα, go to meet, go against, I, 8, 17; ὁ ἀντίλο, the enemy, III, 1, 42; ἐν τοι ἀντίλο, from the opposite side, from the side of the enemy, I, 8, 23; ἄριστο ἀντίλο ὁ ὁμικος, words the very opposite of those I heard (a rare use), VI, 6, 34. 

ἀντιπαράβλευω (θέω), run along opposite. 

ἀντιπαρασκευάζωμαι (σκευάζω), make counter preparations. 

ἀντιπαρατάττομαι (τάττω), array oneself against. 

ἀντιπάρωμι (ἐμι), march along opposite or on the other side. 

ἀντιπάχω (πάχω), suffer in return. 

ἀντιφάρω or ἀντιφαίρω, adv. (ἀντί- 

φαίρω), over against, opposite, with gen. and preceded by κατα. 

ἀντιφάρω (φαίρω), do in return, retaliate; mid., contend with someone (dat.) for something (gen.), II, 1, 11; vie with one another in (gen.), IV, 7, 12. 

ἀντιτροπή, -ν (ἀντί-τροπή; cf. τροπή), over against, opposite, a poetic word, IV, 2, 18. 

ἀντιστασία (στασία), contend against, vie with.
Anabasis

ἀνιστασίατης, -ος, ὁ (ἀντί-στάσις, faction), an opponent, rival. ἀνοτοχώς (στοιχώς, be in a row, στοιχεῖον, row), stand in rows over against. ἀντιπατροποιήσωμεν (πολέμοι), encamp against. ἀντιάτης (τάρτω), draw up or array against. ἀντιμεδο (τμῆς), honor in return. ἀντιμονία (τοιχίων), shoot in return, shoot back. ἀντιφυλάξωναι (φυλάξω), be on one's guard in turn, take counter precautions. ἀντρον, -ου, τό (hence Lat. antrum), cave. ἀντράκας, -ος (ἀντρον, -ος), cave-like; τερά αντράκας, a rocky cavern. ἀναπτύζω, -ητός, -ος (verbal of ἀναπτύζω), that may be accomplished; possible; σχῆν ἐν ἀναπτύζω, as silently as possible, I, 8, 11. ἀνάη, ἀνεύ, etc. (pres. regularly ἀνέω), accomplish. ἀνά, adv. (ἀνέω), comp. ἀνέτειβο, sup. ἀνατάτου, up, upwards, above, inland, with gen., IV, 3, 3; τα ἄνο, the heights, IV, 2, 25; η ἄνο ἅπας, the journey inland, III, 1, 8. ἀνάγγειλα, -ειλάω, τό (ἀνάγγειλα), upper floor, loft, a dubious word, V, 3, 29. ἀνάπλασις, adv. (ἀνά, from above, from the interior. ἅξιος (ἀξιόω, worth, value, price, deserts. ἄξιος, -ος, ὣ (ἀξιόω), worth, value. ἄξιος, -ος (ἀξιόω), weighing as much as, worthy of (gen.); ἄξιον (ἀξίων), be worth while, be fitting; σολήν (σολήνας, σολή- νος) ἄξιος, of great (more, the most) value; so παντὸς ἄξιος, VII, 3, 13. ἄξιοντάσης, -οντας, ὁ (ἀξιόω-παθησώμεν, worthy to be general. ἄξιος, ἄξιον, etc. (ἀξιόω), deem fit or proper, ask, claim. ἄξιος, -ος, τό (ἀξιόω), worth, authority. ἄξιος, adv. (ἀξιόω), worthily, deservedly, I, 9, 15. ἄξιος, -ος, ὁ (ἄξιος, axile. ἄξιόν, see ἄξιον. ἄναγγέλλω (ἄγγελλω), bring back word, announce, report. ἄπαγόρευς, ἄφω, ἀφρός, ἄφθιμος (ἄφθιμος), renounce, give up, grow weary. ἄναγα (ἄγα), lead or carry back or off; march back. ἄναγγήλη, ἡ, ἡ (ἄγαλμα), removal, departure. ἄναβολα, -ος (ἄναβολος), without experience in, free from (gen.). ἄναβολος, ἅ (ἄναβολος, -ος), uneducated, ignorant. ἄναζω (ἄναξ), raise from; intr. set sail, depart. ἄνατος (ἀνατόμος, claim as one's right or due, demand; with two accs., II, 5, 38. ἄναπται (ἄλλακτω, ἄλλαξι, ἄλλαξα, -άλλαξι, ἄλλαξα, ἀλλαξην or ἀλλάξην), change from, set free, remove; intr., depart, be freed from, be well rid of, I, 10, 8. ἄναπλος, -ή, -ος, tender, delicate, soft. ἄναπλος, in sor. pass. ἄμελθω (ἀμέλεω, change), exchange words, answer, reply, II, 5, 15 n. ἄναρτω, ἄναρτωσις, ἄναρτησις, ἄντρησις, meet or, in a hostile sense, encounter. ἄναφη, adv. once. ἄναφη, adv. once. ἄναφησις, -ος (ἄναφηω, ἄναφησις, ἄναφησις, ἄναφησις, meet or, in a hostile sense, encounter. ἄναφη, adv. once.
Vocabulary

δινα, διάνα, διαν (τὰς), all together, the whole of, entire; with art.
gen. in pred. posi.

ἀπανδημέρις (cf. ἀναθηματικός), return on the same day.

ἀναγνώσκω, see ἀναγνώσκω.

ἀποδύνη, see ἀπόδυνη.

ἀποδέξασθαι, see ἀποδέξασθαι.

ἀπόδοκα, etc., see ἀπόδοκα.

ἀποδέξεσθαι, see ἀποδέξεσθαι.

ἀποδέσθαι, see ἀποδέσθαι.

ἀπηθάνω, ἀπηθάνων, etc. (ἀπήθανος), disbelieve, disobey (dat.).

ἀπηθάνη, ἀπηθάνω, etc. (ἀπηθάνω), disbelieve, disobey (dat.).

ἀπιστία, ἀπιστία, ἀπίστος, distrust, disbelieve, distrust, suspicion, II, 5, 4; faithlessness, treachery, II, 5, 21; III, 2, 8.

ἀπιστος, -ος (ἀπιστος), not to be trusted, faithless.

ἀπηνόω (verbal of ἀπομια), one must go or depart.

ἀπιστος, -ος, boundless, immeasurable.

ἀπλος, -ος (ἀ-copulative + πλα), simple, frank; τὸ ἀ-

πλοον, frankness, candor, II, 6, 22.

ἀπε, by elision α' or αφ', prep.

with gen. (Lat. a, ab, Eng. off), (1) of place, from, away from; often with pregnant construc-
tion, τὰ ἄπε ὁλιγὰν ἡλια, II, 2, 16 n.; (2) of time, from, since, after, ἄπε τὸν, from this time on, II, 6, 5; ἂφ' αθ', since, III, 2, 14; (3) of source, I, 5, 10; so of descent, II, 1, 3; (4) of means, ἄπε τὸν τὸν χρημάτων, I, 1, 9; (5) of cause, ἄπε τοῦ ἀτομάτου, at their own bidding, I, 2, 17; ἄπε τοῦ ἀνθρωποῦ, at the same signal, II, 5, 32.

So the phrase ἄφ' (ἄφ') ἄνω means on horseback, but denotes that the rider's attention is directed away from the horse; contrast ἄφ' ἄνω. In composition ἀφ- denotes from, away, back, in return, or it may have a neg. force (see ἀποφημιμαι, ἀφοδιζω).
ἀποβάλλω (βάλλω), step off, esp. disembark; of events, turn out, come true, VII, 8, 22.
ἀποβάλλω (βαλλω), cast away, lose.
ἀποβάδω (βαδάω, βαδάω or βάδω, -βαδασα, make to go, causative of βαίνω), trans., disembark.
ἀποβλέπω (βλέπω), look away (from other things) to, 1, 8, 14; look (for support), to, VII, 2, 33.
ἀπογγένασκο (γγένασκο), decide against, give up the intention of, I, 7, 19.
ἀποδιδόμενα, see ἀποδίδεω.
ἀποδιδάσκασιν, see ἀποδιδάσκασιν.
ἀποδείκνυμι (δείκνυμι), point out, direct, with infin., appoint; mid., declare (with or without γνώμη) fully, by ὑπ' or by infin.; pass., be declared, pointed out.
ἀποδέχω (δέχω, δέχα, δέχατα, δέχαται, ἀπόδέχοντα, flag), strip the hide off, flag, skin.
ἀποδοχώμαι (δοχώμαι), receive from, accept.
ἀποδημαία, -σω, etc. (δημαῖοι), be or go away from home.
ἀποδιδόμω (διδόμω, διδάσκασι), -δάσκασι, -δάσκαλος, run, 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; fulfill a promise, I, 7, 5: mid., sell, VII, 2, 3.
ἀποδοκείμαι, impers. (δοκέω), it seems best not to, II, 3, 9.
ἀποδοῦναι, see ἀποδίδωμι.
ἀποζητάμαι, ἀποζητάμαι, see ἀποδιδάσκασιν.
ἀποδοματομοῦμαι, see ἀποτρέχω.
ἀποδύω (δύω), strip off, spoil (a fallen foe); mid., with 2 aor. act., strip oneself.
ἀποδύτω, see ἀποδίδωμι.
Vocabulary

ἁπάλλης, -ής (ἁπό + λέγω), selected, choice.

ἁποληφθής, ἁπολήφονται, see ἁπολαμβάνω.

ἁπόλλωμι (ἦλιμω, ὐλῶ, ἠλεσα, ἁλῶ-λέκα, ἁλίμων, ὀλωλα), destroy, kill, lose; mid. and 2 pf. and plpf. act., be destroyed, perish, die, as a virtual pass., often foll. by ὅτα with the gen. of the agent.

Ἀπόλλων, -νος, acc. -νος or -ν, Apollo, son of Zeus and Leto, the god of prophecy, music, poetry, etc.; his most noted oracle was at Delphi (see III, 1, 6).

Ἀπόλλωνία, -ας, ἡ, Apollonia, a town in Mysia.

Ἀπόλλωνις, -ος, ὁ, Apollonides, a Lydian pretending to be a Boeotian, III, 1, 26.

ἁπολύγομαι, ἁπολυγγομαι, etc. (ἁπό + λέγω; cf. Eng. apology), say in defense.

ἁπολέω (λέω), loose from, acquit.

ἁπολελέκαται, see ἁπόλλωμι.

ἁπομάχομαι (μάχομαι), fight off, fight against, resist.

ἁπομάχος, -ος (ἁπό + μάχη), not fighting, disabled; ὁ ἁπομάχος, the non-combatants.

ἁπονοοτίμος (νοτέω, go home, from νοτος, return), return home.

ἁπονότω (νότω), send off, send back; esp. send what is due, remit, I, 1, 8; mid., dismiss, I, 1, 5.

ἁποτήγγυμι (τήγγυμι), freeze, curdle.

ἁποτήδαιμος (τηδαώ, τηδήσω, leap), leap down.

ἁποτέλω (τέλω), sail off or back, sail home.

ἁπότλων, -ος, ὁ (τλων), voyage back or home.

ἁποτρέφομαι (τρέφομαι), go away, depart.

ἁπορέω, -ής (ἁπόρος), be without resource, be in doubt, at a loss, act. and mid.; be in want of, with gen., I, 7, 3.

ἁπορία, -ας, ἡ (ἁπόρος), lack of resource, difficulty, perplexity; lack, want, with gen., II, 5, 9.

ἁποροσ, -ον (ἁ-priv. + ἄρος), without means or resource, at a loss, perplexed; of roads, etc., impassable; of actions, difficult; τὸ ἁπόρος, difficulty, obstacle, III, 2, 22; ἁπόρον ἔστι, it is impracticable, III, 3, 4.

ἁπορρητος, -ος (ἁρ- verbal of ἄρω, not to be told, secret; ἐν ἁπορρητῷ ποιμήνας, putting him under pledge of secrecy, VII, 6, 43.

ἁπορρέω, -ορό, ὁ, ἡ (cf. ἄργυρος, break, Lat. frangere, Eng. break), broken off, abrupt, sheer.

ἁποσκόμμαι, with 2 perf. act. ἁποσκόμητα (σκόμω, make to rot, cf. Eng. antiseptic), rot off, lose by mortification.

ἁποσκάτωμαι (σκάτωμαι, σκάψω, etc., dig), dig off; ἁποσκάττει τι, is digging some trench to cut us off, II, 4, 4.

ἁποσκεκάννυμι (σκεκάννυμι), scatter abroad; mid. and pass., be dispersed, straggle.

ἁπουσικώς (σκύνω), encamp at a distance from, III, 4, 35.

ἁποστάω (σταώ), draw off or away from, withdraw; pass., be separated from.

ἅποσταφέω (σταφάω), fence off, from, σταφάς), stake off, shut off by a palisade.

ἁποστάλλω (σταλλω), send back.

ἅποστείρω (στείρω), rob, defraud, abs. or with 2 accs.

ἁποστὴναλ, see ἀφίσηναλ.
Anabasis

ἀναστρατοπέδωμαι (στρατοπεδώ),
encamp away from, gen.
ἀποστρέφω (στρέφω), turn back, induce to return.
ἀποστράφης, -ής, ἡ (ἀποστρέφω), a turning back, hence, place of refuge, base for operations, II, 4, 22; VII, 6, 34.
ἀποσυλάω (συλάω, συλῆων, etc., strip, rob), strip off, rob of.
ἀποσχάλω, ἀπόσχαλον, see ἀπάχω.
ἀποσθείζω (σθείζω), lead back in safety.
ἀποσφαίρω (φαίρω, ἀ, ἀπό, from τάφροι), shut off by a trench, trench off, VI, 5, 1.
ἀποστήω (στήω), stretch, extend.
ἀποστείλω (τείλω), wall off, shut off by a wall, II, 4, 4.
ἀποστείλων (τείλων), cut off; lit. or as a military phrase, cut off, intercept.
ἀποστέλλω (τέλλω), put or store away.
ἀποστημένα, see ἀποστείλαμεν.
ἀποστωμοσ, -ος (ἀπό + τειλω), cut-off, sheer, steep.
ἀποστρέφω (τρέφω), turn back or away; mid., intr. turn back, turn aside.
ἀποστρέφων (τρέφων), run back, run away.
ἀποφαίνω (φαίνω), show forth; mid. and pass., appear, declare (one's own opinion), I, 6, 9.
ἀποφαίνω (φαίνω), flee away, escape (by speed, contrast ἀροιδράκω). ἀποφαίνω, see ἀποφαίνω.
ἀπόφρασις, -εως, ἡ (ἀπό + φράττω, fence in, cf. Lat. farciio, stuff full), a fencing off, hence blockade.
ἀποχερώ (χερώ), depart, withdraw, retreat.
ἀποψηφίζωμαι (ψηφίζομαι), vote against, vote in the negative, I, 4, 15.
ἀπορθόμος, -ος (ἀπρόθιμος), unwilling.
ἀποροσδόκητος, -ος (ἀπροσδόκω), unexpected; ἡ ἀποροσδόκητος, unexpectedly, IV, 1, 10.
ἀποφεύγω, adv. (ἀπρ. + φεύγω), make excuses, without making excuses, without hesitation, II, 6, 10.
ἀπτω, ἀπω, etc. (Lat. aptus, fit) fasten; mid., lay hold of, touch (with gen.).
ἀπάλειπτος, see ἀπάλλωμαι.
ἀρα, post-positive inferential part., therefore, accordingly, then, so.
ἀρα, interrog. part., ἀρα ὅ (Lat. nonne), III, 1, 18; ἀρα μή (Lat. num), VII, 6, 5.
Ἀραβία, -ς, 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.
Ἀράτης, -ος, ὁ, the Arazes, a name given by Xen.to a tributary of the Euphrates, the modern Khabur. ἀράτη, see ἀράτω.
Ἀρβάκας, -ος, ὁ, Arbaacas, satrap of Media.
Ἀρβάκης, -ου, ὁ, Arbaaces, one of the four generals of Artaxerxes' army.
Ἀργιτος, -α, -ος (Ἀργος, τό, Αργος) Argive; masc. as sub. an Argive, a native of Argos, the capital of Argolis.
ἀργός, -ος (ἀργ.- ἄργος), lazy, idle. ἀργόρευος, -ου, τό (dim. of ἄργους, silver, Lat. argentum), piece of silver, silver coin, money.
ἀργυρόπονος, -ος, ὁ, ἡ (ἀργυρός, silver + ὄς), silver-footed.
Vocabulary

Ἀργος, -ος, ὅ, Argo, the ship of the Argonauts.

Ἀριστον, -ων, ὁ, Ariston, an Athenian in the Greek army.

Ἀριστονύμος, -ος, ὁ, Aristonymus, a captain in the Greek army, distinguished for his bravery.

Ἀρκάδικος, -ος, ὁ, Arcadian, of Arcadia, Arcadian; τὸ Ἀρκαδικόν, the Arcadian force, IV, 8, 18.

Ἀρκάς, -ος, ὁ, an Arcadian, native of Arcadia, the central state of Peloponnesus. As to the Arcadians in Cyrus' army, see VI, 2, 10.

Ἀρκέω, ἄρκεω, ἄρκεσα (Lat. arcéo, cf. ἄργεω, ἀλκή), be enough, suffice; ἄρκεω, as adj., enough, V, 6, 1.

Ἀρκέως, -ος, ὁ, Arceseus, commander of the barbarian force under Cyrus. See the Introd., § 32.

Ἀρίτμω, -ος, ὁ, number, numbering, enumeration; extent, τῆς ὀδός, II, 2, 6.

Ἀρισταρχός, -ος, ὁ, Aristarchus, a Spartan, successor to Cleander as haraost of Byzantium.

Ἀριστός, ἄριστος, etc. (ἀριστορ) take breakfast.

Ἀριστειάς, -ος, ὁ, Aristeias, of Chios, commander of a company of light-armed troops in the Greek army.

Ἀριστερός, -ός, ὁ, left; ἐν ἀριστερῇ (sc. χεῖρ) or ἐν ἀριστερᾷ (sc. χεῖρᾳ), on the left.

Ἀριστιππος, -ος, ὁ, Aristippus, a Thessalian noble who raised an army for Cyrus.

Ἀριστον, -ων, τὸ, breakfast or lunch; see the note on I, 10, 17.

Ἀριστοτειόμας (ἀριστο-τεῖόμα) get or prepare breakfast.

Ἀριστος, -ος, ὁ, (ἢ ἄριστος, suit, fit), sup. of ἄριστος, best, bravest, noblest, most honorable; ἄριστα, as adv., in the best way, best.

Ἀριστοτελείας (Ἀριστοτελ-είας), get or prepare breakfast.

Ἀριστοτέλης, -ης, ὁ (Ἀριστοτέλης), plundering, plunder, pillage; ἄριστην ἀριστεῖν, after booty, III, 5, 2.
"Ἀρτασσός, αὐτ. Ν, the Harpasus, a
river bounding the land of the
Chalybes and the Scythini.
Ἀρταγέρτης, αὐτ. Ν, 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.
Ἀρτακάμας, αὐτ. Ν, Artacamis, sat-
trap of Phrygia.
Ἀρτάγερτης, 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.
Ἀράσις, αὐτ. Ν, Araxus, a friend
of Cyrus, who with Ariseus
proved faithless to the Greeks
after Cunaxa.
Ἀρτατάς, αὐτ. Ν, Artapates, a Persian noble, in the confidence of Cyrus, and slain over his
dead body.
Ἀρτος, ἀρτήω, ἀρτήσας, etc. (cf. ἀρέω!), fas-
ten, suspend.
Ἀρτιάς, αὐτ. Ν, Artemis, daughter
of Zeus and Leto, goddess of the
chase, III, 2, 12; identified with
the Asiatic goddess, whose
kteme at Ephesus was world-
renowned, V, 3, 4.
Ἀρτος, adv. just now, just.
Ἀρτιάς, αὐτ. Ν, Artimis, satrap of
Lydia.
Ἀρτοκότος, αὐτ. Ν (ἀρτος + γεωργος),
cook; cf. Lat. coquus, baker.
Ἀρτος, αὐτ. Ν, a loaf of bread
(wheat or barley).
Ἀρτοκέφαλος, αὐτ. Ν, Artochas, a general
in the Persian army.
Ἀρτός, αὐτ. Ν (or αὐτ. Ν), Arystas, an
Arcadian.
Ἀρχαγόρας, αὐτ. Ν (or αὐτ. Ν), Archagoras,
an exile from Argos, a captain
in the Greek army.
Ἀρχατος, αὐτ. Ν (ἀρχω), old, ancient;
Κύρος τὸν ἀρχαῖον, Cyrus the El-
der, I, 9, 1; τὸ ἀρχαῖον, as adv.,
formerly, I, 1, 6.
Ἀρχή, αὐτ. ἀρχαῖον, beginning;
ἀρχής, as adv., in the first place;
with neg., at all, VII, 7, 28; the
first place, hence, sovereignty.
II, 1, 11; II, 3, 23, etc.; empire,
I, 5, 9; province, I, 1, 2.
Ἀρχηγός, αὐτ. ἀρχαῖον (ἀρχαῖον + ἁγιον), leader,
commander, rare in prose, III
1, 28.
Ἀρχικός, αὐτ. ἀρχαῖον (ἀρχαῖον), fit to com-
mand.
Ἀρχαῖον, ἀρχον, ἀρχομαι, ἀρχάω, be-
gin, be first, with gen. or with
infin.; lead, command, rule,
rule over, abs., or with gen.;
mid., begin, abs., or with gen.;
start from; pass., be begun, be
governed, obey; τὸ ἀρχαῖον, gov-
ernment, sovereignty; ἀρχαῖον;
see the word; αἱ ἄρχαίαι, sub-
jects, soldiers.
Ἀρχαίον, αὐτ. ἁγιον (ἀρχαῖον), properly partic. of
ἀρχαίον), ruler, commander.
Ἀρμα, αὐτ. ἁγιον, τὸ, (Eng. aroma), in
pl. spices, fragrant herbs.
Ἀρμένη, αὐτ. ἁγιον, see the following
word, impiety.
Ἀρμένη, ἄτι (ἀ-priv. + ἁγιον, wor-
ship), impious, sacrilegious.
Ἀρσενίω, ἄτιν, etc. (ἀ-priv.), be weak,
be sick; αἱ ἅρσενωρίναι, the sick,
IV, 5, 19.
Ἀρσένη, αὐτ. ἁγιον (ἀ-priv. + ἁτομος
strength), without strength,
weak.
Ἀσία, αὐτ. ἁγιον, Asia.
Ἀσίδαρης, αὐτ. Ν, Asidates, a
wealthy Persian, captured by
Xenophon.
Vocabulary

'Δσινακός, -ου, ὁ (Δσινή, Δσίνη), an
Asinaean, a man of Asine, a
town of Laconia.

Δσίνος, adv. (σίνως), harmlessly;
in sup. δσίνοσαρα, III, 3, 3.

Δσυτρος, -ου (δ-priv.+-συς), without
food.

Δσύκος, δσύκω (cf. Eng. ascetic),
practise, cultivate.

Δσυκός, -ου, δ, skin, leathern bag,
wine-skin.

Δσυμος, -ου (cf. θυμος), glad, used
where in Eng. an adv. is required,
gladly, with pleasure.

Δσυμόμαι, δσύμομε, greet, salute,
welcome, take leave of.

'Δσυνιδός, -ος, ὁ (Δσυνίδος, Aspend-
dus), an Aspendian, inhabitant
of Aspendus, a city in Pamphylia.

Δσύλως, -ίς, ὁ, shield, esp. the large
oval shield of the Greek hoplite;
by metonymy = ἐρίτης; παρ’ δσ-
ύλια, to the left, IV, 3, 26.

'Δσυρία, -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.

'Δσυρίως, -α, -α (Δσυρία), As-
syrian.

Δσυταφές, -ίς, ἡ, pl. in collective
sense, dried grapes, raisins.

Δσυτάφως, acc. θυτάφως, flash.

Δσυτάφως, -ας, ἡ (δ-priv.+-συτάφως),
security, safety.

Δσυτάφως, see Δσυτάφως.

Δσυτάφως, ὁ (δ-priv.+-συτάφως), not
to be tripped up, sure, secure,
safe; comp. Δσυτάφως, sup.
Δσυτάφως, τὰ (τὰ) Δσυτάφως, in
a safe place, IV, 7, 8; so in comp.,
III, 2, 38; in sup., I, 8, 22.

Δσημόλος, -ου, ἡ (Eng. asphalt), as-
phalt, bitumen.

Δσημόλης, adv. (δσημόλης), firmly, se-
curely, safely; sup. Δσημόλησαρα.

Δσημολία, -ας, ἡ (δ-priv.+οξολι), lack
of leisure, occupation, engage-
ment.

Δσημότες (δ-priv.+τάτως), be disor-
derly.

Δσημότως, -η, -ου (δ-priv.+τάτως), in
disorder.

Δσημία, -ας (δ-priv.+τάτως), dis-
order, lack of discipline, insub-
ordination.

Δσημός, conj., but, yet, however,
able to stand first in its sen-
tence.

Δσημιάλλα, -ας, ἡ, wantonness, folly,
a poetic word, IV, 4, 14.

Δσημοσ, -ου (δσημως), unburied.

Δσημώς, adv. (acc. neut. pl. of δση-
μος), as, inasmuch as, because, with
causal partic., IV, 2, 13 n.

Δσημός, -ας, ἡ (δ-priv.+τάτος), ex-
emption from a tax or duty.

Δσημός, δσημως, etc. (δσημος), dis-
honor, disgrace.

Δσημός, -ου (δ-priv.+ταμής), in dis-
honor, without honor.

Δσημός (δσημως, vapor), steam.

Δσημός, -ίς (δ-priv.+τρής), un-
trodden.

'Δτικος, -η, -ος, of or belonging to
Attica, Attic, Athenian.

Δς, post-positive adv. (cf. αδς and
Lat. autem), to be variously
rendered, again, moreover, on
the contrary, on his part.

Δσαβάς, δσαβάς, θυσία, δσαβάς (αδς,
dry), dry; mid., intrans., dry up,
wither.

Δσαβάς, -ας (δσαβάς+αλήω), self-
appointed.

Δσαβάς, adv. (αδς+θυμά), on
the same day.
again, in turn, afterwards.

play the flute or pipe; pass., of dancers, be accompanied on the flute, VI, 1, 11.

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Vocabulary

ατρος, see ιαυρος.

ατρω, adv. (ατρεῖς), only in the phrase on <Card class="highlight"
phrase ατρων, in the very manner, just so, V, 6, 9; cf. οὐσωρας.

αχείν, -έως, ὁ, neck, isthmus.

αφί', see εἰδό.

αφέω (αρφω), take away, deprive of, rob, the person robbed standing either in sec., I, 3, 4, or the gen., IV, 4, 12; rescue, VI, 6, 10.

αφανής, -έω (φανεω), invisible, out of sight, hidden, unknown.

αφανίζεω, αφανίζεω, ηδρνα, etc. (α-priv.+φανεω), hide, blot out, annihilate.

αφαδω, adv. (αφαδη, lavish, unsparing), without sparing, mercilessly, VII, 4, 6; sup., I, 9, 13.

αφαφητησαν, see αφιστημι.

αφείσατο, see εισείω.

αφαφητει, see αφιστημι.

αφελομαι (ηγειμαι), set forth, tell.

αφέων, see αφίημι.

αφδωνις, -ει (αφδωνος), plenty, abundance; εις αφδωνιας, in abundance, VII, 1, 33.

αφδωνος, -ος (cf. φθονος), ungrudging, liberal; of things, plenteous, abundant; εν αφδωνοις, in abundance, III, 2, 25; stronger, εν τασιν αφδωνοις, IV, 5, 29; cf. V, 1, 10.

αφιμα (ημι), send off or away, let go, set free; of water, let flow; of animals, loose; reject, V, 4, 7.

αφημομαι, -έωμαι, -κόμαι, -γμαι (ικεμαι), come, arrive at, reach.

αφημένος (ιπτεω, ιπτεων, etc., ride), ride back or away.

αφεμα (ειμι), cause to stand away from, lead to revolt, VI,
B

Babylôn -ων, ἡ (Gate of God), Babylon, the famous capital of Babylonia, built on both sides of the Euphrates.

Babylônia, -as, ἡ (Babylônios), Baby- lonia, the district in which Babylon was situated, I, 7, 1.

Babylônios, -α, -ον (Babylôn), of Babylon, with χώρα.

βάδης, adv. (bable), at a walk, step by step; βάδης ραχό, in quick step, IV, 6, 25.

βαδιζω, βαδιζωμα, βαδιζω (bailio), walk, go.

βάδος, -ου, τό (bados), depth.

βαθής, -ης, -ό, deep.

βάλω, βήγωμα, βηγη, βήγα, go, walk; properly, take a step, hence in perf., stand firm, i.e., with legs apart, III, 2, 19.

βαληρεια, -ας (balance), walking stick, staff.

βάλων, -ου, η (Lat. glans), acorn; η βάλων η απ’ ου φοινίκος, date, I, 5, 10 n.

βάλλω, βαλω, βαλλα, βαλλακα, βαλλακα, βαλλα- μαι, βαλλον, throw, hit, pelt, the missile, it expressed, being, usually, in the dat. (means); pass., βαλλόμενον, under fire; ο εξ χειρος βαλλόμενον=οι ακτινωταλ, III, 3, 15.

βάπτω, βάψω, βάψω, βαπτικα, βάψη- φη (cf. Eng. baptize), dip, dip in.

βαρβαρόκος, -ή, -ον (barbaros), un- Greek, barbarian, barbaric; το βαρβαρόκον, the Persian force (of Cyprus), I, 2, 1.

βαρβαρόκος, adv. (barbaros), in a foreign tongue, in Persian.

βαρβαρος, -ος, 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.

βάρης, adv. (baros, heavy), heavily; βάρης φόρης, bear ill, take to heart (cf. Lat. graviter ferre), II, 1, 4; βαρης ακούνει σε τον θυμος, hear with anger, II, 1, 9.

Βασιλε, -ου, ο, Basias: (1) an Arcadian in the Greek army, killed by the Carduchi, IV, 1, 18; (2) a soothsayer from Elis, VII, 8, 10.

Βασιλεως, -ος, η (basileus), sovereignty, royal power, kingdom.

Βασιλεως, -ου (basileus), royal, pertaining to a king; neut., βασι- λεια τα, royal residence, palace.

Βασιλε, -ου, η, king, especially the king of Persia. Thus used it is a virtual title, and has no art.

Βασιλεως basename, etc. (basileus), be king, rule over, abs. or with gen.

Βασιλικος, -ης, -ον (basileus), royal, kingly, fit to be king.

Βασιλεως, -ου (bais), passable; ἐσις βασιλεως, as long as he could ride, III, 4, 49.

Βάρος, -ης, -ον (bais), passable; tra- versable.

Βιας, -α, -ου (bais), steadfast, trusty.

Βιασως, -ους, etc. (bais) make firm, confirm, fulfill.

Βισειτεια, see bais.

Βίλσων, -ους, ὁ, Belesys, a satrap of Syria and Assyria.

Βίλσων, -ους, σε (bais), thing thrown, missile; ἐς τὸν βιλσω, out of range.

Βιλσως, -ου and βιλσως, -ης, -ου (cf. boilomai), used as comp. and sup. of ἄγαθος, better, best in whatever respect, whether of quality, character, or rank; cf. ἄγαθος.
βία, -atos, τό (βαλέω), step, stride.
βία, -as, Ἰ, strength, force, violence; βία, by force; with gen., in spite of.

μάλμα, μᾶλμα, etc. (μία), force, compel, overpower; abs., thrust or obtrude oneself, VII, 8, 11.

μάλλον, -a, -ov (μία), violent, τό μάλλον, act of violence.

μάλλον, adv. (μία), with violence; δοκήζει μάλλον, dealt a heavy blow with a javelin, I, 8, 27.

μέλος, -ov, Ἰ (cf. Eng. Bible), properly the pith of the papyrus plant which, when pressed, was used as paper; hence, manuscript, book.

Βεθνης, -η, -ov, Bithynian; οἱ Βεθνοὶ, the Bithynians. Bithynia was a district in northwestern Asia Minor, on the Euxine.

μεσ, -ov, ὁ, a large earthen jar or vessel.

μεσ, -ov, ὁ (Lat. vivus), life; means of living, V, 5, 1; VI, 4, 8.

μεσος, μεσος, etc. (μία), live.

Βασιλίς, -η, Ἰ, Bisanthe, a Thracian city on the Propontis.

Βιος, -ωρος, ὁ, Bion, a Spartan, messenger from Thibron to the Greeks.

βλάβη, -η, (βλάψω), hurt, harm, damage.

βλάπτω, -ov, τό (βλάπτη) = the foregoing, VII, 7, 28.

βλαστόν (βλάει, slack, lazy), be slack, shirk.

βλάστω, βλάψω, ἰβλᾶς, βίβλαφα, βίβλαμαι, ἰβλάφην or ἰβλάσην (βλάς), harm, hurt, injure.

βλάτω, βλάψω, etc., look, esp. look to one for help (ῥός), III, 1, 36; of things, look towards, face, I, 8, 10.

βλάσκω, μολόμαι, ἦμολον (for μλοκω; cf. αὐτόμολος), go, come, VII, 1, 33, an isolated occurrence of a purely poetic vb.

βόλω, βολόμαι, ἰβόλος (βόλο), shout, call out.

βουλός, -η, -ον (βολός), belonging to oxen; ἱερὸς βουλός, an ox-team, VII, 5, 2, 4.

βολή, -η, -ον, shout, call, cry.

βολήμα, -as, Ἰ (βόλο-θέω), help, assistance.

βολήν, -ον, etc. (βολό-θέω), run in answer to a cry for help, aid, rescue, with ἐν and the acc., bear aid against, III, 5, 6.

βόρος, -ov, ὁ, pit, hollow.

Βοτρός, -ov, ὁ, Boiscus, a Thessalian boxer.

Βοιωτία, -as, Ἰ (Βοιωτός), Boeotia, the country in northern Greece adjoining Attica.

βουλάζει (Βοιωτός), play the Boeotian, with φων, speak the Boeotian dialect, III, 1, 26.

Βουλός, -ov, and Βουός, -ov, ὁ, a native of Boeotia, a Boeotian.

Βόρεας, -ov, or Βόρεας, ὁ, Boreas, the Northwind.

βόσκῃ, -ος, τό (βοσκώ, feed), beast, in pl., cattle.

βουλέω, βουλέω, etc. (βολή), plan, devise, rarely act., II, 5, 18; commonly mid., take counsel, plan, deliberate, determine, often with obj. clause.

βουλή, -η, (βουλέω), consultation, deliberation.

βολιμάω, βολιμαία (βολύ-λιμώς), suffer from boulimy or ravenous hunger, IV, 5, 7, 8 n.

βολόμαι, βολόμαι, βελόμαι, βολήν (cf. Lat. volo, Eng. will), will, wish; cf. ἐθέλω; prefer, choose, II, 6, 6; τό βολή

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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, 6 n.; ἀλλά γάρ but (no more of this) for but the fact is, III, 2, 25 n.; καὶ γάρ obv, and therefore, I, 9, 8.

γαστήρ, -ρος, ὁ (Eng. gastric), belly

γαυλίκος, -ός, -ην (γαύλος, merchant-
man), of or for a merchant vessel;

γαυλικὰ χρήματα, cargoes, V, 8, 1.

Γαυλίτης, -οῦ, ὁ, Gaulites, a Samian
exile.

γε, intensive particle, enclitic and
post-pos. emphasizing the pre-
ceding word or the clause in
which it stands, yes, certainly,
surely, at least; often best ren-
dered by emphasis. γε is often
added to other particles, γε μάρ
γε μένοι, γε δή, etc. For these
Eng. has no equivalents.

γεγυνθηκαί, γέγονα, see γέγομαι.

γείτων, -οῦς, ὁ (γῆ), neighbor.

γέλα, γελάσομαι, γελάσα, γελάσθη, laught, abs. or with τί and dat.

γελοῖος, -α, -ος (γελάω), laughable, absurd.

γέλω, -ωτρος, ὁ (γελάω), laughter.

γελοτοφόρος, -οῦ, ὁ (γέλως-φόρος),
jester, clown.

γῆ, only in pres. and imperf., be
full of, gen.

γενά, -ας, ἡ (γενέω), birth.

γενάω (γένος, chin, beard), grow
or wear a beard.

γενώμηται, -ετεινόμαι, of good
birth), nobility, generosity.

γένος, -ου, τῶ (γέγομαι, cf. Lat.
genus), family, race.

γεράοις, ὁ, ὁ (γεράω), old; comp.
ol γεραῖος, elders, V, 7, 17.

γερόντιος, -ου, τό (dim. of γέρων),
feeble old man.
γέρας, γήρως, το (γέρως), old age.

γέννα, γενναίοι, γενναία, γέννα, γεννήσαι (γεννάω), beget, bear, of men, become, be; of men, become, be; 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 τωθε or other vbe.; 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. 

γενέσθαι, ἐγένεσθαι, came to his senses, I, 5, 17; of ἐς τεῖχος ἔρθη γενέσθαι, those thirty years old and under, II, 3, 12.

γεννάω, γενναῖοι, γενναῖα, γεννάω, γενναῖοι, γεννάων (cf. Lat. nascor, Eng., know), know, learn, recognize.

Γλωῦς, -οῦ, ὁ, Glaucus, son of Tamos, an Egyptian who deserted Cyrus' cause after the battle of Cunaxa.

Γνῆσιος, -ου, ὁ, Gnesippus, an Athenian captain.

γνωθί, see γινώσκει.

γνώμη, -ης, ἡ (γινώσκει), opinion, judgment, purpose; ἄνα τῇ Κέρω γνώμη, without Cyrus' consent, I, 3, 13; ἐμπαθεῖ, τὴν γνώμην τινος, satisfy one's desires, I, 7, 8; τοῦτο τινα τὴν γνώμην ἔχειν, be devoted to one, II, 5, 29.

γνώσθε, γνώσθεθε, see γινώσκει.

Γογγύλος, -ου, ὁ, (1) Gongylus, a Greek living at Pergamus; (2) his son of the same name.

γοητεύει, ἑγοητεύει (γοής, sorcerer), bewitch.

γονέω, -έως, ὁ (γενναίοι), begetter, father; in pl. parents, III, 1, 3.

γόνος, γόνατος, τό (cf. Lat. genu, Eng. knee), knee; of reeds, etc., knot, joint, IV, 5, 26.

Γοργίας, -ου, ὁ, Gorgias, of Leon-tini in Sicily, a famous rhetorician and "sophist," teacher of Proxenus.

Γοργιός, -ων, ὁ, Gorgias, a son of the elder Gongylus.

γοθή, post-positive particle (γε + ὦ), at least, at any rate, certainly.

γράβων, -ου, τό (γράφω), what is written, letter of the alphabet; pl., inscription, V, 3, 13.

γράφω, γράφω, γράφη, γράφα, γράμμα, γράφει (Lat. scribo, Eng.
grave, graphic, etc.) mark, draw, paint; most commonly, write.

γυμνός, γυμνώσω, etc. (γυμνός), exercise.

γυμνός, -ος, ὁ (γυμνός) light-armed foot-soldier.

Γυμνάς, -άς, ἡ, Gymnias, a city in the territory of the Scythini. γυμνάς, -άς, -ας (γυμνός), gymnastic.

γυμνός, -ος, ὁ (Eng. gymnast), naked, lightly clad, without one's cloak; of soldiers, without armour, defenseless.

γυνή, γυναῖκα, ἡ, (γυναῖκα, γυναῖκα, Eng. queen), woman, wife.

Γόρδιας, -ας, ὁ, Godryas, one of the four generals of Artaxerxes' army.

Δ, by elision for δέ.

δάκνοις, δέξιοις, δέξιος, δέξιγμα, δέξις: bite.

δακρόν, δακρόσω, etc. (δάκρυ, tear; cf. Lat. lacrima, Eng. tear) shed tears, weep.

δακτύλος, -ος, ὁ (cf. δακτύλος), ring.

δακτύλος, -ας, -ας (δακτυλιος), finger; of the foot, toe.

Δεμάρατος, -ατος, ὁ, Demaratus, king of Sparta, who, when deposed, fled to Persia. He accompanied Xerxes on his expedition against Greece.

Δάρων, τά, Dana, a city in southern Cappadocia.

δανάω, δαναρεῖο, etc., spend, expend, of money, I, I, 8; of goods, consume, VII, 6, 31.

δανεῖος, -ος, ὁ, earth, ground, IV, 5, 6, a poetic word.

Δαρδάνος, -άνος, ὁ (Δάρδανος, Dardanus), a Dardanian, native of Dardanus in the Troad. Δάρδας, -ατος, ὁ, Dardas, a river in Syria.

δαράκος, -ος, ὁ (Δαράκος?), daric, a Persian gold coin, worth about $5.40, but exchanged for 20 Attic drachmae, I, 7, 18 n.

Δαρίς, -ος, ὁ, Darius, a common name of Persian kings; in the Anabasis Darius II (named Ὑχος, but called ὁ Ῥώδης, as he was a natural son of Artaxerxes I), who reigned from 425 to 405 B.C.

δαρμανός, -ους, ὁ (δαρμαναί, divide), distribution.

δαρμανός, -ος, ὁ (δαρμαναί, divide), lit., division, share; hence, tribute, tax, paid in money or in kind.

δαρέω, -έω, -έω (cf. Lat. densus, thick), thick, thickly grown with (gen. or dat.), II, 4, 14; of hides, shaggy, IV, 7, 22; ῥό δαρέω, thick, copse, IV, 7, 7.

Δαφναγόρας, -ος, ὁ, Daphnagoras, a Musian.

δαπηλς, -έω, plentiful, abundant.

δέ, post-pos. conj., but, and; generally adverbial, but less strongly so than ἄλλα. 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; καί καί, I, 2, 3.

-ς, a suffix added: (1) to names of places, generally in the acc., to denote motion toward, -ward, to; ἐκάς, homeward; (2) to
demonstrative prons. for emphasis, δέ, τε, τορκόδε, etc.

δέως, see δέω.

δεογίμα, see δοκώ.

δεῖσκε, see δέω.

δεομαί, see διδώμι.

δή, δεσθήμα, δέ, δεσθή, δεστήμα, δεσθημ λαχ. (with pres. force), and aor. δεσθήσα, etc., be afraid, afraid; the aor. is regularly ingressive, be seized with fear, I, 8, 24.

δενυμε, δείκω, δείκε, δείκει, δείκε, δεικνυμαι, δεικνυμ (cf. old Lat. deico = dico), point out, show; make signs to, IV, 6, 33.

δελης, -ης, η, afternoon (early or late), evening, I, 8, 8 n.; every δεληρ, toward evening, II, 2, 14.

δελώς, -ή, -όν (δελώ), cowardly, timid.

δεινός, -ή, -όν (δελώ), terrible, horrible, awful, severe; τά δεινά, peril, danger; clever, skilful, I, 9, 19, etc.; δεινοτάτοι τοιού τινα, treat with outrageous indignity, V, 7, 23; cf. κακοί τοιοί τινα.

δεινός, adv. (δεινός) terribly, dreadfully; εχει δεινός, be in a terrible plight.

δεινώ, δεινόζω, etc., dine.

δεινον, ο, το, the principal meal of the day, evening meal, dinner.

δεινοτόιι (δεινο-τοιού), get dinner, mid., dine.

δεῖσε, δείσα, see δέω.

δείσαι, δείσα, see δέω.

δέκα, indecl. (Lat. decem), ten.

δεκατών, indecl. (δέκα-τω̣ν), fifteen.

δεκατῶ (δεκατω̣), exact the tenth or tithe.

δεκατος, -ης, -ερ (δέκα), tenth; ἡ δεκάτη, tithe.

Δώτα, τό, indecl. (Eng. delta), the Delta, a peninsula in Thrace, so called from its triangular shape.

δελφίς, -ος, ο, dolphin.

Δελφος, -ος, ο, Delphi, a town of Phocis, famed for its oracle of Apollo.

δέντρον, -ος, τό, dat. pl. δέντρων or δέντρων, tree.

δέσιμα, see δέσιμοι.

δεσιμαί, δεσιμάω, δεσιμάωμαι (δεσίμω), give the right hand, greet, welcome.

δείκω, -ά, -ών (cf. Lat. dexter), right, on the right; the noun is often omitted, τῷ τῷ δείκω, in the right hand, II, 3, 11; τῷ δείκω, on the right, I, 5, 1; δείκαν (δείκαν) δοῦμαι, give the right hand (as a pledge), promise, II, 3, 28; cf. I, 6, 6; τῷ δείκαν (with or without κεπάς), the right wing, the right, I, 2, 15; cf. I, 7, 1. In divination the right was the propitious side; alords δείκω, VI, 1, 23.

Δέσποτος, -ος, o, Desippus, a faithless Laconian.

δέω, δεομαι, δεον, see δέω, lack.

Δερκυλίδας, -α, τό, Dercylidas, a Spartan admiral.

δέρμα, -ας, τό (δέρμα, skin), skin, hide.

Δέρμης, -ος, o, Dernes, satrap of Phoenicia and Arabia.

δεσμός, -ος, o, but pl. often δεσμά (δέω), band, halter, strap.

δεσμότης, -ος, o (whence Eng. despot), master, lord.

δέσπο, adv., either, here.

δεύτερος, -α, -ερ (δέκα), second; as adv., (τό) δεύτερον, for the second time.

δέχομαι, δέχομαι, etc., receive, accept; of friends, receive hospitably, welcome; of foes, receive
or await the attack of; ές χείρας δέχεσθαι τω, come to close quarters with one, IV, 3, 31.

 Sản, δεσάω, ἀδίσσω, δεσέω, δεσίσω, δεσθήνυ, bind, tie, fetter.

 Íσων, δεσάω, ἀδίσσω, δεσέω, δεσίσω, δεσθήνυ, lack, want, need: (1) pers., rare in act., δέλγω δεσάω, with infin., lack little of being, I, 5, 14; so ὁ πολλοῦ δεσάω, V, 4, 32; common in mid. abs., or with gen.; also, wish, desire, with gen., with acc. of inner obj. (τω etc.), or with acc. and infin. δεσάω, ask, with gen. of pers. and infin.; (2) impers. (δεσάω, δεσάω, δεσάω, δεσάω, δεσάω), 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 δεσάω, satisfactorily, I, 3, 8; αὐτῷ τὸ δεσάω, the very thing we want, IV, 7, 7; τι δεσάω, what need is there? II, 1, 10.

 δι, 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.

 διάλος, -η, -ον, plain, clear, evident, manifest; διάλος ἐν δρι, it was clear that, II, 3, 6; διάλος δρι εἰς adv. clearly, evidently, I, 3, 9; often in pers. construction with partic., διάλος ἐν διαθέμνοις, was manifestly troubled or distressed, I, 2, 11.

 διήλων, διήλων, etc. (διάλος), make clear, make known, show.

 Σημαγγυγω, σημαγγυγῆ, etc. (διάμος, people + αγγειω), play the demagogue, curry favor with (acc.), VII, 6, 4.

 Δημοκράτης, -ας, -α, Democrats of Temnus, a scout.

 Σημόσων, -α, -ον (διάμος, the people, cf. Eng. democracy), belonging to the people, public, τὰ δημόσια, public money, IV, 6, 16.

 διήλων, διήλων, διήλων (epic διήλω, hostile), lay waste, ravage.

 διήλων, adv. (διήλων), surely, of course.

 διήλων, see διέλω, bind.

 διήλως, see διάλος.

 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 ταχύ, quickly, I, 6, 9; διά σκότους, in darkness, II, 5, 9; διά φιλίας ἐνα, with dat., enter upon friendship with, III, 2, 8; cf. διά χαρδείας πολεμάω ἐνα, 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; πολλὰ δι' ας, many reasons why, I, 3, 15. In composition, besides the literal meaning δια- may denote thoroughness (through and through), and it often means apart.

 Δία, Δί, Δίον, see Zeus.

 Σαισαιν (saiain), take a step, or stride, IV, 3, 8; generally trans., go over, go through, cross.

 Σαβάλλω (sallaw), properly, throw across, but in the Anabasis always, slander, calumniate, accuse falsely.
Vocabulary

διαβάζει, διαβάζο, διάβαζο, διαβασμά, διάβασμα, διαβασματικός, see διαβάζω.

διάβαζω, -ας, -η, -τα (διαβάζω), a crossing, then, means of crossing (ford, bridge, etc.), or place of crossing.

διαβάτης, -ης, -τον (verbal of διαβάζω), that must be crossed.

διαβάτης, -ής, -όν (verbal from διαβάζω), crossable, fordable.

διαβάτησις, -ες, -εσις (see διαβάςει).

διαβάδζω (βιάζω, βιάζω, or βιάζτα, etc., make go), make go across, transport across.

διαμολή, -ης, ἡ (διαμολήσω), slander, calumny, false charges.

διαγγέλλω (ἀγγέλλω), bear word through, report, pass the word.

διαγγέλλω (γγέλλω), laugh to scorn.

διαγάνωμαι (γανωμαι), get through, pass (of time), continue, live, exist.

διαγνωσόμαι, perf. διαγνωσίω (cf. ἐγνωσίω), hold the javelin by the thong, ready for casting.

διάγω (ἀγω), carry through, or across, transport; of time, spend, live; with partic., διαίως ἀγω, kept constantly talking of his hopes, I, 2, 11.

διανοοῦμαι (ἀνοομαί), strive earnestly, vie with (ποίει).

διάχωμαι (ἄχωμαί), receive at intervals or in succession; εἰ μὴ θερέω διάδοχωσι, if they did not relieve one another in the chase, I, 5, 2.

διάδωμω (ἀδώμω), distribute.

διάδοχος, -ου, ὁ (διάδοχομαι), successor.

διάδειγμα (δείγμα), separate.

διάδεχομαι (δεχόμαι), look through, observe, consider.

διάδρακα (ἄδρακα, clear sky), be clearing up (of weather).

διάπω (ἀπώ), tear apart, destroy.

διάφαναι (καίμα), be disposed, feel; ἄμων ὁμιλεῖ διαλεγόμαι, it will be better for you, VII, 3, 17.

διαλεγόμαι (καλέω), urge on, encourage.

διακονέω (κονως), venture all, risk a battle.

διαλάω (κλαω, break; cf. Eng. iconoclast), break in two, or in pieces.

διακόπτω (κόπω, servant, Eng. deacon), serve at table.

διακόπτω (κόπω) out through, cut in pieces.

διακός -ας, -α (δίακας), two hundred.

διαρίβω (ρίβω), discern between, decide.

διαλαγχάω (λαγχάω), distribute by lot.

διαλαμβάνω (λάμβανω), take separately, IV, 1, 23; divide, V, 3, 4.

διαιρέω, διαιροῦμαι, διαλεγόμαι, διαλέχω (λέω), talk with, converse with, dat.; discuss.

διαλέγω (λέγω), leave a space between, be stationed at intervals, stand apart; τὸ διαλέγειν, space between, gap, interval, IV, 8, 13.

διαμάχομαι (μάχομαι), fight it out.

διαφέω (μέω), stay through to the end, remain.

διαμέτρω (μετρῶ), measure out; mid., serve out rations.

διαμετρῶ, adv. (δια- + μετρ-), straight through.

διαμερίζω (μέριω), divide or distribute among.

διαινοομαι (δια- + ονομαί), intend, purpose, mean.

διάνοια, -ας, ἡ (διά- + νοι), purpose, intention.

διατάσσω (τάσσω), send in different direction-, distribute.

διαπόλω (πολώ), sail across.
Anabasis

σακολμέω (σάκολμεώ), war or fight to the end, fight it out.

σακορέω (σάκορέω), carry across; mid., march through.

σακοφάς (σάκοφας), be utterly at a loss.

σακτίττω (σακτίττω), work out, accomplish, settle, arrange, negotiate, act. or mid.

σακράτω (σάκρατω), lay waste, sack, plunder, stronger than the simple vb.

σαρία (σάρία), flow through.

σαρρίπτω and σαρρακτίτω (σάρριττο), throw about, scatter.

σαρράφω, -ατον (σάρραφω), a scattering around.

σαραπαίνω (σάραπαίνω), indicate clearly, announce.

σαρηκύδω (σάρηκυδω), encamp apart, go into separate quarters.

σαρηκηνθέων (verbal of σαρηκύδω), one must encamp apart.

σαρηκύδω (σάρηκυδω), encamp or be encamped apart.

σαρτός (σάρτος), draw apart, in the Anabasis only pass., be scattered, dispersed.

σαρπισσω (σάρπισσω), scatter about (as seed); in the Anabasis only of soldiers, be scattered, dispersed.

σαρφενδόνω (σάρφενδόνω), hurl in all directions (as from a sling).

δισχος, see δισχω.

δισφιλω (σφιλω), bring through safely, save, preserve; pass., come through safely, arrive safely at (σφίλω).

δισκάττω (τάττω), draw up in array; pass., be stationed at intervals.

διστίμω (στίμω), stretch out; mid., do one's utmost.

διστιλω (τίλω), bring to an end, complete; with or without δόν,
**Vocabulary**

διδωμι, διδαξω, διδαξα, etc., teach, show, inform; pass., learn.

διδασκων, 3 p.r.e. pl. διδασκοι (epic for διδω), bind, tie up.

διδω, δοσω, δοσκα, δοσκα, δοσμαι, δοσην (cf. Lat. do), give (in pres. and imperf. sometimes, offer), grant, permit, bestow, pay; give to wife; of the gods, ordain; so the pass. διδων, it is ordained, is permitted, VI, 6, 36; διην διδαμαι, etc., pay the penalty, II, 6, 21. The partic. δων may sometimes be rendered with (cf. ἢλω and λαβων), IV, 4, 15.

διφρω, (ἐφρω), keep apart, cut off.

διαλίμα, (διαλίμω), drive, ride or march through.

διαλλοσ, see διαλλός.

διαχρόνοι, (διαχρόναι), go or march through, traverse; of a rumor, spread abroad.

διαστάρθαι, see διαστέρω.

διχω (διξω), hold apart, separate; το διχων, the space between, interval, III, 4, 22; intr., be apart or separate, I, 8, 17.

διηγομαι (διηγόμαι), set out in detail, tell.

διηγησην, see διηγησομαι.

διήλα, see διελατω.

διημ (διμ), send through, let go through, grant a passage.

διομαι (διόμαι), set apart; mid. and 2 sor. act. intr., stand apart, stand at intervals, open ranks.

δίκαιος, -α, -ον (δίκαιον), fair, right, just, lawful; δικαιον (δικαι), with acc. and infin. it is right that, II, 5, 41; so in pers. constr., δικαιοτάτος, most deserving (to be invited), VI, 1, 3; το δικαιον, justice, in pl., one’s rights, one’s deserts, V, 1, 15; ικ του δικαιου, justly, I, 9, 19; so εν τω δικαιω,

II, 6, 18; παρα το δικαιων, unjustly, V, 8, 17.

δικαστης, -ης, ἡ (δίκαιος), justice.

δικαστής, -πος, ἡ (δίκαιος), justice.

δικαιος, adv. (δίκαιος), justly, rightly, fitly.

δικαστης, -ος, ὁ (δικαστής, judge, from δικη), judge, juryman.

δικη, -ης, ἡ (δικημαι), justice, right, one’s deserts, satisfaction (to one wronged), penalty (for the wrongdoer), reckoning, trial; δικη τη δικη, has his deserts, II, 5, 38, but λαραν νομοι δικην δικην, I consider that I am abundantly satisfied, VII, 4, 24; δικην τρεπεινα ο Ελευθερη, inflict punishment; δικην δώσω, pay the penalty; δικην δικων, VI, 6, 15; but in V, 8, 1, render account.

διμορπη, -ας, ἡ (διο-μοῖρα, portion), double share or portion.

δυσα (δυσα, whirlpool), whirl around; mid. intran., VI, 1, 9.

δυσ (i.e. δι' 5), on account of which, wherefore.

διοδος, -ου, ἡ (δια + δος), way through, passage.

διορω (δρω), see through:

διορφης (δρωτής), dig through.

διον (δι' δι), on account of which, because.

διπλην, -ν (διο-πλην), two cubits long.

διπλασιον, -α, -ον (διπλασιον, double, from διο-ν πλην), twofold, twice as great, as much, as many etc.; διπλασιον, as adv., twice as far.

διπλερον, -ον (διο-πλερον), of two plethra; with ἕπος, two plethra wide, IV, 3, 1.

διπλωσι, -η, -ου (δίο-ν πλην), twofold, double.
Anabasis

δί, numeral adv. (δύο), twice; in the Anabasis only in composition.

δισχίλιοι, -α, -ο (δισχίλιοι), two thousand.

δυσφέρα, -ας, ἡ (cf. Eng. diphtheria), a tanned skin or hide; hence, a leathern bag, V, 2, 12.

δυσφήμιος, -ης, -ον (δυσφήμονα), made of hide, or leather.

δύρος, -ον, ὁ (δύρος), lit., holding two; the body (of a chariot) on which the driver and the warrior stood.

δύσις, adv. (δύο), in two parts.

δυσάω (δύσα, thirst), be thirsty.

δυσκρίαν (verbal of δικάω), one must pursue.

δικαίος, δικαίω (or -ομαι), δίκαια, δικαία, pursue, chase; intr., speed, make haste.

δινεῖ, -νεσ, ἡ (δίνω), pursuit.

δινυξ, -υχος, ἡ (δινυχίων), ditch, canal.

δύνα, -άσις, τό (δόξα), what seems good, opinion, decree, ordinance.

δοθήναι, see δίωμι.

δοκέω, δόξα, δόξα, δοκομαί, δόξην (cf. Lat. deo), think, consider, suppose, an uncommon use in Attic, though not rare in the Anabasis, I, 7, 1; far more commonly intrins., seem, appear; also, seem good, hence be determined, resolved; in this use it is either pers. or impera.; μοι δοκεῖ, methinks, I, 7, 4; ἰδος ταῦτα, this was decided on, I, 3, 20; cf. τα δοκεῖν τῇ στρατῇ, ibid., τό δέχαρ, the resolution, VI, 1, 18; so τα δοκομένα, III, 2, 39; δέχαρ οὖ ταῦτα, when this was resolved on (acc. abs.), IV, 1, 13 n.

δοκύλω, δοκύλω (δόξω), test, approve.

δολιχος, -ου, ὁ (δολιχός, long), long race or course, as contrasted with the στάδιον. Its length varied, IV, 8, 27 n.

Δόλων, -ων, ὁi, Dolojians, a Thessalian people.

δόλος, -ου, ὁ (cf. Lat., dolus, deceit), deceit, guile.

δόξα, -ης, ἡ (δόξα), opinion, expectation, reputation, glory; ἐπὶ τὸν δέχαρ, contrary to his expectations, II, 1, 18.

δοξάτων, -ον, τὸ (δόξαν), small spear; in VI, 4, 23, pole (for carrying booty).

δορκάς, -άς, ἡ (δόρκαμα, ser), gazelle (so named from its large bright eyes).

δορμοτός, -ος, ὁ (δόρμον, evening meal), supper time.

δόρυ, -ότος, τό (akin to δρῦς, oak, Eng. tree), stem (of a sapling), then spear-shaft, spear; ἔτι δόρυς; to the right, IV, 3, 29; (τὰ δόρατα) εἰς προσόλην καθήκαν, lowering their spears for the charge, VI, 5, 25; cf. 27.

δοριφόρος, -ου, ὁ (δόρος, φέρω), spear bearer; in the Anabasis, pole-bearer (i. e. for carrying booty), V, 2, 4; cf. δοράτων.

δωλια, -ά, ἡ (δωλος), slavery, servitude.

δωλίας, δωλιάς, etc. (δωλος), be a slave.

δωλος, -ου, ὁ, slave, lit., and as a term applied to all subjects of the Persian king.

δώναι, see δίωμι.

δωνάω, δωνάω, ἔφοστρα (δοῦτος), make a dull sound or din, strike heavily.

δωνος, -ου, ὁ, dull noise, din, uproar, a poetic word, II, 2, 19.

Δρακόντος, -ου, ὁ, Dracontius, a Spartan exile in the Greek army.
Vocabulary

σύμαλα, συμπτώματα, see τέχνη.

στενακήφορος, -ος (στενακός-φορός), scythe-bearing, epithet of chariots.

στενακός, -ος, τό (στενός, pluck), reaping hook, sickle, scythe.

Δρακε, -ος, ὁ, the Drilae, a warlike tribe in Pontus.

Δρόμος, -ος, ὁ (cf. ἀθλος), a running, run; ἄρμαθεν (ἄρμαρ, φέρον), to run at double-quick, I, 8, 18; a race-course, IV, 8 26.

ὀναμαί, ὄνασμαί, ὄναμαι, ὑπάτης, be able, able, or with infin., can; very often with relative words and superlatives, e. g. ὅσο μάλιστα ἐνόματο εὐπρεπετοῦμεν, with all possible secrecy, I, 1, 6; of things be worth, amount to, I, 5, 6; ὁ μεγίστα ὄναμα, the most powerful, II, 6, 21.

ὀναμαί, -ον, ὁ (ὀναμοί), ability, means, power, influence; most frequently, force or forces, troops; έστιν ὄναμος, as far as our power goes, II, 3, 23.

σωλός, -ος, ὁ (σωλοί), a man of influence, nobleman, prince.

σωλός, ή, τό (σωλοί), able, powerful; possible, practicable; ὃς σωλοῖ, as far as possible, II, 6, 8; εἰ γὰρ σωλοῖ, as far as their power went, IV, 2, 23.

ςω, only in pres. system, of the sun, enter the sea, set, cf. οὐ.

ςο, -οῦ (Lat. duo, Eng. two), two, generally indecl. although the gen. ιδοῦ occurs; έστιν δοκεῖ, two abreast, II, 4, 28.

ςο- (Eng. dyspeptic, etc.), an inseparable prefix signifying hard, with difficulty.

ςοβαρός, -ον (ςοβορ-,σάλω), hard to travel or traverse.

ςομαλ, -ος, αι (ὅω), going down setting (of the sun), only pl.

ςοφάτωτα, -ος (ςοφορ-, σάλω), hard to pass.

ςοθόφων, -ος (ςοφος-, σαρκός), hard to pass through, I, 5, 7.

ςωροπλα, -ος (ςωρο-, σαρκός), difficulty of passing or crossing.

ςωρόπος, -ος (ςωρό-, σαρκός), hard to travel, hard to cross (of roads, rivers, etc.).

ςωχρούστα, -ος (ςωχρός-, χροστός), verbal of χροσμαί), hard to use, useless.

ςωχρούλα, -ας, ἡ (ςωχρο-, χράμα), ruggedness of country, rough country.

ςόμα, δώρα, etc., 2 aor., δώρυ, in the Anabasis only in pres. and impf. mid. and always of the sun, enter the sea, set; cf. δῶρο.

ςό, see δίδωμι.

ςίδηκα, indecl. (ςίδον-δίκα), twelve.

ςιρύμα, δυργόποι (ςιρος), give as a present, present someone (dat.) with (acc.).

ςιροδοκία, δυργοδόκω, etc. (ςιρόν- δίχομαι), receive presents or bribes.

ςιρον, -ος, τό (διδωμι), present, gift.

ςιρω, see δίδωμι.

ςί, see δῶ.

ςέλα, see δισδόκα.

ςίγα, also ἔς or ἔς (in crasis κάποιος-καὶς ἔς), conj. (εἶ-ἄς), if, if perchance, only with subj.; ἔς μη, unless, I, 4, 12; ἔς τε... ἔς τε, be it... or be it, whether... or, V, 5, 16.

ςιμωρ or ςιμωρ, conj., strengthened form of ἕς, if.

ςιρωθ, -ής, -οϑ, or, contracted, αἰρόθ, etc., reflexive pron. (stem εἶ-
Anabasis

adv.), himself, herself, itself only in oblique cases. The gen.
often takes the place of a pos-
sess. pron., his own, their own.

Lat. clārō, clarō, clara, clara, etc.,
allow, permit, let go, let alone,
give up; with neg., forbid; tāv
clarōv; see clārō.

ἄββαμοντα (ἀββά), seventy.

ἄββας, -ε, -ω (ἀββά), seventh.

ἐγκ., by euphony for ἐν before palatals.

ἐγείγγυμαι (γίγγυμαι), be born in,
arise in.

ἐγκαίνω, ἐγγύνω, etc. (ἐγγύς, pledge),
pledge; mid. promise.

ἐγκαίνων, adv. (ἐγγύς), from close at
hand.

ἐγκαίνω, adv., comp. ἐγγύτερον, sup.
ἐγγύτατον or ἐγγύτατα, near, abs.
or with gen.

ἐγκαίνω, ἐγκαίνω, ἐγκαίνω, ἐγκαίνω, rouse;
in 2 perf. intrans., lie awake,
keep watch.

ἐκάλω (καλώ), call in, claim, de-
mand: call up against, blame,
accuse (dat.).

ἐκάλωτος (καλότος, καλότως, ἐκ-
λυφα, καλύφαμαι, cover), cover;
mid., wrap oneself up.

ἐκαίμαι (καίμαι), lie in, be in.

ἐκαλύπτω, -ον (ἐ-καλύπτω), hidden
or instigated by (ἐ-δ).}

ἐκκάφαλος, -ον, ὁ (ἐκκάφαλος), properly an adj.,
sc. μελαγ., marrow, from ἐν-
κάφαλος), the brain; of the palm,
the crown (a cabbage-like growth
at the top), or possibly the pith.

ἐκφατής, -ον (ἐ-κφατής), possessed
of, master of.

ἐκπέφασαν, see ἐγέφασαν.

ἐκπλήθω (καλόθω), put on a bri-
dle; perf. pass. partic. ἐκπλή-
θωμένος, bridled (of horses).
Vocabulary

opt.; also used to introduce indir. ques., whether; *el ... *η, whether ... or, II, 3, 7; *el kal, or kal *el, although, even if; *el μή, if not, after a neg., unless, I, 4, 13; *el δέ μή, otherwise, II, 2, 1 n.; so *el δέ, III, 2, 37 n.; *el τις, *el τι are often equivalent to *τοίς and *τί.

dá, dáv, see ἐδώ.

didáv, didév, see ὁδά.

dídov (cf. Lat. video, Eng. wit, wot), used as 2 aor. of ὅραω, see, look, perceive.

dídov, *dov, τó (dídov), shape, appearance.

didóv, see didá.

didáv, didáv, ἧκασα, ἥκασαι, ἥκασσα (ὥκα, ἦκα), liken, compare, infer, suppose; perf. pass. resemble.

dikós, -δικός, neut. partic. of ὅκα, natural, probable, reasonable, with or without δικό and followed by acc. and infin.; δικό ἐγώ, say what is reasonable, II, 3, 6; ὃς εἰκός or ὃς τά εἰκός, as is likely, in all probability, III, 1, 21; III, 4, 24.

diávn, indecl. twenty.

diávē, adv. (εἰκός), naturally, with good reason.

diávē, diávē, see λαμβάνω.

diávē, see λαγχάνω.

diávn, see διάω.

diávēn, diávēn, etc., see ἐδρώ.

diλ, *δι, *δομαί (for *δολ, 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, *ὅτι δι' *ὅτις, there is one who, i.e., somebody, I, 8, 20; ἵτις (ἵτις) of, some, V, 2, 14; similarly ἢν ὁδι, I, 5, 7 n.; ἦδο' ὅτε, sometimes, II, 6, 9; ὅδι ἢν ὅτε ὁδι, everywhere, IV, 5, 31; τά ὅτα, facts, IV, 4, 15 (but possessions, VII, 8, 22); τό ὅτα, in fact, V, 4, 20; imper. *ὅτι (ἵτι), it is (was) possible, I, 4, 4; sometimes with partic., as a periphrastic vb. form, ἴνα διαμένη = ἴνα διαμένη, II, 2, 13 n.; in infin. phrases, τό ἴνα διαμένη, for the present, III, 2, 37; τό κατά τόν ὅτα, as far as this fellow is concerned, I, 6, 9.

diμ, impf. ἐδά (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; impv. ἐδώ, in exhortations, come now, like ἔγω, VII, 2, 26; VII, 7, 27; εἰς χεῖρας ἔδω, come to close quarters, IV, 7, 15; but εἰς χεῖρας ἔδω τιν, come into one's power, I, 2, 26.

diáv, diáv, see διάω.

diáv (εἰ-τέρ), if in fact, if really; inasmuch as, VI, 1, 26.

diávto, see διάμαυ.

diávov, only 2 aor.; the pres. in use is λέγω, fut. ἔρω, perf. δώκα, etc. (cf. εἰς, word, verse; Lat. voco; Eng. epic), say, speak, tell; with infin., bid, command, move, propose. In 2 pers. forms with 1 aor. vowel occur, δώκα, II, 5, 23; δώκα, impv., II, 1, 21.

diáv, diáv, δάκα, δάκαι, δάκαι, δάκην, shut out, keep away (ἐκ or ἀπό with gen.), VI, 3, 8; fut. mid. as pass., VI, 6, 16; prevent, hinder, ὥστε μή, III, 3, 16; shut in, ἐχω in, III, 1, 12.

dηκα, δημαί, see διάω.

dήνη, -ην, ἤ, peace.
anabasis (ἄναβος), throw into; intr., invade; of rivers, empty into.

εἰσαβλέπω (ἐισάβλέπω), see εἰσαβλέπω.

εἰσαβλέπω (ἐισάβλέπω), enter, go on board, embark.

εἰσαβλέπω, see εἰσάβλέπω.

εἰσάβλέπω (ἐισάβλέπω), see εἰσάβλέπω.

εἰσάβλέπω (ἐισάβλέπω), invasion, V, 6, 7; entrance, pass, I, 2, 21.

εἰσβλεψαί (ἐισβλεψαί), enter into, sink or cut into.

εἰσβλεψαί (ἐισβλεψαί), see εἰσβλεψαί.

εἰσβλεψαί (ἐισβλεψαί), go in, enter, come into the presence of; of thoughts, occur to, VI, 1, 17.

εἰσβλεψαί (ἐισβλεψαί), march into.

εἰσβλεψαί (ἐισβλεψαί), see εἰσβλεψαί.

εἰσβλεψαί (ἐισβλεψαί), come in, enter into.

εἰσβλεψαί (ἐισβλεψαί), see εἰσβλεψαί.

εἰσβλεψαί (ἐισβλεψαί), way in, entrance.

εἰσβλεψαί (ἐισβλεψαί), see εἰσβλεψαί.

εἰσβλεψαί (ἐισβλεψαί), leap, leap or spring into.

εἰσβλεψαί (ἐισβλεψαί), fall into, rush into, fall upon.

εἰσβλεψαί (ἐισβλεψαί), sail into.

εἰσβλεψαί (ἐισβλεψαί), no, not, ἐσάξθε, way in, entrance.

εἰσβλεψαί (ἐισβλεψαί), run or rush in.

εἰσβλεψαί (ἐισβλεψαί), bear or carry in.

εἰσβλεψαί (ἐισβλεψαί), bear or carry into.

εἰσβλεψαί (ἐισβλεψαί), within, inside of.

εἰσβλεψαί (ἐισβλεψαί), thrust in; mid., force one's way in.

εἰσβλεψαί (ἐισβλεψαί), adv., then, thereupon, afterwards.

εἰσβλεψαί (ἐισβλεψαί), conj. (ei-τε), doubled in disjunctive clauses, whether...or.

εἰσβλεψαί (ἐισβλεψαί), see εἰσβλεψαί.

εἰσβλεψαί (ἐισβλεψαί), 2 perf. as pres., and εἰσβλεψαί, 2 plpf. as impf., of epic vb. ἔσω, be accustomed (cf. ἔσω, ἔσω, custom, ἔσω, ἔσω, character, E. g. ethic), be accustomed, be wont, with infin., VII, 8, 4.

εἰσβλεψαί (ἐισβλεψαί), see εἰσβλεψαί.

εἰσβλεψαί (ἐισβλεψαί), 2 perf. as pres., and εἰσβλεψαί, 2 plpf. as impf., of epic vb. ἔσω, be accustomed (cf. ἔσω, ἔσω, custom, ἔσω, ἔσω, character, E. g. ethic), be accustomed, be wont, with infin., VII, 8, 4.

εἰσβλεψαί (ἐισβλεψαί), see εἰσβλεψαί.

εἰσβλεψαί (ἐισβλεψαί), (before vowels ἐτ), prep. with the gen. (cf. Lat. e, ex); (1) of place,
out of, from, away from; according to Greek idiom often used where Eng. requires in or on, ἐκ ἀριστήθι, on the left, IV, 8, 2; (2) of time, since, after, denoting immediate sequence, ἐκ τοῦτον, upon this, thereupon, I, 2, 17; ἐκ τοῦ ἁλίτου, after breakfast, IV, 6, 21; ἐκ ταύτων, from boyhood, IV, 6, 14; (3) of source, ἐκ τοῦτον, therefore, in consequence of this, II, 6, 4; τῶν ἐκ τῶν Ἑλλήνων ἰδίων, the fear inspired by the Greeks, I, 2, 18; of the agent with pass. vbs., much rarer than ἐκ, ἐκ βασιλέως διδομένης, I, 1, 6; ἐκ τῶν παρόντων, in view of our present circumstances, III, 2, 3; ἐκ τῆς ἰδιώτης (ἀκ. γενόμενης) in accordance with a majority vote, VI, 1, 18; often forming adv. phrases, ἐκ τοῦ αὐτοῦτον, of their own accord, I, 3, 13; ἐκ τοῦ δικαίου, justly, I, 9, 19; ἐκ παρθένουτο, in every way, by hook or crook, III, 1, 43; ἐκ αὐτοῦτον, unexpectedly, IV, 1, 10; ἐκ τῶν δυνατῶν, as well as they could, IV, 2, 23, etc.

ἐκαταχθέν, adv. (ἐκατος), in every direction, III, 5, 17.

ἐκατος, -η, -εν (sup. form; cf. ἐκατερος), each, every, used of more than two; the sing. often stands in appos. to a pl., I, 7, 15.

ἐκατοτε, adv. (ἐκατος), on each occasion, always.

ἐκατερος, -α, -εν (comp. form; cf. ἐκατος), each of two in the pl., both; καθ' ἐκατερα, on both sides, V, 6, 7.

ἐκατερωθεν, adv. (ἐκατερος), on both sides.

ἐκατερωθει, adv. (ἐκατερος), in both directions.
ἐκάλεσα (καλέω, καλύψω, ἐκάλυψα, κἐκάλωμα, ἐκάλυφθην), uncover.
ἐκκαλησία, -ς, ἥ (ἐκ-καλέω; cf. Eng. ecclesiastic), assembly, meeting.
ἐκκαλησίας, ἐκκαλησίαν, hold an assembly.
ἐκκάλω (ἐκλέω, bend), bend out of line, give way, of troops.
ἐκκατέχω (κατέχω), carry off or out; of troops, bring off, VI, 6, 36; mid., carry off for one's own use, V, 2, 19.
ἐκκόπτω (κόπτω), cut off or away, cut down.
ἐκκυμιστάμε (κυμιστάμε, tumble, of κόπτω, stoop), turn a somersault.
ἐκκυμίας (κυμίας, swell, surge; κῦμα, wave), billow out, of the curving front of a charging line of troops.
ἐκλείψαι (ἐκ-λέγω, gather, pick, cf. συλλείψαι), pick out, select, mid., choose.
ἐκλιμεν (λίθω, leave, abandon; with εἰ, leave one place for another, leave and fly to, I, 2, 24; intrans., give out; of snow, melt away, IV, 5, 15.
ἐκφθοράμοι (μπτώ, wind), wind out; of an army, defile, VI, 5, 22.
ἐκέχει (ἐχεί, send out, send away; mid., send away from oneself, dismiss, V, 2, 21.
ἐκπληθυνμένοι, ἐκπληθύναμε, see ἐκπλήττω.
ἐκπράσω (πράσω), bring to completion, accomplish; with δοκεῖ, bring it about that, V, 1, 13.
ἐκπολισώ (πολισῶ, leap), leap forth. ἐκπολισμός (πολισμός), fill up.
ἐκτίσω (ἐκ-τίσω), drink up, drain, quaff.
ἐκτίττω (πίττω), fall out; commonly as pass. of ἐκβαλλω, be banished, exiled; of ἐκτίττων, 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.
ἐκτλαγεῖ, see ἐκτλάτω.
ἐκτλάω (τλάω), sail forth or away.
ἐκτλάως, -ς, gen. -ς (τιλαμα), filled up, quite full.
ἐκτλτήτω, 2 aor. pass. ἐκτλάγης (τλάτω), strike out (of one's senses); pass., be amazed, startled, scared out of one's wits.
ἐκτόδιπον, adv. (ἐκ-τοῦ), out of the way; ἐκτόδιπον τοῦτον, put out of the way, I, 6, 9.
ἐκτραπάμαι (τραπάμαι), go forth, go out.
ἐκτρέπω (τρέπω), provide, procure.
ἐκτύσαμε, -ατε, τε (ἐκτύημα), drinking-cup.
ἐκτακεί, see ἐκταλω.
ἐκτάλω, -α, -αν (ἐκταλητικά), on the sixth day.
ἐκτάττω (τάττω), draw out in battle array.
ἐκτένος (τείνω), stretch out; ἐκτένεις, stretched out at full length (of a sleeper), V, 1, 2.
ἐκτήτω (τήτω), shoot arrows from.
ἐκτός, adv. (ἐκ), outside of, apart from.
ἐκτος, -ς, -ον (ἐκτος), sixth.
ἐκτρέπω (τρέπω), turn out; pass and 2 aor. mid. τρεπόμην, intrans., turn aside, IV, 5, 15.
ἐκτρέψω (τρέψω), bring up, rear.
ἐκτρέχω (τρέχω), run or rush forth, make a sally.
ἐκθέντω, see ἐκθωμαι.
ἐκφαίνω (φαινω), show forth, bring to light; of war, declare, III, 1, 16.
ἐκφέρω (φέρω), bear out, carry out; with τέλος, begin, III, 2, 29; of news, etc., report, announce, I, 9, 11.
Vocabulary

ἄφεσθαι (φέσθαι), flee out of, flee away, escape; with ἀφ' and infin., I, 3, 2.

ἄφεν, -αν, -εν, willing, of one's own choice; often best rendered as adv., willingly.

ἄλας, or ἄλα, -ας, ἄ, olive tree, olive.

ἄλαν, see λαμβάνω.

ἄλασ-, -ου, τό (ἄλα), olive oil, oil.

ἄλατον, -ον, gen. -ον (ἄλατον, small; cf. Lat. levis, Eng. light), used as comp. of μικρός, smaller, less, in pl., fewer; ἄλατον ἄνω, with infin., it is a lesser thing, i.e., it is easier to, VII, 7, 35.

ἄλαιν (ἄλα, ἄλασα, ἄλασσα, ἄλασμα, ἄλαντον), drive, ride, march, abs. or with acc.

ἄλασ-, -ον (ἄλασον), of or belonging to deer; τό ἄλασον (sc. κρέα) venison, I, 5, 2.

ἄλασον, -ου, ὁ, ἄ, deer, whether stag or hind.

ἄλασ-, -ας, -αν, light, light-armed, nimble, active.

ἄλασ-, adv. (ἄλασον), lightly, nimbly.

ἄλαστος, -ος, -ον (cf. ἄλατον), used as sup. of μικρός, least, smallest, in pl., fewest; τό ἄλαστον, as adv., at least, V, 7, 8.

ἄλαχω (ἄλγω, ἄληγα, ἄληγαμα, ἄληχων), examine, question, refute, convict.

ἄλητω, see αἰλωσ.

ἄλητω, ἄλητα (Ἀλητα, imitative, a war cry), cry; ἄλητα, raise the war cry; cf. ἄλαλέω.

ἄληθεν, see αἴρεον.

ἄληθες, -ας, ἄ, (ἄλαθος), liberty, freedom.

ἄληθες, -ας, -αν, free, independent.

ἀληθευόν, see λευγ.

ἀληθός, see λαμβάνω.

ἀλήθεια, see ἰχθυαία.

ἀληθεύω, ἀληθεύω (Ἀληθεύω, refl. pron., pl. ἀληθεύω aethéov, etc. (stem of ἑυθεύω ἀθέον), of myself, myself.

ἀλειν (αῆλν), go in, enter, embark, abs. or with εἰς and acc.

ἀλέειλα (Ἀλέειλα), cast or throw in, put in, throw before (χιλόν ἐπεύου), I, 9, 27; intrans., of rivers, empty into (εἰς), I, 2, 8; in military lang., make an invasion or attack; ἀληθέω ἀλεείλαν, inflict blows, I, 5, 1.
Anabasis

ἀρρήνεσσα, see ἀρρήνης.

ἀποστειρον, adv. (ἀπόστειρον), before, in front of, with gen., I, 8, 23; IV, 5, 9; ἀποστειρον λόγος, the foregoing narrative, II, 1, 1; ἀποστειρον, those in front, III, 4, 48, etc.; τὸ ἀποστειρον χρόνος, hitherto, VI, 1, 18; τὰ ἀποστειρον, the front parts of the body, contrasted with the back, V, 4, 32, but VI, 3, 14, the country in front.

ἀφέων, ἀφαίρεον, see ἀφαίρεων.

ἀφαίρετος, -ος (ἀφαίρετος), evident, manifest; ἐν τῷ ἀφαίρετο, openly, II, 5, 25.

ἀφαίρετος, adv. (ἀφαίρετος), openly, V, 4, 32.

ἐν, prep. with the dat. only (Lat. and Eng. in), in; (1) of place, in, at, in the midst of, among, before; ἐν δυναμι, under arms, III, 2, 28; ἐν τῷ γε φανερῷ, openly at least, I, 3, 21; ἐν ὀφθαλμῷ, in sight, IV, 5, 29; (2) of time, in, during, within, at, often ἐν τῷ, meanwhile, I, 5, 15; ἐν ὑπὲρ ὄρα, during which time, while, I, 2, 20; so ἐν αὐτῷ (sc. ἐναγκασία), I, 2, 10; (3) of means or manner, in, with, by, II, 5, 17. In composition ἐν becomes ἐν- before a palatal, and ἐν- before a labial or before η.

ἐν, see ἐν.

ἀναγκαλλα (ἀναγκαλλά, thong), fit with a thong, of javelins, IV, 2, 28 n.

ἀναπόβουτος, -ουτος, etc. (ἀναπόβουτος), oppose, withstand.
Vocabulary

διαρροι, -α, -ον (ἐν-ἀρροι), opposite, over against, facing, opposed to, hostile; of διαρροι, the enemy, VI, 5, 10; τάνατος, the reverse, V, 6, 4; τάνατος στρέφεται, turning in the opposite direction, facing about, IV, 3, 32; ἐκ τοῦ διαρροου, on the opposite side, IV, 7, 5.

δόματο (ἄσω), kindle, set on fire.

κατος, -η, -ων (ἐνδέα), ninth.

διάλογος (Ἀλλογος), bivouac or encamp in.

δομα, -ας, ἡ (ἐν-δομ), need, want, scarcity, poverty.

δεκαμην (δεκαμη), show, forth, declare, mid., VI, 1, 19.

δέκας, -ον (δικαίον), eleventh.

δος (δος), lack, impers., there is need of (gen.); ἄρα πάλινς ἐν-δος, he saw that there was need of more (argument), VI, 1, 31.

δοξολος, -ων (ἐν-δοξος), evident, plain, manifest.

δοξος, -ον (ἐν-δοξος, land, people), native, at home; τὰ δοξα, home revenues, VII, 1, 27.

δοξίς, -ον (δικαίος), on the same seat with one, at one's table.

διοδην, adv. (διηδος), from within.

διοδω, adv. (ἐνδιω), inside, within.

δοξος, -ον (δικαίος), glorious, famous; of omens, portending glory, VI, 1, 23.

δοκεω (δοκει), put on; in perf. tenses, wear, V, 4, 13.

δοκηα, -ας, ἡ (ἐν-δοκηα, seat), ambuscade.

δοκηα, sor. δοκηασα (ἐνδοκηα), set an ambush, lie in ambush.

δοκινω (δοκηιν), see, observe in.

δοκηα (ἐκδοκηα), be in, be on, be there.

δοκηα or δοκηα, improper prep., generally post-pos., on account of, for the sake of.

δοκηκτα (ἐνδεκα), ninety.

δοκι, -α, -ων (ἐν-δοκι), dumb, of and dumb.

διαρροις, -ης, -ων (ἐνδιαρροις, verbal of διαρροι), set on, instigated by (ἐνδο), VII, 6, 41.

διαφαγον (ἐνδιαφαγον), only aor., eat hastily, eat something.

διαφιλήμεν, see διαφιλητος.

διαφυγον, -ου, το (ἐνδυ), pledge, security.

διαφυ (ἐνδυ), hold in, entangle.

δια, adv. of place or time (ἐν), rel., where or when; dem., here; of time, then, often with emphatic δι.

διαδο, adv. of place (ἐνδο), hither, here.

διατηρ, adv. (ἐνδω), just where.

διαπ, local adv. (ἐνδω), from there, thence; rel., whence; ἀνευ ... ἐνδω, on this side ... on that; ἀνευ καὶ ἐνδω, on both sides.

διαπ, local adv. (ἐνδω), from this place, hence; of persons, VII, 7, 17 (= ἀν δω).

διαμοιρα, διαμοιρας, διαιμοιραι, διαιμοιρηα (ἐν-διαιμοιρηα), bear in mind, reflect, consider; perf., I have noted, observed, III, 1, 43.

διαιμοιρηα, -ας, το (ἐνδιαιμοιρηα), thought, idea, plan.

διαιμοιρηα, διαιμοιρηας, διαιμοιρηαι, διαιμοιρηαν, put on one's breastplate; perf. pass. partic. διαιμοιρηασθαι, clad in armor, VII, 4, 16.

δις, for δευτ, see δευτ.

δις, see δις.

διαντριβα, -ον, ὁ, year; κατ' διαντριβα, yearly, annually.

διον, -ου, -α, some.

διορις, adv. (ἐνδο [?]+δε), sometimes.

δικα, indecl., nine.
anabasis, adv. (ἀναβας, eager, fr. ἀναπά), earnestly, strenuously.

ἀνά, adv. with gen. (ἐν), within, of place or time.

ἀναγλώσσω (ἀναγλώσσω), light upon, fall in with, find.

ἐνυδαθα, -ου, ὁ (Ἐνυθ, goddess of war), Enyalius, a name of Ares, the god of war.

ἐνώμορπαρχος, -ου, ὁ (ἐνωμορία), commander of an enomoty.

ἐνωμορία, -ας, ἡ (ἐνωμορος, sworn in; cf. ἔνωσις), a sworn band; esp. of soldiers, enomoty, forming one quarter of the λόχος and numbering therefore ordinarily twenty-five men.

ἐν, see ἐν.

ἐν, indecl. (Lat. sex, Eng. six), six.

ἀγγέλω (ἀγγέλω), tell out, report.

ἀγω (ἀγω), lead or bring out, march out; pass. ὁδὸν ἐκ ἐξίχθου ἰδὼν, not even thus was he induced to pursue, I, 8, 21.

ἀλήθος, -ος (ἀλέθος), selected, picked.

ἀλεύω (ἀλέυω), take out, remove; unload, V, 1, 18; of tithes, dedicate, V, 3, 4; mid., pick out, select (for oneself), II, 5, 20.

ἀλώ (ἀλώ), ask, demand (esp. the surrender of a person), VI, 6, 11; mid., beg off, I, 1, 3.

ἀλήθης, adv. (ἀλήθος), suddenly, unexpectedly; cf. ἀληθής.

ἀλχολοις, -α, -α (ἄλχολοι), six thousand.

ἀλκοντις (ἀλκοντις), throw the javelin, hurl (from within a fortress), V, 4, 25.

ἀλκοστοι, -α, -α (ἀλκοστοι), six hundred.

ἀλατζώ, -α, plunder, sack, epic vb. used only here in Attic, VII, 1, 29.
Vocabulary

Ξάλλομαι (Ξάλλομαι), leap out or aside.
Ξαμαρτάω (Ξαμαρτάω), err, do wrong.
Ξαναστήμω (Ξαναστήμω), make stand up; mid. with 2 aor. and 2 perf. act., intrans., stand up, rise or start up.
Ξαστάω (Ξαστάω, Ξαστήσω, etc., deceive; ἐπάτη, deceit), deceive utterly.
Ξαπάτη, -η, ἂ (Ξαπάτη, deceit), gross deceit, VII, 1, 25.
Ξαστίζως, adv., an Ionic word for which Attic usually has ἴλαφης, suddenly, unexpectedly.
Ξάρχω (Ξάρχω), begin, lead off.
Ξαλιζόμαι (Ξαλιζόμαι), break camp.
Ξαμι (Ξαμι), only imper. Ξαμιτίς, it is permitted, allowed; possible; so the partic. Ξαμιος often in acc. abs., generally in adversative or concessive sense, II, 5, 22.
Ξαμι (Ξαμι), go out or forth.
Ξαλαίνω (Ξαλαίνω), drive out, expel; commonly intrans., march, generally with σταθμός (σταθμοῦς).
Ξαληχία, see ἐκφερώ.
Ξαλλάγη, see ἐκλήγω.
Ξάρω (Ξάρω, creep, Lat. serpo), creep out; of an army, march forth, VII, 1, 8.
Ξαρχομαι (Ξαρχομαι), go or come out; march out, escape; of time, run out, elapse, VII, 5, 4.
Ξαστάσως, -εως, ἂ (Ξαστάσως, examine), review, inspection.
Ξαγιζόμαι (Ξαγιζόμαι), lead forth, VI, 6, 34; narrate, disclose, suggest, IV, 5, 28.
Ξαρκοτα, indecl. (Ξαρκότα), sixty.
Ξαχω (Ξαχω), run out, expire (of time), pres. in sense of perf., VI, 3, 26.
Ξαχροκις, see ἐκφερώ.
Ξακώ (Ξακώ, ἐκμα, ἐκπαν, ἐκπη), reach; of missiles, reach the mark; ἐπαχώ ἐκμαίας, have a short range, III, 3, 17; of value, amount to, suffice for, VII, 5, 4.
Ξατήμω (Ξατήμω), cause to stand out of; mid., stand aside; εἰς τὸν μέσον ξατήμων, get out of the way, I, 5, 14.
Ξαγω -ου, ἂ (Ξαγω-ός, Eng. exodus), way out, expedition, sally.
Ξαμαν, see ἐκχω.
Ξαφλιζώ (Ξαφλιζώ), arm fully; mid., arm oneself.
Ξαλλίσοιμα, -αις, ἂ (Ξαλλίσοιμαι), complete armament; εἰς τὸν ξαλλίσοιμα, under arms, I, 7, 10.
Ξαμαίω (Ξαμαίω), urge on, incite; intrans., set out, rush forth.
Ξαμαία, -αις, ἂ (Ξαμαία), possibility, power.
Ξαμαίχαις, -ας (Ξαμαίχαις) six cubits long.
Ξα (Ξα), outside of, without, beyond, often with gen.; τὸ ξα, the outer, I, 4, 4; ξα δελών, out of range, III, 4, 15; ξα τοῦμαν, besides this, VII, 3, 10.
Ξανευ, adv. (Ξανευ), from without, without, outside of, gen.
Ξακα, perf. as pres. ἐκα, plpf. as impf. (no pres. in use; fut., ἐκα, rare; cf. ξασταμοι), be like, look like (dat., occasionally with acc. of respect); ὡς ξακέ, parenthetical, as it seems, II, 2, 18; οὐδεὶς κανέξακε, it doesn't look at all honorable, VI, 5, 17. Neut. partic. ξασταμοι, see the word.
Ξαρακότες, see ἐράω.
Ξαρηθή, -ῆς, ἂ, festival.
Ξαρῆ, by elision for ἔκλα.
Ξαγγίζω (Ξαγγίζω), proclaim; mid., offer oneself, promise.
Anabasis

ἐπάγω (ἐγώ), bring forward, propose (of a vote), VII, 7, 57.
εἰςδιο, see ἐπάγω.
ἐπάγω, ἐπάγω, ἐπάγω (ἐπάγω), praise, commend; often in declining an offer, thank one for, VII, 7, 52.
ἐπάγω, ὡς, ὡς (ἀλος, tale, praise), commendation.
ἐπάγω (ἀπώ), raise up, excite, induce.
ἐπάγωντες (ἀπάγωντες), follow after, pursue.
ἐπαγω (ἐπάγω), listen to, hearken, overhear.
ἐπάν, or ἐπάν, temporal conj. (ἐπάν γε), when, whenever, only with subj.
ἐπαναγωρέω (χωρέω), retreat, withdraw.
ἐπανερχόμαι (ἐρχόμαι), go back, return.
ἐπάνω, adv. (ἄνω), above; in the phrase ἐπάνω τοῦ ἐπάνω ἐφγαί, has been told above, in what precedes, VI, 3, 1.
ἐπανεσθύει (ἐσθύει), add threats.
ἐπαγγέλω (γελάω), laugh at, insult, mock at.
ἐπαγγέλω (ἐγγελω), wake up, arouse.
ἐπι, 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 infinit. by assimilation in indir. disc., V, 7, 18; ἐπί τάξεως, as soon as (cum primum), VI, 3, 21; (2) causal, since, because, with indic.
ἐπίσταν, temporal conj. with subj. (ἐπίσταται, ἐπίσταταις), when, after that, as soon as, whenever. After ἐπίσταν the aor. subj. is often best rendered by the Eng. fut. pl.
ἐπιστήμη, temporal and causal conj. (ἐπιστήμη, ἐπιστήμη), when, after, since, because.
ἐπίστημον (ἐπίστημον), behold, see, experience.
ἐπιμέ (ἐπιμέ), be over, be upon.
ἐπιμέ (ἐπιμέ), go on or against, advance, attack, come forward; ἔποικος ἡμέρα (ἐπήμος, νόμος), the following day, etc.
ἐπιτρέπσι, causal conj. (ἐπιτρέπονται), since, seeing that.
ἐπιστήμη, ἐπιστήμην, see ἐπιστήμη.
ἐπιστήμη, adv. (ἐπικρατεῖ), thereupon, then, in enumerations, then, in the next place; εἰς τὸν ἐπίστημα χρόνον, in after times, II, 1, 17.
ἐπιστήμη, adv. (ἐπιτρέπονται), on the farther side, beyond, V, 4, 3.
ἐπιστήμη (ἐπί), sally out against.
ἐπιστρέφομαι (ἐρχόμαι), sally out against.
ἐπιστρέφω, see ἐπιστρέφω.
ἐπιστρέφω, see ἐπιστρέφω.
ἐπιστρέφω, see ἐπιστρέφω.
ἐπιστρέφομαι (ἐρχόμαι), only in 2 aor. ἐπιστρέφω, etc., ask again or farther, inquire, ask.
ἐπιστρέφομαι (ἐρχόμαι), come upon; of countries, visit, traverse.
ἐπιστρέφω, see ἐπιστρέφω.
ἐπιστρέφομαι (ἐρχόμαι), pray to, invoke, call to witness.
ἐπιστρέφομαι, see ἐπιστρέφομαι.
ἐπιστρέφω (ἐπιστρέφω), hold back, restrain; intrans., refrain from; ἐπιστρεφόμεν ὑπαξίας, they delayed their march, III, 4, 36.
ἐπιστρέφως, -ος (ἐπιστρέφως), hearing; ἐπιστρέφως (ἐπιστρέφως, after vbl. of rest), within hearing distance.
ἐπικτός, see ἐπίκτω.
ἐπίκτης, see ἐπίκτης.
ἐπικτός, see ἐπίκτω.
Vocabulary

ἀφέρει, see ἀφέρεια.
ἀφ', before vowels ἄφ' or ἄφ', prep. with gen., dat., and acc., upon.

With gen., of place, upon, on, ἄφ' ἐκ... on horseback, III, 2, 19 (cf. ἄδ'); ἄφ' Ἡράκλης, on the coast of Thrace, VII, 6, 26; of direction, towards, II, 1, 3; of time, in the time of, I, 9, 12; at, IV, 7, 10, cf. IV, 8, 9; of manner, ἄφ' τετάρατα, four deep, I, 2, 15; ἄφ' πελάγους, in the face of battle, IV, 3, 26; ἄφ' ἐν... in single file; ἄφ' ἑαυτῷ, by themselves, II, 4, 10.

With dat., of place, on, upon, by, at, near; of time, at, ἄφ' τῇ ἡμέρᾳ, at the third (final) II, 1, 4; of command, over, in command of, I, 4, 2; of aim or purpose, for, ἄφ' ἡμέρᾳ, for this, I, 3, 1; cf. ἄφ' ἡμέρᾳ, I, 6, 10; τῷ ἄφ' ἡμέρᾳ, as far as he is concerned, VI, 6, 23; so ἄφ' ὧν or ἄφ' ὧν with infin. on condition that; sometimes merely giving circumstances, ἄφ' γάμῳ, as his wife, II, 4, 8; ἄφ' τοιχῷ, on a basis of war, II, 4, 5; ἄφ' is thus common in contracts and treaties.

With acc., on, upon, to; often in a hostile sense, against; of extent, over, along; ἄφ' τολῷ, I, 8, 8; ἄφ' βραχῷ, III, 3, 17; of time, for, during, VI, 6, 36; ἄφ' τῷ τολῷ, for the most part, III, 1, 42; of aim or purpose, for; ἄφ' ἐπιπαρτήρῳ, the objects of his expedition, I, 2, 2.

In composition ἄφ- signifies upon, over, to, toward, against, besides, but is sometimes merely intensive.

ἀμφύλλον (βάλλω), throw on; ἀμφύλλων τοῖς, bowmen with their arrows on the string, IV, 3, 28 n.; V, 2, 12.

ἀναριθμεῖν (βουλεῖ), come to the aid of (dat.).

ἀντιβουλέω (βουλεῖ), plot against, with dat.; with infin. plot, scheme.

ἀναπλάσθη, ἀν-, ἀν- (βολῆ), scheme, design, plot.

ἀντιφαγματος (γίγνομαι), come upon, attack.

ἀντιγράφω (γράφω), inscribe upon.

ἀντιδιανω (διανω), show, display, make clear, point out; mid., show oneself, distinguish oneself, show.

ἀνδρικόν (δίκα), pursue after, chase.

ἀνάδενται, see ἀναδένω.

ἀνάδραμα, see ἀναδρέω.

ἀνάβουστο, see ἀνάβουστο.

ἀναμάκρισις, see ἀνακρίσις.

ἀναφαίρεσις, see ἀναφάρεσις.

ἀναστάσις, -ος, -ου (ἀνα- + ἀνάστασις), on the sea.

ἀναφέρεσις, -εως, -εω (ἀναφέρω), attack.

ἀνάφυλλον, ἄναφεκτον, etc. (ἀνα- + ὀφύλος), set one's heart on, desire, long for, be enamored of, with infin. or with gen.

ἀνατυλίζω, -ας, -α (cf. ἀνατυλίζω), desire.

ἀνάκαινος, -ος (καῖνος), in season. suitable, available, VII, 1, 6; τοῦ ἀνακαινοῦ, the proper representatives (according to others, the chief men), VII, 7, 15.

ἀνάκαμπτε (κάμπτε, κάμψω, etc., bend), bend toward; of an army, wheel.

ἀνακαταρτίζω (πετάω), throw down after.

ἀνάκειμαι (κεῖμαι), lie or be set upon; of an enemy, attack; cf. ἀναθήμα.
ἐκπρόσως, -ον (κλείσις), dangerous.

ἐκπρόσως, ἐκπροσία, etc. (ἐκπροσώς, ally), help, aid (dat.); with acc. of thing, aid one (dat.) against, ward off from one, V, 8, 25.

ἐκπρόσωμα, -ατος, το (ἐκπρόσως), help, protection.

ἐκπρόσωμα, -ας, ἡ (κράτος), power over, mastery.

ἐκπρόσωμα (κράτος), hide, conceal; mid., conceal oneself, act secretly.

ἐκπρόσωμα (κάτω, stoop), stoop or bend over.

ἐκπρόσωμα (κύρος, κυρώς, etc., make valid, from κύρος, το, power, authority), confirm, ratify.

ἐκπρόσωμα (κλείνω), hinder, debar from, gen.

ἐκπρόσωμα (κλείνω), take in, include, VI, 5, 5 and 6; lay hold of, catch, IV, 7, 12, 13.

ἐκπρόσωμα (κλείνω), forget, with gen.

ἐκπρόσωμα (κλέω), say besides, add.

ἐκπρόσωμα (κλέω), leaves behind; in pass. το ἐκπρεπέμφετο, those (the part) left behind, I, 8, 18; of things, give out, fail.

ἐκπρόσωμα, -ον (κλέω), picked out, selected; of ἐκπροσώματος, picked men, III, 4, 43; VII, 4, 11.

ἐκπρόσωμα (ἐπιτύπωμα, cat. ἐπιτυπώματος, call to witness, from μάρτυς), call to witness, invoke.

ἐκπροσώμα, -ον (ἐπιτύπωμα), that may be attacked, open to attack.

ἐκπροσώμα (ἐπιγραφή, μελετή, etc., mix), mix with; mid. intran., mingle with, have dealings with, III, 5, 16.

ἐκπρασία, -ας, ἡ (ἐκπρασία), care, pains, attention.

ἐκπρασία and ἐκπρασία, ἐκπρώσια, ἐκπροσία, care, look out for, attend to.

ἐκτιμάτω, ἐκτιμάτω, ἐκτιμάτω (μελετή), care for, look out for, attend to.

ἐκτιμάτω, -ες, comp. ἐκτιμάτω, (cf. ἐκπράσια), careful, watchful.

ἐκτιμάτω, see ἐκπράσια.

ἐκτιμάτω (μέτω), remain at or with, VII, 2, 1; wait for, wait, V, 5, 2.

ἐκτιμάτω (μέτω), purpose, intend.

ἐκτιμάτω, ἐκτιμάτω, etc. (ἐκτιμάτω), swear falsely, perjure oneself (θεῖοi, by the gods).

ἐκτιμάτω, -ας, ἡ (ἐκτιμάτω), perjury.

ἐκτιμάτω, -ον (ἐκτιμάτω), foreswear.

ἐκτιμάτω (ἔμι), march on beside, or parallel with; advance to bear aid, or for service, III, 4, 23.

ἐκτιμάτω (ἐκτιμάτω), fall upon, attack (dat.); of snow, fall (on one).

ἐκτιμάτω, -ον (ἐκτιμάτω), toilsome, laborious; of a bird of omen, pertaining to or suffering, VI, 1, 23.

ἐκτιμάτω (ἐκτιμάτω), throw at, or upon.

ἐκτιμάτω, -ον (κέω), watered, well watered.

ἐκτιμάτω (ἐκτιμάτω), watered, well watered.

ἐκτιμάτω (ἐκτιμάτω), load on, saddle, III, 4, 35 n.

Ἐκθέσια, -ous, δ, Epithanes, (1) of Amphipolis, captain of the Greek pelasts at Cunaxa; (2) an Olynthian of the same name.

ἐκθέσια (ἐκτιμάτω, στίθωμα, στίθωμα, etc.), collect or lay in supplies, forage.

ἐκτυστιμάτω, -ος, δ (ἐκτυστιμάτω), a laying in of supplies, provisioning; supplies, VII, 1, 9.

ἐκτυστιμάτω (ἐκτυστιμάτω), look into, examine, inquire.

ἐκτυστιμάτω, ἐκτυστιμάτω, (ἐκτυστιμάτω), fit out, repair.

ἐκτυστιμάτω (ἐκτυστιμάτω), inspect, review.
Vocabulary

εἰπωμένος (εὐχόμενος), draw after; mid., draw after oneself.

εἰπωντος, see ἐφέσωμαι.

ἐπιστάμαι, impf. ἐπιστάμην (ἐπίθημι; cf. Germ. verstehen), know, understand, with ὅς or partic.; know how, with infin.

ἐπιστάσεως, -εως, ἡ (ἐπιτ-ἐπίθημι), a stopping, halt.

ἐπιστάσεως (ἐπιτ-ἐπίθημι), be a commander or overseer, rule.

ἐπιστάλλω (στέλλω), send to, send word (cf. ἐπιστολή); direct, command.

ἐπιστάμενος, -ος (ἐπισταμαί), acquainted with, versed or skilled in (gen.).

ἐπιστολή, -ῆ, ἡ (ἐπισταλλόω; cf. Eng. epistle), letter.

ἐπιστρατεύω, -ας, ἡ (ἐπιστρατεύων), march or make an expedition against.

ἐπιστρατεύως (στρατεύον), take the field against, march against.

ἐπιφάνεια (οὐφάνεια), slay upon (as a victim).

Εὐπαθέας, -έως, ὁ (Εὐπαθέας), inhabitant of Epitalium in Elis, VII, 4, 18 (where the MSS. have the corrupt form εὐδαία or εὐδιαία).

ἐπιστέττω (τάσσω), draw up in addition or behind (as a reserve force), VI, 1, 2; command, give orders; ἐπιστετάκτω, to whom orders had been given, II, 3, 6.

ἐπιστέλλω (τέλων), bring to an end, fulfill, accomplish.

ἐπιστήδεας, -α, -ον (ἐπιστήδη, on purpose, enough), adapted to, suitable, fit; necessary; of ἐπιστήδεοι, close friends (Lat. necessarii), VII, 7, 57; τὰ ἐπιστήδεα, provisions, supplies, I, 3, 11, and often; τὸν ἐπιστήδειον ἐπάθανεν ἄρ, 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.

ἐπιτύπωσ (τύπω), 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. ἐπιτρέχον (τρέχω), run upon, charge.

ἐπιγυγάω (ἐγυγάω), chance upon, fall in with, find, dat.

ἐπιφανεῖας (φανεῖα), come in sight; appear.

ἐπιφέρω (φέρω), bring upon or against; mid., rush upon, attack; of a heavy sea, V, 8, 20.

ἐπιφόρεω (φόρεω), carry upon, place upon by making frequent trips, III, 5, 10.

ἐπίχαρα, -ι, gen. -ίους (ἐπὶ-χάρις), gracious, pleasing; τὸ ἐπίχαρος, grace of manner, II, 6, 12.

ἐπιχείρω, ἐπιχειρήσων, etc. (ἐπὶ-χείρ), put one's hand to, attempt, try.

ἐπίχω (ἐν-πόρω), pour on or in.

ἐπιχείρω (χειρώ), move against, advance.

ἐπιψήφιος (ψηφίω), put to vote.

ἐπιλαλεί, see πλούω.

ἐπιλήγω, see πλήγω.

ἐπικοινωνέω (οἰκοινωνεύω), build upon.

ἐπομαί, ἐπομήν, ἐπομαί, ἐπομήν (ὑπερ; cf. Lat. sequor), follow, attend, accompany, pursue, abse., with dat. or with συν and dat.

ἐπωμονεύ (ἑμοινεύ), swear to a thing.

ἐπωμάν, opt. ἐπωμεῖν, inf. ἐπωμάνομαι, partic. ἐπωμαί, defective vb., used as the aor. of ἐπωμαί, buy.

ἐπτά, indecl. (Lat. septem, Eng. seven), seven.
Thaumakídes, indecl. (ἐπτα-δεκα), seventeen.

Thaumakóvns, -a, -o (ἐπτα-εκατόν), seven hundred.

'Εσύαξα, -ης, ἡ, Eryaxa, wife of Syenneusis, king of Cilicia.

'Ετύση, see ἐτύσησαι.

'Ερμας (cf. ἔρως), love; aor. ἐρασθήν, fall in love with, take a liking to.

'Ερῶ (cf. ἔρως), love, long for, with gen.

'Εργάσιμος, ἐργάσιμος, ἐργασίμη, ἐργασία, -εργάσιμης (ἐργα), work, labor, till (sc. γῆς), do, accomplish; with two accus., do to, inflict upon.

'Εργον, -ου, τό (originally φέρων, cf. Eng. work), work, deed, action; execution (of a work), III, 5, 12; ἐργα, in fact, in deed, contrasted with words, I, 9, 10; cf. III, 2, 32; τά εἰς τόν τόλμαν ἔργα, deeds of war, I, 9, 5.

'Ερευνάει, see ἐραμα.

'Ερευνάτω, -ν, ὁ ("Ereplia), an Eretrian, native of Eretria, a city on the western coast of Euboea.

'Ερπήν, -ας, τό (ἐρπος), solitude, privacy, V, 4, 34; desert, II, 5, 9.

'Ερπος, -ης, -ος, or -ος, -ος (Eng. eremite, hermit), deserted, empty, unprotected, abandoned by, bereft of, without (gen.); σταθερὸς ἔρπος, marches through the desert, I, 5, 1; ἔρπος τῶν ἵππων, the cavalry unsupported (by infantry), VII, 3, 47.

'Ερτάν, in the Anabasis only in pres. (ἔρτα, strifes), strive, contend with (dat.).

'Ερτάσος, -α, -ός (ἔρτας, kid), of a kid, kids', with κέα, IV, 5, 31.

'Ερμής, ὁ (Ερμῆς, Hermes, the messenger of Zeus), interpreter.

'Ερμήνευτο (ἐρμήνευτος; cf. Eng. hermeneutic), act as interpreter, interpret.

'Ερωμας, in Attic only in fut. ἔρωμας and 2 aor. ἔρωμα, cf. ἔρωμα, ask, inquire.

'Ερωτά, see ἔρως.

'Ερωτήθην, see ἔρως.

'Ερωμένος, -ης, -ος (perf. pass. partic. of φιλέων, make strong), as adj., strong, resolute, comp. ἐρωμένος, strength, II, 6, 11.

'Ερωμένος, adv. (ἐρωμένος), strongly, vigorously.

'Ερύς, keep back, ward off.

'Ερυμας, -ας, τό, defense, wall.

'Ερυμυς, -ης, -ος, fortified, strong; neut. pl., strongholds, III, 2, 23.

'Ερχομαι, ξίλεως, κλημα, come, go. Of the pres. the indic. alone is in common use, the other moods being supplied by σύμ, which also supplies the fut. and impf.; εἰς χεῖρας ἀδείως, come into the power of (dat.), I, 2, 26, or come to close quarters with, IV, 3, 31; εἰς λόγους σοι ἀδείως, have an interview with you, II, 5, 4; εἰς τὰν ἀδείως, have recourse to everything, leave nothing undone, III, 1, 18.

'Ερω, see ἔρως.

'Ερώτησε, see ἔρως.

'Ερως, -ωτος, ὁ (ἐρωμας; cf. Eng. erotic), love, desire.

'Ερωτάω, ἐρωτήσω, etc. (cf. ἐρωμας), ask, inquire.

'Ες, see εἰς.

'Ερυθράς, see ἐρυθρως.

'Εστι by elision and euphony for ἔστι.
Vocabulary

ἕς, -ῆς, ἐ- (ἐν, put on, for ἔστιν; cf. Lat. vestis, Eng. wear), clothing, raiment. ἐθέλω, ἔθομαι, ἔθεος, ἔθην, 2 aor. ἐφαγόν q.v. (for ἐφῶ, Lat. edo, Eng. eat), eat.

ἐκείκοις, see οἰκίκοις.
ἐκεῖνος, see στόινος.
ἐκεῖ, see εἰς.
ἐκείνους, see στόινος.
ἐκεῖ, -ας, ἢ (Lat. vesper), evening, ἐν ἑκεῖνον, toward the west. ἑσπερίαν, -ας, ἡ, the Hesperitas, a people living in western Armenia.

ἐστάλμας, see στάλμα.
ἐστάντα, see ὑστήμα.
ἐστα, adv. (ἐς [εἰς]+τε), all the way to; as temporal conj. (poetic), up to, until.

ἐστις, ἑστηκός, ἑστησαν, see ἑστημ. ἑστημάς, see ὑστήμα.
ἐστι, see ἑστημ.
ἐστίν, ἑστὶν, ἑστήσατο, see ἑστήμα.
ἐστις, see ἑστημ.
ἐστὶ, ἑστὶ, -ος (ἄ), last, farthest, extreme, severest, uttermost, worst (ἄπιστος), VI, 6, 15; τὰ ἑστισ ἐπίδωσε, suffer the extreme penalty (i.e. death), II, 5, 24; τὰ ἑστισ αἰκασίως, inflicting the extremest tortures, III, 1, 18.

ἐκείνως, adv. (ἐκείνος), in the extremest degree, exceedingly.
ἐκαί, see ἐκώ.
ἐκάνων, adv., from within, inside; τὸ ἐκάνων, the inner (τεῖχος), I, 4, 4.
ἐκαίρος, -ας, ἡ (cf. εἰκάριος), courteous.
ἐκαίρος, -ος, ὁ (cf. ἐκάριος), companion, comrade, friend.
ἐκάθως, see τάτω.

Ἐτεόνικος, -ος, ὁ, Eteonicus, a Spartan officer at Byzantium.

ἐκατος, -ας, ὁ (by crisis ἑκατος for τὸ ἑστροχ), the other of two, the one, the other; loosely like ἄλλος, other; τοὺς ἑκατος, others than these, others besides, VI, 4, 8; ἐκ τοῦ ἑκατος, on the other side, V, 4, 10.

ἐκτίμησθαι, see τιμᾶν.
ἐκτίμητα, see τιμῶν.
ἐκτίμω, adv., of time, yet, still, longer, again; of degree, with comp., still, even; ἔτι δὲ, πρὸς δὲ ἔτι, furthermore, besides.

ἐκπος, -ης, -ος, ready, prepared, at hand, certain.
ἐκπομος, adv. (ἐκπος), readily, willingly.
ἐκως, -ου, τῷ (cf. Lat. vetus, old, Eng. wether), year.
ἐκταντος, see ταντα.
ἐκτάφης, see τάφω.
ἐκκον, see τυγχάνω.

ἐδ, adv., well, easily, fortunately; esp. ἐδοξάσω, treat well (cf. κακώς θεώσι, I, 4, 8); ἐδόξαζε, be well treated; ἐδοξάζετε, fare well; ἐδύισα, thoroughly, roundly, VI, 1, 1.

ἐδοξομονία, -ας (ἐδοξομος), happiness, prosperity.

ἐδοξομονίας, ἐδοξομονίως, etc. (ἐδοξομος), deem happy, congratulate (for, gen.).

ἐδοξομονίως, adv. (ἐδοξομος), comp. ἐδοξομονιστερος, prosperous, happily.

ἐδοξομος, -ος, comp. ἐδοξομονιστερος, sup. ἐδοξομονιστάτας (ἐδοξομος, divinity, fate), happy, prosperous, wealthy; with μέγας, a favorite epithet of cities in Xenophon.

ἐδηλος, -ος (ἐδ + δηλος), entirely clear, manifest.

ἐδια, -ας, ἡ, fair weather.

ἐδουκτις, -ης, sup. ἐδουκτιστας (ἐδ + δουλος), good looking, of good presence.
καλός, gen. -δος (εὖ-δωρις), of
good hope, hopeful.
ευκινωνός, -ον (εὖ-κινωνιμ), easily
attacked; ευκινωνός ἤν, it was
easy to attack, III, 4, 20.
εὐργεία, -ς, ἡ (εὖ-ργος), well-
doing, conferring of benefits,
kindness.
εὐργείων, εὐργείων, etc. (εὖ-ργος),
do well, confer favors.
εὐργείη, -ον, ὁ (εὖ-ργος), bene-
factor.
εὐωνος, -ον (εὖ-νόμο), well girt, hence,
active, agile.
εὐθέως, -ας, ἡ (εὐθῆς), simplicity,
silliness.
εὐθεία, -ος (εὐθείας, disposition),
simple-minded, silly.
εὐθυμομαί (εὖ-θυμομαι), be in good
spirits, enjoy oneself.
εὐθυμός, -ος (εὖ-θυμο), cheerful, of
good courage.
εὐθεῖα, adv., straightway, at once,
immediately; εὐθεῖα ταῖς ὥραις,
even from boyhood, I, 9, 4; so εὐθεῖα καὶ ἐκ ταῖς ὥραις, IV, 6, 14; εὐθεῖα
ἐπαθή, as soon as, III, 1, 13; cf.
IV, 7, 7.
εὐθυωρός, -ος (εὐθυ), neut. as adv.,
straight on.
εὐκλεία, -ς, ἡ (εὐκλεῖα, τὸ, fame), fair
fame, glory.
Εὐκλείδης, -ον, ὁ, Euclides, a sooth-
sayer from Phlius, a friend of
Xenophon.
εὐκλεῖς, adv. (εὐκλεῖς, glorious; cf.
εὐκλεία), gloriously.
εὐμήνη, -ης (εὖ-μηνος, might, then,
temper), well disposed, kindly,
hence, of a road, easy, com-
fortable, IV, 6, 12, in comp.
εὐμεταχειριστός, -ος (εὖ-μεταχειρ-
ισμοι, manage), easy to deal
with or manage.
εὐνοος, -ας, ἡ (εὖ-νοος), good will,
kindness.
εὐνοϊκός, adv. (εὐνοος), kindly; with
ἐχειν, be well-disposed.
εὐνοος, -ός, comp. εὐνοοτερός (εὖ-
νος), well-disposed, friendly,
devoted.
εὐφαγεία, see εὐφωμα.
εὐξία, -ον (εὖ-κινων), hospitable;
Πόρος Εὐξια, the Euxine or
Black Sea, a euphemism for the
older name Ἀξίωι, inhospitable;
cf. Cape of Good Hope, for the
older Stormy Cape or Cape of
Storms.
εὐδος, -ον (εὖ-δος), easy to travel.
εὐθυλκός, -ον (εὖ-θυλκο), well armed.
εὐθυτάς, adv. (εὐθυτάς), easy.
eὐτοροι, -ας, ἡ (εὐτορος), means of
providing, means, abundance.
eὐτορος, -ος (εὖ-τορο), easy to
traverse, easy to pass through
or over; εὐτορόν ἄμα: it is easy
(lit. traveling is easy), III, 5, 17.
eὐτρακτός, -ος (εὖ-τρακτως),
easy to be done, easy.
eὐτράπης, -ες (εὖ-τράτως), good look-
ing, comely, handsome.
eὐτρόπος, -ος (εὖ-τρόπος), easy of
access, easy to approach.
eὐρημα, -ας, τὸ (εὐρήματω), what is
found, a “find,” a piece of
good luck.
eὐρήματος (εὐρήμονος, ἡρος, ἠρημά, ἀρη-
μα, ἐρήμης), find, discover, devise.
eὐρος, -ος, τὸ (εὐρος), breadth,
width.
Εὐρισκος, -ος, ὁ, Eurylochos, an
Arcadian hoplite.
Εὐρυμαχος, -ος, ὁ, Eurymachus, of
Dardanus, an opponent of Xenon-
phon.
eὐρός, -ος, -όν, τὸ, broad, wide.
Εὐρώπη, -ης, ἡ, Europe.
Vocabulary

στρατός, -ος (στρατός), of troops, well-disciplined.

στρατος, adv. (στρατός), in an orderly or well-disciplined manner.

σταθερα, -ας, ἡ (σταθερα), good order, discipline.

στρώχω, στρώχω, etc. (στρώχω), be fortunate, be successful.

στρώχος, -ατος, τὸ (στρώχω), piece of good fortune, advantage, success.

Εὐφράτης, -ος, ὁ, the Euphrates, the chief river of western Asia.

σύν, ἤ, ἃ (σύν), prayer.

σύνορα (σύνορα, κυκάπω), pray, pray that (acc. infin.), pray for, wish, vow.

σωφή, -ες (σωφή, odor), sweet-smelling, fragrant.

σωματικός, -ον (σωματικός), properly of good name, of good omen, so by a euphemism, the left, φροντίσθην, φοβήθην, being avoided as unlucky, since omens on the left were bad; in military language, τὸ σωματικόν (with or without κεφάλας), the left wing, the left, I, 2, 15 n.; cf. δεισιν.

σωκράτης, entertain; in mid., feast, have abundance.

σωκτήναι, -ας, ἡ (σωκτήναι), feast, banquet.

ψῆ, see ἄι.

ψιαν̄, 2 aor., eat. The pres. in use is ἐστιν, q.v.

ψάννει, see φανέω.

φανείν, φανείν, see φανέω.

φεδρος, -ος (φεδρος, seat), sitting by, as subst., δ φεδρος, antagonist—properly a third contestant who sits by and fights with the victor of the first bout, II, 5, 10.

φεδρομαί (φεδρομαί), follow after pursue.

Ἐφέσος, -ος, ἡ, Εφεσία, of Ephesos, Ephesian.

Εφέσος, -ος, ἡ, Εφεσία, an ancient city on the coast of Lydia, famed for its temple of Artemis.

ἡφ, see φιλ.

φυτός, -ῆς, -ῶν (cf. ἔφω), boiled.

φυτήμα (φυτήμα), 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; hail, I, 5, 7.

φυλαίον, -ος, τὸ (φυλαίον), money for a journey, traveling expenses.

φυλάω, -ος, ἡ (φυλάω), way to, approach; advance, attack.

φυλάω (φυλάω), oversee, keep in sight.

φυλάω (φυλάω), lie at anchor over against, blockade.

φυλάω, -ος, ὁ (φυλάω), overseer, ephor. The five ephors, elected annually, were the highest magistrates of the Spartan state, having authority even over the kings.

φυσαί, see φυσάω.

χρῆσις, -ας, ἡ (χρῆσις, hatred), hatred, ill-will.

χρώνος, -άς, -ῶν (τὸ ἡχῶν, hatred), hating, hated, hostile, often as subst., enemy, I, 3, 6 n.; sup. of ἐκείνον ἡχῶν, his bitterest foes, III, 2, 5.

χρῶνος, -άς, -ῶν (ἐχω), that may be held; of a fortress, strong, defensible; cf. ἐχυρός.

ἐχω, ἐχω and σχῶν, ἐχωρ, ἐχησκα, ἐχησκα, have, in the widest sense and therefore to be variously rendered; lit. have, possess, of
εχωρφε, 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 buried with, ὑψω, V, 2, 20; ἔχων, having, often rendered with, has generally a fuller meaning, e. g., keeping, II, 3, 10; at the head of, I, 2, 5, etc.; cf. λαβον; often ἔχω is intrans., especially when used with advs., and may be rendered be; αἰτοῖσιν ἔχων, be well disposed, I, 1, 5; ἔχων διότι, it was so, III, 1, 31; cf. ἔχωναί, intrans., VII, 8, 21; μεὼν ἔχων, have the worst of it, I, 10, 8; χάριν ἔχων feel grateful, II, 5, 14; αἰτιά τῆρον ἔχων, (as pass. of αἰτιωμαι) be accused, VII, 1, 8; ἔχωναί ἔχων, keep still, IV, 5, 13; ἔχοις καὶ τοῦτο ἔχων, 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. ἔχων ἔτεκα, be the thrill of necessity, II, 5, 21.

ἔψητος, -ῆς, -ῶς (verbal of ἔψω), boiled, made by boiling.

ἔψωμαι, see ἔψωμαι.

ἔψω, ἔψηω, ἔψησα, boil.

ἔσων, adv. (ἔσω), from dawn, at dawn, in the early morning.

ἔκαςαν, see ἔκασα.

ἔκτετε, see ἔκτεω.

ἔδρα, ἔδρακα, ἔδρων, see ἔδρα.

ἔως, ἔως, ἔως (akin to Eng. east), dawn, daybreak; ρῶς ἔως, eastward, III, 5, 15; V, 7, 6.

ἕως, temporal conj., as long as, while, until.

Ζανάρας, -οῦ, ὁ, the Zab, a tributary of the Tigria.

ζῶν, ζῆν, live, be alive.

ζυμ, -ῆς, al, a coarse grain, spell, only in pl.; cf. ρυμον and κυμβαλ.

ζυρά, -ῆς, ἄ, cloak or mantle reaching to the feet, worn by Thracian horsemen in winter.

ζυγμαλίον (ζυγόν+διάσω), drive a yoke of oxen.

ζυγαλάτης, -οῦ, ὁ (ζυγόν+διάσω), one who drives a yoke of oxen, a teamster.

ζυγνυμ, ζυγόω, ζυγεῖ, etc. (Lat. singo, Eng. yoke), yoke, join, fasten; esp. of bridges, ζυγοῦμαι γέφυραν or ζυγοῦμαι ποταμόν, so in pass., I, 2, 5; II, 4, 13.

ζυγος, -οῦ, τό (ζυγόν, yoke), yoke or pair of animals; in pl. cattle.

Ζεσ, Δῆς, ὁ (cf. Sanskrit Dyauṣ, old Lat. Diespiter), Zeus, son of Rhea and Cronus, and king of the gods.

Ζηλαρχύς, -οῦ, ὁ, Zelarchus, a commissary in the Greek army.

ζηλωτα, -ῆς, -ῆς (verbal adj. of ζηλώ, envy, from ζήλος, envy; cf. Eng. zeal, jealous), envious, an object of envy.

ζημώ (ζῆμι, loss, fine), fine, pun-

ζηρ, see ἤχω. [isch.]

ζηὺς, ζηγήω, etc., seek for, ask for; with infin., desire.

ζυμης, -οῦ, adj. (ζημα, leaven; cf. Eng. symotic), leavened.

ζυγεῖα, ζυγησάμα, ἐζυγησαμ (ζωὸς+ἀρτών, catch), take alive.

ζήν, see ἦν.

ζήνη, -ῆς, ἡ (ζῶνυμ, gird, Eng. zone), girdle, belt. Women's girdles were often richly decorated, hence of the Persian queen, κόμα εἰς κόμων δεσμήν, 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.

ὧς, -ή, -όν (ἦν), living, alive.

H

ἡ, conj.: (1) disjunctive, or; ἢ . . . ἢ, either . . . or, Ι, 3, 5; in indir. double ques., τότερον (τότερα, εἰ) . . . ἢ, whether . . . or; in a direct question, with the former member unexpressed, II, 4, 3; (2) comparative, than (after comparative or words implying com- rison ἄλλος, ἔμμετος, etc.).

ἡ, adv. (Eng. yea), in truth, truly; in oaths ἡ μὴ; see μὴ.

ἡ, interrogative part., implying nothing as to the answer expected, but often implying feeling.

ἡ, see ὅ.

ἡ, dat. sing. fem. of rel. ὅς, used as adv. (sc. ὅς;), in what place, where, in what way, how; ἡ ἐπιμέλεια τάχιστα, as quickly as he could, I, 2, 4, etc.; ἡ δυνάμει μᾶλλον, with all my power, with all my heart, I, 3, 15.

ἡ, see ἡ.

ἡδοκεῖ (ἡν, youth), grow from boyhood to youth.

ἡγεῖ, see ἡγεῖ.

ἡδαθή, see ἡδαιμία.

ἡγιασά, see ἡγιάσσει.

ἡγιαστά, see ἡγιαστᾶ.

ἡμομοία, -ς, ἡ (ἡμεσμόν), leadership, command.

ἡμόσωνα, -ων, τό (sc. ἱερά), thankofferings (for safe conduct).

ἡμέρα, -ος, ὁ (ἡμερῶν, ἡμέρα), leader, guide, commander; as a title of Heracles, VI, 2, 15.

ἡμοῦ, ἡμοῦ, etc. (cf. ἄγω), lead, conduct, guide, abs. or with dat.; τὸ ἡμοῦσον, the van, ΙΙ, 2, 4; command, be leader of, abs.or with gen. or dat., I, 4, 2; think, believe (cf. Lat. ducu), I, 2, 4.

Ἡγεσίανδρος, -οῦ, ὁ, Hegesander, one of the generals of the Arcadian army.

ἡδης, ἡδονή, see ἡδή.

ἡδονή, adv., comp. ἡδονή, sup. ἡδονήτα (ἡδονῆ), gladly, with pleasure.

ἡδης, adv. (ἡ + ἰδη?), now, ere now, by this time, already, at once.

ἡμοῦ, ἡμοῦ, ἡμοῦ (ἡμῖς, suavis, sweet), be glad, delight in, enjoy, abs., with dat., or with partic.

ἡδονή, ἡ, (ἡδονή), pleasure, delight; of fruit, flavor, taste, II, 3, 16.

ἡδονῶν, -οῦ (ἡδονῶν), producing sweet wine.

ἡδος, -εια, -α, comp. ἡδοῖω, sup. ἡδοστος (cf. ἡμοῦ, Lat. suaviss), sweet, delicious, pleasant.

ἡδος, see ἡδῶν.

ἡδονή, see ἡδόνα.

ἡδονή, see ἡδόνα.

ἡμοῦ, see ἡμοῦ.

ἡμοῦ, see ἡμοῖα.

ἡμοῦ, see ἡμοῖα.

ἡμοῦ, ἡμοῦ, pres. with perf. force, be come, have come, arrive, come back.

ἡμοῦ, see ἡμοῦ.

ἡμεῖς, see ἡμέτερον.

ἡμεῖς, see ἡμέτερον.

Ἡλεία, -α, -ον (ἡλίσ, Elís, an Eléan, a native of Elís, a state in the western part of the Peloponnesus.

ἡλίστρον, -ου, τό (cf. Eng. electric), a name given by the Greeks to amber, and to the metal elec trum, a compound of four parts of gold to one of silver.

ἡλίον, see ἡλιοῦ.
ήλβατος, -ος, poetic adj., steep, sheer, precipitous.

ήλιος, -α, -ος, foolish, stupid; τὸ ἡλίον, folly, stupidity, II, 6, 22.

ήλικα, -ας, ἡ (ήλικα, as old as), age, esp. prime of life, manhood.

ήλικότης, -ος, ὁ (ήλικα), a person of one's own age, comrade.

ήλιος, -ου, ὁ (cf. Eng. heliotrope, etc.), the sun, generally without art.; as a god, Helios, the sun-god, IV, 5, 35.

ἡμές, see ἡγώ.

ἡμερήσιον, adv. from perf. pass. partic. of ἡμέρω, carelessly.

ἡμέριν, see ἑιλ.

ἡμέρα, -ας, ἡ, day, whether contrasted with night or as designating the whole period of 24 hrs.; μέσον ἡμέρας, noon, I, 8, 8; ἀνά τῷ ἡμέρα, at daybreak, II, 1, 2; τὰς μὲν ἡμέρας... τὰς δὲ νύκτας, by day... by night, V, 8, 24; so ἡμέρας καὶ νύκτας, 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 ἡμέρων, within ten days, I, 7, 18; διὰ τὴν ἡμέραν, all day long, IV, 1, 10; πρὸς ἡμέραν, near dawn, IV, 5, 21; μεθ' ἡμέραν, by day, IV, 6, 12.

ἡμερός, -α, -ος, tame, of trees, cultivated.

ἡμετέρος, -α, -ος (ἡμετήρ), our; τὰ ἡμετέρα, our affairs or circumstances, I, 3, 9.

ἡμ-, a prefix (Lat. semi-, Eng. hemi-), half.

ἡμβρωτος, -ος (ἡμ- + verbal of βρώσω, eat), half-eaten.

ἡμιδαρικόν, -ος, τὸ (ἡμ- + δαρικό), half a daric.

ἡμιδίκη, -ες (ἡμ- + δίω, need, lack), half full.
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, 26 n.

θάνατος, see θάμας.

θηρίον, see θύριον.

θρόνος, see θρώνος.

θυγάτερος (θύγατος), keep quiet.

θυγατέρι, adv. (θυγατος), quietly, in silence.

θυγατέριος, -ας, ἡ (θυγατος), quiet, rest; καθ'. θυγατεριοι, at one's ease, II, 3, 8; θυγατεριοι ἀγας, take one's ease, III, 1, 14; θυγατερια ἄγηρ, keep still, IV, 5, 13; V, 8, 15; cf. εὐθυγατος ἄγης, enjoy peace, II, 6, 8.

θυγατέριον, -ών, τό, belly, abdomen.

θητόμαι, θητότοιμοι or θητήσομαι, etc. (θητώρ), be less or weaker than (gen.), be surpassed, outdone, defeated.

θητών, -ον, gen. -ων, inferior, weaker, used as comp. of κακός; neut. as adv., θῇτων,-less, II, 4, 2; οὐδεν θητών, none the less, VII, 5, 9; sup. θητών, least of all, not at all, by no means, I, 9, 10; VII, 3, 38.

θερικος, see θέρικος.

θέρια, see θήρια.

θέτικησαν, see θέττεσαν.

θέτεσαν, see θέτεμεν.

Θ, by elision and euphony for τά.

Θάλαττα, -ας, ἡ, sea.

Θάλας, -ου, τό (θάλας, warm), heat, in pl. III, 1, 23 n.

Θαυμά, adv. (θαύμα, often), often.

Θαυμάζοντος, -ου, ὁ (θαυμάζομαι), sight, spectacle.

Θεά, -ας, ἡ (cf. θεόμαι, Eng. theatre), goddess.
Thara, ἀτος, τό (θεόματι), sight, spectacle.

θεόματι, θεόσωμα, etc. (θεός), gaze at, watch, see.

θεός, ἄ, ἄτος (θεός), divine, miraculous.

θήλω, see θήλω.

-ου, suffix denoting the place whence.

Θεογένης, -ου, ὁ, Theogenes, a Locrion, captain in the Greek army.

Θεότοκος, -ου, ὁ, Theopotomes, an Athenian.

θεός, -ου, ὁ, ἡ, divinity, god, goddess, the sing. having the art. only when a definite god is meant; σῶ (τῶν) θεῶν, with the aid of heaven; τῶς θεῶν, before or in the sight of the gods.

θεοθύλα, -ας, ἡ (θεός-θύλος, worship), reverence for the gods, piety.

θεραπέων, θεραπέουσα, etc. (θεράπων, cf. Eng. therapeutic), attend, serve, wait upon.

θεράπων, -ορος, ὁ, servant, attendant (not a born slave, σεβόλος).

θεριζω, (θερος, summer), spend the summer.

θερμοσία, -ας, ἡ (θερμός, hot; cf. Eng. thermometer), warmth.

θερμάδων, -οροι, ὁ, the Thermadon, a river in Cappadocia.

Θέθαι, see θήθαι.

Θεσσαλία, -ας, ἡ (Θεσσαλία), Thessaly, the largest state in northern Greece, bordering upon Macedonia.

Θεσσαλός, -ος, ὁ, a Thessalian.

θέω (θεόσωμα), run, charge; chiefly, but not solely, in the military phrase, θεών θρώμω, charge at double quick, on the run.

θερεῖν, θερήσω, etc. (θειά), look at, view, be spectator; of troops, review.

Θηβαῖος, -ου, ὁ (Θῆβαι, Thebes), a Theban, inhabitant of Thebes in Boeotia.

Θῆβαι, -ας, ἡ, Thebe, a small city in the Troad; Θῆβαις τεθηρα, the neighboring district, VII, 8, 7.

Θήρα, -ας, ἡ (θήρ, wild beast, cf. Lat. ferus, Eng. deer), hunt, chase.

Θήριον, θηρίων, etc. (θήρ), hunt, chase.

Θηρίων, θηριών, etc. (θήρ), hunt, chase, catch.

θηριών, -ου, τό (θήρος), beast, animal.

θηριοπόσ, -οῦ, ὁ, (θήριος), treasure, store, V, 4, 27; treasury, V, 3, 5.

Θηρύς, -ου, ὁ, Theches, a mountain in Pontus.

-θ, a suffix denoting the place where.

Θῆβην, -ους, ὁ, Thibron, a Spartan general, warring against Tissaphernes.

Θησσαλίς (θαλόμας, θαλός, θησαλίς), regularly used in compounds (chiefly ἄγρα-, save in the perf. and plpf., die, be killed; in perf. be dead, fallen in battle, I, 6, 11. In the plf. save in the sing. indic. 2 plf. forms are found, τέθηρας, IV, 1, 19; τεθηρας, IV, 2, 17; τεθηρας, IV, 7, 20; τεθηρας, VII, 4, 19.

Θησεός, -ος, ὁ (verbal of θησαμος), mortal.

Θηρυβός, -ου, ὁ, noise, confusion, disturbance.

Θῆρυς, -ους, ὁ, a Thurian, inhabitant of Thuri, an Athenian colony in southern Italy.

Θωρίκη, -ης, ἡ (Θωρίς), 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 Bosporus to Hara-
clea.

Θρακία, -a, -ov (Θρακία), Thracian; το Θρακικό, the Thracian quarter (in Byzantium).

ΘΡΑΚΙΩΣ, adv. (Θρακίως), boldly.

ΘΡΑΪΟΣ, -a, -u (cf. Eng. dare), bold, daring.

Θραψιμά, see τρίφω.

Θρόνος, -ou, δ (Eng. throne), seat, chair, throne.

ΘΡΥΓΑΥΡΙ, -τργε, ή (cf. Eng. daughter), daughter.

Θλακός, -ou, δ, bag, sack.

Θίμα, -ατος, τό (Θίμω), sacrifice, victim.

Θύμβριον, -ou, τό, Thymbrium, a city of Phrygia.

Θυματιδής, -ες (Θυματιδής) [ειδος], high-spirited, of horses.

Θυσιάματα, θυσιασματα, etc. (Θυσίας), le angry or wrath.

Θυσία, -α, δ, heart, feelings, wrath.

Θυσιασμός, -ου, ο, the Thyni, a Thracian tribe.

Θύρα, -ας, ή (Lat. foris, Eng. door), door, commonly in pl. of folding doors; είναι βασιλεύς θύρων, 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.

Θύροπορα, τά (Θύρα), doors, gates.

Θύρων, -ας, ή, sacrifice.

Θύρων (Θύρων, Θύοντα, θύουντα, τέθυμας, τέθυνας), 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; τά Δόξα ανέφε, celebrated the

Lycaea (see the word) with sacrifice, I, 2, 10; θεῖον οὐράνια, sacrifice thank-offerings for safety, III, 2, 9; τα βοημα, the victims, V, 3, 9.

Θυρακίως, θυράκιως, etc. (Θυρακίως), arm with a breastplate or cuirass; mid., put on one's breastplate, II, 2, 14; pass. aor. and pt. partic., clad in armor.

Θύρας, -ακος, δ, breastplate, cuirass.

Θυρακίως, -ακος, δ, Thorax, a Boeotian in the Greek army.

I

λαομαί, λαομαί, heal, cure.

Ἰασωνία ἄρη, ή, Jason's cape, a promontory in Pontus near Sinope. Here according to legend, the Argonauts under Jason landed.

λαργός, -ο, δ (λαομάς), physician, surgeon.

λίδον (λίδων), see εἶδον.

Ἰθνη, -ης, ή, Ida, a mountain in the Troad, famed as the scene of the judgment of Paris.

λεως, -α, -ον (cf. Eng. idiom), one's own, personal, private; ος το λίδον, for one's own use, I, 3, 3; adv. λίδον, privately, V, 6, 27.

λεωτής, -τής, ή (λεωτής), peculiarity.

λεωτής, -ος, δ (λεωτής; cf. Eng. idiot), private person, subject, private soldier; amateur, one without special knowledge, VI, 1, 31.

λεωτωκός, -ος, -ον (λεωτός), of a private person, private, common.

λεως, λεων, see εἶδον.

λιδως, λιδὼς (λιδως, sweat, Lat. sudor, Eng. sweat), sweat.

λίδον, see εἶδον.

λυρο, see ημ.
lepotev, -ou, to (lepode), animal for sacrifice; in pl., cattle, for food, since a portion of the slain beast was always offered to the gods.

lepode, -e, -e (cf. Eng. hierarchy), holy, sacred (to a god, gen., V, 3, 13); as subst. to lepode temple, V, 3, 11; in pl. τα λεποδα, sacrifice, vitals, of the victims, or omens, drawn from their inspection, I, 8, 15. and often; η λεποδα συμβολη λεγομενη ευς, "sacred counsel" as the proverb goes (alluding to the proverb λεποδα συμβολη), V, 6, 4; Ιπποδος, sacred mountain, in Thrace, VII, 1, 14.

'Ipýnovos, -ou, δ, Hieronymus, of Elis, a Greek captain.

ηπη (ησω, ηκα, -εκα, -εκαι, -ελην), send, throw, hurl, with dat. of the missile; ηκαν λειψανθησαν, they flung themselves, rushed, IV, 5, 18; so mid., run, rush, charge.

Θε, see Θει.

κανος, η, -ντος (κανομαι, κανω), sufficient, enough, adequate, able, fit, abs. or with infin.

κανος, adv. (καντος), sufficiently, adequately, well enough.

κανων, -ανων, etc. (κανομαι), implore, beseech.

κανης, -ου, δ (κανομαι), supplicant.

'Koionov, -ou, το, Iconium, a city of Phrygia.

ολως, -ως, gen. -ος, propitious, favorable, of gods.

οη, -ης, η (οηλω, hem in), band, troop, sp. of cavalry.

οπες, -απος, δ, thong, strap.

ομανων, -ου, το, outer garment, cloak, himation; in pl., clothes, IV, 3, 11.

τα, final particle, that, in order that, with subj. or opt.

ταρχους, -ου, δ (ταρχος+αχος), cavalry, commander.

ταρλα, -αι, η (ταρλος), a riding to and fro.

ταρλος, -ας, η (ταρλος), cavalry.

ταρλος, -ας, δ, horseman, cavalryman.

ταρλος, -ος, -ος (ταρλος), of or belonging to a horse or to cavalry; ταρλη δομαις, cavalry force, I, 3, 12; το ταρλον, cavalry, I, 9, 31. ταρλοδρομος, -ου, δ (ταρλος+δρομος), a race-course, hippodrome.

ταρα, -ου, δ (for I Kısa, Lat. equus), horse, pl. οι ταραι, cavalry, VII, 3, 30; άρο or έρο I trovare, on horseback, I, 2, 7; III, 4, 47.

Τηρα, acc. Τηρο, δ, the Iris, a river in Pontus.

λισ, see ιλισ.

λισμος, -ος, δ (Eng. isthmus), isthmus; as a proper name, the Isthmus of Corinth, II, 6, 3.

λιραν, see ιλιρα.

λισμπλορος, -ου (λισμπλορηδ), with equal sides, equilateral.

λιος, -ης, -ου (cf. Eng. isosceles), equal; έν του, in equal step, evenly, I, 8, 11; άν ει ους έμπροσθεν, we are not on an equal footing, III, 4, 47; έπι ους θαυμ, to the same level with us, IV, 6, 18; ους ους μηκας και το πλατος, as broad as they were long, V, 4, 32; adv. ους, equally, alike, II, 5, 7.

λισμπλορης, -ης (λισμπλορηδ), up to the brim.

'Λισολος, -ος, οι, Issi or Issus, a city of Cilicia.

λιτα, see ιλιτά.

λιτημαι (στημαι, λιτημαι, λιτηκαι, λιτηθηναι), 2 aor. ιτημαι, 2 perf. infin. ιτημαι (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 plpt. act., stand, halt, be stationed, hold one’s ground, I, 10, 1.

lọtlov, -ou, τό (limb. of ἱστός, mast, cf. ἱστημ), sail.

lōxurprōs, -ά, -όν (lōxōs), strong, mighty, of persons and places.
lōxurpōs (lōxurpōs), strongly, violently, exceedingly.

lōxēs, -ές, ἡ, strength, might, force; of an army, I, 8, 22; V. 7, 30.

lōxē (parallel form to ἵξε, only in pres. and impf.), hold, hinder; pass., ἐν τοῖς ἱξερο, in this there was a hitch, VI, 3, 9.

lōs, adv. (los), equally, probably, perhaps, I suppose.

Ἰαμήνης, -ου, ὁ, Iamenes, a Persian.

lōtov (verbal of ἵω), one must go.

lōs, -ου, ἡ, rim, of a shield.
lōthēs, -ες, ὤ (cf. Eng. ichthyology), fish.
lōνον, -ου, τὸ (dim. of ἱξον), footstep, track. The word is mainly confined to poetry.
lōνος, -ον, τό, footstep, track.

Ἰωνία, -ίς, ἡ ('Ιων, Ion, the mythical founder of the Ionian tribe), Ionia, a name given to the coast of Asia Minor and the adjacent islands, between Aeolis and Caria.

Ἰωνίδας, -άς, ἡ ('Ἰωνία, belonging to Ionia, Ionian, Ionic.

Κ

καβά, adv. for καθ’ ἐκ, according as, just as.

καθαρος, καθάρθ, ἱκάθρα (καθαρός, clean; cf. Lat. castus, chaste, Eng. cathartic), cleanse, purify.

καθαρος, adv. (καθ’ ἐκατ’), just as = ἐκατ’.

καθαρος, -ος, ὁ (καθαρος), purification.

καθεδαμα, ἱκαθεδαμα, καθεδαμα (simple ἱδαμα, sit, rare), sit down; halt, encamp, I, 5, 9.

καθλων (κλων), drag or draw down.

of ships, launch.

καθτάνας, see καθημ.

καθέδων, impf. ἱκαθεδων (σκεῦος, poetic sleep), lie down, sleep, lie idle.

καθηγομαι (ἱγγομαι), lead, conduct, carry out.

καθηγομαι, aor. καθηγομαι (ἱγγομαι, from ἱγγω—πάγω), squander in luxury.

καθήκω (καθηκω), come down, reach down to; imper. it behoves, is the duty of, with dat., I, 9, 7.

καθημα, impf. ἱκαθημα (ἡμα, poetic, sit), sit, be seated, be encamped.

καθημα, see καθαρος.

καθω, καθώ, ἱκαθώ (ἡω, seat), make sit down, seat, set.

καθημα (ἡμα), send down; of spears καθεμα εἰς τροβολη, lower for attack, VI, 5, 25.

καθητημα (ἱτημα), place or set down, station, establish, but to be variously rendered; arrange, Π, 3, 3; bring, 1, 4, 13; set in office, appoint, III, 2, 5; intrans. (in 2 aor., pf. and plpt. act. and the mid., except the 1 aor., come to, be established in; 1 aor. mid. trans., appoint, III. 1, 39; ἐν διατηρηθηκέναι τοῖς ὑπὲρ τὸ δέναι, since this business would turn out all right, I, 3, 8.
καθόρας (καθηράς), look down on from above, observe.
καλ, 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 (asyneton); after τοις 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 particia., I, 9, 31 (cf. καλερε); with relatives, marking the parallelism, where and or also is unnatural in Eng., ὅν καλ ὅμοιος, I, 3, 6; cf. ὅς τις καλ ἄλος, I, 3, 15; ὅς τις καλ ἄλος, I, 4, 15; καλ ἀντί, they too, III, 4, 37. καλ is often correlated with τε or καλ, both ... and; for καλ γρ, see γρ.

Κάκος, -ου, o, the Cacus, a river of Mysia; Κακος τεσσωρ, the adjacent plain.
Καϊναλ, -.SEVER, al, Caenaee, a city in Mesopotamia on the Tigris.
Καίνω, slay, kill, III, 2, 39; cf. κατακαίνω.
καλερε, concessive conj. (καλ-περ), although, with partic.
καρος, -ου, o, right or fitting time, opportunity, crisis; ἐν καιρο, opportunely, III, 1, 39; προοπτηρον τοι καιρο, further than was proper or wise, IV, 3, 34.
κατος, conj. (καλ+τοι), and yet.
καλω or κας, κασω, ικασια, -καικια, κέκαμαι, ἐκαθήρη, burn, burn up; τω καλω, keep a fire burning, IV, 1, 11; of surgeons, cauterize, V, 8, 18; pass. be on fire.
κακίνως, for καλ εχίνω.
κακόνοια, -ας, η (κακόνος+νοί), ill will, malice.
κακόνος, -ους (κακόνος+νοί), of evil mind, ill-disposed, hostile.
κακος, -η, -ους, comp. κακοσκοπος, sup. κακοσκοπος, bad, wicked, base, harmful, of persons or things, esp. of soldiers, cowardly; as subst. το κακος, evil, harm, mischief, III, 1, 25; κακος (κακος) των τους, do harm to, injure, I, 9, 11; cf. κακος.
κακοφρέες (κακός+εργ), do harm to, maltreat.
κακοφρονος, -ους, o, (κακός+εργ), an evil-doer, criminal.
κακός, κακός, etc. (κακός), hurt, injure.
κακος, adv. (κακός), badly, ill, wrongly, wretchedly; κακος των, των, do harm to, injure, I, 4, 8; as pass. κακος τα αυτου, be ill treated, III, 3, 7; κακος ἥσω, be badly off, in evil case, I, 5, 16; κακος περιτευς, fare worse, be worse off, I, 9, 10.
κακωσθης, -ους, η (κακωσθης), ill treatment.
καλαμη, -ης, η (cf. καλαμος), straw.
καλαμος, -ου, o, reed, straw.
καλος (καλος, καλος, κάλης, κέκαμαι, ἐκαθήρη), call, summon, invite; call, name, with two accs., VII, 6, 33; so in pass. I, 2, 8; partic. καλομενος, often, so-called, I, 2, 8; I, 8, 10.
καλυμματα (cf. κυλυμματα), roll.
καλλιερς, καλλιερστος, έκαλλιερστος (καλός+ερστος), obtain favorable omens in sacrificing.
Καλλιμαχος, -ους, O Callimachus, of Parrhasia in Arcadia, a Greek captain, noted for his bravery. Καλλισ (καλλιστος), see καλός.
καλλος, -ου, τό (καλλός), beauty.
kαλλωτιμός, -οι, ὁ (καλλωτιμός, adorn; καλλος-δύ, face), adornment.
kαλός, -το, -ν (cf. Eng. whole), comp. kαλλων, sup. κάλλιστος, beautiful, fair, noble, honorable; of omens or sacrifices, propitious; as subst. τό καλό, honor, II, 6, 18; καλός και δύσαρ, the noble and good (the Greek phrase for "gentlemen"), II, 6, 19; in military lang., good and brave, IV, 1, 19; εἰς καλόν ἴστε, you have come opportunely, IV, 7, 3.

Κάλπη λιμὴν, ὁ, Calpe haven, a port in Bithynia. In VI, 3, 24 it is called Calpe simply.

κάλκηδονία, -ας, ἡ (Kάλκηδονία), Chalcedonia, the region around Chalcedon.

καλκήδων, -ῶν, ἡ, Chalcedon, a city in Bithynia opposite Byzantium.

καλός, comp. κάλλως, sup. κάλλιστα (καλός), beautifully, but chiefly in a moral sense, well, honorably, finely, nobly, happily; καλός ἵστερ, be well, be all right, I, 8, 13; καλὸς γηγερα, turn out well, IV, 3, 24; καλὸς ἴστερ, do well, benefit, trans. or intrans., II, 6, 20; V, 8, 25; καλὸς ἵστερ δῶρα, present a fine appearance, II, 3, 3.

κάρυν (καρυῦμαι, ἱκανοῦ, κέκυκα), work, till, be weary, be sick.

καύλοι, for καύλωι.

καῦ, for καῦ.

καῦ, for καῦ.

κάρνις, -ος, ὁ (Persian word), a long outer garment worn by Persians, robe.

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καρπάλλου, -ου, τό (κάρπαλλος, a huck-ster), huckster's shop, tavern.

καρπίθη, -ης, ἡ, capithë, a Persian dry measure, containing two choinixes, a little less than two quarts.

καπνός, -ος, ὁ, smoke.

καππαδοκία, -ας, ἡ, Cappadocia, a province of central Asia Minor.

κάρπος, -ος, ὁ (Lat. caper, he-goat), wild boar.

καρπανική, -ας, ἡ, coarse shoes, brogues.

καρδία, -ας, ἡ (Lat. cor, heart, Eng. heart), heart.

κάρδοχος, -ας, -ος (Kάρδοχος), Carduchian, of the Cardūchi.

κάρδοχος, -ος, ὁ, the Cardūchi, Carduchians, the modern Kurds, a warlike people inhabiting the mountainous region northeast of Mesopotamia.

κάρκας, -ου, ὁ, Carcasus, a river in Mysia.

καρπάλα, -ας, ἡ, the Carpaca, a Thessalian pantomimic dance, VI, 1, 7.

καρπάμαι, καρπάμαι, etc. (καρπάι), reap the fruits of, reap.

καρπος, -ος, ὁ (cf. Lat. carpus, seize, Eng. harvest), fruit, crop.

κάρφως, -ου, ὁ, the Carius, a small river emptying into the gulf of Issus.

κάρφως, -ου, τό, πτυτ; κάρφως πλάτανοι, probably, chestnuts, V, 4, 29, 32.

κάρφη, -ης, ἡ (cf. κάρφων, dry up), hay, straw.

κασταλός, -ος, ὁ, Castōlus, a place, presumably near Sardis, where there was a plain (Kασταλός πεδίον), which was the mustering place of the Persian troops under Cyrus, I, 1, 2; I, 9, 7.
κατά (by elision, κατ’ or καθ’), 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; κατά γῆν κατὰ θάλασσα, by land and sea, I, 1, 7; κατὰ τάφα, in these regions, VII, 5, 13; κατὰ τάξεις, at the gate, V, 2, 10; over against, opposite, I, 5, 10; I, 8, 21, etc.; with distributive force, κατὰ ολίγα κατὰ τάξεις, by squadrons and companies, I, 2, 16; κατὰ θόρυβος, by tribes, I, 8, 9; κατὰ ένα, one by one, IV, 7, 8; so of time, κατὰ μήνα, by the month, monthly, I, 9, 17; κατὰ ενναῦ, annually, annually, III, 2, 12; in various relations, according to, II, 2, 8; κατὰ ήσυχία, in peace and quiet, III, 3, 8; κατὰ σπουδή, in haste, VII, 6, 28; τὸ κατὰ τοῦτον 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. αὖ κράτος, I, 8, 1); in VII, 7, 7 the same phrase means, by force; κατὰ δραπέτη, in search of booty, III, 5, 2; κατὰ τάφα, 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. αὖβασις, IV, 1, 10; V, 5, 4; place of descent, III, 4, 37.

καταβλακώς (βλακώ), neglect or shrink from through sloth.

καταγγέλω (ἀγγελω), report against, denounce.

κατάγειος, -ος (κατά + γῆ), under ground.

καταγέλω (γέλω), laugh at, mock, laugh to scorn, abs. or with gen.

κατάνιμοι (ἀνιμοι, -ίω, -ία, ἀνία, -ἀνίω, break), break, shatter.

κατάω (δύω), 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.

καταπανέω (θανάω), spend entirely, use up.

καταδειλάω, aor. καταδειλέω (δείλη), shrink from through cowardice.

καταδικάζω (δικαίω, δικαίω, δίκαια, judge), give judgment against (gen.), VI, 6, 15; declare one’s opinion (βι), V, 8, 21.

καταδίκα (δίκαιον), pursue hard, drive off.

καταδεξίζω (δεξίω, δεξίω, etc., believe). form an adverse opinion, think to one’s discredit, VII, 7, 30.

καταδραμέω, see καταφέρχω.

κατάδω (δῶ), make to go down, sink; intr. in mid. and aor. act., sink, sink down.

καταδύσαμαι (θάυμαί), look down on, survey.

κατάδω (θέω), run down.

καταδυστεθήμ, see καταθεμμ.

κατάθω (θέω), sacrifice; dedicate, V, 3, 13.

καταστρέφω (αὐτάρκω), put to shame, disgrace.

κατακαίνω (κάινω), 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. évναν occurs and once the 2 fut. pf. κατακατευθύνεοι θέετο, VII, 6, 33.

κατακάλω or κατακάω (κάλω), burn down, destroy by fire.
Vocabulary

κατάκειμαι (κάιμαι), lie down (for the night), recline (at table), lie idle.
κατακλώς (κλώς), shut in, enclose, hem in.
κατακοντζω (κοντζω), shoot down, with a javelin.
κατακότω (κότω), cut down, slay.
κατακτάω (κτάω), slay, kill.
κατακλών (κλών), hinder, check, keep back.
καταλαμβάνω (λαμβάνω), take, seize, catch; of positions, occupy; overtake, II, 2, 12; and, III, 1, 8; surprise, IV, 2, 5; of motion, arrive at, reach, VII, 8, 8.
καταλέγω (λέγω), reckon, count, II, 6, 27.
καταλάεω (λάεω), leave behind, leave in the lurch, abandon; leave over, III, 5, 5.
καταλέσω (λέσω, λέσω, λέσσων; cf. λίζω, stone), stone to death, I, 5, 14.
καταληψομαι, see καταλαμβάνω.
καταληφθήναι, καταληφθώ, see καταλείψω.
καταλλάττω (αλλάττω, αλλάξω, αλλάζω; αλλάχα, αλλαγμα, αλλάχθην, αλλάγην, from αλλος, from αλλος), change; in mid. and pass., become reconciled, I, 6, 1.
καταλογίζομαι (λογίζομαι), reckon up.
καταλώ (λώ), unloose, dissolve, bring to an end, esp. with πέλευς 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.
καταμιλγήνω (μειλγῆνω, mix), in pass., mingle with, VII, 2, 3.
καταμίλω (μιλώ), neglect, be neglectful.
καταμένω (μένω), stay behind.
καταμερίζω (μερίζω), divide or distribute.
κατανοέω (νοεω), observe, mark, perceive.
καταπέφτω (πέφτω), send down.
καταπετρών (πετρῶν, from πέτρος, stone), stone to death.
καταπηδάω (πηδάω, πηδῆς, etc., leap), leap or spring down.
καταπιπττω (πιπττω), fall down or off.
καταπλήττω (πλήττω), strike down; then, daze, terrify; with βροντῆ, III, 4, 12.
καταπολεμῶ (πολεμῶ), vanquish in war.
καταπράττω (πράττω), accomplish, achieve, bring to an end.
καταράομαι (φαράομαι, pray, from φαρ, prayer). imprecate, curse.
κατασβίννυμι (σβίννυμι, βσβα, 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.
κατασκεύω (σκέύω), pitch one's tent, encamp.
κατασκεύω (σκέύω), pitch one's tent, encamp, II, 2, 16.
κατασκοτίζω, -ζω, -ζει (κατακέιτομαι), spying, reconnaissance.
καταστάω (στάω), drag or drag down.
κατάστασις, -σις, -σίς (στάσις), state, condition, V, 7, 26.
καταστρατοπεδεύομαι (στρατοπεδέω), encamp.
καταστρέφω (στρέφω), overturn, overthrow; mid. subject to one's self, subdue.
κατασφάττω (σφαττω), cut down, kill.
Anabasis

κατασκεύα, see κατέχω.
κατασκεύα (σκέφτω), split to pieces; of gates, break down, VII, 1, 16.
κατασκέυα (σκέφτω), stretch taut, strain, strive, insist.
κατασκεύα (σκέφτω), cut to pieces, destroy by cutting; pass., of ditches, be cut, dig, II, 4, 13.
κατασκεύας (τόθηmis), put down; mid., put away, deposit, lay up; theo., παρ’ οίς ἦν τὴν φίλαν συν-θέμενα κατασκέυας, the gods, to whose keeping we consigned the friendship which we con-tracted, II, 5, 8.
κατασκεύας (τόθηmis), wound severely.
κατασκεύα (τόθηmis), rip down.
κατασκεύαξια (καθέξια), encamp.
κατασκεύαξια, see κατασκέυα.
κατασκεύαξια, -ες (φιλέω), in sight.
κατασκεύαξια (φιλέω), flee for refuge.
κατασκεύαξια (φιλέω), look down on, despise.
κατασκεύαξια (φιλέω), station, arrange.
κατασκεύαξια, see κατάγωμα.
κατασκεύαξια, see καταβάλω.
κατασκεύαξια, see κατασκέυα.
κατασκεύαξια, see κατασκέυα.
κατασκεύαξια (νόμοι), as 2 aor. of καθένα, q. v.
κατασκεύαξια, see καταληψει, catalyphotes, see κατα-λαμβάνω.
κατασκεύαξια (γώμοι), go or come down.
κατασκεύαξια (γώμοι), work out to fulfillment, accomplish, achieve.
κατασκεύαξια, aor. κατάθεω, go or come down; esp. return to one's home, VII, 2, 2.
κατασκεύαξια, see κατασκέυα.
κατασκεύαξια, see κατασκέυα.
κατασκεύαξια, see κατασκέυα.
κατασκεύαξια, see κατασκέυα.
κατασκεύαξια (φαγών), devour, only in 2 aor.
κατάχω (λευ), hold down, hold fast, restrain, check; possess, occupy; of mariners, put into port, land, V, 6, 20; τοὺσ ἄνθρωπον κατασκέυαν, to cover so much ground, IV, 8, 12.
κατασκέυαξια, κατασκέυαξια, etc. (κατά-έρωτ), accuse, charge, with gen. of pers.
κατασκέυαξια, -ας, ἵ (of. κατασκέυαξια) charge, accusation.
κατασκεύαξια (φιλέω), -φέρων, -φερων, -φεροι, συν., make still; cf. φέρω, quietly), make still, calm, appease.
κατασκέυαξια, see κατασκέυα.
κατασκέυαξια (οἰκέω), live, dwell.
κατασκέυαξια (οἰκέω), settle, colonize, found.
κατασκεύαξια (φρένον), bury in the ground, bury.
κατά, adv. (κατά), down, downward, below, underneath; τό κάτω, the lower part, IV, 2, 28.
κατά, -ατος, τό (κάτω), heat.
κατασκεύαξια, -ον (κάτω), that may be burnt, combustible.
Κατάτρων πέπλον, -ον, τό, Caïster Plain, a city in Phrygia.
κάταρα, -ας, ὁ, millet, a kind of grain; cf. μάλη.
κατάρα, κατάρα, lie, lie dead, be situated, be stationed, frequently a passive of τόθημι; hence for τό ἔτη λίγα see the phrase θέσθαι τό ἔτη.
καταγερσίων, see κατάγω.
κατάγω, see κατάφεος.
Καλαναϊ, -ως, οί, Celaenae, a city of Phrygia.
καλάς, καλάς, etc., order, bid, command; less often, urge, advise.
καλός, ἵ, ἱς, empty, void, vain groundless; τός τίς φίλαργος καλὸς εἰρήναι, they made a great gap in the phalanx, IV, 8, 17.
Vocabulary

κενταύριον, -ου, ὁ (κένταυρος, a centaur), i.e., a mound or tomb erected in honor of those whose dead bodies could not be recovered, VI, 4, 9.

κεντάριον, κένταριον (cf. κέντησις, good, point, Eng. centre), good, torment.

Κέντησις, -ου, ὁ, the Centaurs, a river flowing into the Tigris.

κέραμος, -α, -ον (κέραμος, clay), earthen.

κέραμον, -ου, τὸ (κέραμος, clay), earthen jar for wine, holding about six gallons.

Κέραμον ἀγωρά, Ceraemon Agora (tile-market), a town in Phrygia.

κέρασις (κέρας, ἱέρας, κέραμας, κέρατης, κέρατην, mix, esp. of water and wine.

κέρας, κέρατος or κέρως, τὸ (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 δεξία τῶν κέρατων, 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 ὀφθαλμὸν τοῦ κέρατος, the rear of the column, VI, 5, 5.

Κερασοῦνοι, -ων, οἱ (Κερασοῦν), the people of Cerasus, Cerasuntians.

Κερασοῦς, -ους, ὁ (cf. Eng. cherry, imported from this place to Rome by Lucullus), Cerasus, a city in Pontus.

κεράτιος, -ος, -ον (κέρας), of horn.

Κέρδες, -ου, ὁ, Cerberus, the watch-dog of the lower world, brought to the upper world by Hercules, VI, 2, 2.

κερδαίων (κέρδαιω, ἱέρας), gain, acquire.

κερδάλεος, -α, -ον (κέρδος), gain, profitable.

κέρδος, -ου, τὸ, gain, profit, then, pay.

κερδαλαγής, -ές (κερδάλη + ἀλγας, pain), causing headache.

κερδάλη, -ῆς, ἡ (Lat. caput, Eng. head), head.

κερδομον, -ων, οἱ (cf. κέρδομοι), guardian, protector.

κερδομοι, care for, with gen.

κέρνον, -ου, τὸ (dim. of κέρνος, wax, cf. Lat. cera), honeycomb.

κεράκιον, -ου, τὸ (κέρακι), herald's staff.

κέρακι, -ων, οἱ (καλῷ, herald.

κεράτω, κέρατῳ, etc. (κέρας), proclaim as herald, announce; with στίγμ, command, II, 2, 20 impers. κέρατος, the herald proclaimed, III, 4, 38.

Κήφισοδώρος, -ου, ὁ, Cephissodorus an Athenian, captain in the Greek army.

Κήφισοφόν, -ώνως, ὁ, Cephissophon, father of Cephissodorus.

κέφων, -ου, τὸ (dim. of κεφαλής, ἡ, head), box, chest.

Κληψ, -ας, ἡ (Κλᾶς), Cilicia, a country on the southeastern coast of Asia Minor.

Κλῖτ, -ες, ὁ, an inhabitant of Cilicia, a Cilician.

Κλίσα, -η, ἡ (Κλῆς), a Cilician woman.

κλίσων, κλίσωσον, etc. (κλίνω), incur danger, run a risk, expose oneself; with infin. expressing likelihood, κλίσωσον δὲ, διαφθα ρῆμα, would have come near being killed, would very probably have been killed, IV, 1, 11.

κινδυνός, -ου, ὁ, danger, risk; κιν δυνός (ἐστι), with infin. or clause with μὴ, II, 5, 17; IV, 1, 6.
κινεῖ, κινήσω, etc. (cf. Lat. cieo, cause to go, Eng. his, kinetic), set in motion, move, stir.
κινέω, -ο, ὁ, στούν. A painter from Phlius.
κλαγήρας, -ου, ὁ, Cleagoras, a captain in the Greek army.
κλαμύρω, -ου, ὁ, Cleanetos, a captain in the Greek army.
κλανρος, -ου, ὁ, Cleander, a Spartan, governor of Byzantium.
κλάντω, -ορος, ὁ, Cleanor, a Greek general from Orchomenos in Arcadia. See the Introd., § 38.
κλεαρχος, -ου, ὁ, Clearchus, the most prominent of Cyrus' Greek generals. See the Introd., § 38, and II, 6, 1 ff.
κλειθρον, -ου, τὸ (κλείω), bar or bolt of a gate; generally pl., fastenings, VII, 1, 17.
κλείω, κλειοῦ, etc. (cf. Lat. clavis, claudio), shut, close.
κλέατω, κλέει, κλεύ, κλεμφα, κλεκλήμα, κλάσας (cf. Lat. oleo, steal), steal, embezzle; hence of various stealthy acts, conceal, smuggle, IV, 1, 14; seize secretly, IV, 6, 11.
κλίμαξ, -ας, ὁ (cf. κλίμα, Eng. climax), ladder.
κλίνει, -ει, ὁ (κλίνω, lean, Lat. inclino, Eng. lean), bed, couch.
κλόη, κλητώ, etc. (cf. Lat. oleo, steal), steal, embezzle; hence of various stealthy acts, conceal, smuggle, IV, 1, 14; seize secretly, IV, 6, 11.
κλωτις, κλωτί, ὁ (κλέατω), thief, marauder.
κόιμας, -ου, τῷ, darkness.
κογγία, -ίος, ὁ (κρύμα, leg), greave, generally pl.
κόγχη, -η, ὁ (cf. Eng. conch), mussel, shellfish.
κογχυλάτης, -ου, ὁ, (κογχύλη, shell; cf. κόγχη), shelly, of stone.
κόλων, -η, -ον (cf. Lat. cavus, Eng. hole, hollow), hollow; of a country, cut up by valleys, V, 4, 31.
κόμικος, κόμψω, etc. (κόμις), put to sleep; mid. and pass., go to bed, go to sleep.
κοινός, -α, -ες (cf. Eng. epioene), common, public; τὸ κοινό, the common good, treasury, authority; hence οἵτως κοινό, at the public expense, IV, 7, 27; by public authority, V, 7, 18; ἔδω τὸ κοινὸν ἐκδικήσα, come before the public council or assembly, V, 7, 17; dat. fem. sing., as adv. κοινῇ, in common, together, abs. or with μετὰ or σύν.
κοινός, κοινός, etc. (κοινός), make common, mid., communicate with, consult.
κοινωνία, -ινος, etc. (κοινωνία), have a share in (gen.), VII, 6, 28.
κοινωνίας, -ου, ὁ (κοινωνία), sharer, partner.
κομπανίας, -ου, ὁ, Coeratazas, a Theban adventurer.
κοτός, -ω, α, the Coeti, an autonomous tribe not elsewhere mentioned, VII, 8, 25.
κόλαξ, κόλασω, κόλασα, chastise, punish.
κολουφαία, -ῶν, α, Colossae, a city of Phrygia.
κόλυθα, -ίως, ὁ, Colchis, the district east of the Euxine.
κόλυθος, -ος, τὸ (cf. Κολυθος), the Colchians, inhabitants of Colchis.
κολυνίας, -ος, ὁ (Lat. collis, Eng. hill), hill, mound.
κομπανίας, -ας, ὁ, Comania, a fortress in Mysia.
κομπανίας, -ας, ὁ (κομπανίας), conveyance, means of transportation.
κόμω, κομώ, etc. (cf. κομέω, 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.

κοπατώ, -ή, -όν (verbal of κοπάω, plaster, from κόπα, dust, ashes; cf. κόμος, dust, Lat. cinis, ashes), plastered, cemented.

κοποφτός, -ον, δ (κόψω, dust; βρωμό, stir up), cloud of dust.

κόπος, -ος, δ (κόπτω), toil, fatigue.

κόπω, κόψω, ἐκοψα, ἐκκόψα, ἐκκομμαί, ἐκκόπω (Eng. chop), cut, cut down, hew; of animals, slaughter; of a door, knock at.

κόρη, -ῆς, ἥ, girl.

Κορσότη, -ῆς, ἥ, Corsète, a city of Mesopotamia, on the Euphrates.

Κορθάς, -ας, -α, Corylas, ruler of the Paphlagonians.

κορυφή, -ῆς, ἡ, top, peak, summit.

κορμός, κομήσω, etc. (κόμος), set in order, array; of troops, marshal, III, 2, 36; adorn, dress, I, 9, 23.

κόσμος, -ος, -ον (κόσμος), orderly, well disciplined.

κόσμος, -ος, -ον (cf. Eng. cosmic), order, good order; ornament, dress.

Κοτώπα, -ών, τά, Cotyóra, a city on the Euxine in the country of the Tõbĕni.

Κοτώρπαι, -ών, οἱ (Κοτώρα), the people of Cotyóra.

κόφω, -ος, -ον, light; χώρος κόφως, hay, I, 5, 10.

κόφως, adv. (κοφωσ), lightly.

κόφως, only in 2 perf. κέφαγα, in pers. sense (imitative, like Eng. creak; cf. κρανγή), cry out, shout, VII, 8, 15.

κράνος, -ον, τὸ (κάρα, head?; cf. Eng. cranium), helmet.

κράτω, κράθω, etc. (κράτος), be strong, be master, rule, be victorious, conquer, subdue (abs., with gen. or acc.).

κρατήρ, -ήρος, ὁ (κρατᾶνυμι), mixing bowl.

κράτιστος, -ης, -ος (κράτος), used as sup. of ἄγαθος, best, strongest, bravest, noblest; κράτιστος (εἰσι), it is best, abs., or with infin.; neut. pl. as adv., best, most bravely; cf. κρατίτως.

κράτος, -ος, τό, strength, force, only in the phrases δὲ κράτος and κατὰ κράτος, at full speed; see δὲ and κατὰ.

κρανγή, -ῆς, ἥ (κρατῶ), outcry, shout, tumult.

κράνος, κράτος, pl. κράτα, τὸ (cf. Lat. caro, flesh), flesh, meat.

κράτίτων, -ων, gen. -ωνος (κράτος), used as comp. of ἄγαθος, better, stronger, braver, superior to; κράτιτος (εἰσι), it is better, with infin.; cf. κράτιστος.

κράμαμα, ἐκράμαμα, hang, be suspended.

κράμαμμα, κραμᾶ, ἐκράμασα, ἐκράμαζθαι (κράμαμα), hang, hang up.

κρηνή, -ῆς, ἡ, spring, fountain.

κρήνη, -ῆς, ἡ (cf. Lat. crepida), shoe, hence, foundation.

Κρής, Κρήτη, ὁ, a Cretan, inhabitant of Crete, the largest of the Greek islands. The Cretans were famous archers.

κρεβάλ, -ών, al, barley; for the pl. cf. τυμπάλ.

κρήνος, -ης, -ον (κρήθ), of barley, of bread, IV, 5, 31; ὅτος κρήνος, beer, IV, 5, 26.

κρίνω, κρίνω, ἐκρίνω, etc. (Lat. aerno, Eng. critic), divide, distinguish.
choose; decide, judge, determine; try (as a judge), VI, 6, 16; so in pass., V, 6, 33.
κράτει, -εω, -ε (κράω,Eng. crisis), a separating, then, judgment, decision, trial.
κράτυνον, -ου, το, onion.
κρότος, -ου, το (cf. κραδυ), a clapping, applause.
κραδύ, κραδυω, etc., strike, knock, rattle.
κράτω, κράσω, ἐκρῆμα, etc., hide, conceal; with two accs. hide something from someone, I, 9, 19.
κραδύλος, -ου, το, tuft of hair, top-knot, crest.
κτάομαι, κτάομαι, etc., acquire, gain, procure for oneself; in the perf., possess; with pred. adj. τοίς Καρπάθιοιν τόκεται εκ της σάμως, we made enemies of the Carduchi, V, 5, 17.
κταίνω (κταό, εκτείνω, Κταρνον, -εκτα-νω), kill, I, 5, 32 n. The simple vb. is rare; see εκτείνω.
κτήμα, -ας, το (κτάομαι), possession; in pl., property.
κτήνος, -ου, το (κτάομαι), piece of property; esp. domestic animal, generally pl., cattle.
Κτήσιας, -ου, το, Ctesias, a Greek physician living at the court of Artaxerxes. He wrote a history of Persia. See the Introd. § 30.
κυβερνήτης, -ου, το (κυβερνάω, steer; cf. Lat. gubernator, Eng. governor), helmsman.
Κύδωνος, -ου, το, the Cydnus, a river of Cilicia.
Κυζικός, -ου, το (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.
Κόμης, -ου, το, Cyrus, an important city of the Propontis, a colony of the Milesians.
κύκλος, -ου, το (cf. Lat. cirrus, bent circus, circle, Eng. συγκέντρωσις, circle; dat. as adv. κύκλω, in o. circle, all around; pl. groups (of men), V, 7, 2.
κύκλωσ, κυκλώσω, etc. (κύκλος), surround; mid., form a circle, gather around, VI, 4, 20.
κύκλωσα, -ου, το, an encircling, surrounding; ὃν εί κύκλωνω, as if to surround, I, 8, 23.
κυλίνδρ, or in pres. system, which alone occurs in the Anabasis, kylindr, other tenses as if from κυλίς (cf. κυλίδωμαι, Eng. cylinder), roll, roll down; in pass. intr., roll.
Κυρέπος, -ου, το, Cynicus, a Spartan general, warring in the Chersonese.
κυκλοφόρων, -ης, -ου (κυκλοφορία, cypress tree), of cypress wood.
Κύρανος, -α, -ου (Κύρανος) pertaining to Cyrus, Cyrus'. For of Kūranos, III, 2, 17, see the note.
κύριος, -α, -ου (κύριος, το, power), empowered, having authority.
Κύρος, το, Cyrus: (1) Cyrus the Great, founder of the Persian empire, ruled 550-529 B. C.; he is called ὁ δρέατε ἐν 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, 20 ff. See the Introd. § 24.
Κύρον, -ου, το, Cytonium, a town in My-sia, VII, 8, 8. (The text is
uncer, n, the Paris MS having kertos whence some assume a town (tōnus.)
κών, κό, δ or ἕ (cf. Lat. canis, dog, ng. hound, cynic, etc.), dogi; ἕ.
καλώ, κλώ, etc., hinder, prevent, check, abs., with acc., with in- fin., and (I, 6, 2) with τοῦ and infin.; τὸ καλὼν, the hindrance, obstacle, IV, 5, 20.
κέμαρχης, -ον, δ (κώμη-ἀρχω), village chief.
κέμη, -ης, ἕ (κώμαι), village.
κομῆτης, -ου, δ (κώμη), villager.
κάπη, -ης, ἕ (cf. Lat. capio, Eng. haft!), handle, esp. of an oar, hence, oar, VI, 4, 2.

Δ

λαβέω, see λαμβάνω.
λαγχάνω, λήσωμαι, λαχω, ελήξα, εληγμα, ἕλεχθην (λάχοι), get or obtain by lot, get, obtain, with acc. or part. gen.
λαγός, -ώ, δ, hare.
λαδίν, see λαδάω.
λάθρα, adv. (λάθρω), secretly; with gen., without the knowledge of.
Δακεδαλέωνος, -ου, δ (Δακεδαλων), a citizen of Lacedaemon, a Lacedaemonian.
Δακεδαλώνω, -ον, ἕ, Lacedaemon or Sparta, capital of Laconia, the southeastern state of Peloponnesus.
λάκκος, -ου, δ (cf. Lat. lacus, Eng. lake, loch), cistern, vat, IV, 2, 22.
λακτίζω, λακτίω, etc. (λᾶξ, with the foot), kick.
Δάκων, -ους, δ, a Laconian: less exactly, Spartan.

Δακονίκος, -ῆ, -ῶν (Δάκων), Lacedaemonian.
λαμβάνω (λήψωμαι, λαθω, εληψα, ελημμα, ελήφθην), take, with various shades of meaning; seize, capture, I, 4, 7; get, I, 5, 10; receive, I, 2, 28; 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. λαβόν, like ἔχων, is often rendered with, but the meaning is fuller, I, 1, 2, etc.
λαμπρός, -ά, -ῶν (λάμπω), shining, splendid, noble.
λαμπρότης, -ότος, ἕ (λαμπρός), brilli- ancy, splendor.
λάμπω, λάμψω, ἡ λάμψα (cf. Eng. lamp), be bright, shine, blaze.
Δαμψακηνος, -ος, ι (Δάμψακος), in- habitants of Lampacucus.
Δάμψακος, -ου, ἕ, Lampacucus, a city in the Troad, on the Hellespont.
λανθάνω (λήω, λάθω, ληεθα, ληθω- μαι), be hid or concealed, be unseen; with acc., escape the notice of; often with supplementary partic., containing the main idea, ἀλθάνει τρέφωμαι, was secretly maintained, I, 1, 9; so with acc., λαδίν αὐτῷ ἄτιζων, get off without his knowledge, I, 3, 17.
Δάμσε, -ης, ἕ, Larisa, commonly spelt Larissa, an Assyrian city, III, 4, 7 n.
λάνος, -α, -ον, hairy, shaggy: bushy, V, 2, 29; τὰ λάνα, thick- ets, VI, 4, 26.
λαφροστέλλω (λαφροστύλης), sell booty.
λαφροστύλης, -ου, δ (λαφρον, spoil, -ττυλω), seller of booty.
λάχος, -ους, το (cf. λαχχάω), por- tion, share, part.
λαχόν, see λαχχάω.
λέγω (λέγω, λέξα, λέγειν, λέχθων); the perf. is supplied by εἰπώ (see εἰπω) and the aor. often by εἰπό (see the word); in compounds often -αγορέω, -εφυρέω, 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 δις or ὥς 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.

λιμα, -ας, ἡ, booty, plunder.
λαμάν, -ῶς, ὁ (cf. λεῖβω, pour, λυμφ), a moist place, meadow.
λεον, -άν, -ον (cf. Lat. levis), smooth; of hills, gently sloping.
λείπω (λεῖψα, λιπτον, λειπόμαι, λείπον, λειπθήν), leave, leave behind, forsake, abandon; leave alive, spare, VI, 3, 5; pass., be inferior to, VII, 7, 31.
λεπίδος, -α, -ον (verbal of λείγω), must be said or told.
λευκώτατα, see λευκώ.
λέφτω, see λέγω.
Λεωντίνος, -ον, ὁ, a Leontine, native of Leontini, in Sicily.
λευκοθάραξ, -ας, ὁ (λευκόθ-θάραξ), with white (linen?), cuirass, I, 8, 9; cf. IV, 7, 15.
λευκός, -ῆς, -ῶς (cf. Lat. luc, light), white.
Διών, -ορος, ὁ, Leon, of Thurii, a soldier in the Greek army.
Διόνυμος, -ου, ὁ, Leonymus, a Spartan in the Greek army, IV, 1, 18.
λέγω, λέξω, λέξα, cease, come to an end; of the wind, abate, IV, 5, 4.
λησομα, ληρόμην (λεῖα), plunder, pillage, rob.
ληρος, -ου, ὁ, nonsense.
λησομα, see λαξάω.
ληστα, -α, ἡ (ληστής), pillaging, plundering.
ληστής, -ου, ὁ (λήσμα), plunderer, robber.
ληθησόμεθα, λήσθον, see λαξάω.
λιαν, adv., very.
λίθος, -ης, -ου (λίθος), of stone.
λίθος, -ου, ὁ (cf. Eng. litho-), stone, a stone.
λιμή, -ῆς, ὁ, port, harbor.
λίμας, -ας, ὁ, hunger, famine.
λινος, -ῆς, -ου (λινόν, linen, Lat. linum, flax), of flax, of linen.
λογομα, λογοθήμα, etc. (λόγος), calculate, consider.
λόγος, -ου, ὁ (λέγω), word, speech, saying, rumor, narrative, discussion, debate; εἰ λόγος ἀδεία, dat., have an interview with, II, 5, 4.
λόγχη, -ῆς, ἡ, spear head, spear point, spear.
λοιδόρως, λοιδορόσω, etc., revile, abuse, upbraid.
λουάς, -ῆς, -ῶς (λείω), left, remaining; with art., the rest of; τὸ λουάς, from now on, from then on, with gen., for the rest of, II, 2, 5; τοῦ λουάς, in the future, V, 7, 34; τὴν λοιπήν (sc. δόδοι), the rest of the way, III, 4, 46.
Λοκρός, -ον, 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.
Λουσίατης, -ου, ὁ, the following.
Vocabulary

Λοφός, -ου, ὁ, ridge or crest; then, of land, hill, ridge.

Λόχαιος (λόχαγός), be captain.

Λοχάγια, -ας, τέ (λόχαγος), captaincy.

Λόχαιος, -ου, ὁ (λόχαι- αγαθός), captain.

Λοχαίη, -ου, ὁ (λόχαιος), one of the same λόχαι, comrade, VI, 6, 7.

Λόχαιος, -ου, ὁ (cf. λόχαιος, bed), properly, ambush, lying in wait; then, body of armed men, esp. company, as a military unit. The λόχαι numbered as a rule 100 men, and was divided into two στρατηγικοί or four στρατηγοί; ὅπως λόχαι, see ὅπως.

Λυδία, -ας, τή (Λυδία), Lydia, a province of Western Asia Minor, formerly an independent kingdom.

Λυδιός, -ου, ὁ, a Lydian.

Λύκαια, -ων, τα, the Lyceae, a festival of Zeus, Λυκάια, so called from Mt. Lycaeus in Arcadia.

Λυκαονες, ἦρως, οἱ, inhabitants of Lycaonia, Lycaontians.

Λυκαονία, -ας, τή, Lycaonia, a country in central Asia Minor.

Λυκανής, -ου, τό (Eng. lyceum), the Lyceum, a gymnasium at Athens, near the temple of Apollo Lycæus.

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 Heraclea.

Λύκος, -ου, ὁ (Lat. lupus), wolf.

Λύκων, -ων, ὁ, Lycon, an Achaean in the Greek army.

Λυκανόμαι, λυκανόμαι, etc. (νύμφη outrage), destroy, ruin, spoil.

Λυπάμαι, -εω, etc. (λυπή), grieve, pain, vex, molest, annoy.

Λυπή, -ης, τή, pain, grief.

Λυπηρός, -ας, -όν (λυπή), painful, troublesome, annoying.

Λυπής, -ης, τή, madness.

Λυσι (λύσι, άυσι, λώσκα, λέμμαι, ἀλήθη; 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.

Λυστεράγος, -ου, οἱ (λυστήρας, lotus-έφαγος), 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 whose ate of it lost all remembrance of his home.

Λυσιάος (λυσιαῖος, Άλυσία), cease.

Λύσων, λύσω, gen. -ους, preferable, better, used as comp. of αύθη, chiefly in the phrase λύσω ἥντι.

M

μά, adv. of swearing, by, with acc.; regularly neg., μά τοῦ θεοῦ, no, by heaven, I, 4, 8, unless οὐ precedes, οὐ μά διὰ, yes, by Zeus, V, 8, 6.

μαγαδίς, -ίδος, τή, magadis, a harp-like musical instrument of twenty strings.

Μαγνητης, -ου, οἱ, Magnesians. people of Magnesia, a district in Thessaly.

μάθει, μάθης, μάθοι, see μαθαίω.
Malander, -ov, ὁ, the Macander, 
a large river in western Asia Minor. Its winding course gives us our word meander.
μαλαγμαί, μαλαγμένα, μαλάνη, ἡμάνη, 
be mad; aor. go mad.
Maesades, -ov, ὁ, Maesades, father of Seuthes.
μακαρίως, ἐμακαρίως, ἐμακαρίσθην (μᾶ-
καρ, blessed), deem happy.
μακαριστός, -ή, -ήν (μακαρίως), to be 
thought happy, enviable.
Macrianos, -ov, ὁ (Μάκριστος), a Mac-
cian, inhabitant of Macistas, a city in southern Elis.
μακρός, -ά, -άν, long (of space or 
time); μακράν (sc. διόν [?]), a long 
distance, III. 4, 17; so μακρο-
τέραν, II. 2, 11; μακροτέρων, VII. 
8, 20; μακρά πλοῖα, war-ships, V. 
1, 11; μακρόστερον, as adv., further, 
III. 4, 18.
Macronis, -ov, ὁ, the Macriones, 
Macrontans, a warlike people of Pontus.
μάλα, by elision μαλ', adv. (cf. Lat. 
multus?, melior?), very, used 
with adjs. and advs.; but also 
with vbs. (V. 4, 18) and with 
nouns having an adjectival value, 
μάλα χαμός ἐστιν, it's just 
the time, IV. 6, 15; αὕτη μάλα, 
on the spot, immediately. III. 
5, 11; od μάλα, not very much, 
ἐ. (by litotes) not at all, II. 6, 
15; often with intensive καλ, I. 
5, 8; comp. μάλλον, more, rather, 
regularly followed by ή, than; 
οδον μάλλον, none the more, III. 
3, 11; sup. μάλωτα, most, especi-
ally, in the highest degree; 
with numerals, about, V. 4, 12; 
often with ἡ, στρ., ή, δορ, either 
with or without a vb. of ability, 
e. g., ἡ μάλωτα ἔδωκαν ἑπικρυπτό-
μένω, with all possible secrecy, 
I. 1. 6.
μαλακγομαί (μαλακός, soft), be ef-
feminate or lazy, be a coward.
μάλιστα, see μάλα.
μάλλον, see μάλα.
μάλλες, see μαλαγμαί.
μαρανῶς, μαραθομαί, ἴμαθον, ἰμαθές,
learn, find out, understand.
μαρτυρία, -ας, ἡ (μαρτυρεῖν, prophesy, 
μάρτυς, prophet), prophecy, re-
sponse of an oracle.
μαρτυρεῖ (μαρτυρεῖν, prophesy, 
verbal of μαρτυρεῖν), directed by an oracle, 
named by an oracle.
Μαρτυρίας, -ov, ὁ, Mantineans, 
people of Mantinea, in Arcadia.
μάρυν, -ως, ὁ (μαρώναι), one pos-
sessed or inspired, a prophet, 
diviner, soothsayer.
Μάρδος, -ος, ὁ, the Mardi, a war-
like tribe in southern Armenia.
Μαρδνυολ, -ος, ὁ, the Marian-
δήν, a people near Heraclia 
on the Euxine.
μαρποντος, -ov, ὁ (cf. Eng. marsu-
pial), bag, pouch.
Μαρτας, -ov, ὁ, Marnyas, a satyr 
famous in legend, I. 2, 8 n.; also 
a river in Phrygia, named after him, Ἰδις.
μαρτυρίων, μαρτυρίας, etc. (μάρτυς), 
bear witness, testify.
μαρτυρίων, -ov, τό (μάρτυς), evidence, 
proof.
μάρτυς, μάρτυροι, ὁ (cf. Eng. mar-
tyr), witness.
Μαρωνίτης, -ov, ὁ (Μαρώνεια, Maro-
nēa), a Maronite, a native of 
Maroneia, a city on the southern 
coast of Thrace.
Μάσκας, Dor. gen. Μάσκα, ὁ, Mas-
cas, a stream flowing into the 
Euphrates, perhaps not a river 
but a canal.
Vocabulary

µαστεῖον (poetic), seek, search after; with infin., strive, III, 1, 43.

µαστιγόω, µαστιγώσω, etc. (µαστίξ), scourge, whip.

µαστίξ, -γος, ὁ, whip, lash.

µαστός, -οῦ, ὁ, breast, one of the breasts; then, hill, hillock, IV, 2, 6, 18.

µάταιος, -α, -αν (µάτης, folly) foolish, vain.

µάχαιρα, -ας, ἡ (µαχαιραί), sword, sabre (properly a short sword with single edge; the ξίφος was long and two-edged).

µαχαίριον, -οῦ, τὸ (dim. of µάχαιρα), dagger.

µάχη, -ῆς, ἡ (µαχικαί), fight, battle, engagement; battlefield, II, 2, 6.

µάχημος, -οῦ (µάχωμα), fit for fighting, warlike.

µαχόμενος (µαχοῦμαι, µαχοῦμαι, µαχοῦμαι), fight, fight against, with dat. or (rarely) πρὸς and acc.; quarrel, IV, 5, 12.

µε, see ηὔος.

Μεγαβιὸς, -οῦ, ὁ, Megabius, guardian of the temple of Artemis at Ephesus.

µεγάλης, see µέγας.

µεγαλογορεῖσθαι, aor. ἔμεγαλογορήσα (µέγας-ἀγορά), talk big, boast.

µεγαλοπρεπῶς, adv. (µέγας-πρεπόν), in magnificent or princely fashion, magnificently, magnificently, I, 4, 17; sup. µεγαλοπρεπέστατα, VII, 3, 19.

µεγάλως, adv. (µέγας), greatly.

Μεγαρόν, -ῶς, ὁ (Μέγαρα), a native of Megara, a Megarian.

µέγας, µεγάλος, µέγα (cf. µακρός, Lat. magnus, Eng. much), comp. µεγίστος, sup. µεγίστος, large, great, in varying senses; famous, II, 6, 17, εὐ µέγας βασίλεια, 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 µεγαλά, I, 9, 24, III, 3, 14; µεγιστος, chiefly, I, 3, 10; οἱ µεγιστοι δυνάμει, the most powerful, II, 6, 21; µέγα φρονεῖ, be elated, proud, III, 1, 27.

Μεγαφέρης, -ου, ὁ, Megaphernes, a Persian noble, put to death by Cyrus.

µέγας, -ου, τὸ (µέγας), size, width, IV, 1, 2.

µεγιστος, see µέγας.

µέδιμμος, -ου, ὁ, medimnus, an Attic dry measure, about 1½ bushels.

µεθα, see µεθα.

µεθίμη (ήθιμ., let go.

µεθιστήμι (ἔτθιμ.), set in a different place, remove; aor. mid., remove apart from oneself, II, 3, 8; aor. act., go aside or apart, II, 3, 21.

Μεθυδρίας, -ῶς, ὁ (Μεθυδρίων, Methydrion), a Methydrian, native of Methydrion, a town in Arcadia.

µέθυ (µέθυ, wine; cf. Eng. mead), be drunk.

µέθυν, see µέγας.

µελιχῶς, -α, -αν, mild, gentle, epithet of Zeus, VII, 8, 4.

µέλιες, µελιανίτης, µελιαν, µήλη, see µέλι.

µέλον, see µελον.

µεράκιον, τὸ (µεράκι, girl), lad, youth, from 14 to 20 years old.

µελαμά, -ατος, τὸ (µαλαμά, make smaller, from µέλαν), shortage of money.

µέλων, -ων, irreg. comp. of µακρός (cf. Lat. minor), smaller, weak:r, fewer; neut. µελῶν, as adv., less;
μείων ἦκαν, have the worst of it, I, 10, 8; cf. III, 2, 17.
Μελανίτας, -ας, η (μέλας), blackness.
μέλες, μελαίρα, μελαρ, gen. μελαρός,
eto. (cf. Lat. malus, Eng. melancholy), black, dark.
μέλες, μελήσει, ἔμελησε, μεμελήσε, im-
person, it is a care, it concerns;
ἐμα μελήσω, I will take care, I,
4, 18; cf. I, 8, 13; τῷ θεῷ μελήσω,
the goddess will see to him, i.e.,
will punish him, V, 3, 13.
μελετάω, μελετήσω, etc. (μέλει), prac-
tice.
μελετηρός, -ά, -άν (μελετώ) diligent
in practice.
μελημα, -ω, η (Lat. milium, millet),
millet, a kind of grain, in sing.
or pl., cf. κέργης; pl. millet
fields, II, 4, 13.
Μελινοφαγος, -ων, ο (μελινή+φαγοι),
Melinophagi, Millet-eaters, a
Thracian tribe, living near By-
zantium.
μέλες, μελήσε, ἔμελησε, be about
to, be going to do something;
only 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 π.; intend, II, 5, 5; τὸ μέλες,
the future, VI, 1, 21.
μεμνησα, μεμνησθα, μεμνησθῆθαι, see
μμνησκω.
μέμφομαι, μέμφομαι, ἐμεμφάνησιν or
ἐμεμφάνη, find fault with, blame.
μέν (a weaker form of μέν), a post-
pós. particle, rarely admitting
of translation. Often it empha-
sizes a preceding word, ἄγω μέν,
I, for my part, I, 9, 28, but
often serves to denote that
the word or clause is correlated
with a following one, which is
normally coupled with δέ (I, 1,
1), although ἀλλά, μέτοχοι, and καὶ
also occur. Frequent are καὶ
. . . δέ, the one . . . the other,
in pl. some . . . others (I, 1, 7).
Because of this correlating force
μέν often serves to mark the con-
cclusion of an episode or topic,
I, 3, 4; I, 10, 18; so μέν δάχ, I, 1,
4. μέν is frequently joined with
other parts., ἀλλὰ . . . μέν, but
. . . verily, I, 7, 6; Ξενιάς μέν δάχ,
Ξενιάς on his part, I, 2, 3; or μέν
δάχ, not, you may be sure, I, 9, 13;
μέν τοίνυν (only at the beginning
of a speech), well then, II, 5, 41.
μέντοι, adv. and conj. (μεν-τοι): (1)
confirmative, certainly, in truth,
moreover, I, 9, 6; (2) adversative,
yet, still, however, I, 3, 10.
μένω, μενώ, μενώ, μενή, remain,
wait, stay; last, hold good, II,
3, 24; trans., wait for, IV, 4, 20.
Μένων, -ων, ο, Monon, a Thessa-
lian, general under Cyrus; see
the Introd., § 38, and II, 6, 21 ff.
μέρος, -ου, τό (cf. Lat. meroe,
deserve), part, portion, share;
μέρος τι τῆς ὀφθαλμος, an instance
of their discipline, I, 5, 8; ἐν τῷ
μέρου, each in his turn, III, 4, 23;
kατά μέρος, in turn, by relays, V,
1, 9; κατά τῷ Χειμώνου μέρος, in
the place of Chireosphus, VI, 4,
23; κατά ἐν τῷ μέρου καὶ τὰρδά το
μέρος, both in and out of turn
(all and more than was my
duty), VII, 6, 38.
μεσημβρα, (μέρος+ἡμέρα), midday;
noon; hence, the south, I, 7, 6;
III, 5, 15.
μεσόγεα, -ας, η (μέρος+γῆ), mid-
land, interior of a country, VI,
2, 19; 4, 5.
μέσου, -η, -ον (Lat. medius, Eng. mid), in the middle, the middle; gen. in predic. posit.; neut. (το) μέσον, the middle, the center, I, 2, 15; διὰ μέσου τῶν, between these, I, 4, 4; cf. I, 7, 6; μέσου νύκτας, midnight, I, 7, 1; μέσον ημιρας, midday, noon, I, 8, 8.

μεσω (μέσος), be in the middle; ἡ ημέρα μεσόβης τῆς ημέρας, when it was past midday, VI, 5, 7.

Μέσπιλα, -ης, ἣ (ἡ), Mespila, an Assyrian city, III, 4, 10 n.


μερά, by elision μερ' or μερθ', 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; μερά τῶν (ραύρα), after this, thereupon, I, 3, 9; μερθ' ημέραν, by day (after daybreak), IV, 6, 12; in composition, μερα- signifies participation, or succession, but oftener change.

μεράβαλλω (βάλλω), throw into a different place; mid., shift, e.g., the shield so that it covered the back in retreat, VI, 5, 16.

μεραγινώσκω (γινώσκω), change one's mind.

μερισομι (δίσωμι), give among, distribute to, dat., give a share of, gen. III, 3, 1.

μερισμός (μέλα), it is a care afterward, it repents one (dat.); best rendered personally, I repent, am sorry, I, 6, 7.

μεραφή, adv. or prep. with gen. (μερθ-θέν), in the midst, between; with partic. μεραφθ' θρολάβων, interrupting him in the midst of his talk, III, 1, 27; ο himself χρόνου μεραφθ' γενομένου, after no long interval, V, 2, 17.

μεραπίστομαι (πέσωμαι), send for, summon.

μεραπίστος, -ος (μεραπίστομαι), sent for, summoned.

μεράσχω, see μεραχω.

μεραχω (καρυω), change one's position, remove, VII, 2, 18.

μέταμ, (καμι), be among, but in prose only impers. μετα, etc., there is a share, with dat. of possessor and part. gen., III, 1, 20.

μερίκω (κτεμ), have a share in, take part in.

μερισμός (κρεβοείω), raised aloft; μερισμός ἐκείνων, they raised up and carried out, I, 5, 8.

μερήκω, measure.


μερηκός, -ος, τό (cf. Lat. metier, measure, Eng. meter, etc.), measure.

μέχρι, adv. even to; μέχρις ὥσις ὥσις, as far as, even to, V, 1, 1; as improp. prep. with gen., up to, until, as far as; μέχρι ὡς, to a point where, I, 7, 6; as conj., until, like ὡς, I, 4, 13.

μή, adv., not, the neg. of will, as ὡς is the neg. of statement; hence used (a) in prohibitions with pres. inv. (rarely aor. inv.), or aor. subj., II, 1, 12, etc.; (b) with hortatory subj., III, 1, 24; (c) in final and obj. clauses after ἔμω, ἔνω, ὡς, I, 4, 18, etc.; (d) in condit. clauses, II, 1, 4; (e) in rel. clauses with indef. antec.; (f) with parts. in generic sense, IV, 4, 15; (g) with infln. not in indir. disc., II, 3, 10, etc.; (in
indir. disc. after vbs. of swearing and others implying will, II, 2, 8, etc.; (l) with subj. after vbs., etc., expressing fear (Lat. ne), I, 3, 10, etc.; often redundant after vbs. of hindering, III, 5, 11, ει μή, except, II, 1, 12; εἰ δὲ μή, otherwise, II, 2, 1n. Cpsa. of μή are similarly used.

The double neg. oδ μή is used with the subj. in strong denial of the fut., oδκέρι μή, II, 2, 12, etc. μή oδ is used (a) after words expressing fear in the sense of least not, that not, I, 7, 7; (l) with infns. and partics., which would in any case have μή, when they follow a neg. expressed or implied, II, 3, 11, etc.

μήδαιμον, adv. (fem. dat. of μήδαμος), in no way, nowhere, VII, 6, 29.
μήδαμος, adv. (cf. μήδαμος), by no means, in no wise.
μήδεν (μήδεν–δέ), and not, but not, nor; when no neg. precedes regularly, not even, (cf. oδδέ).

Μήδεια, -ας, ἡ, Medea, wife of Astyages, the last king of the Medes.
μήδεια, μήδεια, μήδεν (μήδεν–είς), not one, no one, no; μήδεν, as adv. (inner obj.), not at all, V, 4, 19.
μήδεποτε, adv. (μήδε+ποτε), never.
μήδεποτές, -ος, -οι (μήδε+ποτός), neither (of two), VII, 4, 10.

Μήδια, -ας, ἡ, Media, properly, the country between Assyria and the Caspian Sea, but in the Anabas is used loosely of Assyria itself. Μηδιας τέιχος. the Median wall, I, 7, 15 n.

Μήδος, -ος, -ις, the Medes, people of Media.
Μήδοξος, -ος, ὁ, Medocus, king of the Odrysae in Thrace.

Μηδοσάδης, -ος, ὁ, Medosades, ambassador of Seuthes.
μήθ', see μή.
μήτε (μήθει, the κ due to the analogy of οὐκετι) no longer, not again.
μήκος, -ος, το (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; ἥ μήν, in oaths, in very truth, II, 3, 26.
μήρα, μηρός, ᾨ (Lat. mensis, Eng. month), month.
μηχανικής, -ης (μηχηνή, μοιχη), [cf. μήν] +-οική, μηχανικός, crescent-shaped.
μηνός, μηνός, etc., make known, give information.
μήτε (μή+ποτε), never.
μητερός, adv. (μή+τερο), not yet.
μητέρος, -ος, ὁ, thigh.
μητέρα, neg. conj. (μή+τε; cf. obte), and not, nor; generally μήτε ... μήτε, neither ... nor, I, 3, 14; also followed by τε, not ... but, II, 2, 8 n.
μητέρης, μητέρας, ἡ (Lat. mater, Eng. mother), mother.
μητερόπολις, -εις, ἡ (μητερό+πόλις), mother-city, capital.
μηχανομαχα, μηχανομαχα, etc. (μη-χαρχ, device), contrive, devise. μηχανή, -ής, ἡ (cf. Eng. machine), μη, see εἰς.

Μίδας, -ος, ὁ, Midas, a legendary king of Phrygia, I, 2, 13 n.
Μιθραδάτης, -ος, ὁ, Mithradates (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, -άν (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; κατά μικρόν, in small divisions, V, 6, 32; κατά μικρά, in bits or morsels, VII, 3, 22.

Μιλήσιος, -α, -αν (Μιλήσιος), Miletian; commonly as masc. noun, a Miletian, inhabitant of Milētus; fem. Ἡ Μιλησία, the Miletian (woman), I, 10, 3.

Μιλησίς, -οῦ, ἡ, Milētus, an important Greek city in Ionia, captured by the Persians, 494 B.C.

Μιλτοκόθης, -οῦ, ὁ, Miltochyes, in command of Cyrus' Thracian troops; deserted to the king, II, 2, 7.

μιμήμα, μιμήματα, etc. (μιμώ, actor, mime, Eng. mimic, pantomime), imitate; μιμώμενος ὄρχετο, danced a mimetic dance, a dance with pantomime, VI, 1, 9.

μιμήσις, -ός, ἡ, μιμασία, μιμητικός, μιμητικός, act. rem. 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.

μισή, μισοῦ, etc. (cf. Eng. misanthrope), hate.

μισόδοσια, -ας, ἡ (μισόδος+δίδωμι), giving of pay.

μισόδοσια (μισόδος+δίδωμι), pay wages to, hire, with dat.

μισόδοτης, -οῦ, ὁ (μισόδος+δίδωμι), paymaster, employer.

μισός, -οῦ, ὁ (cf. Eng. meed), pay, wages, esp. of soldiers. This was ordinarily a doric a month for private, two for a captain, and four for a general, VII, 6, 1.

μισθοφόρος, -άς, ἡ (μισθος+φέρω), receipt of wages, mercenary service, pay.

μισθοφόρος, -οῦ (μισθος+φέρω), receiving pay, or wages; οἱ μισθοφόροι, as subst., mercenary troops, mercenaries.

μισθός, μισθώσω, etc. (μισθός), let out for hire; mid., hire for oneself; pass., be hired.

μισθύ, μισθώ, one-sixtieth of a talent, or one hundred drachmae (about $18.00; but see the note on δεκα διλαβα, I, 7, 18).

μυθή, -ης, ἡ, (μυθήσκω), memory, remembrance.

μυθισμός (μυθω, mindful; cf. μυθήσκω), call to mind, remember.

μυθισμός, -ου, δ (μυθως, mindful; cf. μυθήσκω), having a good memory.

μυθωθή, see μυθήσκω.

μυθισμάτω, μυθισμάτων, etc. (μυθήσκω+κάσω), remember wrongs, cherish ill-will, bear a grudge (with dat. of pers. and gen. o. cause).

μάλα, adv., with difficulty, hardly, barely.

μάλεβης, -ος, ἡ (μάλεβως), leaden ball or bullet.

μάλεβος, -οῦ, ὁ, lead.

μάλωσιν, see βλέσκω.

μοιχεία, -ας, ἡ (μόνος+ἀρχω; cf. Eng. monarchy), command rested in one person, sole or chief command.

μοιχή, adv. (μοιχός, solitary, from μόνος), alone, only.

μόνη, ἡ, ἡ (μόνος), a stay, halt.

μόνολός, -οῦ (μόνος+κόλω), made of a single log, of canoes, V, 4, 11.

μόνος, -οῦ, -ος (cf. Eng. monk, etc.), alone, only, by oneself; with
gen., II, 3, 19; neut. μῦρον as adv.; III, 2, 19, and often.

μῦρον, -on, irreg. dat. pl. μυρώνης, ί, wooden tower, V, 4, 26.

Μυρώνοες, -on, ο (μῦρων-οικός), the Mysynooci (tower-dwellers), the name of a tribe dwelling on the southeastern shore of the Euxine. Their manners are described in the Anabasis, V, 4. μῦρως, -a, -on (μῦρως, calf), of a calf; with κρά,veal, IV, 5, 31. μῦρως, μῦρης, etc. (μῦρος, labor), labor, toil.

μῦρος, -on, ο, bar or bolt of a gate or door.

μῦρον, sack.

Μυριάνδος, -on, ί, Myriandus, a city in Syria on the gulf of Issus.

μυρίδος, -άδος, ί (μυρίος; cf. Eng. myriad), ten thousand, myriad.

μυρίος, -a -on, countless, infinite, VII, 1, 30; pl., with changed accent, μυριος, -α, -a, ten thousand; so in the sing. with a collective noun, I, 7, 10.

μῦρον, -on, τό, a fragrant oil or unguent.

Μυσία, -άς, ί, Mysia, a country in the northwestern part of Asia Minor.

Μυσίως, -a, -on (Μυσία), Mystian.

Μυσίος, -o, ο, a native of Mysia, a Mystian.

Μυσίως, -ο, ο (=the foregoing), Mystus, the name of a brave Mystian, V, 2, 29.

μυχός, -ου, dh, innermost part, nook, recess.

μῦρος, -α, -on (cf. Lat. morus, a fool, Eng. sophomore), stupid, foolish.

μῦρος, adv. (μῦρος), stupidly.
Vocabulary

νέω, a, -ov (cf. Lat. novus, Eng. new), new; often, young; so νέωτερος, I, 1, 1; of things, fresh, νέος σίτων, this year's grain, V, 4, 27.

νέμα, -atos, τό (νέω, νον), nod.
νέμπα, -άς, ὁ (cf. νέπαι), sinue; hence, bowstring.

νέφος, ου, τό (Lat. nèrvus, sinue), sinue, cord.
νέφομαι, see νέω, swin.

νέφηλη, -ης, ἡ (το νέψος, cloud, Lat. nebula), cloud.
νέω, νέω, νέωμαι, heap or pile up.
νεφωμαί, (cf. ναιμ.), swim.

νεκρός, -ου, ὁ (νεκράν+κορός, sweep), keeper of a temple, warden, sacristan.

Νέων, -ων, ὁ, Neon, a Spartan from Asine, in the Greek army.

νεφρον, -ου, τό (νας), navy yard, ναυ, kypr, VII, 1, 27.

νέω, see ναίμ.

νεώς, -ὁ, ὁ, temple, V, 3, 9; see νάρ. νεωτέρι, adv. (νεί), newly, lately.

νῆ, intensive particle (cf. ναί) used in oaths with affirmative force, yes by, with acc., νῆ Δα, I, 7, 9.

νηέ, see ναίμ.

νήνεα, -ου, ἡ (νας), island.

Νίκανδρος, -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.

νκάω, νκήσω, etc. (νκη), conquer, excel, surpass; the pres. often has the sense of a perf., be victorious, have conquered, I, 8, 21; τά νάκα νκάρ, be completely victorious, II, 1, 1; εἰ τῆς νκάσης (sc. γνώμης), in accordance with a majority ντό, VI, 1, 18.

νίκη, η, ὡ, victory.

Νικόμαχος, -ου, ὁ, Nicomachus, from the region near Mt. Oeta in Thessaly serving with the Greek light armed troops.

νοέω, νοθώ, etc. (cf. νοήτω), perceive, observe, plan.

νοδος, -η, -ον, or -ον, or -ον, illegitimate bastard.

νομή, -ης, ἡ (νμω), pasture, grazing herd, herd.

νομίζω, νομάω, etc. (νμων), regard as customary or proper; pass., be the custom, be held right; so τα νομίζουσα, the customary or regular wages, VII, 3, 10; think, believe, consider; suppose, generally with infin., in VI, 6, 24 with partic.

νομίσω, -ης, -ον (νμων), customary, lawful.

νόμος, -ου, ὁ (νμω, assign), custom, fashion, wage, law; in music, mode, strain, V, 4, 17.

νοσώμαι, ἡ, be sick; met. of a country, be in disorder, VII, 2, 32.

νόσος, -ου, ὁ, sickness, disease.

νότος, -ων, ὁ, the south wind.

νομηνια, -ας, ἡ (νμοιν+μη), new μιος, first day of the month.

νοτῆς, -ου, ὁ (γγανακως), mind, sense; τον νον προσέχειν, see the vb.; ἐν νοις εχεις, purpose, plan, III, 3, 2; 5, 13.

νυκτερίσω, νυκτερίσω, ἐνυκτερίσω (νόη), spend the night.

νύκτα, νυκτι, νυκτός, see νόη.

νυκτοφάλαξ, -ας, ὁ (νόητο+φαλαξ), night-watch, sentinel.

 νυκτώρ, adv. (νοί), by night, at night.

νών, adv. of time (cf. Lat. nunc, Eng. now), now, at present; τό νών εῖσα, for the present,
friend; also frequently, foreign soldier, mercenary.

Anabasis, -ovos, δ, Xenophon, an Athenian, author of the Anabasis, see the Introd.

Anfres, -ov, δ, Xerxes, son of Darius Hystaspes, king of Persia from 485 to 465 B.C.; invaded Greece and was defeated at Salamis, 480 B.C.

Arete, -r, -br (verbal of ἄρε, scrape), scraped, polished.

Arete, -r, -br, etc. (阿森纳), dry.

Arete, -o, -br, dry.

Arete, -ovs, το, sword.

Arete, -ov, το, ( (!$), polish; cf. アラテ), wooden image or statue.

Argive, -ov, το, (FileSync), a bond of hospitality or friendship, VI, 6, 35.

Argive, -ovs, το, (FileSync), of Parrhasias in Arcadia, a general under Cyrus. He deserted, angered, because some of his troops had gone over to Clearchus, I, 3, 7.

Arete, (_modify), entertain, receive hospitably.

Arete, -η, -ov (FileSync), belonging to a foreigner, foreign; το ἄνεσ, mercenary force, I, 2, 1; II, 5, 22.

Arete, -ov, -ov, το, (FileSync), belonging to a stranger, hence hospitable; το ἄνεσ, gifts or pledges of friendship, IV, 8, 23; Zevs ἄνεσ, Zeus, the god of hospitality, the god who protects strangers, III, 2, 4.

Arete, (FileSync), be entertained by (dat.), VII, 8, 6, 8.

Arete, -ov, δ, stranger, esp. one bound by ties of hospitality, whether guest or host, guest-
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 gen., ol ἐκεῖνος, his men, I, 2, 15; with prepositional phrases, τῶν παρὰ βασιλέως, those (the men) from the king, I, 1, 5; or with adv., τῶν ἐκεί, 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 ἠμέρα τῶν δισεκαλιον, about 2,000, I, 2, 10; very frequently with parts., τῶν φεὺγωντας, the exiles, I, 1, 7; sometimes with distrib. force, τῶν μνῆσθαι τῷ στρατῷ, per month per man, I, 3, 21.

ὁ, see ὃ.

ὀβελίσκος, -ου, ὁ (ὀβελός, ὁ, ἄρθρο), little spit, spit.

ὀβελός, -οῦ, ὁ, obol, an Attic coin, worth about three cents.

ὀγδοκοντα, indecl. (ὀγδώνα), eighty.

ὀγδοετερ, -η, -ον (ὀγδώνατερ), eighth.

ὁδος, ἱδος, ἱδε, dem. pron. (ὁδός, ὁδεῖ, ὁδεῖς, ὁδέων, ὁδεῖν), this, the following, referring usually to what is near the speaker (Lat. hic) and often suggesting a gesture, II, 3, 19; ἵδε, often, as follows, I, 5, 15; ἵδε, as adv., in the following way (cf. ὅδε), II, 3, 1; so τῆδε, here, VII, 2, 13.

ὁδός (ὁδός), march.

ὁδοπορία (ὁδόος + ἄρχον), go by land.

ὁδοτέω, ὁδοτοποίησον, etc. (ὁδός + τεῶ), make a road, repair a road.

ὁδός, -οῦ, ὁ, way, road, march, journey; hence, way, means, II, 6, 22.

Ὀδυσσαῖος, -ου, ὁ, an Odrysian; pl. the Odrysae, a Thracian tribe.

Ὀδυσσέας, -έας, ὁ, Odysseus, Lat. Ulysses, the hero of the Odyssey.

ὅδε, adv. (ὅτι), whence, from which; of persons, from whom, II, 5, 26.

ὅδεται, adv., strengthened form of ὅδε, from which very place, just whence.

ὁ, see ὃ.

ὁ, see ὅ.

ὁδα, 2 pt. with pres. sense (subj. etc. ἐδώ, ἐδεῖη, ἐδέκα, ἐδέκα, ἐδώ), plpfr. ἔδω or ἔδει, fut. ἐδοκούμε (ἐδόκει), know, understand, be acquainted with, abs., with acc., with ἐρε, infin., partic. (nom. or acc.), or ἔδω; χαίρω ἐδέκα, be grateful, I, 4, 15; ἐδέκα, parenthetic, I know well; certainly, V, 7, 33; cf. ἔδεικνυ ἐρε.

ὁς, see ὁς.

ὅκας, adv. (ὁκαῖος), homeward, to one's country; ὅτι ὅκας ἐκεί, the homeward way, III, 1, 2.

ὅκατος, -α, -οῖ (ὁκαῖοι), belonging to one's home, familiar, intimate; ὅτι ὅκααι, one's family, relatives, or intimate friends, III, 2, 26.

ὁκλως, adv. (ὁκλεῖος), familiarly, kindly.

ὁκτης, ὅ-α, ὁ (ὁκτώ), member of a household, esp. slave; in pl. household, IV, 5, 35.

ὁκλώ, ὕκλος, 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.

ὁκημα, -ας, τὸ (ὁκεῖω), house.

ὁκημαι, -αι, ἃ, dwelling, residence.

ὁκς, -ας, ὁ (ὁκεῖος), house.

ὁκεῖοι, ὅκεῖοι, ἡ, ὁκεῖοι, ὕκεῖοι, settle, found, colonize.

ὁκοδομέω, ὁκοδομησομαι, etc. (ὁκος + δεῖω, build), build a house, then gen., build, construct.

ὁκόνυ, adv. (ὁκων), from home.
οἶκος, adv. (οἰκος), at home; οἶκος, those at home, I, 2, 1.
οἰκονόμας, -ου, δ (οἰκο-+νόμαω), housekeeper, steward, manager.
οἶκος, -ου, δ, house, home.
οἰκτήρω, ὀικτηρόω, etc. (οἰκος, πίτη), pity.
οἶμαι, see ολομαι.
οἶνος, -ου, δ (Lat. vīnum, Eng. wine), wine; οἶνος φοῖνικος, palm wine, II, 3, 14; οἶνος κρίθιων, beer, IV, 5, 26.
οἶνοχός, -ου, δ (οἰκο-+χέω, pour), wine-pourer, cup-bearer.
ολομαί or οἶμαι, οἴμομαι, φαντάζομαι, suppose, think, believe; often parenthetic, methinks, esp. in the shorter forms οἶμαι and φαντάζομαι.
οἶς, ο- -ου, rel. pron., of what sort or size, how great, frequent in indir. ques., ὁποῖς ἐν οἶιοι οὐκ ἐμεῖ, seeing in what straits we are, III, 1, 15; properly preceded by a word like τοιοῦτος, but this is often omitted, so that ὁις, alone, may be rendered, such as; with infin., of γάρ ἐν ὧν ὁμοία ολοί ὁρᾶς, it was not the proper season for watering, II, 3, 13 n.; οἰὶ τ ἔσεσθε, you will be able, V, 4, 9; οἰχ οἰν ὢ ἦν, it was impossible, III, 3, 9. In these phrases the vb. is often omitted, II, 2, 3, etc.; cf. οἰν ὄ τε ἐκλείσεται, ὑποφυλακίουσα, as guardedly as possible, II, 4, 24. οἰς, adv., as for example, IV, 1, 14; with sup., intensive, like ὦ, IV, 8, 2.
οἶνωτρέ, -ατρέ, -οιτρέ, a strengthened form of οἰς, just such as; τεταρτήσιοι οἶνωτρέ, freely, precisely like the one for which, just such a one as, I, 3, 18.
οἰς, see ολομαι.
Vocabulary

few deep, IV, 8, 11; ἄλγας (sc. ἀλγης) παλευ, inflict (too) few blows, V, 8, 12; ταρ' ἄλγεον τουε- σδα, esteem of little worth, VI, 6, 11; κατ' ἄλγεος, in small parties, VII, 6, 29.

άλωθανε, slip.

άλοσθρός, -ά, -όν (άλοσθανε), slippery.

άλκας, -άδος, ἥ (άλκω), a merchantman, trading vessel (properly a vessel that is towed).

άλοξιροχός, -ου, ὁ (νελ [cf. Lat. volvo]+τρέχω), a rolling stone, round stone.

άλοκαντός (δλο+καλω), offer a whole burnt offering (instead of certain portions only).

άλος, -η, -ον (old Lat. solius, solidus); whole (not akin to the Greek word), all, entire.

'Ολυμπια, -ας, ἡ ('Ολυμπος, ὁ, Olym- pus), Olympia, a district in Elis on the Alpheus, where the great games were held.

'Oλυμπος, -ου, ὁ ('Ολυμπος), an Olym- thian, native of Olynthus, the chief city of Chalcidice.

όμαλες, ἡ (άμα), even, level; ομαλής úσαι, march over level ground, IV, 6, 12.

όμαλός, -ή, -όν (άμα), even, level; ἐν τῷ ομαλῷ, on level ground, IV, 2, 16.

όμαλος, adv. (όμαλός), evenly.

όμπρος, -ον, ὁ (ομπρόι + ἄφι), hostage.

όμβλος, ὁμβλήσω, etc. (όμβλος, θρόνη), associate with, consort with.

όμιξη, -η, ὡ (cf. Eng. mist), mist, fog.

ομμα, -ατος, τό (cf. ομμαί), eye; hence, look.

ομμοροι, or ομμορος, ομμομαία, ομμοςα, ομμομάκα, ομμωμο(σ)μαι, ομμ(σ)θην, swear, take an oath, with infin., generally fut.; give an oath to (dat.), swear by (acc.).

όμοιος, -α, -ον (όμα), like, resembling, similar; ο ομοίος, equals in rank, peers, IV, 6, 14 n.; ἐν τῷ ομοίῳ, on the same footing, IV, 6, 18; ομοίοι δὲναν θαυμάζονται, were like persons wondering, i.e., seemed lost in wonder, III, 5, 13.

όμοιος (όμοιος), in like manner, alike; ομοίοι δοσερ, just as if, VI, 5, 31.

ομόλογος, ομολογήσω, etc. (άμα+ λέγω), think the same as, agree, grant, admit, confess.

ομολογουμένως (ομόλογω), confessedly, with the consent of all.

ομομήτριος, -α, -ον (ομοίω+μετη), born of the same mother.

ομόσαλ, see ομώμω.

ομός, adv. (άμα), to the same place, to close quarters.

ομογράπατος, -ον (άμα+τράπεζα), at the same table with, a table companion, I, 8, 25 n.; cf. συν- τράπεζα.

ομός, adv. (άμα), together, at the same time, with; ἐνοί ομοί, with gen., be near, meet, IV, 6, 24.

ομφαλός, -ος, ὁ, navel.

ομώς, adv. 'άμα, all the same, nevertheless, yet, however.

ν, see εἰμι.

ν, see δι.

ναρ, τό, only nom. and acc., dream.

νήσια, see νησίμω.

νησίμω, νησίω, νησία, 2 aor. mid. noun, νήσιμη, νήσιμη, benefit, help, aid.

νομαι, -ατος, τό (γυνώσκω; cf. Lat. nomen), name; acc. as adv., by name; also, fame, reputation, II, 6, 17.

νομαστι, adv. (νομα), by name.
δόσις, -ου, ο (Lat. asinus, Eng. ass), ass; δρός ὀλιγής, the upper (grinding) mill-stone (turned by an ass), I, 5, 5.

δόξα, -ου, τό (δίκτυ), sour wine.

δόξα, -εω, -ε, sharp, of taste, sour.

δόξη, see δοξα.

δόξη, rel. adv., where, in what way, how; loosely, whither.

δόξαθεν, adv., from behind, from the rear, behind; α δόξαθεν, those in the rear, IV, 2, 26; τά δόξαθεν, the rear, III, 4, 10; εἰς τούτοιςθεν, backwards, III, 3, 10.

δόξαθοφυλάκες, ὄρισθοφυλάκες (δόξαθεν+φυλάττω), guard the rear, form the rear guard.

δόξαθοφυλάκια, -ας, ἡ (δόξαθεν+φυλάττω), command the rear.

δόξαθοφυλακζ, -ακος, ο (δόξαθεν+φυλάττω), one guarding the rear; pl. the rear guard.

δόξαω, adv., back, behind one's back, VI, 1, 8.

δόξα, δόλα, δόλαι, δόλαιν (δόλων), make ready, equip, arm; mid., arm oneself; pl. pass., be armed.

δόξας, -ου, ἡ (δόλως), equipment, arms.

δόξατος (δόλης), serve as hoplite. δόλης, -ου, ὁ (δόλων), hoplite, heavy armed soldier.

δόξατος, -ης, -ων (δόλης), of or for heavy armed troops; τά δόξατον, the hoplite force.

δόξαμαχα, -ας, ἡ (δόλων+μάχαι), fighting in armor, infantry tactics.

δόξαν, -ου, τό (δόλως, handle, be busy with), implement, tool; esp. in pl. arms, weapons, armor; τά δόξα by metonymy = δόλης, II, 2, 4, or the place where the arms were stacked, the camp, II, 4, 15; τά τοῖς δόξαις under arms, IV, 3, 7; εἰς τά δόξα, to arms, I, 5, 13; τίδενθαυ τά δόξα, take up a position under arms, I, 5, 14; II, 2, 21; or ground or rest arms, I, 10, 16; προβάλλεντα τά δόξα, advance arms (for the charge), I, 2, 17.

δόξαν, rel. adv., from whence, whencesoever.

δόξω, rel. adv., whither, where.

δόξως, -α, -ως, rel. pron. (τοῦς), of what sort or kind, of such a sort as, whatsoever.

δόξως, -ης, -ος, rel. pron. (τοῦς), as great as, as many as; in indirect ques., how large, how much, how many; δόξος, as adv., as far as, III, 3, 10.

δόξαν (δόστε-άς), rel. adv., whenever, when, with subj.

δόξαν, rel. adv., of time, when, whenever, as often as, with indic. or opt.; of cause, since, because, VII, 6, 11.

δόξαν, -ας, -ος, rel. pron., which of two.

δόξων, rel. adv., where, wherever; δόξων μή, except where, I, 5, 9.

δόξα, δόξω, etc., bake, roast.

δόξας, -α, -ας, roasted; of bricks, baked, II, 4, 12.

δόξας, rel. adv., in what way, how, as; οἱ δόξας δοξος οὐκ, it is not possible that not, i.e., certainly, II, 4, 6; often in indirect ques.; in obj. clauses, that, I, 1, 4; in final clauses, that, in order that; in exhortations with fut. indic., δόξας δοξος δοξε, see that ye be men, I, 7, 3; οἱ δόξας, not only not, VII, 7, 8.

δόξας, δόξω, δοξψ, δόξας, δόξας, δόξας, δόξας, δόξας, or δοξας, δοξας, sor. supplied by eldos (see the word), see, look,
observe, perceive, etc.; abs., with acc., with acc. and partic., or with δὲ; and a clause, II, 2, 5; with rel. clause, IV, 7, 11; VI, 4, 23; with indir. ques., II, 5, 13; with lōc. and infin. (following a partic.), VII, 7, 30. The infin. δῆνα may depend upon an adj. or adv. στυγνὸς, δήνα, stern to look upon, II, 6, 9; cf. III, 4, 5; so δήσθαι, II, 3, 3 n.

δρήνη, -ῆς, ἥ, temper, esp. anger; as adv. δρηνὴ, angrily, in a passion, I, 5, 8; II, 6, 9.

δρηνῳσμαῖ, δρηνῳσμα, etc. (δρηνή), be angry, be enraged.

δρυμά, -ᾶς, ἥ (δρυς), length of the arms outstretched, fathom, 6 Greek feet, 5 ft. 10 in., Eng.

δρυς, δροῦ, δρεῖ, δρυχὴν (cf. Lat. reus, Eng. reach), reach, reach out, VII, 3, 29.

δραυνός, -ῆς, ὁν (δροῦς), mountainous.

δραυνὸς, -ᾶς, -ῶν (δραυῆι), steep; τὸ δραυνὸν, ascent, IV, 2, 3; δραυνὸν ἱμα, march up hill, IV, 6, 12; δραυνὸν λόχον, companies in column, IV, 2, 11 n.

δραπές, -ῆς, ὁν (cf. Eng. orthodox), straight, direct, erect.

δράφος, -ου, ὁ, daybreak, day, dawn.

δράφω (δράφος), rightly; justly, with reason; δράφως ἰχεῖν, be proper, III, 2, 7.

δρα, -ων, τά (δρός, boundary), borders of a country, frontier, boundary.

δράκων, -οῦ, δράκον, etc. (δρας, boundary; cf. Eng. horizon), be a boundary, bound; determine, VII, 7, 36; in mid., set up as one's boundary, VII, 5, 13.

δρακος, -ου, ὁ (δραγω, shut in, restrain, δρακος, fence), oath.

δράκων, δρακοῦς, etc. (δραγή), start, hasten, rush, set out (τὸν δῶν), on his march, III, 1, 8; so mid., I, 1, 9.

δράκων, δρακοῦς, etc. (δροσ, anchor-age), lie at anchor.

δρακή, -ῆς, ἥ, start, motion, attack impulse; in ὑπὸ ἑλέα, be on the point of starting, II, 1, 3; μα ὑπὸ, with one impulse, III, 2, 9.

δρακός, δρακοῦς, δρακοῦς, ἡ δρακοῦς, ἡ δρακοῖς (cf. ὑπὸ), bring to anchor, anchor; mid. come to anchor.

δρακον, -ου, τὸ (cf. ὑπὸ), bird.

δρακονίους, -α, ὁν (δρος), of a bird or fowl; with κρέα, chicken, IV, 5, 31.

δρακός, -ών, ὁ, ἡ (cf. Eng. ornithology), bird; esp. fowl, hen.

Ὀροντας, -α, ὁ, Orontes, 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.

δρός, -ου, τὸ, mountain.

δροφος, -ου, ὁ (cf. ὑπὸ, roof over) roof.

δροκτός, -ῆς, ὁν (verbal of ὑπότω) made by digging, dug, artificial.

δρότων, -οῦ, δρέας, δράφυς, δρωρυγμα, ὑφεσχήν, dig, quarry.

δραφανός, έ, -ῆς, orphian, fatherless.

δραφοῦς, ὁ, ὁ (δραφοῦς), dance.

δραφοτρύς, -ιδος, ἡ (δραφοῦς), dancing girl.
The antec. is often omitted, πληρ ἢντοι λεγον ὄνωρ, I, 2, 2; ἡμῶν οἴς ἀφήκα, I, 2, 5; the rel. is often attracted to the case of the antec., whether expressed or not, ἀποφοβόν σου ἀρετήν ἂν, I, 3, 4; cf. I, 7, 3; yet ἄγεμον σὺ, I, 3, 17; τῆς χάριτος ὦ, II, 5, 14. Rarely the antec. is attr. to the case of the rel. (inverse attr.), I, 4, 15(?); cf. V, 5, 12), ὅσιον, 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 ἄρα when the antec. is definite; the subj. with ἄρα, 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 δι', and he, I, 8, 16, and, less commonly, καὶ ὅ, and they, VII, 6, 4.

ἄρα ὃ, while (even after a pl.), I, 2, 20; ἄρα ὃ, since (also after a pl.), III, 2, 14; ὅ or ᾧ, as adverb, where, see the words. µᾶχρα ὃ, to a point where, I, 7, 6; ἄρα ὃ, where-
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where ὅστε is looked for, II, 5, 12; cf. II, 5, 21; often with fut. indic. in final sense, I, 3, 14; ὅπως ὄλογος, some one or other having given the word, IV, 7, 25; cf. V, 2, 24; ὅπως, since, VII, 8, 4.

ὅστως ὡστε, ὅστις (ὅστις ὅστα), who-or whatsoever.

ὅσπρακτος (cf. ὅπη, smell), smell, get a smell of.

ὅπως, rel. adv. (ὅπως ὅστε), whenever, when, with subj., referring to fut., or else in a generalized sense.

ὅπως, rel. adv. (ὅπως ὅστε), by elision ὅτε or ὅτε, when, as, I, 2, 9; with opt., whenever, as often as, II, 6, 12; cf. ὅταν.

ὅστος, conj. (neut. of ὅστε): (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, ὅστος ἀπαντήσεσθαι, as unprepared as possible, I, 1, 6.

ὅπως, ὅπως, see ὅστε.

ὅπο (before vowels ὅπω or ὅπω), neg. adv., not; accented at the end of a clause, e.g., IV, 8, 3; in questions, expecting the answer, yes, III, 1, 20; for ὅπο μὴ, see μὴ.

ὅπο, dat. ὅπο (which is the only singular form in the Anabasis), pl. ὅποι, ὅποιον, ὅποια, ὅποιος, pers. pron. of 3d pers. (orig. σοφοῦ; cf. Lat. se, suus), of him, etc.; but in Attic used only as reflexive, and generally indir. reflexive, I, 1, 8; pl. they, themselves, I, 7, 8.

ὅπως, rel. adv. (ὅπως, where; μέχρι ὅπω, to a point where, I, 7, 6.

ὁδηγῆ, adv., in no way, by no means.

ὁδηγῶν, adv. (ὁδηγῶ), from no place or quarter.

ὁδηγᾶτ, adv. (ὁδηγῶ), to no place, nowhere.

ὁδηγῶ (ὁδηγῶ), nowhere.

ὁδὸν (ὁδῆς), after a neg., and not, but not, nor; but when there is no preceding neg., not even, I, 3, 21; ὁδῆς ὃστε, not even so, I, 8, 21; ὁδὸς μένοι ὁδὸς ἄρετέλοι, however, you may be sure he did not turn aside, II, 2, 16.

ὁδεία, ὁδειά, ὁδέν, gen. ὁδεῖα, ὁδεῖα, ὁδημᾶς,ὁδημῶς,ὁδημῶς (ὁδής+εἰς; cf. ὁδή μᾶς, VI, 3, 16), not even one, not one, none, II, 5, 1; ὁδεῖς and ὁδέν often as nouns, nobody, nothing, I, 2, 22; I, 8, 20, ὁδέν, as adv., not at all, I, 1, 8.

ὁδέρτιον, adv. (ὁδὴς+τότε), never.

ὁδέρτι, adv. (ὁδής+τότε), not yet; separated, ὁδή νῦν τώ, VII, 6, 35.

ὁδή, see ὅδε.

ὁδή, see ὅδε.

ὁδήρ, adv. (ὁδής+τότε), no longer.

For ὁδήρι, μή, see ὅδε, under μή.

ὁδέρτι, inerferential part. (ὁδής+ὁδή), therefore, not, by no means, III, 5, 6.

ὁδερτι, interrog. part. (ὁδής+ὁδή), not therefore? expecting an affirmative answer as Lat. nonne, I, 6, 7, etc.; also as inferential part., then, therefore, well then, III, 2, 19.

ὁδή, a post-pos. part.: (1) confirmatory, certainly; often coupled with other particles, μετὰ, γιὰ, πάντως, for which Eng. has no equivalents; ὅταν ὅδη (stating a fact and dismissing a hypothesis), be that as it may, I, 2, 12; (2) inferential. now, I, 1, 2; accordingly, then ὅδη, strengthened form of ὅδη, just where.
οβρων, adv. (οβρων), never.
οβρω, adv. (οβρω), not yet.
οβρωνον, adv. (οβρων), never yet, never before.
οβραδ-, ά, ί, tail, of an army, rear.
οβρακτος, -οι, ο (οβραδικα), rear leader, rearmost man in a column, who became the leader when the file faced about, IV, 3, 26, 29.
οβραδ-, -οι, ο, heaven, the sky.
οβριος, οβρος, τό (cf. Eng. par-tid), ear.
οβρι, neg. conj. (οβριν), and not;
οβρι οβρι, neither ... nor, I, 2, 26, etc.; οβρι ... τε, not ... but, II, 5, 4, n.
οβρος, adv. (οβρον), not indeed, certainly not.
οβρος, οβρη, οβρο, 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 οβρος refers to what precedes, but it sometimes looks forward, especially to a clause with δε, III, 2, 17, or οβρω, III, 1, 7; και οβρος, he too, III, 2, 5; ταφρα is often used where Eng. more naturally uses the sing., μετ' ταφρα, after this, I, 3, 9; και ταφρα, and that too, with partic. I, 4, 12; so και ταφρος, II, 5, 21; ταφρα, as adv., see the word. οβρος often refers to something near the person addressed, and thus corresponds to Lat. iste, as δε to hic. It has sometimes a contemptuous tone, this fellow, I, 6, 9; III, 1, 31.
οβροσι, οβρησι, οβρισι, a strengthened form of οβρος, the suffix having the force of a gesture, this man (fellow) here, etc.
οβρω (before a vowel, οβρω), adv. (οβρω), thus, in this way, so, to such a degree; referring as a rule to what precedes.
οβρί, see οβρ.
οβρλ, adv., strengthened form of οβρι, g.v.
οβρλος, οβρλησι, οβρλων, etc., 2 or., οβρλον (οβρλων), owe; in pass. of pay, be due, I, 2, 11; with infin., ought; hence οβρλον Κυρος δοθαν in an unattainable wish, would that Cyrus were living, II, 1, 4.
οβρλων, τό, only found in nom. and acc., help, advantage, use.
οβρλομένος, -οι, ο (γἀρ), eye; έκαστος το οβρλομένος, keeping in sight, IV, 5, 29.
οβρλσκανω, οβρλσω, οβρλω, owe, be fined, V, 8, 1.
Οφρονιος, -οι, τό, Ophrynia, a city in the Throad.
οξτός, -οι, ο (ξων), channel, ditch.
οξειω, οξεησω (ξω) carry; pass., be carried, ride.
οξημα, -ατος, τό (ξηω), that which carries, vehicle, III, 2, 19.
οξην, -ει, έ, bank, bluff.
οξης, -ου, ο, crowd, throng; often of camp followers, as contrasted with fighting men, ο υποκει οξης, III, 2, 36; οξης υποκεισθαι, are a nuisance, III, 2, 27.
οξηρος, -α, -οι (ξων), that may be held, strong, fortified; έκ οξηρ, strongholds, IV, 7, 17.
οξη, adv., late.
οξηθαι, see οξη.
οξημ (οξη), be or come late.
οξης, -ου, έ (γἀρ), look, appearance, sight, spectacle.
Vocabulary

II

ταγκράτων, -ου, τό (πᾶς-κρατος), the pancreas, an athletic contest, allying with boxing with wrestling, IV, 8, 27.

ταγχαλέως, adv. (πᾶς-χαλέως), very hardly, with very great difficulty; ταγχαλέως είχον πρός, were highly incensed against, VII, 5, 16.

ταδείν, see τάδεμι.

ταδέμι, -αδεμ, τό (τάδεμι), suffering, misfortune.

ταδεός, -ους, τό (τάδεμι), experience, trouble, misfortune.

ταμανθινα, sor. ταμανθω (παίας, 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.

ταδίλα, -ας, ὑ (ταδίλη), bringing up, education.

ταδιστήρης, -ου, δ (παιτι, δραμαί), lover of boys.

ταδίως, ταδεόντω, etc. (ταδίλη), train a child, educate.

ταδίκά, -ιν, τό (ταδίλη), favorite, darling.

ταδίλον, -ου, τό (dim. of ταδίλη), infant, child.

ταδίσκη, -ης, ὑ (ταδίλη), young girl.

τάς, ταίδος, ὁ, ἡ, child, boy, pl., children. In the Anabasis always masc. in sing. ἐκ ταῖδων, from boyhood, IV, 6, 14.

τάς, ταίδω, ἐπαθα (for τάς, Lat. pavio, strike with fear), strike, strike at, smite, wound.

ταξία, long ago, long since.

ταλαίβι, -άς, -όν (ταλαίβι; cf. Eng. palaeography, etc.), old, ancient;

ταλάλω, in ancient times, III, 4, 7, cf. τό ἄφαλα; comp. ταλάλιος, oldish, rather old, IV, 5, 35.

ταλαίω (τάλη), wrestle.

τάλη, -ης, ᾧ, wrestling.

τάλιν, adv., back, back again, again, of place or time.

ταλλαία, -ίας, ᾧ, concubine.

ταλτόν, -ος, τό (neut. of the verbal of τάλλω, brandish, javelin, spear (not used by the Greeks).

ταμπληθής, -ές (πᾶς-ταμήθης), very numerous, vast.

τάμπυλον, -όλης, -ολυ (πάς-ταμολύ), very much, very great; in pl., very many; ἄρι ταμπυλός, over a vast extent (cf. ἄρι τόλη), VII, 5, 12.

ταμπύληρος, -ος (πᾶς-ταμπύλης), utterly bad or villainous.

τανουργία, -ας, ᾧ (τανουργείς), villainy.

τανουργεύος, -ου (πᾶς-τανουργός), doing anything; in a bad sense, villainous.

τανυσαντρις, adv. (πασα), all in all, utterly, wholly; after a neg., at all, II, 5, 18.

τανυσανθού, adv. (πασα), everywhere.

τανυσεύς, adv. (πᾶς-τελος), utterly, wholly.

τανυτης, adv. (πασα), in every way, on all sides.

τανυσοδώρες, -ής, -όν (πασα), of every sort, of all sorts.

τανυσοδέντω, adv. (πασα), from every side, on all sides.

τανυσοτος, -ας, -όν (πασα), of all sorts or kinds.

τανυσοτος, adv. (πασα), in all directions, everywhere.

τανυτος, adv. (πασα), altogether, at any rate.

τάννω, adv. (πασα), very, quite, altogether; with neg., not at all,
I, 8, 14; VI, 1, 28; τάνυ μὲν οὖν, certainly, VII, 6, 4.
τάσμαι, an unused pres., τάσμαι, ἐκάσημη, πτέραμαι, poetic vb., used by Xen., acquire, pt. as pres., possess, I, 9, 19; III, 3, 18; VI, 1, 12; VII, 6, 41.
παρέ, 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’ ὅλῃν τὸν ἑαυτόν, treat as of no account, VI, 6, 11.
παραβάλω (βαλώ), transgress, break (of a treaty).
παραβοθήτω (βοθήτω), go to bear aid.
παραγγέλλω (ἀγγέλλω), pass the word, command, order, direct; impers. pass., παραγγέλω, commands had been given, II, 4, 3; VI, 5, 25; καὶ τὰ παραγγέλματα, according to orders, II, 2, 8.
παράγγελμα, -εως, ἡ (παραγγέλλω), word of command.
παράγγελω (γγεύμαι), be beside, be present, arrive, come.
παράγο (ἀγο), lead along or beside, lead past, bring forward, bring into line, IV, 6, 6.
παραγογή, ἥ, ἡ (παράγω), transposition.
παράδεισος, -εος, ὁ (παράδεισος), a Persian word, whence Eng. paradise, park, game-preserve.
παράδοσαμ (διδωμ), give over, deliver, surrender; of the watch-word, give out, VII, 3, 34; of the gods, grant, VI, 6, 34.
παράδραμαι, see παρατρέχω.
παραθαρρύω (θαρρύω), encourage, cheer.
παράθεω (θεω), run past.
παραρθεῖο (αρθεῖο, αρθέω, etc., praise), advise, exhort.
παραστήματα (αρθεῖο), intercede for, τελ., VI, 6, 29.
παρακαλέω (καλέω), call to one’s side, invite, summon; exhort, encourage.
παρακαταβάθη, -ης, ἡ (τιθημ), a deposit (intrusted to one’s care), V, 3, 7.
παράκαμψι, (καμψι), lie before or near, be placed before.
παρακλησίματα (καλέω), exhort. urge, encourage, with dat.
παρακλήσεως, -εως, ἡ (παρακλήσεως), exhortation, cheering on.
παρακλοχή (ακλοχή), 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.
παραλυτικός (λυτίκος), give or cause trouble.
παράλος (λῶ), loose from, of a rudder, unship, V, 1, 11.
παραμεθύμασι (μεθύμ, μεθύς, change), dep. mid. and pass., change one’s position, I, 10, 10.
παραμελέω (μελέω), neglect, disregard, ab., or with gen.
παραμένω (μένω), stay beside or by, remain loyal.
παραμηρία, ῥά (μηρός, thigh), thigh-pieces (of armor), I, 8, 6.
παρατητόν (τέτιν), send along the line, despatch.
παρατίλισ (πλέω), sail along or by.
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ταρατλήσιος, -α, -ον (πλησι σ), close beside; then, like, resembling.

ταραφέω, uor. ταραφήω (βέω), flow by, V, 3, 8; of snow, run or slip off, IV, 4, 11.

ταρανάγγης, -ου, 0, parasang, a Persian measure of distance, about 30 stades or 3½ miles, but rather a measure of time, in traveling, than actual distance, and so varying in length with the character of the country traversed.

ταρασκάνω (σκανώ), get ready, prepare; mid., make one's own preparations, get ready, arrange, provide; in perf. tenses, be ready, abs. or with acc.

ταρασκανη, -ης, ἡ, preparation; in a military sense, armament, force, I, 2, 4.

ταρασκήνω (σκήνω), encamp beside or near.

ταρασχίω, see ταρέχω.

ταρατάτω (τάτω), draw up side by side; in the Anabasis always pass., be drawn up in battle array.

ταρατάω (τάω), stretch out, extend.

ταρατάθημα (ταθήμα), put beside or before; especially of food, set before, serve.

ταρατέχω (τέχω), run along, run by, run across.

ταραξάμε, adv., immediately, on the spot, in cash, VII, 7, 24.

ταραγγύω (ταραγγυώ), pass the w.rd, order, exhort; δε ταραγγυ-φτ, whenever word was passed, IV, 1, 17.

ταραγγύη, -ης, ἡ (γγύη, pledge), word passed along the ranks, commanid, VI, 5, 13.

ταρασδραμήκησαν, see ταρατέχω.

τάρεμ (ελαμ), 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; ταρές, impers., it was possible, IV, 5, 6; cf. the acc. abs., ταράν, V, 8, 3. τα ταράντα, the present state of things, III, 1, 34; so, with πράγμα added, I, 3, 3, ἣν τα ταράντα, in our present straits, II, 5, 8.

τάρεμ (ελαμ), go or pass by or along; come forward (as a speaker), V, 1, 3.

ταρελάω (ελαω), drive or ride past; review, abs. or with acc.

ταρέχομαι (εχομαι), pass by or through; of speakers, come forward, V, 5, 24; of time, go by, pass, elapse, I, 7, 18.

ταρεχδόνοις, see ταρέχω.

ταρέχω (εχω), have at hand or ready, furnish, supply, give, provide, πράγματα, I, 1, 11, see πράγμα, αγορά, II, 4, 5; render, make, II, 5, 13; mid., contribute, VI, 2, 10; show, display, VII, 6, 11.

ταρηθέα, see τάρεμ (ελαμ).

Παρθένον, -ου, το, Parthenium, a town in Mysia.

Παρθένος, -ου, το, the Parthenius, a river dividing Paphlagonia from Bithynia and flowing into the Euxine.

παρθένος, -ου, τη, maiden, virgin.

Παραναλ, -ων, 0 (Παρίνον), natives of Parium, Parians.

παρέμ (ημ), let pass by, give way, yield.

Παρίνον, -ου, το, Parium, a city on the Propontis.

παροτημή (τοημ), set near, bring forward, produce, mid. VI, 1,
22; 2 aor. and 2 pt. act. (as pres.) intrans., stand by or beside, V, 8, 10, 21.
πάροδος, -ov, ἕ (δω), way by, passage, pass.
παρουσία, aor. παρουσίας (πάρους, given to wine, παρά-οιος), be drunken, act insolently or abusively, V, 8, 4.
παροίχωμαι, (οίχωμαι), be gone or past; τά παροίχωμα, as subst., the past, II, 4, 1.
Παράσιος, ὁ, a Parrhasian, a native or inhabitant of Parrhasia in Arcadia.
Παρθένα, -ίους, η, 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. § 26.
πᾶς, πᾶς, πᾶς, gen. πᾶτος, πᾶσι, πάρσ, all, the whole of, entire; in sing., every; rarely = πάρτος, of all sorts, VI, 4, 6; with art. generally in pred. posit.; in attrib. posit., denoting totality, of πᾶρσς ἄνθρωποι, all human-kind, V, 6, 7; as noun, πᾶς, πᾶς, everything; πᾶρς, everybody; πᾶρρα as adv., utterly, in all respects, I, 3, 10; ἔτι πᾶν ἄθροις, make every effort, III, 1, 18; τὰ πᾶτος πωγόνα, count above everything, of all importance, I, 9, 16; διὰ πᾶτος τολέμου ἑταίρι, be on terms of absolute hostility, III, 2, 8; διὰ πᾶτος, ever, always, VII, 8, 11.
Παριος, -ίος, ὁ, Pasion, a Megarian, general under Cyrus; he deserts, I, 3, 7.


**Vocabulary**

πεδίον, -ου, τὸ (cf. πεδός), plain, level land; as a final element of a city name (like Fr. -champ, Eng. -field), 1, 2, 11.

πεδόν, aor. ἐπέδονθα (cf. πεζὸς), travel on foot or by land.

πεδώ, adv. (πεζῶ), on foot, I, 4, 18; by land, V, 4, 5.

πεδός, -ῆς, -οῦ (cf. πεζόν, πεζός), on foot; ἔπεμψε πεζῷ, infantry force, I, 3, 12; ὁ πεζῷ, foot soldier; pl. infantry.

πείδα, πείθε, etc. (πίθα, hunger; πίθαμα, toil, be poor, Lat. penuria, poverty), be hungry.

πέφα, -ας, ἴ (ν/ερ, go through), a going through, trial, proof; acquaintance with, I, 9, 1.

περάσωμαι, περάσωμαι, etc. (πέφα; cf. Lat. exterior), try, attempt, make trial of, abs. with infinit., with obj. clause, III, 2, 3; or with gen., III, 2, 38.

πέρας, περβήθη, see πέρα.

πέραν, περβοι, see πέρα.

περοτέν, verbal of πέρα, one must obey.

πελάτημ, aor. ἐπέλατα, approach, draw near (a poetic vb.).

Πελοπόννησος, -α, -οῦ (Πελόννησος), of or belonging to the Peloponnese, Peloponnesians pl. as subst., Peloponnesians, VI, 2, 10.

Πελοπόννησος, -οῦ, ἴ (Πηλο, Pelops + ἦς), Peloponnesus, the isle of Pelops, the southern peninsula of Greece.

πελάτης (πέλη), serve as a peltast.

Πελαί, -ῶν, οἱ, Peltae, a city of Phrygia.
περαίνω, περάνθα, πέραν, πετερασμα, ετεράτην (πέρας, end), bring to an end, carry out, accomplish.
περάνθα, -ώθα, etc. (√ περάνθα), carry over, transport; mid. and pass., pass over, cross.
πέραν, adv. (cf. περάνθα), on the farther side, across, I, 5, 10 (with gen.); τό πέραν, the farther bank, III, 5, 2; πέραν (or εν τῷ πέραν) γενέσθαι, get across, VI, 5, 22.
περάς, περάς, etc. (√ περά, πέρα), cross.
Πέργαμος, -ou, ἡ, or Πέργαμων, -ου, τό, Pergamum, an important city of Mysia.
περίς, -ικός, 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 παρακεντό τοιοῦτο, to consider all-important, I, 9, 16; so in comp. V, 8, 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, of περί 'Αριαίων, Ariaeus and his men, II, 4, 2 (cf. ἀρχή, and see the note on of μετὰ 'Αριαίων, I, 10, 1); of time, I, 7, 1; of things, περί τὰ ἐπιστήμην ἡμιάν, were busied with the provisions, III, 5, 7; of actions, etc., concerning, toward, to, I, 4, 8.
In comp. beside the lit. meaning, περί- often denotes superiority (e.g., περίγλυπτος).
περιβάλλω (βάλλω), throw around, embrace; mid., throw oneself around, surround; διαθεῖν περιβάλλων τὰς πτέρας, shifting their shields so as to cover their backs, VII, 4, 17.
περιγλυπτος (γλυπτος), be superior to, get the better of, conquer, with gen.; result, with ὀπίσω and infin., V, 8, 26.
περικλέω (ελέω, wrap), wrap around.
περιλαμμός (ελαμμός), be superior to, excel, abs. or with gen.
περιλάμμος (ελαμμός), go around, abs. or with acc.
περιλάκω (ἐλακω), drag around.
περιστάτος, see περιστήμων.
περικέχω (ἐκέχω), surround.
περιβάλλω, see περιβάλλω.
περιστήμων (ἐστήμων), place around; in mid., 2 aor., and 2 perf. act., intrans., stand around.
περικυκλώματος (κυκλώματος), surround.
περιλαμβάνω (λαμβάνω), seize round, embrace.
περιμένω (μένω), wait around, remain, wait for, expect.
Περίνθος, -ου, ὁ (Περίνθοι), a Perinthetic, native of Perinthus.
Περίνθος, -ου, ἡ, Perinthus, a city in Thrace on the Propontis.
περίς, adv. (περί), round about; as prep. with gen., round, VII, 8, 12.
περιδός, -ου, ἡ (περι-δός), circuit, circumference.
περιουκος (οἰκω), dwell around.
περιουκος, -ος (περι-οἰκος), 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.
περιστατος, -ος (περι-τάτος, path; cf. Lat. passus, step, Eng. path, peripatetic), place for walking, walk, II, 4, 15.
περιγήγημαι (γήγημαι), in pass., be frozen on, IV, 5, 14.
πέτρα, -ς, ἡ (cf. πέτρος), rock, mass of rock, cliff.
πετροβολία, -ς, ἡ (πέτρος + βάλλω), a throwing of stones, stoning.
πέτρος, -ου, ὁ (cf. Eng. petrify, etc.), stone.
πεφυλαγμένως, adv. (from perf. pass. partic. of φυλάττω), on one's guard, cautiously.
πη, indef. adv., enclitic, in any way, anyhow.
πηγή, -ῆς, ἡ, spring; of rivers, source, always pl. in the Ἀναβασις.
πηγνύω, παγήσωμαι, ἔπηκα, πέτυχα, ἐπάγη, make firm, congeal, freeze.
πηδάλιον, -ου, τὸ, steering oar, rudder.
πηλός, -οῦ, ὁ (cf. Lat. palus, swamp), clay, mire.
πηχυς, -ως, 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.
Πηρησ, -ητος, ὁ, Piges, interpreter to Cyrus.
πῆξ, πῆδω, etc., press hard, weigh down; in the Ἀναβασις only in pass., be weighed down, III, 4, 48; be hard pressed, I, 1, 10; be crowded, III, 4, 19.
πηχρός, -ό, -όν, bitter.
πηχύλημα, πηχσώ, ἐπηλθα, -πηχήληκα, -πηχύλησχομαι, ἐπηχυθήκα, (γὰρ; cf. πολὺς, πλήρης, Eng. full); fill, I, 5, 10.
πνευμ, πνευμα, ἐπνοο, πνευμα, -πνομαι, -πνόθηκα, drink.
περάσκω, πέτρακα, πέτραμαι, ἐπαθῆ, fut. pl. περάσκωμαι (cf. Lat. pretium, price), sell. In Attic used only in the pt. tenses; cf. πωλέω and ἀπωλέω.
πάτω, πεσόμαι, έπεσον, πέτακα, fall, be slain; with el, fall upon, be involved in. II, 3, 18. Ἐπίσης, -ω, ο, the Pisidians, natives of Pisidia, a mountainous country south of Cyrus' satrapy in Asia Minor.

πιστεύει, πιστεοῦσα, etc., trust, have confidence in, rely on, believe, with dat., with infin., I, 9, 8.

πιστεύω, -ώ, ἥ (πείθω), trust, confidence, good faith, pledge, assurance; ἴδα πιστεύω, relying on good faith, III, 2, 8; πιστεύω τρέχω, to insure his loyalty, III, 3, 4.

πιστός, -ή, -όν (πείθω), trusty, faithful, sure, trustworthy, a πιστός, "the faithful," title of the counsellors of the Persian king; τὰ πιστά, pledges; ἵππα τὰ πιστὰ ἑγεῖτο, after pledges had been exchanged, II, 2, 10; cf. II, 4, 7.

πιστότης, -τος, ἥ (πιστός), fidelity.

πιτος, -ων, ἥ (cf. Lat. pinus, Eng. pine), pine-tree.

πλάγιος, -ά, -αν (πλάγιος, τό, side), sideways, oblique; τὰ πλάγια, flanks, of an army, III, 4, 14; VI, 3, 15; εἰς πλάγια, as adv., sideways, obliquely. I, 8, 10.

πλαγίων, -ου, τό, a rectangle; πλαγίων ισόλευκον, a square, III, 4, 19.

πλανάμαι, πλανήσωμαι, etc. (πλανήρω, wandering), wander; met., of words, wander, be idly spoken, VII, 7, 24.

πλάτος, -ου, τό (πλατῖν), breadth.

πλάτων, πλάσω, έπλάσα, πέταλοιμαι, ἐπλάσθην (cf. Eng. plastic), mould, fashion, shape.

πλατός, -ώς, -ό (cf. Eng. place, plateau, etc.), broad, wide.

πλεθροτός, -α, -ο, of the length of a plethron.
πλίθωσις, -η, -ον (πλίθω), of brick, brick.
πλίθως, -ου, ὑ (cf. Eng. plinth, flint?), brick.
πλοῖον, -ου, τὸ (πλέω), boat, vessel, of any sort from a canoe (πλέων μυρικόν, V, 4, 11) to a warship (μαχαίρι πλοῖον, V, 1, 11). Generally, however, πλοῖον means transport or merchantman, contrasted with ρᾶς or τρήψας; see I, 3, 17 n.
πλοῦς, πλοῦτος, ὁ (πλευ), a sailing, voyage.
πλοῦτος, -α, -ον (πλοῦτος, wealth), rich.
πλούσιος, adv. (πλούσιος), in wealth, richly; comp. πλούσιοτέρος, I, 9, 18.
πλούτωσ, πλούτησω, etc. (πλοῦτος), be rich.
πλούτιζε, perf. πτερότιζα (πλευτος), enrich.
πτέρα, -ας, τὸ (πτερός; cf. Eng. pneumatic), wind.
πτέρω, πτεροσμαι, ἤπεισα, blow, breathe.
πτεράγη, choke; pass., be drowned, V, 7, 25.
πτέρας, -α, -ον, from what country, whence.
πτέρασις, -ες (πτερός + -ας), reaching to the feet (of shields).
πτέρωσις, only in perf. pass. partic., πτερόδομος, fetter, hobble, III, 4, 35.
πτέρω, see πτέρω.
πτέρων, adv., whence, from what source, how.
πτέρως, indef. adv., enclitic, from somewhere or other.
πτέρων, πτέρωσον, etc. (πτέρων), long, yearn.
πτέρως, -ου, ο, longing.
πτός, indef. adv., enclitic, somewhere.
πτώσαι, πτώση, 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 ἄρτος and infin., I, 6, 2; imagine, assume, with acc. and infin., V, 7, 9; very commonly ὁ or ἡς ὑμῖν, to benefit, injure, with acc. of person, I, 4, 8; also ἀγαθός, καθή τωσι, with acc., I, 9, 11; rarely with dat., IV, 2, 23; with ἓκκλησα, convene, I, 4, 12; often with advs., I, 1, 11. Mid. similarly used; also frequently with verbal nouns, forming one idea, τὴν τοπικὴν ἑκκλησίαν ἐκκλησομεν, I, 7, 20; often to be rendered count, esteem, πειράτες, πειρατης, πελάτες, πλευτος, I, 9, 18, etc.; ἀδελφα ἐκκλησάμην, I counted it a piece of good luck, II, 3, 18; in V, 3, 5, have made for oneself, ἀνείδησα.
πτήσις, -α, -ον (verbal of πτωσις), to be done, that must be done, with or without dat. of agent.
πτικλας, -η, -ον (cf. Lat. pingo, pain), variegated, of many colors; tattooed, V, 4, 32.
πτός, -α, -ον, interrog. pron., of what sort or kind, what.
πτελέμω, πολεμήσω, etc. (πόλεμοι), make war, carry on war, abs., with dat., or with ἀπό and acc.
πτελεμικός, -η, -ον (πόλεμος; cf. Eng. polemic), fitted for war, skilled in war, warlike; τὸ πολεμικὸν, signal or shout for battle, IV, 3, 29; VII, 3, 33; τὸ πολεμικόν, military affairs, III, 1, 38, 43.
πτελεμικός, adv. (πολεμικό), in a hostile manner; sup. πολεμικώ-
tata, VI, 1, 1.
τολμος, -α, -ον (τόλμωσ), pertaining to war, the enemy's, hostile; τα τολμα, military matters, I, 6, 1; οι τολμοι, the enemy; η τολμα, the enemy's country, III, 3, 5.

τολμεω, -ον, ο, war.

τολμεω (τόλμη), found a city: with χρωλον, colonize, VI, 6, 4.

τολμηρεω, τολμηρησω, etc. (τόλμη+μησω), besiege, invest.

τόλμη, -ης, η (akin to τολμεω), city, state; at Athens, the city proper, the acropolis, VII, 1, 27.

τόλμησα, -σα, το (τόλμησα), town.

τολμητα, τολμητη, etc. (τόλμη), be a citizen; freely, live, III, 2, 26.

τολμητη, -ον, ο (τόλμη), citizen.

τολμηθαι, adv. (πολεω), often.

τολμηθεσθαι, -α, -αν (πολεσθαι), many times as much or many.

τολμησθαι, adv. (πολεσθαι), in many places, often, VII, 3, 12.

τολμησθαι, adv. (πολεσθαι), in many places, often, IV, 1, 28.

τολμηθαι, -α, η (πολεσθαι+αρθαι), populous, thickly populated.

τολμηθαι, -ας, η (πολεθαρθαι), rule or command vested in many, VI, 1, 18.

Πολυκρατης, -ου, ο, Polycrates, an Athenian, captain in the Greek army.

Πολυννος, -ου, ο, Polynicus, ambassador from Thibron to the Greek army.

Πολυπραγμονεω (πολυπράττω), be a busybody or meddler.

τολη, τολη, τολη (cf. πληθος, πληθυμεν, Lat. plus and plurius, Eng. full), much, many, often to be rendered great, far, long, mighty, full, etc. Often joined to another adj. by καλ, where Eng. omits the connective, τολη καλ, many difficulties, II, 3, 18; το τολη, the greater part, the most, I, 4, 13; ο τολη, the most, II, 3, 16; adv. expressions, τολη, much, very, far, chiefly with comp. and sup. adjs.; so τολη, with comp., II, 5, 32; τολη, in many respects, often., IV, 3, 2; κατ τολη και κατ τολη; see κατ. τολη τολη (πληθος, πληθους) πολεισθαι, see τολη. Comp. πλεων, πλεων, more, greater, with similar range of meanings; neut., as adv., πλεων or πλεων, etc. πλεω, η πλεω, took flight when at a greater distance, I, 10, 11; sup. πλευτος, -η, -ον, most, often with δι or δι, the most possible, I, 1, 6; often as noun, ο πλευτος, most, the most, I, 5, 13; πλευτος, πλευτο, as adv., mostly, generally, III, 2, 31; VII, 6, 35; δι πλευτο, as far as possible, II, 2, 12.

Πολυστρατος, -ου, ο, Polystratus, an Athenian, father of Lycius.

τολυτη, -ης (πολυτις + τολη), of great price, costly.

τομη, τομηω, etc. (πομηω), work, toil, labor; with acc., εαυτω by labor, VII, 6, 41; τα περιποιηθαι, hardships undergone, VII, 6, 10.

τομηω, -ον, -ον (πομηω), properly, toil-some, laborious; then, poor, worthless, bad; τομηω, a wretched affair, III, 4, 35; ο τομηω, a villain, II, 6, 29; cf. II, 5, 21; in VII, 1, 39, hostile.

τονηως, adv. (πομηως), with difficulty.

τονως, -ου, ο (πομαιω), toil, labor; work, hardship.
Vocabulary

πότες, -ου, ὁ, sea; generally as a proper name, the Euxine or Black Sea; hence Pontus, the region about the Euxine, V, 6, 15.
πορία, -α, ἡ (cf. πορεύομαι), a going, journey, march, road.
πορεύομαι, -αι, -α (verbal of πορεύομαι), that must be traversed, II, 5, 18; impers. πορεύόμαι ἂν, we must march, II, 3, 13 n.
πορεύομαι, πορεύομαι, etc., pass. dep., go, travel, march; with acc. of region traversed, IV, 4, 1; cf. II, 4, 13.
πορθεῖον, πορθήσῃ, etc. (πόρθω, sack), plunder, ravage, lay waste.
πορεύομαι, ἐπορεύομαι, περικοι, περιφροσμα, ἐπιρροήν, bring to, furnish, supply, provide; mid., supply oneself with, obtain.
πόρος, -ου, ὁ (ὑπερ), way through or across; of a river, ford, IV, 3, 13, 20; in general, way, means, II, 5, 20.
πόρευος (πορδ), far off, far from (gen.).
πορφυρώς, -α, -ον (πορφύρα, the murex, the shellfish from which purple dye was obtained), purple.
πορεί, see πορσ.
πόρος, -η, -ον, interrog. pron., how great, how large, how much; pl., how many.
ποταμός, -ος, ὁ (cf. hippocotamou, Mesopotamia), river, stream, I, 2, 23, etc. The name of the river stands regularly in attrib. position.
πορί, indef. adv., enclitic, at any time, once, ever; ὅταν πορί, where in the world, III, 5, 13; et ποτὲ καὶ ἄλλος, now, if ever, VI, 4, 12.
πόρευος, -α, -ον, interrog. pron., which of two; hence πορευος, interrog. adv., whether, introducing simple questions; πορευομαι (πορευο) ... ὅ, whether ... or, introducing alternative questions, direct or indirect.
πορευομαι, interrog. adv. (πορευο), in which of two ways.
πορήσω, -ου, τὸ (πίνω), drinking cup.
πορεύομαι, -ει, -ειν (verbal of πίνω), drinkable; neut. τὸ πορεύομαι, drink, I, 10, 18; σῶρα καὶ πόρος, food and drink, II, 3, 27.
πόρος, -ου, ὁ (πίνω), a drinking bout, banquet.
πορθεῖ, interrv. adv., where.
πότ, indef. adv., enclitic, somewhere, anywhere; with gen., III, 4, 23; perhaps, of course, V, 7, 13.
ποτες, ποτός, ὁ (Lat. pes, Eng. foot), foot, in the lit. sense and as a unit of measure, 11½ in.; ἵνα ποτα δρακωνίν, retreat while facing the foe, V, 2, 32.
ποταμός, -ας, τὸ (ποτάρη), thing done, thing, act, deed, affair; trouble, IV, 1, 17; in this sense commonly pl.; ποτάματα ποτέται, with dat., annoy, give trouble to, I, 1, 11.
ποταματομαχία (ποτάμα), be busy at, seek to bring about, VII, 6, 35.
ποτήρης, -ής (ποτο), bent forward, headlong, steep; εἰς τὸ ποτάρη, straight down hill, III, 4, 25; κατὰ τὸν ποταμόν, down the slope, IV, 8, 28.
ποταμός, -ου, ὁ (ποτάρη), business, undertaking, enterprise, scheme.
πορευομαι, -ει, -ειν, gen. pl. πορεύομαι, mild, tame, I, 4, 9.
ποτάρη, ποτάρης, τοῦτο, τέτραχα, τέτραγωνος, do, perform, bring to pass, effect, manage.
transact, negotiate, etc.; of money, exact (with two accus.), VII, 6, 17; with adv., as ὤ (καλῶς) or κακῶς, intrans., fare well or ill, I, 9, 10; III, 1, 6.

πρέσεως, adv. (πρέσεως), mildly, lightly. πρέσιμος, πρεσέως, etc., be fitting; be coming, suitable, with dat., III, 2, 7; imper. it is fitting or proper, with infin., III, 2, 16; cf. I, 9, 6.

πρεσβεία, -ας, η (πρεσβείως), embassy. πρεσβεῖος, πρεσβείως, etc. (πρεσβυς), serve as ambassador.

πρέσβυς, -ους, δ (Eng. presbytery, 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 πρεσβεῖοι, envoys, ambassadors, III, 1, 28.

πρέσβυτης, -ου, ὁ (πρέσβυτρος), old man.

προς, prep., see πρῆσαι.

πρῶς, temporal conj. (πρῶς), with infin., before, rarely, until, I, 4, 13, etc.; with indic., ὅ, with subj., and opt. (cf. ὅτως), until, before, chiefly after neg. clauses, I, 1, 10; πρῶς τε ... πρῶς, III, 1, 10; πρῶς τε ... πρῶς, III, 1, 18; πρῶς ἄγαν, with infin., IV, 5, 1 n.

πρῶς, prep. with gen., of place, before, in front of; of time, before; also, in defense of, on behalf of, for; πρῶς των τοιούτων, a defense against the arrows, VII, 8, 18.

προαγορέω (ἀγορεύω), announce publicly.

πράγμα (ἄργος), lead forward; intr., go forward, advance, VI, 5, 6, 11.

προαιρέω (ἀπερέω), take before; mid., choose, select, VI, 6, 19.

προαιρέσθαιμαι (αἰρέσθαιμαι), find out or perceive beforehand.

προαπομένω (πρήσω). turn away before or too soon, VI, 5, 31.

προσβάλλω (βάλλω), step forward, go forward, advance.

προσβάλλω (βάλλω), throw before, hold in front of, in mid. τὰ βάλλα προσβάλεται, advance arms (cf. "charge bayonets"), I, 2, 17; VI, 5, 18; πρὸ ἀμφότερον προσβάλλομαι (see τὸν ἀποστέλλα), with his shield held before them both, IV, 2, 21; also, bring forward, nominate, VI, 1, 25; VI, 2, 6.

προσβατον, -ου, τὸ (πρῆς-βάλλω), generally pl., cattle; in Attic regularly of small animals, sheep or goats, esp. the former.

προσβαλλη, -ης, η (προσβάλλω), of spears, a throwing forward (into position for the charge), VI, 5, 23.

προσβολής (βολής), plan for or on behalf of.

πρόχονς, -ου, ὁ (πρόχον-γερ), forefather, in pl. ancestors.

προεῖμι (εἰμί), give over, surrender, betray.

προδότης, -ου, ὁ (προδίωμοι), traitor, betrayer.

προδράμοντας, see προτρέξω.

προδρομή, -ῆς, ἡ (πρό-δρομος), a running forth, sally, IV, 7, 10.

προδοσία (δοσία), see before or in front, I, 8, 20; in mid., VI, 1, 8. πρόειμι (εἰμί), go on, go ahead, advance, proceed; προειμένη τῆς νυκτός, as the night went on, in the course of the night, II, 2, 19.

προφτόν (ἐφτόν), serving as 2 aor. to προφέρω or προαγορέω, proclaim, give orders, I, 2, 17.

προσκαλέω (καλέω), intr., ride or march forward, push on.

προσδοκῶμαι (ἰδοῦμαι), do before achieve or win before, VI, 1, 21.
Vocabulary

προέρχομαι (ἐρχόμαι), go before, go forward, advance.

προερήθη (ἐρήθη), as fut. of προέλεγα, tell in advance, warn, VII, 7, 13.

προέχω (ἐχω), have the advantage of.

προεχομαι (ἐχομαι), lead forward.

προεγερούσα (προεγεροῦσα, spokesman, πρό-ἀγορά), be spokesman.

προέβλεπο, see προέρχομαι.

προέβλεψις (θεώ), run forward.

προεβάλλω, προεβαλλόμαι προεβαλλόμαι or προεβαλλότατον, έπροεβαλλότατον (πρόβαλλω), be eager or zealous, wish earnestly, abs. or with in fin.

προβαλλω, -ασι, ἡ (πρό-βαλλω), eagerness, zeal.

προβάλλω, -ασι, ἡ (πρό-βαλλω), ready, eager, zealous.

προβάλλω, adv. (πρόβαλλω), eagerly, willingly, zealously, comp. προβαλλότατον.

προβάς (θω), sacrifice before, offer a preliminary sacrifice, mid.

προήμισι (ημισι), send forth; mid., let go, give over, surrender, abandon.

προήμισθα (ημισθα), put before; in perf. tenses, intrans., stand at the head of, be in command of.

προκαλέω (κάλεω), call forth; mid., to oneself, VII, 7, 2.

προκαλέστω (καλέστω, καλέσω, etc., hide), throw a cover before, hide, conceal.

προκαθιστώ (θω), run along in advance.

προκατακλώ (κατάκλω), burn down in advance or before someone.

προκαταλαμβάνω (λαμβάνω), seize or occupy in advance.

προκαθαμάσαι (καθαμάσαι), lie before or in front, project.

προκατυάλεσθαι (κατυάλεσθαι), incur danger for or in behalf of.

Προκλῆς, -ος, I, Procles, governor of Tēuθrānia in Mysia.

προκρίνω (κρίνω), prōfrē, προκρίνω, ἡ προκρίνη, déclaré publicly or in advance, give warning.

προμαχαλέζω, -ώσι, ὁ (μάχομαι), battlemen.

προμαχαλέζοιν, -οι, τὸ (μέτωπον, forehead), frontlet, a piece of armor worn by horses, protecting the head, I, 8, 7.

προμαχάω, impf. προμαχάω (μαχαῖ, court), sue for, solicit.

προμαχάω (κατα), take thought for (gen.), VII, 7, 35; provide for (acc.), VII, 7, 37.

προνοία, -ασι, ἡ (προνοϊα), forethought.

προνοοῦμαι, -ης, ἡ (πρό-νοομαι), foraging party.

προβαίνω, προβαίνω, etc. (πρόβανος), be one's πρόβανος, bring about for one; of danger, put upon one, VI, 5, 14.

πρόβανος, -ου, ὁ (πρό-βανος), a public éter, one acting as official representative of a foreign state among his own people, consul, V, 4, 2.

Προξενος, -ου, ὁ, Proxenus, a Theban, one of Cyrus' generals; the personal friend of Xenophon, III, 1, 4 ff.; treacherously seized and slain after the battle of Cunaxa, II, 5, 31 ff. For a sketch of his character see II, 6, 16 ff. and the Introd. § 38.

προτίμω (πτίμω), send forward; escort, VI, 1, 23.

προτίμω (πτίμω), drink to one, pledge.

προτωμος (πτωμος), toil for or on behalf of.
πρός (related to πρό): (1) originally an adv., furthermore, besides, ἢ Μ, 3, 2, πρός ὑμῖν (§) as prep. with gen., dat., and acc. with gen., on the side of, towards (properly from the direction of; cf. Lat. ab, I, 10, 3; II, 2, 4; sometimes as ὧν with passives, by, on the part of, I, 2, 21; πρός δεκα, in the sight of, I, 6, 6; so in oaths, II, 1, 17; πρόςον, 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 ἐν, 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, κατάλαυνπρός, be reconciled with, I, 1, 10; πρός τὴν ἀδέσποτον, with reference to, regarding, I, 4, 9; in comparison with, VII, 7, 41; of purpose, πρός ἀρουτος, for lunch, I, 10, 19; of time, towards, IV, 5, 21; πρός φιλία, 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.

πρόσγε (ἐνε), lead to or against; intr., lead on, advance, I, 10, 9; bring to bear, employ, IV, 1, 23.

προσωπικός (ἀει), ask in addition, ask for more.

προσωπικός (ἀρ那样的), spend besides or in addition.

προσωπικός (ἐξειρ), command or announce further, VII, 1, 11.

προσβαίνω (βαίνω), step up to, plant the foot against, IV, 2, 28.

προσβάλλω (βάλλω), throw or strike against, make an attack.

προσβατάζω (προσβαίνω), approachable, accessible.

προσβολή, ἡ (προσβάλλω), attack.

προσεγγίζωμαι (γγίζωμαι), come to, attach oneself to.

προσενεκχωμαι, προσενεκχωμα (ἐνεχωμα, borrow), borrow besides.

προσβι, impera. (δόω), there is need of besides or in addition, with gen.; also as middle deponent, προσδέμαι, with gen., need or want besides, VII, 6, 27; strive for, VI, 1, 24.

προσδιώκω (δίωκω), give besides or in addition.

προσδίκωμα, προσδίκωμα, προσδίκωμα (πρός + γδίκω; cf. δίκω. The simple δίκω is not found), expect, with acc. and infin.

προσδική (δίκω), it seems good besides.

προσδικήσων, see προσδικήν.

πρόσεμα (ἐμα), come to, approach, advance.

προσελάνω (ἐλάνω), drive or ride towards or against, march an.

προσεμαχομαι (ἐμαχομαι), come to, approach, come up.

προσεμαχομαι (ἐμαχομαι), pray to, dat.

προσετάκτη, see προστάκτη.

προσέχω (ἐσέκω), in the Anabasis only with ὑπό, give heed to, pay close attention to, dat.

προσέκω (ἐκο), pres. with force of a perfect, come to, reach; be related to, I, 6, 1; impera, it is fitting or proper; τοῦτο τῆς Βοιωτίας προσέκω ὅσο, this fellow has nothing to do with Boeotia, III, 1, 31.

προσέκων, see προσέμαχομαι.

προσέκω, see προσέκω.
Vocabulary

πρόσθεν, adv. (πρός), before, of place, for, and πρός πρόσθεν, forward, to the front, I, 10, 5; with gen., III, 1, 33; τὸ πρόσθεν, the van, III, 2, 36; of time, before, formerly; often as attrib., former, I, 4, 8; sometimes simply leading up to πρὶς, I, 1, 10; τὸ πρόσθεν, as adv., before, formerly, I, 10, 11; of preference, πρόσθεν . . . ἄρ, sooner . . . than, II, 1, 10.

πρόσθες (θῶ), run towards, charge. προσθές, see πρόσθες.

πρωσῆμ (ἐμ), 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. προσκαλέµαι (καλέµαι), acquire besides or in addition.

προσκυνέω, προσκυνήσαν, 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.

προσμετέχω (μετέχω, μετέξω, ἦμεξα, ἦμεξα, ἠμεχθῶν or ἠμεχχον, ἠμεξα), mingle with, join.

προσῆμαι (ἐμαι), wait, wait for.

πρόασος, -ou, τῷ (πρό-ἀσο), 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, 36.

πρόσοψαµαι (δισαµαι), swear in addition.

προσοµολογέω (μολογέω), agree to, surrender.

προσπεράω (περαῦ, pierce), perf. pass. προσπεράναµαι, fasten with a pin (πέραν) or skewer, VII, 3, 21.

προσπλέω (πλέω), fall or throw oneself on, run to.

προσποδέµαι (ποδέµαι), profess, pretend.

προσπολέµω (πολέµω), war against.

προσχέντες, see πρόσχεν.

προστατέω (πρό-ὑστα), be at the head or in chief charge of, V, 6, 21.

προστατέω (ὑπ. προστάτης), preside over, manage, gen., IV, 8, 25.

προστάτης, -ου, ὁ (προστήτης), one who stands before or at the head of, leader, VII, 7, 31.

προστάτω (τάτω), give orders to, I, 9, 18; in imper. pass. as προστάτῃς, those who had been hidden, I, 6, 10 n.

προστάτω (τάτω), pay in addition.

προστερνίων, -ου, τῷ (στερνόν), breast-plate, of horses, I, 8, 7.

προστήθημ (τήθημ), add to; mid., concur in (something advanced by another), I, 6, 10.

προστέχω, or. προσέδραµον (τέχω), run up to.

προσφέρω (φέρω), bring up, bring against, V, 2, 14; mid., conduct oneself, behave, V, 5, 19; VII, 1, 6.

προσχάρω (χαρῶ), go over to, surrender to.

πρόχωρον, -ον (πρό-χωρον), neighbor, neighbors, V, 3, 9.

πρόσω, adv., comp. προστέρω, surpass, forwards, in advance; so εἰς τὸ πρόσω, forward, V, 4, 30; ἔναν τὸ πρόσω, go forward, I, 3, 1; with local gen. πρόσω τοῦ πταµβόλ, far into the river, IV, 3, 28; also, far, at a distance; wi' th gen., fur from, III, 2, 22; προστέρω τοῦ καιροῦ see καιρός.
πρόσωπον, -ου, τό (πρόσωπον; cf. ἄγας, face), countenance, face, pl. II. 6, 11 n.

προσάρτημα (πράσινο), station in front.

προπλέας (πρόπιο), pay beforehand.

προσπαθούτα, -α, -ον (πρόσωπον), only in the phrase τῷ προσπαθούτα, on the day before, II, 1, 3; V, 4, 23.

πρότερος, -α, -ον (πρόδος), former, earlier, the adj. being often used where Eng. requires an adv., I, 2, 25; neut. πρότερον, as adv., before; τό πρότερον, the time before, IV, 4, 15; πρότερον, like πρόθεσις (I, 1, 10 n.), may lead up to πρόθεσις; it is then not to be translated.

προσμένω (πράγμα), honor above, prefer in honor; fut. mid. as pass., I, 4, 14.

προερχομαι (πρόορεξαστε), set up or a'lege as an excuse.

προερχομαι, -αι, -ει (φυμή), pretext, excuse.

προγελάστηκα, -ήτι, -η (πρόδιόγελαστή), in pl., outposts, pickets.

προγελάστηκα, -άκοι, -ικόν, -ικά, (πρόδιόγελαστή), outpost, sentinel, picket.

προχώρω (προχώρητος), go forward, go on, progress, prosper; of omens, be favorable, VI, 4, 21; impers., be of advantage, I, 9, 13.

πρόσμιον, -ης, -η, stern (of a ship).

πρός, adv. (πρόδος), in the morning, early; comp. πρόπαθερος, III, 4, 1.

πρόφασα, -ας, -η (πρόψα), prow, bow (of a ship).

προφανές, -ώς, ὁ (πρόφασα), prow-officer, lookout, ranking next to the κυβερνητής, V, 8, 20.

προσθεμα (πρόθεμα), be first, hold the first place.

πρότερος, -α, -ον (πρόδος), first, foremost, chief, most eminent; of πρότερος, the van, II, 2, 17; often where Eng. uses an adv., I, 3, 1, yet always with personal force, πρότερος Υγιάλα, I was the first to announce, II, 3, 19; as adv. πρότερον or τό πρότερον, first, at first, in the first place, I, 2, 16; ὡς τό πρότερον, cum primum, as soon as, VII, 8, 14.

πράτωμα, ἑπατος (cf. Lat. sternu, sneeze), sneeze.

πράτος, τύγχανος, ἡ (τύγχανος), wing, I, 5, 3; flap (of a corselet), IV, 7, 15.

πρύγανος, -ις, ἡ (πρύγανος); cf. Eng. pugmy., 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 πυθόμενον.

πυκνός, -άς, -ον (cf. πυκός), close, compact, thick; neut. πυκνά, as adv., constantly, VI, 1, 8.

πυκνότης, -ου, ὁ (πυκνός), bozzer.

Πύλαι, -ώς (πύλη), Πυλαις. i. e. the Gates, a fortress or town in Mesopotamia, on the border of Babylonia.

πύλη, -ῆς, ἡ, gate, chiefly pl., since gates had two folding wings then, entrance, pass, I, 4, 4.

πυθάδομαι, πυθομαι, πυθόμαι, πυθομαι, inquire, ask, learn, discover.

πυξ, adv. (cf. πυχός, Lat. pugnus), with the fist.

τοπ, -ός, τό (Lat. purus, Eng. fire, pyre, etc.), fire; pl., τὰ τύρων (Lat. τυρών), watch fires, signal fires.
Vocabulary

πυραμίς, -ίδος, ἥ (cf. Eng. pyramid), pyramid.
Πύραμος, -ου, ὁ, the Pyramus, a large river flowing through Cilicia.
πυργομαχία (πύργος + μάχαι), storm a tower or wall.
πύργος, -ου, ὁ, tower, walled fort.
πυρέττω (πύρ), have a fever.
πύρινος, -ης, -ου (πυρις), of wheat, wheaten.
πυροτε, see πυρ.
πυρός, -ον, ὁ, wheat; for the pl., cf. ρυρᾶ.
Πυρριάς, -ου, ὁ, Pyrrhis, an Arcadian commanding a division of the Greek army.
πυρρήχω, -ης, ἡ, the pyrrich, a mimic war dance, VI, 1, 12.
πυρονέω, aor. ἐπυρνέω (πυρός, ὁ, a torch; cf. πύρ), light beacon fires.
τό, indef. adv., enclitic and only after a neg., yet, up to this time; cf. οὕτω, μητω.
πώλεω, πωλήσω, ἐπωλήσω (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.
τῶμα, -ατος, τὸ (τίμω), drink, beverage.
τῶτος, indef. adv. (τό + τοτε), after negatives, at any time, ever, ever yet.
τῶς, interrogs. adv., in what way? how?
τῶς, indef. adv. enclitic, somehow, in some way, in any way; often serving to modify another word, διὸ τῶς, somewhat as follows, I, 7, 9; καὶ τῶς ἀδύνατος ὄντος δικαίου, at about the same hour, IV, 8, 21; ἄλλως τῶς . . . ἥ, any other way than, III, 1, 20.

P

ῥάδιος, -α, -ον, comp. ῥαδιώ, sup. ῥάδιος, easy, often in neut. with infin.
ῥάδιος, adv., comp. ῥάδιο, sup. ῥάδια, easily.
Ῥαθήνη, -ου, ἡ, Rathines, an officer under Pharnabazus.
ῥαθυμός (ῥάθυμος, easy-going, ῥάδιος +θυμός), be of an easy-going nature, take things easily.
ῥαθυμία, -ας, ἡ (cf. ῥαθυμός), easy-going disposition, laziness.
ῥέω, ῥέστον, see ῥέιος.
ῥοστήνη, -ης, ἡ (ῥόστος; cf. ῥάδιο), easiness of character, indulgence.
ῥίζος, ῥίζουμαι or ῥίζομαι, ἐρόνη, aor. pass., as act., ἐρόνη, flow.
ῥίτηρα, -ας, ἡ (cf. δρος), agreement, compact.
ῥιγος, -ους, τό (cf. Lat. frigos), cold.
ῥοτώ (in pres. system also ῥωτίω), ῥηω, ῥηψια, etc., throw, hurl; of garments, throw off.
ῥίς, ῥύς, 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.
ῥόφης (cf. Lat. sorbeo), suck up.
ῥυθμός, -ον, ὁ (akin to ῥω, Eng. rhythm), measured motion, time, rhythm.
ῥομα-ατος, τό (cf. ῥοή, ῥομαλα, draw), properly, that which is drawn, only in the phrase ἐκ τῶν ῥομα-ατος, with a bow-shot the start, III, 3, 15.
ῥομνη, -ης, ἡ (cf. βαρνημ), strength force.
Ῥωτάρας, -α, ὁ, Rhoparas, satrap of Babylonia.
σά, see σύ.
σά, see σύ.
σάραξ, -, ες, ἡ, battle-axe.
σακίον, -ου, τό (dim. of σάκος, bag, Eng. sack), sack, bag, pouch.
Σαλμύδεσσα, -ης, ἡ, Salymdessus, a town and region in Thrace on the Euxine.
σάλπηξ, -ηγος, ἡ, trumpet, a long straight tube like the Roman tuba.
σαλπίζω, σαλπίζα (σάλπηξ), sound the trumpet, the subj. σαλπίζει being generally omitted, I, 2, 17 n.; with inner obj., ἴσωμεν, keep time with the trumpet, VII, 3, 32.
σαλπίτης, -ου, ὁ (σάλπηξ), trumpeter.
Σάμος, -α, -ον (Σάμος, Samos), of Samos, Samian.
Σαμόλας, -α, ὁ, Samolas, an Achaean in the Greek army.
Σάρδης, -ων, ἡ, Sardis, capital of Lydia, and of Cyrus' satrapy.
σατράτης (σατεράτης), be satrap (of, gen.), III, 4, 31; govern as satrap, acc., I, 7, 6.
σατράτης, -ου, ὁ, satrap, a Persian title for the governor of a province, I, 1, 2 n.
Σάτυρος, -ου, ὁ, a satyr; I, 2, 13, Sileinus, the attendant of Dionysus.
σαντηθ, etc., see σαντθ.
σαφής, -ας (cf. σφής, Lat. sapio), clear, plain.
σαφώς, adv. (σαφῆς), clearly, plainly, certainly.
σι, see σύ.
-σι, a suffix denoting the place whither.
σαντοῦ, -ης, or contr. σαντοῦ, -ης (στὲ + αὐθί), pl. σαντῶν, adv. of thyself, yourself.
Σαλινθός, -ουτος, ὁ, Selinus, name of two rivers, one in Elia, the other flowing by the temple of Artemis in Ephesus.
σασωμίτω, σασωμίτω, see σαμίτω.
Σασως, -ου, ὁ, Seuthes, king of the Odrysae, a tribe in Asiatic Thrace.
Σαλυμπρία, -ς, ἡ, Selymbria, a town near Byzantium, VII, 2, 28.
σημαία, σημαία, σημαίας, σημαίαν (σήμα, sign), give a sign, give the signal, IV, 3, 32; often imper., the signal is given, II, 2, 4; make known, inform, declare, order.
σημάτω, -ου, τό (σήμα, sign), sign, mark, token, signal, standard.
σημάτων, -ης, -ου (σήματον), made of sesame.
σημάν, -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.
συγῆ (συγῆ), make keep silent, silence.
συγά, συγήσωμα, etc. (συγῆ), be silent, say nothing.
συγῆ, -ης, ἡ, silence; συγη as adv., silently.
σύγλος, -ου, ὁ (Hebr. shekel), siglus, a Semitic coin worth 7/6 Attic obols, I, 5, 6.
σιδηροία, -α, ἡ (σιδῆρος), working in iron.
σιδηρός, -α, -ους (σίδηρος, iron), made of iron, iron.
Σικυώνος, -ου, ὁ (Σικυών, Sicyon), a Sicyonian, native of Sicyon, a small state in northern Peloponnesus, west of Corinth.
Σιλανός, -ου, ὁ, Silanus: (1) sooth sayer to Cyrus; (2) another
individual of the same name, a trumpet of the same name, a
trumpeter from Macistus.

στομα, do harm to, hurt, III, 4, 16 n.
Συμπέτας, -ές, ὁ (Συμπήτης), a Sinopean, native of Sinope.
Σινώπη, -ῆς, ἡ, Sinope, an important city in Paphlagonia on the
Euxine.
σις, Doric for θες; ναλ τὸ σώ, by
the twin gods, i.e., Castor and
Pollux, a Spartan oath, VI, 6, 34; VII, 6, 39.
σιταγωγός, -οῦ, -οῦ (σίτος-αγω), corn
or grain carrying, of ships.
Σιτάλκας, -ου, ὁ: (1) Sitalkas, a
Thracian king of the time of
Darius the Great; (2) a war song
composed in his honor, VI, 1, 6.
σιτινός, -ης, ὁν (verbal of σιτεω, 
feed; cf. σιτος), fed-up, fattened.
σιτηρίστον, -ου, τὸ (σιτο), provision-
money, VI, 2, 4.
σιτνος, -ου, τὸ (σιτο), food; in pl.
provisions.
σιτος, -ου, ὁ, pl. σιτα, grain, esp.
wheat; food, in general, pro-
visions, supplies; σιτος μελημ,' 
millet-bread, I, 5, 10.
Σιττάκη, -ης, ἡ, Sittace, a city in
Babyonia on the Tigris.
σιωπάω, impf. ἐσωπεω (σωτη, σι-
. lence), be silent.
σιδάννυμι, σκεδω or σκεδάω, σκέ-
δασα, ἐσκεδασμα, ἐσκεδάσθην (cf.
Eng. scatter, shatter), scatter; 
mid., intr., disperse, III, 5, 2.
σκάλες, -ους, τὸ (cf. Eng. isosceles), 
leg.
σκέπτομαι, σκέπωμαι, ἔσκεπάμην, ἔσκεμ-
μα, the pres. is rare, σκεπω being 
used in its place (cf. Lat. species,
σκοτάω, only in pres. and impf.; cf. σκέτωμαι (σκέτω), look out for, watch for, watch; see, learn, find out, III, 1, 13; consider, ponder, V, 6, 30.

σκότος, -α, -η (cf. σκέτωμαι, Eng. scotoma, microscope, etc.), spy, scout.

σκόρδον, -α, -η, garlic; in pl., VII, 1, 37.

σκότας, -α, -ος (σκότας), in the dark.

σκότος, -ου, -ε, darkness.

Σκυθίνιοι, -ινοι, οἱ, the Scytheni, a tribe dwelling south of the Black Sea.

σκύλεω, ἱσκύλευσα (σκύλος, spoil), strip, despoil.

σκύλαι, -α, -ως, -ος, -ε, -ον, -όν (σκύλος, skin), of the skin, leathern.

σκήνες, -ου, -η, -α, -ος, swarm (of bees).

Σκύρις, -η, οἱ, Smicres, one of the generals of the Arcadian army, VI, 3, 41.

Σέλος, -α, -ος, οἱ, Soli, a city on the coast of Cilicia.

σε, σή, σέ, possess. pron. (cf. sé, Lat. tuus, Eng. thy), thy, thine, your.

Σεθόρα, τά (biblical Shushan, Neh. 1:1), Susa, capital of the province of Susiane, and one of the capitals of the Persian empire. Here the King spent the spring months, II, 4, 25; III, 5, 15, n.

Σοφάνεντος, -α, -σά, -σάς, -σάτω, -σάτων, -σάτωνα, -σάτωμαι (σῶμαι), lack, want, with gen.

στάδιος, -α, -ος (στάδιον), scantly, rare.

στάντω, -ων, ἦ, scarcity, lack.

Στάρη, -α, -η, Sparta, the capital of Laconia, II, 8, 4.

Σταρπάτης, -ος (Στάρης), a Spartan, one of genuine Dorian stock.

στάρον, -ου, το (στάρα, coal), rope, cord.

στάρω, στάρω, etc., perf. mid. λισταρωμαι, draw; mid., of one's sword I, 8, 29.

σταφίω, σταφίω, λισταρ, (cf. Eng. spire, sporadic), sow, VI, 1, 8; pass. be scattered, dispersed, VI, 3, 19.

σταφίς, σταφίς, see στέφνω.

στέφνω, στεφνος, λεσταρ, λισταρ (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.

στέφνω, στεφνος, etc., urge, urge on; intrans., hasten, press, on, abs. or with infin.; ταύτ' ἐγώ λισταρον, this was (the ground of) my hat-e, IV, 1, 21.

Σπιθράδατης, -ος, οἱ, Spithradates, an officer under Pharnabazus.

στελαγα, -άς, ἦ, leathern jacket or cuirass.

στουνθη, -η, -α (στόνθω), libation, drink offering; pl. treaty, truce, peace.

στουνθείω, στουνθηω, etc. (στουνθη), be in haste, in earnest.

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στουνθη, -η, -α (στόνθω), haste, hury; dat. στουνθη, as adv., hastily, VI, 5, 14; κατά στουνθην, in haste, VII, 6, 23.

στάδιον, -ου, το, pl. στάδια and στάδια, the stadium, stade, a
Greek measure of distance, 600 Greek or 581 1/2 Eng. ft.; also, race course (for foot races, the oldest of Greek athletic games); ἀνώτερος στάδιον (inner obj.), to contend in the foot race, IV, 8, 27.

σταθμός, -ος, ο (στημυ), halting-place, quarters; commonly the distance between two halts, a day's journey.

στάσις, see στημυ.

στασίς, στασίς, ἁρπαγῶς (στά-σις), form a faction, be in revolt, rebel, abs., with dat., or πρὸς and acc.

στάσις, -ων, η (στημυ), faction, dissension, discord.

σταυρός, -ος, ο (στημυ), stake, palesade.

σταύρωμα, -ατος, το (σταυρός), stockade.

στάρι, -ατος, το, fat, tallow, suet.

στάγμα, -ος, το (στέγμα, cover; cf. στέγη), covering.

στέγη, -ης, η (στέγω, cover, Eng. deck, thatch), roof; hence, house.

στηγής, -ης, -ον, (cf. στέγη), covered; nent. τὰ στηγά, houses, VII, 4, 12.

στήθος, walk on, tread; pass. partic. of roads, I, 9, 13.

στήλη, στέλω, ἱστελλα, ἱστελλα, ἱστελλαμαι, ἱστελλαμεν, set in order, equip, dress, III, 2, 7, mid. set forth, proceed, travel, V, 1, 5.

στενός, -ης, -ον, narrow; comp. στενότερος, III, 4, 19; as subst., τὸ στενὸς, or τὰ στενὰ, defile, pass.

στενοχώρια, -ας, η (στενῶς-χωρος), narrow pass.

στέργως, στέργω, love.

στέρης, στέριρω, etc. deprive of, with acc. and gen.; in pass., be deprived of, be without. The pres. pass. is στέρομαι.

στέρομαι, -ου, τό (στέρης, spread), breast.

στεροματι, (cf. στερίω), only in pres. (the impf. is very rare), and with the force of a pt., be deprived of, destitute of, have lost, with gen.

στερρός, adv. (στερίως, hard, firm; cf. Eng. stereotype), firmly, steadfastly.

στέφανος, -ου, ο (στέφω, pack close, encircle), crown, garland, wreath.

στέφανος, -ώνω, etc. (στέφανος), crown; mid. crown oneself, put on a wreath or garland.

στῆλη, -ης, η (στήλεω), pillar, slab (of stone).

στήλις, see στημυ.

στῆλος, -ου, (στήλεω), beaten track, track.

στεής, στείξ, ἱστείξα, ἱστείμαι (cf. Lat. instigo, Eng. stick, sting, stigma), to prick, tattoo.

στήφως, -ους, τό (στέφω, pack close; cf. Lat. stipo), thorn, mass.

στεγγυς, -ιδες, η, 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, -ης, η (στέλλω), dress, robe; collective, raiment.

στολας, -ους, το (στελλώ), equipment, armament, expedition.

στόμα, -ατος, το (cf. Eng. stomach), mouth, opening, front, vun.

στοματι, -ας, η (cf. στοματος), expedition, campaign.

στρατηγος, -ατος, το (στρατευω), army.

στρατευς, στρατευω, etc. (στρατής), make an expedition, make war, take the field, of commanding officers; more commonly mid., of officers or of troops.
Anabasis

στρατηγίας, στρατηγήσω etc. (στρατηγώς), be general, take command, abs. or with gen.; στρατηγεύω ταύτην τὴν στρατηγίαν, assume this command, I, 3, 15; τοῦτο κράτος ἡμῶν στρατηγήσαι, begin your generalship over us with this, VII, 6, 40.

στρατηγία, -ας, ἡ (στρατηγή), office of general, command; generalship, II, 2, 13.

στρατηγάω (στρατηγῶς), wish to be general.

στρατηγός, -οῦ, ὁ (στρατηγός), general, used of the commanders of the various 'divisions in Cyrus' Greek army, and also of the Persian military governors.

στρατιά, -ας, ἡ (στρατί), army, troops.

στρατιώτης, -ου, ὁ (στρατιώτης), soldier; in pl. troops.

Στρατοκλῆς, -ου, ὁ, Stratocles, commander of the Cretan archers.

στρατοπέδεω, -ευ, τοῦ (στρατόπεδον), pitch one's camp, encamp, generally mid. The pres. has sometimes the force of a perf., VI, 3, 6.

στρατόπεδον, -ου, τὸ (στρατόπεδον, ground), camp; also army in camp.

στρατός, -οῦ, ὁ (στρατόν, spread out), army, force (esp. in camp), I, 5, 7.

στραφίντας, see στράφω.

στρεφόμαι, -έρω, τοῦ (στρέφω), twisted; ὁ στρεφόμαι, collar, necklace, worn by Persians of rank.

στρέφω, στρέφω, ἵστρεφα, ἵστρεφαμαι, ἵστρεφην (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, ἄργους; ὁ μέγας στρουθός, ostrich, I, 5, 2, 3.

στρωματόσειρος, -ου, ὁ (στρώματα, bedclothes, -είμαι), sack for bedclothes, V, 4, 13.

στυγνός, -ή, -ήν (cf. στυγχάμ, hate), hateful, gloomy, sullen, II, 6, 8; ὁ στυγνός, sullenness, II, 6, 11.

Στυμφάλιος, -ου, ὁ (Στυμφαλος), a native of Styphiălus, in Arcadia.

στό, τοῦ, pl. ὁμιλεῖν, pers. pron. (Dor. τό, Lat. tu, Eng. thou, thou. you.

The nom. is used only when emphatic.

συν- before palatals = συν.

συγγένεια, -ας, ἡ (συγγενής), kinship.

συγγενής, -ες (σύν + γένομαι), of the same race or family, related; οἱ συγγενεῖς, kinsmen.

συγγένομαι (γένομαι), 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, κάμπου, bend), bend.

συγκατακαλέω or -κάω (καλέω, along with.

συγκατασκεύασμαι (σκεύοι), sprinkle or scatter another, VII, 3, 32.

συγκαταστρέφω (στρέφω), help in subduing (mid.).

συγκάμαι (κάμαι), lie together, put together, be agreed

συγκελεσμενος, place agreed, place of rendezvous, VI pl. terms of agreement.

συγκλάει (κλαίω), shut to, close.

συγκομίζω (κομίζω), bring or together, mid., VI, 6, 37.
**Vocabulary**

συγκέπτω (κόπτω, κύψω, etc., stooρ), draw together, converge, III, 4, 19, 21.

συγγέμερω (χωρέω), go with, concur, yield.

σώζω, -α, -ον (σώ), of swine; with χρύμα, lard, IV, 4, 13.

Συνενεσσα, -ας, ὁ, Syennesis, hereditary title of the kings of Cilicia, used by Xenophon as a proper name, I, 2, 12, n.

σύκον, -ου, το, fig.

σύνεγκται, -εν, -αν (λάμβάνω), seize, arrest, take.

λέγω, -λέξα, -έλοχα, -έλοχι(ον) (λέγω; cf. Lat. collect, gather, esp. of the army, collect, levy, raise, I, 1, 7; pl. συνέλλογοι, gather together, assemble, I, 10.

υλλόγος (συλλέγω), collecting, levy, I, 1, 6.

συλλογις, -ου, (συλλέγω), gathering, means.

συμβάλλω (συμβάλλω) come together, occur, happen, III, 1, 13.

συμβάλλω (συμβάλλω), throw together, collect; mid. contribute, I, 1, 9; agree upon, VI, 3, 3; contract, ξιπάρ, VI, 3, 35; ac. γυμνων or λέγων, give one's ideas, converse, IV, 6, 14.

συμβολή (συμβολή), call together, call to one another, VI, 3, 6.

συμβολοθεία (συμβολοθεία), in bearing aid.

συμβολή, -η, ἡ (σύν-βάλλω), encounter, battle.

συμβουλέω (συμβολέω), advise, counsel; in mid. ask advice of, consult with, I, 1, 10; act. and mid. together, II, 1, 17.

συμβουλή, -η, ἡ (σύν-βουλή), advice, counsel; ἧ λεπτά συμβουλή, V, 6, 4; said with reference to the proverb ἦ λεπτά ἡ συμβουλή, advice is a holy thing.

συμβουλος, -ου, ὁ (συμβολος), adviser.

συμμαθάνεω (μαθάνεω), learn well or thoroughly, become accustomed to.

συμμαχία (συμμαχία), be in alliance with.

συμμαχία, -ας, ἡ (συμμαχία), alliance.

συμμάχομαι (μάχομαι), fight on one's side, be an ally of.

συμμάχος, -ου (σύν-μάχομαι), fighting with (i.e., on the side of), allied; as subst. ally; τὰ συμ-μαχα, things that help, advantages, II, 1, 7.

συμμείγνυμι (μείγνυμι, μείξω, ημικε, μείγνυμι, ημικενθν and ημίγν), mix with, unite, join, engage (in battle), dat.

συμμαχεισκενος (συμμάχω), join or aid in preparing.

συμπαρχω (ἰχω), join in causing or affording.

συμπαίνει, -αν, -αι (πάς), all together, all in a body, the whole, I, 2, 9; τὰ συμπαίναι, as adv., on the whole, I, 5, 9.

συμπέμπω (συμπέμπω), send with.

συμπίεστο (πίεστο), fall together, collapse, V, 2, 24; grapple with, I, 9, 6.

συμπλεγμα, -ου, gen. -ου (σύν-νει/νία), entirely full of, with gen., I, 2, 22.

συμπονοδίζω (πονοδίζω), shackle; hence, hinder, encumber, IV, 4, 11.

συμπολεμώ (σολεμώ), make war along with, help in war.

συμπορεύομαι (πορεύομαι), march with, accompany.

συμποσιάρχος, -ου, ὁ (συμπόσιον, drinking bout, feast, symposium [from σύν-πίνω]+ποίμω), symposium arch, master of a feast, VI, 1, 30.
συμπράττω (πράττω), do with, aid in doing, co-operate with.

συμπράξομαι, -σώ, οι (σύν-πράξω), fellow-ambassadors or envoys, V, 5, 24.

συμπροθυμομαί (προθυμομαί), share in one's eagerness, join in urging that, with infinit., or ὅσων.

συμφέρω (φέρω), bring together, collect, gather; be of use or advantage; συμφέροις τίνι τῆν πενίαν, endure poverty with one, VII, 6, 20.

συμφημί (φημί), agree, grant.

συμφόρος, -ος (συμφέρω), advantageous.

σὺν (in the older Attic ἵνω), prep. with dat., far more common in Xenophon than in most prose authors, with, together with, along with, common in phrases like Μένω καὶ οἱ σὺν αὐτῷ, Menon and his troops (cf. ἄμφι), I, 2, 15; on the side of, σὺν ημῖν, III, 1, 21; often, with the help of, esp. σὺν τοῖς θεῖοι, III, 1, 23; σὺν τοῖς δίκαιοι, 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 σὺν becomes συμ- before a labial or μ, συγ- before a palatal; before λ and ρ, ν is assimilated, and before σ with following cons. is omitted.

συναγίσω (ἀγίσω), collect together, assemble.

συνάγω (ἀγω), bring together, gather, collect, convokve.

συναίσθω (άισθω), be an accomplice in wrong-doing.

συναθροίσω (ἀθροίσω), collect together; mid. intrans. assemble.

συναινέω (αινέω, αινέω, έκσα, praise), join or agree in praising, grant, VII, 7, 31.

συναιρέω (αιρέω), take together, embrace in one phrase; in συμ-λέω, αἰρέω, to put the matter briefly, in a word, III, 1, 38.

συναλλάγης, -ος (σύν-αλλάγη), involved in guilt with another, implicated.

συνακολούθω (ακολούθω), follow along with, accompany.

συνακόψω (ακόψω), hear with or at the same time.

συναλλάττω (αλλάττω), gather or collect together.

συναλλάττω, 2 aor. pass. συμμαλλάττησι, lit. change (so as to bring) together, reconcile (πρέπει), in pass., I, 2, 1.

συναναβάσω (αναβάω), go up or island with.

συναναπράττω (πράττω), join in exacting.

συναναστήμα (αναστήμα), raise or set up with; 2 aor. intrans. rise up with, VII, 3, 35.

συναντάω (αντάω, ἀντάω, etc., meet; cf. ἀντὶ, meet; meet with.

συνάπτω (άπτω), go back with.

συναιτισμαν (αιτισμαν), receive one's dues at the same time.

συνάπτω (άπτω), join, engage in (acc.) with (dat.).

συνάρχω (ἀρχώ), rule or command jointly with (dat.).

συναιτεῖς, -ος, ο (σύν-αιτεῖς), companion or guest at dinner.

συνδιαβάλω (βάλω), cross over with.

συνειδοπράττω (πράττω), accomplish with; mid., negotiate with or at the same time, IV, 8, 24.

συνδεῖχνω (δεῖχνω), seem good also.

συνένω (δένω), two together, two by two.

συνεδραμον, see συνεδρέω.

συνίδον (ἰδόν), see at a glance, ob serve.
Vocabulary

συμπληγμόνοι, see συλλέγω.
συμπληγμόνοι, συμπλήφασι, see συλλαμβάνω.
σώμα (εἰμί), be with; οἱ συνόπτες, one's associates, II, 6, 20, 23.
σώμα (εἰμί), come together, assemble, III, 5, 7; in hostile sense, encounter, I, 10, 10.
συνόπτοντο, see συνέπομαι.
συνσύρχομαι (ἐρχομαι), go in with or together.
συναπτότω (πτῶ), fall or rush in with.
συνκάθαρσις (βάλω), go out together or with, IV, 3, 22 n.
συνκαθάρσις (σῦν+κα+βάζω, βάζω or βάζη, etc.), join or aid in forcing out.
συνκόπτω (κόπω), join in cutting down.
συνκρίνω (κρίω), drink to the dregs with, drain with.
συνκοπή (τωρίζω), join in providing.
συνελάβον, see συλλαμβάνω.
συνελθόντες, συνελθόντες, see συνερχόμαι.
συνελθώντες, see συμπροέω.
συνεκκινήσεις, συνεκκινήσεις, see συμφέρω.
συνεξέρχομαι (ἐρχομαι), go forth with.
συνέπανδρος (ἐπαινῶ), join in praising or approving.
συνέπανθοι (βάλοι), vow besides or in addition.
συνεπεράλλομαι (ἐπεράλλωμαι), join in taking charge of.
συνεπιπάλλοντας, see συνερέτομαι.
συνεπιπέδω (στεόω), join or aid in pushing on.
συνεπιτρίβω (τρίβω, τρίψω, etc., τύβ), destroy or ruin utterly.
συνεπόμα (ἐπομαι), follow with, accompany.
συνεπόμα (διεμιμαι), swear besides (along with another).
συνεργός, -ός (σύν+έργον), working with, as subst., co-worker, helper.
συντρίφομαι, see συρρέω.
συνέρχομαι (ἐρχομαι), come together, assemble, meet.
συνέστων, see συντάξω.
συνεφότομαι (ἐτομαι), follow along with, follow hard upon.
συνέκχω (ἐκχω), hold together.
συνέδομαι (ἐδομαι), be glad or rejoice with, congratulate.
συνείδομαι (ἐθεωμαι), look at with.
σύνεμα, -ατος, τό (σῦ-τον), agreement, IV, 6, 20; signal, watchword, I, 8, 18.
συνθηράω (θηράω), hunt with, join in the hunt.
συνθείοντο, see συντήθημαι.
συνθείνω, see συνεῖδον.
συνθύμι (θυμι), understand.
συντοπίζω (τιττω), make stand or bring together, of persons, introduce, III, 1, 8; intr. in mid. and in perf. and 2 aor. act., stand together, assemble, gather, V, 7, 2; συντόπης, of troops, in compact order, VI, 5, 30; VII, 6, 26.
συνοδος, -ου, ἡ (συν-οδός), meeting, encounter.
συνοίδα, (οἶδα), know with (one), share one's knowledge, VII, 6, 18; chiefly with dat. of reflexive pron. and nom. partic. be conscious of, be conscious that, I, 3, 10.
συνόμαι, see συμφέρω.
συνολολάξ (διολάξω, cry aloud, cf. διλογγῆ, a cry, Lat. ulula, screech owl, Eng. owl), shout along with, join in crying out, of women, IV, 3, 19.
συναρμολογέω (συνάρμολογείς), agree with one (dat.), in something (acc.), concur; either case or both cases may be used.

συναρμόζω (συναρμόζω), see together or at the same time, watch, view, IV, 1, 11; V, 2, 13.

συνοικία, -ας, ή (σύν-+εἰκών), a being together, intercourse, interview, conference.

συναρτάω (συναρτάω), 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.

συλλέγω (συλλέγω), put or place together; mid. contract, agree on something (acc.), with somebody (dat.), I, 9, 7.

συντρόφος, -ος (σύν-+τρέφω), cut short, short.

συναράτεψις, -ος, έ (σύν-+ράτεψις), table companion, I, 9, 31; cf. ὁμοράτεψις.

συνεξέρχομαι (συνεξέρχομαι), run together.

συνεπίβεβαιοι (συνεπίβεβαιοι, συνεπίβεβαιοι, etc., rub), rub together; συνεργομένως ἀθρώπως κόλπω, men with their legs crushed, IV, 7, 4.

συνεντράξεω (συνεντράξεω), happen upon, fall in with.

συσσείλεω (συσσείλεω), join in helping.

Συρακοσίος, -ου, έ (Συρακοσίου, Syracusian, inhabitant of Syracuse, in Sicily).

Σύρος, -ας, ή (Σύρως), 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).

Σύρος, -α, -ος (Σύρος), Syrian.

Σύρος, -ου, έ, a Syrian, native of Syria.

συνάφω (σύν-), flow together; of men, stream or flock together.

σύν, σύν, έ, το (cf. τό, Lat. sum, Eng. hog, sow), swine, pig, boar.

συνανδρίζω (συνανδρίζω), bring effects together; generally mid., pack one's effects, pack up.

σύνεκτος, -ου, έ (σύν-+εκτός), seamless.

συναρτάω (συναρτάω), draw or sew together.

συναρμόζομαι, pl. pass. συναρμάτωμα (σύναρμα, coil), of troops, be massed together, be in close array, I, 8, 21.

συναρμάτωμα (συναρμάτωμα), share in one's zeal or haste.

συναρμόζομαι, dep. (συναρτάω), take the field with, join in a campaign with.

συνεργάτης, -ου, έ (σύν-+εργάτης), fellow-general.

συνεργάτης, -ου, έ (σύν-+εργάτης), fellow-soldier.

συναρμόζομαι (συναρμόζομαι), encamp together.

συνέχεια, -ες, -οι, much, great, pl. many; of time, long; ἁλικνοῦσα συνεχή ἄλλη, some distance apart, I, 8, 10.

συμφαγάρωμα, aor. ἵσυμφαγάραμα (σφά-γαρα), slay a victim, offer sacrifice.

συμφαγάρον, -ου, το (σφάττοι), sacrificial victim pl., sacrifice, esp. a propitiatory sacrifice and the omens drawn therefrom (cf. lepā).

συμφαγάρον, -ος, το (σφάττοι), ball-like, round.

σφάλλω, σφάλη, ἱσφάλη, ἵσφαλη, ἰσφάλης, tript; mid. and pass. stumble, fall, meet with misfortune.

σφάς, see σφή.
Vocabulary

σφάτω, σφάδω, σφάζω, σφάγμα, σφάγνη, slaughter (properly by cutting the throat), sacrifice; then, freely, kill, slay.

σφίζω, see σφίζω.

σφενδόνω, τοσφενδόνησα (σφενδόνη), sling.

σφενδόν, -η, ή, σλίνγκ; also loosely used of the missile, stone, bullet.

σφενδονήτης, -ος, οú, σφενδονώοι, slinger.

σφίζω, see σφίζω.

σφόδρα, adv. (σφόδρος, vehement, extreme), vehemently, exceedingly, very. In I, 10, 18 many read σφόδρα as adj., extreme.

σχέδια, -ας, ή, a raft.

σχέδων, adv. (σχέδων), almost, nearly, about.

σχίνω, see σχίζω.

σχίζω, σχίζω, σχισθήν (cf. Lat. scindo, Eng. schism), split (of wood), I, 5, 12; IV, 4, 12; pass. of troops, be separated, VI, 3, 1.

σχολάζω, σχολάζασα (σχολή), be at leisure, have time.

σχολάζω, -ας, -ου (σχολή), leisurely, slow.

σχολάζω (adv. of σχολάζω), slowly, sluggishly, I, 5, 8; compar. σχολαίμερος, I, 5, 9.

σχολή, -ης, η (σχολή; cf. Lat. schola, Eng. school), leisure; σχολή, as adv., slowly, III, 4, 27; IV, I, 16.

σφώ, see σφώ.

σφώ, σφώς, ευφώ, ευφώσα, ευφώσει, ευφώσην (σφών), save, rescue, preserve, hold, keep; mid. save oneself, escape, II, 1, 19; return or arrive safely, III, 1, 6; σευμενέω, safe and sound, V, 5, 8.

Σεκράτης, -ου, οú, Socrates: (1) the famous Athenian philosopher, friend and adviser of Xenophon; (2) an Achaeans, general in the army of Cyrus; a brief sketch of his character, II, 6, 30.

σώμα, -ατος, τά, body, I, 9, 27; τά έκατονά σώματα, their own persons, I, 9, 12; σώματα άνθρωπων, men, IV, 6, 10.

σώζω, -α, -οσ, or σῶζω, σά, σώστε, safe and sound.

Σέδων, δ (Σείδων), Sosis, of Syracuse, general under Cyrus.

σωτήρ, -ής, oú (σωτήρ), savior, as a title of Zeus, I, 8, 16.

σωτηρία, -ας, ή (σωτήρ), safety.

Σωτηρίδας, -ος, οú, Soteridas, a hoplite of Sicyon.

σωτήριον, -ον (σωτήρ), saving, bringing safety; τά σωτηρία, thank offerings for deliverance, III, 2, 9; V, 1, 1.

σωφροσύνη, σωφρονίσω, etc. (σωφρόνειον), be of sound mind, be prudent, wise, moderate.

σωφρονίζω, εσωφρόνωσα, etc., make wise, bring to one's senses.

σωφροσύνη, -η, η (σωφρόνειον, mind), soundness of mind, prudence, self-control, moderation, I, 9, 3, 9.

T

tρ, by elision for τε.

τάγαθα, crasis for τά άγαθά.

τάλαντον, -ου, τά (γάλο, bear; cf. Lat. follo), that which bears or supports, balance, scale; hence, weight, then as a fixed weight, talent, sixty minas or 57¾ lbs. avoirdupois; most commonly a sum or weight of money (never
a coin, amounting to sixty
minas or about $1,060.00. See
the note on I, 7, 18.

τάλα, by crisis for τά ἄλλα.

τάμπλω, ταμπλόν (ταμπλια, steward;
cf. τάμπλια), act as steward, serve
out, parcel out, mid. II, 5, 18.

Τάμος, -ός, ὁ, Tamos, an Egyptian
in command of Cyrus’ fleet.

τάναντια, by crisis for τά ἑαποντα.

ταξιαρχος, -ου, ὁ (τάξις—ἀρχω), a
taxiarch, commander of a τάξις.

τάξις, -ων, ᾗ(τάππω), arrangement,
order; esp. in a military sense, array, line of battle, division,
company; τά ἀσφαλεῖ τάξις, tactics,
II, 1, 7.

Τάχος, -ώς, ὁ, the Tachii, Ta-
ochians, a warlike tribe of Pontus.

ταπευς, -ἡ, -ῶν, humble, submis-
sive, groveling, a strong word,
II, 5, 13.

ταπευόμαι, ἐκταπευομαι, etc. (ταπευομαι),
humble, humblestiate.

τάγη, -εως, ᾗ (cf. Eng. tape, tapestry),
carpet, rug.

ταγηθίδεα, by crisis for τα ἑαγηθίδεα.

τάραττω, ταρᾶτω, ἐταρᾶται, τεταράτθαι,
etarachθην (cf. τάραξος), trouble,
disturb; pass., of troops, be
thrown into confusion, III, 4, 19.

τάραξος, -ου, ὁ (ταραττω), confusion.

ταραχθέω, τεταραχθέω (τάραχος, smokes肉 meat), preserve, pickle.

Τάρσος, -ῶς, ὁ, Tarsus, the capital
of Cilicia, birthplace of St. Paul.

τάττω, τάτῳ, τάτη, τάτοχα, τάτγαμαι,
etaxθην, arrange, esp. in a mili-
tary sense, draw up, form; in
mid. and pass., take one’s post,
be stationed; appoint, order, I,
5, 7; so in pass., τασχείς, I, 6, 6;
ἐν τῷ τεταμενῷ, in the appointed
place, III, 3, 18.
Vocabulary

πεθαμένους, see τρέψω.

τέθρικτου, -ου, τό (τέταρτος−ήττος), a four horse chariot.

τέλω, τελθή, τετάρα, -τήκα, τέταμαι, τέθην (Lat. tendo, Eng. thin), stretch; hence, exert oneself, rush.

τεχνεία, τεχνοί, etc., build a wall, fortify.

τεκχος, -ους, τό (Eng. dice), wall, esp. city wall, then, walled town, stronghold.

τεκμαλρομαι (τεκμήρωμαι), infer.

τεκνήρων, -ου, τό (τεκμαλρομαι), sign, proof, token.

τεκνών, -ου, τό (τίκω, bear, give birth to), child.

τελεός (cf. τελος), become, be, III, 2, 3; of sacrifices, be favorable, VI, 6, 38; cf. γίνομαι. A poetic vb.

τελευτάοις, -ας, -αν (τελευτή), last, hindmost, rear; of τελευταίος, the rear guard, IV, 1, 10.

τελευτάω, τελευτάων, etc. (τελευτή), end, finish, trans. and intrans.; esp., end one's life, die, I, 1, 3; the partic. τελευτών, often like an adv., finally, IV, 5, 16.

τελευτή, -ής, -ή (τελος), end, esp. the end of life, death, with or without blood.

τελέω, τελθή or τελος, τέλεσθα, τελέσκα, τεστάλων, ἐτέλεσθα (τέλος), bring to an end, complete, pay.

τελός, -ους, τό, end, completion, issue; often, adv. τελος, at last, in the end, finally, I, 9, 6; διὰ τέλος, from first to last, VI, 8, 11; τελος τεχνών, be at, or approaching, an end, VI, 5, 2; also, supreme authority, magistracy; in pl., of the Spartan Ephors, II, 6, 4; VII, 1, 31.

τέμαχος, -ους, τό (cf. τέμω), slice.

τέμνω, τεμώ, ἑτέμνω (cf. Eng. atom), cut.

τέναγος, -ους, τό, shoal.

τερμίνθων, -ης, -ον (τέρμινθος, later form, τερήθος, ἡ, terebinth, or turpentine-tree), of turpentine.

τέταρτος, -ης, -ος (τέταρτος), fourth.

τετρακιχλιων (τέταρτος + χίλιοι), four thousand.

τετράκοσιοι, -ας, -α (τέταρτος−εκατόν), four hundred; in sing. with collective noun, I, 7, 10.

τετραμορία, -ας, -α (τέταρτος+μοίρα, portion), a quadruple portion, four times as much.

τετραπλῆς, -ης, -ον (τέταρτος+γκλα), fourfold, quadruple (cf. ἀπλοῦς, διπλοῦς, etc.).

τετράκοντα (τέταρτος), forty.

τέταρτος, -α, four.

Τευθρανία, -ας, -α, Teuthrania, a district in southwestern Mysia.

τέφθει, see τυχάω.

τεχχος, -ους, τό (τέχνω, make, fashion), tool, vessel, jar, chest.

τεχνάω (τέχνη), use art or cunning.

τεχνή, -ης, -α (cf. Eng. technical), art, skill, means, device.

τεχνικός, adv. (τεχναῖα, skilful), skillfully, artfully.

τείως, adv. (cf. ἔως), meanwhile, for a time, hitherto, VII, 5, 8.

τῇ, adv. (dat. fem. of the art.), here; τῇ μὲν ... τῇ δὲ, in one place ... in another, IV, 8, 10; in some respects ... in others, III, 1, 12; so τῇ μὲν ... ἐν τῷ δὲ, VI, 1, 20 f.

τῇδε, see διά.

τῆκα, perf. τῆκα (cf. Lat. tabes, decay, Eng. thaw), melt.

Τηλεβῶς, δ, the Teleboas, a river in Armenia, flowing into the Euphrates.
Anabasis

τήμαρον (τ-, mutilated demonstr. pron. stem, +τῆμα), today.

Τημυνάρης, -ου, ὁ, a native of Temnus, in Aeolis.

Τηρθάτα, adv. at that time, then, answering to ήδη or εἶτε.

Τήρης, -ου, ὁ, Teres, ancestor of Seuthes, king of the Odrysae.

τίαρα, -ας, ἡ (Eng. tiara), tiara, a Persian headdress. The upright tiara was a badge of royalty, Π, 5, 23.

τιαρούδης, ες (τίαρα+εἶδος), tiara-like.

Τίμαρην, -ος, τό, the Tibrēni, a tribe in Pontus.

Τίγρης, -ης, ὁ, the Tigris, one of the two great rivers of Assyria.

τάκτης, θαυμ., θαυμα, θάτης, θάδης, 2 aor. mid. θάτης; the perf. mid. is supplied by κέφαλα (related to Lat. dare, Eng. do), place, put, set, arrange; of games, institute, Π, 2, 10; θάξαν τα ἄχλα, a military phrase, meaning most commonly, halt under arms, i.e., in a position of rest, but ready at once to assume the defensive, Π, 5, 14; or, take a position under arms, Π, 2, 21, but sometimes also, ground arms, Π, 5, 17; Π, 10, 16

Τιμασίον, -ος, ὁ, Timasion, of Dardanus in the Troad, elected general in the place of Clearchus.

τίμω, -σω, etc. (τιμή), value, honour.

τίμη, -ῆς, ἡ (τίμω, esteem), value, ἔρευς, VII, 5, 2; VII, 8, 6; honour, esteem, Π, 9, 29.

Τιμησῖθος, -ου, ὁ, Timestheus, of Trapezus, τρόπεως of the Mosynoeid.

τίμωσ, α, ου (τιμή), he d in honor, esteemed, precious, valuable.


tοὐαθής, τοὐαθής, τοὐαθρός, dem. pron., of such a sort or kind, such, regularly referring to what precedes (contrast τοῦδε); ἐν τῷ τούτῳ, at such a crisis, V, 8, 20; cf. I, 7, 5, n; τοῦτων τοῦτων διην, this being the case, II, 5, 12.
tοὐχος, -ου, ὁ (cf. τέχος), wall (of a building).
tολμάω, τολμάω, etc. (τόλμα, daring), dare, have the courage, endure, II, 2, 12; in a bad sense, have the effrontery, VI, 4, 14; VII, 7, 46.
Τολμίδης, -ου, ὁ, Tōlmides, an Elean, herald of the Greek army.
tόφημα, -ατος, τὸ (τόφων), arrow.
tόφων, τόφων, etc. (τόφον), shoot with a bow, shoot arrows, abe; pass. be hit with an arrow, I, 8, 20; IV, 1, 18.
tόφος, -ῆς, -ῆν (τόφον), pertaining to the bow; as subst., ἡ τοφη (sc. τέχη), archery, I, 9, 5.
tόξον, ou, τὸ, bow.
tόξονά, -ου, ὁ (τόξον), bowman, archer.
tόσος, ou, ὁ (cf. Eng. topic), place, spot, district, region.
tόσοδε, τοσόδε, τόσοδε, dem. pron. (τόσον, so great, —δε), so much, in pl. so many, VI, 5, 19; only so many, I. e., so few, II, 4, 4.
tόσοστος, τοσάτης, τοσόστατος, dem. pron., commoner than τοσόδε, of such a size or number, so great, so much, pl., so many; often following δοσ (cf. quantus ... tautus), δαι ... τοσόστατος, with comp., the more ... the more, I, 5, 9; τοσόστατος, as adv., so much, I, 8, 13; III, 1, 45. 


ς τοσόστος, saith only thus much, I, 3, 15, II, 1, 9.
tότε, adv., at that time, then; τῶν τῶν, of the men of that time, II, 2, 20.
tότι, adv., at times; τοτι μέν ... τοτί δέ, now ... then, VI, 1, 9.
tοθματικα, crasis το τοματίν, τόματιν.
τράγημα, -ατος, τὸ (τράγων, ato), in pl., dainties, sweetmeats.
Τράλλες, -ων, πώς, Tralleis, a city of Caria.
Τρανίοι, -ων, πώς, of the Tranispae, a Thracian tribe.
τράπεζα, -ῆς, τῆς (τέταρτης τοῦθεν), table.
Τραπεζούντιος, -ου, ὁ (Τραπεζούς), a Trapesuntian, native of T rapesus.
Τραπεζούς, -ουτος, ὁ, T rapesus, the modern Trebizon, a city in Pontus.
τράπτοντο, see τρέπον.
τράπτω, -ατος, τὸ (cf. τετράφων), wound.
τραχήλος, -ου, ὁ, throat, neck.
τραχύς, -ες, -εώ, -εύ, ὁ, rough, rugged, harsh; ἡ τραχεία (sc. γῆ), rough ground, IV, 6, 12.
τράδις, τρία, gen. τρίων (Lat. tres, Eng. three), three.
τρέπω, τρέψω, ἔτρεψα, ἔτραπαν, τέτραφα and τέτραφαι, τέτραφαι, τέτραφον and ἔτρατη (Lat. turqaeo, 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, ἔτρεφω, ἔτρεψα, τέτραφα, τετραφαι, τετραφον, nourish, support, maintain, V, 1, 12; oftener in pass., be maintained, I, 1, 9; be reared, III, 2, 13; τετραμμένος, feel up, fattened, V, 4, 32. Ἐλάβαινε τρεφμένον, see λαμβάνω.
Anabasis

τρίχω, δραμόμαι, ἔδραμον, -οδράμηκα, τυπ.
τρίς, aor. τρίσσα (cf. Lat. tremo, shake), tremble; with acc., flee from in terror, 1, 9, 6. A poetic verb.
τρία, see τρεῖς.
τριάκοντα, indecl., thirty.
τριάκονταρχος, -ος, ὁ (τριάκοντα), a ship with thirty oars, triacontor.
τριάκοντας, -α, -α (τρεῖς-τριάκοντα), three hundred.
τρίβω, ἥ, ἡ (τρίβω, rub), a rubbing, wearing away; practice, V, 6, 15.
τριβήσις, -ος, ὁ (τρίβω+ις, fit, or ἱπτις, row), properly an adj., sc. μισσ., trireme, a ship with three banks of oars, warship; often contrasted with πλοῖον, transport.
τριπλίτης, -ος, ὁ (τριπλίτης), one serving on a trireme, sailor, VI, 6, 7.
τρισάλατος, -α, -α (τρεῖς-τρισάλατος), three cubits long.
τρισέλερος, -ος, -ον (τρεῖς-τρισέλερος), threefold, three times as large.
τρισέλερος, -ος, -ον (τρεῖς-τρισέλερος), of three plethra, three plethra wide.
τρίτος, -ος, gen., -ος, ὁ (τρεῖς-τρίτος), three-footed; as subst. τρίποδ, table with three legs.
τρίς, adv. (τρεῖς), three times; εἰς τρίς, somewhat stronger, up to three times, VI, 4, 16, 19.
τρισάλατος, -α, -α (τρεῖς-τρισάλατος), thrice-glad, very glad.
τρικάλεκα, indecl. (τρεῖς καὶ δέκα), thirteen.
τριμήριος, -α, -α (τρεῖς + μίριοι), thirty thousand.
τρισχλώσος, -α, -α (τρεῖς + χλώσος), three thousand.
τριτάτος, -α, -ον (τριτάτος), on the third day.
τρίτος, -η, -ον (τρεῖς) third; το τρίτος, the third time, I, 6, 8; τῇ τρίτῃ, on the third day, I, 7, 20; τῇ τῇ τρίτῃ, at the third signal, II, 2, 4.
τρίχα and τρίχη, adv. (τρεῖς), three-fold, in three divisions.
τρίχανος, -α, -ον (ὑπερ, τρίχας, hair, Eng. trichina), made of hair.
τριχοθήκης, -ος (τρεῖς-χοικῆς), holding or filling three choineses.
τριπλασίων, -ος, το (τριπλική; cf. Eng. trophy), trophy, sometimes merely spoils affixed to a tree or post.
τριπλική, ἡ, ἡ (τριπλίτος), a turning (of the enemy), rout, flight.
τρίπτως, -ος, ὁ (τριπλίτος), turn, manner, way, fashion; τόδε τόν τρίπτων, in the following way, I, 1, 9; τρίπτω τιν, after a fashion, II, 2, 17; ἐκ ποταμότριπτων, by hook or crook, III, 1, 43; of a person, character, bent, τρίς τοῦ Κόρου τριπτων, in keeping with Cyrus’ character, I, 2, 11.
τροφή, -ῆς, ἡ (τρεῖς), support, maintenance.
τροχάξω (cf. τροχός, wheel, Eng. truck), run forward.
τροχᾶς, τροχάτημα (τρόχη, hole), bore, pierce; τὰ δτα τροχάτημαν, with his ears bored, III, 1, 31.
Τρόια, -άος, ἡ (Τροία, Troy), the Troad, the district in the north western part of Asia Minor.
τρωκτός, -ή, -ον (verbal of τραυμα, gnav), that may be eaten, edible.
τρωτός, -ή, -ον (verbal of τρυμάκων) vulnerable.
τρυγχάνω, τεξθομαί, ἐτυχοῦ, τετύχηκα: (1) trans., hit, with gen., III, 2, 19; reach, attain, meet, I, 4, 15; 9, 29; τῇ τελευτῇ, II, 6, 29; with
two gens., V, 7, 33; with acc. of thing and gen. of person, VI, 6, 32; (2) intr. trans., happen chance; generally construed with a supplementary partic., which expresses the main idea; παραντίχαισ, was there, as it happened, I, 1, 2. The partic. is at times omitted (or is to be supplied from the context), II, 2, 17; III, 1, 3. Acc. abs. τυχόν, perhaps, VI, 1, 20.

Τυριάνων, -ου, τά, Tyriaeum, a city in Phrygia.

τύρος, -οῦ, δ, cheese, in pl. II, 4, 28.

τύρας, -ος, ἕ (cf. Lat. turris, tower), tower, turret.

τύχη, -ης, ἕ (cf. τυχάνω), fortune, luck.

τυχόν, see τυχάνω.

Y

ográfω, ὤργα, ὤργα, ὤργα, ὡργομα, ὥργαθεν (生产总), treat with indignity or outrage, abuse, insult; abs. act with insulance.

ὀργύς, -ως, ἕ (ὀργή), overweeningness, arrogance, insolence, wantonness.

ὀργότερος, -α -ον and sup. ὁργοτοτότατος, ἑ -ον, more or most insolent or wanton, V, 8, 3, 22. No positive occurs, but the noun ὀργή has adjectival force.

ὑγιείας (ὠγία, healthy; cf. Eng. hygiene), be well, strong.

γυρότης, -τος, ἥ (γύρος, wet), wetness, suppleness, V, 8, 15.

ὕδροφόρος (ὑδροφόρος), carry water.

ὕδροφόρος, -ος (ὕδωρ + φόρος), bearing water; as subst., water-carrier, IV, 5, 10.

ὕδωρ, -ατος, το (Lat. unda, Eng. water; cf. hydriastic, etc.) water; ὕδωρ ἐξ ὕδαριν, rain, IV, 2, 2.

ὑδωρ, ὢ, ἕ (cf. υαρίος), grandson.

ὑίος, -οῦ, δ (often spelt ὠος), son.

δῆλος, -ού, ἕ (Lat. silva), wood, forest, brush.

ὑδας, see στ.'

ὑμετέρος, -α, -ον (ὑμεῖς), your, yours.

ὑπάγω (ὑπάγω), lead on, advance slowly, advance; mid., lead on or suggest craftily, II, 1, 18.

ὑπαίθριος, -α, -ον (ὑπάθερα, open air), in the open air.

ὑπαίθριος, -ον (ὑπάθερα), under a charge, censurable, III, 1, 5, n.

ὑπάκουω (ὑπάκοω), harken to, heed, IV, 1, 9; obey, VII, 3, 7.

ὑπαντάω (ὑπάνω, ὄντινω, ὄντισα, meet), go to meet.

ὑπαναίθρω, go to meet, meet.

ὑπαρχώς, -ον, ἕ (ὑπαρχω), subordinate officer, lieutenant; in a province, prefect, vice-satrap, IV, 4, 4.

ὑπάρχω (ὑπαρχω), properly, be under, serve as foundation, begin, with partic., II, 3, 23; support, favor, I, 1, 4; with dat. (of possessor) it may often be rendered, have to begin with, have to count upon, II, 2, 11; ἐκ τῶν ὑπάρχοντων, as far as their means permitted, VI, 4, 9.

ὑπαυγοςτής, -ο, ἕ (ὑπαυγοτής), shield-bearer, squire.

ὑπεκω (ἐκω, ἑκω, ἐκα, yield; cf. Eng. weak', give way, yield, submit.

ὑπεμι (ἐμι), be under.

ὑπελειπομαι, see ὑπερχωμαι.

ὑπέρ, prep. with gen. and acc. (cf. Lat. super, Eng. over): (1) with gen. of place, over, above, I, 10, 12; beyond, I, 10, 14; II, 6, 2 (cf. acc. I, 1, 9); for, on behalf of, I, 3, 4; in the name of, V, 5, 13; (2) with acc., over, beyond, I, 1, 9 (cf. gen. II, 6, 2), of numbers, above, more than, V, 3, 1
Anabasis

ὑπεράλλομαι (ἀλλομαί), leap over.
ὑπερανατίνω (τίνω), stretch out over.
ὑπερβαίνω (βαίνω), go over, cross, scale.
ὑπερβάλλω (βάλλω), throw over; intr. pass or cross over, IV, 1, 7.
ὑπερβολῆ, ἡ (βολῆ), a passing on the right, above, III, 4, 37; V, 7, 31.
ὑπερφθομαί, ὑπερβληθον (ἐξομαί), cross or pass over.
ὑπερίχω (ἐχω), be above, project, overhang.
ὑπερθέν, adv. (ὑπὲρ), from above, overhead.
ὑπερκάθημαι (κάθημα), be stationed above, with gen.
ὑπερφόροι, -α, -ος, or -οι, -ος (ὑπὲρ-φόροι, boundary; cf. ὑπὲρφως), over the border, foreign; ὑπερφορία, foreign lands, VII, 1, 27.
ὑπερψηλός, -ος (ὑπὲρ-ψηλός), exceedingly high.
ὑπερχομαί (ἐχομαί), go under, go secretly, vii. II. 2, 30.
ὑπέχετο, ὑπεχεχμανον, ὑπέχου, see ὑπεχχεμαίνοι.
ὑπέχω (ἐχω), undergo, submit to; in V, 8, 1, δίκην ὑποεχεῖν, give an account for (gen.).
ὑπήκοος, -ος (ὑπακοω), listening to, obedient, subject to; as subst., subject, vassal.
ὑπηρτίω, ὑπηρτήσω, etc. (ὑπηρτήσης), serve as m. nial, serve, help, dat., I, 9, 18; provide, III, 5, 8.
ὑπηρτής, -ος (ὑπὸ-φρήτης, ruler), properly, under-ruler; then, and ruler, menial, servant.
ὑπευχόμαι, ὑπευχήσωμαι, ὑπευχήμαν, ὑπέπχαξ, promise, undertake (abs. or with i. fin., generally fut.).

ὑπνόω, -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: ὑπὸ μάστιγος, unil. r the lash, III, 4, 25; often of the agent, with passives, by, through, at the hands of, I, 1, 10; so with virtual passives, τάξιν, etc., I, 3, 4; also with things (by a slight personification), ὑπὸ λαμβὰνε, 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 ὑπ- means under, secretly, or has the force of somewhat, rather.
ὑποδεικτικός, -α, -ος (ὑπὸ-δεικτ., lack), comp.; the positive ὑποδείκτις (cf. ὑποδείκτις) does not occur, inferior, I, 9, 5.
ὑποδηλομαί (δεξιομαί), show privately, give indications, V, 7, 12.
ὑποδέχομαι (δέχομαι), receive under one's protection, welcome.
ὑποδίω (δίω), tie under; mi. l. bind one's sandals on; ὑποδείκτις, with their shoes on, IV, 5, 11.
ὑπόδημα, -ατοι, τό (ὑπόδημω), sandal, shoe.
ὑποτύγγαλος, -ου, τό (ὑπὸ-τύχοις, yoke), beast of burden, baggage animal.
ὑποκανδαβάω (καβαω), go down a little, VII, 4, 11.
ὑπολαμβάνω (λαμβάνω), take or receive under one's protection, I, 1, 7; take up (the discourse, λάγον), reply, answer, II, 1, 15; μετὰ ὑπολαμβάνω, interrupting him in the midst of his talk, III, 1, 27.
Vocabulary

τουλαχίστω (λείτω), leave behind; pass, be left behind, fall behind. τουλάχιστος, -ου, ὁ (ὑπόλο-λοχαγός), lieutenant, probably a captain of fifty = πετύγκοπρ, V, 2, 13.

τωλώ (λώ), loose be; eat; mid., untie one's saddle, IV, 5, 13.

τουμαλάκτιον (παλακτόν), weaken a little, begin to yield.

τουφέκι (ἐφεκτι), stay behind, wait, halt; await an attack; stand one's ground; wait for, IV, 1, 21.

τουφιάμα, -ατος, τή (μυρισκομένω), remainder, mention, I, 6, 3.

τουφέτος, -ον (verb of τουχέτων), sent secretly or with covert purpose, sent as a spy.

τουχέτω (ἐφεκτότω), send secretly, send as a spy.

τουχέτω (ἐφήτω), drink a little; perf. partic. τουχέτωτος, rather drunk; VII, 3, 29.

τουχέτων, τουχέτων, τουχέτων, suspect, apprehend, mistrust, with acc., infin., or τή.

τουχερμυγῆς (ερμυγης), be lieutenant, be general under (dat.).

τουχερμυγῆς, -ου, ὁ (ὑπόλο-ερμυγης), under-general, lieutenant-general.

τουχέρφω (ερφω), turn or wheel round, face about, VI, 8, 38; τουχέρφινας, evading the trap, II, 1, 18, n.

τουχοχια, see τεχνοχια.

τουχοχοια, τουχοχοιτο, τουχοχομένος, see τουχοχοιμα.

τουχορμα, -ον (ὑπόλο-οργα), conducive to, V, 8, 15.

τουχοφάνω (φανω), intr., shine a little; of the day, begin to dawn.

τουχοφάνοι (φανοι, φανοι, spare), spare meantime or of set purpose, IV, 1, 8.

τουχοφόρος, -ον (ὑπόλ-φορα), under the hands of, in the power of (dat.).

τουχος, -ον (ὑπόλ-οχω), under the control of, subject to (dat.).

τουχοπόλεω (χορδω), make way, give way, withdraw, retreat, I, 4, 18; move on, IV, 5, 19.

τουχτία, -ας, ἡ (φορτίω), suspicion, distrust, apprehension.

Τρακίοι, -οι, οἱ, the Hyrcanians, a people living southeast of the Caspian Sea.

τα, τοι, το (cf. σος), swine, pig.

τουτερας, -ας, -ον (τουτερας), later, following, next; often with ἡμέρα omitted, e.g., τῇ τουτερας, on the following day, I, 2, 21; τῇ τουτερας, III, 5, 13.

τουτερας, -τος, etc. (τουτερος), be or come too late for (gen.).

τουτερας (τουτερος), be behindhand.

τουτερας, later, latter, following, behind; neut. as adv., τοτερος, later, afterward.

τφί, see ἦτο.

τφίωμενος, adv. (τφίωμαι, perf. partic of τφίμαι), submissively.

τφέτο, see τφίμαι.

τφέτω, see τφίω.

τφηγματι, lead on slowly.

τφιμί (ήμι), put under, concede, give up, III, 5, 5; permit, with dat. and infin., VI, 8, 31; mid., put oneself under, yield, surrender, III, 1, 17.

τφισμα (ήσμα), place under, station secretly, IV, 1, 14, n.; intr. in mid. and 2 aor. act., undertake, promise, volunteer, IV, 1, 2i; withstand, resist, III, 2, 11.

τφόρας (φόρω), regard with suspicion.
Theophilos, -ou, ó, Pharnabazus, satrap of Lesser Phrygia and Bithynia.

Φαινων, -ον, οί (φαινος), the Phaeans, 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.

Φαινων, see φηνον.

Φαινον, -ης, η, the Phasis, a river: (1) in Colchis, V, 6, 36; (2) in Armenia, IV, 6, 4.

Φηνον (φηνον), found only in pres. system, say, assert, allege.

Φαινων, see φηνον.

Φαλλος, -ν, -ov, mean, trifling, of no account.

Φαλάξ, -γος, η, 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; τον φαλάγγα, in line of battle. IV, 3, 25.

Φαλίνος, -ου, ó, Phalinus, a Greek in the service of Tissaphernes.

Φαντασία, φαντάσιον see φαντασία.

Φαντασία, -α, -ον (φαντασία), in plain sight, clear, evident; et το φαντασία, openly, I, 3, 21; common with partic. of pers. constr., ημι-βουλευων μοι φαντασία γεγονα, it has become clear that you are plotting against me, I, 6, 8.

Φάντασιον, adv. (φαντασία), plainly, manifestly.

Φαρτύρᾳ, -ας, η, quiver.

Φάρμακον, -ου, το (cf. Eng. phar-macy), drug, poison.

Φαρμακοτοσία, -α, η (φαρμακοτσια), a taking of physic or poison.
said no, denied, IV, 1, 23. A neg. which in Eng. is attached to the dependent vb. is in Greek regularly attached to φημ. ὃν ἠφανεν τίνα, they declared they would not go, I, 3, 1. φημ. is the strongest of the vbs. of saying, meaning, aver, asseverate; it may even take the neg. μη, as a vb. of swearing.

φημ., φηνη, φηνω, see φημ.

φέανε, φέδοω or φέθωμαι, ἡφασα, get the start of, anticipate, out-strip, act first, often followed by πρώτος, II, 5, 5; often with suppl. partic. which expresses the main idea; φέασαν καταλαβόντες, to seize in advance, I, 3, 14; cf. III, 4, 49; ἠφάνεόμοι δ’ αὐτόν φέασεν ἡμέρα γενομένη, the break of day surprised him on his way, V, 7, 16. φάγγορα, φαγετόμαι, ἐφάγημαι (cf. Eng. dipthong), make or utter a sound, cry out, scream, shout.

φθείρα, φθερά, ἡφθείρα, ἡφθαρκα and ἡφθαρα, ἠφθαρμαι, ἠφθαρην, corrupt, spoil; of a country, lay waste, IV, 7, 20.

φθονώ, φθονήσω, etc. (φθονος, ο, envy), envy (dat.).

φυλη, -ῆς, ἡ, (cf. Eng. phial, vial), a shallow bowl, for drinking or pouring libations.

φυλαττερον, see φλως.

φιλια, φιλισω, etc. (φιλος), love.

φιλίς, -ος, ὁ, Philésius, of Achaea, elected general in the place of Menon, III, 1, 47.

φιλία, -ῆς, ἡ (φιλος), friendship; ἰδία φιλία λέναι τινί, see id.; πρὸς φίλου ἄφεναι, let go in peace, I, 3, 19.

φιλικός, -ῆς, -ον (φιλος), friendly.

φιλικά, adv. (φιλικός), in a friendly manner; φιλικὸς διακεχώθη, be on friendly terms with, II, 5, 27.

φιλος, -ος, -ον (φιλος), friendly, at peace with; esp. of countries with or without χάρα.

φιλάρκος, -ος (φιλος + ἄρκος), fond of horses, I, 8, 6, in sup.

φιλαθρος, -ος (φιλος + θάρσος), fond of hunting, I, 8, 6, in sup.

φιλοκερδής (φιλοκερδῆς, greedy for gain, φιλος + κέρδος), be greedy for gain.

φιλοκυδώνος, -ος (φιλος + κύδωνος), loving danger, venturesome, II, 6, 7; sup. I, 8, 6.

φιλομαθής, -ης (φιλος + μαθάν), fond of learning, eager to learn.

φιλονίκα, -ας, ἡ (φιλος + νική), rivalry, IV, 8, 27.

φιλοπόλεμος, -ος (φιλος + πόλεμος), fond of or devoted to war.

φίλος, -ης, -ος, adj., friendly, comp. φιλαθρος, I, 8, 6; commonly as a noun, friend, I, 1, 2.

φιλοσοφος, -ος, ὁ (φιλος + σοφός), lover of wisdom, philosopher.

φιλοστρατάρχης, -ος, adj. (φιλος + στρατάρχης), friend of the soldiers, VII, 6, 4.

φιλοτιμώμαι, φιλοτιμήσω, etc. (φίλησθαι, loving honor), love or seek honor, be ambitious, jealous.

φιλοφρονίμαι, aor. ἐφιλοφρόνησαμαι or ἐφιλοφρονήσαν (φιλος + φρόνησα) be well disposed, show kindness; with acc., treat kindly, greet kindly, II, 5, 27.

φίλαρως, -ος, ὁ, a Phliasian, native of Phlius in Peloponnēsus.

φιλαρίω (φιλαρος, nonsense), talk nonsense.

φιλαρία, -ας, ἡ, nonsense, rubbish; in pl., I, 3, 17.

φοβάρης, -ας, -ος (φόβος), frightful, terrible, II, 5, 9; pass., filled with fear, fearful, V, 7, 2.
Anahasis

φοβὴ, φοβίσω, etc. (φόβος), frighten, scare, I V, 5, 17; generally depo-
ment, fear, be afraid, be frightened, I, 3, 17.

φόβος, -ου, ὁ, fear, terror, panic; τὸν ἐκ τῶν 'Ελλήνων εἰς τὸν βασιλέ-
ου φόβον, the fear inspired by the Greeks in the barbarians, I, 2, 18.

Φοινίκη, -ῆς, ἡ (Φοινίξ), Phoenicia, the district on the coast of Syria,
between the Lebanon mountains and the sea.

Φοινικιστὴς, -ῆς, ὁ (cf. ἁφωνικοῦ), a
weaver of the purple, i.e., an officer of rank at the Persian
court; according to others, purple-dyer, I, 2, 20, n.

Φοινικός, -ῆς, -ου (Φοινίξ, since the
Phoenicians discovered the dye),
purple, red, scarlet.

Φοινίξ, -ῶς, ὁ, palm-tree, palm,
I, 5, 10; ὄλος φοινίκως, palm wine,
II, 3, 14.

Φοινίς, -ῆς, ὁ, a Phoenician, native
of Phoenicia.

Φολόη, -ῆς, ἡ, Pholoe, a range of
mountains between Arcadia and
Elia.

φωρᾶ, φωρῆσω, etc. (φῶρα), bear
habitually, wear.

φόρος, -ου, ὁ (φῶρα), tribute.

φορτίον, -οῦ, τὸ (φῶρα), burden, load.

φόρας, φωρῆσω, etc. (Eng. phrase),
tell (in detail), set forth, ex-
plain, bid.

Φρασίας, -ου, ὁ, Phrasias, an Athe-
nian, commanding a division of the Greek army.

φρατρ, φράτας, τὸ (cf. Lat. servedo),
well, cistern.

φρόνεω, φρονίσω, etc. (φήν, mind),
have understanding, be wise, be minded; μέγα φρονέω, be
proud, be elated, III, 1, 27; με-
γὰρ φρονέω, be too proud, V, 6, 8.

φρόνημα, -ας, τὸ (φρονέω), mind,
spirit, courage.

φρόνησις, -οῦ (φήν, mind), pru-
dent, wise, shrewd.

φροντικῶς, φρονίμως, ἠφόρτιως, περιφό-
τικα (φήν), take thought, be
anxious, II, 3, 25; also, devise, plan, II, 6, 8.

φροσφαργος, -ου, ὁ (φροσφαρδ-ἐρως),
commander of a garrison.

φροσφήνοι, φροσφῆσω, etc. (πρὸ-ἐρῶ),
watch, guard.

φροσφῆνος, -ου, τὸ (φροσφήνος), guard,
garrison, citadel.

φροσφῆνος, -ου, ὁ (πρὸ-ἐρῶς), guard;
in pl., garrison, VII, 1, 20.

φροσφαργα, -ωρ, τὸ (φροσφῆνα, roast), dry
sticks, faggots.

Φρυγία, -ας, ἡ, Phrygia, a large ter-
ritory in central Asia Minor,
I, 2, 6; called Φρυγία ἡ μερική
(I, 8, 7) to distinguish it from
the district on the Propontis
also called Phrygia (V, 6, 24).

Φρυγικός, -ου, ὁ, Phryginus, an
Achaean, one of the Greek gen-
erals.

Φρεῖξ, Φρυγίς, ὁ, a Phrygian, native
of Phrygia.

φυγᾶς, -άς, ὁ (φυγαῖς), exile, fugi-
tive.

φυγῆ, -ῆς, ἡ (φυγῆ), flight, rout;
exile, banishment, VII, 7, 57.

φυγόντες, voc φεῦγω.

φυλακῆ, -ῆς, ἡ (φυλάττω), watch,
guard, guard-duty; also collect-
ive, body of guards, garrison,
I, 1, 6; of time, watch, IV, 1, 5.

φυλακῆ, -άς, ὁ (φυλάττω), guard,
picket; in pl., bodyguard, I, 2, 12.

φυλάττω, φυλάξω, ϕυλάζω, τεθριά,
φυλάγμα, φυλάχθην, intran,
keep watch or guard, I, 2, 22;
trans., guard, defend, keep, I, 2, 1;
mid., be on one's guard, take
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care, guard against, acc., I, 6, 9
so with μῆ, II, 2, 16; with δοτε
μῆ, VII, 3, 35.

φυγᾶ, φυγήν, φυγήσην (φῦσα, bel-
lows), blow up, inflate.

Φώσκε, -ου, ὁ, the Phycus, a river
flowing into the Tigris.

φυτέω, φυτέα, etc. (φυτῆ, plant,
from verbal of φῶ), plant, set
out.

φῶ, φῶν, etc. (Lat. fui, Eng. be),
bring forth, produce.

Φωκῆς, -ίδος, ἡ (Φῶκης, Phocaea),
a woman of Phocaea, Phocaean
woman.

φωνή, -ῆς, ἡ (φωνή), voice, speech,
language, dialect.

φῶς, φωτός, τὸ (for φῶς; cf. φανῶ),
light, daylight.

χάρω, χαρῆν χειρῆ, τὰρῳ, re-
juice, be glad; imperat. χαρῶ,
often, farewell, hence ἄρ ταρῶ,
bid farewell to, give up, VII, 3, 23;
partic. χαρών, often—with im-
purity, of χαροῦται ἐν ἀσκληπεῖ, you
wouldn’t get off without
paying for it, V, 6, 32.

Χαλδαῖος, -ου, ὁ, the Chaldæans, a
warlike tribe in Armenia.

χαλεπαῖω, χαλεπάω, ξαλεπαῖα,
χαλεπάθνη (χαλεπά), be severe,
be angry; so in pass., IV, 6, 2.

χαλέπος, -ῆς, -ῦ, hard, difficult,
dangerous, harsh, stern, fierce;
τὰ χαλέπα, severity, violence,
II, 6, 11; IV, 5, 4.

χαλεπῶς, adv. (χαλεπό), hardly,
with difficulty; χαλεπῶ φίλον,
take it ill, be distressed, I, 3, 3;
χαλεπῶς ἴχαρα, be angry, VI, 4, 16.

χαλινῶ, χαλινῶσα (χαλινός, bridle),
bride.

χαλκὸς, -οῦ, ὁ, copper, bronze.

χαλκοῦς, -ῆς, -ῶν (χαλκό), of bronze,
bronze.

χάλκυμα, -ατος, τὸ (χαλκόω, make in
bronze, χαλκός), bronze or copper
vessel.

Χάλος, -ou, ὁ, the Chalus, a river in
northern Syria.

Χάλυβης, -ου, ὁ, the Chalybes, Cha-
lcybians, a warlike tribe of Pontus.

χαράδρα, -ας, ἡ, torrent; gorge or
ravin cut by a torrent.

χαράκμα, -ατος, τὸ (χαράκω, fence
in with stakes; χαράξ, stake),
palisade, stockade.

χαρίς, -ουσα, -ευ (χάρις), pretty,
clever, III, 5, 12.

χαρίζομαι, χαριζόμαι, ἐχαριζόμην,
κεχάρισυ (χάρις), favor, please,
oblige one (dat.) in something
(acc.).

χάρις, -ίτος, ὁ (χαρίς), grace, favor.
thanks, gratitude; χάρις εἰδώμα
or χάρις ἵχαρα, feel grateful, I, 4,
15; II, 5, 14; χάρις ἄρωμαν,
requite a favor, I, 4, 15; τοὺς
θεοὺς χάρις, heaven be praised,
III, 3, 14.

Χαρ্মάνθη, -η, ἡ, Charmande, a
large city on the Euphrates.

Χαρρῖνος, -ου, ὁ, Charminus, a
Spartan, ambassador from Thib-
tron to the Greek army.

χειμέν, -ατος, ὁ (Lat. hiems), storm,
wintry weather, winter, cold.

χειρ, χειρός, ὁ, hand; εἰς χειραῖ, come to close quarters, IV, 7, 15
(cf. εἰς χειραῖ δέχεσθαι, IV, 3, 31),
but I, 2, 28, εἰς χειραῖ ὀδηγὸν τιν,
come into the power of; ὁ ἐκ
χειρὸς βάλλωτες, see βάλλω; ἐκ
χειρῆς, hand to hand, V, 4, 25.

Χειροστόφος, -ου, ὁ (χειρο-στόφης), 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.

χερσόμαι, χερώομαι (χελφ), get into one's power, subdue.

χεροποιήσεις, -ευς (χελφ + η ποί), filling the hand, as large as the hand.

χεροποιητός, -ότος (χελφ + ποιήω), made by hand, artificial.

χερών, -ον, comp. of κακός, worse, inferior.

Χερόνησος, -ους, ἡ (χέρος or χέρος, land + ἔσος), Chersonesus, the Thracian peninsula, northwest of the Hellespont.

χιλιός, -θος, τό, hoof; then, breakwater (from its shape), VII, 1, 17.

χίνν, χινεύ, ὁ or Ὠ (Lat. anser, Eng. gander, goose), goose.

χθεσ, adv. (cf. Lat. heri, Eng. yester-), yesterday.

χιλιοί, -α, -α, thousand.

χιλιός, -ον, ὁ, fodder, grass, I, 5, 7; with ἐχθρός, hay, IV, 5, 33.

χιλιωτ (χιλιός), feed, of horses.

χιμαρά, -ας, ἡ (cf. Eng. chimaera), she-goat.

Χίος, -ους, ὁ (Χίος, ἡ, Chios), a Chian, native of Chios.

χιτών, -ών, ὁ, undergarment, tunic.

χιτωνίσκος, -ους, ὁ (dim. of χιτών), short tunic, V, 4, 13.

χίνων, -όνων, ἡ (cf. Lat. hiems, winter), snow.

χλαμάς, -όνους, ὁ, cloak or mantle.

χοίνη, -ών, ἡ, choinix, an Attic dry measure containing a little less than a quart.

χοίρως, -ας, -ον (χοῖρος, pig), of a pig, of swine; with κρέα, pork, IV, 5, 31.

χείρος, -ον, ὁ, ἡ, young pig.

χορήγω (χορῆγα), dance.

χορός, -οῦ, ὁ (cf. Eng. chorus, choir), chorus, band of dancers, dance.

χέρτω, -ος, ὁ, grass, fodder, I, 5, 5; with κοῦφος, hay, I, 5, 10.

χρῶμαι, χρύσωμαι, χρυσόμαι, πληρώμαι, χρυσήνων, use, enjoy, have, treat, find, abs. or with dat.; often with inner obj., τι βοήτα τι χρήσθω, what use he wishes to make of us, I, 3, 18; χρήσθω δ, τι βοήτη, treat as you may see fit, VI, 6, 20.

χρή (properly a noun, sc. ετός), it is necessary, one must, with acc. and infin., I, 3, 11; χρῄσαμαι, as infin., I, 4, 14.

χρηματίσκω, only in pres. system (akin to χρῶμαι), want, wish, desire.

χρήμα, -ατος, τό (χρῶμαι), a thing used, generally pl., goods, possessions, esp. money, I, 1, 9.

χρηματιστικός, -ης, -ον (χρημάτισκω, do business, from χρήμα), pertaining to business or money-making; of an omen, portending gain, VI, 1, 23.

χρήναι, see χρή.

χρήσθω, see χρῶμαι.

χρήσιμος, -ης, -ον, or -ος, -ος (χρῶμαι), useful, serviceable.

χρήστος, -ος, -ον (χρῶμαι), serviceable, of use, worthy, trusty, I, 8, 1.

χρώμαι, -ατος, τό (χρήμα), ointment.

χρίω, χρίων, etc. (cf. Lat. frico, frico, rub, Eng. grind, Christ), rub, anoint.

χρόνος, -ον, ὁ (cf. Eng. chronology, etc.), time; τολμήσα τον χρόνον, in a long while, I, 9, 25.

χρυσός, -ους, τό (dim. of χρῶμαι), piece of gold, gold coin.

Χρυσότολας, -ος, ἡ, Chrysopolis, a city on the Bosporus, opposite Byzantium.
Vocabulary

Χρυσός, -ος, ο (cf. Eng. chrysanthemum, etc.), gold.

Χρυσός, -ος, -ης, ου (Χρυσός), golden, of gold; less strictly, gold-mounted, I, 2, 27; gilded, V, 3, 12.

Χρυσόκαλος, -ος (Χρυσόκαλος) bridle, with golden (i.e., gold-mounted) bridle, I, 2, 27.

Χάρα, -ας, η (cf. χάρας), place; in military sense, post, position, I, 5, 17; I, 8, 17; generally in a wider sense, country, region, land, I, 1, 11; en αριστοκράτων χάρα ων, be counted a slave, V, 6, 13; en οδηγεί χάρα, I, 6, 11; be held in no esteem, VII, 7, 29.

Χαρέω, χαρήσω, etc. (χάρας), move, march, advance, withdraw; of missiles, penetrate, IV, 2, 28; of measures, hold, contain, I, 5, 6.

Χάρις, ἕχωρια, ἔκχωριασμα (χώρια), separate, set apart, VI, 5, 11; pass. be separate, be different from, V, 4, 34.

Χαρέων, -ου, το (dim. of χάρας), place, spot, space; hence, farm, estate, V, 3, 7; town, I, 4, 6; stronghold, fort, I, 2, 24.

Χαρέων, adv. apart, III, 5, 17; as prep. with gen., apart from, I, 4, 13.

Χάρος, -ου, ο (cf. χάρα), place, spot, region.

Ψ

Ψάρος, -ου, ο, the Perus, a river flowing through Cilicia.

Ψάεω, blame.

Ψάλιον, -ου, το, bracelet, worn by Persians of rank.

Ψαύνειδρος, -ος, η (Ψαύνειδρος) sham ambuscade.

Ψευδής, -ης, (ψευδώ), false, untrue; τά ψεύτη, lies, II, 6, 26.

Ψέφω, ψέψω, etc. (cf. Eng. pseudonym), deceive; mid., lie, cheat, deceive, act falsely; pass., be deceived, abs. or with acc.

Ψηφίζωμαι, ψηφίζωμαι, ψηφίζομαι, etc. (ψήφος), vote, resolve, decree.

Ψήφος, -ου, η (cf. ψέψα, pebble, ballot; hence, decree, VII, 7, 57.

Ψιλός, -ή, -ής, stripped, bare; of a country, barren, I, 5, 5; of ψιλός, light-armed troops, V, 2, 16; cf. III, 3, 7.

Ψιλός, ψιλόςω, etc. (ψ PyObject), strip bare; pass., be cleared of; left bare of, deserted by, I, 10, 13; IV, 3, 27.

Ψφίζω (ψήφος), make a sound, ring.

Ψφός, -ου, ον, η, noise.

Ψυχή, -ης, η, breath of life, spirit, soul, life.

Ψυχως, -ους, το (ψυχως, breathe, blow), cold, in pl., III, 1, 23, n.

Ο

Ο, exclamation, O, used commonly with vocatives in Greek, where it should be left untranslated ο, see οι.

Ω, see ω.

Οδ, adv. (Od), as follows, thus.

Οίδαμεν, -ον, -ονταμεν (οίδαμεν), οίδιμαι, οίδω, Eng. ode, song.

Οδοτειλήμνη, see οδοτειλήμνη.

Οδα, οδήσω, see οδομαί.

Οδμαί, ωκμα, οκμα, οκμαι, οκμω, push; mid., push out of one's way, III, 4, 48.

Οδμομαί, -ον (οδιμαίωμai, push, hostile; cf. οδω), a pushing, crowding, struggling.

Οδοδομητα, see οδοδομητα.

Ομη, see ομαι.

Ομοβολος, -ος, -ου (ομοβολος), of raw or untanned ox-hide.

Ομηδα, -ήδα, raw, uncooked, IV, 8, 14 of persons, cruel, fierce, II, 6, 12.
Anabasis

ἀρέσ, -ου, ὁ, shoulder.
ἀρέσων, see ἀρέσω.
ἀρέσμαι, ἄρεσμαι, ἀρέσμαι, ἀρέσμαι, with ἀρέσμαι as 2 aor. mid. (ἀρέσω, price), buy, purchase.
ἀρέσμεν, see ἀρέσμαι.
ἀρέσ, -α, -ον (ἀρέσω, price), for sale;
τὰ ἄρεσ, as noun, wares, I, 2, 18.
ἀρέσ', see ἀρέσμαι.
'Ομη, -δος, ὁ, Opis, a city on the river Ph respir in Assyria.
ἀρή, -ας, ἡ, (Eng. hour), a fixed time, season, hour, I, 4, 10; fit or proper time, I, 3, 11.
ἀρέστς, -α, -ον (ἀρή), reasonable;
of persons, in the bloom of youth; τὰ ἄρεστα, fruits of the season, V, 3, 9.
ἀρέσμενο, see ἀρέσμαι.
ὁ, rel. adv. (ὁ); (1) as, how; often, esp. with participles, marking the action as intended, or avowed by the subj., but not (as ὁτε) 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 ὥς and Lat. quam), ὡς τάχωσται, 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 τάχωσται (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, 11; so with obj. clause, I, 1, 5, (e) con-
secutive (like ὦτε), so that, with infin., II, 3, 10; after comparatives, βραχύτερα ὡς ἡμείςθαι, not far enough to reach, III, 3, 7; with abs. infin. ὡς συνέλθων ἐστιν, to put the matter briefly, III, 1, 38.
ὁδ., adv., thus, so only after intensive ἐκ, or ὁδὲ (μηδὲ), ὁδὲ ὡς, not even thus, I, 8, 21; III, 2, 23; VI, 4, 22.
ὁμοέρως, adv. (ὁς-αθρός), in the very same way, just so, in like manner.
ὁδὸ, by elision for ὁτε.
ὁν, see ἐν.
ὁν, see ὧν.
ὁλοερ, rel. adv. (ὁς-τερ), just as, like, just as if; ὁλοερ ἡν, just as if it were possible, III, 1, 14; ὁλοερ ἐστιν, just as he was, IV, 1, 19.
ὁτε, rel. adv. (ὁς-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.
ὁτα, see ὃς.
ὁτα, only in the phrase ὃτα ἢται, on condition that, with infin.; see ὧτα.
ὁτηλη, ὧτι, ὁ, wound, scar.
ὁτιλη, -δος, ὁ, bustard.
ὁτος, see ὁτε.
ὁτος, ὁτοσ, ὅτοσ, etc. (ὁτος), benefi-
fit, aid, help, be of use, abs. or with acc.
ὁτομος, -ον (ὁτος), helpful, use-
ful, serviceable.
ὁτομεν, see ὧτα.
ὁτι, see ὧτος.
ὁτιν, see ὧτος.

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